

Yet this is not to say that *Here's To Your Health, Comrade Shifrin!* is an unimportant book. It should not be dismissed as merely another example of Jewish survival humor. To do so would be to violate the important principle, so passionately argued by Solzhenitsyn, that the experiences and fates of individuals must not be reduced to statistics. Even if Suslov's book is not a major literary event, it is still the personal statement of a man with a good mind, a good face, a sharp ear for cant, and a fine sense of irony. He tells us the saga of Tolia Shifrin's struggle to survive in the system with unflinching humor. He deserves to be read, and *Here's To Your Health, Comrade Shifrin!* will certainly find a place on the rapidly lengthening shelf of books by interesting people who had to emigrate before their true voices could be heard.

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GESAMMELTE SLAVISTISCHE UND BALKANOLOGISCHE ABHANDLUNGEN, part 2. By Alois Schmaus. Edited by Peter Rehder. Beiträge zur Kenntnis Südosteuropas und des Nahen Orients, vol. 14, part 2. Munich: Dr. Dr. Rudolf Trofenik, 1973. 478 pp.

Peter Rehder has done what Alois Schmaus reputedly wanted to do himself had he lived longer; namely, he has codified and reprinted all the scattered learned writings of less than book-length which Schmaus produced in more than forty-five years of distinguished activity as Slavist and Balkanologist. This, the second book in a four-volume set, reprints all the scholarly essays and articles written in German (excluding book reviews and occasional lectures) which Schmaus published during the last decade of his life, 1960–70. Also included in the volume are two previously unpublished pieces—from 1948 and 1961 respectively—one on the rise of the modern Bulgarian literary language, and the other on the influence of Russian literature in the formation of modern South Slavic literatures. Schmaus's earlier writings in German (1931–60) and a bibliography of all his published works are contained in volume 1 of the set; on pages 5 and 6 of volume 2, Rehder adds another dozen printed items and eight unpublished lectures found in typescript among Schmaus's papers, none of which have been reprinted in these volumes, however. Totally fluent (and even somewhat a rhetorician) in Serbian, Schmaus wrote and published in that language for six years before his first publication in his native German. The Serbian writings comprise volume 3 (for the years 1927–38) and volume 4 (1938–70) in the present edition.

The thirty-three German essays in volume 2 accurately reflect the great erudition and breadth of their noted author, who was both a connoisseur and a uniquely accomplished savant of Balkan cultural life. Twelve of the essays deal with oral epos, his favorite subject, and range from metrical and stylistic considerations to the more abstract critical topics of epic heroism and myth. The Albanian epic tradition (which he knew in the original language) and legends of Skenderbeg were much on Schmaus's mind in the 1960s, as was the thematic community of oral epic traditions in all the languages and dialects of the Balkans. It was typical of Schmaus that his mind moved constantly and with perfect grace over just such extended gamuts of unusual, specialized knowledge and original appreciation of the larger implications of that knowledge.

In addition to the articles on the epic, Schmaus published five further essays on various motifs of popular balladry, as well as an additional series of six articles on assorted literary subjects, during his final decade. The latter included pieces on Pushkin's "Pamiatnik," on Dositej Obradović's *Autobiography* and Domentijan's *Life of Sava*, on Taras Ševčenko, on Borisav Stanković's novels, and on a poem of religious (baptismal) import by F. Prešeren. To a casual observer, these diverse topics might seem unrelated either among themselves or to Schmaus's other work during the same

period; but Schmaus discerned in those topics certain underlying principles of cultural history which were the real objects of all his writing in the 1960s. Thus, despite their apparent heterogeneity, the several literary articles are truly complementary to the two essays explicitly on cultural history in this volume, one on Gallic influence in southeast Europe, and the other on the distinction between "high" and "low" (or "folk") culture in the same region. Four philological articles further serve the same end by other means: everywhere in language, as in literature, Schmaus found the larger meanings of cultural experience in its fine details.

In this book one shares and relives the ripest years of one of the largest and most humane minds ever devoted to understanding Eastern Europe and the Balkans.

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IVAN FRANKO: HIS THOUGHTS AND STRUGGLES. By *Nicholas Wacyk*. The Shevchenko Scientific Society Ukrainian Studies, vol. 38. The English Section, vol. 11. New York: The Shevchenko Scientific Society, Inc., 1975. xvi, 114 pp. Paper.

From the foreword by Professor W. Lew and from the two prefaces by the author we learn that the present book is an augmented translation of the German original (published in 1948), which in turn was based on Wacyk's doctoral dissertation at the University of Vienna. And this is *all* that we learn! The rest consists of commonly known information about Ivan Franko, presented in a way that even a first-year undergraduate student would find hard to duplicate. In the sophomoric "Rules on the Transliteration . . .," for example, we are informed that "The Ukrainians use in their language s.c. the *Cyrillic alphabet* (it is really the Greek alphabet adjusted to some sounds peculiar to the Ukrainian language)" and that "A letter in Ukrainian names is always to be pronounced as in English" [?] (p. xiv). And in the padded bibliography, certain items are listed twice (for example, Baker and Kernan), and one finds such pertinent [!] works as, to name one of many, *A Short History of the Chinese People*. The remainder of this book is a nightmare of faults, repetitions, *non sequiturs*, inconsistencies, simplifications, half-truths, misconceptions, sloppy scholarship, as well as silly scholarly pretense. One would like to illustrate all of these for sheer shock value, but virtually every page in the book would have to be cited almost in its entirety. One short paragraph, however, will reveal the whole scholarly tone of this unfortunate publication: "During his studies in Vienna, the poet [Franko] met Chaim Weizmann, the first president of Israel from 1949 to 1952, and had a friendly conversation with him. It may be noted that former Premier Golda Meir of Israel was born on the banks of the Dnipro River" (p. 71).

One is speechless.

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Z MICKIEWICZEM NA KRYMIE. By *Wacław Kubacki*. Warsaw: Państwowy Instytut Wydawniczy, 1977. 395 pp.

This is an extensive monograph entirely devoted to Mickiewicz's *Crimean Sonnets*, which are qualified as "one of the masterpieces of world literature" (p. 12). But if measured by the standards and fashions now prevailing in literary scholarship, it is quite an unusual book. It contains no analysis, as one would expect, of the meter, the rhymes, or any other formal features of these poems, no study of their sound patterns, no statistics at all. Only very incidentally does the author speak of the lyrical "I" and problems of dialogue. Instead, we find an elaborate examination of all the features that