CHAPTER 4

METHODOLOGY AND PROCEDURE

4.0. Selection of the speech communities

A study on the kinship terminology of Gowda Saraswath Brahmins in Kerala on the regional division into two subgroups as northern and southern on the basis of dialect variations and some other cultural diversities was done in 1977 which isolated the subsocieties on the kinological basis also. Regarding the present work at first it was thought to compare the kinship terminology of KG with the Konkani speaking non-Brahmin Kudumbis in Kerala. From the preliminary analysis it was found that their terminology substantially did not differ from the KG terminology. Hence it was decided to select three IA language speaking communities in Kerala — the Konkani speaking Gowda Saraswath Brahmins, the Marathi speaking Raos (non-Brahmins or a mixture of both) and the Urdu speaking Muslims as migrant communities. In aposition, three communities of Kerala — the Malayalam speaking Nambudiri Brahmins, the Koravas and the Muslims — were also chosen. A preliminary study of the Urdu speaking Shafi terminology was conducted at Alleppey. Since it was not much deviant from the Hanafi terminology collected at Trivandrum, Hanafi Muslims were selected for the study. Except for occasional remarks, Kudumbis and Shafis do not
come in the picture of this study. The Malayalam speaking communities fall under three dialect areas, viz., the northern, the central and the southern Kerala. The subcategorisation of the six communities on the parametric basis is as follows:

While the KG represent the Brahmins with the colourful life of a house holder, the MN life is conditioned by several restrictions and is ascetic in nature. The MR represent a nomadic tribe whereas the Koravas are the cultivating labourers. The Muslims, UM and MF belong to two sects, the former to the Hanafi sect and the latter to the Shafi sect. The selected communities form several categories in various combinations.
differing and resembling in many of the parameters chosen.

4.1. Data collection

In the case of MR and UM bilingual method i.e., elicitation in the regional language was the mode accepted. For KG monolingual method was adopted. Since the members belong to the community of the present author, data was collected in Konkani. Dialect variations in the community in Kerala for the terminology of kinship were also collected. For the native communities, the monolingual method - elicitation of the data in Malayalam was adopted.

4.2. Transcription

Reading transcription, broadly phonemic is adopted. A phone /P/ having variants /P/ is alveolar, /P/ is dental and /P/ is dental alveolar phonemes. /E/-lower mid front vowel, /ɔ/- lower mid back vowel, /ɔ/- central vowel.

4.3. The informants

1. Konkani speaking GSB

a). Lalitha R. Prabhoo - Age 41 - Married - Native of Calicut - Had high school education in Malayalam - Studied upto M.Phil - completed work for Ph.D - A representative of northern Kerala Konkan - Father's clan - /kaːsyapa/ - Now, resident of Trivandrum.

b). Ramachandra Prabhoo, N - Age 46 - Married - (Husband of Lalitha Prabhoo) - Native of Alleppey - Had high school edu-
cation in Malayalam - Has Ph.D in Zoology - Working as a Reader in the Department of Zoology, University of Kerala - a representative of southern Kerala Konkani - Belongs to the /bhara-dwaja/ gotra - Now resident of Trivandrum.

c) Saraswathi N.Prabhoo - Age 72 - Married (Mother of Ramachandra Prabhoo) - Native of Ambalappuzha - No formal education Has speaking knowledge of Malayalam - Now resident of Alleppey.

d) Susheela D.Prabhoo - Age 63 - Married (Mother of Lalitha Prabhoo) - Native of Tellicherry - studied upto Class VIII - Had school education in Malayalam - Now resident of Trivandrum.

2. The Mharathi speaking Raos

a) Radha Bai - Age 29 - Married - Native of Palghat - Father permanently settled in Palghat - wife of Lakshman Rao - No formal education - Only knows to sign her name - Knows Malayalam.

b) Hira Bai - Age 35 - Married - Native of Cannanore - (Co-wife of Radha Bai) - No formal education - Knows Malayalam.

c) Jayasree - Age 18 - Unmarried - No formal education - knows Malayalam.

d) Mariyamma - Age 35 - Married - No formal education - Knows Malayalam.

