

AN INTRODUCTION TO
CLASSICAL (LITERARY)
MONGOLIAN

By

Kaare Grønbech

and

John R. Krueger

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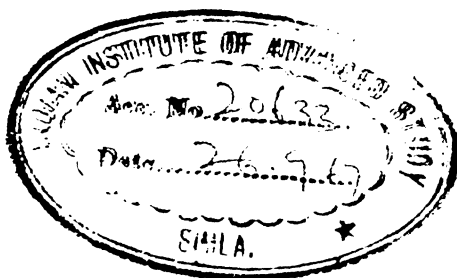


**INDIAN INSTITUTE OF
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Kaare Grønbech and John R. Krueger

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Preface

The present work proposes to afford a brief and practical introduction to classical and literary Mongolian, paying special heed to the requirements of those who may pursue their study otherwise unaided. For the student of contemporary Mongolia, there is a special section on the important Khalkha dialect, outlining the transition to the modern language in the light of the classical forms.

The plan of the work is as follows. The progressive exposition of the grammatical structure is paralleled by Mongolian reading selections, which incorporate the new features illustrated in the lesson. Since the grammar is drawn from the reading material, exceptions, minor variations and little used forms are dealt with not at all, or only slightly. Since this is not a work for the specialist, references to parallel features in Turkic and other languages, as well as comments on the origin and development of grammatical forms, have been kept to a minimum or omitted altogether. These features are left to the many more specialized works in other languages, to which this book can only be a stepping stone. Use of the Mongolian script is deferred until the student is prepared with a knowledge of the grammar and has a stock of basic words at his command.

A brief introduction of very general character has been added. It gives broad outlines of Mongolian history, life, institutions and customs, and some political, economic and social data on Mongolia past and present. There is also a list of books suggested for further reading. The choice has been restricted as far as possible to publications in the English language.

The selection of texts has been restricted to fables and easy narratives. Any later edition of the present work will contain additional texts of various kinds, or Professor Grønbech's forthcoming *Anthology of Mongolian Literature* may serve as companion volume to the present work. For the chapter on Mongolian chronology K. G. is alone responsible. Notices of corrections, such as typographical errors and omissions from the vocabularies, will be received with thanks.

K. G.
J. K.

The Central Asian Institute
University of Copenhagen
June, 1954

Acknowledgments

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I. Introduction

Historical Background

At the beginning of the 13th century, mediæval Europe was relatively complacent except for the shifting fortunes of the Crusaders, who in 1204 had taken and sacked Constantinople. Political and religious controversy such as the sporadic armed conflict between the Moslem and Christian spheres and the internal dissensions between the Roman Catholic and Eastern Orthodox branches of the Christian church served both to weaken Europe within and to distract attention from events in the world without.

Then, with little or no warning, catastrophe fell.

Arising from the barren plateau of Mongolia, fierce armies of nomadic horsemen swept across the broad plains and steppes of Central Asia, sacking and laying cities waste, putting whole populations to the sword and in general crushing civilizations and destroying cultures in their path. In the brief span of 30 years (1211—1241), the roving Mongol hordes of Genghis Khan and his successors overran most of Europe and Asia, and made themselves masters of a vast empire which ranged from the Yellow Sea in the Far East and drove a wedge into the heart of Central Eastern Europe, the Hungarian *alföld* (lower plain). Europe trembled before the dreadful calamity doubtless about to be imposed by these all-engulfing conquerors who devastated everyone who dared oppose them. Had the Mongol barbarian ravages gone unchecked, the dissolute governments would surely have toppled before the onslaught of these warlike invaders already battering at the gates. This would have spelled the doom of Western civilization, and it is doubtful if it would have recovered for many centuries.

As it was, though, on the eve of certain victory, the Mongol tribesmen turned back from the threshold of Europe as mysteriously and quickly as they had come. Internal affairs of state arising from the death of Genghis Khan's son and successor, Ögedei, recalled the Mongol princes to Mongolia to vie with each other in being elected the new Khan. In any event, they were more interested in the riches of China or even in uniting the Turco-Mongol peoples than enslaving all of Europe, but no Mongol leader after Ögedei could muster sufficient strength and unity among the loosely knit clans to return to Europe. Because they withdrew of their own accord, European statesmen were never quite certain for centuries when a new scourge from the East would descend on them to cleanse and chastise their decadent monarchies.

The moment of Mongol glory had come and gone. But in spite of carnage and slaughter on a scale the world had never known, the Mongols freed the long overland trade route from China to the West, and paved the

way for introduction of Eastern arts, crafts, inventions and discoveries, such as gunpowder and printing.

But who were these Mongols? Where did they come from and why? How can it be that they almost conquered the then known world?

The Mongols were certain tribes of Eastern Asia, whose leader Temüjin (1167?—1227) united his loosely bound nomad clansmen, supplemented by some Turco-Tatar peoples, into a supreme fighting force. He was crowned Emperor in 1206 and given the name *Chinggis* (variously transcribed, mainly through Persian sources, as Jingis, Genghis, etc.) and the title *Qagan* (transcribed as Khan, Khagan, etc.).

It was not, as many once supposed, desiccation of tribal pasture lands that gave rise to the imperialistic eruption of the Mongols in the 13th century. The Mongol advance was merely the last great wave in a cycle of westward expansion of nomadic groups, much like their predecessors, the Huns, under Attila. Although the efficacy of their military methods cannot be disputed, the Mongol cycle was in the upward swing of strength, while that of the conquered peoples was in the downward swing of decline.

Their remarkable success in warfare can be attributed not only to their superb organization, discipline and leadership, but also to their unbelievably hardy men and sturdy horses, who travelled great distances with a minimum of food and rest, and then overcame by skill numerically superior foes. At the height of their conquests, a nation of about a million subjugated other nations with a total population of over a hundred million. Without doubt, the Mongol invaders left their mark on European history.

The Mongolia of today

Mongolia is now purely a geographical location; linguistically and politically there are several Mongolias. In historical times, the nomads ranged far and wide across the steppes and deserts, but now with the formation of political boundaries not freely passable, the tribes are more or less established in specific areas.

The largest and most significant Mongol state is the Mongolian People's Republic (*bügiide nairamdaqu mongyol arad ulus*), which before 1924 was known as Outer Mongolia, because of its greater distance from Peking (Peiping), seat of the Manchu dynasty in China. It occupies an area of 606,000 sq. miles (some three times the size of France and as large as the USA east of the Mississippi river), and is located somewhat northwest of China, south of Siberia and west of Manchuria. Its capital Ulān Bātur (*ulayan bayatur*, red hero), which was formerly called Urga (*örgege*, residence of a prince), lies about 900 miles due northwest of Tientsin on the Yellow Sea, on a line which crosses Peking and Kalgan, the latter for centuries the traditional gateway to Mongolia (the name indeed derives from *qayalyan*, gate).

Mountains are found along most of the north, northwest and southwest, while along the southern border of Outer Mongolia, lies the famous

Gobi (*yobi*, desert), a desolate plateau stretching some 600 miles southwest-northeast, about 3,000 feet above sea-level.

Published statistics on the population are at considerable variance with each other. There are somewhat under a million Mongols in the Mongolian People's Republic. The major dialect in the MPR is the Khalkha.

Inner Mongolia, which never had an independent political existence, has been absorbed into northwest China, namely the four provinces of Ninghsia, Suiyüan, Chahar and Jehol. It lies south and southeast of the MPR, forming a belt between it and the Great Wall of China. There are perhaps less than a million Mongols in Inner Mongolia, and they have lost much ground in recent years to the relentless advance of Chinese colonization, which overshadows them economically, and dominates them politically. The major dialects are the Chahar and Ordos.

Contiguous to the MPR, and directly north of Ulān Bātur, lies the Buryat Mongol ASSR, which is a part of the Soviet Union. The capital and chief city is Ulān Ude (*ulayan egiide*, red gate), formerly Verkhneudinsk. About a quarter of a million Mongols speak Buryat dialects. The best known geographical feature is Lake Baikal, which divides the cisbaikalian (northwestern) from the transbaikalian (southeastern) section.

In addition to these major divisions, there is a considerable quantity of Mongols in the Hsingan province of Manchuria, much under a million, divided into a number of tribes whose dialects are mostly related to those of Inner Mongolia. Perhaps a million Mongols are scattered throughout the Chinese province of Sinkiang (Chinese Turkestan), to the southwest and west of the MPR, in the Koko-Noor (*kōke nayur*, blue lake) district of northeastern Tibet, and until recently in the distant Kalmyk territory on the lower Volga near the Caspian Sea. In Central Afghanistan some tribesmen still retain their Mongol dialect.

The Mongols

Physically, the Mongols are short-statured, with yellowish skin and black hair: their features are with broad noses, prominent cheekbones, and slanting eyes, set in a generally flat face. They are organized into tribes and clans, and lay great stress on family ancestry and genealogy. They live mostly in round felt tents, which are quickly disassembled and suited to their way of life.

The traditional, and still major, occupation of the Mongols is livestock breeding, which provides the essential human needs of housing, clothing and food. The animals raised are camels, horses, cattle, sheep and goats. Hunting, especially of furbearing animals, is a profitable sideline for many Mongols, but farming, owing to the sandy, stony ground, is virtually impossible except in a few river valleys. Although the essentially nomadic life of most of the population, moving their herds

from pasture to pasture, is not conducive to industry or manufacturing, there is some mining of coal and sulphur, and some tannery and dairy industry.

In religion, the Mongols are Buddhists, this religion having been finally introduced in 1577 after several unsuccessful attempts on the part of various emperors and princes as far back as the 13th century. The spiritual head of their faith is the Dalai Lama of Tibet. Buddhism revolutionized the habits of the Mongols by gradually tying them to places where there were temples. This played an important part in converting them from a nation of nomadic warriors into placid herdsmen.

After the turn of the century, and before the establishment of the MPR, Mongolia and Central Asia in general were the scene of various scientific expeditions to collect geological, archeological and palaeontological data, with a view to confirming theories that Central Asian plateaus had been a cradle of development for dominant mammalian species. Rich fossil remains were discovered on the Kalgan-Urga road, and in the central desert of Mongolia were discovered the famous dinosaur eggs popularized by recent writers.

Recent Political Events in the MPR

When the Manchu dynasty finally collapsed in 1911, under pressure of continued uprisings by revolutionaries such as Sun Yat-sen, China adopted a republican form of government. The Mongol princes took advantage of this to throw off the Chinese yoke and established the so-called Living Buddha (*qutuqtu*) as ruler. The territory of Outer Mongolia see-sawed between Russia and China until the early twenties, when in 1921 a Soviet-inspired People's Republic was set up. A constitution patterned after that of the USSR was adopted in 1924, and the young Soviet protectorate gradually introduced measures which considerably changed the largely feudal society by abolishing theocratic rule (aided by the death of the Qutuqtu in 1924), reducing the numbers of lamas (which formerly claimed a third of the male population), establishing an army, and adding other features of a modern state.

The non-existence of foreign relations with nations other than the Soviet bloc, and the growing close collaboration between the MPR and the USSR have made it a political satellite of the Soviet Union. It was not until after the Second World War, however, when China itself had fallen to the Communist advance, that Mongolia was officially recognized as independent by the Chinese in 1946.

In the governmental structure of the MPR, representation of the people is carried out in a bicameral assembly, the Great *qural* and the Small *qural*. The Prime Minister or Premier, until his death in 1952, was Marshal Choibalsang. The incumbent is Tsedenbal.

Since 1924, few Westerners (except some Soviet citizens) have been permitted to enter the MPR, and our knowledge of events there is

based almost entirely on second-hand sources. The American vice-president, Henry Wallace, did visit Ulān Bātur briefly in 1944 on his tour of the Soviet Union. The Western world was given another glimpse of Mongol fighting strength when in 1945, just before the Japanese surrender, a small but well-equipped Mongol army together with Soviet forces attacked Japanese installations in Manchuria and Inner Mongolia. After a brief and successful campaign, the Mongols retired. In 1946, the application of the MPR for membership in the United Nations was rejected, chiefly because it was felt that information about conditions in Mongolia was lacking, and that this reflected on the Mongols' ability to engage in international relations. At the time of the present writing (1954), the question of Mongolia's admission is still occasionally discussed in the press.

The Mongolian Language

The Mongolian language usually ranks as a member of the Altaic family of languages, whose three major divisions are the Manchurian (or Tungus), the Mongolian, and the Turkic (or Turco-Tatar) groups of languages. The supposed genetic affiliation of these groups has never been proved, but the practical utilization of the term 'Altaic languages' lies in the presence of common traits in the syntax, general structure and vocabularies of the three language families.

Mongolian is characterized *inter alia* by vowel harmony, absence of initial and final consonant clusters, non-existence of long consonants, absence of gender and a general agglutination of suffixes. The subject generally occurs first in a sentence, and the verb in final position, with other modifying elements arranged between them. Syntactically, the sentences are periodic, being joined by various gerunds and participles, which correspond to the relative clauses and sequence of tenses of Western languages.

The tradition of the written language rests on a very old basis. Writing was introduced under Chinggis Qagan in the early 13th century, by borrowing the vertical script of the Uighurs (who had taken it from the Sogdians). Although the script is alphabetical, it can often be ambiguous, as many letters, especially *t/d*, *k/g*, *o/u*, and *ō/ü*, are not distinguished from each other.

Ancient Mongolian is the Mongolian language in the 12th and 13th centuries. When it was committed to writing in 1204 (if we accept the Mongol tradition), it already reflected a somewhat earlier pronunciation.

Classical Mongolian is the literary language as it was treated by the translators of the Tibetan lamaistic canon, the Kanjur, under the zealous Mongol emperor Legdan Qagan (1604—1634). It was fixed in its final form by the revised edition xylographed in Peking in 1720, and in this latter shape has remained the literary norm to the present day. The second part of the canon, the Tanjur, followed in 1749.

There has been no inner development of the literary language, except insofar as scribes in the last several centuries tend to avoid words that no longer persist in the colloquial, and to introduce words and meanings that are current nowadays though unknown to the classical written language. The same is true to some extent of grammatical forms and syntax.

The modern literary language, then, reflects an earlier stage, with the form of words fixed by written tradition, just as English spelling is. It is much as though Shakespearian English, with an admixture of Chaucerian and modern words, were the medium of written communication today. For example, the modern dative ending *-dā* continues to be written in the older form *-dur*; the word *dolōn*, seven, which lost its intervocalic *γ* centuries ago, is still written in the uncontracted form *doloyan*, much as English 'eight' retains the old *gh* (still heard, however, in German or Dutch *acht*).

The classical (literary) language is to be the subject of study in these pages. At the end of the book will be found a special transitional section bridging the gap between the classical language as presented and the (politically) most important modern dialect, the Khalkha.

Modern Dialects

The Mongolian language is divided into a number of dialects, all sharing the same general grammatical and syntactical features, and more or less mutually comprehensible in spite of phonetic differences and developments. There is a large central group with four important dialects or groups of dialects, and three marginal dialects.

The Khalkha Mongolian dialect, comprising some 700,000 speakers in the MPR, as the language of a formally independent political unit and that with the greatest single number of speakers, may be regarded as the most important.

To the north of the centrally located Khalkha lies the Buryat Mongolian, whose speakers number 240,000, divided into the northern (cisbaikalian) and the southern (transbaikalian) divisions. South of Khalkha Mongolian, in the Chinese provinces of Inner Mongolia, are a number of dialects of which the Ordos and Chahar are best known. The Mongolian dialects of Manchuria are little investigated. Most of them belong together with the Ordos and Chahar to the South Mongolian group. The above comprise the eastern branch of Mongolian (Buryat in the north, Khalkha in the center, and Chahar and Ordos in the south).

The western branch of Mongolian is the Oirat dialect (generally called Kalmyk in Europe), spoken by some 130,000 persons. It is located far to the west in the former Kalmyk ASSR, west of the lower Volga at the north end of the Caspian sea. There are also speakers of Kalmyk in Sinkiang, Ch'ing-hai (in the Koko-Noor district), in Dzungaria (*jegün yar*, left hand) or West Mongolia, in Alashan and Edsin Gol.

In addition to these divisions, there are three isolated dialects. The Dagur is spoken in northern Manchuria, and has been influenced by Tungus. The Monguor (with related dialects) is spoken in the Kansu province of China, and in northeastern Tibet (Koko-Noor), and is strongly influenced by Chinese. The Mogul (Hazara and Aimak) is spoken in central Afghanistan northwest of Kabul.

Literature

The earliest Mongolian literary composition is an imperial chronicle, the so-called 'Secret History of the Mongols' (*mongyol-un niyuča tobčayan*), which may have been composed in the 13th century. Buddhist activity apparently set in under Qubilai Qagan, but the earliest translations of which we possess direct evidence date from the beginning of the 14th century. From that century we also possess a number of inscriptions but from following centuries only a trickle of documents on stone or paper has reached us.

A tremendous literary effort began shortly after 1600 when Legdan Qagan of the Chahars set his clergy the task of translating the whole of the Tibetan lamaistic canon, the Kanjur, into Mongolian. The literary Mongolian language of that translation (itself a faithful continuation of an unaltered tradition reaching back to the days of Chinggis Qagan) became, with slight modifications, the established norm for all later Mongolian literature.

The 17th, 18th and 19th centuries saw the production of a rich Buddhist and historical literature, the former culminating in the energetic printing activity in Peking in the 18th century, and the latter beginning about 1625 and continuing without interruption till the end of the 19th century. In this century the thread was again taken up, this time under Japanese auspices, only to be exploited later for the purposes of nationalistic propaganda.

The Mongolian Script

The alphabetic script of the Uighurs had been adopted by the Mongols as early as the time of Chinggis Qagan, and according to Mongol tradition, in 1204. The first known inscription dates from 1225, and there is definite evidence that before the middle of that century the Uighur script was used for literary compositions. In 1269 Qubilai Qagan authorized a modified form of the Tibetan script for use in Mongolian chancelleries (the *hp'ags-pa* or 'square' [*dörbeljin*] script). It continued in official use until about the middle of the 14th century, but was unable to compete with the much easier Uighur cursive script, which has remained in use until the present day.

For use among the Western Mongols, an improved form of the alphabet was devised in 1648. It is still used by the Kalmyks, the Mongols in the T'ien Shan in Sinkiang, and those in the Koko-Noor.

In the course of the 17th and 18th centuries the Mongolian alphabet adopted a few modifications from the Manchu alphabet. The Manchus had taken over the Mongolian script in 1599 and in 1632 submitted it to a process of revision and improvement, which benefited the Mongolian mother alphabet later.

The awakening of political consciousness in the last three decades was a thrust at the ancient tradition, and on Russian soil the link with the past through the Mongolian script was done away with at a stroke, when the Buryat Mongol ASSR adopted a modified Russian alphabet in 1937, and thus made literacy quickly available to all. In 1946, the Mongolian People's Republic followed suit. Books, periodicals and other writings are now apparently printed entirely in Cyrillic script. In essence, the dialects are now represented in writing as spoken.

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II. Grammar

Lesson One

Contents. Alphabet and transcription; pronunciation; composition of words; accent; vowel harmony; parts of speech; gender; article.

§ 1. **Alphabet and Transcription.** The Mongolian alphabet, as here transcribed, consists basically of 23 letters: *a, b, č, d, e, g, γ, i, j, k, l, m, n, o, ō, q, r, s, š, t, u, ü, y*.¹ Other transcriptions may employ somewhat different letters and use various diacritical marks, but these and other differences are slight, and will be readily understood by the student.

The Mongols themselves make no distinction between certain pairs of letters and use moreover the following order of letters: *a, e, i, o/u, ō/ü, n, q, γ, b, p, s, š, t/d, l, m, č, j/y, k/g, r, v, h*. The three letters *v, h* and *p* occur solely in Chinese, Tibetan, Sanskrit and other foreign words.

§ 2a. **Pronunciation.** The letters *č, j* and *š* may be pronounced as in English church, judge and show. The letter *γ* denotes an open back *g*, the voiced equivalent of the *ch* in German *acht*. The letter *q* originally denoted a velar (back) *k*, which in nearly all dialects has passed into the corresponding fricative *χ* (the unvoiced counterpart of *γ*). It may be pronounced in either manner. The remaining consonants have, roughly speaking, their normal English values.

In most modern dialects the vowels have been somewhat modified, varying according to dialect. *e, ō, ü* and sometimes also *i* are articulated with the middle part of the tongue, and *o* and *u* are pronounced with a marked narrowing of the articulating organs. For convenience they can be given their European values, with *ō* and *ü* as in German.

§ 2b. **Composition of Words.** The phonetic makeup of Mongolian words is simple, usually a regular alternation of vowels and consonants (*köbegün*, son). There are no initial or final consonant clusters, although two consonants may come together medially (*ülemji*, more). Mongolian has diphthongs in which the second element is *i* (mostly originating from an earlier *yi*, still reflected by the Mongolian script, but no longer recognized by the Mongols themselves) as in *sain* (from *sayin*) good, or *dalai*, sea. There is no notation for long vowels or consonants in the classical language. The few double letters seen are due to orthographical convention or hiatus.

¹ This is the order used in the lesson vocabularies. The glossary, however, uses a slightly different order.

Genuine Mongolian words may not begin with *l* or *r*, and may end only with *b*, *d*, *g*, *γ*, *l*, *m*, *n*, *r*, *s* and *š*. The presence of a following *i* causes *s* to become *š*. In manuscripts from South Mongolia *a* and *e* often become *i* after *č* and *j*, especially in the second syllable, as in *üji-* for *üje-*, *čičeg* for *čečeg*.

§ 3. **Accent.** As a stress accent is not an integral part of the phonetic makeup of a word, the position of the accent may shift freely between syllables, and is phonologically irrelevant. For the purposes of reading a text in the classical language, however, the accent may be placed on the first syllable throughout.

§ 4. **Vowel Harmony.** The principle of vowel harmony is observed throughout the Mongolian language. Accordingly, the vowels in a word must all be front (or soft) vowels (*e*, *i*, *ō*, *ü*) or back (or hard) vowels (*a*, *ɨ*, *o*, *u*). Note that *i* may occur in both series, probably because in the oldest language it had a velar counterpart (like the Turkish *ı* or the Russian *jery*) which later merged with *i*. The vowel of the initial syllable determines whether the word will contain all front or all back vowels.

front	<i>köbegün</i>	son, boy
	<i>ögülerün</i>	saying
back	<i>qoyar</i>	two
	<i>bayasqulang</i>	gladness, rejoicing

Vowel harmony affects the velar consonants *k/g* as well, *k/g* being used with front vowels, and *q/γ* being required by back vowels.

<i>ayula</i>	mountain
<i>degü</i>	younger brother
<i>bari-γ-ad</i>	taking
<i>üje-g-ed</i>	seeing

As a result of vowel harmony, there are two forms for nearly every declensional and conjugational ending.

<i>ayulan-dur</i>	dative case (back)
<i>degü-dür</i>	dative case (front)
<i>barihuya</i>	perfect tense (back)
<i>üjelüge</i>	perfect tense (front)

Labial harmony (whether rounded may follow unrounded vowels, or *vice versa*), such as in Turkish, is not observed in Classical Mongolian. All vowels may occur in all positions, but *o/ō* do not occur outside the first syllable (or in suffixes) unless *o/ō* are also in the first syllable. The vowels *a* and *u* are generally followed only by *a*, *u* or *i*, and likewise, *e* and *ü* by *e*, *ü* or *i*. *i* can be followed by all vowels except *o/ō*.

§ 5. **Parts of Speech.** The three main categories of speech are the noun, verb and indeclinables. There is no difference in form between adjectives

and nouns, and no fundamental difference between these and the pronouns, although pronouns have certain characteristics of their own. Verbs may be formed from nouns, and nouns formed from verbs, but the stems thus produced are then one or the other. Some adverbs are in reality case forms of nouns, and many postpositions derive from nouns. Interjections, conjunctions and certain functional particles (as interrogative and negative) are indeclinable.

§ 6. **Gender.** Mongolian nouns have no grammatical gender. Sex is expressed only in the inherent meaning of the word, which fact plays no rôle in declension.

§ 7. **Article.** The Mongolian word *nigen*, one, is used as an indefinite article, and may occur before or after another adjective.

<i>nigen yeke ayula</i> }	a large mountain
<i>yeke nigen ayula</i> }	
<i>teimü nigen yaĵar-a</i>	in such and such a place

There is no definite article.

Vocabulary 1

NB. The first occurrence of a word is entered in the vocabulary to that lesson. Verbs are entered by their stem form, followed by a dash. A few words are given on second occurrence.

<i>ayula(n)</i> ¹ mountain	<i>nige(n)</i> one, a
<i>bari-</i> to take	<i>ögüle-</i> to say
<i>bayasqulang</i> gladness, rejoicing	<i>qayan</i> king, Khan
<i>čečeg</i> flower	<i>qoyar</i> two
<i>dalai</i> sea	<i>sain</i> good
<i>degü</i> younger brother	<i>teimü</i> such, such a
<i>eme</i> female, woman	<i>üje-</i> to see
<i>yaĵar</i> land, country, place	<i>ülemĵi</i> more
<i>köbegün</i> son, boy	<i>yeke</i> large, great

Lesson Two

Contents. Cases; nominative; nominative particles; genitive; accusative; word order. Reading exercise (1).

§ 8. **Cases.** The noun in classical Mongolian is declined in seven cases: nominative, genitive, accusative, dative-locative, ablative, instrumental and comitative (also called sociative). Of these, the first three are

¹ For an explanation of words in *-(n)*, see Lesson Three, § 18.

syntactic in their functions, while the remainder all indicate spatial and other notional relationships.

The same set of endings is used for adjectives, nouns, pronouns and verbal nouns alike.

It is an orthographical convention of Mongolian to write declensional and certain other endings as a separate word, which avoids disturbing a familiar word picture in the original script. In transcription these elements are separated by a dash.

§ 9. **Nominative.** The nominative case is the case of the subject, and displays the stem form of the noun. Sentences with verbs of predication have the subject in the nominative case.

yeke ayula бүлүге.

It was a large mountain.

yayun буй?

What is it?

bars yayun idemüi?

What does a tiger eat?

ene бүлүге.

That was it.

§ 10. **Nominative particles.** The nominative is often denoted by the particle *ber*, which emphasizes the preceding word (much like Turkish *da*, *de* or Russian *же*) and indicates that that word is the subject. Its origin lies in an ergative construction (note *infra*, Lesson Three, § 16, the similarity to the instrumental ending *-bar/-ber*).

*odqan köbegün ber bars-i
üjebei.*

The youngest son saw the tiger.

In the primitive form, this would be rendered somewhat as follows: "By the youngest son seeing was performed with respect to the tiger."

The particles *inu* and *anu* are of similar function. They owe their origin to the genitive forms of **i*, he, and **a*, they (these nominative forms no longer exist), and function as a kind of definite article. Although they frequently retain the meaning 'his, their' in the classical language, the distinction between singular and plural is not observed.

*basa qoyar aqa-nar anu
ögülebei*

Then { his }
 { the } two elder brothers
said:

§ 11. **Genitive.** Mongolian nouns in the genitive have the ending *-un/-ün* for stems ending in a consonant except *-n*, and the ending *-yin* for vowel stems. Stems in *-n*, however, take only *-u/-ü*.

ger house

bars tiger

ger-ün

bars-un

eke mother

aqa elder brother

eke-yin

aqa-yin

köbegün son

qayan king

köbegün-ü

qayan-u

The genitive plus the verb 'to be' is often used in the function of a verb 'to have'.

*qayan-u yurban köbegün
bülüge.*

The king's three sons were (or existed), i.e., the king had three sons.

The genitive case always occurs before the element which it modifies.

§ 12. **Accusative.** The accusative is the normal case of the definite direct object. Its ending is *-i* after consonants, and *-yi* after vowels.

köbegün ber bars-i üjemüi.

The son sees the tiger.

ečige ber eke-yi asayubai.

The father asked the mother.

When the object is indefinite, the form coincides with the nominative, in the so-called absolute or indefinite case.

bars miqa idemüi.

A tiger eats meat (not a particular piece, but meat as a general practice).

The object stands in almost adverbial relation to the verb, and might be rendered literally by 'the tiger meat-eats'. If a specific piece of meat were meant (such as one mentioned previously), that would of course require the regular accusative.

bars ber miqa-yi idemüi.

The tiger eats the meat.

§ 13. **Word Order.** The essential order of words in the Mongolian sentence requires the subject to come first, and the verb last, while all other elements are arranged in between. Adjectival or attributive elements, including constructions with declined verbal nouns, precede the noun, and any object or complement precedes the verb.

yeke nigen bars ber

oi-dur

oduysan

A big tiger ate

big a tiger nom. part. in the woods having gone

the king's

qayan-u yurban köbegün-i idebei.

three sons, who

king's three sons (acc.) ate

had gone into the woods.

Reading Exercise (1)

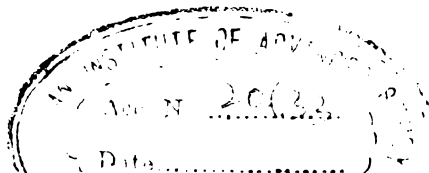
NB. Owing to the connected thought of this and later reading selections, it is necessary to present some forms not yet discussed in the grammar. These are explained in accompanying notes.

nigen yaĵar-tur¹ qayan qatun qoyar² bülüge. tere qayan-u yurban köbegün³ bülüge. yurban köbegün-ü ečige ber qayan bülüge. köbegün-ü eke ber qatun bülüge. eke-yin yurban köbegün bülüge. qayan yurban

¹ *nigen yaĵar-tur* is in the dative case: 'in a (certain) country'.

² *qayan qatun qoyar*, lit. 'king queen two', or 'king and queen'.

³ *yurban köbegün*, 'three sons'. The presence of a qualifying number makes a plural ending unnecessary.



*köbegün-i bariyad*⁴, *oi ayulan-dur*⁵ *odbai*. *ayula yeke bülüge*. *yeke*
⁵ *ayula bülüge*. *nigen bars oi-aça*⁶ *yaruyad*⁷, *yurban köbegün-dür irebei*.
odqan köbegün ber bars-i üjeged, *ögülerün*⁸, *'oi-dur olan bars'*⁹ *buyu*.
bars yayun idemüi?, *ögülebei*. *yeke köbegün ber odqan köbegün-dür*
ögülerün, *'bars miqa çisu'*¹⁰ *idemüi*, *ögülebei*. *odqan köbegün asayurun*¹¹,
'bars-un miqa ken idemüi?, *ögülebei*.

Vocabulary 2

-aça/-eçe ablative case	yar- to come out
anu nominative particle	yurban three
aqā elder brother	ide- to eat
asayū- to ask	inu nominative particle
-bai/-bei preterite tense	ire- to come
bars tiger	ken who
basa then	miqa(n) meat, flesh
ber nominative particle	-mui/-müi present tense
bui, buyu is, there is (present tense)	-nar plural ending
bülüge was, there was (perfect tense)	od- to go, proceed
çisu(n) blood	odqan youngest
-dur/-dür dative case	oi woods, forest
eçige father	olan many, much, very
eke mother	qatun queen
ene that	-run/-rün verbal ending
ger tent, house, home	tere this
-yad/-ged verbal ending (see notes)	-tur see -dur
	yayun what?

Lesson Three

Contents. Dative-locative; ablative; instrumental; comitative; variable -n stems; nominal inflection table; reflexive forms of nouns. Reading exercise (2).

§ 14. **Dative-locative.** The dative case has the usual 'to, for' meanings, and incorporates as well the 'in' meaning of the locative. It has the endings *-tur/-tür*. After vowels, *m*, *n*, and *l*, the ending is *-dur/-dür*.

⁴ *bariyad* is a verbal form coordinate with the finite form *odbai*, he went. It may be translated 'taking his ... he went ...' or 'he took ... and went ...'.

⁵ *oi ayulan-dur*, 'to the woods and mountains, or to the wooded mountain (i.e., out in the wilds)'. The case ending may refer to both words, or the first word may qualify the second.

