

he later translated his English text into Slovak for the present edition, which contains both versions. Unfortunately the English text is problematic in several places, and occasionally one needs to refer to the Slovak version for clarification or for a different formulation. On pp. xv–xvi in the English text a line is repeated, while on pp. xvi–xvii and on p. 4 of the Slovak text a line (or more) is missing. In some places passages from the Slovak version have no counterpart in the English version. Switches from Cyrillic to transcription and vice versa are confusing, especially when vowels are concerned; the reader may also be misled by phonetic respellings of Slovak examples without the conventional square brackets that indicate phonetic transcription. Polish examples are occasionally misspelled, and the information about Polish is not always accurate.

Despite these editorial shortcomings, Vaňko's monograph provides a useful compilation of data and analysis that increases our knowledge of the Rusyn linguistic situation. The volume also includes a biographical sketch of the author, a list of his relevant publications, and an appendix containing eight dialect texts and two texts in the Rusyn literary language (the latter from a 1994 Prešov publication).

In the last paragraph of his "Conclusion," which is more fully developed in Slovak than in English, the author points out that he has not addressed the sociolinguistic aspect of the study of the Rusyn language. Such research, he suggests, would be devoted primarily to the question of the current use of the language in particular areas of Rusyn life in Slovakia and its use in specific social and age groups, to the study of its perspectives for further development and its role in the process of consolidation of Rusyn identity. "Let us hope," he concludes, "that these questions too will soon be at the center of attention of researchers." We can only second that wish since such research will provide an indication as to whether the program of creating a new Slavic literary language has a chance of succeeding.

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THE GRACE OF PASSING: CONSTANTINE H. ANDRUSYSHEN. THE ODYSSEY OF A SLAVIST. By June Dutka. Edmonton-Toronto: Canadian Institute of Ukrainian Studies Press, 2000. xxi, 125 pp. + 22 illus., index, bibliography. ISBN (paper) 1-8955-7131-6.

June Dutka, a former librarian at the University of Manitoba, provides a concise biographical portrait and bibliography of her uncle Constantine H. Andrusyshen (1907–1983), a pioneering Canadian Slavist and Ukrainian linguist, literary scholar, and translator. Born to working-class Ukrainian immigrants in the North End of Winnipeg, Manitoba, Andrusyshen received his

primary schooling at St. Nicholas Ukrainian Catholic School, which was run by the Sisters Servants of Mary Immaculate. It was there that he gained his passion for languages, receiving instruction in English, Ukrainian, and Polish. He completed his secondary education at the Francophone L'École Provencher in St. Boniface, where the Society of Mary (Marianistes) Fathers broadened his linguistic abilities and entrenched his love for the study of languages.

Graduating from the University of Manitoba in 1929 with a B.A. in French and English, Andrusyshen went on to enroll in an advanced program in French literature and civilization at the Université de Paris-Sorbonne. He prepared a thesis entitled "Chateaubriand, apologiste du Christianisme," which was accepted by the Department of French at the University of Manitoba for his Master of Arts degree in 1931. In Winnipeg, Andrusyshen immersed himself in community work through the local Prosvita Society. He began his teaching career by instructing Ukrainian children on Saturdays and for over a decade directed the local choir. The Prosvita Society, with its emphasis on public addresses, annual commemorations, instrumental and choral concerts, and amateur theatrical and dance performances became the forge for his Ukrainian identity. His cultural activism carried over into the political arena, when, running as an independent in 1932, he narrowly missed being elected to the provincial legislature of Manitoba. In 1934 he married Helen Virginia Krett and moved to Toronto, where he pursued doctoral studies in French literature and Romance philology at the University of Toronto, and lectured there on Italian language and literature. He received his Ph.D. in 1940.

