CHAPTER III

SOCIAL ORGANIZATION
The study of social organization deals primarily with the significant grouping of individuals. In any society social organization comprises of two different elements such as social units and social institutions. Social units are based on blood, sex, age with membership independent of individual choice or an involuntary attachment and social institutions are based frequently on kinship, marriage, law, property, religion and education.

Firth (1951) recognises the social organisation as a systematic ordering of social relations by acts of choice and decision. It explains how people from different groups carry out their relationships through institutions over a period of time and it also helps us to understand change.

Leonard Broom and Selzmick (1968) define social organisation in a dictionary of sociology as, 'the patterned relations of individuals and groups' and identify it as one of the two basic sources of order in social life, the other being norms and values.
The present study emphasises on the important aspects of social organisation like marriage, family, kinship, life cycle ceremonies and intercaste relations of Gangaputras.

MARRIAGE

Sociologically, there are several forms of mating that are reprobated, condoned, accepted, or definitely approved. In a society from among the several forms of mating marriage is considered to be the highest form of approbation.

Family is, an institution and it is antecedent to marriage. Marriage has always been an elastic and variable usage, which is a contemporary privilege. The concept of marriage has ambiguity and often it is substituted for wedding.

Further, marriage is regarded as a prerequisite for establishing a family. Hindus' want to realise four purposes of human life namely, dharma, artha, kama, and moksha. Marriage is to get legitimate progeny for inheritance and performance of religious ceremonies.
Marriage is more than physical union but it is the union of two personalities. Family should be a creative source of satisfaction.

Marriage selection may be viewed from three points of view, such as, the field of selection, the party of selection and the criteria of selection. The field of selection is restricted in two ways. Among some tribes and communities there is a preferential code, enjoying marriage with a particular relative as more desirable, or at times even obligatory. Marriage between certain relatives or between certain groups is considered incestuous or undesirable. There are further restrictions of an endogamous character enjoying marital union within the bounds of certain groups.

The exogamy of the Hindus has two aspects. The exogamy prohibits marriage between persons related to each other within certain generations on the father's and on the mother's side. And in the other side gotra (clan) exogamy, prohibits marriage between members of the same gotra.
RULES REGULATING MARRIAGE

The exogamous unit is the surname group - the intiperu which is an agnatic unit. A woman by marriage acquires the surname of her husband. Unlike the lineage, we do not find the members of this intiperu unit having clearcut obligations. It mainly acts as an exogamous unit. Several surnames based on the blood ties are very important in regulating marriages.

The members of the same intiperu are, however, supposed to observe birth and death pollutions. Hsu (1963) related the intiperu unit with gotra and says that "the actual names of these units have meanings which vary from those of plants and animals to those of inanimate things and artifacts. These units have no other function except exogamy. The individuals belonging to each group can not and do not care to trace themselves to a common ancestors". (P.No.82).

The following table shows the distribution of respondents by their intiperu.
Table 3.1: Distribution of Respondents by Surname

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Surname</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Dandu</td>
<td>26</td>
<td>8.25</td>
</tr>
<tr>
<td>2</td>
<td>Gorre</td>
<td>12</td>
<td>3.81</td>
</tr>
<tr>
<td>3</td>
<td>Marepaka</td>
<td>27</td>
<td>8.57</td>
</tr>
<tr>
<td>4</td>
<td>Jalli</td>
<td>8</td>
<td>2.54</td>
</tr>
<tr>
<td>5</td>
<td>Dussa</td>
<td>7</td>
<td>2.22</td>
</tr>
<tr>
<td>6</td>
<td>Pentyala</td>
<td>24</td>
<td>7.62</td>
</tr>
<tr>
<td>7</td>
<td>Mupparam</td>
<td>5</td>
<td>1.59</td>
</tr>
<tr>
<td>8</td>
<td>Bandi</td>
<td>4</td>
<td>1.27</td>
</tr>
<tr>
<td>9</td>
<td>Geeraboina</td>
<td>19</td>
<td>6.03</td>
</tr>
<tr>
<td>10</td>
<td>Alle</td>
<td>9</td>
<td>2.86</td>
</tr>
<tr>
<td>11</td>
<td>Theppa</td>
<td>4</td>
<td>1.27</td>
</tr>
<tr>
<td>12</td>
<td>Pesaru</td>
<td>14</td>
<td>4.44</td>
</tr>
<tr>
<td>13</td>
<td>Damenboina</td>
<td>14</td>
<td>4.44</td>
</tr>
<tr>
<td>14</td>
<td>Ippa</td>
<td>13</td>
<td>4.13</td>
</tr>
<tr>
<td>15</td>
<td>Bojja</td>
<td>15</td>
<td>4.76</td>
</tr>
<tr>
<td>16</td>
<td>Pittala</td>
<td>4</td>
<td>1.27</td>
</tr>
<tr>
<td>17</td>
<td>Manegani</td>
<td>14</td>
<td>4.44</td>
</tr>
<tr>
<td>18</td>
<td>Kokkula</td>
<td>13</td>
<td>4.13</td>
</tr>
<tr>
<td>19</td>
<td>Allam</td>
<td>10</td>
<td>3.17</td>
</tr>
<tr>
<td>20</td>
<td>Moddu</td>
<td>4</td>
<td>1.27</td>
</tr>
<tr>
<td>21</td>
<td>Nimmala</td>
<td>7</td>
<td>2.22</td>
</tr>
<tr>
<td>22</td>
<td>Yeerla</td>
<td>9</td>
<td>2.86</td>
</tr>
<tr>
<td>23</td>
<td>Pandavala</td>
<td>8</td>
<td>2.54</td>
</tr>
<tr>
<td>24</td>
<td>Dontheraboina</td>
<td>11</td>
<td>3.49</td>
</tr>
<tr>
<td>25</td>
<td>Bolla</td>
<td>12</td>
<td>3.81</td>
</tr>
<tr>
<td>26</td>
<td>Kavati</td>
<td>14</td>
<td>4.44</td>
</tr>
<tr>
<td>27</td>
<td>Kanugula</td>
<td>8</td>
<td>2.54</td>
</tr>
</tbody>
</table>

TOTAL | 315 | 99.98 (100.00)
Out of a total 315 respondents, 8.25 per cent belong to Dandu, 3.81 per cent belong to Gorre, 8.57 per cent belong to Marepaka, 2.54 per cent belong to Jalli, 2.22 per cent belong to Dussa, 7.62 per cent belong to Pendiya, 1.59 per cent belong to Mupparam, 1.27 per cent belong to Bandi, 6.03 per cent belong to Geeraboina, 2.86 per cent belong to Alle, 1.27 per cent belong to Theppa, 4.44 per cent belong to Pesaru, 4.44 per cent belong to Damenaboina, 4.13 per cent belong to Ippa, 4.76 per cent belong to Bojja, 1.27 per cent belong to Pittala, 4.44 per cent belong to Manegani, 4.13 per cent belong to Kokkula, 3.17 per cent belong to Allam, 1.27 per cent belong to Moddu, 2.22 per cent belong to Pandavala, 3.49 per cent belong to Dontheraboina, 3.81 per cent belong to Bolla, 4.44 per cent belong to Kavati and 2.54 per cent belong to Kanugula.

Thus from the above analysis of the total 315 respondents twenty seven types of intiperulu (surnames) have been observed. Majority of the respondents, i.e., 8.57 per cent belong to Marepaka,
followed by 8.25 per cent belong to Dandu, 7.62 per cent belong to Pendyala and the least number of respondents i.e., 1.27 per cent belong to Bandi, Theppa, Pittala, and Moddu surnames.

