

BOOK REVIEWS

Liszka, József: Monumentumok. Szakrális (és „szakrális”) kisemlékek a Kárpát-medencében [Monuments. Sacral (and “sacral”) monuments in the Carpathian Basin]. Komárom–Somorja, Fórum Kisebbségkutató Intézet–Etnológiai Központ, 2021, 702 p.

For nearly four decades, one of the most prominent aspects of József Liszka’s wide-ranging scientific interests and rich work has been the research of sacral monuments.¹ This assertion holds true, even when viewed from the other way around: for decades, József Liszka has been a leading figure in the study of Hungarian (especially among Hungarians in Slovakia) sacral monuments. This fact implies that his endeavors have been fruitful, leaving an indelible mark and creative influence in virtually every facet of this specialized field of study.

Concerning primary research, he tirelessly roams the countryside, meticulously documenting our sacred small relics, cataloging their external characteristics and cultural context in which they are revered. With an aim to provide a platform for Hungarian research findings, he launched the Sacral Monuments Archive a quarter-century ago, offering a treasure trove of “descriptive cards” and a rich photographic collection. Over the years, Liszka has occasionally sat down at his desk to syn-

thesize fundamental research, his own and the observations of others, as well as insights from Hungarian and international literature. His comprehensive analyses shed light on various facets of the world of sacred small relics. In addition to his three books on this subject (*Szent képek tisztelete [The Veneration of Holy Images]*, 1995; *Állítatott keresztényi buzgóságból [Erected out of Christian Fervor]*, 2000; *Szent Háromság egy Isten dicsőségére... [For the Glory of Holy Trinity One God...]*, 2015), he has contributed with over 50 articles to Hungarian and foreign journals and essay collections. Amid his diligent fieldwork and contemplations, he has also built other strong foundations: he is the founder of the Ethnological Centre in Komárno (which prominently features folk religiosity among its areas of focus), serves as research coordinator, mentors fellow researchers, organizes conferences, and assumes the role of a journal editor.

All these diverse endeavors are now culminated in his recently published work titled *Monumentumok [Monuments]*, where the author systematically reviews research findings related to sacral monuments of the Carpathian Basin. Given the varying depths and qualities of basic research available across regions, it is evident that Liszka’s primary focus lies in summarizing our knowledge of sacral monuments among Hungarians, particularly those in Slovakia and/or among Roman Catholic Hungarians. In some respects, the book offers more than just a monograph. On the one hand, it provides a glimpse into Liszka’s decades-long contemplations, reflections, and uncertainties as a researcher, transcending the conventional dry academic discourse. On the other hand, it sets forth a program, identifies research gaps, outlines directions, and introduces fresh perspectives. For instance, by placing the word “sacral” in quotation marks in the subtitle, Liszka not only suggests but also leaves open

1 The Editor would like to point out to a translational issue here: Hungarian term “szakrális kisemlékek” can be translated, literally, as “sacred small relics”, referring to the physical size of these monuments, i.e. that they are relatively small, definitely smaller than “big” monuments. Nevertheless, according to the Reviewer, term “sacred small relics” does not make much sense in English. Thus we use the term “sacral monuments” in this review, contributing perhaps to a scholarly discussion on the issue.

a phenomenon that challenges the traditional interpretation of sacral monuments: the question of public sculptures representing communal (national, political, etc.) sacredness outside the confines of conventional religious contexts.

In terms of sheer volume, *Monuments* is an imposing work. Divided into four chapters, it spans 514 pages, brimming with the author's summaries, conclusions, and reflections. The text is accompanied by 438 illustrations, predominantly photographs, and an additional 188 pages are devoted to appendices, including an extensive bibliography, an image index, and references. The book does not provide summaries in foreign languages, but non-Hungarian readers can gain insight into its structure and rich content by referring to the Slovak and German tables of contents.

The first chapter, titled "*Módszerek, források, adatbázisok*" ["Methods, Sources, Databases"], serves as the "textbook" section of the book, offering a meticulous presentation of the methodology and minimum requirements for successful fieldwork and documentation. Additionally, it introduces primary source types (archival materials, maps, engraving, postcards, etc.) and elucidates their significance and utilization. Through illustrative examples, Liszka guides the readers through the fascinating case study of two sacred small relics, unveiling their microhistories through archival images.

