

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

its various regions. The frequency with which the contributors refer to the continent as a whole is indicative of their efforts to treat this not as Balkan but as European history.

The authors explore themes of demography, labor, religion, marketplaces (towns and trade), ethnicity and nationalism, and culture. For example, Markus Koller offers an excellent study of borders and administrative districts, as well as of “confessional relations” in the sixteenth- to eighteenth-century Ottoman empire. Equally stimulating chapters are those by Günter Prinzing and Beatrix F. Romhányi on Byzantium, Bulgaria, Serbia, and Hungary in the High Middle Ages (900–1282); Oliver Jens Schmitt and Daniel Ursprung on the Late Middle Ages (1282–1500); Harald Roth and Schmitt on the age of the “great empires” in the early modern period (1526–1790); Ulf Brunnbauer on political and social developments between 1945 and 1991; and Konrad Clewing on nation building and nationalism. The individual authors demonstrate, each in his or her area of expertise, the need for comparative analysis. If there is a broad measure of agreement concerning the unique character of southeast European history, the authors reveal some differences regarding its causes. Some place greater emphasis on the Orthodox elites choosing Hesychasm over political (and military) action. Others conclude, with Holm Sundhaussen, that by 1800 a dual social system in the northern regions of southeastern Europe (Hungary, Walachia, Moldavia) stood in sharp contrast to the “egalitarian” model of society in the Ottoman territories. Little wonder that the latest, but also bloodiest, peasant revolts took place in Romania (1888 and 1907) or that large estates in post-Ottoman Bulgaria were virtually nonexistent.

Other contributors flesh out this analysis. Konrad Clewing notes that the stereotypical association between the (twentieth-century) Balkans and ethnic cleansing ignores not only the earlier Armenian genocide but also the intermittent character of generalized violence in the region between the fall of the Ottoman empire and the fall of communism. Brunnbauer shows that there are striking similarities between the economic policies of communist countries, such as Bulgaria and Yugoslavia, on the one hand, and postwar Greece, on the other hand.

With all its many strengths, the book has some drawbacks as well. The weakest chapter is Gottfried Schramm’s on the “political-military associations of conquerors and the second Christianization” between 500 and 900. The idea that to write ethnohistory one needs only to evaluate linguistic evidence (leaving aside both written and archaeological evidence) leads Schramm to a number of bizarre conclusions about the ninth-century migration of the “proto-Romanians” from the region of Sofia to the lands north of the Danube and about the quasi-concomitant migration of “proto-Albanians” from Bulgaria into Albania. Brunnbauer’s chapter on the political developments of the region between 1945 and 1991 lacks any reference to the Romanian anticommunist resistance in the Carpathian Mountains which has received substantial scholarly attention during the last decade or so. Nor is the book free of factual errors: the name of the Emperor Michael VIII’s enemy is Charles of Anjou, king of Sicily (1265–1285), not Charles Robert of Anjou (1308–1342), king of Hungary (59); heterodox beliefs did not dominate in late fourteenth-century Walachia and Moldavia (198); the Basilika and Matthew Blastares show that Roman law was neither forgotten in Byzantium nor imported into southeastern Europe from the west after 1800 (338).

None of this detracts from the value of those chapters, nor from the important contribution the volume as a whole makes to our understanding of a critical region of the continent and its rise to political significance in twenty-first-century Europe. Through its historiographically creative examination of a complex region, the book also speaks to scholars of the modern state, cities, and cultural history, as well as to those interested in religious and linguistic frontiers through what the editors aptly call “Zeitschichten.”

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