1371. Weaver, Thomas. Use of hypothetical situations in a study of Spanish illness referral systems (SAA/HO, 29:2, Summer 1970, p. 140-154, bibl., table)

Offers data collected from 1959-62, using hypothetical situations to modify the concept of "illness referral system" among traditional and acculturated Spanish Americans. Three phases are isolated: the kinship phase (health consultation with bilateral kindred); the community phase (consultation with friends); and the folk specialist phase (recourse or culturally recognized practitioners).


People of San Ignacio Cuatemoc, a canal-irrigating community in the Tehuacan valley of south central Mexico, have had the ownership of the irrigation system and their farmland change from individual farmer-owned canal system and parcels to ownership by a sugar mill company to community-owned land cooperative in the past 80 years. Study purports to describe function of ownership of irrigation system in regard to social structure of contemporary community. In the economic sphere the resiliency of the sugar mill to survive and prosper, even though confronted with a major revolution and its land and irrigation system expropriated, is quite amazing. In the political sphere the land cooperative currently guides the decision-making process in San Ignacio Cuatemoc.


Examines system of marriage alliance with intent of developing a structural model of Ngawbe marriage alliance based on expressed ideals regarding marriage and other relevant aspects of social order (i.e. kinship and residence).

ETHNOLOGY: WEST INDIES

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IN MARKED CONTRAST TO PREVIOUS YEARS the number of anthropological publications on the Caribbean region for the current review period has declined significantly. Moreover, there appears to be little change in the previously-noted paucity of publications which are based on recent, substantial field research in the West Indies. Given the increased awareness of the Caribbean among both academics and the general public in North America, the United Kingdom and Europe, this publication decline seems somewhat paradoxical. Lacking substantive information, one can only speculate as to the causes of this unexpected development. It could be argued, as I did in my last report, that Caribbean studies are undergoing a period of consolidation and transition. On the one hand, established scholars are publishing data generated in early field work or are utilizing the data for the formulation or refinement of methodology and theory. On the other hand, a new generation of anthropologists, now active in pre-doctoral or early post-doctoral field research, has yet to begin to publish. While this situation has not changed substantially over the past two years, other factors also appear to be currently and adversely influencing the publication picture. For one, economic retrenchment in the United States has reduced considerably grant and fellowship opportunities for field research, thereby inhibiting the flow of scholars to this and other regions. Financial pressures directly affecting publishing houses also are reducing publica-
tion opportunities for scholarly articles, books and monographs. Of possibly greater significance than economic structures is the growing difficulty of access to the West Indies by foreign scholars. The political problems and sensitivities of new nations such as Jamaica, Guyana, Trinidad and Tobago, Barbados, and other internally self-governing units of the Commonwealth Caribbean; the tensions and turmoils of long established countries such as Haiti and the Dominican Republic; and the socio-political isolation of Cuba, all have led to new or much stricter visa regulations and controls. This may reflect an inclination towards acceptance of only "suitable" research problems and researchers. While not yet as critical as in other regions of the world, the general situation does not appear to be a temporary phase. We may anticipate that it will endure and become increasingly complex, affecting to a greater degree than is presently the case the quantity and nature of research publications by non-West Indian scholars.

It is interesting to note the publication thrusts and themes reflected in this current compilation. In order of numerical importance, four distinctive, although sometimes overlapping, categories can be identified: 1) Readers, collections of essays by single authors, conference proceedings. For the first time in the history of systematic Caribbean studies, we have the almost simultaneous appearance of a relatively large number of publications in this category, generally edited or authored by established Caribbeanists. Included are the works of Jean Benoist, Malcolm Cross, Richard Frucht, Stanford Gerber, Frances Henry, Michael Horowitz, Dell Hymes, Rex Nettleford, Richard Schaedel, George Eaton Simpson, Tad Szulc, and Norman Whitten and John Swed. At least one other publication of this genre is in press and therefore not annotated here (a four-volume collection entitled West Indian Perspectives by this editor and David Lowenthal). 2) Publications concerned with current West Indian social questions and problems. Included here are articles and monographs focusing on political behavior, race issues, literacy, education, economic development, fertility, mental health, alcoholism, etc. 3) Descriptions and analyses dealing with the Afro-American theme. This set is concerned primarily with aspects of religious and cult behavior among Afro-West Indian groups, although also included are treatments of slave uprisings, general aspects of folk culture, as well as a review of the state of Afro-American research. 4) Ethnographic, social anthropological and ethnohistorical research on Amerindians and Bush Negroes in the Guianas. This is a small but uniformly good set of publications by English, Dutch and American scholars on various aspects of social organization, economic systems, art forms, and social change.


Analysis of Vincentian typology of speech acts and events and a demonstration that continuities between gossip and other more public modes of performance are explicitly recognized in that society. Principal argument is "that the function of gossip in specific groups cannot be fully understood until it is related not only to the system of ideals and the techniques of achieving power, but also to the system of performance. This involves an understanding of the rules governing interpersonal decorum and the procedures by which license is accorded to an individual to perform."


Analysis of speech behavior among Afro-American peasants in St. Vincent with a focus on that aspect of the speech taxonomy which deals with proper and improper behavior. Sets the framework for the description and examination of the Vincentian "tea meeting," a well-established oratorical contest which is seen as a key to the understanding of the dynamics of social change in that society.

1377. Acosta Saignes, Miguel. Introducción al estudio de los repositorios documentales sobre los africanos y sus descendientes en América (III/AI, 29:3, julio 1969, p. 727-786, bibl.)

Economic growth depends on population. Even if development is conceived as a total sociocultural process, it relies on the formation of an institutional framework which can facilitate growth. From both perspectives, the process of development can be significantly enhanced by adequate education. Reviews the inadequacies of British Honduran education for such economic growth.


Description and comparison of domestic organization and mating patterns among rural and urban Creoles (Afro-European descendants) of British Honduras.

