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This volume contains various papers by separate authors on the history and contemporary ethnography of the Zoque:

Alfonso Villa Rojas “Configuración Cultural de la Región Zoque de Chiapas” p. 14-42
José M. Velasco Toro “Perspectiva Histórica” p. 44-151
Félix Báez-Jorge “El Sistema de Parentesco de los Zoques de Ocotepec y Chapultenango, Chiapas” p. 154-185
Francisco R. Córdoba O. “Ciclo de Vida y Cambio Social entre los Zoques de Ocotepec y Chapultenango, Chiapas” p. 187-216
Norman D. Thomas “Elementos Pre-Colombinos y Temas Modernos en el Folclor de los Zoques de Rayon” p. 218-235


The Zinacantecans say that the white wax candles that the black-robed shaman offers to the ancestors at the sacred shrines are “tortillas,” food for the ancestors. Directions of space, colors, the manner of serving food and drink, the red geraniums and pine boughs used to decorate the sacred shrines, the shapes of houses, seating arrangements, black chickens, and numerous other elements and patterns in Zinacantecan religious life are, like the candles, imbued with multivocal symbolism and religious significance. With skill and careful attention to ethnographic detail, Vogt tease out the basic binary oppositions and thematic principles which inform and structure Zinacantecan cross offerings, house and field rituals, curing ceremonies, waterhold ceremonies, and the ritual calendar. The basic themes of the culture appear to focus on the actions of talking, seeing, and embracing and on the states of conditions of heat and time.


This is a solid ethnography in which subsistence techniques, life cycle, and ceremonial cycle are fully described but not interpreted.


Competent but unexceptional anthropological history of Zapotec culture and society from early preconquest times to the present.


Describes the dance of The Tiger in the Carnival of San Pedro Stoepan, Veracruz. The participants refrain from eating corn or eggs and abstain from sexual relations, while the Tiger is clearly associated with rain, corn, and fertility.

1168. Young, Philip D. The expression of harmony and discord in a Guaymi ritual: the symbolic meaning of some aspects of the balsería (in Helms, Mary W. and Franklin O. Loveland eds. Frontier adaptation in lower Central America [see item 1080] p. 37-53, bibl., illus.)

Argues that the stick game of the Guaymi expresses both harmony and discord.

ETHNOLOGY: WEST INDIES

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GIVEN SPACE LIMITATIONS, ONLY A SEGMENT, albeit a large one, of the relevant publications of the current review period was included in this issue. Not-
withstanding, the listing that follows is substantially representative of the total and includes articles or monographs on 24 Caribbean territories (Aruba, Bahamas, Barbados, Barbuda, Belize, Bermuda, British Virgin Islands, Cayman Islands, Cuba, Curaçao, Dominican Republic, Grenada, Guadeloupe, Guyana, Haiti, Jamaica, Martinique, Miskito Indian territories off Nicaragua, Montserrat, Providencia, St. Lucia, St. Vincent, Surinam and Trinidad) as well as a smattering of publications on general Caribbean themes and a token number of that fast-growing specialization of Caribbean studies, West Indians abroad.

In HLAS 35 and HLAS 37, I argued that Caribbean ethnology, or better put, Caribbean social and cultural anthropology, had become more eclectic in its problem orientation, theoretical and methodological approach, and geographical focus. Despite some continuity in long-held research interests, it appears that this interesting trend has continued, if not accelerated, in the last few years, not only because of social and political conditions within the Caribbean region but also due to centrifugal pressures within the discipline itself. Anthropologists and other closely allied disciplinarians are beginning to write, on a fairly regular basis, on such relatively novel topics as the status of Caribbean women (see items 1202, 1217 and 1271); drugs and Caribbean society (see items 1180, 1200, 1257 and 1262); alcoholism (see item 1174); ethnicity and Caribbean society (see items 1204-1205, 1211, 1213, 1218, 1220 and 1270); ethnobotany (see items 1212 and 1276); and, sociolinguistics (see items 1169 and 1209). Indeed, there is good reason to believe that in the very near future research will expand in these areas as well as work on topics such as local-level politics, mental health, urban anthropology, and middle class and elite studies. In fact, the emphasis of anthropologists in the Caribbean appears increasingly to be on socially relevant issues.

As indicated above, however, at least several research themes of traditional interest to Caribbeanists have been pursued during the current review period. Of particular note, there appears to have been a resurgence of work on several aspects of the venerable subject of Afro-Caribbean religion. In this issue, for example, annotations are included of publications by Alexis on voodoo in Martinique (item 1171); Cabrera, García Herrera, and León on Afro-Cuban phenomena (items 1192-1193, 1210 and 1227); Agosto de Muñoz and Murray on Haiti (items 1170 and 1241; Simpson on St. Lucia (item 1264); Chevannes and Yawney on the Rastafarians of Jamaica (items 1195 and 1277); as well as Deive’s comprehensive treatment of voodoo in the Dominican Republic (item 1203). Activity also continued on synchonic and historical Maroon studies. In this issue, Price contributes a bibliography and historical overview of the Guiana Maroons as well as a monograph on Saramaka social structure (item 1249); Kopytoff deals with Jamaican Maroon ethnicity and political organization in the 18th century (item 1222); de Groot provides a monograph on the Djuke (item 1214); and Lenoir offers an article on the Paramaka (item 1226). A third continuing theme is the study of East Indian populations with much of the recent work in this field historical in nature. Moore, for example, deals with the retention of caste-nations in British Guiana (item 1237); Ramesar with East Indians in Trinidad during the latter part of the 19th century (item 1252); and Singaravélou provides an overview on East Indians in Guadeloupe (item 1265).

Although perhaps presumptuous on my part, for general bibliographic coverage of the non-Hispanic Caribbean, the reader may wish to know of the availability of The Complete Caribbeana 1900-1975: a bibliographic guide to the scholarly literature recently compiled by Lambros Comitas in four volumes and published by Kraus-Thompson Organization Press in 1977.

I am indebted to Georganne Chapin for her most able research assistance during the preparation of this section.

Utilizing data from Curacao, the author deals with aspects of "the disjunction between verbal expression and actual behavior, confessed values and real acts, what according to informants should be and what is, what people say and what they do." This set of problems is explored within the context of interpretations of the hypotheses on black family structure in the Caribbean.


Author analyzes possession in Haitian voodoo as a manifestation of cultural/historical forces, compares and contrasts aspects of Dahomeyan and Haitian possession and demonstrates that those features confined to Haiti have resulted from the oppression of slavery and the poverty which followed. In Dahomey, possession is formalized: an individual may only become possessed by his personal god; the manifestation follows certain patterns established by cultural conventions and traditions; possession demonstrates a fixed relationship between an individual and his god. In Haiti, however, possession is less structured: a person may be possessed by various gods, may create new gods, and manifestations of possession are far less predictable than in Dahomeyan society. This, in addition to the spontaneous character of Haitian possession, leads the author to conclude that Haitian voodoo is more responsive to individual psychological needs than its Dahomeyan counterpart; this "compensatory character" of Haitian voodoo originated in the denial of the individual inherent in the New World slave system. Two phenomena of Haitian voodoo which are absent in Dahomey are the violent and dangerous Petro gods (loa) and those gods known as loa bosal; the latter term was the name used to denote unbaptized recently-arrived African slaves. Like the original loa bosal, these loa must be socialized and baptized in order to dominate them (i.e., bring the possessed individual back from possession).

Aguirre, Benigno E. Differential migration of Cuban social races: a review and interpretation of the problem. See item 9156.


Author analyzes African religious survivals in present-day Martinique. Due to the imposition of Catholicism and metropolitan secular influences in colonial Martinique, traditions from African voodoo have been internalized and operate only at a subconscious "sub-cultural" level. These suppressed cultural/religious beliefs at times emerge, manifesting themselves in psychological conflict. More open survivals in Creole culture occur in language, folklore and proverbs. It is the religious influences, however, which create psychological disharmony.


Joint meeting with the Southern Anthropological Society. Papers delivered at this meeting are reviewed separately in this section and entered under individual authors' names.


