ETHNOLOGY: West Indies

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FOR THIS VOLUME OF HLAS, I have reviewed publications in social and cultural anthropology and related areas for 28 distinct Caribbean territories: Antigua, Aruba, Bahamas, Barbados, Barbuda, Belize, Bermuda, Bequia, Carriacou, Cuba, Curaçao, Dominican Republic, Grenada, Guadeloupe, Guyana, Haiti, Jamaica, Martinique, Montserrat, Puerto Rico, St. Kitts, St. Lucia, St. Vincent, Surinam, Terre-de-Haut [Les Saintes], Trinidad and Tobago, United States Virgin Islands and Venezuela. Also included are annotations of an unusually large number of publications that appeared during the current review period on the Commonwealth Caribbean or the Caribbean region as a whole, as well as a few on Caribbean people abroad.

In terms of geographic distribution, the number of annotated publications on the Caribbean as a region is larger than that for any single territory within the region. Haiti is the territory receiving the most attention followed closely by Jamaica and Guyana, and then by Surinam and Belize. Other territories relatively well-represented are Barbados, Guadeloupe, Puerto Rico, and Trinidad and Tobago.

As usual, the publications cited in this section cover a very wide range of subject matter. Nevertheless, the bulk of the items can be divided into the following categories:

I. CLASS AND ETHNICITY

Interest in ethnicity, in aspects of social stratification, and in the study of elites has dramatically increased. For publications that deal with the region as a whole or the Commonwealth Caribbean, see Cross on urbanization [item 970], Hall on pluralism, race, and class [item 993], and Layng on stereotypes and ethnic relationships [item 1014]. On Jamaica, Austin has written on symbols [item 947], Bell and Stevenson on changing attitudes of political leaders [item 952], Bell and Robinson on changing cultural identity of political leaders [item 953], Gordon on working class radicalism [item 986], Holzberg on economic elites [item 999], Kuper on race, class and culture [item 1007], Post on the 1938 disturbances and their aftermath [item 1039], Reid on economic elites [item 1043], and St. Pierre on the 1938 disturbances [item 1045]. Works that deal with Guyana include Bartels on ethnicity and class struggle [item 950], Cross on colonialism and ethnicity [item 969], Jayawardena on culture and ethnicity [item 1002], Manley on post-independence [item 1021], and Silverman on dependency and class formation [item 1048]. For Surinam, see De Bruijne on the Lebañese [item 972], Dew on ethnicity and politics [item 975], and Speckmann on ethnic relations [item 1051]. Henriques and Manyoni deal with ethnic relations in Barbados and Guyana [item 997], Layne with race and class in Barbados [item 1013], Abraham Van Der Mark with Sephardic Jews in Curaçao [item 1056], Bonniol with the "petits blancs" of Terre-de-Haut [item 958], Brathwaite with occupational elites in Trinidad and Tobago [item 962], Cole with the impact of the revolution on Cuban racism [item 967], and Gregory on Indian identity in Belize [item 987].
II. RELIGION AND MAGIC

Among the noteworthy publications on the Jonestown tragedy are Baechler [item 948], Gutwirth [item 989], Hall [item 992], and Lewis [item 1015]. Haitian vodun is covered by Isaac [item 1001] and Laguerre [items 1010 and 1012] and Rastafarianism by Campbell [item 963] and Cashmore [item 964]. Pollak-Eltz describes two Afro-Venezuelan fiestas [item 1037]; Brana-Shute and Brana-Shute deal with ritual therapy in Paramaribo [item 961], and Glazier provides bibliography on the spiritualist medium and possession [item 984]. For broader treatments of Black religious experience in the New World, see Simpson [item 1049] and Walker [item 1058]. From a historical perspective, Posem-Zielinski analyzes Amerindian religious ferment in 19th-century British Guiana [item 1038]; Schuler examines Jamaican Myalism [item 1047]; and Mathews describes aspects of African participation in 17th-century Puerto Rican religious life [item 1026]. Histories of Protestantism are provided by Pressior for Haiti [item 1041]; and by Abénon [item 941] and Lafleur [items 1008 and 1009] for Guadaloupe.

III. HEALTH AND MEDICINE

On Haiti, Charles [item 965], Philippe and Romain [item 1033] and Weidman [item 1059] deal with indisposition, a culture-bound disorder; and Coreil evaluates medical responses to an anthrax epidemic [item 968]. Dressler analyzes beliefs and treatment in St. Lucia [item 978]; Stevenson deals with medicinal plants and hypertension in St. Kitts [item 1053]; and Halberstein and Davies examine changing health patterns on Bimini [item 991]. Koss deals with a Puerto Rican therapist-spiritist training project [item 1006], and Sandoval with santería as a mental health care system [item 1046].

IV. MATING, MARRIAGE, HOUSEHOLD, AND FAMILY

The publications dealing with these traditionally popular anthropological topics include Adams on work opportunity and household organization among Barama River Caribs [item 943]; Alexander on stratification and the family [item 944]; Besson on tenure and transmission of land and the cognatic descent group [item 955]; Higman on the slave family in Trinidad [item 8202]; Laguerre on a Haitian extended family [item 1011]; Manyoni on extra-marital mating patterns [item 1022]; Midgett’s critique of Rubenstein [item 1027]; Rubenstein in parental roles in St. Vincent [item 1044], R.T. Smith on the family in the Caribbean [item 1050], and Whitehead on residence, kinship, and mating as adaptive strategies [item 1063].

V. IMMIGRATION AND EMIGRATION

The movement of the Caribbean people continues to be of importance to the anthropologist. Chaney and Sutton write on Caribbean migration to New York [item 1000]; Locher on rural-urban migration and the Haitian extended family [item 1016]; Marshall on illegal Haitian migration to the Bahamas [item 1024]; and Philpott on the migration dependency of Montserrat [item 1034].

Two other areas that appear to be developing rapidly are scientific studies of the expressive arts [i.e., festivals, dance, music and theatre] exemplified by publications such as items 956, 971, 976, 982, 1020, 1030 and 1060. The second area is women’s studies with two bibliographic efforts by Cohen Stuart [item 1064] and Massiah [item 1065], as well as substantive articles by Gussler [item 988] and Henney [item 996].

The contextual studies of Barbuda provided by Berleant-Schiller [item 954] and
Lowenthal and Clarke (items 1017 and 1018) deserve special attention, in light of Antigua's independence and Barbuda's antipathy toward continuing its subservient relationship to that new island-nation.

In closing, I note the great loss suffered by all Caribbeanists in the recent passing of Chandra Jayawardena, Douglas Taylor and Eric Williams and the assassination of Walter Rodney.

I am indebted to Ellen Schnepel for her valuable contribution to the preparation of this section.

Author deals with origin of Protestants in Guadeloupe, their social situation, problem of property, and maintenance of Protestantism into 18th century. Rather than history of Protestantism in Guadeloupe, this is an essay on its importance within religious affairs of island during Ancient Regime. Utilizing available source material, discusses origin (geographic and socioeconomic) of Protestants, how they responded to revocation of Eict of Nantes, and how Protestantism remained a vital force in Guadeloupe into 18th century, despite authorities.

942 Adams, John E. From landsmen to seamen: the making of a West Indian fishing community [PAIH/G, 88, dic. 1978, p. 151-166, bibl., maps]
Author traces beginning, growth, and final dominance of fishing in a Bequia community formerly populated by slaves and sharecroppers. Series of factors are cited to explain this phenomenon: environmental conditions, restrictive immigration policies, economic pressures, etc. Although, majority of fishermen do not find occupation of fishing attractive, community's economic base remains fishing (i.e., occupation a man turns to when no other jobs are available).

943 Adams, K.J. Work opportunity and household organization among the Barama River Caribs of Guyana [AI/A, 74:1/2, 1979, p. 219-222]
Analysis of economic factors affecting household organization of those Caribs while employed in mining, as well as prior to such employment, and following cessation of mining activities in area. Concludes that pattern of cooperation among adult individuals from different households in same settlement was eroded by introduction of wage work, markets, and money economy. Nevertheless, individuals continued to seek subsistence as a member of a household, although composition of household was extended beyond the earlier nuclear family organization.

