CHAPTER III
MARRIAGE AND FAMILY

Introduction:

An attempt is made in this chapter to bring out the details of Holeya caste family structure, and marriage as it was is raising today under the forces of modernisation in Bidar district of Karnataka State.

The institution of marriage leads to the formation of a universal and primary group the family. According to Malinowaski, "In reality marriage is the most important legal contract in every human society, the one which refers to the continuity of the race; it implies a most delicate and difficult adjustment of passionate and emotional relationship with domestic and economic co-operation, it involves the cohabitation of male and female, personally attracted and yet in many ways even incompatible, if focuses in a difficult personal relationship of two people the interests of wider groups. If the progeny, of their parents of their kindred, and in fact of the whole community (1974: 945), William N. Stephens says "Marriage is a legitimate sexual union, begun with a public announcement and undertaken with some idea of permanance it is assumed with a more or less explicit marriage contract, which spells out reciprocal right and obligations between spouses and their future children's (1963: 5). Stephen narrates that "Marriage
is begun with a public announcement, he refers to the ritual and ceremonial aspects of marriage''. The ritual and ceremonies connected with marriage vary in different societies and cultures. The nature and extent of these ceremonies is also affected by the type of society, that is weather, it is a traditional or modern. In a traditional society such rituals and ceremonies are very elaborate, whereas in the case of modern society, there is a tendency to reduce their number. There is a generally held belief that the educated people tend to have more secular ideas as compared to the uneducated person, under influence of modern outlook, Dr. B.R. Ambedkar's Philosophy the educated people do not attach a great importance to various rituals and ceremonies.

More than a decade ago, no marriage could have been performed without Laxmi and Ambabai or Hanuman Puja. In this pooja, sacrificing of a goat was common. Educated people consider this kind of pooja sa baseless and a superstition. Instead, currently the marriage ceremonies are being performed according to Buddhist rituals. It has therefore, been observed that the educated Holeyas regard the traditional marriage rituals and ceremonies superfluous and antidated.

Holey community followed marriage rituals and settlement pattern before impact of Maharastrian Mahar as follows:
BRIDE SEEKING RITE:

In earlier days seeing the boy or the girl was done only by elders. The bride or the groom never use to accompany the elders. Whom-so-ever the elders select, the boy and the girl use to marry. But now we find some change in selecting the boy or the girl for marriage now-a-days the boy also accompany the elders to see the girl. However, the girl accepts her parents selection.

While selecting the match, the subgroups are taken into consideration. Among Holeya Janni, Potya, Bhotya, Jogarni are considered as lower. "Akramasi" hence other groups like Metrya, Singhya, Bhutalya, who are considered as higher "Barnicles". They do not seek alliance from lower sub-groups. They seek alliance among their sub-groups only.

An auspicious day is choosen while going to see the bride. Wednesday and Saturday are not considered as good days. Usually five or nine persons go to see the bride. For, odd numbers are considered as fortunate on that day in the morning. Four decades back, seeing a girl or seeing a boy it was quite different. Selecting the mate was totally depended upon the parents of the girls and boys suppose parents of the boy selects any girl of his choice, even when girls is blind or lame or vice versa. The boys and girls use to honour the choice of their mates without asking any question on the choice of the parents.
Before leaving the house to see bride, sweets are given to those persons who accompany them. In case sweet is not available at least jaggery would be given to them. If empty vessel, empty basket spades, shovel and barber come across while going for the auspicious work they are considered as unfortunate and treated it as a bad omen. This has gone very deep into the minds of Holeyas. On the contrary if vessel full of water appears before them they consider it as a good sign and take water from the vessel and sprinkle it over their head and put it into their mouths.

Usually bride-groom's parents material uncle and elders of the community go to see bride. They will be greeted in the village by the members of the same family who are good friends or relatives of bride's parents. First water will be given to them for washing their feet and then they are made to sit comfortably on the blanket spread for the purpose. Besides, they are asked to give their introduction. Then a Swamiji is called in the house to say about fortunes. Swamiji asks his 'Mana' i.e., fee rupee one and twentyfive paise. He asks the names of bride and bridegroom to foretell fortune (Rashi Bavishya) and appropriateness of union between the two. After everything is being decided all persons who have come for bride seeking will go to bride's house, ritually, bride should well-come them by offering water to wash
their feet. It is believed in auspicious if she gives water from her left hand.

Members of brides family make the guests sit. Then all relatives and neighbours will be called to attend the function. They greet each other by saying 'Namaste' or 'Jai-Bheem'. Earlier, they used to greet each other by folding their hands. Both parties will have talks for sometime and discuss with their kith and kin and tell how they are related to each other.

Then child marriage was practice in this community. Any Holeya family head arranged the marriage of his daughter before her maturation. Unfortunate girls become matured without marriage at her parents home. Related members of Holeya community could sprinkle cowdung over their house gate.

After everything is being arranged bride is called and will be asked to sit on "Mani" (Wooden plank used for sitting) before the bridegroom and his family. Bridegroom sees her and she too sees him.

Bridegrooms mother and other women talk with the girl to test her voice and confirm whether she is dumb or has stammering. If girl has leucoderma or squint eyes this she is rejected. They believe such girls can visualise ghosts in the night which is a bad omen. When the
people came to see the girl if girl is found sweeping with broom, it is believed that such girl will bring poverty to the family. Tees of the girl should be long enough for wearing rings. Nose of the girl should be long and straight, nostrils should not be wide, because it seems awkward to see at. Two women from bridegroom party observe the girl enquiring her skin, eyes, teeth, neck, finger, breast, knees, sole, toe nose to ascertain her being good and suitable. If girl is approved they put two packets of sugar and two packets of vermillion in the hem of her saree and give five rupees in her hand. Afterwards they announce in local language that she is accepted (Passand). If both parties agreed upon the selection talks begin in a typical manner like why should came ? ask bride's party to bridegroom party. Then they are told jawar is costly even then, they are ready to purchase at any cost. Talks will go on like this. After talks are over enquiries are made regarding 'Vatana' (Property) of bridegroom.

CHILD MARRIAGE:

Ancient Hindus scriptures sanctioned child marriages suggesting that a girl should be married before she attains puberty and certainly immediately after her first menstruation.
Child marriage was common among all castes in India in earlier days. Holeyas were not an exception to it, various census reports supported this. Holeya of Bidar district believed that the practice of child marriage was a must. If a girl matures before the marriage in Holeya community it was considered as unfortunate. A drumful of cowdung water would be sprinkled to the house of such girl. It was a mark of shame in the society. The puberty of the girl before marriage indicated the inability of her parents to get marry their daughters.

**TABLE NO. 12**

**ATTITUDE TOWARDS THE CHILD MARRIAGE IN HOLEYA COMMUNITY**

<table>
<thead>
<tr>
<th>Response</th>
<th>Total Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>39</td>
<td>15.6%</td>
</tr>
<tr>
<td>No</td>
<td>211</td>
<td>84.4%</td>
</tr>
<tr>
<td>Don't Know</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>250</strong></td>
<td><strong>100.00%</strong></td>
</tr>
</tbody>
</table>

However, a change in their attitude is noticed. The table reveals that 39 persons forming 15.6% got married before their puberty and remaining 211 consisting 84.4% have favoured post puberty marriages.
Women of Holeya caste as we know are poor and hence work as agricultural labourers or other kinds of labourers. In the work place, the masters may misbehave with women, or use their power. Chastity in women is a necessary requirement for marriage. It is very difficult to guard their girls at work place and from their masters. This condition has led to the practice of early marriage, child marriage among Holeya community is still practised as they believe a girl must marry before puberty and man before 15 years of age. In order to check the child marriage the social reformers compelled the Government to enact a legislation in this respect.

