



Fernando Ortiz

Caribbean and Mediterranean Counterpoints



Edited by Stephan Palmié

FERNANDO ORTIZ

**CARIBBEAN AND
MEDITERRANEAN
COUNTERPOINTS**



Director

Anne-Christine Taylor

Editorial Collective

Deborah Durham
Catherine V. Howard
Nora Scott
Hylton White

Managing Editor

Jane Sabherwal

HAU Books are published by the
Society for Ethnographic Theory (SET)

www.haubooks.org

FERNANDO ORTIZ

CARIBBEAN AND
MEDITERRANEAN
COUNTERPOINTS

Edited by Stephan Palmié



HAU Books
Chicago

© 2023 HAU Books

Fernando Ortiz: Caribbean and Mediterranean Counterpoints, edited by Stephan Palmié, is licensed under CC BY-NC-ND 4.0 <https://creativecommons.org/licenses/by-nc-nd/4.0/legalcode>

Cover: photograph of a Cuban stamp c. 1981 with an image of Fernando Ortiz,
© Mark Markau/123rf.com

Cover design: Daniele Meucci
Layout design: Deepak Sharma, Prepress Plus
Typesetting: Prepress Plus (www.prepressplus.in)

ISBN: 978-1-912808-92-2 [paperback]
ISBN: 978-1-912808-96-0 [PDF]
LCCN: 2023941296

HAU Books
Chicago Distribution Center
11030 S. Langley Ave.
Chicago, IL 60628
www.haubooks.org

HAU Books publications are printed, marketed, and distributed by The University of Chicago Press.
www.press.uchicago.edu

Printed in the United States of America on acid-free paper.

Contents

Introduction: Caribbean and Mediterranean counterpoints and transculturations <i>Stephan Palmié</i>	1
Balearic beginnings	
Fernando Ortiz (and the spiritists?) in the Balearic Islands and Catalonia <i>Gerard Horta</i>	59
A network of networks: Fernando Ortiz, crossroad between cultures <i>Consuelo Naranjo Orovio</i>	95
Border worlds	
Border dialectics and the border multiple: A view from the northern Caribbean <i>Jeffrey Kahn</i>	125
Strategies of dealing with the other: Coexistence and exclusion <i>Glenn Bowman</i>	159
Afro-Cuban fetishizations	
True <i>brujos</i> and imitators: A reading of Fernando Ortiz's <i>Los negros brujos</i> (1906) <i>Ramon Sarró</i>	207
The fetishes of Fernando Ortiz <i>Jorge Pavez Ojeda</i>	233

Linguistic and culinary perspectives	
The lexicographic studies of Fernando Ortiz Fernández <i>Sergio O. Valdés Bernal</i>	271
The legacy of Ortiz's Yorubization of Lucumí: Translation as transculturation <i>Amanda Villepastour</i>	293
Reheating the <i>ajiacó</i> : Fernando Ortiz's theorization of sacred cuisine <i>Elizabeth Pérez</i>	331
Ethnographies of transculturation	
Clay and earth: Excavating partialities and relations <i>Olivia Maria Gomes da Cunha</i>	363
Minhoto counterpoints: On metaphysical pluralism and social emergence <i>João Pina-Cabral</i>	397
The intensive image: Transculturation, creativity and presence in the cult of María Lionza <i>Roger Canals</i>	417
"I certainly didn't expect the Spanish Inquisition!" Politics of transculturation in a Spanish enclave in North Africa <i>Brian Campbell</i>	445
Reprint	
Talking culture thirty years on—Revisited <i>Verena Stolcke</i>	481
Talking culture: New boundaries, new rhetorics of exclusion in Europe <i>Verena Stolcke</i>	487
Afterword	
Caribbean–Mediterranean counterpoint <i>Charles Stewart</i>	519
Index	531

List of figures

Figure 1: Abstract representation of “perspectivalism” containing two representations of a single reality.

Figure 2: Abstract representation of ontological multiplicity. Entities 1 and 2 bear the same name (“A”) but assemble different elements, although not entirely distinct sets of elements. “A” is multiple.

Figure 3: Model of border multiplicity. Each border (1, 2, and 3) assembles different, although not entirely different, sets of elements in its enactment.

Figure 4: *Jimaguas*. From Ortiz 1917: 72. Courtesy of Maria Fernanda Ortiz, representante sucesores Fernando Ortiz.

Figure 5: Doyin Faniyi and Francisco Ung, Regla, February 23, 2018. Photograph by author.

Table 1: Translation of *egun* song.

Table 1: Translation of *egun* song (continued).

Figure 6: Holy cards (*estampas*) of María Lionza.

Figure 7: Exhibit in the Barcelona Ethnology Museum.

Figure 8: *Las Tres Potencias* (The Three Powers): María Lionza with *El Indio Guacaipuro* and *El Negro Felipe*.

Caribbean–Mediterranean counterpoint

Charles Stewart

The Caribbean and the Mediterranean are both “middle seas” separating continents and culture areas (Cahnman 1943: 209). Their histories have been tied together since a Genoese sailor funded by the Spanish crown landed on Hispaniola and Cuba in 1492. Columbus and those who followed in his wake brought with them the idea of *limpieza de sangre* (purity of blood) recently tested in the purging of Jews and Muslims from Spanish society; notions that indigenous people in the Americas had inherited the stigma of the biblical curse of Ham; and the recent experience of casting non-Christian peoples outside the divinely ordained law of their Christian realm.¹ These Iberian explorations of hereditary inferiority, according to the historian Ivan Hannaford (1996: 101), anticipated the parameters of essentialist homogeneity and indelible inheritance found in the modern idea of race, which arose independently after the Enlightenment. In discovering the West Indies, Christian Europe found its enduring counter-concept, the “savage slot” (Trouillot 1991:

-
1. On the eastern side of the Mediterranean, the Ottomans granted significant rights to Jewish and Christian subjects as fellow monotheists, although they did have to pay special taxes (Bowman, this volume; Braude 2014: 15). Prior to the fifteenth-century hardening of Christian boundaries in Spain, Muslims, Jews, and Christians did establish a mode of co-existence (*convivencia*), the positive and negative sides of which have been much debated (Szpiech 2013).

24), with its internal antinomy: heathen yet redeemable through conversion, alternately noble and brutish.

A little over four centuries later, Fernando Ortiz floated a quite different set of concepts back across the Atlantic. Chief among these was “transculturation,” a vision of a national body in open-ended flux, culturally changing as newcomers enter. He conceived this through the image of a simmering Cuban stew known as *ajiaco*. Although contributors to this collection have discussed this image, it is worth reproducing a central passage from Ortiz to appreciate his evocative narrative style:

And at every point our people has had, like the *ajiaco*, new and raw elements that have just entered the pot to be cooked; a heterogeneous conglomerate of diverse races and cultures, of many meats and crops, that stir up, mix with each other, and disintegrate into one single social bubbling. And there, on the bottom of the pot, is a new mass already settled out, produced by the elements that, when they disintegrated in the historical boil, were laying down as sediments their most tenacious essences in a rich and deliciously-garnished mixture. It already had its own character of creation. *Mestizaje* of kitchens, *mestizaje* of races, *mestizaje* of cultures. Dense broth of civilization that boils up on the Caribbean cookfire ... This is why the composition is changed and *cubanidad* has a different flavor and consistency depending on whether it is scooped up from the bottom, from the fat belly of the pot, or from its mouth, where vegetables are still raw and the clear broth bubbles.

It can be said that, strictly speaking, in every people something similar occurs. (Ortiz [1940] 2014: 462–63)

Take that Columbus! And Spain with your *limpieza*! And Europe with your bounded peoples protected by law watching others reduced to bare life and expelled, or worse (Stolcke, this volume)! Published at the outbreak of the Second World War, the message could not have been clearer.

Ortiz’s idea of transculturation emerged from the phenomenon of creolization and offered an analysis of that process. Early Spanish colonization largely wiped out the Taíno, Ciboney, and other indigenous peoples, leaving the Caribbean islands a zone where immigrants from Europe and Africa jostled together to forge a way of life suited to the environment and historical circumstances (Ortiz [1940] 1995: 100). People born in the New World came to be called “creoles,” acclimatized

and localized to become “hemispheric Americans of a new sort” (Mintz 1996: 302). The idea that creoles might descend solely from Old World parents, and thus be “pure” Africans or Europeans, soon gave way to the factor of birth on the western side of the Atlantic. The bonds between these deracinated people developed into a stronger mutual allegiance during independence movements which pitted upstart creoles — most of whom were, from a different perspective, also mestizos — against European motherlands.² The abolition of slavery, the arrival of Chinese laborers, and a raft of further European migrants completed the basic ingredients of the Cuban *ajiaco*. The Trinidadian callaloo, with its sizeable South Asian population, would be a parallel culinary image for the mingling together of peoples in the formation of Caribbean nations (Khan 2004).

Ortiz was born in Cuba in 1881 to a Cuban mother and a Spanish father. The following year his mother took him to Menorca to live in the house of a relative who had returned after running a successful soap manufacturing business in Cuba. Creole by virtue of his birth in Cuba, Ortiz spent the next thirteen years on this Balearic island where his first languages were Menorquin and Castilian. As Horta (this volume) tells us, locals referred to his repatriated relative as *indiano*, to refer to the imprint of having lived in the West Indies.³ It would be interesting to know if that term contained disdain for the deculturation or denaturing a Spaniard might be presumed to have undergone in the tropics, thereby continuing a trope from the age of exploration (Cañizares-Esguerra 1999). Perhaps during his childhood Ortiz doubted whether he would be returning to Cuba or if he was indeed Cuban himself. He was potentially decreolizing, and he spoke Spanish with a Menorcan accent to the end of his life (Valdés Bernal, this volume). He may not have had a

-
2. See, for example, Simón Bolívar’s proclamation at Angostura in 1819: “We are not Europeans, we are not Indians; we are but a mixed species of aborigines and Spaniards. Americans by birth, and Europeans by law ... we are struggling to maintain ourselves in the country that gave us birth against the [Spanish] invaders” (cited in Palmié 2007: 70). And see the famous statement by Cuban national hero José Martí: “*Cubano es más que blanco, más que mulato, más que negro*” (Cuban is more than white, more than mulatto, more than black) (Palmié 2013: 97).
 3. According to Ortiz (2014: 472): “Each Spaniard who arrived in Cuba, by the simple fact of that arrival, was already different from what he had been; he was no longer a Spaniard from Spain but an Indian Spaniard.”

Cuban Spanish accent, but it should be noted that no Creole Spanish developed in Cuba.⁴ There are *criollos*, but no *Criollo*.

Ortiz's return to Cuba in 1895 for university studies answered the question of his commitment to Cuba, and his appointment as Cuban consul in Marseilles, Genoa, and La Coruña (1902–6) indicated a reciprocal commitment. He finally returned to reside permanently in Cuba at the age of twenty-five. This personal journey, moral and geographical, informed, in my view, the framing of his delicate distinction between *cubanidad* and *cubanía*. The former is the actually existing state of Cuban culture at any time, the *ajiaco*. *Cubanía*, on the other hand, is the relationship to *cubanidad*, the ethical commitment to it. *Cubanidad* is what is; *cubanía* is the identification with this reality — the very matters Ortiz worked through as a young person during his years outside Cuba. In his essay on “The Human Factors of Cubanidad,” written as he neared the age of sixty, he reconciled the vicissitudes of his life with the framework of Cuban ethnogenesis:

Is the Cuban the person born in Cuba? In a primary and strict sense, yes, but with great reservations. First, because not few are the people who, having been born in Cuba, soon spread themselves in other lands, gaining exotic customs and manners. Their only Cuban quality is the accident of having seen their first sun in Cuba; they do not so much as recognize their native land. Second, because not uncommonly found are the Cubans, citizens or no, who, born across the seas, have grown and formed their personalities here, among the Cuban people. They have integrated themselves into its mass and are indistinguishable from the natives. ... These foreign-born Cubans are the ones who, as folklore says, have gone native like plantains. (Ortiz [1940] 2014: 458–59)

Ortiz goes on to make a point about *cubanía* that holds for creolization generally. There was no going back home for most of those who fetched up on the island and became Cuban together. This held foremost for the African slave population, who, Ortiz ([1940] 2014: 478) speculates, felt the sentiment of *cubanía* before any others. *Cubanía* indicates that spirit of joining *cubanidad*, whether by jumping in with both feet, by gradual realization, or through spontaneous personal decision. The relative fervor

4. Spanish-based Creole languages are generally hard to find, a matter much discussed by linguists. See Díaz-Campos and Clements (2008).

of *cubanía* could be thought of as heat applied to the *olla* (ajiacó pot), speeding, or slowing, the fusion of flavors.

