

# Bulletin

## Society for the Anthropology of Europe

May 1989

Volume 3, Number 2

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### COUNCIL FOR EUROPEAN STUDIES PREDISSENTATION FELLOWSHIPS ANNOUNCED

Ioannis Sinanoglou, Executive Director of the Council for European Studies (CES) recently announced the CES Predissertation Fellowships for 1989. As last year, only one anthropologist, Sharon Roseman (Macalester), was awarded a fellowship for "Social Change and the Elderly in Rural Galicia." Applications from anthropologists had increased marginally from four to five, from which pool three finalists were chosen. Other awards of interest to anthropologists include: Fatimeh Rony (Art History-Yale), "Discursive Practices on 'Primitive' Others: Ethnographic Film, Anthropology, and the Natural History Museum in Germany, France, and England, 1985-1927"; and Alice Bullard (History-UC Berkeley), "Communists Among the Cannibals: The

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### COUNCIL FOR EUROPEAN STUDIES ANNOUNCES SEVENTH INTERNATIONAL CONFERENCE OF EUROPEANISTS

The Council for European Studies will convene its Seventh International Conference of Europeanists in Washington, DC, March 23-25, 1990. The deadline for the submission of proposals is **October 16, 1989**. The Conference is cross-disciplinary and international. Those interested in proposing panels or individual papers should contact the Council for the

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### GUEST EDITORIAL

#### Europeanists: Where are we going?

David D. Gilmore  
Department of Anthropology  
SUNY-Stony Brook

I found the recent guest editorial by Sam Beck (Vol. 3, No. 1) rather disturbing, even depressing, for a number of reasons. The problem is not so much what Prof. Beck said (and I do not want to debate his political views which are standard enough as revealed faith), but rather what he left unsaid about our subdiscipline in its uneasy relationship to the real world of scholarship; the lack of professional sophistication is only part of the problem. Reading his collection of buzz words, stock phrases, leftover 1960s shibboleths, I felt very worried about "European anthropology," as we call it—a concern that has grown more and more in the past few years.

The problem is not Sam Beck's politics, which are none of my concern, but his apparent failure to appreciate the real intellectual and institutional problems of Europeanist approaches to culture and society within the strictures of academic realities. Despite the hopes of many that traditional academic divisions should go away, they will remain with us for the foreseeable future. Since we cannot change the past (or the present) by wishful thinking, I think the time has come for those of us who want to be both "Europeanists" and "anthropologists" to sit down and to consider very carefully why these terms represent a mutual contradiction to our colleagues and to think about what it is we have done, are now doing, and wish to do in the future as students of society and culture.

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**SOCIETY FOR THE  
ANTHROPOLOGY OF EUROPE**

The Society for the Anthropology of Europe (SAE) was founded at the 1986 Annual Meeting of the American Anthropological Association in Philadelphia, Pennsylvania. Membership is open to all members of the AAA who work in or are interested in Europe as an area concentration.

The *Bulletin* is the newsletter of the SAE and is published three times a year in February, May and October. Deadlines for material to be submitted are as follows:

Winter	January 1
Spring	April 1
Fall	September 1

Allow four to six weeks delivery time. If you don't receive your *Bulletin*, please contact the American Anthropological Association.

Individuals who are not anthropologists or are not based in North America may subscribe to the *Bulletin* without joining the SAE/AAA by sending the \$10 annual subscription fee to AAA, 1703 New Hampshire Avenue, NW, Washington, DC 20009

All *Bulletin* submissions except those handled by the editors below should be sent to:

Pat Gibson  
SAE Publications Chair  
Department of Anthropology  
The University of the South  
Sewanee, Tennessee 37375  
(615) 598-1452

All other business with SAE should be addressed to:

AAA  
1703 New Hampshire Avenue, NW  
Washington, DC 20009

Copies of the *Directory* may be ordered (\$4.50 for members, \$6.00 for non-members) from:

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1703 New Hampshire Avenue, NW  
Washington, DC 20009

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**GREEK AND GREEK AMERICAN  
WOMEN IN  
VOICE AND TEXT**

On April 15, 1989, The Onassis Center for Hellenic Studies at New York University presented an all-day colloquium entitled "Greek and Greek American Women in Voice and Text" organized and chaired by Dr. C. Nadia Seremetakis. This is the first colloquium in the U.S.A. on Greece to promote a dialogue across disciplines on the representation of women in both ancient and modern Greek culture. This comparative multimedia program encompassed anthropology, social history, literary criticism, the performing arts, and readings in poetry and fiction by contemporary writers.

The morning panel entitled "Ritual, Power, and the Body: Historical Perspectives on the Representation of Greek Women" included the following presentations: Maternity and Mortality in Homeric Poetry by Sheila Murnaghan (Classics, Yale); Sex Spirit and Control: The Corinthian Women and Paul by Gail Paterson Corrington (Religious Studies, Penn State); the Ethics of Antiphony: Women's Poetics, Performance and Power in the Southern Peloponnese by

C. Nadia Seremetakis (Anthropology, NYU); Metaphors of the Female Body in Ancient Greece by Page duBois (Comparative Literature, UC San Diego). The afternoon panel entitled "Readings of Gender and Ethnicity in the Arts" featured a presentation by Olympia Dukakis (actress and director of Whole Theater) on Gender and Ethnicity in Performance; readings by Olga Broumas (poet) and Irini Spanidou (novelist); a performance/workshop by Nana Simopoulos (recording and concert artist) on Women in Modern Greek Popular Music: Crosscultural Perspectives; and a concert by the Nana Simopoulos Quartet known for its blending of ancient and modern Greek music with contemporary jazz.

The following are excerpts from Professor Seremetakis' opening remarks to both panels:

"I would like to begin with a few thoughts on the significance of this event and first of all this morning's panel. In the first half of this century, with few exceptions, the historical and cultural analysis of the relation of ancient to modern Greece perpetuated 19th-century racist and evolutionary categories. Ancient Greece was depicted as the totemic ancestor of western rationality and cultivation and in turn contrasted to the "inferior" mentalities and institutional forms of tribal, primitive, and peasant societies, including the rural culture of modern Greece. Anthropology since the time of Franz Boas has advanced perspectives that are diametrically opposed to those theoretical frameworks that ground culture in either racist or teleological categories. Boas' dictum that there is no direct correlation between race and linguistic or cultural development has yet to fully penetrate Hellenic studies. It is time that the paradigm of cultural relativism be applied directly to the analytic and historical relation between ancient and modern Greek culture. This calls for a development of comparative perspectives that respect historical relations of both continuity and discontinuity.