The child marriage Restriant Act of 1929 (Popular and known as the Sarada Act) limiting the marriageable age of the boys to 18 and of girls to 14. This was raised to 21 for boys and 18 for girls in 1978.

**AGE AT MARRIAGE:**

Another aspect which has been taken into consideration in the present study is the age at marriage. Age at marriage among Holeya varies between males and females. In the traditional Holeya community the customs of child marriage was in vogue. There was no prescribed age for marriage. The marriages were arranged even before the attainment of puberty in case of girls. In case of boys the marriage was arranged during their adolesc - ent period.
In order to secure information about the views of respondents regarding the age at marriage, the respondents, were asked to mention the age they considered proper for the marriage of boys and girls. The views of respondents regarding the proper age of marriage for boys has been presented in the table.

**TABLE NO. 13**

RESPONDENTS VIEWS REGARDING PROPER AGE OF MARRIAGE FOR BOYS

<table>
<thead>
<tr>
<th>Age in Years</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>16 - 19</td>
<td>172</td>
<td>68.08%</td>
</tr>
<tr>
<td>20 - 23</td>
<td>48</td>
<td>19.02%</td>
</tr>
<tr>
<td>24 - 25</td>
<td>37</td>
<td>14.08%</td>
</tr>
<tr>
<td>26 and above</td>
<td>30</td>
<td>12.00%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>250</td>
<td><strong>100.00%</strong></td>
</tr>
</tbody>
</table>

It is seen from the above table that 172(68.8%) respondents were of the view that the proper age for marriage of boys was in the age group of 16-19 years, 48(19.02%) respondents favoured 20-23 age group as proper age of marriage, 37(14.08%) in favour marriage at the age of 24-25 years and only 30(12.00%) were of the view that proper age for marriage is 26 and above age group.

As regards the views of respondents about the proper age of marriage for girls the data has been presented in the table.
TABLE NO. 14
RESPONDENTS VIEWS REGARDING PROPER AGE OF MARRIAGE FOR GIRLS

<table>
<thead>
<tr>
<th>Age in Years</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>16 - 19</td>
<td>237</td>
<td>94.08%</td>
</tr>
<tr>
<td>20 - 23</td>
<td>11</td>
<td>4.04%</td>
</tr>
<tr>
<td>24 - 25</td>
<td>2</td>
<td>0.08%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>250</strong></td>
<td><strong>100.00%</strong></td>
</tr>
</tbody>
</table>

The data in the above table reveals that 237 (94.08%) respondents are of the view that the proper age of marriage for girls is between 16-19 years. Then 11 (4.04%) persons are of the opinion that the age at marriage should be between 20-23 years and 2 (0.08%) are in favour of marriage between the age of 24-25.

In earlier times, Holeyas were believing in early marriage. They arranged marriages of their girls before the attainment of puberty. At present their views in this regard are changing owing to the powers of modernisation. It is observed that 94.08% of the respondents favoured the idea of increasing the age of marriage to 16-19 years.

However, a small minority i.e., 5.2% of the respondents consider late marriage as desirable. Compared to urban areas the age at marriage is less among rural Holeyas.
BETROTHAL CEREMONY:

After the matter is negotiated and arrived at the decision about the dowery, the betrothal rite will take place. For the engagement rite a red saree and a blouse are brought to the bride along with two kg. of sugar or jaggery to distribute among the people which symbolises the alignment between the two families. This rite is performed by beating of drums. All the community people gather at the house of the bride's parent. Girl is present with a saree and vermilion is put on her forehead by matrons and then a man from bridegrooms party declares that hence forth the girl, belongs to them in the following manner 'Till today girl belonged to you but today onwards she belongs to us'. After that some sugar is put into her mouth which symbolises sweet relationship between husband and wife and the two families.

In the evening community people are invited to attend the function and are given the feast consisting of sweet cakes. On the next day bridegrooms party returns to their village, while returning members of bride(bride's) family prepare 'Laddu' (Ghatti Undi) and tie them in new white cloth and give them to bridegroom in house indicating the settlement of marriage. Bridegroom's family distributes all the 'Laddu' among their kith and kin and neighbourhood in their village.
A few days later, once again bridegroom's party goes to fix the date of marriage which depends upon the financial arrangement convenient time for both the families. If they are economically sound marriage can be fixed within fifteen days or a month after engagement, otherwise day of marriage is fixed after some time. After this a Brahmin or Swamy is consulted an auspicious day and date for fixing up of marriage.

In earlier times the marriages of Holeya used to take place at the end of marriage season i.e. July after all the marriages of higher castes are arranged between January and July. At that time Holeyas have to help them by way of providing firewood, cleaning the house looking after the cattle, driving cart, feeding animals and carrying patromaxes in the night. When once the higher caste marriages are over the marriage of Holeyas use to be arranged, as they depend for marriage arrangement on the upper castes. The upper caste people use to give the excess and leftover materials from their marriages. But now those who are economically well, arrange marriage according to their convenience without waiting for their upper castes favour.
MARRIAGE PAYMENT:

Sociologist and Anthropologists are of the opinion that always marriage is associated with some economic payments. Among higher castes in India dowry is practiced. It includes the practice of giving gift of various kinds by bride's parents to bridegroom or his parents. But the lower castes including Holeya have the practice of bride price, that is the bridegroom's parents have to give the gift of cash to bride's parents. Depending upon the economic and social position of the bride and the bridegroom the amount of dowry or the bride price is fixed. Among the Holeyas of Bidar district the Teru (Bride price) consists of Rs. 50/= to Rs. 80/= without the payment of bride price the marriage of their children can not take place. But at present the Holeya community is exposed to other communities. In most of the communities the practice of dowry taking has become an accepted fact. This has been also adopted by Holeya community. Whether dowry is to be taken or not, on this the opinion of the respondent was recorded. The situation is depicted in the table given below:

<table>
<thead>
<tr>
<th>SL.NO.</th>
<th>Response</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Favour</td>
<td>64</td>
<td>25.6%</td>
</tr>
<tr>
<td>2.</td>
<td>Don't Favour</td>
<td>186</td>
<td>74.4%</td>
</tr>
<tr>
<td>3.</td>
<td>Total</td>
<td>250</td>
<td>100.00%</td>
</tr>
</tbody>
</table>

TABLE NO. 15
ATTITUDE TOWARDS DOWRY SYSTEMS
The table reveals that 186 respondents constituting 74.4% do not favour payments of bride price, 64 respondents constituting 25.6% still favour 'Teru'. This attitude is directly related to their economic condition. In recent times, if the boy is educated and fairly well placed, the bride's parents pay dowry and bear all the expenses of marriage. Sometimes dowry consists of Rs. 5,000 to 10,000 and or gold. This can be said to be an imitation of higher caste custom. Even the ordinary bridegroom (labourer) expects dowry at least of Rs. 105l/=.

