

betrotals, and the prehistory of the ballad, and comes to the conclusion that what he aptly calls the “terror of history”—the awakening of the consciousness of Rumanians (and other East European peoples alike) to the many invasions and ensuing phases of oppression and to other historical catastrophes they had to undergo, “because of the crushing inequality between the invaders and the invaded peoples” (p. 254)—explains the attitude as found in the “Miorița.” The peasant populations of Eastern Europe “succeeded in bearing disasters and persecution principally by virtue of cosmic Christianity” (p. 255), as Eliade calls the particular East European projection of the “Christological mystery upon the whole of Nature” (p. 251).

I have nothing to add to these convincing deductions of the eminent scholar of comparative religion and religious folklore, and this goes also for the other chapters of this valuable book, some of which pose problems less intricate than the “Miorița.” Beyond the many topics dealt with, Eliade’s book is of great importance not only with regard to Rumania but also concerning her Slavic neighbors and the entire Southeast of Europe.

KARL H. MENGES
Columbia University

DRACULA: A BIOGRAPHY OF VLAD THE IMPALER, 1431–1476. By Radu Florescu and Raymond T. McNally. New York: Hawthorn Books, 1973. xiii, 239 pp. \$7.95.

In the history of Wallachia, Vlad Țepeș—the Impaler—is recorded as a triple-crown loser. His elevation from relative historic obscurity to fame and fortune for his rediscoverers, primarily through identification of the late Wallachian ruler with Dracula of contemporary popularity, is important to the historical profession. Vlad Țepeș, as Florescu and McNally rightly point out, was a significant ruler both as the champion of law and order at home and as Wallachia’s defender against Turkish encroachment. Such recognition had in fact been accorded to him by Rumanian historians of the twentieth century long before the appearance of the present volume.

The essential merit of this book lies in the professional manner in which the authors have reviewed and analyzed the historic events of the period of Vlad Țepeș’s tumultuous life. Less persuasive and appropriate for an objective historical study are the chapters devoted to identification of Vlad Țepeș with Dracula, particularly those connected with vampirism, demonology, sexual aberrations, and such assorted condiments of contemporary exorcism.

In the last analysis the book was written to provide sound professional treatment of a simple historical problem blown out of proportion to its actual significance by the authors’ previous and less rigorous studies on Dracula. The legitimizing process is successfully achieved, albeit with the risks involved in making historical scholarship and writing relevant to a non- and perhaps even anti-historical reading public. The style is slightly P.R.-ish, the photographs are cast in the same vein, and the pictures of the authors on the dust jacket bear an uncanny resemblance to actors of grade-B horror movies.

It is regrettable, if quite understandable, that the publisher has found it necessary to resort to gimmicks to promote a significant historical study. To paraphrase the profound statement of one of America’s leading figures: “If Vlad

Tepeș were alive today he would turn over in his grave.” And that would not be desirable for either historians or laymen.

The book has an excellent set of notes and a splendid bibliography.

STEPHEN FISCHER-GALATI
University of Colorado

SOCIETATEA FEUDALĂ ROMĂNEASCĂ VAZUTĂ DE CĂLĂTORI STRĂINI (SECOLELE XV–XVIII). By *Paul Cernovodeanu*. *Istorie și Civilizație*. Bucharest: Editura Academiei Republicii Socialiste România, 1973. 273 pp. Lei 15, paper.

This work presents a complex picture of Rumanian society in the fifteenth through eighteenth centuries as found in the accounts of foreign travelers. The author, Paul Cernovodeanu, a scholar thoroughly familiar with the period, drew also upon the work of a team of scholars from Bucharest (of which he is a member), who are the collective authors of *Călători străini despre țările române* (Editura Științifică). Yet above all these efforts looms the figure of Nicolae Iorga as initiator, model, and stimulus. Iorga was the pioneer who made extensive use of the observations of foreign travelers, and created on this basis a four-volume synthesis, *Istoria Românilor prin călători* (1st ed., 1920; 2nd ed., 1928).

Cernovodeanu's book has four major sections: the Rumanian territory; the origins of the people and their language; the political, social, and military organization of the state; and cultural and artistic creativity. The scope of the book and the careful selection of sources are in keeping with the objectives of the *Istorie și Civilizație* series—that is, to offer a broad view, the essential elements, to a public larger than the scholarly community.

Cernovodeanu has included many excerpts from the sources. Certain of these sources, because of their complexity, authenticity, or controversial authors, appear repeatedly throughout the work—for example, Jean Louis Carra's *Histoire de Moldavie et de la Vallachie* (1777), F. J. Sulzer's *Geschichte des Transalpinischen Daciens* (1781), Andreas Wolf's *Beiträge* (1804), and Del Chiaro's *Istoria delle moderne rivoluzioni della Vallachia* (1718). For the seventeenth century the focus is *Seyâhatnâme*, by the Ottoman scholar Evlyia Celeby, as well as the comments and statistics compiled by the Bulgarian Catholic bishop Pietro Deodato (Bogdan) Baksich. Also emphasized are the journal of the Pomeranian pastor Conrad J. Hildebrandt, the descriptions of the Syrian archdeacon Paul d'Aleppo, and the so-called *Codex Bandinus* from the same epoch. For the sixteenth century, equal attention is paid to the notes left by Giovan-Andrea Gromo (1564–65), the mercenary captain from the court of John Sigismund Zapolya, and to the *Memoriale* (1581) written by the Genoan Franco Sivori, secretary of the Wallachian prince, Petru Cercel.

Separation of the major excerpts from the author's own text by indentation or the use of a different kind of type would have improved the readability of the book. This need is compensated for to some extent by the index, which includes the names of the more than one hundred travelers cited or mentioned in the study. The book is, however, not an anthology. It is a successful blending of commentaries inspired by the sources with examples from the most significant ones.

CORNELIA BODEA
The Ohio State University