ANTHROPOLOGY · STUDY GUIDE

Exam 3 Study Guide

This guide covers chapters 5 and 6. You will see how societies feed themselves, how labor is organized, how goods move between people, why value is a cultural judgment and how work turns difference into inequality. Then you will learn to read a kinship chart, tell descent systems apart, name cousins the way other languages do and follow marriage, wealth and residence as they bind families together. Read the “what to know” paragraphs, copy the tables by hand and try each worked case with the steps covered. Finish each chapter with its ten self-test items, then use the cram sheet.

WHAT THIS GUIDE COVERS

- Chapter 5 · the five subsistence strategies, cultural ecology, modes of production (Wolf), the domestic mode (Sahlins), Polanyi’s three modes of exchange, Mauss and the gift, the Kula and the potlatch, value, consumption and the division of labor.
- Chapter 6 · consanguineal and affinal kin, kin-type notation, kinship as construction, unilineal and bilateral descent, the avunculate, lineage, clan and moiety, cross and parallel cousins, the six terminology systems, marriage rules, plural marriage, marriage payments, residence and family types.

CHAPTER 5

Economic Anthropology

Read it in full: **Chapter 5 in the textbook**. Practice it in the lab: **Five Ways to Make a Living** and **Three Ways Things Move**.

What to know

A **subsistence strategy** is the basic way a society gets food and energy from its environment. The five types are foraging, pastoralism, horticulture, agriculture and industrialism. They fall in a rough order of intensity, the labor and energy invested per unit of land, but more intensive does not mean better. Julian Steward’s **cultural ecology** treats the food-getting strategy as the hinge between environment and social form. Morgan’s old ladder from savagery to civilization is retired.

Foraging was the human way for well over ninety percent of our history: the Ju/'hoansi San (Richard Lee), the Mbuti (Colin Turnbull, *The Forest People*) and the Hadza. Foragers live in small mobile bands, share widely and lack permanent leaders. James Woodburn called these economies **immediate-return**: food is eaten within days, and the lack of stored wealth helps keep groups egalitarian. These are living communities with jobs, schools and land claims, and no group is a window onto the human past.

Pastoralism builds life around herds: Nuer cattle (Evans-Pritchard), camels, goats and sheep in the Middle East and Central Asia, Sami and Siberian reindeer. Herders are often nomadic or practice **transhumance**, seasonal movement between pastures, and trade animal products for grain. Anthropologists prefer **bridewealth** to "bride-price," which wrongly implies a purchase. **Horticulture** is hand tool gardening with no plow, often **swidden** (slash-and-burn) as among the Yanomami and the Tsembaga Maring, whose ritual pig cycles Roy Rappaport read as ecological regulation.

Agriculture works the same land every year with plows, draft animals, irrigation, terracing and fertilizer, producing a storable **surplus** that feeds non-farmers and makes chiefdoms and states possible. Geertz's *Agricultural Involution* showed Javanese wet-rice farming absorbing ever more labor without lifting anyone out of poverty: intensification is not automatically progress. **Industrialism** runs on fossil fuel, machines and wage labor; most people buy rather than grow their subsistence. Any base that allows storage and control of a dense resource can build hierarchy, as Northwest Coast salmon fishing did. Lee found Ju/'hoansi adults working about fifteen to twenty hours a week, and Sahlins called foragers the "original affluent society": affluence by wanting little.

A **mode of production** is how labor is socially organized: the **means of production** (land, tools, water, seed, animals) plus the **relations of production** (who owns, who labors, who keeps the surplus). The idea comes from Karl Marx and was carried into anthropology by Eric Wolf in *Europe and the People Without History*. Wolf grouped economies into three modes: **kin-ordered**, **tributary** and **capitalist**.

Sahlins called the household version the **domestic mode of production**: the family owns the tools, does the work and consumes the result, producing for use rather than profit. It tends to

underproduce, stopping well short of maximum output once needs are met; A. V. Chayanov saw the same in Russian peasant households. The brake is social. In the **tributary** mode, a ruling class takes surplus through tribute, tax, rent or forced labor (the Inca *mit'a*, feudal Europe). In the **capitalist** mode, workers sell labor for a wage, goods are commodities and owners keep **surplus value**; Marx also located **alienation** here. Real countries braid the modes together.

Karl Polanyi's substantivist approach says the economy is **embedded** in social relations. His three modes of exchange are **reciprocity**, **redistribution** and **market exchange**; most economies mix all three and one dominates. Marcel Mauss's *The Gift* (1925) showed the gift is never free: it carries obligations to **give, receive and repay**, and it is a total social fact.

Sahlins sorted reciprocity into three shades. **Generalized**: open-handed giving with no accounting, as among close kin. **Balanced**: a roughly equal return within a reasonable time. **Negative**: getting something for nothing, from hard bargaining to theft. The **Kula ring** is the textbook balanced case: red-shell necklaces (*soulava*) travel clockwise and white-shell armbands (*mwali*) counterclockwise around the Massim islands, while ordinary barter (*gimwali*) runs alongside; confusing the two is a grave insult. David Graeber showed that the imagined pre-money world of pure barter is largely a myth; credit and reciprocity came first.

