

and feel connected to the Latvian nation. At the same time, they accuse Latvia's main public broadcaster, LTV1, of excluding Russian voices—and therefore the narrative of the Russian-speaking population—from its broadcasts. Here, it needs to be added that Latvian public TV has expanded its Russian-language broadcasting since 2014 (after the study was conducted), in response to the crisis in Ukraine, filling the need to provide alternative points of view missing from the Russian media sphere.

Juzefovičs' study underlines the generational divide. Those Russian speakers who were born and grew up in independent Latvia after 1991 are far less likely to watch the news on the popular media outlet *Pervyi Baltiiskii kanal*, which produces some local programming and rebroadcasts Russia's state-owned *Pervyi kanal*. This finding once again raises the awareness of “the Russian-speaking population” as a very diverse group, and not a monolithic bloc. Taken seriously, this should make Latvia's nationalist politicians rethink their education policies. As Juzefovičs' research shows, younger Russian speakers in Latvia already speak Latvian very well and are loyal to the Latvian state, even if they criticize Latvian politicians.

This is an important book not only for scholars interested in media habits and public television but also for those who would like to understand the diversity of Latvia's population. At times the author could have provided more detailed explanations about Latvia's history for the non-expert audience. For instance, the concept of non-citizenship is introduced only very briefly. Its history and the reason why Latvia introduced the “non-citizen” passport in 1995 remains unclear. As a reader, I would also have wished for a more thorough editing process. At times, sentences are very long and convoluted, and there are some grammatical errors that can make the reading experience less enjoyable.

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Imperial Odessa: Peoples, Spaces, Identities. By Evrydiki Sifneos. Leiden: Brill, 2018. Eurasian Studies Library: History, Societies and Cultures in Eurasia, vol. 8. x, 286 pp. Appendix. Notes. Bibliography. Index. Figures. Tables. Maps. \$25.00, paper.

doi: 10.1017/slr.2018.319

Most common patterns for writing an urban history unfold either along a chronological axis or combine various thematic perspectives such as institutional, national, social, cultural, and economic aspects. Evrydiki Sifneos introduces a novel mode of writing which she defines as “peripatetic”—emulating the experience of a walk in the city as the central organizing principle for the composition of her research into the history of imperial Odessa.

Odessa and its communities were objects of several comprehensive historical research projects that put emphasis, alternately, on Odessa's economy, its Jewish community, its civil associations, Odessan myth, journalism, and literature. Between the economy, community, and culture Sifneos introduces an urban space in its various social contexts as a vantage point of her investigation into the history of the city. This approach presupposes the position of a historian as a flâneur, strolling both horizontally in space and vertically in time, when the narrative combines both—the tangibility of the material presence of the city and the subjectivity of the historian as a focalizer and a guide of this journey. Indeed, the personal voice and sensitivities of Sifneos—as a woman, an economic historian, and a descendant of the Greek merchant family that traded in the nineteenth century on the shores of the Azov sea not

far away from Odessa is ubiquitously present in her book. She reads the streets and sites of Odessa as if they were a palimpsest, recovering different layers and paying attention to a dialog between them.

The majority of the chapters of the book move seamlessly between the geography and socio-economic history of the city. The first chapter concentrates on the port and the adjoining sites to tell a story of Odessa's beginnings, its demography, and its ethnic pluralism. The second chapter delves into the reality of markets and business culture to narrate a story of Odessa politics and, more specifically, the history of the Greek secret Society of Friends (*Philiki Etaireia*) that was founded by Greek merchants of the city and was among the motivating forces behind the Greek struggle for independence. The third chapter concentrates on the industrial outskirts of Odessa to tell a story of its entrepreneurship and employment culture. The fourth chapter concentrates on Odessa's public spaces and tells the story of the city's civil associations and various social stratifications. The fifth and six chapters depart from the principle of the geographical anchoring of the narrative and tell the story of ethnic tensions in the city and the demise of its imperial glory, respectively.

It is there that some of the theoretical blind spots that in previous chapters were concealed by the tangibility of the encounter with concrete spaces and social situations become apparent. Central among them is Sifneos's perception of cosmopolitanism and nationalism as opposite, mutually exclusive categories, without considering the possibility of their congruency and sometimes even overlap. Thus, she reads the history of the *Philiki Etaireia* in the context of liberalization among Russian elites after the Napoleonic Wars, and refers to it as a phenomenon parallel to the secret societies among Russian military elite that brought about the Decembrist Uprising in 1825, reading Greek insurgency as a liberal rather than a national project. But if she was aligning the Greek national movement with the emergence of Jewish proto-Zionist nationalism that took place in Odessa in the 1880s (which she ignores completely in her book), she would have seen the suggestive pattern of the emergence of the national out of the cosmopolitan culture of merchants.

