IN MY INTRODUCTION TO THIS SECTION in HLAS 35, I argued that Caribbean anthropology appeared to have become more eclectic, to be very much in a state of transition and, given the volatile nature of determining factors external to the discipline, it was likely to remain in flux and uncertainty for some time to come. Two years later, I find no reason to change this assessment in any substantial fashion. The cursory review which follows is essentially in support of this position.

Utilizing the scheme developed in my last introduction, anthropological scholarship on the West Indies 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.

During the current review period, two more or less traditional themes continue to be of interest to Caribbeanists: East Indian studies (see items 1211, 1228-1129, 1248 and 1253-1254) and Amerindian-Bush Negro studies (see items 1217, 1230, 1237, 1240, 1249 1282-1283 and 1290). It is of more than passing moment to note that East Indian studies, with only few exceptions, appear to be increasingly a specialization of Trinidadian and Guyanese East Indian scholars trained in disciplines other than anthropology. This is in sharp contrast with the period no more than a decade ago when this particular field of inquiry was dominated by North American anthropologists. On the other hand, Amerindian-Bush Negro studies continue to be almost exclusively the province of Dutch, French, British, and occasional American anthropologists. In any case, other traditional areas of research in the West Indies, such as family organization, religious behavior and micro-economics of black, lower-class Antilleans have not fared well during this period. There also has been little recent, substantive work on the nature of West Indian society, a theme which held great promise for social scientists and which generated considerable scholarly excitement after the ground-breaking work of M.G. Smith, Lloyd Braithwaite, R.A.J. van Lier, R.T. Smith, H. Hoetink, and Leo Despres; *Several new, or not too deeply rooted, research themes appear to be developing. One is centered on social and cultural descriptions and analyses of coastal Creole populations of Surinam and, to a lesser extent, of the Netherlands Antilles by Dutch sociologists and anthropologists (see items 1216, 1251-1252, 1263, 1269, 1278, 1286, 1298-1300, 1303-1304 and 1306-1307). Much of this research has been stimulated by the social science faculties of the Universities of Leiden and Amsterdam. Another trend, perhaps only an artifact of publishing vagaries, is the dispersal of North American anthropologists to the smaller and lesser known islands of the Caribbean archipelago and away from territories long studied and politically more sensitive (see items 1233, 1242, 1256-1259, 1277, 1297 and 1305). A third and perhaps more important new focus is on the systematic study of West Indian migrants abroad (see items 1205, 1212-1214, 1223 and 1243). Held in Amsterdam, a recent two-day symposium on the adaptation of migrants from the Caribbean in the European and American metropolis confirmed that considerable research was underway on West Indians in the United Kingdom, in France, and in the Netherlands and that there was growing interest in the US. We might expect a dramatic increase in publications on this complex topic in the near future.

Bibliographies, readers and collections of essays by single authors consolidate the scholarship on a region and help to focus pertinent theoretical and methodological issues. An unusually large number of such works has appeared during this review period. Bastide, for example, edited a volume on women of color in Latin America; Price has brought together a unique collection of essays on Maroon societies; and Mintz has organized his principal articles on slavery, plantation systems, peasantry and Caribbean nationhood into one volume. In addition, a comprehensive bibliography on
Surinam (see item 1209) has been produced by the Netherlands Foundation for Cultural Cooperation with Surinam and the Netherlands Antilles; Mevis has compiled an overview of social research on the Caribbean by Antillean, Dutch and Surinamese scholars during the period 1945-73; Nagelkerke has compiled three bibliographies, one on the Netherlands Antilles from the 17th century to 1970, another on Surinam from its colonization to 1940 and the last on Surinam from 1940 to 1970; and finally, Evelyn has compiled a useful social science index for the radical Commonwealth Caribbean publications Moko, New World Quarterly, Savacou and Tapia.

1204. Abrahams, Roger D. Deep the water, shallow the shore: three essays on shantying in the West Indies. Austin, Univ. of Texas Press, 1974. 125 p., bibl. (American Folklore Society memoir series, 60)

Sea shanties, their sociocultural context and music, in three British West Indian communities: Newcastle, Nevis; Plymouth, Tobago; and Barouallie, St. Vincent. Of particular interest is the chapter on Barouallie where whaling is still a significant occupation and where the tradition of sea shanties appears to be flourishing.

1205. Alers, M. H. Taalproblemen van Surinaamse kinderen in Nederland. Amsterdam, Univ. van Amsterdam, Antropologisch-Sociologisch Centrum, Afdeling Culturele Antropologie, 1974. 51 p., bibl., tables (Uitgave, 4)

Survey of language problems of Surinamese children (third grade or higher) in Dutch schools (two elementary schools in Amsterdam) based on written language use in essays and a language test. Dutch children are used as controls. Language use of Surinamese is different from Dutch because of bilingual background. Surinamese utilize a different form of ABN (General Civilized Dutch) which might be called Surinamese Dutch as well as Sranan Tongo. In school, the Surinamese are obliged to use ABN and not Surinamese Dutch. The differences between the latter and ABN are especially difficult for the lower-class Surinamese to grasp and partially as a result of this they have less of a chance at higher education. The author urges additional help in education for the Surinamese child in the Netherlands.


The economic characteristics of Belize began early in the country's history and were well established by the end of the 19th century. Land, labor, and all significant economic activity were in the control of a small number of merchant houses. The total control of the legislature by the forestry merchant group effectively prevented changes in the mono-economy.

1207. ——. The internal marketing system of Belize (Journal of Belizean Affairs [Belize City] 3, June 1974, p. 30-37, bibl.)

The economy of Belize continues to be dominated by external trade, and production for domestic consumption is negligible. "There has been no 'dual economy' in Belize. In contrast, the traditional 'peasant' sector has been intimately involved in or at least influenced by the capitalist sector."


Popular literature exalted black male virility and depicted black women as objects of pleasure, submissive and readily available. Interracial in multi-racial societies also functioned as a form of systematic color genocide and the desire to "lighten the race" was internalized into the value system of black women, subordinated by sex and class as well as by race. The articles in this volume provide historical, demographic, economic, social, cultural and psychological analyses of the position of black women in Latin America and raises questions for research. Practically all deal directly or indirectly with the circum-Caribbean region:

Roger Bastide "Introduction" p. 9-48
Roger Bastide "Les Données Statistiques: Brésil" p. 49-74
Gisèle Cossard-Binon "Le Role de la Femme de Couleur dans les Religions Afro-Brésiliennes" p. 75-96
Michel Simon "La Femme de Couleur dans la Chanson Brésilienne" p. 97-114
Sidney Mintz "Les Roles Economiques et la Tradition Culturelle" p. 115-148
Suzanne-Sylvain Comhaire "La Paysanne de la Région de Kenscoff (Haiti)" p. 149-170
Luciano Castillo; Ruben Silie; and Porfirio Hernández "Réflexions sur la Femme Noire en République Dominicaine" p. 171-192
Yoâne de Vassoigne "La Femme dans la Société Antilleanne Française" p. 193-210
Françoise Morin "La Femme Haïtienne en Diaspora" p. 211-220
Angelina Pollak-Elitz "La Femme de Couleur au Vénézuela" p. 221-246
Inés Reichel-Dolmatoff "Aspects de la Vie de la Femme Noire dans le Passe et de nos Jours en Colombie (Côte atlantique)" p. 247-265.


Comprehensive bibliography on Surinam produced by
the Netherlands Foundations for Cultural Cooperation with Surinam and the Netherlands Antilles. Coverage is through 1972 and includes sections on religion, social science, legal science, economy, natural science, applied sciences (medicine, mining, agriculture, plants, etc.), art, language and linguistics, geography, and history.

