leads to acculturation away from traditional Mayan lifestyles and medical practices. Medical belief systems and practices themselves receive only cursory treatment.

1117. Young, Philip D. Ngwabe: tradition and change among the Western Guaymi of Panama. Urbana, Ill., Univ. of Illinois Press, 1971. 256 p., bibl., illus., maps, plates (Illinois studies in anthropology, 7)

Focuses on social and economic organization, including marital alliance, residence rules, kinship, cooperative labor, inheritance, and the distribution of goods and services. Particular attention is given to the ‘caserío’, a corporate group of consanguineally related males which is based on residence and bilateral filiation rather than descent.


Presentation of a text, along with notes on the use of drums in local musical contests, from Colón province, Pan. [H. A. Selby]

ETHNOLOGY: WEST INDIES

LAMBROS COMITAS

Professor of Anthropology and Education
Teachers College, Columbia University

WHAT Follows departs somewhat from the usual introduction by this contributing editor in previous issues of the Handbook. Rather than an assessment of publication trends for a very limited time period, this prolegomenon is essentially a personal, albeit partial, view of the state of social and cultural anthropological research in the Caribbean region. It is an attempt to present a perspective of the present firmly placed within the context of efforts in the past—a past that extends back only a few decades but one marked by considerable activity and accomplishment.

For a lengthy period of time before World War II, the obvious value of the Caribbean as a focus of anthropological research was obscured by the then prevailing academic trends and fashions. Some anthropologists of this period argued that the area was one of ‘broken’ or hybrid cultures too small and insignificant to warrant serious study and therefore of little research interest. Totally transformed as it was by European colonization, the region was, quite naturally, not suited to the traditional ethnographic study of simple societies.

After the war, the Caribbean (mainland littorals controlled by European powers as well as Antillean archipelago) became an important focus of attention for Americans, British, Dutch, Canadian, and West Indian anthropologists, and by 1960, the literature on the area can be said to rival that of many of the larger, longer studied, and better established world ethnographic areas. Furthermore, this anthropology has greatly influenced, if not dominated, other social science efforts in the region.

The underlying reasons for these developments are not difficult to perceive. The Caribbean includes a larger number of politically demarcated societies of relatively small size and population, each different but sharing many commonalities in history and structure and epitomized by cultural, social and racial complexity. Given the nature of anthropological techniques and methods, the Caribbean, particularly the Antilles, presents almost ideal conditions for research into complex societies, a subject which over the past few decades has tended to replace the traditional preoccupations with tribal, homogeneous, and isolated populations. In addition, the abruptness of the original European intrusion into the Caribbean in the sixteenth century and the almost complete extinction of the aboriginal societies at that time has provided the contemporary scholar with an absolute historical baseline from which to work.

During the last quarter century, I would estimate that at least two hundred anthropologists from many nations have carried out field investigations in the Caribbean. Scores of doctoral candidates have received their initial training and field experience in both the Greater and Lesser Antilles as well as in the mainland territories. Presently, no
fewer than fifty professional anthropologists actively continue their research interests in the area, adding to an expanding literature on Caribbean social and cultural anthropology. In addition, the discipline has made contributions in archaeology, linguistics, folklore, comparative religion, and in a wide range of applied subject matter.

By the early 1960s, a combination of factors permitted the establishment of a flourishing, often exciting, regional field of anthropological investigation. Among these factors were: the intrinsic research attributes of the Caribbean; the initial ease of access of the region for foreign scholars; the early involvement of major anthropologists such as Melville J. Herskovits, Robert Redfield, Alfred Métraux, Julian Steward, M. G. Smith, George Eaton Simpson, and R. T. Smith among many others; the research stimulation stemming from contact and cross-fertilization of the American traditions in cultural anthropology and the British school of social anthropology; and finally and very importantly for the British Caribbean, the emergence of a resident West Indian research group housed at the Institute for Social and Economic Research in Jamaica which provided continuous, systematic regional study as well as guidelines, advice and critical comment to foreign Caribbeans for almost a decade.

Anthropological research, by the 1960s, had taken several principal forms: ethnohistorical and synchronic studies of cultural continuities in the Afro-American and East Indian components of the population; functional-structural analyses concentrating particularly on family, domestic, and economic organization; cultural-ecological investigations of regional variations and uniformities; the community study approach; and total society and social stratification analyses stemming from divergent concepts such as levels of sociocultural integration, pluralism, and consensuality. In these thrusts, Caribbean research has had important implications for the study of other world areas and for social science in general. Complexity of society and culture together with manageable conditions of research have permitted the Caribbean to serve as a backdrop for the examination of some of the most significant theoretical developments in contemporary anthropology and sociology.

Limiting myself primarily to research and researchers on the Commonwealth Caribbean and to very few references to work in other parts of the region, I shall first briefly review the major anthropological approaches in Caribbean anthropology and then turn to recent developments and their possible causes.

For purposes of the discussion, the West Indian literature can be conveniently divided into three gross categories: Continuities, that is, research and publications dealing with theoretical, methodological, and problem themes, or population segments, which have received considerable attention or development in the past and which have persisted to the present; Newer Thrusts, or research which, in terms of problem or subject matter, departs from past experience; and Consolidations, or bibliographic work, collections of essays by single authors, and readers.

I. CONTINUITIES

1) Amerindian-Bush Negro Studies: with roots into the 19th century, this research continues, in the main, to be the province of French, Dutch, and British anthropologists. Dealing with the relatively isolated peoples of the interior of the Guianas who are generally outside the mainstream of national life, these studies have tended to be primarily ethnographic, social organizational, and ethnohistorical in orientation. Recent work has been marked by considerable methodological and theoretical sophistication, for example, that of Silvia W. de Groot on the ethnohistory of the Djuka and of Peter Rivière on marriage and organization among the Trio. Other important contributions have been made in the past ten years by Audrey J. Butt, Jean-Baptiste Deleware, D. C. Geijskes, Jean Hurault, Peter Kloos, A. J. F. Köbben, Peter Neumann, Richard Price and Jens Yde. It must be noted, however, that this often meritorious research has often related conceptually more to Tropical Forest anthropology than to the main currents of Caribbean study.
2) Afro-West Indian Studies: In the 1930s, Herskovits envisaged a coordinated effort to study the Afro-American in the New World. While his design was never fully implemented and little of his approach and method remains in Caribbean anthropology, Herskovits and his colleagues initiated and stimulated interest and reaction in several areas of black, lower-class, West Indian life, most notably in family organization and religious behavior.

In the former area, the work of R. T. Smith on household developmental cycle, Edith Clarke on variations in household organization, and M. G. Smith on mating patterns and domestic organization provided the parameters for a productive debate on the sociology of West Indian family and household which reached beyond the boundaries of the region. More recently, this interest has continued but has been buttressed by less field work and methodological direction. Sidney M. Greenfield and Keith F. Otterbein have provided monographs on the general subject with the first arguing that the Barbadian family system emanates from English cultural tradition and the second indicating that economic and demographic factors underlie the mating system of Andros islanders. Others who have written on the subject during the last years include Norman Ashcraft, Hyman Rodman, Michael M. Horowitz, William B. Rogers and Guy Dubreuil.

