DURING THE CURRENT REPORT PERIOD, the number of anthropological publications on the Caribbean region has continued to increase. Specifically, in the broad area of ethnology, there is evidence of burgeoning specializations in folkloric research, in studies of personality with relation to society and culture, in developmental and social issues and, perhaps most importantly, in theory. At this point in time, however, if one were to characterize the overall state of the field, it could probably most accurately be described as a period of both consolidation and transition. On the one hand, the established Caribbeanists, with some exceptions, are publishing ethnography based on data collected during early field work, or they are utilizing such data for a formulation or refinement of theory. This latter thrust is best exemplified by the continuing theoretical debate on the nature of West Indian society. On the other hand, a new generation of field oriented researchers is beginning to emerge, but, as yet, it has not reached full professional status nor has it begun to publish systematically. Consequently, we have the somewhat paradoxical situation of a growing literature on the Caribbean but a relative paucity of anthropological reports based on recent field research. This condition should change in the near future as graduate students with field experience in the Caribbean complete their academic requirements and commence to publish. Many of these new Caribbeanists have been or are being trained under the auspices of a consortium of universities active in Antillean and Circum-Caribbean research (Brandeis, McGill, Montreal, Teachers College of Columbia University, and the University of the West Indies). In addition, other American, British, Canadian, French, German and Dutch universities are sponsoring Caribbean doctoral research. At present, several score field reports, theses, and dissertations, authored by consortium students, are on file and are available at the Research Institute for the Study of Man, the coordinating agency of the University Consortium. These manuscripts deal with selected problems in Barbados, British Honduras, Costa Rica, La Désirade, the Dominican Republic, Guadeloupe, Guyana, Jamaica, Marie-Galante, Martinique, St. Lucia, and Trinidad.

Description of the sociolinguistic conditions of acquisition of Spanish in 64 children of Pus tunish, Yucatan, Mexico. Frequencies of children who spoke Spanish, age of child, sex of child, proficiency relative to mother given. Following correlates (by X2) of language proficiency found, house type (more acculturated, better Spanish), dress (more catrinized, better Spanish) and surname (Spanish and not Maya, better Spanish).

1864. Wesche, Alice. Mayan New Year rites: Sabichil Tets Vara (SAR/P, 74:4, Winter 1967, p. 5-16, illus.)

A careful, detailed and original study of the setting, history and life of a Tarascan community. Ritual and ceremonial activities are examined in particular detail, and the importance of stable, named nonunilineal groups in which membership is passed from father to son, is noted. These groups have not been recorded in Middle America previously, and author devotes a great deal of attention to them, documenting their impact on social life in an impressive way. The study is well organized, original and important.

Ethnology: West Indies

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Teachers College, Columbia University

DURING THE CURRENT REPORT PERIOD, the number of anthropological publications on the Caribbean region has continued to increase. Specifically, in the broad area of ethnology, there is evidence of burgeoning specializations in folkloric research, in studies of personality with relation to society and culture, in developmental and social issues and, perhaps most importantly, in theory. At this point in time, however, if one were to characterize the overall state of the field, it could probably most accurately be described as a period of both consolidation and transition. On the one hand, the established Caribbeanists, with some exceptions, are publishing ethnography based on data collected during early field work, or they are utilizing such data for a formulation or refinement of theory. This latter thrust is best exemplified by the continuing theoretical debate on the nature of West Indian society. On the other hand, a new generation of field oriented researchers is beginning to emerge, but, as yet, it has not reached full professional status nor has it begun to publish systematically. Consequently, we have the somewhat paradoxical situation of a growing literature on the Caribbean but a relative paucity of anthropological reports based on recent field research. This condition should change in the near future as graduate students with field experience in the Caribbean complete their academic requirements and commence to publish. Many of these new Caribbeanists have been or are being trained under the auspices of a consortium of universities active in Antillean and Circum-Caribbean research (Brandeis, McGill, Montreal, Teachers College of Columbia University, and the University of the West Indies). In addition, other American, British, Canadian, French, German and Dutch universities are sponsoring Caribbean doctoral research. At present, several score field reports, theses, and dissertations, authored by consortium students, are on file and are available at the Research Institute for the Study of Man, the coordinating agency of the University Consortium. These manuscripts deal with selected problems in Barbados, British Honduras, Costa Rica, La Désirade, the Dominican Republic, Guadeloupe, Guyana, Jamaica, Marie-Galante, Martinique, St. Lucia, and Trinidad.
Of importance to all Caribbeanists, as well as to participants in the new Black Studies programs being mounted in the United States, is the publication of a collection of articles on Afroamerican research by the late Melville J. Herskovits, one of the earliest and most important scholars of Caribbean anthropology. This volume, titled *The New World Negro*, edited by Frances S. Herskovits (see *HLAS* no. 29, 528a), brings together much of the seminal thought of Herskovits, and it makes articles readily available which previously were difficult to locate. Papers are conveniently grouped into sections on the Afroamerican field, theory and method, ethnohistory, ethnopsychology, the arts, cult life in Brazil, the world view of the urban community of Paramaribo, and reinterpretations.

As a result of the reprint explosion, a growing number of classics and near-classics in Antillean and Circum-Caribbean studies are now beginning to appear. Everard F. Im Thum's *Among the Indians of Guiana* (1883) has been reproduced by Dover Publications, and William Curtis Farabee's *The Central Arawaks* (1918) and *The Central Caribs* (1924) have been issued by Anthropological Publications of The Netherlands. Frank Cass and Company Limited has embarked on an ambitious series of reprints on the West Indies which bring together many of the historically important accounts and narratives. The series includes the works of Thomas Atwood (1791), Henry H. Breen (1844), George Wilson Bridges (1828), Alfred Caldecott (1898), Thomas Coke (1808-1811), Nells Maynard Crouse (1943), R. C. Dallas (1803), John Davy (1854), Bryan Edwards (1793), Lionel Mordaunt Fraser (1896), William James Gardner (1873), E. L. Joseph (1838), Jean Baptiste Labat (English translation 1931), Richard Ligon (written in 1657), Edward Long (1774), Richard Pares (1836), Lillian Penson (1924), Frank Wesley Pitman (1917), John Poyer (1808), Lowell Joseph Ragatz (1929), C. S. Salmon (1888), Sir Robert Hermann Schomburgk (1840, 1848), William Sewell (1861), Charles Shepard (1831), Thomas Southey (1827), Anthony Trollope (1859), Henry Iles Woodcock (1867), and Sir William Young (1795). The Johnson Reprint Corporation has inaugurated a somewhat similar series, called *Caribbeana*, on historical and geographical works on the British West Indies. This series includes Grant Allen (1804), William A. Beckford (1790), William D. Davis (1837), Rev. Griffith Hughes (1750), Thomas Jefferys (1776), Charles Leslie (1740), Martin R. Montgomery (1839), James M. Phillippe (1843), James Rodway (1891-94), Rev. E. B. Underhill (1898), Trelawny Wentworth (1834), and Sir William Young (1807).

1866. Abrahams, Roger D. British West Indian proverbs and proverb collections (Proverbium, 10, 1968, p. 239-243)

A short statement on the continuous interest shown by sojourners in the West Indies in West Indian proverbs and an itemization of the principal collections of this form of expression.

1867. ———. Charles Walters: West Indian autolycus (CFS/WF, 27:2, April 1968, p. 77-95)

A collection of the lyrics written by the most influential ballad monger of Nevis and St. Kitts with a factual account of the incidents which led to the ballads.

1868. ———. Public drama and common values in two Caribbean islands (WU/T, 5:8, July/Aug. 1968, p. 62-71, illus., map)

An examination of differences between Tobago and Nevis in traditional patterns of public performance, focusing on the man-of-words tradition. Differences are seen as being closely related to differences in the type of social structure which has evolved in each of the islands.

1869. ———. 'Pull Out Your Purse and Pay': a St. George mumming from the British West Indies (FLS/F, 79, Autumn 1968, p. 176-201, illus.)

Texts of the St. George play from St. Kitts and Nevis with analytic discussion as to how these dramas accrued their specific dialogue and characters.

1870. ———. The shaping of folklore traditions in the British West Indies (UM/JLAS, 9:3, July 1967, p. 456-480)
An examination of the factors that brought African and European elements together to form a British West Indian folklore tradition. Historical, geographical, ecological and social and economic organizational factors are considered before introducing an interesting section on the aesthetic principles and tropisms which give the folklore of the region its characteristic form.