⁶ *oi-aça* is in the ablative case: 'from the woods'.

⁷ *yaruyad* is the same construction as in Note 4.

⁸ *ögülerün* may be translated for the time being as 'saying'. Its value is little more than that of introductory quotation marks.

⁹ *olan bars*, 'many tigers'. Expressions of plurality do not generally require the plural ending.

¹⁰ *miqa çisu*. Supply 'and' to make it 'flesh and blood'.

¹¹ *asayurun* may be translated as 'asked'.

<i>nigen γajar-tur</i>	in a (certain) country
<i>tere čay-tur</i>	at that time, then
<i>tere жүг-түр</i>	in that direction, that way
<i>oi-dur odbai.</i>	He went to the woods.

Another form of the dative is in *-a/-e*, and is mostly encountered in older texts. It is often used to prevent a tiresome repetition of *dur*, *dur*. The spoken language has *-d(ə)*, which goes back to still another suffix *-da/-de*, which also may be met with occasionally in literary Mongolian. By way of compromise many recent MSS write *-du/-dii*.

§ 15. **Ablative.** The ablative case, which ends in *-ača/-eče*, has the meaning 'from', and is also used in expressions of comparison.

<i>oi-ača</i>	from the woods
<i>gola-ača</i>	from afar
<i>ger-eče</i>	from the tent
<i>nada-ača küčütei bolbasu</i>	if he be stronger than I

§ 16. **Instrumental.** The instrumental case expresses 'by means of, with, for', and has the endings *-iyar/-iyer* after a consonant, and *-bar/-ber* after a vowel.

<i>öber-iin čisun-iyar</i>	with his own blood
<i>üčügen üne-ber</i>	for a low price
<i>modu-bar, modun-iyar</i>	with a stick, by means of a club

§ 17. **Comitative.** The comitative case (also called the sociative case) is the case of accompaniment, 'with, together with, in the company of', and has the endings *-luya/-lüge*.

<i>aqa-luya</i>	with (his) older brother
<i>ečiḡe-lüge</i>	with father
<i>altan-luya adali</i>	similar to gold

§ 18. **Variable -n Stems.** Nouns ending in *-n* are of two types: stable *-n* stems and variable *-n* stems. The former, as the name indicates, retain the *-n* in all cases. In the latter type, the nominative and the definite accusative may retain *-n* or may lose it, and the indefinite loses it, while the instrumental may use either stem.

Apart from this, however, is the fact that nouns ending in *-n* generally lose this consonant when a suffix beginning with a consonant is added, e.g., *γurban*, three, but *γurbayula*, the three of them (< *γurban* + *γula*).

<i>ayulan-dur odbai.</i>	He went to the mountain.
<i>bars ber miqa-yi idemüi.</i>	The tiger eats the meat.
<i>bars (ber) miqa idemüi.</i>	A tiger eats meat.
<i>modu-yi</i> } <i>baribai</i>	He seized the club.
<i>modun-i</i> }	
<i>modu-bar</i> } <i>bars-i alabai.</i>	He killed the tiger with a club.
<i>modun-iyar</i> }	

§ 19. Nominal Inflection Table. We now may regard the complete picture of nominal inflection.

NOMINAL INFLECTION TABLE

Case	Consonant Stem		Vowel Stem		-n Stem ¹	
					stable	variable
	back	front	back	front	front	back
Nom.	<i>čay</i>	<i>ger</i>	<i>aqa</i>	<i>eke</i>	<i>köbegün</i>	<i>modu(n)</i>
Gen.	<i>čay-un</i>	<i>ger-ün</i>	<i>aqa-yin</i>	<i>eke-yin</i>	<i>köbegün-ü</i>	<i>modun-u</i>
Acc.	<i>čay-i</i>	<i>ger-i</i>	<i>aqa-yi</i>	<i>eke-yi</i>	<i>köbegün-i</i>	<i>modu-yi</i> <i>modun-i</i>
Dat.-Loc.	<i>čay-tur</i> <i>čay-a</i>	<i>ger-tür</i> <i>ger-e</i>	<i>aqa-dur</i>	<i>eke-dür</i>	<i>köbegün-dür</i> <i>köbegün-e</i>	<i>modun-dur</i> <i>modun-a</i>
Ablat.	<i>čay-ača</i>	<i>ger-eče</i>	<i>aqa-ača</i>	<i>eke-eče</i>	<i>köbegün-eče</i>	<i>modun-ača</i>
Instr.	<i>čay-iyar</i>	<i>ger-iyer</i>	<i>aqa-bar</i>	<i>eke-ber</i>	<i>köbegün-iyer</i>	<i>modun-iyar</i> <i>modu-bar</i>
Comit.	<i>čay-luya</i>	<i>ger-lüge</i>	<i>aqa-luya</i>	<i>eke-lüge</i>	<i>köbegün-lüge</i>	<i>modun-luya</i>

¹ Both front and back words may be stable or variable

§ 20. Reflexive Forms of Nouns. Mongolian expresses the reflexive pronominal adjective 'one's own' by a reflexive suffix added after the declensional suffix, which in the gen., acc. and dat. cases may assume a different form. These forms always refer back to the subject of the sentence, *i.e.*, our (own) father, his (own) tent. The basic endings are *-iyan/-iyen* after a consonant, and *-ban/-ben* or *-yan/-gen* after a vowel. These endings may in themselves serve as the genitive and accusative forms. The genitive and dative also have some anomalous forms.

*aga degü qoyar bars-i ečige-
-dür-iyen ögbei.*

The elder and younger brother
gave the tiger to their (own)
father.

Gen. }	<i>qayan-yuyan</i>	<i>eke-yügen</i>
	<i>qayan-(y)uban</i>	<i>eke-yüben</i>
Acc. }	<i>qayan-ıyan</i>	<i>eke-ben</i>
Dat.-Loc.	<i>qayan-dur-ıyan</i>	<i>eke-dür-ıyen</i>
	<i>qayan-dayan</i>	<i>eke-degen</i>
Ablat.	<i>qayan-ačayan</i>	<i>eke-ečegen</i>
	<i>qayan-ačaban</i>	<i>eke-ečeben</i>
Instr.	<i>qayan-ıyar-ıyan</i>	<i>eke-ber-ıyen</i>
Comit.	<i>qayan-luya-ban</i>	<i>eke-lüge-ben</i>

Reading Exercise (2)

*odqan köbegün ber aqa-luya oi-ača yaruyad, qayan ečige-dür irebei.
odqan köbegün ber bars-i üjged, aqa-dayan ögüleriün, 'oi-dur bars
üjged, bars-i alamui'¹, kemen² ögülebei. aqa ber degü-ben bariyad,
oi-ača yaruyad ger-tegen irebei. aqa degü qoyar modu-bar bars alayad,
5 bars-i ečige-dür-ıyen ögbei. qayan bars-i yeke dura-bar bariyad, yurban
köbegün-ıyen eke qatun-dur ögbei.*

Vocabulary 3

adali like, similar

ala- to kill

alta(n) gold

bolbasu if, if it be

čay time

dura(n) desire, pleasure

yurban three

yurbayula a group of three

jüg direction, side

keme- to say

küčütei strong

modu(n) tree, wood, stick

nada- stem of *bi* I

öber oneself

ög- to give

gola far, distant

üčügen little, small

ıne price, value

¹ *bars-i alamui*, lit. 'seeing a tiger . . . , we kill . . . ' (the subject 'we' is drawn from the context), and freely, 'when we see a tiger in the woods, we (habitually) kill the tiger'.

² *kemen*. Translate 'saying'. Its value here is that of closing quotation marks (equals Turkish *diye*).

Lesson Four

Contents. Adjectives and comparison of adjectives; adjectival suffixes; avoidance of ambiguity; formation of plurals; the verb; durative; preterite; coördinative gerund. Reading Selections: I. The Fool and the Sandalwood. II. The Ass in the Panther's Skin.

NB. Owing to the length of Lesson Four, two study periods are best devoted to it.

§ 21a. **Adjectives.** There is no formal difference between adjectives and nouns. A noun placed before another noun functions as an attribute to the latter. Thus, *altan* means 'gold', but in the nominal group *altan ordu*, 'the golden horde', it is an attribute.

<i>inen</i>	true, truth, truly
<i>qara</i>	black, the black, that which is black
<i>qara morin</i>	a black horse
<i>yeye</i>	big, large, greatly, greatness, size
<i>yeye eljige</i>	a large donkey
<i>yeye idebei.</i>	it ate a great deal; it ate much.

§ 21b. **Comparison of Adjectives.** In compensation for the absence of comparison of adjectives as known in Western languages, the meaning of an adjective may be reinforced or underlined by words like *maši*, very, *ülemji*, more, *bügüde*, every, or *qamuy*, all. The last two words require the genitive or ablative case.

<i>maši yeye</i>	very large, larger
<i>ülemji yeye</i>	larger, greater
<i>ülemji bayan</i>	richer
<i>qamuy-aça küčütü</i>	strongest (of all)
<i>qamuy-un degere</i>	highest (of all)

As in Turkic languages, certain adjectives may form an intensifying prefix from their initial syllable + *-b*, which imparts the meaning 'the highest degree of' to the adjective.

<i>sab sain</i>	the very best
<i>qab qara</i>	pitch black
<i>čab čayan</i>	snow white
<i>šib šine</i>	brand new

§ 22. **Adjectival Suffixes.** The derivative suffix *-tu/-tü* (alternate form *-tai/-tei*) means 'having, possessed of', and often has adjectival significance. *-n* generally is lost before this ending.

<i>morin</i>	horse
<i>moritu</i>	horse owner, a rider
<i>üne</i>	price, value
<i>üne-tü</i>	having value, valuable
<i>usun</i>	water
<i>usu-tu quduy</i>	a water-filled well

A faint trace of an old Mongolian formal distinction between masculine and feminine is displayed in this suffix. Older classical texts (usually from the 17th century) differentiate *-tu/-tü* for masculine and *-tai/-tei* for feminine. Later texts use both forms indiscriminately but with a decided preference for *-tu/-tü*.

In the modern language the suffix *-tai/-tei* develops into a new comitative case, displacing *-luya/-lüge*.

Adjectives of color qualifying a feminine noun take the suffix *-γčín/-gčín*.

<i>ölögčín</i>	female, female being
<i>ölögčín bars</i>	female tiger, tigress
<i>qara morín</i>	black stallion
<i>qarayčín morín</i>	black mare
<i>čarayčín morín</i>	white mare

§ 23. **Avoidance of ambiguity.** Declensional endings are generally added only to the last word in a series. In cases where the first word could conceivably be construed as belonging to a series, the presence of an intercalated nominative particle such as *ber* will indicate the subject. Furthermore, adjectival function arising from juxtaposition of nouns may make possible two slightly different renderings of a phrase. However, the use of the reflexive forms of nouns prevents ambiguities such as that in English sentences like "He gave him his book".

<i>ayula oi-dur odbai.</i>	He went to the mountain and the woods, or, to the mountainous woods.
<i>oi ayulan-dur odbai.</i>	He went to the woods and the mountains, or, to the wooded mountains.
<i>bars miqa idemüi.</i>	He eats tiger('s) meat, or, A tiger eats meat.
<i>bars ber miqa idemüi.</i>	A tiger eats meat.
<i>bars ber miqa-yi idemüi.</i>	The tiger eats the meat.
<i>bars-un miqa-yi idemüi.</i>	He eats the meat of a tiger.
<i>köbegün ber eke-yi asayubai.</i>	The son asked his mother.
<i>köbegün eke-yi asayubai.</i>	He asked his son and mother (someone else's).
<i>köbegün eke-ben asayubai.</i>	He asked his (own) son and mother.
<i>köbegün-ü eke-yi asayubai.</i>	He asked the son's mother.

§ 24. **Formation of Plurals.** Plural formation in Mongolian is not such a vital topic as in some other languages, as the mere presence of a quantity word is sufficient indication of plurality. As a rule, the specific plural suffixes are resorted to only in cases of ambiguity. Thus they rarely occur after quantity words such as numerals. In most cases the

indication of the category suffices and the exact interpretation in terms of number is left to the reader.

<i>γurban kōbegün</i>	three sons
<i>olan bars</i>	many tigers

The plural is formed by adding one of various suffixes, after which the regular case endings may be added. The suffixes most often used are the following.

a) *-nar/-ner* is a plural indicating a group of individuals, or a circle of similar people.

<i>aqa-nar</i>	the elder brothers (sons of one father)
<i>tengri-ner</i>	the gods (of a pantheon)

b) *-čüd/-čüüd* is a plural for human beings.

<i>mongγolčüd</i>	the Mongols
<i>bayačüd</i>	the children (as of one clan)

c) *-s* is of purely plural significance and may be used for all vowel stems.

<i>üge-s</i>	words
<i>tengri-s</i>	gods (in general)
<i>aqa-s</i>	elder brothers (in the sense of 'the older generation')

The *-i* of words in *-oi* or *-ai* drops before *-s*.

<i>noqai</i>	<i>noqas</i>	dogs
<i>moyai</i>	<i>moyas</i>	snakes

d) *-d* is used for vowel stems, or stems in *-l*, *-n*, *-r*. Stems in *-sun/-sün* drop this suffix entirely.

<i>qayan</i>	<i>qayad</i>	kings, qagans
<i>qan</i>	<i>qad</i>	minor princes
<i>noyan</i>	<i>noyad</i>	noblemen, princes
<i>tüšimel</i>	<i>tüšimed</i>	minister
<i>balyasun</i>	<i>balyad</i>	city

Stems in other consonants intercalate the vowel *-u/-ü-* before the *-d*.

<i>čerig</i>	<i>čerig-ü-d</i>	soldiers
--------------	------------------	----------

e) The plural ending *-nuyud/-nügüd* may be added to words as a strengthener.

<i>ḡayan-nuyud</i>	elephants, elephant herd
<i>olan-nuyud</i>	very many, all

Mongolian sometimes uses a double plural formation.

<i>lama-nar-ud</i>	lamas, priests
<i>bayadud</i>	children
<i>noyadud</i>	princes
<i>qayadud</i>	kings, qagans

The derivative forms in *-tu / -tü* and *-tai / -tei* form their plural in *-tan / -ten*.

<i>amin</i>	life
<i>amitu</i>	one alive, a being
<i>amitan</i>	living being(s)
<i>moritan</i>	horsemen

§ 25. **The Verb.** The Mongolian verb does not distinguish person, gender or number. The subject of a verb is to be seen from the subject of the sentence, or, if that remains unexpressed, from the context. The different verb forms are formed by means of suffixes. Some of those beginning with a consonant intercalate an *-u- / -ü-* after a final stem consonant. This is indicated in the following by *u* or *ü* in parentheses.

§ 26. **Durative.** The durative form, corresponding in many respects to the present tense of Western languages, is indicated by *-(u)mui / -(ü)müi* added to the stem. This form is general, but used concretely. It also occurs in the use of an historical present.

<i>abumui</i>	he takes
<i>idemüi</i>	he eats

Some older alternate forms still occur sporadically, chiefly that in *-m*, as *abum*, or *-nam*, as *bainam*, is.

§ 27. **Preterite.** The preterite in *-bai / -bei* (after *b* and *r* with intercalated *u*) is used to depict in a factual manner an event which is finished, or the occurrences in a narrative.

<i>ögbei</i>	he gave
<i>abubai</i>	he took
<i>idebei</i>	he ate

A preterite ending in *-ba / -be* is also found.

§ 28. **The Coördinative Gerund.** The form in *-(u)γad / -(ü)ged* may be termed a coördinative gerund, or a gerund of parallel action. When two actions on a par with each other are expressed in the same sentence, the first will occur in the *-γad / -ged* form, while the second will have a finite form such as *-mui* or *-bai* (which in its turn may again be replaced by a gerund etc.). It is best translated by two finite forms. The negation is *üli*.

<i>abuyad</i>	taking, when he took
<i>ideged</i>	eating, when he ate
<i>qayan γurban köbegün-i ba-riyad, oi-dur odbai.</i>	Taking his three sons, the king went to the wood. OR: The king took his three sons and went to the wood.

Reading Selections

I. The Fool and the Sandalwood*

nigen teneg kümün ber altan-luya adali üne-tü goršiša neretü čandan modun-i oluyad, qudalduyan-u yajar-a abču oduysan-dur¹ ken ber² ču ese abubai. tegünče nigen negüresün qudalduyči-luya gamtu qonoyad, tegün-ü negüresün-i ulus abuyšan-i üjeju³ 'ene arya sain' kemen sanayad, čandan-ıyan tüleju⁴ negüresün bolyayad, maši üčügen üne-ber qudalduluya⁵.

II. The Ass in the Panther's Skin**

nigen arya-tu kümün ber eljigen-degen irbis-ün || arasun-i emüskeged busud-un tariyan-a talbiysan-dur¹ ulus ber 'tariyan-dur irbis orojuqui²' kemeju³ ayuyad ese kögebei. tegün-eče ulam yeke ideküi-dür⁴ olan ulus 10 čuylayad qola-ača qarbuju alabasu⁵ tere inu arya-tu kümün-ü eljige ajuyu⁶.

Vocabulary 4

ab- to take, to buy

ajuju there was

ami(n) life

amitan being, creature

amitu one alive, a being

arasu(n) skin, hide

arya plan, trick

arya-tu crafty

ayu- to fear, dread

baya small

bayačud children

baina(m) is (durative of 'to be')

Selection I.

* From the commentary to the *Subhāṣitaratnanidhi* by Sa-skya paṇḍita (1182—1251), titled in Mongolian *saitur nomlaysan erdeni-yin sang subašidi kemekü šastir*, a xylograph (56 by 17 cm.), not dated, of 198 folios, in the Mongolian collection of The Royal Library, Copenhagen. Short title, and reference: *Subhāṣita* 5, fol. 4 v.

¹ *abču oduysan-dur*, 'when he took it, and went out to ...'.

² *ken ber*, Adding *ber* to *ken*, 'who', makes the indefinite pronoun, 'whoever'. *ču* is emphatic. Lit. 'whoever it may be did not buy it', i.e., no one at all bought it.

³ *ulus abuyšan-i üjeju*, 'when he saw people buy ...'.

⁴ *tüleju*, translate as 'burning'.

⁵ *qudalduluya*, 'he sold (it)', is in the perfect tense.

Selection II.

** *Subhāṣita* 6, fol. 2 v.

¹ *talbiysan-dur*, 'when he sent out his ...'.

² *orojuqui*, translate as 'is loose'.

³ *kemeju*, translate as 'saying'.

⁴ *yeke ideküi-dür*, 'because it had eaten greatly'.

⁵ *qarbuju alabasu*, 'shooting ... they killed (it)'.

⁶ *ajuju*, translate as 'being'. 'It being the crafty man's ...' or freely, 'and it was only the crafty man's donkey'.

balyasun city, town
bol- to be
bolya- to make
busu other, different; not
bügüde all
čayan white
čandan sandalwood
čerig soldier
ču emphatic particle
čuyla- to assemble, gather
degere high, upper, above
eljige(n) ass, donkey
emüske- to dress (tr.)
ese no, not
goršiša a type of sandalwood
irbis panther
jayan elephant
köge- to hunt, rout out
kümün man
lama priest, lama
-luya perfect tense ending
maši very, more
moyai snake, serpent
mongyol Mongol, Mongolian
mori(n) horse
moritu rider, horseman
negüresün charcoal
nere name
neretü named, called
noqai dog
noyan prince, lord
ol- to find, acquire
ordu(n) camp, palace
oro- to go in, enter
ölögčün female being

qamtu (postposed, with comitative) together
qamuy all
qan minor prince, lord
qara black
qarbu- to shoot (with bow and arrow)
qono- to stay, dwell (overnight)
qudaldu- to sell
qudalduyan sale, trade
qudalduyči seller, merchant
quduy well
sain good, fine
sana- to think, recall
šine new
talbi- to put, place; to release, abandon
tariya(n) field, meadow
teneg foolish
tengri (or *tngrī*), god, heaven
tere this
tegün- oblique stem of *tere*
tegünče then, thereupon (from ablative)
tüle- to burn
tüšimel minister, official
ulam gradually
ulus people, nation
usun water
usu-tu watery, water-filled
üge word, speech
ülemji more
üne price, value
üne-tü valuable
üne(n) truth

Lesson Five

Contents. Gerunds (in *-n*, *-ču/-ju*); verbal nouns (in *-gu/-kü*, *-γči* and *-γsan*); declension of verbal nouns. Reading Selection: III. The Timid Hares.

§ 29. Gerunds. Gerunds (also called **converbs**) are unvarying verbal forms, not declined or conjugated, which indicate ties between actions and various degrees of subordination.

a) The gerund of absolute subordination ends in *-(u)n*/*-(ü)n*.

abun

iden

It indicates an action completely subordinate to the following form, which may be another gerund or a finite form. The negation is *ülü*.

*üjen oduyad sayun бүккүи-
-dür . . .* 'looking, (they) went out; sitting,
(they) were', i.e., they went out
and looked, and while they were
sitting there . . .

Its most frequent use is in the word *kemen*, 'saying', now reduced to the value of mere quotation marks.

b) The subordinate gerund ends in *-ču* / *-čü* after consonants (except *l*) and in *-ju* / *-jü* after vowels and *l*.

abču

idejü

The action expressed by the subordinate gerund must logically occur before that in the form to which it is subordinate. It is consequently best translated into English by a separate clause. The negation is *ülü*.

qola-aça qarbuju alabasu When they killed it, by shooting
from afar . . .

čandan-ıyan tülejü negüresün After making charcoal, by burning
bolyayad . . . qudalduluya. his sandalwood, he sold it . . .

c) The coördinative gerund in *-yad* / *-ged* has been treated above (Lesson Four, § 28).

§ 30. Verbal Nouns. A verbal noun is a substantive derived from a verb. It may act as a verb with regard to what precedes it, but is inflected like any other noun. Several verbal nouns are frequently used as predicates and thus enter on a line with the finite verbal forms.

a) The infinitive (also called future participle), or *nomen abstractum*, is used in a purely abstract sense, or for an action not seen concretely. It denotes the concept of the action indicated by the verb. It ends in *-qu* / *-kü* or *-qui* / *-küi*.

abqu

the taking (Ger. das Nehmen), that
which one takes

ideküi

the eating (Ger. das Essen), that
which one eats

ta ayuqu kereg ügei.

Your fearing (is) without reason.
a sound saying 'splash'

šal kemekü dayun

Furthermore, it is used as a finite form with future meaning.

či mayad üküki.

You will surely die.

It may take the negatives *ügei* or *ülü*.

There is an archaic plural form in *-qun* / *-kün*.

aqun

those who are, live

bükün

those who exist; everything

b) The **present participle**, or *nomen actoris*, ends in *-(u)γčī / -(ü)gčī*, and since it is concrete, denoting a real thing, it may have a plural, which is in *-d* (archaic plural in *-n*). The negation is *ülü*.

<i>abuγčī</i>	he who is taking, the taking one
<i>idegčī</i>	he who is eating, the eating one
<i>qudalduyčī</i>	the seller, merchant
<i>šal kemegčī yayun bui?</i>	What is that which says 'splash'?

c) The **preterite participle**, or *nomen concretum*, describes a concrete action or the concrete result of an action. It ends in *-(u)γsan / -(ü)gsen*. Its plural is in *-d* (before which *-n* disappears), *-(u)γsad / -(ü)gsed*. The negations are *ügei* or *ülü*.

<i>abuγsan</i>	he who has taken, that which has been taken
<i>idegsen</i>	he who has eaten, that which has been eaten
<i>abuγsad</i>	the taken things, those things one has taken
<i>gamiya iregsen bui?</i>	'Where is it having come?', i.e., Where did it come from?
<i>bi sonosuγsan bülüge.</i>	I am one having heard (it); I am the one who heard it.
<i>qamuy-i daruγsan bayatur.</i>	The hero who has conquered everything.

§ 31. **Declension of Verbal Nouns.** Being nouns, these forms may have plurals (except for the abstract infinitive), and be declined according to their use in the sentence. Since person is not expressed in a form like *kemeküi-dür*, lit. 'in the saying', it may be drawn from the subject, 'he', 'in his saying', i.e., when he said.

a) **Genitive.**

<i>teimü nigen yaγar-a ireküi-yin</i>	I am the one who heard a noise
<i>čimege-yi bi sonosuγsan bü-lüge.</i>	come to such and such a place.
<i>žimis unaqu-yin dayun</i>	the noise of fruit falling

b) **Accusative.**

<i>dayun yargu-yi taulai sono-suyad</i>	When the hares heard the sound coming out (resounding)
---	--

c) **Locative.** The literal meaning of 'in, in that' can often be translated by 'when'.

<i>ünege ber 'yayun bui' keme-küi-dür</i>	When the fox said 'What is that?'
<i>čandan-i abču oduγsan-dur</i>	When he went out, taking the sandalwood

d) **Ablative.** This may be translated by 'from, since, because of' and so on.

kedün taulai aysan-ača

From there being some hares, or,
since there were some hares . . .

*arsalan taulai qoyar qamtu
baiysan-ača*

Because of a lion's being together
with a hare . . .

e) **Instrumental.** This is most often used with the form in *-ysan*, which combines with the ending *-yar* (an alternate form of *-bar*) to yield *-ysayar* / *-gseger*. It may be translated 'while, by, owing to, what with' and so forth.

*maši olan kürüged ayun du-
tayaysayar . . .*

Owing to the coming of a great
many who had become fright-
tened and fled . . .

kürkü-ber

in order to arrive

f) **Comitative.**

*qudalduyči-luya
bolyaqui-luya qamtuda*

with a merchant
in addition to making . . .

Reading Selection

III. The Timid Hares*

*urida nigen nayur-un dergede kedün taulai aysan-ača usun-u köbege-deki¹
modun-u jimis nayur-tur unaqui-dur šal kemeküi dayun yarqu-yi taulai
sonosuyad ayuju dutayayad ünegen-e uçiraysan-dur ünege ber 'yayun
bui' kemeküi-dür, taulai ber 'šal irebei' kemegsen-dür ünege basa du-
5 tayabai². tere metü ulamjilan sonosuyad maši olan kürüged ayun
dutayaysayar, nigen arsalan-dur kürčü ögüleksen-dür arsalan ber 'šal
kemegči yayun bui, qamiya iregsen bui' kemeküi-dür, tedeger³ ber öber
öberün⁴ ken-eče sonosuysan-ıyan dam dam asayuyssayar, taulai-dur
tulqui-dur taulai ber 'teimü nigen yajar-a ireküi-yin čimege-yi bi
10 sonosuysan büliüge' kemeged bügüde-yi dayayulju, tere nayur-un jaqa-dur
kürüged küliyejü baitala⁵, nigen jimis unayad šal gejü dayun yaruysan-
-dur, taulai ber 'ene büliüge' kemebei. tegün-e arsalan ber 'ene inu jimis
unaqu-yin dayun bui-ja. ta ayuqu kereg ügei' kemejü bügüde-yi amu-
yululuya⁶.*

* *Subhāṣita* 5, fol. 5 r.

¹ *köbege-deki*, 'at the edge of'.

² This first sentence is not long by Mongolian standards. The student may compare his translation with that given in Lesson Six, § 32.

³ *tedeger*, or *tede*, is the nom. pl. of the demonstrative pronoun *tere*, this (gen. *tegün-ü*, etc.).

⁴ *öber öberün ken-eče*, 'from whom they themselves (had heard it)'.

⁵ *baitala*. Translate 'while they stood'.

⁶ *amuyululuya*. The perfect tense in *-luya* is used to conclude a narrative.

Vocabulary 5

<i>a-</i> to be	<i>kür-</i> to come, to arrive
<i>amuyul-</i> to calm	<i>mayad</i> surely, certainly
<i>arsalan</i> lion	<i>metü</i> postposition, like
<i>bai-</i> to be; to stand	<i>nayur</i> lake
<i>bi</i> I	<i>öber</i> self, oneself
<i>bü-</i> to be, to exist	<i>gamiya</i> where
<i>či</i> thou, you (2nd p. sg.)	<i>qamtuda</i> = <i>qamtu</i> postp., together
<i>čimege</i> sound, noise	<i>sayu-</i> to sit, dwell
<i>daya-</i> to follow	<i>sonos-</i> to hear
<i>dayayul-</i> to cause to follow after	<i>šal</i> 'splash' (onomatapoetic)
<i>dayu(n)</i> sound, noise	<i>ta</i> you (2nd p. pl.)
<i>dam dam</i> one after the other	<i>taulai</i> hare
<i>daru-</i> to press, conquer	<i>tedeger</i> these (pl. of <i>tere</i>)
<i>dergede</i> beside; towards; before	<i>tegin-</i> oblique of <i>tere</i>
<i>dutaya-</i> to flee	<i>tul-</i> to get to, to reach
<i>ge-</i> to say	<i>učira-</i> to meet
<i>-ja</i> indeed, to be sure	<i>ulamžilan</i> gradually
<i>jaqa</i> edge, shore	<i>una-</i> to fall
<i>jimis</i> fruit, berries	<i>urida</i> previously, once
<i>kedün</i> some, several	<i>ügei</i> postposition, without
<i>kereg</i> cause, matter, reason	<i>ükiü-</i> to die
<i>köbege</i> edge, border	<i>ülü</i> particle, no, not
<i>küliye-</i> to wait	<i>ünege(n)</i> fox

Lesson Six

Contents. Style; remaining finite forms (in *-luya*, *-juqui*, and *-yu*); remaining gerunds (reporting, purpose, condition, terminative). Reading Selection: IV. The Lion and the Hare.

§ 32. *Style.* Mongolian documents in the 17th century still retain a terse direct style of reporting, reflecting no doubt the oral style of narration. Towards the end of the 17th century, however, it became fashionable and elegant to extend sentences to great lengths by substituting gerunds for finite forms and otherwise prolonging the thought. In fact, the longer the sentence, the more literary was considered to be the style. An early text displaying this tendency is the Chronicle of Sayang Sečen (also called Sanang Sečen) dating from 1662. The new style arose under the influence of literary Tibetan. In English, of course, these involved constructions must be broken up into smaller parts, with generous use of clauses.

Sample sentence.

*urida nigen nayur-un dergede
kedün taulai aysan-ača usun-
-u köbege-deki modun-u jimis
nayur-tur unaqui-dur šal ke-*

Literal translation.

Once upon a time, owing to some
hares living beside a lake, the
hares, hearing a noise resound,
saying 'splash', of fruit from a tree

c) Verb in *-(u)yu / -(ü)yyü*. This form is used in general statements which are valid irrespective of time.

<i>abuyu</i>	
<i>ideyyü</i>	
<i>nigültü kilinča üiledbesü, amitan tamu-dur unayu.</i>	If living beings commit sinful acts, they fall into hell.

§ 34. Remaining Gerunds.

a) **Gerund of Reporting.** Verbs of saying, speaking, etc. (*verba declarandi*), have a special form to introduce direct speech. It ends in *-(u)run / -(ü)rün*.

<i>ögülerün</i>	(thus) saying
<i>asayurun</i>	inquiring (as follows)
<i>jarliy bolurun</i>	commanding, declaiming (of royal personages, 'saying')

b) **Gerund of Purpose.** Intention or purpose is expressed by the ending *-(u)ra / -(ü)re*, which may be translated by 'for, to, in order to'. The negation is *ülü*.

<i>abura</i>	
<i>idere</i>	
<i>oi ayula-yi yaiqara</i>	in order to behold the woods and mountain
<i>juljayan-iyän idere</i>	in order to eat her own young

c) **Conditional Gerund.** This form denotes an act which is a necessary condition (logical or temporal) of the following action coming into effect, and has the ending *-basu / -besü* (*-ubasu* etc. after *b* and *r*). It may be translated by a clause in 'if, when' (*cf.* the dual meaning of *Ger. wenn*). The negation is *ese*.