VISITING HOLY PLACES BEFORE MARRIAGE:

The Holeya community people of Karnataka and Maharastra have strong faith in Goddess Ambabai of Tuljapur and Manik Prabhu, Milar Mallanna Mahapur Tai. Before celebrating any auspicious ceremony like marriage they visit the holy places for they vow to offer money or naments tied in the cloth dyed in turmaric to goddess. If the marriage of a son or daughter is made smoothly they arrange (Gondul) festivity in honour of 'Devi' where in the sheep is sacrificed ritually.

After returning to village they sit for sometime near 'Hattar' 'Katti', other people of the community came to the person who have come from Tuljapur where they were supposed to have gone to the place of Goddess(Talak Hogar).
People start bowing their head to his feet. Relatives of these persons present Hockdaki i.e. new clothes like saree/dhoti and they will be taken home along with drum beaters, pipe blowers and other relatives. Afterwards the vermillion brought from goddess is applied to everybody's forehead. 'Mana' of rupees five and one packet vermillion will be give to drum beater. After that they believe to have brought (Tai Ambabai) her along with them to their house. Then they clean their house by pasting cow-dung on the ground and sprinkle it in the front yard and bundle consisted of coconut, sweet, spice, vermillion, grams and purchased rice brought from Tuljapur is distributed among relatives and neighbours.

After coming from Tuljapur the families perform during the whole night Gondal. Then visit other holy places of other castes like Mailar Mallanna, Chinchansoor Mahapur Tai Ghordi Ismail Khardri, Shree Shaila, Pandarpur etc.

People who have visited holy places like Mailar, Pandari, Mallanna, Shree Shaila, usually are invited for dinner by their relatives and friends to whom they distributed prasada. They same community people who visited holy places like Tuljapur Ambabai, Mahapur Tai, Ghordi Ismail Khardri sacrifice the goat and serve dinner to their kith and kin. After this again they will perform 'Hanuman Puja'.
GONNHUL RITE:

On the same night a butcher is called to cut the sheep ritually. After putting water into the mouth of sheep it is being cut. Then the butcher will take his fees or (Mana) rupees five. Remaining procedures will be carried out by the relatives. Skin and head of the sheep are near the altar where it was cut. The caste people are invited for dinner on this occasion.

Then Gondulage (Propitiator) comes with his 'mela' (Group) drum banjo and harmonium. He builds a temporary pendal (Handara) decorated with flowers, vermillion and turmeric. One 'Mani' (Wooden plant), small bench for sitting, is put in the pendal, one green blouse piece is placed on the vessel which is full of consecrated water and sacred chain (Tali) flower garlands (Dandi) are tied to vessel. Then prayers are uttered on the four corners of the pendal. Four different things are put like cornet of coconut, betel leaves, aracanut and one rupee twentyfive paise infront of the pendal. Conolies (Kind of seet) are hung; five sweet oil lamps are lighted for the whole night. All members of the family listen to the programme for the whole night. In this 'Gondul' (festivity) a story about Devi Ambabai is told by Gondilga (Propitiator) on the next day morning, Arati is waved around the Devi and then it is taken out from pendal.
WORSHIPPING HANUMAN:

In three villages under observation it was observed that people arrange Hanuman puja after coming from holy place if they are performing the marriage of their sons. Those who take oath Haraki would go in for a ritual known as 'Deed Namaskar'. Bridegroom simply follows the procession holding sword in his hand, and one leman fixed to the tip of the sword. Drum beater accompany them while performing this rite. For this puja one hundred and fifty betel leaves, hundred aracanuts and half kilo gram (Serpara) rice, five dried dates, five almonds, five coconut piece and 'mana' of one rupee twentyfive paise are actually brought to the temple. All relatives come in a procession with bridegroom sitting on the horse to the temple. All the paraphernalia are given to the priest in the temple who perform prayer on behalf of the Holeya people.

After placing betel leaves on the idol of Hanuman, drumer begins to beat the drum as well as priest also start beating his drum inside the temple. If leaves falls down from the idol it is considered as good sign or prosperity comes to the members of the family. After this the priest gets his 'Mana'. Sugar will be distributed among community people as prasad. Other higher caste people who are present on the occasion do not accept sugar but children
take it for they are innocent and know nothing about the untouchability. After coming back to the house consecrated water is sprinkled on the face of bridegroom and then take him inside the house. Drum beater will be given money or cloth as his 'Mana' depending on his economic capacity. Bridegroom's mother's brother will present new clothes to the bridegroom on this occasion.

In other two villages a few Holeyas families worship the grave yard where they had buried their forefathers or ancestors. First they visit holy place Udabal in Bidar district of Goddess Yellamma. The same night again they worship grave yard on that day. They prepare 'Oil Cakes' bit rice, Malodi a special dish for their ancestor. After preparation of food it is filled in the basket, called rice (Kavaled Butti) carry that to grave yard. With them groom carries his sword and a windwing fan filled with new clothes, rice, dried dates, almond, garlic, turmeric.

While going to grave yard people carry some fire with them. Some person carry axe, knife, scythe because procession start at night around 9 to 10 P.M. The Drummer begins to beat the drum and people move toward the grave yard. After reaching the grave yard they stop making noise and drum beating. They worship their ancestors and the offerings consisted of dried dates, garlic, turmeric, almond and new clothes and a coconut is offered. Then
people gathered there eat rice (Kavalad Butti) without water. Remaining food is brought home. After coming back to the home consecrated water is sprinkled on the face of bridegroom; little food is thrown out over his head. Throwing food on his head is to ward off evil spirit, then take him inside the house. Then the rice brought from the grave yard will be served to everybody, on the same night feast is given to the caste people.

### TABLE NO. 16

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Types of God/Goddess worshipped</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Ambabai Puja</td>
<td>82</td>
<td>32.8%</td>
</tr>
<tr>
<td>2.</td>
<td>Mani Laxmi</td>
<td>58</td>
<td>23.2%</td>
</tr>
<tr>
<td>3.</td>
<td>Grave Yard</td>
<td>30</td>
<td>12%</td>
</tr>
<tr>
<td>4.</td>
<td>Mahapur Tai Puja</td>
<td>25</td>
<td>10%</td>
</tr>
<tr>
<td>5.</td>
<td>Ismail Khadri Puja</td>
<td>15</td>
<td>6%</td>
</tr>
<tr>
<td>6.</td>
<td>Pandarpur Puja</td>
<td>15</td>
<td>6%</td>
</tr>
<tr>
<td>7.</td>
<td>Mailar Mallanna</td>
<td>20</td>
<td>8%</td>
</tr>
<tr>
<td>8.</td>
<td>Shree Shaila</td>
<td>5</td>
<td>2%</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>250</strong></td>
<td><strong>100.00%</strong></td>
</tr>
</tbody>
</table>

The Holeya families believe in different Gods and Goddesses. A table is prepared on the different deities believed upon by them. This information is useful in
order to understand the varieties of Gods and Goddesses worshipped by them. The table given below depicts the situation.

The above table reveals about the performance of the Puja. Out of 250 families, 82 families (32.8%) perform Ambabai Puja, 58 families (23.2%) perform Mani Laxmi puja, 30 families (12%) perform grave yard puja, 25 families (10%) perform Mahapur Tai Puja, 15 families (6%) perform Pandarpura Puja, 20 families (8%) perform Ismail Khadri puja (Muslim God) 15 families (6%) perform Mailar Mallanna and 5 families (2%) perform Shree Shaila puja before the marriage ceremony. After the puja feast is given to the caste people. It is noticed that a long number of families worship Goddesses Ambabai and Laxmi. The others worship varieties of deities which are worshipped by the people of other castes.