Research on religious behavior and organization of black West Indians has also continued but at a diminished pace and again with less emphasis on sustained field work than in the past and certainly with less explicit grounding in method and theory than studies of domestic organization. George Eaton Simpson, the most productive scholar in this field, has contributed analyses of the Shango Cult, Rastafarianism, and the Shouters and has issued a collection of his essays on religious cults in the Caribbean. A comparison of dissociation states and possession beliefs in Haitian vodun and among the Shakers of St. Vincent has been provided by Erika Bourguignon. J. D. Elder has dealt with a Yoruba ancestor cult in Trinidad and Lydia Cabrera has written on the Abakua, a Cuban secret society. Reviews and descriptions of a variety of Afro-American religious cults have been published by Angelina Pollack-Eltz.

Other post World War II work on the black lower classes, stimulated more by British social anthropology and a growing concern with social problems than by Herskovits and the Afro-American approach, has dealt with the sociocultural parameters of making a living. This genre of anthropological research includes the path breaking studies of Sidney W. Mintz on Jamaican and Haitian marketing; M. G. Smith on rural labor supply; William Davenport and Lambros Comitas on fishing and fishing cooperatives; and Mintz, Elena Padilla, Jerome S. Handler, and Constance Sutton, among others, on plantation life. This thrust, over time, has generated discussion and controversy on the sociocultural attributes and taxonomic classification of rural populations. Concepts such as “rural proletariat,” “flux equilibrium,” and “occupational multiplicity,” have been used with some effectiveness on the analysis of the structure and dynamics of the economic life of working people.

3) East Indian Studies: The accumulated research on East Indians, as contrasted with that on Afro-Americans or Amerindians, has been, implicitly or explicitly, the most relevant to what is probably the central concern of Caribbean social science—the nature of regional societies. In part, this orientation is linked to the debate initiated in the late 1950s by Morton Klass and Daniel J. Crowley over whether East Indians were culturally conservative and exclusionist or culturally adaptable and assimilationist. The directions of later studies, limited in number but generally high in quality, were undoubtedly influenced by this debate. In recent years, various elements of East Indian life have been systematically probed: for example, the nature of egalitarian ideology of plantation workers and the institutionalized breaches of this ideology by Chandra Jayawardena; patterns of social control at the village level and family organization by Barton M. Schwartz; reformist Hinduism as a facilitator of participation in national activities and of the incorporation of national values and attitudes by Jayawardena and by Schwartz; the functions, reformulation, or disappearance of caste by Arthur Niehoff, Schwartz, R. T. Smith, Jayawardena, and J. D. Speckmann; and, East Indians in Jamaica by Allen S. Ehrlich.
4) Total Society Analyses: The debate on the plural society, as H. Hoetink has indicated in a recent conference paper, has been strongly identified with Caribbean sociology. It should also be stressed that this debate on the nature of West Indian society, with all its ambiguities, has had a subtle and salutary side effect on the field anthropology of the region. At present, even fledgling anthropologists, entering the field for the first time, have been made profoundly aware of the problems and complexities in the alternative explanations of the nature of the society in which they will work. This early awareness, as experience with students demonstrates, has helped improve the initial selection of problem as well as the quality of research. The work of R. A. J. van Lier, Lloyd Braithwaite, M. G. Smith, R. T. Smith, H. Hoetink, and Leo Despres has done much to stimulate this major advance in anthropological perspective.

Anthropology, however, has been remiss in providing studies and data which would directly test the basic tenets in both the pluralist and consensualist positions in this debate. Quite correctly, Hoetink has noted the quasi-systematic neglect by researchers of traditional white groups in the region as well as of Syrians, Chinese and other migrant groups. Only one full-scale anthropological study of white elites exists for the Lesser Antilles, that of Edith Beaudoux-Kovats on the békés of Martinique. Few articles have dealt with other minorities, and these often have been limited and dated. Probably more damaging to total society studies in the Caribbean, especially in horizontally stratified social systems, is the virtual lack of anthropological research on the middle classes or segments and on urban areas.

II. NEWER THRUSTS

In recent years anthropologists have ventured into relatively unexplored territories of the Caribbean. There are hopeful signs of anthropological stirrings in Cuba, and, since the death of Trujillo, there has been a significant increase in research by foreign scholars in the Dominican Republic. In the latter country, Malcolm T. Walker studied the source of power in a mountain town, how this power is exercised and the way in which decisions are made. Nancie Solien de González has worked on aspects of rural-urban migration and Glenn Hendricks studied Dominicans in their native land and in New York City utilizing Robert Manners, Richard Frucht and Stuart B. Philpott on remittances, emigration and social field to analyze the Dominican patterns of circulatory migration.

In increasing collaboration with professionals of other disciplines, anthropologists are now contributing to the solution of practical problems and issues. One such project, directed by anthropologists, studied the effects of chronic smoking of cannabis in Jamaica. During the course of this project, the anthropologists who studied ganja users in vivo, and the medical clinicians who studied the sample population in the hospital, collaborated productively and effectively and the project report was cited as being instrumental in amending the ganja legislation of Jamaica. As a spinoff of this project, at least three doctoral dissertations are forthcoming on different aspects of the anthropology of ganja. Alcoholism and its sociocultural context is another health area beginning to receive serious attention.

Other recent developments in anthropological activity have been in the area of education. Vera Rubin and Marisa Zavalloni, an anthropologist-social psychologist team, analyzed the attitudes of secondary school students in Trinidad. Nancy Foner, employing traditional anthropological techniques in a study of a Jamaican community, probed into the effects of national education on the local status system, on status aspirations, and on village crises and disputes.

III. CONSOLIDATIONS

Recently, a surprising number of Caribbeanists have turned to research and to publishing efforts that reflect attempts to bring together meaningfully the published data on the region. Some anthropologists have become bibliographers of Caribbeana as, for
example, Comitas and Handler; others such as George Eaton Simpson and M. G. Smith have brought together their own articles into single volumes; still others have become editors and annotators of readers on the Caribbean, Jean Benoist, Comitas and David Lowenthal, Michael M. Horowitz, and Richard Frucht.

These developments in publishing have significance. On one level, they indicate some consensus that ample regional scholarship exists which warrants coordination and consolidation in bibliographies, readers, and collections. Probably more importantly, however, these ventures demonstrate a growing interest in Caribbean affairs in the United States (where almost all of this material has been published) fueled by West Indian migrants, by heightened sensitivities of the American public to Cuba, the Dominican Republic, and Puerto Rico, and, by the rise of Black consciousness. In time, this American interest might well have serious repercussions on the conduct and direction of social science in the Caribbean.

IV. SOME ASSESSMENTS

Although it is difficult to support in any quantitative sense, Caribbean anthropology has changed significantly over the past few years. Eschewing judgements, what was once a relatively cohesive disciplinary effort on a limited number of major research foci which heavily emphasized sustained field research has now become a much more eclectic enterprise, somewhat fragmented in its methodological and theoretical orientations, apparently placing less importance on long term field work and more involved with service or applied research.