"By rejecting the model in which Greek thought and institutions were represented as unmediated antecedents of western rationality and civil society, the ethnological analysis of archaic Greece has become a seminal starting point for the critical ethnology of western civilization. Thus current ethnological analysis of ancient Greek society has been crucial in redirecting the anthropological gaze away from the so-called exotic cultures, the other of the west, and towards the recovery of our own internal others. In this project, the analysis of gender and women occupies a central place. Unfortunately, in the general domain of anthropological thought this dialogical dimension has largely remained within the confines of classical studies. The anthropology of modern rural Greece in its effort to move beyond the 19th century doctrine of survivals has largely abandoned diachronic analysis and therefore any exploration of the self reflexive potentials of comparative analysis.

"This morning's panel is an attempt to inaugurate a methodological and thematic exchange between those disciplines that use ethnological paradigms in their analysis of ancient and modern Greece. Further, I would like to argue that it is precisely the issue of gender that will always transgress rigid, artificial disciplinary specializations and thus require comparative historical analysis and new periodizations of Greek culture. Whether one asserts the continuity or discontinuity between ancient and modern Greek culture, even a casual reading of the historical record shows that the long-

term structural segregation, subordination, and exclusion of women crosscuts all historical periods despite transformations in institutional, economic and religious contexts. Yet, as it will be evident from this panel's presentations, long-term historical description and comparison allows us not only to recover the depth of domination, but also the long-term structures of resistance that emerge both at the center and at the margins of institutional orders.

"Later on, I will discuss some of the common themes that unite the different presentations. The convergence of methods, themes, and objects of inquiry in the anthropology of ancient and modern Greece, as evidenced in the presentations, is not only dictated by some generic unity of the subject nor is it coincidental; rather, it expresses a shared historical situation and political concerns among feminist scholars. This is not a one-way process of scholarly colonization of Greek women. The historically-informed anthropology of gender will ultimately deepen and expand the concepts of gender in our own culture.

"Professor Murnaghan in her presentation on Maternity and Mortality in Homeric Poetry codified two conflicting perceptions of the relation of the body to death in Homeric Greece. The body of the epic heroic male figure, who challenges and is in opposition to death, stands external to death only to be defeated by it. In contrast to this, the female relation to death is depicted as inscription and interiorization within the female body and the ultimate transfer to men through birthing. This motif of the female body as a conduit of fate and death recurs in my own presentation concerned with contemporary death rituals in Inner Mani of the Southern Peloponnese. In Inner Mani, too, the female body traditionally mediated the communication of death and *moire* (fate) through the performative dynamics of mourning and the lament.

"With Prof. Corrington's paper, we entered a dialogical dimension in which religious hegemony is both constructed and deconstructed in the representation of gender. The discourse of Paul and other patriarchal figures of the early church on the rules and protocols of female worship can only be understood in the context of women's ecstatic ritual praxis which remains at the margins of the male text as a silent but pervasive presence. The arena for dialogical polemic is the performative construction of the female body in the practice of religious ritual. The shock of recognition that accompanied my personal reading of Corrington's paper is due to the extent to which the type of conflict she outlines remains in the relation between the mourning ritual and official church practice in Inner Mani more than a millenium later.

"All these themes led directly to Page duBois' presentation. She places the female body in a diachronic perspective that correlates the transformation of the representation of the female body with the transformation of the economic domain. Thus she situates the symbolism if not also the substance of the female body at the center of the archaic political economy. Her work directly addresses the extent to which a cross-culturally defined project not only deepens or sharpens our image of the Other but also directly addresses our own contemporary political concerns. This type of research transgresses the arbitrary constraints of gender representation. Thus duBois' work is a civilizational critique focusing on the reproduction of the Platonic paradigm of the feminine in

western discourse. Its eloquence and power lies in the fact that she turns Plato's own cultural context against him through the elicitation of alternative representations, thereby recovering the possibility of alterity within our own culture.

"Corrington's and my own presentation demonstrate the extent to which women have been defined by men and defined themselves in terms of their immersion in alternative communicative media. The rest of this afternoon's panel is devoted to an exploration of this process in which women, working through aesthetic and communicative genres and which have been traditionally dominated by men, attempt to construct their own representations of self and gender. These modes of counter communication often subsist as subversive elements within male-dominated institutions, whether these are the church, village society, or theater, literature and music."

\* \* \* \* \*

For more information, please contact:

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New York, NY 10003  
(212) 988-8577

**GUEST EDITORIAL**  
(Continued from page one)

At the very least, we owe this self-criticism to our students who will be seeking academic jobs. For the simple fact is that we have never taken the time to assess our past and potential contributions to culture theory in a broader sense and to the ongoing evolution of anthropology, a field still regarded by most scholars as, in Radcliffe-Brown's own words, "the sociology of the primitive peoples." Having been trained by reading about such things as the segmentary lineage, matriliney, and the acephalous polity, and then doing "fieldwork" in Germany or Scotland or France, how can we contribute to grand theory other than as impressionists and dilettantes? What theoretical or methodological advances have we made, or can we make, that will legitimize our enterprise? And what can we offer that any sociologist, political scientist, or historian cannot? To say, as Beck seems to, "well, we study capitalism, and capitalism is bad and did this and that to non-Western peoples" simply will not do as a self-justification. To plead a particular political agenda as a defense of method will further isolate and ghettoize us.

Essentially what I am asking is: How can we convince prospective employers in Anthropology Departments to hire a Europeanist to fill in a professional slot in ethnography? Do we have a new way to study civilizations, or capitalism, or the "canon?" What use are our training and our particular methods and perspectives in Europe? We have to face facts: among virtually *all* social scientists "Anthropology," at least in its social/cultural manifestation, has been perceived as the study of the "other," precisely, of non-Europeans. This is also what most students expect (and want) when they sign up for an Anthropology course. Why then should the Chairman of

Podunk College, trying to persuade his Dean to free up a new line while also worried about enrollments, hire a Europeanist to teach courses in general ethnology when he or she can hire a "real" anthropologist who can entertain (and enlighten) students with tales from exotic places? Reading our Newsletter and our publications, I would venture to suggest that we are not really anthropologists at all, as that term is understood by mainstream practitioners, but rather some amorphous collection of mostly rural sociologists as yet undefined by inside institutional consensus or external labelling.