1380. Bahadoorsingh, Krishna. Trinidad electoral politics: the persistence of the race factor. London, The Institute of Race Relations, 1968. 98 p., bibl., tables (Special series)

Analysis of Indian and Negro voting behavior in the 1956 and 1961 elections held in: 1) Laventille, a predominantly Negro constituency; 2) Naparima, a predominantly Indian constituency; and 3) Fyzabad, a mixed constituency. Race was found to be the most important determinant of voting behavior. Deviants from this pattern were the better informed or regular newspaper readers and radio listeners. Political elites tend to think racial voting is not likely to continue in the future.


First full monograph on the Rastafarian movement in Jamaica, whose members believe that Haile Selassie is God and that Ethiopia is the promised land. Utilizing revitalization concepts of Anthony Wallace and work on Nativist movements by Ralph Linton, the author presents ethnographic data on Jamaica and Kingston; family organization; social movements in Jamaica prior to the Rastafarians; the development of Rastafarianism, their beliefs and practices, personal self-image, functions and dysfunction; and some comparative data from other socio-religious cults such as the Black Muslims of the U.S., the messianistic movement among the Bantu of South Africa and social movements in Melanesia. For more on the Rastafarians, see items 1444 and 1472.


Review of current trends in Afro-American research. Emphasizes the possibility of more interdisciplinary work in the future and offers specific examples of research in progress.


Essay on the historical and structural adaptation of the African Negro to the New World. Discusses the process brought on by the transfer of Africans to American plantations "where a new physical environment and a newly-invented social structure demanded... an adaptation process... within a structure of dependency." End of slavery and other events have been followed by "rehabilitation movements, among them that of négritude" that are breaking the isolation and marginalization of the New World Negro so that he now "forms part of the countries of the Third World."


Partial report of the findings of a sociological study of standards of living in three rural municipios of Puerto Rico. Tests authors' hypothesis that the standard of living is more social than an economic function in the three agricultural regions of Puerto Rico-sugar, tobacco and coffee-producing. Survey of 800 households is subjected to a factor analysis to test hypothesis. The survey instrument was developed by the senior author in research done in Georgia.


Study based on interview data from 200 Negro and 100 East Indian women in a lower-class rural community in Trinidad. Differences noted between these groups include age at marriage; attitudes toward the importance of marriage and legitimacy of children; value placed on good sexual relations; and participation of the male parent in child raising. Interprets findings as reflections of the patriarchal family patterns of East Indians and the female-centered patterns of lower-class Negro households. Also emphasizes positive aspect of cultural pluralism in the community. Despite very different marital and familial patterns and the virtual absence of intermarriage between East Indians and Negroes, intergroup conflict is minimal. It is predicted that in the future, differences in family patterns will be greatly reduced as East Indians assimilate Negro norms.
Collection of papers on the Caribbean, five originally published in English:

Jean Benoist "Une Civilisation Antillaise"
Les Composantes Raciales de la Martinique"
Charles Wagley "Une Aire Culturelle: L'Amérique des Plantations"
Elena Padilla "Les Types Sociaux de la Campagne Antillaise"
Sydney W. Mintz "Marchés et Vie Rurale en Haïti"
Raymond T. Smith "La Famille dans la Région Caraïbe"

Starting with Herskovits' concept of "socialized ambivalence," author attempts to demonstrate how individual adjustment is made in a civilizational context, with specific reference to habitat, economy and settlement pattern. "The habitat, the technological
lever for exploitation, and the basic needs for livelihood are the same for all three. Movement is a necessity. Yet the patterns of settlement and types of movement are different, the biggest contrast being between the Waiyana in the very same region, even to the extent of being partially interspersed. This clearly shows that the cultural heritage maintains the different response of each society to the same environmental conditions."


Detailed description of the ritual and symbols utilized in the initiation rites of the Abakuá secret society in Cuba. Includes sections on preparations of the altar and sacred objects, the initiation rite and the communion meal.


Review of various findings from published studies of alcoholism in the U.S. and Puerto Rico. Concludes that the "understanding of the etiology, development, and treatment" of alcoholism needs further multidisciplinary investigation. These studies should be conducted "with an open mind, able to understand alcoholism as a disease." Also see item 1437.


Thorough and objective account of the Anguillian crisis. From personal knowledge of the island and critical review of the literature, author concentrates on the uneasy relations over time between Anguilla and St. Kitts; the political and geopolitics of the crisis (the ambivalences of the British and Commonwealth Caribbean countries); and the problems of stabilizing and improving Anguilla's economy since the secession (the problems of size, etc.).

1397. ---. Residential segregation and intermarriage in San Fernando, Trinidad (AGS/GR, 61:2, 1971, p. 198-218, maps tables)

Examination of selected patterns of association among Creoles and East Indians. "The major racial and religious components of the population are identified, and their distribution and spatial associations are considered. A sample of households drawn from the major racial and cultural groupings is then analyzed to assess the frequency of intermarriage and the homogeneity of domestic units." Data from the household sample indicate that Creoles and East Indians are endogamous with respect to both racial and religious criteria. "Although it is often claimed by East Indians, and especially by the Hindus, that Creoles are bent on assimilating them through intermarriage, there is little evidence to support this."


Review of the birth control movement and associated research in Puerto Rico.


Papers in English and French delivered at a conference organized by the Research Institute for the Study of Man and held in N.Y. City in Nov. 1967. Contents:


Proceedings of a conference on the family in the Caribbean held in St. Thomas, March
Article presents evidence to support the hypothesis that the settlement and colonization of British Honduras in the 17th century was a result of the logwood-cutting activities of English buccaneers. Analyzes the relationship of the logwood trade to the exploration and settlement of British Honduras, and to Caribbean trade and politics. Also includes brief discussion of the advent of slavery and the cultural heritage of logwood.