The second chapter, spanning nearly 100 pages, delves into the complexities of typology and terminology. Liszka first thoroughly examines and clarifies the concept of sacred small relics with a comprehensive review of international scholarly literature. The primary organizing principle of typology – supported by a review and critique of typological experiments known from international literature – is form, somewhat downplaying considerations of functionality and content. By emphasizing characteristics of form, he presents a comprehensive typological sequence that breaks away from folk and regional terminologies. With neces-

sary refinements, this typological sequence serves the purpose of establishing a consistent, descriptive terminology system.

The third chapter, titled "*Tartalóm és forma*" ["Content and Form"], extends over 300 pages and, this time, organizes the world of sacred small relics by content rather than form. It commences with representations of the Holy Trinity, progresses through sculptural works portraying the Holy Family and its members (Mary, Joseph, Jesus, and others), and extends to monuments representing the cult of individual saints. Starting with the most beloved saints in Hungarian folk religiosity, such as St. John of Nepomuk, St. Wendelin, and St. Florian, it explores a wide range of weather saints, plague saints, and helper saints, ultimately concluding with an exploration of the "territory of sacredness" represented by national patron saints (including saints of the Árpád dynasty, led by St. Stephen). Each subsection starts with recommended readings and a brief research overview, and after a discussion of cultural, religious, and devotional context, follows a discussion structured around iconographic types of representation. The subsections close with an examination of the geographical distribution and the elaboration of regional differences. The chapter concludes with an exploration of the phenomenon of the sacred depot (*deponia pia*) and its instructive interpretative possibilities, along with questions concerning the coloring of sacral monuments and the aesthetic value system within the community and monuments preservation.

In the fourth chapter, titled "*Szoborsorsok*" ["Fates of the Statues"], thought-provoking discussions emerge regarding the cultural history and the social and functional contexts of sacral monuments installations. This section also explores the adaptation of new forms in response to the COVID-19 pandemic, emphasizing the role of personal and collective self-expression, which at times overshadow the religious dimension. Moreover, the author poses intriguing yet challenging questions con-

cerning the origins and microhistories of individual small monuments: why they were situated in specific locations, why they were adorned with specific attributes, why they were subsequently relocated, and how did these changes collectively evolve within the community?

Monuments stands as an indispensable monograph that provides a wealth of knowledge and visual resources. It offers a comprehensive summary of the most significant research findings and analyses related to sacral monuments in the Carpathian Basin, with meticulous attention to their formal, functional, iconographic, and devotional aspects. The book systematically organizes our understanding of documented materials on sacral monuments in the Carpathian Basin, providing a holistic view of their historical backgrounds, appearances, iconographic programs, and distribution within the Hungarian-speaking regions, and regional peculiarities in these cults and representations. It is our hope that Liszka's book will serve as a wellspring of inspiration to researchers delving into the realm of sacral monuments, motivating them to further enrich the subject by addressing knowledge gaps, conducting further collections and studies, and exploring the theoretical questions and novel perspectives elucidated in this monumental work.

Attila Terbócs

Szeghy-Gayer Veronika: Tost László, Kassa polgármestere [László Tost, Mayor of Košice]. Kassa/Košice, Kassai Magyarok Fóruma, 2022, 220 p.

Péter Váczy, possibly regarded as the “most Slovak historian”² by the Hungarian minority

public between the interwar period due to his connections to both Vrútky and Košice, serves as an undisputed reference point. His 1931 study on local history, when viewed nearly a century later, can serve as a significant starting point for Veronika Szeghy-Gayer's new monograph on László Tost, and offer a broader interpretation of it.

