traditional hierarchies. Ties to the municipal center are loosened when hamlets build their own chapels. The associated rituals and offices emphasize cooperation rather than legitimizing hierarchical status. Whether these changes have been made in an attempt to restrain inequalities created by modernization, as the author suggests, or to release funds once encumbered in religious ritual for capitalist operations, is an open question.


After surveying the development of commercial agriculture in Chiapas after 1821, the author compares the differing ways that tenant farmers from Zinacantan and day laborers from Chamula have been incorporated into the commercial sector. An analysis of class relations and conflicting interests is contrasted to Aguirre Beltrán’s (see item 879) and George Collier’s ecological metaphors of marginality (see HLAS 39:1038).


Explains why the author believes that Castaneda’s writings about Don Juan (see HLAS 31:1729) should be considered serious anthropological documents about shamanism. Ralph Beals emphatically disagrees (see item 884).


In the barter section of the periodic market, small amounts of valley-grown maize and vegetables are exchanged for hill products such as fruit. Many vendors prefer barter to cash sales, and the author concludes that the system is efficient.

990 Young, James C. Illness categories and action strategies in a Tarascan town [AAA/AE, 5:1, Feb. 1978, p. 81–97, bibl., illus., tables]

In Pichátaro, Michoacán, Mex., formal eliciting procedures yielded 34 terms for illness and 43 attributes. Hierarchical clustering techniques then produced an organization of the data that is roughly analogous to the taxonomies of ethnosemantics. The underlying distinctions that appear to organize the data are internal locus of cause, seriousness, and life-stage of the victim. Although the “hot-cold” distinction is important in treatment, it is not so pervasive in the system as other research in Mexico has suggested.

991 Young, Kate. Economía campesina, unidad doméstica y migración [III/AI, 38:2, abril/junio 1978, p. 280–302, bibl., tables]

A critique of migration research in Latin America, illustrated by an analysis of cityward migration from two villages in the Sierra Zapoteca, Oaxaca, Mex. Since 1930 the region has been gradually integrated into the national economy. The author maintains that the inability of the urban industrial sector to absorb displaced rural labor is a feature of unequal capitalist development and that attitudes toward sex roles in Mexico make women vulnerable to economic exploitation.

ETHNOLOGY: West Indies

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GIVEN THE DIVERSITY OF THE CARIBBEAN and the uneven distribution of research activities in the area, it has been sometimes difficult to maintain a reasonable geographic balance or coverage in this section. This does not appear to be a problem in this issue. For the current review period, annotations of publications by social and cultural anthropologists or by others on anthropologically pertinent themes are provided for 26 discrete territories (Antigua, Bahamas, Barbados, Belize,
Bermuda, British Virgin Islands, Carriacou, Cayman Islands, Costa Rica, Cuba, Dominica, Dominican Republic, Grenada, Guadeloupe, Guyana, Haiti, Honduras, Jamaica, Martinique, Nicaragua, Panama, Puerto Rico, St. Lucia, St. Vincent, Surinam and Trinidad, for a number of publications dealing with Commonwealth or general Caribbean themes as well as for a limited few on West Indians abroad. In this issue, the single territory claiming by far the largest number of annotated publications is Jamaica, a fact which has several possible explanations but which nonetheless lends credence to a perhaps apocryphal statement attributed to the present Prime Minister of Jamaica that his country is the most studied but least understood in the Caribbean, if not the world. Whatever the reason, other territories are well represented in this issue, particularly Guyana, Surinam, Barbados, Haiti, Puerto Rico and the Dominican Republic.

As indicated in volumes 35, 37 and 39 of the HLAS, Caribbean sociocultural anthropology continues to be eclectic in its theoretical and methodological approaches, certainly no single "school" or position appear to be dominant. The problem orientation of researchers seems to be increasingly, although in no way completely, focused on socially relevant and practical concerns. In HLAS 39, I stated that there was good reason to suspect that the near future would see an acceleration of research on problems of physical and mental health, local level politics, urban life, and the middle class and elites. This has come to pass. And moreover, this review period is noteworthy for the number of publications by scholars from the region itself, a trend which argues well for the future of anthropology and social science in the Caribbean. Of particular interest in this regard are two publications: La antropología en la República Dominicana: una evaluación (item 998) and Lindsay's collection Methodology and change: problems of applied social science research techniques in the Commonwealth Caribbean (item 1056).

Although the publications cited in this issue cover a very wide range of topics, nearly half can be placed into five gross categories or fields of interest.

I. Mating, marriage, household and family

For publications on this general theme, see Angrosino on sexual politics in the Trinidadian East Indian family (item 997); Gardner and Podolefsky on conjugal patterns in Dominica (item 1026); Goldberg on household in Grand Cayman (item 1030); Jones on Barbadian family planning (item 1042); Marks and Römer's collection on family and kinship (item 1088); Otterbein and Otterbein on the developmental cycle in Andros (item 1075); Pierce on Nengre kinship and residence (item 1076); Roberts and Sinclair on women in Jamaica (item 1082); Rubenstein on diachronic inference and lower-class Afro-Caribbean marriage (item 1085) and on incest and effigy hanging in St. Vincent (item 1086); Stoffle on Barbadian mate selection and family formation (items 1093–1094); Sutton and Makiesky-Barrow on social inequality and sexual status in Barbados (item 1095); Vazquez-Geffroy on preferred consanguineal marriage in the Dominican Republic (item 1099); and, of Voydanoff and Rodman on marital careers in Trinidad (item 1101).

II. Religion and magic

For publications on Haitian vodun see Acquaviva (item 993); Bebel-Gislèr and Hurbon (item 1004); Dorsainvil (item 1018); Kerboull (item 1044); Lescot (item 1054); and Lowenthal (item 1057). For religious practices of black people in the New World, see Simpson (item 1091) and for Jamaican practices refer to Barrett (item 1002). Puerto Rican spiritism is covered by Koss (items 1047–1048). Massé deals with the Seventh Day Adventist movement in Martinique (item 1063); and, Thoden van Velzen focuses on the Gaan Gadu movement in Surinam (item 1097). Related to this gen-
eral category are five publications on various aspects of life among the Jamaica Rastafarians by: Barrett (item 1001); Davis and Simon (item 1017); Dreher and Rogers (item 1019); Nicholas (item 1072); and, Reckford (item 1080).

III. Immigration and Emigration

The theme of migration is important in the following publications: Bowen on social change in the British Virgin Islands (item 1010); Bryce-Laporte and Mortimer on Caribbean immigration to the US (item 1011a); Clarke’s collection on Caribbean social relations (item 1012); Foner on Jamaicans in London (item 1024); Hendrick’s Spanish-language version of the Dominican Diaspora (item 1039); Hill’s account of the impact of migration on Carriacou (item 1040); Koch on Jamaicans in Costa Rica (item 1045); and, Lamur and Speckmann’s collection on the adaptation of Caribbean migrants in the metropoles (item 1052).

IV. Middle-Class and Elites Studies

Alexander deals with the culture of race among the Jamaican middle class (item 995); Bell appraises elite performance of Jamaican elites with regard to egalitarian values (item 1006); Bell and Gibson survey Jamaican elites’ attitudes toward global alignments (item 1007); Gilloire and others study social class structure in the French Antilles with particular emphasis on the white upper class (item 1028); Holzberg discusses political economy, ethnicity and the Jewish segment in Jamaica (item 1041); Manning deals with Bermudian politics (item 1059) and the impact of Canadian cultural symbolism on Bermudian political thought (item 1060); and Robinson and Bell assess Jamaican elites’ attitudes towards political independence (item 1083).

V. Health and Medicine

Aho and Minott focus on the relation of folk and western medicine in Trinidad (item 994); Beet and Sterman deal with male absenteeism and nutrition among the Matawai Bush Negroes (item 1005); Bordes and Couture give a lively account of public health and community development in Haiti (item 1009); Colson examines the treatment of sickness among the Akawaio (item 1013); and, Lieberman and Dressler analyze bilingualism and cognition of disease terms in St. Lucia (item 1055).

In closing, I should make special mention of the recent books of two of the most respected and prolific scholars of Caribbean culture, George Eaton Simpson’s Black religions in the New World (item 1091) and Douglas Taylor’s Languages of the West Indies (item 1096). Simpson and Taylor, between the two of them, have devoted more than 80 years to Caribbean research. Their two books, which combine careful thought with unparalleled experience, will be valued by colleagues and students.

I am indebted to Georganne Chapin for her valuable contribution to the preparation of this section.


With particular reference to “tea meetings” on Nevis and St. Vincent, author provides a thorough review of the history and development of this institution in the British Caribbean. Introduced by Methodist missionaries into the region in order to facilitate the teaching of Euro-Christian modes of worship, “it soon became one of the most important focal community events in which the very excesses of the African style which it set out to counteract were soon incorporated into its performance. . . .” As in other syncretisms, African structural patterns were central to the West Indian ‘tea meeting’ even though some, if not many, of the elements used were European in origin. For sociologist’s comment, see item 9133.