Full-length monograph on Saba, often referred to as the "island of women," including sections on the first 300 years (1640-1940) of its history and development; recent history from 1940 to the present; the life of the younger generation today with special reference to the extent and limitations of education and training; and the "developing orientation" toward emigration; and data on emigration from Saba and the "developing orientation" toward emigration from Saba, the effects of these movements on life on the island and the social and cultural adaptations of the population to these patterns.


Geologist surveying river valleys in eastern Surinam and French Guiana writes of his search for the Akurio. Loose description of Akurio culture and way of life. Illustrated with photographs.

Privately printed in 1952, this well-known description of Haitian voodoo has now been reissued. Includes sections on: 1) "The Trinity: les Morts, les Mystères, et les Marasas;" 2) "Les Serviteurs;" 3) "The Divine Horsemen" (e.g., Legba, Ghede, Damballah, Agwé, Ogoun, Erzulie, Loco and Ayizan); 4) "Houngan, Hierarchy and Honofor;" 5) "The Rites;" 6) "Drums and Dance;" and 7) "The White Darkness."

General description, with little systematic supporting data, of voodoo worship, including pantheon, ceremony and purpose, in Haiti. Concludes that voodoo . . . . provides a compensation impossible to find elsewhere as far as the needs of security, relaxation, forgetfulness and hope felt by those frustrated and repressed spirits called Haitian peasants" but that voodoo ... occasions great expenditures of money and of that energy so indispensable to useful work" and therefore should be abolished by correcting the persistent "causes that bring about and explain the attachment to voodoo."

Analysis and dynamics of the Martiniquan family in the context of a rural community containing large sugar estate and small plots of land owned by peasant banana growers. Modes of inheritance and illegitimacy are seen as generative of economic inequalities and different family types. Author posits a developmental model which accounts for different "sub-types" of family being formed by different situations. "The whole context may be seen as a game where the mother tries to 'sell' her matri-nuclear unit (herself and her children) for sexual and economic cooperation, while the man tends to retain his two major assets, legal paternity and land ownership, until he has reached a certain economic security and selected the woman with whom he wishes to make the concubinage or marriage deal."

Study of 20 Puerto Rican middle-class adolescents focusing on how the young confront and cope with the rapid changes that have taken place on the island. Specially prepared
Student Thematic Apperception Tests (TAT) were employed as well as intensive open-ended and group interviews. The three-year period. Part of a larger study, article concentrates on dating behavior, chaperoning, sex and heterosexual relationships, and friendship patterns.


Unlike Trinidad and Guyana, field research indicates that no modified forms of traditional East Indian cultural patterns persist in Jamaica. Three factors are offered as explanation: 1) the different level of development of the plantation system in each of the three territories; 2) differences in the natural environment and 3) the different adaptations of the emancipated Negro slaves. "In all three areas (Jamaica, Trinidad, and Guyana) the factors articulated with one another in quite distinct ways, and this led in time to the concentration or dispersal of East Indian indentured laborers. The degree of ethnic concentration during the indenture period appears to be crucial for understanding East Indian cultural retention or loss."


Description of an ancestor worship cult in Gasparillo, Trinidad. Author contrasts this cult, whose participants claim descendancy from the Yoruba, Hausa and Congo, with the Yoruba cults of Nigeria described by Bascom, and summarizes some of the practices associated with both (also see item 1453). Parallels are drawn between the Trinidadian cult and the sib kinship organization of Gasparillo, in which the family head derives much of his authority from supernatural powers given him by his curle deiety. It is postulated that the internal cohesion demonstrated by Gasparillo and other communities with ancestor cults relates to the sense of continuity and community over time with generations of ancestors.


Comparison of approach and results of the author’s field work among the Mohawk Indians of N.Y. City and Trinidadian peasants.

1412. ________. Sex, secrets and systems (in Conference on the Family in the Caribbean, I, St. Thomas, Virgin Islands, 1968. Proceedings [see item 1400]) Rio Piedras, P.R., 1968, p. 47-62, bibl.)

Analysis in systemic terms of the sexual life of Negro peasants in a farming community in eastern Trinidad. The "sex-fame game," or sexual involvement with daughters and wives of neighbors, is described and interpreted through the examination of persons involved, time orientation, beliefs, goals of males, goals of females, community information, strategies, and sentiments associated with sexual escapades. Elaborates function of secrets for actors and systems.


New anthology on aspects of social life among the black populations of the New World. Articles or selections from books of interest to West Indianists reprinted in this collection include:

Eric Williams "The Origin of Negro Slavery"
Mary Reckord "The Jamaica Slave Rebellion"
Richard Frucht "A Caribbean Social Type: Neither 'Peasant' nor 'Proletarian'"
R. T. Smith "Economic Features of the Household Group"
"Culture and Social Structures in the Caribbean: Some Recent Work on Family and Kinship Studies"
Gordon K. Lewis "Color and Society in Puerto Rico"
Daniel Gderin "Racial Prejudice and the Failure of the Middle Classes in the West Indies"
"The Dawning of Social Consciousness"
Rémy Bastien "Voudoun and Politics in Haiti"
Vittorio Lanternari "Religious Movements in Jamaica"
J. D. Elder "Color, Music, and Conflict: A Study of Aggression in Trinidad with Reference to the Role of Traditional Music"
C. L. R. James "From Toussaint L'Ouverture to Fidel Castro."


Description of the Wama or Akurio tribe of Surinam compiled from reports of contacts from 1938 to the present. Data on this little-known nomadic group include remarks on language and name of tribe, food patterns, shelters, tools, plants and animals utilized, and some information on family life.


