
English translation of Warman's important monograph (see HLAS 43:937).

1034 Weigand, Philip C. Differential acculturation among the Huichol Indians (in Themes of indigenous acculturation in Northwest Mexico [see item 1021] p. 9-21)

Scholarly treatment of the various exogenous cultural influences on the Huichol from prehispanic times to present, with plea for less concentration on shared symbolism and more attention to social and economic diversity.

1035 Wells, Marilyn McK. The symbolic use of Guseue among the Garif—black Carib—of Central America (CUA/AQ, 55:1, Jan. 1982, p. 44—55, tables)

Describes changes in use of guseue, a red body paint, by the Garif (black Carib) since 18th century. Present-day use of galati, a dilution of guseue, is seen as an accommodation to the wider society.


Important study of medical treatment in a Tarascan community draws on blend of solid ethnography, sophisticated data-eliciting techniques, and statistical analysis. Presents interesting material on conceptions of body parts, blood, fuerza, hot and cold, etc. Cluster analysis suggests that classification of illnesses is influenced by source, seriousness, and patient's life stage as well as by hotness or coldness of offending agent. Selection of medical treatment is found to be a function of knowledge of home remedies, faith in folk medicine, gravity of illness, and expense of treatment. Concludes that expense and relative unavailability of modern medicine are main obstacles to its acceptance.

ETHNOLOGY: West Indies

LAMBROS COMITAS, Professor of Anthropology and Education, Teachers College, Columbia University, and Director, Institute of Latin American and Iberian Studies, Columbia University

FOR THIS VOLUME OF HLAS, I include annotations of publications in social and cultural anthropology and closely related disciplines that deal with 26 distinct Caribbean territories: Bahamas, Barbados, Barbuda, Belize, Cuba, Dominica, Dominican Republic, French Guyana, Grenada, Guadeloupe, Guyana, Haiti, Jamaica, Marie-Galante, Martinique, Montserrat, Nevis, Puerto Rico, St. Eustatius, St. John, St. Kitts, St. Lucia, St. Vincent, Suriname, Trinidad, and Venezuela. In addition, some 15 annotations of publications that deal generally with the Caribbean region, the Commonwealth Caribbean, the Lesser Antilles, or the French Antilles are included.

The two countries that received the most attention from researchers during this two-year report period were Guyana and Jamaica followed by Suriname, Belize, Haiti, and Trinidad.

As is always true for this section, the publications cited cover such an extraordinarily wide range of topics that organizing them under subject headings becomes a problematic venture. Nevertheless, for the convenience of the user, I have classified, somewhat arbitrarily, the bulk of the items into the following overlapping categories.
I. STUDIES WITH HISTORICAL ORIENTATION

Anthropologists and others working in the Caribbean region have increasingly turned their attention to certain questions of structure and process that can be resolved best by examining the records of the past. On precolombian ceramic making in contemporary Martinique, see Roo Lemos (item 1130). For publications on slave-related issues, consult the following: Handler (item 1081) on slave revolts in Barbados, Brathwaite (item 1057) on slave culture in Jamaica; and Olwig (items 1110 and 1111) on slave family, women, and “matrifocality” in St. John. Schnakenbourg (items 1132 and 1133) traces the history of the sugar industry in Marie-Galante and Martinique. For Belize, Bolland (items 1054 and 1055) deals with land and labor control in the postabolition period; Grant Jones (item 1090) on a 19th-century fiesta; and Helms (item 1082) on Black Carib domestic organization in historical perspective. For specific populations, see Fouchard (item 1078) on Haitian Maroons; Kopytoff (item 1094) on the colonial treaties and Jamaican Maroons; and Thoden van Velzen and van Wetering (item 1138) on female religious responses to male prosperity in Bush Negro societies. For Guyana, Menezes (item 1103) deals with government policies toward the Amerindians; Edwards and Gibson (item 1073) present an historical account of Amerindian immigration, and happily, the Hillhouse eye-witness account of early 19th-century Amerindians (item 1084) was reprinted. Hill (item 1085) writes about Howell and millenarian visions in early Rastafari; Guanche (item 1080) offers a scheme for the analysis of the development of Cuban culture; and Hoetink (item 1086) discusses, in English translation, the historical sociology of the Dominican Republic.

II. STUDIES OF CONTEMPORARY AMERINDIANS, BLACK CARIBS, AND MAROONS

On Amerindians, Layng (items 1097 and 1098) deals with the Carib reserve in Dominica; Berte (item 1049) with the peasant rationality of the K’ekchí Maya of Belize; Adams (item 1038) with the socioeconomic role of Guyanese Carib children; Bennet, Colson, and Wavell (item 1046) and Henningsgaard (item 1083) with the plight of the Guyanese Akawaio caused by the projected construction of a hydroelectric complex; and Rivière (item 1129) with the Trio of Suriname. On Black Caribs, Foster (items 1076 and 1077) discusses the dugu rite and spirit possession, while Wells describes the symbolic use of guseue powder. On contemporary Maroon societies, Bilby (items 1051 and 1052) treats the Kromanti dance and the current identity crisis among Jamaican Maroons; Hurault (item 1087) responds to the criticisms of his work raised by Köbben and Price, Vernon (item 1141) comments on Bakuu possession among the Djuka; Counter and Evans (item 1063) on their visits to the Surinamese Maroons; and Price and Price (items 1123–1126) on various aspects of Surinamese Maroon art.

