

Primary kins are those who belong to blood or marital group. Among these are included one's own brother, sister, father and mother.

Secondary kins are those who are related to one's own siblings and parents eg. one's own grand parents or spouses of the siblings.

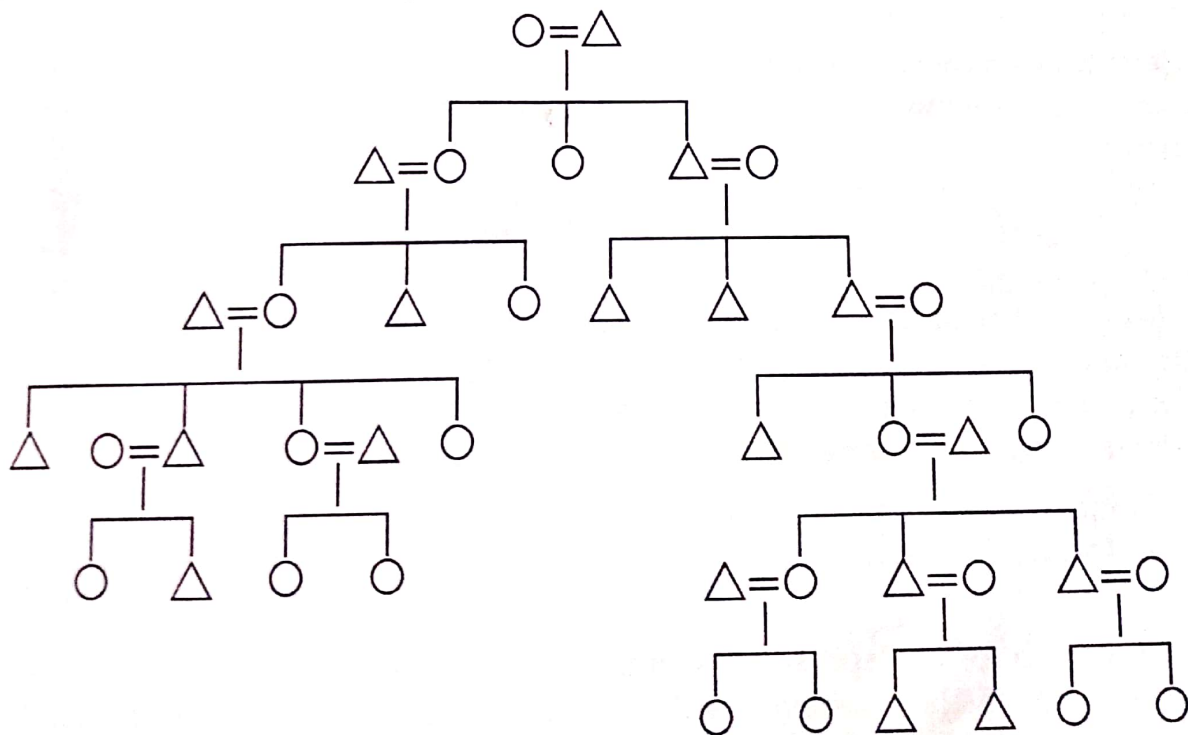
Tertiary kins are those who are secondary kins of one's primary kin, eg. sister-in-law of one's brother or son-in-law of one's uncle.

RANGE OF KINSHIP

A network of kinship can be developed depending on number of persons included in a kinship group. It can be broad range or narrow range. The modern kinship system found in western society is a narrow-range system, whereas the primitive sib is a broad-range system. If a kinship system includes only parents and siblings and even in some occasions only one child and his/her parents then it is narrow-range system. Not only in western societies but also in modern Indian society such a situation is developing. As we have discussed earlier that kinship is not only dependent upon blood or marital relationship rather the social customs and usages play a very important role in this respect. Thus, if the kin relation is not acknowledged it gradually reduced into a narrow-range one.

