On the Mongolian verb of motion yav-
‘to go, to travel, to leave’

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1. Introduction

Since the 1970s, verbs of motion as an important part of the vocabularies of most languages have been extensively studied by cognitive linguists, in particular, Talmy (1975, 1985, 2000), Levin and Rappaport Hovav (1992), Slobin (1996), and others.\(^1\) Based on Talmy’s terminological apparatus (Figure, Path, Manner, Ground, etc.), a series of studies have featured the “universals” of the usage of verbs of motion in many languages.

This cross-linguistic research has shown that languages tend to fall into two major classes in terms of how they express meaning connected to motion in space – these are the “verb-framed” vs. “satellite-framed” languages. According to this classification, the Altaic languages generally belong to the former class. Recently, Nakazawa (2007, 2009) has focused on verbs of motion in Mongolian. Some recent studies have emphasized the necessity of both more focused and intense methods of apprehending the verbal systems of motion in various languages (Word-Allbritton 2004: 9–10).

It is my conviction that that the descriptive approach to particular languages, based on careful examination of larger samples of language data, contributes important information to the pragmatics of the studied languages. The description of their semantics, including the grammaticalized and figurative usage of particular verbs of motion, may become one of the clues to comprehending the “linguistic mind” and the ways in which particular languages view and reflect on the world.

The present paper continues a discussion of the topic of verbs of motion in Mongolian and Sibe, which I described in previous articles (Zikmundova 2010,

\(^1\) See the bibliography by Slobin and Matsumoto at http://www.lit.kobe-u.ac.jp/~yomatsum/motionbiblio1.pdf.
2011), and continues the examination of the Sibe verb yaf- (2013). The general translation of the Sibe verb yaf- and the Khalkha Mongolian verb yav- are largely similar, covering the meanings ‘to go’, ‘to travel’, ‘to depart’, and in a more the abstract or figurative sense referring to various aspects of existing.

The verbs of motion which I examined in previous papers (Sibe gen- ‘to go there, to go’ and ji- ‘to come here’, Khalkha Mongolian oč- ‘to go there’, ir- ‘to come here’) form a part of a largely coherent system of verbs of motion consisting of antonymical pairs with distinct spatial semantics, which is typical of Altaic languages in general. However, the verb with the general meaning of motion, examined in the present article, lacks some characteristics of this system, tending rather to resemble the usage of verbs of motion in the “satellite-framed” languages. In particular, while it is difficult to establish an accurate English translation of the verbs ‘to come here’ or ‘to go there’ which would encompass the entire range of meanings, both the Sibe verb yaf- and the Mongolian verb yav-, including much of their figurative meanings, are aptly translated with the English verb ‘to go’. An important difference between English on the one hand and both Sibe and Mongolian on the other lies in the emphasis on motion as the basic aspect of life, which is mirrored in the semantics of both of these verbs.

In the present paper I examine the semantics of the Khalkha Mongolian verb yav-, based on examples from Modern Khalkha Mongolian. The analyzed data come from various sources: folktales and proverbs retrieved from the Database of Mongolian folklore texts at http://www.signeta.cz/textsearch/, interviews recorded by V. Kapišovská in the Khentii Province of Mongolia in 2014, utterances noted during everyday conversations in 2015, and texts and conversations available on the Internet. The examples are roughly divided into “literal” and “figurative” usage and further classified into tentative groups according to the manner of usage.

2. The verb yav- expressing the literal meaning of ‘motion’

The basic semantics of the verb yav- is connected to the process of motion. Within its range of meanings, the emphasis on ‘leaving, or setting off [in motion]’ and ‘to undertaking a journey’ seem to be especially frequent.

2.1. The verb yav- designating the process of motion

The general meaning of motion in space seems to be the basic and most important component within the semantics of the Mongolian verb yav-. In this literal meaning
the agent is usually either an animate being, or an object for which such motion is a typical action. In this type of usage spatial determination may be either present (sentences 1 and 2) or absent (sentence 3). Unlike in other Mongolian verbs of motion, however, here the semantic emphasis is on the motion itself rather than on its goal or direction.

