of many Slovak Jews was to (re)embrace Zionism and emigrate to Palestine/Israel. Analysis of the communist period suffers from insufficient length, excessive reliance on official documents at the expense of more sociological data, and insufficient consideration of the lives of the children and grandchildren of Holocaust survivors. Viewing the postwar life of Slovak Jewry under communism exclusively through the prism of official antisemitism simply cannot capture all the nuances of Jewish life, something Jelínek accomplished quite well for the earlier periods. Thus I would recommend this monograph as an important reference on modern Slovak Jewish history from the end of eighteenth century till the middle of the twentieth century, but not for the communist period.

ALENA HEITLINGER
Trent University, Peterborough, Canada

Jüdisches Budapest: Kulturelle Topographien einer Stadtgemeinde im 19. Jahrhundert. By Julia Richers. Lebenswelten osteuropäischer Juden, no 12. Cologne: Böhlau Verlag, 2009. 424 pp. Appendixes. Notes. Bibliography. Indexes. Illustrations. Photographs. Tables. Maps. €54.90, paper.

In this monograph based on Julia Richers's dissertation, which won the department prize at Basel University, Richers analyzes the Hungarian and German documents and press preserved in local archives and contextualizes her findings using recent cultural studies theories. Due to her perspective as an insider, she is able to point to concrete research deficits and identify myths in existing historical literature: for example, that concerning Hungarian-Jewish symbiosis.

The period under consideration in her book is the time in which Jews were fighting for equal rights, the Hungarian revolution arose and was defeated, and Hungary attained governmental autonomy within the Habsburg empire. This is also the period of rapid urbanization. Thus, this was a "between period" without any stable social frames: the estate system came to its end, but the new social hierarchy had not yet been established. Using Victor Turner's ideas about liminality, Richers understands the period as a liminal phase, when "new ways of acting, new combinations of symbols, are tried out, to be discarded or accepted" (345).

The author documents the history of a relatively young Jewish community in east central Europe concentrating on its spatial dimension. The Jewish community's growth coincided with the formation of the modern city of Budapest. As a newly constructed city, Budapest did not possess old oppressive elites, was relatively open toward immigrants, and tolerated their heterogeneity. From its very beginning, Budapest was imagined as the capital of Hungary and thus the Magyar equal to Vienna. It was the most important city for Hungarian national culture, which was understood as liberal and open, contrary to oppressive German rule.

Because of the premodern economic limitations that were imposed on the "Jewish estate," the Budapest Jewish community originated with merchants and peddlers. Spatially, this community started with only a single huge building, Orczy House in Pest, home not only to Jewish inhabitants but to all important Jewish institutions as well. Richers describes how this house functioned as a center of Jewish life and as a central point of origin for future networks. She also notes that Jewish streets and districts, Theresienstadt und Leopoldstadt, were not isolated ghettos but were instead open, with somewhat fluid boundaries.

In her analysis of professional discrimination, Richers highlights its paradoxical modernizing effect—Jews worked in the new, nonestablished professions that were not organized into old-fashioned guilds. For Richers, the guilds' refusal to accept Jews as members reflects the generally obsolete and out-of-date character of these institutions. The lack of Christian competitors in the professions in which Jews predominated allowed Christian society to tolerate Jews. But Jews were still perceived as inferior and as a dangerous collective. Some individuals found ways of escaping from their low status: for example, by becoming wealthy, by participating in the revolution of 1848, by Magyarizing, or by taking advantage of educational and beneficial associations. For others, the construction of the

Dóhany-Synagoge, a huge and highly impressive building, attained special symbolism as an expression of collective pride.

Richers's analysis of how the traditional confessional commandment of *zedaka* was transformed into a modern charity system succeeds very well. The author explores female engagement in modern charity as the only chance for females to participate in the public sphere. Through her analyses of the topographic dimensions of charitable activity, she reveals its integrative and anti-segregational character.

Richers contrasts the normal to the exceptional ways of Jewish life in Budapest. Among the men, she concentrates on the occasional manufacturer or the artisan among the merchants and among the ranks of voiceless Jewish women, she focuses on the female activists who were involved in interconfessional charity organizations. She underscores their pioneering role in helping society adjust to modern times, which also means changing in the mutual relations between Jews and Christians.

Richers succeeds by constructing a rich synthesis of both primary and secondary works, uniting them into a concise and multidimensional story. The result is an interesting, intelligent, well-written, solidly documented, and argumentatively convincing book.

HANNA KOZIŃSKA-WITT
Rostock, Germany

A Circle of Friends: Romanian Revolutionaries and Political Exile, 1840–1859. By Angela Jianu. Balkan Studies Library, no. 3. Leiden: Brill, 2011. xv, 382 pp. Notes. Bibliography. Index. Illustrations. Maps. $154.00, hard bound.

This book examines an excerpt from the modern history of Romania. More precisely, it explores the first sustained effort by Romanians to detach themselves from the Balkan-Oriental world and increase their contacts with Europe. To this end, Angela Jianu highlights the biographies of individuals within the most representative groups of Romanian intellectuals and political figures in the mid-nineteenth century that were concerned with the fate of Moldavia and Walachia, the two Danube principalities situated at the crossroads between the Ottoman and tsarist empires and recurrently disputed by them. Her book concerns the 1848 revolutionaries who promoted modern thought, achieved notoriety on the local and international levels, contributed to the formation of the communitarian-linguistic consciousness and to the recognition of the Romanian people's right to establish a national state through the unification of these two principalities. These individuals convinced the elites of France and the United Kingdom of the importance of liberating these principalities from under the protectorate of tsarist Russia and from vassalage to the Ottoman empire.

The important individuals whose biographies Jianu examines include Ion Ghica, Nicolae Bălcescu, Dumitru Brătianu, Ion Brătianu, Ion Eliade Rădulescu, Ion Câmpineanu, C. A. Rosetti, Maria Rosetti, Nicolae Golescu, Alexandru C. Golescu-Albu, Alexandru G. Golescu-Negru, and Ştefan Golescu. During their years of study or during their exile in Paris, London, or Vienna, these Romanian revolutionaries were greatly interested in the study of history, of European languages and literatures, of revolutionary ideas, and, in general, of the political thinking of the time. They were influenced by the work and public appearances of some of the most famous scholars of the time, such as Jules Michelet, Edgar Quinet, and Adam Mickiewicz. The cultural and political west also attracted their interest, and they were enthusiastic to attend the classes and lectures offered by Jules Michelet at College de France on the revolutionary status of France in the world. In general, their exile persuaded them of the advantages of a liberal ideology, for the whole of Europe, but particularly for those peoples still under the domination of the empires.

Their reading of the great Romantic poets; the Romanian encounter with the Polish, Hungarian, and Italian emigrations; their contacts with revolutionaries from all over Europe; and Dumitru Brătianu's involvement in the Central European Democratic Committee led by Giuseppe Mazzini are all described with captivating details, capitalizing on the correspondence among 1848 Romanian and European revolutionaries in 1848. Par-