Ethnology: West Indies

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THE DIRECTION OF ETHNOLOGICAL RESEARCH in the Antilles and the Guyanas appears to have shifted over the past several years. Increasing emphasis is being placed on studies that can contribute directly to practical issues and problems, so that anthropological research on topics such as political behavior, race relations, health, education and development is on the upswing. Even though more conventional subjects of family structure, religion, and the nature of West Indian society continue to appeal to Caribbeanists, the objectives of such studies are now often linked to wider social issues.

Reinforcing this shift is a new generation of American, British and Canadian scholars, with a variety of anthropological interests, which is just beginning to develop and to contribute meaningfully to Caribbean studies. North American training programs assure an adequate supply of professionals for the future. In the United States and Canada, a consortium of universities (Brandeis, Columbia, McGill and Montreal) in association with the Research Institute for the Study of Man and in close collaboration with the University of the West Indies, is providing systematic field training for advanced graduate students.

In addition, the number of West Indian social scientists is gradually rising due, in part, to new university facilities and academic opportunities in the British Caribbean and Puerto Rico and to the independence of Barbados, Guyana, Jamaica and Trinidad and Tobago. With the maturation of a corps of West Indian social scientists, Caribbean anthropology should take on new dimensions.

Finally, recent anthropological interest in Cuba and the Dominican Republic should lead to a more balanced anthropological knowledge of the Caribbean. In summary, if these trends continue, the immediate future of the West Indies as a major ethnological region holds considerable promise and the coming years should show a marked increase in the volume and diversity of research.

Journals such as Caribbean Studies, Nieuwe West-Indische Gids, Revista de Ciencias Sociales, and Social and Economic Studies continue to focus on the West Indies and to publish a large proportion of articles specifically ethnomedical in nature. New World, a quarterly founded in 1963 for the analysis of West Indian problems, is also accepting anthropological work in article form. For books or monograph-length publications, the Yale University Press Caribbean Series, edited by Sidney W. Mintz, remains the only clearly defined series which publishes new work in West Indian anthropology and social science and which occasionally reprints West Indian classics.

However, with the increasing anthropological importance of the Caribbean region, a considerable and growing portion of Caribbean ethnology is being published in journals and series which have no particular West Indian focus. This has been especially true of West Indian works which have general theoretical significance such as the current debate over the validity and utility of the plural society concept.

There has been a substantial improvement in bibliographical aids for the researcher. For those interested in archival data, the project of the University of the West Indies to survey and microfilm the archives of the British West Indies has produced to date A Guide to Records in Barbados by M. J. Chandler and A Guide to Records in the Leeward Islands by E. C. Baker (HLAS no. 28, items 29a and 7).
Along the same lines, a UNESCO team has completed the microfilming of newspapers in Barbados.

As of 1964, the Ministry of Overseas Development in the United Kingdom has been publishing *Technical Co-operation*, a monthly bibliography which lists official publications of the Commonwealth countries (including all British West Indian units) as well as reports and bulletins from foreign institutes and organizations concerned with technical aid to developing countries. *Current Caribbean Bibliography*, a valuable source of information on publications in or about the Caribbean has been turned over by the Institute of Caribbean Studies of the University of Puerto Rico to the Caribbean Regional Library in Puerto Rico. The Library assumes the responsibility for the updating and continued publication of this bibliographic guide.

With the advent of independence in four former British territories, there has been a pronounced interest in the compilation of national bibliographies. This interest has resulted in a number of small publications which, in general, reflect the library and archival holdings of these new nations. For example, in Trinidad and Tobago, the Central Library compiles and issues lists of its West Indian reference holdings as well as classified lists of accessions. The West India Reference Library issues the annual *Jamaica Accessions* as well as occasional publications, such as *A Guide to Jamaican Reference Material in the West India Reference Library* by Rae Delatte (Institute of Jamaica, Kingston, 1965). The Guyana Public Library has issued *A Select Bibliography of the Works of Guyanese and on Guyana* (1967).

In honor of its independence, Barbados has published *Barbadiana* (Barbados Public Library, Bridgetown, 1966) a bibliography of publications about that country. If these national efforts continue and develop, the researcher will be a principal beneficiary.