Váczy's regrettably relatively overlooked study primarily focuses on the methodology of local history, concentrating on the identification and meticulous analysis and methods while placing the historian's personality in the background. According to this perspective, the general understanding of history and historiography, which relies on synthesis, fails to consider the nuances of local history. In other words, overarching summaries of social, political, economic, and cultural tendencies are susceptible, and their findings may be reduced to mere outlines because they often neglect the concept of relativity. When it comes to the region (in Váczy's case, the countryside), he advises against historical generalizations, as they are unable to provide detailed portraits and, being somewhat detached from empiricism, may not resonate with “today's individuals.” Nevertheless, he does not overly idealize specifics either. Váczy does not perceive a competition between these two historiographical approaches; instead, he suggests that generalized approaches should draw from the results of local research. The fundamental question revolves around how a historian, when examining local patterns, processes individual “sets of facts.” It is a common understanding that “available sources dictate the path to follow.”³

His thought process is indeed inspiring, but I modify one point of it, or rather, my fundamental approach differs: I do not exclude “the

2 Mi a szellemtörténet? *Prágai Magyar Hírlap*, June 23, 1935, no. 143, pp. 17–18. [Z.] A szlovenszkói magyar tudományos munka hiánya. *Magyar Írás*, 1934, no. 6, p. 80.

3 Váczy, Péter: A helytörténeti kutatás problémái. *Budapesti Szemle*, 1931, vol. 223, no. 647, p. 68.

variable value of the writer's personality" from my investigation. This is because I also seek to understand the motivations behind Szeghy-Gayer's research, which is rooted in place and personality (Váczy succinctly phrases it as: "The historian is the one who embodies the current state of historiography in a non-existing personality"⁴). However, I also aim to shed light on "the advantages and disadvantages of the local history method."

Veronika Szeghy-Gayer stands out as one of the most versatile members of the younger generation of Hungarian historians in Slovakia. Her research encompasses the history of the Hungarian and Jewish minorities, the political elite, and variations and changes in Central European memory culture, and also displays an interest in social history-based urban and regional history.

Szeghy-Gayer places the "biographical canvas" on Váczy's above-mentioned theoretical and local history frame (encompassing the geographical areas of Buda and Košice and the geographical regions of Orava, Sáros, and Zemplén). She meticulously employs all relevant and usable sources to depict the somewhat fragmented, obstacle-ridden, and tragic life of László Tost, along with the history of the family's former gardening dynasty, spanning from the turn of the 18th and 19th centuries to the 20th century.⁵

The author's motivation serves as an exemplar (inspired by the former Tost house): by delving into the past, she aims to gain a better understanding of the present while breathing life into history. In a way, her approach resembles that of a novelist: she taps into the power of imagination, as she expresses it: "The unique building was suddenly populated with flesh-and-blood people before my eyes" (p. 11). However, this atmosphere is imbued with the tragic essence of life. Szeghy-Gayer focuses on the intricate interconnections in László Tost's life, examining a selected slice that is not arbitrarily chosen. She works with small-scale narratives, where the characters – especially the widows, whose fates reveal distinct stories – occupy their rightful places.

It is important to highlight (and the author does not conceal this fact) that she worked with less-than-ideal sources and information. This is because the Tost legacy as a closed archival unit does not exist. Thus, the reconstruction of not only László Tost's figure but also the history of the Tost family is fraught with interruptions due to limited source material. However, it is precisely this scarcity that has propelled her towards innovative

4 Ibid., p. 57.

5 The biography of László Tost, who has fallen from the collective memory of the Hungarian community in Slovakia, can actually be considered as one of the results of an older research strategy, as the author's previous, albeit smaller-scale work mapped important members of the political and cultural elite who were active at the local or regional levels. See, for example, *Mešťanostovia na rázcestí. Stratégie, rozhodnutia a adaptácie najvyšších predstaviteľov miest na nové politic-*

ké pomery po roku 1918. In: Hudek, Adam-Šoltés, Peter (eds.): *Elity a kontra-elity na Slovensku v 19. a 20. storočí. Kontinuity a diskontinuity*. Bratislava, VEDA, vydavateľstvo Slovenskej akadémie vied, 2019, pp. 334–360. Poznámky k biografii Ödöna Faragóa, riaditeľa košického divadla. *Košické historické zošity*, 2022, no. 32, pp. 41–54. Bárkány, Jenő and Tivadar Austerlitz: Adalékok a szlovenszkói magyar ajkú zsidóság két világháború közötti történetéhez. In: Filep, Tamás Gusztáv – Attila Z. Papp – György Szerbhorváth (eds.): *Palimpszesztus. Írások Bárdi Nándor 60. születésnapjára*. Budapest, Társadalomtudományi Kutatóközpont Kisebbségkutató Intézet–Kalligram, 2022, pp. 270–287.

approaches while carefully weighing the significance of general or national historical events. She provides a well-justified explanation for this situation and the associated research challenges at the conclusion of her book.

