

Linear consanguinity -
each generation counts as
a degree. Collateral -
counts deg. between common
ancestor & remote person
uncle & nephew related in
2nd degree - nephew =
2 degrees from common
ancestor

1st cousin once removed
= child of one's 1st cousin

1st cousin twice removed =
grandchild of one's
1st cousin

2nd cousin once removed
= child of one's 2nd cousin

1st cousin once removed
sometimes called 2nd cousin
a 2nd cousin is 3rd cousin

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Time Call Received

REMARKS:

Received By

Trotha, Haida, Kwakiutl
Tlingit, Yinkon, Bella Coola
Constant with Yasmoria

(F = Chap. VI, B = VI
Mel = B = Chap. II
F = Chap. VI
Madinowski
Pueblo = B = Chap. III
F = Chap. XII)

Sea products
Halibut, Cod, salmon
Sea otter, seals
Whale
salmon, Sandfish

Dwellings

woodwork

Canoe

No pottery

Copper

wearing

Division of labor

Property + exchange
Immaterial + material

Social org. - no tribe
mores, clan, m-in-law taboo
matrilinal descent

Status System
Caste, clan privilege

Religion - shamanism
Ceremonial societies
Shamanism

Potlatch

Ch. of non-agricultural tribes

Primitive man
Environment not determining, but limiting

Great range of variation
Patri & Matr

System of inheritance

Maternal culture

Age grading - guide to boys

Similarities

Property

Animal gods

Marriage regulations

Pueblo culture -

Subsistence
Agriculture - irrigation, prehistory ^{BM, P}
Hunting unimportant

Technology

Bow & arrow

Irrigation - check dams

Pottery

weaving (Cotton)

Basketry

Horses

Division of labor

Men - fields

Contains other tribes in land, weaving

Women - pottery, basketry, housebuilding

Property

Clan + village

Both material & immaterial

Social Organization - Matrarchy

No tribe - except modern

village

Clan - econ. or ceremonial
myths

Rites of passage

Phratry

Religion

Ceremonial societies

Control of ritual

Responsibility to city - rites for land

Medicine societies

Deities + Mythology

Orientation of Pueblo Culture

Nature of gods

" " prestige

The ideal personality

Cf. with Kroeber & Hooton Society

The social functions of the potlatch

- I. Adaptation (primary)
- II. Integration (secondary adaptation)
Brings people together

Adaptation

Integration

Peristence of a given set of sentiments
Suppose you assume that potlatch is
wasteful & useless + not productive of satisfaction
You prohibit - potlatch - looking at it not
from the point of view of the people in the culture
but from what you may choose to call a
practical or scientific pt. of view.
What results may be effected -