Attempt to demonstrate the complimentarity of the culture-historical and structural-functional forms of analysis and explanation, commonly thought to be contradictory approaches to a specific subject matter. "Put more specifically, we shall endeavor to show that the
ethnohistorical study of patterns of consumption, production and the distribution of arrowroot from the 17th century to the middle of the 19th. These patterns are related to the way in which the post-Emancipation peasantry was established during the slave period. Useful sections are included on the characteristics of arrowroot, origins and Amerindian use, non-Amerindian use, export market and production, the arrowroot producer, and appendix detailing production technology and procedures.

1421. Hauofa, Epeli. Village-government relationships in Trinidad (in Henry, Frances ed. McGill studies in Caribbean anthropology [see item 1424] p. 6-18) Communication processes between village and government as observed in a Negro enclave in southern Trinidad. Effective communications between villagers and their organizations and their government is severely restricted by "re-tarded" social and economic circumstances. Successful communication takes place only on routine issues whose outcomes are almost guaranteed. Complicated matters requiring negotiations for government allocations generally end in failure. Local formal secular groups are inadequate as intermediaries between village and government and need reorganization, support and prodding by the State and more "government paternalism."

1422. Henriques, Fernando. Colour and contemporary society in the Caribbean (SA/ J, 58, 1969. p. 207-221) Analysis of the importance of color and "white bias" in determining social relationships in the predominantly African parts of the Caribbean. Concludes with prediction that, as economic changes take place in the region, traditional primacy of color in ascription of social status will give way to class factors, based on economic success.

1423. Henry, Frances. Stress and strategy in three field situations (in Henry, Frances and Satish Saberwal eds. Stress and response in fieldwork. N.Y., Holt Reinhart & Winston, 1969, p. 35-46) Author's methodological procedures in three separate Trinidad research studies: 1) of a Shango cult; 2) of political commitment concentrating on lower-class informants and 3) of attitudes concerning change, role of government and the relationship between government, management and labor among economic and political elites. Discussion of problems faced...
during these studies and attempts at solving them.


Collection of anthropological research conducted in Trinidad, Guyana and St. Lucia for three or four months in 1967 by McGill Univ. graduate students. Also see items 1387, 1421, 1465, 1467, 1470a, 1473 and 1487.


Collection of 30 articles or extracts from monographs divided into eight sections: culture and history; language; race, ethnicity, and class; plantations, peasants, and communities; land tenure; labor, economics, and internal marketing; domestic organization; religion and folklore. Short essay, adapted from author's monograph Morne-payasan: peasant village in Martinique, introduces the material. No sectional or article commentary provided.


Proceedings of a conference on pidginization and creolization of languages held in Jamaica in 1968 contain the following articles of particular importance to ethnologists and social anthropologists interested in the Caribbean region:

David Decamp "The Study of Pidgin and Creole Languages"
Albert Valdman "The Language Situation in Haiti"
Mervyn C. AUeyne "Acculturation and the Cultural Matrix of Creolization"
David Lawton "The Question of Creolization in Puerto Rican Spanish"
Frederic G. Cassidy "Tracing the Pidgin Element in Jamaican Creole with Notes on Method and the Nature of Pidgin Vocabularies"
Ian F. Hancock "A Provisional Comparison of the English-Derived Atlantic Creoles"
Douglas Taylor "Grammatical and Lexical Affinities of Creoles"
Jan Voorhoeve "Church Creole and Pagan Cult Languages"
"The Art of Reading Creole Poetry"
Christian Eersel "Prestige in Choice of Language and Linguistic Form"
Beryl L. Bailey "Jamaican Creole: Can Dialect Boundaries be Defined?"
David Decamp "Toward a Generative Analysis of a Post-Creole Speech Continuum"

Dennis R. Craig "Education and Creole English in the West Indies: Some Sociolinguistic Factors"
Karl Reisman "Cultural and Linguistic Ambiguity: Some observations on the Role of English-Based Creole in an Antiguan Village"
Sidney W. Mintz "The Socio-Historical Background to Pidginization and Creolization"

1427. Jones, Grant D. La estructura política de los mayas de Chan Santa Cruz: el papel del respaldo inglés (III/Al, 31:2, abril 1971, p. 415-428, bibl.)

Examination of the relation of British Honduras to Maya affairs during the Caste Wars of Yucatan. Author uses archival sources from the British Colonial Office in British Honduras to support his thesis that the "survival of Chan Santa Cruz cacicazgo's political system was largely dependent upon economic and political support from . . . British Honduras and upon diplomatic support from the British Colonial Office." Article is an attempt to analyze the Caste Wars of Yucatan in terms of the secular aspects of society and culture with the religious revitalization movement seen as one aspect of a larger process. Author's evidence supports the thesis that the survival of British Honduras was dependent on foodstuffs and lumber from the area under Maya control, and that military aid was exchanged by the British in return for concessions from the Maya.


Description and analysis of female initiation rites among the Maroni river Caribs of Surinam. Utilizing Judith Brown's hypothesis that the existence of such rites is related to matrilocality and the economic importance of women, the author demonstrates that the Maroni ceremony, replete with symbolic acts designed to prevent laziness in the initiate, is related to the economic value of females in the community. Also discusses the relationship between the rite and uxorilocal residence, although the Maroni Caribs themselves fail to make this connection.


Fieldwork conducted in the village of Christianankondre and Langamankondre among the Maroni river Caribs.

1430. Köbben, A. J. F. Classificatory kinship and classificatory status: the Cottica Djuka of Surinam (RAI/M, 4:2, June 1969, p. 236-249, bibl., tables)

Description and analysis of classificatory status positions and functions among the Djuka Bush Negroes within the context of their social and political structure. Includes examples of role-
playing by distant kinsmen, role changing, classificatory status, and restrictions to the practice of role substitution. Negative functions of classificatory status positions are related to the "inadequate" organizational structure of the group, especially where larger groups are assembled." Also see items 1456-1457.

1431. Koss, Joan D. Terapéutica del sistema de una secta en Puerto Rico (UPR/RCS, 14:2, abril/junio 1970, p. 259-278, bibl.)