Redistribution pools goods at a center and sends them back out: a Melanesian big man's pig feast, a chief's first-fruits, a modern state's taxes. The **potlatch** of the Kwakwaka'wakw and neighbors, documented by Boas, gives away blankets, coppers and food before witnesses to validate rank; status comes from distributing wealth. The destruction of property in old textbooks was never the whole institution and seems to have intensified under colonial upheaval. Canada outlawed the potlatch from 1885 to 1951; it is a living ceremony today. **Market exchange** moves goods by price; Geertz's study of the Moroccan *suq* shows even markets are thick with culture.

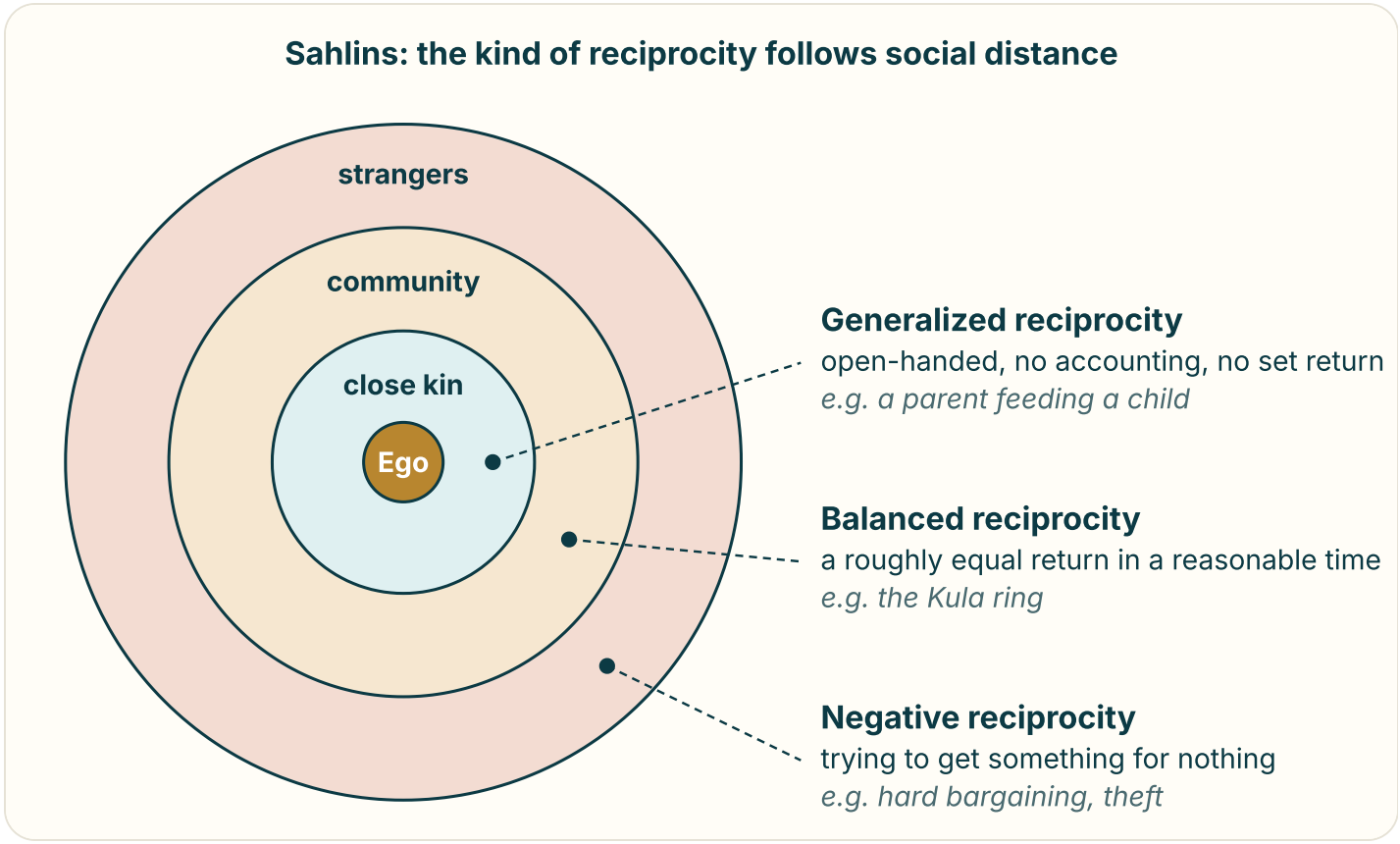
Marx separated **use value** from **exchange value**. Anthropology adds that value is culturally assigned. Paul Bohannan's **spheres of exchange** among the Tiv put everyday food in one sphere, prestige goods (cattle, brass rods) in another and rights in people (marriage) in a third; converting upward brought honor, converting downward brought shame. Mary Douglas and Baron Isherwood (*The World of Goods*) treat consumption as communication. Thorstein Veblen coined **conspicuous**

consumption; Pierre Bourdieu's *Distinction* showed taste is learned through **habitus** and works as **cultural capital**.

