

draw generalized conclusions based on the petitions. As the editors point out, so much depends on the circumstances in which they were being written, both geographically and historically.

These sources, however, provide possibilities for historians to tell as-yet untold stories of life under Nazi occupation and, crucially, to show the direct interactions between victims and perpetrators. Some of the most fascinating discussion comes when the annotations of the petitions' recipients indicate how petitions were received. These instances, which are not always available to the scholar, show the dynamic nature of the petition process and give an indication that, even if the petitioners' requests were mostly not granted, the ruling forces (be they Nazis or their satellites) devoted precious resources to processing the requests. In the case of Budapest, as Tim Cole's fascinating chapter reveals, petitions were likely crucial in helping shape the policy of ghettoization and, by extension, contributing to the survival of the city's Jews. Some of the most interesting chapters use discrete collections of petitions as their starting point to tell microhistories, finding surprising conclusions about the lives of small groups of victims. Others use the petitions alongside other archival sources and oral histories to trace the fates of victims and survivors, which helps measure the impact of petitions.

Overall, this volume coheres nicely. The editors acknowledge in their conclusion that this is only the beginning of a conversation, that much more work needs to be done to understand how petitions function and how they might help reshape our understanding of the Holocaust. Thomas Pegelow Kaplan and Wolf Gruner are to be commended for opening this conversation.

doi:10.1017/S0008938921001667

Code Name Madeleine: A Sufi Spy in Nazi-Occupied Paris

**By Arthur J. Magida. New York: W. W. Norton & Company, 2020.
Pp. i + 324. Cloth \$27.95. ISBN 978-0393635188.**

Mary Kathryn Barbier

Mississippi State University

In the decades since the end of World War II, scholars have researched and written about all aspects of the conflict. Early works were primarily operational in nature: they provided detailed descriptions of specific battles. If they delved into heroics performed on the battlefield, these scholars crafted narratives primarily centered around prominent military leaders or the lower ranks. These narratives focused on the contributions of men, not women; however, in recent decades, historians have worked hard to showcase the contributions of women—from the Rosie the Riveters, to the Land Army girls, to the “code girls,” to the women who fought alongside men in resistance movements or for intelligence organizations, such as the SOE (Special Operations Executive). Perhaps the least recognized group, because their work was secret and behind the scenes, was that of the women who, as couriers, wireless operators, saboteurs, and resistance network leaders, operated in occupied territory under constant threat of exposure, capture, torture, and death. Their stories have increasingly become better known in works by Lisa Mundy, Sarah Rose, Marc E. Vargo, Beryl E. Escott, and Judith L. Pearson.

Arthur J. Magida focuses on one woman who was betrayed, captured, tortured, and sent to Dachau concentration camp, where she was almost immediately executed and cremated.

Noor-un-Nisa Inayat Khan, the daughter of an internationally recognized Indian Sufi mystic and an American mother, was, according to Magida, an unlikely SOE recruit. Several books include a chapter about Noor, and she is the subject of several recent books, including Shrabani Basu's *Spy Princess: The Life of Noor Inayat Khan* (2008) and *Noor-un-nisa Inayat Khan (Madeleine): George Cross MBE, Croix de Guerre with Gold Star* (2019) by Noor's friend Jean Overton Fuller. With his book, Magida adds to an understanding of who Noor was, what her contribution to SOE and French resistance was, and how her short life tragically ended.

Noor was born in Russia, where her family was living at the time, but the outbreak of World War I convinced the family to seek refuge in England. By 1919, the Khan family had relocated to France. They settled in a home called Fazal Manzil, located in a western suburb of Paris. Raised in Sufi Islam, which advocated an introspective quest for God, Noor was a musician, a folklorist, and a poet. The German invasion of France challenged Noor's core belief in non-violence. Noor and her family evacuated to England as the German threat loomed. After they reconciled a belief in non-violence and an obligation to fight against the Germans, Noor and her brother Vilayat found ways to contribute to the war effort. Noor eventually found her calling in the SOE, even though it meant blurring her strong belief that honesty was paramount.

Noor, like other SOE recruits, underwent extensive training in coding, decoding, wireless communication, and physical defense. While she passed the mechanics of her training, as Magida notes, those training her argued against Noor being deployed to France. They genuinely believed that she did not have the temperament for the type of dangerous work that would be required of her. She was too soft-spoken, nervous under pressure, and likely to crack under questioning if captured. Despite these negative reports, Maurice Buckmaster, the head of SOE's F Section, believed that Noor was just the type of operative needed, and approved her deployment to France as a wireless operator.

