



A Little Commonwealth: Family Life in Plymouth Colony.

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Man, New Series, Volume 6, Issue 4 (Dec., 1971), 713-714.

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intellectual dilemmas involved in their project. As it is, one can only assume that the authors have either deliberately pushed these dilemmas aside, or are not aware of them.

The body of the book is devoted to adumbrating the conclusion that there are five key, operationally significant, factors whose interaction makes a movement. These are: 1) a segmented, usually polycephalous, cellular organisation composed of units reticulated by various personal, structural, and ideological ties; 2) face-to-face recruitment by committed individuals using their own pre-existing, significant social relationships; 3) personal commitment generated by an act or an experience which separates a convert in some significant way from the established order (or his previous place in it), identifies him with a new set of values, and commits him to changed patterns of behaviour; 4) an ideology which codifies values and goals, provides a conceptual framework by which all experiences or events relative to these goals may be interpreted, motivates and provides a rationale for envisioned changes, defines the opposition, and forms the basis for conceptual unification of a segmented network of groups; 5) real or perceived opposition from the society at large or from that segment of the established order within which the movement has arisen. The reader may judge these conclusions for himself. But this should not deter him from reading the book. For the material the authors have collected together—the result of extended interviews, questionnaires, and a variety of gleanings—is absorbing and well put together although, in principle, there is little that is new. Perhaps the most interesting chapter is ‘The commitment process’ (pp. 110–58) in which the process of ‘conversion’ gains an added dimension from the fact that in north America it is explicit, self-conscious, and going on around one most of the time. Here, and in their discussion on ‘legitimacy’ and ‘ideology’, the authors might have permitted themselves some slight excursus on the relevance of self-conscious conversion. But they do not. Nor are there any signs of that literary device, irony, by which the authors might have indicated those—and other—relevances.

In short, excellent reporting: sociologically and intellectually weak.

K. O. L. BURRIDGE

MEIER, AUGUST & ELLIOTT RUDWICK. *From plantation to ghetto*; revised edition. x, 340 pp., maps, bibliogr. London: Constable, 1970. £1.75

The current edition of this well-written book which first appeared in the United States in 1966 brings the reader up to the time of the Nixon Administration. The authors note that

‘special emphasis has been placed on ideologies, institutional developments, patterns of interracial violence, and protest movements’. Thus their kind of history is essentially one of important persons, organisations, and events, rather than the kind of social history which might appeal more directly to the ingrained interests of anthropologists. The contact with anthropology is most evident in the chapter on the west African past, containing a brief but generally acceptable outline of west African society and summarising the Herskovits–Frazier debate over the African heritage of black Americans. Despite the title, one gets only a limited idea of the everyday life of Black people in either plantation or ghetto society. The arts discussed, for example, belong to the world of *Porgy and Bess* and the Harlem Renaissance, with its important white component; the continuing role of popular arts in Black lower-class communities is not considered. Of course, one should not criticise authors for not having written a book they did not intend to write. Still, the reviewer regrets that their interdisciplinary ambitions have not taken them further from the path of conventional history, particularly as they show considerable skill for synthesising a variety of information. Although there may be some lack of good sources for the history of Blacks, particularly for the earlier periods, the authors could have made some more use of sociological and anthropological community studies from the South and of some of the recent studies in Northern ghettos, as well as of a number of good autobiographies. Much of this material is, in fact, cited in a useful concluding bibliographical essay.

Although it may not be an anthropologist’s kind of history, then, this book still provides a general audience with a good overview of some of the history of black people in the United States.

ULF HANNERZ

DEMOS, JOHN. *A little commonwealth: family life in Plymouth colony* (Galaxy Books 344). xx, 201 pp., illus., tables. London: Oxford Univ. Press, 1971. 90p