Bibliographic research on the West Indies and of interest to ethnologists has also expanded outside of the region. A bibliography on Cuba is being developed by the University of Miami, and the University of Florida continues its microfilm work on West Indian newspapers and other archival data. The Research Institute for the Study of Man, with its longstanding anthropological interests in the Caribbean, has sponsored a comprehensive bibliography, *Caribbeana 1900-1965* by Lambros Comitas (University of Washington Press, Seattle, 1967). This lengthy bibliography contains 67 chapters and is organized in a way that is particularly relevant to the needs of the anthropological and social science researchers.


An attempt to develop a theoretical model which can "...demonstrate that the organization of both social and psychological systems is the final product of three independent factors: environment, institutional determination, and organismically based psychological needs;" based on a battery of field studies, formal interview and projective techniques conducted on a population of Dieppe Bay (St. Kitts, British West Indies) fishermen and cane-cutters. Questionnaires reproduced in appendix. A substantial theoretical contribution.


Among a rural Creole population in British Honduras, the structure of the domestic group is determined by three different patterns of mating behavior and by patterns of behavior stemming from the larger kinship organization.

1456. Bahadoorsingh, Krishna. What Trinidad's leaders believe about race and politics (Trinidad and Tobago Index, 4, Sept. 1966, p. 38-45)

Whereas the electorate may be split along racial lines with regard to voting behavior, the political elite is split along party lines with regard to their views on racial matters. Almost all elites optimistic about the possibility of preventing in Trinidad a British-Guianese style bloodbath.

1457. Bastien, Rémy. Procesos de aculturación en las Antillas (IGFO/RI, 95/96, enero/feb. 1964, p. 177-196, bibl.)

1458. Benoist, Jean. Du social au biologique: étude de quelques interactions
Utilizing examples for small endogamous societies, such as St. Bartholomew, the author argues for the primary utility of coordinated biological and sociological investigations. Social structural regulations in such cases, markedly affect genetic evolution.

1459. ______. (ed.) Les sociétés antillaises: études anthropologiques. Montreal, Canada, Univ. of Montreal, Department of Anthropology, 1966. 125 p., bibl., map, tables

A reader which brings together translations of articles by Charles Wagley, Elena Padilla, Sidney W. Mintz, Raymond T. Smith and Vera Rubin. It includes two new articles, "La Famille Martinique: Analyse et Dynamique" by Guy Dubreuil and "Quelques Aspects de la Pensée Enfantine à la Martinique" by Guy Dubreuil and Cécile Boisclair.

1460. Black, Clinton Vane de Brosse. The story of Jamaica from prehistory to the present. London, Collins, 1965. 255 p., bibl., illus., maps.

A straightforward history of Jamaica including limited information on the Arawak population who were the Spaniards' predecessors.

1461. Bodarky, Clifford J. Chaperonage and the Puerto Rican middle class (WRU/JMF, 26:3, August 1964, p. 347-348)

Interview results from a small sample of parents and high-school seniors indicate that the custom of chaperonage has persisted although in a more relaxed form, and that it has status-enhancing functions for middle-class families.


Convenient source of several of the Ashanti tales which have been transculturated to the New World. Available in London from Oxford University Press.

1463. Braithwaite, L. E. The role of the university in the developing society of the West Indies (UWI/SES, 14:1, March 1965, p. 76-87)

The West Indian university must adapt in a reasonable fashion to West Indian circumstances. Arguments for the West Indianization of university personnel on academic, economic and nationalistic grounds.


Industrialization in the Caribbean area to date indicates that in social matters it will perform a progressive role; but that particular reactions to it will depend to a considerable extent on the level of development and the unique qualities of the social structure into which it is introduced.

1465. Buitrago, Carlos. La investigación social y el problema de los investigadores puertorriqueños en las ciencias sociales y disciplinas relacionadas en Puerto Rico (UPR/RCS, 10:1, marzo 1966, p. 93-103, bibl.)


