

Common words for Solon Evenki and Buryatia Mongolian

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Abstract: The Solon Ewenki and the Buryat Mongols both belong to cross-border peoples, living in China, Mongolia and Russia. The Solon Ewenki and Buryat Mongols in China live in the China-Mongolia-Russia border areas of Hulunbuir, Inner Mongolia. There are many commonalities or similarities in history, culture, society, religion and language, especially, the common relationship shown in linguistics is more obvious. According to the first-hand language information we have, there is a certain number of shared words in Solon Ewenki and Buryat Mongolian. These common words mainly involve nouns, verbs, pronouns, adjectives and so on. Through the analysis and study of these common words, we can further scientifically explore the complex and changeable deep historical relationship between the Ewenki people and the Buryat Mongols.

1. Introduction

According to the existing data, the Ewenki people in China are mainly distributed in the seven banners of Inner Mongolia Autonomous Region and Nehe County of Heilongjiang Province, with a small population and wide distribution, and mostly live together with the Han, Mongolian, Daur, Oroqen and other ethnic groups. Ewenki languages belong to the Altaic language branch of Northern language, with three dialects, but no characters. Before liberation, intellectuals in Ewenki were familiar with Manchu, Chinese and Mongolian languages. Nowadays, Mongolian and Chinese languages and characters are used in pastoral areas, and Chinese languages are basically used in agricultural areas. In the history books, the Ewenki people were once called "Solon"¹ or "Sacrifice solon"². At that time, according to the different living areas and production modes of the Ewenki, they were called "Solon Department", "Solon Division", "Horse Department", "Dog Department", "Deer

Department"³. The Evenks who are neighbors of the Buryat Mongols, they are also called "Tungus"⁴, and the term "Yakut" to the Ewenki people who live along the Erguna River. The names "solon" and "fighting solon" have the largest number of people, accounting for more than 85 percent of the total population. Most of them live in the Hulunbuir Ewenki Autonomous Banner in Inner Mongolia and the Nenjiang River basin of Heilongjiang Province, and a few live in Xinjiang. The number of people called "Tungus" is relatively small, living in the Shinehen River basin of the Ewenki Autonomous Banner and the Mergel River of the Huchinbarghu Banner. The Ewenki people called "Yakut" called themselves "Aorongchian"⁵. The Ewenki, called "Yakutia", are the least numerous, only 300, living on the left bank of the

¹ In the article P381-404 published by the Academy of Social Sciences in "Speaking of Evenk" published by the Academy Press in 1995, "The Evenk mother tongue is our precious treasure", "The word 'Solon' is a Manchu word meaning 'pillar'. Because the Evenki people, who were called 'Solon Evenk' in the Qing Dynasty, played a role as 'pillars' in defending the frontier, they were called 'Saurons' or 'Sauron Evenks'.

² "Sacrifice Sauron" means hunting Evenks. However, there is also the phenomenon of "'Solon Evenks' and 'Evenks from Sauron's other tribes' being called 'beating Solon'".

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³ The "Solon Department" mentioned here basically refers to the Evenk people who were classified as the Eight Banners Solon Military Department in the Qing Dynasty, "Solon Division" refers to the Evenk people who were included in the pastoral and forest areas of the Eight Banners Solon Military Department in the Qing Dynasty, "Solon Division" refers to the pastoral Evenk people, "Dog Department" refers to the Evenk people who hunt in the forest area, and "Makes Deer Department" It refers to the Evenks who herd reindeer in forest areas.

⁴ Same as 1 P384, "Tungus in 'Tunguska Evenk' means 'clear' in Evenki. 'Tunguska Evenk' means 'Evenks living by a clear river'". It is interesting to note that the "Tunguska Evenki" is also referred to as the "Solon" or "Kamunikan Evenki".

⁵ same as in 1 p384-385 it is said that "this part of the Evenks originally lived on the banks of the Yakutia River in Siberia, Russia, so according to the name of the river they were 'Yakutians' or 'Yakutia Evenks'".

