Based on terms of ethnic identity and language contact, Zimmermann's study focuses on the so-called "identity damnation" among the Otomi Indians of the Mezquital valley in central Mexico. Exemplary research notable for its theoretical rigor and methodological sophistication. [T. Hampe-Martínez]

West Indies

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THIS SECTION IS DESIGNED to include 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. In this issue, roughly two-thirds of the publications annotated deal with 20 countries or dependencies: Antigua, Barbados, Barbuda, Costa Rica, Cuba, Curacao, Dominica, the Dominican Republic, French Guiana, Guadeloupe, Guyana, Haiti, Jamaica, Martinique, Nevis, Puerto Rico, St. Lucia, St. Vincent, Suriname, and Trinidad and Tobago. The remaining publications deal with the Caribbean in general or intra- or inter-regional comparisons of one sort or another. The territories or units receiving the most anthropological attention were, in order: the Caribbean in general, Trinidad, and French Guiana. For the reader's convenience, I list below, in several broad categories, those items annotated that deal with the most representative subjects of orientations.

I. DIACHRONIC AND HISTORICAL STUDIES

As I indicated in HLAS 53, Caribbean anthropology has long been ambivalent in its use of historical perspective. Nonetheless, as reflected in the number of publications with diachronic dimensions cited in that last issue, the interest in and value of history for anthropologists appeared to have grown considerably. This tendency has persisted during this report period. See, for example, Baker on the ethnohistory of Dominica [item 777], Dreyfus on native political networks in western Guiana [see HLAS 54:1901], González on ethnic identity and inter-ethnic relations during and after the Carib War [item 796], Lazarus-Black on law and society in Antigua and Barbuda [item 812], and Olwig on the development of Nevisian cultural identity [item 821]. Anthropological contributions to the understanding of slavery also continue apace. For these materials, see Binder's collection on slavery in the Americas [item 836], Hoogbergen on marronage and slave rebellions in Suriname [item 803], Jaimard's intra-regional comparison of slavery [item 807], Mintz on food and eating habits of slaves [item 818], Mörner on patterns of social stratification in the 18th and 19th centuries [item 819], Palmie on ethnogenetic processes in Afro-American slave populations [item 824], and the reedition of Rubin and Tuden's work on comparative perspectives of slavery in New World plantation societies [item 784].

II. SYNCHRONIC STUDIES

a) Ethnicity and Identity. A great deal of the contemporary research on the Caribbean seems to be focused on questions related to ethnicity and identity. In addition to the studies of González and Olwig listed above, publications dealing with these
themes from a more synchronic perspective include the following on the Dominican Republic: Davis on music and black ethnicity (item 789), Douany on ethnicity, identity and the merengue (item 790), and Nyberg-Sorensen on Creole culture and Dominican identity (item 839). For publications with a Trinidadian focus, see Birth on coup, carnival, and calypso (item 781), Eriksen on multiple traditions and cultural integration and on ethnicity and nationalism (items 793 and 794), Gosine on the East Indian odyssey (item 791), Houk on the Africanization of the Orisha tradition (item 804), Khan on food pollution and hierarchy, and on what is a “Spanish” (items 808 and 809), the Premdas collection on the enigma of ethnicity (item 792), Sampath on the creolisation of East Indian adolescent masculinity (item 829), Segal on race and color in pre-independent Trinidad (item 834), Vertovec on Hindu Trinidad (item 845), and Yelvington’s edited work entitled Trinidad ethnicity (item 844), together with his own two contributions to that volume (items 848 and 849). For other contributions to these themes, see Lefever (item 813) and Purcell (item 826) on West Indians in Costa Rica, Spencer-Strachan on problems of self-identity among diasporic Africans (item 840), M.G. Smith on theoretical aspects of race and ethnicity (item 837), and Young on becoming a West Indian in St. Vincent (item 850).

b) Maroon Culture and Society. Mainland research of this genre remains active. For instance, see Bilby et al. on vocabulary related to food and its usage among the Boni and Djuka (item 780), Bruleaux on descriptions of native food resources in French Guiana (item 806), Groot et al. on Aluku/Boni history (item 798), Hurault on material culture and art styles of the Boni, Djuka, and Saramaka (item 805), and Price and Price’s diary of an ethnographic expedition to collect maroon artifacts (item 825).