In my introduction in volume 31 of the Handbook, I characterized the period under review as one of consolidation and transition arguing that established Caribbeanists, with some exceptions, were publishing ethnography based on data collected during early field work, or that they were utilizing such data for the formulation or refinement of theory and, on the other hand, a new generation was emerging which had not yet reached full professional status and had yet to publish systematically. I now find this assessment possibly subject to misleading interpretation—that it may carry the implication that the causes for shifts in Caribbean anthropology are to be found within the discipline itself. Certainly it is clear that recent West Indian research has veered from directions followed in the past. However, these shifts in focus and operation appear to me to be the direct result of new pressures and conditions, both within the region and in the home countries of foreign scholars who are specialists on the Caribbean region. The present state of the field can best be understood in these terms.

With reference to regional West Indian conditions, the decrease in publications based on field research, diversification away from an earlier, more coherent effort, and the attempts at "relevance" seem to be linked to 1) the serious brain drain of qualified West Indian social scientists to the United States and the United Kingdom; 2) the promotion of others to high administrative posts away from research; 3) the lack of training facilities for a potential new generation of field oriented West Indian anthropologists; 4) the growing sensitivities to foreign researchers and the growing difficulty of research access to the region. Much of this can be understood in the light of pressures and demands emanating from political independence and self-government, a process that began to take effect, most significantly, in the early 1960s. The possibilities of maintaining a cohesive disciplinary effort have been further exacerbated by the lack of active, resident research units which could take on the vital academic functions assumed by the Institute of Social and Economic Research a decade ago.

Foreign constraints on Caribbean anthropology are coming primarily from the United States. In that country, a belated consciousness of the black population has led, in part, to the introduction of Black Studies programs at many universities. Almost paradoxically, an inordinate number of these programs are staffed and run by West Indian scholars. This has led to heightened interest in Caribbean lifeways and consequently in Caribbean materials (for example, there is almost a reprint explosion of West Indian
classics and near classics) but has also contributed heavily to the brain drain and has
done little to improve the quality of research on the region. Furthermore, this newly
awakened awareness of the Caribbean threatens to compound the long-standing problem
of indiscriminately utilizing the region as a dumping ground for the training and for
the cross-cultural exposure of large numbers of undergraduate and graduate students.
In the past, this has proved to be a burden and irritant to already overworked local
professionals with little compensation by way of productive field results.

In sum, Caribbean anthropology still appears to me to be very much in a state
of transition. And, given the volatile nature of determining factors external to the
discipline, it is likely to remain in flux and uncertainty for some time to come.

I am indebted to Frances Karner Hulser for annotations of Dutch language references
in the section which follows.

**1119. Abraham-van der Mark, Eva E. Differences in the upbringing of boys and girls in
Curaçao, correlated with differences in the degree of neurotic instability (UPR/CS, 10:1,

Brief research note on a survey of school children in Willemstad. Evidence suggests that difference in the
degree of neurotic instability of girls and boys is related to differential patterns of upbringing for the sexes and
to different social and economic conditions.

**1120. Abrahams, Roger D. British West Indian folk drama and the 'life cycle' problem.
(Offprint series, 112)**

Utilizing Christmas plays and tea meetings from the British Leewards as evidence, author argues against
the interpretation of these forms in British folk drama as "vestiges of some archetypal 'life-cycle play',
through which it is argued, the tradition-oriented peasantry once expressed his agrarian vision of the
totality of man's experience in the seasonal cycle and in the interdependence of life and death." This explanation
is seen by the author as an urban-rooted, sophisti­
cated, and ethnocentric judgment and not consistent with the facts. This "emphasis on the life-cycle
interpretation has simply overshadowed other, equally valid community strategies in the playing of festival
drama." The text of a "Bull Play" from Nevis is appended.

**1121. Adams, John Edward. Historical geography of whaling in Bequia Island, West

Within the context of a physical description and the historical background of Bequia, author describes
origins of the whaling industry, its spread to the Grenadines, boat type, the pattern of the hunt, processing
the whale, marketing, income, factors in the decline of the industry, and the present struggle to revive whaling.
Closes with a short statement as to the contributions of Bequia whaling.

**1122. Alleyne, Mervyn. The linguistic continuity of Africa in the Caribbean (in
Richards, Henry J. ed. Topics in Afro-American Studies. Buffalo, N.Y., Black
Academy Press, 1971, p. 119-134)**

Arguing against the stereotypes that hold that the vari­
eties of Afro-New World speech are sub-standard,

deficient and pathological and are indicators of the back­
wardness and inferiority of their users, the author
develops the theme that a fundamental factor "in the
communication system from the very inception of
European/African contact was the need among Afri­
cans to mediate two cultural systems. . . . Creole lan­
guages were very effective tools in this mediation, since
they allowed a minimum of communication with Euro­
peans on the one hand and on the other hand remained
ethnolinguistic languages from which Europeans were barred.
Creole speakers developed a linguistic capacity which
allowed them to shift from an ethnic language comprehensible only to the group to another speech level
which allowed some degree of communication with the
other group involved in the total system."

**1123. Amersfoort, J. M. M. van. Hindostaanse Surinamers in Amserdam (NWIG, 47:2,

Study of Surinamese of Hindu origin in Amsterdam.
Special attention to their migration patterns and adapt­
ive facilities (family, employment, social organization,
etc.).

**1124. Ashcraft, Norman. Colonialism and underdevelopment: processes of political
economic change in British Honduras. N.Y.,
Columbia Univ., Teachers College Press,
1973. 180 p., bibl., tables.**

Based primarily on anthropological research, this volume
details the economic history of British Honduras as a case study of underdevelopment and dependence
and attacks "conventional approaches to the Third
World," specifically the community-study method of
anthropology and traditional developmental economics.
As an alternative approach, author proposes the use of
social field theory which "permits data to be col­
clected and integrated through a combination of histori­
cal and ethnographic techniques". In addition to
theoretical sections on the meaning and political
economy of underdevelopment; substantive chapters
are provided on colonization and rise of the British
Honduran mono-economy; florescence and depression in the economy; changes in forestry, land tenure, and
agriculture; the origins of the rural pattern; the quality of rural life with data on community relationships,
household, sources of income, transportation and
trade, and schools; small-scale farming in Belize Val­
ley; the internal marketing system; and, the urban con­
sumer.

**1124a. ———. Developmental economics:
some critical remarks (JDA, 7:1, Oct. 1972,
p. 3-10)**
Critique of the approach taken in developmental economics in the study of underdevelopment. Anthropologist author urges that "economic performance in underdeveloped countries must instead be approached by a method that does not close the system on the basis of some a priori Western theoretical biases which exclude relevant information."


Author argues the essential continuity of contemporary patterns of work and economic opportunities from the monocoeconomy patterns of the early colonial period.


