The Yanomamö people and language follow a kinship pattern commonly called Iroquois kinship, named after the Iroquois (also called Haudenosaunee) people in eastern North America. It is one of several kinship systems used across the world. Iroquois kinship systems employ bifurcate merging, in which one’s father and father’s brother(s) are referred to by the same term, and similarly one’s mother and mother’s sister(s) are referred to by the same term. Also, a distinction is made between one’s parallel cousins (children of an aunt/uncle whose gender is the same as their sibling parent) and one’s cross cousins (children of an aunt/uncle whose gender is opposite of their sibling parent). The merging and distinction of these terms reflect practices of inheritance and marriage in Yanomamö society.

P1.

1) Rerebawa  2) Yarima  3) Mukashe
4) Bushika  5) Davi  6) Okori  7) Krihisiwa (given)

P2.

suaboya refers to a daughter of the mother’s brother or of the father’s sister
soriwa refers to a son of the mother’s brother or of the father’s sister
amiwa refers to a daughter of the mother’s sister or of the father’s brother
eiwa refers to a son of the mother’s sister or of the father’s brother

1/3 partial credit was awarded for answering that suaboya/soriwa refers to a daughter/son (respectively) of the mother’s brother (only). 1/3 partial credit was awarded for answering that suaboya/soriwa refers to a daughter/son (respectively) of the father’s sister (only).

2/3 partial credit was awarded for answering that amiwa/eiwa refers to a daughter/son (respectively) of the mother’s sister (only). 1/3 partial credit was awarded for answering that amiwa/eiwa refers to a (direct) sister/brother (respectively).