Primitive societies

Pre-agricultural

No strong patterning, simple personalities, simple society

Rites of passage

marriage regulation

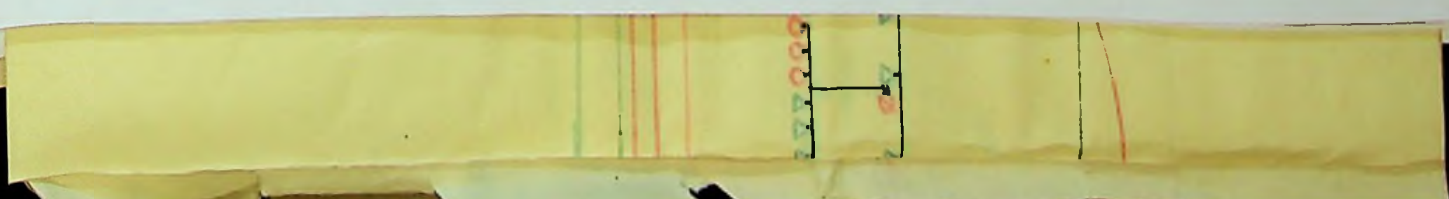
Non-ethical religions - naturalistic

variation in complexity of social org, technology

General -

Unity - sacredness

Dec. 29	-----	Tuesday	-----	Kwakiutl --- Econ. elaboration. Forde + Benedict clans	
Jan. 1	-----				
Jan. 5	-----	Tuesday	-----	Trobriands and Melanesia Forde, Benedict + Malinowski Econ, Mana, Magic, Clans	
Jan. 8	---	Friday	---	Zuni and Pueblos Benedict + Forde Matriarchy, clans, Religion	
Jan. 12	---	Tuesday	---	West Africa Forde Religion, Law + Custom	
Jan. 15	---	Friday	---	Masai and Toda Forde Age Grades, Religion	
Jan. 19	---	Tuesday	---	Siberia Forde	
Jan. 22	---	Friday	---	Mixed economies Zulu Review of Terminology Polynesia	
Jan. 26	---	Tuesday	---	Culture areas and history Linton Africa, N. America	Origins + Evolution
Jan. 29	---	Friday	---	Functionalism Linton + Malinowski Form, Use, Meaning, Function Individual + Society	Real History + Culture Areas
Feb 2	---	Tuesday	---	History of Theory II Lowie — Germans, Tylor, etc.	Evolutionism & Modernization
Feb. .5	---	Friday	---	History of Theory II Lowie, + Forde Historians, Americans	Individual + Society
Feb 9	---	Tuesday	---	History of Theory III Lowie, Redfield, R-B Chapple + Coon	Modern applications Culture + its Nature
Feb. 12	---	Friday	---	Course Summary	



Haida social org.

