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NEWSLETTER of the EAST EUROPEAN ANTHROPOLOGY GROUP

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INTRODUCING THE NEWSLETTER

As many readers of this newsletter already know, the East European Anthropology Group first took shape at the 1979 annual meetings of the American Anthropological Association held in Cleveland, Ohio. An informal session was organized by Mitchell Ratner and William Lockwood for the purpose of facilitating communication among the growing number of anthropologists working or planning to work in Eastern Europe. With the proliferation and diversification of anthropological study in the area, it was feared that we were losing the sense of community that we had once enjoyed. There seemed to be a consensus that the gathering served the purpose intended and, accordingly, the informal session was repeated at the 1980 annual meeting of the AAA held in Washington, D.C.

This newsletter is another attempt to further the same goals as intended for these annual get-togethers. Hopefully, through it, we will not only augment what is accomplished at these sessions but also reach those (particularly students, but increasingly faculty) who are unable to attend the annual meetings of the AAA. The editors hue to no narrow definition of either "East Europe" or "Anthropology". It is assumed that the community will identify itself. If scholars specializing in Greece, East Germany, European portions of the USSR, etc., chose to participate in the dialogue that will constitute future issues, then the Newsletter is theirs. Similarly, although the organizers are ethnologists, if archeologists, biological anthropologists, folklorists, et al, wish to make

this their forum, then they are most welcome. The newsletter is not intended to impose either boundaries or structure on the EEAG, which seems to be functioning quite well in its own unstructured, unorganized, undirected way.

Specifically, the goals of the newsletter are:

- to better organize and coordinate activities of the EEAG at the annual meetings of the AAA, including both symposia and informal gatherings;
- to serve as a channel of communication, transmitting news of particular interest to East European specialists;
- to develop and strengthen better understanding and mutually beneficial relations with our colleagues in Eastern Europe;
- to promote a sense of community and cooperation among all North American anthropologists working in Eastern Europe.

We intend to publish two numbers annually, Fall (around early November) and Spring (about mid-March). Thus, both will be synchronized with the annual meetings of the AAA, one appearing just prior to the meetings and the other just before the proposal deadline for the next. We thereby hope to encourage and facilitate participation in both the informal gatherings of the EEAG and formal sessions on East European topics in the regular program.

The Newsletter is made possible by a grant from the Joint Committee on Eastern Europe of the American Council of Learned Societies and the Social Science Research

Council, with further assistance from the Center for Russian and East European Studies and the Department of Anthropology at the University of Michigan. We thank all three of these institutions for their generosity. The grant, especially with the continued support of the Center and Department, should allow us (barring an even greater inflation of postal rates than we expect) to publish and distribute the newsletter without cost for an initial three year period.

Assistant editors for this number are Eva Huseby, Elizabeth Lada, Yvonne Lockwood and Francine Markowitz. The logo was contributed by Christine Kurtz.

Meetings Past & Future

American Association for the Advancement of Slavic Studies.

A panel on Political Symbolism, Ritual and Folklore in Eastern Europe was held at the 1981 meetings (September 20-22) of the American Association for the Advancement of Slavic Studies at Asilomar Conference Center, California. Papers were presented by Gail Kligman (University of Chicago, Chair), Frank Dubinskas (Stanford University), Carol Silverman (University of Oregon), and Olga Supek (University of Michigan). The panel was added to the AAASS program in response to a request by one of the meeting organizers who urged that at least one anthropology session be offered. The AAASS meetings are inter-disciplinary but anthropology has been noticeably under-represented in the past. While the emphasis of AAASS traditionally has been placed upon Soviet studies in the fields of political science, history, economics, language and literature, there is serious recognition of related East European studies in the above-mentioned fields. Even more important to us, there is a growing acknowledgement of the lack of anthropological contributions and the need thereof. The 1982 AAASS meetings will be held in Washington D.C. Anyone interested in organizing and/or participating in a panel should write either to the program organizers (AAASS, University of Illinois at Chicago Circle, 851 South Morgan St., Rm. 731 SEO, Chicago, IL 60607) or contact Gail Kligman (during 1981-82 at the Center for European Stud-

ies, Harvard University, 5 Bryant Street, Cambridge, MA 02138).

Gail Kligman
University of Chicago

American Anthropological Association

Symposium on Political Rituals and Symbolism in Socialist Eastern Europe

Even if you missed the AAASS symposium on Eastern Europe, you still have a chance to hear the papers and more. The 1981 annual meeting of the American Anthropological Association provides the occasion for a symposium, "Political Rituals and Symbolism in Socialist Eastern Europe", which will include all of the AAASS participants.

As its central theme the symposium considers the function of ritual and symbolism in creating, shaping, and maintaining political economic processes throughout Eastern Europe. It thus provides a forum for both materialist and structuralist approaches to develop together a more comprehensive understanding of the socialist state: its maintenance of legitimacy and authority and its alternate forms of political communication operating outside officially sanctioned corporate institutions.

In addition to its theoretical contribution, there is also a practical sense to the symposium being held at this time. The extent and recent proliferation of sanctioned ritual and folklore performances throughout Eastern Europe testifies to the official importance placed on these activities. The symposium thus raises a number of pertinent questions concerning the relationship of the political economic order to performance and ceremony: Does ritual only serve to maintain prevailing political economic relations or can it remodel them as well? How do variant political economies effect the nature and performance of similar kinds of rituals? And how and why do non-political ritual forms come to express political meanings?

