

Archaeology

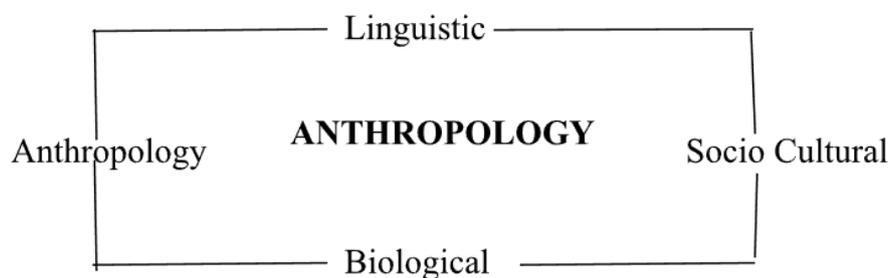
BY TEAM CRACKEX

Notes on Archaeology, Optional paper for WBCS

Chapter 1

Biological Anthropology

“Anthropology” is a term which serves the curiosity about human beings. The term Anthropology has been derived from Greek words “Anthropos” , the meaning of ‘man’ and the ‘logos’ refers to study. Sir James Hunt attempted to rescue the etymology of Anthropology from the ancient Greek lexicon; he did find an “Anthropologus” from Aristotle. But Richard Harvey is considered to be the first to coin the English term Anthropology as a natural science. Anthropology deals with the physical or biological, social, cultural, political, economical, custom etc of humans. American anthropologist Herskovits has rightly remarked that Anthropology is the study of man and his works. E.A. Hoebel defines that Anthropology is the science of man and his culture. Basically four division of Anthropology as follows:



A. Biological Anthropology: Physical or Biological Anthropology is the systemic study of humans as biological organisms. This branch can be divided into following sub branches.

1. **Human biology:** It is the basic sub branches of physical Anthropology. Traditionally human biology deals with the external morphology and internal structure of the human body. It informed about the position of human status in the animal kingdom, Eg: life science.
2. **PalaeoAnthropology:** “Paleo” means old. Paleo-Anthropology is a branch of biological Anthropology. Which functions in documenting the evolutionary history of mankind. Paleo anthropologist works on fossil evidence of the hominids and non hominids also established their status and evolutionary significance. Eg - Australopithecus to Genus Homo.
3. **Primatology:** ‘Primate’ refers to Human order in Animal Taxonomy. Studying the anatomy and behaviour of the other primates help us understand what we share with our closest living and non-human Kin.

Eg: Man > Primate > Anthroidea > Catarrhine > Hominoidea > Hominidi > Homo.

4. **Osteology:** The study of the human skeleton is essential for understanding the phylogenetic position of humans. It is also important for knowing the name, number and position of bones. Eg- human skeleton-206.
5. **Human race:** It is the study of human diversities. All the living men in the world are classified into different groups known as races. The world population is divided into Ford major races or ethnic groups. Eg: Negroid
6. **Human genetics:** The genetics is the branch of biological Anthropology which deals with heredity and variation among related organisms, largely in their evolutionary aspect. In short, it may be defined as a science with principals that explain the similarities between parents and progeny. Ex- man and woman and their children.
7. **Anthropometry:** Anthropometry being an applied branch of physical Anthropology, indicates the measurement of the human body, which provides scientific method and techniques for various measurement and observation on living human and skeleton. Ex: Cephalic Index.
8. **Forensic Anthropology:** The identification of human skeleton, paternity, systemic genocides terrorism, body identification etc. for legal purposes, this branch solved the

problem and justified the truth.

9. **Demography:** Demography is the science of population and it is directly related to fertility and mortality. It deals with the socio physique status of human beings.

Socio cultural Anthropology

Anthropology is a social science which studies mankind in its entirety. One of the most efficient branch social cultural and topology art concerned with human social and cultural diversity and the base of these distinctions like economic, political, environmental, biological, social roles relationship and social transformation.

Social cultural Anthropology, being an important branch of Anthropology, is concerned with the social and cultural dimensions of the living people and with the description and analysis of people's life and tradition.

“A *dictionary of Anthropology*” , E.B. Tylor defined that “cultural anthropology is the behaviour of man which are learned including among others social, linguistic, technical and familial.”

