



SAE

Bulletin

Society for the Anthropology of Europe

May 1993
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MAJOR MAILING TO MEMBERSHIP

On March 5, 1993, a joint mailing of the Publications and Projects committee was sent to all current Society for the Anthropology of Europe (SAE) members. Included were forms to update SAE *Directory* information and preorder the 1993 edition, information concerning the new student paper competition, an update of the Course Design Resource Packets as well as information concerning a filmography and a bibliography project (see separate articles on individual projects, ed.). SAE members and non-members are invited to participate in any or all of these projects and to serve as

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NOMINATIONS FOR OFFICE: Duties Outlined

Jill Dubisch
President

The following is a preliminary outline of the duties of various SAE officers I developed while serving as President-Elect. Some of the duties are stated in the SAE Constitution (these are marked with an asterisk), some have developed through practice, and some are suggestions for additions or changes. Except for the constitutionally mandated duties and terms, anything on this list can be changed or added to at the suggestion of the Executive Committee.

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AAA MODIFIES NOMINATION AND ELECTION SCHEDULES

The American Anthropological Association (AAA) recently modified its nomination and election schedules to allow newly-elected Executive Committee members adequate time to make the necessary preparations to attend the Annual Meeting. As a result, **Peter Allen** served as Ad Hoc Nominations Chair, since nominations for the 1993 elections had to be completed during the Annual Meetings in San Francisco. What follows is a chart listing former and current deadlines for nominations for AAA Executive Committees:

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ONCE MORE INTO THE BREACH

Stephen D Jones
Features Editor

First the disclaimer: I love the four fields or "subfields" of anthropology. In fact, biological anthropology may be even more interesting to me than my own subfield of archaeology, while linguistics seems indispensable to any broad-range view of the latter, quite apart from its idiosyncratic charms. And, when I belatedly blundered into ethnology, I found it to be a science of observing humanity that offered exactly the perspective on life that I had always wanted.

Nevertheless, my four-subfield background often seems like excess baggage when I cross overseas for fieldwork. There I regularly encounter practitioners who are trained to know

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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 \$15 annual subscription fee to AAA, 4350 N Fairfax Dr., Suite 640, Arlington, VA 22203.

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
4350 N Fairfax Dr., Suite 640
Arlington, VA 22203

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

AAA
4350 N Fairfax Dr., Suite 640
Arlington, VA 22203

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Graduate Students Column:

**SAE MEMBERSHIP BREAKS
700 BARRIER!**

Due to my absence from the United States, no updates are available on current membership. This information will appear once again in the October Issue. For your information, I am repeating the most recent information available to me before I left on sabbatical.

Although SAE membership had hit a plateau recently since attaining the 600 mark in September of 1990, we have finally inched over into the 700s. As of December 31, 1992 we had a total membership of 704, with 601 paid members and 103 members who had not paid. Broken down into regular and student members, the figures are as follows: 420 regular members and 181 student members had paid their dues while 56 regular and 47 student members have not paid their dues for 1992.

REMINDER!:
DON'T FORGET
TO ORDER YOUR
1993 SAE DIRECTORY

**CES PRE-DISSERTATION
FELLOWSHIP AWARDS
ANNOUNCED**

The Council for European Studies (CES) is pleased to announce the names and topics of doctoral candidates in anthropology who have been awarded the Pre-Dissertation Fellowships for exploratory research in Europe. Although anthropologists constituted slightly more than ten percent of the applicants in 1993 (11 out of 105), they were awarded almost one quarter of the fellowships (4 out of 17).

The following doctoral candidates in anthropology have been awarded the Pre-Dissertation Fellowship:

- * **Pamela Ballinger** (John Hopkins U): "Reconceptualizing Europe: Ethnic and National Identity in Trieste and Istria."
- * **Nancy Frey Breuner** (U California-Berkeley): "A Europe Without Borders: Pilgrimage, Tourism, and Transnationalism" (Santiago de Compostela).
- * **Nicholas Moustakas** (Columbia U): "Displacement and 'Home': A Comparative Study of the History of Assimilation of Those Displaced by the Conflict in Cyprus."
- * **Laury Oaks** (John Hopkins U): "Irishwomen, 'Euro-Citizens' and Defining Abortion."

Potential applicants (particularly those who expect to complete their second year of graduate study by June 1994) are invited to write to the Council well ahead of the next application deadline (**February 1, 1994**):

Council for European Studies
Box 44 Schermerhorn Hall
Columbia University
New York, NY 10027

MAJOR MAILING TO MEMBERSHIP
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committee members. Only with continued member participation can we move ahead and expand the services offered by the SAE. For further information and/or for additional copies of the letter and supporting materials, please contact the following committee chairs:

Susan Parman
Publications Chair
Department of Anthropology
California State University, Fullerton
Fullerton, CA 92634

Donna Muncey
Special Projects Chair
P.O. Box 5035
St. Mary's City, MD 20686

Gary McDonogh
Interim Publications Chair
Growth and Structure of Cities

Bryn Mawr College
Bryn Mawr, PA 19010-2899

**NOMINATIONS FOR OFFICE:
Duties Outlined**
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President:

Term: Two years

Duties: *The President shall preside over the Annual Meeting of the Executive Committee and the general Business Meeting of the membership at the AAA meeting.

The President shall prepare an annual report on the state of the SAE, which will be published in the *Bulletin* (and/or the AAA Newsletter column).

*The President shall represent the SAE in all dealings with the AAA, including representation on the AAA Board of Directors.

In addition the President shall initiate any other activities which might serve the interests of the SAE, including liaison with other professional organizations.

*The President also serves as an ex-officio member of all standing committees of the SAE.

President-Elect:

Term: Two years, followed by a two year term as President.

Duties: *The President-Elect shall succeed the President at the expiration of the President's term, or in the case of the death, resignation or incapacity of the President, and shall also stand in for the President on any occasion in which the President is absent or otherwise unable to carry out the duties of office.

The President-Elect may also represent the SAE on other occasions as designated by the President.

The President-Elect shall also serve as Chair of a standing constitutional review committee, to be appointed by the President-Elect in consultation with the President, to deal with matters of constitutional and organizational change as they may be required.

Secretary:

Term: Two years

Duties: *The Secretary shall have charge of the records of the Society.

The Secretary shall take minutes at the Annual Meeting of the SAE Executive Board, and such minutes shall be published in the SAE *Bulletin*. The Secretary shall also send copies of the minutes to the President and the President-Elect.

*The Secretary shall also serve as editor for the SAE section of the AAA Newsletter.

The Secretary, in consultation with the President and President-Elect, shall prepare and distribute an agenda for the Executive Committee in advance of the Annual Meeting.

Treasurer:

Term: Two years

Duties: *The Treasurer shall have charge of the financial affairs of the SAE and shall submit a draft budget for approval of the Executive Committee (according to the constitution, not less than 60 days before the Annual Meeting).

The Treasurer shall manage the dispersal of SAE monies on behalf of the Society.

The Treasurer shall attend the annual Treasurers' meeting held during the AAA Annual Meeting.

Program Chair:

Term: One year

Duties: *The Program Chair shall appoint the Program Committee, which will organize invited sessions and special events at the Annual Meeting of the AAA, and review organized sessions and volunteered papers submitted to the AAA under SAE auspices.

*In addition, the Program Chair and Program Committee shall keep track of other professional meetings of interest to SAE members, and shall act as a clearing house for inquiries concerning panels of Europeanists at pertinent professional meetings.

Program Chair-Elect:

Term: One year, followed by a one-year term as Program Chair

Duties: The Program-Chair Elect shall serve on the Program Committee, and shall organize the SAE roundtable breakfast and any other special events as directed by the Program Chair.

Member at Large:

Term: Two years, with one member elected each year

Duties: Members at Large shall represent the interests and concerns of SAE members on the Executive Committee.

A Member at Large in the second year of the term shall also serve on the Nominations Committee.

