

Zenon E. Kohut, Volodymyr Sklokin, and Frank E. Sysyn, with Larysa Bilous, eds. *Eighteenth-Century Ukraine: New Perspectives on Social, Cultural, and Intellectual History* (Quebec: McGill-Queen's Univ. Press and Canadian Institute for Ukrainian Studies, 2023). Pp. 672; 5 maps, 4 figures, 14 tables. \$110.00 cloth.

There were several reasons for the delayed emergence of Ukrainian historiography on the broader scene of eighteenth-century studies. The main factor was the significant gap during the Soviet period, coinciding with the dynamic development of the field in other countries in the second half of the twentieth century. This created a double setback for Ukrainian historiography: it missed recent historiographic and methodological trends and faced suppression under Soviet censorship. Consequently, there was much ground to make up, as international scholarship had already made considerable progress and advancements. Ukrainian researchers had to strive to catch up with recent developments and address the gaps accumulated over the previous half-century. Fortunately, in the last two decades, some balance has finally been achieved. The editors of *Eighteenth-Century Ukraine* have compiled a collection of fine works from Ukrainian scholarship over the last two decades, making them available for an international readership. While the majority of the essays were previously published elsewhere—most of which were translated into English for this volume—some were published for the first time. The volume is divided into four parts: “Cossack Autonomies and Their Demise,” “Society, Economy, and Demographics,” “Church, Culture, and Education,” and “Political and Historical Thought.”

The first part is the most extensive, encompassing various topics from the naming of the territory and its people's identity to the specificities of its regions,

such as Kyiv, Sloboda, and Steppe Ukraine. Kyrylo Halushko's essay discusses how the territory of Ukraine was represented and named on European maps. He traces the evolution of its names from "Rus'," "Red Rus'," and "Ukraine" to "Little Rus'" and "Little Russia," reflecting the shifting geopolitical situation in the region. Volodymyr Kravchenko delves into the spectrum of names used to designate Ukraine in the late eighteenth and early nineteenth century—Rus', Little Russia, South Russia, and Ukraine—carefully examining the ideologies, meanings, and stereotypes behind each term. The next essays transition from macro-level to regional cases. Oleksii Tolochko explores the increasing fascination with Kyiv among Russian educated travelers, highlighting that these visitors from the imperial center were actively seeking remnants of the city's medieval past. However, their endeavors were often thwarted as certain historical elements had been lost over time, while others had been reconstructed in the style that did not resonate with Russian sensibilities. Volodymyr Sklokin considers encroachment of the Russian Empire on Sloboda Ukraine's autonomy and the role played by local elites in this process. Oleksandr Pankiev reveals the imperial policy of management in Steppe Ukraine where the shortage of bureaucracy was to be resolved. He highlights the significant role played by Potemkin in bureaucratic appointments and underscores the prevalence of officials with Ukrainian backgrounds. Oksana Mykhed tells the story of a plague outbreak in Ukraine in 1770–71 and the Russian Empire's response, initially feeble, but later evolving into a series of reforms. According to the author, these measures not only curbed the spread of the epidemics but also facilitated the successful integration of Ukrainian territories into the empire. Lastly, Vadym Adadurov delves into the question of whether there was a division among Little Russian elites during Napoleon's invasion and whether a faction was inclined to support the French. The author does not find convincing evidence of such a split and asserts that the elites remained steadfast in their loyalty to the Russian Empire.

The essays presented in the second part primarily focus on the military strata of the Hetmanate. Victor Horobets's examines the political culture of the Cossacks, in particular focusing on their practice of colonels' elections. Meanwhile, Oleksii Sokyрко investigates military reforms implemented by the last Hetman, Kyrylo Rozumovs'kyi, during the 1750s–60s, which encompassed the introduction of new regiments, rearmament, and the standardization of uniforms and flags. Vadym Nazarenko sheds light on the specificities of the Kyiv military regiment of Reiters, who served as regular couriers between the governor of Kyiv and such cities as Istanbul, Moscow, and St. Peterburg. Returning briefly to Sloboda Ukraine, Volodymyr Maslychuk's essay discusses the clanship of Cossack officer families, revealing the relatively weak clan solidarity in the face of encroaching tsarist influences and the traditions of frontier life. Furthermore, Ihor Serdiuk and Iurii Voloshyn present a comprehensive study of the demography. The former provides insights into the economic life and population of regimental cities within the Hetmanate, and the latter examines population dynamics of the city of Poltava, offering valuable perspectives on its social makeup and evolution.

