Languages of the World/Materials

429
Classical Mongolian

Alice Sárközi
2.1.5.3. Degree adverbs
2.1.6. Postpositions
2.1.7. Nominal negative particles
2.2. Verbal morphology

2.2.1. Verb
2.2.1.1. Personal suffixes
2.2.1.2. Tense-aspect-mood categories
2.2.1.3. Imperatives
2.2.1.4. Finite tense-aspect forms
2.2.2. Verbal modifiers
2.2.2.1. Verbal nouns
2.2.2.2. Verbal adverbs
2.2.3. Negation
2.2.4. Verbal categorizers
2.2.4.1. Passive
2.2.4.2. Causative
2.2.4.3. Co-operative and reflexive

3. Syntax
3.1. Sentence types
3.1.1. The declarative sentence
3.1.2. The interrogative sentence
3.2. Simple and combined sentences
3.3. Complex sentences
3.3.1. Coordination, subordination
3.3.2. Parts of the sentence
3.3.2.1. Subject
3.3.2.2. Predicate
3.3.2.3. Object
3.3.2.4. Attribute

4. Sample texts
5. Script
Bibliography

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 (KhaALKha, ORSIS, ORTIS, ORTIS, KAIMELs, 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 Autonomous 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 script.

The manuscripts of Written Mongolian cover large-scale literary forms: inscriptions, Buddhist stasas, 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.

The author is a mongolist making research in the Research Group of Altai Studies of the Hungarian Academy of Sciences. She teaches classical Mongolian language, culture and religion at the Department of Inner Asian Studies of the Eötvös Loránd Tudományegyetem in Budapest. Hopefully this short summary of Classical Mongolian will help the students of the Inner Asian department to learn the Mongolian language more effectively and will also serve as a contribution to the linguistic work carried out at this department. The work was carried out in the framework of the project of description of grammars of the Altai languages fulfilled by the members of the above mentioned institutions.
<table>
<thead>
<tr>
<th>Abbreviations</th>
<th>Latin Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>AA</td>
<td>Adverbium altemperale</td>
</tr>
<tr>
<td>Abl</td>
<td>Ablative</td>
</tr>
<tr>
<td>Acc</td>
<td>Accusative</td>
</tr>
<tr>
<td>Adj</td>
<td>Adverbium consecrati</td>
</tr>
<tr>
<td>ACd</td>
<td>Adverbium conditionale</td>
</tr>
<tr>
<td>ACt</td>
<td>Adverbium contemptuare</td>
</tr>
<tr>
<td>AF</td>
<td>Adverbium factum</td>
</tr>
<tr>
<td>AI</td>
<td>Adverbium imperfecti</td>
</tr>
<tr>
<td>AS</td>
<td>Adverbium modali</td>
</tr>
<tr>
<td>AP</td>
<td>Adverbium perfecti</td>
</tr>
<tr>
<td>AT</td>
<td>Adverbium terminale</td>
</tr>
<tr>
<td>Ben.</td>
<td>Benedictive</td>
</tr>
<tr>
<td>Caus.</td>
<td>Causative</td>
</tr>
<tr>
<td>Cc</td>
<td>Consonant consonant</td>
</tr>
<tr>
<td>D.-L.</td>
<td>Dative-locative</td>
</tr>
<tr>
<td>Distr.</td>
<td>Distributive</td>
</tr>
<tr>
<td>DNN</td>
<td>Denominative nominalizer</td>
</tr>
<tr>
<td>DNV</td>
<td>Denominative verbalizer</td>
</tr>
<tr>
<td>Dab.</td>
<td>Dlibative</td>
</tr>
<tr>
<td>DvN</td>
<td>Devantal nominalizer</td>
</tr>
<tr>
<td>DvV</td>
<td>Devantal verbalizer</td>
</tr>
<tr>
<td>Emph.</td>
<td>Emphatic</td>
</tr>
<tr>
<td>Gen.</td>
<td>Genitive</td>
</tr>
<tr>
<td>Imp.</td>
<td>Imperative</td>
</tr>
<tr>
<td>Inst.</td>
<td>Instrumental</td>
</tr>
<tr>
<td>LS</td>
<td>Locative suffix</td>
</tr>
<tr>
<td>NA</td>
<td>Nomen actus</td>
</tr>
<tr>
<td>Neg.</td>
<td>Negative</td>
</tr>
<tr>
<td>NF</td>
<td>Nomen fini</td>
</tr>
<tr>
<td>NI</td>
<td>Nomen imperfeti</td>
</tr>
<tr>
<td>Nom.</td>
<td>Nominative</td>
</tr>
<tr>
<td>NP</td>
<td>Nomen perfecti</td>
</tr>
<tr>
<td>NJ</td>
<td>Nomen suus</td>
</tr>
<tr>
<td>Opt.</td>
<td>Optative</td>
</tr>
<tr>
<td>Part.</td>
<td>Particle</td>
</tr>
<tr>
<td>PDS</td>
<td>Possessive derivation suffix</td>
</tr>
<tr>
<td>Pl.</td>
<td>Plural</td>
</tr>
<tr>
<td>Pos.</td>
<td>Pronoun</td>
</tr>
<tr>
<td>PP</td>
<td>Personal pronoun</td>
</tr>
<tr>
<td>PPM</td>
<td>Personal possessive marker</td>
</tr>
<tr>
<td>Pr.</td>
<td>Person</td>
</tr>
</tbody>
</table>
6. 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 Nogdian 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 Uighur script are considered to belong to the Classical Mongolian period that was preceded by the so-called pre-classical period.

Legends relate that Chinggis Khan when subdued the Naimans—a Turkic-Mongol tribe.—In 1204, captured an Uighur, Tan’a Tang’a who formerly served Tuyan Khan of the Naiman in a secretary. He was in charge of the official golden seal. Chinggis Khan reappointed him as treasurer official of the court. The same year, 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 Qutao 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-akya Padma who lived in the Mongol court. His work was perfected by another lama speaking several languages, Chusky Odor.

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, ø, i and i. The language is characterized by word harmony, however there is no palatal assimilation in ease 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 (derbêrin hêit) it was the official writing of Kubilai’s court. valuable religious books were translated into this language as early as the 13-14th century. It has become important in the monasteries. Several grammars and dictionaries were compiled to help the great translation activity. The adaptation of current works, the Kanzu and Tanjir, took a new impetus in the 13th century and the two great collections, these were translated in the courts of Altan Khan and later in that of Ulagan 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 classical Mongolian was the official writing till the beginning of the 20th century. Even a notable attempt to reform the Mongol script was made by Agravangdorj, a Burjat 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 Uighur Mongolian script is regarded to be the inscription cut at the command of Chinggis Khan for Yesugge in the year of 1225. Though, recent researches of Pêre. I. de Rachewiltz proved that it originates from a somewhat later time. So, the inscription of the regent queen, Toregzen’s Chinese state 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: Kanzu and its explanatory texts: the Tanjir)
- historical works (Keren-khiin nobil, Altan nobil, Bulshu nobil, Sabur erlik, etc.)
- biographical texts (biographies of eminent religious personalities, e.g. Noyakii tayin, the IChing-alkii Qutu-u-s, the Kherkhe-nam-pa Qutu-u-s, etc.)
- epics and Chinggis Khan poetry (Gügel Khan epics, Uulgir Khan epics)
- gnomic and edifying poetry Subdhurthitamadhl, commentaries)
0.4. Previous studies

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


Weiss described the pre-classical Mongolian language: Untersuchungen zu einer historischen Grammatik des protomongolisches.

G. Kam dedicated his book to several aspects of the “Mongolian Book” giving a detailed description of Mongolian writing: "Dziy mongol'skikh księżycekh texts" (Vekov mongol'skikh jazykov)

For further literature on Written Mongolian see the bibliography.

1. Phonology

1.1. Vowels

Written Mongolian has seven vowels: three back ones: u, o, u; three front ones e, i, o; and the neutral i.

<table>
<thead>
<tr>
<th>Front</th>
<th>Neutral</th>
<th>Back</th>
</tr>
</thead>
<tbody>
<tr>
<td>ə</td>
<td>ə</td>
<td>i</td>
</tr>
<tr>
<td>o</td>
<td>o</td>
<td>o</td>
</tr>
</tbody>
</table>

Long vowels are seldom marked in Written Mongolian. If ever, the duplication of the vowel or a diacritical indicates the long vowel.