A study of social protest and change in Curacao focusing on the May Movement of 1969. The authors first present a context for their analysis in a description of the particular preconditions and change in the island society. They then examine the internal dynamics of the Movement which culminated in riot, loss of life and considerable material loss. An assessment of the social consequences of this event over a two-year period is made as well as an evaluation and comparison with other social movements in other parts of the world. Study based on fieldwork in 1969, 1970, and 1971 with primary source of data generated from semi-structured interviews with key informants.

1174. Angrosino, Michael V. Outside is death: community organization, ideology and alcoholism among the East Indians of Trinidad. Winston-Salem, N.C., Wake Forest Univ., Overseas Research Center, 1974. 138 p., bibl. (Medical behavioral science, 2. Developing nations monograph series, 2)

In Trinidad, Alcoholics Anonymous (A.A.) is an active organization, 99 percent of whose members are East Indian. Different forms of heavy drinking, alcoholism, and A.A. ideology and practice in treating alcoholism are examined and discussed. The author demonstrates that A.A. has been effective among Trinidadians precisely because it does not challenge traditional norms of East Indian society and, indeed, provides the same types of supportive and comforting social group interactions as those which the Indian male encounters when he first begins drinking with friends. Among the attractions of A.A. as it has been adapted to the Trinidadian situation are: 1) the legendary character of its founder, lending an "aura of heroic tragedy;" 2) the material benefits which accrue along with sobriety; and 3) a positive association with modernity and the new In-
A discussion of the messages Naipaul's work holds for the social scientist. Naipaul, "a national institution who has visibly touched a nerve deep in Trinidad society," in both fiction and non-fiction, writes of the psychological consequences of colonialism. He believes that the alienation of West Indians is not inevitable; rather, once they cease to feel they belong elsewhere, "they will come to an acceptance of their own unique worth and position in the world." It is this orientation, Angrosino feels, which links Naipaul to the anthropological perspective.


Papers from this conference are reviewed separately in this section and entered under each author's name.


A quite critical review of J.D. Elder's argument that the high incidence of anti-feminist remarks in calypsos are "a projection of an underlying male/female conflict over desirable social roles in the society," an argument, the reader is told, which rests on two assumptions: that singers of calypso repress their hostility toward their mothers and that the dominant sex in Trinidad, specifically among the lower class, is the female. After careful consideration of Elder's view, the author offers an alternative explanation "that success and status for the calypsonian is most likely the pleaser his audience. Therefore, it is the nature of the audience that largely accounts for the content of the songs. And the interest of the audience is shaped by events in the society and the capacity of individuals to find meanings in these events."


Eskewing traditional sociological approaches to social stratification, the author examines the internal ranking system of a small, suburban locality near Bridgetown. The characteristics of the system described "include the recent introduction of attributional criteria and the continuing importance of interactional criteria in ranking, the variety of such criteria, the extent to which they can be played off against and so modify the significance of each other, the subjective interpretations of interactional criteria and the increased amount of information relevant to an individual's reputation, which is now acquired via gossip and speculation and which is often biased and less accurate than that gleaned from direct contact. These characteristics have given rise to ambiguity and lack of consensus in ranking."


A study of the Haitian population, mostly students and middle class, residing in France. The authors deal with problems of displacement, culture conflict or culture shock with special reference to racial factors in the Haitians' adaptation to life in the "mother" country. They posit that the Haitians occupy a middle position in the acculturative sequence (based upon Redfield's model), falling between that of the Africans and the other Antillians, specifically those from Martinique and Guadeloupe. The orientation of the study is basically psychosociological, with a personally administered questionnaire designed to probe demographic, psychological, sociological and pathological parameters. Dreams, religious attitudes and practices (Catholicism, vaudou, etc.), attitudes on sexuality, actual sexual conduct, and racial attitudes, are among the phenomena investigated. Based upon quantitative analysis of the information elicited, the authors develop four "types" of Haitians presently residing in France: the "westernized"; those "in search of identity"; the self-sufficient ("autarique") and the "pragmatists."


A product of a multidisciplinary project on the effects of chronic cannabis use in Jamaica (see also items 1200, 1258 and 1262), this paper posits social class and personality factors in the choice of cannabis or alcohol in Jamaica. A high correlation between extroversion and heavy drinking is cited and "with a preponderance of cyclothymic personalities who are successful in Western cultures, alcohol becomes the establishment choice while personality attributes in the culture of poverty may lead to cannabis preference."


Discusses the similarity in supernatural beliefs of the Bajans (poor White descendants of soldiers, convicts and indentured servants from Barbados) in Grenada
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and the blacks on this island. The data on the supernatural beliefs of whites come from interviews with an old Bajan male who related tales of mermaids, creatures who can shed their skins, dream revelations, and obeah. From these tales the author concludes that the same supernatural realm exists for the two groups, which she had previously taken to be relatively isolated from each other. The common conceptions rise from contact in daily life, intermarriage (not frequent but present), and the integration of similar beliefs from different heritages.


1183. Berleant-Schiller, Riva. Mating is marriage in the Caribbean (MJSSH, 1:1, Fall 1972, p. 66-79)

A discussion of problems in Caribbean anthropology related to marriage, family, and domestic organization. Author concludes that "in the matter of family and household unit we have come to let the Carib-

bean materials teach us. We have come less and less to impose parochial presuppositions. In the matters of marriage too we must abandon the presupposition that there is everywhere some common essential element."

1184. ———. Production and division of labor in a West Indian peasant community (AAA/AE, 4:2, May 1977, p. 253-272)

A study of the sexual division of labor or the sexual differentiation of social and economic roles in Barbuda in relation to the organization of peasant economy. "Subsistence and cash production ... fall into two organizational categories: that for which household personnel is sufficient and that for which personnel from different households must organize into a cooperative team. This difference in productive organization is associated with exclusive areas of social and economic responsibility divided between men and women, although physical labor sometimes overlaps. Underlying the organization of production and hence the sexual distinction of roles, are the productive capabilities of the landscape and the customary system of land tenure that permits its most efficient use." A welcome addition to the literature on a little studied West Indian island.


A detailed examination in sociological perspective of the social and economic development of Belize from the formative, settlement period to the inception of crown colony status in 1871. The primary objective of the book is the consideration of aspects of the relations between the political economy of a dependent colonial society and the social structure of that entity. Within this context a number of issues of general interest to Caribbeanists are explored including the differences in the organization, conditions and treatment of British Honduran slaves involved in the extraction of timber rather than the production of sugar and other plantation crops as in other areas of the Caribbean as well as the lack of development of a peasantry after emancipation in 1838. Considerable attention is given to the institution of slavery, the slaves themselves, free labor, and apprenticeship and emancipation. Includes appendix.


A very welcome reprint of a ground-breaking study of colonial society in Trinidad in mid-20th century. First published by Social and Economic Studies in 1953, it has heretofore been very difficult for the interested reader to obtain.

Discusses a Creole male’s resolution of his domestic, household and mating problems in Paramaribo, Surinam, a society in which research on family relationships has generally focused on the female-headed household. “The study of sedentary women and children does not illuminate all the links tying dispersed households together nor the nature and variety of male bonding to these female-headed groups.” The author follows Marcell, a lower class Creole (black) man, through his conflict, beginning with the establishment of relations with a Javanese woman, her treatment of him, and his attempts to bring her under his control. The economic and social repercussions of this relationship upon Marcell’s family, his peers, other women, and the community are described as in the ritual process (he resorts to magic, rather than formal legal institutions) employed to restore his personal and social life to “normal”. His continuing links to other households, ongoing relationships with peers, holding his job, and his ultimate success in regaining the woman are seen as indications of a tendency to social equilibrium.


A working paper on cultural diversity and forms of integration in the Caribbean. Central to the argument “is that the term creolization . . . refers to a cultural process perceived as taking place within a continuum of space and time, but which, for purposes of clarification may be divided into two aspects of itself: ac/culturation, which is the yoking (by force and example, deriving from power/prestige) of one culture to another (in this case the slave/African to the European); and inter/culturation, which is an unplanned, unstructured but osmotic relationship proceeding from this yoke. The creolization which results (and it is a process not a product), becomes the tentative cultural norm of the society.” Materials presented on patterns of creolization, the plural continuum, and cultural diversity (Europeans, Afro-Caribbeans, post-emancipation complications, Chinese, and East Indians).

