Social Organization in Cross-Cultural Perspective
ANTH 2390

Colored figures package

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Table of Contents

Directions: The following figures are available on the course website homepage. For those of you who do not have a computer and access to online resources, a limited number of printed copies are available to borrow from the Distance Education Library. Check your Distance and Online Education *Student Handbook* for contact information for the library.

Figure A.1 Kinship Diagramming and Symbols (Kinship Symbols) 1
Figure A.2 An Egocentric Bilateral Kindred 2
Figure A.3 Lineal vs. Collateral Kin.....2
Figure A.4 Matrilateral vs. Patrilateral Kin 3
Figure A.5 Matrilineal vs. Patrilineal Kin 3
Figure 7.1 Patrilineal Descent, Ancestor Focus 5
Figure 7.2 Patrilineal Descent, Egocentric, Male Ego 6
Figure 7.3 Patrilineal Descent, Egocentric, Female Ego 6
Figure 7.4 Matrilineal Descent, Ancestor Focus.....7
Figure 7.5 Matrilineal Descent, Egocentric, Female Ego 7
Figure 7.6 Matrilineal Descent, Egocentric, Male Ego.....8
Figure 7.7 Dual Descent.....8
Figure 7.8 Segmentary Descent Systems (no figure title only) 9
Figure 7.9 Descent Lines.....9
Figure 7.10 Segmentation 10
Figure 7.11 Group membership 11
Figure 7.12 Akan Lineage Organization.....11
Figure 7.13 The Igbo Lineage system.....12
Figure 7.14 Yanomamo Moiety System 12
Figure 7.15 Sakaltutan Village Map 13
Figure 7.16 A Sakaltutan Lineage.....14
Figure 7.17 Bilateral Kinship Network (Kindred) 14
Figure 7.18 Ambilineal Kinship Group (Rampage).....15
Figure 7.19 Bilateral Descent Group (Stock).....15
Figure 7.20 Overlapping Stocks.....16
Figure 7.21 Kindred 16
Figure 7.22 Impediments to Marriage in Catholic Canon Law 17

Figure 7.23 Counting Kin According to the Civil Degree System 17
Figure 7.24 Civil Degree System 18
Figure 7.25 Counting Kin According to the Canon Degree System.....18
Figure 7.26 Canon Degree System.....19
Figure 7.27 Counting Kin According to the Collateral Degree System ...19
Figure 7.28 Collateral Degree System 20
Figure 7.29 Counting Cousins.....20
Figure 7.30 Overlapping Kindreds.....21
Figure 7.31 Wergeld Distribution According to Frankish law 21
Figure 7.32 Composition of a Ju/'hoansi camp 22
Figure 7.33 Ambilineal Descent Groupings.....23
Figure 7.34 Bilateral Descent Group 23
Figure 7.35 The Bwoti 24
Figure 8.1 Differences in Kinship Terms and Categories.....25
Figure 8.2 Kin Types.....26
Figure 8.3 Sudanese Kin Terms 26
Figure 8.4 Turkish Kin Types 27
Figure 8.5 Eskimo Kin Terms.....27
Figure 8.6 English Kin Terms.....27
Figure 8.7 English Kin Terms and Kinship Distance 28
Figure 8.8 Ju/'hoansi (Kung San) Kin Terms 29
Figure 8.9 Ju/'hoansi Kin Terms - Equivalence of Alternating Generations 30
Figure 8.10 Ju/'hoansi Naming Conventions.....31
Figure 8.11 Hawaiian Kin Terms.....31
Figure 8.12 Hawaiian Kin Terms (Actual Usage) 32
Figure 8.13 Iroquois Kin Terms.....33
Figure 8.14 Yanomamo Kin Terms.....33
Figure 8.15 Crow Terms 33
Figure 8.16 Akan Terms 34
Figure 8.17 Omaha Terms.....34
Figure 8.18 Igbo Kin Terms.....35
Figure 8.19 Igbo Kin Terms and Basic Groups 35
Figure 8.20 Igbo Kin Terms and Status Succession 36