944 Alexander, Jack. A note concerning research on the relation between stratification and the family in the Caribbean [UPR/CS, 15:1, April 1975, p. 123-129, bibl., table]
Posits utility of formulating theories concerning family and stratification in the Caribbean so that they focus on the interrelation between various aspects of stratification and various aspects of family life and which can be tested quantitatively. Includes useful table itemizing stratification variables related to family variations in 53 Caribbean family studies.


945 The Amerindians in Guyana, 1803-73: a documentary history.
Selection of documents from London's Public Record Office, Guyana's National Archives, and archives of several missionary societies, which depict Amerindian culture in Guyana and illustrate attitudes and policies of metropolitan and local governments towards them in 1803-73. Volume is divided into eight sections devoted to different topics and introduced by editor: 1) Amerindians—their appearance, characteristics, customs and beliefs, diseases, attitudes towards other tribes and races; 2) present policy toward Amerindians; 3) officials for the protection of
Indians; 4) legal jurisdiction over Indians; 5) Indians and boundaries; 6) Indian slavery, industrial employment, Indians and their land; 7) conversion of Indians; and 8) government policy towards Indian civilization. Interesting and useful collection.


Relatively short but useful review of published evidence dealing with acculturation of Bush Negroes by the urbanized coastal society. Author sketches relevant historical context and then discusses degree of African influence on Bush Negro culture. With specific reference to aspects of culture retention or change, deals with social organization and kinship, religious beliefs and practices, the arts, and language. With regard to motivation for culture change, treats trade with coast, temporary work on coast, changing values and appearances, economic development of interior, impact of tourism, education and emigration, urbanization, and politicization. Author concludes that many pressures on Bush Negro culture may lead to its eventual disappearance.

947 Austin, Diane J. History and symbols in ideology: a Jamaican example [RAI/M, 14:3, Sept. 1979, p. 497–514, bibl., ill.]

Author uses Maurice Bloch's distinction between ritual and normal communication, while casting doubt on whether that distinction should have been tied to a distinction between ideology and knowledge. Based on a case involving a Jamaican working-class woman, analyzes Jamaican class ideology and argues "that ritual communication as an aspect of social control, pervades even 'practical' activity, and therefore should be seen as a possible dimension in all thought, whatever the type of society." For historian's comment, see HLAS 42:2501.


Explanation of Jonestown suicide/massacre is not to be sought in literature on sects or revolutionary movements—it is a unique case. Author concentrates on Jim Jones, dealing with his reasons for killing himself, why he felt it necessary or good to take the whole community with him, and why the community acquiesced. Interprets Jones' suicide as the apocalypse sanctioning the ultimate failure of a life plan centered on power and directed against the entire world. Jones took sect with him because he no longer distinguished himself from it and followers acquiesced because thought of sect's destruction was unbearable to them.


Reports on project aimed at monitoring changes in performance and attitudes that occurred in small business sector between 1974–76, paying particular attention to impact of Small Business Development Project sponsored by Barbados Institute of Management and Productivity. Based on survey data, volume outlines political sociology of small business people in Barbados. Authors define small business in context of Barbados, discuss origins and persistence of white elite, delineate demographic and operational characteristics of small businessmen in Barbados, their business attitudes, values, and institutional supports, and questions size and survival. Welcome addition to literature.

950 Bartels, Dennis. Ethnicity, ideology, and class struggle in Guyanese society (CRCA/A, 22:1, 1980, p. 45–60, bibl.)

Author argues that ethnic boundaries, as defined by F. Barth, are critical in understanding ideology of class and ethnic conflict that developed in colony of British Guiana. Historically, allocation of disproportionate economic benefits and burdens to ruling class led to development of social and economic differences among ethnic groups. In contemporary Guyana, disproportionate allocation and racist ideology continue, as does conflict between Indo- and Afro-Guyanese working people. Based on the 1973 election, author views this discrimination as result of deliberate policy on the part of Burnham's PNC in order to retain Afro-Guyanese political support, a policy made possible by US government support of PNC.

Guadeloupean author is concerned with structural relationships between French and Creole languages at heart of Antillean society, more specifically place of language within contexts of power, politics, and ideology. One of book’s goals is to determine economic, political and cultural importance of linguistic forces at hand and to unveil their concrete strategies, within phenomena of colonialism and assimilation. Beginning with discussion of theoretical and methodological problems, author describes advent of domination of French language and dependency of Creole in Antilles [Guadeloupe and Martinique] in context of sociohistorical situation and educational system as well as through treatment of relationship of both languages in social and political arenas. Concludes that functioning of [arbitrary] symbolic power of French is, in fact, a question of political power.


Restudy of Jamaican leaders, 12 years after political independence, describes changes in their attitudes toward equality. Authors test earlier explanation of causes and consequences of egalitarian attitudes and explore new developments in elite attitudinal patterns. Results are summarized in a path model designed to demonstrate causal linkages between key theoretical variables.

953 ——— and Robert V. Robinson. European melody, African rhythm, or West Indian harmony?: changing cultural identity among leaders in a new state [SE, 58:1, Sept. 1979, p. 249–279, bibl., tables]

Restudy of Jamaican leaders in 1974, 12 years after political independence, explores changes in their orientations toward cultural identity since 1962, date of first study. Interviews with 83 leaders reveal dramatic changes such as their becoming more favorable to Jamaican and West Indian life styles.


Analyzes Barbudian community’s success in preserving its system of shifting cultivation and communal land tenure against challenges of outsiders with considerable political power. Author considers reasons for Barbudian cultural continuity, discussing Swidden cultivation and Barbudian ideology of common ownership in light of three attempts at development of commercial cultivation [Codrington period—export crops and livestock in 1860s; Barbuda Island Company—plantation crops in 1890s; and, Crown tenancy—cotton in early 20th century].


After short but elegant review and critique of literature on cognatic descent and descent groups, Caribbean kinship systems, and cognatic descent group in the Caribbean, author offers alternative interpretation on the latter to the one proposed by Solien and Otterbein. She claims that cognatic descent group in the Caribbean is, and always has been "an unrestricted, dispersed, non-residential descent group operating in relation to a specific resource only (family land), and that in this case the 'specific resource' is symbolic rather than economic. The viability of family land as a symbolic resource is enabled by the sacrifice of its viability as an economic resource. Thus the majority of co-heirs who do remain on family land, efficient land use is subordinated to the inalienable claims of the numerous absentee heirs."


Author discusses artistic geography of Jamaican Jonkonnu and context of its development, and delineates European and African elements in festival. Also considers possible artistic relationship between Jamaica's Christmas festival and others in Bermuda, Nassau, St. Kitts, Nevis, and Belize. For folklorist's comment, see HLAS 42:1258.

Author argues need to reevaluate meaning of “emancipation” by examining constraints imposed on British Honduran workers after abolition. Provides an outline of colony’s economic situation between 1830-70 and discusses systems of labor control and its consequences. Also treats consequences of changes in economic situation since 1850: “To the extent that labourers remained dependent and coerced, emancipation, properly defined as the realm of freedom, was not achieved. The transition was not from slavery to freedom but, rather from one system of labour control to another and the old struggle between former masters and slaves continued, although in new forms.”


Community study of Terre-de-Haut, small island of Les Saintes, occupied primarily by population of “petits blancs.” Author’s aim is to provide a study which is both historical and anthropological, and in which relationship between local community and larger Caribbean and European context is not lost. He focuses on how ecological constraints led to emergence of distinct ethnic identity and cultural specificity and to an island history quite different from that of more typical Caribbean plantation societies. In essence, an investigation of the nature of a population on an island without sugar, where majority must earn their livelihood through fishing. A contribution to the literature on migration, population movement, and ethnicity.


Study of social organization of lower-class Creole neighborhood in Paramaribo, Surinam, based on two-years’ field work (1972-74). Author concentrated on group of about 20 adult male Creoles ranging in age from 24 to 62 who congregated at neighborhood pub or winkel. Besides discussing male barroom behavior as both a symbolic and leisure-time activity, author uses the males as a point of departure from earlier “family” research in the Caribbean. “The street-corner behavior demonstrated by these men is in large part a response to a system that demands little else from them. Given their circumstances, the mating system, household organization, and the men’s status in the occupational hierarchy—all relationships characterized by loose, shifting, and irregular interaction—these men need the compensation that their shop sanctuary provides.”