The book, well-crafted and captivating (with a harmonious blend of text and illustrations), comprises 15 chapters and is accompanied by thorough notes that do not overwhelm the narrative. The volume concludes with a section on sources, a bibliography, and a brief author profile.

Veronika Szeghy-Gayer's book effectively illustrates that in our narrower geographical context, social history writing is gaining prominence. The previously less favorable scenario, marked by the dominance of political history and the marginalization of social historians, as observed by Vilmos Erős a decade ago,⁶ is gradually giving way. The social history perspective is experiencing significant and positive transformations within the realm of historical thinking among the Hungarian community in Slovakia.

Štefan Gaučík

Bajcsi Ildikó: Nemzethűség és őrségváltás. A komáromi és környékbeli zsidóság jogfosztása (1938–1944). [National Loyalty and Changing the Guard. The Disenfranchisement of the Jews of Komárom and the Surrounding Area (1938–1944)]. Budapest, Múlt és Jövő–Clio Intézet–Impulzus, 2023, 204 p.

Ildikó Bajcsi, the Budapest-based Clio Institute's talented young researcher needs no introduction. Her writings are well known in academic circles in both Hungary and Slovakia, and her lectures are followed by the general public with an interest in history. I will only mention just a few highlights from the

long list of her works. First and foremost, her very first monograph entitled "Hungarian Minority Mission in Czechoslovakia. The Community Engagement of the Sarló Generation After Trianon" (Bajcsi 2021) was published as the conclusion of her doctoral research. Additionally, on its website, the Clio Institute published some of her more extensive studies, such as "Regional Conflicts and Elite Organisation in Komárom and Komárom District Following the First Vienna Award" (Bajcsi 2020c), "Slovak Historians' Interpretations of Trianon: A Historiographical Review (1989–2019)" (Bajcsi 2020b), and „Jews in the way of a new life: Andor Jaross and the Jewish Question (1938–1940)” (Bajcsi 2023b).

Based on this, it is evident that, as a social historian, Ildikó Bajcsi focuses primarily on the city and region of Komárom (Slovak: Komárno) and tackles the intricate topics of the existence, identity, and history of the local Jewish minority. It is also clear that the author limits her scholarly interest to the first half of the 20th century.

In the introduction of her book, the author refers to her earlier work entitled "Nationalism and Changing of the Guard: Discrimination Against the Jewish Population in Komárom (1938–1941)," also to be found on the Clio Institute's website. The volume deals with the same topic and expands the time frame until 1944. Based on my experience as a specialist writer, I would like to point out that this approach is undoubtedly correct as new sources continually emerge, and there is always room for new perspectives in the analysis of existing ones. As I often say, there is no such thing as a finished book!

As for the research methodology, it follows and fully meets the expectations of the social sciences. The author first processed the available Hungarian and Slovak-language literature on her topic, especially on the Komárom region and the Jews of southern Slovakia (Hungarian: Felvidék), then divided the exist-

6 Erős, Vilmos: A magyar történetírás 1945 után. *Valóság*, 2013, no. 10, p. 58.

ing material into chapters for her book. I must note that even if processing the secondary literature's facts and findings about the region had been the sole accomplishment, it would have already been a significant advancement for further research. The main contribution of the author, however, is that she has uncovered archival sources to shed light on national issues at the local level, which she has placed perfectly in the historical context drawn from the secondary literature. Ildikó Bajcsi mainly conducted research at the Nitra State Archives in Nyitraivánka and its branch archives in Komárom. There, she examined the records of Komárom County reannexed to Hungary, which include records of the county and district chief magistrates as well as records of the Komárom municipal authorities. Additionally, she reviewed a large number of contemporary press materials, among which I only mention the articles from the *Komáromi Lapok*. This is also a novelty since a significant portion of these sources had never been brought to light in a single study before.