- buu = bu 'gun, rifle'
- bungee = bungee 'tobus'

1.2. Consonants

Written Mongolian has 19 consonants.

Lateral consonants: p b v n

Dental and alveolar consonants: t d s š l r n

Palatal consonants: y

Velar consonants: q y h k 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:

<table>
<thead>
<tr>
<th>Position in syllable</th>
<th>Before</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Initial</td>
<td>Medial</td>
<td>Final</td>
</tr>
<tr>
<td>b</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>b</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>c</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>z</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>r</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>d</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>e</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>f</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>g</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>h</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>i</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>j</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>k</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>l</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>m</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>n</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>o</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>p</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>q</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>r</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>s</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>t</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>u</td>
<td>x</td>
<td>x</td>
</tr>
</tbody>
</table>
The consonant $p$ occurs initially and medially in foreign words.
The consonant $r$ occurs at the beginning and in the middle of foreign words.
The consonant $s$ does not occur at the end of syllables or words.
The consonant $t$ does not occur at the end of syllable or the words.
The consonant $b$ does not occur at the end of the syllable or the word.
The consonant $d$ 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 consonant $c$ 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-cacicalical language it happened.
The consonant $g$ 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 consonant $h$ 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.

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 category.

\[\begin{array}{|c|}
\hline
\text{ni} & \text{me} & \text{mei} & \text{mei} \\
\hline
\text{ni} & \text{me} & \text{mei} & \text{mei} \\
\hline
\hline
\end{array}\]

Diphthongs are: $i$, $e$, $i$ belong to the second category.

\[\begin{array}{|c|}
\hline
\text{ling} & \text{te} & \text{te} & \text{te} \\
\hline
\text{ing} & \text{te} & \text{te} & \text{te} \\
\hline
\hline
\end{array}\]

The following table demonstrates the diphthongs:

<table>
<thead>
<tr>
<th>Diphthongs</th>
<th>Front</th>
<th>Back</th>
</tr>
</thead>
<tbody>
<tr>
<td>Initial</td>
<td>$\text{ey}$</td>
<td>$\text{ey}$</td>
</tr>
<tr>
<td>Medial</td>
<td>$\text{yi}$</td>
<td>$\text{yi}$</td>
</tr>
<tr>
<td>Final</td>
<td>$\text{ei}$</td>
<td>$\text{ii}$</td>
</tr>
</tbody>
</table>

\[\begin{array}{|c|}
\hline
\text{ey} & \text{ey} & \text{ey} & \text{ey} & \text{ey} & \text{ey} & \text{ey} \\
\hline
\text{yi} & \text{yi} & \text{yi} & \text{yi} & \text{yi} & \text{yi} & \text{yi} \\
\hline
\text{ei} & \text{ei} & \text{ei} & \text{ei} & \text{ei} & \text{ei} & \text{ei} \\
\hline
\end{array}\]
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, i, u). The vowel i can occur in both types of words, as it is a neutral vowel. In Proto-Mongol there were two vowels: i 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 in the only vowel can be taken by any word. The vowel i does not occur in the medial or final syllables of words where there is a or o in the first syllable. The vowel a occurs only after first syllable e.

The vowel harmony is summarized in the following table:

<table>
<thead>
<tr>
<th>First syllable</th>
<th>Non-initial syllable</th>
</tr>
</thead>
<tbody>
<tr>
<td>a, o</td>
<td>a, o, u, i</td>
</tr>
<tr>
<td>e, i, u</td>
<td>e, i, i</td>
</tr>
<tr>
<td>i</td>
<td>a, o, u, e, i, i</td>
</tr>
</tbody>
</table>

1.4.2. Consonants

Some of the consonants have two forms: 얏 and ㅅ. The front consonants ㅅ and ㅈ stand in words with front vowels, while the back consonants ㅈ and ㅅ 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 (모두 'wood'), while secondary stems are built up from primary stems by adding endings (모두+치 '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 nominal endings.
### General Table of the Plural Suffixes

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Used</th>
</tr>
</thead>
<tbody>
<tr>
<td>-nari-nor</td>
<td>for a group of people</td>
</tr>
<tr>
<td>-t</td>
<td>after vowels and diphthongs</td>
</tr>
<tr>
<td>-d</td>
<td>replacing final -n, -r, -t in -nari-nor, some words ending in vowels, words ending in -in, -gin, -gin, -gin</td>
</tr>
<tr>
<td>-ni</td>
<td>words ending in -ni-end, -li-end</td>
</tr>
<tr>
<td>-nd-deed</td>
<td>after consonants other than -n</td>
</tr>
<tr>
<td>-nd-deed</td>
<td>generally used</td>
</tr>
<tr>
<td>-nd-deed</td>
<td>after vowels, -n, -l, -g with words denoting a group of humans</td>
</tr>
</tbody>
</table>

The suffixes -nari-nor refer to a group of people or other living beings (real or abstract).

- im-a → im-a-nor  
  older brothers
- eke → eke-nor  
  women
- tengri → tengri-nor  
  gods
- bama → bama-nor  
  tamus

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

- age → ages  
  words
- aqura → aquras  
  mountains
- nar-t → norres  
  nemes
- e-t → eter  
  towns, descendants
- jula → jularus  
  yunbus

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

- qam → qad  
  khams
- bugar → bugar  
  Buddhas
- modan → modud  
  trees
- boyan → boyad  
  rich ones
- egilten → egilten  
  clouds

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

- yam → yam  
  'lands'
- naker → naker  
  'friends'

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

- turer → turer  
  officials
- begeri → begeri  
  'night bodyguards'

Words ending in -nari-nor also form their plural with d.

- mgarr → mgard  
  ducks
- quhezan → quhezan  
  clothes

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

- bery → bery  
  'tasters-in-law'
- ba → baiel  
  'others'

Words ending in -i-in, -i-in, -g/ki-in, -g/ki-in also form the plural with d.

- mači-in → mači  
  hermits
- elci-in → elci  
  messengers
- močer → močer  
  carpenters
- bāčer → bāčer  
  writers

The suffix -n forms the plural of words also ending in -el, -e, -e, -e, -e, -e.

- adechel → adechel  
  housemen
- jokozel → jokozel  
  writers

The suffix -n forms also the plural of words ending in -sai-tei where this suffix is replaced by -sai-tei.

- quay-tai  
  'blessed, holy' → quay-tei  
  'blessed ones, holy ones'
- erem-tei  
  'one with virtue' → erem-tei  
  'those with virtue'

The suffix -n is used to express plurality of words ending in -t or -ti-end.

- yam → yam  
  pigs
- egilten → egilten  
  those who say

The suffix -nd-deed is used in words ending in consonants other than n.
The suffix -naiš-njegr is generally used for words meaning human beings and it makes an expression with collective meaning.
- mongol → mongol-naiš ‘the Mongols’
- bay-a → bay-a-naiš ‘the small ones’
- básaj-guí → básaj-guí-naiš ‘mutton’

The plural can be expressed by the repetition of the word.
- kínaino saqgyan ‘people are 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.
- yamun bugo ‘three-year-old bull’
- yamun bugyxe ‘three-year-old cow’
- sa-ul meqal ‘yellow dog’
- savatín meqal ‘yellow female dog’

The form expressing female gender is especially used to express date:
- kobilgin meqal-x ‘blue female horse year’

In the pre-Astrakhan language there were feminine forms of certain verb endings: -bi (for the male — bai)
- Alan qa’a Đörben-mere-gür biqir-sayیر bi’un ñe=sor ‘Alaa’s canoe is Đörben-mere and two boys were here’

Special words were used referring to female beings. The numeral jirin ‘two’ was used with females in Middle Mongolian and pre-Astakhan Mongolian texts.
- jirin qaata ‘two ladies’

2.1.1.3 Noun cases

There are nine cases: nominative, accusative, genitive, dative-locative, ablative, instrumental, comitative, locative 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 nominal nouns and they are mostly written separately. The final -e of certain words can be lost in declension. Beyond the simple declension there is a reflexive-possessive declension that indicates the possessor of the object.

