in a totally misleading definition of 'format' (see below), no question of a new format arises with a reprint. And can all the printers, booksellers or publishers (not simply the second one) who have reprinted *The Canterbury Tales* be seriously regarded as having 'acquired reprint rights'?

So, back to 'format.' On p. 3 we are given an introduction to 'the bibliographic description of various document formats.' These are then listed in alphabetical order, such as: Books, book parts and pamphlets; Braille and large-print documents; Machine-readable files (software); Manuscripts; Maps and atlases; etc., etc., etc. It is a common experience in these days to find words, which have always had a precise meaning, taken over and manipulated in order to use them for something completely different. The cry now is Humpty Dumpty's declaration, that 'it means just what I choose it to mean.' But that was a looking-glass world. Examples of this abound, but they are most confusing when they are used in adapted form within the same field of study. 'Format' has a very precise bibliographical connotation; however current jargon has bastardized its use, any publication which purports to have bibliographical and scholarly intent should not fall victim to its misuse.

Another phrase which in this manual is unfortunately allied to the same term is that of 'tumble or tête-bêche format.' Again, this is not a matter of format but rather of printing imposition and make-up of the work. The use of the word 'tumble' in this connection is far from self-explanatory and has not, as yet, achieved wide acceptance. 'Tête-bêche' is a much more satisfactory and self-evident and, certainly in a bilingual country, should be the one in normal use. We have never attempted to create another term for 'dos-à-dos' binding, which bears some kind of similarity, and we should, in my opinion, be wise to discard 'tumble' before it becomes widespread. It is interesting that, although the English text gives both 'tumble' and 'tête-bêche', the French text ignores 'tumble.'

The manual is a publication which, as it stands, will benefit people whose work is restricted to the limited field which it covers. I am not an inveterate user of AACR2, but I see no clear reason to assume, in the case of those users, that this manual has many clear advantages over AACR2. Again, one is forced to ask, 'For whom was this manual intended?' Its use is unlikely to be widespread among bibliographers who need to work with accuracy within a wider selection of materials. With further revisions the manual could, in time, become what it sets out to be: a tool which 'makes it possible to create a record for any document, or work, likely to be cited in a bibliography.' At present, it is not.

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Luigi Balsamo. *Bibliography: History of a Tradition*. Translated from the Italian by William A. Pettas. Berkeley: Bernard M. Rosenthal, Inc., 1990. [6], iii, [1], 209, [1] pp.; \$45.00 U.S. (paper). ISBN 0-960094-2-6.

Luigi Balsamo, Professor of Bibliography and Library Science in the Istituto di Biblioteconomia e Paleografia at the University of Parma, has written prolifically on bibliographical matters. He edits *La Bibliofilia*, Italy's primary bibliographical jour-

nal. His *Giovann' Angelo Scinzenzeler tipografo in Milano, 1500-1526* was published in Florence in 1959; *La stampa in Sardegna nei secoli XV e XVI* was published also in Florence in 1967; and *Produzione e circolazione libraria in Emilia: secoli XV-XVIII* was published in Parma in 1983. Dr. William A. Pettas, author of *The Giunti of Florence: Merchant Publishers of the Sixteenth Century* (San Francisco, 1980) and Dean of the Library at Auburn University in Montgomery, Alabama, has translated Balsamo's *La bibliografia: storia di una tradizione*, published in Florence in 1984. There is a sense of the formal lecture that emerges from William A. Pettas' translation. Pettas has done first-rate work with far from accommodating material.

