

R E V I E W S

***The Waffen-SS: A European History*, ed. Jochen Böhler, Robert Gerwarth, Oxford University Press, 2017. xviii + 372 pp. Illustrations. \$100.00 (cloth), ISBN 978-0-19-879055-6.**

The collection of articles delivered on 28–30 May 2014 at the conference “Himmler’s Supranational Militia. Indigenous Participation in SS- and Police Units during the Second World War” organised at the Nicolaus Copernicus University in Toruń, Poland, became the monograph *The Waffen-SS. A European History*, edited by Jochen Böhler and Robert Gerwarth. The publication discusses the subject of European volunteers in the Waffen-SS, which remains relatively poorly explored. The idea put forward by the Chief of the SS-Hauptamt, SS-Hauptamt’s head SS-Gruppenführer/SS-Obergruppenführer Gottlob Berger, significantly broadened the mobilisation potential of the Schutzstaffeln armed wing by hundreds of thousands of new soldiers trained in line with German standards. The research conducted by European historians provides an insight into the studies on this interesting topic. However, not all aspects are exhaustively covered, while much focus is placed on units not belonging to the Waffen-SS and subordinate to the National Socialist oppressive structures of Höhere SS und Polizeiführer /SS u. Polizeiführer (HSSPF/SSPF).

Relying on the latest research, and making more extensive use of archival sources concerning the innovations in recruitment introduced by the German-Austrian Third Reich, and the use of foreign volunteers in its military activities, the authors draw comparisons between different areas of occupied Europe. The book includes thematic chapters on the Nazi racial policies and Germany’s recruitment potential in various regions of Europe. The book also provides an overview of the experiences of Waffen-SS veterans after 1945, as well as their reception and the attitude towards these foreign volunteers throughout Europe. The subsequent chapters are devoted to Waffen SS volunteers from Northern, Western, Southern and Eastern Europe, the Baltic States, the Balkans (including, in particular, the enlistment of Volksdeutsche and Muslims). Böhler and Gerwarth—as well as Jacek Młynarczyk, as the organiser of the conference, which has been noted on the cover of the Polish edition of this book—have invited many historians who, in addition to German, also use their native languages in their research on the topic of collaborationism during the Second World War, including the volunteers of Waffen-SS. Each chapter is the fruit of the work of two to five historians specialising in Second World War issues.

The Waffen-SS. A European History addresses five main issues:

- the increasing discord between the need for cannon fodder reserves and the National Socialist racial ideology with the intensification of military efforts;
- the shift in Germany’s attitude towards the occupied territories and the organisations cooperating with them throughout Europe, which made it possible to attract foreign volunteers to the Waffen-SS;
- the motivations of the volunteers that determined their participation in the German war effort;

- the involvement of foreign nationals in war crimes on the front lines and as part of the Bandenbekämpfung doctrine;
- contemporary reception and interpretation of the memories of the last surviving veteran volunteers concerning their struggles as part of the criminal German-Austrian regime.

The relocation of the war theatre to Eastern Europe with no immediate successes in Soviet territory forced Himmler to rethink the ideology of racial prejudice towards the Baltic nations and the Slavs. Peter Black and Martin Gutmann describe the clash between National Socialist racial theory and the realities of the war of attrition with the USSR. The authors point out that the German Ostpolitik can serve as an excellent conclusion of the changes in relation to the conquered nations. The failure of Operations “Barbarossa” and “Typhoon” forced a radical transformation of the attitude of the Reichsführer-SS towards the composition of the new Waffen-SS units. Scandinavian volunteers, who met the high criteria of racial purity, were no longer sufficient to meet the growing enlistment demand of Germany. The serious losses suffered during the first months of the invasion on the Soviet Union led to Hitler’s declaration of 16 July 1941 (“It must be and remain a principle cast in iron: never may it be allowed that others except the Germans bear weapons,” p. 19) being now ignored. Soon the Germans and Austrians began the organisation of police units (Ordnungsdienst, Schutzmannschaften), and a little later the first larger unit, the Lettische SS-Freiwilligen-Brigade, was formed.