MATE SELECTION

Generally, in Gangaputras community the match for marriage is usually selected by the parents based on the social status of the family. Normally the girl's father will go in search of a groom. In some cases they also employ middlemen in mate selection. After the selection is over an enquiry would be conducted about the background of their family and social status. After the terms are satisfied bridegroom's parents are invited to the bride's house to see the bride. The bridegroom party would fix an auspicious day for the arrival of the groom at the bride's residence. This will either be communicated through middlemen or directly to the head of the family. The groom will go to the bride's residence along with his parents and friends, which is termed as pendli chupulu (marriage proposal). The bride will be adorned with ornaments and will be let to sit in front of the groom
and his parents. If the parents of the groom are satisfied with the bride, they will inform the parents of the bride about their acceptance to marry their daughter. At the same time they fix a betrothal day when the terms about the dowry and other gifts to be exchanged are discussed and finalised.

**TYPES OF MARRIAGES**

1. **Arranged Marriage**

   In the present study among the arranged marriages, we find parental initiative is more in arranging the alliances to their son/daughter. The parents enquire the suitable alliances through relatives and mediators. If they get mutual willingness, the parents of both the parties reach to a common understanding and then they proceed to fix the marriage on an auspicious day.

2. **Preferential Marriage**

   South Indian kinship terminology clearly points to cross-cousin marriage and it still continues to be a preferential form of mating. The Gangaputras regard
cross-cousin and uncle-niece marriages as the preferred one. Such as paternal cross-cousins, maternal cross-cousins and uncle-niece types of marriages. Cross-cousin marriages are quite common among the Gangaputras. This type of marriages are generally arranged for to keep property in close kinship range and to avoid social conflict in the family.

3. **Marriage by Personal Choice**

In this type of marriage personal choices of a boy and girl occupies an emotional base. In the present study such choice has often resulted in elopement when the parents of both parties disagree on the proposed marriage. They take temporary shelter at another village. After their elopement, they try to pacify their parents and make them convinced about their marriage.

The following table shows the distribution of respondents by various types of marriages.
Table 3.2: Distribution of Respondents by Type of Marriage

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Type of Marriage</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Arranged Marriage</td>
<td>229</td>
<td>73.87</td>
</tr>
<tr>
<td>2.</td>
<td>Preferential Marriage</td>
<td>76</td>
<td>24.52</td>
</tr>
<tr>
<td>3.</td>
<td>Marriage by Personal Choice</td>
<td>5</td>
<td>1.61</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>310</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Out of 315 respondents, 310 respondents were married and 5 respondents were unmarried. Out of 310 respondents, 73.87 per cent of the marriages were arranged, 24.52 per cent were preferential (cross-cousin) marriages and 1.61 per cent of them were married by personal choice in which all were intercaste marriages.

In the present study, majority of the respondents have had either arranged marriages or preferential marriages. It can be attributed that the traditional, social and cultural values still have prime importance among Gāngaputras and they have not yet given a way for changes to take place in terms of their marital institution.
AGE AT MARRIAGE

In the present study, the marriages for girls have been fixed only after attaining puberty. It has been a common phenomenon that the groom should be older to the bride or at least of equal age.

The following table illustrates about the age of respondents at which they got married.

Table 3.3: Respondents Age at Marriage

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Age at Marriage (In Years)</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>10 - 15</td>
<td>5</td>
<td>1.61</td>
</tr>
<tr>
<td>2.</td>
<td>15 - 20</td>
<td>103</td>
<td>33.23</td>
</tr>
<tr>
<td>3.</td>
<td>20 - 25</td>
<td>162</td>
<td>52.26</td>
</tr>
<tr>
<td>4.</td>
<td>25 - 30</td>
<td>31</td>
<td>10.00</td>
</tr>
<tr>
<td>5.</td>
<td>30 - 35</td>
<td>9</td>
<td>2.90</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td><strong>310</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

Mean = 21.47
S.D. = 3.77
Out of 310 married respondents, 1.61 per cent got married between 10-15 years of age, 33.23 per cent of them between 15-20 years, 52.26 per cent of them between 20-25 years, 10.00 per cent of them between 25-30 years, and 2.90 per cent of them between 30-35 years.

Thus it can be observed from the data presented above that the majority (52.26 per cent) of the respondents married between the age group of 15-20 years, followed by 33.23 per cent of the respondents getting married between the age group of 20-25 years. This clearly indicates that early marriages have been in practice among the Gangaputras. The reasons that could be attributed for the early marriages are illiteracy and requirement of an additional hand to participate in the economic activity. It is also observed that criteria of age at marriage is strictly observed in case of girls, but with regard to boys it is not strictly observed.

**MARITAL DISTANCE**

The following table shows the distribution of respondents according to marital distance.
Table 3.4: Marital Distance of the Respondents

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Marital Distance (In Kms)</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Native Village</td>
<td>61</td>
<td>19.68</td>
</tr>
<tr>
<td>2.</td>
<td>0 - 10</td>
<td>140</td>
<td>45.16</td>
</tr>
<tr>
<td>3.</td>
<td>10 - 20</td>
<td>48</td>
<td>15.48</td>
</tr>
<tr>
<td>4.</td>
<td>20 - 30</td>
<td>29</td>
<td>9.35</td>
</tr>
<tr>
<td>5.</td>
<td>30 - 40</td>
<td>13</td>
<td>4.19</td>
</tr>
<tr>
<td>6.</td>
<td>40 - 50</td>
<td>8</td>
<td>2.58</td>
</tr>
<tr>
<td>7.</td>
<td>50 - 60</td>
<td>5</td>
<td>1.61</td>
</tr>
<tr>
<td>8.</td>
<td>60 - 70</td>
<td>6</td>
<td>1.94</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td>310</td>
<td><strong>99.99 (100.00)</strong></td>
</tr>
</tbody>
</table>

Mean = 10.54  
S.D. = 2.02

In the present study area, exogamy within the village premises is not practised by the Gangaputras. Out of 315 respondents accounting for 310 marital unions are examined. Out of 310 married respondents, 19.68 per cent were married within the village itself, 45.16 per cent within the radius of below 10 kms, 15.48 per cent of them have been married within a
distance of 10-20 kms, 9.35 per cent have married within a distance of 20-30 kms, 4.19 per cent had their spouses within a distance of 30-40 kms, 2.58 per cent of the alliances are arranged within a distance of 40-50 kms, 1.61 per cent of them married within a distance of 50-60 kms and 1.94 per cent of them had their spouses within a distance of 60 and above kilometres.

The above table clearly indicates that, the Gangaputras community is almost a very close knit agglomeration and as result the distance is short in marital contacts.

DOWRY

Dowry is offered to the bridegroom at marriage by the bride's parents'. The dowry offerings vary from village to village. It also depends on the economic status of bridegroom and also the economic status of the bride's parents.

The following table illustrates the amount of dowry obtained at the time of marriage.
Table 3.5: Distribution Pattern of Dowry Obtained by Respondents

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Dowry Obtained (In Rupees)</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Below - 1000</td>
<td>82</td>
<td>41.84</td>
</tr>
<tr>
<td>2.</td>
<td>1000 - 2000</td>
<td>55</td>
<td>28.06</td>
</tr>
<tr>
<td>3.</td>
<td>2000 - 3000</td>
<td>27</td>
<td>13.78</td>
</tr>
<tr>
<td>4.</td>
<td>3000 - 4000</td>
<td>14</td>
<td>7.14</td>
</tr>
<tr>
<td>5.</td>
<td>4000 - 5000</td>
<td>8</td>
<td>4.08</td>
</tr>
<tr>
<td>6.</td>
<td>5000 - 6000</td>
<td>7</td>
<td>3.57</td>
</tr>
<tr>
<td>7.</td>
<td>6000 - 7000</td>
<td>3</td>
<td>1.53</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>196</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Mean = 1704.08  
S.D. = 1423.00

Out of 310 married respondents 196 respondents obtained dowry at the time of marriage. Out of the above mentioned respondents who received dowry, 41.84 per cent received below Rs.1000/-, 28.06 per cent received between Rs.1000-2000, 13.78 per cent received between Rs.2000-3000, 7.14 per cent received between
Rs.3000-4000, 4.08 per cent received between Rs.4000-5000, 3.57 per cent received between Rs.5000-6000 and 1.53 per cent received between Rs.6000-7000.

