

THE DAGUR ELEMENTS IN SOLON EVENKI*

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During their long history Tungusic and Mongolic peoples have had intensive contacts extending to all fields of human existence. These contacts have left their traces also in the respective languages. The aim of this paper is to present and characterise the Dagur elements traceable in the Solon Evenki language.

Key words: Dagur, Solon Evenki, Mongolic elements, bilingualism.

Introduction

In the summer of 2009, I had the opportunity to carry out fieldwork among the Barguzin Evenki people in Buryatia. As a result, I prepared a report which is currently in press (Khabtagaeva 2010–2011). This time, I do not want to deal with the Barguzin Evenkis and their language, but I should mention the fact that the Evenkis do not call the Buryats as *buryād*, as do all the other peoples living around, but *dagu*. I asked different informants about this, and all of them unanimously confirmed it.

This was very interesting, since I had earlier dealt with the Mongolic elements in this Evenki dialect. The results of this investigation showed that most of them do not belong to the expected Buryat layer, but mirror an Old Mongolic layer, including loanwords from an Archaic Mongolic language or dialect. Doerfer referred to this type of loanword as “daguroid” (Dorfer 1985, pp. 161–169).

* This paper was dedicated to Professor Katalin Uray-Kóhalmi on the occasion of her 85th birthday. But in the meantime, in February 2012 she passed away and now I would like to express my deepest regret and thanks to her posthumously for her teaching and the vast knowledge she always shared with her pupils.

The main phonetic criteria of the Mongolic elements in Barguzin Evenki are the following (Khabtagaeva 2010):

- preservation of the Middle Mongolic initial *h*¹, whereas in Modern non-archaic Mongolic languages it has disappeared;
- the intervocalic **VGV* is preserved², while it is contracted in a long vowel in Modern Mongolic languages;
- unvoicing of the guttural *VGV*³, which does not evolve into a long vowel in Modern Mongolic. This demonstrates two different origins of the sequence *VGV* in Mongolic reconstructions.

It is important to mention that an examination of the Mongolic elements in the Evenki dialects of Yakutia and Sakhalin does not reveal these criteria. This clearly shows that the linguistic contacts between the Mongols and the different Evenki groups did not take place at the same time, and the source-languages were different (Khabtagaeva 2011).

The next question was why the Barguzin Evenkis call the Buryats *dagu*?

The territory where the Barguzin Evenkis live today comprises part of the area formerly called Dauria. This area extends to the east from Trans-Baikalia, up to the Amur River. The people who lived there before the 17th century were called *Daur* by the pioneering Russian travellers.

The historical chronicles of the Barguzin Buryats provide the information that before the 18th century the Barguzin area was inhabited by Evenkis, and the Buryats arrived here only around 1740 (Poppe 1933, p. 38; Vostrikov–Poppe 2007, p. 71).

Thus, both the early historical chronicles and linguistic considerations indicate that other Mongolian peoples were present in this area, who probably spoke one of the archaic Mongolic languages. This may explain why the Barguzin Evenkis call the Buryats *dagu*, i.e. the name of another Mongolian group.

Today, we know that the Dagurs, who speak one of the Archaic Mongolic languages, lived in the middle reaches of the Amur area of the Zeya River basin and in the 17th century they settled in the territory of Manchuria (Janhunen 1997, p. 128).

The assumption that the ancestors of the present-day Dagurs probably lived in the Barguzin area some time ago motivated me to carry out research into Modern Dagur. As a first step, I began to examine the foreign elements in Dagur and the Dagur elements in Solon Evenki, a Manchurian Evenki dialect.

¹ Cf. Barguzin Evenki *helyē* ‘kite’ ← Middle Mongolic *hele* ‘e’, LM *eliy-e*; Barguzin Evenki *hirugē-* ‘to bless’ ← Middle Mongolic *hirü* ‘e’, LM *irüge-*; Barguzin Evenki *hukur* ‘cow’ ← Middle Mongolic *hüker*, LM *üker*, etc.

² Cf. Barguzin Evenki *emegen* ‘saddle’ ← Mongolic: LM *emegel*; Dagur; Buryat *emēl*; Barguzin Evenki *imagan* ‘goat’ ← Mongolic: LM *imayan*; Dagur *imān*; Buryat *yamā(n)*, etc.