In the chapter on “Germanic” volunteers from the northern (and western) parts of Europe, Claus Bundgård Christensen, Niels Bo Poulsen and Peter Scharff Smith refer to about 50,000 men from the Netherlands, Flanders, Denmark, Norway, Sweden, and even Iceland or Great Britain [and Luxembourg] who applied to the Waffen-SS. The ideology of racial prejudice raised the matter of “pure blood,” which was consistent with the fantasies of the Reichsführer-SS, Heinrich Himmler, regarding the centralisation of “racially suitable” Europeans under the leadership of the German Reich. The SS-Hauptamt initially recruited volunteers from this part of Europe to the sub-units of the SS division “Nordland,” until the creation of the 3rd (germanisches) SS-Panzerkorps. Within five pages, Christensen, Poulsen and Smith honestly disclose all confirmed information about the participation of “Germanic volunteers” in the war crimes committed by the Waffen-SS (pp. 65–69). As the authors assert, Himmler attached much importance to Western European volunteers, as he instructed his subordinate HSSPF West, SS-Obergruppenführer Karl Michael Gutenberger, on the 70,000 refugees from the Dutch Nationaal Socialistische Beweging: “Treat these people well and never forget that they are Germanic, who will eventually be included in the Reich” (p. 75).

The fates of volunteers from Western and Southern Europe on the example of Spain, France, Italy and Greece are described by five authors: Georgios Antoniou, Philippe Carrard, Stratos Dordanas, Carlo Gentile, Christopher Hale and Xose M. Nunez Seixas. The chapter opens with the reflections by British filmmaker Christopher Hale (director of *Hitler’s Foreign Executioners: Europe’s Dirty Secret*) of the Alsatian volunteers involved in the Oradour-sur-Glane massacre. In the chapter devoted to his compatriots in the Waffen-SS, the French historian relies only on memoirs and earlier studies by Robert Forbes, Richard Landwehr and Jean Mabire. The decision not to make use of archival materials from the Bundesarchiv-Militärarchiv in Freiburg im Breisgau or Le Service historique de la Défense in Vincennes near Paris is quite odd. The Italian section contains a summary of the activities

and fates of Italian volunteers in the Waffen-SS, whose enlistment became possible with the establishment of the Italian Social Republic (RSI). The Italian historian describes the involvement of Italian volunteers serving in the 1st Sturm-Brigade Italienische Freiwilligen-Legion and later in the Waffen-Grenadier-Brigade der SS (italienische no. 1) – redesignated to 29th Waffen-Grenadier-Division der SS (italienische no. 1) — as well as in the Waffen-Gebirgs-(Karstjäger)Brigade der SS reformed to 24th Waffen-Gebirgs-(Karstjäger-) Division der SS, which both distinguished themselves by their soldiers' high morale and willingness to fight. The Spanish episode of voluntary enlistment on Germany's side after 1943 included small units in the strength of a company that fought under the Walloon and French SS units. The author also includes information about the Spaniards assigned to the SS-Sonderregiment Dirlewanger, however, he identifies this unit as a brigade, similar to the SS-Polizeiregiment "Bozen" described as SS-Polizei Freiwilligen Bataillon Posen. In the subsection "Spanish Nazism?," Seixas skilfully dismantles the myth of Spanish fascism/National Socialism, giving the correct definitions to the political currents of that time. The two Greek authors, Antoniou and Dordanas, for their part, describe the Greek involvement in the German military. Eight pages are devoted to the bloody fratricidal conflict in Greece. However, their outline of the subject does not contain any information about Greek volunteers in the Waffen-SS, as there were none; this, however, is not the fault of the authors describing the German occupation of Greece. The narrative explores the subject of Greeks serving in the Security Battalions and Evzone regiments, which were not proper SS units, but were rather subordinate to the German-Austrian police, as well as the conflicts between the EAM/ELAS, EDES, EKKA and ESPO. The chapter was written using German and British documents and Greek memoirs and studies on collaborationism.

