sense, it will no doubt be welcomed by bibliographers, as well as by all those interested in the history of

Byelorussian literature, printing and Byelorussian culture in general.

A. Nadson

Aleksandrovič, S. Ch., Łojka, A. A., Rahojsa, V. P. (compilers) *Biełaruskaja litaratura XIX stahodździa. Chrestamatyja*. 'Vyšejšaja škola', Minsk, 1971. 376 pages. Illustrations.

The last decade has seen more valuable textological research in the field of 19th century literature than the entire preceding period, apart from Karskij's monumental and, even now, only partly out-dated *Belorusy*, III, 3 (Petrograd, 1921). Much of this work is reflected in the pages of *Historyja biełaruskaj dakastryčnaj litaratury*, II ('Navuka i technika', Minsk, 1969: see *JBS*, II, 2, pp. 233-5). Newly discovered or rediscovered texts have generally been printed in periodical publications like *Litaratura i mastactva*, although in the last few years a number of the latest discoveries have been held back and appear for the first time in the present anthology. Three Byelorussian verses are printed for the very first time: Bruna Karatynski's *Čto našaj mužyckaj movy* (p. 121), Ihnat Mihanovič's *Imianinnaje vińšavańnie Ihnata Šliūki* (pp. 256-7), and Ijachim Tamaševič's *Jezusu Čviecinskamu skarha na Daŭmantaŭ* (p. 258). Many more, although not printed for the first time, are retrieved from printed books and periodicals, like, for example, *Kaladnaja pisanka na 1904 hod* (StP, 1903), that have now become bibliographical rarities. Thus, the present anthology is undoubtedly important as a source of texts unavailable to the general reader and, indeed, to the majority of scholars also.

Space in any anthology is limited, but it is very disappointing that some of the rare material here is given not in full but in an abridged form (*Kinuŭ-rynuŭ paŭstańnie* (p. 44), for example). Although the book is intended for a wide public, it is difficult to understand why abridgements of otherwise unavailable items are made when so much of the material duplicates the contents of existing anthologies and collected works that are still readily available:

Biełaruskija piśmieńniki druhoj pałovy XIX stahodździa (1959), Dunin-Marcinkievič, *Zbor tvoraŭ* (1958), and Bahuševič, *Tvory* (1967), to name only the most important. Space is also taken up, although with considerably more justification, by poetry and prose originally written in Polish or Russian and now translated into Byelorussian: these range from such well-known pieces as Mickiewicz's remarks concerning the Byelorussian language (pp. 63-4) and Podbereski's introduction to Barščetuški's *Szlachcic Zawalnia* (pp. 73-9) to Daniła Baravik's first 'letter about Byelorussia' (pp. 185-6) or excerpts from the long unavailable clandestine newspaper *Homan* (pp. 191-9).

In general, the anthology, although a marked improvement on its predecessors of 1922, 1940, 1950 and 1956, is spoiled by a number of factors: namely, too great an insistence on ideological criteria in selection, the use of excerpts rather than complete texts (an unwelcome throwback to Harecki's *Chrystamatyja* of 1922), and the modernisation and normalisation of the writers' language. Clearly, the specialist's needs have been sacrificed to those imputed to a 'wide circle of readers' (p. 4), and the linguist in particular must continue to rely on the worthy but, inevitably, limited *Chrestamatyja pa historyi biełaruskaj litaraturnaj movy*, II, of 1962. Whilst all tangible results from the splendid literary research being carried out by scholars like Maldzis, Rahojsa and Aleksandrovič are always welcome, the need for far more publications of 19th century and other texts in their original forms remains as acute as ever. Appetite may have been whetted, but hunger is far from satisfied.

Arnold B. McMillin