The following papers will be presented at the three hour session:
Frank A. Dubinskas (Stanford University),
Leaders and Followers: Cultural Pattern and Political Symbolism in Yugoslavia



Gail Kligman (University of Chicago),
Poetry as Politics in a Transylvanian
Village

David A. Kideckel (Central Connecticut
State College), Rites of Rebellion or
Rights of Rebellion: Romanian Collec-
tive Farm Meetings and Social Change

Robert Rotenberg (DePaul University), May
Day Demonstrations in Prague and
Vienna: A Comparison of Political
Rituals

Charlotte Chase (Washington University),
Food Shortage as Political Symbolism
in Socialist Poland

Olga Supek (University of Michigan), The
Meaning of Carnival in Croatia.

Carol Silverman (University of Oregon),
Current Changes in Bulgarian Rituals.

The Symposium has been organized by David A.
Kideckel (Central Connecticut State Col-
lege); Andrei Simic (University of Southern
California) will act as discussant.

David A. Kideckel
Central Connecticut State College

East European Anthropology Group

The third annual meeting of The East
European Anthropology Group will take place
in the Broadway West room of the Hyatt
Regency Hotel, from 5:30 to 7:30 p.m.,
Thursday, December 3. As decided at the
meeting last year, anyone who has recently
returned from the field is requested to
make a brief (5-10 minutes) report. It
would be helpful if all those intending to
give a report contact the co-coordinator,
Bill Lockwood, prior to the meetings, but
this is not absolutely necessary. There
should also be plenty of time at the ses-
sion for informal discussion. Members of
the group should especially give some ad-
vance thought to possible topics for an
East European symposium for the 1982 AAA
meetings. As is our custom, we will make
group dinner reservations at some area
restaurant (hopefully with Eastern Euro-
pean cuisine) following the meeting. All
who would like to continue discussions
should plan to attend.

Research in Socialist Societies Group

An informal group of anthropologists
interested in research and teaching on
socialist societies will meet for the
second time at the American Anthropological
Association meetings in Los Angeles on Sat-

urday, December 5th, at 5:30-7:00. The
group will discuss current research and re-
search opportunities, and the development
of a strong network to support the activi-
ties of anthropologists interested in
socialist societies. Specific activities
to be discussed will include special issues
of journals, panels for next year's AAA
meetings, a newsletter, a directory of
anthropologists doing research on socialist
societies, and the sharing of syllabi from
relevant courses. We will also discuss
strategies for strengthening relationships
with colleagues in socialist societies.
All interested people are invited to join
us; if you can't come but are interested in
our activities, send a note to Daniel
Rosenberg at the Concentration in Social
Change and Development, University of Wis-
consin at Green Bay, Green Bay, Wisconsin
54302.

Daniel Rosenberg
University of Wisconsin at Green Bay

Hungarian Anthropology Group

The Hungarian Anthropologists will also
be meeting at the American Anthropological
Association meetings in Los Angeles. They
will gather Friday December 4, from 12:00
noon to 1:30 PM in room 315 of the Hyatt
Regency. On the agenda are lunch, conver-
sation, exchange and reports on the Cultural
Anthropology Working Group at the Hungarian
Academy of Sciences and the ACLS - Hungar-
ian Academy cooperative project.

COOPERATION

I am interested in compiling a
bibliography on Growing Up in Eastern
Europe. I would appreciate receiving
references for inclusion: works in Eng-
lish, by social scientists, concerning
the various aspects of the transition
from childhood to adulthood. If de-
sired, contributors will receive copies
of the completed bibliography. Mitchell
S. Ratner, Dept. of Anthropology, 303
William James Hall, Harvard University,
Cambridge, MA 02138.

Alcohol Use in Eastern Europe

Among the many papers delivered at the Northeastern Anthropological Association's 21st Annual Meeting, March 26-29, 1981, at Skidmore College, Saratoga Springs, New York, was a symposium devoted to the little discussed role of ethanol drug use in Central and Eastern Europe.

Among the best known and most widely used ways of altering human consciousness is the drinking of alcoholic beverages. In view of its near universal occurrence in Eastern Europe, this is an especially fruitful topic for comparison. The transformation of peasant societies under industrializing conditions has had impact not only on the nature of work and production, but on the nature of leisure as well. The consumption of alcohol has significance and effects in both domains. The papers in this panel explored the roles of alcohol in Eastern European societies, the variation in its use, in values and structural relationships that are associated with it, and in systems of drinking which are undergoing major changes.

The following papers were presented:

- Sam Beck (at that time NIAAA Postdoctoral Fellow, "Social Science Research Training on Alcohol," Brown University; presently Barnard College), Organizer and Chair.
- Barbara Kerewsky-Halpern (University of Massachusetts), *Rakija* as Ritual: The View From Rural Serbia.
- David Kideckle (Central Connecticut State College), Socialism, Prestige, and Alcohol Use In Rural Romania.
- Robert Rotenberg (DePaul University), "Zum Heurigen:" The Cultural Correlates of Alcohol Use In The Wine Gardens of Vienna And Lower Austria.
- Linda A. Bennett (George Washington University), The Fit Between Alcohol Treatment and Wider Sociocultural Features of Yugoslav Society.
- Charlotte Chase (Washington University), Alcohol Culture in Poland.