Howard and Dunaif-Hattis (1992) define that, “socio-cultural Anthropology studies the social symbolic or non-material and material lives of contemporary and historically recent human societies taking the concept of culture Central to its goal.”

The primary aim of social cultural and topology is the study of human nature and most of the primitive societies are gradually coming in contact with more developed cultures. This contact is gradually creating social, religious, economic and political changes and disorganisation. The administrator and the social planners required the help of social anthropologists in the understanding of the process and consequence of cultural contacts.

Social cultural Anthropology has two main concept

1. Ethology
2. Ethnography

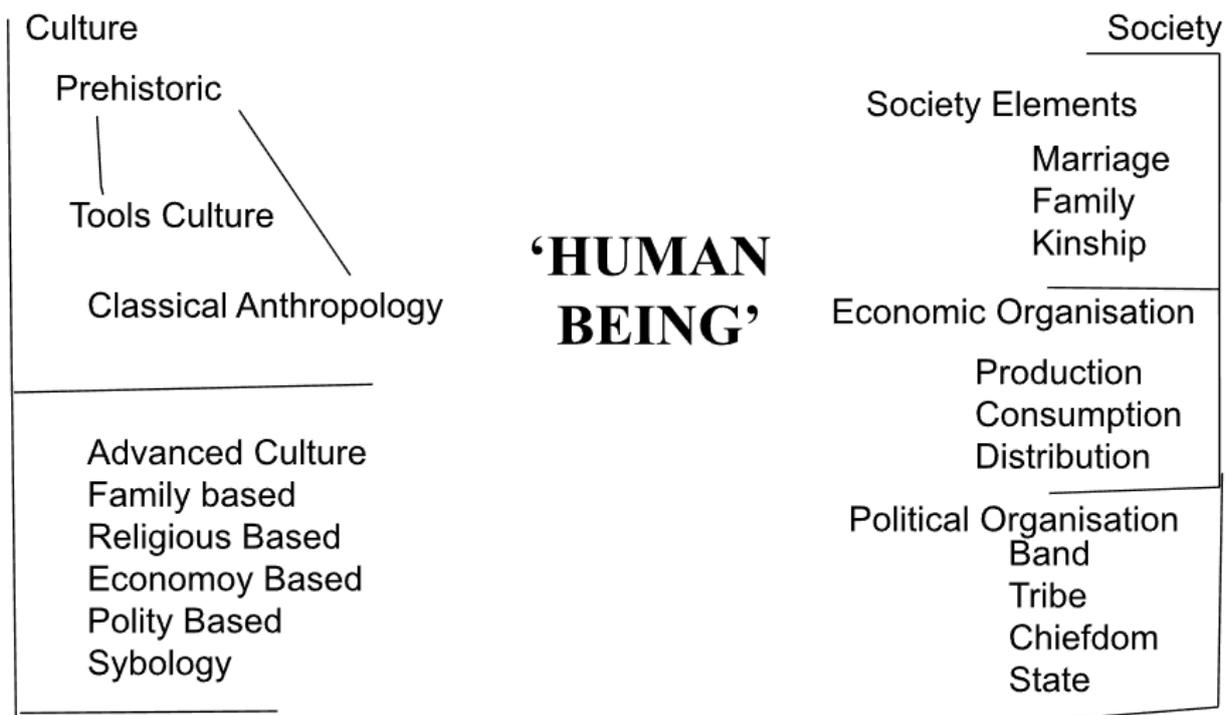
Ethology: cultural and topology is also concerned with making generalizations about and seeking explanations for similarities and differences among the whole world's peoples. Those who conduct comparative studies to achieve these theoretical goals are called ethnologists. So ethology is a brief study of a great culture economy, custom arts, material things, social life also.

Ethnography: An ethnography is a detailed description of a particular culture. Primarily based on field works which is the term anthropologists use for on location research. It is more of empirical study or description of the culture and ways of lives of a particular group of people. The chief aim of Ethnography is to study human society, culture, kingship, religion, folklore etc .