³ Cf. Barguzin Evenki *dorokon* ‘hedgehog’ ← Mongolic: LM *doroyon* ‘badger’; cf. Buryat; Khalkha *dorgon*; Barguzin Evenki *idokon* ‘shamaness’ ← Mongolic: LM *iduyan* ~ *uduyan*; cf. Dagur *yadagan*; Buryat *udagan*; Khalkha *udgan*; Barguzin Evenki *unukān* ‘foal on his first year’ ← Mongolic: LM *unayan*; cf. Buryat; Khalkha *unaga(n)*.

During the examinations, I identified more than 200 Tungusic (Evenki and Manchu) loanwords in Dagur and more than 400 Mongolian loanwords in Solon Evenki.

In this paper I discuss some phonetic criteria for the recognition of Dagur elements in Solon Evenki. Before presenting these criteria, I would like to give a brief introduction concerning the Dagur and Solon Evenki languages.

The Dagur and Solon Languages

The speakers of Dagur and Solon Evenki currently live near each other in the western area of Manchuria in China. From historical sources it is known that the Dagurs and Solons spread in the Middle Amur region, particularly in the Zeya basin, now on the Russian side of the border. In 1654, the Qing government of China moved them from their original homeland to the south (Janhunen 1997, p. 128).

Today, the Dagurs live in four geographically separate groups⁴ overall, they number approximately 120,000. These groups understand each other, although there are dialectal differences. The Nonni Dagurs speak the Butha and the Tsitsikar dialects, while another three groups use independent dialects. Dagur does not have a standard language, but it has had three experimental scripts. The Manchu script was used at the end of the Manchu dynasty. In the 1930s, this script was replaced by Latin and twenty years later by the Cyrillic script. From the 1980s, the Dagurs strived to create a literary language on the basis of the Chinese pinyin script, but in daily life they used the Chinese and the Mongolian script (Todaeva 1986, p. 6; Tsumagari 2003, pp. 129–130).

The majority of the Dagurs speak two or three languages; earlier, many of them also knew Manchu. The close relationship between Dagur and two Tungusic languages, Manchu and Evenki, gave rise to the opinion that Dagur belonged in the Tungusic language family⁵, which has a strong Mongolian influence.

The first Dagur linguistic material was published in 1894 by Ivanovskij who suggested that Dagur is closer to Mongolian than to Manchu (Ivanovskij 1894, p. 9). In the 1930s, Poppe dealt with the Hailar Dagur, and defined Dagur as an archaic Mongolic language (Poppe 1930; 1934–1935). Before Poppe, in 1907 Muromskij

⁴ (1) The **Amur Dagur** group remained in the original place of the Middle Amur basin (they number overall approximately 400); (2) the **Nonni Dagur** is the largest Dagur group, living in the Nonni basin between Hulun Buir and Heilongjiang, divided into four subgroups: (2a) the Morin Daba Dagur (Dagur Autonomous Banner of Hulun Buir province); (2b) the Butha Dagur (in the south of the Morin Daba Banner); (2c) the Tsitsikar (Qiqihaer) Dagur (Tsitsikar City of Heilongjiang); (2d) the Mergen Dagur (Nenjiang or Mergen County of Heilongjiang); (3) the **Hailar Dagur** group lives in the Evenki Autonomous Banner of Hulun Buir in the south of Hailar City (they number approximately 10,000); (4) the **Sinkiang Dagur** group was transferred by the Qing Manchu government to the Ili region of Sinkiang in 1763, they number approximately 5000.

⁵ For more details see Todaeva (1986, p. 3).

collected some Dagur material, but it was published by Kałużyński only in 1969–1970. A Dagur descriptive grammar based on the Nonni Dagur dialect was prepared by Martin (1961). It is important to mention the publication by Todaeva presenting the results of her fieldwork on Butha Dagur (Todaeva 1986). A Dagur historical comparative grammar, texts and a 7000-word dictionary were published by the ethnic Dagur researcher Engkebatu and his coworkers (1984; 1985; 1988), and another comparative grammar was written by Namcarai and Qaserdeni (1983). In the classification of the Modern Mongolic languages, Dagur belongs to the north-eastern archaic group.

