

vites were in constant contact with a much wider variety of religions and denominations than any other nation in Europe. Were reflections about the good and evil of tolerance alien to them? Probably not. But they seldom were in the habit of writing down their reflections. The Muscovites' world of ideas has to be distilled from the sources with much effort. Nolte did not even attempt to learn about the intellectual disposition or indisposition of the Muscovites toward tolerance in general; he sees tolerance as a legal and administrative problem. Muscovite intellectual history is a rather risky affair, and it is understandable that Nolte wanted to avoid the possible reproaches of overinterpreting the sources.

But another omission can hardly be excused: Nolte does not see that tolerance was also an eminently political problem. The treatment of Catholics was determined by relations with Poland and by the treatment the Orthodox were given by the Poles; it was also determined by the Union of 1596. The decrees regulating the life of Mohammedans in the Muscovite state were deeply influenced by the restrictions imposed on the Orthodox living under Ottoman rule. The Muscovites were better informed about the living conditions of these Orthodox than about any other group living outside their state. Nolte refers frequently to Ottoman-Muscovite relations (for example, pp. 57, 63, 69, 73, 74, 85), but he fails to see their importance for his topic. For instance, he mentions that in Muscovy muezzins were forbidden public performance (p. 85) and the non-Orthodox were not allowed to ring bells (p. 190), overlooking that it was one of the standard complaints of the Orthodox living in the Ottoman Empire that they were forbidden to ring church bells. The number of small mistakes and misspellings is above average. For example, the Ukrainian historian Golobuckij (correct Russian form of his name p. 207) is mentioned on page 114 once as Golubickij and another time as Gulobickij. Nolte's book is a contribution to the administrative, legal, and partly to the economic aspects of the problem of religious tolerance in Russia; the other aspects are still open to further research.

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RUSSIAN MAPS AND ATLASES AS HISTORICAL SOURCES. By *Leonid A. Goldenberg*. *Cartographica*, monograph no. 3. Translated by *James R. Gibson*. Toronto: Department of Geography, York University, 1971. iii, 76 pp. Subscription price, \$12.00 for 3 monographs. Paper.

This brief volume of *Cartographica* originally appeared as "Russian Cartographic Materials of the 17th and 18th Centuries as an Historical Source and Their Classification," in *Problemy istochnikovedeniia*, 1959, no. 7, pp. 296-347. The principal aim of the original version was to characterize the major kinds of seventeenth- and eighteenth-century cartographic documents and thereby bring to the historian's attention a wealth of relatively neglected materials important for research on the historical geography of Russia. One must assume that this translation of Goldenberg's work was designed to provide similar encouragement to historians and geographers outside the Soviet Union.

In roughly forty pages of text, Goldenberg deals with the evolution of Russian cartographic materials, describes their content, and gives an indication of their usefulness as well as their present availability. At times the description seems disjointed and anecdotal. Nonetheless, those unfamiliar with Russian cartographic

materials will be impressed by their apparent richness and variety. The General Survey, for example, with its associated "economic notes," provides coverage of thirty-four of the fifty-four provinces then in existence and contains detailed information on land use, population, crafts, industries, and physical conditions in the late eighteenth and early nineteenth centuries. The Central State Archive of Ancient Acts contains well over one million items related to the General Survey, offering the potential, when combined with other materials described by the author, to reconstruct much of the historical geography of Russia.

The translation itself is handsomely produced, but in size and concept this publication falls short of what one might expect in a separate issue of a monograph series. As an historical geographer, Professor Gibson could well have enhanced the volume by providing a substantial foreword and by using editorial comments to update the original version. Unfortunately this was not done, and as a result the usefulness of the volume as a reference for historians and geographers is less than might have been expected.

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STUDIES ON THE INTERIOR OF RUSSIA. By *August von Haxthausen*.

Translated by *Eleanore L. M. Schmidt*. Introduction by *S. Frederick Starr*.
Chicago and London: University of Chicago Press, 1972. xlv, 328 pp. \$10.50.

Teachers and students of Russian history will welcome this abbreviated one-volume English translation of August von Haxthausen's celebrated three-volume German account of his travels in Russia in 1843. The only other English translation (also drastically shortened), that of 1856, is now difficult to obtain. Moreover, the present version is accompanied by an extensive scholarly apparatus, and it is attractively presented. The book opens with Professor Starr's lengthy and fascinating study of the author, which emphasizes not only the voyage itself but also Haxthausen's continued active interest in Russia, and even suggests that he, by means of a meeting and a memorandum, influenced Alexander II toward inaugurating the emancipation of the serfs. (Khomiakov's name, however, was Alexis, not Alexander, pp. xxiv, xxxi.) To squeeze three volumes into one "the frequent repetitions that encumber the German original have been deleted," always with appropriate markings. More important, numerous chapters and parts of chapters have been eliminated. To summarize what remains, in the scholars' own words: "The principle of selection applied throughout has been to translate those sections most closely connected with Haxthausen's own deepest concerns and with those of contemporary social thought in western Europe and Russia. Accordingly, the descriptions of village life in central Russia and especially the extensive accounts of Iaroslavl and Nizhnii Novgorod provinces are translated almost in full from volume 1. Also included from volume 1 is the excellent discussion of the sectarian communities, a theme followed up later in the chapter on the Mennonites from volume 2. Haxthausen's thoughtful analysis of colonization and national integration from volume 2 is translated and abridged. Finally the lengthy essays from volume 3 on Moscow, the nobility, the religiosity of Russians, and the peasant commune are included. These passages, along with the analysis of colonization, present convenient summary of Haxthausen's investigations and form the basis for the author's concluding prognostications in 'The Mission of Russia'" (p. xlv).

The translation reads well. The editor's notes are on the whole useful, although