Erguna River, and most of them move to Aoluguya Ewenki Township. Although the Ewenki people are different, they all belong to the Ewenki people. They are basically the same in language, customs, religious customs and other aspects, with only some differences in regional dialects, living areas, living environment, production mode and other aspects. That is to say, due to the different periods in these different dialect areas and the migration of different routes resulted in the scattered areas, different living areas and different production modes of operation, thus the economic and social development also appeared a certain degree of imbalance. Among them, some are engaged in grassland animal husbandry or forest animal husbandry, some are engaged in agriculture, and some are engaged in half agriculture and half animal husbandry. According to the book "The Origin of Mongolia": "The three tribes of Zhuherji, Elikt and Dacchie Er took their tribute. Bismarck the masses." Some scholars think that the Zulji mentioned here is the Jurchen clan of the time; Elikt, Ewenki: Dachuir, is Dagor. In the historical materials of the early Qing Dynasty, the name "Solon" appeared. At that time, the "Solon Ministry" also included Daur, Xibe, Oroqen and other northern peoples. However, the "Solon Department", "Solon Division", "Dog Department" here mainly refer to the Ewenki engaged in animal husbandry, agriculture and gathering and hunting activities in the early days. However, the term "Solon" is almost used even today. Within the Ewenki people, the Ewenki people engaged in animal husbandry and agricultural production are used to call them the Solon Ewenki people, and the Ewenki language is traditionally divided into three major dialects⁶: Solon, Tongus and Yakut.

According to my first-hand information, The Solon Ewenki language is the most important and representative dialect of the Ewenki language, and it is also the dialect using the largest population. In particular, there is a very high utilization rate in The Ewenki Banner of Hulunbuir City, Inner Mongolia, and even their teenagers also master their mother tongue to varying degrees.

Buryat Mongolian is a dialect of the Mongolian language, and it is even considered a unique local dialect. According to historical documents, the Mongols in Buryat moved from Baikal, Russia after the October Revolution to the Shinihen River basin in Hulunbuir region of China. That is to say, they have a history of nearly a hundred years from Baikal to living in our country.⁷ However, no matter they lived in the Siberian region of Russia or the Hulunbuir Ewenki Banner of Inner Mongolia that moved to China, they all have a long history of contact with the Ewenki people, and their exchanges and exchanges between them have never been interrupted. There is no doubt that the Ewenki and Buryat Mongolians are both cross-border peoples, and their

languages belong to the Altaian language family, which belong to the Manchu-Tungusic and Mongolian languages. In 1906, the C. II. Bagdayev (Ba maeB) found the eulogy of the ancient Buryat shamanism in the living areas of the Buryat. Among them, the contact and exchanges between the Buryat and the Ewenki, He wrote: "When we left the Altai Mountains, where the abundant water plants had been eaten up, and we came to the Lena River, inhabited on its right bank. They are the Ewenki, and we are friendly with the Ewenki,..."⁸. In addition, many historical materials of linguistics, history and archaeology and ethnology also truly record the vivid pictures of the harmonious coexistence of the ancestors of the Buryat and the Ewenki people living together. All this, however, is undeniable in their everyday language and language world, taught by word of mouth. In the middle of the 19th century, Marx in Europe described in detail an ancient Chinese business road in the second volume of *Das Kapital*, *The Process of Capital Circulation*. It started from Zhangjiakou, the famous city outside the Great Wall, to the end of Kulun⁹, Mongolia. Commonly known as "Zhangku Avenue". Later, due to the development of trade, it extended north to Chakhtus, Irkutsk, Moscow, St. Petersburg, and eventually to the whole European continent. South through Tianjin, Shanghai and Wuhan to the tea merchant district in southern China, a "grassland tea road" dominated on tea production, transportation and trade, also known as the "Grassland Silk Road", also known as the "century artery" connecting China and Russia and even Central Europe.¹⁰ All these further promoted the communication and communication between the Buryat and Ewenki people living in Irkutsk, Siberia, Russia. When we organize the basic vocabulary of Solon Ewenki and Buryat Mongolian, we found that there were many common elements in the early vocabulary of these two languages, including not only the category of real words but even the function words. Moreover, these common words are related to their traditional sense of material life and spiritual life and other aspects of the words. Of course, in speaking, the basic nouns and verbs are more prominent, and they have a deep relationship with the specific natural conditions, historical background, living environment, production mode and life content.

