and the natural world. For related information, see item 776.


Two-part article: 1) describes *patolli, kolizta, bul*, and their relationship to other Mesoamerican board games; and 2) discusses in more detail the Mayan game of *bul* in the small Mopan community of Santa Cruz in Belize. Focuses on influence of Maya traditional culture on modern life. Based on four months of fieldwork in 1993. [R. Hoefte]


Discussion of Mexican-American entrepreneurs in Chicago demonstrates that patterns of association and employment create an enclave economy lacking ties to regional markets.


A criticism of naive ethnography and the identity pan-Mayanists construct from that same ethnography. Watanabe challenges this pattern and suggests it is time to consider the role ethnography plays in the process of identity negotiation, and to spend less time on theories and the poetics of reportage.


Important work blends relational and essentialist approaches to the study of ethnicity. The outcome is an analysis of identity, religious conversion, armed insurrection, and State repression that takes into account constrained meanings (material and historical processes, both real and invented) and processual meanings (creatively living and dealing with the exigencies of the moment). For historian's comment see *HLAS* 56:1799.


For related information, see item 783.


The author argues there is an overemphasis on the role of men in the study of *compadrazgo*. Here the creation of godparent relationships between mothers and daughters is explored in detail as a force mediating the stresses of problematic courtships and estrangements following marriage. For related information, see item 782.


The author examines the marginal status of women in rural Mexico and how it influences the structure and success of agrarian development programs. For sociologist's comment, see item 4683.

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**West Indies**

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This section includes annotations of publications on sociocultural dimensions of anthropology that cover the Caribbean archipelago, The Guianas, Belize, and several other West Indian or West Indian-like enclaves located on other parts of...
the Circum-Caribbean mainland or world. Slightly more than three-quarters of these annotations deal with the following countries or dependencies: Antigua, Barbados, Barbuda, Belize, British Virgin Islands, Colombia, Cuba, Curacao, Dominica, the Dominican Republic, French Guiana, Ghana, Grenada, Guyana, Haiti, Jamaica, Martinique, Montserrat, Nevis, Puerto Rico, St. Lucia, St. Vincent, Suriname, Trinidad, and Venezuela. The remaining deal with the Caribbean in either regional or sub-regional terms. The countries, territories, or regional units receiving the most attention during this biennium were Jamaica (supporting, in part, Michael Manley’s pungent contention a number of years ago that Jamaica is the most studied and least understood country in the Caribbean), followed by Trinidad, the Caribbean in general, Guyana, and Suriname.

As in the past, the publications cited cover a wide range of subject matter, including a very few examples (of a rapidly growing genre) that deal with migratory experiences of Caribbean folk away from the Caribbean. Therefore, for the reader’s convenience, I have categorized most of the works cited into several broad, overlapping topical categories, in order of quantitative importance.

a) Ethnicity and identity. During the past few years, a great deal of the anthropological research on the Caribbean has been focused on questions related to these two linked themes. This biennium is certainly no exception; more than thirty of the citations in this section are devoted to either ethnicity or identity or both including the following four readers or collections of articles: *Across the dark waters: ethnicity and Indian identity in the Caribbean* (item 786), *Ethnicity in the Caribbean: essays in honor of Harry Hoetink* (item 827), *Ethnicity, race and nationality in the Caribbean* (item 828), and *Les Indes antillaises, présence et situation des communautés indiennes* (item 829). Among other citations, see also Angrosino on the Indo-Caribbeans (item 789), Austin-Broos on heritable identity in Jamaica (item 791), Chalifoux on the Hmong in French Guiana (item 817), Duany on transnational migration from the D.R. (item 825), Eguchi on the reconstruction of Carib ethnic identity (item 826), Henry and Tracey on multi-ethnicity in Trinidad (item 844), Khan on Muslims in Trinidad (item 850), Koningsbruggen on Trinidad carnival (item 854), Kumar Misra on a separate East Indian identity in Trinidad (item 876), Mintz on ethnic difference and plantation sameness (item 875) and on the concept of ethnicity (item 873), Oostindie on the Dutch Caribbean predicament (item 883), Price and Price on museums and ethnicity (item 892), and Tracey on adaptive responses to race and ethnic conflict in Trinidad (item 907).

b) Religion. If one includes publications on Rastafari, it would appear that there has been a significant increase in writings about religion-related phenomena during this biennium. Twenty-one citations are listed in this category including the three-volume conference proceedings (one each on cults, voodoo, and Rastafari) entitled *AyBoBo: Afro-Karibische Religionen/African Caribbean religions* (item 902) and *Rastafari and other African-Caribbean worldviews* (item 819). See also Austin-Broos on State and religion in Jamaica (item 790), Bernard on popular religion in Haiti (item 800), Besson and Chevannes on the continuity-creativity debate (item 803), Brea and Millet on Africanisms in Cuban carnivals (item 814), Chevannes on revivalism and identity in Jamaica (item 820), Glazier on funeral practices in Trinidad (item 834) and new religious movements in the Caribbean (item 835), Houk on Orisha in Trinidad (item 847), Kremser on Kélé in St. Lucia (item 855), Pollak-Eltz on anima worship in Venezuela (item 888), and others. For writings on Rastafari, see also Chevannes on a new approach to Rastafari (item 818) and the symbolism of dreadlocks in Jamaica (item 819), Savishinsky on the global spread of the Rastafarian...
movement [item 4922], Simpson on recollections of 1953 work with Rastafari [item 899], and Yawney on the appeal of Rastafari religion [item 914].

c) Aspects of social relations and social organization. See Berleant-Schiller on labor to peasantry [item 797], Besson on peasant adaptation [item 804] land, kinship, and community in the Leewards [item 805] and on a rejoinder to Crichlow [item 802], Birth on transracial kinship in Trinidad [item 810], Browne on informal economy in Martinique [item 815], Drayton on Caribbean textbooks [item 823], Gmelch on Barbadian return migrants [item 822], Gmelch and Gmelch on St. Lucy Parish, Barbados [item 836], Handwerker on domestic violence [item 841], King on Belizean management of marine resources [item 852], Lazarus-Black on kinship and family policy in Antigua [item 859], LeFranc on a re-examination of the Jamaican family system [item 860], Lowes on decline of Antiguan elites [item 862], Martinez on the Haitian bracero in the D.R. [item 864], Maurer on common property in the Caribbean [item 867] and on family land in the British Virgin Islands [item 868], Mintz on the Caribbean as oikoumen [item 873], Moberg on transnational labor in Belize [item 877], Phillips on street children in Trinidad [item 887], Price on a comparison of Martinican and Saramaka Maroon race relations [item 889], R.T. Smith on racial violence in Guyana [item 901], and Yelvington on flirting in a Trinidadian factory [item 915].

