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Aakash physics module enough for NEET?Is Aakash free? Tracing of kinship through the female line Part of a series on the Anthropology of kinship Basic concepts Affinity Consanguinity Marriage Incest taboo Endogamy Exogamy Moiety Monogamy Polygyny Polygamy Concubinage Polyandry Bride price Bride service Dowry Parallel / cross cousins
Cousin marriage Levirate Sororate Ghost marriage Joking relationship Family Lineage Clan Cohabitation Fictive / Milk / Nurture kinship Descent Cognatic / Bilateral Matrilateral House society Avunculate Lineality Patrilineality Unilineality Patrilineality Patrilineality Patrilineality Household forms and residence Extended Matrilateral Mouse society Avunculate Lineality Patrilineality Unilineality Patrilineality Patrilineal
Patrilocal Terminology Kinship terminology Kinship terminologies By group Iroquois Crow Omaha Eskimo (Inuit) Hawaiian Sudanese Dravidian (debated) Case studies Australian Aboriginal Burmese Chinese Philippine Polyandry in Tibet / in India Feminist Chambri Mosuo Sexuality Coming of Age in Samoa Major theorists Diane Bell Tom
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anthropology Sex and Repression in Savage Society Social Bonding and Nurture Kinship Social anthropologyCultural a
inheritance of property and/or titles. A matriline is a line of descent from a female ancestor to a descendant (of either sex) in which the individuals in all intervening generations are mothers - in other words, a "mother line". In a matrilineal descent system, an individual is considered to belong to the same descent group as their mother. This ancient
matrilineal descent pattern is in contrast to the currently more popular pattern of patrilineal descent from which a family name is usually derived. The matrilineal or "agnatic" ancestry. Early human kinship In the late 19th century, almost all
prehistorians and anthropologists believed, following Lewis H. Morgan's influential book Ancient Society, that early human kinship everywhere was matrilineal.[1] This idea was taken up by Friedrich Engels in The Origin of the Family, Private Property and the State. The Morgan-Engels thesis that humanity's earliest domestic institution was not the
 family but the matrilineal clan soon became incorporated into communist orthodoxy. In reaction, most 20th century social anthropologists considered the theory of matrilineal priority untenable, [2][3] although during the 1970s and 1980s, a range of feminist scholars often attempted to revive it. [4] In recent years, evolutionary biologists, geneticists
and palaeoanthropologists have been reassessing the issues, many citing genetic and other evidence that early human kinship may have been matrilineal after all.[5][6][7][8] One crucial piece of indirect evidence has been genetic data suggesting that over thousands of years, women among sub-Saharan African hunter-gatherers have chosen to reside
postmaritally not with their husbands' family but with their own mother and other natal kin.[9][10][11][12][13] Another line of argument is that when sisters and their mothers help each other with childcare, the descent line tends to be matrilineal rather than patrilineal.[14] Biological anthropologists are now widely agreed that cooperative childcare
 was a development crucial in making possible the evolution of the unusually large human brain and characteristically human psychology.[15] Matrilineal surnames Matrilineal surnames are names transmitted from mother to daughter, in contrast to the more familiar patrilineal
surnames transmitted from father to son, the pattern most common among family names today. For clarity and for brevity, the scientific terms patrilineal surname and matrilineal surname and matriline
Arabia, in a very limited number of the Arabia peoples (first of all among the Amorites of Yemen, and among some strata of Nabateans in Northern Arabia, the descendants of prophet Muhammad 12 imams are said to be from the
 lineage of his daughter Fatima termed as "sons of Fatima" A modern example from South Africa is the order of succession to the position of the female line, but only females are eligible to inherit.[18] In some traditional societies and cultures,
membership in their groups was - and, in the following list, still is if shown in italics - inherited matrilineally. Examples include the Cherokee, Choctaw, Gitksan, Haida, Hopi, Iroquois, Lenape, Navajo and Tlingit of North America; the Kuna people of Panama; the Kogi and Carib of South America; the Minangkabau people of West Sumatra, Indonesia
and Negeri Sembilan, Malaysia; the Trobrianders, Dobu and Nagovisi of Melanesia; the Nairs, some Thiyyas & Muslims of Kerala and the Mogaveeras, Billavas & the Bunts of Karnataka in south India; the Kayah of China; the Kayah of China; the Kayah of China; the Mosuo o
Southeast Asia, the Picti of Scotland, the Basques of Spain and France; the Ainu of Japan, the Akan including the Ashanti, Bono, Akwamu, Fante of Ghana; most groups across the so-called "matrilineal belt" of south-central Africa; the Nubians of Southern Egypt & Sudan and the Tuareg of west and north Africa; the Serer of Senegal, The Gambia and
Mauritania. Clan names vs. surnames Most of the example cultures in this article are based on (matrilineal) clans. Any clan might be descended from one or several or many unrelated female ancestors. Also, each such descent groups might be descended from one to several or many unrelated female ancestors. Also, each such descent groups might be descended from one or several or many unrelated female ancestors.
