tion and interests of the Sumu. One of few sources differentiating them from the numerically and politically dominant Miskito.  

884 Trabíl nani: Miskito for "many troubles:" historical background and current situation on the Atlantic Coast of Nicaragua. Managua: Centro de Investigaciones y Documentación de la Costa Atlántica [CIDCA], 1985? 76 p.: bibl., ill.  

Painstaking, thoughtful report on the Miskito crisis through early 1984. Defends the Sandinistas but examines and frankly confirms abuses as well as errors in early 1980s, with insistence on understanding them in context. Includes otherwise largely inaccessible information on fighting, destruction of facilities and other social costs, also detailed accusations of abuses by MISURA contra forces.

ETHNOLOGY: West Indies

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IN THE ETHNOLOGY: WEST INDIES section of this volume, as in previous ones, I have included relevant publications on all Caribbean Islands, the Guianas, Belize, and the several West Indian enclaves located on the Caribbean mainland. Consequently, it comprises annotations of publications dealing with 24 discrete countries or dependencies in the region: Antigua, the Bahamas, Barbados, Barbuda, Belize, Costa Rica, Cuba, Dominica, the Dominican Republic, French Guiana, Guadeloupe, Guyana, Haiti, Jamaica, Martinique, Montserrat, Puerto Rico, Saba, St. Lucia, St. Vincent, Surinam, Trinidad and Tobago, the US Virgin Islands, and Venezuela. Nearly a score of publications dealing with the Caribbean in regional terms are covered as well. And, although this section does not deal with the Caribbean diaspora, it does include one item on the topic, Anderson's bibliography of resource material on the Caribbean experience in Canada (item 888a), a reference work that should be of interest to Caribbeanists.

During this report period, territories receiving the most attention from scholar-writers were, in order: Jamaica, the Caribbean in general, Trinidad, Haiti, Belize, Martinique, Surinam, and Barbados. Since the cited publications cover a wide topical range and exhibit considerable theoretical and methodological variety, I attempted, for the convenience of the reader to classify most of these into broad categories as follows:

CLASS AND ETHNICITY

In this category, I include publications dealing with ethnicity, ethnic and socio-economic groups as well as with more general problems of social structure and organization. These have been themes of considerable importance to Caribbeanists for many years and interest in them continues unabated. For publications dealing with broader aspects of these themes, see Hoetink (item 951) on the evolution of ethnic relations in the Caribbean, Duany (item 929a) on ethnicity in the Spanish Caribbean, Robotham's critique (item 987) on M.G. Smith's pluralism, and Gordon (item 937) on class and mobility in Jamaica. Baber (items 892, 893, and 894) and Miles (item 968) debate the appropriateness of class analysis for a Martinican community once characterized by Horowitz as homogeneous and peasant. Concentrating on small-scale societies, Olwig (item 978) writes on the substantial changes
over time in the nature of society in St. John, and LaFlamme (item 959) sketches the coexistence of white and black "subcultures" on a Bahamian island. With reference to East Indians, see Clark (item 918) on their social integration and separation in San Fernando, Nevadomsky (item 975) on the transformation of the rural East Indian economy in Trinidad, and LaGuerre's (item 912) updated and enlarged version of his 1974 collection on East Indians in Trinidad. On Jews, see Holzberg's (item 952) full history and study of dynamics in Jamaica, and Henry (item 949) and Schoenhals (item 992) on the Jewish community of Sosua in the Dominican Republic. For mainland populations, see three publications on French Guiana (items 917, 925, and 958) which deal with ethnic groups, interethnic relations, and other aspects of the nature of that society, Gullick (item 946) on myths of the Vincentian minority, Wilk (item 1000) on Mayan ethnicity in Belize, Birdwell-Pheasant (item 908) on mobility and ethnic identity in a Belizian village, and Bourgois (item 908) on mobility and ethnic discrimination of blacks in Limón, Costa Rica.

Moya Pons (item 972) and his collaborators deserve special mention for the recent publication of a very useful volume summarizing a multidisciplinary study of sugar workers' communities in the Dominican Republic. For more on socio-economic groups, see Beckford (item 896) on the relation of Caribbean plantations to plantation economies and Mintz (item 969) on the relative uniqueness of Caribbean plantations. For specifics of peasant life, see Besson (item 899) on family land in Jamaica and Paquette (item 979) on farming, land use, and food production in Martinique. On peasant development, consult Gomes's collection (item 988) on the factors of underdevelopment and the approaches that might overcome them, Blustain (item 904) on Jamaican land tenure, Drori (item 929) on an experiment in agriculture cooperation, and Sutherland (item 996) on economic success in a Belizian village.

STUDIES WITH HISTORICAL ORIENTATION
As belatedly noted in HLAS 43 (p. 119—142), Caribbeanists then were turning their attention increasingly to the records of the past in order to better resolve some questions of structure and organization. In recent years, this use of history has accelerated. In this regard, the appearance in English translation of Oldendorp's 1777 account (item 977) of Moravian missions in the Danish Virgin Islands is most welcome as is Richard and Sally Price's reproduction (item 981) of a long poem by John Stedman about his 1772 voyage to Surinam. For analytic treatment of historical texts, see Robiou Lamarche (item 985) on a Taino myth and Jiménez Lambertus (item 955) on Ramón Pané's famous relación. For aspects of the development of Caribbean societies, refer to Casimir (item 916) on the mulatto oligarchy of Dominica, Johnson (item 957) on Bahamian share, credit, and truck systems, and Emmer (item 931) on the migration of female East Indian indentures to Surinam. On Maroons, see Groot (items 942) on the different histories of Maroons in Jamaica and Surinam and the historical context of the Surinamese Maroon struggle for freedom, as well as Bekier (item 897) on the perseverance of African religious beliefs among the Surinamese Maroons. González (item 936) writes on Garifuna traditions in historical context and Boomert (item 906) on the ethnohistory of the Arawaks in Trinidad and the Guiana coast. See Campbell (item 914) on several aspects of Rastafarian social history.

MATING, MARRIAGE, AND FAMILY
Although research on these traditional anthropological topics appears to be decreasing in volume, a number of useful publications made their appearances dur-
ing this report period. See, for example, Harewood [item 947] on the demographics of mating and fertility in Guyana, Jamaica, and Trinidad and Tobago; consult Allman [item 888] on types of Haitian conjugal unions, Lowenthal [item 964] on the spousal relationship system in rural Haiti, Nevadomsky on changing patterns of marriage, family, and kinship among rural East Indians in Trinidad [item 974] and on marital discord and dissolution among the same population [item 976]; refer to Gregory [item 939] on absentee fathers and identity in Jamaica, and Sutherland and Kroshus [item 997] on family and kinship in a Belizean village.