No tribal govt

2 moieties or phratries

Ravens & Eagles

Exogamous

Divinites also so classed

No govt functions

Rivalry, but no hostility

Clans - 20 in each moiety

Matrilineal

= localized segments of moieties
= village group

Name of village

Land control - hunting & fishing rights

Held by chief or trustee

Intangible privileges

Kind of

1. Personal names

2. Ceremonial titles for houses & canoes

3. Songs, dances, ceremonies

4. Totemic crests (animals) (not ancestors)

No true totems

Several clans some crests, e.g., Eagle

Several crests to a clan

Raven crest owned by Eagles

Genealogical significance = indicate descent

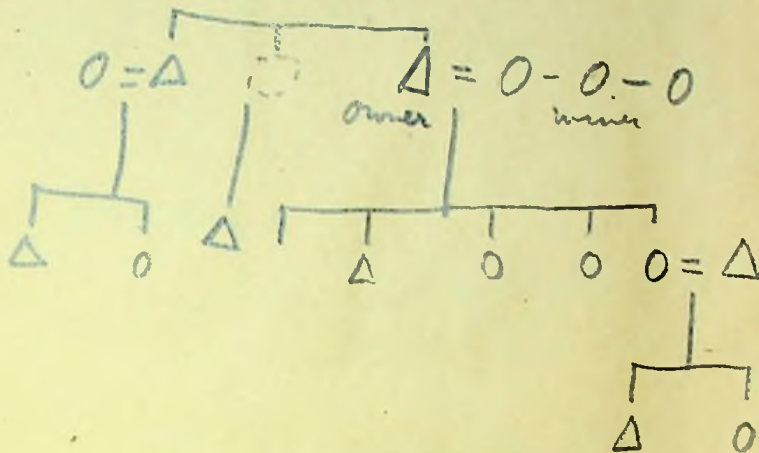
Haida -

Households - 1 to dozen in a clan
Primary econ. units

30 or more persons

single dwelling

members =



Household associated with moiety + clan of male owner

Chieftainship

Authority in chief of household

= any owner of a house then inheritance or loaning

Clan chief always also a house chief

Unhereditary, cannot be deposed

Authority depends on wealth, personality, prestige

Establishment of new sub-clans

Transfer of lands

Hereditary influential line

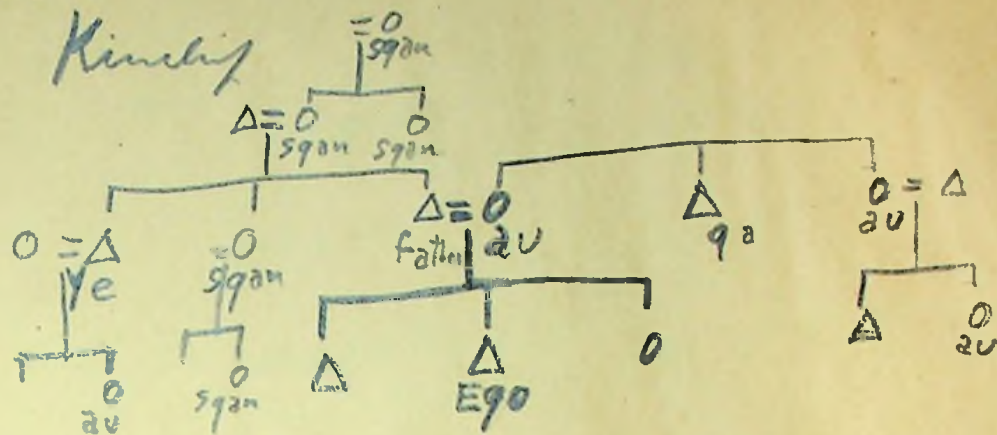
To younger brother

Then elder sister's eldest son

No bulder = election by all men + women of clan

Harda -

Kinship



Usages

maternal uncle ↔ sister son
Obedience respect

Male cross cousin ↔
Service + favour

mother-in-law
avoidance

brother-in-law
respect

sister-in-law
joking relate

Paternal aunt = span
Important at wedding + in food in gifts

Harda -

Status system

Slaves - war captives
brought & sold

All - treated or killed

May not marry

hold property

Hereditary status

Stigmatized clan from which comes

Prestige -

Even distribution of wealth

Feasts

Only members of opposite moiety invited

Seated according to rank

Guests provide own ceremonial spoons, etc.