Demos describes life in the colony founded by the *Mayflower* during the seventeenth century. There are chapters on housing, furniture, clothing, household structure, husbands and wives, parents and children, masters and servants, wider kin connexions, infancy and childhood, adolescence, adulthood and old age. The questions he asks are often similar to those of the anthropologist, but his sources are just not good enough to begin to answer most of them. His records are limited to a census of one town in 1689; some wills and inventories (number and quality unspecified); sermons by a local divine; physical artefacts; court

records; a few deeds; 'vital records' (nature unspecified). Frequently, as in the study of inheritance or household size, there are good sections, for here wills and the census enable him to answer interesting questions. Thus one useful achievement of the book is to do for New England what Laslett and others have already done for Old England—that is to destroy many of the old myths concerning marriage and the family. Thus men and women are shown to have married at between 23 and 28 years of age, and the residential and operational unit was the nuclear family. But the extremely complex psychological and sociological problems of domestic life cannot be satisfactorily answered from odd remarks in wills, an occasional court case or theological essay, and our understanding is not helped by the author's failure to describe used and potential sources in any detail. The back cover contains praise of the book for its 'sound grasp of modern developments in sociology, anthropology, psychology, and demography', but this is not apparent either in the questions asked or the footnote references. The only anthropologists referred to very briefly are Ralph Linton and Ruth Benedict. By his ignorance Demos loses so much; for example his thesis that smallish houses cramped large families and must have caused huge inter-personal tensions, anxieties, and so on, could have been made far less naïve by reference to the work of Max Gluckman on the ritualisation of personal relations.

ALAN MACFARLANE

JAECKLEIN, KLAUS. *San Felipe Otlaltepec: Beiträge zur Ethnoanalyse der Popoloca de Puebla, Mexiko* (Göppinger akad. Beitr. 12). 295 pp., map, bibliogr. Göppingen: Alfred Kummerle, 1970

Meso-Americanists, despite their numerous intensive studies of specific communities and regions, have scarcely touched upon several culture areas. Until recently, the Popoloca of southeastern Puebla (not to be confused with the Popoloca of Vera Cruz) constituted one of them.

Jäcklein's monograph on San Felipe Otlaltepec is a seminal contribution to the study of this area. In his introduction, he advocates what he calls the 'theory of ethnoanalysis,' or the holistic study of society, not only in terms of the causal relationships between economy and social structure, but also in terms of the historical development of a given society (pp. 1-2). His work constitutes such an attempt. He begins with an archaeological, linguistic, and historical survey of both San Felipe itself and of the surrounding Popoloca area. He then proceeds to review the local geography,

technology, economy, kinship and family organisation, political and religious structure, and world view and mythology of San Felipe. He closes with an appendix exploring further some of these topics.

In the attempt at 'ethnoanalysis' as such, he is not entirely successful. He fails to demonstrate the *specific* linkages between the archaeological and historical past of the Popoloca generally and the present social structure of San Felipe specifically. On the other hand, he demonstrates convincingly how Felipeños, through loss of ownership of arable land and through credit mechanisms binding them to local entrepreneurs, become dependent upon the wider economy for their livelihoods. Even here, he might have shown more specifically the manner in which a dependent local economy ramifies throughout the rest of the social structure.

The descriptions in each subject area reflect careful data-gathering and extensive investigation into every aspect of the village and its organisation. In a word, the study is a substantial—and much needed—introduction to the Popoloca region.

PAUL MCDOWELL

BUECHLER, HANS C. & JUDITH-MARIA BUECHLER. *The Bolivian Aymara* (Case Stud. cult. Anthropol.). xii, 114 pp., illus., map., bibliogr. New York: Holt, Rinehart & Winston, 1971

This is a further title (there are 48 others listed on the back cover of this one) in the Case Studies in Cultural Anthropology series. The case in this instance is the community of Compi which lies on the Bolivian altiplano close to Lake Titicaca. The authors set their scene by tracing the historical vicissitudes which the community has undergone and by describing its modern existence in terms of its socio-economic organisation. Three chapters are devoted to the expanding links of childhood, family and community, and then two further chapters are given up to the description of the fiesta system and religious beliefs.

Although the study is centred on a single community the authors' intent is to demonstrate that in such peasant societies communities cannot be studied in isolation and that territorial boundaries do not define a proper object of study; the community must be seen as part of a wider complex. This leads to considerable stress being placed on the external ties which are formed through marketing activities and migration. The technique employed to achieve this is network analysis, but it is as well that the authors have made this fact clear in the Preface since, in the main body of the work, its application is so weakly developed as to be barely noticeable.