



Bulletin

Society for the Anthropology of Europe

May 1992
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CES WORKSHOPS on EUROPE

The Council for European Studies (CES) scheduled two workshops of special interest for Europeanists this spring:

Regional Languages in Europe

Workshop to be held in May or early June at the University of Massachusetts, Amherst. For further information, please contact:

Alexandra Jaffe
Bryant College

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ANTHROPOLOGICAL MATERIALS NEEDED IN EASTERN EUROPE

Eva Huseby-Darvas
U Michigan-Dearborn

Please send articles, books, reprints, journals, etc. to either of the addresses below and thus help our colleagues, Zoltan Biro and his team "The Research Group for Anthropology and Communication" in Csikszereda (Romania). They are starved for information, particularly in the following areas: ethnic differences in everyday relationships, local communities, oral

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PERMANENT DISPOSITION of FIELD MATERIALS and ARCHIVAL CARE

Donald S. Pitkin
Amherst College

For those of you who are interested in the issue of how to best dispose of your field and related materials in an institutional setting where they will receive proper archival attention, the following information may prove useful.

It is advisable to first pursue the matter with your home institution on the assumption that its libraries may be able to accommodate you in a way satisfactory to both the university and your own needs. There are some obvious advantages in such an arrangement, namely accessibility in regard to your ongoing work both for you, for your colleagues, and students as well as collaboration with staff members already known to you. In most cases, however, universities and especially college libraries are not adequately equipped to handle anthropological materials which in all likelihood are apt to be extensive and highly diverse. It may also be that the work entailed in classification would prove to be too expensive for the library to undertake unless you the donor were willing to provide funds to enable them to do so. Short of permanently depositing your materials locally, however, your base library would most likely be willing to store your field materials, file cabinets, etc., until such time as a final deposition is decided upon.

In many ways, the most attractive arrangement both in terms of cost to donor, general accessibility, and long-term curatorial responsibility is provided by the National Anthropological

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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 two to four 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
735 University Avenue
Sewanee, Tennessee 37375-1000
Tel: (615) 598-1452
Fax: (615) 598-1145

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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Book Review Editor

Gary W McDonogh

Before August 1:

Division of Social Sciences

New College of the University of South Florida

5700 North Tamiami Trail

Sarasota, FL 34243-2197

(813) 953-4358

After August 1:

Growth and Structure of Cities Program
Bryn Mawr College
Bryn Mawr, PA 19010-2899
(215) 526-5053 (Phone)
(215) 526-7480 (Fax)

Center Focus Editor

John W Sheets

Department of History and Anthropology

Central Missouri State University

Warrensburg, MO 64093-5060

(816) 429-4404

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Department of Sociology and Anthropology

Elizabethtown College

One Alpha Drive

Elizabethtown, PA 17022-2298

(717) 367-1151

Graduate Students Column:

SAE MEMBERSHIP UPDATE!

SAE membership has hit a plateau after breaking the 600 mark in September of 1990. As of April 31, 1991 we had a total membership of 691, with 556 paid members and 135 members who had not paid. Broken down into regular and student members, the figures are as follows: 389 regular members and 167 student members had paid their dues while 78 regular and 57 student members have not paid their dues for 1991.

REMINDER!:
YOUR ANNUAL
MEMBERSHIP RENEWAL
IS DUE

PERMANENT DISPOSITION of FIELD MATERIALS and ARCHIVAL CARE

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Archives of the Smithsonian Institution in Washington, DC. The National Anthropological Archives was organized in 1965 as part of the Smithsonian Institution's Department of Anthropology of the National Museum of Natural Science. Its stated purpose is to function as "a depository for the records of the Department of Anthropology and its predecessor organizations, and to collect private papers relating to all cultures in the world and to the history of anthropology." At present the official records and manuscript collections of the Archives amount to approximately 4,000 cubic feet and consists of ethnographic and archaeological fieldnotes and reports, transcripts and oral history, and music, vocabularies, grammatical data and texts. The photographic holdings of the Archives alone constitute an estimated 250,000 items. While the Archives have historically been particularly attentive to resources for the study of American Indians, its interests are in fact worldwide. Europeanists should feel most welcome to deposit their collections there. Particularly welcome in assisting the work of the Archives are private papers and correspondence that relate to the history of anthropology and the study of world cultures. In this regard, it is possible for a donor to impose restrictions on the use of private papers given to the Archives, stipulating the necessity of the donor's authorization for use or specifying a time for which the papers will be withheld from public use.

The National Anthropological Archives is especially anxious to receive complete rather than partial collections from donors. They suggest that initially donors should err on the side of inclusiveness and let the Archives decide what should be retained, allowing the remainder to be disposed of by mutual agreement. In order to facilitate transporting materials to Washington, the Archives will provide necessary labels and certification forms. In some cases it may be necessary to employ a mover, expenses being defrayed by the Smithsonian. As for appraising for estate tax purposes, it is suggested that the material be appraised before shipping if it is sufficiently well organized. Otherwise, it can be appraised at the National Anthropological Archives after it has been classified there. While the IRS prohibits the Smithsonian from appraising themselves, they can suggest persons in the Washington area to do so. For further information, please contact James Glenn, Senior Archivist, National Anthropological Archives, Smithsonian Institution, Washington, DC; telephone 202-357-1976.

I wish to thank Joel Halpern of the University of Massachusetts for helping to collect this material.

ANTHROPOLOGICAL MATERIALS NEEDED IN EASTERN EUROPE

(Continued from page one)

history, identity creation, cross-cultural relations, individual life-paths, everyday mythologies, predictions, communication,

and joking relationships. Their main goal is the search for rational and humanistic solutions to problems of Hungarian-Romanian coexistence in Transylvania. For further information, and to transmit any materials, please contact:

Dr. Zoltan A. Biro
Anthropological Group for Communication
4100 Miercurea-Ciuc
Jud. Harghita
P.O. Box 81 ROMANIA
or
Dr. Zoltan A. Biro
c/o Dr. Tamas Hofer
H-1250 Budapest
Ethnographic Institute
Hungarian Academy of Sciences
P.O. Box 29 HUNGARY

SAE PROJECTS COMMITTEE MATERIALS AVAILABLE ON TEACHING THE ANTHROPOLOGY OF EUROPE

Donna E Muncie
Chair

The SAE Projects Committee is offering the following slide sets to accompany texts commonly used in Anthropology of Europe courses:

1. Stanley Brandes: *Metaphors of Masculinity*
(15 slides - \$35.00)
2. Joel M Halpern and Barbara Kerewsky-Halpern:
A Serbian Village in Historical Perspective
(15 slides - \$35.00)
3. Caroline B. Brettell: *We Have Already Cried Many Tears*
(15 slides - \$35.00)
4. Ernestine Friedl: *Vasilika* (20 slides - \$35.00)
5. John C Messenger: *Inis Beag: Isle of Ireland*
(25 slides - \$35.00)
6. George Gmelch: *The Irish Tinkers*
or
Sharon Gmelch: *Nan: The Life of an Irish Travelling Woman*
(20 slides - \$35.00)
7. Susan Parman: *Scottish Crofters*
(20 slides - \$35.00)

Each set of slides contains annotated notes prepared by the authors for use with the slide sets. All pre-paid orders should be made payable to SAE/AAA and sent to Dr. Donna Muncie (see address below). Please allow four weeks for delivery.

