HG Variables Binford coded that aren’t in the LRB file

[I suspect these were left out of Binford’s working file because there were not enough cases coded to be useful or the data was judged to be too detailed for global comparison and more abstract variables were used instead (e.g. dom1 and dom2 used for ritual instead of details of what type of ritual). Researchers interested in these variables may be able to find them among materials (coding notes and/or data files) in the Binford Archive at Truman State University. - ALJ]

KINSHIP
AFFIL This code identified the conventions for recognizing kin and non-kin.
1 Bilateral kin reckoning. Kinpersons are identified from among both father's and mother's consanguinial kinpersons.
2 Patrilateral reckoning. Kinpersons are only identified from among the father's consanguinial kinpersons.
3 Matrilateral reckoning. Kinpersons are only identified from among the mother's consanguinial kinpersons.

GENTER The kinship system is differentiated so as to merge the persons from alternating generations. That is, persons in the first ascending generation and those in the first descending generation, *vis a vie ego*, are merged terminologically. This is a marked feature of most Australian systems. However, many others use reciprocal terms for persons in alternating generations.
1 Section reckoning or other forms where there is intergenerational merging and this is utilized in exogamic proscriptions.
2 Reciprocal terms -- most of the time we do not know the social or marriage "consequence" of systems with this type of intergenerational merging.

ADOPTION Codes the prevalence of adoption of children from living parents to other persons within the society.
1 Absent.
2 Occurs but only under very restricted sets of circumstances.
3 A common, or at least regularly occurring, phenomena.

MARRIAGE
AGECOM Codes the average difference between males and females at the time of initial marriage of each (i.e., this is not the age difference between the marriage partners).
1 < 5 yrs
2 5-10 yrs.
3 10-15 yrs.
4 > 15 yrs.

RITUAL
B. TYPES OF RITUALIZED ARTICULATION WITH THE FORCES OF NATURE AND/OR SOURCES OF SUPERNATURAL POWER WHICH CAN EFFECT THE LIVES OF PEOPLE.
RENEWAL Codes the presence and scale of organization of "renewal" rites. These are all rituals which have as their expressed purpose the maintenance of the "good" relationships between man and nature. They are focused on specific species and particular places, e.g., "totem centers," "earth navels," or "spirit children centers."
1 Such rituals are unknown in the society.
2 Such rituals are present but are organized at the personal or family level.
3 Such rituals are present and organized at the community or camp level of participation.
4 Such rituals are present and are organized at the multi-community level of participation.
5 Such rituals are present and are organized at the multi-community level and have a special "priesthood" or secret society associated with their presentation.
MAINT Codes the presence and scale of rituals which have as their goal the simple maintenance of a good or desirable state of being. These may celebrate the "world of nature" in an abstract sense. They are not focused on particular places or material symbols in real space.

1 Such rituals are unknown in the society.
2 Such rituals are present but are organized at the personal or family level.
3 Such rituals are present and organized at the community or camp level of participation.
4 Such rituals are present and are organized at the multi-community level of participation.

ANIMALSOUL Codes the presence of and scale of participation in rituals which have as their primary focus the appeasement and/or respect for particular animals. Several species may be included or only one. Generally associated with the belief in "giving animals" and proper human behavior to ensure the future presence and abundance of animals and their good will toward humans.

1 Such rituals are unknown in the society.
2 Such rituals are present but are organized at the personal or family level.
3 Such rituals are present and organized at the community or camp level of participation.
4 Such rituals are present and are organized at the multi-community level of participation.

ATONMENT Codes the presence and scale of participation in rituals which have as their primary focus the supplication, atonement with, or wishing for security in relationships between man and nature. This may be directed toward rain, animal increase, etc. Man asks for these things in the ritual, rather than assuming that the proper performance will ensure these things.

1 Such rituals are unknown in the society.
2 Such rituals are present but are organized at the personal or family level.
3 Such rituals are present and organized at the community or camp level of participation.
4 Such rituals are present and are organized at the multi-community level of participation.

FRUITS Codes the presence and scale of ritualized "first fruits" rituals in the society. These are prompted by seasons of abundance for certain foods and resources and may also welcome seasonal change.

1 Such rituals are unknown in the society.
2 Such rituals are present but are organized at the personal or family level.
3 Such rituals are present and organized at the community or camp level of participation.
4 Such rituals are present and are organized at the multi-community level of participation.

C. SECULAR ELEMENTS OF SOCIAL SOCIETY

FINVIN Codes the presence of invitational feasts within the society. Hosts normally distribute goods and/or foods and supply food to guests during the event. The event is primarily focused on the hospitality aspects and the quality and quantity of food supplied. It also generally has the mood of establishing the "social worth" of the sponsors.

1 This type of ritual is absent in the society.
2 This type of ritual is present in the society.
3 This type of ritual is a regularly used procedure in the overall ritual system.

