

# Various Notes on Journals and Books

## Journals

Two issues of *Soviet Anthropology and Archeology* have appeared since our last report:

Spring 1985 (Volume XXIII, Number 4)

M.A. Itina, "Archeological Conservation Work in Khorezem: Results and Perspectives".

Iu. V. Bromlei and A.I. Pershits, "Frederich Engels and Contemporary Problems Concerning the History of Primitive Society".

V.S. Semenov, "The Ancient History of Mankind".

Summer 1985 (Volume XXIV, Number 1)

V.A. Aleksandrov, "The Evolution of Customary Land Law in the Late-Feudal Russian Village (Eighteenth and Early Nineteenth Centuries)".

O.R. Budina, "The Relationship between General and Local Traditions (On the Example of Balkan Ethnic Groups in the Ukraine and in Moldavia)".

V.I. Kozlov, "An Ethnographic Approach to the Study of Longevity (A Contribution to the Discussion)".

Ia. S. Smirnova, "Roles and Statuses of Old People in the Abkhazian Family (Toward the Question of Gerontophilic Factors in Longevity)II.

Subscriptions should be sent to M.E. Sharpe, Inc., 80 Business Park Drive, Armonk, New York 10504. Annual rates are \$44.00 (individual) and \$170.00 (institutional).

Robert M. Hayden is trained as an anthropologist but works for The American Bar Foundation. Two of his articles based on ethnographic fieldwork in Yugoslav labor courts appeared this past Fall but may have escaped your notice: "Who Wants Informal Courts? Paradoxical Evidence from a Yugoslav Attempt to create Informal Workers' Courts" in the *American Bar Foundation Research Journal*, and "Workers' Courts and Workers' Rights in Yugoslavia" in *Studies in Comparative Communism*.

A new journal has been established in East European studies, to be called *East European Politics and Societies*. The first issue is expected in Winter, 1987, and it will appear three times a year thereafter. The stated purpose is to raise substantive and methodological issues related to Eastern Europe which are not usually treated in existing journals and, in this way, to help reduce the

somewhat peripheral status of East European studies. The bias of the journal is clearly reflected in the composition of its editorial board--four political scientists, one historian and one economist--but we hope that anthropologists may occasionally find something useful here too. Direct your inquiries, manuscripts and opinions to the editor, Daniel Chirot, Henry M. Jackson School of International Studies, University of Washington, Seattle, Washington 98195.

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## **Book Notes**

*A village Without solidarity; Polish Peasants in Years of Crisis*, by C.M. Hann. New Haven: Yale University Press, 1985. ix + 208 po., 2 maps, 18 photographs, appendix, bib' bibliography, index. \$15.95 (cloth).

There is a richness of solid ethnographic data here, about an area of which very little is available in English. But the issues that this study address are The Big Ones, relevant not only to rural Poland but to the state in general, inside and outside of Eastern Europe. Specifically, Hann attempts to explain the continuing crisis in Poland from the perspective of a Polish-Ruthenian village near the Slovakian border. He examines successive policy developments and bureaucratic apparatus under socialism and how these have effected the community, hindering material progress, inhibiting political activity, and retarding integration of ethnic minorities. He concludes that an authentic socialist community has not yet emerged in rural Poland.

*Collective Farms Which Work?* by Nigel Swain. Cambridge: Cambridge University Press, 1985. x + 235 pp., 23 tables, 2 appendices, bibliography, index. \$39.50 (cloth).

Swain's answer to the question posed in his title is a resounding, albeit qualified, yes! To quote (page 1), "collective farms can work, and the Hungarian experience shows one way how " And that's what the book is all about. The author organizes his study around the concept of labor, which he divides into "family labor" and "socialist wage labor," and has three primary concerns: Hungary's highly successful establishment of collective farms, the internal social structure of the collective farm, and who it is that controls economic decisions on the collective farm and the relationship of these decision-makers to labor He takes as his point of departure the commitment

of East European societies to industrialism within the constraints of a specifically socialist economy and by examining social change from the viewpoint of labor and those who control it, places the focus more strongly than has usually been the case on the production of social wealth and the relations which circumscribe it rather than on the ways in which wealth is distributed and consumed. Despite its lofty perspective (no pig's eye viewpoint this!) and lack of contextual data, this book is required reading for all those interested in rural Eastern Europe.

*Beyond Ethnic Boundaries; New Approaches in the Anthropology of Ethnicity*, edited by William G. Lockwood. Michigan Discussions in Anthropology, Volume 7. Ann Arbor: Department of Anthropology, University of Michigan, 1984. ii + 178 pp. (paper).

