

**Frank E. Sysyn, editor-in-chief and with an introduction.
Mykhailo Zubryts'kyi: Zibrani tvory i materialy u tr'okh tomakh;
Hazetni publikatsii, etnografichni ta arkhivni materialy [Mykhailo Zubryts'kyi: Collected Works and Materials in Three Volumes; Newspaper Articles, Ethnographic Works, and Archival Materials]**

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Frank E. Sysyn, editor-in-chief and with an introduction. *Mykhailo Zubryts'kyi: Zibrani tvory i materialy u tr'okh tomakh; Hazetni publikatsii, etnografichni ta arkhivni materialy* [Mykhailo Zubryts'kyi: *Collected Works and Materials in Three Volumes; Newspaper Articles, Ethnographic Works, and Archival Materials*]. Vydavnytstvo "Litopys," 2019. Vol. 3 of *Mykhailo Zubryts'kyi: Zibrani tvory i materialy u tr'okh tomakh*, edited by Sysyn et al., 3 vols., 2013-19. 1024 pp. Illustrations. Indexes. ₪ 340,00, cloth.

The third volume of the collected works and materials of Mykhailo Zubryts'kyi comprises primarily newspaper articles written during the years 1844 to 1918—that is, two hundred ninety-one pieces published for the most part in the newspaper *Dilo* (*Deed* [Lviv]; 79-851). There are also six batches of ethnographic works (855-904), three scholarly essays (907-33), four sets of archival materials (937-68), and four short letters (971-73). We find here, too, a grounding introduction (35-75) in two languages about this “turbulent priest” (56), as he was known to many. The introduction was written by the editor-in-chief of this volume (and the volume set overall), Frank E. Sysyn, who calls Zubryts'kyi “The Nestor of the Ukrainian Village” (see, e.g., 1017). At the end of the book, we are given an index of names (975-92) and a geographical index (993-1006), as well as a copy of the tables of contents for volumes 1 and 2 (1017-23).

Of course, volume 3 of this set represents only part of Zubryts'kyi's oeuvre. The scope of this tireless documenter's work, the broad objectives that he adopted, and the drive and systematic approach with which he undertook his endeavours throughout his entire lifetime will surely bowl over the objective reader. Were it not for individuals such as Zubryts'kyi, with his industrious nature and inspired and painstaking efforts, it would be difficult to imagine the awakening and development of community and national ideals among villagers who were oppressed and exploited by various political and economic forces.

It is not really possible in a short survey to offer a full and exhaustive analysis of Zubryts'kyi's ideas and work, even if one limits oneself to just one aspect of Zubryts'kyi's activity selected and brought together by the publisher and editors in this set. It should be stressed that the editors have managed to collect the scholar's most vital output. Lacunae in the materials represent what has been lost (perhaps forever). Also absent here is critical documentation of the relations between this village priest and the hierarchy of his Church. These relations may have been tense, given that there were rather serious differences of opinion among the clergy of the Greek Catholic Church regarding the issue of the introduction of the phonetic alphabet, matters of education, the question of Russophilism (Muscophilism), and so on. The sources in this volume set

include the archives of the Peremyshl eparchy of the Greek Catholic Church; however, it is not clear whether searches were also conducted in the archives of the Lviv archeparchy.

It is worth noting here, if only briefly, some of the questions that Zybryts'kyi was passionate about and that are represented in the materials contained in this volume. First, education was a vital area of reflection for Zybryts'kyi, which we can see in his essays, notations, and so on. He was primarily preoccupied with the fact that schools typically had Polish teachers who did not know the Ukrainian language at all and who either did not have or did not want to use Ukrainian primers (not to mention readers). Local school inspectors were usually also Polish (most often they were local Polish priests), and they were generally indifferent to the needs of the local villagers. Furthermore, the school administration as well as most of the government officials were Polish, and they largely ignored requests for change or improvement. Zybryts'kyi very sharply criticized the negative stance of the Poles. This situation was one of the reasons why the education of the villagers had to be undertaken through separate institutions, such as the Prosvita society, to which Zybryts'kyi devoted much time and attention.

Zybryts'kyi kept a close watch on the political system overall. Nearly one hundred twenty of his articles are dedicated to related topics. He continually underscored the fact that the constitutional monarchy embodied by the Austro-Hungarian Empire was sorely administratively deficient in the crown land of Galicia and Lodomeria—the political structure of which was in the hands of a Polish nobility that was negatively inclined toward Ukrainians, and especially villagers. This volume contains many articles documenting election manipulation, the deception and humiliation of village voters, and the deliberate suppression (often with the help of the police) of the rights of citizens.

Zybryts'kyi also believed that beneficial village development was hindered by the division of land into tiny plots located far away from the homes of their owners. As a solution he proposed the comassation of agricultural lands. However, very few villagers at that time understood the concept, and no one wanted to broach such a complicated topic. Zybryts'kyi addressed the question of emigration, which he said resulted from a shortage of land and means of subsistence, as well as from the overall poverty of the villagers. The fate of the village of Mshanets fell within the scope of these processes—Sysyn, the editor-in-chief of this volume set, is a descendant of Mshanets émigrés.

Zybryts'kyi was very concerned, too, about the relations between the Christian villagers and the Jews. Although the two groups lived peacefully alongside each other, their economic needs and ways of life often spawned misunderstandings, exploitation, and even open conflicts. This volume contains almost twenty articles on the topic, some of which are quite scathing.

Most of them deal with the propination privileges that gave Jews a monopoly on alcohol production, as well as with the rather wide distribution of taverns in the villages, which led to excessive and rampant alcohol consumption, with all of its negative effects. Quite naturally, Zybryts'kyi, being a priest, was opposed to intemperance. But his articles show that he did not entirely understand the principle of competition, which he characterized as fraud, even in cases between Jews.

Zubryts'kyi criticized no less severely his fellow Greek Catholic priests whose activities did not extend beyond the performance of their religious duties. In his opinion, a good priest was supposed to enlighten the village and be its leader on the path to socio-economic progress and national consciousness. He called on the priests to expand the Prosvita reading rooms, to open village stores, and the like. As for the Russophile (Muscophile) priests, and even the Church hierarchs who sympathized with them, Zubryts'kyi found their position indefensible, and he accused them of being traitors or, at the very least, unwise, misguided individuals who were causing harm.

Zubryts'kyi not only was interested in matters of the village and its life and culture but also constantly made efforts to spread the word about them. Thus, he himself collected broad information about ethnography and folklore and related artifacts and distributed them among various collections and museums in Austria-Hungary and beyond. He never interrupted his scholarly pursuits, even when he was imprisoned at Thalerhof internment camp as a Russian sympathizer (although he was not one). When he ended up in Slovenia through the efforts of his son, he immediately established contact with high-profile intellectuals who supported Ukrainians. He wrote about this in his diary, which, unfortunately, has not survived fully intact. This is truly a shame. We do not know whether the editors of this volume tried to determine if any mention has been preserved either in state archives or in the National and University Library in Ljubljana about the time that the hard-working Zubryts'kyi (already a well-known member of the Shevchenko Scientific Society in Lviv) spent in Slovenia. In the 1970s, this reviewer spent over six months on a research trip to Slovenia (Ljubljana). However, I knew nothing about Zubryts'kyi and so did not try to find any traces of his life and work in the Slovenian context. Perhaps today it would be worthwhile to take up a search for this information.

The publication of Zubryts'kyi's collected works and materials, the third volume of which is under review here, is an important cultural milestone in Ukrainian scholarship. It deserves hearty praise and the utmost support of the broader reading public.

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Translated from the Ukrainian by Tania Plawuszczak-Stech