Sifneos tends to ignore the ethnic and religious preconceptions as a factor in ethnic encounters in the city and explains "receptivity" to the "disruptive features of nationalism" partly as the result of "failed assimilation" (29), partly as a result of laws that "promulgated fragmentation and segregation" in the society (56), and partly as an outcome of economic rivalry. The representative litmus test of her approach is her treatment of the history and causes of Anti-Jewish violence in Odessa. She concentrates only on the later instances of pogroms in 1871, 1881, and 1905. The events of 1881 and 1905 she explains persuasively against the backdrop of all-imperial waves of anti-Jewish violence, and unravels the Odessa-specific 1871 pogrom as an outcome of the economic tensions between Greek and Jewish merchants in the conditions of the changing and ailing grain trade economy. She mentions offhandedly, however, the earlier 1821 and 1859 pogroms that were incited by Greek merchants and sailors, and that took place before the failure of liberal reforms and assimilation, and before the deterioration in the city's trade. But Sifneos virtually ignores pre-existing myths and beliefs as a factor for both—ethnic consolidation and hostility to other groups. Thus, in one of the less fortunate assertions of her book, aside from the description of economic tensions and rivalries, Sifneos explains that the outbreak of the 1871 pogrom was the result of Jewish misunderstanding. Apparently Jews were frightened by the Greek tradition to shoot into the air after the Resurrection service during Easter and were thus "provoked" into "violent reaction" (118) that initiated the pogrom.

Besides these few shortcomings and blind spots, Sifneos's book presents an invaluable contribution to Odessa studies. Although her methodology of

combining humanistic geography and history has its precedents in the field of urban history, her book will be a useful read for urban historians working in other contexts as well.

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The Ukrainian Night: An Intimate History of Revolution. By Marci Shore. New Haven: Yale University Press, 2017. xxiv, 290 pp. Notes. Glossary. Maps. \$26.00, hard bound.

doi: 10.1017/slr.2018.320

The Ukrainian Night provides an insightful account of the 2013–14 revolution and the ensuing violence in eastern Ukraine from the perspective of participants in these tumultuous events. Drawing upon in-depth interviews with nearly three dozen Ukrainian intellectuals and civic activists, Marci Shore sketches an intimate portrait of a twenty-first century revolution as “a lived experience given to individuals” (xiv). Specifically, she explores how individuals faced with a critical choice opted to engage in high-risk activism and these revolutionary experiences produced a profound impact on their lives. More broadly, the book raises “universal questions about the nature of selfhood, the plasticity of temporality, and the fate of truth” (xv).

The book was conceived as a reaction to a sharp disjuncture between western media coverage of the revolution and eyewitness accounts of the revolutionary situation. Shore felt that the western media’s neglect of human experiences and journalists’ focus on geostrategic interests, North Atlantic Treaty Organization membership, and energy policies generated a limited understanding of what was actually happening in Ukraine (xiii). In addition, the book’s title, inspired by Vladimir Maiakovskii’s 1926 poem *Dolg Ukraine* (Debt to Ukraine, www.segodnya.ua/ukraine/vladimir-mayakovskiy-ob-ukraine-tovarishch-moskal-na-ukrainu-shutok-ne-skal-503782.html), alludes to the fact that the Maidan has been misunderstood in contemporary Russia. “What do we know about the face of Ukraine? A load of Russians’ knowledge is rather scanty,” wrote Maiakovskii at the height of the Soviet policy of Ukrainization (<http://www.encyclopediaofukraine.com/display.asp?linkpath=pages%5CU%5CK%5CUkrainization.htm>). As noted in the book (237), the poem’s message resonated with a native of Donetsk whose recital of the poem was filmed by a Babylon’13 (www.youtube.com/watch?v=yR1F8Mb7CMQ&feature=youtu.be) crew shortly before he was killed by the Russia-backed separatists. Using an excerpt from the *Debt to Ukraine* as an epigraph, Shore urges readers to develop a more nuanced understanding of Ukrainian politics and society.

The book is divided into two parts. The first part unravels the logic of citizens’ engagement in the revolution that began with a peaceful protest against the incumbent president Viktor Yanukovich’s abrupt refusal to sign an association agreement with the European Union on November 21, 2013 and culminated in the police shooting of civilians and Yanukovich’s political asylum in the Russian Federation in February 2014. The second part focuses on war experiences in the Donbas, a gruesome site of human suffering and perseverance under precarious conditions. Shore’s interlocutors unveil the self-organization of protesters, the incompetence of Ukrainian politicians, Russia’s imperial ambitions, and the absurdities of war.

A central theme in the book is the transcendence of boundaries in a revolutionary situation. People of different generations revolted against *proizvol*, a Russian-language term for the arbitrary rule of a tyrant (41). Furthermore, the Maidan brought together