Watanabe very thoughtfully addresses the important issue of what makes community so basic to Indian identity in Mesoamerica using as his case a small Mam community in Huehuetenango, Guatemala. Reviews in detail the history of external challenges that have shaped that Maya community and discusses internal community divisions. Analyzes the community throughout as a problematic, continually recreated social nexus, and in so doing Watanabe makes important points concerning this increasingly interesting issue in Mesoamerican ethnology.

976 Watanabe, John M. From saints to shibboleths: image, structure, and identity in Maya religious syncretism. [Am. Ethnol., 17:1, Feb. 1990, p. 131–150, bibl., map] Thoroughly analyzes shared and opposed features of Maya saints, ancestors, and earth lords who are related in turn to the historical development of postconquest Maya identity rooted in ethnic- and territorially-based communities. Watanabe draws data both from his own study of a Mam community in Guatemala, as well as from an extensive search of the literature on the Mayas of Mexico and Guatemala.

977 Watanabe, John M. Maya saints and souls in a changing world. Austin: Univ. of Texas Press, 1992. 280 p.: bibl., ill., index. Well-written ethnography of Guatemalan town of Mam-speaking Mayas explores fundamental issues of Mesoamerican ethnology such as nature of community and ways historical experience shapes ethnic identities and sense of community. Particularly focuses on Mam religion, ritual, soul concepts, and shamanism, and also explores at length the community's long battle to preserve its communal lands. Rich ethnography combined with probing discussion of some of Mesoamerican ethnology's most cherished analytical concepts makes this a major contribution to the field.

978 Wilk, Richard R. Household ecology: economic change and domestic life among the Kekchi Maya in Belize. Tucson: Univ. of Arizona Press, 1991. 280 p.: bibl., ill., index. [Arizona studies in human ecology] Extraordinarily rich history and ethnography of the Kekchi of Guatemala and Belize, with special focus on the household as the key arena for adaptations to changing economic and ecological conditions. Wilk analyzes changing forms and functions of households and economic decision-making and activity at household level within finely detailed context of regional economy and ecology. History and change are major dimensions of his analysis, and he powerfully argues for household history as central, if not the central, component of ethnohistorical research. Work of great importance to Mesoamerican ethnology and also to anthropology.


West Indies

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THIS SECTION INCLUDES PUBLICATIONS in sociocultural anthropology dealing with the Caribbean archipelago, The Guianas, Belize, and the several West Indian cultural enclaves located in other parts of the Caribbean mainland. Four-fifths
of the section comprises annotations of publications dealing with the following countries or dependencies: Antigua, Barbados, Barbuda, Belize, Costa Rica, Cuba, Curacao, Dominica, the Dominican Republic, Grenada, Guadeloupe, Guyana, Haiti, Honduras, Jamaica, Martinique, Nevis, Tobago. The remaining publications deal with the Caribbean in either regional or sub-regional terms. During this biennium, the territories or units receiving the most attention were, in order: the Caribbean in general, Suriname, Trinidad and Tobago, and Jamaica. As usual, publications cited in this section cover a very wide range of subject matter. Therefore, for the reader's convenience, I have categorized below most of the included publications into several broad, overlapping classes.

I. THEORY-RELEVANT STUDIES

Interest in theoretical issues has surged over the past two years, particularly as they relate to our understanding of the nature of West Indian society. In this general class, I list publications dealing with reviews or critiques of anthropological theory, those that emphasize the use of particular theoretical perspectives, and those that focus on questions of group identity. For examples of overarching reviews, see Trouillot on the Caribbean as a theoretical open frontier [item 1061], Carnegie on native social science in the English-speaking Caribbean [item 992], Vertovec on East Indians and anthropologists [item 1065], and Yawney on Rastafari women and research [item 1069]. For book-length, ethnographic treatments of issues or institutions ultimately related to questions of theory, see Douglass on the dynamics of Jamaican upper-class families [item 1000] and Williams on the reproduction of social cleavages in Guyana [item 1067]. The ongoing debate over pluralism and plural society theory continues unabated. See, for example, M.G. Smith's own version of the development of the pluralism concept and its relation to social stratification [item 1051] and his long essay which offers a precise definition of pluralism as well as case studies on pluralism, politics, and ideology in the Creole Caribbean [item 1052]. See also Robotham's critique of Smith's corporation theory [item 1045], and Best's tribute to Smith [item 984]. For varying uses made of this perspective at a more or less ethnographic level, see Stewart on ethnic image and ideology in a Trinidadian village [item 1056], Dew on ethnic politics in Suriname [item 999], and Purcell on transformation and inequality in Limon, Costa Rica [see HLAS 51:727].