Social cultural Anthropology is concerned with some general branches. It includes study of different parts of culture economic political administration such as-

1. **Political Anthropology:** Political Anthropology has also an important role in social structure along with Economic administration. Social Anthropology therefore studies all types of political administration, laws, Government and rules of punishments etc. This branch of social-cultural Anthropology is known as political Anthropology
2. **Economic Anthropology:** Economic rules play an important part in social organisation. Some radical changes take place in social structure along with a change in economic administration. Social Anthropology therefore minutely studies the economic administration of primitive and civilized human societies and it covers different ways of subsistence.
3. **Symbiology:** The study of different symbols of human behaviour which are current in languages or communication methods of different societies, supplies many important facts for the study of society. Socio-cultural anthropology therefore studies all of these also.

Socio-cultural Anthropology



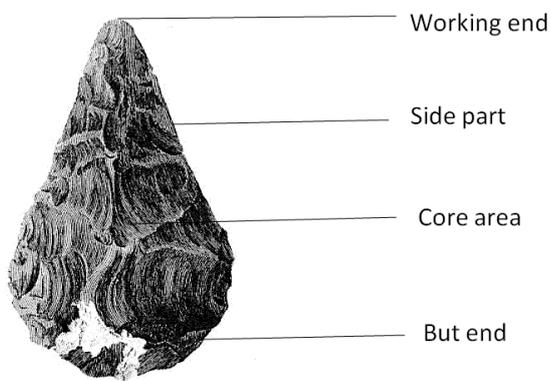
Archaeological Anthropology

Archaeological Anthropology has been derived from the broad field of archaeology, which is concerned with the study of extinct culture. The Greek words 'Archaios' means ancient and logia means study. Man, the central figure of Anthropology existed long before the development of written records. Therefore archaeology is able to supplement Anthropology by recovering the remains of an ancient man of bygone days along with the material evidence of his culture.

Many countries of the world follow archaeological Anthropology as a branch of cultural Anthropology. But "American school of Anthropology" distinctS archaeology as a main branch of Anthropology full stop archaeological Anthropology with the artefact like tools, arts, culture, inscription and prehistoric civilization. Physical Anthropology has always gone hand in hand with archaeology because of the obvious reason that fossil hunting always included associated cultural material while the cultural materials are studied by archaeologists. They must have knowledge about geology, biochemistry, life sciences etc.

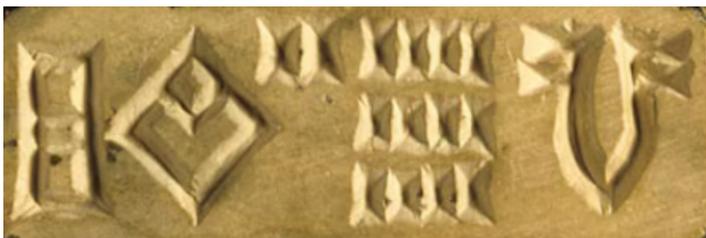
For example, shallow, restricted, concentration of charcoal that include oxidized Earth bone fragments and charred plant remains, located near pieces of firecraft Rock pottery and tools suitable for food preparation indicate cooking and food processing such remains can reveal much about people who diet, subsistent practices. Together with skeletal remains, these materials help archaeologists to construct a biocultural context of human life in the past.

Prehistoric Archaeology: The term of "Prehistory" does not mean that these societies were interested in their history or that they did not have ways of recording and transmitting history. It simply means that written records did not exist. Artifact like tools, Arts, Scripts proved that a well developed culture existed on the past.



Hand Axe

Classical Anthropology: Classical Archaeology is a combination of fine arts, history and classics. It seeks the antiquities of the past. It tells us how earlier and extinct societies interacted with their habitats. Archaeologist do it on the basis of remnants of stone tools, broken animal tones, Cave art, scripts, pottery and including hearths. During the past several years, the specialists have turned their attention to study the literate Civilization or the past. Usually this come under the classical Archaeology.



Sindhu script

In a nutshell, archaeological anthropology try to reconstruct the cultural phenomena and subsistence patterns of the past recovered from ancient sites.



MARRIAGE

By Ranadip Roy

crackEx

Critically examine the universality of definition of Marriage. Functions of Marriage.

