Classical Mongolian

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Preface

The present work is a brief grammar of Classical Mongolian, or, in other words, Written Mongolian that has been the literary language of all the Mongols (Khalkhas, Oirats, Buriats, Kalmüks, etc). It has never been spoken in this form and served as the language of books. Today a little modified version of this written language is used in Inner Mongolia, in the Xinjiang Autonom territory. They write and publish books in the Uighur script, however the pronunciation is far from the written form. Nowadays, the Uighur script is going to be reintroduced in the Mongolian Republic, it is taught in the elementary school side by side with the Cyrillic scrip.

The monuments of Written Mongolian cover large-scale literary forms: inscriptions, Buddhist sûtras, historical chronicles, folklore texts, and poetical and prosaic works of poets and writers of the centuries.

This short grammar may help anybody interested in Mongolian culture to get closer to these literary monuments.

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Abbreviations

AA	Adverbium abtemporale	
Abl.	Ablative	
Acc.	Accusative	
ACc.	Adverbium concessivi	
ACd.	Adverbium conditionale	
ACt.	Adverbium contemporale	
AF	Adverbium finale	
AI	Adverbium imperfecti	
AM	Adverbium modale	
AP	Adverbium perfecti	
AS	Adverbium successivi	
AT	Adverbium terminale	
Ben.	Benedictive	
Caus.	Causative	
Cc	Connecting consonant	
D.-L.	Dative-locative	
Distr.	Distributive	
DNN	Denominal nominalizer	
DNV	Denominal verbalizer	
Dub.	Dubitative	
DVN	Deverbal nominalizer	
DVV	Deverbal verbalizer	
Emph.	Emphasizer	
Gen.	Genitive	
Imp.	Imperative	
Inst.	Instrumental	
LS	Locative suffix	
NA	Nomen actoris	
Neg.	Negative	
NF	Nomen futuri	
NI	Nomen imperfecti	
Nom.	Nominative	
NP	Nomen perfecti	
NU	Nomen usus	
Opt.	Optative	
Part.	Particle	
PDS	Possessive derivation suffix	
Pl.	Plural	
Post.	Postposition	
PP	Personal pronoun	
PPM	Personal possessive marker	
Pr.	Person	
Prn.	Pronoun	
PrsF.	Praesens futuri	
PrsI.	Praesens imperfecti	
Prs.P.	Praesens perfecti	
Prt.I.	Preteritum imperfecti	
Prt.P.	Praeteritum perfecti	
Ref.	Reflexive	
SD	Subject determinative	
Sg.	Singular	
Soc.	Sociative	
SPM	Subject possessive marker	
Term.	Terminative	
Vol.	Voluntative	
WM	Written Mongolian	

0. Introduction

0.1. Origin of Classical Written Mongolian

Classical Mongolian Language is a written language that has never been spoken. It is remarkably different from all the spoken dialects. The Mongolian script originates from the Sogdian script that was transferred by the Uighurs. The first written monuments of the Mongolian language originate in the thirteenth century.

The Mongolian writing was based on the Uighur script and taken over by the Mongols in the 12-13th centuries. Monuments of the 17-20th centuries written with the Uigur script are considered to belong to the Classical Mongolian period that was preceeded by the so-called pre-classical period.

Legends relate that Chinggis Khan when subdued the Naimans,—a Turko-Mongol tribe,—in 1204, captured an Uighur, T'a-t'a T'ung-a who formerly served Tayang Khan of the Naiman as a secretary. He was in charge of the official golden seal. Chinggis Khan appointed him as treasure official of the court. The *Yüan shih*, the Chinese historical work on the Mongols writes that "he was commissioned to teach the crown prince to write the Mongolian language in the Uighur script". This is the first mention of the Mongols using the Uighur Script.

The earliest Mongolian historical work the *Secret History of the Mongols* remembers that in 1206, when Chinggis Khan was elevated to the throne, ordered Shigi Qutuqu to write down the judgements in the Blue Book. This also must be a reference to the Uighur script in usage.

Another tradition attributes the introduction of writing to the famous Tibetan monk, Sa-skya Paṇḍita who lived in the Mongol court. His work was perfected by another lama speaking several languages, Choskyi Odzer.

Though, after the establishment of the Mongolian People's Republic the Cyrillic alphabet was introduced, the Uighur script has always been used by many Mongols, especially in Inner Mongolia, where it remained the official script of the Mongolian nationality till the present days. Political changes in 1990 in the Mongolian Republic brought about the revival of the old Uighur script that is taught again in the schools.

Classical Mongolian has seven short vowels (phonemes): a, o, u, e, ö, ü and i. The language is caracterized by wovel harmony, however there is no labial assimilation in case of suffixes. The orthography of the language was unified during the 16-17 centuries and the grammar was purified from the colloquial elements and inconsistencies. The letters acquired their present form this time.

0.2. Usage of Classical Written Mongolian

Written Mongolian has been used since the thirteenth century. Together with the Phags-pa script (*dörbeljin bičig*) it was the official writing of Kubilai's court. Valubale religious books were translated into this language as early as the 13-14th century. It has become important in the monasteries. Several grammers and dictionaries were compiled to help the great translation activity. The adaptation of canonical works, the Kanjur and Tanjur, took a new impetus in the 15th century and the two great collections, thewere translated in the courts of Altan Khan and later in that of Ligdan Khan. The great translating activity standardized the system of Mongol writing, innovations were made in the Uighur script and even some new letters were used to transcribe Tibetan and Sanskrit words.

The calssical Mongolian was the oficial writing till the beginning of the 20th century. Even a notable attempt to reform the Mongol script was made by Agwangdorji, a Buriyat scholar, however it could not gain much support and failed. In 1941 the Cyrillic script replaced the old writing in Mongolia. In recent years attempts are made to reintroduce the Uighur Mongolian script.

0.3. Sources

The oldest Mongolian language record of the Uigur Mongolian script is regarded to be the inscription cut at the command of Chinggis Khan for Yesüngge in the year of 1225. Though, recent researches of Pfor. I. de Rachewiltz proved that it originates from a somewhat later time. So, the inscription of the regent queen, Töregene's Chinese stele seems to be the first monument of the Mongol writing.

The monuments of classical Mongolian language represent a large area of literature.

- epigraphical monuments
- Buddhist sutras, translations from Uighur and Tibetan. (The great canons: *Kanjur* and its explanatory texts: the *Tanjur*)
- historical works (*Erdeni-yin tobči, Altan tobči, Bolur toli, Bolur erike, Subud erike, etc.*)
- biographical texts (biographies of eminent religious personalities, e.g. Neyiči toyin, the lČang-skya Qutuqtu-s, the rJebcun-dam-pa Qutuqtu-s, etc.)
- epics and Chinggis Khan poetry (*Geser Khan epic, Jangγar Khan epic*)
- gnomic andf edifying poetry *Subhāṣitaratnanidhi*, commentaries)

□ folk religious texts, divinatory manuals
□ folklore texts
□ astrological texts, astronomy, calendars
□ pieces of administration, statecraft and law (administrative correspondance, registers of population, imperial edicts, etc.)
□ letters *(episcopal epistle of the r.Jebcun-dam-pa Qutuqtus)*
□ iconographical works, monastery guides
□ tales, peregrination stories *(Siditü kegür-ün üliger, Arji-borji Khan's tales, Maudgalyāyana legend)*
□ Chinese novel translations
□ philosophical and grammatical works, dictionaries *(Jirüken-ü tolta, Mahāvyutpatti, Tibetan-Mongolian-Chinese word lists, etc.)*
□ medical texts, vetenary medicine texts

0.4. Previous studies

Isac Jacob Schmidt gave a description of the Mongolian language as early as 1832: *Grammatika mongol'skogo jazyka.*

Later Vladimircov and Sanžeev dealt with Mongolian grammar: Vladimircov, B.Ya., *Sravnitel'naja grammatika mongol'skogo pis'mennogo jazyka i chalchaskogo narečija* and Vladimircov, B.Ya., *Mongol'skie literaturnye jazyki.* Sanžeev, G.D., *Staro-pis'mennyj mongol'skij jazyk.*

A good description of the Classical Mongolian Language: Nicholas Poppe, *Grammar of Written Mongolian*, Otto Harrassowitz, Wiesbaden 1974. Ramstedt compared the written Mongolian with the spoken language of Urga: *Das Schriftmongolische und die Urgamundart, phonetisch verglichen.*

Weiers described the pre-classical Mongolian language: *Untersuchungen zu einer historischen Grammatik des präklassischen Schriftmongolisch.*

G. Kara dedicated his book to several aspects of the "Mongolian Book" giving a detailed description of Mongolian writing: *Knigi mongol'skih kočevnikor (sem' vekov mongol'skoj pis'mennosti).*

Fur further literature on Written Mongolian see the bibliography.

1. Phonology

1.1. Vowels

Written Mongolian has seven vowels: three back ones: *a, o, u,* three front ones *e, ö, ü* and the neutral *i*

Vowels						
Front			Neutral	Back		
e	*ö*	*ü*	*i*	*a*	*o*	*u*

Long vowels are seldom marked in Written Mongolian. If ever, the duplication of the vowel or a diphthong indicates the long vowel.
□ *buu = bū* 'gun, rifle'
□ *lingqua = lingquā* 'lotus'

1.2. Consonants

Written Mongolian has 19 consonants.

Labial consonants are: *p b v m*
Dental and alveolar consonants: *t d č j s š l r n*
Palatal consonant: *y*
Velar consonants: *q γ k g ng*

There are some special letters to write down loan-words, especially from Tibetan or Sanskrit, e.g. *h, f, c, z.*
Table of consonants and their position in the word:

	Position in syllable			Before			Examples
	Initial	Medial	Final	Vowels not i	i	Con-sonant	
p	x	x	—	x	x	—	*paiza* 'signboard' *taipu* 'tutor of the heir apparent' *pingse* 'balance'

b	x	x	x	x	x	—	*bayatur* 'hero' *tabun* 'five' *keb* 'form' *bilig* 'wisdom'
v	x	x	—	x	x	—	*vivangirid* 'prophecy' *vačir* 'thunderbolt'
m	x	x	x	x	x	x	*mal* 'cattle' *sambar* 'board' *sem* 'secretly' *mingyan* 'thousand' *samna-* 'to comb'
t	x	x	—	x	x	—	*temür* 'iron' *utuγ-a* 'smoke' *tib* 'continent'
d	x	x	x	x	x	x	*dalai* 'ocean' *udayan* 'shamaness' *sayad* 'obstacle' *diyan* 'meditation' *bolod* 'steel' *odqan* 'the youngest son'
č	x	x	—	x	x	—	*čaγ* 'time' *ači* 'benefit' *čimeg* 'decoration'
ǰ	x	x	—	x	x	—	*jes* 'copper' *kijayar* 'edge' *jayun* 'hundred' *jimis* 'fruit'
s	x	x	x	x	—	x	*salkin* 'wind' *basa* 'again' *qas* 'jade' *ulus* 'people' *bosqu* 'to rise'
š	x	x	—	x	x	x	*šorbuγ* 'salty' *bošuγ* 'decree of heaven' *sibayun* 'bird' *ayuški* 'lung'
l	x	x	x	x	x	x	*lab* 'sure' *altan* 'gold' *mongγol* 'Mongol' *lingqu-a* 'lotus' *balai* 'blind'

r	x	x	x	x	x	x	*ridi* 'miracle' *er-e* 'male' *temür* 'iron' *arban* 'ten'
n	x	x	x	x	x	x	*naran* 'sun' *tende* 'there' *qayan* 'khan' *niγuča* 'secret'
y	x	x	—	x	x	x	*yirtinčü* 'world' *eliy-e* 'vulture'
q	x	x	—	x	—	x	*qayan* 'khan' *aq-a* 'brother' *maγtaqu* 'to praise'
γ	x	x	x	x	—	x	*γal* 'fire' *marγasi* 'tomorrow' *adaγ* 'end'
k	x	x	—	x	x	x	*kümün* 'man' *yeke* 'great' *ki-* 'to make'
g	x	x	x	x	x	x	*gergei* 'wife' *ögede* 'upwards' *körüg* 'picture' *gilbelgen* 'brightness' *degdekü* 'to rise'
ng	—	x	x	—	—	x	*tengri* 'sky' *jobalang* 'suffering'
h	x	x					*Himalay-a* *Maha-kala*
f	x						*franča* 'France'
c	x	x					*candan* 'sandalwood' *dacang* 'various faculties'
z	x	x					*zandan* 'sandalwood' *Bazrabani* 'Vajrapāni'

The consonant *p* occurs initially and medially in foreign words.

The consonant *v* occurs at the beginning and in the middle of foreign words.

The consonant *t* does not occur at the end of syllables or words.

The consonant č does not occur at the end of syllable or the words.

The consonant *j* does not occur at the end of the syllable or the word.

The consonant *š* does not occur at the end of the word but it can be at the end of a syllable.

The consonant *l* is rare in the beginning of words and in this position it occurs mostly in foreign words.

The consosnant *r* occurs initially only in foreign words. In Mongolian words it can be in the middle or at the end of the word.