have its own family name or surname, as one possible cultural pattern. The following two example cultures each follow a different pattern, however: Example 1. Members of the (matrilineal) clan culture Minangkabau do not even have a surname or family name, see this culture's own section below. In contrast, members do have a clan name, which is
 important in their lives although not included in the member's name. Instead, one's name is just one's given name. Example 2. Members of the (matrilineal) clan culture Akan, see its own section below, also do not have matrilineal surnames and likewise their important clan name is not included in their name. However, members' names do commonly
include second names which are called surnames but which are not routinely passed down from either father or mother to all their children in the descent group then it would automatically be the family name or
surname for one's descent group (as well as for all other descent groups in one's clan). Care of children While a mother normally takes care of his nieces and nephews instead: in other words social fathers here are uncles. There is not a necessary
connection between the role of father and genitor. In many such matrilineal cultures, especially where residence is also matrilocal, a man will exercise guardianship rights not over the children he fathers but over this sisters' children, who are viewed as 'his own flesh'. These children's biological father - unlike an uncle who is their mother's brother
and thus their caregiver - is in some sense a 'stranger' to them, even when affectionate and emotionally close. [20] According to Steven Pinker, attributing to Kristen Hawkes, among foraging groups matrilocal societies are less likely to commit female infanticide than are patrilocal societies.
Greece While men held positions of religious and political power, Spartan constitution mandated that inheritance and proprietorship pass from mother to daughter. [22] Ancient Scotland In Pictish society, succession in leadership (later kingship) was matrilineal (through the mother's side), with the reigning chief succeeded by either his brother or
perhaps a nephew but not through patrilineal succession of father to son.[23] In the Americas Lenape Occupied for 10,000 years by Native Americans, the land that would become New Jersey was overseen by clans of the Lenape or Lenape or Delaware, who farmed, fished, and hunted upon it. The pattern of their culture
was that of a matrilineal agricultural and mobile hunting society that was sustained with fixed, but not permanent, settlements in their matrilineal clan territories. Leadership by men was inherited through the maternal line, and the women elders held the power to remove leaders of whom they disapproved. Villages were established and relocated as
the clans farmed new sections of the land when soil fertility lessened and when they moved among their fishing and hunting grounds by seasons. The area was claimed as a part of the Dutch New Netherland province dating from 1614, where active trading in furs took advantage of the natural pass west, but the Lenape prevented permanent
settlement beyond what is now Jersey City. "Early Europeans who first wrote about these Indians found matrilineal social organization to be unfamiliar and perplexing. As a result, the early records are full of 'clues' about early Lenape society, but were usually written by observers who did not fully understand what they were seeing."[24] Hopi Main
article: Hopi people The Hopi (in what is now the Hopi Reservation in northeastern Arizona), according to Alice Schlegel, had as its "gender ideology ... one of female superiority, and it operated within a social actuality of sexual equality."[25] According to LeBow (based on Schlegel's work), in the Hopi, "gender roles ... are egalitarian .... [and]
[n]either sex is inferior."[26] LeBow concluded that Hopi women "participate fully in ... political decision-making."[27] According to Schlegel, "the Hopi no longer live as they are described here"[28] and "the household ... was matrilocal".[29]
Schlegel explains why there was female superiority as that the Hopi believed in "life as the highest good ... [with] the female principle ... activated in women and in Mother Earth ... as its source"[30] and that the Hopi believed in "life as the highest good ... [with] the female principle ... activated in women and in Mother Earth ... as its source"[30] and that the Hopi believed in "life as the highest good ... [with] the female principle ... activated in women and in Mother Earth ... as its source"[31] and "had no standing army"[31] so that "the Hopi believed in "life as the highest good ... [with] the female principle ... activated in women and in Mother Earth ... as its source"[30] and that the Hopi believed in "life as the highest good ... [with] the female principle ... activated in women and in Mother Earth ... as its source"[30] and that the Hopi believed in "life as the highest good ... [with] the female principle ... activated in women and in Mother Earth ... as its source "life as the highest good ... [with] the female principle ... activated in women and in Mother Earth ... as its source "life as the highest good ... [with] the female principle ... activated in women and in Mother Earth ... as its source "life as the highest good ... [with] the female principle ... activated in women and in Mother Earth ... as its source "life as the highest good ... [with] the female principle ... activated in women and in Mother Earth ... as its source "life as the highest good ... [with] the female principle ... activated high source women and in Mother Earth ... as its source "life as the highest good ... [with] the female principle ... activated high source women and in Mother Earth ... as its source "life as the highest good ... [with] the female principle ... activated high source women and ... 