It is clear from the data presented above, that the remainder 114 respondents did not receive any dowry either in the form of money or in kind. The majority of the respondents who received dowry were in the income range of Rs.2000-3000 only.

Thus, obtaining dowry is found to be a common practice among most of the respondents. Irrespective of the amount of money accepted in the form of dowry, dowry has been offered and accepted more as a convention rather than as an economic advantage.

**MARRIAGE CEREMONY**

Marriage, involves the social sanction generally in the form of a civil or/and religious ceremony, authorising two persons of opposite sexes to engage in the sexual union and other consequent or correlated socio-economic relations with one another.
Among Gangaputra community parents or the head of the family will arrange marriage to their kith and kin. Marriage involves an elaborate ceremonial rituals to be followed in an established procedure. After the approval and consent of both parties about their willingness to get their wards married, on auspicious day is chosen for betrothal, which is the first important ritual practised before the actual marriage takes place.

Betrothal

It is the day for both the parties to consent and exchange their views on marriage and approve the marriage. Betrothal locally known as Kayamu Chesukonuta. On this day both the bride and groom parties will come to an agreement about the dowry and the gifts and at the same time the parties will come to an agreement about the adabiddala katnam (gifts given to groom's sisters). In the ensuing ceremony, varapuja (marriage engagement) a local practice where in bride's parents and their relatives would go to the groom's residence along with new cloths and gold ring to be given to the bridegroom. In the same way groom's parents would also go along with relatives
to the bride's residence with a new saree, bangles, flowers, fruits and sweets. These two types of practices are always followed on an auspicious day. These types of practices indicate formal expression of their mutual consent. On the other hand both the parties will select an auspicious day to fix the marriage date, locally known as Lagnapatrika vrayuta (fixing of wedding date) by avyagaru (priest). After the formal process is over both the parties would get the pendli patrikalu (wedding cards) printed and distribute them to their relatives and friends.

WEDDING

Generally, wedding is celebrated in the bride's residence. The groom's parents will send pusthe (an ornament indicates marital status), pendlicheera (marriage saree) and the other important provisions to the bride's house a day before the wedding. Before preparing the bride for the marriage, the parents visit the local deity for blessings. After this process is over the bride seeks the blessings of parents and the other elderly women known as Muttai duvalu (women whose
husbands are alive). And in the same way bridegroom also seeks the blessings of elders and the local deity. After formal procedure is over, groom with his parents, friends and relatives will reach the outskirts of the bride's village. Then they are welcomed by the bride's parents with orchestra. Chakali (washer woman) wards off the evil eye (distiteyuta) to the bridegroom. Both bride and groom's parties will exchange sugar with each other as an indication of a fair welcome and receiving. Then the bride's party will welcome their counterparts to the vididhi (place of stay to accommodate the groom's party).

Before an hour of the fixed time (muhurtham) of the marriage the bridegroom is invited to the bride's residence along with orchestra. But bayamaridi (brother-in-law) of the groom stops bridegroom on the way before entering the pendli pandiri (marriage pandal) in the mean time bayamaridi washes the feet of the bava (groom) and he will be rewarded with monetary gift after the repeated trials of demands are over. The same is known as kallukadugu katnam (feet cleaning gift). Washer man decorates the marriage dias with
turmeric coloured rice in an attractiverectangular shape. The groom is welcomed to sit on the pendli peeta (wooden plank). Then a white curtain is hung before the groom, so that the groom and bride would not see each other.

After this process is over the bride is welcomed to sit on the wooden plank in front of groom. At this time the groom will fix the silver rings (mattelu) to the bride's fingers of the feet. Then the priest would allow the bride and groom to paste jeelakara bellam (jaggery and seasm) on each other's heads, after that the curtain is removed. The process of marriage would start right through the entrance of bride, then rituals follow for the auspicious celebration.

The pustheltadu (sacred turmeric coloured thread) will be tied around a dry coconut. Betal nuts, leaves and dates will also be placed in a plate along with the akshintalu (turmeric coloured rice). This will be taken before the relatives, friends and elder women for blessings. Then akshintalu will be distributed to all the invitees assembled before the marriage dias to be sprinkled later to bless the couple.
The ayyagaru (priest) would announce the muhurtham (marriage time) and welcomes the groom to tie the pusthelatadu. Orchestra would be played loudly along with the holy rituals. While tying the pusthela
tadu the assembled invitees will sprinkle akshintalu on the couple as gesture of blessing. The sisters of groom will perform mangalaharathi (holy wave offering with wick dipped in ghee) to the couple with songs and finally they will demand adabiddala katnam (gifts offered to groom's sisters). After the marriage ceremo-
ny is over the invitees will present gifts either in cash or in kind.

As soon as the marriage ceremony is over the couple worships the village deity for blessings. After completion of all the related activities couple are allowed to take bath. New clothes are also given to them. Then they are invited to the groom's residence on the same day evening. While entering into the groom's residence the couple would be stopped at the threshold by the groom's sisters to spell out each other's names. If the couple does not oblige the demand they are repeatedly asked to spell the names
loudly. After the couple accomplishes the demands of sisters they are allowed to enter into the house.

On the second day of marriage, bride's relatives limited in number visits groom's residence. This type of second day marriage ceremony is locally known as 'Marupendli' (second day marriage ceremony). After these ceremonies are over ayyagaru (priest) will perform puja (ritual practice) in groom's residence.

**FAMILY**

The family is the basic unit in the social organisation. It is one of the most important social institutions that has attracted the attention of many of the sociologists and social anthropologists. The family is linked to a whole network of social institutions in society in its closest association with the supporting institution of marriage which regularises the relationship among the family members.

The beginning of the family formation may be either marriage or parenthood. It should not be concluded from the fact that sexual intercourse is a pre-requisite for pregnancy, that all peoples regard
marriage or the establishing of a man-woman relationship as the first step in a family formation. Indeed, according to Bohanan (1963) the matricentric family, consisting of a woman and her children, is both more nearly universal and more elementary than is the nuclear family, consisting of a marital couple plus any children they may have.

According to MacIver and Page (1949) - "of all the organisations, large or small, which the society unfolds, none transcends the family in the intensity of its sociological significance. It influences the whole society in innumerable ways and its changes... reverberate through the whole social structure" (P.No. 240) It is capable of endless variation and yet reveals a remarkable continuity and persistance through change. Ogburn and Nimkoff (1950) describe the family as a more or less durable association of husband and wife with or without children. Williams (1951) defines family as a 'definite group of persons united by kinship and the common residence, economic production and consumption, religious organisation or common recreational activities. Murdock (1965) says the family is a social group characterised by common residence,
economic co-operation and reproduction. It includes adults of both sexes at least two of whom maintain a socially approved sexual relationship.

Encyclopedia Britannica (1966) defines, family as a group of persons united by the ties of marriage, blood or adoption, constituting a single household, interacting with each other in their respective social positions of husband and wife, mother and father, son and daughter, brother and sister who share, create and maintain a common culture.

