
REVIEWS

AN INTRODUCTION TO RUSSIAN HISTORY. Edited by *Robert Auty* and *Dimitri Obolensky*, assisted by *Anthony Kingsford*. Companion to Russian Studies, vol. 1. Cambridge: Cambridge University Press, 1976. xvi, 403 pp. Maps. \$32.50.

This is the first of three volumes, the other two of which will be devoted to language and literature, and art and architecture. The dust jacket claims that it is "perhaps the most comprehensive and authoritative collaborative history of Russia yet to appear." Actually it is that, and more. It begins with an essay by D. J. M. Hooson on "The Geographical Setting," then proceeds through five historical essays: Kievan "Russia," by A. D. Stokes; "Appanage" and Muscovite Russia, by Nikolay Andreyev; Imperial Russia from Peter I to Nicholas I, by Marc Raeff, and from Alexander II to 1917 by John Keep; and Soviet Russia, by H. T. Willetts. Four other essays treat the Russian Orthodox church (by John Meyendorff), Soviet government and politics (by L. B. Schapiro), the Soviet economy (by Alec Nove), and "The Soviet Union and its Neighbours" (by Hugh Seton-Watson).

The essays are all of high quality, almost uniformly so. They all reflect a depth of knowledge and a degree of mature reflection for which a quarter-century of Russian studies in the West, and in particular the Anglo-American scholarly world, has laid ample foundations, but the mastery of substance and skill in form is each author's own. It remains only to indicate certain special features of each. Hooson includes several good maps and uses them well. Stokes has the scantiest factual material to draw upon but subjects it to careful scrutiny, giving prominence to his own theories. Andreyev has the most complex story to tell, and writes the most traditional type of history. Raeff provides excellent institutional history, sacrificing detailed narrative to precise description and analysis. Keep's essay is rather similar except that political history—understandably, given the period—receives more space. Willetts is not afraid of drawing conclusions, but is properly cautious given the gaps in the sources available. Meyendorff renders an appreciation of the church that at the same time does not gloss over weaknesses. Schapiro and Nove deal with the current situation but provide proper historical background. Under the heading of "neighbours" Seton-Watson treats both Soviet minorities and foreign states.

The book has been beautifully edited and printed, almost without typographical errors, and the critical comments a reviewer can offer may amount to praising with faint damns. Mindovg was not prince but king—Lithuania's only ruler to bear that title (p. 79); there are two explanations of Stoglav which make it look as if there were two documents (pp. 99–100); since Jassy is given as 1791 O.S., the end of Elizabeth's reign should be given as 1761 O.S. not 1762 (p. 144); the form in which Izmail Bey Gaspirali's name is most likely to be encountered is Gasprinskii, though the Tatar form might be given in parentheses (p. 206); the dates of the *v narod* movement would be better given as 1873–4 (and to a lesser extent 1876–7) than as "1874–5" (p. 245); it is astonishing indeed to hear that Stalin discouraged the term "Stalinism" (p. 285). The British bibliography on Russia may have been more exhaustively combed for the listings of further readings at the end of each chapter than the American. The style of the essays is apt to be a bit spare and flat for some tastes.

As a handbook for students and a reference work for scholars, the volume ought to have a long and useful life. A complaint to the publisher; no indication of price

appears anywhere on the book or dust jacket. My bookstore tells me it is \$32.50. Are book prices now not to be given but left subject to continual alterations upward, like loaves of bread in Germany in 1923?

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THE RELIGIOUS WORLD OF RUSSIAN CULTURE: RUSSIA AND ORTHODOXY, VOLUME 2: ESSAYS IN HONOR OF GEORGES FLOROVSKY. Edited by *Andrew Blane*. The Hague and Paris: Mouton, 1975. 359 pp.

This impressive book constitutes volume 2 of the long awaited three-volume Festschrift for the Reverend Professor Georges Florovsky. Dr. Andrew Blane has conceived the entire project on an appropriately grand scale, for Professor Florovsky is a seminal thinker within the Russian intellectual tradition whose published works have spanned fields as diverse as physiology, ecumenical theology, patristics, and the history of Russian thought.

In a review of this size, there is insufficient space to expatiate on each of the seventeen *opuscula* contained in this collection. Instead, I shall restrict my remarks to some brief notes that will illustrate its strengths and weaknesses.

Two shortcomings must be noted at the outset. First, while the papers have a chronological range that extends from the Kievan period to the twentieth century, there is one lamentable hiatus. Not a single essay deals with the religious culture or the ecclesiastical history of Russia in the eighteenth century. This gap, however, does not reflect any editorial prejudice in favor of the better known, and more topical, nineteenth and twentieth centuries. Indeed, of the seventeen essays, eleven are devoted to the pre-Petrine period, while A. V. Florovsky's "Iz istorii russkikh 'vstrech s zapadom' na perelome XVII i XVIII vekov" covers the transitional decades from the seventeenth to the eighteenth century. One suspects that the omission of a paper on the eighteenth century stemmed from other considerations. Sadly, there were almost no competent Western scholars at work on the religious history of eighteenth-century Russia when Dr. Blane began to solicit the essays for this volume (ca. 1968). This dearth of scholarly attention is all the more regrettable since the eighteenth century is such a pivotal epoch in the history of church-state relations in Russia.

Second, the deplorable amount of time that elapsed between the composition of most of the papers in this Festschrift and the actual publication of the volume by Mouton in 1975 has meant, perforce, that some of the papers were superseded before they even appeared. Professor Edward Keenan, for example, informs us in a footnote (p. 159) that he wrote his eminently readable essay, "Isaiah of Kamjanec'-Podol'sk: Learned Exile, Champion of Orthodoxy," as long ago as 1969. Much of it was subsequently incorporated, *mutatis mutandis*, in his controversial monograph of 1971, *The Kurbskij-Groznyj Apocrypha*. Had it appeared in 1969-70, Professor Keenan's paper would have been a major event; today it will be of interest mainly to historians of scholarship. This delay raises other questions as well. Given the lapse of some six or seven years, one cannot help but wonder how many contributors would now wish to make substantial modifications in their papers.

On the positive side, several essays in this volume are of conspicuous merit. It is a pleasure to pay tribute to Dimitri Obolensky's fine study, "Popular Religion in Medieval Russia." Admirably brief, this paper offers a versatile model that distinguishes four different levels at which Orthodoxy interacted with the popular imagination of Old Russia, namely, the cult of saints, the Christianization of folk poetry, the contest between Christianity and Old Russian paganism, and heresy. Scholars ener-