HEALTH AND MEDICINE
See Ebanks [item 930] on the demography of infant/child mortality in Trinidad and Tobago, Guyana, and Jamaica, Dreher [item 927] on maternal-child health and ganja use in Jamaica, Dalton [item 920] on sociocultural and ecological factors related to St. Lucian schistosomiasis; Dressler [item 928] on hypertension and culture change in St. Lucia, Hill and Cottrell [item 950] on labeling, causes and treatment of mental disorders by blacks in Limón, Costa Rica, Mitchell [item 970] on Haiti's eye care program, and Annis [item 890] on blindness in Jamaica. Davis [items 921 and 922] provides studies of ethnobiology and ethnopharmacology in Haitian zombification, and Laguerre [item 960] writes on Afro-Caribbean folk medicine, folk healing, and folk healers.

WOMEN'S STUDIES
The Women in the Caribbean Project sponsored by the Institute of Social and Economic Research (Eastern Caribbean) and the UN Decade for Women have stimulated considerable research and writing on women and gender relations in the Caribbean. During this report period, Social and Economic Studies [item 995] issued two special numbers devoted to reports of the Project's work; the Bulletin of Eastern Caribbean Affairs [item 911] organized a special issue on Caribbean achievements during the UN Decade; Les Dossiers de l'outre mer [item 926] published an issue focused on gender-linked problems in the French Antilles and Reunion; and Ellis [item 1003] edited a collection of writings by 18 Caribbean women on a variety of women's and gender-related themes. For other works published individually in other journals, see Mason [item 967] on Jamaican working-class women, Griffith [item 941] on Jamaican women, remittances and reproduction, Groot [item 943] on Surinamese Maroon women as ancestors, priests, and mediums, André [item 889] on the implications of differential male and female upbringing in Afro-Antillean societies, and Landman, McGregor and Desai [item 961] on child-rearing in Kingston, Jamaica.

STUDIES OF CREATIVE EXPRESSION
In recent years, there has been a significant increase in anthropological research on both traditional and new forms of creative expression in the Caribbean—in music, dance, art, and festival. For example, see Bilby [item 901] on the Caribbean as a musical region, Dobbin [item 924] on his excellent description and analysis of the Jombee dance of Montserrat, Moodie [item 971] on Hispanic religious songs in Trinidad, Beck [item 895] on Belizean Creole work songs, Lewin [item 962] on traditional music in Jamaica, Bettelheim [item 900] on the Jamaican Jonkonnu festival, Bilby [item 902] on his review of books on Reggae and Rastafarian music, McCarthy [item 965] on Barbadian public school songs, Pollak-Eltz [item 980] on a calypso carnival in Venezuela, and Winer [item 1002] on the lyrics of calypso as a reflection of sociocultural change.
IMMIGRATION AND EMIGRATION

See Guenant and Marshall (item 945) on historical and demographic context of changing Caribbean migration patterns after World War II, Richardson (items 982, 983, and 984) on the socioeconomic impact of remittances sent by Panama Canal workers and of the return of these workers to Barbadian society, Gmelch (item 935) on the more recent impact of return migrants to Barbados, and Marshall (item 966) on an assessment of Vincentian contract labor to Barbados. De Albuquerque and McElroy (item 922a) deal with six decades of Bahamian labor migration; Boswell (item 907) analyzes internal migration to and from New Providence Island, Bahamas; Locher (item 963) presents a gloomy prognosis for Haitian migration; and Fjellman and Gladwin (item 932) deal with the migrant Haitian household in south Florida as an efficient, extended network. For other parts of the Francophone Caribbean, see Sainte-Rose (item 991) on the image of migration held by Martinican school children, Toulemonde-Niaussat (item 998) on Laotian Hmong refugees in French Guiana, Gorgeon (item 938) on Brazilian migrants in French Guiana, and Calmont, Gorgeon and Urfie (item 913) on Haitians in French Guiana.

Finally, I am pleased to report a resurgence in the use of life histories and autobiographies for a fuller understanding of the Caribbean past and present. Crane (item 990) uses the technique for reporting on life stories from Saba; Smith and Smith (item 994) present the autobiography of a centenarian, an Antiguan workingman; Wasserstrom (item 999) offers the words of key members of the Sistren Theatre Collective in Kingston, Jamaica; and Adams (item 887) collects a number of short, somewhat autobiographical stories of an adolescent Carib boy from Guyana.

I am indebted to Ellen Schnepel for her valuable contribution in preparing the annotations of the French publications.
Antillean (Afro-American) societies aim not to determine two different attitudes toward sexuality—reputation [male] and respectability [female]—but rather serve to oppose two different sexualities, the sexual and the non-sexual. Sexuality is defined as an exclusively masculine quality, apprehended on the level of collective discourse. Sexuality and femininity never unite, a thesis illustrated through case histories.

Vignettes of the blind in Jamaica and description of some efforts, backed by the Inter-American Foundation, to improve the quality of their lives.

891 Arzu, W.M. A logical chronology of months' names in Garifuna “Carib” [BISRA/BS, 13:5/6, Nov. 1985, p. 29-40]
A Garifuna's critique of the names of the months used in a calendar published by a group of Garinagu.

Author notes that Michael Horowitz in his 1956 study found Morne-Vert a homogeneous peasant community and, therefore, saw class relations as having little significance for that Martinican community. On the other hand, the author's re-study revealed a class system which necessitated the use of class analysis. In this article, he attempts to provide a partial accounting of their differences.

Reply to Miles's criticism [see item 968] of author's position in the so-called Baber-Horowitz debate on Morne-Vert, Martinique. Emphasizes author's political economy theoretical orientation and his use of class analysis and systems strategy.

Barth's economizing model of social process applied to political change in Morne-Vert, Martinique, and as context for criticizing Michael Horowitz's use of history in his earlier community study of the same settlement.

Belizean examples of work songs, boat songs, nursery songs, Salvation Army song, Kunjai song, school song, and the creolized sentimental ballad.

896 Beckford, George L. Caribbean peasantry in the confines of the plantation mode of production [UN/ISSJ, 37:3[105] 1985, p. 401-418, tables]
Caribbean peasants are still tied to plantation-dominated export production. Domestic food output is constrained by lack of available land and lack of adequate credit, technology, and marketing arrangements.

"The conclusion is inescapable: the dominance of the plantation mode of production is the single most limiting factor inhibiting peasant development and the associated necessary economic and social transformation in the Caribbean."

Points to the pivotal importance of religion for Surinamese slaves and the particular nature of socioeconomic life of Bush Negroes after escape to the interior as the principal causes and conditions which account for the fact that contemporary Bush Negro religious beliefs have not evolved or changed as drastically as those of other former slave groups in the New World.

