



Bulletin

Society for the Anthropology of Europe

February 1991
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EXCITING PROGRAM SHAPING UP FOR CHICAGO

Robert C Ulin
Program Chair

We are happy to announce that Marilyn Strathern (U of Manchester) has agreed to give the SAE Distinguished Lecture at the Chicago meetings. In addition, the following ideas have been proposed for SAE sessions (tentative titles):

- 1) "Self or Other? Reflexivity in the European Context." Organizer: Jill Dubisch, Dept of Soc, Anth, and Soc Work, U of North Carolina, Charlotte, NC 28223; (704) 547-4081.
- 2) "European Feminism." Organizers: Jill Dubisch (see address above) and Hermine G De Soto, U of Wisconsin, Women's Studies Program, Women's Studies Research Ctr, 209 N Brooks St., Madison, WI 53715; (608) 263-2053.
- 3) "Inscribing the Nation onto the Body: Representations of Political Identity and Contestations of the State." Organizer: Uli Linke, Dept of Anth, Rutgers U, Douglass Campus, New Brunswick, NJ 08903; (201) 932-9483.
- 4) "Colonialism and European National Identities." Organizers: Caroline Brettell, Dept of Anth, Southern Methodist U, Dallas, TX 75275; (214) 692-2926. David Beriss, Dept of Anth, New York U, New York, NY 10003; (717) 398-4328.
- 5) "Revolutionizing Eastern Europe." Organizer: Katherine Verdery, Dept of Anth, Johns Hopkins U, Baltimore, MD 21218; (301) 955-3173.
- 6) "Postcolonial Representations of Scots & Irish." Organizer: Jane Nadel-Klein, Trinity College, Hartford, CT; (203) 297-2183.

(Continued on Page Three)

BIBLIOGRAPHIES TO BE EXPANDED

Susan DiGiacamo
Publications Chair

The Society for the Anthropology of Europe is currently exploring the possibility of publishing new bibliographies concerning topical and regional themes. If you are interested in compiling these bibliographies and/or participating in this project, please contact:

Susan DiGiacamo, Publications Chair
63 Pine Grove
Amherst, MA 01002
(617) 491-4385 (weekdays)
(413) 256-4277 (weekends)

SPECIAL BOOK REVIEW SECTION: BOOKS FOR TEACHING THE ANTHROPOLOGY OF EUROPE

Jill Dubisch
Book Review Editor

A special book review section of the *Bulletin* is planned which focuses on books which have been found particularly successful in courses on the anthropology of Europe. SAE members are encouraged to submit one or two brief (one paragraph) reviews of books which they have used, stressing the reasons such books have been valuable in teaching. It does not matter if the books have been previously reviewed in the *Bulletin* since the objective of these reviews will be to assess

(Continued on Page Three)

**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 *Bulletin* Editor
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:

AAA
1703 New Hampshire Avenue, NW
Washington, DC 20009

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Mary J Fechner
1507 A Southwind Dr.
Gulf Breeze, FL 32561

SAE MEMBERSHIP CONTINUES TO GROW!

SAE membership continues to grow, after breaking the 600 mark in September. On December 31, 1990, we had a total membership of 637, with 551 paid members and 86 member who had not paid. Broken down into regular and student members, the figures are as follows: 387 regular members and 164 student members had paid their dues while 48 regular and 38 student members have not paid their dues for 1990. Compared with December 31 of last year, SAE has experienced a total membership increase of 10.21%. However, a larger number of members did not pay their dues for 1990 -- 48 regular and 38 student member, compared to 28 regular and 28 student members in 1989. Specific percentage increases can be broken down as follows: Increase in total regular members - 14.78%; increase in dues-paying regular members - 10.26%; increase in total student members - 0.15%; decrease in dues-paying student members - 4.09%.

REMINDER!:

**YOUR ANNUAL
MEMBERSHIP
RENEWAL IS DUE!**

**EXCITING PROGRAM
SHAPING UP FOR CHICAGO**

(Continued from page one)

7. "reconstructing East (central) Europe: Appropriate Alternatives in the Postrevolutionary Era." Organizer: Laszlo Kurti, Dept of Anth, American U, 4400 Massachusetts Ave, NW, Washington, DC 20016-8003; (202) 885-1830.

8. "After the Wall Came Down: Is There a Future in Marxist Anthropology?" Organizer: Laszlo Kurti (see address above).

9. "Remembrance & Reconstruction of the European (E-W) Left: 1968-1992." Organizer: Hermine G De Soto (see address above).

10. "Critical & Ethnographic Reflections on the Concept of Power in European Social Theory." Organizer: Robert C Ulin, Dept of Soc-Anth, Allegheny College, Meadville, PA 16335; (814) 332-3342.

11. "Putting Meaning In and Taking Meaning Out: The Construction of European Identities for 1992." Organizers: Carol Crumley, Dept of Anth, 301 Alumni Hall, U of North Carolina, Chapel Hill, NC 27515; (919) 962-1243, ext 8374. Katherine C Donahue, Soc Sci/Anth, Plymouth State College, Plymouth, NH 03264; (603) 535-2335.

12. "Constructing New Identities in Europe." Organizer: Uli Linke (see address above).

For the first time, AAA will feature poster sessions (see AN 1/91, p. 36). John Sheets is interested in either contributing a poster or organizing a poster session. For further information, contact John Sheets, Dept of Hist & Anth, Central Missouri State U, Warrensburg, MO 64093-5060; (816) 429-4649.

Please contact the organizer directly if you would like to contribute a paper to any of these sessions. It is possible that some of these sessions will be cosponsored with other units of the AAA. Sessions other than those listed above which have been proposed but for which we still need organizers are the Jewish community in Europe and the teaching of Europeanist anthropology. Individual volunteered papers are also welcome. The deadline for receipt of abstracts and preregistration materials by the AAA is **April 1**. Session Organizers are responsible for submitting the original plus three copies of all abstracts for their proposed session directly to the AAA, and for ensuring that preregistration forms and checks for all participants are included with the session abstracts. Identify SAE as the appropriate unit for reviewing your session or paper on the abstract form. Session organizers who wish to have their session sponsored by the SAE should send to Robert Ulin by **March 1** a description of the session and an abstract of each paper to be given. If approved by the Program Committee, a letter of sponsorship will be sent to the session organizer to be included with their submission to the AAA. If you are interested in organizing a session or organizing and/or participating in the two suggested sessions, please contact:

Robert C Ulin
SAE Program Chair
Department of Sociology-Anthropology
Allegheny College
Meadville, PA 16335
(814) 332-3342

**SPECIAL BOOK REVIEW SECTION:
BOOKS FOR TEACHING
THE ANTHROPOLOGY OF EUROPE**

(Continued from page one)

the books from a teaching perspective rather than to present a general critique. Information on student responses, special strengths of the books, suggestions for companion readings, etc., could be included in the reviews. More than one review of the same book may be published if the book has been widely used.

It is hoped that this special book review section will be valuable for all of us teaching, or planning to teach, courses on the anthropology of Europe. To submit a review, or for further information, please contact:

Jill Dubisch
SAE Book Review Editor
Department of Sociology and Anthropology
University of North Carolina at Charlotte
Charlotte, NC 28223
(704) 547-4081

**NEW BULLETIN STAFF
MEMBERS NEEDED**

Pat Gibson
Bulletin Editor

Due to various changes, including the recent election of Jill Dubisch, our Book Review Editor, to the Presidency of the SAE, that position, in addition to the position of Features Editor and Archaeology Editor need to be filled. Anyone interested in participating more directly in the affairs of the SAE by joining the *Bulletin* staff, please contact:

Pat Gibson, *Bulletin* Editor
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Sewanee, TN 37375
(615) 598-1452

**ANTHROPOLOGISTS WIN
FELLOWSHIP AWARDS**

*** GIOVANNI AGNELLI FOUNDATION**

The following anthropologists were awarded fellowships for 1990: Fellowships for Research Preparation in Italian Studies: **Elizabeth Whitaker** (Emory U), *Disease in Sociocultural Context: Pellagra in the Po River Valley*. Fellowships for Dissertation Research in Italian Studies: **Karen Breda** (U of Connecticut), *The Italian Health Service: Culture, Power and*

Politics. Lisa Edelsward (McGill U), *The Meanings of Modernization*.

