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An overview on the Barguzin Evenki dialect*

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Introduction

In August 2009 I had the opportunity to carry out fieldwork during one week among the Barguzin Evenki people of the Kurumkan Region of Buryatia. The primary aim of my trip was to ascertain the extent to which they still exist and, if I could interview them, to update our knowledge about them.

Today the Barguzin Evenki people are a settled group inhabiting the northern part of the Barguzin Valley near Lake Baikal. From Ulan-Ude (the capital of Buryatia) to Kurumkan (the centre of the Kurumkan Region) the distance is 412 km, while from Kurumkan to the village of Alla, where I found the Barguzin Evenki people, one still has to travel about 40 km. The whole trip means a harsh 14-hour trip by bus.

Prior to my fieldwork, I compiled the available linguistic, historical and ethnographic materials on the speakers of Barguzin Evenki. The results of this process were included in my paper *Mongolic elements in Barguzin Evenki* (KHABTAGAEVA 2010), which also served as motivation for me to find the living Barguzin Evenki. I prepared various word-lists, both indirect ones in Russian and Buryat, and direct ones listing Literary Evenki material, to use them in the initial investigation. The languages I used for communication during my visit were Buryat and Russian. The linguistic material was provided by four informants, aged between 50 and 80, all native speakers of Barguzin Evenki. Thanks to these informants¹, I could experience in person some of the specific grammatical features of the language and some of the peculiarities of the material culture. I managed to make several hours of

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¹ I am deeply grateful to my female informants Baranova Avgustina Lavrent'evna (born in 1928), Delbonova Anna Nikolaevna (born in 1940), Berel'tueva Engel'sina Mukhanaevna (born in 1948) and Malakshinova Lyubov' Batorovna (born in 1958).

sound recordings. The recorded material comprises a list of 600 words and some texts, including biographies and three tales. The list of words was checked separately with all the informants. After returning home, in a lecture delivered to the Szeged committee of the Hungarian Academy of Sciences, I presented a preliminary account of the linguistic features to be found in this idiom.

Below I present a more detailed overview on Barguzin Evenki, focusing on its lexical and phonetic features. I will point out those aspects which distinguish it from the other dialects of Evenki.

Before dealing with the material, I would like to give a brief introduction about the Evenki people and the Evenki language in general.

The Evenki people and their language

Geographical position

The Evenki people live in Russia and China, scattered over a vast territory. Janhunen suggests differentiation of the Evenki people into two groups: the Siberian Evenki and the Manchurian Evenki (JANHUNEN 1997: 130). In accordance with this distinction, the Siberian Evenkis live in Russia, in small groups of some hundred people, very far from each other; they number overall approximately 10,000² (For details see BULATOVA 2002: 268; BURYKIN & PARFENOVA 2003: 642). In turn, the Manchurian Evenki people live in the north-eastern part of China, along the Rivers Mergel and Khailar, in the Khulun Buir Province. They represent four historically and linguistically distinct groups: the Solon Evenkis, the Khamnigan Evenkis, the Orochens and the Manchurian Reindeer Tungus or 'Yakuts'. While the Reindeer Yakut—Tungus, Solon and Khamnigan Evenkis distinguish themselves from each other, these three groups are jointly erroneously called *Ewenke* by the Chinese administration and some Chinese linguists. Here they number about 25,000 people; we do not know the exact distribution of these groups. The Orochen Evenki number approximately 7,000 (JANHUNEN 1997: 130—131).

The Evenki language and its dialects

The Evenki language belongs among the Tungusic languages, traditionally believed to form the Altaic language family together with the Turkic and

² The position of the Siberian Evenki and the size of their population are as follows: The Autonomous Districts of Evenki (2,706) and Taimyr (246), the Republics of Buryatia (815) and Yakutia (1,327), the Provinces of Irkutsk (670), Chita (528), Amur (1,224) and Khabarovsk (1,408).

Mongolic languages, and belongs in the northern Tungusic branch, together with the Even (or Lamut) and the Negidal languages.

The Evenki language in Russia has 51 sub-dialects, which can be divided into northern, southern and eastern groups. The main criterion used during the classification of the dialects is the fate of the Common-Tungusic consonant *s in initial and intervocalic positions. The representations *b*, *s* and *ʃ* appear in the three groups. Literary Evenki is based on the Poligus sub-dialect, which belongs in the southern or sibilant group, showing the hissing type (*s-*, *VsV*). In the table below, I present two examples to illustrate the differences between the dialects:

Common-Tungusic	northern (spirant: <i>b-</i> , <i>VbV</i>)	southern (sibilant)		eastern (sibilant-spirant: <i>s-</i> , <i>VbV</i>)
		<i>s-</i> , <i>VsV</i> (hissing type)	<i>ʃ-</i> , <i>VʃV</i> (hushing type)	
'iron'	<i>bele</i>	<i>sele</i>	<i>ʃele</i>	<i>sele</i>
'spark'	<i>obin</i>	<i>osin</i>	<i>ošin</i>	<i>obin</i>

The scattered nature of their territorial distribution explains why there is no possibility for this language to evolve as a real literary one. In everyday life, everybody uses his own dialect (For details see ATKINE 1997: 115; BULATOVA 2002: 270—271).

The Evenki people in Buryatia

Geographical position

On the territory of Buryatia, the Evenki people live in different regions, such as Barguzin, Kurumkan, North-Baikal and Baunt³. All these territories are situated in the northern part of Buryatia. Their total number in Buryatia is approximately 800 (BULATOVA 2002: 268; BURYKIN & PARFENOVA 2003: 642), but their exact distribution is unknown.

Lifestyle

As concerns their lifestyle, the Evenki people were primarily hunters and reindeer breeders. Some exceptions are the sedentary Evenkis, who live on the banks of rivers, for whom the most important occupations are fishing during summer and hunting during winter (For details see VASILEVIČ 1969: 42—45).

³ On the position of the Evenki dialects in Russia, see the appended map in the dictionary of Vasilevich (VASILEVIČ 1958).

The Evenki people of Buryatia can be classified in three lifestyle groups. The reindeer breeders or *oročon* live in the Baunt Region, the fishermen or *lamučen* live in the North-Baikal Region, and the nomadic breeders or horse breeders are present in the Barguzin and the Kurumkan Regions. These latter have adopted a Mongolic lifestyle and have accepted a large number of loanwords from the Mongols. Even their self-designation *murčen* is of Mongolic origin, from the word *morin* ‘horse’.

Dialects

Linguistically the Evenki dialects of Buryatia are very poorly described. There are no present grammars listing their features, or comparative dictionaries. Some material on the Evenki dialects of Buryatia appeared in the famous Evenki—Russian Dictionary of Vasilevich, based on her fieldwork (VASILEVIČ 1958). Some dialectal data are included in the small Evenki—Russian thematic dictionary of AFANAS’EVA (2004). The first texts and dictionary of the North-Baikal and Baunt dialects were published by Trrov in 1926.

There are two dialectal groups in Buryatia. The Baunt and the North-Baikal dialects belong in the southern sibilant group, but the Baunt dialect represents the hissing type (*s*, *VsV*), whereas the North-Baikal dialect exhibits features of the hushing type (*š*, *VšV*). In turn, the Barguzin dialect belongs in the eastern sibilant-spirant (*s*, *VbV*) group.

Language status

Sociolinguistic researches carried out in Buryatia indicated that 70% of the Evenki people can speak the Evenki language (MANGATAEVA 1997: 75; BURYKIN & PARFENOVA 2003: 642). Unfortunately, these statistical data are not in accord with the situation I experienced during my fieldwork. I found the number of active speakers to be much lower.

In Buryatia, the standard Evenki language is taught as a compulsory subject in eight elementary schools and as an optional subject in eight grammar schools. It is also taught in the Sunday school of the Evenki cultural centre *Arun* in Ulan-Ude. Since 1991, the standard Evenki language has been taught at the Department of the Northern Aboriginal languages (in Russian *kafedra korennyh narodov Severa*) of Buryat State University, where it is possible to earn a qualification as a teacher of the Evenki language and literature. Here only one hour per week of Evenki language teaching is provided. Every week, there are 20- and 30-minute broadcasts on the Buryat radio and television, respectively.

The speakers of Barguzin Evenki

Geographical position

The Barguzin Evenki people live in the Barguzin and Kurumkan Regions of the Buryat Republic. According to my informants, all the Barguzin Evenkis live in the village of Suvo in the Barguzin Region and in the villages of Alla and Ulyunkhan in the Kurumkan Region. The area lies in the Barguzin Valley of the Lake Baikal. It stretches between the Ikat and the Barguzin mountain ridges. The village of Alla, where I carried out my fieldwork, lies 40 km north of Kurumkan. This area is encircled by high mountains and abounds in rivers and forests. Until 1959, the local administrative system called the area the 'Barguzin Region',⁴ which is why the Barguzin Evenki people have their present designation.

Until 1740, when the Buryats moved there, the land of Barguzin belonged to the Evenkis. This fact is well demonstrated by the many geographical names in this region, e.g. the names of the rivers: Ulyun, Ulyunkhan, Kurumkan, Kucherkan, Argada, Ina, Turka or the names of the villages: Chitkan, Uro, Suvo etc.⁵

Informants claimed they number approximately 370 persons. This number is worthy of note since we know that 378 Evenki lived in Barguzin at the beginning of the 20th century (PATKANOV 1906: 143). Consequently, their number has not changed during a century. It is important to know, however, that the number of the Evenkis at the time they joined Russia is unknown. Based on the analysis of tribute records, Dolgikh estimated that the Barguzin Evenkis numbered approximately 700 by the end of the 17th century (DOLGIH 1960: 323). The notable difference between these two numbers is explained by the epidemic of smallpox in 1691, when the number of Barguzin Tungus people suffered a major reduction (DOLGIH 1960: 307).

