

About Totems, Simultaneity and Alternatively thinking's modes used by Natives in the rows of Eponymous Emblems of Clans and the kinship's social Organisations.(4)

This work must be redeployed from the classical vision if one wants to approach d"invariants of the laws of functioning of the human spirit, especially about the structure of the myths as it was demonstrated by Claude Levi -Strauss...

Both the structure of myths among natives is expressed both in terms of their invariant in their mythical statements and in their mode of Life. The latter expressing In the Aboriginal hunter in his human fate by what I can call a "Praxis", the latter articulated in a dialectical tension between his existential experience made of hunting, anecdotes and the picturesque of his tribulations hunting Past than from his religious journey... In line with the mental representation of the cosmogony of mythical narratives of which he and his entourage are impregnated !

This is tantamount to saying and explaining that all the great systems of thought are articulated on a dualistic cognitive axis. (Rio, K., 2007, 455-458).

The native starts and deploys his inner magic vision in his environment hunting

The Social Exchange paradigm can only be interpreted and realized in a radical antinomy with the prohibition of incest. The principle of reciprocity and its corollary exchange more specifically, it is a social relationship in opposition and in reaction to the social terms of incest.

This is indeed a tension in the native's inner experience, according to a logico-classificatory system of thought, which can infer its representation of the world and its place in it, according to a figure of structural linguistics of our Mental universe that is of the order of Chiasmus...

... A semantic reversal of the mental functions of the Thought both analog and logical. (See Sketch)

Indeed, the native deploys a vision pantheistic simultaneously of the order of the Culture and Nature in which the myths of the foundation of its community and the cosmogony from which this community has established itself in the territory of which it depends and deploys its daily activities, in particular the auto - subsistence this economical system .

Logical thought of time in phase with that devoted to the search for resources in hunting goods, coincides with a notion of synchronic time in relation to the avatars of the daily of a hunter-gatherer. The latter being moreover, simultaneously in diachrony both in its mental concerns referring to its framework of religious and mythical references by a double movement of tipping Psychic Structural and Semantic!

The principle of the prohibition of incest is contrary to the principle of reciprocity by the exchange relationship which is enshrined in it between the social partners.

There is indeed a Praxis between mythical narratives and their diachronic ways of thinking where their differential variables and binary pairs of semantic opposition, these playing at full throttle the myths in analog and simultaneously logical thinking mode.

The famous chiasmus in its double semantic structure and isomorphic deploys and sets out rhetorical mechanisms of the human spirit that are the metaphor in its double twist Semantic Diachronic and Synchronicity.

Occasioned and articulated such as the founding myths of a human group that base its existence and its homogeneity from those.

It is from this chiasmus internally lived on the mode of dialectic tension between the daily synchronicity and the religious psychic experience diachronic....

That the dualism Nature/Culture according to Claude Levi-Strauss based initially on the prohibition of incest on which I will later return, I would stress the point nodal that this dualism which begins as an act or a gesture that one can Consider as an invariant Fundamental gesture made of reciprocity to better understand the dualism Nature/Culture and the origin of the start-up of human societies..

"To choose is to give up" according to the Adage! It is the beginning of the genesis of human societies on which the mode of operation of these is based on the paradigm of the exchange, exchange of a Kauri in the Trobriand Islands at Marcel Mauss Circular Exchange of Sisters between future brothers-in-laws in the Amazon rainforest, in the work of Claude Levi-Strauss.

On the other hand, incest may very well exist and be conceived with a Social networking of the thinnest, build a world endogamous and apprehend without needing a system of exchange, but it is condemned to sterilize socially in the medium term .

By Elsewhere, The Exchange of dowry by devoting the Alliance to Marilyn Strathern about the object of study of the Totemism Swinger at Emile Durkheim Develop very close points of view.

I would like to synthesize my work and drawing inspiration from the double and quadruple Entry table established by Philippe Descola in his major opus, » Beyond Nature and Culture" and more precisely with Claude Levi-Strauss, when the latter in his demonstration of the Culinary Triangle in the Volume of "Honey to Ashes" involved in the Corpus «Mythologiques », exposes its own system of symbolic reflections of the life in society of the natives.

