forest resources and derivative economic activities.

Interesting sketch of early 17th-century expeditions against Maroons financed by Spanish Crown and local colonial elites.

From one of Mexico's premier ethnologists, 21 republished essays dating from between the 1930s-80s and dealing with Yucatec Mayas, Lacandones, Chontals, Chols, Kekchis, Tzeltals, and Zoques.

Naive, old-fashioned study of indigenous group numbering about 1,000 in Western Panama, based on questionnaire administered during brief fieldwork in 1981. Quantitative data on many topics useful for local specialists. Publication date given is dubious.

Important case study detailing the devastating effects of project damming the Bayano River on local populations (e.g., Cuna, Embera, Choco, mestizo colonists) despite resettlement and social welfare programs.

Succinct yet compelling demonstration of economic stratification and dependency upon wage-earning in a highland Maya municipio.

Wilken, Gene C. Good farmers: traditional agricultural resource management in Mexico and Central America. See item 2951.

Abstract and programmatic discussion of role of indigenous groups in anti-imperialist struggle.

West Indies

LAMBROS COMITAS, Gardner Cowles Professor of Anthropology and Education, Teachers College, Columbia University; and Director, Research Institute for the Study of Man

DURING THE PAST TWO YEARS OR SO, there has been a perceptible shift in thematic and territorial emphasis in publications on the social and cultural anthropology of the Caribbean. Long-enduring research interests, such as rural economy, community organization, and social stratification in Creole societies are outnumbered by studies of Amerindians in the Guianese interior, Maroons in Suriname, and the Garifuna in Central America. Annotated below are 30 such publications,
an unusually large number for the reporting period. And, although research on the Caribbean diaspora to the metropoles of North America and Europe is not usually noted here, the rapidly increasing importance of this distinctive genre of Caribbean studies provided sufficient justification for including another 15 which are migration-related articles, almost all drawn from two readers: New immigrants in New York (edited by Nancy Foner) and Caribbean life in New York City (edited by Constance R. Sutton and Elsa M. Chaney). Also included are about a dozen annotations of publications dealing with Caribbean problems or issues in regional or sub-regional perspective.

Publications in this Handbook period deal with one or more of the following 18 Caribbean countries or dependencies as well as the US: Aruba, the Bahamas, Belize, Bequia, Costa Rica, Cuba, Dominica, the Dominican Republic, French Guiana, Guyana, Haiti, Jamaica, Netherlands Antilles, Nicaragua, Puerto Rico, St. Vincent, Suriname, and Trinidad. The most studied areas, as measured by number of publications, were, in order of importance, The Guianas (primarily Carib Indian research); New York City (migrant studies); Jamaica (Rastafarianism, other religions, and popular culture); General Caribbean (family and women studies); Haiti (primarily religion and health-related research); and Belize (predominantly Garifuna study).

I am indebted to Maria Guadeloupe Carmona for helping to prepare annotations of publications in Spanish.

Discussion of Barama River Carib social organization based on a case dealing with leadership. "Principles of equality among men and women are reviewed as mechanisms for population and generational continuity."


Examination of the ways in which African culture changed in Jamaica with specific reference to language, religion, and music, fields that "have always been central to Jamaican social and cultural concerns and . . . closely integrated both in Africa and in African Jamaica."

Although opposed in important ways, Pentecostalism and Rastafarianism in Jamaica are part of the same cultural and theological universe. Pentecostalism, despite its association with North America, has become for its practitioners an indigenous phenomenon while at the same time its "significance for Jamaican geo-politics and culture extends far beyond the local community, and promotes an ideological style which challenges Rastafarianism as a dominant form of Folk belief." Within this context, aspects of the political nature of Jamaican and Caribbean culture are explored.

Rejects traditional theories about the Caribs of Dominica and argues that Caribs are the “creation” of Europeans—in the identity that they “foisted” on them and in the Carib “adaptive response to a changing situation which affected their self-identity.”


Short, concise review of Dutch anthropological interests in the Caribbean and Latin America introduced by a discussion of intellectual trends and institutional connections of Dutch anthropology. Particular reference is made to research in Suriname and the Netherlands Antilles.


Short, new introduction and some post-1975 updating is provided for this second edition of one of the early treatments of the Rastafarian movement.

