

ники (65–66)<sup>57</sup>. Автор описывает, как в рамках ОПЕ была создана историко-этнографическая комиссия, где работали лучшие исследователи истории и культуры евреев той эпохи. Благодаря этому в 1890-е гг. появилось первое поколение еврейских историков: Семен Дубнов, Юлий Гессен, Илья Чериковер, Исаяя Трунк и др. В заключении Горовиц приводит ряд примеров деятельности Дубнова. В частности, он рассказывает о том, как Дубнов участвовал в реорганизации Историко-этнографической комиссии при ОПЕ в отдельное Еврейское историко-этнографическое общество, издавал журнал «Еврейская старина», а также сыграл важную роль в издании «Еврейской энциклопедии» (68–74).

В целом, представленный том ежегодника чрезвычайно содержателен. В нем собраны материалы, касающиеся историографии разных частей восточноевропейского региона, что позволяет уделить каждой из них примерно равное внимание. Редакторы собрали коллектив исследователей из ведущих центров, занимающихся историей и культурой евреев Восточной Европы. Эти авторы сумели представить на суд читателей основные этапы становления традиций еврейского исторического нарратива. Благодаря подобным издательским проектам, англоязычные читатели могут собрать пеструю мозаику региона, даже не зная местных «рабочих» языков. При этом многие статьи выпуска заслуживают перевода на украинский язык<sup>58</sup>.

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VICTORIA KHITERER *Jewish City or Inferno of Russian Israel?  
A History of the Jews in Kiev before  
February 1917.*

Boston: Academic Studies Press, 2016. 471 p.

ISBN: 978-1618114761

The monograph *Jewish City or Inferno of Russian Israel? A History of the Jews in Kiev Before February 1917* by Victoria Khiterer, Ph.D. in Near Eastern and Judaic Studies and Ph.D. in History, was published as part of a voluminous interdisciplinary international project *Jews of Russia and Eastern Europe and Their Legacy* (previously known as *Borderlines: Russian and East-European Jewish Studies*) of

<sup>57</sup> Сергей Бершадский, *Русско-еврейский архив. Документы и материалы для истории евреев в России*, т. 1 (Санкт-Петербург: Издание общества распространения и просвещения между евреями в России, 1882); Илья Оршанский, *Русское законодательство о евреях* (Санкт-Петербург: Тип. А. Е. Ландау, 1877).

<sup>58</sup> Их объем соизмерим с объемом сборника избранных статей из журнала «Polin» за 1999–2004 гг., переведенных на украинский ранее: Ентоні Полонський, ред., *Полін. Дослідження історії та культури євреїв Східної Європи. Вибрані статті* (Київ: Дух і Літера, 2011).

the Academic Studies Press (Boston). During the 21<sup>st</sup> century, this project has already been known for researches on Jewish experiences in Russia and Eastern Europe dedicated to key events, personal histories, and issues of Jewish life and interactions of the Jewish and the non-Jewish communities, whether fruitful or disastrous. The project has formed a trustful and rich corpus of sources for further research on Jewish Studies worldwide through publishing volumes dedicated to different intersections of Jewish literature, history, philosophy, anthropology, culture, and art under the direction of a board of qualified and dedicated scholars in different disciplines.

Professor Khiterer's genuine interest in the subject of Eastern European Jewry's life in the first half of the 20<sup>th</sup> century is well-known to the world of academic Jewish Studies. The book *Jewish City or Inferno of Russian Israel?* has followed another monograph of hers: *Jewish Pogroms in Kiev during the Russian Civil War, 1918–1920*, published in 2015 by the Edwin Mellen Press. Victoria Khiterer was also an editor of *The Holocaust: Memories and History*, a volume from the Cambridge Scholars Publishing framework (2014), which became the publisher's Book of the Month in August of the same year.

The following monograph can become a professional handbook on history of the Jewish community in Kyiv for both academic researchers as well as general readers. Anyone with an interest for background information about history of Kyiv and of Ukrainian lands as a part of the Russian Empire, history of Jewish emigration from Eastern Europe, origins of Zionism and revolutionary movements in this area in the beginning of the 20<sup>th</sup> century, would find an unexpected treasury of documents and their laconic yet deep analysis in this book. The analytical monograph by Victoria Khiterer has already been appreciated by many acknowledged researchers in Jewish Studies (Gennady Estraiikh, Antony Polonsky, Brian Horowitz, etc.).

Alongside this, *Jewish City or Inferno of Russian Israel?* is a book dedicated to the phenomenon of Kyiv as a city where the government officials were among the most rigid antisemites in Russian Empire, and yet an area with one of the largest Jewish communities in the region. The early 20<sup>th</sup> century in Eastern Europe was a time of growing Jewish secularism, when national identities became more clearly constructed, new political movements were formed, and antisemitism on the state level was rapidly getting worse. The Pale of Jewish settlement in the Russian Empire included a good half of the contemporary Ukrainian lands, where the greatest part of the Jewish population was allowed to live, while Kyiv was excluded from the territories. And yet, although being frequently deprived of the right of legal citizenship and persecuted, the Jews of Kyiv made a major contribution to the city's economic, social, political, educational, and artistic life, healthcare, and other spheres of its history.

The book is divided into nine chapters and a conclusion. The first three chapters are dedicated to the life of Kyiv's Jewish population in the pre-modern and early modern period. The first chapter includes reviews of contemporary theories concerning Jewish contribution to the foundation of the city and the relation between the first Kyivan Jewish community and the Khazar Jews. The second and third chapters describe

the life of the Jewry in Kyiv within the Russian Empire during the modern period and after the establishment of the Pale of Jewish settlement up until the year 1917.