1189. Brereton, Bridget. The Negro middle class of Trinidad in the later nineteenth century (in Annual Conference of Caribbean Historians, VI, Rio Piedras, P.R., 1974. Social groups and institutions in the history of the Caribbean [see item 1176] p. 50-65, bibl.)

A review of the development of identity among the black and colored middle class in Trinidad from emancipation on. Author concludes that “this class did not wholeheartedly reject its racial heritage, its negritude, as historians have often stated” and that the contemporary Black Power movement in the West Indies was not entirely imported from the metropoles. Nor did it lack indigenous roots, as indicted by the many pleas for black solidarity and expressions of race pride made in Trinidad during the latter part of the 19th century.

Broder, Erna. Abandonment of children in Jamaica. See item 9162.


Exploratory research on the phenomenon of the yard, an urban Jamaican residential unit primarily used by the lower class. Utilizing data from both quantitative and qualitative techniques, the author examines the yard as a psycho-cultural experience and in historical perspective. She then divides yards into two categories: tenant and government, and proceeds to deal with their subjective and structural properties and with the relationship of yards to geographic mobility, to family, social behavior, courting, and behavior between mates. A concluding section deals with the implication of yards of social work practice in Jamaica. Of interest to anthropologists.


A study of mating and family patterns from slavery to the present. The lower-class Creole family system in Surinam is examined and discussed in detail, and related to the various hypotheses on kinship and family organization in other West Indian societies. The author maintains that the Surinamese patterns manifest the adaptation of the lower-class Creoles to their socioeconomically inferior position in the society. In particular, the presence of alternative types of male-female unions, the relative ease of terminating such unions, and matrifocality are cited as representative of the acculturative process. Extensive statistical tables on demography, fertility, household composition and economics are included.

An account of the religion and folklore of the Afro-Cubans who live in "Central Cuba." Author visited the area in 1956 with Alfred Métraux and Pierre Verger with the purpose of studying African religious survivalisms. Cabrera's observations are complemented by Josefina Tarafa's excellent and informative photographs.


An account of the African folk beliefs of the Cuban people. Originally published in 1954, this work reports on the author's observations and interviews with rural Afro-Cubans; the predominant theme is the sacredness of the forest. Detailed and informative. For literary critic's comment see HLAS 38:6619.


A discussion of an innovative research methodology which the authors employed to gather quantitative data on sensitive domestic and economic issues in rural Haiti. There were four major elements to the design: the use of a numerically modest cluster-sample approach permitting cross-checking of the accuracy of data; the use of special aging techniques, including use of baptismal records, sibling matching, and peer matching; the use of villagers, rather than outsiders, as interviewers; and the enumeration of respondents. With respect to the latter two issues, the article criticizes the notions that anonymous outsiders can somehow gather more accurate survey information in a village setting, or that enumeration of respondents will somehow "spoil" research. Both of these tactics produced extremely positive results in this study, and the design is presented as a possibly useful model in rural Third World research that entails elicitation of sensitive personal information.


A detailing of the remarkable story of the Reverend Claudius Henry, early Rastafarian, leader of an organized and devoted following, and more recently, a factor in Jamaican national politics. The author presents the data in five sections which represent the several stages of the development of Henry's Church: the making of charisma as a process of interaction between Henry and landless migrant workers; the failure of the prophecy of "miraculous repatriation" to Africa; revolutionism and its consequences; community development; and, politics and the manipulation of a symbol.


A history of colonialism has worked against the development of a Caribbean consciousness but has provided the context for the development of insularity. Strong insular sentiments were at root of the break-up of the West Indies Federation and led to the collapse of the associated state of St. Kitts, Nevis and Anguilla. The Caribbean is characterized by a rejection of the West Indian in favor of the European and imitation of white behavior was a strong impulse during slavery and the post-emancipation period. In recent years, black power has "partly satisfied a quest for roots—but at the cost of isolating the racial minorities."


A remarkably comprehensive study of the city of Kingston over time dealing with two intertwined themes—first with "the analysis of the city's spatial, demographic and economic growth [which] explore the relationship between social and economic change" and the second with "the social structure of the city and, in particular, . . . the changing relationship between race, culture, and status." Detailed materials, of value to the urban social scientist, are presented for the periods 1692-1820; 1820-1938; and, 1944-60. Very useful contribution to the literature.


Utilizing the concept of plural society as developed by M.G. Smith, the author examines social patterns of Creoles and East Indians in the second largest urban area of Trinidad. Compares 1960 census data on race, religion, occupation, family and education as questionnaire data on values and attitudes of the key elements in the community are presented. "The study generally supports Smith's hypothesis about cultural pluralism. It shows that both the creole and East Indian elements are divided into several cultural segments. The creole segments are ranked, but among the East Indians hierarchical and parallel positions are recorded . . . Although the social structure is reflected in the urban mosaic, social boundaries are more clearly expressed in individual behavior than in residential patterns. Creoles and East In-
dians may live in close proximity and share similar aspirations; yet their behaviour and attitudes are often poles apart."


Utilizing qualitative and quantitative data drawn from the Jamaica Marihuana Project, the author attempts to refute the fairly widespread acceptance by medical researchers of "the amotivational syndrome" (apathy, ineffectiveness and non-productiveness which may result from the chronic use of certain drugs such as cannabis). In contrast, Jamaican users universally perceive cannabis as an energizer, a motive power—never as an enervator that leads to apathy and immobility. Analysis of videotapes of quasi-experimental settings and of seasonal work productivity figures of ganja-using and non-using cane cutters indicates that these objective measures also do not indicate any signs of apathy, ineffectiveness, non-productiveness, or deficits in general motivation among Jamaican laborers.

1200. ———. The social nexus of ganja in Jamaica (in Rubin, Vera ed. Cannabis and culture [see HLAS 37:1531] p. 119-132)

A product of a multidisciplinary project on the effects of chronic cannabis use in Jamaica (see items 1180, 1258 and 1262) this paper examines the contemporary complex of behavior and values surrounding cannabis use in Jamaica as a social institution. Brief summaries of the East Indian paternity of the complex, as well as the extent of current use, are presented. The bulk of the paper concentrates on cannabis-related patterns of activity (cultivation, distribution, and consumption); social groupings of users; and the beliefs and values underlying the cannabis institutions (variations related to different modes of consumption, cannabis as energizer, and "the motivational syndrome"). A final section considers cannabis use as a social class marker; cannabis and social mobility; and stereotypes and misconceptions about cannabis held by socially subordinate sections of Jamaican society.


An examination of various aspects of the legal status of women, including education, employment, sexual crime, property law, judicial rights, and marriage (Hindu, Muslim, Christian and civil). In terms of marriage and property law, the author observes: "Because marriage is an institution which many Trinidadian families ignore the present law concerning entitlement to the property of a deceased is of relevance to only a proportion of the population... It is hard to change the law in any way which reflects on the (sanctity) of marriage as an institution but in a country with our present social structure it is wrong that so many Trinidadians live excluded from so much of our protective legislation." This work was compiled in honor of International Women's Year.


Useful discussion on ethnicity in Guyana which concludes that, at the level of ideology, Guyanese declare themselves in support of a political institution that defines citizenship without reference to ethnicity and race. However, this ideal does not reflect reality. In fact, Guyanese governments have conceded corporate, but equal entitlements to ethnic populations. Furthermore, between the overall structure and the level of individual encounters, a number of associations and groups exist which seek to promote the corporate interests of these populations. Finally, ethnic identities and status claims exist selectively into individual transactions. "In other words, such identities and claims tend to be asserted only in those situations which bring into focus the status inequalities that exist among ethnic populations." A number of suggestions for the proper context of ethnic research in Guyana are proposed.
1205. Dirks, Robert. Ethnicity and ethnic group relations in the British Virgin Islands (in American Ethnological Society, Wrightsville Beach, N.C., 1973 The new ethnicity (see item 1172) p. 95-109)

Description and analysis of what is termed a somewhat special case of ethnicity and ethnic relations, the case of the "Garots," or Afro-West Indian people of the Antilles temporarily working in the Virgin Islands, and native Virgin Islanders. "...an ethnic identity is ascribed to an alien category of people on the basis of the belief that their behaviors and values originate from down-island native sources. In reality, the identity ascribed to aliens ignores both similarities and differences that emerge from traditional cultural backgrounds."


