



# Bulletin

## Society for the Anthropology of Europe

May 1995  
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Volume 9, Number 2  
Published by:  
The University of the South  
Sewanee, Tennessee 37383

### TAKING STOCK OF H-SAE

**Tony Galt**  
Editor, H-SAE

As H-SAE approaches 200 members (190 as of March 15, 1995), it is not only time to strengthen its organization, but also to take stock of some of its goals, and to think about how they might be accomplished.

#### Organization

The editorial board of H-Net lists serves in an advisory capacity to the editor (and co-editor, if any). It helps the editor set policies about what gets posted and what does not, and provides moral support and advice should controversial situations involving inflammatory postings arise.

(continued on page two)

### CES PRE-DISSERTATION FELLOWSHIP WINNERS

In the 1995 competition, the Council for European Studies (CES) selection committee reviewed 81 applications from 47 universities. Fellowships were awarded to two of the four anthropologists who applied:

Wendy J Darby, (CUNY): "The Making of an English Image: Landscape in the Construction of National Identity."

(Continued on page three)

### ARCHAEOLOGICAL FILM IN EUROPE

**Peter Allen**  
Rhode Island College

Archaeological film is very popular in Europe and dozens of new works are produced each year. Many are short amateur videos documenting aspects of local excavations whereas others are more ambitious professional productions which address broader issues, often transcending mere excavation. In 1994 alone there were five festivals of archaeological film in Europe, each featuring as many as 50 films and attracting hundreds of viewers, and a new festival, Kineon, is scheduled to be held in Brussels this year. I attended two of the 1994 festivals: Cinarchaea in Kiel, Germany, in April and Bordeaux's ICRONOS in October (where I served as president of the jury). The Bordeaux festival is organized by the indefatigable Philippe Dorthe and is the largest and best known of European festivals. It began in 1988 and takes place every two years. The 1994 festival attracted a large number of films and an audience from more than half a dozen countries. Cinarchaea was the first archaeological film festival to be held in Germany, but Kurt Denzer of Christian-Albrechts University, the principal organizer, plans to repeat it on a regular basis at intervals of two years. It also attracted a goodly number of entries and a diverse international audience.

Competitions are a major part of these festivals and prizes are awarded for the best productions in a variety of categories. At Kiel six prizes were given and at Bordeaux eleven. The Kiel festival also featured a symposium with formal presentations by experts in the field and lively discussion, as well as a "video bar" where participants could request special showings from a stock of several dozen titles.

(Continued on page four)

**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:

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SAE *Bulletin* Editor  
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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 (\$20.00 for members, \$22.00 for non-members) plus postage from:

AAA Book Order Department  
4350 N Fairfax Dr., Suite 640  
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Graduate Students Column:

**SAE MEMBERSHIP REPORT**

SAE membership as of December 31, 1994, is 633, with 380 regular and 173 paid student members, for a total of 553, an increase of 16 from the previous reporting period. Unpaid members total 80: 35 regular and 45 student.

**REMINDER!:  
DON'T FORGET  
TO PAY YOUR DUES**

**TAKING STOCK OF H-SAE**

(continued from page one)

Our editorial board needs to be expanded to about 10 members. So far, it consists of:

Michael Herzfeld  
Caroline Brettell  
Kate Donahue  
Pat Gibson  
Tom Gallant

What is apparent is that, with my specialty in Italy, the board is too heavily weighted toward Western and Mediterranean Europe. Therefore, I'd like to call for volunteers to serve on the board who have Northern, and/or Eastern European specialties. Also, I think it would be useful to have some board members from outside the U.S. I would welcome a graduate student to the board, as well as a serious unaffiliated scholar. I would also like to hear from anyone who would like to talk about becoming co-editor of H-SAE, to help when I'm on vacation or in the field.

## I. Membership

One of the goals of H-SAE is to provide a means of communication for a widely scattered group of scholars, and most especially (as David Kertzer underlined in his address to the SAE at the last AAA meetings) to reach out to anthropologists of Europe who live and work in European countries.