Igor Kopytoff proposed the **cultural biography of things**: objects move in and out of commodity status, and Arjun Appadurai gathered such ideas in *The Social Life of Things*. Annette Weiner identified **inalienable possessions**, valuables kept precisely because they carry a group's identity. Sidney Mintz's *Sweetness and Power* traced sugar from Caribbean plantation slavery to the English working-class tea table.

The **division of labor** is universal, but its content is cultural. In most foraging societies men hunt and women gather, and gathering often supplies more calories. Mead's *Sex and Temperament in Three New Guinea Societies* (1935) described gentle Arapesh, fierce Mundugumor and reversed Tchambuli (Chambri) temperaments. Service's band, tribe, chiefdom and state are ideal types of rising inequality driven by storable surplus, not a staircase. Bands use **leveling mechanisms**, as in Lee's "Eating Christmas in the Kalahari," where the Ju/'hoansi "insulted the meat." Engels tied the state to private property and, controversially, to a decline in women's status. Feminist anthropology counts unpaid care work and the **informal economy** as real labor.

> **LOCK THESE IN**
>
> - Five strategies: foraging, pastoralism, horticulture, agriculture, industrialism. Intensity is not progress.
> - Cultural ecology (Steward); immediate-return foragers (Woodburn); "original affluent society" (Sahlins, Lee).
> - Mode of production = means + relations. Wolf: kin-ordered, tributary, capitalist.
> - Domestic mode (Sahlins): produces for use and underproduces.
> - Polanyi: reciprocity, redistribution, market. Mauss: give, receive, repay.
> - Sahlins: generalized (close kin), balanced (Kula), negative (strangers).
> - Potlatch: redistribution as rank; banned in Canada 1885 to 1951; still practiced.
> - Value is assigned: Bohannan's spheres, Veblen, Bourdieu, Kopytoff, Weiner, Mintz.



Reciprocity follows social distance. The closer the relationship, the less anyone keeps count. Balanced give-and-take, like the Kula, binds a wider community, and negative reciprocity is reserved for strangers.

The five subsistence strategies

Strategy	Food source and mobility	Book examples
Foraging	Wild plants and animals; mobile bands; small and egalitarian	Ju/'hoansi San, Mbuti, Hadza
Pastoralism	Herd animals; nomadic or transhumant	Nuer, Maasai, Sami
Horticulture	Hand tool gardens, often swidden; semi-sedentary	Yanomami, Tsembaga Maring
Agriculture	Plow, irrigation, terracing; sedentary; surplus	Javanese rice farmers, Inca
Industrialism	Food bought with wages; urban	Modern market societies

Modes of production and exchange

Term	Meaning	Example
Kin-ordered (domestic)	Kin group controls means; labor by kinship; little surplus	Foragers, horticultural villages
Tributary	Elites claim a share by tribute, rent, forced labor	Inca *mit'a*; feudal Europe
Capitalist	Private owners; wage labor; surplus value as profit	Industrial market societies
Generalized reciprocity	No accounting, no set return	Parents feeding children
Balanced reciprocity	Roughly equal return in reasonable time	Kula ring
Negative reciprocity	Something for nothing	Hard bargaining, theft
Redistribution	In to a center, then out	Potlatch, big man feast, taxes
Market exchange	Goods for money at a price	Bazaar, modern retail

Value and consumption

Concept	Thinker	Meaning
Use value / exchange value	Marx	What a good does / what it trades for
Spheres of exchange	Bohannan (Tiv)	Ranked categories; upward conversion brings honor
Consumption as communication	Douglas and Isherwood	Goods make statements about identity
Conspicuous consumption	Veblen	Visible, wasteful spending to show status
Cultural capital, habitus	Bourdieu	Learned, class-marked taste
Cultural biography of things	Kopytoff; Appadurai	Objects move in and out of commodity status
Inalienable possession	Weiner	Kept, not given, because it holds identity
Commodity chain	Mintz	Sugar links slavery to the tea table

Worked cases

WORKED CASE 1 · CLASSIFYING AN ECONOMY

A fictional people, the Orsa, move their goats and sheep to mountain pastures each summer and down to valley pastures each winter. They trade cheese and wool for grain. Wealth is counted in animals, and a groom's family gives animals to the bride's family at marriage. Classify the strategy and name the movement pattern and marriage payment.

STEP 1 · STRATEGY

Life built around herds of domesticated animals: **pastoralism**.

STEP 2 · MOVEMENT

Seasonal movement between established pastures is **transhumance**.

STEP 3 · TRADE

Trading animal products for grain they cannot grow is typical of pastoralists.

STEP 4 · MARRIAGE PAYMENT

Animals from the groom's kin to the bride's kin are **bridewealth**, the term anthropologists prefer because "bride-price" wrongly implies a purchase.

WORKED CASE 2 · PLACING EXCHANGES ON SAHLINS'S SCALE

In the fictional town of Marrow: (a) a grandmother cooks for her grandchildren every day, (b) two fishing families swap a boat repair for a share of next month's catch, (c) a trader passing through is talked into paying three times the usual price for salt.