<table>
<thead>
<tr>
<th>Case</th>
<th>Suffixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>0</td>
</tr>
<tr>
<td>Accusative</td>
<td>-g (after consonants)</td>
</tr>
<tr>
<td>Genitive</td>
<td>-t (after consonants)</td>
</tr>
<tr>
<td>Dative Locative</td>
<td>-d (after consonants)</td>
</tr>
<tr>
<td>Instrumental</td>
<td>-g (after consonants)</td>
</tr>
<tr>
<td>Comitative</td>
<td>-g (after consonants)</td>
</tr>
<tr>
<td>Locative</td>
<td>-t (after consonants)</td>
</tr>
<tr>
<td>Ablative</td>
<td>-e (after consonants)</td>
</tr>
<tr>
<td>Terminative</td>
<td>-g (after consonants)</td>
</tr>
</tbody>
</table>

Examples for noun cases:

<table>
<thead>
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<tr>
<td>Terminative</td>
<td>-g (after consonants)</td>
</tr>
</tbody>
</table>
The nominative case has no suffix. It answers the question "who" and "what". The nominative can be the subject, object, predicate, or attribute in the sentence.

- sabhanan gara meti anguayebi 'he shot his tears like rain'
- tere kinrere ngis didehii 'that man committed sins'
- tere ekikin aysikak 'that girl is beautiful'
- tere kinrin nasrii baysing baysibhih 'these people built a wooden house'

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

- bi nigen kinrini dide biyinaa 'I see a man'
- bi tere kinrini dide biyinaa 'I see that man'

The suffix -yi is added to stems ending in vowels and diphthongs. -t is added to stems ending in consonants.

- tere yi gifye 'he made an offering'
- yere gifye tere yere aysikak 'as soon as he saw the great khan he got frightened'
- yere en-k qooyrak yere dide yere 'the man and his wife bought a new vessel'
- nigen dide biyinaa 'he sent a messenger forward'

Sometimes the colloquial -yi or -yi are also used.

- tere neqay-yi gifye biyinaa 'how could you catch that dog'

The genitive case answers the question words 'whose' or 'of whom'.

The suffix -yoi is added to words ending in vowels or diphthongs.

- biyu-yi gifye 'the skin of his body is rough'
- tere-gi-yi gifye 'the people in the garden house of gods'

The suffix -yi is added to words ending in -r.

- bay-ga-yi gifye 'let us be merkis of Buddha's religion'
- tere-yi gifye yepa-yi gifye 'the fire of the hell of living beings burn there'

Sometimes the suffix -yi is added to words ending in consonants.

- bizayg yepa-yi gifye 'the companions of the evil spirit died'

- ngis-din aysin didehii 'the evil actions were destroyed'

The dative case answers the question 'to whom', 'where', 'what?'

The suffix -dary-dar is added to words ending in vowels, diphthongs and the consonants -r, -ng, -t and -s. The suffix -tary-tar is added to words ending in other consonants. However, the pre-classical language disregards this rule and frequently mixes up the -dary-dar and -tary-tar forms.

- tere dary-dar yere yepa-yi yepa-yi 'people who were at that place that time'
- key-dary-yi gifye dary-yi 'soldiers heard that they were reciting prayers in the temple'

The suffixes -dary, -dary, -ist, -ist are used in colloquial language.

- tere-dary 'to the hell, in the hell'
- dary-dary 'in the month...'

The suffix -yoi is also used in colloquial texts or in the pre-classical language.

- daryqar yepa-yi gifye yere yepa-yi yepa-yi yepa-yi 'Divina-sopar had only one eye in the middle of his forehead, though he could see as far as three days' travelling'
- yere yepa-yi yepa-yi yepa-yi 'there were many thieves among the people'
- yere yepa-yi gifye yepa-yi gifye 'the slave man bowed to the khan'

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

The suffix -ary-ary is added to words ending in vowels and diphthongs.

- aya-ary-ary 'the elder brother'
- aya-ary-ary 'with hammer'

Sometimes in consonants take the suffix -ary-ary.

Instrumental case most frequently expresses the means or tools of performing an action.

- ngribi kekye-ga-yi gifye yepa-ary-ary 'the father beat his son with a stick'

Instrumental expressions also the transformation means.

- tere kinrini didehii yere yepa-ary-ary 'that man went away along the road'
- kekye-ga-yi gifye yepa-ary-ary 'the boy went away on horseback'
The instrumental case indicates the person who is forced to perform an action in a causative structure.

- *qeyram imi farshi-yen efi-hor nekteqahi* ‘the khan made his order known through a messenger’

The instrumental indicates the manner of which something is made.

- *erdase-iyer kiluguwen halzesan sijelbe* ‘he saw a town made of precious stones’

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

- *çeçereeyiçiyen efi-hor amunad siihbu* ‘as a result of the beneficence of the sorcerer he calmed down and fell asleep’

- *kohhegiu ure tiki sijelbe-yor ihebe* ‘the boy came in order to see the girl’

- *ure eegyäa kiiu biyë e hagge qawareg-adie-te baruyu-iyer hor juuru singe gud-tor we bëkses-te kege aor saëtu-bu ariñiyu-iyer shebhe*. ‘as that poor man gave two copper coins to the gathering of Buddhists, for sixty-five kalpas he has always been born with a golden coin in his fist’

- *aamu boy-e eegyäa singe gud-tor qawareg-adie-te hor juuru bëkses-te* ‘as result of giving my body to the hungry tigress my soul was born in the land of the Tushita gods’

Instrumental expresses companionship with somebody or something.

- *nulla eegyäa-sa eegyäa yahubu e biyë e hor juuru-iyer hor saëtu-bu* ‘the boy went away together with his brothers’

Instrumental indicates manner in which an action is performed.

- *qeyram a farshi-yor ñiyedelb* ‘he acted according to the khan’s order’

- *kiiu biyë e hagge qawareg-adie-te hor juuru bëkses-te* ‘by power of his merit actions he has found a good rebirth’

The accusative case answers the question ‘with whom’, ‘with what’ and takes the endings -*ede-a-alu:be* and -*don-tor* for the plural.

- *qeyram urban sësës ñiyë-ül aigul qeyra* ‘the khan went to meet them with hundred-thousand soldiers’

- *qawareg-iyer érri-ül Qummiin bduqatu ‘the saint, powerful Avalokitesvara’

- *orjuwalla-yer biyë ‘it has become greatly wonderful’

- *aamu ngelhá-ül biyë ‘it will be much shameful’

- *qummiin-iter-sa eegyäa tirol albë ‘all those with moral found a good rebirth’

The ablative case answers the question ‘from whom’, ‘wherefrom’

- *qawareg-iyer qeyra-a-alu:be* ‘everybody was chasing him (lit. after him)’

- *kiiu biyë e hagge qawareg-adie-te hor juuru bëkses-te* ‘the time to escape from there has arrived’

- *eriçi ürageyi-ül aiç be e kiiu biyë ‘who is that man coming down from that high mountain?’

- *eriçi ürageyi-ül aiç be e kiiu biyë ‘who is that man coming down from that high mountain?’

The suffix -*ëli* is used to express this meaning.

- *kuruguläg urqar-a-alu:be* ‘everybody was chasing him (lit. after him)’

- *kiiu biyë e hagge qawareg-adie-te hor juuru bëkses-te* ‘the time to escape from there has arrived’

- *eriçi ürageyi-ül aiç be e kiiu biyë ‘who is that man coming down from that high mountain?’

The ablative case is used to express comparative constructions.

- *eriçi urqar-a-alu:be* ‘the lamb is fatter, than the horse’

- *eriçi Ürale-dumur-a-alu:be* ‘this girl is nicer, than Dalun-a’

Ablative also indicates things as compensation for something else.

- *aamu ngelhá-ül biyë ‘he gave grain for gold’

The terminative case expresses height or depth.

- *eriçi qawareg-adie-te* ‘up to the knee’

2.1.1.3.1. Case-bound suffixes

*al’i* is added to adverbs of place to form locative adjectives.
Suffix -le is added to various adverbs to form adjectives expressing the same meaning as the primary adverb.

- dgegesle 'upper'
- edigekle 'present'
- tenekle 'the one being there'
- deorgule '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 esse suffixes. E.g. nan-dar-iyen 'in the book' while non-dar-iyen 'in his own book'.