**Boletín del Museo del Hombre Dominicano.** See item 829b.

**1210. Bolland, O. Nigel.** Maya settlements in the upper Belize River valley and Yalbac Hills: an ethnohistorical view (Journal of Belizean Affairs [Belize City] 3, June 1974, p. 3-23, bibl.)

Aspects of 18th- and 19th-century Mayan ethnohistory of the upper Belize River valley and Yalbac Hills presented in order to establish a framework for the analysis of Maya-British relations in Belize in the 19th century. Sections of ancient Maya settlements, the approach of Europeans and Spaniards at Tipu, the arrival of British woodcutters, the anti-colonial activity of the Chichenha Maya, and Maya settlements and the colonization of Belize.

**1211. Boodhoo, Ken I.** The case of the missing majority (Caribbean Review [Hato Rey, P.R.] 6:2, April/May/June 1974, p. 3-7, plates)

General discussion on the nature of Caribbean society with particular reference to the Black Power Movement and the position of East Indians in Trinidad and Guyana. Stressing the need for the introduction of additional conceptual tools to facilitate analysis and "useful" concepts such as power, authority and minority status, the author concludes that "Caribbean societies, particularly Trinidad and Guyana, are composed of minorities without majorities."

**1212. Boovenkerk, Frank.** Emigratie uit Suriname. Amsterdam, Univ. van Amsterdam, Antropologisch-Sociologisch Centrum, Afdeling Culturele Antropologie, 1972. 88 p., bibl., tables (Uitgave, 6)

Review and analysis of publications on emigration from Surinam including descriptive data (migration histories) collected by the author on 115 Surinamese emigrants. Focuses on emigration motives of individual migrants. In general, it would appear that the differences between the Netherlands and Surinam in the standard of living or level of development is the primary factor of migration (push-pull effect). Specific reasons for migration (e.g., education) appear to be less important now and migration to the Netherlands appears to be affecting all segments of Surinamese society.

**1213. _____ Terug naar Suriname? Over de opnamecapaciteit van de Surinaamse arbeidsmarkt voor Surinaamse retour- migratie uit Nederland. Amsterdam, Univ. van Amsterdam, Antropologisch-Sociologisch Centrum, Afdeling Culturele Antropologie, 1973. 53 p., bibl., tables (Uitgave, 2)

Survey of Surinamese ministerial officials and executives in private enterprise on the capacity of the Surinamese labor market to absorb migrants who wish to return from the Netherlands. Concludes that large numbers of returning migrants will not find employment. Labor market lacks specialists and is overloaded with unskilled labor. Information flow concerning job openings in Surinam as well as in the Netherlands is clearly insufficient. There is a larger proportion of employers against employing returning Surinamese than those who take a positive or even neutral position on the question. In any case, although many Surinamese in the Netherlands wish to return only a few actually do. Return seems part of migrant ideology exacerbated by the worsening of their position in Dutch society.

**1214. _____ and L. M. Boovenkerk-Teerink.** Surinamers en Antilliaanen in de Nederlandse pers. Amsterdam, Univ. van Amsterdam, Antropologisch-Sociologisch Centrum, Afdeling Culturele Antropologie, 1972. 79 p., bibl., tables (Uitgave, 1)

Antilleans and Surinamese in the Netherlands often complain that the Dutch press is discriminatory, particularly with regard to alleged or real criminal activity. Purpose of the study (random selection of articles on crime in the Netherlands printed in five Dutch newspapers dealing with Antilleans and Surinamese, Dutch, Turks, and Moroccans) was to test this allegation. Results indicate that crime connected with Antilleans and Surinamese is reported twice more often than crime connected with Dutchmen. Articles about the criminal activities of Turks and Moroccans are published on the front page more often than articles about Dutchmen and Antilleans and Surinamese. On this point, there appears to be no discrimination against the latter groups. The fact of Turkish or Moroccan nationality is mentioned more often in the headlines than Dutch, Surinamese or Antillean origins.

**1215. Brathwaite, Edward Kamau.** The African presence in Caribbean literature (AAAS/D, 103:2, Spring 1974, p. 73-109, bibl.)

Author deals with what he considers the four kinds of written African literature in the Caribbean: rhetorical (writer uses Africa as mask or signal); the literature of African survival ("inheres most surely and securely in the folk tradition—in folk songs, proverbs, ...") the literature of African expression ("in terms of literary craftsmanship, ... a shift from rhetoric to involvement"); and, the literature of reconstruction.


Based on data derived from observation, interview and
questionnaire methods as well as through archival research, the author describes and analyses family life of lower-class Creoles in Paramaribo both historically and synchronically. Beginning with a discussion of West Indian family systems and a general socio-economic description of Surinam, the study deals with the early period of the settlement of Surinam up to the abolition of the slave trade in 1808; the period from 1808 up to emancipation in 1863; the post-emancipation period; the situation after World War II; the nature of marital unions and household structure; and, the functioning of the family system. It is stressed by the author that the development of the family system was necessary for the group survival of the slaves and their descendants, the lower-class Creoles. “Hence this institutionalization should also be regarded as a process of adaptation, or adjustment to totally new and almost invariably adverse circumstances, as a refined instrument whereby the slave/lower-class Creole was able to go on living, multiplying and perpetuating his particular subculture in the society of Surinam.”

A study of the trading links in the 1950s of the Akawaio and Arecuna Indians of the upper Mazaruni basin in Guyana. Deals with the Akawaio view of neighboring tribes; goods traded (blowpipes, cassava graters, pots, gourds, cow horns, shaman equipment, songs, hammocks and dogs); Akawaio exports and ports of trade; and, the nature of traditional inter-tribal trade.

A description of Lucumi, a Yoruba religion in Cuba, by a Cuban practitioner who also visited Nigeria in order to better understand the roots of the religion, to demonstrate the changes that occurred in Cuba, and to correct misconceptions about the religion held by many non-believers. Separate sections are devoted to the major gods (Oloudumare, Obatalá, Ifá, etc.); spiritual gods and sacred trees; offerings; ceremonies (initiation, birth, marriage, funeral); music, possession, problems of language.


First published in 1955, this fourth ed. includes a small number of additional words and phrases. A useful volume for Barbadian specialists.


Proceedings of a Conference on the Implications of Independence for Grenada sponsored by the Institute of International Relations and the Dept. of Government, Univ. of the West Indies, St. Augustine, Trinidad in January, 1974. The volume is divided into three sections: 1) Grenada, A Social and Political Profile; 2) Independence, Legal and Political Aspects; and 3) Role of Agriculture in the Economic Development of Grenada. And the sections consist of the following articles of interest and value to anthropologists:

- Selwyn Ryan “Introduction” p. 1-3
- Beverly Steel “Social Stratification in Grenada” p. 7-18
- Richard Jacobs “The Movement Towards Grenadian Independence” p. 21-34
- Archie Singh “Grenadian Independence in the Context of the New Imperialism” p. 39-42
- Basil Ipee “The Decolonization of Grenada in the UN” p. 43-52
- Nugent Miller “The Scope to Monetary and Financial Independence” p. 57-64
- Bernard Coard “The Meaning of Political Independence in the Commonwealth Caribbean” p. 69-76
- Chucks Okpaluba “Fundamental Human Rights: The Courts and the Independent West Indian Constitutions” p. 79-90
- Theodore Ferguson “The Potential for Increasing Agricultural Production in Grenada” p. 95-98
- Curtis McIntosh and T. O. Osuji “Economic Aspects of Food Production in Grenada” p. 99-104
- Winston Phillips “Market Prospects for Grenada’s Major Export Crops” p. 105-118
- George Sammy “Agro-Industries- Prospects for Grenada” p. 119-126

Composition of the Negro population of Panama. Blacks, who were brought in during the Colonial period, acculturated, mixed with the majority segments of the population, and have been socially mobile. Antillean migrants, called “Chombos,” came with the building of the railroad (mid-19th century) and the digging of the Canal. They are a distinct minority with their own culture, exhibit little social mobility, are considered a marginal group by the rest of society (“illegal intruders”) and are discriminated against, remaining an isolated group in Panamanian society.