A universal network of kin relationships among the members of such a group is dependent upon its size and spatial spread. A small endogamous local group of limited spatial spread may become an extended kin group to the extent that it might cease to practise local endogamy (A practice of marrying within a defined group). Often the members of such a group dispersed over a large territory constitute several de facto endogamous units within a number of neighbouring villages. Thus, a broad-range kinship can be extended but after a limit it again breaks off in narrow-range ones.

The range of kinship can be identified as nuclear family (narrow range), extended family (narrow-range), localised lineage (broad range), clan (broad range). The last one is too extended to be designated as a kin at all.



Broad Range Kinship

Satadal Dasgupta, while analysing the kinship structure of Jayanagar, found the five types named as — 'Sansar', 'Paribar', 'Goosthi', 'Gotra' which explains the range of kinship in that particular area.

The lineage organizations manifests two major levels of structural integration — the localized lineage and the dispersed lineage. The fundamental difference between the two is that, while the relations among the members of a localized lineage are characterized by first hand face-to-face contact and frequent interaction, the relations among the members of a dispersed lineage are relatively formal and mostly confined to major social and ceremonial occasions.

The Localised lineage It is composed of consanguineally related but residentially separate units and their solidarity is based on spatial proximity among the members who reside generally in the same village. It recruits members through common patrilineal descent as well as by marriage in that and thus it includes male agnates and their wives but exclude female agnates after their marriage.

The localized lineages are referred to either by the name of the senior surviving male member or of its deceased founder. This sometimes include some or more affinally related families and constitutes a kinship cluster, which is a bilateral grouping of families related to each other by consanguineal ties. The localized lineages are not only small in size but also shallow in genealogical depth. Thus, the narrow range of kinship is reflected through localized lineage groups.

Interpersonal relations among the members of a localized lineages are almost similar to those found among the members of a joint or an extended family. The members often cooperate with each other in economic activities like group fishing or exchange in agricultural activities. The unity of such group members is — emphasized by their common observance of social and religious ceremonies. The life — cycle rituals and ceremonies are the major occasion for the action of the localized lineage as a descent group.

Although the relations among these common descent group members are very close and mutually supportive, conflicts and disputes are not very rare. They may share common socio-cultural activities even when they are otherwise in conflict.

Dispersed lineage : As the localized lineage grows in size and depth, it becomes segmented and dispersed in several villages. The dispersed lineage thus represents a broad range in which more than one consanguineal groups recognize their identity as a common ancestor of a senior though they live separately in different places often without any direct contact. The segment of the lineage which constitutes to be located in the parental village from which the other segments branch out is referred as stem lineage. The dispersed segment maintains lineage with the stem lineage and also with each other, although of a lesser intensity than those among the constituent units of a localized lineage. A dispersed segment sometimes returns to the parental village and thus again becomes part of its parental localized lineage.

The relations among the members of a dispersed lineage becomes formal and distant due to lack of frequent interaction and participation in joint social and ritual activities.

When member of a dispersed lineage makes one of his occasional visits to the usehold of one of his consanguineal kins in a distant place they are treated like a guest and the treatment is almost like that, which is offered to the affinal kins. The

members of such groups exchange visits occasionally such as during wedding and funeral ceremonies. Thus the broad range of descent relationships often become too formal and perfunctory.

DESCENT

Kinship descent traces the root of a man or woman identifying his or her link with the ancestors. Descent is the origin of a person based on his genealogical bond i.e. his link with his father or grand father or great grand father. It can happen to the other side also, that is link of a woman with his mother and grand mother from mother line, or origin can be identified on the basis of both the lines at the same time. Thus, descent can be of two kinds

(a) unilateral descent,

(b) bilateral descent subdivided into (i) patrilineal descent and (ii) matrilineal descent.

