ETHNOLOGY: West Indies

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IN THIS VOLUME OF HLAS, I have annotated publications in social and cultural anthropology or other closely related disciplines. They cover 29 distinct Caribbean territories: Antigua, Aruba, Barbados, Barbuda, Belize, Cuba, Curaçao, Dominica, Dominican Republic, Grand Cayman, Grenada, Guadeloupe, Guyana, Haiti, Jamaica, Martinique, Montserrat, Nevis, Panama, Puerto Rico, Saba, St. Barthelemy, St. John, St. Kitts, St. Vincent, Surinam, Tobago, Trinidad, and Venezuela. Also included are some 36 annotations of publications that deal generally with the Caribbean region, the Commonwealth Caribbean, or with units such as the US Virgin Islands. The territory receiving by far the most attention from researchers during this two-year report period has been Jamaica followed by Haiti and then by Belize and Surinam. As in the past, the cited publications cover a wide range of subject matter, methodological approaches, and theoretical perspectives. Numerically, however, the foci of scholarly inquiry for Caribbeans during this period have been the subjects of religion and magic, and ethnicity.

In the first category, interest in Rastafarianism is particularly marked (item 1018), with various researchers probing such diverse dimensions of that religious-political movement as personal discovery and conversion (item 1055), its history and belief structure (item 1025), dread talk (item 1105), musical style (item 1094), and cultural identity (item 1117). For the moment, it appears that the Rastafarian phenomenon is in anthropological fashion. Other specialists on aspects of religion and magic deal with Jamaican Kumina (item 1020), Spiritual Baptists in Trinidad (item 1061), Gagá in the Dominican Republic (item 1119) as well as salve music in that country (item 1041), the Jonestown tragedy (item 1026), Voodoo (item 1086) as well as zombie phenomena in Haiti (items 1040, 1045, 1047, and 1123), Surinamese religious specialists (item 1145), and Bush Negro religious movements in Surinam during the late 19th and early 20th centuries (item 1139a).

Ethnicity in the Caribbean, as a general topic, is well represented largely by a special issue of Ethnic Groups (6: 2 / 3). Its eight articles cover ethnicity in Cuba and Puerto Rico in the 18th and 19th centuries (item 1049), race and ethnicity in the US Virgin Islands (item 1007), differential expressions of Chinese ethnicity in the British West Indies (item 1125), ethnic participation in rural Belizean economic development (item 1022), Carib structural position in Dominica (item 1081) as well as with two broader discussions of “new ethnicity” (item 1075) and the meaning of ethnicity in the Caribbean (item 1062). Other publications on this theme center on Belizean mating patterns (item 1033), ethnic references in Haitian folktales (item 1043), schooling in the US Virgin Islands (item 1057), and on the relationship of economy and revolt to ethnicity in Haiti (item 1099). Anthropological interest remains high for specific ethnic groups—particularly those most removed, geographically and culturally, from the mainstream of West Indian life. For example, eight articles cited in this section (items 1039, 1064, 1065, 1069, 1073, 1074, 1100, and 1101) deal with the Black Caribs or Garifuna (several of these appear in the collection Black Caribs: a case study of biocultural adaptation, edited by Michael H. Crawford for Plenum Press). The Bush Negroes of Surinam have received even more attention: Richard and Sally Price have contributed five publications, including three books, on Saramaka Maroon ethnohistory and contemporary life (items
1107-1111), a festschrift in honor of Silvia de Groot, noted specialist on the Djuka, includes a number of articles by her colleagues on Surinamese Maroons [item 1135]; and, as already noted, several others have published on Bush Negro religious activities. During this report period, only a scattering of publications have appeared on Amerindians in Guyana or on East Indians [items 1023a, 1035, 1088, 1095, and 1126]. This may well be due to difficult research conditions in present-day Guyana.

Other topics of numerically smaller representation but of lasting interest to Caribbeanists include social stratification, socioeconomic behavior, sociocultural change, problems of identity, effects of migration on the sending societies, applied studies on language and health, and folklore and aesthetics. Given the recent upsurge in women's studies, this genre of research has made a significant appearance on the list. The organized impetus for women's studies in the region has come principally from a multidisciplinary project entitled “Women in the Caribbean” sponsored by the Institute of Social and Economic Research (Eastern Caribbean) of the Univ. of the West Indies. To date, this group has produced a number of research monographs on such themes as perceptions and stereotypes of Caribbean women [item 1023], women and politics in Barbados [item 1050], women, work, and development [item 1058], the demographics of employed women in Barbados [item 1084], women and education [item 1148], and women and the family [item 1149]. Other publications in this rubric although not part of the project publication series deal with female household heads [item 1085], female status, the family, and male dominance [item 1093], and the role of women in the Caribbean [item 1106]. The development of women's studies is both promising and welcome.

Not already covered and deserving special mention are a number of books and monographs, among them, Roger Abrahams's collection on the role of the verbal performer [item 1005], Diane Austin's study of culture and class ideology in two Kingston neighborhoods [item 1011], Lawrence Fisher's exploration of “madness” and the Barbadian social order [item 1054], Paulet Henry's study of peripheral capitalism in Antigua [item 1071], Michel Laguerre's study of a Haitian urban community [item 1079], Paulette Pierce's analysis of the struggle to nationalize the Guyanese sugar industry [item 1103], Richard Price's collection of Saramaka oral history [item 1107], Sally Price's account of Saramaka social and artistic life [item 1109], the first English translation of Price-Mars's classic *Ainsi parla l'oncle* [item 1112], and M.G. Smith's long essay on the literature on culture, race, and class in the Caribbean and pluralism in theoretical and territorial context [item 1127].

The death in Feb. 1985 of Dr. Vera Rubin is sadly noted. Founder and longtime Director of the Research Institute for the Study of Man, an institution devoted to Caribbean social science, her contributions to the advancement of our knowledge of Caribbean culture and society and to our understanding of the human dimensions of West Indian life were profound. She will be missed.

I am indebted to Dr. Ansley Hamid for his valuable contribution to the preparation of this section.


Collection of 11 excellent articles by the author on the role of verbal performer in Nevis, St. Kitts, Tobago, and St. Vincent. Objective of the volume is to establish the presence and importance of a performance complex in the English-speaking Caribbean, a set of traits which articulates expressive relationships.

