

public speeches, and, most compellingly, offering occasional, behind-the-scenes glimpses of Rumkowski in the throes of anguish and worry. Perhaps most effectively, the author devotes considerable attention to an analysis and contextualization of a sample of some of the thousands of archived letters, including petitions for employment and financial assistance, as well as expressions of fond wishes on the occasion of life cycle events and holiday celebrations directed toward Rumkowski. Here authentic, if fawning expressions of regard for the leader mingle with revealing traces of the raw emotional toll of the ghetto on the daily life of the anxious population.

Readers will find tantalizing, if limited, discussion of the question of Rumkowski's knowledge of the fate of those deported from the ghetto. One discovers very brief, yet little-known glimpses of Rumkowski's appearance before the assembled mothers and fathers on the fateful occasion of his appeal for them to surrender their young children for deportation in September 1942 and of his troubled state of mind soon thereafter. Specialists will benefit from insights into Rumkowski's character revealed through citation and discussion of an unpublished report by one of the surviving youngsters whom Rumkowski adopted in the wake of the tragedy. A concluding chapter critiques some of the more prominent Polish and non-Polish efforts to portray Rumkowski in contemporary literature. The chapter will be essential reading, particularly for English-speaking readers unfamiliar with more salient Polish-language fiction on the topic.

Throughout, the author's aim is circumscribed and modest: examining the existing literature with a critical eye, supplementing the known body of source material with the results of her own wider search in archives in Poland and beyond, and in the process adding new texture to our understanding of Rumkowski as a man and his impact as leader of the Jewish community in the ghetto.

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***Ethnic Germans and National Socialism in Yugoslavia in World War II.*** By Mirna Zakić. Cambridge: Cambridge University Press, 2017. xii, 298 pp. Notes. Bibliography. Glossary. Index. Maps. \$35.77, hard bound.  
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Drawing upon Serbian and German sources, *Ethnic Germans and National Socialism in Yugoslavia in World War II* is a detailed, deeply-researched regional study of how ethnic Germans in the Yugoslav Banat, a borderland region between Serbia, Romania, and Hungary, became nationalized and Nazified before and during the Second World War.

Ethnic Germans, or *Volksdeutsche*, played a central yet complicated role in the Third Reich's expansionist policies and occupied territories. As Zakić describes, ambiguities in German racial theory meant that policymakers had no clear directives on the place of ethnic Germans in the larger German nation or the political fabric of the Third Reich. Indeed, despite their shared language and culture, most Nazi-occupying forces mistrusted ethnic Germans to govern themselves. But Banat Germans, Zakić suggests, proved an important exception: they became "junior partners" (3) to their Nazi bosses, trusted to administer their own region and implement Nazi policy in their region and the broader Yugoslav region. By slowly walking the reader through the local history of the interwar and wartime period, Zakić explores the layers of collaboration and complicity that emerged, showing how, with each passing month and year, *Volksdeutsche* agendas coalesced with the ideological and pragmatic ambitions

of the Third Reich. But the relationship, she emphasizes, was fraught. Banat Germans learned quickly that “perks” granted by Nazi Germany could easily be rescinded. Doing the Third Reich’s dirty work became a litmus test for proving their loyalty and Germanness.

The book is organized into seven thematic chapters. Following a historiographical introduction, Chapter 1 presents a thick overview of the history of Banat Germans from their arrival in the eighteenth century to the interwar period. Zakić shows how, by the 1930s, the Banat German community felt conflicting loyalties between their “host” country, Yugoslavia, and their “homeland,” Germany. Chapter 2 then teases out the “mental leap” that Banat Germans had to take in the weeks before the war in order to align with the Reich, “commit treason against the Yugoslav state,” (63) and psychologically and politically reframe the invasion as their “true liberation” (73).

The next set of chapters explores how the Banat Germans experienced and participated in the war. In Chapter 3, we learn how the Banat Germans won the right to self-administer their region and developed a quasi-government under the guidance of the local Kulturbund organization. The fourth chapter then turns to how the Third Reich micromanaged this collaborative arrangement on the ground. Challenging dominant presumptions about the motives of ethnic Germans during the war, Zakić argues that the partnership was primarily pragmatic; ideology took a backseat. As the relationship developed, Nazi officials required ethnic Germans to demonstrate their loyalty through conscription, taxation, and police work. A short Chapter 5 investigates how this quid-pro-quo dynamic extended to recruitment for auxiliary police units, while Chapter 6 connects these arguments to the active roles played by the Banat Germans in the Holocaust.

The last two chapters situate this story in broader theoretical and historical lenses. Chapter 7 (which would have worked best as an analytical conclusion) explores how the Banat wartime experience might be profitably framed as an example of how *Heimat* played out within the expanding Nazi empire and produced particular collaborative arrangements. The final chapter examines the emergence of the Waffen-SS Division “Prinz Eugen” as an ethnic German anti-partisan force deployed throughout Yugoslavia. In detailing the many massacres and atrocities committed by the group, Zakić explains how Yugoslav citizens came to see their own *Volksdeutsche* as a fifth column that committed treason and then slaughtered their fellow citizens. Zakić concludes with a post-script on the fate of Banat Germans in postwar Yugoslavia, highlighting the stories of flight, expulsion, and war crimes trials.

By reframing the place of *Volksdeutsche* in the complex Nazi paradigm of Europe and teasing out how collaborative arrangements evolved over time, Zakić’s study successfully counters the antiquated German diasporic narrative that sought to vindicate ethnic Germans. The book also complicates the Serbo-Croatian historiography by giving agency to Banat Germans and exploring local-level collaborative arrangements. The book’s shortfalls are its thematic organization, which can be confusing chronologically, and its failure to connect to many relevant themes in twentieth century east European history: the question of minority rights and citizenship, the legal landscape of Nazi occupation, and the ways that Waffen SS units and auxiliary police became mapped into multi-sided civil conflicts across Europe. The book thus will appeal most to a narrow audience of scholars and students with a strong command of the analytical debates and an interest in the regional history of Yugoslavia. For us, it is an admirable case study, beautifully researched and filled with rich detail.

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