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ON JOKING RELATIONSHIPS

A. R. RADCLIFFE-BROWN

THE publication of Mr. F. J. Pedler's note¹ on what are called 'joking relationships', following on two other papers on the same subject by Professor Henri Labouret² and Mademoiselle Denise Paulme,³ suggests that some general theoretical discussion of the nature of these relationships may be of interest to readers of *Africa*.⁴

What is meant by the term 'joking relationship' is a relation between two persons in which one is by custom permitted, and in some instances required, to tease or make fun of the other, who in turn is required to take no offence. It is important to distinguish two main varieties. In one the relation is symmetrical; each of the two persons teases or makes fun of the other. In the other variety the relation is asymmetrical; A jokes at the expense of B and B accepts the teasing good humouredly but without retaliating; or A teases B as much as he pleases and B in return teases A only a little. There are many varieties in the form of this relationship in different societies. In some instances the joking or teasing is only verbal, in others it includes horse-play; in some the joking includes elements of obscenity, in others not.

Standardized social relationships of this kind are extremely widespread, not only in Africa but also in Asia, Oceania and North America. To arrive at a scientific understanding of the phenomenon it is necessary to make a wide comparative study. Some material for this now exists in anthropological literature, though by no means all that could be desired, since it is unfortunately still only rarely that such relationships are observed and described as exactly as they might be.

¹ 'Joking Relationships in East Africa', *Africa*, vol. xiii, p. 170.

² 'La Parenté à Plaisanteries en Afrique Occidentale', *Africa*, vol. ii, p. 244.

³ 'Parenté à Plaisanteries et Alliance par le Sang en Afrique Occidentale', *Africa*, vol. xii, p. 433.

⁴ Professor Marcel Mauss has published a brief theoretical discussion of the subject in the *Annuaire de l'École Pratique des Hautes Études, Section des Sciences religieuses*, 1927-8. It is also dealt with by Dr. F. Eggan in *Social Anthropology of North American Tribes*, 1937, pp. 75-81.

The joking relationship is a peculiar combination of friendliness and antagonism. The behaviour is such that in any other social context it would express and arouse hostility; but it is not meant seriously and must not be taken seriously. There is a pretence of hostility and a real friendliness. To put it in another way, the relationship is one of permitted disrespect. Thus any complete theory of it must be part of, or consistent with, a theory of the place of respect in social relations and in social life generally. But this is a very wide and very important sociological problem; for it is evident that the whole maintenance of a social order depends upon the appropriate kind and degree of respect being shown towards certain persons, things and ideas or symbols.

Examples of joking relationships between relatives by marriage are very commonly found in Africa and in other parts of the world. Thus Mademoiselle Paulme¹ records that among the Dogon a man stands in a joking relationship to his wife's sisters and their daughters. Frequently the relationship holds between a man and both the brothers and sisters of his wife. But in some instances there is a distinction whereby a man is on joking terms with his wife's younger brothers and sisters but not with those who are older than she is. This joking with the wife's brothers and sisters is usually associated with a custom requiring extreme respect, often partial or complete avoidance, between a son-in-law and his wife's parents.²

The kind of structural situation in which the associated customs of joking and avoidance are found may be described as follows. A marriage involves a readjustment of the social structure whereby the woman's relations with her family are greatly modified and she enters into a new and very close relation with her husband. The latter is at the same time brought into a special relation with his wife's family, to which, however, he is an outsider. For the sake of brevity though at the risk of over-simplification, we will consider only the husband's relation to his wife's family. The relation can be described as involv-

¹ *Africa*, vol. xii, p. 438.

² Those who are not familiar with these widespread customs will find descriptions in Junod, *Life of a South African Tribe*, Neuchâtel, vol. i, pp. 229-37, and in *Social Anthropology of North American Tribes*, edited by F. Eggan, Chicago, 1937, pp. 55-7.

ing both attachment and separation, both social conjunction and social disjunction, if I may use the terms. The man has his own definite position in the social structure, determined for him by his birth into a certain family, lineage or clan. The great body of his rights and duties and the interests and activities that he shares with others are the result of his position. Before the marriage his wife's family are outsiders for him as he is an outsider for them. This constitutes a social disjunction which is not destroyed by the marriage. The social conjunction results from the continuance, though in altered form, of the wife's relation to her family, their continued interest in her and in her children. If the wife were really bought and paid for, as ignorant persons say that she is in Africa, there would be no place for any permanent close relation of a man with his wife's family. But though slaves can be bought, wives cannot.

