

was a Turkic borrowing while in reality it came from Persian via French, or that words such as *kiosk*, *kol'chuga*, *otava*, and so forth, were direct borrowings from Turkish, rather than either indirect borrowings via French [*kiosque*] or derivatives from original Slavic forms [*kolo*, *tyti*, etc.], cf. pp. 40–41). Poppe, on the one hand, has been able to reconfirm certain of Dmitriev's assumptions questioned by Vasmer; on the other, he has brought further precision to some of Vasmer's statements ascribing certain forms to Turkish origin rather than Turkic (Tatar, etc.—see pp. 48–49). Skillfully applying the principles of modern linguistics, the author considerably expands the number of criteria in this kind of investigation, and in a number of cases throws new light on the exact background of Old Russian borrowings and their subsequent development.

One would wish perhaps for a more definite stand on a few controversial matters, but then it is true that there are cases of what Karl Menges rightly calls "schwierige . . . Lehnbeziehungen," in which nothing is really definite. (It would seem, though, at least to this reviewer, that one could be at least as definitely against certain claims as Menges is for them; for example, the Turkic origin of the Russian word *kniga*.)

Poppe's work, published in the distinguished *Asiatische Forschungen* series, will be welcomed by both Slavists and Turkologists.

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A CONCISE ENGLISH-MONGOLIAN DICTIONARY. By *John G. Hangin*.  
Indiana University Publications, vol. 89, Uralic and Altaic Series. Bloomington:  
Indiana University. The Hague: Mouton, 1970. 288 pp. \$10.00, paper.

This dictionary containing some ten thousand words and various expressions will prove to be a useful tool for American students of modern Mongolian. Although for more than two decades interest in this language has been steadily growing, students were hampered by the lack of adequate dictionaries. Existing dictionaries were in other Western languages, and they were mostly designed for use in translating from Mongol into a Western language. They were usually based either on the traditional written language or on a dialect other than Khalkha, the new standard language.

As Samuel Johnson said, dictionaries are like watches, the worst is better than none, and the best cannot be expected to be perfect. Professor Hangin had to make a difficult choice: what words and expressions to include while staying within a rather narrow limit of time and space. Inevitably the dictionary reflects these limitations, and the user will at times feel frustrated. Under "face" no mention is made of "face" in the sense of one's "good name, honor, prestige." The Mongol equivalent listed for "to gamble" is "to play for money," but there is nothing about "to gamble: take a risk in making a decision." The author renders "to have a thick skin" as "not easily disturbed or irritated," which is more an explanation than an idiomatic translation. In Khalkha there is an expression literally meaning "face-thick" for "shameless: thick-skinned." Hangin lists "to fall, fell, fallen," but under "fell" he ignores the causative "to fell (a tree)" and other meanings of "fell." More examples of this sort could be listed.

Leafing through this dictionary one gets a glimpse of how the Mongols strove

to modernize their language either by creating new terms or adapting older ones to new ideas from politics, science, and so forth. For example, the old *jabsiyan* (classical spelling) "bribe" + *či* became "politician, opportunist"; *ingri-yin oyodal* "seam of heaven, milky way" came to be "galaxy."

It is a remarkable fact that the Mongol language, for centuries a close neighbor of important cultural centers, contains relatively few loan words. Admittedly there are loan words: the word for "pencil" is from the Russian; other terms are of Chinese origin: "restaurant," "inn," "match (to strike a -)," "window," "bookcase," and so forth.

Needless to say, a dictionary under such severe limitations does not reflect the rich vocabulary of the Mongols regarding such subjects as nomadism, animal husbandry, marriage, and kinship.

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## SYMPOSIA

ESSAYS ON RUSSIAN INTELLECTUAL HISTORY. By *Joseph T. Fuhrmann*, *Edward C. Bock*, and *Leon I. Twarog*. The Walter Prescott Webb Memorial Lectures, 5. Austin and London: University of Texas Press, for the University of Texas at Arlington, 1971. 123 pp. \$5.00.

CONTENTS: Foreword by James P. Hart. Preface by Leon Borden Blair. Introduction by Sidney Monas. Joseph T. Fuhrmann, "The First Russian Philosopher's Search for the Kingdom of God." Edward C. Bock, "Vladimir Soloviev's Christian State in the Christian Society." Leon I. Twarog, "Literary Censorship in Russia and the Soviet Union."

IL MONDO SLAVO: SAGGI E CONTRIBUTI SLAVISTICI A CURA DELL'ISTITUTO DI FILOLOGIA SLAVA DELL'UNIVERSITÀ DEGLI STUDI DI PADOVA. Vol. 1. Edited by *Milan S. Ćurica*. Università degli studi di Padova, Collana di studi sull'Europa Orientale, 9. Padova: Centro di studi sull'Europa Orientale, 1969. 159 pp. L. 3.200, paper.

CONTENTS: Danilo Cavaion, "Nuove proposte d'analisi della civiltà russa." Adriana Ferenčíková, "La cultura linguistica negli ultimi cinquant'anni di sviluppo della lingua letteraria slovacca." Evel Gasparini, "Per uno spettro antropologico della letteratura russa." Alessandro Ivanov, "La contestazione di Leont'ev." Martin Jevnikar, "Impulsi italiani agli inizi della letteratura slovena." Jolanda Marchiori, "Itinerario narrativo andriciano." Anton Špiesz, "Artigiani e commercianti italiani in Slovacchia nel secolo XVIII."