Barguzin Evenkis of Dyren

Today, most of the Barguzin Evenki people live in two villages, Alla (114 persons) and Ulyunkhan (155 persons), which belong to the municipal collective farm *Dyren* (earlier: kolhoz). My informants believe that the term *Dyren* originates from the Evenki word *derën* ~ *dirën* 'source of the river, high up area of the river'⁶, because this settlement lies in the upper area of

⁴ Now this territory is called Kurumkan Region.

⁵ For details on the Evenki origin of the geographical names in the territory of Buryatia, see CYDENDAMBAEV 1981: 75-77; DAMBUEV; MANŽUEVA & RINČINOVA 2007.

⁶ See VASILEVIČ 1958: 131; 137; CYDENDAMBAEV 1981: 76.

the River Barguzin. Today, only *Dyren* has an Evenki national status in the Kurumkan Region.

The village of Alla was named after the small river of the same name, said to hold many fish. Accordingly, the name probably originates from the Evenki word *ollo* 'fish'. Although the villages of Alla and Ulyunkhan have Evenki names, they are now real Buryat villages.

The Evenki people of *Dyren* are divided into two groups. They strictly distinguish themselves from each other. While the first group has been resident here much longer, the other group arrived here much more recently from the settlement *Doodo gol* 'the lower part of the River Barguzin' situated 200 km to the south. In 1931, the Soviet government relocated them with the proclaimed aim of settling all of the Evenki people compactly in one place. However, the people themselves consider that this was only a political manoeuvre to take their fertile lands from them.

Naming of the Barguzin Evenki people

Although the Barguzin Evenkis identify themselves as *evenki*, they have been given various names, such as *xamnigan* or *murčen*. The Buryats generally call them *xamnigan*, which is not identical with the Mongolian Khamnigans.⁷ The other name, *murčen*, stems from their lifestyle.

The Barguzin Evenkis sharply distinguish themselves from the Baunt and North-Baikalian Evenkis. While the Baunt Evenkis are called *oričēn* 'reindeer-breeders', the North-Baikalian Evenkis are called *nyēu oričēn* 'the northern reindeer-breeders'. In the literature, the North-Baikalian Evenkis are known as *lamučēn* 'fishermen' from the Evenki word *lamu* 'sea'.

Interestingly, the Barguzin Evenkis refer to the Buryats as *dagu* and do not use the term *buryād* at all. This is most probably due to the fact that the territory where the Barguzin Evenkis now live once formed part of Dauria, which lay on the territory of Transbaikalia as far as the western coast of the River Amur (KŌHALMI 1982: 252). The people who lived on the territory of Dauria until the 17th century were called *daur* by the Russian pioneers, without any further distinction. According to archive materials, the Buryats

⁷ The Mongolian Khamnigan people live scattered across the Trans-Baikalian region in the Aga National District of Chita Province, where they number approximately 5,000 (DAMDINOV 1968: 1974); in the north-eastern part of Mongolia in the Khentei Province, where their number is unknown (KŌHALMI 1959: 163); and in the north-eastern part of China, in the Khulun Buir Province, where they number approximately 2,000 (JANHUNEN 1990: 11–12). Since their language has preserved many archaic features, the Khamnigan Mongol language is considered to be one of the archaic Mongolic languages (JANHUNEN 2003: 83–101).

moved here in 1740 from the western part of Baikal. These Buryats belonged among the western Ekhirit and Bulagat tribes. Some of them were members of the *galzūd* clan, which formed part of the eastern Khori-Buryat tribe, but in the 15th century they moved away and joined the Ekhirit tribe (POPPE 1933: 38; VOSTRIKOV & POPPE 2007: 71; GALDANOVA & GERASIMOVA 1983: 41).

Lifestyle of Barguzin Evenki

The lifestyle of the Barguzin Evenkis was adopted from Mongolic people. As mentioned earlier, the Barguzin Evenkis were once nomadic or horse breeders (cf. their designation *murčēn*) like the Mongolic people. The terminology of livestock-breeding abounds in Mongolic loanwords (e.g. the names of domestic animals or their body parts), which are otherwise absent from other Evenki dialects.

Barguzin historical chronicles even describe the process of how the Barguzin Evenkis changed their original occupation, hunting, to livestock-breeding. In the 18th century, when the Buryats arrived in the Evenki territory of Barguzin, there was a peaceful situation, as the Evenkis hunted in the mountains, while the valleys were occupied by the livestock of the Buryats. Later, as the livestock multiplied, the Tungusic people began to fear that these animals would frighten away the animals they hunted. At this time the Buryats were forced to put up the *uta xürēn* ‘long fence’. This period is known as the time of the “Jügei robbery”, when the Evenki chief Jügei Ilnakanov stole the livestock from the Buryats to give them to Barguzin Evenkis. In 1794, the Barguzin Buryat chief *taiša* Cankir Andreev concluded a treaty with the Evenkis to allow the two groups to live peacefully side by side without friction (For details see RUMYANCEV 1956: 54, 82–83; KÓHALMI 1982: 256; VOSTRIKOV & POPPE 2007: 72–73).

Today, the Barguzin Evenkis and the Buryats in this territory are no longer nomadic and live in villages. As the Barguzin Evenkis told me, their houses, food, clothes and customs are the same as those of the Buryats; only their languages differ. Similar findings were noted in the Barguzin historical chronicle of 1887: “The Barguzin Evenkis and the Buryats live in houses in winter, and in yurtas in summer; they keep animals and are engaged in agriculture...” (VOSTRIKOV & POPPE 2007: 76).

Language status and use

All the Barguzin Evenkis have lived among the Buryats for centuries. All of them speak both Buryat and Russian very well. Barguzin Evenkis have known Buryat for centuries. Today, most of them have been assimilated by

the Buryats. What is more, most of them speak only Buryat with each other and their children.

There are many reasons for the Buryat assimilation. The first is the great majority of the Buryat society. Officially, there are 1,066 inhabitants of the village of Alla, who are composed of three groups: 75 Russians (7%), 114 Evenkis (11%) and 877 Buryats (82%). Both the Evenkis and the Russians speak Buryat perfectly. The number of Evenki speakers with native competence is only 17, all aged above 50.

In spite of this difficult situation, the young generation and children have a strong national self-awareness. All of the Evenki children study Literary Evenki in the secondary school, which means 5 hours per week. Additionally, the Evenki children in Alla have an opportunity to learn national folk art, music, dance and needlework in the Evenki cultural centre, which was opened in 1993.⁸

However, the fact is that this relatively high number of lessons per week does not help them to learn the Evenki language very well, because Literary Evenki and Barguzin Evenki differ from each other in a considerable number of phonetic and lexical features. It follows that members of the families cannot help the children in their studies. Of course, the families themselves are to blame as well, because most of the parents speak with their children in Buryat.

The next reason for Buryat assimilation is the mixed marriages with Buryats. The Barguzin Evenkis have seven different clans. The genealogy and the name of the clan play important roles in a person's life, because their societies are exogamous: Marriage within one clan is not allowed. All Barguzin Evenkis know their genealogical tree very well, usually up to nine generations. Exogamy explains the high number of mixed marriages with Buryats. It is noteworthy that children born in such mixed families cannot speak the Evenki language. As far as back as 1906, the Russian ethnographer Patkanov reported that the Buryat influence is the stronger in the mixed marriages, so the Evenkis quickly lose their language and their religion (PATKANOV 1906: 85).

The Barguzin Evenki clans

The names of some of the Evenki clans were discussed by Vasilevich (VASILEVIČ 1946). She gave a list of all the Evenki clan names in the appendix to her ethnographic monography (VASILEVIČ 1969: 262—287). She considered

⁸ One of its organizers is Delbonova Anna Nikolaevna, leader of the Evenki minority in Buryatia, who furnished valuable linguistic material during my present examination.

that they number approximately 200 (VASILEVIČ 1946: 34). From a morphological aspect, the Evenki clans fall into two groups. The names in the first group show the suffix +*gir*, while those in the other group do not. The suffix +*gir*, which forms the names of clans, is the plural form of the Tungusic Nomen suffix +*gin* (VASILEVIČ 1946: 35—37; 1958: 751).⁹

My informants stated that the Barguzin Evenkis are members of seven clans: *balikāgir*, *limāgir*, *tepkōgir*, *kindigir*, *gald'ōgir*, *čongōgir* and *asivagat*. With the exception of *asivagat*, all of them have the Evenki suffix +*gir*.

Information about the Barguzin Evenki clans, based on archive materials from the 18th and 19th, centuries was published by POPPE (1933), DOLGIH (1960) and ŠUBIN 1973: 8—21). POPPE (1933: 39) divided the clans into four tribes:

(a) the *mungal* tribe, including the *galdyōgir*, *čongōgir* and *asivagat* clans;

(b) the *balikāgir* tribe, including the *balikāgir* clan;

(c) the *limāgir* tribe, including the *limāgir* and *tepkōgir* clans;

(d) the *čil'čāgir* tribe, including the *yokōl* and *čolkōgir* clans.

(e) The *čil'čāgir* tribe is currently unknown among the Barguzin Evenkis, but the *yokōl* and *čolkōgir* clans are represented among the North-Baikalian Evenkis. POPPE did not give any information about the *kindigir* clan. According to Dolgih, the *kindigir* clan belongs in the “reindeer” Evenki group, together with the *čil'čāgir* clan (DOLGIH 1960: 308; ŠUBIN 1973: 11; 15). Vasilevich wrote that this clan was present from the 17th to the early 20th century on the vast territory ranging from the upper part of the River Angara to the western part of the Amur (VASILEVIČ 1969: 270).

The Mongolic influence is well observable even in the designation of the clans of the *mungal* tribe. The *galdyōgir*, *čongōgir* and *asivagat* clans are of Buryat origin and were added to the Barguzin Evenki clans during the 18th century (DOLGIH 1960: 308). It is considered that the designation *galdyōgir* originates from the Khori-Buryat *galzūd*¹⁰ clan, *čongōgir* from the Selenga-Buryat *congōl*¹¹ clan and *asivagat* from the Selenga-Buryat *ašibagad*¹² clan (POPPE 1933: 39; ŠUBIN 1973: 16). Širokogoroff considered that only the

⁹ This suffix +*gin*, which originally denoted the feminine gender, is probably of Ketic origin, e. g. *kima* ‘a man from the Kima clan’ > *kimagin* ‘a woman from Kima clan’ (VASILEVIČ 1946: 37).

