

The History of Jews in Lithuania. From the Middle Ages until the 1990s. Hrsg. von Vladas Sirutavičius, Darius Staliūnas und Jurgita Šiaučiūnaitė-Verbickienė. (On the Boundary of Two Worlds, Bd. 44.) Ferdinand Schöningh. Paderborn 2020. X, 524 S., Ill. ISBN 978-3-506-70575-4. (€ 99,–.)

As the twentieth century dawned, more than half of the world's Jewish population resided on the territory of the former Grand Duchy of Lithuania. Many more in New York, Johannesburg, and Sydney could trace their roots back to this community. The present collective work represents the first serious English-language history of this community from its beginnings to the end of the twentieth century. These essays are written by distinguished specialists from Lithuania, Israel, the United States, and elsewhere. The volume is well edited so that it reads like a single work rather than a disparate collection of contributions. In short, this volume is required reading for anyone seriously interested in the history of Jews in Eastern Europe, Lithuania, or the USSR. Indeed, this book would serve as an excellent introduction for specialists in other areas of Jewish history (American, Israeli, Western Europe, etc.) to get acquainted with the historical development of this vitally important segment of world Jewry.

The book is arranged chronologically, with the first part (of five) dedicated to the period of the Grand Duchy of Lithuania. This section covers the period from the beginnings of Jewish settlement to the late eighteenth century and is authored in its entirety (unusually for this book, but reflecting, in part, the present state of research) by a single author, the distinguished historian of this period Jurgita Šiaučiūnaitė-Verbickienė. These seven chapters cover a variety of topics from the establishment of the Jewish community to self-government to economic activity to spiritual matters to relations with non-Jews. Throughout, these chapters are based on the extensive research done by the author and they reflect her expertise. Possibly the only weakness here is Š-V.'s stress on "integration" and "coexistence." This was a pre-modern society/state and "integration" is simply anachronistic here. Neither the rulers nor the Christian peasantry nor the Jews themselves could even conceive of "integrating" the society: this is a modern conception and, indeed, in most modern societies still honored more in the breach than the observance. Be that as it may, these chapters are written to a very high scholarly level and, while one may find the author's use of "society" anachronistic, even the chapters on "how Jews were seen" by Christian "society" present interesting and well-informed arguments.

The book's second section covers the imperial period, i.e., roughly the "long nineteenth century" up to around 1918. Here we find eight articles by Lithuanian and Israeli specialists, all well-known scholars and historians. Vladimir Lenin starts off with an overview of "social, economic, demographic and geographical characters" of the Jewish community in Lithuania, drawing on sources in Hebrew, Yiddish, Russian, and English published from the early twentieth century to very recent historiography. Other articles cover topics such as the "Jewish Question," antisemitism, tensions between Haskalah (Jewish enlightenment) and more conservative trends, as well as literature, Jewish politics, and an intriguing article on "Lithuanian-Jewish political cooperation," in particular during the Duma period. Anyone who has done work on Lithuanian-Jewish history of this period will recognize the names of the contributors: besides the already-mentioned Levin, Darius Staliūnas, Mordechai Zalkin, Lara Lempertienė, Shaul Stampfer, and David Fishman. It is difficult to find much to criticize in these excellent short overviews by the top scholars in the field.

If one were to hazard a critique, however, it would be that the focus on "Lithuania" obscures the larger Russian-Polish-European context. After all, "Lithuania" did not exist during this period and even the Jewish conception of "Lita" is not really covered here (because that would entail more information about Jews in Belarusian provinces). Still, this may be an unreasonable criticism. The focus on the territory of the post-1918 state is one legitimate way of "making sense" of this complex history and the authors' discussions of these issues do not hesitate to bring in the larger imperial and European context. Still, an

article comparing the Lithuanian case with, say, the Polish, Hungarian, or Romanian would have been very welcome here, in particular for non-specialists who may well assume that the historical trajectory of “Eastern European Jewry” followed the same general trends from the Oder to the Danube and from the Dniester to the Vltava.