d) Women's studies and gender relations. Seventeen citations are listed in this section including the collection entitled Women and change in the Caribbean: a pan-Caribbean perspective [item 913]. See Abraham-van der Mark on mating patterns of Curacoan Sephardic elites [item 785], Allen on Curacoan women and Cuban migration [item 787], Barrow on small-scale women farmers in Barbados [item 794], Berleant-Schiller and Maurer on women's roles in Barbuda and Dominica [item 799], Besson on reputation and respectability [item 806], Bolles on women and work in Jamaica [item 812], LaFont on family courts in Jamaica [item 856], Lake on Rastafarian women [item 857], McKay on tourism in Negril, Jamaica [item 870], Miller Matthei and Smith on Gaiifuna women [item 866], Olwig on Nevisian women at home and abroad [item 882], Parry on gender in the classroom [item 885], Pereira on violence and sex [item 886], and Yelvington on gender, ethnicity, and class in a Trinidadian factory [items 916 and 917].

e) Maroon/Amerindian studies. See Besson on Jamaican Maroon land tenure patterns [item 801], Bilby on Aluku identity development [item 807], on oral traditions of Jamaican Maroons and the Aluku of the Guianas [item 808], and on the meaning of oaths and treaties for Maroons [item 809], Forte on Guyanese Amerindians for the non-specialist [item 832] and on Guyanese Amerindian culture, economics, politics, and language [item 830], Groot on Maroon pacification in Suriname [item 838], Mentore on the Waiwai and distribution of the hunt [item 871], Myers on the Makushi Caribs [item 879], Price on State violence against Surinamese Maroons [item 891], Sanders on the protected status of Guyanese Amerindians [item 896], Thoden van Velzen on collective fantasies of the Surinamese Nydukas [item 906], Vernor on Ndjuka ethnomedicine and Maroon identity [item 910], and Zips on Jamaican influences on African diasporic discourses [item 918] and on the history and contemporary situation of Jamaican Maroons [item 919].

f) Aspects of culture. See Allen on resistance as a creative factor [item 788], Birth on Trinidadian models of time [item 811], Crooks on bicultural factors in Belizean school achievement [item 821], Hoogbergen on resistance [item 846], Losonczy on African slave beliefs [item 861], Maynard on the translocation of the Yoruba esusu [item 869], Miller on mass consumption in Trinidad [item 872], Olwig on the
cultural complexity (item 880) and national culture of Nevis (item 881). Price and Price on museum openings in Guyane, Spain and Belize (item 890), Stevens on symbolism of manje in Haiti (item 905), Vargas on Dominican villages (item 908), and Zips on the "continuity of Black resistance" (item 920).

I am indebted to Dennis St. George, Lewis Burgess, and Lisa Citron for their generous assistance in compiling this section.


Focusing on women's role in the survival of Sephardic Jewish community of Curacao, author deals with issues of marriage, kinship, religion, and caste with reference to means used by the group to maintain its economic and political power despite risks and fluctuations of a trade-based economy. Provides interesting description and analysis of keida, an institutionalized form of concubinage.

786 Across the dark waters: ethnicity and Indian identity in the Caribbean. Edited by David Dabydeen and Brinsley Samaroo. London: Macmillan Caribbean, 1996. 222 p.: bibl., index. (Warwick University Caribbean studies)

Useful collection of essays is derived primarily from 1988 conference on East Indians in the Caribbean. Contributors are not mainly ethnographers; however, their subject matter (race relations, religious and cultural practices, etc.), and their manner of dealing with it, are essentially anthropological. Includes 10 chapters dealing with Trinidad, Jamaica, Guyana, and Suriname.


Examines direct and indirect participation of Curaçaoan women in the labor migrations to Cuba during first two decades of 20th century. Both women who migrated and those who stayed behind found themselves in male-dominated public spheres as workers and/or spokespersons for their absent men. In both situations, women's activities are seen as survival strategies and as evidence of increased flexibility in their roles.


By describing slaves' expressions of dissatisfaction with their conditions, critically examines idea that slaves were well treated in Curacao.


Reviews social science perspectives on Indo-Caribbeans and relates changes in these views to changes in folk conceptions of identity. Asserts that Indo-Caribbean intellectuals have taken the lead in defining their identity and the nature of their own society.

790 Austin-Broos, Diane J. Politics and the Redeemer: State and religion as ways of being in Jamaica. (NWIG, 70:1/2, 1996, p. 39-90, bibl.)

Examines role of "popular" churches in Jamaica, emphasizing the Pentecostal experience, the relationship of that church with the State, and the importance of the Pentecostal transcendental ideology on these issues. Includes case material. For sociologist's comment, see item 4765.


Discusses cultural concepts of race and class in Jamaica, rejecting idea that race encompasses class or that Jamaican culture is definable by reference to a naturalized hierarchy based on race. Argues that race and class are distinct but closely related aspects of a larger "discourse of heritable identity" in which concepts of inherited, internalized environmental influences coincide with biologi-
cal categories of race. Meaning of discourse will vary according to placement of actor in Jamaican society.

Relates developments in Jamaican Christianity to social and economic conditions since emancipation. Argues that Jamaicans have interpreted Christianity over time in ways which render it meaningful to their experience. Consequently, analysis of religion in Jamaica should not be concerned solely with identifying Africanisms as resistances and European influences as domination; rather, Christianity should be considered as having been localized and reconstructed by Jamaicans. For historian's comment, see HLAS 54:1969–793.

Traces labor migration of women from Eastern Caribbean to oil-producing countries such as Venezuela, Trinidad, Curacao, and especially Aruba. Discusses women's participation in the labor force, gender relations, domestic service, the social and economic position of the migrants, and motherhood. Argues that US investments are an important factor in the migration of Caribbean women. [R. Hoefte]

Study of small-scale female farmers in Barbados focuses on gender distinctions in resource allocation and division of labor. Argues that one legacy of slave plantation system is a cultural arrangement that prescribes total involvement of Afro-Caribbean women in agriculture and other aspects of the economy. In this context, a survey of 111 small farmers, divided equally by sex, found a "remarkable degree" of equality between male and female farmers with regard to access to land and other resources, even though the women farmers did not constitute a homogeneous group.