¹⁰ For details on the etymology of the Khori Buryat clan-name *galzūd*, see CYDENDAMBAEV 2001: 146-147.

¹¹ For details on the Selenga Buryat clan name *congōl*, see CYDENDAMBAEV 2001: 175-176.

¹² For details on the Selenga Buryat clan name *ašibagad*, see CYDENDAMBAEV 2001: 181-184.

galdyögir clan belonged in the *mungal* tribe, and the *asivagat* clan was an old tribe of Tungusic origin (SHIROKOGOROFF 1933: 133).

One of my informants, the 82-year-old Avgustina Lavrent'evna Baranova, told me the legend relating to how her clan, the *galdyögir*, originated from the Buryats and became Evenki only four generations ago. The genealogical tree of her family appears in the following way:

Daiwan (original Buryat name, probably he was of Buryat nationality).

Dyälakan-Zayātu (cf. Buryat *zayātai* 'with luck, good fated, happy' < *zayā* 'fate, fortune').

Urtei (cf. Buryat *üretei* 'with children' < *üre* 'seed; child').

Seridek (cf. Mongolic: LM *seri-* 'to awaken, revive; to recover consciousness; to become sober').

Girkiwül (cf. Evenki 'walker' < *girki-* 'to go').

Tuksawül (cf. Evenki 'running man' < *tuksa-* 'to run').

Turāki (cf. Evenki 'crow').

Mikulai (cf. Russian Christian name of man *Nikolaj*).

Lavrentij (Russian Christian name of man)

Avgustina (Russian Christian name of woman).

The last three names are real Russian Christian names. This genealogical tree is also mentioned by POPPE (1933: 42—43), who traced it from Daiwan to Turāki. What is more, POPPE could give the year of birth of Urtei (1760), Girkiwül (1803), Tuksawül (1837) and Turāki (1862). His material was confirmed by the archive document of 1824 *Vedomost', sostavlennoj v Komitete, učreždennom dlja razbora inorodcev, o čisle rodovyh upravlenij, učreždennyh u brodjačih tungusov Verhneudinskogo uezda, Barguzinskogo vedomstva* and his field work. Although he did not write in his paper about his journey to the Barguzin Evenkis, we know that in 1932 he took part in the expedition with the Buryat students Gomboin and Khamagashalov and the local teacher Batorov, to the Barguzin Region (ALPATOV 1996: 34—35), where he collected material on the Barguzin-Buryat dialect and different folklore texts, which he used while compiling his Buryat grammar (POPPE 1938) and his Buryat folklore anthology (POPPE 1936).

The Barguzin Evenki clans were headed by the *taisā*-s (← Buryat *taiša*) or elders, who were elected by the population, but approved by the governors. They were responsible for the collection of the taxes and the execution of the instructions of the administration, and they also tried the people of their clan for various offences, except serious crimes. The administrative system established in this way was based on the self-administration of the Evenkis as guided by their common law, and observance of the traditions and customs of the people.

Religion

The situation of religion among the Barguzin Evenkis deserves mention. Four religious systems are present: Shamanism, Orthodox Christianity, Buddhism and its syncretic form with Shamanism.

Traditionally, the religious beliefs of the Evenkis were based on animism. The sky, the earth, the waters and the taiga were held to be populated by various spirits, affecting the lives and destinies of the people. The shaman was the mediator between the world of spirits and the human world. His main functions were therapy, prediction of the future, and the delivery of the deceased souls to the world of the dead. The shaman capacity was transmitted from generation to generation. The rich Barguzin Evenki folklore is preserved in the form of historical tales, legends, myths and folk tales, based on animistic concepts (see VOSKOBOJNIKOV 1958; 1960; 1967; VASILEVIČ 1966; ZAJCEVA, INTIGRINOVA & PROTOPOVA 1999).

An important feature of the Russian influence appeared in the proselytization to Christianity, which started at the end of the 17th century. Their Christianity, however, was essentially formal, most of the Barguzin Evenkis remaining shamanists (VOSTRIKOV & POPPE 2007: 76). In the village of Alla, I had the opportunity to learn from Avgustina Baranova that she and her family had been christianized. As she told me, the Barguzin Evenkis “put a cross on their necks because of one slice of bread”. She showed me her copper neck-cross, which “kept her safe throughout her life.” There was an Orthodox church in the village of Ulyun until 1930.

It is important to note that Christianity is present only among those Barguzin Evenkis who moved here from *Doodo gol*, while those who were originally here were never Christians. They were Buddhists under a Buryat influence.

In the 17th century, the doctrines of the Gelugpa school of Tibetan Buddhism from Mongolia penetrated the Buryat lands. Later, the second wave came directly from Tibet. In 1741, Empress Elisabeth (daughter of Peter the First) issued a decree in which she acknowledged the Lamaist faith in Buryatia, and permitted the building of 11 *dacans* or Buddhist monasteries on the territory, and at the same time granted several privileges to lamas, freeing them from taxes and military service. This resulted in an increasing number of lamas, and the flourishing of Buddhism¹³. In 1818, the Barguzin Bud-

¹³ For example, in 1916, there were 36 large monasteries, in which there lived 16000 lamas, i. e. 10 per cent of the male Buryats. To weaken the impact of the Mongols and Manchus, the Russian administration appointed the head of the Tamčinsk monastery at Gusinoozersk to the rank of Bandido Khambo Lama, and he thus became the Buddhist leader of Buryatia. With this step, the Buryats were officially detached from Mongolian Buddhism. At the same time, Buddhism became an officially recognized religion in Russia. In the mon-

dhist monastery was founded, under the name Barguzin dacan (GALDANOVA & GERASIMOVA 1983: 41), which functioned until the 1930s.

The Russian anthropologist TALKO-HRYNCEWICZ (1904: 77) wrote that the number of Evenkis who adopted Buddhism exceeded the number of Buryats. At the beginning of the 19th century there were six Buddhist monasteries in the Urulga territory,¹⁴ which had been built by Evenkis (GALDANOVA & GERASIMOVA 1983: 41).

Today, most of the Barguzin Evenkis are Buddhists, similarly to the situation among the Buryats. They regularly take part in both the Buddhist and Shamanist ceremonies. In communist and socialist times, religion was prohibited, and all temples were closed and destroyed. From 1991, many new dacans were built in different parts of Buryatia and a re-flourishing of the religious life is observable. Recently, a large Buddhist monastery was built in Kurumkan.

Linguistic features of Barguzin Evenki Research on Barguzin Evenki dialect

The first researcher of the Barguzin Evenki dialect was NICHOLAS POPPE. In 1927, he published a short grammatical description and five tales. His material was collected in 1925–1926 in Leningrad, from a native Barguzin Evenki student, Panteleimon Nikolaevich Baranov (POPPE 1927), the uncle of my informant Avgustina Lavrent'evna Baranova. She had not heard about the Evenki material collected by Nicholas Poppe, the reason probably being that from 1945 until the 1990s Nicholas Poppe was on the index of prohibited writers in the Soviet Union.¹⁵ Panteleimon Baranov presumably kept his connection with Poppe secret.

Nine years later, on the basis of the material of Poppe, GORCEVSKAJA (1936) compiled a grammar, including phonetic, morphological and syntactical descriptions. Although her work is more detailed, one of its shortcomings is that it was based on one speaker only. In 1953, the collection of Rinchino was published by Kotwicz. As for the earlier materials, this was again based on one informant (KOTWICZ 1953).

asteries, schools were opened, in which education of high quality was provided in the Tibetan language, and book publication flourished. In 1924, there were already 46 datsans.

¹⁴ Today this region belongs to the Zabaikalsk Territory of Chita Province situated in the east of Buryatia. From 1937 to 2008, it was known as the independent Aga National Buryat District.

¹⁵ For details, see ALPATOV 1996: 3–4.

Barguzin Evenki among the Tungusic languages

Barguzin Evenki belongs in the eastern dialect group of the Evenki language. In general, its vocabulary is of Tungusic origin, and its phonetic features are close to those of the Literary Evenki language.

From the Proto-Tungusic aspect, Barguzin Evenki displays the features that characterize the Evenki language as a whole. Some of them are listed below:

1. The Proto-Tungusic initial **p-* > *b-*, which is preserved in Amuric Tungusic, but which disappears or is changed to *x-* in Oroch and Udehe, and to *f-* in Manchu, e. g.

PT **pākīn* ‘liver’ ~ Barguzin Evenki; Literary Evenki *bākin*; Lamut *bākan*; Negidal *xaxin* ~ *xakin*; cf. Oroch *xaki*; Udehe *xyai*; Nanai *pa*; Ulcha *pā*; Orok *paka*; Manchu *faxun*;

PT **pokto* ‘road’ ~ Barguzin Evenki; Literary Evenki *hokto*; Lamut *hot*; Negidal *xokto*; cf. Oroch; Udehe *xokto*; Nanai; Orok; Ulcha *pokto*; Manchu *oktoron* ‘track of a hare’;

PT **poro* ‘capercaillie, black grouse’ ~ Barguzin Evenki; Literary Evenki *horokī*; Negidal *xoyoxu*; cf. Nanai; Ulcha *poro*; Manchu *furbun* [čēčike] ‘the name of bird’;

PT **pūki* ‘belly, stomach’ ~ Barguzin Evenki; Literary Evenki *bukite*; Negidal *xuxin*; cf. Nanai *puxin*; Orok *puxi*; Ulcha *pukun*;

PT **pūle* ‘ashes’ ~ Barguzin Evenki *huleptōn*; Literary Evenki *hulepten*; Lamut *hulten*; Negidal *xulēptan*; Oroch; Udehe *xulepte*; Nanai *puniekte*; Orok; Ulcha *punekte*; Manchu *fulengi*;

2. The Proto-Tungusic intervocalic **VpV* > bilabial *VwV*, which is preserved in Amuric Tungusic and is changed to *VfV* in Manchu, e. g.