In the present study the distribution of the respondents by age is shown in the following table.
## Table 3.6: Distribution of Respondents by Age

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Age</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>20 - 30</td>
<td>46</td>
<td>14.60</td>
</tr>
<tr>
<td>2.</td>
<td>30 - 40</td>
<td>71</td>
<td>22.54</td>
</tr>
<tr>
<td>3.</td>
<td>40 - 50</td>
<td>108</td>
<td>34.29</td>
</tr>
<tr>
<td>4.</td>
<td>50 - 60</td>
<td>58</td>
<td>18.41</td>
</tr>
<tr>
<td>5.</td>
<td>60 and Above</td>
<td>32</td>
<td>10.16</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td><strong>315</strong></td>
<td><strong>100.00</strong></td>
</tr>
</tbody>
</table>

Mean = 43.70  
S.D. = 11.76

Out of the total 315 respondents, 14.60 per cent of the respondents were in the age group of 20-30 years, 22.54 per cent of them were in the age group of 30-40 years, 34.29 per cent of them were in the age group of 40-50 years, 18.41 per cent of them were in the age group of 50-60 years and 10.16 per cent of them were in the age group of 60 years and above.
AGE AND SEX COMPOSITION OF THE RESPONDENTS AND THEIR HOUSEHOLDS

Age and sex structure are the basic characteristics of any demographic group which affect not only demographic situation but also social, economic and political structure.

The following table shows the distribution of respondents and their family members by age and sex.
Table 3.7: Distribution of Respondents and their Family Members by Age and Sex

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Age (Years)</th>
<th>Sex Among the Family</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Male</td>
<td>Percentage</td>
<td>Female</td>
</tr>
<tr>
<td>1.</td>
<td>Below 10</td>
<td>182</td>
<td>25.56</td>
<td>195</td>
</tr>
<tr>
<td>2.</td>
<td>10 - 20</td>
<td>176</td>
<td>24.72</td>
<td>131</td>
</tr>
<tr>
<td>3.</td>
<td>20 - 30</td>
<td>111</td>
<td>15.59</td>
<td>129</td>
</tr>
<tr>
<td>4.</td>
<td>30 - 40</td>
<td>88</td>
<td>12.36</td>
<td>96</td>
</tr>
<tr>
<td>5.</td>
<td>40 - 50</td>
<td>81</td>
<td>11.38</td>
<td>54</td>
</tr>
<tr>
<td>6.</td>
<td>50 - 60</td>
<td>45</td>
<td>6.32</td>
<td>25</td>
</tr>
<tr>
<td>7.</td>
<td>60 - 70</td>
<td>23</td>
<td>3.23</td>
<td>8</td>
</tr>
<tr>
<td>8.</td>
<td>70 - 80</td>
<td>6</td>
<td>0.84</td>
<td>1</td>
</tr>
</tbody>
</table>

TOTAL       712  100.00  639  100.00  1351  99.98 (100.00)

Mean = 24.54  Mean = 21.79  Mean = 23.24
S.D. = 8.863  S.D. = 7.72  S.D. = 8.292
Out of a total of 1351 family members, 712 were males and 639 were females. Out of 712 male members, 25.56 per cent were below 10 years, 24.72 per cent were in the age group of 10-20 years, 15.59 per cent were in the age group of 20-30 years, 12.36 per cent were in the age group of 30-40 years, 11.38 per cent were in the age group of 40-50 years, 6.32 per cent were in the age group of 50-60 years, 3.23 per cent were in the age group of 60-70 years and 0.84 per cent were 70 years and above.

Out of 639 females, 30.52 per cent were below 10 years, 20.50 per cent were in the age group of 10-20 years, 20.19 per cent were in the age group of 20-30 years, 15.02 per cent were in the age group of 30-40 years, 8.45 per cent were in the age group of 40-50 years, 3.91 per cent were in the age group of 50-60 years, 1.25 per cent were in the age group of 60-70 years and 0.16 per cent were 70 years and above.

Thus when both male and female composition is taken into account, the age-wise distribution goes as follows.
Out of 1351 members, 27.90 per cent were below 10 years, 22.72 per cent were in the age group of 10-20 years, 17.76 per cent were in the age group of 20-30 years, 13.62 per cent were in the age group of 30-40 years, 9.99 per cent were in the age group of 40-50 years, 5.18 per cent were in the age group of 50-60 years, 2.29 per cent were in the age group of 60-70 years and 0.52 per cent were 70 years and above.

Thus out of 712 male members the highest number, i.e., 25.36 per cent were in the age group of below 10 years and out of 639 female population the highest number, i.e., 30.52 per cent were in the same age group as found in the male population.

**SIZE OF THE FAMILY**

The eldest member of the family who is known as the 'head man' is empowered in conducting all affairs of the family. He is more or less a custodian and judge in the family. He is responsible for the welfare of the members in the family. He arranges the matrimonial alliances to the children. During mate selection, his word is ultimate and no one is supposed to question his approval or disapproval and interfere with his decision making process.
The following table shows the family size among the Gangapatras.

Table 3.8: Distribution of Respondents by Size of Family

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Family Size</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>1 - 3</td>
<td>33</td>
<td>10.48</td>
</tr>
<tr>
<td>2.</td>
<td>3 - 5</td>
<td>139</td>
<td>44.13</td>
</tr>
<tr>
<td>3.</td>
<td>5 - 7</td>
<td>127</td>
<td>40.32</td>
</tr>
<tr>
<td>4.</td>
<td>7 - 9</td>
<td>15</td>
<td>4.76</td>
</tr>
<tr>
<td>5.</td>
<td>9 - 11</td>
<td>1</td>
<td>0.31</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>315</strong></td>
<td><strong>100.00</strong></td>
<td></td>
</tr>
</tbody>
</table>

Mean = 4.806  
S.D. = 1.504

In the present study, among the 315 respondents the family sizes vary to a great extent. There were 10.48 per cent of the respondents who had a family size of 1-3 persons per household, 44.13 per cent of respondents with the family size of 3-5 persons, 40.32 per cent of the respondents had a family size of 5-7 persons, 4.76 per cent of respondents had a family size of 7-9 persons and 0.31 per cent of respondents had a family size of 9-11 persons per household.
The above data shows that the 44.13 per cent of the respondents had a family size of 3 to 5 persons per household.

**CLASSIFICATION OF FAMILY TYPES**

Sociologists and anthropologists have been classifying various types of families in several ways. The typology proposed by Kolenda (1968) is found to be more suitable for the present study with certain modifications. Kolenda's typology of families is developed out of Indian experience. Besides, a majority of the family types observed in the present study could fit into Kolenda's classification.

1. **INCOMPLETE NUCLEAR FAMILY**

An incomplete nuclear family is one which consists of married couple, who are living independently, without children. And it is further (a) a couple got married recently and not having children, (b) a couple who had children, but died, (c) a couple who have children, but now living elsewhere after marriage, and (d) a couple who did not beget children at all. The sub-categories (b) and (c) under this type, strictly speaking, were fulfilled nuclear families at one time. Thirteen (4.13 per cent) out of the total 315 Gangaputra families fall under this category (Plate No.1)*

2. **NUCLEAR FAMILY**

The term 'nuclear family' is most frequently used to refer to a group consisting of a man, a woman and their socially recognised children. It has been suggested that the nuclear family is the universal form of family relations, always fulfilling distinctive and vital functions - sexual, economic, reproductive and educational (Murdock 1949). The nuclear family is

*Plate No.1-7 are the illustrations drawn to show the way in which these different family types have emerged.*
universal human social grouping. Either as the sole prevailing form of the family or as the basic unit from which more complex familial forms are compounded, it exists as a distinct and strongly functional group in every known society. Two hundred and eight (66.03 per cent) out of the total 315 Gangaputra families fall under this category. (Plate No.2)

3. **SUB-NUCLEAR FAMILY**

A sub-nuclear family is one which is a fragment of former nuclear family. The family consists one of the members of the couple whose marital link is broken due to the demise of one of the spouses or due to divorce. Eleven (3.49 per cent) such families are identified in the sample. (Plate No.3)

4. **JOINT FAMILY**

According to the hand book Notes and Queries on Anthropology (See British Association 1874), a joint family exists when 'two or more lineally related kinfolk of the same sex, their spouses and offsprings occupy a single homestead and are jointly subject to the same authority or single head'. An example would be a group consisting of a man and his wife with
their married sons and their wives and children. Nimkoff (1959) states that in the traditional joint family, the household is both structurally and functionally joint, that is all the members live together under one roof and function collectively. Nine (2.36 per cent) joint families were identified in this study. (Plate No.4).