* SOCIAL SCIENCE RESEARCH COUNCIL

The following anthropology doctoral candidates have been awarded fellowships for research in Western Europe during 1990-1991: **Michelle Needham** (Indiana U), *Motherhood and Mothering in Modern Greece: Ideologies, Representations and Practices*. **Susan Terrio** (New York U), *Contemporary French Artisanal Chocolate Makers: Strategies for Adaptation and Reproduction in a Context of Change*.

* BERLIN PROGRAM FOR ADVANCED GERMAN AND EUROPEAN STUDIES

The following anthropologist received a grant for research during 1990-1991: **Jenny White** (U Texas), *Labor and Identity among Turkish Women Migrants in West Germany* (postdoctoral grant).

GERMAN UNIFICATION: IMPLICATIONS FOR GERMANY, EUROPE AND THE WORLD

The Departments of History and Modern Languages and Linguistics (Co-Organizers, Dr. Rebecca Boehling and Dr. Edward Larkey) of the University of Maryland, Baltimore County (UMBC) are inviting interested students, scholars and the general public to a two-day symposium entitled "German Unification: Its Implications for Germany, Europe and the World," on Thursday, March 7 and Friday, March 8, 1991. In addition to an introductory talk by Norman Birnbaum (Georgetown University Law Center) on the topic of "The Legacy of Socialism in Eastern and Western Europe," the keynote speaker will feature Charles Maier of Harvard University (History Department), who will talk about "Historical Perspectives on German Unification." The audience will have the opportunity on the following day, March 8, to participate in concurrent workshop sessions on a variety of topics. Discussions will be conducted by invited session directors such as:

- Hanna Schissler (German Historical Institute)
"The Effects of German Unification on Women's Issues;"
- Jürgen Klose (Hochschule für Ökonomie, East Berlin)
"Economic Integration of the East German Economy in Europe;"
- Dieter Dettka (Friedrich-Ebert Foundation)
"United Germany and the Security of Europe;"
- Harold James (History Department, Princeton U)
"The Dilemma of National Identity in a Unified Germany;"
- Vincent v. Wroblewsky (Institute of Philosophy, Academy of Sciences, East Berlin)
"Intellectuals in the Unification of Germany;"
- Andras Inotai (World Bank, Trade Policy Division)
"The Effects of German Unification on the Economies of Eastern Europe;"

All sessions and workshops are free and open to the public. Among the sponsors are several departments at UMBC, the Dean of Arts and Sciences, as well as the Goethe Institut,

Washington, DC. To facilitate organizing arrangements visitors from outside the UMBC community are being asked to register. This can be done by calling the Office of Continuing Education (OCE) at (301) 455-2336, FAX (301) 455-1074. The OCE will also send out a brochure with the entire program of the symposium. Those requiring accommodations for attending both days of sessions must do this on their own initiative. The University has no supplemental housing for this purpose. For further information, please contact:

Prof. Edward Larkey
Department of Modern Languages and Linguistics
University of Maryland Baltimore County
Baltimore, MD 21228
Tel. (301) 455-2109

THE UNIVERSITY OF NEW ORLEANS ANNOUNCES FIFTH ANNUAL SUMMER STUDY PROGRAM BRUNNENBURG CASTLE, ITALY

The University of New Orleans (UNO) announces its fifth annual summer study program in the Merano Valley of Northern Italy. Directed by Professor Martha Ward (U of New Orleans), who will also teach Anthropology 3090 and 3991: "Field Studies in an Alpine Village," the program provides an opportunity to live and learn in the beautiful region of South Tyrol, which borders on Austria and Switzerland in the Alps, and earn six semester credit hours in Anthropology at the UNO-Anthropology Field School, at Brunnenburg Castle. The castle, owned by the anthropologist Dr. Siegfried de Rachewiltz, the grandson of Ezra Pound, houses an extensive museum of ceremonial and agricultural artifacts from the Tyrolean area as well as an extensive collection from Africa. Brunnenburg overlooks the lovely city of Merano, Italy. Rail service makes Florence, Innsbruck, Siena, Verona, Venice and many other exciting destinations easily accessible. Included in the three-and-a-half-week course of study are trips to markets, castles, cathedral towns, and a four day field excursion into the magnificent mountains of northern Italy. Hiking, local festivals, folk dancing, traditional bread-baking, haying, and much more are on the agenda. Italian and German are the native languages in this bilingual region, but the course of instruction is in English. The six hours credit earned through this program are transferable to other universities according to the usual rules. Students may elect to join the UNO-Innsbruck International Summer School-1991 which begins on July 7, two weeks after the UNO-Brunnenburg program. Students will have the opportunity for personal and independent travel after the field school. For further information, please contact:

Office of International Study Programs
P.O. Box 1315
University of New Orleans
New Orleans, LA 70148
Tel: (504) 286-7116

WHILE YOU'RE UP, GET ME A GRANT

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.

Previous columns covered various programs offered by IREX (February 1989), grant possibilities concerned with the study of peace (May 1989), various programs supported by the German Marshall Fund (October 1989), two funding opportunities through universities that involve cooperation between the United States and Europe (February 1990), the American Research Institute in Turkey Fellowship Program (May 1990), and some of the projects of the European Science Foundation (October 1990). This column is concerned with the **Wenner-Gren Foundation**.

Address:

In January 1990 the Wenner-Gren Foundation moved to new headquarters:
220 Fifth Avenue
New York, NY 10001-7780
(212) 683-5000

Wenner-Gren funds innovative research by individual scholars through its small grants program, and promotes communication among scholars by funding conferences and publications.

The maximum size of grant awards has now been increased from \$7,000 to \$10,000. Included in the small grants program are **Regular Grants** (for those with doctorates or the equivalent), **Predocctoral Grants** (to aid research for the dissertation), and **Richard Carley Hunt Memorial Postdoctoral Fellowships** (available to scholars within five years of receipt of the doctorate).

The conference program encourages contact between anthropologists of different nationalities, and between anthropologists and scholars of related disciplines. The **International Symposium Program** sponsors selected conferences each year, and is administered by the Foundation in collaboration with the organizers of the symposia. Wenner-Gren also provides **direct grants** for conferences, meetings, and workshops, usually in the form of small grants to the organizers that supplement other funds, or to assist participation of Third-World scholars. The Wenner-Gren Foundation would be an ideal vehicle to promote conferences and workshops involving American and European scholars on the subject of "Europe 1992" during the year 1992.

The report of the Wenner-Gren Foundation for 1988-89 lists research projects, by subdiscipline and geographic area, completed between 1980 and 1989. I include a brief

description of the thirteen projects completed in the geographic area of Europe during this period to indicate the types of European research being funded by Wenner-Gren during the past ten years:

Britain:

* archival research on the history and ritualization of sucrose consumption in the British diet, 1650-1900.

France:

- * field research concerned with the effects of social and economic change on conceptualization of identity in a pastoral French Alpine community.
- * field research on urban migration and the transformation of patterns of sexually segregated culture in Southern France.
- * field research on politics in agricultural unions in France; changes in the meaning and practice of agriculture in the EC (peasant politics vs. corporatist structures of political representation).
- * field research, collection of folklore, concerned with attitudes toward death in Brittany, France; contrast between rural and urban communities, trend toward "denial of death."

Greece:

* archival and field research on the impact of civil war (1946-49) on regional socioeconomic and political development in central and southern Greece; the relationship between history and anthropology.

Ireland:

* archival and field research on political economy and rural society in southeastern Ireland.

Netherlands:

* field research on town planning and social contradictions in reclaimed lands, the Netherlands; symbolic representation of self, regional identity.

Portugal:

* field research in a fishing community in Portugal to explore the relationship between the economic system and the interpretation of disease and misfortune.