Noun case endings with subject possessive markers:

<table>
<thead>
<tr>
<th>Cases</th>
<th>Suffixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>∅</td>
</tr>
</tbody>
</table>
| Accusative     | -iqu/iyen (after vowels and diphthongs)  
                 | -iyan (after vowels, diphthongs, consonants)  
                 | -ban/-ben                                      |
| Genitive       | -iyen                                |
| Dative-locative| -iyer/-iyen                          |
| Instrumental   | -iyer                                |
| Comitative     | -iyen                                |
| Sociative      | -iyen                                |
| Allocative     | -iyen                                |

Examples for noun cases with subject possessive marker:

- qarqun qaqa-iyen deelqalqalqen 'flapping his swift yellow horse...'  
- bayehun uul kikelgelgel 'not moving his body'  
- leniyaq qalluq qaqqalqalqen arsenqalqalqen 'pausing his angry thoughts'  
- khegpq qor-eer-ben yarvelk 'the boy coming out of his yard...'  
- medardik ger-tegen qarqalqalqen 'the carpenter arrived home and told his wife'  
- renen erden Durun saqer Durun morgon degqaa-dagqaa-ben Burqun Qaldun 'one day Durun saqer together with his younger brother climbed up to the top of the Burqun Qaldun'  

2.1.1.5. Possession

Classical Mongolian expresses possession

- by genitive case
- by subject possessive marker
- by possessive pronoun
The first person plural has two forms: bida and ha. The form ha is an inclusive pronoun 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. 1st and 2nd are not attested in writing. Their genitive forms loc and anu were preserved and they indicate possession or serve as subject indicators. Other declined forms of 1st and 2nd can be found in pre-classical and Middle Mongolian texts.

Classical Mongolian uses demonstrative pronouns (one, two) to indicate third person singular and plural.

### Possessive pronouns

Possessive pronouns are derived from the genitive of the personal pronouns with the suffix -qal-kı.

- naqal (modal kele is also used) 'mine'
- čimqal (čiledele is also used) 'yours'
- maraqal 'ours'
- ğemqal 'yours'

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

- bı törqal keleqırını naqal-u uqal-uhal 'I am your son',
  Mahisatva'

### Demonstrative pronouns

- one 'this' (stem of declension: egou)
- tere 'that' (stem of declension: tereqırı)
- tealready 'these'
- ede 'these'
- edeqırı 'these'
- ede 'those'
- eke 'there'
- ekeqırı 'there'
- cycirık 'in this way', 'such as this'
- ğeqırı 'in that way', 'than'
- ğeqırı 'this much', 'this many'
- teqırı 'that much', 'that many'
The demonstrative pronouns are declined according to the general rules of declination. The declension stem of one is egii, while that of two is techen. These demonstrative pronouns are used to express the personal pronoun third person singular and plural.

The reflexive pronoun frequently has reflexive possessive endings:

The interrogative pronouns are:
- kem 'who'
- yapu 'what'

2.1.3.4. Reflexives

The reflexive pronoun is aber 'self', its plural is aberler/digerler 'selves'. The reflexive pronouns are declined according to the general rules of reflexive-possessive declension.
Interrogative pronouns can be used as relative pronouns.
- kədiati bəkəti non-tni vəli-tir edilenən 'no matter how much scholarly they are, they will be destroyed at the end'
- bi qab qaqty-a tinabasa ber must sayin naviqam egneeg ti bulaq 'however I will be born I will have a beautiful, melodious voice'
- akdid tere yeleqan qaqty-sa-ti niški otarı... 'he asked where that goose has come from...'
- bi yokin estinek 'what could I say...'

2.1.3.6. Indefinite pronouns

The indefinite pronouns are derived from the interrogative pronouns by adding the particles hi, ber, ti, etc.

<table>
<thead>
<tr>
<th>Case</th>
<th>Indefinite pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>kən-ci</td>
</tr>
<tr>
<td>Accusative</td>
<td>yərən-ci</td>
</tr>
<tr>
<td>Genitive</td>
<td>alm-ci</td>
</tr>
<tr>
<td>Dat./Loc.</td>
<td>alm-ər-ci</td>
</tr>
<tr>
<td>Instrumental</td>
<td>yərən-yar-ci</td>
</tr>
<tr>
<td>Comitative</td>
<td>alm-yar-ci</td>
</tr>
<tr>
<td>Sociative</td>
<td>alm-ni-ci</td>
</tr>
<tr>
<td>Abractive</td>
<td>alm-kə-ci</td>
</tr>
</tbody>
</table>

- kən-ci irseqen bəgger 'if whoever arrives'
- qeqen tere irseqelər yərən-ci ece ingirə 'the khan did not answer anything to these words'
- moxan aši be day-ter iši xirgəy 'the tree will never dry up'

2.1.3.7. Quantitative pronouns
- bagide: 'all, every'
- bagideger: 'everybody'
- bəkəti: 'all, whole'
- yərən: 'only, sole'
- alm: 'many'
- qameg: 'all, every'
- xirgəy: 'some'
- yərən-ci irseqen təbəkətar-merti naviqam edilenən 'just because of me you have seen ocean-like bitter sufferings'
- qameg-xirgəy-sa tere bulaq 'mulse all the orders known among the people'
- qeqen alm-ər-ci irseqen bəgger tere səzən bəgger 'the khan together with many companions sat down on the carpet'
- tere bəkət bəgger tere bəgger xirgəy 'all the gods and people treated it and became happy'
- xirgəy-kəbəgən ber alm yəkə helat helat bəgger 'some of the boys growing bigger have become monks'
- tere xirgəy-xirgəy-ti irseqen bagideger bilən bəgger xirgəy 'listening to those words everybody rejoiced very much'

2.4.1. Numerals

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

2.4.1.1. Cardinal numerals

The cardinal numerals are the following:
- niqen: 'one'
- qen: 'two'
- yərən: 'three'
- tarek: 'four'
- tələm: 'five'
- jərən: 'six'
- xərən: 'seven'
- niqen: 'eight'

- niɡedätger ‘first’
- apqayuṣer ‘second’
- yamkew sûr ‘third’
- dörkéšigèr ‘fourth’
- tabšiṣug ‘fifth’
- jěrmayuṣer ‘sixth’
- dawåkèyur ‘seventh’
- nisin|mèyur ‘eighth’
- yiŋdišigèr ‘ninth’
- arhdakayur ‘tenth’

niɡedätger dakin edgeceq ṭaus ‘the first one called “reviving hell”’

18 shpap jayun-ahאורמ-אשינ-קואלי kekhelegesuk ‘it was printed some times after the eighteenth century’

Engle arravlaq-ar 17 shpap eu hawu 1708 du Bepgłe- dàng kekheger ‘it was printed in the 47th year of Khung-ṣi, i.e. in 1708 in Peking’

2.1.4.3. Collective numerals

The suffix -ndalegal is added to the stem of the word while the ending -n is dropped. This expression means; ‘two together’, ‘three together’, etc.

- qayuṣa ‘two together’, ‘both’
- yarbhayuṣa ‘three together’
- dörkéšige ‘four together’
- tabšuṣa ‘five together’
- jěrmayuṣa ‘six together’
- dawåkèyur ‘seven together’
- nisin|mèyur ‘eight together’
- yiŋdišigèr ‘nine together’
- arhdakayur ‘ten together’

2.1.4.2. Ordinal numerals

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

- juŋu ‘nine’
- arhdax ‘ten’
- arhdakayuṣ ‘eleven’
- arhdakayuṣ ‘twelve’
- arhdakayuṣ ‘thirteen’
- arhdakayuṣ ‘fourteen’
- tabšiṣu ‘fifteen’
- yamkew ‘sixteen’
- jěrmayuṣ ‘seventeen’
- dawåkèyur ‘eighteen’
- nisin|mèyur ‘nineteen’
- yiŋdišigèr ‘twenty’
- arhdakayuṣ ‘twenty-one’
- arhdakayuṣ ‘twenty-two’
- arhdakayuṣ ‘twenty-three’
- arhdakayuṣ ‘twenty-four’
- arhdakayuṣ ‘twenty-five’
- arhdakayuṣ ‘twenty-six’
- arhdakayuṣ ‘twenty-seven’
- arhdakayuṣ ‘twenty-eight’
- arhdakayuṣ ‘twenty-nine’
- arhdakayuṣ ‘thirty’
- arhdakayuṣ ‘thirty-one’
- arhdakayuṣ ‘thirty-two’
- arhdakayuṣ ‘thirty-three’
- arhdakayuṣ ‘thirty-four’
- arhdakayuṣ ‘thirty-five’
- arhdakayuṣ ‘thirty-six’
- arhdakayuṣ ‘thirty-seven’
- arhdakayuṣ ‘thirty-eight’
- arhdakayuṣ ‘thirty-nine’

The last four numerals are of Tibetan origin.