758 Barrow, Christine. Anthropology, the family and women in the Caribbean. [in Gender in Caribbean development: papers presented at the inaugural seminar of the University of the West Indies, Women and Development Studies Project. Edited by Patricia Mohammed and Catherine Shepherd. Mona, Jamaica: Univ. of the West Indies, Women and Development Studies Project, 1988, p. 156–169, bibl.]

Polemical review of selected studies of the West Indian family with special attention paid to their treatment of the role of women.


Analysis of migrants in three interactional spheres—the home society, the West Indian community in New York, and in relation to black Americans—reveals the differing possibilities for and constraints on their political behavior in New York.


Vincentian and Grenadian associations in New York City not only facilitate migrant adaptation to the receiving society but also “link immigrant to the host society and home society simultaneously” thereby contributing to the emergence of a “transnational” world view.


Case study which demonstrates that peasants paradoxically view land as both a limited and unlimited resource. Cultural values which impinge on peasant land use need to be understood within the wider framework of Caribbean agrarian relations. The institution of family land, viewed as a dynamic cultural creation of peasancies, is explored as an adaptive system of land use.


Delineation of a mythological tradition (“a shared mental diagram: a collective representation, neatly encapsulated in a genealogical metaphor . . .”) of two African sisters who oppose each other over the issue of slavery. From a metaphorical perspective, this tradition is a symbolic representation of the relations over time between Maroons and other Afro-Jamaicans.

763 Bolles, A. Lynn. Theories of women in development in the Caribbean: the ongoing debate. [in Gender in Caribbean development: papers presented at the inaugural seminar of the University of the West Indies, Women and Development Studies Project.}
Theoretical approaches of Ester Boserup, Lourdes Beneria, Helen I. Safa and Gita Sen as they relate to women and economic development. Short concluding section covers theory and meaning for Caribbean women.

764 Brodber, Erna. Black consciousness and popular music in Jamaica in the 1960s and 1970s. (Nieuwe West-Indische Gids, 61: 3/4, 1987, p. 143–160, bibl.) Examination of the connection between popular music and the awakening of consciousness among the middle class or, more specifically, a discussion of how the "mulatto orientation" was penetrated by the "Afro-orientation" through the medium of Afro-centric reggae song.

765 Brown, Karen McCarthy. Systematic remembering, systematic forgetting. (in Africa's Ogun: old world and new. Edited by Sandra T. Barnes. Bloomington: Indiana Univ. Press, 1989, p. 65–89, bibl.) With origins in Dahomean and Yoruban religion, Ogun, a central figure in Haitian religion, evolved differently from the West African form. Author demonstrates how elements of a religion "retained as a legacy from the past are subject to systematic and continuous redefinition and restructuring, and that out of this process new cultural forms emerge." The Haitian Ogun results from complex interactions between memory and the material conditions of Haitian life.


Well organized two-part study based on solid research: 1) examines an old downtown neighborhood of Cayenne, capital city of French Guiana and sees ethnic diversity as generating multiple urban cultures; and 2) describes urban architecture and building styles during the golden era (1860–1950), emphasizing rapid urbanization after 1950. [A. Péroin-Dumon]


Use of marihuana, alcohol, hard drugs, pharmaceuticals, folk medicines, and tobacco is described in context of relationships between drug use and political attitudes.

768 Chevannes, Barry. Drop pan and folk consciousness. (J. Folklore, 22:2, May/July 1989, p. 45–50)

Exploration of the meanings (some Chinese and others Afro-Jamaican in origin) contained in drop pan, a numbers game widely played in Jamaica and "a little-known part of the vast informal economy" of that island.

769 Cole, Johnnetta B. and Gail A. Reed. Women in Cuba: old problems and new ideas. (Urban Anthropol., 15 :3/4, Fall/Winter 1986, p. 321–353, bibl.) Interviews with five Cuban women about the status of women in Cuba by an anthropologist and journalist. Uses extensive excerpts from these interviews, organized around the themes of work, relationships, and power. Authors and subjects conclude that gender equality depends on both government policy and consciousness-raising at the grassroots level.


Extremely useful survey of contributions to this issue of Antropológica devoted to "Themes in Political Organization: The Caribs and their Neighbours." Discusses major topics and arguments and suggests fu-
ture lines for Carib research. Topics include: ethnicity, language and society; the macro-levels of Carib political organization; Carib kinship as a kin-integration system; production and reproduction in Carib organization; social change and Carib organization; the female and continuity; and, a comparative view of the "political economy" of Caribs and their neighbors.