993 Acquaviva, Marcus Claudio. Vodu: religião e magia negra no Haiti. Prefácio de Aurélio M. G. de Abreu. São Paulo, Nosso
In this brief Brazilian work on “religion and black magic in Haiti,” the author sketches the syncretic vodou tradition, describes some of the more sensational elements of Haitian native religion, and refers to the historically volatile position of vodou in Caribbean politics.

A survey of 77 mothers (38 from rural Blanchisseuse and 39 from suburban Laventille), two traditional healers and two district nurses on their beliefs about childhood illnesses and attitudes toward modern, scientific medicine. Hot-cold view of the nature, causes, and treatment of illness presented as well as one supernatural illness and its treatment by traditional healers (maljo, or Evil Eye). Controlling for residence, the following four hypotheses are tested: more rural than suburban mothers would assign Creole (folk) causes to illness; self-treatment would be listed in more instances of reported illness by rural than by suburban mothers; creole cures are used in more instances of reported illness by rural than by suburban mothers; and, more rural than suburban mothers have an unfavorable attitude toward modern doctor medicine. The first two hypotheses are not supported by data, the third and fourth are.

Data generated from sets of interviews with 11 core and 14 subsidiary informants (all drawn from the several segments of the urban middle class) who were asked to talk about their family life. In essence, five categories of racial terms, usually “white,” “fair,” “brown,” “dark,” and “black,” were used to describe relatives. Additional categories were used which refine understanding of the basic system, these include: different labels for a single category; labels for subcategories; labels for categories of persons defined as of other nationality; and, historical terms. Significance of race analyzed by isolating seven major themes and showing their interrelationships. These themes include the relation of race to a hierarchy of social honor; justification of this hierarchy; relation of race to solidarity, to class, and to the mythological charter for the society. Author concludes by arguing that to suppose that the idea of race refers informants simply to physical characteristics or to an inherent physical hierarchy is wrong. Rather it refers them through their bodies to a historical hierarchy and solidarity of race that has been constantly fragmented by a historical process of mixture.

Results of survey administered to 539 secondary school students in the three countries in order to ascertain, empirically, their political perspectives. Aside from basic demographic data, information was elicited as to students’ level of cognition of the political system in their respective countries, of the Caribbean Common Market, and of trade unions. Another section was devoted to attitudes and perceptions to politics and elections, economy, education, national service, their country’s ability to feed, clothe, and house itself, trade unions, independence etc. “Though differing emphases and focuses have emerged in individual issues and questions, no conclusive case can be made for an identifiable or distinct pattern of differences among these territories. But this is not to say that at the cognitive and attitudinal levels there was complete similarity.”

Based on data collected in a predominantly East Indian village, author analyzes the Trinidadian Indian family “in its two apparently contradictory aspects:” as a market of separate Indian ethnic identity; and, as an institution developed in the West Indian setting and, therefore, a factor in the adaptation of the Indian group to the local setting. Sections devoted to the Indian family; its historical development in Trinidad; family life
in estate days; family life in post-estate days; sexual politics, marriage, and maintenance of family system; and, concomitants of and implications in changes of family style. Concludes that the Trinidian Indian family contains definite survivals or retentions of ancient forms but its structure has undergone substantial changes due to social, economic, and political developments in Trinidad as a whole. For sociologist's comment, see item 9135.


A collection of five papers presented at the 1977 meeting held to discuss the current position of social anthropology in the Dominican Republic as well as the need for applying anthropological research to local conditions and problems. In "Toward a Dominican Anthropology," Martha Ellen Davis notes that sociocultural anthropology in the Dominican Republic has always been "imported." The consequences of this, she points out, are, first, that certain aspects of this anthropology do not belong to or fit the Dominican situation and, second, that the theoretical and practical problems of the discipline are then also imported. Some of the problems outlined include: 1) the focus upon personal or institutional interests, rather than quality and morality; 2) a mistaken scientific (or so-call "objective") perspective; 3) poorly conceived themes and priorities which ignore critical problems; and 4) the alienation of the human being, lack of communication with the people. The author posits that enthusiasm, a desire to explore new ideas and theories, and self-awareness in the anthropologist are necessary elements in the formation of a new anthropology which will be more relevant to the Dominican situation. Local institutional resources for developing such an anthropology are described. An emphasis on "total system" is advocated, in order for the investigator to understand the history of social significance of social phenomena with uniquely Dominican characteristics. In "Perspectives and Strategies for an Applied Anthropology in the Dominican Republic," Luciana Castillo outlines some general ideas concerning the discipline of applied anthropology and proceeds to explore major areas in which applied research is needed. These include community studies and works which focus on social organization, medicine and public health, industry, education, politics, and linguistics. Particular research strategies which address sociocultural and technological change are reviewed. Some suggestions are offered for the coordination of research efforts which would have specific relevance for the Dominican situation, rather than simply reflect the European/colonialist perspective dominant in contemporary social science. The third article, "Folklore: Problems, Methods, Priorities," is a brief review of work conducted in the area of Dominican folklore. The author, Fradique Lizardo, outlines different approaches to the study of folklore and distinguishes between material, social, and mental-spiritual folklore. Noting the disappearance of rural folk traditions, the scarcity of interested social scientists, and the need for the Dominican people to know their own folklore, the author criticizes the newly popular "pseudo-folklore" and calls for official government support for the training of competent folklorists. The fourth and fifth papers address general concerns of anthropology as a social science. In "The Science of Anthropology," Wendaline Rodríguez Vélez reviews the historical roots of the discipline, describes the four divisions with the field, and outlines the "anthropological paradigm"—methodologies and perspectives. In "New Trends in Anthropology," Euribiades Concepción Reynoso discusses the shift from traditional social anthropology, which dealt primarily with simple or "primitive" societies (systems), to an anthropology which focuses on complex societies and social change (process). New methodology and an emphasis on applied aspects of the discipline are among the phenomena described.


Author debates the validity of Colin Clarke's conclusions in his Kingston, Jamaica: urban growth and social change 1692–1962 that cohesion in Jamaica depended upon force or the threat of force given a social structure of incompatible institutional systems. Examines conflicts in pre-Emancipation Kingston (specifically the Jewish challenge, the colored challenge, and the slaves) in order to assess whether conflicts in a stratified society can arise from increasing adher-
ence to a common value system. Concludes that the underlying cause of conflict "was the determination of all under-privileged-sectors to secure wider participation in a society to which they were becoming adjusted, and of the ruling class to preserve, at all cost, an exclusive right to power."


The report of a Commission established by the Government in 1976 and empowered to inquire into the many areas affecting the position of women in Barbados. Of intrinsic contextual value to social scientists, the formal report, presented in vol. 1, deals with historical background, traditional attitudes, women and the law, education, women and employment, health, family, and a series of "miscellaneous" issues. Two accompanying volumes present authored background papers and reports on education, demographic aspects of employment, a survey of variables and attitudes related to work, marriage, maintenance, divorce, matrimonial property, estate duty law and sexual discrimination, women and the criminal law, income tax law, citizenship, guardianship, labor laws, employment placing and promotion of women in public service and in the private sector, historical background to the position of Barbadian women in 1977, role of women in society, mental health, physical health, trends in family life, the one-parent family, women in politics and public life, women in the church, abortion, and the contribution of women.


A study of the emergence and development of Rastafarianism in Jamaica from 1930 to present. Author attempts to demonstrate that the Rastafarian movement has rejected most of what is considered typically Jamaican although assimilating much of the native religious culture, to show the impact of cultural deprivation and what can result when members of a society are denied opportunities to perform normally expected cultural roles; and, to examine the nature and dynamics of a millenarian—messianic movement and its function and impact on a typical Caribbean community. Of particular interest to the specialist is the second half of the book which deals with Rastafarian beliefs, rituals and symbols; the routinization of the movement between 1961 and 1971; dissonance and consonance; and, the future of the movement.


A book for the non-specialist which includes chapters on the African roots of the author's Jamaican heritage, proverbs, sayings, signs, omens, healing and medicine, and witchcraft and psychic phenomena.


An outgrowth of a meeting of Carib specialists, this compact book contains 10 focused, topical essays on extant Carib-speaking groups in northern South America. The first three are comparative and classificatory in their orientation: Ellen B. Basso deals with the status of Carib ethnography, including location and estimated populations of the several groups; Marshall Durbin surveys the issues and problems of the study of the Carib language family; and, Peter G. Rivière examines the general structural principles derivable from Carib systems of kinship classification and rules for spouse selection. The five middle essays are on ethnographic aspects of individual tribes: Audrey Buť Colson deals with the Akawaio shaman and the symbolic content of Akawaio shamanism and Guyana; Helmut Schindler examines seven folktales of the Carijona for those characteristics of tribal ideology embedded in them; Lee Drummond discusses the social history of the word "Carib," the way it acquires new meaning and importance, and the process through which people attach labels and evaluations to themselves and others; Jean-Paul Dumont analyzes the system of proper names along the Panare of Venezuelan Guiana; and, Ellen B.
Basso discusses its relationships between the dietary categories and cosmology of the Kapapalo from the Upper Xingu. The last two essays address themselves to problems of social organization and adaptive strategy: Nelly Arvelo-Jímenez studies the process of village formation among the Ye'cuana; and, Peter Kloos deals with causes of death among the Surinamese Akariyo and how these causes are related to social, cultural, and ecological characteristics.