<i>abubasu</i>	
<i>idebesü</i>	
<i>gola-ača qarbuju alabasu</i>	When they killed it, by shooting from afar
<i>teimü busu bolbasu</i>	If it be otherwise (than) so

The modern language uses a form in *-bala / -bele*.

d) **Terminative Gerund.** This form indicates an action, which when finished permits the main action to begin. It ends in *-tala / -tele*, and may be translated by 'while, as soon as, as long as'. The negation is *ülü*.

<i>abtala</i>	
<i>idetele</i>	
<i>nayur-un jaqa-dur küliyejü</i>	While they stood waiting at the edge of the lake
<i>baitala</i>	
<i>kürtele</i>	going as far as; until

Reading Selection

IV. The Lion and the Hare*

nigen yaǰar-a arsalan taulai qoyar qamtu baiysan-ača, arsalan ber taulai-dur ürgülji omoylaǰu doromǰilan jobayaqu-i-dur taulai qaşiran qorosqu sanaya töröǰü yabuysan-ača¹ nigen yeke usutu gün quduy-i üjged arsalan-dur öǰülerün: 'abayai a, tanu yayun kemegsen bükün-i
5 bi küliyekü bolbaču², ende nigen amitan ber "üneger küčütei bolbasu nada-luya temeçigtün³, teimü busu bolbasu minu boyol bui" kemeǰü bainam' kemegsen-dür, arsalan omoy || anu badaraǰu 'gamiya bainam? tegün-i nadur üjgeǰul' kemegsen-dür taulai ber quduy-un dergede abačiyad 'egün-ü datora baina' kemegsen-e arsalan önggüiǰü üjged, niyur-ıyan
10 aturiyulqu ba soyoya-ban irǰailyaqu terigüten-i üiledküi-dür, usun-u datora ču mön teimü dürsü yaruyısan-i amitan bolıyan sanaǰu quduy-un datora qarayıad ükügsen-ıyer, taulai ber noyalayçı ügei bolǰu amurčiluya.

Vocabulary 6

a vocative particle
abači- to lead, conduct away
abayai master (address to superior), sire
amitan being, creature
amurči- to live in peace and quiet
aryamǰi rope
aturiyul- to wrinkle
ba and
badara- to flame up
boyol slave
bögesü if there be
busu other, otherwise
bükün everything
deile- to surpass, conquer
doromǰila- to humiliate, insult
dotor interior, inner
dotor-a in, inside
dürsü form, shape
ese no, not
gün deep
yaiqa- to regard with wonder
yar- to go out; to assume, take on
irǰailya- to bare teeth (at one another)

jarlıy decree, order, edict
jarlıy bol- to command, proclaim; of a royal figure, to say, speak
jobaya- to torment
ǰuljaya(n) young, offspring
kilinča sin, fault
küčü(n) strength
küčütei strong
küliye- to wait; to endure
mordo- to ride off, depart
mön deictic particle, just that one
niyur face
nigültü sinful
noyalayçı tyrant
omoy pride, arrogance
omoyla- to be proud
öǰülel word, statement
önggüi- to stick one's head out
qarai- to spring, leap
qaşira- to become bored
qoros- to become angry
sanaya thought, memory
soyoya eyeteeth

* *Subhāṣita* 2, fol. 40 r.

¹ *yabuysan-ača*, freely, 'because he had got into an angry frame of mind'.

² *bükün-i bi küliyekü bolbacu*, 'although I am one who has endured everything'.

³ *nada-luya temeçigtün*, 'let him contend with me'.

<i>tamu</i> hell	<i>ügegüye</i> not
<i>temeči-</i> to contend, quarrel	<i>üiled-</i> to do, perform
<i>terigü(n)</i> head, beginning	<i>üjegül-</i> to cause to see, to show
<i>terigüten</i> those things at the be-	<i>üneger</i> indeed, truthfully
ginning, the rest, <i>et cetera</i>	<i>ürgülji</i> incessant
<i>törö-</i> to be born, to arise	<i>yabu-</i> to travel, wander, go

Lesson Seven

Contents. Personal pronouns; reflexive pronouns; demonstrative pronouns; interrogative and indefinite pronouns; remaining verbal nouns (*in-day*, *-ya*, and *-l*); adversative gerund (*in-baču*); causative voice; medio-passive voice. Reading Selection: V. The Throne Robber. NB. Owing to the length of Lesson Seven, two study periods are best devoted to it.

§ 35. **Personal Pronouns.** The Mongolian personal pronouns have the same declensional endings as do regular nouns, the only difference being that there are some slightly different forms in the nominative, genitive and accusative for the 1st p. sg. & pl. and the 2nd p. sg.

Singular

Nom.	<i>bi</i> I	<i>či</i> you (thou)
Gen.	<i>minu</i>	<i>činu</i>
Acc.	<i>nama-yi</i>	<i>čima-yi</i>
Dat.-Loc.	<i>nadur</i>	<i>čimadur</i>
Ablat.	<i>nadača</i>	<i>čimača</i>
Instr.	<i>nada-bar</i>	<i>čima-bar</i>
Comit.	<i>nada-luya</i>	<i>čima-luya</i>

Plural

Nom.	<i>ba</i> we	<i>ta</i> you
Gen.	<i>manu</i>	<i>tanu</i>
Acc.	<i>mani</i>	<i>tani</i>
Dat.-Loc.	<i>mandur</i>	<i>tandur</i>
Ablat.	<i>manača</i>	<i>tanača</i>
Instr.	<i>maniyar</i>	<i>taniyar</i>
Comit.	<i>manluya</i>	<i>tanluya</i>

The plural of "I" is exclusive (*i. e.*, does not include the person addressed), because it originally meant 'I and the ones about me'. The inclusive plural (you + I = we) is *bide* (gen. *biden-ü*, etc.).

Verbal forms do not necessarily use accompanying personal pronouns, this information being derived from the context.

The genitives of the personal pronouns, *minu*, *činu*, *manu*, *bidenü* and *tanu*, correspond to the pronominal adjectives 'my, your, our' in English.

minu boyol the slave of me, my slave

To express 'mine, yours, ours' etc., the suffix *-gai/-kei*, 'the one pertaining to', is used. It also occurs with some other pronouns.

činükei yours, that pertaining to you,
"das deinige"

§ 36. **Reflexive Pronouns.** The reflexive pronoun may be expressed by forms of the word *öber* (*öger*), self. This pronoun may occur with all three persons, and may be the nominative subject of a clause.

Nom.	<i>öber(-iyen)</i>
Gen.	<i>öber-ün</i>
Acc.	<i>öber-iyen</i>
Dat.-Loc.	<i>öber-tegen</i>

A circumlocution, *beye minu*, my body, myself, is also used in the first person.

§ 37. **Demonstrative Pronouns.** The pronoun of the third person is not generally expressed, for which reason these have now largely disappeared. The only forms remaining of **i*, he, are *inu*, and (rarely) *imayî* and *imadur*. From **a*, they, the form *anu* remains. The demonstratives *ene*, this, and *tere*, that, may serve as substitute for a pronoun of the third person.

		Singular	
Nom.	<i>ene</i> this		<i>tere</i> that
Gen.	<i>egün-ü</i>		<i>tegün-ü</i>
Acc.	<i>egün-i</i>		<i>tegün-i</i>
Dat.-Loc.	<i>egün-dür</i>		<i>tegün-dür</i>
Ablat.	<i>egün-eče</i>		<i>tegün-eče</i>
Instr.	<i>egün-iyer</i>		<i>tegün-iyer</i>
Comit.	<i>egün-lüge</i>		<i>tegün-lüge</i>
		Plural	
Nom.	<i>ede</i> these		<i>tede</i> those
Gen.	<i>eden-ü</i>		<i>teden-ü</i>
Acc.	<i>eden-i</i>		<i>teden-i</i>
Dat.-Loc.	<i>eden-dür</i>		<i>teden-dür</i>
Ablat.	<i>eden-eče</i>		<i>teden-eče</i>
Instr.	<i>eden-iyer</i>		<i>teden-iyer</i>
Comit.	<i>eden-lüge</i>		<i>teden-lüge</i>

The forms *ede* and *tede* have the alternate, more emphatic forms *edeger* and *tedeger* (from *ede* + *ber*, *tede* + *ber*)¹, gen. *edeger-ün*, *tedeger-ün*. The words *eimü* and *teimü*, such, such a, are declined as in the table above (gen. *eimü-yin*, *teimü-yin*).

¹ The alternation of *g/b*, which can also be observed elsewhere, is due to a confusion of two originally distinct spirants, which both disappeared at an early stage of the history of the Mongolian language, and which consequently appear in the written language now as *b*, now as *g*.

<i>öber</i> ,	<i>öger</i>	self
<i>debel</i> ,	<i>degel</i>	cloak
<i>-bar</i> ,	<i>-gar</i>	instrumental case

§ 38. Indefinite and Interrogative Pronouns.

These pronouns are indefinite in dependent clauses and interrogative in main clauses: *ken irebesü* 'if somebody comes', *ken irelüge* 'Who came?' In case of ambiguity *ba* or *ber* is added to characterize a pronoun as indefinite: *ken ber iremüi* 'Someone is coming'.

<i>ken</i> , pl. <i>ked</i>	who
<i>yayun</i>	what
<i>ali</i>	which (out of a limited number)
<i>yambar</i>	what kind
<i>kedün</i>	how many; several
<i>kejiye</i>	when
<i>qamiya</i>	where
<i>ker</i>	how
<i>ker be</i>	if
<i>ali . . . ali</i>	either . . . or

§ 39. Remaining Verbal Nouns.

a) The **iterative noun** is a form expressing iterative or repeating action, and may also denote frequentative or customary action. It ends in *-(u)day / -(ü)deg*. It is one of the grammatical forms that grows more frequent in recent MSS. Its negative is *ügei*.

<i>abuday</i>	frequent or habitual taking, he who repeatedly takes
<i>idedeg</i>	frequent or habitual eating, he who repeatedly eats
<i>baiday</i>	ordinary, usual

b) The **continuative noun** denotes an action which is always or continuously done. It ends in *-ya / -ge*, and after *-i*, in *-ya / -ye*.

<i>abuya</i>	he who always takes
<i>idege</i>	he who always eats
<i>sanaya</i>	that which is always thought, a memory
<i>tariya</i>	that which is cultivated, a field

The negative used is *ügei*.

c) **Noun in -l**. This form sees action not taken in any particular way. It ends in *-(u)l / -(ü)l*.

<i>abul</i>	a taking
<i>irel</i>	a going
<i>ayul</i>	fright
<i>sanal</i>	thought, memory
<i>töröl</i>	birth
<i>ınayşı irel ügei</i>	without coming over here

The negative is *ügei*, and the form is often used with the negative. This form may also take a direct object.

ači-yi sanal ügegüi

having no memory of good deeds

§ 40. **Adversative Gerund.** This form has the meaning 'although, though, in spite of' and ends in *-baču* / *-bečü*. It derives from the preterite *-ba(i)* + *ču*, an emphatic particle. The negation is *ese*.

bolbaču

although he is one who

kemebečü

even though he said

§ 41. **Causative Voice.** The meanings of to cause an action to be performed, to have an action done, to see that someone does an action, or to leave it to another to perform an action are expressed in Mongolian by the causative voice of the verb. This is formed with the suffixes *-ya-* / *-ge-* (after *b, d* and *s*: *-qa-* / *-ke-* and after *i*: *-ya-* / *-ye-*) and *-γul-* / *-gül-* (chiefly after vowels). With verb stems in *-γu-* haplology produced forms like (preclassical) *sayul-* 'to set' from *sayu-* 'to sit', which were then reinforced by the normal suffix *-ya-*: *sayulya-*. This suffix *-lya-* / *-lge-* has now been extended to many vowel stems.

üje-

to see

üjegül-

to make see, to show

ide-

to eat

idegül-

to give to eat, to feed

sayu-

to sit

sayulya-

to seat, to appoint

bol-

to be, to become

bolya-

to cause to be, to make

buča-

to turn back, return (intr.)

bučaya-

to make turn back, return (tr.)

emüs-

to dress (intr.)

emüske-

to clothe, dress (tr.)

bos-

to rise

bosqa-

to raise

joki-

to be suitable, fit in

jokiya-

to compose, create, fashion

bayu-

to descend, to camp

bayulya-

to cause to descend, to settle in a camp (tr.)

§ 42. **Medio-Passive Voice.** The passive of Western languages is the mere opposite of the transitive-intransitive dichotomy of the active voice. The Mongolian medio-passive, however, is not in opposition to the active voice, but another function of it, and, in that the action reflects on the subject, middle as well. The passive is, in effect, construed as a medial causative. The endings are *-γda-* / *-gde-* after vowels and *-da-* / *-de-* after consonants. After *b, d, g, r* and *s*, the ending is *-ta-* / *-te-*.

<i>ab-</i>	to take
<i>abta-</i>	to be taken
<i>ide-</i>	to eat
<i>idegöl-</i>	to give to eat
<i>idegde-</i>	to give (one's self to someone) to eat, to be eaten
<i>bari-</i>	to seize, take
<i>bariyul-</i>	to cause to take, to hand over
<i>bariyta-</i>	to cause (somebody else) to take (the speaker), to be taken

Agency with the passive is expressed by the dative case.

<i>qayan bars-tur miqa idegölbei</i>	The king let the tiger cat meat
<i>qayan bars-tur idegdebei</i>	The king let the tiger eat him: the king was eaten by the tiger

Reading Selection

V. The Throne Robber*

dumda oron-u nigen qayan ber Ruto neretü nigen jıyasuči kümün-i tüšimel bolyan debšigülüksen-iyer tere mayu kümün kücüütü boluyad ači-yi sanal ügegüi qayan-i qoroyan, qayan-u köbegün Dharma-bala kiged Bala neretü goyar-i kögejü orkiyad, öber-iyen qayan-u širegen-e sayıju, uridaki qayan-u tüšimel Šinti-bikrahi neretü-dür 'čima-yi buu alasuyai¹, minü tüšimel bol²' kemegsen-e tere tüšimel ese boljuqui. tegün-e tere tüšimel-i bariju nigen gün quduy-un datora oroyuluyad edür-ün nižeged³ emkü yulir ba nigen uyuči || usun-iyar jilmegüljü yurban sara boluy-san-u goina yaryaju irebesü mašida ečiged šira üsün inu segseijü tamir yekede doroidaysan ajuyu⁴. tegün-e 'edüge minü tüšimel bol' kemebečü ese boluy-san-dur, tere mayu qayan ögüleriün 'ene sain uqayatai tula alabasu qairan bainam⁵; daisun tula egün-i sayulyaju ülü bolqu; kižayar-tur čülejü kögegtün⁶' kemejü kögelgebei. tendeče tere tüšimel ber uridaki qayan-u goyar köbegün-i erigseger yabuju, nigen pažar-a olan keüked datora baiqu-yi oluyad tejiyejü üčügen ösügsen⁷ čay-tur nigen širege jasažu Dharma-bala-yi sayulyayad, tüšimel öber-iyen öljei oroşıyulqu terigüten sain beleg jokiyabai⁸.

* *Subhāṣita* 2, fol. 26 v., ff.

¹ *čima-yi buu alasuyai*, lit., don't let me have to kill you, i.e., I shall not kill you.

² *bol*, the pure stem serves as imperative of the 2nd p. sg., 'be, become'.

³ *edür-ün nižeged*, 'once a day'.

⁴ *ajuyu*, translate 'being, was (were)'.

⁵ *qairan bainam*, 'that would be a pity'.

⁶ *kögegtün*, 'drive him away'.

⁷ *üčügen ösügsen*, 'grown to young manhood'.

⁸ *terigüten sain beleg jokiyabai*, 'he bestowed all manner of good gifts and similar things'.

- tegiüneče ulam-iyar albatu ulus-i baya saya olju cögeken čerig beledüged, tedegerün unulya-dur imayta eme jayan-i čuyalayulju bajayabai.*
- 20 *tegiüneče jiyasuči qayan-dur čeriglejü oduysan-dur tere qayan olan čerig abču mordoju ireged, || olan yeke jayan-nuyud-i talbiqui-dur inadu Dharmabala-yin čerig ber eme jayan-nuyud-i uytuyulju talbibai. tedeger yeke jayan-nuyud ber eme jayan-nuyud-i üjged inayši irel ügei gedergü bučažu öber-ün čerig-iyen tobray bolyaqui-luya qamtuda Dharmabala-yin*
- 25 *čerig ber⁹ jiyasuči-yin čerig-i kögeged mašida doroidayulju törö-yi inu buliyayad Dharma-bala-yi širegen-e sayulyažu qayan bolyaluya.*

Vocabulary 7

ači good deed, benefaction
albatu subject, inferior
ali which (of several), where, what
ba and; we
baya saya little by little
baiday usual, ordinary
bajaya- to prepare, arrange
beled- to prepare, set up
beleg gift, present
beye body, self
bide we (inclusive)
buliya- to take possession of
buča- to turn back
buu prohibitive particle
čerig soldier; army; war
čerigle- to wage war
či thou, you
čima- oblique stem of *či*
čögeken some few
čuyalayul- to collect, assemble
čüle- to banish
daisun enemy
debšigül- to appoint; promote
doroida- to be weakened
doroidayul- to vanquish
dumda middle, center
dumda oron middle land, i. e., India; China
eče- to grow thin, emaciate
ediüge now
edür day

egün- oblique stem of *ene*
emkü mouthful, morsel, bit
eri- to seek, request
gedergü back
γarya- to take out, bring out
γulir meal, ground grain
idegde- to be eaten
idegül- to feed, give to eat
imayta exclusive, sole
inadu existing, on this side
inayši hither, to this side
jayan elephant (pl. -*nuyud*)
jasa- to found, set up
jiyasu(n) fish
jiyasuči fisherman
jilmegül- to punish
jokiya- to make, fashion
beleg jokiya- to give gifts
kejiye once, when
ker how
keüken child (pl. -*d*)
ki- to make, construct
kiged and
kijayar border, edge, shore
köge- to turn out, hunt down
kögelge- to have driven away
mayu bad, evil, poor
manu- oblique stem of *ba*
mašida very, extremely
minu- oblique stem of *bi*
mordo- to set out, travel
nadur, namayi see *bi*

⁹ *inayši irel ügei . . .*, 'Without coming over here (to our battle lines), they turned back, and what with (the elephants) having trampled their own soldiers into the dust, the army of Dharma-bala routed . . .'.

<i>niĵeged</i> one at a time	<i>širege(n)</i> table, throne
<i>orki-</i> to cast, break, loose (perfectivizing auxiliary)	<i>talbi-</i> to put, place, arrange
<i>oroyul-</i> to place in, have enter	<i>tamir</i> power, force
<i>oron</i> place; opportunity	<i>tanu-</i> oblique stem of <i>ta</i>
<i>orošiyul-</i> to establish, bring about, introduce	<i>tegün-e</i> in this then
<i>öber-iyen</i> oneself	<i>tejiye-</i> to rear, bring up
<i>ölĵei</i> fortune, happiness	<i>tende-eĉe</i> from there, thereupon
<i>ös-</i> to grow up	<i>tobray</i> dust, ground
<i>qaira(n)</i> love, sympathy, pity	<i>törö</i> kingdom, law
<i>qamtuda</i> with, together with (postpositional)	<i>töröl</i> birth
<i>qoina</i> after, since (postp.)	<i>uytuyul-</i> to meet, send to meet
<i>qoroya-</i> to kill	<i>uyuĉi</i> swallow, gulp
<i>sayulya-</i> to seat, appoint	<i>unulya</i> riding animal
<i>sanal</i> remembrance, memory, thought	<i>uqaya(n)</i> reason, intellect
<i>sara(n)</i> moon, month	<i>uqayatai</i> intelligent
<i>segsei-</i> to bristle	<i>ügegüi</i> not existing
<i>šira</i> yellow	<i>üĵegül-</i> to show
	<i>ülü</i> no, not
	<i>üsün</i> hair
	<i>yambar</i> which, what sort
	<i>yekede</i> greatly to a high degree

Lesson Eight

Contents. Reciprocal voice; particles (negative, interrogative, prohibitive, vocative); postpositions; numerals (cardinal, ordinal, collective). Reading Selection: VI. The Hungry Tigress (Part One).

§ 43. **Reciprocal Voice.** The reciprocal voice denotes action performed by several persons in cooperation, either working against one another or for each other. Its suffixes are *-ldu-* / *-ldü-* and *-lĉa-* / *-lĉe-*.

<i>keme-</i>	to say
<i>kemeldü-</i>	to say as with one voice
<i>asayu-</i>	to ask
<i>asayulĉa-</i>	to ask each other

There is however a distinct tendency to use *-ldu-* about reciprocal relations and *-lĉa-* about joint actions:

<i>bari-</i>	to take, to seize
<i>barildu-</i>	to seize each other, to wrestle
<i>ide-</i>	to eat
<i>idelĉe-</i>	to eat something together
<i>yabu-</i>	to wander, to travel
<i>yabulĉa-</i>	to journey together (as a family)
<i>alaldu-</i>	to fight one another (not a common enemy)
<i>qudaldu-</i>	to trade, to buy and sell

§ 44. Particles.

a) **Negative.** Negation is expressed in Mongolian by the use of the particles *ese*, *ülii*, which occur before the verb, or by the nouns *busu*, *ügei*, which occur after a noun or verbal noun.

<i>ese boljuqui</i>	he did not become
<i>ese abubai.</i>	He did not buy it.
<i>irekü ügei.</i>	He will not come.

Both particles occur with all non-nominal finite forms except the imperatives etc. The particle *ese* must be used with certain gerunds and verbal nouns and *ülii* with other forms. *ügei* has the meaning of 'non-existence'. *busu* really means 'other, different' and still retains that meaning when it precedes the element modified.

<i>busu morin</i>	another horse
<i>morin busu</i>	different from a horse.
<i>morin ügei</i>	without a horse

b) The prohibitive particle is *buu*, do not. It serves to negate imperatives.

<i>čima-yi buu alasuyai.</i>	Don't let me have to kill you; I shall not kill you.
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c) The interrogative particle is *u* or *uu* (after a vowel, *yu*).

<i>yeke qayan-u ene mōn u?</i>	Is this here the great king's?
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d) **Vocative particles.** In addressing or calling to a person (especially of higher position), the particles *ai* and *a* are often used. *ai* occurs before the noun, and *a* after it.

<i>ai qoyar aqa minu</i>	Oh, my two elder brothers!
<i>abayai a</i>	Oh, master!

§ 45. **Postpositions.** Prepositions as such are unknown in Mongolian. Instead, the language possesses a number of postpositions, mostly of nominal origin, which occur after the word with which they form a phrase.

<i>qudalduyči-luya qamtu</i>	together with a merchant
<i>tere metü</i>	like this, in this manner
<i>ene sain tula</i>	because he (is) good
<i>yurban sara qoina</i>	after three months
<i>minu tula</i>	on account of me

The negative *ügei* occurs in a postposed position. Some other words also occur after the nouns with which they are associated in meaning, and are mostly in the dative-locative case.

<i>noyalayči ügei</i>	without a tyrant
<i>kereg ügei</i>	without cause, there is no reason
<i>minu morin ügei-yin tula</i>	because I have no horse
<i>bars-un emüne</i>	in front of the tiger
<i>oi-yin dotor-a</i>	in the forest
<i>deger-e</i>	above, over

§ 46. Numerals.

a) The cardinal numerals are as follows.

1. <i>nigen</i>	10. <i>arban</i>
2. <i>goyar</i>	20. <i>gorin</i>
3. <i>γurban</i>	30. <i>γučin</i>
4. <i>dörben</i>	40. <i>döčin</i>
5. <i>tabun</i>	50. <i>tabin</i>
6. <i>jiryuyan</i>	60. <i>jiran</i>
7. <i>doloyan</i>	70. <i>dalan</i>
8. <i>naiman</i>	80. <i>nayan</i>
9. <i>yisün</i>	90. <i>yeren</i>
100. <i>jayun</i>	
1,000. <i>mingyan</i>	
10,000. <i>tümen</i>	

b) The ordinal numerals are formed with the suffix *-duyar /-düger*, e.g., *naimaduyar*, eighth. The word *terigün*, 'head, beginning' also occurs in the meaning of 'first', as does *anggaduyar* (from *anggan*, 'beginning'). The word *kedün*, 'how many', has a form *kedüdüger*, 'what number, how many?'. A few numbers have slightly irregular forms in the ordinal series.

<i>qoyaduyar</i>	second
<i>γutayar</i>	third
<i>dötöger</i>	fourth
<i>tabtayar</i>	fifth

c) Collective numerals, meaning 'a group of two, three' etc., may be formed with the suffix *-γula /-güle*.

<i>qoyayula</i>	the two of them
<i>γurbayula</i>	the three of them
<i>dörbegüle</i>	the four of them
<i>olayula</i>	many at a time

To express 'so many at a time' the ending *-γad /-ged* is used, i.e., *nižeged*, one at a time, *γurbayad*, three at a time. They are plurals in *-d*, starting from *jiryuyad* and *doloyad*, which latter forms have then influenced the rest of the numerals. To express the number of times, the suffix *-ta /-te* is used: *nigente*, once, *qoyarta*, twice, *γurbanta*, thrice, etc.

Reading Selection

VI. The Hungry Tigress (Part One)

The text is transcribed after I. J. Schmidt, *Grammatik der Mongolischen Sprache*, St. Petersburg, 1831, pp. 131—134. Some variant readings are added from the xylograph in the Copenhagen collection of the *üliger-ün dalai*, fol. 13 v. ff. (Peking, 1714).

Words in parentheses occur in the Schmidt text, but not in the xylograph, and words in brackets occur in the xylograph but not in Schmidt's

text. The sign / divides the variant readings, first Schmidt, then the xylograph. Quotation marks and punctuation have been added for sake of clarity.

If the student desires to begin the reading of Mongolian script now, let him turn directly to the section in this book on the Mongolian script. After study of this section, he may then begin the story in the native script, using the transcription below as a guide and check. To aid in ready reference, the sign || denotes the division of lines in the script section.

erte toya tomši ügei¹ nögčigsen galab-un urida annu, ene čambudvib-tur
Yeke Terge² neretü qayan bülüge. tere qayan-dur qariya-||-tu mingyan
toyatan (üčügüken/üčügen) qad buyu, yurban köbegün buyu; yeke
köbegün annu Maha-Nada neretü buyu, dumdatu köbegün annu Maha-||
5 -Diba nere-tü buyu, odqan köbegün annu Maha-Saduva neretü (bolai/
buyu). tere odqan köbegün annu ücügen-eče asaraqui nigülesküi || sedkiltü
boluyad, qamuy bügüde-yi yayča köbegün-dür adali sedkimüi³.
tere čay-tur tere qayan annu noyad tüšimed qatud || selte-ber oi ayula-yi
yaiqara üjen oduyad sayun бүкүи-дүр, yurban köbegün ber oi-yin
10 dотора yaiqara oduysan-dur, || nigen bars juljajalaju maši ölösün
umdayasču juljayan-ıyan idere kürküi⁴ üjeju, tedüi odqan köbegün
annu qoyar aqa-||-nar-tur-ıyan ögülerün: 'ai qoyar aqa minnu, ene ölgöcün
bars annu öl ügei boluysan-ıyar juljayan-ıyan idemüi', kemen || ögüleksen-
dür, qoyar aqa (inu|annu) ögülerün 'ene bars maši ölösügen-ıyer
15 mayad juljayan-ıyan idemüi-ja', kemen ögüleksen-||-dür, basa odqan
köbegün annu qoyar aqa-dayan ögülerün 'ene bars-un ideši yayun (bui
kemen)' asayuysan-dur, qoyar aqa-||-nar annu ögülerün, 'aliba šine
alaysan noitan miqa čisun bögesü⁵, bars-un ideši buyu-ja', kemen
ögüleksen-dür, basa odqan || köbegün ögülerün, 'ken ber öber-ün miqa
20 čisun-ıyar egün-ü amin-i aburan čidamui?'⁶ kemen asayuysan-dur,
qoyar aqa annu ögüler-||-ün 'teimü maši berke üiles-ıyer egün-ü amin-i
(aburaqui|aburaysan) ken čidamui?' kemen ögülebesü, tedüi odqan
köbegün inu ein kemen sedkimüi, || 'bi öni orčilang-dur orčiju'⁷, amin
beyeben toya tomši ügei qoor qomsa boljaluya⁸; jarim-dur inu tačiyangyui

¹ toya tomši ügei, 'amount without number', i.e., countless. The entire phrase reads 'Once upon a time, countless past ages ago ...'.

² 'yeke terge' renders the Sanskrit name Mahā-ratha. The other names in the next sentence are Mahā-nada, Mahā-deva and Mahā-sattva.

³ qamuy ... sedkimüi, 'considered everything and everyone like (he would) an only son'.

⁴ idere kürküi, 'on the point of eating'.

⁵ bögesü, 'what there may be', i.e., any.

⁶ ken ber ... čidamui? 'Can anyone ...?'

⁷ bi öni ... orčiju. 'I, turning in long turnings', refers to the Buddhistic concept of the wheel of life. Translate 'I have been revolving on the wheel of life for a long time'.

⁸ amin ... boljaluya, 'I have made my living body's countless evils insignificant'.

25 *tula*, || *jarim-dur anu urin(-u) tula*, *jarim-dur anu munggay-un tulada*,
*qabiya tusa ügei bolyaysan buyu-ja*⁹. *nom-un tulada öglige* || *öğkü*
*oron-luya [ese] uçiraju bülüge*¹⁰. *edüge qabiya tusa bolyaqu-yin tulada*
*beyeben egiün-dür ögsügei*¹¹ *kemen sedkiü büriün*, || *tedüi yurbayula*
qariju ireküi jayura, *odqan köbegiün anu qoyar aqa-dayan ein kemen*
 30 *ögülerün*, 'ta *qoyayula uridqan-a* || *yabutuyai*¹²'.

Vocabulary 8*

<i>abura-</i> to save, rescue	<i>mön</i> deictic particle, just that one there
<i>ai</i> vocative particle, Oh!	<i>munggay</i> ignorance
<i>alaldu-</i> to kill, fight one another	<i>nigüles-</i> to commiserate, be merciful, sympathize
<i>ali-ba</i> every, any	<i>nijeged</i> one at a time
<i>ami(n)</i> life, spirit, soul	<i>noitan</i> fresh, moist
<i>angqa(n)</i> beginning	<i>nom</i> belief, doctrine, religion,
<i>asara-</i> to commiserate, sympathize	<i>nögçi-</i> to pass (of time) [dharma]
<i>barildu-</i> to wrestle	<i>orçi-</i> to turn
<i>berke</i> hard, strong, difficult	<i>orçilang</i> revolution
<i>bolai</i> = <i>buyu</i>	<i>öglige</i> alms, charity
<i>čambudvib</i> world, Indian continent	<i>öl</i> food
<i>čida-</i> to be able; can	<i>ölögčün</i> female animal
<i>dalai</i> sea	<i>ölös-</i> to be hungry
<i>degere</i> above, over	<i>öni</i> long
<i>ein</i> such, so, in this manner	<i>qabiya</i> benefit, use, profit
<i>emüne</i> in front of	<i>qamuy</i> all, everything
<i>erte</i> once, once upon a time	<i>qari-</i> to return
<i>galab</i> eon, age	<i>qariya</i> subject
<i>gayča</i> only, sole, alone	<i>qariyatu</i> subordinate, vassal
<i>yaiqa-</i> to behold, admire, consider with wonder	<i>qomsa</i> little, lowly
<i>idelče-</i> to eat together	<i>qoor</i> evil, deceit
<i>ideši</i> food, meals	<i>sedki-</i> to think
<i>jayura</i> while, during	<i>sedkil</i> thought
<i>jarim</i> some	<i>sedkiltü</i> disposed
<i>juljayala-</i> to give birth to	<i>selte</i> party, company; together with
<i>juljayan</i> young, offspring	<i>šine</i> new
<i>mayad</i> certain(ly)	<i>tačiyang-</i> to desire, love
<i>mingyan</i> thousand	

⁹ *qabiya tusa . . . buyu-ja*, 'have indeed become (persons) without profit or use'.