A detailed description of a Tobagonian version of a type of Carnival activity. Carnival bands compete through speech-making, combining set-speeches with improvised ones, in which the speeches are alternately boasts about the prowess of the speaker and invective hurled at the opposition.


Ten short, simply styled folk stories from Trinidad which deal with such legendary themes as Lagahoo, Douens, Soucouyant, Papa Bois, and La Diablesse.


A systematic and annotated collection of songs and translations with a useful introduction which includes sections on the delivery of the songs, prosody and rhyme, language, the musical instruments, the types of songs and their function, the literary background, and religion and social conditions.

1874. Ashcraft, Norman and Cedric Grant. The development and organization of education in British Honduras (CES/CER, 12:2, June 1968, p. 171-179)

A review of the history and structure of British Honduran education. Differences and disparities between Catholic and Protestant schools and rural and urban schools are cited as well as the need for a more positive approach by the government to education.

1875. --- and Grant Jones. Linguistic problems in British Honduras (UWI/CQ, 12:4, Dec. 1966, p. 55-58, bibl.)

A critique of the thesis posed by S. R. R. Alsopp in his British Honduras: the linguistic dilemma that Creole is the language upon which British Honduras really and wholly depends for complete communication. The authors argue that the language problem of the country is complex and point out areas of needed research.


The object of this very brief study in Puerto Rico by a professional educator was to test the potentials of anthropological field work as a way to deal with the problems of ethnocentrism, particularly in teaching. Utilizing data generated from interviews with nine persons who are influential in policy decisions and 33 persons who implement or simply follow policy decisions, the author deals generally with the family as an economic unit, the changes resulting from economic development in Puerto Rico, and family values and goals in the process of change. See Brameld, item 1887.

1877. Bair, Annette. The Barbados fishing industry: the development and economic importance of a fishing industry in the tropics. Montreal, Canada, McGill University, Department of Geography, 1962. 60 p., bibl., illus., maps, tables (Publication, 6)

In the context of tropical fisheries, the author deals with fishing in Barbados in historical perspective, with practices that typify local fishing, short-term fishing activities, and the development and scope of the industry over the past two decades.

1878. Bastien, Rémy. Haiti: clases y prejuicio de color (ILARI/A, 9, julio 1968, p. 4-25, table)

A discussion of the history of class and color problems in Haiti delineating class conflicts compounded by color prejudice, as well as the effects of white expatriates and foreign economic dominance on the system.

1879. Beaubrun, Michael H. Alcoholism and drinking practices in a Jamaican suburb (MU/TPR, 5, April 1968, p. 77-79)

A short abstract of unpublished research on alcoholism and drinking practices of a random sample of 1377 individuals from four socio-economic levels in residential Kingston. First tentative results of the survey give the sociocultural distribution of abstainers, drinkers, and heavy drinkers.


Traditional fishing in Martinique is discussed with special reference to individualism and individual initiative among fishermen. Details are given about the types of sea areas utilized,
A brief summary of types of plantations in the French Antilles and changes over time. In French and English.

A summary of the author's research on the styles of music and dance in the West Indies, with particular reference to the French Antilles. Includes a brief review of traditional rural rhythms in the French West Indies with notes on the concrétion style, the orchestral role of the percussion, and rhythmic construction. Also included is a census of Martiniquan and Guadeloupian rhythms. In French and English.

1884. ———. Notes sur le costume créole (Parallèles [Paris] 30, 1969, p. 4-17, illus.)
Clothing in the French Antilles from the 17th to the 19th century in text and pictures. The captions of the photographs are in French and English.

The results of a study focused on the anthropology, pathology, and biology of the Amerindian population along the Maroni and Gyaspok Rivers of French Guiana. Divided into three sections: physical anthropology, clinical studies, and biological studies. Closes with a short statement on the practical bases for program aimed at the physical, mental, and social health of the Amerindians.

1886. Braithwaite, Lloyd. Social and political aspects of rural development in the West Indies (UWI/SES, 17:3, Sept. 1968, p. 264-275)
A discussion of the major problems of rural development in the former British West Indies with emphasis on the nature of the rural community, land tenure complexities and the farm family, rural antipathies to agriculture, and rural education and extension work.

A brief introduction to a series of articles produced by the professional educators in training at Boston Univ. These short papers deal with various aspects of Puerto Rican culture which relate to education. They were generated from data gathered during a very short field trip to Puerto Rico designed to familiarize educators with those anthropological techniques particularly relevant to the understanding of educational problems. See also Richard Avrich, Michael DiPaolo, Francis L. Hurwitz, Joseph A. Keefe and Robert Nash, Maurice Mitchell and Anne Streaty Wimberly.

A detailed, critical examination of Orlando Patterson's The sociology of slavery which focuses most specifically on the historical sections of the book.

A collection of 13 songs from Guyana with occasional, brief commentary.

A collection drawn from the various ethnic groups of Guyana.

Some aspects of the musical forms of Guianese Amerindians, East Indians, and Creoles.

The changes induced by the placement of slum dwellers into a government housing project have led to the disruption of the extended family and the contiguous residential pattern that went with it and to the emergence of small, separated family units. These nuclear units have adapted, in part, by creating dispersed networks among kin living in different parts of the project for economic and social purposes. It is argued that while urban planners often incorrectly consider certain patterns of lower class life pathological, they could better deal with urban problems by trying to reinforce patterns such as the traditional extended family.

1893. ———. M. G. Smith's version of pluralism—the questions it raises (CSSH, 10:1, Oct. 1967, p. 114-120)
A careful review article of basic issues in M. G. Smith's The plural society in the British West Indies.

1894. Buitrago Ortiz, Carlos. Los sectores medios en la sociedad puertorriqueña (UPR/RCS, 12:4, dic. 1968, p. 541-567, bibl.)
A description and discussion of the middle sectors of Puerto Rican society. Among the
groups considered are middlemen, salesmen, and professionals such as lawyers, teachers, and public relations specialists.

A description of kinds of charm stones, how they are obtained, where they are located, how they are identified as charms, and their spirit associations.

An analysis of the functions of the shaman among the Akawaio, a Carib-speaking people in the interior of Guyana. In a society lacking political and legal specialists and formal legal institutions, the shaman acts as much as social worker as medical practitioner thereby helping to resolve communal problems.

The characteristics are given of everyday life among the Tainos of the Greater Antilles at the time of European arrival. The high level of development of Taino culture was achieved in Hispaniola, specifically in that part now occupied by the Dominican Republic. Based on ethnographic studies, the diaries of Columbus and the letters of his companions, and Spanish chronicles, the author outlines the material culture, economy, social organization, and religion of the Indians. It is concluded that original Taino culture, particularly social structure and religion, was much more highly developed than thought by the Spanish and by some American historians. See also 2486.

A study of the institution of caste in San Fernando based mainly on a systematic, random sample of East Indians in 1964. Conclusions reveal that the caste system has broken down but some social, marital, and religious implications of caste persist. "In fact, while caste is less important than class or wealth as a determinant of social status, it still affects Hindus who are located at the extremities of the caste scale and ambitious Hindus who aspire to religious and political leadership in the community." Sections of the study deal with the breakdown of the caste system, castes in San Fernando; caste and class; endogamy and exogamy; and religion and the priesthood.

A monograph which attempts to contribute to the understanding of what a culture is and how it changes. The author posits some of the mechanisms by which culture changes at the microscopic level by developing a general hypothesis about culture; a method for arranging data and testing the hypothesis; and a field test of the hypothesis in Enterprise (a largely Creole village in the county of Caroni, which is a predominantly East Indian area of Trinidad).

The experiences of a French metallurgist who lived for two years with the Wayana Indians of French Guiana. He describes various aspects of the ceremonial and daily life of the group. He concludes with a defense of the Indians maintaining that they do not fit the stereotype held of them by the outside world and stressing the importance of understanding and helping them to move into civilization, a movement which he considers irreversible.

Results of two social surveys completed in the capital of the Dominican Republic. The first concentrates on the proletarian and "lumpen-proletarian" residents in "marginal" neighborhoods and deals with migration and acculturation in the capital, the family, education, attitudes towards modern institutions and patterns of evasion, rebellion and revolution. The second survey deals with middle and upper class elements with relation to professions and type of elite; nationalism; contacts with the exterior; lineage; caste and family; and avenues of social mobility.

Utilizing selected sociological theory, this is an attack on theories of social and cultural pluralism particularly as expressed in the work of M. G. Smith and Leo A. Despres.

