

A.J.F. Köbben, "Unity & Disunity - Cottica Djuké as a kinship system"  
Bijdragen tot de Taal-, Land- en Volkenkunde, 123, 1, 1967  
pp. 10-52

classific. brothers (bale ...)

lineage (bé-sama) ← fathers-make-them-children (dads make p'tch)

+ kontibí (the affines)

bé = matrilineage < lo (matrilien).

The groups (clans) are traceable, theoretically, to particular ~~name-givers~~ places.  
Social "kin" ties more important than those of blood.

Ancestral shrine "faga-tiki" ~~and~~ mortuary "ré-osu, gáuan-osu"  
runaways: "loue-sama"

Lineage segments, each with its own 'pisi' [everyone knows the boundaries,  
one must obtain permission to live.]

Lineage, as unit, uses its own deity + ancestors (gán-jóka) + temu (funny)  
Ancestors to help anyone.  
'temu' or upholder of the moral order.

p19: Is collective respons. within the lineage group a matter of course to the younger gen?  
temu frightens even Christians. — co-wife temu restrictions.

Marriage prohibitions endogamously fading. → patrilineality being asserted?

function of kontibí as conflict-mediators. → fundamental flexibility of these rules.

Djuké captain-succession to most distant relative. [Price: not so with Sarawacca.]

Public opinion & the consultation of oracles, divination. What's the story? (p25)

Theratance of goods. Has there really been a change wrt matrilineality?

The mo-bro? no special class.

Residence strictly legal.... (rule-governed!)

gwenti (friends?)

Marriage to fesida not permitted. (This sort of elegant residence solution.)  
man plants back into lineage of his father.

Father's children must scrupulously live well.

Double Descent

Fond taboos patrilineally inherited. Patrilineal tie can cross guard tandy

Praise for a frie: he tries to make himself small.

No obscenity between  
ego + wimo

But Jotuy: ego + brwi  
ego + wimomo

Meti = co-wife (also: ~~wisihu!~~ male ego)

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Masai

Tokani

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