CHAPTER - III

SOCIAL ORGANISATION
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The social organisation of a small group is the organisation of interrelated roles at a particular time within certain permanent or semi-permanent structural principles. The social organisation of a great association (i.e., a group of groups) is the pattern of inter-group relations within it. Hindu social organisation consists of the pattern of inter and intra-caste relation. Tribal social organisation is different in so far as there is not much inter-tribal contact and communication in India except where geographical continuity has forced it upon some tribe. Social organisation would consist of the interrelations between a particular type of group, viz., those groups which makes social life possible. The family, dormitory, clan and men's club are examples of such group. Group of people engaged in economic pursuits comprise the economic organisation of a caste; and groups like panchayats constitute its political organisation. The former sustains, and the later controls and regulates the social organisation. The inter-relation between the three would present the total pattern of (Idiga) caste organisation. Religion and religious group are both social as also regulative.

Idiga Caste:

Idiga is one of the socially economically backward castes in Andhra Pradesh and the Government has included it in the list of backward castes for further development. The Idigas are mainly distributed in Andhra Pradesh, in Ganjam district of Orissa, in Selam. North Arcot and Chengalpatt districts of Tamil Nadu and in almost all districts of Karnataka. The telugu toddy-drawers
whose hereditary occupation is the extraction of juice of the date and palmyrah palms, go by different names in different localities (thurston 1975: 366). In Rayalaseema Districts of Andhra Pradesh such as Kumool, Cuddapah, Anantapur and Chittoor they are known as Idiga in coastal districts at Krishna, Guntur, Prakasam and Nellore they are called as Gamallas or Goundias; In East and west Godavari districts they are known as settibalijas or Goundias, in Visakhapatnam they are designated as yatas and in Srikakulam districts they are known as yatas and Segidilu.

The Idigas are palm cultivators of the Telugu districts in the North (Sherring, 1975: 128). The caste has the monopoly of topping the different kinds of palm trees and also of selling the fermented juice, and has admirably succeeded in maintaining it (Reddy, 1983:171). It is recorded in The North Arcot Manual that Idiga is one of the toddy-drawing castes of the Telugu community. The name being derived from Telugu ‘Idchu’, to draw. The Idigas are supposed to be branch of Balijas, separated on account of their occupation (Thurston, 1975: 387). In the Madras census report, 1901 also it is stated that the Idigas are the descendants of the Balijas from Rajahmandry of Godavari District and their occupation separated them into a distinct caste. The Idigas claim to be descended from Vyasa, the Traditional compiler of the Mahabharata. In a note by F.R. Heimingway on the Idigas of the Godvarari district, they are said to worship a deity, to whom they annually offer bowls, on New year’s day and make daily offering of a few drops of toddy from the first pot taken from the tree. In this district they are commonly called Chetti. Sometimes, they call themselves as sons of the goddess of the pot. Sura Bhandeswari.
The Idigas of this region narrate a number of legends with regard to the
origin of their caste. One or two are interesting and worth mentioning. The
Idigas claim to be originally Banajigas (Baliya) who became a district. Caste
after the adoption of the profession. They exalt their calling by attributing to it
to a few supernatural origin. While going in a jungle with Parameswara it is
stated that Parvathi felt thirsty, and that they could not find even a drop of
water. Seeing a data tree, Parvathi felt that its juice would be sweet, and Siva
seeing a Banajiga going to a village with his strings of bangles slung on his
shoulder, commissioned him to pierce the trunk of the tree with his trident in
the manner pointed out by Parvathi. The man raced his bangles on the tree
and using his sacred thread a sling for his feet while climbing tree, he secured
the juice and offered it to the goddess. The gods found it taste so delicious
that they commanded the man to adopt this profession, and to supply the
gods in Indira's paradise with the liquor. And further instructed that the
drawer might not be tempted to appropriate the ambrosial liquid to his own
use. They bowed named him with a strong oath never to drink the liquor he
drew. The Banajiga thus lost his religious emblem as well as his former
profession. The truth of this story may be verified by the resemblance of
bunches of data fruits to a bangle seller's sling of bangles slung on the
shoulder (maliarm). The liquor supplied led to drunken brawls in heaven and
the man who was mainly responsible was made to drag the inebriated gods
back to their places. He was then known as 'Idiga' i.e. on who drags.
SUB-CASTE:

