with respect to the difference or level of opposition they involve (level of the lineage, clan, or moiety) in particular contexts and calls for solidarity among their members. What looks quite obvious in conflict resolution ↳ points to the existence of more confidential structural differences, such as variations and versions in the mythical narratives between levels of social categories.

p. 214

In Australia, for example, and where clan or moiety structures exist, each owns a portion of a shared mythical narrative. These narratives, known as songlines belonging to the Dreamtime (the name given to the Australian Aboriginal cosmology), depict the story of mythical figures that were travelling in mythical times over the country, covering often enormous distances across clan and tribal territory, and sometimes even across language groups. These figures shaped the landscape through their travels and are at the origin of natural species and established social rules and laws. Singing the songs, telling the stories, and performing the rituals that link back to these mythical figures is crucial, but can only be undertaken by those people that are responsible for—not necessarily the owner of—the stretch of land on which a particular episode of the mythical story occurred, handing the responsibility for other episodes to neighbouring groups. In these cases, recording the mythical narrative is only possible if the researcher has understood the clan or moiety structure of a society and is thus able to identify the owners, and is thereafter able to reconstruct the songline in its entirety (see also Nash and Simpson, Chapter 17 below).

Moieties themselves may, as in some cases in Aboriginal Australia and lowland Amazonia (Dreyfus 1993), be divided into social categories other than clans and lineages, such as sub-moieties, also called sections. These sections may themselves again be divided into subsections. Sections and subsections divide moieties up in different ways than clans do, but in some cases, such as among certain Northern Australian groups, they may in fact coexist. Sections and subsections reflect the distribution of genealogical relationships between people, in some cases linked to ritual roles. The crucial difference between sections or subsections and clans or lineages is that the former do not reflect visible corporate groups. They are rather abstract divisions of society into nevertheless meaningful entities without people belonging to the same category actually living together, owning land together, or mobilizing systems of conflict resolution. In Central Australia, subsection names are gendered, and are used as terms of address and reference, and sometimes even as personal names. In English, a term of address is *dad* or *daddy*, while its term of reference is *father*. The Pintupi people, for example, use eight root terms to group their people into eight categories, but add a gendered marker to distinguish female from male members of subsections. For example, one of these subsections is *kamarra*; another one is *paltjarri*. As such, however, these words are never used. People use *Tjakamarra* and *Tjapaltjarri* for males and *Nakamarra* and *Napaltjarri* for females. These subsections stand in particular relationships to each other, so that *Tjakamarra* is always the husband of a *Napaltjarri* woman and a *Nakamarra* is the wife of a *Tjapaltjarri* man.

‘Generational moieties’, also called ‘alternate generational levels’, are yet another important type of social category system. In many societies, these moieties or levels ↳ cut across other social groupings such as clans, lineages, or sections. In such generational moieties, a person's co-generationals (siblings, cousins, etc.), his or her grandparents’ co-generationals, and his or her grandchildren's co-generationals are included in one moiety, while a person's parents’ co-generationals and his or her children's co-generationals are members of the other moiety. These generational moieties usually have considerable influence on everyday behaviour as well as on ritual activities. People of the same generational moiety are usually behaviourally close and occupy similar roles during ceremonies, while relationships between members of different generational moieties are rather those of avoidance or at least respect. In the Australian Western Desert, these moieties have either relative names or absolute names, and sometimes both. Among the Ngaatjatjarra peoples of the Western Desert, *Ngumpaluru* (‘shadeside’) and *Tjintultukultul* (‘sunside’) are the absolute names of these moieties; and *nganantarka* (‘us bone’) and *tjanamiltjan* (‘they flesh’) are the relative terms. A person is either *Ngumpaluru* or *Tjintultukultul*, and he considers himself and his co-generationals as being *nganantarka*, while members of the opposite moiety he refers to as

p. 215