Modern Caribbean society displays structural forms that are a direct legacy of the slave plantation system. In this section of a longer work, author deals with demographic characteristics of plantation economics, social organization and structure in plantation society, and political organization and distribution of power.


Very welcome collection of articles on the French Antilles by members of the center of Caribbean Research of the Univ. of Montreal.

Jean Benoist "L'Etude Anthropologique des Antilles" p. 17-58
Serge Larose "Les Pecheurs de Marie-Galante" p. 59-74
Jean-Marc Philibert "Les Marie-Galantais à Pointe-à-Pitre: Quelques Problemes Poses par l'Etude de la Migration Urbaine" p. 75-92
Jean Benoist and Gilles Lefebvre "Organisation Sociale, Evolution Biologique et Diversite Linguistique à Saint-Barthélemy" p. 93-108
Edith Beaudoux-Kovats and Jean Benoist "Les Blanches Créoles de la Martinique" p. 109-132
Joseph Josy Levy "Comparaison des Relations Interpersonnelles dans Trois Communautés Martiniquaises" p. 133-148
Claude Bariteau "Organisation Familiale et Vie Economique à la Desirade" p. 149-162
Lise Pilon-Lé "Les Incidences Sociales de la Parenté Rituelle dans un Bourg Martiniquais" p. 163-178
Michelle Labelle-Robillard "L'Apprentissage du Monde dans un Village Guadeloupéen" p. 179-204
André Laplante "L'Univers Marie-Galantais: Quelques Notes sur la Cosmologie des Marie-Galantais de la Region des Bas" p. 205-232
Dan and Miriam Boghen "Notes sur la Medecine Populaire à la Martinique" p. 233-250
Madeleine Saint-Pierre "Creole ou Francaise? Les Cheminement d'un Choix Linguistique" p. 251-266
Jean Archambeault "De la Voile au Moteur: Technologie et Changement Social aux Saintes" p. 267-292
Georges Letourneau "Regime Foncier et Configuration Domestique: Le Cas de Marie-Galante" p. 293-320
Jean-Claude De l'Orme "Les Transformations Economiques et Sociales d'un Marche Martiniquais" p. 321-336
Jean Benoist "Bilan et Perspectives" p. 337-344.


Incidental description of Akurio Indians' culture and way of life by geologist working in Surinam and French Guiana.


Short description of indentured labor in Trinidad and its relationship to the economics of the sugar industry.


Brief review of the historical and ideological background of Rastafarism followed by discussion of the future of the movement.


An appreciation of the late Herskovits with a review of some of his work in the Afro-American field.


Author "argues that the people, mainly from Britain and West Africa, who settled, lived, worked and were born in Jamaica, contributed to the formation of a society which developed, or was developing, its own distinctive character or culture which, insofar as it was neither purely British nor West African, is called 'creole'; that this 'creole culture' was part of a wider New World or American culture complex, itself the result of European settlement and exploitation of a new environment; and that Jamaican development (like that of the Caribbean generally), was significantly affected by realignments within this complex caused by the two major upheavals in the area during the period of this study: the American and what may be described as the 'Humanitarian' Revolutions." The posited process of creolization is in sharp opposition to those who have argued plural society in the West Indies. From a historical perspective, this study provides useful Jamaican material for the period 1770-1820, and complements the monographs on Jamaica by Philip D. Curtin, Gisela Eisner, and Douglas Hall which deal with the post-Emancipation period.


Author traces origins and growth of revival in Jamaica and argues that this development was an expression of struggle against the white man's political and cultural control. Data on the Native Baptist Movement, Myal, the Great Revival of 1860-61, and on Alexander Bedward.

Description of the adaptations to the threat of eruption of La Soufrière in St. Vincent, information flow about the political disaster, and the crisis period.


Fully annotated bibliography on the physical anthropology of the Greater and Lesser Antilles.


Documentary evidence of the ethnic origins of African slaves with much of the data from Saint Dominique.


The relationship of personal networks and groups on Rum Bay, Tortola, a community which totally relies on these two forms of social ties for its overall organisation. After a discussion of the literature on networks and groups, author presents a description of social relationships in Rum Bay and suggests that it has developed personal networks and group alignments as two adaptations to available resources with unlike characteristics. These adaptations maximize success in both regional markets and government domains. Furthermore, it is suggested that these two organizational forms are in coordinated flux and vary in communal importance in response to economic conditions.


spective du Développement Économique en Haïti” p. 97-120
Rémie, Bastien. “Idéologie, Recherche et Développement” p. 121-126
Jean Casimir “Commentaire” p. 127-130
Marie Andrée Bertrand “Haïti et les Difficultés de la Recherche Scientifique” p. 131-134
Max Henze “Éducation et Développement en Haïti” p. 135-155
Jean Casimir “Commentaire: Éducation et Instruction en Haïti” p. 156-162
Carlo Sterlin “La Négritude” p. 163-169
Ousmane Silla “Commentaires: Point de Vue d’une Africain” p. 170-173
Stanley Aleong “Négritude et Développement” p. 174-176
Nancy Proter “Point de Vue de la Femme Noire aux États-Unis” p. 177-180
Katherine Dunham “L’Évasion par le Folklore” p. 180-186
Emerson Douyon “Sondage d’Opinion sur la Fuite des Cerveaux” p. 187-194
Denis Lazure “Les Pays Sous-Développés et Formation de leurs Cadres” p. 195-200
Roger Bastide “Adaptation des Haïtiens en Pays Etranger” p. 201-210
Jean Benoist “Haïti: Réflexions pour l’Avenir” p. 211-222
Emerson Douyon “Epilogue” p. 223.

Linguistic comparisons of Surinam script with African systems of notation.

Dunham, anthropologist, dancer and choreographer, relates her fascinating experiences in Haiti. As an anthropologist, she lived close to the peasants, investigating their cultural patterns and traditions and was initiated into their religion. Author’s experiences touch all social groups; she reminisces upon her relations with the Haitian elite with the same warmth with which she depicts her friendships with lower classes. Very readable book which should have special interest for students of traditional societies and their religions.

Originally published in 1946 and reprinted in 1971, this slim volume describes, in almost diary form, the author’s short stay among the Maroons of Accompong, Jamaica. While not designed as an anthropological monograph, it does provide glimpses of the social and political organization, work patterns, folklore, and courtship practices of the descendants of a reknown group of escaped slaves.

Description and analysis of development of the steelband placed in the context of folkloric and musical contributions of various ethnic components of Trinidadian society over time.

Commissioned in 1902 by the Bureau of American Ethnology to visit Puerto Rico “which had lately come into the possession of the United States,” author published in 1907 one of the first comprehensive accounts of the prehistory of Puerto Rico and adjoining islands. Now reprinted, it contains archaeological data supplemented by historical and ethnological accounts of the time. Sections are devoted to precl Columbian population: present descendants; race and kinship: bodily, mental, and moral characteristics: government: political divisions: house types: secular customs: religion: archaeological sites: and archaeological objects. After weighing the evidence and various arguments, the author accepts the theory of the South American origin of West Indian islanders.