The consonant *y* does not occur at the end of syllables and words.

The consonant *q* does not occur at the end of syllables or words. It is in words with back vowels. In the classical language it does not stand in front of *i*, however in the pre-calssical language it happened.

The consonant *γ* does not occur at the end of syllables or words and it can not stand in front of *i* . It occurs in words with back vowels.

The conconant *k* does not occur at the end of syllables or words. It is in words with front vowels, however in foreign words it can happen to be together with back vowels, as well.

The consonant *g* is in words with front vowels. In words with back vowels it can stand in front of *i*. In loan words it can occur with other back vowels.

The consonant *ng* does not occur at the beginning of the words.

The consonants *h, f, c, z, ž* occur very rarely and only in foreign words. However, the consonant *h* used to occur at the beginning of certain words in Middle Mongolian (*hon* 'year', *harban* 'ten', *hujaγur* 'origin, root', *hünesü* 'ash', *hulaγan* 'red', *hüker* 'cattle', etc.) but by the 14th century it disappeared and were preserved only in some dialects in some form. In Mongour it became *f* or *x : fan* 'year', *foodi* 'star' Classical Mongolian *odun*. In Dahur: *xunur* 'smell' Calssical Mongolian *ünür*.

Consonants that can stand at the end of a syllable or at the end of the word are divided into two groups: the so called strong and weak consonants. The strong consonants are: *b, g, γ, r, s, d* while the weak consonants are: *l, m, n, ng*. These groups determine which suffix can be used after the word, e.g. *–čü* and *-tur* after the strong consonants, while *–ju* and *–dur* after weak consonants. Only some foreign words begin or end with two consonants.

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□   *blama* 'lama'
□   *bodistv* 'Bodhisattva'

1.3   Diphthongs

There are two types of diphthongs: those of which the first component is a syllabic element and those of which the second component is a syllabic element.

Diphthongs formed with a non-syllabic *i* belong to the first cathegory. They are: *ai, ei, oi, ui, üi*

□   *noqai*   'dog'
□   *menekei*   'frog'
□   *siroi*   'earth'
□   *qarangγui*   'darkness'
□   *tedüi*   'so much'
□   *eyimü*   'such'
□   *üyile*   'matter'

Diphthongs *ua, au, eü* belong to the second category:

□   *lingqua*   'lotus'
□   *taulai*   'hare'
□   *teüke*   'history'

The following table demonstrates the diphthongs

Diphthongs									
	Front				Back				
Initial	eyi	-	üye	-	ayi	oyi	uyi	au	-
Medial	eyi	-	üyi	eü	ayi	oyi	uyi	au	-
Final	ei	-	üi	-	ai	oi	ui	au	ua

□   *eyimü*   'so, such a'
□   *üyele-*   'to disjoint'
□   *ayimaγ*   'county'
□   *oyimusun*   'sock'
□   *uyidqar*   'melancholy'

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☐	*auγ-a*	'powerful"
☐	*teyimü*	'so, in that way'
☐	*küyisün*	'navel'
☐	*tetüke*	'history'
☐	*sayin*	'good'
☐	*toyin*	'monk'
☐	*quyila-*	'to gather at one place'
☐	*qauli*	'law'
☐	*demei*	'useless, in vain'
☐	*tedüi*	'so much'
☐	*dalai*	'ocean'
☐	*oroi*	'head, top'
☐	*qarangγui*	'darkness'
☐	*γauli*	'brass'
☐	*činu-a*	'wolf'

1.4   Phonological rules

1.4.1. Vowel harmony

Written Mongolian is subject to the rule of vowel harmony. It means that a word can contain only back vowels (*a, o, u*) or only front vowels (*e, ö, ü*). The vowel *i* can occur in both types of words, as it is a neutral vowel. In Proto-Mongol there were two *i* vowels: *ï* in words with back vowels and *i* in words with front vowels. In Written Mongolian the two *i*-s converged into one sound, a neutral *i*.

The endings also are subject to vowel harmony i.e. words with back vowels can only have endings with back vowels and words with front vowels can have only endings with front vowels. Endings containing *i* as the only vowel can be taken by any word. The vowel *o* does not occur in the medial or final syllables of words where there is *a* or *u* in the first syllable. The vowel *ö* occurs only after first syllable *ö*.

The vowel harmony is summarized in the following table:

First syllable	Non-initial syllable
a, u	a, u
o	a, o, u
e, ö, ü	e, ü
i	a, o, u, e, ü, i

☐	*aγula* 'mountain	☐	*oron* 'place'
☐	*odun* 'star'	☐	*ala-* 'to kill
☐	*em-e* 'woman'	☐	*edüge* 'now'
☐	*örgesün* 'thors'	☐	*irua* 'omen'
☐	*iniye-* 'to laugh'	☐	*siroi* 'earth'
☐	*nigül* 'sin'	☐	*niγur* 'face'

1.4.2. Consonants

Some of the consonants have two forms: *k/q* and *g/γ*. The front consonants *k* and *g* stand in words with front vowels, while the back consonants *q and γ* in words with back consonants. Only some foreign words are exceptions.

2.   Morphology

Written Mongolian is an agglutinative language: sentences are formed with suffixes. Word stems do not change when suffixes are added to them except for the personal and demonstrative pronouns.

There are primary and secondary stems from morphological point of view. Primary stems can not be divided (*modun* 'wood'), while secondary stems are built up from primary stems by adding endings (*modu+či* 'carpenter').

2.1.   Nominal morphology

2.1.1. Noun

There is no difference between substantives and adjectives in Classical Mongolian. Nouns can form several parts of the sentence with the help of noun-endings.

Though several plural endings exist the use of plural is not compulsory. The singular can also express plural meaning. The use of the plural suffixes depends on the function and meaning of the word.

General table of the plural suffixes

Suffix	Used
-nar/-ner	for a group of people
-s	after vowels and diphthongs
-d	replacing final *-n*, *-r*, *-l* *-sun/-sün*, some words ending in vowels, words ending in *-čin*, *-γčin/-gčin* *-γačin/ -gečin*, *-in* *-či*, *-gči*, *-γači*
-n	words ending in *-tai/-tei*, *-i*, *-ai/-ei*
-ud/-üd	after consonants other than *-n*
-nuγud/-nügüd	generally used
-čud/-čüd	after *vowels*, *-n*, *-l*, *-güi* with words denoting a group of humans

The suffixes *-nar/-ner* refers to a group of people or other living beings (real or abstract).

- *aq-a* → *aq-a-nar*   'elder brothers'
- *eke* → *eke-ner*   'women'
- *tengri* → *tengri-ner*   'gods'
- *blam-a* → *blam-a-nar*   'lamas

The suffix *-s* is perhaps the most frequently used. It is added to endings in vowel or diphthong and is independent of the meaning of the word.

- *üge* → *üges*   'words'
- *aγula* → *aγulas*   'mountains'
- *ner-e* → *neres*   'names'
- *ür-e* → *üres*   'seeds, descendants'
- *jalaγu* → *jalaγus*   'youths'

The suffix *-d* is added to words ending in *-n*. The plural ending replaces this sound.

- *qan* → *qad*   'khans'
- *burqan* → *burqad*   'Buddhas'
- *modun* → *modud*   'trees'
- *bayan* → *bayad*   'rich ones'
- *egülen* → *egüled*   'clouds'

This suffix is also added to words replacing the final *-r*.

- *γajar* → *γajad*   'lands'
- *nökör* → *nököd*   'friends'

This suffix is also added to words in final *l*.

- *tüsimel* → *tüsimed*   'officials'
- *kebtegül* → *kebtegüd*   'night bodyguards'

Words ending in *-sun/-sün* also form their plural with *d*.

- *nuγusun* → *nuγud*   'ducks'
- *qubčasun* → *qubčasud*   'clothes'

Some words ending in a *vowel* take the plural suffix *d*.

- *beri* → *berid*   'sisters-in-law'
- *busu* → *busud*   'others'

Words ending in *-či(n)*, *-γači(n)/-geči(n)*, *-γči(n)/-gči(n)* also form the plural with *d*.

- *malčin* → *malčid*   'herdsmen'
- *elčin* → *elčid*   'messengers'
- *modučin* → *modučid*   'carpenters'
- *bičigčin* → *bičigčid*   'writers'

The suffix *n* forms the plural of words also ending in *-či*, *-γači/-geči*, *-γči/-gči*.

- *aduγuči* → *aduγučin*   'horsemen'
- *jokiyalči* → *jokiyalčin*   'writers'

The suffix *-n* forms also the plural of words ending in *-tai/-tei* where this suffix is replaced by *-tan/-ten*.

- *qutuγ-tai*   'blessed, holy' → *qutuγ-tan* 'blessed ones, holy ones'
- *erdem-tei*   'one with virtue' → *eredem-ten* 'those with virtue'

The suffix *-n* is used to express plurality of words ending in *-i* or *-ai/-ei*.

- *γaqai* → *γaqan*   'pigs'
- *ögüleküi* → *ögülekün*   'those who say'

The suffix *-ud/-üd* is used in words ending in consonants other that *n*.

□ *nom → nom-ud*   'books'
□ *čerig → čerig-üd*   'soldiers'

The suffix *-muγud/-nügüd* is generally used
□ *üker → üker-nügüd*   'oxen'
□ *nom → nom-nuγud*   'books'
□ *kümün → kümün-nügüd* 'people'

The suffix *-čud/-čüd* is added to stems ending in *vowels, -n, -l* or the syllable *-güi* to words meaning human beings and it makes an expression with collective meaning.

□ *mongγol →mongγol-čud*   'the Mongols'
□ *baγ-a → baγačud*   'the small ones'
□ *büsegüi → büsegüičüd*   'women'

The plural can be expressed by the repetition of the word.
□ *kümün sayiqan sayiqan qoγulan idebei* 'people ate much nice food'

2.1.1.2. Gender

There is no grammatical gender in Written Mongolian. However, there exist words expressing gender and age of animals that have double words for male and female beings.

□ *γunan buqa*   'three-year-old bull'
□ *γunajin üni-ye*   'three-year-old cow'
□ *sir-a noqai*   'yellow dog'
□ *siraγčin noqai*   'yellow female dog'

The form expressing female gender is especially used to express date:
□ *kökögčin taulai jil* 'blue female hare year'

In the pre-classical language there were female forms of certain verb endings: –*bi* (for the male –-bai)
□ *Alan qo'a Dobun-mergen-dür irejü qoγar kö'ün töre'tilbi* 'Alan qo'a came to Dobun-mergen and two boys were born'

Special words were used referring to female beings. The numeral *jirin* 'two' was used with females in Middle Mongolian and pre-calssical Mongolian texts.
□ *jirin qatun* 'two ladies'

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There are nine cases: nominative, accusative, genitive, dative-locative, ablative, instrumental, comitative, sociative and terminative. The endings are subject to vowel harmony. The same suffixes express singular and plural meanings. The endings are added to the stem of nouns and verbal nouns and they are mostly written separately. The final *-n* of certain words can be lost in declension. Beyond the simple declension there is a reflexive-possessive declension that indicates the posessor of the object.

Noun cases	
Case	**Suffixes**
Nominative	Ø
Accusative	*-yi* (after vowels and diphthongs) *-i* (after consonants) *-gi, -giyi* (colloquial)
Genitive	*-yin* (after vowels and diphthongs) *-u/-ü* (after *-n*) *-un/-ün* (after other consonants)
Dative-Locative	*-dur-dür, -du/-dü* (after vowels, diphthongs and *n*, ng, l, m) *-tur/-tür, -tu/-tü* (after other consonants) *-a/-e* (colloquial)
Instrumental	*-iγar/-iyer* (after consonants) *-bar/-ber* (after vowels and diphthongs)
Commitative	*-luγ-a/-lüg-e,* *-la/-le* (rarely)
Sociative	*-tu/-tü -tai/-tei* (plural: *-tan/-ten*)
Ablative	*-ača/-eče, -ča/-če*
Terminative	*-čaγa/-čege*

Examples for noun cases:

Case				
Nominative	*aq-a*	*ečige*	*nom*	*kümün*
Accusative	*aq-a-yi*	*ečige-yi*	*nom-i*	*kümün-i*
Genitive	*aq-a-yin*	*ečige-yin*	*nom-un*	*kümün-ü*
Dat.-Loc.	*aq-a-dur*	*ečige-dür*	*nom-dur*	*kümün-dür*
Instrumental	*aq-a-bar*	*ečige-ber*	*nom-iγar*	*kümün-iyer*
Commitative	*aq-a-luγ-a*	*ečige-lüge*	*nom-luγ-a*	*kümün-lüge*
Sociative	*aq-a-tai*	*ečige-tei*	*nom-tai*	*kümün-tei*
Ablative	*aq-a-ača*	*ečige-eče*	*nom-ača*	*kümün-eče*
Terminative	*aq-a-čaγa*	*ečige-čege*	*nom-čaγa*	*kümün-čege*

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The **nominative** case has no suffix. It answers the question 'who' and 'what'. The nominative can be the subject, object, predicate, attribute in the sentence.