PENDAL ERECTION:

Marriage takes place generally at the bridegroom's residence and very rarely at the bride's residence. At the right side of the house 'Borejagli' is made where the marriage is takes place. A similar rite is performed for bride in her house. In the evening a pendal is erected in front of the residence of the bridegroom. Five bamboos are brought (Haalgunji) and with the help of them a pendal is erected. The place is decorated with the festoon
prepared by 'Madar'. In this pendal the dinner is served with leaven and Kichari to those who erected it. On the same day Devaka gets branches of Fig and 'Banni' tree. While going he takes an axe and coconut piece, jaggery, incense and vermillion and worship the tree. Then a few branches of fig and banni to bring home, and are tied at the right side of door with sacred thread (Kankana).

The parents of the bride are invited by the bridegrooms party to reach the place of marriage. On the day of erecting the pendal the bride's party reaches their place. The next day the bride is brought to the marriage pendal. First the bridegroom is taken to the pendal where they have kept five brass-tumbler rounded by five rounds of thread. This is called 'Suragi'. He is given holy bath alongwith his mother by five married women (Muttaidi). One of them holds a tumbler and fills all tumbler with water and rice is to be placed in tumblers. They take five rounds of Surgi. After this, the bridegroom and his mother enters the Surgi. They are given bath by five married women. The care is taken not to permit the widows and women with sacred marriage to afficiate the rite. This rite is watched by the community members and relatives. On this occasion, the mother's brother (Sodara Mava) presents new dress to both of them. Then the bridegroom is taken to Sevati and make him sit until the bride is given bath.
The bride and mother are taken to pendal and would be given bath in Surgi. The same procedure is followed by five married women in giving bath to them. Turmeric is smeared to bride. After the bath the bridegroom's parents present them with new dresses. The bride is shifted to 'borjagali' an elevated place near pendal until the bridegroom is brought to the pendal.

New dress sent by bride-grooms parents are worn by both of them. One more saree is given to the grand mother of the bride. After that is over they take thread off from the tumbler and smear it with turmeric and tie it to the hands of bride and her mother with betal leaves and turmeric root, which is called 'Kankana'. At the same time 'Kankana' is tied to the will-stone and pestle. This turmeric smearing rites takes place for both bride and groom.

Bridegroom is once again smeared with turmeric as said earlier. The next day (Kanana) bracelet is not tied to his hand, but rounded thread put on pendal or Handar. Then bridegroom's mother will be given a saree brought by her parents or her brother technically called 'TAWARA MANI SIRE'.

The bridegroom is presented a pair of clothes and all other presentations according to the conditions made at the time of negotiations, bhashing also is tied after
taking bath in pendal. It is brought by bride's party.

After this bath bridegroom and his mother are taken to sacred place (sevati) near community temple and go home with drum beating and carrying 'Huvina Mani' on her head. Bridegroom sits near sevati with his mother.

AIRANI TEGEVADU:

Five clay pot with lid are purchased and kept at 'Hattar-Katti' by bridegroom's party. One of the community person applies lime and red colour in customary manner on pots. The bridegroom is given an iron-dagger with lamon on its tip. The dagger is with a piece of cloth dipped in turmeric. This is done with the belief that till the marriage ceremonies are over, that acts as a charm. No ghost, takes possession of the groom or the bride and to prevent any witchcraft or sorcery being done to either of them.

The bridegroom with winnowing fan on his head filled with new clothes, 'Happla' and Sandagi comes to the place where the pots are kept. His mother accompanied him carrying 'Hovin Mani' on her head along with the five matrons and other elderly married woman, including community members.

Drum beater leads them to the spot. After reaching there wick lamps, Jaw-cob are lighted to worship the well,
the bridegroom and his mother come and sit near potter's man. Then all married woman and unmarried girls start singing a song which is prevalent in the community on such auspicious ceremonies that is .....  

Kumbara Gundayyana Henati Kaiyaga  
Kadaga Haaki, Kodada Melyana  
Beradale so .....  

Papad, vermicilli, gram, sandigi are kept in lid while singing. Potter gets his 'Mana' in the form of Jawar, Coconut, a blouse piece and one rupee twentyfive paise. Then he ties the loose end of saree of a woman with her husband's dhoti. While going back to house husband and wife carry these pots on head and other woman sing along the way.

Then all people gather in the open space in front of the bridegroom's house where he is woved by 'Mutki' (Mixed rice with turmeric) by his sister or sister-in-law to avert the effects of an evil eye or spirit. Five matrons with 'Airani' also sprinkled water on the faces. After-wards, they go to the altar and put 'Airani' posts on it and go out telling the husband name. Groom also keeps iron-dagger on altar.

After-wards 'Devakya and Devaki' who are husband and wife are given the work of tying small clay vessels to the give (Haalgunjji) bamboos in Handar or pendal with
lids and light is lit. After marriage four bamboos are removed and leaving the center one, it is kept upto one and a half month. During this time light is lit as a sign of prosperity.

WELCOMING THE BRIDE'S PARTY:

It is an occasion of introducing both the parties to each other. This practice has got much importance in the marriage just before marriage where bridegroom's party and bride's party reciprocate love and affection near ''Hattar Katti'' in every village. Both party stand facing east-west and vermillion betel leaves and arecanuts, jaggery are by the two parties, then hug each other. This is done by four pairs of males. A women known as ''Karval Gitti'' carried Aarati in her hand. Aarati is decorated with a copper vessel, Mangoe's leaves and Jawar spike. Aarati contains jaggery, vermillion, betel leaves and arecanut. Both besides exchange aaraties and then take bride to bridegroom's house. Bridegrooms party would provide the accommodation for short period any one house in same colony, called that ''Beedki-Mani''. Bridegrooms party should take care brides party without any trouble provided facilities mirror, comb, oil, food and water.
ALIYANA BUTTI:

Bride's party take aliyana butti and filled with "Enni Holgi" vermicelli, Karanja, mirror, comb, spoon and bhanshing. This aliyana butti could prepared in groom's native where made by bride party. While giving this basket it could take in procession by following drum beaters upto savaty. Then bride will be given bath with her grand mother. She will be presented saree that is called "Aazzi Saree" brought by groom's party. Then five paw wheat, five coconut, cornel, five dry dates, garlic, turmeric roots are tied in her "Udi" (Hem of Saree). Using colour thread to tie. She is made to sit on "Borejagali". Afterwards bridegroom who was sitting at the savaty will be carried to the Handar by some members of bride's party. Now everything is ready for "Akshata". If the bridegroom is a "Bhutya" Bhandar Lagna is made prior to "Akshata".

AKKIKAL OR AKSHATA OR MADUVE:

"Akkikal" is the main ritual in the marriage. A few decades ago usually the marriage use to take place late in the evening. For this ritual bride and groom are made to stand facing each other on the square in the east-west direction, the mother's brother of the bride leads the couple to the marriage place at pendal 'Handar'. They stand in the bamboo basket, in which two stones and
planks are put. The mother's stands behind the bride, so also the maternal uncle of the groom behind him, sister and some related married women put their hand holding rice on grc 's head. Similarly hands are put on bride's head by her relatives. Widow, Widower, second time married people are not allowed to come in pendal. Matrons sing a song at the time of marriage. Presentation of clothes were made to the parents and maternal uncle and aunts, of both bride and groom.