History of the friendly society movement from the first decade of the 20th century to the late 1960s; defense of the proposition that the decline of the movement was primarily due to “inappropriate responses by friendly societies to inflationary conditions and rising real wages” and finally, conclusion which argue that this valuable institution will not survive unless the government reverses its policy of neglect and upgrades and modifies its educational system.

An analysis of the effects of improved educational opportunities on the community level. As education is now considered a prime mechanism for success in Jamaica, competition for secondary education “has become a dominant theme in local disputes. These disputes arise because villagers are sensitive to the slightest indication of superior status from kin or status equals whose children are successful in school. These disputes thus reflect the contradiction between the norms of the local social system and the norms of individual achievement in the wider society.” A tentative conclusion is brought forth that local disputes and conflicts may have integrative functions for Jamaican society as a whole as they are alternative to questioning the values of the total society to “challenging the legitimacy of the institutions which provide only limited channels of mobility.”

Based on field work in 1968-69, author explores changes engendered by constitution reform and independence of Jamaica among residents of a community in St. Ann Parish. The monograph is organized into three parts. The first offers a description of the community and an analysis of the local status system (ranking by community members, bases of stratification, occupation and land ownership, life style, leadership, color and education, residence, subjective ranking, local and national status systems). The second part deals primarily with education (history in Jamaica, mobility in the past, past avenues for occupational mobility, recent developments); education and status aspirations (attitudes toward education, changing patterns, child-centeredness); correlates of educational attainment (occupation, education, marital status, family environment, church affiliation, sex role differentiation); disputes and educational mobility (disputes focused on education are seen by the author
as a medium for the expression of status envy among villagers and a major outlet for the expression of general discontent. The third part deals with politics: political organization (modern political parties, local political organization, patronage); and politics and interpersonal relations. Conclusions are related to development and modernization in new states.


Exploration of the influence of the external market on the economy of a Creole village in the east-west center of Surinam.


Description and analysis of the sex life or "sex-fame game" of Negro peasants based on data collected in 1957-58 in an eastern Trinidadian community located "at an elevation of approximately 5000 feet" which, given the island's topography, would literally place the settlement in the clouds. Authors argue that "a social system ... based on complementarity between sexual partners nevertheless presents such asymmetry that its equilibrium is extremely precarious." Ethnographic detail is preceded by a discussion of equilibrium, disequilibrium, and asymmetrical relationships based on Pareto, Merton, Marx, and Alvin Gouldner.


Utilizing the concept of plural society, the author attempts to deal with the "social illness of Guyana" and the distinct ideologies that have shaped patterns of social behavior and politics.


"... the major hypothesis ... is that the consanguineous household is an alternate type of domestic group that develops during the process of acculturation of neoteric societies [a society whose former cultural identity has been obscured] in which the primary mechanism of Westernization is recurrent migratory wage labor with low remuneration." Data on Black Caribs collected in Guatemala, British Honduras, and Honduras and deal with the development of wage labor and its impact on the social structure of the home villages, with domestic life and with domestic structures.


Description and analysis of the migratory processes of rural Dominicans to New York City: conditions of life, aspirations for migration, problems of securing a visa, arranging transportation, obtaining employment in the host country, etc. Description linked to a discussion of the term 'peasant' in the contemporary context.


Case study of the proposed construction of a hydroelectric dam in the northwest of the Dominican Republic. "This paper deals with the frustrations which may arise when the anthropologist attempts to view a problem from the perspective of several different often conflicting, interests. It is suggested, however, that the broadest possible psychological perspective of the dam is the key to uncovering many of the elements critical to an overall understanding of the event or institution being examined. The conclusion is that the hydroelectric dam, now being built in the Dominican Republic, is not likely to fulfill the dreams and expectations of the peasants who, nevertheless are fervently in favor of it. Rather, its primary benefits will accrue to the large land holders and to the urban sectors who will receive better electrical service."


Historical account of a Negro revolt and the aftermath of the Boni wars in Surinam.


Author compares 18th-century St. Dominique with 19th-century Cuba "and examines the evolution of significant aspects of both societies from the pre-plantation period through the emergence of the colonies as the leading suppliers of sugar for the world market. The data ... indicate a very serious problem of social control in the slave populations ... which became more acute as prosperity increased. Policy toward the slave population, toward religious conversion and education of slaves, toward slave law, toward emancipation, and toward the free colored population was determined by the urgent needs of the society, especially by the enormous problem of controlling the slaves. The legal and religious traditions, as well as the colonizers' pre-existing attitudes toward race, appear to have been relatively insignificant in determining policy toward the African population, slave or free."

1157. Handler, Jerome S.-An archaeological investigation of the domestic life of plantation slaves in Barbados (BMHSJ, 34:2, May 1972, p. 64-72)

Preliminary statement on archaeological research on the social and cultural life of Barbadian slaves.


Compiled by an anthropologist and West Indianist, this volume is the first, fully annotated, comprehensive bibliography of printed books, pamphlets, broadsheets, parliamentary papers, prints and manuscripts dealing with Barbados. In addition to lengthy annotations, information is provided for each entry as to authorship, place and date of publication, number of volume or pages, and library location. Invaluable to social scientists and others interested in Barbados and in that lengthy period of West Indian history dominated by the slave system. Includes index.

1159. ---, and Charlotte J. Frisbie. Aspects of slave life in Barbados: music and its cultural
context (UPR/CS, 11:4, Jan. 1972, p. 5-46, bibl., plates)

Full description of musical ideophones, membranophones, chordophones and aerophones, and dance forms and activities utilized by Barbadian slaves as well as changes from mid-17th century to Emancipation. This data is placed within the Barbadian laws and codes affecting musical expression. Contrary to the thesis propounded by Sidney Greenfield that Barbadian slaves were neither able to re-establish African culture nor to develop new independent patterns, authors conclude that "...the cultural complex, comprised of a number of specific behavioral and material elements, and intimately linked with other highly valued complexes such as recreation and religion, the musical traditions of Barbados were those of Africa in their most essential and characteristic features."

Hicks, Frederick. Making a living during the dead season in sugar-producing regions of the Caribbean. See item 6625.


Historical article on the settlement of a small group of Chinese in Trinidad before Emancipation. Of interest to social anthropologists and ethnohistorians, author traces British motivations for the scheme ("A white yeomanry was regarded most favourably, but the climatic factor was thought an insuperable obstacle to its establishment. What was required was a people capable of resisting the debilitation of the tropics, but more civilized than the Africans. As early as 1792 it had been suggested that if the slave trade were to be abolished, the African slaves of the West Indies could be replaced by Chinese servants, 'the Chinese national character being considered as favourable' by the scheme of substitution"), the recruitment process and problems; reception and initial treatment in Trinidad; occupational patterns, particularly in the fishing industry; and assessment of the relative failure of the experiment.


Fifth article in the series describes changes in the structure of sanctioning institutions: in the army, navy, public order, and in the formal organization of justice. For pt. 6, see item 1162.