Anthropological observations of Eastern and Central European societies have stressed the structural importance of agrarian life, the functional interdependence and unity of living and working, "work" and

"leisure." Likewise, students of sociocultural determinants of alcohol have discussed the consumption of alcohol in systematic terms, its structural importance and functional fit. For the sake of the arguments pursued in this group of papers, such structural unity and functional fit was assumed, even though it is well known that the degree of such unity and fit and the placement of any cultural item within a system, at least from the sixteenth or seventeenth centuries, is dependent upon the nature of any one community's integration within a particular social formation dominated by the capitalist world system, its markets and states.

"Isolated" or "traditional" communities became less so as historical processes encouraged, motivated, or forced particular types of adaptive responses to conditions not necessarily having any direct origins in any particular single community. These papers concerning "alcohol culture in Eastern Europe" attempt to indicate the altering conditions in which alcohol consumption has taken place and to discuss the altering meaning, structural unity and functional fit as Central and Eastern European societies have been transformed from primarily "traditional," preindustrial societies to those that are "modern," urbanizing and industrializing. This has particular significance for alcohol use since it has been suggested that the transformation from one to the other is also a transformation of people who "usually drink in groups," showing no addictive or pathological drinking behavior, to people whose pattern of drinking is described as "solitary, addictive, and pathological".

The arguments developed by the authors of the papers coalesce around the fact that the orientation of Central and Eastern European populations away from self-sufficient agriculturally based households and communities and toward factories, cities, and the commuting process has made agriculturally based social networks obsolete. Patterns of social interaction based on agricultural production have been increasingly transformed into wage labor-based social relations and consumption. While the spatial and time locus for social interaction under agrarian regimes has been

the community and the daily seasonal round and flexible work patterns, under an industrial regime loci of social interaction surround the factory and relatively inflexible factory work time. The implications of this transformation are complex.

Among the most significant changes which the papers discuss are the following:

- 1) Whereas under an agrarian regime alcohol consumption could take place continuously during the day, a little at a time, under the industrial regime, this has become difficult. As a result, workers tend to drink on the job and drink heavily before and after work. In part, the consumption of alcohol is an attempt to rescue social linkages and interaction still important in people's lives.
- 2) The monetization of labor enforces consumerism based in part on redistributive levelling mechanisms and the garnering of prestige. Buying rounds continues to play an important role in socializing among men. In turn, status accrues to those who buy even as they reduce actual wealth differences.
- 3) Under conditions of socialism, in particular, where work, pension, and medical attention is secure and where prestige and status no longer is obtained through the

ownership of the means of production, intensified consumption has replaced land ownership. The production, distribution, and use of alcohol has become a primary means through which status and prestige is obtained.

The issues that have been addressed here account for changing styles of drinking, particularly increased alcohol consumption. Virtually all the papers agree that while the sociocultural context of drinking is important and must be discussed in understanding systemic relationships of alcohol consumption, this is not enough to show the process of change. In order to understand the dynamic involved in changing styles of drinking, the focus of investigation must include the nature of the social organization of production as central. Furthermore, the papers suggest that those who control the means and social organization of production also enforce codes of and interpretations for conduct. As a result, it is the interplay between people resisting industrial labor time and bureaucratic regimes attempting to enforce the rules of proper behavior that generates the contradictions of which "pathological" alcohol use has become an integral part.

Sam Beck
Barnard College

THE GYPSY LORE SOCIETY

The North American Chapter of the Gypsy Lore Society was founded in 1977 to promote the study of the Gypsy peoples and to foster better communications among scholars interested in Gypsy Studies. It should be of special interest to readers of this newsletter since some of the largest concentrations of Gypsy population lie within Eastern Europe. The Chapter has established the Victor Weybright Archives of Gypsy Studies, located at the Research Institute for the Study of Man, New York City, and sponsors symposia focusing on various aspects of Gypsy Studies. The quarterly *Newsletter* features news of current research, conferences and papers as well as reviews and notices of books and

other materials in the field. Membership, including subscription to the *Newsletter*, is \$5 for individuals, \$7.50 for institutions. Write to Newsletter GLSNA, Division of Social/Behavioral Sciences, Centenary College, Hackettstown, NJ 07840.

A Conference on Gypsy Studies, including symposia on Gypsies of the Balkans, on Romani Linguistics, and on Non-Gypsy Traveling Peoples, will be held February 6-7, 1982, at Wagner College, Staten Island, New York City. Interested persons are invited to contact the Program Chairperson for meeting details: Anita Volland, 215 West 75 St., Apt. 15A, New York, NY 10023.

Matt and Sheila Salo
Centenary College

INSTITUTIONS ABROAD

We will include in these newsletters, as a more-or-less regular feature, information concerning ethnological institutions of interest to Eastern Europeanists. We begin with an account of one which is among both the most important research institutes within Eastern Europe and the most closely keyed to the interests and methods of American anthropologists. The contributor, Olga Supek, is a member of the Institute, currently writing her dissertation at the University of Michigan. When finished, she will return to her work at the Institute, where she will be one of the very few Eastern European ethnologists to have received training in American-style anthropology.