For many readers, the section on Jews in the interwar Republic of Lithuania may well contain the most new information. Unfortunately, the English-language historiography of Lithuania in this period is quite underdeveloped, despite some important work having been done. These ten short articles cover the interwar period admirably, touching on such topics as the economy, government policy toward the Jews, education (both in state schools and in private Jewish schools), culture, ideology, attempts at bridging the cultural gap between Christians and Jews, antisemitism, and the Jewish community in Klaipėda (Memel) in this period. I would single out Vladas Sirutavičius’s articles on the Lithuanian government’s Jewish policies and on outbreaks of antisemitism for their informative, fair, and even-handed approach. Zalkin contributes several excellent articles on cultural history, Jewish schools, and Jewish cultural life in Vilnius, a city which of course was just across the border in Poland during this period (though always claimed by Lithuania as its capital). Zalkin also briefly but cogently discusses the development and fate of Jewish national autonomy in this period, providing an excellent companion to Sirutavičius’s article on government policy. Gediminas Vaskela informs us on the position of Jews within the Lithuanian economy during this period, based on a variety of Lithuanian sources.

The shortest section in this collection, part 4, on the Second World War and Holocaust, is authored entirely by the Lithuanian historian Arūnas Bubnys. One may question the editors’ decision to dedicate relatively little space to this very important tragic period but in the end this was most likely the correct approach. After all, the period of the Holocaust/Shoah in Lithuania has been researched by such scholars as Yitzak Arad, Christoph Dieckmann, Saulius Sužiedėlis, Knut Stang, and others. Furthermore, much research on this period by scholars from a number of countries is available in Western languages, including English. Bubnys’s three short articles on Jews in Soviet Lithuania in 1940/41, the Holocaust itself, and Jewish resistance are scholarly and informative. A weakness is, however, that one could read these articles and come away with no idea of the very significant participation of Lithuanians in the murder of their Jewish neighbors. This is obviously a painful subject, even several generations later, but it is a subject that should have been taken on. By some scholarly estimates, between half and two-thirds of the Jews who perished in this region were killed by ethnic Lithuanians. An article here by the most important single scholar of this issue, Dieckmann, would have improved the balance in this short section. However, Bubnys’s contribution does provide a reasonable overview of this terrible period, even while avoiding this one very painful aspect of the Holocaust in Lithuania.

The book concludes with a short section on “Life after the Holocaust.” Here Samuel Barnai contributes an overview of Jewish life in the Soviet republic with a great wealth of demographic, political, and cultural information. Sirutavičius finishes off the volume with a very informative piece on Jews during the years of perestroika, Sąjūdis, and the re-establishment of Lithuanian independence on 11 March 1990. Many Jews in Lithuania had been born in other parts of the USSR, spoke Russian, and might have been expected to view the prospect of Lithuanian independence with considerable reservations. In fact, however, as Sirutavičius shows, the careful and nuanced politics of Sąjūdis and other Lithuanian parties (including the ex-communists led by Algirdas Brazauskas) helped convince many Jews that a positive future awaited them in an independent Lithuanian republic. While disagreements and strains continued—and remain to this day—on the whole the Jewish community in Lithuania has prospered since 1990 and relations between Lithuania and Israel have been positive.

To conclude, this is an exceedingly important scholarly publication, bringing together dozens of impressive articles by excellent historians. Anyone interested in the history of

Lithuania, Jews in Eastern Europe, or Lithuanian-Jewish history will learn a great deal from this volume.

Carbondale

Theodore R. Weeks

Das Sakramentar aus Tyniec. Eine Prachthandschrift des 11. Jahrhunderts und die Beziehungen zwischen Köln und Polen in der Zeit Kasimirs des Erneuerers. Hrsg. von Klaus Gereon Beuckers und Andreas Bihrer unter Mitwirkung von Ursula Prinz. (Forschungen zu Kunst, Geschichte und Literatur des Mittelalters, Bd. 3.) Böhlau Verlag. Wien u. a. 2018. 456 Seiten, 35 s/w-, 102 farb. Ill. ISBN 978-3-412-51182-1. (€ 65,-)

Dieser Sammelband stellt einen Versuch dar, Ansätze aus so unterschiedlichen Disziplinen wie Kunstgeschichte, Paläografie, Kodikologie, Liturgiewissenschaft, Historiografie oder Archäologie für eine komplexe Darstellung der wechselvollen Geschichte einer Prachthandschrift nutzbar zu machen. Natürlich gilt diese Logik auch umgekehrt: Mit den hier vorgelegten Studien wird zugleich ein Mosaik der Kulturgeschichte der Ottonen- und Salierzeit entworfen, zudem werden dabei die wechselseitigen Beziehungen zwischen Polen und Römisch-Deutschem Reich im 11. Jh. in einem viel breiteren Kontext als üblich dargestellt.