II. DIACHRONIC STUDIES

Caribbean anthropology has long been ambivalent in its use of history and historical perspective. However, a number of publications with diachronic dimensions cited in this section testify to the growing interest in and value of history for anthropologists. See, for example, Davis and Goodwin on island Carib origins [item 593], Whitehead on Carib soldiering in the Caribbean [item 1066], González on Carib militarism [item 1006], and Hulme on Amerindians in European discourse [item 1013]. More significantly, anthropological contributions to Surinamese history continue to escalate. In this regard, see the work of Richard and Sally Price as editors of Stedman's Surinam [item 1055] and Richard Price's Alabi's world [item 1043]. For more on Suriname, see Hoogbergen on the history of the Maroons and the origins of the Kwinti Maroons [items 1011 and 1012], Rosemary Brana-Shute on legal resistance to slavery [item 987], Lamur on slave religion [item 1017], and Hoenfte on the resistance of indentured laborers [item 1010]. Morrissey's book on slave women and gender stratification deals with the region as a whole [item 1036],
as do Mintz and Price in their reissue of *An anthropological approach to the Afro-American past* (item 1030). Trouillot's article deals with free people of color in Dominica and St. Domingue (item 1062), McDaniel with a Grenadian "free mulatto" family (item 1027), Olwig with Methodism and 19th-century Afro-Nevisians (item 1041), Moberg with the *alcalde* system and the Garifuna (item 1033), Desmangles with Maroon republics in Haiti (item 998), Chamberlain with the Barbadian plantation tenantry system (item 993), and Besson with the development of free Afro-West Indian communities (item 983).

### III. SYNCHRONIC STUDIES

Interest by anthropologists in lower class West Indian socioeconomics remains high. For Jamaica, see Drori and Gayle on youth employment strategies (item 1001), Powell *et al.* on Kingston street foods (item 1042), and LeFranc on Kingston higglers (item 1019). Laguerre deals with urban poverty in Martinique (item 1016), while Valdés-Pizzini analyzes Puerto Rican fishermen associations and critically reviews Caribbean coastal/maritime anthropology (items 1063 and 1064). For Belize, Moberg examines the loss of rural food self-sufficiency (item 1034), socioeconomic change in Stann Creek district (item 1031), and resistance and hegemony in the citrus industry (item 1032). Miller discusses consumption and culture in Trinidad (item 1029). For studies of issues or institutions closely linked to socioeconomics, see Georges' book on the impact of migration on a community in the Dominican Republic (item 1005) and Grasmuck and Pessar's interdisciplinary study of Dominican international migration (item 1008). See also Barrow's article on family land in St. Lucia (item 981), Young's on household structure in St. Vincent (item 1070), Rubinstein's reply to Young (item 1047), and Lerch and Levy's analysis of success in the Barbados tourist industry (item 1020).

Three book-length works on women in the Caribbean appeared during the report period; see Handwerker on women's power in Barbados (item 1009), Senior on women's lives in the English-speaking Caribbean (item 1050), and Morrissey, cited above, on slave women. Georges' article studies women in a transnational community in the Dominican Republic (item 1004), Gordon investigates changes in women's work in post-war Jamaica (item 1007), and Lazarus-Black reveals women's use of the Antiguan magistrate's court (item 1018). Finally, Sargent and Harris explore gender ideology in Jamaica (item 1049), Dann and Potter the topic of sex- and race-typing in Barbados (item 997), and Chernela examines the Garifuna *couver* (item 994).

Klass' book studies East Indian religious practices in Trinidad (item 1015). For Sai Baba, see Mahabir and Maharaj's article on Hindu elements in Shango (item 1025). Jha has written a short history of Hinduism in Trinidad (item 1014). Chevannes explores Rastafari and racism in Jamaica (item 995), seeing Rastafarianism as a cultural continuity. For a useful dictionary and sourcebook on Rastafari and reggae, see Mulvaney (item 1038). Murphy (item 1039) and Brandon (item 988) cover various aspects of *santería*.