As we all know, the most stable part of the human language used should be the basic vocabulary. So the vast majority of the common words between Solon Ewenki and Buryat Mongolian appear in their basic vocabulary category. In this paper, we selected some of the common terms, such as nouns, verbs, pronouns, adjectives, quantifiers, onomatopoeia, modal words and exclamation

⁶ Overview of the Evenki Autonomous Banner, First Edition, Inner Mongolia Nationalities Publishing House, 1987, p. 13.

⁷ Baodungude Abbid: A Brief History of the Buryat Mongols, Inner Mongolia Culture Publishing House, 1983, p. 8.

⁸ C. II. Baledaev: "The Legend of the Origin of Buryatia", (Ulan-Ude, 1970, p. 294), quoted in И. Д. Браев: "The Formation of the Buryatian Language", translated by Fan Lijun, Mongolian Information, No. 4, 2001, p. 49.

⁹ The "Kulun" in Mongolia refers to the city of Ulaanbaatar, the capital of today's Mongolia.

¹⁰ Zheng Enbing, "Northern Grassland Silk Road" – Zhangku Avenue, Hebei Daily, November 30, 2018, 9th edition.

words, which are quite consistent in phonetic and semantic structure, for analysis and discussion. In this article, the examples of Solon Ewenki used are from the "basic vocabulary of Solon Ewenki" ¹¹, the major commissioned project of the endangered "Ewenki Language and Culture" hosted by Chaoke of the Chinese Academy of Social Sciences. Buryat Mongolian examples are "Buryat Mongolian vocabulary materials" ¹² collected by me in Shinihen River, Ewenki Banner, Hulunbuir City, Inner Mongolia.

2. Solon Ewenki common nouns with Buryat Mongolian

It mainly involves nature and natural phenomena, natural objects, animals and plants, animal husbandry, human body structure, as well as politics, society, life, production and other aspects of the early basic vocabulary.

1. Common terms in Solon Ewenki and natural phenomena in Buryat Mongolian and natural objects related to water, soil, air, mountains, rivers and fields. for instance:

Table 1 Common terms related to natural phenomena and natural objects in Solon Ewenki and Buryat Mongolian

Word meaning	Solon Ewenki	Buryatian Mongolian	Word meaning	Solon Ewenki	Buryatian Mongolian
Lightning	•ol —◆	•ol↓—◆	dust	↔○○	↔○○h
plain	hflfl →	hfl fl	soil	○ →	→↔↔
cliff	h→ ○	h→○	borneol	h→ ○	h→ ○ ₂ h
Hill	○○ ₂	○○ ₂	gold	→l →◆	→l →◆
ridge	h○ ₂	h○ ₂	silver	≠Y•Y ○	≠Y○•fl ○
Gobi	•○○	•○↑○	cuprum	•○○○	•○○○
jade	h→ ←	h→ ←	pearl	↔◆ →	↔◆ →

As we all know, both natural objects and natural phenomena belong to the products of nature. Then, there are many common terms in the Solon Ewenki, along with the Buryat Mongolian, with natural phenomena, mountains, water, soil, air, rivers, ores, and fields. Among them, with mountain, water, soil, ore and other natural objects related to the majority. In addition, the common words of natural phenomena are less than the common natural words just mentioned.