Figure 9.1 Ranges of Exogamy and Endogamy 37
Figure 9.2 Marriage and Social Ranges among the Yanomamo 38
Figure 9.3 Universal Incest/Marriage Prohibitions 38
Figure 9.4 Marriage Prohibitions Ranges 40
Figure 9.5 Parallel Cousin Marriage Prohibitions 40
Figure 9.6 Prohibitions from Leviticus 18 41
Figure 9.7 Variations in U.S. Marriage Prohibitions 41
Figure 9.8 Parallel Cousin Marriage 42
Figure 9.9 Genealogy of the Hebrew Patriarchs and Matriarchs 43
Figure 9.10 Basic Cousin Relationships 44
Figure 9.11 Cross cousin marriage from male and female perspectives 44
Figure 9.12 Bilateral Cross Cousins 45
Figure 9.13 Bilateral Cross Cousin Marriage 46
Figure 9.14 Matrilateral Cross Cousin Marriage 47
Figure 9.15 Circulating connubium 48
Figure 9.16 Matrilateral Cross Cousin Marriage in a Matrilineal System 48
Figure 9.17 Patrilateral Cross Cousin Marriage 49
Figure 9.18 Lovedu Marriage Exchanges 50
Figure 10.1 Neolocal Residence 51
Figure 10.2 Patrilocal Residence 52
Figure 10.3 Turkish Household Formation 53
Figure 10.4 Turkish Household Segmentation 53
Figure 10.5 Igbo Household Formation 54
Figure 10.6 Igbo Household Segmentation 55
Figure 10.7 Matrilocal Residence 56
Figure 10.8 Avunculocal Residence 57
Figure 10.9 Natalocal Residence 58
Figure 10.10 Patterns of Residence and Domestic Cooperation within Viola Jackson's Kindred: 1945 - 1948 59
Figure 10.11 Patterns of Residence and Domestic Cooperation within Viola Jackson's Kindred: 1958 – 1965 61
Figure 15.1 Segmentary opposition 65

Module 3
Kinship and Marriage

Kinship symbols

A circle		represents a female
A triangle		represents a male
An equal sign		represents a marriage
A vertical line		represents decent or parentage
A horizontal line		represents a sibling bond

Figure A.1 Kinship Diagramming and Symbols (Kinship Symbols)

Figure A.2 An Egocentric Bilateral Kindred

Figure A.3 Lineal vs. Collateral Kin

Patrilateral Kin
Matrilateral Kin

Figure A.4 Matrilateral vs. Patrilateral Kin

Patrilineal Kin - linked through males
Matrilineal Kin - linked through females
Cross Relatives - cross sexed linked

Figure A.5 Matrilineal vs. Patrilineal Kin

Notes

Unit 7
Descent Systems

The individuals indicated in blue constitute the patrilineal descendants of a common ancestor. Both men and women are included in the patrilineage formed but only male links are utilized to include successive generations.

Figure 7.1 Patrilineal Descent, Ancestor Focus

Ego's patrilineal relatives are indicated in blue.

Figure 7.2 Patrilineal Descent, Egocentric, Male Ego

Figure 7.3 Patrilineal Descent, Egocentric, Female Ego

The individuals indicated in red constitute the matrilineal descendants of a common ancestor. Both men and women are included in the matrilineage formed but only female links are utilized to include successive generations.

Figure 7.4 Matrilineal Descent, Ancestor Focus

Ego's matrilineal relatives are indicated in red.

Figure 7.5 Matrilineal Descent, Egocentric, Female Ego

Figure 7.6 Matrilineal Descent, Egocentric, Male Ego

Ego's patrilineal relatives are indicated in blue.
His matrilineal relatives are indicated in red.

Figure 7.7 Dual Descent

Figure 7.8 Segmentary Descent Systems (no figure title only)

This schematic diagram depicts the generation of the system. A hypothetical ancestor (I), the founder of the entire group, has two sons (A and B), each of whom serves as a focal point for the division of the larger unit into two smaller subgroups. The process is reiterated as A and B have two sons each (1,2,3,4), who in turn have two sons and so on. The descent process sets up a plan for the formation of a series of nested descent groups .