Cultures and power in the Caribbean: Creole language, vodou, religious sects in Guadeloupe and Haiti. Dependence on France and the US, the miserable conditions of the peasantry and the agricultural proletariat, and the exportation of manpower are three fundamental similarities which characterize Haitian and Guadeloupean society. This book examines the relationship between culture and political power in the two regions. The first section, which focuses on language, is written in Creole. The second section, which addresses questions of cultural domination, religion, and social class and political struggle, is written in French.

1005 Beech, Chris de and Miriam Serman. Male absenteeism and nutrition: factors affecting fertility in Matawai Bush Negro society [NWIG, 52:3/4, June 1978, p. 131-163, bibl., illus., plates, tables]

Although children are highly valued in Matawai society, fertility levels are low. Authors utilize demographic data in order to understand discrepancy between motivation and actual reproductive performance and "put forward some hypotheses which relate nutritional deficiencies to reproductive instability, considering the role of men in the agricultural and ecological cycle as an intermediate variable." Of methodological interest is the study of seasonal variations in Matawai births, an undertaking which facilitated the discovery of variables influencing the probability of birth and conception.

1006 Bell, Wendell. Inequality in independent Jamaica: a preliminary appraisal of elite performance [RRI, 7:2, Summer 1977, p. 294-308, table]
structure of land ownership and distribution that remains to this day a paramount feature of the political economy of Belize. This structure is antagonistic to the possibility of changing the persistent underdevelopment that characterizes the economy of Belize, efforts to achieve agricultural development within this structure having consistently failed."


An interesting, personalized account of the work of Dr. Ary Bordes, leading Haitian practitioner of public health medicine and exponent of community development. Of particular value to the applied social scientist.


An examination of the interplay of three sets of changes during the critical decade of the 1960s: 1) the economic development of the islands and their transformation from a pre-industrial state; 2) the relatively large-scale immigration from other Caribbean territories and the United Kingdom; and 3) the transition from formal colonialism to a more representative type of politics. Changes include an emerging class structure, a landless, wage-laboring, black stratum and a marked increase in the number of white residence. The implications of these changes are likely to be many and varied particularly in the areas of politics, industrial relations, social services, and race relations.


Description and analysis of aspects of identity management and status maintenance among lower-income, urban youth in Surinam. Applying Peter Wilson's concepts of "reputation" and "respectability" as well as others derived from the work of Erving Goffman, author focuses on "streetcorners," or those contexts where young males, "with individual style and 'flair,' act out public dramas that are supportive of reputation which they perceive to be unvalued or unrecognized by persons of more 'respectable' society." A useful addition to the literature of the urban Caribbean.

Bryce-Laporte, Roy Simón. Religión folklórica y negros antülanos en la zona del Canal de Panamá. See item 889.


1012 Clarke, Colin G. Caribbean social relations. Liverpool, U.K., The Univ. of Liverpool, Centre for Latin-American Studies, 1978. 95 p., illus., maps, tables (Monograph series, 8)
This monograph includes five edited versions of papers presented at a symposium on Caribbean social relations at the Univ. of Liverpool in May 1975. An introduction to the monograph titled “West Indians at Home and Abroad” is presented by Colin G. Clarke followed by: David Nicholls’ “Caste, Class and Colour in Haiti,” Stephanie Goodenough’s well illustrated “Race, Status and Ecology in the Port of Spain, Trinidad,” Bridget Leach’s “Activity Space and Social Relations: Young People in Basseterre, St. Kitts,” Elizabeth M. Thomas-Hope’s “The Establishment of a Migration Tradition: British West Indian Movements to the Hispanic Caribbean in the Century after Emancipation,” and, David Lowenthal’s “West Indian Emigrants Overseas.”


A detailed article which deals with the basic principles underlying the selection and application of medicinal substances for the cure of sickness among the Akawaio Carib-speakers of the Upper Mazaruni District of Guiana. In addition, reference is made to those aspects of ritual blowing which illustrate the same basic concepts as the medicines. Sections are devoted to: onset of illness, fasting and dieting, charms and cures, curing medicines and their preparation; hot cures and the hot category; frightening away sickness; bitter cures; the cold-sweet category; harmony and balance through use of binary oppositions; spirit activity; and, the mediate state.


A four-volume comprehensive bibliography, organized from an anthropological perspective, which includes citations of over 17,000 books, monographs, journal articles, conference proceedings, masters and doctoral theses, and reports and pamphlets, published during this century. Divided into 63 subject chapters and extensively cross-referenced, this bibliography covers Surinam, French Guiana, Guyana, Belize, Bermuda, The Bahamas and all the islands of the Antillean archipelago, with the exception of Haiti and the Spanish-speaking territories. English translations of all foreign language titles are provided as well as codes which indicate the geographical region(s) dealt with in each work cited and the library in which each can be found. Author and geographical indexes appear as a separate volume. For bibliographer’s comment, see HLAS 40:6.


Keeping within the four substantive areas of inquiry (race relations and racial categorization; studies of West Indian family and conjugal forms; fertility and fertility limitation; and, internal and external migration) considered by Lloyd Braithwaite in his 1957 review of social research in the English-speaking Caribbean, the author attempts a critical/constructive assessment of selected accomplishments of the last 20 years.


A short history of the Center for Caribbean Research in Martinique founded, in part, through the efforts of anthropologists from the Univ. of Montreal. Objectives, resources, and publications of this center are reviewed.


1018 Dorsainvil, Justin Chrysostome. Vodou et névros. Port-au-Prince, 1975. 175 p. (Bibliothèque haitienne)

Vodou and neurosis. The author stands by his assertions originally made in 1913 (this 1975 ed. is a reprint of a revision [Port-au-Prince, Imprimerie La Presse, 1931] not of the original 1913 work) that vodou possession is a phenomenon wholly explainable by psycho-biological factors.

Study compares and contrasts the kinds of behavior and the degrees of participation related to marijuana use among Rastafarians in an urban "yard" in Kingston and members of a Pentecostal revivalist sect in a rural mountain village of Jamaica. A detailed description of both groupings particularly with reference to their position on ganja (marijuana) is prefaced by a listing of their gross, or contextual, differences and similarities. A marked dichotomy in ganja-related attitude and behavior between Rastafarians and Pentecostals were formed which supports authors' hypothesis that patterns of ganja use vary and are dependent on specific social and economic pressures rather than on the pharmacological properties of the substance itself. Authors conclude that there is no single explanation for behavior centering on cannabis usage.


Utilizing a synchronic clan origin myth collected from an Arawak of the upper Pomeroon River, Guyana, author elegantly explores complementarities and contradictions in the two major approaches to the study of symbolic systems—the structuralist and processual (also labeled contextual, performative, or interpretive). Objective is to demonstrate "the possibilities and impossibilities of bringing both approaches to bear on what seem to be fundamental issues at the present state of myth studies."

Duncan, Ronald J. The people of Puerto Rico and the "culturing system" concept [RRI, 8:1, Spring 1978, p. 59-64]

A contribution to a symposium that reconsidered The people of Puerto Rico [see HLAS 20:497] 25 years after its completion, this article rejects the evolutionism and typologizing of Steward as no longer adequate and proposes the "culturing system" concept as a new and potentially productive thrust (i.e., a concept of behavior that can incorporate innovative and generative dimensions into an overall ecology of behavior, the real-
of the Home on the School in Trinidad;”
L.H.E. Reid’s “School and Environmental
Factors in Jamaica;” Edward P.G. Seaga’s
“Parent Teacher Relationships in a Jamaican
Village;” and Martin Carnoy’s “Is Compensa­
tory Education Possible?”

1024 Foner, Nancy. Jamaica farewell: Ja­
maican migrants in London. Berkeley,
Univ. of California Press, 1978. 262 p., bibl.,
tables.

Based on data generated from a struc­
tured interview administered to a non-random
sample of 110 Jamaican migrants in London
in 1973, this book examines how various
types of status change affect the lives of these
transplanted West Indians. The study “ex­
plores how Jamaicans’ mobility experiences,
or the structural aspects of status change,
 affect their reactions to life in London. It also
examines the cultural aspects of status
change—how Jamaican migrants perceive
their own and others’ social position, and how
they perceive changes in their own position
in England. What the analysis of these percep­
tions shows is that the symbolic meaning of
various status criteria seems to have shifted in
the move to England—indeed, a new set of
cultural values is beginning to emerge.”