STEP 1 · CHECK THE ACCOUNTING

(a) involves no accounting and no set return: **generalized**.

STEP 2 · CHECK THE RETURN

(b) expects a roughly equal return within a reasonable time: **balanced**.

STEP 3 · CHECK THE MOTIVE

(c) tries to get something for nothing from a stranger: **negative**.

STEP 4 · READ THE PATTERN

The kind of reciprocity tracks social distance, from close kin outward.

WORKED CASE 3 · WHO TAKES THE SURPLUS?

Three fictional villages grow the same rice with the same tools. In Ava, each household keeps what it grows and stops working once its needs are met. In Brel, every household sends a fifth of its rice to a lord's granary. In Cato, a company owns the fields and pays the farmers a daily wage. Name the mode of production in each.

STEP 1 · ASK WOLF'S QUESTION

Who controls the means of production, and how is surplus taken?

STEP 2 · AVA

Household production for use that stops at need: the **kin-ordered (domestic)** mode, with Sahlins's underproduction.

STEP 3 · BREL

Producers farm, but a share flows upward as tribute: **tributary**.

STEP 4 · CATO

Private owners and wage labor: **capitalist**, with the owner keeping surplus value.

THE LESSON

Same technology, different relations of production, different societies.

WORKED CASE 4 · WHICH SPHERE OF EXCHANGE?

Using Bohannan’s Tiv spheres, judge two moves: (a) a man trades brass rods for the right to arrange a marriage, (b) a man sells a prized cow for everyday food at the market.

STEP 1 · PLACE THE GOODS

Everyday food is the lowest sphere; cattle and brass rods are prestige goods; rights in people sit highest.

STEP 2 · JUDGE (A)

Converting prestige goods upward into rights in people brings honor.

STEP 3 · JUDGE (B)

Converting a prestige good down into food brings shame.

THE LESSON

Value is a moral map, not a price list.

TRAPS PEOPLE FALL INTO

- **Ranking strategies as primitive to advanced.** Each strategy fits its environment; the ladder is retired.
- **Treating foragers as living fossils.** They are contemporary communities, not a window onto the past.
- **Saying “bride-price” is just a synonym.** Anthropologists prefer bridewealth because a bride is not purchased.
- **Thinking only agriculture can build hierarchy.** Northwest Coast salmon fishing shows storable, controlled resources can too.
- **Calling the potlatch wasteful destruction.** Destruction was never the whole of it; it validates rank and is practiced today.
- **Mixing up Mauss and Polanyi.** Mauss: the gift and its three obligations. Polanyi: the three modes of exchange.
- **Assuming the Kula is trade for profit.** It is balanced ceremonial reciprocity; ordinary barter (*gimwali*) is separate.
- **Forgetting unpaid and informal work.** Care work and the informal economy are real labor even when uncounted.

Chapter 5 self-test · ten items

1. Which approach treats the food-getting strategy as the hinge between environment and social form?

A. Pierre Bourdieu’s theory of taste
B. Karl Polanyi’s substantivism
C. Julian Steward’s cultural ecology
D. Annette Weiner’s theory of keeping

C. Julian Steward’s cultural ecology Steward’s cultural ecology links how people make a living to the shape of their society.

2. Woodburn called forager economies “immediate-return” because

A. every gift must be repaid on the spot
B. goods are bought at fixed market prices
C. herds are moved between pastures each season
D. food is eaten within days rather than stored

D. food is eaten within days rather than stored Without stored wealth, it is harder for inequality to take hold.

3. A community clears forest plots by burning, gardens them for a few years, then lets them regrow. This is

A. intensive agriculture
B. transhumance
C. swidden horticulture
D. industrial farming

C. swidden horticulture Swidden, or slash-and-burn, is the typical form of horticulture.

4. What did Geertz's *Agricultural Involution* show about Javanese rice farming?

A. Intensifying absorbed more labor without ending poverty
B. Intensifying quickly made every farmer in Java wealthy
C. Foragers in Java worked longer hours than farmers
D. Wet-rice farming required no surplus at all

A. Intensifying absorbed more labor without ending poverty Intensification is not automatically progress.

5. In Wolf's scheme, a lord collecting a share of each peasant's harvest marks which mode?

A. Kin-ordered
B. Tributary
C. Capitalist
D. Domestic

B. Tributary In the tributary mode producers farm, but elites take surplus through tribute, rent or forced labor.

6. Sahlins's "underproduction" describes

A. factories making fewer goods than the market wants to buy
B. households stopping short of maximum output once needs are met
C. states collecting too little tax from farmers
D. herders keeping fewer animals than their pasture allows

B. households stopping short of maximum output once needs are met The domestic mode produces for use and has a social brake on growth.