(1) Ṉөгөө хүн тэр явж байна.
nögö xün ter yav-ž bai-na.
that* person that go-CR2 be-IMPRF
(*in reference to a previously mentioned fact)
‘That [previously mentioned] person is walking/riding over there.’

(2) Би сайн морио унаад
bi sain mori-ō un-ād
I good horse-ACC-POSS ride-CP
саадгүй цаашаа явна.
sādgüi cāšā yav-na.
without.obstacles further go-IMPRF
‘I will ride [on] my good horse and proceed smoothly.’

(3) Улаан ширх явна. Ћуниг ална uu?
ulān širx yav-na. ŋūnīg al-na uu?
red louse go-IMPRF this-ACC kill-IMPRF Q
‘A red louse is creeping [towards the location of the speaker]. Should I kill it?’

2.2. The verb yav- – expressing the meaning of a journey with a specific purpose

While designating the process of motion, many of the examined examples can also be interpreted as referring to a whole journey with a certain goal and purpose, which may be either overtly expressed (4)–(7), or understood from the context (9). When the goal of motion is defined spatially, it is mostly in the lative case (4), (9). In

2 The abbreviations in the interlinear glosses follow, for the most part, the list of standard abbreviations available at https://www.eva.mpg.de/lingua/pdf/Glossing-Rules.pdf (Leipzig glossing rules). The rest is abbreviated from grammatical terms used in Vacek and Luvsandorj (2004).
colloquial usage, however, the case suffix is often omitted (8). When the purpose of motion is expressed by a verb, the latter mostly has the form of a verbal noun in the instrumental case, which is a form typically used for the expression of purpose – (7), (9), or employs an analytic construction. When the purpose of motion is expressed by a noun, it usually stands in the dative-locative (6), (10).

(4) Ta гадагшаа явсан юм uu? 
ta гada-gšā yav-san yum uu? 
you outside-LAT go-NP PTC Q
‘Oh, you have gone elsewhere? [You are not here?]’

(5) Нарах эч Монгол явсан. 
Narā egč Mongol yav-san. 
narā elder.sister Mongolia go-NP
‘Aunt Naraa went to Mongolia/ is in Mongolia.’

(6) Арван гурван жилийн инд явсан авв 
arvan gurvan žil-īn an-d yav-san āv 
teen three year-GEN hunt-DL go-NP father
хаан чинь хүрээд ирэв. 
xān čin’ xür-ēd ir-ev.
where POSS.2SG arrive-CP come-PRET.PERF
‘Your father, who left for a hunt of thirteen years, has come back.’

(7) Гадаадад сурахаар явах хүмүүст 
gadāda-d sura-x-ār yava-x xümūs-t 
abroad-DL study-NF-INS go-NF people-DL
банкны батлагаа гаргана. 
bankn-ī batlagā garga-na.
bank-GEN certificate issue-IMPRF
‘We issue a bank certificate for those who go to study abroad.’

(8) Аав аа, аав аа! Ямар мориороо явах вэ? 
āv-ā, āv-ā! Yamar mori-or-ō yava-x ve?
father-VOC father-VOC what horse-INS-POSS.REF go-NF Q
‘Father, with which horse should I go?’
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(9) \textit{Нөхөр} маань
Баянхонгор аймаг руу ажил

нөхөр мāн’ Баянхонгор аймаг-рū ажил

husband POSS1PL.GEN Bayankhongor aimag-LAT work

хүнээр яваад эзгүй байсан.

xī-xēr yav-ād ezgüi bai-san.

\textit{do-NF-INS go-CP} absent \textit{be-NP}

‘My husband \textit{went} to Bayankhongor aimag \textit{to work} and was not at home.’

(10) \textit{Ухнанд явсан хүү ямаа шинэлэсэн хойно ирэв}.

uxnan-d yav-san xū yamā išgle-sen xoino ire-v.

\textit{ram-DL go-NP} boy goat give.birth-NP after \textit{come-PRET.PERF}

‘The boy who \textit{went to fetch the ram} returned after the goats gave birth.’

