

NEWSLETTER of the
**EAST EUROPEAN
ANTHROPOLOGY
GROUP**

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Newsletter Rollercoaster, and And Other Important Business

It looked for a while as though the *Newsletter's* hard times were about over. Since its inception, we have managed to put it together, issue by issue, with production help and finances from such sources as the ACLS, Slavica Press and various units of the University of Michigan. In recent years, however, aid in the form of both dollars and clerical help has been critically cut back. We were looking for help and relief.

Sam Beck seemed to have the assistance that was needed. At the EEAG meeting in December, 1985, Sam informed the group he was willing to serve as the *Newsletter's* editor and that Eugene Lang College of the New School for Social Research (where Sam serves as an Assistant Dean) would generously cover full production and editorial costs of the *Newsletter*. This would have allowed us to continue wholesale distribution of the *Newsletter* without charge. After some discussion, the assembled members of EEAG agreed to accept the offer subject to a referendum vote to be held in this issue of the *Newsletter*.

Since the December meeting, however, because of the development of unforeseen circumstances at Eugene Lang College, Sam has withdrawn his offer.

So the situation returns to what it was before the December meeting. I will continue to serve as editor and production manager. Providing that I continue to receive the assistance I now get from the University of Michigan, providing that we cut back production and distribution costs by enforcing our subscription fees, and providing that we get a few more members than we now have, we should be able to maintain publication.

We currently have 67 paid members of EEAG. Figuring that each issue of the *Newsletter* now costs about \$150.00 to publish and distribute, 67 members is just about what we need to be self-sustaining. However, there are other expenses. Since we are not a formal affiliate of AAA, we must pay a rental fee (\$50.00 this last year) for the room in which to hold our annual meeting. Occasionally, other minor expenses arise. A steady membership of

75-80 should provide enough for all our bills (though just barely). We are, thus, very close. There are thirteen members who sent checks for 1984-85 but did not renew for the current year; they alone would push us over the break-even mark. We urge them to pay up, and for those others who have never contributed to do so.

The following have paid their dues for 1985-86: ACLS, Allen, Anderson, Banks, Bartel, Basa, Beck, Beissinger, Bennett, Browne, Bruhn, Brunvand, Carlton, Conrad, Creed, Degh, Dubisch, Dunin, Dunn, Edes, Ellis, Ellison, Eminor, Forry, Friedl, Gal, Halpern, Hammel, Hann, Harvard University, Horowitz, Howell, Huseby-Darvas, Jakubowska, Kerr, Kideckel, Kligman, Komorowski, Krader, Kubik, Markotic, McClain, McConochie, Minnich, Mitchell, New School of Social Research, Ohio State University, Ostor, Padgett, Parmalee, Rasson, Ribic, Rylko-Baner, Schuchat, Simic, Simonelli, Skomal, Smollett, Tringham, University of Pittsburgh, Verdery, Weber, Westerlind, Winner, Whitaker, Young, Zimmerman. If your name is not on this list, this is the last issue of the *Newsletter* that you will receive until your dues are paid.

Only our East European colleagues are exempt. One of the primary functions of EEAG is to promote mutual understanding and to provide a channel of communication between American anthropologists who work in Eastern Europe and our East European colleagues. I know of no better way to accomplish this than to send the *Newsletter* to English-reading ethnologists in Eastern Europe and to elicit their contributions to our on-going dialogues. Due to currency restrictions, they cannot pay subscription fees but we will continue to distribute the *Newsletter* in Eastern Europe as long as we are financially able. You can assist in this endeavor, either by, subscribing in an East European colleague's name as well as your own or, if you have no one specific in mind, make a general contribution to the cause.

Further action was taken by those

attending the meeting in Washington to establish a formal Board of Directors of EEAG. Board members will assume the duties of organizing the annual meeting, overseeing the *Newsletter*, and whatever other EEAG affairs may arise. These functions have been fulfilled up to now, in the absence of any formal organization, by co-founders and co-coordinators Bill Lockwood and Mitchell Ratner, both of whom feel the time has come (or perhaps long past) to share the responsibilities. Although there was consensus at the December meeting not to affiliate with AAA as an Interest Group (bureaucratic and financial costs seem to outweigh the advantages) the need was expressed for more formal organization of EEAG than has been the case up to now. The decision was made to elect three Board Members. The regular term of office will be three years, but in order to initiate staggered terms on this first slate, that candidate receiving the most votes will serve three years, that with the second highest total will serve two years, and that with the third highest will serve one year. Thus, in each succeeding year, we will elect one new board member. Those who have served their term of office will be eligible for re-election.