Europe Cross-culturally:

- * field research and interviews concerned with the migration of Lithuanian Jews to Paris, New York, and Mexico City; rise of minority nationalism.
- * study of museums in the USSR and Western Europe to locate California ethnographic objects.
- * archival research of Russian and German ethnographic materials collected from the Caroline Islands in the 19th century.

CENTER FOCUS

John W. Sheets
Central Missouri State University

* UNITED STATES

COUNCIL ON WEST EUROPEAN STUDIES
Yale University

The institutional home for studies of Western Europe at Yale University is the Council on West European Studies. Its purpose is to promote and support teaching and research on all aspects of the culture of Western Europe and, in a university where those studies are spread throughout many departments in the humanities and the social sciences and in the schools of Law and of Organization and Management, to provide focus and coherence to an interdisciplinary subject.

Over 120 faculty members in Arts and Sciences and in the Law School and the School of Organization and Management count their teaching or research specialties in the area. Graduate and undergraduate courses with a West European area focus or a major West European component are regularly offered by the departments of Anthropology, Economics, History, History of Art, Sociology, Political Science, Law, and others, and these are supported by strong course offerings in the languages and literatures of European regions in Yale's Language and Literature departments and in the intensive summer language school. Of the more than seven million volumes in the University Library, over fifty percent pertains to historical and contemporary aspects of Western Europe.

The Council seeks to promote studies of Western Europe in general, including specific country problems, both contemporary and historical. Its present special objective is the comprehension of Europe as a whole: Europe as a cultural, economic, or political entity, a world region comparable to the US or to the USSR. To this end the Council encourages broadly cast cultural inquiries, including comparative and antecedent historical studies, as well as studies of specific topical character. For more information, please contact:

Council on Western European Studies
Yale University
Box 13A Yale Station
New Haven, CT 06520-7973
(203) 432-3434

WEST EUROPEAN STUDIES University of Pittsburgh

The West European Studies Program serves as an administrative unit that coordinates teaching, research, and public service activities dealing with Western Europe at the University of Pittsburgh. It provides opportunities for study and research on Western Europe at the undergraduate and graduate levels and in the professional schools. The more than 75 faculty working in the West European field represent nearly all areas of the humanities and social sciences as well as several professional schools and are involved in a wide range of research projects. In an academic year they teach more than 250 courses. The West European Studies Program is located within the University Center for International Studies, which links it to the other area and international studies programs in the University. In general, the Program benefits enormously from the University of Pittsburgh's internationally acknowledged reputation in the field of international affairs.

Faculty in the Departments of Classics, Economics, English Literature, Fine Arts, French and Italian, Germanic Languages and Literature, Hispanic Languages and Literature, History,

History and Philosophy of Science, Music, Philosophy, Political Science, Religious Studies, and Sociology as well as the Graduate School of Public and International Affairs, School of Engineering, School of Social Work, the Joseph M Katz Graduate School of Business, and the School of Medicine are involved in research, teaching or exchange relationships focused on Western Europe. Although the program covers all of Western Europe, faculty expertise and activity are clustered around the British Isles, France, Germany, and Sweden. Social science faculty are particularly interested in West European social and intellectual history, comparative public policy, science and technology, and international relations. For more information, please contact:

Director, West European Studies Program
University Center for International Studies
Forbes Quadrangle
University of Pittsburgh
Pittsburgh, PA 15260
Tel: (412) 648-7405

STUDENT'S CORNER

Mary J Fechner
1507A Southwind Drive
Gulf Breeze, FL 32561

Last January I had a form printed in the *SAE Bulletin*; my aim was to gather data for a profile of the student membership. I have received forms from only 18 of the 158 student members, so I can't really write a profile. What I have done is write a report of those who did respond. I extend my thanks to those who took the time to write and raise comments and concerns. In each instance total number of respondents will be indicated in the parenthesis at the end; some questions received multiple responses..

Institutional Affiliation: U.S.: 2 responses: U Wisconsin-Madison, U Chicago. 1 response: Columbia U, U Mass-Amherst, Yale, Hunter C, Brown U, U Michigan-Ann Arbor, U Iowa- Iowa City, Indiana U-Bloomington, U Texas-Austin, U Utah-Salt Lake City, UC Berkeley, Stanford. Canada: 1 response at McGill U. UK: 1 response U of Edinburgh. (18)

Educational Level: 16 - Ph.D. level (8 of whom are PhD candidates), 2 - MA/MS level. (18)

Year Degree Expected: 7 in 1991, 3 in 1992, 2 in 1993, 1 in 1995. (13)

General Geographic Specialty: Mediterranean - 7; British Isles - 4; Western Europe - 3; Eastern Europe - 3; Scandinavia - 3; Balkan countries - 2; Central Europe - 1. (18)

Country Specialties: Italy - 3; Greece - 3; USSR - 2; Portugal - 2; Yugoslavia - 1; Czechoslovakia - 1; Poland - 1; France - 1; Spain - 1; Britain - 1; Scotland - 1; Ireland - 1; Norway - 1; Sweden - 1; Finland - 1; Iceland - 1. (18)

Subfield: social/cultural - 14; archaeology - 2. (16)

Research Interests: Sex and gender - 8; ethnicity/regionalism/cultural identity - 8; religion and ritual - 5; history - 5; politics - 4; agriculture and foodways - 3; class - 3; folklore - 3; language - 3; migration - 3; social and cultural change - 3; communication (incl. mass media and visual anth.) - 2; ecology/environment - 2; education - 2; family/kinship - 2; medicine - 2; economics - 1; ethnic art - 1; ethnohistory - 1; ideology - 1; monuments - 1; psychology - 1; technology - 1; tourism - 1. (18)

Employment Desired After Receipt of Degree: academic - 10; private sector - 3 (1 in non-profit health related field); government - 2. (15)

Specific Issues Needing Attention:

- a) race and colonialism as topics for emphasis
- b) need to discuss "overstocking of the discipline;" the use "of concepts and methodologies from anthropology by other disciplines which we as a discipline never respond to;" and the need to advocate for and so "enhance the position of anthropology in academia, government and industry"
- c) need a broader discussion of "the strong sense of regionality/pride in heritage of 'subgroups' within larger societies, for example, the Bretons."
- d) topics of focus: womanhood, family relations, death, networks of communication, "indigenous concepts of the West," and "the impact of war on the social relations of occupied peoples."
- e) concern over the lack of school funding available to MA/MS students.

Additional comments:

- a) is anyone in SAE doing research on Indian migrants in Europe?
- b) resources are needed on "subgroups" (esp. Bretons)
- c) bibliographies are needed on modern Greek ethnography
- d) training is needed in research design

Staff Editor's Comments

Since only 18 people, or 11% responded to the questionnaire, I won't generalize but turn my attention to the issues raised.

1) Overstocking the discipline and Advocacy. The concern of overstocking the discipline is important and raising it points to the value of advocating anthropology outside of academia. Groups like NAPA (National Association for the Practice of Anthropology) are good contacts in this regard. For advocacy in the governmental sector, I recommend *Anthropology and Public Policy*, AAA special publication #21, Walter Goldschmidt, ed. Also look at the article "Ignored Opportunities for Anthropologists in Management and Business" by Hendrick Serrie, in the 4/90 AN. On a level not necessarily related to jobs, just talking about anthropology informally is a form of advocacy; people don't expect the word "anthropology" to come up in general conversation. Organizing study groups, informal discussion groups, giving public talks, even writing letters to the editor of your local newspaper are good ways to present anthropological perspectives. Granted, this all depends on how much time one has, but it helps to think of advocacy in terms of connecting issues and people in new and useful ways (think networks), or by positioning yourself in existing networks so as to provide an anthropological presence.

Talking about advocacy begs the question of advocacy for what or whom -- perhaps a different slant on the point our colleague raises. I thought of this when I was reading the article by Leslie Sponsel in the 3/90 AN, "Does Anthropology Have Any Future?" The points she makes in this article are relevant. Do you have suggestions for advocating for anthropology in areas outside of academia? Perhaps those of you who intend to find work in the government or private sector have suggestions or comments.