The commitment shown by volunteers from the Baltic States is described in the chapter "The Baltic States: Auxiliaries and Waffen-SS soldiers from Estonia, Latvia, and Lithuania" by Matthew Kott, Arūnas Bubnys and Ülle Kraft. The authors prove that the racial ideology of National Socialism was not based solely on purity of blood, but also included the view that a racially inferior person could ascend closer to Germanic people by replicating the behaviour of Germans, reminiscent of the Marxist concept of Lysenkoism. The transformation, if not transmutation, of German-Austrian racism first took place in the occupied Baltic States after fruitful experiments with volunteers in the auxiliary police units (Ordnungsdienst/Schutzmannschaften). Of course, the Baltic volunteers first enjoyed a lower status than their "Germanic" counterparts, but the attitude of the Nazis towards Latvians quickly evolved. The promise of "fight against Bolshevism" was not followed by any more serious political proposals, which is why the creation of the Latvian Legion was linked with the activation of Latvian self-government with limited powers. The Latvian SS soldiers (and earlier police officers) chose to take part in the devastating conflict on the eastern front and in the rear zones of German army groups. The German rationale assumed that the "racially best elements of the Latvian people would be Germanised through combat" (p. 130). Estonians were also put to the test through the establishment of the SS-Freiwilligen Panzergrenadier Bataillon "Narwa," which replaced the Finnisches Freiwilligen-Bataillon der Waffen-SS in the SS-Panzergrenadier Division "Wiking." The unit proved that the Estonians were not inferior in battle to the racially "Nordic" volunteers, and thus the unit was expanded into a brigade, and later into an SS division. This chapter also includes information on the Lithuanian, Latvian and Estonian Schutzmannschaften, who, however, were not part of the Waffen-SS; however, this was

reflected in the factual remark on the Russians and Belarusians from Latvia who served in the Schutzmannschaften units.

The subsequent chapters, “The Special Cases of Eastern Europe: The Polish Blue Police, Auxiliaries, and SS Formations” by Jacek Andrzej Młynarczyk, Leonid Rein, Andrii Bolianovskiy and Oleg Romanko and “Muslim SS Units in the Balkans and the Soviet Union” by Xavier Bougarel, Alexander Korb, Stefan Petke, and Franziska Zaugg are devoted to the volunteers from Eastern Europe and the Balkans. The Slavic volunteers of the Waffen-SS ranked low in the National Socialist racial hierarchy, slightly above the Jews, and were destined for extermination as the next ones according to Generalplan Ost. But nonetheless Slavic volunteers were commanded by Germans and Austrians from the officer and non-commissioned officer cadre of the auxiliary police units, as well as the Waffen-SS, which involved Slavs from Eastern Europe and Muslims from the Balkans and Central Asia. The chapter dedicated to Poles, Belarusians and Ukrainians brings up the matter of the enlistment of 1,200,000 ex-Soviet citizens, of which 300,000 in the Ordnungsdienst/Schutzmannschaften and 150,000 in the Waffen-SS. Research into Belarusian collaborationism is undertaken by Leonid Rein, who explores the victory of pragmatism over racist prejudices—especially since the autumn of 1944, when the formation of SSPF Minsk halted the “Bandenbekämpfung” practices after the SS/SD seized control of the region following Wilhelm Kube’s death. The author notes the surprising effectiveness of German propaganda in occupied Belarus in the face of the increasingly brutal pacification of the Belarusian society (nation). This is evidenced by the existence of a dozen Schutzmannschaften battalions. The volunteers in the auxiliary police units were eager to enforce the German “Neue Ordnung” as members of the German Schutzmannschaften and then as the Belarusian National Defence/The Belarusian Home Defence (Беларуская краёвая абарона/Bielaruskaya Krayovaya Abarona, BKA). Only after leaving the Generalbezirk Weissrussland area were the remaining battalions transformed into the 30th Waffen-Grenadier-Division der SS (russische no. 2/ weißruthenische no. 1). For his part, the Ukrainian author begins his description of the 14th Galizische SS-Freiwilligen-Division/14th Waffen-Grenadier-Division der SS (ukrainische no. 1) with a brief presentation of the evolution of National Socialist policy towards Ukrainians (Galician only), based on Ukrainian archival materials, i.e. the “Alexandrian microfilms,” from their involvement in police duties, aside from the involvement of Ukrainians in the summer of 1941 in the murder of 80,000 Jews, to the creation of a Galician unit within the Waffen-SS, which only became “Ukrainian” in November during the suppression of partisan enclaves following the Slovak National Uprising. The chapter on Polnische Polizei im Generalgouvernement (Dark Blue Police), describing the police structure subordinate to HSSPF Ost—and not SS-Hauptamt—is based on documents from Archives of Modern Records (AAN), the Archive of the Institute of National Remembrance (AIPN), Bundesarchiv Berlin (BAB), and on monographs and articles published in Polish and German. A brief but rather exhaustive overview of the Polish police in the GG does not cover the Polish auxiliary police battalion – Schutzmannschaft Bataillon 202, probably because of its deployment in occupied Belarus (and brief subordination to the ominous SS-Ostuf. Oskar Dirlewanger) and Ukraine (in the latter case within the borders of pre-war Poland). The discussion on the book and the quoted chapter at the Institute of History of the Polish Academy of Sciences also highlights the service of Polish volunteers in Latvian and Belarusian SS divisions. Luckily, some research queries have already been initiated with regard to the issue of Volksdeutschers, born within the Polish borders from

