

are mostly disregarded. Admittedly, none of these sources is entirely reliable, but together they form an indispensable documentation. These lacunae detract from the overall value of the book and leave this reader with a frustrated wish for deeper penetration into the subject matter. The result would surely have been a more balanced study.

RADOMIR V. LUZA
Tulane University

KOMÁROV: A CZECH FARMING VILLAGE. By *Zdeněk Salzmann* and *Vladimír Scheufler*. *Case Studies in Cultural Anthropology*. New York: Holt, Rinehart and Winston, 1974. x, 150 pp. Illus. Paper.

This painstakingly researched study is welcome as a unique English-language source treating Czech peasant life from a contemporary cultural anthropological viewpoint. It is part of the series *Case Studies in Cultural Anthropology* (brief format studies intended for undergraduate student use). The detailed presentation of the village's agrarian history, within the larger perspective of Bohemian culture, can, however, also be useful to those particularly concerned with Central Europe.

A case study of the way that contemporary socialist agricultural cooperatives function on the local village level is included, which is helpful in understanding national level surveys of collectivized agriculture. The transition from private agriculture to socialist cooperatives was not accomplished without some resentment and disruption. The Czech experience, however, was seemingly mild compared to that of the Soviets or even to some of the other East European countries. The relative material well-being of the contemporary villagers is also notable, even though there is a serious shortage of young people for agricultural work.

Significantly this study is a cooperative effort between a scholar of Czech origin (Salzmann) and a member of the Czechoslovak Institute of Ethnography (Scheufler). It strongly reflects European ethnographic concerns in its emphases on material culture, folk art, and rituals. There are separate sections on house types, arts and crafts, life cycle rituals, and folk music and dance. A useful addition, however, would have been some commentary on the differences between American anthropology and European ethnology. Background explanation is also needed to understand the authors' approach: "We did not think it practical or desirable to present Komárov . . . in [a] highly personal manner . . . we endeavored to explore the life of the community through its long and interesting history" (p. xiii).

From a social anthropological point of view the book lacks complete data on kinship, and also on non-kin groups. More disturbing, however, is the absence of a bibliography of English-language sources to help the reader unfamiliar with Czech to explore further the culture, society, and economy. Also lacking are references in the text to related English-language works on European peasant societies. Without a comparative perspective, it is difficult to appreciate the unique features of socialized agriculture as well as to be aware of common problems involved in the demise of traditional peasant agricultural societies. On the other hand, the relatively early industrialization of Czechoslovakia, viewed in an East European framework, is well reflected in the authors' description of the disappearance of "traditional" aspects of peasant culture.

Overall, this is a valuable study which seeks to be objective under difficult conditions.

JOEL M. HALPERN

University of Massachusetts, Amherst

SPOLEČENSKÁ STRUKTURA A REVOLUCE. By *Jiří Houška*. Sociologická knižnice. Prague: Svoboda, 1974. 325 pp. Kčs. 28, paper.

The author is section head in the Institute of Philosophy and Sociology of the Czechoslovak Academy of Sciences, and the title suggests a theoretical analysis—in Marxist perspective, to be sure—of the interaction between social structure and revolution: how revolutions transform social institutions and how in turn social fabrics of various types promote or inhibit revolutionary change. Instead, we have before us a potpourri of well-known Marxist interpretations of the beginnings of industrial capitalism (without the brilliance characteristic of the founding fathers of “scientific socialism”), polemics against the “traps of idealist philosophy,” selected census data in support of the claims of the present socioeconomic regime in Czechoslovakia, and invectives against the general trend manifested in Czechoslovak social science during its rebirth in the 1960s.

This last aspect of the book is the most important. Houška attempts to settle accounts with the school of “creative Marxism” in Czechoslovak sociology, which supplied a vital contribution to the theoretical basis of what is now generally known as the “Prague Spring.” Anyone fairly well acquainted with Czechoslovak sociological literature of that period can easily recognize the precise targets of Houška criticism, and in many cases Houška names them. He also reserves a prominent place for one particular “heretical” work—the account of a remarkable survey of social differentiation and vertical mobility, carried out in the years 1966–67 among a representative sample of almost 35,000 households in Czechoslovakia (Pavel Machonin, ed., *Československá společnost*, Bratislava, 1969). Houška’s criticism is not surprising for the very nature of this research project is patently objectionable to Houška and his colleagues. A number of other publications of the same period may also be identified as objects of his criticism.

Houška obviously sets out to delineate the correct application of Marxism in the study of social change. The main question is, of course, what yardstick does he use to distinguish the correct application from the incorrect. In the introduction he states that, if “the new praxis does not confirm the assumed premises” of social theory, we must “correct, revise or even totally reject such premises.” This sounds very courageous, but, unfortunately, the author does not heed his own words.

ZDENEK SUDA

University of Pittsburgh

Z ČESKÉ LITERATURY A KULTURY (1860–1960). By *Zdeněk Nejedlý*. Prague: Československý spisovatel, 1972. 808 pp. Kčs. 45.

This book offers more than a selection of Nejedlý’s writings. It illustrates the growth of an ideology, and should be of interest to all who study the development of socialist realism. Zdeněk Nejedlý (1878–1962) was professor of musicology at Charles University and an intellectual who had an important influence on Czech cultural life in Austrian Bohemia, in the First Czechoslovak Republic, and in the