

William G. Lockwood (1933-2017): Obituary with selected bibliography

Marek Jakoubek

Charles University, marek.jakoubek@ff.cuni.cz

Lenka J. Budilová

Charles University, lenka.jakoubkovabudilova@ff.cuni.cz

William G. Lockwood died unexpectedly on October 13th, 2017 at his home in Chelsea, Michigan. An excellent American cultural anthropologist, brilliant fieldworker and one of the most prominent Europeanists or, more precisely, scholars engaged in the area of Eastern Europe left this world. William Lockwood was born in 1933 in Long Beach, California. He earned his bachelor's degree in Geology from Fresno State College in 1955, and a PhD in Anthropology from the University of California, Berkeley in 1970. Starting in 1969, he worked as an assistant professor at the University of Michigan; in 1975, he was promoted to associate professor, and in 1995 he became a professor. He retired in 1999.

William Lockwood started his fieldwork in what was then Yugoslavia in the 1960s. Of all the countries behind the Iron Curtain, Yugoslavia was one of the very few that were accessible as a field-research site to American anthropologists. Unlike his teachers and mentors, for example, Eugene Hammel, who had until then focused almost exclusively on the Serbian Orthodox population in the region, William Lockwood concentrated on the ethnically and religiously diverse region of western Bosnia.

In 1966-1968 he was staying, with his wife, in the Bosnian village of Planinica, where he was studying the co-existence of Orthodox, Catholic, and Muslim inhabitants of the region. Apart from many other partial contributions (1967a; 1972a; 1973a; 1974; 1975b; 1978 (co-author Robert J. Donia); 1978a,b,c; 1979; 1980; 184c), Lockwood's monograph *European Moslems: Ethnicity and Economy in Western Bosnia* (1975a) is probably his most significant publication on this topic, which remains one of the best works dedicated to this region, and also a classic work in the anthropology of Eastern Europe, or the anthropology of the Balkans. He focused here on the institution of the market as an intersection between the rural and the urban, and as a meeting point of various ethnic and religious communities that formed a part of the local multicultural milieu (c.f. 1972b). In this way, he goes beyond the *community studies* discourse and its limits, because in his analysis he covers not only all local ethnic groups, but also the relationship between the city and the rural areas, and among various local communities.

The anthropological work of William Lockwood also contributed to a better

understanding of the functioning of the socialist society and economy, by, for example, his analysis of the category of the so-called peasant-workers, which is very difficult to classify within the traditional rural/urban, or peasants/workers dichotomies. This occupational category emerged in Eastern Europe as a result of the fact that industrialisations preceded urbanisation in many places and hence resulted in the development of industrial production in the rural areas (Lockwood 1973a).

In addition to his research activities among the various Balkan populations in South Eastern Europe, William Lockwood also engaged in the study of the Balkan peoples outside the Balkans. It was primarily his research of (Burgenland) Croats in Austria (1983) or Bosnian Americans (2013).

Professor Lockwood became a prominent figure who contributed much to the development and establishment of Eastern European anthropological research at the University of Michigan. He also founded and in the years 1981-1988 edited a scholarly journal devoted to this region *Newsletter of the East European Anthropology Group* (published by the University of Michigan). In the same period (except 1984) he also acted as an editor of yet another periodical: *Anthropology of East Europe Review* (published by the University of Indiana).

Another research and scholarly interest of William Lockwood was the Roma/Gypsies. Since his first fieldworks in the 1960s, he had been collecting Roma folklore in the various countries throughout the Balkans. Also in this area, he was – apart from his research, publications, and editorial work (Lockwood 1978c; 1985a,b; 1986a; 2011a; Lockwood & Salo 1994) – very active as an organiser. He served as a member of the editorial board of the *Journal of the Gypsy Lore Society* for many years, and he was also a member of the board of directors of the organisation *Gypsy Lore Society* for several terms, on which he also played a crucial role in the establishment of its North American Chapter. To promote Romani/Gypsy Studies, William and his wife Yvonne Lockwood created an Endowed Romani/Gypsy Librarian position at Michigan State University in 2017. They also established endowments for Special Collections and the MSU Museum to acquire new materials, provide conservation, and support the digitisation of the collections. They also donated their materials and artefacts connected to Gypsy culture, which they had collected for several decades, to the Michigan State University, making them accessible to researchers specialising in Roma.

Both William and Yvonne Lockwood were also active – as researchers and as authors – in the area of food studies, or the anthropology of food (Lockwood & Lockwood 1983; 1985; 1991; 1998b; 2000a,b; 2006; 2011b; 2012; 2013; 2017). They edited the journal *Digest: An Interdisciplinary Study of Food and Foodways*, published under the patronage of the *American Folklore Society*, in 1988-1993. As a researcher, but also as a person who enjoyed food and wine, William Lockwood was also a long-time member of the *Culinary Historians of Ann Arbor*.

A constant field of Lockwood's research interest that runs across all the above-mentioned partial domains was the study of ethnicity (Lockwood 1977; 1981; 1984a,b,c). Unlike the descriptive character of some of the publications dedicated to the abovementioned domains of Lockwood's research interests, in the study of ethnicity Lockwood

proved to be an author striving for more general, or more precisely, theoretical conclusions. He was especially interested in the question of the role of food in the process of maintaining ethnic identity and the boundaries of an ethnic group, and also in the relationships between different ethnic groups. In this regard, Lockwood focused on several ethnic groups in the U.S., for example, Arabs (Lockwood & Lockwood 2000a; 2006), Finns (Lockwood 2000b; 2017), or Bosnians (Lockwood & Lockwood 2011b; 2013).

People like William G. Lockwood have always been and will always be very rare. He was rigorous in his scholarship, open and helpful towards people around him, but with a strong character and standing firm by his principles that he did not fear to hold in public. We will miss you here, Bill.

Marek Jakoubek and Lenka J. Budilová

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