

# Various Notes on Books, Journals, and a Dissertation

## Book Notes

*Our People: Carpatho-Rusyns and Their Descendants in North America*, by Paul Robert Magocsi. Toronto: Multicultural History Society of Ontario, 1984. 160 pp., 86 photographs, 4 maps, 9 text inserts and charts, bibliography, appendix, index. n.o. (cloth).

This is an elegantly produced study of Carpatho-Rusyns (Ruthenians) in the United States and Canada. The chapter headings give an accurate picture of the ground covered: Origins; Migration; Settlement Patterns and Economic Life; Religious Life; Organizational Life; Culture (not intended in the anthropological sense of the word); Politics; and, Group Maintenance; with a lengthy appendix, Root Seeker's Guide to the Homeland. The text is comprehensive and informational rather than analytic. The bibliography is excellent. A must for every Carpatho-Rusynian coffee table, and for those of us interested in East European ethnicity.

*Russian Gypsy Folktales*, collected by Yefim Druts and Alexei Gessler, translated by James Riordan. Edinburgh: Cannongate Publishing Limited, 1986. xv + 141 pp., 3 photographs, illustrations, glossary. 7.95 British pounds (cloth).

This book consists of four and a half pages of introduction by Riordan followed by thirty-six Gypsy folktales from Russia. The introduction is naive, over-generalized and in some cases erroneous. The tales appear to have undergone considerable rewriting and lack both source information and annotation. Those responsible do not even capitalize "Gypsy" as the proper noun it is. Not recommended, except for three good photographs of Russian Gypsies which illustrate the introduction.

Jászárokszállás cigány népmesék (Gypsy Folktales from Jaszarokszallas), collected by J. Farragó, annotated by József Vekerdi and Ágnes Kovács, edited by Ildikó Kriza. Ciganisztikai tanulmányok (Hungarian Gypsy Studies), Number 2. Budapest: MTA Néprajzi Kutató Csoport,

1985. 135 pp., 16 photographs, 2 maps, glossary, English language summary. n.p. (Paper).

*Berki János mesél, cigány és magyar népmesék* (Tales of János Berki, told in Gypsy and Hungarian) in collaboration with Grabocz Gábor, Kovács Ágnes, and Vekerdy József, edited by Görög Veronika. *Ciganisztikai tanulmányok* (Hungarian Gypsy Studies), Number 3. Budapest: MTA Néprajzi Kutató Csoport, 1985. 300 pp., & photographs, bibliography. n.p. (paper).

*Mesemondó és Közössége Kaposszentjakabon* (A Tale Teller and his Community in Kaposszentjakab) by Magda Szapu. *Ciganisztikai tanulmányok* (Hungarian Gypsy Studies), Number 4. Budapest: MTA Néprajzi Kutató Csoport, 1985. 162 pp., 18 photographs, diagrams, 1 table, bibliography, English language summary. n.p. (paper).

In the last issue of the *Newsletter* we took pleasure in announcing the first in a new Hungarian series on Gypsy ethnology and folklore. Now, in quick succession, have come three more volumes in the same series. Volume 2 deals with a body of folktales recorded from two informants of the Romungro group (Hungarian Gypsies who have, for the most part, lost Romani). Volume 3 treats the bilingual repertoire of a single storyteller, one of a relatively small number of Romungro who retains some Romani. Volume 4 deals with the tales told by a Boyash (Romanian-speaking) Gypsy. All three works are analytic rather than mere collections. (In Volume 4, for example, a structural analysis in the style of V. Propp is utilized.) All tales are categorized according to the Aarne-Thompson Tale Type Index. Best of all, there is great attention to context, with detailed descriptions of the communities in which these tale tellers and their listeners live, and sufficient biographical information on the informants. Volumes 2 and 4 include English summaries and Volume 3 has English translation of the Introduction and Notes of all Romani language tales (but not of those presented in Hungarian) and an English Summary of the informant's autobiography. We can only say, as we said in our last issue, that this is a series that deserves emulation by the other East European countries.