Rich and informative description of rituals carried out by traditional Paramaribo Creoles of lower socioeconomic status after young woman’s accidental death. Details ceremonies and attendant ritual paraphernalia, identifies participants, gives specific reasons why certain ceremonials were undertaken, and discusses social and spiritual interactions of principals. Valuable contribution to the literature.
962 Brathwaite, Farley S. Race, social class and the origins of occupational elites in Trinidad and Tobago (CEDLA/B, 28, June 1980, p. 13–29, tables)

Based on results of surveys of five occupational/professional groups (doctors, lawyers, accountants, secondary teachers, and nurses), the author argues the following: that both race and class played a decisive role in occupational elite origins; that each factor exerted influence on the process independently of the other; that social class exerted greater influence than race, and that sex and time of birth, when introduced as control variables, each played an important role in the process. Results did not support the position that African socioeconomic opportunities were better than those of the East Indians. Study is placed in the context of theoretical discussion of the nature of Caribbean society.

Brereton, Bridget. Race relations in colonial Trinidad, 1870–1900. See HLA S 42:2555.

——. The Trinidad Carnival, 1870–1900. See HLA S 42:1260.


The author contends that academic research on Rastafarianism has been preoccupied with cults, millenarianism, and metaphysics “without prior and accompanying study of production relations . . .” In the latter context, he summarizes the development of Rastafarianism in Jamaica, its international ideological linkages, Garvey and Jamaica, the struggle for political independence, the Rodney-intervention, and Rastafari as the people’s culture. Notes: “Rastafari culture remains an indelible link between the resistance of the Maroons, the Pan-Africanist appeal of Marcus Garvey, the materialist and historical analysis of Walter Rodney, and the defiance of reggae.”

Casal, Lourdes. Race relations in contemporary Cuba. See item 8180.


Serious and detailed treatment of Rastafarianism in England, based on two years of field and archival research. Author explores foundations of the movement in Jamaica, paying specific attention to Marcus Garvey; post-war Jamaican migration to England and early patterns of adaptation; the emergence and developmental trajectory of English Rastafarianism; etc. A welcome addition to the growing literature on Rastafarianism and its diaspora.


Haitian social anthropologist based in Miami offers his impressions of this culture-bound syndrome. *Indisposition* is far more prevalent among females and is associated with three types of blood conditions (e.g., the blood is too rich, the blood is “coming up,” and the blood is too poor).

966 Chibnik, Michael. Working out or working in: the choice between wage labor and cash cropping in rural Belize (AAA/AE, 7:1, Feb. 1980, p. 86–105, tables)

Utilizing data generated in two predominantly Creole villages in east central Belize, author argues utility of “statistical behavior” approach to investigation of economic decision-making. Such an approach permits statistical analyses of relationship between the observed characteristics of economic actors and the choices they make. Author maintains that statistical analysis of how males in the two villages allocate their time between wage labor and cash cropping generates information that cannot be derived from a “natural decision-making approach” to elicit the rules governing choice.


Author argues that racism in its institutionalized forms has been eliminated in Cuba. Although a number of specific conditions conducive to the elimination of racism under a socialist form of government existed in pre-Revolutionary Cuba, specific government actions were required to accomplish that objective in post-Revolutionary Cuba.
Author describes the impact of socialism on racism; the proclamations, laws, and other early moves; education; and internationalist involvement or the African-Cuba full circle. Article ends with a discussion of the racial problems that remain unresolved in Cuba. See also item 8180.


Analyzes response to a localized but severe anthrax epidemic for its implications regarding pluralistic health care systems. Villagers cope by resorting to multiple treatment modes. The differential responses of modern and traditional health practitioners reveal the practical and conceptual problems of cross-cultural practitioner collaboration.


Author sees ethnicity as a complex phenomenon composed of two analytically separable processes, rather than a single invariable identity. Distinguishes between conditions which heighten awareness of ethnic divide (termed by author ethnic salience) and those which increase intensity of attachment to group's putative culture [i.e., ethnic allegiance]. Argues that conditions producing latter phenomenon are endemic to colonial situation. Within this context of interethnic contact, author compares Trinidad and Tobago with Guyana.


Argues that, unlike some parts of the world, the Caribbean has been denied power and autonomy of action necessary to control process of urbanization and urban growth. In this context, author examines theories and problems of urbanization and dependence, economic order in the Caribbean, population structure and change, social structure and social organization, race, class, education, and politics. He then considers consequences of these processes and solutions posed by policy makers and planners. Uses data from Commonwealth Caribbean, Puerto Rico, Cuba, and Haiti.


Gives a stylistic movement analysis of Petro, voodoo dance, in order to define the role of dance in Haitian society. Author provides background information on dance in general, dance within Haitian voodoo literature, the origin of Petro within voodoo mythology, and voodoo dance in Haitian social structure. She concludes that dance becomes a potent symbol which makes some sense of the Haitian experience to those affected by the inconsistencies in that economically poor nation.

972 De Bruijne, G.A. The Lebanese in Suriname [CEDLA/B, 26, June 1979, p. 15–37, tables]

Ground-breaking study of smallest, but economically important "trade minorities" of Surinam. Author deals with Lebanese in Surinam from turn of 20th-century [origins in Lebanon, process of migration, early period of settlement; development into a dominant textile-trade group; reasons for their success in textiles; early group cohesion and economic success; economic development after World War II; position and status in contemporary urban Paramaribo; and recent diversification in choice of occupations]. Welcome addition to very scant literature on Lebanese diaspora to the New World.


Beginning with brief portrait of two planters in Artibonite region of Saint-Domingue, author offers a history of a sugar and an indigo/cotton plantation [1763–1802]. Relies on existing rich source of plantation papers but acknowledges unreliability of some of these sources such as reports written by plantation managers to absentee proprietors.

974 Deive, Carlos Esteban. Notas sobre la cultura dominicana [MHD/B, 8:12, enero 1979, p. 293–305, bibl.]

Short listing of elements of Taino culture which survived and were incorporated into Dominican culture. Also gives more detailed enumeration of cultural contributions
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of republic's black and mulatto populations (those coming directly from Africa; fugitive slaves from French Hispaniola; those from Lesser Antilles; black workers from English-speaking Caribbean; ex-slaves from North America, and numerous manual workers imported from Haiti). Author discusses relevance of Caribbean cultural concepts to Dominican reality.


Political history details development and course of ethnic politics in Surinam from 1942 to the final struggle for independence in 1975. Author contends "that ethnic politics in a democratic plural society need not degenerate into dictatorship or anarchy." While this optimistic note does not ring true in light of recent events in Surinam, author's meticulous recording of key political events in that largely ignored territory over a period of three and a half decades—particularly in the elections of 1949, 1951, 1955, 1958, 1963, 1967, 1969, and 1973—is a welcome and valuable addition to the Caribbean literature. For political scientist's comment, see item 6337.


Comparison of John Canoe as practiced by Black Caribe Belize with John Canoe in West Indies, and English sword dance and mumming in Northern Ireland and Newfoundland. Study's objectives are to examine derivation and significance of this "playful ritual," motivating factors and reasons why its threats are delivered playfully rather than in earnest.


Essay traces continuities in role of law in Guyana from time of slave plantations to present. Author argues that kadi-justice was developed early for purposes of social control within the plantation. Purpose of plantation system was to mobilize large groups of laborers for routine tasks to be performed collectively in the cultivation of a single crop. No dramatic shift in the role of law accompanied emancipation of slaves and introduction of indenture system. In contemporary Guyana, a cooperative socialist polity, the law remains an instrument of state power that manipulates government's managers (judges, lawyers, etc.) into decisions and actions consistent with the government's position. As a result, legal and judicial systems are weak and ineffective in guarding citizens from governmental excess.

978 Dressler, William W. Ethnomedical beliefs and patient adherence to a treatment regimen: a St. Lucian example [SAA/HO, 39:1, Spring 1980, p. 88-91]

Brief communication reports research on 40 hypertensive St. Lucians. Study was designed to test hypothesis that, within mixed medical setting, the greater an individual's commitment to an ethnomedical belief system, the less likely it is that the individual will adhere to treatment regimen prescribed within Western medical setting. Partial support for hypothesis was found in that the higher an individual's acceptance of personalistic beliefs (i.e., illness explained as the active aggression of some human, non-human, or supernatural agent), the lower their compliance.