Social disjunction implies divergence of interests and therefore the possibility of conflict and hostility, while conjunction requires the avoidance of strife. How can a relation which combines the two be given a stable, ordered form? There are two ways of doing this. One is to maintain between two persons so related an extreme mutual respect and a limitation of direct personal contact. This is exhibited in the very formal relations that are, in so many societies, characteristic of the behaviour of a son-in-law on the one side and his wife's father and mother on the other. In its most extreme form there is complete avoidance of any social contact between a man and his mother-in-law.

This avoidance must not be mistaken for a sign of hostility. One does, of course, if one is wise, avoid having too much to do with one's enemies, but that is quite a different matter. I once asked an Australian native why he had to avoid his mother-in-law, and his reply was 'Because she is my best friend in the world; she has given me my wife'. The mutual respect between son-in-law and parents-in-law is a mode of friendship. It prevents conflict that might arise through divergence of interest.

The alternative to this relation of extreme mutual respect and restraint is the joking relationship, one, that is, of mutual disrespect and licence. Any serious hostility is prevented by the playful antagonism of teasing, and this in its regular repetition is a constant expression or reminder of that social disjunction which is one of the essential

components of the relation, while the social conjunction is maintained by the friendliness that takes no offence at insult.

The discrimination within the wife's family between those who have to be treated with extreme respect and those with whom it is a duty to be disrespectful is made on the basis of generation and sometimes of seniority within the generation. The usual respected relatives are those of the first ascending generation, the wife's mother and her sisters, the wife's father and his brothers, sometimes the wife's mother's brother. The joking relatives are those of a person's own generation; but very frequently a distinction of seniority within the generation is made; a wife's older sister or brother may be respected while those younger will be teased.

In certain societies a man may be said to have relatives by marriage long before he marries and indeed as soon as he is born into the world. This is provided by the institution of the required or preferential marriage. We will, for the sake of brevity, consider only one kind of such organizations. In many societies it is regarded as preferable that a man should marry the daughter of his mother's brother; this is a form of the custom known as cross-cousin marriage. Thus his female cousins of this kind, or all those women whom by the classificatory system he classifies as such, are potential wives for him, and their brothers are his potential brothers-in-law. Among the Ojibwa Indians of North America, the Chiga of Uganda, and in Fiji and New Caledonia, as well as elsewhere, this form of marriage is found and is accompanied by a joking relationship between a man and the sons and daughters of his mother's brother. To quote one instance of these, the following is recorded for the Ojibwa. 'When cross-cousins meet they must try to embarrass one another. They "joke" one another, making the most vulgar allegations, by their standards as well as ours. But being "kind" relations, no one can take offence. Cross-cousins who do not joke in this way are considered boorish, as not playing the social game.'¹

The joking relationship here is of fundamentally the same kind as that already discussed. It is established before marriage and is continued, after marriage, with the brothers- and sisters-in-law.

¹ Ruth Landes in Mead, *Co-operation and Competition among Primitive Peoples*, 1937, p. 103.

In some parts of Africa there are joking relationships that have nothing to do with marriage. Mr. Pedler's note, mentioned above, refers to a joking relationship between two distinct tribes, the Sukuma and the Zaramu, and in the evidence it was stated that there was a similar relation between the Sukuma and the Zigua and between the Ngoni and the Bemba. The woman's evidence suggests that this custom of rough teasing exists in the Sukuma tribe between persons related by marriage, as it does in so many other African tribes.¹

While a joking relationship between two tribes is apparently rare, and certainly deserves, as Mr. Pedler suggests, to be carefully investigated, a similar relationship between clans has been observed in other parts of Africa. It is described by Professor Labouret and Mademoiselle Paulme in the articles previously mentioned, and amongst the Tallensi it has been studied by Dr. Fortes, who will deal with it in a forthcoming publication.

The two clans are not, in these instances, specially connected by intermarriage. The relation between them is an alliance involving real friendliness and mutual aid combined with an appearance of hostility.