So the issue is not politics or revolutionary fervor or even subject matter, but relevance and value to the scholarly and academic communities. I would hope that those of us who are active in the field would at least consider this issue of self-definition: what can we contribute that others cannot? What can we offer that is new or different or that justifies our (to others) seemingly arbitrary selection of microsociological method and macrosociological subjects?

**COUNCIL FOR EUROPEAN STUDIES  
PREDISSERTATION  
FELLOWSHIPS ANNOUNCED**  
(Continued from page one)

Paris Communards Exiled to New Caledonia, 1874-1880."

The Predissertation Fellowships are for short-term exploratory research in Western Europe to determine the viability of doing doctoral research in a given field. They carry a stipend of \$3000. Candidates must be of U.S. or Canadian citizenship and must have completed two years of graduate study by the time they receive the award. The deadline for the next year is February 1, 1990. For further information, please contact:

Council for European Studies  
701 Casa Italiana  
Columbia University  
New York, NY 10027  
Tel. (212) 280-4172/4727

**COUNCIL FOR EUROPEAN STUDIES  
ANNOUNCES  
SEVENTH INTERNATIONAL  
CONFERENCE OF EUROPEANISTS**  
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Program Committee's call for papers or consult recent issues of the Council's *European Studies Newsletter*. Sample issues of the *Newsletter* are available on request. For further information, please contact:

Conference '90  
Council for European Studies  
Box 44, Schermerhorn  
Columbia University  
New York, NY 10027  
(212) 854-4172/4727  
FAX (212) 749-0397

## SAE MEMBERSHIP STILL GROWING

As of March 31, 1989, there were a total of 494 members. Of this total, 330 members had already paid their dues: 100 students and 230 regular members. According to Richard Truax, Supervisor of Membership, this does not reflect a significant number of paid memberships received for the month of April. Nevertheless, a number of us still have not paid our dues for 1989. We will have an updated count in the October issue.

## JOHN W. SHEETS LATEST ADDITION TO THE BULLETIN COMMITTEE!

As of March 31, 1989, John W. Sheets, Professor of Anthropology and Museum Director at Central Missouri State University, has joined the Bulletin Committee as Center Focus Editor. He will continue to feature important research centers in the United States and Europe which specialize in topics of interest to Europeanists. Anyone with information to share on this topic is invited to contact Professor Sheets at the following address:

Department of History and Anthropology  
Central Missouri State University  
Warrensburg, MO 64093-5060  
(816) 429-4404

## ARCHAEOLOGY NEWS

**Judith Rasson**  
Pacific Lutheran University

Lots of research news to pass along. A large interdisciplinary group of British scholars have started a long-term project on Bronze Age trade in the Aegean and adjacent areas. The goal of the research is to use various high-tech means of analyzing pottery and metal objects, plus appropriate statistical methods, "to establish the geochemical, archaeological, and statistical prerequisites of a soundly-based provenience study." The archaeologists are: **John Cherry**, **Bernard Knapp**, **Colin Renfrew** (Cambridge); **Noel Gale**, **Sophia Stos-Gale**, **Andrew Sharratt**, **Colin McDonald** (Oxford); **John Evans** (North East London Polytechnic); **Richard Jones** (Fitch Laboratory/British School at Athens); **L. French** (Manchester).

Each institution has a research area. Oxford is chiefly involved in the geochemical analysis for provenience purposes of ores, slags, and metal artifacts (by lead isotope and elemental analysis); Manchester is involved with neutron activation analysis of ceramics, and the North East London Polytechnic

is involved in the study of organic residues in ceramic containers (chromatic and spectrometric analyses); Athens is also involved in organic residue work and in atomic absorption and petrographic analyses of ceramics. Cambridge aims to investigate the utility of multivariate statistical techniques in the verification, interpretation, and graphic representation of various sorts of ceramic or metals characterization studies (particularly lead isotope analysis, neutron activation analysis, pixe-pigme, and atomic absorption) and to consider the validity of groupings of artifacts already achieved by these means.

More interdisciplinary news. **Nancy C. Wilkie** (Carleton and Minnesota) is directing the interdisciplinary Grevena Archaeological Survey Project in the Macedonian area of Northern Greece. The research team has looked at different periods from the Neolithic through Classical, Byzantine and Medieval to contemporary. The ethnographic team is **Stan Aschenbrenner** (Minnesota), **Mari Clark**, and **Harold Koster**. Between them they are looking at the ethnography of agriculture and pastoralism, village settlement plans and demography, ethno-archaeology, and material culture. There are also geologists, ethno-botanists, and archaeologists on the team. **Claudia Chang** (Hawaii) worked with the project in 1988-89, researching the ethno-archaeology of pastoralism and photographing contemporary pastoral architectural features.

Congratulations to **Barbara Voytek**, presently Assistant Director of the Stanford Center for Russian and East European Studies, who (in July) will become Executive Director of the Center for Slavic and East European Studies at the University of California, Berkeley.

Publications: Wonderful large maps of houses and their features grace the new publication of *Divostin and the Neolithic of Central Serbia*, edited by **Alan McPherron** (Pittsburgh) and **Dragoslav Srejovic** (Beograd). It's available from: The Editor, *Ethnology*, Department of Anthropology, University of Pittsburgh, Pittsburgh, PA 15260; cost is \$57, which includes postage. **Claudia Chang** and **Harold Koster** also have a recent article: "Beyond Bones: Toward an Archaeology of Pastoralism," in *Advances in Archaeological Method and Theory*, edited by Michael Schiffer, Vol. 9, pages 97-147, published by Academic Press (1986). **Susan Gregg** (Washington [Seattle]) has a new book out, *Foragers and Farmers: Agricultural Expansion and Population Expansion in Prehistoric Europe*, published by University of Chicago Press, costs about \$10. Cambridge University Press has just published *Early Ireland: An Introduction to Irish Prehistory* by **Michael J. O'Kelly** (Hardcover \$65, paper \$24.95) and *Forest Farmers and Stockherders: Early Agriculture and its Consequences in North-Central Europe* by **Peter Bogucki** (Hardcover \$44.50).