III. SOCIETY, CULTURE, AND POLITICAL PROCESS

Berleant-Schiller (item 1048) writes on plantation society as a construct, while Masse (item 1102) examines it against the reality of Martinique and Guadeloupe. Wout van der Bor (item 1140) describes the social organization of the small island of St. Eustatius, and Bregenzer (item 1058) presents an ethnography of the equally small Eleuthera. Streetlife is explored by Dodd (item 1069) in Georgetown, Guyana, and by Lieber (item 1100) in Port-of-Spain. Ehrlich (item 1074) and Nevadomsky (items 1107–1109) analyze socioeconomic changes among East Indians in Jamaica and Trinidad, respectively. Brockmann (item 1059) discusses household composi-
tion and socioeconomic strategies in a rural Belizean town. The Spanish influence on the contemporary culture of the Dominican Republic is the subject of Dobal's essay [item 1067]. Annemarie de Waal Malefijt [item 1142] treats symbolic aspects of Javanese puppet plays in Suriname, while Abrahams [item 1037] delineates expressive devices in Vincentian ceremonies and festivities. Barros [item 1044] deals with Haiti's linguistic destiny; and Fontaine [item 1075] with the social and political nature of Haiti's language problem.

Interest in politics, political institutions and political process continues apace. On Guyana, Silverman [item 1136] examines the factional politics among rural East Indians; Danns [item 1066] the police and the current political system; and Serbin [item 1134] nationalism, ethnicity, and politics. On Suriname, Brana-Shute [item 1056] writes on the all-female Children's Police. Mars [item 1101] deals with theoretical positions on race and class in the Caribbean as they relate to the political process.

IV. RELIGION AND MAGIC

The Rastafari are examined in several works: a special issue of the Caribbean Quarterly [item 1060] that marks the 50th anniversary of this movement; by Chevannes [item 1061], who describes Rasta youth in West Kingston; by Mandefro [item 1148], who gives the canon law of Ethiopian Orthodox marriage in the Western Hemisphere; and by de Albuquerque [item 1041], who discusses the spread of Rastafarianism in the Commonwealth Caribbean. Voodoo is examined by the following authors: van Sertima [item 1135] on the African presence in ritual and art; Jiménez Lambertus [item 1089] on historical and psychological dimensions of Dominican voodoo; and Agosto de Muñoz [item 1039] on the phenomenon of possession. Pentecostalism is the subject of several books: Glazier's [item 1114] compilation of Caribbean case studies; Austin's [item 1043] examination of communitas and social change among urban Jamaicans; and Pollak-Eltz [items 1116 and 1117] on magico-religious movements and magical operations in Venezuela. Finally, Dobbin [item 1068] writes on the Jombeé dance in Montserrat; Wooding [item 1146] on Winti in Suriname; and Pozzi [item 1121] offers a Durkheimian analysis of Jones-town. Beck [item 1045] presents an autobiography of a St. Lucian fisherman and obeahman, and Owen [item 1112] discusses personal involvement with witchcraft in Dominica.

V. APPLIED STUDIES

Studies of health are by Dressler [item 1072] on hypertension and culture change in St. Lucia; Fredrich's [item 1079] survey on St. Lucian folk medicine; Staiano [item 1137] on alternative therapeutic systems in Belize; and Weniger et al. [item 1145] on use of Haitian plants as antifertility agents. Marihuana use and manual work in rural Jamaica is examined by Dreher [items 1070 and 1071]; patterns of drinking in Barbados by Dann [item 1065]; crime, race, and culture in Guyana by Howard Jones [item 1091]; and small-scale fishing and development in Barbuda by Berleant-Schiller [item 1047].

VI. IMMIGRATION AND EMIGRATION

For studies of population movement with a clear Caribbean locus, see Myers [item 1105] on post-emancipation migrations in Dominica; Richardson [item 1128] on environment and human survival in St. Kitts and Nevis; Stinner et al. [item 1127] on Caribbean return migration and remittances; Pourraz [item 1120] on ethnic
diversity in French Guiana; and Ashton [item 1042] on return and re-return of Puerto Rico migrants. For US-based study, see Jackson [item 1088] on Puerto Rican culture in New York. For Canadian-based study, see the bibliography of Kemper-neers and Masse [item 1092].

Finally, for its intrinsic value to Amerindian research, the bibliographic effort of Myers [item 1105] on the Amerindiens of the Lesser Antilles is to be commended, as is the two-volume *The Complete Haitiana: a bibliography guide to the scholarly literature 1900–1980* [item 1096] by Michel Laguerre.

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


Survey of Vincentian community's repertoire of expressive devices in ceremonies and festivities. Sharp distinction drawn between worlds of yard [related to household, respect-celebrating events, rules governing practices of privacy and family, etc.] and road [related to public world, male activities, friendship networks, license, rudeness, etc.].


Over 50-year period the Barama River Caribs have experienced considerable socioeconomic change, from subsistence horticulture to wage work and incorporation into money economy. Despite this, they continue to manage reproduction, that is, to plan the group's sex ratio. "This Carib example suggests that population adaptation is part of a strategy with which to confront forces in the social context and as such is subject to change in relation to those forces."

1039 Agosto de Muñoz, Nélida. El fenómeno de la posesión en la religión Vudú: un estudio sobre la posesión por los espíritus y su relación con el ritual en el Vudú. Río Piedras: Instituto de Estudios del Caribe, Universidad de Puerto Rico, 1975. 119 p. [Caribbean monograph series; no. 14]

Spanish version of author's bachelor's thesis offers a general description of the organization and belief system of Voodoo and context of Voodoo ritual.