979 Elkins, W.F. The black princes of Jamaica (UPR/CS, 15:1, April 1975, p. 117-122)

Describes actions of two Jamaicans who spuriously claimed royal identities (Royal Prince Thomas Isaac Makarooroo of Ceylon and Shervington Mitcheline, Crown Prince and Heir Apparant of the Abyssinian Empire) during early decades of this century: "The Black Princes of Jamaica, like countless other persons of African descent, thought of Ethiopia as a nation of freedom and dignity. Biblical references to the ancient empire bolstered this image. Shervington seems to have utilized this popular conception mainly for self-advancement. But Makarooroo had broad social concerns. Through his efforts to revitalize black culture in Jamaica, he helped stimulate the growth of national consciousness, a prerequisite for independence."

980 Étude ethno-socio-psychologique et linguistique du milieu haitien, en vue
Quantitative study of university structural reform divided into sections: 1) a study of Haitian cultural milieu deals with the people's material, social, and spiritual life; and 2) study of nation's State University, prepared by university and nonuniversity personnel, discusses hypotheses, methodology of questions such as role and mission of the university. Study uses four approaches (sociological, psychological/psycho-pedagogical, ethnological/cultural, and linguistic) represented by four questionnaires, included in the volume, and whose results are tabulated and analyzed.


Author attempts to study vodun phenomenon in its dual aspect: as pre-theatre and theatre. If vodun is indeed pre-theatre with myth, ritual, and symbolism, Haitian author believes it, too, can be considered theatre, or what he refers to as théâtre-histoire, a kind of living theatre of Haitian history. As such, he attributes to vodun another role—revolutionary theatre—in which art and politics are merged into a popular form of expression which will serve the Haitian people towards a definition of their cultural identity and in their struggle against neocolonialism.

983 Gaspar, David Barry. Runaways in seventeenth-century Antigua, West Indies [CEDLA/B, 26, June 1979, p. 3–13]

Examination of marronage on small and relatively flat sugar island of Antigua before 1700. Before and after passage of a comprehensive act in 1680 concerning runaway slaves, many temporarily abandoned their plantations in "a form of slave resistance which has been called petit marronage." Author deals primarily with those involved in grand marronage, slaves who absconded with no intention of returning. Despite scanty data, author offers interesting example of slave resistance under very unfavorable geographical and ecological conditions.


Part 2 [M–Z] of an unannotated bibliography on the spiritualist medium and possession. While it contains a number of Caribbean-related references to the Caribbean, it's main focus is topical rather than geographical.


To test possible effects of father-absence among Garifuna children in Livingston, Guatemala, author analyzes figure drawings by 146 boys and 172 girls. Girls drew figures of their own sex significantly more than did boys. Analysis of percentages of self-sex drawings by age and sex reveal interesting and possibly significant complexities. While it is difficult to explain findings in their entirety, author concludes that certain aspects of drawings are consistent with existing descriptions and interpretations of Garifuna social organization.

Based on a sample of 346 industrial workers in factories located in Kingston Metropolitan Area, author examines privileged-worker hypothesis, which attributes working-class conservatism or reformism to special conditions enjoyed by a section of industrial workers. Concludes that there are serious flaws in argument presented by privileged worker theorists: e.g., sample gave little evidence of expected negative effect of "special conditions" on working-class consciousness, and with few exceptions, factors associated with large-scale machine industry increased receptivity of workers to radical and socialist ideas.

Brief report on emerging sense of pride in Indian identity among the Mopan Indians of southern Belize. Unlike Indians in predominantly Hispanic societies, a growing sense of being Indian is accompanying the modernization process among indigenous people of this non-Hispanic region.

Among strategies developed by lower-class females in St. Kitts for survival in harsh economic environment of that society is the effective use of networks. Author briefly describes different forms these networks take over the life cycle, and examines their implications for social and geographic mobility of Kittitian females.

989 Gutwirth, Jacques. Le suicide-massacre de Guyana et son contexte [CNRS/ASR, 24[47]:2, avril/juin 1979, p. 167-188]
Based primarily on two works by American journalists (Charles Krause's Guyana massacre, and Marshal Kilduff's and Ron Javers' The suicide cult), author analyzes context and sources of Jonestown tragedy. Although viewing it as an exceptional aberration, he attributes its apocalyptic and utopian elements to US religious history. Perceives the People's Temple to be part of American Christian mosaic rather than an exotic cult, a fact which accounts for the lack of attention given it until 1977-78. Hypothesizes that Jones and his People's Temple promulgated such contradictory notions—communism and arbitrary totalitarianism; financial exploitation and socialist claims; theology of liberation and a revival of traditional styles—that the explosive mixture eventually was set off by Jones' paranoia and particular conditions of Guyanese isolation.

Edited and introduced by the late Walter Rodney, this small book reproduces series of articles entitled "Our Sugar Estates," which appeared in the Argosy, "a planter newspaper," in British Guiana from Feb./Sept. 1883. The unnamed journalist responsible for series provides descriptions and accounts of sugar estates starting with those on Essequibo coast and islands, and continuing eastward to those in Demerara and on Corentyne coast of Berbice. Invaluable source for social scientists interested in plantation systems, sugar estates, or socioeconomic history of Guyana.

Careful reconstruction of changing profile of health and disease on Bimini in the Bahamas. Utilizing wide variety of data, author assesses relative importance of numerous biocultural elements in evolution of health care on this island. Three major health problems, hypertension, hemoglobinopathies, and excessive infant mortality, are influenced by a wide assortment of biosocial factors. Improved water supply has contributed to the epidemiologic transition of the population, as has the introduction of standard, primary health care in 1970. "Traditional" and "new" medical systems have effectively interacted: "Data reveal a complex and dynamic picture of health and disease affected by multiple biocultural and ecological forces."
992  Hall, John R. Apocalypse at Jonestown [SO, 16:6, Sept./Oct. 1979, p. 52-61, bibl.]

   Author affirms that "Mass suicide united the divergent public threads of meaningful existence at Jonestown—those of political revolution and religious salvation. It was an awesome vehicle for a powerful statement of collective solidarity by the true believers among the people of Jonestown—that they would rather die together than have the life that was created together subjected to gradual decimation and dishonor at the hands of authorities regarded as illegitimate."


   Concentrating on non-Hispanic Caribbean and in context of critical examination of M.G. Smith's plural society concept, author uses a "typological" approach in order to explore role of "race" and "color" in structuring group relations across Caribbean society. After discussion of variations and typological shifts, recommends analysis which would pay close attention to ethnic, cultural and ideological factors at play in contemporary Caribbean societies in their "national-bourgeois" stage. Such a study should not abandon class analysis of these societies in favor of what author calls a less powerful "plural" or a more loosely defined "ethnic" analysis.

994  Harrison, David. The changing fortunes of a Trinidad peasantry: a case study [in Peasants, plantations and rural communities in the Caribbean [see item 1031] p. 54-85, tables]

   Study of community of agriculturalists near Toco, northeast Trinidad, in 1860-1972. Couched in Caribbean social sciences terms of "peasantry" issue, study indicates that community of "Demsey" has continually been dependent on wider administrative unit of Trinidad and Tobago and, until formal independence in 1962, on the United Kingdom, despite initial attempts in late 19th century to develop peasant mode of agriculture.

995  Helms, Mary W. Succession to high office in pre-Columbian circum-Caribbean chiefdoms [RAI/M, 15:4, Dec. 1980, p. 718-731, bibl., figures]

   Describes rules for succession to high offices and their implications in chiefdoms of Panama, parts of northern Colombia, and the Greater Antilles, as noted by European observers in early 16th century. Many of these rules appear to have been "determinate" [i.e., successor to the incumbent was automatically predetermined]. These patterns do not appear to have conflicted with other political and symbolic aspects of the societies.


   Describes activities of Spiritual Baptist congregation during typical service: differential behavior of male and female worshippers in dissociational states; differential gratification that accrues to men and women through participation in dissociation; similarities between behavior of individuals in an altered state and that of individuals involved in sexual intercourse; and differential opportunities and status available to lower-class males and females in larger Vincentian society. Author argues that since lower-class Vincentian women have better opportunities than men to gain financial stability through petty trading, it is the men rather than the women who have greater compensation and status in the Spiritual Baptist cults.