Discussion of the "nature of the correspondence between social and conceptual unities and geographical space among the Kapon and Pemon . . ." organized around three levels of structure and their territorial bases: the ethnic group (a People); the regional group (or tribe); and, the river group (family settlements, villages). Political system is described as acephalous, segmentary, and cognatic, a system which has to be taken into account for any understanding of territory and the roles of secular and religious leaders.


Based on survey and ethnographic data, study explores the differential independent adoption of ORT by Haitian midwives, herbalists, shamans, and injectionists.


Description and analysis of voodoo in the Dominican Republic. While labelling it a type of Afro-Dominican religious cult, author considers it the "eastern variant" of a folk cult found throughout the island of Hispaniola differing from the "western" or Haitian variant in that it is not synonymous with folk religion as is the case in Haiti but is only one of several Dominican folk religious organizations or manifestations. Thorough descriptions provided of cult organization, practices and rituals, cosmology, social contexts and use of folk medicine.


Author offers a general theory to account for zombification based on ethnobiological and ethnographic field research. Interesting and illuminating study. Of particular interest to ethnologists are chapters on zombification as a social process and on the Bango secret societies.


Author claims that the Twelve Tribes of Israel in Jamaica is the largest, best organized, and most disciplined of Rastafarian groups. It has a strong middle- and upper-class following as well as a theology which differs significantly from that of other Rastafarians. Aspects of its theology, organizational structure, membership, and activities are detailed.


Author examines Christmas saturnalia as an aspect of the ecological systems of West Indian societies. Rather than veiled protest demonstrations, these extraordinary annual events are viewed as "an attestation not to the power of the lie but to the power of truth to find its way out even in the most repressive societies." As both context and substance to the argument, excellent descriptions are provided of the physical and technical environment of the plantation, the position of masters and slaves within the ecosystem, slave subsistence patterns, the intense competition for survival, and alliances and antagonisms. Recommended reading.

Historical account of indigenous political organization at the time of European conquest and colonization. Author examines role of kinship and marriage, trade, and warfare in the development of "semi-hierarchical" political orders and argues that linguistic boundaries never marked political limits. Concludes with the hypothesis that the elimination of inter-group warfare transformed the region "into the egalitarian, atomized, and often closed small units of today."


Description and analysis of case materials dealing with move san, "a somatically experienced disorder caused by emotional distress" found to be widespread among rural Haitian women especially those pregnant or nursing.


Meaning of race and ethnicity for Jamaican migrants is explored as well as how this migration influences the nature of race and ethnic relations in New York City. Concludes that while a heightened sense of race provides Jamaicans with potential bonds to black Americans, ethnicity serves to separate and divide.


Discussion of how and why West Indians in the US fare better occupationally than West Indians in Great Britain.


Summary ethnographic accounts of the nine surviving Arawak and Carib tribes and the Warrau in Guyana with emphasis on the steady acculturation pressure over time and changes induced by substantial cultural and economic change.


Summary account of the history of the Garifuna on St. Vincent and of the Afro-Carib/Island Carib rift serves as a backdrop for an examination of the dugu ritual. Elements of this hybrid form are compared to Island Carib mortuary rites and West African celebrations of death. Relationship of dugu to fertility is explored and author probes reasons for why and when the ritual flourished.

783 Foster, Byron. Estructura familiar garifuna: un análisis comparativo. See item 686.


Detailed case study of one "characteristic" Dominican family in order to examine how extended families adapt to US immigration policy and the implications of these adaptations for traditional Dominican family structure.

785 Georges, Eugenia. A comment on Dominican ethnic associations. [in Carib-
It is argued that more recent research on Dominican voluntary organizations in New York City indicates that the Sassen-Koob thesis (item 829), based on a comparison of Colombian and Dominican associations in the city, requires amendment and clarification.


Based on data from a study of baptismal books from the Placetas parish of Villa Clara province covering the period from 1817 (year of the oldest book) to 1886 (year slavery was abolished), authors generate the number, year of baptism, sex, and tribal derivation of African slaves newly introduced to the zone along with some limited discussion.