The four book-length works on popular culture include Rohlehr's on calypso and Trinidadian society (item 1046), a collection of essays entitled *Caribbean popular culture* (item 990), a special edition of *Caribbean Quarterly* entitled *Konnu and Carnival: Caribbean Festival Arts* (item 991), and the republication of *Trinidad carnival* (item 1060). Other publications include Neil on the steel band in Laventille (item 1040), Miller on a new Trinidadian dance form (item 1028), and Maurer's critical analysis of the literature on Afro-Caribbean dance (item 1026).
The many publications on a single racial or ethnic group in the Caribbean demonstrate both historical and contemporary concerns. In fact, most of the publications annotated for this section of the Handbook could have easily been listed in this category. In any case, for additional material on Afro-West Indians, see Lewis on the African dynamic in Trinidadian culture [item 1021], Elder on African survivals in Trinidad and Tobago [item 1003], and Stone on the Afro-Caribbean in Central America [item 1057]. For more material on Surinamese populations see Thoden van Velzen on the current civil war [item 1059], Gary Brana-Shute on social science research and electoral politics [items 986 and 985], Richard and Sally Price on Saramaka lifeways [item 1044], Magaña on the Carib speaking Kaliña [items 1024, 1023, and 1022], and Wolfowitz on language style in Surinamese Javanese [item 1068]. For East Indians, see Moutoussamy's study of contemporary life in the French West Indies [item 1037] and Ehrlich on two dissimilar East Indian populations in Jamaica [item 1002].

The deaths of Gordon Lewis, Derek Gordon, and M.G. Smith during this reporting period are sadly noted. All three were eminent social scientists and major contributors to our understanding of West Indian life. Their passing marks the end of a glorious chapter in Caribbean studies.

980 Allen, Rosemarie. Análisis sobre el uso de los conceptos de cultura y folklore: el caso de Curazao. [Caribe Contemp., 22, enero/junio 1991, p. 92–97]
Describes diverse usages and social implications in contemporary Curacao of the concepts of "culture" and "folklore."


Rejects widely held view that family land is wasteful, anachronistic, and a barrier to development. Author argues in favor of internal logic and functioning of St. Lucian family land by providing ethnographic detail from rural community of Tête Chemin and by presenting a macro-level, all-island analysis. Concludes that family land is a resistance response to adverse conditions of plantation dominance and State legal codes.

Presents thoughtful discourse on establishment and growth of free Afro-Caribbean communities in the British West Indies. Issues considered include origin of these communities, the role of customary land rights in maintaining them, and disputes over technical characterization of their inhabitants.

Chapter is eloquent bow to M.G. Smith, whose great distinction, author tells us, is that he based his work and ideas not on Western European social theory but on the unique complexity of his home environment. Gocs on to argue that "the pessimism of the plural model can only have been to invite greater attention to the modalities of continued segmentation. Precisely because the anthropologist insisted on putting dissensus on their domestic organization and communal relations. For reasons indicated, Black Caribs of St. Vincent and Central America became more Amerindian in culture than did Black Seminole of Florida."
the post-independence agenda we have had a much better chance of saving ourselves from developing disorder."


Focuses on symbols and resistance as aspects of the political campaign before the Nov. 1987 election which returned civilian parties to ambiguous power.


Introduction to lively collection of essays on Suriname is designed to reach an English-speaking audience. Provides overview of history and social science research on that country by way of describing an appended, quite wide-ranging bibliography of English-language sources on Suriname.


Through detailing the legal tribulations of a mulatto slave who utilized the Surinamese courts to free herself, author explores how urban Paramaribo slaves used the colonial legal system to challenge and reduce power of slaveowners and help rescue kin from slave masters.


Systematically documents historical and contemporary presence of African religious influences on three islands of the Greater Antilles, with particular attention paid to Cuba and Afro-Cuban *santieria*.


This description of Jamaica as a socio-cultural system delineates the types of cultural defense mechanisms developed within that system, and introduces the author’s assessment of social change before and after independence. Concludes that black majority, given its historically subordinate position in Jamaican society, absorbed European cultural style more totally than did other groups in Jamaica. This has led black Jamaicans to become “the standard bearers” of a universal Euro-Jamaican culture “that bears little resemblance to their physical features.”


Includes ten essays on overseas and Caribbean Carnival, recording artists, music and politics, radio drama, *zouk* in the French Antilles, and grassroots basketball in Trinidad and Tobago. Of particular interest to ethnologists should be the contributions of the late Frank Manning on overseas Carnivals, Inga E. Treitler on political resistance and the 1987 Antigua Carnival, and Klaus de Albuquerque on cultural traditions under stress in the US Virgin Islands.