   While Barbados and Grenada share a common heritage of slavery, and have similar patterns of inter-ethnic relationships, their differences apparently are due to political and economic history, differences of scale in each society, demographics, physical features and different economies. Nevertheless, authors believe "the fundamental factor which provides unity in any assessment of this area of relationships in the Caribbean is the persistence of the 'white bias.'" By 'white bias,' authors mean conscious and unconscious desire on the part of a majority of Caribbean
people of African descent to approximate the European as closely as possible.

Higman, Barry W. African and Creole slave family patterns in Trinidad. See item 8202.

998 Hoetink, Harry. The cultural links (in Africa and the Caribbean: the legacies of a link [see HLAS 42:2499] p. 20-40)

Delineation of three types of cultural influence and innovation involved in formation of Afro-American societies: 1) The influences from African anthrocultures, blended and molded in the New World, and traditionally labeled ‘Africanisms,’ varying from very change-resistant perceptions and behavior of an ego- and body-oriented nature, to vehicles for social and supernatural communication such as language and religion stressing their variety and their diffusion over many functional strata and population groups; 2) Those cultural and social forms of acting and perception, created primarily in the New World as a product of given functional strata and called sociocultures and whose links with Africa or Europe were ephemeral or at least very indirect, and the span of their variety possibly being determined by certain ‘grammars’ common to the cultures of origin . . . ; 3) Those forms of thought and behavior, created in the New World and most prominent in the United States of America owing to its predominantly creole Afro-American population, and the slaves came to occupy as an ‘ethnic group’ within the society at large.”

999 Holzberg, Carol S. Strategies and problems among economic elites in Jamaica: the evolution of a research focus (CRCA/A, 22:1, 1980, p. 5-23, bibl.)

Discussion of the development of an appropriate research focus for studying economic elites in Jamaica. Author comments on personal problems and conflicts of female researcher conducting field study of an economically superordinate segment of a basically poor population. Pays particular attention to problems of entry into the field and issues of holism, chronic culture shock, and presentation of self; and isolates situational ambiguities and conflicts as specific methodological problems of elite research.


Special issue, edited by Elsa M. Chaney and Constance L. Sutton, consists of eight articles written primarily by anthropologists and sociologists and dealing with various aspects of Caribbean migration to New York City.


Author dispels popular misconceptions about voodoo created by foreign writers and journalists and attacks attitude of some Haitians who try to deny or cover up the existence of voodoo in Haiti. Like African religions, voodoo is “a way of life for the Haitian people. It is anchored in their culture, in their beliefs, and in their philosophy of life.” Author does not confine himself to what has already been written about voodoo but to what he understands it to be all about.

Touches upon relationship of voodoo with: African religion, Haitian history, politics, Catholicism, Protestantism, and finally, family life, commerce, and agriculture; concluding that “no one is able to write a full and worthwhile account on Haitian voodoo without an understanding of the Haitian people themselves.”


Exploration of factors leading to contrasting developments of Indian culture in Guyana and Fiji despite fact that East Indians came to both colonies from same areas of India under same indenture system, and both remained predominantly rural in polyethnic societies. Author identifies three main factors in the development of ethnicity: class, social status, and power. “Political processes arising from these fields of action transform ethnic identity into that self-conscious phenomenon one may term ‘ethnicity.’ However, it is a process that occurred in Guyana but hardly in Fiji because of historically determined and crucial differences in these fields. Thus, despite other similarities, divergent patterns were created out of what was once the same culture derived from India.”

1003 Johnson, Howard and Edwin Jones. The political uses of Commissions of Enquiry: pt. 1, The imperial-colonial West Indies, context, the Forster and Moyne Commissions; pt. 2, The post-colonial Jamaican

Two-part article analyzes reasons that led to establishment of important Commissions of Enquiry in British West Indies prior to World War II [Forster Commission of 1937 investigated oilfield disturbances in Trinidad; Moyne Commission of 1938, social and economic conditions in British West Indian colonies]. Author argues that they were designed to facilitate introduction of defensive reforms and used by Colonial Office as mechanism for introducing change along desired lines “without appearing to impose Colonial Office solutions.” Pt. 2 examines more recent ones: Mordecai Sugar Commission (1966), Maffessanti Enquiry (1968), DaCosta Commission (1973), and Mills Local Government Enquiry (1974).


Welcome reprint of Kahn’s 1931 study of the Djuka. This almost classic work touches on aspects of group’s history; ecology; settlement pattern; dance; economy; social organization, marriage and the family; medicine and magic; language; West African survivals; and art.

1005 Knight, Franklin W. and Margaret E. Crahan. The African migration and the origins of an Afro-American society and culture [in Africa and the Caribbean: the legacies of a link [see HLAS 42:2499, p. 1–19]

Introductory chapter by editors of interdisciplinary collection of linkages between Africa and Caribbean. Authors touch on problems related to transatlantic slave trade [including impact of this forced movement on Africa itself], process of Afro-Americanization, estimation of indigenous Amerindian populations in Antilles at time of conquest; analysis of forms of cultural transmission; designation and identification of African ethnic groups; nature of slave importation over time; demographic profiles of Caribbean colonies; etc.

1006 Koss, Joan D. The therapist-spiritist training project in Puerto Rico: an experiment to relate the traditional healing system to the public health system [Social Science and Medicine [New York] 14B:4, Nov. 1980, p. 255–266, bibl.]

Description of project designed to bring together Spiritist healers with mental health workers and other medical and health professionals in Puerto Rico by providing opportunity for continuous contact. Training curriculum makes available new skills to members of both Spiritist and community mental-health systems. One goal of project is beginning to be realized: practitioners of each system have started referring patients to each other.


After critical examination of theories related to the nature of Jamaican society and question of race, author concludes by stating that color is no longer relevant to legal status of Jamaicans and that color is of very limited importance to employment prospects—but that it continues to be a factor in politics, in self-image, and in assessment of social status. “In all these areas however, colour—in the complex Jamaican sense—intermingles, as it has always done, with notions of style and culture and personal attitude . . . Therefore, although race or colour is certainly an issue in Jamaica, and a very complex one, it is true to say—as the smug like to say in Jamaica—that there are very few societies in the world in which it is of such limited relevance to social mobility, to self-image, to the perception of others.”


Article represents part of the growing literature on Protestantism in the Antilles. Author believes that knowledge of the origin of this minority of the island of Guadeloupe will help elucidate the reactions of this group to their emigration. Touches upon the areas of their origin in the Metropole, their relationship with the economic and political interests of France and her Antillean colonies, and their place of settlement on Guadeloupe in the 17th century. He questions whether the coherence of the Protestant group re-
sulted from their common religion or their common regional origin.

1009 ———. Le pouvoir et les Protestants de la Guadeloupe aux XVIIe et XVIIIe siècles [SHG/B, 39:1, 1979, p. 27–39]

Author briefly treats Protestantism in France prior to 17th century, and then discusses settlement of Protestants (Huguenots) in Antilles, with emphasis on island of Guadeloupe. Following chronological treatment (using letters, code, and laws of period), shows how relations between Protestants and authorities, in Guadeloupe as well as in France, fluctuated during two centuries in response to situation in and orders issuing from France. Concludes that strong Protestant minority became established in Guadeloupe by playing the game of being faithful to power and by participating actively and sincerely in public life without submitting totally to royal demands.


Description and analysis of Bizango, a secret society operating in western and southern regions of Haiti. Describes recruitment, ritual of initiation, monthly rallies, symbols, secret signs, etc. Author argues that Bizango society had its roots in Haitian Maroon communities, and is not an entirely post-independence phenomenon. Article emphasizes how cells of Maroon communities continued to exist after independence in 1804 through formation of secret societies. Author views these societies as institutional mechanisms by which “maroons” of contemporary Haiti protect their personal and communal interests.


After a useful review of Haitian kinship studies, author describes and analyzes structure and functioning of a Haitian extended family, using a sample of 10 households, all linked by kinship but physically separated in four different environments—fully rural, village, urban in Haiti, and urban in Brooklyn, US.