2) Bibliographies and Resources. I have spoken with several people about printing or sharing bibliographies. One person thought it not feasible because bibs are specific to each person's research interests. I think sharing bibliographies is a good idea, particularly if your university library lacks a good stash of ethnographies, as one student indicated on her form. Bibs are also useful to the student who studies at a university where no faculty member specializes in European ethnography. The problem is how to facilitate the sharing. We have two requests for bibs/resources:

- a) modern Greek ethnography
- b) "regionality" and "subgroups" (esp. Bretons)

I have a suggestions. If you have a good bib in either of these areas, please forward two copies to my home address (listed above). I'll send one copy to the person who made the request and keep the other copy on file. For the time being, I'll volunteer to serve as a clearinghouse for resources/bibs. I would ask that you please send your bibs within six weeks of receiving the *Bulletin*. That way I could make as few mailings as possible and not run up postage costs for the Society.

3) Research Design. I spoke with someone at AAA who mentioned the problem of research design. Once out in the field, how do anthropologists actually go about collecting data to answer specific questions? I presume most of you are aware of the debate over the issue of training in research methods, or lack thereof, at the graduate level. Many of us are painfully aware of this void in our training and reading a book is not always the best way to fill it . . . especially reading ethnographies! Although this is a problem, I think we have an opportunity to build a valuable information sharing network here. This is my suggestion. I would request those of you who have done fieldwork to take a few moments to jot down details of a procedure you used in the field. What research question were you attempting to answer? How did you collect data to answer it? Did your procedure work? Why or why not? If each of us would give one example, I could begin a resource file for research design and publish the information.

4) Specific Networks. One of our colleagues is doing research on a Hindu community in Scotland and wishes to know if anyone else in SAE is doing research on Indian migrants. If you have an interest in this topic and would like to be in contact with this individual, please send me your name and address and indicate your research interest. I'll forward the info to our colleague in the UK.

That's it for the report. Please take time to respond to the points mentioned above. When you write, do indicate whether you do not want me to publish your name in the article. I'd like to be able to give credit where credit is due, especially if you come up with a good suggestion -- but that means printing a name. Printing names would make networking easier, too.

RECENT PUBLICATIONS

* MODERN BELGIUM

The Society for the Promotion of Science and Scholarship, Inc., a nonprofit publisher of scholarly books, announces the November 1990 publication of *Modern Belgium*, edited by Marina Boudart, Michel Boudar, and René Bryssinck. The book contains sixty essays, divided into eight parts: Part I: The Land and the People; Part II: International Policy; Part III: The Constitutional System and the Interactions of Political Institutions; Part IV: The Economy; Part V: Social Policy; Part VI: Education; Part VII: Science; Part VIII: Culture. The 592 page, clothbound book costs \$45.00 USA, \$48.00 elsewhere, postpaid. For further information and orders, please contact:

SPOSS
4139 El Camino Way
P.O. Box 10139
Palo Alto, CA 94303-0897

* THE ANNUAL REVIEW OF EUROPEAN COMMUNITY AFFAIRS 1990 * SETTING EC PRIORITIES 1990-91

Brassey's and the Centre for European Policy Studies announces two new publications: *The Annual Review of European Community Affairs 1990* and *Setting EC Priorities 1990-91*. The Centre for European Policy Studies, founded in Brussels in 1983, has established a reputation for authoritative policy analysis and prescription in European Community affairs. The Centre's main areas of research are monetary policy, the internal market, institutional politics and the EC's external relations, including trade and security policy. The twin annuals, to be launched in 1990, are intended to inform and explain, to describe and prescribe on the complete range of EC policies. Together they will form an invaluable companion to Community affairs. Contents in the *Annual* include: "Introduction: The EC at the Turn of the Decade;" "Part I: Managing the Community's Economy;" "Part II: The Internal Policies of the Community;" "Part III: External Relations." Contents for *Setting EC Priorities* include: "The European Economy: Priorities and Prospects," Niels Thygesen (CEPS Assoc. Sr. Res. Fellow and Prof. of Economics at U of Copenhagen); "The Internal Policy Agenda," Jacques Pelkmans (CEPS Sr. Res. Fellow, formerly Prof. of Economics, European Institute of Public Administration, Maastricht); "The Community in the World," Peter Ludlow (CEPS Director). For further information, please contact:

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FELLOWSHIPS

* CHARLOTTE N. NEWCOMBE FELLOWSHIPS

The Charlotte W. Newcombe Foundation, that awarded Newcombe Fellowships to 40 graduate students for 1990 (chosen from more than 500 applicants), has announced a grant of \$610,000 to continue the fellowships in 1991-92. The program is administered by the Woodrow Wilson National Fellowship Foundation. Among the fellowship recipients this year is Michael A. Leavy (Cornell U), an anthropology doctoral candidate finishing his doctoral thesis entitled: *Trials of Ambivalence: Law, Storytelling and Identity in the Republic of Ireland*. For further information concerning these fellowships, please contact:

Newcombe Fellowships
Woodrow Wilson National Fellowship Foundation
Box 642
Princeton, NJ 08542

CONFERENCE NEWS

* EUROPEAN STUDIES CONFERENCE

The sixteenth annual meeting of the European Studies Conference will be held in Omaha, Nebraska on October 10 to 13. Deadline for abstracts is **March 31, 1991**. For further information, please contact:

Bernard Kolasa
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University of Nebraska
Omaha, NE 68182
(402) 554-3617

* POPULAR CULTURE IN QUESTION

An international conference on issues relating to the study of popular culture will be held at the University of Essex, Colchester, England April 5-7, 1991. The sponsoring institutions include the Istituto di studi Filosofici (Naples), the Maison des Sciences de l'Homme (Paris), and the University of Essex. For further information, please contact:

Stuart J Woolf
Department of History
University of Essex
Wivenhoe Park
Colchester CO4 3SQ
ENGLAND

* GERMAN STUDIES ASSOCIATION ANNUAL CONFERENCE

The German Studies Association will hold its fourteenth annual conference in Los Angeles, September 26-29, 1991. The Program Committee invites proposals on any topic in German studies, including history, German literature, political science, sociology, philosophy, pedagogy and the arts. A special topic for the 1991 Conference will be "Perspectives on German Unification;" submissions on this theme are encouraged. Proposals on interdisciplinary topics and proposals for entire sessions are particularly welcome. The

deadline for proposals is **February 15, 1991**. For application materials and information, please contact:

Ann T. Allen
Department of History
University of Louisville
Louisville, KY 40292

*** SOCIETY FOR SPANISH AND PORTUGUESE HISTORICAL STUDIES**

The Society for Spanish and Portuguese Historical Studies will hold its twenty-second annual meeting at Millersville University, April 18-21, 1991. The meetings will be held at the Gordinier Conference Center of Millersville University. For further information, please contact:

Benjamin F. Taggie
Academic Affairs
Millersville University of Pennsylvania
Millersville, PA 17551

*** THE SOCIETY FOR THE ADVANCEMENT OF SCANDINAVIAN STUDY**

The 1991 Society for the Advancement of Scandinavian Study (SASS) meeting, to be held at the University of Massachusetts at Amherst from May 2-4, 1991, will have a theme in addition to its traditional open format: "Scandinavia, Europe and North America: Distinctions and Commonalities." The Nordic societies and cultures have a set of geographic perspectives that tie them to close continental neighbors, to North America, and to one another. This conference will examine those ties in the wake of dramatic changes in Europe and with the prospect of greater changes yet to come (1992). The principal question for the 1991 SASS meeting is how these ties have changed in the recent past, how these changes correspond to longer historical trends, and what prospects confront the Nordic region in the near future. The SASS meeting will have a variety of academic divisions. The normal pattern is social science and history on the one hand and cultural and linguistic studies on the other. This may be suitable for 1991, but sessions that particularly address Scandinavian ties with Europe and North America are being sought as well. For further information, please contact:

Social Science and History

Eric S. Einhorn
Department of Political Science
University of Massachusetts
Amherst, MA 01003
(413) 545-2695

Language and Linguistics

James Cathey
Department of Germanic Languages
University of Massachusetts
Amherst, MA 01003
(413) 545-0310

Literature and Culture

Frank Hugus
Department of Germanic Languages
University of Massachusetts
Amherst, MA 01003
(413) 545-0310

*** AMERICAN HISTORICAL ASSOCIATION**

The 1991 annual meeting of the American Historical Association will be held in Chicago, December 27-30. The Program Committee welcomes proposals by all members of the Association, by scholars in related disciplines, and by affiliated societies. The theme of the conference is the quincentenary of the voyage of Columbus to America, a theme which will continue through the 1992 meetings. Panels are encouraged which emphasize comparative approaches to the encounter of European, native American, and African peoples. The committee hopes for a full exploration of perspectives on the quincentenary and welcomes papers and panels which present alternative viewpoints. In addition to quincentenary topics, the committee encourages submissions that cover all geographical areas and time periods. Of particular interest would be panels and presentations illuminating the historical background of the current social and political changes in Central and Eastern Europe. The final deadline for submission of completed proposals is **February 17, 1991**. For further information, please contact:

American Historical Association
400 A Street, SE
Washington, DC 20003

JOURNALS...JOURNALS...JOURNALS...

