The post-binding factor of the kinship structure is the inherent patterned rights and obligations in a given society. It indicates the nature of structure and function through the manifestation of these patterned rights and obligations.

10.1 Patterned Rights

The Saora society is, by and large, a kinship-oriented society. Among all other aspects, kinship is one of the important aspects of their social structure. Each and every member of this society is assigned with prescribed roles in accordance with their social rules, norms, values, customs, and beliefs. Thus, the behaviors are prescribed with certain rights and obligations between the kin members to define each kinship term to define as a linguistic tag. Again, the role has a biological criterion, or admitted substitutes for admission to it, and has also cultural criteria for performance. In other words, each type of kinship relationship involves a social behavior that is culturally standardized, predictable, and specified as appropriate etiquette with respect to a given pair of relatives. On this assumption, each pair of kinsmen has certain rights and obligation to each other, which is more or less regulated by the clan less and the depth of kinship tie. In general, the day-to-day interaction among the kin members within a family is patterned basing upon a close blood tie among them. Other such close kinship relations based on the criterion of descent are also automatically assigned with certain rights and obligations. But in addition to all those day-to-day interactions of those close blood relatives, there are certain relatives whose behaviors are prominently patterned and standardized in some special occasion which attract our attention as the point of discussion. All these are discussed considering the relatives within the “Punya” and “Kulam” or consanguinal and affinal group, in the context of social, economic, and religious transactions.

Ideally, the Saora village consists of multiple Birnda members. The kinship behaviors within the relatives are patterned taking into consideration the factors like consanguines and affines. The consanguines are included under ‘Punya” or “Kheja” and the affines are called as
“Kulam” The day-to-day interactions are remarkable among the members of the “Kheja.” Besides, the attainment of different religious and ritual occasions, the mode of property inheritance and mode of sharing and exchange of agricultural lands bind these members. Being patrilineal in nature, it has its unique attribution. Though female members do not get the share from property but they have many contributions in all facets of works and activities. Even after their marriage, they contribute their labour to their brother and father’s agricultural work. The sex relationship among the members of this group is a taboo. Coming to the “Kulam” group, they used to reciprocate in each and every social, economic, religious, and political activity. Besides, they also contribute to the smooth functioning of Saora society by maintaining cordiality. Females are more laborious than the male members, and male dominance is a characteristic feature of this society. The kinship terminology and usages show more perfect patterned rights and obligations among the Saora people, which can be practically observed. To be more specific, the other prominent cases of patterned behaviors can be studied in the context of local descent group and outside of it. In different economic and ritual transactions like shifting cultivations, marriages, death and birth rituals, the members of the “Punja” group have rights and obligations to help each other at the time of need. In shifting cultivations and other distresses, one may seek help from his consanguineal group members. E.g., “Kheja.” Because of certain rights which he possesses over his lineage (“Kheja”) members and obligation to it he may also help them in return without paying any type of wage. In death, birth, and marriage rituals, Saora have obligations to help each other because of their common ancestry.

10.2 Obligation Relationships

There are some typical cases showing an interesting type of patterned rights and obligations between elder brother’s wife—husband’s younger brother, elder sister’s husband—wife’s younger sister, father—law—daughter’s husband, mother’s brother and sister’s son, elder brother and younger brother’s son. A Saora’s younger brother and his wife, and the husband and wife’s younger sister can mix and talk freely. But a husband’s younger brother cannot marry to his deceased brother’s wife, where as elder sister’s husband and wife’s younger sister is preferential spouse to each other.
The relation between the husband's father (Kunan) and son's wife (kam) and HuElBr to YoBrWi are of relation of avoidance. The relationship between mother's brother and sister's son is a very typical case concerned with paternal rights and obligations. In a birth ceremony the mother's brother "Mamoy" has the specific function to discharge, in aiming the arrow to a distance to determine the span of the newborn child. Then moving around the village with the newborn proves a special type of rights and obligation from him. In the marriage ceremony, the maternal uncle also plays a prominent role in decision-making. Besides, he has a respectable position and is consulted by his niece and nephews in various occasions. The role of father's sister and daughter on death rituals is prominent. Her presence and looking after the house and to keep the lamp burning are crucial.