- bawu ‘hundred’
- mỳngu ‘thousand’
- dìmg ‘ten-thousand’
- bawu ‘hundred-thousand’
- mìnm ‘million’
- ndì ‘ten-million’
- ndì ‘hundred-million’

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

2.1.4.2. Ordinal numerals

The suffix -gaxual is added to the stem of the word while the ending -n is dropped. This expression means; ‘two together’, ‘three together’, etc.

- qayuṣa ‘two together’, ‘both’
- yarbhayuṣa ‘three together’
- dörkéšige ‘four together’
- tabšuṣa ‘five together’
- jěrmayuṣa ‘six together’
- dawåkèyur ‘seven together’
- nisin|mèyur ‘eight together’
- yiŋdišigèr ‘nine together’
- arhdakayuṣ ‘ten together’
2.1.4.4. Frequentative numerals

The suffix - tac is added to the stem of the cardinal numerals and means:

- once, twice, three times, four times, etc.
- ngar-si: once
- qoqar-si: twice
- yarbar-si: three times
- darbha-si: four times
- sisar-si: five times
- arbar-si: ten times

2.1.4.5. Distributive numerals

The suffix - yadi-ged is added to the stem of the cardinal numeral. It means "by two's", "by three's", "by four's", "by five's", etc.

The distributive forms of ngar and qoqar are irregular.

- njiqged: one by one
- qoqyqayad: by two's
- yarbar-si: by three's
- darbha-si: by four's
- sisar-si: by five's
- jaryr-si: by six's
- arbar-si: by ten's

2.1.4.6. Diminutive numerals

The suffix - qay-ley is added to the stem of the cardinal numerals and it expresses: "only one", "only two", etc.

- ngar-ke: only one
- qoqar-ke: only two
- yarbar-ke: only three
- darbha-ke: only four
- sisar-ke: only five
- arbar-ke: only ten

2.1.5. Adverbs

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

2.1.5.1. Spatial adverbs

- lara: before, on this side
- laya: either/or
- caa: forward
- caayi: farther, beyond
- deggari: over
- deggari: upward
- dorga: at, beside, by
- doro: within
- doro: in
- qorpar: under
- yarbar-si: outside
- yarbar-si: from the outside
- emin-e: in front of
- emin-e: from the front
- ena: here
- qeonayi: with
- qonol: everywhere
- qoqar: backward, other
- qoqar-si: after
- qoqar-si: along the background
- ena: there
- nasar-si: naayi: left

2.1.6. Adjectives

The idea is to convey "the next day they were telling it to and too".

- tengeri-nin-an ildo-an doro-si tiwobyi: she was born among the daughters of heaven
- dafurin tiwobyi deggari tengeri-dor tiwobyi: passing away from there upwards he was born among the gods
- Qoqari dorga: naayi, naayi: Obligia, sit down next to me!
- Jaryqayi tew-ani qam-si doro-si tiwobyi tiwobyi: he started law and religion among the Khams of the six nations
2.1.5.2. Temporal adverbs

- tomorrow
- long, for a long time
- for a long time
- before
- always
- now
- always
- the prince suddenly died of a heavy disease
- the prince lived always happily
- if the lineage of the lord would be cut off ever...
- before finding enlightenment
- then, in the same year, when they were suffering and coming backwards...

2.1.5.3. Degree adverbs

- especially
- badly
- hard
- very much
- otherwise
- firmly
- gradually
- suddenly
- purposefully

- especially with the religion of Confucianism
- they made a great promise of friendship to each other and lived very happily for one year
- they made a firm friendship agreement with the eighty-eighth sword
- while he has become famous very much as Elbeg's most illustrious khan...

2.1.6. Postpositions

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

- on, above
- under
- in
- beyond, over
- till
- all, every
- according to
meri ‘like, similar to’
buri ‘all, every’
emn-e ‘in front of’
jour-a ‘in between’

at bibli has ci cilb teram gergi-lige ilde juuyjuredqu ‘oh, my son, do not meet your wife every day’
ger buraa ongan ohan zimmang-biyi ifebi ‘going into the yurt he saw a great many witches’
urban qoyar sara körkül míq-a oynelfi siedeg ‘until the 12th month he cut the meat off and ate it’

Postpositions with genitive

talaga ‘because of’
tilage ‘for, for the sake of’
talali ‘like, similar to’
talag ‘on’
talergede ‘by, by the side of’
talasa ‘under’
talasa ‘in, into’
talasa ‘out, out of’
talaci ‘like’
talat-e ‘in front of’
qoyar-a ‘after’
jour-a ‘among’
jig ‘towards’
ejegre ‘against’
senj ‘downstream’
talage ‘upstream’
dalangi ‘in the middle of’
talagi ‘about’
your-a talaga ene oqerl-dar tahli jilbyenzissä ‘why (of what reason) do you make an offering to this dead body?’
qoqsi-yin dergede körkül qoqsi-dar a qoqsi-yin dayuq denggel ‘qoqsi-dar moomnejat

Postpositions with dative-locative case:

eyar-a ‘near, nearby’

mayer qoqsi-dar oqisi-a bajar ‘the lake is nearby the city’

Postpositions with ablative case:

ibar ‘other’
qoyar-a ‘after’
emn-e ‘before’
basut ‘other’
silage ‘more’
qola ‘far’
–‘zi ‘towards’
yadan ‘out, outside of’
qoyisi ‘after’

‘the boy followed his brother’

Postpositions with correlative case:

adali ‘similar to’
kumul-a kłów avsil-an-tal akul bajar ‘the man’s power was similar to that of him’

2.1.7. Nominal negative particles

The negative of nouns is formed by the words ígzi‘ and basu.
The word ígzi‘ is a noun. It can take endings and be used as a predicate with or without a copula. The word ígzi‘ after a noun expresses ‘without’.
It can stand with a verbal noun expressing negation.

yadan-a ‘outside’
yadan-a-adar ‘from the outside’ qoyar-dar yawar ber ígzi‘ kwm bish ‘he thought that he would not give anything at all to those two ones’
yadan-a ‘outside’
yadan-a-adar ‘from the outside’ enger kumul-dar törökvid ber say-a ígzi ‘behold! those born among the gods and humans were numberless’
The word basu primarily means ‘other, different’.

one bulhans kómíín basu ‘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.
The imperative is expressed by the stem of the verb and is a strict order to the second person (singular or plural). It is an impolite form:

- **yaha** ‘go’
- **ci bura** ‘you, come here’
- **berg-i wane abaran sayera** ‘desire to serve me (=my body)’
- **yuran gayin sara-yi kuq=va** ‘follow the law of the world diligently’
- **sara-dur goran dura telelo dera aqarqar** ‘give it back to the queen and further to the family’

The benefactive is a more polite form and expresses a request: it can refer to the second person singular or plural, as well as *yulduz*/*geldikin*, *yizil*, *gizil*, *yapan*, or *gizil/dikin*:

- **yulduz or yulduzun** ‘please go’
- **yapendi or yapan** ‘please come’
- **or yapendi en ber yulduzun** ‘oh, khan, do not worry’
- **en ber yaran hikayasi uma bolumxi ci=ner gcik=ur dura qorqur=der sarlangs=ci=ner** ‘your months of pregnancy are filled, born your son in the stall of the ox!’

The preceptive is also a polite request: *yulduz*/*geldikin*:

- **yulduz or yulduzun** ‘please, go’
- **yapendi** ‘please, come’

The prescriptive is a polite order to the second person: *yulduz*/*geldikin*, (after a consonant: *yulduz*/*geldikin*):

- **yulduzun** ‘please, go’
- **yapendi** ‘please, come’

The optative expresses a request, order or desire for any person, mostly 3rd person singular or plural. Its ending is: *-riy*, *-riyori*. The ending *-riyori* expresses hope and desire:

- **qeyri=ari=ari navi bati dado** ‘close the door very firmly’
- **yuzzan-u kaimen-e bari aqefg=efeg** ‘do not show it to an unknown person’
- **te kuqun (yapendi) ‘if only that man would come!’**

The volunatative expresses a wish, a promise or decision to perform an action. The endings: *-riy*, *-riyori*; *-ari*, *-ari=ari*, *-ari=ari=ari*, *-arish*, *-arish=arish* refer to 1st person singular, while *-ari*, *-ari* denote 1st person plural.