Classification of folk racial classifications from St. Dominique in the 18th century, Grand Cayman, Mexico, and Brazil.

A collection of articles which represent “the summation of ideas exchanged at the pidgin and creole interest group session” at the Georgetown Univ. Round Table on Languages and Linguistics, 1972. Of particular interest to Caribbeanists are the following articles: Jay Edwards “African Influences on the English of San Andrés Island, Colombia” p. 1-26
Marguerite Saint-Jacques-Fauquenoy “Guyanese: A French Creole” p. 27-37
David DeCamp “Neutralizations, Iteratives, and Ideophones: The Locus of Language in Jamaica” p. 46-60
Paul Kay and Gillian Sankoff “A Language-Universals Approach to Pidgins and Creoles” p. 61-72
Gillian Sankoff and Suzanne Laberge “On the Acquisition of Native Speakers by a Language” p. 73-84
John R. Rickford “The Insights of the Mesolithic” p. 92-117
Ian F. Hancock “Shelta: A Problem of Classification” p. 130-137.

The Declaration of Barbados: for the liberation of the Indians (UC/CA, 14:3, June 1973, p. 267-270)

A statement issued by 14 Latin American anthropologists at the Symposium on Inter-Ethnic Conflict in South America which met in Barbados, 25-30 Jan., 1971. This declaration calls for the assumption of “unavoidable responsibilities” for immediate action in order to halt aggressions against aboriginal groups and cultures and for significant contributions to the process of Amerindian liberation. With regard to these objectives, the document delineates the specific responsibilities of the State, of Religious Missions, and of Anthropology.

A study of land tenure in Martinique. It is argued that ownership of large properties devoted to the production of export crops is concentrated among several powerful families. Within a century after settlement, large sugar plantations became the dominant form of land tenure. Small properties, while never entirely absent, emerged after emancipation as freedman settled on the marginal peripheries of the estate. The history of land tenure has oscillated between two poles depending on the economic cycle. In periods of prosperity there is consolidation of estates and in times of crisis a parceling of properties. Crises, however, have not changed the basic profile of the agrarian structure. Despite some increase of small properties they remain in marginal areas while the estates retain...
the best land, the most easily mechanized, with owners who possess the capital and technology for modernizing their economic activities.


It is argued that changes and directions of change in the structure of Trinidad Hindi are best explained by sociocultural changes over time in the East Indian community of Trinidad. Five aspects of the sociocultural order are stressed: relationship between caste and language in India; the breaking down of caste structure among immigrants to Trinidad; development of a new network of communication; effect of this new network on the emerging code of Trinidadian East Indians; and, change in the functions of INKDIC LANGUAGE AND ITS EFFECT ON THE EMERGING CODE

1229. Ehrlich, Allen S. Ecological perception and economic adaptation in Jamaica (SAA/HO, 33:2, Summer 1974, p. 155-161, bibl., map, tables)

Article focuses on the adaptational responses of East Indians in Jamaica to the sugar plantation system as they moved from the status of indentured laborers, to part-time peasantry, and then to rural proletariat. For a lengthy period of time, sugar estate owners and Indian cane workers in western Jamaica perceived an environment composed of two ecological niches: flat dry lands suited for cane production and wet morass lands for rice cultivation. Up to 1959, the Indian laborer could work for the estate for wages and rent land for rice cultivation. When the sugar companies needed the wet lands for expansion of cane fields, East Indians were forced from part-time peasant status to that of full-time rural proletariat with deleterious social and economic effects.


The first part of an ethnographic report on the Kwinti, smallest and least known of Surinam's Bush Negro tribes. Based on field data collected during a ten-weeks' pilot study in 1973, this section deals primarily with the history and development of the Kwinti. Particular attention is paid to the various Kwinti theories of tribal origins and settlement, to present-day population size, to language and language similarities with Sranan and to the relativity of tribal isolation and obscurity in Surinam.


Original purpose was to generate a record of the contents of a number of "little" newspapers and journals from the Caribbean. Original plan scaled down to two newspapers (Moko and Tapia) and two journals (New World Quarterly and Savacou). Author and subject index of all contents of the four publications as well as all their occasional publications.


Although modern two-party politics are operant in Jamaica and local party branches exist in rural towns the author's study indicates that the PNP and JLP do not provide rural Jamaicans with opportunities to achieve prestige, power, or any significant economic gain. Local political office leads neither to power nor prestige; political conflict on the village level is minimal; and rewards distributed locally by the parties do not permit occupational mobility. It is suggested that these conditions may well have implications for the future. "For if modern political institutions do not provide the means for rural villagers to express their aspirations or achieve desired goals, does this suggest that when they act politically they will do so outside of the formal political institutions of the society?" For political scientist comment, see item 8260.


Utilizing diverse archival and historical sources, author attempts a general review of the problems of illuminating language and oral literature of Haitian aboriginals.

1233. Fraser, Thomas M. ed. Windward road: contributions to the anthropology of St. Vincent. Amherst, Univ. of Massachusetts, Dept. of Anthropology, 1973. 164 p., bibl. (Research reports, 12)

A collection of student papers based on field research in St. Vincent sponsored by the Univ. of Massachusetts field-training course in cultural anthropology during the summer of 1970 and 1971. Includes the following articles:

Robert Ciski "Settlement and Land Use Patterns: Villo Point" p. 7-22
Michael A. Krasnow "Fishing in Calliaqua" p. 23-28
John J. Hourihan "Youth Employment: Stubbs" p. 29-34
Susan D. Marks "Occupational Alternatives: the Hotel Staff" p. 35-42
Deborah Laufer "The Population Problem on St. Vincent" p. 43-57
Carey D. Toran "Education in St. Vincent: Blaubou" p. 58-72
Grace E. Morh "Commies: Traditional and Official Forms of Social Control" p. 73-79
Phillip S. Katz "Some Aspects of Gossip: Villo Point" p. 80-89
Susan C. Linsey "The Handicapped Person in Colonarie" p. 90-107
F. David Mulcahy "A Sketch of Vincentian-Portuguese Fold Botany and Medicine" p. 108-122
Paul E. Carlson "Cognition and Social Function in the West Indian Dialect" p. 123-147
1234. Fraser, Thomas M., Jr. Class and the changing bases of elite support in St. Vincent, West Indies (UP/E, 14:2, April 1975, p. 197-209, bibl., tables)

Analysis of changes taking place in social ranking, mobility and the validation of status with specific reference to elites in St. Vincent. Author distinguishes a traditional elite, a political elite and an emerging intellectual elite.


A brief review of aspects of the literature on the West Indian family. Argument posed is that little evidence exists to support the generalization that the matrifocal family is representative or characteristic in the West Indies and that matrifocality is an "aberrant" structure which does not permit "proper" socialization of the child.


A study of interethic integration in Aruba, Netherlands Antilles. After a short discussion of Aruban history, economy, government, religion, and education, the various ethnic groups are described and discussed: Dutch subjects (Antileans, Surinamers, Netherlands) and non-Dutch residents (U.S. citizens, French, Colombians, Dominicans, Chinese, Portuguese, Venezuelans, Jews). Types and roles of voluntary associations are delineated, followed by a discussion of the mechanisms of integration: language, marriage and kinship, voluntary associations, occupational specialization, religion, and the industrial complex.