Analysis of the trance state in spiritualist sects in Puerto Rico and Philadelphia as an active and sometimes essential element in the development of personal relationships within the organization of the sect. Author attempts to demonstrate that belief in spirit possession and the ritual methods accompanying the trance create a therapeutic relationship between the cult leader and the adept useful in solving the latter's personal problems. Based on field studies of seven sects of Puerto Ricans in Philadelphia and two in Puerto Rico.


From field data collected in a Puerto Rican community, author focuses on the relationship between the growth of Pentecostalism and recent sociocultural changes in the island. Stresses the positive psychological and sociological consequences of Pentecostalism to its communicants. Brief comparative section reinforces author's conclusion that one reaction to the disruptive effects of rapid changes in societies such as Puerto Rico has been the proliferation of Pentecostal churches.


Brief note on fertility and marital status in Martinique. Major point made is that differences in fertility are only indirectly due to type of union (marriage, common-law, visiting) and more directly related to the length of time spent in union.


Study of patterns and attitudes related to marriage, childbirth and the family in Martinique. Includes data on socioeconomic characteristics of the families, household structure, marriage and other types of unions, fertility, legitimacy, attitudes toward having a family, and birth control. Based on a sample of 1540 women aged 15 to 54 representative of all social classes and geographical districts.


Treatise on the origins of theater and dance in previously sacred rites and myths now secularized but more specifically, a discussion of the Vodou roots of Haitian theatre and dance.


Explores complexities of Caribbean racial conflict, particularly recent manifestations of Black Power within the context of the region's continuing economic dependence, the effects of cultural emulation of and a sense of inferiority to the metropolitan countries and the static quality of contemporary West Indian society. Of particular interest is the discussion of causes for the erosion of civil liberties in a region recently and formally decolonized and democratized.


Three social psychiatrists conducted this study of the spiritualist as a healer among Puerto Ricans in the Washington Heights area of N.Y. City. Authors compare attitudes about mental illness from samples of spiritualists, Spanish community leaders and a cross-section of Puerto Rican households. Spiritualists are analyzed as paraprofessionals functioning within Puerto Rican society partly because of the influence of the larger society and partly because of the distinctive culture of Puerto Ricans. Two case studies of healing are analyzed in psychiatric terms, with discussion of the relation of spiritualist practice to current professional psychiatric theory and practice.


Based partially on author's study of East Indian elites in Trinidad, article demonstrates "that East Indians have strong sub-group loyalties built around family, kinship group, and religion. Within the framework of this type of social structure, the political socialization process is performed mostly at the sub-group level. Various agencies such as religious associations, youth group organizations and denominational educational institutions enforce and perpetuate the sub-group loyalties. Whenever the identity of the East Indian community is threatened from outside, ethnic loyalties would prevail over the sub-group loyalties."

1439. ———. Socio-political perceptions and attitudes of East Indian elites in...

Survey carried out in 1965 of 89 East Indian leaders: political, party and trade union officials; professionals; religious; and social. Major findings include: 1) East Indian political leadership is dominated by high caste Hindus or Christian converts who are extremely caste- and color-conscious and who do not seek primary relations across ethnic lines; 2) internal cohesion among East Indians is likely to increase with the gradual decline of resistance to inter-caste and inter-religious marriages, although at this time East Indians are not a cohesive group; and 3) in the main, East Indian elites do not trust the existing political system, believing that it favors Negroes.


Description and analysis of an East Indian community in Guyana which has undergone considerable economic change from sugar estate to small-holding rice farming. This radical change in economic organization, which commenced in 1948, has not yet greatly modified the constellation of attitudes and informal social institutions of the estate. Speculates that social adjustments will be more rapid when the younger generation assumes full responsibility in the community.

1441. Miller, Errol L. Body image, physical beauty and colour among Jamaican adolescents (UWI/ SES, 18:1, March 1969, p. 72-89, tables)

Results of open-ended questionnaire given to 475 secondary school students in Kingston. Subjects were drawn from the white-black color continuum and classified into six shade categories—white, fair, clear, brown, dark, and black. Chinese and East Indian subjects were also included. Among the tentative conclusions drawn: that there is a common concept of beauty shared by the different color groups; that no preference was found among the subjects for white skin color; and that, on the other hand, there was an expressed preference and positive cathexis for typical Caucasian features.


Conversations in Georgetown, Guyana with a Vietnamese who had been transported to French Guiana in 1930 as a political prisoner and who had escaped to Guyana in 1943.


Anthropologist specializing in demography, author argues the relationship and differential importance of patterns of conjugal behavior, migration and contraception on natality in Barbados. While conjugal behavior, characterized by high degree of instability, and sex-selective emigration explain the relatively low rates of natality since 1920 for this non-industrial society, the rapid decline of birth rates in Barbados since 1962 is seen as a result of increasing use of contraceptives stimulated by early government support for family planning and by the surmise that there has been change in attitudes related to timing and number of children.


Proli c Jamaican scholar, artist and trade unionist discusses the intertwined themes of identity, race and protest in five essays: 1) on the question of national identity and attitudes toward race; 2) the Rastafari movement and African redemption in the context of Jamaican society (also see items 1381 and 1472); 3) the ramifications and implications of Jamaican Black Power; 4) lengthy explorations of the uneasy play of European and African patterns and influences in Jamaican life; and 5) a final discussion which brings all issues together and reflects on prospects for the future.


Analysis of the 1970 “February Revolution” in Trinidad with specific reference to the lack of East Indian support. Author argues that the Black Power movement in Trinidad is not understandable in racial or class terms alone, but that race, color, age, economic class, and social status have to be examined in order to assess the movement.


