

"i on emu skazal" through so many transformations that it finally acquires, in the manner of concrete poetry, a sort of third dimension and stands out unforgettably from the page, strange and dangerous—a kind of monument to the ritual of denunciation.

There are only four translations, all from John Donne, to whom Brodsky has addressed a justly admired elegy, reprinted here. But these four are enough to suggest that in some future history of Russian poetry Brodsky's discovery of Donne will be a significant date. His Russian version of "A Valediction: Forbidding Mourning" is uneven, but where it succeeds, it succeeds wonderfully, with enjambments that do not so much translate as *enact* the "gold to avery thinnesse beate." How fitting, too, that the "parasite" of 1964 should now have honored his native language with a splendid version of "The Flea."

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THE OLD LITHUANIAN CATECHISM OF MARTYNAS MAŽVYDAS (1547). Edited and translated by *Gordon B. Ford, Jr.* Assen: Van Gorcum & Comp. N.V.—Dr. H. J. Prakke & H. M. G. Prakke, 1971. xvi, 104 pp. 30 Dutch guilders.

The first purpose, successfully attained, of this publication is to provide a correct text of the 1547 Catechism of the so-called Mažvydas. However, the name of this Old Lithuanian writer was not Mažvydas but, by his own testimony (see my *Handbuch der litauischen Sprache*, vol. 2: *Lesebuch und Glossar* [1957], p. 159), Martynas Mosvydas Vaitkūnas—that is, Martin Mosvydas son of Vaitkus.

In addition, we find here an English translation of the Lithuanian and Latin texts as well as a list of Slavic loanwords occurring in the Catechism. Not all Lithuanian passages are properly translated. Thus, *weikiaus*, which occurs several times, stands for modern *greičiau* 'as soon as possible.' Therefore, the text *Bet skaititi tur io weikiaus makitij* (p. 26) means 'but he should teach him to read as soon as possible,' and the line following this one is to be translated: "Sons, learn as fast as possible and do not idle." Following Skardžius, Ford interprets *žekas* (he writes for no reason at all *žėkas*) and *žekelis* (he writes *žėkelis*) as 'disciple, pupil,' which makes no sense, whereas these words really mean 'cantor' and go back to Polish *diak*, *dziak*.

On page 3 the date of publication, given in the original as *VIII. dena Meneses Sausia*, is wrongly translated as 'on the eighth Day of the Month of January,' instead of December. To be sure, today *sausis* is used for 'January,' but in Old Lithuanian it designated the same as modern *gruodis* (i.e., 'December'), as can be seen in Senn-Salys, *Wörterbuch der litauischen Schriftsprache*, vol. 3 (1957), p. 615, and Senn, *Handbuch*, 2:251. The problem has been discussed at length by Pranas Skardžius in his article "Mėnesių pavadinimai lietuvių kalboje," *Archivum Philologicum*, 1 (Kaunas, 1930): 103–13, esp. p. 107, and by Ruth L. Pearce, "The Lithuanian Month Names," *Studi Baltici*, 9, n.s. 1 (Accademia Toscana di Scienze e Lettere "La Colombaria," Firenze [Italy], 1952): 121–62, esp. pp. 150–51. Concerning the publication date of the Catechism, Mrs. Pearce makes the following additional statement: "It has been proven that some of the hymns in this Catechism were translated from a Polish text which was not published until the fall of 1547. This being true, the book must have been published in December, not January of 1547."

Considering Stang's analysis (made in 1929) of the language of the Catechism as the final word, the editor was unaware of changed views expressed in some of the sections (§§ 8, 20.3, 25, 27.3, 30.3, 86, 89, 90, 92.4, 97, 107, 110, 132, 155, 165, 222, 244, 281, 369, 370, 375, 401, 545, 549–551, 564, 980, 1148, and 1155) of my *Handbuch der litauischen Sprache*, vol. 1: *Grammatik* (1966).

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OD RENESANSU DO BAROKU. By *Roman Pollak*. Warsaw: Państwowe Wydawnictwo Naukowe, 1969. 332 pp. 45 zł.

In Poland as elsewhere (with the exception of the USSR) literary scholarship follows two main directions. A number of younger scholars and critics center their efforts on problems of structural principles and developments, although avoiding any too close ties with Russian Formalism. At the same time, there is an impressive production of substantial special studies by mostly older, "old-fashioned" literary historians—studies which in many areas shed new light on the development of Polish literature in a wider context of world literature (Marxist scholars, of whom there are few, belong rather to this second category).

Roman Pollak is one of those rare polyhistorians who dig deep into the multilingual original materials and bring out important, often quite unexpected, sources and contacts between Polish literature and other literatures. Although not a complete stranger to modern trends and methods, his main goal has been a thorough philological and comparative investigation of the cultural and aesthetic values of Polish literature during the Renaissance and the Baroque period.

The present collection of essays does not contain any major discoveries, but it constitutes a good illustration of Pollak's preoccupations and methods in pursuing his investigation of such important and fascinating questions as the European connections of Łukasz Górnicki and Jan Kochanowski, the echoes of *Goffred* (a work which has been the subject of several major studies by Pollak) and of *Orlando Furioso*, the unique qualities of Piotr Kochanowski's translations, and so forth.

Some of the essays are of limited general interest because they concern minor figures (e.g., Adam Korczyński, Rusiecka-Pilsztynowa) or chiefly political writers (S. Herakliusz Lubomirski), but even in the most special articles the author displays an ability to point out the often unexpected wider significance of the discussed phenomena, and his comparative skills are truly impressive.

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BIBLIOGRAFIIA NA IZDANIATA NA SOFIISKIIA UNIVERSITET "KLIMENT OKHRIDSKI," 1956–1965. Compiled by *Iuliana Vasileva*. Sofia: Universitetska Biblioteka, 1969. xi, 322 pp. Paper.

BIBLIOGRAFIIA NA DISERTATSIITE, ZASHTITENI V BŪLGARIIA, 1929–1964. Compiled by *L. Stanisheva* and *S. Shopova*. Sofia: Universitetska Biblioteka, 1969. xii, 586 pp. Paper.

These two mimeographed publications of the Library of the University of Sofia are of self-evident value not only to researchers in the field of Bulgarian studies but to