

and compelling argument: the masque enabled a sustained theatrical tradition.

Shohet's Conclusion discusses *A New Masque Called the Druids* (1774), which echoes Jonson's 1606 *Hymenaei*, and explores masques adapted from Shakespeare's *Macbeth*, *Hamlet*, and *The Tempest* in ways that crystallized the form's capacious drawing upon the past and its use in the present. Adaptability constitutes the performance, circulation, and dissemination of masques, and "precisely what makes aesthetics a medium of full historical participation" (242).

Reading Masques explores the engagement of masques in its private culture and within its public reception. Seventeenth-century scholars of history, politics, social life, and theatre will value the contextual grounding and contemporary specificity Shohet illuminates. Genre enthusiasts will appreciate the argument for masques as contributing to the national dramatic canon.

Olga A. Andriewsky, Zenon E. Kohut, Serhii Plokyh, and Larry Wolff, eds. *Tentorium Honorum. Essays Presented to Frank E. Sysyn on His Sixtieth Birthday*. Toronto: Canadian Institute of Ukrainian Studies Press, 2010. *Journal of Ukrainian Studies*, vols. 33-34 (2008-2009). 502 pp. \$39.95. Review by EDWARD L. KEENAN, HARVARD UNIVERSITY.

It is arresting to be asked to review a *Festschrift* dedicated to a former student, most of the contributors to which, having been my students or colleagues, have also become distinguished specialists. The present volume attests to both the accomplishments of the distinguished seventeenth-century specialist Frank Sysyn, which are considerable (see below), and to the efflorescence of Ukrainian Studies at Harvard in the 1970s and 1980s, when the majority of contributors were present in Cambridge.

The *spiritus movens* of Ukrainian studies at the time was Professor Omeljan Pritsak, who was invited to Cambridge by the distinguished Iranist, Professor Richard Nelson Frye. Frye, having known Pritsak as editor of the *Ural-Altäische Jahrbücher*, discerned his merits and persuaded the sitting Dean, Franklin Ford, to invite him. Frye's hunch was not frivolous: Pritsak proved to be a colossal dynamo, and the

true father of Ukrainian studies at Harvard (6-7). (He later returned to Ukraine, only to be frustrated by post-Soviet academic politics.) It is unlikely that any of the contributors to this volume would have met in Cambridge were it not for Professor Pritsak—and my own life would have been much less rich.

As things were then arranged, Pritsak became a professor in the Department of Inner Asian and Altaic Studies, and not in the Department of History. As a consequence, I—a very junior member of the Department of History—became nominal advisor of Ph.D. candidates of whom Omeljan was the true mentor. (I later was able as Chairman to rectify this situation when upon my invitation Roman Szporluk—also an author in this volume—joined us from Michigan as Hrushevs'kyi Professor of History.)

Frank Sysyn's considerable accomplishments are enumerated in "Shaping Ukrainian Studies: A portrait of Frank E. Sysyn," a collaboration of Professors Andriewsky and Kohut, which opens the volume (1-30). Professor Sysyn is now Director of the Peter Jacyk Program for Ukrainian Historical Research at the Canadian Institute of Ukrainian Studies at the University of Alberta, Professor of History and Classics there, head of the CIUS Toronto office, acting head of the Ukrainian Studies Program at Columbia University, and a dean of the Ukrainian Free University in Munich. He is probably best known as the author of *Between Poland and the Ukraine: The Dilemma of Adam Kysil 1600-1653* (22-24), but he is also the author of numerous other influential works—and, it should be stressed, the editor of the ongoing translation of Mikhailo Hrushevsky's *History of Ukraine-Rus'*.

In order to avoid prolixity, I concentrate below on the contributions of the nominal editors of the volume, Professors Andriewsky, Kohut, Plokhly, and Wolff, but I should also say a word about the contribution of Professor Leonid Heretz, who has conducted a very convincing in-depth study of Professor Sysyn's ancestral village in the Carpathian Mountains, Mshanets.

Another colleague represented here, Nancy Shields Kollmann, (293-301), who did her undergraduate work at Middlebury, is arguably the only contributor who came to Harvard to study with me, and not with Professor Pritsak—although she, too, was deeply influenced

by his example. (I had the additional pleasure of her having met her future husband, Dr. Jack Kollmann, in my seminar.)

Turning now to the individual contributions: I have a vivid memory of Ol'ga Andriewski and her perceptive contribution to this volume, "Reading the *History of Ukraine Rus'*. A Note on the Popular Reception of Ukrainian History in Late Imperial Russian and Revolutionary Ukraine" (45-60) sketches the complexity of what it meant—and continues to mean—to "read Hrushevsky," on the basis of, *inter alia*, the diary of a modern Ukrainian peasant, Kost Fedorovich Kushnir-Marchenko.

I also have vivid memories of Professor Zenon E. Kohut. His contribution, "From Japeth to Moscow: Narrating Biblical and Ethnic Origins of the Slavs in Polish, Ukrainian, and Russian Historiography (Sixteenth-Eighteenth Centuries)" might well have included the later period, when Muscovites have "embraced" the notional thrust of the *Sinopsis*, but not Hrushevsky's view of East Slavic history.

Professor Plokhyy's contribution, "Between Poland and Russia: Mikhailo Hrushevsky's Dilemma, 1905-1907" (387-399) is perhaps most noteworthy for its chronological limits: this was the period (1904) of Hrushevsky's seminal work, "*Zvychajna skhema "russkoi" istorii i sprava ratsional'noho ukladu istorii skhidnoho slov'ianstva*," published—but never, unfortunately, delivered *viva voce*—in St. Petersburg.

Larry Wolff I came to know only later in life, but we have had much in common, including an abiding interest in Jewish life in East Europe. His contribution, "The Encyclopedia of Galicia: Provincial Synthesis in the Age of Galician Autonomy," (471-485) traces the contributions of several Polish authors (Józef Majer, Antoni Schneider, Izidor Kopernicki, Stanisław Szczepanowski, and Julius Jandaurek) to the notional image of Galicia, on the basis of Wolff's serious bibliographical and archival research.

One must hope, for the future of Ukrainian studies, that Frank Sysyn, unlike Omeljan Pritsak, doesn't return to Ukraine, and continues to prosper in Toronto. This volume is a fitting tribute to his industry and accomplishments.