The general structural situation in these instances seems to be as follows. The individual is a member of a certain defined group, a clan, for example, within which his relations to others are defined by a complex set of rights and duties, referring to all the major aspects of social life, and supported by definite sanctions. There may be another group outside his own which is so linked with his as to be the field of extension of jural and moral relations of the same general kind. Thus, in East Africa, as we learn from Mr. Pedler's note, the Zigua and the Zaramu do not joke with one another because a yet closer

¹ Incidentally it may be said that it was hardly satisfactory for the magistrate to establish a precedent whereby the man, who was observing what was a permitted and may even have been an obligatory custom, was declared guilty of common assault, even with extenuating circumstances. It seems quite possible that the man may have committed a breach of etiquette in teasing the woman in the presence of her mother's brother, for in many parts of the world it is regarded as improper for two persons in a joking relationship to tease one another (particularly if any obscenity is involved) in the presence of certain relatives of either of them. But the breach of etiquette would still not make it an assault. A little knowledge of anthropology would have enabled the magistrate, by putting the appropriate questions to the witnesses, to have obtained a fuller understanding of the case and all that was involved in it.

bond exists between them since they are *ndugu* (brothers). But beyond the field within which social relations are thus defined there lie other groups with which, since they are outsiders to the individual's own group, the relation involves possible or actual hostility. In any fixed relations between the members of two such groups the separateness of the groups must be recognized. It is precisely this separateness which is not merely recognized but emphasized when a joking relationship is established. The show of hostility, the perpetual disrespect, is a continual expression of that social disjunction which is an essential part of the whole structural situation, but over which, without destroying or even weakening it, there is provided the social conjunction of friendliness and mutual aid.

The theory that is here put forward, therefore, is that both the joking relationship which constitutes an alliance between clans or tribes, and that between relatives by marriage, are modes of organizing a definite and stable system of social behaviour in which conjunctive and disjunctive components, as I have called them, are maintained and combined.

To provide the full evidence for this theory by following out its implications and examining in detail its application to different instances would take a book rather than a short article. But some confirmation can perhaps be offered by a consideration of the way in which respect and disrespect appear in various kinship relations, even though nothing more can be attempted than a very brief indication of a few significant points.

In studying a kinship system it is possible to distinguish the different relatives by reference to the kind and degree of respect that is paid to them.¹ Although kinship systems vary very much in their details there are certain principles which are found to be very widespread. One of them is that by which a person is required to show a marked respect to relatives belonging to the generation immediately preceding his own. In a majority of societies the father is a relative to whom marked respect must be shown. This is so even in many so-called

¹ See, for example, the kinship systems described in *Social Anthropology of North American Tribes*, edited by Fred Eggan, University of Chicago Press, 1937; and Margaret Mead, 'Kinship in the Admiralty Islands', *Anthropological Papers of the American Museum of Natural History*, vol. xxxiv, pp. 243-56.

matrilineal societies, i.e. those which are organized into matrilineal clans or lineages. One can very frequently observe a tendency to extend this attitude of respect to all relatives of the first ascending generation and, further, to persons who are not relatives. Thus in those tribes of East Africa that are organized into age-sets a man is required to show special respect to all men of his father's age-set and to their wives.

The social function of this is obvious. The social tradition is handed down from one generation to the next. For the tradition to be maintained it must have authority behind it. The authority is therefore normally recognized as possessed by members of the preceding generation and it is they who exercise discipline. As a result of this the relation between persons of the two generations usually contains an element of inequality, the parents and those of their generation being in a position of superiority over the children who are subordinate to them. The unequal relation between a father and his son is maintained by requiring the latter to show respect to the former. The relation is asymmetrical.

When we turn to the relation of an individual to his grandparents and their brothers and sisters we find that in the majority of human societies relatives of the second ascending generation are treated with very much less respect than those of the first ascending generation, and instead of a marked inequality there is a tendency to approximate to a friendly equality.

Considerations of space forbid any full discussion of this feature of social structure, which is one of very great importance. There are many instances in which the grandparents and their grandchildren are grouped together in the social structure in opposition to their children and parents. An important clue to the understanding of the subject is the fact that in the flow of social life through time, in which men are born, become mature, and die, the grandchildren replace their grandparents.