2.3. The verb \textit{yav-} expressing the meaning ‘to set oneself in motion, to leave’

In everyday colloquial usage, the verb \textit{yav-} is frequently used in connection with leaving a certain site, setting off, etc.

(11) За одоо явлгагаа!

za odō yav-cgā-ya!

\textit{PTC now go-VP-VOL}

‘So, let’s \textit{go} now!’

(12) Ээж явсан юм юу?

ēž yav-san yum ū?

\textit{mother go-NP PTC Q}

‘\textit{Has Mother left?’}

(13) Явахаасаа омно надаас юу хүссэнээ ав!

yava-x-ās-ā ömnō nad-ās yū xūs-sen-ē av!

\textit{go-NF-ABL-POSS} before 1SG-ABL what wish-NP-ACC-POSS take-IMP

‘Before you \textit{leave}, take anything you wish from me.’

(14) Явна явна гэж ямааны мах барав...

yav-na yav-na ge-ž yamān-i max bara-v.

\textit{go-IMPRF go-IMPRF} say-CI goat-GEN meat finish-PRET.PERF

‘Saying “\textit{I am leaving},” he finished off the meat of an \textit{entire} goat.’
‘They say that formerly this girl had left home two or three times.’

‘I will never leave home again.’

‘When we went there to ask, we were told our daughter wasn’t there; she had left.’

3. Modal and grammatical usage of the verb *yav-*

3.1. The verb *yav-* expressing a modality of continuous motion

A frequent type of phrase is one where the verb *yav-* is preceded by another verb of motion in the form of an imperfective converb. In such phrases, the function of the verb *yav-* may be interpreted as modal, foregrounding the notion of continuous motion. This kind of usage is typical for dependent phrases with a temporal meaning (sentences 20–22).

‘A strong sun storm is heading towards the Earth.’
(19) Хоёр залуу цирк үзээд гарч явна.
хоюр zalū cirk üz-ēd gar-č yav-na.
two youngster circus see-COp go.out-CI go-IMPRF
‘Two young men are leaving the circus after a performance.’

(20) Уртын даваа давааад баруун тийшээгээ
Urtïn davā dav-ād barūn tī-šē-gē
Urtyn pass surmount-COp west there-LAT-POSS.REF
бүүж явахад …
bū-ž yava-x-ad…
descend-CI go-NF-DL
‘As they crossed the Urtyn Pass and were descending in a westerly direction…’

(21) Буцаа явах замдаа осол гаргасан.
buca-ž yava-x zam-d-aa osol gar-ga-san
Return-CI go-NF way-DL-POSS.REF accident go.out-CAUS-NP
‘On the way back, he caused a car accident.’

(22) Гэртээ харьж явтал гудамжны
ger-t-ē xar'-ž yav-tal gudamžn-ī
home-DL-POSS.REF return.home-CI go-CT treet-GEN
өнөгөт гоё бүсгүй зогсохыг үзээд
önöög-t goyo büsgüi zogsox-īg üz-ēd
corner-DL beautiful woman stand-NF-ACC see-COp
‘As he was returning home, he saw a beautiful woman standing on the corner of the street…’

(23) Гурван хүн машинаар чоно хоож явад осолдажээ.
gurvan xün mašin-ār čono xō-ž yav-ād osold-žē.
three person car-INS wolf hunt-CI go-CP crash-PRET.IMP
‘Three people, hunting wolves while [driving] in the car, were in an accident.’
3.2 The verb yav- expressing a modality of intensity and change

This modal usage is derived from the basic semantics of ‘setting oneself in motion’ or ‘leaving’. In this type of phrases the verb yav—adds a modal colouring of an intensive and persistent change of state (Ex. 24–26), or of an intensive action (27).

(24) Их л ойгомжгүй болоод явчихлаа.
ix l oilgomžgüi bol-đ yav-čix-lā.
much PTC incomprehensible become-CP go-INT-PRES.PERF
‘It became very confusing.’