1006 After Africa: extracts from British travel accounts and journals of the sev-
Anthropology: Ethnology, West Indies / 111

enteenth, eighteenth and nineteenth centuries concerning the slaves, their manners, and customs in the British West Indies. Edited by Roger D. Abrahams and John F. Szwed. New Haven, Conn.: Yale Univ. Press, 1983. 444 p.: bibl., ill.

Objective of editors was “to seek out in the oldest documents available the encounter of Africans and Europeans in the New World, toward the discovery of what was and is distinctly Afro-American in the cultures of the Americas.” Collection divided into: The Slave Accounts in Context; Ways of Speaking; Anancy Tales; Religion and Magic; Festivals, Carnivals, Holidays, and JonKanoo; Music, Dance, and Games; and, Miscellaneous. Substantial, insightful introduction included.


Emphasizing the effects of the American presence, migration, and recent affluence, major Virgin Islands ethnic groups [native islanders, French, Puerto Rican, white and black US mainlanders, and Commonwealth West Indians] are considered. “Census data and other evidence suggest some assimilation and a gradual shift from a plural, more ‘flexible’ West Indian model of social segmentation to a simpler, more ‘rigid’ [but no less complex] black-white dichotomy.”

1008 Alexander, Jack. Love, race, slavery, and sexuality in Jamaican images of the family [in Kinship, ideology and practice in Latin America [see item 259] p. 147–180, bibl.]

Following the method and theory of David Schneider and R.T. Smith, author describes and analyzes the conceptions that middle-class Jamaicans have about kinship and how these articulate with their beliefs about race, class, and status. “The analysis assumes that culture consists of a pure level of domains, such as kinship and age, which consist of a set of collective representations that cohere, and that pure domains combine on a conglomerate level to create domains—such as the family—that are guides for action.”

1009 Ashton, Guy T. Migration and the Puerto Rican support system [RRI, 12:2, Summer/Verano 1982, p. 228–242, bibl.]

Puerto Rican migration and especially the “brain-drain” of third- and fourth-year college students at Inter-American Univ. in P.R., is related to historical and contemporary aspects of the Puerto Rican extended family.


The historical ambiguity presented by Caribbean societies, of a stability comprising radical social inequalities, is reflected in two types of Caribbean anthropology, one stressing opposition, the other domination. Here, both themes are incorporated in a single analytical perspective, which stresses the role of the Jamaican middle class as brokers between the working man and metropolitan sources of power.


Study of two neighborhoods, one composed primarily of manual workers and the other of individuals holding clerical and professional positions. Author details the cultures and ideologies that prevail in these two settings, and of one ideology which she claims is dominant—“an ideology about education grounded in middle class culture which acts to redefine the values and institutions of working class life.” In addition to describing daily life in the neighborhoods, substantial material is offered on politics and power, religion, sport and leisure, conflict and dispute, and ideology and hegemony. Volume concludes with two case studies, one on the middle class position and the other on the working class position.


List of 632 species in 114 families of plants includes standard scientific binomials. Also indicates local names of plants as well as purported medicinal use. Of value to field researchers.

1013 Baber, Willie L. Social change and the peasant community: Horowitz’s

Restudy of Martinican community indicates to author that Horowitz over-emphasized its egalitarian nature, de-emphasized class divisions, dissociated it from "the vicissitudes of a plantation economy," and, consequently, failed to take into account the Caribbean historical experience. Offers alternative interpretation based on processes linked to plantation economy and class relations structured through a plantation system.

1014 Barrow, Christine. Guidelines for the conduct of social surveys in the Caribbean: the experience of a five island interdisciplinary questionnaire survey. Cave Hill, Barbados: Institute of Social and Economic Research, Eastern Caribbean, Univ. of the West Indies, 1983. 86 p.: bibl., ill., maps, tables [Occasional papers; 17]

Cautionary tale on the administration of social surveys in the Caribbean, a report of the UNESCO Man and Biosphere Project in the Eastern Caribbean.


Demonstrates the delicate association of land use [open grazing of semiferal livestock and small provision gardens] with physical environment, a customary land tenure which allows all Barbudans equal rights to undivided lands outside the single settlement, and political dependency. Land-use balance shifts over long dry-and-wet cycles but land use and tenure have preserved Barbuda from drought and domination. However, if all factors are interdependent, a substantial change in one would affect the others. Such a change has come with political independence of Antigua-Barbuda in 1981 which is eroding traditional patterns of land tenure.


Discounting the traditional explanation of the origin and persistence of the institution of family land in rural Jamaica and in the Caribbean generally—that it is an African or European cultural remnant—the argument here relates it first to the circumstances of plantation slavery, and then to the continuing monopoly of plantations in the contemporary Caribbean. Thus, family land is viewed as a bastion of resistance and freedom, a means by which these are passed on, and the rallying ground for new, distinctively Afro-Caribbean, cultural initiatives.


Collection of 2585 citations of literature on the movement of Caribbean peoples including materials on in-migration, acculturation of new peoples and their impact on receiving Caribbean societies, rural-urban phenomena, intra-regional migration, out-migration, and Caribbean peoples in metropolitan countries. Appendices include data bases searched, journals cited, second authors, origins of migrants, destination of migrants, and a topical index. For bibliographer's comment, see item 22.

1018 Bilby, Kenneth M. Black thought from the Caribbean: ideology at home and abroad [NWIG, 57:3/4, 1983, p. 269-284, bibl.]

Review essay dealing with books on Rastafarians by Joseph Owens, Sebastian Clarke, John Plummer, Ernest Cashmore, and Dick Hebidge.


Diacritical features of the "deep language" [Kromanti] used by participants possessed by spirits in Maroon ceremonies distinguish it from the Jamaican Creole used in ordinary life, but are similar to the creoles of Surinam and Sierra Leone. These data support decreralization theory. Includes glossary.
Utilizing text of an interview with a Kumina priestess and commentary provided by Congolese anthropologist Bunseki-Lumanisa on Mukongo background to text, author presents interestingly organized study of Jamaican Kumina.

Consequences of unemployment, rather than its determinants, are the subject of this study which finds little evidence of "social breakdown" among the Trinidadian unemployed. The importance of illicit strategies for survival is consistently underreported.

Rapid economic development took place in Orange Walk, Belize, which led to increased ethnic heterogeneity and socioeconomic differentiation. The degree to which ethnic groups were involved in these economic changes and the nature of their participation varied by the socioeconomic-political history of each group and the individual's "place of origin on the center-satellite continuum."

