

SSR and Poland, which should properly be called expulsions or deportations.

As a result of the Holocaust and these events, postwar Lviv became an overwhelmingly Ukrainian city with Russians rather than Poles or Jews emerging as the largest minority. However, Mick is rightly skeptical of the Stalinist “Ukrainization” of Lviv in 1939, as well as after 1944. He argues that the Ukrainization of 1939 was, in many respects, “only external” (p. 269), but even these measures were partly scaled back in 1946, “with priority given to Sovietization” (p. 339).

Overall, this is an excellent book, which confirms that it is productive to study East European locales over a longer period of time, including both world wars. There are a few minor mistakes that should be eliminated in any subsequent editions. Khrushchev’s first name was Nikita, not Mykola, which is the Ukrainian version of Nikolai (p. 265). The number of victims of the Polish–Ukrainian war (1918–19) is given as 25,000 on p. 183, but 20,000 in the table on p. 210. This reviewer is puzzled by the consistent use of “the Ukraïna” rather than the standard English “Ukraine.” The Library of Congress transliteration table exempts Ukrainian and Russian place names from indicating a soft sign, which should have applied to Lviv. In any case, the soft sign should have been rendered with the prime character rather than an apostrophe.

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Tarik Cyril Amar, *The Paradox of Ukrainian Lviv: A Borderland City between Stalinists, Nazis, and Nationalists*. Ithaca, NY: Cornell University Press 2015. 368pp.

As a borderland city with a multi-ethnic legacy, Lviv is a perennial focus of scholarly attention. The twists and turns of its history, population shifts, and successive rearrangements of the urban landscape—all this constitutes a rich field for research in various disciplines. Undoubtedly, it was the twentieth century, which brought

the collapse of the Russian, Ottoman, and Austro-Hungarian Empires, revolutions, and world wars, that led to the most drastic changes in the region of Central-Eastern Europe. All this was reflected in processes that took place in the city of Lviv, the profound analysis of which can certainly become a valuable contribution to scholarly exploration of the broader region.

This book by Tarik Cyril Amar is yet another study dedicated to the complicated case of Lviv. It focuses on the course of the making of modern Lviv and examines the ways in which World War II and the Soviet experience influenced and facilitated its transformation from a diverse multi-ethnic city to a predominantly Ukrainian one. In particular, Amar takes a close look at the impact of the twentieth century's key ideologies—Nazism, nationalism, and Soviet communism—on the nature of the city, local identities, and ethno-cultural diversity.

The book consists of eight chronologically organized chapters, each of which examines a particular episode in Lviv's twentieth-century history. It contains a succinct but detailed foreword which introduces and explains the main conceptual categories used by the author. The first chapter offers a brief history of the city before 1939 with special attention to inter-ethnic relations and their instrumentalization by various political actors. It gives an extensive overview of the historical background which is crucial for understanding the roots of further developments in the city during and after World War II.

Noteworthy is the fact that Amar dedicates an entire chapter to the first period of Soviet rule in Lviv (1939–41). Within less than two years the city became an object of rapid Sovietization—at that point, within the framework of the Stalinist socialist system. The implementation of Soviet nationalities policy in Lviv during the first years of World War II contributed greatly to the intensification of inter-ethnic tensions within the city. Previously, the everyday life of Lviv's Polish population in this period has been researched in depth by Grzegorz Hryciak (2000). Building upon Hryciak's study, Amar thoroughly examines Polish, Ukrainian, and Jewish encounters.

One of the book's strongest assets is the fact that Amar does not only concentrate on the two main (Polish and Ukrainian) actors

in the twentieth-century disputes over Lviv, but gives plenty of attention to the often neglected Jewish history of the city. While analyzing the interplay of various ethnic and political actors in Nazi-occupied Lviv, Amar raises the controversial topic of the participation of the Organization of Ukrainian Nationalists in the Lviv pogrom of July 1941. Highlighting the most transformative episodes in Lviv's post-World War II history, the author zooms in on the closing of Lviv's last synagogue. Through this single case study, he shows the interplay between local and Soviet-wide factors in the execution of Soviet religious policy.

As Aleksandra Matyukhina (2000) demonstrated beautifully in her anthropological study of the city, Soviet nationalities policies coupled with the process of forced industrialization indeed affected the making of Ukrainian Lviv, bringing as they did rural Ukrainian culture to the city, including via the workers who carried this culture from surrounding villages. Amar takes an in-depth and comprehensive look at this issue and puts his analysis into the larger historical context. His arguments are supported by an impressive bulk of archival sources and other documents.

It is clear that, as Amar argues, Lviv took its current shape and became an utterly Ukrainian city precisely as the result of Soviet policies. The current mythologization of the city's Habsburg and multicultural past seems to be an example of what Andreas Huyssen (2003) calls "urban palimpsest": even though most of Lviv's current population does not have much in common with its pre-World War II inhabitants, previous layers of the city's history are becoming more and more noticeable over time. Today's generation of residents absorb the city's past and perceive it as their own—and as a result, the history of the city as shaped by the outcomes of Soviet policies is somewhat blurred. Ultimately, the palimpsest features of the city add to its paradoxical nature: Lviv became overwhelmingly Ukrainian as the result of its Sovietization, and yet the city has never broken irrevocably with its pre-Soviet past.

The issue of paradoxicality is flagged up in the book's title, and yet it seems to lack proper emphasis in the course of the analysis, and especially in the conclusion, which the reader would expect to be more theoretically inspired. Nevertheless, this relatively new

work on Lviv's twentieth-century history is well worth reading. It steps aside from classical historicized fact-driven narration, proposing a closer examination of particularly meaningful cases instead. Well-argued, based on profound archival research and a fundamental analysis of secondary literature produced across multiple scholarly milieux, Amar's book is yet another step towards the comprehensive understanding of the complex recent history of Eastern Galicia in general, and Lviv in particular. In spite of a seemingly large existing corpus of research dedicated to Lviv, the city's recent history still lacks detailed study, and new research questions continue to emerge. This book will hopefully open the floor for further discussions and in-depth investigation of how a particular ideology may work in a single peripheral location, coupled with its own peculiarities.

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Victoria Khiterer, *Jewish Pogroms in Kiev During the Russian Civil War, 1918-1920*. Lewiston, New York: The Edward Mellon Press, 2015. 108 pp.

Victoria Khiterer's short monograph seeks to provide the first comprehensive account of the pogroms inflicted upon Jews in Kyiv during the Russian civil wars by Ukrainian, Russian, and Polish forces. She aims to counter the apologist historiography among latter-day supporters of both the Ukrainian nationalist and Russian White movements that downplay the leaders' responsibility by blaming the anti-Semitic violence on spontaneous acts by insubordinate rank-and-file soldiers.

More than half of the book's almost 90 pages deal with the pogroms committed by troops of the Ukrainian People's Republic (*Ukrainska narodna respublika*, hereafter UNR). This is entirely appropriate: they were responsible for about 40% of the recorded pogroms in Ukraine and more than half of the deaths. While there were