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429

Classical Mongolian

Alice Sárközi

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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 sūtras, 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 Altaic 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 of 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 Altaic languages fulfilled by the members of the above mentioned institutions.

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 preceded 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 characterized by vowel 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. 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 canonical works, the Kanjur and Tanjur, took a new impetus in the 15th century and the two great collections, they were 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 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 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 Yesünger 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 *İčang-skya Qutuqtu-s*, the *rĭebcun-dam-pa Qutuqtu-s*, etc.)
- epics and Chinggis Khan poetry (*Geser Khan epic*, *Ĵangyar Khan epic*)
- gnomic and 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.Ĵebcun-dam-pa Qutuqtus*)
- iconographical works, monastery guides
- tales, peregrination stories (*Siditü kegür-ün üliġer, Arġi-borġi Khan's tales, Maudgalyāyana legend*)
- Chinese novel translations
- philosophical and grammatical works, dictionaries (*Ĵirüken-ü toġta, Mahāvyutpatti, Tibetan-Mongolian-Chinese word lists, etc.*)
- medical texts, veterinary 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 Sanġeev dealt with Mongolian grammar: Vladimircov, B.Ya., *Sravnitel'naja grammatika mongol'skogo pis'mennogo jazyka i chalchaskogo nareġija* and Vladimircov, B.Ya., *Mongol'skie literaturnye jazyki*. Sanġeev, 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 Uрга: *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 koġevnikov (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		
<i>e</i>	<i>ö</i>	<i>ü</i>	<i>i</i>	<i>a</i>	<i>o</i>	<i>u</i>

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 ġ j s ŝ l r n*

Palatal consonant: *y*

Velar consonants: *q ġ 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	Consonant	
<i>p</i>	x	x	—	x	x	—	<i>paiza</i> 'signboard' <i>taipu</i> 'tutor of the heir apparent' <i>pingse</i> 'balance'

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

<i>r</i>	x	x	x	x	x	x	<i>ridi</i> 'miracle' <i>er-e</i> 'male' <i>temür</i> 'iron' <i>arban</i> 'ten'
<i>n</i>	x	x	x	x	x	x	<i>naran</i> 'sun' <i>tende</i> 'there' <i>qayan</i> 'khan' <i>niγuča</i> 'secret'
<i>y</i>	x	x	—	x	x	x	<i>yirtinčü</i> 'world' <i>eliy-e</i> 'vulture'
<i>q</i>	x	x	—	x	—	x	<i>qayan</i> 'khan' <i>aq-a</i> 'brother' <i>maytaqu</i> 'to praise'
<i>γ</i>	x	x	x	x	—	x	<i>γal</i> 'fire' <i>maryasi</i> 'tomorrow' <i>aday</i> 'end'
<i>k</i>	x	x	—	x	x	x	<i>kümün</i> 'man' <i>yeke</i> 'great' <i>ki-</i> 'to make'
<i>g</i>	x	x	x	x	x	x	<i>gergei</i> 'wife' <i>ögede</i> 'upwards' <i>körüg</i> 'picture' <i>gilbelgen</i> 'brightness' <i>degdekü</i> 'to rise'
<i>ng</i>	—	x	x	—	—	x	<i>tengri</i> 'sky' <i>jobalang</i> 'suffering'
<i>h</i>	x	x					<i>Himalay-a</i> <i>Maha-kala</i>
<i>f</i>	x						<i>franča</i> 'France'
<i>c</i>	x	x					<i>candan</i> 'sandal- wood' <i>dacang</i> 'various faculties'
<i>z</i>	x	x					<i>zandan</i> 'sandal- wood' <i>Bazrabani</i> '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 consonant *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-classical 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 consonant *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', *hujayur* 'origin, root', *hünesü* 'ash', *hulayan* '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*: *fän* 'year', *foodi* 'star' Classical Mongolian *odun*. In Dahur: *xunur* 'smell' Classical 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. *-ču* and *-tur* after the strong consonants, while *-ju* and *-dur* after weak consonants. Only some foreign words begin or end with two consonants.

- 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 category. They are:

ai, ei, oi, ui, üi

- noqai* 'dog'
- menekai* 'frog'
- sirai* 'earth'
- qarangyui* '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	eï	-	üi	-	ai	oi	ui	au	ua

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

- *arɣ-a* 'powerful'
- *teyimü* 'so, in that way'
- *küyisün* 'navel'
- *teüke* 'history'
- *sayin* 'good'
- *toyin* 'monk'
- *quyila-* 'to gather at one place'
- *qauli* 'law'
- *demei* 'useless, in vain'
- *tedüi* 'so much'
- *dalai* 'ocean'
- *oroï* 'head, top'
- *qarangɣui* 'darkness'
- *ɣauli* '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: *ĩ* 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

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

1.4.2. Consonants

Some of the consonants have two forms: *k/q* and *g/ɣ*. The front consonants *k* and *g* stand in words with front vowels, while the back consonants *q* and *ɣ* 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.

2.1.1.1. Number

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 -čün, -γčün/-gčün -yačün/-gečün, -in -či, -gči, -yači
-n	words ending in -tai/-tei, -i, -ai/-ei
-ud/-üü	after consonants other than -n
-nuγud/-nüγüü	generally used
-čud/-čüü	after vowels, -n, -l, -güü 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'
- ayula → ayulas 'mountains'
- ner-e → neres 'names'
- ür-e → üres 'seeds, descendants'
- jalayu → jalayus '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.

- γajār → γajad 'lands'
- nökör → nököd 'friends'

This suffix is also added to words in final l.

- tüsimel → tüsümed 'officials'
- kebtægül → kebtægüüd 'night bodyguards'

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

- nuγusun → nuγud 'ducks'
- qubčäsun → qubčäsud '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), -yači(n)/-geči(n), -γči(n)/-gči(n) also form the plural with d.

- malčün → malčüüd 'herdsmen'
- elčün → elčüüd 'messengers'
- modučün → modučüüd 'carpenters'
- bičigčün → bičigčüüd 'writers'

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

- aduγučü → aduγučün 'horsemen'
- jokiyalči → jokiyalčün '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' → erdem-ten 'those with virtue'

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

- γaqai → γaqan 'pigs'
- ögüleküü → ögülekün 'those who say'

The suffix -ud/-üü is used in words ending in consonants other than n.

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

The suffix *-nuγud/-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.

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

The plural can be expressed by the repetition of the word.