So far we have subscribers in 23 different countries. However, the preponderance of subscribers come from the U.S. (142) with the U.K. second (13) in frequency. Some nations are not represented at all -- France, for instance. Partially, this is because, in many cases, European universities have not yet provided e-mail facilities for their faculties. In other cases, it may be because word of the list has not gotten out to the right people.

In the latter case you can help spread and develop the list. If you can think of other lists that reach European scholars where I should place an announcement, please let me know about them. If you know of newsletters where an announcement of H-SAE might attract anthropologists in Europe, let me know about them, preferably with the address of someone to contact. When you correspond or talk on the telephone with colleagues in Europe, let them know about H-SAE, and tell them how to subscribe, or at least give them my e-mail address so they can send for information. Maybe knowing that a resource like H-SAE exists will inspire colleagues and friends in Europe to hook up with the net.

## II. Activities

So far H-SAE has served as a bulletin board for announcements, and as a place to make queries about bibliography, peoples, and the whereabouts of colleagues. We've had little discussion or debate. I was a little disappointed when Sue Parman's suggestion that we talk about some classic articles (and books) fell flat. That seemed like a good idea, although perhaps her list was too long to deal with easily. I'd appreciate hearing from you about other potential topics and issues you would like to talk about.

Then there are other activities that we could undertake. We've seen bibliographic postings on a couple of topics, and some of these might be worth preserving and amplifying. Some of you, like me, may already have bibliographies on your hard disks that could readily be converted into the simple ASCII text format used on the net. I can easily make some space available here at the University of Wisconsin/Green Bay gopher that could be used for storage and retrieval of such material. I also have a bit of money from the SAE that could be used to hire a student assistant to take care of organizing things. (Working with my home campus gopher turns out to be much easier than working with the H-Net gopher.)

Imagine that a student comes to you wanting to do a paper on Vlachs. The first step could be that he/she log on to SAE gopher space to download the bibliography. I'd appreciate hearing about any ready made bibliographies anyone might be willing to share with the list. When I get a chance I will update a bibliography of Italian materials that I have, and post it to the list for additions. I will then open an SAE gopher space and store it there.

Many H-Net lists formally review books and have begun to have interactive book reviews where the author responds online to critique and comment. H-Net has established contact with publishers and could obtain books for review in the same way a journal does.

Another possibility would be to hold discussions of articles that come out in major journals. (There are three Europe articles in the current *Man*, and one in the current *American Ethnologist*. An author could respond to questions and comments on line during a designated week, by which time those who wished to participate would be expected to have read the article.

I'd like to know what you think of these ideas, and in which of them you might be more inclined to participate. I'd also like to hear about any ideas for use of the list that you may have. If you have comments or ideas post them to the list, and let's start a conversation about where this technology might take us.

For further information, or to subscribe, please contact:

Tony Galt, Editor  
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**SUBSCRIBE TO H-SAE, THE SAE  
ELECTRONIC DISCUSSION  
GROUP!  
FOR INFORMATION, CONTACT  
TONY GALT  
(Address Above)**

**CES PRE-DISSERTATION  
FELLOWSHIP WINNERS**

(continued from page one)

Elizabeth L Krause (U Arizona): "Natalism and Nationalism: The Political Economy of Love and Labor in Italy."

The Council welcomes inquiries about this program from anthropologists. For further information, please contact:

Council for European Studies  
Columbia University  
New York, NY 10027  
Tel. (212) 854-4172 or 4727  
FAX (212) 749-0397



## ARCHAEOLOGICAL FILM IN EUROPE

(continued from page one)