As an introduction to more in-depth development in the but putting in perspective I propose this semantic table with double entry :

	Logicalism	=	Synchrony
Culture	Totemism	=	Discontinuity Nature
	Analogism	=	Diachrony
	Animism	=	Continuity

I want to specify, explore and demonstrate the dialectic Tension between the pairs of binary oppositions resolving by the organic synthesis of a daily experience of an original myth, Lived is to be remembered in the synchrony of the individualization, in particular the trophies of the hunts brought by the social actors in their village community.

More specifically explore and demonstrate the both synchronic and diachronic tension between function pairs bipolar! This is achieved by the quasi-organic introduction of a daily experience of the hunting rituals, these being carried out in particular from hunting trophies and the individualization of the feeling through the mythical narratives, these in Diachrony.

Personally, I am in the process of analyzing the different modes and production ratios in Hunter-gatherers.

There have been several production systems in the framework of subsistence economies that have coexisted simultaneously in the Neolithic without exploiting and dominating each other.

For me, capitalism actually started in the Mesolithic with the first grain and tuber silos. Beginning of the capitalist spirit in the Mesolithic and not at the time of the hunter-gatherers, capitalistics perhaps! But in the late Paleolithic, there is still no accumulation in the sense of provoking a pressure on the value of the cynegetic goods to increase the symbolic importance of them in an approach to pooling of tasks towards them!

Maximization of profits and marginalization of losses, this is really the beginning of capitalism at the time of the emergence of agriculture and its pantheon of gods!

I partially subscribe to the analysis of Maurice Godelier!

In relation to the mode of thought based on the logical sequence of the concepts of thought, I also position myself about this start-up of the spirit, of the classificatory type:

The natives at the level of their logical – classificatory thinking, do not order and arrange the mental categories in the same way that we think to put them away!

They rationalize and order like us the modern, but they bring into the dialogue of cultures by their expressiveness, interact from their cultural reference frame elements other than those that we usually store in our unconscious..

Study on discontinuity and systems of continuity of thought: Concepts concerning the Logico-classificatory totemic thinking systems: the ideas emitted about the pseudo - totemism of Claude Lévi-Strauss!

Viewpoint of these insight, focusing on the simultaneity on the classifications of the eponymic and totemic animals of clans and the alternation of the concentrated by nature/culture dualism.

Its rhetoric's language of the magical thought based on the metaphor and the metonymy of the speech about social situations.

The magical thought over the Prohibition of Incest issued on the social paradigm of Exchange by the systems of kinship's reporting structures.

Study on discontinuity and systems of continuity of human thought:

Concepts concerning the Logical-classificatory totemic thinking systems, and in particular the ideas issued on the pseudo-totemism by Claude Lévi-Strauss!

Perspective of the spirit focusing on simultaneity in the totemic taxonomic species, especially of the clan bloated animals and the alternation represented here by the nature/culture dualism and its mental subcategories, the metonymia and metaphor used in magical thinking.

As for the antinomy concerning the social paradigm of the Exchange and prohibition of incest, it is represented by the systems of the kinship structures used by mankind.

Definitions of the Totemism "a contrario" from those of Claude Lévi-Strauss.

Study about the Discontinuity and the Continuity concepts concerning the Totemic logico - clasificatorias systems of thought, ideas issued from the Pseudo-Totemism of Claude Lévi- Strauss 's Point of vue; these insight ,focusing with simultaneity about classifications of eponymic's totem's animals of clans and the alternativity of the focused by the dualism Nature/Culture and his antynomic's basements about the Social Paradigm of Exchange by the the systems's of kinship's statements structures. About the continuity and discontinuity of the eponymic totaemic species as described by Claude Lévi-Strauss; the continuity and simultaneity of the appearance of these as well as the alternation and discontinuity, in particular the differences of sorts of animals or plants, as well as the seniority of the appearance of clans: the eponymic species of totems and clans often reflect the exogamy that emerges...

And in this, by the physiomorphisation of their cultural and ritual elements in simultaneity with the anthropomorphisation of the elements of the natural Kingdom and of the different animal species that the people.

I seek to develop the idea that the dichotomy nature/culture is based on a number of rules of functioning of the human spirit, these in limited number such as physiormorphisation of the cultural world and anthropomorphisation of the natural world.