Analysis and collection of folktales from the Bahamas with chapters on folklore in Bahaman culture; the structure of Old-Stories; opening and closing formulae; thematic construction; and regional and individual stylistic variation (i.e. Behring Point narrators, New Providence narrators, United States immigrants and contract workers, individual styles in variants, "original" stories, written stories and "planted" stories).
1904. Curtin, Philip D. Epidemiology and the slave trade (APS/PSQ, 83:2, June 1968, p. 190-216, tables)

A systematic exploration of epidemiological factors affecting both the slave trade and the migration of whites to tropical America. The use of this data sheds fresh light on an old problem faced by students of the slave trade: "given a European demand for tropical staples, why satisfy that demand by placing the plantations several thousand miles away from the principal source of labor?" The author skillfully examines 19th century British military statistics to deal with the mortality of migration as these figures permit the isolation and identification of groups moving from one disease environment to another.

1905. Dagon, Ronald R. Current cultural practices among the Waiwai. Montreal, Canada, McGill University, Department of Geography, 1967. 23 p., bibl., illus., maps, tables (Savanna Research Project. Savanna research series, 8)

A preliminary examination of the shifting cultivation patterns and their effect on the surrounding natural forest vegetation of the Waiwai settlement around the Kanashen mission in Guyana. Food crops, livestock, as well as game animals and fish are listed.


Twenty-eight case histories of migrants who returned from Britain based on a questionnaire completed at the migrant's home in Kingston. Migrants' view of Jamaica, reasons for returning home, and ideas about the future are given. Study concludes that Jamaicans who returned seem to be those who were successful in Great Britain and who had accumulated savings for return upon and the costs of resettling in Jamaica. On return to their homes, they suffer from the shock of reality: little or no work available; housing expensive and in short supply; a high cost of living; and jealousy and reserve shown by their Jamaican compatriots.

1907. DeCamp, David. African day-names in Jamaica (LSA/L, 43:1, March 1967, p. 139-149, bibl., maps)

An illuminating analysis of the use of and changes in an African system of day names, names which originally indicated the sex and the day of the week on which a child was born. The use of this set of 14 words (e.g. Quishie, Quasheba) as personal names is now almost obsolete in Jamaica. Currently, these words are being utilized as pejorative common nouns.

1908. Delawarde, J. B. Activités des Indiens Galibi de la Mana et d'Iracoubo (Guayana Française) (SA/J, 55:2, 1966, p. 511-524, illus., map, plates)


Marxist analysis of the concept of négritude and its socio-political development in Haiti. While the work of Jean Price-Mars threw light on the African origins of Haitian traditions, it failed to examine the processes of syncretism and transculturation. The concept was politicized and Ainsi parla l'oncle became the manifesto of the totalitarian regime which emphasized the biopsychological basis of "Haitian man", with the implication that racial factors rather than social and historical factors underlie national culture.

1910. Despres, Leo A. Cultural pluralism and nationalist politics in British Guiana. Chicago, Ill., Rand McNally, 1967. 310 p., bibl., fold. map, tables (Studies in political change)

A major contribution to the theoretical literature on pluralism and to the understanding of contemporary Guyana. Presents, within a carefully delineated theoretical framework, a picture of Guyanese society and its development during the last phase of British colonial control. Examining much of the work of M. G. Smith on pluralism, Despres also formulates and develops the concept of minimal and maximal cultural sections ("when institutional strategies serve to maintain cultural differentiation between groups primarily at local levels, these groups may be identified as minimal or local cultural sections... On the other hand, when institutional activities serve to integrate similar cultural groups and differentiate them from other cultural groups at the national level, such groups constitute maximal or national cultural sections"); concepts about local and broker institutional strategies and concepts concerning organizational strategies and cultural change. A useful analytical foreword to the book is provided by M. G. Smith.


A case study of social adaptation and micro-cultural evolution in Guyana utilizing concepts from cultural evolution, cultural ecology, and plural society theory. From an ecological perspective, the three environmental types of the Guayanese coastal zone are described (i.e., plantations, rural villages, and cities). Within these categories such issues as land, population, capital, technology, markets, employment opportunities and power structure are dealt with. The author then details the adaptive strategies of the major cultural groups in each environmental type and ends by analyzing these differential adaptations in Guayanese plural society. One interesting conclusion is that within each environment, Africans and East Indians fill different niches and tend not to compete with each other on a daily basis for the same resources. Consequently, according to the author, one selective advantage of pluralism is the reduction of competition among culturally distinctive groups.
A very limited statement by a professional educator on the use of the concept of nativism, or large scale reaction against any process that threatens to engulf the indigenous culture, as a way of understanding the "independence movement" in Puerto Rico. See Brameld, item 1887.

An examination of the various explanations put forth about the differing patterns of race relations in Iberian-American, West European, Caribbean and North American societies, as well as the presentation of the author's position. Considerable attention is paid to H. Hoetink's analysis as presented in his book Two variants in Caribbean race relations.

1914. Douyon, Emerson. Alcoolisme et toxicomanie en Haití (Toxicomanies [Québec, Canada] 2:1, jan./avril 1969, p. 31-38, bibl.)
The voodoo trance performs the same function as drugs and alcohol in other societies in providing a means of escaping the harrowing conditions of daily living. The individual subject to possession shows a characteristic psychological profile and the voodoo experience provides a way of fleeing from reality. The author maintains that alcoholics, drug addicts, and voodoo practitioners all suffer from addiction but in different ways.

1915. ———. La délinquance juvénile en Haití (MU/TPR, 5, April 1968, p. 75-77)
A short abstract of unpublished research on juvenile delinquency in Haiti. Differentiates between three different types of anti-social acts: delinquent behavior perceived from the point of view of an outsider, as for example, exhibitionistic acts; behavior regarded as delinquent in the eyes of local society, such as vagrancy and begging, but tolerated through tradition; and delinquent behavior which demands legal sanctions for the sake of public safety, as in house-breaking and organized prostitution. Author suggests that much of juvenile delinquency in Haiti is a cultural form of socioeconomic survival and that pathology of moral values is not the issue.

The study attempts to determine whether there is a "possession personality" type. Forty-four female subjects were studied over a six year period using a battery of medical, neurological, non-verbal psychological tests and intensive interviews in Creole. Sample consisted of 23 females with history of trance (during or outside ritual) and 19 controls. All 44 were Catholic, illiterate, peasant women. Basic differences between the sub-samples are evident. In relation to levels of anxiety and impulse control, trance subjects were found to have more perturbed personalities. The author finds that personalities of the possessed are not reducible to a uniform personality profile such as hysteria. Diverse personality types manifest trance but with characteristic depressive tendencies.

A discussion of the literature on trance, and the results of a study of a group of Haitian women on the nature and function of trance. The psychological profile of women subject to possession is that of a depressed individual who enters a trance state when subjected to strongly aggressive or angry emotions. Trance and the voodoo ceremony in general are seen as indirectly contributing to the low crime and suicide rate in Haiti. Résumés in English, Spanish, German, Russian.

Based on a visit in 1962 to the Centre de Psychiatrie in Port-au-Prince and interviews with psychiatrists, hangans, patients and persons familiar with vodun practices. The object of the study was to describe the native methods of diagnosis and treatment, relate them to indigenous concepts of disease, and evaluate their basis in terms of modern psychiatry. [Ed.]

1918. Dridzo, A. D. K voprosu o chislennosti indéitsev lamaiki pered nachalom kolonizatsii (The question of the number of Indians in Jamaica before the beginning of colonization] (Sovetskaia Etnografija [Moskva] 3, 1966, p. 139-144)


From the perspective of economic analysis, the author examines the anthropological studies of William Davenport and Lambros Comitas on Jamaican fishing villages. Both these anthropologists considered some elements of economics to explain the decisions of Jamaican fishermen. The primary aim of the paper is "to indicate an approach by which the insights of economics can more consistently be integrated with the analysis of anthropological data on the problem of innovation."
1921. Ehrensaft, Philip. Authentic planning or Afro-Asian Appalachia? (ABS, 12:2, Nov./Dec. 1968, p. 53-59, bibl., tables)

The open, orthodox model of development chosen by the People's National Movement of Trinidad and Tobago is not generating enough growth or structural changes to alleviate long-run economic pressures. Authentic planning is needed as a counter to economic stagnation and a repressive state mechanism.

1922. Elder, J. D. Kalinda: song of the battling troubadours of Trinidad (IU/ JFI, 3:2, Aug. 1966, p. 192-203, illus.)

An ethnographic description of the Trinidadian variety of Kalinda, a 19th-century form of stick-fighting and the songs related to the ritualized combat. Kalinda was a well-organized, occasionally lethal game, played by lower class Negroes, and it influenced the thematic and structural development of the calypso.