1025 Gabriel, Mesmin. Conscience-de-soi
da noir dans la culture. v. 2. Port-au­

In this series of articles on black con­
sciousness [originally published in the 1950s
in Haitian newspapers], the author attempts
to integrate the nature-culture perspectives in
black thought. Asserting that “political, eco­
nomic and social problems [of modern
 civilization] are only a facade which masks
the true problem, which is spiritual,” Gabriel
criticizes white interpretations of African
history and culture, discusses the hetero­
geneous elements in black culture and con­
sciousness, and calls for a philosophical
reorientation in modern society. This reorien­
tation, following the order of black con­
sciousness, would reverse the “modern”
supremacy of science over human con­
ssciousness and wisdom and would, accord­
ing to the author, result in true humanism
and harmony.

1026 Gardner, Richard E. and Aaron M.
Podolefsky. Some further considera­
tions on West Indian conjugal patterns (UP/E,
and intra-class alliances within the dominant
group, and evidence of this group's links
with the state administration are presented.
Finally, an attempt is made to describe the
Beke group, and its position in the class struc­
ture and the changing economic situation.

1029 Girvan, Norman. Aspects of the polit­
ical economy of race in the Caribbean
and the Americas: a preliminary interpreta­
tion. Mona, Jam., Univ. of the West Indies,
Institute of Social and Economic Research
(ISER), 1975. 33 l., bibl. [Working paper, 7]

An essay on the historical development
of the Americas with specific reference to
the major racial groups involved as context for
observations about the political economy of
racial exploitation and the nature of the re­
sistance this provoked. Short sections devoted
to the colonial period, to the 19th century,
and to contemporary developments are
provided.

White magic: the Caribbean and
modern technology. See item 9158.

1030 Goldberg, Richard S. The concept of
household in East End, Grand Cayman
[SEM/E, 41:1/4, 1976, p. 116–132, tables]

Combining the terminologies of Edith
Clarke and Nancie Solien, author sorts Cay­
man households into the following types: 1) family households;
2) denuded family households;
3) nonlocalized family households;
4) single person households; and 5) sibling
households. Concept of household head­ship discussed and following Romney and
D'Andrade's kinship algebra for use in the
componential analysis of kinship terminology,
author provides a quasi-algebraic presenta­
tion for a typology of household organization
which "allows one to see simply and straight­
forwardly that the various 'types' are per­
mutations of each other. . . . Because the
typology represents a set of transformations, it
can be seen that the developmental cycle of
household organization which is modeled by
the typology is indeed systematic."

1031 Graham, Sara and Derek Gordon. The
stratification system and occupational
mobility in Guyana: two essays. Mona, Jam.,
Univ. of the West Indies, Institute of Social
and Economic Research, 1977. 161 p., bibl.,
tables.

The first and longest essay in this book
is contributed by Graham who deals with
the issue of intergenerational mobility. It is
hypothesized that occupational status is influ­
enced by factors such as age, racial or ethnic
group, educational attainment, religious
affiliation, migration and family background.
Her analysis, however, based on a survey of
1,043 Guyanese-born male household heads
in Georgetown, indicates the overwhelming
influence of educational attainment on oc­
cupational status and occupational mobility
within and between generations. Neverthe­
less, access to different types of educational
institutions and educational attainment were
strongly associated with the provider's oc­
cupational status and race, thereby severely
limiting the fluidity of the stratification sys­
tem. Gordon, making use of the same data
base, deals with the process of occupational
attainment through path analysis. One of his
more important conclusions is that ethnic re­
lations permeate the economic structure of
Guyanese society and particularly the division
of labor, but are not so all-pervasive as to
form the only principle of social structure.

1032 Green, Edward C. Social control in
tribal Afro-America (CUA/AQ, 50:3,
July 1977, p. 107–116, bibl.)

Description and analysis of law and
social control among the acephalous Mata­
wait, a "tribally-organized" group of Maroons
in Surinam. Relying heavily on Radcliffe­
Brown's usage and typology of sanctions,
author describes the several patterns for
regulating behavior and resolving conflict in­
cluding the use of kutus or deliberative
councils, types of direct retaliations or self­
help, gossip among other diffuse sanctions,
and magico-religious sanctions. Matawait sys­
tem of self-control judged to be more effi­
cient means of social control than national
external controls would be. Clusters of vari­
ables contribute to the effectiveness of
Matawait sanctions, i.e., ideological homoge­
neity, size of community, kinship, religion,
and constancy of interaction. Predictions
given as possible changes in the self-control
system over the next two generations.

1033 Greene, John Edward. Race vs politics
in Guyana: political cleavages and polit­
ical mobilisation in the 1968 general
election. Kingston, Jam., Univ. of the West
Indies, Institute of Social and Economic Re­
search (ISER), 1974. 198 p., bibl., tables.
Utilizing aggregate data and a survey of 1,000 Guyanese electors and 106 party activists, this political science study of the 1968 general election in Guyana is of interest to anthropologists and others. "It argues while racial cleavage within the society is the single most important determinant of political behaviour, party organisation provides the motive force behind 'the people's choice'... the study shows that between 1953... and 1968, party identification and political mobilisation had shifted from those based on class antagonism to those based on racial disaffection. However, the change in the electoral machinery—from a system of plurality voting to proportional representation—has forced parties to reform their campaign strategy. The emphasis is on votes gained rather than on seats won. As a result, the local party organisations have become important sources of electoral mobilisation." The political system of Guyana has not disintegrated partly because a marginal element is willing to identify across racial boundaries, partly because political patronage is used as bait to attract support across racial lines, and due to a small group of 'political dissenters' whose ideal is to broaden the base of political support in terms of class rather than of race.


Utilizing the approaches of archaeology, history and ethnography, this study focuses on Newton plantation in Christ Church parish and on an apparent slave cemetery on this site. Newton and its slave population is examined within the broader framework of Barbadian slavery: the skeletal and cultural evidence from the cemetery is detailed and compared with available historical and ethnographic information; all data are then used to discuss slave mortuary patterns as well as the culture history of Barbadian slaves; and, a final chapter considers "the relationship between conventionally defined historical archaeology and ethnohistory as methodological approaches to slave culture."

1035 Haynes, Lilith M. The sociology of local names of plants in Guyana, South America [LING, 193, June 1977, p. 87–101, illus., tables]

Drawing on a data base of names given by respondents to 592 specimens of Guyanese flora as well as the uses to which these specimens were put, author examines the nature of sharing in those names of plants given by more than one respondent. Objective is to delineate the nature and extent of multilingual language choice and the treatment of these flora by the segment of Guyanese society most cognizant of it in order to further clarify societal and linguistic interrelation and diversity in Guyana. Analysis concentrates on responses by racial and socio-economic groups.


Nineteenth-century Chinese immigration to Cuba is the subject of this work. Noting that the Chinese developed into an "ethnic" group within Cuba, while the blacks imported as slaves did not manifest "ethnicity," the author proceeds to examine: the different social mechanisms operative in the demographic displacement of the two populations; and, the social conditions which contributed to the formation of Chinese ethnicity. The history of Cuban agriculture, the development of sugar as a monocrop through the utilization of black slave labor, and the importation of the Chinese as a solution to the problems posed by the end of slavery are detailed. Based on data from archival sources, a description is presented of the living and working conditions of the black slaves and the Chinese laborers, with an emphasis placed on the economic, occupational, legal, racial and cultural criteria by which the Creole Cubans viewed the Chinese newcomers. The social significance of these criteria is explored through an analysis of Cuban Creole ideology. The author then proposes a definition of the ideological process which permits among one group the development of ethnic identity, while discouraging such a development among another.


1038 Helms, Mary W. Negro or Indian?: the changing identity of a frontier population [in Pescatello, Ann M. ed. Old roots in new lands [see HLAS 40:2214] p. 157-172, bibl., map]

A review of Euro-American travel accounts, missionary reports and government documents from the late 17th century to present as well as ethnographic and ethnohistorical evidence dealing with the Miskito population of eastern Nicaragua and Honduras. Objective is to explore the question of why the Miskito are considered "Indian" in some accounts but a variant of "Negro" in others. Concludes that "the Miskito appear to be an example of a racially mixed American Indian-Afro-American 'colonial tribe'... which over the centuries has gradually become generally identified more as 'Indian' than as 'Negro' by outside observers. This changing identification can be understood to be largely the result of the changing relationships between the Miskito and various other coastal and Central American peoples over the last 300 years. It is also significant that very few traits of contemporary Miskito culture appear to be distinctly based on an African heritage, the New World slavery experience, or West Indian Negro cultures."


A translation into Spanish of Hendrick's book The Dominican Diaspora: from the Dominican Republic to New York City—villagers in transition, published in 1974 [see HLAS 37:1243]. This version contains a new introduction and an epilogue which reports on field work in the Dominican village by the author in 1977 after an absence of eight years.


This useful monograph on Carriacou delineates the interrelation between the metropolitan institutions of the society and the local folk order as well as describes Carriacou social organization with particular reference to labor migration. Separate chapters are devoted to: the development of the social structure; pattern of migration; sources and uses of money; local sources of employment, the land and the sea; marriage, keeping, and fiendng, the household; descent, the church calendar; magic and supernatural manipulation, "Maroons," "Sacrifices," "Thanksgivings" and related rituals, the ritual cycle for the dead, and, the Big Drum Dance. "Although the social organization and culture of Carriacou is constantly changing, the social structure has remained remarkably stable due to migration and the family system by which migrants are supported and in turn support relatives in Carriacou."