Simon Harrison (2004) has contended that the alluvial landscape of the Middle Sepik in Papua New Guinea conditions a historical forgetfulness. Rivers change course and wash the past away. The sedimentary geology of Britain, by contrast, holds the past in strata that make it possible to study gradual change along linear chronologies. This cumulative, stratigraphic European historical imagination (Koselleck 2018: 9) may be applied in a new comparison with Ortiz's image of the igneous and metamorphic process of Caribbean transculturation: a low-temperature baking of history in Europe as against a firing of it under the varying pressure of *cubanía* in the Caribbean. Ortiz captures these contrasting historical formations in the following reflection: "The whole gamut of culture run by Europe in a span of more than four millenniums took place in Cuba in less than four centuries. In Europe, the change was step by step; here it was by leaps and bounds" (Ortiz [1940] 1995: 99). Archaeologists and historians have studied and restored the monuments and laid out the sequence of Mediterranean history like an open book that contemporary societies may look on with a pride encouraged by the flattering (and economically beneficial) visits of tourists. In the Caribbean, historical records past a certain point in time are difficult to come by, and the all-consuming process of transculturation might dispose people to a lack of interest in their ethnic origins. For a Mediterraneanist, the question of how Caribbean peoples relate to their distant pasts, whether European, African, or Asian, is an intriguing one. Has the fusion of transculturation melted all the documentary evidence? Do commitments to local creole social formations like *cubanidad* leave room for real interest in one's forbears beyond the island?⁵

The essays in this book reveal Ortiz's contradictory positions on the question of retentions from Africa in the Cuban present. In a 1905 article he exhorted researchers to identify survivals of African practices in Cuba and to trace them back to their African origins (Naranjo Orovio, this volume). It is not clear how rigorous such early historical investigations were, but Naranjo Orovio points out that Ortiz's motivation was the presentist one of creating "an inclusive national imaginary" in which

5. The current "Yorubization" of Afro-Cuban practices will be considered further later. The neo-Taíno movement in Puerto Rico, where adherents are campaigning to get "tribal recognition" from the government of the United States, shows that indigenous ancestry may also become a focus.

culture could be understood as an integrated and harmonious whole. It sounds like an orientation compatible with Boas's idea of historically particular cultures formed through borrowing and diffusion, but Boas seems not to have been a guiding influence on Ortiz. In *Los negros brujos*, Ortiz (1906), who had just taken on the job of public prosecutor in Havana, took a negative view of African rituals as bound up with criminality (Sarró, this volume). His approach drew on Cesare Lombroso's theory that criminal behavior resulted from atavistic reversion to a less evolved stage of humanity that could be discerned in the physiognomy of offenders (Pick 1989: 122). Ortiz was working with an evolutionary idea of "culture" stemming from Tylor, who held that "survivals" were vestiges from earlier stages of development that needed to be extirpated in the current stage of civilization, which he and his readers inhabited. After court trials for *brujería* (witchcraft), the police transferred seized evidence to the local museum, thus advancing the effort of objectifying Africanisms and separating them from contemporary society's self-image. Ortiz's stance on these matters was completely out of character with his later idea of transculturation, and the tilt between these two extremes remains one of the fascinating anomalies of his life (Sarró, this volume; Palmié, this volume). In his 1906 view, transmission of *brujería* practices from African-born to creole practitioners entailed their distortion into antisocial instruments. A more negative view of survivals can hardly be imagined.

Prior to Ortiz's resort to the Victorian anthropological notion of "survivals," Mediterranean scholars such as the late nineteenth-century Greek folklorist Nikolaos Politis (Herzfeld [1982] 2020) had interpreted their value entirely differently. Granted that descent from illustrious predecessors such as the ancient Greeks conferred prestige, identifying survivals from them in contemporary life — even pagan holdovers such as gorgons and nereids within an Orthodox Christian society — placed present-day Greeks in a good light. Fifty years before Politis, a Neapolitan cleric and antiquarian, Andrea de Jorio, published *Gesture in Naples and Gesture in Classical Antiquity* (De Jorio [1832] 2000). He contended in this comprehensive, illustrated study that an understanding of contemporary gestures enabled better understanding of the ancient artworks then coming to light at Pompeii and Herculaneum. Later in his career Ortiz came to view Africanisms in Cuba more positively, and it would be interesting to know if, in addition to his focus on music, ritual, and language, he devoted attention to gesture. His contemporary, and competitor, Melville Herskovits, did document African American gestures,

such as turning the head and covering the mouth while laughing, as retentions from Africa in the New World. He classed this material under the category of “motor habits” (Herskovits [1941] 1990: 152).

The possibility of incorporating contemporary African cultural forms (language, music, dance, ritual) into Cuban practices such as Santería points to the limits of Ortiz’s *ajaco* model. Amanda Villepastour’s 2018 visit to Cuba in the company of a Yoruba priestess stimulated occasional creole resistance to the authority of non-Cuban outsiders (Villepastour, this volume) — a negative answer to the question I posed earlier about interest in forbears beyond the island. Overall, however, there appears to have been a positive response to this question if one considers the general enthusiasm for Nigerian ideas in a Yorubization of Afro-Cuban religious practice ongoing since the 1990s. The Lucumí language, for example, possibly once a dialect of Yoruba, had, over time, been pared down to a ritual language without productive speakers. The possibility of learning Yoruba language, dance, and ritual techniques from Nigerian specialists offered the chance to reinvigorate Afro-Cuban religion on the basis of supposedly authentic knowledge. In restoring Lucumí and Santería to something putatively approaching their earlier form, the effect was to lift them off the bottom of the *olla* in a decreolizing action that positioned them nearer the surface as new additions to the *ajaco*. Yet, as Villepastour points out, reconstituting these rituals according to Yoruba forms risks making them into something they never were because the Yoruba represented only 12 percent of African slaves brought to Cuba. Contemporary Santería has boiled down from many different African traditions.

Perhaps the effect of this “Yoruba reversion enterprise” is to lift Santería and Ifá divination out of the Cuban cooking process altogether and place them in a new transnational space of fusion between Cuba and Nigeria. Canals (this volume) offers a model of what that might look like in his study of the cult of María Lionza, a plural (white, mestizo, Indian, or black) goddess of Venezuelan origin. The classic depiction of her naked astride a tapir has provoked ever more creative depictions of her, verging into science fiction. These images, and the ritual practices that they orientate, have spread around the world via internet and social media. As Canals points out, the creators and followers of these proliferating images treat them as authentically powerful, not as pale copies. The iconography of María Lionza thus expands in unlimited transculturation. The noteworthy cult following in Spain presents the reverse of the Yorubization of Cuba. Here the Old World submits to the siren call of the former colony.

These last two cases have gone beyond Ortiz's model of a cooking process taking place in the Cuban *olla* — a modern conception premised on singularity and steady, if open-ended and always emergent, integration. Considering this Durkheimian emphasis on cohesion, perhaps Bronisław Malinowski's ([1940] 1995) characterization of Ortiz as a functionalist was not entirely self-serving. Kahn's consideration (this volume) of Haitians fleeing their island adds one more scenario to consider. In trying to make an inter-*olla* move from their island version of the *ajiaco* to the American melting pot, Haitians find themselves at sea hemmed in by the United States Coast Guard. They are effectively "kettled"⁶ in international waters by coast guard cutters, sometimes detained at Guantanamo, and generally left to stew in an *olla caribeña*. As this cat-and-mouse game has developed over time, the United States border control authorities have purchased ever more sophisticated surveillance equipment while the Haitians have invested in the help of spirits known as *djab* to make themselves invisible to detection. Pina-Cabral's (this volume) idea of "ontological weight" provides an illuminating ethnographic illustration of how realities can appear or disappear. Until recently, in the Alto Minho region of Portugal maize served as the metric of moral personhood, property measurement, and identity. Owning sufficient land to produce enough maize to make bread for one's family measured belonging in the commune. Mere ownership of a house did not qualify. This could not have been the case before maize was introduced a few hundred years ago.⁷ Nor will it be the case in the future. In the wake of return migration and membership of the European Union, salaried employment is taking its place in an example of what Ardener (2007: 150) termed "parameter collapse": a moment when the current world structure turns inside out and new realities become apparent, as when passing the twist in a Möbius strip. Minhoto village identity, like Haitian migrants at sea, can appear and disappear as one moves through perspectival positions.

6. *Kettling* is a tactic developed by British police to deal with protestors. It involves containing them by cutting off all exits from where they are assembled and then permitting demonstrators to leave at a time of their choosing and arresting some of them.

7. The Spanish first encountered maize on the island of Hispaniola. According to the Oxford English Dictionary, the word first appears in 1500 in Columbus's diary as *mabíz*, from Taino *mabiz* (or *mabís*).

Ortiz's ajiaco has endured its own disappearances as a cultural object and as an analytic parameter. There have been periods in the 1880s and 1990s when ajiaco was off the menu in Cuba due to the cost of ingredients. Meanwhile, cookbooks for African American practitioners of Lucumí omit recipes for ajiaco, reflecting the view that it is not genuinely African, a move broadly consistent with Yorubization. Pérez (this volume) delves into Ortiz's career-long failure to recognize the ajiaco as a ritual food, which it manifestly is, in addition to being a secular, national dish. This scotomization may have derived from his idea that ritual dishes for African gods only included African foods, an assumption that did not hold up empirically, but which nonetheless occupied space in Ortiz's imagination. His metaphorical use of the ajiaco to describe the transculturation of the Cuban national body thus unnecessarily, yet compulsively, involved overlooking its ritual uses.

All of this serves as a reminder that Ortiz framed the ajiaco analytic from within it during its late-1930s stage of cooking. He was cooked in the very process that he was trying to capture, in an instance of what the hermeneutic philosopher Hans-Georg Gadamer ([1960] 1994: 301) described as "historically effected consciousness" and which Palmié (2013) has examined in detail. In the first decade of the 1900s, when he saw mixture as pernicious, his personal process of being cooked in the ajiaco had barely begun. By the late 1940s, he dispensed with the ajiaco metaphor in favor of an analogy with music (Palmié 2016: 11). Ortiz apparently realized what Ulf Hannerz would later discover after his heuristic affair with "creolization" as a metaphor for globalization had run its course: "Whenever one takes an intellectual ride on a metaphor, it is essential that one knows where to get off" (Hannerz 1992: 264). The image of inexorable melding cannot capture the way in which people may decide, after a century or more of simmering, to reconstitute previous cultural identities, nor can it model the polarizing effects of exogenous ideas like Marxism or Afrocentrism.

In comparison to Cuba's centuries-old ajiaco, Ceuta (Campbell, this volume), a Spanish enclave on the Mediterranean coast of Morocco, is a hasty pudding confected from the principal ingredients of Christians and Muslims with a sprinkling of Jewish and Hindu traders. Over the last twenty years, these groups have been encouraged by a long-serving mayor to share and blend their communal religious rituals into local "idiosyncrasies." The mayor presented the debated historical *convivencia* of medieval Spain as the model to emulate. After little more than a decade, however, Orthodox Islamic factions and Spanish nationalists began to secede from

this program and challenge it politically. Opponents castigated the creative idiosyncrasies as pointless idiocies, and the platform of *convivencia* came in for mockery as a connivance. The Ceuta case shows that mixtures can be undone. People who have progressed along the path of transculturation may change their minds and de-transculturated. It must be borne in mind, however, that the Ceuta experiment is still running, and also that it is an enclave of the Spanish state and thus not self-contained but subject to currents of old-fashioned Mediterranean intolerance.

As mentioned at the outset, Ortiz's *ajiaco* offered a counterpoint to precisely those currents of thought that now animate right-wing nationalist exclusionism, such as that espoused by the Spanish Vox party, which seeks to undermine the *convivencia* in Ceuta. Writing in the 1990s, Stolcke (this volume) showed this sort of nationalism to be based on cultural fundamentalism rather than racism. Her analysis of the differences between these two options is persuasive; yet since the essay's original publication, the racialization of categories such as "ethnicity" and "migrant" has worked to convert cultural fundamentalism into a manifestly racist attitude. Her study illuminates the bifurcated situation of today where xenophobes can be fully convinced that they are not racists because they do not embrace scientific racism per se, but only seek to protect the integrity of national culture by securing borders. However, the version of national culture which they defend is typically White, and non-White immigrants are discriminatorily excluded from entering it. Racism masquerades as non-racism in a project that is the very opposite of Ortiz's transculturation.

This is the central counterpoint between the Mediterranean and the Caribbean that emerges from this collection. Mediterranean societies have long produced insulating boundaries — ghettos, walls, encystations — that keep people from mixing (Bowman, this volume). Yet the contributions also show that the Mediterranean cannot be kept out of the Caribbean and vice versa. Mediterranean images may be put to oppressive use, as in Ortiz's evocation of the Roman toga (Sarró, this volume) as the cloak of European reason recommended for protection against the seductions of Afro-Cuban magic. On the other hand, Ortiz's ideas of transculturation and the *ajiaco*, as this collection demonstrates, offer the glimpse of a future much different from the one afforded by ethnonationalism, and this has attracted European thinkers since Malinowski. Practices such as the forcing back of refugees into transit countries have been trialed and traded back and forth between the two regions. Like the pidgin languages which once took shape in the slave castles of Africa or on Caribbean plantations, new idioms are arising in Mediterranean

encounters between migrant ships and coastal authorities (Jacquemet 2020), and in detention camps on islands like Lesbos (Broomfield 2017). What is evident, in the wake of this collection, is that the Caribbean and the Mediterranean may be read contrapuntally, as a heuristic venture into the polyphonic nature of social worlds — not just in the Caribbean or the Mediterranean, but globally. Critically taking a page out of Ortiz’s book may be a step in that direction.