Observations about the migratory patterns and adaptations of possibly 30,000 Garifuna in New York City.

González, Nancie L. Nueva evidencia sobre el origen de los caribes negros, con consideraciones sobre el significado de la tradición. [Mesoamérica/Antigua, 7:12, dic. 1986, p. 331–356, map, tables]

Based on archival evidence, historical specifics of the “Carib War” of 1895–96 and the subsequent Black Carib migrations to the Miskito Coast and Belize are detailed. Author rejects analyses that emphasize a preservation of traditions and argues that Black Caribs survived precisely because they shed traditional political and religious values. Concludes with a discussion of issues related to the function of oral transmission of history and the meaning of “tradition.”


Authoritative study of the genesis and development of the Garifuna in three parts: 1) sketches historical situations and contexts from which the Island Caribs, Black Caribs, and Garifuna emerged; 2) deals with cultural bases and markers of ethnicity (ancestors, foods and their acquisition, work identity, domesticity, personality, and perceptions of self); and 3) focuses on the making of a modern ethnic group or the process and institutions by which Carib/Garifuna culture has adapted and evolved to its present configuration.


Description, as of 1977, of effects of modernization on the Mopan Maya Indian village of San Antonio in southern Belize. Concludes that positive effect on the social position of women, relative to that of men, was minimal; the former remained economically marginal and socially subordinate. Argues that this condition is unlikely to persist given the general changes that have taken place and that a “young women’s revolt” is quite possible.


Seventeenth-century Island Caribs of the Lesser Antilles had a curing system based
on shamanistic seances. Author describes how the Black Carib of Belize, Guatemala, and Honduras retained this system and how the Caribs of St. Vincent and Dominica replaced it with forms used by their African-descended neighbors.

Halberstein, R.A. Household structure and fertility in the Caribbean. See item 1318.


Extraordinary glimpse into slave life in 18th-century Jamaica culled from a detailed diary kept by a small landowner for some 36 years. By using fraction of a voluminous record book and by blending diary excerpts with author's commentary, book provides a vivid picture of the daily routine of both slaves and masters. Narrative “concentrates on local happenings and is unrivalled in the insights it gives us into the human relations between master and slave, the contrasts between brutality and care, into methods of social control, diseases and their cure, financial matters, the problem of runaways, of relations with maroons and the light it throws on Tacky's Rebellion of 1760.” Highly recommended.


Description of means by which the Trinidadian plantation system controlled Indian indentured and free workers and some of the ways control was disrupted and made difficult, the latter attested to by “the frequent outbreak of strikes, riots and violence at the workplace. . . .”


Based on her review of gender differentials of the lowest rungs of the Jamaican informal economy, author argues that inequality, based on sex, is an integral feature in the social relations and cultural construction of a country where colonial exploitation long dictated the course of economic, political, and sociocultural development.


Comparison of inter-generational marriage among the Carib-speaking peoples of The Guianas based on a survey of available data from 14 different groups. Survey results are preceded by discussion of the theoretical and methodological issues posed by the data and followed by the proposition that a fuller understanding of the phenomenon lies in further examination of the nature of cross-cousin marriage and the broader “complex of social and economic relations.”


Structural and historical approaches are used to analyze the African roots of Haitian voodoo (i.e., the rada cult which emanated from Dahomey and the petro cult from the Kongo). Kongo elements are given primary attention. Author argues the necessity of both approaches for a full understanding of syncretism.

798 Hoefte, Rosemarijn. Female indentured labor in Suriname: for better or for worse? See item 4701.


Examines Shango Cult not in terms of African origins or psychological functions but rather as an adaptation force, “a template for reordering traditional Black or Creole patterns of economic survival and social relations to fit the new conditions of Trinidadian society.”

797 Hurbon, Laënnec. Culture et dictature en Haïti: l'imaginaire sous contrôle. See item 4704.

797 Hurbon, Laënnec. Dieu dans le vaudou haïtien. See item 4705.

Useful selection of papers dealing with the study of the Caribbean's East Indian community presented at three conferences (1975, 1979, and 1984): 1) contains keynote speeches by V.S. Naipaul, Sam Selvon, Ismith Khan, and Winston Mahabir examining various aspects of the East Indian quest for identity and acceptance in a multiracial Caribbean society; 2) concentrates on East Indian influence on aspects of Caribbean culture; and 3) presents case studies dealing with the position of East Indians in Trinidad and Tobago, Guyana, Suriname, Jamaica, and Grenada.


