

historiography" (as Golczewski calls Lysiak Rudnytsky) and of the history of twentieth-century Ukrainian political thought.

Also controversial is the question of whether a definition of nationalism originating in the nineteenth century is relevant for contemporary politics in Ukraine. Lüdemann denies the "nationalistic" character of the Ukrainian dissident movement of the 1960 through 1980s, which reconciled its concern for its own people and culture with "eternal values." This statement reveals an understanding, which is widespread in the West, of nationalism as being something dangerous and xenophobic. A more productive approach would be to admit that there are different trends in nationalism and that some of them are not inevitably bad. Concerning the situation in Central and Eastern Europe at the end of the twentieth century, the way to democracy through the nation and nationalism, as Simon points out, "is without a doubt full of danger, but there is simply no other way of attaining it."

There are minor errors in the book. The issue of Ukraine's political independence was raised for the first time not by Iuliian Bachynsky in 1895 (p. 95), but by V'acheslav Budzynovsky four years earlier at the first congress of the Ruthenian-Ukrainian Radical party in Galicia. Volodymyr Shcherbytsky held his position until the end of September of 1989, not until the summer of 1989 (p. 192).

Ukraine: Gegenwart und Geschichte eines neuen Staates reflects the somewhat optimistic spirit of 1989–91, a time of great expectations after the fall of the Berlin Wall and the breakup of the Soviet Union. Had its essays been written later, in 1993 or 1994, some of the statements and conclusions would have undoubtedly sounded a little bit different. The book reveals the real state of Ukrainian studies in Germany: although German authors cannot cover all the main issues of Ukrainian history, they are able to contribute new and very provocative interpretations. Since the time the book appeared, German historiography has taken further steps in that direction. But this does not diminish the editors' and authors' endeavours to present the first well-balanced account of Ukraine in German.

Iaroslav Hrytsak
Lviv State University

I. S. Koropeckyj, ed. *Ukrainian Economic History: Interpretive Essays*. Cambridge, Mass.: Harvard Ukrainian Research Institute, 1991. xiv, 392 pp. Cloth US\$30.00, paper \$17.00. Distributed by Harvard University Press.

This volume largely comprises works first presented at a 1985 conference, hosted by the HURI, on the Ukrainian economy from the ninth to the early twentieth centuries. It contains fourteen papers, which are chronologically divided among the Kyivan Rus' period (three papers), the seventeenth and eighteenth

centuries (four), and the nineteenth century (six). The authors, with the exception of Leonid Melnyk of Kyiv State University, hail from North American institutions.

At first glance, the reliance of most of the articles on published materials seems reminiscent of an earlier historiography when archives were inaccessible and fresh insights rare. Yet one quickly observes a determination by these scholars to raise new questions and to apply innovative approaches in order to offer new and important conclusions. In this they have been largely successful.

Overall, the volume considers economic issues that touch on various aspects of Ukraine, both rural and urban, including Eastern Galicia and central and southern Ukraine. It is, of course, not possible to highlight the findings of all fourteen contributions, even though most are worthy of comment.

Many of the works challenge long-held historiographical perspectives. Thus, in his chapter on the nomadic factor in Kyivan Rus's economic development, Peter B. Golden directly challenges the view that nomads constantly threatened the Kyivan lands. On the contrary, he maintains that the Rus' and Polovtsians had actually developed a highly symbiotic relationship that even included intermarriage between political elites. Thomas S. Noonan successfully demonstrates that the economic life of Kyivan Rus' was strongest after 1100, precisely when it has previously been described as in a state of rapid decline. On the contrary, it was during this latter period that Kyivan trade became more diverse, on both the local and international levels, as the city served as a major trans-shipment point for a vast network that stretched from the Mediterranean to the Near East.

Studies in this volume also repeatedly stress the complexity of Ukrainian history, which makes simple categorization impossible. This is most evident in Koropeckyj's introductory chapter on the periodization of Ukrainian history, wherein he rejects previously imposed divisions in favour of one that recognizes the separate chronological and geopolitical divisions found in this history. His use of monetary circulation to substantiate his findings reflects the innovative nature of this entire volume. Boris P. Balan's examination of urbanization in Ukraine in the mid-nineteenth century successfully connects the issue of rural and urban Ukraine with the larger theme of the Ukrainian hinterland and the imperial Russian centre. For Balan, Ukraine's political subservience to Russia severely restricted the former's ability to develop an active manufacturing core before 1900.

The articles by Carol B. Stevens, Bohdan Krawchenko, and Robert E. Jones also explore the relationship between Ukraine and Russia. Stevens argues that the relatively modest grain trade between these lands before 1700 owed much to Moscow's desire to maintain an alcohol monopoly. Krawchenko reveals how Petrine mercantilist policies actually resulted in the deurbanization of Ukraine as trade was directed through Russian ports and cities. Jones describes how the Russian Empire's failure to construct an adequate infrastructure linking Ukraine and the Russian interior retarded the former's integration into the latter's economy.

Several of the contributions read more like introductory statements to new investigations. The conclusions reached in them are still tentative. Daniel H. Kaiser, for example, presents initial findings on the economy of Kyivan Rus'

based upon a reading of the short and expanded redactions of the "Pravda Russkaia." Stephen Velychenko suggests that the Baltic trade with the Ukrainian Cossacks in the early seventeenth century may well have been much stronger than has previously been believed. His chapter includes helpful references to those "city books and registers" and other records that will allow for the clarity needed on this important matter.

Near the end of his contribution, Velychenko asks: "Will the Communist party ever give the support necessary for such an extensive research project?" Times change. It does not appear in 1995 as if the Communist party will ever need to be consulted on any such projects. New forms of collaboration and research are now possible on Ukrainian economic history, and a new generation of scholarship is already well underway.

This volume provides a valuable introduction to that new scholarship. Overall, it is a useful work full of insights, and it suggests the future promise to be realized in an examination of the Ukrainian economic past. *Ukrainian Economic History* is well worth reading, and it would be quite useful at both the graduate and undergraduate levels.

Leonard Friesen
Wilfrid Laurier University
Waterloo, Ontario

Oleksander Baran and Oleh V. Gerus, eds. *Zbirnyk tysiacholittia khrystyanstva v Ukraini, 988–1988*. Winnipeg: The Ukrainian Academy of Arts and Sciences in Canada, 1991. xiii, 282 pp. \$27.00.

Oleh W. Gerus and Alexander Baran, eds. *Millennium of Christianity in Ukraine, 988–1988*. Winnipeg: The Ukrainian Academy of Arts and Sciences in Canada, 1989. xiii, 302 pp. \$27.00.

These volumes are among the numerous publications generated by the celebration of the millennium of Christianity in Rus'. They are the contribution of the Ukrainian Academy of Arts and Sciences in Canada to these celebrations and treat exclusively Ukrainian topics. Only one article, by O. Baran in the Ukrainian-language volume, deals with the introduction of Christianity, specifically with the reasons that induced Volodymyr the Great to make Christianity the religion of his state. The rest of the articles, fourteen in Ukrainian and sixteen in English, mostly treat questions connected in some way with religion in Ukraine. Noticeable is the nearly total absence of articles dealing with major issues in Ukraine's church and religious life. The majority of the contributions deal with minor points (sometimes very minor ones, such as, in the English volume, picture frames) connected in some way with religious topics.