Pollatch

Funeral feast

validate inherited position

Invite members of opposite moiety

They erect totem pole

distribute property to them

House-building pollatch

1 year preparation

Send blankets yr. before

Returned with 100% interest

Guests of moiety opposite to wife

Remain throughout winter

Final ceremony

Seated by rank

Pile of property = slaves, coffee, etc

Property given out

Host becomes house chief, hostess gets same party

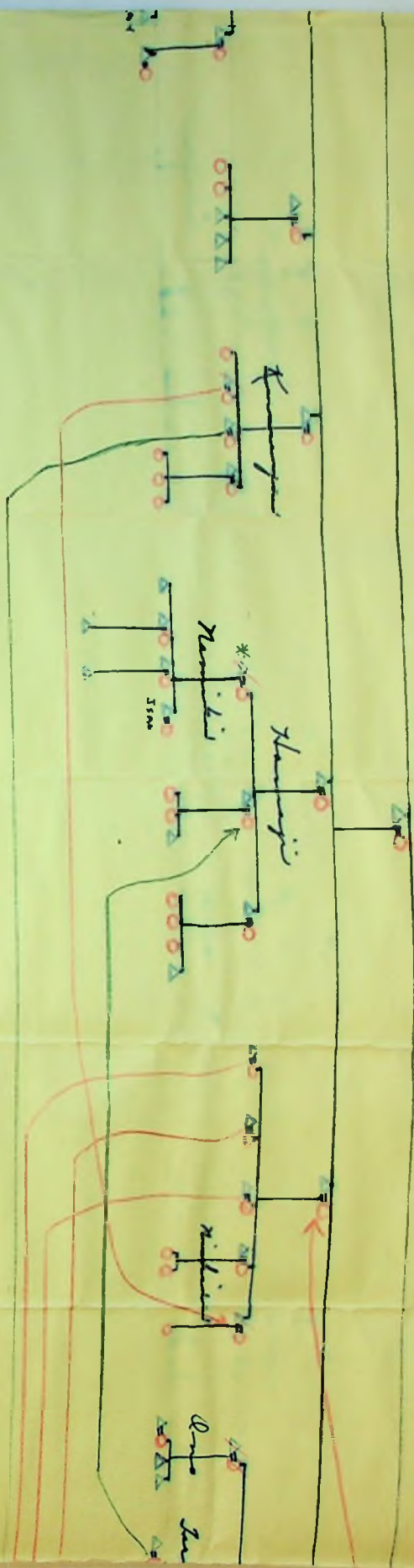
Two systems of rank

1. Rank as position or political rank (chiefship)

2. " as status (social class)

acquired only thru parents pollatch

*



Haida

status system

2 classes

1. group with no status - commoners
2. " " " status - nobles

Group 1

Parents have not given Pottatche
minority like status

Group 2

Gradations of status resulting from diff.
types of Pottatche

Homebuilding higher than funeral

"nobles" dissociate from "commoners"

Only this group may inherit chiefship

Pottatches for upholding status

Face-saving

Destruction of property before other moiety

attendees must forget incident

Revenge Pottatche

Rivals destroy equal amounts

Privilege of high rank

Non-material rights - immaterial property

most important gift

Crete

Power part = Keller-whale

names

of different ranks

To self

House

slaves

features of home

Canoe

tools

blances

deating - rear = higher

Order of distribution of gifts

Invitation to future feasts

H.B. Variations in these

Privileges independent of each other

split inheritance

} not a strictly hereditary scheme
Titles divided up

Village community = local

Privileges associated with locality

split if in different villages

Clan origin of titles important

Raven { 12 Harda clam clam grizzly bear
8 = rambow
5 = sea-lion

Egler { 12 = beaver 3 = humming-bird
7 = whale

None does not refer to totem

No taboo

Thought of as saving or fantasy rather than actual animal
Legend telling of contact

Totemism —

Relative importance of totemism in different kinds of societies

One kind of ritual relation between nature + man
Not unique in that respect

Why plants & animals as sacred?

"Those societies in which the whole population is engaged in immediate subsistence activities: those things which are of vital importance in relation to subsistence become important objects of ritual." Exceptions

Wild animals + plants as source of food + getting
societies = see example

1. Mythical knowledge = field of explanation + sanction
Made alive by drama = ceremony
2. Affirms relationship to socially valuable wild things
Ceremonies are relations with
3. Use of rites

Mythology — systematic system

Use of crests -

- Painting on screens or boards
- Outside of house
- Attached on body
- Painted on face
- Mask, hats
- worn into robes
- Dramatic representation
- longer
- For household utensils

Extension of morality to supernatural world } Totemism
All sea animals

Punishment according to status of individual
For theft + assault

Blood-revenge
Determined by status of victim
Clan helps

Yeknowyung for married people

Two souls

- Reincarnated soul
- Dream soul

Imitation -

Totemic ritual

Intichinana - Rainy season

Each totem group has its own

1. Multiplication rite ^{Magical} ~~imitation or sympathetic magic~~

a. Rocks + stones = bodies of ancestors

Rite broken off + thrown about

Blood letting

Blood only - Emei group

Designs in blood

Emei chant

with spinning

b. Food taboo

c. Collection of quabs ^{hunting of kangaroo} ^{spring to chief}

Painting with totemic designs

Language of Alcheringa

Chief must eat part or lose power to melt

Incense - first fruits

Kangaroo altar + song

2. Imitative rite

Witchetty grub - men describe scene

Build Chyochi

Sing songs of metamorphosis

lie down on ground

Then all march imitating noise from chyochi

Song describing movements

Animal + other representations

Black carbater - all night

Rain - chief covered with down repeatedly, clouds

shake self

imitate alcheringa ancestors

Rainbow - must not be seen

Shine - Rain represented by blood

throw down about

put with stones separating clouds

then put in highest tree

men destroy hut = clouds bounding

Kangaroo jumping

Sympathetic magic

Australian Totemism

Totemism in general

The term "totem" comes from the Ojibway

Applies strictly to identification of humans with natural objects

a. Individual totemism — N. America (Platan + Plains)