The Projects Committee is also making available the following Course Design Resource Packets:

1. Topical Courses with a European Emphasis (\$8.00)
2. Mediterranean Europe (\$8.00)
3. General Survey Courses on the Anthropology of Europe (\$8.00)
4. The Archaeology of Europe (\$6.50)
5. Regional and Specific Nation-State Courses in European Anthropology (\$7.75)

Each of these packets is intended as a stand-alone document, containing background information about European anthropology courses and a set of topic-related syllabi, xeroxed from the originals. All materials in these packets have been compiled from the 1990 national "SAE Survey on Courses in the Anthropology of Europe."

The SAE Project Committee report is also available (\$10.00). Please allow two weeks for delivery.

All pre-paid orders should be made payable to SAE/AAA and sent to:

Dr. Donna Muncey
SAE/AAA
Box 1969 -- CES/SEP
Brown University
Providence, RI 02912

CES WORKSHOPS on EUROPE

(Continued from page one)

1150 Douglas Pike
Smithfield, RI 02917
Tel: (401) 232-6337

The Advent and Impact of Mass Consumption in Twentieth-Century European Societies

Workshop was held April 24-25, 1992, at the Rutgers Continuing Education Center, Douglass Campus, Rutgers University. For information about this workshop and participant offerings, please contact:

Victoria de Grazia
Rutgers University
Center for Historical Analysis
88 College Avenue
New Brunswick, NJ 08913
Tel: (908) 932-8701
Fax: (908) 932-8708

Dr. Ioannis Sinanoglou, Executive Director of CES, wants to remind SAE members that the CES Committee on Workshops continues to invite proposals by country groups or individuals for the organization of workshops on country, comparative, or thematic topics. A maximum of \$2,500 per workshop is available as seed money and maintenance or travel for workshop participants.

Workshops should be held at *member universities* and organizers should indicate prospective funding sources that would match the funds requested from the Council. Applications will be evaluated in terms of quality, but distribution by fields and institutions also will be taken into account. Preference will be given to proposals that provide for student participation.

Deadline: **November 1, 1992** and **April 1, 1993**. Please write to the Council well before these dates for the

application form and guidelines. For further information, please contact:

Columbia University
Council for European Studies
Box 44, Schermerhorn Hall
Room 1016-1018 Schermerhorn Ext.
New York, NY 10027
Tel: (212) 854-4172, 4727
Fax: (212) 749-0397

ARCHAEOLOGISTS TO VISIT RUSSIA UNDER THE AUSPICES OF PEOPLE TO PEOPLE INTERNATIONAL

In conjunction with the Russian Archaeology Society and the Academy of Sciences, the Citizen Ambassador Program of People to People International is selecting a team of experienced practitioners, active professionals, and academic specialists in archaeology to visit remote areas of the former Soviet Union this September. The team will meet with their Russian counterparts on the current state of archaeology in remote areas of the Volga-Urals region and European Russia and will represent interests ranging from laboratory and field investigations, museum studies, public education, and professional training, to cultural resource management.

The delegation will meet with the Archaeology Society and other professional counterparts and have an opportunity to visit excavation sites, excavations in progress, curatorial facilities, sites open for public interpretation, archaeological museums and laboratory facilities, and academic and government organizations. The delegation will compare the state of archaeology in Russia and in the West, with inclusion of related specialties such as physical and social anthropology and the natural sciences. The group will convene in New York on September 20 and return October 3, 1992, after having visited St. Petersburg, Nizh-Novgorod, and Kislovodsk.

The Citizen Ambassador Program of People to People International, the sponsor of this exchange, was founded in 1956 by President Dwight D. Eisenhower to improve communication between Americans and the citizens of other countries. President Eisenhower initially assigned the program's management and operation to the U.S. State Department. When he left office in 1961, the organization was restructured as People to People International, a nonpolitical, private-sector activity. Since that time, Presidents Kennedy, Johnson, Nixon, Ford, Reagan, and Bush have supported its goals by serving as Honorary Chairmen. The Citizen Ambassador Program, one of several People to People International activities, arranges professional exchanges in such disciplines as medicine, building science, law, agriculture, energy, finance, architecture, industrial technology, and the basic sciences.

The estimated expense per delegate or guest is U.S. \$4725, which includes all meetings and activities, transportation, accommodations, most meals, and substantially all other costs. There will also be a supplementary program of cultural activities; a separate program will be arranged for

accompanying spouses or guests who do not wish to attend the professional sessions. The size of the delegation will be limited, and it is essential because of the extensive planning and communication involved, that interested parties contact as soon as possible, one of the following organizers:

Dr. Shereen Lerner
2105 South Hardy Dr.
#13
Tempe, AZ 85282
Tel: (602) 894-5477

or
Michael E. Lehan, Director
Energy and Resource Development
People to People Citizen Ambassador Program
Dwight D. Eisenhower Building
Spokane, WA 99202
Tel: (509) 534-0430

ORGANIZATIONS and INSTITUTES

* MODERN GREEK STUDIES ASSOCIATION OF AUSTRALIA AND NEW ZEALAND

The Modern Greek Studies Association of Australia and New Zealand (MGSAAANZ) was officially established in September 1990, during a three-day National Conference at the University of Sydney. The Association's general aim is to promote Modern Greek Studies in Australia and New Zealand, and to this end, the Association will specifically:

- (a) organize scholarly conferences (including a biennial conference of the Association) and seminars in Modern Greek language and culture;
- (b) encourage the teaching of, and research in Modern Greek language and culture at all levels;
- (c) assist in establishing programs in Modern Greek language and culture in Australian universities and tertiary colleges.