5. **LINEAL JOINT FAMILY**

The lineal joint family is one in which there is a lineal link usually between married son and his parents. Sixty four (20.32 per cent) families of this type are identified in the present study (Plate No.5).

6. **SUPPLEMENTED SUB-NUCLEAR FAMILY**

If the marriage link is broken between the couple in a supplemented nuclear family (A family which consists of one or more dependants along with the members of nuclear family) due to the death of spouse or due to divorce it results in the formation of supplemented sub-nuclear family. Seven (2.22 per cent) families are identified in the sample (Plate No.6).

7. **SINGLE PERSON HOUSEHOLD**

A single person household has only one person as its member. This person may be either a widower or a widow, whose children got married and living
elsewhere. Further, the widow or widower may not be having children at all. Only three (0.95 per cent) families of this type are identified in the present study (Plate No. 7).

The following table shows the distribution of respondents by the type of families.

Table 3.9: Type of family and frequency of respondents

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Type of Family</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Incomplete nuclear family</td>
<td>13</td>
<td>4.13</td>
</tr>
<tr>
<td>2.</td>
<td>Nuclear family</td>
<td>208</td>
<td>66.03</td>
</tr>
<tr>
<td>3.</td>
<td>Sub-nuclear family</td>
<td>11</td>
<td>3.49</td>
</tr>
<tr>
<td>4.</td>
<td>Joint family</td>
<td>9</td>
<td>2.86</td>
</tr>
<tr>
<td>5.</td>
<td>Lineal joint family</td>
<td>64</td>
<td>20.32</td>
</tr>
<tr>
<td>6.</td>
<td>Supplemented Sub-nuclear family</td>
<td>7</td>
<td>2.22</td>
</tr>
<tr>
<td>7.</td>
<td>Single person household</td>
<td>3</td>
<td>0.95</td>
</tr>
<tr>
<td></td>
<td>TOTAL</td>
<td>315</td>
<td>100.00</td>
</tr>
</tbody>
</table>
From the above table, the highest number of respondents belong to nuclear families followed by lineal joint families. In the present study it is observed that the fishermen had a feeling that the nuclear family would bring oneness among the family and they feel that this spirit of oneness is lacking among the joint families. They even feel that the nuclear family would lead to the economic development of the family.

FAMILY DEVELOPMENT

Gangaputra's family is dynamic and transforms over a period of time. The transformation of family structure from one type to another takes place over a period of time. It is a natural phenomena and it is marked with spontaneity. This concept is in close confirmity with the observations of Fortes (1958) that the domestic groups have their own cycle of development subject to the social customs of the community and the demographic variables. In India it has been observed that the time element is very much relevant in studying the family (Cohn, 1961; Conklin, 1968; 1969; Gore, 1968; Sharma, 1964; Savithri Shahani, 1961; Shah, 1973, Laxminarayana, 1963; Desai, 1964;
Madan, 1965; Gould, 1968). While studying the development process of the families one has to take into consideration some of the evocative and the structurally significant events in a community. But each family differs from one another with regard to its process of structural and spontaneous development which may be in the direction of progression or regression. The progressive development of a household takes place with an increase in membership mainly by birth, marriage, returning of married women joining their natal home after marriage with or without their husbands and children. The regressive development occurs as a result of the decrease in membership by death, marriage of daughters, partition of the family, divorce, departing of married women with or without their husbands and children mainly due to the conflicts in the family.

Amongst Gangaputras the progressive and regressive development of family is taking place mainly due to the demographic and structural transformation. The process of progression or regression is inevitably connected with their traditional customs like marriage, divorce or remarriages.
PLATE NO.1: INCOMPLETE NUCLEAR FAMILY

△ = ○

→

△ = ○

△ = EGO

△ = ○

△ = EGO

→

△ = ○

△ = EGO

¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬¬－ SEPARATED FROM PARENTAL FAMILY
PLATE NO. 2: NUCLEAR FAMILY

\[ \triangle = \circ \rightarrow \triangle = \circ \rightarrow \triangle = \circ \]

\[ \triangle \rightarrow \triangle = \circ \]

\[ \triangle = \circ \]

\[ \triangle = \circ \]

\[ \circ \rightarrow \circ \rightarrow \circ \rightarrow \circ \]

\[ \triangle = \text{EGO} \]

\[ \circ = \text{SEPARATED FROM PARENTAL FAMILY} \]

\[ \circ = \text{MARRIED AND LEFT PARENTAL FAMILY} \]
PLATE NO. 3: SUB-NUCLEAR FAMILY

\[ \triangle = \bigcirc \rightarrow \triangle = \bigcirc \rightarrow \triangle = \bigcirc \]

\[ \triangle = \text{DEATH} \]

\[ \bigtriangleup = \text{EGO} \]
PLATE NO. 5: LINEAL JOINT FAMILY

△—○

△—○

△ = EGO

 Married and Left Parental Family
PLATE NO. 6: SUPPLEMENTED SUB NUCLEAR FAMILY

\[\text{△} = \text{○} \quad \rightarrow \quad \text{△} = \text{○} \quad \rightarrow \quad \text{△} = \text{○} \]

\[\rightarrow \quad \text{△} = \text{○} \quad \rightarrow \quad \text{△} = \text{○} \]

\[\text{△} = \text{○} \quad \rightarrow \quad \text{△} = \text{○} \]

\[\text{△} = \text{○} \]

\[\text{△} = \text{○} \]

\[= \text{EGO} \]

\[= \text{DEATH} \]
PLATE NO. 7: SINGLE PERSON HOUSEHOLD

\[ \triangle - O \rightarrow \nabla - O \rightarrow \nabla - \emptyset \]

\[ \rightarrow \]

\[ \nabla - \text{ EGO} \]

\[ \nabla \times - \text{ DEATH} \]

\[ \curvearrowup - \text{ MARRIED AND LEFT PARENTAL FAMILY} \]
BIRTH

Birth is an important demographic factor which leads to the structural consequences in the composition of family. The off-spring in a family brings a change in the roles and status of the parents to a higher position with multistage responsibilities. In the patrilineal set up of the Gangaputras community the birth of the male child has different consequences than that of the obligations arising out of a female child. If the parents have a male child the process of family development is usually guided in a way of the patrilocality, whereas in the cases of having only female child, or children, the course of development varies thoroughly from the former.

DEATH

The demise of the head of the family—father brings some drastic changes in the structure and process of the extended family. Despite an elder son or mother taking up the jural position and the responsibilities they may likely to fail in maintaining the family as a single unit. Generally it happens that
all the members of the family could not share the responsibility and act in a wiser manner. This seems to lead the partial treatment by the head of the family and at the same time cause for some pretty quarrels. In addition to these differentiation about solving a problem quarrels could also arise in between mother-in-law and daughter-in-law and among daughters-in-law. These pretty quarrels could lead to the fragmentation of the extended family. After separation of the family, development process would take place among the newly emergent families in the same fashion as their parental families. The structural modifications brought in due to the death of a father is invariably greater to that of the death of a mother.