- *kümün sayiγan sayiγan qoyulan 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'
- *sirayč'in noqai* 'yellow female dog'

The form expressing female gender is especially used to express date:

- *kökögč'in 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 qoyar kö'ün töre 'ülbi* '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-classical Mongolian texts.

- *jirin qatun* 'two ladies'

2.1.1.3. Noun cases

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 possessor of the object.

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

Examples for noun cases:

Case				
Nominative	<i>aq-a</i>	<i>ečige</i>	<i>nom</i>	<i>kümün</i>
Accusative	<i>aq-a-yi</i>	<i>ečige-yi</i>	<i>nom-i</i>	<i>kümün-i</i>
Genitive	<i>aq-a-yin</i>	<i>ečige-yin</i>	<i>nom-un</i>	<i>kümün-ü</i>
Dat.-Loc.	<i>aq-a-dur</i>	<i>ečige-dür</i>	<i>nom-dur</i>	<i>kümün-dür</i>
Instrumental	<i>aq-a-bar</i>	<i>ečige-ber</i>	<i>nom-iyar</i>	<i>kümün-iyer</i>
Comitative	<i>aq-a-luy-a</i>	<i>ečige-lüge</i>	<i>nom-luy-a</i>	<i>kümün-lüge</i>
Sociative	<i>aq-a-tai</i>	<i>ečige-tei</i>	<i>nom-tai</i>	<i>kümün-tei</i>
Ablative	<i>aq-a-ača</i>	<i>ečige-eče</i>	<i>nom-ača</i>	<i>kümün-eče</i>
Terminative	<i>aq-a-čaya</i>	<i>ečige-čege</i>	<i>nom-čaya</i>	<i>kümün-čege</i>

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.

- nılbusun qura metü asqarayulbai* 'he shed his tears like rain'
- tere kümün nigül üiledbei* 'that man committed sins'
- tere ökin sayıqan bui* 'that girl is beautiful'
- tede kümün modun bayising bayiulbai* '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 üjeju bayına* 'I see a man'
- bi tere kümün-i üjeju bayına* '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 saça masi ayuyuyad...* 'as soon as he saw the great khan he got frightened'
- ere em-e qoyayula nigen sine qumq-a-yi qudaldıju abuıyan* 'the man and his wife bought a new vessel'
- nigen elçi-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 ıal-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, diphthongs and the consonants, *-n*, *-ng*, *-l* and *-m*. The suffix *-tur/-tür* is added to words ending in other consonants. However, the pre-classical language disregards this rule and frequently mixes up the *--dur/-dür* and *-tur/-tür* forms.

- tere čay-tur tere ıajar-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 ıayča nidütü ıurban negürid ıajar-a qaraqı 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 qulayayıči bülege* 'there were many thieves among the people'
- boıol 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-ıyar soıtuısan* 'he has become drunken of wine'

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

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

Stems ending in consonants take the suffix *-ıyar/-ıyer*

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

- ečige köbegün-ıyen modu-bar čokıbai* 'the father beat his son with a stick'

Instrumental expresses also the transformation means.

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

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

- *qayan inu jarliy-iyar elci-ber medegülbei* 'the khan made his order known through a messenger'

The instrumental indicates the material of which something is made.

- *erdenis-iyer бүтүгсэн баясан үјеbei* '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 amuyad untabai* 'as a result of the beneficence of the sorcerer he calmed down and fell asleep'
- *köbegün tere ökin üjekü-ber irebei* 'the boy came in order to see the girl'
- *tere ügegü kümün qoyar bakir-i burqan quvaray-ud-tur bariysan-iyar jiran nigen galab-tur kürtele tegün-ü alayan-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 ölogcın bars-tur öggügsen-iyer sünesün Tüsid tengri-yin oron-dur töröbei* 'as 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

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

Instrumental indicates manner in which an action is performed

- *qayan-u jarliy-iyar 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 kücün-iyer sayin töröl olbai* 'by the power of his moral actions he has found a good rebirth'

The **committative** case answers the question: 'together with whom'?

The suffix *-luy-a/-lüge* is added to the stem.

- *ükübesü gergey-yi amidu ere-yin üküdel-lüge nigen-e qamtu yajar-tur oroyulumui* 'when he dies his wife will be buried alive together with his corpse'
- *eke-lüge* 'together with the mother'
- *abay-a-luy-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'

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

- *qayan arban tümen čerig-tei uytuju* 'the khan went to meet them with hundred-thousand soldiers'
- *qutuy-tu erke-tü Qomsim bodistv* 'the saint, powerful Avalokitesvara Bodhisattva'
- *masi yayiqamsiy-tu bolju* 'it has become greatly wonderful'
- *asuru içegüri-tü boluyu* 'it will be much shameful'
- *qamuy 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 čay irebei* 'the time to escape from there has arrived'
- *öndür aqulan-ača güigči tere kümün ken bui* 'who is that man coming down from that high mountain?'
- *ende-eče üküged amitan-u yeke tamu-dur jobalang-i üjejü boluyu* 'when he will die from here he will be see sufferings in the great hell'

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

- *Sudasomi tergegür-tegen qola-ča amin tebčilür-e ayisuquy-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 ökin Dulam-a-ača sayıqan 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:

- dooradu* 'inferior, lower'
- degedü* 'upper'
- emünedü* 'frontal'
- dotoyadu* '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 suffixes. E.g. *nom-dur* means 'in the book' while *nom-dur-ıyan* 'in his own book'.

Noun case endings with subject possessive markers:

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

Instrumental	-bar-ıyan/ -ber-ıyen
Comitative	luı-a-ban/ -lüge-ben
Sociative	-tayıyan/ -teyigen
Ablative	-ača-ban/ -eče-ben -ačayan/ -ečegen

Examples for noun cases with subject possessive marker:

Cases				
Nominative	<i>aqa</i>	<i>ečiige</i>	<i>nom</i>	<i>kümün</i>
Accusative	<i>aqa-ban</i>	<i>ečiige-ben</i>	<i>nom-ıyan</i>	<i>kümün-yügen</i>
Genitive	<i>aqa-yin-ıyan</i>	<i>ečiige-yin</i>	<i>nom-un-ıyan</i>	<i>kümün-ıyen</i>
Dat.-Loc	<i>aqa-dur-ıyan</i>	<i>ečiige-dür-ıyen</i>	<i>nom-dur-ıyan</i>	<i>kümün-dür-ıyen</i>
Instrumental	<i>aqa-bar-ıyan</i>	<i>ečiige-ber-ıyen</i>	<i>nom-ıyar-ıyan</i>	<i>kümün-ıyer-ıyen</i>
Comitative	<i>aqa-luı-a-ban</i>	<i>ečiige-lüge-ben</i>	<i>nom-luı-a-ban</i>	<i>kümün-lüge-ben</i>
Sociative	<i>aqa-tai-ban</i>	<i>ečiige-tei-ben</i>	<i>nom-tai-ban</i>	<i>kümün-tei-ben</i>
Ablative	<i>aqa-ača-ban</i>	<i>ečiige-eče-ben</i>	<i>nom-ača-ban</i>	<i>kümün-eče-ben</i>