Zavod za istraživanje folklor
Ulica Socijalističke revolucije 17
Zagreb, Yugoslavia

The Zavod za istraživanje folklor (Institute of Folklore Research) is an independent research unit of the larger Institut za filologiju i folkloristiku (Institute of Philology and Folkloristics). It consists of thirteen researchers, aided by a four-member technical staff, who specialize in several fields: general ethnology, ethnomusicology, folk dance, folk poetry and prose, and folk drama. The four ethnologists study a broad spectrum of cultural phenomena, providing the social/cultural context for more specific aspects of folk creativity. The Institute annually publishes *Narodna umjetnost* (Folk Art); seventeen volumes had appeared by 1980. The researchers have at their disposal a study library of over 12,000 volumes, while their field materials are deposited in the Institute's collections of manuscripts, tapes, records, films, photographs and video-tapes.

The approach to the study of folklore and culture employed by the Institute is based on the assumption that they must be studied both in their historical dimension and as expressions of contemporary Yugoslav society. For this reason, the Institute's "folkloristic and ethnological studies and essays are not romanticized picturesque scenes from an idealized past".¹ Researchers also reject the hypothesis about "the

end of folklore" and hold that traditional aspects of human creativity always develop further, acquiring new forms, meanings and functions within the present context.

The scientific activity is carried out simultaneously toward three goals:

- 1) The research of folklore in Croatia by regions. Specific topics are studied by individuals, or team research is undertaken, resulting in monographs of certain regions. One example is a monograph on the island of Brač (*Narodna umjetnost* 1975), consisting of articles about local dialect, oral prose and poetry, folk music, and an ethnographic survey. Another, on the island of Zlarin (*Narodna umjetnost* 1980), includes a detailed study of the island's social and economic history. These, like all articles in *Narodna umjetnost*, have summaries in English.
- 2) The interaction of folk traditions and contemporary culture. This consists of both theoretical and empirical research, as reported in various issues of *Narodna umjetnost* between 1976 and 1979. The major goal is to analyze trends in the historical change of cultural phenomena. Topics have included studies of urban school graduation ritual, urban children's folklore, newspaper obituary styles, the interaction of urban oral narration and mass media, and a monograph on socio-economic development and change in the symbolic culture of a Croatian village.
- 3) The history of oral and urban folk literature. This project results in synthetic studies and collections of folk prose, poetry, proverbs and riddles. Also included is the research of folk dramatic presentations. A major book by two members of the Institute has been published on Croatian oral literature and urban folk literature (*Povijest hrvatske književnosti* I).

Besides its regular activities, the Institute organizes scientific symposia, and has been host to a series of graduate students and post-doctoral scholars, including those from Great Britain, United States and Hungary. Its members have

taught at universities in Yugoslavia and abroad and have kept a lively communication with an international community of ethnologists and folklorists. American scholars who have conducted research in Croatia under the auspices of the Institute include:

- 1976 Professor John Miletich: research in oral literature
- 1976-77 Mary Cay Brass, graduate student on Fullbright scholarship: Croatian and Yugoslav folklore
- 1977-78 Kate Cucuglielo, graduate student on Fullbright scholarship: Croatian and Yugoslav folklore
- 1977-78 Richard March, doctoral candidate: research in ethnology and folkloristics
- 1978-80 Frank Dubinkas, doctoral candidate: research in cultural symbolism and musicology
- 1979-80 Phyllis Easland, doctoral candidate: research in community studies and symbolic culture
- 1981 Professor Joseph Conrad: research in oral prose.

¹(From the editorial of *Narodna umjetnost*, no. 17, 1980).

Olga Supek
University of Michigan

Noteworthy Publications

Newsletter for Research on Soviet & East European Agriculture

The *Newsletter for Research on Soviet and East European Agriculture* is published four times a year by North Texas State University under contract with the National Council for Soviet and East European Research. Its purpose is to disseminate information on research and related activities with input from those who receive it. You are cordially invited to contribute notices on any topic: conferences, recent or forthcoming publications, ongoing research and calls for assistance, news of opportunities for support, etc. Information submitted to the newsletter will be

credited to the contributor against any future charges. Currently, the newsletter is sent free of charge to individuals doing research in academia and government. Business researchers and libraries are asked to pay \$10.00 for the current volume 3, (i.e., upon receipt of payment back issues of volume 3 will be sent.) There are no refunds. Back issues of Volumes 1 and 2 are available for \$10.00. Subscription fees and requests to be placed on the mailing list should be sent to the editor, Professor Kenneth Gray, RSEEA, Box 13408, North Texas State University, Denton, TX 76203. Checks should be made payable to "RSEEA-NTSU #70140".

The East European and Slavic Folklore Newsletter

Many readers will also be interested in our sister publication, *The East European and Slavic Folklore Newsletter*, now beginning its third year of publication. This newsletter, which appears quarterly, is the vehicle of the East European and Slavic Society. Subscriptions are available from the editor, Egle Victoria Zygas, Indiana Arts Commission, 155 East Market Street, Room 614, Indianapolis, IN 46204. Dues are \$3.00 a year; make your checks payable to *East European and Slavic Folklore Newsletter*.

Etudes et Documents Balkaniques

The following item is taken from the most recent issue of the *Newsletter for the Society for Romanian Studies*, supplied to them by Professor Irwin Sanders (Boston University). It should be of interest to our readers as well.