MARRIAGE

Marriage brings a structural change in the family. The marriage of a daughter will result in the loss of a member from the natal family whereas the marriage of a son adds a new member to the family. It has been a customary practice adopted, that a woman after her marriage should join her husband's house where she assumes the roles like wife, daughter-in-law.
sister-in-law and mother. Eventhough the marriage makes a woman to move from her natal house, she retains her affectionate ties as sister and daughter with her natal family.

POLYGAMY

In the process of family development the practice of polygamy - having more than one spouse at one time - plays a vital role. The entry of an additional wife into a nuclear family takes to a structural change into a polygynous family. Supposing the head of the family brings another wife into his extended family it will emerged as a polygynous extended family.

PARTITION

The partition of the brothers of a joint family automatically has a structural consequence in the family development.

DIVORCE

The divorce will lead to the structural change in the family development. If the spouses in a nuclear family get divorced it will lead to a broken
family. If one of the wives from polygynous extended families gives divorce it will result into a nuclear family. Therefore, the divorce has been playing an important role in the family's structural development.

Although birth, marriage, polygamy, partition and death are major events in the Gangaputras family development, yet not all the events have structurally the same amount of significance.

**KINSHIP.**

Kinship systems convey important social information, although within anthropology there is disagreement on the general theoretical model, as well as on specific analysis. The problem of the actual meaning and correct translation of kinship terminology has proven to be intractable. In some systems, for example, all men of ego's parental generation are all called by one term, but should not be thought of as 'fathers' in the nuclear family sense. Thus, it can not be assumed that persons brought together terminologically are socially indistinguishable. Likewise, kinship terminology may or may not correspond to rules of social obligation, depending on the system and situation in question. One method used by anthropologists
to avoid bias is the development of a precise descriptive language. For example, when father and his brother are co-terminous, the anthropologist may express the position of brother as a 'male agnatic relative of the ascending generation'.

After Morgan's initial examination of the existence of kinship terminology, anthropological interest was, for several decades, spurred by the prospect of using the terminology to establish a framework for comparative analysis. Later, under the influence of Alfred Kroeber, kinship terminology was viewed as a key to logical principles of social organisation.

The kinship terminology of the fisherfolk is more or less similar to that of the neighbouring Hindu caste groups. The kinship terminology of the Ganga-putras is analysed here on the basis of the criterion as discussed by Murdock (1965).

GENERATION

An important criterion of kinship that is generation is based on the facts of biological foundation of reproduction. The criteria of generation is also
observed in many respects in the Gangaputras kinship terminology. It encompasses five generations.

**EGO'S FIRST ASCENDING GENERATION**

In this category the father and the father's brothers are called by a single classificatory term in the ego's first ascending generation. But however a differentiated prefixes among the father's brothers denote seniority in relation to the father. A similar classification is observed among mother and mother's sister. A different kinship terms is attributed to mother's brother and father's sister. The following eight kinship terms are in vogue among Gangaputras in ego's first ascending generation, are presented below.

1. Nayana : is applied for father by the ego.
2. Avva : is applied for mother by the ego.
3. Peddanayana : is applied for father's elder brother.
4. Peddavva : is applied for mother's elder sister.
5. Chinnayana : is applied for father's younger brother.
6. Chinnavva : is applied for mother's younger sister.
7. Mama : is applied for father's sister's husband, and mother's brother.
8. Atta : is a term applied for mother's brother's wife and father's sister.
EGO'S FIRST DESCENDING GENERATION

This includes four kinship terms. The ego's first descending generation is classified on the basis of the connecting relative. One's own children and the children of the siblings of the same age and sex groups are put together under one classificatory term. Under this head the criteria of collectivity is ignored. The criterion of bifurcation is observed on the basis of the children of the opposite sex. There are four in number.

1. Koduku is applied for one's own son and to the male children of his male cousins, whom he calls as brother.

2. Bidda is applied for one's own daughter and the female children of his male cousins, whom he calls as brother.

3. Menalludu is applied for one's sister's male children and to the male children of any one whom he calls as sister

4. Menakodalu is applied for one's sister's female children and to the female children of any one whom he calls as sister.
EGO'S OWN GENERATION

A distinction is categorically made between own siblings and parallel cousins on one side and the cross cousins on the other in the ego's own generation. The criterion of relative age and sex are kept in mind, in the case of siblings and parallel cousins. But however, the criterion of sex is observed in the case of cross-cousins. There are six categories of relatives and they are mentioned below.

1. Anna is applied for elder male siblings and elder male parallel cousins of the ego.
2. Thammudu is applied for younger male siblings and younger male parallel cousins of the ego.
3. Akka is applied for elder female siblings and elder female parallel cousins of the ego.
4. Chelli is applied for younger female siblings and younger female parallel cousins of the ego.
5. Menalludu is applied for the male cross-cousins irrespective of age.
6. Menakodalu is applied for the female cross-cousins irrespective of age.
EGO'S SECOND ASCENDING GENERATION

In the ego's second ascending generation the importance is given to the paternal and maternal grandfathers and they are called by a single term. In this category the criterion of bifurcation that is sex of the relative which is ignored in the case of male grandparents. A separate identity is observed in the case of female grandparents. It is found that there exists separate terms to denote paternal grand mother and maternal grand mother. The following three terms are included in the ego's second ascending generation.

1. Tata : is applied for father's father, mother's father and their male parallel cousins.

2. Nayanamma : is applied for father's mother and her female parallel cousins.

3. Ammamma : is applied for mother's mother and her female parallel cousins.
EGO'S SECOND DESCENDING GENERATIONS

In the ego's second descending generation the agnatic relatives and affinal relatives are not distinguished. We observe some exceptional cases only in the case of sex. Hence we come across two relationship terms under this category.

They are as follows:

1. Mañamadu : is applied for son's son as well as daughter's son and to their male cousins.

2. Manamaralu : is applied for son's daughter as well as daughter's daughter and their female cousins.

It is observed that the criterion of generation is neglected only in the terms of menalludu and menakodalulu. This criterion is applied only in the ego's own generation to the cross cousins and the first descending generation to the sister's children.
CRITERION OF SEX

The criterion of sex is strictly maintained in the kinship terminology. We find the differentiation among the various relatives by sex in all the generations.

CRITERION OF AFFINITY

The criterion of affinity is ignored to some extent among the Gangaputras kinship terminology. This is because of the prevalence of the cross cousin marriage by the community. We find the first ascending generation as follows.

\[
\begin{align*}
\text{Mo} & : \text{Wi} & : \text{Mo} & : \text{Hu} & : \text{Mo} \\
\text{Mo} & : \text{Br} & : \text{Wi} & : \text{Fa} & : \text{Hu} & : \text{Fa} \\
\text{Fa} & : \text{Wi} & : \text{Mo} & : \text{Br} \\
\text{Mo} & : \text{Fa} & : \text{Br} & : \text{Wi}
\end{align*}
\]

Surprisingly \text{Fa Si} and \text{Fa Si Hu} are not clubbed together with respect of the first two described groups of relatives.

THE CRITERION OF COLLATERALITY

We find a single term Tata, in the second ascending generation to designate one's paternal and
maternal grand fathers. In the criterion of first ascending generation we come across the inclusions of father and father's brothers under a single term. However the distinction is maintained with certain qualifying prefixes. Parallel cousin and siblings are clubed together under one term in the ego's own generation.

THE CRITERION OF BIFURCATION

It is based on the fact of the sex of the connecting relative. The criterion of bifurcation is followed in the grand mother terms. There exist separate terms for paternal and maternal grand mothers, whereas in the terms of menalludu and menakodalu the criterion of bifurcation is ignored, in the ego's first descending generation and at the same time the terminology is also ignored in the case of manavadu and manumaralu in the second descending generation.

