

The discussion of the intersecting of sacral place and structure between paganism and Christianity is also very worthwhile.

The scholarship in this book is of a very high order, the arguments interesting and sound, and the footnotes worth many a digression. However, the absence of an index in a book of this type with its plethora of references, sites, names, places, and authors is frustrating.

**Nickolas Lupinin, Franklin Pierce College, Davis Center for Russian Studies**

Hrushevsky, Mykhailo. *History of Ukraine-Rus'. Vol. 7. The Cossack Age to 1625*. Translated by Boris Struminski. Edmonton: Canadian Institute of Ukrainian Studies Press, 1999. lxvi + 548 pp. \$119.00. ISBN 1-89-5571-19-7.

When Mykhailo Hrushevsky's monumental ten-volume *History of Ukraine-Rus'* appeared beginning in 1898, it marked an important moment in the Ukrainian cultural nationalist movement. First from Lviv, where he was beyond the reach of Russian censorship, then from Kyiv after the 1905 Russian Revolution, Hrushevsky (1866–1934) formulated an historical vision of Ukraine with a populist orientation, even as Ukrainian claims to nationhood were being denied. Although Hrushevsky was deeply involved in politics, and served as president of Ukraine during the Bolshevik Revolution, he was also a dedicated and highly skilled historian.

The seventh volume of the *History* covers the beginning of the distinctively Cossack era of early Ukrainian history. As Serhii Plokhyy's introduction recounts, many nationalists of Hrushevsky's era saw this period as a kind of Golden Age, against which other times were measured and found wanting. This Romantic image of Cossackdom drew further inspiration from the poetry of Taras Shevchenko (1814–61). Hrushevsky's historical evidence-based interpretation rejected both the grandiose connections between cossackdom and earlier Kyivan institutions, and the idea of Cossack unruliness and ungovernability. Hrushevsky emphasized instead the ways in which Polish military and other institutions interacted with steppe conditions to shape Cossack life and institutions.

Hrushevsky's *magnum opus* reflects both his positivistic approach to history and his training in the "documentary" school. The evidence available to him included neither Russian nor Ottoman archival materials. Nevertheless, many elements of his broad synthetic analysis have been borne out by subsequent study. For example, the steppe frontier in sixteenth-century Ukraine may well have been more populous than Hrushevsky's contemporaries thought. Hrushevsky's rejection of popular historical myth is reflected in subsequent scholarly literature. The validity of his arguments, for example, that Dashkovych and Lanckoronski were not the first hetmans of Ukrainian Cossackdom, and against the legend of Stephan Batory's reforms, have since been reconfirmed.

Hrushevsky's populist orientation led him likewise to emphasize the primacy of Cossackdom in the expansion of steppe settlement, to draw distinctions between the Cossack elite and the steppe-dwelling ordinary Cossack, and to use folk tradition as evidence of popular attitudes. The present-day reader of Hrushevsky's *The Cossack Age to 1625* may well be struck by the detailed way in which Ukrainian Cossack history exemplifies encounters between settled peoples and their more nomadic, less-institutionalized neighbors. Particularly well reconstructed are recurring confrontations among ever-present Tatars, Polish state institutions and their local representatives, Cossack hetmans and the more volatile Sich'. The early seventeenth century is discussed in several chapters dealing with the growing institutionalization of Cossackdom, the Cossacks' role in the turn-of-century wars, and, particularly, the Cossack role in Ukrainian national aspirations to restore the Orthodox hierarchy. The volume ends with an analysis of how Cossack-Ukrainian hopes for Orthodoxy's return were destroyed following the Khotyn War.

This English version is a translation of the Ukrainian reprint edition published in New York between 1954 and 1958. That reprint in turn drew upon the first edition of volume seven published in 1909. The late Bohdan (Boris) Struminski undertook the rich and readable translation. The supporting scholarly apparatus for volume seven is impressive and will make Mykhailo Hrushevsky's

magisterial work a most useful reference. The entire opus is helpfully placed in the context of current scholarship in volume one by Frank Sysyn, the editor-in-chief, and by Serhii Plokyi for this volume specifically. In addition, volume seven includes nine bibliographical essays by Hrushevsky, most constructively updated by Serhii Plokyi. Finally, Hrushevsky's references have been identified and are cited fully in the Bibliography.

**Carol B. Stevens, Colgate University**