

important for clarity—in Russian. At least one graph is included per chapter, showing in rubles the prices of articles, ranges of wages, levies of taxes and the like. The graphs show, as well, regression lines. The dates on the y-axis of graphs are not arranged uniformly by decades, but refer rather to specific events. The most commonly cited are: the third year of Boris Godunov's reign (1600); Michael Romanov's election (1613); the Smolensk War (1633); the beginning of the Thirteen Years' War (1654); the peak of inflation provoked by the introduction of copper money (1663); the year when the downward slide of prices began (1675); the seizure of power by Peter the Great (1689); the beginning of the Northern War (1700); and Peter's death (1725). Unfortunately, some graphs with a large number of record entries are difficult to interpret.

The monograph excludes non-Russian language records, lacks maps, and fails to analyze in depth both the Russian and European monetary, accounting and exchange systems. This last shortcoming is the most serious one. Since money and prices are important topics of Hellie's story, his readers should have been treated to at least a chapter devoted to relevant definitions, with all the pertinent tables and graphs. There is no detailed information about the ruble—the term is even not listed in the index, while the three pages (162–64) devoted to foreign currency simply cannot explain all of the complexities of the topic. Hellie does provide certain titles in his bibliography and footnotes that can guide readers seeking to gain information pertaining to the Russian systems; however, much more is required. Concerning other systems in Europe, readers might wish to consult: John J. McCusker, *Money and Exchange in Europe and America, 1600–1775* (1978); Zbigniew Żabiński, *Systemy pieniężne na ziemiach polskich* (1981); and Jürgen Schneider, Oskar Schwarzer and Markus A. Denzel, *Währungen der Welt III: Europäische Wechselkurse im 17. Jahrhundert* (1994).

Overall, however, Hellie's book must be evaluated very positively. It is a labour of love, at which he persevered for over ten years. A definitive and pioneering study, it will be, undoubtedly, emulated by other scholars, who will apply his methods to the analysis of other countries. Economic and social historians will benefit the most from Hellie's enormous undertaking. It should be stressed, however, that his is an extremely valuable source book for anyone who is interested in the examination of the economy and material culture of early modern Russia.

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John-Paul Himka. *Religion and Nationality in Western Ukraine. The Greek Catholic Church and the Ruthenian National Movement in Galicia, 1867–1900*. Montreal & Kingston: McGill-Queens University Press, 1999. 236 pp.

This book is the third major study by John-Paul Himka on the history of Ukrainian Galicia in the nineteenth century. Preceded by *Socialism in Galicia* (1983) and *Galician Villagers and the Ukrainian National Movement* (1988), the present volume is devoted to the interrelations between church and nation. To a degree, its theme manifests the evolution of Himka's own scholarly interests from the history of

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socialism to social classes and groups to the history of national identity and religion. Worthy of note, however, is the fact that topics related to the interplay of nationalism and religion in Galician politics are not foreign to Himka, as he has discussed them in a number of earlier articles.

One of the major problems that Himka encountered when working on this project was the actual absence of a well researched nineteenth-century history of the Greek Catholic church, the main institutional body with which his new book is concerned. While addressing his theoretically informed question on the relationship between religion and nationality, Himka acknowledges in the Introduction that he found himself "telling a story that was virtually unknown." His problem, unfortunately, is not unique. It grows in proportion as more and more historians move to the study of the social, national, religious, and cultural identities of non-Western nations. The questions they raise reflect the current stage in the development of the historiography of the Western world, whose "Rankean" history has been written already. But, once one approaches the study of non-Western— including East European—history, quite a different picture emerges. Many nations of Eastern Europe simply do not have well-researched social, diplomatic, political or even church histories. This is especially true in the case of nations that just recently acquired political independence.

How do historians deal with this and other problems related to "developing" historiographies? It appears that, thus far, this is pretty much an individual decision. Himka made his own choice by not abandoning his initial plan to study the entanglement of religion and nation in nineteenth-century Galicia. He embarked on the project by aspiring to fill the gaps which he inherited from previous generations of historians of Ukraine and its churches. This decision affected the structure of the book and made it somewhat confusing.

