

162 *Slavic and East European Journal*

historical periods in the Soviet Union and Russia. Increasingly complex markets reflect structural change in both the economy and society at large (36). Associated with Gorbachev's administration, these changes emanated from perestroika and glasnost. While Gurova shares with her reader a mainly positive interpretation of these changes, she nonetheless criticizes the less than positive effects of these changes, which are dubbed with labels like those used by the sociologist George Ritzer, "McDonaldization" and the associated "disenchantment." This trend of McDonaldization brings about depersonalization and standardization (46).

While overall patterns of consumption speak for themselves, different types of consumers and consumptive activities emerge. Actual typologies generated by Gurova's research represent stages in economic and personal development. Identified in the book, for example, are the following types: advanced consumer, squanderer, Socialist consumer, alternative/creative consumer, and convenience consumer (49). The advanced consumer engages multiple retail formats, traditional and new. The squanderer exploits the symbolic worth of goods and is more calculating about choosing where to shop (51). Alternative or creative consumers remain open to shopping second-hand while convenience consumers tend to choose venues similar to the one-stop markets familiar to American consumers.

Types of consumption identified include permanent consumption, transitional consumption, fast consumption, and slow consumption (136). The "permanent consumption" of the Soviet repair-oriented past gave way to the consumption of the transitional economy which maintained some elements of the "repair society" while incorporating newer mass-produced goods; however, post-Socialist fast consumption adopted more readily disposable consumer goods. Slow consumption entails a new hybridity created from mixing elements of consumption and production with a new millennial consciousness. This new millennial outlook politicizes shopping and draws attention to the political significance of being a consumer (12).

A truly captivating book, *Fashion and the Consumer Revolution in Contemporary Russia* makes a stellar contribution to Russian and Slavic studies, cultural studies, and sociology in addition to economics, consumer studies, and marketing. A concise testimony and analysis of recent changes in the Russian marketplace and their very real consequences in Russian cultural life and financial worlds remains rare and Gurova manages to make an often nebulous narrative more manageable. Finally, Gurova's highlighting of online consumer communities and networks likewise makes the book valuable to students and scholars in the communications field.

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Christian Raffensperger. *Ties of Kinship: Genealogy and Dynastic Marriage in Kyivan Rus'*. Cambridge, MA: Ukrainian Research Institute at Harvard University, 2016. Genealogical charts. Tables. Works cited. Index. 418 pp. \$49.95 (cloth).

*Ties of Kinship: Genealogy and Dynastic Marriage in Kyivan Rus'* accomplishes the promise of its title and beyond. This impressive and beautiful volume traces the descendants of probably the most well-known royal of Kyivan Rus', Vladimir I, Grand Prince of Kiev from 980 to 1015, most famous in the chronicles for adopting Christianity in Rus' in 988. The volume's discussion and genealogical charts (approximately eighty of them) clearly illustrate the interconnectedness of Kyivan royalty to that of medieval Europe. As the author writes in the introduction, "Genealogy as a discipline is often considered separate from history, but knowing who is related to whom is essential information in understanding the politics and interkingdom relations of the medieval world" (12). For Slavists and Europeanists alike, this book is an incredibly useful reference of precisely the way that Kyivan Rus' fits into the "interkingdom relations" from the late tenth century through the twelfth.

Published by the Ukrainian Research Institute at Harvard University, *Ties of Kinship* employs the transliteration preferences of that organization, but also uses forms that are closest to those found in primary source material (e.g., Volodimer, and not Vladimir). The book is divided into two parts. Part I provides narrative that describes the nature of the dynastic marriages, organized into five generations beginning with Volodimer, presenting research from primary and secondary sources. Part II contains two hundred pages of tables (i.e., to the layperson, family trees) with accompanying lists of the individuals in the tables that provide the dates of birth and death, titles (e.g., Knjaz' of Novgorod, Kniaginja of Minsk), and relationships and/or marriages. The second part of the book also provides tables that organize marriages by nation or country, including Byzantine, German, and Hungarian dynastic marriages, among others. The list of works cited is approximately twelve pages long and is neatly divided into primary and secondary sources. The index consists entirely of names, given the volume's subject matter. Conveniently, through partnership with the Ukrainian Institute, the geographical mapping of the marriages discussed in the volume can be found online. The searchable website is a valuable tool that is not exclusively for use with *Ties of Kinship*, but it certainly can be used to map the people and places detailed in the book.

The undertaking of historical and genealogical research that seeks to definitively present dates, names, and relationships is not without complications. Raffensperger navigates these difficulties gracefully in the volume, both by clarifying in the introductory material what these problems are and throughout the book by simply noting when information is not discernible. One of the strengths of *Ties of Kinship* is that, because of the author's extensive research, the reader does not doubt that dates or names, when unknown, are truly unknown. The book simplifies many things for anyone who has been dazed by the many names, dates, and multiple marriages and children mentioned in the chronicles themselves. *Ties of Kinship* has resolved a long-standing problem of accessibility for those with interests in medieval Russian history by providing a complete and user-friendly presentation of the families of Kyivan dynastic royalty and entirely in English.