The Idiga caste is mainly divided into two endogamous groups to sub-castes known as maddi (pure, liquor) Idiga and Bellada (jaggery) Idiga. The former are also known as Uru-village dwellers and the latter are called Adive-Jaungle dwellers. Maddi Idigas practice the profession of drawing toddy and vending it to other’s for drinking, while Bellada Idigas convert the juice into jaggery. Later both classes are engaged in supplying toddy for drinking to other castes. The Maddi Idigas never drink toddy themselves while the Bellada Idigas indulge in the habit. It is said that this is the chief cause of their becoming two endogamous group or sub-castes.

Another division is said to have existed formerly under the name of Dandu Idigas (i.e. army Idigas) whose duty it was to follow an army, to tap trees near camp and supply the liquor to soldiers (Iyyer 1930:357). It is possible that this was only the name of the profession. At any rate, no representatives of this section seem to exist now. The people of the two sub-castes do not dine with each other. It is claimed that Belleda Idigas are interior to Maddi Idigas whose houses they do not enter. The sub-castes are now merged into one community known as Idiga Balija. The Idiga Balija are all toddy-tappers by profession in this region. The Idigas of perakur and perumallapalle village belong to the idiga Balija. They accept food from all Baligas, except the gajula balija section. Their titles are Aiya, Appa and Goudu (Thurston, 1975: 367). The present investigation reveals that Idiga as a community and occupations changed from time to time giving concocted information to boost their status by calling themselves as ‘Naidu’ who comprise an affluent agricultural community.
Gotra and Surnames:

All the idiga bailias in these two villages belong to a single 'gotra' known as 'Kamandalam or Gamandalam. It is possible that the name of Kamandalam was coined by Brahmin priests to connect the caste with Kaundinya, a great sage mentioned in the sacred texts. Although all of them belong to one gotra, they do not have one surname (intiperu). Marriage within a group with a common surname are not allowed by tradition. There are nearly thirty groups with different surnames. These names are mostly adopted on the basis of the place names and flora and fauna. The surname adopted on the basis of places or villages from where they migrated are: Yellapalle, Badapalle, Rasapalle, Polakala, Murukambattu, Patnam, Potakanam, Nandipalle, Jadapalle, Aragonda, Yerraguntala etc. A few surnames have been also adopted after the mythical personalities like Bhima, Nala, Ramba etc. the group with the surname yallapalle is well established in the reason because of their domicility since a long time. Surname 'katti' means a sword, thumma means black acacia, a thorny plant and thokala means tails. Neelam signifies blue or blue stone and their meaning can be known. However, the significance of a few surnames like Suragani, Alagani Atla, kalimidi etc. is unintelligible.

Family:

In the social organisation of any society the institution of family occupies by for the most important place. It is a one of the basic social institutions of fundamental importance. It derives its significance not merely from its economic functions and its dominant role as an agency of socialisation and social control, but its ritual importance is also very great.
According to G.P. Murdock, family is a social group characterised by a common residence, economic co-operation and reproduction. It includes adults of both sexes at least two of whom maintain socially approved sexual relationship and one or more children own or adopted of the sexually inhabiting adults.

The word family has its origin from Latin language which could be roughly equated with 'domestic group'. The family is the agency through which the impressionable rising generation is made familiar with various traditions. The purpose is two-fold. By teaching the individual what situations to anticipate, how to behave and what behavior to expect, by giving him the gifts of language and dress which integrate him within his cultural ethos, the family provides personal satisfaction, it facilitates adjustment to people and groups outside the family circle (Majumdar and Madan, 1976: 54)