Investigation of 311 calypso lyrics for evidence of male-female conflict. Of the one-fourth found to deal with male-female relationships, nearly all were detrimental to women.


Contends that Rastafarian movement is supranational and that larger cultural identity is emerging which poses serious challenge to West Indian leaders. Discusses factors influencing spread of Rastafarianism in English-speaking Caribbean.

1042 Ashton, Gay T. The return and re-return of long-term Puerto Rican migrants: a selective rural-urban sample [RRI, 10:1, Spring 1980, p. 27–45, bibl., tables]

Based on responses to 399 bilingual interviews, presents assessment of reasons why long-term Puerto Rican migrants to the US return to the island, how they readapt to their native society, and why a substantial number plan to return to the mainland.


Examination of ritual in one Kingston Pentecostal church which, according to the author, demonstrates that the nature of communitas in this congregation is indicative of their subordinate social position and is not a force for social change. " . . . the history of religious communitas in Jamaica suggests that the symbolic power of religion to repre-
sent the situation of the oppressed, even in the most persuasive and revealing modes, cannot in itself be a source of social change. Rather, the fascination with representation that constant religious innovation reveals, merely underlines the continuing political subordination of a working class."


 Raises important question of Haiti's linguistic destiny. Given reevaluation of status and role of Creole in school system, along with recent rise of interest in English as vehicle for work and mobility, author questions future role of French, not only for Haiti but for the Americas. Notes need to maintain "Haitianness" in light of past imperialism and neoimperialism of today evident in the gallicanization or Americanization of the society.


 · Interesting oral autobiography of St. Lucian fisherman, part-time smuggler, and practitioner of bushe medicine and obeah. Vignettes of lower-class life in St. Lucia, the Dominican Republic, and Dominica.


 Sharp attack by anthropologist and lawyer on official Guyanese plan to construct a hydroelectric complex in the Upper Mazaruni district, a plan that would flood 1000 sq. miles of Akawaio land and displace that Amerindian population.

1047 Berleant-Schiller, Riva. Development proposals and small-scale fishing in the Caribbean [SAA/HO, 40:3, Fall 1981, p. 221–230, bibl.]

 Uses contemporary Barbudan fishery to illustrate need for considering "effective environment" and local conditions before initiating plans for techno-economic change. Argues innovations can upset delicate working balance. While value to local diet and economy of small fisheries such as Barbuda's is important so are needs and aspirations of new, emerging states. "How these differing development needs are to be reconciled and made mutually supportive is one of the critical problems in economic development."


 Exploration of problem of understanding the Caribbean present and processes that formed it. Offers some goals for Caribbean research and assesses usefulness of plantation construct for achieving these goals. Considers what history and anthropology can contribute to devising of useful, interpretive categories and fresh perceptions and discusses implications for Caribbean studies.


 Explores effects of modern economic incentives on traditional relations among K'ekč'chi' Maya of Belize. They continue with traditional system of relationships in milpa cultivation but have developed new, modern set of relationships in their cash cropping activities.


 Begins with discussion of several definitive influences in Caribbean architecture, in which the hut, result of African and European syncretism, was determined by type of colonization on each island. Authors show how this architecture in Martinique and Guadeloupe is intimately linked to way of life (e.g., domination, resistance, expression).

1051 Bilby, Kenneth M. Jamaica's Maroons at the crossroads: losing touch with tradition [FIU/CR, 9:4, Fall 1980, p. 18–21, 49]

 General statement on Windward Maroons with emphasis on current identity crisis in Moore Town, where the young are losing touch with Maroon tradition.

1052 ———. The Kromanti dance of the

Full description of the Kromanti dance complex as practiced by limited number of Maroons from Moore Town area. Discusses several aspects of ceremonial organization of complex in detail: outsiders and outside influence in dance, relationship of dance to Afro-Jamaican cults, and the dance and Maroon identity.


1054 Bolland, O. Nigel. Labour control in post abolition Belize (BISRA/BS, 9, 1979, p. 21–35)

Well-argued paper deals with Belizean economic situation between 1830–70, systems of labor control, and consequences of labor-control system and changes in economy in the second half of 19th century. Concludes “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.”


Within context of labor-control attempts after 1838, interrelationship of land and labor control, and usefulness of dialectical theory, author examines differing degrees of success with which masters controlled former slaves. Argues for abandonment of conceptual opposition to slavery and freedom in favor of comparative study of transition from slave to wage labor.


Description of severely circumscribed police activities of all-female Children’s Police [Kinderpolitie]: “the subordinate and nurturant roles females play as Kinderpolitie in the police force of Suriname are . . . complementary to and, ultimately, supportive of the larger roles [and expectations] women play in other sectors and social fields.”


Short ethnography of human adaptation in Eleuthera, island that is not “insular,” that is, not isolated or insulated from world pressures. One result of this exposure is the development of an Eleutheran “covert culture” that remains unchanged by outward circumstances.


Nuclear family household is statistically predominant and normatively preferred type for all “ethnic” groups [European, Mestizo, Creole, Garifuna, Asian] and social strata that make up a small, district governmental, agricultural, and retailing center.


Special issue, celebrating 50th anniversary of Rastafari movement, contains six articles by “persons who share the vision of Rastafari” on: history; women; religion to social theory; speech patterns; Rastafarians in Eastern Caribbean; and West Indian culture through Rastafarian prism.

