Moscow Printing Office in 1653, only to disappear from the scene by 1659. Thus, he has been confused by later scholars with other Evfimiis. But in 1670 he was recalled to Moscow (replacing the Greek Dionysius Iberites at the Printing Office) by Tsar Aleksei Mikhailovich himself. A gifted writer and extraordinarily prolific translator—he copied and translated 120 texts (amounting to 16,100 folios), he created a new version of Church Slavonic that almost literally approximated Greek. Requiring extensive knowledge of Greek, this language proved too elitist and hence had no chance to become widespread.

In this remarkable study Olga B. Strakhov seeks to examine objectively the relevance and depth of the Greco-Slavonic legacy in Muscovy during the pre-Petrine period (roughly fifty years) through the literary activities of Evfimii of Chudov. She makes a very compelling case that, contrary to the general assumption, it was not the much-heralded Latinophile but rather the Greco-Slavonic tradition that remained the mainstream of Muscovite cultural policy. It also appears that Muscovite clerics, far from being nescient and obscurantist, were sophisticated literati thoroughly familiar with Greek and Church Slavonic texts and with church traditions. Moreover, they proved equally adroit in the subtleties of contemporary baroque styles and esthetics. Indeed, in this regard the only difference between them and their Ukrainian counterparts was that their literary output was less "democratic," i.e., less accessible to the wider public because of their emphasis on Church Slavonic and Greek, languages on the decline in contemporary discourse.

Clearly, this is an important contribution to the study of late Muscovite culture and its literary traditions. It goes a long way in balancing the traditional views about the relative "backwardness" of the clerical elites and the true character of the seventeenth-century cultural wars. It complements not only Paul Bushkovitch's study of religion and society in sixteenth- and seventeenth-century Muscovy, but also Max Okenfuss's recent seminal study on the seemingly anomalous "persistence of Muscovy" in post-Petrine Russia. A product of meticulous scholarship and lucidly presented, it serves well both the literary specialist, who will appreciate the profusion of bibliographical data, and the non-specialist, who will understand better the mind-set and the milieu of the Muscovite intellectual elites. However, non-specialists be warned: they will find it necessary to navigate between the shoals of quotations in Greek and Church Slavonic. Happily, the author proved kind to the non-initiates by providing translation.

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This voluminous book is devoted to a topic that has hardly been explored elsewhere: crime and punishment in early modern Russia. The author contrasts the government's ambitious anti-crime legislation with its frequent failure to implement this legislation, arguing that the Russian bureaucracy lacked both resources and societal
support to fight crime effectively. In the first half of the book, the author relies almost entirely on published secondary literature in his discussion of governmental efforts to define criminal behavior in diverse legal acts and codes from the Ulozhenie (1649) through Catherine II's Charter to the Nobility (1785). The second half of the book, however, provides original analysis of numerous previously unstudied archival documents.

Readers familiar with the principal legal and institutional developments of the seventeenth and eighteenth centuries might want to read selectively chapters 2 through 4 (devoted respectively to Muscovite, Petrine, and Catherinian Russia). These chapters are encyclopedic in scope, but without analytical focus. The chapter on Muscovy, for example, is divided into subchapters on the genesis of the Ulozhenie; the emergence of serfdom; peasant efforts to escape serfdom; the Muscovite prikaz system, with its various functions and officials; the coercive powers of local voevody and guba elders; investigative tasks assigned to syshchiki; and, finally, relations between the Boyar Duma and various Kremlin bureaus. One learns almost nothing about Muscovite criminals in this chapter. Schmidt's discussion of the roles played by runaway serfs and army deserters in Muscovite banditry is rather vague. Who were these robbers and how did they manage to operate in remote areas such as the notorious Shuia region without any apparent opposition? The archives of Muscovy's principal crime-fighting institutions would have contained some answers. However, Schmidt refers to these archives only once in connection with the ukaz books of the Robbery Office (razboinyi prikaz). He finds that leading officials in this bureau were just as corrupt and brutal as the professional criminals, raising interesting questions about the correlation between official criminality and societal crime, questions that are unfortunately not explored further.

The author presents in great detail the Petrine and Catherinian reforms — changes in legal stipulations and institutions — but only broadly assesses the effectiveness of these changes for controlling crime and rarely refers to any specific data. Interesting information on a variety of topics is scattered throughout the text: the criminal careers of officials, as illustrated by the rise and fall of the corrupt fiskal Nesterov; mass defections of soldiers to the bandits they were sent to attack and suppress; incursions by gangs of robbers into Russian territory from hiding places in the Polish-Lithuanian Commonwealth; rejection of torture and the death penalty by German legal experts at the Russian Academy of Science and Moscow University; and, finally, the utopian crime-fighting ideas of S. E. Desnitskii, a student of Adam Smith at Glasgow University and Russia's first native law professor. But the author does not offer any cogent synthesis of this data.

The last three chapters of the book are truly fascinating. Schmidt analyses archival data from the Sysknoi prikaz (1730-63) and the Rozysknaia palata (1764-82), the two principal Russian police agencies of the eighteenth century, focusing on the city of Moscow and its immediate environs. Each chapter is devoted to a clearly circumscribed topic: the social conditions that encouraged delinquency, a statistical breakdown of crimes committed (including a number of informative charts), and patterns of criminal prosecution.