2. Solon Ewenki and Buryat Mongolian wild animals

share nouns. for instance,

Table 2 Share nouns of wild animals in Solon Ewenki and Buryat Mongolian

Word meaning	Solon Ewenki	Buryatian Mongolian	Word meaning	Solon Ewenki	Buryatian Mongolian
deer	↑○•	↑•	jerboa	→l→○ →h→	→l→○ →→hfl
bronco	↔→h○	↔→h ○	gecko	•Y↓fl	•Y↓fl
camel	↑○○	↑→	magpie	↔→→△ •○	↔→→△ →○
Hoof	↔→h →	↔→h	parrrot	↔○○○	↔○○○
Mink	↑○l• →	↑○l• →	vulture	○○	○fl
rabbit	U○◆○ →•→ ○	U→ ◆○ →• →○	cowry	h○ ₂ •	h○ ₂ •

The Solon Ewenki language and the Buryat Mongolian wildlife share nouns, and should also belong to natural objects and The product of nature. There are many such nouns in their language, and more are wildlife names in temperate regions related to their lives.

3. Solon Ewenki and Buryat Mongolian plants and vegetables. for instance:

Table 3 Share nouns of plants and vegetables in Solon Ewenki and Buryat Mongolian

Word meaning	Solon Ewenki	Buryatian Mongolian	Word meaning	Solon Ewenki	Buryatian Mongolian
seed	Y ₂	Y ₂	grass	◆○○	◆○○○
tree	→↔↔	→↔↔	Wild grass	h→•○ →	h→•○→
rein	○l↑ Y ₂	○l↑ Y ₂	kelp	△→≠ →	△→≠→
cotton	h ¹ ₂ ○	hY↑fl ○	Ay Tsao	→•○	→•○
chaff	→→• →	→→• →	granada	→◆→ →	→◆→→

The fieldwork data available to us shows that the Solon Ewenki language is common to the Buryat Mongolian plants and vegetables. The nouns common to wild plants should be richer than the common nouns of vegetables. In addition, there are many common terms for trees, leaves, flowers and plants, which are not listed here.

4. Solon Ewenki and Buryat Mongolian share summer calendar years and social terms. for instance:

¹¹ Chaoke, "Basic Vocabulary of the Evenki language", Social Sciences Academic Press, 2012.

¹² Wuriqimuge, "Buryat Mongolian Vocabulary of the Sini River" unpublished, 2015-2017.

Table 4 Shared summer calendar years and social terms in Solon Ewenki and Buryat Mongolian

Word meaning	Solon Ewenki	Buryatian Mongolian	Word meaning	Solon Ewenki	Buryatian Mongolian
A	h ¹ h ¹	h ¹ h ¹ fl	Office	h ¹ h ¹ fl	h ¹ h ¹ fl
B	h ¹ h ¹ U	h ¹ h ¹ fl	party	h ¹ h ¹ U	h ¹ h ¹ fl
C	l→U	l→o	rank	l→U	l→o
God	o→o	o→o	flag	o→o	o→o
country	Y→Y	Y→Y	banner	Y→Y	Y→Y
village head	U→U	U→U	wages	U→U	U→U
Herdsman	h→h	h→h	Pencil	h→h	h→h
pasture	o→o	o→o	chapter	hfl→fl	hfl→fl
temple	Y→Y	Y→Y	Aobao	o→o	o→o
fire	Y→Y	Y→Y	stomium	Y→Y	Y→Y
cowherd	Y→Y	Y→Y	shepherd	h→h	h→h

It can be seen that the common nouns of Solon Ewenki and Buryat Mongolian Shari and social terms have more content related to early society, especially the common nouns related to steppe animal husbandry production and life, and the common nouns in the traditional sense of social organizations, government departments, military terms, culture and education, heavenly dry earth branches and religious beliefs occupy a certain proportion. Of course, there are also some new social terms that emerged later in common terms.