In case you may not know about it, I would like to call your attention to a series of monographs (entitled *Etudes et Documents Balkaniques*) being edited by Paul Henri Stahl, Laboratoire d'Anthropologie Sociale, 11, Place Marcelin Berthelot, 75005 Paris, France.

Three monographs have appeared thus far. The first one, written by Stahl, is entitled *Societies Traditionnelles Balkaniques: Contribution A L'Etude Des Structures Sociales* (1979, 258 pages). It is devoted almost entirely to Romanian society, although the author does bring in comparative materials from other Balkan societies. The main headings are Les unite sociales des Roumains; Mariage et la perennite de la mainie; La



composition du groupe domestique; L'Identite, quelques exemples balkaniques; Famille, Village, Pays.

The second monograph by Françoise Saulnier is entitled *Anoya, Un Village De Montagne Cretois* (1980, 191 pages).

The third monograph will be of considerable interest to specialists on Romania. It is entitled *Le Mariage A Moiseni, Roumanie* and written by Danielle Musset (1981, 210 pages). It not only gives insight into the customs surrounding a marriage, but sets the whole institution in a sociological context, including the village as a whole. It also looks into attitudes that people hold toward various aspects of the youth culture, choice of a mate, division of labor and separation of the sexes, and how the life of a young woman changes once she marries. Although the village studied is not collectivized because of its poor soil, it nevertheless is experiencing change, which the author analyzes.

Readers of the *Newsletter* will be glad to know that the monographs are distributed free of charge for research purposes and can be obtained from the address above.

Bulgarian Folk Culture

The following review is of particular interest, not only because it reviews an important book written in a language few of us can read, but because the book reviewed is a good illustration of the ethnographic tradition which prevails throughout most of Eastern Europe. Thus, it reflects both the strengths (e.g., effective teamwork, intimate and detailed knowledge of the subject matter,) and the weaknesses (e.g., the impingement of political considerations) common to that tradition.

Bulgarska Narodna Kultura (Bulgarian Folk Culture), V. Khadzhinikolov et al., Eds. Sofia: Nauka i Izkustvo, 1981. 336 pp., illustrations, bibliography, maps, index. 3.65 Bulgarian leva (cloth).

This useful and interesting book was prepared by a group of no less than 26 authors from the Ethnographic Institute, the Museum of the Bulgarian Academy of Sciences,

and other institutes. Originally intended as part of the third volume, *The South Slavs*, of a set entitled *Ethnography of the Slavs*, apparently intended for publication in Russian, it is now being published in Bulgarian in an "improved and expanded" version, since the "publication of the three-volume work has been delayed, and the printing of the third volume has met with serious difficulties" are above all the treatment of the Macedonian question, of which more later.

The book is divided into five parts, plus a 14-page introduction on "Some Problems of Folk Culture," subject and geographical indices, and a 44-page bibliography. The bibliography alone is worth the price of the book. The middle of the book contains 157 photographs on a wide variety of subjects.

The Introduction, which considers definitions of folk culture, its content and structure, role and function, contains the obligatory quotations from Lenin (on its first page) and Marx and Engels, who then almost disappear in the main part of the book and reappear only in Chapter Five, "The Situation of Traditional Culture in the People's Republic of Bulgaria." The Introduction cites only Eastern sources, even when discussing Western theories. The bibliography begins with Blagoev, Zhivkov, Lenin, Marx, and Engels; most items quoted are from the Socialist countries. Items in English, German, etc., are primarily works written by Bulgarian authors. Even so, the remainder of the bibliography is rich, and those who read Bulgarian will find it very useful.

Chapter One contains some compact and very helpful sketches on the geography and demography of Bulgaria, the ethnogenesis of the Bulgarians, the Bulgarian language and dialects, and sources and history of the ethnographic study of the Bulgarians. Chapter Two, "Traditional Material Culture," covers settlements, housing, agriculture and animal husbandry, occupations and trades, transport, clothing and jewelry, and food. Chapter Three, "Traditional Intellectual/Spiritual [*dukhovna*] Culture," has sections on folk customs, folk literature, folk music and dance, and other topics. Chapter Four, "Traditional Social-Normative Culture," treats the family, kinship, social organization, and common law. The indices, as well as several good maps and sketches scattered

through the book, greatly enhance its usefulness.

The treatment of the Macedonian question is inconsistent. In some cases, such as the description of the geography of Bulgaria or the map of house types on pages 104-105, the exposition is confined to the present boundaries of the People's Republic of Bulgaria. On other topics, such as dialects (p. 67-69), one sees only references to "Bulgarian dialects" stretching all the way to Lake Ohrid, but never the slightest indication of the existence of a separate Macedonian language. On page 79 reference is made to works about "Bulgarians, . . . inhabiting Skopie, Veles, Debur, Kichevo, the Ohrid area, etc." although both works cited are from the last century. Pictures

40 and 42 show women's costumes from Kichevo and Bitola; pictures 112, 114, and 118 show needlework from the Ohrid, Krushevo, and Bitola regions. No dates are given for any of these, and as one looks through the book, one gets the impression that except for the section on dialectology, nothing in Macedonia after 1945 is claimed as Bulgarian, but that everything before that date, especially in the 19th century, is. All in all, this is a very timely and worthwhile book. If the treatment of the Macedonian question were a little less uncompromising in some sections, it would be a prime candidate for translation into English.