References

- Ardener, Edwin. 2007. “The voice of prophecy.” In *The voice of prophecy and other essays*, edited by Malcolm Chapman, 134–54. New York: Berghahn.
- Braude, Benjamin, ed. 2014. *Christians and Jews in the Ottoman empire*. Abridged edition. Boulder: Lynne Rienner.
- Broomfield, Matt. 2017. “Full understand’: The new language of the Lesbos refugee camp.” *New Statesman*, November 20. <https://www.newstatesman.com/world/2017/11/full-understand-new-language-lesvos-refugee-camp>.
- Cahnman, Werner. 1943. “The Mediterranean and Caribbean regions — a comparison in race and culture contacts.” *Social Forces* 22 (2): 209–14.
- Cañizares-Esguerra, Jorge. 1999. “New world, new stars: Patriotic astrology and the invention of Indian and Creole bodies in colonial Spanish America, 1600–1650.” *American Historical Review* 104 (1): 33–68.
- De Jorio, Andrea. (1832) 2000. *Gesture in Naples and gesture in classical antiquity*. With an introduction and notes by Adam Kendon. Bloomington: Indiana University Press.
- Díaz-Campos, Manuel, and J. Clancy Clements. 2008. “A Creole origin for Barlovento Spanish? A linguistic and sociohistorical inquiry.” *Language in Society* 37 (3): 351–83.
- Gadamer, Hans-Georg. (1960) 1994. *Truth and method*. 2nd edition. New York: Continuum.
- Hannaford, Ivan. 1996. *Race: The history of an idea in the West*. Baltimore: Johns Hopkins.
- Hannerz, Ulf. 1992. *Cultural complexity: Studies in the social organization of meaning*. New York: Columbia University Press.
- Harrison, Simon. 2004. “Forgetful and memorable landscapes.” *Social Anthropology* 12 (2): 135–51.

- Herskovits, Melville. [1941] 1990. *The myth of the Negro past*. Boston: Beacon Press.
- Herzfeld, Michael. (1982) 2020. *Ours once more: Folklore, ideology and the making of modern Greece*. Rev. edition. Oxford: Bergahn.
- Jacquemet, Marco. 2020. "Transidioma afloat: Communication, power, and migration in the Mediterranean Sea." *History and Anthropology* 31 (1): 123–46.
- Khan, Aisha. 2004. *Callaloo nation: Metaphors of race and religious identity among South Asians in Trinidad*. Durham: Duke University Press.
- Koselleck, Reinhart. 2018. *Sediments of time: On possible histories*. Stanford: Stanford University Press.
- Malinowski, Bronislaw. (1940) 1995. "Introduction." In *Cuban counterpoint: Tobacco and sugar*, by Fernando Ortiz, lvii–lxiv. Durham: Duke University Press.
- Mintz, Sidney. 1996. "Enduring substances, trying theories: The Caribbean region as *oikoumené*." *Journal of the Royal Anthropological Institute* 2 (2): 289–311.
- Ortiz, Fernando. (1906) 1973. *Los negros brujos*. Miami: Ediciones Universal.
- Ortiz, Fernando. (1940) 1995. *Cuban counterpoint: Tobacco and sugar*. Durham: Duke University Press.
- Ortiz, Fernando. (1940) 2014. "The human factors of cubanidad." *HAU: Journal of Ethnographic Theory* 4 (3): 445–80.
- Palmié, Stephan. 2007. "The 'c-word' again." In *Creolization: History, ethnography, theory*, edited by Charles Stewart, 66–83. Walnut Creek: Left Coast Press.
- Palmié, Stephan. 2013. *The cooking of history: How not to study Afro-Cuban religion*. Chicago: University of Chicago Press.
- Palmié, Stephan. 2016. "The Cuban factors of humanity: Reproductive biology, historical ontology and the metapragmatics of race." *Anthropological Theory* 16 (1): 3–21.
- Pick, Daniel. 1989. *Faces of degeneration: A European disorder, c.1848–c.1918*. Cambridge: Cambridge University Press.
- Szpiech, Ryan. 2013. "The convivencia wars: Decoding historiography's polemic with philology." In *A sea of languages: Rethinking the Arabic role in medieval literary history*, edited by Suzanne Conklin Akbari and Karla Mallette, 135–61. Toronto: University of Toronto Press.

Index

A

- Abakuá (male initiatory society),
19n25, 19–20, 245, 249,
280–81
- Abimbola, Wande, 305, 307
- Academia de Ciencias Morales y
Políticas (Academy of Moral
and Political Sciences), 113
- Academia de Jurisprudencia y
Legislación (Academy of
Jurisprudence and Legislation),
113
- Academia de la Historia
(Academy of History), 113
- Acculturation, 253–54, 426, 449,
462
- Acosta, Leonardo, 242
- Adigun, Olayiwola, 305n15
- Adivinadoras (fortune-teller), 208,
221
- Aesthetic universalism, 249
- AfD party, Germany, 36n41
- Affaire de Bizoton, 136
- Africa, 222, 227, 283, 306, 445–46
North Africa, 10, 445–71, 503
sub-Saharan, 272, 284, 296
West Africa, 29, 210, 298
- African American anthropology, 1
- African Americans, 333, 348–50,
484
- African-American studies, 209
- African
ancestry, 212
anthropologists, 210
brujería, 215
criminalized Africanness, 236,
251
cuisine, 334, 338
cultures, legacy, 110
dances, 214
fetishism, 24
influence on Cuban culture,
110
leavening, 103
lineages, 235
origins, 62, 80–81, 278, 280
orisha practice, 306

- peasants, 210
- practices, 209, 523
- religions, 424
- religious culture, 216
- religious practices, 210
- revisionists, 301
- rituals, 524
- enslaved, 6, 27, 37
- slave labor, 5
- slaves, 321, 522, 525
- spiritual entity, 217
- survivals, 18, 103–4, 216
- vernaculars, 296–97
- witchcraft, 31, 218
- Africanisms in Cuba, 524
- Africanist, 27, 210, 218
- Africanization of White Cubans, 23
- Afro-American, 246, 422, 424–26
- Afrocentrism, 527
- Afro-Cuban, 65, 236, 240–42, 297–98, 335–36, 342–43
- art, 252
- batá drummers, 249
- brujos, 215, 219
- cuisine, 30, 333
- cultists, 238
- cultural forms, 335
- fetishizations, 13, 22, 205
- magic, 528
- music, 24–25, 241–42, 246, 248–49, 259
- Negroist movement (afronegrismo), 240
- orchestra, 241
- orisha worship, 331
- poetry, 240, 251
- practices, 29, 209, 523
- radio program, 242
- religion, 28–29, 62, 298, 343, 351
- sacrificial cuisine, 29
- studies, 293
- traditions, 27, 38, 332, 340
- underworld, 281, 284, 333, 336
- Afrodescendant song, 240
- Afro-Diasporic religions, 350
- Afro-Hispanic modality of colloquial Spanish (bozal), 280
- Afronegrism, 283
- Afro-Surinamese, 366, 382
- Agamben, Giorgio, 184, 186–88
- Agents, global historical, 255
- Agreements
 - collective, 398
 - permanent status, 191
- Agriculture, 33, 402
 - labor shortages, 335
 - plantation agriculture, 5, 33
- Agro-industrial histories, 8
- Agrupació Socialista Femenina (Feminine Socialist Association), 79
- Agüero, Gaspar, 241
- Ajiaco metaphor, 126–28, 257–58, 331–52, 449–50, 525–28. *See also* Language
- Ajuma Kondee, 365, 379–80
- Albera, Dionigi, 5, 168, 171, 447–48
- Albina, 364n3, 379–80
- ALCOA (Aluminum Company of America), 365–66
- Alcohol, 256–58, 385
- Alfonso III (King), 161–62
- Algerians, 503
- Alien
 - cultural, 505

- cultures, 37, 491–92
 irrationality, 150
 Altamira, Rafael, 26, 109
 Altars
 ancestral, 317
 digital, 419. *See also* María
 Lionza
 religious, 226, 423
 Alto Minho, 32–33, 398, 400,
 404–7
 Aluminum industry, 30, 372
 Amades, Joan, 65
 Amerindians, 271, 274, 347
 Amoral familialism, 5
 Amoralism, 64–65
 Anarchists, 65, 69, 72, 74
 Anastasis, 175, 177–78, 180–81.
 See also Holy Sepulchre
 Ancestors (egun), 315–16, 323–
 24, 342–50, 377, 386
 Al-Andalus, medieval, 35
 Andalusians, western, 273
 Angajman (agreements), 144
 Anima, 243
 Animism, 217, 220
 Anthropology
 criminal, 15
 evolutionist, 87
 in the global North, 1
 socio-cultural, 6
 Anticlericalism, 79
 Antimaterialism, 237
 Antimilitarism, 62
 Antolínez, Gilberto, 431n9
 Anzaldúa, Gloria, 127
 Aponte, Hernández, 63, 81
 Arafat, Yasser (President,
 Palestinian National
 Authority), 191
 Arará spiritual tradition, 316n23
 Archivos (Archivos del Folklore
 Cubano), 108, 110–11, 284,
 286
 Arielists, 96
 Aristide, Jean-Bertrand
 (President), 135
 Artisanal self-employment, urban,
 8
 Asad, Talal, 12n14
 Ashcroft, Bill, 294
 Asian laborers, 272
 Assassinations, 190–91, 482
 Assimilation, 126, 502
 cultural, 504, 506
 linguistic, 326
 process, one-way, 294
 Astrology, 216
 Asturians, 271, 273
 Asylum seekers, 132, 135
 Atavism, 22, 335
 “Atlantic Transformez,” 364
 Augé, Marc, 227
 Auratic
 images, 237, 260–61
 quality, 33, 236
 vitality, 242
 Austro-Hungarian empire, 164
 Authentic, 29, 210, 214–15,
 241–42, 247
 Autochthony, 10, 32, 255, 404–5,
 413
 Azande, 210

B
 Babalawos (divining priests in
 the Ifá cult), 295, 300–301,
 303–4
 Bachiller y Morales, Antonio,
 277n20

- Bacucú (egun staff), 318
- Bagay mistik (enchanted objects), 144
- Bakaas, 367, 376–79, 383, 388–89.
See also (non-)Maroons
- Bakunian anarchism, radical, 15
- Bakuus, 378, 383
- Balearic Islands, 75, 77, 79
- Balearic spiritism, 68, 78
- Balkans, 17, 19, 164–65
- Barcelona, 70, 74–75, 77, 79–83, 87–89
- Bascom, William, 295, 299
- Bauxite industry, 365–68, 370–76, 372, 379, 386–88
contamination, 366
kaolin, 30, 382–83, 387
- Bauzá, Mario, 248
- Bèf san plim (hairless bull), 145
- Beier, Ulli, 305
- Beliefs, 215, 219–20, 222, 225
- Believers (creyentes), 417, 419–21, 423, 431–33, 439–40
- Belonging
ambiguity of, 405–6
Lusotopy, 406
national, 403, 406, 413, 500–501
- Benejam i Vives, Joan, 10, 67–68, 75–77, 84–85
- Benjamin, Walter, 25
- Ben-Yehoyada, Naor, 5–6, 11
- Berlin Wall, 183
- Bernhardt, Sarah, 221n14, 222
- Bestard Camps, Joan, 2, 41
- Billiton, BHP, 373
- Biopharmacopolitics, global, 255
- Biopolitics, 185, 236
- Birth certificate, introduction of, 71
- Black
African, 235, 246
Andalusian Curros, 284
Antillean poetry, 261
Atlantic traditions, 332, 346
Bozales, 284
Criollos, 215, 218, 235
island-born creole, 22
non-Creole, 275
Curros, 254, 275, 284
Cubans, 15
factor, 104, 283
-ness, 210
poetry movement, 251
slave trade, 246
witches, 235–36, 238, 333, 336
- Blood, 349, 352, 493, 495
sacrifice, 136
- Boal, Frederick, 185
- Bohemia, 29
- Bòkò (sorcerer), 144–45
- Bolívar, Simón, 425, 428, 521n2
- Bolívarian Games, 431
- Border, 127–51, 186, 191, 465
apparatus, 131, 137, 147, 150
dialectics, 125–51
elimination of political, 71
enactments, 140, 150
games, 148
institutions, 132, 149
interdigitations, 138
magic, 18, 145
policing, 142, 146, 186
regimes, securitized, 19
securitization, 18, 145
spaces, 148–49
territorial, 17, 127–28, 130–31
water, 11

- Borderlands, 127–28, 133
 maritime, 16, 17, 143, 150
 Borderless globality, 128
 Boschneger. *See* Maroons
 Bouche, Pierre Bertrand, 298, 334
 Boundaries
 discernible, 127
 fixed linear, 131
 juridically defined, 149
 maintenance of, 19, 149
 Boundedness, 32, 129, 133
 containers of populations, 17
 territorial units, 17, 127
 Bounding, 32, 41
 Bourdieu, Pierre, 5, 169, 487
 Bowen, Thomas Jefferson, 298, 334
 Bran, Luis, 311
 Brazil, 29, 298–99, 305, 307, 314–15
 Brazo Poderoso (Powerful Arm), 247
 Bresc, Henri, 161–62
 Britain, 489, 491, 504–5
 British
 colonial practices, 188
 culture, 491
 immigration debate, 504
 Industrial Revolution, 6
 Nationality Act, 1981, 505
 Nationality Bill of 1948, 505
 subjecthood, 505
 subjects, 504
 Bromberger, Christian, 5, 448
 Brown, David, 20, 242, 251
 Brown, James, 118
 Brujería (witchcraft), 208–9, 211, 214–16, 218–19, 333–35. *See also* Witchcraft
 criolla, 220
 Brujos (witches; sorcerers), 14, 21–22, 207–27, 333–36, 338, 432.
 See also Witches
 black, 214
 criminal, 224
 criollo, 211, 216, 218–19, 224
 negro criollo, 215
 sacrificial practices of, 333
 Bureaucratic order, 128, 132–33
 Burside, Walther E., 371, 379
 Byzantine Empire, 160