The location, language affinity and approximate number of the Amerindian groups of the Guianas are given, including listings of publications of ethnographic research over the past two decades. Argues the need for long periods of intensive research in the area and for the study of Arawak population to fill a serious gap in knowledge.


A discussion of the methods, techniques and validity of the survey.


An easy and informal guide to Jamaica with useful chapters by John Hearne on cultural landscape and by H. P. Jacobs on dialect, magic and religion.


Articles include the following: Braithwaite, Lloyd "The Changing Social Scene" (p. 18-24); Maldonado Sierra, E. "Adolescence: a Neglected Aspect in a Changing Society" (p. 25-32); Rubin, Vera "The Adolescent: His Expectations and His Society" (p. 56-67); Smith, M. G. "Aimless, Wandering Adolescent Groups" (p. 78-79); Douyn, Emerson "Evaluation of Intelligence and Personality Tests with Haitian Children" (p. 88-96); Rubin, Vera "Report on the Census of Caribbean Mental Hospitals" (p. 224-228).
1471. Courtland, Harold and Rémy Bastien. Religion and politics in Haiti. Washington, Institute for Cross-Cultural Research, 1966. 81 p., bibl., illus., maps (ICR studies, 1)

Short preface by Richard P. Schaedel places the two essays of this book in general context. Harold Courtland deals with "Vodoun in Haitian Culture," and Rémy Bastien focuses more narrowly on "Vodoun and Politics in Haiti."


Population increase in Kingston is outstripping economic growth and opportunities for employment. Long-term solution for population pressure is seen in family planning but not in economic development or emigration.


A reissue of a pioneering study of the lower-class family, with a new, lengthy introduction by M. G. Smith which critically reviews studies of West Indian family structure to the present.


An interesting and illuminating autobiography of a lower class Jamaican cabinetmaker; graphic descriptions of childhood and adolescence in Jamaica, adjustment to life in Great Britain and the final decision to move on to Canada.


The training and initial field problems of the first Peace Corps contingent assigned to Jamaica. Inadequate field staffing and faulty programming due to misconceptions about the socio-cultural realities of Jamaica appear to be the major factors leading to serious difficulties.


Description and structural analysis of a little known revivalistic folk religion with a prophecy complex unique among such groups.

1477. Courlander, Harold and Rémy Bastien. Religion and politics in Haiti. Washington, Institute for Cross-Cultural Research, 1966. 81 p., bibl., illus., maps (ICR studies, 1)

Short preface by Richard P. Schaedel places the two essays of this book in general context. Harold Courtland deals with "Vodoun in Haitian Culture," and Rémy Bastien focuses more narrowly on "Vodoun and Politics in Haiti."


Sociological survey of Jamaican migrants to London which deals with housing, employment, household budgets, the nature of migration, and the process of integration. Data on other Commonwealth migrant groups are included.


Ethnic pluralism need not threaten societal integration. In some cases, such as Surinam's, diversity may lead to the development of a political consensus based on the fragmentation of ethnic segments generated by competition for political clientele as well as on mutual fears of group domination.

1480. Elder, Jacob D. Song games from Trinidad and Tobago. Philadelphia, Penna., American Folklore Society, 1965. 119 p., bibl. (Bibliographical and special series, 16)

A collection of 30 song games with music, lyrics and a description of how to play each game. Analysis deals with the diffusion, functions, classification and variations of the games.

1481. Green, Helen Bagenstose. Values of Negro and East Indian school children in Trinidad (UWI/SES, 14:2, June 1965, p. 204-216, tables)

Use of sentence completion questionnaires indicates that Negro 12-year-olds from low-income families show a broader social orientation to a matched sample of East Indian children who demonstrate a more intensive concern for a limited number of people. Differences in basic values are linked to differences in the socialization process of the two sub-cultures studied.


The Barbadian family system emanates from English cultural tradition. Statistical differences
between types of English and Barbadian family forms are due to differences in productive resources and systems of distribution. However, a rise in the standard of living in Barbados will result in an increase in stable nuclear families organized around legal marriage thereby bringing the Barbadian family system closer to that of other Anglo-Saxon countries.