Then one white cloth on which 'OM' is written with turmeric is brought and held between the bride and bridegroom. This is held by relatives from both sides ''Akkikal'' (Jawar coloured in turmeric) is distributed to the people. Until the preminent upper caste person invited donot come ''Akkikal'' will not take place. After their arrival coloured rice is given to them and permission is sought. Then community priest begins performing marriage rites. After chanting of mantras and seeking permission of elders, the tying of Tali takes place. Tali is kept in coconut and taken to all people gathered. They touch and salutes it. Then it is handed over to the bridegroom for tying around the bride's neck. Then Akshata is thrown on the couple. Couple should bow down to their mother-in-law, father-in-law, maternal uncle, paternal uncle, and aunts. Then elderly persons of their community and household diety.
The basket and the planks underneath the bride and groom are removed. The couple are taken to the "Borjagali" and made to sit on a mat. Some fun is also made by to the near relatives. They arrange for them to take each other's name and eat the things from a single place. Groom is given a ring, either of gold or silver by his father-in-law or maternal uncle. A feast is arranged for the relatives and the invitees on this occasion to partake the special food on the occasion. If a person is rich he could provide rich food while the poor are satisfied with the routine practice. After everything is over bride and bridegroom and other married young couple gather on "Borjagali" to entertain themselves. Bride's hem of the saree is tied with groom's towel. The upper caste people do not accept food but are given betel leaves and arecanut.

In certain families the rite of Bhandar Lagna is practices. This lagna will be performed before marriage, if he is bhutya. Bhutya is given over to Goddess Amba Bai as devotees. Caste priest prepares "Mandal" using turmeric powder, vermilion on a "Mani", and asks bride to stand on the Plank and put shell garland over his neck. Turmeric powder (Bhandar) is distributed to all community people. Then while others say "Mantra" Udah, Udah, all throw the bhandar over groom. After this "Hadgi" is given
to him. He goes for begging from door to door in Madiga colony, Madiga people give alms (Goga) and touch his feet. Then they will worship ''Dooni'' Madar use that ''Donni'' to dipping skill. After alms and worship of ''Donni'' they enter into the pendal to carry on other activities.

Vaghya is given over to God Mallar Mullan as devotees. Marriage performance takes place in the above said manner. At the time of ''Bhandar Lagna'' ''Vaghya'' priest chants mantra like ''Yalikot Yalikote Ghe''. This party (Vaghya) never goes to (Joga) alms to Madar Care. After this Akshata will thrown on the couple.

A FEW GAMES FOLLOWS:

The ''Kavalgitti'' give them arecanut and a piece of coconut to play with. The bride groom holds the areaca nut between the thumb and the fore finger of his left hand which the bride tries to wrest away from him with both her hands. The groom tries to take it from her with his left hand. This game is said to be immensely enjoyed by everyone. It seems such rituals are meant to create better feelings for each other.

SOBAN (BED CEREMONY):

This is the most important event in the marriage. This auspicious ceremony is arranged only in case of matured bride otherwise it will be delayed until bride's
first menstruation. In the ceremony once again new
dresses are presented to bride and groom by the parents.

Bed and cot is given to them by bride's parents. But the poor one cannot afford cot but arrange for carpet bed-spread and rugs. All women of both parties and community gather there to perform the Soban Ceremony, after 'Hodaki' is made to bride and groom, women start singing soban songs in competition. After this is over bride and groom will be sent into bed room, where bed is specially arranged in the same house for the occasion. Before groom entering the room his mother gives him carnal coconut filled with jagary for eating by both of them. The validity of the function lies his expectancy of progeny. Therefore the couple are provided with all the facilities to send them in happy mood. So as to except health of spring from them. On the next morning the couple are rubbed with paste of flour and head bath is given. Vermicilli and served to the couple for eating.

On the same day of the bride is of age, consumption of marriage occurs. This is known as Soban. The gifts are made on the occasion. If the girl is very young in age, the consummation ceremony will be held at later date.
BHASHING BEDUVADU:

The head gear which was tied at the time of Akshata, will be preserved near alter upto one and half months. Then on an auspicious day the Bhashing will be taken to a holy place or a river. They cook sweets there and after pooja, it is immersed in water. After food they return home.

MANI HOGUSKOLLUVADU:

This custom is common among all house holds. The function depends on the financial condition of bride's father. If he is financially sound the rite is performed within a month or two months of the marriage, if couples are young otherwise it may take little later. Bride's father comes to groom's house and invites the couple to his house. The next day he takes them with him with the presentation of Hodaki (New clothes will present) is made to the couple in front of the alter by the bride's brother and sister-in-law. While coming out from there he keeps some money near the altar. Sweet is prepared on that day and the couple are served in new plates and goblet which are given to them after means. Next day when the couple is to their house, Bride's brother brings water in brass vessel from well and wash her feet.
Then vermillion is applied five times and washed five times. All brothers bow head on her feet. She too bow her head to community God and Goddess which is situated in the colony and elder in community. They wish her saying save our respect and respect of your husband and father-in-law, mother-in-law and take care about you character. After that members of bride's family send the couple upto the village boundary.

WIDOW RE-MARRIAGE:

A man can marry any number of wives. A man can marry if his wife runs away leaving him, if she doesnot bear male child, if he becomes widower. If a women has one or two children only or if she is young or become widow she cannot marry properly but can live as second wife of a man which is known as patta 'Udaki' or 'Gandhari Lagna'. Second marriage is usually fixed at the night. Community persons attend the second marriage. Young and newly couples are not allowed to see. Relatives of the women and the man are invited and they assemble at the groom's place. The parents of the groom are given some money to the bride's parent. They purchase a green saree and green bangles, which are considered as ornaments of married women.

The ceremony starts with a little cowdung being placed on the forehead of the bride and vermillion powder
applied across the forehead. No drum beater beats drum, matrons are not allowed to participate in this. Both of them are taken into a dark room/corner and some elderly person ties a knew with a corner of grooms upper cloth to a corner of the bride's saree. This is the marriage.

The couple are then looked up in a dark room. The relatives have their meal and go away. No one is supposed to see the face of the couple. Next day in the morning couple have to go to the river to bathe. Without being seen by any one, for it is considered a bad omen. This kind of union is looked down upon by the community. They are not allowed to take part in any important religious and marriage ceremony. They can sit outside the programme. But these marriages rarely take place. The attitudes of the respondents towards widow marriage are depicted in the table given below.

**TABLE NO. 17**

<table>
<thead>
<tr>
<th>Sl.No.</th>
<th>Response</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Favour</td>
<td>235</td>
<td>94.00%</td>
</tr>
<tr>
<td>2.</td>
<td>Don't Know</td>
<td>15</td>
<td>6.00%</td>
</tr>
</tbody>
</table>

**TOTAL** 250 100.00%
The above table reveals that 235 families (94%) favour widow re-marriage and 15 families (6%) don't favour widow re-marriage. The majority of community people favour widow re-marriage.