Detailed study of relationships between voodoo and island’s ecology through sociological analysis of songs and prayers of a vodun congregation in Belair, a slum in the northeastern part of Port-au-Prince. Introductory chapter deals with the origin, content, functions, characteristics, classification, and transmission of voodoo songs. Two long substantive chapters deal with songs directly related to living spirits in Haitian environment (Legba, Aizan, Marasa, etc.), and with ecology of human-spirit strategic interactions (preparation songs; salutation songs; orientation songs, greeting songs, litany of saints, voodoo spirits, and ancestors; possession/trance; and relaxation and recessional songs). Interesting and useful materials and analyses.

1013 Layne, Anthony. Race, class, and development in Barbados [UWI/CQ, 25:1/2, March/June 1979, p. 40–51, tables]

Analyzes distribution of occupational opportunities among Negroes, whites, and coloreds in Barbados: “During the DLP regime, Barbadians witnessed a period of educational expansion and absolute occupational gains for Negroes. They also saw the white population strengthen its grip on the key positions in the occupational structure . . . While the Barbadian racial-class structure has undergone some modification over the years, the historical roots of this brake on development have not been tackled in any fundamental way.”

1014 Layng, Anthony. Stereotypes and ethnic relationships in the Caribbean [UPR/CS, 15:1, April 1975, p. 130–134, bibl.]

Citing importance but lack of cross-cultural functional analysis of etiology of ethnic images in Caribbean, author offers model of analysis based on ethnocentrism work by Robert LeVine and Donald Campbell. Argues this model provides orderly beginning for study of Caribbean ethnic stereotypes.

1015 Lewis, Gordon K. “Gather with the saints at the river:” the Jonestown Guyana holocaust of 1978; a descriptive and

Informed, provocative, and sweeping examination of Jonestown holocaust and its relevance for understanding messianic cultism in the region; American religious incursions; nature of US relations with Caribbean territories; contemporary American society; and direction of Caribbean socialism. Particularly useful for Caribbean specialists. For historian's comment, see HLAS 42:2609.

1016 Locher, Uli. Rural-urban migration and the alleged demise of the extended family: the Haitian case in comparative perspective. Montreal: Centre for Developing Area Studies, McGill University, 1977. 14 leaves (Working papers—Center for Developing Area Studies, McGill University; no. 20 0384-59X)

On basis of data collected in 1973 in three types of Port-au-Prince settlements (squatter, inner city slum, and middle-class) author details dynamics of rural-urban migration and places it into wider context of Haitian migration and emigration. Data from inner city slum (336 respondents) is used to delineate social participation and maintenance of rural ties.


Focusing on post-emancipation Barbuda, authors explain "how the descendants of (Barbudan) slaves kept their communal ties and more or less successfully coped with the vicissitudes of a meagre environment and a succession of misinformed if not hostile proprietors, managers and colonial administrators." Authors stress geographical constraints, historical stability, common ownership of land, shifting cultivation, open-range livestock, emigration, and communal solidarity as factors leading to unique pattern of Barbuda's social and economic life.

1018 ______ and ______. Island orphans: Barbuda and the rest [ICS/JCCP, 18, 1980, p. 298–307, bibl.]

Illuminating article explains Barbudan fear of domination by Antigua, after latter achieves political independence, and offers full discussion of complex problems of insularity and autonomy.


Book provides well-documented analysis of peasant economy of Haiti (early 1950s–early 1970s), and is of particular value to anthropologists interested in the "peasant" sectors of Caribbean society.


Short but thorough description of origin, context, musical style, dancing, and functions of the Big Drum Dance, "probably the most extensive dance complex retained from early slave times . . ."


Study of the strategies pursued by Guyanese political leadership during country's first post-independence decade, and of Guyanese role in Caribbean integration, decolonization, and ideological reorientation in general. Author argues that Guyanese accomplishments during first 10 years of national life were considerable but that potential for ethnic conflict remains a major unresolved problem, one which probably cannot be solved by Burnham and Jagan, nor by their parties, PNC and PPP.


Bermuda, unlike many other areas, has benefitted socioculturally and materially from tourism. It is argued that Bermuda, in this regard, has three distinctive features: 1) a cultural revitalization was achieved through the fusion of Black racial and cultural consciousness with glamor, opulence and stylis-
tic sophistication (best exemplified in the Black clubs of the island); 2) a system of planning and control that has developed tourism without substantially altering the natural or social environment and that has allowed the material benefits of the industry to be widely distributed among the island's population; and 3) a tourist-native relationship that has become a positive symbol of cultural identity and national pride.


Author argues that contemporary West Indian sexual attitudes, behavior, and mating patterns, family structures, and value systems originated in plantation system of 17th to 19th centuries and disputes "African derivation thesis." Maintains that most studies of Caribbean mating and family have relied on either traditional "survey/interview" or "selected case-study" methods. Few have systematically utilized region's extensive archival data (e.g., the official Registers of Marriages and Births) or examined sexual behavior, mating, and marriage in context of value system shared by entire society. Utilizing data drawn largely from Barbados, author examines mating patterns in historical perspective and presents short case studies for Barbados, Antigua, Montserrat, Demarara, Trinidad, and St. Vincent.

1023 Marks, Arnaud F. Intergroup relationships in the Caribbean: a field of long range sociological research [CEDLA/B, 26, June 1979, p. 39–66, bibl.]

Author argues that study of intergroup relationships in Caribbean area is particularly rewarding for sociology and social policy. Such relationships are embedded in small but complex societies with specific colonial plantation histories characterized by slavery and indenture (i.e., foundations for extreme economic, political and cultural dependence). Author proposes theoretical approach influenced by criticism of M.G. Smith's pioneering work on plural society. Presents outline of sociological theory of groups, inequality, and conflict, followed by sets of empirical questions and testable hypotheses.


Based primarily on survey data collected in New Providence, Bahamas (1969–71), this comprehensive monograph deals with problems of Haitian illegal entry into the Bahamas. Describes both areas of origin and destination, with specific emphasis on factors that contribute to migration. A case study of Haitians in the Carmichael area of New Providence provides useful comparisons with lower-income Bahamians.


Authors deal with several aspects (house types, food stuffs, fishing, pottery, basket-making, medicinal plants) of Amerindian culture in the formation and evolution of the Creole culture of Martinique.


Utilizing materials dealing with celebration of Corpus Christi religious holiday, author notes prominent participation of Africans and descendants in social and religious life of San Juan.


Author criticizes Rubenstein's contention that conventional interpretation of West Indian lower-class conjugal patterns is false (i.e., West Indians tend to mate extra-residentially when young, then settle into co-residential consensual unions, and delay legal marriage into middle age). Rubenstein, on basis of data from St. Vincent and from Vincentian migrants, argues that early marriage occurs frequently and that many marry before the age of 40. Midgett claims that the Rubenstein argument is incorrect on three counts: 1) major contention is not unambiguously demonstrated; 2) there is critical error of omission in data selection; and
3) Vincentian population analyzed is so anomalous as to make any general statements from the study suspect.


Study of development of Virgin Islands National Park on island of St. John and the impact of this park on the local population. "... the most important role of the anthropologists in park planning and tourism would seem to be that of pointing out the inherent conflicts in projects which propose to preserve local resources in order to further tourism. Indigenous peoples, under present circumstances, are not likely to receive the greatest benefit of such developments."

Ortiz Fernández, Fernando. Historia de una pelea cubana contra los demonios. See HLAS 42:2520.

1029 Otterbein, Keith F. Transportation and settlement pattern: a longitudinal study of South Andros [Anthropology [State University of New York, Department of Anthropology, Stony Brook] 2:2, Dec. 1978, p. 35-45, bibl., figures]

Study of changes in settlement pattern and orientation of houses on largest island of Bahamas brought about by changes in local transportation. "As the mode of transportation changed from small boats, to footpaths, to a road, the houses came to be built near and facing the major means of travel."


Schematically explores popular culture, or cultural manifestations of non-elite strata in class societies of Trinidad, Tobago, Grenada, and Carriacou (from emancipation of slaves until 1950s, when commercial, mechanically reproduced music began to exert overwhelming influence). Author notes association of music with particular social institutions is important for understanding process of musical change under conditions of cultural pluralism. Lists 31 kinds of music and institutions associated with each kind, starting with "Congo" and ending with "Steel Band."