b. Group totemism — world wide

N. America, Africa, Melanesia, Australia

Theories of origin

1. Spencer — nichomoi

2. Frazer — Bush-cow

Sympathetic magic

Totem re-identification

3. Schmidt — Effort

4. Boas + Hill — Tot — Individual totemism

5. Goldenweiser — association of social org + friendship

6. R-B — Social value

Sociological projection — Classification of Kinship

an origin of totemism not probable — all sorts of possible causes

Totemism in Australia

1. The totem group — already described

a. Locality group — not necessarily a clan

but simulated descent

Centers about totem karta = water-hole

hallowed territory of animal

scene of ceremonies

the house of ceremonial paraphernalia

Kaviera
= clan

Arants
= not clan

Common descent from animal or plant

hnu, byach, gab, kangaroo, etc

Patrilinal descent

moet-matka have same totemic name — prohib

no regulation of marriage

Totem chief

Hereditary religious duties

Use slang of secret kinship names

Consults with council

3. Representative sites

Wanamunga -

Simultaneous representation of ancestor

2 men like black snakes

Thalamalla - emergence from ground.

Celebrated tottemi ceremony

Men emerged from basin

Men imitate with down + twisting

Conventional ground

Traditional scenes or designs on actors

Red circle = water-hole

Curved lines of white dots = mits

also ordinary beliefs

Act of wallaby capture + eating

This will bring increase of black snakes

Processions - traditional roads

Wollingua - mythical being

Mitatzalkatimona

American Totemism -

2. Totemic ceremonies

Toboo against use of totem for food

Initiation ceremonies - for increase of totem

Just like dog ranch
Changes & relation to totem animal
More of changes

Mungin - Sjumb gao ceremony
Written Glated rangas

R-B interpretation -

Attempt to bring natural world into logical relation
with social world - some classifications
Animals brought into class, etc.

Natural world may then be manipulated as social
world is - provides rules for relation with it

Totemic religion is thus ritual expressing relation to
natural world

Supported by myth which justifies division of labor,
woman's place in society, etc. Totem wells, etc, etc

Summary of Totemism -

1. Totemic descent from animal or plant
2. Totem + totemite share traits
3. Totem protects
4. Totem as a symbol - representations
5. Totem is taboo
6. Totemic groups often named for totem
7. Ceremonies of multiplication
8. Totem a species
9. Exogamy

Australian Totemism

Warrungin —

Warrungin myth

Snake = nature = rainy season

Swallow dry season = women = Warrungin women

Warrungin = nuclear female society

Snake = sacred male

Woman = insectivore

women's trouble =
wandering their clan territories, trying
locating them

Ment + Miller -

Alchena = period of time
beginning of history

Semi-human beings
Special powers

Living in some country

Men + women
groups

Called churija

A lecture on primitive religion + society

An idea (Durkheim's)

That society itself is the origin of our concept of the sacred

"Totemic ceremonies and 'group ecstasy'"

Origin of Aristotelian idea of the sacred

What it is that is sacred is the emotion to which society (the group) gives rise

Easy to pick holes, but a very fruitful line of thought nevertheless

If true, then character of the social org. becomes important

Another idea (R-B's)

That society selects for the sacred those things of social

value: kinds of food, for example

Sacredness is attached to these things

ancestor worship

Only ritual that is really understandable in that of other persons over us

Consequently, men personify gods = ancestor, e.g.

