

KUZMANY, BORRIES: *Brody: A Galician Border City in the Long Nineteenth Century*, translated by Nadežda Kinsky Müngersdorff (Studia Judaica, vol. 10), Leiden / Boston: Brill 2017, XVII, 443 S., ISBN 978-90-04-28801-0.

The book under review is an attempt to write a comprehensive history of Brody, an important Austrian-Polish-Jewish city in Eastern Galicia (today: Ukraine), in the Austrian period of its existence (1772–1919). In fact, however, the author begins his study with the early history of Brody, which starts with the first reference to the city's existence in 1084, and finishes his work with today's state of the city's *lieux de mémoire*. Thus, the book presents its readers a comprehensive picture of this most interesting and important Galician urban centre through the centuries of its existence. The monograph had been originally composed in German; its German version had a "more comprehensive methodological and theoretical introduction" which was not included into the English variant (p. X). The latter, in its turn, has references to the most recent research literature which appeared after 2011, the time of the publication of the German variant of the book.

The book is divided into three parts. The first part deals with the socio-economic history of Brody (pp. 9–96). According to the scholar, the period from 1630 to 1815 can be characterized as a „success story“, while the time between 1815 and 1914 was a period of economic and demographic „stagnation and crisis“. The second part is dedicated to the „extraordinary nature“ of Brody which the author calls „Austria's most Jewish city“ (indeed, Christians were a minority in the city). This part focuses on the city's multifaceted cultural, social, and administrative history (pp. 99–243). Here the author analyses position and role of various ethnic, social and confessional groups in Brody's cultural, economic, and everyday life. Especially interesting was the complicated situation within the Ukrainian (Ruthenian) community of Brody: Kuzmany analyses the struggle of Russophile and Ukrainophile wings within the community and comes to the conclusion that Brody represented „an unusually strong Russophile leaning“ in comparison to the rest of Eastern Galicia (p. 161). A large subchapter is dedicated to the importance of cultural and language struggle in Brody high schools (pp. 162–216). Although the main line of demarcation was between the city's German- and Polish-speakers, certain attention is given here to the „Russophile vs. Ukrainophile“ question as well (pp. 208–210).

The last part is dedicated to the perceptions of Brody in literature and travel reports (pp. 247–282) and also in non-academic or popular academic publications which the author calls „*memoir* books“! (pp. 183–300). It also has a large section on the city's *lieux de mémoire* such as churches, railway station, market, streets, important houses, cemeteries and the like (pp. 300–344). The author demonstrates that the city has „not only Ukrainian, Polish, and Jewish but also Austrian places of memory“ (p. 361). This part of the book seems to be somewhat sketchy and does not really correspond to the overall academic tone of the rest of the book: it can certainly be used as a good travel guide for a visitor to Brody, but it hardly meets requirements of a scholarly study. To give an example, the author's description of the local Jewish cemetery (pp. 339–341) lacks such essential information as the exact area of the cemetery, the number of graves and their dating, analysis of their architectural style and symbolism, references to current scholarship on the subject (e.g. Mikhail Nosonovsky's study),

information on most important people buried there etc. The same *caveat* applies to several other *lieux de mémoire* analysed in the book.

In the conclusion, the author analyses Brody's history as that of the „failed success“ (pp. 351–361). On the other hand, Kuzmany demonstrates that having lost its economic importance in the second half of the nineteenth century, Brody remained to be in many respects an exceptional Austrian city: nowhere in Austria a city was found that was home to such a clear majority of Jews that largely exceeded the number of its Christian inhabitants. In addition to that, Brody was known also for its unusually strong Russophile movement. And that in 1907/08, Brody's high schools switched the language of instruction from German to Polish, was a very unusual move. The appendices (pp. 363–383) contain a number of important sources and numerical data.

The author of the book decided to use throughout the study modern Ukrainian place names, and not their Polish, Yiddish and/or German counterparts from the nineteenth century. While this approach is entirely acceptable, one still may wonder whether the toponym Ivano-Frankivsk (given to the city of *Stanisławów / Stanisław* by the Soviet authorities in 1962) can be used while dealing with historic events preceding the Second World War (e.g. pp. 82, 95, 115). And when discussing the general importance of Brody for, and its place in, European culture, then, at least the poet and Nobel prize winner Iosif Brodsky (1940–1996) and several other important Jewish men of letters, scholars and scientists with the same family name, should have been mentioned.