At the initiation of the government of Surinam, the author organized and supervised a trip to West Africa by four Bush Negro paramount chiefs (Djuka, Saramaca, Paramacca, and Matoeari). A description of the journey to and in Africa is given; a history of the West African states; the slave trade; history and culture of the Bush Negroes; reactions of the chiefs after the trip; similarities between the cultures, noted, etc.


Government publication summarizing official policy of integrating the Amerindian population (approximately 32,000) of Guyana into the mainstream of Guyanese life. Short sections on the ways of integration (education, technical training, agriculture, self-help, communications, local government); on the Amerindian Lands Commission established in 1967; and on the Amerindian Conference held in Georgetown in 1969.


A study about the freedmen in Barbados focused on the period from the end of the 18th century to 1834. Based on data generated from manuscript collections and archival repositories in Barbados, London and Edinburgh, the author describes and analyzes questions related to manumission and free status; the political-judicial system as it related to freedmen; the militia; the economic system and economic rewards; the religious system; the educational system; and, the position of freedmen in the Barbadian social order. The author "shows how the freedmen's struggle for civil rights was a collective effort to maximize their free status and to avoid a position of permanent intermediacy between whites and slaves."

1240. and Lon Shelby eds. A seventeenth century commentary on labor and military problems in Barbados (BMHS/J, 34:3/ March 1973, p. 117-121)

An anonymously written manuscript of 1672 or 1668 titled "Some Observations on the Island Barbadoes." A detailing of labor difficulties and military dangers faced at a particularly critical juncture in the island's existence.


Description and analysis of the Guyanese rice industry and the applicability of Andre Gunder Frank's model of metropolitan/satellite relationships.

1242. Hannerz, Ulf. Caymanian politics; style and structure in a changing island society. Stockholm, Univ. of Stockholm, Dept. of Social Anthropology, 1974. 198 p., bibl., map (Stockholm studies in social anthropology, 1)

"An anthropologist's attempt to write political history within social history." Based on field research in the Cayman Islands between April and Aug. 1970, the author concentrates on a serious political crisis concerning the legislation of regulations that occurred during the period of residence. A welcome publication on the Caymans, which have received only minimal attention, and on the political anthropology of the English-speaking Caribbean, a subject that only now is beginning to receive serious treatment.

1243. Hendricks, Glenn. The Dominican
diapora: from the Dominican Republic to New York City, villagers in transition. N.Y., Teachers College Press, 1974. 171 p., bibl., illus., map, tables.

A study of the effects of the circulatory migration of Dominicans to and from N.Y. City. Utilizing the conceptual framework of social field and concentrating on the villagers from one Dominican pueblo, the author divides his book into three sections: the first deals with the Dominican national background and includes short statements on economy, demography, history, political process, race, and education, as well as a more detailed overview of the study village and the interaction of the village to N.Y. City; the second is involved with the migration process itself with interesting material on US immigration law, the process of obtaining a visa, employment prospects, types of visas, and illegal entry and residence; the third sector is devoted to the N.Y. experience, the adaptations in household, marriage, and role patterns, non-kin activities, and the implications of this form of migration for the schools.


A re-issue of Herskovits' classic study of a small, rural Haitian community in the Artibonite valley. In the words of Edward Brathwaite, who eloquently introduces this new edition: "As it is, [Herskovits'] book, pathfinding in 1937, but almost forgotten, for long unavailable, is clearly more than ever relevant now, possessing as it does the intellectual framework, vision, and material information that the reader of today needs and can understand."

1245. Herzog, J.D. Father-absence and boys' school performance in Barbados. [SAA/HO, 33:1, Spring 1974, p. 71-83, bibl., tables]

An examination of the relationships between father-absence and school performance in a small fishing and agricultural village on the south coast of Barbados. Results of the study do not support the usual prediction of a negative relationship between a child's performance in school and the absence of his father from home. The data indicate that paternal absence during the first two years of a child's life "seems modestly beneficial" to his late school performance, as does the presence of the father during the third through fifth years of the child's life. Results best explained through interactionist analysis: "In Barbados, it is good for a boy to have his father away during the earliest years of his life, because of what this is likely to mean for his relationship with his mother; it is equally good to have Dad return home after age two or three, because this usually means he has regular employment and will provide a needed input of (perhaps over strict) discipline and economic support."


Comprehensive analysis of ethnohistorical and ecological factors in social organization of coastal and interior Amerindians; impact of French conquest and colonization and the politics of assimilation; "civilizing" efforts of Jesuit missions; slavery; wage-labor; demographic and social effects of culture contact; present condition of coastal and interior Amerindians in French Guyana. Author utilizes historical documents extensively starting with material dating back to the end of the 16th century.


Review of Indian cultural retentions in Trinidad: derivation of migrants; religious backgrounds; festivals; the question of caste, development of surnames; social organization; language; foods; etc. Author concludes that the Indian heritage in Trinidad seems to have been largely retained and, in fact, some aspects of Indian culture which had been lost to westernization or modernization are now being revived. Factors which have contributed to this cultural persistence and renaissance cited.


One of the first original works in Sranan, Creole language of Surinam, written by a Matsuai Bush Negro Johannes King (ca. 1830-98). English summary and Sranan text included. King, a Moravian convert and proselytizer of his fellow Bush Negroes, wrote in order to justify for posterity the reasons for his quarrel with his elder brother, the chief. There is no doubt that the claim that this book contributes to Surinamese church history and offers interesting insights into Bush Negro life is correct.


Excellent journalistic account of political process, racial antagonisms, and economic maneuvering in Guyana. Provides interesting introduction for the neophyte in Guyanese or West Indian studies.
1251. Krimpen, A. van. Een onderzoek onder werknemers van een in Suriname gevestigd energiebedrijf, de OGEM. Amsterdam, Univ. van Amsterdam, Sociografisch Instituut FSW, 1974. 117 p., tables (Onderzoekproject Sociale Ontwikkelingsstrategie Suriname 1969, 8b)

Based on survey data collected from employees of OGEM, a Surinamese power company, the author attempts to answer the question whether trade unions play a dynamic role in the social and economic development of the country. Sample consists of members of the trendsetting company union which has managed to achieve relatively good labor conditions for its employees. Conclusions concerning the central question are ambiguous.

1252. ______. Verslag van een enquête onder leerlingen van Surinaamse scholen. Amsterdam, Univ. van Amsterdam, Sociografisch Instituut FSW, 1974. 117 p., tables (Onderzoekproject Sociale Ontwikkelingsstrategie Suriname 1969, 16)

Survey of Surinamese students at upper levels of elementary school and all grades of secondary school, to assess which students joined what kind of organization; the differences between joiners and non-joiners; and, differences in attitude between joiners and non-joiners. These data are compared descriptively with an earlier survey of 500 household heads.


Of considerable interest to anthropologists is this collection of studies by West Indian historians, political scientists and economists on the historical and contemporary experiences of the East Indian community of Trinidad. Includes the following articles:

L. E. S. Braithwaite “Foreword” p. vii-viii
John G. UGuerre “Preface” p. xi-xiv
J. C. Jha “The Indian Heritage in Trinidad” p. 1-24
Bridget Breton “The Experience of Indenturese: 1845-1917” p. 25-28
Kelvin Singh “East Indians and the Larger Society” p. 39-68
Winston Dookeran “East Indians and the Economy of Trinidad and Tobago” p. 69-83
Brinsley Samarot “Politics and Afro-Indian Relations in Trinidad” p. 84-97


Preceded by a short history of African migration into Cuba, the author briefly notes Africanisms in Cuban culture (Santería, musical instruments, songs, dances, etc.).