- qurdun quba-yuıyan deleddüged* 'flapping his swift yellow horse...'
- beyeben ülü ködelüged* 'not moving his body'
- kiling sedkil-ıyen amurlıyuluıyad* 'pacifying his angry thoughts'
- köbegün ger-eče-ben yarııyad* 'the boy coming out of his yurt...'
- moduči ger-tegen qarııu ireged ekener-tür-ıyen ögülerün* 'the carpenter arrived home and told his wife'
- nigen edür Duva soqor Dobun mergen degüü-lüge-ben Burqan Qaldun degere yarba* '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 possessive 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			
	1 st person	2 nd person	3 rd person	
Nominative	<i>bi</i>	<i>či</i>	<i>i</i>	
Accusative	<i>nama-yi</i>	<i>či-ma-yi</i>	<i>ima-yi</i>	
Genitive	<i>minu</i>	<i>činu</i>	<i>inu</i>	
Dat.-Loc.	<i>nadur</i>	<i>či-madur</i>	<i>ima-dur</i>	
Instrumental	<i>nada-bar</i>	<i>či-ma-bar</i>	<i>ima-bar</i>	
Comitative	<i>nada-luγ-a</i>	<i>či-ma-luγ-a</i>	<i>ima-luγ-a</i>	
Sociative	<i>nada-tai</i>	<i>či-ma-tai</i>	<i>ima-tai</i>	
Abblative	<i>nadača</i>	<i>či-ma-ača</i>	<i>ima-ača</i>	
Cases	Plural			
	1 st person exclusive	1 st person inclusive	2 nd person	3 rd person
Nominative	<i>ba</i>	<i>bida</i>	<i>ta</i>	<i>a*</i>
Accusative	<i>man-i</i>	<i>bidan-i</i>	<i>tan-i</i>	<i>ani*</i>
Genitive	<i>manu</i>	<i>bidan-u</i>	<i>tan-u</i>	<i>anu</i>
Dat.-Loc.	<i>man-dur</i>	<i>bidan-dur</i>	<i>tan-dur</i>	<i>an-dur*</i>
Instrumental	<i>man-iyar</i>	<i>bidan-iyar</i>	<i>tan-iyar</i>	<i>an-iyar*</i>
Comitative	<i>man-luγ-a</i>	<i>bidan-luγ-a</i>	<i>tan-luγ-a</i>	<i>an-luγ-a*</i>
Sociative	<i>man-tai</i>	<i>bidan-tai</i>	<i>tan-tai</i>	<i>an-tai*</i>
Abblative	<i>man-ača</i>	<i>bidan-ača</i>	<i>tan-ača</i>	<i>an-ača*</i>

The first person plural has two forms: *bida* and *ba*. The former 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. *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* (*čünükei* 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, Mahāsātva'

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*:

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

The demonstrative pronouns are declined according to the general rules of declination. 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	<i>öber</i>	<i>öbesüd</i>
Accusative	<i>öber-i</i>	<i>öbesüd-i</i>
Genitive	<i>öber-ün</i>	<i>öbesüd-ün</i>
Dat./Loc.	<i>öber-tür</i>	<i>öbesüd-tür</i>
Instrumental	<i>öber-iyer</i>	<i>öbesüd-iyer</i>
Commitative	<i>öber-lüge</i>	<i>öbesüd-lüge</i>
Sociative	<i>öber-tei</i>	<i>öbesüd-tei</i>
Ablative	<i>öber-eçe</i>	<i>öbesüd-eçe</i>

The reflexive pronoun frequently has reflexive possessive endings:

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

- bi öber-iyen yabusuyai* 'I myself will go'
- öber-iyen üniyen-ü dergede odçu* 'he himself went to the cow'
- öberün öberün tüle бүкү-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 qarbuju* 'shooting the house with his own arrows'

2.1.3.5. Interrogative pronouns

The interrogative pronouns are:

- ken* 'who',
- yayun* 'what',

- ali* 'which',
- yambar* 'what kind of',
- kedüi* 'how many, how much'
- kejiye* 'when',
- qamiy-a* 'where',
- yayaki-* 'how to do',
- yayun-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 qamiy-a töröbesü ber masi sayın sayıqan egesig-tü bolıyü* 'wherever I will be born I will have a beautiful, melodious voice'
- tedüi tere yalayun qamiy-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	<i>ken ču</i>	<i>yayun ču</i>	<i>alin ču</i>
Accusative	<i>ken-i ču</i>	<i>yayun-i ču</i>	<i>alin-i ču</i>
Genitive	<i>ken-ü ču</i>	<i>yayun-u ču</i>	<i>alin-u ču</i>
Dat./Loc.	<i>ken-dür ču</i>	<i>yayun-dur ču</i>	<i>alin-dur ču</i>
Instrumental	<i>ken-iyer ču</i>	<i>yayun-iyar ču</i>	<i>alin-iyar ču</i>
Comitative	<i>ken-lüge ču</i>	<i>yayun-luy-a ču</i>	<i>alin-luy-a ču</i>
Sociative	<i>ken-tei ču</i>	<i>yayun-tai ču</i>	<i>alin-tai ču</i>
Ablative	<i>ken-eče ču</i>	<i>yayun-ača ču</i>	<i>alin-ača ču</i>

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

2.1.3.7. Quantitative pronouns

- bügüde* 'all, every'
- bügüdeger* 'everybody'
- bükün* 'all, whole'
- yayča* 'only, sole'
- olon* 'many'
- qamuy* 'all, every'
- jarım* 'some'
- yayča minu tula dalaı metü yasiyun jobalang-i üjemüi* 'just because of me you have seen ocean-like bitter sufferings'
- qamuy jarlıy-ud irged-tür uqayuluıdaqui* 'make all the orders known among the people'
- qayan olon nököd-lüge nigen-e debüsker-tür sajuyu bürün* 'the khan together with many companions sat down on the carpet'
- tengri kümün bügüde bisiren tayalan bayasulčabai* 'all the gods and people trusted it and became happy'
- jarım köbegün ber ulam yeke boluyad toyın bolju* 'some of the boys growing bigger have become monks'
- tere üge-yi sonosuyad 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'
- yurban* 'three'
- dörben* 'four'
- tabun* 'five'
- jiryuyan* 'six'
- doluyan* 'seven'
- naiman* 'eight'