1923. (1921) The male/female conflict in calypso (UWI/CQ, 14:3, Sept. 1968, p. 23-41, tables)

Utilizing the Cantometrics technique developed by Alan Lomax and his associates, the author systematically isolates the social attitude factor he calls Male/Female conflict, discussing its distribution and character as found in Trinidadian calypsos.


Drawing on published materials, the author analyzes the relationship between Puerto Rico's political status and instruction in English in the schools. The ambiguity of Puerto Rico's relationship to the United States has made it difficult for English to become the predominant language of instruction or to be reduced to a position of strictly a second language.


Latest issue seen; includes the following articles:

- Armando Andrés Bermúdez "Notas para la Historia del Espiritismo en Cuba"
- Lisé Rochon "La Sociedad Agropecuaria Jesuís Felit: un Caso de Cambio en el Medio Rural bajo un Régimen Socialista de Transición"
- Pedro Deschamps Chappeaux "El Lenguaje Abakuá"
- Alberto Pedro "La Semana Santa Haitiano-Cubana"
- Alejandro Borroto Mora "Descentralización del Mercado Único de La Habana"


A booklet designed to give information as to the cultural background of West Indian immigrant children in Great Britain and to deal with some of the educational difficulties they face in the host society. Evans treats West Indian social structure (family, religious attitudes, school, and children's activities), and educational problems in English schools. Le Page deals with linguistic problems.

1927. Fitzherbert, Katrin. West Indian children in London. London, Bell, 1967. 111 p., bibl., tables (Occasional papers on social administration, 19)

An anthropologist's analysis of West Indian children in London. The book is divided into three sections. Utilizing published sources, the first part deals with the family system in the West Indies. The second section is a report based on 130 case histories of West Indian or half-West Indian children under care, and a final substantive section is a report of six months' field work as a child care officer, putting into practice special methods deemed relevant in West Indian family crises.


With data from Nevis, the author develops the thesis that the people on that island are categorically neither peasants nor proletarians but that their means of production are peasant-like while the relations of production are proletarian. This seemingly disparate combination is an adaptation to the vicissitudes of a marginal economy.


A questionnaire survey of individuals connected to a rural Haitian cooperative. Utilizing four categories of relationship to the cooperative, the author describes past and present marital unions, fertility, religion, and land holdings, for each of these categories.


142 male heads of households, respondents in a larger study of occupational mobility in Georgetown, Guyana were asked to rate and rank their own and a series of other occupations which had been independently rated and ranked by the researchers. A statistical analysis and discussion of the findings are provided.

In the 19th century, both Barbados and the Zona da Mata in Minas Gerais produced cash crops for the world market through the use of slave labor on plantations. Although both societies continued with the same crops (sugar and coffee, respectively) in the 20th century, their system of labor organization and commitment developed quite differently: "Barbados emerged with an essentially 'modern' pattern that is generally associated with industrialization and urbanization; whereas the Zona da Mata developed a system of labor organization which is based upon wage labor and the market-exchange system of distribution— and, more specifically, to the markets for land and sugar, and the desire for more efficient production on the part of the island's sugar factories."


A study of the unique function of the rights of possession in peasant land. These rights, it is argued, are functionally equivalent to the ownership of stocks and bonds in the United States, and individuals who control such rights can earn income from them without performing any activities such as those generally associated with labor or management. The author suggests that the critical differentiating factor is the style of leadership role-playing utilized by key middle class officials in these two associations with large lower class memberships.

1937. Handler, Jerome S. The Amerindian slave population of Barbados in the seventeenth and early eighteenth centuries (UPR/CS, 8:4, Jan. 1969, p. 38-64, bibl.)

Data for this study was collected as part of a larger project on the social and cultural life of African slaves in pre-Emancipation Barbados. Utilizing a wide range of published and unpublished sources, the author deals with the early introduction and enslavement of Amerindians in Barbados, particularly with the case of the 40 Arawaks brought to Barbados from the Essequibo to teach the English colonists how to plant; with the patterns of Indian slave importation in the 17th century; with the position of Indian slaves in Barbadian society.


A short abstract of unpublished research on the Spiritual Baptists or Shakers. Three levels of trance were observed.


Taking Jamaica as typical of society in the Caribbean, the author argues that the family or domestic group in the region is a sui generis phenomenon which owes its character to the historic condition of slavery. Four types of domestic groups are distinguished and their characteristics are given: the Christian family; the barkader family; and the keeper family.


The results of a pilot study of West Indian women brought to Canada as domestics under a government sponsored plan. One striking find-
ing is that the domestics are of lower middle class or even middle class standing in the West Indies who migrate in order to escape the boredom at home or as a way of advancing themselves. In Canada, they suffer from loneliness and alienation, and they are unable to belong to or create a West Indian community on the mainland. In addition, they feel the psychological consequences of downward mobility.

1941. Hoetink, Harmannus. The concept of pluralism as envisaged by M. G. Smith (UPR/CS, 7:1, April 1967, p. 36-43)

A critique of M. G. Smith's The plural society in the British West Indies. The reviewer credits the author with astuteness in observation and description and he criticizes what he considers theoretical rigidities and contradictions.

1942. Materiales para el estudio de la República Dominicana en la segunda mitad del siglo XIX. 1 pte. (UPR/CS, 5:3, Oct. 1965, p. 3-21)

The first of a series of articles which analyzes historical documents dealing with the Dominican Republic in the second half of the 19th century. This first article focuses on changes in the agricultural sector (e.g. land tenure, type of farming, and mobility of the rural population) related to the rise of modern sugar plantations.

1943. Materiales para el estudio de la República Dominicana en la segunda mitad del siglo XIX. 2 pte. (UPR/CS, 7:3, Oct. 1967, p. 3-34, tables)

This second article in the series deals with changes in the demographic structure of the Dominican Republic with particular attention given to the immigrant groups of the 19th century. Also briefly describes the two principal cities of the nation and the process of development of new towns.

1944. Materiales para el estudio de la República Dominicana en la segunda mitad del siglo XIX. 3 pte. (UPR/CS, 8:3, Oct. 1968, p. 3-22, tables)

This third article in the series describes and analyzes the development of the internal communication system with particular reference to roads, railroads, telegraph, telephone and mail. The author demonstrates that technological improvements in external communications lessened the dependence of the nation on other parts of the Caribbean and that political-economic events led to a Dominican orientation toward the United States.

1945. Materiales para el estudio de la República Dominicana en la segunda mitad del siglo XIX. 4 pte. (UPR/CS, 8:4, Jan. 1969, p. 3-37, tables)

This fourth article in the series describes the changing economic structure of the nation with the rise of sugar as an important export crop and the increasing importance of American commerce.


Utilizing the author's data on a highland peasant village in Martinique, an explanation is provided of why particular conjugal patterns are selected at specific points in the male life cycle. The attempt is made to demonstrate how a particular choice is an effort to maximize values within a matrix of socio-ecological restraints and how these restraints change as a man matures. Data drawn from M. G. Smith's studies of Grenville and Latante in Grenada are analyzed within the context of the author's argument.


A brief article on linguistic influences on non-standard Grenadian English. Carib, Arawak, French, Twi, Spanish, obsolete English, and Hindustani words and elements are considered.


A systematic monograph of the Wayana Indians of French Guiana with sections on the habitat; material culture; spiritual life; the social system and its evolution; family organization with sub-sections on Wayana psychology, marriage, household, children and death; social relations; initiation rites; myths and ritual chants; and problems of culture contact.


A short article which stresses the value of the culture concept for the study of educational problems and which summarizes the cultural categories of order, process and goals. It touches as well on questions of operationalism, modal personality of Puerto Ricans, and social change. Contains a very brief statement on adult education in Puerto Rico, with laudatory attention, based on minimal information, paid to the activities of the Division of Community Education. See Brameld, item 1887.


The very small number of private bills passed in behalf of free Negroes is related to the fears and needs of the white population rather
than to the particular qualifications of the beneficiaries of these acts. The Maroon insurrections are presented as a manifestation of the type of emergency which motivated the legislative bodies to increase the granting of these private bills.

1951. Jayawardena, Chandra. Ideology and conflict in lower class communities (CSSH, 10:4, July 1968, p. 413-446, bibl.)

A comparative essay which explores the factors leading to the emergence of egalitarian ideologies, delineates the social processes involved and analyzes their repercussions for social life. An excellent section is included on unskilled East Indian laborers on Guyanese plantations, generated from the author's own field work and archival research. Comparative cases are drawn from published data on the Makah Indians of the northwest coast of America, the shetels of eastern Europe, an Andalusian pueblo, a Puerto Rican plantation, etc.