At its first Business Meeting the Association elected its Executive Committee for 1990-1992, and elected the Association's first Honorary Member, Prof. Peter Bien, Frederick S. Beebe Professor in the Art of Writing (Dartmouth C). Working parties were also established to consider the following matters: Constitution, next conference, periodical-form, periodical-fundraising, Association newsletter, Greek-Australian literature, computer technology, contacts with Greece (educ.), research bibliography, teaching materials, membership from other disciplines.,

There are four categories of membership: ordinary member (US\$20), student member (US\$10), benefactor (US\$1,000/life), and honorary. All ordinary and student members will pay an annual membership subscription from January 1 to December 31. Each subscription includes the Association's *NEWSLETTER*. For further information, or to subscribe, please contact:

Ms Anna Chatzinikolaou
Modern Greek Studies Association
of Australia and New Zealand

CNES
University of Melbourne
Parkville 3052, AUSTRALIA

* THE GYPSY LORE SOCIETY

The Gypsy Lore Society, an international association of persons interested in Gypsy Studies, was formed in Great Britain in 1888. The Gypsy Lore Society, North American Chapter, was founded in 1977 in the United States and since 1989 has continued as the Gypsy Lore Society. Society goals include promotion of the study of the Gypsy peoples and analogous itinerant or nomadic groups, dissemination of information aimed at increasing understanding of Gypsy culture in its diverse forms, and establishment of closer contacts among Gypsy scholars. The Society sponsors programs and conferences, and publishes the *Journal of the Gypsy Lore Society* and a quarterly Newsletter. The Society has established the Victor Weybright Archives of Gypsy Studies for the benefit of researchers and students. Individual membership costs \$30, while institutional subscriptions are \$35. For further information, please contact:

Gypsy Lore Society
5607 Greenleaf Road
Cheverly, MD 20785

PROGRAM FOR CULTURAL COOPERATION BETWEEN SPAIN'S MINISTRY OF CULTURE AND U.S. UNIVERSITIES ANNOUNCES GRANT AWARDS

The Executive Committee of the Program for Cultural Cooperation Between Spain's Ministry of Culture and United States' Universities distributed a total of more than \$170,000 in grants to five categories of awards: Publications (\$53,000), Research (\$85,000), Conferences/Symposia (\$21,700), Dissemination of Spanish Culture (\$8,500), and Visiting Professors (\$4,000).

Awards that may be of interest to SAE members include: Sara J. Miller (U California-Berkeley) - dissertation research entitled "Women, the Family, and Social Change in Tarragona, Spain;" California Polytechnic State University, three-day conference "After Columbus - The Musical Journal: A Conference on Cultural Interchange in 18th Century Imperial Spain" (May 21-23, 1992); University of California-Berkeley, a series of bimonthly lectures and conferences "From Castile to California: Meeting of the Hemispheres, 1492-1992" (through November 1992); University of Kansas, conference "Latin American Theatre Today: History, Gender, Genre, Performance" (April 28-May 2, 1992); Rosary College, international conference "Human Rights and the Quincentenary: Contributions of Dominican Scholars and Missionaries" (June 25-28, 1992); Vanderbilt University, three-day symposium "Transatlantic Encounters: The 'Discovery' of the New World and the Old" (October 8-10, 1992).

Grants are awarded twice a year, on April 1 and December 1. For application forms, please contact:

Prof. Antonio Ramas-Gascón
34 Folwell Hall
University of Minnesota
9 Pleasant Street, SE
Minneapolis, MN 55455
Tel: (612) 625-9888

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), some of the projects of the European Science Foundation (October 1990), the Wenner-Gren Foundation (February 1991), NSF support of European Cooperative Research (May 1991), the SSRC Dissertation Fellowship for West European Studies (October 1991), and two sources of funds to bring visiting scholars from Europe to the United States (February 1992). This column calls attention to the Spencer Foundation as a possible source of funding for anthropologists in Europe.

The Spencer Foundation

Contact: Marion M. Faldet, Vice President
900 North Michigan Ave., Suite 2800
Chicago, IL 60611
Tel: (312) 337-7000
Also see programs below

Deadline: Initially, write a letter of inquiry to the Foundation with a brief description of the intended project. Include a CV and preliminary cost and time estimates. The Board will notify you if it wants a more detailed proposal and will give you a deadline. The Board meets four times a year to consider applications (April, July, October, and January). Last year they invested over twelve million dollars in new projects. Topics funded in 1991 include: the introduction of comprehensive schools in Great Britain (\$145,000 over 30 months), cross-cultural comparison of immigrant groups (\$255,650 over two years) and access to higher education (\$288,000 over three years).

The goal of the Spencer Foundation is to support research that improves education (seen as a social institution as well as a developmental process and a set of pedagogical techniques) in the United States or abroad. *The Annual Report of 1992* indicates that projects done by Europeanist anthropologists would be relevant to the scope of their interests.

Small Grants Program funds exploratory research (\$1,000-\$7,000). Topics for which grants were awarded in 1991 included: learning to be entrepreneurs in East Germany; Bavarian teenagers' assessment of American schools; Victorian education; ethnographic research among immigrant groups; Asian women in Britain; language and literary in multilingual families. For more information, please contact:

Coralie Novotny
Small Grants Administrator
The Spencer Foundation
900 North Michigan Ave., Suite 2800
Chicago, IL 60611
Tel: (312) 337-7000

Postdoctoral Fellowship Program in Education provides a stipend of \$35,000 for recipients of the PhD or EdD interested in research that will lead to the improvement of education. Topics funded last year include cross-cultural comparisons of educational policies and techniques and a study of the Irish University in relation to the European Community. For more information, please contact:

Spencer Postdoctoral Fellowships
National Academy of Education
Stanford University School of Education
CERAS-5070
Stanford, CA 94305-3084
Tel: (415) 725-1003

CONFERENCE NEWS

* MODERN GREEK STUDIES ASSOCIATION OF AUSTRALIA AND NEW ZEALAND

The Modern Greek Studies Association (MGSAANZ), is sponsoring a conference in Melbourne, Australia on September 28 - 30, 1992. Convenors for this conference are Pavios Andronikos and Christos Fifis. The theme of the conference will be "Greece and Europe." Papers on topics not related to this theme will also be considered, and a section of the conference will be reserved for current research on any topic. MGSAANZ cannot at this stage offer any financial assistance to speakers at the conference, and it is suggested that would-be participants approach their own institutions or other appropriate bodies for support. For further information, please contact:

The Convenors
MGSAANZ Conference
Modern Greek Studies
La Trobe University
Bundoora - VIC 3085 AUSTRALIA

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

Center for Studies in Oral Tradition
University of Missouri
301 Read Hall
Columbia, MO 65211

* ANTROPOLOGIA: Revista de pensamiento antropológico y estudios etnográficos

An independent journal, founded in 1991 by a group of young anthropologists in Spain with the support of the Asociación Madrileña de Antropología, *Antropología* will include articles on the history of anthropology, on Latin American issues, and on comparative questions, albeit with a dominant focus on the social anthropology of Spain. It contains as well a review and debate section which will allow for the airing of important issues and the historical review of key works or groups of contemporary works. Among the articles featured in the first issue (October 1991) were: "Antropología, colonialismo y minorías culturales," "La visión de la antropología desde la perspectiva de un biólogo," "Gracia y naturaleza en el discurso extremeño," and "Traducción y derivación." Subscriptions (two issues) for the United States are 3 800 pss. for individuals and 7 600 pss. for institutions. For more information, or to subscribe, please contact:

Antropología
Asociación Madrileña de Antropología
Allonso XII, 68
28014 Madrid
SPAIN

* JOURNAL OF THE GYPSY LORE SOCIETY

The primary publication of the Gypsy Lore Society, the *Journal* features articles on the cultures of groups traditionally known as Gypsies as well as traveler and peripatetic groups. These groups include, among others, those referring to themselves as Ludar, Rom, Roma, Romnichels, Sinti, and Travellers. The *Journal* publishes articles in anthropology, art, folklore and folklife, history, linguistics, literature, music, political science, and sociology, as well as reviews of books and audiovisual materials. The *Journal* appears twice a year. *Journal* subscription is a membership privilege of the Gypsy Lore Society (see related article above).

* ORAL TRADITION

Oral Tradition is the only periodical devoted exclusively to studies in oral tradition, a rapidly evolving consortium of disciplines, among them anthropology, folklore, literary studies, and linguistics. Now in its seventh year of publication, *Oral Tradition* continues to represent the expanding scope of this field by highlighting current scholarship across more than 100 language areas. The diverse publishing program is designed to provide a forum for new information and analyses, as well as up-to-date histories and bibliographical accounts of relevant scholarship in various major fields: survey essays, analytical essays, symposium, special issues and clusters. Reports of relevant fieldwork, transcriptions and translations of oral texts, and occasional sections on meetings and other matters of interest are also featured. The annual subscription fee is \$18 U.S. for individuals and \$35 U.S. for institutions. To subscribe, or for additional information, please contact:

* JOURNAL OF EUROPEAN SOCIAL POLICY

The *Journal of European Social Policy* provides a unique source of independent information and analysis covering a broad range of social policy issues across Europe. Although the main focus is on the countries of the European Community, attention is also given to developments outside of the EC, particularly in Scandinavia and Eastern Europe. The *Journal* contains refereed articles offering analyses of key developments; a briefing section giving data on European social trends, developments in social legislations and social programs at EC level, case studies of EC programs in operation and news of recently completed research; and reviews of studies of comparative and European social policy, including work published in languages other than English. Articles report empirical research findings as well as theoretical developments from a range of different social scientific perspectives, aimed at improving our understanding of social policy issues across Europe. They are published in English, with abstracts in French. For a limited time, the *Journal* is offering an introductory free copy of Volume 1 (1991). To obtain this, or to subscribe (\$54 individual or \$108 institutional), please contact:

Judy Higgins
Longman Higher Education
Longman House
Burnt Mill, Harlow
Essex, CM20 2JE
UK
Tel: (0179) 623212

* MEDITERRANEAN QUARTERLY

Entering its second full year of publication in 1991, *Mediterranean Quarterly* looks behind and beyond the immediate issues of the day, at problems that do not fit the common definition of "foreign policy" as well as at those that do, including in its articles a broad range of subject matter: from the Persian Gulf crisis to black-white relations in the ancient world, from terrorism to the environment, and from the politics of archaeology to the politics of Mediterranean integration. *Mediterranean Quarterly* is uniquely positioned to provide analysis of the region that has been the setting for some of humankind's sharpest conflicts and some of its noblest experiments in integration. The list of contributors has been impressive, including leading academic, journalistic, and political figures from some twenty countries. Subscriptions are \$24 for individuals and \$44 for institutions, with a student rate of \$12 (photocopy of student ID required). For further information, please contact:

Mediterranean Quarterly
Duke University Press
Journals Fulfillment
6697 College Station
Durham, NC 27708-9987

* THE JOURNAL OF MEN'S STUDIES

The past decade has seen an increase in research focusing on men's lives as a growing number of scholars from the social and behavioral sciences and the humanities have rejected the traditional paradigm that interprets male experience as normative experience. Consequently, a "new" men's studies scholarship has emerged focusing its analyses on male experiences as specific social-historical-cultural constructions. A new scholarly journal devoted both to providing an interdisciplinary forum for critical discussion of these issues involving men and masculinities and to disseminating new knowledge about men's lives to a broad audience, *The Journal of Men's Studies* will begin publication in summer 1992. The *Journal* seeks to publish the best research in this emerging field, recognizing the varied influences of class, culture, race, and sexual orientation on defining men's experiences. The *Journal's* cross-disciplinary and cross-cultural character disseminates material by men's studies scholars from various perspectives (political, social, cultural, historical), as well as various disciplines (anthropology, sociology, history, psychology, literature). Topics of interest include but are not limited to issues involving men's relations with others, the continual tensions between the competing and contradictory roles men play in their ever-changing world, and the social construction of masculinities. Individual charter rates (expires 11/1/92) are \$24 for individuals and \$45 for institutions. For more information, or to subscribe, please contact:

The Journal of Men's Studies
P.O. Box 32
Harriman, TN 37748-0032

BOOK MARKS

Gary McDonogh
Book Review Editor

* SPANIARDS THROUGH THE LOOKING GLASS

William A. Douglass
University of Nevada, Reno

Maria Catedra, ed., *Los espa˜oles vistos por los antropologos*. Madrid: Jucar Universidad, 1991.