The Solon Evenkis live together with the two largest Dagur groups in the western part of Inner Mongolia, northern Manchuria, in the area of Hailar and the Nonni River. Another group of Solon Evenkis, the *ongkor solon*, live in the territory of East Turkestan in Sinkiang, near to Sinkiang Dagurs (Bai–Janhunen 1992).

The Solon Evenkis live together with communities of Manchurian Khamnigan Evenkis and Orochons. While they differentiate themselves, the Chinese administrative system and some Chinese linguists mistakenly call all three groups *Ewenke-s*. According to the last census in China in 2000, they number 30,505 people⁶, but we do not know the exact distribution of these groups.

The first researches on the Solon Evenki dialect were those of Ivanovskij (1894) and Poppe (1931). Some Solon material was collected by Lie during his fieldwork (1978). The latest Solon Evenki–Chinese dictionary was published in Hailar in 1998 (Do Dorji–Banzhibomi 1998).

The Solon Evenkis do not have a literary form or script. During the first attempts at standardisation in the 1980s, a script system was created for them on the basis of the Uighur–Mongolian script. For details see Kara (2006).

From a historical point of view, it is known that almost all of the Tungusic peoples, including the Solon Evenkis, moved virtually freely in Daurian territory until the 17th century, when the Treaty of Nerchinsk, the border agreement between Russia and China, was signed in 1689⁷.

It is important to note that the Solons and Dagurs already had close political and economic interactions before the migration across the Amur basin. These were reinforced by social interrelations such as mixed marriages (Köhalmi 1982, pp. 294–295). It is a historical fact that in Manchu sources the term Solons encompassed the Dagurs too, e.g. some Manchu historical sources referring to Manchu attacks against the Solons between 1639 and 1641 also meant the Dagurs (Köhalmi 1982, p. 296; Janhunen 1996, pp. 106–107). This confusion also appears in the geographical terminology. In the territory of the Amur and the Zeya basin, the names of forts appear

⁶ For details see: http://en.wikipedia.org/wiki/List_of_Chinese_ethnic_groups.

⁷ However, this did not mean the end of migration in this area. Only in 1917, after the Russian Socialist Revolution, the Khamnigan Evenkis did settle permanently in the northern part of Inner Mongolia. The Manchurian Reindeer Tungus or Yakute moved here at the beginning of the 19th century.

to be in Mongolic origin⁸, but the Manchu sources mention them as Solon settlements (Köhalmi 1982, p. 286).

Since this period was characterised by competition between the Russians and the Manchus for territorial supremacy in North-Manchuria, the above-mentioned attacks were launched by the Manchus in order to secure their power in this territory. The first Russian–Chinese conflicts occurred in the area inhabited by the Solons and Dagurs. After the Russians had built the first forts on the Upper Amur (e.g. Albazin), in 1654 the Manchu government responded by relocating the Dagurs and Solons from the Amur and Zeya basins to the Nonni River in Middle Manchuria and from there to North-Manchuria (Janhunen 1996, p. 107). Later, after the Treaty of Nerchinsk was signed in 1689, the Solons and Dagurs were settled permanently in their present residential territory.

As mentioned above, the Solon Evenkis were under strong Mongolian (i.e. Dagur) influence in all aspects of life, including their language. All Solons still speak Dagur, and use it as a second language.

Dagur Loanwords in Solon Evenki

Turning to the linguistic phenomena, I will present some phonetic criteria peculiar to the Dagur and other Mongolic elements in Solon Evenki.