(25) Сайхан болоод явчихлаа шүү.
saixan bol-đ yav-čix-lā šū.
nice/good become-CP go-INT-PRES.PERF PTC
‘It became better; it improved a lot.’

(26) Машини наймаанд явад амьдрал
mašin-ī naimān-d yav-ād am’dral
car-GEN business-DL go-CP life
‘под’ хийгээд явчихлаа.
‘pod’ xīg-ēd yav-čix-lā.
‘pod’ do-CP go-INT-PRES.PERF
‘After I [started] doing trade in buying and selling cars, my life improved.’

(27) Унтахаж байтал толгой дэр мин
unta-ž bai-tal tolgoi dēr min’
sleep-CI be-CT head on POSS1SG
нэг юм таши баши хийгээд явчихлаа шүү.
neg yum taš baš xīg-ēd yav-čix-lā šū.
one thing tash bash do-CP go-INT-PRES.PERF PTC
‘When I was sleeping, something made a bumping noise above my head.’

3.3. The verb yav- in auxiliary function

A situation that describes two speakers encountering each in open space, when one or both speakers are in motion, employs the verb yav— as the final member of a verb phrase following other verbs which are non-motion verbs (28–31). In this kind of situation—typical in the life of nomadic herders – the verb yav—may possibly be interpreted as expressing a grammatical meaning very close to the auxiliary
existential verb bai- ‘to be.’ In most of the examples below, the verb yav- could be replaced by bai- without any substantial change in the meaning of the sentence.

(28) Барон Унгерний тухай судлах гээд яваа юм уу?
Baron Ungern-GEN about research-NF say-CP go-NI PTC Q
‘So you are travelling with the purpose of studying Baron Ungern?’

(29) Та нар юунд яваа хүмүүс вэ?
you-PL what-DL go-NI people Q
‘What is the purpose of your journey?’

(30) Намайг алж идэх шахлаа.
Nama-ig kill-CI eat-NF press-PRES.PERF
‘They almost killed me, so I am running like this.’

(31) Бар чи юундаа инээж их
bar či yūn-d-ā ingež ix
tiger you what-DL-POSS.REF like.this much

‘Why are you so anxious, tiger?’

(32) Судалгаа хийж явсан ажилтныг хутгалж
sudalgā xī-ž yav-san ažīlt-īg xutgal-ž
research do-CI go-NP worker-ACC stab-Cl

‘It happened that an employee was stabbed to death while doing field research.’
3.4. The verb yav- as a member of a complex descriptive expression

The verb yav-, when forming part of a complex description of actions, shows lesser variability in its usage than other verbs of motion. This is due to its lack of a concrete deictic function.

3.4.1. The verb yav- in initial phrasal position

When placed in initial phrasal position, the verb yav- usually describes either a departure with consequent motion (35–38) or a process of motion (39–40). In the latter case, it often adds a modal colouring of slight expectation followed by surprise (39).

(35) Хөөш чи талханд яваад ир!
    хөөш чи талхан д yav-ād ir!
    hey you bread-DL go-CP come
    ‘Go buy bread. please!’

(36) Аав аа, аав аа, би алтан мөнгөн
    аав аа, би алтан мөнгөн
    father-VOC father-VOC I golden silver
    аргайндаа яваад ирье!
    argain-d-ā yav-ād ir-yē
    playing.bone-DL-POSS.REF go-CP come-VOL
'Father, I will go fetch my golden and silver playing bones.'

(37) Би өчигдөр Хархорум хот явад ирсэн.

I yesterday Kharkhorum city go-CP come-NP

‘Yesterday I paid a visit to Kharkhorum city.’

(38) Тэгэхээр нь хонь явж байсан

And so he arrived at the place where the sheep had been before.

(39) Яваад  очсон чинь Дорж сүүж байна.

I arrived there and, oops, Dorj was sitting there.

(40) Гэрт нь явад очиж зүрхэлсэнгүй

‘He did not dare to go directly to her place.’

3.4.2. The verb yav- in final phrasal position

When used as a final component of verbal phrases, the verb yav- often expresses a spatial meaning of motion directed away from the location of the speaker, or from the scene of the action.