before 31 August 1939, who then went on to fight in several Waffen-SS units, especially Kavallerie-Brigade / SS-Kavallerie-Division / 8th SS-Kavallerie-Division “Florian Geyer,” but there were also Silesian volunteers in the 1st SS-Panzer-Division “Leibstandarte SS Adolf Hitler” (he chose this division out of fear of water, wishing to avoid service in the Kriegsmarine) or SS-Sturmbrigade Dirlewanger and Polish citizens of German descent in the 5. SS-Panzer-Division “Wiking.”

Anti-communist views resulting from the tragic experiences of Bolshevism were the primary motivation for many Belarusians, Ukrainians and Balts who had suffered for two decades, or even for only two years, under the Soviet dictatorship of the VKP(b). The majority of volunteers who joined the police structures or the Waffen-SS did so in the belief that they were thus participating in the reconstruction of their own nation states and armed forces, something that the Germans used to imply in an unclear and veiled way while spewing constant anti-Semitic tirades, thus leading to the dehumanisation of the future victims of the Ordnungsdienst/Schutzmannschaften. For example, Bolianovskiy states that “thousands of Ukrainians [sic! however, treated by the Germans as Galician, they served in “Galician units of the Waffen-SS”: as SS-Freiwilligen-Division Galizien/ SS-Schützen-Division Galizien (Apr 1943–Oct 1943)/SS-Freiwilligen-Division Galizien (Oct 1943–June 1944) and 14th Galizische SS-Freiwilligen-Division (until Nov 1944)] who volunteered for the division saw themselves as true patriots,” citing “their hatred of the Russians and their communist tyranny” (p. 199). This seems to have been one of the incentives for many volunteers from Eastern Europe. However, one simpler explanation in the case of Soviet POWs who had experienced the barbaric conditions in POW camps was the will to escape from the hell of hunger; setting up a field kitchen at the exit gate of a stalag was enough to attract determined volunteers. Material benefits (but also the requirements related to joining the Volksgemeinschaft) turned out to be decisive for the Volksdeutschers in connection with their enlistment in the SS; for Balkan Muslims, who were often the target of the Chetnik (nationalist) and communist partisans, the will to protect their homeland and their own families, neighbours and clans were a primary incentive, which is why attempts at evacuating the units led to their demoralisation and desertions. One down-to-earth, though certainly important reason for the voluntary enlistment of Europeans from Romance and Germanic countries was the need to escape boredom and to experience an adventure during the “anti-Bolshevik crusade,” which is best evidenced by the pre-war Belgian conscientious objector and Walloon (Western European) collaborationist star— Chef de Rex, Leon Degrelle.

Bougarel, Korba, Petke and Zaugg focus on the activities of Muslims in the Waffen-SS ranks, recruited by the SS-Hauptamt from among Bosnian, Albanian and Central Asian volunteers. This chapter points to the use of the latest literature and German archival sources devoted to this exotic subject. The authors reveal Himmler’s fascination with Muslims as a society of warriors, as he wished to use their enthusiasm in the “holy war” with British imperialism (colonialism), which German propaganda exploited with the engagement of the Grand Mufti of Jerusalem, Hajj Amin al-Husseini. The authors explain that this connection had been used by the Germans since 1942: “it seems that recruiting Muslims was not a genuine ideological goal of Nazi [National Socialist] imperialism, but rather a recruiting tactic that was discovered *en passant*” (p. 253). A brief description is provided regarding the ephemeral experiments with Muslims within the 13th Waffen-Gebirgs-Division der SS Handschar (kroatische no. 1) and the two short-lived 21st Waffen-Gebirgs-Division der

SS Skanderbeg (albanische no. 1) and 23rd Waffen-Gebirgs-Division der SS Kama (kroatische no. 2), formed to fight communist guerrillas and loyal only to their religious or clan communities. The SS-Hauptamt had high hopes for Soviet Muslims. They consisted in the transformation of the Turkestani Ostbatalions into the 1st Ostmuselmanisches SS-Regiment, which fought with partisans in Belarus and then took part in the pacification of the Warsaw Uprising (mentioned rather vaguely). After the regiment was sent to Slovakia, it became the Osttürkischer Waffen-Verband der SS, which was to be eventually expanded into the Muselmanischen SS-Division Neu-Turkistan.