1. Daguric rotacism:

- The first group exhibits the phenomenon of Dagur rotacism: in place of the original Mongolic consonants *-b-*, *-g-*, *-d-* and *-s-*, the consonant *-r-* appears as in Dagur (Poppe 1955, pp. 121–122; Todaeva 1986, pp. 33–35; Darbeeva 1996, p. 83).
- Solon Evenki *basarga* ~ *basagga* ‘threshold’ ← Mongolic: Dagur *basarga* (< **basagga* < **basaga* < **bosoga*); cf. Literary Mongolian *bosoy-a* ‘doorsill, threshold’ < *bos-* ‘to rise, stand up; to revolt; to become a revenant’; Buryat *bo-goho*; Khamnigan Mongol (Dadal Sum) *bosoga*; Khalkha *bosgo*;
 - Solon Evenki *erde-* ‘to break’ ← Mongolic: Dagur *erde-* ~ *eredede-*; cf. Literary Mongolian *ebde-* ‘to destroy, break, wreck, ruin’; Buryat *ebde-*; Khalkha *ewde-*;
 - Solon Evenki *olur* ‘people, nation’ ← Mongolic: Dagur *olor*; cf. Literary Mongolian *ulus* ‘people, nation; country, state; empire; dynasty’; Buryat *ulad*; Khamnigan Mongol (Manchurian) *ulus*; Khalkha *uls*;
 - Solon Evenki *sarpa* ‘chopsticks’⁹ ← Mongolic: Dagur *sarpa* ~ *sarepe* (< **sapga* < **sabga* < **sabka*); cf. Literary Mongolian *sabq-a*; Buryat dial. *sabxa* ‘fork’; Khalkha *sawx* (← Manchu);

⁸ The Dagur origin of the fortress names can be explained by the names of Dagur clans and etymological aspects, e.g. Ulusu ← Mongolic *ulus* ‘people, nation; country, state’, Uran ← Mongolic *uran* ‘artist, craftsman; art, craft’, Ukur ← Mongolic *üker* ‘ox, cow’, etc.

⁹ Cf. Khamnigan Evenki *sabka*.

- Solon Evenki **širkül** ‘devil’¹⁰ ← Mongolic: Dagur *širkul* ~ *šurkul*; cf. Literary Mongolian *čidkür* ‘devil, demon, fiend; ghost’; Buryat *šüdxer*; Khamnigan Mongol (Manchurian) *čidkür*; Khalkha *čötgör*;
- Solon Evenki **xarči-** ‘to squeeze’ ← Mongolic: Dagur *karči-*; cf. Literary Mongolian *qabči-* ‘to squeeze, clamp; to pinch; to exert pressure, oppress’; Buryat *xabša-*; Khalkha *xawči-* (← Turkic);
- Solon Evenki **xürči** ‘bowstring’ ← Mongolic: Dagur *kürči*; cf. Literary Mongolian *köbči*; Buryat *xübše*; Khamnigan Mongol (Dadal Sum) *kübtši*; Khalkha *xöwč*.

There is one Mongolic loanword in Solon Evenki which reflects this Daguric peculiarity, but it is not attested from Modern Dagur:

- Solon Evenki **sarči-**¹¹ ‘to break, chop, split’ ← Mongolic: Literary Mongolian *čabči-* ‘to hew, chop; to blink’; Buryat *sabša-*; Khamnigan Mongol (Dadal Sum) *tsabtši-*; Khalkha *cawči-*.

In contrast, there is another group of Mongolic elements in Solon, which do not display Dagur rotacism, and this supposes another Mongolic source:

- Solon Evenki **aktā** ‘gelding’ ← Mongolic: Literary Mongolian *aγta* ‘gelding; gelded, castrated’; Buryat *agta*; Khalkha *agt(an)*; cf. Dagur *arta*;
- Solon Evenki **alaydā** ‘jerboa, jumping mouse’ ← Mongolic: Literary Mongolian *alayday-a*; Buryat *alag dāgan*; Khalkha *alagdāga*; cf. Dagur *alardān*;
- Solon Evenki **üliger** ‘tale’ ← Mongolic: Literary Mongolian *üliger* ‘pattern, example; story, tale’; Buryat *ül’ger*; Khalkha *ülger*; cf. Dagur *urgil*.