*Le costume traditionnel du Dodecanese les Iles de Kassos et de Tilos*, by Zachoroula Tourali. *Etudes et Documents Balkaniques et Méditerranéens*, Number 9. Paris, 1985. 185 pp., 1 map, 1 table, 1 figure, 17 photographs, glossary, bibliography.

This is another in the valuable series of publications on Balkan ethnology edited and produced by Paul H. Stahl. It contains three sections: 2 summary of economic and social life on Kassos and Tilos; a detailed description of men's and women's costume on each of the two islands; and a semiotic interpretation of these materials. In other words, what can be interpreted from traditional dress about socio-economic life, family structure, and belief system? The accompanying bibliography is extensive (13 pages). The only obvious deficiency of this volume is its use of graphics. The analysis of costume *demands* visual presentation, yet all the photographs, the map and the figure are jammed together on three pages and the quality of reproduction is none too good. Unfortunately, no more than this was possible given the limited funds available. Like others in this series, the work will be distributed without charge to appropriate research institutions. Write Paul Henri Stahl, Laboratoire d'Anthropologie Sociale, 11 Place Marcelin Berthelot, 75005 Paris, France.

*The Poetics of Manhood: Contest and Identity in a Cretan Mountain Village*, by Michael Herzfeld. Princeton: Princeton University Press, 1985. xviii + 313 pp., 24 photographs, 11 figures and maps, appendix, bibliography, index. \$37.50 (cloth).

In this fine study of a highland Cretan community, Herzfeld focuses on male interaction, especially as expressed in sheep rustling, fending, bride theft, song dueling and coffeehouse banter. This is a highly analytic work, yet chock full of solid ethnographic detail. Its special strength lies in the combination of the local focus of traditional ethnography and the attention given to larger social and political entities, emphasizing the way in which villagers assimilate national and international structures into their own ideology. Herzfeld argues that these village men achieve identity in inventive but consistent "poetics of social interaction" that often pits them against the law. This rebelliousness paradoxically allows them to think of themselves as quintessential exemplars of national virtues. According to Herzfeld, it is this paradox and the resulting tension which defines for them the very meaning of their lives.

*Transcaucasia: Nationalism and Social Change*, edited by Ronald Grigor Suny. Michigan Slavic Publications, East European Series, Number 2. Ann Arbor: Department of Slavic

Languages and Literatures, University of Michigan, 1983. xiv + 442 pp., 12 photographs, 16 tables, 4 maps, index. \$24.00 (paper).

This consists of seventeen chapters on the history, ancient to modern, of Armenia, Azerbaijan and Georgia. Though the contributors are historians, with a sprinkling of political scientists and economists, and the scholarship reflects the usual over-concern with the doings of the elite, this will nevertheless be a useful book to any anthropologist with an interest in Caucasia specifically or in Soviet nationalities in general. The central theme is the political development of the Caucasian nations vis-a-vis the Russians, Turks, et al, whom they have defined themselves in contrast to and defended themselves against down through the ages. Chapters are arranged into four sections: Caucasian Civilization and the Russian Impact; Nationalism and Social Change under Tsarist Rule, Revolution and Soviet Transformation; and Transcaucasia Today, An Assessment.

*Images of Strawberry Hill.* Works by Marijana, edited by Jennie A. Chinn. Topeka, Kansas: Kansas State Historical Society, 1985. xiii + 97 pp., illustrations, bibliography, index.

Marijana Grisnik, a third-generation Croatian-American, was born and raised in the Croatian settlement of Kansas City, Kansas, known as Strawberry Hill. Influenced by "naive" peasant painters of Yugoslavia, especially the Hlebine School, Marijana began to paint in the 1970's scenes of her community based on her memory and interpretation of her childhood years. The result is a visual account of this urban Croatian-American community. Among her forty-seven paintings are scenes depicting neighborhood houses and gardens; vegetable vendors; women visiting in the street and men visiting in the wine cellar; making sausage, wine, nut roll pastry, and wedding food; a funeral, a wedding, and a visit to the newborn. This book was published to commemorate an exhibit of Marijana's paintings. It contains illustrations of all her work, most in color. Essays by folklorists, anthropologists and art historians provide context and interpretation: "Marijana: A Biography," "Strawberry Hill: Tradition in a Modern World," "From Memory to Canvas" The Work of a Visionary," "The Art of Marijana," and "Old World, New World: Croatian-Americans on Strawberry Hill."