A series of drawings and commentaries by an artist-ethnologist on Rada religious practices.

1485. Handler, Jerome S. The history of arrowroot production in Barbados and the Chalky Mount Arrowroot Growers' Association: a peasant marketing experiment that failed (BMHS/J, 31:3, Nov. 1965, p. 131-152, bibl.)
Analysis of the production and marketing of a minor cash crop in Barbados.

1486. ______. Small-scale sugar-cane farming in Barbados (UP/E, 5:3, July 1966, p. 264-283. bibl., tables)
The cash orientation and needs of small farmers is noted as is their increasing emphasis on cane production and their declining interest in food production. Patterns of multiple occupations of individuals and households to meet cash needs are marked.

1487. Harris, David R. Plants, animals, and man in the outer Leeward Islands, West Indies. Berkeley, Calif., Univ. of California Press, 1965. 184 p., bibl., illus., maps, tables (Univ. of California publications in geography, 18)
A comprehensive ecological study with sections on the present, past and future. Useful data on aboriginal and early colonial occupations.


1489. Henry, Frances. The role of the fieldworker in an explosive political situation (UC/CA, 7:5, Dec. 1966, p. 552-559, bibl.)
Discussion of problems of the anthropological field worker in the newly independent country of Trinidad and Tobago. Complications of maintaining rapport with opposing factions, difficulties of a female fieldworker, and the relevance and nature of data collected in such situations are discussed. Comments by J. A. Barnes, P. C. W. Gutkind, Alex Weingrod, Norman E. Whitten, Jr.

1490. ______. Social stratification in an Afro-American cult (CUA/AQ, 38:2, April 1965, p. 72-78, bibl.)
Status among members of the Shango cult in Trinidad is acquired through the specific quality of possession experience, the ease and speed in becoming possessed, and the relative importance of a possessed's gods in the pantheon of gods. Three status levels are distinguished: high (cult leaders), intermediate (active status strikers) and low (individuals marginal to cult activities).

Translation of item 1055a, HLAS no. 27, a substantial statement on the two main cultural variants underlying most of the Caribbean social systems.

1492. Horowitz, Michael M. Mome-Paysan, peasant village in Martinique. N. Y., Holt, Rinehart and Winston, 1967. 114 p., bibl., illus., map, tables (Case studies in cultural anthropology)
A case study of a relatively isolated and well-integrated commune. The author includes sections on economics, the household, the life cycle, consensus and conflict, and a summary of the characteristics of other Caribbean communities studied by anthropologists.

1493. Hurault, Jean. La vie matérielle des noirs refugiés Boni et des Indiens Wayana du Haut-Maroni (Guyane française): agriculture, économie et habitat. Paris, Office de la Recherche Scientifique et Technique Outre-Mer, 1965. 143 p., bibl., illus., maps, tables (Monographie de la Guyane française, 3)
A comparison of the social structure, agricultural practices, material culture, economy and food consumption patterns of the Guyana Indians and the Bush Negroes (Boni, Djuka and Paramaka) of the upper Maroni basin area. Partial articulation of the Bush Negroes to a cash economy is described. Concludes that the material existence of both populations demonstrates a good adaptation to the natural environment and that successful attempts to transform them into full time wage workers would lead to a collapse of their economic system with deleterious economic effects on the country as a whole.
An informal study of Haitian voodoo utilizing conversations and anecdotes, based on nine months of observations.

An autobiographical, socio-political commentary by the leader of the People's Progressive Party, on the development and present condition of Guyana.

1496. James, C. L. R. Race relations in the Caribbean (IRR/N, March 1964, p. 19-23)
Brief statement of the uniqueness of race relations in the West Indies and of the West Indian community with regional variations described.

A study of two plantation communities of East Indians. Information is given on the historical and social background of East Indians in British Guiana and on social stratification pattern of the study communities. The principal conceptual thrust deals with mali, the egalitarian ideology subscribed to by the working population, and eye-pass, the institutionalized breaches of this ideology. A functional analysis is utilized.