898 Berleant-Schiller, Riva and Lydia M. Pulipher. Subsistence cultivation in the Caribbean [NWIG, 60:1/2, 1986, p. 1-40, bibl., ill., tables]
Intra-regional and extra-regional comparisons are used to test a working hypothesis developed in the field [Montserrat and Barbuda]. Authors ask "whether a characteristic subsistence cultivation can be identified in the Antilles, what distinguishes it from tropical cultivation elsewhere in the Americas, and what the sources of these distinguishing features might be." After careful organization and analysis of data, conclude
that "the Antillean variation on the garden­
ing of the American tropics evolved as part of
the New World creolization process. It is a
syncretic adaptation worked out by African
slaves who incorporated African and Euro­
pean elements into aboriginal systems that
already existed in the islands."

899 Besson, Jean. Land tenure in the free
villages of Trelawny, Jamaica: a case
study in the Caribbean peasant response to
emancipation [Slavery & Abolition [Frank

Utilizing data collected in five vil­
lages, author argues that family land is "the
central mechanism through which the iden­
tity of the culturally distinctive peasant
communities of the Caribbean is constructed
and maintained." Maintains that Caribbean
family land is not an Old World survival but
"the creation of Caribbean culture on the
part of the post-slavery peasantries in re­
spose and resistance to the agrarian rela­
tions of Caribbean society itself."

900 Bettelheim, Judith. The Jonkonnu fes­
tival in Jamaica [Journal of Ethnic
Studies [Western Washington Univ., Bell­

Informative historical section on this
recently revived folk tradition in Jamaica
along with a descriptive section on char­
acters portrayed in and the performance spe­
cifics on present-day festivals.

901 Bilby, Kenneth M. The Caribbean as a
musical region [in Caribbean contours.
Edited by Sidney W. Mintz and Sally Price.
Baltimore, Md.: Johns Hopkins Univ., 1985,
p. 181–218, bibl.]

Succinct yet comprehensive review of
folk music with emphases on its historical
development, on a geographical survey with
foci on variations and similarities, and on
Neo-African and European-African hybrid
forms, on popular styles and their links with
tradition, and on the spread of Caribbean
music outside of the region.

902 Bilby, Kenneth M. The half still un­
told: recent literature on Reggae and

Basically critical review essay of four
"recent" books on the Rastafari or on their
music: Ivor Morrish's Obeah, Christ and
Rastaman: Jamaica and its religion; Italions of
Jamaica and I Rastafari edited by Millard
Faristzaddji; Howard Johnson's and Jim Pines's
Reggae: deep roots music; Yoshiko S. Nag­
shima's Rastafarian music in contemporary
Jamaica: a study of socioreligious music of
the Rastafarian movement in Jamaica. The
latter work is the only one considered to
have scholarly value.

903 Birdwell-Pheasant, Donna. Language
change and ethnic identity in Eastern
Corozal [BISRA/BS, 13:5/6, Dec. 1985,
p. 1–12d, tables]

Exploration of causes and influences
that led to two language changes and two
shifts in ethnic identity in one Belizean vil­
lage. Concludes that the reasons for these
changes were simply to adapt to changing
conditions and to facilitate access to people
and resources valued by villagers.

904 Blustain, Harvey S. Customary land
tenure in rural Jamaica: implications
for development [in Strategies for organiza­
tion of small-farm agriculture in Jamaica [see
HLAS 47:504f] p. 47–65]

Discusses the appropriateness of family
land as a land tenure form in rural Jamaica.
Claims that family land is consistent with
other sociocultural principles operating in Ja­
maica, that it permits a more participatory
approach to land allocation, and that it does
not necessarily promote fragmentation,
hinder production, or cause family conflict.
Migration has provided a safety valve which
reduces potential problems.

905 Bolland, O. Nigel. Labour control and
resistance in Belize in the century
after 1838 [Slavery & Abolition [Frank Cass,

The coming of freedom did not mean a
sharp break with past practices related to la­
bror coercion and bondage in the Caribbean.
Stressing continuities, author describes the
system of labor control developed in Belize
after 1838 and the types of resistance "that
culminated in widespread unrest in the
1930s and subsequent changes in labour
laws, relations, and institutions."

906 Boomert, Arie. The Arawak Indians of
Trinidad and coastal Guiana: ca.
1500–1650 [UWI/JCH, 19:2, Nov. 1984,
p. 123–188]

Well documented and well presented
ethnohistory of coastal Arawak Indians with
substantial sections on settlement sites, ori­
gins and hypothetical migrations, origin of
the name Arawak, sociopolitical organization
and traditional trade network, the Arawak-Spanish trade relationship, Arawak warfare and slave-raiding, and the end of the Arawak-Spanish alliance.

Investigation of the spatial patterns of in- and out-migration related to New Providence Island; the selectivity of migrants in terms of age, sex, occupation, and income; and, the impact of net internal migration on the age, sex, and occupational composition of the island.

Although ethnic discrimination against them persists, blacks in Limón prov. are better off economically than most of the Hispanics and Amerindians in the region. Author demonstrates the linkage between upward mobility, political values and ideology, and changing class relations as well as the importance of discrimination in shaping the political and economic development of these descendants of West Indian migrants.

Short essay in which it is argued that in Haiti sorcery is a domain of power, that suspicions of power are forms of institutionalized envy, and that the system operates "within a fearful obedience to a harsh status quo. Justice is concerned with the maintenance of this state."

910 Brana-Shute, Gary. Back to the baracks?: five years "Revo" in Suriname [UM/JIAS, 28:1, Spring 1986, p. 93–122, bibl.]
Anthropologist's analysis of political conditions in Surinam under the rule of Desi Bouterse. Argues that the chances the military will withdraw are slim since both the military and the radical left realize that, in Surinam, there is no place for them to go. Moreover, "Col. Bouterse is the incarnation of Brother Anansi the Spider: quick-witted, cunning, the ultimate trickster."

Special issue dedicated to "End of the UN Decade for Women" offers a critical assessment of female achievements over the past decade. Contributors are: J. Massiah on perspectives from the Caribbean on the UN Decade for Women; P. Antrobus on Caribbean women and development; R. Reddock on productivity in the workplace and domestic responsibility; P. Ellis on non-formal education, women, and development in the English-speaking Caribbean; N. Shorey-Bryan on the making of male/female relationships in the Caribbean; E. Gibson on underemployment and unemployment of Caribbean women; C. Williams on the role of women in Caribbean culture; and R. Clark on a critique of the integration of women in development approach.