(41) Дүү чинь өчигдөр ирээд явсан.

Your brother came around yesterday.

(42) Орос, буриад, хамниган хүүгүүгүүдийг

Russian, Buryat, Khamnigan people-PL-ACC
'By using the might of weapons, he took away the Russian, Buryat and Khamnigan people.'

They took her out of the school [where] she had been studying.

'A member of the mafia escaped from a Russian prison [by] digging a hole with his spoon.'

How could he abandon you in such a difficult time?'
4. Derived and figurative usages of the verb yav-

When considering the range of meanings of the Khalkha Mongolian verb yav-, it is nearly impossible to distinguish between basic and derived meanings. The material yields a large portion of examples closely connected with motion; at the same time, the verb yav- may also designate a more general meaning. In some cases, it is best translated with existential verbs (cf. section 3.5).

4.1. Designation of an activity connected with movement

The verb yav- is frequently used as a representative expression for an action connected with movement. In these types of phrases, the action is usually specified by a noun — the object or goal of the action — in the dative-locative case.

(49) Охин чинь хичээлээ явж байгаа юу?
daughter 2SG-GEN class-DL-POSS.REF go-CI be-NI Q
‘Does your daughter go to school?’

(50) Хүү... малдаа явдаг болж гэнэ.
boy... beasts-DL-POSS.REF go-NU become-PRET.IMP say-IMPRF
‘The boy began herding his beasts regularly.’

(51) Бид охиноо алдчихлаа гээд... аль саин
we daughter-POSS.REF lose-INT.PRES.-IMP say-CP which good
mergeč tolgöč, bū, lamaar yav-san.
good seer shaman lama-INS go-NP
‘Since our daughter was missing, we visited every good diviner, shaman and lama.’

And they said: “She is alive, she is (living, moving) together with another person.”

4.2. Derivational meanings of ‘living, spending time’

An extremely frequent abstract usage involves instances where the verb ява́д- is used to refer to life in general, making one’s living, success or lack thereof, one’s conduct, and so on.

‘If you live well in your youth, the results become evident when you grow old.’

‘When things aren’t going well, friends are far away; when things are going well, relatives are close by.’

‘Those who live in truth can overtake a rabbit with an oxen cart.’
4.3. Reference to the passage of time

The phrase *yav-sār baigād*, literally meaning ‘having been going [on] for a long time’, is idiomatically used to refer to the passage of time. The subject may be either a typical subject of the verb *yav-* (60) or any other subject (61).

(60) Бид өсөх өөж загыу йавсаар байгаад аав
bid ösö-x ge-ž zavgüy yav-sār bai-gād āv
we grow-NF say-Cl busy go-CPl be-CPl father

ээжийнхээ хөгширч байгааг анзаардаггүй.
ēž-īnx xögšir-č bai-gā-g anzär-dag-güi.
mother-GEN-POSS.REF grow.old-CI be-NI-ACC notice-NU-NEG

‘Being busy with [our] growing up, we do not notice how our parents grow old.’

(61) Дүгрэг гэдэг үг явсаар байгаад
düreg ge-deg üg yav-sär bai-găd
“Дүгрэг” сүй-NU word go-CA be-CP
tögrög bol-son baixă.
“төгрөг” become-NP probably

‘It seems that the word “дүгрэг” evolved into [the word] “төгрөг” over time.’

4.4. Figurative usage in place of an existential verb

The verb yav- may be also idiomatically used for inanimate objects, in which case it
is best translated with an existential verb. Such usage has rich emotional associations,
for the most part making the statement more agreeable to the listener.

(62) Миний түрүүвч чиний цүнхэнд явж байна уу?
Min-ī tūrūvč čīn-ī cūnxen-d yav-ž bai-na ū?
1SG-GEN purse 2SG-GEN bag.DL go-CI be-IMPRF Q

‘Is my purse in your bag?’