C
 Cabildos de nación
 defined, 37
 Cabrera, Lydia, 296, 299, 344, 351
 Cabrisas Sastre, Llorenç, 66, 84
 Cage, John, 250
 Cahnman, Werner Jacob, 2, 4, 519
 Calasanz, José, 247
 Calzadilla Ramirez, Jorge 88, 220
 Camps
 concentration, 183, 187
 detention, 136, 141
 refugee, 132, 366–67, 375
 Canary Islanders, 273
 Capitalism, 69
 extractive, 30
 extractivist, 367
 global, 254
 Capitalism-turned-religion, 250
 Capitalist
 exchange value, 256
 expansion, 129
 extraction, 259
 social order, 63
 Capital punishment, 71, 237
 Cardia González, Teresa, 66, 84

- Cards, holy, 417–18, 423, 433
 Carga (power), 245
 Caribbean
 Anglophone, 8
 anthropology, 3
 Africanism, 8
 islands, 520
 modernity, 6
 music, 426
 Northern Caribbean, 17–18,
 128–29, 142–43, 150
 passages, 132
 plantations economies, 6, 528
 traditions, 6
 Carpentier, Alejo, 240, 242, 249
 Cartography, postwar, 367
 Casa (primary ritual social unit),
 402–4, 408–9
 nigeriana, 315
 nigerianas, 324
 Castellanos, Israel, 237
 Castilian, 271–72, 455, 521
 Castro, Américo, 34, 115, 462
 Castro, Fidel (President), 38
 Catalan, 65–67, 70, 80–81, 83
 culture, 427
 émigrés, 81
 language, 427
 national identity, 66
 spiritism, 14–15, 68–70
 spiritists, 15, 70, 72
 working class, 70
 Catalonia, 6n8, 6, 59–89, 427
 Catholic Church, 72, 79, 81, 217,
 423
 cult, 23
 Ceremonies, closed initiation,
 312
 Ceuta, 34–35, 445–48, 450–59,
 461, 463–70
 Al-Idrisi community, 456
 multiculturalism, 449
 Chacón y Calvo, José María, 98,
 106–7, 109–13, 115–18, 223
 Charlie Hebdo attack, 36
 Chinese, contracted, 272
 Christian, 7, 456, 459, 462
 communities, 160, 446, 454
 demons, 173
 feudalism, 235
 gauris, 458n18
 hegemony, 498
 orthodox, 173, 175
 Roman, 159
 Visigothic, 34
 Cigarette factory, first in Havana,
 322
 Cigars, 321–22, 341, 349
 Cinemas, 247, 430
 Cinematography, 250
 Citizenry, heterogeneous
 postcolonial, 484
 Citizenship, 487, 494, 500–504,
 507
 rights, 500, 505
 Ciutadella, 66–67, 74–76, 78, 84,
 161
 Classes, 63, 70, 73–74, 80
 middle, 402–3, 405, 430
 subaltern Cuban, 64
 urban middle, 411
 wealthy urban, 81
 white dominant, 64
 Clay, white, 365–66, 379, 386–88.
 See also Pemba
 Cleansing
 bodily, 386
 healing practices, 377
 rituals, 321, 383
 sacrifice, 346

- Clinton, William (Bill) Jefferson
(President), 191
- Coast Guard, 129–33, 135, 137,
147–48. *See also* Cutters
- Cocaine, 255
- Coexistence, 166, 168, 197,
447–48
- Cohabitation, 166, 168, 182
choreographies of, 19
enforced, 181
- Cohen, Jeffrey, 40
- Coincidentia oppositorum
(reconciling of opposites), 258
- Colina, Alejandro, 431
- Collaboration, cultural, 118
- Collective welfare, 68, 71
- Colonial, 272–73, 304, 387, 449,
469, 482
agents, 375
agro-industrial sugar
plantation, 5
alienation, 255
documentation, 482
ethnographer, 302
frameworks, 468
gaze, 306, 364
inefficiency, 374
legacy, 450
masters, 301
period, 274, 426, 430
early Spanish, 520
sovereignty, 188
subjects, 188, 464
- Colonies, 59, 271–72, 274
absolutist, 103
penal, 236–37
- Color blindness, 38
- Comaroff, Jean, 3, 16, 142, 148
- Comaroff, John, 3, 16, 142, 148
- Comisión de Folklore Cubano
(Cuban Folklore Commission),
113
- Comisión Misión Permanente
(Permanent Mission
Commission), 106
- Comites de Defensa de la
Revolución, 38
- Commodity, 233–34, 255,
258–59
abstraction, 254
equivalence, 256
fetishism, 234
- Commonwealth Immigrants Act
of 1962, 505
- Communal, 162, 403
identities, 164, 197
othering, radical, 161
- Communist Party, 304
- Communities
bounded, 16
cultural, 499, 501
european, 487
imagined, 163
local, 169, 180, 401
national, 491–92, 500, 502, 508
- Comparativism, 13
- Competition, 147–48, 196
- Conflicts
religio-ethnic, 165
violent interimperial, 16
- Congreso Cultural de la Habana,
1968, 482
- Conrad, Joseph, 221
- Constantinople, fall of, 7
- Contact, cultural, 426, 463, 468
- Contact zones, 126, 129, 133,
304
- Contrapuntal opposition, 256

- Control, 71, 160–61, 163, 187–89, 373
of the means of production, 397
- Conversations, rhythmic, 309
- Convivencia, 34, 35, 446–48, 450, 453–56, 458–65, 467–70
discourses of, 464
- Cooperativism, 60, 71
- Coronil, Fernando, 1–2, 24, 233–34, 258, 428–29
- Corruption, 103, 247, 277
- Cosme, Eusebia, 251–53
- Cosmopolitanism, 71
spiritual, 425
- Cottica Ndyuka people, 364–67, 369–71, 376–77, 379, 387–89
- Counterintelligence, 147
- Counterpoints, 32, 254, 258–60, 412
historical-cultural, 260
- COVID-19, 207, 466–67
- Creativity, iconic, 419, 440
- Creole, 272–74, 276, 296–97, 520–21
children, 215
- Creolization, 25–26, 125, 155–56, 520
- Crime, 148, 208, 213, 457, 465
criminals, 214
evidence, 251
- Criminology, 85–86, 237, 279
contemporary, 85
innate delinquency, 64
penal, 85
principles, 85
research, 251
studies, 86
theological, 85
- Criollo (creole), 243, 248, 272n4.
See also Creole
- Crisis
economic, 38, 100, 489
migratory, 11
refugee, 11
- Cromer, Evelyn (Lord), 188
- Crowther, Samuel Ajayi (Bishop), 28, 296n3, 298, 321
- Cuba, 12–30, 100–108, 233–60, 271–87, 293–322
African cultural heritage, 21
Africanness, 29
ajiaco, 521. *See also* Ajiaco metaphor
Black population, 23
ceremonies, 312, 319
civilizational progress, 22
colonial economy, 369
cultural independence, 239
culture, 18, 25, 108, 110, 272, 285
divining cult, 312
economic nationalism, 255
ethnogenesis, 522
de-Africanize, 236
music, 240. *See also* Music instrument, 25, 243
national identity, 65, 208, 348
nineteenth-century, 296, 483–84
postcolonial, 461
prerevolutionary nation-space, 19
religion, 242. *See also* Religion of African origin, 280
Special Period, 37–38, 343
spiritism, 63, 81, 83. *See also* Spiritism
renewing, 101

- second US intervention
 (1906–9), 20
 War of Independence (1868–
 78), 20
 White population, 22
 Cubanía, 25, 29, 274, 522–23
 Cubanidad, 105–7, 337, 339,
 522–23
 Cuban national culture project
 cultural heterogeneity, 11–12
 hybridization, 12, 141
 Cuban pot, olla de Cuba, 16.
See also Pot (olla); Ajiaco
 metaphor
 Culinary metaphors, 14. *See also*
 Foods
 Cult, 418–19, 421–30, 432–33,
 435–38
 aboriginal, 423
 Brazilian Candomblé, 339
 fetishist, 236
 of Ifá, 21
 Ilé ocha (domestic cult group),
 28
 orisha, 297
 value, 236, 247
 Cultural
 anthropology, 153–54, 302,
 508
 differences, 3–4, 483, 492–95,
 508–9
 diversity, 483, 488–89, 501–2,
 504
 tolerance for, 505, 509
 exchanges, multidirectional,
 294
 expressions, 10, 425, 428–29
 non-state sanctioned forms,
 35
 fundamentalism, 483–84,
 493–94, 497, 499–501, 504
 contemporary, 494, 497,
 507
 heritage, 451, 457, 466
 shared, 507
 homogenization, 69
 identities, 488–89, 493, 500
 national, 489
 incompatibilities, 12, 36
 interchanges, unplanned, 16.
 legacies, 110, 425
 relativism, 508
 values, shared, 504
 Culturalism, biological, 495
 Culture, 95–109, 117–19, 220–21,
 483–85, 487–509
 binary racial, 20
 border, 127
 borderland, 128
 by territory, 488
 high, 15, 73, 241
 indigenous, 110
 loss, 126
 schizoid, 253
 shared, 95–97, 489
 universal, 118
 Curanderismo (healing), 208, 219
 Curanderos (healers), 221
 Curses, 137, 150
 Curzon, George (Lord), 188
 Cutters, Coast Guard, 131–35,
 137, 139, 147–48
 Cyberspace, 300, 307
 Cyprus, 166, 183
 Cyst, 184–85, 195
D
 Dahomeans, 298

- Dances, 214, 225, 309
 modern, 79
- Daño (harm), 208, 211, 213
- Davis, Andrew Jackson, 60
- Davis, Christopher, 30
- De-Africanization, 23, 237, 239
 incomplete, 23
- Decadence, 15, 100–102
- Decolonization, 4n5, 7, 40
- Deculturation, 166, 253, 299
- De Escobedo, Alonso Gregorio,
 272n4, 5. *See also* “La Florida”
- De-fetishization, 236, 237
- Dehumanization, 161–62, 187
- Deloughrey, Elizabeth, 151
- Del Valle Costa, Adrián, 65
- Democratic
 modern individualism, 507
 Revolution of 1974, 407
- de Nebrija, Antonio, 25, 271
- de Onís, Federico, 117–18
- Deracialization, 38, 41
- Descola, Philippe, 19
- de Unamuno, Miguel, 25, 109
- Devés-Valdés, Eduardo, 95
- Dialectics, negative, 25, 254
- Diaspora, 306, 307, 315
- Díaz Quiñones, Arcadio, 14,
 86–87, 238, 258
- Díaz, Raúl, 241
- Díaz, María del Rosario, 9, 14,
 342
- Dictatorial rule, 165
- Differentiation, rural/urban, 413
- Diglossia, 275n13
- Dilogún (divination system), 331,
 346. *See also* Yoruba
- Discourses
 criollo indigenist, 255
 culturalist, 493, 495
 of exclusion, 492–93
 political, 493, 495
 racialist, 21
- Discrimination, sociopolitical,
 497
- Divination
 texts and prayers, 293, 295,
 300, 315
 verses, 331–32, 346
- Diviner, master cowrie shell,
 313n21
- Divinities, female, 423
- Dizzie Gillespie’s Big Band, 249
- Djab (demonic supernatural
 aides to migration), 18,
 143–46, 148
- DNA-based technologies, 39
- Domination, justifying, 498
- Domingo Soler, Amalia, 77
- Douglas, Mary, 185, 339
- Drug dealers, 183, 249
- Drum-bound spirit, 307n18
- Drummers, 241–42, 247–49, 307,
 309–10
 bonkó, 249
 consecrated, 247
- Drumming celebrations, 303, 307,
 314
- Drums, 242–43, 245, 307, 309,
 351–52. *See also* Music
 masculinized, 243
 olúbatá (consecrated drum
 maker and master), 241,
 247
- Durkheim, Émile, 259
- Dursteler, Eric, 39
- Dutch Colony, 372–73, 382
- Dutch peace treaties, 31n36
- Duvalier regime, 17

- E
- Earth spirits, 30–31, 378
- Ecclesiastical civil servants, 70
- Economies
- civil service, 452
 - cultural, 369
 - of reciprocity, 173
 - rural, 401
- Education, 67, 75, 96–102
- free, 79
 - free universal, 15
 - Krausist doctrines, 10
 - public, 15
 - secular, 62, 70, 77
- Efori Muna Tanzé, 245
- Egun (ancestral spirits), 317–19, 343, 345, 347
- Egypt, 23, 185, 188
- Egyptian-Gazan border, 184
- El Auxilio Mútuo (Mutual Aid), 79
- Elbein dos Santos, Juana, 311
- Eleuibon, Yemi (Chief), 305, 307
- Elites, urban, 412
- Ellis, Alfred Burdon (Colonel), 298
- Emergence
- of border, 129
 - of concept of race, 8
 - cultural, 4
 - nation-states, 164
 - shifting, 151
- Emigration, 10, 272n2
- Emotional residue, 127
- Employment, salaried, 526
- Enclavement, 133, 166, 185
- Encystation, 184–86, 190–91, 195
- English traffickers, 278
- Enlightenment, 82, 154, 224
- Enracinement (rootedness), 493
- Entities
- emergent collective, 399
 - juridical, 128
 - other-than-human, 143, 147
 - political, 165
- Environment
- changing linguistic, 302
 - controlled plantation, 297
 - impenetrable natural, 374
 - urban, 404
- Environmentalism, 423
- Equality, 36, 495, 501
- formal, 69
 - human, 489
- Espí i Saranya, Joan, 74
- Espínola, Pedro, 273
- Espiritismo, 351
- Essentialism, 492, 519
- Ethnicity, 65, 248, 297
- Ethnic
- cleansing, 162, 165, 194
 - contributions, 105
 - minorities, 165, 502, 506
- Ethnocentric, 24, 413, 449, 495, 497
- Ethnogenesis, 238
- national, 242
- Ethnographic
- footprint, 323
 - interface, 28–29
- Ethnology, pop, 36
- Ethnomusicology, 302
- Ethnonationalism, 41, 528
- Ethno-religiosity, militant, 450
- Ethno-religious
- conceptions of identity, 164
 - difference, 7
 - groups, 452–53, 468