Gradual but extensive changes have taken place in Hinduism as the East Indian population has integrated into the larger Guianese society. Particular Hindu religious beliefs and practices are closely articulated to group and sub-group interests vis-a-vis the greater social entity. Hindu reformist movements facilitate the participation of their adherents to Guianese activities and the incorporation of Guianese values and attitudes.

A re-issue of the 1907 collection of folklore with the original but still useful introduction by Alice Werner. New introductory essays by Philip Sherlock, Louise Bennett and Rex Nettleford.

1500. Jesse, C. St. Lucia: the romance of its place names. Castries, St. Lucia, St. Lucia Archaeological and Historical Society, 1966. 63 p., maps (St. Lucia miscellany, 1)
A glossary and explanation of the principal place names of the island.

1501. Keur, Dorothy L. The nature of recent change in the Dutch Windward Islands (KU/IJCS, 5:1, March 1964, p. 40-48, bibl.)
Socio-economic change in St. Maarten is greater than in Saba and St. Eustatius. Changes over the last decade are due in large part to the considerable measure of self-autonomy granted to each island. Change has been accelerated by a modicum of economic prosperity with tourism, government subsidies and some investment capital the principal catalysts.

Argues that the system of cult practice includes suppressive elements which hinder the introduction of Western medical techniques. Suggests the integration of native systems of treatment and Voodoo priests to Western practice in order to deal with Haitian health problems.

Analysis of Rastafarian beliefs and behavior based on field work experience. Argues that Rastafarian faith can be a sincere and valid experience which should be recognized and channeled for constructive ends by the Jamaican government.

A personal and lively account by an anthropologist's wife of events during a year's field work among East Indians in central Trinidad.

1505. Lamur, H. E. De levensomstandigheden van de in Paramaribo werkende aukaner arbeiders (NWIG, 44:1/2, April 1965, p. 119-132, table)

1506. Lewis, Oscar. Even the saints cry: portrait of a Puerto Rican family—from deprivation in the slums to a disaster in a housing project (WU/TA, 4:1, Nov. 1966, p. 18-23, illus.)
From taped interviews, this excerpt from La Vida focuses on the problems of a young mother from a San Juan slum in adjusting to life in a public-housing project.

An important but controversial study utilizing the life history techniques developed by the author in his Mexican research. Methodological refinements on his earlier work include intensification of the technique by which informants and events are seen from multiple perspectives, the inclusion of observed typical days in the life of the family, and the study of the family in its two urban settings—San Juan and New York.


Reissue of a classic study of the development and nature of Haitian social institutions. A new introduction by Sidney W. Mintz analyzes recent events in Haiti and places the study in contemporary context. Also supplied in this edition is a bibliography of Haitiana published after 1941.


An assessment of race relations in the West Indies. Deals with myths and realities, the historical background, the relevance of the plural society concept to race, the impact of prejudice, the position of East Indians in West Indian society and a comparison of West Indians and American Negroes.

1510. McKenzie, H. I. The plural society debate: some comments on a recent contribution (UWI/SES, 15:1, March 1966, p. 53-60)

A careful critique of Leo Despres’ “The Implication of Nationalist Politics in British Guiana for the Development of Cultural Theory” and of the underlying principles of the “plural” and “reticulated” models utilized in the analysis of Caribbean societies. One principal argument pursued is that the fact of shared values in a given society need not lead to the position that conflict should therefore be absent or unlikely. It follows, then, that the “plural” model need not be the only one from which conflict can be predicted. Consequently, the prediction of conflict in a particular society is an insufficient test of the “plural” model.


High rate of remittances into the Caribbean indicate the area’s close economic ties to outside areas. A social field approach to anthropological inquiry in the Caribbean may be of greater scientific utility than the more bounded and traditional community study method.

1512. Moskos, Charles C. and Wendell Bell. Emergent Caribbean nations face the outside world (SSSP/SP, 12:1, Summer 1964, p. 24-41, tables)

Analysis of attitudes toward global alignments of 112 national leaders and decision makers from six British Caribbean territories by the respondent’s social characteristics. See items 6865-6866, 6885, 6887, 6889.