PT **apun* ‘cap’ ~ Barguzin Evenki *āwun*; Literary Evenki *awun*; Lamut; Negidal *awun*; cf. Oroch; Udehe *au(n)*; Orok *apu*; Nanai *apon*; Ulcha *apun*;

PT **hepi-* ‘to play’ ~ Barguzin Evenki; Literary Evenki *ewī-*; Lamut *ewī-*; Negidal *ewi-*; cf. Nanai; Orok; Ulcha *kupi-* ~ *xupi-*; Manchu *efi-*;

PT **japa-* ‘to catch’ ~ Barguzin Evenki; Literary Evenki *jarwa-*; Lamut; Negidal *jarwa-*; cf. Ulcha *japa-*; Orok *dapa-*; Nanai *dyapao-* ‘to catch, to hold’; Manchu *jafa-*;

PT **pupun* ‘saw’ ~ Barguzin Evenki *hūwun*, Literary Evenki *huwun*; Lamut *hunāwun*; cf. Oroch *bu*; Ulcha; Orok *pupu(n)*; Nanai *popon*; Manchu *fufun*;

3. Preservation of the Proto-Tungusic initial *ʃ-, e.g.

PT *ʃayda ‘pine tree’ ~ Barguzin Evenki; Literary Evenki *ʃagda*; Negidal; Ulcha *ʃagda*; Nanai *ʃāyda*; Manchu *ʃaqdan* [*mō*];

PT *ʃalan ‘anat. joint’ ~ Barguzin Evenki; Literary Evenki *ʃalan*; Lamut; Negidal; Ulcha; Nanai; Manchu *ʃalan*; Orok *dala*;

PT *ʃalum ‘full, complete’ ~ Barguzin Evenki; Literary Evenki *ʃalum*; Negidal *ʃalum*; Ulcha *ʃalun*; Nanai *ʃalopkin*; Manchu *ʃalu*; Orok *dalumʃi*;

PT *ʃapkun* ‘eight’ ~ Barguzin Evenki; Literary Evenki *ʃapkun*; Lamut *ʃapkan*; Negidal *ʃapkun*; Orok; Oroch *ʃappu*; Ulcha; Nanai *ʃakpun*; Udehe *ʃakpu*; Manchu *ʃaqôn*;

PT *ʃuyu ‘house’ ~ Barguzin Evenki; Literary Evenki *ʃū*; Lamut *ʃū*; Negidal *ʃō*; Nanai *ʃoy*; Orok *duku*; Udehe *ʃugdi*;

4. Preservation of the Proto-Tungusic intervocalic *VgV*, which results in a long vowel or diphthong or is changed to *VwV* in the Amuric languages and Manchu:

PT *ʃuya ‘summer’ ~ Barguzin Evenki *ʃuya*; Literary Evenki *ʃuga*; Lamut *ʃuwuni*; Negidal *ʃoa* ~ *ʃowa* ~ *ʃoya*; cf. Oroch; Udehe; Ulcha *ʃua*; Nanai *ʃoa*; Orok *duwa*; Manchu *ʃuwari*;

PT *toyoy ‘fire’ ~ Barguzin Evenki *toyoy*; Literary Evenki *togo*; Lamut *toy*; Negidal *toyoy* ~ *tō*; Oroch; Udehe *tō*; Nanai; Ulcha; Orok *tawa*; Manchu *tuwa*;

PT *tüüge ‘winter’ ~ Barguzin Evenki *tuyeni*; Literary Evenki *tugenī*; Lamut *tuwuni*; Negidal *tuweni*; Oroch; Udehe; Ulcha; Nanai *tue*; Orok *tuwe*; Manchu *tuweri*;

5. Preservation of the Proto-Tungusic initial *ŋ-, which is changed to *g-* in Manchu:

PT *ŋala ‘hand’ ~ Barguzin Evenki; Literary Evenki *ŋāle*; Lamut *ŋāl*; Negidal *ŋala*; cf. Oroch; Udehe; Ulcha; Orok; Nanai *ŋala*; Manchu *gala*;

PT *ŋonim ‘long’ ~ Barguzin Evenki; Literary Evenki *ŋōnim*; Lamut *ŋonom*; Negidal *ŋonom*; cf. Oroch *ŋonimi*; Nanai; Orok *ŋonemi*; Udehe *wanimi*; Ulcha *ŋolmi*; Manchu *golmin*;

PT *ŋēle- ‘to fear, to be afraid’ ~ Barguzin Evenki *ŋōle-*; Literary Evenki *ŋēle-*; Lamut *ŋēl-*; Negidal *ŋēle-*; cf. Oroch; Udehe; Orok; Ulcha; Nanai *ŋele-*; Manchu *gele-*;

PT *ŋene- ‘to go’ ~ Barguzin Evenki; Literary Evenki *ŋene-*; Lamut *ŋen-*; Negidal *ŋene-*; cf. Oroch; Udehe; Orok; Ulcha *ŋene-*; Nanai *ene-*; Manchu *gene-*;

6. Disappearance of the original Tungusic initial **b-*, which is preserved in some Amuric and Manchu languages, but sometimes it disappears in Manchu, e. g.

PT **boŋo* ‘nose’ ~ Barguzin Evenki; Literary Evenki *oŋokto*; Negidal *oŋoxto*; Lamut *oŋat*; cf. Nanai; Ulcha *xoŋko*; Manchu *hōŋko* ‘prow’;

PT **hosikta* ‘star’ ~ Barguzin Evenki *ōhitta*; Literary Evenki *ōsikta*; Negidal *osikta*; Lamut *ōsikat*; cf. Oroch *xosikta*; Nanai; Orok *xosekta*; Ulcha *xosta*; Udehe *wabikta*; Manchu *usiba*;

PT **bedün* ‘wind’ ~ Barguzin Evenki; Literary Evenki *edin*; Lamut *eden*; Negidal *edin*; cf. Oroch; Udehe *edi*; Orok *xedu*; Ulcha; Nanai *xedun*; Manchu *edun*;

PT **hepi-* ‘to play’ ~ Barguzin Evenki; Literary Evenki *ewi-*; Lamut *ewi-*; Negidal *ewi-*; cf. Nanai; Orok; Ulcha *kupi-* ~ *xupi-*; Manchu *efi-*;

PT **hüye* ‘horn’ ~ Barguzin Evenki; Literary Evenki *iye*; Negidal *iye*; cf. Oroch *iye*; Udehe *ye*; Orok; Ulcha; Nanai *xüye*; Manchu *uyxe*;

7. Disappearance of the original Tungusic initial **b-* in the sequence **bi-*, which is changed to *si-* in some Amuric languages and changed to *si-* ~ *ni-* ~ *i-* in Manchu:

PT **himükse* ‘fat’ ~ Barguzin Evenki *imükše*; Literary Evenki *imükse*; Negidal *imuxse*; Lamut *imse*; cf. Oroch *imukse*; Udehe *imobo*; Nanai *simukse*; Ulcha *simse*; Orok *simuči-* ‘to grease’; Manchu *imengi* ~ *simengi* ~ *ni-mengi*;

PT **hīmansa* ‘snow’ ~ Barguzin Evenki; Literary Evenki *imanna*; Negidal *emana*; Lamut *emanra*; cf. Oroch *imasa*; Udehe *imaba*; Ulcha; Orok *si-mata*; Nanai *semata*; Manchu *nimangi*;

PT **hīŋakta* ‘skin’ ~ Barguzin Evenki *iŋŋakta* ‘feather’; Literary Evenki *inŋakta*; Negidal *enyakta*; Lamut *enyat*; cf. Oroch *iŋakta*; Ulcha *sinŋakta*; Orok *sinakta*; Nanai *senakta*; Manchu *ingaxa*;

PT **hiyekte* ‘bird cherry (*Padus*)’ ~ Barguzin Evenki *iŋŋekte*; Literary Evenki *inyekte*; Negidal *inyekte*; cf. Ulcha *sinyekte*; Orok *siŋekte*; Nanai *si-nekte* ~ *siŋekte*;

PT **hīryakta* ‘gadfly’ ~ Barguzin Evenki; Literary Evenki *irgakta*; Negidal *eigakta*; Lamut *ergat*; cf. Ulcha *siŋakta*; Orok *sidikta*; Nanai *syegakta*; Manchu *ičŋa*;

8. Preservation of the original Tungusic initial sequence **ti-*, which in some Amuric and Manchu languages is changed to *či-*, e. g.

PT **tīmanī* ‘morning’ ~ Barguzin Evenki *tīmī* ‘tomorrow’; Literary Evenki *timanī* ‘morning’; Lamut *temen*; Negidal *tyematna*; cf. Oroch; Ulcha *timai*; Udehe *timani*; Orok *čimani*; Nanai *čimai*; Manchu *čimari*;

PT **tine* ‘yesterday’ ~ Barguzin Evenki *tińiwe*; Literary Evenki *tinepti*; Lamut *tinep*; Negidal *tinupty*; cf. Udehe *tineneji*; Ulcha *tisepti*; Nanai *čisepči*; Orok *čine* ~ *činne*;

PT **tire-* ‘to press’ ~ Barguzin Evenki; Literary Evenki *tire-*; Lamut *tirukēn-*; cf. Orok; Nanai *čire-*; Manchu *čiru-*;

PT **tisa-* ‘to swim’ ~ Barguzin Evenki *tiba-*; Literary Evenki *tisa-*; cf. Ulcha *tisa-*; Nanai *česa-*;

9. Preservation of the original Tungusic initial sequence **dī-*, which in Nanai and Manchu languages is changed to *ji-*, e.g.