- resentment, 35, 470
 - Eugenics, 489, 499
 - Euro-American empire, 129
 - Euro-American iconographies, 364
 - Euro-American racist ideologies, 20
 - Europe, 11–12, 40, 468, 483–84, 487–90
 - postcolonial, 12
 - provincialization of, 16
 - relocation of, 11
 - Southern Europe, 412–13
 - Western Europe, 62, 68, 489, 496
 - European Border and Coast Guard Agency (FRONTEX), 11. *See also* FRONTEX
 - European border control regime, 41
 - European Economic Community, 413
 - European
 - ethno-nationalism, 16
 - experience, 12
 - immigration, 335, 496
 - politics, 11, 495
 - powers, 5
 - sources, 246
 - European Union, 32, 166, 451
 - Evans-Pritchard, Edward Evan (Sir), 7, 215, 220, 227
 - Exclusion, doctrine of, 492
 - Exclusiveness, 494
 - Exploitation, 189, 259, 271
 - musical, 247
- F**
- Fabra i Poch, Pompeu, 26
 - Factories, 10, 256, 280
 - Faniyi, Doyin, 28, 302–3, 320, 322
 - Fashion industry, 437
 - Fattah el-Sisi, Abdel (President), 184
 - Feast
 - ritual drum, 351
 - tombstone, 346
 - Feathers, red parrot, 308, 312
 - Feminism, 62, 423
 - Ferdinand II (King), 162–63
 - Fermentation, alcoholic, 260
 - Fernández, J. M., 70
 - Fernández González, Josefa, 66, 84
 - Ortiz Fernández, Fernando, 1, 9, 59–89, 207, 233–87, 482–83
 - Fernando Ortiz Symposium on Cuban Culture and History, 9
 - Ferri, Enrico, 86
 - Fetishes, 24–25, 224, 233–61
 - affirmative, 251, 255, 257
 - captured, 236
 - commodity, 255
 - negative, 251, 254–55, 257–58
 - ngangas, 242, 259, 344
 - objects, 242
 - politico-theological, 254
 - post-Pietz, 24
 - as a material switchboard between disparate regimes of value, 24
 - totem, 259
 - power of, 234
 - Fetishism, 234–38, 245–46, 250–51, 258–59
 - counter-fetishism, 234–35, 239
 - economic, 254
 - humanistic, 246
 - political-religious, 254

- religious, 244
- sexual, 243
- sign of social creativity, 25
- social, 255
- superstitious, 235
- Fetishization, 133, 236, 260–61
 - ambivalent, 259
 - allegoresis, 259–60
 - mestizophile, 250
 - of procedure, 133
- Fetish-philosophy, universal, 23
- First American intervention (1899–1902), 276
- First International Spiritist Congress, 1888, 70, 74, 80–81, 83, 88
- Folklore, 107–8, 110–13, 118, 249–50, 286
- Foods, 331–32, 334–36, 338–40, 342–44, 409–10
 - abeguidí, 338
 - agguidí, 338
 - amalá, 338
 - asará, 321, 338
 - babá, 338
 - beef jerky, 335, 344
 - broth, thick, 105
 - calalú (stew of leafy green vegetables), 278, 334, 336
 - caldosa, 37–38
 - ebégguedé, 338
 - eguí, 338
 - egusí/egunsé, 338
 - ecó/ekó (white hominy cake), 337
 - ecrú (dumpling made with skinned black-eyed peas), 336
 - forbidden, 39
 - fufú (mashed yam or plantain), 280, 334, 336
 - ilá (okra soup), 336
 - manjares (foodstuffs/delicacies), 333
 - as metaphor, 105
 - millet, 163, 165
 - ochinchín, 320, 338
 - olelé (ecrú with seasonings and salt), 336, 343
 - reheated, prohibiting, 331
 - religious, 332
 - sacred, 332–33, 340, 345
 - slave diets, 336
 - soupe identitaire, 37–38, 40
 - staple, 409–10
 - takutaku, 338
 - tasajo brujo, 335–36
 - Yorùbá-derived, 345
- Forces
 - malevolent, 386
 - transculturating, 127
- Forest
 - devastated, 30, 373
 - flooded, 363–64, 367, 373
- Forms
 - artistic, 246
 - commodity, 234
 - trinitarian, 260
- France, 70–71, 488–90, 503–4, 506
- Franco's fascist forces, 15
- Frazer, James (Sir), 22–23, 209, 211, 214–15
- Freedom, 69, 71, 100–101
 - sovereign, 148
 - sub-proletarian, 8
- Freemasonry, 65, 71, 75, 77–78
- Free people of color, 297n4
- Freethinkers, 68, 78

- well-educated, 71
 movement, 62
 French Antilles, 17n20
 French Guiana, 364, 366, 378, 380
 Freyre, Gilberto, 16, 34, 105
 FRONTEX
 patrol boats, 41
 surveillance technology, 18n23
 Fusion, 105, 241, 250
 cultural, 271, 294
- G**
- Gadamer, Hans-Georg, 527
 Gadu peesi (earth spirit territory), 376
 Galibi Amerindian populations, 364
 García Lorca, Federico, 240
 Gaza, 184–86, 189–92, 194. *See also* Israel; Palestine
 expendibility of Gazan population, 191
 Gbadegesin Ajala, Sangodare, 305n15
 Gelado, Viviana, 252
 Gender, 63, 70, 80, 252
 Generación del '98, 15
 Ghettos, 178, 183, 184, 196
 Giner de los Ríos, Francisco, 67
 Gitano (Gypsy), 208, 219, 334
 Glissant, Edouard, 5
 Globalization, 125, 397, 401
 economic, 36, 40
 world, 3, 405, 494
 Gluckman, Max, 18, 171
 Gnostic trends, 72
 Gold, 255, 334, 346
 González Lanuza, José Antonio, 86
 Goon gadu (earth spirits), 31, 381–82
 Goonmama (tutelary earth spirit), 381, 382n17, 383
 Goons (agricultural plots), 378–79
 Gordon, Neve, 188
 Graeber, David, 25, 259
 Great March of Return protests, 189–90
 Great Wall of China, 183
 Green, Sarah, 11
 Grenet, Eliseo, 242
 Groups
 empowered, 197
 membership, 501, 507
 subaltern, 294, 302, 325
 Gruber, Henry, 160
 Grupo de los Trece (Group of Thirteen), 102
 Guajiros (country bumpkins or peasants), 254, 336n4
 Guantánamo, 187, 131–33, 135–36, 148, 150, 526
 HIV quarantine camp, 137
 Guevarra, Ernesto Che, 482
 Gunboat diplomacy, 17n21
 Gypsyisms, 284
- H**
- Habitus, 169–72, 406, 449
 insulated, 177
 national, 490
 Hadrian's Wall, 183
 Haiti, 16–18, 130–31, 134–36, 142–47, 211
 Haitian
 alterity, 133, 134

- subalterity, 136
 - asylum seekers, 135, 148
 - brujería, 212
 - magic, 134–35
 - maritime migration, 130
 - maritime mobility, 18, 145
 - migrants, 18, 148, 150
 - migration voyages, 143
 - routes, 18, 145
 - refugees, 11
 - ritual esoterica, 134
 - ritual practice, 136, 146
 - Vodou, 134, 280
 - Hamas, 191
 - Hampa afro-cubana, 64, 207, 279
 - Harrington, Mark Raymond, 65
 - Harvey, David, 146
 - Havana, 81–82, 114–16, 275–76, 302–4, 481–82
 - Hechicería, 208, 213. *See also*
 - Brujería
 - Hechicero, 208, 219. *See also*
 - Brujos
 - Helg, Aline, 212
 - Henriquez Ureña, Pedro, 97, 99–100, 109, 111
 - Heritage, 454, 488, 493, 507
 - Hernández, José Gregorio, 429
 - Herskovits, Melville J., 1n1, 254, 306, 524
 - Heterogeneity, 99, 426, 436
 - ethnic, 100
 - ontological, 18
 - Hexes, 134–35, 137, 150. *See also*
 - Pwen
 - Hierarchies, ethnic, 249
 - Hindu community, 445, 447, 454, 456
 - Hispanic, 108, 272
 - community, 100
 - culture, 110
 - immigration, 273
 - words, 274
 - Hispanic-American exchange circuit, 115
 - Hispanic American identity, 96, 97, 100
 - Hispanic-American unity, 108
 - History
 - context, historical, 11, 388, 504
 - the cooking of, 40, 257
 - racial, 340
 - thalassic, 4
 - Hobsbawm, Eric, 40
 - Homeland-diaspora positionality, 307
 - Hospitality, 5, 11, 40
 - Housing shortages, 490
 - Hovelacque, Abel, 334
 - Hughes, Langston, 240, 252
 - Human cargo, 143
 - Human rights, basic, 506
 - Hybridity, 34, 125–26, 128
 - ethno-racial, 21
 - Hybridization, cultural, 23
- I
- Ibarra, Jorge, 65, 369
 - Icons, 174, 432, 437–38
 - Identity, 166–67, 171–74, 178–79, 197, 449–50
 - biocultural, 492
 - cards, 187
 - collective, 340, 493
 - continuous formation, 105
 - core, 179, 181
 - minhoto village, 526
 - national-cum-cultural, 494
 - nationalist, 182

- new forms of, 449
- politics, 197
- primordial, 494
- situational, 171
- Ideology
 - developments, 492
 - essentialist, 488
 - religious, 235
- Ifá (divination system), 21, 27–28, 280, 306, 525. *See also* Yoruba
- Ifá nigeriano, 300
- International Council for Ifá Religion, 307
- Iglésias, Aracélio, 19n25
- IHCC (Institución-Hispano Cubana de Cultura), 113–18
- Imagery, 33, 150, 261
- images, corporeal (spirit possession), 430, 433, 435, 440
- Imaginary, 41, 129, 250
- Imitation, 214, 220, 420–21
 - drums, 242
- Immigration, 275, 335, 490–91, 500–503, 505–6
 - anti-immigrant rhetoric, 36, 491, 493–94, 500, 501, 502
 - anti-migrant hostility, 36, 495
 - extracommunitarian, 489, 491, 495, 500
 - non-white, 505, 528
 - policies, 502–3, 505
- Immigration and Naturalization Service (INS), 130, 135, 148
- Imperialist, 255
- Incantations, 223, 295
- Incarcerations, 189
- India
 - partition of, 171, 451
 - Punjab, 170–71
- Indigenous, 339, 417, 424–25
- Indo-American art, 239
- Indo-Cuban objects, 239
- Industrialization, 6, 368
- Inequality, socioeconomic, 35, 453, 470
- Inferiority
 - hereditary, 519
 - socioeconomic, 495
- Initiation
 - male, 224
 - orisha, 308, 313
- Innovations, 248, 250, 334, 339–40
- Inquisition, 162–63, 225
- Institución Hispano-Cubana de Cultura (IHCC), 108, 113, 114, 116
- Instituto de Altos Estudios (Institute of Higher Studies), 113
- Instituto de Investigaciones Históricas (Institute of Historical Research), 113
- Instituto Iberoamericano José Martí, 118
- Integration
 - ethnic, 103
 - republican model of, 504
- Intellectual community, 96, 99, 108–9
- Intercommunalism, 164, 166, 173
- Interference, foreign, 117
- International Association for Arbitration and Peace, 71
- International Congress of Orisa Tradition and Culture, 307
- Internet, 300–301, 418–20, 427–28, 437–38, 440
- Intervention
 - direct policing, 130