Scientific advances with archaeological applications are a very popular topic for films in Europe. "Das Geheimnis des Antiochos" ("The Secret of Antiochos"), shown at the Kiel festival, documents the use of portable seismic devices to locate possible sites of King Antiochos' tomb on the acropolis at the remote site of Nemrut Dag in central Turkey while "Molekularbiologische Analyse alter DNA" ("Molecular Biological Analysis of Ancient DNA"), also shown in Kiel, features a detailed account of DNA analysis of archaeological specimens. Other productions explain and illustrate archaeological applications of aerial photography, ceramic analysis, flotation, paleopathology, dendrochronology and other dating techniques as well as new methods of preservation and conservation. Many of the films dealing with actual sites showed computers being used in the field and/or laboratory, and many also used computer graphics to illustrate subject matter. Prominent in this regard are "Troia - Ausgrabungen 1992" ("Excavations at Troy, 1992"), shown in Kiel, and "Mémoire profonde" ("Deep Memory") the grand prize winner in Bordeaux. Coverage of living conditions on archaeological digs, a common feature of American films on archaeology, was almost non-existent. It is not unusual in American-made films on archaeology to have a short segment on where excavators live and what kinds of food they eat, etc., but these aspects of archaeology seem to hold little appeal for European audiences.

Experimental archaeology, on the other hand, is a very popular subject in Europe and an inordinate number of the productions featured reconstructions of one type or another. Many contain scenes of re-created sites with real people who spend weekends and longer periods replicating the living conditions of a time in the distant past. Some of these weekend Neanderthals are obviously more concerned with authenticity than others, but all clearly enjoy donning animal skins, collecting nuts and berries, making stone tools and butchering animals with them, building wattle and daub structures, and otherwise re-inventing the lives of their ancestors. One film even featured scenes from an international spear throwing competition. Three films in the experimental category won prizes in Bordeaux. "Verre is beautiful," a film about replicating ancient glass blowing techniques, won the jury's special golden trowel award while "Mémoire de feu, mémoire de terre" ("Memory of Fire, Memory of Earth," a video on the reproduction of ancient pottery won a substantial monetary prize donated by the magazine *Archeologia*. "Il était deux fois, l'Aurochs" ("It was Twice, the Aurochs") a wonderful little film showing the butchering of an aurochs with stone tools, took top honors in the experimental archaeology category. Other winners at Bordeaux included "Parthenon 1991, the Restoration of the East End," "Construire des navires" ("To Build Ships"), "Dendrochronologie" ("Dendrochronology"), "Le Drakkar d'Haithabou" ("The Viking Ship of Hedeby"), "La grotte Scladina" ("The Scladina Cave"), and "O Temps, reprends-toi" ("Oh Time, Return Your Flight"). A prize based on a vote of the audience was awarded to "Une jeune femme Scythe sort des glaces [le mystère des tombes gelées de Sibérie]" ("A Young Scythian Woman in the Ice [The Mystery of the Frozen

Tombs of Siberia]") which documents the excavation of Scythian tombs in remote Kazakhstan by a joint Russian/Belgian team.

Technically, the best films were productions made for television with subject matter of interest to the general public. Heading this list in Kiel were "Der Zeuge aus dem Gletscher" ("The Witness from the Glacier") about "Otzi," the 5000 year old "ice man" found in an Italian glacier in 1991 and "Le secret de la grotte Cosquer" ("The Secret of Cosquer Cave") documenting the partially submerged cave with late Paleolithic paintings discovered by a scuba diver near Marseilles in 1992; while the wonderful "Egyptomania," a fun-filled production by the Louvre documenting Egyptian influence in the material culture of the modern western world charmed the audience in Bordeaux. Another zany production, shown at both festivals, was "Bunte Götter" ("Painted Gods") which chronicles the painting of a plaster cast of a statue from the temple of Aphaia on the Greek island of Aegina. It is quite a shock to realize that Greek statues we are used to viewing as white were brilliantly painted in antiquity.