spur to masculine superiority"[31] and, within that, as that women were central to institutions of clan and household and predominance within the political and ceremonial systems)",[31] the Clan Mother, for example, being empowered to overturn land distribution by men if
she felt it was unfair,[30] since there was no "countervailing ... strongly centralized, male-centered political structure".[30] Iroquois Main article: Iroquois The Iroquois Confederacy or League, combining five to six Native American Haudenosaunee nations or tribes before the U.S. became a nation, operated by The Great Binding Law of Peace, a
constitution by which women retained matrilineal-rights and participated in the League's political decision-making, including deciding whether to proceed to war,[32] through what may have been a matriarchy[33] or "gyneocracy".[34] The dates of this constitution's operation are unknown: the League was formed in approximately 1000-1450, but the
constitution was oral until written in about 1880.[35] The League still exists. Tsenacommacah (Powhatan Confederacy) Main article: Tsenacommacah (Powhatan Confederacy) Main article: Tsenacommacah The Powhatan and other tribes of the Tsenacommacah, also known as the Powhatan Confederacy, practiced a version of male-preference matrilineal seniority, favoring brothers over sisters in the
current generation (but allowing sisters to inherit if no brothers remained), but passing to the next generation through the eldest female line. In A Map of Virginia John Smith of Jamestown explains: His [Chief Powhatan's] kingdome descended not to his sonnes nor children: but first to his brethren, whereof he hath 3 namely Opitchapan,
Opechancanough, and Catataugh; and after their decease to his sisters. First to the eldest sister, then to the heires male and female of the eldest sister; but never to the heires male and Ivory Coast.
(See as well their subgroups, the Ashanti, also called Asante, Akyem, Bono, Fante, Akwamu.) Many but not all of the Akan still (2001)[37][38] practice their traditional extended family households, as follows. The traditional Akan economic, political and social organization is based on maternal lineages,
which are the basis of inheritance and succession. A lineage is defined as all those related by matrilineal descent from a particular ancestress. Several lineage - which itself may include multiple extended-family households. Public
offices are thus vested in the lineage, as are land tenure and other lineage property. In other words, lineage property is inheritance stress sex, generation and age - that is to say, men come before women and seniors before juniors." When a woman's brothers are available, a
consideration of generational seniority stipulates that the line of brothers be exhausted before the right to inherit lineage property passes down to the next senior genealogical generation of sisters' sons. Finally, "it is when all possible male heirs have been exhausted that the females" may inherit.[40] Each lineage controls the lineage land farmed by
its members, functions together in the veneration of its ancestors, supervises marriages of its members, and settles internal disputes among its members, functions together in the veneration of its ancestors, supervises marriages of its members, functions together in the veneration of its ancestors, supervises marriages of its members, functions together in the veneration of its ancestors, supervises marriages of its members, functions together in the veneration of its ancestors, supervises marriages of its members. [41] The political units above are likewise groups called abusua (similar to clans), named Aduana, Agona, Asakyiri, Asenie, Asona, Bretuo, Ekuona and Oyoko. The members are likewise groups called abusua (similar to clans), named Aduana, Agona, Asakyiri, Asenie, Asona, Bretuo, Ekuona and Oyoko. The members are likewise groups called abusua (similar to clans), named Aduana, Agona, Asakyiri, Asenie, Asona, Bretuo, Ekuona and Oyoko. The members are likewise groups called abusua (similar to clans), named Aduana, Agona, Asakyiri, Asenie, Asona, Bretuo, Ekuona and Oyoko. The members are likewise groups called abusua (similar to clans), named Aduana, Agona, Asakyiri, Asenie, Asona, Bretuo, Ekuona and Oyoko. The members are likewise groups called abusua (similar to clans), named Aduana, Agona, Asakyiri, Asenie, Asona, Asakyiri, Asenie, Asona, Asakyiri, Asona, Aso