c) Gender Relations and Women’s Studies. See Abraham on industrialization and female-headed households in Curacao (item 774), D’Amico on a reconsideration of female-headed households in Jamaica (item 788), Greene on race, class, and gender in the future of the Caribbean (item 827), Handwerker on empowerment and fertility transition in Antigua (item 800), Schnepel on language and gender in the French Caribbean (item 833), and Sobo on health, sickness, and gender relations among the Jamaican poor (item 838).

d) Rural Studies/Peasantry. See Alvarado Ramos on rural settlement types in Cuba (item 776), Crichlow on family land tenure (item 786), Griffith et al. on proletarianization in Puerto Rican fisheries (item 797), LeFranc on land tenure in St. Lucia, and on a small farming village in Dominica (items 814 and 815), and Wylie’s comparison of crises of glut in the Faroe Islands and Dominica (item 847).

e) Language and Society. See Cooper on orality and gender in Jamaican popular culture (item 785), Schieffelin and Doucet on Haitian Creole (item 830), and Schnepel on the Creole movement and East Indians in Guadeloupe (items 831 and 832).

f) Religion. Five books or collections make up this category: see Brandon on santería (item 783), Murphy on working the spirit (item 820), the Simposio Internacional on ancestor cults (item 835), Glazier on African-derived religions in the Caribbean (item 841), and Yelvington on Traditional spirituality in the African diaspora (item 843).

g) Reviews and assessments. I include here Guanche Pérez and Campos Mitjans on Cuban cultural anthropology in the 20th century (item 799), Kimber’s geographical review of aboriginal and peasant cultures (item 810), Olwig on Danish scholarship on the West Indies (item 822), and Oriol’s appreciation of the anthropological work on Haiti by Louis Price Mars (item 823).

Agorsah, Emanuel Kofi. Archaeology and resistance history in the Caribbean. See item 479.

Allen, Rose Mary. Muzik di ingles també a bira di nos: an overview of the Calypso on Curacao in the period of its popularity. Curacao: Archaeological-Anthropological Institute of the Netherlands Antilles, 1988. 60 p.: ill. [Report of the Institute of Archaeology and Anthropology of the Netherlands Antilles, 8] Preliminary study of calypso on Curacao by English-speaking West Indians. With lyrics in English Creole and Papiamentu, these calypsos, which had great success in the 1960s and 1970s, deal primarily with male-female relationships and difficult social situations. Local calypsonians are identified and calypso lyrics appended.

Alvarado Ramos, Juan Antonio. Algunos criterios para la clasificación etnográfica de los asentamientos rurales en la actualidad. [Annu. Etnol. /Habana, 1988, p. 67-82, bibl.] Basing study on classificatory scheme developed by Soviet ethnographer Vitov and utilizing data from 1981 Cuban census and field research, author delineates some aspects related to the definition of rural settlement types in present-day Cuba, an important theme in the organization of the Ethnographic Atlas of Cuba. Two major categories, the dispersed settlement and concentrated settlements, are considered with particular attention given to new types developed since 1959.

Amodio, Emanuele. Relaciones interétnicas en el Caribe indígena: una reconstrucción a partir de los primeros testimonios europeos. See item 483.

Baker, Patrick L. Centring the periphery: chaos, order, and the ethnohistory of Dominica. Jamaica: The Press, Univ. of the West Indies, 1994. 251 p.: bibl., ill., index, maps. Detailed account from pre columbian times to present utilizing the metaphor of center and periphery, "an attractor creating and re-creating order and chaos," as conceptual device for organizing a history that has not had a smooth linear progression. Of greater anthropological relevance are chapters on the peasantry, the mulatto elite, and capitalizing a subsistence economy.

Basch, Linda G.; Nina Glick Schiller; and Cristina Szanton Blanc. Nations unbound: transnational projects, postcolonial predicaments, and deterriorialized nation-states. Langhorne, Pa.: Gordon and Breach, 1993. 344 p.: bibl., index. Concept of transnationalism ["the processes by which immigrants forge and sustain multi-stranded social relations that link together their societies of origin and settlement"] is explored and considered. Three case studies of migration from St. Vincent, Grenada, and Haiti to the US, as well as a comparative study of transnational migration of Filipinos and Caribbean people to the US, provide ethnographic bases for the propositions put forth.

