

Theory aside, Tilse presents a good deal of original research on key aspects of the German-Polish relationship. He is especially interested in the growth of bilingualism and intermarriage, the cross-national role of Catholicism, and signs of working-class solidarity across national lines. His analysis of bilingualism is marred, however, by his belief that it was mainly a matter of German Catholics who had acquired Polish under the influence of the Catholic Church; in fact, bilinguals were overwhelmingly native Polish speakers. A chapter on “Marriage and Sex across the National Divide,” which begins with the (tongue-in-cheek?) observation that “in every marriage or sexual encounter between German and Pole the paradigm of synthesis found its profoundest expression” (94), has a catchy, but misleading title; for while there are official records to document the former activity, there is obviously no way to measure the latter. Tilse’s analysis of the way that common religious ties complicated national identity formation would clearly have benefitted from the inclusion of Upper Silesia and Masuria, where most German and Polish speakers shared the same confession. In Poznan and West Prussia, however, the locus of his study, to argue that “Catholicism served as an effective mediator of political integration between the German and Polish nationalities. . . . A significant proportion of German Catholics chose to prioritize their religion over a national allegiance” (153), goes well beyond what the evidence shows. There is also insufficient evidence to support his belief that Prussian-Polish workers rejected “Polish socialism” in favor of the socialist internationalism represented by the Social Democratic Party of Germany (SPD). The only parts of the “eastern marches” where the SPD did well were majority German; and the fact that it attracted only 4 percent of the vote in Poznan while polling 35 percent nationwide (1912) seems instructive.

Tilse is right, of course, to call our attention to the various ways that Prussian Germans and Prussian Poles refused to fall into, or keep to, separate national camps. There was always a large demographic transition zone in the Prussian East (again, more so in Upper Silesia and Masuria than in the two provinces he treats) inhabited by people of ambivalent or indeterminate nationality—a legacy, we assume, of earlier times, when national differences mattered less than confessional, royalist, or provincial loyalties. Tilse, however, presents most forms of national ambiguity as part of a dialectical process leading to a “transnational” synthesis: “Conflictual social and political interaction between the two nationalities produced oblique, yet substantive, transnational identities, social structures, and cultures, [which] represented a harmonization of the relationship between the two nations” (180). But how did this dialectical process actually end? Four years after this study ends, Poznanian Poles staged a violent revolution to free themselves from German rule; twenty-five years later, Poznanian Germans responded to their treatment at Polish hands by welcoming a Wehrmacht invasion; and thirty years later, Poles responded to the unprecedented brutality of Nazi rule by concluding that it was time for all the Germans to clear out. So as much as one wants to compliment a promising young scholar on tackling a challenging and significant dissertation topic and on a pretty thorough research effort, this appears to be a case where the injection of theory has done more harm than good to the search for historical understanding and of a worthy PhD thesis whose publication as a book seems premature.

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*Der genormte Blick aufs Fremde: Reiseführer in und über Ostmitteleuropa.* Ed. Rudolf Jaworsky, Peter Oliver Loew, and Christian Pletzing. Veröffentlichungen des Deutschen Polen-Instituts Darmstadt, no. 28. Veröffentlichungen der Academia Baltica, no. 1. Wiesbaden: Harrassowitz, 2011. 290 pp. Notes. Indexes. Illustrations. Photographs. Tables. Maps. €24.00, paper.

Collective volumes are by nature diverse, yet have I rarely come across conference proceedings as heterogeneous as these. Heterogeneity is not a problem per se, but in this case the book even lacks the regional focus promised in the title.

Approximately half the chapters in *Der genormte Blick aufs Fremde*, like those by Ma-

ciej Janowski on Austria-Hungary; Martina Thompson on Prague, Budapest, and Vienna; Hubert Orłowski on Poznan; or Marta Kowerko on Vilna analyze perspectives and stereotypes in historical and contemporary guidebooks. Andreas Fülberth's piece on Soviet-era buildings in guidebooks on the Baltics is the only one ostensibly dealing with the lacunae; unfortunately it is written in a very pompous German. Bernhard Struck and Anna Kochanowska-Nieborak in their chapters examine German stereotypes on Poland more generally and trace them back to their emergence in the early modern period.

Other chapters, like Susanne Müller's contextualization of the emergence of guidebooks in the history of visual media do not specifically concern central Europe. Przemysław Czapliński's piece, for its part, provides a comprehensive overview of the shifts in the Polish "central Europe" debate since the 1980s, yet it has nothing to do with guidebooks. And it deals with "travel and literature" (the title of the subsection that solely consists of this paper) only insofar as Czapliński's reviews some of Andrzej Stasiuk's travelogues. The two concluding chapters discuss travel information distributed via the Internet, either in the form of Web sites (Markus Etz and Simon Templer) or through interactive games ("geocaching" by Piotr Kuroczyński).

Most chapters remain on the descriptive side and many findings fail to surprise: Who would have doubted that the genre of guidebooks allows for insights into popular rather than high culture or that German, Polish, Czech, and Hungarian perspectives on the history and culture of central European towns differ significantly?

As many of the contributors also author guidebooks, their analytical deconstruction is often guided by the quest to avoid replicating stereotypes in the selection of sights and interpretation of facts in order to write "better" guidebooks. Among the more interesting chapters are indeed some of those provided by practicing authors and editors, for example those by Tomasz Torbus and Małgorzata Omilanowska. Both deal with the visual representation of sights and destinations. The reader wonders, however, why Torbus's chapter includes instructive illustrations, while Omilanowska's does not.

The fact that none of the editors is a specialist in travel literature or tourism history may explain the somewhat inconsistent selection of contributions. It should be no excuse, however, for the superficiality of the introduction, which indulges in generalizations instead of providing a comprehensive overview of recent research on guidebooks. Untypical for a German publication, influential English-language works like Rudy Koshar's *German Travel Cultures* (2000) are ignored (apart from a passing reference in Jerzy Kałużny's paper on Kaliningrad). Recent German-language research, like Cord Pagenstecher's *Der bundesdeutsche Tourismus. Ansätze zu einer Visual History: Urlaubsprospekte, Reiseführer, Fotoalben, 1950–1990* (2003) is passed over in silence as well. Pagenstecher's discussion of visual codes in guidebooks and tourist snapshots would have been highly relevant and might have prevented some of the rather uncritical reiterations of clichés about the relation between guidebooks and tourist practices.

The editors assert that the genre of guidebooks should ideally be exploited in a fruitful cooperation among historians, cultural anthropologists, literary and media scholars, art historians, geographers, and sociologists. As much as this is true, this volume can hardly be regarded as a milestone in interdisciplinary research.

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*Geschichte Südosteuropas: Vom frühen Mittelalter bis zur Gegenwart.* Ed. Konrad Clewing and Oliver Jens Schmitt. Regensburg: Verlag Friedrich Pustet, 2011. xl, 839 pp. Notes. Bibliography. Indexes. Maps. €39.95, hard bound.

This collection of thirteen essays and ten thematic vignettes, the result of the cooperation between the Südost-Institut in Regensburg and the Institute for East European History at the University of Vienna, demonstrates the possibilities and limitations of comparative history. Instead of treating different countries or areas separately, contributing scholars deal with southeastern Europe as a whole, while drawing parallels and contrasts between