

**Thomas M. Prymak.** *Gathering a Heritage: Ukrainian, Slavonic, and Ethnic Canada and the USA.* U of Toronto P, 2015. xiv, 370 pp. Illustrations. Tables. Appendix. Notes. Index. \$29.95, paper.

**T**homas M. Prymak's *Gathering a Heritage: Ukrainian, Slavonic, and Ethnic Canada and the USA* is a collection of essays largely about the evolution of Ukrainian Canadian and Ukrainian American scholarship. Prymak leans toward writing a narrative, chronological work that outlines the roots of Ukrainian scholarship mainly in Canada and the United States, tracing its development from the late nineteenth through the twentieth century. Although the book is not devoted in its entirety to Ukrainian Canadian studies, these studies are its primary focus (xi). Prymak's "gathered heritage" concerns, in large part, Ukrainians who immigrated to Canada and the way in which communities coordinated with nationally conscious intellectuals, historians, librarians, philologists, and writers. The bulk of the book is divided into three sections. The first is devoted to migration studies, the second to historians and historiographies, and the third to the growth of libraries and archives. Prymak outlines the development of Ukrainian and Slavic studies in Canada from their earliest beginnings—the education of illiterate peasants from Eastern Galicia—to a time of complex historiographic debates.

In the first section of the book, Prymak looks at Eastern European migration to the Americas from, among other places, the Habsburg Empire by outlining how writers like Henryk Sienkiewicz, Maria Konopnicka, Ivan Franko, and Vladimir Korolenko wrote about migration. Prymak emphasizes that, initially, most of these writers approached the Great Migration in East-Central Europe with caution and apprehension (36). One of his most fascinating chapters discusses how Franko considered migrating to the United States (and also Canada) and taking the position of editor at the Ukrainian newspaper *Ameryka* in Shenandoah, Virginia. In the end, Franko never followed through with such plans. But Prymak demonstrates how Franko began as an ardent critic of migration, as seen in his work "Do Brazyl'ii" ("To Brazil," 1898), then became a supporter of the Eastern Galician peasantry's migration, as long as it was well-planned and organized (51, 55). Furthermore, Prymak emphasizes that even after Ukrainians migrated, they maintained ties with Franko by, for instance, inviting him to contribute to publications like *Kanadiis'kyi farmer* (*The Canadian Farmer*).

Prymak's other essays, regarding an obscure work by Soviet Moldovan scholar N. L. Tudorianu (*Ocherki rossiiskoi trudovoi emigratsii perioda imperializma [v Germaniiu, Skandinavskie strany i SShA]* [*Outline of the Russian Toiling Emigration of the Period of Imperialism (to Germany, the Scandinavian Countries, and the USA)*], 1986) and a work by Polish scholar

Anna Reczyńska (*Emigracja z Polski do Kanady w okresie międzywojennym* [*Emigration from Poland to Canada During the Interwar Period*], 1986), outline why Polish and Ukrainian peasants left for North America at the turn of the twentieth century. While other migration historians, such as Leslie Page Moch, Linda Reeder, and Keely Stauter-Halsted, emphasize the circular nature of European migration even across great distances, Tudorianu and Reczyńska, according to Prymak, maintain that migration to Canada from Eastern Europe at the turn of the twentieth century was typically unidirectional and resulted from a lack of land and economic opportunity (65). Throughout the section on migration, Prymak stresses that Ukrainians, Poles, and other Eastern Europeans migrated because the vast prairies in Canada and the industrial towns in the United States could offer them a better future than they could hope for in the “Old Country.”

The second section of the book includes essays outlining how Ukrainian historiography developed in Canada. Prymak finds this development remarkable because Ukraine was not yet an independent state at the time of this historiography's first beginnings and the Ukrainians who immigrated to Canada were not yet known as Ukrainians per se but as Galicians, Poles, Russians, Austrians, Ruthenians, or Rusyns. The development of a historiography about Ukraine allowed an ever greater number of scholars, immigrants, and members of the general public to become better aware of Ukraine and Ukrainians. Prymak emphasizes how historiography about Ukraine in the West evolved from amateur and popular histories to more thorough scholarly debates. He outlines how émigré historians, such as Dmytro Doroshenko and Lubomyr Wynar, developed the idea of Ukraine as an entity independent from Russia or Poland and with its own history, culture, and language.

Furthermore, Prymak shows how Canadian historians like George W. Simpson also worked to advance the singularity of Ukrainian history by studying the roots of Ukrainian nationalism (126). Prymak's synthesis of this in the context of the Cold War is that while Slavic studies expanded during and after World War II, Ukrainian studies continued to be seen as subjective and an offshoot of the more “reputable” field of Russian studies (154). However, works such as Orest Subtel'nyi's *Ukraine: A History* (1988), Constantine Andrusyshen's *Ukrainian-English Dictionary* (1955), and Dmytro Chyzhevs'kyi's *A History of Ukrainian Literature* (1975; first published in Ukrainian as *Istoriia ukrains'koi literatury* [1956]), as well as the institutions Canadian Institute of Ukrainian Studies at the University of Alberta and Harvard Ukrainian Research Institute, helped to establish Ukrainian history, language, and literature as legitimate academic fields distinct from Russian or Soviet studies. Prymak's final essay in this section concerns the relationship of French Canadian writer Gabrielle Roy with a

Ukrainian Canadian who worked as a spy for the Organization of Ukrainian Nationalists in Europe prior to World War II. This piece sheds light on a very divisive issue within Ukrainian studies while demonstrating how Ukrainians in Canada participated in the Ukrainian struggles for independence from Poland and the USSR.

The third section of the book tracks the development of Ukrainian libraries and archives in Canada and the United States. This section includes a group of essays: The first is about Iaroslav Rudnyts'kyi. Next is Prymak's recollection of his experience writing his doctoral dissertation about Mykhailo Hrushevs'kyi using exclusively North American sources. The section concludes with a discussion on encyclopedic entries about Ukrainians in Canada. With these essays, Prymak demonstrates how Ukrainians went from being an obscure group of peasant immigrants to Canada to being in the vanguard of Ukrainian history, culture, language, and tradition.

This book is well-written, and it is based on Prymak's extensive experience in the field as a Canadian historian of Ukraine. Its approach to migration lacks more contemporary analysis as well as clear theoretical direction. Regardless, Prymak has assembled a group of fifteen informative essays on how the fields of Ukrainian and Slavic studies in, primarily, Canada and the United States developed, how these fields broadened the academic discourse, shifting it away from Russocentricity, and how they have enriched scholarly debate.

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