Bulletin Editor:

Term: Appointed by the Executive Committee for a three year term, with no limit on the number of terms served

Duties: *To organize and publish the SAE *Bulletin*.

Publications Chair:

Term: Two years

Duties: The Publications Chair shall appoint and chair the Publications Committee.

*The Chair and committee shall revise and reissue the SAE *Directory of Europeanist Anthropologists* as required.

*The Chair and committee shall also attend to any other publications issued under SAE auspices.

Special Projects Chair:

Term: Two years

Duties: The Special Projects Chair shall appoint and chair the Special Projects Committee.

*The Chair and the committee shall oversee and implement any innovations and projects for the SAE and any grant proposals submitted under SAE auspices, whether for support of conferences, publications, or other projects approved by the SAE.

Nominations Chair:

Term: One year, appointed by the Executive Committee

Duties: To chair the Nominations Committee appointed by the Executive Committee. (Note: the

constitution states that this committee shall be appointed by the Executive Committee, not the Chair.)

The Chair and the committee shall prepare a slate of candidates, following the guidelines in the SAE constitution (Article XII). The Chair shall then submit the recommended nominees to the Executive Committee for approval at the Annual Meeting, and see that the approved slate is submitted to the AAA by the appropriate deadlines.

Note: New AAA deadlines for nominations (see related article) make it imperative that the nominees be selected by the time of the Annual Meeting instead of afterwards. Therefore the Nominations Chair appointed at the meeting will be responsible for choosing candidates a year in advance. (For example, the Chair elected at the 1992 meeting will present a slate of candidates during 1993 which will be presented for approval to the SAE Executive Committee at the 1993 Meeting and submitted to the AAA by February 1994.) Given the new deadlines, it is not reasonable to expect to choose a committee at the Annual Meetings and have it select and contact candidates and get their biographical materials to the AAA by February instead of March, as had been done in the past.

AAA MODIFIES NOMINATION AND ELECTION SCHEDULES
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Unit Nomination Schedules

	Old	New
Oct.		Materials requested from units
Annual Meeting		Units firm up nominations
Jan.	Materials requested from units	
Feb.		Materials due from units Feb. 10
Mar.	Materials due from units Mar. 13	
April		Materials published (AN); Ballots mailed
May	Materials published (AN)	
July		Deadline for return; votes tabulated; winner notified
Sept.	Ballots mailed	
Oct.	Deadline for return; votes tabulated/ winner notified	
Annual Meeting	Winners assume office	Winners assume office

ONCE MORE INTO THE BREACH

(continued from page one)

veritably everything there is to know about my own subfield, while I myself know just bits and pieces.

The disclaimer was probably a giveaway: You must suspect by now that I am going to say unkind things about the hotly debated four-(sub)field approach to anthropological education, thus contributing my two cents to a subject that is already over funded, and betraying the excellent training to which I should owe allegiance and affection.

You would not be far wrong. As an archaeologist focusing on prehistoric Europe, I have had some trouble progressing (at least in knowledge) in a very technical field with a plethora of relevant styles, technologies, traditions, histories -- none of which I've been trained to recognize. Granted, Americanist anthropological archaeology has given me value, broad-ranging insight into the overall patterns that may have impacted on the sites I'm excavating or the finds I'm scrutinizing; I may be better prepared, vis-à-vis my European peers, for telling what an artifact means. But first they have to tell me what it is.

This can be a tad embarrassing. Of course, with substantial fieldwork American students -- fieldworking in America -- can pick up much about the material details of the cultures they study. Unfortunately, this sort of on-the-spot training is less frequent in Europe, since European students are expected to have acquired detailed information at school. Admittedly, I have been at a special disadvantage: I entered anthropology through a master's degree program, without the benefit of a more expansive undergraduate curriculum. But, with comparatively few European-area archaeologists inhabiting our universities, I have yet to hear of any undergraduate courses examining La Tène brooches -- much less exploring the arcane (yet significant) differences between sherds of bronze age, iron age, and medieval coarse ware.

Like the Europeans, I can't help but think it's inappropriate to expect students to learn the technical aspects of their subfield outside of school. What else is school for (aside from drinking and football games)? Of course, it is extremely valuable to an individual's intellectual development to gain a well rounded understanding of the world -- and what better way to achieve this than through the study of ethnology? Yet undergraduates have already been through twelve years of the educational system before they reach college, and graduates several years more. Why should students be introduced to this indispensable subject during their doctoral years?

American education has built up a pattern of pushing practical learning to ever-later years, or relegating it to "somewhere else." Whenever I wax poetic to European students on the fundamental value of a liberal arts (college) education, they look perplexed and ask: "Why, didn't you get that in grammar school?" If we need to know the cultural practices of different peoples (and we do), why don't we study them when we first take geography in elementary school? Or when we take it again in high school?

Moreover, if other subjects were to be mandatorily incorporated into my archaeological education, I would choose a number of others apart from ethnology. Several would have much more immediate pertinence to my understanding of the evidence and the materials I find, for instance geology, agronomy, probably chemistry, and certainly biology and zoology -- beyond primates. Indeed, our insect companions can sometimes tell us more about past human behavior than the comparative method, though not in the same way. It isn't that, like the so-called "historical particularists" of yore, I prefer the bells and whistles to the symphony; but I do need to be able to recognize the notes before I can play them -- or at least to be able to make some educated guess about their identities. This argument may not hold much sway with some post-modernists (and the metaphor is a bit wobbly), but the argument is critical to my own approach to what I do.

I can't really credit concerns that anthropology will break apart if the subfields are not subordinated to it (see for instance Brown/Yoffee in the October 1992 AAA *Newsletter*, p. 21) -- not as long as we retain an understanding of what anthropology is. For me, the great discovery of my first ethnology class was that anthropology wasn't just the study of the "sex lives of the savages," but rather the study of us -- all aspects of us. Aspects which, when brought together, give us the patterns and continuities that can define what humans are, and apply to all academic studies. It is hard to imagine us abandoning the overview that guides our subfields, any more than biologists and physicists ignore the precepts of science.

Ward Goodenough has quoted his father as saying: "Anthropology is a subject such that you can be interested in almost anything and it's all right." (*Ibid*, p. 4). Almost anything -- but not everything. Over-arching intellects, such as Kroeber's, may have been able to encompass much of available anthropological knowledge of all the sub- and subsubfields, but there aren't many brains like that, and the literature has expanded exponentially since those days. At some point practicing anthropologists have to choose a direction, or we can't progress. We certainly can't compete with foreign colleagues whose education has been more directional, at least not when we are at the preliminary stage of our careers, trying to establish our credentials in the field. And that is exactly the stage for which school is supposed to prepare us.

Perhaps this is only a problem for Europeanists -- or for Europeanist archaeologists. Nonetheless, since I have added my voice to those making complaints, perhaps I will also proffer my own rather elementary (and not entirely novel) solution to one Europeanist's educational dilemma: Rather than dismiss the four-subfield approach, or do the opposite -- continue to demand intellectual quadridexterity from students to and through the doctorate -- universities might mandate solid core courses in all four subfields for undergraduate anthropology majors, and require that any student entering an anthropological graduate program without having the anthropology BA must take the undergraduate core courses in addition to graduate requirements. This wouldn't counter the problematic absence of solid ethnological study at the grade-school level, but it's the best that people at the university level can do.

More controversially, I suggest that, since students need to specialize, graduate schools should too. Of course, many do.

informally; but that informality can lead (and has led) to ineffectuality -- and personal tampering -- and to students' education swaying with every political and interpersonal breeze.

All of the articles and letters that I have read on the four-subfield question have either shelved the problems and wholeheartedly embraced the subfields, or focused on the problems and relinquished the intellectual legitimacy of considering (or having the training to consider) the multitude of factors that influence human behavior. My little contribution is no exception, since it would undoubtedly lead to a great deal of subfield chauvinism at the graduate level; but that exists already. Besides, it is not a foregone conclusion: For instance, British archaeological training is extremely specialized, and yet the British archaeological literature considers ethnoarchaeology frequently, and almost always uses ethnographic material when approaching the reconstruction of technology, among other things.