The book, which is divided into 13 chapters (including subchapters), is extremely carefully annotated in almost 700 footnotes, with an extensive bibliography, and it should not scare away those who are only interested in history as laymen. Ildikó Bajcsi's style is engaging and easily understandable, and her work's structures and logical construction greatly helps readers navigate through the labyrinth of events. Moreover, her writing is enriched by touching and poignant personal stories, making it even more captivating. An example of this is the case of Mrs. Sándorné Földes, a resident of Komárom, who addressed Miklós Horthy's wife directly with the following text in a petition, all for the sake of her daughter: "My 20-year-old daughter, who converted to the Calvinist faith, just as I did, is considered Jewish according to the Second Jewish Law, and despite her outstanding performance at the Hungarian Trade Academy in Bratislava (Hungarian: Pozsony),

she cannot find work anywhere because she is considered a Jew. She is consumed by the worst thoughts, and I fear that she might commit suicide in her hopeless situation" (Bajcsi 2023a: 82). Was the petition successful? – Ildikó Bajcsi's book reveals this detail as well.

The author's openness to the general public is evident from the inclusion of carefully selected period photos throughout the book. Furthermore, there are rare images, such as a photo of the Wilhelm family from Komárom, which the author obtained from and published with the permission of the Jewish Community of Komárno.

The structure of the book essentially follows chronological order: the main topic of the book (i.e., the discrimination against the Jewish community in Komárom) is brought to the forefront after a concise summary of the background events following the First Vienna Award (November 2, 1938). It then proceeds to examine the local implementation and the impact of the Second, Third, and Fourth Jewish Laws, ultimately leading to the period of ghettoization and deportation.

While it would be preferable for the readers to discover the book for themselves, I believe that a concise summary of the contents and an outline of the main issues presented constitute an essential part of a book review. In this context, considering the limitations of this review, I will not proceed chapter by chapter but instead focus on the thread of the topics that I see logical.

Antisemitism was not foreign to Czechoslovak politicians at all: the local Jewish population was mistreated by the Zn of the Komárom Jewish community remained Hungarian-speaking and Hungarian in sentiment. From Ildikó Bajcsi's book, we learn that Rabbi Ernő Waldmann, who lost his life in Auschwitz in 1944, even corrected a Czecho=slovak school inspector: "Sir, there is not a single person in our community who knows the state language, so it is not necessary for the pastor to know it" (Bajcsi 2023a: 26).

The Jewish community in southern Slovakia, including in Komárom, received the First Vienna Award with apprehension, as Hungary had already implemented the First Jewish Law at the time of the territorial annexation. The author points out that, from the perspective of the local Jewish community, this should be considered the “lesser evil”: in the newly established Slovakia, a puppet state of Germany under Jozef Tiso’s presidency issued racial anti-Jewish laws akin to the Nuremberg Laws as early as 1939. Following the annexation, antisemitic incidents occurred, such as the destruction of the bust of Dr. Mór Lipscher, the chief physician of Komárom who had performed the first brain tumor surgery in Hungary.

A crucial part of the book is the in-depth analysis of the antisemitism of Andor Jaross, the Minister without Portfolio for Upper Hungarian Affairs, who played a key role in creating the image of the “opportunistic,” “returning” Jews. The antisemitic-turned *Felvidéki Magyar Hírlap*, for instance, claimed that Jews had formed their own political party and declared themselves Jewish during the census, causing such a decline in the Hungarian population in Bratislava and Košice (Hungarian: Kassa) that they lost their language rights. The author points out that there was indeed a high level of assimilation among the Jews in Kassa after the change of power, but this was not the case in Komárom. Furthermore, it is essential to highlight that Ildikó Bajcsi has also examined Jaross’s view in light of the People’s Court records held in the Budapest City Archives. She also discusses Jaross’s exoneration cases and his circle’s corruption cases related to the revision of industrial permits. An important part of the economic destitution of the Jewish community in southern Slovakia was played by the revision of the industrial permits. The book includes a number of locally relevant cases of industrial revision, as well as a series of personal conflicts resulting from the society’s growing anti-

semitism. One such example from the Royal Persecutor’s Office in Komárom was reported by Ferenc Lovász against Henrik Reif, of Jewish descent, who “On October 3, 1939, during an altercation at the Otthon Café called [Lovász] a shit and said that the *levente* institution is also shit” (Bajcsi 2023a: 93).