*Serbian Folk Poetry: Ancient Legends, Romantic Songs*, by Zora Devrnj a Zimmerman.  
Columbus: Kosovo Publishing Co., 1986. xii + 343 pp., bibliography. \$11.95 (cloth)

This volume contains translations of selected Serbian epic and ballad texts from the 19th Century collection of Vuk Stefanovic Karadzic: "Omer and Merima," "Death of Mother Jugovic," "The Fall of the Serbian Empire," "The Finding of Prince Lazar's Head," "Tzar Lazar and Tzarica Milica," "Maiden of Kosovo," "Hasanaginica," "Foundling Simeon," "The Building of Skadar," and "The Serpent Bridegroom." The author converted the Serbo-Croatian decasyllabic, trochaic line to an eight syllable iambic tetrameter to produce translations that resemble English ballads and adhere to the rhythm of the English language. Some texts appear here in variant forms. A commentary, including audience response and interpretation, accompanies each translation. A lengthy Introduction discusses the history of Serbian oral literature collecting and the themes, forms, functions, and structures of this cultural tradition; as such, it serves as a brief summary of the scholarship on Serbian oral literature.

*Hungarian Folk Beliefs*, by Tekla Dömötör. Budapest: Athenaeum Printing House, 1982, distributed by Bloomington: Indiana University Press. 324 pp., 2 maps, 16 color plates, 61 photographs, bibliography, index. \$20.00 (cloth).

This is a splendid example of an earlier generation of European-style ethnography from one of the masters of the genre. All you need to know about Hungarian magic, demonology, divination, weatherlore, burial custom, healing, the evil eye, bogeymen, folk cosmology, werewolves and witches, folk prayer, and fairies, from pre-Christian times to the present. This is preceded by a critical examination of Hungarian scholarship on the topic of folk belief and is accompanied by an extensive bibliography. It is at once meticulously detailed and fascinating reading. The translator was Chris Hann, whom readers of the *Newsletter* will know from elsewhere in these pages.

*Eastern European National Minorities 1919-1980: A Elandbook*, by Stephan M. Horak et al. Littleton: Libraries Unlimited, 1985. xv + 353 pp., tables (unnumbered), index. \$47.50 (cloth) in U.S., \$57.00 elsewhere.

This is a very disappointing guide to minority populations in Poland, Czechoslovakia, Hungary, Romania, Yugoslavia, Albania and Bulgaria and to Slovenes and Croats in Italy and Austria. Each of the chapters devoted to a specific state consists of a historical essay followed by an annotated bibliography divided by ethnic group. Unfortunately, the quality of these chapters varies widely. Several of the authors -- none of whom are anthropologists -- are not specialists in ethnicity and some do not seem to be particularly knowledgeable about their subject. Not only are a great many important references omitted but entire ethnic groups. Thus Gypsies in Yugoslavia and Czechoslovakia are discussed but not those of Hungary (where there is an even greater literature on the subject) or Romania (which has the largest Gypsy minority of all). Authors tend to emphasize those minorities they know best and all others are neglected. Hence the chapter on Slovenes and Croats in Austria and Italy (by Toussaint Hocevar, a Slovene from Austria) is devoted almost entirely to Slovenes in Austria. Bibliographies are particularly deficient with respect to the large literature by anthropologists on East European minorities, and especially those works by American anthropologists. A reference work of this type is useful only if we can trust it to come up with the most significant sources. Unfortunately this work does not meet that criterion.

*Women, State, and Party in Eastern Europe*, edited by Sharon L. Wolchik and Alfred G. Meyer. Durham, N.C.: Duke University Press, 1985. xiv + 428 pp., Tables, Figures, Index, Notes. \$42.50 (Cloth), \$16.95 (Paper).