of each abusua are united by their belief that they are all descended from the same abusua is forbidden. One inherits or is a lifelong member of the lineage, the political unit, and the abusua of one's mother, regardless of one's gender and/or marriage. Note that members and their spouses
thus belong to different abusuas, mother and children living and working in one household and their husband/father living and working in a different household. [37][39] According to this source [40] of further information about the Akan, "A man is strongly related to his mother's brother (wofa) but only weakly related to his father's brother. This must
be viewed in the context of a polygamous society in which the mother/child bond is likely to be much stronger than the father/child bond. As a result, in inheritance, a man's nephew (sister's son) will have priority over his own son. Uncle-nephew relationships therefore assume a dominant position."[40] Certain other aspects of the Akan culture are
determined patrilineally rather than matrilineally. There are 12 patrilineal Ntoro (which means spirit) groups, and everyone belongs to their father's Ntoro group has its own surnames, [42] taboos, ritual purifications, and etiquette. [39] A recent (2001) book [37]
provides this update on the Akan: Some families are changing from the above abusua structure to the nuclear family.[43] Housing, childcare, education, daily work, and elder care etc. are then handled by that individual family rather than by the abusua or clan, especially in the city.[44] The above taboo on marriage within one's abusua is sometimes
 ignored, but "clan membership" is still important,[43] with many people still living in the abusua framework presented above.[37] Tuareg Main article: Tuareg in English) are a large Berber ethnic confederation found across several nations in north Africa, including
Niger, Mali and Algeria. The Tuareg are clan-based,[45] and are (still, in 2007) "largely matrilineal".[45][47] Tuareg women enjoy high status within their society, compared with their Arab counterparts and with other Berber tribes.
 inherited regardless of gender.[46] In contrast to most other Muslim cultural groups, men wear veils but women do not.[45][47] This custom is discussed in more detail in the Tuareg article's clothing section, which mentions it may be the protection needed against the blowing sand while traversing the Sahara desert.[48] Serer Main article: Serer
maternal clans The Serer people of Senegal, the Gambia and Mauritania are patrilineal (simanGol in Serer language[49]) as well as matrilineal (tim[50]). There are several Serer matriclans and matriarchs include Fatim Beye (1335) and Ndoye Demba (1367) - matriarchs of the Joos matriclan which also became a dynasty in
 Waalo (Senegal). Some matriclans or maternal clans form part of Serer medieval and dynastic history, such as the Guelowars. The most revered clans hold great significance in Serer religion and mythology. Some of these proto-Serer matriclans include the
inheritance (den yaay[50] or feen yaay[52]). The actual handling of these maternal assets (such as jewelry, land, livestock, equipment or furniture, etc.) is discussed in the subsection Role of the Tokoor of one of the above-listed main articles. Guanches Main articles. Guanches The Berber inhabitants of Gran Canaria island had developed a matrilineal
society by the time the Canary Islands and their people, called Guanches, were conquered by the Spanish.[53] In Asia Sri Lanka On Kerala, see the India section. Matrilineality among the Muslims and Tamils in the Eastern Province of Sri Lanka On Kerala, India via Muslim traders before 1200 CE.[54][55][56] Matrilineality here includes
kinship and social organization, inheritance and property rights.[57][58][59] For example, "the mother's dowry property and/or house is passed on to the eldest daughter."[60][61] The Sinhalese people are the third ethnic group in eastern Sri Lanka,[62] and have a kinship system which is "intermediate" between that of matrilineality and that of
