

kroeber anthropological society

**ESSAYS
IN
BALKAN
ETHNOLOGY**

William G. Lockwood, Special Editor

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PREFACE

With this publication the Kroeber Anthropological Society initiates a new series of publications in anthropology. These Special Publications will appear irregularly, as finances and materials available permit. Unlike the Papers in which there is some attempt in each issue to represent the various and diverse fields and interests of anthropologists, each issue of the Special Publications will be devoted to a single subject, sometimes topical, sometimes areal. Issues will be distributed free of cost to all regular subscribers of the Kroeber Anthropological Society Papers.

The first of this series contains a group of seven articles, each dealing with some aspect of Balkan ethnology. We have used here the definition of the Balkans most often employed--that area within the present political boundaries of Albania, Bulgaria, Greece, Romania and Yugoslavia and the European part of Turkey. Except for the common theme of dealing with this single culture area, the articles vary widely. They range from a term paper based on library research and the traditions of the writer's own family to a work from one of the foremost pioneers of the postwar interest in Balkan ethnology. In geographical location, they are set from the Romanian Carpathians to Southern Greece. And in theoretical context, they vary from the diffusion study of a European traditionalist to the work of one of the more sophisticated of American social anthropologists.

This breadth only reflects the heterogeneity to be found in the Balkans. Within these political boundaries is a myriad of socio-cultural forms. In addition to innumerable local variations within the five major language divisions, the area is liberally sprinkled with ethnic groups. There are Hungarians, Germans, Italians, Czechs, Poles and Ukrainians settled in Yugoslavia during the Austrian period, often side by side. There are Negro villages in Montenegro and Northern Albania and a Chinese community in Slavonia. Tatar villages are found in Eastern Bulgaria and Romania. Through these settled communities wander nomadic Gypsies and Vlach herders of several linguistic groups.

Much of this cultural variance is due to the unique history of the Balkan Peninsula. From prehistoric times to present day it has provided a crossroads between continents. Later, as large areas came under common political systems, as in the Turkish and Austrian periods, the difficulties of border crossing was eliminated with consequent intermixing. In many cases, such population movements and mixture was encouraged or even enforced by the state.

To this geographical variety must now be added a variance of cultural and social forms created by cultural lag, a fact well illustrated by the Halpern article contained within this publication. Until quite recently there existed in parts of Northern Albania and Montenegro tribal systems and a material culture parallel to the European Iron Age. And just over one hundred miles away lay such a modern industrial complex as Beograd with its many factories and very western way of life.

In a very few parts of the world is such a variety of socio-cultural configurations to be found--Chiapas, Southeast Asia, the Caucasus. Such areas provide natural laboratories for the social scientist. The interest of ethnologists was drawn to some of these locations very early in the history of this still adolescent science; to others, it has still to be brought fully to bear. The interest of ethnologists in the Balkans is in an intermediate stage but is fast accelerating.

In many respects the growth of this interest parallels the developing interest in European peasants as a whole. In the early stages, during the nineteenth century and prior to World War I, study was conducted primarily by native, usually untrained, students of folklore and folklife. Comparatively little interest was attracted from outside the nations themselves. Between the world wars these efforts, often stimulated by nationalistic concerns, grew and matured. But still relatively few outsiders took note, aside from a small group of observant Western European travelers whose logs still provide required background reading on the area. In these interwar years the most notable ethnology to be done by Americans in the Balkans was done by nonethnologists--the physical anthropologist Carlton Coon in Albania, the rural sociologist Irwin Sanders in Bulgaria, the historian Philip E. Mosely working with the zadruga, and so on. It was only after World War II, partially under the stimulus of the cold war which followed, that the interests of American ethnologists were aroused. At first field work was limited to Greece because of political restrictions. More recently, with the lessening of the cold war in Europe and the consequent easing of border regulations, these interests in Balkan ethnology have been allowed to develop rapidly, especially in Yugoslavia. This is only part of a wider cross-discipline movement. Indicative of this newly aroused interest is the newly formed Association internationale d'etudes sud-est europeen, in which Americans are represented by a voting committee, and the First International Congress of Balkan Studies held in Sofia, Bulgaria, in August, 1966. At this conference there were over one thousand participants and about five hundred papers. Thirty-four Americans took part. The next conference is scheduled to be held in Athens, Greece, in the summer of 1969 and it is anticipated that the American attendance will be even greater at this time.

In spite of their wide range, the following articles do not purport to be representative of what is being done today in the field of Balkan ethnology, and even less, of what remains to be done in the future. There are far less articles concerning Greece than the considerable current concern in this nation would demand. There are probably more than the just share of articles dealing with Yugoslavia. Regrettably, there are no articles provided by Yugoslavs, Greeks, or other Balkan natives, in spite of the fact that some very fine work, by American standards, is now being produced in these countries. There are no works dealing specifically with Albania, European Turkey or any of the major ethnic minorities. This would be an impossible task to ask of a mere seven articles. One can only hope that the collection as a whole fulfills the primary purposes of informing area specialists in other disciplines as to what ethnologists are doing in the Balkans and to illustrate to our anthropological colleagues the place of the Balkans in ethnology.

This publication was made possible through the help of the Center for Slavic and East European Studies and its chairman Gregory Grossman. Through a generous grant they underwrote the total cost of the publication. Without this financial assistance, it would not have been possible. We especially are grateful to Dr. Stephen Dunn, not only for his excellent translation of the Frolec article, but also for his editorial advice in acting as a liaison between the special editor and the Center. We give thanks, also, to our patient typist, Betty Kendall. But the person to whom this publication must be dedicated is Jan Seibert who has given the regular issues of the Papers what continuity they have enjoyed over the past twelve years. She not only ably performed within her formal title of "copy editor," but also gave twelve generations of fledgling editors the advice that enabled them to produce a journal that has become the most widely known and respected of student publications in anthropology. She not only performed these same indispensable services for the editor of this special issue, but, since he spent much of the time during its preparation immersed in field work in Yugoslavia, was called upon to accept even further responsibilities. We gratefully thank her for these many years of service.

William G. Lockwood
Special Editor

June, 1967
Planinica, Yugoslavia