Description and analysis of in-law terms and their contexts of utterance. In-law terminology does not distinguish between legal and non-legal mating relationships; they can encompass both stable, long-term residential unions without children and unions of various kinds with children. In addition, in-law terminology may cover past as well as present mating links of the stable or child-producing types.


A study of the meaning and context of play in Bermuda and the first major anthropological research on that island. Stimulated in part by Johan Huizinga's seminal writing on Homo ludens and in part by modern symbolic anthropological scholarship, the author describes the black club of Bermuda. The volume opens with a short but useful statement on demography, political organization, and social structure followed by the historical and sociological dimensions of the club world (e.g., club ethos, relationship of club to Christian morality). Bulk of the volume is devoted to three linked concepts: the game ("as it pertains to agonistics"), the show ("as it pertains to entertainment") and the bar ("as it pertains to casual sociability that takes place around club bars."). The relationship between the play of the club world and the "holiday atmosphere" of Bermuda is examined. Concludes with a provocative discussion of the effects of tourism. "In Bermuda the play and prosperity made possible by tourism do not function to denigrate the native tradition in favor of foreign substitutes. Nor do they inhibit progressive movements or sustain a racial inferiority complex. On the contrary, club play symbolizes a set
of meanings that rejuvenate its indigenous cultural tra­dition and that promote the process of social change by making it comprehensible and appealing to the peo­ple."


Description and analysis of entertainment at black sports and recreational clubs with particular reference to symbolization of racial-cultural identity. Two categories of symbolic expression are identified: Afro-American symbols (soul, black, mod, and Afro) and Afro-Caribbean creole, carnival, and Gombey). In addition to symbols of identity, symbols of tone are delineated and discussed (i.e., symbols of elegance, sexuality, and exuberance). "These symbols encourage the audience to put aside their particularistic identity as colored Bermudians and to adopt a more universal identification which relates them to other peoples of African ancestry . . . ."

1259. ______. Nicknames, and number plates in the British West Indies (AFS/JAF, 87:344, April/June 1974, p. 123-132)

Ethnographic description of nicknames and number plates as alternate forms of nomenclature in Bermuda and Barbados. Within their social structural context, their functions and cultural meaning are considered.


Descriptive review of the anthropology of the Black Caribs of Central America (Belize, Honduras, Guatemala). Short sections on historical movements, physical anthropology, material life, food patterns, housing and construction, clothing and ornaments, navigation and transportation, life cycle, family structure, recreation, dance and music, religion and shamanism, behavior and psychological character, and language.


A very interesting and provocative analysis of the life of Frantz Fanon by a writer trained in philosophy and psychology who like his subject was involved with and in the North African struggle for liberation from French colonialism. The author's thesis is psychological—Fanon's "true problem was neither how to be FKRENC/H NOR HOW TO BE Algerian, but how to be West Indian. He refused to attempt a solution to this problem, or rather he discussed it once in Black skins, white masks and then did not concern himself with it any more." Memmi, from his perspective, traces out Fanon's life in psychological-philosophical terms: first, Fanon refuses his West Indian and black identity for a universalist humanism which was then embodied in France. Failure in this effort and rejection by the French lead him to select another role, that of the Algerian patriot. This leads to another universalism, embodied in Africa. "But this too was not the final stage. When he attacked Europe in The wretched of the earth, he did so not merely in the name of Africa, but in the name of 'the sweat and cadavers of Negroes, Arabs, Indians, and Oriental's. Soon thereafter he found himself both attacking Europe and wanting to save it: now he wanted to save all of humanity. It was no longer a matter of Algeria or even of Africa, but of Man and the entire world. To quote again the concluding lines of his final work: 'For Europe, for ourselves and for humanity, comrades, we must make a new beginning, develop new thought, try to create a new man.'" Memmi raises some extraordinarily relevant issues not only about Fanon and the interpretation of Fanon's life and work but also about the colonial, post-colonial and neo-colonial condition.


A report commissioned by the Advisory Board of the Royal Institute of Linguistics and Anthropology, Leiden, which asked for an inventory of social science research and publications by Antillean, Dutch and Surinamese scholars on topics relating to the Caribbean. Caribbean is defined as the Greater and Lesser Antilles, Mexico, Central America, Colombia, Venezuela, and the Guianas. Includes an index of Caribbean specialists and a bibliography.

1263. Mijis, A. A. Onderwijs en ontwik­keling van Suriname. Amsterdam, Univ. van Amsterdam, Sociografisch Instituut FSW, 1974. 359 p., bibl., tables (Onderzoekproject Sociale Ontwik­kelingsstrategie Suriname 1969, 7)

A sociological study of education and its relation to development in Surinam. The major objective is to isolate the positive and negative functions of education for the social and economic development of the country. The author provides a comprehensive overview of all educational institutions; delineates the cultural and socio-economic factors which influence education; surveys the structure and activities of the Ministry of Education and National Development; and, describes the unequal participation of the different Surinamese ethnic groups in education.


Based on a stratified random sample drawn from seven of the eight girls' high schools in Kingston, the author tests the validity of his theoretical position that members of Jamaican society are socialized to evaluate self-worth habitually according to racial factors, degrading creole elements in the society, and class factors. In general, results provide strong support for theory being tested.
Important factors for the analysis of contemporary Caribbean society and AfroAmericans in the region include the fact that many of the Antilles had and have exceptional ecological conditions for plantation production, that there are premature extermination of the aboriginal population and its substitution by African slaves, and that there was early development of agricultural enterprises and agricultural capitalism in the area. For a description and understanding of the complex sociology of the Caribbean, a four pronged approach is useful: racial distribution, ethnic distribution, subjective race, and languages and dialects in social context.

Within the context of a Daedalus issue devoted to "Slavery, Colonialism, and Racism," the author deals with the Caribbean concentrations on several critical features of its history which effect and help structure contemporary life; slavery, region and the use of involuntary labor, the plantation system, colonial control, the development of a peasantry, increasing ethnic heterogeneity, the widening of Caribbean social, political and economic horizons, and the spread of Afro-Caribbean people to England, Europe, and the US. "The peculiar poignancy of these lands and peoples is still only imperfectly grasped, it seems. But someday their achievements will receive appropriate recognition—for nowhere else in the universe can one look with certainty into the past and discern the outlines of an undiscovered future."

A collection of articles written by the author over the past two decades. Volume divided into three sections: Slavery, Forced Labor and the Plantation System; Caribbean Peasantries; Caribbean Nationhood. Articles have been revised and rewritten. Particularly useful are articles originally published in difficult to locate sources (e.g., "The Role of Forced Labor in Nineteenth-Century Puerto Rico," "The Question of Caribbean Peasantries: A Comment," and "The Historical Sociology of the Jamaican Church: Founded Free Village System").

A short review of the social science literature on East Indians in the Antilles.

The role of mining and sylviculture in Surinamese development, a study based on data generated from annual balance sheets, import-export statements, production surveys, and statistics from various organizations involved with mining and sylviculture (corporations, governmental institutions and departments, unions, etc.). Included in the report is an extensive description of the organization and functions of SURALCO (Surinamese Aluminum Company), a subsidiary of ALCOA (Aluminum Company of America).

Essay devoted to correcting what the author claims is a common stereotype about Carib Indians, that they are frequent consumers of human flesh. The argument presented is that the notion of the savage Carib as cannibal, "who made war and hunted down other human beings in order to devour them" is patently incorrect and had been used in an attempt to justify their enslavement by European conquerors.

Plates and brief analysis of precolombian art (pictographs and petroglyphs) in the Dominican Republic researched by a team from the Institute of Anthropological Research of the Autonomous Univ. of Santo Domingo. It is claimed that before these investigations little was known about the subject in this Antillean nation except for brief references to paintings in Borbón and Samaná by Sir Robert Schomburgk and Alph Pinart in the latter part of the 19th century. Finds in caves in the provinces of San Cristobal, San Pedro de Macorí, La Altagracia, Samaná, and in the National District now made the Dominican Republic unique in Antillean archaeology as no other area can claim artistic materials of similar nature and importance. For archaeologist's comment, see HLAS 33:858.

