

religious terms, even as those categories came to be conflated with national allegiance. Still, this new understanding of identity and community fueled discussions of ethnic and linguistic differences within the Bulgarian Muslim community, especially between ethnic Turks and Tatars. At the same time, Methodieva points out that Bulgarian Muslims demonstrated solidarity with other Muslim communities in a global context. They were particularly interested in the fate of Muslims in Habsburg Bosnia and the Crimean Tatars in the Russian Empire, with whom they shared the experience of being Muslim minorities.

Between Empire and Nation is a well-written and thoroughly researched history of Bulgaria's Muslim community between 1878 and 1908, the period from the emergence of Bulgaria as a nation-state under Ottoman suzerainty to its formal independence. Its main strength is its basis on a careful analysis of Ottoman and Bulgarian archival documents and printed source material, with a specific focus on the writings of Muslim reform activists. Methodieva's approach achieves its goal of highlighting the voices and experiences of Bulgaria's Muslims and portraying them as active agents of political and social change. She vividly illustrates how Bulgaria's Muslims, a minority that enjoyed equal civil rights on paper but nevertheless encountered exclusion and discrimination in practice, found their place in the new Bulgarian state. More importantly, she demonstrates that Bulgaria's Muslim community was not a homogeneous bloc but consisted of various ethnic and linguistic groups with different ideas and loyalties.

Although ostensibly focused on political activists and personalities, Methodieva also considers the situation of marginalized groups, such as women, Muslim Roma, and Pomaks (Bulgarian-speaking Muslims). The result of her efforts is a convincing case for the importance of situating Muslim reform movements and political activism in their specific local contexts, which she accomplishes through her comprehensive account of the political, social, and demographic circumstances in which Bulgaria's Muslims lived during the period under study.

Ideally, the work's focus on the Bulgarian context could also have been emphasized in its title, which simply refers to Muslim reform in the Balkans. Some other limitations to the otherwise excellent study include its focus on political activists and personalities, with comparatively little attention paid to the everyday experiences of "ordinary" people or the functioning of Islamic religious structures within Bulgarian state structures. Nevertheless, the author's meticulous research provides a valuable contribution to the study of Muslim communities in Bulgaria and the broader post-Ottoman context. The readable and well-structured work is a valuable resource for historians and others interested in Muslim reformism and minority studies.

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Kurimay, Anita. *Queer Budapest, 1873–1961*

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Budapest became a metropolis in the 1880s. It is not surprising that queer subcultures flourished there as they did in other cities like Berlin and Vienna. Historians had not searched for this history until Kurimay's painstakingly researched book. Sources about queer sexualities are scarce, but the author assembled an archive that includes detective novels, police journals, newspapers, and sexological literature, in addition to the files of the Budapest Criminal Court. Despite different political regimes—monarchy, a socialist republic, a conservative dictatorship, and communism—there are significant continuities in the state's understanding, regulation, and tolerance of homosexuality between the

1880s and 1960s. While this claim might seem trite, it is of importance in the Hungarian context, for conservative voices have recently suggested that homosexuality is foreign to Hungary. Kurimay underscores that queerness has been part of Hungarian history since the nineteenth century.

Six chapters are organized chronologically to show how queer love persisted in Budapest. In chapter 1, Kurimay argues that the Hungarian state became increasingly concerned with the regulation of gender and sexuality in the late nineteenth century. The police created a homosexual registry to keep the growing homosexual presence under control in the city. Homosexuality was criminalized under paragraph 241 of the Hungarian Criminal Code, which punished “unnatural fornication” between men. And officials borrowed German and Austrian medical theories in an attempt to explain homosexuality, which was initially considered a pathological condition in Hungary. Crucially, Kurimay explains that psychiatrists made distinctions between innate and acquired homosexuality. Medical experts and the police regarded acquired homosexuality with more suspicion since it was often connected to male prostitution and presented a ground for intervention. Despite all these measures, Kurimay concludes that the homosexual registry was ineffective, and the law was not applied strictly during this period.

Print media shaped popular opinion on homosexuality. In chapter 2, Kurimay examines *Sinful Budapest* (1908), a serial publication that chronicled the city’s underbelly, including its queer life. The authors, Kornél Tábori and Vladimír Székely, made a distinction between respectable and immoral homosexuals. The former kept their sex lives private and were model citizens; the latter engaged in male prostitution and blackmail. *Sinful Budapest* normalized homosexuality in the public sphere, but it also spread misconceptions, such as the link between homosexuality and crime, or the belief that homosexuality could spread like an epidemic.

Terror, arrests, and summary executions generally characterize the short-lived Hungarian Soviet Republic (1919). Kurimay argues in chapter 3 that homosexuality was also rethought during this brief period. A modernized Criminology Department adopted insights from psychology, sociology, and, perhaps counterintuitively, psychoanalysis to propose how homosexuals could be rehabilitated. This approach was part of a larger assessment of the social causes of criminality. This position, nonetheless, did not translate into support for queer people. These experts regarded homosexuality as something that could and *should* be changed.