¹⁰ *öğkü . . . bülüge*, 'I have met with (no) opportunity to give . . .'.

¹¹ *ögsügei*, 'let me give, I am going to give'.

¹² *yabutuyai*, imperative, 'do (you two) go on (a little ahead)'.

* To conserve space, the cardinal and other numbers in the lesson text are not entered in the vocabulary, but will all be found in the Glossary.

<i>tačiyangyu</i> desire, love	<i>tusa</i> usefulness, utility
<i>tedüi</i> immediately, thereupon	<i>umdayas-</i> to be thirsty
<i>terge</i> wagon, chariot	<i>uridqan</i> a little ahead, in front of
<i>toya</i> number, amount	<i>urin</i> anger
<i>toyatan</i> numbered	<i>üčügen</i> little, small; youth, young
<i>tomši</i> (now obsolete), number	<i>üčügüken</i> minor, subordinate
<i>tomši ügei</i> countless	<i>üile</i> deed, action, matter
<i>tula, tulada</i> postp., on account of,	<i>üliger</i> story, tale
in order to	<i>yabulča-</i> to journey together

Lesson Nine

Contents. Imperatives; use of the accusative; the verb 'to be'; adverbs & conjunctions. Reading Selection: VI. The Hungry Tigress (Part Two).

§ 47. Imperatives.

a) The normal imperative of the 2nd p. is expressed by the pure stem.

<i>ab</i>	take
<i>ide</i>	eat
<i>minu tüšimel bol.</i>	Be my minister!

The polite form has the ending *-(u)γtun / -(ü)gtün* (archaic *-dqun / -dkün*).

<i>abuytun</i>	take
<i>idegtün</i>	eat
<i>kögegtün</i>	Drive (him) away!

b) The intentional imperative is used in the 1st and 2nd persons, and ends in *-suyai / -sügei* (archaic texts have *-su / -sü*).

<i>absuyai</i>	I am going to take, let me take
<i>idesügei</i>	I am going to eat, let me eat
<i>ögsügei</i>	I am going to give, let me give.

c) The voluntative imperative, which may have cohortative overtones, is used in the 1st and 3rd persons, and ends in *-(u)ya / -(ü)ye*.

<i>abuya</i>	let me (him) take
<i>ideye</i>	let me (him) eat.

d) The optative imperative expresses the desire that something may happen, and occurs in the 2nd and 3rd persons. It ends in *-tuyai / -tügei*.

<i>abtuyai</i>	grant that he may take
<i>idetügei</i>	grant that he may eat
<i>uridqan-a yabutuyai.</i>	Go on to a spot ahead.

An archaic form in *-yasai / -gesei* may also be met.

e) The **timetive imperative** expresses apprehension. It ends in *-(u)γuɣai / -(ü)güjei*.

abuɣuɣai
idegüjei

What if he takes
What if he eats.

f) The **passive imperative**. An imperative of impersonal nature may be expressed by a form in *-(u)ɣdaqu(i) / -(ü)gdekü(i)*, originally the passive infinitive. It is best translated by an ordinary imperative, rather than by a 'there shall be . . .' phrase.

abuɣdaqui
idegdeküi
ta ülü jobaɣdaqu.

Please take! (replaces *abtaqui*)
Please eat!

Do not grieve (lit. there shall not
be grieving, or 'it is not to be
grieved')
Seize it!

tegün-i bariɣdaqui

§ 48. **Use of the Accusative**. At the beginning of a sentence or clause, an accusative may be used to indicate that the word is not subject to the final verb but to the closest verb.

čima-yi küriüged sača tedeger
bügüde bosču iremüi.

As soon as you have come, they
will all rise and come (at you).

If instead of *čima-yi*, the nominative *či* were used, the meaning would be reversed, as *či . . . iremüi* can only mean 'you come (at them)'.

nama-yi ireküi čay-tur

at the time of my coming

A use of *bi* would be understood to refer to some verb yet to come.

§ 49. **The Verb 'To Be'**. The verb 'to be' in Mongolian, as in many other languages, displays a variety of stems. Their use can be delineated as follows.

a) The stem *a-* occurs in the durative form *amui*, he is; the gerund of absolute subordination *an*, being; the gerund of purpose *ara*, in order to be; the coordinative gerund *aɣad*, the terminative gerund *atala*, and the preterite participle *aɣsan*. The form *aɣuɣu* is distinctly *sui generis*, but may be said to correspond to a form in *-juqui*.

b) The stem *bō- / bü-*. The stem *bü-* occurs in *bülüge*, he has been, *bükü(i)*, to be, and *bürin*, being, forms in which an *ü* occurs in the second syllable, while the tem *bō-* occurs only in the forms *böged*, *bögesu* and *bögetele*.

c) The stem *bai-* has developed from its original meaning of 'to stand, wait, remain, dwell' into a synonym of 'to be'. It first becomes common after 1700. In the durative tense, it has the form *bainam* (modern *baina*), he is.

d) The stem *bol-*, 'to become' is also used for 'to be', especially in such forms as *bolbai*, he was, *bolai*, *bolumui*, he is, *bolun*, being, and *bolbaču*,

even though it be, however. The stem *bol-* is further used in compounds, as —*ju bol-*, to be able (see § 54).

e) The noun *bui*, or *buyu*, the being, is the equivalent of Turkish *var*, 'what is, there is, there are'. The opposite meaning is furnished by *ügei* (Turkish *yok*).

bars bui.

There are (things called) tigers;
tigers exist (es gibt Tiger).

bars ügei.

There are no tigers.

When the interrogative particle *u* is added, *bui* becomes *buyu*, and thus coincides with the emphatic form *buyu*.

f) The verb 'to be' in the present tense is however generally omitted.

ene sain

That is good.

maha-saduwa gamiŷa?

Where is Mahā-sattva?

ta ayuqu kereg ügei.

There is no cause for you to fear.

But note:

ene bülüge.

That was it.

§ 50. **Adverbs and Conjunctions.** Many adverbs and conjunctions are in actuality forms of nouns or verbs.

kiged

and

buyu

or

gamiŷ-a

where? (dat.-loc.)

üneger

indeed (instr. of *ünen*, truth)

ende

there

tende

here

endeče

from here, hence

tendeče

from there, thence, thereupon, next

egün-e

there, to there

tegün-e

in that, then, thereupon

tegiñče

from it, after that

Other adverbs of place, time, manner, *etc.*, will not be listed here, as their meanings are readily ascertained from the glossary.

Reading Selection

VI. The Hungry Tigress (Part Two)

'bi öber-ün nigen üile-yin tula oi-dur oduŷad, kereg-iyen bütügeŷü ödter-e iresügei¹' kemen ögüleged, tere || mör-iyer ölägčün bars gamiŷa bükü tere jüg-tür kürüged, bars-un emüne kebtęsen-dür, bars aman-ıyan jayuraŷu iden ese || čidabai. tedüi qan köbegün anu (nigen) quŷurqai⁵ modun-ıyar beye-ben qadquŷu čisun ȳarȳarȳan-dur, bars ber čisun-i [inu] doliŷayad || aman-ıyan negen čidayad, beye-deki miqan inu

¹ *iresügei*, I shall come.

baratala idebei². öni udaysan-dur qoyar aqa-nar inu, 'degü biden-ü || udabai. yayun-u şiltayan bolbai?' kemen sedkiged, mön kü tere mör-iyer erin odtala³ ein sedkir-ün 'degü manu mayad beye-ben || ölösügsen
 10 bars-tur ögkü-yin tula oduysan buyu-ja', kemen sedkişü tere bars-un dergede kürügsen-dür, köbegün-i bars ideşü, || yasun inu çaişu büküi üjged, beyeben köser-e deleddün üküdkübei. egüri boluyad amiduraju yeke dayun-iyar ögülen köser-e || körben basa kü üküdkübei.
 tere çay-tur eke qatun inu ein jегüdülerün, yurban kegürjigen-e anu
 15 gotala nayadçu nışün yabutala, || nigen üçügen-i inu qarçayai bariysan-i jегüdüleged saça, serigsen-dür maşı ayun emiyeged qayan-dur öçirün 'ai yeke qayan, || qayuçin üge-dür "kegürjigene şibayun köbegün-ü sünesün bui⁴", kemen sonosuluya; bi qorumay udaysan-dur jегüdüin-dür minu, || yurban kegürjigene nayadçu yabun atala, nigen üçügen ke-
 20 gürjigene-yi qarçayai abçu oduysan-i jегüdülebei, mayad odqan köbegün || minu mayu bolbai ja', kemen ögüleged saça, qamuy büğüde-yi erire ilegegsen-dür inu, qorum nigen boluysan-dur qoyar aqa || inu ireged, odqan inu ese iregsen-dür, 'maha-saduwa ali?' kemen asayuysan-dur, qoyar aqa inu yayun ber ögülen yadaşu || qorum ayad 'bars-tur
 25 idegdebei' kemen ögülebesü, tedüi qatun eke anu teimü mayu üges-i sonosuyad saça köser-e unan || üküdkübei. qorum nigen boluyad delüreşü (busu / bosçu) qamuy nököd selte büğüdeger köbegün-ü nirvan boluysan tere oron-dur⁵ odbasu, || bars inu köbegün-ü miqa-yi cöm ideşü, çisun inu yajar-tur dusuşu yasun çaişu büküi-yi üjged, tedüi qatun eke
 30 terigün-||-eçe anu bariyad, qayan anu yar-aça barişu yeke (dayun-iyar / dayubar) okilayad üküdkün unabai. qorumay qarın bosbai.

Vocabulary 9

ama(n) mouth
 amidura- to come to oneself
 bara- to conclude, make an end of
 basa kü again
 boluyujai perhaps
 bos- to arise, stand up
 buyu or
 bütüge- to conclude, complete
 çai- to bleach, turn white
 cöm complete
 deled- to strike, beat
 delüre- to come to oneself
 dolıya- to lick

dusu- to flow, drip
 egüri long
 emiye- to become frightened
 emüne before, in front of
 ende here
 endeçe hence, from here
 ilege- to send, dispatch
 jayura- to close together
 jегüdüle- to dream
 jегüdüin a dream
 keble- to lie
 kegürjigene dove, pigeon
 körbe- to roll on the ground

² beye-deki miqan inu baratala idebei, ate up (ate to completion) the flesh in his body.

³ erin odtala, while they were going seeking.

⁴ kegürjigene şibayun köbegün-ü sünesün bui, a dove bird is the symbolic representation of a son.

⁵ köbegün-ü nirvan boluysan tere oron-dur, to the place where the boy attained Nirvana.

<i>kü</i> reinforcing particle	<i>garčayai</i> falcon, hawk
<i>köser</i> earth	<i>gorum(ay)</i> moment, while
<i>mayu bol-</i> to be injured, get hurt	<i>gotola</i> , all, every
<i>mön</i> reinforcing particle	<i>quyurqai</i> torn off piece
<i>mön kü</i> just that one	<i>sača</i> at once, immediately
<i>mör</i> way, road	<i>seri-</i> to awake
<i>tere mör-iyer</i> along that road	<i>sünesün</i> soul, life's breath, essence
<i>nayad-</i> to play	of personality
<i>nege-</i> to open	<i>šibayun</i> bird
<i>nirvan</i> Nirvana	<i>šillayan</i> cause, reason
<i>nis-</i> to fly	<i>tende</i> there
<i>nökör</i> friend, comrade	<i>tendeče</i> thence, from there
<i>okila-</i> to complain, bemoan, lament	<i>uda-</i> to pass (of time); to delay,
<i>öči-</i> to tell, say (to superior)	stay away
<i>ödter</i> quickly	<i>üge</i> word, saying
<i>qadqu-</i> to stick, stab	<i>üküdkü-</i> to faint
<i>qayučin</i> old, ancient	<i>yada-</i> to be unable
<i>qayučin üge</i> proverb	<i>yasu(n)</i> bone

Lesson Ten

Contents. Strengthening suffixes; word formation in nouns; word formation in verbs; compound verbs; nominal suffixes. Reading Selection: VI. The Hungry Tigress (Part Three).

§ 51. **Strengthening Suffixes.** The particles *kü* and *ču* serve to emphasize the previous word. The particle *ja* occurs mostly with verbs, and may be translated 'indeed, to be sure, certainly', etc. Of like function is *-a*.

<i>mön kü</i>	just that one there, namely
<i>buyu-ja, bui-ja</i>	he is indeed, he certainly is
<i>amui-a</i>	it is indeed

§ 52. Word Formation in Nouns.

a) The nomen actoris in *-či* denotes the person performing the action logically associated with the noun from which it is derived. The plural is in *-d*.

<i>qoni(n)</i>	sheep
<i>qoniči</i>	shepherd
<i>šiyasu(n)</i>	fish
<i>šiyasuči</i>	fisherman
<i>modu(n)</i>	tree, wood
<i>moduči</i>	woodworker, carpenter

b) The derivative suffix in *-tu/-tü* or *-tai/-tei* (the latter originally a feminine form), plural *-tan/-ten*, denotes the person having or possessed of the object denoted by the noun.

<i>gonitu</i>	sheepowner, one having sheep
<i>moritu</i>	owning a horse, a rider
<i>amitan</i>	living creature(s)
<i>küčün</i>	strength
<i>küčütei</i>	strong
<i>arya</i>	craft, wile
<i>aryatu</i>	cunning, sly
<i>činggis nere</i>	the name Gengis
<i>činggis neretü</i>	having the name Gengis, called Gengis

c) *-daki/-deki* (locative in *-da*, § 14, and *-ki*), after vowels, *l*, *m*, *n*, and *-taki/-teki* otherwise, denotes the one who is in (a thing).

<i>köbege-deki</i>	the one on the shore
<i>usun-u köbege-deki modun</i>	the tree at the water's edge
<i>uridaki</i>	the one in the beginning, the original
<i>beye-deki miqan</i>	the flesh in his body
<i>γaγar-takin-dur</i>	to those on earth

d) The addition of *-qan/-ken* to a word strengthens the quality in that word.

<i>oira</i>	near
<i>oiraqan</i>	very near
<i>sain</i>	good
<i>saiqan</i>	pretty good, beautiful
<i>ene</i>	this
<i>eneken</i>	this one
<i>üčügen</i>	small, young
<i>üčügüken</i>	minor, subordinate
<i>urida</i>	before, previous
<i>uridqan</i>	a little before
<i>nigecken</i>	only one
<i>qoyarqan</i>	only two

§ 53. **Word Formation in Verbs.** The most frequent suffixes which may form verbs from nouns and adjectives are *-la/-le*, *-ra/-re*, *-da/-de*, and *-šiya/-šiye*. These verbs may of course have their own derivative forms, as the passive and reciprocal.

<i>čerig</i>	soldier; army
<i>čerigle-</i>	to wage war
<i>morin</i>	horse
<i>morila-</i>	to ride, travel
<i>omoy</i>	pride
<i>omoyla-</i>	to be proud
<i>köke</i>	blue
<i>kökere-</i>	to become blue
<i>doroi</i>	weakness
<i>doroida-</i>	to be weak
<i>doroidayul-</i>	to weaken (tr.)
<i>yekede-</i>	to become large
<i>bayada-</i>	to become small
<i>sain</i>	good
<i>saišiya-</i>	to approve, recommend
<i>jōb</i>	excellent, fine
<i>jōbšiye-</i>	to approve, recognize as worthy

§ 54. **Compound Verbs.** Two juxtaposed verbs often describe one action, each of the two verbs helping to determine the other.

<i>abču ire-</i>	to come and take = to bring
<i>jiyan od-</i>	to go showing = to inform
<i>qariju yabu-</i>	to return
<i>kürčü ire-</i>	to arrive

The potential verb is expressed by a compound with *čida-*, to be able.

<i>iden čida-</i>	to be able to eat
<i>negen čida-</i>	to be able to open
<i>aburan čida-</i>	to be able to save

A compound with *ōg-*, 'to give', imparts the meaning of 'in favor of or on behalf of someone else'.

<i>erižu ōg-</i>	to seek on behalf of
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The use of *yar-* and *oro-* conveys the meanings of 'in' and 'out'.

<i>nisčü yarbai.</i>	He flew out.
<i>nisčü orobai.</i>	He flew in.

Another way of expressing 'to be able' is to use the verb *bol-* with a preceding form in *-ju*.

<i>jōyoylažu bolqu</i>	to be able to consume
<i>yabužu bolqu</i>	to be able to go

§ 55. **Nominal suffixes.** Some of the more frequent suffixes which will be found on nouns are the following.

a) *-sun / -sün.*

<i>balyasun</i>	city
<i>negüresün</i>	charcoal

b) *-lang / -leng.*

<i>bayasqulang</i>	happiness, rejoicing
<i>üküleng</i>	death

- c) -*ši*.
 ide- to eat
 ideši food
- d) -*liγ* / -*lig*.
 bayaliγ riches
 čečiglig garden, park
- e) -*dal* / -*del*.
 yabudal conduct
 üküdel body, corpse
- f) -*γan* / -*gen*.
 qubilyan reincarnation
 idegen food

Reading Selection

VI. The Hungry Tigress (Part Three)

tere Maha-||-Saduva köbegün anu tende-eče üküged sača, tegüs bayasqu-
 lang-un oron-dur tngri-yin köbegün bolun töröbei. tere tngri-yin köbegün ||
 anu 'bi yambar sain üile üiledügsen-iyer ende töröbei?', kemen sedkiged,
 tngri-ün nidüber tabun jayayan-dur šinjilen¹ || üjebesü, öber-ün
⁵ ükügsen yasun anu nigen oi-yin datora ečige eke terigülen gamuy
 nököd-iyer küriyelegüljü yeke || dayun-iyar enelün yasalqu-yi [anu]
 üjged, tere tngri-yin köbegün anu ein sedkirün, 'manu tere ečige eke
 goyar anu minu tula maši || yeke jobabasu, beye nasun-dur todqur
 bolumui-ja; teden-ü sedkil-i sergügekü-yin tulada odsuyai bi' kemen
¹⁰ sedkişü, tedüi || [oytaryui-bar ireged degere] oytaryui-dur baişu², eldeb
 jül sain üges-iyer ečige eke goyar-un sedkil-i sergügebei. ečige eke
 goyar anu oytaryui-||-dur degeşü üjged 'ai tngri, či ken bui? mandur
 jarliγ boluydaqui³' kemen ögülegsenedür, tere tngri-yin köbegün ögülerün,
 'bi || tanu köbegün Maha-Saduva neretü bui-ja. bi öber-ün beyeben
¹⁵ ölogcın bars-tur öggügsen-ü ači-bar, tegüs bayasqulang-||-tu oron-daki
 tngri-yin köbegün bolun töröbei. ai qayan ečige qatun eke minu ta
 sonos: jayayaysan-u ečüs mayad ebderemüi-ja⁴, || törökü bui ele bögesü
 mayad ükükü bui⁵; nigültü kilinča üiledbesü, amitan tamu-dur unayy,
 buyan üiledbesü dededü sain || töröl-dür töröyü; yerü törökü ba ükükü
²⁰ anu gamuy bügüde-diir bui atala⁶, γayčagan minu tula(da) ta bügüdeger
 maši yekede ükü || jobaydaqu; bi ene metü sain töröl oluysan-dur ta

¹ tngri-un . . . šinjilen, 'regarding the five existences with the eyes of a god'.

² oytaryui-bar . . . baişu, 'came from heaven, and stopped in the sky above'.

³ mandur jarliγ boluydaqui, passive imperative, 'deign to speak to us'.

⁴ jayayaysan-u . . . ebderemüi ja, 'the purpose of being created is, verily, to be destroyed'.

⁵ törökü bui . . . ükükü bui, 'what is born, whatever it be, is certainly that which dies'. The idea is that we are all born and we all must die.

⁶ törökü . . . bui atala, 'to be born and to die are something for everybody (to do)'.

- ber dayan bayasulçayad, buyan-u jüg-tür kiçiyegdeküi. öd ügei || yaşıyun jobalang yayun kereg' kemen ögüleksen-dür, eçige eke goyar ögülerün 'ai köbegün či yeke nigülesküi sedkil-iyer beyeben || bars-tur öggüged, 25 qamuy bügüdeger-i nigülesküi bui ele bögesü⁷, edüge biden-i tebçiged ügei boluysan-dur, bide čima-yi sanaju || miqan-ıyan oytaluysan metü joban atala, ai yeke nigülesügči mani yayun-u tula tebçimüi?'. tedüi basa (tere) tngri-yin köbegün || eldeb sain üges-iyer eçige eke terigüten bügüde-yi sergügeksen-dür, eçige eke anu üčügen sergüged, 30 doloyan jüil erdinis-||-iyer abdura kiçü, yasun-i anu (tere) abdura dотора оroyulju pajar-tur niyuyad, degere inu suburıan bosqabai. tngri-||-yin köbegün ber oron-dur-ıyan qaribai. qayan qatun nököd selte bügüdeger ordu qarşı-dur-ıyan irebei.

Vocabulary 10

- | | |
|-----------------------------------|------------------------------------|
| abdura(n) box, container | küriyelegül- to be surrounded, |
| bayasulča- to rejoice with one | encircled |
| another | morila- to ride |
| bosqa- to erect, raise | nasu(n) age, years of life |
| buyan good deed | nidü(n) eye |
| bügüdeger all together | nigülesügči compassionate one |
| činggis Jengis | nigülesküi compassion, pity |
| dayan also | nigültüi sinful |
| degedü high, elevated | niyu- to hide, secrete |
| degegši upwards | oytal- to chop to pieces |
| degere above, upper, overhead | oytarıui heaven, sky |
| ebdere- to perish, ruin | öd ügei bad, useless |
| ečüs end, purpose | qarşı castle; palace |
| eldeb diverse, various | ordu qarşı court |
| ele bögesü whatever it may be, at | qoni(n) sheep |
| all; if | qoniči shepherd |
| enel- to sorrow, grieve | qonitu sheepowner |
| erdeni jewel | saişıya- to approve |
| ıayča one, only, sole | saiqan pretty, beautiful |
| ıayčaqan only, sole | sergü- to be consoled |
| ıasal- to complain | sergüge- to console, cheer up |
| ıaşıyun bitter | suburıan pagoda, shrine |
| jayaya- to create, bestow | šinjile- to regard, investigate |
| jayayan existence, fate, life | tamu hell |
| jıya- to show, teach | tebči- to release, leave, get away |
| joba- to suffer, sorrow | tegüs perfect, complete |
| jobalang sorrow, suffering | t(e)ngri god; heaven |
| jüil type, sort, kind | todqur danger, evil, misfortune |
| kiçıye- to strive for | ügei bol- to die |
| kilinča sin, fault | yerü moreover, furthermore, in |
| | general |

⁷ qamuy . . . bögesü, 'though it be everyone has commiseration', i.e., we all understand why you did this.

III. Reader

A. Texts in Transcription

VII. The Good and the Bad King*

urida nigen oron-a ečige köbegün qoyar aysan-ača ečige anu üküüküi-degen jakiju, 'köbegün minnu, edüge ečige činu bi üküükü tula köbegün či ber sain noyan-i šitiüjü, sain kümün-lüge qanıla, mayu kümün-lüge buu nöküče' kemen jakijuqui. goina tere köbegün ber tengsekü-yin tula¹
⁵ nigen mayu qayan-i šitüged, tüšimel anu bolju yabun, nigen mayu gergei abubai. ||
 tegünče qayan-luya qoyayula oi datora yabutala, nigen baras qayan-u emüne-eče ösürjü iregsen-dü, tere kümün ildü-ber tere baras-yi čabčiju alaysan-du, tegün-dü qayan anu yekede bayarlažu jarliq bolurun,
¹⁰ 'tüšimel, či minnu amin-i aburaysan yeke ačitu kümün bolbai' kemeged, tendече tere tüšimel, qayan-u uidgar-i sergügekü nigen büjigči toynos šibayun-i qulayužu nigen ekener-tür niyužu qadayalayuluyad, basa nigen toynos² šibayun-i abču gertegen ireged, gergei-||-degen niyužu ögülerün, 'ene qayan-i bi ami aburaju tere metü ačilaysan bui bolbaču,
¹⁵ minnu ači-yi tuqa ülü sanaqu tula, qayan-u ene toynos šibayun-i alažu idesügei' kemen alažu ere eme qoyayula miqa-yi idebei. tere tuqai-du qayan ber 'minnu toynos šibayun-i ken kümün oluysan bolbasu tere kümün-dü yeke šang šangnamui' kemen jarlaysan-du, tere tüšimel-ün gergei anu qayan-du uridaki učir-i medegülügsen-dü qayan
²⁰ jarliq bayulyan tere tüšimel-i dayudaju asayurun, 'či minnu || qairatai toynos šibayun-i alažu idegsen ünen buyu³ kemeküi-dü, tere tüšimel aıladqaju 'ünen bülüge' kemen uridu yabudal-i ögüleksen-dü, tegün-dü qayan ber 'albatu inu ežen-degen kündülel üiledüksen-dü, ači-yi qariyulqu yambar yeke kereg? egün-i ala' kemegsen-dü, tegünče tüšimel anu
²⁵ qayan gergei qoyayula-yin mayu-yi medeged, qayan-u toynos šibayun-i tušiyaju ögüged, öber-e busu oron-a yabubai. tendече ögere nigen sain qayan-u tüšimel boluyad, || nigen mayu gergei abču qanılayad, qayan tüšimel qoyayula oi-dur yabuysayar nigen usun ügei yažar-a qayan kürčü qalayučaju yadaran yekede umdayasuysan-du
³⁰ tegün-dü tüšimel ber 'ngri metü ežen, jojoylažu bolqu bolbasu⁴ nadur

* Subhāṣita, MS Köke Qoto, II. fol. 1 v. ff. Mongol Coll. Royal Libr. Copenhagen.

¹ tengsekü-yin tula, 'for purposes of comparison'.

² basa nigen toynos, i.e., another (different) bird.

³ buyu < bui + u, 'Is it (true that . . .)?'

⁴ jojoylažu bolqu bolbasu, 'if you are able to consume (anything)'. The use of bol- with a form in -ju gives the meaning 'to be able to . . .'.

yurban doloγoyna bainam' kemeged, ergüsgen-dü, qayan yekede bayarlaǵu joγoγlayad, 'meküs kümün-ü ami-yi aburaysan yeke ačitai bolbai', kemebei.

- tere tüšimel qoina qayan-u köbegün-i nigen yaǵar niγuyad emüsgen
 35 qubçasu čimeg-i ger-tegen abčiǵu || gergei-degen ögülerün, 'ene anu qan köbegün-ü qubçasu čimeg bülüge', dalda niγuǵu talbiyulbai. tegünče qayan yayaran 'minu köbegün-i oluysan kümün-e yeke šang kešig ögüye' kemen jarlaysan-du, tere tüšimel-ün gergei anu, qan köbegün-ü qubçasu čimeg-i abčiǵu qayan-du aildaqarun, 'činu tüšimel qan köbegün-i
 40 alayad qubçasu čimeg bükün anu ene bui' kemegsen-dü, qayan jarliγ bayulyaǵu tüšimel-i dayudaǵu ögülerün, 'či yaγun-u tula minu köbegün-i || alabai' kemeküi-dü, tüšimel aildaqarun, 'minu ači-yi ese sanaysan-u tula könügebei' kemeküi-dü, qayan jarliγ bolurun, 'tüšimel či, yambar ači tusa bui' kemeküi-dü, tüšimel aildaqarun, umdayasuǵu yadaraqui-du
 45 doloγoyna bariysan-ıyan aildaqaysan-du, qayan jöbšiyeǵu 'tere ünen bülüge, teimü-yin tula minu köbegün nadur mašida qairatai tula, nigen doloγoyna-yin qariyu boltuyai. qoyarduyar-un qariyu-dur bi keiken-ıyen čimadur gergei bolıyan ögsügei. yurbaduyar-un qariyu-dur minu törö-yin || qayas-i ögüye' kemegsen-dü, tüšimel kešig-tür mörgöǵu
 50 aildaqarun, 'ıngri metü boyda eǵen maši üčügen kündülel üiledüsgen-dür qariyu aılaqu-yi sanaǵu yayakin bolqu bui, dededü qan köbegün-i ayul ügei yaγun-u tula qoorlaqu bui'⁵ kemeged, yayaran qan köbegün-i abču ireǵu, qayan-du ergüsgen-dü, qayan yekede bayarlaǵu 'šangnai-a' kemeküi-dü, tüšimel tedeger šang-yi ču abuysan ügei, ketürkei qayan-du
 55 bučayaǵu ergüged, tere tüšimel nigen nasun-du qayan-u || törö-dür jıdküǵu kündülel-i üiledbei.

VIII. The Brahman and the Goat*

nigen biraman ber ıngri-yi takıqu-yin tula imayan qudaldıǵu abuyad kötolǵu yabuquı-yi [üjeǵed] tere yaǵar-un tabun qulayaıči kümün arya kelelčeǵu, biraman-u odqu jam-dur nige ber yabuqu metü baiysan-ača¹ biraman ber yabuysayar angqan-u kümün-i dayarıǵu yarquı-dur tere
 5 qulayaıči ber, 'ai-a yirtinču-dür'² noqai kötelüsgen biraman ču bui aǵuyu' kemen aliyalaquı metü ögüleküi-dür biraman ber kereg-tür abul ügei³ yabubai. qoyaduyar qulayaıči-luya učıraquı-dur 'sain noqai bainam' kemeged odbai. yutayar ba dötöger kümün ču tegünčilen ögüleküi-dür biraman sešig töröǵu imaya-ban saıtur erǵıceǵulǵu üjebesü, 'noqai-dur

⁵ ıngri metü ... qoorlaqu bui. Freely: How could the heavenly sacred master think of bestowing reward on one who displayed so very little respect? How could anyone brazenly dispose of the exalted prince?

Selection VIII.

* *Subhāṣita* 6, fol. 4 v.

¹ yabuqu metü baiysan-ača, 'pretending he was travelling'.

² 'ai-a yirtinču dür ...', 'Lo, what in the world is it but a Brahman ...'.

³ abul ügei, 'taking no (notice)'.