Vol. 4 in research series on the role of women in the English-speaking Caribbean. Author examines images of Caribbean women drawn from the press and from church documents of Barbados, Jamaica, and Trinidad: the everyday performance of female roles during three time periods; the extent to which images developed into stereotypes; and, the relationship between images, stereotypes and female potential over time.

Relationship, from a historical perspective, of the state-nation and the Upper Mazaruni Akawaio and Pemon communities of Guyana. Lengthy descriptions and analyses of several important events or processes in Amerindian-state relations. After an assessment of state impact on local culture and resource control, she concludes that from the Amerindian perspective, western civilization has led to a condition of permanent imbalance.

Stress given by Rastafarians to a particular aspect of their social ethic (withdrawal heroism, or "naturalism") in response to contextual exigencies permits the movement to continue as a protest group. Author reviews accommodations of dominant society to the movement and concludes that while it will survive in some form it may well be absorbed by society into its routine thereby re-establishing a normative order.

History of Rastafarians and account of their major beliefs. Study fails to mention the tremendous role of ganja trafficking in the maintenance and growth of the movement.

Discounting psychological aberration as a major category for interpreting the Jonestown tragedy, author argues that the People's Temple can better be viewed as a social movement responding to the religious, social, and ideological needs of a diverse collectivity ("true believers," the elderly, white ideologues, and the "alienated, frustrated and angry").

"As the percentage of black population increases the nature of race relations which have always been rather good on Saba, is also changing."


Remnants of African religions continue to persist in the Caribbean because they are expressions of a world view—involving spirits, man and nature—which remain widespread. This world view is either fatalistic or revolutionary in different social contexts.


Fragmented by insularity, which smallness emphasizes, and permeated by colonialism, West Indian consciousness is a restricted and rare phenomenon. Only the French, British Commonwealth, and Dutch Islanders—and the Cubans—have an awareness of the West Indies, but the possibilities for cooperation are limited by linguistic and political barriers and increasingly by ideological differences. Despite counter-currents to insular fragmentation in the post-colonial period—such as the creation of CARIFTA, or through the regional Black Power and Rastafarian movements—West Indian identity, both regional and insular, remains unavoidably plural, perhaps perpetually so.


Popular account of the historical origins of Jamaican music and the development of Reggae. Informative chapter on Bob Marley, Peter Tosh, and Bunny Wailer.


Based on a household survey of 130 episodes of infant and child illness, author finds that allocation of family resources for health care is heavily influenced by cultural and ecological variables as well as medical and economic factors.


While endogamy is the ideal as well as the predominant practice of all ethnic groups [Garifuna, Creoles, Spaniards, East Indians, Chinese, Mayans, and others], inter-ethnic mating occurs according to rules and patterns. Ideal of endogamy and prevailing ethnic stereotypes help maintain ethnic boundaries and identity but inter-ethnic mating is facilitated by desire for children, acceptance of outside children, value placed on light skin, color-class hierarchy, increasing economic competition, migration, and excess of females.


Although it is important for children who speak Creole to be perfectly secure in the rich indigenous culture of which Creole is an aspect, educators are ill-advised in designing learning programs which increase that security while decreasing proficiency in the international, officially recognized European language through which freedom and socioeconomic advancement are vouchsafed. In the case of officially English-speaking West Indian territories, where a Mesolect is used, special methodological procedures are suggested which enhance both increased familiarity with the indigenous culture and proficiency in the officially recognized language.


Descriptive account of the indenture,
and of current East Indian-African relations in Guyana and Trinidad.

1036 **Cultura y folklore de Samaná.** Compilado por Dagoberto Tejeda Ortiz. Santo Domingo: Lotería Nacional, Depto. de Bienestar Social, 1984. 279 p.: tables.

Useful collection of eight already published but difficult to locate articles and other materials on the culture and folklore of the black “Americans” of Samaná, Dominican Republic. Of particular interest is H. Hoetink’s historico-sociological study and Martha Ellen Davis’s two essays on religion and on religious musical culture.


Collection of papers presented at an oceanside seminar for scholars and tourist industry representatives: a willfully optimistic report on the mutually beneficial relationship between cultural resources and tourist industry initiatives.

1038 **Dance, Daryl C.** Folklore from contemporary Jamaicans. Knoxville: Univ. of Tennessee Press, 1985. 229 p.: bibl., maps, plates.

Collection of 298 Jamaican tales, games, riddles, songs, and rhymes organized into 11 chapters each with a short introduction: etiological tales, anansesem, puppy tales, big boy tales, tales about religion, tales about Rastafarians, miscellaneous tales, riddles, rhymes, songs, and children’s games.


Succinct review of Garifuna origins, dispersal in Central America and patterns of settlement in time and place (Garifuna culture realm, trade area, village subsistence region, settlement proper, and family compound). Informative maps.


The recent surfacing of three zombies has focused attention upon the claim that there is an ethnopharmacological basis for zombies. Poisons are suggested here whose consistent ingredients include tetrodotoxins, derived from various species of puffer fish. The symptomology of tetrodoxication is compared with that of zombies; and preliminary laboratory tests are summarized. The role of zombies in voudou theology is described.

1041 **Davis, Martha Ellen.** Voces del purgatorio: estudio de la salve dominicana. Santo Domingo: Museo del Hombre Dominicano, 1981. 106 p.: bibl., map, music, plates *(Investigaciones antropológicas; no. 15)*

Description and analysis of salve, a class of Dominican religious and quasi-religious music. Musical transcriptions provided.


Proceedings of a colloquium on Haitian rural development, held in Port-au-Prince in 1979. Contributions are organized around the themes of literacy, community development, appropriate technology, rural health, religion, specific activities, regional organizations, and general approaches. Most participants appear to have been technicians or government officials.

1043 **Dévieux, Liliane.** Références ethniques dans les contes haïtiens *(Anthropologie et Sociétés [Univ. Laval, Québec, Canada] 8:2, 1984, p. 139–159, bibl.)*

Analysis of racial or ethnic references in Haitian folktales.


Succinct historical review of Creole languages and development of patterns of social differentiation in the Caribbean. Consideration given to the language situa-
tion within plantation slave society, in late 18th-century Haiti, in the immediate pre­emancipation and post-emancipation periods in other parts of the Caribbean, and the contemporary situation. Concludes that the establishment of Creole as official language in any Caribbean country is a vital ingredient of any attempt to achieve political or socio­economic liberation.