- **yulduz or yulduzun** ‘I will go’
- **berriy** ‘I will come’
- **qeyri=ari=arish=arish** ‘I will show both cows’

The dubitative expresses hesitation or, undecided action: *yulduz*/*geldikin*:

- **yulduzun** ‘maybe he comes’
- **yapendi** ‘what if he goes?’

Permission refers to the third person, the ending is: *-g*

- **berriy** ‘he may come if he wants to’

3rd person imperative. The ending is *-riy*, *-riyori*. It expresses an order for the 3rd person and a good wish:

- **beri bari bari bari** ‘let there be peace’
- **yulduzun** ‘he must go’

<table>
<thead>
<tr>
<th>Imperatives</th>
<th>Impolite order</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperative</td>
<td>-riy, -riyori</td>
</tr>
<tr>
<td>Benefactive</td>
<td><em>yulduz</em>/<em>geldikin</em>, <em>yulduz</em>, <em>yapan</em>/<em>geldikin</em>, <em>yapan</em></td>
</tr>
<tr>
<td>Preceptive</td>
<td><em>yulduz</em>, <em>yulduz</em>/<em>geldikin</em></td>
</tr>
<tr>
<td>Prescriptive</td>
<td><em>yulduz</em>/<em>geldikin</em>, <em>yulduz</em>/<em>geldikin</em></td>
</tr>
<tr>
<td>Optative</td>
<td><em>yulduz</em>, <em>yulduz</em>/<em>geldikin</em></td>
</tr>
<tr>
<td>Voluntative</td>
<td><em>riy</em>, <em>riyori</em>, *ari, <em>ari=ari</em>, <em>ari=ari=ari</em></td>
</tr>
<tr>
<td>Dubitative</td>
<td><em>yulduz</em>/<em>geldikin</em></td>
</tr>
<tr>
<td>Permission</td>
<td><em>-g</em></td>
</tr>
<tr>
<td>3rd person imperative</td>
<td><em>-riy</em>, <em>-riyori</em></td>
</tr>
</tbody>
</table>
2.2.1.3.1. Prohibition

The prohibition is done with the prohibitive particle: hoo, bu, buu, bii.igei.

- bu bui yasatayis "do not suffer"
- koo haanoo niim a'el seyel-yen buu ajiyaa 'eh, my son, do not worry"
- niiy-e ircondi qeeta-daa buu ooyaldaag "when he arrives do not let him into the town"

2.2.1.4. Finite tense-aspect forms

They express present, future or past actions. 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.

Praesens futuri expresses present and future: gi-yaa
- koo bu bui hoo 'it is easy'
- ko hoo bu bui hoo 'it is easy'
- ko bu bui hoo 'it is easy'
- ko bu bui hoo 'it is easy'
- ko bu bui hoo 'it is easy'

Praesens imperfecti expresses present or, future with the endings: -nal-i/mi,
- mil-i/mi, -mee/nam, -mil-i
- bika bui is-e eyrigi fahiyoldo 'we all agree in everything'
- koo bu bui hoo 'it is not satisfied'

Praesens perfecti expresses long lasting past actions. It is mostly used in narrative texts. Its endings are: -leug-i/liegi, -lai/leii, -lai-le, -leugtii/-leugtii
- nigii-i sayan biidii 'they sat together'
- nigii-i sayan biidii 'they sat together'

Praeceptorium imperfecti expresses past actions also with a narrative attitude. Its endings are: -leug-i/liegi, -leug/tii, -lil-tii, -lai/leii, -lai/leii
- bu bui bu bui bu bui bu bui bu bui
- yee bu bui bu bui bu bui bu bui bu bui "the great king was unable to dispute with the child"

Praeceptorium perfecti expresses a past action with the endings: -baa-bei, -baa/-bei

- manh bui cindiai 'he treated very much'
- manh bui cindiai 'he escaped very well'
- dafa dafa dafa dafa 'he told like this to the victorious passed beyond Buddha'

Finite tense-aspect forms

<table>
<thead>
<tr>
<th>Praeceptorium perfecti</th>
<th>-baa-bei, -baa-bei</th>
</tr>
</thead>
<tbody>
<tr>
<td>Praeceptorium imperfecti</td>
<td>-leug-i/liegi, -leug-tii, -lil-tii, -lai-leii</td>
</tr>
<tr>
<td>Praeceptorium perfecti</td>
<td>-leug-i/liegi, -leug-tii, -lil-tii, -lai-leii</td>
</tr>
<tr>
<td>Praeceptorium perfecti</td>
<td>-leug-i/liegi, -leug-tii, -lil-tii, -lai-leii</td>
</tr>
<tr>
<td>Praeceptorium imperfecti</td>
<td>-leug-i/liegi, -leug-tii, -lil-tii, -lai-leii</td>
</tr>
<tr>
<td>Praeceptorium perfecti</td>
<td>-leug-i/liegi, -leug-tii, -lil-tii, -lai-leii</td>
</tr>
</tbody>
</table>

2.2.2. Verbal modifiers

2.2.2.1. Verbal nouns

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

<table>
<thead>
<tr>
<th>Verbal nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nomen futuri</td>
</tr>
<tr>
<td>Nomen imperfecti</td>
</tr>
<tr>
<td>Nomen perfecti</td>
</tr>
<tr>
<td>Nomen accusativ</td>
</tr>
<tr>
<td>Nomen actoris</td>
</tr>
</tbody>
</table>

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 -oo/-yoo is added to the stem of the verb.

- erte niigii gii gii tii-tii "at a long ago passed time"
- em-oo niigii gii "...because he drank the medicine"
Noun imperfecti. This form expresses an unfinished action that started in the past and continues in the present. The suffixes -gege, -gее-gee are added to the stem of the verb. It can be the subject, object, attribute, and predicate of the sentence.

- yahulee kimbo: 'the going man'
- orge ede: 'the future time' (something that has not come yet)
- yuberan cege-i niyamiji Bayaa-sume-yeen: 'before Padmasambhava, who knows the three times, came'

Noun perfecti. This form expresses a present or future action, however in a structure it can refer to any time. The suffixes -ke-ke, -kii-ki are added to the verb stem. The plural -ke-ke is mostly used in the pre-classical language in old texts. The noun form i can express subject, object, attribute and, with a copula, predicate.

- yahugge igbi-i-bi kimosi lekti kenu yaiiri kelema: 'be diligent in doing-giving—he ordered'
- dibu bayanquh engengkii nekki tureeged: 'unhappy, suffering thoughts arose in him'
- nigen kebegun baaliiq-i lula-isti ayinmi iguji masii bayyaraqii: 'from afar the boy saw that Shadukka was approaching and he greatly rejoiced'
- dibu bujii niiqti-bii-bii keered nekki biqii: 'he made every effort and as a result faithful thoughts arose in him'
- dere kinsii bujiiq baaliiq-i adqii buh: 'that man went into the town'
- nekaal-i buqiiq-tii qeeged yahuqu-ni yiiqti-i-qeeged: 'anole the nobles who are worthy to serve by you'

Noun uses. The suffix -day-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.

- yahubacle: 'he who usually goes', 'the usual act of going', 'he usually goes'
- ndalaiyin kibegun ai deere-ne nekki eed-eed-i gii-er-tii biiqii biqii: 'the son of the carpenter used to come back from the woods every day'

Noun actors. The suffix -gege-ge 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 copula). The plural is formed either with -gege-ge or -gegii-giegii.

Noun imperfecti. This form expresses an action that is simultaneous with that of the main sentence, or happens just before it. The suffix -be-ge is added to endings in a
vowel, a diphthong and -ı, while -e-ı,-e follows the other consonants. The colloquial language can use the suffix -ji-ći.