- *nilbusun qura metü asqarayulbai* 'he shed his tears like rain'
- *tere kümün nigül üiledbei* 'that man committed sins'
- *tere ökin sayiqan bui* 'that girl is beautiful'
- *tede kümün modun bayising bayiyulbai* 'those people built a wooden house'

The **accusative** is used to express definite object. The question words are 'whom', 'what'. Indefinite object can be in nominative case.

- *bi nigen kümün üjejü bayina* 'I see a man'
- *bi tere kümün-i üjejü bayina* 'I see that man'

The suffix *-yi* is added to stems ending in vowels and diphthongs, *-i* is added to stems ending in consonants.

- *takil tabiy-i üiledbei* 'he made an offering'
- *yeke qayan-i üjeged sača masi ayuyuyad...* 'as soon as he saw the great khan he got frightened'
- *ere em-e qoyayula nigen sine qumq-a-yi qudalduju abuyan* 'the man and his wife bought a new vessel'
- *nigen elči-yi urida ilegebei* 'he sent a messenger forward'

Sometimes the colloquial *-gi* or *-yigi* are also used.

- *tere noqai-yigi yayakiyad abun čidabai* 'how could you catch that dog'

The **genitive** case answers the question words 'whose' or 'of whom'. The suffix *-yin* is added to words ending in vowels or diphthongs.

- *bey-e-yin arasun inu sirigün* 'the skin of his body is rough'
- *tengri-yin sečeg-ün ger-deki kümün* 'the people in the garden house of gods'

The suffix *-u/-ü* is added to words ending in *-n*

- *burqan-u sajin-dur toyin bolquy-a* 'let us be monks of Buddha's religion'
- *amitan-u tamu-yin yal-a tülegdemüi* 'the fire of the hell of living beings burn them'

The suffix *-un/-ün* is added to words ending in consonants

- *simnus-un nököd ügei boluyad* 'the companions of the evil spirit died'

- *nigül-ün üiles ebdereged* 'the evil actions were destroyed'

The **dative-locative** case answers the question 'to whom', 'where', 'when'?
The suffix *-dur/-dür* is added to words ending in vowels, diphtons and the consonants, *-n, -ng, -l* and *-m*. The suffix *-tur/-tür* is added to words ending in other consonants. However, the pre-calssical language disregards this rule and frequently mixes up the *-dur/-dür* and *-tur/-tür* forms.

- *tere čay-tur tere yajar-a aysan kümün* 'people who were at that place that time'
- *keyid-tür egesigleküy-yi čerig-üd sonosuyad* 'the soldiers heard that they were reciting prayers in the temple'

The suffixes *-da/-de, -du/-dü, -ta/-te, -tu/-tü* are used in colloquial language.

- *tamu-du* 'to the hell, in the hell'
- *sara-da* 'in the month...'

The suffix *-a/-e* is also used in colloquial texts or in the pre-classical language.

- *Duwa-soqor manglai dumda yayča nidütü yurban negürid yajar-a qaraqu bülege* 'Duwa-soqor had only one eye in the middle of his forehead, though he could see as far as three days' travelling'
- *qayan olon nököd-lüge nigen-e yabubai* 'the khan went away together with many companions'
- *arad tümen-e olan qulayayiči bülüge* 'there were many thieves among the people'
- *boyol kümün qayan-a mörgübei* 'The slave man bowed to the khan'

The **instrumental** case answers the questions 'with whom', 'by whom', 'through what' 'by means of what'.

- *darasun-iyar soytuysan* 'he has become drunken of wine'

The suffix *-bar/-ber* is added to words ending in vowels and diphtons.

- *aq-a-bar* with the elder brother
- *aluq-a-bar* with hammer

Stems ending in consonants take the suffix *-iyar/-iyer*
Instrumental case most frequently expresses the means or tools of performing an action.

- *ečige köbegün-iyen modu-bar čokibai* 'the father beated his son with a stick'

Instrumental expresses also the transformation means.

- *tere kümün tergegür-iyer yabubai* 'that man went away along the road'
- *köbegün morin-iyar yabubai* 'the boy went away on horseback'

The instrumental case indicates the person who is forced to perform an action in a causative structure.

- □ *qaγan inu jarliγ-iyan elči-ber medegülbei* 'the khan made his order known through a messenger'

The instrumental indicates the material of which something is made.

- □ *erdenis-iyer bütügsen balγasun üjebei* 'he saw a town made of precious stones'

Instrumental case is used to express the cause or the purpose of the action

- □ *üjemerči-yin ači-bar amuγad untabai* 'as a result of the benefiction of the sorcerer he calmed down and fell asleap'
- □ *köbegün tere okin üjekü-ber irebei* 'the boy came in order to see the girl'
- □ *tere ügegü kümün qoyar bakir-i burqan quvaraγ-ud-tur bariγsan-iγar jiran nigen galab-tur kürtele tegün-ü alaγan-dur ürgülji altan bakirtai töröbei* 'as that poor man gave two copper coins to the gathering of Buddha, for sixty-one kalpas he has always been born with a golden coin in his fist'
- □ *minu bey-e ölösügsen ölögčin bars-tur öggügsen-iyer sünesün Tüsid tengri-yin oron-dur töröbei* 'as as result of giving my body to the hungry tigeress my soul was born in the land of the Tushita gods'

Instrumental expresses companionship with somebody or something

- □ *köbegün aq-a-bar qamtu yabubai* 'the boy went away together with his brother'

Instrumental indicates manner in which an action is performed

- □ *qaγan-u jarliγ-iγar üiledbei* 'he acted according to the khan's order'

Instrumental expresses that an action takes place as a result of another action.

- □ *erdem-tü üiles-ün küčün-iyer sayin töröl olbai* 'by the power of his moral actions he has found a good rebirth'

The **commitative** case answers the question: 'together with whom'?
The suffix *-luγ-a/-lüge* is added to the stem.

- □ *ükübesü gergey-yi amidu ere-yin üküdel-lüge nigen-e qamtu γajar-tur oroγulumui* 'when he dies his wife will be buried alive together with his corpse'
- □ *eke-lüge* 'together with the mother'
- □ *abaγ-a-luγ-a* 'together with the uncle'

The suffix *-la/-le* is used in the colloquial language

- □ *em-e-le oi-dur odbai* 'he went into the woods with his wife'

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The **sociative** case answers the question 'with whom', 'with what' and takes the endings: *-tu/tü -tai-/tei* and *-tan/-ten* for the plural.

- □ *qaγan arban tümen čerig-tei uγtuju* 'the khan went to meet them with hundred-thousand soldiers'
- □ *qutuγ-tu erke-tü Qomsim bodistv* 'the saint, powerful Avalokitesvara Bodhisattva'
- □ *masi γayiqamsiγ-tu bolju* 'it has become greatly wonderful'
- □ *asuru ičegüri-tü boluyu* 'it will be much shameful'
- □ *qamuγ erdem-ten sayin töröl olbai* 'all those with moral found a good rebirth'

The **ablative** case answers the question 'from whom', 'whence'?
The suffix *-ača/-eče* is used to express this meaning.

- □ *bügüdeger qoyin-a-ača kögegejü* 'everybody was chasing him (lit. after him)'
- □ *tegün-eče tonilqui čaγ irebei* 'the time to escape from there has arrived'
- □ *öndür aγulan-ača güigči tere kümün ken bui* 'who is that man coming down from that hight mountain?'
- □ *ende-eče üküged amitan-u yeke tamu-dur jobalang-i üjejü boluyu* 'when he will die from here he will be see sufferrings in the great hell'

-ča/-če is also used in pre-classical texts.

- □ *Sudasomi tergegür-tegen qola-ča amin tebčilür-e ayisuquγ-yi üjebei* 'he saw, that Sudasomi was approaching from afar along his way in order to extinguish his life'

The ablative case is used to express comparative constructions.

- □ *tem-e morin-ača öndör baina* 'the camel is taller, than the horse'
- □ *ene okin Dulam-a-ača sayiqan baina* 'this girl is nicer, than Dulam-a'

Ablative also indicates things as compensation for something else.

- □ *tariyan altan-ača ögbe* 'he gave grain for gold'

The **terminative** case expresses height or depth.

- □ *ebüdüg-čege* '…up to the knee'

2.1.1.3.1. Case-bound suffixes

Suffix *-du/-dü* is added to adverbs of place to form locative adjectives:

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- ☐ *dooradu*   'inferior, lower'
- ☐ *degedü*   'upper'
- ☐ *emünedü*   'frontal'
- ☐ *dotoɣadu*   'inner'

Suffix *-ki* is added to various adverbs to form adjectives expressing the same meaning as the primary adverb.

- ☐ *degereki*   'upper'
- ☐ *edügeki*   'present'
- ☐ *tendeki*   'the one being there'
- ☐ *dooraki*   'the one being down'

2.1.1.4. Subject possessive marker

The subject possessive marker expresses that the word belongs to the acting person, the subject of the sentence. The subject possessive marker is added after the plural and case ssuffixes E.g. *nom-dur* means 'in the book' while *nom-dur-iyan* 'in his own book'.

Noun case endings with subject possesive markers:

Cases	Suffixes
Nominative	∅
Accusative	-iyan/-iyen (after vowels and diphthongs) -yuɣan/-yügen (after vowels, diphthongs, consonants) -ban/-ben (after consonants)
Genitive	-iyan/-iyen -yuɣan/-yügen -ban/-ben -un-iyan/-ün-iyen -yin-iyan/-yin-iyen -u-ban/-ü-ben
Dative-Locative	-dur-iyan/-dür-iyen -du-ban/-dü-ben -dayan/-degen -tayan/-tegen

Instrumental	-bar-iyan/-ber-iyen
Commitative	luy-a-ban/-lüge-ben
Sociative	-tayiyan/-teyigen
Abblative	-ača-ban/-eče-ben -ačayan/-ečegen

Examples for noun cases with subject possessive marker:

Cases				
Nominative	aqa	ečige	nom	kümün
Accusative	aqa-ban	ečige-ben	nom-iyan	kümün-yügen
Genitive	aqa-yin-iyan	ečige-yin	nom-un-iyan	kümün-iyen
Dat.-Loc	aqa-dur-iyan	ečige-dür-iyen	nom-dur-iyan	kümün-dür-iyen
Instrumental	aqa-bar-iyan	ečige-ber-iyen	nom-iyar-iyan	kümün-iyer-iyen
Commitative	aqa-luy-a-ban	ečige-lüge-ben	nom-luy-a-ban	kümün-lüge-ben
Sociative	aqa-tai-ban	ečige-tei-ben	nom-tai-ban	kümün-tei-ben
Ablative	aqa-ača-ban	ečige-eče-ben	nom-ača-ban	kümün-eče-ben

- ☐ *qurdun quba-yuɣan deleddüged*   'flapping his swift yellow horse...'
- ☐ *beyeben ülü ködelüged*   'not moving his body'
- ☐ *kiling sedkil-iyen amurliɣulɣyad*   'pacifying his angry thoughts'
- ☐ *köbegün ger-eče-ben yaruɣad*   'the boy coming out of his yurt...'
- ☐ *modući ger-tegen qariju ireged ekener-tür-iyen ögülerün* 'the carpenter arrived home and told his wife'
- ☐ *nigen edür Duva soqor Dobun mergen degüü-lüge-ben Burqan Qaldun degere ɣarba* 'one day Duva soqor together with his younger brother climbed up to the top of the Burqan Qaldun'

2.1.1.5. Possession

Classical Mongolian expresses possession
    by genitive case
    by subject posseive marker
    by possessive pronoun

They are discussed in the given sections.

2.1.2. Adjectives

The adjectives are not different from nouns in Classical Mongolian. Nouns expressing qualities can be used as adjectives. E.g. *modun* means 'tree' and also 'wooden', or *mayu* may mean 'bad' and 'the evil'.

2.1.3. Pronouns

There are personal, possessive, demonstrative, interrogative, reflexive and indefinite pronouns. The personal and demonstrative pronouns have nominative forms respectively and stems that are not identical. The pronouns can take endings similar to nouns and can form any part of the sentence.

2.1.3.1. Personal Pronouns

Personal pronouns			
Cases	Singular		
	1st person	2nd person	3rd person
Nominative	bi	či	i
Accusative	nama-yi	čima-yi	imayi
Genitive	minu	činu	inu
Dat.-Loc.	nadur	čimadur	ima-dur
Instrumental	nada-bar	čima-bar	ima-bar
Commitative	nada-luγ-a	čima-luγ-a	ima-luγ-a
Sociative	nada-tai	čima-tai	ima-tai
Abblative	nadača	čima-ača	ima-ača

	Plural			
Cases	1st person exclusive	1st person inclusive	2nd person	3rd person
Nominative	ba	bida	ta	a*
Accusative	man-i	bidan-i	tan-i	ani*
Genitive	manu	bidan-u	tan-u	anu
Dat.-Loc.	man-dur	bidan-dur	tan-dur	an-dur*
Instrumental	man-iyar	bidan-iyar	tan-iyar	an-iyar*
Commitative	man-luγ-a	bidan-luγ-a	tan-luγ-a	an-luγ-a*
Sociative	man-tai	bidan-tai	tan-tai	an-tai*
Abblative	man-ača	bidan-ača	tan-ača	an-ača*

The first person plural has two forms: *bida* and *ba*. The former is an inclusive pronoum referring to the speaker and all those present, while the latter is exclusive that refers only to the speaker but not to the audience.