Anthropological perspectives on aspects of a political/social/economic history of Haiti include commentary on language, race, agriculture, and religion. Based on author's interpretation of other textual matter as well as on participant observations.

Analyzes failure of Society for the Propagation of the Gospel to convert the slaves of the Codrington Estates in 18th-century Barbados. Argues that the project was flawed because its conception of slavery differed from that prevailing on the island. Clash of missionary and planter models of slavery did, however, result in new formulation: transition to a racial justification for slavery rendered conversion socially meaningless.

Traces development of a peasantry in post-emancipation Montserrat. Squatting on abandoned land, purchases of freeholds, and sharecropping contributed to growth of this category despite official policies designed to deny land to freedmen.

Self-defeating behavior of majority of white oligarchy in Montserrat during emancipation process, particularly its contempt for law and the Constitution, significantly contributed to this group's decline.

799 Berleant-Schiller, Riva and Bill Maurer. Women's place is every place: merging domains & women's roles in Barbuda & Dominica. (in Women & change in the Carib-
Comparative analysis of women's roles not only examines similarities and differences between the two islands, but also attempts to validate/refute the public-private dichotomy which has characterized the literature on gender-based status differentiation.


Brief analysis and description of Haitian popular religion emphasizes aspects of feasts and festivals celebrating rural life. Reveals syncretisms between Catholicism, patron-saint worship, and voodoo.


Maroons' highly integrated social organization in town of Accompong challenges relevance of "plantation society" models for understanding Caribbean society. Moreover, author argues, Maroon corporate land tenure is not a pre-capitalist "survival;" rather, it is a Creole adaptation to global capitalism.


Gives a point-by-point reply to Crichlow's analysis (see HLAS 55:786] of family land tenure in the Anglophone Caribbean. Despite Crichlow's criticisms of Besson's work, the latter determines that Crichlow's actual findings "mainly support" her own conclusions.


Examines Jamaican religious beliefs and practices since slavery. Authors argue that although Revival has African antecedents, it has been transformed by Jamaicans to meet the challenges of contemporary life. Framing the debate about Jamaican religion in the polarized terms of "African continuity" or "Creole creativity" is not helpful for understanding methods of and reasons for religious expression.


Based on extensive field work in Trelawny, Jamaica, author argues that free villagers, Maroons, and rural Rastafarians represent a tradition of Caribbean peasant adaptation rooted in land as a "focus of domination, resistance, and identity."


Compares post-emancipation agricultural production in Hispanic and non-Hispanic Caribbean, the latter characterized by "peasantries and their customary tenures." In this context, "land, kinship, and community" are discussed, with special attention paid to the Leewards.


Contends that while Peter Wilson's theory of reputation and respectability as a means of understanding Caribbean society [see HLAS 31:2032 and HLAS 43:8250] has much to recommend it, the theory obscures understanding of Afro-Caribbean women. Drawing on data from Jamaica and the Anglophone Caribbean, author argues that, contrary to Wilson's formulation, "Afro-Caribbean peasant women do not subscribe to Eurocentric respectability and . . . they participate in the main dimensions of reputation identified by Wilson." In fact, author places women at the center of "Afro-Caribbean cultures of resistance."


Briefly describes identity development of the resettled Aluku (Boni) in French Gui-
ana. Argues that "the unique identity the Aluku inhabit (which occupies a space between French Guianese Creole identity at one pole, and Surinamese Maroon identity at the other, while being defined in contrast to both) remains strong."

Traces the "Abandoned Child," the "Miracle Food," and the "Bullet Catching" themes in the oral traditions of two Maroon societies which are said to express a "common Maroon ethos."

809 Bilby, Kenneth M. Swearing by the past, swearing to the future: sacred oaths, alliances, and treaties among the Guianese and Jamaican Maroons. *Ethnohistory/Society, 44:4, Fall 1997, p. 655-698, bibl., ill.*)
Interprets treaties between colonial authorities and Maroons in Jamaica and Guyana. Author brings to the task contemporary ethnographic data about Maroons and the meaning of oaths among West Africans. Argues that Maroons held the treaties to be sacred and immutable and, therefore, they should be interpreted in that light. The "spirit" of the treaties, with implications for continued self-determination, remains salient for the Maroons.

810 Birth, Kevin K. Most of us are family some of the time: interracial unions and transracial kinship in eastern Trinidad. *Am. Ethnol., 24:3, Aug. 1997, p. 585-601, table*)
Uses 15 interracial unions between indigenous peoples and Creoles, and attendant transracial kinship links, to explore naturalizing ideologies tied to conceptions of race in Trinidad. Ideas of race and kinship held by each group take on different meanings when used in the context of transracial relationships. Differing affiliation patterns play a role in determining the relative strength of kinship ties and consequent claims of similarity and difference. Three patterns are discerned: 1) cultural notions of "diluted" Creoles and indigenous peoples; 2) schismogenic interactions that evoke attributions of either difference or similarity; and 3) influence of long-standing indigenous patrification and Creole matrification patterns on the development of transracial ties.

Examines the relationship between unemployment and an inflexible model of time among rural Trinidadians who did not complete secondary school. The more traditional flexible models of time are said to promote adaptability to patterns of occupational multiplicity, but secondary education teaches a model more appropriate for regularized labor. For sociologist's comment, see item 4774.

Study of working-class factory women at home and in the workplace was carried out during last years of Michael Manley's administration. After reviewing political and economic context of female labor and working conditions, author deals with basic strategies of how women and their households "make do" by analyzing domestic chores and household division of labor by household type.

Recommended collection. For anthropological contributions see Allen [on resistance and Curaçaoan women], Besson [on free villagers], Bilby [on oral traditions], Chevannes [on Revivalism], Glazier [on new religious movements], Groot [on charting Suriname's Maroons], Hoogbergen [on resistance], and Pollak-Eltz [on anima worship].

Examines Africanisms in Santiago de Cuba festivals. St. James is said to be associated with the Yoruba deity Oggún and the Dahomeyan Ogod. Moreover, aspects of the celebration of carnivals are referred to by
their African origins. Evolution of carnival is traced from colonial times to present. For sociologist's comment, see item 4784.