<input type="checkbox"/>	<i>yisün</i>	'nine'
<input type="checkbox"/>	<i>arban</i>	'ten'
<input type="checkbox"/>	<i>arban nigen</i>	'eleven'
<input type="checkbox"/>	<i>arban qoyar</i>	'twelve'
<input type="checkbox"/>	<i>qorin</i>	'twenty'
<input type="checkbox"/>	<i>yučün</i>	'thirty'
<input type="checkbox"/>	<i>döčün</i>	'fourty'
<input type="checkbox"/>	<i>tabin</i>	'fifty'
<input type="checkbox"/>	<i>jıran</i>	'sixty'
<input type="checkbox"/>	<i>dalan</i>	'seventy'
<input type="checkbox"/>	<i>nayan</i>	'eighty'
<input type="checkbox"/>	<i>yiren</i>	'ninty'
<input type="checkbox"/>	<i>jaıun</i>	'hundred'
<input type="checkbox"/>	<i>mingyan</i>	'thousand'
<input type="checkbox"/>	<i>tümen</i>	'ten-thousand'
<input type="checkbox"/>	<i>bum</i>	'hundred-thousand'
<input type="checkbox"/>	<i>say-a</i>	'million'
<input type="checkbox"/>	<i>bšiba</i> or, <i>byeba</i>	'ten-million'
<input type="checkbox"/>	<i>düngšüür</i>	'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'
- jıran nigen galab-tur kürtele* 'for sixty-one kalpa-s...'
- Ananda-bindaki bayan-u küriyen-dür jaıun tabin yurban quvaray-ud-luy-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 jaıun qudaldučin burqan qamiy-a bükü tende irejü* 'the five hundred merchants came to the place where Buddha stayed'
- doloıan erdeni-ber abdura egüdjü* 'making a coffin of seven kinds of jewels'

2.1.4.2. Ordinal numerals

The suffix *-duıar/-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' *yutayar*, 'fourth' *dötüger*, 'fifth' *tabtayar*.

<input type="checkbox"/>	<i>nigedüger</i>	'first'
<input type="checkbox"/>	<i>qoyadııar</i>	'second'
<input type="checkbox"/>	<i>yurbadııar</i>	'third'
<input type="checkbox"/>	<i>dörbedüger</i>	'fourth'
<input type="checkbox"/>	<i>tabadııar</i>	'fifth'
<input type="checkbox"/>	<i>jıryadııar</i>	'sixth'
<input type="checkbox"/>	<i>dolodııar</i>	'seventh'
<input type="checkbox"/>	<i>naimadııar</i>	'eight'
<input type="checkbox"/>	<i>yisüdüger</i>	'ninth'
<input type="checkbox"/>	<i>arbadııar</i>	'tenth'

- nigedüger dakin edegeregči tamu* 'the first one called 'reviving hell''
- 18 duıar jaıun-u orčim-ača qoyisi keblegdegsen* 'it was printed some times after the eighteenth century'
- Engke amııyulang-un 47 duıar 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 *-yula(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.

<input type="checkbox"/>	<i>qoyayula</i>	'two together', 'both'
<input type="checkbox"/>	<i>yurbaıyula</i>	'three together'
<input type="checkbox"/>	<i>dörbegüle</i>	'fourth together'
<input type="checkbox"/>	<i>tabıyula</i>	'five together'
<input type="checkbox"/>	<i>jıryıyula</i>	'six together'
<input type="checkbox"/>	<i>doloyula</i>	'seven together'
<input type="checkbox"/>	<i>naimayula</i>	'eight together'
<input type="checkbox"/>	<i>yisügüle</i>	'nine together'
<input type="checkbox"/>	<i>arbaıyula</i>	'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.

<input type="checkbox"/>	<i>nigen-te</i>	'once'
<input type="checkbox"/>	<i>qoyar-ta</i>	'twice'
<input type="checkbox"/>	<i>yurban-ta</i>	'three times'
<input type="checkbox"/>	<i>dörben-te</i>	'four times'
<input type="checkbox"/>	<i>tabun-ta</i>	'five times'
<input type="checkbox"/>	<i>arban-ta</i>	'ten times'

2.1.4.5. Distributive numerals

The suffix *-yad/-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.

<input type="checkbox"/>	<i>nijged</i>	'one by one'
<input type="checkbox"/>	<i>qošiyayad</i>	'by twos'
<input type="checkbox"/>	<i>yurbayad</i>	'by threes'
<input type="checkbox"/>	<i>dörbege</i>	'by fours'
<input type="checkbox"/>	<i>tabuyad</i>	'by fives'
<input type="checkbox"/>	<i>jiryuyad</i>	'by sixes'
<input type="checkbox"/>	<i>doloyad</i>	'by sevens'
<input type="checkbox"/>	<i>naimayad</i>	'by eights'
<input type="checkbox"/>	<i>yisüged</i>	'by nines'
<input type="checkbox"/>	<i>arbayad</i>	'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.

<input type="checkbox"/>	<i>nige-ken</i>	'only one'
<input type="checkbox"/>	<i>qoyar-qan</i>	'only two'
<input type="checkbox"/>	<i>yurba-qan</i>	'only three'
<input type="checkbox"/>	<i>dörbe-ken</i>	'only four'
<input type="checkbox"/>	<i>arba-qan</i>	'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