A bibliography of the Netherlands Antilles from the 17th century to 1970. Includes only the holdings of the Royal Institute of Linguistics and Anthropology, Leiden. Alphabetical listing by author's name. Contains 1964 books and articles.

Bibliography of the Netherlands Antilles from the 17th Century to 1970. Includes only the holdings of the Royal Institute of Linguistics and Anthropology, Leiden. Alphabetical listing by author's name. Contains 1964 books and articles.

Bibliography of Surinam until 1940. Includes only the holdings of the Library of the Royal Institute of Linguistics and Anthropology, Leiden. Alphabetical listing by author's name. Contains 2480 books and articles.


A bibliography of Surinam from 1940-70. Includes only the holdings of the Library of the Royal Institute of Linguistics and Anthropology, Leiden. Alphabetical listing by author's name. Contains 1479 books and articles.

1275. New Vision. No. 1, 1974- . San Juan, T. and T.

First issue of a new quarterly magazine, edited by Aknath Maharaj, and published in Trinidad and Tobago. Includes the following articles:

M. P. Alladin "Festivals of Trinidad and Tobago" p. 3-10
Brinsley Samaroo "Hindu Marriage in the Caribbean" p. 11-15
Allan Harris "Did you Know there Were Indentured Africans too?" p. 16-20
Aknath Maharaj "Is Hinduism Relevant to the 20th Century" p. 22-24
Merle Hodge "Male Attitudes in Caribbean Family Life" p. 25-29
Narsaloo Ramaya "A Comparison between Indian and Western Music" p. 30-32.


Purpose is to present a list of materials essential for an understanding of the dynamics of African cultures, and of black people, in the Caribbean area and in Latin America. Bibliography, in 33 mimeographed pages, covers general Caribbean, Spanish America excluding Cuba, Brazil, and French Caribbean excluding Haiti. This short and in many ways inadequate list is not annotated.


Based on field work in Congo Town, settlement district of Long Bay Cays, Andros Island, the authors tested the hypothesis that caretakers (mothers and grandmothers) who fear the supernatural will inflict more pain on the children in their charge than will those caretakers who do not fear the supernatural. Twenty caretakers were interviewed about their beliefs in the supernatural and about the training given to their 48 children and grandchildren. Derived from the major hypothesis, three specific hypotheses were field tested. Each of the three was supported by data generated by "the method of subsystem validation" allowing the authors to claim that the major hypothesis was confirmed.

1278. Oud, P. J. Coöperaties, waterschappen en ontwikkeling in Suriname. Amsterdam, Univ. van Amsterdam, Sociografisch Instituut FSW, 1974. 131 p., bibl. (Onderzoekproject Sociale Ontwikkelingsstrategie Suriname 1969, 8a)

Cooperatives, waterworks and development in Surinam. Because of the limited dispersal of cooperatives and their low level of functioning, this institutional form has not contributed to the social and economic uplifting of the country. Description of various situations and procedures which can cause success or failure of cooperatives in underdeveloped countries and the relevance of these data to the Surinamese case.


Description and analysis of the career of Lloyd Best, Trinidadian economist and political leader. In this context, the author deals with Naipaul's concept of West Indian "mimic men"; Lloyd Best and the New World Group; the founding of Tapia House, the development of dependency theory as a central critical thrust of West Indian economy; the critique of the economic thought of Sir Arthur Lewis; and anti-imperialism without Marxism.


The multiple soul concept and funeral rites of black
1281. Cultos afroamericanos.

Spanish language version of the Dutch publication *Afro-amerikaanse godsdiensten en culten*. Remains a useful review of AfroAmerican religious groups with sections on the religions of West Africa (Gold Coast, Dahomey, Nigeria, Congo-Angola); the African-American religion of Brazil (Candomblé, Batuque, Chango, Macumba, Palanca, Catimbo, Umbanda); the AfroAmerican religions of the Antilles (Shango, Shout­ing Baptists, Myalism, Obeyan, Consequence, Cult, Black Carib forms, Vodun, religion and magic in the French Antilles, Afo, Afo rites in Santo Domingo, Santería); Venezuela (Cult of Maria Lionza); Bush Negroes and Urban blacks in Surinam; and, Negro sects and popular cults in the US.


A collection of 21 essays on Maroons and *Marronage* in the New World. Edition blends modern scholarship on the subject with illuminating material written during the slave period. Geographical areas covered are the Spanish Americas (Cuba, Venezuela, Colombia, Mexico), the French Caribbean, Brazil, Jamaica, and the Guianas. A useful introduction and preface to each section are provided. Articles included are:
- José L. Franco "Maroons and Slave Revolts in the Spanish Territories" p. 35-48
- Francisco Pérez de la Riva "Cuban *Palenques*" p. 49-59
- Demoticias Philalethes "Hunting the Maroons with Dogs in Cuba" p. 60-63
- Miguel Azceta Sainz "*Life in a Venezuelan Cumbe" p. 64-73
- Aqüiles Escalante "Palenques en Colombia" p. 74-81
- David M. Davidson "Negro Slave Control and Resistance in Colonial Mexico, 1519-1650" p. 82-104
- Gabriel Dehén "Marronage in the French Caribbean" p. 107-134
- Yvan Debbasch "Le Maniel: Further Notes" p. 143-148
- Henri Apbecker "Maroons Within the Present Limits of the United States" p. 151-168
- R. K. Kent "Palmares: An African State in Brazil" p. 170-190
- Roger Bastide "The Other Quilombos" p. 191-201

Bryan Edwards "Observations on . . . the Maroon Negroes of the Island of Jamaica" p. 230-245
Orlando Patterson "Slavery and Slave Revolts: A Sociohistorical Analysis of the First Maroon War, 1665-1740" p. 246-292
Johannes King " Guerrilla Warfare: A Bush Negro View" p. 298-304
Captain J. G. Stedman "Guerrilla Warfare: A European Soldier's View" p. 305-319
"Rebel Village in French Guiana: A Captivate's Description" p. 312-319
A. J. F. Köbben "Unity and Disunity: Cottica Djuka Society as a Kinship System" p. 320-369
W. van Wetering "Witchcraft Among the Tapanahoni Djuka" p. 370-387

1283. and Sally Price. *Kammbá: The ethnohistory of an Afro-American art* (SCNL/S/A, 32, 1972, p. 3-27, bibl., map, illus.)

Cicatrising, or ornamental body scarification, is examined as an art from among the Saramaka Bush Negroes in Surinam. It is argued that it is not a direct African tradition but survival but it was developed in the early part of the 19th century. In style this art form was clearly distinct from African models. "And like the 'African-looking' art of woodcarving in Surinam, which also took shape only well into the 19th century, Saramaka civilization has gone through extensive stylistic development since that time. Saramaka cicatrization represents an imaginative extrapolation of West African aesthetic ideas and provides an excellent illustration of some of the ways that Afro-Americans have made African arts truly their own."


First published in 1905, an Englishman's account of observations and impressions of a "somewhat prolonged" tour of Canada, the US, Cuba, and Jamaica. The book deals primarily with Jamaica (the conditions of the time, governmental structure, evils of slavery, the hurricane of 1903, predaial larceny, tourist sights, education and educational policy, religion and African superstitions, Jamaican women, obeah, etc.) and with the Negro in the US (Booker Washington, Southern education, race mixture, examples of Negro literature, comparison of Indian and Negro, justice in the North and in the South, Negro as soldier, government, the Negro Church in slavery, Tuskegee, position of the educated Negro in the South, etc.). "Having been favourably impressed with the condition of the blacks and coloured people under British rule during a former visit to Jamaica, I thought that an acquaintance with their more recently emancipated kinsfolk in the United States would not be without interest."