Anthropologists have defined descent from various viewpoints, we can discuss the meaning of descent from three angles— (a) Descent implies the direct relation between two generations or more depending on the social functions of the group. Meyer Fortes defines descent as "*A descent group is an arrangement of persons that serves the attainment of legitimate social and personal ends*". He is not emphasising on the biological origin of the members of the descent group. So, from this viewpoint, descent group comprises of people from different generations tied by the thread of social customs, rules and regulations.

(b) Another group of scholars stress on the biological aspect to define 'descent' according to G.P. Murdock, "*Descent refers solely to a cultural principle whereby an individual is socially allocated to a specific group of consanguineal kinsmen*". If we consider descent from this aspect, we are to emphasise on the point of blood relationship between two or more generations.

(c) Descent may be understood in reference to the residence of a particular son, i.e., whether persons of two generations are living in a place depending on their paternal relationship or maternal relationship that will decide their descent. Here also the importance of blood relationship is emphasised, at the same time, social relations with father's group or mother's that is also considered.

Makhan Jha further points out, "The rule of residence that determines the domestic group is primarily determined by the patterns of a people's technoeconomic adaptation. The residence rule has a tendency to be bilocal where the techno-environmental adaptation is unstable enough or where the technoeconomic positions of men and women are so nearly equivalent that a more flexible rule of residence is found to be most adaptative. Thus, this view provides that rules of descent can be well determined by rules of residence."

If we consider descent combining all the above views, we may say, descent is the origin of man in terms of his birth, blood ties, residence and social relations. From this definition we may single out some characteristic features which are common among the members of descent group.

Members of a descent group identify themselves from a common ancestor from whom they have been originated.

The ancestors are not mythological or symbolic but they are real human

(3) The members of a descent group are linked by blood ties, that is, they should have consanguineous kinship bonds.

(4) Marriage is not allowed among the members of the same descent group.

(5) Inheritance and succession rules are to be commonly enjoyed by the members of a descent group.

Descent groups can be of several types of which bilateral descent is most common among the modern people. In this case descent is traced to both father and mother. It may extend to more than four generations and even further. It is very difficult to maintain such a complicated type of kin relationship so, kinship in modern times is traced through both the parental lines but in most occasions people fail to identify ancestors more than three or four generations back.

In the primitive and preliterate societies unilateral descent was more common and any one line of parental connection with the ancestors is totally ignored. Unilateral descent can be of two kinds again—

(a) Patrilineal descent and

(b) Matrilineal descent.

If the descent is traced unilineally through the father, the individual is connected with a consanguineous kin group through the male lines. Here, one's kingroup includes his or her own siblings, father's siblings grand father's siblings etc. But in each generation the daughter of the family goes out of the group as her identity will be guided by her husband's family ties. After her marriage her children will find their kingroup in their father's family ignoring the origin of their mother. In the system of patrilineal descent the common ancestor is a male who is called agnate. So, the kins are sometimes referred as agnatic kin.

If the descent is searched only through mother's line it is **matrilineal kinship**. This system of descent includes both female and male relatives of mother, mother's mother and always considering mother's line. In such cases the male members of each generation are to be identified in terms of his mother's family members and his children are to consider their common ancestors from mother's line ignoring their patrilineal identity. Descendants of a common female ancestress are called uterine kin and the female ancestress is known as cognate.

The kin who are related through father and mother are **filials**. Ego that is the individual is related to his brother's son as a filial. This relationship may include both the consanguineal kins and affinal kins. For instance, one's wife's brother's son is also a filial to him related through affinal bonds.

The relation between an individual and his father, grand father or great grand father is **lineal**. A parallel relationship can occur at the same time, like, the relation between an individual and the son's of his grand-father that is, the continuing generations of his father's brothers is known as **collateral** relationship. The collaterals reckon the same ancestors but not in a direct line.

The **corporate** kin consists of all the kin — patrilineal, matrilineal and collateral. This obviously takes a very large number of people into consideration.

Double descent is another type of descent though it is too complicated and so