When men + gods together in social structure = religion

magic

Lacks the social aspect, the church

Not discussed

Eskimo -

Many different kinds of Eskimo, but unity of
race, language, + culture

Habitat - environment a limit rather than
a determining ~~total~~ effect on culture

Nomadic

Permanent winter villages

Summer tents

Simplest known social organization

Technical developments - Magdalenian relations

Snow goggles

Harpoon

wood shaft - 4 ft long

ivory foreshaft by ball + socket joint

detachable ivory head

shaft floats - sometimes seal skin float used

No bow + arrow till recently

Composite bow

Kayak

wooden frame

Dog sledge

curved seal bones

wooden runners

drum shoes

Iqloo

Ice blocks

skin - skin

Eekemo

Summer house



membrane window

ice sleep-hole

ventilation thru sleep-hole

Blubber lamp

steatite moss wick

Bow drill

little stone-work

slate

Iron

ketoni

hairlored clothes

flather out

thin clothes, hair out

Pointe only to other legs

triming by chewing

Eskimos —

Tharse population — feminine, no war
Small settlements — no tribe — mind — people
Single social organization —
Elementary family — Polar
Village — 200 — maximum
No chiefs

Property

Often not enough to go around
No idea of ownership of land
Interest is in animals, not land
Land laws = game laws

Division of animals
Whole — then whole community

Walrus — boat's crew
Pattam for division

Polar bear — skin to person who first sighted

Hospitality

Social Control

Blood Vengeance

Contests — singing

Insults

Esquimaux - (Polar)

Religion -

Spiritual world

Spirits of dead relatives + friends

Presence of dead

Evil powers

Avoidance of contamination by evil spirits

Taboo

Taboo on name of dead

Taboo on working with sharp instruments

Sewing (Polar) 5 day taboo

Sacrifices

Home deposits - belongings

Killing of utensils

Feasting of the dead

3 kinds of human souls

Breath

Name-soul

Immortal

Inua - soul

Kerrivik = Sedna

Avilayok (Baffin Land)

Rites for increase of animals

Sedna controls animals - sea woman

Kerrivik - "Place of food"

Baffin Island -

Girl married dog

Children very noisy + moved to an island

Husband absent for food

1st husband takes her away

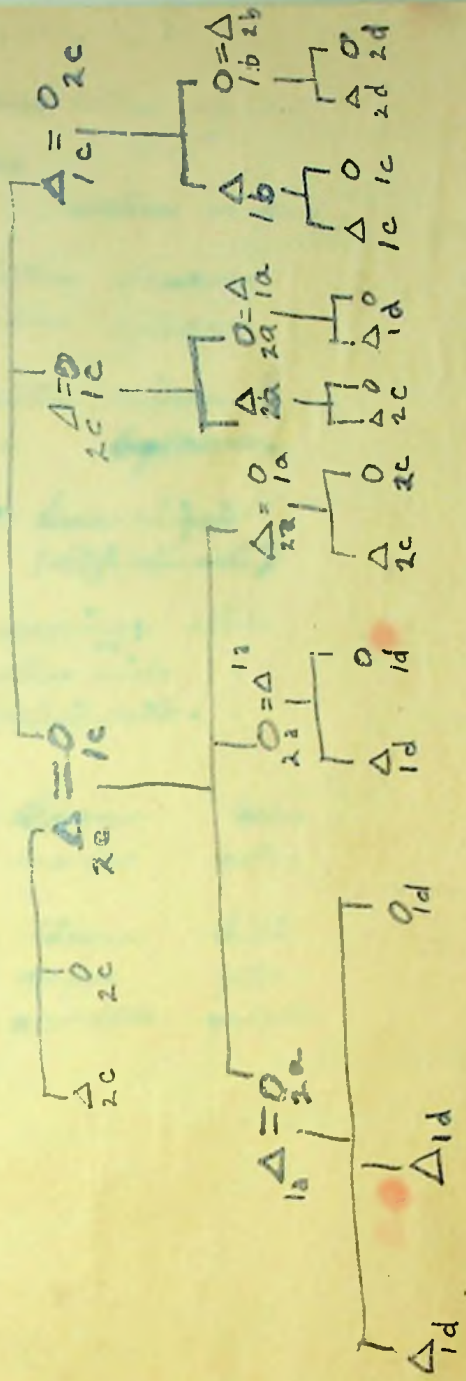
Father rescues her + puts her in a boat

2nd husband finds + asks to see

Boys, board, etc. Refusal

Father proceeds, storm, throws daughter overboard
Chops joints of fingers

Arvanta -



Australia —

Language = single stock = Australian

Dravidian relationship

Western + Southern dialects

Often same idea for word for "no"