*** JOURNAL OF MEDITERRANEAN STUDIES**

The *Journal of Mediterranean Studies* is a new interdisciplinary journal published twice yearly. It is specifically aimed at scholars whose professional academic interests are concerned with Mediterranean societies and cultures within the fields of Social Anthropology, Classics, Archaeology, History, Popular Art, and Literature. The journal intends to provide a forum whereby scholars working in academically and geographically contiguous areas can explore, and be exposed to, parallel and related theoretical issues. It sets out to establish a framework for interdisciplinary discussion, particularly important when studying Mediterranean societies and cultures, and to encourage dialogue between academics based in North American and North European Universities and in Mediterranean ones. The journal series consists of special issues devoted to particular topics/disciplines, and general issues consisting of articles submitted for publication. Each issue also contains a discussion section where particularly notable or theoretically innovative publications are extensively reviewed and placed within the overall context of the author's work. To encourage dialogue, the author is given the opportunity to reply to the reviewer's comments in the same issue. The primary language of publication is English, but consideration will be given to the inclusion of a restricted number of articles in French and Italian. Particularly notable articles submitted in other languages may also be translated into English.

The contents of the first volume, "Issues in Mediterranean Anthropology," are as follows: "Region, Culture, Concept, or Category? Mediterranean Anthropology Thirty Years On," Paul Sant Cassia; "Obstacles to the Development of a Yugoslav National Consciousness: Ethnic Identity and Folk

Culture in the Balkans," Andrei Simic; "Strangers and gifts: Hostility and Hospitality in Rural Greece," Juliet du Boulay; "To Suffer and Never to Die: The Concept of Suffering in the Cult of Padre Pio da Pietrelcina," Christopher McKevitt; "El Niño que no Lloro no Mama: Patronage and Protest in an Andalusian Village," Mario Guarino; "Ritual, Play and Identity: Changing Patterns of Celebration in Maltese Villages," Jeremy Boissevain; "The Power of the Dead: Changes in the Construction and Care of Graves and Family Vaults on a Small Greek Island," Margaret Kenna; "Inside Out and Outside In: Gossip, Hospitality and the Greek Character," Sofka Zinovieff. In the Discussion Section: "An Ironic Mirror: Michael Herzfeld on Greece, Anthropology, and the Anthropology of Greece," Margaret Kenna; "On Mediterraneanist Performances: A Response to Margaret Kenna," Michael Herzfeld; "A Return to the *Pueblo*: a review of David Gilmore's *Aggression and Community*," Mario Guarino; "Some Reflections on Guarino's Reading of *Aggression and Community*," David Gilmore.

Other issues in Mediterranean Anthropology will include articles by J. de Pina Cabral on the family, P. Filippucci on the *Carnevale*, and P. Magnarella on Mediterranean Anthropology. Forthcoming special issues will include: "Religion and Society in the Prehistoric Mediterranean;" "Mediterranean Island Literature;" "Malta and the Phoenician World" (A. Bonanno, ed.); "The Icon as Religious Object" (R. Cornack, ed.); "Venice and the Mediterranean in Early Modern Times;" "Islam, Civil Society and the State;" "Nationalism and Popular Mediterranean Literature." For further information, please contact:

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BOOK MARKS

Jill Dubisch
Book Review Editor

*** SPANISH ETHNOGRAPHY**

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University of Massachusetts at Amherst

Kathryn A. Woolard, *Double Talk, Bilingualism and the Politics of Ethnicity in Catalonia*. Stanford: Stanford University Press, 1989. xii+183 pages. \$29.50 (cloth).

Some time ago, before the consequences of the East-Central European transformation were readily apparent, the translator

and essayist David H. Rosenthal observed that "Of all Europe's stateless people, only they [the Catalans] have managed to thrive" ("Thriving Without the State," *The Atlantic*, June 1989, p. 26). The author of *Double Talk* takes as her point of departure an essential element of this situation, the uniqueness of "The contemporary vitality of Catalan as a vernacular language despite centuries of institutional inferiority: (p. 3). In the process of explication, Dr. Woolard not only makes important contributions to her own fields of sociolinguistics and Iberian studies, but offers the reader timely insights on the dynamics of class, ethnicity and nationalism. I will argue that these insights are not only pertinent to Spain and Europe, but also shed valuable light on some of the debates that currently consume American education.

For the general scholar, the importance of the Catalan case lies less in the somewhat unusual status of Catalonia and its autochthonous language, than in the fact that this condition functions as a powerful incentive to reexamine a number of conventional assumptions respecting political and cultural behavior. Woolard's primary concern is the matter of language choice, or to be more specific, the symbolic value which is assigned to language use (in this case Catalan and Castilian [Spanish]) in a particular sociopolitical context. As she notes, a variety of disciplines have made language values a central element in the explanation of language maintenance, and by extension, the viability of language communities. Her approach and methodologies are appropriately diverse -- historical, ethnographic, psychological, linguistic -- but focused on the central issue of the sociopolitical significances of speech acts.

The book's first two chapters frame out the theoretical considerations that structure the study and offer a clear, objective, and indispensable overview of the emergence of modern Catalonia. Quite obviously, the author takes seriously John Davis' injunction that in the study of complex societies it is particularly important to understand how people make history and how they consume it. Chapters three and four examine conditions in Catalonia a decade or so ago, the time of Woolard's fieldwork in Barcelona. She describes a crisis in the concept of identity brought about by two sets of forces, demographic and political.

The political changes were part of the post-Franco democratization process and included, in Catalonia and the Basque Country, a significant degree of administrative and political devolution. Two of the areas that came under the primary control of the new Catalan government were language policy and education. Catalonia, however, was, and continues to be, a society with a very high percentage of non-Catalan speakers (more than half of the population of Barcelona is Castilian-dominant), and the bulk of this population is of relatively recent origin. Furthermore, most of these people, or their immediate forebears, immigrated to Catalonia from impoverished regions of southern Spain in search of employment. Clearly, a situation of this type, in which class and ethnicity are to a substantial degree coterminous, is likely to generate all manner of strains. Resolution is complicated by the limited authority of the Catalan government, the power of the state, and the prestige of Castilian in state and international fora.

It is with a full appreciation of this complex situation that Woolard proceeds, in the key penultimate chapter, to explain

the experiment that she conducted in the spring of 1980. In a "matched-guise" test, a sample of students, well over half of whom used Castilian as their home language, were asked to listen to recordings of the same passage in Catalan and Castilian. Each speaker was rated on fifteen personal traits. The respondents were not aware that only five speakers were heard, each reading the text once in Catalan and once in Castilian.

Fundamentally, the test sets out to capture the underlying value dimensions associated with the two languages. The traits were selected to reflect two sociolinguistic axes designated by Woolard as "Status" and "Solidarity." What she finds is that respondents appear to negatively sanction linguistic cooptation on the part of members of their own linguistic group, but that high status is imputed to Catalan speakers by both native Catalans and immigrants. She attributes this prestige association primarily to factors of class. Language, Woolard notes, "is generally inseparable from the prestige of those who speak it" (p. 93). In her opinion, it is this linkage that must be held chiefly responsible for the survival of Catalan.

