

ON SOME MONGOLIAN ADVERBS OF TURKIC  
ORIGIN

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Mongolian has numerous loan-words taken from Turkic<sup>1</sup> some of which

AQ - <i>Arban qoyar jokiyangyui üüles</i>	Kha. - Khakas (Sagai etc.)
Ar. - Arabic	Lat. - Latin
AT - Ancient Turkic	Leb. - Lebed
Balt. - Baltic	Mngr. - Monguor
Bur. - Buriat	Mo. - Written Mongolian
Bur. Al. - Buriat of Alar	MT - Middle Turkic
Chag. - Chagatay	OFr. - Old French
Chuv. - Chuvash	Ord. - Ordos
Crim. - Crimean	P - 'Phags-pa Script
Cum. - Cuman	Q - <i>Qutadyu bilig</i>
D - <i>Diamond Sūtra</i>	Russ. - Russian
Dag. - Dagur	S - Subhāṣitaratnanidhi
Engl. - English	SH - <i>Secret History</i>
ET - East Turki	Tel. - Telengit
Fin. - Finnish	Trkm. - Turkmenian
Fr. - French	Tu - Turkic
Germ. - German	Turk. - Turkish
J - Jurchen	Tuv. - Tuvinian
H - <i>Hua-yi-yi-yü</i>	Uig. - Uighur
Kalm. - Kalmuck	Yak. - Yakut
Kh. - Khalkha	

are adverbs. This is not surprising because borrowed adverbs occur in many languages. Thus, Engl. *verbatim* < Lat., Engl. *very* < OFr. < Lat., Bur. *üšöö* [uš<sup>ä</sup>] 'still, yet'<sup>2</sup> < Russ., Turk. *elbette* 'undoubtedly' < Ar., Fin. *vielä* 'still, yet' < Balt.,<sup>3</sup> etc.

The adverbs are of mixed origin. Some of them are fossilized forms of nouns, others are of verbal origin, and some adverbs go back to groups of

<sup>1</sup> Abbreviations :

<sup>2</sup> Buriat after K. M. Čeremisov, *Burjatsko-russkij slovar'*, Moskva, 1973. The Bur. forms are given in transliteration of the official orthography. Phonetic transcription follows in square brackets.

<sup>3</sup> *Suomen kielen etymologinen sanakirja*, VI, Helsinki, 1978, p. 723.

words, e.g., Russ. *segodnja* 'today', Turk. *bügün* < *bu gün* 'this day', MT *bildir* 'last year'<sup>4</sup> < *bir yıl dur* 'it is one year',<sup>5</sup> Bur. Al. *χōsondo* < \**qoyiči ondu* 'next year',<sup>6</sup> etc.

Some Mongolian adverbs are fossilized converbs (gerunds), e.g., Mo. *toyorin* 'around', a Converbium modale of the verb *toyori-* 'to encircle, surround, move around', *eyin* 'thus, in this manner' from *eyi-* 'to act in this manner', etc.

After these introductory remarks, we proceed to the main subjects

1. Mo. *asuru* 'very, exceedingly' already occurred in the preclassical written language, e.g., AQ *asuru sonosquy-a sayin tusatu üge-yi sonoscu*:<sup>7</sup> «Hearing [these] words of promised benefit (lit. useful or beneficial words) which were pleasant to hear»;<sup>8</sup> AQ *üşesküleng-tü you-a asuru ariyun jögelen ebesün-i ay-a-tur-ıyan bariju*:<sup>9</sup> «Taking the beautiful and very clean and soft grass in his hand»;<sup>10</sup> S *asuru bilig-ıyen ülegüljü*:<sup>11</sup> «Overtaxing their intellect excessively»;<sup>12</sup> S *ed-i masi asuru ülemji quriyabasu*:<sup>13</sup> «If one gathers wealth excessively»,<sup>14</sup> etc.

<sup>4</sup> *Drevnetjurkskij slovar*, Leningrad, 1969, p. 105.