In the February *Bulletin* (p. 3), Prof. Dubisch notes a possible "ghettoization of Europeanists and our subject matter." Although she may be referring to administrative affairs, the comment can also be applied to education. Personally (and this essay is nothing if not personal), I believe that Europeanist considerations -- and those of other minority interests -- will continue to be subordinate as long as anthropology is designed to be everything to everybody, which usually means "the majority," and always requires a great deal of dilution. One solution would be to keep the anthropological subfields joined together at the base (i.e., the undergraduate program), while they are expected and encouraged to branch out above.

SAE FIRST ANNUAL UNDERGRADUATE AND GRADUATE STUDENT PAPER COMPETITION

In 1993, SAE will inaugurate a student paper competition. Two categories of entries will be accepted: graduate and undergraduate students. The following rules will apply:

1. Papers must deal with some aspect of European anthropology and/or European anthropology's application to the field most broadly. This rule will be interpreted liberally to allow papers of a comparative and/or general theoretical nature to be included.
2. All submissions must follow the standard anthropological format for citations, footnotes, and "References Cited" as outlined in the *American Anthropologist* style guide.
3. All manuscripts must be printed or typed, double-spaced with one inch margins. The smallest allowable type is elite.
4. Maximum length is fifteen typed, double-spaced pages, including tables, notes, and references.
5. The author's name, address, telephone number, university affiliation and status (undergraduate or graduate) should appear typed on a cover sheet separate from the title

page of the manuscript. The author's name should not appear elsewhere on the manuscript.

6. Entries that do not conform to the above requirements will not be accepted.

7. Four copies of the manuscript and one cover sheet are to be submitted to the student paper competition chair by **May 30, 1993**. No late entries will be accepted.

A prize of \$100.00 will be given to the best paper in each category (undergraduate and graduate) and abstracts of the winning entries will be published in the *SAE Bulletin*. Award winning entries may be returned to their authors with suggestions for revisions and possible locations for publication.

Heidi Kelley has agreed to serve as the Student Paper Competition Chair for the 1992-93 academic year. For further information and to submit entries, please contact:

Prof. Heidi Kelley
Department of Sociology
University of North Carolina-Asheville
One University Heights
Asheville, NC 28804-3299

NEW SAE DIRECTORY TO BE AVAILABLE AT 1993 ANNUAL MEETING

An updated version of the *SAE Directory* will be available by the next AAA Annual Meeting. The new directory will be prepared in two formats -- diskette(s) and printed copy. The diskette(s) will contain information in ASCII characters, so that members can easily translate the data to their own computer's program. An accompanying booklet will provide suggestions on how to organize, sort, and find various categories of information contained on the disk. A major advantage of using a directory on disk is that categories of interest can be "pulled out" and more specific forms of organization and sorting can be done.

Two copies of an updated questionnaire have been sent to all current members. An e-mail version is also available upon request. The second questionnaire has been provided to share with a colleague or graduate student (either in the U.S. or abroad) that is not a current member.

A number of changes have been made to the *Directory* questionnaire based on feedback from SAE members. For example, respondents are asked to provide the categories of fieldwork locales, geographic regions, and subject interests that best describe the respondent's interests. Two new categories have been included as well: "Speaker's Bureau" -- a list of topics on which the respondent would be willing to speak; and "Membership in other Europeanist Organizations."

Completed questionnaires, requests for additional information, and requests for additional questionnaires or an e-mail version should be submitted to:

Susan Parman
Department of Anthropology
California State University, Fullerton
Fullerton, CA 92634
e-mail address: SPARMAN@CSU.Fullerton.edu

Prepublication estimates are that the book will cost approximately \$20.00 within the United States (\$26.00 outside the U.S.) and the diskette version \$10.00 (\$13.00 outside the U.S.). Members in good standing will be able to pre-order the *Directory* in book and/or diskette form at the following reduced prices: \$18.00 (\$24.00 outside the U.S.) for the book form and \$8.50 (\$11.75 outside the U.S.) for the diskette form. These reduced prices only cover orders placed by **April 20, 1993**. Orders (Checks are to be made out to SAE/AAA) may be sent to:

Peter Allen, Treasurer
Department of Anthropology
Rhode Island College
Providence, RI 02908

**PROJECTS COMMITTEE
REQUESTS REFERENCES,
SYLLABI, AND OTHER
MATERIALS**

Donna E Muncey
Special Projects Chair

The following materials are requested to expand the files and materials currently available through the Projects Committee:

Filmography: Recommendations for films about Europe or about topics of particular interest to Europeanists to be included in the SAE Special Project Committee's filmography and film database are requested. Final selection of films for the filmography will be made early in May. All suggestions will be included in the database, provided a review of the film can be located. Both the filmography and database will be available for sale, both contain detailed indices. While names alone are welcome and encouraged, any additional information you provide about recommended films will be deeply appreciated.

Course Design Resource Packets: To update the Course Design Resource Packets, the Projects Committee is requesting that you send recent (and proposed) course syllabi material to us as soon as possible, but no later than May 30, 1993. All material submitted must concern Europe, that is, the course must deal with Europe or a component of the course must consider European topics, issues, countries, or regions. European immigrants/diasporas in other culture areas may also be included.

The current resource packets, with topics that include regional and specific nation states, archaeology, topical courses in European anthropology, Mediterranean anthropology, general European courses, and survey courses with a European component, will be updated. We hope to create new and more

specific packets, but the topics of future packets will depend upon the materials we receive. We do not solicit materials through networks of scholars working in specific regions or on specific topics. There is to be only one individual mailing announcing the update, so please tell nonmembers of SAE who use European materials in their courses that we welcome their syllabi as well.

Bibliography Project: Members and nonmembers are encouraged to provide the Projects Committee with a list of recent and forthcoming publications. Curriculum vita are welcome, and any promotional materials and/or reviews of work would also be appreciated. These materials will serve as a topical and regional baseline for future work on recent publications. Please send materials as soon as possible, but no later than **May 30, 1993**.

All materials and requests for additional information should be sent to:

Donna E Muncey
P.O. Box 5035
St. Mary's City, MD 20686

**ELECTRONIC MAIL NETWORK
FOR MODERN GREEK STUDIES
ESTABLISHED**

A group of graduate students, recent graduates, professors and other researchers in Modern Greek Studies recently established an electronic mail list, or network, called MGSA-L. MGSA-L commenced operation in January, 1993. Membership in the network incurs no costs and is open to anyone who is interested. In the first month of operation, over forty students, researchers and teachers (located in nine countries) joined the network.

In addition to discussing current issues in Modern Greek Studies, the network may be used for sharing information on research opportunities, new publications, fellowships and financial aid, job possibilities and other practical matters which concern all students in Modern Greek Studies.

The following submissions to MGSA-L in January illustrate its utility: responses to requests for bibliographic information on gender, disagreement, and Greek-Australian fiction; several announcements of research in progress; notice of a computerized spelling checker for Greek text; discussion of the proper accenting of initial vowels; a new book recommendation; information on accessing an electronic collection of Seferis texts; and a variety of recommendations concerning Greek typefaces or fonts for use on Macintoshes, PCs and mainframe computers.

In order to join this network, an electronic mail account on a campus or commercial computer system is required. The exact procedure for joining the network consists of sending a one-line message to LISTSERV@CMSA.BERKELEY.EDU (or to LISTSERV@UCBCMSA for Bitnet users). No subject line is required, but the message body should be as follows:

SUBSCRIBE MGSA-L YourFirstName
YourLastName

[Substitute your own first and last names for the placeholders used above].