After vivid descriptions of Rasta and Rasta-like youth in West Kingston, concludes that since early 1960s Jamaica witnessed "creation and maturing of a lumpenproletariat far more dangerous than the mere delinquent. Human life values no more than it takes to keep it alive from one meal to the next. The urban youth . . . is little concerned with the niceties and subtleties of Rastafari doctrine and ritual. Physical survival is more critical to him than doctrine."


Argues "that the paucity of research specifically designed to explain and understand contemporary Bahamian society is largely due to willful ostracism of the Bahamas—based on highly tenuous irrelevant grounds—from the consciousness of the Caribbean social scientific community."

Gives reasons why Bahamas deserve serious research.


Richly illustrated, personal account by two black Americans of their several visits to the Maroons of Suriname.

Dobal, Carlos. Herencia española en la cultura dominicana de hoy (EME, 8:43, julio/agosto 1979, p. 67-107, bibl.)

Argues the considerable impact of Spain, in terms of social institutions, culture, personality, and individuals, on the development of contemporary Dominican culture. Useful bibliography.


Description of Montserrat's jombee dance. In island's folk religion jombees are identified with the dead. Using Victor Turner's insights, author interprets ritual as social drama. Although dance focuses on afflictions and illnesses of one individual, these crises are not seen as purely personal and private but as focal points of intricate webs of relationships and histories, and as solutions sought to here-and-now problems.
1069 Dodd, David J. A day in Babylon: street life in Guyana ([FIU/CR, 10:4, Fall 1981, p. 24-27, 50]
Excerpt from ethnographic and historical study of culture and social structure of Georgetown’s black protoproletariat. Describes street-corner life of Babylon people (i.e., “lower class” in Guyana) in Georgetown’s environs.

Systematic exploration of divergent claims about effect of marihuana use on work performance in Jamaica. Bases analysis on data generated from estate payroll tabulations and from observations of different managerial strategies or styles on three sugar estate farms.

Major study of marihuana-linked behavior and variations in marihuana use in three rural communities. Author argues that ganja use at community level is dependent on local socioeconomic factors, explores relationship of level of ganja use to position in the local stratification systems. Dissects contrasting claims about relationship of ganja to work performance by comparing ganja-using and nonusing sugar cane cutters.

Study of hypertension in Soufrière, St. Lucia. Deals with sociocultural factors in disease’s development [changing life styles; mating; family structure; psychological factors, etc.] and in response to it [Western medical system; ethnomedical beliefs; behaviors; stress; etc.]. Emphasizes how changing socioeconomic environment affects health.

1073 Edwards, W. and K. Gibson. An ethnography of Amerindians in Guyana ([ASE/E, 26:2, Spring 1979, p. 161-175, bibl.])
Using available sources, presents historical account of Amerindian tribal migration into Guyana. They posit that the Warran arrived first, when still “marginals,” followed by Arawaks from Orinoco-Rio Negro area, and then by Carib from Xingu-Tapajoz area.

In the past, East Indians in Westmoreland derived a comfortable existence from the cultivation of two crops—sugar cane and rice. In cane cultivation they sold labor outright to estates, while in rice cultivation they labored for themselves. Forced conversion of rice lands to cane led to breakdown of dual crop pattern and to proletarianizing of population.

Exploration of profoundly social and political nature of linguistic problem in Haiti views it primarily as manifestation of imperial or neoimperial domination and thus linked to class, political power, and social status. Discusses how domination is manifested in relationship between French and Creole.

Deals with meaning and socioeconomic aspects of dugu, the ultimate rite of a sequence related to Garifuna ancestors.

1077 ———. Spirit possession in southern Belize ([BISRA/BS, 10:2, 1982, p. 18-23])
Functional explanation of women’s behavior under possession during dugu [Garifuna curing rite]. At dugu, a female, possessed by ancestors, is able to extract cash from close male kin. Dugu ritual helps women make matrifocality and consanguineal household viable institutions.

English translation of rich, massively detailed 1972 French publication on Haitian Maroons and maroonage, based on materials...
culled from Saint-Domingue newspapers. C.L.R. James’ preface claims that author “establishes that the Haitian nation, the result of the only successful slave revolt in history, was formed, organized and maintained by the Maroons, the slaves who had run away from the slave society organized by the Metropolitan forces and made a place for themselves in the inaccessible hills.”


1080 Guanche, Jesús. Hacia un enfoque sistémico de la cultura cubana [RYC, 90, feb. 1980, p. 35–40, table] Utilizing concept of *ethnos* as developed by Yu. Bromlei and other Soviet ethnographers, author sketches formation or ethnogenesis of Cuban ethnocultural system from 1511 (beginning of the Spanish conquest) to 1868 when first “anticolonial” war of independence began. Indicates following ethnic processes and chronology: forced interethnic assimilation *iberoaborigen* (1511–1650); interethnic integration *interibérica* (1511–1790); natural interethnic assimilation *abroaborigen* (1515–1650); interethnic integration *interafricana* (1515–1868); the interethnic integration *hispanoafri­cano* (1515–1868); natural interethnic assimilation *canarioaborigen* (1550–1650); interethnic integration *canariohispano­aficana* (1550–1868); natural interethnic assimilation *criollohispanofrancesa* (1790–1868); interethnic integration *franco­haitianoaficana* (1790–1868); and natural interethnic assimilation *criollohispanoafro­asiática* (1847–68).

