

***Grenze(n) und Herrschaft(en) in der kleinpolnischen Stadt Sandomierz, 1772–1844.*** By Christoph Augustynowicz. Europa orientalis vol. 16. Munich: LIT Verlag, 2015. 362 pp. Appendix. Notes. Bibliography. Index. Illustrations. Tables. Maps. EUR 39.90, paper.

Christoph Augustynowicz focuses in his new book on change in Sandomierz connected to newly established imperial borders or frontiers, which is understood as a hybrid space of power. In 1772, Sandomierz became a border town of the Habsburg Empire. It was later, from 1795 to 1809, a part of Austria, after which it belonged to the Duchy of Warsaw from 1809 to 1815, and then to the Russian-controlled Kingdom of Poland from 1815 to 1844. The author uses the city of Sandomierz as an example of a marginalized town—a local society whose relations with the imperial centers as well as the surrounding regions he investigates. Within the scope of everyday history, or microhistory, the main questions analyzed in this book relate to the deconstruction of existing macro- or master narratives. The definitions presented, as well as the mention of Fernand Braudel in the introduction, suggest that a relational social space according to the ideas of Pierre Bourdieu is not necessarily of primary interest to the author. The table of contents confirms this impression: economic and social structures are analytically separated from spaces in and around the city. Nevertheless, the reader will quickly note, these topics are investigated throughout the chapters within their close relationships to other structures.

Chapter 1 gives a concise sketch of Sandomierz's development until 1772, with respect given to multiple factors: Sandomierz was one of the most important administrative, economic, social, scientific, cultural and multireligious (with a Jewish kahal) centers of eastern Little Poland since the late Middle Ages. Nevertheless, it was a borderland city, between the geographic zones of Latin and Orthodox denominational spheres, as well as between the central and local administrations. In Chapter 2, the contextualization of Sandomierz in various administrative systems (Austria, Duchy of Warsaw, Russian Empire) since 1772 is aptly presented, focusing on biographies of individual officials and the changes in urban organization.

Economic and societal developments around 1800 are analyzed in Chapter 3, with extensive data on craftsmen and regional markets, including commercial associations from across the empire. Why examples of Jewish-Christian ethnoreligious cooperation and conflict are discussed as a detached "Exkurs" section, rather than being presented as a central part of the argumentation, is not clear, especially since the microhistorical approach is emphasized in the introduction. Moreover, multireligious associations of merchants and craftsmen are described as Jewish-Christian shared history in the central text.

Another "Exkurs" section in Chapter 4 introduces examples of structural changes in everyday life to sharpen our understanding of the functions of the Vistula River in connecting and separating markets and administrative regions. Urban spacial organization is also paid significant attention, contextualized with approaches to "Sozialdisziplinierung," which could have been discussed earlier in the introduction. The part of the book on "space and events" is trailblazing, giving insight into urban life at concrete places and institutions, including mills and theaters. With the help of biographical sketches, the (re)production of the dynamic yet stable social tissue of urban elite society in this border town is elucidated. Chapter 5 convincingly explains the change of institutions connected to health education in different administrative contexts, as well as bringing up important examples of the careers of medical professionals and teachers in this city between the empires.

This excellent work shows convincingly the overall effects of the marginalization of Sandomierz within the context of the new borders institutionalized after 1772. An

extensive investigation helps the reader understand the development of Sandomierz until the present. For example, the new networks of railways constructed during the second half of the 19th century, in particular, failed to affirm and maintain the central position that the town had enjoyed compared to other cities in the region prior to these dynamic changes. It is an exemplary work in terms of shedding light on a local, urban history and its regional and global connections.

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***Beyond Violence: Jewish Survivors in Poland and Slovakia, 1944–1948.*** By Anna Cichopek-Gajraj. Cambridge: Cambridge University Press, 2014. xiii, 285 pp. Appendix. Notes. Bibliography. Glossary. Index. \$99.00, hard bound.

Although it is acknowledged that the comparative perspective is a highly desirable historical method because it often unsettles major interpretations of national history, it is rather rarely practiced. For that simple reason *Beyond Violence* is a most welcome contribution to the history of east European Jews and the consequences of the Holocaust as it aims to compare systematically the experiences of Polish and Slovak Jews in the aftermath of the Holocaust. What prompted the comparison, as the author acknowledges herself, is the distinctiveness of the Polish and Slovak political and social settings before and during the Holocaust, and the similarity in the dynamics of ethnic relations and the ultimate failure of homecoming in both cases, despite the serious attempts at rebuilding the two respective communities in the early post-1945 years.

Yet, the greatest achievement of *Beyond Violence* is the careful comparative analysis revealing specific differences between the early postwar experiences of Polish and Slovak Jews in a broader political and social context. Some of these comparisons, such as anti-Jewish violence and its contemporaneous interpretations, beg for a separate comprehensive study that will incorporate primary sources that Anna Cichopek-Gajraj had no access to and that will shift the focus of the analysis onto the social and gender aspects of violence that she briefly mentions. The subject of Jewish property restitution also begs for a broader comparative analysis in which the concept of moral obligation, or rather the lack of it, should be given a more central focus. Drawing on the important studies of Elazar Barkan on historical injustices, Cichopek-Gajraj introduces the concept of moral obligation in her analysis of the restitution of Jewish property and correctly observes that it was absent from policy-making in both postwar Poland and Slovakia. Unlike the post-1945 Slovak government, the Polish government had no fascist legacy to deal with, but still its pro-Jewish rhetoric and practice stemmed from ideological considerations rather than from any sense of rectifying historical injustices. *Beyond Violence* also demonstrates the need to further investigate not only the connection between the presence of moral obligation as a condition for effective restitution, but its lack as a link to the all-pervading anti-Jewish violence that took place, especially in early postwar Poland.

*Beyond Violence* consists of the introduction and seven chapters focusing on four major themes. These are: 1) the process of returning home by Jewish survivors in Poland and Slovakia and their various attempts at recreating normalcy in professional, communal and personal lives; 2) the thorny matter of demanding restitution of Jewish property (which failed); 3) the complex question of determining citizenship for Jewish survivors, especially in southern Slovakia where Hungarian-speaking Jews were seen as agents of Magyarization and thus national traitors; and 4) the anti-Jewish