912 Calcutta to Caroni. Edited by John LaGuerre. Foreword by L.E.S. Braithwaite. 2nd rev. ed. St. Augustine, Trinidad and Tobago: Extra Mural Studies Unit, Univ. of the West Indies, 1985. 208 p.: bibl., ill., plates.
Substantially revised and enlarged edition of editor's 1974 collection on East Indians in Trinidad. Four new essays have been added: K.O. Laurence on Indians as permanent settlers in Trinidad before 1900; C. Campbell on the East Indian revolt against missionary education; M. Ramesar on recurrent issues concerning East Indian immigrants to Trinidad; and K. Haraksingh on aspects of the East Indian experience in the Caribbean. B. Samaroo and J.G. LaGuerre revised their original articles on politics and Afro-Indian relations and on issues facing the East Indian community. For first ed., see HLAS 37:1253.

913 Calmont, Regine; Catherine Gorgeon; and Jean-Yves Urfie. Les Haitiens en Guyane: une immigration en cours de stabilisation? [Les Dossiers de l'outre mer [Bulletin d'information du Centre national de documentation des départements d'outre mer (CENADDOM), Talence, France] 85, 4° trimestre 1986, p. 27–36]
Article focuses on Haitians in French Guiana, who constitute the most recent (ca. 1974) and numerically the most important of the foreign migrant communities. Authors
analyze the population within the context of the larger Haitian diaspora arguing that Guianese Haitians are not homogeneous but constitute diverse social categories, as much a function of the time they left Haiti as their legal and occupational status in the new environment. Concludes with a brief examination of the issue of return migration in light of Duvalier's fall—which groups will be likely to remain or return and the attendant implications for Guianese work conditions.


Passionate account and analysis of Rastafari history, political significance, and world view. Author deals with slavery and resistance in Jamaica; Ethiopianism, Pan-Africanism, and Garveyism; Rastafari in Jamaica (State pressures, ganja, Reggae and cultural resistance, etc.); Rastafari in Eastern Caribbean; Rastafari in the Metropole; and issues of repatriation (the Ethiopian Revolution and the Shashamane settlement).

916 Casimir, Jean. Limitaciones del proyecto nacional de la oligarquia mulata de Dominica en el siglo XX [UPR/RCS, 23:3/4, julio/dic. 1981, p. 683–723, bibl.] Describes the development of a mulatto oligarchy in 19th-century Dominica and the uniqueness of this phenomenon in relation to other Caribbean societies. “This social class, whose purpose was to become a landholder dominant class, in reality becomes a ruling elite. It displaces the white ones while sharing with them the role of spokesman for the colonial authorities.”

917 Cherubini, Bernard. De l'integration economique à l'integration socio-culturelle: le modele guyanais [Les Dossiers de l'outre mer [Bulletin d'information du Centre national de documentation des departements d'outre-mer [CENADDOM], Talence, France] 85, 4e trimestre 1986, p. 3–14]

Overview of French Guiana as a society formed by involuntary, contracted, and voluntary migrants and an attempt to demonstrate how economy and relations of production have structured and continue to structure interethnic relations in that society.


Geographical/anthropological study of Trinidad's second town based on census data, questionnaires, and participant observation. Major conclusions are: “spatial proximity does not necessarily make for social integration or reduce social separation in other realms of life . . .; household structural similarities do not imply commonalities, let alone intimacy, where East Indian parental control and racial antipathy ensure endogamy; neither religious conversion nor class mobility erodes racial segmentation; politicisation consequent on independence has made the racial segments more self-conscious and polarised.”


Potpourri of themes that fall within four main sections: 1) the social history of Creole languages; 2) approaches to the study of Creole languages (the case for African influences, island Carib influences in St. Lucian Patwa); 3) Creole oral literature, and 4) education in the Caribbean (TESL, adult education, and use of Creoles in teaching). A number of Creoles lexically based on Portuguese, English, and French (St. Lucian Patwa, Casamance Kriul, Gambian Krio, Guinean Crioulo) are examined and/or used to illustrate author's African substrate thesis.


Description and history of schistosomiasis in St. Lucia with a “system analysis” that illuminates the feedback relationships between sociocultural factors and the environment.

921 Davis, E. Wade. The ethnobiology of the Haitian zombie: on the pharmacology of black magic [FIU/CR, 12:3, Summer 1983, p. 18–21, 47]

Descriptions of properties and effects of zombie poisons, cases with similar symp-
toms reported from other parts of the world, and the process of zombification in the context of voudou theology.


Popular book, written by an anthropologist/ethnobotanist, on the search for the formula of the "zombie drug" and an understanding of the use of that drug in vodoun culture.

922a De Albuquerque, Klaus. A comparative analysis of violent crime in the Caribbean [UWI/SES, 33 : 3, Sept. 1984, p. 93–142, bibl., tables]

Analysis of violent crime rates in seven Anglophone Caribbean territories. Theoretical and methodological issues of such study are well discussed. Author concludes that violent crime rates in the US Virgin Islands and Jamaica are higher than those in the US; Barbados and Trinidad have relatively low rates; the dependent variables, modernization and tourist density, are the only ones of the eight employed that are useful as predictors of violent crime; and patterns of violent crime are changing in the region.


Detailed study of a hitherto virtually ignored migration process. Authors illustrate the commonalities of Bahamian migration with other West Indian migrations [e.g., "push" factors such as poor soils, harsh weather, little industry and "pull" factors such as guaranteed employment abroad, favorable wages, transportation, etc.] and also uncover some distinctly Bahamian patterns [persistence of emigration from low-density out-island areas, recurrent nature of migration, and its historical character in the contemporary context of an affluent, labor-short society].


Beginning with a broad, historical analysis of the language question within two contexts—the human society and the sociocultural transformation—author applies the concept of diglossia [differentiation in status and roles of the official and vernacular languages] to Creole languages in the Caribbean, analyzing how the question of language is linked to the question of national politics and national liberation. Work "aimed at filling gaps in the approaches of: 1) those who have a political and socio-economic perspective on the question of national liberation in the Caribbean but lack an insight into the language question; and 2) those involved in fields of language planning and language policy who lack a perspective which integrates the language question into the overall debate about the political and socio-economic transformation of the Caribbean." Case studies provided of Guyana, Nicaragua, and Grenada, along with non-socialist or non-independent polities in the Caribbean.


Full description and detailed analyses of the Jombee dance, a dying institution in Montserrat. Author provides materials on folk religion on the island, a case study of a dance and then a series of analyses which explore the dance as social drama, as liminal, and as African-derived. Very useful addition to the literature.

925 Les Dossiers de l'outre mer. Bulletin d'information du Centre national de documentation des départements d'outre mer [CENADDOM]. No. 81, 1er trimestre 1985–Talence, France.