The twenty essays in this volume should be of particular interest to anthropologists concerned with Eastern Europe, as well as to all those interested in the rather neglected East European aspects of the cross cultural study of women. Three of the contributors are East European scholars while seventeen are Americans (or are affiliated with American academic institutions) and all represent various disciplines (history, sociology, political science, economics, etc.) Only one of the contributions ("The Rites of Women: Oral Poetry, Ideology, and the Socialization of Peasant Women in Contemporary Romania") is by an anthropologist, Gail Kligman. Most of the essays explore important aspects of women's status -political, economic, and sociocultural -from a diachronic perspective. Several are specifically focused on

women's movements, and the relationship of women to political power on the national and local levels.

*Ethnography, Alcohol, and South-Central European Societies*, edited by Linda Bennett. Special Issue, *East European Quarterly*, Volume XVIII, Number 4, January, 1985. \$3.00 (paper).

The contributors, all of whom are anthropologists, focus on the timely and relevant issue of alcohol consumption in seven sociocultural contexts. Linda Bennett, (George Washington University Medical Center), the editor of this collection, gives us a comprehensive introduction to the issue, then in her essay examines alcoholism treatment "in a Yugoslav fashion" with a focus on Croatia and Slovenia. Peter Allen (Rhode Island College) focuses on alcohol consumption in modern Greece. Sam Beck (New School of Social Research) discusses Balkan societies in general, paying special attention to changing styles of drinking over time. Charlotte Chase (Washington University, St. Louis) deals with Poland and looks at alcohol consumption as an indicator of system malfunction in that society. Barbara Kerewsky-Halpern (University of Massachusetts at Amherst) explores "Rakija as Ritual in Rural Serbia." Dave Kideckel (Central Connecticut State) looks at alcohol, class, and social change in a Romanian region of South Central Transylvania. And Robert Rothenberg (DePaul University) deals with Austria in his essay. "Viennese Wine Gardens and Their Magic."

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## **Journals**

Two issues of *Soviet Anthropology and Archeology* have appeared since our last-report: Fall 1985 (Volume XXIV, Number 2)

B. Kh. Ortabev, "Socioeconomic Relations among Mountain Peoples of the Northern Caucasus in the Late 19th and Early 20th Centuries in Soviet Historiography."

A. Mardonova, "Customs and Rituals of the Childhood Cycle among the Tadjiiks of the Upper Zeravshan Valley in the Past and Today."

L.N. Chizhikova, "Distinctive Features of the Ethnocultural Development of the Population in Yuronezh Oblast."

V. Ia. Vilenchik, "New Evidence of the Existence of an Ancient Russian Abacus."  
Winter 1985-86 (Volume XXIV, Number 3)

Viktor Il'in, "My VillaRe of Rechnoe."

Miron Petrovskii, "'A Journey to the Island of Love' or What is the Russian Romance? "

### **Dissertations**

*Paleaeconomy of the Central Balkans: A Zooarchaeological Perspective on the Late Neolithic and Bronze age*, by Haskel J. Greenfield. Ph.D. Dissertation, Department of Anthropology, City University of New York. 1985.

Recently gathered zooarchaeological data from research in Yugoslavia on late Neolithic and Bronze Age sites is presented, with particular attention to the interrelationship between subsistence and settlement. It is argued that the economic and settlement strategies practiced during the Late Neolithic were fundamentally different from those during the Bronze Age. In the former, the emphasis in animal exploitation was placed upon "primary" products, such as meat and hide. Herds of domestic animals were grazed within a limited range of altitudinally differentiated environments. Lowland herders were not moving their herds far into the highlands during warmer times of the year. In contrast, during the Bronze Age, herding strategies shifted toward the exploitation of "secondary" products, such as milk, wool, and traction. Herds of domestic animals were moved from lowland to highland pastures as part of an annual transhumant trek. At the same time, exploitation of wild resources decreases, but not uniformly across the region. Lowland sites, except in particularly rich micro-environments, contain very few wild animal remains. In contrast, highland localities continue to exploit wild animals as important supplements to the subsistence system. These findings were particularly important



because they signal the advent of a pattern of animal management that persisted from the advent of the Bronze Age into modern times.