within the empire. The analysis of the relationship between Nikolai and Konstantin Pavlovich, the viceroy of Poland, is extremely important and compelling. Chap. 2 deals with the preparation for the coronation, the selection of regalia, and the design of the ritual itself. For Nikolai, already crowned in the Orthodox rite, there was the problem of the legitimacy of a second coronation in the Catholic rites. As a result, "the coronation was shaped as a kind of symbiosis of Orthodox and Catholic rituals" (155), with the obvious dominance of Catholic symbolic scenarios and gestures (Chap. 3).

The lack of ideological or mythological legitimization for the inclusion of the Polish kingdom in the Russian empire was already evident in the era of Alexander I, who motivated the reshaping of Europe by establishing a balance of powers. Unable to find suitable mythologies or symbolic figures, the Russian government, as shown in Chap. 4, reduced the ideological composition of the ceremony—in manifestos—to an attempt to put a "cloak of oblivion" over all the errors of history (205). Of exceptional interest is Chap. 5, which analyzes numerous Russian and Polish sources, expressing an assessment of the coronation and its significance for both sides. Materials from Polish sources make it clear that the Russian Emperor, Alexander I, was perceived sympathetically by the Polish side, while Russian society and the political elite did not share positive feelings about rewarding Poland with rights the Russians did not have.

Chaps. 6 and 7 focus on Alexander's efforts to diminish the memory of Polish legions' participation in the Napoleonic campaign of 1812. In his manifestos, Alexander I attempted to erase the image of Poland as the enemy from historical memory, to veil the negative connotations by appealling to the Christian thesis of humility and forgiveness. Extremely interesting is Chap. 8, which discusses the naming of Poland as part of the Russian empire, as well as the official title of the Russian emperor himself. If official Russian papers referred to the annexed lands as "Tsardom of Poland," in accordance with the tradition adopted back in the sixteenth century, the same documents translated into Polish contained the term "kingdom," and "cesarsko-krolewskeiy" was taken for the translation of the title in Poland (396).

Chap. 9 tells of the reception of the Time of Troubles in Russia, as well as the peculiarities of Emperor Nicholas's route upon his arrival in Warsaw in 1829: the Russian Tsar found himself all the time inside the symbolic space associated with the Polish victories over the Russians in the early seventeeth century. Nicholas I, who emphasized his "duty" towards Poland in spite of his contentious "feeling," earned neither sympathy nor gratitude from the Polish public. Not by chance, therefore, a year after his coronation the Polish uprising broke out, during which on January 25, 1831, an act to depose Nikolai and ban representatives of the Romanov dynasty to the Polish throne was adopted (Chap. 10). Thus, one ceremonial and pseudo-liberal episode of the scenario of a solemn coronation in 1829 was quickly replaced by a routine imperial picture of suppression.

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Mennonites in the Russian Empire and the Soviet Union: Through Much Tribulation. By Leonard G. Friesen. Toronto: University of Toronto Press, 2022. xix, 401 pp. Notes. Bibliography. Index. Illustrations. Maps. $42.95, paper.

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Leonard Friesen's book provides an expansive history of Mennonite communities from their initial settlements in imperial Russia to their near universal emigration in the waning days of the Soviet Union. Drawing on published primary source collections and rich secondary literature, Friesen's narrative spans territories in present-day Ukraine, Russia, and Central Asia. His central goal, a worthy one, is to restore agency to a marginal religious community, side-stepping simplistic narratives that place Mennonites in isolation from or in opposition to their surrounding world. The result is a history that situates Mennonites squarely within a broader story of western modernization and secularization.

The book is divided into three parts: origins, imperial Russia, and the Soviet era. Part I begins with the great reformers Erasmus and Ulrich Zwingli, who laid the foundation for the Mennonite theology and practice that emerged thereafter under the leadership of Anabaptist Menno Simons. Friesen then follows the Anabaptists as they moved eastward from the Netherlands to relative safety in Poland, beginning a "Golden Age" of economic and social integration for two centuries (64).

In Part II, Friesen charts the formation of Mennonite colonies in the Russian empire from their initial creation until the empire's collapse. Spurred in part by the gradual dismemberment of Poland and demands for military service in Prussia, and in part by direct enticement from a Russian empire eager for colonists, the first Mennonites departed Prussian lands for the colony of Khortitsa/Chortitza, followed by a second colony at Molochna/Molotschna, now both within the Zaporizhzhia region of Ukraine. Friesen credits Pietist reformer Johann Cornies for the settlements' transformation into coherent, economically robust communities before successive and overlapping crises in the latter half of the nineteenth century imperiled these gains. Yet even as threats of conscription triggered mass emigration to North America, the fin de siècle saw dramatic population growth, geographic expansion, and wealth accumulation, even as the wealth gap within the settlements remained unresolved. Friesen argues that a "distinctive Mennonite commonwealth" had formed within the Russian empire, one marked by "imperial integration, not separation" (144).