Baud, Michiel et al. Etniciteit als strategie in Latijns-Amerika en de Caraïben. Amsterdam: Amsterdam Univ. Press, 1994. 152 p.: bibl., index. Argues that ethnicity is not simply a historical or social fact; rather, ethnicity often is a strategy, deliberately chosen by different groups to reach certain goals. Shows that in Latin American and Caribbean history the ideas about ethnicity and ethnic groups changed due to such major developments as European colonization, the building of the nation-state, and migration. [R. Hoefte] Bilby, Kenneth et al. L'Alimentation des noirs marrons du Maroni; vocabulaire, pratiques, représentations. Cayenne: Institut français de recherche scientifique pour le développement en coopération, Centre ORSTOM de Cayenne, 1989. 393 leaves: bibl., ill.

Useful inventory of vocabulary related to food and food usage among the Aluku [Boni] and Djuka of French Guiana. Listed al-
Anthropology: Ethnology: West Indies / 101

alphabetically, each item includes, as appropriate, linguistic, botanical, zoological, medical, and ritual data as well as notes on preparation.

781 Birth, Kevin K. Bakrnal: coup, carnival, and calypso in Trinidad. [Ethnology/Pittsburgh, 33:2, Spring 1994, p. 165–177, bibl.]

Young village males shared a cultural model of the attempted coup d'etat of July 1990, one that held the event to be a threat to their cultural construction of freedom. The coup became a dominant calypso theme during the Carnival that followed. Describes the creation of the villagers' cultural model and the way that Carnival participation, specifically the interaction between Carnival audience and performance, caused the model to change. The new model depicts Trinidad suffering periodic conflicts in which freedom and humor triumph over political repression and fear.


Study of mobilization based on Carib ethnicity in guerrilla movement designed to secure aid, resources, territory, and recognition in a society that has ignored these people. Argues that Carib behavior can only be understood in relation to the situation of other ethnic groups in Suriname. [R. Hoefte]


Guided by anthropological concepts and field work data from Ghana, Cuba, and New York, author relies heavily on historical sources and a processual framework for analyzing evolution of santería. Bracketed by chapters on African origins and contemporary patterns in the US are two chapters of specific interest to Caribbeanists: pre-santería and early santería in Cuba from 1492–1870 and latter-day santería in Cuba from 1870 to 1959.


This reprint of the 1977 publication, the New York Academy of Sciences' contribution to the Quincentenary, includes a new foreword by the anthropologist, Paye V. Harrison. Based on a 1976 multidisciplinary and multinational conference on slavery which brought together the leading scholars on the topic, this landmark publication includes substantial contributions from anthropology, not just from its two editors and conference organizers, but also from Richard Frucht, Angelina Pollak-Eliz, Luz María Martínez Montiel, Silvia de Groot, Richard Price, and Sidney Greenfield.


Stimulating study of Jamaican as language and its contribution to Jamaican cultural life, of obvious value to anthropologists. Examines word-culture as exemplified in the work of local writers and performers, including that of Louise Bennett, Jean Binta Breeze, Mikey Smith, the Sistren Theatre Collective, Michael Thelwell, Bob Marley, as well as the "erotic play in the dancehall" of Jamaican DJs.

786 Crichlow, Michaeline A. An alternative approach to family land tenure in the Anglophone Caribbean: the case of St. Lucia. [Nieuwe West-Indische Gids, 64:1/2, 1994, p. 77–99, bibl., tables]

Argues against "more popular approach" taken by analysts treating family land as institutionally separated with definite and fixed characteristics. Considers family land part of the "small holder sector" which reflects the problems of that sector. Therefore, distinction between legal and supposedly non-legal forms of tenure often found in the literature need reconsideration. Finally, economic pressures have, in fact, led to the sale of family land with consequent declines in agricultural production and quality of life.

First half of study focuses on ethnic relations in Guyana and Trinidad. Last half examines Caribbean migrants and ethnic relations in Dutch and British societies. Argues that ethnic differentiation and racial inequality have to be understood as historically grounded interactions which are heavily influenced by economic and political factors. Includes a critique of the plural society theory and revisits post-industrial theories.


Reviews Caribbean family literature and discusses some of its “major tendencies.” Concludes that female researchers “can begin to alter the destructive uses to which social science analyses of female-headed households have been party, by ensuring that our work contributes, in its process and product, to the empowerment of poor women and those with whom they share their lives.”


Excellent analysis/review of music and its relationship to Dominican identity and ethnicity. Includes informative sections on traditional Afro-Dominican musical culture, Dominican musical genres as symbols of ethnic, class, rural/urban, and pan-regional identity, and the merengue as ethnic marker.