In many societies there is an actual joking relationship, usually of a relatively mild kind, between relatives of alternate generations. Grandchildren make fun of their grandparents and of those who are called grandfather and grandmother by the classificatory system of terminology, and these reply in kind.

Grandparents and grandchildren are united by kinship; they are separated by age and by the social difference that results from the fact that as the grandchildren are in process of entering into full participation in the social life of the community the grandparents are gradually retiring from it. Important duties towards his relatives in his own and even more in his parents' generation impose upon an individual many restraints; but with those of the second ascending generation, his grandparents and collateral relatives, there can be, and usually is, established a relationship of simple friendliness relatively free from restraint. In this instance also, it is suggested, the joking relationship is a method of ordering a relation which combines social conjunction and disjunction.

This thesis could, I believe, be strongly supported if not demonstrated by considering the details of these relationships. There is space for only one illustrative point. A very common form of joke in this connexion is for the grandchild to pretend that he wishes to marry the grandfather's wife, or that he intends to do so when his grandfather dies, or to treat her as already being his wife. Alternatively the grandfather may pretend that the wife of his grandchild is, or might be, his wife.¹ The point of the joke is the pretence at ignoring the difference of age between the grandparent and the grandchild.

In various parts of the world there are societies in which a sister's son teases and otherwise behaves disrespectfully towards his mother's brother. In these instances the joking relationship seems generally to be asymmetrical. For example the nephew may take his uncle's property but not vice versa; or, as amongst the Nama Hottentots, the nephew may take a fine beast from his uncle's herd and the uncle in return takes a wretched beast from that of the nephew.²

The kind of social structure in which this custom of privileged disrespect to the mother's brother occurs in its most marked forms, for example the Thonga of south-east Africa, Fiji and Tonga in the Pacific, and the Central Siouan tribes of North America, is characterized by emphasis on patrilineal lineage and a marked distinction

¹ For examples see Labouret, *Les Tribus du Rameau Lobi*, 1931, p. 248, and Sarat Chandra Roy, *The Oraons of Chota Nagpur*, Ranchi, 1915, pp. 352-4.

² A. Winifred Hoernlé, 'Social Organization of the Nama Hottentot; *American Anthropologist*, n.s., vol. xxvii, 1925, pp. 1-24.

between relatives through the father and relatives through the mother.

In a former publication¹ I offered an interpretation of this custom of privileged familiarity towards the mother's brother. Briefly it is as follows. For the continuance of a social system children require to be cared for and to be trained. Their care demands affectionate and unselfish devotion; their training requires that they shall be subjected to discipline. In the societies with which we are concerned there is something of a division of function between the parents and other relatives on the two sides. The control and discipline are exercised chiefly by the father and his brothers and generally also by his sisters; these are relatives who must be respected and obeyed. It is the mother who is primarily responsible for the affectionate care; the mother and her brothers and sisters are therefore relatives who can be looked to for assistance and indulgence. The mother's brother is called 'male mother' in Tonga and in some South African tribes.

I believe that this interpretation of the special position of the mother's brother in these societies has been confirmed by further field work since I wrote the article referred to. But I was quite aware at the time it was written that the discussion and interpretation needed to be supplemented so as to bring them into line with a general theory of the social functions of respect and disrespect.

The joking relationship with the mother's brother seems to fit well with the general theory of such relationships here outlined. A person's most important duties and rights attach him to his paternal relatives, living and dead. It is to his patrilineal lineage or clan that he belongs. For the members of his mother's lineage he is an outsider, though one in whom they have a very special and tender interest. Thus here again there is a relation in which there is both attachment, or conjunction, and separation, or disjunction, between the two persons concerned.

But let us remember that in this instance the relation is asymmetrical.²

¹ 'The Mother's Brother in South Africa', *South African Journal of Science*, vol. xxi, 1924.