5. Solon Ewenki and Buryat Mongolian on human structure, clothing, food, shelter and transportation. for instance:

Table 5 Shared nouns of human body, clothing, food shelter and transportation in Solon Ewenki and Buryat Mongolian

Word meaning	Solon Ewenki	Buryatian Mongolian	Word meaning	Solon Ewenki	Buryatian Mongolian
body	fl	fl	neck	h→h	h→h
sole	l→	l→	toxin	h→	h→
beri-beri	o→fl	o→fl	Milk	h→	h→
jacket	h→Y	h→Y	nipple	o→	o→
raincoat	o→	o→	creme	Y→Y	Y→Y
Mel	h→l	h→l	hall	h→l	h→l

corner	l→	l→	Bed	o→	o→
Kang	l→h→	l→h→	fork	h→	h→
desk	o→fl	o→fl	raft	h→l	h→l
bo	h→	h→	gun	o→	o→
x	o→	o→	power	h→	h→

In fact, there are many examples of common nouns related to human body structure, shelter, food and shelter used in Solon Ewenki and Buryat Mongolian. Here, we simply list a proportion of common nouns with high consistency in terms of speech structure and lower discriminative features. Moreover, in addition to the human body or human metabolites nouns, the number of dominant or belongs to the people's daily life closely related to the cold temperate zone or warm cold zone area clothing, food, housing and household supplies, daily necessities and other aspects of the common nouns.

Through the above analysis and discussion, we can preliminarily realize that the common nouns of Solon Ewenki and Buryat Mongolian involve a very wide range and rich content, almost related to all aspects of the terms. Among them, the same mountain, water, soil, air, rivers, ores, fields, as well as plants, wild animals, poultry, vegetables and their production and life in the cold temperate or cold zone occupy the absolute number. In addition, there are also many common terms with the early grassland animal husbandry production activities, as well as with the traditional social organizations, government departments, military terms, culture and education, heaven and earth branches, and religious beliefs. Of course, there are also a considerable number of common nouns related to human structure, clothing, housing and transportation. As mentioned earlier, here we just list a high proportion of common nouns in terms of consistent meaning and phonetic structure, and rather low discriminative features. In the pronunciation and word meaning, the common words with large distinguishing features or tortuous relationships are not included in this paper for discussion. Here, it should also be pointed out that in addition to the common nouns mentioned and discussed above, in Solon Ewenki and Buryat Mongolian, there are some other statements related to the above common nouns but do not belong to the common relationship. For example: In Solon Ewenki “gecko”, “seed” In terms of a common noun called “Y→fl, Y→” meanwhile always say “o→, h→”, In Buryat Mongolian, “ridge”, “pearl”, “neck”, “chaff”, “box”, “pasture” in common words called “h→, a→, h→l, l→h, aa→, b→, o→, o→” and also called “h→fl, o→bfl, l→am, haliha→, ha→li, bflfl”. There is also a phenomenon that the common use of modern terms in Solon Ewenki and Buryat Mongolian becomes increasing, with a certain number of shared borrowed terms. (For example: like elephant, mule, factory, the grass machine,

△→→◆、l¹¹、≡→→○、△→→○、≡→→○◆~
≡→→○、↑→→ℓℓ△、de ○△、debi○ →→○、
de◆◆→→)

2. A verb common to Solon Ewenki and Buryat Mongolian

The first-hand field research data we have mastered fully confirm the common words of Soren Ewenki and Buryat Mongolian lining, There are also a wide range of uses of human behavior, animal behavior, and even reflect the dynamic or moving natural phenomena and the common verbs of natural objects.

Table 6 Common verbs related o action of human, animals or natural phenomenon of motion in Solon Ewenki and Buryat mongolian

Word meanin g	Solon Ewenki	Buryatia n Mongoli an	Word meani ng	Solon Ewenki	Buryatian Mongolia n
A snowst orm	—•	—•rfl-	follow ing	•fl_ fl-	•fl_ fl-
flashin g	•i/ ba-	•i/ bfl-	depen d	..Ÿ α	..Ÿ α
pant	→ α	→ α	compl ain	•fl○Ufl-	•fl○ α
Rest	→≡→	→≡→	encour age	hŸh○hfl-	hŸh○hfl-
Step	○fl_ hfl-	○fl_ hfl-	dig	≡→→ℓ_→	≡→→ℓ_→
Walkin g	△○_○ℓ○	△○_○ℓ○	Turn aroun d	○→→	○→→
drill	•ℓ○_◆ ◆→→	•ℓ○_◆ →→ ~ h_ℓ○_◆ →→	collect	↑○○_→→/◆fl ○△α	↑○○_→→/ ◆fl○△α
escape	↑_ℓ→	↑_ℓ→	pursue	◆fl hfl-	◆fl hfl-
splash	→→_	→→_	tie	fl_ fl-	fl_ fl-
farm	→→_α	→→_α	Pull	○fl_/_α	○fl_/_ _α
Stick	○ α	○ α	Rob	○_α	○_α
Cover	↑_ℓ→	↑_ℓ→	bind	○fl↑_fl_ fl-	○fl↑_fl_ fl-
Pray	△→→ℓ↑ →→_α	△→→ℓ↑ →→_α	abstai n	_flfl_ fl-	_flfl_ fl-

