

with Scandinavian dynasties, pointing out that dynastic concerns were often related to territorial issues, especially with respect to Pomerania. Dániel Bagi focuses upon genealogical relations between the Piasts and the Árpáds in Hungary, suggesting that in the eleventh and early twelfth century these were not well developed and that the tradition of Polish-Hungarian friendship was founded upon “fictive” relations elaborated only later. Finally, in this section, Dariusz Dąbrowski analyzes marriages between the Piasts and the several branches of the Rurikid family in Rus’. He sees both positive and negative goals reflected in these. Sometimes the Piasts sought to obtain their own goals; at other times, they aimed at ensuring disadvantages to enemies of both the contracting sides.

The section devoted to clerical networks focuses chiefly upon influences from abroad in the Piast lands. The author of each article labors under the burden that the documentary evidence for treating these matters is extremely limited for this early period. Anna Adamska, whose work on medieval literacy is well known, examines the growth of the ducal and royal chancery, looking at the models used, the course of development, the clerical personnel involved, especially those in the royal chapel who exercised important administrative and fiscal functions, and from where they came. Marzena Matla focuses upon ecclesiastical contacts and the beginnings of historical writing in Piast Poland, engaging in the continuing debate about the now lost early annals upon which later extant writings are based. Along with Adamska, she deals with questions of written culture in Poland. Dariusz Sikorski’s contribution on the role and origin of foreign clergy in the early Piast periods, closely related to the issues treated in the first two articles in this section, shows clearly that without these external influences the growth of a native Polish church would not have been possible. Krzysztof Skwirczyński treats many of the same themes in his analysis of Poland’s intellectual indebtedness to foreign contacts; he nicely complements and extends the insights of Matla and Sikorski.

As a whole, these articles enrich and deepen our understanding of the connections that early Piast Poland had with other parts of medieval Europe. While some of the treatment in them is necessarily political, there is also much more than that. The economic, social, and cultural considerations in them are important elements in the contribution this volume makes. Once again, the German Historical Institute in Warsaw has provided for the non-Polish reading audience an important and welcome conference volume.

PAUL W. KNOLL  
*University of Southern California*

***Rethinking East-Central Europe: Family Systems and Co-residence in the Polish-Lithuanian Commonwealth.*** By Mikołaj Szołtysek. *Population, Family and Society*, vol. 21/1. Bern: Peter Lang, 2015. xxx, 1062 pp. Bibliography. Index. Tables. Maps. \$173.95, hard bound.

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In 1996, André Burguière and Francois Lebrun boldly claimed that the nuclear family never crossed the Oder. They did not explain the basis for this assertion, but it reflects much scholarly opinion concerning family structures in early modern eastern Europe. It is the kind of bold claim that is common in this age of global history, but Mikołaj Szołtysek quietly and effectively demolishes it in this important book, which challenges at every point views about the family in Eastern Europe that are embedded in scholarship on early modern demography.

In eastern Europe, so the standard accounts run, manorial serfdom and traditional inheritance practices based on kinship ensured that Slavic families lived in large, multi-generational households based on early marriage and a patriarchal system in which male household heads wielded considerable power over their extended families. The system contrasted starkly with a west European pattern based on the nuclear family, in which sons married late, and only when they had acquired the means to support themselves and their spouse. This structure, centered round the independent married couple, was linked to the more dynamic and progressive economic development of western Europe.

It is the kind of structural explanation for the development of the modern world that fits well into the sweeping vistas of global history. The problem, as Szołtysek demonstrates in fascinating detail, is that the idea of a uniform family structure from the Oder to the Urals and beyond rests on almost no evidence at all. Anglophone and west European historians have, since the nineteenth century, extrapolated boldly from isolated studies available in accessible languages—overwhelmingly on Russia—to paint a wholly misleading picture. Szołtysek uses his impressive knowledge of the latest work on historical demography to shatter this myth of the uniform east European family. His findings are based on a highly sophisticated analysis of 26,654 Polish-Lithuanian peasant households from 989 villages, comprising 155,818 individuals. This evidence is drawn mostly from the censuses carried out by the Civil-Military Order Commission in 1790–1792, parish lists assembled by the Roman and Greek Catholic clergy, and the Russian “soul revisions” carried out after the partitions.