Thus, there are a number of other types of patterned behaviors also found along with certain rights and obligations among the classificatory kinsmen. Each kinsman has a specific role to play in various social, religious and economic activities. Each kinsman has to bring a gift, which may vary, from small amount of paddy to a buffalo according to his or her social and economic status. Other than consanguines and affines, the ritual kinship also is a typical feature of the Saora society. The labour cooperative, which is called as 'Anseer' or 'Anera' with its organizational principle shows the necessary obligation of consanguines, affines, neighbours and ritual kinsmen in the agricultural works.

Thus, very distinctive pictures of patterned rights and obligations can be deduced from the interpersonal behaviors. It prescribes a unique, systematic and disciplined way of life in Saora society. Perhaps, the process of socialization and enculturation mechanizes the expected behaviors and duties among the members of this society like others. However, all these patterned rights and Saora obligations are embodied in the Saora kinship structure and guided by the mutual obligation, sentimental attachment, and the basic laws of kinship. Thus, the patterned rights and obligations with all cultural prescriptions regulate the smooth functioning of the social mechanisms of the Saora society.
10.3 Changes in Social structure

Change is inevitable for any society. It is also essential for both continuity and growth of the culture and the society. However, some changes bring observable elements to the social system whereas, others are the substitutes due to the time factor. Some changes are very instant whereas others are very slow and costly affair. As several authors realize it, the various changes depend upon the perception and the worldview of that particular culture. Also, the changes put the people in tedious job of acceptance, revolts etc. and finally welcome it through the time. Coming to the ‘Saora’ society, it has also faced the challenges of the changes coming through modernization, sanskritization, westernization and these changes are reflected very much in their socio-cultural behavior including the ‘kinship’.

The Saora people are always in contact with the Hindu caste since time immemorial and some of them also adopted the Hindu religion and are recognized as the ‘Sudha Saora’. Since the advent of the missionaries, along with other tribes Saoras have also undergone conversion to Christianity. The Saora villages in the ‘Seronga’ panchayat like ‘Bhuban’, ‘Patsagadjong’, ‘Abasing’, ‘Tuburuda’, are converted to Christianity. In ‘Puttasing’ area, most of the households belong to Christianity in the villages like ‘Regngtal’, ‘Dungdunger’ and ‘Kereba’. In ‘Rumrumba’ village, which is about fourteen Km away from ‘Seronga’ the villagers mostly follow Hinduism. Thus, very few villages are left which belong to the traditional Saora culture like ‘Angada’, ‘Rudher’, ‘Jongjong’, ‘Lade’ and a few others.

The political behavior of Saora people are more interesting in modern government system. Most of them exercise their voting power. The traditional political structure has still its impact in their day-to-day life. However, the police, the block and the district level administration have a lot of influence towards raising awareness about the policies of the government functioning around them. Both the religion and political set up have thus undergone internal and external changes, which ultimately make inroads to the inner structures like ‘kinship’.
In kinship terms there are some little changes like the term ‘nani’ for the elder sister and ‘bhai’ for brother. This is observed among the christanized and hinduised people. Some of them can refer the kin through the ‘orria’ terms, which shows that they have a proper understanding of the languages of the neighbour also. Ancestor worship is the important part of their life which not only help to gather but also unite the kin members both consanguines and affines. Most of the functions, ceremonies, rituals, concentrate on the worship of the souls of the ancestors. Today also people worship the souls in expectations of curing diseases (as I have collected two observation, one from village Jongjong and one from village Rejimgtal)

But due to the impact of Christianity and modernization people are growing to be less faithful to their own tradition. Though I could observe the village deity in the village ‘Angada’ but unfortunately no such structure is existing in the four villages in the Puttasing area. Taking the kinship usages the changes are many including the avoidance relationship. The strict observation of avoidance relationship between husband’s elder brother and younger brother’s wife, husband’s father and son’s wife are not there. They all work together in the agricultural field particularly in ‘Anseer’. Physical touch is avoided as far as possible but they can talk face to face. It is the feeling of the saora people that the mode of respect has reduced its intensity than it was before. The relationships under ‘Amitate’ and ‘joking’ are however not changed.

Regarding the ‘pseudo’ relationships, the ‘gading’ or ‘sango’ could not be reported in the villages of ‘Puttasing’ area though I got some of the cases in the ‘Serongp’ area. According to the people no more dreaming of the ancestors are taking place as it happened before. Hence, no ceremony takes place to commemorate the ritual kinship among the saoras. Only on each other’s wishes friendships are established.