For further information, please contact:

Roland Moore
2232 Durant Ave., Apt. #104
Berkeley, CA 94704
Tel. (510) 841-6720 (home); (510) 486-1111 x 170 (work)
e-mail: moore@QAL.berkeley.edu

ARCHAEOLOGY COLUMN

Current Research on Cultural Evolution During the Pleistocene

Nicholas J Conard
University of Connecticut

A collaborative project between archaeologists from the University of Connecticut and from the University of Leiden in the Netherlands questions the ideas put forward by scholars who argue that the ecological range of modern humans differed greatly from that of archaic *Homo sapiens*. To evaluate the appropriateness of the existing theories, the team reflected upon the ecology of Paleolithic settlement in northern Europe and critically examined the existing literature on the topic. Much of the data for the project were obtained through excavations by Wil Roebroeks (U of Leiden) at sites from the penultimate interglacial at Maastricht-Belvédère and by Nicholas Conard's (U of Connecticut) investigations of the Tönchesberg site in the central Rhine Valley. The archaeologists turned to Thijs van Kolfschoten (U of Leiden), who is a leading authority on European Pleistocene fauna and had studied the faunas from both Maastricht-Belvédère and Tönchesberg, to help establish the patterns of European settlement by pre-modern hominids.

In questioning the model of ecological range from archaic *Homo sapiens*, the team used northern Europe as a case study to see whether the archaeological record showed significantly different environmental tolerances for archaic and modern hominids. Using data from their own excavations and the wealth of multi-lingual reports from other sites, and after examining the environmental evidence from floral and faunal remains and geological studies, team members concluded that pre-modern hominids by the second half of the Middle Pleistocene were able to occupy a wide range of environmental conditions including full interglacial, intermediate and glacial conditions. This position contrasts the popular view that archaic *Homo sapiens* including Neanderthals occupied northern Europe only during intermediate climatic conditions.

Results from the project suggest that the differences in the environmental tolerances of archaic *Homo sapiens* and modern humans may be subtle. The team is particularly interested in attempting to reconstruct the cultural and social evolution of archaic *Homo sapiens* in order to identify where the differences

between these hominids and modern humans lie. Although they are not obvious from looking at the archaeological record, the assumption is that differences between the environmental tolerances of archaic and modern hominids existed, and that these differences would help explain why regions including the New World were colonized so late in history.

A further collaborative effort between North American and European scholars, including researchers at the Römisch-Germanisches Zentralmuseum in Mainz, will attempt to reconstruct the behavior of Neanderthals and their immediate predecessors during the last two glacial cycles in the Rhine Valley. Team members have been excavating the site of Wallertheim, 25 km southwest of Mainz, which has been one of the key sites used to argue for large scale bison hunting by Neanderthals since archaeologists began to study the site beginning in the 1920s. The majority of the archaeological finds fall between 200,000 and 35,000 years of age and belong to the Middle Paleolithic period. Focusing on open air sites in excellent stratigraphic contexts, the project's goal is to dig well preserved sites where relatively brief archaeological occupations are preserved in stratigraphically distinct layers. These sites with simple taphonomic settings should allow glimpses of hominid behavior. Ultimately the goal is to reconstruct as much of the behavioral system of archaic *Homo sapiens* as possible.

Given the rarity of middle Paleolithic sites in good context it is not surprising that the archaeological reconstructions of the Upper Paleolithic, the phase of the Old Stone Age associated with modern humans, are more refined than those of the Middle Paleolithic. Many well excavated and well studied Upper Paleolithic sites with lithic and faunal material and abundant structural remains are known, but very few Middle Paleolithic sites in undisturbed contexts have been excavated. Despite years of productive research by paleoanthropologists, many fundamental questions about the last few hundred thousand years of human evolution remain unanswered. We still do not know how archaic *Homo sapiens* organized their lives and how they viewed themselves and other members of their species. While there is reason to think that the great antiquity of the Middle Paleolithic will always hinder studies of late pre-modern hominids, the search for well preserved sites is important if we are ever to answer the many questions that are currently being debated by prehistorians working across the Old World.

CALL FOR PAPERS

* COUNCIL FOR EUROPEAN STUDIES

The 1994 International Conference of Europeanists, the ninth in a series initiated by the Council for European Studies (CES) in 1979, aims to bring together both young and advanced scholars with a commitment to the study of European cultures, societies, politics and economies as well as an interest in cross-disciplinary dialogue.

Since its founding in 1969, the Council has fostered the study of Europe through a variety of grant programs and publications, giving emphasis to projects and approaches which promise to transcend disciplinary, national,

institutional, and generational boundaries. In this spirit, and at a time when Europe is being remade in dramatic ways, the Council has chosen not to formulate an overarching theme for its Ninth International Conference. Rather, it invites contributions which reflect the depth and rich variety of historically-informed and theoretically-grounded research on Europe, in the conviction that such work will provide the basis for a fruitful exploration of the dilemmas and opportunities of the present moment.

The Program Committee invites proposals for individual papers and for panels from Europeanists in all social science disciplines and the humanities. The Committee's goal is to organize a Conference reflecting the thematic richness and disciplinary breadth of European studies on both sides of the Atlantic. The Committee will strive to give priority to panels which incorporate one or more of the following:

Disciplines, approaches, or themes which have been under-represented at previous meetings: cultural studies, anthropology, history, sociology, quantitative and comparative policy studies, gender issues, cross-European and inter-state dynamics and trends as they affect cultural and social as well as economic and political phenomena.

Interdisciplinarity: panels which include more than one discipline and which creatively bring together perspectives from, for example, economics and political science or history and sociology.

Interregionality: panels which link scholars working on or in Eastern Europe with those who work on or in Western Europe.

The presence of European scholars: scholars based in Europe whose proposals have been accepted will be granted a travel subsidy of \$500, payable after having completed their round-trip journey and submitted travel receipts to the Council. No provisions can be made for the reimbursement of hotel or meal costs.

Proposal deadline: **October 15, 1993.** Panel proposals should be limited to two or three papers, with one or two discussants. The proposals will all be reviewed by the Program Committee, which reserves the right to reorganize panels, e.g. by assigning relevant papers to panels. Participants will be notified of acceptance by **December 1, 1993.** For further information and forms, please contact:

The Council for European Studies
Box 44 Schermerhorn
Columbia University
New York, NY 10027
Tel. (212) 854-4172

* JOURNAL OF REFUGEE STUDIES

The *Journal of Refugee Studies* (see "Journals . . . Journals . . . Journals . . ." below) welcomes the submission of papers which contribute to its objectives. Host country authors are particularly encouraged. Authors should consult the editor for full instructions on manuscript format or for informal discussion of proposals. Papers should normally be about

8000 words in length. All editorial correspondence, typescripts, and books for review should be addressed to:

Dr. Roger Zetter
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JRS Editorial Office
Queen Elizabeth House
University of Oxford
21 St. Giles'
Oxford OX1 3LA
UK
Tel. (0865) 270730
Fax (0865) 270721

MEMBERSHIP NEWS

* **C Nadia Seremetakis** has received the 1992 Victor Turner Award of Honorable Mention in Ethnographic Writing for *The Last Word: Women, Death and Divination in Inner Mani*, published by The University of Chicago Press (1991). The Victor Turner awards are given to works that "demonstrate the best in ethnography, that is writing that is steeped in the dramatic and expressive aspects of social life, which coalesce esthetic and intellectual dimensions, involve in-depth symbolic analysis without effacing the immediacy and vitality of lived experience, explore the dialectic of biography and culture, and use insights gleaned from intensive ethnographic fieldwork in a particular social milieu to throw light on the human condition. Edith Turner, Chair of the Board of Judges said about *The Last Word*: "We read the work with fascination and respect. Good ethnography is not dead after all." This is an example of the repositioning of European studies into the center of anthropological inquiry and gives Greek thought and culture a central role in the theoretical debates of anthropology and cultural studies in general.

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), two sources of funds to bring visiting scholars from Europe to the United States (February 1992), the Spencer Foundation (May 1992), the American Philosophical Society (October 1992), and the European Community Studies Association (ECSA) Curriculum Development Grants as a source of funds. This column contains information about the European Community Studies Association (ECSA) Dissertation Fellowships and Conference Grants.