Because of the details within the volume, *Ties of Kinship* contains many fine observations that contribute significantly to our existing understanding of marriage and dynastic power, particularly regarding the way in which the two intersect throughout this period of history. As the author writes, "[D]ynastic marriages have many purposes, but the main one is securing an alliance" (26). This is certainly the case in Volodimer's own marriage to the Byzantine princess Anna Porphyrogenita, as Raffensperger confirms: "While both [the Ottonian and Capetian royal houses] may have had greater prestige than the Volodimeroviči, only Rus' offered what Basil II needed, when he needed it: troops, especially troops that would come and serve and then go home, with little, if any, chance of turning into an occupying force" (17). In situations like these mutual co-operation often led to binding agreements that might include marriage. For Volodimer, the outcomes of his alliance with Basil II landed him Anna, "the most eligible marital partner in the medieval Christian world" (17). Raffensperger suggests that this event has been misinterpreted by historians and scholars as an obvious unification of Rus' with Byzantium. Instead, he says that "the marriage brought Rus' into the family of Christian kingdoms in which Byzantium played a major role as the last remnant of the Christian Roman Empire" (17–18), but it did not signify a special relationship between Byzantium and Rus'. He is correct and quick to point out that because women rarely have starring roles in any medieval chronicles, it is difficult to know exactly what kind of Byzantine diplomacy Anna might have exerted, if any, as a result of her marriage to Volodimer. In the view of the chroniclers, Anna's failure to produce children essentially erased her from the record altogether; were it not for her important connection to Byzantium she might not even have been mentioned at all (18). It is observations like these throughout *Ties of Kinship* that create new opportunities for enriched understanding of medieval alliances and marriages. These added perspectives have many applications for research, of course, but also for teaching, perhaps in history and culture courses,

and in the presentation of a fuller picture of Kyivan Rus' in the context of medieval European powers.

*Ties of Kinship* belongs on the bookshelf of anyone who conducts research about Kyivan Rus', but also of anyone who regularly teaches Ukrainian history or Russian civilization and culture courses. One could probably conduct an entire history course at the graduate level on power, marriage, and alliance in Kyivan Rus' using Raffensperger's book in addition to the chronicles themselves. Such a course would undoubtedly assist in the formation of more well-rounded understanding of the place of Kyivan Rus' in medieval Europe. This is a book that scholars in history, in particular, will be referencing for many years to come.

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Theodore R. Weeks. *Vilnius Between Nations, 1795–2000*. DeKalb, IL: Northern Illinois UP, 2015. Illustrations. Select bibliography. Index. xii + 308 pp. \$45.00 (paper).

In proportion to its modest size, Vilnius has played a dominant role in the imaginations of Poles, Jews, Russians, and Lithuanians. During the modern era, battles for physical control over urban space in Vilnius have provided the background to competing narratives about the multiethnic city's true historical role and rightful population. Since nationalities employed history and literature to advance particular claims, transcending these rival narratives and discovering the more prosaic and complex reality of multiethnic coexistence requires an extensive knowledge of the numerous languages once spoken in this small urban space. Interestingly, Vilnius has been the subject of not one but two recent books, both the product of specialists with extraordinary linguistic credentials. David Frick's *Kith, Kin and Neighbors* (2014) concentrated exclusively on Vilnius in the seventeenth century, while Theodore Weeks's *Vilnius Between Nations* takes the story of Vilnius from the third partition of Poland through the post-Soviet era. Both Frick and Weeks propose to examine the dynamics of multicultural coexistence in Vilnius, but, while Frick's story takes place almost entirely within the framework of the Polish-Lithuanian Commonwealth, Weeks investigates how the terms of ethnic and religious interaction changed after 1795, as four successive regimes (Russian, Polish, Soviet, and Lithuanian) occupied Vilnius and attempted to remake the city in their own respective images. The resulting urban biography explores the role of culture and memory in appropriating space in both the physical world and the imagination of nationalist patriots, while highlighting the crucial role of state actions in promoting or retarding inter-ethnic violence.

Weeks writes that contemporary celebrations of multicultural diversity should not blind us to the fact that, for most of history, "tolerance and coexistence" were based more on indifference and even contempt for other cultures than knowledge or respect" (6). Violence tended to erupt mainly in periods of transition, but no government promoted cultural diversity as a good in and of itself until after World War II. Instead, each successive regime prioritized reinforcing a given group's cultural and symbolic claim to the city by naming urban spaces, establishing cultural institutions, promoting the publication of nationalist histories, and policing linguistic practices. Claims to occupy the city emerged from historical, political, and demographic arguments. From 1795 through World War II, Poles considered Vilnius part of the once and future Poland because of their cultural and demographic dominance of the city, which only begrudgingly acknowledged the existence of the Lithuanian ethnicity. In fact, the Polish term "*litwini*" referred not to ethnic Lithuanians, but to Polish-speaking nobles from the former Grand Duchy of Lithuania such as Vilnius-educated Adam Mickiewicz. Ethnic Lithuanians, on the other hand, never accounted for more than a minuscule percentage of the city's population before 1939, but Vilnius remained central to the Lithuanian imagination as the capital of the Medieval grand duchy. Jews