Drawing on diachronic (socioeconomic; baptismal and marriage records) from a rural community on Tortola, British Virgin Islands, the authors test the hypothesis that the level of marriage and extra-legal unions found in Afro-Caribbean communities is a dynamic adjustment to economic environment. Their analysis indicates that during periods of economic insecurity and shortage of cash producing opportunities there is a relatively high proportion of extra-legal mating. Conversely, during periods of relatively high levels of cash producing opportunities there is a comparatively high proportion of marriage. For sociologist's comment see item 9168.

1207. Domínguez, Virginia R. From neighbor to stranger: the dilemma of Caribbean people in the United States. New Haven, Conn., Yale Univ., Antilles Research Program (ARP), 1975. 177 p., bibl., tables (Occasional papers, 5)

Discussion of the phenomena of pluralism versus assimilation with reference to the various Caribbean immigrant populations in the US. On some levels the various regional/national groups—British West Indians, Haitians, Dominicans, Puerto Ricans, and Cubans—must be considered separately in terms of language spoken, motivations for immigration, and legal and economic status in the US. However, the author argues, most Caribbean immigrants share physical and conceptual characteristics which link them in US society (one that recognizes only two conceptual "racial" categories—white and black) with the black population. Considering themselves distinct from Afro-Americans, unable to rise within the white super-structure as have successive generations of former European "ethnic group" immigrants in American history, the Caribbean immigrants pose a unique case. "Pluralism is not the creation of Anglo-American educators, politicians, and administrators; rather it is an alternative formulated largely by minority group members who consider genuine assimilation improbable or impossible." The exception, and most assimilated among Caribbean immigrants, is the Cuban population. The author proposes that the relative ease with which the Cubans have assimilated is based not so much upon their generally higher educational and economic levels and the facility with which they attained legal immigrant status; rather she attributes their assimilation to the fact that many more Cubans than any other Caribbean immigrants are "white", rendering them more upwardly mobile in US society. The thesis is supplemented by more than 50 statistical tables on demography, immigration and deportation figures, occupational, economic and educational characteristics of the various Caribbean immigrant populations.

1208. Fischer, Michael M. J. Value assessment and stratification: religion and marriage in rural Jamaica, pt. 1. (UPR/CS, 14:1, April 1976, p. 7-37, bibl., tables)

The first of a two part article on the role of religion (and marriage) in a rural community in St. Thomas parish with attention as to how religion is used to separate as well as bind people. This first part deals with location of the community (or economic and geographic ecology) as context for the argument. This is followed by a description and analysis of communal social stratification (the majority of the population being "lumpeenproletariat" and "working class" with a limited number of lower middle class clerks, teachers, etc. and one or two others "who have managed to move upwards"). The concluding section of this part begins to delineate two religious styles in the community.


A sociolinguistic analysis of "fighting with words" in Barbados with general applicability to the English-speaking Caribbean. In the author's words, the article deals with "an organized and typically clever routine used by Barbadians to goad an opponent during an intermediate stage of dispute. In a prevalent form the speaker makes a comment ostensibly for one hearer, though the intention is to demean an overhearer who recognizes the speaker's intention to insult." The article deals with the "deliberate creation and propagation of interpersonal strife through manipulation of these transparently ambiguous messages." Sections on the strategy of dropping remarks; speaker, audience, and overhearer; participation in speech events; indirect versus direct discourse, frame disputes or framed disputes; and, dropping remarks and signifying. Of value to social and cultural anthropologists.

Ethnological observations of two Afro-Cuban religious sects in a Lajera community, La Guinea. The Guinea area of Cuba is known for having a largely black population, made up of the descendants of slaves from the Terry plantation. The author discusses Africanisms and acculturation in two religious societies, the Unión Lajera and the Sociedad Africana Casino San Antonio.


A consideration of the variety and heterogeneity of the population of the Dominican Republic and the difficulty in defining a Dominican ethnicity. Despite differences of origin, phenotype and race, however, "we are witnessing the development of a melting pot concept within the Dominican Republic while, ironically, Dominicans in the United States are becoming caught up in the apparent move to deny or oppose the process of assimilation in that country by encouraging the perpetuation of ethnic differences."


Notes and interviews on ethnobotany in Santo Domingo. A verbatim account of five interviews with medicinal plant vendors and "botánicos populares," persons who know the uses of and employ plants both as curatives and as bringers of propitious events. The interviews are straightforward accounts of the uses of different plants, and the article is supplemented by a list of 117 plants and their folk use. Author notes that research was hampered by a campaign against native curers in the summer of 1972, making it difficult to talk with knowledgeable individuals.

Goossen, Jean. The migration of French West Indian women to metropolitan France. See item 9172.

Grant, C.H. The making of modern Belize: politics, society and British colonialism in central America. See item 7171.


An assessment of the relationships between migrants in the US, Aruba and Curaçao within the framework of race and ethnicity. "While it is recognized that the factors of race and its offspring color are omnipresent in areas where large numbers of persons of African descent were confined, it is not always the crucial factors . . . socioeconomic factors can operate as mitigating forces. The data in the three cases presented above suggest that ethnicity be added to such sociocultural factors as class and behavior, etcetera, as a possible mitigating force."


An enlarged and revised English translation of a work published originally in Dutch in 1963. Presented as a survey of archival sources dealing with the contacts between the Djuka Maroons and the colonial government of Surinam in the latter part of the 19th century, this study examines the office of the postholder (a military official stationed among the Maroons by the government) and the postholders' activities. In addition, this English version includes a section on the migratory movements of the Djukas which, although previously published, did not appear in the original edition. This study is a welcome addition to the English language literature on Surinam and the Circum-Caribbean.


A description of Black Caribe folk music collected in the village of Seine Bight, Belize. The paper is divided into five parts: dance music accompanied by song (punta, hungu, wanaragua or John Canoe, gunjai, sambai, warini, chumba); dance music unaccompanied by song (chakanari); non-dance music accompanied instrumentally (berusu); non-dance music unaccompanied instrumentally (abaimahani, arumahani, eremuna eg); and sample songs and translations (abaimahani, berusu, hungu, punta, wana-ragua).


Three case histories of individuals involved in small business enterprises. The growing tourist industry is a factor in all three cases; one individual is directly involved with catering to tourists while the other two "benefit . . . from the improved finances of Caymanian wage-earners." These Caymanian entrepreneurs present examples of occupational multiplicity as it has been observed throughout the Commonwealth Caribbean. This type of activity permits adaptation to and exploitation of an economy in the processes of change.

en kinderverzorging in de Carabendorpen Christiaankondre en Langamakondre in Suriname. Amsterdam, Univer. van Amsterdam, Antropologisch-Sociologisch Centrum, Afdeling Culturele Antropologie, 1974. 136 p., bibl. (Uitgave, 5)

Entitled Children of Galibi, this study deals with children's socialization and care in two Carib villages in Surinam: Christiaankondre and Langamankondre. Village ecology, economy, demography, social structure, and religion are presented as context to a description and analysis of the primary themes.