And that the simultaneity and alternation on which the rules of the mind operate form the network of the start-up of the brain in the same way as those of the metonymia and the metaphor but at another level, much deeper of the unconscious!!

What Claude Lévi-Strauss called the continuity of kinship between humans and the discontinuity of the eponymic species of totems!

I would reverse the terms of the chiasm and I will mention in this the principle of alternation inscribed in the kinship system (eg ternary type alternation: Crow-Omaha parenting systems) and permanence in the simultaneity of the different plant species s and animals that are given to be seen as the eponymous species of exogame clans, most often totemic and collective representations among humans.

Compared to the mode of thinking logico – classificatory also I position myself about this start-up of the spirit, of this type:

The natives at the level of their logical thinking order and arrange the mental categories not in the same way as we modern. They rationalize and order like us, but they bring into their frame of reference elements other than those that we usually store in our unconscious..

According to Marcel Mauss, the paradigm "giving, rendering and receiving" induces the principle of reciprocity and induces the notion of debts, according to (Emile Bernier Donner or take? The obligation to give in the economy of power-2018), in the unconscious of the donee: there is continuity and discontinuity in the economic flows of foodstuffs, these simultaneous and alternating.

In the major work of Claude Lévi-Strauss, "the totemisme today" (1964) it suggests the notion of a pseudo-totemism summed up in some simple mathematical laws of the mechanisms of the spirit: the discontinuity of the different animal species totems ' eponymes; and continuity of kinship systems!

This brings me closer to a work by Olivier Houdé (2019) in which he seeks to demonstrate that the little child when he has to choose between an addition and a subtraction, it will tend to perform very often a bad addition.

Olivier Houdé in a book of 2019: "the human being is not just an algorithm," (pp. 30-31) where it evokes the importance of "inhibition" factor in its neural substrate in the 4-year-old child in the start-up of the brain mechanisms indispensable to This kind of mental operations that are subtraction and additions!

These bet in relation to numbers alignments! Olivier Houdé evokes the "continuity" of the alignment of figures and the choice to add or subtract a currency, ("discontinuity") in particular in relation to the basic mathematical operations employed.

This is to affirm the quasi "neuronal" involvement of mental operations that as everyone else we perform when tirelessly we order and classify the epiphenomena that appear to us as collective representations of the spirit.

As to the question of the importance of the "inhibitions" that Oliver Houdé raises in the structuring of the small child, in particular taking into account the principles of psychic construction of the individual highlighted by Jean Piaget; the classifications, prescriptions, preferences, prohibitions of all kinds of which are enamelled the thesis of Claude Lévi-Strauss, "the elementary structures of the kinship" of 1949, lead us to look at the prescriptions and prohibitions that dot the social system and I will not fail to mention the considerations I have just set out in order to clarify the problem of the prohibition of incest and its antonym: the paradigm of social exchange...

« The myth and its expressions at the event level at the same time in Nature and in

Culture." Population not exceeding a few thousand individuals, one can hope to get their converse: systems of unconscious prescriptions that would reproduce exactly but in full the outlines of the hollow mold formed by the system of conscious prohibitions ».

"If this was possible there would be a method applicable to cases where the margin of freedom becomes greater between what is forbidden to do and what we do, making random the draw of the positive according to the single negative given".(Levi-Strauss, C.,1949, XXIV)

Claude Levi-Strauss sought to demonstrate in the anthropological community: the incest by its modalities of the most diverse expressions, especially structural and linguistic: "That the world of symbolism is infinitely diverse by its content, but very few laws phonological that are worth for all languages" ... of what is relative to his relationship in the founding myths of the different cultures of mankind with these famous "phonological mussels:" Simple types, implementing behind the diversity of the characters, some elementary functions; And the complexes these individual myths, also bring back to some simple types, mussels where comes to take the fluid diversity of cases. "(Levi-Strauss, C. ASI. 1958, 225)

« By progressive decomposition of the term and by increasing generalization of the paradigm. One is an axis that could be called Metonymic, It replaces each relative subordinate rank on which the same decomposition work is performed. So behind each primary opposition couple appear pairs of oppositions Secondary, and then Behind these tertiary, and so on until the analysis meets these oppositions infinitesimal to which the speech of the ritual is pleasing”.