Account of the appearance of three zombies and of the work of Haiti's leading psychiatrist and zombiologist.

In Guyana, there has never been a separation of powers and the criminal justice system, developing out of plantation "house rules" which protected dominant powers are now still indistinguishable from "house rules" which protect the interests of today's ruling party. The role of lower courts and the lawyers is explored in the context of the "in­mate social system" of the "total institution" of plantation society.

1047 Douyon, Emerson. Crimes rituels et mort apparente en Haïti: vers une synthèse critique [Anthropologie et Sociétés [Univ. Laval, Québec, Canada] 8:2, 1984, p. 87-120, bibl.]
Study of Haitian ritual crimes and deathlike comas in relation to parallel forms of justice. Author deals with ritual leaders and the making of zombies, the nature and personality of zombies, the perspectives of victims, the processes and stages of zom­bification, relevant ethnopharmological re­search, and social reaction.

Critical examination of the "amotiva­tional syndrome," often cited as one of the deleterious effects of long-term marihuana use. Drawing on field data from three farms of one sugar estate, author evaluates work performance in relation to marihuana use as well as the strategies employed by manage­ment to reinforce its own values as to use and productivity.

Comparison of incorporation of Af­rican and European immigrants after the ex­pansion of sugar plantations in late 18th century. Argues that ethnicity must be viewed in relation to social class structure and that ethnic groups are conditioned by factors of production. This approach offers explanation of "the organization of cultural differences in Cuba and Puerto Rico during this period."

Vol. 3 in research series on the role of women in the English-speaking Caribbean. Deals with Barbadian female participation in local politics and in formal legislative bodies; female membership on statutory boards, commissions, and public corporations; fe­male partisan involvement; and women and electoral politics.

1051 Dunham, Katherine. Dances of Haiti. Los Angeles: Center for Afro-American Studies, Univ. of California, 1983. 78 p.: plates [CAAS special publication]

Describes occupation of higglering in Jamaica: organization, skills, methods of re­cruitment, rewards and options it offers
women. Article does not theorize as to the existence of such informal economic systems, and their occurrence alongside the corporate capitalist economy.

Description of Jamaican higglers, or operators of the indigenous marketing system. The existence of informal economic systems, and of the unique cultural and social features in which they are imbedded, is not theorized.

"... a comprehensive anthropological overview of Barbadian culture and a detailed ethnographic analysis of Barbadian views of 'madness' in the 1970s. It does so by moving backward and forward through time to bring the study of the madhouse within the context of everyday life, between the Barbadian Mental Hospital and the village. In addition, its unique—but not exclusive—objective is to explore the colonial realities of present-day Barbados through the orientations of madness of lower-class villagers and mental patients." A substantial contribution to the literature.

Report of the personal "discovery" of Rastafari by a Jamaican sociologist. Regards his experience "as a mystical journey and a modern manifestation of the ancient mystery Religious tradition." Interesting, idiosyncratic sections on Rastafari roots, concepts, the ganja controversy, Rastas and the Chakras, and West Indian culture through Rasta eyes.

Class relations come to St. John, Virgin Islands, as a result of large-scale immigration.

Comparisons between native Cruzians and Down Islanders (immigrants from other islands to the Virgin Islands) suggest the dynamic relationship between ethnicity, schooling, sex role, economic opportunity and adult success, in a case where social class, race and cultural distinctions are minimal. Denied access to employment nichés which birthplace and kinship offer to native Cruzians, Down Islanders, both boys and girls, performed better than their Cruzian classmates.

Vol. 6 in research series on the role of women in the English-speaking Caribbean. Two substantive papers are included: Margaret Gill's on women, work and development in Barbados, 1946-1970, in which economic structures and cultural patterns are explored; and Joycelin Massiah's on indicators of women in development which offers a model for assessing the well-being of women in Caribbean societies.

1059 Glazier, Stephen D. An annotated ethnographic bibliography of Trinidad [HRAF/BSR, 17:1/2, Spring/Summer 1982, p. 31-58, bibl.]
Slightly dated bibliography of articles, books, PhD dissertations, and Master's theses. For bibliographer's comment, see item 32.

Introduction to journal issue on Caribbean ethnicity in which editor stresses the complexity of the phenomenon and indicates that context and behavior as well as age, sex, wealth, and social mobility must be taken into account.

1061 ——. Marchin' the pilgrims home: leadership and decision-making in an Afro-Caribbean faith. Westport, Conn.: Greenwood Press, 1983. 165 p.: bibl., ill.,
Ethnography of the Spiritual Baptists of Trinidad, which focuses on leadership decisions and how these play a critical role in "almost every aspect of church life." The belief system is described as are major church rituals, leadership roles as they relate to change, church organization and its dynamics, and leader's impact on church economics.


General statement on Caribbean ethnicity which concludes that the region is experiencing significant social change, "and that ethnicity, with its diverse potential meanings, may provide much of the foundation for Caribbean societies of the future."


In Grand Cayman, time, space, and social relations define the household.


Argues that Garifuna culture and society cannot be understood apart from the process of migration and that it "is largely responsible for shaping Garifuna social organization for some time." Migration has had "profound effects" on household and family structure as well as on religious, cultural, and political matters. Fiction persists that men are dominant but ethnographic reality is that women are strong, effective, and influential.


Historical data given on factors leading to the removal of Caribs from St. Vincent as well as on size of population landed on Roatan and on flight to and dispersal in Honduras, along with author's perspective on persistence and borrowing in relation to Black Carib cultural tradition. ". . . Black Carib culture is what it is today because some members . . . put down on Roatan were willing and able to make quick, opportunistic decisions without the burden of a traditional political and religious system which might have urged caution.

1066 ———. Rethinking the consanguineal household and matrifocality [UP/E, 23:1, Jan. 1984, p. 1-12, bibl.]

Rethinking the "type" of household structure the author has made influential in the literature, "the consanguineal household," she argues that it expresses rather marital and residential instability; and is an adaptive response to individualism, the assumption by women of male functions, and migratory wage labor.


Study of three communities in the Dominican Republic examines impact of emigration upon those conditions which provoked out-migration in the first place. Both agricultural stagnation and unemployment are exacerbated by emigration.


Economic and policy factors interrelate to determine the adjustment patterns of migrant oil refinery workers in Aruba and Curacao.


Assessment of differing estimates of the Black and Yellow Carib population of St. Vincent for the pre-1797 period, the 19th century, the 20th century, and current condition. Useful short sections on population effects of cataclysms [hurricanes and volcanic
eruptions] and consequent movement within St. Vincent.