Europeans are very much concerned with their origins and modern identity, especially in the wake of the expansion of the Common Market and the reunification of Germany. This is best exemplified by "Unter römischer Herrschaft" ("Under Roman Rule"), the grand prize winner in Kiel (it was also shown in Bordeaux, but failed to win a prize there), which examines the enduring legacy of the Roman conquest in Germany as well as the continued presence of the American military there and modern immigration from Turkey and other non-western countries. Two films shown in Bordeaux had rather obvious political overtones, "Alexandre, l'égal des Dieux" ("Alexander [the Great], the Equal of the Gods") and "L'origine des macédoniens" ("The Origin of the Macedonians") and had to be viewed with the current controversy over Greece's northern border in mind. "Russike Rødder II" ("Russian Roots II"), a Danish production shown in Kiel, looks at the Viking presence in Russia and examines evidence for Rurik, the legendary Norse founder of Russia.

Several films were designed mainly to appeal to children. Among these were "La poupée romaine" ("The Roman Doll") shown in Kiel, a fable-like video about a young girl who wanders into a museum at night and discovers the magic of Roman period artifacts, in particular a doll. "Les mottes castrales en Bigorre" ("The Castle Mounds in Bigorre") is a lesson in elementary archaeology featuring two girls, ages 8 and 9, who visit the site of a medieval castle-fort with an archaeologist who shows them what they can learn from the material remains of such a site. It was shown at the Bordeaux festival.

At Kiel there was even an experimental film, "Laokoons Rückkehr - Die Landschaft Troas als Mahnmahl des Krieges" ("The Return of Laokoon - Troy's Landscape as a Memorial of War"), a bizarre free association film with scenes of the Trojan countryside juxtaposed with other images.

Archaeological film is an important genre in Europe and it is currently thriving, in large part due to the efforts of Philippe Dorthe, Kurt Denzer, Alberto Siliotti and Dario Di Blasi (organizers of the Rovereto festival in Italy), Tahar Ben Redjeb (organizer of the Amiens festival), and many others who are producing films and videos, publicizing them, and seeing that

they get shown on television as well as in schools and universities.

## SECOND EDITION OF THE SAE DIRECTORY AVAILABLE!

The second edition of the *SAE Directory* was published in November 1993, and printed copies and/or computer disks were mailed to persons who placed orders. Future orders may be placed through the Book Order department of the AAA (\$20.00 for AAA members, and \$22.00 for non-members and institutions):

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

The *Directory* lists members of the **Society for the Anthropology of Europe** who sent in their questionnaires by the end of August 1993, with information about their fieldwork experience, research interests, topics on which they would be willing to speak, and membership in similar organizations. Useful as a networking tool, the *Directory* lists telephone and fax numbers as well as e-mail addresses.

The indexes and analysis provided by Susan Parman indicate past, present, and future interests in the anthropology of Europe. You can find out:

- \* which universities trained current Europeanist anthropologists (the most frequently listed Ph.D.-granting university was UC Berkeley, followed by Indiana)
- \* where most fieldwork in Europe was done (Spain)
- \* who is doing (or interested in doing) what kind of research today (geographical area and subject topic). Categories were generated by the contributors, so the *Directory* is a cognitive map of current anthropological research interests in Europe (with categories as diverse as "Bardic and Druidic Inventions of Traditions," "European Community," and "Turks in Europe").

## SAE 1995 UNDERGRADUATE AND GRADUATE STUDENT PAPER COMPETITION

In 1995, the Society for the Anthropology of Europe will hold its third student paper competition. Two categories of entries will be accepted: graduate and undergraduate students. The following rules apply:

1. Papers must deal with some aspect of European anthropology and/or European anthropology's contribution to the broader field. This rule will be interpreted liberally to include papers of a comparative and/or general theoretical nature.

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. Include an abstract of 100 words or less. 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 **August 15, 1995. No late entries will be accepted.**

A prize of \$100.00 will be given for the best paper in each category (undergraduate and graduate) and abstracts of 100 words for the winning entries will be published in the *SAE Bulletin*. Winning entries may be returned to their authors with suggestions for revisions and possible locations for publication.

Heidi Kelley serves as the Student Paper Competition Chair for the 1993-94 academic year. All entries must be received by **August 15, 1995**. Submit entries to:

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

## CALL FOR PAPERS

### \* CROSSROADS IN CULTURAL STUDIES

The Department of Sociology and Social Psychology, University of Tampere, and Network Cultural Studies, are organizing an international conference, "Crossroads in Cultural Studies" on July 1-4, 1996, in Tampere, Finland.