As a contribution to our understanding of contemporary ethnic process, this study helps to emancipate our paradigms from a number of received ideas, in particular the common assumption that minority languages correlate with low socioeconomic status, and the notion that minority cultures are inevitably doomed by the institutional power of the state. In some respects, recent events in Central and Eastern Europe make the Catalan case less remarkable than it might have seemed ten years ago. At both ends of Europe, the survival of minority cultures and languages has owed much to social mobilization and the refusal to concede legitimacy to the established order. For Europeanists in general, the Catalan example can be studied as an early example of resistance against authoritarian control -- against the power of regimes that, explicitly or implicitly, reject the idea of popular sovereignty for some version of leadership exercised by cultural, political, and economic "experts."

If Woolard's book makes particularly interesting reading as we observe the painful process of re/democratization engulfing half the European continent, it also offers us a valuable perspective from which to assess the debate on multiculturalism and multilingualism in American education. All too often, the discourse on ethnicity and minority representation in this country is, by some form of tacit agreement, emptied of anything approaching class analysis. This absence of social and political sophistication is generally validated as necessary ideological neutrality. Typically, the social reading that is offered in the schools stresses the advantages for all concerned of a decontextualized multiculturalism. In a multicultural environment, though, cultures -- like languages -- are bound to take on much of the sociopolitical freight of their representatives (actual or perceived). Clearly, both instructors -- and I have in mind especially those who like myself teach sundry courses on Hispanic societies -- and policy makers are well advised to recognize and address the structural imperatives of an ethnic/linguistic hierarchical ordering.

In conclusion, this book is not only valuable in itself, but it has that quality common to all good scholarship: it helps us to think through other issues and other problems. To

paraphrase Eric Wolf's observation on history, the more good ethnography we read, the more evident it is that cultural processes are not so much singular as interrelated.

Paradox and Passion in Andalusia

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David D. Gilmore, *Aggression and Community: "Paradoxes of Andalusian Culture"*. New Haven and London: Yale University Press, 1987. 218 pages. (cloth).

This volume is both a pleasure to read and theoretically provocative. Gilmore develops his paradoxical thesis about the unifying functions of aggression by using elegantly written and absorbing ethnographic vignettes, drawn from data collected in four Andalusian agrotowns over the past two decades, to evoke an impassioned world of Andalusian antagonisms. While the atomized character of these Andalusian communities is ideally suited to supporting Gilmore's thesis, one of the main strengths of this argument lies in its potential applicability to all face-to-face communities where formal means of social control are absent or ineffective. Specifically, this thesis is most germane to those communities whose members both depend upon and compete with one another for material and social success. The Andalusians of this account struggle to eke out livings from limited resources, and perhaps more important, to construct and maintain good reputations in the eyes of their fellows.

In Andalusia, where physical expressions of hostility are largely disdained, verbal and ocular forms of expression are highly elaborated instead. Aggression may be expressed verbally through such vehicles as slanderous gossip, scathing songs and nasty nicknames, or ocularly through hard looks and the evil eye. Otherwise disparate individuals are united in aggression against a common object. This communal expression of aggression is channeled into the support of group norms as those who, through their deviant behavior, challenge the authenticity of community ideals become the objects of group animosity. A community moral structure is created and maintained as Gilmore's Andalusians both wholeheartedly participate in, and struggle to avoid becoming the objects of, these cultural manifestations of animus.

Gilmore presents an alternative to what he declares (perhaps too simplistically) to be the overwhelming social science consensus that aggression is antithetical to social cohesion. He instead hypothesizes that the malice of individuals actually fuels the production of community sentiment. This thesis allows for two lines of theoretical development. First, Gilmore conceptualizes culture as following often contradictory internal rules. Rather than trying to explain away cultural contradictions, he uses a paradox -- the transformation of individual rancor into group unity -- as a starting point in his exegesis. Second, Gilmore sees the emotions of individuals as the fundamental building blocks of cultural and social structures. Rejecting conventional structuralist paradigms as overly sterile, he makes passion a primary ingredient in his model of social consensus.

The unifying strength of this aggression-fueled community moral structure is reinforced by the fact that the Andalusians of this account regard the acquisition and preservation of a good reputation as a competitive struggle. In this struggle one must not only defend the inviolability of one's own actions, but can also benefit from the foibles of others. From this stems an obsession with concealment and exposure -- concealment of one's own weaknesses from the prying eyes of one's fellows and an almost desperate desire to expose the frailties of others. This cultural dynamic between concealment and exposure is expressed in such forms as the masking of *Carnaval* and domestic architecture (a balcony is the cherished acquisition of a successful returned emigrant, providing a vantage from which he can observe others without being observed himself) and in the symbolic potency of the eye as an instrument of community vigilance.

Gilmore highlights cultural ambiguities, but he also emphasizes the conservative nature of community consensus. He gives relatively little consideration to change or to the internal negotiation of community norms. One exception is the description of how the unity of workers and peasants in the unusually politicized *Carnaval* celebrations of one Andalusian agrotown during the Franco regime may have set the stage for the success of the Communist and Socialist parties in that community after Franco's death. In reading Gilmore's accounts of group regulation of community norms, one is left wondering to what extent all members of the community do in fact agree with these norms. Are, for instance, female standards for reputation the same as male standards? As the author quite reasonably notes, the nature of Andalusian society makes it difficult for a male ethnographer to gain extended rapport with female informants. In his book, Gilmore has constructed a solid foundation upon which future research on change and the internal negotiation of community norms can build.

In developing his general argument about the importance of making affects a key consideration in how we understand cultural and social structures, Gilmore more specifically uses a psychoanalytic model. He tends to universalize emotions and at points this may detract from the otherwise smooth flow of the ethnographic material. For instance, he writes that "the constant surveillance of the little community, the inescapable intrusive eye of the group, leads to a pervading sense of persecution, an almost paranoid anxiety" (p. 165). Given what Gilmore has described in the preceding pages about ceaseless scrutiny and inflammatory gossip, feelings of persecution and anxiety seem wholly sensible rather than paranoid in these communities.

Both the richness of its ethnographic detail and the innovations of its theoretical approach make this book valuable reading. It would also make a worthy addition to the reading list for an area course on Europe, particularly if it were available in paper.

Susan Niles
Lafayette College

James M. Taggart, *Enchanted Maidens: Gender Relations in Spanish Folktales of Courtship and Marriage*. Princeton: Princeton University Press, 1990. xiii + 251 pp., photographs, notes, bibliography, index.

Taggart considers a body of tales collected from narrators in Cáceres, Spain, in light of the differential expectations of men and women as they approach marriage. He argues that the traditional tales reflect the tensions that prevail in Cáceres gender relations, and that their telling serves as an outlet for the expression and mediation of such stresses. The tales he analyzes are traditional European *Märchen*, among them such widespread tales as "Cinderella" and "Snow White." All are identified by Aarne-Thompson tale type numbers, and the author makes frequent comparison to cognate texts from other published collections of Spanish tales. The narrators are, for the most part, elderly men and women, drawn from a number of different towns of Cáceres, and from varying economic backgrounds.

The work is organized into chapters that use representative texts in literary English translation to illustrate particular themes of importance in gender relations. For example, the chapter on "The Innocent Slandered Maiden" focuses on "the vulnerability of women to male sexual predation and slander" (p. 57). Versions of "Cupid and Psyche" uphold Cáceres ideals of courtship by "affirm[ing] the power of a woman's love to humanize a man and restore the rifts in a marital relationship" (pp. 163-164). Taggart uses a psychoanalytic approach, following Bettelheim, to interpret the tales, noting also the special configurations of courtship and marriage in Cáceres.

Folklorists might wish that Taggart had given more attention to the particular expression of the tales in Cáceres; after all, the tales he presents are widely disseminated in Europe, and many of their themes are by no means unique to their Spanish versions. He does devote one chapter to a consideration of "Cinderella" as told by Mexican Nahuatl storytellers, making a compelling case that their patterns of marriage and courtship shape a very different version of the tale than is seen in Spain.