patrilineality,[63][64] along with "bilateral inheritance" (in some sense intermediate between matrilineal and patrilineal inheritance). [58][65] While the first two groups speak the Tamil language, the third group speaks the Sinhala language speaks the Sinh
 about equal in population size.[67] Patriarchal social structures apply to all of Sri Lanka, but in the Eastern Province are mixed with the matrilineal and patriarchal mixture According to Kanchana N. Ruwanpura, Eastern Sri Lanka "is
highly regarded even among" feminist economists "for the relatively favourable position of its women, reflected" in women's equal achievements in Human Development Indices "(HDIs) as well as matrilineal and" bilateral "inheritance patterns and property rights".[68][69] She also conversely argues that "feminist economists need to be cautious in
applauding Sri Lanka's gender-based achievements and/or matrilineal communities coexist with "patriarchal structures and ideologies" and the two "can be strange but ultimately compatible bedfellows",[71] as follows: She "positions Sri Lankan women within gradations of patriarchy by beginning with a
brief overview of the main religious traditions," Buddhism, Hinduism, and Islam, "and the ways in which patriarchal interests are promoted through religious practice" in Eastern Sri Lankan women are relatively well positioned in the South
Asian region,[73][58] despite "patriarchal institutional laws that ... are likely to work against the interests of women," which is a "co-operative conflict" between women and these laws (Patriarchal interests of women, which is a "co-operative conflict" between women and these laws that ... are likely to work against the interests of women, which is a "co-operative conflict" between women and these laws (Patriarchal institutional laws that ... are likely to work against the interests of women, which is a "co-operative conflict" between women and these laws (Patriarchal institutional laws that ... are likely to work against the interests of women, which is a "co-operative conflict" between women and these laws (Patriarchal institutional laws that ... are likely to work against the interests of women, which is a "co-operative conflict" between women and these laws (Patriarchal institutional laws that ... are likely to work against the interests of women, which is a "co-operative conflict" between women and these laws (Patriarchal institutional laws that ... are likely to work against the interests of women, which is a "co-operative conflict" between women and these laws (Patriarchal institutional laws that ... are likely to work against the interests of women, which is a "co-operative conflict" between women and these laws (Patriarchal institutional laws that ... are likely to work against the interest of women, which is a "co-operative conflict" between women and the second conflict institutional laws that ... are likely to work against the interest of women, which is a "co-operative conflict" between women and the second conflict institutional laws that ... are likely to work against the interest of women, which is a "co-operative conflict" between women and the second conflict institution and the 
of households] depends upon networks" ("of kin and [matrilineal] community"), "networks that mediate the patriarchal-ideological nexus."[76] She wrote that "some female heads possessed" "feminist consciousness" [77][a] and, at the same time, that "in many cases female-heads are not vociferous feminists ... but rather 'victims' of patriarchal relations
and structures that place them in precarious positions.... [while] they have held their ground ... [and] provided for their children". [78] On the other hand, she also wrote that feminists including Malathi de Alwis and Kumari Jayawardena have criticized a romanticized view of women's lives in Sri Lanka put forward by Yalman, and mentioned the Sri
Lankan case "where young women raped (usually by a man) are married-off/required to cohabit with the rapists!"[79] Indonesia, a person's clan name is important in their marriage and their other cultural-related events.[80][81][82] Two totally unrelated
people who share the same clan name can never be married because they are considered to be from the same clan mother (unless they come from distant villages). Likewise, when Minangs meet total strangers who share the same clan mother (unless they come from distant villages).