7. Mauss argued the gift carries which three obligations?

A. To buy, to sell and to save
B. To hunt, to gather and to share
C. To tax, to store and to distribute
D. To give, to receive and to repay

D. To give, to receive and to repay The gift binds giver and receiver into an ongoing relationship.

8. In the Kula ring, which valuables travel clockwise?

A. White-shell armbands (*mwali*)
B. Red-shell necklaces (*soulava*)
C. Brass rods and cattle
D. Blankets and coppers

B. Red-shell necklaces (*soulava*) Necklaces travel clockwise and armbands counterclockwise.

9. A host gives away blankets and food before witnesses to validate a claim to rank. This is

A. redistribution in a potlatch
B. negative reciprocity with strangers
C. market exchange at a bazaar
D. generalized reciprocity among kin

A. redistribution in a potlatch The potlatch builds status through giving wealth away.

10. Weiner’s inalienable possessions are valuables that

A. are sold whenever market prices are high
B. are destroyed at feasts to show off a family’s wealth
C. are used up in daily household work
D. are kept because they carry a group’s identity

D. are kept because they carry a group’s identity Their power comes from being kept while other things are given away.

CHAPTER 6

Kinship and Marriage

Read it in full: **Chapter 6 in the textbook**. Practice it in the lab: **Descent Systems** and **Reading a Kinship Chart**.

What to know

For most of human history there were no governments, police, banks or schools; **kinship** organized life. Who could ask for food, who owed labor, whom you could marry, who would avenge you and who inherited land all flowed through ties of birth and marriage. Morgan, Malinowski and A. R. Radcliffe-Brown found that in small-scale societies kinship was the political system, the economy and the religion at once.

Consanguineal kin are related by birth; **affinal** kin by marriage. Fieldworkers chart them from a reference person, **Ego**, with letters: F, M, B, Z (sister, so it is not confused with S for son), S, D, H, W. Combine them for any relative: MB is mother’s brother, FZ is father’s sister. Triangles are males, circles females, and an equals sign marks marriage.

Kinship is made, not found. Many societies recognize dead fathers, mothers who never gave birth and “milk kin” created by shared nursing. David Schneider argued that even the Western idea of kinship as biology is a cultural theory. A genealogy is a map of a society’s theory of relatedness, not a neutral mirror of reproduction.

Most societies trace **unilineal descent**, through one line, because it builds clear, non-overlapping groups that can own land and last. In **patrilineal** descent, sons and daughters join the father's group but only sons pass it on; the Nuer are the classic case. In **matrilineal** descent, membership passes through the mother; among Trobrianders, a boy inherits from his **mother's brother**.

Matrilineal does not mean matriarchal. Authority usually falls to a woman's brother, who disciplines and passes property to his sister's children, while the father is an affectionate outsider. This bond is the **avunculate**, and the tension of a man torn between his own sons and his sister's sons is the **matrilineal puzzle**.

Bilateral (cognatic) descent counts both parents equally, as in most of the industrial West and among the Ju/'hoansi. It yields a flexible personal **kindred**, not a bounded group, since your kindred is not your cousin's. **Ambilineal** descent lets each person choose a line; **double** descent uses each line for different things (the Yakö of Nigeria). Unilineal systems nest groups: a **lineage** can trace actual links to a common ancestor; a **clan** claims one (often a totem) without tracing every step; a **moiety** splits a society into two halves that typically marry each other. Among the Nuer, bridewealth cattle reveal the whole political map.

Morgan's *Systems of Consanguinity and Affinity of the Human Family* (1871) showed that kin terms encode rules for marriage, inheritance and loyalty. The key contrast is between **parallel cousins** (children of a parent's same-sex sibling: FBS, FBD, MZS, MZD) and **cross cousins** (children of a parent's opposite-sex sibling: FZS, FZD, MBS, MBD), a distinction invisible in English.

The six classic systems: **Eskimo (Inuit)** separates cousins from siblings and isolates the nuclear family (bilateral societies); **Hawaiian** uses one term per generation and sex, so cousins equal siblings; **Iroquois** merges parallel cousins with siblings and separates cross cousins; **Sudanese** gives a descriptive term for nearly every relative; **Crow** is Iroquois-like, skewed by matrilineal descent; **Omaha** is Iroquois-like, skewed by patrilineal descent. **Descriptive** systems name each relationship; **classificatory** systems merge relatives who share a social role. In many Iroquois-type societies, such as Dravidian South India, cross cousins are preferred spouses, but that is a separate rule: the Haudenosaunee themselves forbade marriage to any cousin.

Marriage creates legitimate affinal ties, places children in the descent system and forges an alliance between groups. Claude Lévi-Strauss (*The Elementary Structures of Kinship*) saw marriage as exchange between groups and the near-universal **incest taboo** as the threshold between nature and culture, forcing groups to look outward. **Exogamy** requires marrying outside a group (clan, village); **endogamy** within one (caste, religion, class); one person can face both. Preferences include cross-cousin marriage, the **levirate** (a widow marries her late husband's brother) and the **sororate** (a widower marries his late wife's sister).