4.5 Expression of intention, change of direction

In modern texts, the figurative usage of the verb yav-, in the sense of ‘change of
direction, intention’, etc. is common. This manner of usage, corresponding to that of
European languages and possibly also the result of the influence of the latter, seems
nonetheless to conform with the general semantics of the Mongolian verb.

(63) Нийгэм хаашаа яваад байна?
nīgem ṭāśā yav-ād bai-na?
society where.to go-CP be-IMPRF

‘Where is society headed?’
4.6. Metaphor for death

As in many other languages, the verb yav- is used as a euphemistic expression in reference to death.

(64) Жасрайн Жанцан энэ ертөнцөөс гэнэт явчихаж.
    Žasrain Žancan ene yertönc-öös genet yav-čix-až.
    ‘Jasrain Jantsan has suddenly left this world.’

4.7 Problems in delimitation of „literal“ and „figurative“ meaning

Finally, it seems necessary to introduce one important feature of the semantics of the verb yav-. Many instances of usage, which a European linguist would most likely – according to the mode of European linguistics – label as figurative, modal, auxiliary, and so on, actually convey the basic and literal meaning of movement. Nonetheless, a semantic overlap with the derivational meanings of existence, living, or the modality of continuous action, still occurs. The following two examples, both taken from folkloric texts, show the verb yav- being used in syntactical or logical parallels in both the literal and basic meaning of motion, along with the figurative meaning of mode of existence, behaviour, habit, and so on.

The first series of examples, taken from the folktale known as Цуут цагаач гүү, цолмон цагаан унага (Cūt cagāč gū, colmon cagān unaga), is taken from the section in which the White Mare advises its foal on how to act in his own independent life; the foal subsequently disregards this advice only to then discover the White Mare’s reasons behind it. Here, examples of both the literal meaning of movement (67), (69), along with the meaning of habitus or mode of existence (65), (66), (68), (70) accumulate in logical parallels, linked by the image of the life of a Mongolian horse, for whom constant motion is the basic mode of life.

(65) Айлын буучан дээр битгий унтах яваарай.
    ain-lin būcan dēr bitgi unta-ž yav-ārai.
    ‘Do not sleep in empty camping grounds.’

(66) Эрүүл газар унтах яваарай.
    erǖl gazar unta-ž yav-ārai.
    ‘Do sleep in healthy places.’
‘When you walk/run with your herd, always keep to the side of the herd.’

‘When going to the waterside to drink, be among the first to (step into the water) and drink.’

‘While he was running inside the herd, the horses were kicking him, trying to kill him and did not let him run.’

‘As he (learned to) stay to the side of the herd, he finally began enjoying an agreeable life.’
The next example is from a folk song. The four rhymes display syntactic parallelism, which is a typical device in Mongolian poetry. In the first and the third lines, as a basis of comparison, the verb *yav-* is used in its more literal meaning of movement, whereas in the second and fourth lines *yav-* functions as a modal verb: its usage is figurative, referring to certain aspects of life and human behaviour.

(71) Уулар явдаг угалзын зан,
mountain-INS go-NU ibex/muflon-GEN character
‘To roam in the mountains is the ibexes’ custom,

(72) Уулзээд явдаг хүний зан,
meet-CP go-NU person-GEN character
‘To live meeting others is a human custom,

(73) Үүрээр явдаг үхрийн зан,
dawn-INS go-NU cattle-GEN character,
‘To walk at dawn is the habit of cattle,

(74) Үерхэж явдаг багын зан.
be.friends-CI go-NU little-GEN character.
‘To become close (friends) is the habit of children/youth.’

5. Conclusion

The main semantics of the Khalkha Mongolian verb *yav-* are connected to motion in the general sense. It refers to motion in space with either no concrete spatial definition (1.1), or with the emphasis on departing from a certain location (1.3). Even when the goal, course and manner of motion are specified in various ways, the emphasis is still placed on the process of motion itself. In more general or abstract usage, the verb *yav-* often represents the meaning of an entire journey with a specific goal or purpose (1.2). Syntactically, when the spatial goal of motion is expressed, it does not bear the dative-locative case (used mainly to express the purpose of motion), but, instead, the lative case (or postpositional construction), which corroborates the idea of the lack of inherent spatial features of this verb.
Similarly to other verbs of motion, the verb *yav-* is used as a component of complex descriptive designations of actions, which is a typical feature of most Altaic languages. The scale of usage options, however, is relatively small, being mostly limited to the expression of one of the basic lexical meanings (2.4.1) or the spatial meaning of motion away from a certain point (2.4.2).

