

Social Organization and Kinship Theory in Archaeology

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Objectives:

This graduate seminar will explore kinship theory as it applies to archaeological reconstructions. Although it has been reported that archaeologists cannot excavate kinship systems, our models of social and cultural development are based on constructs of consanguinity, descent, genealogy, alliance, exchange and residence. In other words, “structured structures predisposed to function as structuring structures...” Moreover, where social formations conceptually are not based on kinship their definition typically is in apposition (e.g., Chiefdoms, Kings, States, Houses). The goal of this seminar is to explore patterns of social relations and their archaeologically detectable material correlates.

Format:

This seminar is a discussion of topics related to particular areas and themes. Weekly assignments of readings will be made and students are asked to produce a one-page summary of their reading for distribution to the rest of the class. Class participation is required, and the student is expected to discuss their reading in class. A ten-page paper on how kinship theory relates to their area of interest is the only other requirement.

Grading:

Grades are determined by class participation and the submission of the final paper. There are no exams.

Topics:

January

- 8 Introduction
- 15 Archaeology of kinship
- 22 Critiques of kinship theory
- 29 Kinship theory

February

- 5 Caribbean
- 12 Maya
- 19 Brazil/lowland South America
- 26 Ceramic sociology

March

- 5 Spring Break
- 12 House Societies

- 19 Northwest coast
- 26 Melanesia

April

- 2 Exchange
- 9 Summation
- 16 SAA meeting

Text:

Ensor, Bradley (2013). *The Archaeology of Kinship*. University of Arizona Press.

Recommended Readings:

Earle, Timothy (1978). *Economic and Social Organization of a Complex Chiefdom: The Halelea District, Kau'I, Hawaii*. Museum of Anthropology, Anthropological Papers no. 63. Ann Arbor: University of Michigan.

Ensor, Bradley (2011). Kinship Theory in Archaeology: From Critiques to the Study of Transformations. *American Antiquity* 76:203-227.

Fox, Robin (1967). *Kinship and Marriage*. Cambridge: Cambridge University Press.

Goodenough, Ward (1956). *Residence Rules*.

Hill, James N. (1970). *Broken K Pueblo*.

Joyce, Rosemary and Susan Gillespie, eds. (). *Beyond Kinship*.

Jones, Doug and Bojka Milicic (2010). *Kinship, Language, and Prehistory: Per Hage and the Renaissance in Kinship Studies*. Salt Lake City: University of Utah Press.

Keegan, William F. (1992). *The People Who Discovered Columbus*. Gainesville: University Presses of Florida.

Keegan, William F. (2007). *Taino Indian Myth and Practice*. Gainesville: University Presses of Florida.

Kuper, Adam (1982). Lineage Theory: A Critical Retrospective. *Annual Review of Anthropology* 11: 71-95.

Leví-Strauss, Claude (). *The Elementary Structures of Kinship*.

Malinowski, Bronislaw (). *The Sexual Life of Savages*.

Murdock, George P. (). *Social Structure*.

Pauketat, Timothy R. (2007). *Chieftoms and Other Archaeological Delusions*. New York: AltaMira.

Rosman, Abraham and Paula G. Rubel (1971). *Feasting with Mine Enemy*. Waveland Press, Illinois.

Rubel, Paula and Abraham Rosman (). *Your Own Pigs you May Not Eat*.

Sahlins (1958). *Social Stratification in Polynesia*. Seattle: University of Washington Press.

Scheffler, Harold W. (2001). *Filiation and Affiliation*. Boulder, CO: Westview Press.

Schneider, David M. (). *Yap Kinship*.

Schneider, David M. (1984). *A Critique of the Theory of Kinship*. Chicago: University of Chicago Press.

Schneider, David M. and Kathleen Gough, eds. (1961). *Matrilineal Kinship*. Berkeley: University of California Press.