Contains timely, diverse collection of articles on Jonkonnu and/or Carnival in the Bahamas, Cuba, Trinidad, Grenada, Jamaica, and the Caribbean in general. Includes contributions by Clement Bethel, Judith Bettelheim, Ruth Wuest, Nellie Payne, Swithin Wilmot, and Kamau Brathwaite.


Focuses on intellectual interests of the West Indian professional staff of the Institute of Social and Economic Research and the scope of its publication *Social and Economic Studies* in order to demonstrate what the author considers to be the dominant currents of ethnography and social science in the region over the past four decades. Also argues “with what restrictive narrowness the boundaries
of appropriate subject matter and methodology have been drawn."


Presents insightful village-level study, based on workers’ oral testimony, of plantation/tenantry relations in St. Philip Parish over the two decades preceding repeal of the Contract Law in 1937. Author characterizes system as one of outward conformity and inward defiance.


Argues against position widely held in anthropology that the couvade is a representation of gender equivalence and a form of maternity simulation. Based on ethnographic study, author holds that Black Carib couvade is “a complex of code logic and ritual modalities,” and “a dramatization of maleness, not femaleness, and manifests opposition rather than equivalence between the genders.”

Chevannes, Barry. Healing the nation: Rastafari exorcism of the ideology of racism in Jamaica. See item 5133.


Describes and analyzes Rastafarianism as having cultural continuity rather than millenarian and revolutionary orientation. Argues that despite remarkable differences between Rastafari and an earlier Jamaican Revivalism, the former may be regarded as fulfilling the latter. Rastafari should be included in any discussion of African-derived religion in the Caribbean. Rasta is a worldview movement, “a system of beliefs and a state of consciousness,” which accounts for its aceanhalous nature, and though Rasta shows millennial tendencies, it is more accurately conceived of as a cultural rather than political movement.


Relates aspects of role played by Research Institute for the Study of Man (RISM) under direction of the late Vera Rubin in the development of a viable Caribbean social science. Reference is made to RISM’s Caribbean conferences and workshops from 1956 (First Inter-American Conference on Caribbean Research) to last under her administration (“New Perspectives on Caribbean Studies: Towards the 21st Century”) in 1984, a year before her death.


Analyzes comparative content of messages contained in Barbados Yellow Pages (1982–89). Though the Barbadian directories produced abroad and the one produced locally vary in emphasis and content, they were essentially quite similar. Both versions reinforced racial and sexual stereotypes in Barbados: that “white is right” and “macho maketh man.”

Davis, Dave D. and R. Cristopher Goodwin. Island Carib origins: evidence and nonevidence. See item 593.


Author argues that traditional African religious forms could not survive in Haiti given the ethnic diversity of Maroon groups throughout the island, a new environment, and a colonial sociopolitical situation which led inevitably to radical transformation of African religious practice. He also argues that contact between African religions and Catholicism in Haiti did not result in religious syncretism; rather there occurred a “religious symbiosis, the juxtaposition of religious beliefs and practices from two different continents.”


Provides informative chronicle of recent consociational politics practiced in eth-
nically mobilized "very complex plural society" of Suriname.


Most welcome study of dynamics and ideology of Jamaican upper class families relates how they organize, practice, and invest meaning in family and kinship, and how these meanings and practices reflect and are articulated in Jamaican hierarchies of gender, race, and class.


Substantial gap between youths' aspirations and capabilities and job availability leads to widespread frustration, idleness, voluntary unemployment, and, on occasion, resigned acceptance of residual job possibilities. This condition encourages labor underutilization and casual employment as well as "aggressive adaptive strategies" by youths who seek multiple occupations, labor exchanges, partnerships, and dependence on patrons and extended family, and/or opt for internal and international migration and circulation. Authors see little hope for any substantial change in these adaptive patterns within the foreseeable future.


Ecological difference was responsible for quite different patterns of adaptation by East Indians located in the two largest sugar parishes of the island. Those in Westmoreland, estate laborers who were also able to cultivate rice for subsistence purposes, became "peasantized"; those in Clarendon, estate laborers who for ecological reasons could cultivate only sugarcane on their private holdings, became "proletarianized."


Skimpy treatment of African tribal origins, and of African survivals in language, religion, arts and crafts, and social organization, leads to uneven conclusion focusing on impact of Africa and Afro-Caribbean on social order of Trinidad and Tobago.


Studies sexual division of labor in a La Sierra village firmly tied to global economy. After three decades of transnational migration between the village and New York City, patterns of gender subordination have not fundamentally changed and traditional gender ideologies apparently have played a significant role in channeling social and economic changes that have taken place.