Significance of the Afro-Caribbean merengue and its rise as the most popular music in the Dominican Republic is examined in light of ethnic relations and the emergence of Dominican identity. Argues that merengue “synthesizes” many features of this identity, and embodies Creole beliefs and customs in contrast to Haitian influences.

Dreyfus, Simone. Les Réseaux politiques indigènes en Guyane occidentale et leurs transformations aux XVIIIe siècles. See HLAS 54: 1901.


Collection of 32 papers, some of excellent quality, presented at the multidisciplinary Conference on East Indians (4th, New York, 1988), 19 of which (3 by anthropologists) focus on East Indian-related issues in the Caribbean region or on Caribbean East Indians in the US. For the contributions on Caribbean ethnicity, see Schnepel [item 831] and Mintz [item 842], as well as Segal’s related work [item 834] in Trinidad ethnicity.


Collection of 14 articles, seven on the Caribbean. For the contributions on Caribbean ethnicity, see items 848, 837, and 832.

Eriksen, Thomas Hylland. Multiple traditions and the question of cultural integration. [Ethnos/Stockholm, 57:1/2, p. 5–29, bibl.]

Based on data drawn primarily from East Indians in Trinidad, essay explores an important issue on social anthropology—“the relationship between agency and structure or between holist and individualist orientations in social analysis.” In this theoretical and epistemological context, argues that the identity of Indo-Trinidadians is created mainly through “abstract mediating structures,” not through face-to-face relations.

Eriksen, Thomas Hylland. Us and them in modern societies: ethnicity and nationalism in Mauritius, Trinidad and beyond. Foreword by Bruce Kapferer. Oslo: Scandinavian Univ. Press, 1992. 208 p.; bibl., index.

Making use of considerable Trinidad-
ian and Mauritanian ethnographic data, author explores, in interdisciplinary context, theoretical perspectives impinging on ethnicity, nationalism, and modernity. Difficulties of employing these concepts in modern situations are thoroughly discussed (for example, ethnicities and nations are seen as beset by a dual process of globalization and localization, by simultaneous cultural homogenization and differentiation).


Discussion of the impact of ten weeks of field work in Barbadian rural villages on white undergraduates. Author/director contends that students gained a new awareness of race and social class, learned what it means to be a minority, experienced rural life, and gained knowledge of another culture, all of which provided them with “a more critical perspective on their own culture.” In addition, author believes, without benefit of psychological data, that the field work experience had significant characterological benefits for student participants.


Discusses interracial and interethnic relations on St. Vincent in 1795–96 during Carib War and on Central American coast where defeated Caribs were sent in 1797. Focus is on encounter of Amerindians, Africans, and Europeans, the creation of the hybrid Black Carib, their ethnic and racial misidentification by English and French colonists, and the situational nature of Black Carib self-identity past and present.


“Class” and “therapy” are two concepts “appropriated” by Puerto Rican “peasant” fishermen from the formal economy and “adapted” to the “politics and semantics” of their socioeconomic life. Focusing on these two remolded terms, authors explore the conceptual and political consequences of the conditions of fishermen who combine fishing with wage labor.


Program for conference on Boni that includes extended abstracts of the three principal papers on Aluku/Boni history and on knowledge transmission.


Brief but informative Cuban perspective on history of Cuban cultural anthropology in the 20th century. Two major periods, each with sub-periods, are identified: “The Neocolonial Republic” (1902–1958) and “Following the triumph of the Cuban Revolution” (1959–1990). The anthropological activity (and methodological character) of the major institutions and representative individuals are detailed.


Report from a long-term, comparative study of gender relations on Barbados, Antigua, and St. Lucia. Presents a sophisticated argument based on the notion that “education by itself had almost no impact on Antigua’s decline to replacement-level fertility, which is explained by the conjunction of new educational and employment opportunities for women.”

801 Ho, Christine G.T. The internationalization of kinship and the feminization of Caribbean migration: the case of Afro-Trinidadian immigrants in Los Angeles. (Hum. Organ., 52:1, Spring 1993, p. 32–40, bibl., ill.)

Argues that modern migration scholars confront the effects of a process of “globalization” (e.g., the emergence of “international families” linked to trends such as circular migration flows and the importance of kinship
and primacy of women in these flows]. To deal with these emerging phenomena, author favors network analyses as a more “fluid" method than household-based studies.