Charles E. Gribble
Ohio State University

...And a Noteworthy Film

Image Before My Eyes. 1980. Produced by Susan Lazarus, directed and edited by Josh Waletzky, written by Jerome Badanes. Color; 90 minutes.

The release of *Image Before My Eyes* was a major cinematic event for all those interested in East European cultural history. The subject of this feature length documentary is the Jewish community of Poland from the late nineteenth century to the German invasion, September 1, 1939. This now lost culture is recreated in film by the imaginative use of still photography, home movies made in the 1930's by visiting emigrants, various memorabilia, and scratchy recordings, all interspersed with interviews with survivors now living in the United States.

The film achieves good balance between the religious and the secular, the *shtetl* and the city, the rich and the poor. It does a particularly good job of showing the intellectual ferment of the interwar period, and the pervasive factionalism that resulted from it. Unfortunately, intergroup relations are not so well developed as intragroup; there is relatively little here on the important topic of interethnic relations, par-

ticularly in the context of the *shtetl*.

The film was made under the auspices of the YIVO Institute for Jewish Research, which is devoted to the study and preservation of East European Jewish culture. The still photos used here -- part of an extensive archive maintained by YIVO -- were first presented in an exhibition organized in 1977 and subsequently in a YIVO-produced book by Lucjan Dobrshycki and Barbara Kirshenblatt-Gimblett bearing the same name as the film. Still later, a grant from the National Endowment for the Humanities allowed YIVO to undertake the film. It was directed and edited by Josh Waletzky, produced by Susan Lazarus, and written by Jerome Badanes.

Image Before My Eyes is distributed by Cinema 5, 1500 Broadway, New York, New York 10036, or telephone (212) 354-5515. Unfortunately, the film is very pricey; one would have hoped that those responsible for its production would have set a fee schedule which would have allowed as many people as possible to see it. As it is, there are few if any University film libraries which will be able to obtain it and few faculty who can afford to show it to their students.

Recently Completed Dissertations in Anthropology

Balzer, Marjorie Mandelstam, *Strategies of Ethnic Survival: Interaction of Russians and Khanty (Ostiak) in Twentieth Century Siberia*. Bryn Mawr College, 1979. (588 pp., University Microfilms No. 8007894)

Beck, Sam, *Transylvania: The Political Economy of a Frontier*. University of Massachusetts, 1979. (524 pp., University Microfilms No. 8004897)

- Bell, Peter D., *Social Change and Social Perception in a Rural Hungarian village*. University of California at San Diego, 1979. (212 pp., University Microfilms No. 7921471)
- Evascu, Thomas Lynn, *Segagea: Economic and Social change in a Transylvanian Mountain Village of Romania*. Ohio State University, 1980. (280 pp., University Microfilms 8022270)
- Dugelmass, Jack Mark, *Native Aliens: The Jews of Poland as a Middleman Minority*. New School for Social Research, 1980. (289 pp., University Microfilms No. 8027819)
- Marshall, Christopher, *The Aesthetics of Music in Village Macedonia*. Cornell University, 1977. (166 pp., University Microfilms No. 8114205; An earlier dissertation, but only recently become available through University Microfilms.)
- McPherron, Stase Paluskas, *Professionalization and Power of the Serbian Secondary Teacher*. University of Michigan, 1981. (267 pp., not yet assigned University Microfilms order number by press time.)
- Padgett, Deborah Kay, *Settlers and Sojourners: A Study of Serbian Adaptation in Milwaukee, Wisconsin*. University of Wisconsin, 1979. (326 pp., University Microfilms No. 8009248)
- Ratner, Mitchell Stewart, *Educational and Occupational Selection in Contemporary Romania: A Social Anthropological Account*. American University, 1980. (369 pp., University Microfilms No. 8029026)
- Sampson, Steven Lewis, *National Integration Through Socialist Planning: An Anthropological Study of a Romanian New Town*. University of Massachusetts, 1980. (426 pp., University Microfilms No. 8101392)
- Vollweiler, Lothar Georg, *Colonia Fritz: Social Adaptation of Danube Swabian Pioneer Farmers in a Southern Brazilian Frontier Community*. University of Florida, 1979. (412 pp., University Microfilms No. 8016592)
- Kideckel, David A. *Agricultural Cooperativism and Social Process in a Romanian Commune*. University of Massachusetts at Amherst, 1979. (316 pp.; University Microfilms No. 7920855)
- McArthur, Marilyn *The Politics of Identity: Transylvanian Saxons in Socialist Romania*. University of Massachusetts at Amherst, 1981 (Not yet assigned University Microfilm number by Press time)

All of the above can be ordered from University Microfilms, Dissertation Copies, P.O. Box 1764, Ann Arbor, MI 48106.

GRANTS & FELLOWSHIPS

Just in case anyone missed the following item in the November issue of the Anthropology Newsletter, we will repeat it here:

The National Academy of Sciences invites applications from American scientists who wish to make visits beginning during the period January 1, 1983, through December 31, 1983, in the USSR, Bulgaria, Czechoslovakia, the German Democratic Republic, Hungary, Poland, Romania and Yugoslavia. Long-term research visits of 5-12 months' duration are encouraged, particularly those where contact with colleagues in the other country has already been established. Opportunities to visit Bulgaria and Yugoslavia will depend on program developments in those country programs.

