

ments which he discovered in the Archivo General de Indias at Sevilla. He calls his work

*vida documental de Heredia, no vida documentada. Cómo se desenvuelve la vida de Heredia al través de los documentos—esa es la finalidad del reportorio que hemos formado.*

The documents occupy 129 of the 165 pages.

This is the twenty-third publication of the eminent Cuban scholar; four of his studies deal with the life and works of José Francisco's son, the poet, José María Heredia; nearly all the rest concern Cuban history, from its origins both political and literary.

S. L. MILLARD ROSENBERG.

*Ana Cariná Rote. Origenes del Militarismo heroico en Venezuela.* By BRIGADIER J. C. TERRERO MONAGAS. (Caracas: Editorial Elite, 1933. Pp. 256.)

It may seem a far cry from Hitlerism and other forms of present-day militant nationalism to the political and military life of the Caribbean Indians, but this study has a contemporary suggestiveness. The title of the book is a Carib battle-cry "Ourselves only", the most characteristic expression of this virile people the author tells us. He holds that the sense of nationality was highly developed among them coupled with the sense of equality.

The title, *Cacique*, had no meaning in the Carib tongue other than the rank it represented in the military organization: for example, *Cacique Guacanagari* (*General of the Canagari zone*). . . . It is not true, as is generally believed, that the cacique gave his name to the place and to his followers through his greater significance. Valor and heroism among the Caribs were collective, because the glories of triumph belonged to the nation and not to any of its members individually; they were manifest in the unity of the nation and constituted therefore the most advanced principle of military discipline. (P. 25.)

The book is divided into two parts; the first treats of the military organization of the Caribs, the second of their resistance to the Spanish conquerors. The expansion of this roving, warlike people over the region from the Amazon to Florida was made possible by knowledge of the naval art as well as of the military. The long canoes of the Caribs were fitted out with sails before the Spanish galleons came. It is generally conceded that they excelled all the Indians in their knowledge of navigation. In their conquest of other tribes they fol-

lowed a policy of "divide and rule", scattering the women and children of the conquered among other groups. This practice the author holds accounts for the great confusion of tongues among the Indians of Tierra Firme.

The military culture of the Caribs is described in considerable detail, illustrated with diagrams, drawings, and reproductions of pictures found in rare works of the sixteenth century. It includes a general analysis of the military conditions among the Caribs; a description of the military and naval zones; the elaborate military organization; the arms, with emphasis on the use of poisons (even gases being used to some extent); the system of fortifications; the institutions for military education, in which the women had an important part; and, finally, an evaluation of their distinctive methods of fighting, their strategy and art of mimicry. Special attention is given to the origin and evolution of the lance and the *lanceros*, who became famous on the *llanos* for their skill in the handling of the horse introduced by the Spaniards as well as in the use of the lance.

Upon the success of the Spanish arms in the Antilles, the Caribs withdrew from this part of the Caribbean, changing their naval base from Guadalupe to the Orinoco and the Amazon. In Tierra Firme they were never really subdued by the Spanish troops, but the missionaries destroyed their dominion over their subject tribes and restricted their area of control. The author points to the contribution of the descendants of the Caribs in the Oriente and on the Orinoco to the success of the war against Spain in this section and to the fact that Bolívar called for troops from these regiments to be sent to help in the conquest of Perú. It might be observed, however, that *llaneros*, possibly descendants of the Caribs among them, had earlier joined the forces of Boves against the revolutionary movement.

The book is an interesting study of the Indian element in the evolution of the Venezuelan nation. Some Venezuelan writers would hold no doubt that the author claims too much for the Carib influence in the establishment of Venezuelan nationality. Arcaya finds unity, it appears, only in caudilloism; Vallenilla Lanz emphasizes the struggle for nationality and equality but seems to find the chief sources in the influence of French revolutionary philosophy and the integrating force of the struggle for independence, not in Indian traditions.

There is a bibliography, containing a number of the more important works on the Caribs and the Spanish conquest in Tierra

Firme. The author states that it is only a partial list. He has spent some years among the remnants of the Caribs on the upper Orinoco, studying their customs and traditions.

MARY WATTERS.

Arkansas State College,  
Jonesboro, Arkansas.

*Voodooos and Obeahs. Phases of West India Witchcraft.* By JOSEPH J. WILLIAMS, S. J. (New York: Lincoln MacVeagh, The Dial Press, 1933. Pp. xix, 257. \$3.00.)

Traducido el título de este libro a la fonética española, lo denominaríamos *Vodús y Obís. Fases de la Brujería en las Antillas*. El autor de este libro es un erudito padre jesuita dedicado a los estudios de etnografía africana, así en cuanto se refiere a los negros de Africa, como a sus descendientes afroamericanos. Ya ha publicado dos obras en ese campo; una, *Whisperings of the Caribbean* (New York, 1925), en el cual se refiere en parte a las supervivencias religiosas de los negros jamaquinos; y otra *Hebrewisms of West Africa* (New York, 1930), en la cual sostiene la tesis de los influjos hebreos entre los pueblos ashentis.

La primera observación que se hace al leer este libro es la de que es una recopilación completa de la bibliografía acerca de los dos temas que lo componen, o sea, el *Vodú* de Haití y el *Obí* de Jamaica. La segunda observación es la de que en cuanto al *Obí* de los afrojamaquinos, el autor aporta contactos personales con el tema, obtenidos en varios años de residencia en Jamaica, y que en cuanto al *Vodú* haitiano el autor se limita a exponer e interpretar su amplia erudición bibliográfica sobre el asunto sin avalorarla con datos directos obtenidos sobre el campo en el cual el nunca ha estado. Y ésto es lamentable, después de tanto que se ha escrito sobre el *Vodú* de los negros de Haití, unas veces en sentido despectivo para los haitianos, exajerándoles las más atavísticas supervivencias de sus ritos religiosos, y otras veces con orientación apasionadamente nacionalista negadora casi de la realidad de una vívida continuidad étnica de ideas, mitos y liturgias entre los haitianos de hoy y sus antepasados de Guinea; y, sobre todo, después de libros como *The Magic Island*, por W. D. Seabrook (New York, 1929), trazados con hebras de propia observación sobre una urdimbre de literatura novelesca. Hoy más que nunca es necesario un libro