Since the shared verbs used in Solon Ewenki and Buryat Mongolian are not as numerous as shared nouns, And the classification boundaries are not very clear, so there is no classification. Besides, here we basically list the more extensive and representative common verbs. It can be seen that these common verbs, within the Solon Ewenki and Buryat Mongolian, show the same or basic forms of pronunciation. It can be seen that these common verbs, within the Solon Ewenki and Buryat Mongolian, show the same or basic forms of pronunciation. Of course, there are also many phonetic

differences, there are also twists and turns of the meaning of the verb. Then, these common verbs often express the action behaviors that are closely related to the early production and life of Solon Ewenki and Buryat Mongolian, as well as the action behaviors related to the natural phenomena and natural things that they are most exposed to. Comparatively speaking, there are more common verbs representing human actions or animal actions than those that reflect dynamic or moving natural phenomena and natural objects. Moreover, with the continuous development and progress of human society, as they have more and more contact with and manage agricultural production and enter a new era with science and technology as the core, Solon Ewenki and Buryat Mongolian also have many verbs like “farm”-“tari-”, “bind”-“Ÿdfl- ~ Ÿd-”, “research”- “sudla-” etc, derived from agricultural production, modern cultural life and science and technology. In addition, with the continuous development and progress of human society, as they increasingly contact and operate agricultural production and enter a new era with science and technology as the core, there are many common verbs in Solon Ewenki and Buryat Mongolian that originate from agricultural production and modern cultural life and science and technology.

3. Common pronouns and common adjectives of Solon Ewenki and Buryat Mongolian

In our first-hand information, in addition to the common nouns and common verbs mentioned above, there are also some common pronouns and common adjectives in Solon Ewenki and Buryat Mongolian. for instance:

1. The common pronouns of Solon Ewenki and Buryat Mongolian are:

Table 7 Common pronouns of Solon Ewenki and Buryat Mongolian

Word meaning	Solon Ewenki	Buryatian Mongolian	Word meaning	Solon Ewenki	Buryatian Mongolian
I	↑○	↑○	We	miti	bid
YOU	○	○	They	talar	tanus
He\She	tari	tflr	This	fl_○	fl◆

2. The common adjectives of Solon Ewenki and Buryat Mongolian are:

Table 8 Common adjectives of Solon Ewenki and Buryat Mongolian

Word meanin g	Solon Ewenki	Buryatian Mongolia n	Word meanin g	Solon Ewenki	Buryatian Mongolia n
Rich	↑→ ○ ◆	↑→ ○◆	Poor	→○→ →	→○→ →
pock	_○○h○_	_○○h○_	asquint	h○ℓ→○	h○ℓ→○
oblique	h_→ℓ△α	h_→ℓ△α			

In contrast, there are far less common pronouns present in the Solon Ewenki and Buryat Mongolian languages than in shared adjectives. Nevertheless, these shared pronouns have quite high usage rates. There is no doubt that these five pronouns are among the most important and widely used pronouns. Among them, the above three personal pronouns and the bottom reference pronouns represent the concept of singular number, and only the fourth and fifth example words are personal pronouns representing the plural concept. From this example, we can see that the common pronouns used in Solon Ewenki and Buryat Mongolian are most of the types of singular ones, and less those of the plural concepts. Moreover, whether it is the Solon Ewenki “tari”, or the Buryat Mongolian” tflr”, It can express not only the singular third person pronoun "he" and "she", but also the concept of the singular reference pronoun "it". In this sense, the pronouns "tari "and" tflr" have a wide use in these two languages. In addition, as mentioned earlier, there are many more common adjectives used in Solon Ewenki and Buryat in Mongolian, and here we just cite examples where the semantic differences are small or basically consistent.