- 10 *baiday urtu segül kimusu terigüten ügei böged, imayan-dur baiday eber ba eregün-ü saqal terigüten baiqu tula imaya mōn' kemen sanayad yabubai. tabuduyar qulayaiçi ber üjegseger 'ai yambar sürekei noqai bui' kemen soçigsan metü jailaçu yarbai. tegün-e biraman ber, 'egün-i uçiraysan kümün bügüde noqai kemeldüküi-ber şinjilebesü⁴ ende-eçe*
 15 *busu ulus-tur noqai || üjegdekü bolbaçu minu nidün-dür imaya bolju üjegdedeg ajuyu. mayad nigen yakša ber minu takil-i ideküi-yin tula qubiluyсан болутай' kemen bodoyad imayan-ıyan orkiyad yabuysan-u darui⁵ qulayaiçınar çuylaçu imayan-i abaçiyad idelüge.*

IX. The Sharp-witted Daughter-in-law*

- tere çay-tur Gegen-e İlayuysan¹ qayan-dur Görügesün neretü nigen tüşimel bülüge. tere tüşimel maşi yeke ed ayurasu-tu bayan bülüge. tere tüşimel-dür doloyan köbegün bülüge.*
jıryuyan köbegün anu eme-yügen abuyad, odqan köbegün inu eme ese
 5 *abuysan-dur, eçiçe anu ein sedkirün: 'edüge bi öteljü üküüküi-dür oira bolbai. ene odqan köbegün-dür-ıyen nigen sain ökin erijü ögsügei' kemen sedkişü büriün, tere çay-tur tere tüşimel-dür nigen amaray biraman bui. tere biraman-luya uçıraçu üge-yin || ulam-aça duraduyad², biraman-dur ögülerün: 'ai biraman minu, ene odqan köbegün-dür eme ese yuiçu*
 10 *bülüge. edüge ken-eçe yuiqui ese medebeı. ai biraman çi qamuy ulus-tur oduyad minu köbegün-luya buyan keşig ibegel-tü mergen oyutu yooa üjesküleng-tü teimü nigen ökin-i şinjilejü üjged minu ene köbegün-dür yuisuyai. çımayi bi açilasuyai' kemen ögüleksen-dür, tere biraman: 'tein boltuyai' kemen ögüleged qamuy ulus-tur erire oduysan-dur, Şiri*
 15 *Tigta neretü ulus-tur tabun jayun ökid qamtı nayaduyad, sain çeceğ-üd-i tegüged burqan-i takin büküi üjebei. tere biraman anu tere ökid-i qamiya odbasu, qoına-aça inu üjebesü, nigen üçügen usun-dur kürüksen-dür, tedeger qamuy ökid yutul-ıyan tailçu usun-i getülbei. teden-ü dотора nigen ökin yutul-ıyan ülü tailun*
 20 *yutul-tai getülbei. basa çınayşı odun atala, nigen mören-dür kürüksen-dür, busu qamuy ökid debel-ıyen tailçu usun-i getülbesü uridu tere ökin debel-ıyen ülü tailun getülbei. tegün-eçe çınayşı nigen modun-u oi-dür kürüksen-dür, busud ökid modun degere abariçu çeceğ abubai. uridu tere ökin kösüre-eçe çeceğ tegüjü busud-aça ülemji olbai.*
 25 *tedüi tere biraman tere ökin-ü dergede oduyad ein ögülerün: 'ai ökin çıma-aça nigen seşig asayqu bülüge³. çi saitur qariyu ögülegedküi' kemen*

¹ *şinjilebesü*, 'even when I investigated it'.

⁵ *yabuysan-u darui*, 'as soon as he had travelled on'.

Selection IX.

* Xyl. *Üliger-ün Dalai*, fol. 102 v. ff.

¹ *Gegen-e İlayuysan*, 'having surpassed (all others) in splendor' is the *qayan's* name.

² *üge-yin ulam-aça duraduyad*, during the course of the conversation.

³ *çıma-aça nigen seşig asayqu bülüge*, 'there was the asking of a doubt from you', i.e., there was something I wanted to ask you about.

ögüleksen-dür, ökin ögülerün: 'çimadur yambar seşig bui ele bögesü asayuydaqui' kemen ögüleksen-dür, biraman ögülerün: 'ai ökin ta usun getülküi-dür busu ökid yutul-ıyan tailju getülbesü, çi || yayçayar yutul-
 30 -tai getülküi şiltayan çinu yayun bui?' ökin ögülerün: 'ai biraman, çinu tere seşig yeke yaiqamşiy busu bolai. ai biraman bi qayurai yajar-tur yabuqui çay-tur nidün-ıyer üjeñü ürgüsün ba, çilayun ba, toyoşqa ba, teimü mayu-yi üjeñü jailaşı yabuqu bülüge. ker-be usun datora ürgüsün ba, moyai ba, qoor-tu qoroqai bui ele bögesü ülü üjen giçkibesü⁴, köl-dür
 35 qoor-tu bolumui⁵ kemen sedkiñü, yutul-ıyan ese tailuysan tere bülüge'. biraman ögülerün: 'busud ökin debel-ıyen şiyuñu usun-aça getülbesü. çi yayçayar debel-ıyen ülü şiyun getülküi yayun bui?' kemen asaybasu, ökin ögülerün: 'ökin kümün-ü beye-dür⁶ sain mayu belge olan bükü-yin tula, debel-ıyen şiyuñu orobasu, busud kümün sain belge-yi üjebesü
 40 yayun ber ülü ögülemü; mayu belge-yi üjebesü elegelekü-yin tulada, minü debel-ıyen ese şiyuysan tere bülüge'. biraman ögülerün: 'tein ber bögesü busu ökid modun degere abariñu çeçeg tegün atala, çi yayçayar modun-dur ülü bariqu şiltayan yayun bui?' kemen asaybasu, ökin ögülerün: 'ker-be modun degere abaribasus,
 45 modun-u geşigün quyrarñu köşür-e unabasu, beyen-dür qoor bolqu-yin tula, modun-dur ese abariysan minü tere bülüge'. tere ökin-ü eçige anu Gegegen-e İlayuyçı qayan-u degü bülüge. tere qayan-u degü inu urida nigen gem kigsen-dür, tere ulus-aça üldegdeñü ende ireged, Lamçam-ma ökin abçu töröksen köbegün bui ajuyu.
 50 tere biraman ökin-dür ögülerün: 'ai ökin çi maşi şiluyun uqayatu bögetele çimadur eçige eke buyu?' kemen asaybasu, || ökin ögülerün: 'eçige eke bui' kemegsen-dür, biraman ögülerün: 'tein ber bögesü bi çimaluya qamtu çinu ger-tür odsuyai' kemen qanılajı oduyad, qayalya-dur kürüğsen-dür, ökin gertegen oroyad eçige eke-degen ögülerün:
 55 'biden-ü qayalya-dur nigen biraman ireged, çimadur jolyasu' kemen sayun amui'. eçige inu padan-a yarçu tanılduyad esen mendü-yügen asayulçayad, biraman ögülerün: 'Saiki ökin çinukei buyu?' kemen asaybasu, 'minü ökin bui' kemen ögüleksen-dür, biraman ögülerün: 'teimü bögesü kümün yuyuyusan buyu?' kemen asaybasu, 'yuyuyusan
 60 ügei bülüge' kemen ögülebei. biraman ögülerün: 'teimü bögesü Şiravast balıyasun-daki Görügesün neretü tüşimel-i çi tanımuu?' kemen asaybasu, tere kümün ögülerün: 'bide qoyar uruy bülüge' kemen ögüleksen-dür, biraman ögülerün: 'tere tüşimel-dür doloyan köbegün bülüge. tegün-ü datora odqan köbegün inu yooa üjesküleng-tü buyu. tegün-dür çinu
 65 ökin-i yuyubasu ögümü⁸? tere kümün ögülerün: 'tere tüşimel yeke sain ijayur-tu bülüge. ker-be ökin-i minü yuyuyu bögesu, çinu üge-ber ögsügei' kemen ögüleksen-dür, tere biraman qariñu ireged şiltayan uçır büğüde-yi delgerengküi-e tere Görügesün neretü tüşimel-dür ögüleksen-dür,

⁴ ülü üjen kiçkibesü, 'if one does not see the . . . and steps on (them)'.

⁵ köl-dür qoor-tu bolumui, it is hard on the feet.

⁶ ökin kümün-ü beye-dür, 'because a girl-person's body has . . . '.

⁷ çimadur jolyasu, he would (like to) visit you.

⁸ ögümü, interrogative form.

- tedüi tere tüšimel beri-yügen abqui morin terge terigüten-i beledüged,
 70 öber-iyen nököd selte bügüdeger, Širi-Tigta neretü ulus gamıya bükü
 tende odbai.
 tere ulus-tur oıratuysan-dur, 'nigen kümün-i urid ilegeye' kemen sedkişü,
 tere kümün-i ein jakirun: 'ai kümün či urid oduyad, ökin-ü ečige
 eke-dür || 'bide bügüdeger aisui⁹ kemen sonosqaydaqı'; tere kümün
 75 kürüged sonosqayuluysan-dur, tedüi tere kümün¹⁰ ayui yeke qorım
 beledüged ökin-iyen bayulyaşı ögsügei kemen jabdubai.
 tedüi darui deger-e bügüdeger kürçü ireged, činayši inayši qorımlalduşı
 ökin-i inu bayulyaşı abču ireküi-dür, tere ökin-ü eke anu olan kümün-ü
 datora ökin-iyen ein suryarun: 'ai ökin minü či ene edür-eče qoinayšida
 80 nasu turqaru sain degel emüsüged, sain amtatı idegen idegdeküi; edür
 büri tasural ügei tolin-dur-ıyan üjegdeküi' kemen suryaysan-dur, ökin
 ber 'tein kisügei' kemen ögüleksen-dür, qadum ečige eke inu tayalan ein
 sedkirün: 'kümün nigen nasun degere jobalang jıryalang ber möngke
 busu bögetele¹¹, nasun turqaru sain debel sain idegen gamıya-ača oldamui?
 85 ürgüljide tolin-dur üjebesü ber kereg inu yayun¹²?' kemen sedkibeı.
 tedüi esergü tesergü dailaldun qorımlayad tarqabai.
 tedüi tere bügüde mör-tür oroşı qarışı ireküi-dür jayura nigen sain
 serigün baišing bui aşıyru¹³. urida qadum ečige inu tere baišing-dur
 kürüged yaiqan sayun aşıyru. šini beri inu qoina-ača ireged, qadum
 90 ečige-degen ein öčirün: 'ene baišing-dur sayuşı ülü bolumu¹⁴, ödter
 böged yadana ögede bolun soyorqa' kemen öčibesü. tedüi beri-yügen
 üge-ber yadana yarbai. nigen kedün kümün yadana ülü yarun sayun
 büküi-dür qorumqan jayura morin üker baišing-un bayanas-i širgü-
 gksen-dür baišing unayad, datora sayuysan kümün anu ükübei. qadum
 95 ečige anu ein sedkirün: 'namayı ber jobalang-un aman-ača ene beri
 minü yaryabai' kemen sedkişü, || beri-yügen ülemji asaran qairalabai.
 basa tendeče yabutala, usun ebesün tegüsüksen nigen yool-dur sayun
 atala, beri inu qoina-ača kürçü ireged, 'ene yool-dur sayuşı ülü bolumu.
 ödter-e jögegdeküi' kemen ögülebesü, beri-yügen üge-ber nigen eteged
 100 jögeşü sayun atala, yeke türgen qura oroyad, yool düğüreng yeke üyer
 boluysan-dur, qadum ečige inu ein sedkirün: 'ene beri minü namayı
 qoyar üktüleng-eče tonıyabai' kemen sedkibeı.
 basa tendeče yabuyad yafar-tur-ıyan kürçü ireged sača, qamuy uruy
 tariy bügüdeger nigen edür dayustala¹⁵ qorım kişü nayadun bayasbai.

⁹ *aisui*, archaic durative form in *-u(i)*, 'we are approaching'.

¹⁰ *kümün* = *ečige*.

¹¹ *kümün nigen* . . . *busu bögetele*, 'Although a man is not eternally in (either) sorrow or rejoicing during his lifetime', i.e., everyone has his ups and downs.

¹² *kereg inu yayun?* Of what use is it to . . . ?

¹³ *nigen* . . . *baišing bui aşıyru*, lit. 'there existed a house', freely, 'they came upon a house'.

¹⁴ *ene baišing-dur sayuşı ülü bolumu*, 'this house is not to be sat in' (lit. do not be one sitting in this house').

¹⁵ *nigen edür dayustala*, until a day had passed.

- 105 *jočid-i tarqaysan-u qoına beriyed-iyen quriyaǵu ireged, ein ögülerün:*
'edüge bi ötelfü üiles jakırču ülü čidamui. ed tavar üile bügüde-yügen
tan-dur qadayalayulun ögsügei. tülkigür onisun-i ken qadayalamu?'
kemen asaybasu, jıryuyan beri inu 'bide qadayalaǵu ülü čidam' kemen
öçigsen-dür, odqan beri inu 'bi qadayalaǵu čidamui' kemen öčibesü,
 110 *tedüi tere ger-ün ejen onisun tülkigür bügüde-yi tegün-dur ögbei; üiles-i*
akirayal(a)ǵulbai. tere beri inu manayar büri erte bosuyad, qarşı
baışing-i arčiyad, usun ösürčü tendeče eldeb idegen-i beledüged, urida
qadum ečiǵe eke-degen ögüged, tegün-ü qoına yeke baya-dur jergeber
ögüged, tegün-u qoına boyol šibegčün-dür ögüged üiles-i jakiruyad, tende
 115 *ber öber-iyen ideǵüküi.*

The above text represents only the beginning portion of the story.

X. The Bird King's Gift*

Note on the text. This modern text was written down in 1939 in Inner Mongolia by a Chahar Mongol, *Damirin Surun*, under Prof. Grønbech's direction. It is an approximation of the classical language from the colloquial, especially with regard to choice of words and phrases. Owing to the writer's uncertainty about the classical spelling of many forms, the text contains many words with superfluous or even missing letters, or variant spellings, sometimes reflecting peculiarities of the writer's own dialect. These are represented in the text as follows.

- a) Additional letters are in black face, e.g., *bayaralayad* for *bayarlayad*.
- b) Missing letters are added in parentheses, e.g., *adu(γu)n-u*, (*adun-u* for *aduyun-u*).
- c) The more variant spellings have the correct form added in brackets after them, e.g., *odo* [edüge]. Spellings like *-eyer* and *-eyen* for *-iyer* and *-iyen*, or *qoni-u* for *qonin-u* are not taken into consideration.

Grammatically, the following intrusions should be noted.

- d) The dative case is often in *-du* / *-dū*, instead of *-dur* / *-dür*.
- e) The new comitative formation in *-tai* / *-tei* is sometimes used instead of *-luya* / *-lüge*. See § 22.
- f) The modern form of the conditional gerund in *-bala* / *-bele* is used instead of *-basu* / *-besü*.

*om sain amuyulang bolqu boltuyai*¹.

erte urid-yin toya tomoši ügei üye-dü yaruyusan nigen baya üliger
amui-a.

* MS in the Royal Library, Copenhagen.

¹ *om sain amuyulang bolqu boltuyai*, 'Oh, may it be that there is good fortune!' Standard opening phrase.

erte uridu-yin nigen çay-tur nigen ebügen emegen qoyar baiysan ajuyu.
 5 tere qoyar-yin nigen arban kedün nasutai köbegün baimui. ene ebügen em(e)gen qoyar yekede yadayu amui. ene baya köbegün anu toor-eyer eldeb jüil-yin amitan-i bariju idemüi. nigen edür tegün-ü toor-tur nigen baya saigan şibayun oroysan amui. ene köbegün tere nigen baya saigan şibayun-i oroysan-i üjiged, qairalaşu ta(l)bişu yabuyuluysan amui.
 10 egün-i ögülekü busu, ögülekü anu². tere köbegün-ü eke inu ireged köbegün-dür jiyan ögülerün 'köbegün, çi yayun-du tere nigen şibayun-i ger-tegen abçiraqu ügei, yayun-dur yabuyulumui?' kemeküi-dü, köbegün inu ögülerün 'bi nigen baya şibayun tula aşai, teimü bolbala minü beye arya ügei³' ged, ger-tegen eçiged, ger-tegen kedün edür sayuşu
 15 eçige eke-degen ögülerün 'ja, bi ene edür basa nigen toor-i talbiya' ged, toor-ban abçu ger-eçe biçiğan qola yabuyad, nigen sain paşar-tur toor-eyen talbiyad, ger-tegen ireged nigen qonoyad marayada örülege [ör-lüge] erte bosçu çai-yin ayaya ber nigen usun-i uyuyad, ger-eçe yaruyad, urid edür-ün talbiysan toor-u jüg biçiğan yabuyad tere toor-i üjebesü tegün-dür
 20 nigen büdügün şibayun oroysan amui. tere köbegün inu üjiged yekede maşi bayaralayad, toor-ban abçu şibayun-ıyan basa abçu ger-yin jüg biçiğan yabuşu ger-tegen kürüjü [kürçu] ireged, eçige eke-degen abçiraşu ögügsen-dür ger-yin bügüdeger maşi yekede bayaralayad, tere şibayun-u qayas-i çanaşu [çinaşu] ideged, köbegün inu ögülerün 'bi odo [edüge]
 25 şibayun qayan-u ger-tür eçibesü nadur lab nigen sain yayuma-i ögümüi' ged, qamuy yayuma-i eçige kümün-degen tuşıyan ögüged, ger-eçe nigen büdügün modu-i bariyad ger-eçe yarçu yabubai.

ger-eçe biçiğan qola yabuyad nigen olan aduyı baimui. köbegün eret aduyun-u kümün deger-e eçiged amur mengdü-eyen medeged⁴, tere
 30 kümün-eçe asayurun 'ene olan aduyı ken-ü aduyı bolai? kemegsen-dür, tere adu(şu)n-u bolai' kemen ögülerün 'ene bolbasu şibayun yeke qayan-u aduyı mön bolai' kemen kelegsen-dür, tere köbegün inu ögülerün 'şibayun yeke qayan-u qamiya amui nadur jiyan ögümüi⁵' kemegsen-dür, aduyun-u kümün ögülerün 'şibayun yeke qayan-u ene köbçi doora
 35 amui' kemegsen-dür, tere köbegün inu bosçu biçiğan yabuyad, basa nige olan qoni-un degere eçiged, tere qoni-yin kümün-luya amur mengdü-eyen medeged, tere qoni-u kümün-eçe asayurun 'ene olan qoni ken-ü [emended from ene-ü] qoni mön bui' kemen kelegsen-dür, tere qoni-u kümün ögülerün 'ene qoni bolbala⁶ şibayun qayan-u qoni mön bui' kemen
 40 kelegsen-dür, tere köbegün ögülerün 'erkim yeke qoni-u qaruyuluşçı

² egün-i ögülekü busu, ögülekü anu, lit. (it is) not saying that, its saying (is this), i.e., that isn't what I want to say, but this is.

³ minü beye arya ügei, 'I was without a plan', I could not do otherwise.

⁴ amur mendü-ıyen medeged, 'inquired after each other's health and well-being'.

⁵ ögümüi, interrogative, from ögümü + ü.

⁶ ene qoni bolbala, 'if it's these sheep (you mean)'.

[qarayuluyçi] aqa nadur jıyan şıbayun qayan-u qamiya amui' kemeküi-dür, qarayuluyçi qoni-u kümün ögülerün 'şıbayun qayan-u ene doora amui' kemegsen-dür, tere köbegün doora-ban' bosçu yabuyad, biçiğan qola yabuğu basa nigen olan temege-ü degere eçiğsen-dü, temegen-ü
 45 kümün-luya ayulaşıyad [ayulşayad] tegün-tei amur mengdü-eyen medeged, tere kümün-luya biçiğan sayuyad, tegün-eçe asayurun 'ene olan temege ene olan morid ken-ü bui' kemeküi-dü tere temege-i qarayuluyçi anu ögülerün 'ene olan temege şıbayun qayan-u temege amui' kemeküidür, tere köbegün anu [ögülerün 'şıbayun yeke qayan-u qamiya amui' keme-
 50 küi-dür, temegen-ü kümün] ögülerün 'şıbayun yeke qayan-u ene-ü-ken^a doora bui' kemegsen-dür, köbegün anu tegün-luya biçiğan sayuğu tegün-ece meküiskejü [meküskişü] saluyad biçiğan yabuyad, mön nigen olan imaya-u degere eçiged tere olan imaya-i qarayuluyçi kümün degere, tegün-luya amur mengdü-i medeged, basa tegün-luya tamiki-i [tamaki]
 55 uyuyad, tegün-eçe köbegün asayurun 'ene olan imaya ken-ü imaya amui' kemen keleküi-dür, imaya-i [MS. adds yekede] qarayuluyçi anu ein ögülerün 'ene olan imaya, şıbayun yeke qayan-u imaya amui' kemeküi-dür, köbegün inu ein ögülerün 'şıbayun yeke qayan-u qamiya baiqui-i erkim aqa nadur jıyan ögümüü' kemeküi-dür, tere imaya-i
 60 qarayuluyçi ein ögülerün 'şıbayun yeke qayan-u ene-ü-ken doora amui-ja' kemeküi-dür, tere köbegün-i tegün-eçe meküiskejü yosulan, saluyad yabubai.

biçiğan yabuğu qola-aça nigen saıgan olan qotan-i üjiged, tegün-ü jüg çig(e)len yabuğu, biçiğan yabuyad tere qotan-i kürüged, küriyen-ü egüde-
 65 -yin yadana qoyar çirig-ün kümün amui. tere köbegün inu tere qoyar çirig-yin kümün-eçe asayurun 'şıbayun yeke qayan-u ene mön u' kemen asayugui-dur, tere qoyar çirig-ün kümün inu ögülerün 'şıbayun yeke qayan-u ene mön amui' kemegsen-dür, köbegün inu ein ögülerün 'erkim yeke alba-yin aqa-nar, minu beye degedü yeke qayan-luya barayadaya
 70 kemen iregsen amui' kemen keleküi-dür, tere qoyar çirig qayan-dur eçiged, ein ailadqarun 'egüde-ü yadan-a nigen kümün qayan-luya barayadaya kemen iregsen bui' kemen ailadqaysan-dur qayan inu ein ögülerün 'tere iregsen kümün-i oroyuluytun' kemen jarlıy boluqui-dur, tere qoyar çirig qayan-u ordun-aça yaruyad, egün-i ögülekü busu,
 75 ögülekü anu, egüden-ü yadana baiqu kümün-dür ögülerün 'ja odo [edüge] qayan-u ordun-dur morilaşı bayutuyai' kemegsen-dür, tere köbegün qayan-u ordun-dur oroyad, qayan-dur isü isü nayan nigen jüil-eyer meküiskejü yosolaysan-dur, qayan şirege ögü sayulyad [sayulşayad], ein ailadqarun 'erkim jöçin [joçin] a, urid udaya erkim
 80 tan-u doora-dur^a minu beye şıbayun bolun oroşıysan amui. erkim ta

⁷ doora-ban . . . yabuyad, 'he went (until that place was) under himself', i.e., he went to the place where he should go.

⁸ ene-ü-ken, colloquial genitive of ene. ene-ü-ken doora 'here yonder'.

⁹ tan-u doora-dur, 'in your presence'.

naimai-i [nama-yi] talbin yabuyulıysan amui. erkim tan-u ene metü ači-i qariyulmui¹⁰ kemegsen-dür köbegün tere üge-i sonosuju [sonosçu] yekede bayarlayad, tere edür qayan-u qotan-dur qonoyad, maryata örülege [örlüge] qayan-u ordun-dur iregsen-dür qayan yeke bayarlayad
 85 tere edür qayan-u ordun-du yurban edür yurban söni nairlayad, qayan inu ein jarliy bolurun 'edüge basa kedün edür nairlamui' ged, yaqai qoni takiya olan-i aluyad [alayad], şirge budaya-i yekede jıyaysan¹¹, dakin doloyan edür doloyan söni nairlaqui-bar toytuyaju [toytayaju], biçiğan sayıju doloyan edür doloyan söni-eyer yekede nairlabai.

90 tegün-eçe qoina şibayun yeke qayan ögülerün 'ai köbegün, çamdur [çima-dur] urid-yin ači-i qariyulqui anu, bi çam-dur nigen erdeni-yin bömböge metü teimü nigen çilayun-i bariya. tegün-i orkibası yayun abıqu bolbası teimü yüm [yayuma] bayumui¹² kemeküi-dür, tere köbegün dotor(a)ban yekede bayarlan amui. basa köbegün dakin qayan-dur
 95 ailadqarun 'degedü yeke qayan nadur teimü erdeni-yin yüm qair(a)labası üçügen boyol minı beye yeke bayarlan amui' kemeküi-dür, qayan nigen yeke qayuraça-i [qairçaı] negeged, nigen duyuriy çilayun-i abuyad, köbegün-dür ögügsen-dü, köbegün yekede bayarlan qoyar yar-bar tosun abıju yekede meküiskejü yosulan abubai.

100 tere edür köbegün qayan-u ordun-dur nige umtayad, tegün-ü manayar qayan-u ordun-dur oroju qayan-dur ger-tegen qariqu yosu-i meküiskejü yosulan, qayan-u ordun-aça yarçu ger-yin jüg yabubai.

nigen edür yabuyad, nigen ail-dur eçiged, tere ail-dur oroysan-dur nigen ebügen em(e)gen qoyar çai uyın amui. köbegün teden-luya amur mengdü-
 105 -eyen medeged, tende nigen kedün ayaya çai uyuyad, teden-luya kedün qonoya qonoyad, ger-yin jüg-tür yabubai. basa nigen edür biçiğan yabuyad, qola-aça baraya-i qarun [qaran] üjibesı yarça nige ail yaruydu-mui [qaraydamui]. biçiğan yabuysan-dur tere ger-yin oira kürüged ger-tü orobası, olan kümün bui amui. köbegün oroyad amur mengdü-eyen
 110 medeged, nigen kedün ayaya çai uyuyad, tende nigen qonoy umtayad, manayar mön kü tere ail-degen gonoqui-du, köbegün urid-yin şibayun qayan-u qairlaysan erdeni-yin çilayun-i öbür-eçe [ebür] yaruyan tere ail-dur üjegülügsen-dür, tere ail-yin kümün-ner tere erdeni-yin çilayun-dur şinuju, köbegün-i ariki uyulyan maşi yeke soytayaju, tere
 115 erdeni-yin çilayun-luya adal(i)ğan nigen mayu çilayun-i ögçü orkibai. tere köbegün medegsen ügei ger-tegen qaribai.

köbegün eçiçe eke-yin amurqan mengdü-i medeged, eçiçe eke-degen ein ögülerün 'eçiçe, bi yabuyad şibayun qayan-u ger-tür eçiged, arban kedün

¹⁰ ene metü ači-i, 'good deed that it was'.

¹¹ şirke budaya-i yekede jıyaysan, 'he set out a sumptuous spiced meal'.

¹² tegün-i orkibası ... bayumui, 'when you cast it, whatever it is (you wish) to take, that object appears'.

- edür nairalayad nigen erdeni-yin čilayun-i olju abčirabai' kemen
 120 keleküi-dür, tegün-ü ečige eke maši yeke bayaralan ein ögülerün 'teimü
 sain bolbasu¹³, ečige eke činu teimü yeke erdeni üjeje' kemen keleküi-dür
 köbegün inu öbür-eče [ebür] nigen duyuruy čilayun-i yarayažu ögüged,
 ein ögülerün 'ene-i yayun bayuu gebečü¹⁴ tere yüm mön bayumui'
 kemen kelegsens-dür ečige eke inu ein ögülerün 'teimü bolbala, köbegün
 125 činu beye saiqan yüm-i orkin bayulyatuyai' kemen kelegsens-dür, köbegün
 orkiysan-dur yayun ču yüm bayuysan ügei tula, ečige eke inu yeke
 ayuralan ein ögülerün 'köbegün či yayun-dur edür qonoğa yabuyad
 yayun ču erdeni-i olju iregsen ügei böged, basa mön qudal-ayar ögülemüi'
 kemen kelegsens-dür, köbegün inu ögülerün 'nadur šibayun qayan üneger
 130 nigen erdeni-yin yüm-i qairalaysan bülüge, yayun-dür eimü mayu
 kereg bolbai¹⁵ gežü bodoyad ečige eke-degen ögülerün 'bi basa šibayun
 qayan-luya ečiged barayadaya' gežü kelegsens-dür, ečige eke inu ein
 ögülerün 'teimü bolbala yabutuyai' kemen kelegsens-dür, köbegün inu
 yekede bayaralan ger-eče yarču yabubai.
- 135 nigen edür yabuysan-dur, urid edür-ün jam degere ail-dur oroyad,
 tere ail-un kümün-luya amur mengdö-eyen medeged, tere ail-dur kedün
 ayaya čai-i uyufu, naran oroi boluysan-dur, tere ail-dur kedün ayaya
 čai-i uyufu, naran oroi boluysan-dur, tere ail-dur qonoqu ber boluysan
 tula, tere ail-dur kedün ayaya qoyol-i ideged, örlüğe oroi čaiqu-yin
 140 üye-ber, bosču šibayun qayan-u ger-ün жүг čigelen yabubai. bičiqan
 yabuyad, šibayun qayan-u ordun-i kürüged, egüden-ü emüne kürügsen-
 dür, urid-yin qoyar čirig-ün kümün bui amui. köbegün šibayun qayan-
 luya barayadayad, učir-ayan kelegsens-dür, šibayun qayan yeke yaiqan
 ein ögülerün 'teimü bolbala, bi dakin nige ulayan üniye-i čama-dur
 145 [čima-dur] kešig-i küretegeye' kemen kelegsens-dür, köbegün yeke baya-
 ralaysan-dur, qayan tere üniye-i qairalabai. köbegün yeke bayarlayan,
 ger-tegen qarižu ireged gerün bügüdüger yeke bayaralan, engke amuyu-
 lang-ayar jirayabai.

B. The Mongolian Script

The Mongolian script is written vertically, and read from top to bottom, the lines proceeding from left to right. Words written in the native script resemble a series of notches broken by loops and strokes. There are no capital letters or punctuation marks such as our question mark or quotation mark—only a mark denoting the end of a clause

¹³ *teimü sain bolbasu*, 'if such be the good (fortune)'.

¹⁴ *ene-i yayun bayuu gebečü*, 'when you say to it, strike down that' or 'when you tell it what to strike down'.


¹⁵ *yayun-dur eimü mayu kereg bolbai*, 'why did it turn out so bad?'.

and the end of a paragraph, and even these are often negligently employed.

Manuscripts, xylographs (wood-block prints) and printed books may use the Mongolian figures for numbers, but more often they will spell out the number in words, as *jayun dōčin goyar*, 142. Most modern books are paginated with Arabic numbers.

The basic (or medial) form of the letters should be learned first. It then becomes clear that the initial and final forms are slight variants with hooks and flourishes.

The fact cannot be disguised that the script is ambiguous. The vowels *a/e*, *o/u*, *ō/ü* and the consonants *k/g*, *q/γ*, *t/d* are not clearly differen-





tiated in all positions. Consequently, a word like  can be read *urtu*,




long, or *ordu*, palace, depending on the context. There is no ambiguity from the Mongol's point of view, as the context makes it clear, just as English *read* (present) and *read* (past) are not confused.





After the student has seen some familiar words in the native script, such as *nigen*, *qayan*, *tere*, *kōbegün*, he will begin to remember word-pictures. Common endings such as *-dur*, *-gsen*, *-iyen*, *-bai*, soon become second nature, and the only problem is to decide about *o/u*, *t/d*, etc.




The basic (medial) forms should be thoroughly memorized, and the remaining remarks about individual variations in letters should be carefully studied. Then the student may begin a story in Mongolian script, referring to the transcription as necessary. Acquisition of fluency is then merely a matter of reading additional texts. It is true that there are editions of modern dialect texts in European phonetic script by European philologists, and for the use of Mongols on Russian territory new Cyrillic alphabets have been created. But for all work in Mongolian classical literature, and for use of dictionaries, its mastery remains a *sine qua non*.

I. Vowels.

Words beginning with a vowel may not do so unaided, but require a prefixed  (like the Arabic *alif*, or the Hebrew *aleph*). The vowel *e* is not written initially, and only the *alif* indicates its presence (giving the appearance that initial *e* requires no *alif*). The mid vowels *ō* and *ü* require the stroke of the *i*  added under the , to form . When *ō/ü* are not the first letter or in the first syllable of a word, this stroke is omitted, as vowel harmony shows whether *o/u* or *ō/ü* is to be read.



Final forms. After a consonant, final *-a/-e* extends the hook  with a stroke to , or may use a flourish in the opposite direction, thus, .




Final *i* rounds off the form  to . Final *o/u*, *ö/ü* bring the stroke of  around to .

Diphthongs. A diphthong in which *i* is always the second element, as in a word like *sain*, good, may be written in two ways, *saain* (sa'in), or *saiin* (sayin) . The latter graph is found in all xylographs and ancient manuscripts, the former prevails in more recent manuscripts. These words may be transcribed either as *sain* or *sayin*, *teimü* or *teyimü* etc. Other combinations of two or more vowels are not diphthongs and are written in a normal manner: *keüken*, child; *taulai*, hare; *γooa*, beautiful; *činua-yi*, wolf (acc.), etc. Note that the diphthongs *oi*, *ui*, and *üi* coincide in . Do not confuse this with , which is *ö/ü*.