The third part, dedicated to matters of culture and religion, is the briefest. It features an essay by Maksym Iaromenko, discussing the subtle methods employed to circumvent the effects of unification imposed from the imperial center. The essay highlights the example of book publishing in the Cave Monastery, emphasizing the practice of sending gifts and considering the desires of the local laity. Ihor Skochylii provides an examination of the adaptation mechanisms utilized by the Uniate Church hierarchy in Right-Bank Ukraine, showcasing their response to the challenges posed by various crisis of the period. The analysis reveals that their efforts largely fell short of their intended objectives. Mykola Symchych investigates

the gradual modernization of philosophy courses at the Kyiv-Mohyla Academy, delineating the departure from the Jesuit curriculum. Additionally, Liudmyla Posokhova traces the various initiatives aimed at transforming and modernizing traditional Orthodox Colleges, positioning them as precursors to the introduction of classical universities in the Russian Empire.

The fourth part, surveying political thought and history, includes several essays that may be familiar to English-language readers, such as Frank E. Sysyn's exploration of the concept of fatherland, Zenon E. Kohut's examination of the influence of Little Russian identity on later nation-building in Ukraine, and Gary Marker's analysis of terms used in Pylyp Orlyk's 1710 Constitution. Natalia Iakovenko explores the understanding of authority among Ukrainian educated elites, particularly that of Hetman, noting that it superficially resembles the Russian and Polish-Lithuanian Commonwealth models while possessing distinct features of its own. Serhii Plokhly builds upon Sysyn's discussion of the fatherland in his study of loyalty to various political entities, demonstrating that for some Ukrainian educated elites, loyalty to the fatherland held a higher hierarchical standing than loyalty to the ruler. This was evident in the case of Mazepa and Orlyk, while for others, such prioritization of loyalty was tantamount to treason. The final essay in the volume, penned by Andrii Bovgyria, overviews the various themes of the so-called Cossack historiography. It addresses issues such as Cossacks' origin or ethnogenesis, delineation of their "own" territory, historical heroes and villains, and the identification of "the Other."

Despite the wide array of themes covered in the volume, there are notable omissions that might lead to a certain distortion in the perception of eighteenth-century Ukraine. Topics such as women's perspectives, popular devotion, the history of reading, the history of travel, environmental history, and the history of senses and emotions are notably absent. The materials largely concentrate on men, elites, and dominant ethnic and religious groups, overlooking the experiences of marginalized minority groups including Jews, Tatars, Roma, and others. Regarding regional representation, the volume primarily focuses on the Hetmanate and, to a lesser extent, on Sloboda Ukraine. There is a conspicuous lack of information about Right-Bank and Crimea, with very little coverage of Southern Ukraine. While perusing the articles in the volume, one cannot help but observe the isolation of Ukrainian topics, which lack a broader perspective. At best, they are discussed within the context of Russian or Polish comparisons, with a global perspective noticeably absent.

A few remarks should be made about the chronology. While the editors rightly acknowledge the inherent discrepancies associated with labels such as the "short" or "long" eighteenth century and emphasize that "periodization in history is always provisional" (10), they still propose a general framework that purportedly applies to all areas of eighteenth-century studies. While their attempt to integrate political, social, and cultural developments within the proposed chronological framework is commendable, it could be suggested that each field establish its distinct beginning and end for the "long" eighteenth century.

Nevertheless, the publication of this voluminous work on eighteenth-century Ukraine is a significant achievement. It will be invaluable to those in the English-speaking academia who are initiating their research on Ukraine or teaching courses on the history of Ukraine, Eastern Europe, or the eighteenth century. Researchers will find the historical maps included in the volume particularly useful, as they were specifically designed for this publication and can serve as illustrative materials.