European Community Studies Association (ECSA) Dissertation Fellowships

Students writing dissertations focused on the European Community may apply for fellowships of up to \$2,500 to support their research and writing. Candidates must have satisfied all requirements for the Ph.D. except the dissertation. They must also be members of ECSA (student membership is \$10) and citizens of the U.S. Deadline: February 15 (plan to apply next year for 1994-95)

ECSA Dissertation Fellowship Committee
c/o Institute of International Studies
University of South Carolina
Columbia, SC 29208
Tel. (803) 777-8180; Fax (803) 777-9308

ECSA Conference Grants

Members of ECSA attending their conferences (the third biennial conference of the ECSA will be held May 27-29, 1993, at the Omni Shoreham Hotel, Washington, DC) may apply for grants to defray costs. For more information, please contact:

Pierre-Henri Laurent, ECSA Chair
Department of History, East Hall
Tufts University
Medford, MA 01255
Tel. (617) 627-3939 or (617) 627-3858
Fax (617) 627-3479

CONFERENCES

* EUROPEAN COMMUNITY STUDIES ASSOCIATION (ECSA)

The third biennial conference of the ECSA will be held on May 27-29, 1993, at the Omni Shoreham Hotel, Washington, DC. Please see "While You're Up, Get Me a Grant," for information concerning conference grants.

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

* JOURNAL OF REFUGEE STUDIES

The Journal of Refugee Studies provides a major focus for refugee research; reflects the diverse range of perspectives on refugee issues -- the content is multidisciplinary; promotes the theoretical development of refugee studies, innovative, analytical or methodological approaches, reappraisals of current concepts, policies and practice; encourages the voice of refugees to be represented by analysis of their experiences as well as publishing articles by host country practitioners and researchers; welcomes contributions from field practitioners to the development of new perspectives on refugee populations.

A selection of titles from Volumes 4 and 5 demonstrate the diversity of approaches, and the presence of Europeanist research: "The Economic Integration of Refugees in Developing Countries: A Research Model," Tom Kuhlman; "Reconceiving Refugee Law as Human Rights Protection," James Hathaway; "Asylum as a Relationship of Otherness: A Study of Asylum Holders in Nuremberg," Diana Wong; "The Politics of Repatriation: The Tigrayan Repatriation 1985-7," Barbara Hendrie; "Displaced Children: Psychological Theory and Practice from the Field," Neil Boothby; and "British Refugee Policy and 1992: The Breakdown of a Policy Community." Two special issues should also be of interest to Europeanist anthropologists: *The Nutrition Crisis Among Refugees* (Vol. 5, issue 2) and *The Odyssey of the Pontic Greeks -- The Diaspora, Survival, Identity, and 'Repatriation' of this Unique Ethnic Group* (Vol 4, issue 4).

Annual subscriptions (four issues) are \$47.00 for individuals and \$94.00 for institutions. For further information or to subscribe, please contact:

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* THE WORLD BANK RESEARCH OBSERVER

The World Bank Research Observer is for anyone who has an interest in development. Accessible to noneconomists as well as economists, the *Observer's* overviews of key issues in development economics research are intended for policy makers addressing the problems of development; project officers in the field; journalists keeping up to date on global issues; and teachers and students of development economics and related disciplines.

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Subscriptions for one year (three issues) are \$20 for individuals and \$35 for institutions. Subscribers also receive a complimentary copy of the *Proceedings of the World Bank*

Annual Conference on Development Economics, published each spring. For further information, please contact:

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NOTES FROM A TRANSITION: PART III

Gary McDonogh
Book Review Editor

There remains some confusion concerning books for which multiple copies were available or where texts listed were not actually available, as well as some texts where an original reviewer was not able to review the book in question. Once again, I apologize for the problems occasioned by my move over the past year and welcome correspondence concerning any omissions, pending reviews or other problems:

Growth and Structure of Cities
Bryn Mawr College
Bryn Mawr, PA 19010-2899

To remind potential reviewers of some guidelines, I am repeating the comments I made in the October and February *Bulletins*: Letters are preferable for reviews in general. While you may call me about particular problems, as a method of assigning reviewers it tends to favor those who receive the *Bulletin* earlier. Moreover, in order to promote a variety of voices, I would prefer not to allocate more than one request per year to any reviewer. In the future, I will wait for a few weeks after the distribution of the newsletter to all members to allocate books and try to contact you if there are competing requests. As I stated above, feel free to let me know if there are books which should be reviewed which have not appeared on the list and I will endeavor to locate them.

BOOK MARKS

Gary McDonogh
Book Review Editor

* WORLD CULTURES OUTSIDE EUROPE AND IN

Kathryn Anderson-Levitt
University of Michigan-Dearborn

Ulf Hannerz, *Cultural Complexity: Studies in the Social Organization of Meaning*. New York: Columbia University Press, 1992. 347 pp.; bibliography, index.

In this wonderful, aggravating book, Swedish anthropologist Ulf Hannerz takes Wallace's concept of the organization of diversity seriously and applies it to the entire modern world.

Aggravating because the first five chapters are, as Hannerz puts it, "fairly relentlessly conceptualizing" with too few concrete examples to reassure readers that they interpret his concepts accurately. Mercifully, the sixth chapter offers a down-to-earth analysis of the organization of (high) culture in three cities, and the last chapter remains fairly well grounded while discussing global culture. Readers not already familiar with Hannerz's more ethnographically detailed essays (e.g., "The World in Creolization," *Africa* 57:546-559) may wish to read the last chapters first.

Wonderful because the attempt at grand synthesis comes off surprisingly well. The book knits together many of sociologists' and anthropologists' most useful ideas about "culture" in the modern world. Hannerz insists on considering both the homogenizing effect of global markets and the fragmentation produced by continually emerging subcultures and movements. He also insists on locating culture both within public meaning systems, per Geertz, and inside individual minds, per Goodenough. Thus he launches a long meditation on how meanings are distributed within societies and around the world.

The synthesis provides new perspectives on many old issues: censorship, the commoditization of ideas, experts, subcultures, the role of the media. On what we take for "cultural resistance," for example, Hannerz comments provocatively that it "seems at times more likely to be a subcultural process going on in its own terms, taking rather distracted notice of what passes on its outskirts" (p. 93). In addition, the extensive notes and bibliography contain an entire course of study on the modern world.

Having conducted his more recent fieldwork in Nigeria, Hannerz attends more to the periphery than the core. And because he focuses on high culture and on the popular culture transmitted through global markets, he says more about "cosmopolitans" than "locals" and, implicitly, much more about men than women.

Nonetheless, his insights matter for those who seek to understand national, class, and global cultures within the core. The notion of a "creolizing world" developed in the last chapter, for instance, illuminates how intellectual and popular cultures of the Third World, which originally emerged in reaction to imported Western cultures, now make up part of Western culture transformed. Almost worth the price of the book is the opening paragraph of the final chapter, a description of the European songfest that speaks volumes about "European" identity.

This book is a must for university libraries and for those Europeanists whose informants watch TV, drink Coca-Cola, live in cities, employ non-European migrants or migrate themselves.

* MEASURING MACHINES

Peter Redfield
University of California, Berkeley

Michael Adas, *Machines as the Measure of Men: Science, Technology and Ideologies of Western Dominance*. Ithaca, NY: Cornell University Press, 1989.

In *Machines as the Measure of Men*, Michael Adas offers an important history of ways in which technological prowess and concepts of cultural superiority came to be linked in the West. The focus rests on three broad areas of encounter along the expanding European web of trade and colonial order: Africa, India and China. Taken together these three units serve to reflect a range of responses on the part of European explorers, merchants, missionaries and armchair intellectuals, depicting shifting visions of not only what they perceived as savagery, but also what they took for signs of rival civilization. Following a brief and clear introductory discussion, Adas lays his work out in three parts, roughly corresponding to traditional chronological divisions of time by century and era. In this case the crucial divides mark periods before, during and after the industrial revolution, with the weight towards the middle era and high imperialism. From earlier emphasis on religious differences, Adas traces the fitful rise of scientific and technical knowledge as the central standard by which Europeans evaluated relative worth between human societies, on through its subsequent decline amid the muddy nightmare of trench warfare. For a suggestive epilogue he quickly recounts the revival of a technical standard in the United States, and sketches its ensuing importance in formulating modernization doctrine and shaping postcolonial development norms.