Monogamy pairs one spouse with one; **serial monogamy** allows several in sequence. **Polygyny**, one husband and several wives, is the common plural form (Nuer, Hausa). **Polyandry** is rare: among the Nyinba and other Tibetan peoples, **fraternal polyandry** keeps scarce land undivided; the Toda also practiced it. Among the Nayar of Kerala, studied by Kathleen Gough, a woman could have several visiting husbands while she stayed in her matrilineal household (*taravad*), forcing a rethink of what marriage is. **Bridewealth** goes from the groom's kin to the bride's (Nuer cattle); **bride service** replaces goods with years of labor; **dowry** travels with the bride, sometimes as early inheritance and, in inflated modern forms, a source of serious harm.

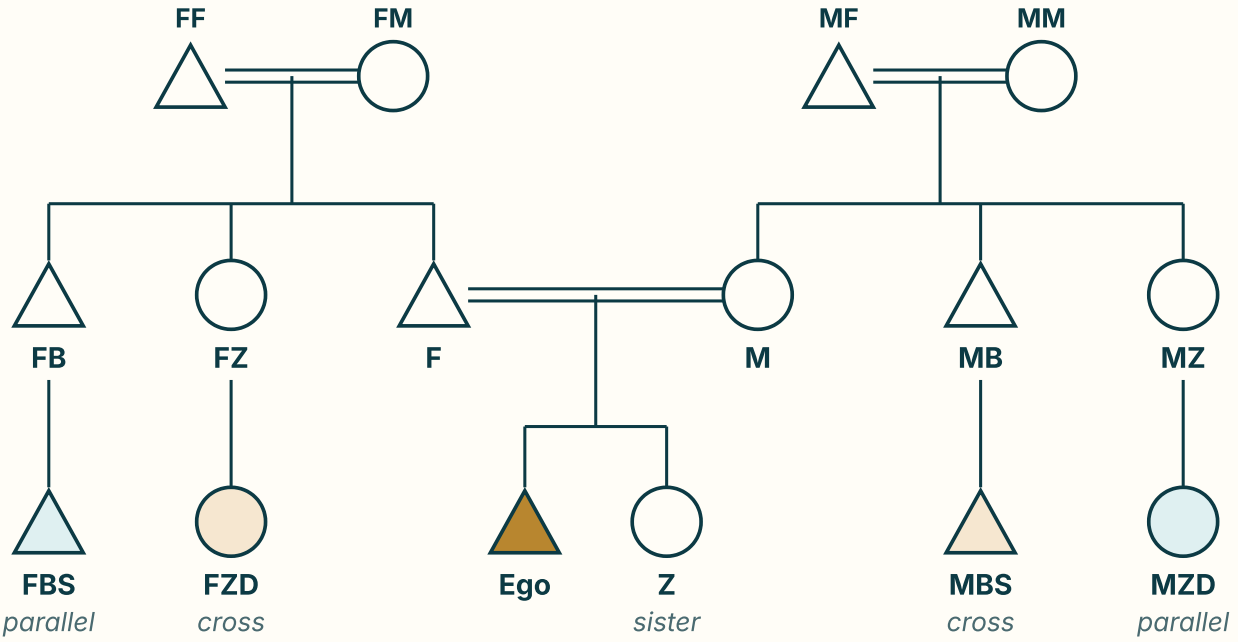
Postmarital residence tracks descent. **Patrilocal** (virilocal): with or near the husband's father's kin, the most common pattern and partner of patrilineal descent. **Matrilocal** (uxorilocal): with the wife's kin, as among the Hopi and Navajo (Diné). **Avunculocal**: with the husband's mother's brother, in some matrilineal societies. **Ambilocal**: either side by choice, prized by foragers. **Neolocal**: a new household, rare historically but dominant in industrial, wage-earning societies.

Everyone belongs to a **family of orientation** (born into) and a **family of procreation** (made by marrying). The **nuclear family** is one small form. **Extended** families of three or more generations are the historical norm across much of the world; **joint** families gather married brothers with their wives and children, as in classical South Asia; **blended** families join children from earlier unions. Change the residence rule, and in a few generations descent can bend with it.

LOCK THESE IN

- Consanguineal = by birth; affinal = by marriage. Charts center on Ego; Z is sister.
- Kinship is a cultural construction (Schneider; milk kin).
- Patrilineal (Nuer), matrilineal (Trobriand, Hopi), bilateral (Ju/'hoansi, Euro-American).
- Matrilineal is not matriarchal; the avunculate and the matrilineal puzzle.
- Lineage traces links; clan claims an ancestor; moiety halves a society.
- Parallel cousin: parent's same-sex sibling's child. Cross cousin: opposite-sex.
- Six systems: Eskimo, Hawaiian, Iroquois, Sudanese, Crow, Omaha (Morgan, 1871).
- Residence tracks descent; neolocal is typical of industrial economies.

Cross and parallel cousins on a kinship chart



Parallel cousin: child of a parent's same-sex sibling (FB, MZ)

Cross cousin: child of a parent's opposite-sex sibling (FZ, MB)

Triangle male, circle female, = marriage, vertical line descent. Spouses of aunts and uncles are left out to keep the chart small.

Cross and parallel cousins. Follow the parent's sibling: if that sibling is the same sex as your parent, the child is a parallel cousin; if the opposite sex, a cross cousin. English calls all four "cousin."