In Part III, the Soviet era, Friesen opens his narrative with an account of the Eichenfeld massacre of Mennonites by Nestor Makhno's forces in 1919, one of many incidents of mass violence against Mennonites during this period of sustained warfare, revolution, and famine. By the end of the NEP era, thousands had emigrated before Soviet authorities barred further departures. Collectivization and dekulakization hit Mennonite communities particularly hard, both due to the landholdings of some community members and their status as religious and ethnic "others." Friesen stresses the agency of Mennonites caught in this firestorm, noting their varied responses, from renewed faith to mass emigration to accommodation. The Soviet state, for its part, increasingly saw Mennonites as a fifth column and decimated the population through imprisonment and execution in the Great Terror, followed by labor conscription and mass deportations in the wake of the German invasion in 1941. Those left behind largely welcomed the advancing German troops and then fled westward as those same German forces collapsed. Friesen notes that most histories tend to focus on the postwar émigré communities, with little if any attention to those who remained on Soviet soil before near universal emigration abroad in the Gorbachev era. Friesen fill in some of this missing narrative, but more remains to be written by future scholars.

The history that emerges from Friesen's narrative is one of a coherent, but complicated Mennonite identity that is adaptive and layered in response to massive internal and external processes of transformation and rupture. In his final "coda" chapter, as Friesen ventures into the post-Soviet period, he articulates a clear sense of loss at the diminished sense of religious identity among Mennonites in emigration. In contrast, the author is buoyed by signs of religious renewal among the handful who still live within formerly Soviet territories and who, the author hopes, offer the potential for a broader Christian revival against a secular west. Some chapters have conclusions; others do not. The book itself might have benefitted from an overarching conclusion in addition to or in place of its coda, although the author does offer a brief summation in this chapter. Overall, the book is a welcome addition to Soviet religious history and of value to scholars beyond those who study Mennonite communities.

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Slova i konflikty: Iazyk protivostoianiia i eskalatsiia grazhdanskoi voiny v Rossii–sbornik statei. Ed. Boris Kolonitskii. Epokha voin i revoliutsiia, no. 16. St Petersburg: Izdatelʹstvo Evropeiskogo universiteta v Sankt-Peterburge, 2022. 328 pp. Notes. Photographs. ₽500, paper.

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The contributors to this fine edited volume examine how those living during the Russian Revolution and Civil War understood the events around them by closely analyzing the political language of the period. The authors each take a central and contested term or terms like civil war, leader (*vozhdʹ*), democracy, and Bolshevism and delicately unpack them to show how they reflected and even promoted Russia’s growing political and social polarization in 1917. As Boris Kolonitskii explains in his lucid introduction, the conceptualization of these terms helped to legitimize revolution, discredit regimes, and encourage the legitimization of violence.

The book is divided into four sections. The first two take a broad view of words that defined the whole period. Konstantin Godunov unpacks “civil war” to reveal how people across the political spectrum as early as February 1917 used the term to express their fears about the path of the revolution. Anatolii Shmelev continues this line of reasoning in his study of how people in 1917 labelled the revolution. Socialists looked to the French Revolution and its political possibilities while those on the right and several expat political philosophers and writers saw Russia entering a new time of troubles. Dmitrii Ivanov, in his study of anarchy and anarchism argues that there was a “rhetorical coalition” (102), including parties from the left and right that denounced anarchy and defined it as chaos and metonymic for crime, especially in the fall. Anarchists in turn promoted anarchism as pure political freedom.

Most of the chapters paint a picture of an unstoppable escalation to political breakdown and full-scale civil war in Russia, but Ivan Sablin and Mikhail Razinʹkov tell us that there were voices who called for alternative directions that would lead to peace and civil harmony. Sablin employs the widest lens of all the contributors to examine how Duma leaders after the 1905 Revolution evoked words like civil peace and inclusivity to counter the threat of civil war. Conservatives championed this idea before 1917 and Mensheviks and most Socialist Revolutionaries adopted it in 1917. The Bolsheviks later appropriated the language of internal peace at the end of the Civil War.

The final two sections study the development of language that legitimized the state and undermined its opponents. Aleksandr Reznik expertly shows how the word *vozhdʹ* started as a dyslogistic description in the aftermath of the February Revolution and developed into a positive term for leaders like Aleksandr Kerenskii; then the Bolsheviks adopted its usage once in power. In the aftermath of the attempted assassination of Vladimir Lenin in July 1918, Soviet leaders used the term