Cross-class study of informal economy in Martinique suggests that qualitative field studies could substantially inform quantitatively-oriented development planners. Data reveal ties based on undeclared economic activities across class lines that challenge widely held assumption that informal economy is a strategic adaptation of the poor alone. From a planning perspective, the "poor" should be viewed neither as a "discrete, bonded group" nor as "economically isolated."


Presents historical, economic, sociological, and cultural factors contributing to present-day status of the Trio and their Cariban language as update and context for exploring internal sociolinguistic factors that influence Trio speech choices.


Describes and analyzes role of the press during late 1970s in constructing and diffusing stereotypes and images of Hmong immigrants to French Guiana, and ways in which these images were utilized in French Guianese discourse.


Reinterpreting Rastafari "in the context of cultural continuity," author argues that Rastafari is the "fulfillment" of Revival and a "worldview movement" rather than a revolutionary millenarian movement.


Explores meaning of "matted hair among the Rastafari," arguing that it symbolizes both separation from the world and male dominance, and that these meanings are closely related, even identical. Females represent "a force used to contain [men] within society."


The Revivalist table ritual expresses important social values held widely in Jamaica, even by non-Revivalists. Author deals with three such values—hospitality, ancestor worship, and emotional well-being—as basis for holding that Revivalism and Pentecostalism are variant cultural expressions of the same underlying values.


Examines relationships among nutritional status, household factors, and school performance for 63 Mopan Maya children in the Toledo District. No clear association was found between chronic undernutrition and school performance. Variation in household environment, specifically parenting style and family size, were positively correlated with school performance. Author considers findings to be inconclusive given small sample size and insufficient operationalization and measurement of study variables.

Déita. La légende des loa du vodou haïtien. See item 4810.


Includes 13 oral life histories of Barbadian return migrants from Great Britain and North America, a sample roughly representa-
tive of all Barbadian returnees in terms of gender, class, and receiving countries. Histories and commentary treat the entire migration cycle: reasons for departure, experiences abroad, and problems of return. Useful concluding sections on meaning of return migration and on value of oral history for such study.


Caribbean English-language textbooks used in preparation for the Caribbean Examination are analyzed for gender bias, racial ideology, and references to class. Author concludes that the texts, reflecting the ideology of the dominant group, reproduce sexism and obscure the structural predicates of class differentiation. Moreover, racism is perpetuated by omission of references to black achievements.

824 Duany, Jorge. The creation of a transnational Caribbean identity: Dominican immigrants in San Juan and New York City. (in Ethnicity, race and nationality in the Caribbean. San Juan: Institute of Caribbean Studies, Univ. of Puerto Rico, 1997, p. 195–232, bibl., ill.)

Findings from ethnographic field research in both locales indicate existence of transnational identity among Dominicans.


In an analysis of racial identity among Dominican migrants to New York and Puerto Rico, author argues that the Iberian-Caribbean three-tiered model [white-mulatto-black or white-black-other] held by migrants conflicts with the two-tiered northwestern European model. Each model has implications for racial attitudes and relations, and the conflict between them is a challenge to migrants' adjustment.

826 Eguchi, Nobukiyo. Ethnic tourism and reconstruction of the Caribs' ethnic identity. (in Ethnicity, race and nationality in the Caribbean. San Juan: Institute of Caribbean Studies, Univ. of Puerto Rico, 1997, p. 364–380, bibl.)

Discusses Carib ethnic identity within context of tourism and nation-building in Dominica. Argues that a number of aspects of that identity, particularly the "primitive," have been reconstructed as an adaptive strategy to attract tourists. Maintenance of a distinctive Carib identity, however, is not always consistent with the official nation-building efforts of Dominica.

827 Ethnicity in the Caribbean: essays in honor of Harry Hoetink. Edited by Gert Oostindie. London: Macmillan Caribbean, 1996. 239 p.; bibl., index, map, port. (Warwick University Caribbean studies)

Recommended collection. For anthropological contributions see Mintz on ethnic difference (item 875); Oostindie on Dutch Caribbean predicament (item 883); Price and Price on museums, ethnicity, and nation-building (item 892); and Quintero Rivero on the somatology of manners (item 893).


See items 824, 826, and 844.


Proceedings of a 1990 intercultural colloquium held in Guadeloupe includes three contributions by anthropologists: 1) "Approche Anthropologique de l'Indianité, Composant de l'Antillanité" by J. Lirus-Galap; 2) "Trois Mythes Tamouls" by Gerry L'Étang; and 3) "Les Darçanas [points de vue indiens] de l'Inde à l'Espace Américain" by N. Chevry.


Collection of author's background papers written for the Amerindian Research Unit of the Univ. of Guyana offers brief, but relatively comprehensive, survey of Guyanese Amerindian cultures, economic issues,
subsistence techniques, politics, land claims, and language. Useful bibliography appended.


Critique of "recent" research on Barama River Caribs focuses primarily on Kathleen Adams' 1972 doctoral dissertation. Since it has been virtually impossible since independence to receive official permission to study Guyanese Amerindians, it is argued that data and conclusions drawn from very few, sporadic studies are often flawed because they cannot be crosschecked against parallel studies.


Collection of author's papers, articles, and addresses about Guyanese Amerindians, intended for non-specialist, includes examination of their need for self-determination, the impact of economic exploitation of their territories, their position on environmental issues, and their strategic placement in Guyana's response to Brazilian regional hegemony.


Discussion of racial typologies identifies several principles by which racial classifications are made: descent (one has the race of one's ancestors); inequality (categories are hierarchical); and stereotypes. Problems implicit in these principles, as well as recent changes in their operation, are also explored.


Range of funeral practices of both Trinidadian religious groups are based on beliefs and forms drawn from several different sources. However, their unique feature is the extent to which African and European Christian ceremonies have been compartmentalized.


Broad survey of Caribbean syncretic religious movements supports argument that such movements should not be considered simply as expressions of protest or products of deprivation. Rather, such movements may have accommodationist aspects and other features that would be overlooked in an approach based solely on resistance or deprivation.


Comprehensive ethnographic portrait of contemporary rural Barbados focuses on patterns of work, gender relations and life cycle, community, and religion in St. Lucy Parish. Recurring theme throughout work is impact of widening social relations—through globalization, tourism, transnationalism, technology, mass media—on village life and values.