Special issue (123 p.) devoted to French Guiana specifically examines socioeconomic issues ranging from articles on taxation, agriculture, fishing and fish culture, forestry, archaeology, medicine and pharmacopoeia. Several articles address the issues of polyethnicity, immigration, incorporation of the Hmongs, Maroon descendants in Saint-Laurent du Maroni, and interethnic relations.

926 Les Dossiers de l'outre-mer. Bulletin d'information du Centre national de documentation des départements d'outre-mer [CENADDOM]. No. 82, 1er trimestre 1986–Talence, France.

Special issue (126 p.) dedicated to gender-related topics in the French Antilles.
and Reunion. Articles are on a variety of topics, from several disciplinary perspectives, and of variable quality and depth of analysis. Worth noting are two articles on women and work, Cecile Celma, "Les Femmes au Travail à la Martinique, XVII-XX siècles" and Frederique Fanon, "L'Emploi des Femmes à la Martinique," and an article by Yves Charbit, "A Propos de la Famille dans la Caraïbe: la 'Pluripaternité' en Guadeloupe et en Martinique," which supports Judith Blake's contentions regarding marriage.


Report of ongoing project on the effects of perinatal cannabis use. Research design combines clinical comparisons of 30 newborns of cannabis-using women to 30 newborns of non-cannabis-using women with ethnographic studies of three rural communities. Interesting descriptive sections on ganja use by women and ganja use during pregnancy.

928 Dressler, William W. Hypertension and culture change in the Caribbean (in Health care in the Caribbean and Central America. Edited by Frank McGlynn. Williamsburg, Va.: Dept. of Anthropology, College of William and Mary, 1986, p. 69-93, bibl., ill.)

With specific reference to St. Lucia, author argues that culture change and modernization in the Caribbean has led to increasing prevalence of hypertension and that this disease, already a significant public health hazard in St. Lucia, is as much a sociocultural as a biomedical phenomenon. Suggestions offered to achieve prevention and control.

929 Drori, Israel D. The organization of production within an agricultural cooperative in Jamaica (in Strategies for organization of small-farm agriculture in Jamaica [see HLAS 47:5047] p. 113-139, tables)

Examines a strategy by which newly-recruited settlers to a cooperative settlement scheme can adapt to the cooperative structure as well as the viability of group farming as a way of overcoming the constraints traditionally faced by Jamaican small farmers.


Comparison of assimilation 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.”


Demographic study of infant mortality, child mortality, and fertility, and their interrelationships. Of considerable value to anthropologists.


Opposes view that East Indian emigration provided only material improvement for some emigrants involved in a “new system of slavery.” Argues that emigrants, particularly women, created their own social and cultural environment in the New World which permitted greater social freedom and provided higher income than that possible at home. The indentured labor system was suppressed not because of intrinsic faults but because “it was an affront to both European liberals and Indian nationalists [including Gandhi].”

932 Fjellman, Stephen M. and Hugh Gladwin. Haitian family patterns of migration to South Florida (SAA/HO, 44: Winter 1985, p. 301-312, bibl., tables)

The Haitian household, it is argued, is not a bounded household, it can function as an extended network. Given the fact that the meaning of family for Haitians includes a
wide range of real and fictive kinship ties which can be mobilized for support even when members live far apart, makes it possible for extended Haitian families to survive and even prosper under difficult circumstances. Evidence generated from Haitian migrants in Florida.


Using six folktales, authors link the persistent references to slavery in these texts to the historical context in which the notion of "labor" developed in Guadeloupe and Martinique, suggesting that human populations characterize themselves with reference to the particular problems with which they are confronted and stressing the need for cross-cultural study of the representations of labor and their genesis.


Introduction to published papers Arst given at a symposium on religion and justice in honor of the eminent Caribbeanist George Eaton Simpson.


Contrary to the majority opinion that return migrants contribute little to the development of their countries, author argues, from a sample of 135 return Barbadian migrants drawn from both rural and urban settings, that student migrants return to professional and other white-collar positions and do, in fact, contribute significantly with new ideas and techniques. On the other hand, return worker migrants contribute much less in that they are generally employed in jobs that do not make use of overseas experience. Concludes that, on a whole, return migration, through transfer of ideas, attitudes, work skills and capital, is of direct benefit to Barbadian development.

936 González, Nancie L. Garifuna traditions in historical perspectives [BISRA/BS, 14:2, 1986, p. 11–26]

Historical account of the forced movements of Black and Yellow Caribs away from St. Vincent to Roatan and the Central American mainland as context for the argument that the Garifuna have been most flexible and adaptable in culture and "that the individual elements of what is today considered Carib or Garifuna culture have, for the most part, quite recent 'origins', and that they have been freely borrowed from European, Afro-American, and Amerindian sources."


Based on data drawn from 1,622 respondents in the National Mobility Survey of 1984, this short monograph deals with inter-generational social mobility of the Jamaican labor force [both male and female] and its impact on the class structure of contemporary Jamaican society.

938 Gorgeon, Catherine. La communauté brésilienne en Guyane: un groupe en voie d'intégration [Les Dossiers de l'outre-mer [Bulletin d'information du Centre national de documentation des départements d'outre-mer (CENADDOM), Talence, France] 85, 4e trimestre 1986, p. 44–49]

Brazilian migration into French Guiana dates from 1964, when laborers entered the country to work at the construction site of the space center at Kourou. Author discusses their port of entry into Guiana, geographical settlement, and role in the economy. Two groups are distinguished: an early wave, organized around family networks and permanent, and a more recent group, primarily clandestine, temporary, and cyclical. Intra-ethnic contact among the two is limited and conflictual.


Somewhat naive exploration of the impact of absentee or marginal fathers on identity formation of children utilizing Erik Erikson's concept of identity.

940 Gregory, James R. Educational modernization in southern Belize [BISRA/
In the early stage of the modernization process, economic change is the catalyst with educational modernization lagging behind. At the education takeoff point, "education becomes an active catalytic agent and begins to generate forces capable of impacting significantly upon other dimensions of the development and modernization process."

Examines the uses made by Jamaican women of remittances sent by males working in seasonal labor abroad and contends that these remittances materially assist Jamaican peasant households "in meeting the cost of reproducing themselves and their social and economic conditions."

Contact between Maroons and colonial administration in Jamaica was more intense than in Surinam; this ultimately created a form of integration in Jamaica. Semi-isolation of Surinam Maroons retarded integration until after World War II. Another difference between the two communities is that the nature of conflict stemmed from land shortage in Jamaica and labor shortage in Surinam.