PT **dili* ‘head’ ~ Barguzin Evenki; Literary Evenki *dil*; Lamut; Negidal *del*; cf. Oroch; Ulcha; Udehe *dili*; Orok *d’ili*; Nanai *jeli*; Manchu *jili*;

PT **dilyan* ‘voice’ ~ Barguzin Evenki; Literary Evenki *dilgan*; Lamut; Negidal *delgan*; cf. Udehe *digan*; Orok *d’ilda*; Ulcha *diljan*; Nanai *jelgan*; Manchu *jilgan*;

PT **diram* ‘thick’ ~ Barguzin Evenki; Literary Evenki *diram*; Lamut *deram*; Negidal *deyam*; cf. Oroch *diyami*; Udehe *deämi*; Orok *d’irami*; Ulcha *dirami*; Nanai *jerami*; Manchu *jiramin*.

Barguzin Evenki among the Evenki dialects

The situation among the Evenki dialects was examined in detail by Vasilevich, who clearly distinguishes the northern and the southern groups, but pays little attention to the eastern group. She writes that this group presents a mosaic picture, portraying typical peculiarities of both groups equally (VASILEVIČ 1948: 15).

Barguzin Evenki belongs in the eastern group or the sibilant-spirant group of the Evenki language, which demonstrates the following features:

1. The most important criterion is that the Common-Tungusic initial consonant **s-* is preserved, e.g.

Literary Evenki¹⁶ *saynyan* ‘smoke’ ~ Barguzin Evenki *sayna*;

Literary Evenki *sele* ‘iron’ ~ Barguzin Evenki *sele*;

Literary Evenki *syen* ‘ear’ ~ Barguzin Evenki *syen*;

Literary Evenki *sī* ‘bile, gall’ ~ Barguzin Evenki *sī*;

Literary Evenki *silki-* ‘to wash’ ~ Barguzin Evenki *silki-*;

2. The next important criterion, is when the Common-Tungusic intervocalic consonant **VsV* is regularly pharyngealized, e.g.

¹⁶ The Literary Evenki data are quoted from the dictionaries of Vasilevich (VASILEVIČ 1958; 2005).

Literary Evenki *bosokto* ‘kidneys’ ~ Barguzin Evenki *bobokto*;

Literary Evenki *ēsa* ‘eye’ ~ Barguzin Evenki *ēha*;

Literary Evenki *ise-* ‘to vomit, to feel sick’ ~ Barguzin Evenki *ibe-*;

Literary Evenki *mōsa* ‘forest’ ~ Barguzin Evenki *mōha*;

Literary Evenki *osikta* ‘nail’ ~ Barguzin Evenki *obikta*;

3. Assimilation of the original Tungusic consonant sequences **ld* and **nd* as in the Literary Evenki, which are preserved in the northern and southern (the hushing type *ʃ*) groups, e.g.

Barguzin Evenki; Literary Evenki *awdanna* ‘leaf’ ~ North-Baikal (Southern group) *awdanda* (cf. Nanai; Ulcha *xabdata*);

Barguzin Evenki; Literary Evenki *ollo* ‘fish’ ~ North-Baikal (Southern group); Ilimpi Evenki (Northern group) *oldo* (cf. Nanai; Ulcha *holto*);

Barguzin Evenki; Literary Evenki *dunne* ‘land’ ~ North-Baikal; Ilimpi Evenki *dunde* (cf. Nanai; Ulcha *duente*);

Barguzin Evenki; Literary Evenki *kokollo* ‘mitten’ ~ North-Baikal (Southern group); Yerbogačon Evenki (Northern group) *kokoldo*;

Barguzin Evenki; Literary Evenki *nanna* ‘skin’ ~ North-Baikal; Ilimpi Evenki *nanda* (cf. Nanai; Ulcha *nanta*);

Barguzin Evenki; Literary Evenki *sogdonno* ‘spine’ ~ North-Baikal; Baut Evenki *sogdondo*;

Barguzin Evenki; Literary Evenki *ulle* ‘meat’ ~ North-Baikal; Ilimpi Evenki *ulde*;

4. Preservation of the original Tungusic intervocalic consonant **VgV* as in the Literary Evenki, which is spirantized or disappears in the southern (the hushing type *ʃ*) group, e.g.

Literary Evenki *togo* ‘fire’; Barguzin Evenki *toyo* ~ North-Baikal Evenki *towo* ~ *tō* (cf. Nanai *tao*; Ulcha *tawa*; Manchu *tuwa*);

Literary Evenki *tuge* ‘winter’; Barguzin Evenki *tuye* ~ North-Baikal Evenki *tuwe* ~ *tue* (cf. Nanai; Ulcha *tue*; Manchu *tuwari*);

Literary Evenki *juḡa* ‘summer’; Barguzin Evenki *juḡa* ~ North-Baikal Evenki *juwa* ~ *ju* (cf. Nanai *ju*; Ulcha *ju* ~ *juwa*; Manchu *juwari*).

Linguistic peculiarities of Barguzin Evenki

In the third point, I present some features which characterize only the Barguzin Evenki dialect.

Phonetical features:

1. The strong labialization of vowels in all positions, e.g.

a. in the first syllable:

Literary Evenki *ŋĕle-* 'to fear, to be afraid' ~ Barguzin Evenki *ŋōlo-*;

Literary Evenki *sĕkse* 'blood' ~ Barguzin Evenki *sōkse*;

in Mongolic loanwords:

Barguzin Evenki *ĵorde* 'chestnut (*horse*)' ← Mongolic **ĵerde*: cf. LM *ĵegerde*; Dagur *džērde*; Khamnigan Mongol *dzērd*; Buryat *zērde*; Khalkha *ĵerd*;

Barguzin Evenki *dōĵi* 'the first or choicest part of food or drink' ← Mongolic **dĕĵi* <**dege+ĵi*: cf. LM *degeĵi*; Buryat *dēže*; Khalkha *dĕĵ* ← Turkic; BE *ōdemug* 'cottage cheese' ← Mongolic **ēdemeg* < *egede-mAG*: LM *egede-meg* 'curdled milk' < *ged(e)-* ~ *ede-* 'to turn sour, sour, curdle, set, coagulate'; cf. Dagur *ēde-*; Buryat *ēdemeg*; Khalkha *ēdem*;

Barguzin Evenki *ōro-* 'to spin, to twist' ← Mongolic **ēre-*: cf. LM *egere-*; Dagur; Buryat; Khalkha *ēre-* ← Turkic;

b. in the last syllable in the case of long vowels:

Literary Evenki *dĭlkĕn* 'fly' ~ Barguzin Evenki *dĭlkōn*;

Literary Evenki *gĭvĕĕn* 'wild goat' ~ Barguzin Evenki *gĭvĕōn*;

Literary Evenki *iĕĕn* 'elbow' ~ Barguzin Evenki *iĕōn*;

Literary Evenki *lepurĕ* 'wing' ~ Barguzin Evenki *lepurō*;

Literary Evenki *nyekĕ* 'sable' ~ Barguzin Evenki *nyekō*;

Literary Evenki *turĕn* 'language' ~ Barguzin Evenki *turōn*;

Literary Evenki *yĕkeĕĕn* 'perch' ~ Barguzin Evenki *yĕkeĕōn*;

in the last syllable at the place of a short vowel:

Literary Evenki *gudyei* 'beautiful, nice' ~ Barguzin Evenki *gudyoĭ*;

Literary Evenki *guske* 'wolf' ~ Barguzin Evenki *guskō*;

Literary Evenki *hulepten* 'ashes' ~ Barguzin Evenki *huleptōn*;

Literary Evenki *kiwe* 'birchbark' ~ Barguzin Evenki *kiwō*;

Literary Evenki *kumke* 'louse' ~ Barguzin Evenki *kumkō*;

in Mongolic loanwords:

Barguzin Evenki *mendō* 'hello!' ← Mongolic **mende*: cf. LM *mendü*; Buryat *mende*; Khalkha *mend*;

Barguzin Evenki *yendōr* 'ceiling' ← Mongolic **yender*: Buryat *yender*; cf. LM *inder* 'platform, rostrum'; Khalkha *inder*;

c. in different positions:

Literary Evenki *beyep* ‘blunt (*knife*)’ ~ Barguzin Evenki *boyop*;

Literary Evenki *evile* ‘spring’ ~ Barguzin Evenki *ovilo*;

There is an interesting case, when not the nominal form, but only the verbal form is labialized:

Literary Evenki *bulēn* ‘war’, cf. *bulen-* ‘to wage war’ ~ Barguzin Evenki *bulēn* ‘war’, cf. *bulōn-* ‘to wage war’;

2. Palatalization of the original Tungusic consonant sequence $*-ny-$, e.g.

Literary Evenki *inyakta* ‘skin’ ~ Barguzin Evenki *inyákta* ‘feather’;

Literary Evenki *inyekte* ‘bird cherry (*Padus*)’ ~ Barguzin Evenki *inyékte*;

Literary Evenki *inji* ~ *inni* ‘tongue’ ~ Barguzin Evenki *inyíi*;

Literary Evenki *tunja* ‘five’ ~ Barguzin Evenki *tunjá*;

Literary Evenki *hanya* ‘palm of hand’ ~ Barguzin Evenki *hanjá*;

Literary Evenki *henjen* ‘knee’ ~ Barguzin Evenki *henje*;

3. Depalatalization of the original Tungusic consonant sequence $*-jñ-$, e.g.

Literary Evenki *saynyan* ‘smoke’ ~ Barguzin Evenki *sayna*;

Literary Evenki *nyuñnyaki* ‘goose’ ~ Barguzin Evenki *nyuñnaki*;

4. Change of the original sequence $-yV > -li-$, e.g.

Literary Evenki *buyukūn* ‘small, little’ ~ Barguzin Evenki *bulikūn*;

5. Assimilation of the original sequence $-pk > -kk-$, e.g.

Literary Evenki *upkat* ‘all’ ~ Barguzin Evenki *ukkat*;

6. Assimilation of the original sequence $-kt > -tt-$, e.g.

Literary Evenki *ōsikta* ‘star’ ~ Barguzin Evenki *ōhitta*;