<sup>5</sup> M. Räsänen, *Versuch eines etymologischen Wörterbuchs der Türksprachen*, Helsinki, 1969, p. 74. This etymology is already found in W. Radloff, *Versuch eines Wörterbuchs der Türk-Dialecte*, Bd. IV, St. Petersburg, 1911, col. 1731. One of the forms of this MT word was borrowed as *beler* into Mongolian, cf. A. Mostaert, *Le vocabulaire mongol Houa i i in de Houng Ou* (1389), Édité par Igor de Rachewiltz, Bruxelles, 1977, p. 40, see *beler erde* 'in ancient times'. As the result of erroneous reading, this word was identified with Mo. *balar* 'dark, obscure, blind' and became part of the expression *balar erte* 'in remote ancient times', cf. F. W. Cleaves, «An Early Mongolian Version of the Alexander Romance», *HJAS* 22 (1959), pp. 62–63.

<sup>6</sup> N. N. Poppe, *Alarskij govor*, č. I, Leningrad, 1930, p. 78. This word does not occur in dictionaries.

<sup>7</sup> L. Ligeti, *Les douze actes du Bouddha, Arban qoyar jokiyangyui üiles de Čhos-k'yi' Odzer, Traduction de Šes-rab Šen-ge* (= *Monumenta linguae mongolicae collecta*, VI), Budapest, 1974, p. 138.

<sup>8</sup> N. Poppe, *The Twelve Deeds of Buddha. A Mongolian Version of the Lalitavistara, Mongolian Text, Notes, and English Translation* (= *AF* 23), Wiesbaden, 1967, p. 148, cf. Note 342.

<sup>9</sup> Ligeti, *l. c.*

<sup>10</sup> Poppe, *l. c.*

<sup>11</sup> L. Ligeti, *Trésor des sentences, Subhāṣitaratnanidhi de Sa-skya Pandita, Traduction de Sonom Gara* (= *Monumenta linguae mongolicae collecta*, IV), Budapest, 1976, p. 96.

<sup>12</sup> J. E. Bosson, *Treasury of Aphoristic Jewels, The Subhāṣitaratnanidhi of Sa Skya Pandita in Tibetan and Mongolian* (= *Indiana University Publications, Uralic and Altaic Series*, vol. 92), Bloomington, Indiana, 1969, p. 263.

<sup>13</sup> Ligeti, *op. cit.*, p. 120

<sup>14</sup> Bosson, *op. cit.*, p. 182.

The same adverb occurs, in pre-classical texts, with the diminutive suff. *-gan*.<sup>15</sup> e.g., AQ *nigen tngri asuruğan masi enel-ün yasal-un nigül odqu metü ukilaju*:<sup>16</sup> «A god . . . lamented and wept desperately».<sup>17</sup>

The adverb *asuru* does not occur in the *Secret History*, in documents written in 'Phags-pa Script, and in *Hua-yi yi-yü*. However, it has been borrowed by Khalkha from Written Mongolian, cf. *asar* [*asser*] explained as '*maš, tun*', i.e., 'very, completely'.<sup>18</sup> It occurs also in Buriat as *asari* id. < Mo.,<sup>19</sup> but it is not mentioned in Kalmuck dictionaries.

Mo. *asuru* goes back to MT *ašru* 'exceedingly, to the highest degree' (Q)<sup>20</sup> which is a converb with the suff. *-u*<sup>21</sup> of the verb *ašur-*, cf. ET *ašur-*, Čüm., Turk., *ašir-* 'to transport across (a mountain etc.)'<sup>22</sup> which is formed with the suff. *-ur*.<sup>23</sup> from the verb *aš-* 'to go over, go across, to cross'.<sup>24</sup> The original form was \**āš-*, cf. Trkm. *āš-*, Yak. *ās-*.<sup>25</sup> The Mongolian regular correspondence is Mo. *alus* 'on the other side, beyond, distant' = Tungus *alan* 'mountain pass'.<sup>26</sup>

It is noteworthy that *ašru* was borrowed as *asuru*, i.e., with *-s* instead of *-š*. This can be explained by the fact that diacritics were set only rarely in pre-classical manuscripts, and (š) rendered by the respective letter lacking diacritics was misread as (s).<sup>27</sup>

2. Mo. *basa* 'also, again', SH *basa* id.,<sup>28</sup> Kh. *bas* [*Bas ~ Bassv*], Ord.

<sup>15</sup> N. Poppe, *Grammar of Written Mongolian*, Wiesbaden, 1954, p. 42.

<sup>16</sup> Ligeti, *Les douze actes du Bouddha*, p. 84.

<sup>17</sup> Poppe, *The Twelve Deeds of Buddha*, p. 125.