1162. ———. Materiales para el estudio de la República Dominicana en la segunda mitad del siglo XIX: pt. 6 (UPR/CS, 9:4, Jan. 1970, p. 73-103)

Sixth article in the series describes changes in political ideas and structures specifically treating the debate on what is ideal and what is realizable, the political parties, the caudillo politician, and the 'dictadura criolla' of Heureaux. For pt. 5, see item 1161.


Beautifully illustrated book on Bush Negroes with sections dealing with social structure; the village; wood-working techniques (with particular reference to canoe construction); and with the art of Bush Negroes of Maroni including chapters on style, objects d'art, and motifs and symbols.


Notes on communities with English-speaking populations with some history and other detail. Specifically deals with Bluefields, the Corn Islands, Puerto Cabezas and the North-East in Nicaragua; the Bay Islands and eastern and northern sections of Honduras.


Analysis of recent economic and political developments in the rural Corozal region in terms of conflicting system of production—large and small scale systems of cash production. Chapters on: haciendas, plantations, and peasant production, 1848-1956; conflict and institutional adaptation; adaptation to peasant cane production; and comparative implications.


Folklore relating to witchcraft, religion, sexuality, marriage, and politics.


Study of the Jewish migrants to Sosua, R.D., including seven long interviews.


Socio-historical analysis of the elite Jewish population in Curaçao. Based on questionnaire results and an investigation of social options available to successive generations, author traces social adjustments of group in response to changing economic conditions as Curaçao moved from an agrico-mercantile system to an industrial one based on oil refining.


1171. Koss, Joan D. El porqué de los cultos
religiosos: el caso del espiritismo en Puerto Rico (UPR/RCS, 16:1, marzo 1972, p. 61-72, bibl.)

Reasons for development of religious cults (when societies are faced with a plurality of conflicting cosmologies in addition to conditions of privation) with special reference to spiritualism in Puerto Rico. Functions of religious cults reviewed, background given on birth of spiritualism in Europe at turn of 19th century and reverberations and developments of this in Puerto Rico from the last decade of the same century.


1173. La Ruffa, Anthony L. San Cipriano: life in a Puerto Rican community. N.Y., Gordon and Breach, 1971. 149 p., plates, tables. Based on field work in 1963-64, author presents an ethnographic account of a phenotypically black community on the northeastern coast of the island with particular focus on development of and behavior related to Pentecostalism. Data are presented on: spatial and historical setting; economics; structure and organization of community life; life cycle; traditional approaches to the supernatural; Protestantism; and belief, ritual and the Pentecostal religious experience.

1174. Lavretski, Grigalevich-Lavretski. Bogi v tropikakh (God is in the tropics). Moskva, Nauka, 1967. 158 p., bibl., illus., plates. Popularized sketch of religion in the Caribbean area. [T. S. Cheston]

1175. Lengermann, Patricia Madoo. Working-class values in Trinidad and Tobago (UWI/SES, 20:2, June 1971, p. 151-163, tables) Investigation of attitudinal modernity in several working-class groups. Evidence indicates that these populations are "most consistently modern in their orientation to activity. Without exception, they see activity as a means, not of expressing identity or self, but as a method of achieving ends external to self. The data also show a fairly consistent tendency to be individualistic in the approach to everyday problems." [Eric Williams] "Massa Day Done" (1961) p. 3-30

1176. Louis-Jean, Antonio. Crise de possession et la possession dramatique. Montréal, Canada, Editions Lémeac, 1970. 1 v. (Unpaged) Longtemps intéressé au théâtre, l'auteur a constaté une similitude de phénomènes entre la théâtre et la vaudou car les deux se propagent de divertir, de séduire, de servir par la moyen du dédoublement de la personnalité. Il expose ses remarques. La ressemblance ne va pas jusqu'aux extrêmes car dans l'un il y a une question d'art et dans l'autre une question de foi, de croyance. [M. A. Lubin]

1177. Lowenthal, David. Black power in the Caribbean context (CU/EG, 48:1, Jan. 1972, p. 116-134) An analysis of black power and black protest in the West Indies with some comparison to outwardly similar manifestations in the US. Discussion is placed within historical context of colonialism and neo-colonialism; current situation of widening social and economic disparities; economic stress and racial expressions; position of local whites, colored middle class, and the black majority with regard to current societal order; expressions of authoritarianism and repression; black power agitation; négritude and pan-Africanism; black and brown: local criticisms of black power; and, finally, the West Indian search for identity. Unlike situation in US and Great Britain, black power manifestations in West Indies are seen not essentially racial but rather reflecting general economic and social stress and malaise.

1178. West Indian societies. London, Oxford Univ. Press for the Institute of Race Relations, 1972. 385 p., bibl., maps. Undoubtedly one of the most important works on the non-Hispanic Caribbean in recent years. Utilizing a wide range of materials from the social sciences, history, journalism, and the arts, the author has examined and synthesized many contemporary issues and problems of concern to both West Indians and West Indianists. Divided into six problem oriented chapters bounded by a lengthy introduction and conclusion, the book deals first with the historical dimensions of West Indian development; secondly, with social structure, including sections on homogeneous societies, societies differentiated by color but not by class, societies stratified by both class and color, societies lacking while Creole elites, stratified societies containing additional ethnic groups, pluralism, color, social institutions, family form, religious faith and practice, and social distance, thirdly, with East Indians and Creoles; fourthly with other ethnic minorities which have been analytically divided into ethnic outcasts (Amerindians, Bush Negroes, Javanese) and status-gap minorities (Jews, Portuguese, Chinese, Syrians). These chapters are followed by a review of causes and consequences of dependency, in terms of migration and neo-colonialism; and finally by discussion of racial and national identity. In many ways, the author has come remarkably close to reaching a most difficult objective "to explain how the West Indies and their people became what they are, to show what makes them unique or ordinary, and to describe how they get on with one another and with the world outside."

S. S. Ramphal “West Indian National-Myth, Mirage or Mandate?” (1971) p. 237-264
Frankz Fanon “West Indians and Africans” (1955) p. 265-276
K. V. Parmsaad “By the Light of a Dey” (1971) p. 283-292

Third in a set of four paperback readers on West Indian cultural expressions of class and color as well as themes and problems. This volume concentrates on the following articles:

- Marcus Garvey “The Race Question in Jamaica education, language, and creativity. Includes index and
- C. L. R. James “The Middle Classes” (1962) p. 79-94
- Adrian Espinet “Honours and Paquotille” (1965) p. 95-102
- A Young Jamaican Nationalist “Realism and Race” (1961) p. 103-122
- Eric Williams “Education in the British West Indies” (1951) p. 148-168
- Eric Williams “Education in the British West Indies” (1951) p. 148-168

Cliv Y. Thomas “Meaningful Participation: The Fraud of It” (1971) p. 351-362
V. S. Naipaul “Power to the Caribbean People” (1970) p. 363-372


Third in a set of four paperback readers on West Indian themes and problems. This volume concentrates on cultural expressions of class and color as well as on education, language, and creativity. Includes index and following articles:

- Marcus Garvey “The Race Question in Jamaica” (1916) p. 4-12
- C. V. D. Hadley “Personality Patterns, Social Class, and Education in the British West Indies” (1949) p. 13-24
- Rex Nettleford “National Identity and Attitudes to Race in Jamaica” (1965) p. 35-56
- James A. Mau “The Threatening Masses: Myth or Reality?” (1965) p. 57-78
- C. L. R. James “The Middle Classes” (1962) p. 79-94
- Adrian Espinet “Honours and Paquotille” (1965) p. 95-102
- A Young Jamaican Nationalist “Realism and Race” (1961) p. 103-122
- Eric Williams “Education in the British West Indies” (1951) p. 148-168
- Eric Williams “Education in the British West Indies” (1951) p. 148-168
- Edward P. G. Seaga “Parent-Teacher Relationships in a Jamaican Village” (1955) p. 169-190
- M. G. Smith “Education and Occupational Choice in Rural Jamaica” (1960) p. 191-198
- Mervin C. Alleyne “Language and Society in St. Lucia” (1961) p. 199-214
- Lloyd Braftwaite “The Problem of Cultural Integration in Trinidad” (1954) p. 241-262
- Derek Walcott “Meanings” (1970) p. 303-312

1181. MacDonald, John Stuart and Leatrice D. MacDonald. Transformation of African and Indian family traditions in the southern Caribbean (CSSH, 15:2, March 1973, p. 171-198, bibl., tables)

Utilizing census data from Trinidad and Tobago, Barbados, and Grenada, authors argue that “the Negro family ideology of the southern Caribbean was formed because of slavery and semi-paternalistic peonage, while the East Indian family ideology was formed despite bondage in bureaucratic agriculture. Both drew on the respective principles of family organization from their cultures of origin. The international company agro-factories permit a greater variety of ethnic subcultures than paternalistic or slave plantations.”


Spécialiste des questions de psychiatrie, l’auteur interroge le vodou et voudrait rattacher ce phénomène constant en Haïti à l’ethnopsychologie en fixant ses caractéristiques sous l’angle de cette discipline. C’est encore une nouvelle méthode d’approche à l’explication du vodou que dominant en Haïti. [M. A. Lubin]


Mars essaie de situer le vodou dans le cadre d’une discipline scientifique et poussant ses investigations, et il veut créer l’ethnodrame, un phénomène qui est à la fois religion et drame. Il importe de poursuivre les recherches pour asseoir cette nouvelle conception qu’on applique au vodou. [M. A. Lubin]


In the urgent anthropology section of the journal, author briefly details our knowledge of Jamaican Maroons and indicates need for “good, basic ethnographic material for all the Maroon communities with special attention to the techniques for the preservation of old values and community identity and pride.”


Interesting account “of one black Marxist’s quest for a reconciliation of the class and race struggles.” Also of use to Caribbeanists is the short but thorough biographical sketch of this important Trinidadian historian and activist.


Second edition of this most useful work on Haitian folk religion with sections on the history of Voodoo: its social framework; the supernatural world; ritual; magic and sorcery; and Voodoo and Christianity. Sidney Mintz provides a new, contextual introduction.


Psycho-sociological factors which may obstruct the formation of a true national identity for Curacaoans.

Exploration of bilingual development, usage behavior of the two languages (a French-based creole and a variety of Standard English), and a concluding section on directions of change in usage.


"... the educational system because of its relationship to the social order cannot be expected to operate in such a way that it would create radical, revolutionary or even substantial changes in the social order. The best that can be expected is that dysfunctionality will occur, because of tensions between social strata, and that this will result in certain evolutionary changes both in the educational system and the social order. However, one could say that once changes—radical, revolutionary or substantial—begin to occur in the social order one can expect that the educational system will be altered to facilitate and perpetuate these changes."


The identification of social and cultural factors related to the variation in the fertility level of Barbados during the last few decades.


Review of three main approaches to past and present research on social stratification in the Caribbean area. Discussion includes appraisal of the Van Lier and Wooding work on Surinam.


Originally published in 1950 (see HLAS 16:444) this revised edition updates one of the first few comprehensives works on East Indians in the New World. Author deals with the introduction of the indentured system in British Guiana; the sugar industry; land settlement schemes; a new chapter on the rice industry; treatment of Indians abroad and the cessation of indentured emigration; new material on strikes and disturbances on sugar plantations; the financing of immigration; the Indians' contribution to the country's progress; and, of special interest to social scientists, an expanded section on the progress of Indians and biographical sketches of success stories.


Author deals with Norman W. Manley (late Prime Minister of Jamaica) in terms of his personality in relation to that island's politics; with political modernization and development; the strategy of conflict-resolution; and Manley in relation to the idea of organized polities, bi-partisan or the two-party system, laborism or labor and politics, socialism, and self-government.


Useful examination of the thoughts of Duvalier and other black writers on the question of race and racial difference. The author argues that the group he discusses agreed with Gobineau that there are significant objective differences between the races although rejecting his position that the black races are inferior. This group maintained that specific social characteristics of black people are rooted in psychological peculiarities which themselves are based on biological factors. Duvalier specifically agreed with Gobineau that black people are distinguished by sensibility, subjectivism, and rhythm which are manifested in black accomplishments in poetry, music, and dancing. From this general position, it follows that politicians, such as Duvalier, must understand and undoubtedly use the psychological and biological factors which, they agreed, play a part in setting the culture of the people they lead.


Four short sections on: the Negro in Costa Rica; social change and the Negro in colonial Costa Rica; pluralism and the study of complex societies, Lowland Costa Rica at the turn of the century; and, units of observation in Costa Rican Negro society. Data on the West Indian population of the nation.


Author sees this short work as an extended final chapter to his earlier study Black intellectuals' come to power (see HLAS 33:7853). He deals with the chronology of events leading to the "February Revolution:" the actions pertinent to that event; and the ideologies utilized during this period of social trauma.


With specific reference to Montserrat, the author sets out low-level generalizations regarding the relative impact of migration for the sending society. These generalizations are dealt with regard to the pre-existing social structure, the selectivity of migration, type of migration, migrant ideology, and migrant social organization.

1198. Pollak-Eltz, Angelca. The Yoruba religion and its decline in the Americas(in International Congress of Americanists, XXXVIII,
Description of the religious system of the Yoruba linked to the generalization that most Afro-American cults are based on this system. Followed by examples of the state of these cults in Brazil (Candomble, Batuque of Porto Alegre, Shango cult of Recife, the Yoruba-Bantu Macumbe of Rio, the Caboclo cults, and Umbanda) and in the West Indies (Shango in Trinidad and Grenada, Shouting Baptists in Grenada, Santeria in Cuba, and Vodoun in Haiti). In these short statements, the author traces the progressive process of acculturation.


On the basis of a three-month field trip in 1964 to two villages in western Jamaica, it is argued that "reliance on women's support in only a phase in the life cycle of the co-residential family. A male partner will be brought in to share and then carry the economic responsibilities when the couple are middle-aged."