Applicants must be US citizens and have a doctoral degree or its equivalent by the time of the intended visit. Emphasis in the social and behavioral sciences is placed on those that are oriented toward empirical and group behavior. All necessary expenses will be met by the NAS and the foreign academy, including reimbursement for salary lost up to a predetermined maximum and expenses for accompanying family members on visits of 5 months or more.

For further information contact NAS, Commission on Intl Relations, USSR/EE, 2101 Constitution Ave NW, Washington, DC 20418; 202/334-2644. Application deadline is March 20, 1982.

The Romanian Research Group

One of the few, and certainly one of the most successful, examples of American anthropological teamwork in Eastern Europe has been the Romanian Research Group, organized by John Cole, and their work in Southern Transylvania. The project is now nearing its final stages and we thought this a good time to ask John for a step-by-step account of the project and a bibliography of the results to date.

The idea of a research project in Romania developed as Eric Wolf and I were completing the write up of the work that we had done in the Italian Alps. I was still enthusiastic about the study of the inter-relationship of ethnicity, cultural ecology and political economy, and thought that it would be interesting to work in an area similar to the Tyrol-Trentino, but located in Eastern Europe. This inclination was strengthened by the observation that the few studies by anthropologists already carried out in Eastern Europe had not really dealt with communism in their analysis. Braşov County was selected for the project because it seemed to have all of the characteristics I was looking for: it was ethnically complex (Saxon Germans, Hungarians and Gypsies lived there, as well as Romanians); it was the most industrialized part of the country, rather than a quaint backwater, and it was mountainous, providing lots of environmental diversity.

Sam Beck, David Kideckel, my family and I all went to Braşov County for the first time in the summer of 1973. We made our first serious attempts to learn the Romanian language, conducted a survey of the county to select sites which would sample its diversity, and before I left I was able to make arrangements to return in January with five research assistants. We then returned to Amherst and in the fall conducted a seminar where we acquainted the other members of the project with the results of our summer's work.

Early in 1974 each of the six members of the team, as well as Steve Sampson's wife and my family, arrived in Romania. We quickly moved into the field and each spent between six and eight months engaged in field and archival work. During the period

we met regularly as a group to discuss our problems and progress. We also called on the assistance of various Romanian scholars, especially Mihail Cernea, Michai Pop and Romulus Vulcanescu.

In the fall we once again collected in Amherst, except for Sam Beck who stayed on in Romania for another year. All of us wrote up the data we had gathered to date. The resulting papers were presented for discussion before various forums, including the Northeastern Anthropological meetings and at the Romanian Library in New York. Once revised, these papers were published in *Dialectical Anthropology* (1976). The lines of analysis and questions which came up in the course of our fall seminar served as dissertation topics and in the course of 1975 Kideckel, McArthur, Randall and Sampson all returned to Romania to conduct their doctoral research, each remaining for a year or longer. Meanwhile, Beck returned to Amherst, although he and I made trips to Romania, during 1976 each spending three more months there.

In 1974 our research had been confined primarily to particular villages, but all of the researchers made increasing use of county-wide data on their subsequent trips to Romania. We became more familiar with sources of data and informants in Braşov City and in other important locations, such as Făgăraş, a city where many of our informants worked. This latter phase of the research was also marked by more intensive interaction with Romanian officials and scholars as we exchanged views with them on topics of mutual interest. For example, Kideckel, McArthur, Randall and Sampson presented a symposium on their talks, together with comments by some of the Romanians present, were published as a "notebook" by the university (1976).

By early 1977 all members of the research team had returned to the Amherst area, beginning a long period of analysis of the archival and field data we had collected. During these years a considerable effort also went into reading and integrating published materials into our analysis. We were aided in our efforts by four Romanian scholars who each spent three months in Amherst (Marin Popescu, Maria Cobianu-Bacanu, Petru Ilut and Tiberiu Graur). These efforts have resulted

in an increasing number of papers at national and international meetings, in published articles and in doctoral dissertations. We are presently beginning work on a monograph which will present the results of the project as a whole. In the process of preparing these presentations, we have benefited enormously from discussion with many people, both in Europe and in the US. Katherine Verdery, Mitchell Ratner and Regina Coussens, have been especially helpful.

As for funding, ACLS language grants sent Kideckel and I to Romania in the summer of 1973. My return in 1974 was supported by a Fulbright-Hays Senior Fellowship and the other five were supported by the University of Massachusetts Department of Anthropology European Field Training Program. Beck, Kideckel, McArthur, Randall and Sampson all won IREX and OE Fulbrights for their doctoral research in 1975 and 1976. Beck's and my activities in 1976 and the entire project in 1977-78 were supported by a grant from the Ford Foundation.

Any attempt to sum up the project's results in this small space is out of the question, so I'll simply refer those interested to the attached bibliography of project publications. I should also add that although continuing to cooperate closely with other members of the group, Beck, Kideckel and Sampson have all launched new research projects in Romania.

John W. Cole
University of Massachusetts at Amherst

1976 *Cercetari de antropologie sociala si de sociologie in Judetul Brasov* (Research in social anthropology and sociology in County Brasov). Caiete de studii, referate si debateri, vol.2 Sociology Research Center, University of Bucharest. 47 pp.