Same morphology throughout

Phonetic system the same, but dialect differences

voiced + unvoiced stops not distinguished

Armita + Aranda

Yukon —

Maricopa

Wampanya

Kabi

Kariera

Aranda

Lurija

Shiri

Koondaroi

Yacalde

Yurmanisae

Culture — single culture area

General sub-division

N

SW

E

N

M

S

Material culture

Hunting + gathering

Dingo

No-how — spear + thrower, boomerang, clubs, shields

Australia —

Central = general — somewhat Bushman-like

Material culture

No pottery Crude basketry (coiled netting) No bow + arrow

Not even garden agriculture

Domestic dog — caught young

Women — yams, roots, berries, fish Wood trays

Men — hunt Slipping stick

Food traps No clothing

Hunting — surrounds

Club, boomerang, spear

Huts = windshields

Bark + poles, brush

S = large, round, more permanent

Canoes —

bark — ends tied

log-pointed (W)

Several pieces of bark

Stone knives — Mousterian, similar everywhere also Ishatan
Round stone axe (absent in SW) Stone-~~of~~ = tree-shaking

Spear — 1. long




2. short = javelin

Shields — 2 kinds { 1. wide
2. club-like



Clubs — straight + curved

Boomerang — returns = toys Precious, carefully made

Spear-thrower { 1. Arunta  engaged, knife
2. Mungin  painted
3. NE  shell handle, fibre decoration

valued, "son" Some don't have (don't want it)

Yes — on club

vented = roofing stick
making fire with shield

on tray (Arunta)

Individual marks

Australia -

Economics -

Markets

Wool + Woollens

Memorial devices

Patent expeditions + ochre

Lake Eyre - Queensland

Market of the Muller Muller

Decorative art

Geometric forms

Eskimo

Ledna myth -

1st joints = whale

last joints = seals

2nd joints walrus

Knocks out left eye

Falls into sea

Wife - husband drowned

all together at bottom of sea

Animals therefore = "children" of Ledna

angry when killed

wide variety of names but same idea

Ceremonies

leaves of angakok for liberation of animals

Yaboo system

For favor of spiritual force presiding

all details of hunting etc

1. Land + sea animals must be kept separate
seals, walrus, + whales separate from caribou, etc

seasonal differentiation of hunting

Yaboo -

not see caribou skin while living on sea ice
caribou + seal not eaten on same day

2. Transgression = menace to others

Believe that dark vapors surround
breaker + reflect sea mammals

Expose community to punishment

Yornak = helpers of angakok

Angakok

Yornak

1. Define the following, giving specific references from primitive tribes: pattern of culture, moiety, clan, polygyny,
2. Imagine a conversation between a first and second generation resident of Boston in an apartment in Boston. Point out the cultural behavior observable during the conversation.
3. What is a racial trait? Criticize the following statement: The Jewish race is one of the purest races in the world.
4. What is a pattern of culture? ~~Which of the following are least and most~~ patterned. Which of the following are least and most clearly patterned cultures: Kwakiutl, Zuni, Eskimo, African Bushman? Give reasons for your answers.
5. Explain the social function of any one of the following: Arunta marriage classes, Kwakiutl potlatch, Zuni kachinas, Eskimo wife-lending, Trobriand avunculate.
6. Identify the following indicating as briefly as possible their most important contributions to anthropology:
Tylor, Radcliffe-Brown, Malinowski, Franz Boas, Morgan, Grebner,
- 7.