The family can be divided into several types according to the relationship among members within the same family which are as follows. The basic grouping, of the maters and their children, has been called by such various names as the nuclear, the immediate or the primary family (Ibid, p.55). The nuclear family is always recognisable and always has its distinctive and vital functions like sexual, economic, reproductive and educational. If the nuclear family is extended by other closely related kin, then it is called an extended family. An extended family includes one or more nuclear families united by consanguineal kinship bounds such as those between parent and child or between two siblings. Consequently it can be of two types, the patrilocally extended family and matrilocally extended family. The patrilocally extended family is also called the patriarchal family. There can be also other
types of extensions to permit the inclusion of all those people who it may not be possible to include in the primary or nuclear family. Thus we have polygamous families in idiga community where one man marries more than one wife and lives in the house with his wives and their children. Compound families refer to concrete groups formed through amalgamation of nuclear families with or parts of them.

The patrilineal, patrilocal and patriarchal, elementary or joint family is the normal type of family unit met within this idiga community. When the son-in-law settles with his wife's parents, who occasionally get examples of matrilocal residence.

Local name of family

The idigas use terms illu, kutumbam and Samsaram to designate a family. Literally illu means a house since a family or household pre-supposes a house. They use term illu to designate a family. Hence, illu, kutumbam and samsaram are used as synonyms by the idigas. Themselves depending upon the level of sanskritization they belong to. Family is referred to by the inherited surname (intipere) of its members. When several related families live side by side each is referred to by its headman.

As in the past, even at present also the family among the idigas is patrilineal and patrilocal. Only sons are entitled to inherit the family property. In the absence of sons, in the past, paternal cousins got the right. But now- a- days daughters get the parental property, though it was not a practice in the past. This changes has come among the idigas owing to the loss of the concept of kind and notion of private property. Patrilineal and patrilocal types are the traditionally established practices among the idigas and have helped them to maintain their tradition.
Size of the family

The population of the two villages is distributed among 320 families. The families may be classified into nuclear and extended families. Those families having up to six members are considered as small families and those which contain more than six members are called large families. In the investigation it is noticed that there are about 56.25% of small families and 43.75% of larger families out of the total of 320 families. Table shown below indicates the sizes of the families.

Table 3.1
Size of the family

<table>
<thead>
<tr>
<th>Number of members in each family</th>
<th>Number of families</th>
<th>Total persons</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>2</td>
<td>24</td>
<td>48</td>
</tr>
<tr>
<td>3</td>
<td>44</td>
<td>132</td>
</tr>
<tr>
<td>4</td>
<td>56</td>
<td>224</td>
</tr>
<tr>
<td>5</td>
<td>72</td>
<td>360</td>
</tr>
<tr>
<td>6</td>
<td>80</td>
<td>360</td>
</tr>
<tr>
<td>7</td>
<td>22</td>
<td>144</td>
</tr>
<tr>
<td>8</td>
<td>10</td>
<td>80</td>
</tr>
<tr>
<td>9</td>
<td>6</td>
<td>54</td>
</tr>
<tr>
<td>10</td>
<td>2</td>
<td>20</td>
</tr>
<tr>
<td>11</td>
<td>4</td>
<td>44</td>
</tr>
<tr>
<td>12</td>
<td>2</td>
<td>24</td>
</tr>
<tr>
<td>13</td>
<td>4</td>
<td>52</td>
</tr>
<tr>
<td>14</td>
<td>4</td>
<td>56</td>
</tr>
<tr>
<td>15</td>
<td>2</td>
<td>30</td>
</tr>
<tr>
<td>TOTAL</td>
<td>320</td>
<td>1654</td>
</tr>
</tbody>
</table>

Out of the 320 families, 8 families have each a single member: 24 families have each two members: 44 families have each three members: 57 families have each four members: 72 families have each five members: 60 families have each six members: 22 families have each seven members: 10 families have eight member each: 6 families have nine members each: two
families have twenty members each: four families have eleven members each. Another family has twelve members. Four families consist of thirteen members of each and other four families have fourteen members of each. Two families have fifteen members of each.