<input type="checkbox"/>	<i>inaru</i>	'before, on this side'
<input type="checkbox"/>	<i>inaysi</i>	'hitherward'
<input type="checkbox"/>	<i>činaru</i>	'thitherward'
<input type="checkbox"/>	<i>činaysi</i>	'father, beyond'
<input type="checkbox"/>	<i>degegür</i>	'over'
<input type="checkbox"/>	<i>degegsi</i>	'upward'
<input type="checkbox"/>	<i>dergede</i>	'at, beside, by'
<input type="checkbox"/>	<i>dotor-a</i>	'within'
<input type="checkbox"/>	<i>dotoysi</i>	'into'
<input type="checkbox"/>	<i>doγoyur</i>	'under'
<input type="checkbox"/>	<i>yadan-a</i>	'outside'
<input type="checkbox"/>	<i>yadan-a-ača</i>	'from the outside'
<input type="checkbox"/>	<i>emün-e</i>	'in front of'
<input type="checkbox"/>	<i>emün-e-eče</i>	'from the front'
<input type="checkbox"/>	<i>ende</i>	'here'
<input type="checkbox"/>	<i>qamiyasi</i>	'wither'
<input type="checkbox"/>	<i>qotalada</i>	'everywhere'
<input type="checkbox"/>	<i>qoyisi</i>	'backward, after'
<input type="checkbox"/>	<i>qoyin-a</i>	'after'
<input type="checkbox"/>	<i>qoyiyur</i>	'along the background'
<input type="checkbox"/>	<i>tende</i>	'there'
<input type="checkbox"/>	<i>manaγar inu inaysi činaysi ügüleldün büküi</i>	'next they they were telling it to and fro'
<input type="checkbox"/>	<i>tengri-ner-ün ökid-ün dotor-a töröbei</i>	'she was born among the daughters of heaven'
<input type="checkbox"/>	<i>ulariju tendeče degegsi tengri-dür töröbesü</i>	'passing away from there upwards he was born among the gods'
<input type="checkbox"/>	<i>Otčigin dergede minu saγu</i>	'Otčigin, sit down next to me!'
<input type="checkbox"/>	<i>jiryuyan ulus-un qad-un dotor-a šasin törö-yi ekilegsen</i>	'he started law and religion among the khans of the six nations'

- *qatun-u emün-e qan oron-a sayulyayad* ‘he was set on the throne in front of the queen’
- *ejen-ü naiman çayan ger-ün emün-e-eče qayan çolaban tungyun abçu bürün* ‘the khan took over his rank in front of the eight white yurts of the lord’
- *dusul-un tedüy-yi ende eyin tobçilan biçibei* ‘here I have written it summarizing like a drop’
- *tere sayid-i yadana sayulyan büküy-e* ‘when he set those noblemen outside...’
- *tende Boyarçi yadan-a-ača eyin ayiladqabai* ‘there, Boyarçi 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’
- *oçoyata* ‘always’
- *nasuda* ‘always’
- *qan köbegün genedte nigen berke ebedçin-iyer nögçibei* ‘the prince suddenly died of a heavy disease’
- *qan köbegün nasuda çenggeldün yabubai* ‘the prince lived always happily’
- *ejen-ü ür-e oçoyata tasuraysan bögesü...* ‘if the lineage of the lord would be cut for ever...’
- *bodi qutuy-i oluy-a inaru* ‘before finding enlightenment’
- *tendeče mön tere yi üker jile inaysi urbaçu qariqui jaçuraban* ‘then, in the same yi cow year, when they were returning and coming backwards...’

2.1.5.3. Degree adverbs

- *ilangyuy-a* ‘especially’
- *maçuy-a* ‘badly’
- *qataçuy-a* ‘hard’
- *masida* ‘very much’
- *busučar* ‘otherwise’
- *batuda* ‘firmly’
- *nutada* ‘firmly’
- *you-a-da* ‘beautifully’
- *eçin-e* ‘secretly’
- *genedte* ‘suddenly’
- *joriçuda* ‘purposely’
- *ilangyuy-a boçda Zongkaba sumadi kirti-yin şasin-iyar qotala jüg-üd-i edür boçayçi metü geçigülbei* ‘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 açu qotala-yi bayasçan...* ‘they made a great promise 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-eight Kitads’
- *Elbeg nigülesküi qayan kemen qotala-da aldarsıçu 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’
- *çarui* ‘beyond, over’
- *kürtele* ‘till’
- *tutum* ‘all, every’
- *yosuyar* ‘according to’

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

- ai köbegün či edür tutum gergei-lüge ülü jolyaγdaqui* 'oh, my son, do not meet your wife every day'
- ger dотора оroyан олон симнанча-йи үјеbei* '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'
- jaγur-a* 'among'
- jüg* 'towards'
- esergü* 'against'
- uruyu* 'downstream'
- ögede* 'upstream'
- dumda* 'in the middle of'
- tuqai* 'about'
- yayun-u tulada ene üküdel-dür takil üleddümüi 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 yaruyсан-dur sonosuyad*

Postpositions with dative-locative case:

- oyir-a* 'near, nearby'

nayur 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 of'
- 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 bayısan* '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 yayun 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' *ngri 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'
- ēi 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 qaqan a-a buu yasaladqun* 'oh, khan, do not worry'
- ēi 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.

- qaqaly-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, decision to perform 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*

- irebečü 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'
- yabutuuyai* 'he must go'

Imperatives		
Imperative	∅	impolite order
Benedictive	<i>-ydaqui/-gdeküi, -ytui/-gtüi</i> <i>-ytun/-gtün -dqun/-dkün</i>	polite request
Precative	<i>-yači/-geči</i>	polite request
Praescriptive	<i>-(u)yarai/ -(ü)gerei</i>	wish
Optative	<i>-yasai/-gesei</i>	hope, desire
Voluntative	<i>-suyai/-sügei -sui/ -süi</i> <i>-sai/-sei, -yasuyai/</i> <i>-gesügei</i> <i>-ya/-ye</i>	1st person sing. 1st person plural
Dubitative	<i>-yujai/-güjei</i>	fear
Permission	<i>-g</i>	allowance
3 rd person imperative	<i>-tuyai/-tügei</i>	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 yasaltuƣai* ‘do not suffer’
- köbegün minu a či sedkil-iyen buu alƣiy-a* ‘oh, my son, do not worry’
- tegün-i irebesü qota-dur buu oroƣuludqun* ‘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.