As Magida demonstrates, in many respects, Noor validated Buckmaster's confidence in her abilities. During a time when the average wireless operator only lasted six weeks in German-occupied France, Noor remained active for four months, and she did so by constantly relocating, particularly after she was compromised. While much of his assessment of Noor, her activities, and her contribution to the fight is glowing, Magida does not hesitate to highlight Noor's weaknesses or those of Buckmaster and his SOE colleagues in England. Noor committed two serious breaches of protocol. Despite instructions to the contrary, Noor failed to destroy copies of her communications—both coded and uncoded versions—and she interacted with numerous people with whom she had prewar connections. Although she was not the only SOE operative to violate these protocols, the former ultimately sealed her fate. When the Gestapo apprehended her in October 1943, they also acquired her radio and the entirety of her communications. Noor could not deny that she had engaged in what the Germans considered subversive activities.

Noor's capture had dire consequences for other SOE operatives. Because they had her radio and her codes, the Germans sent messages in which they requested money, supplies, and additional agents. Despite code master Leo Marks' assertion that Noor was not the one sending the messages, which suggested that she had been captured, Buckmaster did not agree. As a result, the Germans reaped the benefit of acquiring everything, including the operatives, that SOE sent in response to Noor's requests.

Magida ultimately argues that Noor's SOE trainers got one part of their assessment completely wrong. Although she endured almost a year of captivity, during most of which she was in solitary confinement, Noor did not crack under interrogation. She did not reveal any secrets or personally compromise anyone, although a combination of the Germans sending communications in her name and Buckmaster's unwillingness to believe that Noor had been arrested did result in the capture of several SOE agents.

Magida's biography of Noor provides a case study that augments our understanding of the important contribution that the women of the SOE made during World War II. Those who

were deployed to occupied Europe experienced the same dangers as their male counterparts, and some like Noor Inayat Khan paid the ultimate price for being willing to undertake dangerous work. Even though she broke protocols, Noor's activities, although at times misguided, as Magida demonstrates, underscore her commitment to the Allied cause. *Code Name Madeleine: A Sufi Spy in Nazi-Occupied Paris* is an interesting, engaging book that illustrates why interest in Noor continues seventy-seven years after her death.

doi:10.1017/S0008938921001461

Zwangsarbeit in Plauen im Vogtland. Lebens- und Arbeitsbedingungen ausländischer Zivilarbeiter, Kriegsgefangener und KZ-Häftlinge im Zweiten Weltkrieg

By Katherine Lukat. Cologne: Böhlau, 2020. Pp. 503. Cloth €70.00. ISBN 978-312517410.

Therkel Stræde

University of Southern Denmark

"It was a lace factory, and they had made it for the ammunition . . . pipes and bolts and nuts, that sort of things. They made up the factory. So they took there about 200 women to work there. 150 or 200. The quarters we had outside, not far from the factory. But it was still quite human." Yolan Frank, a young Jewish woman taken to Auschwitz, arrived in early 1945 at the Mehltheuer labor camp, one of three subcamps of Flossenbürg operating in the Plauen area in the southeastern part of Nazi Germany. In her book, a 2017 dissertation from the University of Bamberg, Katherine Lukat did not use Frank's and another forty-eight Shoah Foundation video interviews about these camps in her attempt to write the comprehensive history of foreign, forced, and slave labor in the city and surroundings of Plauen. She did use a wealth of other material from many archives, including newly digitalized personal files from the International Tracing Service.

The author's objective is ambitious: "To draw a comprehensive picture of the living conditions that were dominant for the heterogenous group of foreign workers in Plauen" under Nazi rule (33). Lukat's eye for the heterogeneity of the foreign workers whom Nazi Germany recruited from occupied and neutral countries and the diversity of their living conditions is laudable and often not shared by German scholars. Her aim is empirical description, not theory-informed, thesis-powered analysis, and the book does cover all the various groups of civilian laborers, recruited voluntarily or by varying degrees of force from West and East Europe, prisoners of war, and inmates in SS-run concentration camps. A longer sequence is even dedicated to the forced labor of detainees from Plauen's jail. Although most were Germans, their story is described at length—one of several inconsistencies in the structure of the book. As for the character of the city's "punitive camp" Sachsenhof, Lukat remains undecided: was it a labor-education camp (*Arbeitserziehungslager*) or not (347ff)?

The local-history approach, pioneered by Walter Struwe with the example of Osterode in the Harz mountains (*Aufstieg und Herrschaft des Nationalsozialismus in einer industriellen Kleinstadt* [1992]), has proven its potential to grasp the workings of German everyday life between 1933 and 1945 and the way National Socialism functioned, including its undeniable