2. The changes of the Mongolic *ö* → *ü*, and *o* → *u* in different positions, as in Dagur¹² (Todaeva 1986, p. 13). This Dagur phonetic phenomenon is typical for Buryat (Rassadin 1982, pp. 21–22) and also for Khamnigan Mongol (Köhalmi 1959, p. 176; Janhunen 1990, p. 19). This is important to note because there some common Buryat–Khamnigan–Dagur features can be observed:

- Solon Evenki **ürüm** ‘scum on boiled milk’¹³ ← Mongolic: Dagur *urum*; cf. Literary Mongolian *örüme*; Buryat *ürme*; Khalkha *öröm*;
- Solon Evenki **ünči** ‘orphan’ ← Mongolic: Dagur *unčün*; cf. Literary Mongolian *önöčün*; Buryat *ünšen*; Khalkha *önčün*;
- Solon Evenki **büktür** ‘hunchbacked; horse croup’ ← Mongolic: Dagur *bükütür*¹⁴ (< **bökö+tU*) ‘hunchbacked’; cf. Literary Mongolian *bökötü* ‘having a hump or humps (of camels)’ < *bökö(n)* ‘hump of a camel’; Buryat *büxe*; Khalkha *böx*;

¹⁰ Cf. Khamnigan Evenki *čidkür* ← Khamnigan Mongol.

¹¹ In original Tungusic words the initial *č*- regularly changed to *s*- in Solon.

¹² E.g. LM *bös* ‘textile, cotton, linen’ ~ Dagur *huri*; LM *döčün* ‘forty’ ~ Dagur *dučün*; LM *ökin* ‘girl, daughter’ ~ Dagur *ugin* etc.

¹³ Cf. Barguzin Evenki *urumu* ‘clotted cream’.

¹⁴ The Dagur word is derived from basis *bökö* and NN suffix *+tU*, the final consonant *+r* is of unknown origin.

- Solon Evenki *dürēñki* ‘stirrup’ ← Mongolic: Dagur *dürēngi*; cf. Literary Mongolian *dörüge*; Buryat; Khamnigan Mongol (Dadal Sum) *dürō*; Khalkha *dörō(n)*;
- Solon Evenki *türül* ‘rebirth’ ← Mongolic: Dagur *türe-* ‘to be born’; cf. Literary Mongolian *töröl* < *törö-*; Buryat *türe-*; Khalkha *törö-*.

There are two Solon words which show this Daguric peculiarity, but are not attested from Dagur:

- Solon Evenki *ulam* ‘saddle girth, which has the buckle’ ← Mongolic: Literary Mongolian *olom*; Buryat *ulam*; Khamnigan Mongol (Dadal Sum); Khalkha *olom*;
- Solon Evenki *büxü* ‘wrestler’ ← Mongolic: Literary Mongolian *böke*; Buryat *büxe*; Khalkha *böx*.

3. One of the most important Daguric peculiarities is the preservation of the Middle Mongolic initial *h-* (Poppe 1955, pp. 96–97; Todaeva 1986, pp. 28–29), which is not to be found in Solon. However, this is an internal Solon phenomenon. The initial *h-* is lost in the original Tungusic words too (Benzing 1955, pp. 42–43):

Proto-Tungusic **hosikta* ‘star’ ~ Solon Evenki *ōšikta*;

Proto-Tungusic **hedün* ‘wind’ ~ Solon Evenki *edī* (< *edin*);

Proto-Tungusic **hīmansa* ‘snow’ ~ Solon Evenki *imanda*;

Proto-Tungusic **hiñakta* ‘skin’ ~ Solon Evenki *iñakta* ~ *iñatta* ‘hair, animal hair’;

- Solon Evenki *ilā* ‘gadfly’¹⁵ ← Mongolic: cf. Dagur *hilā*; Literary Mongolian *ilaγ-a* ‘fly, gnat, gadfly’; Buryat *ilāhan*; Khamnigan Mongol (Manchurian) *ilāxun*; (Dadal Sum) *ilā*; Khalkha *yalā*;
- Solon Evenki *ulān* ‘red’ ← Mongolic: Middle Mongol *hula’an*; cf. Dagur *hulān*; Literary Mongolian *ulaγan*; Buryat; Khamnigan Mongol (Dadal Sum); Khalkha *ulān*.