DIVORCE:

Divorce takes place under certain circumstances. Such as importance of husband or husband's disbelief towards wife's character may lead to divorce. Divorce is not appreciated by large number of Hindus in our country. However, under unavoidable circumstances, it is granted. Divorce according to Holeya peoples husband refusing to live with his wife or verse. Till the couple have two or three children. The bonds between wife and husband will not be strengthened. All parents wish their children to have enduring relation. Hence they advise their daughters to look after their husbands well, and adjust well. Even if husbands beats, they advise their daughter to tolerate.

After marriage, if the wife of a person is in the habit of going to her parents home it is considered below their dignity to bring for back, and this may lead to divorce. Another reason is non-fulfillment of problems made at the time of marriage negotiations. This may lead to divorce. Attitude towards the divorce of the respondents is brought in the table given below.
The above table reveals that the divorce approved among (250) 42 (16.8%) and among (250) 208 (83.2%) disapproved. Indian tradition of 'Pativrata' (Dedicated devotion to husband) continues to rule society. However two cases of divorce are recorded where the women had illegal relations with other males.

CASE I: The woman had an affair with a boy from upper caste before marriage. After he marriage in another village often she was coming to her parents place to meet her lover. Husband and other members of the family came to know about her relations since she was very beautiful and good, they were not ready to leave her. She was board with her husband's family members and tried to poison them. When her in-laws became aware of her plan, called her parent and narrated the position. Her parents when came to know this started beating her as this incident brings bad name.
to their family. Her husband's family was not ready to keep her in their family hence sent her to her natal home.

After a month husband's parent came to wife's village, where they were not received warmly. Metrya, a community head called community elders to decide the case. After consulting the couple and their parents, elders decided that whatever gifts and payments were made by each party to other at the time of marriage have to be returned to other party except the expenses towards food. Parents of the girl felt very bad and insulted and started weeping.

CASE II: The second case of divorce is as follows: Parents of a girl arranged her marriage forceably with a man who was physically very weak. When she started living with her husband with his parents she had to face some difficulties. Her father-in-law was interested in her and was insisting her to have sexual relations with him. She denied, and came to her parents. On enquiry parents came to know the reason from the daughter and were unable to answer to her when she asked with whom she should live i.e. with husband or father-in-law. Hence her parents were silent and allowed her to stay with them.

After a year her father-in-law came to call her back. But none talked to him well and all started scolding and asked him to come with his son. After a fortnight
father-in-law came with his son and other elders who were present at negotiation but daughter refused to come and narrate the things to her husband and elders. Father-in-law started weeping saying that this woman caused disrespect and loss of prestige in society. When she refused to go with husband and in-law her father demanded for divorce. Farikatti chiti. Since Holey community people were illiterate, they called a higher caste man to write Parikatti chitti who charge Rs. 5/= for his services. The gifts and money received on marriage from the other party were returned to them.

ATTITUDE TOWARDS THE INTER CASTE MARRIAGE:

As all castes in India are endogamous, Holey caste is also endogamous. In urban India, at present due to modernization, industrialization, urbanization, opportunities of higher education and employment, may facilitate inter-caste marriage. But to an surprise very few cases of inter-caste marriages are reported. Holeyas do not have any such opportunities and they strictly follow the rule of endogamy in its letter and spirit.

I have not come across any case of inter-caste marriage among Holeyas. If by chance such marriage takes place, elders of the community said that they will keep
such pair as out caste. They will not allow them to dine and participate in the community. The attitudes of the respondents towards inter-caste marriage is depicted in the table given below.

**TABLE NO. 19**
ATTITUDE TOWARDS THE INTER CASTE MARRIAGE

<table>
<thead>
<tr>
<th>Response</th>
<th>Persons</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>86</td>
<td>34.4%</td>
</tr>
<tr>
<td>No</td>
<td>164</td>
<td>65.6%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>250</strong></td>
<td><strong>100.00%</strong></td>
</tr>
</tbody>
</table>

The table reveals that 86 persons constituting 34.4% allow their children to have inter caste marriage if they prefer and 164 forming 65.6% do not like inter caste marriage for their sons and daughters.

An attempt was made to know the preferences in case inter caste marriage is contemplated. The intention is to know whether there is any kind of preference even in inter caste marriage. The following table reveals the situation.
TABLE NO. 20

MARRIAGE SHOULD BE IN WHICH CASTE

<table>
<thead>
<tr>
<th>Response</th>
<th>Persons</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lower than their caste</td>
<td>15</td>
<td>6%</td>
</tr>
<tr>
<td>Higher than their caste</td>
<td>32</td>
<td>12.8%</td>
</tr>
<tr>
<td>Same caste</td>
<td>158</td>
<td>63.2%</td>
</tr>
<tr>
<td>Any caste</td>
<td>45</td>
<td>18%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>250</strong></td>
<td><strong>100.00%</strong></td>
</tr>
</tbody>
</table>

Among (250) samples 6% respondents give response lower than their caste; 12.8% respondents replied higher than their caste; 63.2% persons replied that they would prefer marriage in the same caste would do for the purpose.

The data reveals that a majority of the Holeyas prefer their own caste for establishing marital relations. Again the preference is for higher caste. This should atrend in the thinking of the people. Inter caste marriage is now being considered altogether from a difficult angle. It can be said that 94% of the respondents do not wish to have inter caste relations with lower castes. It speaks of the predominance of traditional values.

An attempt is made to know the attitude of the respondents in respect of inter caste marriage for their
children. The respondents were tabulated in the table given below.

**TABLE NO. 21**

CHILDREN FROM HOLEYA COMMUNITY MARRY OUTSIDE THE CASTE

<table>
<thead>
<tr>
<th>Response</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>84</td>
<td>33.6%</td>
</tr>
<tr>
<td>No</td>
<td>166</td>
<td>66.4%</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100.00%</td>
</tr>
</tbody>
</table>

It is impressed from the above table that a majority of the respondents were of the opinion that inter caste marriage are not necessary for their children. Only 1/3 of the respondents felt that their children can think of inter caste marriage.

Of late the Government is encouraging social integration among the people. It is after creating new conditions in society where the people should be secular minded and with scientific temper in them. A number of incentives have been announced by the government of Karnataka. It has announced financial help to those who marry a girl from scheduled caste. Keeping in view these, the respondents were asked the question. If incentives are given, do you prefer to go in for inter caste marriage
for your children. The data obtained in the matter was tabulated.

**TABLE NO. 22**

**INCENTIVE ARE GIVEN CAN THERE BE MORE INTER CASTE MARRIAGE**

<table>
<thead>
<tr>
<th>Response</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>85</td>
<td>34%</td>
</tr>
<tr>
<td>No</td>
<td>165</td>
<td>66%</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100%</td>
</tr>
</tbody>
</table>

The data revealed that the incentives do not have any role to play in the matter. It is observed that 66% of the respondents stated very clearly that incentives cannot make them favour inter caste marriages. Only 34% of the respondents showed their approval. The data presented earlier without incentives and the data presented with incentives, there appears to be no significant change in this respect.

**ANALYSIS OF FAMILY:**

Family is the most important unit of social organisation. It constitutes our first experience of social life and is the most enduring and permanent social
group. Although the family is linked to a whole network of social institutions in society its closest association is with the supporting institutions of marriage which has regularised the relationship between family members.

The family as the social unit has been found in different forms in almost all levels of cultural development. The form and basis of familial groupings have varied from time to time and from place to place. Different types of families have been observed in different societies and at different points of time and space. But as a basic social group family existed in all societies and at all time.

The institution of family has been defined by various distinguished sociologists in various ways. Among them the most popular and well accepted one is as follows.