1081 Handler, Jerome S. Slave revolts and conspiracies in seventeenth-century Barbados [NWIG, 56:1/2, 1982, p. 5–42, bibl.] Description of important “incidents of collective slave resistance, or group actions or intentions of violence, against white authority during the formative years of Barbadian slave society.” Also deals with white response to incidents and legislation they engendered.

1082 Helms, Mary W. Black Carib domestic organization in historical perspective: traditional origins of contemporary patterns [UP/E, 20:1, Jan. 1981, p. 77–86, bibl.] On basis of ethnohistorical data, author argues that contemporary Black Carib domestic organization shows strong structural similarities not only with earlier Black Carib but also with Island Carib domestic arrangements as recorded in the mid-17th century. Suggests that contemporary format may be viewed not only as an adaptation to marginal involvement with modern industrial economy but also as traditional Carib marital and residential patterns in modern form.


1084 Hilhouse, William. Indian notices: or, Sketches of the habits, characters, languages, superstitions, soil, and climate of the several nations; with remarks on their capacity for colonization, present government and suggestions for future improvement and civilization. Also the ichthyology of the fresh waters of the interior. New ed. with an introd. and supplementary notes by M.N. Menezes. Georgetown: National Commission for Research Materials on Guyana, 1978. 153 P. Reprint of interesting and useful 1825 publication of English advocate of British Guiana’s Amerindians. Dubbed “pioneer scientist explorer who blazed the trail into the interior of Guiana,” Hilhouse was a participant observer, amateur ethnographer, and applied scientist as well as a severe critic of colonial policy towards and administration of the Amerindian populations.

role in context of Jamaican peasant origins of this millenarian impetus.

Welcome English translation of author’s El puebl dominciano 1850–1900 [see HLAS 31: 1337]. Deals with critical social changes during first half century of Dominican Republic. “Beginning with an exposition of the changes in the agrarian and demographic structures, I compiled sufficient material through examination of the country’s economic, political, and educational organization to be able to make a provisional analysis of social stratification, concluding the study with a description of the cultural ‘superstructure’ and of family life.”

A response, in part, to criticism raised by A.J.F. Köbben and R. Price of the author’s work on the Aluku. Beginning with a summary of Price’s analysis of Saramaka social structure and a re-examination of his own observations on the Aluku, author argues that his findings are not incompatible with those of his critics since, he claims, the societies each person studied are at different levels of evolution. Author posits that no society can maintain its structure indefinitely and disagrees with Price’s explanation for matrilineality and uxorilocality among Maroons as a result of the competition for women. For the author, these developments are best understood in light of changes in the economic system and the emergence of a monetary economy. The study of the survival of African institutions, he argues, has hindered a full understanding of Maroons by ignoring the effect of environmental constraints such as population density and competition for natural resources.

Application of transactional perspective which emphasizes negotiable qualities of transactions to concept of Puerto Rican culture in N.Y.

Part of results of medical/psychiatric team on historical and psychological aspects of voodoo in the Dominican Republic. Deals briefly with questions of origin, semantics, authenticating possession, process of ritual possession, identification of future caballos, apprenticeship and the process of becoming a caballo.

Description and analysis of fiesta held in Xaibe in 1865 and extraordinary court trial it generated. Events took place after arrival of Mayan and Yucatecan refugees from Caste War. Contends fiesta was ritualized reflection of class differences that characterized Yucatecan and refugees’ own society.

Interesting study based on quantitative data, explores implications of pluralism (East Indian, Afro-Guyanese split), underdevelopment, demography, stratification, family, and unemployment on nonpolitical crime in Guyana.

Selected and annotated bibliography of Antillean migration, grouped according to principal immigration and emigration zones: Quebec (Canada), US, Europe (Great Britain and France).

Substantial study of how older Black Carib mothers and grandmothers “perpetuate the primary makers of Black Carib culture:
music, dance, supernatural knowledge and a system of morality and exchange that centers on obligations to lineal kin." Covers historic antecedents, national setting, property ownership and exchange, interpersonal conflict, age and gender, household and family organization, and rituals for the dead.

1094 **Kopytoff, Barbara Klamon.** Colonial treaty as sacred charter of the Jamaican Maroons (ASE/E, 26:1, Winter 1979, p. 45-64, bibl.)

Treaties of 1739, signed by Jamaican Maroons and British, were and continue to be viewed differently by both sides. Suggests "that since it is impossible for either side [the present-day Jamaican government succeeds the English in the relationship] to accept the other's point of view or to give up its own, any settlement that is made [barring the destruction of the Maroon corporate communities] must rest on practical adjustments. And one of these adjustments must, in fact, be to obscure the principles behind the adjustments, or at least not to insist on agreement on the principles."

1095 **LaFleur, Gérard.** Bouillante; l'histoire et les hommes (SHG/B, 53/54:3/4, 1982, p. 35-47, bibl., map)

Short history of rural district Bouillante on west coast of Basse-Terre, Guadeloupe, from 17th century to beginning of the 20th. Includes origin of place names, demographic settlement, types of cultivation, and geographical-climatic constraints affecting region.


Welcome resource for the specialist on Haiti and for Caribbeanists in general, this two-volume guide to the literature, organized from an anthropologist's perspective, contains citations of all important publications relating to 20th-century Haiti. Divided into 65 subject chapters and extensively cross-referenced, work includes English translations of French titles as well as author index and code to libraries (for locating each citation). Major sections: introduction to Haiti; ecological setting; history of Haiti; population studies; Haitian culture; structure of Haitian society; health and medicine; educational system; political and legal processes; socioeconomic system; and rural and urban development (for bibliographer's comment, see item 2).