1952. --------. Migration and social change: a survey of Indian communities overseas (AGS/GR, 58:3, July 1968, p. 426-449, tables)

An exploratory essay dealing with the growing literature on overseas East Indians and with the factors associated with the persistence, adaptation, and dissolution of traditional institutions. Origins of emigration are given as well as summary sections on indentured labor in the Caribbean, the Kangani system in Ceylon and Malaya, and free emigration to East Africa. The section which follows deals with the variables associated with change: individual migration versus group migration; ties with the homeland; laborers versus traders; and structure and policy of the host society. This is followed by a discussion of changes in traditional institutions such as the family, caste, and religion. The final section focuses on the interconnection of the variables as a device for explaining differential degrees of cultural change. A useful bibliography of overseas East Indian literature by host society is included.


A very brief and limited field study by professional educators utilizing the anthropological concepts of configuration, conflict, and syncretism. Comments made on the saint cult, spiritualism-primitivism practices, the role and function of Protestantism and Roman Catholicism with regard to social action, and the inter-relationship of religion and education. See Brameld, item 1887.


Possession "not only offers an opportunity for the expression of much repressed and suppressed feeling and thought, but is also a useful device for demonstrating the validity of the Voodoo system of beliefs and for maximizing the individual's acceptance of a newer, healthier role in the community."


A useful guide for the anthropologist interested in problems of land-use in Guyana. The author treats the physical environment, vegetation, land capability, historical aspects of land-use, contemporary land-use, land settlement schemes, the people, the law concerning land, transport, the land economy, and the future.


An article included in a collection on how anthropological research is done. The author gives an introduction to the Djuka (Bush Negroes of Surinam) (in Jongmans, D. G. and P. C. W. Gutkind eds. Anthropologists in the field. N. Y., Humanities Press, 1967, p. 35-55, bibl.)

An ethnographic account of the Djuka, a Bush Negro tribe in the Cottica River region of Surinam. Stress is placed on Djuka society as a kinship system (TITLV/B, 123:1, 1967, p. 10-52, bibl., illus., map, tables)

A study based on data collected by the author in a national sample survey of 1287 Jamaican public secondary school students. It specifically examines the role of the family and the school in the political socialization process. Concludes "that although the school plays an important role in reducing the intensity of partisan attitudes, the socializing effect of the family follows
the student throughout his enrollment in secondary school and remains a significant variable in explaining an adolescent's perception of his partisan role in the political system as he is about to enter adulthood." Given the highly antagonistic tone of Jamaican politics, strong political socialization within the family might well create important problems for the stability of the Jamaican political system.


A review of the origin and importance of small holdings in Martinique and Guadeloupe; the socio-economic characteristics of small holdings; the land reform laws of 1961 and 1963; the results of the reform; and problems and perspectives.

1960. Laurence, K. M. Notes of Iere, the Amerindian name for Trinidad (UWI/CQ, 13:3, Sept. 1967, p. 45-51, map)

A marshalling of evidence against the traditional interpretation of the word iere as meaning "the land of the Humming-bird." Utilizing several sources, the author demonstrates that the name is a derivative of the Arawakan word caeri which simply means "island".

1961. Lea, David A. M. A socio-demographic analysis of St. Ignatius-Kumu, Rupununi District. McGill University, Department of Geography, 1968. 38 p., bibl., illus., map, tables (Savanna Research Project. Savanna research series, 10)

A report of a 10 week study of agriculture and population in a village of Macusi speakers in Guyana. The author briefly deals with the village environment, the people, settlement, contact with Brazil and multilingualism, education, occupations, farming, livestock, hunting and fishing, and diet.


A discussion and description of work songs, music for entertainment, and music and worship.


A comparative analysis of 100 low income families from four slums in San Juan and their migrant relatives in New York City. In this volume, the author puts his already published La vida in methodological perspective through a discussion of the research design and methods of the overall project and by providing detailed information of the project samples. Divided into two parts, the first section of the book deals with Puerto Rico (the slums, the sample families, case histories and summary of findings), the second section deals with New York (the characteristics of the sample). A concluding chapter gives a summary of major findings in New York and some comparisons with Puerto Rico. See also item 1780.

1964. McCandless, Frederick D. Suicide and the communication of rage: a cross-cultural case study (APA/AJP, 125:2, August 1968, p. 197-205, bibl., tables)

A study of 36 attempted suicides in Guyana which demonstrates a much higher incidence of suicide attempters among East Indians than among Africans. Unlike the African, the East Indian has few culturally acceptable ways for discharging aggression, or expressing rage or anger. The suicide attempt, under certain conditions, becomes one of the few culturally sanctioned methods for retaliation and restitution against persons of higher status.


A report of the first stage of social research on Hermitage, a working class suburban community near the Univ. of the West Indies. As residents of Hermitage are entitled to free medical treatment at the University, the first phase of research was designed to elicit data on all sources of medical care and the use made of medical facilities. Results are given on the type of illness and utilization of medical facilities as reported by the respondents and from University records. A second section of the paper utilizes the findings as a starting point for a socio-anthropological mapping out of priority problem areas for future investigation. The discussion deals with orientation toward scientific medicine related to such questions as the nature of illness, alternative medical systems, value orientations and social structural factors.


A comparison of the circumstances of dead Jamaican children, ages six months to five years, with an age- and sex-matched controlled sample of living Jamaican children. Data generated from interviews with mothers or guardians, indicate that the most important differences among the two samples appear to be related to standards of living. The mothers of the dead children were poorer in a number of socioeconomic attributes than the mothers of living children.


A description of the intercommunity network of three communities with different cultural
traditions in the Cayo-Garbtt's Falls section of British Honduras, together with a discussion of the potential contributions of this methodological approach to the understanding of cultural dynamics and change.

1968. Messenger, John C. The influence of the Irish in Montserrat (UWI/CQ, 13:2, June 1967, p. 3-25, bibl., table) An article based on a short ethnographic field study in Montserrat and library research in Ireland, which traces the Irish connection in Montserratian history and contemporary society.

1969. Mintz, Sidney W. The Caribbean as a socio-cultural area (UN/CHM, 9:4, 1966, p. 912-937) An attempt to classify the Caribbean region as a socio-cultural bloc. Nine major features or characteristics are utilized to demonstrate the regional commonality. Advances the argument that, given their particular colonial histories, Caribbean societies are not only among the most westernized of the modern world but suffer from some of its major ills. "It is perhaps of some interest, then, that those aspects of modern western society regarded as most depersonalizing and 'anti-human'—the view of persons as things and as numbers interchangeable, expendable, and faceless—have a very lengthy history in the Caribbean area, and developed there in a context of very imperfect transfers of European social institutions."

1970. ———. The Caribbean islands and Latin America (Ventures [Yale Univ., Graduate School, New Haven, Conn.] 7:2, Fall 1967, p. 49-54) The author traces the development of the distinctive characteristics of the Caribbean area and argues that it must be seen in significantly different terms from the rest of Latin America. The argument emphasizes the elimination of the aboriginal population, European economic development at the time of colonization, the growth of a plantation system with specific politico-economic features and the subsequent growth of classes of independent small-scale cultivators who either escaped from the plantation or managed to live outside the orbit of the plantations.


1973. Mitchell, Maurice. The cooperative movement in Puerto Rico (BUSE/JE, 150:2, Dec. 1967, p. 39-42, bibl.) A very brief and general statement on cooperatives in Puerto Rico based on a short field trip by a professional educator. Concludes that cooperatives have not developed rapidly nor have they been particularly innovative. Some acculturation is taking place in the area of merchandising due to competition from mainland-style supermarkets. See Brameld, item 1887.

1974. Morrill, Warren T. Ethnoicthyology of the Cha-Cha (U/P/E, 6:4, Oct. 1967, p. 405-416, bibl., table) A study concerned with the ichthyological knowledge of the Carenage community of Cha-Cha, or people of French origin (migrants from the island of St. Barthelémy) living in St. Thomas, Virgin Islands. Cha-Cha ethnoicthyology, particularly taxonomy, ecology, behavior of marine organisms, and the problem of toxicity in fish, is examined within the context of local fishing methods.