Lengthy review article of Jean Hurault's *Afro-Caribbeans of Guiana: La vie matérielle et l'art des noirs refugiés de Guaynene* (1163). Substance of this critique of Hurault's analysis of Aluku culture and society and on the art of woodcarving is preceded by useful review of recent developments in the anthropology of the "Bush Negro" tribes of Surinam and French Guiana.


Analysis of the system of personal names and naming among a Bush Negro group in Surinam: types of names; name formation; name giving; name use. Authors explore "the hypothesis that the central features of the Saramaka system are truly 'Afro-American', that they can be found in many Black communities in the Americas." Suggestive and useful article.


An examination as to the extent forms and usages of a type of verbal dueling can be used as evidence of underlying structure. "In summary, the function of ceremonial dialogue is mediation in situations that are likely to give rise to conflict. Such situations are most likely to arise between those who are unrelated, and this fact is recognized by the increasing formality of the ceremonial dialogue in direct proportion to increasing social and physical distance."

1203. Rodgers, William B. Incipient development and vocational evolution in Dominica (SAA/HO, 30:3, Fall 1971, p. 239-254)

Controlled comparison of occupational data collected in 65 communities in Dominica. Utilizing statistical analyses, it is suggested "that with economic development and modernization the vocational structures of communities are changing in a manner which can be explained by operationalized evolutionary theory. Vocational distributions [the number of types of full-time or part-time vocations present in a community] seem to precede vocational specialization [the number of types of full-time vocations] which once it begins seems to advance in a geometric progression." Correlates of vocational distribution are presented.


Interesting analysis of social groups constituting present-day Curacao society. Discussion of structural principles.


Abbreviated description of anthropological organizations, major figures in anthropology, and anthropological publications in Cuba since 1879. Also included is a more extensive detailing of materials published in *Ethnología y Folklore*, the Cuban journal founded in 1966.

1206. Sanders, Andrew. Amerindians in Guyana: a minority group in a multi-ethnic society (UPR/CS, 12:2, July 1972, p. 31-51)

Position of Amerindians in the Guyanese system of social stratification: attitudes, stereotypes, and behavior of Amerindians toward other segments of Guyanese society and the reverse; historical review of occupational and vocational evolution in Dominica and by no means all beneficial changes in the community. Included are chapters on: the second generation; the family; religious changes; sorcery, witchcraft and spiritism; spiritism and psychodrama, the structural context of spiritism; and patronage politics in the welfare commonwealth.


English version of *Interacción social y personalidad en una comunidad de Puerto Rico* published in 1964 (see *HLAS 27:1101*). Restudy of a community first researched in 1948, this monograph is based on field work carried out in 1959 and deals with the substantial, and by no means all beneficial changes in the community. Included are chapters on: the second generation; the family; religious changes; sorcery, witchcraft and spiritism; spiritism and psychodrama; the structural context of spiritism; and patronage politics in the welfare commonwealth.


Survey of Afro-American religions and behavior with particular emphasis on three scientific approaches: the cultural, which includes concepts of history, tradition, and acculturation; the sociological, which includes structural-functional theory; and the psychological, which includes concepts from psychiatry. Attention is paid to the political implications of Afro-American religions over time but with particular reference to the role of clergy in the black nationalism movements of the 1960s.

1209. Staton, Howard R. Social determinants of

Cursory review of developments in Puerto Rican housing and the social process which determine planning. As an exercise in developmental planning, the author concentrates on housing changes in the coming decade and deals with emerging social conditions (the impending death of agriculture, organization of the urban proletariat, high residential mobility, demand for infrastructure; new public policy; housing industry development; future settlement types in Puerto Rico; and, participation in controversy as a policy.

The folktales, a "vital tradition" among Afro-Americans, draws on both Euroamerican and African sources, and is part of the New World experience.

1211. ———. Toward a working folklore bibliography of the Caribbean area (Black Lines [Pittsburgh, Pa.], 12:1, Fall 1971, p. 69-77, bibl.)
Brief and incomplete review of folkloric as well as social and cultural anthropological research on the Antilles.

1212. Vries, Jan de. Het medisch werk in Suriname's bosland (NWIG, 47:2, April 1970, p. 139-157, bibl.)
Missionary medical activities among Bush Negros in the interior of Surinam analyzed from a socio-educational perspective.

Description and analysis of the impact of the settlement of 1555-57 of 450 Spanish, Hungarian, and Japanese colonists in a mountain community in the Central Cordillera. By 1608, only 144 of the original settlers remained, mostly Spaniards and Japanese, but there is little question that the colonists upgraded agriculture in the area and were a potent innovative force in the economy although unanticipated consequences made the social cost of the experiment high. Cooperation between remaining colonists and Dominicans is minimal and the continued presence of the former in the community, "their relative prosperity, . . . their air of superiority, are a constant source of irritation" to the locals.

First full-length community study published in English on the Dominican Republic. Primary concerns of the author are with the local power structure and the sources and uses of power in Constanza, a community once favored by Trujillo and the site of an abortive air invasion from Cuba in 1939. Political life in the community is seen as being dominated by men "who, through friendships, familial connections, or ritual kin ties, are able to exploit powerful connections outside the community. These sources, however, whether they rest in the military, in government functionaries, or in the President himself, are not constant but are subject to change." Analysis of power structure and dynamics is placed within the substantive context of community history; economic life in the surrounding countryside (dry farming areas, irrigated valley areas, the agricultural cooperative); economic life in the town (occupational groupings, business men, professionals, civil servants, military and police, and the poor); social activities and social groupings; the life cycle; family relationships and interpersonal relations, formal associations; and finally, the analysis of the local political campaign and municipio elections of May, 1968.

Brief descriptions of some African feasts found in Trinidad during the latter half of the 19th century up to the first quarter of the 20th. Included are yearly religious feasts (saraka, ebo, vudunu) and secular feasts (birth, initiation, marriage, African dances, funerals and wakes).

Attitudes of Trinidadian informants to Yoruba culture and to Yoruba language and its use.

1217. Wesche, Marjorie Bingham. Place names as a reflection of cultural change: an example from the Lesser Antilles (UPR/CS, 12:2, July 1972, p. 74-98, maps, tables)
Through a comparison of maps drawn between 1763-76 and a series issued in the late 1950s and early 1960s, the author deals with "the process by which place names are given, maintained intact, modified, or replaced over a period of time, as related to cultural events and influences throughout that period." Separate sections deal with Tobago, Grenada, St. Vincent, and Dominica with each containing data on 18th-century toponyms, present toponyms, types of name changes, and the historical content of names. Inter-island comparisons and generalizations are offered.

Full scale, sometime polemical, anthropological study of the island of Providence with comparative data on other English-speaking areas in the Caribbean. Within the framework of materials on problems of living on the land, on social stratification, on "putting on the style" (color, parties, mobility, shaming), and on kinship, and friendship, the author argues the social and theoretical importance of two linked but opposed themes, respectability and reputation, and their dialectical relationship. Also given analytic prominence are men's groups on the island, dubbed "crews" by the author in an earlier article. Contemporary approaches in Caribbean anthropology are strongly critiqued in the concluding section.