Rejects interpretation of Bois Caiman ceremony as historical event and argues that it is a myth whose origin is imputed to the malevolence of a “Français de Saint-Dominique.” Traces development of myth and indicates its utility for illustrating cleavages in Haitian society.


Rebellion was an ineffective form of slavery resistance; marronage was far more successful method for escaping slavery. Nonetheless, close links existed between marronage and successful slave rebellions in Suriname; a slave uprising could hope to succeed only if Maroons were somehow involved. Several cases of revolts that had varying success are analyzed and a list of all plantation revolts in colonial Suriname is appended.


Orisha, an eclectic and syncretic Yoruba-derived religion, has over time taken on not only Catholic, Protestant, and Hindu elements, but also incorporated East Indian members. It is argued that this relatively recent influx of non-Africans has resulted in a concerted attempt to revitalize the religion by expurgating all non-African derived components.


Slightly modified second edition of a 1970 publication. This precisely detailed and beautifully illustrated volume, based on data from eight field expeditions to French Guiana (1948–65), deals with aspects of social structure, material culture, and art styles among the Boni, Diuka, and Saramaka of the Maroni.


Exhibit catalog describing the native animals, fish, fruits, and vegetables underpinning French Guianese cuisine as well as traditional hunting and fishing techniques. Text is illustrated with 18th- and 19th-century drawings.


Intra-regional comparison of types of slavery, changes to the system of slavery, abolition, and lasting effects, based on a model of slavery generated by author. Creates “transformist” analysis of the dynamics of social “races” and classes, and their consequences in Caribbean society.


Examination of the concept of juthaa (food and drink “polluted” by being partially consumed), an element of the cultural repertoire of Trinidadian East Indians, sheds light on “the larger question of how indigenous traditions are invested with diverse meanings through which they gain significance and function under new conditions.” This concept, although caste derived, has egalitarian connotations in Trinidad.


Focusing on “Spanish," a specific manifestation of the Trinidadian category
“mixed” (the latter considered by the author to be an overarching rubric for glossing ethnic or racial combinations), author deals with the importance and relevance of the existence of ambiguity for defining, maintaining, or resisting hierarchy in sharply stratified social systems. Includes historical as well as contemporary sketches of “Spanish” in Trinidad.

810 Kimber, Clarissa. Aboriginal and peasant cultures of the Caribbean. [Yearbook/CLAG, 17/18, 1990, p. 155-163, bibl.] Geographer’s terse review of post-1980 studies on aboriginal Caribbean cultures as well as contemporary Caribbean peasantrys, and an anticipation of future research directions dealing with the latter.

811 Kulakova, N.N. Gaïtilstsy: formirovanie etnosa (kolonial'nasià epokha). Moskva: Rossuskia akademisia nauk, In-t etnologi i antropologii im. N.N. Miklukho-Maklasia, 1993. 169 p.: bibl., map. Writing for the Miklukho-Maklaia Institute of Ethnology and Anthropology of the Russian Academy of Sciences, the author traces the ethnogenesis of Haitians from the beginning of French colonization in the 1630s to independence in 1804. Introduces new historical ethnographic approaches, material based on colonial sources, and colonial period literature. Addresses social, economic, cultural, and religious developments. Includes tables and extensive references to Russian and Western sources. [B. Dash]

812 Lazarus-Black, Mindie. Legitimate acts and illegal encounters: law and society in Antigua and Barbuda. Washington: Smithsonian Institution Press, 1994. 357 p.: bibl., index. (Smithsonian series in ethnographic inquiry) Provides informative and interesting exercise in historical anthropology, a diachronic exploration into kinship, class, and gender in colonial and post-colonial society as these “relate dialectically to systems of legalities and illegalities.” Study provides framework for dealing with “class formation, family ideology and structure, and gender hierarchy within the wider contexts of slavery, post-emancipation society, and independence.” Recommended reading.

813 LeFever, Harry G. Turtle Bogue: Afro-Caribbean life and culture in a Costa Rican village. Selinsgrove, Pa.: Susquehanna Univ. Press, 1992. 249 p.: bibl., ill., index, maps. Study of Tortuguero, a “second step” African diaspora community whose residents trace ancestry to African slaves from the eastern Caribbean and their descendants who migrated to the western Caribbean and/or the east coast of Central America during the 19th and 20th centuries. Useful descriptions of the development and dynamics of Creole culture and social structure in northeastern Costa Rica, and of issues related to ethnic identity.

