

B. JA. BUTANAEV: *Hakassko–Russkij istoriko-étnografičeskij slovar’*. Abakan 1999, UPP “Hakasija” 238 pages.

Viktor Jakovlevič Butanaev collected ethnographic and folklore materials since 1965. Most of his papers have been published in Abakan. In 1995 he published a dictionary of Hakass toponyms (*Toponimičeskij slovar’ Hakassko-Minusinskogo kraja*), in 1996 a monograph on the Hakass clan histories (*Hooray čonniŋ törelleri, Hakasskoe rodoslovie*, Abakan), in 1998 a monograph on the ethnic culture of the Hakass (*Étničeskaja kul’tura hakasov*, Abakan). The dictionary under review consists of about 4,000 lexical entries. Most dictionaries at our disposal of the smaller Turkic speaking nations are for the use of local students helping them to learn Russian. This limits the lexica even in those cases when the compilers were Turkologists of reputation. A further constraint on the usual Turkic–Russian dictionaries was the ideological censure which expelled all words pertaining to folk-belief, old ethnographical objects or customs, old political terminology. The Hakass dictionary of Butanaev is a welcomed addition to the otherwise rich Hakass–Russian dictionary of N. A. Baskakov and A. I. Inkižekova-Grekul, published in 1953. It contains not only hundreds of words which are absent from the Baskakov dictionary, but even in cases when the word is registered there, it adds new and hitherto unknown semantical shades of the word. On p. 28 randomly chosen, we find the following words not registered in the Baskakov dictionary: *arışxan* ‘nazvanie rastenija’, *as* ‘čelovek (perevod predpoložitel’nyj)’, *as tibii* (Sagai) ‘vojločnaja jurta’, *aspa-* ‘nabrasjvat’sja, zaglatyvat’ (o zverjax)’, *aspan* ‘nutrec, polukastrirovannyj ili pozdnokastrirovannyj samec domašnyh životnyx’, *aspax* ‘ob’jatje pri proš-

nii’, *aspax* ‘očep, šest ispolzuemyj v kačestve pružiny dlja zybki, žuravl’ kolodca’, *asti* ‘zarabotok šamana’, *asxi* ‘krjuk dlja podvešivajja kotelka, polka’, *asxil* ‘neprohodimyj’, *asxildim* (*asxildirim*) ‘kislyj napitok’, *asxin* ‘adinokyj’ (Baskakov has only *asxinax*). In case of Hakass *at-ton* we learn that it is: „straf, sostojjaščij iz lošadi i šuby šedšij v polzu ženščiny pri razvode (soglasno hakasskomu obyčnomu pravu); snarjaženie šamana; (peren.) alimenty’”. The material has been excerpted from folklore texts and descriptions of folk customs collected in most cases by the author. The phrases and sentences which illustrate the use of the word are of the greatest value. Phrases as: *adi-toni čox xam* ‘melkij šaman, ne imjejuščij ni kostjuma, ni bubna [a minor shaman, who has neither the costume nor a drum]’ shows very clearly that here the drum is the “horse” (*at*) of the shaman. The dictionary contains not only lexical material adding to the knowledge on Hakass Shamanism, but also lexical items pertaining to Islam (*kiremet, payram, kibir, saydan, salam, xabar, xoja, xuday*, etc.). The main or “official” religion of the Hakass is Buddhism, the *ax čayaan* ‘the white religion’. While Islam came with the Siberian Tatars (*Saat < Sart*), Buddhism came to the Hakass (*Xoor < Qoŋgor*) through the mediation of the Mongols (*Mool*). The terminology of the Hakass Buddhism is therefore full of Mongolian loanwords. The word for religion *čayaan* itself is of Mongolian origin (see Mong. *jayağan* ‘fate, caused by deeds, destiny’).

The dictionary is a goldmine for those who are interested in the everyday life of the Siberian Turks and a great help in investigating the Hakass language, at the same time one of the most important tools for the reconstruction of the history of the Turkic languages.

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