Based on 1974-75 field research, author deals with following aspects of Dominican reality: history of the reserve, demography, social structure, religion, education, economic resources and strategies, relationship to outsiders, and Carib identity.


Examines ethnic boundary-maintaining behavior of rapidly expanding Carib Reserve population in Dominica and identifies some economic consequences of this behavior. Carib reluctance to endorse government attempts to terminate their reservation is not viewed as outgrowth of Carib identity but as strategy to perpetuate their peculiar land tenure system and hence provide economic security.


Dictionary of terms, names, and events linked to racial and ethnic questions (relatively good coverage of Caribbean) accompanied by unannotated bibliography of 1,342 books and articles. Useful as a general work but lacks clearly stated selection criteria.


Ethnographic account, based on observations collected in 1969 and 1970-71, of urban lifestyles in Port-of-Spain. Offers "naturalistic" vignettes of capital city, various styles and adaptations to "depressed urban setting," and commentaries on how work, class, and ethnicity affect poor black males.

Argues that cricket festivals in Bermuda, major public celebrations, and gambling, an important ancillary activity, "symbolically depict both a reflexive, assertive sense of black culture and a stark awareness of black economic dependency on whites—a dramatic tension that is also the semantic context of Bermudian politics." Useful descriptions and interesting analyses.


More than a gambling casino and a festive display of black style, the "stock market" in Bermuda is a kind of political theater which reveals much about the ordering of Caribbean society, notably the distribution of wealth and power.


Discusses inadequacies of both "plural society" and "social stratification" models and concludes that, with respect to understanding fundamental change and political behavior in the region, Marxist class analysis is both relevant and crucial but the relative importance of racial factors cannot be ignored in the explanation of change.


Analysis of the structural changes in the 20th century which contributed to Guadeloupean and Martinican societies passing from colonial plantation societies, based largely on production for export, to neo-colonial peripheral societies of consumption with a focus on the evolution of the small agrarian farmer. Thesis is that agricultural peasantry is foundation on which urban, commercial, and civil servant sectors have developed on both islands.


Informative short review and analysis of colonial and postcolonial Guyanese policies toward the Amerindian population.


Article on taxonomy, biogeography, and ethnobotany of fishing poisons of French Guiana and adjacent territories, and significance of those poisons on the forest economy of tropical America. For each drug the vernacular names and synonyms still used are given, as well as the most notable morphological characteristics, ethnological observations, and active constituents, when known.


Excellent bibliography on complex topic of island Amerindians divided into: 1) archaeology and prehistory; 2) archives, history, travel and description, and social science research; 3) languages; 4) biology, nutrition, and medicine; and 5) literature. Includes geographic and author indexes.


Useful description of population composition and shifts through chronological (post-emancipation period, 1870–90 move to Venezuelan gold fields, and 20th century) review of significant migrations in and out of the island and their socioeconomic contexts.

Utilizing data generated 1972-73 on Hindu East Indian community first studied by Morton Klass in 1950s, author argues that socioeconomic conditions are critical in determining strategies of family formation.

Social and economic change in an East Indian community led to “lengthening of the status hierarchy.” New possibilities for urban and white-collar employment changed the community’s social structure but did not transform the cognitive bases of social differentiation.

Contends that research on history of the Afro-American family has suffered from undue concentration on reconstituting family units. Given nature of available evidence, recommends delineating Afro-American social systems, one aspect of which involves the family. Using historical data from St. John, V.I., author concludes that slave family life did not revolve around the household or nuclear family but was based on network of relationships involving various consanguineal kin and spouses.

Questions usefulness of concept of “matrifocality” by examining position of St. John’s Afro-American women over 260-year period. Uses Engels’ concept of social reproduction to examine women’s role as agents of production and reproduction in social economic units.

Short account of personal encounter with witchcraft on the Carib Reserve in Dominica. Discusses implications for training field researchers.

Welcome reprint edition of author’s two works: Black intellectuals come to power (1968) and Race and revolutionary consciousness (1971), with very short epilogue on final years of Eric Williams era (1971-81).


Report of Cuban-Soviet ethnographic team that worked in Matangas Province, Cuba, for a seven-week period in 1980. Expedition is seen as trial run for major Cuban-Soviet collaborative effort to produce an ethnographic atlas of Cuba. Target date is 1990. Short section on types of inhabited locations,
housing, traditional instruments of work, dress, and other aspects of material culture.


“Social and economic changes foster the expansion of religious movements, as people search new resources to solve their problems, but at the same time these movements also may foster change, as may be seen in the religion.” Deals with folk-Catholicism, the magico-religious movements (including Pentecostalism, spiritism, santería, cult of José Gregorio Hernández, cult of María Lionza), and relationship of spirit cults to politics.


Deals with magical operations performed by Venezuelan folk healers who receive spirit of a deceased doctor. Patient is touched by surgical instrument but not cut. Such operations are successful in cases of psychosomatic illness, hysterical blindness, etc.


54 p.: bibl.

Review of author’s publications on diverse aspects of Afro-Venezuelan ethnography and sociology during 12 years of study among the coast’s black populations. In spite of mixing, these people have conserved much of their heritage, as well as being influenced by other Afro-Caribbean groups. Topics include: history of slavery in Venezuela, structure and function of family, religion, and cultural forms.