Table 3.2
Size of the households by number and persons

<table>
<thead>
<tr>
<th>Size of members</th>
<th>Number of households</th>
<th>Total persons</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-4</td>
<td>132</td>
<td>412</td>
<td>224</td>
<td>188</td>
</tr>
<tr>
<td>5-7</td>
<td>144</td>
<td>874</td>
<td>442</td>
<td>432</td>
</tr>
<tr>
<td>8-10</td>
<td>18</td>
<td>144</td>
<td>80</td>
<td>64</td>
</tr>
<tr>
<td>11 and above</td>
<td>18</td>
<td>214</td>
<td>112</td>
<td>102</td>
</tr>
<tr>
<td>Total</td>
<td>310</td>
<td>1644</td>
<td>858</td>
<td>786</td>
</tr>
</tbody>
</table>

The distribution of households according to the size and composition is as shown above. There are 132 households which have 1-4 members accommodating 412 persons including 224 men and 188 women. 144 households have 5-7 members having 442 men and 432 women totaling 874 members. There are 18 households having 8-10 members with 144 members of both sexes i.e. 80 men and 64 women. There are 16 households having more than eleven members accommodating 214 persons with 112 men and 102 women.

The genealogical composition of families in a in numerical size of the family and divides the variation in the genealogical composition of the family
Table 3.3

No. of generations Covered by families

<table>
<thead>
<tr>
<th>No. of generations Covered by families</th>
<th>No. of Families</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>24</td>
<td>7.50</td>
</tr>
<tr>
<td>2.</td>
<td>156</td>
<td>48.75</td>
</tr>
<tr>
<td>3.</td>
<td>140</td>
<td>43.78</td>
</tr>
</tbody>
</table>

The genealogical composition of the 320 families shows the predominance of families with two generations. 7.5 per cent have one generation each and 43.75 per cent have three generations each. The families having two generations constitute 48.75 per cent of the total sample. The families with one generation consist of wife and husband without children. The families with two generations consist of ego, wife and children or parents. The families with three generations consist of ego, wife, son, son’s wife and son’s children or some other additional relatives.

Types of families:

In Idiga community almost all the members of a family are agnates i.e., kin related through male parent. The male members are father’s father, father’s brother, siblings, sons of father brothers and son’s sons. The female members are father’s mother, father’s unmarried sisters and female children. The various types of families along with the number of households and the percentages are shown in the under mentioned table.
Table 3.4

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Type of families</th>
<th>No. of Families</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Complete nuclear families (ego, wife and children)</td>
<td>124</td>
<td>38.75</td>
</tr>
<tr>
<td>2.</td>
<td>Incomplete nuclear families (ego and wife)</td>
<td>24</td>
<td>7.50</td>
</tr>
<tr>
<td>3.</td>
<td>Broken families</td>
<td>28</td>
<td>8.76</td>
</tr>
<tr>
<td>4.</td>
<td>Complete vertically extended families (ego, wife, son, daughter-in-law and grand children)</td>
<td>34</td>
<td>10.62</td>
</tr>
<tr>
<td>5.</td>
<td>Incomplete vertically extended families (ego, wife, children and father 14 ego, wife, children and mother 16)</td>
<td>30</td>
<td>9.37</td>
</tr>
<tr>
<td>7.</td>
<td>Incomplete horizontally extended families (ego, wife, mother, brother, sister-in-law)</td>
<td>34</td>
<td>10.62</td>
</tr>
<tr>
<td>8.</td>
<td>Special cases</td>
<td>4</td>
<td>1.25</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>320</td>
<td>100.00</td>
</tr>
</tbody>
</table>

The families with ego, his wife and children constitute 38.75% of the total families, but those ego and his wife alone are 7.50% of the total sample. There are about 17 complete vertically extended families that comprise 10.62% of the total sample. Here a man is living with his wife children and parents, the incomplete families come to 9.37% of the total sample of which 14 families have ego, wife, children and father another 16 families have ego, wife, children and mother. 13.14% the families are horizontally / collateral extended families.
These families constitute ego, wife, sons, and daughters-in-law and grand children. 10.62% of the families are incomplete horizontally extended families. It included ego, wife, children along with his brother and brother's wife with dependents, special case forms 1.25 of the sample.