Szołtysek is well aware of the shortcomings of this data, which gives a horizontal snapshot, not a dynamic picture. He confronts them at every step, and devotes 126 pages in volume two to a comprehensive, rigorous, and honest analysis of the problems. He applies the latest computer-assisted techniques of historical demography—most notably modelling based on microsimulation—to his data to produce a radically different picture of the family in the last years of the Polish-Lithuanian Commonwealth. Focusing on ten micro-regions within three zones—western, central, and eastern—he convincingly demonstrates that family structures varied substantially across Poland-Lithuania, let alone across eastern Europe as a whole. Family structure in the western territories—mostly Poland proper—was, broadly speaking, similar to the west European pattern. The nuclear family flourished on this side of the Oder, ages of men and women on first marriage were similar to western Europe, and many young Poles spent periods as live-in servants outside the paternal household while they established their economic independence from their parental family. In the eastern Grand Duchy of Lithuania, household structures were closer to the patriarchal, multi-generational household previously seen as the east European archetype, but even here, they differed in many important respects from those found in the Russian Empire. The ten regions displayed intriguing variations in the various aspects of household structure analyzed by Szołtysek, with particularly interesting features apparent in Polesie and Right Bank Ukraine.

A short review cannot do justice to this outstanding book. It is not always an easy read, as it contains a considerable amount of highly technical statistical analysis, but it is well worth persevering. Some will wonder whether, given the complex problems of the source base, computer microsimulation can be relied upon to give anything like an accurate picture. Yet this book contains far more than econometric number-crunching. At every step Szołtysek calibrates his findings against qualitative research on the Commonwealth's rural economy by a new generation of researchers who are building impressively on the work of former greats like Jan Rutkowski and

Witold Kula, and suggests reasons for the variations he finds. The book itself is a snapshot, but a compelling one. The author continues to refine his model and his programmes, providing an excellent framework within which new research can develop and test his findings. His book is a magnificent achievement, one of the best works on Poland-Lithuania published in the last decade.

ROBERT FROST  
*University of Aberdeen*

***Displaced Persons at Home: Refugees in the Fabric of Jewish Life in Warsaw September 1939–July 1942.*** By Lea Prais. Trans. Naftali Greenwood. The International Institute for Holocaust Research. Center for Research on the Holocaust in Poland. Jerusalem: Yad Vashem, 2015. 518 pp. Notes. Bibliography. Glossary. Indexes. Photographs. Figures. Tables. \$43.50, hardbound.  
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This is the first comprehensive monographic study dealing with the topic of Jewish refugees in Warsaw, from the beginning of the war through ghettoization and ending with the deportation initiated by the Germans in July 1942. The author is a researcher at the Center for Research on the Holocaust in Poland, and the volume is the revised version of her doctoral thesis. The book begins with a rich introduction, which underlines the lack of attention paid thus far by international research efforts to a topic which is well known and whose importance is often stressed, but which has until now been treated marginally by historians. Prais instead has focused her deep analysis on this topic, gathering a rich and “eclectic mass of material” (27), in great part produced at that time by researchers of Onegh Shabbat in Warsaw. Most of the sources are subjective, with a predominance of Jewish sources, whereas the Polish and German ones are largely absent. The dimension of the phenomenon is impressive: it can be estimated that roughly 150,000 people (one third of the inhabitants of the ghetto) throughout these years moved or were moved forcibly to the capital city, uprooted from their cities and villages in the countryside. A preliminary chapter is devoted to the forced movements of Jews in Russian Poland during the First World War to Warsaw, the largest Jewish community in all of Europe that attracted many.

A second, shorter chapter analyzes the fate of the some 17,000 Polish Jews living in Germany, who in autumn 1938 were forced to no-man’s land by the Nazi authorities. Both events, although having different causes and taking different forms, are considered by Prais as antecedents to what would happen, on a much larger scale, after the invasion of Poland in September 1939.

The first of the two major parts of the book follows a timeline. The author distinguishes three waves of eradication, provoking masses of refugees. The first took place as a consequence of the advance by the German army (October 1939–March 1940). The second (January–June 1941), occurred following the German decision to empty all small Jewish communities west of Warsaw with the aim of opening colonizing spaces at the “Eastern wall.” Finally, with the ghetto already sealed, the third took place after June 1941, which dramatically worsened the living condition in the overcrowded ghetto.

The three evacuation waves are characterized by chaos and the absence of any planning concerning the destiny of the refugees, who were subjects of tremendous violence during this time. Even though many of the refugees were somehow attracted to Warsaw, where they hoped to receive help from relatives and friends, in general