The third person singular and plural disappeared from the language even before the first written monuments were put down. *i** and *a** are not attested in writing. Their genitive form *inu* and *anu* were preserved and they indicate possession or serve as subject indicators. Other declined forms of *i* and *a* can be found in pre-classical and Middle Mongolian texts.

Classical Mongolian uses demonstrative pronouns (*ene, tere*) to indicate third person singular and plural.

2.1.3.2. Possessive pronouns

Possessive pronouns are derived from the genitive of the personal pronouns with the suffix *-qai/-kei*.

- minuqai (minükei is also used)   'mine'
- činuqai (činükei is also used)   'yours'
- manuqai   'ours'
- tanuqai   'yours'

As there is no personal pronoun used for the third person, there is no possessive pronoun of the third person, as well.

- *bi tanuqai köbegün Maq-a-saduva bülüge*   'I am your son, Mahāsatva'

2.1.2.3. Demonstrative pronouns

- *ene*   'this' (stem of declension: *egün*)
- *tere*   'that' (stem of declension: *tegün*)
- *tedeger*   'those'
- *ede*   'these'
- *edeger*   'these'
- *ende*   'here'
- *tende*   'there'
- *eyimü*   'in this way', 'such as this'
- *teyimü*   'in that way', 'thus'
- *edüi*   'this much', 'this many'
- *tedüi*   'that much', 'that many'

☐ *tege-* 'to do so'
☐ *mön* 'just this', 'the same'

Table presenting demonstrative pronouns *ene* and *tere*:

	Singular		Plural	
Case	Near	Far	Near	Far
Nominative	ene	tere	ede	tede
Accusative	egün-i	tegün-i	eden-i	teden-i
Genitive	egün-ü	tegün-ü	eden-ü	teden-ü
Dat.-Loc.	egün-dür	tegün-dür	eden-dür	teden-dür
Instrumental	egün-iyer	tegün-iyer	eden-iyer	teden-iyer
Commitative	egün-lüge	tegün-lüge	eden-lüge	teden-lüge
Sociative	egün-tei	tegün-tei	eden-tei	teden-tei
Ablative	egün-eče	tegün-eče	eden-eče	teden-eče

The demonstrative pronouns are declined according to the general rules of declension. The declination stem of *ene* is *egün*, while that of *tere* is *tegün*. These demonstrative pronouns are used to express the personal pronoun third person singular and plural.

2.1.3.4. Reflexives

The reflexive pronoun is *öber* 'self', its plural is: *öbesüd, ögesüd* 'selves'. The reflexive pronouns are declined according to the general rules of reflexive-possessive declension.

Case	Singular	Plural
Nominative	öber	öbesüd
Accusative	öber-i	öbesüd-i
Genitive	öber-ün	öbesüd-ün
Dat./Loc.	öber-tür	öbesüd-tür
Instrumental	öber-iyer	öbesüd-iyer
Commitative	öber-lüge	öbesüd-lüge
Sociative	öber-tei	öbesüd-tei
Ablative	öber-eče	öbesüd-eče

The reflexive pronoun frequently has reflexive possesive endings:

Case	Singular	Plural
Nominative	öber	öbesüd
Accusative	öber-yügen	öbesüd-yügen
Genitive	öber-iyen	öbesüd-iyen
Dat./Loc.	öber-tegen	öbesüd-tür-tegen
Instrumental	öber-iyer-iyen	öbesüd-iyer-iyen
Commitative	öber-lüge-ben	öbesüd-lüge-ben
Sociative	öber-tei-ben	öbesüd-ten-ben
Ablative	öber-ečegen	öbesüd-ečegen

☐ *bi öber-iyen yabusuɣai* 'I myself will go'
☐ *öber-iyen üniyen-ü dergede odču* 'he himself went to the cow'
☐ *öberün öberün üile bükü-yin tulada* 'because of their own actions…'
☐ *öbere öbere-degen erdem ügei bögetele qudal üge-yi ügülejü* 'because they themselves were without merit they told untrue words'
☐ *öberün sumun-iyar bayising-i qarbuǰu* 'shooting the house with his own arrows'

2.1.3.5. Interrogative pronouns

The interrogative pronouns are:
☐ *ken* 'who',
☐ *yaɣun* 'what',

	ali	'which',
	yambar	'what kind of',
	kedüi	'how many, how much'
	kejiye	'when',
	qamiɣ-a	'where',
	yaɣaki-	'how to do',
	yaɣun-dur	'why'

Interrogative pronouns can be used as relative pronouns.

- kedüi bükü nom-tan ečüs-tür ebdereyü 'no matter how much scholarly they are, they will be destroyed at the end'
- bi qab qamiɣ-a töröbesü ber masi sayin sayiqan egesig-tü boluɣu 'wherever I will be born I will have a beautiful, melodious voice'
- tedüi tere yalaɣun qamiɣ-a-ča nisčü öčirün... 'he asked where that goose has come from...'
- bi yakin ögülekü 'what could I say...'

2.1.3.6. Indefinite pronouns

The indefinite pronouns are derived from the interrogative pronouns by adding the particles ba, be, ber, ču.

Case	Indefinite pronouns		
Nominative	ken ču	yaɣun ču	alin ču
Accusative	ken-i ču	yaɣun-i ču	alin-i ču
Genitive	ken-ü ču	yaɣun-u ču	alin-u ču
Dat./Loc.	ken-dür ču	yaɣun-dur ču	alin-dur ču
Instrumental	ken-iyer ču	yaɣun-iyar ču	alin-iyar ču
Commitative	ken-lüge ču	yaɣun-luɣ-a ču	alin-luɣ-a ču
Sociative	ken-tei ču	yaɣun-tai ču	alin-tai ču
Ablative	ken-eče ču	yaɣun-ača ču	alin-ača ču

- ken ču iregsen bögesü 'if whoever arrives'
- qaɣan tere üges-dür yaɣun ču ese ögülebei 'the khan did not answer anything to these words'
- modun ali be čaɣ-tur ülü sirgiyü 'the tree will never dry up'

2.1.3.7. Quantitative pronouns

	bügüde	'all, every'
	bügüdeger	'everybody'
	bükün	'all, whole'
	yaɣča	'only, sole'
	olon	'many'
	qamuɣ	'all, every'
	jarim	'some'

- yaɣča minu tula dalai metü ɣasiɣun jobalang-i üjemüi 'just because of me you have seen ocean-like bitter sufferings'
- qamuɣ jarliɣ-ud irged-tür uqaɣuluɣdaqui 'make all the orders known among the people'
- qaɣan olon nököd-lüge nigen-e debüsker-tür sajuɣu bürün 'the khan together with many companions sat down on the carpet'
- tengri kümün bügüde bisiren taɣalan bayasulčabai 'all the gods and people trusted it and became happy'
- jarim köbegün ber ulam yeke boluɣad toyin bolju 'some of the boys growing bigger have become monks'
- tere üge-yi sonosuɣad bügüdeger ülemji bayasun bisirebei 'listening to those words everybody rejoiced very much'

2.4.1. Numerals

There are cardinal, ordinal, collective, frequentative, distributive and diminutive numerals.

2.1.4.1. Cardinal numerals

The cardinal numerals are the following:

	nigen	'one'
	qoyar	'two'
	ɣurban	'three'
	dörben	'four'
	tabun	'five'
	jirɣuɣan	'six'
	doluɣan	'seven'
	naiman	'eight'

□	*yisün*	'nine'
□	*arban*	'ten'
□	*arban nigen*	'eleven'
□	*arban qoyar*	'twelve'
□	*qorin*	'twenty'
□	*γučin*	'thirty'
□	*döčin*	'fourty'
□	*tabin*	'fifty'
□	*jiran*	'sixty'
□	*dalan*	'seventy'
□	*nayan*	'eighty'
□	*yiren*	'ninty'
□	*jayun*	'hundred'
□	*mingγan*	'thousand'
□	*tümen*	'ten-thousand'
□	*bum*	'hunddred-thousand'
□	*say-a*	'million'
□	*bšiba* or, *byeba*	'ten-million'
□	*düngšiür*	'hundred-million'

The last four numerals are of Tibetan origin.

- □ *bayan-u gergey-eče nigen köbegün töröbesü* 'when a boy was born from the wife of the nobleman'
- □ *jiran nigen galab-tur kürtele* 'for sixty-one kalpa-s…'
- □ *Ananda-bindaki bayan-u küriyen-dür jayun tabin γurban quvaray-ud-luγ-a nigen-e sayun bülüge* 'he was sitting together with one hundred and fifty-three monks in the garden of the nobleman, Ananda-pindada'
- □ *tabun jayun qudaldučin burqan qamiγ-a bükü tende irejü* 'the five hundred merchants came to the place where Buddha stayed'
- □ *doloyan erdeni-ber abdura egüdjü* 'making a coffin of seven kinds of jewels'

2.1.4.2. Ordinal numerals

The suffix *-duγar/-düger* forms the ordinal numerals that is added to the ending while the final *-n* is dropped. Besides the standard forms there are three

peculiar forms for 'third' *γutaγar*, 'fourth' *dötüger*, 'fifth' *tabtaγar*.

□	*nigedüger*	'first'
□	*qoyaduγar*	'second'
□	*γurbaduγar*	'third'
□	*dörbedüger*	'fourth'
□	*tabuduγar*	'fifth'
□	*jirγaduγar*	'sixth'
□	*doloduγar*	'seventh'
□	*naimaduγar*	'eight'
□	*yisüdüger*	'ninth'
□	*arbaduγar*	'tenth'

- □ *nigedüger dakin edegeregči tamu* 'the first one called 'reviving hell''
- □ *18 duγar jayun-u orčim-ača qoyisi keblegdegsen* 'it was printed some times after the eighteenth century'
- □ *Engke amuγulang-un 47 duγar on buyu 1708-du Begejing-dü keblegsen* 'it was printed in the 47th year of Khangsi, i.e. in 1708 in Peking'

2.1.4.3. Collective numerals

The suffix *-γula(n)/-güle(n)* is added to the stem of the word while the ending *-n* is dropped. This expression means: 'two together', 'three together', etc.

□	*qoyaγula*	'two together', 'both'
□	*γurbaγula*	'three together'
□	*dörbegüle*	'fouth together'
□	*tabıγula*	'five together'
□	*jirγıγula*	'six together'
□	*doloγula*	'seven together'
□	*naimaγula*	'eight together'
□	*yisügüle*	'nine together'
□	*arbaγula*	'ten together'

2.1.4.4. Frequentative numerals

The suffix -ta/-te is added to the stem of the cardinal numerals and means: 'once', 'twice', 'three times', 'four times', etc.

- nigen-te — 'once'
- qoyar-ta — 'twice'
- γurban-ta — 'three times'
- dörben-te — 'four times'
- tabun-ta — 'five times'
- arban-ta — 'ten times'

2.1.4.5. Distributive numerals

The suffix -γad/-ged is added to the stem of the cardinal numeral. It means 'by twos', 'in twos', 'by threes', 'in threes', etc.

The distributive forms of *nigen* and *qoyar* are irregular.

- nijeged — 'one by one'
- qošiyaγad — 'by twos'
- γurbaγad — 'by threes'
- dörbeged — 'by fours'
- tabuγad — 'by fives'
- jirγuγad — 'by sixes'
- doloγad — 'by sevens'
- naimaγad — 'by eights'
- yisüged — 'by nines'
- arbaγad — 'by tents'

2.1.4.6. Diminutive numerals

The suffix -qan/-ken is added to the stem of the cardinal numerals and it expresses: 'only one' 'only two', etc.

- nige-ken — 'only one'
- qoyar-qan — 'only two'
- γurba-qan — 'only three'
- dörbe-ken — 'only four'
- arba-qan — 'only ten'

2.1.5. Adverbs

The advberbs are formed of nouns, pronouns, or numerals. There are primary and secondary adverbs. They preserve their original forms.