1975. Mussen, Paul and Luz Beytagh. La industrialización, la crianza del niño y la personalidad infantil (UPR/RCS, 12:2, junio 1968, p. 195-219, bibl., tables) Report of a psychological field study of the effects of industrialization on children and child rearing in Puerto Rico. Sixty children and a number of their mothers and fathers form the basis of the study. Projective tests and interviews were given to two groups of children: those that came from agricultural families and those from industrial families. Results indicated that the children of industrial workers were psychologically healthier than the children of agriculturalists. Parents were divided into three groups: those from agricultural families, those from families in which the father was a rural industrial worker, and those from families in which the father was an educated rural industrial worker. From interviews, the most important difference which appeared in child-parent relations was that parents in families with industrial occupations were more oriented toward fulfilling their children's needs and less strict in exacting obedience from their offspring. Reasons for these differences are hypothesized.

1976. Myers, George C. Migration and modernization: the case of Puerto Rico, 1950-1960 (UWI/SES, 16:4, Dec. 1967, p. 425-431, tables) During the decade, Puerto Rico made spectacular progress in social and economic development. There was increasing internal and external migration with the latter being of greater importance. Out-migration helped to curb substantial growth in the island and total net migration losses were experienced in almost all of the island's municipios. Presently, Puerto Rico seems to have moved from this emigration
phase into one in which internal migration, including inter-urban migration, will be of primary importance.


Based primarily on published documents, the author presents a brief summary of the history of East Indian migration to Guadeloupe and selected aspects of their contemporary religious practices.


Caste is functionally a matter of little concern in a Hindu community in the Oropuche Lagoon in south Trinidad. Although some persistence of caste and caste behavior remain, the Indian pattern has disintegrated due to hostile pressures in the new environment. Some specific factors which led to this breakdown included the tendency of some to change caste affiliation after migration to Trinidad, the status of Indians in Trinidad as a minority people, the difficulty of keeping to caste occupations and rules of cleanliness, and the great difficulty of enforcing conformity to caste rules.


Two economists assess the methodological worth of Margaret Katzin's anthropological study of higglering in Jamaica. They suggest that Katzin's use of a pure competition model as an analytic tool was unsound and that the use of the recently developed spatial or perfect market model would have been more relevant and realistic in assessing marketing efficiency in the Coronation market. Somewhat paradoxically, they conclude that "Katzin's conclusions are sound, but could have been reached along a less treacherous path, observing economy of assumptions and achieving greater realism."


A brief review of the literature on totemism and a description, based on documentary sources, of totemic survivals in Haitian vodun.


Utilizing historical and anthropological materials, the author describes the festival of the 6th of January among Cuban slaves, tracing the origins of the ritual to Africa and indicating its social relevance to the conditions of slavery.


An analysis of family organization with an emphasis on the economic and demographic factors underlying the mating system. The author describes a two-choice mating system (marriage and extra-residential unions) which influences the form of household composition. "These domestic groups structure the relationship between household members; to a large extent an individual's behavior toward his relatives, and their toward him, is determined by his placement within the domestic system." Considerable ethnographic data are given on courtship, marriage and childbirth.

1984. Patterson, Orlando. The ritual of cricket (Jamaica Journal, 3:1, March 1969, p. 22-25, illus.)

It is argued that the cricket test match in the West Indies "is not so much a game as a collective ritual—a social drama in which almost all of the basic tensions and conflicts within the society are played out symbolically." This thesis is developed within the context of the description-analysis of the riot which occurred in Jamaica during the second test match between the West Indies and Great Britain in February 1968.


An unedited publication of a speech given at a conference dealing with the social, cultural, and educational background of Commonwealth children in Great Britain. Although rejecting the plural society theory of M. G. Smith as related to Jamaica, the author delineates a dual division composed of (1) a European-oriented system with primarily middle class participants characterized by a mixture of late Victorian morals and modern Hollywood ethics and (2) a Negro culture which is largely a continuity of the cultural pattern developed from slavery. However, this latter group "has both the values of the middle classes mentioned and of this African Negro cultural pattern. The difference is situational rather than of ideals."

1986. —. West Indian migrants returning home: some observations (IRR/R, 10:1, July 1968, p. 69-77)
Observations based on a limited number of interviews with West Indian passengers aboard a ship bound for the West Indies from Great Britain. While the author gives some information on age, marital status, time spent in the United Kingdom, reasons for going to the United Kingdom, social background, and employment in the United Kingdom, he devotes the bulk of the essay to the migrants' reasons for returning and ends with an assessment of stay in Great Britain.


 Useful description and statistics on West Indian migration to Britain. The author finds that the demand for labor determines migration, residential, and occupational patterns and that West Indian migrants function largely as a replacement labor supply for occupational vacancies at the lower end of the socio-economic scale.


Utilizing census data and published reports, the author concludes that West Indians have functioned as a replacement labor pool in England and Wales. They have been drawn to those geographical regions which, despite a need for labor, have not attracted much population from other parts of the United Kingdom. From an industrial perspective, the same conclusion holds: West Indians tend to find employment in those industries and services, such as the railways, road passenger service and the rubber industry, which have been losing labor to the more attractive growth sectors of the economy.


A description of a batey in the province of Camagüey in Cuba whose population is almost completely composed of Haitian immigrants and their descendants. The first part deals with some characteristics of contemporary life of the community (based on observations made in 1962). The second part focuses on informants' recollections of a system by which Haitian labor contractors, resident in Cuba, brought groups of Haitians to Cuba, during the period from 1910 to the early 1920's, to work as cane cutters and prostitutes.


An interpretive essay based on literature pertaining to population growth in general and to Puerto Rico in particular. The author maintains that economic development, a wide-spread goal in Puerto Rico, is hampered by population growth. Although planning and limitation of population growth are opposed by many members of the socio-economic elite and the religious hierarchy, the author feels that all must learn to make individual sacrifices for the good of the collectivity.


An examination of the incentives and constraints which influence the flow of remittances from Montserratian migrants in London to Montserrat, a migration-oriented society which is economically dependent on members of the society living and working abroad. A short section deals with “the migratory system,” or how the migrant remains a vital part of the social system. The concluding section focuses on migrant choice and social networks.


A loosely integrated discussion of threatened animal species, aboriginal rock carvings and tribes of the past in the South Savannah region of Guyana.


Differential responses of three Circum-Caribbean Negro cultures to questions relating to their African heritage and the value placed on it. The Boni Bush Negroes of French Guiana and Surinam have preserved a separate cultural identity that values the African heritage; the coastal Negroes of Colombia are acculturating to a national European model; and the residents of the island of San Andrés have adopted a new, but previously deprecated, model in their increasing acceptance of mainland Colombian culture.


An examination of the background of and causes for the unprecedented number of cane fires in St. Kitts during the summer of 1961. It is argued that the introduction of mechanical loaders was the catalyst for the outbreak but that the interaction of the following four factors were the basic causes: the shortage of labor, changing work patterns, overgrown fields, and bad labor relations.


An analysis of the components of Jamaican population growth, and demographic characteristics of the rural population with an emphasis on the differences between the strictly rural areas and the small towns, and a discussion of
the problem of development in demographic perspective. With the retardation of population movement into urban Kingston and St. Andrew and the closing down of out-migration possibilities, the only means seen of increasing employment possibilities in the rural parishes is the deliberate development of non-agricultural activities, particularly in the vicinity of the small towns.

1996. ———. A note on school enrolment in Trinidad and Tobago, 1960 (UWI/SES, 16:2, June 1967, p. 113-126, tables)

As part of the Census Research Programme of the University of the West Indies, the author concentrates on the school age population listed in the 1960 Population Census. Conceptualizing the school population as a stationary system, interest is focused not on changes in the size and composition of this population but rather on shifts within the system, such as entry into the primary school, patterns of movement from primary to secondary school, and the pattern of withdrawal from school. Along with statistical data, the practical applications of the research are given.


Utilizing results from a test for delayed gratification in which respondents are asked whether they would take something of relatively low value now or something of far greater value in a year's time, the author argues that there is more delayed gratification in a community unexposed to change than in one exposed to economic development.

1998. ———. Household atomism and change in the Out Island Bahamas (UNM/SWJA, 23:3, Autumn 1967, p. 244-260, bibl., tables)

Utilizing controlled comparative data from three Bahamian communities (one unexposed and two exposed to external change factors), the author statistically examines the effect of developmental change on household composition. Concludes that development in the two communities has initiated a series of linked changes which have resulted in an increased rate of household atomism (matrifocal, father-child, single male or single female households).