In the introduction to this collection, Lockwood briefly discusses the anthropological study of ethnicity and, particularly, the significance of the work of pioneer Fredrik Barth. Each of the seven articles which follow takes Barth's model as a starting point and tries theoretically to move beyond. Three of these articles are concerned with East European subject matter: "Ethnic Radio, A Study of Hungarian Programs in Detroit and Windsor", by Eva V. Huseby; "The Secular State as Ethnic Entrepreneur, Macedonians and Bosnian Moslems in Socialist Yugoslavia", by Mark Baskin; and "An Exploratory Comparison of Language and Religion as Criteria of Ethnic Affiliation" (regarding Bosnia and the Burgenland), by William G. Lockwood.

*Guests Come To Stay: The Effects of European Labor Migration on Sending and Receiving Countries*, edited by Rosemarie Rogers. Boulder: Westview Press, 1985. xiii + 344 pp., 49 tables, 7 figures, bibliography, index. \$22.50 (paper).

This book contains thirteen chapters including excellent introductory and concluding essays by Rogers. Those of the other contributors are grouped into three sections: The Migrants' Role in the Economies, Societies and Politics of the Receiving Countries; The Second Generation of Migrants; and, The Migrants' Effects on the Sending Countries. They tend to be much more even in quality than we find in most edited collections. The majority are devoted to Western Europe and there is only one anthropologist (David Gregory, who works in Spain) among the authors. Nevertheless, the book will be useful to those of us interested in worker migration from the

Balkan nations of Yugoslavia, Greece and Turkey. Included is a particularly valuable 22 page bibliography drawing from the literature in six different languages.

*The Balken Jewish Communities: Yugoslavia Bulgaria, Greece and Turkey*, by Daniel J. Elazar, Harriet Pass Friedenreich, Baruch Hazzan, and Adina Weiss Liberles. Lanham: University Press of America, and Philadelphia: Center for Jewish Community Studies, 1984. xiv + 191 pp., 9 tables, glossary. \$20.75 (cloth), \$10.25 (paper).

This book consists of a short introductory essay (by Elazar) followed by a social and historical survey of the Jewish communities in Yugoslavia (Friedenreich), Bulgaria (Hazzan), Greece and Turkey (both by Liberles). The general approach is strongly Zionist and great attention is paid to relations between each of these communities and Israel. There is little ethnographic information provided, but the work may be of some utility to those interested in Balkan minorities or specifically in East European Jewery.

*Mare Roma; Categories humaines et structure social, Une contribution à l'ethnologie tsigane*, by Leonardo Piasere. Etudes et Documents Balkaniques et Mediterraneens, Number 8. Paris, 1985. 274 pp., 46 figures, 10 tables, bibliography. No price (paper).

The latest in this series published by Paul Henri Stahl concerns nomadic "Croatian" Gypsies from Slovenia currently residing in Italy. It is a well documented study, based on both the author's fieldwork and existing literature, of taxonomy (their place among other Gypsies), migratory history, social organization, interethnic relations, and belief system. As with other monographs in the series, it will be distributed to appropriate research institutions without charge; contact Paul Henri Stahl, Laboratoire d'Anthropologie Sociale, 11 Place Marcelin Berthelot, 75005 Paris, France. *Halotti szokások és hiedelmek e Keposszentjekebi oláh cigányoknál* (Death Customs and Beliefs among the Vlah Gypsies of Kaposvar) by Szapu Magda. Ciganisztikai tanulmányok (Hungarian Gypsy Studies), Number 1. Budapest: MTA Néprajzi Kutató Csoport, 1984. 71pp., 37 photographs, 1 table, English language summary. (paper).

This is the first in what is intended to be a series of ethnographic publications on Hungarian Gypsies. It describes funeral customs in a Ludar (Romanian-speaking) community near the Hungarian town of Kaposvar, focusing on the internal logic of those customs and their conceptual content. The core of the work is a detailed study of the wake, burial and mourning practices conducted at the death of the community leader ( *Voivode*) in 1983. Comparative data is drawn from an account of funerary custom attending the death of a *Voivode* in Szimo, Czechoslovakia. The main work is complimented by a short study by Katalin Kovalcsik of the associated music and song. All those connected with this publication are to be complimented. We hope that not only will there soon be others in this series, but that similar series will be initiated in the other East European nations where Gypsies comprise such an important minority group.