Introduction:

A number of Anthropologists have struggled to formulate a definition of Marriage that would apply to all human societies. Many Anthropologists have attempted to give a universal definition of Marriage but none of them could satisfactorily encompass all its forms and manifestations in a single definition because marriage is universal institution of human society which has different implications for different societies. These Anthropological definitions may be classified into two categories. The early definitions of marriage that have been formulated 1955 and the modern definitions that have been proposed after 1955.

The definitions of Marriage offered by 19th century evolutionists emphasized that *"marriage is a ritually recognised union between a man and woman, that the spouses live together and that couple have clearly recognised mutual sexual rights."* - **Westermarck, 1929.**

Earlier scholars like **Malinowski and Brown** proposed a definition of Marriage which centred on principle of legitimacy. According to Malinowski, *a legal marriage is one which gives a woman a socially recognised husband and her children a socially recognised father.*

According to **Seligman**- *"Marriage is a union between a man and the woman such that children born to the women are the recognised legitimate offspring of both parents"*.

During the last three decades the definition of marriage has undergone a great deal of re-thinking, **Kathleen Gough** for instance defines marriage as, *"a relationship established between a woman and one or more other persons, which provides that a child born to a woman under circumstances not prohibited by the rules of relationship is accorded full birth status rights common to normal members of higher society or social stratum"*.

All this discussion indicates that universal definition of marriage would have to be very general indeed to cover all the known variations due to tremendous social diversity.

Functions of Marriage:

Edmund Leach in 1968 proposed the functions of marriage are as follows:

- i) It establishes the legal father of a woman's children.*
- ii) It establishes the legal mother of a man's children.*
- iii) It gives the husband or his extended family control over the wife's sexual services.*
- iv) It gives the wife or her extended family control over the husband's sexual services.*
- v) It gives the husband or his extended family control over the wife's economic power.*
- vi) It gives the wife or her extended family control over the husband economic power.*
- vii) It gives the husband or his extended family control over the wife's property.*
- viii) It gives the wife or her extended family control over the husband's property.*
- ix) It establishes a joint fund of property for the benefit of the children.*
- x) It establishes a socially significant relationship between the domestic groups of the husband and the wife.*

Leach has also observed that "In no single society can marriage serve to establish all of the above types of rights simultaneously, nor is there any one of these rights which is invariably established by marriage in every known society".

Discuss the Function of Marriage.

Biological Function:

Like most species of animals, human being must mate in order to reproduce themselves. However unlike other animals, human beings tends to form relatively permanent mating pairs. By it self mating does not constitute marriage. Every human society has formulated certain rules and regulation to define a formal, permanent mating relationship as marriage. Partners in a marriage have a sex right to one another. Through the marriage society organised sex activities. In other words, the institution of marriage regulates socially validates relatively long term, legitimates sexual relations between male and female. Through the socially organized reproduction process, human species is replicated and society perpetuated.

Social Function:

Marriage is based on the desire to perpetuate one's family line. It is also a way to acquire new kinsmen, for at marriage one adds not a spouse but most of a spouse's relatives to one's own group of kin. That means the institution marriage brings with it the creation and perpetuation of the family, the formation of person to person relation and linking of one kin group to another kin group. Thus the institution of marriage serves several function.

It also functioned that entrusts the task of educating the young to parents and passing the culture from one generation to another. So care and protection of offspring are at the heart of Human Social organization.

Economic Function:

As long as discrimination of labour by sex exists, every society has to have some mechanism by which men and women share the produce of their labour. Marriage would be one way to solve this problem. The institution of marriage solves the problem of how to share the work effort of men and women and how to implement organised division of labour at the individual and interpersonal level. Without cooperation in food getting and obtaining other necessities such as water and shelter, an individual cannot survive. Thus, the institution of marriage performs economic function in the form of bringing economic cooperation between men and women and ensuring the survival of individuals in every society.

What are the different types and Basic Rules of marriage? Explain its meaning, examples, reasons and question of fatherhood?

Marriage is a Universal institution in humanity, but its form varies from society to society. Broadly three types of marriages are found which are based on number of spouses, rules and rarity.

On basis of no. of spouses marriage can be divided into **Monogamy** and **polygamy**.

Monogamy: It refers to marriage in which one husband and one wife tied with marital bond. Family stability and equilibrium are advantages of Monogamy.