Cultural studies is not a one-way street between the centre and peripheries. Rather, it is a crossroads, a meeting point in between different centres, disciplines and intellectual movements. People in many countries and with different backgrounds have worked their way to the crossroads independently. They have made contacts, exchanged views and gained inspiration from each other in pursuing their goals.

The vitality of cultural studies depends on a continuous traffic through this crossroads. Therefore the conference organizers invite people with different geographical, disciplinary and theoretical backgrounds together to share their ideas. We encourage international participation from a wide range of research areas.

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

### \* HISTOIRE AND SOCIÉTÉS RURALES

*Histoire and Sociétés Rurales*, a biannual journal launched in 1994 by the newly formed Association d'Histoire des Sociétés Rurales, aims to revive and reorient scholarly interest in rural studies by encouraging exploration and interchange across conventional chronological, disciplinary, and national boundaries.

The journal is concerned primarily with history (classical to contemporary), but also publishes work in related disciplines (including archaeology, geography, ethnology, sociology, economy, demography). Aiming to avoid an exclusive focus on France, it will publish explicitly comparative work, as well as studies based on research in other contexts. In addition to articles and book reviews, the journal publishes original documents relevant to rural studies, each prefaced with a brief contextual introduction.

Individual subscriptions are 250 francs/year (EU) or 300 francs/year (non-EU); for institutions, 300 francs/year (EU) or 350 francs/year (non-EU). To subscribe, or for further information about submission, contact:

Gérard Béaur  
51, rue Guy Mocquet  
94700 Maisons-Alfort  
France

### BOOK MARKS

Gary McDonogh  
Book Review Editor

### \* EUROPEAN IDENTITY WRIT SMALL

M Estellie Smith  
SUNY Oswego

Sharon Macdonald, ed., *Inside European Identities*.  
Providence, RI: Berg Publishers, 1993. viii + 247 pp.  
\$19.95 (paperback)

This is one of the growing number of publications dealing with the changing face of Europe because of the dramatic changes that have occurred as a result of the florescence of the European Union, the changes in eastern Europe, and the situation in the Balkans. Both the title and subtitle of the volume ('Ethnography in Western Europe') indicate the focus of the ten papers, based largely on the reworking of papers presented at a workshop organized at Oxford's Pauling Center for Human Sciences and "inspired in part by the 'History and ethnicity' seminar run by the late Edwin Ardener" (p. vii).

For the most part, the papers address the varied faces of identity -- 'ethnic,' 'economic,' 'gender' and 'generational,' 'historic,' 'occupational,' as well as identities and stereotypes

Many people have already volunteered to organize sessions on a wide variety of topics, but there is still the opportunity to add to the list. A second announcement and invitation programme, including more information about the conference, its side-events, and a registration form will be available in September. At this stage we assume that the conference fee -- including lunch and coffee -- will be about 1000 FIM (\$210) and hotel accommodations: double \$70 and single \$60 (with breakfast included).

The Conference will be held in Tampere Hall, the largest congress and concert centre in Scandinavia. Opposite to the University of Tampere, Tampere Hall is within easy walking distance from the centre of the city and its many services. The unique architecture clearly reflects the activities for which the building was built: conferences, exhibitions, concerts and ballet.

For further information, please contact (before August 31):

Crossroads in Cultural Studies  
University of Tampere  
Department of Sociology and Social Psychology  
P.O. Box 607  
FIN-33101, Tampere  
Finland  
tel. +358 31 2156949 or +358 31 368 1848  
fax. +358 31 2156 080  
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## SYLLABI RESOURCE PACKETS AVAILABLE FOR SALE