Four candidates have come (or, been dragged) forward for your consideration. The ballot is located on the last page of this *Newsletter*. Please return to the East European Anthropology Group, c/o Department of Anthropology, University of Michigan, Ann Arbor, MI 48109, by March 30, 1986. Only those who have paid their dues are eligible to vote; therefore, if your name does not appear on the list above, please enclose a check with your ballot. Dues are still only \$5.00.

There is one other way in which you can actively participate in EEAG affairs. Send in more material for publication in the *Newsletter*: new and forthcoming publications; notices of grants received or proffered; reviews of books or films; requests for assistance; course syllabi and bibliographies; offers to organize

symposia; short articles concerning relevant institutions; public announcements of births, deaths, marriages, promotions, or job changes; criticism; suggestions; or what have you. Send them to the Editor at the address given

above. The deadline for Volume 5, Number 2, is March 30, but immediately is not too soon.

The Assistant Editors for this issue are Mitchell Ratner, Eva Huseby-Darvas, and Yvonne Lockwood.

A Comment from Western Europe

Whether it might indicate the maturation of the discipline or whether it is merely a product of the times that we are living in, anthropologists in many countries seem nowadays to pay much more attention to their role in the societies in which they do their research and also to their role in the countries in which they have their institutional bases (the problems multiplying, rather than diminishing, when the country is the same). Thus many in Great Britain would echo Sam Beck's call for a greater commitment to "public anthropology" (in Volume 4, Number 2 of the *Newsletter*); and GAPP (Group for Anthropology in Policy and Practice) has been organizing anthropologists for this purpose for several years now in Britain. There is no broad gap between such applied anthropologists and others who would insist on the unsullied purity of an academic discipline: employment opportunities are so scarce that, really, you need to be outstandingly lucky to pick up a job anywhere at all these days!

But if that sounds to me like one matter where the American situation may differ from the British, far more important from the point of view of this newsletter is the possible difference over the rendering of Eastern European societies and cultures to our respective anthropological and lay audiences. Reading the series of earlier contributions to the newsletter (by Cole, Pi-Sunyer, Halpern, Kideckel and others) I

am struck by the sharpness of the political consciousness behind each article. It has forced me to think more carefully than I had before about ethical issues and the crucial question pursued by Beck (perhaps first posed clearly by Sozan, *Current Anthropology* 20:140-146) as to "Who is the research for and why are we doing it?"

I don't think there can be any easy answers to such questions and there is little in preceding articles with which I would disagree. It is flattering to read in Tamas Hofer's interview with Beck that a chapter of my doctoral thesis was made available in translation to policy-makers in Hungary; but, of course, it had no practical impact. I think we should always be trying to write in sympathy with the people we are writing about, and we should do the best we can to arrange translations, etc., to ensure that our accounts have some effect in practice. The problem is perhaps more complicated when one turns to consider the society one is writing for "at home", given present global political divisions. Here I would only comment that it is perhaps easier to write about socialist societies if you do not belong to the non-socialist superpower. The reason why the ethical problems discussed by others have not bothered me unduly is that I have never felt any political constraints on my research. My grants came through official exchange programs or from the British Research Council. I never felt in the least compromised by

that, or by any contacts made in East European countries (though it is true that I was fortunate to work in the two countries, Hungary and Poland, which of the entire Soviet bloc have pursued the most "liberal" policies towards field-working anthropologists).

On reflection I think there is nonetheless a clear ethical position that I would wish to defend, and it implies a clear methodological position. I would like Western readers to be able to form some idea from my work of the "legitimacy" of the authorities, at various levels, in the eyes of the people I write about, in addition to appreciating other aspects of those societies which may well not be understood by one's informants, but which may also be relevant to our own political stance. For the fact is, as Tamas Hofer points out, that the East European countries have all taken their separate paths in the socialist period. I would add, on the basis of some slight first-hand acquaintance with all of them, that legitimacy varies greatly also, and I believe that anthropological research needs to take into account that societies have been differentially affected by varying state policies, and that we should assess these differences critically. In other words I would argue against the kind of cultural relativism that, in the case of Eastern Europe, would require us to take this political context as a uniform constant.