Considering the changes in the kinship obligations, the traditional pattern of helping the kins has been changed. Due to christianization the number of kins have been reduced in various ceremonies and rituals resulting in lesser amount of help. But the traditional pattern of invitation for ‘karjya’, ‘guar’, ‘anyman’, and ‘serung’ and the gift exchange in the ceremonies, and attending the funeral pyre etc are still going on. Rules of the property inheritance and rules of
adoption are still under the traditional pattern and change in religion has no impact on it. However, the migrated members to ‘Assam’ for road work or the tea gardens have to hand over the property to their nearer kins till the time of their return. But now a days people also give their land for cultivation to the tenants. The labor cooperative ‘Anseer’ usually had more kin members than friends and neighbours, has now changed its form taking only representatives from each family as it’s members. At present saora people do engage in daily wage labour work which was not the earlier practice. People like to work as hired labourers than to render free service at kin’s agricultural land. Coming to the relationships within the ‘Kheja’, the traditional rules of invitation, attending the life cycle rituals, seasonal ceremonies like the ‘nuakhua’, the biennial ceremony or the death ritual ‘Guar’ are less visible due to conversion to other religions. This resulted in lesser number of kinsmen as participants and contributors. Likewise the marriage rules are not observed strictly as per their traditions. The ideal type of ‘serung’ is found costly hence marriage by capture is in highest frequency among these people today. However, the converted people follow their usual way, as it is required by their religion. But the behavior of the kin members like helping the kin in arranging the marriage, in taking the invitations to other places, arranging the feast, arranging the huge amount of liquor for the bride’s party are still as per their tradition and have not changed much. Thus Lanjia Saora despite the pressures of time, economy, tradition and necessities, are maintaining their culture without much violation. Though they are changing their religion, their usual obligation towards the kinship is still intact. Perhaps, the kinship structure is less affected than other parts of ‘Lanjia Saora’ social structure.

10.4 Physical Changes and Development

Most of the physical changes and the development of Saora tribe are due to the creation of Lanjia Saora Development Agency (LSDA). For the all round development of Lanjia Saora, two Micro projects, one located at Serango in Gajapati district and another at Puttasing in Rayagada district have been established. LSDA, Serango was set up in 1979 while LSDA, Puttasing was set up in 1984. The objective of the micro project was to raise the living conditions of Lanjia saora and change them from a primitive and pre agricultural stage of shifting.
cultivation to modern agriculture and allied pursuits. Both the LSDA have tried, within their limited means, to develop critical and essential infrastructure and services which are important for income generation such as road communication, education, health care, drinking water, irrigation, soil conservation, housing etc.

Change and development scenarios in the Micro Project Area of LSDA, Serango has been well depicted by Mohanty and Nayak (2002-2003). From their analysis, signs of change are very much visible in education, health, population, agricultural pattern, occupation and over all economic conditions of the Lanjia Saora of LSDA, Serango area. Lanjia Saora of LSDA, Puttasing area have also undergone similar changes, albeit lesser scale, as compared to LSDA, Serango area. Activities of LSDA, Puttasing since its inception (Table-2.16) and the existing infrastructure facilities (upto 23-04 2003) (Table-2.17) have been presented in Chapter-II. From the existing infrastructure facilities it is very much apparent that the objectives of creation of LSDA have been achieved to a great extent. However, a lot is yet to be done to bring a sound socio-economic development of Lanjia Saora. It has been rightly pointed out by Behura (1990) that socio-economic development is a device to improve the quality of life of people and encompasses a spectrum of activities and human mobilization to make people stand on their own feat and break away all the structural disabilities which chain them to the condition in which they live. The change in the social structure or in kinship action/behaviour from a perspective of socio-economic development needs in-depth analysis. Because the changes depicted above under social structure are not very remarkable as compared to the changes in socio-economic conditions. Some innovative study has however linked the socio-economic development of Saora tribe to a new face of culture history (Nayak, 1992). Therefore, the study has further scope to make an accurate inventory of the components of change and then to establish link between socio-economic/physical changes and socio-cultural changes of Saora tribe.