1070 Harewood, Jack. White collar migrant labor: some observations on the case of Trinidad and Tobago in the last two decades [in White collar migrants in the Americas and the Caribbean. Edited by Arnaud F. Marks and Hebe M.C. Vessuri. Leiden, Netherlands: Dept. of Caribbean Studies, Royal Institute of Linguistics and Anthropology, 1983, p. 19–37]

Description and assessment of white-collar emigration from Trinidad since 1962. Economic and social changes in both sending and receiving countries which account for increased white-collar emigration in the period are discussed and the impact of this emigration on Trinidad and Tobago are explored.


Drawing on a theory of peripheral development within the broader context of dependency theory, author traces the post-colonial development of Antigua. Detailed accounts and analyses are given of colonial Antigua’s peripheralization and the establishment of the economic, political, and cultural institutions; change and adjustment of these institutions over time, the international and local dimensions of the decolonization process; and the nature of the postcolonial economy, state, and cultural system of Antigua.


Affectionate guide to Dominica and Dominicans.


Among the Garifuna of Belize, dugu ceremonies, or ancestral feasts, have been increasing in size and frequency, in a context of malnutrition, declining subsistence activities and migration. The dugu is viewed here as a strategy for resource redistribution between wealthier migrants and their poorer kin. The role of buyai [Garifuna shamans] in effecting these redistributions is considered.


Contemporary interethnic mating has historic precedent—censuses and other accounts suggest “many exceptions to any normative rule of ethnic endogamy.” Evidence is marshalled from 18th, 19th, and 20th centuries in support of position. Indication that rapid Black Carib population growth in Central America was due, in part, to reproduction with non-Caribs.


Discussion of articles on Caribbean ethnicity in two issues of Ethnic Groups (6:2 and 6:3).


Although US expansion into the West Indies has been substantial, the “Americanization” of the region—fueled, in part, by West Indian migration to the US, tourism, the communications revolution, etc.—has been relatively limited given British traditions and different territorial levels of economic development.


Selected Virgin Island adults are found to have communicative competencies which show sensitivity to sociolinguistic norms, regional variation, and abbreviation. Such features, at odds with the rules of classroom interaction, should be promoted “to open the lines of communication between the different elements we are made up of.”

1082 Lewis, Gordon K. The making of a Caribbeanist. San Germán: Centro de Investigaciones del Caribe y América Latina: Univ. Interamericana de Puerto Rico, 1983? 13 p. [Documentos de trabajo, 10] Part autobiographical, part analytical essay which delineates the career pattern of the author and his intellectual roots and discusses several important issues and problems that confront Caribbean scholars including appropriate conceptual and technical approaches, the relationship between academic research and ideological belief, the North American monopoly of Caribbean studies, etc. Argues the need for interdisciplinary research for “fruitful” Caribbean studies.

1083 Lowenthal, David. “An island is a world:” the problem of Caribbean insularity (in Perspectives on Caribbean regional identity. Edited by Elizabeth M. Thomas-Hope. Liverpool, England: Centre for Latin American Studies, Univ. of Liverpool, 1984, p. 109–121] Age-old West Indian parochialism, fostered by the islands’ separate and exclusive relations with European mother countries, by the need to establish local hegemonies against imperial control and encouraged today by politicians protecting their sovereignties and separate fiefdoms, has not been eroded by frequent attempts at economic and political cooperation. Indeed, such cooperative efforts have succeeded only in allowing injustices to smaller states by larger ones, and in exacerbating dog-eat-dog rivalries among the larger states themselves. Regional unity and identity is more likely to be achieved through informal voluntary agencies and through extensions of the informal inter-island comings and goings which began during slavery and which have been increasing recently.

1083a Manning, Frank E. Carnival and the West Indian diaspora (The Round Table [Butterfield Scientific Ltd, Guildford, England] 286, 1983, p. 186–196, notes) Views Toronto Carnival as a distillation of West Indian experience in urban Canada and as an ongoing dialectic between cultural expression and political processes. Author argues that the politics of these festivals illuminate how West Indian migrants are dealing with each other and how “they are coming to terms with Canadian society.”
Study of the Barbadian female work force based primarily on data drawn from the 1946, 1960, and 1970 censuses in order to identify the demographic factors related to female participation in economic life and the extent these factors have varied over time.

Based on 1970 census data, author provides demographic profile of Commonwealth Caribbean female-headed households. Also includes sections on strategies for survival and principal sources of financial assistance available to female household heads in Barbados. Findings indicate that these heads are concentrated in low-paid, low-status occupations and are more disadvantaged than men in similar positions. Six, very short, case-studies of welfare recipients are appended.

Relatively detailed description of the basic elements and components of Haitian vodun.

1087 Mayer, Francine M.; Catherine Bonaiti; and Jean Benoist. Utilisation de l’approche généalogique pour l’étude génétique de l’hypoacousie dans un isolat de la Caraïbe [Anthropologie et Sociétés [Univ. Laval, Québec, Canada] 8:2, 1984, p. 161–177, ill., tables]
Preliminary results of a genealogical approach utilized to study the genetic aspects of hypoacusia among the residents of St. Barthelemy.

Short, superficial descriptions of housing, transportation, occupations, children and Timehri paintings. Colorful photographs.

Informative essay on the anthropology of a black female anthropologist and writer. Author assesses Hurston’s background and training, the influence of Boas and Benedict, and her use of insider-outsider perspectives in Tell my horse [1938] for understanding rural Jamaican and Haitian culture.

Describes traditional Christmas sports, “a veritable bastion of Kittitian-Nevisian culture,” and principal participants.

Caribbean peasantries are viewed as largely self-supporting, though involved in foreign markets also; in dialectical linkage with the plantations, in struggles for land, labor, and capital, and as representing “a mode of response to the plantation system and its connotations and a mode of resistance to externally imposed styles of life.” In this view the significance of peasantries in Caribbean historical developments is accounted for.

Jamaican culture is presented as one in which “most of the religio-political movements of the world are to be found epitomized in some form.” Rastafarianism is given special attention.