On the positive side, I would like to enter a plea for more comparative

work within the region, as well as for searching for the appropriate levels of comparison with other regions of the world. A very rudimentary comparative sketch of some differences in paths of socio-economic development is outlined at the end of my Polish community study (see Book Note in this issue). But it is surely time to do more in this direction, and essential to do so if we are ever to present our region coherently to interested outsiders, including the main body of anthropologists. This should be the hallmark of our discipline, in contrast to the traditions of descriptive national ethnography which most of the East European countries developed for themselves. Hofer, following Wallace, referred rather disdainfully in his 1968 article (*Current Anthropology* 9:311-315) to a "slash and burn" style in Anglo-Saxon anthropology. I would suggest that our East Europeanist anthropology now needs more elements of this approach, with every country specialist forcing himself to look at all the material coming from the other countries, going to some of the others if he can, and endeavoring to reach comparative conclusions. This should be our primary aim scientifically, and, at the same time, this in itself provides adequate ethical justification both in our own societies and in theirs.

C.M. Hann

Corpus Christi College, Cambridge

Cooperation

Chris Hann expects to be able to begin teaching a course on Eastern Europe in the Cambridge Department of Social Anthropology during the academic year 1986-87; this will almost certainly be the first time the region has figured thus in the teaching program

of a British university. He writes that "I have already learned much from the course outlines of others, as printed in earlier volumes of the *Newsletter*, and would appreciate any more guidance, bibliographies, etc. that others may feel able to provide."

suspected leftists, audit their classes, and challenge them publicly if necessary.

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In theory, AIA will be an unbiased guardian of free speech. But in practice it is likely to reflect the views of its leaders, who see a greater threat from the political Left than from any other source. Some observers worry that AIA will spawn an intellectual vigilante squad, in itself a threat to academic freedom.

Since announcing its plans in early August, says AIA president Malcolm Lawrence, the group has been "networking," making lists of sympa-

Lawrence hopes to build to a staff of 15 in 3 years. But at present, most of the work will be done by Csorba, a 1985 graduate of the University of California at Davis with a B.A. in political science.

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Lawrence explains that AIA is a spinoff of its parent group, Accuracy in Media, a watchdog that searches out and criticizes liberal bias in the press. AIM's director, Reed Irvine, is convinced that press bias has its origin in the universities, and for many years he has wanted to root out the problem at its source. Now AIA will begin the task.



Organizations

Carpatho-Rusyn Research Center

The Carpatho-Rusyn Research Center is a non-profit organization whose purpose it is to promote knowledge about all aspects of Carpatho-Rusyn culture through the publication and distribution of scholarly and educational material concerning the Rusyn heritage in Europe and America. A number of publications are available from them, including a substantial newsletter issued quarterly. The newsletter includes articles on Rusyn folk culture, important Rusyn and Rusyn-American personages, Rusyn history, news of Rusyn-American communities, and relevant bibliographic information. It costs a mere \$7.00 a year. Those of you interested in East European ethnicity should be particularly interested.

U.S.-Albania Friendship Association

The U.S.-Albania Friendship Association was formed in 1978 with the aim of creating friendship and understanding between the people of the United States and the Peoples Socialist Republic of Albania. The Association conducts a variety of educational work, highlighting diverse aspects of life including history and ethnography, literature and the arts, music, film, health care, the educational system, economic development, law, political life, and international policy. The organization attempts not only to inform those who are unaware of Albania, but to provide a resource for those who are engaged in research about Albania. The Association issues a

quarterly publication, *Albania News*, and operates an active press service. Annual membership dues are \$5.00, \$15.00, or \$25.00, to be determined by the individual. To join, or for further information, write USAFA, P.O. Box 2534, Gary, Indiana 46403.

Association for The Study of Transylvania

We continue our sporadic series on relevant institutions in Europe. George Weber (University of Munster) recently toured the United States and left behind this description of The Association for the Study of Transylvania, in which he is active. It is particularly important information for those readers interested in Transylvanian Saxons.