Conference: Summer in the Dordogne anyone? "Intimate visits to approximately 20 decorated caves and 5 Paleolithic sites under investigation." **Roy Larick** is leading a two-week tour/course in Paleolithic Art and Archaeology of the Dordogne through the Parson School of Design (66 Fifth Avenue, New York, NY 10011). The dates are July 29-August 13; cost is \$1460 including three undergraduate credits.

Summer Excavations (some of them): **Ruth Tringham** (Berkeley), **Mira Stefanovic** (Berkeley), **Barbara Voytek** (Stanford), **Rissa Russell** (Berkeley), and **Bogdan**

## CONFERENCE NEWS

### \* EUROPEAN STUDIES CONFERENCE

The 14th Annual European Studies Conference, sponsored by the University of Nebraska at Omaha, October 1989, is to be an interdisciplinary meeting with sessions devoted to the scholarly exchange of information, research methodologies, and pedagogical approaches. In this bicentennial year, papers reflecting the varied heritage of the French Revolution are especially welcome.

Sample areas of interest include the following: arts and literature; science and technology; current issues and future prospects in cultural, political, social, economic, or military areas; education and socialization; business; international affairs; religion; ideology; philosophy; languages; information sciences; planning; public administration; regional science; urban affairs; Europe and the third world.

For further information, please contact:

Robert Nash  
University Library  
University of Nebraska at Omaha  
Omaha, NE 68182-0237

## COOPERATION SOUGHT

Possible collaborators in a "Research Planning Group" as defined by the Council for European Studies (CES) are being sought by **Alexandra Jaffe**. The CES funds small, international working groups whose research involves North American and European scholars and addresses issues with potential policy implications on both sides of the Atlantic (see the October 1988 issue of the *SAE Bulletin* for more information).

The proposed focus of the group will be on the social and political contexts and implications of the revitalization and elaboration of "minority"/regional languages in the modern western state. One of the potential stages in the activities of the group will be an international congress on "Langues Polynomiques" to be held in September 1990 at the University of Corsica, which is where Dr. Jaffe is currently doing research. In addition to those who have studied Basque, Breton, Catalan, Welsh, Sardinian, etc., it would also be possible to include the study of Native American Indian or Hawaiian linguistic activism, or of anglo-hispanic bilingualism, given the focus of the CES.

The specific focus of the group will depend on the particular interests of those involved. The final proposal is due in **December 1989**, which leaves limited time for coordination amongst group members. Please send letters of interest to:

Before July 1989

Alexandre Jaffe  
Riventosa  
20250 Corte  
FRANCE

After July 1989

Alexandre Jaffe  
903 W. 6th Street  
Bloomington, IN 47401

## WHILE YOU'RE UP, GET ME A GRANT

by Susan Parman  
California State University, Fullerton

This column was established to describe grants and fellowships available to Europeanist anthropologists at all academic levels, from pre-doctoral students to full professors. The column does not duplicate the information provided by each agency's program announcement; for a complete description, write or call the agency. The programs singled out for special attention are starred.

The previous column (February 1989) described various programs offered by IREX, focusing on Developmental Fellowships and Short-Term Travel Grants. This column has a topical focus: the study of peace. The purpose of this column is not to discuss a few programs in depth but to make readers aware of the increasing number of agencies which are promoting research on the topic of peace. I have listed a variety of programs which might be of interest to Europeanist anthropologists, but, except for the United States Institute of Peace, I have not contacted the agencies listed below. The history and intent of the different granting agencies (from promotion of U.S. foreign policy to development of pluralistic cultural perspectives) varies enormously.

\* THE UNITED STATES INSTITUTE OF PEACE  
1550 M Street, NW  
Suite 700  
Washington, DC 20005-1708  
(202) 457-1700

**Contact names:** **Hrach Gregorian** for Solicited Grants;  
**Michael S. Lund** for Jennings Randolph Program.  
The Institute was created by the federal government in 1986 to support interdisciplinary research on the causes of war and peace, and to promote peace education and research at graduate and postgraduate levels. This is its second year of operation. It supports several programs. Some of interest to Europeanist anthropologists are:

a. Solicited Grants (available to established scholars—individuals, non-profit organizations, and official public institutions). APPLICATION DEADLINE April 1st. The board chooses a specific topic each year (some of which may be of interest to Europeanists). This year's topic was "Migration or Resolution of Regional Conflict—Lessons for Negotiators and Policy-Makers," using the case-study approach to specific historical incidents which occurred after WWII in Africa, Asia, Latin America, and the Middle East. The topic is announced in January or February of each year in the *Federal Register*, *The Grant Advisor*, *Chronicle of Higher Education*, and other sources.

b. Unsolicited Grants (available to established scholars) have no set topics. APPLICATIONS DEADLINE June 1st, October 1st, and February 1st. No dissertations are funded with this grant. Proposals from Europeanists that fall within the guidelines (dealing with international peace and conflict management—but send for more specific information) will be considered; average grant is \$35,000.

c. Jennings Randolph Peace Scholars Fellowships (available to doctoral students; supports dissertations that promote knowledge about international peace and conflict management). APPLICATION DEADLINE February 1st. \$12,000 per year.

d. Jennings Randolph Distinguished Fellowships (available to "eminent persons with careers marked by extraordinary scholarly or practical achievement" from any country). APPLICATION DEADLINE unknown. Maximum stipend of \$72,500.

#### MARY INGRAHAM BUNTING INSTITUTE PEACE FELLOWSHIPS

Peace Fellowship Coordinator  
Bunting Institute of Radcliffe College  
34 Concord Avenue  
Cambridge, MA 02138  
(617) 495-8212

Fellowships support research on peaceful resolution of conflict (e.g., U.S.-Soviet relations, control of nuclear arms, use of military force in foreign affairs). Available to women only, academic level not specified. APPLICATION DEADLINE February 1st. \$19,400 with additional funds available for travel and research. Residence in the Boston area and at the Bunting Institute is required.

#### FORD FOUNDATION RESEARCH FELLOWSHIPS IN

EUROPEAN SOCIETY AND WESTERN SECURITY  
Fellowships Coordinator  
Center for International Affairs and Center for  
European Studies  
Harvard University  
1737 Cambridge St.  
Cambridge, MA 02138  
(617) 495-2137

Dissertation and postdoctoral support for research on the relationships between European society and Western security (postdocs should be in early years of their career). APPLICATION DEADLINE February 19. Dissertation fellowship \$12,000; postdoc fellowship \$24,000.