Methodologically and theoretically sophisticated study examines causes, processes, and impact of international labor migration as reflected in a highland community in province of Santiago. Village-generated data on changes in economy, household organization, social networks, and local class formation and class segments are assessed in context of Dominican governmental policies and more diffuse pressures of world system. Welcome contribution to Dominican ethnography and to migration studies.


Informative description of Carib warfare against each other and against Europeans gives special attention to strategies, tactics, and weapons of Black Carib of St. Vincent. Despite title, article covers period 1500-1840. For historian's comment see HLAS 52:1550.

1007 Gordon, Derek. Women, work and social mobility in post-war Jamaica. [in Women and the sexual division of labour in the Caribbean. Kingston: Consortium Gradu-
Author charts changes in women's work between 1943-84 and demonstrates significant gains they made in employment opportunities. However, their position in this regard relative to that of men has not substantially altered: men still dominate the top of the salaried hierarchy and the top of the working class.


Interdisciplinary study of Dominican communities and related communities of Dominicans in New York City deals with consequences of migration on both sending and receiving communities and on the involved individuals and families. Authors make use of international division of labor, State policy, social class relations, immigrant households, social networks, and gender and generational hierarchies as key analytic concepts.

1009 Handwerker, W. Penn. Women’s power and social revolution: fertility transition in the West Indies. Newbury Park, Calif.: Sage Publications, 1989. 254 p.: bibl., ill., index. (Frontiers of anthropology, 2)

Author details deductive theory dealing with process in social change which is then applied to analysis and explanation of dramatic changes in life chances of women in Barbados, of marked increases in their material standard of living, and of their liberation from historic constraints on their potential.


Describes passive and active forms of resistance of post-emancipation indentured laborers in Suriname.


Succinct account of 18th-century Maroon Wars focuses on Tempati Revolt of 1757, the pacification of the Ndjuka and Sarakama, the Boni Wars, and the Kwinti conflicts. Prefaced by brief notes on demographics and organization of modern-day Maroons.


Provides narrative account of early history of the Kwinti, one of the least documented groups of Surinamese Maroons. Drawn from Dutch and Suriname archives.


Relates ways in which the “Yellow Carib” community of Dominica has been described by Europeans, in particular by two 20th-century writers: Henry Hesketh Bell (responsible for establishing the Carib Reserve) and Patrick Leigh Fermor, the travel writer. Tropes of this “rhetoric of description” are placed in context of earlier European accounts.


Somewhat decontextualized history of Hinduism in Trinidad includes account of contemporary socioreligious practices and brief listing/description of major religious festivals.


Returning to site of his original field research in late 1950s, author charts emergence as well as “manifestations and permutations” of new, universalistic religion centering around worship of Sai Baba, a religion that was in the process of being transformed into an ethnic-exclusive, elite revitalization movement by a segment of Trinidad’s East Indian inhabitants. In this context, the changing nature of ethnicity is explored, as are religious and political conflict.
Uses data drawn from an inner-city slum and a squatter settlement in Fort-de-France, Martinique to delineate processes reproducing urban poverty. Foci are on urban family households, domestic service and servants, microcapitalist ventures [e.g., boutiques and grocery stores], the sousou or credit association, and poor immigrants from neighboring islands.

During slavery, both in Virginia and in the 19th-century Surinamese plantation of Vossenburg, missionaries failed to eradicate the slaves' African-based religion. In Vossenburg, however, slaves apparently retained more elements of their African religious past than did those in Virginia, and it was the relatively privileged Surinamese slaves [i.e., drivers, priests] that openly supported and led the slaves' religion.

Examines ideas about justice as they relate to kinship relations in Antigua and Barbuda to explain women's reasons for taking their children's fathers to court, which are: "to demand justice in their kinship relations, to assert their autonomy and rights, and to resist the pervasive hierarchical structures of gender and class." These issues provide context for exploring how legal codes and legal institutions of a "colonizing state" shape and are shaped by native belief and practice, as well as for understanding origin and development of Caribbean family structure and ideology.

Uses 866 interviews of higglers in 10 Kingston market locations to explore relationship between petty trading and individual social mobility. Contrasts more traditional types of higgler with some newer forms and concludes that former consistently have done better. Emphasizes need for more analytic attention to the higgler family as a unit of the dependent economy of Jamaica.