Focusing on Martinique, the author attempts to operationalize the concept of *ethno class*, "a product of the colonial nature of Caribbean societies." Given the
unique Caribbean history and experience, an understanding of political behavior in the region requires concepts which incorporate the dynamic interaction of class and ethnicity. Factors which contribute to ethno class are race (or color), culture, and economics.


Description and analysis of the functions of the Surinamese Dept. of Agriculture, Cattle Breeding and Fishing with particular reference to the development of the country.


A special edition devoted to race in the Americas. Of particular interest to social scientists are articles by: Eric Williams "The Black Thing in Slavery was not the Black Man" p. 1-23
Magnus Mörm er "Legal Equality—Social Inequality: A Post-Abolition Theme" p. 24-41
T. Dale Stewart "The Indians of the Americas: Myths and Realities" p. 42-54
Ved P. Duggal "Relations Between Indians and Africans in Guyana" p. 55-60
Luis M. Diaz Soler "Relaciones Raciales en Puerto Rico" p. 61-72
R. Alfonso López Yus tos "Racial Self-Perception of the Black Teacher in the Public Schools of Puerto Rico" p. 73-84
Herbert J. Muller "Educación para el Futuro" p. 85-95


Report of team research (anthropological and medical) on the effects of chronic cannabis smoking among lower class Jamaicans. Volume is essentially divided into two sections: the first deals with the social and cultural setting of cannabis use in Jamaica with chapters on the ethnohistory of cannabis, ganja legislation, and acute effects of ganja smoking in a natural setting; the second is primarily concerned with the results of clinical studies of 30 chronic ganja smokers of 30 controls with chapters on respiratory function and hematology, psychiatry and electroencephalography, and psychological assessment. Concluding chapters deal with attitudes and reactions to ganja, cultural expectations and predisposition to ganja, and cannabis, society and culture. Results of the clinical tests indicate that the physical risk to the individual from chronic cannabis smoking is minimal and relate primarily to smoking per se. Psychiatric and psychological findings do not bear out any of the extreme allegations about the deleterious effects of chronic cannabis use on sanity, cerebral atrophy, brain damage or personality deterioration. Argument is presented that the ganja complex has developed and proliferated in Jamaican society and is well integrated into and serves multiple pragmatic purposes in working-class life.


Revised papers originally presented at the Conference on Research and Resources of Haiti at the Research Institute for the Study of Man, N.Y.C. in 1967. Volume is divided into four substantive sections: demography and human resources; language and literacy; nutrition and health; and, institutions. Includes the following articles:
Richard P. Schaedel "Introduction" p. ix-xiv
Ernst T. Brea "Creation of a Research and Documentation Center for Haiti" p. xv-xxi
Robert Bazile "Demographic Statistics in Haiti" p. 3-10
Rény Battien "Social Anthropology: Recent Research and Recent Needs" p. 11-16
Caroline J. Legerman "Observations on Family and Kinship Organization in Haiti" p. 17-22
Richard P. Schaedel "The Concept of Community Development in Haiti and Venezuela" p. 23-37
Alan Lomax "Afrikanism in New World Negro Music" p. 38-60
Albert Valdman "The Language Situation in Haiti" p. 61-82
Paul Berry "Literacy and the Question of Creole" p. 83-113
Kléber Viélot "Primary Education in Haiti" p. 114-146
Kendall W. King "Nutrition Research in Haiti" p. 147-156
Pierre Noel "Recent Research in Public Health in Haiti" p. 157-166
Ari Kiev "Research and Resources in Psychiatry in Haiti" p. 173-182
Max H. Dorsinville "Haiti and its Institutions: From Colonial Times to 1957" p. 183-220
François Latortue "Reflections on the Haitian Labor Force" p. 221-239
Serge Vieux "Research Problems and Perspectives of the Haitian Civil Service" p. 240-272


Detailed and thorough study of the transition of Trinidad from colony to nation and the examination of several key problems which it has faced since Independence in 1962. Monograph is divided into four substantive sections: 1) deals with the early years of the reform movement through 1955 when Eric Williams becomes its leader; 2) is concerned with the emergence of the People's National Movement in 1955-56, describes its organization and ideology; 3) covers the period Sept. 1956 to Aug. 1962, the "period that witnessed the consolidation of power by the Negro-dominated People's National Movement and the rally of opposition elements—mainly Hindu and European—in the Democratic Labour Party"; and 4) analyses and evaluates the extent to which the PNM reached the goals it stated in 1956. The last paragraph of the work gives a good sense of the author's general position: "Given the
limits of traditional democratic politics, the size and location of the country, the nature of its resource base, and the sociological origins of the PNM leadership, the Party has perhaps succeeded as well as anyone could realistically expect. What Trinidad needs now is a new kind of decentralized and participatory political movement that can harness the frustrations of the people and direct them into constructive social and economic action, concerned not merely with fulfilling the statistical demands for economic growth but with the needs of the bottom levels of the society, the mass of dispossessed Indians and blacks. In short, what is now needed is a movement that can find new ways to implement the People’s Charter which was launched with such optimism and hope in 1956.” A major contribution to our understanding of the recent political history of Trinidad and Tobago.


Perhaps the first study of coast-dwelling Amerindians, a creolized West Indian population. Acculturation and social change engendered by contact with creole culture and institutions have transformed coastal Amerindian family structure making it a variant of Caribbean lower-class creole family systems. Amerindians have assimilated aspects of white middle-class values on mating and domestic organization. Household often has a uterine bias in its composition but rarely is matrifocal, given the importance of men as money-earners. Some features of the transformed coastal Amerindian family system are “related to traditional Amerindian structures and differentiate them from other Creole family systems. Most notable are joint family households and the expectations of overseas/local residence for young couples entering domestic unions.” Considerable detail on kinship and friendship patterns, mating and domestic relationships, the household (including the developmental cycle), and household grouping.

1291. Sanford, Margaret. Revitalization movements as indicators of completed acculturation (CSSH, 16:4, Sept. 1974, p. 504-518)

Argues that “some revitalization movements, the return of a group to older, formerly discarded practices, are far from a negative sign, but indeed may be quite positive indications that acculturation may be completed or well on the way to accomplishment.” The case presented as illustration of this point is a “revitalization movement” started in the early 1940s by T. V. Ramos among his black Carib brethren in British Honduras.


A study of child-lending in British Honduras based on quantitative data generated in 1969 from sections of the city of Belize and from the rural town of Stann Creek. The argument posed is that the practice of lending children has consequences on the socialization and enculturation of these children. This pattern may explain “socialized ambivalence.” “When socializers are multiple, then the ‘slippage’ in transmission of cultural models is proportionately greater. When to this is added an experience under a keeper of another culture, then the wide range of a cultural norm already absorbed may be widened further to include what to the observer appears as contradictory behaviors.”


Descriptive demographic analysis of internal migration in Trinidad and Tobago during the periods 1931-46 and 1946-60. This short book deals with the intensity and main streams of internal migration; urbanization and population concentration in specially demarcated areas; distribution of migrants by industrial group, occupation group, and work status; and distribution of migrants by level of educational attainment. A final section provides a theoretical analysis of migrants using the Stochastic process and the Theory of Markov Chains.


A new lengthy essay included in a collection of already published papers. “... in response to the social-psychological interpretation of Caribbean race relations advanced by H. Hoetink, [Smith] tried to analyse the conditions and development of the racial aspects of social stratification in West Indian societies, in order to clarify their corporate bases, forms and characteristics.” Within the context of the argument, a wide range of ethnographic, sociological and statistical data is presented and utilized.