#### INTERNATIONAL FEDERATION OF UNIVERSITY WOMEN RESEARCH FELLOWSHIPS

c/o American Association of University Women  
2401 Virginia Ave., NW  
Washington, DC 20037

The IFUW is based in Switzerland and offers fellowships to women graduates who are IFUW members and must be past their first year of the Ph.D. program. The fellowship is for at least eight months of research in a country different from one's own. One of the topics funded is women and the promotion of peace. Competitions are held every two years (the next one is in March 1990 for the 1990-91 academic year). APPLICATION DEADLINE in Switzerland is **December 1, 1989**; check with the Washington office for their deadline.

MACARTHUR FOUNDATION  
Program for International Peace and Security  
Social Science Research Council  
605 3rd Ave.  
New York, NY 10158  
(212) 661-0280

a. Dissertation Training and Research Fellowships in International Security (available to Ph.D. candidates, from any country, who have finished everything except the dissertation). APPLICATION DEADLINE November 1. These fellowships add a year of training to the normal graduate program; they enable fellows to combine their previous disciplinary skills with specialized training in international peace and security. A second year of support is provided for dissertation research. \$15,000 per year.

b. Postdoctoral Training and Research Fellowships in International Security (available to postdocs, from any country, who are in the early stages of their research careers or who are capable of and willing to redirect their professional development). APPLICATION DEADLINE November 1. These fellowships support one year of advanced training and one year of research applying knowledge gained during the first year. \$30,000 per year.

NATO RESEARCH FELLOWSHIPS  
Council for International Exchange of Scholars  
11 Dupont Circle NW, Suite 300  
Washington, DC 20036-1257  
(202) 939-5416

Twenty research fellowships are awarded each year to member countries (available to Ph.D.s with established reputations; research should lead to publication). **APPLICATION DEADLINE January 1.** American scholars are based at NATO Headquarters in Brussels and conduct research in one or more Alliance countries. NATO and security-related topics preferred.

#### PEACE PRICE OF THE GERMAN BOOK TRADE

Secretary, Peace Prize  
German Publishers and Booksellers Association  
POB 100442, Grosser Hirschgraben 17-21  
Frankfurt Am Main 1 DL6000  
Federal Republic of Germany  
(069) 13060

Since 1950 the Peace Prize has been awarded at the Frankfurt Book Fair in October to an outstanding contributor to peace (available to senior scholars of any nationality, alive or dead, in any field of study; self-nominations not accepted).

#### UNIVERSITY OF OSLO INTERNATIONAL SUMMER SCHOOL (ISS) SCHOLARSHIPS

Administrator, North American Admissions Office  
University of Oslo International Summer School  
c/o Saint Olaf College  
Northfield, MN 55057  
(507) 663-3269

Fifty scholarships enable participants from many different countries to learn about Norwegian and Scandinavian culture and to study a variety of topics, including peace research (available to graduate and undergraduate students and to "teachers"). **APPLICATION DEADLINE March 15.** Pays approximately one-half of program fees.

### JOURNALS...JOURNALS...JOURNALS...

#### \* INTERNATIONAL FOLKLORE REVIEW

The *International Folklore Review*, now published and distributed in the United States by Indiana University Press, is one of the foremost vehicles for international scholarship exchange among folklorists. Since it was founded in 1981, it has made available the scholarship of folklorists worldwide. An internationally regarded journal devoted to current folklore scholarship, the *International Folklore Review* features articles of broad interest to a general readership in an attempt to enhance the understanding of what folklore is in countries other than one's own.

*International Folklore Review* is published once a year in the fall. Volume 6 is available as are back issues of the previous volumes in the series at a cost of \$17.50 (individuals) or \$27.50 (institutions). A six volume set is also available at the reduced price of \$85 (individuals) or \$150 (institutions).

For more information, please contact:

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A general assembly is planned for June 3, 1989, at the Museum. Membership checks (1.000\$00) should be sent to the above address made out to the Treasurer of the Association Jose Antonio Fernandes Dias.

## BOOK MARKS

### THE MARGINALIZATION OF EUROPEAN ETHNOGRAPHY

**Peter S. Allen**

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Michael Herzfeld, *Anthropology Through the Looking Glass: Critical Ethnography in the Margins of Europe*. Cambridge University Press, 1988. xi + 260 pp. (cloth).

It is impossible to do justice to this ambitious and scholarly work in the small space allotted for this review; nevertheless, a few general observations can be made. Herzfeld has woven an elaborate text from a complex of strands that includes ethnography, ethnology, folklore, linguistics, semiotics, philology, history, social/political philosophy, and even literary criticism. There are several dimensions to this book, but it is not easy to separate them since they are all embedded in each other. In the main, *Anthropology Through the Looking Glass* is an essay on the apparent paradox of the marginalization of the anthropology of Greece within the discipline as a whole and, further, how the experience of anthropology in Greece reflects and parallels certain aspects of the history of anthropological inquiry in general. But it hardly stops there. Herzfeld quickly conflates Greece and Europe, then Europe and the Mediterranean, and eventually the entire globe—wherever anthropological research has been conducted. In the end, what begins as a treatise on the anthropology of Greece becomes a grand critique of the discipline itself, a sort of ethnography of anthropology. In his own words, Herzfeld tries to reconcile the “symbolism of anthropological practice (with) the logic of cultural stereotypes.”

Herzfeld's verdict is that our discipline is flawed—from its basic assumptions and its principal methodology (participant observation) to its analyses and conclusions. His critique strikes at the very core of anthropology and some of its almost-never-questioned assumptions, several of which are virtually unconscious. He reveals the failings of some of these innermost assumptions and yet concludes that, if we are true to certain fundamentals, all will be well.

Herzfeld is particularly respectful of ethnography and ethnographic data. One of his agendas in this book is the reconciliation of ethnography and theory. He rejects the conventional notion that ethnography and theory are mutually exclusive and argues that *ethnography is theory*. Indeed, in

*Anthropology Through the Looking Glass* Herzfeld has actually demonstrated that theory can be embedded in ethnography in that he has constructed this book as an ethnography (of anthropology) with himself playing the role of participant observer; yet it is incontestably a theoretical work. Thus, by presenting his book as a kind of meta-text, Herzfeld has achieved one of the main goals he sets for us—the conflation of ethnography and theory—and provided us with proof of its possibility.