7. In one case the original sequence $-tk-$ changes to $-tč-$, e.g.

Literary Evenki *hunātkān* ‘girl’ ~ Barguzin Evenki *hunatčān*;

8. Change of the original sequence $-wt > -fč-$, e.g.

Literary Evenki *ewte* ‘lung’ ~ Barguzin Evenki *efčē*;

9. Change of the original sequence $-ks > -kš-$, e.g.

Literary Evenki *imūkse* ‘fat’ ~ Barguzin Evenki *imūkše*;

Literary Evenki *ēksa* ‘rock face, slope of ravine’ ~ Barguzin Evenki *ēkša*;

Literary Evenki *ekse-* ‘to carry’ ~ Barguzin Evenki *ekše-*;

Literary Evenki *tuksaki* ‘hare’ ~ Barguzin Evenki *tukšaki*;

10. Palatalization the original initial $n-$, e.g.

Literary Evenki *nemkūn* ‘thin’ ~ Barguzin Evenki *nyemkūn*;

11. The appearance of originally front vocalic words as back-vocalic ones:
 Literary Evenki *kira* ‘small’ ~ Barguzin Evenki *kireči* (< **kire+či*¹⁷) ‘little, not much; few’;
 Literary Evenki *mukčeme* ‘round’ ~ Barguzin Evenki *mukčama*;
12. A long vowel resulting from the sequence *VCV*, e.g.
 Literary Evenki *tavukta* ‘cowberry’ ~ Barguzin Evenki *tōkta*.

Morphological features

The use of the final vowel *-i* in some pronouns, e.g.

- Literary Evenki *mit* ‘we (inclusive)’ ~ Barguzin Evenki *miti*;
 Literary Evenki *er* ‘this’ ~ Barguzin Evenki *eri*;
 Literary Evenki *tar* ‘that’ ~ Barguzin Evenki *tari*;
 Literary Evenki *ōn* ‘how’ ~ Barguzin Evenki *ōni*.

Lexical features

1. Change in semantics:

- Literary Evenki *etirkēn* ‘old man’ ~ Barguzin Evenki *etirkū* ‘bear (tabu)’;
 Literary Evenki *ijā* ‘sand-bank, sand-bar’ ~ Barguzin Evenki ‘stone’;
 Literary Evenki *inŋakta* ‘skin of animal’ ~ Barguzin Evenki *inŋakta* ‘feather’;
 Literary Evenki *kačikān* ‘puppy, pup’ ~ Barguzin Evenki ‘dog’;
 Literary Evenki *keŋtirē* ‘back, spine’ ~ Barguzin Evenki *keŋtirō* ‘chest’;
 Literary Evenki *kiltirē* ‘dry’ ~ Barguzin Evenki ‘bread’;
 Literary Evenki *lepurē* ‘feather’ ~ Barguzin Evenki *lepurō* ‘wing’;

2. Special lexical features:

Barguzin Evenki includes several lexical items that do not have formal correspondences in other Evenki dialects or that display a different meaning, e.g.

(a) Barguzin Evenki *čolkomo* ‘eagle’ (< **čolko-mA*):

< Tungusic: cf. Evenki *čolko-* ‘to be[come] grey’; *čolko* ‘grey, grey-haired, light-haired’; Oroch *čoko*;

-mA: deverbal noun suffix, which forms colour names (VASILEVIČ 1958: 769).

Cf. ‘eagle’ in Literary Evenki and other Evenki dialects is *kīran*.

¹⁷ +*či*: Evenki Den.N. with the meaning of possession (VASILEVIČ 1958: 797).

(b) Barguzin Evenki *gingeke* ‘neck’ (< **gin-GA-KA*):

< Tungusic **gin-*: Evenki *gini-* ‘to stretch’; *gini-* ‘to stretch; to get smoothed out’;

-*GA-*: deverbal verb suffix, which makes transitive verb from intransitives (VASILEVIČ 1958: 749);

-*KA-*: deverbal noun suffix (VASILEVIČ 1958: 758).

Cf. ‘neck’ in other Tungusic languages: Literary Evenki *nikimna*; Negidal *nikimna*; Lamut *nyekan*; Ulcha *nikin*.

(c) Barguzin Evenki *sigin* ‘window’:

< Tungusic: Evenki *sigin-* ‘to spy’, cf. *sigin* ‘ceiling’.

(d) Barguzin Evenki *tigdegin* ‘mushroom’ (< **tigde+Gin*):

< Tungusic: Evenki *tigde-* ‘to rain’; *tigde* ‘rain’;

+*Gin* < ? -*GA-*: deverbal noun suffix (VASILEVIČ 1958: 749)

Cf. ‘rain’ in Literary Evenki is *deginnmēkte* ~ *deginyēkte*.

(e) Barguzin Evenki *tubikte* ‘step’:

< Tungusic: Evenki *tuksa-* ‘to run’;

-*ktA-*: Evenki productive deverbal noun suffix (VASILEVIČ 1958: 764).

cf. Literary Evenki *girakta* ~ *giran* ‘step’.

3. There are some Barguzin Evenki words of unknown origin, which are absent from other Evenki dialects. Most of them are the names of animals:

Barguzin Evenki *bulbundō* ‘butterfly’, cf. Literary Evenki *lerede* ~ *lerekčēn* ‘id.’;

Barguzin Evenki *dew’ye* ‘musk deer’, cf. Literary Evenki *muku* ‘id.’;

Barguzin Evenki *juktu* ‘lynx’, cf. Literary Evenki *syēkalān* ‘id.’;

Barguzin Evenki *kaļjar* ‘sheep’, cf. Literary Evenki *byēru* ‘id.’ (← Mongolic: LM *birayu*; cf. Khalkha *byarū*);

Barguzin Evenki *mokolōči* ‘bat’, cf. Literary Evenki *kučidu* ‘id.’;

Barguzin Evenki *moyon* ‘tall, high’, cf. Literary Evenki *gugda* ‘id.’;

Barguzin Evenki *tikuli* ‘cowberry’, cf. Literary Evenki *bimikte* ‘id.’;

Barguzin Evenki *turā* ‘a kind of fish (*lat.* *Rutilus rutilus lacustris*; *Russian* *soroga*)’, cf. Literary Evenki *pyēyū* ‘id.’ etc.

Hybrid words

There are two Barguzin Evenki compound words one element of which is Mongolic, while the other is Evenki:

Barguzin Evenki *gonimsūlije* ‘wolf: “with long tail”’:

< Evenki *gonim* 'long';
 + ← Mongolic *sūl* 'tail': cf. LM *segül*; Buryat *hūl*;
 + < Tungusic +*i*: Poss.sg3;
 +< Tungusic: +*di*: Instrumental case.

Barguzin Evenki *čarjer* 'two-year-old colt':
 ← Mongolic *čar* 'ox': cf. LM *čar* ~ *šar*; Buryat *sar*;
 + < Tungusic +*dyari*: Evenki denominal noun suffix which forms nouns that designate the age of animals (VASILEVIČ 1958: 756).

Mongolic loanwords

I deal with the Mongolic loanwords in Barguzin Evenki in detail in a separate paper, which appeared in *Acta Orientalia Academiae Scientiarum Hungaricae* 63/1 (see KHABTAGAEVA 2010). Here I would like to mention only some particular points.

There are more than 300 traceable Mongolic loanwords in Barguzin Evenki. The powerful linguistic influence is explained by the fact that the speakers of this dialect have been living in Buryat neighbourhoods for quite a long period, and they are bilingual in Buryat and Evenki. I could establish some criteria distinguishing two loanword layers, an earlier and a later one. The later one can be identified as an early-Buryat layer. Most criteria, however, point to the early layer.

Below I give a list of Mongolic loanwords that are present only in Barguzin Evenki and absent from other Evenki dialects:

Nouns

Kinship terminology, people:

BE *ail* 'neighbour' ← Mongolic **ayil*: LM *ayil* 'home, family; neighbour'; cf. Dagur; Buryat; Khalkha *ail*;

BE *albatu* 'relatives' ← Mongolic **albatu* < *alban*+*iU*: LM *albatu* 'subject; taxpayer; bondsman, slave, serf (*hist.*)' < *alba(n)* 'compulsion, coercion; official obligation or service; tax, impost, tribute; corvée; public use'; cf. Dagur; Buryat *albata*; Khalkha *albat*;

BE *baja* 'husband of the younger sister' ← Mongolic **baja*: LM *baja*; cf. Dagur *badža*; Buryat *baza*; Khalkha *baj*;

BE *berigei* 'wife of the brother' ← Mongolic **berige* < *beri*+*GAn*: LM *berigen* 'wife of the elder son' < *beri* 'daughter-in-law, bride'; cf. Dagur *berigen*; Buryat *ber'gen*; Khamnigan Mongol *berigen*; Khalkha *bergen*;

BE *žē* 'nephew or niece' ← Mongolic **žē*: LM *žige*; cf. Dagur *džē*; Buryat *zē*; Khalkha *jē*;

BE *jon* ‘folk, people’ ← Mongolic **jon*: LM *jon*; cf. Buryat *zon*; Khalkha *jon*;

BE *ikerē* ‘twins’ ← Mongolic **ikire*: LM *ikire* ~ *ikere*; cf. Buryat *exir*; Khamnigan Mongol *ikiri*; Khalkha *ixer* ← Turkic;

BE *uyēli* ‘next of kin, close relative’ ← Mongolic **üyeli*: LM *üyeli* ‘cousin on the father’s side’; cf. Dagur *uyēl*; Buryat *üyēle*; Khalkha *üyēl*;

Human and animal body parts:

BE *čikidōr* ‘temple (*body part*)’ ← Mongolic **čiki* ‘ear’ (cf. LM *čikin*; Dagur *čiki*; Khamnigan Mongol *tšikin*; Buryat *šexen*) + **dēr* ‘on top of, on, at, above’ (cf. LM *degere*; Dagur *dēr*; Buryat *dēre*);

