

Necessaries

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~~Health concepts and~~  
~~of common use.~~

A. Wealth concepts

- 1. Wealth - in primitive society the possession, turn-over or display of <sup>(1) prestige goods (valuables, exhibition arousing forms of food.</sup>  
in archaic society wealth tends to become more definitely quantifiable *staples and necessities*
- 2. Valuables - especially in primitive society: specific objects with a honorific history like heirlooms <sup>of Kula goods.</sup>
- 3. Ceremonial objects - ~~are~~ valued for their religious or political importance in highly specific sociological contexts.
- 4. Prestige goods - objects as valued for the social weight ~~and~~ influence conferred by their possession, including treasure, ~~and~~ <sup>movable</sup> slaves and large domestic animals.
- 6. Treasure - ~~in archaic society~~ <sup>storable</sup> ~~consists of~~ <sup>(1)</sup> ~~valuables, ceremonial objects or~~ <sup>(2)</sup> ~~prestige goods, primarily precious metals, stones and artifacts, the circulation of which is restricted to chief kings and gods.~~
- 5. Staple goods - ~~precious goods circulating in a restricted~~ <sup>movable</sup> ~~market, gold, silver, stone~~
- 7. Luxuries - utilities restricted to the rich, almost exclusively <sup>movable</sup> ~~acquired by raid or trade, mainly in the way of ornaments, cosmetics, herbs, spices, incense, rare woods, birds, precious artifacts.~~
- 8. Expeditionary objects - quarried, felled or caught at a distance in spite of the difficulty and danger involved in the acquisition and carrying.

Necessaries - utilitarian goods in  
of common use.

B. Health concepts and  
of common use.

- 1. Movantia - self-propelling objects such as cattle, flocks and slaves.
- 2. Staples - <sup>storable</sup> ~~non-perishable~~ fungibles ~~usually stored,~~ such as corn, oil or wool.
- 3. Perishables - fresh foodstuffs and cooked food such as are provided in local markets.
- 4. Manufactured articles - such as pottery, wares, weapons & implements.
- 5. Specific objects <sup>of</sup> non-fungibles, such as a house, a plot of land pieces of cattle, a slave, a boat, a tree.
- 6. Trade goods - standardized in regard to <sup>goods that are</sup> ~~quality~~ <sup>and</sup> ~~quantity~~ <sup>and</sup> ~~price~~ <sup>and</sup> ~~availability~~ <sup>and</sup> ~~in~~ <sup>and</sup> ~~overseas~~ <sup>and</sup> ~~and~~ <sup>and</sup> ~~caravan~~ <sup>and</sup> ~~trade.~~

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wealth concepts and necessities

of common use.

A. Wealth concepts

1. Wealth - in primitive society (vaygua) the possession, turn-over or display of (1) prestige goods, (2) valuables or (3) emotion arousing forms of food. In archaic society wealth tends to become more definitely quantifiable (staples and treasure).
2. Valuables - especially in primitive society: specific objects with a honorific history like heirlooms or Kula goods.
3. Ceremonial objects - valued for their religious or political importance in specific sociological contexts.
4. Prestige goods - objects as valued for the social weight and influence conferred by their possession, including treasure, slaves and large domestic animals.
5. Elite goods - prestige goods circulating in a respected circle, gold, silver, slaves, horses, ivory.
6. Treasure - storable (1) valuables, (2) ceremonial objects or (3) prestige goods, primarily precious metals, stones and artifacts the circulation of which is restricted to chief kings and gods.
7. Luxuries - utilities restricted to the rich, almost exclusively acquired by raid or trade, mainly in the way of ornaments, cosmetics, herbs, spices, incense, rare woods, birds, precious artefacts.
8. Expeditionary objects - quarried, felled or caught at a distance in spite of the difficulty and danger involved in the acquisition and carrying.

B. Necessaries - utilitarian goods in common use.

1. Moventia - self-propelling objects such as cattle, flocks and slaves.
2. Staples - storable fungibles such as corn, oil or wool.
3. Perishables - fresh foodstuffs and cooked food such as are provided in local markets.
4. Manufactured articles - such as pottery, mats, weapons & implements
5. Specific objects or non-fungibles, such as a house, a plot of land, pieces of cattle, a slave, a boat, a tree.
6. Trade goods - goods that are standardized in regard to quality and units to facilitate handling in overseas and caravan trade.

March 7. Lecture by Professor Polanyi.

WEALTH today consists in :

1. the possession
2. by individuals
3. of any goods (subsistence & nonsubsistence)
4. provided only that they are scarce & exchangeable
5. Such wealth is valued -  
PRIMARYLY because essential to the physical life of individuals;  
DERIVATIVELY because shows forth his pecuniary or other POWER over other individuals.

Wealth thus has a competitive, dis-  
ferential connotation, as Veblen justly remarks. Goods are not wealth unless they are exchangeable i.e. other people must desire them as well as you. If you alone appreciate them they are not wealth but are said to have merely personal or SENTIMENTAL value. Personal culture, manners, etc are not wealth, for this reason. If all goods tomorrow became superabundant they would cease to be wealth because everybody could have them and exchange (or DIFFERENTIAL) relations could no longer be set up.

6. Society exists only to make possible private possessive transactions between individuals. Private consumption is the goal. The economic success of a society is measured in terms of this criterion.
7. (This is really an extension of # 5 above) With us goods are valued as means of production.

Wealth for us consists of useful goods i.e. those goods which DERIVE their value from us. Because we value ourselves, we value the goods ministering to our needs.

(Our society is dominated by what a French philosopher calls the PRIMACY OF THE USEFUL. Men are then measured by their success in producing useful goods i.e. their END becomes the provision of the MEANS OF ANIMAL EXISTENCE. A vicious circle results.)

WEALTH for primitives consists in:

1. the display or ceremonial manipulation or handing around,
2. by individuals only in their capacity as members of the society (private life not being distinguished)
3. of nonsubsistence luxuries (subsistence goods not being esteemed)
4. arousing emotions of one kind or another - from their being prestige or religious goods etc
5. Such wealth is valued NOT because essential to individual physical existence but precisely because has SENTIMENTAL VALUE - it may be a heirloom, or have passed through the hands of important people, or show a great deal of labor has gone to make it, or reveal the power, prestige, or divine acceptance of the SOCIETY.

If all goods became superabundant, these would still be valuable and still be wealth in the eyes of the community.

6. Society exists not to feed the body but to feed the mind i.e. to give the individual access to the Good Life (access to such values as freedom, art, contemplation etc). Access to 'spiritual' goods is the goal.
7. Goods are valued as means of social cohesion.

Wealth consists mainly of USELESS goods.. which do not derive their value from us. Such useless goods are there to be enjoyed, or delighted in, (Useless here means 'beyond utility'..having value for their own sake, as ends, not as means, deriving their value from some ulterior end.