It is evident from the above analysis that the family is an institution that emerges primarily through marriage between a male and female and initiates a set of social, economic and biological interaction between. The couple and then among the relatives. The Idiga family is a starting point of determining the set of relationship among many kinds of two types: firstly, there is a net work of relationship among the couples and their relations on both sides: and secondly, there is relationship bond among the parents and children and then among the siblings. The family, thus, puts an Idiga individual in a net work of bilateral relationship and Sanctions him to follow a set of kinship and pattern of relationship.

Inter Personal Relations:

Generally the mutual understanding among the members of the family is important for day-to-day activities and peaceful Co-existences, the relationship too vary depending upon their nature to relationship with the ego. Let us examine the interpersonal relationships of various types that have noticed among the people of Idiga community of Perakur and Parumallappalle Villages.

Husband and Wife

The harmony of the couple is the corner stone on which the stability of the family is based. In these Villages during the early stage of married life, a women will be shy and her participation in the family is limited. But in due
course to time she comes to share fully with her husband all the aspects of family life. Naturally the birth of an offspring... Not only strengthens the bond between husband and wife but also the two kin groups.

The wife is expected to be obedient, faithful and hard working. She is regarded as an asset and the goddess of wealth (Lakshmi). She is expected to share equally both happiness and sorrow with her husband. The wife and husband address each other tecknonymously. Nevertheless the husband calls his wife by 'yeme' or by name. Generally, the educated and modernized section of the men normally addresses their wives by names. Others address her using a colloquial term know as 'yeme'.

A women among the Idigas is supposed to observe certain dos and don'ts they are. She should not comb her hair after sunset, should not go near the pot of toddy (Kallu kunda) where men will be sitting drinking around it. If she is found violating such of these customs she may be branded as a person with bad manners.

A married woman should not stay out of her house burning nights, which is considered to be a serious sin. She should not also roam during nights in the streets. If it is required of her to go out for work on form or elsewhere, she is expected to return home before sunset. In Idiga society, the satisfaction of sexual need in an important factor for the permanency of married life. But there are some sexual taboos, prescribed by the culture. A man should not have sexual intercourse with his wife during menstrual period, from the seventh month of pregnancy and till delivery and for four months after the delivery of the child.
Among the idigas, selection of a mate depends upon one's skill and tactfulness. A woman may like a man who is a good actor and exhibits his skill in the street corner plays (Veedhi Bhagavatham) and a man who plays well on the drum (Maddila). Adultery is not permitted. When a spouse is not satisfied with his/her partner may elope with a suitable person and thus end their marriage.

Usually husband and wife work together on the farm. Poultry keeping is also profitable and this is the dominion of the wife. She takes care in rearing the poultry and keeping them in a hen roost. Like this she helps him in supplementing the household income.

The relations between wife and husband are normally cordial. When the husband is under the influence of intoxicating liqueurs, he quarrels with his wife and even beats her and drives her out of his home. Normally a wife bears all these difficulties and lives with him in harmony and has amenable and amiable relations, when this becomes unbearable she may lose her patience and desert her husband. In some cases even though she is not willing to leave him, her husband may do so. The wife is not expected to have any extra-marital relations. If they are found so, they are deserted immediately. Sometimes these things will be taken before the village panchayats for a formal divorce. Often a couple who can not get along may depart agreeing to certain terms and conditions and without bringing the issue to the notice of others in order to save their prestige.
Parents and children:

The parents in Idigas community have a strong desire for children. Besides the sexual gratification, one of the main objectives is to get children and thereby facilitating the continuance of the progeny. According to manu, this is a duty of an individual towards society. Children become the centre of common pride, devotion and interest, and without whom the sexual union of a couple is meaningless.