- qayın-tan qesavay-ıd 'restituted property' -sogün-đir takıl tutuldu sihletbei 'the saint assembly arrived and the nobles made offerings to them'
- qasım mavi hoyuncaqat bes-e-dir emasticen digel čįmeğ-i terziği tere qayın-će-dur kürgebil the queen was very happy, she took off the dress and jewelry that she wore on herself and gave them to the woman'
- tere okun quyin-će yeke köfük alacığır geygel buqans yazmyan '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 -ađ-ARED is added to the stem of the verb, after a consonant ending a union vowel is also added.

- suqal t[u]h[n] dišlilmegi quyin-đir a tugelilig a dih bolbali ‘their hair and beard were shaved and they have become monks’
- hoyuncaqat lek-đir mircigmegi təğe-đir ger-tir adhāt ‘he bowed at the feet of the master, then went into his house’

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

- Malon t[u]n [u]sus bevec ‘Malton t[u]n arrived flying’
- Ananda-bindaki hoyun-će buqyry-a-dir sene bieği ‘They were sitting in the garden of noble Ananda-bindaki’

This form is used to express quotation with the verb kene- to say

- eyin kene [u] sus sunumysett ‘thus I have heard’

Adverbium atemporalis. This form is used to express a long lasting action that precedes the main action. E.g. “while he was sitting”, or “after having read the book…” The suffix -quyar-geyer is added to the stem, in case of an ending consonant a union vowel is also added.

- eke-yigiten ece aṣjogjog ‘he has not seen her mother for long, etc.’
- činu tge-ler ece yuqemeyan ‘I have not lived according to your words, etc.’

Adverbium contemporaneum. This form expresses an action that suddenly precedes the main action. The suffix -miće⁻sege is added to the stem of the verb.

- wuçe teu teneqепи ečli qayłbat ‘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 simultaneous actions. The suffix -tur-će is added to the stem of the verb.

- kereq-tađe tawar qaamala őğgilmeg ‘he gave the necessary goods as long as he got satisfied’
- qayın-će deusun jayun qasım bu bieğe-đir kolčeğin ngeqen bieği ‘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 -bene-bere is added to the stem of the verb. The colloquial language also uses the suffixes -bal/s-bal/-beše and -çaqer/çaqer.

- hoyun-će geygel-dir niger kolčeğin türbəsini ‘if a boy will be born to the wife of the rich man…’
- tere-će köjger-a birbera yeke dyanu şarbu uruslu ‘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 -bal/-beše is added to the stem of the verb.

- lе-će baka-će dželboq niger kimen ber alan čikbali ‘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 -quya⁻beše is added to the stem of the verb.

- hoyun kimen-će bieğeje ikekele okün imu gor-đir qayłbat ‘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 -ye-še is added to the stem of the verb.

- čeriq-će hayiila⁻-ce ašhtar ‘when he went to fight with the troops…”
- wuçe suqal-dir mircigmegi ireşi kemen uyeqpin ‘tell to all the companions, that they should come here in order to pray’
- eke-yigiten ece-će ožhali ‘he went to find her mother’
Adverbium preaparativum. This form expresses an action that induces the main action. Its suffix is -swa/-swi. However, in the classical language its meaning was restricted to express only quotation and is added only to some verbs, e.g. agiga: "to say", furil: "to make an order", jagikulate: "to dream", etc.

- Borun yaxi furil bolara: "Buddha ordered;"
- Jegen swaf naa-i ejegiitka yaxarun… "…when he went to occupy the Eastern provinces;"

2.2.3. Negation

The negative negi is put after the noun meaning ‘without’. Negi itself is a noun, as well, and can be declined just like other nouns. It can be the predicate of the sentence.

- ende-desi negi: "there is no flower here;"
- A noun followed by negi expresses the meaning: ‘without’, ‘less’
- geel negi suna: "a night without light;"

Negi is also added to verbal nouns.

- dalaay negi kere: "there is no use to cry;"

The negative eru is used only with verbs and it is before the verb. It is used with all indicative forms, with the noun perfect, adverbium conditional and adverbium consecutivum.

- gurax eru xooj: "the khan did not arrive;"
- eru meegi kaan: "an unknown man;"
- suni eru xheer: "if the night will not come;"
- bi teermon eru xeebata: "though I have not seen that book;"

The negative eru is a verb and some forms of its declensions have been preserved.

- dila-xoof: naddu xabbar yoon: ag: xoojyata: xaydofay-a: "I send messenger so that you pay me tax, if not, let us fight;"
- xeebaa xeebi xerwa meegi negi: "he did not know weather to give or not;"
- xee dila-n xoojyata: xaydofay-a: "he did not know weather he saw that man or not;"
- xaydofay ag: tar xoojyata: xaydofay-a: "nevertheless, his brother bought the ass;"

The negative ala is used with verbal forms and stands before the word. It can be used with all the indicative forms, with the verbal nouns; noun future and noun actors and with all the adverbs except for conditional and concessive.

- ala xareeg: xooj: "he did not honour his father and mother and always shouted at them;"
- gurax eru xooj: "he does not go anywhere;"
- bi teer suni xaydofay: radaa yaa-yu: xaydofay-a: "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 sentence is not identical with the real subject of the sentence. It is in debar-locative form. The grammatical subject of the passive sentence endorses the action. The suffix -xaydofay forms passive verbs.

- beleg xereeka duraq-yoo: xaydofay: suna: "this present was sent to that girl by the khan;"
- gurax eru xaydofay: xoojyata: xaydofay-a: "when white-haired Qasim went into the town, he was killed by the people;"

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

- xamite: "to be killed;" xal: "to kill;"
- xaydofay: "to be seen;" xaydofay: "to see;"
- xaydofay: "to be set down;" xaydofay: "to set;"

The suffix -dau-doo, -soo- also form passive verbs

- doo: "to be found;" dax: "to find;"
- dax: "to be given;" xooj: "to give;"
- Daniq xooj xoo jumla xaydofay: xaydofay: xaydofay: xaydofay: "My Dhabi town was encircled and taken by the Khud Joge town;"

The passive verb expresses necessarily.

- xaydofay: xaydofay: xaydofay: xaydofay: "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, or it lets something to happen. Causative verbs are formed with several suffixes.
The suffix -ege makes a transitive verb.
- samyr- ‘to overthrow’ < sulo- ‘to fall’
- sarar- ‘to teach’ < saro- ‘to learn’

The suffix -gal/gal makes intransitive verbs transitive, transitive verbs factitive.
- aerygal- ‘to make to enter’ < ero- ‘to enter’
- ajegal- ‘to show’ < sile- ‘to see’
- barygal- ‘to find’ < bary- ‘to be’

The suffix -ju in pre-classical language makes intransitive verbs transitive, and transitive verbs factitive.
- ayaj- ‘to make to sit down’ < ayaj- ‘to sit down’
- ayajam- ‘to sit’ < ayaj- ‘to sit down’

The factitive and transitive verbs express that someone is caused to perform an action.
- bas- ‘to rise’ < base- ‘to put up’
- bod- ‘to become’ < bode- ‘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 -(a)ba is added to the verb stem.
- tedli xegen-i idelen tufge lookin sunu qagde-ge - qagde-ger inta qagde-ger tufge-ge tufge-ge buxin rayuq u rogen aliqer her adun sudakei ‘they ate the food together and said nice words to each other, so that the girl fell in love with him and could not go even a step to another place’
- rigen rigen-ju u rigen aliqer her adun sudakei ‘when they caught sight of each others, they both were very happy’

Reflexive verbs express mutual actions. The suffix -ida-ida expresses interaction of the two actors, e.g. to speak to each other.
- adu konan-der dada-der errukkiy aliqer aher uval na ko her rigen-ge teranjiyo her rigen-ge ferukkaneer ‘he told to the many people: I go to the ocean to take the jewel. Come together with me the one, who wants to’

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 xogen xogen ba=true ‘I am a Mongolian man’
- buna xogen buna ‘but man is good’

Personal and demonstrative pronouns are sometimes placed after the finite verb.
- yuru- a bula solo ‘why did you suffer?’