Analysis of the role of the Roman Catholic Church in the politics of Haiti with focus on the Duvalier regime. Argues that the conflict between Church and State in Haiti is understandable only in light of nationalist ideas developed during the American occupation of 1915-34. Many nationalists viewed the Church as an obstacle to the growth of national self-consciousness and the struggle between Church and State as an effort by the Duvalier government to limit the Church’s political power, which usually was on the side of Haiti’s elite class.

1447. Norvell, Douglass G. and James S. Wehrly. A rotating credit association in the Dominican Republic (UPI/CS, 9:1, April 1969, p. 45-52, bibl., table)
Analysis of the "origins, uses and practices of "San," a rotating credit association found among lower income groups in the Dominican Republic. Using Geertz's definition of rotating credit associations, authors report their findings on the role of "San" in Santiago. The origin, organization, costs, social aspects, and psychological factors in the use of "San" are discussed. Study concludes that while the costs of "San" appear high, they "do not appear so exorbitant when compared to the costs of funds from the Dominican money-lenders."

1448. Otterbein, Keith F. Cooper's Town, Bahama: a statistical survey (UWI/SES, 19:2, June 1970, p. 263-277, tables) Anthropological survey of an all-Negro community in Great Abaco Island with somewhat unique characteristics for the Bahamas and for the Caribbean in general. Men earn a good living from fishing and are able to build houses while they are in their early twenties. Girls marry young and consequently the illegitimacy rate is low. Consensual and extra-residential unions are infrequent; households headed by married men are the rule. Stigmatization of illegitimacy in this community is seen as the result of 19th-century missionary and church activities of Abaco's white Bahamian population.

1449. Oxaal, Ivar. The education of young colonials at home and abroad (in Oxaal, Ivar. Black intellectuals come to power. Cambridge, Mass., Schenkman Publishing Co., 1968, p. 56-79) Chapter from the author's Black intellectuals come to power, discusses the development and objectives of education in Colonial Trinidad and analyzes the educational and political experiences of several Trinidadians in England, notably C. L. R. James and Eric Williams.

1450. Patterson, Orlando. Slavery and slave revolts: a socio-historical analysis of the first Maroon war, Jamaica, 1655-1740 (UWI/SES, 19:3, Sept. 1970, p. 289-305) Detailed survey of slave revolts and resistance during the early period of English occupation of Jamaica, coupled with a structural explanation of the high incidence of such revolts. Author formulates a general hypothesis dealing with the causes of slave revolts: "Large-scale, monopolistic slave systems with a high rate of absenteeism will, geographical conditions permitting, exhibit a high tendency towards slave revolts."

1451. Pedro, Alberto. La Semana Santa haitiano-cubana (ACC/EP, 4, julio/dic. 1967, p. 49-78, illus., plates) Description and discussion of the Holy Week fiesta among Haitians in Camaguey and Oriente provinces of Cuba. Describes the use of the cumbi (a musical instrument) and the organizations of bande rara—groups of masked dancers—the two "haitio-cuban cultural elements most prominent in the celebration of Holy Week." Article consists chiefly of field observations and informants' accounts of the ritual practices during Holy Week in Guanama (Camaguey) the rituals are not analyzed in their relation to the social organization of the community.


1453. Der Egungunkult der Yoruba in Afrika und in Amerika (DGV/ZE, 95:2, 1970, p. 275-293, bibl.) Description of the Egungun cult of the Yoruba, including definitions and history, details and analyses of Egungun masks, the yearly ceremonial, the role of the cult in funeral rites, etc. for Africa. Later, short sections go into Egungun's variations in Brazil and Cuba. Also see item 1410.


1455. Vestigios africanos en la cultura del pueblo venezolano. Cuernavaca, Mexico, Centro Intercultural de Documentación, 1971. 1 v. (Various pages) bibl. (CIDOC: Sondeos, 76) Monograph based on several years of field work on Negro folklore in the Barlovento region of Venezuela and on the publications of Venezuelan folklorists. Data on: the history of slavery in Venezuela, the origins of slave Negros brought to Venezuela, the traditional fiesta celebrated by the Venezuelan Negros, musical instruments of African provenance, funeral rites, folk medicine, the use of tobacco, witchcraft and white magic, and the cult of Maria Lionza.

research, article 'carefully details heavy male emigration to the coast and its impact on the sex ratio of the Upper River region. Over the past century, this has led to increased polygyny, greater frequency of divorce and a decrease in the woman's bargaining power in marriage arrangements. Discussion compares and utilizes data collected by others on neighboring Bush Negro groups. Also see items 1430 and 1437.


Analysis of the development of Saramaka Bush Negro woodcarving over the past 100 years. Description of four decorative styles illustrated by three representative types of objects: stools, doorposts and combs. Author strongly suggests that Saramaka woodcarving has been inventive and subject to change, and that "particular formal similarities between 'Bush Negro art' on the one hand and 'the art of West Africa' on the other are more likely to be products of independent innovation and development within historically related and overlapping sets of aesthetic ideas than direct retentions or survivals." Also see items 1450 and 1456.

1458. Reisman, Karl. Cultural and linguistic ambiguity in a West Indian village (in Whitten, Norman E. Jr. and John P. Szwd eds. Afro-American anthropology [see item 1484] p. 129-144)

Analysis of covert duality in both cultural and linguistic values in Antigua. "There is a duality of cultural patterning, both of Creole vs. English speech and of 'African' vs. English culture. But this duality is denied and covered by what is both a historical process and by an ongoing symbolic technique of 'taking on' dominant cultural forms and 'remodeling' them so that the two cultural strands are woven into a complex of cultural and linguistic expression.'"

1459. Renselaar, H. C. van and J. D. Speckman. Social research on Surinam and the Netherlands Antilles (NWIG, 47:1, Sept. 1969, p. 28-59, bibbl.)

Part of a report on acculturation studies which briefly discusses past, present and projected research on socio-historical, ethnic groups, education, linguistics, law, agriculture, sociology, and law in Surinam and the Netherlands Antilles. Extensive bibliography included.