The purpose of *Bibliography: History of a Tradition* 'is to explain in greater depth than has previously been done the circumstances and the objectives which fostered the evolution of the various tools of cultural information formerly known by various names but today collectively known as bibliographies' (p. i). There are eight chapters. The first, 'Bibliography Yesterday and Today,' identifies 'the reasons, the *why* and the *when* bibliography originated, and *who* felt the need for this particular kind of public communication' (p. 1). For Balsamo, 'Bibliography is a special mechanism for the retention of information, just as libraries and archives are individual parts of the documentary memory' (p. 6). Balsamo's second chapter is concerned with 'Information about Books and Book Distribution in the Middle Ages,' stressing the ways in which 'the dissemination of the manufactured book took on patterns which varied with time and in relation to the market' (p. 7). The third chapter, 'The Bibliographic Canon of the Fifteenth Century and the Introduction of Printing,' ranges from a discussion of the formation of fifteenth-century personal libraries to the extension of communication networks, the growth of a postal service, and Gutenberg's new technology. The lengthy fourth chapter, 'The Bibliographic Canons of the Sixteenth Century: From *Bibliotheca Universalis* to *Bibliotheca Selecta*,' considers the pioneering work of Konrad Gesner at some length. His '*Bibliotheca Universalis* became the central core from which modern bibliography and librarianship developed.' By librarianship, Balsamo means 'the methodology and the totality of the techniques for organizing a book collection in such a way as to make the retrieval of books easy and rapid' (p. 41). Gesner's principles of selection by 'lists and libraries of authors arranged alphabetically, and sometimes by subject' (p. 46) were opposed by elements in the Catholic church. The Jesuit Antonio Possevino (1534-1611) constructed a *Bibliotheca Selecta* (1593). 'For Possevino the issue was clear: "[Selection] must be directed to propagating the Christian faith, uprooting heresies, and removing schism"' (p. 46). Gesner's work was universalist; the growth of nationalism was reflected, for instance, in the works of two Englishmen, John Bales and Andrew Maunsell. The latter 'was the first to place the surname before the given name' in author indexing (p. 54).

The final sections of this informative chapter concentrate on 'the production of catalogues by printers and publishers' (p. 57). Balsamo distinguishes between these and sales catalogues. He argues that 'they are not systematic, since their original function was only to inform the public that a group of books was available for sale at a given time' (p. 58). The thirty-seven page fifth chapter is concerned with '*Bibliographia* in Seventeenth-Century Libraries and Literary Journals' and the ramifications of the development of the 'technology of printing' which 'turned the social

system of communication upside down' (p. 60). Balsamo's analysis encompasses Gabriel Naudé and his 'pansophic encyclopedism' (p. 64); ecclesiastical bibliography which proliferated during the century; the 'new, methodical approach' (p. 70) of Adrien Baillet; unsuccessful attempts at universal retrospective bibliography (Raffaello Savonarola and others); and the development of regional, national, and subject bibliography. Interesting comparisons are made between the work of Magliabechi and Naudé, 'both librarians in the service of persons holding political power' (p. 85). Catalogues are used as illustrations of 'the growth of bibliographic production' (p. 86). Philippe Labbé 'was among the first to lay out a map of the entire field of bibliography' (p. 88). Morhof's 'classification placed the entire corpus of scholarly bibliographies ... next to *historia literaria*' (p. 92), and the term 'bibliographia' emerged from Naudé. The chapter concludes with the development of 'journals' epitomized in *Le journal des Sçavans* dated January 5, 1665' (p. 94).

The sixth chapter, 'The Bibliography of Journalists, Academies and Booksellers in the Eighteenth Century,' extends over forty-five pages and seven subsections. The first two sections focus upon Italian and German developments and a shift in the meaning of the term 'journal.' The third and fourth sections are concerned with 'the interweaving and reciprocity of ... academic subject specialization and bibliographic specialization' (p. 112) and extend to the development of dictionaries and the *Encyclopédie*. Printing and the concern with its history and development are discussed in section five, book collecting in section six, and the final section considers the ramification of the term 'bibliographia' during the century.

Chapter seven, thirty-four pages in length and divided into five sections, is entitled 'The Bibliography of Librarians and Historians in the Nineteenth Century.' It begins with a consideration of the 'traumatic repercussions' (p. 143) of the French Revolution. The second section, which is concerned with developments in the antiquarian book trade, is tantalizing and too brief (pp. 158-60). The next two sections concentrate on 'the term and concept bibliography' (p. 162), the emphasis (as throughout the book) being national and oriented to Western Europe. A final short chapter of six pages, 'Toward New Developments,' considers technological developments and the compact disc, and concludes that 'the fundamental problem is still essentially the same as that expressed five centuries ago by Giovanni Nevizzano: To determine the most appropriate way to select from so immense a quantity of books and information' (p. 182).