A useful examination of ethnic identity among 18th-century Jamaican Maroons which utilizes such concepts as reference group, culture-bearing group, ethnic identity, ethnic group and ethnic pool. The bulk of Jamaican Maroons are identified as from West or Central Africa (Coromantee from the Gold Coast in the majority and non-Coromantee Africans such as "Congos," "Eboes," "Mandingos," "Paw-paws," "Nagos," etc.). Other ethnic groups in small numbers included Arawak and Mesquito Indians, escaped Madagascar slaves, Spanish blacks (ex-slaves left by the Spanish when they gave up Jamaica). Creole slaves escaped from plantations and Maroons born in free Jamaican Maroon societies. The problems of ethnic diversity in Maroon societies and their solutions are explored. Finally, the author suggests "that the achievement of the Maroons in overcoming ethnic rivalries while retaining a more generalized African heritage overshadowed a phenomenon that took place in Jamaica as a whole and made possible the integration of the Afro-American population."

1223. ———. Jamaican Maroon political organization: the effect of the treaties (UWI/SES, 25:2, June 1976, p. 87-105, bibl.)

The author argues that the treaties signed by Jamaican Maroons and the colonial government of Jamaica in 1739 did not "preserve" Maroon societies, as is commonly believed, but rather, transformed them. The paper describes pre-treaty political organization of the Maroon societies; details the political disturbances that broke out in the post-treaty period; and, finally, develops "the argument that it was the treaties themselves that undermined the traditional Maroon political organization and authority of the chiefs, and promoted the disturbances. The process was similar to the undermining of traditional chiefs under "Indirect Rule" widely noted in 20th century British Colonial Africa."

Based on fieldwork of 13 months duration in form sites—a rural village in north Manchester; Kingston; Montego Bay; and, on "Jamaica’s largest sugar estate"—the author attempts "a total analysis of contemporary Jamaican society, to suggest the ways in which political, economic and social relationships, economic policies, and actors’ models, are articulated with each other in a changing and dynamic fashion." Sections are presented on population and economy; social structure and social change; village and slum; and politics and social change. The author sees change in Jamaica as very likely, particularly in land distribution and the agricultural sector in general, but believes these changes will be contained within the present institutional arrangements.

1225. LaFlamme, Alan G. An annotated, ethnographic bibliography of the Bahama Islands (HRAF/BSR, 11:1, 1976, p. 57-66)

Useful bibliography for anthropologists interested in the Bahamas.

Lange, Frederick W. Slave mortuary practices, Barbados, West Indies. See item 592.

1226. Lenoir, John D. Surinam national development and Maroon cultural autonomy (UWI/SES, 24:3, Sept. 1975, p. 308-319)

Review of the development of Maroon societies in Surinam during slavery as context to the consideration of the Paramaca, a case illustration of Maroon adjustment to the larger colonial society. The Paramaca were "unofficial Maroons," not having been party to the Maroon treaties of the 1760s and 1830s. As a consequence, from early in their history, they were forced to organize against both the colonial military and the nearby Djuka Maroons. The author details aspects of their adaptive and defensive strategy.

1227. León, Argeliers. Un caso de tradición oral escrita (UCLV/I, 39/40, mayo/dic. 1971, p. 139-151)

A case of written oral tradition. Author examines the phenomenon of written records of Afro-Cuban ritual tradition. In Cuba, as in much of the Caribbean, African and Christian religious beliefs and practices were combined to produce new forms. Beginning in the second decade of this century, followers of such religious cults as the Santería or Regla Ocha (these cases primarily Yoruba-Catholic, according to the author) began to keep written records of religious beliefs and practices. These libretas de santería served both as a source of prestige and wealth for their keepers; further, they provide a record of religious syncretism among the Afro-Cubans.


Ethnography of Grand-Rivière, a fishing village in Martinique, focusing on the problems arising from "modernization." Some of the paradoxes currently facing the villagers include: the effects of emigration upon the age-distribution of the population; conflicts in the desires raised by schooling and actual possibilities for attainment; the devaluation of traditional work and general disruption of the traditional economy; and, decreasing independence of the village resulting from increasing outside social aid. Author views Martinique’s relatively new status as a French Overseas Dept. as furthering the dependent relationship which already has caused the decline and threatens the future of villages like Grand-Rivière.


Using quantitative and descriptive data, article describes the Port-au-Prince market system by following agricultural produce on its way to the urban consumer. The dynamics of Haitian commercial maneuver are exposed at the three major markets in the urban intermediation chain: the truckers, the depots, and the outdoor marketplaces (many of which are held in streets). Of particular methodological interest is the article’s skilled combination of simple quantification with ethnographic description to expose patterns that would otherwise remain hidden. Whenever the population of a neighborhood rises to about 25,000, for example, a new outdoor marketplace appears to form. And the number of traders will adaptively vary with changing conditions of supply. It is the combination of abundant, entrepreneurially skilled individual traders working under conditions of near-perfect competition which imbues the Haitian market system with its unusual flexibility.


An examination of cursing, a minor criminal offense, in Gouyave, a fishing village in Grenada, with the objective of illuminating aspects of that society’s social organization and adding to our knowledge of the interaction of law and informal norms.

Thorough study of the relationships between men and women and the composition of household among lower class Afro-Curaçaoans based on participant observation, quantitative interviews and a sample of 2,486 household heads. Detailed sections are presented on the literature and hypotheses related to the Afro-American family; on Curaçaoan population segments, social structure, economy and politics; on the research design and attendant problems; on headship and the household group; on the social and economic position of heads and household groups; and on parents and children. Concludes that the Curaçaoan lower class family is a sub-type of the Afro-American family unlike that of the Maroons of Surinam and with no strong resemblance to the lower-class family of British Guiana or Jamaica.


A working paper detailing aspects of the comparatively late development of a peasantry in Barbados. Particular attention is paid to the years 1895 to 1920 since evidence indicates that during this period peasant farming and small scale ownership of land became “clear and persistent features of the Barbadian landscape.” The effects of world cane sugar prices, internal migration and remittance from Panama are considered among other factors. A comparison of the early period and the first two decades of the 20th century indicates that while more land had been acquired for peasant cultivation and that new villages “had been created out of the rump of the subdivided or partially broken-up estates,” perhaps the real difference distinguishing the pre-1900 peasantry from the post-1900 peasantry was that the latter, “because of the changing settlement pattern, was less of an extension of the plantation than the former.”


An analysis of the phenomenon of La Rose singing in St. Lucia, a 200 year old musical tradition. La Rose is one of a number of singing societies, an institution known throughout the British and French Caribbean. Singing is in Patois and African influences (such as the king and queen leaders, and the call-and-response musical pattern) are significant; however, innovations in both structure and musical content are common. Author deals primarily with La Rose singing as a “communicative event” (Hymes), focusing on the role of the shâtwèl or central performer.


Towards the systematic treatment of “different sub-classes of the peasantry,” with particular reference to Antillean populations.


An essay designed to present a general anthropological approach to the study of Afro-American culture history. The central thesis is “that continuities between the Old World and the New must be established upon an understanding of the basic conditions under which the migrations of enslaved Africans occurred.” In support of their argument, the authors present documentary evidence about sociocultural contact in slave societies, about the slaves themselves, the beginnings of Afro-American societies and cultures, retentions and survivals, and kinship and sex roles.

1237. Moore, Brian L. The retention of caste notions among the Indian immigrants in British Guiana during the nineteenth century (CSSH, 19:1, Jan. 1977, p. 96-107)

An examination of the role of caste notions in the adaptation of Indian indentured laborers to British Guianese society. Although colonial administrators made no provisions for caste in the immigration process, planters consciously broke up caste and linguistic groups in order to prevent collusion, certain stereotypes became prevalent among planters as to which castes provided the best workers. The general feeling that the lower the caste, the better the (low status) worker, exempted many high caste Indians from certain types of responsibility and perpetuated concepts of status and prestige in spite of intercaste contact on every level. Most importantly, the author posits that the notion of varna (an all-India status ranking of castes), as well as notions of racial superiority present in Indian society, fit very well into the already “caste-like” nature of Guianese society, “with its rigid system of social differentiation and inequality between white and black... The concept of caste thus served as a reference point for the social reorganization of the Indian immigrant community in the colony.”