Los espa˜oles vistos por los antropologos (*The Spaniards as Viewed by Anthropologists*), a collection of essays edited by Maria Catedra, is an important book for Europeanists. The membership rosters of both the SAE and EASA demonstrate that Hispanists easily constitute the largest subgroup within Europeanist anthropology. Pitt-Rivers' *People of the Sierra* is arguably the most influential work (and even the founding text) within at least anglophone Mediterraneanist social anthropology. The article in the present volume by Joan Prat i Caros details the impressive extent to which social anthropology has expanded throughout the Peninsula and become institutionalized within Spanish academic life. In short, in terms of both its breadth and historical depth Spanish anthropology is a major component of the European

anthropological scene. Consequently, developments within it are likely to reflect, as well as influence, the bigger picture.

The present volume includes the work of nine Spanish anthropologists and four Anglo-American ones. It consists of a selection of papers presented at a conference held in Santander in August of 1989. Given the venue and the fact that the organizer had worked in nearby Asturias, it is scarcely surprising that there is a clustering of investigators with expertise in north-central Spain. Logistical limitations alone would have precluded comprehensiveness regarding Iberian cultural diversity, however there is an apparent, though not entirely obvious, metanarrative in the makeup of the participants. Certain key figures were either uninvited or declined to participate, while others participated in the proceedings but declined to submit their text for publication. In short, the work underscores that in terms of its autochthonous makeup Spanish anthropology is far from seamless.

There is also the evident ambivalence regarding the role of outside investigators within the anthropology of Spain. In recent years a number of Spanish anthropologists have published severe criticisms of the work of individual foreign investigators as well as of the structural-functional, community study approach of most anglophone monographs on Spain. Methodological and theoretical issues aside, the criticism also regards felt frustration over the cultural imperialism implicit in the Anglo-American domination of the international anthropological literature on Spain and its infrequent citation of Spanish sources. For the most part, the papers in the present volume assume a polite tone regarding these issues; characterized by that of the "good guest" in the case of the outsiders and the "good host" by the Spaniards.

The tenor of the volume is set in the opening essay by Julio Caro Baroja, an historiographic look at the figure of Telesforo de Aranzadi, a turn-of-the-century Basque physical anthropologist-folklorist-ethnographer. According to Caro Baroja, Spanish anthropologists ignore such predecessors at their risk as they mindlessly pursue the latest foreign trends within the discipline. Earlier (in the work *Disquisiciones antropologicas* published in collaboration with Emilio Temprano) he dismissed the value of anthropological investigations in Spain by foreign investigators. Thus, in his acerbic fashion, he contributed a comment during the conference that was converted into its *leit motiv* in the introductory essay by Maria Catedra. To wit, "Half of the foolishness that has been said about Spain and the Spanish soul comes from Spaniards; the other half from foreigners." This view is seconded by the late Alberto Cardin, who also criticizes his colleagues for excessive obsession with foreign fads. As if to demonstrate the point several of the essays by the Spanish participants focus upon concern with otherness and the nature of authorial authority, reviewing but neither criticizing nor advancing that literature.

Amongst the Spanish contributors there is also concern with quite specific topics. For example, Luis Garcia Garcia examines the discrepancy between his Asturian informants' statements that the stem family household is their cultural norm and the statistical evidence of its limited occurrence. Joan Frigole Reixach contrasts newspaper accounts of a 1928 homicide in an Andalusian town and Garcia Lorca's use of it in his play *Bodas de Sangre* as vehicles for discussing how

anthropology and literature can each elucidate the logic underlying cultural patterns -- in this case the phenomenon of bride capture in Mediterranean society.

There is another discernible tendency for some of the essays to be personal, indeed self-confessional. (Stanley Brandes, Maria C tedra and Susan Tax Freeman). They regard less the anthropology of Spain than the use of Spanish examples to discuss larger methodological issues generic to the discipline.

Caro Baroja and Cardin would seem to concur that a specifically Spanish anthropology requires grounding in Iberian historical and cultural reality. However, they differ in that Caro Baroja emphasizes the contributions of figures like Aranzadi as the baseline, whereas Carin invokes the Spanish presence in the New World and its interpretation as the differentiator of a specifically Hispanic intellectual tradition. The parameters of Caro Baroja's view are expanded by Luis Diaz Viana. He cites nineteenth and early twentieth century observations of certain essayists and travellers as "anthropological" if not anthropology, noting that together they constitute a rich and reflexive vision of Iberian cultural reality. James Fernandez addresses Cardin's point when he asks why the auspicious and sage sixteenth century observations of Bernardo de Sahag n in Mexico failed to create an ethnographic tradition in Spain?

There is discernible, indeed curious, clustering in the volume which distinguishes the foreigners from the Spaniards with respect to the ostensible theme of the book -- The Spaniards. The outsiders are all prepared to accept the premise that "Spaniard" is a relevant social category. Julian Pitt-Rivers follows cautious criticism of national character studies with a somewhat tongue-in-cheek, yet ultimately serious, trait list regarding "Spanishness." I found it to be Andalusian-, or rather Mediterranean-centric, since, in my experience it better describes a community that I studied in southern Italy than the ones with which I am familiar in the Basque Country. Fernandez and Tax Freeman see Spain as the sum of its regional parts. Brandes, on the other hand, downplays the cultural diversity within Spain, presumably regarding Spanishness to be the common theme upon which there is localized variation. In this regard Brandes and Fernandez are in fundamental disagreement since the latter examines the work of Americo Castro as a vehicle for concluding that Iberia's cultural diversity was so pronounced that Spaniards never needed to go abroad in order to encounter otherness.

Conversely, the Spanish contributors largely ignore the stated topic of the conference. Rather than addressing the nature of Spanishness as seen by anthropologists they focus instead upon the status of anthropology in Spain. Both Joan Prat i Car s and Enrique Luque Baena discern an old and new era in which the death of Franco and the emergence in the late seventies of the new constitution recognizing the political autonomy of the regions are the watershed events. The argument may be made that the extent to which there is "Spanish anthropology" in Spain today is a reflection of the still highly centralized administration of the country's university system. Thus, decisions regarding the role of anthropology (and therefore the level of demand for anthropologists within the academy) emanate from Madrid. However, in most other regards Spanish anthropology has splintered into its regional expressions. Certainly, in terms of research agendas, course content, publications and ancillary

institutions such as museums, it is more accurate to speak of regionally-circumscribed Basque, Catalan, Andalusian, Galician, etc. anthropology.

In large measure, then, the intellectual profile of Iberian anthropology increasingly reflects the political realignment transpiring within Spain, a development which Cardin finds distressing. He subscribes to the notion that a unified Spanish anthropology concerned with the broader issues within Europeanist anthropology is the desirable goal. Maria C tedra, in her provocative concluding essay, which asks rhetorically "why don't we study the North Americans," dissents. In her view anthropology is quintessentially a comparative exercise and the anthropologist all but incapable of meaningful self-study. Thus, the present insularity of either a Spanish anthropology or the several anthropologies of Spain as practiced by Spanish nationals potentially undermines the validity of the results.