The Waffen-SS faced limitations in terms of recruitment—as their needs were fulfilled only after satisfying those of the Wehrmacht—which resulted in their interest in ethnic Germans (Volksdeutsche) living in South-Eastern Europe, especially Romania, Hungary, Slovakia and Croatia; this subject is covered by Thomas Casagrande, Michal Schvarc, Norbert Spannenberger, and Ottmar Trașcă in the chapter “The ‘Volksdeutsche’: A Case Study from South-Eastern Europe.” The recruitment of Volksdeutsche Menschenmaterial differed from the enlistment of volunteers in the occupied areas, as these Volksdeutcher were citizens of countries that were allies of Germany and waged “their own wars” alongside the Third Reich. Negotiations and agreements with cooperating governments allowed the SS-Hauptamt and Volksdeutsche Mittelstelle (VoMi) to obtain additional cannon fodder for the Waffen-SS. It was over 100,000 soldiers who spoke and understood German. The authors raise the matter of the complexity of relations between the powerful German hegemon and its subordinated allies. Initially, the Volksdeutcher formed separate sub-units in their native armed forces, while the Germans encouraged them to desert and illegally emigrate to the Reich. As the losses on the Eastern Front increased and the Waffen-SS grew in numbers, the German ambassadors began to encourage and coerce their allies to reach an agreement with the SS-Hauptamt. For instance, Hungary offered 20,000 Volksdeutschers to the Germans in order to prevent the sending of another 200,000 soldiers of the Honved [most probably a typo in relation to two 20,000-strong light divisions, which also exceeded the capabilities of the Kingdom of Hungary] to the eastern front (p. 224). The largest units that were formed out of ethnic Germans were the 7th SS-Freiwilligen-Gebirgs-Division “Prinz Eugen,” 8th SS-Kavallerie-Division “Florian Geyer” and 22nd SS-Freiwilligen-Kavallerie-Division “Maria Theresa.” The increasing war losses of Germany caused an upsurge in recruitment in the Balkans, which resulted in 97% of the total number of Danube Swabians of military age being drafted to the Waffen-SS. The special nature of this region in south-eastern Europe, managed directly by the Germans, enabled a virtually unrestricted exploitation of the Volksdeutschers, former inhabitants of the Kingdom of Yugoslavia.

The penultimate chapter, “Prosecution and Trajectories after 1945,” is the work of five historians: Immo Rebitschek, Gerald Steinacher, Mats Deland, Sabina Ferhadbegovic, and Frank Seberechts. Its purpose is to analyse the post-war fate of Waffen-SS veterans and how their actions were perceived in contemporary societies in the context of both individual countries (Soviet Union, Yugoslavia and Belgium) and of the entire Scandinavian region. The authors recall the significance of the show trials in Nuremberg, as well as the effects of the Cold War which bore influence on the post-war fate of former Waffen-SS soldiers, including the number of executions following a death sentence. The fates of several volunteers are described in more detail: Vasily Bazilevich, Erik Lynge-Nielsen, Sven Olof Stenander, Folke Nystrand, Sören Kam, the Peter Group, the Rinnan gang

(Rinnanbanden). From the perspective of each country, the main issue was the shameful cooperation with the German-Austrian occupier; as the authors emphasise, this was a double-edged sword: “Collaboration was, above all, a source of violence and revenge as well as a justification for exclusion that threatened to prolong the trauma of war in these societies. At the same time, it was an attribution that made it easier for post-war governments and societies to revive narratives of national unity and to express their populations’ desire for retribution” (p. 285).

The post-war administration of justice in Norway was one of the most accurate in Europe, undoubtedly due to the use of Quisling’s name as a synonym for collaborationism and to the desire of Norwegians to purge themselves of collaboration with Germany, which became more important than what they actually had done during the war. In fact, this was a general trend throughout Europe, as evidenced by the French *Épuration légale* or the communist repressions of collaborators, such as those carried out by the Soviet NKVD/MVD/KGB, the Polish UB/SB or the Yugoslav OZNA/UDBA. It was in Yugoslavia that justice was served to the few members of the local population who served the German and Austrian occupiers and collaborators, which ultimately, due to the superficiality of this process, resulted in forgetfulness. Unfortunately, the reluctance to work through the tragedy of the fratricidal war of 1941–1945 took its toll in the 1990s, when the war in Yugoslavia broke out following Josip Broz-Tito’s death.