Figure 7.9 Descent Lines

All the descendents of I are included in a maximal lineage, 4 generations deep, which will most likely bear the founder's name. A and B define two segments which partition the maximal lineage members according to the two divergent descent lines. This process is repeated in successive generations until minimal lineages, usually extended family households, are included.

Figure 7.10 Segmentation

From an individual participant's perspective the system can be viewed as a series of ever more inclusive groups. Thus i is a member of four groups:

- a minimal segment a
- a minor segment 1
- a major segment A
- a maximal segment I

each of which has a different scope and set of functions.

Figure 7.11 Group membership

Figure 7.12 Akan Lineage Organization

Figure 7.13 The Igbo Lineage system

Two separate lineages - A and B - inhabit the same village.
Men of A marry women of B and men of B marry women of A.

Figure 7.14 Yanomamo Moiety System

Figure 7.15 Sakaltutan Village Map

Note:

- Individuals shaded in black are deceased.
- Other colors mark members of the same household.

Figure 7.16 A Sakaltutan Lineage

Figure 7.17 Bilateral Kinship Network (Kindred)

Note:

- Relatives included in Ego's ambilineal group are shaded in red.
- Purple shading indicates descendants who have not been assigned group membership.

Figure 7.18 Ambilineal Kinship Group (Rampage)

Figure 7.19 Bilateral Descent Group (Stock)

Siblings 1 and 2 belong to two stocks, one through their mother's father and another through their father's mother.

They also belong to the stocks of their mother's mother (5) and father's father (6), which are not drawn in the diagram.

Figure 7.20 Overlapping Stocks

Figure 7.21 Kindred

Pre Vatican II

Post Vatican II

Women whom Ego cannot marry are shaded in red

Figure 7.22 Impediments to Marriage in Catholic Canon Law

Civil degree is calculated by counting the links from Ego to a nearest common ancestor and then continuing to count down the generations to Alter.

In this case

- Ego is 4 generations removed,
- Alter is 3 generations removed, and
- the degree of their relationship is 7, the sum of the two components

Figure 7.23 Counting Kin According to the Civil Degree System

Figure 7.24 Civil Degree System

The number determining canon degree is calculated as the larger of the number of links that either Ego or Alter can trace back to his/her most recent common ancestor.

In this case,

- Ego counts 4 links,
- Alter counts 3 links,
- the canon degree is 4, the greater of the two numbers

Figure 7.25 Counting Kin According to the Canon Degree System

Figure 7.26 Canon Degree System

The number determining collateal degree is calculated as the lesser of the number of links that either Ego or Alter can trace back to his/her most recent common ancestor.

In this case,

- Ego counts 4 links,
- Alter counts 3 links,
- the collateral degree is 3, the lesser of the two numbers.

Figure 7.27 Counting Kin According to the Collateral Degree System

Figure 7.28 Collateral Degree System

Figure 7.29 Counting Cousins

Members or Ego's kindred

Members of Alter's kindred

Individuals who belong to both kindreds </FONT></B>

Figure 7.30 Overlapping Kindreds

Children and siblings	50%
Wife	25%
2nd Degree relatives	16%
3rd Degree relatives	6%
4th Degree relatives	3%

Figure 7.31 Wergeld Distribution According to Frankish law

Siblings 1 and 2 and their children form the core of the group, other members are related in terms of the categories listed below.

Source: Lee, Richard. 2002. The Dobe Ju/'hoansi, 3rd Edition, p. 62.

Lee uses 6 rather than four categories. For the sake of simplicity, the most distant 3 categories have been merged into category D.

Figure 7.32 Composition of a Ju/'hoansi camp

The above diagram illustrates the formation of ambilineal groups, also called ramages.

- Ego has chosen to join his father's ramage which brings him into a descent line which includes a set of descendants, shaded in blue, of his father's mother's mother, determined according to a series of personal choices.
- Ego's brother has decided to join his mother's group, whose members are shaded in red.
- Ego's children and brother's children have not yet made a ramage selection. (Can you recommend some good choices?)