A new and updated SAE Resource Packet, entitled "The Syllabi of Members of the Society for the Anthropology of Europe" is now available for sale. The packet contains all syllabi submitted during the past nine months and an index to the more than 200 pages of syllabi. Most of the materials in this edition are new and are for courses given since 1990. Many more materials are included, for example for Eastern Europe, than in the previous resource packets. The cost for this SAE Resource Packet is \$20.00, plus postage. A list of actual costs, depending on the destination is included:

|                  |                              |         |
|------------------|------------------------------|---------|
| U.S.:            | \$20.00 plus \$3.00 postage  | \$23.00 |
| Canada:          | \$20.00 plus \$5.00 postage  | \$25.00 |
| Europe (surface) | \$20.00 plus \$6.55 postage  | \$26.55 |
| Europe (air)     | \$20.00 plus \$14.25 postage | \$34.25 |

Prepaid orders only, made payable to SAE, may be sent to:

Elizabeth Evans  
Anthropology Program  
University of New Hampshire  
Durham, NH 03824-3586  
Tel: (603) 862-1884



that are self-generated or problematically 'revealed' by the anthropological observer. The opening paper, Sharon Macdonald's "Identity complexes in Western Europe: Social anthropological perspectives" (pp. 1-26) provides both an historical overview of European studies and a substantive introduction to what follows.

Despite the excellence of the publication -- it is well written, the contributions are interesting and make a real contribution to the state of the art, all of this making it very good value even aside from the modest cost -- I have two problems with the collection, neither of which constrains me from urging all Europeanists to add it to their collection. Firstly, it is rather lopsided, the material reflects not just British social anthropology but, more specifically, Oxford social anthropology (6 of the 10 contributors either received or are currently studying for the Ph.D. from Oxford). This may raise a few eyebrows both in North America and on the Continent. Secondly, I would have liked to have broader coverage of 'Western Europe.' In addition to the opening (Macdonald) and closing papers (Maryon McDonald), "The construction of difference: An anthropological approach to stereotypes" pp. 219-36), two papers address Italy ("Ethnicity as revolutionary Strategy: Communist identity construction in Italy," Chris shore, pp. 27-53; "Who can tell the tale? Texts and the problem of generational and social identity in a Tuscan rural *Comune*," Ronald Frankenberg, pp. 54-83); two deal with Spain ("At play with identity in the Basque arena," Jeremy MacClancy, pp. 84-97; "Good to be French? Conflicts of identity in north Catalonia," Oonagh O'Brien, pp. 98-117; one with France ("Becoming Celtic in Corsica," Rosemary McKechnie, pp. 118-145); and three discuss components of the U.K. ("The marching season in Northern Ireland: An expression of politico-religious identity," Rosanne Cecil, pp. 146-166; "Wales from within: Conflicting interpretations of Welsh identity," Fiona Bowie, pp. 167-91; and "Copeland: Cumbria's best-kept secret," Malcolm Chapman, pp. 194-218). Denmark, Portugal, Ireland, mainland France, Sweden, Norway, Finland, Germany, the Benelux countries, and Greece are omitted. Some aspects of identity are most problematic in those not included (e.g., Belgium's Flemish/Walloon issue, East/West Germany, the Macedonian issue, overseas 'departments' of France and Portugal, the so-called 'New Nordic dimension' which excludes Norway and includes Finland!).

One final note: Though some papers add a welcome urban dimension to the volume, anthropologists still seem to prefer working in small villages. Thus, the volume leaves the urban component of identity untapped.

All the papers are provocative in the best sense of the work; my personal favorites were Shore's, Bowie's, Chapman's (bound to set some teeth on edge!), and McDonald's coda. Recommendation: Be sure to read it.

**\* GERMANY: FASCIST FOLKLORE . . .  
AND WHAT FOLLOWED**

Lynn Maners  
UCLA

Hannjost Lixfeld, *Folklore and Fascism*, edited and translated by James R. Dow. Indianapolis: Indiana University Press, 1994. 308 pages. ISBN 0-253-33512-4

This book, whose 149 pages of text more than doubles with the addition of appendices, notes and bibliography, is an examination of the role of The Reich Institute for German Volkskunde (Folklore) during the National Socialist era.