BE *egyem* ‘collarbone’ ← Mongolic **egem*: LM *egem*; cf. Buryat *ēm*; Khalkha *egem*;

BE *deley* ‘udder, teat’ ← Mongolic **deley*: LM *deleng*; cf. Buryat; Khamnigan Mongol; Khalkha *deley*;

BE *hokorsōl* ‘sacrum’ ← Mongolic **boqor* ‘short’ (cf. LM *oqor*; Dagur *bua-kare*; Buryat *oxor*) + **sūl* ‘tail’ (cf. LM *segül*; Dagur *seul*; Buryat *būl*);

BE *karbiy* ‘the fat on the abdomen of an animal’ ← Mongolic **karbiy*: LM *qarbing*; cf. Buryat *ar’ban*; Khalkha *xarwin*;

BE *sāji* ‘plait, pigtail, braid’ ← Mongolic **sāji*: cf. Buryat *sāža* ‘braid; hair-slide on a hanging braid’ ← Turkic¹⁸: cf. Old Turkic *sač* ‘hair’;

BE *sōl* ‘tail’ ← Mongolic **sūl*: LM *segül*; cf. Dagur *seul*; Buryat *būl*; Khamnigan Mongol; Khalkha *sūl*;

Buildings and their parts:

BE *balgabun* ‘summer house’ ← Mongolic **balyasun* < *balya*+*sUn*: LM *balyasun* ‘ancient city, ruined city’; cf. Dagur *balga* ~ *balag*; Buryat *balgāba(n)*; Khalkha *balgas(an)* ← Turkic;

BE *kana* ‘wall’ ← Mongolic **qana*: LM *qan-a*; cf. Buryat; Khamnigan Mongol *xana*; Manchurian Khamnigan Mongol *kana*; Khalkha *xana*;

BE *uxō* ‘ceiling’ ← Mongolic **ühē* < *ös-(V)GA*: Buryat *ühē*; cf. LM *ös-* ‘to grow, multiply; to increase’;

BE *yendōr* ‘ceiling’ ← Mongolic **yendēr*: cf. LM *inder* ‘platform, rostrum’; Buryat *yender*; Khalkha *inder*;

Household utensils:

BE *bogoli* ‘cord, rope; string’ ← Mongolic **boyoli* < *boyo-li*¹⁹: LM *boyo-* ‘to tie, to tie up, to bind, to bandage’; cf. Buryat; Khalkha *bō-*;

¹⁸ For details of Buryat etymology see RASSADIN 1996: 135; KHABTAGAEVA 2004: 144.

¹⁹ *-li*: Mongolic deverbal noun suffix (POPPE 1964: §162; KHABTAGAEVA 2009: 286).

BE *činaka* ‘ladle, dipper’ ← Mongolic **šinaya*: LdM *sinaya(n)*; cf. Khamnigan Mongol *šinax*; Buryat; Khalkha *šanaga*;

BE *črwuke* ‘awl, spike’ ← Mongolic **šibüge*: LM *sibüge*; cf. Dagur *šeugu*; Buryat *šübge*; Khalkha *šövög*;

BE *jiluga* ‘rein’ ← Mongolic **jiluya*: Middle Mongolic: MNT *jilo’a* ~ *jilu’a*; LM *jiloya*; cf. Dagur *džilō*; Khamnigan Mongol *džolā*; Buryat *žolō*; Khalkha *jolō*;

BE *jurūr* ‘matches’ ← Mongolic **jurūl* < *jiru-GUL*: LM *juruyul* < *jiru-* ‘to rub against, to scratch, to strike a match’; cf. Buryat *zurūl*; Khalkha *jurūl*;

BE *kadahun* ‘nail’ ← Mongolic **kadāsun* < *qada-GA-sUn*: LM *qadayasun* < *qadaya-* ‘to fix, to set’ < *qada-* ‘to fix, to pin on, to pin up; to nail’; cf. Dagur *xada-*; Buryat *xadāha(n)*; Khalkha *xadās*;

BE *kakoli* ‘fishing rod; fishhook’ ← Mongolic **qaqūli* < *qaqa-GUL*: LM *qaquul(i)* < *qaqa-* ‘to suffocate, choke’; cf. Khamnigan Mongol *kakūl*; Buryat *xaxūli*; Khalkha *xaxūl’*;

BE *kalbaka* ‘spoon’ ← Mongolic **qalbaya*: LM *qalbay-a* ~ *qalbuy-a*; cf. Khamnigan Mongol *kalbaga*; Buryat; Khalkha *xalbaga* ← Turkic;

BE *kurupči* ‘thimble’ ← Mongolic **qurūbči* < *quruyu+bči*: LM *quruyubči* < *quruyun* ‘finger, toe’; cf. Buryat *xurabša*; Khalkha *xurūwč*; Khamnigan Mongol *xurū*;

BE *sarsun* ‘paper’ ← Mongolic **sārsun* < **čayar+sUn*: LM *čayalsun* ~ *čayarsun* ~ *čayasun*; cf. Dagur *čās*; Manchurian Khamnigan Mongol *cārхun*; Buryat *sārba(n)*; Khalkha *cās(an)*;

BE *taŋka* ‘jug’ ← Mongolic **daŋka*: LM *dangqa* ‘pot, teapot’; cf. Buryat *danxa*; Khalkha *danx* ← Chinese;

BE *tār* ‘bag, sack’ ← Mongolic **tār*: LM *tayar*; Buryat; Khalkha *tār* ← Turkic;

BE *tatōr* ‘girth’ ← Mongolic **tatūr* < *tata-GUr*: Buryat *tatūrğa* ‘id.’; LM *tatayur* ‘anything which draws or is drawn; drawer in a table; purse string; oar; towrope; arm of a river’ < *tata-* ‘to draw, pull, drag, twitch, stretch’; Dagur *tata-*;

BE *tokum* ‘bedding’ ← Mongolic **toqom* < *toqo-m*: LM *toqom* ‘saddle fender made of felt or leather which is attached to the saddle’ < *toqo-* ‘to put on or over; to reinforce something by putting something over; to put one thing over another’; cf. Khamnigan Mongol *toxom*; Buryat; Khalkha *toxom*;

Food:

BE *čučugui* ‘sour cream’ ← Mongolic **čöčögei* < **čöčö+GAi*: LM *čöčögei*;

cf. Buryat *süsegi*; Khalkha *cöcgī*;

BE *dawubun* 'salt' ← Mongolic **dabusun* < **dabu+sUn*: LM *dabusun*; cf. Khamnigan 'Mongol' *dawusu*; Buryat *dabba(n)*; Khalkha *dawes(an)* ← Turkic;

BE *ōdemug* 'cottage cheese' ← Mongolic **ēdemeg* < *egede-mAG*: LM *egede-meg* 'curdled milk' < *eged(e)-* ~ *ede-* 'to turn sour, sour, curdle, set, coagulate'; cf. Dagur *ēde-*; Buryat *ēdemeg*; Khalkha *ēdem*;

BE *urumu* 'clotted cream' ← Mongolic **ūreme*: LM *öröm-e*; cf. Dagur *urum*; Buryat *ürme*; Khalkha *öröm*;

Wild animals and birds:

BE *angir* 'Ruddy Shelduck' ← Mongolic **aŋgir*: LM *anggir*; cf. Buryat; Khalkha *angir*;

BE *belyē* 'kite' ← Mongolic **belyē*: Middle Mongolic: HY *bele'e*; LM *eliy-e* 'hawk; kite; vulture'; cf. Buryat *elyē*; Khalkha *elē*;

BE *kuŋere* 'polecat' ← Mongolic **küneri* < *kürene*: LM *küren-e* 'skunk, polecat; weasel'; cf. Buryat *xüneri*; Khalkha *xürne* ← Turkic;

BE *sājige* 'magpie' ← Mongolic **šājigai* < **šaĵa+GAi*: LM *siyaĵayai* ~ *šaĵayai* ~ *šaĵayajai*; cf. Buryat *šāzgai*; Khalkha *šājgai*;

BE *tawul* 'jackdaw' ← Mongolic **tayun*: LM *tayu*; cf. Buryat *tūn*; Khalkha [*alag*]*tū*;

BE *tōdok* 'Otis tarda, Bustard' ← Mongolic **tōdog*: LM *toyoday*; cf. Dagur *tuāda*; Buryat; Khalkha *tōdog* ← Turkic;

BE *urike* 'suslik' ← Mongolic **ūrike*: cf. Buryat *ürxe* ← Turkic²⁰: cf. Tuvan; Tofan *örge*; Khakas *örke*; Yakut *örgö*;

Domestic animals:

BE *čar* 'ox' ← Mongolic **čar*: LM *čar* ~ *šar*; cf. Buryat *sar*; Khalkha *šar*;

BE *gunan* 'three-year-old bull' ← Mongolic **γunan* < **γu²¹+nAn*: LM *γunan*; cf. Dagur; Buryat; Khalkha *gunan*;

BE *gunadin* 'three-year-old cow' ← Mongolic **γunaĵin* < **γu+nA+ĵin*: LM *γunaĵin*; cf. Dagur *gundžin*; Buryat *gunžan*; Khalkha *gunĵ*;

BE *kabirik* 'two-year-old cow' ← Mongolic **qasiray*: LM *qasiray* 'three-year-old cow, heifer'; cf. Buryat *xašarag*;

BE *kende* 'lamb born in summer' ← Mongolic **kenĵe*: LM *kenĵe* 'aftermath, rowen; late-grown crop, child born to old parents; weak child', cf.

²⁰ cf. Turkic → Hungarian *ürge*.

²¹ Cf. LM *γurban* (< **γu+*r+bAn*) 'three'.