Eg: Its found mainly in Modern or complex societies; The Semangs of Malay forests for example, limits themselves to one wife at a place.

$\Delta = 0$ (Monogamy)	$\Delta \Rightarrow$ Male, $0 \Rightarrow$ Female
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Polygamy: Polygamy is the form of marriage in which an individual has multiple spouses at a time.

$\Delta = 0 = \Delta / 0 = \Delta = 0$
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Polygamy is further divided into: **Polyandry** and **Polygyny**.

Polyandry

Polyandry: It is a rare form of marriage in world. Here, more than one husbands are engaged in marital tie with a single common wife.

$$\Delta = O = \Delta$$

⇒ It is mainly found in societies with female infanticide, where role of women in subsistence is regarded minimum and where women are mainly involved in child bearing and socialization.

⇒ In India its geographical distribution is Central and North east Himalayan region. They are Tibetan, Khasa, Toda, Nayar etc.

Types of Polyandry:

i) Fraternal polyandry: Husbands of the single wife are brothers of each other.

$$\Delta = O = \Delta$$

$$\Delta/\Delta \text{ (Brothers)}$$

Eg: Tibetan, Khasa of Jaunsar-Dehradun, Toda

ii) Non Fraternal polyandry: Here husbands are not brothers of each others. Eg: Nayar of Kerala.

$$\Delta = O = \Delta$$

$$\Delta/\Delta \text{ (Non Brothers)}$$

Reasons:

i) Among Tibetan and Khasa: Economic reason, in the presence of scarcity of cultivable land, to avoid population pressure on land and to avoid division of land into smaller parts polyandry is preferred so as to prevent division of property.

ii) Among the Toda due to religious reasons – belief of female infanticide is prevalent. In them first girl child is sacrificed to their goddess. This resulted in female imbalance in population compelling them to adopt polyandry.

Polygyny

Polygyny: Here more than one wife are tied by marital bond with a single common husband.

$O = \Delta = O$

$[\Delta \Rightarrow \text{Male}, O \Rightarrow \text{Female}]$

Features of Polygynous Society: Hunter-gatherers, frequent warfare, primitive agriculture, horticulture, high role of women in subsistence.

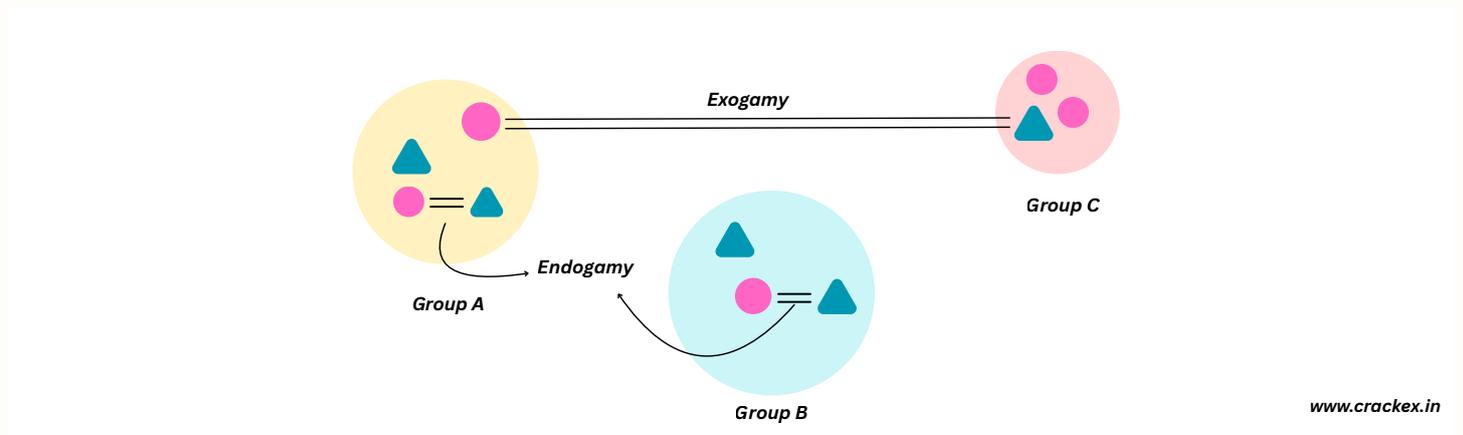
Example and Reasons:

i) In African tribes and some Central Indian tribes such as Santal, due to intensive agriculture more labour is needed in field. More wives mean more children and consequently more labour. Thus economic pragmatism has forced African to adopt polygyny.

ii) Among Nagas, having more wives is a status symbol. Hence here heroism is responsible for polygyny.