Likewise, the Mongolian verb *yav-* displays, in comparison to other verbs of motion, relatively few modes of modal usage, which may be the result of its lack of concrete spatial and deictic features. The two main modal meanings of the verb, stemming from its two basic “semantic cores”, convey the meaning of durativity or continuity of an action (2.1), and the modality of intense or abrupt change (2.2).

The material used for this study yields examples of usage which could be labelled as auxiliary in the narrower sense (i.e. having predominantly grammatical function) (2.3). This feature, absent in the cases of other verbs of motion, reflects the verb’s semantic connection to existence.

In its basic figurative meaning, the Mongolian verb *yav-* refers to life, existence and its various modes and manners. While, generally speaking, in many cultures, motion is perceived as the representation of life, in the traditional Mongolian nomadic culture, where constant movement is the basic condition of survival, the association of motion with life seems to be even more implicit and essential. Hence, the figurative meaning of the verb *yav-* covers almost all spheres connected to existence, including staying, dwelling, making one’s living, behavior, degree of success in a given endeavor, and so on. The boundaries between the literal and figurative meanings are often difficult to distinguish when these aspects of life happen to overlap with the actual process of motion, as shown in section 3.7.

In my two previous papers (Zikmundová 2009 and 2010) I examined two verbs of motion, whose meaning may be roughly translated as ‘to come here’ and ‘to go there/to visit’, in both Khalkha Mongolian and Jungarian Sibe. In both languages these verbs are antonyms and form part of a coherent system of verbs of motion with distinct spatial meanings and deictic functions.

The verb *yav*-, while being one of the basic verbs of motion, does lack some features usually characteristic of verbs of this system. It does not convey such inherent spatial meaning. Instead, its greater ambiguity with regard to space, as well as its main semantic contours, both resemble the semantics of equivalent verbs in European (“satellite-framed”) languages, in particular, the English verb ‘to go’.
### Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>ABL</td>
<td>Ablative</td>
</tr>
<tr>
<td>ACC</td>
<td>Accusative</td>
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<tr>
<td>CA</td>
<td>Converbum abtemporale</td>
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<tr>
<td>CAUS</td>
<td>Causative</td>
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<td>CC</td>
<td>Converbum conditionale</td>
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<td>CI</td>
<td>Converbum imperfecti</td>
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<td>CT</td>
<td>Converbum terminale</td>
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<td>DL</td>
<td>Dative-locative</td>
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<td>GEN</td>
<td>Genitive</td>
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<td>IMP</td>
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<tr>
<td>IMPRF</td>
<td>Imperfective verb</td>
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<td>INS</td>
<td>Instrumental</td>
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<td>deverbal suffix of intensity</td>
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<td>Lative</td>
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<td>Negative</td>
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<td>Nomen Futuri</td>
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<td>NI</td>
<td>Nomen Imperfecti</td>
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<td>Nomen usus</td>
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<td>Passive</td>
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<td>PROH</td>
<td>Prohibitive particle</td>
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<td>Particle</td>
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<td>Question marker</td>
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<td>SOC</td>
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<td>Topic particle</td>
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<td>VOL</td>
<td>Voluntative</td>
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<tr>
<td>VP</td>
<td>Verbum pluritativum</td>
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References


Nakazawa, Tsuneko 2007. A typology of the ground of deictic motion verbs as path conflation verbs: The speaker, the addressee, and beyond. Poznań Studies in Contemporary Linguistics 43/2. 59–82.


On the Mongolian verb of motion *yav*- ‘to go, to travel, to leave’


Database of Mongolian folklore texts at http://www.signeta.cz/textsearch/