II. Consonants.




n. The point of *n* is often omitted, especially when it occurs after a vowel. The point often stands one stroke farther down, as it is added afterwards, like dotting an *i*. Final *n* is lengthened, cf. *a*.





q/γ. The round stroke of  becomes medially a doubled hook. Analyse the word  *aga*, elder brother: 1. initial *alif* 2. vowel *a* 3. double hook of *q* 4. final *-a*, extended. Medially, the points of *γ* are often omitted, or stand one stroke removed.



b. *b*  will not be confused with (final) *o/u*, as *b* occurs after a vowel, and *o/u* after a consonant. Final *b* has the form . The syllable *bo/bu* has the ligature .

In foreign words, the unvoiced *p* is indicated by adding a hook.





s/š. The addition of two points makes *s* to *š*. When *i* follows, *s* is always read *š*. At the end of a word another *s* occurs, especially in the xylographs, in the shape of a short final *n*. Cf. table p. 72.



t/d. Initially, the form is . Medially, the forms  and  occur. The last given looks like *on*, but occurs only finally and before consonants.

 *galayun* but  *sayuyad*  *tende*  *erdeni*

Since *l* has a final upward stroke and *m* a downward stroke, the combination *-ml-* must be written with a ligature, as in . The final form of *-m* is .

y/j. Since *j* does not occur in Uighur, there was no letter for it in the old alphabet. Initially it was written with *y* and medially with *č*. About 1700 a variant of the latter character was introduced for medial *j*, and in manuscripts from the 19th century initial *y* is distinguished from *j* by an upward tilt of the end of the stroke. This latter form is not found in the table p. 72, which only registers the letters found in the xylographs.

k/g. Following vowels are combined into the stroke. *ke/ge* is , *ki* is , *ko/go* (*ku/gu*) is , etc. The combination *ng* is simply *n* + *g*. Final *k/g* is a somewhat elongated .

 *köbegün*  *bilig*

v. Easily confused with *y* and in many xylographs indistinguishable from it.

h. Only in foreign words. When initial, it requires a supporting *alif*.

Besides the normal alphabet there is a complete set of letters, distinguished by various diacritics, for the transcription of Tibetan and Sanskrit Buddhist terms, the so-called galik-letters, which were invented about the beginning of the 14th century. The letters *p*, *k* and *h* of the table p. 72 have been taken over from the galik-series. In manuscripts from South Mongolia Manchu-letters may also be met with.

Orthographical Conventions

Foreign words and names may violate all of the above practices, as well as beginning with several consonants, and ending in consonants which do not generally end words, and so on.

The double *oo* in words like *pool*, *qoor* and *door* is a mere conventional graph in certain words. So is the frequent doubling of a final round vowel, as in *buu*, not, and *degüü*, younger brother. Words which appear to contain diphthongs have generally lost an intervocalic *γ/g*. This is especially frequent in words containing another *γ/g* or *q/k*, e. g. *keüken*, *auya*. The emphatic final *-ja* is written *-i.a*.

When medial *d* and *g* must be shown unambiguously, they are written doubled, as in the word *qudduy*, well, which would otherwise be identical with *qutuy*, holy. The example most frequently met will be the forms of the verb *ög-*, to give, written always with two *g*'s before suffixes beginning with a vowel, as *öggügsen*, given. It would otherwise be indistinguishable from *ükü-*, to die, in forms like *ükügsen*, dead.

Some manuscripts and xylographs distinguish between *-tur* (with the letter for initial *t/d*) and *-dur* (with the medial *t/d*) in the dative-locative suffix.

A few Turkish loanwords have been taken over in their Uighur garb, such as *tngri* = *tengri*, *jrly* = *jarliy*, *kkir* = *kir*. Some scribes incline, in certain suffixes, to write only one of a front / back pair, the reader supplying the proper pronunciation instinctively, such as *aq̣a-yǖgen* (for *aq̣a-yuyan*), *eke-luya* (for *eke-lüge*) or *čēčeg-nuyud* (for *čēčeg-nügüd*).

The Mongolian Alphabet¹

Number	Transcription	Characters		
		Initial	Medial	Final
1	a	ᠠ	ᠡ	ᠢ ᠣ
2	e	ᠡ	ᠢ	ᠣ ᠤ
3	i	ᠢ	ᠣ	ᠤ
4	o u	ᠣ	ᠣ	ᠤ
5	ö ü	ᠣ	ᠣ ᠣ	ᠤ
6	n	ᠨ	ᠨ ᠨ	ᠨ
7	ng		ᠨ	ᠨ
8	q	ᠬ	ᠬ	ᠬ
9	γ	ᠬ	ᠬ ᠬ	ᠬ ᠬ
10	b	ᠪ	ᠪ	ᠪ
11	p	ᠪ	ᠪ	
12	s	ᠰ	ᠰ	ᠰ ᠰ
13	š	ᠰ	ᠰ	ᠰ
14	t d	ᠲ	ᠲ ᠲ	ᠲ
15	l	ᠲ	ᠲ	ᠲ
16	m	ᠮ	ᠮ	ᠮ
17	č	ᠮ	ᠮ	
18	j	ᠮ	ᠮ	
19	y	ᠮ	ᠮ	ᠮ
20	k g	ᠬ	ᠬ	ᠬ
21	k	ᠬ	ᠬ	
22	r	ᠨ	ᠨ	ᠮ
23	v	ᠨ	ᠨ	
24	h	ᠬ	ᠬ	

¹ From N. Poppe, *Grammar of Written Mongolian*, Wiesbaden 1954, p. 17.

Transcription

XI. "The Wise Young Brahman" *

erte urida Kabalik balyasun-dur biraman-u qamuy uqayan-u jüil-dür mergen boluysan Sain Töröl-tü kemekü || nigen biraman bülüge. tere biraman-dur Sedkil-dur Tayalaqu neretü nigen qatuytai bülüge. tere qoyar-||-aça nigen köbegün töröjüki. tere köbegün inu ücügüken-eçe gegen oyutu yekes-ün yabudal-iyar yabuyçi¹ || nigen bolbai. tende eke inu 'aya ene köbegün töröged saça yekes-ün yabudal-iyar yabuyçi gegen oyutu || bükü-yin tula, mayad nigen jayaya-tu bui-ja' kemejü, Geigsen kemen nere öggüged, 'ai ene köbegün-||-dür qamuy uqayan-u jüil-i suryasuyai' kemejü büürin, eçiçe eke qoyar ber suryaysan-dur, dörbel || ügei medeküi nigen² bolbai. tere köbegün inu doloyan jil boluysan-dur, biraman-u uqayan-u jüil-dür || mergen boluysan erdem-üd inu qamuy bügüdeger-tür sonostaysan-a, tere çay-tur Kabalik balyasun-dakin uqayan-u || jüil-dür mergen boluysan qamuy biraman çiyulju uqayan-u jüil-dür temeçegsen-dür, biraman-u Geigsen köbegün || maši yeke ülemji boluysan-dur, tedeger biraman ögülerin, 'ai köbegün a nasun çinu eimü jalayu || bögetele, uqayan-u jüil-dür ene metü mergen boluysan ker buyu' kemen asaybasu, köbegün ögülerin || 'toyoluysan burqan ber bayši minu bui. boydas-un nom ber ibegeçi minu bui. bursang quvaray-ud ber || uduridduyçi minu bui. yurban erdenis-ün adistid kigsen-ü kücü-ber üile üres-tür ünemşigsen-ü tula³, seşiğ ügei erte şiltayan-u köröngge saçaaysan-dur, üre ülü qomsadqu buyan-i kiçiyeysen bui⁴. nasun || minu jalayu bolbasu, uqayan-u jüil-dür mergen boluysan-u uçir teimü bui'.

* From I. J. Schmidt: *Grammatik der mongolischen Sprache*, St. Petersburg, 1831, p. 16.

¹ gegen oyutu . . . yabuyçi, 'he was one who went in the ways of the great ones of illuminated insight'.

² dörbel ügei medeküi nigen, 'one knowing no obstacle (to attain Nirvana)'.

³ yurban erdenis-un . . . ünemşigsen-ü tula, 'because I have become aware of the consequences of action through the power of the three jewels blessing'.

⁴ seşiğ ügei . . . kiçiyeysen bui, 'when, free from doubt, I sowed the seed of original cause, I attained virtue of no small consequence'.

C. A Synopsis of Modern (Khalkha) Mongolian

Literary Mongolian, by and large, represents Mongolian as it was spoken in the days of Chinggis Qagan, though with gradual elimination of antiquated words and grammatical forms. However, the conservatism of the Mongol written language did not impede the natural development of the spoken language, which gradually split up into dialects, each with its own internal history.

As an example of the linguistic development between 1250 and 1950, a brief summary will be given of the more important phonetic and grammatical changes separating the classical language as written today and that important modern dialect, the Khalkha. The phonetic rendering here adopted is a transcription of the current Cyrillic orthography, except that the long vowels are rendered *ā, ē, ī*, etc., instead of *aa, ee, ii*, etc. A brief text in Khalkha is also added.

1. Phonetical Differences

Consonants

A. *č* and *ǰ* have become *ts* (*c*) and *dz* (*z*)¹, except before an original *i*.

<i>čerig</i>	<i>tserig</i>	soldier
<i>čēceg</i>	<i>tsetseg</i>	flower
<i>ǰam</i>	<i>(d)zam</i>	road
<i>ūjēged</i>	<i>ūzēd</i>	seeing
<i>či</i>	<i>zi</i>	you
<i>ǰil</i>	<i>zil</i>	year

B. *b* becomes *v*, except initially and in some consonant groups. *γ* is written *g*.

<i>irebei</i>	<i>irev</i>	(he) went
<i>yabubai</i>	<i>yavav</i>	(he) travelled
<i>yabuysan</i>	<i>yavsan</i>	having gone
<i>arban</i>	<i>arv</i>	ten
<i>bolbasu</i>	<i>bolvol</i>	if he be
<i>ken bui</i>	<i>χenbē</i>	who?
<i>yambar</i>	<i>yamar</i>	which, what sort
<i>baya</i>	<i>baga</i>	small
<i>bülüge</i>	<i>bilē</i>	(he) was
<i>γaǰar</i>	<i>gazar</i>	land, country

C. Final *-n* is mostly lost. An *n* before *g*, *χ* and finally, stands for *ng* (*γ*).

<i>bayasqulang</i>	<i>bayasχulan</i>	enjoyment
<i>minu</i>	<i>min'</i>	my
<i>urida</i>	<i>ur'd</i>	beginning
<i>amin</i>	<i>am'</i>	life
<i>qoni</i>	<i>χon'</i>	sheep

¹ In Russian letters, *ч* and *ж*, *ц* and *з*, respectively.

D. *k* and *q* have both become a spirantic χ (the *ch* of German). The sound *k* has reappeared in modern loan-words.

<i>ken</i>	χen	who
<i>qara</i>	χara	black
<i>aqɑ</i>	$a \chi a$	elder brother
<i>eke</i>	$e \chi$	mother
<i>kümün</i>	$\chi ün$	man
	<i>kino</i>	movies
	<i>fabrik</i>	factory
	<i>tank</i>	tank

Vowels.

E. *Contraction*. In numerous cases intervocalic γ /*g*, *b* and sometimes also *m* in the same position have been dropped with contraction of the two short vowels into one long. The resulting long vowel is identical with the vowel of the original second syllable, except that a round vowel in the first syllable before an open vowel (*a*/*e*) in the second result in \bar{o} / $\bar{\bar{o}}$. Only in suffixes does *uɑ* /*üge* become \bar{a} / $\bar{\bar{e}}$.

<i>qayalyan</i>	$\chi \bar{a}lga$	gate
<i>degere</i>	$\bar{d}ere$	above, upper
<i>debel</i>	$\bar{d}el$	coat
<i>boγol</i>	$b\bar{o}l$	slave
<i>uyu-</i>	$\bar{u}-$	drink
<i>ayula</i>	$\bar{u}la$	mountain
<i>degü</i>	$\bar{d}ü$	younger brother
<i>kümün</i>	$\chi ün$	man
<i>qayan-luya</i>	$\chi \bar{a}nl\bar{a}$	with the Khan
<i>irelüge</i>	$\bar{i}rel\bar{e}$	went, came
<i>bütlüge</i>	$\bar{b}il\bar{e}$	was

A few words are distinguished by whether they have a long or a short vowel.

<i>dere</i>	<i>der</i>	pillow
<i>degere</i>	$\bar{d}er$	above

F. *Loss of Vowels*. Most final short vowels and many medial vowels (especially *i*) or second syllable vowels drop out.

<i>saran</i>	<i>sar</i>	moon
<i>usun</i>	<i>us</i>	water
<i>modun</i>	<i>mod</i>	tree
<i>büğüde</i>	$\bar{b}ügd$	all
<i>yasun</i>	<i>yas</i>	bone
<i>amin</i>	<i>am'</i>	life
<i>šine</i>	<i>šine</i>	new
<i>alaqu</i>	$\bar{a}la\chi$	to kill
<i>abču</i>	$\bar{a}v\bar{c}$	taking

<i>üliger</i>	<i>ülger</i>	story
<i>araḍ ulus</i>	<i>ard uls</i>	nation, people
<i>iregsen</i>	<i>irsen</i>	having come
<i>oroju</i>	<i>orj</i>	going out
<i>erte urida čag-tur</i>	<i>ert ur'd tsagt</i>	Once upon a time

G. *Vowel mutation* ("Umlaut").

1. An *i* of the first syllable accomodates itself to the vowel of the second syllable.

<i>miqan</i>	<i>maχ</i>	meat
<i>nidün</i>	<i>nüd</i>	eye
<i>činua</i>	<i>čono</i>	wolf
<i>nigen</i>	<i>neg(e)</i>	one, a
<i>čidamüi</i>	<i>čadna</i>	(he) can (diff. suffix)

2. An *e* before *ü* becomes *ö*. The *ü* then also becomes *ö* (see next paragraph).

<i>edür</i>	<i>ödör</i>	today
<i>emüne</i>	<i>ömnö</i>	before

3. *o* / *ö* in the first syllable reduces a short vowel of the following syllable to the same sound.

<i>modun</i>	<i>mod(on)</i>	tree, wood
<i>kökere-</i>	<i>χöχrö-</i>	to become blue
<i>öndür</i>	<i>öndör</i>	high
<i>olan</i>	<i>olon</i>	very
<i>noyan</i>	<i>noyon</i>	prince
<i>qoyar</i>	<i>χoyor</i>	two
<i>noqai</i>	<i>noχoi</i>	dog

II. Grammatical Distinctions

A. *Cases*.

1. Genitive. The ending is *-n* after diphthongs, *-in* after vowels and consonants except *-n*, and *-i* after *-n*.

<i>dalai</i>	<i>dalaïn</i>	sea
<i>mor(in)</i>	<i>morinī</i>	horse
<i>ger</i>	<i>gerin</i>	tent, house
<i>ünen</i>	<i>ünenī</i>	truth
<i>bağš</i>	<i>bağšin</i>	teacher
<i>uls</i>	<i>ulsin</i>	people

2. Accusative. The ending *-i* (and *-yi*) was supplanted by another ending *-ig*, which after diphthongs and long vowels is merely *-g*.

<i>dalaig</i>	<i>ünenīg</i>
<i>morīg</i>	<i>bağšiḡ</i>
<i>gerīg</i>	<i>ulsig</i>

3. Dative. The Old Mongolian *-da*, with loss of the final vowel, yields *-d*. After a consonant, a connecting vowel precedes. *i* is used instead of *d* after *v*, *g*, *r*, and *s*.

<i>dalaïd</i>	<i>ïnenēd</i>
<i>morind</i>	<i>bagšid</i>
<i>gert</i>	<i>ulsad</i>

4. Instrumental. The ending is *-ār*, *-ēr*, *-ōr*. After a long vowel or a diphthong, *g* is inserted.

<i>dalaigār</i>	<i>ïnenēr</i>
<i>moriōr</i>	<i>bagšār</i>
<i>gerēr</i>	<i>ulsār</i>

5. Ablative. The ending *-ača* is reduced to *-ās* (*-ēs*, *-ōs*, *-ōs*).

<i>dalaigās</i>	<i>ïnenēs</i>
<i>morinōs</i>	<i>bagšās</i>
<i>gerēs</i>	<i>ulsās</i>

6. Comitative. The ending *-luya* / *-lüge* has become *-lā* / *-lē*, but it is mostly replaced by the adjectival formation in *-tai* / *-tei* / *-toi*.

<i>dalaïtai</i>	<i>ïnentei</i>
<i>moritoi</i>	<i>bagštai</i>
<i>gertei</i>	<i>ulstai</i>

B. Plural formation. The plural employs the same (or reduced) forms of the suffixes in the classical language.

<i>nuyud</i>	<i>nūd</i>
<i>čud</i>	<i>čūd</i>
<i>nar</i> / <i>ner</i>	<i>nar</i> (no vowel harmony!)
<i>-s</i>	<i>-s</i>
<i>-d</i>	<i>-d</i>

C. Reflexive Pronouns. These are formed by adding a single long vowel *-ā* (*-ē*, *-ō*, *-ō*) to all cases except the genitive, which adds *-χā* or *-gā*, and the comitative, which adds *-gā*.

D. Personal Possessive Pronouns. The forms are reduced to: *min'*, *čin'*, *n'*, *man'* and *tan'*. They are placed after the noun, and are unstressed.

E. Demonstrative Pronouns. The nominatives *ene* and *tere* remain the same, but the oblique stems are *ün-* and *tün-*. The plurals are *ede*, *tede* or *edegēr*, *tedegēr*.

F. Principal Verb Forms.

1. The present or durative tense does not use *-mui* but a new formation in *-na/ne*.

<i>iremüi</i>	<i>irne</i>	(he) goes
<i>yabumui</i>	<i>yavna</i>	(he) travels

When the interrogative particle is added, the ending is *-nū*, as *irenū*.

2. The preterite in *-bai/-bei* is reduced to *-av/-ev* or *-v*.

<i>irebei</i>	<i>irev</i>
<i>sayubai</i>	<i>sūv</i>
<i>yabubai</i>	<i>yavav</i>

3. The perfect in *-luya/-lüge* has become *-lā/-lē*:

<i>irelüge</i>	<i>irlē</i>
<i>yabuluya</i>	<i>yavlā</i>

The interrogative is in *-lū/-lū̄*.

4. The so-called infinitive in *-qu/-kü* is now merely *-χ*.

<i>yabuqu</i>	<i>yavaχ</i>
<i>ireküi</i>	<i>ireχ</i>

5. The past participle form in *-γsan/-gsen* is now *-san/-sen*.

<i>yabuγsan</i>	<i>yavsan</i>
<i>iregsen</i>	<i>irsen</i>

In the instrumental form *-γsayaγ*, it becomes *-sār*.

6. The gerund form in *-ju* is *-j*, that in *-ču*, *-č*.

<i>oroju</i>	<i>orj</i>
<i>abču</i>	<i>avč</i>

7. The coordinative gerund in *-γad/-ged* is contracted regularly, except when *i* precedes.

<i>yabuyad</i>	<i>yavād</i>
<i>bariyad</i>	<i>bariad</i>

8. The conditional in *-basu/-besü* uses a new formation in *-bol/-vol*.

<i>bolbasu</i>	<i>bolbol</i>
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The following text is in Khalkha Mongolian.

XIII. "The Foolish Wolf"¹

teneg čono

ert ur'd tsagt negen čono zamār orōd yavj baiv gene. getel zam dēr n' negen xonini zaidas xevtej baij gene. tūnig čono üzēd idex getel zaidas, "čono ta namaig bitgī id. ene urd negen adū šavart unād xevtej baina bilē. tūnig očiγ idne ū" gej guiγad čono ter zaidasni ügend orj xelsen yosōr tend bī gesen gazart n' očiγ üzvel, ünexēr negen adū šavart unād xevtej baiγad tūnig idex getel, adū bas xelj gene. "čono guai ta namaig idex gej baiγā yum bol, šavrās min' tataj gargaγ orχiod id" gej gene. "bas ta odō namaig šavartai xevēr n' idex gej baiγin orond tseverleγ orχiod

¹ From B. Kh. Todayeva, *Grammatika sovremennogo mongol'skogo yazyka*, Moscow, 1951, p. 178f.

id" geĵ gene. bas ĵelsen yosōr šavri n' ĵelērē dolōĵ arligaĵ orĵiod, ideĵ getel, bas, "minī ĵoid ĵōlīn tūrand negen biĉig biĉētei bī. ta tūnī min' ūzēd idsūgei" geĵ ĵelĵ gene. čono tūnī tūran-daĵ' biĉgīg ūzeĵ gēd oĉtol ter adū tarĵi n' ĵaga ōšiglōĵ orĵiod, bosōd davĵin yavĉiĵ gene. bas ter čono ūĵeĵ geĵ baiĵ ingeĵ ĵelĵ ĵevteĵ gene. "zamār yavsan zantgār tolgoi, zaidсанд ĵūragdsan ergū tolgoi, šavrās n' tataĵ gargaĵ yamar ezen n' bilē, šavri n' dolōĵ arilgaĵ yamar ēĵ n' bilē, tūraid n' biĉig ūzeĵ gedeg yamar biĉig medeĵ bilē" gēd orliĵ ĵevteĵ gene.

Vocabulary

Only the more difficult words or modern formations are given. The others are easily recognized by the student, or may be found in the Glossary.

adū horse (cf. aduyun)

bī = bui

bitgī negative, do not

bilē = būlūge

baigā pres. part. of bai-

čono = činua wolf

davĵi- to move on

dēr = degere upon

dolō- = doluĵa-/doliĵa- to lick

ēĵ mother

ergū = ergigū crazy, addled

ge- in usage equals keme- to say, tell

getel then, went on to say, = s
when he was about to.

guai (cf. abayai) sire, master

ingeĵ = inggiĵū thus

oĉ- = eĉi- to go

odō = ediĵe now

orli- to lament, cry

orĵi- = orki- to cast, throw; to do
something to completion, fi-

nishing; general perfectivizing
auxiliary.

ōšigle- (cf. ōskilge a kick) to kick

šavar = šibar dirt, mud, clay

tarĵi = tariki brains, head

tolgoi = toluyai head

tseverle- = ĉeberle- to clean

tūrai = tuyurai hoof

tūnig = tegün-i

urd = uridu south

ĵaga = ĵaya quite, apart

ĵevēr how, in what manner

ĵevte- = keble- to lie

ĵoid = goitu behind, rear

ĵūragda- = ĵayurayda- to be
deceived

ĵum = ĵayuma thing, object

zaidas stomach filled with blood
and intestines

zantgār misshapen (head)

Translation

The Foolish Wolf

Once upon a time, a wolf was going travelling on a road, (the story) says. It goes on to say, on (top of) the road was lying a sheep's stomach, (the story) says. The wolf looking at it, was about to eat (it); the stomach said, "Wolf, do not eat me. South of here, there happens to be a horse lying fallen in the mud. Are you (not) going and eat him?", he asked. The wolf, going into the stomach's words (i.e., believing him) by the way he said it, went to the place it was said to be and saw, there really

was a horse lying fallen in the mud, and he was about to eat it. The horse spoke also, saying "Wolf, sire, if it is so that you say you are going to eat me, (finish) pulling and taking me from the mud, (then) eat (me)" he said. "Well, you, instead of saying 'How (can I) eat him', (since) I am muddy now, finish cleaning (me), (then) eat", he said, (the story) says. Then, by the way he spoke, cleaning and licking off the mud with his own tongue, he was about to eat, then, "In my hind leg's hoof is written some writing". Saying, "When you have seen this, eat me", he said, (the story) says. The wolf, when he went saying he (was to) see the writing in the hoofs, the horse, when he finished kicking his head apart, got up and made his way off, (the story) says. Then when the wolf was about to die, he lay and said thus, (the story) says, "(Oh, my) misshapen head spread on the road, stupid head deceived by a stomach! When I pulled and took him from the mud, what sort of master was (I)? When I cleaned and licked off his mud, what was I, his mother? What sort of a literate person (lit. one knowing writing) am I to see writing said (to be) in his hoofs?", he said, and lay lamenting, (the story) says.

IV. Glossary

Mongolian-English Glossary

The glossary is intended to be complete for all words cited in the lessons and reading selections. The entries are mostly arranged to show common elements or derivative stems, where this does not unduly violate the alphabetical order. Verbs are entered under the stem form (*bol-*), but some common derived forms (*kemen*, *bögesü*) have also been entered. The more obvious loan-words are marked with the language of derivation. The plurals of many common words are entered.

The vocabularies of Lessons 1—10 contain about 500 words, and the reading selections, another 500. This glossary may also serve to read the selections in K. Grønbech, *Mongolske Tekster i Originalskrift*¹, Copenhagen, 1945.

The order of letters in the glossary is as follows: *a, b, č, e, γ, i, j/y, k/g, l, m, n, q, r, s, š, t/d, o/u, ö/ü*. This arrangement makes it possible to locate a word met either in transcription or in the original script by looking in only one place. While preserving the essential order of European alphabets, it also prepares the student to use Mongolian dictionaries.

Minor variations in spelling, as *a/i*, *a/u*, etc., are seldom given an additional listing in the glossary. The complete range of meanings for a word is not always given, but the definitions are restricted to those suitable to the stories.

A

a voc. part., Oh!, Ah! (see § 44d)
a- to be
ab- to take, to buy, to take in marriage
abču ire- to bring
abači- to take, take away; conduct
abayai a form of address to one's elders; sire
abari- to mount, climb up
abčira- to bring, fetch
abiyas inclination, habit, nature
abqayul- to have take
abdara|n, abdura|n box, container

abulča- to take (with one another); to fight (one another)
abura- to save, rescue, protect
abural protection
ači good deed; benefaction
ači tusa reward
ačila- to show mercy; to reward
ačitu possessing virtue; charitabel
ayali custom; character; habit
ayaši movement; form; conduct
ayta gelding
ayui very, great, vast
ayul- to place, put, arrange
ayula|n mountain

¹ Specifically, these are the frame story, story 1 (the tale of the rich man's son) and story 8 (the tale of the painter and the joiner) from the Tales of Siddhi Kūr (the *Vetālapañcavimśatikā*), Chapter 34 (the tale of the good and the bad prince) from the *üliger-ün dalai* (The Sea of Stories), and pp. 62—70 of I. J. Schmidt's edition of Sayang Sečen's Chronicle. Any later edition of this book will contain these texts.

ayulja- to meet; to visit
ayuljar meeting; corner, end
ayur air; spirit; force
ayurla- be angry
ayurasun things, goods
ayurasutu having possessions, rich
ai voc. part., Oh!, Ah! (see § 44d)
aia (*aya*) voc. part., Oh!, Ah! (see § 44d)
ail camp; neighbourhood
ailadqa- to report; to say (to a superior)
aisu- to approach
ajai, aji = *ajuyu*
ajuyu was (see § 49a)
ala- to kill
alaldu- to fight (one another)
alay variegated, of various colors
alayul- to have kill
*alba*_n tax, tribute; duty, obligatory service
albatu subject, slave
alyur slow, quiet, careful
ali what, where
ali ... *ali* either ... or
ali ba every, any
ali büri anyone, no one
ali ken anyone, who, he who
ali yayun anything
alin who, which (of several)
aliya prank, jest
aliyala- to joke, play pranks
aljiya- to be tired
alqu step, pace
alda- to drop; lose; sin, lack, fail to attain
aman alda- to promise
*alta*_n gold
aldayul- to abandon, flee; to make sin
aldar glory, fame, honour
aldarši- to become famous
aldartan said (pl.) famous persons, celebrities
aldara- to leave, abandon, become detached
aluqa hammer
alurqai slope, bending
alus (postposed), across, through
*ama*_n 1. mouth, lips, opening
 2. family, household
amaray friend; dear, well-loved

amaragla- to love passionately
amiri (Skt.) mango
*ami*_n spirit, breath, life
amitu one possessing life, a being
amitan (pl.) living beings
amidura- to live; to come to oneself
*amta*_n taste, good taste
amu- to be peaceful, happy; to rest
amuyul- to calm, pacify, make happy
amuyulang peace, happiness, calm
amui see *a-*
amur peace, happiness, fortune
amurqan quite peaceful
amurči- to rest; to live in peace
amurčiylul- to pacify, calm
anggir 1. orange, yellow
 2. duck-like bird
*angqa*_n beginning, first
anggaduyar the first
anu nom. part., indicates preceding word is subject; his; see § 10
aga elder brother
araki wine, brandy
arakitu drunk
*arasu*_n skin, leather, hide
arad people, nation
arbai barley, oats
arban ten
arbičiylul- to increase, grow
arbid- to be increased, enlarged
arbidqa- to increase, enlarge (tr.)
arči- to clean
arya means; art, craft, plan; trick
aryala- to scheme, employ cunning
aryada- to ensnare, trap, ambush
aryatu crafty, artful
aryamji cord, rope
aryul slow, gentle, peaceful
ariyun pure, clean, sacred
ariki = *araki*
arilya- to clean, cleanse, cure; to vanquish (fear)
arsalan lion
aru back, spine, behind, north
arši (Skt.) a Rishi, a saint
*asay*_{u-} to ask, inquire
asayul question
asayulča- to ask (one another)
asara- to have pity on, to commiserate; to bring up

asqa- to empty, pour out
asuru very, extremely, more
aštyla- to use, make use of
ašida always; constant, eternal
ataya|n envy, jealousy
atayatu envious, jealous; evil minded
atala about to
adali (postposed) equal, like, similar
adistid (Skt.) blessing, providence
aduyu|n herd (esp. of horses)
aduyula- to watch herd
aduyusu|n cattle, stock
aturiyul- to wrinkle, pucker, frown
auya strength, might
aya (aia) voc. part., Oh!, Ah! (see § 44d)
ayay-qa takimlig (Uig.) a rank of priest, gelung
ayaya bowl, cup
ayu- to fear, dread
ayul fright, fear

B

ba and, also; we
baya small; young
bayačud (pl.) children
baya saya trifle; little by little
bayana column; support
bayatur hero (cf. Russ. богатырь); brave, courageous
bayča package, bundle
bayši (Chin.?) teacher, scholar
baytaya- to contain, hold
bayu- to descend, get down; to sit down; Sel. X, to knock out of the air
bayulya- to have descend, lower; to decree; to marry off
bai- to be, exist; to wait, dwell, stand
baiyul- to place, set, build, erect, establish
bailya- to stop (tr.), discontinue
baina|m is; being (durative of *bai-*)
baiday what customarily is; usual
baidal state, manner, form
baišing (Chin.) building, house, room
bajaya- to arrange, prepare
balyasu|n (pl. *balyad*) city, town, village
bara- to finish, conclude, consume
barayda- to be finished, come to an end
baraydaši ügei inexhaustible, endless
baraya merchandise; something in the distance; reality
barayada- (Sel. X.) to visit, have an audience
barayun right
bari- to take, seize, catch, keep
bariyul- to have take; to catch
barildu- to hold one another, wrestle, fight
barkira- to cry, shout
bars, baras tiger
basa then, still, also
basa ėu (kü) again, once more
basu things, goods, riches
badara- to blaze, flame
badarayul- to inflame, ignite; to increase
batu hard, firm, honest
bayan rich
bayar joy, happiness
bayar iiles gifts
bayarla- to rejoice, be happy
bayas- to be happy, rejoice
bayasqulang joy, delight, rejoicing
bayasulča- to rejoice (with one another)
bekile- to strengthen
belčir confluence of rivers
beleg (pl. -üid) gift, present
beled- to prepare, set up
belge (pl. -s) sign, mark
belkegüsi|n waist
ber nom. part., indicates preceding word is subject; makes pronouns indefinite; see § 10
bere mile
beri (pl. *beriyed*) daughter-in-law, (pl.) engaged couple
berke difficult; heavy
beder marks, figures, designs
beye self, body, nature
beye minu I
bi I (see § 35)
biči- to write
bičig writing, letter, composition, book
bičin monkey
bičigan little, little bit
bilig knowledge

