

mental regulations and individual struggles for survival are left to the reader's imagination.

The author's treatment of the provinces is annoying because of its generalities—Greeks are cheerful and active, Albanians harsh and dour, Arab peasants are miserable and downtrodden, and Tatar nomads are quiet, honest, sober, but very dirty. The accompanying miniatures and engravings are interesting, although a fuller, dated reference for many should have been added. The limited glossary is an asset, but the absence of recommended readings and references or footnotes is not. The weakest part of the book is the rapid survey of Ottoman history and general governmental structure (chaps. 1 and 2). A number of statements are misleading if not factually wrong. For example, the legal system and religious hierarchy were not the domain of only freeborn Muslims as the author states on page 27 (see Itzkowitz, *Studia Islamica*, 1962).

Ultimately it is best to contrast this work with Bernard Lewis's (no relation) *Istanbul and the Civilization of the Ottoman Empire* (Norman, Okla., 1963). His study is outstanding for its factual accuracy, use of attributed contemporary documentation, and sense of historical development. Raphaela Lewis's book has a much better description of "everyday life." Together the two make an excellent combination illustrating Ottoman social history. Unfortunately the basic political, military, and economic histories, let alone a textbook survey, are still not available.

JERE L. BACHARACH
University of Washington

THE PRESENT STATE OF THE GREEK AND ARMENIAN CHURCHES,
ANNO CHRISTI, 1678. By *Paul Ricaut* [*Rycaut*]. New York: AMS Press,
1970 [London, 1679]. [xxxiv,] 452 pp.

Paul Ricaut, then British consul at Smyrna and fellow of the Royal Society, wrote a useful and informative account of the Greek and Armenian churches of his day, based on his long-time residence in the area while representing the English government. This reprint edition provides a glimpse into the life-style of Christians in Ottoman Turkey during the seventeenth century.

Although the book is difficult to read because of its antiquated style, the material is organized with great clarity. Almost four-fifths of the volume concerns the Greeks; the remainder discusses the Armenian Church. The author's attitude toward the churches was sympathetic, and he was eager to dispel the ignorance of Westerners concerning the East. His descriptions, written from a Protestant point of view, are irenic in spirit, a foretaste of the ecumenical movement. There is a touch of humor in his account of the lengthy church services, but for the most part his narration is a sobering evaluation of the restrictions experienced by Christians under the Turks.

The Turks tolerated the churches chiefly to keep Christians subjugated. They manipulated the patriarch's office, which served as a tax-collecting agency among the people. Under such arrangements the spiritual life of the churches declined. Buildings were in ill repair, and the clergy uneducated. Despite such depressing conditions the services went on, and the churches survived. Ricaut has highlighted the dogged determination of the people to hold onto their faith, witnessed in the importance of infant baptism as the basic initiation rite into the Christian community.

The fasts maintained by the Armenians were among the most rigorous of any nation in the world. The courage of the patriarch and his fellow Greeks was shown by their opposition to mixed marriages with Turks. In short, Ricaut's account is a significant document about an era that has influenced immeasurably the shaping of these churches today.

CARNEGIE SAMUEL CALIAN
University of Dubuque Theological Seminary

IVAN GONCHAROV. By *Alexandra Lyngstad* and *Sverre Lyngstad*. Twayne's World Authors Series, no. 200. New York: Twayne Publishers, 1971. 184 pp.

Though presented as a survey of Goncharov's major fiction (the nonfiction and writings after *The Precipice* are excluded from consideration), this book offers many original insights and interpretations. The Lyngstads' scholarship is thorough; their literary judgments are often sound; the style is readable. It is also discursive, perhaps because of the survey genre in which it is written. The Lyngstads rush quickly from topic to topic and sometimes loosen their grip on the realities of the texts. They especially stray when they indulge a penchant for far-ranging analogies, some of which are suggestive and others wrong-headed. Ilia Oblomov is hardly a Byronic hero, much less "Baudelairean"! It clarifies little to see in Peter Aduiev of *A Common Story* "an ironic reflection of Hegelianism," especially when Hegel is muddled in the process (as is Freud later on). A number of unresolved problems and contradictions have been left in the wake. The Lyngstads' unconventional argument that *Oblomov* transcends realism through its "poetic" manner and symbolic nuances is persuasive, but can a cause of the success of *Oblomov* simultaneously be a cause for the failure of *The Precipice* (whose lyricism the Lyngstads otherwise overstate)? Can Goncharov be "mediocre at presenting states of mind" and yet "one of the most important" nineteenth-century writers to anticipate the stream-of-consciousness novel? If Oblomov is only the "weak conformist" the Lyngstads describe, then what is the source of his tremendous appeal for generations of readers including the Lyngstads? They are surely right that the sense of life Oblomov conveys in his failure at life is the central paradox of Goncharov's art, but literary paradoxes, unlike contradictions, are ways of illuminating the complexities of the human condition that must be traced with rigor and system if they are to divulge their mysteries. This the Lyngstads have not always done. To their credit, though, they have touched upon the major issues of Goncharov's fiction, and their book deserves to be read.

MILTON EHRE
University of Chicago

A. K. TOLSTOY: RUSSIAN HUMORIST. By *Thomas Edwin Berry*. Bethany, W. Va.: Bethany College Press, 1971. vii, 79 pp. \$4.50.

A. K. TOLSTOY. By *Margaret Dalton*. Twayne's World Authors Series, no. 168. New York: Twayne Publishers, 1972. 181 pp.

Two books on A. K. Tolstoy in the same year may seem a surfeit. But though everything Tolstoy wrote bears the unmistakable stamp of being second-rate, it must be added that his creation shows a remarkable imagination, intelligence, and