<sup>18</sup> Ja. Cèvèl, *Mongol xèlviž tovč tajlbar tol*, Ulaanbaatar, 1966. All Kh. examples are quoted from this dictionary. The official orthography is rendered with transliteration. Ramstedt's phonetic transcription is given in square brackets.

<sup>19</sup> That it is a borrowing from Mo. is evident from *-s*.

<sup>20</sup> *Drevnetjurkskij slovar*, p. 64.

<sup>21</sup> A. von Gabain, *Altürkische Grammatik*, Dritte Ausgabe, Wiesbaden, 1974, p. 121.

<sup>22</sup> W. Radloff, *Versuch eines Wörterbuchs der Türk-Dialecte*, Bd. I, St. Petersburg, 1893, col. 595, 598.

<sup>23</sup> von Gabain, *op. cit.*, p. 82.

<sup>24</sup> *Drevnetjurkskij slovar*, p. 62.

<sup>25</sup> Räsänen, *op. cit.*, p. 30. Cf. È. V. Sevortjan, *Ètimologičeskij slovar' tjurkskix jazykov, Obščetjurkskie i mežturkskie osnovy na glasnye*, Moskva, 1974, pp. 212–214. The latter gives a number of stems derived from \**āš-*.

<sup>26</sup> G. J. Ramstedt, *Einführung in die altaische Sprachwissenschaft*, I, Lautlehre, Bearbeitet von Pentti Aalto (= *MSFOu* 104 : 1) Helsinki, 1957, p. 108.

<sup>27</sup> It is improbable that *ašru* was borrowed before the appearance of *š* which is of secondary origin in Mongolian and goes back to \**s* before \**i*.

<sup>28</sup> SH material is quoted from Igor de Rachewiltz, *Index to the Secret History of the Mongols* (= *Indiana University Publications, Uralic and Altaic Series*, vol. 121), Bloomington, Indiana, 1972.

*basa*,<sup>29</sup> Bur. *baha*, Kalm. *bas*,<sup>30</sup> Dag. *bas*,<sup>31</sup> Mngr. *basa* 'also, again'<sup>32</sup> go back to MT *basa* 'afterwards'.<sup>33</sup> The latter is a converb in *-a*<sup>34</sup> of the verb *bas-* 'to press'.<sup>35</sup> Its ancient form is *\*bās*.<sup>36</sup>

The semantics «to press» — «afterwards» and «also» are exactly the same as Mo. *daru-* 'to press' and *darui* 'soon, immediately, instantly, afterwards'. The latter Mo. form is a verbal noun in *-i* from *daru-* 'to press',<sup>37</sup> and semantically corresponds to MT *basa* from *bas-*. Similar semantic developments are found in European languages, cf. Engl. *pressing* (= urgent), Fr. *l'affaire presse*, Germ. *es pressiert*.

The adverb *basa* must have been borrowed into Mongolian at an early time, because it was borrowed from Mongolian by Jurchen, cf. J *basa* 'again'.<sup>38</sup> It is known that Mongolian loan-words penetrated Jurchen in the Ancient Mongolian and Middle Mongolian periods.<sup>39</sup> As for Tungus *basa* 'next year',<sup>40</sup> cf. Nanai (Goldi) *basa* 'next, following' (as attribute to *ajngani* 'year'),<sup>41</sup> it is probably a later borrowing from Mongolian.

<sup>29</sup> Ordos material is quoted from A. Mostaert, C. I. C. M., *Dictionnaire Ordos*, Seconde édition, New-York-London, 1968.

<sup>30</sup> Kalmuck examples are quoted from G. J. Ramstedt, *Kalmückisches Wörterbuch*, Helsinki, 1935.

<sup>31</sup> N. N. Poppe, *Dagurskoe narečie*, Leningrad, 1930, p. 70.

<sup>32</sup> Monguor material is given after A. de Smedt, C. I. C. M. et A. Mostaert, C. I. C. M. *Le dialecte Monguor parlé par les mongols du Kansou Occidental*, IIIe partie: *Dictionnaire monguor-français*, Pei-p'ing, 1933.

<sup>33</sup> *Drevnetjurkskij slovar'*, p. 85. The sources quoted are Maḥmūd al-Kāšyari's dictionary of AD 1072–1074 ('afterwards') and Uighur documents from the XII–XIV centuries ('and, also').