Figure 7.33 Ambilineal Descent Groupings

Figure 7.34 Bilateral Descent Group

Bwoti Memberships

An *ooi* is subdivided into two bwoti according to the division of A's land between B and C.

The people involved, shaded in green and yellow, have the right to join the bwoti, but may not actually assume membership.

Actual _Bwoti_ Memberships

Eight individuals have sorted themselves out into 6 *bwoti* through the alternatives of belonging to their father's group (cases 2,3,5,6) or their mother's (cases 1,4,7,8).

The situation can be even more complicated since people can activate claims based on more remote ancestors and may switch membership.

Figure 7.35 The Bwoti

Unit 8
Kin Terms

Comparison of uncle classifications in four different languages

- Ju/'hoansi and English use different words for the same categories.
- Turkish and Akan terminologies differ from English (and from each other) both in the words used and the categories constructed by them.

Figure 8.1 Differences in Kinship Terms and Categories

Figure 8.2 Kin Types

Figure 8.3 Sudanese Kin Terms

Figure 8.4 Turkish Kin Types

Figure 8.5 Eskimo Kin Terms

Figure 8.6 English Kin Terms

Figure 8.7 English Kin Terms and Kinship Distance

Figure 8.8 Ju/'hoansi (Kung San) Kin Terms

Figure 8.9 Ju/'hoansi Kin Terms - Equivalence of Alternating Generations

Figure 8.10 Ju/'hoansi Naming Conventions

Figure 8.11 Hawaiian Kin Terms

Male Ego

Female Ego

Figure 8.12 Hawaiian Kin Terms (Actual Usage)

Figure 8.13 Iroquois Kin Terms

Figure 8.14 Yanomamo Kin Terms

Figure 8.15 Crow Terms

If Ego's *wofa* dies, Ego becomes *agya* to the deceased's children and they become his *mba* (plural of *ba*).
Similarly, if Ego's *agya* dies, his *agyawaba* becomes his *agya*.

Figure 8.16 Akan Terms

Figure 8.17 Omaha Terms

Figure 8.18 Igbo Kin Terms

Members of Ego's *umunne* are indicated in yellow.
Members of his *umunna* are indicated in blue.
Members of his *umune* are indicated in red.

Figure 8.19 Igbo Kin Terms and Basic Groups

Status of *nna oce* passes through the male line of Ego' mother's patrilineage

Figure 8.20 Igbo Kin Terms and Status Succession

Unit 9
Marriage Systems

The diagram specifies three ranges of relationship:

1. an inner group of close relatives with whom marriage is forbidden,
2. an intermediate range of relatives, associates, and allies with whom marriage relations are encouraged and often required, and
3. an outer range of outsiders with whom marriage or other forms of interaction must be avoided.

Figure 9.1 Ranges of Exogamy and Endogamy

Figure 9.2 Marriage and Social Ranges among the Yanomamo

Ego is forbidden to marry relatives shaded in red

Figure 9.3 Universal Incest/Marriage Prohibitions

Marital Prohibitions for a male ego:

- Universal Pattern - Mother, daughter, sister
- Canadian/British Pattern - Adds aunts and nieces
- Western American Pattern - Adds first cousins
- Ju/'hoansi Pattern - Adds second cousin

Universal Pattern - Mother, daughter, sister

Canadian/British Pattern - Adds aunts and nieces

Western American Pattern - Adds first cousins

Ju/'hoansi Pattern - Adds second cousins

Figure 9.4 Marriage Prohibitions Ranges

- Ego is forbidden to marry his parallel cousins (shaded in red).
- He is allowed to marry his cross cousins (shaded in green).

Figure 9.5 Parallel Cousin Marriage Prohibitions

- Ego is forbidden to marry relatives shaded in red.
- He is allowed to marry relatives shaded in green.
- Males shaded in blue belong to Ego's patrilineage.

Figure 9.6 Prohibitions from Leviticus 18

Figure 9.7 Variations in U.S. Marriage Prohibitions

D and E are parallel cousins, in this case children of brothers.
They belong to the same patrilineage (shaded in blue).