Types of Marriage based on basic Rule:

In a society one cannot marry any one whom he or she likes. There are certain strict rules and regulation. The first criterion in establishing marriage alliance is the consideration of group itself.



Exogamy: The term “Exogamy” was first time used by McLennan. It means marriage outside a particular social group. It varies from society to society.

Eg: Family exogamy, clan exogamy, Gotra exogamy (Toda)

Reason:

i) A conceptions of blood relations prevails among the members of a group.

ii) Attraction between a male and female gets lost due to close relationship in a small groups.

Endogamy: This is the rule which compels the members of group to marry within the groups. All the tribes and caste groups of India endogamous.

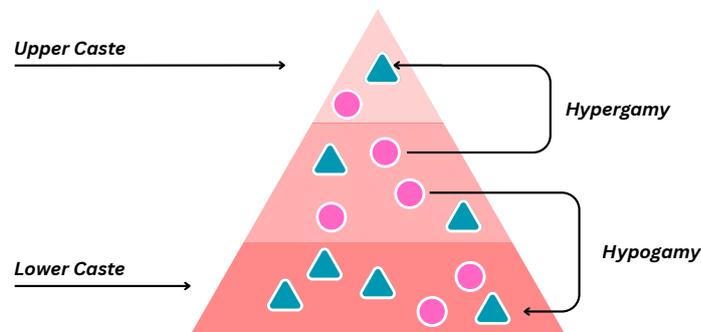
Eg - Tribal endogamy, caste endogamy, moiety endogamy (Toda).

Reasons:

- i) People prefer their own group as members of a group shows more or less similar physical features.
- ii) A groups always needs to upkeep their human resource potential in original form. So they did not marriage with outside.
- iii) Geographical barriers between two places often discourage the groups to establish marital relationship because of difficulties in access.

The concept of **Hypergamy and Hypogamy**

The concept of Hypergamy and Hypogamy is typically Indian, in as much as it seems to have been upon caste structure of Hindu Society.



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Hypergamy: To prevent a Hindu woman from losing her caste getting ritual impurity by marrying in a higher caste man, these marriage are called hypergamy.

Eg: According to these law, a Brahmin men can marry among Brahmin, Kshatriya, and Vaishya. Tarkhanar Toda marry with Tivelial Toda.

Hypogamy: A woman marriage with lower caste man is called hypogamy. It was not permitted. If she married a lower caste, she and her children suffered an inferior social position.

Prescribe and Preferential Marriage

In many societies, marriage between first cousins is permitted or sought. When a man is compelled to marry a person of a particular category, it is called prescribed marriage. In some societies, there is no compulsion, but people consider certain union as desirable. Such a marriage is known as preferential marriage. In this respect three types of marriage are popular.

1. Cross-Cousin Marriage:

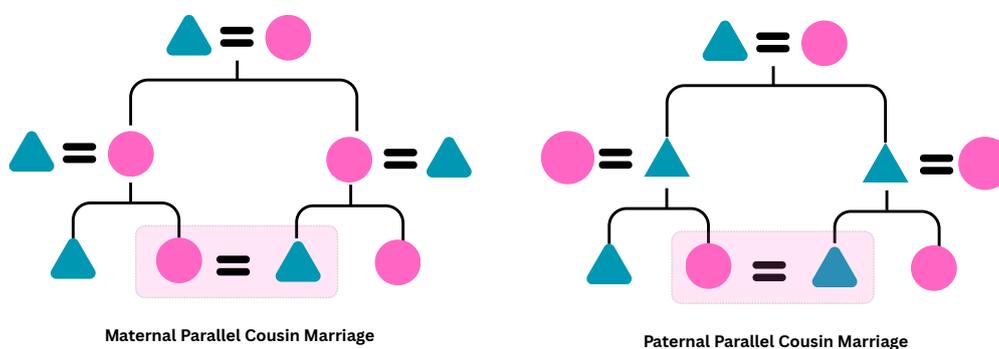
This is the marriage which occurs between the cousins whose parents are brother and sister. A person's cross cousins are therefore, his father's sister's children in one side and on the other side his mother's brothers children. This are two types –

a. Maternal Cross Cousin Marriage: If the person marries his maternal uncle's daughter it is called Maternal Cross cousin marriage.

