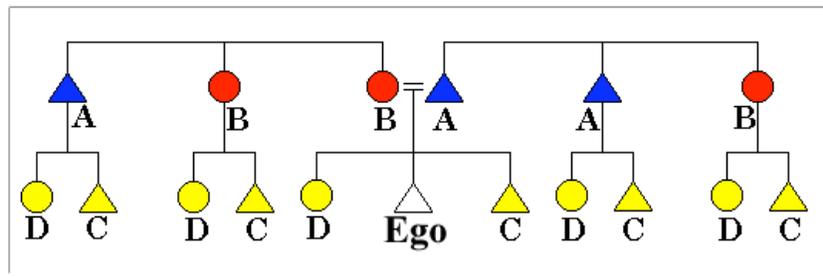


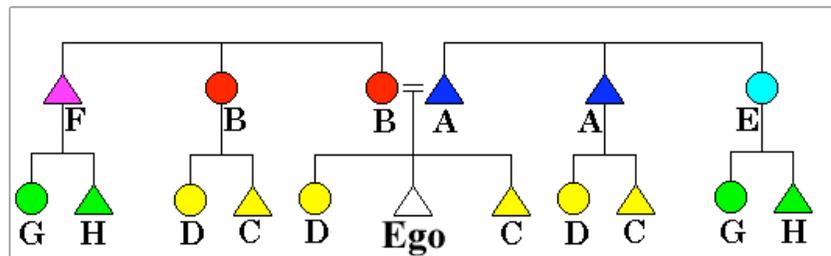
Hawaiian Kin Terms



The Hawaiian system is the least descriptive and merges many different relatives into a small number of 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.

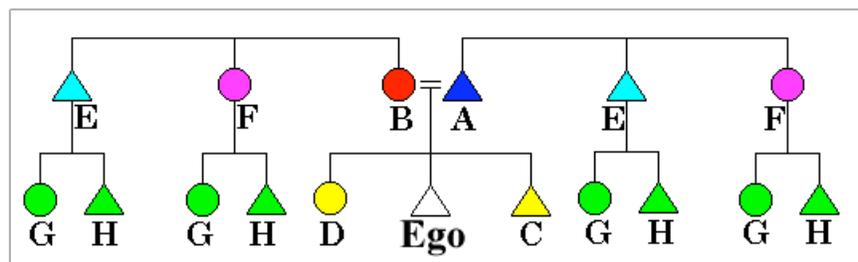
Lewis Henry Morgan surmised that the Hawaiian system resulted from a situation of unrestricted sexual access or "primitive promiscuity" in which children called all members of their parental generation "father" and "mother" because paternity was impossible to ascertain. Anthropologists now know that there is no history of such practices in any of the cultures using this terminology and that people in these societies make behavioral, 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 that father and mother have in English. Hawaiian kinship semantics are now thought to be related to the presence and influence of ambilineal descent systems.

Iroquois Kin Terms



The Iroquois systems 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 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 critical.

Eskimo Kin Terms



The Eskimo system is marked by a bilateral emphasis—no distinction is made between patrilineal and matrilineal relatives—and by a recognition of differences in kinship distance—close relatives are distinguished from more distant ones. Another feature of Eskimo terminology is that nuclear family members are assigned unique labels that are not extended to any other relatives, whereas more distant relatives are grouped together. Because of predominant marking of immediate family members, Eskimo terms usually occur in societies which place a strong emphasis on the nuclear family rather than on extended kin or larger kinship groups.