The Arbeitskreis für Siebenbürgische Landeskunde (AKSL) or Association for the Study of Transylvania, was founded in 1962 as a registered association in Heidelberg, Germany. It supports scholarship on Transylvania on the basis of new issues and methods, in the spirit of international understanding and tolerance. The AKSL has published 118 archival and quarterly volumes and is one of the most important sources of information relating to the history and culture of Transylvania. The foundation of its predecessor, the Verein für Siebenbürgische Landeskunde", in the years 1840-42 happened out of the insight that economical efficiency was not enough. Men at that time realized, living in the age of awakening, that it was necessary to work out the basis of existence as well in its intellectual meaning. One way to achieve that goal was through research. In our time it

is required to think of the history, present and future in a new way. It is even more necessary now than it was during the Transylvanian *Vormaerz*. As conditions in Germany as well as in Transylvania changed, so the basis for Saxon self-understanding changed. The most important thing is the value of scientific insight with which we can break through the forest of prejudice. The scientific work of AKSL is divided up into a number of working sections, consisting at present of didactic and school history, geneology, German philology, history, history of art, ecclesiastical history, natural sciences, sociology and social history, folklore, anthropology, economic history, *Zeitgeschichte*, and a study group for urban monographs.

The Verein für Siebenbürgische Landeskunde succeeded years ago in involving a large part of Transylvanian-Saxon society in its work. This was to the benefit of its endeavors and explains its tremendous sense of mission. At the present time, membership is about 600. Because the number of interested people is now smaller and more dispersed, we are trying to find others who are willing to support our work by becoming members of the association. Dues are DM 25 a year, which can be reduced for special reasons; donations are always welcome. More important than the annual contribution is the purchase of our publications. The *Siebenbürgisches Archiv* (Transylvanian Archive) is a series published irregularly by the Boehlau Verlag, Cologne and Vienna. Members of AKSL are able to purchase copies at a reduction of at least 35 percent off the bookstore price. The biannual *Zeitschrift für Siebenbürgische Landeskunde* (Journal of Transylvanian Studies), containing short essays, research reports, announcements and book reviews, can be subscribed to by members for 19 DM a year. In addition, membership in the association makes it possible to receive special publications for highly reduced prices. Finally, members are invited to annual congresses. There it is possible to renew personal

contacts, listen to lectures given by international experts and discuss new research results.

The office of the AKSL is located in Gundelsheim at the Neckar at Schloss Horneck. The manager also attends the Siebenbürgische Bibliothek mit Archiv und Arbeitsstelle, which is a collecting center for all publications about and from Transylvania. At the end of the year, the library contained 26,000 titles. The AKSL has a formal contract of cooperation with the Institut für Auslandsbeziehungen in Stuttgart, the oldest German institution for cultural exchange.

George Weber
University of Munster



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Political Ritual" (Zdzislaw Mach),
"Death and Fire; a Diachronic Study of
the Ritual of All Souls Day in Polish
Culture" (Grażyna Kubica), "Ideological
Symbols and Reality" (Andrzej Flis) and
"Ritualization as Substitution" (Janusz
Mucha). It is hoped that publication
of these papers in English can be
arranged, possibly in a Cambridge Uni-
versity Press anthropology series. In
the meantime those interested could
write to members of the Department,
which is a part of the Institute of
Sociology, ul. Grodzka 52, Cracow. The
anthropologists there have recently
begun to forge strong ties with many
leading figures in the West, partly as
a result of the recent commemoration
of Malinowski's birth. It is up to us
to help them in their endeavors, and
to make full use of the work of the
"native" anthropologists in our own
work in the region.

C.M. Hann
Corpus Christi College, Cambridge



Twentieth Anniversary of Fullbright Program to Yugoslavia

The twentieth anniversary of the Fulbright exchange program between the United States and Yugoslavia was marked by ceremonies in Washington, D.C., November 20 and in Belgrade November 13. One of the largest Fulbright exchanges in the world, the program is the only U.S. educational exchange with

a socialist country which is administered jointly by a binational commission. Approximately 50 Yugoslav and 50 American scholars are exchanged between the two countries annually, and more than 2,000 scholars have participated since the program began in 1964.

Scandinavian East Europeanists

Steve Sampson sends us this directory of Scandinavian colleagues working in Eastern Europe. Just in time to incorporate some stop-overs into our summer travel plans.

Melcher Ekstromer

Social Anthropology, University of Lund. Has done research on Polish peasants in the Tatras (Gorale), and is doing research on identity, ethnicity and culture, and the impact of migration and immigration.

Billy Ehn

Ethnology, University of Stockholm. Wrote a book on "family culture" in Poland some years ago in Swedish, i.e. on fieldwork with a single Polish family.

Thomas Gerholm

Social Anthropology, University of Stockholm. Is beginning a project on the Polish intelligentsia, both historical and present, around Cracow.