The book holds much to admire. The questions and scope are of wide interest, raising essential theoretical issues about modern identity, though the work nonetheless rests on careful empiricism, example and detail. Adas does an impressive job of treating technology in a broad but serious manner, never forgetting that machines are human things, or lapsing into simple determinism. The links he would forge into crossing chains of ideology are never crude: this history has room for exceptions, contradictions and reversals, for cross-currents amid its greater flow. Of particular note are the careful distinctions made between varying concepts of race and ethnic chauvinism related to technical ability, belying simplified conflation of colonial legacy not uncommon to a twentieth century retrospective gaze.

As with most efforts to speak in general terms about broad issues, the final geographic and theoretical sweep is uneven. One could take issue with a list of absences, such as that of an adequate account of the New World -- the most intimate offspring of European expansion -- or of the emergence of social technologies like welfare and growing medical intervention alongside railways and rifles. While Adas alludes to the gendered origins of scientific knowledge and connections between internal class distinctions with imperial policy, and romantic countercurrents to industrialization prior to the first world war, he leaves such issues at the margins, and the "Europe" he describes rarely extends beyond a core of England and France, with occasional nods to Holland, and a scattering of other points north, south and east. In this sense the greater project of describing modern attitudes about relations between value and technology is left far from complete.

Yet such a list of paths not taken should not unduly shadow those a reader does traverse in this moderately sized and eminently readable social history. *Machines as the Measure of Men* is both timely and useful, providing not only needed discussion of the ideological roles of science and technology in European colonialism but also provocative historical

background to postwar concepts of development. Any attempt to describe the emergence of a distinctively modern world must at some point grapple with the question of where and how to position that which a century ago Europeans less abashedly considered their civilization. In writing a cohesive and synthetic history beyond the blinder borders of discipline, Adas has produced a work which does much to establish a complex past for the complexities of the present, and connect contemporary assumptions with their genealogical ancestors. As such it should be read by anyone wishing to measure the social and cultural parameters of Europe, to better grasp the lineage of tools with which that continent laid its claim to History.

* SPAIN: SEX ROLES . . .

James W Fernandez
University of Chicago

Roberto González Quevedo, *Roles Sexuales y Cambio Social en un Valle de la Cordillera Cantábrica*. Barcelona (Via Augusta 64. 08006): Editorial Anthropos, 1991.

This monograph is published (as number 12) in the valuable Anthropos Collection (Cuadernos de Antropología) directed by Teresa del Valle of the University of the Basque Country. It is an instance of the increased momentum in anthropology occurring in Spain, and particularly in Northern Spain, where we have witnessed in recent years the creation of Anthropology Departments in San Sebastian, Santander, Santiago and La Coruna. Lively new anthropology journals have also appeared such as *Anthropologia*, edited in Madrid and *Cultures*, published by the Asturian Academy in Oviedo under the editorship of González Quevedo.

His monograph here is based on long term participant observation and is concerned with the impact of a market economy and wage labor in the form of mining and railroad employment on the sex-roles characteristic of the now declining agro-pastoral lifeway (the "autochthonous culture"). Quevedo details carefully the central place of women in that mode of production in respect to animal care (primarily cattle), in food preparation, in negotiating irrigation rights -- in most decision making, in fact, that has to do with the necessary equilibrium to be maintained in daily life between the claims of animals on the one hand, and children and men on the other, and between the competing claims of neighbors over scarce resources.

Mining and railroad work after the first World War brought in what Quevedo calls the now "dominant colonizing culture," the culture of industrial commercial capitalism. This led to a decline in agricultural activity and the abandonment of cattle keeping. The author closely analyzes the several decisions involved and particularly the anguishing decision to abandon cattle -- painful given the emotional investment which cows represent. Usually this was the woman's decision or a decision heavily influenced by the woman's situation and her availability for such husbandry.

What does the "dominant culture" hold in store for these wives of miners and railroad laborers? Ostensibly increased "male domination." In place of the manifold responsibilities of countrywomen in these agro-pastoral milieus (Quevedo

contrasts these northern mountain woman-centered cultures of Asturian speakers with the more classic Mediterranean cultures of Spain) -- the miner's woman is increasingly confined to the kitchen as cook and shopper. The work of child care and cook though perhaps as continuous is less arduous. Its social isolation and marginalization contrasts with the productive social/economic involvement of women in the agro-pastoral milieu. But is this "dependency" on "husbandly condescension," and the domination by men full of the boisterous often aggressive "spirits" of the fraternal work group, as satisfying as the former way where the women were central decision makers interwoven into all aspects of the lifeway and its tenor and tone?

Quevado raises this question in a detailed and well informed way because of the quality of his field work and because he has read the literature carefully both on the impact of markets on autochthonous economies as well as that literature seeking to define just what constitutes "symmetry and asymmetry," "domination and subordination" in sex roles. Paradoxes are involved: the paradox that the women themselves often enough "decide" for this lifeway; and the paradox that a modern system, the new dominant culture, that prides itself in defending human rights has actually led to the eroding of women's rights. For Quevado the basic criteria is the power to make decisions in concert with men and make them stick. This power women had in abundance in the autochthonous culture and it is this power that has been severely compromised in the world of the miner's housewife.

Historical studies of industrialization in Europe and America frequently show a phase of such isolation of women's participatory and productive possibilities, followed by compensatory gestures by welfare states or by the development of the service sector or by "maquiladora" type industries in which women can become significantly (often exploitatively) involved. The future curve of women's participation in this part of northern Spain is not discussed by Quevado although his argument sets a valuable baseline for such inquiry.

* . . . AND SALT

Susan M. DiGiacomo

University of Massachusetts at Amherst

Renate Lellep Fernandez, *A Simple Matter of Salt: An Ethnography of Nutritional Deficiency in Spain*. Berkeley: University of California Press, 1990. xiv + 252 pp. (cloth).

In the early twentieth century, the introduction of iodized salt eradicated goiter and other iodine deficiency disorders (IDD) in most Western societies. In the Cantabrian mountain villages of Asturias (northwestern Spain), however, IDD remained endemic until the mid-1980s, when the public health authorities at last intervened.

Why do preventable diseases persist in the modern world? In the course of collecting family histories and making a village census for a larger research project on the social and cultural changes that have accompanied the economic shift from dairying to coal mining in Asturias since the turn of the century, Renate Lellep Fernandez first became aware of the extent to which IDD is embedded in local experience. Subsequent research permitted her to understand that experience

as a product of historical, social, and political forces that have marginalized those most vulnerable to IDD. This deeply contextualized cultural interpretation, based on 20 years of periodic fieldwork in the same village and grounded in a thorough understanding of iodine physiology, reveals the inadequacy of the usual explanation for such public-health failures: underdevelopment.

The implications of this study reach far beyond the borders of Fernandez' field site. Her sensitive treatment of "defamatory images" of Asturian character, both historical and contemporary, and their "narrative accompaniments" in local storytelling about people who suffer from unexplained illness and deformity, alerts us to the ways in which endemic deficiency diseases may be ethnicized and naturalized, and thus disguised may escape recognition and intervention. For even the medical community in Spain, until the end of the Franco dictatorship in 1975 and the transition to democracy, opposed mass iodine prophylaxis as, alternatively, either useless, dangerous, or unnecessary. Anthropology, which has freely lent the concept of culture to the sociomedical sciences, must take care that its use does not result in the construction of cultural others whose difference is the source of their illness and serves as a justification for denial and inaction.

