This collection of essays, written primarily by historians at the University of the West Indies, Mona, Jamaica, is dedicated to three pioneering figures in the writing of Jamaican and Caribbean history: Clinton Black (1918-93), Elsa Goveia (1925-80), and Douglas Hall (1920-99). The book is well edited, written, and illustrated (though it would have been enhanced by an index). Each chapter is a significant contribution to the understanding of Jamaica in slavery and freedom, and together the essays provide a rich focus on various aspects of Jamaican history before and after emancipation. However, the inclusion of "heritage and culture" in the subtitle begs the question of an anthropological perspective, which at times is noticeably missing.

In a useful introduction summarizing the eighteen essays, the editors argue that they "point to the importance and relevance of history to everyday life, indicating its explanatory and interdisciplinary roles, and to history's relationship to questions of national identity, culture, and political, economic and societal developments" (p. xv). These are excellent perspectives, but a fuller focus on the continuous social and cultural processes linking the past and the present would have counter-balanced the constraints of historical periodization to enable a more effective integration of history, heritage, and culture.

The first three essays constitute Part I, "Sources and Historiography." Joan Vacianna, of the Mona Library, highlights both the richness and underuse of primary sources in the library for studying Jamaican and Caribbean history from the mid-seventeenth century to the twentieth. Drawing on some of these sources in Chapter 2 and discussing the role of "stories" in constructing "histories," James Robertson explores the construction of Anglo-Jamaican identity by the early post conquest settlers who
portrayed Jamaica, in the late seventeenth century before sugar plantations and slavery took hold, as an empty land available for English land grants. In Chapter 3, "Early Post-Emancipation Jamaica: The Historiography of Plantation Culture, 1834-1865," Carl Campbell addresses some trends and debates (particularly regarding the organization of agriculture) in the growing historiography of the post slavery British West Indies, especially Jamaica.

Part II, "Society, Culture and Heritage," contains six chapters. Trevor Burnard, studying the period 1655-1780, points (in a comparative discussion) to high mortality rates as the explanation for the failure of the white population to establish a settler society in Jamaica. There are also rich chapters by Maureen Warner-Lewis (of the Department of Literatures in English) on African cultural continuities in contemporary Jamaica; Anthony Harriott on the persistence of obya to the present; Brian Moore and Michele Johnson on Christmas celebrations, including Christmas markets (1865-1920); Elizabeth Pigou-Dennis on the "language" of the Jamaican bungalow in the early twentieth century; and Sharon Chako on the politics of museum representation of the Taino marking the Columbian quincentenary.

Equally enriching of under-researched areas of Jamaican history are the nine chapters in Part III, "Economy, Labour and Politics." Trevor Burnard contributes again, now focusing on urbanization by examining the economic role of Kingston in the mid-eighteenth century. Veront Satchell highlights the co-existence of slave labor with technological advancements in the sugar industry (1809-30). Kathleen Monteith and Lorna Simmonds illuminate the significance of coffee plantations (Monteith) and the Afro-Jamaican urban marketing system (Simmonds) during slavery; while Barry Higman examines responses to emancipation at Friendship and Greenwich sugar plantations in Westmoreland. Swithin Wilmott reveals the political role of free and freed blacks (1831-65), and Marleen Bartley assesses the reasons for the failure of "the colonial government's land settlement policy" (1923-49) to generate "real agricultural development of land" (p. 337). The concluding chapters by Glen Richards and Anthony Bogues (formerly in Mona's Department of Government) explore the role of race and class: Richards in relation to labor politics (1900-34), and Bogues with reference to nationalism and political thought.

Among the essays that particularly interested me as an anthropologist were those on Afro-Jamaican marketing by Moore and Johnson and by Simmonds, and on plantations and peasantization by Campbell and Higman. However, these chapters also begged questions regarding the links between history, heritage, and culture. There are several points of continuity and transformation that could have been explored between the internal marketing system in the historical periods studied and Jamaican markets today, such as the "Bend Down" and Christmas markets of Falmouth near the former slaving port and postslavery free village of Martha Brae in Trelawny Parish (Besson 2002,2003). Likewise, Professors Campbell and Higman could have addressed assessments of Douglas Hall's reconsideration of the flight from the estates informed by the historical anthropology of Trelawny's free villages, which evolved both in the plantation heartlands and at the vanguard of the exodus (Besson 1992, 2002; Smith 1995). Such
assessments highlight the significance of access to land in the peasantization process both before and after emancipation, synthesizing the debate. Campbell's portrayal of my theoretical perspectives on free villages and peasantry is also inadequate (he considers one 1988 article). Wider coverage would have answered his interesting query regarding the processes involved in the Caribbean culture-building of family land from slavery to the present.

The most effective chapters showing the "relevance of history to everyday life" (p. xv) include those by Warner-Lewis, Harriott, and Bogues. However, Harriott's dichotomization of obya and myal could be modified in light of recent work (e.g., Handler & Bilby 2001; Besson 2002). Likewise, in calling for "a reperiodization of Jamaica's official history" (p. 384) - at present a twentieth-century brown creole nationalist narrative - to include a black nationalism originating in the nineteenth century, Bogues could have further set aside constraining periodization; for Jamaica's gendered black nationalism is rooted in the Ethiopianism and obeah-myal ideology of the eighteenth century (Besson 1995, 2002).

REFERENCES