Figure 9.8 Parallel Cousin Marriage

- The usual equal sign symbol for marriage is replaced with a horizontal line running beneath and connecting husbands and wives. Thus Terah is indicated as having two wives; Abraham is married to Sarah and Hagar.
- Upward running diagonal lines indicate cross-generational marriages or sexual encounters. Thus Nahor is married to his brother's daughter and Isaac, to his father's brother's son's daughter.
- Counter-running diagonal lines indicate descent from a couple who have married across generations. Thus Bethuel is Nahor's and Milkah's son, and Jacob and Esau are children of Isaac and Rebekah.

For a full discussion of the events depicted and their implications see Sagas of the Hebrew Patriarchs: History, Mythology, and Social Structure

Figure 9.9 Genealogy of the Hebrew Patriarchs and Matriarchs

Figure 9.10 Basic Cousin Relationships

Figure 9.11 Cross cousin marriage from male and female perspectives

In the above diagram, two men (1 and 3) marry each other's sisters (2 and 4), a practice referred to as direct exchange marriage. (Note that marriages are indicated by lines joining partners from below rather than by equal signs.) Couple 2 and 3 beget Ego. Couple 1 and 4 have two children, 5 and 6, who assume a compound relationship to Ego. In one direction they are his father's sister's children; in another, they are his mother's brother's children. (Both pathways are indicated in the diagram in yellow.) As such they are related to ego both patrilaterally and matrilaterally and are therefore termed his bilateral cross cousins.

Figure 9.12 Bilateral Cross Cousins

	Stage I Two men marry each other's sisters. At this point no cousin rule is applied.
	Stage II The cross cousin marriage rule is applied: Ego marries his bilateral cross cousin, who is at the same time • his mother's brother's daughter and • father's sister's daughter.
	Stage III An reapplication of the cousin rule in the third generation continues the exchanges established in the previous generation.

Figure 9.13 Bilateral Cross Cousin Marriage

Stage I

Members of four different lineages intermarry.

No cousin rule is applied.

Stage II

The matrilateral cross cousin marriage rule is applied:

- A man marries his mother's brother's daughter, his matrilateral cross cousin. If this rule is applied consistently to everyone, the pattern of lineage intermarriage established in the previous generation is duplicated exactly.

Stage III

An reapplication of the matrilateral cross cousin marriage rule in the third generation continues the exchanges of the previous generation

Figure 9.14 Matrilateral Cross Cousin Marriage

Consistent application of the matrilateral cross cousin marriage rule connects a number of lineages within a circle of intermarriages.

Figure 9.15 Circulating connubium

Matrilateral cross cousin marriage connects matrilineages into a marriage circle in exactly the same way as it does patrilineages.

Figure 9.16 Matrilateral Cross Cousin Marriage in a Matrilineal System

Stage I

Members of four different lineages intermarry.

No cousin rule is applied.

Stage II

The patrilateral cross cousin marriage rule is applied:

A man marries his father's sister's daughter, his patrilateral cross cousin. The marriage rule in this case sets up a different pattern of exchanges from the one in the previous generation;

- while women of the first tier marry men from one group (A to B, B to C , etc),
- women of the next marry into another in the reverse direction (A to D, B to A, etc.)

Stage III

The application of the patrilateral rule in the third generation reverses the circulation of women again, thus reiterating the pattern of the initial generation.

Figure 9.17 Patrilateral Cross Cousin Marriage

Lobola Payments and Cross Cousin Marriage

- A and B are cattle linked siblings.
- When B gets married, her brother (A) receives lobola cattle from her husband (C).
- He then uses this payment to marry F.
- In return, he must marry off his daughter (D) according to his sister's demands, normally to her son (E) or to her husband (C).
- Other sets of cattle linked siblings will follow the same rule.
- This arrangement is variant of a matrilateral cross cousin marriage rule where a group of lineages are bound together in a circle through the exchange of women, but in this case there is a counter flow of cattle.