1041 Holzberg, Carol S. The social organization of Jamaican political economy: ethnicity and the Jewish segment [Ethnic Groups (Gordon and Breach, N.Y.] 1, 1977, p. 319-336]

An examination of the factors that explain the disproportionate success of the Jamaican Jewish population (0.025 percent of the total national population but 24 percent of the national entrepreneurial elite). Author argues a study of the local political economy based on gross racial categories minimizes the important input of cultural factors and the significant role that ethnicity plays in the differential success of Jamaica's white population segments. Jamaican Jewish social organization, "cultural forms," and intraethnic links are posited as elements explaining the continuing success of this group.

1042 Jones, H.R. Metropolitan dominance and family planning in Barbados [UWI/SES, 26:3, Sept. 1977, p. 327-338, illus., tables]

A demonstration of how metropolitan [major urban area] dominance in family planning exists in an island as small as Barbados and a consideration of some of the policy implications of this regional imbalance.

An essay utilizing data on the relationships between Jamaican Standard English and Jamaican Patois in which author argues that where large segments of the population are bilingual, bilingualism, stable diglossia, and language switching may be occurring simultaneously; and, where political and social integration have preceded cultural integration, or are developing at a more rapid pace, language diversity may in fact be maintained. Given the trend away from monolingualism toward bilingualism, Jamaican Patois, the first language of the majority, will increase in prestige and will cease to be an indicator of social class.


This book, by a missionary priest argues that although voodoo religion is strongly inspired by African practices and beliefs, voodoo magic is inspired by French magic which itself is rooted in a long European tradition with origins in Asia. "Of course, I would not go so far as to maintain that the French alone have taught the Haitians their magic. However, they were certainly the initiators, as we shall see, and at the very least they reactivated the dormant aptitude for magic which was in the Haitians."

1045 Koch, Charles W. Jamaican blacks and their descendants in Costa Rica [UWI/SES, 26:3, Sept. 1977, p. 339–361, bibl., illus., tables]

A short but nevertheless detailed social history of Jamaican blacks in Costa Rica with particular reference to the Atlantic Zone, a part of Limón prov. Emphasis placed on the economic causes and social consequences of the migrations. Considerable attention paid to black-white relationships, racist policies, and somewhat unexpected by-products of these policies in the contemporary period.

1046 Kopytoff, Barbara Klamon. The early political development of Jamaican Maroon societies [William and Mary Quarterly [College of William and Mary, Institute of Early American History and Culture, Williamsburg, Va.] 35:2, April 1978, p. 287–307, map]

A discussion of the organizational development of the Windward and Leeward Maroons and the differences between them. Author "stresses the critical importance of an early formative period, a period of structural ' looseness' and of maximum flexibility and creativity in setting out the broad outlines of the maroons' social order."

1047 Koss, Joan D. Religion and science divinely related: a case history of spiritism in Puerto Rico [UPR/CS, 16:1, April 1976, p. 22–43]

A review of the history of Spiritism as a healing system and social movement from its European genesis to its manifestation and development in Puerto Rico. Often disparaged, and considered as superstition and witchcraft, it is the author's contention that if Spiritism had not been blocked in its evolution by 'Euro-American' cultural imperialism in the medical sciences, "it might well have developed into a prestigious, more systematic and organized social movement. Bulk of paper deals with the history of Spiritism in Puerto Rico from 1856 and 1890 when it was introduced and disseminated, from 1891 to 1930 when the movement for autonomy from Spain was rife and American occupation was imposed; and from 1930 to present when modern medicine reached ascendancy and Spiritism lost legitimacy."


Discussion 'of the long-term effect of spiritualist cult social process on individuals who become healing mediums. Author contends that while spirit cults may have initial positive therapeutic effects on clients, a longitudinal examination indicates that cult socialization may reverse initial benefits and that, consequently, not all cults are equally effective in promoting and maintaining lasting personal transformations in healers. Short sections offer detail on the background of cultists in Philadelphia and San Juan; basis of spiritism in Puerto Rico; belief system; spiritist ritual; beliefs and cures; cult structure and organization (statuses and role sets, role recruitment, dynamics and cult organization); and transformation in ritual states. See also item 1656.
An anthropological study comparing the production and distribution of fish among fishing populations in three southwestern Dominican communities—Barahona, Pedereñas and Puerto Palenque. An understanding of these patterns is considered key for the appropriate formulation of development programs for fishermen. Study communities form a rough rural to urban continuum and each manifests distinctive occupational and economic opportunities. Author concludes that one of the most important factors for the socioeconomic well being of fishermen is the prevailing system of fish marketing. And this system, in turn, is the consequence of several factors which may vary community by community. The most important of these is the size and structure of local demand, proximity and accessibility of important markets; and, the availability and accessibility of means of preserving and storing the catches.

This book explores the relationship between the ideology of color and social class in Haiti. The socioeconomic history of Haiti as a dependent nation is discussed, with particular attention given to the question of color in Haitian history. Current socioeconomic and demographic structure of the country is described. The author's research, which includes a quantified analysis of extensive interviews on attitudes toward color, is then presented. Haitian classificatory color terminology is explained. Separate analyses are offered of responses by the mulatto bourgeoisie, the black petit-bourgeoisie, and well-to-do, “middle” and poor peasants to questions concerning normative and stereotypic perceptions in the areas of somatic image, economic condition, honesty, sexuality, and capacity for intellectual versus manual work. The reciprocal effects of the ideology of color and sociopolitical stratification are noted.

A case study of the problems related to the maintenance of internal security in Jamaica between 1960 and 1970 which concentrates on violence, riots and civil disorders and the responses of the security forces, government and political elites. Author argues that political violence during this period was functional to the political system; it was rooted in the social and economic system. Such violence cannot be repressed by force but only by drastic change in the economic and social order of the nation.


An essay which attempts to explore some of the reasons for the failure of most co-operative efforts in Jamaica. Useful review of the co-operative movement on the island is provided as well as the responses of the peasantry to this movement. Concludes with the negative assessment that the introduction of service-oriented co-operative organization into conditions of underdevelopment and impoverishment will not result in significant social and economic changes. If a Jamaican co-operative survived at all, the following consequences were almost inevitable: individualization and internal division, the sharpening of distinctions between management and labor or the transformation of co-op into a government-supported or owned agency for patronage and welfare.


"Christianity and paganism in Haiti and other places." A religious history of Haiti, this work essentially describes the institutionalization of the Catholic Church and, to a lesser extent, the interaction between the Church and folk religious traditions [i.e., vodou].


Based on interviews of an opportunistic sample of 62 bilingual English and Patois speakers, an examination of whether intra-cultural variation exists with regard to the cognition of disease terms and the linguistic and sociocultural correlates of this possible bilingual variation. Cognitive mapping technique is used to determine the cognition of a set of terms and multivariate data analysis indicated variation related to language proficiency. When speaking English, the Patois dominant sub-sample manifested a cognitive model similar to that of monolingual Patois speakers. "Thus, it would seem that individuals in the PD group keep their two languages psychologically distinct and use different categories of meaning when speaking these languages. However, the ED group manifests similar models in both languages."


Proceedings of a multidisciplinary seminar held in Jamaica in May 1975. Participants were members of the Faculty of Social Sciences at the Univ. of the West Indies engaged in research sponsored by the Institute of Social and Economic Research. Objective of the seminar was to discuss, without the use of formal papers, the problems the participants were encountering as social scientists coming to grips with the realities of life and living in the Caribbean. While the informal presentations are of uneven quality, these proceedings provide valuable insight into the perspectives and orientations of West Indian scholars involved with West Indian research. For sociologist's comment, see item 9172.


"Offerory ritual in Haitian voodoo is examined from the point of view of the participants ... Such a view highlights spirit possession and acoustic/kinetic performance as the most salient features of ritual within this religious system ... It is argued that previous analyses of voodoo tend to fragment and/or objectify this fundamental ritual process. A perspective which confronts the act of worship on its own terms, as a coherent and meaningful event in the religious lives of the faithful, leads to a reformulation of some traditional anthropological questions concerning the culture-history, function, and psychological significance of Haitian voodoo."

Commentary on Sidney Mintz's article "North American Contributions to Caribbean Studies" (see item 1066), and further discussion on the theme.


A valuable work by an anthropologist long associated with research on Bermuda. In essence, book is based on analyses of two surveys: one, drawn from an informal street sample, was taken 25 days after the important elections of 1976; the second and more extensive one taken two months later, utilized a stratified random cluster sample from selected residential areas. Organized into two lengthy substantive sections, one on the political process and the other on issues and sentiments this study "explores the complex process that gave Bermuda's black Opposition a fifty percent gain of parliamentary seats in 1976, split the ranks of Government, toppled the Premier, sparked a major riot in 1977 and generated a mass momentum that endangers a white-controlled colonial order that has endured for more than three centuries."