Murdock defines family as "a social group characterised by common resident economic co-operation and reproduction. It includes adults of both sexes and one or more children own or adopted, of the sexually co-habiting adults" (P. 1). According to Lowie, the family may be considered as an association that corresponds to the institution of marriage (Lowie 1950: 215).

The family among Holeya are partilineal and patrilocal. It is patrilocal in the sense that after the marriage the bride comes to stay in the house of her husband. And it is patrilocal in the
sense that the property is inherited from a father to his sons but in the absence of a son the property goes to his other near kins such as father's brother's son. But the property cannot be inherited by a woman or the wife of the deceased person as he is not entitled any share from the property of her husband. She will be looked after by her male children.

The collected data among 250 samples 243 respondents are found to be the male members who are the heads of their respective families. Their percentage is high, while only 7 females are managing their household affair. They are widows.

The eldest member of the family who is known as the Mani Hiriya or 'Headman' is invested with vast powers in conducting all the affairs of the family.

He is more or less a care-taker and judge in the family if any dispute arises among its members. He is a trustee and an administrator administering the entire property of the family both movable and immovable. He is responsible for the welfare of the members in the family. No doubt, he works with the help and co-operation of other family members. He arranges the matrimonial alliances of their children. During selection of a mate, his decision is finalized, no one is to interfere in it. He represents
the family and attends the different ceremonies in the village. In his absence his eldest son acts as head of the family. Suppose the male (husband) member is dead, his wife will act as head of the household with the consultation of the eldest son. She allots the work to her daughter-in-law and other members. She takes charge of the domestic work, looks after their children, cooks food and does other household tasks.

TYPES OF FAMILY:

Holeya families can be divided into two divisions such as (1) Nuclear family (2) Joint family.

The nuclear family consists of father, mother and unmarried children.

The joint family comprises father, mother and married sons or with their unmarried children. It is also treated as three generations.

The types of family among Holeya community are provided in the following table.

<table>
<thead>
<tr>
<th>TYPES OF FAMILY AMONG HOLEYA COMMUNITY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Types of Family</td>
</tr>
<tr>
<td>-----------------</td>
</tr>
<tr>
<td>Nuclear</td>
</tr>
<tr>
<td>Joint</td>
</tr>
<tr>
<td>Total</td>
</tr>
</tbody>
</table>
The above table reveals that out of 250 families, 173 are nuclear and 77 joint families. And their respective percentages are 69.2% and 30.8%.

Two reasons may be attributed to the dominance of nuclear family over other types of families. First it is a general practice for a son to separate from his family after his marriage and form a separate household because many of the Holeyas are landless labours. They are working as casual labourers. They cannot support big family. The second reason for separation is domestic quarrels between the views of brothers or misunderstandings between daughter-in-law and mother-in-law.

After separation from his parents the young man becomes the head of a family. The new head of the family looks after his wife and children and provides them with food and clothing. Till he constructs a house of his own he and his family members live in one room or a corner of his parental house. If there is an unmarried brother or sister in his parental family, contributes a part of the income for his or her marriage. If his father is alive he is not recognized as an independent head of the family by the caste or village council. On some important occasion like marriage ceremony, invitation is sent to the father only. Land is equally divided among brothers and it is cultivated separately, but in the Government records it
continues to remain in the name of the father only. When
the family portion of the parental house is too small,
the brothers set up their separate house and this house
is given to the youngest brother. And sometimes, the
parents live with the youngest son.

**SIZE OF THE FAMILY:**

The size of the family among the Holeya community
varies from 2 members to more than 12 members. It is
evident from the data that two members' family is 4.4% and
that of the small families with 3-5 members is 23.2%. The
medium size of the family comprising of 6-8 members is 58%.
The percentage of large size of family of 9-11 members is
only 12.8% whereas there are only 4 families (1.6%) which
consists of more than 12 members. The following table
confirms this.

**TABLE NO. 24**

**SIZE OF THE FAMILY**

<table>
<thead>
<tr>
<th>Number of members in the family</th>
<th>Number of household</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-2</td>
<td>11</td>
<td>4.4%</td>
</tr>
<tr>
<td>3-5</td>
<td>58</td>
<td>23.2%</td>
</tr>
<tr>
<td>6-8</td>
<td>145</td>
<td>58.0%</td>
</tr>
<tr>
<td>9-11</td>
<td>32</td>
<td>12.8%</td>
</tr>
<tr>
<td>12 and above</td>
<td>4</td>
<td>1.6%</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td>250</td>
<td>100.00%</td>
</tr>
</tbody>
</table>
From the table it is evident that 6-8 members families is dominant and big families are very few. It is observed that the number of households having 3-8 members would come to 81.2%. The Joint families with 9-11 members are very few and constitute 12.8% of the households. The trend is towards establishing independent families. The new avenues of employment brought the division of family in rural areas.

FAMILY PLANNING IN HOLEYA COMMUNITY:

Here-in an attempt has been made to collect information regarding the awareness of family planning among the Holeya community. Respondents have less knowledge on family planning. It is observed that 42.4% of the respondents are aware of family planning while 57.6% are not aware of about family planning. Old generation do not know about family planning.

TABLE NO. 25
RESPONDENT'S KNOWLEDGE OF FAMILY PLANNING IN HOLEYA COMMUNITY

<table>
<thead>
<tr>
<th>Response</th>
<th>Respondents</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>106</td>
<td>42.4%</td>
</tr>
<tr>
<td>No</td>
<td>144</td>
<td>57.6%</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100.00%</td>
</tr>
</tbody>
</table>
From the above, it can be inferred that, 57.6% respondents have heard about family planning but they do not know the methods of family planning. No one has either vasectomies or tubectomies. In 1977 during emergency when they came to know that if they get operated they will get Rs. 150/=, sugar, rava, tins, shelter etc. This who have crossed 45 or 50 age have undergone operation. Most young people below 40 are afraid of family planning and run away at the time of family planning is committing a sin. They say that a child is the gift of God. To give birth to child is the gift of hand of human beings. It is all luck. Hence they do not come in the way of God.

Again according to their opinion, after operation by the family planning unit, a person becomes physically weak. He or she cannot undertake hard physical work. If they do not work their life becomes difficult. Moreover, it may cause difficulties in sexual life. Hence they are not interested in family planning.

Almost all Holeya are of the same opinion except a few young persons. They are deadly against the family planning. So the increasing population among the Holeya has become the cause of their poverty. In the present situation most of the Holeya families are unable to give proper food and clothes to their children. Still they hesitate to undergo an operation of family planning. They
said 'Hutsid Shiva Ann Hul Maisal' when God created us he will give food to us. For every year they are ready to give birth to the child but do not want to stop the same.

Then one more interesting fact is that the person having more male children consider himself as powerful in community. Nobody would raise voice against his family. He would be dominant person. Keeping in mind, these people produce more and more children.

Again one more interesting thing is that even the educated and job holders are not in favour of small family. Most of them have underwent an operation of family planning after the fourth child. They do not want to stop with two or three.

Holeyas, being poor, ignorant and orthodox are against family planning like that of other masses. However, the family planning programme is slowly becoming popular among the Holey community. The programme is being adopted more by Urban people than that of rural people. With the influence of urbanisation and the contact with urban people the villagers may encourage the use of family planning methods.

