we will appreciate that fact if I point out that up to a few years ago Dr. Arthur Ramos was unaware of what was being produced in Haiti and Cuba, while in like manner Ortiz did not know the work being done in Brazil. These two countries present analogous situations in which the essential problems are quite similar, but despite this their scholars were working completely out of touch with those having similar interests in other parts of Latin America. Today, happily, we begin to find references in Brazilian writings to work among the Cubans and Haitians, and in other countries there is a new awareness generally of what is going on elsewhere.

The third and last point we must raise concerns the dearth of material in the United States, not only as far as scholars are concerned but to an even greater extent as regards those who are interested in the problem from a less scholarly point of view. It is assumed, of course, that the scholar will probably handle the languages he needs for his work, but for those who are interested and do not have available the instruments of another language there is practically nothing in English—none of the material out of Brazil and Cuba is available in the English language. Here, of course, there is a real possibility of a contribution toward the understanding of the Negro as constituting one of the most fundamental problems of Latin America.

**DISCUSSION**

**Mr. Locke:** It should be recorded how modest Mr. Pattee was in not mentioning the fact that he himself has translated one of Ramos’s works, *The Negro in Brazil*, thus making available to us in this country this important contribution.

**Mr. Turner:** What can you tell us concerning the availability of Latin American documents which relate to the importation of slaves? Of course, I understand that in Brazil such documents have been largely destroyed, but what is the situation in other countries?

**Mr. Pattee:** That varies greatly from country to country. As you say, a large proportion of the Brazilian documents relating to the slave trade were destroyed, the main reason for this being the interesting belief that by removing the evidence of slavery,
its stigma could also be removed. In Cuba, I think, the documentary materials to be had are probably much more extensive, and I dare say that in the Spanish and Portuguese archives a very considerable amount of data is to be found that has been practically untapped.

Mr. Leland: Has any attempt been made to construct anything like a bibliography of works dealing with the Negro in South America?

Mr. Pattee: I don't know of any.

Mr. Leland: I have talked with some of the people Mr. Pattee mentioned. I had the pleasure of meeting Commander Romero in Lima when I attended sessions of Insula, an exceedingly interesting group for the study of cultural problems. There I heard him read a paper on the Negro in Lima, in which he pointed out that at one time about fifty percent of the population of Lima had been Negro.

Mr. Pattee: One finds some very interesting references, even in older works, that have never been followed up by workers in this field. For instance, in Rojas's History of Argentine Literature an entire chapter is devoted to the Negro, in which is made the comment that in the 1820's and 1830's forty to fifty percent of the population of Buenos Aires was Negro.

Mr. Bunche: Is it possible that less attention has been accorded the Negro in some of these Latin American countries, as compared with the situation in the United States, because there exists less consciousness of this group as a social minority?

Mr. Pattee: In part I think that is unquestionably a factor.

Mr. Herskovits: Yet that is not the case in Colombia, where the racial differences loom almost as prominently as in the United States. But when I have tried to find something about the Negroes there, all I have been able to discover is that they number almost two million and live in the western part of the country.

Mr. Bunche: Have any governmental surveys been made which would be helpful?

Mr. Pattee: Not that I know of. The Cuban Government has done some work of this sort, but primarily from the economic point of view.
M. BUNCHE: How are the Negroes classified in the census?

M. PATTEE: In most Latin American countries the color line is so flexible that, in most cases, there has been no serious attempt to differentiate Negroes from the rest of the population. Even in those countries where some attempt has been made—as in Ecuador—to take a census based on such racial affiliations as Indian, Negro, and white, the results are so inadequate and so inaccurate that I doubt whether any useful conclusions could be reached.

M. LELAND: What you have said, Mr. Pattee, has impressed upon me very strongly the importance of considering the possibility of establishing closer relations between scholars in this field in the South American countries. If ways can be devised to bring isolated workers together, and of becoming more closely associated with them ourselves, it should be to the great advantage both of them and of us. I was constantly struck by what seemed to me the state of intellectual fermentation in Brazil. There is great interest in new fields of study, especially in sociological and economic problems and in certain other disciplines such as linguistics.

M. JOHNSON: The exchange of students and scholars strikes me as being a very useful step towards introducing American methods of research to scholars there, while benefiting from their individual discoveries and becoming acquainted with the materials they have.

M. LELAND: You all know of the regular exchange of students which is now going into effect under the Convention of Buenos Aires.

M. LOCKE: I should like to return to Mr. Bunche’s question concerning the relation of interest in Negro studies to the racial situation. It seems to me that a great deal of our interest in the “Negro problem,” manifesting itself in antiquarian research, derives from group pride. Even when the situation of a group is relatively good, a considerable amount of sentiment about the traditions of these groups is found—in this case, a sort of second and third generation reaction of historical pride. Certainly, as far as Ortiz is concerned, and I suspect in the case of Ramos, we
find scholars who are working unhampered by any sense of their research being something which can fill the compensatory need of a minority group. It is a matter of cultural interest with them.

MR. BUNCHE: We must be alert to attitudes in this country which, in a practical way, influence even the financing of research. Thus it has been held that it would not be wise to encourage American Negro scholars to go into the Latin American field, because interracial relations there are so different from those here that in all probability the American Negro scholars who came in contact with this situation would return with "undesirable" ideas.

MR. PATTEE: One of the most interesting things to be found in so many of the Brazilian writings, especially when they deal with certain historical periods, is that it is impossible to present the Negro under the designation, "Negro." It may be written, "This person was distinguished as an artist," but whether Negro or not cannot be said since no one ever took the pains to make note of his racial derivation.

MR. APTHEKER: Is there any government censorship that would curtail the value of scholarly research in South America?

MR. PATTEE: That is difficult to say. After all, there are twenty Latin American countries; so far as I know, however, none of the countries I have mentioned has anything of the sort.