A careful reading of the present text (as well as contemplation of its metanarrative) suggests to this reviewer that it may be as inaccurate to speak of Spanish anthropology at this juncture as to refer to its Yugoslavian or Soviet counterparts. Western Europe is scarcely immune from the processes that have put in place the bases of a future Slovenian or Ukrainian anthropology -- a fact that, ironically, may be more difficult for Anglo-American outsiders to comprehend and accept than for autochthonous investigators.

* ANTHROPOLOGY: A FRENCH/AMERICAN DISCOURSE

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Ethnologie Fran aise 1991, vol. 21, no. 1 "Anthropologues Am ricaines: regards sur la France."

This special issue of *Ethnologie Fran aise* is actually more than its title promises, for it combines three ethnographic analyses written by American anthropologists on France (D. Reed-Danahay, W. Lem and V. Mark) with three articles which compare and contrast the theoretical bases and foci of French ethnographic study "chez soi" and American ethnography "pr s de chez soi" (Rogers, Bahloul and Barbichon).

Winnie Lem examines the internal dynamics of Occitan regionalism in her article "Classe et r gion: identit  sociale chez les petits viticulteurs du Languedoc." Her emphasis is on the way in which regionalist ideology is understood and employed by the wine growers she studied. In her analysis of the contemporary political use of regionalist rhetoric, Lem demonstrates how class and regional consciousness have converged in a modern regional ideology based on resistance against both the State and the Market.

Mark analyzes the representation of ethnic identity in a Gascon village Liars' Festival. She shows how national identity is metonymically represented in the local festival at the same time as this festival is a metaphor for the region. The liars' performances are both directed outwards, at national French culture represented by the many outsiders to the region who attend, and inwards, to a very specific community defined by its knowledge of very local events. This combination of the

extremely local and the national (even international) in many of the stories illustrates Mark's interesting conclusion that the festival is not a solidary celebration of regional or ethnic unity but a social space and time which draws its force from tensions of identity and membership.

In her article "La production de l'identité locale," Reed-Danahay examines the way in which national images of a region (the "Auvergne") are used by its inhabitants in the conduct of their everyday life. She shows how Auvergnats employ both positive and negative popular stereotypes of themselves in their encounters with outsiders; even the less favorable stereotypes are a means of establishing and maintaining distance and privacy. Like Lem's article, Reed-Danahay's work serves to emphasize that the idea of the region is not constructed solely at the top; like Mark, she emphasizes the situationally constructed nature of regional identity.

Rogers, in her introductory article "L'ethnologie nord-américaine de la France," examines the short history and current state of the Anthropology of France, noting that it has tended to focus on the periphery rather than the center. An American ethnography of France, she claims, falls somewhere in between an "exotic" and a "native" Anthropology; this constitutes its particular strengths and weaknesses. Because of the short, intense and localized nature of such fieldwork, it leads to "an incisive image, little troubled by peripheral vision" (p. 8) which can be criticized for its narrowness by "insiders." But at the same time, the "outsider's point of view," because of its comparative framework, can situate particular knowledge in a wider context of interpretation.

In his article "Le Huron chez Narcisse," Guy Barbichon makes a similar point: that an American ethnography of France has the advantage of an "extremely wide synthetic perspective." He writes that the distance of the observer encourages audacious sweeps of analysis that a native observer would never make (p. 58). Barbichon also demonstrates the reality of the risk of native critiques of these attempts at synthesis in his reading of Robert Ulin's 1987 contribution to a special issue of *Anthropological Quarterly* on the ethnography of France.

Rogers, Barbichon and Bahloul all comment on the differences in theoretical emphasis that divide French and American Anthropology of France. Barbichon and Rogers both note the extent to which a focus on the power of the individual as social actor and on the process of social negotiation and compromise from the "bottom up" is a peculiarly American orientation which contrasts with the French focus on the "top down" structures of oppression. As Bahloul points out (in "France-USA: ethnographie d'une migration intellectuelle") these differences, although fundamental, are often masked by the illusion of a shared intellectual heritage. This results in a "dialogue de sourds" in which French and American scholars use each others' work primarily to "serve their own view of reality" (p. 51). Yet the overall tone of these three articles is constructive and optimistic; they constitute the beginnings of a real exchange in which everyone is listening.

* ITALIAN FAMILIES THROUGH HISTORY

Frank A Salamone
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David L. Kertzer and Richard P. Saller, *The Family in Italy: From Antiquity to the Present*. New Haven: Yale University Press, 1991. 399 pp.

This book is a collection of articles originally presented as part of a conference entitled "The Historical Roots of the Western Family: The Evolution of Family Relations in Italy." The conference, supported by three foundations, Wenner-Gren Foundation, Rockefeller, and National Endowment for the Humanities, attracted an impressive list of international scholars. Unfortunately, the results, as in too many collected works, is rather uneven.

The resulting papers do not address the issue of the evolution of the family in Italy, much less in the Western World. Indeed, it would have provided a unity too noticeably lacking in these papers to have required each author to address a series of common themes, including that of evolution. Lacking those common themes, a concluding chapter is desperately needed to synthesize the disparate material in these chapters. It is true that each of the three major divisions -- antiquity, the medieval fulcrum, and the modern period -- has its own introduction. It is also true that Saller and Kertzer provide a fine overall introduction to the book. However, without a final pulling together, the book simply seems to end.

There is one further problem with the book. Its division is rather arbitrary. It neglects almost as much as it covers historically. In spite of the inclusion of historians and anthropologists who are processually oriented, the framework masks otherwise obscured virtues. It provides the appearance of a synchronic orientation which it really does not possess, detracting from the "practice" orientation of many of its contributors.

With those negatives out of the way, it is now possible to focus on the volume's many virtues. There are, for example, a number of superb chapters in this volume and others that are above average. My bias will show, I fear, when I note that the anthropological articles tended to be both more clearly written and more sensible than those sociologists or historians produced. Specifically, Sylvia Junko Yanagisako and Caroline B. Brettell provide model articles in anthropological methodology in the study of the family. Each takes great care in relating family structure and inheritance to a specific complex of conditions. Yanagisako is interested in small entrepreneurial families; Brettell, in cultural values, social relations, and property transmission. Each challenges "accepted" beliefs while looking carefully at what people do, why they do it, and the overall circumstances in which they do it.