Linked changes in values and behavior in the Out Island Bahamas (AAA/AA, 71:1, Feb. 1969, p. 21-35, bibl., tables)

Two communities on Great Abaco, one exposed to economic development and the other unexposed, are compared. Specifically, an analysis is made of the relationship between observable change in socio-cultural behavior and the underlying value system. Structured questionnaires which were focused on value preferences of individuals in each community permitted the measurement of verbalized values as well as the statistical testing of differences within and between the community samples. The statistical results are discussed in relation to behavioral patterns in each community.


An attempt to explore the relation between the absence of adult male models and indices of cross-sex identification among male children. Findings are based on a comparison of choices made by children from two communities on a "preference-for-shapes" test. The one community lacks adult males for long periods since they work as fishermen; the other has many resident males since economic development has provided opportunities for locals to work locally. Male children in the former community score high on the selected index of cross-sex identification.


A sample of 178 university trained individuals ranked 72 occupations in Haiti according to social prestige.


A research report comparing the life styles of the American Negro low income group with that of the Puerto Rican poor in San Juan. Three sections are specifically devoted to Puerto Rican data, the first on the Puerto Rican shanty town, the second on public housing in Puerto Rico and the third on the Puerto Rican lower class family. It was found that both lower class Negroes on the mainland and Puerto Rican poor are socially alienated from the institutions of the larger society and "that this social isolation of the urban poor constitutes a serious obstacle to their upward mobility in the larger society."

The author points to variation in life style within the shanty town with particular reference to housing and material possessions. Social interactions between residents of the shanty town are reciprocal, personal, and largely non-utilitarian, with consanguineal, affinal and compadrazgo ties the integrating forces. Participation in outside world is highly selective and leads only to closer association with proletarian class and not breakdown of the physical and social isolation of the shanty town.

2005. Salisbury, Richard F.; M. J. Dummett; T. L. Hills; and D. Cook. Ethnographic notes on Amerindian agriculture. Montreal, Canada, McGill University, Department of Geography, 1968. 82 p., bibl., illus., maps, tables (Savanna Research Project. Savanna research series, 9)

Four articles which describe and assess Amerindian agriculture in order to see what would be the most useful ways of improving the present techniques. All aspects of farming are described, and attempts to cultivate the savanna shown as a future possibility. Hills describes the natural environments of the Wapishana, Macusi and Waiwai tribes and examines the historical relationships and their present locations. The methods of selection of field sites are analyzed and the Amerindian perception of soils in the light of scientific analysis discussed... Cook describes the social life, agriculture and hunting of Sawarirau, a Wapishana village.”


Applying the concept of religiosity, or the differential degree of adherence to a specific body of beliefs and practices, the author examines the state of Hinduism in a predominantly East Indian village in the southwestern part of Trinidad. He limits himself to the Sanatan Dharma Maha Sabha sect delineating the level of religiosity among religious specialists and the lay population. Concludes that Hinduism in the village has been reformulated to be behaviorally consistent with the new Trinidadian environment and that a more traditional and sophisticated form of the religion would not only be difficult to attain but would be highly inconsistent with the Trinidadian scene.


While caste itself does not exist, the ideas of caste survive in Boodram, an Indian village in Trinidad, in relation to marriage, conflict situations, and genealogical status. Caste has failed in Trinidad as an organizational system due to historical factors associated with the indenture period, the broader economic and political structure of Trinidad, and the forces extant in a plural society.


The introductory section of this article develops two models of racial prejudice, a United States and a Latin American form. The second section deals with the author’s study of racial prejudice in Puerto Rico which indicates that Puerto Ricans can be considered prejudiced only according to the Latin American model and that if the United States model was applied, the racially mixed population of Puerto Rico would be considered black and without color prejudice.

2010. Toro Bravo: una comunidad tradicional de pequeños agricultores en el centro montañoso de Puerto Rico (UPR/RCS, 12:2, junio 1968, p. 239-253)

The first section of the article is devoted to the difficulties in establishing rapport with informants in an isolated agricultural village in Puerto Rico. To a limited extent, the resistance to the study and to the researchers was placed in the perspective of the characterological structure of the village inhabitants. The second section describes some aspects of community life with particular reference to childhood, adolescence, marriage, parenthood, community participation and death rites.


A description of ceremonies with data gathered in Santa Cruz, Tunapuna and Daberdia, towns located near to Port of Spain. Short discussion of the effects and benefits of participation.


A paper which deals with the Hindu Indian population of Guyana and with those items of cultural behavior, values, and attitudes which indicate to the author an identity with and membership in Indian civilization. The author concludes that the “melting pot or creolization approach to Guyana would like to establish a dialectic between Indian and African social structure with a synthesis into a third or Guya-
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dialectic in the interplay between the Little African government in Guyana."  

2013. — and Enrique Araneta, Jr. Hinduization and creolization in Guyana: the plural society and basic personality (UWI/SES, 16:3, Sept. 1967, p. 221-236, tables)

An attempt to combine plural society theory with the Linton-Kardiner Basic Personality argument in an analysis of the reciprocal effect of personality and social system in Guyana. The process of adaptive acculturation for the African cultural group is designated "Creolization", which on the psychological level is a "reaction" to the colonial masters' culture, simultaneously resentful, envious, and imitative. For the East Indian culture group, the process is designated as "Hinduization", which is a weaving of those aspects of western culture fitting into an integrated system of East Indian beliefs, a process which is less imitative and more incorporative than "Creolization." The distinctive basic personality of each group has been derived from an analysis of psychiatric interviews and therapeutic efforts with mentally disturbed patients from both groups.


A detailed essay exploring some of the internal features of Caribbean societies, with very specific emphasis on Guyana. The author divides Guyanese history into three main stages—plantation society, "creole society," and modern society—and he delineates a social structural model for each. He concludes with a discussion on the problem of integration.


The authors argue that "caste" is not a useful concept for comprehending the internal organization of East Indians and they demonstrate that East Indians are involved in a wider system of social relations which is multi-racial and multicultural. Caste is a factor to be considered in marriage and other traditional ceremonies, but, even in these areas, it is only one of several variables. Social status depends to a much greater extent on occupation, wealth, and style of life. The question of caste in Guyana is dissected by examining the challenges to the legitimacy of caste (e.g., passing, religious influence); attitudes to caste (i.e., caste hierarchy, pollution, commensality, endogamy); caste in the plantations; caste and social stratification in the villages; Indian organizations at the national level; and caste in the total society.

2016. Sparer, Joyce L. Attitudes towards "race" in Guyanese literature (UPR/CS, 8:2, July 1968, p. 23-63, bibl.)

A perceptive analysis of the attitudes toward race and race relations in the writings of Guyanese novelists and poets. The author argues that "Guyanese imaginative literature does not bring into view the full spectrum and all the intensities of present attitudes toward 'race' but helps to understand them. It brings into focus the nature of the fundamental Guyanese experience without which political use could not have been made of 'race' in this decade with such destructive effects. It shows the nature of the soil in which sharp hostilities could be planted and thrive." The writings of the following are considered: Edgar Mittelholzer, Jan Carew, Wilson Harris, E. R. Braithwaite, Lauchmonen, Christopher Nicole, O. R. Dathorne, Denis Williams, Arthur Seymour, and Martin Carter.


"The common lot of the indentured laborers on the plantations, and later as small farmers, stimulated a sense of solidarity, which in many cases turned out to be stronger than the tendency toward segregation based on caste. One national Indian caste developed in Surinam to which all Hindustanis belonged. Within this group the differentiation based on varna and the distinction between the Hindus and the Moslems may be of some importance but the Hindustanis often present themselves as a closed group to the outside world. The principle of caste endogamy, which could not be maintained for the caste proper, was now declared applicable to the entire Hindustani community. The ethnically mixed marriage is still rejected by the group."


Data is given on the ability of working-class families in Bombay, Minneapolis, and San Juan, Puerto Rico to solve a laboratory problem. In each sample, working-class families were not as successful in solving the problem as middle-class families. "It is concluded that the differences in problem-solving ability, as well as restricted working-class communication and creativity (which appear partly to explain the difference in problem-solving ability) are similar in all three societies, despite vast differences in culture. However, the more urbanized and industrialized the society, the smaller the social class differences."
1920. Suchman, Edward A.; Angeles Ce­
bollero; Raúl Muñoz; and Delia O. Pa­
bón. An experiment in innovation
among sugar cane cutters in Puerto Rico
(SAA/HO, 26:4, Winter 1967, p. 214-
221, table)
An analysis of two different approaches to the
introduction of a protective glove for cane
cutters. The community organization approach
was used by mounting a campaign to expose cane cutters directly to
"propaganda" about the glove. This latter
approach was significantly more successful,
raising questions in the minds of the authors
about the community approach in situations
of rapid change and about the current emphasis
"propaganda" about the glove. This latter
approach was applied in one sugar cane area by attempt­
ing to marshall community pressure ‘ and re­
cutters. The community organization approach
was used by mounting a
campaign to expose cane cutters directly to
"propaganda" about the glove. This latter
approach was significantly more successful,
raising questions in the minds of the authors
about the community approach in situations
of rapid change and about the current emphasis
about the community approach in situations
of rapid change and about the current emphasis
of many action programs which stress commu­
nity self-help as a major principle of innovation.