Descent systems and groups

System or group	Traced through or defined by	Example
Patrilineal	Father’s line only	Nuer; traditional Han Chinese
Matrilineal	Mother’s line only	Trobriand, Hopi, Minangkabau
Bilateral	Both parents equally; a personal kindred	Ju/’hoansi; Euro-American
Ambilineal	Each person chooses a line	Flexible group membership
Double	Each line for different purposes	Yakö of Nigeria
Lineage	Actual links traced to a common ancestor	A corporate descent group
Clan	Claimed common ancestor, often a totem	Links not all traced
Moiety	One of two halves of a society	Halves typically intermarry

The six terminology systems

System	How cousins are named	Typical setting
Eskimo (Inuit)	All cousins alike, distinct from siblings	Bilateral societies
Hawaiian	One term per generation and sex; cousins = siblings	Ambilineal, large households
Iroquois	Parallel cousins = siblings; cross cousins separate	Many unilineal societies
Sudanese	A descriptive term for nearly every relative	Complex, often stratified states
Crow	Iroquois-like, skewed by matrilineal descent	Strong matrilineal societies
Omaha	Iroquois-like, skewed by patrilineal descent	Strong patrilineal societies

Marriage and residence

Term	Meaning	Example
Polygyny	One husband, several wives; the common plural form	Nuer, Hausa
Polyandry	One wife, several husbands; rare	Nyinba (fraternal), Toda
Levirate / sororate	Widow marries husband's brother / widower marries wife's sister	Preferential rules
Bridewealth	Groom's kin to bride's kin	Nuer cattle
Bride service	Years of labor for the in-laws	Where goods are scarce
Dowry	Wealth that travels with the bride	Historic Europe; South Asia
Patrilocal	Husband's father's kin	Most common; with patriliny
Matrilocal	Wife's kin	Hopi, Navajo (Diné)
Avunculocal	Husband's mother's brother	Some matrilineal societies
Neolocal	A new, independent household	Industrial, market economies

Worked cases

WORKED CASE 1 · NAMING COUSINS IN KIN-TYPE NOTATION

Ego's father has a brother, Ivo, and a sister, Lena. Ego's mother has a brother, Tam. Ivo has a daughter, Lena has a son and Tam has a daughter. Write each cousin in notation and say whether the cousin is cross or parallel.

STEP 1 · IVO'S DAUGHTER

Father's brother's daughter is **FBD**. Father and his brother are the same sex: **parallel**.

STEP 2 · LENA'S SON

Father's sister's son is **FZS**. Father and sister are opposite sexes: **cross**.

STEP 3 · TAM'S DAUGHTER

Mother's brother's daughter is **MBD**. Mother and brother are opposite sexes: **cross**.

STEP 4 · READ IT IN AN IROQUOIS SYSTEM

FBD would be called by the word for "sister"; FZS and MBD would get a separate cousin term.

WORKED CASE 2 · WHO INHERITS IN A MATRILINEAL SOCIETY?

In a fictional matrilineal island society, Kesi has a son, Naro, and a sister, Una. Una has a son, Pell. When Kesi dies, who inherits his garden rights, and who has been Pell's disciplinarian?

STEP 1 · TRACE THE LINE

Membership passes through women, so Kesi belongs to his mother's group, which is also Una's and Pell's. Naro belongs to his own mother's group.

STEP 2 · INHERITANCE

Kesi's heir within his matrilineage is his sister's son: **Pell**.

STEP 3 · AUTHORITY

Kesi, as Pell's mother's brother, has been the disciplinarian: the **avunculate**.

STEP 4 · THE PUZZLE

Kesi's pull between Naro and Pell is the **matrilineal puzzle**. Note that no woman needed to hold formal authority here: matrilineal is not matriarchal.

WORKED CASE 3 · MATCHING RESIDENCE TO DESCENT

Three fictional societies: in Dun, brides move into the groom's father's compound; in Isa, grooms move in with the bride's mother and sisters; in Tor, a new couple rents an apartment near their jobs. Name each residence rule and the descent or economy it usually pairs with.

STEP 1 · DUN

Patrilocal; pairs with patrilineal descent, keeping the men of a patrilineage together.

STEP 2 · ISA

Matrilocal; pairs with matrilineal descent, as among the Hopi.

STEP 3 · TOR

Neolocal; typical of industrial, wage-earning societies where jobs and housing decide.

THE LESSON

Residence quietly reproduces descent; change the rule and descent can bend within a few generations.

WORKED CASE 4 · EXOGAMY AND ENDOGAMY AT ONCE

In a fictional town, a person must marry outside their own clan but inside their own religious community. Name the two rules and explain how they fit together.

STEP 1

Marrying outside the clan is **exogamy**.

STEP 2

Marrying within the religious community is **endogamy**.

STEP 3

The rules work on different groups, so a person faces both: look outward from the clan, inward within the community.

STEP 4

Lévi-Strauss would read each out-marriage between clans as an alliance between groups.