2.1.5.1. Spatial adverbs

- inaru — 'before, on this side'
- inaγsi — 'hitherward'
- činaru — 'thiterward'
- činaγsi — 'father, beyond'
- degegür — 'over'
- degegsi — 'upward'
- dergede — 'at, beside, by'
- dotor-a — 'within'
- dotoγsi — 'into'
- doyoγur — 'under'
- γadan-a — 'outside'
- γadan-a-ača — 'from the outside'
- emün-e — 'in front of'
- emün-e-eče — 'from the front'
- ende — 'here'
- qamiγasi — 'wither'
- qotalada — 'everywhere'
- qoyisi — 'backward, after'
- qoyin-a — 'after'
- qoyiγur — 'along the background'
- tende — 'there'
- manaγar inu inaγsi činaγsi ügüleldün büküi 'next they they were telling it to and fro'
- tengri-ner-ün ökid-ün dotor-a töröbei 'she was born among the daughters of heaven'
- ulariju tendeče degegsi tengri-dür töröbesü 'passing away from there upwards he was born among the gods'
- Otčigin dergede minu saγu 'Otčigin, sit down next to me!'
- jirγuγan ulus-un qad-un dotor-a šasin törö-yi ekilegsen 'he started law and religion amont the khans of the six nations'

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- qatun-u emün-e qan oron-a sayulyayad 'he was set on the throne in front of the queen'
- ejen-ü naiman čayan ger-ün emün-e-eče qayan čolaban tungyun abču bürün 'the khan took over his rank in front of the eigh white yurts of the lord'
- dusul-un tedüy-yi ende eyin tobčilan bičibei 'here I have written it summarizing like a drop'
- tere sayid-i yadana sayulyan büküy-e 'when he set those noblemen outside…'
- tende Boyarči yadan-a-ača eyin ayiladqabai 'there, Boyarči reported it from outside'
- keüken-iyen jayay-i qoyisi tatan… 'drawing her son over the border…'

2.1.5.2. Temporal adverbs

- maryasi   'tomorrow'
- urtuda   'long, for a long time'
- önide   'for a long time'
- urida   'before'
- kejiyede   'always'
- nasuda   'always'
- edüge   'now'
- oyoyata   'always'
- nasuda   'always

- qan köbegün genedte nigen berke ebedčin-iyer nögčibei 'the prince suddenly died of a heavy disease'
- qan köbegün nasuda čenggeldün yabubai 'the prince lived always happily'
- ejen-ü ür-e oyoyata tasuraysan bögesü… 'if the lineage of the lord would be cut for ever…'
- bodi qutuy-i oluy-a inaru 'before finding enlightment'
- tendeče mön tere yi üker jile inaysi urbaju qariqui jayuraban 'then, in the same yi cow year, when they were returning and coming backwards…'

2.1.5.3. Degree adverbs

- ilangyuy-a   'especially'
- mayuy-a   'badly'
- qatayuy-a   'hard'
- masida   'very much'
- busučar   'otherwise'
- batuda   'firmly'
- nutada   'firmly'
- you-a-da   'beautifully'
- ečin-e   'secretly'
- genedte   'suddenly'
- joriyuda   'purposely'
- ilangyuy-a boyda Zongkaba sumadi kirti-yin šasin-iyar qotala jüg-üd-i edür bolyayči metü geyigülbei 'especially with the religion of Congkhapa sumati kirti he enlightened far away directions as if he were the one who makes day-time'
- masida andayalayad nigen jile amiduran aju qotala-yi bayasqan… 'they made a great promis of friendship to each other and lived very happily for one year'
- nayan naiman Kitad-luy-a batuda barildun andayalalduyad…. 'they made a firm friendship agreement with the eighty-eigh Kitads'
- Elbeg nigülesküi qayan kemen qotala-da aldarsiju yabun atala 'while he has become famous very much as Elbeg nigülesküi khan…'

2.1.6. Postpositions

Postpositions are of nominal origin. They govern various cases, however some of them go with nominative.

Postpositions with nominative:
- deger-e   'on, above'
- door-a   'under'
- dotor-a   'in'
- yarui   'beyon, over'
- kürtele   'till'
- tutum   'all, every'
- yosuyar   'according to'

□	*metü*	'like, similar to'
□	*büri*	'all, every'
□	*emün-e*	'in front of'
□	*jayur-a*	'in between'

□ *ai köbegün či edür tutum gergei-lüge ülü jolγaydaqui* 'oh, my son, do not meet your wife every day'

□ *ger dotora oroγan olon simnanča-yi üjebei* 'going into the yurt he way great many witches'

□ *arban qoyar sara kürtele miq-a oγtalju ideged* 'untill the 12th month he cut the meat off and ate it'

Postpositions with genitive

□	*tulada*	'because of'
□	*tölöge*	'for, for the sake of'
□	*adali*	'like, similar to'
□	*degere*	'on'
□	*dergede*	'by, by the side of'
□	*door-a*	'under'
□	*dotor-a*	'in, into'
□	*γadan-a*	'out, out of'
□	*metü*	'like'
□	*emün-e*	'in front of'
□	*qoyin-a*	'after'
□	*jayur-a*	'among'
□	*jüg*	'towards'
□	*esergü*	'against'
□	*uruγu*	'downstream'
□	*ögede*	'upstream'
□	*dumda*	'in the middle of'
□	*tuqai*	'about'

□ *yaγun-u tulada ene üküdel-dür takil üileddümüi ta* 'why (of what reason) do you make an offering to this dead body?'

□ *qarsi-yin dergede kürbesü qarsi-yin dotor-a qongqu-yin dayun čenggel γaruγsan-dur sonosuγad*

Postpositions with dative-locative case:

□	*oyir-a*	'near, nearby'

naγur qota-dur oyir-a bayina 'the lake is nearby the city'

Postposition with ablative case:

□	*öber*	'other'
□	*qoyin-a*	'after'
□	*emün-e*	'before'
□	*busud*	'other'
□	*ilüge*	'more'
□	*qola*	'far'
□	*-gsi*	'towards'
□	*γadana*	'out, outside od'
□	*qoyisi*	'after'

köbegün aq-a-ača qoyin-a yabubai 'the boy followed his brother'

Postposition with comitative case:

□	*adali*	'similar to'
	kümün-ü küčün arslan-tai adali bayiγsan 'the man's power was similar to that of lion'	

2.1.7. Nominal negative particles

The negative of nouns is formed by the words *ügei* and *busu*.

The word *ügei* is a noun, it can take endings and be used as a predicate with or without a copula. The word *ügei* after a noun expresses 'without'.

It can stand with a verbal noun expressing negation.

□ *γadan-a* 'outside'

□ *γadan-a-ača* 'from the outside' *qoyar-dur yaγun ber ögküi ügei kemen sedkijü* 'he thought, that he would not give anything at all to those two ones'

□ *γadan-a* 'outside'

□ *γadan-a-ača* 'from the outside' *tngri kümün-dür töröküi ber toγ-a ügei bolbai* 'those born among the gods and humans were numberless'

The word *busu* primarily means 'other, different'.

□ *ene bolbasu kümün busu* 'this is not a man'

2.2. Verbal morphology

2.2.1. Verb

2.2.1.1. Personal suffixes

There are no personal suffixes in Classical Mongolian.

2.2.1.2. Tense-aspect-mood categories

2.2.1.3. Imperatives

The imperative is expressed by the stem of the verb and is a strict order to the second person (singular and plural). It is an impolite form :
- *yabu* 'go'
- *či inaysi ire* 'you, come here'
- *bey-e-yi minu aburan soyurq-a* 'deign to save me (=my body)'
- *yirtinčü-yin törö-yi kičiy-e* 'follow the law of the world diligently'
- *tegün-i qatun-dur ögčü törküm-dür inu qariyul* 'give it back to the queen and further to the family'

The benedictive is a more polite form and expresses a request : It can refer to second person singular and plural, as well -*ydaqui/-gdeküi, -ytui/-gtüi, -ytun/-gtün, or -dqun/-dkün*:
- *yabuytun* or *yabudqun*   'please go'
- *iregtün* or *iredkün*   'please come'
- *ai qayan a-a buu yasaladqun*   'oh, khan, do not worry'
- *či ber saras büridčü amu köbegün-i üker-ün qoriyan-dur törögdeküi* 'your months (of pregnancy) are filled, born your son in the stall of the ox!'

The precative is also a polite request: -*yači/-geči*:
- *yabuyači*   'please, go'
- *iregeči*   'please, come'

The prescriptive is a polite order to the second person: -*yarai/-gerei*, (after a consonant: -*uyarai/-ügerei*):
- *yabuyarai*   'please, go'
- *iregerei*   'please, come'

The optative expresses a request, order or desire for any person, mostly 3rd person singular or, plural. Its ending is: -*tuyai, -tügei*. The ending -*yasai/-gesei* expresses hope and desire.
- *qayaly-a-yi masi batulatuyai* 'close the door very firmly
- *yadayadu kümün-e büü üjegdetügei* 'do not show it to an unknown person'
- *tere kümün iregesei* 'if only that man would come!'

The **voluntative** expresses a wish, a promise or, decission to performe an action. The endings: -*suyai, -sügei, -sui, -süi, -sai, -sei, -yasuyai, -gesügei* refer to 1st person singular, while -*ya, -ye* denote 1st person plural.
- *yabusuyai*   'I will go'
- *iresügei*   'I will come'
- *qoyar-i üjügülsügei* 'I will show both ones'

The **dubitativus** expresses hesitation or, undesired action -*yujai/-güjei*
- *yabuyujay*   'maybe he comes'
- *irejügüi*   'what if he goes'?

Permission refers to the third person, the ending is: -*g*
- *irebeču ireg* 'he may come if he wants to'

3rd person imperative. The ending is -*tuyai/-tügei*. It expresses an order for the 3rd person and a good wish.
- *enke tayibung boltuyai*   'let there be peace'
- *yabutuyai*   'he must go'

Imperatives		
Imperative	∅	impolite order
Benedictive	-*ydaqui/-gdeküi, -ytui/-gtüi* -*ytun/-gtün -dqun/-dkün*	polite request
Precative	-*yači/-geči*	polite request
Praescriptive	-*(u)yarai/ -(ü)gerei*	wish
Optative	-*yasai/-gesei*	hope, desire
Voluntative	-*suyai/-sügei -sui/-süi* -*sai/-sei, -yasuyai/* -*gesügei* -*ya/-ye*	1st person sing. 1st person plural
Dubitative	-*yujai/-güjei*	fear
Permission	-*g*	allowance
3rd person imperative	-*tuyai/-tügei*	a must and good wishes

2.2.1.3.1. Prohibition

The prohibition is done with the prohibitive particles: *bü, bu, buu, bitügei.*
- ☐ *ta büü γasaltuγai* 'do not suffer'
- ☐ *köbegün minu a či sedkil-iyen buu aljiy-a* 'oh, my son, do not worry"
- ☐ *tegün-i irebesü qota-dur buu oroγuludqun* 'when he arrives do not let him into the town'

2.2.1.4. Finite tense-aspect forms

They express present, future or past acions. All persons singular or plural have the same endings. This form is the predicate of the sentence and stands at the end of the sentence.

Preasens futuri expresses present and future: *-yu /-yü*
- ☐ *kilbar buyu* 'it is easy'
- ☐ *kerbe köl-iyer yabubasu köl-i qamiγ-a giškigsen tere γaJar-a altan qumq-a boluγu* 'there will be a golden pot in the earth where he steps with his feet'

Preasens imperfecti expresses present or, future with the endings: *-mui/-müi, -mu/-mü, -nam/-nem, -na/-ne*
- ☐ *bida bürin-e eyetüJü Jöbsiyeldümüi* 'we all agree in everything'
- ☐ *kebeli inu ülü čadumui* 'his belly is not safisfied'

Preasens perfecti expresses long lasting past actions. It is mostly used in narrative texts. Its endings are: *-luγai/-lügei, -lai/-lei, -la/-le, -laγa(i)/-lege(i)*
- ☐ *nigen-e saγun bülüge* 'they sat together'
- ☐ *nigen ür-e-yi činu Jalar-a irelügei* 'I came to invite one of your sons'

Praeterium imperfecti expresses past actions also with a narrative attitude. Its endings are: *-Juγui/-Jügüi, -čuγui/-čügüi, -Ji/-či, -Jai/-Jei, -čai/-čei*
- ☐ *öber-iyen sereJü yabuJuγui* 'he woke up himself and went away'
- ☐ *yeke qaγan keüken-lüg-e esergülen yadaJuγui* 'the great khan was unable to dispute with the child'

Praeteritum perfecti expresses a past action with the endings: *-ba/-be, -bai/-bei*

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- ☐ *masi bisirebei* 'he trusted very much'
- ☐ *masida tonilbai* 'he escaped very well'
- ☐ *ilaJu tegüs nögčigsen-dür eyin kemen öčibei* 'he told like this to the victoriously passed beyond Buddha'

Finite tense-aspect forms	
Praesens futuri	*-yu, -yü*
Praesens imperfecti	*-mui, -müi, -mu, -mü, -m, -na, -ne, -nai, -nei, -nam*
Preasens perfecti	*-luγa, -lüge, -lai, -lei, -la-le, -laγai/ -legei*
Praeteritum imperfecti	*-Juγui/ -Jügüi, -čuγui/-čügüi, -Ji, -či, -Jai/-Jei,-čai/ -čei*
Praeteritum perfecti	*-bai/ -bei, -ba/ -be*

2.2.2. Verbal modifiers

2.2.2.1. Verbal nouns

Verbal nouns have all the characteristics of nouns, they are declinable and can form several parts of the sentence: predicate, subject, object, attribute, etc.

Verbal nouns	
Nomen futuri	*-qu(i)/-kü(i)*
Nomen imperfecti	*-γa/-ge*
Nomen perfecti	*-γsan/-gsen*
Nomen usus	*-daγ/-deg*
Nomen actoris	*-γči/-gči -plural: -γčin/-gčin*

Verbal nouns can form predicate, subject, object or attribute in the sentence. They are declinable. It can express the acting person or the action itself.