Comparison of two Caribbean events in New York City “as collective rituals that carry para-political significance.”

Kloos, Peter. Syncretic features of contemporary Maroni River Carib religious belief. [Antropológica, 63/64, 1985, p. 197-206, bibl.]

Elements from at least three cultures, traditional Carib, Roman Catholic, and Surinamese Creole, helped form contemporary Carib religious belief. New elements are accepted or rejected on the pragmatic basis of their efficacy to deal in supernatural terms with illness, a key group issue.

Describes astronomy and star knowledge based on oral traditions of two tribes in The Guianas.


On the basis of fieldwork conducted among Amerindian tribes in Suriname and French Guiana, anthropologist Magaña discusses mythology and astronomy among the Oyana, Apalai, Trio, and Kaliña Indians. Includes theoretical introductions, some 300 narratives, identification of 136 constellations, illustrations by native informants as well as zoological, ornithological and ichthyological vocabularies. [R. Hoefte]


Explores land rights of Guyanese Amerindians in historical and contemporary perspective. Amerindians "remain, for the most part, as they were in colonial days 'wards of the State' and to a certain extent, landless serfs."


Describes procedure and sequence of agricultural work and sexual division of labor in order to illuminate social relations in agricultural production and factors that determine the distribution of farmland among a Carib group in Guyana.


In order to understand Caribbean ethnicity one must know the social fields in which this ethnicity developed and maintained its characteristic structure and shape. "The Caribbean conjuncture of labor and ethnicity is a product of particular forces at a particular time, and of necessity it raises serious questions about the linkages between class and culture."

812 **Mohammed, Patricia.** The Caribbean family revisited. [in Gender in Caribbean development: papers presented at the inaugural seminar of the University of the West Indies, Women and Development Studies Project. Edited by Patricia Mohammed and Catherine Shepherd. Mona, Jamaica: Univ. of the West Indies, Women and Development Studies Project, 1988, p. 170-182, bibl.]

From a gender-aware perspective, author reviews classic studies of the West Indian family and suggests directions for the study of women and the family in Caribbean societies.

813 **Mohammed, Patricia.** The "creolization" of Indian women in Trinidad. [in Trinidad and Tobago: the independence experience, 1962-1987. Edited by Selwyn Ryan with the assistance of Gloria Gordon. St. Augustine, Trinidad and Tobago: Univ. of the West Indies, Institute of Social and Economic Research, 1988, p. 381-397, bibl.]

Description of the "tremendous shift" in Indian women's status as they become more fully integrated into Trinidadian society through increased opportunities in education and employment. Process of "creolization" has been selective and has not automatically led to "negation" of ethnic or religious identity.


Exploration of points of convergence between Marxism, structuralism, and psychoanalysis in the analysis of the social position of women in Waiwai social organization and for demonstrating "the close functional interdependence of religion, ritual, ideology and socio-economic practice."

815 **Murray, Gerald F.** Seeing the forest while planting the trees: an anthropological approach to agroforestry in rural Haiti. [in Politics, projects, and people: institutional development in Haiti. Edited by Derick W. Brinkerhoff and Jean-Claude
Interesting description and analysis of an anthropological approach to environmental restoration in Haiti. Article focuses on the underlying design principles and institutional dimensions of the project.

Ortiz, Fernando. Los negros curros. See item 4725.

An “etic” analysis of the positive contribution of Dominican women to the New York garment industry and the impact of this employment on improving their household status and prolonging their stay in the US.

Wage employment improves the household status of migrant women but their ideological and social commitment to the household fosters a middle class identity and orientation to work which works against participation in collective struggles to improve working conditions. This “inconsistency” is explored.

Planson, Claude. Le vaudou. See item 4728.

Analyses of fieldwork data firmly “set within a materialist framework, using the Marxist theory of modes of production and social classes to examine social relations and ideology.” Author examines contemporary forms of dependence and interdependence, the local economy, household and family, kinship and friendship, lower-class culture, and tourism, real estate and change, all with special emphasis on the community of Lower Bay.
ing the English-speaking Caribbean, Aruba, Cuba, Curaçao, Guadeloupe, Haiti, Martinique, and Puerto Rico.