There is no question that the volume presents a convincing argument for the use of historical data, ethnographically understood, in the study of family -- and other -- relations. Moreover, it convincingly demonstrates the value inherent in having experts from different fields collaborate on a common subject. The reader profits from an examination of the family from legal, historical, sociological, and anthropological areas. It becomes obvious, rather quickly, that each discipline has its own interpretation of what constitutes a family.

Finally, this collection has the virtue of exploding the myth that there is a typical Italian or Mediterranean family. It provides perspectives on the choices that individuals make

within cultural constraints and just how these choices, in turn, reshape the cultural and social structural landscape. The evasiveness of the exact meaning of cultural practices and social relations is itself "typically" Italian and the Italian ability to create and re-create the sociocultural world is a humanistic virtue worth pondering.

* RITUAL IN ANDALUSIA

Sara J Miller

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Francisco Enrique Aguilera, *Santa Eulalia's People: Ritual structure and process in an Andalusian multicomunity*. Reissue of 1978 edition with changes. Prospect Heights, IL: Waveland Press, 1990.

Santa Eulalia's People is set in the small town of Almonaster La Real in the Province of Huelva in southern Spain. The body of the book (originally published in 1978) is based on fieldwork conducted from 1967 to 1969, and the author describes and analyzes life cycle rituals and especially the festival cycle of Almonaster and the surrounding "aldeas." It is the festival cycle composed of Semana Santa (Easter Week), Cruz de Mayo (Invention of the Cross, May third), and Romeria de Santa Eulalia (Pilgrimage of Santa Eulalia, third weekend in May) that Aguilera sees as "fulfilling the functional mission of releasing social tensions and reintegrating the community" (p. 52). These three festivals, along with the smaller patron saint festivals held during the summer months in the aldeas, are what make Almonaster a "multicomunity" composed of interdependent individual communities. While this portion of the book provides, according to one of Aguilera's informants, "an accurate picture of life as it had been then" (p. 157, anyone familiar with the changes in rural Spain since the sixties will wonder what has become of the isolated and traditional Almonaster presented.

In an epilogue to this 1990 edition, Aguilera describes the changes he observed during two return visits in 1978 and 1984. This short and most interesting section of the book describes the Cruz de Mayo and Romeria in 1978, although in much less detail than earlier in the book. Rather than fading away as Almonaster becomes more integrated economically and socially into contemporary Spanish life as he feared, Aguilera finds the festivals have become larger and more exuberantly celebrated. The epilogue also describes changes in the daily life of Almonaster: the move away from farming, the increasing material wealth of villagers, the change in women's roles. Aguilera's informants here, in contrast to the body of the book, have names and sketches of life histories are presented. The differing content and focus of the two sections of the book (body and epilogue) present an interesting picture of life in Almonaster over a twenty year period, but one which only begins to analyze the effects of social change on the ritual cycle.

* ISLAND COMMUNITIES AND CHANGE

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Anthony P Cohen, *Whalsay: Symbol, Segment and Boundary in a Shetland Island Community*. St. Martin's Press, 1989.

There have been few ethnographies of the British Isles which have informed and/or redirected transatlantic anthropological debate. In the anthropology of Ireland the works of Arensberg and Kimball are examples of ethnographic writings which use the text and context (to use today's terms) of community and culture in a periphery of Ireland to explicate their more general theoretical views of anthropological research in the modern world. In a sense they utilized Irish communities' culture as the content to the form of structural-functionalism with which they were experimenting. Form and content are also key metaphors in the ethnography of Whalsay, a Shetland island community lived in and studied by anthropologist Anthony P. Cohen since 1973. Although this book will not have the impact of those of Arensberg and Kimball -- it is hard to imagine any ethnography today doing so -- it is perhaps the finest example in English-language anthropology of an ethnography of a relatively small but increasingly less isolated island community, which integrates the best of post-modernist interpretive anthropology into a narrative of islanders lives. Simply put, this is a masterful study of an island of Scotland which, along with the other writings of Cohen, have already provided both models and incentives for more theoretically informed community studies of Britain (Whalsay was published in 1987 in the UK; the St. Martin's Press edition is dated 1989). As such it should be mandatory reading for Europeanist anthropologists.

As its subtitle implied, *Whalsay* is about the symbols of sociocultural life on the island, both as they define the external boundaries to the Whalsay community (a term which Cohen employs, like almost all in this book, in ways as close as possible to those of Whalsay people in general) and as they represent the internal diversity of Whalsay society. This diversity is seen by Cohen to be understandable and manageable, both to him and to Whalsay people, in terms of social segmentation. Cohen's brief discussion of the anthropological usages of "segments" illuminates the historical and intellectual contexts to his ethnography which, in turn, makes an implicit case for the relevance of social anthropology to the understanding of modern British and European societies, a case, I infer, directed in part to fellow social anthropologists. In analyzing the ways that Whalsay people reconstruct the meanings of the many social transformations the island has undergone over the last few generations, however, Cohen does not construct either an esoteric treatise in anthropological theory, using Whalsay life as the content to a philosophical debate on cultural form, or a staid view of "traditional" life undergoing the processes of modernization. In fact, what is so convincing about this book is the vitality and common human experience which Cohen captures in his story or, to be precise, which Whalsay people act and tell in their narratives of their lives. Lest the reader of this review jump to any conclusions, Cohen is clearly not writing about himself, as the principal interpreter of Whalsay life, or as a writer of ethnography who embarks on a quest for the dialogic interactions of ethnographer's text with community's texts. Instead, Cohen presents as plausible a version of Whalsay life as he can, keeping in mind that he provides this version as an analysis of Whalsay people's experiences of social interaction, in order to understand their society's maintenance of self in the face of local, national, and international changes.

In chronicling these experiences, Cohen has artfully combined many scenes and sketches of Whalsay life. Because he eschews the role of the omniscient ethnographer, as well as the superior observer, the story he presents is fascinating and extremely persuasive. I believe that anyone who has done anthropological fieldwork in Britain -- and just about anyone who has done fieldwork anywhere -- will find themselves wondering what it would be like to live on Whalsay, or comparing the sights, sounds, and smells, of the island to their own field experiences. This empathetic reaction is a result of Cohen's writing style. In his attempt to avoid privileging anything but overlapping and sometimes contradictory aspects of Whalsay identity he has constructed a series of ethnographic portraits which, taken individually or on the whole, come as close to video images as anything I have ever read in the ethnographic literature of Britain. I do not mean to suggest that it is the MTV of anthropology. On the contrary, *Whalsay* provides so many finely written and emotive sketches of a range of islanders' experiences that one can almost imagine having been there with Cohen or, at the very least, observing their lives over his shoulder.