² There are some societies in which the relation between a mother's brother and a sister's son is approximately symmetrical, and therefore one of equality. This seems to be so in the Western Islands of Torres Straits, but we have no information

The nephew is disrespectful, and the uncle accepts the disrespect. There is inequality and the nephew is the superior. This is recognized by the natives themselves. Thus in Tonga it is said that the sister's son is a 'chief' (*eiki*) to his mother's brother, and Junod¹ quotes a Thonga native as saying 'The uterine nephew is a chief! He takes any liberty he likes with his maternal uncle.' Thus the joking relationship with the uncle does not merely annul the usual relation between the two generations, it reverses it. But while the superiority of the father and the father's sister is exhibited in the respect that is shown to them, the nephew's superiority to his mother's brother takes the opposite form of permitted disrespect.

It has been mentioned that there is a widespread tendency to feel that a man should show respect towards, and treat as social superiors, his relatives in the generation preceding his own, and the custom of joking with, and at the expense of, the maternal uncle clearly conflicts with this tendency. This conflict between principles of behaviour helps us to understand what seems at first sight a very extraordinary feature of the kinship terminology of the Thonga tribe and the VaNdau tribe in south-east Africa. Amongst the Thonga, although there is a term *malume* (= male mother) for the mother's brother, this relative is also, and perhaps more frequently, referred to as a grandfather (*kokwana*) and he refers to his sister's son as his grandchild (*ntukulu*). In the VaNdau tribe the mother's brother and also the mother's brother's son are called 'grandfather' (*tetekulu*, literally 'great father') and their wives are called 'grandmother' (*mbiya*), while the sister's son and the father's sister's son are called 'grandchild' (*muzukulu*).

This apparently fantastic way of classifying relatives can be interpreted as a sort of legal fiction whereby the male relatives of the mother's lineage are grouped together as all standing towards an individual in the same general relation. Since this relation is one of privileged familiarity on the one side, and solicitude and indulgence on the other, it is conceived as being basically the one appropriate for a grandchild and a grandfather. This is indeed in the majority of human societies the relationship in which this pattern of behaviour most

as to any teasing or joking, though it is said that each of the two relatives may take the property of the other.

¹ *Life of a South African Tribe*, vol. i, p. 255.

frequently occurs. By this legal fiction the mother's brother ceases to belong to the first ascending generation, of which it is felt that the members ought to be respected.

It may be worth while to justify this interpretation by considering another of the legal fictions of the VaNdau terminology. In all these south-eastern Bantu tribes both the father's sister and the sister, particularly the elder sister, are persons who must be treated with great respect. They are also both of them members of a man's own patrilineal lineage. Amongst the Va Ndau the father's sister is called 'female father' (*tetadji*) and so also is the sister.¹ Thus by the fiction of terminological classification the sister is placed in the father's generation, the one that appropriately includes persons to whom one must exhibit marked respect.

In the south-eastern Bantu tribes there is assimilation of two kinds of joking relatives, the grandfather and the mother's brother. It may help our understanding of this to consider an example in which the grandfather and the brother-in-law are similarly grouped together. The Cherokee Indians of North America, probably numbering at one time about 20,000, were divided into seven matrilineal clans.² A man could not marry a woman of his own clan or of his father's clan. Common membership of the same clan connects him with his brothers and his mother's brothers. Towards his father and all his relatives in his father's clan of his own or his father's generation he is required by custom to show a marked respect. He applies the kinship term for 'father' not only to his father's brothers but also to the sons of his father's sisters. Here is another example of the same kind of fiction as described above; the relatives of his own generation whom he is required to respect and who belong to his father's matrilineal lineage are spoken of as though they belonged to the generation of his parents. The body of his immediate kindred is included in these two clans, that of his mother and his father. To the other clans of the tribe he is in a sense an outsider. But with two of them he is connected, namely with the clans of his two grandfathers, his father's

¹ For the kinship terminology of the VaNdau see Boas, 'Das Verwandtschaftssystem der Vandau', in *Zeitschrift für Ethnologie*, 1922, pp. 41–51.

² For an account of the Cherokee see Gilbert, in *Social Anthropology of North American Tribes*, pp. 285–338.

father and his mother's father. He speaks of all the members of these two clans, of whatever age, as 'grandfathers' and 'grandmothers'. He stands in a joking relationship with all of them. When a man marries he must respect his wife's parents but jokes with her brothers and sisters.