<sup>34</sup> von Gabain, *op. cit.*, p. 121.

<sup>35</sup> *Drevnetjurkskij slovar'*, l. c.

<sup>36</sup> Räsänen, *op. cit.*, p. 64. Cf. È. V. Sevortjan, *Ètimologičeskij slovar' tjurkskix jazykov, Obščetjurkskie i meztjurkskie osnovy na bukvu «B»*, Moskva, 1978, pp. 74–78, which gives numerous details.

<sup>37</sup> B. Ja. Vladimircov, «Ostatki pričastija nastojaščego vremeni v mongol'skom jazyke», *Doklady Akademii Nauk*, Serija «B», 1924, pp. 55–56. Cf. G. J. Ramstedt, «Das deverbale Nomen auf *-i* in den altaischen Sprachen», *St. O XI*: 6 (1945).

<sup>38</sup> Gisaburo Kiyose, *A Study of the Jurchen Language and Script. Reconstruction and Decipherment*, Kyoto, 1977, p. 121.

<sup>39</sup> N. Poppe, «Jurchen and Mongolian», *Studies on Mongolia. Proceedings of the First North American Conference on Mongolian Studies*. Bellingham, Washington, 1978, p. 31.

<sup>40</sup> *Sravnitel'nyj slovar' tunguso-man'čžurskix jazykov, Materialy dlja ètimologičeskogo slovarja*, Tom I: A–Nj, Leningrad, 1975, p. 76.

<sup>41</sup> S. N. Onenko, *Nanajsko-russkij slovar'*; 12, 000 slov, Pod redakciej . . . V. A. Avrorina, Moskva, 1980, p. 63. The semantic development is probably «again a year» — another year» — «next year».

3. Mo. *ödter* 'fast, quick', SH *öter* id., *öterle-* 'to speed up',<sup>42</sup> H *öter* 'fast', Kh. *ütër* [*u't'ər*], Ord. *u't'ur*, Bur. *ütër* [*uter*] id., Kalm. *ötṛ* id. The SH, H, and Kalm. forms have *ö* in the initial syllable, whereas Kh. and Ord. have *u* < *\*ü*.<sup>43</sup> The forms with *ö* are older, being attested in sources of the XIV century.

The orthographic rendition of the word under discussion as *ödter* renders (*öter*) which goes back to Tu. *ötär*, the participle in *-är*<sup>44</sup> of MT *öt-* 'to go through, to go over, to pass',<sup>45</sup> which has many different meanings in various Tu. languages, *i. a.*, such as 'overtake', 'to pass, to leave behind'.<sup>46</sup> Räsänen adds Chuv. *vidar* < *\*ötür* 'through' and Cum. *öte* 'penetrating, through',<sup>47</sup> cf. also Tuv. *öttür* 'over, through',<sup>48</sup> Kha. *ötire* 'through' from *ötir-* from *öt-*,<sup>49</sup> Yak. *ötör* 'the nearest time, soon, recently'.<sup>50</sup>

4. Mo. *tesergü* ~ *tesergüü* 'against, contrary', Kh. *tesergüü* [*t'essərgüü*] < Mo. The Mo. form is attested in the pre-classical language, cf. AQ *bayasuyšan ŋang-iyar esergü tesergü bayasqulang-tu üges-i ügüleldübei*:<sup>51</sup> «In a happy mood, they spoke cheerful words to each other,<sup>52</sup> where «each other» translates *esergü tesergü*, lit. «to and back»; AQ *nigen nigen-tür tüdker ügei esergü tesergü üjegdeküi bolyan geyigülbei*:<sup>53</sup> «And they illuminated them, making them visible, without any obstacle, to each other in every direction», where «in every direction» translates *esergü tesergü*, lit. «to and back». <sup>54</sup>

Mo. *esergü* has no etymology. As for *tesergü*, it might be of Turkic origin, cf. Chag. *tüskäri* 'in the other direction, incorrectly, not in the manner in which it should be'.<sup>55</sup> The latter might be a form in *-käri*<sup>56</sup> from *tärs*, cf. Chag., Cum., Tel., Leb., *tärs* 'opposing, contrary'.<sup>57</sup> Tu. *ters* (*tärs*) occurs as a borrowing

<sup>42</sup> The meanings are quoted from E. Haenisch, *Wörterbuch zu Manḡol un niuca tobca'an, Geheime Geschichte der Mongolen, Yüan-ch'ao pi-shi*, Wiesbaden, 1962, pp. 128–129.

