

Świątek, Adam. *Gente Rutheni, Nazione Poloni: The Ruthenians of Polish Nationality in Habsburg Galicia*. CIUS Press in cooperation with Księgarnia Akademicka, Edmonton, AL, Toronto, ON and Cracow, 2019. 633 pp. Illustrations. Notes. Bibliography. Index. \$39.95 (paperback).

THE book under review is a translation of Adam Świątek's Polish-language monograph of 2014. Published under the auspices of the Canadian Institute of Ukrainian Studies, this book deals with the duality of the so-called *gente Rutheni, nazione Poloni* Ruthenians (Ukrainians) who felt a kinship with Polishness. Świątek looks into the transformation of the Ruthenians of Polish nationality in Habsburg Austria from the eighteenth century to the beginning of the twentieth century. Starting with the Renaissance humanist and writer Stanisław Orzechowski, Świątek employs a wide array of studies by his predecessors, including Stanisław Kot, Henryk Litwin, Janusz Tazbir, David Althoen, Serhii Plohy, Natalia Yakovenko and Marin Mudry. The

chronological and geographical scope of the study, terminology and source base are discussed in the introduction to the book which comprises eight chapters, bibliography, list of illustrations, and various indices. The book opens with a preface authored by Frank E. Sysyn, who himself studied the phenomenon of *gente Ruthheni, natione Poloni* in the early modern period.

Chapter one looks into the characteristics of the formation of *gente Rutheni, natione Poloni* (pp. 55–147). By referring to such terms as ‘ethnicity’, ‘nation’ and ‘identity’, Świątek offers a detailed survey of the various social layers of the Ruthenian population of Galicia and their relation to the identity type of *gente Rutheni, natione Poloni*: the landed gentry, the gentry, the intelligentsia, the Greek Catholic clergy and the peasants. By analysing the structure of the two-tier (dual) identity of Ruthenians of Polish nationality, Świątek places this phenomenon within time and geographical expanse (pp. 55–149). The reader learns about family, the Uniate Church, school, language of instruction, especially at institutions of higher education, conflict situations with Ruthenians of other political persuasions (pp. 132–42). Chapter two, ‘Rus’ in the Historical Consciousness of Poles’, examines the literature (Adam Mickiewicz, Józef Bohdan Zaleski, Henryk Sienkiewicz, and especially Platon Kostecki), art (Jan Matejko) and historiography (Joachim Lelewel, Henryk Schmitt) which determined the development of the identity of the *gente Rutheni, natione Poloni*. One must also mention the textbook for secondary schools in Galicia which, prepared by Anatol Lewicki and reprinted a dozen or so times (the very last time in 1999), propagated the free-willed union of Poland, Lithuania and Rus’ (pp. 190–93).

The genesis of political demands made by Ruthenians of Polish nationality in 1848 is discussed in the third chapter which is devoted to the period of the Napoleonic Wars and the Galician conspiracies of the 1830s and 1840s (pp. 201–54). Of particular interest are the personal stories of Galician agitators such as, for instance, Ignacy Kulczyński from Volhynia who commissioned Julian Horoszkiewicz to make a copy of an anti-feudal poem written in Ruthenian and entitled ‘Dumka’ (pp. 234–35). Chapter four, ‘*Gente Rutheni, Natione Poloni* during the Revolutions of 1848’, shows how Ruthenians emerged as political players in the revolutionary events that came to a head in 1848 (pp. 255–338). Here mention is made of the Ruthenian Council (*Sobor*), the only political organization in history assembling Ruthenians of Polish nationality, including Jan Wagilewicz (Ivan Vahylevych), known for his literary work in the framework of the aborted *Rusalka Dnistrovaia* (The Dniester Nymph). The Ruthenian Sobor was notoriously in competition with the Supreme Ruthenian Council whose members espoused a national orientation (pp. 267–87). An example of concrete political demands articulated by the Ruthenians of Polish nationality is *A Word of Warning*, written by the Greek Catholic priest Vasył

Podolynsky, who spoke about the Ruthenians as a future nation independent of Polish political thought (pp. 337–38).

Chapter five is particularly interesting from the sociolinguistic point of view — it discusses the status of the Ruthenian language, schooling, and finally the matter of an alphabet for the Ruthenian language within the Austrian partition (pp. 339–63). It was the secondary school inspector Euzebiusz Czerkawski, in desiring a Polonization of schools in Galicia, who was to provide direction to the policy of the governor of Galicia Agenor Gołuchowski. Gołuchowski perceived a threat in the development of Russophile attitudes among Ruthenian teachers, especially Yakiv Holovatsky, who as the Head of the Department of Ruthenian Literature and Language at L'viv University, professed Russophile ideas. Iosyp Lozynsky, who wrote in 1835 the famous article, 'On the Introduction of the Polish Alphabet to Ruthenian Writing', was the first to speak about choosing the Latin script. This plan from the end of the 1850s was the option that the *gente Rutheni, natione Poloni* most fervently supported, with Euzebiusz Czerkawski at the head. In 1859, on the initiative of Minister of Education and Religion, Czerkawski prepared his project of the Latin script for the Ruthenians, incorporating the proposal of the Czech linguist Jozef Jireček, who used a Latin alphabet employing some extra Czech letters. As an attack on the national rights of the Ruthenians, the Latinization of the alphabet was rejected (p. 348).

Chapter six is concerned with the January Uprising of 1863 which was the only Polish revolt where the standards bore not only the Polish eagle and Lithuanian Vytis coat-of-arms but also the Ruthenian Archangel Michael (pp. 365–406). Not supported by the Ruthenians, the collapse of the uprising ended Romantic dreams of liberating the Polish-Ruthenian-Lithuanian state (p. 400). The next two chapters, '*Gente Rutheni, Natione Poloni* in Power' and 'The Manifestation of Ideas', examine the activities of the Ruthenians of Polish nationality within political and social life, in particular in addressing the language question in education. Opposite viewpoints on school reform were represented by Euzebiusz Czerkawski and Teofil Merunowicz, the 'veteran' of the Galician Diet. Czerkawski believed concord between nations could only be reached through a Polonization of the schooling system, while the latter pushed for compromises in favour of the Ruthenians (pp. 444–45). However, as it was impossible for Ruthenians to fight for their rights through legal channels such as the Galician Diet or the Imperial Council, more radical alternative methods began to gain popularity. The development of the Ruthenian national movement in the late nineteenth century could not even be stopped by a series of commemorations of important Polish historical anniversaries, such as the conclusion of the Union of Lubin in 1869 or the 200th anniversary of the Relief of Vienna, which are discussed in chapter eight (pp. 481–544). This caused the

Poles to experience immense disillusionment during the first decades of the twentieth century when dealing not with the 'children of a common mother Poland', but with the Ukrainian nation striving for independence (p. 555).

By way of conclusion, this erudite and penetrating study makes an excellent contribution to our understanding of the Habsburg world and modern Polish and Ukrainian nationhood. The volume belongs on the shelves of all serious scholars of Galicia in the nineteenth century. Surprisingly, some shortcomings can be attributed to the book's sponsor. In addition to the muddled treatment of the 'Ruthenian' language by Frank Sysyn in the preface, the use of the term 'Ruthenian' in reference to the language spoken by the Ukrainians in Galicia is not a winning move. Although commonly used in historiographic works, this learned term has an imperial connotation with regard to the Ruthenian inhabitants of the Austrian partition. In order to stress a certain degree of non-identification of Austrian Ukrainians with Russian Ukrainian, which was not so obvious in Galicia from the late 1860s onward, the translator should resort to the indigenous term *Rusian*.