Iiro Kajanto. *The Tragic Mission of Bishop Paul Juusten to Tsar Ivan the Terrible. The Itinerary of the Delegation to Moscow Translated, with Introduction and Commentary*. Annales Academiae Scientiarum Fennicae, Series B, Tome 276. Helsinki: Suomalainen Tiedekatemia, 1995. Pp. 122.

Paul Juusten, Lutheran Bishop of Turku (Åbo) in Finland, led an ill-fated diplomatic mission to Moscow in 1569-1572. Acting under instructions from the Swedish crown, which ruled Finland during the early modern period, the delegation sought to resolve ongoing tensions between King John III of Sweden and Tsar Ivan the Terrible of Russia. While Juusten and those who accompanied him achieved little in a political sense and suffered enormously at Russian hands, the bishop did keep a detailed account of the journey. On the face of it, Juusten's *Itinerary*, a thoughtful Latin diary, offers exceptional insight into Russian culture and everyday life. Iiro Kajanto, in presenting this important document, partitions the exercise into three interrelated components: a facsimile edition of the *Itinerary*, an accompanying English translation, and a careful if brief commentary on the historical and literary circumstances surrounding its composition.

The manuscript of Juusten's diary, which he presented to the King upon his return to Sweden, was small, consisting of 19 folios arranged in quarto. Although the document soon disappeared into royal archives, an antiquarian unearthed it by the early 1770s and deposited the journal with the library at the University of Turku. A fierce fire, which swept through Turku in 1827 subsequently destroyed the original manuscript. Fortunately, the University librarian had published the work in 1775 and it is this late eighteenth-century edition that Kajanto reproduces. The reprinted Latin text, along with a few eighteenth-century German notes at the end, runs to 37 pages. Besides making this earlier version of the *Itinerary* available, Kajanto also makes it accessible to a wider audience with his fine English translation. Altogether, the publication project should be a significant addition to our understanding of the age and will surely serve as a useful aid for students of sixteenth-century Russian history.

The introductory notes and commentary are, in some ways, as illuminating as the Latin text and English translation. Kajanto is especially adept at using the material to explore early modern Finnish high culture and the place of Renaissance Humanism. Juusten, born about the time Martin Luther issued the famous Ninety-Five Theses, belonged to the generation that formed an intellectual bridge between Germany and Scandinavia. As a young man destined for an ecclesiastic career, he studied at the University of Wittenberg for three years beginning in 1543. Luther and his initial followers clearly moulded the new Protestant religious position of the future Bishop of Turku. Kajanto, for his part, has far greater interest in the Humanist influence of Philip Melanchthon. Though unable to establish an explicit link between the two men, he argues that Juusten's educational formation at Wittenberg necessarily reflects Melanchthon's ideas about the Humanist curriculum.

In keeping with this perspective, perhaps the strongest feature of this volume is its close study of Juusten's Latin and whether he deserves the appellation "humanist." Kajanto, who has written extensively on classical civilisation and its Renaissance revival, methodically examines the bishop's Latin syntax, grammatical constructions, vocabulary, style, and even the dating system. The conclusions are mixed. Juusten was probably not a Humanist in the full Renaissance meaning of the term. On the other hand, he was quite familiar with classical literature and the influences are obvious in his prose. The language is clear and correct; it generally avoids the obscurity, which marked medieval Finnish Latin. Juusten, according to his modern editor, belonged to the new age.

Still, scholars whose primary interest is the *Itinerary's* contribution to our knowledge of Russian society will be disappointed. Kajanto undoubtedly makes a fresh and original contribution in publishing Juusten's diary, but he fails to assess the extent to which the bishop's observations disclose the world around Ivan the Terrible. Discussion never moves beyond a sketchy outline of the Swedish-Russian quarrel. This reader, at any rate, was curious about the wider significance of the Finnish diplomat's remarks. What importance do modern historians ascribe to them? Is there a strong Scandinavian bias? How do Juusten's comments square with what we know from Russian sources? And so forth. Kajanto might have said a good deal more about the Russian tsar, his government, and the people over whom he ruled. These criticisms, however, go to editorial decisions about focus and emphasis rather than substance. In the end, Kajanto's precise presentation of the Latin *Itinerary* and handy English rendering make the volume a model for future editorial projects.

RAYMOND A. MENTZER, *Montana State University*