

the torch of Promethean ideals. It was they who worked to prepare Poland for eventually accepting the loss of Galicia and Wolynia to Ukraine in 1945. Without hesitation Poland promptly recognized Ukraine in 1991. In this and many other respects, Prometheanism was critical to the generally peaceful collapse of the Soviet Union. Now Moscow has resumed its fight against Prometheanism by challenging the establishment of an independent Ukraine that it recognized in 1991. Gasimov's rich and timely work should be read widely if we are to understand the pivotal role Poland plays in countering Vladimir Putin's unprovoked and relentless attack on Ukraine's sovereignty today.

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Survivors: Warsaw under Nazi Occupation. By Jadwiga Biskupska. Cambridge, Eng.: Cambridge University Press, 2022. xiii, 296 pp. Bibliography. Index. Photographs. Maps. \$99.99, hard bound.
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To those familiar with the course of the Second World War, a monograph dedicated to the study of one city will not be surprising. Still, Warsaw's fate needs explaining because it was exceptionally tragic. The wartime history of the city and its inhabitants encapsulated the full horrors of German Nazi policies upon the population and on the city, a place in the geography of occupied Poland where race defined policies were imposed. Warsaw experienced the full horrors of aerial attack in September 1939; it was then systematically looted of its cultural wealth by the occupation forces. During the course of the war, its inhabitants were exposed to the horrors of occupation with no distinction being made between combatants and civilians. Civilians were shot on a constant basis in retaliation for every German who died in the town. The two uprisings completed the picture of wanton and gratuitous destruction. In August 1944, Warsaw witnessed what was the largest urban confrontation, only matching Stalingrad for the sheer destruction of the physical features of the town.

Jadwiga Biskupska states at the outset that it is her aim to explain how the elites, the professional and cultural leaders, were targeted by the occupation forces, the purpose of which was to destroy the nation. In the process, the city as a place that they inhabited, administered, and in which they organized resistance to the German occupation, was to be likewise eliminated from the map. The debate on Warsaw's fate started with the September 1939 campaign when the government, the army leadership, and the Catholic hierarchy left the city. Warsawians were left to fend for themselves. The city fought until September 28. According to Biskupska, the city's elites stepped into the political vacuum left by the departed government leaders. The sense of responsibility for the city and its citizens never left them for the duration of the war.

The book meticulously traces how the Nazi authorities systematically eliminated those whom they viewed as the nation's leaders. As a result of operation Tannenberg between September 1939 and January 1940, over 20,000 Polish men and women, those who were perceived to represent the Polish nation's cultural and political capital, were systematically murdered in planned operations. That and following *actions* destroyed the city's intellectual strata. Biskupska traces each of the stages when the Nazi's accelerated the process of elimination; from operation Tannenberg, through the separation of the Jewish people and their imprisonment in the ghetto to the systemic destruction of the educational system and of all forms of cultural expression. The fate of the Warsaw Jews merits a separate chapter but the author frequently stresses the

complexity of Christian-Jewish relations, as a result of which the fate of the Jews was at that time perceived to be separate from that of the Polish Christians. Antisemitism under occupation is not easy to explain but Biskupska confronts this head on. The Warsaw Ghetto uprising in 1943 and the Warsaw town uprising a year later completed the picture of the horrors visited upon the city. The people and the places they had occupied were to be destroyed: the Nazis hated both with equal determination.

A book of this scale is bound to have its strengths and weaknesses, which does not distract from its overall quality. The author has conducted research in all known archives, Polish and German. She has made excellent use of personal memoirs and accounts, thus augmenting the analysis of the military and political events with well-chosen accounts of those who bore witness.

But there are some weaknesses, in particular in the conceptualization of the book. From the outset, Biskupska states that it is her aim to debate the fate of the political and intellectual elites. In such circumstances, one would have expected a debate on who these people were, what posts they occupied and how relevant were they to the fate of the city. What the author has provided in the Introduction is far from adequate in terms of justifying a book that ostensibly is dedicated to commemorating the sacrifice and fate of these groups. In reality, the book becomes a history of the city in the context of the war. The stated objective gets more than once lost in the narrative. The book would have benefitted from firmer editing, in particular regarding the peripheral events into which the author frequently digresses. A summary chapter on the scale of losses to the nation would have likewise been much welcome.

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Survivors and Exiles: Yiddish Culture after the Holocaust. By Jan Schwarz. Detroit: Wayne State University Press, 2015; 2021. xi, 355 pp. Appendix. Notes. Bibliography. Index. Illustrations. Photographs. \$92.99, hard bound; \$36.99, paper. doi: 10.1017/slr.2023.304

Jan Schwarz's *Survivors and Exiles: Yiddish Culture after the Holocaust* made a significant impact when it first appeared in 2015. As one of the first books to address comprehensively the postwar phenomenon of Yiddish cultural productivity after the Holocaust, it helped to lay the groundwork for what has become the thriving scholarly fields of Yiddish transnationalism and Yiddish responses to the *khurbn*. Combining expert historical research and deft literary analysis, Schwarz's book surveys a broad range of subjects: from Yiddish writing by survivors of Nazi ghettos and camps—including luminaries such as Avrom Sutzkever and Chava Rosenfarb—through early efforts to re-canonize Yiddish literature, and finally to the dynamic literary scene in New York City in the 1950s and 60s. *Survivors and Exiles* has recently been reissued in paperback, which will, happily, make this important work available to a wider audience.

Rather than a single monograph, Schwarz's work is best understood as a series of brilliantly researched interconnected essays. Drawn significantly from previously-published articles and book chapters—ten acknowledgements are given for republishing permissions—Schwarz's work speaks to the various ways that Yiddish writers contended with the loss of their community of speakers during the Holocaust and the many cultural institutions, venues, and literary traditions that sustained it. The surviving writers in Europe and the Americas with whom Schwarz's work contends confronted a broad range of emotions and practical concerns regarding the future of