837 Goldwasser, Michael. Remembrances of the Warao: the miraculous statue of Siparia, Trinidad. *(Antropológica/Caracas, 84, 1994/1996, p. 3-4r, bibl.)*

History and description of the adoration of a statue located in a Catholic church in southern Trinidad. Under different names and with different rites, this statue is venerated by Catholics, Hindus, Moslems, Amerindians, and others. Although each group has its own traditions about statue's origin and significance, author argues that it links the various groups to the Warao aborigines of the island and "embodies the history of the people" of Trinidad.


Anthropologist discusses history of Dutch efforts to pacify or eradicate Maroons in 18th-century Suriname. Uses period maps and charts, and circumstances of their creation, to flesh out narrative.
Photos, with text, of Haitian costumes and other carnival-associated artifacts displayed at a 1993 exhibition presented by Haiti's Bureau national d'ethnologie.

Informative biography of the late M.G. Smith, the Jamaican-born social anthropologist whose contributions as Caribbeanist, Africanist, and theoretician will be long valued.

Author tests three theories of domestic violence in Antigua and Barbados, finding that such violence is embodied in individuals and social relationships, not in social circumstances.

Based on a six-week stay, author provides details about the Oasis Restaurante and Bar, a plaisance boutique operated by a local politician. Describes the central position of this boutique, asserted to be an important Haitian local institution, in the economic, social, and political life of the community.

Authors criticize Whitehead [see item 912] on several points of fact and interpretation, and call into question his statement that anthropology is concerned with "intelligibility rather than veracity."

844  Henry, Andre-Vincent and Kenneth Tracey. Salad, callaloo or pelau: understanding multi-ethnicity in Trinidad and Tobago. [in Ethnicity, race and nationality in the Caribbean. San Juan: Institute of Caribbean Studies, Univ. of Puerto Rico, 1997, p. 401-416, bibl., ill.]  
Argues that M.G. Smith's "plural society" model [see HLAS 29:1542 and 8477] fails to represent reality and does not account for the fact that elites manipulate ethnic identities for their own purposes. Authors offer their model of Caribbean ethnicity based on "co-equal cultures in a creolizing process." Model centers on genetic and cultural exchanges between Indo-Trinidadians and Afro-Trinidadians and on a form of multiculturalism that valorizes common national interests while minimizing ethnic tensions.

Analyzes how Afro-Trinidadian immigrants in Los Angeles deal with American "biracial" system of social stratification. Migrants are said to confront the process of "racialization" by strategically using their ethnic identity to "offset the liability of their race." For sociologist's comment see item 4847.

Editor of collection introduces theme of "resistance" in the Caribbean, arguing that it may be expressed in political, cultural, linguistic, literary, and musical terms rooted in identity, and may encompass acts on a continuum bounded by massive violent revolt on one end and almost invisible expressions of dissent on the other.

Valuable, well-presented study examines background, rites and ceremonies, and social organization of Orisha religion, "arguably the most purely African cultural practice left on the island." However, worshipers combine, in varying degrees, elements from five traditions—African, Catholic, Hindu, Protestant, and Kabbalah—to form an "Afro-American religious complex."

Recommended collection includes selections by editor on native religions of Jamaica, a new approach to Rastafari, and the origin and symbolism of dreadlocks. Also includes articles by: Jean Besson on religion as resistance in Jamaica; by John Homiak on dub history [use of oral testimony by Rastafarians in their ritual discourse]; Ellis Cashmore on the Rastafarian de-labeling process; H.U.E. Thoden van Velzen on African-American worldviews in the Caribbean; Wilhelmina van Wetering on Surinamese creole women's discourse on possession and therapy; and Roland Littlewood on problems in the analysis of origins.


Considers origins of French Guianese creole culture in context of small homesteads established in the wake of emancipation. Author posits the common denominator of creole culture to be the modern notion of individualism in contrast to the tribal holism of neighboring Maroons and Amerindians. Although no rupture between the economic/technological domains and the rest of culture is apparent, creolization is distinguished by the dynamic reappropriation and adaptive use of knowledge and technology from any source in accordance with the constraints imposed by time and place.


Explores authenticity and legitimacy in Muslim religious and cultural “expression,” and development of transnational identity. Compares and contrasts developments among Indo-Trinidadian and Afro-Trinidadian Muslims. Former are said to manifest a shift from India as “motherland” (denoting “cultural origins”) to “homeland” (related to Islamic traditions), the latter are committed to a more universalistic conception of Islam. Argues that “homeland” and “motherland” concepts are instrumental in elaboration of a sense of continuity among diasporic populations.


Concept of “rural/urban opposition” is used to explore development of spatial, racial, gender, and occupational identity in Trinidad, primarily among Indo-Trinidadians. “Opposition” has implications for formation of “cultural hierarchies” which provide an organization of identities, which in turn informs stratification. Argues that rural/urban aspect of identity, associated with the domain of “land,” is essential to understanding “race” in the Caribbean.


Investigates paradoxical impact of changing tenure relations, migration of successors, and the tourist industry on Belizean lobster fishermen's management of marine resources.

853 Koningsbruggen, Petrus Hendrikus van. The spirit of Canboulay: the sociocultural autonomy of the Trinidad Carnival. (Focaal/Nijmegen, 30/31, 1997, p. 159–177, bibl.)

Describes various components of the Trinidad Carnival, focusing on open character of the festival. Argues that the fading away of boundaries between what were originally class-bound sociocultural spheres provides an opportunity for entirely new forms of exchange and confrontations between opposite orientations. Stresses importance of role of Creole middle class in safeguarding the event from superficiality. [R. Hoefte]


Presents multifaceted analysis of Trini-
dadian carnival, a festival seen by author as a "form of meta-comment on Trinidad within the performance of a kind of collective psychodrama." Useful chapters are devoted to the history of carnival, its development into a national festival, the social elements that influence and impact the contemporary event, social dynamics, and carnival's linkage to national identity.


Traces history of Saint Lucian Kélé cult. Part of African heritage of the Djine (free African migrants from the Guinea Coast), cult was practiced underground until recently when changing attitudes about Africanisms enabled free expression.