1060 ———. The big brother: Canadian cultural symbolism and Bermudian political thought [RRI, 7:1, Spring 1977, p. 60-71]

This article deals with two facets of Canadian-Bermudian linkage. The first is the presence in Bermuda of a series of Canadian religious, educational and prestige symbols; the second is the development of Bermudian support for a future political relationship with Canada. The pragmatic rationale for the latter is explored.


Description and analysis of the Antigua Carnival, one of the new Carnivals that have sprung up in Antillean territories. Held in Aug., it commemorates the official date of Emancipation. Following a succinct detailing of Carnival organization and events, author posits that its social context is formed by two opposing processes: the political movement toward national sovereignty; and, the economic movement toward increasing dependency on foreign tourism. Utilizing a symbolic anthropological approach, he argues that Carnival in Antigua reconciles these antithetical forces by associating symbols of one process with those of the other. "This symbolic association works to promote political nationalism by lending it stylistic and sensual appeal, and to indicate that the material wealth of the tourist environment can be part of a native cultural order. Integrating foreign wealth and material glamor into an indigenous expressive idiom, Carnival is analogous to revitalization movements, especially those of the Cargo Cult variety."


A not overly-exhaustive bibliography divided into two sections: the first includes items dealing with the Commonwealth Caribbean in general, the second contains citations to studies dealing with individual territories.


The history, organization, and social significance of the Seventh Day Adventist movement in Martinique are examined in this book. Author links the growing force of the movement with rapid social and political change, in the process of which the always disenfranchised poor population has found itself even more alienated. Seventh Day Adventism, as it has evolved in Martinique, has strong traditional folk religious elements, such as exorcism, combined with elements of millenarian Christianity. Thus, holds the author, conversion to Adventism can serve a socially reintegrative function, self-affirmation, for the individual. Ironically, Massé concludes, because it channels political and social discontent into religious millenialism (people "working to prepare for the coming of Christ"), Seventh Day Adventism in Martinique actually represents another neo-colonialist intrusion into the lives of the oppressed Martinican population.

From documents in the National Archives in Guyana and the Colonial Office Records in London, author traces the formation and development of policy toward the Guyanese Amerindians from the Dutch and the British practice of distributing subsidies for capturing runaway slaves to protective control through Postholders, Protectors of Indians, and Superintendents of Rivers and Creeks to Indian slavery and the role of missionaries. No simple definition of British policy towards the Indian exists. "In general, it was a conglomerate of the policy of liberal and conservative, pro-and anti-humanitarian members of the Colonial Office, of sugar-minded and money-grubbing members of the Combined Court, of interested and uninterested officials, and of zealous missionaries...Indian policy, if it can be so called, was a blend of humanitarian idealism and economic realism."


A contribution to the growing literature on the confounded issue of identity in the West Indies. Author applies the approaches of Ali Mazrui to cultural engineering, "the process of constructing institutions and ideologies that will enable new nations...to embark on nationhood with integrity and sense of purpose\" in examining the writing of West Indian history and creative literature. Discussion of literature focuses on five broad themes West Indian writers have stressed. And, on history, the geographical focus is on St. Lucia and Jamaica.

1066 Mintz, Sidney W. North American anthropological contributions to Caribbean studies [CEDLA/B, 22, June 1977, p. 68–82]


Deploring the lack of knowledge about the role played by rural people in Cuban Revolution, the author, using Useem's article in the Journal of Peasant Studies as backdrop, poses the question of who were "the peasants" in pre-Castro Cuba.

1068 ———. The role of Puerto Rico in modern social science [RRI, 8:1, Spring 1978, p. 5–16]

"A contribution to a symposium that reconsidered Steward's The people of Puerto Rico [see HLAS 20:497] 25 years after its completion, this article argues, utilizing the last quarter of a century as context and the work of the Steward team as a point of departure, "that the development of the social sciences in Puerto Rico has been a continuous, if irregular process, that Puerto Rico's character as a society has resulted in innovations in anthropology and the other social sciences, some of them holding rich promise, and that the time has clearly come when Puerto Rico's scholars need not rely on anyone else in contention with scholars from elsewhere, least of all from the mainland United States."

1069 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]

Argues that the caste system was not transmitted to, or retained in, British Guiana with traditional authenticity but, nevertheless, caste notions are retained centering around traditional concepts of prestige and status. A modified version of caste categories with attendant ranking system was established which was understood and accepted by Indian immigrants in general. This modified concept of caste was the reference point for the social reorganization of the immigrant population which served also as the mechanism for adjustment on a "rational" basis to the existing framework of the plantation society.

Moreno Fraginals, Manuel. El ingenio: complejo económico social cubano del azúcar. See item 9175.
1070 Murch, Arvin W. Martinique in transition: some implications of secondary modernization in a dependent society [RRI, 7:2, Summer 1977, p. 207-215]

Despite the "artificial modernization" of the island's social and economic infrastructure, "Martinique's present development is shot through with tensions that are in part common to all developing societies and in part a reflection of its own peculiar contradictions. The outcome of this transition is far from certain, except that it will produce a society and a people very different from what they once were, and an association with France that if it does not differ in form, will at least rest on a different basis."


By the noted Jamaican educator and creative artist, this wide-ranging and informative book deals primarily with the Caribbean problem of identity with an emphasis on "cultural pluralism" and "Eurocentricity." The following themes structure and integrate the work: cultural pluralism and national unity; the preservation and further development of cultural values; the cultural dimension of development; and, the possibility of cultural integration and co-operation between the Anglophone Caribbean and the wider Caribbean and Latin America. Particularly recommended to those interested in the perspectives of an articulate and intelligent participant and observer of the contemporary Caribbean reality.


Of interest to anthropologists, this handsome book of text and over 70 unnumbered pages of photographs by a writer and a photographer sketches the development of Rastafarianism in Jamaica and contributes useful material on Rasta world view, terminology, theocratic government, ganja, dreadlocks, food preferences, relations between the sexes, "grounation," and the arts. Bill Sparrow's photographs are aesthetic as well as informative.


The modern population growth of the metropolitan Kingston area has been accompanied by extensive suburban expansion of low density housing of North American style, apartment blocks, and "town house" complexes. This modernization is less impressive when viewed against a growing housing problem, worsening living conditions in the inner city and tenement areas, and the growing number of squatter settlements. Author, a geographer, describes the spatial characteristics of the residential structure of the metropolitan area.


Using a modified variant of the Bogardus technique for measuring social distance, students were tested in a mixed school, in one with an East Indian student body, and in one with an African descended population. It was hypothesized (and confirmed) that children in mixed schools will reduce their expressed social distance towards persons who differ from them in race and religion; and, that the reduction in the expressed social distance will increase with the number of years spent in mixed school. A major finding was that subjects tended to express the least social distance toward the stimulus person that combined the subjects' race and religion. For example, Indian Hindus would accept Indian Hindus for the closest form of relationship, etc. When it came to ordering other stimulus persons on a preference order, Hindu children preferred Christians over Muslims; Muslim children preferred Christians over Hindus and Christian children preferred Muslims over Hindus.


Based on three censuses taken in 1961, 1968, and 1975 of a small community in The Bahamas, this methodologically interesting article reports the results of two
stochastic process analyses of changes in household types. This analytic procedure hypothesizes that if data, organized by type, are available for two time periods, future points in time can be predicted. The first stochastic analysis utilized household types generated by a non-stochastic approach and resulted in a redefinition of major household types. The second used the newly defined major types and "the results, using both actual and projected distributions, indicated no changes in trends ..."


1076 Pierce, B. Edward. The historical context of Nengre kinship and residence: ethnohistory of the family organization of lower status Creoles in Paramaribo (in Pescatello, Ann M. ed. Old roots in new lands [see HLAS 40:2214] p. 107–131, tables) Author opens essay by detailing contemporary patterns and variations of conjugal, domestic and residence patterns of Nengre families. The section which follows places synchronic data into historical perspective through the description and analysis of the sociohistorical development of the colony with particular emphasis on the slave system. Concludes by suggesting that factors affecting Nengre family organization can be subsumed within the following categories: African cultural survivals of a general nature which have subsequently operated to selectively filter adaptive responses at a deep structural level; Euro-American acculturation in general and Dutch cultural influence in particular which have become increasingly significant in the post-emancipation period; and historical events, phenomena, and ecological and demographic factors that are unique to Surinam. Cultural impact of other, small ethnic groups in Surinam on Nengre family organization is minimal.

1077 Pollak-Eltz, Angelina. Instituciones de ayuda mutua en Africa Occidental y entre afroamericanos [BBAA, 38:47, 1976, p. 185–206, bibl.] Structure and functions of various originally African mutual-aid institutions which persist among blacks in the Americas are examined. Rotating credit institutions, funeral/burial societies, organized agricultural groups, and a variety of secular "brotherhoods" (e.g., cofradías) are some of these phenomena which continue to manifest their African roots, although adapting to local situations. In present-day Africa and the Americas, such institutions often evolve into formal entities organized around particular interests (some agricultural cooperatives in Latin America are examples of this), thus keeping pace with socioeconomic change.