Bob Minnich

Social Anthropology, University of Bergen.

Did research in Slovenia and among Slovenians in Italy and will soon start a project on Poland.

Carl-Ulrik Schierup

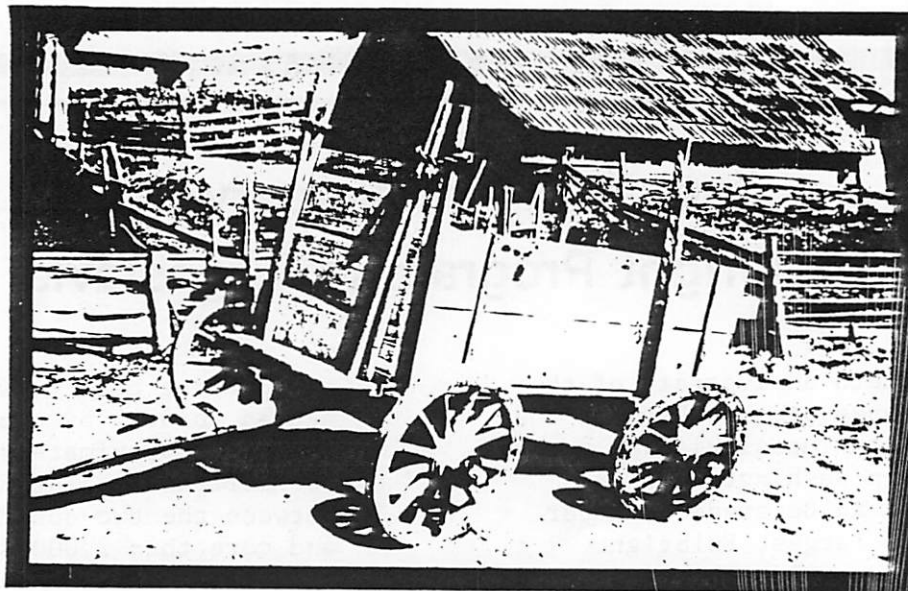
Sociology, University of Umea.

Has done research on Yugoslav guest-workers in Denmark and Sweden, comparing the effect of migration on home villages between Wallachian and Macedonian Yugoslavs. Now studying effects of unemployment on foreign worker families in Copenhagen and Stockholm.

Steve Sampson

Institute for Ethnology and Anthropology, University of Copenhagen.

Has worked on Romania on planning, bureaucracy, the second economy, rumors, local elites, and relations between formal and informal sectors in socialist societies. Now beginning research in Poland on local leadership in small towns.



Resources

Journals

Two issues of *Soviet Anthropology and Archeology* have appeared since our last report:

Spring 1985 (Volume XXIII, Number 4)

M.A. Itina, "Archeological Conservation Work in Khorezem: Results and Perspectives".

Iu. V. Bromlei and A.I. Pershits, "Frederich Engels and Contemporary Problems Concerning the History of Primitive Society".

V.S. Semenov, "The Ancient History of Mankind".

Summer 1985 (Volume XXIV, Number 1)

V.A. Aleksandrov, "The Evolution of Customary Land Law in the Late-Feudal Russian Village (Eighteenth and Early Nineteenth Centuries)".

O.R. Budina, "The Relationship between General and Local Traditions (On the Example of Balkan Ethnic Groups in the Ukraine and in Moldavia)".

V.I. Kozlov, "An Ethnographic Approach to the Study of Longevity (A Contribution to the Discussion)".

Ia. S. Smirnova, "Roles and Statuses of Old People in the Abkhazian Family (Toward the Question of Gerontophilic Factors in Longevity)".

Subscriptions should be sent to M.E. Sharpe, Inc., 80 Business Park Drive, Armonk, New York 10504. Annual rates are \$44.00 (individual) and \$170.00 (institutional).

Robert M. Hayden is trained as an anthropologist but works for The American Bar Foundation. Two of his articles based on ethnographic fieldwork in Yugoslav labor courts appeared this past Fall but may have escaped your notice: "Who Wants Informal Courts? Paradoxical Evidence from a Yugoslav Attempt to create Informal Workers' Courts" in the *American Bar Foundation Research Journal*, and "Workers' Courts and Workers' Rights in Yugoslavia" in *Studies in Comparative Communism*.