The conflict between Komárom’s mayor, Gáspár Alapy, and Miklós Balogh, a funeral director who was also involved in the city administration, is clearly outlined in the examination of the period following the Second Jewish Law. Alapy displayed excessive tolerance toward the local Jewish population, and thus, he was also transported in 1944. (The author actually commemorated Alapy separately in her “From the Mayor’s Office to the Cattle Car”; see Bajcsi 2020d.) The book vividly illustrates the strawman system that allowed people to circumvent the Jewish Laws, as well as the operation of the silent partnership. To highlight the former, the book quotes *Komáromi Lapok*: “they enjoy the fruits of the Christian conjuncture, and the strawman, the business substitute, who is rewarded with 160–200 pengős, strolls down the street or basks in front of his shop, having cooked his soup well” (Bajcsi 2023a: 92).

We learn that Alapy advocated for the Third Jewish Law because he expected it to clarify the application of the law and eliminate illegalities. This may lead to an interesting conclusion: although the Third Jewish Law undoubtedly had a racial foundation based on the German model, it still enforced the uniquely Hungarian form of economic-social (the so-called Prohászka-style) antisemitism. In 1941, however, the vision of the Holocaust began to emerge on the pages of *Komáromi Lapok*: “When asked to exclude Jews from the local market, one of our leading officials said that, although he is not an anti-Semite, he is willing to exterminate all Jews if the law so ordered. But due to respect for the law, he will not carry out anything the law does not command (Bajcsi 2023a: 105).

The anti-Jewish perspective of the press, which reinforced economic stereotypes, is also illustrated with a collection of contemporary articles. With these, the author also indicates that acts of economic fraud were shown to be committed mainly by Jews. Dezső Weisz, for example, had to pay a fine of 400 pengős for selling, for public consumption, milk diluted by 40% with water. In 1943, he was also interned for dealing sheep cheese for more than double the official price (Bajcsi 2023a: 123).

As the land redistribution in Czechoslovakia between 1920 and 1935 barely benefited Hungarians, during the execution of the Fourth Jewish Law, efforts were made to compensate for this. Furthermore, the revision of the Czechoslovak Land Reform invalidated numerous legitimate Jewish land acquisitions. In her book, Ildikó Bajcsi highlights the corruption surrounding land redistribution and describes the measures taken to ensure the continuity of production.

The year 1943 marked a transition for the Hungarian Jewish community, since legislative activity had virtually ceased. Furthermore, the author includes other intriguing aspects, such as the Komárom forced labor camp workers. For instance, Ottó Gimes, a worker in the camp, filed a complaint against his sergeant, stating: "Seargant Durmics kept the company in constant terror, constantly made anti-Semitic remarks, praised Szálasi, and regularly beat us to a bloody pulp. Durmics, a harsh, merciless sadist, determined to carry out all kinds of wrongdoing, used tortures of various kinds, drove us into puddles, constantly struck us, or had us beaten, hit some of us on the head with logs, and forced others into the icy Danube, and my comrade Kellner died of a disease he thus contracted (Bajcsi 2023a: 157).

Before the concluding section, we read about the ghettoization of the Jewish community in Komárom, their desperate struggle for survival, the rescuers, and the deportations. For example, a fur trader appealed to the gen-

darmes, hoping that if he were arrested, he could escape deportation. The passage from the handwritten autobiography of Szilárd Holczer is equally heartbreaking: "The loading into the trains took place under horrible conditions, with the Hungarian gendarmes beating the people like cattle into the wagons. There they slept. There they carried out their necessities, crammed into tiny little spaces, the sick wailing, screaming. You can imagine what a train like that must have looked like when it arrived at Auschwitz and the doors were opened" (Bajcsi 2023a: 166). Incidentally, trains from Győr and Komárom were mistakenly directed towards Kassa instead of Strasshof in Austria.