 elsewhere, mostly in Indonesia. The Minang people are well known within their country for their tradition of matrilineal ".[80] This well-known accommodation, between their traditional complex of customs, called adat, and their religion, was actually worked out to help
end the Minangkabau 1821-37 Padri War.[80] This source is available online.[80] The Minangkabau are a prime example of a matrilineal culture with female inheritance. With Islamic religious and political power. Inheritance and
proprietorship pass from mother to daughter. The society of Minangkabau exhibits the ability of societies to lack rape culture without social equity of genders.[85] Besides Minangkabau, several other ethnics in Indonesia are also matrilineal and have similar culture as the Minangkabau. They are Suku Melayu Bebilang, Suku Kubu and Kerinci people
Suku Melayu Bebilang live in Kota Teluk Kuantan, Kabupaten Kuantan, Ka
China Originally, Chinese surnames were derived matrilineal (1800 to 1046 BCE) they had become patrilineal clans evolved into the usual patrilineal families by passing
through a transitional patrilineal clan phase.[87] Evidence includes some "richly furnished" tombs for young women in the early Neolithic Period, when burials were apparently of couples, "a reflection of patriarchy", an increasing
elaboration of presumed chiefs' burials is reported.[87] Relatively isolated ethnic minorities such as the Mosuo (Na) in southwestern China are highly matrilineal. (See several sections of the Mosuo article.) Vietnam Most ethnic groups classified as "(Montagnards, Malayo-Polynesian and Austroasian)" are matrilineal. [88] On North Vietnam, according
to Alessandra Chiricosta, the legend of Au Co is said to be evidence of "the presence of an original 'matriarchy' ... and [it] led to the double kinship system, which developed there .... [and which] combined matrilineal and patrilineal patterns of family structure and assigned equal importance to both lines."[89][b] India Main articles:
 Marumakkathayam, Aliyasantana, and Meghalaya § Social institutions Of communities recognized in the national Constitution as Scheduled Tribes, "some ... [are] matriarchal and matrilineality, especially the Nair[92][93] (or
Nayar) and Tiyyas[94] in the state of Kerala, and the Bunts and Billava in the Sattes of Karnataka. The system was exceptional in the Bunt and the Bunts and Billava community, and both community, and both community or Aliyasantana in the Bunt and the Bunts and Billava in the Sattes of Karnataka. The system was exceptional in the Sattes of Karnataka.
few traditional systems in western historical records of India that gave women some liberty and the right to property. In the matrilineal system, the family lived together in a tharavadu which was composed of a mother, her brothers and younger sisters, and her children. The oldest male member was known as the karanavar and was the head of the
household, managing the family estate. Lineage was traced through the mother, and the children belonged to the mother belonged to the mother belonged to the mother. The karanavar's property was
inherited by his sisters' sons rather than his own sons. (For further information see the articles Nair and Billava.) Amitav Ghosh has stated that, although there were numerous other matrilineal succession systems in communities of the south Indian coast, the Nairs "achieved an unparalleled eminence in the anthropological literature on
matrilineality".[95] In the northeast Indian state Meghalaya, the Khasi, Garo, Jaintia people have a long tradition of a largely matrilinear system in which the youngest daughter inherits the wealth of the parents and takes over their care.[96] Malaysia Main article: Adat perpatih A culture similar to the those practiced by the Minangkabau as a product
of West Sumatran migration into the Malay peninsular in the 15th century becoming the basis for the state of Negeri Sembilan known as the Adat Perpatih.[97][98] The Kurds Main articles: Mangur (Kurdish tribe) and Mokryan Matrilineality was occasionally practiced by mainstream Sorani, Zaza, Feyli, Gorani, and Alevi Kurds, though the practiced by mainstream Sorani, Zaza, Feyli, Gorani, and Alevi Kurds, though the practiced by mainstream Sorani, Zaza, Feyli, Gorani, and Alevi Kurds, though the practiced by mainstream Sorani, Zaza, Feyli, Gorani, and Alevi Kurds, though the practiced by mainstream Sorani, Zaza, Feyli, Gorani, and Alevi Kurds, though the practiced by mainstream Sorani, Zaza, Feyli, Gorani, and Alevi Kurds, though the practiced by mainstream Sorani, Zaza, Feyli, Gorani, and Alevi Kurds, though the practiced by mainstream Sorani, Zaza, Feyli, Gorani, and Alevi Kurds, though the practiced by mainstream Sorani, Zaza, Feyli, Gorani, 
