

**Raymond T. Smith, ed. *Kinship Ideology and Practice in Latin America*. (Chapel Hill: The University of North Carolina Press, 1984) vi, 341 pp., \$29.95.**

*Kinship Ideology and Practice in Latin America* is a collection of papers resulting from two conferences sponsored by the Joint Committee on Latin American Studies of the American Council of Learned Societies and the Social Science Research Council. The conferences brought together historians, sociologists and anthropologists who were charged with infusing "sophisticated social theory" into research on the family in Latin America.

Raymond T. Smith's introduction provides the theoretical setting. He discusses a number of the theoretical problems which plagued previous works on kinship (cultural evolutionary perspectives, over-reliance on structural-functional paradigms, transactional analysis, and so forth), pitfalls which he assures the reader have been avoided in the present collection.

The book is divided into four sections. Part one "Kinship Ideology in Slave Societies" contains two contributions. Stephen Gudeman and Stuart B. Schwartz ("Cleansing Original Sin: Godparenthood and the Baptism of Slaves in Eighteenth Century Bahia") present an interesting archival analysis of the reasons for choices in the selection of godparents. This piece contrasts nicely with some of the current commonly held assumptions about establishment of fictive kin ties. In "Terms for Kin in the British West Indian Slave Community: Differing Perceptions of Masters and Slaves," B. W. Higman uses a case study approach, coupled with historical records, to compare perspectives of slaves and masters.

Part two "Establishing Colonial Hierarchies" brings together three contributions. Enrique Mayer's "A Tribute to the Household: Domestic Economy and the *Encomienda* in Colonial Peru" is an ethnographic reconstruction of a group of households in rural sixteenth century Peru that takes place only thirty years after the Spanish conquest of the region. Mayer looks at the household types and marriage patterns which existed at the time, concluding that the three decades since the conquest had greatly changed the lives of the inhabitants for the worse. "Cultural Continuity, Structure, and Context: Some Peculiarities of the Andean *Compadrazgo*" by Juan Ossio is an argument that the present-day institution contains many important structural continuities with pre-contact Andean culture. It is a fascinating discussion which examines several of the ten types of ceremonial kinship forms in the community of Andamarca. Jack Alexander's "Love, Race, Slavery, and Sexuality in Jamaican Images of the Family" focuses on data coming from interviews with middle-class Jamaicans. Alexander notes informants' ambivalence toward race, class and social status and the contribution complements

numerous studies on a similar subject conducted with lower-class families.

The third section "Hierarchies and Enterprise: The Use of Kinship in Adversity and Prosperity" begins with Larissa Lomnitz and Marisol Perez-Lizuar's "Dynastic Growth and Survival Strategies: The Solidarity of Mexican Grand-Families," an examination of the three-generation, basic unit of Mexican solidarity. Using materials collected in three class settings, the authors provide a nice discussion of how the grand-family persists and endures through time. Ruth Cardoso's "Creating Kinship: The Fostering of Children in *Favela* Families in Brazil" discusses why low-income families adopt children and how they become an important part of the kinship system. Unfortunately, the author does not adequately substantiate her contentions with ethnographic data. The last contribution in this section, "Ideology and Practice in Southern Jalisco: Peasants, Rancheros, and Urban Entrepreneurs" by Guillermo de la Pena, looks at goal-oriented kin groups and how groups juggle needs with shared propositions of how kin should behave toward each other.

Section four, "Sex Roles and Economic Change," begins with Ramon Gutierrez's "From Honor to Love: Transformations of the Meaning of Sexuality in Colonial New Mexico" in which the author makes a fascinating case for the relationship of changes in values surrounding marriage formation with accompanying social and economic change in the region. Verena Stolcke's "The Exploitation of Family Morality: Labor Systems and Family Structure on Sao Paulo Coffee Plantations, 1850-1979" and Fiona Wilson's "Marriage, Property, and the Position of Women in the Peruvian Central Andes" each look at the changing roles of women and how, among other things, they are linked to work patterns.

The book quite successfully meets the goal of looking at ideology in the formulation of models of kinship systems. Using a variety of different methodological approaches, the contributors pulled together a relatively tight collection of very provocative readings. However, one cannot help but wish to pick at a couple of nits. The geographical distribution of contributions is quite uneven. Three pieces come from Brazil, three from Peru, two from Mexico, and one each from the British West Indies, Jamaica, and New Mexico. Clearly it would have been nice to have seen articles from other regions of Latin America. In addition, materials dealing with unacculturated indigenous groups was absent. Nevertheless, this collection of readings will probably join the list of "required" readings for students of Latin American social organization.

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