Female sexuality was rarely discussed publicly, and the authorities did not pay much attention to lesbians. In chapter 4, Kurimay focuses on one scandalous exception: the divorce and libel trial of an influential, conservative woman, Eduardina Pallavicini, who had an alleged affair with Cécile Tomay, a renowned conservative author. Despite the sensational reporting on the case, the women withstood the scandal unscathed. Their class background protected them against the accusations of servants. Kurimay sees in this case evidence that the conservative, nationalist, and Christian political regime of Miklós Horthy tolerated homosexuality. This chapter makes us ponder *when* homosexuality matters. In this case, the conservatism and antisemitism of the two women mattered more than their sexual indiscretions. Their story reminds us that we must think of sexuality as part of a larger web of intersecting categories.

One of the most important discoveries in the book can be found in chapter 5. Kurimay explores an apparent contradiction, namely that the nationalist, antisemitic, and antiliberal Horthy regime turned out not to be a repressive time for homosexuals. The tolerance common during the monarchy continued as did the focus on rehabilitation characteristic of the Soviet Republic. However, homosexuality was tolerated but not accepted; the state defended traditional gender roles and the family. Most queer people were able to go about their lives if they kept their sexuality under wraps. It was not until the Nazi occupation that homosexuality truly became incompatible with the idea of a national community and, due to this shift, homosexuals were persecuted and severely punished.


It was the Communist regime that most actively persecuted homosexuals. Chapter 6 traces the end of tolerance of homosexuality after the establishment of the Communist dictatorship in 1948 until decriminalization in 1961. The Communist state even punished female same-sex sexuality, something that the other regimes had never done. In Communist Hungary, the state sought to reeducate homosexuals into heterosexuality. Socialism promised gender and sexual equality, but homosexuality was antithetical to socialism. The Hungarian Security Service, in turn, used homosexuals to blackmail people and as informants.

Queer Budapest illustrates how queer life has been part of Hungarian history since the nineteenth century. Why, then, has it been so difficult to know this history? Kurimay argues that the misremembering of the queer past is a post-Communist reaction. The Communist regime's persecution and stigmatization of homosexuality led to shame and to a silencing of the queer past. For many Hungarians, queer culture seems to start in 1989. This "collective misremembering about the past" has had serious consequences (234). Queer activists have lacked a history in which they can frame their demands, and far-right politicians continue to make the case that homosexuality is a Western import. *Queer Budapest* is an important book that paints a complicated picture of the tensions between sexual repression and liberation throughout the twentieth century in Hungary as well as in Central and Eastern Europe.

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Rampley, Matthew, Markian Prokopovych, and Nóra Veszprémi. The Museum Age in Austria-Hungary: Art and Empire in the Long Nineteenth Century

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The cultural history of the Habsburg Empire has for decades represented an appealing topic for a number of scholars, both (and in the first place) those coming from the countries formed after its dissolution and other international researchers. In their attempts to deal with topics that pertain to the entire imperial territory, they all face a major issue: the linguistic diversity of the area. This is most likely the reason why *The Museum Age in Austria-Hungary* has three authors who are proficient across several languages spoken in former Austria-Hungary.

The book deals with the period ranging from the late eighteenth century to 1918. It begins with the opening to the public of Habsburg collections in Vienna, when the first associations—mostly aristocratic in nature—were formed to protect art and create museum and gallery collections and the first public museums (such as the Hungarian National Museum in Budapest) were founded. Special attention has been paid to the period after the 1867 Austro-Hungarian Settlement, which saw the construction of numerous museum buildings throughout the empire, the publication of new and more detailed catalogues and museum journals, and significant investments in the acquisition of artwork.

Although the title suggests a comprehensive insight into museum history in Austria-Hungary, several important museums, such as the Museo Revoltella in Trieste or the Joanneum in Graz are merely mentioned, whereas the museum history in what was probably the most exotic province of the empire, Bosnia and Herzegovina, has been left unexamined. However, due to the size of the empire and the number of art museums and galleries, it is to be expected that some of the territories and institutions are not covered by the book. The emphasis is placed on museums in the main imperial centers—Vienna and Budapest—and in other larger cities (which were important national centers and/or provincial capitals), such as Cracow, Lemberg, and Zagreb. The authors focus their research attention especially on the Kunsthistorisches Museum in Vienna, the Hungarian National Museum and the Museum of Fine Arts in Budapest, the Picture Gallery of the Society of Patriotic Friends of Art and City Museum in Prague, the National Museum and Czartoryski Museum in Cracow, and the Strossmayer Gallery of Old Masters in Zagreb.