All in all, there are indeed a lot of common words used in Solon Ewenki and Buryat Mongolian. This is closely related to their ancestors who historically lived in Siberia, Russia. However, Solon Ewenki is belong to Tungus branch of the Manchu-Tungusic language, while Buryat Mongolian belongs to the eastern branch of the Mongolian language. There is no doubt that these two languages belong to the Altaian language family, and there are relevant probability, profound and complex common relations or historical sources in terms of pronunciation, vocabulary and grammar. However, there has not been a comprehensive, systematic and complete scientific discussion on these academic issues. Some scholars believe that these so-called homologous relationships may be the result of mutual contact, mutual influence and mutual borrowing. Of course, more experts and scholars, from the perspective of Altaic language theory, firmly believe that all these common components belong to the homologous relationship. Since the Altai Linguistic academia has not made a final conclusion in this regard, the concept of common word is used in this paper. From our collection of word data, as well as the above analysis can be seen in the discussion, in the warm and Buryat Mongolian use of words, the largest number belongs to a total of nouns, accounting for about 70% of the total word, followed by about 20% of verbs, and a total of adjectives and pronouns accounted for 5% and 2%. Also, about 3% of the adverbs and function words are not discussed here. For example: the words used in Solon Ewenki and Buryat Mongolian "◁◦◦" "intentionally", "•fl◆ ~ •fl◆fl" "suddenly" a common adverb and measure word "◦◦" "heap", "◡→/" "face" and "≡→" "give", "◦◦◦" "hi", "◦◦" "oh", "h◦ h◦" "purr purr", "→ →" "Boom boom" etc. That is to say, Solon Ewenki and Buryat Mongolian

word, involving nature, natural phenomena, natural objects, production and living, human body structure, economic society, political, military, ideology, ethics, culture, education, religious belief, and the basic action of human or animal behavior, nature characteristics of a wide range of fields. Among them, with the nature and animal husbandry production and life of the most prominent common words. In any case, these common words strongly show that the Solon Ewenki and Buryat Mongolian people have had a fairly deep and extensive historical relationship in many fields. From another perspective, the across history, across nationalities, across culture, across the civilization of the Solon Ewenki and Buryat Mongolian ever specific geographical location, geographical characteristics, historical background, living environment, make them inevitably and naturally in many aspects such as language culture has extremely rich commonality, so for their historical and cultural discussion shows extremely important academic value. However, for these without this national character, or use this national character history is not very long ethnic or ethnic groups, their word of mouth language is very precious and important, because it contains their ancient history and civilization, is people explore their material culture and spiritual culture is the most important historical data and theoretical basis. At the same time, the common words appeared or used in these two languages also fully confirm General Secretary Xi's statement of "common destiny", as well as the theory and scientific principles of the pluralistic unity of the Chinese nation. In particular, in the critical period of the strong implementation of the "Belt and Road" construction in China, the discussion of the shared relationship between these cross-border languages shows its practical significance and far-reaching academic value. Language is a means of communication and a tool of human beings, an important way and channel for people to communicate their hearts and thoughts, an important carrier of human history, culture and civilization, and a living fossil of human history, culture and civilization. For these ethnic groups or ethnic groups with small population and no national characters or short history of written use, it more reflects the academic value and significance of history, culture and civilization. To tell the truth, in the field of academic discussion has just started, there are many research content and subject, in the future, on the road of academic exploration, I will continue to carry out academic research. In this way, the scientific research on the history, culture, civilization and language of the Solon Ewenki and Buryat Mongolian people is continuously promoted in depth and breadth.

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