CHANGES NOTICED IN FAMILY:

The study reveals that certain changes have crept into the institution of family among Holey community.
Earlier joint families were common. Now the family among Holeya appeared to be of a medium size. The trends are towards the nuclear type of family. The transformation of the occupation leads to the breakdown of the institution of joint family among the Holeya community. In the old economic order the traditional occupations - like removing dead animal, digging graveyard, carrying Beggary, slitting the wood, working under upper caste domination during fairs, festivals and marriages. For these activities both the males and females worked in co-operation and collective efforts of all the family members was inevitable though at present the majority of Holeyas have left their traditional occupations by the impact of eminent social worker Shamsunder. They are working as agricultural coolies. Independently earlier for traditional occupations they were working collectively. Secondly majority of Holeyas are landless labourers, single persons efforts are not sufficient to maintain the big families. Hence all adults work as differed kinds of labourers. Third, there is no surety of subsistence through the joint earnings at village. At times any one in the village would have helped. Since they are working independently others do not help now. Fourthly, there are various sources and attractions for Holeyas, namely the Employment Guarantee Schemes. They get work at sugar factories (Cutting the sugarcane) constructions of roads, digging seasonal wells, cannel work etc.; where
they can earn daily wages. The younger persons among the holeya are attracted towards them. definite remunerative jobs are automatically detached from their joint family for months together is a year. The researcher's observations indicated that every earning member of the family among the holeyas was seen to be shifting to industrial places like Bombay, Hyderabad and living there throughout the year except rainy season. Then some holeya family members have shifted their family in ruban area due to the exploitation of upper caste. Untouchability is a major problem for them in village who cannot tolerate what they practice.

All these above factors are responsible not merely for the breakdown of the joint family system but also to establishment of the nuclear family as well. The joint family system always depends upon the joint earning and joint ownership of property. But now sources and traditional occupations have become insufficient among the holeya. Survival of the joint family system, is endangered due to the above conditions.

At present economic independence of the family members is affecting the traditional joint family. The respect the younger members were giving to the elders is not there. The youngers do not handover their entire earnings to the common pool of their joint family. They keep their earning to visit tea stalls, cinemas and
theaters. They purchase attractive dress; which necessitated concealment of a part of their earnings. The older generation does not approve of such attitude of the younger generation. For these reasons the quarrels develop between younger and older persons.

This is also partly responsible for the changing of the joint family system.

Another factor affecting change in the family is education. The educated youths among the Holeya do not attach much importance to any traditional values moreover as they get employment in various organisations outside the village they settled-down at their work places and as a result of this nuclear family evolves. This trend is revolving everywhere in the area under the study.

FAMILY AUTHORITY:

The relationship between family and family members have undergone considerable changes.

Dominance of father, which prevailed in the past, is now seen to be declining. Formerly, equal attention was given to the girl as he gets bride price but today she is considered as a burden due to the rejection of the bride price system by the Holeya community comparatively, more importance is now given to the boy.
Traditionally, the son was obliged to obey and behave according to father's wishes. A Holeya person was fully dependent upon father to meet his survival needs. Now, sons are more free as they are not dependent upon the father for subsistence needs, due to the availability of various income sources to them. Even college-going boys who get the scholarship from the Government enjoy freedom to same degree. This kind of economic independence is responsible for the decrease of the dominancy of father.

The most salient changes are seen in relation between a daughter-in-law. She was treated like a servant. She has to massage the feet of father-in-law until he orders to stop, she was not given sufficient and nutritious food. These unbearable troubles are expressed in folk songs. They say how daughter-in-law will be waiting for her father-in-law and mother-in-laws would die and she would become free. But now the condition is changing. At least, she is not treated like servant but more like a family member.

In general, it can be said that the tendency of family members among the Holeya is towards individualization. The control of elders upon the agnates and family members are decreasing day by day.

The Holeya women enjoy greater freedom today. Formerly, many restrictions on the similar behaviour and
mobility were imposed upon them. There were limitations to her participation in the social, political and cultural life of the community. At present the women enjoy more freedom in various social spheres. Now educated daughter serves outside the home. They are getting used to visiting theater or cinema house. This has profoundly affected women and has caused attitudinal change in her.

The respect to elderly women by younger is declining. At present women can take part in political organisation through voting and or by contesting election. Though this right is given by constitution, it is exercised with the consultation with the male person. Holaya of Bidar district have not made use of this right.

Formerly, girl had not voice in selection of marriage partner but today at least in certain families her consent is taken into consideration. In earlier days the younger girls use to take care of small children in the house, assist the mother in her work. Today most of them are attending school. Formerly, the women had to do hard work such as grinding and fetching their water on head from a far off place. But such roles of Holaya women are now decreasing as facilities are available now.

In new social order many of the traditional families role have changed. Now women have less harder work, have
easy life and we notice change in their outlook compared to earlier times. But regarding their position in the family has not changed much still man is the master of house though woman has treated as his equal.

CHANGES NOTICED IN MARRIAGE AND FAMILY:

The foregoing analysis of the marriage system among the Holeya community shows that it is undergoing a change. The overall nature of serial change in the Holeya community shows that it is slowly integrating and adopting itself with wider Buddhist culture.

Nowadays a few of the respondents have adopted Buddhist way of celebrating marriage. Instead of performing the various rituals mentioned earlier they perform marriage in a simple way.

TABLE NO. 26

<table>
<thead>
<tr>
<th>Name of the religion</th>
<th>Household Respondent</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindu way of Marriage</td>
<td>137</td>
<td>54.8%</td>
</tr>
<tr>
<td>Buddhist way of marriage</td>
<td>113</td>
<td>45.2%</td>
</tr>
<tr>
<td>Total</td>
<td>250</td>
<td>100.00%</td>
</tr>
</tbody>
</table>
Now some change is noticed in the marriage practice. The data reveals that 45.2% househoders arrange Buddhist way of marriage. While 54.8% of householders still follow Hindu way of marriage.

Marriages are arranged in a simple and inexpensive way. The portrait of Goutam Buddha and Dr. Ambedkar are kept on the table. Banian leaves are kept in the vessel which is filled with water and a coconut is tied with thread and put on the vessel and the ends of the thread are given in the hands of bridegroom and bride. They are made to sit facing each other on the chairs before the portrait of Buddha and Baba Saheb. Bhanteji or an elderly person of the community chants sacred words of Buddhism and then 'Tali' sacred thread with plank beads is tied to the bride. Both of them were advised to follow good behaviour in their life. For akshata instead of Jawar or rice they distribute flower to be showered on them.

Apart from this there is some change observed. Formerly bride price was given in marriage ceremony. But now dowry is practiced. Formerly the boys parents used to negotiate a girl for their boy, but now the girls parents search for suitable boy for the girls marriage. In Holeya community traditionally wedding ceremony would take place for five days with a number of rites, and it was very
expensive. But now it is celebrated within two days or even one day. Number of traditional rites are also decreasing. Earlier Holeyas were not inviting upper caste Hindus for marriage. But now younger people invite their higher caste friends.

Now Holeyas do not wait for higher caste to complete their marriage first. Any time they feel convenient, they arrange marriages of their children. We notice some change even in the food item of the marriage feast. Earlier Holeyas were preparing invariably Huggi, Jawar bread rotti and Ambaru but now they prepare Laddu and rice. However this change is only with those who are economically well off.
REFERENCES