Examination of the role of women in Surinamese Maroon societies by use of written and oral history. Despite fact that Maroon women are generally considered to occupy subordinate positions, author illustrates their social, cultural, and economic importance in these matrilineal societies as clan mothers, priestesses, mediums, medicine women, food providers, and raisers of children in addition to the important services they provided during the early years of the founding of these societies and during the long wars with the coastal society.

Analysis of the Maroon struggle for freedom during the two centuries before abolition in the context of the uneasy relationship to coastal plantation economy. Also includes synoptic description of the Maroon "cultural pattern" in the 20th century with some details on religion, sociopolitical organization, economy, and migration to the coast.

Consists of two separate papers: 1) changing patterns of migration after World War II and ways by which migration trends and consequences can be assessed; and 2) challenges to be faced by Caribbean societies as a result of the demographic explosion, fertility decline, and family planning.

Myths [world view, ideological system, and tales about legendary past] and traditions [oral or written valued information handed down from one generation to another] of the remaining Black and Yellow Caribs of St. Vincent. Data collected in early 1970s and organized in chronological chapters dealing alternately with culture and history. Of intrinsic interest, these materials also offer useful counterpoint to mainland Garifuna perspectives.

Very careful demographic study which gives descriptions, analyses, and comparisons of data on sexual unions and partners in order to examine family organization in the
region as well as the relationship between selected mating characteristics of non-East Indian women and their level of fertility. Of considerable use to anthropologists.


Restudy of Shango in 1978 indicated the "astonishing resurgence" of the cult. Reasons given for the revival of a religion on the brink of extinction in the 1960s include: ideological changes in society (particularly the emergence of black militancy), changes in the class composition of cult (more open middle class participation), changes in racial composition (no longer exclusively black organization); and the more accepting attitude of denominational religions.

949 Henry, Frances. Strangers in paradise: the Jewish enclave at Sosua [FIU/CR, 14:4, Fall 1985, p. 16, 39–40]

Stages in the history and dynamics of a dying Jewish refugee community founded in 1940 on the north coast of the Dominican Republic.


Description and analysis of labeling, causes, and treatment of mental disorders, particularly nervios in a changing Black West Indian community in Limón.


Wide-ranging essay on the evolution of race and ethnic relations in contemporary Caribbean with specific reference to Hispanic and non-Hispanic regions, as well as to the several migration periods over time.


Illuminating study of the history and dynamics of the Jewish community in Jamaica with details on origins and definitions, traditions and flexibility, social organization, contributions to commerce and industry, role in the development of the Jamaican corporate economy, and exodus and departure. "While they are still dominant in positions of economic and political importance, only a handful of Jewish sons and daughters remain to succeed to the control of the island's economic resources, serve as political appointees, and persevere as Jews."


The origins and workings of the Dominican Hucksters Assn. and its importance to individual hucksters, the national economy, and intra-Caribbean trade.


Carib astronomical universe relates to animals and Carib zoology, the Carib sky is male-connoted, the components of the Carib sky are primarily associated with hunting, and constellation origin myths revolve around sensitive areas in Carib society involving male/female and in-law relationships. "Therefore, Carib astronomy must be thought of as performing symbolic and classificatory functions: thus, it is a fertile ground for hypotheses."

955 Jiménez Lambertus, Abelardo. Las dos partes de la Relación de las antigüedades de los indios, de Fray Ramón Pané [MHD/B, 11:18, 1983, p. 141–146]

Author argues that Fray Ramón Pané wrote his famous work in two parts at different times and that it was put together later. This would explain certain incongruities.


The basis of the Bahamian elite's
economic and social control in the post-emancipation period was not a monopoly of land but rather "a monopoly of the credit available to the majority of the population and the operation of a system of payment in truck."


Share system in the Bahamas developed after emancipation as a response to labor requirements of absentee landlords with insufficient capital to operate a wage system. Share system persisted throughout the 19th century because of its lower costs, but it did not permit upward socioeconomic mobility for workers nor the development of an independent peasantry.

958 Jolivet, Marie-José. Les créoles de Guyane [Les Dossiers de l'outre-mer [Bulletin d'information du Centre national de documentation des départements d'outre-mer [CENADDOM], Talence, France] 85, 4e trimestre 1986, p. 15-26]

As French Guiana did not have a parallel development to other Caribbean Creole societies, to understand what it means to be Creole one must take into account the cultural specificity of French Guiana and relations with other groups (i.e., Creole but not Guianese, Guianese but not Creole).


Based on somewhat dated [1968] research, author deals with the two coexisting “subcultures” [white and black] of a small Bahamian island. Emphasis placed on differences and similarities between these “subcultures” in economic, political, social organization, life cycle, and religious matters.


Short but useful monograph on Afro-Caribbean folk medicine with sections on the evolution of slave medicine, on the transmission of folk medical knowledge, types of healers, on folk concepts dealing with the body, blood, and illness, and on faith healing.


Questionnaire data culled from a sample of mothers and guardians living in three poor Kingston suburbs. Results show "a somewhat discordant mix of the influences of an African heritage, Western urbanisation and poverty."


Traditional Jamaican music is categorized as ritual, ceremonial, social, work, and recreational, and types of associated instruments are listed and some illustrated.


Overview of Haitian migration, both internal and international, including review of the three most popular paradigms used in analyzing Haitian migration, the current available demographic and sociological evidence about this migration, and a consideration of the structural determinants and effects of migration. Gloomy projection for future.


Discussion of relationship system between spouses in rural Haiti couched in substantive rather than formal terms. Author utilizes peasants' conceptions about maleness, femaleness, labor and sexuality, as starting point. "Peasant conjugality... emerges as a unitary sociocultural phenomenon, regardless of the formal characteristics of its enactment in any particular instance—that is, regardless of whether the relationship in question has been marked by a marriage ceremony or not."

965 McCarthy, Cameron. Ritual as ideology: an analysis of Barbados public school songs [Cimarrón [CUNY, Assn. of
Caribbean Studies, New York, p. 69–90, bibl.)

Argues that these songs are suffused with "powerful ideological messages" that reproduce class, gender, and race themes characteristic of Barbadian society with its "rigid lines of social demarcation and stratification."


Seasonal movement of Vincentian workers to Barbados to cut sugar cane is analyzed. Author assesses this labor flow with particular reference to the needs of the two countries involved and concludes the needs of St. Vincent are greater.


Utilizing interview data generated from a sample of female factory workers and petty commodity producers, the author examines the impact of capitalist penetration on the economic organization of women in Jamaica and the perceptions of these women of their social roles and responsibilities. Concludes that Jamaican women engage in multiple activities to ensure the continuation of their families but under the triple burden of an underdeveloped economy, a sex-segregated labor force, and the constraints of the ideology of motherhood.