Ethnography of the use of family courts focuses on gender relations and ideology, family structure, and dominant ideology as expressed in the law. Presents findings on gender attitudes, expectations between men and women, and range of discourse between men and women. Describes Jamaican family court as an “arena” for negotiation/contestation of gender relations, and makes convincing argument for laws/processes which are “more relevant to the-target population.” Argues that promotion of the “nuclear family” in law has not had its intended effects; instead, it has permitted litigants to manipulate official ideology for their own ends rather than leading to its internalization.


Despite Rastafarian rhetoric of liberation and Afrocentric symbolism, work describes de facto relationship of Rasta men to Rasta women in Jamaica as retrogressive. Domestic responsibilities and lack of access to resources reinforces inferior status of these women.


Utilizing life histories of African-American and African-Caribbean migrants to Ghana, author suggests that these individuals maintain transnational ties and have forged a "pan-African identity."


Analyzes kinship, gender, and family policy in Antigua. Argues that policy is promulgated on the basis of hegemonic folk conceptions of kinship with no appreciation for “the complexities of family and gender relations” or power. Criticizes Edith Clarke's My mother who fathered me (see HLAS 21:447 and HLAS 29:1473), and asserts that there is a Caribbean idiom of fatherhood, associated with gender ideology, which contrasts with motherhood. Kinship, it is argued, should be examined in terms of events/interactions rather than structural categories. For sociologist’s comment see item 4775.


Re-examines putative notions of development, stability, and longevity of multiple partnerships in Jamaica. Finds that short-term (five years or less) serial partnering characterizes Jamaican mating relations, a factor which contradicts the commonly held idea of simultaneous relationships. Of the three types of union investigated—visiting, common law, marriage—marriage was the least prevalent. Moreover, marriage rates were found to be falling.


Examines beliefs of descendants of African slaves as to interaction between the living and the otherworldly [shadow souls] in different contexts, primarily ritual, festival, and death. Concept of shadow illuminates Afrocolombian views of identity and alternative identity, individuality and multiplicity, silence and speech, life and death.

Traces fortunes of elite groups in 19th-century Antigua. A burgeoning non-white middle class saw its opportunities restricted by revival of exclusionary practices when economy contracted. Ultimately both white and non-white elites abandoned the island.


Analyzes manipulation and negotiation of ethnic and racial identity set against the backdrop of Guyanese nation-building project. Argues that “ethnic communality” rather than integration, which author appears to equate with assimilation, should be respected.


Critically reviews activist and academic representations of braceros as “slave” or “free.” Emphasizes need to consider human and civil rights in conjunction with constraints of crushing individual and structural poverty. Concludes that such poverty makes braceros “not free” and stripped of essential political and civil rights.


Uses ethnology of a batey in southeastern Dominican Republic to study contested nature of hegemony. Focuses on use of images that deny historical role played by Africans and their descendants in founding the Dominican Republic and on how the people are thereby able to preserve memories “of the past that really matter.”


Discusses role of Garifuna women as active participants in the creation of transnational networks between Belize and US. Indicates that studies that focus on households mask the contributions of women to those persistent ties and gendered differences in the operation of global forces on transmigration. Argues that Garifuna women in both Belize and Los Angeles are characteristically engaged in a strategic process of network-building which, given the economic instability in both sites, mitigates against the weakening of transnational relationships.


Introduction to serial issue deals with salience of Caribbean cases to scholarly debate about common property. Contains review of literature/debate/problems of common tenure and indicates opportunities for comparative study.

Maurer, Bill. Fractions of blood on fragments of soil: capitalism, the commons, and kinship in the Caribbean. (Plant. Soc. Am., 4:2/3, Fall 1997, p. 159–171)

Uses case study of dispute over family land in British Virgin Islands to support contention that family land is tied to the concept of “family,” which in the Caribbean is embedded in the “liberal model of inequality.”


Discusses the esusu, or “rotating credit association,” found in West Africa, the Caribbean, and among Caribbean migrants to the US. Argues that the esusu is an African “survival” which has persisted relatively unchanged because of its important “instrumental” and “expressive” functions. Asserts that the esusu may have been “stored in the collective memory” of Caribbean slaves and “revived” when it was needed.

McKay, Lesley. Women’s contribution to tourism in Negril, Jamaica. [in Women & change in the Caribbean: a Pan-Caribbean perspective. Kingston: Ian Randle;

Using a case study, author argues that kinship rules contain directives about the distribution and consumption of the fruits of the hunt. Through kinship ideology, the group appropriates/allocates the products of surplus labor. Kinship, therefore, is the site of power relations.


Ethnography of Trinidad focuses on processes of mass consumption. Asserts that Trinidadians confront problems of “modernity” [focus on the present as divorced from the past, concomitant need to recreate moral premises, sense of “compression of space-time,” sense of instability, desire for subjective experience, “sense of the private”), and construct their “selves” and their culture through consumption. Trinidad manifests “a culture which is self-constructed, in full knowledge that it is in fact self-constructed.”


In a discussion of the concept of ethnicity, author argues that Caribbean ethnic identity, often associated with phenotypical characteristics, has unique features which are tied to the distinctive socioeconomic histories of the region. Ethnicity is not tied to a “mythical attachment to the land” and is seen more as a personal characteristic, a feature which mitigates the potential for violent ethnic strife.


Author, a senior Caribbeanist, explores the recent scholarly attention paid to the Caribbean in light of the popularity of globalization issues. Asserts that anthropological treatments of the region often fail to account for its complex history. The Caribbean has “a modernity that predated the modern.”


Relates formation of racial and ethnic identities in the Caribbean to plantation systems. Similar “structural-processual features” were present in different degrees and at different times in various Caribbean societies; therefore, it is useful to consider identity formation from perspective of group relationships to the plantation economy, particularly for comparative purposes. Argues that identities are less products of the system than aspects of “resistance to its regimen.”


A “deep cultural design,” which tends to organize itself, is responsible for maintenance of a separate East Indian identity in Trinidad. Citing supporting ethnographic evidence of East Indian cultural continuities, author offers the following factors as having contributed to the “emergence” of East Indian identity in Trinidad: population size, control of land, village formation, political action, recognition of rites of passage, films and music, family structure, religious activities, role of the pandit, the tharia-lota network, language, and cuisine.


Examines formation of Central American immigrant enclaves in Belize and their disenfranchisement. Situation is result of an open border policy and a development strategy based on unfair labor laws and exploit-
ative employment practices. For sociologist's comment see item 4731.