Preasens futuri expresses present and future: *-yu /-yü*

- kilbar buyu* ‘it is easy’
- kerbe köl-iyer yabubasu köl-i qamiƣ-a giškigsen tere ƣaƣar-a altan qunq-a boluyu* ‘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/-mü, -mu/-mü, -nam/-nem, -na/-ne*

- bida bürin-e eyetüjü jöbsiyeldümü* ‘we all agree in everything’
- kebeli inu ülü çadumui* ‘his belly is not satisfied’

Preasens perfecti expresses long lasting past actions. It is mostly used in narrative texts. Its endings are: *-luƣai/-lügei, -lai/-lei, -la/-le, -laƣa(i)/-lege(i)*

- nigen-e saƣun bülüge* ‘they sat together’
- nigen ür-e-yi činu ƣalar-a irelügei* ‘I came to invite one of your sons’

Praeterium imperfecti expresses past actions also with a narrative attitude. Its endings are: *-ƣuƣui/-jüğüi, -čuƣui/-čüğüi, -ƣi/-či, -ƣai/-čei*

- öber-iyen serejü yabuƣuƣui* ‘he woke up himself and went away’
- yeke qayan keiken-lüg-e esergülen yadaƣuƣui* ‘the great khan was unable to dispute with the child’

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

- 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	<i>-yu, -yü</i>
Praesens imperfecti	<i>-mui, -müi, -mu, -mü, -m, -na, -ne, -nai, -nei, -nam</i>
Preasens perfecti	<i>-luƣa, -lüge, -lai, -lei, -la-le, -laƣai/-legei</i>
Praeteritum imperfecti	<i>-ƣuƣui/-jüğüi, -čuƣui/-čüğüi, -ƣi, -či, -ƣai/-jei, -čai/-čei</i>
Praeteritum perfecti	<i>-bai/-bei, -ba/-be</i>

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	<i>-qu(i)/-kü(i)</i>
Nomen imperfecti	<i>-ƣa/-ge</i>
Nomen perfecti	<i>-ƣsan/-gšen</i>
Nomen usus	<i>-daƣ/-deg</i>
Nomen actoris	<i>-ƣči/-gči -plural: -ƣčin/-gčin</i>

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 *-ƣsan/-gšen* is added to the stem of the verb.

- erte nögčigsen čaƣ-tur* ‘at a long ago passed time’
- em-i uƣuƣsan-u tula* ‘...because he drank the medicine’

- *ügegün qoyar gergeyin üçüken öglige öggügsen-ü tula ülisi ügei buyan-u çoyça 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 *-ya/-ge*, *-yai/-gei* are added to the stem of the verb. It can be the subject, object, attribute and predicate of the sentence.

- *yabuğa kümün* ‘the going man’
- *irege edüi* ‘the future time (= something that has not come yet)’
- *yurban çay-i medegçi 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 kiçiyegdeküi kemen jarlıy boluısan* ‘be diligent in alms-giving —he ordered’
- *ülü bayasquı emgenikün sedkil töreged* ‘unhappy, suffering thoughts arose in him’
- *nigen köbegün burqan-i qola-ça ayısuquı üfejü masi bayasuyad* ‘from afar the boy saw that Buddha was approaching and he greatly rejoiced’
- *düledte buyan üledküi-ber bisirel sedkil töröged* ‘he made even more meritorious actions and as a result faithful thoughts arose in him’
- *tere kümün balyasun dotor-a odqui bui* ‘that man went into the town’
sayid-i bīdan-u dergede yabuqun metüs-i oroyul ‘enrole the nobles who are worthy to serve by me!’

Nomen usus. 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.

- *yabuday* ‘he who usually goes’, ‘the usual act of going’, ‘he usually goes’
- *modučı-yin köbegün oi dotor-a-ça edür büri ger-tür iredeg bülüge* ‘the son of the carpenter used to come home from the woods every day’

Nomen actoris. The suffix *-yçı/-gçı* 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 *-yçin/-gçin* or *-yçid/-gçid*.

- *yabuçı* ‘one who goes, ‘going’
- *tedüi qayan ildü yarıja külicenggüi sedkigçi kememüi üü* ‘the khan took out his sword: do you say that you are one who diligently meditates?’
- *Borjigin-a kücün-iyen öggügçin çimayar 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.

- *çini ukılan ögüleksen masi mayu bayına* ‘it is bad that you are crying’
- *köbegün-ü nisçü yabuqu-yi üjebei* ‘he saw the boy’s coming flying’
- *sedkil teyin böged masıda tonilyaju bayına* ‘his mind has been completely delivered’

Verbal adverbs	
Adverbium imperfecti	<i>-ju/-jü, -çu/-çü, -ji/-çi</i>
Adverbium perfecti	<i>-yad/-ged</i>
Adverbium modale	<i>-n</i>
Adverbium abtemporale	<i>-ysayar/-gseger</i>
Adverbium contemporale	<i>-mayça/-megçe</i>
Adverbium terminale	<i>-tala/-tele</i>
Adverbium conditionale	<i>-basu/-besü, -bala/-bele yası/-gesü</i>
Adverbium concessivi	<i>-baçu/-beçü</i>
Adverbium successivi	<i>-qula/-küle</i>
Adverbium finale	<i>-ra/-re</i>
Adverbium praeparativum	<i>-run/-rün</i>

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

vowel, a diphthong and *-l*, while *-ĕu/-ĕü* follows the other consonants. The colloquial language can use the suffix *-ji/-ĕi*.

- *qutuŋ-tan quvaray-ud irejü bayalij-ud tegün-dür takil tabij-i üiledbei* ‘the saint assembly arrived and the nobles made offerings to them’
- *qatun masi bayasıyad bey-e-dür emüsügßen degel ĕimeg-i tayılju tere qatuŋ-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 bolyan yuyubasu...* ‘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 *-yad/-ged* is added to the stem of the verb, after a consonant ending a union vowel is also added.

- *saqal üsüben düilüged ayay-q-a tegimlig-üd bolbai* ‘their hair and beard were shaved and they have become monks’
- *baysi-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 sayun 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 sonosuysan* ‘thus I have heard’

Adverbium abtemporale. 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 *-ysayar/-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, ...’
- *ĕinu üge-ber ese yabuysayar...* ‘I have not lived according to your words, ...’

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

- *tere inu iremegĕe 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 simultaneous 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’
- *qayan-dur tabun jayun 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 *-yasu/-gesü*.

- *bayan-u gergei-dür nigen köbegün töröbesü* ‘if a boy will be born to the wife of the rich man...’
- *usun-u kijayar-a kürbesü yeke dayun yarĕu 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 bring the wished result. The suffix *-baĕu/-beĕü* is added to the stem of the verb.

- *jüg бүкүн-eĕe üjebeĕü nigen kümün ber olun ĕidabai* ‘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-eĕe yarbai* ‘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.

- *ĕerig-tür bayildur-a odbasu* ‘when he went to fight with the troop....’
- *nököd бүгүde-dür mörgüre iredkün kemen uqayultuŋai* ‘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’

Adverbium preparativum. 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-ıyan ög : esebesü dayilaldıy-a* 'I send messenger so that you pay me tax, if not, let us fight'
- *öğkü esekü kemen medegsen ügei* 'he did not know whether to give or not'
- *tere kümün-i üjegsen esegsen-i ülü medemüi* 'he did not know whether he saw that man or not'
- *esebečü aq-a inu eljigen-i qualdan 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 oyojata 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 törökü 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 uqaydaq* '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 *-ya/-ge* makes a transitive verb.