1032 Phalen, John H. Aloe cultivation and industrialization on Aruba: a symbolic interlude [SOCIOL, 30:1, 1980, p. 52-65, map, tables]

Study views present-day cultivation of cash crop _aloe vera_ as sociologically significant persistence of an Aruban sociocultural and economic tradition. Author argues that advent of oil refinery and steady work enabled this particular tradition to survive and to provide a supplementary source of income. Beyond the purely economic value of aloe cultivation, however, activity has become "symbolic of a prideful continuity with the past and of being Aruban."

Study of culturally-influenced Haitian syndrome authors describe as halfway between psychic and somatic ailment. Reports results of clinical and questionnaire study of 69 individuals in Port-au-Prince area. Of sample, 43-percent experienced indisposition more than once. Based on Rorschach responses of sub-sample, subjects were considered normal. Haitians believe sickness to be caused by conditions and actions of blood and by magic, and do not think it curable by medical doctors. Authors argue that indisposition is one of several types of dissociative states commonly referred to by Haitians.


It is argued that Montserrat's dependency on migration and its migrants should be regarded as relatively successful adaptation thus far but it has produced a particularly vulnerable social system. Author deals with Montserrat's early migrant history; post-emancipation period; migration to Britain as of early 1950s; social implications of migration; its effect on class structure, remittances and agricultural mobilization of passage money; fostering of children; and remittance obligations. With regard to Montserratians in Britain, author touches on residence patterns, occupation, churches and credit associations, social activities, and social sanctions and remittance obligations.


'Study, conducted by group of students of Haiti's State University's Faculty of Ethnology, explores beliefs and practices of traditional peasant farmers in Haiti. Of interest to researchers are importance of lunar cycle, women's role, and beliefs in protection of garden. However, it is difficult to discern importance attached by peasants to such beliefs and practices.'


Essay contributes to literature reflecting on major themes of Black Diaspora: culture, identity, collectivity. Focusing on such topics as négritude, African personality, New World and African culture, oral traditions, and religion, it encompasses what is referred to as "le monde noir."

1037 *Poggie, John J., Jr. Small-scale fishermen's beliefs about success and development: a Puerto Rican case. See item 8230.*


Very useful paper for those interested in syncretic religious behavior and/or the acculturation of Amerindians in The Guianas. Author demonstrates that syncretic Hallelujah religion did not surface in British Guiana suddenly, but was generated by religious ferment that embraced Carib-speaking tribes of Guianese interior as early as mid-19th century. This ferment took different forms: escapist movements preaching transformation of existing interethnic relations, and mass movements striving for speedy conversion of Christianity as a precondition for status advancement of Indians.


Marxist study of key period and event in Jamaican and West Indian history. Bringing to analysis considerable valuable data, author attempts to trace "the links between the economic and the political, the 'concentration' of the one into the other, and in doing so has also posed the problem of how to relate theory to data in the writing of history."
A most interesting description and interpretation of the behavior of Jamaican workers and peasants immediately prior to the outbreak of World War II, particularly in light of contemporary sociopolitical conditions in Jamaica.


Analysis of food crop cultivation and the reciprocal or exchange system of labor [i.e., paga lumba] on Aruba. Relationships necessary for traditional food crop production and distribution were kinship relations, created and perpetuated by complementary paga lumba marriage system [i.e., brother/sister exchange or sister exchange].


Written by evangelist, these two books represent pt. 2 of work with same title on history of Protestantism in Haiti. Following opening chapter on immigration of Black Americans to Haiti, author covers various Protestant churches on the island, each in a separate chapter: Methodist, Anglican, Apostolic Orthodox, Protestant Episcopal, Free Methodist, various Baptist churches, Adventist. Aside from treating each church—its location, history, important pastors, duties, etc.—author focuses on evangelizing missions, ending with discussion of Bible Societies and their attempt to translate the Bible into Creole and to teach peasants to read.


Uses materials drawn from two quite different historical traditions to examine aspects of the life of Kwasi “one of the most extraordinary black men in Surinam, or perhaps in the world.” The African-born Kwasi, who lived in 18th century, was a man of many parts [curer, diviner, intermediary in dealings with runaway slaves], and was admired by whites. Author compares materials and traditions on Kwasi, first presenting him as depicted by whites in written sources at time when his life intersected with Saramaka history, and then as depicted by contemporary Saramaka in their oral tradition. Author maintains that “it seems clear that the contrastive accounts together, define a richer field of psychological possibilities, and enhance our understanding of the dynamics of the situation, far better than either source would alone.” Examined in juxtaposition, these two accounts do, in fact, shed interesting light on the extremely brittle relations between the Bush Negroes and the coastal plantation society of the time.


In context of neo-Weberian position that economic organizational forms are deeply rooted in social system, author examines economic elites in Jamaica over time. He then deals specifically with foreign investment; elite activity and the state; ownership of corporate enterprises; interlocking directorships and influence; and legal firms as institutional links between polity and family group. Concludes that evolution of specialized economic institutions in Jamaica has not meant structural differentiation of the functions the elite family grouping performs. He does note that “what is however noticeable is that the ‘extended’ family or what Zeitlin (1974) has called the ‘Konecon’ group where kinship ties, occupational roles and economic interests form a complex network, is the dominant social formation in Jamaican economy.”


Author contends that explanations of lower-class, black West Indian family organization based on independent variables, either diachronically or synchronically rooted, have sometimes prematurely preceded detailed ethnographic studies of Afro-Caribbean family system. In this context, folk systems have not been given the attention they deserve in Caribbean family studies. Based on field research (1969, 1972) in peasant community, St. Vincent, author provides qualitative description of extra-residential mating and pa-
rental roles this form of mating creates. His description reveals folk system that permits wide variety of behaviors for parents, a system in which actors are constantly being replaced. Utilizing, in part, Rodman's concept of "stretched" value system, author argues that variable and malleable pattern of mating and parenting in St. Vincent permits adjustment to changing circumstances and is, therefore, an appropriate adaptive mechanism to the marginal socioeconomic condition of most villagers.


Description and analysis of 1938 disturbances in Jamaica, focusing on events that occurred at Frome Estate in Westmoreland. Author examines political nature of mass violence and question of leadership, arguing that Jamaican society of that time generated serious economic strains for the masses with no opportunity to deal with these pressures in socially acceptable ways. Strikes, looting, damage to property and person, and loss of life resulted. Concludes that despite need that developed for middle-class individuals to mediate and negotiate with authorities, and increasing irrelevance of continuing mass violence, it was the masses that made the initial attack against colonialism and paved the way for future politicization of mass discontent by middle-class leaders.

1046 Sandoval, Mercedes C. Santeria as mental health care system: a historical overview [Social Science and Medicine [New York] 13B:2, April 1979, p. 137-151, bibl.]

Quite useful review of santeria, an Afro-Cuban cult organization. Author describes its heterogeneous belief structure and pantheon of god/saints, historical process that led to its introduction in Cuba and its effect on religions and health-seeking behavior on the island; problems of Cubans in Dade Co., Florida; and function of santeria in North American setting. Contemporary santeria's "intrinsic flexibility, eclecticism and heterogeneity have been advantageous in helping ensure functional, dogmatic and ritual changes which enable it to meet the different needs of its many followers." This explains its spread among migrant Cubans and others, and its current vitality and dynamism as a religious form and a mental health care system.


Useful description and analysis of Myalism, Afro-Jamaican religious movement that appeared in 1760s. Myalism first emerged as a pan-African religious society to protect slaves from European sorcery; in early 19th century adopted Christian elements. Myalists were leading slave rebellions by 1831-32; during the post-slavery period the movement gained converts despite official persecution; and by the 1840s it challenged Christian missionaries. Driven underground by authorities, it reappeared in strength in early 1860s. Author argues that Myal tradition was the core of strong and self-confident counter-culture that guaranteed that no evils of post-slavery period would be accepted passively.