The sample group stayed in Kazhakuttam (Trivandrum) for about seven years, has now left the place.
3. The Urdu speaking Muslims

a) Bibi Jan - Age 52 - Married - Native of Trivandrum - Father's father came from Bellari and married a native of Trivandrum - Mother's father's father came from Hyderabad and married a native of Trivandrum - Belongs to the Pathan group of Hanafi sect. Studied upto class II - knows Urdu (writing) and Malayalam.

4. The Malayalam speaking Nambudiris

a) Priyadatta - Age 41 - Married - Native of Trichur - Studied upto SSLC and has T.T.C - Working as a teacher - Belong to the Adhya sect - Husband is an Asya Nambudiri - Father's clan, /angirasa/ - Husband's clan, /vasista/ - Husband's illam, /komana/ - Father's illam /kadalyi/ - Now resident of Trivandrum.

b) Usha Nambudirippa:d - Age 30 - Married - native of Shornur - Husband a native of Trichur - Her illam is /desamangalam/ - Husband's illam /kuru:r/ - Studied upto M.Phil - currently working for Ph.D in Linguistics - Had high school education in English - Now resident of Trivandrum - Husband's clan *brah, has p atanigarasa visvamitra co:tram/, Father's clan /angirasa/

5. The Malayalam speaking Koravas

a) Ammu - Age 42 - Married twice - First marriage was as a second wife - The present husband has married once only - Native of Tonnaykkal (Near Trivandrum) - No formal education -
6. Malayalam speaking Muslims

a) Ayisha - Age 30 - Married - Native of Malappuram in northern Kerala - studied upto fifth standard - Ayisha's mother has married two times and father too has married two times - Belongs to a wealthy Muslim family - Had the education in Malayalam - Husband is well educated and well placed in profession.

4.5. The multicomponental approach

The collected data is in multicomponental perspectives.

the skeletal or link component, the basic or kinological component, the sociological component (extended domains), the psychological component, the historical component and the linguistic component with the terminology of kinship as the main implement of analysis. In the 1977 model the major componental categories were the link component, the feature component (analogous to the kinological component in this study) and contextual component and the linguistic component. An initial study of GSB was made in Prabhoo (1977) within the frame work of distinctive features (kinological) and sociological aspects with some remark on historical factors. In 1977 model for the KG community, the contextual component dealt with sociological, historical and some detailed aspects of the kinological features also. The present study makes a still more clear distinction and division of the disciplines and is more disciplinary

central in each of the chapters. Two more chapters on the biological and the ethnosemantics proper (terminological diversity as reflected in the structure, meaning and concepts of the communities how the people interpreted and conceived the terminology, some attributing sex category as reflected in language, some caste, some other mathematical and logical concepts cutting across the barriers of language, community, region and even continents) could have made the study a complete one but these two aspects are dealt in other chapters. A number of revisions and additions are made in this study intracomponentally and intercomponentally. The following description will give a brief account of how the data has been tackled in successive stages by adding more and more terms in the analysis.

4.5.1. The link component

In the link component drawing the skeletal frame work or terminological structure denoting various kins categorised into various structural chains, is aimed. The four relations with two sex categories are selected as the kernel structure with ego as the locus point to generate all other chains of links, within the set up of the six communities under study. These chains of links are characterised by the property of permutation and combination and generative in nature with prescribed restrictions. Computational symbols are given to visualise and illustrate the neatness of pattern in generation
of links. Schematic diagrams of octagonal nuclear families inclusive of the sub varieties are given. As against the diagrams of 1977 the schematic diagrams which were of a web type, the present structures as applicable to the community are given in kolams and mosaics. The ideas are developed from Siromany (1979) who applied them for other purposes. Upto six types of basic chains of links are found to exist in the overall pattern of the six communities under study.

4.5.2. The kinological component

The second component deals with the basic features of kinship as reflected in the terminology. 21 classes of features are isolated for the basic kin terms, i.e., the term utilised to denote a kin at a time of the central core. The non-basic kin terms form a subcategory which relate kin concepts. For example the term /ba:ltu:ve/ 'obstinacy' is derived from the kin term /ba:lə:/ 'child' in KG. The term /saːdɪ/ 'marriage' and /sauhaR/ 'bridegroom' (UM) also comes under this category. Kin related concepts may be derived from the kin terms or vice versa. The 21 classes of features are classed into four relational (paradigms) which neatly isolated the features of clan, descent, clan consanguinity, inheritance, residence, adoption, relation, transition, remarriage, monogyny, cross cousin marriage, uncle-niece marriage, siblingual marriage, (exchange marriages), sex category of the kin and the ego, generation, relative age, collaterality, mode of use, range
of application, linguistic structure with their subclasses if any, where the terms are treated as sememes whatever their form may be.