Discussion of race and Jamaican society and of the need to provide adequate opportunities for social mobility for all segments of the population. Many attitudes and behavioral characteristics originally generated by a plantation dominated social system remain and will remain until socio-economic adjustments are made.


A forthright book on contemporary Jamaican society with considerable detail on the Ras Tafari movement and class barriers. Issued under the auspices of the Institute of Race Relations.


A statistical attempt, based on the 1960 census of Jamaica, to demonstrate the usefulness of the three population “types.”


Uneven and subjective account of the interior region of the Guianas: flora and fauna, ethnography and partial description of Amerindian culture.


Contends that economic and demographic factors, specifically, the opportunity to earn and save money, and the sex ratio, are the principal determinants of Caribbean family systems.

1519. Patterson, Orlando. Slavery, acculturation and social change: the Ja-
Acculturation studies in the West Indies should be as concerned with the disintegration of culture as with its retentiveness. Cultural elements are most prone to disintegration under contact conditions if they are characterized by particularism, specificity and inadaptability. In Jamaica, the value systems of both slaves and masters were in virtual collapse. For the first two centuries of British occupation, five stages of Jamaican social development are delineated terminating with a post-emancipation period characterized by a dual culture—Afro-Jamaican and European oriented. This dualism continues to be the basis of Jamaican society.


Problems, analysis and prospects of West Indian integration into the United Kingdom.

1521. Price, Richard. Fishing rites and recipes in a Martiniquan village (UPR/CS, 6:1, April 1966, p. 3-24, bibl., illus.)

Concentrates on contemporary fishing magic practiced in a Negro village in Martinique. Ritual prohibition, professional ritual consultants, the ingredients of the ritual as well as selected recipes and rituals are described in detail. Suggests that a major European-Carib synthesis in fishing magic, which was acquired and little changed by later African immigrants, took place during the early contact period.

1522. Prins, J. Twintig jaar praktijk van de aziatische huwelijkswetgeving in Suriname (NWIG, 44:1/2, April 1965, p. 78-108)


Utilizing data on the Trio Indians of Surinam, the author demonstrates how an individual uses, in context, either age or genealogical relationship to classify others in his society.

1524. ———. A note on marriage with the sister's daughter (RAI/M, 1:4, December 1966, p. 550-556, bibli.)

Clarification of the structural principles pertaining to marriage among the Trio Indians of Surinam. Circumstantial evidence indicates that an early pattern of sister's daughter marriage has had considerable influence on the contemporary social organization of the Trio.

1525. ———. Oblique discontinuous exchange: a new formal type of prescriptive alliance (AAA/AA, 68:3, June 1966, p. 738-740, bibl., illus.)

The author proposes a formal type of prescriptive alliance whereby marriage is prescribed with a category of women including mother's brother's daughter and the sister's daughter, and prohibited with the category including the father's sister's daughter. The Trio Indians relationship terminology displays all of the above but the system fails to meet every requirement since marriage is not prohibited with the father's sister's daughter.

1526. ———. A policy for the Trio Indians of Surinam (NWIG, 45:2/3, December 1966, p. 95-120, illus.)

Specifics given on external influences, the present state of culture, economy, and authority patterns among the Trio. Recommendations follow about health, diet, education, economy, authority, and tourists and visitors. Concludes by urging that the Trio be allowed to develop slowly along their own lines.

1527. Roberts, G. W. and N. Abdulah. Some observations on the educational position of the British Caribbean (UWI/SES, 14:1, March 1965, p. 144-154, tables)

Deals with levels of educational attainment, the school population, advances in schooling, and the adequacy of British Caribbean education for development.


Useful compilation of statistics on post-emancipation population movement.


A comparative study of three communities on Great Abaco indicating that economic development is followed by environmental modification which in turn leads to greater vocational complexity and the emergence of occupational specialization.


Data from Trinidad indicate that members of lowest social stratum "stretch" their values so that marriage and non-legal union are part of their normative system.
1531. Rogler, Lloyd H. A better life: notes from Puerto Rico (WU/TA, 2:3, March/April 1965, p. 34-36, illus.)
Moderate economic security as a youth, a conception of himself as middle class, and the supernatural interpretation he gave to his wife’s seizures have radically changed a man’s lower class behavior and have led him and his family toward higher social status.