Choses 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.
- hāra xogen ba=true ‘I am a Mongolian man’
- bedhe xogen xogen aliqer her adun sudakei ‘fell 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 (-a- -a-). They can refer to the whole sentence or to a single word. The predicate can take the interrogative particle -a-. However, it is not compulsory and the interrogative sentence can express an interrogation without it.
- yuru- a bula solo ‘why did you suffer?’
- bedhe xogen xogen aliqer her adun sudakei ‘fell to the mother of the prince that she should come here’
- yuru- a bula solo ‘why did you suffer?’
- bedhe xogen xogen aliqer her adun sudakei ‘fell to the mother of the prince that she should come here’
3.2. Simple and combined sentences

Simple sentences have one subject 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: boğuz or boğuz

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

- "vurugu qor-oqur-yabuqon" the father and mother went to the town"

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

- "vurugu qor-oqur-yabuqon 1 and you went to the town"

3.3.1. Coordination, subordination

Sentences which consist of different clauses are combined sentences. There are only few coative conjunctions, such as, and when 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.

- "vum efir-e olun hizelye qun holun kemem I will be the khan while the khan father lives"
- "man ene boy-n-e-e eyey qayagut qeke-tiseg ed mudax melit (hayer-tu bolun)

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:

- "enim yekqu yeyar qor-oqur-yabuqon the girl ran well and reached the palace"

Pronoun as subject:

- "bi edelu ingin edil qayagut ulayeqa I will go and steal a good thing"

Numeral as subject:

- "qun qor-oqur-yabuqon ingin im ger-te qarshai we went into the wood, while the other returned home"

Verbal noun as subject:

- "yamboqon enim yam yam sigel your going is unfitting"

3.3.2.2. Predicate

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

- "ikam ene mutax erdent ulayeqa "how is it, that you are so virtuous"

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

Verb as predicate:

- "nene edelu yek quayar "that girl rejoiced very much"

Adverb as predicate:

- "nene yamboqon enim edelu yek "the boy goes to that old man and old woman"

Noun as predicate:

- "tana efir-e oqar hajen your words are lies"

Pronoun as predicate:

- "gere kemun kem bi "who is that man"

Numeral as predicate:

- "yam yam yam yam yam "the sorcerer has three tricks"

Verbal noun as predicate:
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 menedi yi asayya ur robi: 'I came in order to ask about your health'
- ogo oyo kek sifribi: 'he saw a great tiger'

3.3.2.4. Attribute

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

Noun as attribute:

- nere kamar nigone modune bani an, 'that man built a wooden house'

Pronoun as attribute:

- ci yonkar u sige kelebe: 'what a word did you say?'

Numerical as attribute:

- derey bi yine yi a de-ke was pashe: 'seven soccer brothers arrived'

Verbal noun as attribute:

- menle nigone ake gana kuma bolbii, 'there was a dead man'

Gerundive can express attribute:

- asayya u kiberga nigone non un garihi, 'the khan son read a book'

4. Sample texts

4.1. The history of Gzer Khan

baka a harsh fi-jun-gar. [a harsh qara-a-yin iyu mi]-i

[again] [topic] [direction = Acc.] [to rule = AM] [mon] [evil = Gen.] [use + Acc.]

ku bu kara-i i furay na asayya na Gzer kara. [nigone kara-si qara-dan]

[to say off = CC = NF] [mon] [direction = Gen.] [mon] [Gzer kara = Gen] [kara = Acc.] [sight]

[mon = Gen.]

erzury mi a yawa yorin: ambigu fi-jun-ga ti-yin a na dukkan-dar

[front=] [topic] [top] [to go out = AP] [front] [direction = D-L] [wilden = Gen.] [eye = last.]

cya da yawan-qara u yorin:��るんにnaqor an kaban-der bozunam

[is this way] [in this way] [to lock = AM] [to see = Acc.] [firemen = Gen.] [messing = Gen.]

[power = last.] [to become = CC = NF]

qon yi ko a kan: farru man ina dare u gari-

[face] [without] [living being] [some] [PP 3 Pr. Sg. +Gen = SD] [eye] [without] [blind] [to be

=Pr.]

farru ta ci kana dare u gari=

[someone] [PP 3 Pr. Sg. +Gen = SD] [eye] [without] [dead] [to do = AP = until [some] [and] [poor]

[food] [youn] [someone = amount of] = Gzer qara

[poor] [so] [many] [living being = Acc.] [in see = AP] [Gzer = khan]

erukere kasa da na dare u gari-

[to feed companions + NF] [thought] [to be born = AL] [inside = D-L = SPIM] [so] [to think =

AP]

cya da yawan manu xal le? Turu qan kara teni enen a

[food =] [topic] [PP 1 Pr. Sg. + Acc] [this] [Jambu=bula + D-L] [to send + NF]

[to be + Pr.]

eriche de gej-iij alu yi we-gero eni 

[food] [PP 1 Pr. Sg. + Acc] [without] [pleasure + D-L + SPIM] [to indulge = AL] [to sit +

AP]

farru man ina dare u gari=

[someone] [PP 1 Pr. Sg. + Acc] [this] [Jambu=bula + D-L] [to send + NF]

[to be + Pr.]

eriche de gej-iij alu yi we-gero eni 

[food] [PP 1 Pr. Sg. + Acc] [without] [pleasure + D-L + SPIM] [to indulge = AL] [to sit +

NF]

minu yawan haren biler kenen saudigii, kai ci

[PP 3 Pr. Sg. = Gen] [what + Soc. = monsoon] [to be + Pr. P] [to say + CC = AM] [to think

AP] [PP 1 Pr. Sg.] [this]

erri hais yawa dii yora=

[world = D-L] [to be born = NP = AL] [since = D-L] [harm = Soc. Pl.] [enemy]

mungu biyoy lape ina dare u gari=

[monomer] [to do = AP = until] [harm] [without] [to be + Acc.] [PP 1 Pr. Sing. + Gen] [way = D-

L]
4.2. Altan nobel 'The golden button'
The holy lord planted his nine-footed white standard called (soldiers) and campaigned three times."

5. Script

The Mongkhun (Uighur) script is written vertically from left to right. The letters have three different forms: 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 Mongkhun writing.
### Vowels

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1. In the first syllable
2. In non-first syllables

### Consonants

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1. Before vowels
2. Before consonants
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The history of Genghis Khan

Bana aytan jiy-i ejeren, arban qoqoy-i yin tondad-i
tashkayvon arban jiy-i ejen geyser quran, xiyon odar ilq qoqoy-i
evendiqi qayar degere yarayad; arban jiy-i yir bilig-in nidan-i yayer
eyin tayin quran ilbeba; xiyon-in tayle-i beleqin-i yayer beleqayon
qoqoy iyer amant. jarin-in nidan-i iyer balig ejere:
jarin-in eden-i eden-i yiyed amant-i yayer beleqayon geyser quran
erdigayon eden-i eden-i yiyed amant-i yayer beleqayon.

Ogday hii qayrulbar iyer jiy-i ejeren ejere iyer aytan-i
vyer-i amant-i yayer beleqayon:
vyer-i tayin-i yin tayin-i yayer-i amant-i yayer beleqayon
vyer-i jiy-i ejeren ejeren ejeren amant-i yayer beleqayon:
vyer-i amant-i yayer beleqayon amant-i amant-i yayer beleqayon,
vyer-i geyser quran amant-i yayer beleqayon,
vyer-i yiyed amant-i yayer beleqayon.

Sarlyg bahar: 
edegi bi qayrulbar iyer jiy-i ejeren ejeren amant-i yayer beleqayon,
vyyer-i yiyed amant-i yayer beleqayon,
vyyer-i amant-i yayer beleqayon,
vyyer-i geyser quran amant-i sarlyg bahar.
Altan tebeli 'The golden button'

baza berya efen khouise i efe-dis-i emeruype.
altan qayan i emo aherap-an-tangad an sidhery qayan
sonu meyeg i moti.
boyar sariere yin keh艮en i弱势
Ome Ome Ome dand-si heranyan nan efe bojia alo-ei emo digii
gi oyi i santegey nekulaa:
sek efe dis-i odzuah apon efe efen ingig-si keh艮en i弱势
<i>one i弱势</i>.
man-sa qatan a gerel-dar in emo sani jala ini
kegelen i ha:
munggii din you-a hoy-a dei bera.
egii
one i弱势 keh艮en nekulaa:
boyar efe efen ingig-si keh艮en i弱势
<i>one i弱势</i>.
man-sa qatan a gerel-dar in emo sani jala ini
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-sek efe dis-i odzuah apon efe efen ingig-si keh艮en i弱势
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