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Essay: FOR THIS VOLUME OF HLAS, I include annotations of publications in social and cultural anthropology and closely related disciplines that deal with 27 distinct Caribbean territories: Bahamas, Barbados, Barbuda, Belize, Bermuda, Cuba, Dominica, Dominican Republic, French Guiana, Grenada, Guadeloupe, Guyana, Haiti, Jamaica, Marie-Galante, Martinique, Montserrat, Nevis, Puerto Rico, St. Eustatius, St. John, St. Kitts, St. Lucia, St. Vincent, Suriname, Trinidad, and Venezuela. In addition, some 15 annotations of publications that deal generally with the Caribbean region, the Commonwealth Caribbean, the Lesser Antilles, or the French Antilles are included. The two countries that received the most attention from researchers during this two-year report period were Guyana and Jamaica followed by Suriname, Belize, Haiti, and Trinidad. As is always true for this section, the publications cited cover such an extraordinarily wide range of topics that organizing them under subject headings becomes a problematic venture. Nevertheless, for the convenience of the user, I have classified, somewhat arbitrarily, the bulk of the items into the following overlapping categories. I. STUDIES WITH HISTORICAL ORIENTATION Anthropologists and others working in the Caribbean region have increasingly turned their attention to certain questions of structure and process that can be resolved best by examining the records of the past. On precolumbian ceramic making in contemporary Martinique, see Roo Lemos (item 1130). For publications on slave-related issues, consult the following: Handler (item 1081) on slave revolts in Barbados; Brathwaite (item 1057) on slave culture in Jamaica; and Olwig (items 1110 and 1111) on slave family, women, and "matrifocality" in St. John. Schnakenbourg (items 1132 and 1133) traces the history of the sugar industry in Marie-Galante and Martinique. For Belize, Bolland (items 1054 and 1055) deals with land and labor control in the postabolition period; Grant Jones (item 1090) on a 19th-century fiesta; and Helms (item 1082) on Black Carib domestic organization in historical perspective. For specific populations, see Fouchard (item 1078) on Haitian Maroons; Kopytoff (item 1094) on the colonial treaties and Jamaican Maroons; and Thoden van Velzen and van Wetering (item 1138) on female religious responses to male prosperity in Bush Negro societies. For Guyana, Menezes (item 1103) deals with government policies toward the Amerindians; Edwards and Gibson (item 1073) present an historical account of Amerindian immigration; and happily, the Hilhouse eye-witness account of early 19th-century Amerindians (item 1084) was reprinted. Hill (item 1085) writes about Howell and millenarian visions in early Rastafari; Guanche (item 1080) offers a scheme for the analysis of the development of Cuban culture; and Hoetink (item 1086) discusses, in