SECSOC Codes the presence and rough number of secret societies within the community or ethnic unit being considered. Secret societies are sodalities within which membership must be "purchased" or "sponsored". They tend to be guild-like with respect to some productive specialization or other socio-centric role. Not infrequently, both males and females may be initiated.

1 Secret societies are unknown in the society.
2 Few secret societies are present,(1-2)
3 A moderate number of secret societies are present,(3-5)
4 A high number of secret societies are present, (>5)
5 Numerous secret societies, some of which are rank-dependent, are present.

D. RITUALIZED BEHAVIOR FOCUSED ON THE INDIVIDUAL

VISION Codes the regular practice of seeking a vision or possession experience by members of the society at large.
1 The practice is absent in the society.
2 The practice is present, but only a few persons choose to pursue the activity.
3 Many males and females pursue this activity.
This practice is a predominantly male-biased activity, but some females may also seek to gain special relationships with supernatural agents.

**TOTEM** Codes the presence and scale of participation in rituals which have as their primary focus the performance by individuals of the songs, dances, and other esoterica associated with their personal totems, spirit helpers, medicine bundles.

1. Such rituals are unknown in the society.
2. Such rituals are present but are organized at the personal or family level.
3. Such rituals are present and organized at the community or camp level of participation.
4. Such rituals are present and are organized at the multi-community level of participation.

**INVRIT1** Codes the type of ritual into which there is the greatest investment within the society, and this generally implicates the social scale of its performance.

**INVRIT2** Codes the type of ritual into which there is the second greatest investment within the society, and this generally implicates the social scale of its performance.

**a. Secular Rituals**
1. Regional seasonal gatherings with sings and dancing.
2. Male and female gift exchange ceremonies.
3. **Maturational history rituals which lack a wealth and major status differentiation.**
4. Female initiation ceremonies.
5. Male initiation ceremonies.
7. Mortuary rituals.

**b. Rituals where the focus is on the individual and his personal association with spirit helpers and/or totem creatures.**
8. Personal performance dances and ceremonial events. (e.g., "Spirit dances" of the Salish)

**c. Rituals where the focus is on the announcement of social status, related achievements, and/or conferrals or confirmations as well as subsidies to high status individuals.**
9. Major rituals at the naming of a child or at other points in status maturation prior to puberty.
10. Marriage ceremonies where there are major exchanges of titles, crests, and other status-related prerogatives.
11. Ceremonies where there is a major conferral of rites and privileges after marriage, e.g. Nootks "Shaman's dance"
12. First Fruits rites where goods are manditorially presented to an elite person in a ritual manner. These goods may be used by the elite in support of their status.
13. Mortuary rites where there is a built in component dealing with the succession to the status of the deceased. Rites, privileges, and prerogatives are transferred.
14. Rites where there is major wealth display and display of privileges and prerogatives but the ethnography does not specify exactly the stimulus for the rites.

**d. Rituals which are focused on the group either in terms of special roles and their recruitment, or in terms of the state of the group vis-a-vie other groups.**
15. Secret societies where the rites are either initiating persons to differentiated roles within the society of functioning in support of the overall wellbeing of the society.
16. Ceremonies which are held either before or after engaging in war, e.g. scalp dances.
17. Regularly held ceremonies which have as their goal the resolution of conflict between groups. These frequently take place in special meeting places and generally involve ritualized combat.

"Inviting-in-feasts" are specific feasts or rituals where a local group invites an adjacent group to a hosted visit. There is generally food supplied, and goods may be given or exchanges. Only hospitality rituals, themselves, are coded here.

**f. Rituals which have as their primary focus the state of the relationship between the people and the forces of nature or the supernatural which can impact their well being.**
18. Shaman's performances which seek to link the state of the people to the forces which could impact them.
20. First Fruits rituals.
21. Renewal rituals -- focus on particular places and species.
22 Maintenance rituals, without spatial focus.
23 Atonement rituals with a shift to the demonstration of worth and value as understood from the perspective of the forces being appealed to.
24 Animal soul rituals.

*CAUCON* Codes the explicitly stated "reasons" for inter-group conflict.
1 Being attacked by others.
2 Conflict over entitlements to women.
3 Abduction of women and revenge, thereof.
4 Murder and revenge for raids, abduction of persons.
5 Revenge for witchcraft killings.
6 Poaching and murder.
7 Power display -- raiding for women, slaves, and horses.
8 Poaching and murder as well as insults to leaders.
9 Both (7) and (8) with additional desire for annihilation of the enemy.

*ARMOR* Codes the presence and kind of personal defensive technology.
1 None reported.
2 Large shields. Small parry shields are not tabulated since they are mostly used in internal conflicts.
3 Personal armor. Special hats, clothing, etc.
4 Both defensive shields and armor are present.
5 Constructed defensive facilities are reported.