- *unaᠮa-* 'to overthrow' < *una-* 'to fall'
- *surᠮa-* 'to teach' < *sur-* 'to learn'

The suffix *-ᠮul/-ᠮül* makes intransitive verbs transitive, transitive verbs factitive.

- *oroᠮul-* 'to make to enter' < *oro-* 'to enter'
- *üjegül-* 'to show' < *üje-* 'to see'
- *bayiyul-* 'to found' < *bayi-* 'to be'

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

- *sayul-* 'to make to sit down' < *sayu-* 'to sit down'
- *sayulya-* 'to set' < *sayu-* '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' < *bolᠮa-* '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 ügüledügsen-dür : ökin tegün-dür tačiyaju busu yaᠮar-a nigen alqui ber odun yadabai* '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 üjeju bayasulčayad* '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 tayalayči ber nigen-e jorčildutuᠮai* '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 Mongᠮol 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.

- *yaᠮun-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.

- *balyasun-ača yadaᠮsi yaᠮču dayin-i qamiᠮ-a bükü tende oduyad* '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 ečiᠮe iregsen üü?* 'Did my father arrive?'

Interrogative words:

- ken* 'who'
- yayun* 'what'
- kejiy-e* 'when'
- qamiy-a* 'where'
- yambar* 'what kind of'
- yayaki-* (verb): 'how to do'

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: *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:

- ečige eke qota-dur yabuysan* 'the father and mother went to the town'

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

- bi či qoyar qota-dur yabuysan* '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 conjunctions: *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 ečige-yi amidu bögetele qan bolsu kemen* 'I will be the khan while my khan father lives'
- minu ene bey-e-eče qayačaju erke-tü tegüs ed tavar nökor ijayur-tu bolun töröged* 'getting rid of this body of mine I will be born as a rich man of high origin'

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 güyüjü qarsi-dur kürüged* 'the girl ran well and reached the palace'

Pronoun as subject:

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

Numeral as subject:

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

Verbal noun as subject:

- yabuısan 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 virtuous'

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 arı-a yurban bui* 'the sorcerer had three tricks'

Verbal noun as predicate:

- *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 üküksen kümün bolbai* ‘there was a dead man’

Genitive can express attribute:

- *qayan-u köbegün nigen nom ungsibai* ‘the khan-son read a book’

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.]

tasuluqsan 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 kücün-iyer boluqsan

[in this way] [in that way] [to look +AM] [to see +Accl.] [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 +PrtI.]

jarim inu çikin ügei dülei kiged doylang ba ügegüü

[some] [PP 3 Pr.Sg. +Gen = SD] [ear] [without] [deaf] [to do + AP = and] [lame] [and] [poor] [yadau teyimü olan amitan-i üjged 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]

eçinen uridu minu eçige 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 jiryal-dayan tasiyuraju sayuqu

[now] [PP 1 Pr. Sg.] [attention] [without] [pleasure +D.L. + SPM] [to indulge + AI] [to sit + NF]

minu yayutai buruynu 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]

yirtinçü-dür törögsen-eçe 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

[to be hit down +AI] [to die + NP] [living being] [many] [to be + PrtrP.] [now]
kıgsen üile minü yeke . teyimtü-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] [däkinī + 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.] [quietly]
sayusuyai bi : egüden-i minü buu negege : minü 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.]
ügegüü yadaıy iregsen amitan-dur öglige ög : toyin
 [poor] [poor] [to come + NP] [living being + D.-L.] [alms] [give +Imp.] [monk]
quvaray-ud-i üjebesü yekede kiçiyen 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 abuısan-i tangyud-un Sidurıy qayan
 [Altan] [khan + Gen.] [throne] [to take + NP + Acc.] [Tangut + Gen.] [Sidurgu] [khan]

sonosuıyad emiyejü . Bayan Sartayar-yin köbegün Ere
 [to hear + CC + AP] [to be afraid][Bayan] [Sartayar + Gen.] [son] [Ere]
Dordong-yi barayun yar çinu bolju alba-yi çinu ögsü
 [Dordong + Acc] [right] [arm] [PP 2 Prs. Sing.] [tribute + Acc.] [PP 2 Prs. Sing] [to give +
 Vol.]
gejü elçi ilegegsen bülüge : tere elçi ejen-dü ayiladaqaju
 [to say + AI] [messenger] [to send + NP] [to be + Prs.P] [that] [messenger] [lord + D.-L.] [to
 report + AI]
qariqui-dur-ıyan boyda ejen tngri-yin köbegün gegçi
 [to return + NF + D.L. + SPM] [saint] [lord] [god +Gen.] [son] [to call + NA]
ünen bayınam : man-u qatun-u genel-dür inu söni jula ülü
 [true] [to be + Prs.I] [PP 1 Prs. Pl. + Gen.] [queen + Gen] [light + D.-L.] [PP 3 Pr.Sg. +Gen =
 SD] [night] [torch] [not]
kereglekü bui : Mönggöl-ün you-a-lıy-a adali busu : geju
 [to need + NF] [to be + NPrs.][Mönggöl-ün] [beauty + Com.] [identical] [not] [to say + AI]
ene üge keleşü qariba : boyda ejen tayıçıyud-un Jamuq-a-yin em-e Mönggöl-ün you-a-yi tataju
yabuqu aıysan aju :
 [this] [word] [to say + AI] [to return + Prt.P] [saint] [lord] [Tayıçı + Pl. + Gen] [Jamuqa +
 Gen]
 [wife] [Mönggölün] [beauty] [to take away + AI] [to live + NF] [to be + NP] [to be + Prt.I]
Dordong-yin üge-yi Jamuq-a sonosuıyad ejen-dür
 [Dordong + Gen] [word + Acc.] [Jamuqa] [to hear + AP] [lord + D.-L.] [lord + D.-L.]
ögülerün: “minü Mönggölün you-a em-e-eče Kitad-un
 [to tell + AP] [PP 1 Prs. Sing. + Gen] [Mönggölün] [beauty] [wife + Abl.] [Jürchi + gen]
Vangginai Jangginai Sečen Nomıtay-yin ökin tangyut-un
 [Vangginai] [Jangginai] [sečen] [nomıtai + Gen.] [daughter] [Tangut + Gen.]
Sidurıy qayan-u Görbeljin you-a neretü qatun-u genel-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 aıııy : boyda ejen tegün-ü qoyına
 [to intrigue + AM] [to say + NP] [to be + Prt.I] [saint] [lord] [that one + Gen.] [after]
sartayul ulus-tur bi ayan mordaba : çi morda : geju
 [Sartul] [people + D.-L.] [PP 1 Prs. Sing.] [to move +AM] [to attack + Prt.P.] [PP 2 Prs. Sing.]
 [to attack +Imp.]
Sidurıy qayan-dur elçi ilegebei : Sidurıy qayan tere elçi-dür
 [Sidurgu] [khan + D.L.] [messenger] [to send + Prt.P.] [Sidurgu] [khan] [that] [messenger +
 D.L.]
gamıy-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]