The interesting and critical feature is that it is regarded as particularly appropriate that a man should marry a woman whom he calls 'grandmother', i.e. a member of his father's father's clan or his mother's father's clan. If this happens his wife's brothers and sisters, whom he continues to tease, are amongst those whom he previously teased as his 'grandfathers' and 'grandmothers'. This is analogous to the widely spread organization in which a man has a joking relationship with the children of his mother's brother and is expected to marry one of the daughters.

It ought perhaps to be mentioned that the Cherokee also have a one-sided joking relationship in which a man teases his father's sister's husband. The same custom is found in Mota of the Bank Islands. In both instances we have a society organized on a matri-lineal basis in which the mother's brother is respected, the father's sister's son is called 'father' (so that the father's sister's husband is the father of a 'father'), and there is a special term for the father's sister's husband. Further observation of the societies in which this custom occurs is required before we can be sure of its interpretation. I do not remember that it has been reported from any part of Africa.

What has been attempted in this paper is to define in the most general and abstract terms the kind of structural situation in which we may expect to find well-marked joking relationships. We have been dealing with societies in which the basic social structure is provided by kinship. By reason of his birth or adoption into a certain position in the social structure an individual is connected with a large number of other persons. With some of them he finds himself in a definite and specific jural relation, i.e. one which can be defined in terms of rights and duties. Who these persons will be and what will be the rights and duties depend on the form taken by the social structure. As an example of such a specific jural relation we may take that which normally exists between a father and son, or an elder brother and a younger brother. Relations of the same general type

may be extended over a considerable range to all the members of a lineage or a clan or an age-set. Besides these specific jural relations which are defined not only negatively but also positively, i.e. in terms of things that must be done as well as things that must not, there are general jural relations which are expressed almost entirely in terms of prohibitions and which extend throughout the whole political society. It is forbidden to kill or wound other persons or to take or destroy their property. Besides these two classes of social relations there is another, including many very diverse varieties, which can perhaps be called relations of alliance or consociation. For example, there is a form of alliance of very great importance in many societies, in which two persons or two groups are connected by an exchange of gifts or services.¹ Another example is provided by the institution of blood-brotherhood which is so widespread in Africa.

The argument of this paper has been intended to show that the joking relationship is one special form of alliance in this sense. An alliance by exchange of goods or services may be associated with a joking relationship, as in the instance recorded by Professor Labouret.² Or it may be combined with the custom of avoidance. Thus in the Andaman Islands the parents of a man and the parents of his wife avoid all contact with each other and do not speak; at the same time it is the custom that they should frequently exchange presents through the medium of the younger married couple. But the exchange of gifts may also exist without either joking or avoidance, as in Samoa, in the exchange of gifts between the family of a man and the family of the woman he marries or the very similar exchange between a chief and his 'talking chief'.

So also in an alliance by blood-brotherhood there may be a joking relationship as amongst the Zande;³ and in the somewhat similar alliance formed by exchange of names there may also be mutual teasing. But in alliances of this kind there may be a relation of extreme respect and even of avoidance. Thus in the Yaralde and

¹ See Mauss, 'Essai sur le Don', *Année Sociologique*, Nouvelle Série, tome i, pp. 30–186.

² *Africa*, vol. ii, p. 245.

³ Evans-Pritchard, 'Zande Blood-brotherhood', *Africa*, vol. vi, 1933, pp. 369–401.

neighbouring tribes of South Australia two boys belonging to communities distant from one another, and therefore more or less hostile, are brought into an alliance by the exchange of their respective umbilical cords. The relationship thus established is a sacred one; the two boys may never speak to one another. But when they grow up they enter upon a regular exchange of gifts, which provides the machinery for a sort of commerce between the two groups to which they belong.

Thus the four modes of alliance or consociation, (1) through inter-marriage, (2) by exchange of goods or services, (3) by blood-brotherhood or exchange of names or *sacra*, and (4) by the joking relationship, may exist separately or combined in several different ways. The comparative study of these combinations presents a number of interesting but complex problems. The facts recorded from West Africa by Professor Labouret and Mademoiselle Paulme afford us valuable material. But a good deal more intensive field research is needed before these problems of social structure can be satisfactorily dealt with.

