

to injustice. The annotations recount heartrending events: illegal searches, the fabrication of evidence by the KGB, the commitment of dissenters to psychiatric wards or prison camps, expulsions from writers' unions, universities, and jobs, and harassment of Jews, or monks, or the wives and children of accused or condemned men. Through each item runs a theme of immense significance, the theme of man and his indomitable will to be free in a just society. The struggle continues because the Soviet regime persistently attempts to crush those who dare to dissent, and while some of the victims may indeed be wrong-headed or mad, some are heroes suffering for the highest ideals of mankind. All deserve our deepest sympathy and support.

The fearsome connotations of this ongoing conflict in the Soviet Union should be universally understood. This valuable study will aid scholars who wish to examine the evidence and learn the truth.

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AGATHANGELOS' HISTORY OF THE ARMENIANS. Translated and edited by R. W. Thomson. Albany: State University of New York Press, 1976. xcvi, 527 pp. \$50.00.

Eight years ago Professor Robert Thomson published the long homiletic passage traditionally referred to as *The Teaching of Saint Gregory* (Cambridge, Mass., 1971), extracted from the composite cycle usually known as *Agat'angelos' History of the Armenians*. He has now given us a complete translation of the remaining portions of this problematic yet crucial text which purports to be an eyewitness account of the conversion to Christianity of Greater Armenia, although its surviving Armenian recension was probably compiled some one hundred and fifty years after the fact (about A.D. 460). The general format of the present edition follows the pattern of Professor Thomson's earlier work. The translation is accompanied by a useful introduction, extensive notes, a bibliography, and a valuable index of Biblical quotations and allusions. The text used in both cases is that of the Tiflis 1914 Lukasean edition which reproduced the critical 1909 Tiflis edition with the omission of the *apparatus criticus*. In addition, Professor Thomson has been able to include the text of the 1914 edition—omitted from *The Teaching of Saint Gregory* for technical reasons—alongside his translation. In view of the rarity of both of the Tiflis editions, the inclusion of the Armenian text will prove particularly welcome to scholars, even though the difficulties inherent in its production undoubtedly contributed heavily to the burdensome price of the volume.

Professor Thomson's book provides a solid and readable translation of a difficult work, the prologue of which is especially notorious for its opacity. Opinions will vary, of course, as to the rendition of certain phrases, but Professor Thomson has unquestionably provided English readers with a complete and reliable version of one of the most important sources on early Christian Armenia. Similarly, his introduction, based on a firm knowledge of earlier scholarship, offers sound guidance for such fundamental problems as the concordance and variants of the multiple versions (Armenian, Greek, Arabic, Karshuni, and others) of the *Agat'angelos* cycle, the place of the text in contemporary fifth-century Armenian literature, and its heavy indebtedness to the Scriptures. Professor Thomson's particular expertise lies in this field, and his wide-ranging and exhaustive familiarity with patristic literature (Greek and Syriac as well as Armenian) serves him well in the tracing and identification of quotations, allusions, and parallels to Scriptural passages, hagiographic material, and other sources. There is probably nothing further to be done in this area.

In view of the numerous references to the Iranian world found in *Agat'angelos' History* and Professor Thomson's own admission that "a proper understanding of the political situation in late third- and early fourth-century Armenia depends on a much

greater use of Iranian material than has been made until recently" (p. xvii), it is perhaps regrettable that he did not extend his investigations further in this direction. Such an undertaking might have better illuminated the complex fifth-century Irano-Greek world in which the surviving Armenian Agat'angelos cycle was compiled. Given the fact, however, that Professor Thomson's avowed interest lies in the "'received' tradition" (p. viii)—the conscious image of itself being created in Christian Armenia—it is perhaps unreasonable to expect him to give undue attention to the underlying Iranian realities, which the clerical makers of that tradition were sedulously rejecting and denying during the second half of the fifth century as part of the life and death struggle against Zoroastrianism, mobilizing all the energies of Armenia at the time. Be that as it may, Professor Thomson's contribution has given us ample reason to be grateful. We can only hope that equally useful publications will continue to make the all but unknown Armenian medieval sources at long last available to Western scholars.

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ARMENIA: CRADLE OF CIVILIZATION. By *David Marshall Lang*. Revised ed. London: George Allen & Unwin, 1978 [1970]. 320 pp. + 8 pp. plates. Illus. \$29.00.

The reissuing of David Marshall Lang's survey of Armenian history and culture is testimony to the interest in and need for an accessible one-volume treatment of the Armenian past. Focusing primarily on prehistorical, classical, and early Christian Armenia, Lang's work provides the nonspecialist with pertinent information and an easy narrative, accompanied by an abundance of photographs. The story breaks off with the fall of Cilician Armenia in the fourteenth century, and the last half-millennium is discussed in eight pages. Professor Lang also gives us a cursory review of the leading figures in Armenian art, architecture, literature, and music.

Already established as the leading Western historian of Georgia, in this study Professor Lang ventures into an alien field. As a contribution to scholarship, his book has nothing new to offer. Indeed, the frequently flamboyant prose, the nearly complete emphasis on political history and personalities, and the allusions to national characteristics give the text a distinctly old-fashioned quality. No attempt is made to analyze the centrifugal forces operating in Armenian society (the *naxarar* system), the influence of geography, the effect of living between great and hostile empires to the east and west, or the weight of Islamic rule. Historiographic disputes and controversial issues are skirted or ignored, although they could give the reader a more precise picture of how much historians still do not know about Armenian civilization. Despite Professor Lang's erudite effort, the need for an analytical survey of Armenian history remains as palpable as ever.

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THE STRANGE ALLIES: THE UNITED STATES AND POLAND, 1941–1945. By *Richard C. Lukas*. Knoxville: University of Tennessee Press, 1978. x, 230 pp. \$12.50.

American-Polish relations in 1941–45 represent a strange, but by no means unimportant, historical episode. It was over the Polish question that the first American-Soviet diplomatic skirmishes, subsequently leading to the Cold War, were fought. The subject has received considerable attention in the memoirs of various personalities involved in those events (especially on the Polish side), and references to it abound in virtually all general historical works on World War II. Yet, so far only one major