A new journal has been established in East European studies, to be called *East European Politics and Societies*. The first issue is expected in Winter, 1987, and it will appear three times a year thereafter. The stated purpose is to raise substantive and methodological issues related to Eastern Europe which are not usually treated in existing journals and, in this way, to help reduce the somewhat peripheral status of East European studies. The bias of the journal is clearly reflected in the composition of its editorial board--four political scientists, one historian and one economist--but we hope that anthropologists may occasionally find something useful here too. Direct your inquiries, manuscripts and opinions to the editor, Daniel Chirot, Henry M. Jackson School of International Studies, University of Washington, Seattle, Washington 98195.

Book Notes

A Village Without Solidarity; Polish Peasants in Years of Crisis, by C.M. Hann. New Haven: Yale University Press, 1985. ix + 208 pp., 2 maps, 18 photographs, appendix, bibliography, index. \$15.95 (cloth).

There is a richness of solid ethnographic data here, about an area of which very little is available in English. But the issues that this study address are The Big Ones, relevant not only to rural Poland but to the state in general, inside and outside of Eastern Europe. Specifically, Hann attempts to explain the continuing crisis in Poland from the perspective of a Polish-Ruthenian village near the Slovakian border. He examines successive policy developments and bureaucratic apparatus under socialism and how these have effected the community, hindering material progress, inhibiting political activity, and retarding integration of ethnic minorities. He concludes that an authentic socialist community has not yet emerged in rural Poland.

Collective Farms Which Work? by Nigel Swain. Cambridge: Cambridge University Press, 1985. x + 235 pp., 23 tables, 2 appendices, bibliography, index. \$39.50 (cloth).

Swain's answer to the question posed in his title is a resounding, albeit qualified, yes! To quote (page 1), "collective farms can work, and the Hungarian experience shows one way how." And that's what the book is all about. The author organizes his study around the concept of labor, which he divides into "family labor" and "socialist wage labor," and has three primary concerns: Hungary's highly successful establishment of collective

farms, the internal social structure of the collective farm, and who it is that controls economic decisions on the collective farm and the relationship of these decision-makers to labor. He takes as his point of departure the commitment of East European societies to industrialism within the constraints of a specifically socialist economy and by examining social change from the viewpoint of labor and those who control it, places the focus more strongly than has usually been the case on the production of social wealth and the relations which circumscribe it rather than on the ways in which wealth is distributed and consumed. Despite its lofty perspective (no pig's eye viewpoint this!) and lack of contextual data, this book is required reading for all those interested in rural Eastern Europe.

Beyond Ethnic Boundaries; New Approaches in the Anthropology of Ethnicity, edited by William G. Lockwood. Michigan Discussions in Anthropology, Volume 7. Ann Arbor: Department of Anthropology, University of Michigan, 1984. ii + 178 pp. (paper).

In the introduction to this collection, Lockwood briefly discusses the anthropological study of ethnicity and, particularly, the significance of the work of pioneer Fredrik Barth. Each of the seven articles which follow takes Barth's model as a starting point and tries theoretically to move beyond. Three of these articles are concerned with East European subject matter: "Ethnic Radio, A Study of Hungarian Programs in Detroit and Windsor", by Eva V. Huseby; "The Secular State as Ethnic Entrepreneur, Macedonians and Bosnian Moslems in Socialist Yugoslavia", by Mark Baskin; and "An Exploratory Comparison of Language and Religion as Criteria of Ethnic Affiliation" (regarding Bosnia and the Burgenland), by William G. Lockwood.

Guests Come To Stay: The Effects of European Labor Migration on Sending and Receiving Countries, edited by Rosemarie Rogers. Boulder: Westview Press, 1985. xiii + 344 pp., 49 tables, 7 figures, bibliography, index. \$22.50 (paper).

This book contains thirteen chapters including excellent introductory and concluding essays by Rogers. Those of the other contributors are grouped into three sections: The Migrants' Role in the Economies, Societies and Politics of the Receiving Countries; The Second Generation of Migrants; and, The Migrants' Effects on the Sending Countries. They tend to be much more even in quality than we find in most edited collections. The majority are devoted to Western Europe and there is only one anthropologist (David Gregory, who works in Spain) among the authors. Nevertheless, the book will be useful to those of us interested in worker migration from the Balkan nations of Yugoslavia, Greece and Turkey. Included is a particularly valuable 22 page bibliography drawing from the literature in six different languages.