878 Murray, David A.B. The cultural citizen: negations of race and language in the making of Martiniquais. *Anthropol. Q.*, 70:2, April 1997, p. 79–90

Deliberate absences in the official rhetoric that surrounds a Martinican cultural identity (distinct from France's but without an entrenched desire for independence from France) include references to race and language. These absent qualities in the cultural citizen "expose social divisions antithetical to Martinican bureaucratic and political interests" and have the potential for disrupting "the entrenched, privileged discourse of the State."


Based on a 1944 description of the Makushi, a Carib group in then British Guiana, and their contact with Europeans and others, argues that effects of this contact led to "disorganization, disintegration and deterioration."


Examination of Nevis in the post-emancipation period from the perspective of cultural complexity identifies three "traditions" (plantation system, the "African-Caribbean community," and the "Methodist mission of respectability") which, according to author, reveal the fluid and changing nature of culture. Criticizes approaches that reify "culture as a number of concrete and bounded entities."


Study of Nevis focuses on problem of defining a national culture (of a very small, poor territory) in a former colonial area. Argues that Afro-Caribbean culture developed in the margins of the colonial regime and, given internal conditions, this margin has been extended over the past 150 years to include relations with emigrants dispersed worldwide. As a consequence, life on Nevis, the nature of its cultural apparatus, and the cultural context that most clearly "demarcates and unifies Nevisians" are best viewed as transnational.


While emigration constitutes an important break with family networks (which determine a woman's role in Nevis), the tenacity of these networks essentially follows these migrating women abroad, requiring them to maintain relationships via financial support for family back home. Strong obligations back home limit their opportunities to build new networks abroad. Author concludes that the Afro-Caribbean female-centered family form can be seen to persist even where its outward manifestation has changed; it continues to exist as a socially directive ideal, as a socioeconomic reality, and as a vital link to the Caribbean and its heritage.


In an analysis of race and ethnicity as elements in nation-building projects, particularly in the Dutch Caribbean, author examines process of "decolonization" and resistance to it, migration and its implications, and problems of "viability"—factors that complicate nationalism in the region.


Special issue is devoted to funeral rites as practiced among several population groups in Suriname. In nine short articles authors discuss funeral rituals and customs among
Suriname Creoles, Hindus, Muslims, Amerindians, and Ndjuka Maroons. [R. Hoefte]

Ethnographic study of male underachievement in Jamaican high schools is based on classroom observation and interviews with teachers and counselors. Teachers perceived differences between male and female students in terms of classroom behavior, academic aptitudes, and gender-appropriate behavior. However, the teachers located the source of these gender socialization problems outside the school, and minimized their own roles in reproducing these patterns.

Discusses "dancehall" variety of reggae music and its themes of "violence and sex." Argues that "dancehall" expresses gender politics and resistance to dominant culture among the lower class.

Attempts to explain appearance of an estimated 7,000 Trinidadian street children by pointing to that country's incorporation into global capitalist economy and consequent erosion of its economic, social, cultural, and political practices and institutions. Resultant financial instability, political powerlessness, and social degeneracy of Trinidadian society set the conditions for appearance and increasing numbers of street children.

Describes Venezuelan ritual practices and ideology associated with adoration of animas, the spirits of the dead "canonized" by ordinary people but not by the Church, through which devotees seek supernatural intervention in their material problems. Phenomenon is seen as a coping mechanism and alternative to revolutionary movements.

The system of Martinican race relations is compared to that of the Saramacca Maroons of Suriname. Martinicans tend "to assimilate French values" and to exhibit a form of "vertical, hierarchized racism." Saramacca Maroons resist "European ideology" and put into practice a more "pluritized, horizontal formula."

Comparative analysis focuses on planned opening of museums in French Guiana, Spain, and Belize. Authors explore ideology behind the museums, their ostensible goals, and their designs relating these aspects to nation-building projects.

Vivid description of incidents of brutal State violence in 1980s against Saramacca Maroons and others in Suriname provide context for an account of related proceedings before the Inter-American Court of Human Rights in which author testified inter alia about Saramacca culture and customary law. Analysis of Court's handling of "culture difference" suggests that it acted under tacit western cultural assumptions and failed to address "the central legal issue of 'tribal' peoples with nation-states," i.e., their autonomy. For political scientist's comment, see item 3317.

Explores representations of ethnic/cultural differences in museums and other officially sanctioned institutions in the French Caribbean, set against the backdrop of assimilationist nation-building projects. Suggests that such exhibitions may serve as a "cage or cemetery," or "a supremely elegant resting place" for differences.

Analysis of etiquette as “control of the body” focuses on norms of dancing. Author interprets a recent revival of “comedies of manners” as related to the development of an urban middle class, but insists that “race and gender must be incorporated” into such an analysis.


Sketchy, illustrated history of Aruba’s carnival focuses on its traditions, themes and events, music, principal characters, and masquerade groups. In the last chapters, author discusses context and meaning of Aruban carnival and representation and the politics of identity. Includes a carnival chronology and glossary. [R. Hoefte]


Examines attitudes of ethnic groups about interethnic marriage and individuals of mixed Afro-Trinidadian/Indo-Trinidadian ancestry. Argues that Indo-Trinidadians, especially Hindus, are the most opposed to exogamy and relates this viewpoint to ideas of “caste.” Discusses meaning of the term “douglarisation” as it is understood by various ethnic categories.


Comparative analysis studies implications of “protective status” for Guyanese Amerindians, arguing that this status contributes to “low social standing,” conflict, and powerlessness. Advocates policy changes with regard to the following problem areas: consultation, legal “safeguards,” and education of the public about Amerindians.

Schiller, Nina Glick; Linda Basch; and Cristina Szanton Blanc. From immigrant to transmigrant: theorizing migration. [Anthrop. Q., 68:1, Jan. 1995, p. 48-63]

Discusses transnationalism and proposes “parameters of an ethnography” thereof. Explains transnationalism as migrants’ response to discrimination and insecurity in the metropole, and as result of “nation building” in both sending and receiving countries. Recent developments in US immigration policy and American attitudes towards immigrants are interpreted, in part, as driven by concern over transmigrant loyalties. Much of article’s evidence is drawn from authors’ studies of migration from Saint Vincent, Grenada, and Haiti. See also item 4291.


Brief sketch of indigenous Haitian anthropology outlines diverging approaches of Nationalist and Indigenist schools. Argues that only in the past few decades have Haitian anthropologists begun to embrace the inductive method and to stress explanation of the Haitian reality over valorization of the Haitian.


