

Buenker, John D., and Nicholas C. Burckel (eds.). *Immigration and Ethnicity: A Guide to Information Sources*. Detroit: Gale Research Company, 1977, xii+305 pp. Clothbound.

The editors of this book have compiled an impressive and comprehensive listing of the major literature in the field of ethnicity and immigration. They have compiled more than 1400 annotated entries which include not only scholarly works, but also personal narratives of immigrants, immigration officials, and American and foreign observers. While the majority of sources are from the discipline of history, a variety of references to anthropology, cultural geography, linguistics, political science and sociology are also present. In evaluating one's interest in this book, it is necessary to stress that while most of the major ethnic groups in America from Colonial to present times are dealt with, Afro-Americans and American Indians are not covered in this publication but are extensively dealt with in other Gale publications. To qualify this, there are several references in this book which deal with conflicts between Afro-Americans and other ethnic groups.

*Immigration and Ethnicity* is arranged in seven major sections: General Accounts and Miscellaneous; Old Immigration; New Immigration; Orientals; Recent Ethnic; Post 1920's; Acculturation, Assimilation, Ethnicity, and Restriction; and Centers, Repositories, Societies, Documents, and Journals. It can be seen that ethnic groups are covered largely in the chronological order by which they entered the United States. Within each of these chronological sections, there are several subdivisions covering specific ethnic groups.

The final section of the book is useful for those who are interested in obtaining further information on any one group as it includes a list of ethnic organizations and their publications. Another useful feature of this book is the inclusion of both an author and subject index.

As with any bibliography, it is easy to become very specific and point out particular references which have been left out. Since most of the readers of this review will have at least a peripheral interest in sociology, it must be noted that there are some

weaknesses with regard to the sociological research cited. Most of the classic works—Thomas and Znaniecki, Gans, Glazer, Vander Zanden, and Yinger, to name a few—are referenced. Almost all of the sociological references are to be found in two locations: the subdivision on Mexican Americans and the section on Acculturation, Assimilation, Ethnicity and Restrictions. Very few references are made to demographic studies which have detailed the social aspects of immigration and ethnicity. In general the articles from sociological journals do not indicate the present state of sociological concern with ethnicity and immigration.

Having indicated these weaknesses, it must be pointed out that this book has made an enormous contribution to the general area of ethnic relations. It could be a valuable resource to those interested in both demography and ethnic relations, both as researchers and as teachers, by providing a vast body of literature with which to expand their knowledge.

For those ethnic relations instructors interested in spending a larger part of their courses on the variety of ethnic groups to be found in the United States, this book would provide a means by which to achieve this goal. Further, there are a number of references to minority and ethnic social movements which could supplement the reading lists of social movements courses. A specialized class in religious sects and cults would find several references of interest. Finally, any medical sociology course that is concerned with the role of ethnic identification in health care would also find this book a useful resource.

In summary, *Immigration and Ethnicity* can be used as a valuable source book for sociologists teaching and doing research in a variety of areas. But it should be used to supplement a thorough knowledge of the recent sociological literature, rather than as a means by which to find what is currently to be found in sociology on ethnicity and immigration.

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Kotur, Krstinoj. *The Serbian Folk Epic: Its Theology and Anthropology*, Philosophical Library, New York. 216 pp. + selected bibliography.

In *The Serbian Folk Epic: Its Theology and Anthropology*, Dr. Kotur attempts to organize the great epic poetry of the Serbian culture. The book is mostly theological, as the subtitle indicates, but it actually spans a large number of disciplines ranging from history to philosophy. Dr. Kotur begins with a brief history of the Serbian people, tracing back to 44 A.D. when Serbia was conquered by the Romans and governed as the province of Moesia. They were Christianized in the ninth and tenth centuries A.D., and first became a unified autonomous state under Stephan Nemanya in 1169. Serbia expanded under the leadership of Stephan Dushan (1331-1355), who controlled most of what is now Yugoslavia, Albania, and Greece. At Stephan's death the nation began to break apart. This decline continued until it was conquered by the Turks in 1389. The final battle between the Serbs and the Turks was fought on the fatal field of Kossovo on June 29, 1389, and the Serbs were decisively defeated. Subsequently, the Serbs were subjects under the Ottoman Empire for over 400 years.

Most of the Serbian folk poems center around this single tragic defeat at the battle of Kossovo, and focus upon the hero of that battle, Kralyevich Marko ("Royal Prince Marko"). There are hundreds of these poems that comprise the folk epic. They were sung by bards and wandering minstrels, who were often totally illiterate, yet poetically gifted. The poets accompanied themselves on a single-stringed instrument called a "goosle," which was played with a bow.

As the author brings out the theological side of the poetry, he gives examples of how the poems reflect the theology of the people. He covers a range of theological issues, from the oneness of God, to God's impartial judgment, and reaches religiously orthodox conclusions on every point. Next, Dr. Kotur presents the Christology of the poetry, and sees an analogy between Christ's