1238. Moore, Richard B. Carib cannibalism: a study in anthropological

Utilizing chronicles and early histories, the author attacks the stereotyping of Carib Indians as "voracious" cannibals. It is argued that "the common stereotype which pictures Caribs as customary and voracious cannibals, who made war and hunted down other human beings in order to devour them, is demonstrably erroneous, and has been used to attempt to justify their enslavement." Concludes with a plea that all loaded, odious and degrading terms such as "cannibai," "savage," "primitive," "native," "Negro," etc. be discarded in the interest of healthy human relations.


English translation of El ingenio: el complejo económico social, first published in Cuba in 1964 (see HLAS 27:2026). A rich, detailed description and analysis of the development of the sugar industry in Cuba by a historian. Deals with the technology, economics, politics and social ramifications of sugar on the island during a particularly important period of Cuban history. Of specific value to anthropologists are excellent sections on the technical requirements of production and on work patterns and labor necessities.


Based on in-depth interviews with 45 working women (professional and non-professional), the author concludes that: 1) middle-class married women were "less constrained" than single middle-class women; 2) education and occupation cut across class as well as sexual boundaries so that "the class differences and cultural traditions regulating them should...be investigated;" 3) "cultural traditions, i.e., male dominance ideologies, may be stronger (in Montserrat) than occupational or educational advantages at this time;" and 4) methodologies and techniques are needed to determine the real value and attitudes of women studied. No quantitative data provided.

Munroe, Robert L.; Ruth H. Munroe; and John W.M. Whiting. The couvade: a psychological analysis. See item 1123.


Anthropological description and analysis of an unusual illness reported by large numbers of women throughout rural Haiti, in which pregnancies are described as lasting several years because of unborn children who get trapped in the womb. Beliefs about this illness (perdition) are described in detail and are shown to be intimately linked to the belief system of Haitian voodoo. Quantitative evidence is given showing that women in perdition do in fact have fewer children than other women and the entire complex is shown to be a series of disguised fertility rituals. A historical analysis is given showing why sterility and subfecundity in rural Haiti are frequently reinterpreted and diagnosed, not as barrenness, but rather as a child trapped in the womb.


An analysis of the structure and dynamics of Haiti's internal market system as manifested in the production and marketing of beans. Based on detailed ethnographic observation, the article calls into question the notion of the Haitian peasant as a subsistence cultivator, showing instead a heavy cash orientation in the cropping decisions of many cultivators. A schematic diagram is made of a market system whose major protagonists are traveling female intermediaries called madam sara. The economic maneuvers of these female traders described, including their use of male assistants to purchase stock directly from peasant households before it enters the market place. An analysis is given of the impact which this female-run market system has on the organization of rural Haitian family life.


An examination of the dynamics of culture contact and cultural and ecological change in Trinidad during the period of Spanish colonization. The author explores theories of cultural dominance and adaptation, applying them to different phases of the Americans' adaptation to Spanish rule on the island. The Spaniards implemented in Trinidad the same administrative institutions as in their own New World colonies. In Trinidad, Indians taken into the encomienda system generally were able to delay acculturation longer than those under the missions. Villages granted as encomiendas to Spanish settlers "were originally viable communities and continued to function as residentially segregated Indian communities..." and "Indian dependence on the missionaries was encouraged at the expense of community integration." The result was disintegration and acculturation when the missionaries were expelled. Also examined are ecological changes in Trinidad resulting from colonization and culture contact. Although Trinidad remained fertile in plant and animal
life, its lack of precious metals, its marginal geographical location, and its small and dwindling Indian population, in relation to other parts of the Spanish empire, discouraged colonial investment and postponed extensive exploitation. The author utilized archaeological, documentary and ethnological evidence in an interesting approach to one instance of culture contact.

1244. Nowicka, Ewa. The Ras Tafari Movement—its genesis and functions (PAN/ES, 2, 1974, p. 61-90)

Based on the literature related to the Ras Tafari movement in Jamaica, this essay essentially deals with the history of the movement “from its inception in 1930 to the day when Jamaica was granted independence in 1962.” Although Ras Tafariism has certain unique and distinctive features, it is argued that it is not an isolated movement and that many elements of its doctrine are to be found in other social movements. “Ras Tafariism is a contemporary manifestation of protest and its appearance is connected with both the internal development of the social situation and the general growth of involvement in political life. It is a movement born out of the specific conditions of the recent decades. Hence, it should be analysed in context of ideologies which propagate a return to Africa and against the background of the development of the Négritude movement.”

1245. Omoruyi, Omo. The identity question in plural societies: findings from Guyana (SOCIOL, 26:2, 1976, p. 150-161, tables)

An exploration of the relationship between personal identity and national identity. The author utilized data collected from two types of Guyanese school settings: one with both African and Indian students, a “common experiential setting,” and the other either all-African or all-Indian, a “homogenous setting.” In his attempt to “delineate factors that are likely to, and do impinge, on a commitment to the political community and its symbols,” the author discovers that racial identity marked differences in the students’ perceptions of government and politics. This occurs in spite of the fact that students schooled in the “common experiential setting” held somewhat less racially-oriented self-conceptions than those in the homogenous setting. He concludes: “Unless the government is committed to the policy of integration the children’s general attitude toward inter-personal relations which has been made accommodative by the common experiential setting [the mixed school] will tend to give way to the inflexible state of partisanship inherent in the politics of the plural society.”

1246. ———. Use of multiple symbols of association as a measure of cohesion in a plural society (SOCIOL, 25:1, 1975, p. 62-76)

An examination of “vertical form of identification” in Guyana, an individual’s sense of attachment to a particular political structure and to symbols of that structure. As in above reference, author utilized data collected from a mixed setting and a homogenous setting, to measure the distance individuals sense themselves to be from: governmental, national and partisan figures, symbols, and objects; religious figures, symbols and objects; and “neutral” figures. Differences in responses of African and Indian children are presented quantitatively, and some discussion of implication ensues. Further study of religious versus civil symbols of identification is proposed as an indicator of integration in plural societies.


Utilizes a diachronic approach to “delineate the sequence of house types.” Three developmental stages—the 19th-century house, the Georgian house, and the modern house—are designated; examines historical processes of evolution, diffusion, style and form in relation to each stage. Work includes nearly 100 photographs on microfiche.


A study of fertility and its interplay with work in relation to three associated variables—age, union/marital status and place of residence. Data drawn from the 1970 Jamaica census. Results indicate that Jamaican women display a relatively high level of economic involvement and high levels of involvement in family-building activities. Despite high involvement in both, however, the differentials between working and non-working women, suggest some measure of incompatibility between the two roles.


Book on Surinam (former Dutch Guiana) is divided into three sections: 1) a historical framework covering period 1651-1975 (historical demography of the plantation colony, slave society, maroonage and the colonial reaction, the formation of maroon societies); 2) a guide to the sources (with sections on the 17th and 18th centuries, the 19th century, 20th century ethnography, linguistic studies, medical research, history of missions, studies on the arts); 3) a bibliography of the Dutch Guiana or Surinam maroons.

Based on author's dissertation at Harvard Univ. (1969), this monograph focuses on the social structure of the Saramaka Maroons in Guyana. In addition, it deals with "current social forms and . . . their development through time by explanations in the general form of decision models, and [explores] the role of Saramaka ideology in social action." Divided into three parts: 1) on theoretical assumptions, methodology and setting; 2) on ideological background with emphasis on social relations and kinship and locality; and 3) on social structure with chapters on emigration, residence, marriage, fosterage, inheritance and succession, land tenure, and lineage fixation.


A study of patterns of settlement and economic activity of the two principal immigrant groups to Trinidad, the British West Indians and East Indians. The population, economic position of, and economic activity in Trinidad from 1851-62 is sketched, followed by a description of the opening of the Crownlands, the expansion of the cocoa industry after 1875, and the depression of the sugar industry after the mid-1880s. A final section details the population location and economic activity of the immigrant populations during the last decade of the 19th century.

1252. — . The position of the East Indians in Trinidad: 1890-1917 (in Annual Conference of Caribbean Historians, VI, Rio Piedras, P.R. Social groups and institutions in the history of the Caribbean [see item 1176] p. 67-84, bibl.)