Clastrès has argued that Amerindian societies lack a political economy. Rivière, disagreeing with this claim, argues that if political economy is defined as the ways in which the production and distribution of wealth are organized, then relatively simple Carib societies certainly have one—a political economy in which scarce human resources, particularly women, rather than material resources, are considered wealth. "This helps account for the political significance of marriage in the region and the importance of uxorilocality as a means through which men attempt to control their female resources." This argument is extended to explain the atomistic and individualistic nature of Guianese societies.

Rich ethnography of a coastal community in St. Vincent which focuses on three spheres of adaptation to material deprivation and status inequality: economic, family and household, and non-familial social life. Chapters deal with the island's background; contemporary scene; community, work, wealth and class; land tenure and use; labor migration; kindred organization; sex, mating and marriage; the household; friendship; and a concluding section examines the study's empirical results within the framework of Afro-American and Caribbean anthropology.

Emergence of marihuana as a major new crop in the mid-1970s is seen as resulting from a decline of wage labor and self-employed economic alternatives in St. Vincent and the consequent need for many young men to turn to the land for their livelihood. Describes attitudes towards cultivation and use, production techniques, and distribution patterns related to marihuana.

Discussion of issues linked to cultural policy and the search for national identity in the Caribbean (e.g., the Afro-Caribbean contribution; impact of major events such as the Cuban revolution and the Grenada invasion; changes wrought by migration and the mass media).


Different incidence and types of voluntary associations in the two migrant communities are seen "as an indicator of different modalities of articulation with the receiving society." See also item 785.

Revealing exploration of kinship principles of small-scale Carib Indian societies in the Guianas. Based on a survey of published sources, author finds that these societies have a common kinship system, one not comprehended by "descent theory" or "alliance theory." Ultimate goal of this system is to define the members of each small society as kinsmen. Claims that this is an ex-
tremely effective system for integrating small local groups.

Perhaps the last of an increasingly acerbic but illuminating exchange between the author and Don Robotham concerning the latter's view "of the real social and intellectual content of M.G. Smith's version of pluralism." In this article, Smith responds to Robotham's rejoinder [see HLAS 49:987] to Smith's reply [see HLAS 47:1128] to Robotham's original essay [see HLAS 47:1118] by stressing "that students should never accept critiques or expositions without carefully checking the original text themselves to assess the accuracy and adequacy of the commentary, whether that is presented as an ideological analysis or not."

Recently released social survey designed "to estimate the volumes of individual and family needs for various kinds of social assistance among the poorer people of Jamaica. . . ." Surveys 1,093 households, roughly half rural and half urban, and reports results under the following general rubrics: economic conditions; housing and health; dependent categories (e.g., the aged, the handicapped, insurance, children); other needs (e.g., literacy, family planning, legal aid); and information and mutual aid.

Through systematic genealogical analysis, author probes the strength and nature of West Indian kinship ties. Emphasizes issues related to marriage in the formation of West Indian society, modern marriage and other arrangements, sex-role differentiation, and household and family. Concludes that "the lower classes of the New World are not impoverished because their families are disorganized; their kinship systems were born and reproduce themselves within a particular kind of class system that links all family 'types' into a structurally related series dominated by an ideology of evaluation that serves to reproduce the class system itself."

History of the foreign and domestic roots of community development in Haiti provides context for a discussion of peasant community councils which concludes that their basic function "is to maintain the flow of peasant agricultural goods and taxes, and to maintain the political status quo."

Soledad, Rosalia de la and María J. Sanjuán de Novas. Ibó: yorubas en tierras cubanas. See item 4738.

Context provided for understanding changes in the symbolic meaning of race and ethnicity among Haitian migrants in New York City including a demographic overview, a profile of the New York Haitian community, and a description of the effect of race and ethnicity on migrants' daily lives.

Status and identity conflicts as reflected in debates over language usage.

837 Stedman, John Gabriel. Narrative of a five years expedition against the revolted Negroes of Surinam: transcribed for the first time from the original 1790 manuscript. Edited, and with an introduction and notes, by Richard Price and Sally Price. Baltimore: Johns Hopkins Univ. Press, 1988. xcvi, 708 p.: bibl., ill. [some col.], plates. Completely new edition of the historically important Stedman Narrative, this is
the only version based on the editors' personal copy of the original and unedited manuscript. This most handsome, beautifully illustrated volume covers Stedman's stay from 1772 to 1777 and includes a full introduction and extensive notes, by Richard and Sally Price, noted authorities on the Maroons of Suriname.