These scenes include, but are not limited to: fishing with island crews on the North Atlantic; an excursion to the mainland with the football team; a series of "sprees." where drinking rituals and home hospitality combine in days and nights of visiting and frolicking; crofting life; public political meetings to discuss the future of the island; the revitalization of traditional music and instrument making; and Whalsay's role in the Scottish fishermen's blockade of the local ports. Throughout these perspectives, Cohen keeps to his theme -- what is Whalsay identity, and why and how has it both transformed and maintained itself over the years he has lived there? His conclusions revolve around the two related sets of symbols which define Whalsay: the collective ones which mark the external boundary to the outside world, and the internal ones, both divisive and cohesive, which define the principal segments of kin, neighbors, and fishing crews. It is the ways in which Cohen recognizes that islanders continuously redefine their cultural distinctiveness from the outside world, and the impact of such constructions on internal notions of identity, which make this book both an accessible text for undergraduate courses but also an important work in the ethnography of modern life.

My praise for *Whalsay*, glowing as it is, is not uncritical. As Cohen rightly points out in his short critique of the dialogical trends in our field (p. 208), we run the risk of "gratuitous exercise." In his attempt to present a version of Whalsay life with which both he and they are comfortable, he has constructed at the same time a number of theoretically informed models of boundary, identity, and segmented cultures. As is clear in this review, I find his arguments both persuasive and stimulating, but his narrative tends in places to be as functionalist as some of the older anthropological traditions which I infer he hopes to supersede. In short, Cohen's argument regarding the multiple meanings inherent in any notion of Whalsay identity is so persuasive in this text that it is difficult to imagine either anything on the island which could not support this model of boundary and identity, or any social transformation which could not be construed as both being understood through and recast into locally meaningful terms. Cohen also rightly points out the importance of the EC, changes in women's roles, the opening of the first pub on

the island, and the coming of the first policemen, but their importance in the long term transformations of Whalsay life will probably be greater than the ways Whalsay people seem to recognize that they represent alien modernity and thus deal with them in terms of boundary making. But, to be fair to Cohen, more materialist changes in Whalsay lives are only a backdrop to the story he wishes to tell about Whalsay:

it is an exceptional society, exemplary in its sense of identity, its values, skills, self-discipline. It has survived and prospered, economically and culturally, where so many comparable communities have died or deteriorated into frailty and dependence. The world ought to know about Whalsay. My chief reservation is whether I have managed to do justice to its remarkable qualities (p. 206).

He has.

* COLLAPSE OF ANCIENT STATES

Marshal Joseph Becker

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Norman Yoffee and George L. Cowgill, eds., *The Collapse of Ancient States and Civilizations*. Tucson: University of Arizona Press, 1988. (second printing 1991.)

The recognition that all human societies may share certain types of organizational attributes stimulates many kinds of cross cultural studies. Over the years ideas regarding the evolution of societies, and in particular the development of complex states, have garnered considerable anthropological attention. The idea of cultural devolution, however, needed more time to take academic root among Americans and others who have grown up in a world where "progress" had become the magic word. This volume, from a seminar at the School of American Research, recognizes the potential for change to take many directions other than "forward."

Norman Yoffee, a Babylonian specialist, provides the opening chapter, offering basic concepts and definitions. This is followed by seven chapters which are like case studies, of which five are from the Old World. Those of direct interest to Europeanists, Bowersock's "Dissolution of the Roman Empire" and Bronson's "The Role of Barbarians," provide insightful summaries of two very big pictures. The concluding three chapters are of more than general interest because they are brilliant summaries of current thinking on these matters of socio-political change. Herbert Kaufman's review of collapse "As An Organizational Problem" points out several aspects of governance which can go awry, and how these lead to destabilization of political systems. Then Shmuel Eisenstadt goes "Beyond Collapse" with important views on the delineation of social systems and political boundaries. He points out that the reorganization of such boundaries can lead to the development of a state as well as the converse, noting that "collapse is only an extreme case of the restructuring of boundaries of social and political systems."

Cowgill's brilliant final chapter did not predict the breakup of the Soviet empire, but certainly provided all the information

needed to have arrived at that conclusion. Cowgill's review of "The Main Kinds of Troubles States Have" (troubles in getting income; higher costs in doing what is required of the state; accountability of officeholders) reads like so many recent analyses of the collapse of the USSR. These accounts all look back on the subject, while Cowgill's work predates this modern collapse by years! Cowgill's keen anthropological eye has been shown to have had amazing foresight. This book serves as an excellent basis for historical and anthropological studies, and essential readings for modern political scientists watching the continuing dramas of Iraq and what had been Yugoslavia.

* GREEKS IN DENVER

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G. James Patterson, Jr., *The Unassimilated Greeks of Denver*. New York: AMS Press, Inc., 1989. 245 pp.

At the end of the 1960s, certain sections of the city of Denver were torn down as part of a federally funded "Model Cities" project. One of the casualties of this remodeling was the old Greek neighborhood known as "Greek Town." *The Unassimilated Greeks of Denver* is the product of a study conducted just prior to this demolition, and is the last glimpse of an ethnic community that no longer exists.

Patterson's volume is not a community study in the traditional sense, but rather focuses on a sub-section of the Greek population of Denver -- the older, poorer, first generation male immigrants. These men regularly fellowshipped at the one remaining Greek coffee house (*kafeneion*) in Greek Town. According to Patterson, this segment of the Greek population was the least assimilated into American society and culture. As a result, these men were alienated geographically, socioeconomically, and ideologically from Greek individuals and institutions in Denver that had become more "Americanized."

Students of ethnicity in general, and European ethnic communities in the United States in particular, will find this book valuable. Patterson's theoretical chapter is a thorough, albeit brief, review of the anthropological and sociological literature of the 1950s and 1960s dealing with the often ambiguous concepts of acculturation and assimilation. Ten case histories are presented which help clarify some of the theoretical ambiguity. These histories give one a "feel" for the difficulties these individuals faced, as well as reasons why they did not follow the path of greater integration taken by the majority of their Greek compatriots.

In addition, Patterson has written two concise chapters on the history of Greeks in the United States and Colorado, which create a broader context for his study, and make its relevance less parochial. In sum, this book is an interesting, though somewhat dated, contribution to the study of European ethnic groups in the United States.

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