The Balkan Jewish Communities: Yugoslavia, Bulgaria, Greece and Turkey, by Daniel J. Elazar, Harriet Pass Friedenreich, Baruch Hazzan, and Adina Weiss Liberles. Lanham: University Press of America, and Philadelphia: Center for Jewish Community Studies, 1984. xiv + 191 pp., 9 tables, glossary. \$20.75 (cloth), \$10.25 (paper).

This book consists of a short introductory essay (by Elazar) followed by a social and historical survey of the Jewish communities in Yugoslavia (Friedenreich), Bulgaria (Hazzan), Greece and Turkey (both by Liberles). The general approach is strongly Zionist and great attention is paid to relations between each of these communities and Israel. There is little eth-

nographic information provided, but the work may be of some utility to those interested in Balkan minorities or specifically in East European Jewery.

Mare Roma; Catégories humaines et structure sociale, Une contribution à l'ethnologie tsigane, by Leonardo Plasere. Etudes et Documents Balkaniques et Méditerranéens, Number 8. Paris, 1985. 274 pp., 46 figures, 10 tables, bibliography. No price (paper).

The latest in this series published by Paul Henri Stahl concerns nomadic "Croatian" Gypsies from Slovenia currently residing in Italy. It is a well documented study, based on both the author's fieldwork and existing literature, of taxonomy (their place among other Gypsies), migratory history, social organization, interethnic relations, and belief system. As with other monographs in the series, it will be distributed to appropriate research institutions without charge; contact Paul Henri Stahl, Laboratoire d'Anthropologie Sociale, 11 Place Marcelin Berthelot, 75005 Paris, France.

Halotti szokások és hiedelmek a Kaposszentjakabi oláh cigányoknál (Death Customs and Beliefs among the Vlach Gypsies of Kaposvar) by Szapu Magda. Ciganisztikai tanulmányok (Hungarian Gypsy Studies), Number 1. Budapest: MTA Néprajzi Kutató Csoport, 1984. 71pp., 37 photographs, 1 table, English language summary. (paper).

This is the first in what is intended to be a series of ethnographic publications on Hungarian Gypsies. It describes funeral customs in a Ludar (Romanian-speaking) community near the Hungarian town of Kaposvar, focusing on the internal logic of those customs and their conceptual content. The core of the work is a detailed study of the

wake, burial and mourning practices conducted at the death of the community leader (*Voivode*) in 1983. Comparative data is drawn from an account of funerary custom attending the death of a *Voivode* in Szimo, Czechoslovakia. The main work is complimented by a short study by Katalin Kovalcsik of the associated music and song. All those connected with this publication are to be complimented. We hope that not only will there soon be others in this series, but that similar series will be initiated in the other East European nations where Gypsies comprise such an important minority group.

June 13-15 and July 18-20. The program includes daily dance workshops, instrument classes, singing instruction, folklore sessions, film and slide shows, folk dance parties with live music, ensemble coaching, jam sessions, informal group sings, and concerts. The staff includes teachers, performers, ethnomusicologists, dance ethnologists, folklorists, and anthropologists from the U.S., Canada, and Europe. While the focus is on the Balkan states, neighboring cultures of Eastern and Central Europe, as well as the Near East, are also included. For further information and application form, contact: Mark Levy, 3150 Portland Street, Eugene, Oregon 97405.

Announcements

Balkan Folkdance Workshop

Two nine-day residential workshops in Balkan folk music, dance, and folklore will be held during the summer of 1986, sponsored by the East European Folklife Center of Eugene, Oregon. They will take place June 13-22 in Mendocino, California, and July 18-27 at Buffalo Gap, West Virginia. Part-time attendance is also possible, especially during the weekends of

Tour Yugoslavia

Judith Rasson, long time member of EEAG, is leading a study tour to Yugoslavia July 21-August 7, 1986. The trip, which will include a leisurely journey along the Adriatic coast and islands and visits to Zagreb and Sarajevo, costs \$2,020 (double occupancy, including airfare from Seattle). There is an optional tour extension to Koprivshtitsa, Bulgaria, for a folk festival August 7-14. For further information, contact: Judith Rasson, Department of Anthropology, Pacific Lutheran University, Tacoma, Washington 98447. Telephone (206)535-7739.

CONGRATULATIONS!

David and Judith Kideckel have an addition to their family: baby Caitlin, born November 20, 1985. Now we know why David was absent at the last EEAG meeting.