Nomen perfecti. This form expresses a past action and is used as subject, object, attribute and predicate. The suffix *-γsan/-gsen* is added to the stem of the verb.
- ☐ *erte nögčigsen čaγ-tur* 'at a long ago passed time'
- ☐ *em-i uγuγsan-u tula* '....because he drank the medicine'

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□ *ügegün qoyar gergeyin üčüken öglige öggügsen-ü tula ülisi ügei buyan-u čoγča ene metü olbai* 'as he gave a little present to the two poor wives, the unparallel merit of it was like this'

Nomen imperfecti. This form expresses an unfinished action that started in the past and continues in the present. The suffixes *-γa/-ge, -γai/-gei* are added to the stem of the verb. It can be the subject, object, attribute and predicate of the sentence.

□ *yabuγa kümün* 'the going man'
□ *irege edüi* 'the future time (= something that has not come yet)'
□ *γurban čaγ-i medegči Badm-a sambau-a-yin irege edüi* 'before Padmasambhava, who knows the three times, came'

Nomen futuri. This form expresses a present or future action, however in a structure it can refer to any time. The suffixes *-qu/-kü, -qui/-küi* are added to the verb stem. The plural *-qun/-kün* is mostly used in the pre-classical language in old texts. The nomen futuri can express subject, object, attribute and, with a copula, predicate.

□ *öglige ögküi-dür kičiyegdeküi kemen jarliγ boluγsan* 'be diligent in alms-giving —he ordered'
□ *ülü bayasqui emgenikün sedkil töreged* 'unhappy, suffering thoughts arose in him'
□ *nigen köbegün burqan-i qola-ča ayisuqui üjejü masi bayasuγad* 'from afar the boy saw that Buddha was approaching and he greatly rejoiced'
□ *düledte buyan üiledküi-ber bisirel sedkil töreged* 'he made even more meritous actions and as a result faithful thoughts arose in him'
□ *tere kümün balγasun dotor-a odqui bui* 'that man went into the town'
    sayid-i bidan-u dergede yabuqun metüs-i oroγul 'enrole the nobles who are worthy to serve by me!'

Nomen usus. The suffix *-daγ/-deg* is added to the stem of the word. It expresses a usual, habitual, customary action. This form is used as subject, object, attribute and, with a copula, as predicate.

□ *yabudaγ* 'he who usually goes', 'the usual act of going', 'he usually goes'
□ *moduči-yin köbegün oi dotora-ača edür büri ger-tür iredeg bülüge* 'the son of the carpenter used to come home from the woods every day'

Nomen actoris. The suffix *-γči/-gči* is added to the stem of the word. It means the performer of an action. It can serve as a subject, object, attribute and also as a predicate (with a coupola). The plural is formed either with *-γčin/-gčin* or *-γčid /-gčid*.

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□ *yabuγči* 'one who goes, 'going'
□ *tedüi qaγan ildü γarγaju küličenggüi sedkigči kememüi üü* 'the khan took out his sword: do yo say that you are one who diligently meditates?'
□ *Borjigin-a küčün-iyen öggügčin čimayar kesegdeküi* 'I will share with you all those who gave their power to Borjigin'

2.2.2.2. Verbal adverbs

The verbal adverbs can be the predicate of a sentence only as a member of a compound verbal predicate. They can be used as the predicate of a subordinate clause. Verbal adverbs do not express any particular time, only a relativity to the predicate of the other clauses, or of the main sentence. The verbal adverbs can act as components of compound part of sentences: as a component of a subject, object, attribute, predicate.

□ *čini ukilan ögülegsen masi maγu bayina* 'it is bad that you are crying'
□ *köbegün-ü nisčü yabuqu-yi üjebei* 'he saw the boy's coming flying'
□ *sedkil teyin böged masida tonilγaju bayina* 'his mind has been completely delivered'

Verbal adverbs	
Adverbium imperfecti	*-ju/-jü, -ču/-čü, -ji/-či*
Adverbium perfecti	*-γad/-ged*
Adverbium modale	*-n*
Adverbium abtemporale	*-γsaγar/-gseger*
Adverbium contemporale	*-maγča/-megče*
Adverbium terminale	*-tala/-tele*
Adverbium conditionale	*-basu/-besü, -bala/-bele γasu/-gesü*
Adverbium concessivi	*-bačü/-bečü*
Adverbium successivi	*-qula/-küle*
Adverbium finale	*-ra/-re*
Adverbium praeparativum	*-run/-rün*

Adverbium imperfecti expresses an action that is simultaneous with that of the main sentence, or happens just before it. The suffix *-ju/-jü* is added to endings in a

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vowel, a diphtong and -*l*, while -*ču*/-*čü* follows the other consonants. The colloquial language can use the suffix -*ji*/-*či*.

- *qutuɣ-tan quvaraɣ-ud irejü bayaliɣ-ud tegün-dür takil tabiɣ-i üiledbei* 'the saint assembley arrived and the nobles made offerings to them'
- *qatun masi bayasuɣad bey-e-dür emüsügsen degel čimeg-i tayilju tere qatuɣ-tai-dur kürgebei* 'the queen was very happy, she took off the dress and jewelry that she wore on herself and gave them to the woman'
- *tere ökin qoyin-a yeke bolju ulus irged gergei bolɣan ɣuɣubasu...* 'that girl has grown up and the people asked her to become their wife...'

Adverbium perfecti expresses an action that was completed before the action of the main sentence. This time difference is not really significant. The suffix -*ɣad*/-*ged* is added to the stem of the verb, after a consonant ending a union vowel is also added.

- *saqal üsüben düilüged ayaɣ-q-a tegimlig-üd bolbai* 'their hair and beard were shaved and they have become monks'
- *baɣsi-yin köl-dür mörgüged tegün-ü ger-tür odbai* 'he bowed at the feet of the master, then went into his house'

Adverbium modale expresses the manner of the action, it can be used as a predicate in a compound verbal structure. Its suffix is -*n*.

- *Molon toyin nisün irebei* 'Molon toyin arrived flying'
- *Ananda-bindaki bayan-u küriyen-dür saɣun bülüge* 'They were sitting in the garden of noble Ananda-bindaki'

This form is used to express quotation with the verb *keme*- 'to say'

- *eyin kemen minu sonosuɣsan* 'thus I have heard'

Adverbium abtemporale. This form is used to expresses a long lasting action that precedes the main action. E.g. "while he was sitting", or "after having read the book…" The suffix -*ɣsaɣar*/-*gseger* is added to the stem, in case of an ending consonant a union vowel is also added.

- *eke-yügen ese üjegseger….* 'he has not seen her mother for long, …'
- *činu üge-ber ese yabuɣsaɣar…* "I have not lived according to your words, …'

Adverbium contemporale. This form expresses an action that suddenly precedes the main action. The suffix -*maɣča*/-*megče* is added to the stem of the verb.

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- *tere inu iremegče ökin yabubai* "as soon as he arrived, the girl left"

Adverbium terminale. This form expresses an action that takes place during the time, while the action of the main sentence also happens. It suggests simultanous actions. The suffix -*tala*/-*tele* is added to the stem of the verb.

- *kereg-tü ed tavar qantala öggüged* 'he gave the necessary goods as long as he got satisfied'
- *qaɣan-dur tabun jaɣun qatun bui bögetel-e : köbegün nigeken ber ügei* 'though the khan had five hundred wives, he did not have a single son'

Adverbium conditional. This form expresses conditional. The adverbium conditional also indicates the time of the the main clause. The suffix -*basu*/-*besü* is added to the stem of the verb. The colloquial language also uses the suffixes -*bala*/-*bele* and -*ɣasu*/-*gesü*.

- *bayan-u gergei-dür nigen köbegün töröbesü* 'if a boy will be born to the wife of the rich man…'
- *usun-u kijaɣar-a kürbesü yeke daɣun ɣarču uyilabai* 'when he arrived to the edge of the water, he began to cry loudly'

Adverbium concessivi. This form expresses the notion "though" —An action takes place, but it does not brings the wished result. The suffix -*baču*/-*bečü* is added to the stem of the verb.

- *jüg bükün-eče üjebečü nigen kümün ber olun čidabai* 'although they looked to every direction they could not find a single person'

Adverbium successivi. This form expresses an action that is immediately followed by the action of the main sentence. The suffix -*qula*/-*küle* is added to the stem of the verb.

- *bayan kümün-ü köbegün ireküle ökin inu ger-eče ɣarbai* 'as soon as the son of the nobleman arrived the girl went out of the yurt'

Adverbium finale This form expresses the purpose of an action: "in order to". The suffix -*ra*/-*re* is added to the stem of the verb.

- *čerig-tür bayildur-a odbasu* 'when he went to fight with the troop….'
- *nököd bügüde-dür mörgüre iredkün kemen uqaɣultuɣai* 'tell to all the companions, that they should come here in order to pray'
- *eke-yügen erir-e odbai* 'he went to find her mother'

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Adverbium preaparativum. This form expresses an action that induces the main action. Its suffix is *-run/-rün* However, in the classical language its meaning was restricted to express only quotation and is added only to some verbs, e.g. *ögüle-* 'to say', *jarliy bol-* 'to make an order', *jegüdüle-* 'to dream', etc.

- ☐   *Burqan baysi jarliy bolurun*   'Buddha ordered:'
- ☐   *jegün muji ulus-i ejelegülün yaburun...* '...when he went to occupy the eastern provinces'

2.2.3. Negation

The negative *ügei* is put after the noun meaning 'without'. *Ügei* itself is a noun, as well, and can be declined just like other nouns. It can be the predicate of the sentence.

- ☐   *ende čečeg ügei*   'there is no flower here'

A noun followed by *ügei* expresses the meaning: 'without', '-less'

- ☐   *gerel ügei söni*   'a night without light'

Ügei is also added to verbal nouns.

- ☐   *ukilaqu kereg ügei*   'there is no use to cry'

The negative *ese* is used only with verbs and it is before the verb. It is used with all indicative forms, with the nomen perfecti, adverbium conditional and adverbium concessivum.

- ☐   *qayan ese irebei*   'the khan did not arrive'
- ☐   *ese medegsen kümün*   'an unknown man'
- ☐   *söni ese irebesü* 'if the night will not come'
- ☐   *bi tere nom-i ese üjebečü* 'though I have not seen that book'

The negative *ese* is a verb and some forms of its declination have been preserved.

- ☐   *elčis-i ilejü nadur alban-iyan ög : esebesü dayilalduy-a* 'I send messenger so that you pay me tax, if not, let us fight'
- ☐   *ögkü eseкü kemen medegsen ügei* 'he did not know wether to give or not'
- ☐   *tere kümün-i üjegsen esegsen-i ülü medemüi* 'he did not know wether he saw that man or not'
- ☐   *esebečü aq-a inu eljigen-i qudaldan abubai* 'nevertheless, his brother bought the ass'

The negative *ülü* is used with verbal forms and stands before the word. It can be used with all the indicative forms, with the verbal nouns: nomen futuri and nomen actoris and with all the adverbs except for conditional and concessivi.

- ☐   *ečige eke-yügen ülü kündülen oyoyata orilayu* 'he did not honour his father and mother and always shouted at them'
- ☐   *qamiy-a ber ülü oduyu* 'he does not go anywhere'
- ☐   *bi nom-i ülü tayalaqu-yin tulada mayui töröküi olbai* 'I have found a bad rebirth, as I did not like the teaching'

2.2.4.   Verbal categorizers

2.2.4.1.   Passive

The acting agent in a passive sentences is not identical with the real subject of the sentence. It is in dative-locative form. The grammatical subject of the passive sentence endures the action. The suffix *-yda/-gde forms passive verbs.*

- ☐   *beleg tere ökin-dür qayan-a ilegdegsen bülüge* 'the present was sent to that girl by the khan'
- ☐   *čayan malay-a-yin Qamil qota-dur oroju kümün-e alaydajuyui* 'when white-hated Qamil went into the town, he was killed by the people'

The passive verbs can be formed from both transitive and intransitive verbs.

☐	*alayda-*	'to be killed'	<	*ala-* 'to kill'
☐	*üjegde-*	'to be seen'	<	*üje-* 'to see'
☐	*sayuyda-*	'to be set down'	<	*sayu-* 'to sit'

The suffix *-da/-de, -ta/-te* also form passive verbs

☐	*olda-*	'to be found'	<	*ol-* 'to find'
☐	*ögte-*	'to be given'	<	*ög-* 'to give'

- ☐   *Daidu qota minu qumiju abtabai Kitad-un Jüge noyan-a* 'My Daidu town was encircled and taken by the Kitad Jüge noyan'

The passive verb expresses necessity.

- ☐   *tere üge-yi eyin uqaydaqu* 'these words should be understood like this'

2.2.4.2. Causative

The causative structure expresses that the subject causes or forces somebody or something to do something, ot it lets something to happen.

Causative verbs are formed with several suffixes.