Figure 9.18 Lovedu Marriage Exchanges

Unit 10
Household and Domestic Organization

	Stage 1 Children form new households upon adulthood and/or marriage
	Stage 2 They have children of their own.
	Stage 3 The process is repeated in subsequent generations.

Figure 10.1 Neolocal Residence

Stage 1

- A couple (A and B) establish a new home and have children
- Married sons (like C) bring in wives
- Married daughters (F) go to their husband's households

Stages 2 and 3

- A new generation is added, as J,K, and M have children
- Their sons (J,K,M) remain in the household and bring in their wives and add children (R through W)
- Daughters (N) leave when they marry

Figure 10.2 Patrilocal Residence

A basic patrilocal household is formed:

- A man's sons (b,c,d) remain resident with their father and bring in their wives.
- A second generation of children is added.

Figure 10.3 Turkish Household Formation

Upon the father's death his sons divide his property and settle into new households. Their mother usually moves in with one of her sons.

Figure 10.4 Turkish Household Segmentation

A marries two women (B and C) each of who is given a hut in separate parts of the compound, where she raises her children.

B and C' sons marry and bring in wives (J, K, L, M, N, O) each of whom is assigned her own hut.

In the next generation, J and L's sons marry, and each new wife (P, Q, R, S) gets assigned a new hut.

Figure 10.5 Igbo Household Formation

The lineage segments into two groups according to sets of brothers - (E and F) and (G and H) - from the same mother.

After the branch established by B's sons has segmented, it begins to grow according to the standard rules.

- F takes a second wife
- K's sons marry and bring in wives, while her daughter marries out.
- P's son marries and starts a new generation, while her daughter marries out
- E's sister's son moves in with his wife and child

Figure 10.6 Igbo Household Segmentation

Women in the matrilineage remain resident with their mothers and bring in their husbands after marriage.

Men leave the household to join their wives.

Figure 10.7 Matrilocal Residence

Stage 1
Upon marriage:

- a man and woman form a joint household which includes their immature children;
- each partner's siblings also marry and form separate households.

Stage 2

- A man's adult sisters' sons (D for example) come to reside with him and eventually include their wives and immature children in the household.
- His sons in turn will move to their mother's brother's household.
- His daughters will go to live with their husband upon marriage.

Stage 3
The process is repeated, creating a direct line of coresident matrilineally related men.

Figure 10.8 Avunculocal Residence

Men and women continue to remain resident in their natal household throughout their lives. Their wives and husbands live in separate households.

Figure 10.9 Natalocal Residence

Viola Jackson's Kindred: Core group

	1945 • Viola's sister (C) moves to Racine to work, leaving her daughter to live with her husband and his parents in the South. • J and his two sons join her in Racine. C cooks for J's household and assists with childcare
	1946 • J and his children move to Benton Harbor where Viola and L are living and moves in with L.
	1948 • J moves into his own house. • C joins Viola, L, and J in Benton Habor and helps J with meals and childcare as she did in 1945.
Legend Blue boxes indicate residential units Red boxes indicate extra residential domestic cooperation and aid	

Figure 10.10 Patterns of Residence and Domestic Cooperation within Viola Jackson's Kindred: 1945 - 1948

Viola Jackson Kindred: Core Group

	1958 • Magnolia's, who is caring for two of her daughter M's children, looses her husband. • Viola sends two of her sons to help her mother. • M and one of her children are living with E.
	1960 • Magnolia moves to Champaign to live with her daughters. • She brings M's two children with her.
	1963 • E had died. • M and her children move with Magnolia to Danville.

1965a

- M has died.
- Magnolia and M's children move to Chicago, where Viola and Leo live.
- They move in temporarily with Viola and Leo.

Figure 10.11 Patterns of Residence and Domestic Cooperation within Viola Jackson's Kindred: 1958 – 1965

Notes

Module 5
Political Organization

Notes

Unit 15
Stateless Societies

Individuals in conflict	Groups mobilized
ii vs iii	a vs b
iv vs v	1 vs 2
viii vs ix	A vs B
any member of I vs an outsider	I vs outsider's group

Figure 15.1 Segmentary opposition

Notes