1093 Moses, Yolanda T. Female status, the family, and male dominance in a West Indian community [in Women and national development: the complexities of change. Edited by The Wellesley Editorial Committee. Chicago: Univ. of Chicago Press, 1977, p. 142–153, tables]
Substantial contributions to the household economy do not improve the status of women on Montserrat, where there is an ideology of male supremacy.
1094 Nagashima, Yoshiko S. Rastafarian music in contemporary Jamaica: a study of socioreligious music of the Rastafarian movement in Jamaica. Tokyo: Institute for the Study of Languages and Cultures of Asia and Africa, Tokyo Univ. of Foreign Studies, 1984. 227 p.: bibl., graphs, maps, tables (Symbolism and world view in Asia and Africa. Performance in culture; 3) Concentrating on Nyabynghi or bynghi music, author deals with this genre in sociocultural context by describing the past and present nature of Rastafarianism; the ancestral heritage of the music as well as its local origins, growth and diversification; Rastafarian ritual and Nyabynghi musical performance; aspects of Rastafarian cosmology and faith through lyrics; internal and external influences on the music; and a comparison of bynghi music and reggae.

1095 Nevadomsky, Joseph. Developmental sequences of domestic groups in an East Indian community in rural Trinidad [UP/E, 24:1, Jan. 1985, p. 1-11, bibl., ill., tables] Presents series of frequency distributions of various household forms according to age-decades of ever-married women. Shows the possibility of several developmental series, rather than a single unilinear model of domestic organization. Phases in any possible developmental patterns are temporary responses to various social and economic changes occurring among rural East Indians in Trinidad.


1097 ---. Social change and the East Indians in rural Trinidad: a critique of methodologies [UWI/SES, 31:1, March 1982, p. 90-126, bibl.] Increasing political and economic involvement in the wider society by East Indians in rural Trinidad offer powerful arguments against the "plural society model" and the "retentionist model" perspectives which inform most studies of East Indians in the Caribbean. By contrast, the systemic model, which describes the processes by which ethnic and cultural categories are gradually integrated into an overall stratification system, accounts for both increased participation as well as for cultural distinctiveness.


Thorough historical account of British West Indian emigration to Panama with emphasis on the role of West Indians in building the Panama Railroad and Canal. Useful data on emigration policies, the recruitment of labor, the demographics of the movement, effect on the sending colonies, and on the West Indian experience in Panama.


Collection of author's reworked articles and new materials dealing with links between ethnic structures and economy in Haiti and how the particular manifestations of political domination and revolt in that country are to be understood in light of these links. Two articles, one on East Indians and black power in Trinidad and the other on the Arabs of the Antilles offer some comparative context. Volume is divided into three sections: 1) Ethnicity, 2) Economy, and 3) Domination and Revolt. Concludes that Haitian masses are basically conservative and that political strategies assuming existence of a revolutionary working class or peasantry will fail.

1100 Palacio, Joseph. Food and social relations in a Belizean Garifuna village [BISRA/BS, 12:3, 1984, p. 1-7] Utilizing excerpts from his dissertation, author argues that community is divided into age categories, each with specific functions. "People in some age categories control the political structure and monopolize the food supply, bringing about strains in social relations and enhancing their position in the social hierarchy."

1101 ---. Food exchange systems [BISRA/BS, 12:3, 1984, p. 8-34, tables]
Utilizing excerpts from his dissertation, author demonstrates that food circulates in a Belizean Garífuna village through cash and non-cash exchange systems. The former involves both petty and large scale trading; the latter is based on participation in the subsistence economy and role obligation. Food exchange reflects rank in the local system.


Relations between husband and wife, and between parental and junior generations in Dominican international migrant households, are seen to be characterized by inequities, hierarchies of control, and struggle over rights and benefits which reflect the unequal system of exchange of commodities, capital and labor binding the US and the Dominican Republic together. The role of women's labor in particular is discussed.


Author traces the sociopolitical development of Guyana "that culminated in the triumph of the Marxist-Leninist program to 'resist imperialism' and to place the profitable sugar industry firmly in the hands of 'the people.' The resulting national unity and euphoria were short-lived ... and today the working class remains divided along racial lines." Arguments embedded in book about the compatibility of liberal democratic state forms with dependent relations and the compatibility of nationalization and Marxist-Leninist ideology with capitalism make this work of interest to students of Third World development and of the nature of Caribbean society.


Descriptions of folkloric practices and aspects of culture of the Afro-Venezuelan population of the Yaracuy River Valley including short sections on history, demography, agriculture, work, migration, education, life cycle, popular Catholicism, cults, fiestas, beliefs and superstitions, language, children's games, oral literature, etc.


The impact of Rastafarianism upon Jamaican aesthetic life, in dance, music and speech forms, has been considerable, probably because Rastafarianism responds to "some of the deepest social forces that have shaped and still determine the discrepancies of Caribbean society." The case of Dread Talk, which has progressively "colonized" Jamaican Creole over the last few decades, is discussed.

1106 Powell, Dorian. The role of women in the Caribbean [UWI/SES, 33:2, June 1984, p. 97–122, bibl.]

Although in several societies there has been recently a visible shift in the roles of women from exclusive involvement in the family to increasing participation in the work force, Caribbean women have always had roles which span both the "private" and the "public" domains. Male-dominated research which assumes that women's familial role is paramount obscures this fact, while male-biased economic, political and educational institutions inhibit further participation by Caribbean women.


Collection of oral accounts told by contemporary Saramaka Maroons to author about key Saramaka historical events in the 17th and 18th centuries. These interesting materials are divided into three chronologically-ordered sections: 1) The Heroic years: 1685–1748; 2) Toward Freedom: 1749–1759; and 3) Free at Last: 1760–1762. Author provides extensive commentary for each account (see item 1108 for Dutch perspectives on many of these events and much of this period of time).

1108 ———. To slay the hydra: Dutch colonial perspectives on the Saramaka

Account of Saramaka Maroon social and artistic life through an examination of the artistic expression (calabash decoration, textile arts, and popular songs) of women from the villages of the Pikilio. Since the institution of marriage brings together art and Saramaka social relations, the author, through an emphasis on women's conjugal experiences, "explores the ways in which cultural ideas about the sexes influence their artistic life and analyzes the complementary contributions that the most important artistic media make to their social life."


The marked division of labor between men and women among the Saramaka of Surinam is reflected directly in their artistic work. Men's art borrows foreign motifs and materials, since masculinity requires men to migrate and to function well in "foreign" settings. Women, mostly confined to villages and horticultural camps, and compromised in terms of marital opportunity by an adverse male-female ratio, express parochialism and insecurity in their artistic efforts. The paper discusses misconceptions of women's art by ethnographers and by the Saramaka themselves.