This is not, however, an argument in favor of academic anthropology as opposed to the more applied varieties of the discipline. In fact, Fernandez makes a strong case to cultural interpretations as practice. She herself can claim genuine involvement in the process that led finally to the introduction of iodized salt in Asturias, and her modest references to this are a reminder that *all* anthropology takes place in the real world of living societies and individuals. As the first full-length ethnography of illness in Spain, this book is an important contribution to European studies; but it is also European studies' contribution to the development of medical anthropology as a specialized domain of inquiry. As well as bridging these two anthropological audiences, this book will also be of interest to students of public health. It is to be hoped that it will soon appear in a paperback edition for classroom use.

* DEVILS AND DEMONS IN GREECE

John Borneman

Cornell University

Charles Stewart, *Demons and the Devil: Moral Imagination in Modern Greek Culture*. Princeton, NJ: Princeton University Press, 1991. 330 pp.

This finely argued book is about minutiae, namely, sorts of devils, the Greek *exotiká* that take more than 30 forms, including animals and *neráides* (female demons). Most frequently associated with misfortunes occurring at birth, marriage, and death, they are nonetheless considered trivial and nonexistent -- all Greeks seem to claim that nobody believes in them anymore. Stewart focuses on *exotiká* because they "cluster around refractory areas of experience" (p. 14). His study, based on fieldwork between 1983 and 1989 on the island of Naxos, traces the waves rippling out from these refractions, in search of nothing less than "the moral foundations" of Greek society.

This monograph follows classical ethnographic tradition, sketching the history, demography, and landscape of the site and people. It also confronts many of the major postwar debates within anthropology: the relation of modernism to rationality, witchcraft to cosmology and belief, doctrine to practice, the present to history. Moreover, Stewart moves beyond the parochialism of a village study by consistently relating Naxos to the rest of Greece.

One thing we can learn from a present-day study of *exotiká* and the supernatural is that they continue to exist, though with changed content. The "rationality and modernization" thesis, Stewart compellingly argues, obscures an analysis of this persistence. Instead he turns to Bourdieu's analysis of French taste, and shows how on Naxos radical changes in the stratification system necessitate not the elimination of *exotiká* but differential appropriations of supernatural practices. Thus, while the rural and relatively uneducated have "dispensed with their own traditional supernatural lore" (p. 134), the newly educated middle class has taken up such practices, though imported rather than indigenous, for the purposes, of course, of distinction. Contrary to conventional expectations, the more educated, "rational classes" have become more supernatural over time.

In an argument reminiscent of Malinowski's *Coral Gardens and Their Magic*, Stewart illustrates how the rite of exorcism turns on the performance of the priest and his ability to get the demon to name itself, and not on a separate efficacious cure. An exorcism is a struggle between the Holy Trinity and demons, with the priest as mediator. Thus exorcism is not intended "to make the demon depart, but rather to make it speak" (p. 214). Successful exorcism "restates performatively" the values of God (p. 221). Stewart drives home his point about performativity in a chapter on spells. There he shows that the boundary between church practice and sorcery is "legislated by context" (p. 243). Their premises are the same: they are differentiated not by the symbolism which makes the performance meaningful, but by the propriety of the context in which they are performed.

Throughout much of the book, Stewart takes up the old debate about great and little traditions, or elite and popular culture. He maintains that the two poles have a dialectical relation in practice and complementary relation at the symbolic or cosmological level. Thus Greek orthodoxy (the big) is shown not to be pitted against local practice and belief in devils (the little). Rather, the relation is one of mutual dependence, so that "these 'superstitions' actually work to refine and strengthen" Christianity (p. 248). *Exotiká* seem to stand in a necessary political opposition to God such that, to paraphrase Derrida, they are always already there. The supposed dominant doctrine relies on its subordinate term (or heterodoxy) for meaning.

Finally, Stewart describes how the *exotiká* express symbolically "things outside," meaning the foreign, the other, that are beyond the pale of human society. As such, they are necessary elements for a demonology, a study of Greek rules of exclusion and inclusion. Stewart could do more here. He rightly begins with a hermeneutic from the native's point-of-view but he does not develop an *Ideologiekritik*, as Adorno called it, a critical examination of sources, presuppositions, and limits of the cosmological whole he so deftly delineates. The *exotiká* are never explicitly linked to the creation of

foreign demons, such as, for example, the Turks or Muslims or European Community bureaucrats. To the extent that these others are defined as foreigners to be defended against, are they assimilated as demons into local cosmologies? Do these cosmologies provide the only necessary source to perceive the other? If so, do they often function in malevolent ways, such as, I would suspect, in supporting Greek obstinacy over a resolution of the division of Cyprus? Stewart does make a gesture to such an analysis, when he states that the military junta (1967-1974), in contradistinction to the socialists and communists, used the concept of Helleno-Christianity to legitimate a close connection between Church and state. The next step would be a comparative exploration of the use of big and little traditions by these two political movements for the purposes of making rules of national inclusion and exclusion. This criticism aside, I suspect that this monograph will have a major impact on the future study of the relation of cosmology to practice, in particular on legitimating the very important field of demonology.

* ITALIAN WORKER-PEASANTS

Peter S Allen
Rhode Island College

Douglas R Holmes, *Cultural Disenchantments: Worker Peasantries in Northeast Italy*. Princeton, NJ: Princeton University Press, 1989. xv + 238 pp.

Cultural Disenchantments combines the best features of conventional descriptive ethnography and more theoretically grounded analytic work. It is a book mostly about the past with tremendous relevance for the present. The tone is set in the first chapter, creatively entitled, "Terrain of Inquiry," where the reader gets considerably more than just a brief exposition on the "setting." Instead, Holmes lays out his theoretical orientation and then provides good historical and statistical data as well as a personal note about his fieldwork. The book draws heavily on the theoretical work of Max Weber and from that of one of his chief interpreters, Georg Lukács (it is in this context that the book's title becomes understandable). In particular, Holmes utilizes Weber's concept of "western rationality" and Lukács' Marxist interpretation thereof to describe the transformation of Friulian peasants into peasant-workers and ultimately (for some) full membership in the proletariat.

Holmes' exposition of this rationalization and proletarianization does not constitute a real theoretical breakthrough; rather it is a detailed confirmation of Weber, Lukács, and some basic ideas of Marc Bloch. Holmes' enduring contribution is his documentation of the introduction of a "new social grammar" in which impersonal language and relations replaced personal modes: "symbolic ties and reciprocal obligations . . . were displaced by an impersonal bureaucratic hierarchy" (p. 54), although enchantments continued in some realms, and indeed are still discernable in some areas today, albeit dimly.

Holmes identifies two theoretical issues addressed in *Cultural Disenchantments*: a "framework for analyzing the social organization created at the interface of the urban industrial and rural peasant spheres" and "the transformation of the Friulian cultural domain from one infused with symbolic meaning to

one dominated by social abstracts" (p. 8). The first of these involves one of the strongest points in the book: Holmes' discussion of the worker-peasant (or peasant-worker -- Holmes seems to use the two terms interchangeably), an ambiguous and anomalous designation which has largely been used to identify a class of East European peasants who work part-time in factories deliberately established in rural areas by socialist governments to help stem migration to the cities while at the same time helping compensate for rural underemployment. Such is not the case in Friuli, however. Holmes makes the peasant-worker the main focus of his work and, through an extensive and intensive consideration of its variants in Friuli, he clarifies and refines this construct in such ways that it sheds important new light on the transition from rural peasant to urban (and semi-urban) proletariat. "Indeed, the peasant-worker, more than any other figure in the countryside, straddles the enchanted and disenchanting realms" (p. 12). This is accomplished in part by examining personal histories of selected individuals in Rubinacco, a technique which enables Holmes to establish historical benchmarks from which to measure degrees of social, economic, and cultural change in the modern era. Throughout, however, Holmes accepts rather uncritically the words of his informants, even those who are looking to the distant past and whose memories and evocations of earlier times are likely to be suspect.