<sup>43</sup> Buriat is irrelevant because it has no (*ö*), ancient *\*ö* having converged with *\*ü*.

<sup>44</sup> von Gabain, *op. cit.*, p. 111.

<sup>45</sup> *Drevnetjurkskij slovar'*, p. 141.

<sup>46</sup> Sevortjan, *Ètimologičeskij slovar' tjurkskix jazykov. Obščetjurkskie i meztjurkskie osnovy na glasnye*, p. 516.

<sup>47</sup> Räsänen, *op. cit.*, p. 376.

<sup>48</sup> *Tuvinsko-russkij slovar'*, Moskva, 1967, p. 342.

<sup>49</sup> *Xakassko-russkij slovar'*, Moskva, 1951, p. 138.

<sup>50</sup> È. K. Pekarskij, *Slovar' jakutskogo jazyka*, vyp. sed'moj, Leningrad 1925, col. 1985.

<sup>51</sup> Ligeti, *Les douze actes du Bouddha*, p. 108.

<sup>52</sup> Poppe, *The Twelve Deeds of Buddha*, p. 135.

<sup>53</sup> Ligeti, *op. cit.*, p. 135.

<sup>54</sup> Poppe, *op. cit.*, p. 148.

<sup>55</sup> Radloff, *op. cit.*, Vol. III, col. 1099.

<sup>56</sup> von Gabain, *op. cit.*, p. 89.

<sup>57</sup> *Drevnetjurkskij slovar'*, p. 555.

in Mo., cf. *ters* 'incorrect, heretic, heretical, adverse, adversary'. Mo. *tesergü* goes possibly back to *\*tersegü* < MT *\*terskärü*.

5. Mo. *tetürü* 'but, however, on the other hand, on the contrary, contrarily, inversely, incorrectly' occurs mostly in the preclassical language and is alien to the spoken Mongolian languages, e.g., S *gor-un belge-ben aman-tur yarγayçi: dayid-i daruquy-a qılbar: tetürü tus-a-tu-yi ügülegçi tere dayisun-i ker daruğun*:<sup>58</sup> «It is easy to subdue those enemies who exhibit (lit. produce) the tokens of evil in their mouths, but how will one suppress those enemies who speak deceptively (lit. inversely) what is useful?»;<sup>59</sup> D *tegünčilen iregsen kemebesü: üneger nomlayçi üneger ügülegçi: mön činar-i nomlayçi buyu: tegünčilen iregsen kemebesü tetürü aljıyas nomlayçi busu-yin tulada bolai*:<sup>60</sup> «The Tathagata is one who teaches truly, is one who speaks truly, and he is one who teaches the true essence. On the other hand, it is so because the Tathagata does not teach untruth»;<sup>61</sup> H *tütrü* 'renversé, bouleversé, inversé',<sup>62</sup> *tetürü* 'sans dessus dessous'.<sup>63</sup>

The adverb *tetürü* is a borrowing from MT, to be exact, from Uighur, cf. *tetrü* 'on the contrary, in the opposite manner', i.e., 'in the wrong manner' (Russ. *naoborot*).<sup>64</sup> As Malov has indicated, this word still occurs in Tuv., cf. *dedir* 'opposite, in the opposite manner'.<sup>65</sup>

MT *tetrü* is an original converb in *-ü*, which has been mentioned several times, of the verb *\*tetür-* from MT *tet-* 'to resist, contradict'<sup>66</sup> from which *tetin-* 'to resist' and *tetim* 'resistance' (in *tetim bol-* 'to resist, endure') are derived.<sup>67</sup>

<sup>58</sup> Ligeti, *Trésor des sentences*, p. 69, quatrain No. 183.

<sup>59</sup> Bosson, *op. cit.*, p. 240. Here Mo. *tetürü* corresponds to Tibetan *bzlog* 'the contrary, the reverse', vide H. A. Jäschke, *Tibetan-English Dictionary, With Special Reference to the Prevailing Dialects*... London, 1968, p. 498.

