

## African Systems Of Kinship And Marriage

Exploring the cultural lives of African slaves in the early colonial Portuguese world, with an emphasis on the more than one million Central Africans who survived the journey to Brazil, James Sweet lifts a curtain on their lives as Africans rather than as incipient Brazilians. Focusing first on the cultures of Central Africa from which the slaves came--Ndembu, Imbangala, Kongo, and others--Sweet identifies specific cultural rites and beliefs that survived their transplantation to the African-Portuguese diaspora, arguing that they did not give way to immediate creolization in the New World but remained distinctly African for some time. Slaves transferred many cultural practices from their homelands to Brazil, including kinship structures, divination rituals, judicial ordeals, ritual burials, dietary restrictions, and secret societies. Sweet demonstrates that the structures of many of these practices remained constant during this early period, although the meanings of the rituals were often transformed as slaves coped with their new environment and status. Religious rituals in particular became potent forms of protest against the institution of slavery and its hardships. In addition, Sweet examines how certain African beliefs and customs challenged and ultimately influenced Brazilian Catholicism. Sweet's analysis sheds new light on African culture in Brazil's slave society while also enriching our understanding of the complex process of creolization and cultural survival. This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the

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Draws mainly on African examples; mentions Australian kinship.

This highly acclaimed book brings the cumulative results of a century and a half of kinship studies in anthropology into the focus of current debates on the origin of modern humans in Africa and on an entangled bit of human evolutionary history commonly subsumed under the heading of the "peopling of the Americas." This erudite study is based on a database of some 2,500 kinship vocabularies representing roughly 600 African languages, 140 Australian languages, 500 Austronesian languages, 200 Papuan languages, 350 languages of Eurasia (excluding Indo-Europeans), 440 North and Middle American Indian languages, and 200 South American languages. This valuable reference will take the reader to the dawn of kinship studies in the 19th century Western science in order to elicit the wider context of anthropological interest in kinship systems and the interdisciplinary salience of the phenomenon of kinship. The book also examines the founder of kinship studies in anthropology, American lawyer and Iroquois ethnographer, Lewis Henry Morgan, and the circumstances of his life that generated his interest in human kinship. The study ventures into the intricacies of scientific and quasi-scientific debates in the 19th century, and treats 19th century science as embedded in a myth featuring divinity, humanity and animality as principal

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characters. This account is divided into four sections, each of which is structured as a triad (philosophy, psychology and physiology; logic, semiotics and reproduction; religion, hermeneutics and evolution; law, grammar and speech). This far-reaching historical journey aims at formulating an idea of what human kinship might be all about, especially in the light of the widespread uncertainties about this question caused by the constructivist turn in anthropology. Eventually our ideas regarding human origins, ancient population dispersals and the homeland of modern humans are inextricably linked to our ideas about kinship. As a book that brings together evolutionary and sociocultural anthropology, *The Genius of Kinship* will be a critical addition for all Anthropology collections.

This book discusses current trends in contraceptive use, socioeconomic and program variables that affect the demand for and supply of children, and the relationship of increased contraceptive use to recent fertility declines.

First published in 1953 and this edition in 1991, this book was created in association with the International African Institute. Since its first publication, anthropology and African Studies have changed a great deal, but the bedrock of both remains unchanged: solid, sensitive ethnographic and historical accounts of the peoples and cultures of the continent. Part One is by Isaac Schapera whose documentation of life and times in the Bechuanaland Protectorate stands as a starkly detailed chronical of an African population in a rapidly changing world. Schapera was one of the few anthropologists who spoke frankly of the rural predicament of rural Africans under colonialism. Far from describing the Tswana as a closed or timeless 'society', he

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locates the people in their political and economic context, and in so doing, has left behind an extraordinary record. This edition of *The Tswana* consists of the original text to which has been added a second part by John L. Comaroff, which covers the transformation of Tswana life in Botswana and South Africa 1953-85, plus a much enlarged bibliography. Together, the parts of the book make a valuable summary of an exceedingly rich and ethnographic and historical record that will continue to serve as an indispensable tool in research and teaching.

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In *Colonial Kinship: Guaraní, Spaniards, and Africans in Paraguay*, historian Shawn Michael Austin traces the history of conquest and colonization in Paraguay during the sixteenth and seventeenth centuries. Emphasizing the social and cultural agency of Guaraní—one of the primary indigenous peoples of Paraguay—not only in Jesuit missions but also in colonial settlements and Indian pueblos scattered in and around the Spanish city of Asunción, Austin argues that interethnic relations and cultural change in Paraguay can only be properly understood through the Guaraní logic of kinship. In the colonial backwater of Paraguay, conquistadors were forced to marry into Guaraní families in order to acquire indigenous tributaries, thereby becoming “brothers-in-law” (*tovajá*) to Guaraní chieftains. This pattern of interethnic exchange infused colonial relations and institutions with Guaraní social meanings and expectations of reciprocity that forever changed Spaniards, African slaves, and their descendants. Austin demonstrates that Guaraní of diverse social and political positions actively

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shaped colonial society along indigenous lines.

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Age systems are involved in the competition for power. They are part of an institutional complex that makes societies fit to wage war. This book argues that in postcolonial North East Africa, with its recent history of national political conflict and civil and regional wars, the time has come to reemphasize the military and political relevance of age systems. Herein is new information about age systems in North East Africa, setting them firmly in a wider spatial and temporal context. Topics examined are regional age systems, the decline of some systems and the persistence of others, the way women are included or excluded, and the politicization and militarization of age systems in national political conflicts and civil wars.

Originally published in 1964 this volume collects together 25 years' worth of journal articles from the UK and USA. It brings together detailed descriptions and analyses of various aspects of the Yakö peoples of the Cross River area of Eastern Nigeria and includes sections on social organization, economy and religion.