« The other axis, which is the Myth, the metaphorical genre: it subsumes the individualities under the paradigm, widens and impoverishes the concrete data at the same time by imposing on them to cross the discontinuous thresholds separating the empirical order from the symbolic order, Then the imaginary order, finally the schématisation. » In the statement of theirs different reconversions ! C. Levi – Strauss 1971, 607)

The syntagm: "Principle of Reciprocity" » is prolonged by the metonymy of the daily "talk" and metaphor in the speech held during religious rites among natives..

A fundamental dualism exists and is incorporated in both modern and native mindsets. The prohibition of incest, dualism initial, is expressed both in the culture of the natives, in humanity and in nature, passively in some primates such as the great apes in the African equatorial forest....

So there is a fundamental symbolic asymmetry between The Forbidden of social incest, antinomic with social exchange, linking social actors with a view to various associations, such as hunting groups, hunting necessary for the livelihood of the village community.

On the continuity and discontinuity of the eponymous totemic species as described by C. Levi-Strauss, the simultaneity of the appearance and the alternation of eponymous species of totems and clans often reflect the exogamy in release ...

And in this by the physiomorphization of their cultural and ritual elements in simultaneity with the anthropologization of their elements of the natural kingdom and the various animal species which the people ..

"From this point of view, indeed, exogamy and language have the same fundamental function: communication with others and the integration of the group" (Troubetzkoi, N.: Language psychology. Paris 1933).

Prohibition between the groups of the beautiful potential brothers willing to exchange their sisters and to pass a barter based on the sociological invariant of the principle of reciprocity/ambivalence with the personal sacrifice that somewhere means the exchange!

According to the share of the psychic experience of each native (Levi-Strauss, C. A.S.I. 1958, 225), these are the » Mussels "Phonological" of the unconscious who refer to a phenomenon founder of the social fact towards what is the "Prohibition of incest" .. !

Incest is socially speaking, « Sterile « As for The influence of his involvement in the daily life and the avatars of the village communities. . It leads to emptiness in non-association in order to achieve goals of shares of hunting trophies nota: These are also very often marked by many food bans.

When Denis Bertholet (2003) expresses his consideration of the internal rationality of Claude Levi-Strauss's capital work, "Wild Thought»,(1963) !

This one infers a very personal neo-Kantian perspective à the time .inbred societies are often less wealthy in multiple social exchanges because of their character rather often strong hierarchical .

There are beautiful pages of Claude Levi -Strauss in his opus, "Wild Thought " more specifically when this one demonstrates the factor cultural particular of the Exogamic related to the Prohibition of Incest in relation to its immersion in the environmental systems of nature, which bases the dichotomy nature/Culture!

The foundations of an organized society are the Principle of Reciprocity and the paradigm of The Exchange, bases of the movement of potential wives of a social group to the other whose hunting and gathering are the economic expression, the foundations of the dualism of mentalities and whose habitat reflects the life of an Amazonian village community, I think more precisely of the" field " of Claude Levi-Strauss in Brazil, in particular!
(Levi-Strauss, C,AS II, 1963).

There is, however, a contradiction in Claude Levi-Strauss !

The laws of starting up by the human mind, type of mental tinkering are "other" than simply a mental modus operandi of type Logico-classificatory! It is in a dimension based on the principle of Reciprocity Rhetorical forms of discourse and speech that are the metonymy and the metaphor that these articulate and unfold in the mythical discourse, in particular..! These are registered in the unconscious of the individual!
In addition, it is important to underline and consider the importance of the infrastructure of the subsistence economy in particular, the hunting, as cultural elements that can give us access to a broader understanding of the phenomenon of/Culture... Nature dualism!

Ceremonies such as potlach, dispersal of consumer goods accumulated sometimes for years and held in Colombia British Characterized by Owers Auctions in the dispersal and destruction of property by their owners and until their disappearance! These provoke wars and rivalries for questions of prestige, helps us to know better by their aspect exacerbated and by negation until to the absurd from the capitalistic point of view of accumulation, the eminently swinging character at the base of the social and psychic organization in which the human being evolves.