The book consists of two large parts with the second one comprising two subdivisions. The first part provides a background, introducing the major developments and tendencies in Galician religious and national life circa 1867, the starting point of the book. The first subdivision of the second part focuses on the actual history of the Greek Catholic church and the role which the Vatican, Austrian authorities in Vienna, Polish authorities in Galicia, and different groupings in Ruthenian society played in its history. The second subdivision of part two discusses the actual politics of the church toward different political and national parties in Ruthenian society, and their attitudes toward the church and religion in general.

Himka discusses the interplay of religion and nationality within the context of two major nation-building projects which were under way in Galicia in the last third of the nineteenth century: the pan-Russian and the pan-Ukrainian. The book also sheds light on other nation-building alternatives, which were considered by Galician Ruthenians. Apparently, Polonization was one of the most obvious ways for resolving the crises of Ruthenian identity, and was consciously or unconsciously pursued by many Ukrainians in Austrian Galicia and the Chelm (Kholm) region of the Russian Empire. The main characteristics of the pan-Ukrainian and pan-Russian projects were shaped under the direct influence of, and as a reaction to, the Polish national movement.

Another alternative open to Ruthenians, at which some of the church documents of the time repeatedly hint, was the formation of a separate Ruthenian nation. Unlike in neighbouring Transcarpathia, this idea never gained enough support in Galicia,

despite the fact that existence of a separate Greek Catholic Church (which distinguished Galician Ruthenians in religious terms not only from the Roman Catholic Poles but also from the Orthodox Eastern Ukrainians and Russians) could have assisted the realization of such a project. The project, however, never took off. One possible explanation for its failure can be found in the fact that after 1867 Austria's support of the Ruthenian movement was too weak. Moreover, the threat of Polonization was too strong for the Ruthenians to deal with in isolation. They clearly sought to acquire a larger pan-Ukrainian or pan-Russian identity to successfully fend off this threat.

In both cases, religion and a Greek Catholic identity had to be adjusted to the demands of the particular project. As Himka convincingly argues, the Russophiles, pursuing their own national project, attempted to "purify" Greek Catholicism from Latin borrowings in order to bring it closer to Russian Orthodoxy and, in this manner, to enforce their vision of Galician Ruthenians as an integral part of one Russian people. The Ukrainophiles, or national populists, advocated on the other hand more ecclesiastical independence for the Greek Catholic Church, including the formation of a separate Greek Catholic Patriarchate. This won them much support and understanding on the part of the church's leadership and clergy. At the same time, the national populists could not put too much emphasis on Greek Catholicism, because, in their opinion, it was a religion that divided the Ukrainian people. Modern Ukrainian national identity, imported and developed by Galician Ukrainophiles, was not closely bound to any specific religion or church. Thus constructed, it was able to cross the border between Uniate and Orthodox Ukraine and to give a religiously, culturally and historically divided ethnos a sense of common belonging.

This book is a major contribution to the study of the history of the Greek Catholic church and Ukrainian national identity. It begins with 1867, the year when Austro-Hungary was formed, and ends with 1900, the year when Metropolitan Andrei Sheptytsky assumed the leadership of the Greek Catholic Church. Himka tells his story with great passion and drama. He often approaches the discussion of major political, national and religious ideas affecting the life of the church and its faithful through the lives and careers of the people who represented them. Himka does not look at the history of the formation of the ethno-religious identity in Galicia in terms of a continuous negotiation process. Nonetheless, his study of the uneasy relationships and often difficult exchanges among the Vatican, Vienna, Polish and Ukrainian national circles provides much ammunition to the adherents of the "negotiation" approach in the study of national identities.

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Peter Houtzagers. *The Kajkavian Dialect of Hidegség and Fertőhomok (= Studies in Slavic and General Linguistics, vol. 27).* Amsterdam-Atlanta: Rodopi, 1999. 343 pp. Maps. Tables. Dialect texts. Lexicon. Hfl. 140.00; USD \$77.50.

The Croatian-speaking populations of Hidegség and Fertőhomok (Croatian: Vedešin and Homok/Humok/Umok), two villages lying south of Lake Fertő (Neusiedler See)

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