

in Russian and Ukrainian. It lacks references to modern Rumanian and Greek works—for example to the very convenient critical edition of the Byzantine Eucharistic liturgies by P. Trembelas (Athens, 1935).

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RENAISSANCE INFLUENCES AND RELIGIOUS REFORMS IN RUSSIA: WESTERN AND POST-BYZANTINE IMPACTS ON CULTURE AND EDUCATION (16TH—17TH CENTURIES). By *William K. Medlin* and *Christos G. Patrinelis*. Études de philologie et d'histoire, 18. Geneva: Librairie Droz, 1971. 180 pp. Paper.

Medlin and Patrinelis have attempted in this pamphlet-length study to explain the mechanics of the cultural change which came about in Muscovy and particularly in the Ukraine in the sixteenth and seventeenth centuries. The introduction to this little work and its freewheeling, sometimes intriguing conclusion announce for the "new social science." In reality, however, the book is narrative and episodal. The biographies of Maxim the Greek and Peter Mohyla receive more attention than the social and economic forces which the chosen methodology would suggest shifted Rus' from "traditional forms of belief" to "rationality." While the book presents many theses, its main point appears to be that Rus' (i.e., the Ukraine and Muscovite Russia) was forced by historical conditions to choose from among three disparate frameworks for its future development: the Western, the neo-Byzantine, and the traditional Muscovite. The authors seem to feel that Rus' chose the middle way. But even the material they present makes a strong case for the neo-Byzantine cultural framework being very Westernized, given the European training of the Greeks who transmitted this *Weltanschauung* to the Ukraine. Nor did the traditional Muscovite ways of thought die out with the absorption of the Ukraine and the enthronement of its culture in Muscovy. It is precisely the traditional Muscovite mode which stultified the Westernized neo-Byzantine cultural framework in its new home. Russia did not choose, it synthesized, as the Ukraine had done earlier.

The authors have presented material little known in English, particularly on the Ukraine, and they have isolated some basic problems. But they have failed to solve them. Those interested in cultural influences on the East Slavs in the sixteenth and seventeenth centuries will be better served by the opening chapters of the old work by K. Kharlampovich, *Malorossiiskoe vliianie na velikoruskuiu tserkovnuiu zhizn'* (1914), unfortunately missing from the massive bibliography of this study.

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MUSCOVY: RUSSIA THROUGH FOREIGN EYES, 1553–1900. By *Francesca Wilson*. New York and Washington: Praeger Publishers, 1971. 328 pp. \$10.00.

For the historian of Russia, the accounts of Western travelers are attractive but dubious sources. They promise the immediacy of the eyewitness and the objectivity of the outsider combined in a convenient package of fact and interpretation. Yet

one is aware of the distortion that can arise from cultural bias, hasty generalization, and simple ignorance. They often provide information about aspects of Russian life which native sources describe inadequately. Yet one wonders whether to accept their testimony unless it can be independently verified. They have engaged the particular attention of Western scholars, who in the last few years have produced a large number of reprints, new editions, and translations, some with extensive commentaries. Yet no one has undertaken to analyze travelers' accounts as a genre, to compare and classify them, and to establish standards by which they can be judged and used. How does one distinguish between good coin and bad? Are some kinds of observer or report or information more reliable than other kinds? Are there typical or recurrent categories of error, or ways of uncovering it? Are there common attitudes or interpretations? Or can one generalize at all about such matters?

Francesca Wilson's book does not pretend to such an analysis, but will perhaps serve as a preliminary step toward it. Twenty-eight travelers are individually discussed. Within the chronological limits indicated in the title, most of the great names are there: Fletcher, Olearius, Collins, Custine, Haxthausen, Wallace. Each is given an average of fewer than ten pages, which include a biographical sketch, a summary of the account, and selected passages cited or paraphrased. The emphasis is fairly stated in the introduction: "The present collection . . . is not concerned except incidentally with Russian history. The documents chosen describe the Russian scene and the Russian people: how they lived in their cities and their villages, what they ate and drank, how they built their houses, tilled their fields, worshipped at home and in their churches, bore the tyranny under which they lived, celebrated birth, marriage and death—day to day things, not high politics or international relationships. For this reason, few ambassadors' reports are included." The structure and compass of the book preclude either analysis or comparison, and all that local color becomes a bit oppressive. But reading it may stimulate interest in some of the more neglected accounts, and in the further study of the relationship between the foreign image and the Russian reality.

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ROSSIIA NA DAL'NEVOSTOCHNYKH RUBEZHAKH (VTORAIA POLOVINA XVII V.). By *Vadim A. Aleksandrov*. Moscow: "Nauka," 1969. 240 pp.

In this study Aleksandrov covers a wide range of topics relating to Russo-Sino-Mongolian relations in Trans-Baikalia and Cis-Amuria in the second half of the seventeenth century: the economic development of these regions under Russian rule, Russian trade with Central Asia and China, and the diplomatic and military activities of Russia, the Manchu Ch'ing dynasty in China, and the lords of Dzhungaria and northern Mongolia. He introduces much new material, drawing heavily from the archives of Nerchinsk, Irkutsk, and the Siberian Department. He has not used any Chinese-language accounts or Western studies.

It is the new material and often untraditional interpretation of certain developments and figures that make this book an important one in its field. The early Russian development of Trans-Baikalia and Cis-Amuria is shown to have been greater than hitherto realized, as was the role of Russian merchants in the trade with