The joys and sorrows of polygamy along the Suriname River are recorded; sexual banter, night-time riverine rendezvous, marriage, extramarital affairs and jealousy, husband-wife relations, and life among co-wives.


Most welcome English translation of Haitian classic first published in 1928. Certainly the leading Haitian intellectual of his time, Price-Mars, in this work, attempted to restore "the value of Haitian folk-lore in the eyes of the people." Dealt directly with the impact of the African past on Haitian social structure and concentrated on the evolution of Voodoo, "emphasizing its religious nature throughout, from the animism of prehistoric Africa to a synthesis with Christianity in modern Haiti so as to demonstrate the strength of folkloric custom in the gradual development of the culture of a society." Interesting appendix on peasant marriage and family, local mores, and African survivals ca. 1922.


Drawing on examples of Anansi stories, calypso and reggae composition, author posits that, in a situation of conflicting ideologies, black folk culture is not "used as 'prescriptions' for survival, but are rather, expressions of the life condition of the black folk of the Caribbean."


Insider's view of social relations, social organization, and change in Mackenzie, a bauxite company town. Role of Catholicism and other religions, education, company's impact on organization of the community, social significance of time and work schedules, and some aspects of the transition from company to popular control are dealt with.

History of Trinidad calypso by Atilla the Hun—whose real name is R. Quevedo—once himself a leading calypsonian.

1116 Rashford, John. The cotton tree and the spiritual realm in Jamaica (IJ/JJ, 18:1, Feb./April 1985, p. 49–57, bibl., plates)

The significance of Ceiba pentandra in the myal and obeah religions is described. The cotton tree is described as a shrine or sanctuary where communing with spirits can take place.

1117 Reckord, Verena. Reggae, Rastafarianism and cultural identity (IJ/JJ, 46, 1982, p. 70–79, bibl., plates)

Informal review of the development of Jamaican popular and Rastafarian music (Mento, ska, big band jazz, Rock Steady, Reggae) and the function they play in the search for identity.

1118 Rubenstei, Don. Pluralism as an ideology [UWI/SES, 29:1, March 1980, p. 69–89, bibl.]

M.G. Smith’s theory of the plural society [item 1127] is understood as a theory of Jamaican society whose formulations owe much to Smith’s alleged membership in the Jamaican nationalist middle class [for Smith’s response, see item 1128].


Rich description of a syncretic religious cult in the Dominican Republic with roots in 19th-century Dominican carnival and voodoo. Describes material culture, social organization, ceremonies and beliefs of one Gagà group and compares it with other Dominican Gagà groups. Notes differences with Haitian practices, examines some elements of Dominican voodoo, and gives examples of “primary” and “secondary” syncretic religious groups in the Caribbean.


Utilizing St. Vincent data, author demonstrates a variable association between the elements of domestic organization which result in the independence or quasi-independence of the domestic group from family functions and their associated structural apparatuses. Consequently, “neither the domestic group nor the household is a bounded, closed, corporate group.” This permits a fluid form of organization which maximizes the possibility for maneuverability in domestic life and allows for adjustments to be made.


Restrictions imposed by island’s class stratification system and economic underdevelopment on life changes of St. Vincent villagers have produced village-level occupational complexity of which “occupational multiplicity” is one manifestation. Aspects of village socioeconomic organization are delineated as context for discussion and analysis of interrelation between own-account, wage-labor, full-time, and part-time work.

Characterization of villagers as having “temporal orientation” would be incorrect and would lead to misguided social policies.


Against views which hold that remittances bestow several positive effects upon underdeveloped countries receiving them, this study concludes that remittances make no positive contribution to rural economic rejuvenation in the English-speaking Caribbean. The beneficiaries of migration continue to be the developed industrial-capitalist societies.

General discussion on the phenomenon of zombies in Haitian culture.

Study records how increasing awareness of Grenadians' revolutionary potential, under Maurice Bishop's leadership, has affected their use of the English language.

1125 Shaw, Thomas A. To be or not to be Chinese: differential expressions of Chinese culture and solidarity in the British West Indies [Ethnic Groups (Gordon & Breach Science Publishers, New York) 6:2/3, 1985, p. 155-185, bibl., table]
Basing his argument on some of the very limited literature on the Chinese in the Caribbean, author views use of ethnicity among this population (particularly in Jamaica and British Guiana) as adaptive. In situations where Europeans were "overwhelmingly dominant," Chinese de-emphasized ethnicity; in situations where economic and political power "were more shared or 'pluralistic,'" the Chinese exploited their ethnicity.

Thorough detailed study of East Indians in Guadeloupe. Work divided into three principal sections: 1) the Indian peopling of the island (labor crisis, origins in India, recruitment patterns, arrival and installation); 2) the Indian population and its economic activities (distribution of population, population movement, Indians in agriculture, the scarcity of Indians in secondary and tertiary sectors; and 3) Indians in Guadeloupian society (creolization of the Indians, irreducible Indian culture traits, Indians in Antillean society).

"... reviews various accounts of Anglo-Caribbean societies from 1945 to the present that discuss the parts that culture, race and class play in them. It seeks to assess the cumulative contributions of these studies and to clarify the critical issues and relations with which they deal. Following introductory outlines of the subject, of the literature and topic, and some clarifications of basic terms, attention is focused on ... Grenada, Jamaica, Trinidad and Guyana, which have figured prominently in the debate so far and will probably continue to do so. Then, after evaluating several prominent 'models' or 'theories' that offer general 'explanations' of social structure in these Caribbean societies, it concludes with a brief statement of [the author's] views." Informative essay that places pluralism in theoretical and regional context.

1128 -----. Robotham's ideology and pluralism: a reply [UWI/SES, 32:2, June 1983, p. 103-139, bibl.]
Author responds to the "extraordinary mixture of prejudice, ignorance, dishonesty and presumption that motivated Robotham's essay [see item 1118]." Detailed critique of Robotham's assertions that plural society theory as developed by M.G. Smith is a result of latter's class position and its attendant ideology.

