



## Marriage Among Kuruba Community

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### ABSTRACT

*Every individual has to play a number of roles in his life at various institutional settings. Of the various roles one has to play, two of roles have a great significance. One is economic role and other one is marital or family role, among the two role marital role is more important than economic role as because it involves in primary a relation which is essentially unlimited, particularistic, emotionally involved, altruistic and spontaneous and primary relation in marriage performs two important functions. One is gratification and other is social control. Rather than this we find a unique type of marriage system among kuruba community who are more emotional, traditional and have a great respect towards their ancestral norms and practices thus marriage is equilibrium of the system requires adjustment between the two partners so that the role enactment of one (partner) corresponds to the role expectations of the other (Robert O' Blood, 1960:189) Thus study of marriage system among kurubas is essential for every research.*

*In kuruba community marriage is properly ritualized, the important ritual that are practiced at marriage are Kanyadana, panigrahana (Holding brides hand by bridegroom) Saptapadi (Bridegroom and bride taking seven steps on saptapadi)*

### KEYWORDS : CUSTOMES AND PRACTICES

#### Introduction

Family is not the exclusive privilege of human beings even animals have family in their bio-social setup. What distinguishes human family from animal family is marriage. It is a universal feature of human societies; it is an institution which admits men and women for family life, and also to have a social legitimating for sexual relation and to have a children. Through marriage family will come into existence which is a relatively stable social group that is responsible for caring and training of children, so we can say that marriage has a historically provided the institutional mechanisms necessary for replacement of societal members and there by meeting the important pre-requisites of human survival and society's continuance. Thus marriage and family are the two faces of same coin; marriage has different implications in different cultures.

#### Objectives of the study

1. To know the marriage system among kuruba community.
2. To know unique feature of kuruba marriage system.

#### Methodology

The present paper is based on the secondary source data and I adopted a descriptive research method to present this paper.

#### Importance of the study

To throw the light on marriage system among kuruba community which is unique, traditional and ritualized and this community has followed the customs and practices through the decades showing respect to their ancestors.

#### Review of literature

**Anthropologists like Lowie, Murdock, Westermarck**, emphasized on the social sanction in the union and how it is accomplished by different rituals and ceremonies.

**Lantz and Synder** (1966) view marriage as a system of roles and as involving primary relations.

**Indologists** look upon Hindu marriage as a Sanskar or a Dharma

**Koos** (1953:44) View marriage as a dividing line between family of orientation and family of procreation in terms of nature of roles ones performs in the two families.

**Roland Wilson** (1941) View marriage as a civil contract for the purpose of legalizing sexual intercourse and procreation of children

#### Theory

##### The functional theory:

According to this theory social phenomenon is analyses in terms of their effect on other phenomena and on the socio-cultural system as a whole. Likewise marriage is a part of family, which has to function to establish a family in turn family establish a group and group into clan and clan into society as a whole. This theory is engaged in describing the interrelationships between the social phenomena and this theory also emphasis on all such all prevalent activities and cultural elements having sociological functions and is necessary for the maintenance of the system.

##### CONFLICT THEORY:

This theory says about the struggle between husband and wife for power. Anyone who has been married or who has seen a marriage from the inside knows that despite a couples best intentions. Conflict is a part of marriage, and it is inevitable act which arises between two people who live intimately and who share most everything in life from their goals and checkbooks to their bedroom and children. At some point, their desires and approach to life clash, sometimes mildly and sometimes quite harshly conflict among married couples is so common that it is the grist of soap operas, movies, songs and novels. Throughout the generations power is the major source of conflict between husband and wife

##### Motivations of marriage:

According to kuruba community, the main objects of marriage were believed to be Dharma (Righteousness or performance of duty) Praja (progeny) and Rati (pleasure) of this Dharma was given the greatest importance, and to maintain moral system i.e. to avoid prostitution and illegal acts, and to look after the old age people in the community, to continue their occupations and property and to build their community for future generations marriage was essential.

##### Discussion

Kuruba community people prefer for endogamy type of marriage, average age of the mate is between 21-24 for girls and 25-28 for boys and selection of mate is outside ones gotra because they believe that persons having same gotras have similar blood relations, and there are many sub caste among kurubas, these people practice monogamy form of marriage as they believe marriage is sacrament which is decided in heaven and a long lasting one so these people are traditional, emotional and ritualized one.

##### Custom's and practices in marriage

As the parents of the two families visit the houses of each other and have sufficient talks they decide a day for a program of engagement,

where the contracting couple sit on a woolen blanket (made up of sheep's hair which is considered as a mark of purity) as a mark of caste symbol at the bride's house and five women throw rice over the five parts of the body (on feet, knee, hip, shoulder, head) at a ceremony betel leaves and areca-nuts are placed before them of which the first portion is set apart for the gauda another part is for house god (kula devaru / mane devaru) then the leaves and nuts are distributed among the of different bedagu this ceremony is called as Sakshi Vilya or Witness betel leaf where persons who receive the leaves must wave in front of the couple a brass vessel and greet them.

For the marriage ceremony kurubas prefer the services of their caste guru, jangam, or Brahmin priest are called on the requisition of bride's father Early morning on the wedding day bridal couples are anointed and washed in irani square (A place marked out of four corners with a pot filled with water and round the pot a cotton thread is wound five times) and new clothes were given for new couples and parents of both the couples will do the same thing.

Then a couple moves towards the Dias which is decorated with flowers and mantapa is built on the Dias with a pipal (Ficus religiosa) wood, the bridegroom is decorated with bashingam(chaplet of flowers) and a bride will have a Chloel (a red color piece of cloth) over her head, and the couples are brought near the Dias by their mama(sodara mava) under a mantapa a similar thread is tied to the post of the marriage which is painted with red and white stripes, is placed near the couples and couple is supposed to sit on the woolen blanket,(as mark of caste) priest will announce the mantra and thread is tied on the hands of bridal couples and to the close relatives at the marriage who has to wave arathi around them, and a basket is filled with cholam (andropogon Sorghum) are placed. Bride's father has to wash the feet of bridegroom, Thali is made up of gold, after has been touched by five married men or women (as mark of respect and witness) is tied around neck of bride by bridegroom as by officiating priest, while people assembled over the marriage will throw rice over the couple and bless them, after tying thali a coconut is placed in the hands of newly married couple, the parents of the couple will pour a milk over the coconut as it is a symbol of Dharee and the people who have come over there will do the same thing as a mark of witness and throw a rice over them and greet them.

A small game is played between a newly married couple, a golden ring is dropped in a milk pot, it is believed that the person who will get the ring will be dominating throughout the life, and rice is thrown on each other. After this a bridegroom will carry a butter milk stick (Maggie kudugolu) and bride with koorge will come out of the mantapa to see the Arundathi Nakshatra. This completes marriage at mantapa.

The bridegroom on the third day carries bride on his wrist to hanuman temple; a married couple will throw rice on them and on the fifth morning they (couples) once more anointed and washed within the irani square and towards evening the bride's father hands her over to her husband saying "she was till this time a member of my sept and house now I handover her to your sept and house"

On the night of the sixth day a ceremony called Booma Idothu (Food placing) is performed a large metal vessel (gangalam) is filled with rice, ghee (clarified butter) Curds and sugar. Round this some of relations of the bride and bridegroom will and finish off that food that's the end of marriage ceremony

### Conclusion

Though many things in modern society has subjected to change due to the modernization the marriage system also change but main/ root of marriage has not change in its view and tradition and in its ritualisation Now a days kuruba community people will use kambali (black woolen blanket) during marriage as a mark of caste this shows the people have great respect towards their ancestral practice.

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