Informative work includes reflections on initial 1953 fieldwork by the first scholar to study Rastafarians. State of the Movement at that time [organization, beliefs, symbols, activities, etc.] is described and contrasted with later periods.


Recommended collection. For anthropological contributions see Berleant-Schiller on the shift from labor to peasantry in Montserrat [item 797]; Besson on land, kinship, and
community (item 805); Lowes on elites in Antigua (item 862); and Olwig on cultural complexity and freedom in Saint Kitts and Nevis (item 880).

901 Smith, Raymond T. "Living in the gun mouth": race, class, and political violence in Guyana. (NWIG, 69:3/4, 1995, p. 223–252, bibl., table)

Gives anthropological perspectives on the "racial violence" of the 1960s, and on the responses of the public to actions taken by their leaders and their patrons in London, Washington, Havana, or Moscow. Relates differing views of social scientists on these events. For sociologist's comment see item 4925.


Includes three contributions by anthropologists which merit mention: 1) Gerhard Kubic's "West African and African-American Concepts of Vodu and Orishà," Ulrike Sulkowski's "Hollywoodzombie: Vodou and the Caribbean in Mainstream Cinema;" and 3) Stephanie Schmiderer's "Dancing for the Loas to Make the Loas Dance." See also items 902 and 904.


In a discussion of the "symbolic relationships" centered around manje (food, eating, etc.), author examines its multiple meanings in a variety of social contexts, literature, and public discourse.


Brief historical review and analysis of selected collective fantasies found among Suriname's Nydukas from 1960s–80s. Suggests that an analysis of the concept, and the creation, dissemination, and adoption of collective fantasies, is a useful medium for understanding mundane changes in, and changing responses to, values and behavior related to resource use, perversity, social stratification, aggression, and conflict.


Taking a Darwinian approach to racial and ethnic conflict in the Caribbean, author attempts to analyze racial/ethnic conflict in Trinidad and Tobago in terms of "adaptive-ness" (i.e., the extent to which a cultural condition promotes continuity/survival). Concludes that conflict is maladaptive and that the principle of "co-equal cultures" should be adopted.
Vargas, Manuel. Culture, ideology, and dwelling in two Dominican villages. [NWIG, 70:1/2, 1996, p. 5–38, bibl., maps] Explains how and why two adjacent villages with very similar infrastructures, populated by indigenous groups from two distant geographical regions of the Dominican Republic, acted in “significantly different ways” in the face of “comparable structural constraints” and the same official discourse and pressure. For sociologist's comment, see item 4937.

Verbeck, Geneviève; Peer Scheepers; and Maurits Hassankhan. Ethnocentrisme in Suriname [Ethnocentrism in Suriname]. [OSO/Netherlands, 19:2, 1997, p. 133–145, bibl., tables] Important report on ethnic relations in Suriname in the 1990s. Authors studied ethnic prejudices in Paramaribo among the three largest groups: Creoles, British Indians or Hindustani, and Javanese. The Javanese are the most highly valued; the Creoles least valued. Authors conclude that compared to earlier research done by Speckmann (1963) and Van Renselaar (1963), the prejudices of Creoles and Hindustani toward each other have not changed much between 1963 and 1992. Unfortunately, the list of questions asked is not included. [R. Hoefte]


Whitehead, Neil L. The historical anthropology of text: the interpretation of Raleigh's Discoverie of Guiana. [Curr. Anthropol., 36:1, Feb. 1995, p. 53–74, bibl.] Interpretation of this text in anthropological perspective underscores argument that such readings may help indigenous peoples reconstruct their histories. Author synthesizes “anthropological, historiographic, and literary approaches,” and posits that European accounts should not be rejected out of hand as mere “textual exemplars of European credulity and cultural chauvinism.” See also item 843.

Women & change in the Caribbean: a Pan-Caribbean perspective. Edited by Janet Henshall Momsen. Kingston: Ian Randle; Bloomington: Indiana Univ. Press; London: J. Currey, 1993. 308 p.: bibl., ill., index, maps. Very useful collection includes 19 articles. For anthropological contributions see Abraham-Van der Mark on mating patterns of Sephardic elite of Curaçao [item 785]; Berleant-Schiller and Maurer on women's roles in Barbuda and Dominica [item 799]; Besson on the reputation and respectability argument [item 806]; McKay on women and tourism in Negril [item 870]; Olwig on Nevisian women and migration [item 882]; and Yelvington on gender and ethnicity in a Trinidadian factory [item 916].

Analyzes “flirting” between white supervisors and Afro-Trinidadian and Indo-Trinidadian factory workers. Argues that flirting is embedded in power relations and ethnic identity, and is a form of “symbolic violence.”

Examines three aspects of gender and ethnicity in social relations in a factory: composition and structural positions of the work force, role and forms of supervision, and social relations between workers. Suggests that gender, ethnicity, and class are socially constructed with reference to each other, and that their interrelationship exists on a symbolic as well as structural level.

Highly detailed and well-argued study focuses on mostly women workers in a Trinidadian factory. Utilizes approach which author claims unites history, culture, structure, and agency. In fact, coherent and theoretically sophisticated analytical framework provides context for the ethnographically rich, multi-dimensional narratives of women workers “who endure oppression while at the same time reclaiming their dignity.” Core argument is that the production process “becomes a site where the meanings of ethnicity, class, and gender are constructed, contested, and consented to.”

Caribbean contributions to discourse about Africa among peoples of the African Diaspora include Maroon society as model for black nationalist aspirations for self-determination, the works of Garvey, Rastafarian ideology, reggae music, and other forms of popular culture. Black Americans and Afro-Caribbeans have influenced one another regarding the significance of Africa as a unifying concept.

History of Jamaican Maroons with emphasis on 18th-century Maroon wars is accompanied by descriptions of present situation of Maroon communities on the island. Includes sections on economic patterns, kinship organization, religious practices, and migration. English-language edition forthcoming from UWI Press.

Utilizing examples drawn from Jamaican history, author attempts to set out the paradigmatic conditions that should undergird a meaningful use of the term “continuity of Black [Afro-Jamaican] resistance.”

South America
Lowlands

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IN THE LITERATURE REVIEWED for this issue, one characteristic clearly stands out: a large number of edited volumes on various themes which cluster into four