An assessment of the socioeconomic position of the East Indians over a critical three-decade period when the question of continued Indian immigration into the colony was in debate. Author argues that since the 1890s, Indians had begun to articulate their rights and position in the society but remained essentially defensive in their political stance until the 1920s. Indian sociopolitical organization and their espousal of "sectional interests" was an indication of the social diversity of Trinidad which reinforced division and, at a later stage, political disunity. "Trinidad would not become a fully united society until the Indians—a substantial and economically ac-

tive sector of the population—had sought and found an integral place in other aspects of activity in the Society."


Discusses the possible relationship between the economic and mating systems of Haiti, the large number of children that are not living with both biological parents, and widespread patterns of malnutrition. The article, based on data from a village in the Artibonite, shows that "child relocation" is empirically linked to fragile conjugal unions, and that relocated children in turn have higher rates of malnutrition. The article suggests the presence of intervening psychic mechanisms in addition to the economic factors producing this pattern. In addition to receiving less food from their environment, relocated children frequently coming as they do from disrupted families—may have emotional problems which further increase susceptibility to malnutrition. Programmatic suggestions are made for dealing with problems of child malnutrition.


Labor mobility related to plantation settlement patterns. "Overall similarities in colonial livelihood patterns among the two main ethnic groups (Blacks and East Indians) in both places suggest that historical-economic determinants are more important than ethnic identity in explaining rural economic behavior in Guyana and Trinidad."


An analysis of the role of the banana industry in the development of political consciousness and unity among St. Lucia's rural small landholders. With the adoption of bananas as a cash crop and the creation of the cooperative Banana Growers Association, opportunity arose "for peasant engagement in regional decision-making." Ultimately, in this case, the industry was reorganized in order to avoid risking the instability feared from mass political involvement. However, the steps leading to reorganization served to unite a peasant population, enlightening its members as to their manipulation and exploitation by both metropolitan and internal politico-economic situation.
forces. Author predicts that this aroused consciousness may well make possible future social change in St. Lucia. For political scientist's comment, see item 7191.


A discussion of the relationship between family and household, or domestic group, in the village of Texier, St. Vincent. The flexible character of domestic group composition is seen as an adaptive response to socioeconomic conditions engendered by the system of social stratification on the island. Fluctuations in economic conditions and opportunities make rigid household composition impracticable. "A form of domestic organization in which domestic group and family functions are either independent or loosely associated with each other produces considerable scope for flexibility and maneuverability in domestic life."


A product of a multidisciplinary project on the effects of chronic cannabis or "ganja" use in Jamaica (see items 1180, 1200 and 1252), this paper deals with the validation of the status of the non-smoker as well as smoker in a population where ganja smoking is endemic. It is argued that smoking ganja, although illegal in Jamaica, is very widespread among working-class males. Consequently, the non-smoker may well be considered a deviant who may pose a threat to the using groups. Specifically, reactions to the first smoking experience are culturally recognized determinants that validate either status. For example, the ganja vision, a culturally standardized phenomenon occurring generally at the time of the first smoking experience, often confirms the role of the smoker. This phenomenon is compared to the vision quest among American Indians of the plains.


New paperback ed. of HLAS 37:1288.


An examination of aspects of the economy, social structure, politics, black disunity, electoral reform, the issue of independence, education, immigration and job opportunities, and drugs and alcoholism of the "artificial society" of Bermuda.


An analysis of the dynamics of social change in McKenzie, Guyana which led to the 1971 nationalization of the Demerara Bauxite Company (Demba), the largest single source of foreign exchange and revenue of that nation. "It is argued that the bauxite mining community as an active part of the total colonial situation generated a number of strains for black Guyanese in particular, which led to various attempts at reduction. These were organized in such a way as to erode the very strong power base of Demba officialdom and thereby to create an atmosphere which facilitated the decision to nationalize." The author describes and analyzes the racial dimensions of McKenzie, the company town, the coincidence of race and socioeconomic status, the erosion of Demba's power structure in the community and among the work force and finally, the politics of industrial behavior.

1261. Sanford, Margaret. To be treated as a child of the home: black Carib child lending in a British West Indian society (in Williams, Thomas R. ed. Socialization and communications in primary groups. The Hague, Mouton, 1975, p. 159-181, bibl.)

Patterns of black Carib child lending in the context of generalized statements on reciprocity and kinship (reciprocity in courtship; eligibility for parenthood; marriage; forms of marital unions; identification of, acknowledgement of, and claim to paternity; naming the child; surrogate motherhood; and, favorite children) as well as transactions in parenthood (lending of children; apprenticeship as a form of reciprocity; and lending of children at a distance).


A product of a multidisciplinary project on the effects of chronic cannabis use in Jamaica (see items 1180, 1200 and 1257), this paper reports on one comprehensive field study designed to explore whether cannabis altered the user's cognitive and psychological frame of reference in a specific socioeconomic and cultural context. Videotape coverage and laboratory research were key elements of the research. "The findings indicate that 1) heavy cannabis smokers enact subtle alterations in daily agricultural activities directly related to cannabis-induced alterations in the stream of consciousness; 2) subjective (smoker) impressions of cannabis-induced alterations in specific tasks contrast with
descriptions based on analysis of research records of those activities; 3) alterations associated with cannabis smoking seem to be appropriate to the users as members of the socioeconomic cultural system."


Seminar was cosponsored by Brace Research Institute and a Committee on Caribbean Studies and Research of McGill Univ. The following papers were presented:

P. Mahadevan "A Rationale for Collaborative Working Arrangements in Agriculture between Universities in North America and the University of the West Indies" p. 1-20
G. Beckford "Institutional Foundations of Resource Under-Development in the Caribbean" p. 21-49
D. Lowenthal "Some Problems of Identity in Relation to Resource Perception" p. 51-72
D.M. Steven "Marine Resources" p. 73-86
F.C. Innes "Caribbean People: Origin and Role" p. 87-93
L. Key "Caribbean People: Post-Emanicipation and Immigration" p. 94-100
F. Henry "Caribbean People: Cultural Variation" p. 100-111
E. Hill "Cultural Values and the Theatre Arts" p. 113-131
F.C. Innes; S. Iton; and T.L. Hills "Socio-Economic Institutions: Plantations and Small Scale Agriculture" p. 133-155
R.W. Grant "Party Politics and Contemporary Socio-Political Movements in the Commonwealth Caribbean" p. 157-163
L.A. Fisher "Structure and Agriculture in Relation to Land, Labour and Capital" p. 165-180
B. Welch "Aspects of Agriculture in the Caribbean: Economic Institutions: Local Co-operatives and Growers' Associations" p. 181-193
E.B. Lack "Agricultural Aspects of Water Resources in the Caribbean" p. 195-200
T.A. Lawand "Domestic Water Supply and Sea Water Conversion" p. 200-203
R. Hinds "Root Crops: a Staple Diet for Caribbean People" p. 205-210
G. Mason "The Potential of Horticultural Development" p. 211-215
B.P. Warkekin "Characteristics of Caribbean Soils and Water Resources" p. 222-224
G. Ramahal and M. Akonoby "Possibilities and Problems of Machinery in Agriculture" p. 225-243
T.R. Preston "Animal Production Research in Developing Countries" p. 245-273
R. Frucht "Migration and the Receipt of Remittances" p. 275-281
D. Lundgren "Migration and Radical Politics" p. 282-287

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The objective of the paper is to delineate the process by which national politics can infiltrate local political arenas despite the "plural character of Guyana, while at the same time this national infiltration is made use of by these local arenas to further their own parochial character. The study was located in a totally East Indian village in West Berbice County and field data demonstrated a process of national-local interaction termed "incorporation," whereby a national area protagonist attempts to infiltrate and subvert support in a local arena which is in opposition to it. Incorporation can proceed logically, it is argued, if meshed with traditional factional politics through the use of faction leaders, village schisms, the categories of support generated by the factional game, and the traditional arenas in which factionalism occurred. While this process results in change in traditional politics, at the same time it reinforces these politics by redefining traditional patterns in ways that permit factionalism to dominate on the local level.