- mediumistic, 73
 postwar, 165
 Islam, 456, 461–63, 466. *See also*
 Muslims
 communities, 160, 455
 cultures, 34
 Imam, 173–74, 460
 Jihad militants, 191
 North Africans, 405
 rule, 160, 462
 Sunni, orthodox, 173
 Isolation, 130, 132, 183–84
 Israel, 11, 17, 163, 165–66, 184–
 96. *See also* Jerusalem; Jewish
 Al-Aqsa Intifada (2000), 189,
 194
 Apartheid Wall, 193
 Brith Shalom, 195
 First Aliyah, 195
 First Intifada, 188–89
 IDF (Israel Defence Force),
 191, 192, 193, 194
 Iron Wall strategy, 195
 Israel/Palestine, 163n4, 184.
 See also Palestine
 Mandate Period, 188
 Pillar of Defense operation,
 191
 Protective Edge operation, 191
 Second Intifada, 11, 186,
 188–89
 Sephardic, 34, 196
 settlements, 192–93
 settlers, 186, 192, 194
 armed, 193
 militant, 191
 West Bank, 11, 186, 189–94
 Palestinians, 191
 Zionist pioneers, 195
- J**
 Jabao, 347n17
 JAE (Junta para la Ampliación
 de Estudios e Investigaciones
 Científicas), 99, 108, 114–16.
 Jaume I (King), 160
 Jerusalem, 191–92
 Holy Sepulchre, 163, 174–75,
 177–78, 180–82
 Jewish
 anti-Semitism, 162, 195, 196
 civilians, 196
 communities, 159–61, 196,
 454–55
 identity, 196
 people, 165, 195, 197
 population, 159
 self-hatred, 196
 State, 196
 Jiménez, Marcos Pérez
 (Venezuelan General and
 dictator), 430–31
 Journal, scientific, 236
- K**
 Kardec, Allan, 59, 66, 70, 85–86
 Kardecian spiritism, 14, 62,
 80–81, 83, 86
 Keane, Webb, 25
 Kettling, 526n6
 Khalili, Laleh, 129
 Kibii Foundation, 365
 Kimbisa, 351
 King, Tiffany Lethabo, 151
 Kinship, 30, 377, 386
 principles, 501
 Komanti spirits, 383–84
 Kongo, 234, 249
 religion, 242

Kripke, Saul, 167
 Kroeber, Alfred, 5

L

Labor

contracted, 259
 enslaved, 5
 forces, 6
 immigrant, 368
 pool, 190

Lachatañeré, Rómulo, 21, 209,
 212, 338

Lachâtre, Maurice, 79

Lago Vieito, Àngel, 14, 63, 81

La hampa (marginalized
 populations), 10, 21

Land measure, traditional, 408

Land reform, 482

Land right violations, 384

Land sinkage, 373

Landvreugd, Charl, 363–64

Language

Aja-Ewe language groups, 297,
 316n23

ajiaco metaphor, 14, 29, 37,
 126, 261, 331–52. *See also*

Ajiaco metaphor

bozal, 27, 280, 297

change, 299

dialects, proto-Yoruba, 296,
 298

Dictionary of the Island of
 Cuba, Provincial, 273

Efik, 280

of liberal multiculturalism, 36

Ibibio, 280

Kikongo, 280

lexicon, 295, 316, 324, 326

linguistic knowledge, 300, 326

linguistic neocolonialism, 26

linguistic slippage, 322

literary experimentation, 239

living tongue, 250

multilingual, 25, 272

pidgin, 528

pronunciation of Spanish, 273

slave trafficking, related to, 278

speech

generative, 295

ordinary, 317–18

speech tones, 317

lost, 317

relative, 317–18

of sub-Saharan origin, 279–80

transactional, 272

translation, literal, 324

true-tone, 316

Yoruba language knowledge,
 301. *See also* Yoruba

Lanuza, González, 66, 86

La Palmera (The Palm Tree), 79

La Reina (queen), 418–19, 433,
 435. *See also* María Lionza

Las Tres Potencias (The Three
 Powers), 433–34, 437. *See also*
 María Lionza

Latin America, 2–3, 96, 99,
 109–10

Latinx cultural discourses, 332

Latour, Bruno, 40, 142

Lavoe, Héctor, 251

Lebanon, 165, 186

Leiris, Michael, 218

León, Argeliers, 246

Lesvos, 529

Lévi-Strauss, Claude, 2n2, 25,
 256–60

Lévy-Bruhl, Lucien, 399, 439

Lewis, Ioan, 59

- Leyva, Rayner, 316
 Liberal capitalism, 498
 Liberal meritocratic ethos, 498
 Life imprisonment, abolition of, 71
 Limpieza (cleansing), 7, 336n5, 519–20. *See also* Cleansing
 Limpieza de sangre (purity of blood), 7, 519
 Lionza, María. *See* María Lionza
 Little Che (la pequeña Che). *See* Valdés, Mercedes
 Llanas, Eduardo, 81
 Locke, John, 31
 Lombroso, Cesare, 14, 83, 85–86
 Lord Ganesh, 445
 Los Dandys de Belén, 249
 Lougawou (shape-shifting beings), 137. *See also* Guantánamo
 Lucumí, 27–28, 332–33, 336, 339–40, 349
 adaptive substitutions, 340
 African, 294
 ahijadas (religious godchildren), 313
 Asante, 297
 Bariba, 297
 Black initiates, 349
 Cuban, 29, 294–95
 deities, 298
 Hausa, 296–97
 identity, 293–325
 idols, 336
 Igbo, 296–97, 344
 language, 525
 music, 294
 post-sacrificial butchering, 352
 religion, 297, 300, 306
 religio-racial movement, 333, 339–40
 song texts, 302–3, 316, 324–25
 -speaking slaves, 301
 Lunda, 296
- M**
- Macedonio Espinosa, Aurelio, 110
 Machado dictatorship, 17n22
 Machito, 248
 Magical
 associations, 210
 coercion, 134
 money, 367
 seduction, 243
 thinking, 215
 Maize, 32–33, 401, 408–11, 526n7
 bread (broa), 409–10
 de finaos (corn of the dead), 342
 production, 401
 Majorca, 162
 Malandros (delinquents), 427, 430. *See also* Criminology
 Malinowski, Bronislaw, 1n1, 233n1, 526
 Mallorca, 63, 67–68, 77–80
 Manara, Bruno, 434
 Mandate Period, 188. *See also* Israel
 Manifestations
 bodily, 69
 magical-religious, 60
 María Lionza, 33–34, 417–41
 becoming-image, 421
 cult of, 33, 422–29, 436–37, 439–40

- iconography of, 418-19, 525
- intensive image, 417-41
- La India (the Indian), 417, 419
- multiplicity, triple, 418
 - El Indio Guacaipuro, 433-34
 - El Negro Felipe, 34, 428-29, 433-34
 - See also* Las Tres Potencias (The Three Powers)
 - white queen, 33, 417
- Marinello, Juan, 1, 26, 102
- Markets, black, 38, 437
- Maroons, 363-64, 366-67, 371-72, 374-76, 379-83
 - bee (matrilineage), 386
 - bun gadu (spirit), 386
 - Jungle Commando, 366
 - non-Maroons, 367, 377
 - women, 384-85
- Marriage, 256, 461, 482-83
 - civil, 71, 79
 - mixed, 274, 461
- Martí, José Julián, 16, 20, 210, 277n17
 - Nuestra América, 16, 97
- Martinez-Alier [Stolke], Verena, 64, 482
- Marx, Karl, 234, 254, 256, 258
- Marxism, 527
- Mascaró Pons, Jaume, 2, 41
- Mateu, Fèlix, 68, 77
- Matriclans, 365, 378, 386n20
- Matrilineages, 377, 386, 389
- Matrisegments (bee), 377, 389
- Mau Mau rebellion, 18
- Maura, Antonio, 114
- Mauss, Marcel, 69, 236
- McCalla Airfield, 135, 137
- Media, mass, 425
- Meaning
 - constitution of, 406
 - economies of, 406
 - to life, 70
- Medical facilities, 190, 193
- Mediterranean
 - anthropology, 3, 5-6, 447
 - concepts of origin, 2
 - Eastern, 165, 169
 - societies, 447, 528
- Medium, 61-62, 70, 219
 - hired spirit, 313
 - komanti, 383
- Memory landscapes, 373
- Menéndez Pidal, Ramón, 109-13, 115
- Menorca, 9-12, 66-68, 74-78, 86-88, 159-62
 - spiritists, 79, 83
- Mercantilization, 244, 247, 258
- Mesmer, Franz-Anton, 60n2
- Mestizaje, 348, 350, 425-26, 449-50
 - linguistic, 240
 - of cultures, 520
 - of races, 520
- Mestizo, 215, 418, 422, 425-26.
 - See also* Brujos
- Metaphors
 - of food, 105
 - liquid, 127-28
 - scientific, 220
 - tidal, 151
- Metaphysical pluralism, 397-400, 406, 411, 413
- Miami, 37, 130, 426
- Middle East, 165, 194
- Migrant Operations Center, 130
- Migrants, 12, 17, 131, 135
 - detention, formalized, 135

- Galicians, 271, 273
interdiction operations, 130
irregular, 465
offshore detention, 133
returned, 408, 410
screening, 132
- Migration, 18, 71, 146
control functions, 130
economic, 410
policing, 129, 134
sub-Saharan, 451, 465
voyages, 137, 144–45
- Military
assistance, 161
rationality, 134
zones, closed, 186, 193
- Mind/body polarization, 399
- Minhoto counterpoints,
397–413
- Minhotos (Minho dwellers), 32,
400–401, 405
- Mining, 364–65, 367, 373,
380–81, 387
and effects of, 373
and logging projects, 364
See also Billiton
- Mintz, Sidney, 2, 4–6, 7, 10, 125
- Mir i Mir, Joan, 68, 74
- Miscegenation, 272, 335, 341
cultural, 492
- Mistik (magical), 144
- Mobility
governance, 128
human, 130
potential unrestrained, 143
- Mobilization of land, 6
- Models
behavioral, 73
cultural, 63, 73
multiculturalist, 504
- Modernity, 62, 218–19, 368,
483–84
acoustic, 246
colonial, 305
precocious, 5
- Modernization, 6, 69, 72
cultural, 494
of Europe, 6
processes of, 10, 68, 69, 72
- Modern World System, 12
- Moengo, 30–31, 364–66, 370–75,
378–80, 384–85. *See also*
Mungo
- Mol, Annemarie, 18, 129, 137–39,
141–42, 398
- Monogenesis, 7
- Monroe Doctrine (1823), 20
- Moral virtue, 336
- Morena (Black woman), 337
- Moreno Fragnals, Manuel, 283
- Morocco, 451, 461, 463, 465, 467
- Movement
antiracist, 504
indigenous, 423–24, 431n9
international Black, 240
international Negroism, 240
modern nationalist, 40
neo-Taíno, 523n5
religio-racial, 333, 340
spiritist, 71, 73, 78
spiritist socioreligious, 59
- Mud, red, 363, 367–68
- Mudéjars (the tamed), 161
- Muertos, cajón pa los, 38
- Mulatto (*mulato*—mixed racial
heritage), 242, 251–53, 333,
340–41, 342, 347
- Multiculturalism, 458, 463
- Mungo, 367, 370–72, 375, 381
- Museums, 101, 224–27, 236–37

- Music, 240, 247, 250–52, 294, 325
 anti-music, 260
 Batá drums, 241, 245, 247,
 251, 351. *See also* Añá
 Be-bop, 248–49
 Belén sextet, 249
 Bembés (drumming
 celebrations), 303, 307, 311,
 313
 Big Drum tradition, 346
 clave, 240, 242–44, 251
 conceptual, 260
 concert halls, 247
 conga player, 249
 conventions, Yoruba, 318
 coro (chorus), 318
 counterpoint verses, 254
 Cu-bop, 248
 dissonant harmonies, 248
 drums, 242–43, 245, 307, 309,
 351–52. *See also* Drums
 Atandá, 247
 olú batá, 241n5
 omo aña, 241n5, 242, 247
 Egun melody, 318
 instruments, 241–42, 250, 251
 jazz
 critique of, 248
 innovations in, 248
 Latin, 249
 La Lupe, 251
 melodies, Yoruba, 317–18. *See*
also Yoruba
 musical features, Yoruba,
 317n25
 stressed syllables, 316
 strophic, 317
 musicological studies, 241
 National Museum of Music,
 251
 off-beats, 250, 256
 organs (instruments), musical,
 245, 251
 as fetish, 245
 polyrhythm, 249–50
 Pozo, Luciano “Chano,”
 248–49, 251
 re-bop, 248
 rumba, 252, 254
 rhythms, 245–46, 248, 309–10,
 412
 carnal, 243
 fetishism of, 250
 racialization of, 246
 trade, 246
 Muslims, 39–40, 172–74, 179–80,
 453–58, 465–67
 demon, 173
 moros, 458, 464
 population, underprivileged,
 35
 practice, 322
 travel ban, 36
 Mysticism, primitive, 134
 Mystification, 234, 258
- N
- Nation
 industrial, 491
 sovereign, 103
 National-cultural integrity, 494
 National
 claims, 492
 culture, 18, 25, 528
 existence of Cuba, 412
 expectations, 256
 identity, 65–66, 494, 499,
 501–2
 original, 492