Eg – Mikirs, Veipei Kukis, Birhors and Todas marry M.B.D.

b. Paternal C.C. Marriage: If the person takes paternal uncle's daughter as wife, that will be designated as Paternal Cross cousin Marriage.

Eg – Baigas, Garos, Aimal Kukis and Khasis of India marries father's sisters daughter.



Reasons

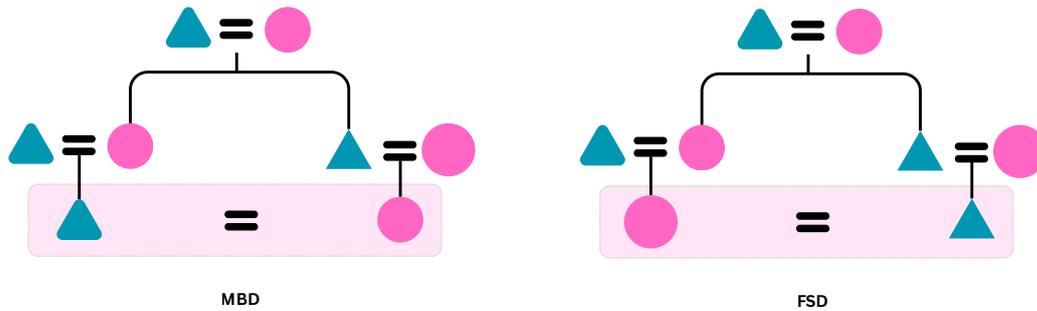
- (i) Maintains permanent and closer relationship
- (ii) Return of bride money

2. Parallel Cousin marriage: It is marriage between children of siblings of same sex.

Two Types

- (i) Maternal parallel cousin marriage (marriage with mother's sister's daughter)
- (ii) Paternal parallel cousin marriage (marriage with father's brother's daughter)

Parallel cousin marriages are prohibited in about 80% societies of the world due to rules of incest. It is largely confined to Arabic world. It's also found in central Indian tribes.



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Reasons:

- (i) Economic pragmatism
- (ii) Theft of animals
- (iii) Frequent raids
- (iv) Retention of purity of blood

3. Levirate and Sororate

Levirate: marrying deceased husband's brother. Eg: Middle East. To ensure permanent relationship and prevent return of bride price. Also question of upbringing of children is resolved.

Sororate: Marrying deceased wife's sister. Reasons are same as Levirate.

Rare types of marriages

- (i) Uncle niece marriage
- (ii) Sister exchange marriage
- (iii) Fictive or ghost marriage
- (iv) Adoptive marriage
- (v) Group marriage

To conclude it can be said that marriage is a universal biopsychic phenomenon which serves different purposes. Though different types of marriages exist, monogamy is the commonest type of marriage in today's modern society.

How many types of Marriage Payments? Discuss in details.

Different types of Marriage payments are dowry, bride wealth, suitor service and gift exchange. Most prevalent form of marriage transaction is bride wealth, mainly found in tribal societies. It exists in the societies where women contribute more in primary subsistence. It has many socio-economic significances.

Bride Wealth:

Bride wealth is a gift from groom's family or his kins to the bride's kin. The gift usually gives the groom the right to marry the bride and right to her children. It is the most common form economic transaction during marriage. In 44% of the societies of the world the economic transaction during marriage has this kind of marriage payment. The Swazi of South Africa are used cattle as a marriage payments.

Significance:

i) Payment of bride wealth is sort of compensation to the bride's family since it lose bride's contribution to their family after marriage.

ii) The fee paid can serve as a security for the groom so that the girl will live with the groom.

iii) It is guarantees sexual right to the groom.

iv) Bride wealth gives groom the right and authority over the bride and her children.