Description of the Kele ceremony in St. Lucia. Despite a much simpler belief system, the ceremony resembles Shango ritual in Trinidad and other Afro-Christian rites of the area. Kele is compared with the Big Drum Dance of Grenada and Carriacou and questions of the substance and derivation of the latter ceremony are raised.

Charts the history of the East Indian population in Guadeloupe. Indian, indentured labor saved the colony's sugar industry from economic collapse after the abolition of slavery. Between the discontinuance of indentured immigration in 1885 and departmentalization of the colony in 1946, the East Indians remained an almost entirely rural population. It is posited that this factor aided the black and brown Creole population to rise in social and occupational status, while the Indians remained at the bottom of the system. In the author's view, it was 1946 when Guadeloupe became a French Overseas Department, that marks the beginning of assimilation and integration of the Indians into the social and economic life of the island. From that year on, notable changes have occurred in family structure, religion, and other cultural traits of the Indians. These changes, along with inter-marriage and mating with the Creole population, have blurred the edges of
Indian distinctiveness. However, still present “in the collective conscience” of the Guadeloupeans are prejudice and mutual mistrust—obstacles to complete assimilation. Includes appendices.


The status of the free colored in the slave societies of Jamaica and Barbados. The first part of the article compares the legal, political, economic, and social components of free colored status in the two colonies up to the 1830s. The second part discusses the racial component in the status of this population in Jamaica and Barbados.


Substantially based on the author’s 1958 dissertation, this study examines the “nonelite” family in Martinique with particular critical reference to Malinowski’s hypothesized rule of legitimacy as a human universal. In the author’s words, “When I contend that there is no rule of legitimacy, I mean that there is no unequivocally preferred type of bond between parents. Among the many possible alternatives into which permitted relationships fall, no arrangement is favored as ideal. That there is no insistence on a group-sanctioned is shown by the fact that both subconjugal and supraconjugal families share equal status with both common-law and legally married households. Legitimate and illegitimate children (the latter being divided into recognized and unrecognized), all things being equal, share the same status.” Community study approach provides contextual matter such as settlement patterns, house types, rhythms of life, occupational and financial distribution of the population, status differences and economic activities. The section on family includes chapters on the life history of the household (parental roles, household composition, mating patterns, the nonmodel household); marriage and the family (types of conjugal unions, economic aspects, the “fete”, status equality, conviviality, the “quimboiseur”, solidarity, kinship and marriage); historical links and chains; and finally, a model of the family structure.


A basically factual description of the people of Belize in the early 1970s. Includes information on population areas, ethnic groups, the linguistic situation, house types, and diet.


In order to test the proposition that the several dimensions of nationalist attitudes correlate positively with acceptance of White foreign economic dominance and positive effect towards Whites, four attitude scales were developed: 1) one measured the attachment of the nation and collective self-images of the society; 2) another measured the level of acceptance of the multiracial ideology of Jamaica; 3) a third measured attitudes toward Whites; 4) a fourth measured orientations towards anti-White and anti-foreign economic nationalism. Among several findings generated is the relationship between racial attitudes and occupational class which led to two conclusions: 1) “that racial attitudes are largely a reflection of the relative discontent and material dispossession of the respective occupational strata . . . 2) that in spite of the significant increase in Black racial pride and the sensitivity to developing a positive Black identity, the degree of hostility to Whites is minimal, except within the most materially disposseised lower class.”

### 1270. Sutton, Constance R. and Susan R. Makiesky. Migration and West Indian racial and ethnic consciousness (in Safa, Helen I. and Brian M. du Toit eds. Migration and development: implications for ethnic identity and political conflict. The Hague, Mouton, 1975, p. 113-144, bibl.)

A discussion of the character of West Indian migration to England and the US since World War II with reference to the development of “a positive black identity and a political solidarity directed at achieving autonomy and equality at home and abroad.” Given the two authors’ experience in Barbados, considerable emphasis is given to that society and its migrant population throughout the text. In particular, the impact of the migration process on the knowledge, concerns, and perception of Barbadians, at home and abroad, is emphasized. Sections are devoted to Barbadian emigration prior to World War II; post-World War II migration, Barbadian society; perceptions of England and the US; and, feedback effects.


A comparison of women’s relationship to knowledge and power in three different cultural groups, Morocans, Tlingit Indians, and black Barbadians. The authors conclude that their “comparisons at a more general level do show that women’s marital and maternal roles do not necessarily define their status in society or confine them to the domestic sphere. Among both the Tlingit and black Barbadians,
women as well as men achieve status from their activities in the public domain." . . . our material suggests . . . that women are not universally subordinate in the cultural and political sphere."

Based on partly structured interviews of 135 returnees to Jamaica, the author attempts to delineate the kinds of conditions under which the returnees live and work and the kinds of problems they encounter in readjustments to conditions of life on the island. Data are presented on reasons for returning and the work situation and social adjustment. Reliance is placed on theories of relative deprivation and reference group for analysis.

An examination of the notion of Jamaica as a "welcoming society" with specific reference to the historical realities surrounding the processes of underdevelopment. In the author's words, "what clearly emerges from the exercise as a whole is the dynamic role of tourism in fostering the current condition of dependent underdevelopment in Jamaica." Fundamental forms of behavior towards the overseas white visitor during slavery times are described; the internal Jamaican socioeconomic and political situation after emancipation is dealt with; the growth of tourism from 1890 to 1940 is detailed; and finally, the author analyzes tourism in the post-World War II years.

Indigenous and present-day ethnologic aspects of the use of *guáyiga* and its derivatives in Santo Domingo. A history of *guáyiga*, a tuber found in the Dominican Republic and used in the making of various bread products among some country folk. Author shows through archaeological data that *guáyiga* was quite important nutritionally to the native Americans; he believes the root was introduced to Africa by the Africans through contact with the Indians. Present-day consumption appears to be of a different nature than before and is primarily limited to areas where the tuber grows wild.

1275. Wilson, Peter J. Oscar: an inquiry into madness (AMNRNH, 83:2, Feb. 1974, p. 43-50, illus.)
Providencia belongs to Colombia, but shares many more racial, linguistic and cultural features with the English-speaking Caribbean than with its Latin American suzerain. Oscar is a citizen of Providencia, generally looked upon as a madman by his fellow islanders. The author attempts to place Oscar's madness in the context of Caribbean Society. Born black, illegitimate (not uncommon, but not "respectable"), of uneducated parents, Oscar sought to emulate his grandfather, a "genuine" white man. He married, had children, and attempted to study the ministry in the Adventist church, the most elite in Providencia. Because of a series of frustrations caused by cultural and social circumstances, Oscar was unable to "pass from reputation to respectability," and responded by breaking down. "Having been led on by the ambitions engendered by the dominant values of his culture, and having been let down by the keepers of those values, he became a man rejected emotionally, socially, and culturally." The author views Oscar's madness, however, as a sort of triumph, as a means of gaining dominance over and independence from the constraints of others. The Islanders' response in calling Oscar "mad," acknowledges that he is beyond their control, but "disqualifies the threat by calling it madness."

1276. Wong, Wesley. Some folk medicinal plants from Trinidad (SEB/EB, 30:2, April/June 1976, p. 103-142)
The author conducted research in the village of Blanchisseuse, Trinidad, on the use of plants in folk medicine. The population of the village of 900, according to the 1960 census, is classified as 57 percent Negro, 40 percent mixed and 3 percent Indian. If at least two informants reported the use of a given plant as a remedy for a particular condition (either physiological or supernatural) the information was considered reliable and is reported by the author. The data is presented in table format, denoting taxonomic and common names, local names, use and biodynamic notes (actions and effects) of the particular plant remedy.

Rich description of Rastafarian attitudes to race and nationality with specific reference to topics such as birth control, family planning, and population control. Author delineates Rastafarian cognitive paradigms of Babylon and Zion, white and black, danger and purity and how these paradigms permeate the daily life of the believer. Appended to the article is the verbatim dialogue between two Rastafarians and "represents what the Rastas refer to as a reasoning." A very valuable addition to the growing literature on the Rastafarians.