yaγun . qan kāmün-dü nökör yaγun kereg” geǰü ese bolba:
 [what] [khan] [man + D.-L.] [companion] [what] [use] [to say + A] [not to become + Prt.P = to die]

tere üge-yi sonosuǰad eǰen altan amin-ıyan ügei bolun
 [that] [word + Acc.] [to hear + AP] [lord] [golden] [life + Acc. SPM] [not] [to become + AM]

boltala čimayi talbiǰu ügei “ geǰü aman abuǰsan 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 ebülǰeǰü . tangγut 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 toǰulǰu . tangγut-un Sidurǰu qayan-u
 [new] [number] [army] [to overcome + AI] [Tangut + Gen.] [Sidurgu] [khan + Gen.]

qara qangsiyar-tu sira qongǰor Kögelig neretü noqai iruči
 [black] [nose + Soc.] [yellow] [bay] [Kögelig] [name + Soc.] [dog] [sooth-sayer]

genem geǰü : yisün köl-tü čayan tuy-ıyan jalan qadqıǰu
 [to say + Prs.I.] [nen] [foot + Soc.] [white] [banner + Acc. SPM] [to invite + AM] [to plant + AI]

γurban üy-e mordan bayuba :
 [three] [times] [to campaign + AM] [to settle + Prt.P.]

‘Then, the saint lord subdued the Kitad people and took Altan khan’s throne. The Tangut Sidiyu khan has heard 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 Ĵamuqa and lived together with her. Ĵamuqa has heard the words of Dordong and told to the lord: “The wife of the Tangut Sidurǰu khan, Görbelǰin beauty, the daughter of Vangginai Ĵangginai Sečen Nomitai is (more beautiful), than my wife, Mönggölün 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 Sidurǰu khan saying: “I have set out against the Sartayul people. You also should set out!” Sidurǰu 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 Sidurǰu 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 Mongolian (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
<i>a</i>	ᵛ	ᵛ	ᵛ	<i>o</i>	ᵛ	ᵛ	ᵛ
<i>e</i>	ᵛ	ᵛ	ᵛ	<i>u</i>	ᵛ	ᵛ	ᵛ
<i>i</i>	ᵛ	ᵛ	ᵛ	<i>ö</i>	ᵛ	ᵛ ¹ ᵛ ²	ᵛ
				<i>ü</i>	ᵛ	ᵛ ¹ ᵛ ²	ᵛ

¹ In the first syllable
² In non-first syllables

Consonants

Transcription	Initial	Medial	Final	Transcription	Initial	Medial	Final
<i>n</i>	ᵛ	ᵛ	ᵛ	<i>l</i>	ᵛ	ᵛ	ᵛ
<i>ng</i>	—	ᵛ	ᵛ	<i>m</i>	ᵛ	ᵛ	ᵛ
<i>q</i>	ᵛ	ᵛ	—	<i>ç</i>	ᵛ	ᵛ	—
<i>γ</i>	ᵛ	ᵛ	ᵛ	<i>j</i>	ᵛ	ᵛ	—
<i>b</i>	ᵛ	ᵛ	ᵛ	<i>y</i>	ᵛ	ᵛ	ᵛ
<i>p</i> ³	ᵛ	ᵛ	ᵛ	<i>k</i>	ᵛ	ᵛ	—
<i>f</i> ³	ᵛ	ᵛ	ᵛ	<i>g</i>	ᵛ	ᵛ	ᵛ
<i>s</i>	ᵛ	ᵛ	ᵛ	<i>r</i>	ᵛ ³	ᵛ	ᵛ
<i>š</i>	ᵛ	ᵛ	ᵛ	<i>v</i> ³	ᵛ	ᵛ	—
<i>t</i>	ᵛ	ᵛ ¹ ᵛ ²	—	<i>h</i> ³	ᵛ	ᵛ	—
<i>d</i>	ᵛ	ᵛ ¹ ᵛ ²	ᵛ				

¹ Before vowels
² Before consonants
³ In foreign words only

Ligatures

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

The history of Geser Khan

*basa arban jüg-i ejelen . arban qoor-a-yin ündüsün-i
 tasuluysan arban jüg-ün ejen geser qayan . nigen edür sil qota-yin
 emüneki asar degere yaruyad . arban jüg-tür bilig-ün nidün-iyer
 eyin teyin qaran üjebesü . uridu-yin irüger-ün kücün-iyer boluysan
 qubi ügei amitan . Jarim inu nidün ügei balai ajuyu :
 Jarim inu çikin ügei dülei kiged dojulang ba ügegüü
 yadayu teyimü olan amitan-i üfeged geser qayan
 örösiyeküi sedkil töröjü dotor-a-ban eyin sedkirün .
 eçinen uridu minu eçige qormusta tengri qamuç amitan-u
 tusa-yin tula namayi ene jambudvib-tur ilegegsen büllüge
 : edüge bi qayıurul ügei jiryal-dayan tasiyuraju sayuqu
 minu yayutai buruçu bile kemen sedkiged . bi ene
 yirtinçü-dür törögsen-eçe inaysida qoortan dayisun
 mangyus kiged qoor ügei bögetele minu mör-tür
 dayariydaju ükügsen amitan olan büllüge : edüge
 kigsen üile minu yeke . teyimü-yin tula jayun naiman
 qonoy diyan-i bisilyasuyai kemen dotoraban sedkiged .
 ger-tegen qarifu ireged altan dakini-dur geser qayan
 jarliy bolurun : edüge bi jayun naiman qonoy-tur sem
 sayusuyai bi : egüden-i minu buu negege : minu sang-aça
 ügegüü yadayu iregsen amitan-dur öglige ög : toyin
 quvaray-ud-i üjebesü yekede kiçiyen kündüle kemen
 jarliy boluyad diyan-dur bisilyal bisilyan sayubai :*

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 186 **Enets** A. Künnap
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 192 **Maipure** Raoul Zamponi
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