TRAPS PEOPLE FALL INTO

- **Writing S for sister.** Sister is Z; S is son.
- **Reading matrilineal as matriarchal.** Authority usually rests with the mother’s brother.
- **Treating the kindred as a group.** A kindred is a personal network; your kindred is not your cousin’s.
- **Swapping lineage and clan.** A lineage traces actual links; a clan claims an ancestor without tracing every step.
- **Mixing up cross and parallel.** Look at the parent and the parent’s sibling: same sex is parallel, opposite sex is cross.
- **Thinking Iroquois terms require cross-cousin marriage.** Preference is a separate rule; the Haudenosaunee forbade marrying any cousin.
- **Calling polyandry common.** Polygyny is the common plural form; polyandry is rare.
- **Assuming neolocal is natural.** It is rare historically and tied to market economies.

Chapter 6 self-test · ten items

1. Your sister’s husband is which kind of relative?

A. Consanguineal kin
B. A parallel cousin
C. Affinal kin
D. A member of your kindred by birth

C. Affinal kin Relatives by marriage are affinal.

2. In kin-type notation, what does MB mean?

A. My brother
B. Mother’s brother
C. Mother’s brother’s son
D. Male brother-in-law

B. Mother’s brother Letters combine from Ego outward: M then B.

3. What did David Schneider argue about Western kinship?

A. Kinship everywhere mirrors biology exactly and always
B. Kinship as biology is itself a cultural theory
C. Only states have true kinship systems
D. Kin terms are random and carry no meaning

B. Kinship as biology is itself a cultural theory Kinship is an emic category each society builds.

4. Which society is the classic case of patrilineal descent in the chapter?

A. The Nuer
B. The Trobriand Islanders
C. The Hopi
D. The Nayar

A. The Nuer Evans-Pritchard showed cattle, feuds and loyalty running through the male line.

5. Your mother’s sister’s son is your

A. cross cousin
B. affinal relative
C. avunculate
D. parallel cousin

D. parallel cousin Mother and her sister are the same sex, so their children are parallel cousins.

6. Which terminology system calls all cousins by the same terms as brothers and sisters?

A. Hawaiian
B. Iroquois
C. Eskimo
D. Sudanese

A. Hawaiian Hawaiian uses one term per generation and sex.

7. Which terminology system is typical of bilateral societies and isolates the nuclear family?

A. Omaha
B. Eskimo
C. Hawaiian
D. Iroquois

B. Eskimo Eskimo terms keep cousins distinct from siblings but lump all cousins together.

8. A widow is expected to marry her late husband’s brother. This is the

A. sororate
B. avunculate
C. moiety
D. levirate

D. levirate The levirate joins a widow to her late husband’s brother.

9. Why do Nyinba brothers share one wife, according to the chapter?

A. Because the incest taboo is absent there
B. Because bridewealth is forbidden by law
C. To keep scarce mountain land undivided
D. Because descent is traced through the mother

C. To keep scarce mountain land undivided Fraternal polyandry keeps the family’s land in one piece.

10. A couple moves in with the husband’s mother’s brother. This residence pattern is

A. matrilocal
B. patrilocal
C. avunculocal
D. ambilocal by choice

C. avunculocal Avunculocal residence keeps the men of a matrilineage together.

ONE PAGE

Cram sheet

Everything from chapters 5 and 6 in one place. Cover the right column and see if you can rebuild each row.

Economic thinkers

Person	**Remember them for**
Steward	Cultural ecology
Lee	Ju/'hoansi work hours; "Eating Christmas in the Kalahari"
Sahlins	Original affluent society; domestic mode; three reciprocities
Woodburn	Immediate-return economies
Rappaport	Tsembaga Maring pig cycles as ecological regulation
Wolf	Kin-ordered, tributary, capitalist modes
Polanyi	Embedded economy; reciprocity, redistribution, market
Mauss	*The Gift* (1925): give, receive, repay
Malinowski / Boas	Kula ring / potlatch
Graeber	Pure barter is largely a myth
Bohannan	Tiv spheres of exchange
Veblen / Bourdieu	Conspicuous consumption / taste and cultural capital
Kopytoff / Weiner / Mintz	Biography of things / inalienable possessions / sugar

Kinship essentials

Item	Rule or fact
Notation	F, M, B, Z, S, D, H, W; from Ego
Symbols	Triangle male, circle female, = marriage
Parallel cousin	FBS, FBD, MZS, MZD
Cross cousin	FZS, FZD, MBS, MBD
Six systems	Eskimo, Hawaiian, Iroquois, Sudanese, Crow, Omaha
Descent groups	Lineage (traced), clan (claimed), moiety (half)
Matrilineal	Authority with mother's brother: the avunculate
Marriage payments	Bridewealth to bride's kin; dowry with the bride; bride service
Residence	Patrilocal, matrilocal, avunculocal, ambilocal, neolocal
Families	Orientation and procreation; nuclear, extended, joint, blended

Dates

Date	Event
1871	Morgan, *Systems of Consanguinity and Affinity*
1885 to 1951	Potlatch banned in Canada
1922	Malinowski, *Argonauts* (the Kula)
1925	Mauss, *The Gift*
1935	Mead, *Sex and Temperament*

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