General description of Afro-Venezuelan socialization process. Mother is household’s primary parental socializer, father plays only marginal role.

1120 Pourraz, Robert. Le puzzle ethnique de la Guyane Française [CJN, 239, mai 1982, p. 7–10, graphs, ill., map]

Missionary priest, author discusses growing ethnic diversity in French Guiana, characterized by a history of immigration from all parts of the world— Latin America, Caribbean, Africa, Asia, Middle East. In spite of French Guiana’s size, its population remains small, concentrated in urban area of Cayenne.


Author applies Durkeimian analysis to People’s Temple of Jonestown, Guyana: “Constituting a pseudo-cohesive group, that introduced within itself the very ‘anomie’ it sought to abolish. This situation, combined with intense millenary religiosity and loudly proclaimed secularism, led to a sacralization of the social, an autoconsecration of the group where the individual was annihilated and where ultimate collective suicide became an irrefutable demonstration of a totality without fault.”

1122 Présence Africaine. Nos. 121/122, 1er./2e. trimestre 1982-. Paris.

Special issue [447 p.] devoted to French Antillean society and culture (Guadeloupe, Martinique, French Guiana) presents panorama of cultural research by more than 70 writers. Traces growing articulation of Antillean identity by examining folktales, literature, especially Creole, music, etc.

1123 Price, Sally. When is a calabash not a calabash? [NWIG, 56:1/2, 1982, p. 69–82, bibl.]

According to author, incorrect interchangeability of terms calabash and gourd by speakers of European languages has led to confusion in ethnographic literature. In elegant exposition, she differentiates both plants indicating scientific value of such distinction for understanding links between African and Afro-American calabash arts.


1125 —— and ——. Art of the rain forest (AMNH/NH, 90:9, Sept. 1981, p. 54–63, ill.)

General article on art of Suriname's Maroons, its role in their social life and institutions. Discusses development of Maroon artistry not as direct transmission of African forms from one generation to next but as continuity of aesthetic ideas.

1126 —— and ——. Exotica and commodity: the arts of the Suriname Maroons (FIU/CR, 9:4, Fall 1980, p. 13–17, 47, plates)

"Maroon women have consistently fought, not for higher prices, but for the right of possession, and the right to define the meaning and value of a particular object in their own way, and they have generally lost."


Useful historical geography of human migration from St. Kitts and Nevis stresses how African-descended population dealt with environmental and human-induced problems. Details historical and environmental factors affecting migration in Commonwealth Caribbean, and evolution of contemporary migration cultures over four different time periods [slavery, postslavery, intra-Caribbean movement, and the metropoles].


Abbreviated version of report prepared for Surinam government based on 1978 fieldwork. Deals with external influences on Trio [Bush Negroes, coastal people, officials, etc.], and Trio society and culture [demography, economic organization, etc.]. Concludes Trio have not changed significantly but have successfully adapted to change.


Author describes precolombian ceramic-making in Sainte-Anne, Martinique, one of few areas left in Antilles where it is still made by women. Detailed, illustrated description, placed in socioeconomic context. Examines possible continuity between prehistoric Carib ceramic complex and contemporary patterns in light of double problem of origins and survival.

1131 Sanz, Ileana. Características del proceso de transculturación en Jamaica (UH/U, 212, enero/dic. 1980, p. 15–24, bibl., ill.)

Uses Fernando Ortiz’ concept of transculturation to sketch this process in Jamaica with brief notes on religion, dance, etc., during colonization and slavery, when island’s English culture was homogeneous and African culture heterogeneous, and during post-emancipation period, when English culture was major presence and direct influence. Notes consolidation of Jamaican national culture.

1132 Schnakenbourg, Christian. Note sur l'histoire de l'usine du Galion: Mar-

Study of history of Galion sugar factory discusses most significant features of and periods in its origins and evolution. Galion is important being one of last two factories still active on the island and only one belonging to metropolitan family (thus accounting for its archives in Paris).


Contends that importance of Marie-Galante’s sugar industry in Guadeloupe’s economic history has long been neglected. Lengthy and detailed article traces characteristics and difficulties of this industry. Its 300-year history is divided into two periods (1664–1902, 1845–present) corresponding to distinct systems of production and types of social relations generated by each—family estates and centralized factories.


From somewhat Marxist perspective, author offers analysis of Guyanese nationalism, ethnicity, and politics. Provides descriptions of social context; ethnic groups and ideologies; areas of ethnic socialization; ideological apparatus of the state [education and mass communication] and their control; interethnic relations; and interplay of politics, ethnicity, and national ideology.


Author relates Haitian art to voodoo ritual and belief, examines voodoo’s function as a revolutionary force or dynamic in Haitian history, and indicates differences and discontinuities between Haitian voodoo and the Dahomean cult.


Considerable and detailed contribution to the study of factional politics and economic change of East Indians in the Caribbean based on 1969–70 field research in village of West Berbice.


Males left tribal areas for relatively lucrative work in burgeoning national economy, disrupting sexual division of labor in traditional subsistence economy. Describes new religious movements of the time and notes relationship of specific movements to female religious responses or strategies to male affluence and distancing.


Description of smuggling of taxable consumer goods into Grenada based on research in 1973–74. Includes smuggling pattern developed by these lower-class men, rough estimates of people involved, financial dimensions of the illegal trade, and process by which some smugglers become successful and gain reputations.

