history of others who lived there—Germans and Jews before the 1980s and, since the early 1990s, Slovaks and Roma. This is not to say that Paces does not deal with the question of erasure, because she does. But her analysis would have been enriched by investigating in greater depth the issues she does raise in her final chapter.

The second, and admittedly more challenging area of research that could have improved the later chapters of the book—those dealing with more recent manifestations of the issues central to her study—is the ways in which non-elite citizens of Prague have constantly redefined these spaces in their own ways and for their own purposes. Paces does mention, for instance, graffiti on certain monuments at certain moments, but anyone who has visited the more out-of-the-way national monuments of Prague in the past decade or so is confronted by the constant refashioning of walls, sidewalks, and even the monuments themselves by graffiti artists and taggers, but also by young people who have turned what once were "sacred" spaces into places to drink or use drugs, ride skateboards, or have sex late at night. Similarly, a consideration of such ad hoc sites of memory as the "Lennon Wall" might have shed additional light on how Prague youth culture fashioned its own sacred spaces.

Extensively documented and felicitously argued, *Prague Panoramas* is a useful addition to any library or syllabus devoted to modern central European history, the history of modern cities, or the study of the interactions between religion, politics, and culture.

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Stalinist Terror in Eastern Europe: Elite Purges and Mass Repression. Ed. Kevin McDermott and Matthew Stibbe. Manchester, Eng.: Manchester University Press, 2010. xv, 235 pp. Notes. Bibliography. Index. $90.00, hard bound.

The historiography of the Stalinist terror in eastern Europe has grown by leaps and bounds over the past two decades. Access to police, party, and state archives in the region has made it possible for historians to discover genuinely new material on repressions, surveillance, labor camps, numbers of victims, forms of torture, and Soviet involvement in purge trials, among other subjects. New institutes in the region devoted to the history of the secret police and state repression—some more or less political in their orientation—have organized conferences and published new studies and document collections that illuminate this particularly dark and brutal dimension of communist rule.

Despite the flourishing of studies on the terror in the individual countries of eastern Europe, there is very little synthetic work about the region as a whole, or even systematic comparative studies, that could provide insights into the determinants of terror across state and cultural boundaries. Although Kevin McDermott and Matthew Stibbe's edited book does not fill these striking lacunae in the literature, it takes an important first step by providing substantive and veracious contributions on each of the countries of the region by reputable and well-informed specialists. Moreover, the editors' introduction contains a series of cogent and concise observations about the sources, functions, and effects of communist terror as a whole that bring the reader up-to-date on the state of the field. They consider the numbers of victims in each of the countries, which are generally much larger than usually understood. Along with this, they talk about the widespread nature of the terror, rather than focus exclusively on the political elite, which constituted less than 1 percent of the number of victims. They suggest a new, more diversified periodization of the terror, beginning in some cases in 1940, in others during the war and ending in 1955–56, or even later, rather than the standard 1948–1953 understanding. And they review the arguments about Moscow's role in the repressions, concluding that there remains no scholarly consensus about the extent of the domestic versus external (Soviet) sources of the purges and show trials. Until historians can work in the archives of the secret police in Moscow, it is unlikely that such a consensus can be reached.

This is not the place to argue the relative merits of including chapters, albeit interesting ones, on Soviet Moldavia, 1940–1953 (Igor Caşu) and the Baltic states, 1940–1953

(Aldis Purs) in a collection dedicated primarily to those countries of eastern Europe that fell under the aegis of the "Soviet bloc" and were not forcibly included in the Soviet Union. In my view, despite some similarities, the dynamics of terror in these Soviet republics have a distinct quality. At the same time, the editors wisely include strong chapters on the German Democratic Republic (GDR) (Matthew Stibbe) and Albania (Robert C. Austin), which are sometimes passed by in collections like theirs. Stibbe underlines the significance of the ties between repressions and purges in other parts of eastern Europe and the situation in the GDR. East German leaders were "determined to stage a German 'Rajk trial' in 1950–51 and later a German 'Slánský trial' in 1952/3" (70). Austin appropriately portrays the violence in Albania as a function of the severe splits in the party since the time of the war and resistance. Enver Hoxha's pragmatic maneuvering between Yugoslav and Soviet influences also exacerbated the atmosphere of infighting, purges, and bloodletting. Unlike many of the other countries in the region, the terror in Albania—like the communist takeover itself—had clear and apparent indigenous sources.

The chapter on Stalinism in Poland (Łukasz Kamiński) makes the important point that the 8,000 death sentences carried out against political opponents from 1945 until 1956 cannot capture the "death toll" of Stalinism in Poland, given the extrajudicial repressions and the application of criminal law, which was often used to suppress political opponents. On the numbers issue, McDermott, in his chapter on Stalinist terror in Czechoslovakia, cites a Czech judge who asserted that "there were more people tried in secret . . . and subsequently executed than the government has ever been willing to admit" (100). In the chapter on Hungary, László Borhi notes that the Hungarians were completely subservient to Soviet wishes (Iosif Stalin redacted Mátyás Rákosi's draft of the Rajk trial indictment), yet also annoyed their Moscow partners with their excessive violence. Jordan Baev (on Bulgaria) also emphasizes the crucial role of the Soviets in the Bulgarian repressions in general, and in the Rostov trial in particular, which was "orchestrated by the Kremlin and 'supported' by MGB 'advisers' in Sofia and 'prosecutor squads' from Moscow" (191). Dennis Deletant's review of purges and repression in Romania provides a particularly depressing picture of the sheer murderous brutality that characterized the fourteen labor camps attached to the building of the Danube–Black Sea canal. In her chapter about repression in Yugoslavia, Jerca Vodušek-Starič emphasizes the "vulgarity" of the ruling communists and the culture they sought to dominate as they pursued Stalinist aims before and, even more so, after the Tito-Stalin split.

Stalin's Terror in Eastern Europe would make an excellent addition to the classroom and to the historical literature, especially if it is issued in paperback. The writing is accessible and the scholarship does not interfere with strong narratives on each country. McDermott and Stibbe are to be congratulated for editing an interesting, readable, and up-to-date volume.

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Zwischen Stettin und Szczecin: Metamorphosen einer Stadt von 1945 bis 2005. By Jan Musekamp. Veröffentlichung des Deutschen Polen-Instituts Darmstadt, no. 27. Wiesbaden: Harrassowitz Verlag, 2010. 423 pp. Appendixes. Notes. Bibliography. Index. Ilustrations. Photographs. Maps. €28.00, hard bound.

This volume offers a detailed history of the gradual cultural appropriation of a German city by a Polish settler population after World War II. Introductory chapters describe the fall of the city and its transition to a newly functioning city and give a careful delineation of the demographic shift noting urban, rural, and ethnic distinctions among those resettled in Szczecin and the expulsion and emigration of the German residents. The story of cultural appropriation begins with the recognition of an essential foreignness felt by the resettled Poles ("Wir fühlten uns damals fremd") and proceeds to identify the political actors who variously mobilized history, myth, and ideology to appropriate the city. Well described is how the conflicting influences of national, socialist, ethnic, and local policies