Lacking an academic appointment, Andrusyshen was hired as editor-in-chief of *Kanadiis'kyi farmer* (Canadian Farmer), the oldest and most widely read Ukrainian periodical in Canada at the time. He became involved as well in the Ukrainian Canadian Committee, established in 1940 as an umbrella organization for Ukrainians in Canada. During this time he established lasting contacts with Professor George Simpson of the University of Saskatchewan and Professor Watson Kirkconnell of McMaster University, both of whom would figure prominently in Andrusyshen's entry into academia.

Simpson had been pushing for the teaching of Slavic languages at his university and the establishment of a department of Slavic studies in which the study of the Ukrainian language and literature would have its rightful place. He successfully lobbied to have Andrusyshen appointed head of the newly created department. In November 1944, in preparation for his Saskatchewan appointment, Andrusyshen enrolled in a ten-month program of study in Slavic languages at Harvard University on a Rockefeller Foundation fellowship. Under the guidance of Professors Samuel Hazzard Cross and L. K. Strakhovsky, he studied Old Slavic, Russian culture, philosophy, literature, and Russian conversation while pursuing independent study in Ukrainian literature and culture.

In July 1945 Andrusyshen was formally appointed instructor of Russian and Ukrainian and head of the newly created Department of Slavic Studies at the

University of Saskatchewan. The university introduced the first credit courses in Ukrainian language and literature in North America, and Andrusyshen assured its president, James S. Thomson, of his intent to make the University of Saskatchewan the greatest center of Slavic studies in Canada. He embarked on a three-decade-long mission of producing basic texts and tools for Ukrainian studies, entrenching the teaching of Ukrainian on the secondary level within public schools, and nurturing the first generation of university students in Ukrainian studies.

The first decade of Andrusyshen's tenure at the University of Saskatchewan was a productive period of translating, authoring articles on Ukrainian literature and drama, and preparing literary anthologies. His primary focus, however, was the creation of his most outstanding and lasting contribution to Ukrainian studies, the monumental *Ukraïns'ko-Anhliis'kyi slovnyk/Ukrainian-English Dictionary* (Saskatoon, 1955). This remarkable undertaking commenced in 1945 with the aid of his wife and father-in-law James N. Krett. The Rockefeller Foundation funded the compilation, while the East European Fund, Ford Foundation, and the University of Saskatchewan covered its printing. The 1,163-page tome comprised some 95,000 words and 35,000 idiomatic expressions and proverbial phrases from a wide range of sources, including Ukrainian entomology as well the language of the Ukrainian classics. It included a broad lexical representation to embrace belletristic, scholarly, scientific, journalistic, and dialectical variants. Developed to aid the quickly expanding study of Ukrainian at the secondary and university levels, the dictionary became a standard resource unsurpassed for decades. It remains the most comprehensive and available such dictionary in use.

Central to Andrusyshen's vision for the development of Ukrainian studies was the translation of Ukrainian authors into English, both as tools to encourage the study of the original texts and in order to acquaint the "Anglo-Saxon world" (p. 41) with Ukrainian literature, art, and culture. It was in the area of translation that Andrusyshen made another major contribution to Ukrainian studies. He translated the works of Mykhailo Kotsiubyns'kyi, Vasył' Stefanyk, Frants Kokovs'kyi, Arkadii Liubchenko, Hryhorii Kosynka, and Marko Chermshyna, among others, and with Watson Kirkconnell collaborated on two monumental projects of translation: the anthology *The Ukrainian Poets, 1189-1962* (Toronto, 1963) and *The Poetical Works of Taras Shevchenko: The Kobzar* (Toronto, 1964). An extraordinary achievement totaling 1,144 pages of print, these two volumes were conceived and brought to fruition within a three-year period.