Utilizing a framework of village organization and sociopolitical structure, author examines variations found in the operation and incidence of sorcery among the Carib-speaking Trio Indians near the Brazilian-Surinamese border and the Gê-speaking Akwo-Shavante of the central Brazilian plateau. Paper delivered at the annual conference of the Association of Social Anthropology of the Commonwealth, King's College, Cambridge, England, held in honor of E. E. Evans-Pritchard, April 3-6, 1968.


Excellent monograph on the Trio Indians of Surinam based on field work in 1963-64. "The main purpose of this work has been to provide a sociological analysis of marriage with the sister's daughter, and this institution has been examined exhaustively from every angle. The second aim was to try to show that social institutions say something about the society in which they occur; thus, a particular marriage rule is not merely an indication that such unions take place (although, of course, it does say this), but that it is also the empirical expression of much wider values." Author provides considerable empirical detail on kinship terminology, the kin-term system, residence, and marriage patterns. Last section places daily and yearly events and interactions within the context of the social framework of Trio life.


Comparison of vocational preferences of men from two communities on Great Abaco Island who had been differentially exposed to economic change. Substantial statistical support was found for two hypotheses: 1) vocations which were highly ranked in the unexposed community, but were "double-bind" vocations in the exposed community, would decline in their relative preference rating; 2) vocations which held selective economic advantage in the exposed community would show related increases or decreases in their relative preference ratings.

1463. ——— and Miriam Morris. Environmental modification and system response: developmental change in Dominica (SAA/ HO, 30:1, Spring 1971, p. 65-72, tables)

In order to study and compare 61 communities in Dominica, British West Indies, authors utilize working hypothesis "that communities with richer and more exploitable environmental resources will be more internally developed or economically differentiated." Environmental variables employed were government aid and assistance, external cash income and population size. Economic differentiation in the community was measured by vocational distribution, vocational specialization and commercialization. Data was collected through a 308-item trait list which was used to determine the qualitative presence or absence of these traits in the community. Analysis of the collected data supported the working hypothesis. In-
cludes abstracts in English, French and Spanish.


Based on 11 months of intermittent field work during 1956-68, monograph deals with the impact of poverty on family patterns and culture in a rural village in northeastern Trinidad. Ethnographic data are presented on family relationships (husband-wife, parent-child, sibling relationships, and family, kinship and community relationships) and on rules and reflections of family life (engagement procedures, rules of marriage and residence, rules of descent and inheritance, kinship terminology). Concluding section deals with theoretical considerations.


Within the context of the economic transformation of St. Lucia from sugar to banana cultivation, author discusses the emergence, nature and role of the banana middleman, the rural small entrepreneur. Detailed treatment of the definition of entrepreneurship, the causes for its emergence and the entrepreneur’s role in economic change.

Rubin, Vera and Marisa Zavalloni. We wish to be looked upon: a study of the aspirations of youth in a developing society. N.Y., Columbia Univ., Teachers College Press, 1969. 249 p., bibl., tables.

Major study of attitudes and aspirations of upper form secondary school students in Trinidad by anthropologist and social psychologist. Chapters on historical and educational background introduce the substantive data generated by questionnaires and autobiographical essays from approximately 1000 students representing the four major “ethnic” groups of Trinidad-coloured, East Indian, Negro, and white. Data analysis is organized into seven chapters: social status and perception of the world; educational goals; occupational choice; long-range goals; marriage and family life; the ethos of mobility and consumer culture; and social orientation, personal aspirations and social goals.


Report of field research on non-union sanctioned labor unrest among bauxite workers during 1967 summer in Mackenzie and Wismar. Among the factors conducive to strike action are: problems in the foreman-worker relationship, imbalance between reward and punishment systems, disparity between de jure and de facto work requirements, bad living conditions, disenchantment of workers with Guyanese staff members, and workers being forced to do jobs other than those for which they were trained.


Description of contemporary Revivalism in Jamaica with particular emphasis on two major groups, Pukkumina (or Pocomania) and Zion. Meeting places, religious structures and artifacts, differences in possession states, cult hierarchies, major ritual forms, and healing and obeah are briefly sketched.


Short listing of words and phrases used in the Virgin Islands. Definitions are provided but no etymologies or background data.

Seda Bonilla, Eduardo. La cultura cívica de Puerto Rico (UPR/SCS, 13:2, abril/junio 1969, p. 207-216, bibl., tables)

Results of study which indicates that large sections of the Puerto Rican population do not know or ignore those fundamental civil rights which in a democratic community are designed to mediate between those who govern and those who are governed.


Report of field investigation carried out from May to Sept. 1966. Applying R. K. Merton’s theories on social structure and anomie to the study of delinquency in “a non-Western mining community,” author’s findings indicate the inadequacy of these formulations.

Simpson, George Eaton. Caribbean papers. Cuernavaca, Mexico, Centro Inter-cultural de Documentacion, 1970. 1 v. (Unpaged) (CIDOC: Sondeos, 70)

Second collection of Simpson’s articles on the Caribbean of which only two, “The Vodun Cult in Haiti” and “Folk Medicine in Trinidad,” are reproduced in the first collection, see item 1472. This vol. reflects the author’s interest in Caribbean stratification, acculturation, family organization, folklore, and medicine, as well as his primary research focus in religion. With this and Religious cults, item 1472, we are fortunate in having much of Simpson’s important work on the Caribbean readily available.

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p., bibl., plates (Caribbean monograph series, 7)

Collection of some of the author's more important articles on religious cults in the West Indies, including "The Shango Cult in Trinidad." Four selections deal with Trinidad; four with Jamaica, including two papers on the Rastafari movement (also items 1381 and 1444); and five with Haiti, all of which concentrate on the Vodun cult. Useful vol. bringing together many hard-to-find publications. Also see item 1471.