A political scientist's contribution to the so-called Baber-Horowitz debate. While author, in the main, defends Horowitz from Baber's criticisms, he offers his own perspective to the issues: "that, as a result of the process of departmentalization [which is given only cursory treatment in the anthropological literature], not only has the entire paradigm of a 'plantation economy' become irrelevant, but Morne-Vert itself has become an unsuitable representation of contemporary Martinican society."

Haitianist contends that consistent failure of reforestation projects is not due to peasant conservatism or land tenure system but rather to the operating philosophy of planning and implementing institutions. Based on anthropological knowledge, the key to successful reforestation and erosion control, he claims, is to promote planning of fast-growing trees as a privately owned cash-crop planted by peasants on their own land. Unprecedented and unexpectedly rapid planting, early results of a substantial USAID project based on this principle, appears to have validated this approach.


Utilizing considerable detail to demonstrate profound changes in East Indian family organization (e.g., rising age at marriage, personal preferences in selection of mate, absence of village exogamy, importance of nuclear family, changing husband-wife roles, patterns of authority, etc.), author challenges theoretical adequacy of East Indian studies stressing cultural retentions and tenacity of East Indian forms and argues the importance of assessing East Indian life in the context of local New World factors.


"... rural East Indians have not been isolated from the impact of national economic and political developments." Author argues that there has been significant structural transformation of rural East Indian economy and that there is increasing emphasis on formal education and non-agricultural work.

976 Nevadomsky, Joseph. Marital discord and dissolution among the Hindu East Indians in rural Trinidad [AI/A, 79, 1984, p. 113–128, bibl., tables]

Exploration of marital problems among rural East Indians in Trinidad and comparison of these data with similar materials from Guyana and Surinam. In-law interference, cruelty and neglect, and adultery are primary causes of conflict, and some 20 per cent of first unions end in separation.


Most welcome English translation of German language classic first published in 1777. Author had been assigned to complete a history of the Moravian missions in the Danish Virgin Islands. However, during a 17-month stay, he also collected voluminous and detailed materials on local flora and fauna and on the social, cultural, and economic characteristics of the island populations. His original 3,000-page manuscript was drastically edited to present size in 1776 by Bossard. Although an invaluable work in its entirety, of particular importance to anthropologists are the many sections which deal with the black slaves—their tribal origins, the slave trade, middle passage, marriage and circumcision, crimes and punishments, religion, death and burial, work and treatment, authority of the masters, escape, rebellion and manumission, education, health, moral character, and Creole language.


Comprehensive and well organized diachronic/synchronic study in which author traces the development of St. John from a plantation society, to a peasant society, and, finally, to a society serving tourism. Argues that while cultural development on the island has oscillated "between strategies of adaptation and strategies of resistance to the conditions of life presented to the population," there is an enduring system by which interpersonal relations are regulated. "... a system of exchange involving a large network of relatives and friends who share and
redistribute favors, goods, land usage, and children, as the need and the desire arise."


Study of peasant farming, land use and tenure, and food production in Martinique primarily focused on two communities, St. Joseph and Morne-des-Esses. One chapter compares land reform in Martinique and in Marie-Galante (Guadeloupe) where sugar "industry" dominates the local economy and agricultural production. Another chapter compares governmental agricultural policy toward the small farmer or peasant in Martinique and Barbados. Concludes that in Barbados independence has led to a "polycentric" society which has encouraged the small farmer whereas in Martinique, with decisions emanating from France, ideology along with government policy support the large landowner, leading to a "monocentric" society.


Specifics of a calypso-dominated carnival in a Venezuelan town near the Guyanese border. About a tenth of the population, the social elite of the community, is descended from Antillean immigrants. This group takes the lead in organizing and carrying out a carnival which preserves many traditional Antillean elements and which is "not yet corrupted by tourism and commercial interests."


Reproduction of a previously unknown 240-line poem by Stedman, bound in the original manuscript of his Narrative... which deals with his 1772–73 voyage to Surinam. Introductory comments and notes by the Prices.

982 Richardson, Bonham C. Go west, young man: black Barbadians and the Panama Canal [FIU/CR, 14:2, Spring 1985, p. 11–13, 41]

Author traces reasons why Barbadians were preferred for work in the construction of the American Panama Canal and argues the importance of this massive work migration as a catalyst of social change in Barbados.

983 Richardson, Bonham C. The impact of Panama money in Barbados in the early twentieth century [NWIG, 59:1/2, 1985, p. 1–26, bibl.]

Author "deals with the emigration from Barbados to the Canal Zone with emphasis upon the remittances that came back to Barbados prior to 1920. The 'particularistic' evidence and data presented here are intended to point out that, contrary to the assertions of Rubenstein and other so-called migration 'structuralists' of the Caribbean, Panama Money had momentous effects on Barbados."


Excellent study by a geographer of the significant changes in the condition of the Barbadian working class due to the return home of and the remittances sent by migrants working in Panama. Detailed descriptions of the poverty, racism, and structural rigidity of pre-migration Barbados and of the changes wrought by Panama money. Recommended reading.


Taíno myth collected by Fray Ramón Pané analyzed by author in light of South American mythology explored by Lévi-Strauss and the universal principles on mythology expounded by Mircea Eliade. From this analysis, the existence of a Taíno agricultural ceremonial calendar is postulated.

986 Robotham, Don. The emergence of sociology in Jamaica [UWI/SES, 33:1, March 1984, p. 83–116, bibl.]
Interesting analysis of "pre-socio-logical" and "sociological" studies. Author divides the emergence of sociology in Jamaica into two periods and reviews the more important works in each: "1837–1865—from slavery to bourgeois society" reports on social conditions on the eve of emancipation, social conditions and social differentiation after emancipation, growth of the peasantry or peasantries, conditions before the Morant Bay revolt, and "1865–1944—from the triumph of colonial imperialism to the birth of the national liberation struggle" includes various reports such as Alan Morais's on approaches towards scientific sociology.

987 Robotham, Don. The why of the cockatoo [UWI/SES, 34:2, June 1985, p. 111–151]

More in the continuing saga of Robotham's view "of the real social and intellectual content of M.G. Smith's version of pluralism." In this article, Robotham responds to Smith's rejoinder [see HLAS 47: 1128] to his original essay [see HLAS 47: 1118] by again stressing "the acculturationist and middle class foundations of pluralism."