The suffix -*ɣa*/-*ge* makes a transitive verb.

- □ *unaɣa-* 'to overthrow' < *una-* 'to fall'
- □ *surɣa-* 'to teach' < *sur-* 'to learn'

The suffix -*ɣul*/-*gül* makes intransitive verbs transitive, transitive verbs factitive.

- □ *oroɣul-* 'to make to enter' < *oro-* 'to enter'
- □ *üjegül-* 'to show' < *üje-* 'to see'
- □ *bayiɣul-* 'to found' < *bayi-* 'to be'

The suffix -*lɣa* (in pre-classical language -*l*) makes intransitive verbs transitive, and transitive verbs factitive.

- □ *saɣul-* 'to make to sit down' < *saɣu-* 'to sit down'
- □ *saɣulɣa-* 'to set' < *saɣu-* 'to sit down'

The factitive and transitive verbs express that someone is caused to perform an action.

- □ *bos-* 'to rise' < *bosqa-* 'to put up'
- □ *bol-* 'to become' < *bolɣa-* 'to cause to be'

2.2.4.3. Co-operative and reflexive

Co-operative form of a verb expresses that somebody takes part in an action together with others. The suffix -*lča*/-*lče* is added to the verb stem.

- □ *tedüi idegen-i idelčen ügeben sayitur ügüleldügsen-dür : ökin tegün-dür tačiyaju busu ɣajar-a nigen alqui ber odun ɣadabai* 'they ate the food together and said nice words to each others, so that the girl fall in love with him and could not go even a step to another place'
- □ *nigen nigen-iyen üjejü bayasulčaɣad* 'when they caught sight of each others, they both were very happy'

Reflexive verbs express mutual actions. The suffix -*ldu*/-*ldü* expresses interaction of the two actors, e.g. to spek to each other.

- □ *olan kümün-dür dalai-dur erdeni-yi abura odumui bi ta ken oduquy-yi taɣalaɣči ber nigen-e jorčildutuɣai* 'he told to the many people: I go to the ocean to take the jewel. Come together with me the one, who wants to'

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3. Syntax

3.1. Sentence types

The general word order in Written Mongol is subject-object-verb. The adverb is in front of the word they refer to. The predicate can be verbal:

- □ *bi Mongɣol kümün bayina* 'I am a Mongolian man'

or, nominal :

- □ *tere kümün sayin* 'that man is good'

Personal and demonstrative pronouns are sometimes placed after the finite verb.

- □ *ɣaɣun-u tulada jobabai či* 'why did you suffer?'

Clauses are expressed with the help of verbal nouns and verbal adverbs that are in front of the predicate.

The subject of the subordinate sentence can be indicated by accusative.

- □ *balɣasun-ača ɣadaɣsi ɣarču dayin-i qamiɣ-a bükü tende oduɣad* 'he came out of the town and went to the place where the enemy was'
- □ *qan köbegün-ü eke-yi ende ir-e kemetügei* 'tell to the mother of the prince that she should come here'

3.1.1. The declarative sentence

The declarative sentence is built with the help of tense-bound terminating suffixes that indicates the end of the sentence. The negative of these sentences is formed by the help of particles. (see. 2.2.3)

3.1.2. The interrogative sentence

In most cases it is identical with the indicative. The interrogative sentences can be formed with the help of interrogative particles (-*uu*, -*üü*) or with interrogative words and they can refer to the whole sentence or to a single word. The predicate can take the interrogative particle -*uu*, however, it is not compulsory and the interrogative sentence can express an interrogation without it.

- □ *ende kümün bayina uu?* 'Is there any man here'?
- □ *minu ečige iregsen üü?* 'Did my father arrive'?

Interrogative words:

- *ken* — 'who'
- *yayun* — 'what'
- *keǰiy-e* — 'when'
- *qamiγ-a* — 'where'
- *yambar* — 'what kind of'
- *yaγaki-* (verb): — 'how to do'

3.2. Simple and combined sentences

Simple sentences have one subjet and one predicate part.

3.3. Complex sentences

Complex sentences have more than one subject or predicate part. The verbal part consists of one finite verb and all the remaining verbs must be adverbs. These verbal forms can be used together without conjunctions or they can be connected by the conjunctions: *böged* or *kiged*.

The juxtaposed equal parts of noun can be connected by means of conjunctions but may be composed without them. Two nouns can stand side by side without any connecting word:

- *eǰige eke qota-dur yabuγsan* 'the father and mother went to the town'

The nouns can be connected by a numeral indicating the total of the objects concerned

- *bi ǰi qoyar qota-dur yabuγsan* 'I and you went to the town'

3.3.1. Coordination, subordination

Sentences which consists of different clauses are combined sentences. There are only few copulative conjuctions: *ba, kiged, buyu* and they are very rarely used.

Coordination and subordination are expressed with the help of verbal nouns and verbal adverbs. The main subject of the main sentence is always in nominative case, while the subject of the clause can be in accusative.

- *qan eǰige-yi amidu bögetele qan bolsu kemen* 'I will be the khan while my khan father lives'
- *minu ene bey-e-eče qayačaǰu erke-tü tegüs ed tavar nökör iǰayur-tu bolun töröged* 'getting rid of this body of mine I will be born as a rich man of high origin'

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3.3.2. Parts of the sentence

3.3.2.1. Subject

The subject of the sentence can be : a noun, a pronoun, a numeral or a verbal noun.

Noun as subject:

- *ökin sayitur güyüǰü qarsi-dur kürüged* 'the girl ran well and reached the palace'

Pronoun as subject:

- *bi odču nigen sayin ed-i qulaγuǰu absuγai* 'I will go and steal a good thing'

Numeral as subject:

- *nigen inu oi-dur yabuγad nigen inu ger-te qaribai* 'one went into the wood, while the other returned home'

Verbal noun as subject:

- *yabuγsan činu yosu ügei* 'your going is unfitting'

3.3.3.2. Predicate

The predicate can be a verb, a noun, a pronoun, or a numeral. The predicat is after the verb, in most cases at the end of the sentence. Sometimes the subject is placed after the predicate:

- *yakin ene metü erdemtü amui či* 'how is it, that you are so virtous'

The verbal predicate is imparative, optative, or indicative. Other sorts of predicates stand with a copula. In case the predicat is a noun, pronoun, numeral or verbal noun the copula can be omitted.

Verb as predicate

- *tere ökin masi bayasbai* 'that girl rejoiced very much'

Adverb as predicate:

- *tere köbegün ebügen emegen-dür odču amui* 'the boy goes to that old man and old woman'

Noun as predicate:

- *tanu üge qudal buyu* 'your words are lies'

Pronoun as predicate:

- *tere kümün ken bui* 'who is that man'

Numeral as predicate:

- *yilviči-yin arγ-a γurban bui* 'the sorcerer had three tricks'

Verbal noun as predicate:

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☐   *minu egeči či aysan ajuyu* 'it is you who was my sister'

3.3.2.3. Object

There are two main types of object: direct object or indirect object. The direct object generally takes the accusative suffix. Direct objects stand with a transitive verb. The object usually immediately precedes the governing word.

☐   *bi tan-u mendü-yi asayur-a irebei* 'I came in order to ask about your health'

☐   *nigen yeke bars üjebei* 'he saw a great tiger'

3.3.2.4 Attribute

Any part of speech with a qualifying meaning can serve as attribute.
Noun as attributive:

☐   *tere kümün nigen modun bayising baribai* 'that man built a wooden house'

Pronoun as attribute:

☐   *či yambar üge kelebei* 'what a word did you say?'

Numeral as attribute:

☐   *doloyan yilviči aq-a degü-ner irebei* 'seven sorcerer brothers arrived'

Verbal noun as attribute:

☐   *tende nigen ükügsen kümün bolbai*   'there was a dead man'

Genitive can express attribute:

☐   *qayan-u köbegün nigen nom ungsibai* 'the khan-son read a book'

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4. Sample texts

4.1. The history of Geser Khan

basa arban jüg-i ejelen . arban qoor-a-yin ündüsün-i
[again] [ten] [direction + Acc.] [to rule +AM] [ten] [evil + Gen.] [root + Acc.]
tasuluysan arban jüg-ün ejen Geser qayan . nigen edür sil qota-yin
[to tear off + CC + NP] [ten] [direction + Gen.] [ruler] [Geser] [khan] [one] [day] [glass] [town + Gen.]
emüneki asar degere yaruyad . arban jüg-tür bilig-ün nidün-iyer
[frontal] [tower] [top] [to go out + AP] [ten] [direction + D.-L.] [wisdom + Gen.] [eye + Inst.]
eyin teyin qaran üjebesü . uridu-yin irüger-ün küčün-iyer boluysan
[in this way] [in that way] [to look +AM] [to see +Acd.] [former + Gen.] [blessing +Gen.] [power + Inst.] [to become + CC +NP]
qubi ügei amitan . jarim inu nidün ügei balai ajuyu :
[fate] [without] [living being] [some] [PP 3 Pr.Sg. +Gen = SD] [eye] [without] [blind] [to be +Prtl.]
jarim inu čikin ügei dülei kiged doyulang ba ügegüü
[some] [PP 3 Pr.Sg. +Gen = SD] [ear] [without] [deaf] [to do + AP = and] [lame] [and] [poor]
yadayu teyimü olan amitan-i üjeged Geser qayan
[poor] [so] [many] [living being + Acc.] [to see + AP] [Geser] [khan]
örösiyeküi sedkil töröjü dotor-a-ban eyin sedkirün .
[to feel compassion + NF] [thought] [to be born + AI] [inside +D.-L. + SPM] [so] [to think + AP]
ečinen uridu minu ečige Qormusta tengri qamuy amitan-u
[secretly] [earlier] [PP 1 Pr. Sing + Gen] [father] [Khormusta] [god] [all] [living being + Gen.]
tusa-yin tula namayi ene Jambudvib-tur ilegegsen bülüge:
[advantage + Gen.] [for] [PP 1 Pr. Sing. + Acc.] [this] [Jambudvīpa + D.-L.] [to send + NP] [to be + Prs.P.]
edüge bi qayiyurul ügei firyal-dayan tasiyuraju sayuqu
[now] [PP 1 Pr. Sg.] [attention] [without] [pleasure +D.L. + SPM] [to indulge + AI] [to sit + NF]
minu yayutai buruyu bile kemen sedkiged . bi ene
[PP 1 Pr. Sg. + Gen] [what + Soc.] [erroneous] [to be + Prs.P.] [to say + CC + AM] [to think AP] [PP 1 Pr. Sing.] [this]
yirtinčü-dür törögsen-ečе inaysida qoortan dayisun
[world + D.-L.] [to be born + NP + Abl.] [since + D.L.] [harm + Soc. Pl.] [enemy]
mangyus kiged qoor ügei bögetele minu mör-tür
[monster] [to do + AP = and] [harm] [without] [to be + AT] [PP 1 Pr. Sing. + Gen.] [way + D.-L.]
dayariydaju ükügsen amitan olan bülüge : edüge

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[to be hit down +AI] [to die + NP] [living being] [many] [to be + PrtrP.] [now]

kigsen üile minu yeke . teyimü-yin tula Jayun naiman

[to do + NP] [action] [PP 1 Pr. Sing. + Gen] [great] [this kind + Gen.] [because of] [hundred] [eight]

qonoy diyan-i bisilyasuyai kemen dotoraban sedkiged .

[day] [meditation] [to meditate + Vol.] [inside + D.-L. SPM] [to think + AP]

ger-tegen qariju ireged altan dakini-dur Geser qayan

[house + D.-L. SPM] [to return + AI] [to come + AI] [golden] [dākinī + D.-L.][Geser] [khan]

jarliy bolurun : edüge bi jayun naiman qonoy-tur sem

[order] [to become +AP] [now] [PP 1 Prs. Sing.] [hundred] [eight] [day +D.-L.] [quetly]

sayusuyai bi : egüden-i minu buu negege : minu sang-ača

[to sit + Vol.] [PP 1 Prs. Sing.] [door + Acc.] [PP 1 Prs. Sing. + Gen.] [do not] [to open + Imp.] [PP 1 Prs. Sing. + Gen.] [treasure-house + Abl.]

tigegüü yadayu iregsen amitan-dur öglige ög : toyin

[poor] [poor] [to come + NP] [living being + D.-L.] [alms] [give +Imp.] [monk]

quvaray-ud-i üjebesü yekede kičiyen kündüle kemen

[priest + Pl. + Acc.] [to see + Acd.] [greatly] [to be diligent + AM] [to respect +Imp.] [to say +AM]

jarliy boluyad diyan-dur bisilyal bisilyan sayubai :

[order] [to become + AP] [meditation + D.L.] [meditation] [to meditate + AM] [to sit + Prt.P]

'Then, one day Geser Khan, the ruler of the ten directions, who tore off the root of evil, ruling the ten directions came out upon the tower of the glass-town and with his wisdom eyes he looked to and fro to the ten directions and saw the living beings who, by the power of previous blessings, has become unfortunate. Some of them had no eye and were blind, some of them had no ears and were deaf, and lame and poor. He saw many living beings like this and compassionate thought was born in him and he thought like this: earlier my father, Khan Khormusta sent me secretly to this Jambudvīpa for the benefit of the living beings. Now, without paying attention I live being indulged into enjoyment. What a sinful thing it is—he thought. Since I was born to this world, the evil enemy and the monster were harmless, there were many living beings on my way who were knocked down and died. Now, my duty is great. So, I will meditate for one hundred and eight days—he thought in himself. Geser Khan returned home and gave an order to the golden dākinī: now, I will sit quietly for one hundred and eight days. Do not open my door. If poor people come, give them alms from my treasure-house. If you see monks, pay them homage—he ordered and sat dow to meditate.'