Irony is present throughout this work and Herzfeld, I suspect, would be the first to recognize the ultimate irony of his having written a critique of a discipline which is itself (the critique, that is) an example of what is being criticized, and that ultimately one cannot escape that paradox. Furthermore, while arguing strongly for a post-structuralist approach, Herzfeld finds himself bound, nevertheless, by some of the same structuralist imperatives that have informed anthropology in the past. His basic argument that there is an analogic correspondence between the ethnography of modern Greece and historical developments in anthropology as a whole, is one that, in the final analysis, is based on structural correspondences of a rather conventional sort, despite the smokescreen of recondite rhetoric thrown up by Herzfeld to disguise this fact.

There is internal consistency to Herzfeld's arguments throughout, but much depends on the reader's acceptance of certain basic interpretations and/or assumptions on the part of Herzfeld. For example, he maintains that the phrase “participant observation” is oxymoronic, which is not true in the strict dictionary-definition sense of the two words but does gain some validity when placed by Herzfeld in the context of roughly a century of anthropological fieldwork in which the lines between participation and observation have blurred considerably.

Herzfeld manages to be critical of a great deal about the discipline of anthropology and its practice as well as many of its practitioners, including some of the “giants” (although he is generally kind to his friends and mentors). But he is never disparaging, always mindful of the dangers inherent in judging the past by the standards of the present, and usually willing to find something of value in most anthropologists' work. For the most part his criticisms are original and creative. Furthermore, despite the fact that his tone sometimes suggests that he has discovered the Truth, Herzfeld implicitly seems to recognize that his own post-modern deconstructionist approach is merely another chapter in the evolution of anthropological inquiry and in the long run it may or may not have an impact commensurate with its current vogue. In the end, Herzfeld proposes no explicit grand scheme of reform nor does he offer a simple prescription for the putative ills of the discipline. Along the way he has provided valuable insights and advice. Perhaps he is saying that it is enough to have opened our eyes—to have made these highly original observations and alerted us to our failings.

*Anthropology Through the Looking Glass* is clearly on the cutting edge of modern post-structuralist scholarship. It is a tough read, replete with jargon, esoteric arguments, and convoluted analogies. Many of the concepts are abstruse, even arcane. There is little apparent fat; virtually every sentence makes a statement of some consequence, albeit sometimes obscurely. Moreover, the book is scholarly in the extreme—

more than 150 endnotes requiring almost 17 pages of text and an astonishingly eclectic bibliography of some 500 entries. Yet, what of Jakob P. Fallmerayer, the notorious bogey of Greek nationalists of this century and last? Herzfeld dealt with him extensively in a previous work, but there are half a dozen places in this book where some mention of his ideas and their impact on the ongoing debate about Greek ethnicity would have been appropriate. Yet his name does not appear even once. All of this raises the question of audience and accessibility. Ideally this book should be read by all anthropologists since it contains a provocative and enlightened critique of the entire discipline; but one fears that its readers will be limited to Europeanists and Mediterraneanists (since the central focus and principal example is Greece) and a handful of individuals concerned with theoretical developments in the field. For others, there will be no compelling reasons to wade through this complex text however much they might benefit from doing so.

There are problems with this book beyond the issue of accessibility. Some analogies seem a bit stretched and are therefore hard to grasp, giving a certain raggedness to some of Herzfeld's otherwise elegant models and convincing arguments. Moreover, there is a certain amount of repetition, as well as reiteration of ideas expressed by the author in previously published articles and books. And there is the tendency to intellectualize (for want of a better term) even the most seemingly insignificant ideas and actions of informants, thus imparting to them not only deep meaning but also crediting informants with a level of understanding and perception far beyond what others have conceded. The following passage from an article on the lyrics of popular music seems appropriate here:

While literary theorists battle over how the meaning of a text is created, only naifs still subscribe to the intentional fallacy—that what an artist meant has much to do with what was actually accomplished (from "The Garbled Message of Pop Music" by John Parales in the *International Herald Tribune* of January 20, 1989, pg. 9).

*Anthropology Through the Looking Glass* provides some telling insights into why European ethnography has been marginalized and why it will probably remain in the margins of the discipline in the future. It further presents a provocative critique of anthropology in general. Few who read it will be unmoved and it is bound to be controversial, given its broad scope and provocative tone.

\* \* \* \* \*

## GEORGE STOCKING, JR. AND THE HISTORY OF ANTHROPOLOGY

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George W. Stocking, Jr. (ed.), *Observers Observed: Essays on Ethnographic Fieldwork* (History of Anthropology,

Vol. 1). Madison: University of Wisconsin Press, 1983; vi+242 pp. \$25.00 (cloth).

This is emphatically not a book addressed to Europeanist anthropologists in particular; as the series title clearly indicates, it is a history of anthropology, and social anthropology at that. Two of the personages dealt with at length, Boas and Malinowski, came out of central Europe and the other major figures discussed are English, French, or American. Their contributions to the development of the discipline have been seminal and universal; yet their European background is relevant only to the extent that several of them, Griaule and Seligman, for example, operated in a colonial context while in the field. All of the scholars examined were males, active during the half century 1880-1930.

The styles of the articles are quite variable. Boas writes a previously unpublished field-diary-cum-love-letter from Baffin Land, Homer Barnett reminisces on his own experiences in Micronesia, Paul Rabinow presents a review essay on James Clifford's book about Maurice Leenhardt, while Clifford himself locates Marcel Griaule in French intellectual and artistic life between the two World Wars. To anyone interested in the history of anthropology (as we all should be) most of this makes stimulating reading.

Many will find Joan Larcom's paper on Bernard Deacon particularly helpful. It deals with the consequences of her finding herself working in exactly the same field locale on Malekula where he had lived and died half a century before. As time passes, more and more of us will find ourselves treading on or wrapped in the coat-tails of illustrious predecessors: it happened to me twice, first when I worked where Rivers had done in South India, and then in Western Ireland in the territory of Arensberg and Kimball. How to make the best use of work done decades earlier is obviously a most important issue.