čay time, season
tere čay-tur at this time, then, thereupon
čayan white
čayayčın white (fem.)
čayana farther away; behind
čaylaşı ügei infinite; peerless
čai (Chin.) tea
čai- to grow light; to bleach, whiten
čambudvib (Skt.) world; Indian continent
čang cymbals
čandali (Skt.) half-caste, low-caste person
čandan|a (Skt.) sandalwood
čaqlai (sea) gull
časuln snow
čadig genealogy
čeberle- to clean
čečeg flower
čečeglig garden
čengge- to amuse oneself
čengeldü- to amuse oneself (with others)
čerig (čirig) army; soldier; war
čes bronze, brass
či thou, you (2nd. p. sg.) (see § 35)
či = ču
čib|bü- to plunge, submerge, sink
čičuya whip
čiytaya|n gag; cord, string, rope
čiytayala- to tie up, to gag
čiyul|a- to gather (intr.)
čike right, straight, truthful
čiglen direct
čilayu|n (pl. -d) stone
čima- oblique of *či*, thou, you
čime- to adorn, beautify
čimeg ornaments; attire
čimege|n cry, sound, report
čina- to cook (tr.), prepare (food)
činadu on that side; foreign
činayši over there; further, behind
činggis qayan Genghis Khan (see Intro.)
čindamani (Skt.) a magical gem
činua (pl. *činus*) wolf
čirai face
čirig (čerig) army; soldier; war
čirigle- to wage war
čisu|n blood
čida- to be able; can

čidqu- pour
čoy blaze, splendor, glory
ču (emphatic part.) also, indeed
čuburi- to run, flow (uninterruptedly)
čoyčala- to pile up, to construct
čuy|a- to gather, assemble (intr.)
čuy|ayul- to collect, assemble (tr.)
čoyol- to make an opening, pierce
čoki- to strike, beat, hammer
čuqay rare, precious
čuqul narrow
čuqum exactly, actually, quite
čöb a bit; remainder
čöble- to pick up grain
čügege- to chase away
čögen few, little
čögeken some few
čögeresün see *kögesün*
čüle- to banish, exile
čölme- to steal, rustle
čöm all, completely

D see T

E

eber horn
ebesü|n (pl. -d) grass; plants
ebed- to fall sick, feel bad
ebe(d)či|n sickness
ebde- to destroy, ruin
ebdere- to perish, ruin
ebüge|n old man; grandfather
ebül winter
ebür breast, chest
eče- to grow thin, emaciate
eči- to go
eči|ge father
eči|ge eke parents
ečüs end, goal
eimü so, such, such a one
ein so, such, thus, in this manner
ejen (pl. *ejed*) ruler, master, lord
eke (pl. -s) mother
ekener married woman
egere- to entreat, beg
egešig voice, sound, song
eki|n beginning, source
egüd- to construct, make, manufacture
arya egüd- to find a way out
egüle|n cloud
egületü cloudy

egün- oblique form of *ene*
egür- carry on one's back
egüri long
egüs- to begin
 egüske- to begin; to produce, make
egüde|*n* door, entry
elči (pl. -s, -d) envoy, ambassador
ele affirmative particle
 ele bögesü if, whatever it be
elegle- to ridicule
elige|*n* liver, stomach, insides
eljige|*n* ass, donkey
eldeb all sorts, different, diverse
em medicine, remedy, drug
 emči doctor, physician
eme (pl. -s) woman, wife
 emege|*n* old woman, grandmother
emegel saddle
emiye- to be afraid
emkü morsel, mouthful
emüne before, the place in front of one
 emüne жүг south
envüs- to dress oneself
 envüske- to dress (trans.), to clothe
ene this
enel- to grieve, sorrow
enedkeg India
eng area, space; strengthening particle: the very-, the all-
engke peace, quiet, well-being
enggüre dear, favorite, pet (name)
ende here
 endeče hence, thereupon
 endeki the one here (Ger. hiesige)
ere (pl. -s) man, husband
eregün chin
eri- to seek; ask, request
erike|*n* rosary; chain (of pearls)
erildü- to seek, ask (together); to take counsel
eriyen varicoloured; motley; adorned
erke power, might
 erketen powerful; the senses; the zodiac
ergi- to turn, circle
 ergičegül- to have turned; to think
 ergigü addled, crazy
erkim supreme, chief, outstanding
 erkim aqa good sir!
ergü- to render, present (to a superior)
ermeg barren mare

ersü neuter
erte early, former, ancient
 erte urida once upon a time
erdem talent, merit, virtue, wisdom
erdeni (Skt., pl. -s) jewel, treasure
erü- to dig
ese no, not (preposed)
 ese bögesü if it be not so, otherwise, or else, *n'est-ce pas?*
esen safe, well, healthy, prosperous
esergü opposite, against
 esergü tesergü to and fro, hither and yon
esrua (Sodg.) Brahma
ed (Uig.) things, wares, possessions
 ed tavar goods, wealth, fortune
ede- pl. stem of *ene*
edege- recover, heal (intr.)
edegege- heal, restore, revive (tr.)
eteged side, region
edige now
edüi not yet
edür day
eye peace, accord

G see K

Г

γaγča one, only, sole, alone
 γaγčayar sole, solitary
 γaγčaqan only, sole, alone
γai misfortune, evil, injustice
γaiqa- be astonished, surprised; to regard with wonder and admiration
 γaiqaldu- to admire in company
 γaiqamšiy wonder, marvel; admirable, remarkable
γajar (pl. *γajad*) land, earth, place, country
γal fire
γaljayu mad, crazy
γaqai pig, swine
γar hand, arm
γar- to come out, go out; to proceed, occur, begin
γarya- to take out, bring out; to free; to produce
γarta- to be surpassed
γasal- to be afflicted, complain
 γasalang pain, complaint
 γasalulča- to lament in company

yašiyun bitter, harsh
yašiyuda- to be sad, grieve
yadana outside
yadayši outside
yadanaši that in front
yadayur the outside, exterior
yau ditch, crater
yautu baišing prison
yobi barren steppe, desert, Gobi
yučin thirty
yui- (*yuyu-*) to ask for, request
yuilinči beggar
yulir meal, ground grain
yurbayula all three, the three together
yurban three
yorbila- to cover with lime; to bulge out (as of relief work)
yutu- to trouble, bother oneself; dishonour, lose face
yutayar third
yutul boot, shoe
yodoli horn-pointed arrow
yooa beautiful, handsome, charming
yool river valley, river; kernel, essence; center, origin, source
yuyu (*yui-*) to ask for, request; to ask the hand of

I

ibege- to aid, help, protect
ibegel protection, blessing
ičegüre- to blush with shame, to be ashamed
ijayur root, origin, family clan, extraction
ila- to surpass, surmount
ilaya- to surmount, overcome
ilayaysan conqueror, majesty
ilege- to send, dispatch (a messenger, delegate)
iledte clear, obvious
iledke- to declare, manifest, explain
ilya- to distinguish, discern, make out
ildü|n sword
ima- oblique stem of 3rd p. sg. pronoun (see § 35)
imaya|n goat, buck
imayta merely, only
inadu on this side; existing, present
inayši on this side, around here; down to the present
inaru before, until, after

inege- to laugh, smile
inggižü (colloq.) thus, in this way
inje, inži dowry
inu (nom. part., see § 10) indicates subject; his
irbis panther, leopard
ire- to come, arrive
iregül- to make come, to summon, invite
irgen persons, people, men
irjailya- to bare one's teeth (at one another)
isi|n = *yisi|n* nine
ide- to eat
idegde- to be eaten
idegen food, repast, meal
idegül- to give to eat, to feed (tr.)
idelče- to eat (something) together with others
ideši food, meals
itege- to believe, trust, confide in
idqa- to warn; to stop (tr.), hinder
idqaya warning

J / Y

NB. *j* / *y* are identical initially only
-ja emphatic particle; certainly, surely
jabsar interval, space, chink
jabdu- to take measures, make preparations
yabu- to go, walk, travel, wander, live
yabuyul- to make go, to send
yabulča- to journey together
yabudal going, conduct, behavior
yayaki- to make what, to do how
yayakin how?
jayan elephant
yayara- to hurry
yayaran hastily
yayuki- to do what, to act how
yayuma object, something
yayü|n what
yayun ber something
yayun-dur why, for what (reason)
jayun hundred
jayura between, while, during
jayura- to close together, compress
jaila- to depart, leave; to evade
jaki- to order, command; to proclaim

- yaki-* to do what, to do how
yakin why?, how?
jakir- to command, direct, govern
jakirayalayul- to have administrate
yakša (Skt.) a Yakša, an evil spirit
jala- to summon, invite; to steer
jalayu young; youth
jalbari- to pray, request, implore
jam way, road
yambar which, what kind
jambudvib = *čambudvib*
jang morals, character, being
jaqa edge, border, bank
yara wound
jarim some, others; half
jarim-dur sometimes
jarim ... *jarim* some ... others
jarla- to publish, announce
jarliγ word, order, command (of a superior); decree, royal edict
jarliγ bol- to declaim, pronounce; (of a superior) to speak, say, command
jarudasu|n slave, servant, messenger
jasu- to correct, improve, repair; to direct, found, govern
yasu|n bone; lineage
yasutu boned; related
yada- to be unable
yadara- to become exhausted
yadayu poor
jayaya- to bestow (of God), create
jayayutu having a fate, predestined
jayaya|n will, fate, soul, existence, fortune
yeke large, great, greatness
yekes (pl.) the great ones (i.e., gods)
yekeken rather large
yekede very, much
jegü- to fasten; to bear; to set a net, snare
yegüdk- to change, move, shift; die
jegüdüle- to dream
jegüdin a dream
jegü|n needle; left, east
yeren ninety
jerge order, rank, turn
jergeber in turn
yerü in general, quite; common, usual
yerünggei general, ordinary; public
jes copper
yi (Chin.) name of a year, p. 102
jibqulang grandeur, majesty, splendour
jiči also, still
jiya- to show, indicate, teach
jiyala- to be taught
jiyasu|n fish
jiyasuči|n fisher(man)
jigši- to dislike, hate
jidkü- to be industrious, diligent
jil year
jilvi, jilbi magic, sorcery, deceit
jilviči|n magician, sorcerer
jilmegül- to show anger
jimis fruit, berries
jiran sixty
jirya- to rejoice, be happy
jiryalang happiness, prosperity
jirayul- to make happy, delight
jiryaldu- to be happy with others
jiruy painting, picture
jiruyči painter
jiryuyan six
yirtinčü world
yisün nine
joba- to suffer, sorrow
jobaya- to make suffer, torment
jobalang sorrow, suffering, misfortune
jobaldu- to suffer together with others
jočin traveller, guest
joyoyla- to eat and drink, consume
joki- to be suitable, satisfactory; to agree with
jokis excellent, proper; decency
jokistu proper, conforming to practice
jokiya- to make, fashion, compose
beleg jokiya- to present, give gifts
jolya- to meet; to visit; to greet
jolyaldu- to meet one another
juljaya|n young, offspring
juljajala- to give birth to
jum see *gem jum*
jonggila- to collect, assemble
jon people, community
jun summer
jorči- to go away, depart
jurim, jurum law, custom, usage

yosu|*n* custom, manner, rule
yosula- to follow custom or usage;
 to observe ceremonies
jöb fine, good, excellent, true
jöb döröge left stirrup
jöbleldü- to deliberate, confer, hold
 a conference
jöbšiye- to approve, assent
jüil class, type, sort; chapter
jüg side, region, direction; towards
jöge- to move (tr.), transport, carry
jögei insect; bee
jögelen soft, tender, sensitive
yüm = *yayuma*
jüde- to be exhausted, be disturbed

K/G

ga (Chin.) name of a year. See p. 102
kabalik Kabalik, a city
galab (Skt.) eon, age
garudi (Skt.) a miraculous bird
ge- (colloq.) to say
ged = *geded* (Class. *kemeged*)
kebeli stomach, womb
kepte- to lie
gei- to shine, be resplendent
geigsen the illuminated one
keiske- to wave, scatter, sow, broadcast
keiste- to be moved; to be driven
 away
keid cloister, monastery
kejiye when, once
kejiyede sometime, once
(ge)gegen light, bright, illuminated;
 splendour; reincarnation of the
 Buddha, Holy One; person, heart,
 soul
gegen-degen by one's self; in his
 splendor
gegen oyutu having a splendid
 intellect, of illuminated con-
 science
geki- to nod assent
kegüken = *keüken*
kegür corpse, body
kegürjigene pigeon, dove
kele- to say, speak, talk
kelelke- to converse, discuss to-
 gether
kele|*n* tongue, language, speech

gem evil, fault, offense, sin
gem ügei faultless, just; makes no
 difference
gem jum fault, mishap, error
keme- to say, speak; to name, call
kemeldü- to speak to each other
kemebesü when one says; as if to
 say; for example; because
kemen saying; equals quotation
 marks
kemkeči- break, crush
gemle- to harbor a grudge, be mal-
 content
gemšigülengtü repentant, contrite
ken (pl. *ked*) who, which
kenü whose
ken ber someone
ken kümün any man, anyone
genedte suddenly, all at once
kengerge drum
ger (pl. -*üd*) tent, home, house; family
ker how
ker be if
ker bolba actually
ker büri everyone
keregür quarrel
kereg necessity; matter, thing, affair
keregle- to need, require; to
 demand, use
keregtü necessary, needed
kerem mound, wall
gergei wife
gergei bolulča- to marry
kešig favor, good luck, fortune, grace
gešigün branch, member, part
ged from *ge-*
gedergü back, behind
getül- to traverse, pass, cross
kedü|*n* how many; some, few
arban kedün some ten, ten-odd
kedüdüger which, how many
kedünde how many times
ketürkei distinguished, superior,
 excellent
keüken (pl. *keüked*) child
gi (Chin.) name of a year. See p. 102
ki- to make, fashion, construct,
 arrange
kiged and, also, together
kičiye- to strive, work at, apply
 oneself
gički- to step, trample

kiĵayar border, edge, end, shore,
 bank
kigiri banner, guidon
kilyasu|n hair
kilīnča sin, fault
kilingle- to become angry
gilte splendour
kimura- to be troubled, be dis-
 orderly
kimusu|n claws
ginĵi chains, fetters
gīng (Chin.) name of a year. See p. 102
kirtū- to get dirty, soiled
kidu- to cut, kill
kituya knife
kkib (*kiib*) a silken cloth
kšan (Skt.) moment, instant
goršiša (Tib.) a type of sandalwood
kū strengthening part. (see § 51b)
kōbči bowstring; chain; mountain
 ridge
gūbčin all, entire
kōbege edge, border, bank
kōbegūn (pl. -d) son; young man
kūčū|n power, strength
kūčūtū (-tei) strong, powerful
gūi (Chin.) name of a year. See p. 102
gūiče- to finish, end, complete
kūĵi perfume, incense
kūĵūgū|n neck
kōg sound, voice, music
kōke blue; green
kōkere- to become blue
kōge- to hunt, pursue
kōgelge- to have driven away
kōgerūkūi poor (man)!
kōgesūn *čōgeresūn* scum, foam
gūgi- to fish with hook and line
kōl foot, leg; basis, action
kōltū tailed
kōlemĵi, *kōlūmĵi* cave, lair
kūliye- to wait for
kōlge|n mount; means of trans-
 port, wagon
kōlgele- to ride horseback
kūmūn human, man
gūn deep, depth; dark
kūnesū|n provisions
kūnĵid sesame
kōnggen easy, easy, light
kōndeile- to hollow out
kōndelen across, on the side

kūndū weight, weighty, important;
 value
kūndūle- to show respect
kūndūlel honour, respect
kōniuge- to injure, mistreat
kūr- to come, arrive, attain, reach;
 grow to
kōrbe- to topple over, tumble;
 to roll on the ground
kūrčemtū distinguished, illustrious
kūriye|n camp, enclosure, compound
kūriyele- to pitch camp, make a
 ring
kūriyelegūl to become encircled,
 surrounded
kūrge- to bring, have come, lead
kōrōngge grain, seed
kūrte- to attain, reach, get
kūrtege- to have someone get; to
 honour with a favour
kūrtele going as far as, until
kōrūg picture, painting
kūrūgūl- to bring; to send
gōrūgesūn wild game
kūse- to desire, covet, wish
kūsel wish, desire
kōser earth, soil, ground
kōšigūrke- to be stubborn
kōšigūrken *ōgūle-* to contradict,
 dispute
kōdege open steppe, desert
kōtel-, *kōtōl-* to lead, conduct; to
 move
kōtelūl movement

L

lab really, exactly, truly
labai sea shell; mother of pearl
lama see *blama*
lang (Chin.) ounce of silver, a taël
luu (Chin.?) dragon

M

mayad certainly; really
mayta- praise, laud
mayu evil, bad, poor, unhappy
mayu bol- to get hurt, injured
mayušiya- to blame, reproach
mal livestock, cattle
malta- to dig
man- oblique stem of *ba*, we (see § 35)

mana- to hold night watch; to make the rounds as guard
manayar next day
maryada morning; tomorrow
marya- to steal up on, creep up stealthily
maši many, much, very
mašida very, extremely
matar sea monster
matar jögei crocodile
meküüski- to bow respectfully, to greet
meküs weak, exhausted, poor
melekei, menekei frog, toad, turtle
m(e)ngdeni- to be disturbed, upset
mendü, mengdö healthy, whole
mergen clever, wise, capable
mede- to know, learn, experience
medegül- to make known, inform
metü (pl. *metüs*) postposed; as, like, similar
mingyan thousand
minu my
miqa|n meat, flesh; body
moyai (pl. *moyas*) snake, serpent
molor = bolor
mongyol (pl. *-čud*) Mongol, Mongolian
mungla- to be in need
mungdal ügei extraordinarily, abundantly
mungdani- to be in need
mungqay ignorance
morila- to ride horseback, mount to horse
mori|n (pl. *-d*) horse
moritu having a horse; a rider
morda- to set out, depart (on horseback)
modu|n wood, tree, forest
modučı woodworker, carpenter, joiner
muski- twist, wind
munu- to weaken, age
möltöre- to loosen, detach, release; to escape
mön deictic particle: just that one; certainly, surely, really
mön kü just that one there; the same
mönggöl|n silver; money
möngke eternal, everlasting

mör way, road, track, order, row, method
tere mör-ıyer along that road
mören (pl. *möred*) river, stream
mörgö- to bow respectfully; to kow-tow
mörö|n shoulder
möski- to follow a track, to trail
mösün ice

N

nabtarqai ragged
nayad- to play, amuse oneself
nayaču uncles (on mother's side)
nayadum game, amusement
naıur lake, sea
naičiıyar fat
naiman eight
naira- to agree; to unite
nairayul- to reconcile, bring to accord; mix (colours, drugs)
nairala- to celebrate, amuse oneself
nairalčın soft; foolish
nairamdayu agreed, united
nama- oblique of *bi*, I (see § 35)
nara|n sun
narın thin, slender; secret
nasu|n age, years of life
nasula- to attain an age
nasun turqaru forever, always
nasuda entire life, unceasingly
nadur see § 35
nayan eighty
nege- to open
negüiresü|n charcoal, coal
neng much, very
n(e)ngji investigation, search
nere name, title
neretü named
nereid- to name, call
niyu- to hide, secrete
niyuča secret
niıur face
nige|n a, one
nigeken only one, a single
niıeged one at a time, one each
edür-ün niıeged once a day
nigül sin
nigüles- to commiserate, sympathize
nigülesügči merciful one
nigültü sinful, sinner

nīlbusu|*n* tear
nīlqa|*n* (pl. -s) child
nīrvan (Skt.) Nirvāna, release of the
 soul from suffering, union with
 the absolute
nis- to fly
nīsvanis (Skt.) attachment to the
 world; inherent evil
nītula- to kill
nīdū|*n* eye
nīdūgūr pestle
noyoyan green; plants
noyon boy
noir sleep
noitan fresh, moist
nom (ult. < Greek) doctrine, belief,
 dharma; book; duty, obligation
nomčila- to teach, instruct
nomla- to teach, instruct
noqai dog
noyan (pl. *noyad*) prince, nobleman,
 ruler
noyalayči tyrant
nögči- to pass (of time); to end, die
nökör (pl. *nököd*) comrade, friend,
 companion
nököče- to ally oneself with, make
 friends
nögöge second, other

О see U

Ө see Ü.

Q

qabčıl ravine, pass
qabiya benefit, profit
qabtayai flat
qabur spring
qačar cheek, jaw
qaya- to close, lock
qayača- to be separated, removed;
 to depart
qayačayul- to remove, deprive of
qayalya|*n* gate, door, entrance;
 Kalgan
qayal- to cut; to plow
qaya quite, apart
qayara- to crack, split
qayan emperor, king, Khan
qayas half
qayučin old, ancient
qayučin üge proverb

qayurayda- to be deceived
qayurai dry
qayuryal heap, pile, ditch
qaira mercy, grace, sympathy, pity
qairan bainam that is a pity
qairala- to love, show mercy;
 take pity
qairatai beloved
qairčay chest, casket
qaja- to bite
qajir griffin; vulture
qalayun heat, warmth
qalayuča- to be warm, feverish
qali- to fly, take off; die
qamiya where, whither
qamiyaši whither
qamtu (postposed) together with
qamtuda in union with, jointly
qamuy all, every; quite complete
qan (pl. *qad*) prince, lesser ruler
qan köbegün prince
qan oron throne; capital
qan- to be satisfied
qangya- to satisfy
qaniča- to be a friend of, be related to
qanila- to contract friendship
qandu- to turn
qanduyul- to turn (tr.), direct
qanuši ügei dissatisfied, malcontent;
 incapable of satisfying
qara black
qara- to see, regard, notice
qarabtur dark, pitch-black
qarayalja- to see, observe
qarayda- to show oneself, be seen
qarayul sentinel, guard
qarayul- to make see; to watch (herd)
qarayulči guard; shepherd
qarai- to spring, leap (down, into)
qaraila- to spring high, leap up
qarangyui dark, darkness; ignorance;
 hell
qarbisu|*n* womb, belly
qarbu- to shoot with bow and arrow
qarčayai hawk, falcon
qari- to return (home)
qarin again, but
qariyu back, return, reply, reward
qariyul- to return (tr.); to reward;
 to answer
qarılčan together, mutual, recipro-
 cal

- qariya* dependence, subject
qariyatu subordinate, subject, vassal
qarkitu running (water)
qarši court, palace, castle
qas jasper, jade
qašira- to become tired, bored
qatayu solid, tough, cruel, hard
qadayala- to keep, watch
qadayalayul- to have kept, watched
qada|*n* rock, cliff
qatayuji- to do penance
qataqan rather strong, hard; quite certain, self-confident
qadqu- to stick; to plant
qatuytai woman, wife
qadam male in-law
qadam ečiǵe father-in-law
qatun queen, princess, wife, woman
qauli custom, tradition; saga, story
qubaqai dried up, parched
qubčasu|*n* garments, clothing
qubi part, piece
qubi bolya- to divide
qubil- to transform oneself
qubilya- to transform (tr.)
qubilyan transformation, shape; reincarnation
qočora- to remain, be left over
quyu (breaking) in two, apart
qoyola|*i* throat; food
quyur lute, balalaika
quyurda- to play on the *quyur*
quyura- to break
quyurqai piece, torn off portion
qoyosun absence, lack, empty space
qoiy island
qoina after, later, since
qoinayši|*da* after, behind
goitu behind, rear, past, following
qokira- to wither
qola far, distant
qulayaiči thief
qulayu- to steal
qula|*n* roan and white horse
goli- to mix
quluyana mouse
qumay, qumaki sand
qomsa small, insignificant
qomsad- to diminish, decrease (intr.)
qongqo bell
qongqor depth, cavern; chestnut horse
qoni|*n* (pl. -*d*) sheep
qono- to live, dwell (overnight)
qonoy 24-hour period, a day and night
qoor|*a* evil, poison
qoortu evil, poisonous
qoor bol- to be hard on, bad for
qoorla- to harm, poison
qura rain
qura- to assemble, gather (intr.)
qural assembly
qorya castle, fort
qurya|*n* lamb
qori- to collect, press; to mix, blend
qoriča- to desire; to love
qoriyla- to reprimand, swear at
qorim, qurim feast, banquet, celebration
qorimla- to celebrate, feast
qurimqan = *qurum*
qorin twenty
quriya- to collect, gather, assemble
qormusu|*n* silken gauze
qurdun agile, swift
qoroya- to reduce; to kill
quruyu|*n* finger
qoroqai insects, worms, vermin, etc.
qoros- to become angry, offended
qorum, qurum moment, instant
qorumay = *qorum*
qos pair, couple
quda brother-in-law; cousin
qudal deceit, lie
qudaldu- to sell, deal in
qudalduyan trade, commerce
qudalduyči dealer, merchant
qudaldu|*n* trade
gota|*n* fortress; city, town
quduy well
qutuy dignity, distinction; divinity, holiness
qutuy yuyu- to pray
qutuytu elevated, venerable, saintly; a title
gotola, qotala all, every
qudurya tail strap
quwaray (Uig.) community of clergy
quyay armor

goyar two; and
goyaduyar second
goyayulagan-a two all by themselves
goyar büri both of them

R

rasba (Tib.) person wearing cotton clothes; an Indian ascetic

S

saba container
sača at once, immediately
sačayu equal, similar; at the same time as
saču- to strew, sow, disperse
sadu|n close friend
sayad delay, difficulty
sayatayul- to delay, defer, prolong
sayu- to sit, be seated, live, dwell
sayulya- to set, place, appoint
saiki proper name?
sain good, fine
saigan beautiful, pretty
saishiya- to approve, praise, reward
saitur good, well, very; (will you) kindly
saki- to watch, protect
sakiyulsu|n watcher, defender; patron saint
salkin wind
salu- to depart, separate (oneself)
sana- to think, recall, remember
sanaya thought, idea, memory
sanal thought, memory
sang (Chin.) treasure, treasury
sandali throne, chair
saqal beard
sara|n month; moon
sarqud intoxicating beverages, wine
seilii- to carve, engrave
sejig = *sešig*
sejigle- to doubt, distrust
segsei- to bristle, raise
segül tail, end
seğüder shadow
selte (postposed) together with; party company
sem silence, silently
serbege notch, hook; gills, fins

sergü- to come to oneself, regain senses
sergüge- to cheer up, console
seri- to awake, wake
serigül- to wake; to teach
serigün cool, refreshing, pleasant
sešig (Uig.) doubt, disbelief
sedki- to think, consider
sedkil thought, intent, purpose; mind
sedkiltü disposed
sedkiši ügei unthinkable
sedkül courier, journal
sedkügül- to dispatch as courier
sedü- to make, accomplish
arya sedü- to employ means
si- see *ši-*
sin (Chin.) name of a year, p. 102
subašidi (Skt.) Subhāṣita
suburya|n pagoda, memorial
soči- to become frightened
soyta- to get drunk
soytaya- to drink until drunk
sumu|n arrow
sonos- to hear, listen
sonosta- to be reported, be heard
sonosqa- to make known, inform
sonosqayul- to have announce, have report
sogora- to become blind
sur- to learn, study; to ask
surya- to instruct, teach
soyoṣa eyeteeth
soyorqa- to deign; will you please ...; to present
sübei opening, passage
süke|n ax
sülde happiness; protector gods; banner; totem
sül|n milk
sünesün life's breath, soul; the soul of personal mannerisms and actions
söni night
sürči- to grease, oil, perfume
sür(e)kei terrifying

Š

šal (onomat.) splash
šang reward
šangna- to reward

šarya bay-colored
šaryuyul a white and red horse
šastir (Skt.) a sāstra; learned work, textbook, commentary
šibayu|n bird
šibayuči bird catcher
šibar dirt, mud, clay
šibegčün slave, servant
šibtura- to pierce (of arrows);
šiyu- to tuck one's clothes up
šijir pure gold; advantage
šikür canopy, parasol
silyad- to tremble
šiltayan cause, reason
šiluyu|n straight, simple, loyal
šiluyunqan quite direct, straight-forward
šim (Chin.) name of a year, p. 102
šim a measure (ten double handfuls)
šimqü- to steal into, crawl up to
šimda- to hasten; strive, work at
šinbi- to get into a mess
šine new
šinggi (colloq.) same, as, like
šingšiči fortune teller
šingqor falcon
šinjile- to regard, observe; investigate
šinu- to desire, covet; to require
šiga- to press, express; approach
šira yellow
širayu- to seek refuge
širege|n table, throne, chair, dais
širgüge- to rub against, provoke
širge dried, cooked
širya see *šarya*
širi|n hide, skin, leather
širyu- to creep, crawl
široi earth, soil
šitaya- to ignite
šidi (Skt.) completeness, perfection
šidi(n)tü *kegür* Siddhi KÜR, the Bewitched Corpse
šiduryu simple, right, just
šitü- to support; to join, go in service to
šidü|n tooth

T/D

ta you
da emph. part., *ken da* someone

daba- to cross over; to transgress
dabayan mountain; pass
dabalya|n wave
tabčang throne, plateau
tabin fifty
dabqur double
dabqurliy doubling, multiplication
tabtayar fifth
tabun five
tačiya- to desire ardently, love passionately
tačiyanggyui passion, sensual love; desire
daya- to accompany, follow, obey
dayan following; also
dayayul- to have follow; to make obey
tayala- to want, desire; love, find pleasure in
tayalal love, pleasure, wish
dayari- to pass, meet
dayariju gar- to pass
dayu|n voice, sound, song
dayula- to sing
dayun yar- to cry out
dayuda- to invite, summon
dayuriya- to imitate
dayuris- to become renowned
dayurisqa- to voice, proclaim
dayus- to end, finish
tail- to open, loosen (clothes), free
daila- to combat
dailalda- to vie with one another
dain enemy
daisun enemy
taki- to sacrifice; worship;
daki again, also
daki- repeat
takil respect, worship
dakin again
takiya poultry, chicken
tala steppe, plain, field
tala- to capture
dalabči|n wing; tailfeather
dalai sea, ocean
dalan seventy
talbi- to put, place; to release, leave
talbiyul- to set, have placed
dalda hidden, secret
dam dam from one to the other
tamaya seal, stamp