According to the communication of Julian Thomas of the University of Manchester "the trouble with Material culture" (Thomas, J. 2007, 1, 4)

"A Alternative framework is sought in a conception of culture as practice, and objectivity is a worldly event, rather than as outsourcing "...

"Culture is a whole of attributes" lies in the head before a part of it is realized as things. The concept of material culture, in other words, brings with it the dichotomy between the mind and the material ".....

"No at least the "material culture" seems to rest in a distinction between an inner and outer world in which ideas come out of the mind, and then give form to the lifeless matter. Conversely, and by the same process, the material formed leaves the kingdom of nature and enters the realm of culture".

On the one hand one can also wonder about what the human spirit is capable of setting up from a duality dichotomous Nature/Culture, dualism quite ubiquitous in its collective representation that we have of our existence.

That this dualism simultaneously exists both in nature and in Culture and is prolonged by the Prohibition of incest and more specifically in the dualism nature/Culture.

I think more particularly of the Greek philosopher of the Hellenistic period Aristotle who in his opus: "Of the Soul" (1972, 264), strongly dissociates the body of the mind to, subsequently define the mind or human soul by gradually eliminating everything it is not.. !

That the human soul or mind and body pattern are invariants that fall into the social processes whose Prohibition of incest is a main sociological element.

Nevertheless, there should be no boundaries between the cognitivism and the definition of the Levi-Strauss Structure, C. 1947, 60), the One - we in the "Structures of Kinship", demonstrates in the chapter on the Principle of Reciprocity that it is a social invariant based on the paradigm of exchange...

The cognitivism is selective and happens to be a of the way of understanding in tandem with the Logico-Classificatory thought, this dyad leading to the synthesis of analogue dualism.

By a mystical and religious approach to the coveted and hunted prey, Inuit hunters demonstrated the encompassing capacity of trade at the symbolic level.

Analog thinking of the human mind that it is enough to swap to establish a logical mental approach!

In "Race and Culture" « , Claude Levi-Strauss issues The following considerations: the selection and Dosage and arrangement of genetic factors are not causes but the effects of a given culture. The trait that characterizes the human Condition is precisely the fact that it falls entirely within the culture. It is neither natural nor artificial and does not fall more on genetics than on rational thinking. (Levi-Strauss, C. 1971, pp. 49-61).

The perspectives of the same myth and its differential differences in those of their different versions of a same theme and topic demonstrate the many variables in the statement of it..

It is also necessary to count on the binariity of the pairs of symbolic oppositions in the stories and the experiences of the natives. There is Praxis between the synchronic experiences and the symbolic tension that encompasses the diachronic statement of mythical narratives, systems of thought inherent to the natives.

Levi Strauss, C., env., 1958, 313-315)

I quote Maurice Godelier: "The transition from nature to culture now seems to be a transformation between the still animal social life of our very distant ancestors the Neanderthals (who have disappeared) and those of the" Homo sapiens "that we are." (Godelier, M. 2013-185)

As for the author Yves Christen he seeks to demonstrate the cultural and natural foundations of the Prohibition of Incest by Relation to his immersion in the animal kingdom inhabiting nature! Animal Kingdom in Which act Implicit and explicit behavioral rules that are evidenced by almost all species living in their respective eco-systems, such as birds and felines: these demonstrating applications of formal behavioral norms, Traces of logical, empathetic and solidarity-minded approach.. (Christen, Y., 2013-14 pp. 25-34)

In a sense, the famous dualism Nature/Culture set in Highlighted by Claude Levi-Strauss in anthropology: This conception can be understood and interpreted only from the perspective of "implication" of the social phenomenon of the Prohibition of incest, which is neither purely cultural nor purely of material origin; Nor is it a dosage of composite elements... »

"In a sense, it belongs to nature, because it is a general conduct of Culture, and therefore it is not surprising to see it hold of nature its universalist character "... (Levi-Strauss, C., 1947, 28-29).

According to Philippe Descola (2008.180) , "By deriving the social from the psychic, And Therefore it should not be surprising to see it cultivate, Levi-Strauss has certainly escaped this trend, but in the state of uncertainty where we are still about the laws of the spirit, this derivation could only be inductive. The analysis of the myths excepted is the study of the Institutions (Shamanism (Inuit) that Levi-Strauss can trace back to the intellect and not the other way around.)