Eine Unzulänglichkeit dieses recht anspruchsvollen Vorhabens einer kollektiven Monografie besteht allerdings darin, dass einzelne Beiträge in ihren Aussagen nicht übereinstimmen, wobei selbstverständlich zu fragen wäre, ob sich in einem solchen Werk Widersprüche überhaupt ganz vermeiden lassen. So findet z. B. der überzeugende Nachweis aus Paweł Figurskis Beitrag, dass das sog. „Sakramentar aus Tyniec“ gar nicht notwendigerweise vor 1630 in Tyniec aufbewahrt worden sein muss, in den übrigen Beiträgen kaum Widerhall, obwohl doch, falls zutreffend, alle in ihnen formulierten Überlegungen zu den Beziehungen zwischen Tyniec, Krakau und Köln bzw. dem Rheinland in diesem Fall unbegründet wären. Figurski argumentiert anhand einer Analyse der Sakramentar-Liturgie, dass diese dem benediktinischen Muster nicht entspricht.

Obwohl also das Tyniec-Sakramentar nicht unbedingt etwas mit dem piastischen Polen des 11. Jh. zu tun haben muss, haben manche kunsthistorische Stichproben, die es in den Kontext der Kölner Buchmalerei des 10.-11. Jh. setzen, ihren Wert. Harald Horst verfolgt die bedeutsamen Parallelen zum Sakramentar aus St. Vitus in Mönchengladbach (Universitätsbibliothek Freiburg, Hs. 360a), welche aber nicht ausreichen, um auf eine gemeinsame Vorlage zu schließen. Beate Braun-Niehr analysiert das Abdinghofer Evangeliar im Berliner Kupferstichkabinett, das üblicherweise auf die 1060er bis 1080er Jahre datiert wird und mit einem Evangeliar aus Köln (British Library, Harley, MS 2820) verwandt ist. Sie macht darauf aufmerksam, dass das Evangeliar in dem Paderborner Kloster Abdinghof nicht vor 1270 nachgewiesen ist; ein Schatzverzeichnis indiziert aber, dass es schon im letzten Viertel des zwölften Jh. Teil des dortigen Schatzes gewesen sein dürfte und schon davor für eine gewisse Zeit in Paderborn benutzt wurde. Braun-Niehr ist aber der Meinung, dass das Abdinghofer Evangeliar bereits anlässlich der Erbauung des neuen Langchores der Kölner St.-Severin-Kirche um 1045 erstellt worden sei. Joshua O'Driscoll stellt in seinem Beitrag die Entwicklung der Buchmalerei in Köln vor. Am Beispiel des „Morgan Gospels“ (Morgan Library & Museum New York, MS M. 651) zeigt er, dass vielleicht auch ein Buchmaler von außerhalb an der Erstellung dieses Evangeliars beteiligt war, der geschickt Einflüsse von der Insel Reichenau und aus Trier kombiniert hat. Methodisch wichtig ist zudem seine Bemerkung, dass die Illuminationen ursprünglich nicht vorgesehen waren und erst nachträglich hinzugefügt worden sind. Es können sich also (nicht nur in diesem Fall) die Ergebnisse kunsthistorischer und paläografischer Analysen chronologisch, oder auch regional, widersprechen.

Auch die Beiträge, die das Manuskript in den Kontext der Beziehungen Polens und Osteuropas mit dem Heiligen Römischen Reich stellen, gehen überwiegend davon aus, dass es sich schon im Hochmittelalter in Tyniec befunden habe. Obwohl derlei Thesen kei-