814 LeFranc, Elsie. Rural land tenure systems in St. Lucia. Mona, Jamaica: Univ. of the West Indies, Institute of Social and Economic Research, 1993. 92 p.: bibl., tables. (ISER working paper, 40) Long delayed appearance of field work report completed in 1975 and submitted for publication in 1982. Four-month study of St. Lucian small-farm economy focuses on the relationships between farm family, land tenure, and production system. Introduction deals with the historical traditions which shaped the small-farm community of 1975 and the ties binding it to the urban sector.

815 LeFranc, Elsie. Status group formation in small communities: a case study of a Dominican small-farming village. Mona, Jamaica: Institute of Social and Economic Research, Univ. of the West Indies, 1993. 106 p.: bibl., ill. (Working paper; 39) Another unfortunately delayed publication of field research. With issues revolving around the nature of Caribbean peasantry as context, traces village income, property, and kinship and how these relate to status group formation and persistence. Descriptions and analyses of social networks and property relations are particularly useful.

816 L’Etang, Thierry. Mythes et croyances de la mer. [Caribena/Martinique, 1, 1991, p. 83-104, bibl., photo, ill.] Amerindian as well as current Antillean myths related to the sea. Particular attention is given to the distribution of the myth “Manman D” Lo and its origins, both Amerindian and African.

Study of the Kaliña representation of Europeans [hombres del mar]. It is difficult to reconstruct this representation because the available information is fragmentary and Europeans are generally represented as cannibals or are associated with water. Argues that Europeans have not radically altered the system of representation of “the other” among the peoples of the Guianas. [R. Hoefte]


Food and eating habits of slaves and their descendants in the Caribbean are described and analyzed in anthropological context with specific reference to origins, production, processing, and distribution of foods, as well as the emergence of cuisine.


Of value not only to historians but to any Caribbeanist concerned with the development of contemporary Caribbean society, this article illuminates the methodological issues and difficulties inherent in the objective comparison of post-abolition stratification patterns in the region. Case material drawn from Saint-Domingue/Haiti, Martinique, Barbados, Jamaica, Cuba, and Puerto Rico.


Eminently readable, well argued treatise on how religions of the African diaspora share a kindred spirituality drawn from an African past, how they “work the spirit” despite having evolved differently in the New World given differing historical circumstances. Separate chapters are devoted to Haitian voodoo, Brazilian Candombé, Cuban and Cuban-American santería, Jamaican Revival Zion, and the Black church in the US.


Development of Nevisian cultural identity is viewed in historical anthropological perspective. Traces interplay of English conceptions of patriarchy and African conceptions of belonging during the formative period which enabled slave populations to assert a social presence in that colonial society; a succeeding period characterized by an English framework of respectability that offered the subordinated segments of the society opportunities for seeking social recognition before and even more so after Emancipation; and, finally, the unravelling of a territorially localized Nevisian society, massive emigration, the development of a transnational community, and the cultural implications of the process.


Review of Danish scholarship on the West Indies (mainly historical in nature and focused on their former colonies) identifies three phases: a national phase concerned with the role of Denmark as a colonial power; an international phase concerned with placing the research within a broader academic framework; and a West Indian phase, in which the Danish colonies are reexamined within a holistic Caribbean context. Anthropological perspectives during the latter phase are noted.


Afro-American cultures is proposed as a heuristic device complementing rather than contradicting the rapid early creolization model put forth by Mintz and Price.

Combined diary of a one-month ethnographic expedition commissioned by French Guianese authorities to collect artifacts illustrative of Maroon life and material culture for a proposed Musée de l'Homme Guyanais. Interesting insights, forays, and asides by two well-known Maroon specialists on contemporary currents in anthropology, and on museology issues and approaches to the dissemination of knowledge.

Significant contribution to the understanding of the “adjustment of Afro-Costa Ricans, from their arrival as recruited migrant labor to their present position as an integral, but only partially accepted, ethnic minority.” Provides theoretically sophisticated examination of the intertwined sociocultural factors that created inequality and dependency.

Collection of seven papers by non-anthropologists on topics of importance to anthropologists interested in the anglophone Caribbean. Four “state-of-the-art” reports provide theoretical context for empirical studies for a major research project on the Future of the Caribbean and are recommended reading: J. Edward Greene on race, class, and gender in the future of the Caribbean; J.G. LaGuerre on race and class, Rhoda Reddock on primacy of gender in race and class, and Hermione McKenzie on family, class, and ethnicity.