Taggart is most successful at showing the systematic differences between tales told by male narrators and by female narrators. His analysis of "Blancaflor" is particularly insightful, as it is grounded both in the differential expectations of men and of women, and the particular life experience of the teller of the tale.

Taggart's work is, overall, successful, and fits into the growing anthropological literature on conceptions of gender in Mediterranean cultures. Folklorists, likewise, will find it offers valuable discussion of the relationship of the text to both teller and to narrative context.

* ARCHAEOLOGY AND THE ROMAN WORLD

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Anthony King, *Roman Gaul and Germany*. Berkeley: University of California Press, 1990. (*Exploring the Roman World*, Vol. 3.) 240 pages. 80 figures. \$29.95 ISBN 0-520-06989-7

With the publication of T.W. Potter's volume on Roman Italy (1987) a new series was initiated, aimed at presenting the

Roman World to a broader audience of travelers and amateur archaeologists. Each book in the series provides a well written scholarly text and includes a gazetteer of sites to visit, which make these books extremely useful to general readers and also as introductions for students of Roman civilization.

Anthony King's volume on *Roman Gaul and Germany* is the third in this series, following S.J. Keay's contribution dealing with Roman Spain. Three more, on Roman Britain, Turkey, and North Africa by other authors, will be published in the near future. In his volume King follows the high standards set by Tim Potter in providing an extremely well written account of the historical background and archaeological evidence for the social and political changes which the populations of present day France and the adjacent parts of Belgium and Germany had undergone during more than five centuries of Romanization, from around 150 B.C. until A.D. 406.

Julius Caesar's account of his own campaigns against Gallic and Germanic tribes in 58-50 B.C. is known to many readers with a basic training in Latin as well as to ancient historians. Although commonly believed to be somewhat biased, since the author also was the main protagonist, Caesar's history still is the most comprehensive source of our knowledge concerning the early military organization of the Roman army and the social organization of the enemy tribes. Recent archaeological research in France and Germany has been found to support much of Caesar's information, and extends our understanding of the indigenous settlements and the processes through which they gradually changed into fully fledged Roman towns. For example, the recent identification of many fortified camps in Gaul, dating to the 1st century B.C., suggests that the military activity within the territories of "allied" tribes was considerably greater than previously believed.

In order to create a solid background for an assessment of the pre-Roman civilization among the Gaulish aristocracy, Anthony King describes the relationship between the indigenous populations in southern France and the Greek colony of Marseille founded around 600 B.C. For several centuries this coastal settlement remained a strategically important center for the distribution throughout Gaul of Greek customs, such as wine drinking, as well as artifacts from both Greece and Etruria. After Caesar's conquest of Marseille, the harbour maintained its importance, but now the merchants prospered from Roman trade. Only gradually did Gaul become self-sufficient in the production of wine, *terra sigillata* pottery (copying imported Arretine ware), and agricultural provisions for the Roman army.

Roman legionaries as well as the Gallic and German auxiliary troops also were instrumental in generating a boom in the local economy. The rich mineral resources of Gaul even were converted into the local coinage used to pay the army, along with Roman currency produced by the imperial mint established in Lyon before 10 B.C. In his review of the available information on the productive and commercial aspects of the Romano-Gallic economy, King emphasizes the new avenues of archaeological investigation opened by aerial photography and underwater excavations. For an estimate of location, density, and size of agricultural production centers (*villae rusticae*), photographing the countryside from the air has proved extremely profitable. French photographers pioneered this technique in southern Gaul during the 1960s and

1970s, demonstrating extensive farming based on large estates which recall the tribal system of the late Iron Age (similar to the Roman patron and client system). Likewise, early techniques for underwater archaeology, developed in France after the second World War, have shown great potential in the reconstruction of the cargoes of shipwrecks and thereby offering clues to ancient traderroutes.

King also reviews recent reconstructions of urban life and the considerable impact on the Gallic cityscape exerted by Roman monumental architecture. The opportunity of self-promotion, even after death, was not missed by wealthy Gauls who dedicated triumphal arches and erected lavish funerary monuments. In two of his ten chapters King deals with religious questions: first in the context of Romano-Celtic cults incorporating local deities into the official Roman religion, and next related to the Christianization of Gaul. The earliest cathedral was built in Trier in the 320s and existed along with the local pagan temples for at least 60 years. During the later 4th and 5th centuries other monumental church buildings followed in Lyon and Tours, side by side with smaller and less elaborate cemetery churches, erected near the tombs of local saints. The early 5th century also saw the foundation of monasteries at Marseille, one for men and one for women.

Throughout the book King provides exemplary illustrations, useful endnotes, and after each chapter a brief note with suggestions for "further reading." One major point of criticism is the lack of a general map of the pertinent areas with clear indication of place names and territories mentioned. Only the map at the end of the text, accompanying the gazetteer of sites, provides a source by which locations might be identified. However, use of this map involves a major search for each place name and presupposes a general knowledge of the topography of France. King's text is well written and easily comprehensible by the lay reader, yet makes good reading for introducing scholars to the early history of this region. The subject is exciting and the author successfully presents the material to a broad audience in a manner which combines scholarly information with a readable story. Europeanists will enjoy this outstanding introduction to a central part of their study area.

* ELIZABETHAN SOCIAL HISTORY

Gwen Kennedy Neville
Southwestern University
Georgetown, Texas

David Cressy, *Bonfires and Bells: National Memory and the Protestant Calendar in Elizabethan and Stuart England*. Berkeley and Los Angeles: University of California Press, 1989.

In *Bonfires and Bells* social historian David Cressy details the shift from the older ecclesiastical calendar of pre-Reformation England to the new Protestant, providential-commemorative one that emerged in the post-Reformation period. Typical of the old calendar was the round of saints days and feast days celebrated with elaborate revelry and often pageantry, processions, and plays, frequently accompanied by fairs. Typical of the new, was a cycle of special days marking symbolic anniversaries of rational and civic history, for

example Gunpowder Treason Day, which the author says "rallied people to a king or a cause in ways comparable to the older religious festivities" (p. 32). Often these were accompanied by bonfires and bells. They were sometimes the point for mobilization of opposing political loyalties; at the same time they had the potential to be a unifying symbolic device for the Protestant Establishment, infusing with deep meaning the memory of past triumphs of the nation, the monarch, and the Protestants over threats from the "outside" (from the Catholics, the Europeans, and beyond).

Cressy sets out to explore the way that these shifts in calendrical emphasis were expressed in local communities and how they touched popular consciousness. "A recurrent issue here," the author tells us, "is the orchestration of festivity, and the degree to which popular responses were prompted in the interests of established power or partisan position" (p. 30). He presents an impressive array of historical evidence in support of his theme -- that the cultural construction of time is an essential element of the making and continuing of a cultural world and that when major shifts are in process, this arena must be redefined. In the world of Tudor and Stuart England, we find a prime example of symbolic expressions accompanying the shift from Catholic to Protestant meaning and the creation of a new world of meanings for civic nationalism. Anthropologists seeking to understand these symbolic expressions and their social and political implications will welcome Cressy's book as an important addition to our slowly building body of work exploring this compelling topic.

* ALPINE FRANCE AND BRITTANY

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Harriet G. Rosenberg, *A Negotiated World: Three Centuries of Change in a French Alpine Community*. Toronto: University of Toronto Press, 1988. 234 pages. \$35.00. (cloth)

For bulk orders/classroom adoption, copies can be obtained for \$19.95 each. Order from: Audrey Livenois, Marketing, University of Toronto Press, 10 St. Mary St., Suite 700, Toronto, Ontario, CANADA M4Y 2W8.

The appearance of this book is exciting because it represents one of the first books on rural France by North American anthropologists to be published since Wylie's classic *Village in the Vaucluse* (Harvard, 1957). Rosenberg's study shares company in this with Ellen Badone's *The Appointed Hour* (California, 1989; see *SAE Bulletin* review 2/90) and Susan Rogers' *Shaping Modern Times in Rural France* (Princeton, forthcoming). The field of rural French studies is considerably advanced by all three of these books, but I will confine my review to *A Negotiated World*.