- imaginary, 108
 - inclusive, 104–5
 - sovereignties, 8, 195, 489
 - supremacy, 495, 499
 - National Front, 492
 - Nationalism, 66, 151, 508
 - anticolonial, 8
 - cultural, 238
 - essentialist, 502
 - peripheral, 16
 - Nationality, 101, 104–5, 107, 500–503
 - entitlement to, 502
 - principle of, 507
 - Nationality code of 1889, French, 503
 - Nationalization, 250, 252
 - Nationhood, 1, 3, 98, 502
 - race-free, 22
 - Nation-states, 164–65, 494, 499–501, 506
 - modern, 501–2, 506, 508–9
 - sovereign, 126, 129, 131
 - Nature
 - human, 407, 495–97, 499
 - pre-animal, 243
 - Naval stations, 129
 - Ndyuka, 367–68, 377–78, 380–83, 385–86
 - cosmology, 377
 - historicity and cosmology, 31
 - Ndyuka Maroon populations, 30, 364. *See also* Cottica Nyduka people
 - Neocolonial republic, 20
 - Neoculturation, 4, 250, 253
 - Neoliberalism, 31, 469
 - Neo-nationalism, xenophobic, 450
 - Network, defined, 95
 - Networks
 - credit, 6
 - social, 419, 441
 - transatlantic, 96, 114
 - New World, 33, 520, 525
 - Nigeria, 298–301, 303–8, 311–12, 314–15, 321–22
 - Egungun rites, 315n22
 - independence, 305
 - interventions, 312
 - orisha practice, 320, 322
 - culinary ingredients, 320
 - speakers, 302
 - Yoruba practice, 311
 - Yorubas, 307
 - Yoruba speakers, 301
 - Nigerian-Cuban social encounter, 302
 - Nike Davies-Okundaye, Yinka, 305n15
 - Nina Rodrigues, Raymundo, 27, 29, 296, 298, 339
 - Nineteenth century, 67–68, 70–71, 73–75, 284–85, 296–97
 - Catalan society, 70
 - industrialized societies, 69
 - Non-Hispanic origins, 272
 - Nuevo Ideal Nacional. *See* Jiménez, Marcos Pérez
- O**
- Occult, 67, 68, 84
 - cartomancy, 216
 - hypnotic power, 243
 - Western occultist world, 84
 - Ochoa, Ana, 246
 - Olla (pot), 16, 523, 525–26
 - atlántica, 151
 - caribeña, 526
 - cubana, 127, 141, 150–51

Olosun, 304. *See also* Faniyi,
 Doyen
 Ontological
 multiplicity, 31, 33, 140, 142
 weight, 403, 406–7, 409–11
 Oppression, historical, 304
 Oracular signs, 331
 Organization
 antiracist, 492
 pro-immigrant, 504
 Organology, 242, 245–46
 Oriaté (cowrie divination
 specialist), 28
 Orisha Oyá, 333, 345
 Orishas (deities), 298, 307–9,
 332, 338–40, 348–51. *See also*
 Religion
 devotees, 296, 300–301, 304
 foreign, 307
 diasporic practice, 306
 elders, 301
 lexicon, Brazil's, 326
 song studies, 303
 symbols, 308
 worship
 nineteenth-century, 301n13
 re-Africanizing, 333, 350
 worshippers, 326
 Yemayá, 348
 Ortega y Gasset, Jose, 16, 115
 Ortiz Fernández, Fernando, 1–35,
 207–27, 233–61, 271–326,
 331–45
 Oslo II Agreement (1995), 191
 Osogbo (misfortune leading to
 physical affliction), 331
 OT (Occupied Territories), 189
 Otherness, diagnostic signs of, 39
 racial/cultural other, 20
 Ottoman empire, 17, 163–64, 178

P

Pablo i Ruiz, Àngel, 84–85
 Palés, Luis, 240
 Palestine, 163, 165–68, 175, 184–
 96. *See also* Israel
 Occupied Territories, 189, 192
 PNA (Palestinian National
 Authority), 191–92
 Palestinians, 175, 184–94, 196
 Palmié, Stephan, 19–21, 27–29,
 62–64, 125–27, 448–50
 Paramaribo (Suriname), 366, 370,
 372–74, 380
 Parishes, 403–4, 408, 454
 Partido Independiente de Color,
 20
 Pavez Ojeda, Jorge, 233
 p'Bitek, Otok, 209
 Peasants, 402–3, 405, 409–10, 413
 economy, 412
 form of life, 401
 landed, 408
 Peirce, Charles Sanders, 167, 438
 Pemba (white kaolin clay),
 365–66, 379, 381–89
 pemba doti, 30, 366, 370
 Peñalver, José María, 273
 Pérez Firmat, Gustavo, 26, 239,
 253, 257
 Período especial, 300. *See also*
 Cuba
 Peristiany, John, 4–5, 7
 Phantasmagoria, 60, 234, 413
 Phenomena
 psychic, 219
 religio-racial, 339
 Phenotypical difference, 504
 Phonography, 250
 Photography, 250, 430

- Pichardo y Tapia, Esteban, 274
 Pietz, William, 24, 234–35, 255
 Piña, Javier, 307
 Pinas, Marcel, 365
 Pitt-Rivers, Julian 4n5, 5, 7
 Platt Amendment, 20
 Poetry
 “La Florida”, 272n4, 5
 mulatto poet, 252
 mulatto poetry, 240, 251–53
 Policies
 migrant-interdiction, 17
 restrictive, 502
 Policing, 148, 225, 251, 465
 maritime, 133
 militarized, 132
 power, foreign, 18, 145
 regime, 130
 Political
 dialectic, 493
 economy, 10, 369
 contemporary global, 40
 instability, 18, 145
 rights, 500
 Politics
 of death, 189, 191
 of definition, 422
 of fear, 196
 of life, 189
 of recognition, 36
 spatial, 126–27
 Politis, Nikolaos, 524
 Pollak-Eltz, Angelina, 434
 Pope Francis, 447n2
 Populations
 diasporic Jewish, 196
 enclosed, 187
 hyperregulated, 137
 marginalized, 10
 migrant, 134
 rural, 401
 scapegoat, 196
 subaltern, 3, 16
 subject, 163, 188, 190
 Portell Vilá, Herminio, 255
 Portugal, 32, 272n4, 401, 403–8, 413
 imperial expansion, 406, 410
 Positivism, 72, 258
 criminological, 86
 scientific, 85
 Possession, 177, 181–82, 217–19, 308–9
 choreography, stylized 313
 cults, 61, 219
 rituals, 435
 spiritual, 181, 430, 435
 Postcolonial, 3, 11–12, 26
 border life, 448
 conditions, 12
 cultural nationalists, 26, 449
 Europe, 11
 Latin America, 1
 subaltern, 27
 Post-Columbian Atlantic, 4
 Postimperial condition, 11, 12, 19
 Post-Soviet economic crisis, 38
 Poststructuralist critique of social theory, 398
 Pot (olla), 127–28, 141, 150. *See also* Foods
 Cuban, 16, 141
 Menorca’s caldereta, 14, 16, 37
 Poverty, modern, 490
 Powell, Enoch, 492
 Powers
 bureaucratic, 133
 earth’s, 378
 protective, 188, 381–82

Pozo, Luciano "Chano," 248–49,
251. *See also* Music

Practices

- cultural, 100, 183
 - divining, 311
 - fetishistic, 236
 - mediumistic, 74
 - metapsychical, 72
 - naming, 407
 - neighborhood, 170
 - occult, 216
 - original, 423
 - parapsychological, 72
 - spiritual, 209, 381–82, 386
- Pratt, Mary Louise, 126n1, 304
- Primitiveness, 222, 371
- Primitive psyche, 215, 219, 221
- Primitivist museology, 236
- Principles of multiplicity and
difference, 421
- Prison reform, 15, 70
- Protest of the Thirteen, 102n11
- Puerto Rico, 8, 98–99, 118
- Puerto Rico Project, 7
- Puigserver, Fullana, 77
- Purification rites, 460
- Purity, 247, 333, 339
- ethnolinguistic, 21
 - racial, 336, 494
 - religious, 334
- Pwen (a 'ritual condensation' to
engender transformations),
134, 140, 144–45

Q

- Quakerism, 71n10
- Quranic practice, 163. *See also*
Islam; Muslims

R

- Rabin, Yitzhak (President), 191
- Race, 340–42, 482–84, 487–89,
493, 495–98
- antagonisms, 12, 212
 - black, 104, 236
 - caricatures of, 338
 - categories of, 38, 491, 493
 - explanation of, 87
 - hierarchies of, 8
 - modern idea of, 519
 - profiling, 188
 - racial democracy, 250
 - racism without, 493
 - symbolism, 347
- Racism, 482–83, 488, 491, 493–
95, 497–98
- clandestine, 493
 - differential, 492–93
 - inegalitarian, 492
 - logic and power of, 488
 - scientific, 498, 528
 - structural, 453
 - traditional, 494, 497, 508
- Racist, 39, 464, 505
- attitude, 528
 - doctrines, 498, 508
 - ideology, 64
 - terms, classical, 506
- Rama, Angel, 126n1
- Ramón y Cajal, Santiago, 114
- Ramos, Julio, 246, 251, 254
- Rastafarian, 364
- Real Academia de la Lengua
(Spanish Royal Academy), 113
- Real Academia Española, 114,
271–72
- Recession, 453, 490
- economic, 490, 501

- Refugees, 37, 194, 366
 returning, 379
- Regeneration, 15, 96–97, 102
- Regimes
 complex ritual, 178
 entry-permit, 189
 neoliberal governance, 148
 racialized labor, 129
- Regla de Ocha, 27–29, 280n26, 281, 293. *See also* Santería
- Reglas de congo, 333, 344–45. *See also* Religion
- Reincarnation, 81, 347
- Relations
 gender, 409
 polyphonic, 197
- Religion. *See also* Orishas
 Añá, 307n18, 351
 atheism, militant, 35
 Bambara, 242
 egalitarian, 71
 forced conversions, 162
 gods, minor 298
 holy places, 19, 175–76, 179–81
 shared, 169
 idols, 237, 239, 437
 monasteries, 172–73, 177, 179
 monotheistic religion,
 established, 60
 movements, heterodox
 medieval, 68
 notebooks, handwritten, 331
 Olocha (priest of the Regla de Ocha), 28
 Olodumare (God), 317, 322
 orichas, 30, 281n26, 295
 oriental, 425
 orisha, 301, 306
 orthodox, 294
 Oshun (orisha), 308
 priest, 304, 313
 priestesses in Osogbo, 312
 Palo Mayombe, 424, 427
 Palo Monte, 280, 344–45
 Papa spirits, 384
 practices, heterodox, 294
 prayers, 293, 295, 300
 presentación de la iyawó
 (presentation of novice
 priest[ess]), 307, 312
 priests
 revisionist, 301
 witch, 337
 relics, 159, 181, 295
 secular, 70
 Shangó (divinity of thunder
 and war), 217, 336, 348
 transmigration of souls, 238
 Yoruba religion, 298–99, 302.
See also Yoruba
 Zande religion, 220n13
- Religious
 allotropy, 219–20
 communities, 162, 164, 179
 conventions, 312
 conversion, 325
 cookbooks, 332, 349
 ethnonationalists, 194
 festivals, 170, 214
 freedom, 304
 godchildren, 301, 305, 313, 315
 houses, 300, 313, 315
 identities, 172, 178, 340
 oppression, 304
 Repression, massive, 35
 Republicanism, 15
 Resettlement, 131–32, 162, 166
 Revivalism, 350

- Revolution, cultural, 71
 Rhetoric
 cultural fundamentalist, 36, 37
 culturalist, 494
 of exclusion, 488–89, 492, 496, 501
 rightist, 491
 Ribot, Théodule-Armand, 222
 Right to difference, 492, 504, 506
 Ritual
 acts, 174, 336
 Afro-Cuban, 225, 347
 akpon (ritual singer), 316, 318, 320
 anti-ritual rebuttal, 79
 crowns, 312
 dishes, 527
 economy, 18, 145
 embó (ritual object), 213
 exchanges, 145
 intermediary, 143
 knowledge, 301
 language, 27, 298n6
 lexicon, 302
 murder, 136, 215
 orthodoxies, 351
 practices, 21n27, 217–18, 299–301, 427–29, 435–38, 455–58
 religious, 334
 sabiman (ritual specialist), 31
 spiritist, 345. *See also* Spiritist
 symbolism, 319
 syncretic, 294
 vestments, 333, 350
 voodoo, 135
 Rivail, Hippolyte-Léon. *See* Kardec, Allan
 Roche, Pablo (Akilakuá), 247
 Rodó Enrique, José, 96n2
 Rojas, Rafael, 255
 Roldán, Amadeo, 240, 249–50, 256
 Romances, 108, 110–11, 240
 Roosevelt, Theodore (President), 2, 21
 Rootedness, existential, 254
 Rubin, Vera, 4
 Ruiz, Juan, 259
 Ruiz i Pablo, Ángel, 14, 67, 80
- S
- Sachs-Hornbostel method, 242
 Sacred, 170, 242
 cuisine, 331–32, 336–37, 339
 domestic site, 315
 places, 19, 175, 367–68
 Sacrifice, animal, 145, 424
 Sahlins, Marshall, 18
 Said, Edward, 2, 86
 Saint Laurent du Maroni (French Guiana), 366, 378, 380, 385
 Salamanca debates, 7
 Sales i Ferré, Manuel, 64, 67
 Salvador, Luis, 79, 84–85
 Santería, 62–63, 338, 350–51, 424, 525. *See also* Lucumí; Regla de Ocha; Religion manuals, 332
 music, 294
 Santeros (Santería initiates/ orisha priests), 300, 303–4, 308, 312–13
 Santí, Enrico, 1, 255
 Sanz Benito, Manuel, 87
 Sarró, Ramón, 22, 207
 Savannahs, 280, 364–65, 367
 SBM (Surinamese Bauxite Maatshapij), 372