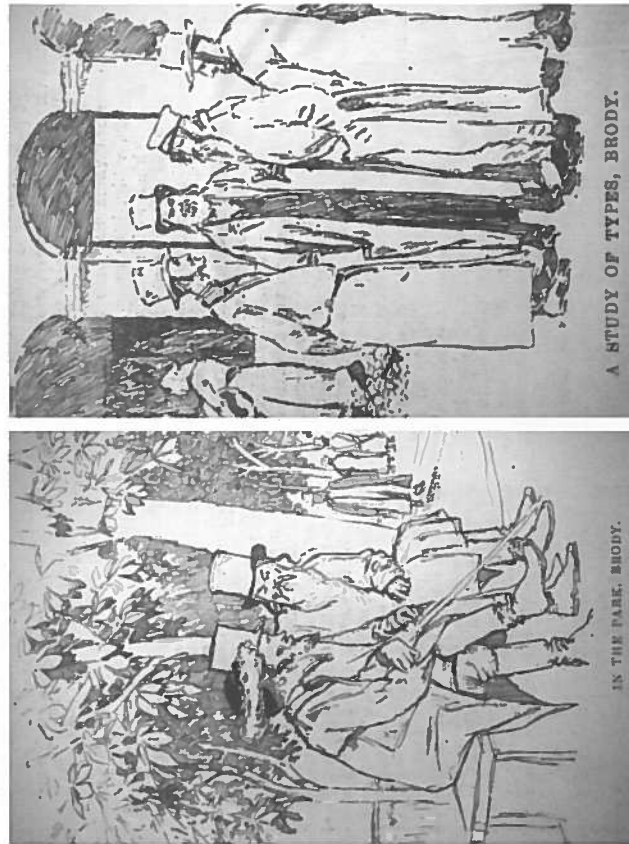
Furthermore, there is one more type of sources which is entirely missing in the book. A number of European newspapers from the end of the nineteenth century (e.g. *The London Illustrated News* and *Le monde illustré*) published journalist reports about the expulsion of Russian Jews or about the life of Jews in Russia, Poland, and Galicia. They often were supplemented by most interesting pictorial material presenting, *inter alia*, the life and mores of the Jews of Brody, like the *Sketches of everyday life in Brody* by Joseph Pennell (that are especially interesting):



or a drawing like this by de Haenen based on a sketch by Paul Mervart.



THE JEWISH CEMETERY, BRODY.



A STUDY OF TYPES, BRODY.

IN THE PARK, BRODY.



PROLETARIAN ARTISTS STRIKE - Brody and the Ukraine's Study on settlement near

This type of representation of Brody – its reflection in art – was, however, somewhat downplayed by the author of the study.

These are, however, minor matters which do not spoil the overall picture. On the whole, the book leaves a very positive impression: It is based on a number of archival and printed sources in a host of languages including Russian, Ukrainian, Polish, Yiddish and Hebrew. The study provides readers with the comprehensive picture of the life, history, and architecture of this important Galician urban centre. It is to be hoped that further analytical studies of this type, analysing fates of other Galician cities in a similar vein, shall appear in the future.

Simferopol'

Mikhail Kizilov

ZAJDBAND, ASTRID: *German Rabbis in British Exile. From "Heimat" into the Unknown*, Berlin / Boston: de Gruyter 2016, 321 pp. ISBN

A broad and varied historiography documenting Britain's response to the Jewish refugee crisis of the 1930s emerged in the final years of the Second World War and expanded in the following decades. The earliest studies, by authors such as Norman Benrich, celebrated voluntary organisations' efforts in bringing refugees to the UK, but more recent works, by scholars such as Bernard Wasserstein and Louise London have critically examined government emigration policies while others have critiqued Anglo-Jewish community responses. Within the oeuvre, Manchester's Bill Williams has pioneered the study of individual community responses, and a growing body of literature has also been generated by and about the refugees