The work of deploying according to a structural vision based on the dichotomy of mythical discourse and its collective and individual avatars dealing with constructing narrative statements from Mises In shapes Metaphorical and métonymiques. This speech demonstrates the role played and reflects the Prohibition of incest in the society mentioned.

As for the word, contrary to the discourse that falls within a diachronic apperception of the human spirit and its different elements ; She symbolizes the world of nature: animals, plants, by its the phyziomorphism Cultural.

In particular, it expresses the mental representation that natives make of their community, its aspect of social structure, its analogical, animist and naturalistic way of thinking, a series of inversion and permutation relations, interiority and physicality dyadic or not, human and non-human.

Internality of the "first" individuals in particular, when these in close intimacyPhysical, when Hunting rituals are very often in symbiosis with the Animiques entities, the latter constituting the anthropologisation and the merger or All At least the complicity with the Forces of Nature.

I quote again Claude Levi-Strauss (, 1947, 60): » The Fundamental phenomenon that results from the prohibition of incest is the same: from the moment I forbid the use of a woman who becomes available to another man who renounces a woman who becomes so available to me”.

A cognitive apperception of religious belief: No religion based on the mental representation of a social system (Costa, L, Fausto, C., 2010, 98-100) can only be extended by the Praxis of an existential approach based on economic independence especially hunting and gathering.

In this Optical Between the symbolic components of metaphor and metonymy (Lakoff, G. and Johnson, M.,-1980, 201-208) The main axes at work must be clear in the approach of the human spirit.

Dualism made of two networks:

11 ' Organicist

Semantic networks

3) "The Summary, the overall meaning of the structure that implies both the organicist structure as a system of interdependent parts joined by dependency bonds – and the semiotic structure – as a "system" of signs – renderings represent what is shared by these two schematic clusters.

(Lizardo, O. 2013, 11)

From this dualism of the paradigm of exchange as a medium mental and whose potlaching in British Columbia would be confirmation by the capitalist negation of the extension of such a concept: dominant, pregnant and pre-existent structure of the human spirit.

Chez Pierre Bonte (2000) who wonders in an article published in the Journal:

» Man ", " is "The Exchange--Universal? : This dualism is highlighted by its fundamental aspect; And it is well and truly incorporated as it is, so installed both in the mindsets of the natives and in the modern man. (Bonte, P. 2000,39)

Social disjunctions or disfunctions set in stages by ritual of ceremony propitiatory in game obtained back, to the work in the tragic religious and also the mythical narrative of which are imbued the actors of that .. (Levi-Strauss, C. 1950, XXI, XXII, XXIII).

We describe the social phenomenon of the Exchange and Social contract in companies that are not deprived of an economic market as has been claimed. Because the market is a human phenomenon that we believe is not foreign to any society.

That is to say and to explain that all the large systems of collective representations are articulated on cognitive axes and dualists, binaries, logico-qualifying thinking systems in themselves.

According to Claude-Levi-Strauss, religions are collective representations built from their respective mythological corpuses. These are the set-up of a very often binary logico-classificatory thought based on the laws of language that are the rhetorical and semantic rules of it, such as metaphor and metonymy.

Always according to Claude Levi – Strauss, we could compare the approach of scientific investigation with the setting in perspective Logico-classificatory But for me it remains to prove and it is not so obvious that it to Demonstrate. Mental DIY in both cases: done of Inferences, of evidence by negating what might not be true!

With regard to the laws of thought according to Claude Levi-Strauss, the cross movement of a anthropomorphisation of nature and a physiomorphization of culture simultaneously in mythical statements, thus to a dialectic ground induced by this semantic double twist.