Catalogue of exposition on contemporary Boni art given in association with a conference on Boni history, society, and culture. See also Groot et al. [item 798].

Ethnographic study of how the complex interplay of village notions of creolization, adolescence, and masculinity lead to transformations of cultural identity at the local level.

“Competing representations of kreyòl and the symbolic importance of decisions taken in standardizing a kreyòl orthography” provides an interesting format for analysis of the role of language and the implications of orthographic debates in the forming of Haitian identity and in the vexed discourse about Haitianness.

Analysis of the movement to promote the Creole language and the relevance of this movement for the sociopolitical integration of East Indians in Guadeloupe in tandem with an examination of the political implications of the rise of indianté and the construction of an Indian identity on that island.

The creole movement is defined as sociopolitical in nature with ethnocultural goals focused on the promotion, defense, and development of the Creole language. Article deals directly with East Indian reactions and relations to this movement. In this context, construction of an Indian identity (indienité) and the upswing in interest about India is seen as a response "to the politicalization and racialization of the cultural question in the quest to create an authentic Guadeloupian identity in the 1980s."


Contributes empirical data from Martinique and Guadeloupe dealing with issues of linguistic duality, gender in language evaluation, orality and literacy in Creole, and the emerging Creole language movement in the region. Suggests areas for further research.

834 Segal, Daniel A. "Race" and "colour" in pre-independence Trinidad and Tobago. (in Trinidad ethnicity. Edited by Kevin A. Yelvington. Knoxville: Univ. of Tennessee Press, 1993, p. 81-115, bibl., tables)

Stimulating exploration of the semiotics of Trinidadian race and color terms used for the half-century before 1962 and useful suggestions for research on the social pragmatics of race and color during this period. Maintaining that racial categories and identities are socially constructed, or historically invented, argues that two quite different principles of subordination explain the range of socially intelligible actions which shaped qualitatively different patterns of social mobility for "East Indians" and "Africans" in that country. Comparison of a centenary celebration of East Indian achievements in Trinidad and the autobiography of Eric Williams help illustrate argument. A similarly titled article, somewhat differently organized and written, is published by the author in The East Indian Odyssey [item 791].


Excellent collection of 32 papers of considerable quality given at an international, multidisciplinary conference held in Germany in 1989. For the contributions on Caribbean ethnology, see Hoogbergen [item 803], Mintz [item 818], and Palmie [item 824].

837 Smith, M.G. Race and ethnicity. (in The enigma of ethnicity; an analysis of race in the Caribbean and the wider world. Edited by Ralph R. Premdas. St. Augustine, Trinidad: Univ. of the West Indies, School of Continuing Studies, 1993, p. 23-58, bibl.)

Published at the time of his death, this last essay of a distinguished Caribbeanist deals with concepts of race and ethnicity, emphatically rejecting current views in social science that tend "to assimilate racial and ethnic relations to one another in the undifferentiated category of 'intergroup relations.'" In tandem, the race concept in Western thought, and racism as cultural theory are examined.

838 Sobo, Elisa Janine. One blood: the Jamaican body. Albany: State Univ. of New York Press, 1993. 329 p.: bibl., ill., index. [SUNY series, the body in culture, history, and religion]

Conceptions about health and sickness held by poor, rural people living in a north-eastern coastal district of Jamaica. Using social arena as an organizing principle, this descriptively rich study focuses on gender relations and ideas about kin and children. Contains 15 chapters that deal with notions about the Jamaican body, the ethnophysiology of reproduction, the social and moral order by which informants attempt to live, the relationships between parents and children and between men and women, traditional health beliefs, and, "bad bellies" (e.g., menstrual taboo, binding "ties," abortion, "witchcraft babies").

Argues that cultural identity in the Dominican Republic has tended to be elastic and that the easy incorporation of immigrant groups into that society has been the rule except for people coming from neighboring Haiti. Utilizing data from the current transnational situation of Dominicans, rejects view that the nonincorporation of Haitians implies a Dominican rejection of an African heritage, questions the view of "Dominican-ness" as a uniform identity, and challenges "traditional" concepts of culture.

Jamaican-American anthropologist discusses race, class, and problems of self-identity among diasporic Africans.