1140 van den Bor, Wout. Island adrift: the social organization of a small Caribbean community; the case of St. Eustatius. The Hague: Royal Institute of Linguistics and Anthropology, Department of Caribbean Studies, 1981. 439 p.: bibl., figures, tables.

Probably first full-length anthropologi-
126 / Handbook of Latin American Studies

cal study of this small unit of the Netherlands Antilles. Author deals with island's history, economy, and social organization with detailed sections on political relationships (patronage and two-party system), religious relationships; family and household; and primary relationships (youth, adults, elderly, etc.). Conclusions concern psychological effects of the island's dependence on the outside for socioeconomic development.


Reports on type of possessing spirits called Bakuu which by 1978 became important among the Djuka of Tabiki village. Bakuu phenomenon appear as visions in the night, as interpretation of illness and death, as witch accusation, and as spirit possession. Includes detailed example of Bakuu inspired social drama.

1142 Waal Malefijt, Annemarie de. From wajang kulit to rock-and-roll in Surinam [RRI, 10:3, Fall 1980, p. 391-397, bibl.]

Argues that equivocations and "multivocality" are prerequisites for survival of meaningful symbol systems. If ambiguities vanish and meanings become static, symbols lose their power to adjust to changing social situations. Analysis of wajang kulit (puppet play), in Surinam's Javanese society, illustrates point.


Study based on extensive depth interviews with Creole Surinamese in Para region. Surinamese anthropologist gives comprehensive, systematic description of Winti, traditional religion in Suriname with almost no relationship to Christianity, and attempts to establish African origin of its gods based on their names and terminology and institutions that have been preserved. Compares Surinamese and other Afro-American data to show that change results in different structures. Good descriptions of tribal origin, Para region, and various aspects of the religion as well as rich case studies and histories. Useful Sranan glossary and comparison of Sranan and West African words included.


Decribes use of gusueue [deep red powder derived from the Bixa orellana] by Belizean and Honduran Garif and analyzes its ritual. While gusueue remains a dominant symbol in Garif ritual, its usage has been modified in respose to different and varying social environments.


Investigates traditional medical practice of "médecine-feuilles" (treatment-based medicinal herbs) in Haiti, in particular those indigenous to the island with reputed antifertility properties. Includes botanical identification of plants, chemical composition, and pharmacological basis that could justify their empirical use.


Study based on extensive depth interviews with Creole Surinamese in Para region. Surinamese anthropologist gives comprehensive, systematic description of Winti, traditional religion in Suriname with almost no relationship to Christianity, and attempts to establish African origin of its gods based on their names and terminology and institutions that have been preserved. Compares Surinamese and other Afro-American data to show that change results in different structures. Good descriptions of tribal origin, Para region, and various aspects of the religion as well as rich case studies and histories. Useful Sranan glossary and comparison of Sranan and West African words included.

1147 Wylie, Jonathan. The sense of time, the social construction of reality, and the foundations of nationhood in Dominica and the Faroe Islands [CSSH, 24:3, July 1982, p. 438-466]

Author examines local construction of social order such as history, social reality, and nationhood in two fishing villages (Casse Dominica and Alvabour in Faroe Islands of North Atlantic), ultimately in order to compare Afro-Caribbean and Scandinavian societies.


Translation from Amharic of order and
principle of marriage, including incest definitions, of Ethiopian Orthodox Church. Useful for specialists.


Japanese anthropologist views continuities of African trickster myth, in particular Eshu-Elegba version of Yoruba, which made it possible for New World blacks "to maintain the dynamic balance between the world of artificiality and that of spontaneity through a carnivalistic engagement in the world."

ETHNOLOGY: South America, Lowlands

WAUD H. KRACKE, Associate Professor of Anthropology, University of Illinois, Chicago Circle

BOTH RESEARCH AND POLITICAL ACTIVITY concerning South American Indians continue to increase in volume, intensity, and depth. The accelerated expansion of frontiers, stimulated by dismal economic conditions, leads to many new contacts and an increased level of threat to numerous tribes. And so tasks of ever increasing urgency are understanding Indian cultures and their problems, communicating such understanding to a wider public, and defending the interests of threatened indigenous peoples. These issues have generated new research interests and orientations, as well as new types and degrees of organized action on the part of indigenous peoples and new concepts of action on anthropology by anthropologists. Amid all this activity, several thoughtful and searching ethnographies have appeared as well as papers on social structure. Interesting works on cosmology include an ambitious and provocative proposal by Roe [item 1314] of a basic cosmological framework underlying all Amazonian cosmologies.

With the economic situation worse than ever in South America, especially in Brazil on the eve of its return to electoral democracy and in Chile, the situation of indigenous cultures looks grimmer than ever. The election of the Shavante leader Mario Juruna to a congressional seat from Rio's Zona Sul has provided new focus for indigenous self organizing but does not alleviate the basic problems. Despite reports published in Science [214:755, 1984] and elsewhere of the failure of initial settlement projects along the Transamazon Highway due to poor understanding of the area's ecology [item 1169], agricultural development and resettlement projects continue at a rapid pace [item 1172]. The World Bank has signed an agreement with Brazil for funding the Polonoroeste Project, which will isolate the Guapure Valley Nambiquara communities and severely restrict their hunting territories [item 1154]. FUNAI proposals for safeguards have been criticized as inadequate to protect Nambiquara and other indigenous communities. Even if FUNAI's renewal proves lasting, its inability to stem encroachments on the Aripuanã Park will be aggravated by Polonoroeste. Throughout eastern South America, especially Brazil, the