was much rarer among non-Alevi Kurmanji-speaking Kurds.[99] The Mangur clan of the, Culturally, Mokri tribal confederation and, politically, Bolbas Federation[100] is an enatic clan, meaning members of the clan can only inherit their mothers last name and are considered to be a part of the mothers family. The entire Mokri tribe may have also
practiced this form of enaticy before the collapse of their emirate and its direct rule from the Iranian or Ottoman state, or perhaps the tradition started because of depopulation in the area due to raids.[101] In Oceania Some oceanic societies, such as the Marshallese and the Trobrianders,[102] the Palauans,[103] the Yapese[104] and the Siuai,[105]
are characterized by matrilineal descent. The sister's sons or the brothers of the decedent are commonly the successors in these societies. Matrilineal identification within Judaism Main article: Matrilineal identification within Judaism Ma
Jewish communities have followed matrilineal descent from at least early Tannaitic (c. 10-70 CE) times through modern times.[106] The origins and date-of-origin of matrilineal descent in Judaism are related to the metaphysical concept of the Jewish soul,
 [107] maintain that matrilineal descent is an Oral Law from at least the time of the Receiving of the Torah on Mt. Sinai (c. 1310 BCE).[108] Conservative Jewish Theologian Rabbi Louis Jacobs suggests that the marriage practices of the Jewish community were re-stated as a law of matrilineal descent in the early Tannaitic Period (c. 10-70 CE).[106]
The law of matrilineal descent was first codified, as all Jewish Oral Law, in the Mishnah (c. 2nd century CE).[109] The Talmud[110] (c. 500 CE) adduces the law of matrilineal descent from Deuteronomy: You shall not intermarry with them: you shall not give your daughter to his son, and you shall not take his daughter for your son. For he will turn
away your son from following Me, and they will worship the gods of others...[111] Conservative Jewish Theologian Rabbi Louis Jacobs dismisses the suggestion that "the Roman law, they might have reacted to it [instead] by preserving the
daughter of King David.[113] Maimonides re-codified the law of matrilineal descent in his compilation of Jewish Law, Mishneh Torah (c. 1170-1180 CE).[114] The law of matrilineal descent was again re-codified in the Code of Jewish philosopher,
Philo of Alexandria (c. 20 BCE - 50 CE) calls the child of a Jew and a non-Jew a nothos (bastard), regardless of whether the non-Jewish historian, writing about events that were alleged to have occurred a century prior, has Antigonus II Mattathias (c.
63-37 BCE), the last Hasmonean king of Judea, denigrating Herod -whose father's family were Idumean Arabs forcibly converted to Judaism by John Hyrcanus (c. 134-104 BCE)[117] and whose mother, according to him as "an Idumean i.e. a half-Jew" and as
therefore unfit to be given governorship of Judea by the Romans.[120] In practice, Jewish denominations define "Who is a Jew?" via descent in different ways. All denominations of Judaism practices matrilineal descent and considers it axiomatic.[121] The
Conservative Jewish Movement also practices matrilineal descent as virtually all Jewish communities have for at least two thousand years.[106] In 1986, the Conservative Movement to the practice of matrilineal descent.[122] In 1983, the Central Conference of American
Rabbis of Reform Judaism passed a resolution waiving the need for formal conversion for anyone with at least one Jewish parent, provided that either (a) one is raised as a Jew, by Reform synagogues for at least a
generation. This 1983 resolution departed from the Reform Movement's previous position requiring formal conversion to Judaism for children without a Jewish mother.[123] However, the closely associated Israel Movement for Reform and Progressive Judaism has rejected this resolution and requires formal conversion for anyone without a Jewish
 mother.[124] Karaite Judaism does not accept Jewish Oral Law as definitive, believing that all divine commandments were recorded with their plain meaning in the written Torah. As such, they interpret the Hebrew Bible to indicate that Jewishness can only follow patrilineal descent. In 1968, the Reconstructionist movement became the first American
Jewish movement to pass a resolution recognizing Jews of patrilineal descent.[citation needed] In mythology Certain ancient myths have been argued to expose ancient traces of matrilineal customs that existed before historical records. The ancient myths have been argued to expose ancient myths have been argued to expose ancient traces of matrilineal customs that existed before historical records.