Culture for 500 years

Child fostering in West Africa connects classical and new kinship theory and

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offers ethnographic studies on a mobile and creative kinship practice. Excerpt from African Systems of Kinship and Marriage Introduction-kinship structure and the affiliation Of children Forms, conditions, and personal consequences of marriage - Property consequences of marriage - Marriage payment and the social structure. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at [www.forgottenbooks.com](http://www.forgottenbooks.com) This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works.

With a new foreword by Bruce Kapferer, Professor of Anthropology, James Cook University- A reprint of the seminal anthropological work of the 1960s. Originally published by Manchester University Press. Victor Turner will be remembered as the anthropologist who developed the concept of the 'social drama', a method used extensively by anthropologists to describe and analyse the social life of a community. In essence, this technique involves analysing social crises within a community over a

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period of time in order to gain a better understanding of the key principles that govern the social life of the community. This book -- Turner's first 'social drama' study -- focuses on the village life of the Ndembu of Zambia who were then under British rule. The social constraints, such as the matrilineally-inherited headmanship system, and the various releases from these constraints, provoked periodic crises which caused great disruption and pain. These crises made visible the contradictions between the principles governing social life and the conflicts experienced between individuals and groups when enforcing these principles. Seven social dramas are discussed - all from one family over a period of twenty years -- each substantiated by sociological and demographic research.

A host of voices has risen to challenge Western core dominance of the field of International Relations (IR), and yet, intellectual production about world politics continues to be highly skewed. This book is the second volume in a trilogy of titles that tries to put the "international" back into IR by showing how knowledge is actually produced around the world. The book examines how concepts that are central to the analysis of international relations are conceived in diverse parts of the world, both within the disciplinary boundaries of IR and beyond them. Adopting a thematic structure, scholars from around the world issues that include security, the state, authority and sovereignty, globalization, secularism and religion, and the "international" - an idea that is central to discourses about world politics but which, in given geocultural



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locations, does not necessarily look the same. By mapping global variation in the concepts used by scholars to think about international relations, the work brings to light important differences in non-Western approaches and the potential implications of such differences for the IR discipline and the study of world politics in general. This is essential reading for anyone who is concerned about the history, development and future of International Relations.

One of the world's most eminent social anthropologists draws upon his many years of study and research in the field of kinship and social organization to review the development of anthropological theory and method from Lewis Henry Morgan (1818-1881) to anthropologists of the 1960s. It is the central argument of this book that the structuralist theory and method developed by British and American anthropologists in the study of kinship and social organization is the direct descendant of Morgan's researches. The volume starts with a re-examination of Morgan's work. Professor Fortes demonstrates how a tradition of misinterpretation has disguised the true import of Morgan's discoveries. He follows with a detailed analysis of the work of Rivers and Radcliffe-Brown and the generation of anthropologists inspired by them. The author states his own point of view as it has developed in the framework of modern structuralist theory, with ethnographic examples examined in depth. He shows that the social relations and institutions conventionally grouped under the rubric of kinship and social organization belong simultaneously to two complementary domains of social

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structure, the familial and the political. Meyer Fortes' contribution to the field of anthropology can best be understood in the context of balance of forces between these domains of the personal and public. In the latter part of the book, he gives detailed attention to the principal conceptual issues that have confronted research and theory in the study of kinship and social organizations since Morgan's time. He shows that kinship institutions are autonomous, not mere by-products of economic requirements, and demonstrates the moral base of kinship in the rule of amity.

The family is one of the most important institutions of African societies. Where is it going today? How is it affected by global processes, cultural and political as well as economic? How does it compare with family developments in other parts of the world? These are questions which this book addresses. The contributors deal with the African family in a comparative global context, focusing on patriarchy, sexuality and marriage, and fertility; biological and social reproduction in Ghana under conditions of globalization and structural adjustment; Nigerian marriage relations under the impact of current conditions and; family changes in the North (Britain) from a family perspective of the South (South Africa).

In *The Claims of Kinfolk*, Dylan Penningroth uncovers an extensive informal economy of property ownership among slaves and sheds new light on African American family and community life from the heyday of plantation slavery to the "freedom generation" of the 1870s. By focusing on relationships among blacks, as well as on the more familiar

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struggles between the races, Penningroth exposes a dynamic process of community and family definition. He also includes a comparative analysis of slavery and slave property ownership along the Gold Coast in West Africa, revealing significant differences between the African and American contexts. Property ownership was widespread among slaves across the antebellum South, as slaves seized the small opportunities for ownership permitted by their masters. While there was no legal framework to protect or even recognize slaves' property rights, an informal system of acknowledgment recognized by both blacks and whites enabled slaves to mark the boundaries of possession. In turn, property ownership--and the negotiations it entailed--influenced and shaped kinship and community ties. Enriching common notions of slave life, Penningroth reveals how property ownership engendered conflict as well as solidarity within black families and communities. Moreover, he demonstrates that property had less to do with individual legal rights than with constantly negotiated, extralegal social ties.

First published in 1950 and this edition in 1987, this book is one of the most wide-ranging and respected surveys on kinship and marriage in African social life. In his introduction, Radcliff-Brown provides a masterly analysis of the main features of African kinship systems and the theoretical problems arising from the study of them. The contributions range from examinations of kinship systems among the Swazi, the Tswana, the Zulu, the Nuer, and the Ashanti, to double descent among the Yakö and

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dual descent in the Nuba groups of the Sudan. The contributors themselves are still viewed as giants in their field: Evans-Pritchard, Meyer Fortes, Max Gluckman, Hilda Kuper, Naderl, A. I. Richards, Schapera and Monica Wilson.

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