Tracing its roots to a proposal made during the First World War and continuing attempts at formation during the Weimar Republic, the concept of a Folklore Institute, as it eventually became established under the Nazi regime after 1933, had an obvious attraction for National Socialist ideologues and their conception of the German Volk. This book primarily deals with the ambiguous position occupied by the Institute and its organizers and researchers during the Nazi period. It deals with what has been called the "two Volkskunden" question: that is, whether there was simply one Reich Institute for German Folklore, an entirely National Socialist organization, or whether non-National Socialist, bourgeois-national folklorists continued with their own program rather than being entirely co-opted by the state's program. The author's opinion is that there was really no difference, that all were co-opted in one fashion or another and for seemingly the best of reasons and he illustrates this by examining the involvement of various individuals. It is acknowledged in the foreword that there are opposing views on this issue and that they will continue to generate debate. This book is a contribution to one side of that debate.

Chapter one examines the bourgeois-nationalist folklore between World War One and 1933. Chapter two looks at the early attempts, post-1933, to establish the Institute. Chapter three reviews folklore and its use in "folk renewal" during the fascist era. The fourth and final chapter studies the rise and fall of the official institute to its final denouement in Austria, though very little is noted of the actual activities of the Institute during the war itself.

This book is essentially part of the process of *Vergangenheitsbewältigung* (confronting the past, specifically concerning the role of folklore and National Socialism) among German language folklorists, a necessary process of self-examination, which Dow, the editor and translator of this work, feels was either ignored or sporadically suppressed in the Germanophone professional ranks until 1986. As such, this book will be primarily of historical interest to German language area folklorists. Folklorists and other anthropologists, especially those who work or have worked in strongly nationalist environments, will find many similarities with the way folklore is used as a prop for various nationalisms in the societies which they study.

John Bendix  
Bryn Mawr

Ralph Willett, *The Americanization of Germany, 1945-1949*. London: Routledge, 1992 (1989).

Willett's is one of the many culture studies titles this press publishes each year, and with each one you have to ask yourself the *Lingua Franca* (April, 1995) question: is Routledge just "publishing hip scholarship on the margins of the academy?" Willett's rather separate chapters on film, art and architecture, fiction and drama, magazines, jazz, Coca-Cola and cars do seem to exude pop culture glibness.

This brief book begins from the premise of American cultural imperialism, and along with the usual nods (Habermas, Gramsci, Brecht) he has tantalizing wisps of other arguments. Willett believes one can distinguish Americanization from modernization, stating that "Americanization is revealed as much by what it avoids as by what it promotes" (p. ix). Yet the acceptance of American imperialism "was neither immediate nor total in the early years," and Occupation practices "oscillate(d) between repression and licence" (pp. 5-6). There is no sustained argument or elaboration in support, and no conclusion to the book either, "since one was provided by history: the economic miracle of the fifties" (p. ix).

Willett writes engagingly, and his book is strongest on the official promotion of American culture as part of reeducation and democratization efforts. He is also good with *bon mots* about American "consumer democracy" and how well the American "reluctant engagement with history" fit with the "amnesiac impulse" in Germany after 1945 (p. 127).

Yet to fault a construct of "Americanization" is not to understand it: British imperialism mixed a civilizing mission with commerce, and Willett even notes the curious lack of the former element in American imperialism (p. 10), but then drops this promising avenue of inquiry. America's Germany policy was incoherent, ambivalent, incomplete and contradictory, but there is much more to be mined by unraveling its strands than he has done.

Willett's approach is Culture Studies Lite, effervescent but not very filling. We hear too much about high culture and too little about how Germans reacted, either as reflected in public opinion (the Merritts' work is barely used) or as manifested in a community (ditto for Gimbel on Marburg). German studies such as Glaser's *The Rubble Years*, even when they are sympathetic to the imperialism argument as in Schrenck-Notzing's *Charakterwünsche*, receive very little airplay here. The German social context is left in the shadows as well.