THE CRITERION OF RELATIVES AGE

Siblings of the same sex are differentiated in the ego's own generation.
Anna = (el) Br
Thammudu = (y) Br
Akka = (el) Si
Chellelu = (y) Si

The above mentioned kinsmen are further differentiated on the basis of their relative age with prefixes Pedda (elder) and Chinna (younger). But in the second ascending generation, first and second descending generations, we find that the criterion of relative age is ignored. In the first ascending generation though a single term denotes the father and his male siblings and the mother and her female siblings, differentiation, however, is made between them in relation to the father and mother with qualifying prefixes is observed in Gangaputras kinship terminology.

ABBREVIATIONS IN KINSHIP

Kinship diagrams in print must be small to conserve space. Labeling the diagram requires abbreviations, and this usage frequently occurs in text. As a result, phrases like 'Fa Mo Br, Fa Si Da So' are common literature (Matthews, 1959). The abbreviations
are simply the first two letters of the shortened word. Fa = Father, Si = Sister, So = Son, Mo = Mother, Br = Brother, Da = Daughter, Hu = Husband, Wi = Wife.

DESCRIPTIVE AND CLASSIFICATORY TERMS

The Gangaputras kinship terms are thoroughly of classificatory type. There are thirty kinship terms. A brief analysis on the various descriptive and classificatory terms of the Gangaputras is as follows.

1. Muttata   Fa Fa Fa, Mo Fa Fa
2. Muttammamma : Fa Mo Mo, Mo Mo Mo
3. Tata : Fa Fa, Mo Fa
4. Nayanamma : Fa Mo
5. Ammamma : Mo Mo
6. Peddavva : Fa(el) Br Wi, Mo(el) Si
7. Peddanayana : Fa(el) Br, Mo(el) Si Hu
8. Chinnavva : Fa(y) Br Wi, Mo(y) Si
9. Chinnayana : Fa(y) Br, Mo(y) Si Hu
10. Mama : Hu Fa, Wi Fa, Fa Si Hu, Mo Br, So Wi Fa, Da Hu Fa.
11. Atta : Hu Mo, Wi Mo, Fa Si, Mo Br Wi, So Wi Mo, Da Hu Mo.
12. Bava : Si Hu, Fa Si So
13. Anna : (el) Br, Fa Br So (el), Mo Si So(el)
14. Thammudu : (y) Br, Fa Br So(y), Mo Si So(y)
15. Akka : (el) Si, Fa Br Da (el), Mo Si Da(el)
        Hu(el) Br Wi
16. Chelli : (y) Si, Fa Br Da(y), Mo So Da(y),
        Hu(y) Br Wi
17. Bavamaridi : Wi Br, Br Wi Br, Fa Br So Wi Br
18. Maradalu : Wi Si, Mo Br Da, (y) Br Wi,
        Fa Br So Wi(y), Mo Si So Wi(y)
19. Vadina : (el) Br Wi, Fa Br (el) So Wi,
        Fa Si Da.
20. Koduku : So, Br So, Wi Si So
21. Bidda : Da, Br Da, Wi Si Da
22. Kodalu : Si Da, So Wi, (el)Br So Wi,
        (y)Br So Wi, Wi Br Da, Wi Si So Wi
23. Manumadu : So So, Br So So, Wi Si So So,
        Da So, Wi Si Da So, Br Da So
24. Manumaralu : So Da, Da Da, Br So Da, Br Da Da,
        Wi Si Da Da, Wi Si So Da
25. Munimanavadu : So So So, Da So So, Br So So So,
        Wi Si So So So, Br Da So So,
        Wi Si Da So So
26. Munimanavaralu: Da Da Da, So Da Da Da, Br Da Da Da Wi Si Da Da, Br So Da Da
27. Alludu : Da Hu, Br Da Hu, Wi Si Da Hu, Pa Si So, Mo Br So
28. Saddakudu : Wi Si Hu(el), Wi Si Hu(y)
29. Maridi : Hu (y) Br
30. Adabidda or Vadina : Hu Si(el), Hu Si(y)

**KINSHIP BEHAVIOUR**

Kinship system relates person to person in a systematic way in the society and also regulates kin conduct and behaviour. We can also observe these functions of kinship in Gangaputra community.

The kinship behaviour of the Gangaputras community can be classified into six types. These for the sake of clarity, precision and convenience are detailed below. They are respect, reserved, informal, intimate, avoidance and joking relationship.

**Respect**

All the elders of the paternal and maternal sides should be respected equally and they should never be accosted by their names. They have to be
addressed with an appropriate kinship term. The kinship terms mentioned below check the behaviour of ego and warn in case of erratic behaviour. Fa, Mo, Fa Fa, Mo Fa, Fa Br, Mo Br, (el)Br, Fa Br So(el), Mo Si So(el) Fa Si Hu.

Reserved

The reverence among the family members in some families is to keep distance among themselves to speak only on some important occasions. This is termed as reserved behaviour. Under this reserved type of behaviour paternal and maternal sides of elders are addressed occasionally. A man is reserved in his dealings with his, Si Hu, Hu, Hu Mo, Hu Fa, Wi Fa, Hu(el) Si, Wi(el) Si, Hu(el) Br, Wi (el)Br and other male relatives who are older and of equal age.

Informal

The informal behaviour shows the presence of ego coupled with respect with grandfathers and elder male cross-cousins.

Fa Fa, Mo Fa, Mo Br So(el), Fa Si So(el).
Intimate

The intimate relationship is mainly shown with the relatives who are younger to the ego. The intimacy among the relatives, between a man or woman and his maternal and paternal grandparents, wife, younger siblings, children, grand children is also marked by affection and closeness with the ego. Generally an ego shows intimate behaviour coupled with joking that is with younger cross-cousins, and nieces. (y)Br, (y)Si, Mo Br So(el), Fa Si So(el), Fa Br So(y), Ma Si So(y), So So, Da So.

Avoidance

The behaviour of avoidance is observed not only in between son-in-law and mother-in-law but as well in between daughter-in-law and father-in-law in the process of avoidance behaviour. One should not speak loudly, shout, move freely before the above mentioned relatives, and they should maintain distance from them.

Hu Fa, Wi Mo, (el)Br Wi, Hu (el)Br.
Joking Relationship

Joking relationship is permitted without any vulgarity with one's wife's younger sister/brother and husband's younger brother to tease and make fun of each other. In this sort of joking the potential mates like cross-cousins involve and enjoy very frequently. Even grandparents and grand children are also permitted to enjoy this sort of joking behaviour.

Wi(y)Br, Wi (y)Si, Hu (y)Br, So So, Da So, Pa Si Da, Mo Br Da.

EXTRA KINSHIP TIES

The Gangaputra\s like other caste people in their proximity are maintaining some sort of relationship with other caste people in their society. An important feature among the Gangaputra\s is that this type of relations are of only superficial in their structure and function. Social rigidities are strictly maintained among the castes, which at the same time have never taken into consideration among inter-marriages. The kin unit surname (intiperu) groups of Gangaputra\s maintain the web of relationship on consanguinity and affinal kin terms to the other caste
people much in synchronization with their terms of address. This kind of relationship expresses some sort of affection and friendly relationship among the caste people in eliminating inter-caste clashes and ego centric splits. This kind of relationships are very much helpful for the tranquility and peaceful co-existence without pinching each other's ideologies.

**LIFE CYCLE CEREMONIES**

The life cycle ceremonies of Gangaputras' community include birth, puberty and death. The death rites are reasonably elaborate than birth and puberty rites.