- tamaki* tobacco
tamaki uyu- to smoke
tamir strength, power
tamu (Skt.) hell
dan very, quite, often
tan- oblique stem of *ta*
tangyariy oath, vow
tangyariyla- to swear, vow
tanggai coarse, impolite; simple, ordinary
tani- to know, learn
tanildu- to meet, get to know
taraki, tariki brains, head
tarbayachi- to trap marmots
darbayulya flag, banner
dargi trunk
tariy see *uruy tariy*
tariya|n field
tariyachi farmer, field worker
tarni (Skt., pl. -s) magical formula
tarnida- to recite magical formulae
targa- to disperse, go (each his own way)
targaya- to make disperse; to promulgate, publish
daru- to press, repress, conquer; to print
daruyda- to be pressed, printed
darui immediately, straightway; moment
tasu perfectivizing particle
tasu- to be accustomed to
tasul- to interrupt, separate, finish
tasural division, interruption
tata- to pull, draw, tighten
taulai hare
tavar (Uig.) goods, effects, belongings
ed tavar possessions
tebchi- to release, abandon; to slay
debel = *degel*
teberildü- to embrace each other
debshi- to climb, mount
debşigül- to raise, advance (tr.), promote
debter book
deile- to defeat, surpass
teimü so, such, such a, thus
tein so thus
tein bögesü if, for this reason, then
tejiye then, long ago
tejiyede then, at that time, once
tejiye- to rear, bring up
degedü high, elevated, noble
degegşi upwards
degel cloak, coat; clothes
degere upper, above, overhead
degereki the one over, above
degerme robber, robbery
degesi|n rope, cord
tegü- to gather, pick
degü younger brother
tegülder perfect, complete
tegüli- to spring, bound
tegün- oblique of *tere*
tegünčilen thus, in this manner, so
tegüs perfect, complete
tegüs- to perfect, fulfill, complete
tel quryan suckling lamb
del mane
deled- to strike, beat
deledkile- to knock, rattle
delgere- to develop, expand
delgerenggui development, exposition
delgerenggui-e detailedly
delekei earth, world
delüre- to come to oneself
temeči- to quarrel, dispute; compete
temege|n camel
temür iron
teneg stupid, foolish
tenggerlig gods, heaven
tengri heaven; god
tengri bol- to die
tengse- to compare, examine
tengsel comparison, examination
tende there
tendeče thence, thereupon, then
tendeki the one there (Ger. dortige)
tere this, this one, he
terge chariot, wagon
tergegür highway
dergede before, by, beside, at, *chez*
terigün|n head; beginning; first
terigüle- to begin; to be chief
terigülen et al., etc., and others
terigüten first, principal; *et al.*
tes- to suffer, endure, hold out
teske- to make suffer, let endure
tesül- to gouge out eyes
tede- plural oblique of *tere*
tedeger pl. of *tere*, strengthened
tedüi so much, up to; after, there-upon

ding (Chin.) name of a year, p. 102
tngrī = *tengri*
tobčayan history, account
tobči button; summary, resume
tobray dust, ground
dobtul- to pursue, attack
todorqai clear, distinct
todqur obstacle, evil, misfortune
tuy banner
toya number, amount
 toya tomši ügei since time im-
 memorial
 toyatan numbered, counted
toyo- to count, calculate
 toyoči mathematician
 toyola- to calculate, consider
toyol- to pass through; to become
 perfect
duyul- to comprehend
tuyura(i) hoof
duyuriy circle
toyori- to go around, revolve
 toyoriyul- to make turn, revolve (tr.)
toyoş peacock
toyoşqa brick, tile
toylaya- to stop; to appoint, establish
toin monk
doki- to bow one's head
dokiya- to merit, deserve; to act in
 unison
tul- to attain, reach
tula (postposed) for, on account of,
 because of, in order to
tulada = *tula*
dolgi|n wave
doliya- to lick
toli|n mirror
toloyai head, peak, beginning
doloyan seven
doloyoyna a red thirst-quenching
 berry
doluya- to lick
tomši see *toya tomši ügei*
dumda middle, center
 dumda oron middle land, central
 India: China
 dumdadu middle, central
 dumdaki the one in the middle
dongyod- to cry, scream
tungyay announcement, declaration
tonil- to be saved
 tonilya- to save

toor net,
doora under, down, lower
 ene doora here (under this place)
dooraki the one under
tuqai circumstance, time, manner,
 means
dura|n desire, wish, inclination
 durala- to desire, wish
durad- to remember, think about,
 converse
torpa|n silk
doroyši downwards
doroida- to weaken (intr.), be con-
 quered
 doroidayul- to weaken (tr.), con-
 quer
doromjila- to humiliate, insult
turqaru in *nasun turqaru*, all one's life
tus against, before
 tus bol- to occur, happen; to show
 up, come upon
 tus tus-tur each for himself
tusa usefulness, aid, advantage
 ači tusa reward
tusala- to aid, help, serve
toso- to support; bar
 toson ab- to catch, trap
dusu- to flow, drip
tosu|n oil, grease, butter
tuşiya- to hand over, give, deliver
tuşiya|n chains, fetters
duta- to lack
dutaya- to cause to lack; to take
 flight, flee
dotoyla- to prefer
dotoyši inside, in
dotora inside, in, the inner
 dotorki the one inside
tutum each, all
duvaja (Skt.) banner
döcin forty
tüidker hindrance, obstacle
töge span
tügeile- to suspect
tügemel all, in general, completely
dügür- to fill up, fulfill
 dügürend full
tögörig Mongolian monetary unit
tüle- to burn, set fire to
 tülegde- to be burned
 tüliye firewood
tülkigür key

tümen ten thousand
tün forest, grove, cave
tüne *n* dark
dörbel obstacle
dörbeljin square, quadratic (script)
dörben four
türge quick
däiri form, shape, nature
därsü *n* form, shape, object
törö law, custom, usage, government
däiri- to insert, place in
törö- to be born, to arise
döröge stirrup
töröl birth, race, parentage
tüšimel (pl. *tüšimed*) official, minister
dötöger fourth

O/U

u (Chin.) name of a year, p. 102
u interr. part., see § 44c
oboyala- to pile up
oboy clan, family, generation
učir reason, cause; content, circumstances
učira- to meet; to coincide
učiraldu- to meet each other; to be in touch with
uya- to wash
oytal- to cut up, slaughter; to cut down
oytaryui heaven, sky
uytu- to meet
uytuyul- to send to meet
uyu- to drink
uyulya- to give to drink
uyuči swallow, gulp
uyuta sack, bag
oi wood, forest, park
uil whirlpool, whirlwind
uila- to weep
oira near, close
oirata- to approach, to near
oiratu- to approach
uidgar melancholy, affliction
okila- to cry, lament
ugiya- to wash oneself
ol- to find, acquire, obtain
ulayan red
olayula many at a time
ulam gradually, bit by bit
ulam-iyar gradually, by degrees
ulamjila- to do progressively; to say to someone by means of another

olan very, many
ulari- to change, replace, move (tr.)
olbaya track (in the grass)
olda- to be found, acquire
olong saddle girth
ulus nation, people, state
umai womb
umara north
umarta- to forget
ombo- to swim
omo milk
omoy = *oboy*
omoy pride, arrogance
omoyla- to be proud
umdayan drink, beverage
umdayas- to be thirsty
umta- to sleep
on (pl. *od*) year
una- to fall, fall down
onča only, sole
oni notch in arrow; mountain pass
onila- to set arrow to bow
onisu *n* lock, spring; interior, essence
ungyasu *n* wool
ongyoča ship
ongyon pure, sacred; the spirit inhabiting a material object
ungši- to read
unji- to hang
unta- to sleep
unu- to ride horseback
unuyul- to help to horse
unulya beast of burden, riding animal
uqa- to understand
uqaya *n* reason, intellect
uqayatu possessed of reason, intelligent
uqu- to dig, hollow out
urala- to use craft, wiles
uran art, craft; handworker, artisan
uraga bird trap
urba- to turn about; move, change
orči- to turn, revolve
orčin around, about
orčilang revolution; existence, organic world of beings
urida before, previously, once
uridqan-a a little ahead, in front of
uridu previous, former
uridučilan as before, in the old way
urin anger, passion

oriyaldu- to intertwine
uri- to call, invite
orki- to throw; a perfectivizing auxiliary, to finish
oro- to enter
 gura oro- to rain
 oroyul- to make enter, introduce
oroï top, summit
 naran oroï bol- day breaks, dawns
 örlüge oroï çai- day breaks, dawns
oron place, land; kingdom, state; instance, circumstance
oros Russian
oroši- to enter, dwell, approach
 oroşiyul- to introduce; to bring about
 oroşil entrance, introduction
urtu long
ordu palace; camp, horde
oro place, bed
uruy tariy family and friends
uruyu below, beneath
urus- flow
usnir headband, topknot
usu|n water
 usutu watery
usula- to water (horses)
od- to go, proceed
uda- to linger, dwell; to pass (of time)
otaçi doctor, physician
udaya time, opportunity
utaya|n smoke
odo = edüge
odolça- to accompany
odqan youngest
odu|n star
udurid- to lead, go in front, show the way
 uduridqa- to have show the way, to guide, teach
 uduriduyçi leader, guide, teacher
uya- to bind, tie
uyara- to make soft, relax
oyun reason, intellect, soul, heart
 oyutu intelligent, reasonable

Ö/Ü

öbçi- to skin
öber oneself
öbere different, other, strange
 öbere, öbere each for himself

öberid- to watch as one's own
öber-iyen oneself
öbesüben oneself
öbür = cbür
öçi- to say, answer (respectfully)
üçügen small, young
 üçügüken minor, a very little
üile deed, work, action, use
 üiled- to make, do, create, carry out
üje- to see, observe; read, study; visit
 üjegde- to show oneself, appear, seem
 üjegül- to show, teach
üjeshkülen appearance; handsome, beautiful; a beauty
üjügür end, tip, point
ög- to give; see also § 54
üge (pl. *üges*) word, speech, saying
 qayuçin üge proverb
ügei (postposed) without, absence, lack, no sort of
 ügei bol- to dio
ükeger corpse, cemetery, grave
ügegü poor; not existing
 ügeküre- to become poor
ügegüye both . . . and; not
üker (pl. *üked*) cattle, livestock
ögere = öbere
ögeşi|n net for birds, fish
ögede upwards
 ögede bol- to arise, come, appear
 ögedele- to arise, mount
ökin (pl. *ökid*) girl, daughter
ögire- to wither, decay
öglige alms
ükü- to die
 ükügül- to kill
 ükül death
 üküleng death
 ükiidel corpse
ögügül- to have give
ögül = ebül
ögüle- to say, speak, talk, tell
 ögülegde- to be said
 ögüel word, statement; verb
 ögüleldü- to talk together, say to one another
üküdkü- to faint
ügürge load, burden, cargo
öl food, provisions

üle- to remain, be left over; to surpass
ülemji more, greater, superior; chiefly
üliger story, history; comparison, model
üliger-ün dalai The Sea of Stories
öljei happiness
ölögčün female animal
ölöng famine; meadow
ölös- to hunger
ülde- to hunt, pursue
üldegde- to be hunted, driven away
ülü (proposed) no, not
ömgeri- to turn, roll, twist
ömkü- to put in one's mouth, to chew
ünege|n fox
üinemši- to believe, trust, recognize the truth
üne|n true, truth
üineger certainly, indeed
üne|n price, value
üinetü valuable
üinesü|n ash
öngge colour
önggüi- to stick out one's head
öni long ago
üiniye|n cow
öndür high
ör dawn
örlüge early
üre fruit, seed, descendant; consequences, profit, advantage, reward

üre- to lose oneself, disappear, escape
üreji- to increase
örgege residence of a prince
örge wide, width
örgeşün thorn
ürgülji always, incessant
ürgüljide unremittingly
örlüge early
ös- to grow up
öske- to bring up, rear
öskilge kick
üsü|n hair
ösür- to rush forward; to sprinkle, splash
öşiye hate, animosity
öd ügei vain, useless
ödter quickly
ötel- to age
üde noon
üde- to lead, accompany
üdeşi evening
ödü|n feather
üye member, part; age, time; generation
üye qoyar both together
üyer flood

V

vačir, včir (Skt.) thunderbolt; diamond
vaiduriya (Skt.) lapis lazuli

Y see J

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Mongolian Chronology

Mongolian chronology is based on the ancient Central Asian twelve-year cycle, each year of which corresponds to one of the animals of the zodiac: *quluyana* rat, *üker* ox, *bars* tiger, *taulai* hare, *luu* dragon, *moyai* snake, *morin* horse, *qonin* sheep, *bečin* ape, *takiya* hen, *noqai* dog, *yaqai* hog.

To these may be prefixed one of the five elements or the corresponding colours [*modun* wood ~ *köke* blue (or *noyoyan* green), *yal* fire ~ *ulayan* red, *široi* (or *yaĵar*) earth ~ *šira* yellow, *temür* iron ~ *čayan* white, *usun* water ~ *qara* black], always so that two successive years have the same attribute. The first is considered male (*ere*) and the second female (*eme*); in the latter case the colours may assume the feminine form (*kökegčün* etc.). Instead of the elements or colours some manuscripts employ the ten Chinese celestial stems (in their Mongolian shape: *ga*, *yi*, *bing*, *ding*, *u*, *gi*, *ging*, *sin*, *šim*, *güi*). The result is in all cases the same, namely a cycle of sixty years within which each year is unambiguously defined. The first year of this sexagenary cycle is *modun* (or *köke* or *ga*) *quluyana jil*, the second *modun* (or *kökegčün* or *yi*) *üker jil* etc.

This cycle has been correlated with the Indian Br̥haspati-cycle (also of sixty years), which was adopted in Tibet from the year 1027 A. D. and is called *rabjung* by the Mongols from the Tibetan name of its first year (*rab-byun*). Since the year 1027 coincides with a *yal* (or *ulayčün* or *ding*) *taulai jil* of the ancient cycle, each new *rabjung* begins with this year, which is the fourth year of the indigenous cycle. The Br̥haspati terms are used together with the Mongolian names of the years by way of confirmation. They do not in themselves make the dates more exact. Many of the terms are variously rendered in Mongolian. Those reproduced in the accompanying table are such as I have come across in Mongolian manuscripts; many of them are registered in Kowalewski's dictionary, though often with wrong numbers. In two cases I have been unable to ascertain the Mongolian equivalent. Sometimes the Mongols also employ the Sanskrit or Tibetan forms, even alternating in the same manuscript with the Mongolian. They are sometimes difficult to recognize owing to faulty rendering; especially frequent is a confusion between

nandana (25. year) and *ananda* (48. year). Moreover the Tibetan terms are often given in Mongolian pronunciation (*noijid* for *myos-byed* etc.). An absolute chronology between 1027 and the present day is obtained by adding the number of the *rabjung* to the cyclical year, a method often resorted to in works of the last century. Another system of dating is the employment of the Chinese reign-titles (*nien hao*), mostly in combination with the cyclical dates. For the older periods the Chinese forms are quoted, but from the institution of the Ch'ing dynasty, whose rulers the Mongols recognized as the legitimate successors of their own emperors, there is a complete series of official Mongol renderings of the reign-titles. Some manuscripts even use the reign-titles of the pre-Ch'ing Manchu rulers Nurhači and Abahai. The years after the fall of the dynasty are designated as *irgen ulus* or *dumdatu arad* (*ulus*), sometimes in Outer Mongolia from 1911 to 1924 as *olan-a ergügdegsen*, the reign-title adopted by the last Hutuktu of Urga. For the years 1934—1945 *engke erdemtü*, the reign-title of the Japanese sponsored reign of P'u-yi in Manchukuo, also occurs. Yuan Shih K'ai's reign 1915—1916 is called *yekede temdegleltü*. The complete list runs as follows:

(Nurhači)	<i>tengri-yin süldetü</i>	1606—15
	<i>tengrideče jiyayatu</i>	1616—26
(Abahai)	<i>sečen qan</i>	1627—35
	<i>degedü erdemtü</i>	1636—43
Shun-Chih	<i>eyeber jasayči</i>	1644—61
K'ang-Hsi	<i>engke amuyulang</i>	1662—1722
Yung-Cheng	<i>nairaltu töb</i>	1723—35
Ch'ien-Lung	<i>tengri(-yin) tedkügsen</i>	1736—95
Chia-Ch'ing	<i>saišiyaltu irügeltü</i>	1796—1820
Tao-Kuang	<i>törö gereltü</i>	1821—50
Hsien-Feng	<i>tügemel elbegtü</i>	1851—61
T'ung-Chih	<i>bürintü jasayči</i>	1862—74
Kuang-Hsü	<i>badarayultu törö</i>	1875—1908
Hsüan-T'ung	<i>kebtü yosun</i>	1909—11
(Urga Government)	<i>olan-a ergügdegsen</i>	1911—24
Min-Kuo	<i>irgen ulus, dumdatu arad</i>	1912—
(Yuan Shih-K'ai)	<i>yeke temdegleltü</i>	1915—16
Kang-Teh	<i>engke erdemtü</i>	1934—45

A complete date can take the following form: *tengri-yin tedkügsen-ü dötüger on tusa бүтүгсен кемекү (eme) široi* (or *širayč'in*) *gonin jil* 'the fourth year Ch'ien-Lung, the year of the (female) earth (or yellow) sheep, called Complete Welfare (Siddhartha)', i.e., 1739.

A table of all years between 1027 and 1986 with Chinese reign-titles, and the sexagenary cycle in Chinese, Tibetan and English, together with a list of the Brhaspati-cycle in Sanskrit and Tibetan, compiled by A. von Staël-Holstein, is found in *Monumenta Serica*, vol. I, Peking 1935. For a brief exposition of the subject see Pentti Aalto: *A Catalogue of the Hedin Collection of Mongolian Literature*. Stockholm 1953.

Chronological Tables

Animal Cycle	Bṛhaspati-Cycle	Year of the Christian Era
1. <i>yal taulai</i> (<i>ulayayč'in</i> „)	<i>saitur yaruyšan</i>	1027, 1087, 1147, 1207, 1267, 1327, 1387, 1447,
2. <i>široi luu</i> (<i>šira</i> „)	<i>tein yaruyšan</i>	1507, 1567, 1627, 1687, 1747, 1807, 1867, 1927.
3. <i>široi moyai</i> (<i>širayč'in</i> „)	<i>čayan</i>	1028, 1088, 1148, 1208, 1268, 1328, 1388, 1448,
4. <i>temür morin</i> (<i>čayan</i> „)	<i>maši soytanggi</i>	1508, 1568, 1628, 1688, 1748, 1808, 1868, 1928.
5. <i>temür qonin</i> (<i>čayayč'in</i> „)	<i>töröl-ün ejen,</i> <i>törölkiten-ü ejen</i>	1029, 1089, 1149, 1209, 1269, 1329, 1389, 1449,
6. <i>usun beč'in</i> (<i>qara</i> „)	<i>mayu beyetü</i>	1509, 1569, 1629, 1689, 1749, 1809, 1869, 1929.
7. <i>usun takiya</i> (<i>qarayč'in</i> „)	<i>čoy niyurtu</i>	1030, 1090, 1150, 1210, 1270, 1330, 1390, 1450,
8. <i>modun noqai</i> (<i>köke</i> „)	<i>köke</i>	1510, 1570, 1630, 1690, 1750, 1810, 1870, 1930.
9. <i>modun yaqai</i> (<i>kökegč'in</i> „)	<i>ider tegülder</i>	1031, 1091, 1151, 1211, 1271, 1331, 1391, 1451,
10. <i>yal quluyana</i> (<i>ulayan</i> „)	<i>bariyči</i>	1511, 1571, 1631, 1691, 1751, 1811, 1871, 1931.
11. <i>yal üker</i> (<i>ulayč'in</i> „)	<i>erketü</i>	1032, 1092, 1152, 1212, 1272, 1332, 1392, 1452,
12. <i>široi bars</i> (<i>šira</i> „)	<i>olan üretü</i>	1512, 1572, 1632, 1692, 1752, 1812, 1872, 1932.
13. <i>široi taulai</i> (<i>širayč'in</i> „)	<i>soytaqu tegülder</i>	1033, 1093, 1153, 1213, 1273, 1333, 1393, 1453,
14. <i>temür luu</i> (<i>čayan</i> „)	<i>bayatur,</i> <i>tein daruyči</i>	1513, 1573, 1633, 1693, 1753, 1813, 1873, 1933.
15. <i>temür moyai</i> (<i>čayayč'in</i> „)	<i>sürüg-ün</i> <i>manglai</i>	1034, 1094, 1154, 1214, 1274, 1334, 1394, 1454,
16. <i>usun morin</i> (<i>qara</i> „)	<i>eldeb</i>	1514, 1574, 1634, 1694, 1754, 1814, 1874, 1934.
17. <i>usun qonin</i> (<i>qarayč'in</i> „)	<i>naran</i>	1035, 1095, 1155, 1215, 1275, 1335, 1395, 1455,
18. <i>modun beč'in</i> (<i>köke</i> „)	<i>naran</i> <i>getülgegči</i>	1515, 1575, 1635, 1695, 1755, 1815, 1875, 1935.
19. <i>modun takiya</i> (<i>kökegč'in</i> „)	<i>yafar tedkügči</i>	1036, 1096, 1156, 1216, 1276, 1336, 1396, 1456,
20. <i>yal noqoi</i> (<i>ulayan</i> „)	<i>baraši ügei,</i> <i>ülü baraydaqu</i>	1516, 1576, 1636, 1696, 1756, 1816, 1876, 1936.
21. <i>yal yaqai</i> (<i>ulayayč'in</i> „)	<i>qamuy-i nomo-</i> <i>yadqayči</i>	1037, 1097, 1157, 1217, 1277, 1337, 1397, 1457,
22. <i>široi quluyana</i> (<i>šira</i> „)	<i>gotala-yi</i> <i>bariyči</i>	1517, 1577, 1637, 1697, 1757, 1817, 1877, 1937.
23. <i>široi üker</i> (<i>širayč'in</i> „)	<i>qaršılaltu</i>	1038, 1098, 1158, 1218, 1278, 1338, 1398, 1458,
24. <i>temür bars</i> (<i>čayan</i> „)	<i>tein urbayči</i>	1518, 1578, 1638, 1698, 1758, 1818, 1878, 1938.
		1039, 1099, 1159, 1219, 1279, 1339, 1399, 1459,
		1519, 1579, 1639, 1699, 1759, 1819, 1879, 1939.
		1040, 1100, 1160, 1220, 1280, 1340, 1400, 1460,
		1520, 1580, 1640, 1700, 1760, 1820, 1880, 1940.
		1041, 1101, 1161, 1221, 1281, 1341, 1401, 1461,
		1521, 1581, 1641, 1701, 1761, 1821, 1881, 1941.
		1042, 1102, 1162, 1222, 1282, 1342, 1402, 1462,
		1522, 1582, 1642, 1702, 1762, 1822, 1882, 1942.
		1043, 1103, 1163, 1223, 1283, 1343, 1403, 1463,
		1523, 1584, 1643, 1713, 1763, 1823, 1883, 1943.
		1044, 1104, 1164, 1224, 1284, 1344, 1404, 1464,
		1524, 1584, 1644, 1804, 1864, 1824, 1884, 1944.
		1045, 1105, 1165, 1225, 1285, 1345, 1405, 1465,
		1525, 1585, 1645, 1715, 1765, 1825, 1885, 1945.
		1046, 1106, 1166, 1226, 1286, 1346, 1406, 1466,
		1526, 1586, 1646, 1706, 1766, 1826, 1886, 1946.
		1047, 1107, 1167, 1227, 1287, 1347, 1407, 1467,
		1527, 1587, 1647, 1707, 1767, 1827, 1887, 1947.
		1048, 1108, 1168, 1228, 1288, 1348, 1408, 1468,
		1528, 1588, 1648, 1708, 1768, 1828, 1888, 1948.
		1049, 1109, 1169, 1229, 1289, 1349, 1409, 1469,
		1529, 1589, 1649, 1719, 1769, 1829, 1889, 1949.
		1050, 1110, 1170, 1230, 1290, 1350, 1410, 1470,
		1530, 1590, 1650, 1710, 1770, 1830, 1890, 1950.

25. <i>temür taulai eljigen</i> (<i>çarayçin</i> „)	1051, 1111, 1171, 1231, 1291, 1351, 1411, 1471, 1531, 1591, 1651, 1721, 1771, 1831, 1891, 1951.
26. <i>usun luu bayasqulang</i> (<i>qara</i> „)	1052, 1112, 1172, 1232, 1292, 1352, 1412, 1472, 1532, 1592, 1652, 1712, 1772, 1832, 1892, 1952.
27. <i>usun moyai tein ilayuyçi,</i> (<i>qarayçin</i> „) <i>tein ilayuyisan</i>	1053, 1113, 1173, 1233, 1293, 1353, 1413, 1473, 1533, 1593, 1653, 1713, 1773, 1833, 1893, 1953.
28. <i>modun morin ilayuyisan</i> (<i>köke</i> „)	1054, 1114, 1174, 1234, 1294, 1354, 1414, 1474, 1534, 1594, 1654, 1714, 1774, 1834, 1894, 1954.
29. <i>modun qonin yaljayurayu-</i> (<i>kökegçin</i> „) <i>luyçi</i>	1055, 1115, 1175, 1235, 1295, 1355, 1415, 1475, 1535, 1595, 1655, 1715, 1775, 1835, 1895, 1955.
30. <i>yal beçin mayu niyurtu</i> (<i>ulayan</i> „)	1056, 1116, 1176, 1236, 1296, 1356, 1316, 1376, 1536, 1596, 1656, 1716, 1776, 1836, 1896, 1956.
31. <i>yal takiya altan sanjilyatu</i> (<i>ulayçin</i> „)	1057, 1117, 1177, 1237, 1297, 1357, 1417, 1477, 1537, 1597, 1657, 1717, 1777, 1837, 1897, 1957.
32. <i>şiroi noqai tein unjilyatu</i> (<i>şira</i> „)	1058, 1118, 1178, 1238, 1298, 1358, 1318, 1378, 1538, 1598, 1658, 1718, 1778, 1838, 1898, 1958.
33. <i>şiroi yaqai urbayuluyçi</i> (<i>şirayçin</i> „)	1059, 1119, 1179, 1239, 1299, 1359, 1419, 1479, 1539, 1599, 1659, 1719, 1779, 1839, 1899, 1959.
34. <i>temür quluyana qotala tegüs</i> (<i>çayan</i> „)	1060, 1120, 1180, 1240, 1300, 1360, 1420, 1480, 1540, 1600, 1660, 1720, 1780, 1840, 1900, 1960.
35. <i>temür üker çögebüri</i> (<i>çarayçin</i> „)	1061, 1121, 1181, 1241, 1301, 1361, 1421, 1481, 1541, 1601, 1661, 1721, 1781, 1841, 1901, 1961.
36. <i>usun bars buyan üiledügçi</i> (<i>qara</i> „) <i>saijirayuluyçi</i>	1062, 1122, 1182, 1242, 1302, 1362, 1422, 1482, 1542, 1602, 1662, 1722, 1782, 1842, 1902, 1962.
37. <i>usun taulai üjesküleŋ</i> (<i>qarayçin</i> „) <i>bolyayçi</i>	1063, 1123, 1183, 1243, 1303, 1363, 1423, 1483, 1543, 1603, 1663, 1723, 1783, 1843, 1903, 1963.
38. <i>modun luu kilingtei, kiling-</i> (<i>köke</i> „) <i>(tü) eke (eme)</i>	1064, 1124, 1184, 1244, 1304, 1364, 1424, 1484, 1544, 1604, 1664, 1724, 1784, 1844, 1904, 1964.
39. <i>modun moyai eldeb erdenitü</i> (<i>kökegçin</i> „)	1065, 1125, 1185, 1245, 1305, 1365, 1425, 1485, 1545, 1605, 1665, 1725, 1785, 1845, 1905, 1965.
40. <i>yal mori sür-iyer daruyçi</i> (<i>ulayan</i> „)	1066, 1126, 1186, 1246, 1306, 1366, 1426, 1486, 1546, 1606, 1666, 1726, 1786, 1846, 1906, 1966.
41. <i>yal qonin beçin</i> (<i>ulayçin</i> „)	1067, 1127, 1187, 1247, 1307, 1367, 1427, 1487, 1547, 1607, 1667, 1727, 1787, 1847, 1907, 1967.
42. <i>şiroi beçin yadasun</i> (<i>şira</i> „)	1068, 1128, 1188, 1248, 1308, 1368, 1428, 1488, 1548, 1608, 1668, 1728, 1788, 1848, 1908, 1968.
43. <i>şiroi takiya ?</i> (<i>şirayçin</i> „)	1069, 1129, 1189, 1249, 1309, 1369, 1429, 1489, 1549, 1609, 1669, 1729, 1789, 1849, 1909, 1969.
44. <i>temür noqai yerüde</i> (<i>çayan</i> „)	1070, 1130, 1190, 1250, 1310, 1370, 1430, 1490, 1550, 1610, 1670, 1730, 1790, 1850, 1910, 1970.
45. <i>temür yaqai anggişirayçi,</i> (<i>çarayçin</i> „) <i>qarşilayçi</i>	1071, 1131, 1191, 1251, 1311, 1371, 1431, 1491, 1551, 1611, 1671, 1731, 1791, 1851, 1911, 1971.
46. <i>usun quluyana uyuyata bariyçi,</i> (<i>qara</i> „) <i>bügün-i bariyçi</i>	1072, 1132, 1192, 1252, 1312, 1372, 1432, 1492, 1552, 1612, 1672, 1732, 1792, 1852, 1912, 1972.
47. <i>usun üker seremji ügei</i> (<i>qarayçin</i> „)	1073, 1133, 1193, 1253, 1313, 1373, 1433, 1493, 1553, 1613, 1673, 1733, 1793, 1853, 1913, 1973.
48. <i>modun bars qotala bayas-</i> (<i>köke</i> „) <i>qulang</i>	1074, 1134, 1194, 1254, 1314, 1374, 1434, 1494, 1554, 1614, 1674, 1734, 1794, 1854, 1914, 1974.
49. <i>modun taulai mangyus</i> (<i>kökegçin</i> „)	1075, 1135, 1195, 1255, 1315, 1375, 1435, 1495, 1555, 1615, 1675, 1735, 1795, 1855, 1915, 1975.

50. <i>yal luu</i> (<i>ulayan</i> „)	<i>yal</i>	1076, 1136, 1196, 1256, 1316, 1376, 1436, 1495, 1556, 1616, 1676, 1736, 1796, 1856, 1916, 1976,
51. <i>yal moyai</i> (<i>ulayčîn</i> „)	<i>ulabir širatu</i>	1077, 1137, 1197, 1257, 1317, 1377, 1437, 1497, 1557, 1617, 1677, 1737, 1797, 1857, 1917, 1977,
52. <i>široi morin</i> (<i>šira</i> „)	<i>čay-un jaruda-</i> <i>sun, čay-un elči</i>	1078, 1138, 1198, 1258, 1318, 1378, 1438, 1498, 1558, 1618, 1678, 1738, 1798, 1858, 1918, 1978.
53. <i>široi qonin</i> (<i>širayčîn</i> „)	<i>tusa bütügsen</i> (<i>bütügegči</i>)	1079, 1139, 1199, 1259, 1319, 1379, 1439, 1499, 1559, 1619, 1679, 1739, 1799, 1859, 1919, 1979.
54. <i>temür bečîn</i> (<i>čayan</i> „)	<i>doyšin</i>	1080, 1140, 1200, 1260, 1320, 1380, 1440, 1500, 1560, 1620, 1680, 1740, 1800, 1860, 1920, 1980.
55. <i>temür takiya</i> (<i>čayayčîn</i> „)	?	1081, 1141, 1201, 1261, 1321, 1381, 1441, 1501, 1561, 1621, 1681, 1741, 1801, 1861, 1921, 1981.
56. <i>usun noqai</i> (<i>qara</i> „)	<i>yeke kegürge,</i> <i>yeke kenggerge</i>	1082, 1142, 1202, 1262, 1322, 1382, 1442, 1502, 1562, 1622, 1682, 1742, 1802, 1862, 1922, 1982.
57. <i>usun yaqai</i> (<i>qarayčîn</i> „)	<i>čusun bögeljigči</i>	1083, 1143, 1203, 1263, 1323, 1383, 1443, 1503, 1563, 1623, 1683, 1743, 1803, 1863, 1923, 1983.
58. <i>modon quluyana</i> (<i>köke</i> „)	<i>ulayan nidütü</i>	1084, 1144, 1204, 1264, 1324, 1384, 1444, 1504, 1564, 1624, 1684, 1744, 1804, 1864, 1924, 1984.
59. <i>modon üker</i> (<i>kökegčîn</i> „)	<i>kilingtül</i>	1085, 1145, 1205, 1265, 1325, 1385, 1445, 1505, 1565, 1625, 1685, 1745, 1805, 1865, 1925, 1985.
60. <i>yal bars</i> (<i>ulayan</i> „)	<i>baraydaqu</i>	1086, 1146, 1206, 1266, 1326, 1386, 1446, 1506, 1566, 1626, 1686, 1746, 1806, 1866, 1926, 1986.

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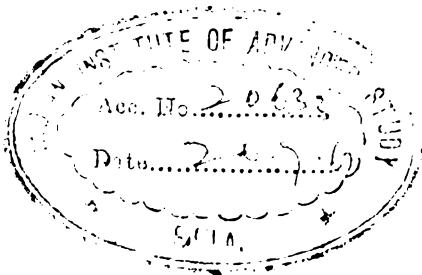
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