

tactics. Scant mention is made of U.S. military pressure. Only six miles separated Grenada from the warships in one instance of well-publicized naval maneuvers.

Political bias is one thing; omission is another. A critical weakness of the book is the complete absence of any mention, let alone discussion, of the theory of non-capitalist development, the tenets of which so informed the PRG leadership. Given the extensive literature on the subject from both Moscow and the West, this is astonishing. Sandford's ignorance logically leads him to stress the role of personality in the implosion within the New Jewel Movement (NJM): he is "not sure" about the extent of ideological differences. Indeed, he ducks the issue as the book, he stresses, focuses on how the regime stayed in power. But its revolutionary legitimacy, in the regime's eyes, rested on the theory, and its different tactical interpretations led to its downfall.

One could go on. There is "compelling circumstantial evidence" that Guyana and Cuba participated in the March 1979 insurrection against the corrupt Gairy regime, but all the author offers is hearsay five years later. Arab aid was "extensive," but PRG spokesmen said the opposite. The new airport was to be used for Soviet and Cuban military purposes, and here the evidence is a handwritten sentence in 1980 by a youthful NJM member.

But Sandford is correct in making clear the PRG's deliberate spurning and distortion of initial U.S. overtures after the insurrection. He is also right in arguing the unsuitability of the Leninist vanguard principle to small West Indian societies with a long history of Western democratic ideals and open politics. The NJM was authoritarian and arrogant in justifying its elitism by virtue of the backwardness of the people, and its abuse of human rights was a disgrace. In the end, however, Sandford should have used his acknowledged skills as a historian to more even-handed advantage. He had, as a Foreign Service official, privileged access to far more captured documents than have been published. Interpretation and preconceived orthodoxy are poor bedfellows.

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Individual and Society in Guiana. By PETER RIVIERE. Cambridge: Cambridge University Press, 1984. Map. Notes. Bibliography. Index. Pp. vii, 124. Cloth.

Tales of the Yanomami. Daily Life in the Venezuelan Forest. By JACQUES LIZOT. Translated by ERNEST SIMON. Cambridge: Cambridge University Press, 1985. Cambridge Studies of Social Anthropology. General Editor: Jack Goody. Illustrations. Map. Notes. Glossaries. Bibliography. Pp. xv, 196. Cloth.

At the outset, Peter Riviere correctly describes his work as "a contribution to that stocktaking" of the vast quantity of current ethnographical and anthropological works. Although his compact 124-page volume does a necessary service of

condensing and comparing, to a certain extent, the works of Arvelo-Jiménez, Thomas, Henley, Kaplan, and others, there are obvious gaps. The author does admit that, in the case of the Wai-Wai and Wapisiana, there is a dearth of material, yet the few works there are on those tribes, as well as on the Akawaio, could bear more investigation.

Scant acknowledgement is given to ecological conditions for influencing settlement patterns, although Riviere admits the importance of the nearness of the hunting and fishing zones. The reasons for shifting and fission of villages are indeed too numerous and complex to be discussed fully in a short work.

In chapter 5 ("Social Relationships") the author offers an excellent comparison and contrast of the relationship of affines in the various societies of the lowland Amerindians; the attitude of parents and grandparents to offspring; that interesting relationship between mother-in-law and son-in-law; and the initial distrust of the Amerindians towards strangers. Yet most writers on Amerindian society agree, and it has been my experience, that, once the barriers of suspicion and distrust are broken down, Amerindians open their hearts and offer warm hospitality to strangers. The author's discussion on the role of sickness and death seems all too brief and dismissive, for among Amerindians the medical aspects of life in relation to the spirit world have long played, and continue to play, a significant role concerning settlement vis-à-vis migration. Whether on the coastland, the lowland, deep forest region, or savanna, to the Amerindian sickness and death do not stem from natural causes but are the results of the machinations of evil spirits. Thus, the role of the shaman, or piaman, is crucial—so, too, that of the *kanaima*, that "self-appointed avenger of evil" (Menezes, 1977), who is feared, especially among the Caribs. The *kanaima* system is also vital to an understanding of the distrust and dissension between tribes, and the *kanaima* is rarely of the same tribe as his victim. The whole issue of the roles of the shaman and the *kanaima* calls for a more incisive discussion in plumbing the depths of sociopolitical relationships, particularly as Riviere stresses village history as political history. But this is seen through a historian's lens and may not be an ethnographer's perspective.

There is very sparse material on the Akawaio in the text. I looked for some investigation of the religious/political influence of the leader of the Hallelujah religion among the Akawaio, of whom Butt has made a study. Riviere's requisites of a leader are concisely and accurately summed up, yet it must be pointed out that the leader is not necessarily a shaman, as he seems to imply (p. 74). In many villages there are a number of shamans who, indeed, wield no formal authority but whose authority subtly controls both the village and its leader. One misses, too, a discussion of the role of women in the society and of the *couvade* system, with its child-mother-father relationship, as well as the implication it has on the division of labor and the work routine. Some illustrations and a glossary would have enhanced the text.

According to Napoleon Chagnon, the quality of life "among the Yanomami is

not readily found in anthropological textbooks or journal articles." This gap has been bridged by Jacques Lizot's lively description of daily life, love, religion, and war among the Yanomami. The fruit of his six years of intimate sharing of the Yanomami's life explores their emotions in detail, drawing one into close contact with those "fierce people" whose passions in their sex life are equally as intense as in their warlike skirmishes.

In his preface, the author writes: "These Indians are human beings." He then proceeds to examine and illustrate through tales of love, hunting, and violence, mostly in the tribe's own words, how intensely human they are. The love stories pulsate with an earthy passion which makes pale those of the modern novelist. This is due as much to the author's craft as to racy dialogue of the Yanomami themselves. Through Lizot's descriptive powers, one breathes the forest environment; experiences the tropical rainfall; inhales the dampness of the vegetation; and hears the chattering and squawking of the monkeys and birds. Adultery, incest, homosexuality, heterosexuality, and polygamy seem to fill the work, implying that the Yanomami lead a very sex-conscious life. The author lays bare the role of women and their relationship to males, striking at the heart of the matter thus: "when it comes to women, no one has faith" (p. 58). Women's lives are hard, but never boring, and Lizot indicates that women have ways and means of coping with male brutality. Here he is very much in agreement with Chagnon, who posited that such brutality was viewed as a sign of affection!

The role of the shaman is highlighted: the ritual of initiation; the far-reaching influence of this personage; and a passing reference to a female shaman—not at all unusual among the coastal tribes of the Guiana region.

Lizot brings to the fore the Yanomami's oneness with their environment; in the words of Wordsworth, the world of nature is "all in all" to them. The influence of the warrior (p. 183) is stressed—and rightly so. The brave, fierce, cruel male is respected; the chest-pounding duel gives him status, and feasts end with this duel, not only to express friendliness but also to demonstrate the warlike potential of the tribe. After all, they are "the fierce people," and neighbors and friends must never forget that.

For the modern world, the Yanomami, whose only recognizable vice is avarice (p. 184), have a message: their brutality is tempered with delicacy, sensitivity, and love.

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Historia doble de la costa. Volume II: El Presidente Nieto. By ORLANDO FALS BORDA. Bogotá: Carlos Valencia Editores, 1981. Maps. Illustrations. Notes. Pp. 200. Paper.

Volume III: *Resistencia en el San Jorge.* By ORLANDO FALS BORDA. Bogotá: Carlos Valencia Editores, 1984. Maps. Illustrations. Notes. Index. Pp. 212. Paper.