<sup>60</sup> N. Poppe, *The Diamond Sūtra, Three Mongolian Versions of the Vajracchedikā Prajñāpāramitā, Texts, Translations, Notes and Glossaries* (= AF 35), Wiesbaden, 1971, p. 22 (fol. 26a), p. 83, note 23.

<sup>61</sup> Poppe, *op. cit.*, pp. 59–60.

<sup>62</sup> M. Lewicki, *La langue mongole des transcriptions chinoises du XIVe siècle, Le Houa-yi yi-yu de 1389, Vocabulaire-Index* (= Prace Wrocławskiego Towarzystwa Naukowego, Travaux de la Société des Sciences et des Lettres de Wrocław, Série A, No. 60), Wrocław, 1959, p. 79.

<sup>63</sup> Mostaert, *Le vocabulaire mongol du Houa i i ü*, p. 107.

<sup>64</sup> S. E. Malov, *Pamjatniki drevnetjurskoj pis'mennosti, Teksty i issledovanija*, Moskva—Leningrad, 1951, p. 429. The sources are Khuastuanift and Maǰmūd al-Kāšγari's dictionary. Q has 'unpleasantness'.

<sup>65</sup> Malov, l.c. Cf. *Tuwinsko-russkij slovar'*, p. 152.

<sup>66</sup> *Drevnetjurskij slovar'*, p. 556.

<sup>67</sup> *Ibid.*

Side by side with MT *tetrü* also *tertrü* 'in the opposite manner, incorrectly' occurs.<sup>68</sup> Here, the first *r* is an intrusive element, the result of haplogly. It is less probable that *tertrü* is the original, older form, unless the verb *\*tet-* quoted *supra* goes back to *\*tert-* in which event it might be etymologically connected with *ters*.

6. Mo. *turqaru* occurs only in the expression *nasu turqaru* 'all life, throughout the life',<sup>69</sup> which is synonymous with Mo. *nasuda* 'always, throughout one's life'. Mo. *turqaru* functions as a postposition, but in the pre-classical language it was used as an adverb, e.g., AQ *turqaru bisilyan sakibası ele: mayu sedkil-tü čı namayı yakin čıdaqu*<sup>70</sup> «How can you vanquish me, you evil-thinking one, if I always meditate and guard myself?»;<sup>71</sup> S *turqaru sayid-un erdem-üd-i; sayid aran*<sup>72</sup> *ülemfi tunggayu*:<sup>73</sup> «Good people always abundantly proclaim the virtues of the excellent.»<sup>74</sup>

Mo. *turqaru* goes back to Uig. *turqaru* 'always, uninterruptedly, for a long time'<sup>75</sup> which is formed with the directive suff. *-qaru*<sup>76</sup> from *\*tur* which does not occur freely. It is, however, the same as the primary stem of Mo. *tursi*, Kh. *turš* [*t'uršy*], Bur. *turša* 'throughout, within the whole time'<sup>77</sup> which is formed with the directive suff. *-si* as Mo. *manγarsi* 'to-morrow', *eyisi* 'hither', *qoyisi* 'backwards', etc.<sup>78</sup>

<sup>68</sup> *Ibid.*, p. 55

<sup>69</sup> J. E. Kowalewski, *Dictionnaire mongol-russe-français*, vol. II, Kasan, 1846, p. 611.

<sup>70</sup> Ligeti, *Les douze actes du Bouddha*, p. 121.

<sup>71</sup> Poppe, *The Twelves Deeds of Buddha*, p. 143 (fol. 40r).

<sup>72</sup> An interesting example of agreement in number of the attribute and head which is a singular in form but a collective noun. The plural is sometimes indicated by the attribute, the head being a singular, not necessarily a collective noun, in Buriat, cf. N. Poppe, *Buriat Grammar* (= *Indiana University Publications, Uralic and Altaic Series*, vol. 2), Bloomington, Indiana, 1960, p. 110.

<sup>73</sup> Ligeti, *Trésor des sentences*, p. 33.

<sup>74</sup> Bosson, *op. cit.*, p. 207.

<sup>75</sup> *Drevnetjurskij slovar'*, p. 588.

<sup>76</sup> von Gabain, *op. cit.*, p. 89.

<sup>77</sup> Cf. Ramstedt, *Kalmückisches Wörterbuch*, p. 411.

<sup>78</sup> Poppe, *Grammar of Written Mongolian*, p. 59.