Based on interviews, authors conclude that education in combination with stable union status is the key to success in Barbadian tourist industry. At present, men do better than women because they receive and control the higher-paying jobs, but education may equalize gender situation if gender is no longer an issue in recruitment, hiring, or promotion in the future.

Essays [some previously published] dealing with cultural and historical continuities and discontinuities in Trinidad are based primarily on oral history and linguistic technique. Topics include Africans in 19th-century Trinidad, Yoruba songs, poetry, and religion in Trinidad, influence of Yoruba music on calypso, African feasts, and African elements in Trinidadian language. For sociologist's comment see item 5165.

1022 Magaña, Edmundo. Las mujeres de Luna: cultivo de la manioca, consanguinidad y elaboración culinaria entre los Kaliña de Surinam. [Anthropologica/Lima, 6:6, 1988, p. 365-382, bibl.]
Relates Kaliña ideas about hunting and agriculture, as well as the social modalities related to subsistence activities of this Carib-speaking tribe.

With particular emphasis on Orion constellation, a significant component in the complex Kaliña cosmology, author describes associations and linkages between astro-
nomical phenomena perceived by tribe and quotidian life.


“Ethnographies of the Imagined” concentrate on those collected representations about men, animals, and landscapes which appear repeatedly in native myths and beliefs but which apparently have no empirical basis. Author focuses his “Ethnography of the Imagined” on Kalinya ideas and practices with regard to their forest world, the shaman, and domestic animals.


Comments on East Indian participation in African-derived cult and describes several Hindu elements embedded in cult practice and organization. Special attention paid to Ogun and Osain, major Shango deities regarded by cult members as “Indian powers.”


Theoretically sophisticated, critical review of literature on Afro-American dance in the Caribbean is organized around three concerns: “the production of a canonized body of knowledge on dance in anthropology;” “... the ways in which this canon has dealt with dance in general, and dance in the Caribbean in particular;” and “[the over-arching] issues surrounding the ways anthropology creates its objects of study.” Useful bibliography.


Interesting “faint, private family portrait” gleaned by ethnomusicologist from fragmented documents sheds light on role played by land ownership and education in upward mobility of an “elite ‘coloured’” class in Grenada and Trinidad.
decades in a region long noted for its sociopolitical quiescence. Strategies are described, as are formation of producers' groups, emergence of classes, and growing schisms by ethnicity and class among the newly empowered.


The alcalde, or headman, system was designed to place the Garifuna under the indirect rule of the British. Although not a Garifuna institution, the alcalde system over time endowed consensual leaders with considerable legitimacy. With replacement of the system by elected village councils 111 years later, consensual leadership gave way to partisan politics.


Constrained by patterns of capital accumulation characteristic of peripheral economies and by Belize's position in the world economy, national market policies tend to favor cultivation of agro-exports over basic food crops, thus leading to importation of the latter. Longitudinal data illustrating effects of these constraints are drawn from Stann Creek district. For economist's comment see item 1921.


Dutch physician's study of ethnographic interest examines health patterns and health care on Saba. Topics include island sociodemographics, history of health care, patterns of current medical practice, morbidity data, mortality and causes of death, skin tumors, and growth and development of the Saban child.


Very useful study of slave women in the British, Spanish, French, Dutch, and Danish Caribbean (1600s-1800s) focuses on gender ratios, household economy, work, the slave family, fertility, fecundity, sex, punishment, and protest.


Leading East Indian political figure provides account of social and cultural practices of East Indians in Guadeloupe and Martinique.


Comprehensive reference work on Rastafari, reggae music, and their relationship contains: dictionary of terms, people, places, and concepts; annotated discography of reggae music; annotated videography of films and videos; and annotated bibliography and listings of Rastafarian and reggae magazines and of reggae artists and bands.


Provides vivid account of santería in New York City based on participant-observation, prefaced by short history of African origins and Cuban transformation of the religion.


Insightful, somewhat self-conscious, sociological study of the role of a steel band in a Port-of-Spain slum was written by former band member. Contains some historical and socioeconomic data on the slum and a wide-ranging discourse on influence of the steel band.


Case study examines differential appropriation and integration of Methodist notions of respectability by Nevisian plantation laborers and local middle class. Adds signifi-
cantly to our understanding of "respectability" and "reputation" in Caribbean context, juxtaposing concepts first put forth by Peter Wilson.


Relatively limited survey of street food vendors in Kingston provides sociodemographics of vending and vendors, and information on food safety, nutritive value of foods, vendor needs, and case studies of vendor life, as context for policy recommendations.


