Kinship or Descent, Post Marital Residence and Kin Groups
<table>
<thead>
<tr>
<th>Rule</th>
<th>Percent</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>patrilocal</td>
<td>68</td>
<td>588</td>
</tr>
<tr>
<td>matrilocal</td>
<td>13</td>
<td>112</td>
</tr>
<tr>
<td>bilocal</td>
<td>8.5</td>
<td>73</td>
</tr>
<tr>
<td>neolocal</td>
<td>4.7</td>
<td>40</td>
</tr>
<tr>
<td>avunculocal</td>
<td>4.3</td>
<td>37</td>
</tr>
<tr>
<td>duolocal</td>
<td>0.9</td>
<td>8</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Rule</th>
<th>Percent</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>patrilineal</td>
<td>44</td>
<td>248</td>
</tr>
<tr>
<td>bilateral</td>
<td>36</td>
<td>204</td>
</tr>
<tr>
<td>matrilineal</td>
<td>15</td>
<td>84</td>
</tr>
<tr>
<td>duolineal</td>
<td>5</td>
<td>28</td>
</tr>
</tbody>
</table>
Warfare and Contributions to subsistence determine post-marital residence

Other factors & contact by outsiders apply to moderns & hunter-gatherers
### Determinants of post-marital residence

**Post Marital Residence Rules**

<table>
<thead>
<tr>
<th>Major Predictors of Variation in Unilocal Residence</th>
<th>Post Marital Residence</th>
<th>Predictors of Nonunilocal Residence</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Warfare Present)</td>
<td>Purely external warfare</td>
<td>+ women do more in primary subsistence</td>
</tr>
<tr>
<td></td>
<td></td>
<td>+ men do more in primary subsistence</td>
</tr>
<tr>
<td></td>
<td>Internal warfare</td>
<td>+ preexisting matrilineal descent groups</td>
</tr>
<tr>
<td>Additional Predictors for Hunter-Gatherers</td>
<td></td>
<td>low and unpredictable rainfall and/or small local groups</td>
</tr>
</tbody>
</table>

- **matriloc**: Women do more in primary subsistence.
- **patriloc**: Men do more in primary subsistence.
- **avunculoc**: Preexisting matrilineal descent groups.
- **biloc**: Bilocal residence.
- **neoloc**: Neolocal residence.

- **Depopulation**
- **Commercialization**
Patrilineal descent is established by tracing descent exclusively through males from a founding male ancestor. Individuals indicated in blue (below) constitute the patrilineal descendants of their common ancestor.

Note that both men and women are included in the patrilineage formed but that only male links are utilized to include successive generations.
Matrilineal descent is established by tracing descent exclusively through females from a founding female ancestor. The individuals indicated in red (below) are the matrilineal descendants of a common ancestress.

Note that both men and women are included in the matrilineage formed but that only female links are utilized to include successive generations.
Kindreds:
Children have kindreds that are different from those of either parent

With bilateral descent it is nearly impossible to form discrete kin groups

Ego's kindred

Ego's father's kindred
Pastoralism and Patrilineality

Pastoralism generally associated with patrilineality because:

- High levels of polygyny and bride price
- Cattle need male defenders because of theft
- Cattle can be very productive allowing men to support more than one wife

Characteristics of Corporate Descent Groups

- Name (often totemic)
- Existence in perpetuity
- Property ownership
- Rules of recruitment
- Function (political, religious, or economic)
Some Functions of Descent Groups

- Ritual affiliation
- Political succession
- Land inheritance
- Membership in associations
- Cooperative labor responsibilities
- Mutual political support
- Marriage restrictions
- Inheritance rights (moveable property)
- Bride payments
- Death and injury compensations
- Ritual obligations
- Legal responsibilities for debts and criminal actions (social substitutability)
### Contrasts in kinship and descent

<table>
<thead>
<tr>
<th>Kinship</th>
<th>Descent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. defined with reference to an individual (ego) or pairs of individuals</td>
<td>1. defined with reference to an ancestor</td>
</tr>
<tr>
<td>2. universally important</td>
<td>2. culturally recognized in only some societies</td>
</tr>
<tr>
<td>3. normally bilateral, from the standpoint of an ego</td>
<td>3. connects only a limited class of ego's relatives</td>
</tr>
<tr>
<td>4. kinship relations are relative; you are a son or a nephew only in</td>
<td>4. descent status is absolute: you are or are not a member</td>
</tr>
<tr>
<td>relation to some particular person</td>
<td></td>
</tr>
</tbody>
</table>
Basics of Kin Terms: Extension
Bifurcate Merging Kin Terms

The Iroquois system is based on a principle of bifurcate merging. Ego distinguishes between relatives on his mother’s side of the family and those on his father’s side (bifurcation) and lumps or merges father with father’s brother (A) and mother with mother’s sister (B). Accordingly, father’s brother’s children and mother sister’s children (parallel cousins) are merged with brother and sister (C and D). This terminology occurs in societies that are organized on the basis of unilineal descent, where distinctions between father’s kin and mother’s kin are important. Vanomamo kin terms provide an example.

This system is frequently found in societies with corporate kin groups.
Cousins in a Bifurcate Merging System

- Parallel cousins: offspring of siblings of like sex
- Cross cousins: offspring of siblings of unlike sex
Eskimo or Lineal Terms

This system is found in societies without corporate kin groups like the Netsilik, Zapotec, and our own.
The Hawaiian system is the least descriptive and lumps or merges together many different relatives in a few categories. Ego distinguishes between relatives only on the basis of sex and generation. Thus there is no uncle term; (mother's and father's brothers are included in the same category as father). All cousins are classified in the same group as brothers and sisters.

Lewis Henry Morgan, a 19th century pioneer in kinship studies, surmised that this system of terms resulted from a situation of unrestricted sexual access or "primitive promiscuity" in which children called all members of their parental generation father and mother because paternity would be impossible to assign. Anthropologists now know that there is no history of such practices in any of the cultures using this terminology and that people in these societies make behavioural, if not linguistic, distinctions between their actual parents and other individuals they may call "father" or "mother". Morgan's thesis was based on an ethnocentric assumption that the term for relatives in ego's parents' generation had the same meanings and that father and mother have in English.

Hawaiian kinship semantics is now thought to be related to the presence and influence of ambilineal descent systems.
Double Cross Cousin Marriage & Sister Exchange

See Figure 4.8, p. 142 Chagnon
Conditions for Matrifocal Families

- Poverty
- Female economic opportunities greater than male
  - either higher income, or
  - more reliable employment
- Male economic absenteeism
  - migratory labor (farm)
  - remote labor (mines)