**Birth**

It is traditional practice that a pregnant lady goes to her parent's house during pregnancy. Her parents keep her until the child is born. Birth Pollution is also in vogue among Gangaputras. Accordingly the birth pollution is observed for a week days. Till then the woman is kept isolated. The birth pollution is observed by all the members of the same surname group.
Diet restrictions to the mother during pre and post natal period are strictly observed in the Ganga-putras community. During the post-natal period the mother is fed rice mixed with chillies powder and ghee. On the third and fourth day rice and vegetable sauce would be served. From the fifth day onwards, non-vegetarian items mostly fish/mutton/chicken are served. Diet restrictions are, however, relaxed from the fifteenth day onwards.

On the seventh day of child birth, hot water bath is given to the mother. A feast could be arranged among the kin members considering this as an auspicious occasion. On the seventh day itself the baby is scarred by a heated needle just above the naval to prevent the unwarranted diseases to affect the child in the nearby future. The 21st day of the birth of a child is celebrated as a special occasion, which is termed as 'namakaranam' (christening ceremony). It is a will and fancy of the family either to name the child either on 21st day of birth or on or before three months after the child’s birth. It purely depends on their convenience. In the naming ceremony, the names of the deceased ancestors and the names of
their deities are always preferred. It is believed that the dead persons take rebirth in the family. If they name their child after a deity they hope that the blessings of the deity will always shower on the child. On this day, gifts mostly dress pieces are presented by the relatives and close friends. Later on, the baby is fed with the other soft food items and breast feeding is gradually withdrawn. Following the daily hot water baths, required doses of uggupalu (castor oil mixed with the milk) is given to the infant for free digestion. Before the baby goes to bed the baby is exposed to the scented fumes by Oodu (benzoin) on fire balls, so that the baby is free from influenza.

There are no ceremonies connected with the ear piercing and cradling the baby. Only an auspicious day is selected for all such occasions. Tonsuring ceremony is carried out between two to five years of age at a sacred place. According to their traditional practice, first it is only a maternal uncle who cuts the baby's hair and later a barbour will tonsure the baby. Maternal uncle also presents a gold chain or a ring to the baby after tonsuring.
Puberty

In Gangaputras' community the first menstruation period of a girl or puberty has a ritualistic practice. At the attainment of puberty, the girl is generally made to sit at the nook of room on the mat. On the same day her mother will inform about the maturity of her daughter to all the kith and kinds and welcomes them for blessings. The perantalu (lady invitees) along with them bring coconuts, rice, oil, turmeric and jaggery and they are distributed sweet at their arrival and they will bless her with akshintalu (turmeric coloured rice).

The girl is not allowed to move in the house casually and even the girl is not allowed to take bath for a week days. An elderly woman accompanies her whenever she goes out for natural-calls. The girl is given a separate plate and tumbler which should be cleaned by herself. The clothes in which she attained puberty are given to the chakali (washer woman) who renders services to the particular family.

On the seventh day ceremonial hot water head bath is given for purifying pubertic pollution. Afterwards she is allowed to mingle with all the members of
the family and friends. The same day night a feast is arranged to all the nearby relatives. Maternal uncle of the uncle will present a new saree and blouse to the girl. This ceremony is locally known as *intloki vacchuta* (entering into house).

At all the monthly menstruation periods the girl is supposed to take ceremonial bath at the onset of menstruation. She is not allowed to participate in religious ceremonies and festivals during menstruation period. On the fourth day she would have her purificatory bath and only then, she allowed to participate in the normal household activities. From this day onwards, she is treated as a grown-up woman.

**Death**

In the Gangaputras' community the ritualistic procedure connected with death is slightly different to that of other Hindu communities. The disposal of corpse of a married man whose wife is alive, a married woman is whose husband is alive, a bachelor male or female and an infant are all different in terms of the procedure adopted.
If a man dies whose wife is alive, the following ritualistic procedure is observed. The dead body is laid upon a mat in the north-south direction with head towards the south. Then an oil lamp and scented sticks are lit just behind the head of the corpse. They too lit *pidakalu* (dried dung bits) in front of the house. Then the death news is informed to all the relatives very quickly through messengers. If a very important persons to the dead is not available on that day the corpse is not carried to the burial ground, during the night they arrange a *Golla Katha*. It is because no one will sleep on that night. If the person died on Tuesday they feel very bad about it, because the soul could not reach heaven. The relatives will tie a small chick to the bier (pade) to quench the horror flames of hell.

Soon after the arrival of the important relatives, the disposal procedure of corpse commences. The *chakali* (washer man) arranges all the required material of bier. The corpse is brought out of the house and made to sit in a chair. The close relatives and villagers fetch water and give bath to the corpse, in a ceremonial way. They *pasta turmerico, kumkuma bottu* (vermilion dot) to the face of the dead body.
The body is then wrapped with new cloth. Meanwhile pade (bier) is prepared with two thick bamboo canes intersecting of cross bars and the dead body is made to lie on it.

The eldest son of the family will generally lit the pyre. If the father is demised the eldest son will lit the pyre and if the mother dies the youngest son will lit the pyre. It is locally termed as talakorivi pettuta (litting the bier). The eldest son will take bath and wear puladanda (garland) so as to lead the pade (bier). He carries a fire pot infront of the bier and leads the funeral procession accompanied by funeral music. Madigas (Harijans) will perform funeral music. Through out the procession coins and pelalu (fried corn) are showered over the corpse. The corpse will be stopped on the way nearer to the burial ground. This is known as dimpuḍu kallamu. The corpse's face is unveiled and then all are requested to have a last look at the dead. The elder son and other nearby relatives spell Nayana (father) in the ears of the dead for three times. After reaching the burial ground the corpse will be placed on pyre with head towards southern direction. The eldest son of
the family will go round the pier thrice with a water pot on his shoulder. At the completion of each round an hole is pierced to the pot with Goddali (axe). So that the water would fall around the pyre, it believed that the water will quench the soul's malignities. An elder man who officiates the funeral proceedings will inform the elder son to slip the pot just behind the head of the corpse after the three rounds are over and finally asks the son to lit the fire. He then leaves the burial ground by not looking back even for a single time. The rest of the people wait there till the corpse is completely burnt by fire.

On the second day of the death some more rituals are performed. Food items, fruits and liquor which were relished by the deceased when he was alive, are prepared and offered to the departed soul at the cremation site. The death rites last for ten days. All the members of the same surname group observe death pollution, and on the eleventh day they take a purificatory bath. The same day is observed as mourning day and all the sons tonsure their heads. The relatives are also invited on this day.
After the death ceremony, the widow does not show her face to others. She resides in a dark room in the house. Since the death ceremony the widow is not allowed to wear bangles, flowers and kumkumbottu (vermilion dot on the forehead). The widow is also not allowed to any perantamu (invitation). On the whole it can be concluded that the widow looses every social privilege.

**INTER-CASTE RELATIONS**

In ancient India there were several restrictions which have governed the relationship between the different caste groups. With the advent of urbanisation and industrialisation, the tradition of demarcating or isolating a particular community is gradually withering away. This is clearly evident from the present study of inland fishermen. This can be supported by the following observations.

Goudas are the taddy tapping people in the study area. They tap the taddy during the morning and evening hours. Gangaputras show inclination to mingle with Goudas and other communities while drinking irrespective of their caste barriers. During jataras
(fairs) people from different communities mingle freely with each other. During the marriages in the village different community people are invited to each other's marriage functions and people from different communities also attend on various ceremonies and festivals. In the same way, during death also, all the community would participate forgetting their caste barrier.

To understand a community, the study of their economy and social organisation alone are not sufficient, with the background knowledge of the economy and social aspects of Gangaputras an attempt is made to analyse their political and religious aspects in the later chapters.