

house at Rimnic in the Olt Valley in the second half of the eighteenth century. The most representative figure was perhaps Chesarie, whose varied writings reveal a preoccupation with historical change, the problem of time, and, in general, earthly existence as opposed to life in the next world. Among his contemporaries we note especially their drift away from the ecumenism of Byzantine Christianity toward a more national and West European orientation. The idea of fatherland (*patrie*) and a feeling of community with Europe—two essential elements of modern Rumanian culture—are clearly evident in their writings. They were thus sharing in a transformation that encompassed to a greater or lesser degree all the peoples of Southeastern Europe.

The third and fourth studies deal with similar developments in Moldavia and Transylvania. They present an interesting contrast. In Moldavia the influence of the French Enlightenment was paramount, as the numerous translations of Voltaire, Rousseau, Montesquieu, and others by the intellectuals grouped around the Metropolitan Leon Gheuca reveal. In Transylvania, on the other hand, Rumanian intellectuals were more directly affected by the German Enlightenment as filtered through Vienna. Duțu gives considerable attention to the so-called Transylvanian School, that group of historians and philologists who laid the cultural foundations of the Rumanian national movement in the Habsburg Monarchy. He concludes that they were animated by the same ideas and aspirations as the intellectuals in the Principalities and that political boundaries could not divide them spiritually.

There is much to be learned from both the contents of this book and the method employed by its author. One central fact stands out: there was a stronger Western orientation among Rumanian intellectuals and a more extensive penetration of Western ideas among the population at large than has hitherto been believed. But Duțu does not exaggerate the tempo of Westernization; he shows how Orthodoxy and the traditions of oral literature blended with the ideals of the Enlightenment and how together they gave birth to a unique new culture.

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THE ROMANIANS' STRUGGLE FOR UNIFICATION, 1834–1849. By *Cornelia Bodea*. Translated by *Liliana Teodoreanu*. *Bibliotheca Historica Romaniae Studies*, 25. Bucharest: Publishing House of the Academy of the Socialist Republic of Romania, 1970. 295 pp. Lei 15.50.

The book under review, an English translation of a work published in 1967, is a painstaking piece of research. The object of the book is to present "the common path pursued by the Romanian national movement both in the period of preparation for revolutionary actions and during their development in the years 1848–1849" (p. 23). As a compendium of the known information on this theme, Miss Bodea's contribution is impressive. She has discovered, assembled, and analyzed carefully and intelligently a great many sources from several countries. Her decisions on the probable dating and authorship of documents generally appear judicious. The chapters on the various literary and historical societies, on the exchange of ideas between Rumanians in the three Principalities and elsewhere in Europe, and on the ties of Rumanian patriots with other Europeans are valuable because they clarify details of national programs and of the mechanics of personal contacts not treated fully, if at all, elsewhere.

Notwithstanding these very real merits, Miss Bodea's book does contain certain not altogether minor flaws. Although the theme is for the most part well sustained, there are numerous instances which seem to show that, at the least, the "unitary thread" connecting the various Rumanian movements for unification was composed of many disparate strands. The almost exclusive emphasis on the activities of those Rumanians who desired unification is misleading too, because it is sometimes rather difficult to see where these "progressives" fitted into the broader context of Rumanian political life. There is also insufficient discussion of how far down and by what means the intellectuals' ideas about unification permeated the lower strata of Rumanian society. A vertical analysis of the same caliber as her discussions of relations between intellectual and political leaders in different geographical areas is needed to complete Miss Bodea's story.

There are a bit too many patriotic phrases in Miss Bodea's text and something of an overuse of already well-worn images of the "chains-of-tyranny" or "smouldering-embers-of-revolution" variety. This rather uncritically nationalistic tone tends to cast some of the conclusions into doubt, when the evidence presented would otherwise seem reasonable corroboration. The translation itself, though rarely obscure, is often quite stilted and artificial sounding, offering too literal a rendering of Rumanian phrases where a well-chosen paraphrase would have produced a more felicitous and readable translation without sacrifice of accuracy.

The foregoing reservations aside, Miss Bodea's effort is on the whole commendable and will doubtless be useful to scholars of nineteenth-century revolutionary and national movements.

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MAREA ADUNARE NAȚIONALĂ DE LA ALBA IULIA: ÎNCUNUNAREA IDEII, A TENDIȚELOR ȘI A LUPTELOR DE UNITATE A POPORULUI ROMÂN. By Ștefan Pascu. Cluj: Universitatea "Babeș-Bolyai," 1968. 510 pp.

Professor Pascu has written a book for the intelligent layman designed to provide the "man of average culture" with a comprehensible discussion of the historic process which culminated in the union of Transylvania and the Old Kingdom in 1918. Specifically, Pascu addresses himself to two fundamental aspects of that process: the national and the social struggles of the Rumanian people which sought, and achieved, the political unification of the Rumanians, and to such corollary phenomena as the class struggle of the Rumanian masses directed against the Rumanian "dominant class," the national struggle of all Rumanians directed against foreign rule, and the masses' historic aspiration to coexist peacefully with all people, regardless of nationality.

The author traces the development of the national consciousness of the Rumanians from original awareness of a Rumanian nation, based on Roman origin and language, through the various stages leading to the National Assembly of Alba Iulia of December 1, 1918, which ratified the Rumanians' century-long struggle for national unification. Whenever appropriate he introduces the pertinent aspects of the interwoven social struggle.

The highlights of the discussion are easily recognizable by students of Rumanian history: Michael the Brave, Horea's revolt, the *Supplex Libellus Vala-*