Discussion of origins of gold and diamond prospectors in the interior of Guyana. Development of porknocking is given as well as the common features associated with porknockers as individuals and aspects of their social organization.


Although political conflicts in Guyana are linked with racial differences and have triggered a sense of group identity among Afro-Guyanese and East Indian-Guyanese, these factors are not the cause of conflict. Causality must be sought "in the social and economic structure and in the external political environment" of Guyana and other "poor, small, and weak ex-colonial territories."


Examination of aspects of Caribbean social stratification, including the occupational system, processes of allocating occupations and statuses, status groups and political parties. Examples and data are drawn primarily from Jamaica, Guyana and Puerto Rico. Within this context, the plural society concept, as developed for the Caribbean, is discussed and criticized.


Based on field work among the Black Caribs in Guatemala, British Honduras, and Honduras during a year-long period in 1956-57, this is a revised and updated version of the author's doctoral dissertation. Major hypothesis tested is that the consanguineal household (containing two or more adults with no affinal bonds) is an alternate type of domestic group which develops during the acculturation of neoteric societies (sub-group of a modern society, which retains some cultural distinctiveness but lacks "structural self-sufficiency") in which the primary mechanism of Westernization is recurrent migratory wage labor with low-level remuneration. Black Carib patterns are compared with data drawn from the literature on Africa, Oceania, Australia, the U.S. Negro, the Caribbean, and the American Indian.


Differential techniques and problems of anthropological field work among the Black Caribs and Cakchiquel-speaking Indians of Guatemala.


Discusses concepts of plural society and poly-ethnicity in relation to the Dominican Republic. Utilizes data on carnival in Santiago de los Caballeros; "to show how different classes participate in the same fiesta in totally different ways, thus supporting the culture complex as a whole while at the same time reinforcing the maintenance of boundaries between the classes."


"...this paper attempts to investigate the structural element of the awareness of the existential dimensions of life as determined by the African Negro slaves in the Americas. This awareness manifests itself through the 'vudu' cult. "Vudu" is used to designate all the various Afro-American cults that fall within what the author calls Creole Syncretism. Article concentrates on the Caribbean region and northeastern Brazil and draws on the works of Ortiz, Métraux, Rodríguez, Freyre, Bastide, Fernandes, and Herskovits."

Szule, Tad ed. The United States and the Caribbean. See item 8197.


Short sections on the relationship of Creole to Vodou, the origins of the cult, the use of Vodou during the Haitian revolution, the question of cannibalism, the socio-religious classification of Vodou, the cult of the dead, and the dances of Vodou.

1481. Vázquez Calcerrada, Pablo B. and John C. Belcher. La vivienda y el cambio social en un municipio en el sur de
Puerto Rico (UPR/RCS, 15:1, enero/marzo, 1971, p. 5-60, bibl., tables)

Reports household data from the study conducted by the authors in the sugar-cane producing municipio of Salinas. Household social organization, house types, a lengthy description of the physical construction of the houses, and a description of the "ideal" or "dream" house are included. Analyzes these phenomena in relation to the effect of rapid social change on the standard of living in the municipio. Concludes that lower-income people tend to utilize household surplus, that the functions of the house increase with increased standard of living, that household heads dream of better homes, and that the house can be seen as the center point of programs to raise the standard of living of the masses.


Influence of emigration, remittances and land inheritance on family structure in Anguilla.


Attempt to demonstrate how the power structure and patronage system of mountain valley community adjusted to political shifts in the Dominican Republic after the assassination of Trujillo. Explores the nature and ramifications of economic life and relationships, and the history of the community before, during and after the death of Trujillo. Points to the two significant changes on the national level that have affected local politics: the emergence of opposition parties and the relative independence of the military from civil control. These shifts in the sources of national power have made the position of the community elite more tenuous and control and consensus more difficult to achieve.


Reader dealing with Afro-American peoples in the New World. Contains 22 articles divided into three parts: cultural patterning, socioeconomic adaptations, and "Black Culture" and ghetto ethnography. Areas covered include the British West Indies, French Guiana, Haiti, Surinam, Ecuador, Brazil, Panama, and the U.S. Also see items 1391, 1393, and 1458.

1485. Wilson, Peter J. Caribbean crews: peer groups and male society (UPR/CS, 10:4, Jan. 1971, p. 18-34, bibl., tables)

Much of Caribbean ethnology thus far has centered on the matrifocal nature of the household and its effects on socialization. In previous writings, author suggests that the Caribbean is characterized by a dualism based on sexual segregation, and here describes specific social forms which are exclusively male and which he considers the complement of the female-oriented household. Existence of "crews," small socially homogeneous groups of men somewhat analogous to gangs in American slums, is documented for the island of Providencia. Evidence of similar groups elsewhere in the Caribbean is extrapolated from the literature and it is postulated that such "crews" provide the social mechanism through which the individual male achieves identity.


Short review of cultural psychiatric research in the West Indies with commentary on the frequency, distribution and symptomatology of mental disorders. Author deals with the areal-specific problems of psychiatric research in the Caribbean noting cultural and sub-cultural differences. Emphasizes problems of alcoholism and possession.


Report on a 18-week field investigation of male drinking patterns of rural East Indians and urban Negroes. According to the author, East Indian drinking is characterized by: 1) a high degree of ambivalence; 2) inconsistent socialization into the use of alcohol; 3) utilitarian attitudes towards alcohol use; 4) irregular pressure to drink and situational variance of drinking norms; and 5) sanctions against excessive drinking. Drinking patterns of Negroes are characterized by: 1) lack of ambivalence both in attitude and practice 2) consistent socialization in the use of alcohol; 3) convivial goals in drinking; 4) high social pressure to drink; and 5) permissive attitudes toward drunkenness. Also see item 1395a.