1048 Silverman, Marilyn. Dependency, mediation, and class formation in rural Guyana [AAA/AE, 6:3, Aug. 1979, p. 466-490]

While based on premise that West Indian economies are dependent, paper suggests that macroprocesses, chiefly discussed by economists, have obscured vital microprocesses within dependent economies that are critical for understanding the dynamic of such societies. In context of review of relevant literature on West Indian dependency, plantations and peasants in the Caribbean, and concept of mediation, author presents ethnographic data on Rajgahr, an East Indian village. Data permit generalizations of peasants, plantations, occupational multiplicity, the nature of mediation, and factionalism and class formation. Author concludes that "Rajgahr Village is not an encapsulated structure that has stood on the edges of Guyanese history and society. It has been, and is, an integral part of this historical process."


Second revision and enlargement of well-known and important collection of writings by the most indefatigable investigator of
Caribbean religious behavior. Contains 13 articles on Trinidad, Jamaica and Haiti found in the 1970 version plus two additional articles: "Afro-American Religions and Religious Behavior" [Caribbean Studies, 12:2] and "The Kele—Chango—Cult in St. Lucia" [Caribbean Studies, 13:3].


Reviews West Indian family studies focusing on approaches that utilize synchronic class analysis; community analysis; culture-historical analysis; family and cultural differences, hierarchy, and marriage and family religions. Author argues, partly on basis of his own and colleagues' data on Guyana, that "structures—of social categorization, of relations between social groups, of marriage, kinship, and domestic life—developed very early in the formation of these societies and have continued to exercise a profound influence in the constitution and processes of social life. The peoples of the Caribbean are neither African, East Indian, Asiatic, nor European, even though these labels are attached to elements in the local structures . . ." Contends that West Indian structures are Creole.


Brief exploration of relationships among East Indians, Creoles, and Javanese in Surinam. Author emphasizes importance of ethnicity in that new nation and explicitly draws same conclusions as Leo Despres did for Guyana or that ethnicity rather than social class is the dominant variable in order of inequality.

1052 Steins, Martin. La négritude: un second souffle? [UCL/CD, 12:1, 1980, p. 3–43]

Attempt to trace the progression of Senghor's interpretation and modification of his concept of négritude since its inception more than 40 years ago. Négritude encompasses such notions as race, âme, civilization, nationalism, African socialism, culture ideology, and politics. Interestingly, even 30 years after the first attack of négritude, the debate continues, and it is Stein's belief that as long as African societies remain economically, technically, and politically dependent, the concept of négritude will continue to be of importance.

1053 Stevenson, David R. Intervillage preference of high blood pressure medicinal plants on St. Kitts, West Indies [Medical Anthropology [Redgrave, Pleasantville, New York] 3:4, Fall 1979, p. 503–524, bibl., figures, tables]

Overall intervillage preference of high blood pressure medicinal plants is for "maiden apple" (Momordica charantia) and "breadfruit bush" (Artocarpus altilis), both known to contain reserpine and other potentially effective hypotensive agents.


Substantial bibliography on the Caribbean's indigenous people is divided into two parts: 1) by subject matter (e.g., general works, archaeology, ethnography, etc.); and 2) by area (e.g., Bahamas, Cuba, Jamaica, etc.). For bibliographer's comment, see HLAS 41:48.


Description of present ethnic, economic, and residential characteristics of a small village in western half of Cayo District, Belize. Second part of article reconstructs its early history, with particular reference to various categories of migrants.


Although Sephardic Jews in Curacao are declining dramatically in number, they still maintain high status positions that are out of proportion to their size as a group. Author argues that even though it is a small elite, it has preserved its ethnic identity longer than comparable groups in the Americas. Author offers descent as the factor that contributed most of this ethnic persistence. In this context, he examines endogamy, demography, and the state of business; the value of women in the past; concubinage and...
illegitimacy, and current patterns of intermarriage and hypogamy.


Essays by a Dominican archaeologist and social anthropologist on a wide range of subjects (e.g., precolombian art, Dominican culture during the First Republic, etc.).


Religion is a major element of African culture that survived slavery and the post-emancipation period in the New World. Varying sociohistorical circumstances, however, have led to the different forms of African religious structures, styles, and attitudes in the New World. “A common unifying feature that manifests itself in differing ways along this continuum is the existence of spirit possessions as the supreme religious act expressing the fundamental nature of the relationship between human beings and their deities. The possession of the faithful by spiritual beings is the ultimate sacramental expression in the African cults of Haiti, Cuba, Brazil, and Trinidad, as well as in black Christian churches in New York, Chicago, Oakland, and especially in the southern United States.”


Description of a “culture-bound,” seizure-like disorder called falling-out by black Americans, blacking-out by Bahamians and indisposition by Haitians in Miami area. The afflicted collapses without warning, without convulsions, tongue-biting, or incontinence, usually hears and understands what is happening, but is powerless to move and although eyes are open, tends not to see. Author considers prevalence as well as problems of diagnosis from both emic and etic perspectives. Reviews a number of therapeutic approaches that require both transdisciplinary and transcultural orientations.

1060 Wells, Marilyn. Circling with the ancestors: hugulendii symbolism in ethnic group maintenance [BISRA/BS, 8:6, Nov. 1980, p. 1–9]

Description of the hugulendii circular dance of the black Caribs and analysis of the symbolic aspects of the dance in relationship to black Carib world view.


Analysis of the demographic structure of slavery in 32 barrios of the Jurisdiction of San Germán in 1872, based on a fiscal register of slaves. Gives basic demographics, including number of slaves by municipality and barrio, sex of slaves, number of owners, mean number of slaves per owner, median age, and sex ratio. In addition, details types of slave holding, division of slave labor, slave marital status, mortality, manumission, and purchase of freedom. Data “contradict some of the commonly heard statements about the benign character of slavery in Puerto Rico.”

1062 ———. Division of labour, capital accumulation and commodity exchange on a Puerto Rican sugar-cane hacienda (UWI/SES, 27:4, Dec. 1978, p. 464–480, bibl.)

Production and circulation of sugar as a commodity on the hacienda San Francisco in southwestern Puerto Rico during 1911. Author’s aim is to complement Mintz’s cultural history of a Puerto Rican sugar cane hacienda and to add aspects of Marxist economic theory to questions of capital composition, surplus value generation, and hacienda viability. Deals specifically with division of labor, capital accumulation, and commodity exchange for the hacienda San Francisco.

1063 Whitehead, Tony L. Residence, kinship, and mating as survival strategies: a West Indian example [WRU/JMF, 40:4, Nov. 1978, p. 817–828, bibl., tables]

Based on data from an ethnographic community study carried out in Jamaica in 1974, author explores applicability of model whose basic premise is that economic marginality leads to specific adaptive responses in residential, kinship, and mating patterns.
Ethnology: South America, Lowlands

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This is a period of contrasts. It is an exciting time in the evolution of anthropological research in lowland South America, as new field research now reaching publication generates novel concepts appropriate to these tropical forest and savannah cultures and a distinctive regional conceptual pattern begins to emerge. Accumulating research has made it timely for new regional syntheses (items 1088, 1136, 1144, 1156, and 1183), surveys of the literature (items 1135, 1192, 1196, and 1211) and regionally or topically focused bibliographies (items 1109, 1216 and San Roman and Riester in item 1067).

The times, however, are grim for these tropical forest societies. Invasions of their lands by prospectors, ranching interests, oil and mining companies, and national road-building programs are more flagrant than ever (items 1082, 1096, 1099–1100, 1108, 1110, 1122, 1150, 1165, 1174, 1190, 1201, 1220–1222, and 1224). Brazilian Indians have been threatened with “emancipation” from government protection and dissolution of their reservations (items 1066, 1096, and 1168). Reports are coming out that several FUNAI [Brazilian Indian Service] projects that were very well conceived but short-lived were terminated as they began to succeed (items 1123, 1172, 1179, and see also HLAS 41:1183). Recent resignations and firings of FUNAI’s experienced Indianists and their replacement by less qualified personnel has injured the agency’s effectiveness and credibility. On the other hand, indigenous movements such as those in Ecuador and Colombia (items 1132 and 1189) are growing elsewhere, the catalyst in Brazil being CIMI, Indigenist Missionary Council [items 1155 and 1176]. A highlight of this development was the 1977 Barbados conference of indigenous leaders [item 1131]. Unfortunately, the pattern of violence against CRIC leaders in Colombia [item 1132] is being repeated in Brazil, where