Much of Andrusyshen's efforts was directed towards the needs of his students and the community at large. He was called on to advise individuals and groups in various capacities, pressed for the entrenchment of the Ukrainian language throughout the educational system at all levels, and expanded library resources at the University of Saskatchewan. Andrusyshen added new staff to his department during the late 1950s and early 1960s. The range of Russian and

Polish courses was expanded and Honours and Master of Arts programs were offered to students. The first master's degree was granted in 1969. In 1971 the university established the G. W. Simpson Chair of Slavic Studies and Andrusyshen was appointed the first Simpson Professor of Slavic Studies. Andrusyshen retired in 1975, but continued teaching evening classes and maintained an office at the university for the remainder of his life. He died in 1983 at the age of seventy-six.

A valuable component of Dutka's book is her bibliography of writings by and about Andrusyshen. The listing of 300-plus entries is a work in progress and appears somewhat inflated through the inclusion of newspaper clippings such as 27 "Unsigned Notices" and 10 "Unverified Notices," 6 of which are from unidentified periodicals. Some 15 of 17 "Unpublished Papers and Addresses" are unverified (*de visu*). A further category entitled "Manuscripts Not Located" includes items referred to parenthetically or documented as having been contemplated, with no other evidence of their actual existence. Between 1967 and 1976 Andrusyshen wrote the annual survey "Letters In Canada: Publications in Other Languages" for the *University of Toronto Quarterly*. Focusing primarily on books written in East European languages or on East European topics, over 100 pages of critical evaluations examined some 300 publications. In Dutka's bibliography these ten review articles have been extrapolated into 87 "book reviews," even though some of the titles received only 3 or 4 sentences of attention. Dutka fails to include all of Andrusyshen's published translations, even some of those that appear in Marta Tarnawsky's *Ukrainian Literature in English, 1980-1989: An Annotated Bibliography* (Edmonton and Toronto, 1999). The bibliography does serve, however, to underscore Andrusyshen's dedication and commitment to the Ukrainian community as the primary focus of his activity. Of his 30 articles, none were published in the major refereed journals of Slavic studies. Except for his dictionary, all his anthologies and translation volumes were published through community efforts rather than through the initiative of mainstream publishers.

Dutka has brought together information from the archives of such key figures as Simpson and Kirkconnell with elusive personal details from family and personal sources to weave a sensitive portrait of her uncle. An excellent selection of historic photographs spanning Andrusyshen's life enhances the text. Her unique insights into the subject would have benefited, however, from a more robust scholarly examination of the context of Andrusyshen's activities and critical assessment of his collected body of works.

While some of the minutiae of Andrusyshen's biography is provided, such as the exact dollar amounts of various grants over the years, his mailing addresses in Toronto and Saskatoon, a broader analysis of contextual historiography and other essential narrative elements are missing. A fuller discussion of the organizational framework in which he lived, as well as of the lobbying efforts during the early 1940s within Saskatoon that led to the establishment of programs of Slavic and Ukrainian studies, is required. The extensive literature

on the history of the Ukrainian community in Canada has not been adequately consulted. The "Select Bibliography of Secondary Sources" omits mention of even directly relevant items such as Thomas Prymak's "George Simpson, the Ukrainian Canadians and the 'Pre-History' of Slavic Studies in Canada," *Saskatchewan History* 41(2) Spring 1988: 53–66. Nowhere in the book is it hinted that the first course in Ukrainian at the University of Saskatchewan (albeit on a non-credit extension basis) was actually taught by Professor Thomas Pavlychenko—a former delegate to the Central Rada of Ukraine in 1917–1918, a pioneering research scientist at the same university, and a local instigator for the establishment of Ukrainian studies.

There is a need for a fuller scholarly discussion of Andrusyshen's dictionary, linking it to its precursors (those by Borys Hrinchenko, Yevhen Onatsky, Jaroslav Rudnyckyj, and Zenon Kuzelia), relating it to the evolution of Ukrainian orthography, and contemplating its shortcomings and ongoing value for present-day students. A deeper examination of the influences of Andrusyshen's father-in-law in the genesis of this work is desirable, for Krett was an experienced lexicographer who had compiled the first ever Ukrainian-English/English-Ukrainian pocket dictionary published in Winnipeg over four decades earlier. On the stylistic side, this book would have benefited from additional editing. There are numerous awkward transitions in the text and a cumbersome tendency to feature extended block quotations. In many instances a distillation of relevant information directly into the narrative would have been preferred. Over half of chapter four consists of block quotes.