The next Solon word represents an early borrowing, because a Mongolic long vowel has not yet developed and the regressive assimilation of the vowel *i* has not occurred either. It is also assumed that the Mongolic initial *h-* was once present in Solon, but disappeared:

- Solon Evenki *irügē-* ‘to bless’¹⁶ ← Mongolic: Middle Mongol *hirü’e-*; cf. Dagur *šurē-*; Literary Mongolian *irüge-* ‘to wish well, bless, pray; to felicitate; to propose a toast’; Buryat *yürō-*; Khalkha *yerō-*.

The next Solon word illustrates the borrowing from Dagur; according to Dagur phonetic rules, the long vowel *ō* is found in place of the Mongolic sequence *AGU* (Todaeva 1986, p. 24), but the original initial *h-* has disappeared:

¹⁵ Cf. Khamnigan Evenki *ilāsun* ‘fly’.

¹⁶ Cf. Barguzin Evenki *hirügē-* ‘id.’

- Solon Evenki *oǰōr* ‘origin’ ← Mongolic: Middle Mongol *huǰa’ur*; cf. Dagur *hoǰōr*; Literary Mongolian *ijayur* ‘root, basis, foundation; origin, beginning; genesis, genealogy’; Buryat *izagūr*; Khalkha *yazgūr*.

- 4. The following Solon phenomenon is observed in the Mongolic loanwords of Barguzin Evenki too (Khabtagaeva 2010, p. 19). There is a group of loanwords in which the Mongolic intervocalic *VGV* did not develop into a long vowel as in the Modern Mongolic languages. This criterion supposes an early date of borrowing or a previous stage of the Dagur language. This is in accordance with the Solon Evenki rules, since the intervocalic *VGV* is preserved in the original Tungusic words (Benzing 1955, p. 30):
 Proto-Tungusic **juya* ‘summer’ ~ Solon Evenki *ǰuga*;
 Proto-Tungusic **hüyegün* ‘nine’ ~ Solon Evenki *yägin*;
 Proto-Tungusic **toɣo* ‘fire’ ~ Solon Evenki *togo*;
 Proto-Tungusic **tüge* ‘winter’ ~ Solon Evenki *tugü*;

- Solon Evenki *dagari* ‘abrasion; saddle sore’ ← Mongolic: Literary Mongolian *dayari*; cf. Dagur *dāri*; Buryat *dāri*; Khalkha *dair*;
- Solon Evenki *egem* ‘clavicle’¹⁷ ← Mongolic: Literary Mongolian *egem* ‘clavicle, collarbone’; Buryat *ēm*; Khalkha *egem*;
- Solon Evenki *emegēl* ‘saddle’¹⁸ ← Mongolic: Literary Mongolian *emegel*; cf. Dagur *emēl*; Buryat; Khamnigan Mongol (Manchurian, Dadal Sum); Khalkha *emēl*;
- Solon Evenki *temegē* (< *temegen*) ‘camel’¹⁹ ← Mongolic: Literary Mongolian *temegen*; cf. Dagur *temē*; Buryat; Khamnigan Mongol (Manchurian, Dadal Sum); Khalkha *temē(n)*;
- Solon Evenki *ünigē* (< *ünigen*) ‘cow’ ← Mongolic: Literary Mongolian *üniyen* (< **ünigen*); cf. Dagur *unyē*; Buryat *ünyēn*; Khamnigan Mongol (Manchurian) *ünie*; Khalkha *ünē(n)*.

According to the Dagur phonetical rules, however, most of the Mongolic loanwords in Solon already have a long vowel, e.g. the sequences *AGU* ~ *UGU* developed into the long vowel *ō* (Todaeva 1986, p. 24), while in Khamnigan Mongol²⁰ it developed from the *AGU* sequence (Janhunen 1990, p. 24), and in Buryat and Khalkha they developed into the long vowel *ū*:

- Solon Evenki *bōral* ‘gray horse, hoary’ ← Mongolic: Dagur *bōral*; cf. Literary Mongolian *buyural* ~ *buyurul* ‘grey, grey-haired, greyish’; Khamnigan Mongol (Dadal Sum) *bor^ol*; Buryat; Khalkha *būral*;
- Solon Evenki *xorgōl* ‘bustard’ ← Mongolic: Dagur *xorgōl*; cf. Literary Mongolian *γuryuul* ‘pheasant’; Khalkha *gurgūl*;

¹⁷ Cf. Barguzin Evenki *eg’em* ‘id.’