What I have called relations by alliance need to be compared with true contractual relations. The latter are specific jural relations entered into by two persons or two groups, in which either party has definite positive obligations towards the other, and failure to carry out the obligations is subject to a legal sanction. In an alliance by blood-brotherhood there are general obligations of mutual aid, and the sanction for the carrying out of these, as shown by Dr. Evans-Pritchard, is of a kind that can be called magical or ritual. In the alliance by exchange of gifts failure to fulfil the obligation to make an equivalent return for a gift received breaks the alliance and substitutes a state of hostility and may also cause a loss of prestige for the defaulting party. Professor Mauss¹ has argued that in this kind of alliance also there is a magical sanction, but it is very doubtful if such is always present, and even when it is it may often be of secondary importance.

The joking relationship is in some ways the exact opposite of a contractual relation. Instead of specific duties to be fulfilled there is privileged disrespect and freedom or even licence, and the only obligation is not to take offence at the disrespect so long as it is kept within

¹ 'Essai sur le Don'.

certain bounds defined by custom, and not to go beyond those bounds. Any default in the relationship is like a breach of the rules of etiquette; the person concerned is regarded as not knowing how to behave himself.

In a true contractual relationship the two parties are conjoined by a definite common interest in reference to which each of them accepts specific obligations. It makes no difference that in other matters their interests may be divergent. In the joking relationship and in some avoidance relationships, such as that between a man and his wife's mother, one basic determinant is that the social structure separates them in such a way as to make many of their interests divergent, so that conflict or hostility might result. The alliance by extreme respect, by partial or complete avoidance, prevents such conflict but keeps the parties conjoined. The alliance by joking does the same thing in a different way.

All that has been, or could be, attempted in this paper is to show the place of the joking relationship in a general comparative study of social structure. What I have called, provisionally, relations of consociation or alliance are distinguished from the relations set up by common membership of a political society which are defined in terms of general obligations, of etiquette, or morals, or of law. They are distinguished also from true contractual relations, defined by some specific obligation for each contracting party, into which the individual enters of his own volition. They are further to be distinguished from the relations set up by common membership of a domestic group, a lineage or a clan, each of which has to be defined in terms of a whole set of socially recognized rights and duties. Relations of consociation can only exist between individuals or groups which are in some way socially separated.

This paper deals only with formalized or standardized joking relations. Teasing or making fun of other persons is of course a common mode of behaviour in any human society. It tends to occur in certain kinds of social situations. Thus I have observed in certain classes in English-speaking countries the occurrence of horse-play between young men and women as a preliminary to courtship, very similar to the way in which a Cherokee Indian jokes with his 'grandmothers'. Certainly these unformalized modes of behaviour need to be studied

by the sociologist. For the purpose of this paper it is sufficient to note that teasing is always a compound of friendliness and antagonism.

The scientific explanation of the institution in the particular form in which it occurs in a given society can only be reached by an intensive study which enables us to see it as a particular example of a widespread phenomenon of a definite class. This means that the whole social structure has to be thoroughly examined in order that the particular form and incidence of joking relationships can be understood as part of a consistent system. If one is asked why that society has the structure that it does have, the only possible answer would lie in its history. When the history is unrecorded, as it is for the native societies of Africa, we can only indulge in conjecture, and conjecture gives us neither scientific nor historical knowledge.¹

A. R. RADCLIFFE-BROWN.

Résumé

LA PARENTÉ À PLAISANTERIES

ON constate chez plusieurs tribus africaines l'existence des rapports sociaux coutumiers tels que les intéressés ont le droit, et même le devoir, de s'injurier. Ce sont les parentés ou les alliances à plaisanteries. Le but de cette article est d'indiquer les conditions générales dans lesquelles ces usages se trouvent. C'est quand la structure sociale est telle qu'entre deux personnes il y a à la fois liaison et séparation que l'on trouve ou des relations de respect exagéré et de pudeur, ou leurs contraires, des relations de sans-gêne ou d'irrespect, de raillerie ou de badinage grossier, voire même obscène. Ce sont deux moyens alternatifs d'établir une alliance qui peut s'appeler extra-juridique.

¹ The general theory outlined in this paper is one that I have presented in lectures at various universities since 1909 as part of the general study of the forms of social structure. In arriving at the present formulation of it I have been helped by discussions with Dr. Meyer Fortes.