Funded adequately so as to avoid its permanent conversion to a not-for-profit market research agency, the Institute for Social and Economic Research (ISER) is identified as the proper administrator of an integrated program of regional research which addresses the widest range of new relevant and appropriate data—some to be drawn from women's studies and from the ethnographic output from the Francophone Caribbean, Surinam, and Belize—to the solution of outstanding theoretical issues of race, culture, and class. The research program must identify needs and provisions for social assistance in the region and should describe the conditions, targets, and probabilities of effective regional and Third World cooperation, such as would increase the Third World's share of world production.
Describes concepts, aims, design, and method used in a systematic study of needs and provisions for social assistance in Jamaica. Study reveals large gap between the volume of public need for social assistance and services and resources actually available to meet them. Means by which social service provisions may be rationalized are suggested.


By means of a critical review of T.S. Simey's Welfare and planning in the West Indies, author explores the premises on which social policy was based during the waning years of colonial rule. Then, with reference to selected research, he delineates a system of West Indian kinship, marriage, and family. Concludes with discussion of policy implications and argues "that a family system such as that of the West Indies arises in a particular kind of class society with particular kinds of sex roles, and it is unlikely to change until the pattern of class relations changes."


Collection of eight papers dealing with the arts and economics of Trinidad Carnival. The social impact of successive forms of Carnival is explored; this succession of forms is not related to broader developments in the global framework in which Trinidad may be viewed; nor are Carnivals theorized as economic enterprises in the global framework.


Teacher and missionary, Johan Spalburg's diary, written during his four-year stay with the Djukas of Surinam is one of the most important early documents on Djuka society. It is especially valuable as the only eyewitness report based on an extended stay rather than on brief field trips. [N. Vicenti]


1136 Sutherland, Anne and Laurie Kroshus. A social history of Caye Caulker. [BISRA/BS, 13:1, 1985, p. 1–27, maps]

Socioeconomic history of very small Belizean island located a mile from barrier reef. Although affected by tourism, a successful cooperative, motorized boats, mass communication, etc., island is still characterized by sense of individualism, autonomy, egalitarianism, reliance on fishing, and family as focus of individual loyalty. Nevertheless, "the days of isolation are over . . . ."


Three Nago songs, collected in a Westmoreland community, are presented with translation and musical transcriptions. The songs demonstrate that African languages survive in the Jamaican oral tradition.
1138 ———. Anansi: Jamaica's trickster hero [IJ/JJ, 16:2, May 1983, p. 20–30, bibl., plates]
Analysis of the trickster and the trick; the potential for metaphor in the stories of Anansi, Jamaican folk hero and symbol.

Collection of stories, songs, and riddles.

Detailed, carefully argued study of three important Bush Negro religious movements of the late 19th and early 20th centuries: Gaan Gadu, and the cults of Anake and Atjaimikule. Development of these movements is examined against historical backdrop of drastically changing relations of production, varying adaptations to new economic circumstances, and greatly differing ideational structures of the three. Conclusion is that new theological ideas that emerged cannot be viewed merely as a result of changing relations of production. Once the array of ideas is delineated, it becomes "fully clear how far consciousness has moved away from being, how little the intricacies of 'mind work' can be predicted from material forces."

Account of the expedition sent against Caribs of St. Vincent in 1772: how land-hungry, profiteering adventurers prevailed against an ignorant administration and a vulnerable native population.

Psychological dependence upon core countries becomes more entrenched as white-collar workers, attracted by high potential and opportunity, migrate.

Ambitious, richly illustrated volume on the visual and philosophic connections between Africa and Black America. Author deals with Yoruba art and culture and Kongo art and religion in the Americas, Vodun religion and art in Haiti, Mande-related art and architecture in the Americas; and, Ejagham art and writing in two worlds.

Emigration, a stimulus to Grenadian lower class males, is found in "manliness," a key value in lower-class men's informal associations. The international context in which emigration occurs is not explored.

Caribbean peasannies are thought to offer a privileged vantage point from which to study the relation between micro-level processes and over-arching world historical processes.

Study of seven religious specialists in Suriname based on life history data.

Based on 1980 census figures, author indicates that the growth of rural population is "highly dependent" on the quality of roads—the better the quality, the faster the growth.

1148 Women and education. Cave Hill, Barbados: Institute of Social and Economic Research, Eastern Caribbean, Univ. of the West Indies, 1982. 77 p.: bibl., tables [Women in the Caribbean project; 5]
Vol. 5 in research series on the role of women in the English-speaking Caribbean. Includes two substantive papers. Joyce Cole deals with official ideology and the education of Caribbean women, 1835-1945, with special reference to Barbados, and Patricia Mohammed details educational attainment of women in Trinidad and Tobago (1946-80).

1149 Women and the family. Cave Hill, Barbados: Institute of Social and Economic Research, Univ. of the West Indies, 1982. 162 p.: bibl., ill., tables (Women in the Caribbean project; 2)

ETHNOLOGY: South America, Lowlands

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A MAJOR DEVELOPMENT OF THE LAST few years in Lowland South America has been the strengthening identity and growing self-awareness of indigenous peoples. One reflection of this is the appearance of writings on indigenous cultures by members of those cultures themselves, on the initiative of indigenous authors, with an anthropologist (if any) acting merely as a go-between or midwife. The outstanding work that exemplifies this trend is a set of Desana myths narrated by the old Desana priest Umúsin Panlön Kumu, transcribed by his son, whose publication was arranged at their request by Berta Ribeiro (who worked with them to edit the translation under the title Antes o mundo não existia, item 1363). Another example of such works is the introduction to Ye'cuana society written by a Ye'cuana villager through two spokesmen (item 1237). Such writings clearly reflect important social developments underway as indigenous peoples take on a more active part in shaping their own future. It is hoped that this represents a trend within ethnography which will allow the indigenous thinker or self-ethnographer to speak directly to his or her public (item 1330).

Two major new collections of articles constitute important advances in the comparison and synthesis of South American cultures. The volume on marriage practices in northern Lowland South America edited by Kenneth Kensinger (item 1294) grew out of the first annual "Lowland South America" symposium held by the American Anthropological Association meetings [New Orleans, 1973]. Its participants, finding themselves echoing a common theme, agreed that these works should be published together (items 1165, 1221, 1230, 1269, 1274, 1280, 1281, 1290, 1294, 1341, 1346, and 1387). Another major new collection, Adaptive responses of native Amazonians organized by Hames and Vickers (item 1153), provides detailed empirical studies of the ecological adaptation of specific cultures to diverse ecological situations (items 1169, 1171, 1184, 1233, 1238, 1253, 1256, 1263, 1265, 1271, 1351, 1372, 1386, and 1391).

Another event to be noted is the posthumous collection of Pierre Clastres's