¹⁸ Cf. Khamnigan Evenki *emegēl*; Barguzin Evenki *emegel* ‘id.’

¹⁹ Cf. Khamnigan Evenki *temegēn*; Barguzin Evenki *temegen* ‘id.’

²⁰ E.g. Khamnigan Mongol *nōr* ‘lake’ ~ Literary Mongol *naγur*; Khamnigan Mongol *galō* ‘goose’ ~ Literary Mongol *γalayun* etc.

- Solon Evenki **yō** ‘what?’ ← Mongolic: Dagur *yō*; cf. Literary Mongolian *yayun* ‘what? what kind of? which?’; Buryat; Khalkha *yūn*;
- Solon Evenki **jalō** ‘young’²¹ ← Mongolic: Dagur *jalō*; cf. Literary Mongolian *jalayu*; Khamnigan Mongol (Dadal Sum) *dzalā*; Buryat; Khalkha *zalū*.

In some cases, a Solon Evenki change is presumed, while a diphthong is present in Dagur:

- Solon Evenki **dō** ‘song’ ← Mongolic: Dagur *dau*; Khamnigan Mongol *dō*; cf. Literary Mongolian *dayu*; Buryat; Khalkha *dū*;
- Solon Evenki **ōr** ‘steam’ ← Mongolic: Dagur *aur*; cf. Literary Mongolian *ayur* ‘steam, vapor; breath; atmosphere’; Buryat; Khalkha *ūr*.

Despite the fact that there are very few examples, some Solon words represent the important Daguric phenomenon when the Mongolic sequence *ayu* changed to the diphthong *au* (Poppe 1955, p. 65; Todaeva 1986, pp. 19–20):

- Solon Evenki **tāūl** ‘riddle’ ← Mongolic: Dagur *tāuli* (< **tāyuri* < **tāburi* < **taya-buri* < **taya-bUri*); cf. Literary Mongolian *tayaburi* ‘guess, riddle; solution of a riddle; surmise’ < *taya-* ‘to guess, surmise, solve a riddle; to suspect; to admit’; Buryat *tābari*; Khalkha *tāwar*;
- Solon Evenki **itau** ‘partridge’ ← Mongolic: Literary Mongolian *itayu*; Buryat *itag* [*šāzgai*] ‘jay’; Khalkha *yatū*.

5. The Mongolic *č* in initial and intervocalic positions in Solon changed to *s*, as in the original Tungusic words (Cincius 1949, p. 210; Benzing 1955, p. 35), while it is preserved in Dagur (Poppe 1955, p. 110; Todaeva 1986, p. 30). This criterion supposes an early date of borrowing:

Common-Tungusic²² *čai* ‘tea’ (← Chinese) ~ Solon Evenki *sai*;
 Common-Tungusic *čalban* ‘birch’ ~ Solon Evenki *salban*;
 Common-Tungusic *iče-* ‘to look’ ~ Solon Evenki *ise-*;
 Common-Tungusic *ičē* ‘elbow’ ~ Solon Evenki *isē*.

- Solon Evenki **saxil** ‘lightning’ ← Mongolic **čaki-l*²³: Literary Mongolian *čakilyan* < *čakil-* ‘to strike; to flash’ < *čaki-* ‘to strike fire from a flint’; Dagur *čakilgān*; Buryat *saxilgān*; Khalkha *caxilgān*;
- Solon Evenki **sāsu** ‘paper’²⁴ ← Mongolic: Literary Mongolian *čayasun*; Dagur *čās*; Khamnigan Mongol *čārXu(n)*; Buryat *sarha(n)*; Khalkha *cās(an)*;

²¹ Cf. Khamnigan Evenki *jalō*; Barguzin Evenki *jalaw* ‘id.’

²² The Common Tungusic data are quoted from the Comparative dictionary of Cincius (1975–1977).

²³ This derivational form is absent in Mongolic languages, but the suffix *-l* in Solon word is of Mongolic origin.

²⁴ Cf. Barguzin Evenki *sarsun* ‘id.’

