

nij and Meletij Smotritskij contain 'a great deal of atheist material' which 'could be used in our modern atheist propaganda'? Is this merely a sop, or is it a genuine part of Marxist interpretation?

The book's chief positive achievements are that the author has amassed a vast amount of material on the printed books of the period, and that it contains many interesting illustrations. The absence of an index of any kind constitutes its most serious technical shortcoming, although Anuškin does say that a catalogue is at present being prepared by the 'Kniž-

naja Palata' of the Lithuanian S.S.R. It cannot be said that this book is a satisfactory contribution to the study of an extremely fascinating period. What is needed now is a much more comprehensive study of book production in the whole of the Grand Duchy of Lithuania, together with an exhaustive catalogue giving (where possible) the present-day location of each book. This can only be done by accepting the men of the time and their ideas for what they were, and not for what a modern political dogma would have us think they were.

J. Dingley

Bandarčyk, V. K. *Historyja bielaruskaj etnahrafii (Pačatak XX st.)*. 'Navuka i technika', Minsk, 1970. 124 pages. Illustrations.

V. K. Bandarčyk, the Director of the Institute of Ethnography at the Byelorussian Academy of Sciences, is already well-known for his work on Byelorussian ethnography and ethnographers. He has written monographs on such scholars as Ramanaŭ, Niki-faroŭski, and Sieržputoŭski.

The present study of the history of Byelorussian ethnography in the early 20th century is a continuation of his previous book *Historyja bielaruskaj etnahrafii XIX st.* published in Minsk in 1964.

Although short, the book deals in a most scholarly manner with the works of Je. R. Ramanaŭ, A. K. Sieržputoŭski, J. A. Sierbaŭ, and Ja. F. Karski, each in a separate chapter. The more important works of other Byelorussian scholars less well-known than the above mentioned are treated in a quite satisfactory manner in the final section of the book.

Though the subject matter of this work is indeed a specialised one, the very pleasant literary style of the author makes it enjoyable reading. There are several interesting photographic reproductions of the title pages of some of the classic works in Byelorussian ethnography, as well as photographs of the scholars themselves and of ethnographical subjects.

One should, however, point out a methodological weakness of this work, namely, the lack of a general and specific bibliography given separately either at the beginning or the end of the book.

This work makes a valuable contribution to the study of Byelorussian ethnography and will be a welcome addition to the libraries of students of folklore.

R. J. Tamušanski

Kolberg, O. *Dziela Wszystkie. Tom 52. Białoruś, Polesie*. Polskie Towarzystwo Ludoznawcze, Wrocław, Poznań, 1968. 571 pages.

The monumental collection of ethnographical material gathered by Kolberg from the provinces of Poland and the former Grand Duchy of Lithuania was not fully published during the author's lifetime, and much remained in fragmentary form. Originally Kolberg planned to complete his work by publishing three volumes on Red Ruś, Lithuanian Ruś,

Paleśsie (Pinsk and Volhynia) and Byelorussia.

He was by no means a pioneer in this field, for valuable regional studies had already been done by such ethnographers as I. Hryharovič (1790-1852), P. Špileŭski (1827-61), I. Nasovič (1788-1877), J. Kračkoŭski (1840-93), P. Šejn (1826-1900) and Je. Ramanaŭ (1855-1922). Indeed, Kolberg, in

compiling the material for *Białoruś*, drew freely on sources which had already been published, not so much in scientific and ethnographical journals, as in the provincial or literary press, such as *Tygodnik Peterburski*, *Tygodnik Literacki* and *Przyjaciel Ludu*, few examples of which survive today. Kolberg's work is therefore a most valuable synthesis of material collected by a number of 19th-century ethnographers such as J. Kraszewski, L. Gołębiowski, P. Borowski and R. Zienkiewicz, and published in collections which are now unobtainable. Most of the 723 songs and dances contained in Kolberg's collection are Byelorussian, although a small number are in East Polish, Volhynian and Latvian dialects.

In the first section Kolberg publishes a number of descriptive passages of the Byelorussian and Palesian provinces from various sources (3-34), and in a second section gives details concerning the people, their customs, work, habitat and style of living (35-79). A third section deals with the customs, folk songs and carols relating to festivals and seasons of the year such as New Year, Holy Week, Easter,

Kupała and Harvest. Many interesting variants of well-known songs appear, including a Palesian version of the north-west Byelorussian carol *Stary Vosip baradaty* (p. 82) and a Mahiloŭ version of the Viciebsk province carol *A u Vietlehiemie Dzieciatka lażyć* (p. 94).

In a further very substantial section headed 'Usages' Kolberg describes a variety of customs for various events in country life from every part of Byelorussia, such as marriages and burials (pp. 139-310).

Folk songs of a general nature, including children's songs, ballads, soldiers' songs, inn ballads and religious songs, together with songs of the *ślachta* class (usually in the East Polish dialect) and melodies without words, are included in the following three sections (311-404, 406-24, 425-30). There is a short chapter on *Wierzenia* (pp. 430-48) followed by a number of folk tales and proverbs (449-72), folk games (474) and examples of various Byelorussian, Ukrainian and Moravian dialects (475-515).

The work concludes with an impressive bibliography brought up to date.

H. Pichura

Hilevič, N. S. *Z klopatam pra pieśni naroda. Karotki narys historyi žbirańnia i dašledavańnia biełaruskich narodnych piesień*. BDU, Minsk, 1970. 160 pages.

This excellently written little book presents in popular form the history of the collection and study of Byelorussian folk-songs from the end of the 18th century up to the present day.

The seven chapters describe the work of various Byelorussian ethnographers — the well-known, such as Karski, Sejn as well as lesser-known scholars in this field.

The author gives a lucid appraisal of the works of the ethnographers he handles, and the book is further illustrated with appropriate examples of various folk-songs.

One would have wished that more

information be given about the less well known scholars and their works than the author has included. A separate bibliography listing the various collections of folk-songs made by these scholars would also have been a welcome addition to this work. As it stands now, the student must look through the pages to locate bibliographical information.

This however does not greatly detract from the value of this little book for anyone interested in the absorbing subject of Byelorussian folklore.

R. J. Tamušanski

Dilec'kyj, M. P. *Hramatyka muzyka'na*. Muzyčna Ukraina, Kiev, 1970. xciv + 109 pages.

This book comprises a reproduction of the 1723 manuscript copy of

Dilec'kyj's work, a transcription of it, a commentary and a glossary of un-