The article on Leenhardt also touches on a widespread theme, though one of little importance in European studies. That theme is the role of your local missionary in the field, who has been there for years and years, knows the language better than any other foreigner, yet relates to everybody through his skewed understanding of their potential future. What does a professional anthropologist do about such a person? Avoid him or her? Use his knowledge? Convert her into a social scientist and field assistant? Each such situation may call for a different answer. Leenhardt's situation was most unusual though, for he started as a Protestant missionary in New Caledonia, learning everything he could about the culture by immersion in it (though as he modestly said, converting only himself), and then after some decades he returned to Paris, abandoned his mission, and began teaching Pacific ethnography.

Later books in the same series deal with functionalism and museum collecting. This one is cleanly produced and, almost unique in any history of anthropology, well illustrated.

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George W. Stocking, Jr. (ed.) *Objects and Others: Essays on Museums and Material Culture* (History of Anthropology, Vol. 3). Madison: University of Wisconsin Press, 1985. \$25.00 (cloth).

In this third of a series of annually published collections of insights about anthropological inquiry, framed by historical analysis, the collection and presentation of material objects is viewed from multiple perspectives. The ten papers, including a foreword by Stocking and an afterword by James Clifford, describe the organization of museums during the "museum age" of anthropology in the 19th and early 20th century—the Pitt Rivers Museum at Oxford, the Peabody Museum at Harvard, the Trocadero Museum in Paris, Boas' influence on the organizations of exhibits at the American Museum of Natural History and his subsequent dissatisfaction with this mode of doing anthropology, the role of material objects in ensuring contributions from wealthy philanthropists—and discuss the role of material objects in defining ethnicity today. They also explore the implications of the selection, organization, and presentation of material objects for anthropology as a whole. It is this latter perspective which places the book in the arena of self-critical analysis within anthropological discourse which explicitly examines the power of the West to expropriate material objects and to define and arrange them for Western purposes (e.g., to demonstrate, by contrast, Western superiority; to stimulate memories and mark the boundaries of Western childhood; to possess the world in a capitalist mode).

## GEERTZ ON WRITING

Marshal Joseph Becker  
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Clifford Geertz, *Works and Lives: The Anthropologist as Author*. Stanford: Stanford University Press. 1988. ix + 157 pages. \$19.95 (cloth).

In this interesting and readable volume four important "authors" of ethnographies, Claude Levi-Strauss, E.E. Evans-Pritchard, Bronislaw Malinowski, and Ruth Benedict, are introduced in the style which reflects Geertz' position as a major figure in contemporary anthropology. Each chapter is a gem; a useful and entertaining unit which combines with the whole to provide a view of the discipline to which all students of ethnography should be introduced. The first four of the six chapters of this work are based on the Harry Camp Memorial Lectures which Geertz delivered at Stanford University during the Spring of 1983. Geertz used this work to discuss his concern with "how anthropologists write," or actually how ethnographers produce ethnographies. Thus the core of his concern derives from those biographical and historical matters which underlie all authors' products. This growing and important concern within anthropology is essential to the understanding and interpretation of "scientific texts from biographical experiences . . ." (p. 14).

Reading Geertz' essays helped me to reconstruct my own course within anthropology. In particular, Geertz' comments (pp. 14-15) on L. Danforth's *The Death Rituals of Rural Greece* (1982) put into perspective my own intellectual journey from ethnography to physical anthropology and archaeology. As an undergraduate I found that the "knowing" of a people and the skill to record or construct that story on paper seemed way beyond my literary skills. Physical anthropology then appeared more rigorous in method and I gravitated into that area. My studies in human biology led me to research with archaeologically recovered human skeletal populations in Greece and Italy, which in turn took me to the ethnographic analogies provided in Danforth's work. Just as Danforth found that his participation in these death rituals brought him closer to the modern rural Greeks, his observations (unknown to him) brought us both closer to the ancient Greeks whose rituals are alive in Danforth's book.

Geertz, in pointing out this example of the humanistic concerns of a contemporary anthropologist, has illuminated the long and dimly viewed road that many of us have traveled. Beyond recommending this volume for its perspective on our discipline, we should consider this as vital reading for students of ethnography at all stages of their careers. Geertz' essays demonstrate that scientific and humanistic views of our species are not as divergent as we may think and that the power of our discipline may be greater than we had dared to believe.

## REGIONAL DIVERSITY

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Sharon Gmelch, *Nan, the Life of an Irish Travelling Woman*. New York: W.W. Norton, 1986. \$15.95 (cloth).

This is a grand book; I found that I couldn't put it down. Ostensibly we are looking at the transcription of an account of her life recorded in dribs and dribs by a simple old Travelling lady—a tinker, as most people in the British Isles would call her. Yet although Nan roams the length and breadth of Ireland, and spends a few years in England besides, the tragedies and pleasantnesses of her life (one could hardly call anything in it a triumph, except her will to survive) have a universal flavor. And though Nan was indeed a lower-class Irishwoman, and her colorful account is full of astute observations on the Irish scene from 1919 to 1983, the book's appeal is definitely not confined to those interested in Irish society, or to feminists either. It is, as I said, universal.

We could summarize Nan's life quite briefly. Born under a bush in central Ireland, she grew up with a family who travelled the roads every summer, rested in a small house each winter. At fifteen she was packed off to service in an English manor. Soon she returned to Ireland and to an arranged marriage with another Traveller. After several children the marriage ended, and she took up with another man who became her common-law husband and fathered the rest of her eighteen children. From then on her life was a grim battle with this man's drunkenness and uncaring nature, punctuated by a few broken bones, frequent pregnancies, and separations.

Eventually he died of cancer, most of her children reached adulthood, and at last she found a house in Dublin. But after only a few years there she too died. A sad tale much of the time, yet in its telling Nan can touch any reader's emotions.

What was Sharon Gmelch's role in all this? Evidently a crucial one. Having befriended Nan, she recorded some 24 hours of Nan's tale and then edited it down into a coherent, gripping, more or less chronological account. At many points Dr. Gmelch enters into the narrative with useful background information or simply to set the scene. Yet though she is an anthropologist, this book contains no sort of analysis of the data. Nor should it: her husband George Gmelch has already given us a very adequate analysis in *The Irish Tinkers: the Urbanization of an Itinerant People* (1977). I recommend the reading of the two books together. Of equal interest, though, is to compare Nan's life with the autobiography of Peig Sayers (1974), who spent the first half of the century in the Kerry Gaeltacht, not as a Traveller, but as another poor woman in a remote part of Ireland. Both are uncommon voices which, in memorable prose, have much to tell us of universal themes like love and brutality, family and faith, birth and death. In no earlier age could such Irish voices have been heard.