Harriet Rosenberg was one of Eric Wolf's students from Michigan who did fieldwork in France during the early 1970s, and he has written a foreword to this book. It is based upon her historical and ethnographic fieldwork, with some updating from a brief return visit in 1977. Rosenberg traces three

centuries of history in a mountain community in the southern French Alps, in the Queyras sub-region of the Briançon valleys. The analysis draws its theoretical orientation from political economy, and uses a vocabulary of modernization and development (or underdevelopment).

In her first chapter, Rosenberg presents this study as a "cautionary tale," "warning us not to accept stereotyped myths about peasant societies" (6). Indeed, the most interesting thing about this book is its attempt to nuance large-scale patterns of economic and political change by the analysis of responses at the local level, challenging a teleological view of modernization. The Abrièsois villagers are portrayed as an historically literate and sophisticated population, whose way of life has, under the sway of monopoly capitalism and statism, become increasingly fragmented and dependent upon tourism. Rosenberg traces shifting economic adaptations, including a period of "peasantization" in the 1930s, which represented a "retrenching" and return to subsistence-style patterns after the decline of early capitalism in the region. What would have appeared as a timeless and typical peasant alpine village in the 1930s, she tells us, was actually a mixture of both new and older patterns. "Repeasantization" again occurred in the 1950s.

Various chapters take up the history of different phases in the village of Abriès' past. More global descriptions of political economy in the community and region are interspersed in the book with profiles of elite men during the various periods examined. The villagers' increasing loss of control over both political and economic decision-making as forms of capitalism and state power grew is the fundamental theme of the narrative.

A chapter entitled "Resistance and Compliance" argues that a strategy involving both resistance and compliance was the major coping mechanism of Abriès villagers, particularly during the nineteenth century, when processes of both "modernization" and "underdevelopment" were affecting the village. The book here makes a contribution to the growing literature on "resistance," but is disappointing for its own lack of attention to this literature.

Rosenberg has chosen to adopt the style of an "ethnographic present" to discuss the period of the early 1970s (when she did fieldwork), especially in her final chapter which details the rise of tourism and depopulation of the village. Both the state and private capitalists are implicated in these processes. By creating one of France's new "regional parks" in the area, Rosenberg tells us, the state has preserved the image of a traditional society for the benefit of urban working-class tourists from southern France -- but at the expense of the villagers of Abriès.

This book is valuable in providing a long historical view of a local region with which to better understand the meaning of wider economic and political transformations in French society. Rosenberg has tried to convey a sense of plurality at the national level and agency at the local level during what have often been viewed by historians as global processes. Taking this book together with other recent ethnographic and historical work on rural France, we now have a good basis for challenging overblown views of French national unity and providing a more nuanced perspective on French history and "modernization." For anthropologists who work outside of France, as well as for historians and ethnographers of France, this should open up new arenas for comparative studies.

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Maryon McDonald, *We are Not French: Language, Culture, and Identity in Brittany*. London and New York: Routledge, 1989. \$62.50. (cloth).

Maryon McDonald is a British social anthropologist who views French society with explicit comparison between France and Britain in mind, and her book provides a slightly different twist from those produced by U.S.-trained anthropologists. This book is based on several years of residence in France and, in particular, on the period between 1978 and 1981, when McDonald conducted ethnographic fieldwork in Brittany. It is a wide-ranging, dense study of Breton identity, viewed primarily in the realms of education and the Breton separatist movement.

McDonald is clear in her understanding of the cultural construction of both history and identity. She writes that "neither France nor Brittany (nor any other social category) exhibits any tangible or objective form other than in the ideas which people have of it" (22). Her historical chapters likewise recognize the "construction of the past." In her conclusion, McDonald explains that this perspective has led to difficulties with some Breton activists, and that attacks on her work (as reactionary) in the French press appeared after some initial findings were published in 1983.

The book has four parts. The first provides an overview of the history of schooling in Brittany from the Revolution onward, and is concerned mostly with the fate of the Breton language and conflicts between French and Breton, clerical/republican visions of education. Part Two takes up the modern Breton movement originating in post-1968 France, and stresses the importance of the Breton language to the construction of a Breton identity by militants. McDonald was based in Rennes, the regional capital, for over one year studying leaders in this movement. One chapter in this section is devoted to Breton language education in public schools and universities. Part Three of *We are Not French* takes a closer look at the Breton movement through the Breton-language schools founded by members of the militant *Diwan* organization. McDonald traces the politics of organizing such schools, and profiles the membership of this small (only 113 families in 1979-80), but visible, movement.

In Part Four, McDonald turns to a rural setting, providing a view of the Breton movement and Breton identity from the "paysans." An agricultural township in the department of Finistère is profiled with a focus on language, education, and relationships between newcomers and natives. Here we are shown the uses of Breton at the local, rural level which can be in sharp contrast to its uses (political and otherwise) by urban militants. For instance, McDonald conveys her initial discomfort, after working with militants in Rennes, to learn that the speaking of Breton could be a source of humor and even ridicule among rural speakers, and that it was often employed for sexual joking!

This is a lively, well-written book in which the author is conscious about her own position and identity in the research

itself, as well as the complexities involved in the construction of Breton identity by either an anthropologist or a member of the Breton movement. Her focus on education as an integral part of both the Breton movement and of wider debates concerning regional vs. national identity in France shows the important political role of schooling in Europe. This book is really a must for all those interested in minority regional and/or language groups in Europe and elsewhere, and would be suitable for use in courses on these topics were it not for its very prohibitive price.

* VILLAGE DEPOPULATION IN GREECE

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Stanley Aschenbrenner. *Life in a Changing Greek Village: Karpofora and its Reluctant Farmers*. Dubuque, IA: Kendall/Hunt, 1986. 137 pages.

This book, the product of 49 months of field research in a village in the Peloponnese province of Messenia, represents the ethnographic portion of a multi-disciplinary archaeological expedition of the University of Minnesota. The study attempts to explain an interesting dilemma and sheds new light on perceived patterns and forces affecting village depopulation in Greece. Rather than the usual circumstances of urban migration from a poor, isolated village with low fertility land, this relatively wealthy and prosperous village on a fertile and well irrigated plain has witnessed the flight of its young and the increasing discontent of its farmers to continue their agrarian occupations, despite rapid rises in living standards through state aid and intensive cash crop production of figs, currants, citruses and olives since the 1960s. The young abandon the village in search of professional employment in regional and national urban centers. The cultivation of a primarily fruit crop has enabled these absentee owners to continue active use of their village land during periodic return visits.

The author attributes such changes to the development of a new form of "consciousness" which values education and non-farming occupations, evidently as avenues of mobility. Yet the reasons and mechanics behind the development of such "consciousness" are undeveloped. Avenues of mobility in post-war Greece are intimately linked to clientelistic ties to regional and national politicians. The political machinery of the Greek state and the politics of patronage cannot be underplayed in any study touching on an issue of this nature.

Undergraduate students may have some difficulties synthesizing the material, as the chapters could be better integrated and data more immediately brought to bear on the issues at hand. While a large portion of the work is devoted to an ethnographic present and a description of village institutions, the author makes little use of bibliographic references for comparative purposes, and this, unfortunately, leaves the book short of full integration with the rest of the ethnography of Greece.

The study nevertheless provides useful information on economic and social life in the village. A major contribution

is the way in which the book addresses both local explanations and "latent factors" affecting patterns of settlement and land use, and touches on local history. In addition to household economic surveys, there are data on work cycles of crops, the social action of extended surname groups in village political life, marriage, dowry and inheritance patterns, fictive kinship and sponsorship. All of this provides a useful contextualization for key issues in the standard anthropological literature of Greece.

The following books have been submitted for review:

Mary Catherine Bateson (1990), *Composing a Life*, Plume Books (a division of the Penguin Group).

Barry C. Burnham & John Wachter (1990), *The Small Towns of Roman Britain*, The University of California Press.

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