~ *qury-a* 'lamb born by a ewe which had already a lamb that same year';
 cf. Buryat *xenze*; Khalkha *xenj* ← Turkic;
 BE *suwai* 'infertile cow' ← Mongolic **subai*: LM *subai*; cf. Buryat *hubai*;
 Khalkha *suwai*;
 BE *teke* 'goat' ← Mongolic **teke*: LM *teke*; cf. Buryat *texe*; Khalkha *tex*;
 BE *tuluge* 'lamb in its first year' ← Mongolic **tölüge*: LM *tölüge* 'last year's
 lamb'; cf. Buryat *tülge*; Khalkha *tölög* ~ *tölgö*;

Landscape:

BE *baičā* 'cliff, crag, bluff, rock' ← Mongolic **bayiča*: LM *bayiča*; cf. Bu-
 ryat *baisa*; Khalkha *baic*;

The phenomena of nature:

BE *čog* 'ember' ← Mongolic **čoy*: LM *čoy*; cf. Buryat *sog*; Khalkha *cog*;
 BE *sipke* 'dung' ← Mongolic **sibke*: LM *sibke*; cf. Buryat *šebxe*; Khalkha
šivx;

Plants:

BE *činehun* 'Larch' ← Mongolic **šinesün* < **sine+sUn*: LM *sinesün*; cf.
 Buryat *šeneben*; Khalkha *šines(en)*;

BE *dolōgino* 'hip' ← Mongolic **dolōgono* < **dolo+GAnA*: LM *doloyona*;
 cf. Buryat; Khalkha *dolōgono*;

BE *ganga* 'wild thyme, Thymus serpyllum' ← Mongolic **γayya*: LM
yangy-a; cf. Buryat; Khalkha *ganga*;

BE *gowohun* 'wild garlic' ← Mongolic **γoyosun* < **γoyo+sUn*: LM
γoyod 'the kind of onion, Allium odarum'; cf. Dagur *gogos*; Khalkha
gogod;

BE *sukay* 'Tamarisk' ← Mongolic **suqai*: LM *suqai*; cf. Buryat *buxai*;
 Khalkha *suxai*;

Metal:

BE *kuler* 'cast iron' ← Mongolic **küler*: LM *kürel* ~ *küler* 'bronze'; cf. Bu-
 ryat *xüler*; Khalkha *xürel*;

Religious terminology:

BE *sunehun* 'soul' ← Mongolic **sünesün* < **süne+sUn*: LM *sünesün*; cf.
 Dagur *sumse*; Buryat *hünebe(n)*; Khalkha *süns(en)*;

Abstract nouns:

BE *čulē* 'free time' ← Mongolic **čülō*: LM *čilüge*; cf. Dagur *čulē*; Buryat
sülō; Khalkha *čölō*;

BE *ewečün* 'illness, ache' ← Mongolic **ebečün* < *ebed-čün*: LM *ebe(d)čün* <
ebed- 'to be taken ill, be sick; to hurt'; cf. Dagur *euči*; Buryat *übšen*; Khal-
 kha *övčün*;

BE *takul* ‘epidemic’ ← Mongolic **taqal*: LM *taqal*; cf. Buryat; Khalkha *taxal*;

BE *tōm* ‘order’ ← Mongolic **tōm*: Buryat *tōm*; cf. LM *tomoy-a* ‘sensible-ness, gentleness; judiciousness; good behavior; sense, meaning’;

Adjectives

BE *arūn* ‘clear’ ← Mongolic **ariūn* < **ari-GUn*: LM *ariyun*; cf. Dagur *arūn*; Buryat *aryūn*; Khalkha *ariun* ← Turkic;

BE *bardam* ‘arrogant’ ← Mongolic **bardam* < *barda-m*: LM *bardam* ‘pride, boastfulness, arrogance, presumption, haughtiness’ < *barda-* ‘to boast; brag; to be proud’; cf. Dagur *bardan*; Buryat; Khalkha *bardam*;

BE *kata* ‘dry’ ← Mongolic **qata-*: LM *qata-* ‘to dry up’; cf. Dagur; Buryat; Khalkha *xata-*;

BE *kirme* ‘dirty’ ← Mongolic **kir+mA*²²: LM *kir* ‘dirt, defilement’; cf. Buryat *xire*; Khalkha *xir*;

BE *nogōn* ‘green’ ← Mongolic **nogōn* < **noyo+GAn*: LM *noyoyan*; cf. Khamnigan Mongol *nogō*; Buryat; Khalkha *nogōn*;

BE *nikta* ‘neat, tidy’ ← Mongolic **niyta*: LM *niyta*; cf. Buryat *nyagta*; Khalkha *nyagt*;

BE *teksi* ‘straight, flat’ ← Mongolic **tegsi*: LM *tegsi*; cf. Dagur *tegši* ~ *terši*; Buryat *tegše*; Khalkha *tegs̄*;

BE *utkūn* ‘thick, dense’ ← Mongolic **ūdken*: LM *ōdken*; cf. Dagur *urkun*; Buryat *ūdxen*; Khalkha *ōtgōn*;

Verbs

BE *bajū-* ‘to squeeze’ ← Mongolic **bajū-*: LM *baju-* ~ *bajuyu-* ‘to press, crush, squeeze; to wring; to grasp’; cf. Buryat *bažū-*; Khalkha *baja-*;

BE *čaču-* ‘to throw’ ← Mongolic **čaču-*: LM *čaču-* ~ *saču-* ‘to scatter; to spray, to sprinkle’; cf. Dagur *čači-*; Buryat *sasa-*; Khalkha *caca-* ← Turkic;

BE *gete-* ‘to look intently’ ← Mongolic **gete-*: LM *gete-* ‘to stalk; to watch, spy’; cf. Dagur; Buryat; Khalkha *gete-*;

BE *hirugē-* ‘to bless’ ← Mongolic **hirüge-*: Middle Mongolic: MNT *hirü’er* ‘a prayer for a long life’; LM *irüge-* ‘to wish well, bless, pray; to fe-

²² +*mA*: Evenki productive denominal noun suffix, which forms adjectives (VASILEVIČ 1958: 769).

licitate; to propose a toast'; cf. Dagur *šurē-*; Buryat *yürō-*; Khalkha *yerō-*; BE *bukiru-* 'to call for help' ← Mongolic **bukire-*: LM *keükire-* 'to fly into a rage'; cf. Buryat *būxir-*; Khalkha *xūxre-*;

BE *kaka-* 'to choke over' ← Mongolic **qaqa-*: LM *qaqa-*; cf. Buryat; Khalkha *xaxa-*;

BE *kaskiru-* 'to cry, shout; to yell, scream' ← Mongolic **qaskira-*: LM *qaškira-*; cf. Buryat *xašxar-*; Khalkha *xašgara-*;

BE *kirči-* 'to cut up, to cut into, to slice up' ← Mongolic **kerči-*: LM *kerči-*; cf. Buryat *xerše-*; Khalkha *xerči-*;

BE *kolbo-* 'to take up, to dress' ← Mongolic **qolbo-*: LM *qolbo-* ~ *qolba-* 'to unite, combine, connect, incorporate; to link to'; cf. Dagur; Buryat; Khalkha *xolbo-*;

BE *megdeje-* 'to be in hurry' ← Mongolic **megde-*: LM *megde-* ~ *mengde-* 'to be excited or worried; to be in hurry, rush'; cf. Buryat; Khalkha *megde-*;

BE *ōro-* 'to spin, to twist' ← Mongolic **ēre-* < *egere-*: LM *egere-*; cf. Dagur; Buryat; Khalkha *ēre-* ← Turkic;

BE *sapča-* 'to flit (*bird*)' ← Mongolic **sabča-*: LM *čabči-* 'to chop; to blink; to trample (*with the front hooves*)'; cf. Buryat *sabša-*; Khalkha *cavči-*;

BE *sipkede-* 'to lock' ← Mongolic **sibkede-*: cf. Buryat *šebxede-*; LM *sibkede-*;

Adverbs

BE *genete* 'suddenly' ← Mongolic **genete*: Middle Mongolic *genete*; LM *genete* ~ *genedte*; cf. Dagur; Buryat *gente*; Khalkha *gent*;

BE *oroi* 'late' ← Mongolic **oroi*: LM *oroi*; cf. Dagur *or'ē*; Khamnigan Mongol; Buryat; Khalkha *oroi*;

Negative particle

BE *üwey* 'no, absent' ← Mongolic **ügei*: LM *ügei*; cf. Dagur *uwei*; Buryat *ügī*; Khalkha *ügüi*;

Interjections

BE *baijē!* 'stop! wait!' ← Mongolic **baijē* < *bayi-ja*: LM *bayija* < *bayi-* 'to be; to exist; to stop, give up'; cf. Buryat *baiza*; Khalkha *baij*;

BE *korukui!* 'arousing pity! pityful' ← Mongolic **kōrūkei*: LM *kögerükei* ~ *kögereküi*; cf. Buryat *xōrxī*; Khalkha *xōrxī*.

Russian loanwords

There are a few Russian loanwords which are absent from other Evenki dialects, e. g.

BE *čulki* ‘socks’ ← Russian *čulki* ‘stockings’;

BE *i* ‘conj. and’ ← Russian *i*;

BE *kilūt* ‘key’ ← Russian *ključ*;

BE *pitūk* ‘cock’ ← Russian *petúx*;

BE *pulāt* ‘headscarf’ ← Mongolic: Buryat *pulād*; cf. Khamnigan Mongol *pulad* ← Russian *platók*;

BE *spiske* ‘matches’ ← Russian *spički*;

BE *yāwlik* ‘potato’ ← Russian *yábloko* ‘apple’, cf. Tunka Buryat *yāblaxa* ‘potato’.

Summary

In my paper I have introduced Barguzin Evenki as a people and as a language. The linguistic features discussed above have revealed the special position of Barguzin Evenki among the Evenki dialects, and the significant Mongolic influence demonstrable not only in the culture and lifestyle, but also in the language. In spite of the fact that they live among Buryats, and in their everyday life they are rapidly proceeding towards assimilation, this dialect of the Evenki language is still a living one, though not with many speakers. I hope that this material will prove helpful not only for Tungustistics, but also for Altaic Studies.

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