4..2. Altan tobči 'The golden button'

basa boyda ejen Kitad ulus-i erke-dür-iyen oroyulju .

[then] [saint] [lord] [Jürchen] [people + Acc.] [power +D.L. + SPM] [to make to enter + AI]

Altan qayan-i oro abuysan-i tangyud-un Siduryu qayan

[Altan] [khan + Gen.] [throne] [to take + NP + Acc.] [Tangut + Gen.] [Sidurgu] [khan]

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sonosuyad emiyejü . Bayan Sartayar-yin köbegün Ere

[to hear + CC + AP] [to be afraid][Bayan] [Sartayar + Gen.] [son] [Ere]

Dordong-yi barayun yar činu bolju alba-yi činu ögsü

[Dordong + Acc] [right] [arm] [PP 2 Prs. Sing.] [tribute + Acc.] [PP 2 Prs. Sing] [to give + Vol.]

gejü elči ilegegsen bülüge : tere elči ejen-dü ayiladqaju

[to say + AI] [messenger] [to send + NP] [to be + Prs.P] [that] [messenger] [lord + D.-L.] [to report + AI]

qariqui-dur-iyan boyda ejen tngri-yin köbegün gegči

[to return + NF + D.L. + SPM] [saint] [lord] [god +Gen.] [son] [to call + NA]

ünen bayinam : man-u qatun-u gerel-dür inu söni jula ülü

[true] [to be + Prs.I] [PP 1Prs. Pl.+ Gen.] [queen + Gen] [light + D.-L.] [PP 3 Pr.Sg. +Gen = SD] [night] [torch] [not]

kereglekü bui : Mönggül-ün you-a-luy-a adali busu : gejü

[to need + NF] [to be + NPrs.][Mönggül-ün] [beauty + Com.] [identical] [not] [to say + AI]

ene üge keleju qariba : boyda ejen tayičiyud-un Jamuq-a-yin em-e Mönggül-ün you-a-yi tataju yabuqu aysan aju :

[this] [word] [to say + AI] [to return + Prt.P] [saint] [lord] [Tayiči + Pl. + Gen] [Jamuqa + Gen] [wife] [Mönggülün] [beauty] [to take away + AI] [to live + NF] [to be + NP] [to be + Prt.I]

Dordong-yin üge-yi Jamuq-a sonosuyad ejen-dür

[Dordong + Gen] [word + Acc.] [Jamuqa] [to hear + AP] [lord + D.-L.] [lord + D.-L.]

ögülerün: "minu Mönggülün you-a em-e-eče Kitad-un

[to tell + AP] [PP 1 Prs. Sing. + Gen] [Mönggülün] [beauty] [wife + Abl.] [Jürchi + gen]

Vangginai Jangginai Sečen Nomitay-yin ökin tangyud-un

[Vangginai] [Jangginai] [sečen] [nomitai + Gen.] [daughter] [Tangut + Gen.]

Siduryu qayan-u Görbeljin you-a neretü qatun-u gerel-tür

[Sidurgu] [khan + Gen.] [Görbeljin] [beauty] [name + Soc.] [queen + Gen. [light + D.-L.]

inu söni jula kereglekü ügei genem : tegüni absai kemen

[PP 3 Pr.Sg. +Gen = SD] [night] [torch] [to need + NF] [not] [to say + Prt.I.] [that one + Acc.] [to take + Vol.] [to say + AM]

yenggün ögülegsen ajuyu : boyda ejen tegün-ü qoyina

[to intrigue + AM] [to say + NP] [to be + Prt.I] [saint] [lord] [that one + Gen.] [after]

sartayul ulus-tur bi ayan mordaba : či morda : gejü

[Sartul] [people + D.-L.] [PP 1 Prs. Sing.] [to move +AM] [to attack + Prt.P.] [PP 2 Prs. Sing.] [to attack +Imp.]

Siduryu qayan-dur elči ilegebei : Siduryu qayan tere elči-dür

[Sidurgu] [khan + D.L.] [messenger] [to send + Prt.P.] [Sidurgu] [khan] [that] [messenger + D.L.]

qamuy-i ülü ejelen atala qayan bolba kemekü ene

[all + Acc.] [not] [to rule + AM] [to be + AT] [khan] [to become + Prt.P.] [to say + NP] [this]

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yayun . qan kümün-dü nökör yayun kereg" gejü ese bolba:

[what] [khan] [man + D.-L.] [companion] [what] [use] [to say + A] [not to become + Prt.P = to die]

tere üge-yi sonosuyad ejen altan amin-iyan ügei bolun

[that] [word + Acc.] [to hear + AP] [lord] [golden] [life + Acc. SPM] [not] [to become + AM]

boltala čimayi talbiqu ügei " gejü aman abuŋsan bülüge :

[to be + AT] [PP 2 Prs. Sing.] [to let out + NF] [not] [to say + AI] [mouth] [to take + NP] [to be +Prs.P]

tere ebül ebüljejü . tangyut irgen-dür morilay-a kemen

[that] [winter] [to spend the winter + AI] [Tangut] [people W+ D.-L.] [to set out + Vol.] [to say + AM]

sin-e toy-a čerig toyulju . tangyut-un Siduryu qayan-u

[new] [number] [army] [to overcome + AI] [Tangut + Gen.] [Sidurgu] [khan + Gen.]

qara qangsiyar-tu sira qongyor Kögelig neretü noqai iruči

[black] [nose + Soc.] [yelow] [bay] [Kögelig] [name + Soc.) [dog] [sooth-sayer]

genem gejü : yisün köl-tü čayan tuy-iyan Jalan qadquju

[to say + Prs.I.] [nen] [foot + Soc.] [white] [banner + Acc. SPM] [to invite + AM] [to plant + AI]

yurban üy-e mordan bayuba :

[three] [times] [to campaigne + AM] [to settle + Prt.P.]

'Then, the saint lord subdued the Kitad people and took Altan khan's throne. The Tangut Sidiyu khan has hear it and got frightened and sent Ere Dordong, son of Bayan Sartayar, a messenger saying "I will be your right arm and will give you tribute". The messenger coming back reported to his lord: "the saying that the saint lord is the son of heaven is true. However, in the light of our queen we do not need a torch at night. Mönggölün qatun can not be compared to her. Saying these words he went away.

The saint lord took away the wife of the Tayučut Jamuqa and lived together with her. Jamuqa has heard the words of Dordong and told to the lord: "The wife of the Tanggut Siduryu khan, Görbeljin beauty, the daughter of Vangginai Jangginai Sečen Nomitai is (more beautiful), than my wife, Mönggülün beauty. It is said, that in her light one does not need a torch even at night. You should take her!" —he said intriguing. Hearing these words the lord made a vow: "I will never let you got as long as my golden life lasts".

After that the saint lord sent a messenger to Siduryu khan saying: "I have set out against the Sartayul people. You also should set out!" Siduryu khan told to the messenger: "How can you claim yourself a khan as long as you do not rule everything? Otherwise, a khan does not need companions!" —he said and did not go.

They spent the winter, then he decided to set out against the Tangut and put up a new army. It is said that the Tangut Siduryu khan had a black-nosed yellow dog called Kögelig that had the power of sooth-saying.

The holy lord planted his nine feeted white standard called (soldiers) and campaigned three times.'

5. Script

The Monglian (Uighur) script is written vertically from left to right. The letters have three different forms: in initial, medial or end position. The Uighur script is phonetic, however several graphemes are ambiguous and can be read in several ways.

In the early stage of writing the ductus and appearance of the script was identical with those of the Uighur script, but later it changed and has become a distinct Mongolian writing.

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Vowels

Transcription	Initial	Medial	Final	Transcription	Initial	Medial	Final
a				o			
e				u			
i				ö		[1] [2]	
				ü		[1] [2]	

[1] In the first syllable
[2] In non-first syllables

Consonants

Transcription	Initial	Medial	Final	Transcription	Initial	Medial	Final
n				l			
ng	—			m			
q			—	č			—
γ				j			—
b				y			
p [3]				k			—
f [3]				g			
s				r	[3]		
š				v [3]			—
t		[1] [2]	—	h [3]			—
d		[1] [2]					

[1] Before vowels
[2] Before consonants
[3] In foreign words only

Ligatures

Transcription	Initial	Medial	Final	Transcription	Initial	Medial	Final
ba/be				pa/pe			
bi				pi			
bo/bu				po/pu			
bö/bü				pö/pü			
ke ge				pa/pe			
ki gi				pi			
kö/kü gö/gü				po/pu			
				pö/pü			

The history of Geser Khan

basa arban jüg-i ejelen . arban qoor-a-yin ündüsün-i
tasuluɣsan arban jüg-ün ejen geser qaɣan . nigen edür sil qota-yin
emüneki asar degere ɣaruɣad . arban jüg-tür bilig-ün nidün-iyer
eyin teyin qaran üjebesü . uridu-yin irüger-ün küčün-iyer boluɣsan
qubi ügei amitan . jarim inu nidün ügei balai ajuɣu :
jarim inu čikin ügei dülei kiged doɣulang ba ügegüü
yadaɣu teyimü olan amitan-i üjeged geser qaɣan
örösiyeküi sedkil töröjü dotor-a-ban eyin sedkirün .
ečinen uridu minu ečige qormusta tengri qamuɣ amitan-u
tusa-yin tula namayi ene jambudvib-tur ilegegsen bülüge
: edüge bi qayiɣurul ügei jirɣal-daɣan tasiɣuraju saɣuqu
minu yaɣutai buruɣu bile kemen sedkiged . bi ene
yirtinčü-dür törögsen- eče inaysida qoortan dayisun
mangɣus kiged qoor ügei bögetele minu mör-tür
daɣariɣdaju ükügsen amitan olan bülüge : edüge
kigsen iüile minu yeke . teyimü-yin tula jaɣun naiman
qonoɣ diyan-i bisilɣasuɣai kemen dotoraban sedkiged .
ger-tegen qarïɣu ireged altan dakini-dur geser qaɣan
jarlïɣ bolurun : edüge bi jaɣun naiman qonoɣ-tur sem
saɣusuɣai bi : egüden-i minu buu negege : minu sang-ača
ügegüü yadaɣu iregsen amitan-dur öglige ög : toyin
quvaraɣ-ud-i üjebesü yekede kičiyen kündüle kemen
jarlïɣ boluɣad diyan-dur bisilɣal bisilɣan saɣubai :

Altan tobči 'The golden button'

basa boyda ejen kitad ulus-i erke-dür-iyen oroyulju .
altan qayan-i oro abuysan-i tangyud-un siduryu qayan
sonosuyad emiyejü . bayan sartayur-yin köbegün ere
dordung-yi barayun yar čimu bolju alba-yi činu ögsü
gejü elči ilegegsen bülüge : tere elči ejen-dü ayiladqaju
qariqui-dur-iyan boyda ejen tngri-yin köbegün gegči
ünen bayinam : man-u qatun-u gerel-dür inu söni jula ülü
kereglekü bui : mönggül-ün you-a-luy-a adali busu : gejü
ene üge kelejü qariba : boyda ejen tayičiyud-un jamuq-a-
-yin em-e mönggül-ün you-a-yi tataju yabuqu aysan aju :
dordong-yin üge-yi jamuq-a sonosuyad ejen-dür
ögülerün: minu mönggülün you-a em-e-eče kitad-un
vangginai jangginai sečen nomitay-yin ökin tangyud-un
siduryu qayan-u görbeljin you-a neretü qatun-u gerel-tür
inu söni jula kereglekü ügei genem : tegüni abasai kemen
yenggün ögülegsen ajuyu : boyda ejen tegün-ü qoyina
sartayul ulus-tur bi ayan mordaba : či morda : gejü
siduryu qayan-dur elči ilegebei : siduryu qayan tere elči-
-dür qamuy-i ülü ejelen atala qayan bolba kemekü ene
yayun . qan kümün-dü nökör yayun kereg gejü ese bolba
: tere üge-yi sonosuyad ejen altan amin-iyan ügei bolun
boltala čimayi talbiqu ügei gejü aman abuysan bülüge :
tere ebül ebüljejü . tangyud irgen-dür morilay-a kemen
sin-e toy-a čerig toyulju . tangyud-un siduryu qayan-u
qara qangsiyar-tu sira qongyor kögelig neretü noqai iruči
genem gejü : yisün köl-tü čayan tuy-iyan jalan qadquju
yurban üy-e mordan bayuba :

Altan tobči 'The golden button'

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