Author culls voices from written documents of German Moravian missionaries and Dutch colonial officials in 18th century Suriname, and from oral testimony provided by contemporary Saramacca people "to evoke a past world" and to guide the reader through an "ongoing invention of culture." Alabi's world is an anthropological tour de force, as rich in concept as in substance. For historian's comment see HLAS $z:IS84.


Very successful experiment in "evoking and recording Saramacca lifeways" presents two occasions of telling of folktales, an integral component of Saramacca funeral celebrations which take place either on the night after burial or on some subsequent evening. A group of kinsmen and neighbors of deceased "agree to transport themselves into a separate reality that they collectively create and maintain [folk tale-land], an earlier time as well as a distant place," where animals speak, the social order is often inverted, Saramacca customs have been only partially worked out, and the weak and clever tend to triumph over the strong and arrogant." For musicologist's comment see HLAS 52:5769.

1045 Robotham, Don. A further critique of M.G. Smith's corporation theory. in Social and occupational stratification in contemporary Trinidad and Tobago. St. Augus-

tine, Trinidad: Institute of Social and Economic Research, Univ. of the West Indies, 1991, p. 36-48)

M.G. Smith's "reformulation" of plural society theory (see item 1051) leaves author less than satisfied. This "reformulation" which incorporates aspects of corporation theory does not address what he considers to be the "fundamental weakness" of earlier versions. For Robotham, pluralism remains "an inadequate theoretical construct."


Leading specialist on West Indian written and oral traditions provides ethnographically rich description and analysis of calypso and evolution of Trinidadian society. Pays special attention to periods when several ethnicities influenced one another. Interesting sections on class, censorship, and calypsos of 1930s, as well as on immediate pre-independence period. For sociologist's comment see item 5178.


Sharply attacks Young's article dealing with household structure in Saint Vincent (see item 1070). Claims her "methodology, description and analysis represent a remarkable departure from established practice by cultural anthropologists working in the Caribbean and elsewhere." Her analysis of class is seen as the most troublesome issue.

1048 Rummens, Joanna W.A. Identity and perception: the politicalization of identity in St. Martin. in Forging identities and patterns of development in Latin America and the Caribbean = Le façonnement d'identités et modèles de développement en Amerique Latine et aux Caraïbes. Toronto, Canada: Canadian Scholars' Press, 1991, p. 265-278)

Provides informative sociological treatment of "identity construction and intergroup relations in the context of decolonization, the growth of nationalism, and the various dilemmas posed by economic development within 'two' of the multi-ethnic, post-colonial societies of the French and Dutch Antilles." Most welcome research
dealing with one of the least studied islands of the Caribbean.


Utilizing primary and secondary sources on Kingston, authors analyze mothers' expressed gender preferences, anthropometric assessments of children, gender preferences in adoption, and child abandonment data. They conclude that "centrality" of women in Caribbean ideology is demonstrated in prevalent childcare practices that appear to favor female children.


Utilizing much material from the Women in the Caribbean Project and other research findings, as well as material from literature, popular and folk culture, and oral testimony, author explores issues affecting Caribbean women, including socialization and education, domestic and family life, making a living, and interactions with men.


Relates M.G. Smith's own version of 30-year-plus controversy over pluralism and social stratification as applied to the Caribbean. Fully referenced and tightly organized, account places plural society theory and its evolution in chronological and theoretical perspective; indicates areas of theoretical weaknesses in early versions of the concept; and describes and defends use of corporation theory as structural framework for pluralism and as remedy for those weaknesses. For a critique of this theory, see item 1045.


Case studies of Haiti, Suriname, Grenada, Guyana, Jamaica, and Trinidad are presented in order to test whether concepts of pluralism and plural society "provide a fuller and more detailed understanding of... recent political and ideological developments than such alternatives as dependency or world system theories." Likely developments of these countries are then discussed, as are the "problems that beset explanation of these developments provided by alternative theories of Caribbean society."


Principal investigator of major anthropological research project on Caribbean education discusses project's aims and approaches. Objectives were three-fold: 1) to determine capacity of sociocultural anthropology to deal with relation of education to continuity or change in newly independent societies; 2) to determine whether and how educational systems of Barbados, Grenada, and Trinidad operated during independence to perpetuate or change structural and cultural frameworks each inherited from a colonial past; and 3) to assess whether or not these educational systems since independence promoted development or increased the potential for development.


Contains expansion of author's comments delivered at an international conference held at Univ. of Pittsburgh in Aug., 1988. [Cited volume is collection of essays proceeding from the conference.]


