

Huseby-Darvas, Éva V. Kocsis, Aranka. *Magyar Faluk és Magyar Falusiak a Szlovák Fővárosban. Városiasodás és Etnicitás a 20. Század Pozsony Szélén. [Hungarian Villages and Hungarian Villagers in the Slovakian Capital. Urbanization and Ethnicity on the Periphery of the Twentieth-Century Pozsony [Bratislava]]*. Pozsony: Kalligram Kiadó, 2011 .AHEA: E-journal of the American Hungarian Educators Association, Volume 5 (2012): <http://ahea.net/e-journal/volume-5-2012>

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Ethnographer Aranka Kocsis' monograph is a fascinating, well-researched, and clearly structured study. It is part ethno-history and part ethnography of a city and eight surrounding, initially rural settlements and their populations. At various times these villages were annexed to Pozsony (Bratislava) after the sweeping boundary changes during the dissolution of the Austro-Hungarian Empire. Even though Pozsony was already a regional center before 1918, the city's and the Danube port's importance and population grew tremendously in the decades between the two World Wars, as it became the center and capital city of the Slovakian part of newly formed Czechoslovakia. Kocsis's primary aim is to explore the structural and ethnic transformations that accompanied these territorial, administrative, and population changes.

In addition to a succinct introduction (9-16), the monograph consists of two major sections. The first one is entitled "On the Periphery of the Capital" (17-42) and prepares the reader with an ethno-history. We find out about the relatively rapid industrialization in Pozsony during the last third of the nineteenth Century. As a result, former domestic servants and farm hands from the countryside poured into the city to work in factories so there was dire need for housing. While there were many plans to remedy the perpetual shortage, few were actually realized. Schools opened, but only a few had German and Hungarian language instructions though there was not only need but also explicit demand for more of these (35). In the concluding chapter of this section Kocsis suggests that the administration purposefully tried to limit the number, proximity, and capacity of multi-language schools and in general discourage self-expressions of the German and Hungarian population in their native tongues (40).

The second section, called "In the Neighborhood of the Capital," is considerably longer (43-133) and more detailed than the first. Here Kocsis writes that among the villages her particular focus is on Pozsonypüspöki, where she did most of her fieldwork and collected the bulk of her data there. The author's familiarity with the settlement and the area is obvious. Her multi-disciplinary research methods included archival work, participant observation, unstructured conversations, thematic interviews, as well as the collection of family- and life histories (50). We find out that by the beginning of the twentieth century Pozsony became even more of an ethnic kaleidoscope than it had been earlier. The several sub-sections here offer us a wealth of family histories before and during the Second World War, and the various strategies (84) people developed during the post-war deportations. The author also delineates some of the ways people coped with several governmental reorganizations during shortly after the Second World War and then in the socialist period, after 1946 and 1972. Kocsis's use of her *vox humana* is the most valuable part of this section, as it allows us to clearly "hear" the informants'

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experiences and travails while the author considers the use of place and family names in ethnicity and identity (102-103; 105-114); the relationship between the use of language and ethnic identity in three generations (115-129); and ways in which people's belonging to, separation from, and situational shifting of their ethnicity are expressed through self-ascription (103-105).

There are a few minor criticisms: typos, among other places, on pages 28, and 137; it would have helped those of us who do not understand Slovakian to offer translations for the Slovak references to Hungarian; and including an index would have also been helpful. But these are insignificant issues. Indeed, Kocsis' work is a valuable addition to the study of identity and history particularly - but not only - of ethnic Hungarians outside the post-Trianon Treaty borders of the country, and in general to students of urbanization, in-migration, and ethnicity.