Lycians[125][126] of their times "still reckoned" by matrilineal descent, or were matrilineal, as were the Carians.[127] In Greek mythology, while the royal function was a male privilege, power devolution often came through women, and the future king inherited power through marrying the queen heiress. This is illustrated in the Homeric myths
 where all the noblest men in Greece vie for the hand of Helen (and the throne of Sparta), as well as the Oedipian cycle where Oedipus weds the recently widowed queen at the same time he assumes the Theban kingship. This trend also is evident in many Celtic myths, such as the (Welsh) mabinogi stories of Culhwch and Olwen, or the (Irish) Ulster
Cycle, most notably the key facts to the Cúchulainn cycle that Cúchulainn gets his final secret training with a warrior woman, Scáthach, and becomes the lover of her daughter; and the root of the Táin Bó Cuailnge, that while Ailill may wear the crown of Connacht, it is his wife Medb who is the real power, and she needs to affirm her equality to her
husband by owning chattels as great as he does. The Picts are widely cited as being matrilineal.[128][129] A number of other Breton stories also illustrate the motif. Even the King Arthur legends have been interpreted in this light by some. For example, the Round Table, both as a piece of furniture and as concerns the majority of knights belonging to
it, was a gift to Arthur from Guinevere's father Leodegrance. Arguments also have been made that matrilineality lay behind various fairy tale plots which may contain the vestiges of folk traditions not recorded. For instance, the widespread motif of a father who wishes to marry his own daughter—appearing in such tales as Allerleirauh, Donkeyskin,
The King who Wished to Marry His Daughter, and The She-Bear—has been explained as his wish to prolong his reign, which he would lose after his wife's death to his son-in-law.[130] More mildly, the hostility of kings to their daughter's suitors is explained by hostility to their successors. In such tales as The Three May Peaches, Jesper Who Herded
the Hares, or The Griffin, kings set dangerous tasks in an attempt to prevent the marriage.[131] Fairy tales with hostility between the mother-in-law and the heroine—such as Mary's Child, The Six Swans, and Perrault's Sleeping Beauty—have been held to reflect a transition between a matrilineal society, where a man's loyalty was to his mother, and a such as the heroine—such as Mary's Child, The Six Swans, and Perrault's Sleeping Beauty—have been held to reflect a transition between a matrilineal society, where a man's loyalty was to his mother, and a such as the heroine—such as Mary's Child, The Six Swans, and Perrault's Sleeping Beauty—have been held to reflect a transition between a matrilineal society, where a man's loyalty was to his mother, and the heroine—such as Mary's Child, The Six Swans, and Perrault's Sleeping Beauty—have been held to reflect a transition between the mother-in-law and the heroine—such as Mary's Child, The Six Swans, and Perrault's Sleeping Beauty—have been held to reflect a transition between the mother-in-law and the heroine—such as Mary's Child, The Six Swans, and Perrault's Sleeping Beauty—have been held to reflect a transition between the mother-in-law and the heroine—such as Mary's Child, The Six Swans, and Perrault's Sleeping Beauty—have been held to reflect a transition between the mother-in-law and the heroine—such as Mary's Child, The Six Swans, and Perrault's Sleeping Beauty—have been held to reflect a transition between the mother-in-law and the heroine—such as Mary's Child, The Six Swans, and Perrault's Sleeping Beauty—have been held to reflect a transition between the mother-in-law and the heroine—such as Mary's Child, The Six Swans, and Perrault's Sleeping Beauty—have been held to reflect a transition between the mother-in-law and the heroine—such as Mary's Child, The Six Swans, and Perrault's Sleeping Beauty—have been held to reflect a transition between the mother-in-law and the held to reflect a transition between the mother-in-law and the held to reflect a transition
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belief, the primary identity of all people follows the mother. Genesis 20:12, Rashi. ^ a b Midrash Rabbah, Numbers, 19 ^ Kiddushin 68b and Yebamoth 23a ^ Deuteronomy 7:3-4 ^ In Roman law, without connubium, the right to contract a legal marriage according to Roman law (i.e. where both parties are Roman citizens and
where both parties gave consent), the marriage was not a justum matrimonium, a legal Roman marriage and the children from such a union had no legal father and therefore followed the Roman citizenship status of the mother. Interestingly, "[t]hese restrictions as to marriage were not founded on any enactments; they were a part of that large mass
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