Finally, after this rather concise content summary, I would like to commend the meticulous editorial work, which reflects well on the Clio Institute, and to add a personal recommendation for the book. My professional background is in the history of public law and administrative history, so I must admit that my more rigid regulatory and enforcement-oriented thinking means that I am relatively far removed from social history. The author, a social historian, may not even realize how much source material she has processed for my preferred disciplines. I was most impressed by the parts that describe how in November and December 1938, during the period of military administration, the gendarmerie used the lack of "*communal affiliation*" (*pertinenza, illetőség*) as a reason for deportation, whereas in February 1939, the Slovak–Hungarian bilateral agreement introduced the more modern concept of permanent residence (Bajcsi 2023a: 45). Another example is where the author discusses that, since the mass deportation of Jews had already begun in Slovakia in 1942, the Hungarian authorities had to face a wave of refugees in the border areas. In Komárom, a "criminal organization" assisting in such escapes was uncovered in the spring of 1942 (Bajcsi 2023a: 124–125).

Needless to say, the book contains loads of source material on how the Jewish Laws were applied and circumvented; the word “disenfranchisement” in the title of the book already implies this. Connected to this, I note that the author has also looked through the baptismal records in the Roman Catholic parish of north Komárom and has kept track of the number of converting Jews, which was a tactic less and less successful as the Jewish Laws appeared. Ildikó Bajcsi’s latest book thus offers useful information for colleagues working in other fields as well, and I heartily recommend it to them.

To conclude, I encourage the author to continue her research! Although she briefly touches on it in the final pages of the book, it would be interesting to examine the return of Holocaust survivors, and the rebuilding, in the light of another change of power, of the local Jewish community in the area that once again became part of Czechoslovakia. It would be worthwhile to organize the sources from the perspective of Hungarian public administration by adding more information about the chief magistrates’ person, career, and legal practices, especially their relationship with the Jewish community. We could learn more about them, just as Mayor Alapy’s way of thinking becomes evident. I wish the author continued her research on this topic with similar success!

Bajcsi Ildikó 2023a. *Nemzethűség és őrségváltás. A komáromi és környékbeli zsidó-*

ság jogfosztása (1938–1944). Budapest, Múlt és Jövő–Clio Intézet–Impulzus.

Bajcsi Ildikó 2023b. „Az új életnek útjában áll a zsidóság”: Jaross Andor és a zsidókérdés (1938–1940). *Clio Műhelytanulmányok*, 1. sz. <https://www.clioinstitute.hu/muhelytanulmanyok>

Bajcsi Ildikó 2021. *Kisebbségi magyar küldetés Csehszlovákiában: A sarlós nemzedék közösségi szerepvállalása Trianon után*. Budapest, L’Harmattan.

Bajcsi Ildikó 2020a. *Nemzethűség és őrségváltás. A komáromi zsidóság diszkriminációja (1938–1941)*. *Clio Műhelytanulmányok*, 11. sz. <https://www.clioinstitute.hu/muhelytanulmanyok>

Bajcsi Ildikó 2020b. Szlovák történészek Trianon értelmezései: Historiográfiai áttekintés (1989–2019). *Clio Műhelytanulmányok*, 4. sz. <https://www.clioinstitute.hu/muhelytanulmanyok>

Bajcsi Ildikó 2020c. Regionális konfliktusok és elitszerveződés az első bécsi döntést követően Komáromban és a Komáromi járásban. *Clio Műhelytanulmányok*, 2. sz. <https://www.clioinstitute.hu/muhelytanulmanyok>

Bajcsi Ildikó 2020d. Polgármesteri székéből a marhavagonba (Alapy Gáspár). In: Czókos Gergely–Kiss Réka–Máthé Áron–Szalai Zoltán (szerk.): *Magyar hősök: Elfeledett életutak a 20. századból*. Budapest, Mathias Corvinus Collegium–Nemzeti Emlékezet Bizottsága–Mandiner.hu, 11–15. p.

Gábor Hollósi