- Scapegoats, 490, 500
 Schneider, Jane, 6
 Schneider, Peter, 6
 Science, positivist, 236
 Scientific and technical
 knowledge, 15, 74
 Sea, foreign territorial, 130
 Séances, 427
 Second Inter-American Meeting
 of the Caribbean, 118
 Sectarian
 affiliations, 167, 181
 cleansing, 171
 communities, 165, 167, 171
 identities, 167, 174
 riots, 171
 Secular, 71, 79, 182, 294
 cemeteries, 71
 Semantic meaning, 295, 302, 316
 Semiotic ideology, 25, 33
 September Revolution (1868),
 71
 Settlement expansion, 192
 Sexenio Democrático (1868-
 1874), 78
 Sexual liberation, 15
 Shakers, 60
 Shape-shifting, 137
 Shepherd, William, 118
 Ships
 cargo, 30, 375
 mobile military, 131
 Shrines, 167, 171, 179–80, 419
 mixed, 167
 shared, 166
 Sibyl, 219, 224
 Signifiers
 of Christians, 174
 identical, 175
 new material, 24
 Afro-Cuban musical
 instruments, 25
 afronegrista, 25
 Cuban plants, 25
 Indo-Cuban artifacts, 25
 lexical objects, 25
 Situational awareness, 143
 Sixteenth century, 3–4, 271–72,
 340
 Skulls, 239
 Slavery, 2, 62, 64, 160–62, 213,
 220, 304, 368
 abolition of, 71, 521
 black, 64
 deracination, brutal, 6
 descendants of, 296
 diets, 336
 enslaved people, 336, 338, 425
 first generation, 215
 freed, 296
 illegal, 6
 labor, 271
 labor-driven sugar cultivation,
 5
 plantation, 20
 trade, 27, 247
 Smith, M. G., 35n40
 Smugglers, 134, 144–46, 148, 467
 Social
 change, 70
 Darwinism, 499
 discourse, 402
 divisions, 64
 emancipation, 69
 fields of power and privilege,
 325
 forms, hybrid, 137
 hygiene, 22, 236
 manifestations, 60, 69
 practices, 63, 170, 312

- realities, 311, 422
- reform, 60, 71n10
- reintegration of prisoners, 62
- relations, 71, 411, 421
- relations of production, 397
- transmigrations, 106
- Social services
 - deficiencies in, 490
 - deficient, 490
- Sociedad de Amigos del País de La Habana, 107
- Sociedad del Folklore Cubano, 107–8, 110–13, 118
- Sociedad Filomática, 107
- Sociedad Folklórica de los pueblos del mar Caribe, 118
- Society
 - consumer, 397, 401
 - host, 294, 487
 - multicultural, 491
 - non-capitalist, 235
 - parallel, 74
 - postcolonial, 450
 - settler, 160
 - slave, 341, 482
 - slave-owning, 100
- Socioeconomic
 - conditions, 196
 - problems, 490
- Sociohistorical processes, 4
- Soil erosion, 373
- Songs, 294–95, 309, 315–19, 322–25. *See also* Music
 - devotional, 293
- Sorkin, Michael, 168–69, 174
- Souls, transmigration of, 86–87. *See also* Religion
- Sound
 - fetishized, 247
 - objects, 250
- Sovereign exception, 186–88
- Sovereignty
 - country's, 100, 104
 - extended US, 17
- Spaces
 - bureaucratized, 133
 - ceremonial, 304
 - sound, 246
 - transitory, 137
- Spain, 8, 99–100, 106–16, 271–72, 450–51, 462–63
 - Vox party, 35, 40, 464–67, 469–70
- Spanish-American *casta* system, 20
- Spanish Civil War, 34, 113, 117
- Spanish
 - colonization, 7, 423
 - conquest, 107, 423
 - culture, early modern, 34
 - heritage, 108
 - intellectuals, 109, 113, 115, 119
 - language, 272–74, 276, 284–85, 287
 - reconquest, 7
 - Republican exiles, 109
- Spanish criminologists and positivist sociologists
 - Constancio Bernaldo de Quiróz, 10
 - Manuel Sales i Ferré, 10
 - Salillas, Rafael, 10
- Spanish–Cuban–American War, 17, 276
- Spectacle, 242, 245, 251
 - mass, 250
 - theatrical, 218
- Spengler, Oswald, 16
- Spirit guides, 333, 345

- Spiritism, 14–15, 59–64, 68–71, 73–78, 80–88
 modern, 82
 nineteenth-century, 14
 society of the dispossessed, 74
 urban, 71
- Spiritist, 14, 59–89, 238
 activism, 87
 doctrine, 86
 newspapers, 70
 notion, 238
 propagandists, first, 71
 publications, 70, 76–77, 79, 82
 reformers, radical, 11
- Spiritist Society of the Island of Cuba, 83
- Spirit (Iwa), 137, 143, 145
 medium, 312
 possession, 310, 313, 425, 430
- Spiritual
 Baptists, 346
 beadwork, 315
 equilibrium, 331
 protection, 382, 386, 388–89
 reflection, 246
- State
 atheist, 304
 centralization, 163
 institutions, 196, 377
 militarized defensive, 196
 policies, 196
 postcolonial Latin American, 450
- Stew, 127, 336, 347, 349–51. *See* also Ajiaco metaphor; Foods
- Steward, Julian, 7–8
- Stewart, Charles, 36
- Strathern, Marilyn, 30, 369, 388
- Structure
 centralized administrative, 164
 hyperregulated, 149
- Suárez y Fernández, Constantino (El Españolito), 276
- Subjugation, racially based unfree industrial 8
- Substances, transgressive, 255
- Sué, Eugène, 79, 89
- Sugar, 233, 239, 254–57, 259–60, 340–41
- Sugar and tobacco, 234, 368–69, 387–88
- Supernatural aides, demonic. *See* Djab
- Superstitions, 134, 221, 224
- SURALCO (Suriname Aluminum Company), 365–66, 373, 379–82
 employees, 374, 380–82
- Suralco Magazine, 372n8
- Suriname, 30–31, 364–66, 371–75, 380–82
- Suriname Maroons, 31
- Suriname's Civil War, 365
- Surveillance, 17, 214, 224
- Susu, 296
- Sveti Bogoroditsa Prechista (the church of the Holy Mother of God Most Innocent), 172–73, 179–80
- Swedenborg, Emanuel, 60n2
- Syria, 36, 165
- T
- Taboo, 259, 310, 339
- Tapir, 417, 423, 430–32, 435
- Taussig, Michael, 31, 255, 428
- Teatro Campoamor, 241, 247–48
- Technology, 6, 39, 85
- Technorituals, 300

- Theory
 from the South, 3, 16
 pseudobiological, 493
 racial, 210
 world systems, 125
- Theosophy, 71
- Third Reich
 Lebensraum, 254
 Nazi ideology, 492
 race policies, 489
 race theories, 493
 nomos of the earth, 254
 Volkgeist, 254
 Warsaw Ghetto, 183
- Third World, 482, 488, 490
 immigration, 483
- Three-phase schema, 253
- Tobacco, 239, 255–60, 320–21,
 340–41, 368–69
- Tobacco and sugar, 233, 254–57,
 397, 399
- Tolerance, 161–62, 446, 448,
 462–63
- Torregrosa, Trinidad, 241
- Torture, 189
- Totemism, 259
- Tourism, 8, 300
- Trade unionism, 68
- Traditions, 250, 311, 351, 457–59,
 492–94
 common law, 505
 Hispanic and African, 108
 musical, 260
 oral, 111, 332
 popular, 109–11
- Trance, 59–61, 308–10, 312–13,
 430
 feigned, 312
 performance, 312
 states, 59
- Transatlantic
 bridges, 96, 119
 cultural relations, 108
 intellectual community, 109
- Transcendence, 72, 439
 of racial categories, 38
- Transculturación, 1–3, 12, 23
- Transculturation, 1–41, 87, 105,
 253–57, 299–302, 426–29,
 445–71
 engineered, 34
 metaphor, 351
 organicist, 259
 religious, 426
 sound, 250
- Transformations, 254, 256, 368,
 387–88
 collective, 69
 culinary, 37
 diachronic, 126
 irreversible global, 12n14, 12
 post-revolutionary, 482
 structural, 25
- Transformative activities, 146
- Transgression, 258
- Transition, 127, 215, 253
 historical, 215
- Translation as transculturation,
 293, 300, 315, 321. *See also*
 Language
- Transmutations, complex, 34, 106,
 294
- Tratados (recorded oral histories),
 325, 346
- Tree bone, 243
- Triff, Alfredo, 210
- Trope, culinary, 126
- Tropical hardwood
 ácana, 243
 brya ebenus, 243

- dagame, 243
 granadillo, 243
 guayacán negro, 243
 guayaco, 243
 jabí, 243
 jiquí, 243
 palo santo, 243
 sabicú, 243
 varía, 243
 yaba, 243
 yaití, 243
 Trump, Donald (President), 36,
 183, 186
 Tumbadoras, 251
 Tylor, Edward, 23
- U**
- Underprivileged, 495
 Unemployment, 490
 Ung Villanueva, Francisco, 28,
 314, 313.
 Unity, cultural, 97, 449
 Universalist aesthetic values, 248
 Urban
 enclaves, 364
 settings, 297
 US (United States), 2–3, 16–18,
 60, 109–11, 128–30
 border institutions, 150
 –Haitian water border, 16
 –Mexico border wall, 11,
 36
 offshore border, 133, 136, 139,
 145
 immigration, 17, 130, 148
 US Immigration and
 Naturalization Service
 (INS), 130
 interventionism, 17
 jurisprudence, 148
 migration control regime, 149
 sovereign power, 129
 storming of the US Capitol,
 36–37
 Utopia, 97, 454
- V**
- Valdés, Gilberto, 241
 Valdés, Mercedes, 241–42
 Values
 of Anglo-Saxon culture, 97
 exhibition, 236
 musicological, 242
 social, 235
 surplus, 259
 Vandals, 160
 Veit-Tané, Beatriz, 432
 Venezuela, 419–20, 423–24, 427,
 431, 436–37
 Verdager, Jacint, 79, 84
 Varela Zequeira, Eduardo, 212
 Verger, Pierre, 304–6
 Vernon, Diane, 367, 385
 Violence, genocidal, 164
 Virgin Mary, 174, 419
 Virtud doméstica (domestic
 virtue), 102
 Visual creativity, 419, 421, 436,
 438–39
 Vital principle (akaa), 386
 Viveiros de Castro, Eduardo, 417,
 421
 Vodou/voodoo, 135–36, 149
 deities, 140
 healing ceremonies, 137
 pantheon, 137, 143
 Von Humboldt, Alexander, 4,
 238

W

- Wagner, Max Leopold, 110
 Wallerstein, Immanuel, 12
 Walling in, 19, 166, 183–85, 196, 198
 Walling out, 19, 166, 183
 War
 civil, 30, 36, 69
 Cold War, 4
 industry, 71
 in the Ukraine, 36
 of the Interior (Binnenlandse Orloorg), 1986–1992, 366, 381, 383
 refugees, 380
 World War II, 17, 165, 489, 503
 Warnier, Jean-Pierre, 227
 Wars of Independence (1868–78, 1895–99), 20, 503
 Wealth, cultural, 99, 111
 Weber, Max, 72
 Wenger, Susanne, 305
 West Indies, 519, 521
 White
 Cubans, 20, 23, 335, 339
 elites, 212
 rage, 212
 socially White Cuban émigrés, 38
 socially White men, 20
 spiritism, 237
 thought, 252
 universe, 216
 White-dominated tobacco yeomanry, 8
 Whitehead, Alfred, 146
 Whiteness, 8, 382–83
 Williams, Eric, 5–6
 Wilson, Woodrow (President), 164
 Windrush scandal, 36
 Witchcraft, 208, 224–25, 227, 235, 237. *See also* Brujería anti-witchcraft, 210 ogú (witchcraft ingested in food and beverages), 331 Zande, 220n13
 Witches, 208, 333–34, 336–37, 432. *See also* Brujos mitologa bruja (witches mythology), 337 sacerdotes brujos (witch priests), 337
 Wolf, Michaela, 302
 Women's rights, 15, 70–71
 Wood, types of, 243
 Words of African origin, 278
 Workers
 classified, 373
 indentured, 372n8
 World
 of borders, 127
 of containers, 127
 order, 255
 primitive, 375
 rural, 214
 system, global capitalist, 31
 urban, 214, 432
 Wulf, Christoph, 210
 Wye River Agreements (1998), 191n37
- X
- Xenophobia, 114, 117, 493, 495–97, 528
 intellectual, 114
 theory of, 493

Y

Yao, 296

Yoruba, 27–29, 293–303, 312,
315–20, 324–26
cabildos, 297
-centric agenda, 299
conversational, 303
devotees, educated, 324
diaspora, 315
dictionaries, 324
dilogún (divination system),
331, 346. *See also* Orishas
Egúngún rituals, 300n12
equivalents, 317
fluency, 306
Ifá (divination system), 21,
27–28, 280, 306, 525. *See
also* Ifá; Orishas
Iyanifa (female Ifá diviner),
312
-Lucumí transliteration, 298
melodies, 317–18. *See also*
Music
modern, 296, 326, 346

musical features, 317n25
natural speech, 317n25
orisha worship, 298
in Nigeria, 298
priestess, 300, 525
religion, 298–99, 302
reversion enterprise, 301, 525
revisionism, 311
ritual coiffure, 308
speakers, 296, 300, 322, 325
-speaking authorities, 301
speech tones, 319
traditional, 301

Yorubaland, 296–97, 305

Yorubization, 299–301, 523, 527
of Afro-Cuban religious
practice, 525
of Cuba, 525

Yugoslavia, former, 17, 164–65,
182

Z

Zayas y Alfonso, Alfredo, 277n19

Zoila, 211–13, 215, 352