English translation, the historical sociology of the Dominican Republic. II. STUDIES OF CONTEMPORARY AMERINDIANS, BLACK CARIBS, AND MAROONS On Amerindians, Layng (items [1097](#) and [1098](#)) deals with the Carib reserve in Dominica; Berte (item [1049](#)) with the peasant rationality of the K'ekchi Maya of Belize; Adams (item [1038](#)) with the socioeconomic role of Guyanese Carib children; Bennet, Colson, and Wavell (item [1046](#)) and Hennigsgaard (item [1083](#)) with the plight of the Guyanese Akawaio caused by the projected construction of a hydroelectric complex; and Rivière (item [1129](#)) with the Trio of Suriname. On Black Caribs, Foster (items [1076](#) and [1077](#)) discusses the dugu rite and spirit possession, while Wells describes the symbolic use of guseue powder. On contemporary Maroon societies, Bilby (items [1051](#) and [1052](#)) treats the Kromanti dance and the current identity crisis among Jamaican Maroons; Hurault (item [1087](#)) responds to the criticisms of his work raised by Köbben and Price; Vernon (item [1141](#)) comments on Bakuu possession among the Djuka; Counter and Evans (item [1063](#)) on their visits to the Surinamese Maroons; and Price and Price (items [1123-1126](#)) on various aspects of Surinamese Maroon art. III. SOCIETY, CULTURE, AND POLITICAL PROCESS Berleant-Schiller (item [1048](#)) writes on plantation society as a construct, while Masse (item [1102](#)) examines it against the reality of Martinique and Guadeloupe. Wout van der Bor (item [1140](#)) describes the social organization of the small island of St. Eustatius, and Bregenzer (item [1058](#)) presents an ethnography of the equally small Eleuthera. Streetlife is explored by Dodd (item [1069](#)) in Georgetown, Guyana, and by Lieber (item [1100](#)) in Port-of-Spain. Ehrlich (item [1074](#)) and Nevadomsky (items [1107-1109](#)) analyze socioeconomic changes among East Indians in Jamaica and Trinidad, respectively. Brockmann (item [1059](#)) discusses household composition and socioeconomic strategies in a rural Belizean town. The Spanish influence on the contemporary culture of the Dominican Republic is the subject of Dobal's essay (item [1067](#)). Annemarie de Waal Malefijt (item [1142](#)) treats symbolic aspects of Javanese puppet plays in Suriname, while Abrahams (item [1037](#)) delineates expressive devices in Vincentian ceremonies and festivities. Barros (item [1044](#)) deals with Haiti's linguistic destiny; and Fontaine (item [1075](#)) with the social and political nature of Haiti's language problem. Interest in politics, political institutions and political process continues apace. On Guyana, Silverman (item [1136](#)) examines the factional politics among rural East Indians; Danns (item [1066](#)) the police and the current political system; and Serbin (item [1134](#)) nationalism, ethnicity, and politics. On Suriname, Brana-Shute (item [1056](#)) writes on the all-female Children's Police. Mars (item [1101](#)) deals with theoretical positions on race and class in the Caribbean as they relate to the political process. IV. RELIGION AND MAGIC The Rastafari are examined in several works: a special issue of the Caribbean Quarterly (item [1060](#)) that marks the 50th anniversary of this movement; by Chevannes (item [1061](#)), who describes Rasta youth in West Kingston; by Mandefro (item [1148](#)), who gives the canon law of Ethiopian Orthodox marriage in the Western Hemisphere; and by de Albuquerque (item [1041](#)), who discusses the spread of Rastafarianism in the Commonwealth Caribbean. Voodoo is examined by the following authors: van Sertima (item [1135](#)) on the African presence in ritual and art; Jiménez Lambertus (item [1089](#)) on historical and psychological dimensions of Dominican voodoo; and Agosto de Muñoz (item [1039](#)) on the phenomenon of possession. Pentecostalism is the subject of several books: Glazier's (item [1114](#)) compilation of Caribbean case studies; Austin's (item [1043](#)) examination of communitas and social

change among urban Jamaicans; and Pollak-Eltz (items [1116](#) and [1117](#)) on magico-religious movements and magical operations in Venezuela. Finally, Dobbin (item [1068](#)) writes on the Jombee dance in Montserrat; Wooding (item [1146](#)) on Winti in Suriname; and Pozzi (item [1121](#)) offers a Durkheimian analysis of Jones-town. Beck (item [1045](#)) presents an autobiography of a St. Lucian fisherman and obeahman, and Owen (item [1112](#)) discusses personal involvement with witchcraft in Dominica. V. APPLIED STUDIES Studies of health are by Dressler (item [1072](#)) on hypertension and culture change in St. Lucia; Fredrich's (item [1079](#)) survey on St. Lucian folk medicine; Staiano (item [1137](#)) on alternative therapeutic systems in Belize; and Weniger et al. (item [1145](#)) on use of Haitian plants as antifertility agents. Marihuana use and manual work in rural Jamaica is examined by Dreher (items [1070](#) and [1071](#)); patterns of drinking in Barbados by Dann (item [1065](#)); crime, race, and culture in Guyana by Howard Jones (item [1091](#)); and small-scale fishing and development in Barbuda by Berleant-Schiller (item [1047](#)).

VI. IMMIGRATION AND EMIGRATION For studies of population movement with a clear Caribbean locus, see Myers (item [1105](#)) on post-emancipation migrations in Dominica; Richardson (item [1128](#)) on environment and human survival in St. Kitts and Nevis; Stinner et al. (item [1127](#)) on Caribbean return migration and remittances; Pourraz (item [1120](#)) on ethnic diversity in French Guiana; and Ashton (item [1042](#)) on return and re-return of Puerto Rico migrants. For US-based study, see Jackson (item [1088](#)) on Puerto Rican culture in New York. For Canadian-based study, see the bibliography of Kemperneers and Masse (item [1092](#)). Finally, for its intrinsic value to Amerindian research, the bibliographic effort of Myers (item [1105](#)) on the Amerindians of the Lesser Antilles is to be commended, as is the two-volume *The Complete Haitiana: a bibliography guide to the scholarly literature 1900-1980* (item [1096](#)) by Michel Laguerre. I am indebted to Ellen Schnepel for her valuable contribution to the preparation of this section.