As a synthesis to my Work, I develops another semantic table, this one based on the differential differences and the binaries of the mythical opposition pairs in the experiences of the natives! Mythical language and daily life:

Analogism	Logicalism
Differential differences	binarité of couples
In the statement of the different	Of opposition.
Versions of a Myth.	Lived of the natives
Metaphors	Metonymy

As a conclusion to this paper, I will make a brief reference to the paradigm of the exchange and the principle of reciprocity: between the version of Philippe Descola which relies on the four functions that according to him articulate the thought of the natives:

Totemism	Analogism
Animism	Naturalism

Vision of Claude Levi-Strauss this one not based on existential Praxis, such as I tried to demonstrate in the natives, but on the psychic functions that are the ability to grasp the real, the symbolic and the imaginary: three levels of symbolic interpretation, much like a music partition that unfolds on several portals!

In his correspondence with Roman Jakobson, which spans more than forty years, Claude Levi-Strauss alludes to this dialectic perspective which I raised to reject immediately: "Finally, I will point out that it is not a question of tension Dialectic except in a negative way, "about his primordial work:" Wild Thought "!
C. Levi-Strauss, 2018, 259, cf. correspondence 1942-1982).

Nevertheless, the paradigm of the exchange in particular the movement of the sisters between the future brothers-in-law can conceive and conceptualize only in a generalized social exchange antinomic to the prohibition of incest and reciprocally its Prohibition cannot be understood only by putting into perspective the principle of reciprocity enshrined in the Nature Human.

Charles-Henri Batjoens. Alumnus/Faculty

Faculty of Philosophy and Social Sciences. Free University of Brussels, ULB.
5th May 2019

References.

Aristotle: From the Soul Philosophical Bookstore J. Vrin-Paris 1971

Bertholet, Denis: Claude Levi-Strauss. Plon 2003

Bonte ,Pierre: "Is the exchange universal?" In :Review: "Man," n ° 154-155 Sep. 2000
pp. 39-65

Christen, Yves: These animals obsessed with the rules: from the Prohibition of incest
to the normative imperative. in :
The Rooster-Heron» 2013/4, No. 215 pages 25-34.

Costa, Luiz, Fausto, Carlos: "The Return of Animists", in Religion and Society, 2010
pp. 89-108

Descola, Philippe: Beyond Nature and Culture. Gallimard, Library of Human
Sciences. 2005

Godelier Maurice: Lévi - Strauss . Le Seuil -2013

Houdé, Olivier :

L'intelligence humaine n'est pas un
algorithmique. Odile Jacob 2019

Lakoff,, George, Johnson, Brand: The
metaphorical structure of the human
conceptual system. In Cognitive
Science 4, 1980 pp195-208

Levi-Strauss, Claude:

The elementary structures of the Kinship. Edit Mouton, 1947, 2nd draw, 1968

Introduction to the work of Marcel Mauss in: Sociology and anthropology, 1st Edition, 1950 – Presses University of France.

Structural anthropology I. Plon 1958

Wild Thought: Plon, 1962

The Naked Man. : In, “Mythologies “ IV 1971 Plon, Paris

The Totemism today. PUF 1974

Race and Culture in: International Journal of Social Sciences.
Vol. XXIII, No. 4, 1971

Correspondance: 1942-1982, Roman Jakobson-Claude Levi-
Strauss , Le Seuil, , The bookstore of the twentieth Century,
2018.

Lizardo, Omar: On the cognitive-historical origins of
ambiguity in social theory: "The case of the concept of
structure" Department of Sociology. Notre Dame University
810 Flanner Hall Notre Dame, IN46556.

Nature and Company: Anthropological Perspectives. 2008
edited by Ph. OFF and Gisli Palsson
Descola ,Philippe: Chapter 5-Building natures.

Rio Knut: Denying the gift: aspect of the ceremonial
exchange and sacrifice on Ambrym Island, Vanuatu, in:
Anthropological theory 20007; 7 449

Strathern, Marylin: Marriage exchanges, en:
Annual examination of Anthropology Vol. 13 (1984) pp. 41-
73

Thomas, Julian: The problem with material culture
School of art, history and culture. University of Manchester,
2007. Trubetskoï, N.: The psychology of language. 1933
Paris

Trubetskoï, N.: The Psychology of Language. 1933 Paris

[Type here]

Praxis dans le marketing du dossier -
meilleur à avoir un système de pensée
logique et rationnelle

Chiasme

Praxis entre le
synchronie des faits
anecdotes de la
vie quotidienne

Pensée logique et la
temp synchronique
de autres du quotidien
et la ressources en gènes

