in Slavonic, or have gone through further derivational processes. Personal place and people names are on the whole omitted.

The whole, if we leave out the full list of abbreviations of sources (pp.151-6), of languages and dialects (pp.166-9), of other abbreviations (p.169), and the index of linguistic data (pp.170-210) may be divided into three parts: a main part, a supplement, and an appendix.

The main part is split into several sections: Baltisms in four or more Slavonic languages (pp.9-26), Baltisms in three Slavonic languages (pp.27-41), Baltisms in two Slavonic languages (pp.42-60), Baltisms in one Slavonic language (pp.61-92), and Baltisms in Slavonic texts (i.e. not in the spoken language; pp.93-6). This compromise between an alphabetical ordering and an areal ordering (plus the text-only data) is extremely useful. The separation of the data found exclusively in texts from the rest can help us somewhat to move towards a (relative) chronology of contacts and changes. The areally-based presentation, for a region which once had an extensive Baltic substratum and, for a certain definite period, contacts between various Slavonic peoples and, particularly, the Lithuanians, directs our approach to the whole problem of the precise relationship

between the Balts and the Slavs. And it must be said that the dictionary is not really language-orientated, but rather is it dialectally, or even more narrowly (for Polish and Byelorussian) orientated.

Each entry begins with an enumeration of the Slavonic forms, in the order Byelorussian, Polish, Russian, Ukrainian, as applicable, the first providing the head entry. After the listing, in some detail, we have a more or less detailed etymological section, starting with the probable Baltic source.

The supplement contains the author's own contributions, each entry argued fully as necessary, and presented for the reader's criticism (pp.97-136). The appendix (pp.136-50) contains more or less disputed Baltisms.

This is an invaluable little dictionary, the typographical complexities presented easily and precisely. It will be indispensable for the researcher into contacts between the Baltic and Slavonic languages, particularly when seeking to establish some solid ground in the vexed and perennial question of just what the Baltic/Slavonic 'unity' was.

J. Ian Press

Pravastaŭnaja carkva ŭ bielastockim krai i bielaruskaja mova ŭ joj. Rozdumy. Vydaviečva 'Bielarus', New York, 1984. 33 pp.

Let no-one be deceived by the small size of this booklet. It contains an important restatement of truths about peoples' rights to use their languages in all spheres of human activity, truths that are all too easily obliterated in the minds of our 'spiritual leaders' by concerns of a baser kind. The brochure was first published anonymously in 1981 and circulated in Poland in one

hundred copies; it was subsequently published in the West in issues 314-318 of the newspaper *Bielarus*.

As is clear from the title, it deals with the position of the Byelorussian language within the Orthodox Church of Poland, specifically in Białystok province. Verses 13-19 of Chapter 14 of S. Paul's first Epistle to the Corinthians are used to set the

subject in a proper context: 'For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful... I had rather speak five words with my understanding... than ten thousand words in an unknown tongue'.

The brochure is a timely, and very angry, denunciation of those who deliberately ignore the rights of a nation to speak with understanding. The position described by the author is in no way different from the 19th century, when 'orthodox' automatically meant 'Russian' and 'catholic' meant 'Pole'. Byelorussian cultural life is now assured in Poland, even if not strongly so. Why then should Byelorussian spiritual needs be so lamentably ignored? Is it naive to ask why the Orthodox Church in Poland continues to publish a journal written in an unctuous mix of Russian and Church Slavonic spoken by no normal human being anywhere in the world? The Catholic Church must also do more (correction: it

must start to do something) to recognize that, even in Poland, God understands other languages besides Polish. The author comes closest to the heart of the problem when he exclaims: 'A Boža-ž, ty moj Boža! U naš vek, u našu epochu, treba jašče dabivacca šanavaŋnia čaławieka i jahonaje movy z boku nie jakohašci paŋciomnaha biurakrata, ale našych, kroŋnych nam, šviataroŋ!?' May it not be that the 'šviatary' are as much caught up in a bureaucratic system as the servants of a political regime?

This brochure provides further evidence of the ferment in Byelorussian life in Poland. *Biellarus* should be congratulated for bringing this valuable document to the attention of a wider public. A translation should be made as soon as possible.

J. Dingley