A mother who has given birth to a child stays at home for a few months to feed and care the child. Three or four months after the birth of the child, a mother is free to leave her child at home and in the care of some one and move out of the house. After a certain age the mother may carry her child to the fields where she works and keeps it in a pouch of clothe hanging from a free she may take her older children to look after the baby. For a mother, male or female child, it does not matter and she loves and cares him alike. Child's father is often seen keeping the child and playing with it when his wife is busy with the household work. He takes treats, plays with and cares both male and female children alike. As the age of the children advances, father takes interest in training the boys and the mother takes pride in training the girls.

Among the Idigas the mother takes the responsibility for the conduct of her daughters and their father for sons. Mother trains her daughters in all kinds of household work daughters short learning their domestic duties by assisting their mothers is routine works like getting water from wells, sweeping the courtyard and looking after their younger siblings when their mother is busy.
A girl on attaining the age of fourteen and above is especially kept busy in the household work so that she can remain most of the day in the house. She will be disciplined by using even harsh words for her faults. Movements of a grown up daughter out side the home are very much restricted. On the contrary male children are saved from many of these restrictions when the boy is of five years age, his father begins to teach him gradually the family Occupation, customs and manners. As the age advances, harder and more tactful duties are taught to him.

Son or daughter or both should show respect and affection towards their parents. They address their father with a respectful term 'nanna' and their mother as 'amma'. They obey them and show respect in their words and actions. At old age. Children relieve their parents from hard duties and treat them with respect and affection. It is also an obligation of the parents to perform the marriages of their sons and daughters, when they come of age. Here again the children respect the choice of their parents.

After marriage, sons establish their own new families nearer to their parental homes. Daughters move away after marriage to their husband's home. Married sons are under both legal and moral obligation to come for their parents even though they have gone separate. Sons have the right to inherit the family property, surname and household deities unlike the married daughters.

Sons help their father in agricultural and teddy – tapping work and the daughters assist their mother in the household tasks. Even after marriage and moving away from the natal family, the daughter’s maintain a cordial relationship with their parents. When daughters visit their natal homes, they
are treated well by serving special items of food and not allowing them to do any household work. On special occasions married daughter and her husband are invited and presented with new clothes by their parents or by their brother. A daughter may find shelters in her natal house when her husband divorces or discards her.

After the death of their father, sons inherit the parental property. Daughters can inherit their parental property, if only they have no brothers. In such case sons-in-laws inherit their property through their wives. They are under the obligation to perform the mortuary rites of their parents-in-law.

Siblings:

Cordial relations are expected between siblings. It is said that it is the children who safeguard their family prestige. The relationship between male and female sibling is not associated with difference in sex in the childhood. Both male and female children eat, Play and sleep together. Before they attain adolescence they often engage themselves in minor quarrels and sometimes beat one another while playing. After reaching the adolescence stage they eat and sleep separately. No discrimination of full and half siblings in made and all are treated equal.

Eldest son of the household tries to improve his superior status over his other siblings. He enjoys some authority over them. The younger siblings are also expected to show respect towards their elder sibling and obey him. He even has the authority to punish his younger siblings when they are at fault. In a family where the children have no mother, the younger sisters are looked after by the elder sister. As the age advances the brothers and sisters mix and work rarely since their spare activities are different. Brothers are
restricted from having intimate relation and company with their sisters. However their affection towards one another is expressed through mutual help and care. The status of the eldest bother is important and next to that of father while making household decisions, his opinion is also taken into consideration.

Other relationships:

There are some relationships like mother-in-law and daughter-in-law father-in-law and daughter-in-law, grand parents and grand - children, paternal uncle and material uncle, nephew and niece co-daughter - in-law and co-wives of the some husband.

In Idiga community the relationship between the Parents - in-law and children - in - law are cordial. A women addresses her husbands father as 'mama' and mother 'atta'. A son - in-law also addresses his wife's parents with the same terms. The relationship between father - in-law and daughter in-law by law is restricted and a cordial one. The father-in-law addresses his daughter - in distinct term 'kodalu' or by near name. The relation between a mother-in-law and her son-in-law is of avoidance. There are no restrictions in the relation between mothers-in-law and her daughter- in-law. The daughter-in-law shows almost obedience towards her mother- in - law. Father- in- law who is older by age and rich with experience gets a say in the economic matters to his son - in- law. Sexual contacts between parents - in-law and children-in-law are strictly prohibited.

