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 Petersburski*, *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 piesieŭ*. 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 muzykaľna*. 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-

familiar words. It is a sumptuous volume which will be welcomed by musicians and linguists alike; hopefully it will bring recognition to its author in the form of an entry in Grove's Dictionary.

Reservations must, however, be expressed on the value of the transcription system employed. It follows the recommendations of O. A. Bevzo, as laid down in the article *Pro pravila drukuvannja istoryčnych dokumentiv, pysanych ukrains'koju movoju XVI-XVIII stolit'* (Visnyk AN URSR, 2, Kiev, 1958). The purpose of these recommendations seems to be to make the language of these old

texts resemble modern Ukrainian as closely as possible. In the manuscript Dilec'kyj's name is written without a soft sign after the *u*; in the transcription one is inserted. Similarly *i* is substituted for *ѣ* *passim*, as is *и* for *ы*. It cannot be said that the publishing house does not possess the letter *ѣ* in its type founts, because it is occasionally used in quotations in the explanatory article. The Polish sections of the manuscript are preserved in the transcription, although the spelling is modernized. These sections are translated into Ukrainian in the commentary.

J. Dingley

REVIEWS OF PERIODICALS

ACTA BALTICO-SLAVICA. Vol. VII. Białystok, 1970.

This year's *Acta* contain three articles relating to Byelorussian language and history. V. Raudeljunas (Raudeliūnas) of Vilna devotes a controversial article to the origin and meaning of certain juridical terms found in the third edition of the Lithuanian Statute: 'Drevnerusskaja juridičeskaja leksika v jazyke Litovskogo Statuta 1588 goda' (pp. 31-45). Raudeljunas criticises the work of M. Zakar'jan, the established expert on the lexical composition of the Statute (see, for example, his *Slovarnyj sostav Statuta 1588*, Moscow, 1955 (diss.) or 'Drevnerusskaja juridičeskaja leksika v jazyke Litovskogo Statuta 1588', *Kalbotyra*, IV, Vilna, 1962, pp. 171-95), asserting that Zakar'jan's purely linguistic approach is too narrow, and that the juridical terms of the Statute should be viewed as specific semantic units in particular countries at particular times. His questioning of Zakar'jan's interpretation of certain words (*voznij*, *pravo* and *deržan'je*, for example) is often convincing, and

it may well be true that Zakar'jan has exaggerated the terminological influence of *Russkaja pravda* on the Statute, but nonetheless the tenor of Raudeljunas's article suggests strongly an attempt to minimise the Byelorussian element (acknowledged by most scholars to be the dominant one) in one of the major documents of the Grand Duchy of Lithuania.

If, in the absence of an historical dictionary of Byelorussian, many questions of Middle Byelorussian vocabulary are inevitably speculative, the subject of S. Alexandrowicz's article, 'Geneza i rozwój sieci miasteczek Białorusi i Litwy do połowy XVII w' (pp. 47-108) is one that has long suffered from scholarly neglect. The period covered by the author is from the 14th to the 17th century and within it he presents a well-documented economic analysis of the pattern of foundation and growth of small towns in the Grand Duchy, supporting his conclusions