Conclusion:

The bride wealth as a mode of payments in marriage transaction indicates egalitarianism in those societies which practice bride wealth.

Dowry:

Dowry, an age old practice from time immemorial, exists in many societies all over the world. There are also many negative consequences of dowry and several measures have been taken to curb this practice.

Meaning:

"A dowry is usually substantial transfer of goods and money from bride's family to the bride." The dowry is not an exchange of goods between the kins of bride and groom. Since the goods go to bride, no wealth comes back to the family that gives the dowry.

Theories of Dowry:

Dowry is intended to guarantee future support for a woman and her children even though she will not do any primary subsistence work. It protects to girl from abusive husband. Dowry is also intended to attract the best bridegroom for the daughter in the monogamous society with high degree of social inequality. Perhaps this theory explains the presence of dowry better. It helps husband establish professionally. Mainly it is found in patriarchal and patrilineal societies.

Conclusion:

Financial burden on girl's family creates after marriage. Dowry has caused irreparable damage to the interest of woman in terms of female foeticide, infanticide and child marriage, lower level of literacy, poor health status, harassment and killing of woman so on. Hence dowry has become social evil in India which should be curbed at the earliest.

What are different ways of acquiring mate in primitive societies in India?

Introduction:

The tribes in India have a variety of ways of acquiring mates. Since the tribals consider their marriage more or less as a social and civil contract, many tribes do not perform religious ceremonies for the solemnization of marriage. Majumdar has listed the following eight ways through which the tribals acquire their mates.

1) Probationary Marriage: This is primitive version of modern practice of courtship before marriage. In this type of marriage a tribal youth lives in the house of his prospective bride for week or months together. If both the boy and girls like each other, they may enter into the wedlock. The Kokis of A.P is following this type of marriage.

2) Marriage by Capture: This is a popular type of marriage among several Indian tribes. In the marriage by capture, both the boy and girl are known to each other since long. But marriage can't be solemnized either due to unwillingness of the parents of either party or due to the inability on the part of the boy to pay the bride price. Therefore, capture appears to be the only way out. Sometimes the capture are pre-arranged and often take place in fairs, festivals markets.

e.g- This type of marriage is practiced among Kondh, Bhuiya, Kharia, Birhor etc.

3) Marriage by trials: This is a peculiar type of tribal marriage practiced among the Bhils of M.P. In this type of marriage, the courage and bravery of the young man is appreciated and recognized. The prospective groom has to prove his prowess before he can claim the hand of the desired girls.

4) Marriage by Purchase: This type of marriage is more prevalent in matrimonial tribes. The man pays price for the bride to her parents before he has her as his wife. The price paid may be in the form of cash or kind.

e.g- Kondh, Ho, Munda are practices this type of marriage.

5) Marriage by Service: Some tribals have evolved the solution of higher bride price which the economically weaker tribal youth cannot afford to. If the bride groom is unable to pay bride price, he has to serves in his would be father-in-law house as a servant among and marries the girl after lapse of specific periods. Gond, Baiga are practice this type of marriage.

6) Marriage by Exchange: It has been evolved as a means of avoiding the payment of bride price. If a son and daughter of marriageable age are available in two families, they may exchange the daughters do not pay any bride price for obtaining the bride.

Eg - Kondh, Santal etc.

7) Marriage by Elopement: Among many Indian tribes the unmarried boys and girls lead dormitory life often involve in sexual relationship by coming in contact with each other. At times the tribal girls and boys may spend nights together while on dance expeditions to neighbouring villages.

Eg - Kondh, Santal, Bhuiya.

8) Marriage by Mutual Consent: This type of marriage among tribals is the result of tribals contact with Hindus. This type of marriage is similar to that of Hindus or any other religions in which all the formalities of the marriage are performed by the concerned parties with mutual consent.

9) Marriage by Intrusion: This is reverse way of the marriage by capture, wherein a girl desirous of marrying a particular tribal male expresses her willingness and goes to his family. She forcibly thrusts herself onto him and stays with him, despite the non-acceptance of the male. In the process she is subjected to humiliating treatment and refusal of food and often physical torture. But in spite of such humiliation, disre respect or torture if she sticks to the marriage and stays there till, she is accepted and the marriage is performed.

Eg: Kondh, Bhuiyan.

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