The terms are then examined for the converging and the diverging values of the terms for the six communities. The net result is transformed into a set of equivalence rules. The rules are categorised on the generational basis on the broad level after labelling the various types of rules.

Sub kin terms are treated under the subcategories 1) terms for uterine and parallel kins, 2) paternal and maternal kins (not discussed in the central core) levels of generation, relative age, cover kin terms and derived kin concepts, concepts derived from kin terms. The chapter concludes with some distinctive features of kinship organisations from the larger social organisations.

4.5.3. Sociological component

In this component kin terms are first classified into 1) geneologically or kinologically based and grouped kin terms—those coming under genuine kin terms, 2) extra kin terms which involve class kin terms, caste kin terms, species kin terms as pseudo terms or real terms. The second section isolates seven sociological parameters within the set up of family-fold, how the totality of terms indicates hierarchy of kins, class, caste, the stratification phenomena and other parameters as
1) style, 2) context, 3) stratification, 4) interaction, 5) power and status, 6) codes and 7) socialisation with the existing sub categories, within the set up of the six communities under study. The third attempt is to examine the effect of larger social forces on the changing structure of the terminology. A final attempt is made to present an overall pattern of the kinological selectors as consolidated from the 21 classes of selectors into 15 classes of features and the newly added 7 sociological parameters as applicable to the kinship organisation and terminology of the six communities under study. (With a margin for the exclusively shared kinological features by the kinship organisations and the collectively shared parameters of kinship organisations and the larger social organisations within the terminological set up).

4.5.4. The psychological component

Some basic concepts regarding learning psychology which is found to be helpful in the psychological analysis of kin terms are discussed in the introduction. The second procedure is to examine the nature of acquisition of kin relations, roles, terms and emotions. The maturity curve for each of these aspects of acquisition is drawn. The next section is allotted for the relation between paired associative learning and concept formation by way of stimulus response variables - the kin terms as linking variables. Kin terms as stimulus
response variables found in concept formation are represented by one stage and two state paradigms - the paradigms of concept formations. As the fourth procedure the concept formations so formed are labelled in terms of kin terms as stimulus response variables, throwing light on all disciplines thus substantiating how Kroeber's views on kin terms are structured on psychological principles.

4.5.5. The historical component

The historical component deals with diachronic aspects of kin terms by examining the kin terms synchronically (and validating diachronically). The communities are examined for affinity terminologically and kinologically. The reconstruction of the terms is also attempted by positing the earlier terms but rules as such are not posited. The newly innovated terms are also treated as reconstructed forms which are community specific. The interference of terminology is categorised on the basis of region, religion and kin structure in Kerala, in India and outside India. It also aims at the reconstruction of kinship organisation in Kerala, in India and outside India within the set up of the six communities under study in its evolutionary aspects. The kin terms are then examined for the structural and semantic evolution, the nature of evolution and are consequently labelled. As a final conclusion the terminology is assessed on the available data and an attempt is made to connect this with the world communities.
4.5.6. The linguistic component

Basic concepts of kinology, linguistic kinology, the units used in the analysis and their labelling such as kineme, kinolexeme, kin morphemes, etc. are discussed. A six point criteria is adopted for the evaluation of fitness of kin lexical items as kin terms. The criteria for basic member is also prescribed. Kin terms are classified as 1) elementary terms, without derived terms, b) kin terms with different counterparts, c) terms with linguistically similar counterparts, 2) Derived terms with contrastive units and 3) descriptive terms. These have further subcategories. The structure of the kin terms are then represented by branching diagrams. Ambiguous terms are discussed for their deep structure somewhat similar to Chomsky's model (1957) (1965) but modified to fit to this study.

The generative nature, the productive nature and the amount of information content as expressed by the terms of the communities, the relative fitness of the generative and or productive system explicated by fitness curves also form the core of this chapter.

Finally the structures are represented diagramatically.