There is a 'Bibliographic Note' (pp. 183-200), which is in effect a short series of mini-essays covering each chapter and the works relevant to each. It opens with a critical account of works on 'bibliography.' Roy Stokes is criticized for ignoring the history of culture, and Walter Greg is seen as Stokes's starting point. Balsamo observes that 'This recent and special kind of bibliography (*critical or analytical bibliography*) is still uncommon in continental Europe' (p. 183), and that 'Stokes seems unmindful that in the cultural world of humanism, the Europe of four or five centuries past, there might have been linguistic dimensions different from those of today, and that they might be reflected in the bibliographic canon of which Gesner is one of the chief spokespersons' (p. 184).

Balsamo's index is an 'Index of Personal Names' (pp. 201-9). Many of the names originate from the Italian city-states of Venice and Florence, from France, or from

what became Germany. Anglo-Saxon names or figures are at a premium. Francis Bacon, William Blades, James Duff Brown, and Antonio Panizzi receive a single mention, although Walter W. Greg fares better with three citations. Fredson Bowers doesn't get into the index at all, although his *Principles of Bibliographical Description* is mentioned in the notation. Bowers's work is cited as 'the most authoritative work, and the essential touchstone for Textual Bibliography today' (p. 199), though *Principles* concentrates on descriptive rather than textual bibliography! Thomas Tanselle and Curt F. Buhler don't exist in Balsamo; William Caxton at least gets four mentions. Philip Gaskell's seminal *A New Introduction to Bibliography* (1972) receives a passing mention in Balsamo's notation (p. 200). Great journals such as the *Library* and the *Book Collector* receive passing reference as sources for articles (pp. 196-7). Elizabeth L. Eisenstein's important *The Printing Press as an Agent of Change: Communications and Cultural Transformations in Early Modern Europe* (1979) is ignored. This last is a serious omission, as Balsamo's approach is not dissimilar to Eisenstein's: books and their history are placed in a wider social context.

Twentieth-century developments receive short shrift, although modern technology is rarely far from Balsamo's thoughts. For a thorough study of these we may have to await the appearance of the *Cambridge History of the Book* under the direction of Ian R. Willison. Balsamo's focus is not on the Anglo-American tradition of analytical or textual bibliography. The best introductions to this tradition remain Roy Stokes, *Function of Bibliography* (1982), and William Proctor Williams and Craig S. Abbot, *An Introduction to Bibliographical and Textual Studies* (1989), now in its second edition. Stokes's section on 'Historical Bibliography,' in spite of its focus on England and America, is still a marvelously succinct and comprehensive account of modern developments. Balsamo's background, interest, and orientation are towards Italian culture and development. His *Bibliography* is a rich repository of information on the relationship of the evolution of bibliography to a comprehensive historical and cultural framework. Balsamo is in the tradition of Louise Noelle Malcles, Lucien Febvre, and Henri-Jean Martin who focus upon the relationship of bibliography to cultural development (also in the tradition of Elizabeth Eisenstein), and Rudolf Blum's *Bibliographie* (1969), a synthetic study of the relations between bibliography and higher education. *Bibliography* is highly recommended for students of cultural history, modern library technology and its origins, and librarianship, and for purchase by all post-graduate research libraries.

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B.J. Kirkpatrick. *A Bibliography of Katherine Mansfield*. Oxford: Clarendon Press, 1989. xxviii, 396 pp.; £49 (hardbound). ISBN 0-19-818401-8.

Eight years after Katherine Mansfield's death, Ruth Elvish Mantz published *The Critical Bibliography of Katherine Mansfield*. Mantz worked with the help and encouragement of Katherine Mansfield's widower, John Middleton Murry, her for-