Historically persecuted as a pagan African religion, the practice of Vodou in Haiti assumed a clandestine character. Vodou, however, is a form of living Christianity intermingling folk beliefs with elements of Catholicism and Protestantism. It is argued that the Catholicism of the Haitian peasant is similar to that of the French peasant in the Middle Ages and the peasants of Latin America. While these latter groups are and have been considered Catholics, Haitians who practice Vodou, have been anathematized as pagans. With the onset of national liberation movements which followed the 1915 American occupation, the impact of the 1957 Bandung Conference and the rapid demographic pressure in Africa and Asia a more tolerant ecumenical view of Vodou in Haiti was engendered. The resultant dialogue is not so much an exchange between two religions as it is a recognition of values previously anathematized that can lead to mutual enrichment.

Detailed study by political scientist on the nature of mass support for the political system of Jamaica and the forms and reasons for political and social alienation among the urban population of its capital. Relying heavily on data generated through a sample survey of a stratified quota sample (605 respondents), the author describes and analyzes the growing relative deprivation in the nation which has led to "increased political apathy and alienation and intensified class and racial militancy among the subproletariat and lumpen proletariat".


A collection of undergraduate field research reports in environmental studies sponsored by the College Center of the Finger Lakes. On invitation of the Bahaman Government, San Salvador Island was used as the site of this research. Collection includes:
- Marc Tull "San Salvadorian Reactions to the American" p. 1-5
- John Duckworth "An Inquiry into the African Origins of San Salvador Culture" p. 6-8
- Sally Ketch and Heather Beverly "Agricultural Methods and Food Preparation on San Salvador" p. 9-24
- Judith Daniels and Joan Margolis "Variations in Family Structure and Familial Role Expectation on San Salvador Island" p. 25-47
- Stephanie Prete and Joan Hampton "Agricultural Methods and Food Preparation on San Salvador" p. 9-24
- Jud Tull "Fun Take, Puttin'-in-Jail, Tracey, Ring Take and Knocks Hole: The Role Played by Marbles in Child Socialization on San Salvador" p. 59-68
- Michele Hall "The Role of Religion on San Salvador" p. 69-76
- Veronica Jenkins "Fertility and Birth Control on San Salvador" p. 77-81
- Marc Tull and Bill Attride "Continuity of Cooperation in a Transitional Economy" p. 82-90


Author deals with the functions of banks and insurance companies for the development of Surinam. Descriptive analysis deals with these functions (primarily credit and loans) in relation to the agrarian structure, mining and industry, import and export trade, government sector, etc. Secondary functions derived from primary ones, such as employment opportunities and increase of national income, are also considered in the context of the general economic development of the country.


A study dealing with the administrative structure of Surinam based on a comprehensive survey of all administrative organizations as to their functions and tasks. Special attention is given to: district-level administration and the institutional obstructions that hinder decentralization; employment mediation and employment opportunities and factors complicating the unemployment issue; and, the Guardians' Supervisory Board and its extraordinary position in a society where unstable household and male-female relationships are quite common.

1300. Vuijsje, H. Ontwikkelingsfunkties van religieuze organisaties in Suriname. Amsterdam, Univ. van Amsterdam, Sociografisch Instituut FSW, 1974. 84 p., bibl., tables (Onderzoekprojekt Sociale Ontwikkelingsstrategie Suriname 1969, 9)

Developmental functions of religious organizations in Surinam. Lists the existing Surinamese religious organizations, describes their activities, the structural and cultural factors that influence them, and how they materially influence the social development of the country.

1301. Walcott, Derek. The Caribbean: culture or mimicry? (UM/JIAS, 16:1, Feb. 1974, p. 3-13)

A noted West Indian poet and writer responds to the idea that Caribbean culture mimics that of the Old World and has created nothing new, an idea developed, in part, by Vidia Naipaul. He concludes with a more positive and hopeful perspective. "Poets and satirists are afflicted with the superior stupidity which believes that societies can be renewed, and one of the most nourishing sites for such a renewal, however visionary it may seem, is the American archipelago."


A comparison of two social movements in two
different social structures. One major implication of the “theoretical uniformities” of the two movements is that “the phenomena of the Rastas and the Muslims are a resultant of a complex of forces of which neocolonial racism, protracted class struggle and systematic exploitation are essential ingredients.”

1303. Weker, H.N. Funkties van de massamedia in Suriname. Amsterdam, Univ. van Amsterdam, Sociografisch Instituut FSW, 1974. 118 p., bibl., tables (Onderzoekpro젝kt Sociale Ontwikkelingsstrategie Suriname 1969, 10)

Study of the functions of the mass media in Surinam. Based on interviews with key individuals in television, radio, newspapers and journals, the author attempts to assess the influence (positive, negative, neutral) of the manifest aims and unplanned side effects of the mass media on Surinamese development. Three areas are carefully examined: media as purveyor of news; position and role of mass media in the political system; and, the educational role of the mass media.


An anthropological study of the Javanese in Surinam based on field work in 1962. Description of a Javanese agricultural community focusing on economic and social structure and patterns of communal life. Separate sections on Javanese migration and urbanization and the position of the Javanese in modern Surinamese society. Author argues that acculturation among young urban Javanese is increasing but since this ethnic group lags in social development there is a need for higher levels of educational attainment.


A study of the relationship of Oscar Bryan, an extraordinary “mad” man and his society, Providencia. “Oscar is an extraordinary person, and his life is not to be taken as one that is typical of lives lived in the Caribbean. Yet it is, to paraphrase Oscar himself, only through the study of the extraordinary that we can come to some sort of understanding of the ordinary. In the events of Oscar’s life there is, I think, the exaggeration of what passes unnoticed, though not unsuffered, in the lives of ordinary people.” In a concluding chapter, the author further develops the concepts of respectability and reputation as the dual value orientation in the Caribbean.

1306. Wooding, Charles J. The Winti-Cult in the Para-district (UPR/CS, 12:1, April 1972, p. 51-78)

In essence, this paper summarizes the English much of the data on the Winti cult in the author’s book Winti: Een Afroamerikaanse Godsdienst in Suriname (see item 1307). Dealt with are cult beliefs (the Winti pantheon, materialization of Gods and spirits, dwelling places of the Gods, the languages of the Gods, the concept of the soul, supernatural powers; magic and cur- ling practices; and, worship and healing (complete treatment, less complicated treatment). The analysis delves into acculturation, economic effects of the cult, sociological effects, and psychological effects.


Detailed study of the religion and its social parameters in seven villages in the Para District, Surinam, and area where former slaves bought the plantations after the abolition of slavery in 1863. Argument presented is that due to the processes of social and cultural change their original West African institutions have undergone change and, that their traditional religions have “ultimately integrated into a new religious system known as Winti”. Tribal origins of slaves are traced and an analysis of their societies is presented from written sources. Field data deals with religion and the supernatural. Winti is defined as “an Afroamerican religion which centres round the belief in personified supernatural beings, who take possession of a human being, eliminate his consciousness, after which they unfold the past, the present and the future, and are able to cause and cure diseases of a supernatural origin”. The author claims that Winti is a unique religion in the New World since it has not adopted elements from Christianity as have other Afroamerican religions. “Since mainly West African parallel institutions have integrated into Winti, the term syncretism cannot be used to denote this religious system. Hence for such a system the word fromo is introduced. Fromo then means the process in which homogeneous religious elements integrate into a new religious system with adoration and behaviour patterns that show great similarities with the original ones.”


A general traveller’s guide to Surinam with short sections on its history, geography, people, on Paramaribo, and on tourist sights.