In a concluding chapter Holmes suggests a framework for applying the perspectives generated here in a broader world. This can be summed up in the following quotation: "wage earning . . . can exist without the creation of a working class" (p. 205). Holmes has provided an incredibly textured view of rural life. It is a good contrast to the conventional north-south analysis for Italy although it might have been useful if Holmes had provided a bit more comparative data from the south. However, it is worth noting that the conditions he describes for this thoroughly northern regional rival any accounts from the south and thus bring into question some of the distinctions between the two sectors, at least in the pre-modern era.

This study is particularly valuable for a number of reasons. First of all, it has a broad scope, geographically and temporally. Although the author focuses on Rubinacco, one of several rural settlements that are part of the commune of Cividale Del Friuli, he continuously expands the unit of analysis with statistical and historical data from neighboring communities, greater Friuli, and the Italian nation as a whole. This helps place Rubinacco in a regional context and Friuli in a national one. Secondly, because *Cultural Disenchantments* examines events and circumstances from semi-urban and urban as well as rural points of view, we have a much more comprehensive picture of life in this region than normally emerges from more conventional ethnographic accounts. Finally, by looking at the particular circumstances in Rubinacco, Holmes has been able to make an intelligent assessment of the multiple effects of industrialization (albeit a rather limited and technologically primitive one) on a fundamentally agrarian peasant society. Ultimately, as Holmes indicates, this study has important implications for the history of industrialization in Europe and for our understanding of Third World development today. As such, it represents a significant contribution to European labor history, although it is, of course, much more than this.

* THE EUROPEAN COMMUNITY: BRITISH AND FRENCH PERSPECTIVES

Susan Parman

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Stephen George, ed., *Britain and the European Community: The Politics of Semi-Detachment*. Oxford: Clarendon Press, 1992.

This book is composed of contributions by a blue-ribbon panel of British political scientists whose primary concern is the paradox of Britain participating in the European Community and yet preserving its sovereignty, or how to live with the "F" word (as Margaret Thatcher used to refer to federalism). Although it is not set within the theoretical framework of anthropological paradigms, neither does it burden the reader with political science theory; rather, it is an excellent review of how British political institutions have functioned in the context of the European Community since the 1950s.

Simon Bulmer addresses the history of Britain's reluctant involvement in the European Community, noting diverse factors (such as Britain's territorial integrity since 1066, the sovereignty of parliament since the English Civil War, Britain's former status as a great power, and the lack of a written constitution) that explain Britain's resistance to transferring sovereignty to a supranational level and those that have contributed to Britain's gradual shift away from isolationism (such as greater economic interdependence with the EC and decline in prestige as an international power broker). Bulmer argues that all participating members of the EC are different in their responses to European integration, and that it is important to study the role that domestic politics plays in determining European policy.

Stephen George reviews British policy toward the EC under Conservative and Labour governments since 1973, linking policy with wider economic events (such as the onset of the world recession in the 1970s, and an economic revival in the 1980s in which Britain became more dependent on investments from the United States and Japan). His explanation of the disputes that Britain has had over its share in the EC budget, its response to the common Agricultural Policy, industrial policy, research policy, and monetary policy, and its position with regard to the internal market and to external economic relations should be required reading for anthropologists doing research in Britain -- if only to supply them with conversational ammunition in the pubs.

Geoffrey Edwards addresses directly the issue of British reluctance to give up sovereignty by examining the impact of EC legislation on the British parliament, and by exploring how each branch of the government functions in relation to such legislation. Stephen George, in another paper, examines in greater detail how the Houses of Parliament and the British Courts respond to EC legislation. Jill Preston considers the relationship between local government and the EC, especially the impact of EC structural funds; her analysis suggests that the difficulties inherent in the fragmentary, complex relationships between local and central government have encouraged direct links between local authorities and the EC. Nigel Ashford describes the characteristics of British politics (such as its adversarial nature and intra-party divisiveness) that

prevented any party from developing a strong platform supporting British membership in the EC, and reviews the changing attitudes and positions of the Conservative, Labour, Liberal, Social Democratic, and Scottish Nationalist parties, Plaid Cymru, various political parties within Northern Ireland, the Green party, the National Front and the Communist parties toward the EC since WWII. He also examines the relationships that have and have not been established between British political parties and parties in the rest of the EC. Alan Butt Philip takes as his topic the role of British pressure groups whose lobbying strategies have since the 1970s slowly taken on a European dimension. Neill Nugent examines public opinion polls and what they have to say about British attitudes toward the EC.

One advantage of the book for Europeanist anthropologists is that, by describing a situation that must inevitably generate interesting juggling acts of meaning, it suggests various areas of anthropological research. It provides an overall image of a Britain that is being drawn inevitably into a centralized European political system because of economic advantages, but which is struggling to maintain an image of itself as politically independent; a Britain whose political parties have been unable to carve out a European platform, but whose local authorities are bypassing the parties and Whitehall in general to work to the economic advantages of the people. The left hand knows not what the right hand is doing -- an area fraught with potential for semiotic analysis.

But whatever anthropological paradigm is brought to bear, the book provides invaluable descriptive material that will serve many purposes. George's suggestion that a similar analysis of domestic policy-making be done for all participating members of the EC is well taken.

John Bendix
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Jacques Delors, *Our Europe: The Community and National Development*. Translated from the French by Brian Pearce. London: Verso, 1992 (1988).

Politicians always look for avenues by which they can make their particular programs known to wider audiences; in America in the last generation, this has meant exploiting the opportunities provided by broadcast media. The 1992 presidential campaign marked a decisive expansion of such opportunities, with Ross Perot's 'infomercials,' national talk shows (Larry King; Arsenio Hall) hosting presidential hopefuls, and even appearances on that most postmodern medium, MTV, by the Clinton/Gore team.

The Old World remains wary, its mainstream politicians generally cognizant of the abuses broadcast media have been heir to, or uncomfortable about politicizing state-run TV and radio stations. Indeed, a number of European nations have rather strict limits on what can be carried during political campaigns, with the result that politicians continue to rely heavily on print media. In some cultural settings, this takes unusual contours: in the last French presidential election, the candidates, all of whom had published books (some ghostwritten), were judged in part on who was deemed to have written French better.

Delors's book belongs to an interesting subgenre of this enterprise, the public relations efforts of politicians in power. Jacques Delors is President of the Commission of the European Community, and is thus as close as one comes to being the most important executive in the sprawling and uncoordinated enterprise of the EC. Like Mikhail Gorbachev's *Perestroika*, this is a book which tries to lay out a vision -- chapters with titles like "Europe: the Dream and the Difficulty" or "We Must Not Resign Ourselves to Unemployment" make this clear -- and to preach to the (as yet) unconverted about the benefits of thinking in European terms. Like many such efforts, the timing of its original publication (1988 in French) is important, and the rush of political events dooms such works to quick obsolescence.

Yet political anthropologists might wish to consider such works not only for their reflection of the *Zeitgeist*, but for their political language. Opening sentences of chapters like "In their haunting sense of decline, the French are concerned . . . with their country's new permeability to foreign influences" (p. 41) or "The social animal enjoys a sort of positive schizophrenia" (p. 79) provide interesting starting points for linguistic and social analysis. The Francophile tone of the book -- the conclusion begins with the sentence "The construction of a united Europe signifies . . . an exceptional opportunity for France" -- could lead to an analysis of notions of French *grandeur* from de Gaulle through Mitterrand. A book of this sort written by Margaret Thatcher or Helmut Kohl would look rather different, after all, and might lead to much needed comparative work on national constructions or articulations (at least among political leaders) of the idea of Europe.

Works like Delors's provide wonderful opportunities for contextualization. Given recent national referenda on the Maastricht accord, this book provides one of the best articulations of what is emanating from Brussels, and gives many clues of why European voters might be as suspicious of the Community as they appear to be.

* * * * *

Books Available for Review: March 31, 1993

- Barnes, Trevor and James S. Duncan, *Writing Worlds*.
 Bataille, Georges, *The Accursed Share*.
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 Ferguson, Moira, *Subject to Others: British Women Writers and Colonial Slavery*.
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