cist nature, what value has it for our understanding of Kastuś Kalinoŭski's life and thought? There is quite a deal of information about his early years, particularly at school and university, though Dr Šalkievič at times seems to be presenting all the known detail regardless of its significance, for instance in the passage dealing with the seating capacity and opening hours of St Petersburg Public Library. Nor is the author loth to engage in speculation, such as on Kalinoŭski's putative influence on the thought of Feliks Deržinskij (p. 4) or on the possibility of his having met Čer-nyševskij (p. 67). However, some things are deemed axiomatic, such as the origin of Kalinoŭski's social concepts in the folk songs 'which he took in with his mother's milk' (pp. 19-20), or the importance of other revolutionary movements, from the Decembrists to the Philomaths, in the period after what Dr Šalkievič calls 'the final uniting of Byelorussia with Russia (1795)' (p. 23). Stress is laid on the beneficial influence of the 'great Russian social democrats' such as Dobroljubov and Čer-nyševskij: much more important to Kali- noŭski, however, was Herzen (as Karskij

observed in *Belorusy*, II, 3, p. 86), for Her- zen was both an inspiration and an influence, with his concern and support for the aspirations of the oppressed minorities of the Russian Empire.

The central part of Viačastaŭ Šalkievič's short monograph ends with the following uncontroversial declaration: 'Together with *Mužyckaja praŭda*, the *Listy* ('Letters to the Byelorussian People') represent the basic source for characterizing the world view of the Byelorussian revolutionary democrat' (p. 120). All the more regret- table, then, that access to this primary material is still denied to readers in Soviet Byelorussia, whose picture of their national heroes remains, as a result, ob- scured and distorted. Without such direct, pungent and colourful publicist writings as *Mužyckaja praŭda* and the *Pisma* Bye- lorussian 19th-century literature seems even more impoverished than in reality. Publication of uncensored and unabridged primary texts remains the main *desider- atum* for Soviet scholarly publishing.

Arnold McMillin

Sobczak, Jacek. *Położenie prawne ludności tatarskiej w Wielkim Księstwie Litewskim*. Poznańskie Towarzystwo Przyjaciół Nauk. Wydział Historii i Nauk Społecz- nych. Prace Komisji Historycznej. Tom XXXVIII. Państwowe Wydawnictwo Naukowe, Warsaw-Poznań, 1984. 133 pages.

This book deals with a relatively little- studied segment of the population of the Grand Duchy of Lithuania, the Tatars. The work comprises three chapters. The first traces the settlement of the Tatars, begin- ning with the 13th century, in the lands of the Grand Duchy, primarily in the Byelo- russian parts of the provinces of Troki and Vilna, as well as in the province of Navahrudak. The next chapter covers the military, social and religious organization of the Grand Duchy's Tatars, whom the author divides into four basic categories (*Tatarzy hospodarscy*, *kozacy*, town dwell- ers, and those in the service of magnates). Finally, the third chapter analyzes the legal status, and the rights and obligations of these Moslem settlers.

It is this third section which includes perhaps the author's most valuable contri- bution. Here he presents, quite convinc- ingly, the argument that, contrary to estab- lished views, none of the four basic

categories of Tatars possessed the status of *szlachta*, since none of them ever had full political rights, including participation in the legislative process and holding of pub- lic office. The position of the highest cate- gory of Tatars, the *Tatarzy hospodarscy*, was defined by the peculiar conditions of their land ownership. Unlike the *szlachta* of the Grand Duchy, who ever since the promulgation of the Second Lithuanian Statute in 1566 had full freedom to dispose of their land, the Tatars did not. Unlike the *szlachta*, whose personal obligation to serve the Grand Prince derived from their noble status, the *Tatarzy hospodarscy* were obliged to serve in exchange for their limited ownership of land. One cannot, however, speak of the legal situation of the Tatars as a whole, since the four categories had quite different rights and obligations. These the author covers in considerable de- tail. Summing up his findings, Dr Sob- czak concludes that the Tatars of the

Grand Duchy of Lithuania, though relatively few in number (earlier in the book he estimates the total Tatar population of the Grand Duchy to be about 11,000 at the time of the partitions of the Commonwealth), represented a substantial military force, but played a far less significant political and economic role in the country.

The work is based largely on archival materials available in Poland, with the Main Archive of Early Acts (AGAD) in Warsaw, or more specifically, its Radziwiłł

Archives, providing most of the author's original sources. The bibliography which supplements the text is extensive, though it does not include certain items published in the West. But that is a minor deficiency. This is a very important book which represents the best monographic coverage to date of the position of the Tatars in the Grand Duchy of Lithuania.

Maciej Siekierski