1532. ——— and August B. Hollingshead. Trapped: families and schizophrenia. N.Y., John Wiley & Sons, 1965. 436 p., bibl., illus. (Univ. of Puerto Rico. College of the Social Sciences. A Social Science Research Center study)
Life histories of two samples of Puerto Rican families in the slums and public housing projects in San Juan (an experimental group of twenty families, each of which included at least one mentally ill spouse, and a control group of twenty healthy families). Childhood and adolescent experience in both groups essentially similar but at an identifiable period of life the schizophrenic-prone individual is unable to cope with a growing number of interrelated, stressful problems which result in difficulties of role performance. The effect of the disease on the functioning of the family varies with the sex of the afflicted person.

1533. Ryan, Selwyn D. The struggle for Afro-Indian solidarity in Trinidad and Tobago (Trinidad and Tobago Index, 4, Sept. 1966, p. 3-28, bibl.)
Social history of contemporary Trinidad utilizing documentary evidence. Afro-East Indian solidarity hindered by differential acculturation. East Indians were able to withstand metropolitan socio-cultural influences because of their village and plantation isolation. African slaves had their social institutions systematically dissolved by European pressure. Consequently, the Negro had to define his situation in relation to the Western world while the East Indian defined his in relation to ethnic and village loyalties.

1534. Safa, Helen Icken. The female-based household in public housing: a case study in Puerto Rico (SAA/HO, 24:2, Summer 1965, p. 135-139, tables)
Housing subsidized by government gives institutional support to the female-based household and weakens the male domestic role in lower-class households. Argues that policy be designed to rehabilitate rather than just support the fatherless family.

1535. Schwartz, Barton M. Extra-legal activities of the village pandit in Trinidad (CUA/AQ, 38:2, April 1965, p. 62-71, bibl.)
One alternative pattern for social control is the use of the village pandit to resolve minor conflicts between individuals or families. Despite its limited effectiveness, such a pattern represents a conscious effort to maintain ethnic group cohesion and to perpetuate the Trinidadian variant of East Indian culture.

1536. ———. Patterns of East Indian family organization in Trinidad (UPR/CS, 5:1, April 1965, p. 23-36, bibl., tables)
The nuclear family household is the dominant type in a Hindu village in southwestern Trinidad. Relatively few extended family households are reported. This shift from the more traditional Indian form is a result of the pressures of industrialization and urbanization as well as the lack of supportive traditional Indian cultural elements.

1537. Scott, Joseph W. Sources of social change in community, family, and fertility in a Puerto Rican town (UC/AJS, 72:5, March 1967, p. 520-530, tables)
The testing and acceptance, after research in a small town, of the Hill, Stycos, and Back "Folk-Urbanity" and "Familistic-Personcentered" typologies of family characteristics.

Despite impressive advances in public health, per capita income and education, deleterious effects in the collective attitude quarterly values and commitments of Puerto Ricans since 1948 are noted. Patterns of paenialism, political chicanery, communal conflict and general cultural and moral impoverishment flourish in response to the new provincial relationship of Puerto Rico to the United States. A dependent-oriented population lacks initiative and cultural vitality.

1539. ———. La educación y las élites en Puerto Rico (UPR/RCS, 10:2, Junio 1966, p. 227-235)
The educational problem in Puerto Rico is not the over-specialization of the intellectual as in some industrial nations, but dilletantism. The principal argument is that Puerto Rico applies U. S. ideas and concepts to its situation in a way which supports the perpetuation of the traditional elite and works against the development of a viable Puerto Rican polity.

A brief sketch of Baptist involvement in Jamaica including a section on the history of specific churches.

1541. Simpson, George Eaton. The Shango cult in Trinidad. Rio Piedras, P. R., University of Puerto Rico, Insti-
tute of Caribbean Studies, 1965. 140 p., bibl. (Caribbean monograph series, 2) Focuses on the acculturative process operative in the Shango cult and on the sociological, social psychological, and psychiatric aspects of cult lite. It follows in the tradition of Afro-American research in the West Indies initiated by the late Melville J. Herskovits.