1078 Pollinac, Richard B. and John J. Poggie, Jr. Economic gratification orientations among small-scale fishermen in Panama and Puerto Rico (SAA/HO, 37:4, Winter 1978, p. 355–367, illus., tables) Based on interviews with 123 Panamanian fishermen and 111 adult Puerto Rican males, this paper tests a number of hypotheses concerning the correlates of economic gratification orientations. "Periodicity, relative security, optimism, and opportunity structure are proposed as general factors influencing economic gratification orientations. Adaptation to the occupational subculture of fishing is also found to be an important variable. Sub-sample differences indicate that perceived socioeconomic progress, age, income from fishing, boat ownership, and having a fisherman father are situationally influenced determinants of gratification orientations."

1079 Ramírez, Rafael L. Treinta años de antropología en Puerto Rico (RRI, 8:1, Spring 1978, p. 37–49) A contribution to a symposium that reconsidered Steward's The people of Puerto Rico [see HLAS 20:497] 25 years after its completion, this article analyzes the principal tendencies in Puerto Rican anthropology during the decades of the 1940s and 1950s and the impact of the publication on research which followed on Puerto Rican society and culture. The state of the discipline on the island is described as well as the theoretical orientations which prevail and the present-day position or situation of Puerto Rican anthropologists in their society.

1080 Reckord, Verena. Rastafarian music: an introductory study [Jamaica Journal [Institute of Jamaica, Kingston] 11:12, 1977, p. 3–13, plates] This short article deals with a description of three Rasta drum types (bas, Fundeh, and Repeater); Rasta "ridims" or popular pat-
tems; the possible relationship of Rasta music to Burru music and to Kumina music; the functions of Rasta music; borrowing; and, the influence of Rasta music on local pop music.


This short article marks the 100th anniversary of the founding of the Cuban Anthropological Society with a brief review of anthropology in Cuba. In the 14 years (1877–91) in which the society was active, most of its work consisted of studies on race and psychology, including strong interest in anthropometric measurement. At present in Cuba, a number of anthropologists are to be found in universities and other research institutions with interests in both social and physical anthropology. Post-revolutionary concerns of the government, such as physiological growth and development of Cuban youth and social progress, are some of the areas in which anthropological research is presently being applied.


Based on extensive survey data collected by the authors as well as previously published material, this book deals with the position of women in Jamaica with particular focus on reproductive performance and family relationships. It examines the formation and properties of family union types (common law and visiting); aspects of the menstrual cycle; knowledge of reproduction and menstruation; pregnancy wastage; infant mortality; breastfeeding; position of children living away from mother, and, characteristics of women with large families and with small families. Concluding chapter provides a succinct enumeration of the major findings as well as discussions of their medical, social and demographic implications.

1083 Robinson, Robert V. and Wendell Bell. Attitudes towards political independence in Jamaica after twelve years of nationhood (BJS, 29:2, June 1978, p. 208–233, illus., tables)

A 1974 follow-up study of 83 Jamaican leaders after 12 years of nationhood. Authors conclude that attitudes toward political independence, compared with those collected in 1962, have become considerably more favorable. The 1962 study identified three basic types of leaders [True Nationalists, Acquiescing Nationalists and Colonialists]; the 1974 study indicated the development of a new category of leaders labeled Restive Nationalists, elites who thought that political independence had not gone far enough in producing structural changes. This latter category is considered to be possibly a bell-weather group. For political scientist’s comment, see item 7237.


A contribution to a symposium that reconsidered The people of Puerto Rico [see HLAS 20:496] 25 years after its completion, this article attempts to analyze the work “in the context of the recent convergence of marxism and anthropology.” While granting the continuing significance of the publication, author contends that Steward and his team did not carry their cultural historical approach to its logical conclusion. “Although they saw that their communities existed within a capitalist society, they did not make the necessary methodological adjustments.”


Utilizing field data collected in St. Vincent, author argues “that a serious methodological error has been committed in the analysis of the quantitative data upon which statements of the relationship between mating types over time have been based. This error involves the uncritical transformation of a pattern of synchronic distribution of mating into a pattern along a time axis.” Three sources of error: “age lag,” “population overlap,” and “replacement” may well be obscuring the understanding of patterns of mating in black Caribbean communities.

1086 ———. Incest, effigy hanging, and bi-culturation in a West Indian village (AAA/AE, 3:4, Nov. 1976, p. 765–781, bibl.)

Focus of paper is the institutionalized,
ceremonial reaction (mock trial and effigy hanging) to breaches of the incest taboo in a St. Vincent village. Two cases of “hangings” are described and analyzed. These relatively infrequent Vincentian events, it is argued, combine aspects of society-wide norms and institutions with rural, lower-class values and customs. Specifically, the “hanging” is viewed by the author as an example of biculturation (participation in two cultural traditions) and as a creative response of the Vincentian lower class to their exclusion from participation in mainstream institutions. Biculturation is posited as a more potent analytic concept than social class or plural society for understanding societies such as St. Vincent. Adaptive significance of “hanging” is explored through the slander, family business, gossip (“commess”), speech performance, prestige, sex (“nature”), and views of mainstream institutions expressed by villagers.


A very useful examination and review of the relationship of coastal Amerindian society and culture to that of aboriginal tropical forest Amerindians and to lower-class Afro-Guyanese Creoles. A brief account of traditional Amerindian culture prefaces a detailed account of contemporary coastal Amerindian patterns in comparison with those of the encompassing Creole society. The ultimate substantive section explores those historical factors that affected Amerindian society and which were instrumental in producing the present situation. Author argues that the problem of Amerindian development in Guyana is not just a function of geographical location and community structure but is integrally involved with Guyanan social stratification, “and because of this Guyana’s ‘Amerindian problem’ is a truly Guyanese problem and is part of Guyana’s colonial heritage.”


"Inferring Minimum Structure from Function: or Did the Bureaucracy Create the Mother-Child Family?" Kathleen J. Adams' "Taking a Lover among the Carib;" and Leanor B. Johnson's "Sexual Patterns of Southern Blacks: a University Sample Viewed in Cross-Cultural Perspective."

Sharpe, Kenneth Evan. El campesino de la sierra: el problema de vivir. See item 9186.

1089 Peasant politics: struggle in a Dominican village. Baltimore, Md., The Johns Hopkins Univ. Press, 1977. 263 p., bibl., illus., tables (Johns Hopkins studies in Atlantic history and culture)

A valuable study of "how a group of Dominican peasants ... came to believe that they could and should take action against the economic control exercised over them, and how they did so." The book is divided into two parts: the first deals with the life led by the peasants in this mountainous community in the Dominican Republic, the kinds of economic controls exerted by middlemen, and the efforts to organize a cooperative; the second part is theoretical in orientation and is particularly focused on questions of ideology.

Sheppard, Jill. A historical sketch of the poor whites of Barbados: from indentured servants to redlegs. See item 9187.

1090 The "Redlegs" of Barbados: their origins and history. Foreword by Sir Philip Sherlock. Millwood, N.Y., KTO Press, 1977. 147 p., bibl., plates, tables (The Caribbean, historical and cultural perspectives)

This first full study devoted to the origins and history of the "redleg" or "poor white" population of Barbados is of interest and value to Caribbean specialists. It traces the development of this unusual West Indian category of person from an initial period of indenture (1627–1703) through a transitional period (1704–1839) of social transformation into "poor white" and to the problems faced after emancipation and into the 20th century. For historian's comment, see HLAS 40:2954.


Major contribution by one of the leading authorities on black religious expression and organization in the New World. Simpson utilized a variety of sources as well as revisions of his own prolific publications to discuss slavery, freedom, and the religions of blacks in the New World; blacks in the historical churches of the Caribbean; neo-African religions and ancestral cults of the Caribbean and South America; revivalist and other cults of the Caribbean; blacks in the historical churches, Pentecostalism, and Spiritualism in South America; neo-African and African-derived religions of South America; blacks in the historical churches of the US and Canada; and sect and cult among blacks in North America and Britain. The remarkable geographical and comparative coverage provided by this work marks it as a most valuable reference for all serious researchers in the field.

1092 Sio, Arnold A. Race, colour, and miscegenation: the free coloured of Jamaica and Barbados (UPR/CS, 16:1, April 1976, p. 5–21)

Discussion of the similarities and differences in the legal, political, economic, and social aspects of the status of the free colored in Jamaica and Barbados up to the time of the emancipation of the slaves as well as a consideration of the racial aspect of the status of the free colored in the two colonies. Winthrop Jordan's position on the free colored in his White over black is used as a point of analytic departure. For sociologist's comment, see item 9188.