In the last chapter, “Waffen-SS Veterans and their Sites of Memory Today,” Madeleine Hurd and Steffen Werther analyse the perception of voluntary enlistment in the Waffen-SS in contemporary Europe. At the same time, they explore the sites of commemoration of the Waffen-SS in Europe. They study the evolution of the reception of the Waffen-SS, including the activity of the Mutual Aid Association of Former Members of the Waffen-SS (Hilfsgemeinschaft auf Gegenseitigkeit der Angehörigen der ehemaligen Waffen-SS, HIAG), which was founded in the late 1950s as a hub for lobbying in favour of and representing the pan-European SS organisation. The authors explain how strong a potential for opposition to the post-war consensus in Europe—or the Yalta order altogether—was embodied by the Waffen-SS, revisionist towards the criticism of the values and crimes committed by German, Austrian, Volksdeutschers and foreign oppressors in their uniforms decorated with SS runes. According to Hurd and Werther, the public Waffen-SS ceremonies organised until 1989 were modest and took place on private property in order to avoid protests, which intensified after 1968. On the other hand, the municipality of Urlichsberg near the German-Austrian border used to host a large recurring event with the participation of the Austrian army until 2014. The collapse of the Yalta order bolstered the reception of the Waffen-SS; former Eastern European (especially Estonian, Latvian and Ukrainian), but also Western European volunteers could now openly celebrate the ethos of the “fight against Bolshevism” during the Second World War. In their attempt to explain the contemporary perception of Waffen-SS, the authors use a sociological, anthropological, and ethnographic method, and even go online to explore the fascination with the SS shown by Facebook and YouTube users. One alternative narrative of European history (albeit officially faithful to the past) which went unnoticed by Hurd and Werther is that proposed by war reenactors, especially those impersonating Waffen-SS volunteers; contemporary Europeans are fascinated by the design of SS uniforms, both in field camouflage and the more popular (although *de facto* worn in private) Allgemeine SS uniforms designed by Prof. Karl Diebitsch. The heritage of the Waffen-SS is still alive throughout Europe owing

to said reenactors, such as those of GRH Pomerania 1945, who may officially not promote chauvinistic National Socialism; however, it is also true that during one of the editions of the reenactment event “Assault on Berlin,” one burly member of the above-mentioned reenactment group refused to share a drink with a representative of GRH Red Kalina who was playing a Soviet *soldat*.

The undoubted value of these conference proceedings lies in the fact that several dozens of authors have expressed themselves from their own linguistic perspective on the events and episodes in the lives of local volunteers in the Waffen-SS and the German police forces. The challenge was to combine all thirty-four papers from the 2014 conference held at the Nicolaus Copernicus University in Toruń into a coherent whole, which was achieved with the substantive support of Dr. Jacek Młynarczyk (Toruń), Dr. Jochen Böehler (Jena) and Prof. Robert Gerwarth (Dublin). The editors decided to adopt a structure based on a short introduction (1–3 pages), concise reports by several authors (about ten pages each) and a final conclusion. The essays provide sound argumentation supported by source materials and memoirs. The selection of the protagonists may be surprising due to the inclusion of stories about the Polnische Polizei im Generalgouvernement (Dark Blue Police) with the simultaneous omission of the subject of the Volksdeutschers from the western provinces of Poland annexed by the German Reich, as well as those from the General Government and the eastern regions. The same applies to the section on Greek Sicherungsbataillonen and Evzone battalions, which did not belong to nor were subordinate to the Waffen-SS, just like the Dark Blue Police. At the same time, the two Hungarian SS grenadier divisions have been omitted, along with such units as: SS-Regiment Ney, 1st Ungarisches SS-Sturmjäger Regiment, SS-Schijäger Bataillon Norwegen (Skijegerbataljon Norge), Waffen-Grenadier-Regiment der SS (rumänisches no. 1 and 2), or Waffen-Grenadier Regiment der SS (bulgarisches no. 1), SS-Sonderformation Druzhina / 1st SS Russian National Brigade “Druzhina” or even a mention of the formal subordination SS-HA of Cossacks serving in the 15th SS Cossack Cavalry Corps (XV казачий кавалерийский корпус СС / XV. SS-Kosaken-Kavallerie-Korps). In any case, the book deserves attention on account of the broadness of its approach to the subject.

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