Volume on structural factors accounting for underdevelopment in the region and on appropriate approaches and strategies to overcome this underdevelopment. First three articles (W.K. Marshall, M. Sleeman, and Y. Acosta and J. Casimir) provide historical backdrops for analyzing peasants, plantations, and bourgeoisie, and their interrelations. Second set of articles (P.I. Gomes, C. Pemberton, V. Durant-González) provide location-specific case studies of underdevelopment in Dominica, Tobago, and Jamaica. Remaining articles [R. Thompson, B.H. Politt, S. Craig, T.H. Henderson and M.Q. Patton, C.E. McIntosh and P. Manchew, and P.I. Gomes] examine the responses of peasants to new technology, the development of agricultural extension services in the Anglophone Caribbean, the socialist transformation of Cuban agriculture, the manipulation of rural populations through government community development policies in Trinidad and Tobago, and the need to improve production in order to meet nutritional needs. Useful collection.


Kumina is not a fragment of a larger tradition but a core and new Afro-Jamaican religious tradition, which constitutes a legitimate 'denomination' of Central and West African traditional religions, forged in the New World." Author deals with origins, definition, functionaries and functions, the Kumina community [i.e., the "living dead" and the "living"], initiation and mobility, communicative modes, the dance, Myal possession, related groups, and changes in Kumina over time.


Life histories of 28 Sabians [ages 13–85] are presented from older to younger. Materials were collected in 1970 by editor and student team and are roughly representative with regard to village population size, sex ratio, occupation, and race. Although average length of individual life histories is relatively short, collection as a whole provides unique perspectives on Sabinet life, past and present.


Study of the "image" of migration held by Martinican secondary school students [rural, ages 11–17]. Quantitative data on attitudes toward emigration, its causes and objectives, types of departure, problems and consequences. Concludes that young Martinicans have common knowledge of migration phenomenon and its implications, but that middle-class youth are less favorable to it than children from families with irregular or low income.


Trujillo's motives for permitting Jewish settlement in the Dominican Republic are reviewed, some specifics as to the selec-
tion of settlers are given, and initial conditions faced by the settlers and their responses are described.


Thorough article covering the historical context of the East Indian immigration into French Caribbean, the preference for East Indians over other contracted labor, the evolution in the French Antilles of the East Indian population, the economic and social relationships between East Indians and the plantation system, and the creolization of the East Indians. As a result of the latter, “we are at a long way from the taut and conflicting situation of the plural-ethnic states that are today Trinidad, Guiana, and Surinam.”


Interesting autobiography of a centenarian. Valuable sections on family life, work on the estate, village life, authority structures, and perceptions of change.


Special issues devoted to the work of the Women in the Caribbean Project. The WICP was a comprehensive two-and-a-half-year project (1979-82) that carried out policy-oriented research within the framework of the Institute of Social and Economic Research, UWI. During the life of the project, significant survey research was conducted in Antigua, Barbados, and St. Vincent. Individual researchers, often using qualitative field techniques, also worked in Guyana, Jamaica, the Eastern Caribbean, and Barbados.

Contributors to pt. 1 include: Editor J. Massiah [overview of the WICP]; V. Durant-González [research methodology]; A. White [socio-economic profiles of respondents]; D. Powell [women's responses to familial experiences]; C. Barrow [strategies for survival]; J. Massiah [work in the lives of Caribbean women]; S. Odie-Ali [Guyanese women in agriculture], and P. Anderson [concluding and unifying statement]. Contributors to pt. 2 include: H.L. Safa [economic autonomy and sexual equality in Caribbean society]; E. Brodber [Afro-Jamaican women at the turn of the century]; C. Barrow [male images of women in Barbados]; Hermione McKenzie [educational experiences of Caribbean women]; R. Clarke [women's organizations and women's interests]; and J. Messiah [the utility of WICP research in social policy formation]. These two issues are extremely useful and provide badly needed data on and analyses of Caribbean women. The WICP deserves plaudits for their efforts.


The development, without outside assistance, of an off-shore Belizean island. Author utilizes holistic approach to describe evolution of the lobster fishing industry, control of tourism, and tenacity of strong family networks, autonomy, and the self-sufficiency to explain the non-disruptive change from a subsistence level to relative affluent economy.


Consists of chap. 4, “Kinship and Family Structure,” but without maps of Sutherland’s book, Caye Caulker [see item 996].

998 Toulemonde-Niaussat, Myriam. Les Hmongs en Guyane (Les Dossiers de l'outre-mer (Bulletin d'information du Centre national de documentation des départements d'outre-mer (CENADDOM), Talence, France] 85, 4e trimestre 1986, p. 37-43]

Laotian Hmong refugees have been resettled in French Guiana. While touching on their history, culture, and traditions, author focuses on the economic and social integration of these refugees into Guianese society. Concludes that while the Hmong contribu-
tion to the local economy is not negligible, their incorporation into Guianese society will not be permanent due not to the hostile environment but to traits central to their culture.


One chapter is devoted to interviews with seven members of the Sistren Theatre Collective in Kingston, Jamaica," an independent popular theatre company [that] works at advancing the awareness of the Jamaican public on questions affecting Caribbean women."


Some ways in which Maya ethnicity has been defined and used in Belizian history and reflections as to the reasons for the shifts.

1001 Williams, Jeffrey P. Preliminaries to the study of the dialects of white West Indian English [NWIG, 59:1/2, 1985, p. 27-44, bibl., maps]

Utilizing historical evidence, author outlines some of the demographic, geographic, and sociolinguistic parameters which influenced the development of white West Indian English speech. Particularly useful to the anthropologist is author's review of the original location and then relocation of the white labor force in the West Indies.


Informative examination of calypso lyrics from the late 19th century to the 1980s as a demonstration of how changes in the social and cultural milieu of Trinidad are reflected in the language of calypso.


Collection of writings on Caribbean women by 18 Caribbean women. Major topics addressed are: women and history; women and labor; women and the family; women and education; women and culture; and women and development. An excellent introduction by the editor deals with: images of Caribbean women; changing roles and responsibilities; women's economic role; the family, coping strategies; women in organizations; voluntary non-governmental organizations; political involvement of women; the Caribbean women's movement; and women and Caribbean development.

ETHNOLOGY: South America, Lowlands

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AT PRESENT, THE ETHNOLOGY of Lowland South America is in a transitional state, reflecting changes in the general field of sociocultural anthropology and the increasingly oppressive historical conditions of indigenous peoples throughout the subcontinent. In general, current research shows a dual concern for creatively re-synthesizing the results of past investigations as well as advancing innovative, highly theoretical accounts of specific peoples and their histories. These two tendencies are mutually reinforcing, since the taking stock of past accomplishments provides a historically informed framework for deciding which research strategies are most likely to prove worthwhile in the long run, and the advancement of new experimental research designs in turn shapes our understanding of the meaning of the history of the field.