2020. Tholenaar-Van Raalte, J. De inte­
gratie van Westindische immigranten in
Groot-Brittannië en in Nederland (NWIG,
46:2, Juni 1968, p. 150-163, bibl.)
Several aspects of the integration policy of
Great Britain are discussed, and the social
situation of a group of lower class Jamaicans
in London is compared with that of a lower class Surinamese group in the Netherlands.
One significant difference between the two
groups is the presence of political and recrea­
tive voluntary associations among the Surin­
amese and their absence among the Jamaicans,
who have organized only along religious lines.
However, the organizations of both groups are
manifestations of the immigrants' protest against
the host society.

2021. Vázquez, José L. El crecimiento po­
blacional de Puerto Rico: 1493 al presente
(UPR/RCS, 12:1, marzo 1968, p. 5-22,
tables)
Utilizing published data the author divides the
demographic history of Puerto Rico into two
periods: 1) from 1493 to 1898 in which there
was a decreasing rate of population expansion and the development of new population centers
in the interior; 2) from 1899 to 1966 in which
there was a more rapid but fluctuating popula­
tion growth characterized by decreasing mortal­
ity, some decline in the birth rate, internal
migration to the urban areas, and, during the
decade 1950-60, heavy migration to the con­
tinental United States.

2022. ———. Tendencias y patrones de
la fecundidad en Puerto Rico (UPR/RCS,
10:3, sept. 1966, p. 257-276, tables)
Working from census data, the author con­
cludes that rapid population growth is a serious
threat to the economic development of Puerto Rico. Although many variables such as age,
education, residence, etc, affect female fecun­
dity, the author maintains that economically
feasible birth control methods are the most
important elements necessary to decrease sub­
stantially the rate of population growth.

2023. Vérin, Pierre. L'ancienne culture
Carabia à l'époque coloniale (SHG/B,
5/6, 1966, p. 16-26, bibl.)
A short summary of the culture of the Carib
Indians at the time of the European entry
which was abstracted from the author's
Master's thesis on Pointe-Caraibe in St. Lucia.
Some details are given on political organization,
housing, agriculture, and hunting, navigation
and fishing, food, technology, division of labor,
life cycle, religion and traditional medicine.

2024. ———. Notes sur la vie sociale du
village de la Pointe Caraîbe, Sainte-Lucie,
Antilles (Annales de l'Université de
Madagascar, Série Lettres et Sciences
Humaines, 6, p. 139-164, bibl., tables)
Second of a three-part series on a St. Lucian
village. Descriptive notes on types of union,
family structure, kinship terms, life cycle, cloth­
ing, rites de passage and collective values.

2025. ———. La Pointe Caraîbe, Sainte-
Lucie, Antilles: l'habitat et la vie éco­
omique (Annales de l'Université de
Madagascar, Série Lettres et Sciences
Humaines, 8, p. 81-113, map, tables)
Third of a three-part series on a St. Lucian
village. Data on housing, occupational struc­
ture, agricultural produce, agricultural tech­
niques, work patterns, navigation and fishing,
marketing and food consumption.

2026. Wallace, Samuel E. Patrones de
violencia en San Juan (UPR/RCS, 10:4,
dic. 1966, p. 471-475)
Summary of a sociological research project on
Puerto Rican patterns of interpersonal violence.
The researcher interviewed aggressors, victims
or spectators in over 800 criminal cases and
had access to court and police records. Evi­
dence indicates that the typical violent en­
counter is between acquaintances in a public
place and is motivated by revenge for sorne
perceived immediate offense. Often the victim
participates in the development of the encounter
and spectators are also involved. Comparisons
are made with patterns of violence in the United
States.

2027. Welch, Barbara. Population density
and emigration in Dominica (RGS/GJ,
134:2, June 1968, p. 227-235, bibl., map,
tables)
A detailed discussion of the pressures which
favor outmigration from Dominica. Population
density, or sheer pressure of numbers, is not
seen as a particularly significant variable in
this process. Rather, the impetus for movement
away from the island stems from the precarious
and declining economic position of the Domin­
can, which is complicated by a less than bounti­
ful natural environment and complex but rela­
tively economically inefficient, land tenure and
agricultural systems.

2028. Weller, Judith Ann. The East In­
dian indenture in Trinidad. Rio Piedras,
## Bibliography

- **An historical approach to East Indian indenture in Trinidad from 1845 to 1917 with chapters on recruiting, the voyage, the estate years, work on the estates, labor problems, domestic life, health, and the return to India. Useful appendices on location of emigrants in India, castes, immigration costs, amenities in Trinidad, etc., are provided.**


An assessment of Melville J. Herskovits' contributions to research of New World Negro societies and a review of papers given at the 1966 meetings of the American Anthropological Association on New World Negro studies. The presentations of Norman E. Whitten, Jr., Thomas Price, Bette Landman, Roger D. Abrahams, Ann Fischer, Erika Bourguignon, Daniel Crowley, Alan Lomax, Karl Reisman, Guy B. Johnson are discussed as is the critique of Charles A. Valentine.

- **A description and analysis of fire-making, fire-keeping, illumination, and the traditions and observances related to fire among the Warao.**

2030. Wilbert, Johannes. *Secular and sacred functions of the fire among the Warao* (SCNLS/A, 19, enero 1967, p. 3-23, bibl., illus., plates)

- **A very brief study of music as a vehicle for viewing Puerto Rican culture.**

2031. Willeford, Mary Jo. *Negro New World religions and witchcraft* (BIM, 12:48, Jan./June 1969, p. 216-222)

A discussion of the origin and distribution of Voodoo, Shango and Obeah in the New World. After pointing out the differences among the three practices in relation to differences in their original forms, the author describes Obeah, in some detail, as witchcraft or sorcery and not as a religion.

- **Drawing on the anthropological literature of the Caribbean, particularly that on Puerto Rico and Guyana, the author examines the possibility that a value complex may exist in the Caribbean similar to that found in Europe and parts of Middle America, a complex which centers on the ideal of manhood and which is protected by codes of honor and shame. The author develops the concepts of respectability and reputation, indicating their considerable variation in content and expression in the region, and he suggests that these values are not bounded by race, geography or culture.**


A very brief study of music as a vehicle for viewing Puerto Rican culture. The author, a specialist in music education, utilized the anthropological concepts of nativism, personality and culture, and enculturation. Some textual data are presented. See Brameld, item 1887.

- **An assessment of the impact of social and cultural factors on the values, aspirations, and self-images of adolescent secondary school students. Based on a self-administered questionnaire in which the respondents were asked to write about their hopes, plans, and expectations for the future. The sample represents the four major ethnic groups: East Indian, Negro, White, and Colored and the analysis deals with their differential perception of the social world, educational goals, occupational choices, and long-range goals.**

2034. Zavalloni, Marisa. *Adolescents' values in a changing society: a study of Trinidad youth*.

Paris, Mouton, 1968. 67 p., bibl., tables (Publications of the International Social Science Council, 11)

An assessment of the impact of social and cultural factors on the values, aspirations, and self-images of adolescent secondary school students. Based on a self-administered questionnaire in which the respondents were asked to write about their hopes, plans, and expectations for the future. The sample represents the four major ethnic groups: East Indian, Negro, White, and Colored and the analysis deals with their differential perception of the social world, educational goals, occupational choices, and long-range goals.


Based on interviews with 210 randomly selected Cuban industrial workers in 1962, the author concludes that the level of education and relative political involvement, and not whether a worker has grown up in the working class, or is a Communist or a revolutionary worker, determine whether one is politically "authoritarian" or "libertarian." The higher the level of formal education and the higher the political interest of an individual, the more likely he is to advocate free speech. More detail is available in Zeitlin's *Revolutionary politics and the Cuban working class* (Princeton, N. J., Princeton Univ. Press, 1967).