Description of the use of rituals in the Winti culture in which the medicine man plays central role. Author discusses religious aspects and their influence. Provides overview of magic rituals as practiced in Suriname and The Netherlands. [N. Vicenti]

Unique and successful exercise in the use of ethnographic fiction as a way of doing a type of ethnography which reveals critical but difficult-to-reach cultural elements. Author uses essays, poems, and fiction interspersed with more conventional anthropological notes and commentaries to delve into rural Trinidadian culture.

Introductory chapter to edited volume focuses on New York City as a Caribbean cross-road and site of a Caribbean transnational cultural system; on Caribbean in the city's race/ethnic hierarchy; and on the sociocultural dimensions of Caribbean life in the city.

Anthropologist Thoden van Velzen discusses causes which led to the formation of the Brunswijk guerrilla group in East Suriname, as well as how collective reprisals influenced the whole Maroon community. He also discusses the religious consequences of the current problems. [R. Hoefte]

Extensive study of the history of the cults of the Ndjuka Maroons based on 25 years of historical and ethnographical research. Explores relation between cult, myth, and the everyday world and compares interpretations of native and foreign intellectuals. [R. Hoefte]

Description of long, convoluted process by which cultivators of land in Dominica came to be designated as and referred to by British colonists as peasants, "a metaphor for the acknowledgment of new relations of production that gave cultivators firmer control of the labor process."

Theoretically sophisticated discussion of the historical evolution of Haiti as context for an understanding of the rise of Duvalierism.

Thorough examination of "peasants" and the "peasantry" in Dominica and a major contribution to the growing literature on rural labor in the Caribbean. Organized into three parts—the nation, the world, the village—this study reflects and analyzes these differing but overlapping perspectives and skillfully deals with the seeming paradox of
the emergence and growth of “peasantries” in a region long integrated in a capitalist world economy.


Social reproduction of the Arekuna sub-group of the Pemón, a Cariban society, is analyzed with reference to the dynamics of the social units, relationships between members of these units, and the categorical principles underlying such relationships.


Description and analysis of two forms of money magic in Djuka society: bakuu, linked to coastal Surinamese life, is an ambivalent, aggressive means of gaining wealth which when appropriated by Djuka ceases to be a source of wealth and becomes an instrument of destruction; and, papa obia, linked to interior villages, is a positive magic which can seduce coastal residents into lavishing wealth on emigrant Djuka men and which can develop harmonious relationships.


Author argues that regional analysis can provide effective analytical tools for the study of structurally simple societies. Identifies four types of regional networks involving the E’ñapa, a Cariban people, which indicate a high degree of societal integration at the regional level: marriage, trade, ceremonial cooperation, and shamanic services exchanges.


Precursors to and context of the evolution of Revival, a “Creole” religion, product of a Jamaican Creole society. It would be “somewhat misleading” to view this religion simply as Afro-Christian syncretism.


“Sharp contrast between the current social position of the Amerindians and their historic role in shaping the colonisation of Venezuela and Guyana” provides parameters for this authoritative account of Carib history from the time of their initial contact with Europeans around 1498 to the point three centuries later when they finally lost their independence. Useful sections on Carib society and demography (1500–1700) and the Carib polity (1498–1811), including chapters on the Carib frontier, the conquest of Caribana, the Spanish missions, the Dutch connection, and cannibalism and slavery.

851 Williams, Brackette. Ef me naa bin come me naa been know: informal social control and the Afro-Guyanese wake, 1900–1948. [Caribb. Q., 30:3/4, Sept./Dec. 1984, p. 26–44]

Detailed account, based on oral histories, of the form, content, and functions of wakes (1900–48) in one Afro-Guyanese community. Analytic stress is placed on the ritual as organized satirical sanction and important method of local social control. In 1948, the legitimacy of the ritual declined and its form and content altered as it was successfully challenged by threatened “big people.”


Do not judge this book by its cover. Even though the title implies that the 12 contributors to this volume concentrate on Winti in The Netherlands, more than half of the text is devoted to this religious phenomenon in Suriname. [R. Hoefte]