- Solon Evenki *sanča* ‘shirt’²⁵ ← Mongolic: Literary Mongolian *čamča* ‘shirt’; Dagur *čanči* ‘clothing’; Buryat *samsa*; Khamnigan Mongol (Dadal Sum) *tsamtsa*; Khalkha *came(an)*;
 - Solon Evenki *soxo* ‘temple (body part)’ ← Mongolic: Literary Mongolian *čoqo* ‘protuberances on the sinciput; the upper part of the forehead’; Dagur *čoko*; Khamnigan Mongol (Manchurian) *čoku*; (Dadal Sum) *tsoxo*; Buryat *soxo*; Khalkha *cox*;
 - Solon Evenki *asa* ‘branch of a tree’ ← Mongolic: Literary Mongolian *ača* ‘bifurcated branch of a tree; fork; pitchfork; bifurcation; bifurcated, split; ambiguous; contrary, conflicting’; Buryat *asa*; Khalkha *ac*;
 - Solon Evenki *baisa-* ‘to investigate, check’ ← Mongolic: Literary Mongolian *baičaya-* ‘to investigate, inspect, inquire into, check, examine’; Dagur *baičā-*; Buryat *baisā-*; Khalkha *baicā-*;
 - Solon Evenki *ūsa* ‘sacrum’ ← Mongolic: Literary Mongolian *uγuča* ‘sacrum; croup, rump, the posterior part of an animal’s back; small of the back’; Khamnigan Mongol (Dadal Sum) *ūts*; Buryat *ūsa*; Khalkha *ūc*;
 - Solon Evenki *mūsū* ‘limb of the body’ ← Mongolic: Literary Mongolian *möčē*; Buryat *müse*; Khalkha *möč*.
6. The next criterion demonstrates the Solon development, when the original final consonant *-(V)n* changed regularly to the secondary long nasal vowel:
- Common Tungusic *atirkān* ‘old woman’ ~ Solon Evenki *atikkā̃*;
 Common Tungusic *etirkēn* ‘old man’ ~ Solon Evenki *etikkē̃*;
 Common Tungusic *dokton* ‘stockings’ ~ Solon Evenki *dottō̃* ‘felt boots’;
- Solon Evenki *altā̃* ‘gold’ ← Mongolic: Literary Mongolian *alta(n)*; cf. Dagur; Khamnigan Mongol *altan*; Buryat *alta(n)*; Khalkha *alt(an)*;
 - Solon Evenki *buyā̃* ‘virtue’ ← Mongolic: Literary Mongolian *buyan* ‘moral, merit, meritorious act, virtuous deed, virtue’; cf. Dagur *boyin*; Buryat; Khalkha *buyan* (← Turkic ← Sanskrit);
 - Solon Evenki *darxā̃* ‘blacksmith; craftsman’ ← Mongolic: Literary Mongolian *darqan* ‘artisan, craftsman; person free from taxes and official duties’; cf. Dagur *darxan*; Buryat; Khalkha *darxan*;
 - Solon Evenki *mergē̃* ‘wise’ ← Mongolic: Literary Mongolian *mergen* ‘a good marksman; wisdom; wise, learned, sage, experienced’; cf. Dagur *mergen*; Buryat *merge(n)*; Khalkha *mergen*;
 - Solon Evenki *ünē̃* ‘truth’ ← Mongolic: Literary Mongolian *ünen* ‘truth; faithfulness; justice; true, genuine, real, authentic’; cf. Dagur *unen*; Buryat; Khalkha *ünen*.

²⁵ Cf. Khamnigan Evenki *čamča* ‘id.’.

Conclusion

In conclusion, it may be stated that the Mongolic loanwords in Solon Evenki can be divided into two layers: the Modern Dagur layer and the Middle Mongolic or Old Dagur layer. From a historical aspect, it is important to note that the phonetic features of Mongolic loanwords in Solon Evenki which belong to the Old Dagur layer are similar to the Mongolic loanwords of Barguzin Evenki.

Finally, I should mention that not only was Solon Evenki strongly influenced by Dagur, but Dagur underwent a strong impact from Tungusic Solon Evenki. While Solon Evenki has more than 400 Mongolic loanwords, approximately 100 Solon loanwords can be detected in Dagur.

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