1543. Smith, Michael G. Stratification in Grenada. Berkeley, Calif., Univ. of California Press, 1965. 271 p., bibl., tables. An important study of Grenada and Grenadian elites in which the author tests two opposed social theories, i.e., the theory of the plural society and the general theory of social action. Four distinct sets of empirical data were collected and utilized within one methodological framework. It is concluded that the plural society model and Grenadian social realities are congruous.


1545. Speckmann, Johan Dirk. Marriage and kinship among the Indians in Surinam. Assen, The Netherlands, Van Gorcum & Co., 1965. 302 p., bibl., illus., maps, tables (Samenlevingen buiten Europa. Non-European societies, 4) A comparison of marriage, household and kinship among the East Indians in the city of Paramaribo and in the districts of Nickerie and Saramacca. Differences of degree are found in these institutions between the rural and urban samples. However, due to social changes in the society at large, East Indian family and kinship structure in Surinam is shifting away from the more traditional joint-family system towards a nuclear family pattern and a growing equality between husband and wife.

1546. Velzen, H. U. E. Thoden van. Het taalgebruik bij de hindostanen in Suriname (NWIG, 45:1, October 1966, p. 60-65, tables) The last publication of a sociological research project directed at problems in human fertility. Stress is on the marital context of fertility control, on patterns of mating, and on an educational program designed to change attitudes toward birth control. Guardedly optimistic about effect of future family planning efforts in Jamaica.


1552. Watts, David. Man's influence on the vegetation of Barbados, 1627 to 1800. Hull, England, Univ. of Hull, 1966. 96 p., bibl., illus., maps (Occasional papers in geography, 4)


maps, tables (Caribbean Conference Series 1, v. 15)

Articles include the following: Herbert C. S. Thom “Some Aspects of the Caribbean Area Climate”; Leonard J. Currie “Housing and Health in the Caribbean”; Arthur W. Peterson “Man-Land Relations in the Caribbean Region”; Ruth R. Puffer “Morbidity and Mortality in the Caribbean”; Werner Ascoli “Nutritional Diseases in the Caribbean.”


A straightforward study of the material aspects of agriculture, food collecting, hunting, fishing, pottery, musical instruments, costume and body decorations, travel, and a short section dealing with archeological data.

Ethnology: South America

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With the volume of literature in this area steadily increasing, it has become necessary to limit the scope of this section even more than in HLAS no. 27 (1965). Folklore will be picked up by a specialist on this subject matter in a separate section in HLAS no. 31 (1969) while ethnohistory in being taken over by John V. Murra. A number of non-Andean ethnohistorical items can, nevertheless, still be found in this section. Those by Maybury-Lewis (item 1941), Cadogan (item 1728a), Bórmida and Caramiquela (item 1574), and Hurault (item 1720) are some of the more significant contributions this year. Others of interest are items 1585, 1597, 1748, 1772 and 1775.

All but the best travel books and items on institutional reforms have been eliminated. Too often the latter amount to political essays and lack scientific objectivity. Some government research plans for development such as items 1694, 1713, 1753 and 1770) have been retained; and studies in applied anthropology can be found in items 1682, 1724, 1738, 1742, 1747 and 1752. The trend herein is increasingly toward the exclusion of any peripheral items that might be considered sociological, geographical, and linguistic except where written by trained anthropologists and when pertaining to peoples seen as being “Indian” in their own region.

The cut-off point for the inclusion of contributions was the end of 1966; items published earlier than 1962 and not already critically abstracted for the Handbook series were usually excluded.

Items from the Peruvian highlands are relatively fewer this time. The reason for this reduction is uncertain, but it may be due to the use of less effective methods for retrieving these materials. Very conspicuous in its absence is the usual flood of papers from the two international congresses covering this region — the Congress

*The number and quality of items in French, German, and Italian have increased noticeably since Handbook no. 27; for reading and abstracting of the literature in German, we are indeed grateful to Drs. Helmuth Fuchs, Bela C. Maday, and Luyse Kollnhofer.