The current state of affairs at the university where Andrusyshen forged his contribution to Slavic studies is not alluded to in this volume. In the final analysis, his travails did not result in the University of Saskatchewan's becoming the preeminent center of Slavic studies in the country. During his entire tenure Andrusyshen supervised only a handful (five) of graduate theses. As Professor Oleh W. Gerus of the University of Manitoba points out in his foreword, programs of Slavic and Ukrainian studies in Canada are facing a precarious future, being vulnerable to university restructuring and the debilitating budgetary cutbacks of the 1990s. These vicissitudes are apparent at the University of Saskatchewan. Five decades after Andrusyshen's appointment, while the teaching of Ukrainian and Russian languages, literatures, and area studies continues, there is no longer a separate department of Slavic studies, nor are graduate programs offered. Perhaps the recently (1999) established Prairie Centre for the Study of Ukrainian Heritage will revive the University of Saskatchewan as a vital center of Ukrainian studies and rekindle the community-oriented vision of academia that Andrusyshen once brought to the university.

Dutka's modest biography is a valuable template for the fuller biography and complete scholarly assessment that Constantine H. Andrusyshen deserves. One hopes that her initiative in the difficult task of illuminating his rich legacy will be a catalyst in this regard. Dutka's touching tribute to a pioneer Canadian

Slavist and Ukrainianist offers telling insights into the rich community from which this multi-talented individual arose to devote his life to the fields of his passions. This book is thus a welcome addition to the annals of Ukrainian Canadian biography and the history of Slavic studies in Canada.

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THE UKRAINIANS: UNEXPECTED NATION. By Andrew Wilson. New Haven and London: Yale University Press, 2000. xviii, 356 pp. Index. ISBN (cloth) 0-3000-8355-6.

This new book by Andrew Wilson, Lecturer in Ukrainian Studies in the School of Slavonic and East European Studies at the University of London, deals with aspects of "the Ukrainians" that are as chronologically distant as the pre-Rus' civilizations and the beginning of Leonid Kuchma's second term of presidency, and as thematically diverse as politics, economy, religion, national identity, and the arts. This very scope poses the danger of factual mistakes and a superficial treatment of some of the problems that critics believed had significantly devalued Wilson's previous monograph, *Ukrainian Nationalism in the 1990s: A Minority Faith* (1997). The present book, however, is much more thorough in its use of sources, and the presentation of various aspects of Ukraine's past and present is more thoughtful and balanced. While rather large and detailed, the book makes for an interesting and provocative read, which will, one hopes, contribute to the Western understanding of what Ukraine is and why it matters.

One may doubt, however, whether Wilson's scholarly style matches his orientation towards a broader audience, which supposedly still thinks of Ukraine as an unexpected nation. The discrepancy between his aims of contributing to the academic discussion of the problems under consideration and presenting an exotic subject to uninformed readers reveals itself in particular reference to the absurdities and peculiarities, rather than the "normalcy," of Ukrainian development. Thus, one can read more about the plunder schemes of "the oligarchs" allegedly supported by the authorities than the factors of macro-economic stabilization after 1994. Certainly, it is important not to take Ukrainian would-be democracy and market economy at face value, but not at the price of ignoring those aspects of the postcommunist transition where considerable progress has been achieved. Similarly, "myths of Ukrainian antiquity" drawn by dubious para-scholars from times as immemorial as those of Gog and Magog are given more scrutiny in the book than the four centuries between the fall of Kyivan Rus' and the Khmel'nyts'kyi uprising, which many respected scholars argue were crucial for the emergence of "the Ukrainians." This misprioritization is particularly conspicuous when one takes into account