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Institute of Folklore Research, *Contributions to the Study of Contemporary Folklore in Croatia*. Special Issue 9. Institute of Folklore Research, Zagreb, 1988. 180 pp. ISBN 86-81149-04-0 (paper)

This collection of papers by members of the Institute of Folklore Research, Zagreb, is a sampling of the directions being taken by Yugoslav folklorists and ethnologists. The three opening studies show innovation and are attempts to use some of the current trends in ethnology.

Dunja Rithman-Austin's article outlines the historical use of Yugoslav folklore or the turning of folklore into folklorismus with political/economic and ideological objectives, e.g., the 19th century folklore was an attempt at affirmation of folk humanistic values, an apologetic bourgeois antiworld to industrialization and communism. Today, nationalistic or ethnic rationales in folklore provide confirmation of values against the hegemonic (Gramsci) forces of centralism and in support of ethnic and nationalistic separatism. The author stresses that the ethnographer seeking genuine research into folklore must understand the processes turning folklore into folklorismus.

Olga Supek discussing gender inversion in Croatian carnival ritual presents insights into the changing gender roles in this society. She concludes that carnival (play) creates a "constant dialogue between the real and the possible." In carnival, women are increasingly playing gender inversion roles in what has been traditionally a male public gender role inversion event. This reflects a breakdown in real life of patriarchal norms with new social/economic alternatives for women.

Maja Povrzanovic, writing in the mode of ethnographic post-modern deconstructionism outlines the interpretive

possibilities and parameters of ethnographic inquiry as cultural critique in her analysis of the "text" represented by the T shirt and button slogans (symbolism) of Zagreb youth. Povrzanovic, using Wagner's *The Invention of Culture*, almost arrives at an interpretation and might have if she had taken Wagner's concept to an interpretive conclusion that this symbolic individualization or "invention" in youth culture as expressed in buttons and T shirt slogans is in fact collectivization, i.e., an example of the western cultural paradigm.

Mirna Velcic, discussing oral and written forms of discourse dependency upon the complexity of context (events, experiences, motives, assumptions) emphasized the extension of interpretation of discourse beyond linguistic conventions to show that these two forms of discourse merge into one another rather than being distinct fields produced by linguistic differences.

The articles dealing with folk music, dance, and poetry continue in the important archival tradition of description, classification, comparison, and historical change in form, e.g., Sremac's discussion of social dance forms influenced by international trends (most recently rock and disco) and village carnival folk dance repertoires influenced by social dance forms and often reconstructed for cultural tourism promotion. Bezic discusses contemporary trends in folk music; Marosevic describes various forms of folk music in Croatia today with observations that mass music production produces passive recipients with a corresponding decline in folk music which requires active participation; and Peric-Polonijo discusses the problems in classification models for oral lyrical poetry. Maja Boskovic-Stulli's analysis of the origins of a WWII partisan folk song is a moving study revealing not the Medieval origins as assumed but the spontaneous creation in the lamentation by a young girl describing a horrendous Ustashi slaughter in Kordun.

This archival tradition does have its place in folklore, but it tends to be a politically and critically neutral analysis. Yugoslav philosophers and political economists, the Praxis scholars, have provided dynamic intellectual leadership in cultural critique which is part of the critique of positivism and structuralism leading to the current trends in ethnographic deconstructionism. The studies by Rithman-Austin, Supek, Povrzanovic and Velcic do present some refreshing insight into what could (should) become a trend in Yugoslav ethnography, the incorporation of both the indigenous praxis critique and the current ethnographic deconstructionism into their analyses.

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Walter L. Williams, *The Spirit and the Flesh: Sexual Diversity in American Indian Culture*. Boston: Beacon Press. xi + 344 pages. (cloth)

The "coffee table title" of this work masks the actual target of Williams' work—the *berdache*, past and present. The term *berdache* generally refers to a male among some Native American cultures who formally takes on the role of a woman. Williams' definition (p. 2) "as a morphological male who does

not fill a society's standard man's role, who has a nonmasculine [sic] character" not only confuses the issue at the outset but might equally be used to define a "wimp." None of this does justice to his considerable effort and his significant information regarding cultural survivals of this interesting phenomenon. All of this is reflected in extensive notes and bibliography.

Embedded within this volume is a wealth of significant information, but the tone and light coverage of related topics seriously diminishes the value of this effort. Williams' broad survey has resulted in a popularized review which does not address any particular audience, unless it is the modern Native American homosexual community seeking anthropological ancestry for contemporary behaviors. The critical relationship, if any, between the tradition of *berdache* and "gay" Native Americans (chapter 10) is not made clear despite a series of recent observations on the lives of homosexuals who come from relatively traditional Native American backgrounds.

Williams' 12 chapters are somewhat unevenly divided into three parts: the character of the *berdache*, changes in the traditions since European contact, and a two chapter "theoretical" section in which chapter 11 deals with female gender variance. The important information about females who assume male roles, called "amazons" by Williams, is not integrated into the general ideas reviewed. The last chapter briefly notes variations in traditionally defined gender roles throughout the world but does nothing to bring the information from the first ten chapters into perspective.

Williams' cross cultural approach obscures the focus of individual chapters, within which generalizations precede the hard data from the Human Relations Area Files and other sources. While there is much of considerable value in this volume, there are also problems of tone and structure which will frustrate the knowledgeable reader.

The following books have been submitted for review:

Arthur Cotterell, ed. (1988 [paperback edition]). *The Penguin Encyclopedia of Ancient Civilizations*, Penguin Books.

Renee Hirschon (1989). *Heirs of the Greek Catastrophe: The Social Life of Asia Minor Refugees in Piraeus*, Clarendon Press.

Jarmo Lainio (1989). *Spoken Finnish in Urban Sweden*, Centre for Multiethnic Research.

Martin Segalen, ed. (1989). *L'Autre et le semblable: Regards sur l'ethnologie des sociétés contemporaines*, Presses du CNRS.

Kathryn A. Woolard (1989). *Double Talk: Bilingualism and the Politics of Ethnicity in Catalonia*, Stanford University Press.

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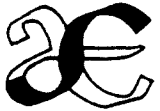
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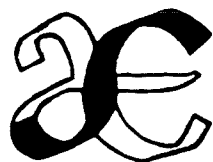
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