Special double issue of Caribbean Quarterly contains ten articles, the majority by anthropologists: Stephen Glazier on funerals and mourning in the Spiritual Baptist and Shango traditions; Angelina Pollack-Eltz on the Shango cult and other African rituals in Trinidad, Grenada, and Carriacou; Father Ian A. Taylor on mourning rites in the Spiritual Baptist Church; James Houk on the role of the Kabbalah in the Trinidadian Afro-American religious complex; Roland Littlewood on appropriation and reinterpretation in Spiritual Baptist visions; Patrick J. Folk on African religion and Christianity in Grenada; Manfred Kremser on St. Lucian Djine in communion with their African kin; Donald J. Consentino on Vodou Vatican or a prolegomenon for understanding authority in a syncretic religion; Maureen Warner-Lewis on African continuities in the Rastafari belief system and, Carole Yawney's comments on the Spiritual Baptist and Shango papers.

"... structural and symbolic parallels between the literary art of Wilson Harris, focusing on his 'East Indian novel' The Far Journey of Oudin, and the Madrassi tradition of Worship of the Mother Goddess in Guyana."

Of value to anthropologists, this special issue on traditional spirituality includes McAlister's collective biography of seven Voodoo priestesses in New York; Ocasio's essay on santeria and contemporary Cuban literature; Aborampah on religious sanction and social order in traditional Akan communities in Ghana and Jamaica; Benson's observations on Islamic motifs in Haitian religious art; Desch on Capoeira as spiritual discipline; Gibson on the Guyanese Comfa dance; and Nodal on the concept of Ebbo as a healing mechanism in Santeria.

Well-balanced, quite useful collection of 12 original articles on a persistently important topic. In addition to contributions by anthropologists, includes work on social conflict in the 19th century; the evolution of inequality; spatial patterns and social interaction; ethnic conflict; gender and ethnicity; ethnicity and social change in literature; and, ethnicity and calypso. For contributions on Caribbean ethnology, see Yelvington (item 849), Segal (item 834), Houk (item 804), Khan (item 809), and Sampath (item 829).

Sophisticated, comprehensive study of the development of Hindu society and culture in Trinidad. Key cultural transformations of the Indian population and their social, cultural, and economic impact are considered as are the diverse facilitating factors. Introductory section deals with the early Indian indentured diaspora and the differential modification of key elements of Indian culture (i.e., kinship and household, caste, and Hinduism) in foreign locales and provides excellent context for the sociocultural history of Trinidad Indians, the significance of Trinidadian socio-
economic development in that history, and the discussions of contemporaray Hinduism and its revitalization.


Collection of seven essays on the archaeology, linguistics, history, and sociocultural anthropology of native Caribbean groups, particularly that of the Island Carib. Central theme is the acknowledgement of the plurality of ethnic identities existing at the time of the European arrival. Rejects the way in which orthodox anthropology has blindly accepted colonial ethnological schema. [R. Hoefte]

The division of the spoils after a Faroean grindadrap (tumultuous and dangerous collective hunt and slaughter of pilot whale herds) is remarkably orderly, while the division after a Dominican bonik seining (considerably less difficult and dangerous collective hunt of shoals of skipjack tuna) is disorderly and chaotic. An exploration of this question builds some parameters for considering Faroean and Dominican cultural differences.

Utilizing ethnographic detail effec-

tively, argues that “a paradoxical process characterizes the role of ethnicity at work in Trinidad.” Occupational diversification has led to conditions that are changing ethnic groups and facilitating their incorporation into a “common but permutating class structure.” However, ethnicity remains a “salient” factor in Trinidad’s economic structure “because the process of class composition involves closure around a number of qualitative factors, including ethnicity.”

This substantive introductory chapter to item 844, discusses historical themes in Trinidadian ethnicity, as well as the “culture of ethnicity,” ethnicity and politics, and competing theories of Trinidadian ethnic and cultural diversity.

Author “assesses the practices and symbols that constitute an adaptive way of life and a shared idea system” in St. Vincent. Explores the complex issue of culture and national identity and explains a Vincentian desire for regional cooperation. Three kinds of data were used: history for setting the context and large-scale frameworks; village-level ethnography for delineating regularized forms of behavior and thought; and analysis of the writings of the nation’s intelligentsia as well as popular performances for providing local formulations of society and culture.

South America
Lowlands

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MAIN TRENDS IN THE FIELD OF AMAZONIAN ETHNOLOGY during the early 1990s have deepened and broadened the concern for studying indigenous social organization and religion from a variety of historical and interpretive perspectives.