

“a very kingdom of churches and monasteries” (66), was nevertheless the site of some of the bitterest tensions between clergy and crown.

The second volume contains editions of selected documents (marked with an asterisk next to their précis in the first volume) and a scholarly apparatus. The work that Linehan has done in editing these texts in addition to completing the survey is unparalleled, and will be happily welcomed by those unable to retrace his steps in the archives. To give one example of the kind of promising material available here, Linehan gives side-by-side editions of two variant versions of document 422a, which

second, chronological lists of *taxatores* and *distributores*,

disclaimer, he proceeds to make an argument that is as substantiated—given the available evidence—and persuasive, as it is ambitious. This study attempts to do exactly as its title claims, namely to reimagine medieval Europe by including Kievan Rus' as its easternmost part, “the last Christian kingdom

Raffensperger points out, in addition to a well-discussed north-south trade routes through the Dnieper and the Volga river systems, Rusian traders were plugged into the European trading networks via Poland and Bohemia, as well as the Baltic. European merchants, on the other hand, viewed Rus' as a gateway into the trans-Eurasian trade routes to the east, the Silk Road in particular.

The final chapter, "The Micro-Christendom of Rus'," draws heavily—as it is clear from its title—on Peter Brown's theory of micro-Christendoms, or Christian states that, before the papal reform in the High Middle Ages, remained semi-independent and confident that their form of Christianity was the most sacred. In accordance with Brown's theory, after the initial conversion through their ties to Constantinople (and Prince Vladimir's marriage to Byzantine Princess Anna), Rusian elites attempted to create a self-contained Christendom in miniature, complete with a "locus of worship inside Rus'" (183) that mirrored Constantinople's important sites (such as the Golden Gate and Hagia Sophia) and even cultivated local metropolitans in order to weaken—as Raffensperger interprets it—the reliance on Constantinople. Even generations prior to the mass conversion of 988, when Vladimir's grandmother, Ol'ga, was baptized in Constantinople by the emperor himself, she followed this unambiguously pro-Byzantine act by offering German emperor Otto I to send his own mission to Kiev. Moreover, by adopting Slavonic liturgy from Bulgaria, Kievan rulers were presumably following Bulgaria's own path towards the formation of a micro-Christendom, linked to, but not controlled by Constantinople.

This review cannot fully do justice to the wealth of material contained in the book. Raffensperger's impressive command of secondary works in Russian as well as a number of other languages is rivaled by an equally diverse selection of primary sources. The scholar is particularly apt at contextualizing his evidence in a larger picture of European history and thus provides an excellent volume for any scholars of medieval Europe who seek to broaden their horizons and to avoid the anachronistic Cold-War-era partition of Europe, the remnants of which can be found in historiography to this day. On the other hand, the book will be of interest to the scholars of medieval Rus' and Byzantium, especially where it pertains to the cultural and political impact the latter had on the rest of Europe. The example of Rus' convincingly demonstrates that a reimagining of what constituted Europe during this time is both possible and necessary.

EUGENE SMELYANSKY, History, UC Irvine

***Rethinking Medieval Translation: Ethics, Politics, Theory*, ed. Emma Campbell and Robert Mills (Cambridge: D. S. Brewer 2012) 292 pp., ill.**

Translation studies encourages dynamic modes of intellectual engagement and critical self-reflection, not only within medieval studies and contemporary theory, but also within ongoing discourses of nationalism, postcolonialism, and global ethics. As critics such as Lawrence Venuti have argued, the act of translation reveals and encodes linguistic, cultural, and racialized hierarchies and power structures. In recent years translation studies has aspired to unsettle and interrogate such power structures in addition to exposing them; as the essays Emma Campbell and Robert Mills have collected demonstrate, medieval