Sampson, Steven. Cuvint introductiv (introductory remarks)

Kideckel, David. Cooperativizarea agriculturii intor-comuna din Romania. Scopul si metodele cercetarii (Agricultural cooperativization in a Romanian village: scope and method.)

Randall, Steven. Gospodaria rurala intr-o comuna de munte-Fundata (The rural household in a mountain community: Fundata).

McArthur, Marilyn. Identitatea etnica germana in Romania contemporana (German ethnic identity in contemporary Romania).

Sampson, Steven. Sistemtizarea in comuna Feldioara (Systematization in commune Feldioara).

Commentaru by Conf. univ. Stefan Costea; Cercet. Gheorghe Nicolae; Al. Singer; Prof. dr. Ion Dragan.

1976 *Field Research in Romania. Dialectical Anthropology* 1(3): 239-286; 1(4): 321-375.

Cole, John W. Fieldwork in Romania: Introduction.

Cole, John W. Familial Dynamics in a Romanian Worker Village.

Kideckel, David. The Social Organization of Production on a Romanian Cooperative Farm.

Randall, Steven. The Family Estate in an Upland Carpathian Village.

Sampson, Steven. Feldioara: the City comes to the Peasant.

McArthur, Marilyn. The Saxon Germans: Political Fate of an Ethnic Identity.

Beck, Sam. The Emergence of the Peasant-Worker in a Transylvanian Mountain Community.

1977 Cobianu-Bacanu, Maria A Romanian-American Dialogue. *Dialectical Anthropology* 2(4): 301-308.

1977 Kideckel, David Review: *Sociologia Cooperativei Agricole*, by Mihai Cernea, in *Sociologica Ruralis* 17 (3): 241.

1977 Cole John W., D.A. Kideckel, M. McArthur, S. Randall, S. Sampson Schimbare si integrare sociala in zona Brasov (Change and Social Integration in the Brasov Region). *Viitorul Social* (the Social Future) Bucharest. 6(1):155-166.

1977 Gheorghe. N. Perspectiva dialectica in ecologia culturala: Interviu cu profesorul John W. Cole (S.U.A.) (Dialectical perspective in ecological anthropology). *Viitorul Social* 6(1): 167-71.

- 1977 Kideckel, David The dialectic of rural development: cooperative farm goals and family strategies in a Romanian Commune. *Journal of Rural Cooperation* (Tel Aviv) 5(1): 43-62.
- 1979 Romanian Research Group On Transylvanian Ethnicity. *Current Anthropology* 20(1): 134-40.
- 1979 Beck, Sam Review Essay: Romanian Ethnics. *Journal of American Folklore* 92: 486-490.
- 1979 Sampson, Steven Urbanization--Planned and Unplanned: a Case Study of Braşov, Romania. In *The Socialist City*, edited by T. French and F.E.I. Hamilton. London: John Wiley & Sons.
- 1980 Beck, Sam and John W. Cole, editors. *Ethnicity and Nationalism in South-eastern Europe*. Amsterdam: University of Amsterdam. Chapters by Sam Beck and Marilyn McArthur and by John W. Cole.
- 1980 Cole, John W. In a Pig's Eye: Daily Life and Political Economy in South-eastern Europe. IREX Occasional Publications Vol. 1, No. 3.
- 1980 Cole, John W. Family, Farm and Factory: Rural Workers in Contemporary Romania. In *Romania in the 1980's*, edited by Daniel N. Nelson.
- 1982 Kideckel, David. Socialist Transformation of Agriculture in a Romanian Commune: 1945-1962. *American Ethnologist* (in press).

See also references to dissertations by Beck, Kideckel, McArthur, and Sampson, listed under Recent Dissertations in Anthropology, elsewhere in this newsletter.

HELP!

We encourage - beg! - one and all to contribute to the newsletter. Send us (c/o Department of Anthropology, University of Michigan, Ann Arbor, MI 48109): notices of grants received or proffered, new publications, work recently completed or in progress; reviews of books or films; requests for assistance; public announcements of births, deaths, marriages, promotions, and other rites of passage; offers to organize symposia; course syllabi and bibliographies; short articles concerning relevant institutions; criticism; suggestions; or what-have-you.

The deadline for Volume 1, Number 2, is March 1, but the earlier the better. The Newsletter is meant to function as a channel of communication between all North American anthropologists with a professional interest in Eastern Europe. It will meet this goal only with the full participation of the community it is intended to serve.

FOR FUTURE ISSUES OF THE NEWSLETTER

Future issues of the Newsletter will be sent to those who complete and submit the following form. Do not assume that you are on the mailing list just because you were sent this issue or because you once filled out a 3 x 5 card for the East European Anthropology Group. Completed forms will also be used for the organization and coordination of Group activities and to construct a directory of East European anthropologists, which will be distributed in a future issue of the Newsletter.

**EAST EUROPEAN
ANTHROPOLOGY
GROUP**

Fall 1981

Name: _____

Professional address: _____

Mailing address: _____

Telephone: Work _____ Home (optional) _____

Education (note highest degree completed, institution and year; students note institution, and degree and date expected): _____

Geographical interests: _____

Topical interests: _____

Current projects: _____

Major Publications (attach separate sheet if necessary): _____

Send to:

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