1093 Stoffle, Richard W. Family and industry: mate selection and family formation among Barbadian industrial workers (RRI, 7:2, Summer 1977, p. 276–293, bibl., tables)

An analysis of the relationship between new industry and the "traditional West Indian family system" in Barbados. Sections deal with the process of family formation, establishing a union; and industry and family formation. Author emphasizes the existence of a formerly unanalyzed aspect of mate selection which Barbadians in his study population call "meeting by passing."

1094 Industrial impact of family formation in Barbados, West Indies (UP/E, 16:3, July 1977, p. 253–267, bibl., tables)

After a review of the diachronic features of family formation in Barbados and the processes of establishing a union (how Bar-
badians meet and the selection of a mate], author focuses on the relationship between new industry on the island and the traditional family system. Based on data generated from interviews with 130 industrial employed families and long-term participant-observation, he concludes that nascent industrialization in Barbados has caused changes in family patterns toward rather than away from traditional ideal norms, results which run counter to the hypothesis that "the transition from agricultural to industrial modes of production will weaken traditional family patterns."

Stone, Carl. Class and institutionalization of two-party politics in Jamaica. See item 7238.

--------. Urban social movements in post-war Jamaica. See item 7240.

-------- and Aggrey Brown eds. Essays on power and change in Jamaica. See item 7241.


With a focus on one rural community studied in the late 1950s and the early 1970s, authors consider both its historical and contemporaneous nature with reference to the participation of the sexes in familial and non-domestic realms of activity; the relative autonomy of women and men and the bases by which they acquire status and prestige; the significance attached to motherhood and its influence on women's economic dependence and independence; the cultural conceptions of sex roles and identities; and, the effects of recent changes on the balance of power between the sexes. Women in Barbados are both more autonomous and more highly regarded than in western industrial societies, due primarily to the historic sexual division of labor on slave plantations which produced few differences in the "public" economic participation between the sexes and to the social cleavage between free whites and slave blacks which minimize the impact of the ideologies of the superordinate segment and permitted slaves some autonomy in retaining and developing distinct patterns and concepts about sex roles.


Based on more than 40 years of linguistic and ethnographic research in the Caribbean, this very welcome book by the noted linguist deals with two different but related themes: the history of the language of the Island-Caribs of the Lesser Antilles; and, the origins and character of Caribbean Creole language forms. In the following order, he discusses the dead Amerindian languages of the West Indies [Nepuyo, Shebayo, Yao, Taino] and the living languages [Arawak, Island-Carib], the phonology, grammatical outline, and vocabulary of Island Carib; form and function of Karina loanwords in Island-Carib, the Caribbean Creoles; Saramaccan and some other Creoles; a grammatical survey of Caribbean Creoles; an outline of Dominican Creole; and social aspects of Creole languages.


An essay focused on the origins of probably the most successful religious movement among the Bush Negroes of the interior. Author carefully reviews the two major theoretical positions of early writers on the subject—those that stressed continuity, "explaining events as the outcome of a power struggle between two Djuka leaders which was compounded by the interventions of the colonial administration" as well as those with an opposing set of interpretations which argue a revolutionary break in the religious history of the Djuka Bush Negroes. The bulk of this lengthy and informative article is devoted to new material drawn from archival and oral sources.


An essay, based on primary source material drawn mainly from the Mandeville area, on the effects of bauxite-alumina multinationals in Jamaica on economic growth and social mobility. With a theoretical emphasis on the concepts of mobility, class and status, author concludes that the impact of the operations of these multinationals is more
negative than positive. Although economic development, linked to a world system, has credited some economic growth and opportunities for social mobility among Jamaicans, it has not been accompanied by any considerable social progress.

1099 Vázquez-Geffroy, Margaret. La dispen sa borra consanguinidad: preferred consanguineal marriage in a Dominican peasant community [UWI/CQ, 16:2, July 1976, p. 232–239]

Despite Roman Catholic prohibitions against close kin marriage, an unusually high rate of preferred consanguineal marriage requiring Church dispensations were found. From 1837 to present, one-third of unions recorded in parish required such dispensations. The occurrence of this pattern, which transformed the Church prohibition into a positive sanction, is related to the economic marginality of available land, scattered resources, and the usefulness of consanguineal marriages in the management of common land. With changes in the local economy, the frequency of this marriage pattern has begun to decrease.


A contribution to a symposium that reconsidered The people of Puerto Rico (see HLAS 20:497) 25 years after its completion, this article, by a historian, critically examines the principal theoretical concepts utilized by Steward in this publication as well as “patronizing attitudes, and serious misrepresentations of Puerto Rican cultural traits and of the relations between the anthropologist and the people studied.” Finds that the book, while still the most complete analysis of Puerto Rican culture, is now a historical document and should be considered in the context of the development of anthropological theory.


Data presented on marital careers of 176 lower-class respondents in a non-probability sample. Respondents report on 595 “friending” (extra-residential visiting relationships), 219 “living” (non-legal marriage) and 80 married unions. Frequency and sequencing of these three types are given and analyzed. “Friending” relationships were found to be most frequently followed by “living” and marriage but the sequencing of marital unions indicates movements toward more stable relationships within partnerships and throughout the respondent’s marital career. Authors argue that their data should help resolve the controversy about normative status and behavior patterning of the different types of marital unions in Caribbean societies.

1102 Walker, Malcolm T. and Jim Hanson. The voluntary associations of Villalta: failure with a purpose [SAA/HO, 37:1, Spring 1978, p. 64–68]

Drawing on data from a community in the Dominican Republic, authors argue that the existence of voluntary organizations and the seeming responsiveness of people to new ideas and change are not necessarily indicators of modernization. Associations in Villalta “are mostly dramatic enactments of the moment, they come and go. Their continued existence is usually a paper one solely for the sake of appearance. Contrary to the suggestions of many investigators, associations (in Villalta at any rate) are neither effective nor are they a significant part of the community’s organizational structure.”

1103 Wessman, James W. The sugar cane hacienda in the agrarian structure of southwestern Puerto Rico in 1902 [RRI, 8:1, Spring 1978, p. 99–115, map, tables]

Author utilizes José Ferreras Págan’s Biografía de la riquezas de Puerto Rico to provide an informative essay on agrarian structure in southwestern Puerto Rico. Focusing on sugar cane haciendas and mills, the author attempts to demonstrate the value of the Biografía as a historiographic source as well as to describe the social and material conditions of rural Puerto Rico at the onset of the American occupation.


This first publication of the Latin American Anthropology Group consists of six
articles originally presented, apparently with one exception, at a 1975 symposium. All six, including the reprint of Gonzalo Aquirre Beltrán’s 1952 essay on ethnohistory in the study of the black population in Mexico, are of interest to students of the Caribbean area: Michael D. Olien deals with US attempts before and during the Civil War to settle American blacks in several regions of the New World; John Stewart describes the voluntary migration of American black Baptists (The Merikins) to Trinidad, Michel S. Laguerre focuses on the historical-ecological development of a black neighborhood in Port-au-Prince from slave and Maroon settlement to a contemporary ghetto, Evelyne M. Hutz and B. Edward Pierce deal, in detail, with the perception of ethnicity among the Nengre (Afro-Creole proletariat) of Surinam; and, Johannes Wilbert argues the commonality of Afro-Caribbean kinship symbolism of direct West African ancestry and traces the influence of this complex among the Goajiro Indians of Colombia and Venezuela.

A contribution to a symposium that reconsidered The people of Puerto Rico [see HLAS 20:497] 25 years after its completion, this article discusses the key theoretical positions utilized by Steward and his team in the original study and indicates, in retrospect, the major shortcomings of the work and of Steward’s orientation: the stress on social relations of work to the neglect of social relations of production; the flawed use of the concept of levels of sociocultural integration; and, the lack of any formulation of what is now called dependency theory.

Utilizing statistical and published data on tourism in 29 Caribbean islands, this paper tests the hypothesis that new economic, social, and political phenomena will tend to adapt to and ape the structural characteristics of the societies into which they are introduced. Specifically, tourist institutions in the more rigid or “plantation” types of Caribbean societies will develop along similarly rigid lines and that in the more flexible, democratic, or socially progressive islands, the industry will be a widespread phenomenon. Scales and indices of many sub-patterns of the tourist industry are constructed and principal components analysis is used as a method of data reduction.

ETHNOLOGY: South America, Lowlands

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UNTIL QUITE RECENTLY, OUR KNOWLEDGE of lowland South American Indians was extremely limited. Not only did few controversies arise among scholars in the field, but when arguments did occur, there was a tendency to abandon them for lack of evidence. With the great increase in research over the past decade, the data available for testing hypotheses have multiplied several times over. Old controversies have been revived, new ones are developing, and the whole field of South American ethnology has been revitalized.

One of the major current debates deals with the relationship between the structure of tropical forest tribes and their environment. The traditional view has been that the size, location and permanence of tropical forest villages were determined by the availability of protein in the form of game animals and fish. Warfare was explained as a means whereby human populations were kept far enough apart so that protein sources were not over-exploited (see HLAS 39:1331). Several scholars have recently challenged this view, arguing specifically that these arguments do not apply to the Yanomamo (items 1169 and 1192). Fortunately more and more field-workers are