I have the impression that Willett looks at the wrapping of culture, commerce and the American way of life symbolized by Coca-Cola, and in accordance with the much older German disdain for materialism, decides there is little other than sugar inside. That may be, but it does not adequately answer, in social, economic or political terms, why the Germans so avidly lapped Americanization up along with their Cokes . . .

#### \* BOLSHEVIK PUBLIC SPECTACLES AS P. R.

Lynn Maners  
UCLA

James von Geldern, *Bolshevik Festivals, 1917-1920*.  
Berkeley: University of California Press, 1993. 316 pages.  
ISBN 0-520-07690-7

This very interesting book presents a view of the early attempts by the Bolsheviks and the new Russian state to mobilize public support through mass public spectacles and various forms of dramatic presentation. Organized into six historically oriented (as opposed to thematic) chapters it offers an overview of the intent behind, and actual reception of, these new forms of public performance.

Chapter one, "The Precursors," covers festivals in the tsarist period, contextualizing them in light of general European history and especially the festivals of the French Revolution and the social upheavals of 1848 and their effects.

Chapter two, "Revolution and Festivity," addresses the question of just what festivity is and notes Lenin's quote that revolution itself is a festival of the oppressed, actively creating a new social order.

Chapter three, "The Politics of Meaning and Style," concerns itself with the selectivity of presentation in festivals. Not all elements of past celebrations are equally suitable to present to the public in order to represent the future. In fact, the state engages in a form of discourse with the public, in that the meanings of many elements in festivals are ambiguous and the state found it necessary to refine, and redefine, the message carried in festivals.

Chapter four, "New Uses for Popular Culture," focuses on such popular culture phenomena as folk theater, puppetry, circuses and urban carnivals and the ways in which the Soviet state, especially under the severe conditions prevailing by 1919, was able to use these traditional forms in various ways.

Chapter five, "Transformation by Festival: Mass Festivals as Performance," takes a more anthropological turn, especially when looking at the Bolshevik festival from the perspective of Victor Turner, as a dynamic symbolic field which transforms the past it commemorates.

Chapter six, "Marking the Center: Festivals and Legitimacy," examines the contradiction involved in a decentralizing and democratically inspired revolution which then had to justify and defend its increasingly autocratic tendencies. The resulting professionalization of festival organization and direction is examined.

A concluding "Epilogue" follows the development of mass festivals in Sovietized Russia through the 1920s and the NEP.

While this book's main focus is on drama, i.e., theatrical mass performance, its implications for other forms of the mass performance of ideology are obvious, especially as it depicts an era of some symbolic ambiguity before the imposition of socialist realism (1934, in the Soviet Union). The book itself is well written and both photographs and reproductions of historical posters and playbills, as well as other illustrations, are effectively used. Anthropologists and folklorists of Europe, and especially Eastern Europe, and others whose work concerns forms of public spectacle in highly centralized political economies, will find this a useful and interesting addition to their libraries, in particular as it deals with the early development of the model upon which so much of public performance was to be based in the forcibly socialized nations of post-World War II Europe, as well as such spinoffs as post 1949 China and contemporary North Korea. Indeed, it is not generally recognized that neither Marx nor Engels had worked out a fully developed aesthetic theory, congruent with their theories of scientific history and the inevitability of socialism.

Readers who may be unfamiliar with the field of the anthropology of mass public performance may also wish to read William O. Beeman's 1993 "The Anthropology of Theatre



and Spectacle" in the *Annual Review of Anthropology*, 22:369-93.

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For the May 1995 *Bulletin*:

BALL, A. And Now My Soul is Hardened: Abandoned Children in Soviet Russia, 1918-1930.  
BLANCHARD et al, Post-Communist Reform.  
CHUN, The British New Left  
COHN, M. The Jews in Germany, 1945-1993: The Building of a Minority.  
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October 5-7, 1995  
European Studies Conference, Omaha, NE.

November 15-19, 1995  
AAA Annual Meetings, Washington, DC

July 1-4, 1996  
Crossroads in Cultural Studies, Tampere, Finland

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