In the following chapters, professor Khiterer gives an overview of the official life of the community and its leaders; charitable institutions; political debates around the topic of emigration and assimilation in the early 20<sup>th</sup> century; problems of social and gender inequality; changes in Jewish and non-Jewish public sentiment due to pogroms and the Beilis affair; evolution of educational, religious, and cultural life of the Kyivan Jewry, and the influence of the community members on the non-Jewish culture. Also as an appendix the book contains an article with an analysis of theories about the personality of Dmitrii Bogrov and the assassination of Russian Prime Minister Petr Stolypin in Kyiv in 1911.

Several paragraphs of the fourth chapter are dedicated to the Jewish community leaders, Max Mandelstamm and the Brodsky family. They were actively organizing and sponsoring Jewish health facilities and welfare societies in Kyiv and supported Jewish emigration from the country. The paragraph about Mandelstamm, one of the “fathers” of the Zionist movement, is based on Khiterer’s earlier article on the same topic. The book may contain one of the fullest collections of facts about the biography of the “sugar kings” Brodsky brothers, an almost legendary Kyivan family of philanthropists and industrial giants. The personalities are presented in a rather unbiased point of view. For instance, in the paragraph on the Brodsky brothers the author cites the private memoirs of Lazar Kaganovich, who used to work at one of the Lazar Brodsky’s factories before becoming a powerful member of Stalin’s government in the USSR.

In the fifth chapter of *Jewish City or Inferno of Russian Israel?* Professor Khiterer explores the topic of social and economic inequality within the Jewish community in Kyiv. To illustrate the level of poverty an average Jewish family would face here on the break of the 20<sup>th</sup> century, Khiterer uses personal memories of Golda Meir whose parents had moved to Kyiv a few years before she was born, and became witnesses and victims of pogroms and extreme poverty. Here we can also find out about the gender dimension of local employment. At the beginning of the 20<sup>th</sup> century, many of the small Jewish shopkeepers and some of the artisans in Kyiv (like the workers of the Marshak’s jewellery factory) were women, but all the leading industrialists were men. Back then, Kyiv was among the fastest growing cities of the empire therefore it is no wonder that the plans of creating an artisan school for Jewish women appeared here. Alongside with St. Petersburg, Kyiv was one of the two cities of the empire, where a Jewish department of the Russian Society for the Protection of Women was formed. The prostituted Jewish women and victims of human trafficking of Jewish origin could hope for some legal help and shelter, resocialization and a new job.

The pogroms in Kyiv, organized and led by the Black Hundreds, became an everyday fear of Kyivan Jewry. This subject appears on the pages of other chapters, but is fully described in the sixth one, together with the topic of antisemitism in the Russian Empire. In Kyiv, after the disastrous pogroms of 1881 and 1905, and the Beilis Affair, the antisemitic (and in a lesser degree philosemitic) public sentiments became more sensi-

ble. But above all, these events have drastically changed the Jewish community itself, its attitude towards the Russian tsarist regime, emigration, and assimilation. The percentage of Jewish inhabitants in certain parts of the city have also changed.

The last three chapters of the book are to a large extent dedicated to the secularization of the Jewish society, to the growing division between generations of Jews, and to the struggle of younger generations for education, their vision of religious observance, culture and politics. We find out about the years spent by Sholom-Aleichem in Kyiv and about lesser known Kyivan Jewish. It was a period of confrontation between two Jewish languages, Yiddish and Hebrew, both on political and cultural levels, and at that time, Yiddish was winning. It was the language of Kultur-Lige, a unique cultural and academic phenomenon, which had, during just few years, formed a complex structure of progressive educational, cultural, academic, and publishing institutions within Eastern Europe.

In her monograph, Professor Khiterer describes Jewish Kyiv on the break of the 20<sup>th</sup> century both as a city of numerous possibilities and as a place of great terror. The book is written with great scholarly passion, which is no wonder knowing that Kyiv is the hometown of Victoria Khiterer.

Being a native speaker of Russian and Ukrainian languages, Khiterer had a unique possibility to analyze documents written by contemporaries and participants of the dramatic changes in the Jewish community of Kyiv. Translated into English, these sources became available for researchers worldwide. She has also analyzed the works of known Kyivan historians, both active today (like Dmytro Malakov, Mikhail Kalnitsky, and many others) as well as witnesses of the described events, Jewish and non-Jewish, of different political views. The narrative of the book gives the reader a dynamic yet diverse and concerned image of the age through maps, photographs, private letters (some of them have never been published before), excerpts from articles (whether it was the Jewish press in Yiddish like *Yidische naye lebn*, antisemitic pro-Black Hundred newspapers like *Kievlianin*, or the Ukrainian ones), monographs, and memoirs. Every single chapter of this research is a result of a long-term study on certain aspects of Jewish life in Kyiv before 1917, which makes *Jewish City or Inferno of Russian Israel? A History of the Jews in Kiev Before February 1917* a useful handbook not only for accomplished researchers, but also for the students of Jewish Studies.

For Ukrainian Jewish Studies, as for an interdisciplinary academic field in a comparatively young state, the book of Victoria Khiterer is an example of deep and unbiased academic approach to the role of Kyivan Jewry in social life inside and outside the Pale of Jewish settlement and its contribution to the forming of the Zionist and other political Jewish movements. It is quite complicated to realize the complete picture of Jewish life in the former Russian Empire without at least brief understanding of the context of Jewish living in the turmoil of the (pre-)revolutionary Kyiv.

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