This abridged edition based on Stedman's own handwritten manuscript differs markedly "from the heavily edited first edition of 1796 and all the many editions and translations that were based on it."

1056 Stewart, John. Ethnic image and ideology in rural Trinidad. (in Social and occupational stratification in contemporary Trinidad and Tobago. St. Augustine, Trini-
Anthropology: Ethnology: West Indies / 137

Utilizing African pastor and Indian shopkeeper as case examples of cultural images, author explores pluralism at village level. Argues that ethnic ideology has great psychological and political appeal and remains a powerful organizer of everyday perceptions. Only when national culture and national images prevail will ethnic ideology and advocacy dissipate.


Account of history and role of Africans in Central America emphasizes African presence in Belize and issues of national identity.


Relates Hindu religious expression and its revival in Martinique and Guadeloupe. Set in historical and theological context, this handsomely documented inventory of current Hindu rituals, ceremonies, beliefs, and traditions should prove of interest to Caribbeanists.


Penetrating account and analysis of participants and groups involved with ongoing conflict in Suriname gives particular reference to rise of Jungle Commandos as military arm of Maroon society and to the increasing integration and incorporation of that force into Maroon religious and social life.


Welcome reissue of pioneering account of Trinidadian Carnival includes contributions from Andrew Pearse, Daniel J. Crowley, and Barbara E. Powrie, among others.


Timely, provocative review of anthropological theory as expressed in last two decades of research on the Caribbean is organized around themes of heterogeneity, historicity, and boundaries and articulations.


Freeing the slaves profoundly affected "the vision and options of those who were already free." Article describes reaction of freedmen to breakdown of slave order in Dominica and Haiti at three points in historic time: 1) at moment before freedom; 2) immediately at emancipation; and 3) at post-freedom moment.


Comprehensive analysis of anthropological research focuses on Caribbean fishermen with specific reference to issues related to "occupational multiplicity" and to work satisfaction. Suggests lines of future research, and appends very useful bibliography on Caribbean maritime/coastal anthropology.


Describes use and manipulation of political resources, the media, and public opinion by local fishermen's associations to block development of a marine sanctuary sponsored by a US government agency. Strategies, forms of discourse, and political praxis are examined.


Timely review of some 40 years of anthropological writing in which several foci of disciplinary interest on Indo-Caribbean culture and society are examined (e.g., cultural
traits, institutional differentiation, social structure, social mobility, ethnicity). Author argues that researchers’ interests, intents, and ethnographic/theoretical orientation have conditioned their work, resulting in little or no consensus about nature and role of various aspects of East Indian reality.


Examines Carib of South America and Antilles with specific reference to their military cooperation with European colonial authorities and ensuing impact on construction of Amerindian ethnicity. Discusses effects of Spanish occupation of greater Guiana region on creation of a strong pan-Carib political identity and delineates Carib military alliances with the Dutch and French.


Ethnographic data generated in rural Demerara, plus oral histories and use of secondary sources, provide synchronic and diachronic evidence for exploring penetration of ideological, political, and economic factors on ways that African and East Indian Guyanese villagers “produce and reinterpret the range of criteria they use to explain and to evaluate one another’s behavior.” Author also explores and explains reproduction of ethnic, racial, and religious cleavages during a period of nation-building. Highly recommended.


Provides anthropological treatment of a Javanese dialect in Suriname. “The focus is on the meaning of specific gestures—verbal and nonverbal—in their given contexts, determined through the traditional anthropological means of observation, imitation, and participant error.”


Work comments on why Rastafari women rarely have been the focus of research; on motives of researchers who might undertake such research; on those best equipped to appreciate experience of Rastafari women; and on need for theoretical frameworks for such research that will incorporate class, race, and gender.

1070 Young, Virginia H. Household structure in a West Indian society. [Soc. Econ. Stud., 39:3, Sept. 1990, p. 147–179, bibl., tables]

Saint Vincent village sample of 65 nuclear family households and female-headed households is compared with regard to structure and domestic culture. Finds substantial normative and functional similarity, and posits an integrated system and ideology that includes both types.

South America
Lowlands

JONATHAN D. HILL, Associate Professor of Anthropology, Southern Illinois University at Carbondale

IN THESE TIMES OF RAPID POLITICAL and cultural change, it is difficult and perhaps even risky to assert that any field of study as topically diverse and internationally based as the ethnology of Lowland South America can be understood in terms of a unified core of concepts and practices. Despite this caveat, there is over-