

seventeenth-century Russia. We may, therefore, regard Russia as a land in which serfdom was increasing and a wage-earning proletariat was also growing. To be sure, such a picture does not conform to Marxist or other theories about the nature of historical development.

There are lesser flaws. Kopyssky does not disprove the view that the decline of the *veche* tradition was a partial cause of the decline of the cities, despite his announced intention to do so. Indeed he scarcely bestirs himself to deal with the view. Moreover, he is sometimes not disposed to give an author the benefit of a doubt. For example, he asserts that Dovnar-Zapolsky cites no proofs about trade routes in a general article on economic structures, when in earlier works he had cited much supportive data. Despite such flaws, I am persuaded that this is a significant book by an honest author. I have not been able to check his archival references, yet a spot check of other references attests to his accuracy. Above all, he is careful in avoiding overemphasis on many points.

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THE MONGOLS. By *E. D. Phillips*. New York and Washington: Frederick A. Praeger, 1969. 208 pp. 39 photographs. 29 line drawings. 3 maps. \$7.50.

The history of the Mongols has many aspects and extends over numerous countries. Thus the scholars who during recent decades concerned themselves with this people and its historical development always were able to portray only one or possibly a very few aspects of it. Under these circumstances a general treatment that would assemble the findings of the newest works in this field and at the same time recapitulate the current state of research was lacking. Mr. Phillips, a professor of classical studies at Belfast, has undertaken to fill this gap. He naturally had to rely extensively on secondary works. In his treatment one may observe that the Mongol and East Asian side is plainly more familiar to him than the West Asian or European sides. While the transcription of names pertaining to the former is scientifically correct, those from the Islamic sphere are often reproduced in vulgar form; perhaps a remark to this effect in the "author's note" (p. 12) would have been in order. The author has accordingly placed his chief emphasis on the time of Genghis Khan and events in Mongolia and China. In this connection the description of Qara Qorum (pp. 94-103) on the basis of new Soviet excavations (since about 1950) is very valuable, and it will be useful to have it available in a Western language. For the rest, the author's description is above all political and military. The facts of cultural history are fully dealt with only for the time of Genghis Khan, while the cultural and religious symbiosis of the Mongols with their subjects originally of a different faith under the Yuan dynasty, the Il-khans, in Central Asia and in the Golden Horde are only fragmentarily described. The attitude of Islam or Russian Orthodoxy receives no greater attention, since the chapters on the Il-khans and the Golden Horde are only summaries, though accurate ones, of the events in these regions.

In general the book is characterized by great precision. Only very few errors are found (the book of Bar Hebraeus on page 17 is called "Maḳtēbānūt Zabnē"; the last important Il-khan, Abu Sa'id, died in 1335 and not 1365, on page 164). Thus the reader has here a reliable guide, if a rather narrow and thematically restricted one, to the many-faceted history of the Mongols, supported by the most recent research, which the author knows and cites in his substantial documentation.

Moreover, he describes in at least survey fashion (pp. 13–19) the most important of the numerous sources on the history of the Mongols, although no reference at all—and this corresponds to his narrow description of the Golden Horde—is made to the Russian chronicles and other Slavic materials or to Latin documents, for example those of Poland-Lithuania. A significant enrichment is provided the author's description by a wealth of illustrations and a great quantity of beautiful drawings interspersed with the description especially of objects of material culture; a few maps and genealogical diagrams are also included.

The reviewer has read the book with pleasure and has learned much from many of the chapters. The author's clear style is a delight. The book will certainly find many admirers. As a whole it qualifies as a thorough if also narrow survey of the complex events of the Mongol era.

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THE MODERN HISTORY OF MONGOLIA. By C. R. Bawden. New York and Washington: Frederick A. Praeger, 1968. xvii, 460 pp. \$11.50.

This excellent book offers two significant contributions and two very welcome bonuses. It fills in the period of Mongolian history between Genghis Khan and the twentieth century; and it adds Mongolian-language sources as confirmation, for the most part, of the information we already had from Russian-language sources for the revolutionary period in this century. The bonuses are that the book is extremely well written and that it includes many excellent illustrations. Particular attention is called to the photographs of the 1962 Genghis Khan stamps and the monument erected at that time for the Great Khan's eight hundredth birthday anniversary—particular attention because of the political cause célèbre that developed about the anniversary celebration, with the Russians opposing and the Chinese approving, and the purges and rewriting of history that occurred before the Russians considered the "damage" undone.

Essentially nothing in Bawden's book, based on Mongolian-language sources, changes interpretations of this reviewer's *Mongols of the Twentieth Century* (1964), based on Russian-language sources, about the Mongolian People's Republic in the Soviet period; and both books tend to weaken or even discredit interpretations popularized by Owen Lattimore. Lattimore credits far more initiative and control to the Mongols themselves over their own political and cultural development in the Soviet period than this reviewer and Bawden find.

One Russian source published recently, A. V. Burdukov's *V staroi i novoi Mongolii* (Moscow, 1969), adds more information to what the Russian sources already say about the 1910–21 period than all the Mongolian sources seem to provide. Still missing are good accounts based on Japanese sources for, say, 1900–1940, but particularly the 1930s, and accounts based on Chinese sources for Manchu administration in the nineteenth century as well as twentieth-century information up to the time of the forced ejection of most Chinese in the mid-1920s.

Bawden's story is not really as strong as it ought to be on the Buddhist Church in Outer Mongolia; the kind of firsthand description and analysis provided in English by Binsted in 1914 ("Life in a Khalkha Steppe Monastery," *Journal of the Royal Asian Society*, 23: 847–900) apparently appeared in none of Bawden's Mongolian sources. Then, some fugitive Mongolian-language sources eluded Bawden: Zhamtsarano's handwritten notebooks recording interviews with lamas and church