The relationship between paternal aunt and her brother's children is of cordiality and affection. She as the paternal aunt also enjoys some special status and plays a few roles in their life. She visits them and also presents
them with gifts. Joking relation is common. To maintain this relation even after her brother's death they struggle hard to establish cross-cousin marriage with her children.

A man as the maternal uncle has a special status and roles to play in the life of his sister's children. He is considered half the mother and not only shows cordiality and affection but also helps them in all their difficulties. In his capacity as the maternal uncle he performs a few duties at the time of a few rites. At the time of tonsure ceremony, he cuts a tuft of hair from the head of his sister's children and it is only after that the rest of the rituals connected with the tonsure ceremony continue. His presence is a must during betrothal ceremony of his sister's son. He can also marry his sister's daughter and it is even performed due to the socio-economic reasons and to strengthen the kinship bonds. As a right he can claim the right to give his daughter to his sister's son or take her daughters to his sons.

The relationship between grand parents and grand children is also of cordiality and affection. In a society where both parents go and work, grand children are kept in the care of grand parents. So right from the youth they have a very close relation. Whenever the parents punish their children it is the grand parents who protect them and console them. Especially the daughter's children love and respect their grand parents for their gifts and cordial treatment. Though there is a two-generation gap the grand parent and grand children maintain joking relation. When they do so it is justified taking daughter-in-law or son-in-law as the link. Grand parents, who begin old will show lot of patience towards their grand children in training them in high culture and fact. From the point of grand parent their grand children are
essential science in their old age, since their own children are away in the fields and work, it is the grand children who attends on the grand parents and care them.

The relationship between brothers-in-law is characterized by intimacy. The man is expected to help his wife's brother who in many cases is his maternal uncle's or paternal aunt's son, whenever he needs his help. They respect one another and have joking relation of higher order. They crack jokes at one and another with complimentary names. They also treat their wife's younger brothers with great love and affection.

Relation between brothers-in-law may strain. If a person treats his wife harshly, her brother may take her away to his house and sue his brothers-in-law for compensation. On the other hand, if a woman elopes, her husband asks her brother to help him in demanding compensation from her suitor planter.

The relationships between sisters-in-law who are of the same age are usually cordial. They help one another in household duties and keep close company and spend the time in gossiping, playing and working together. Relationship between brothers-in-law and sister-in-law is quite opposite to that of brother and sister relationship. A man can play mild jokes on his wife's younger sister. He should respect his wife's elder sister and should not play and jokes on his young brother's wife and be should treat her like his sister and she should also respect him equally. Elder brother's wife is expected to be respectful towards him and he is expected to respect her also.

Co-daughters-in-law are expected to be cordial to one another. In one sororal polygamous family we studied, co-daughters-in-law manage the household matters. Both of them attend to household duties such as
preparation of food, collecting firewood. Washing clothes and going for farm labor. The relationship of husband's parents and wife's parents is one of respects and honor. The relation between the wife's mother and husband's father is of brother-sister relations, but they have limited conversations. Wife's father and husband's father may crack jokes at each other.

Patterns of Marriage

The ldiigas consider marriage as a necessary biological and social institution. From the view point of the ldiiga community for a marriage to exist, five criteria are indispensable, presence of socially approved sexual access, sharing of common residence, economic cooperation between the couple, and legitimate begetting of children. Further, marriage is regarded as a prerequisite for establishing a family. This definition may not be applicable to all societies because cross-cultural studies of marriage have offered different patterns of marriage (Murdock, 1949; Raddaff brough, 1950; Notes and queries, 1951). These marriage patterns at different societies are not mere interesting manifestations of human inventions but solutions to the different types of problems with which the people must cope. Similarly the marriage pattern of the ldiiga is also a testimony of their socio-cultural potential for adoption.

Marriage is universally regarded as natural and necessary. Only morons and cripples remain single. To the village people the necessity of both marriage and family is self-evident. It is necessary that the family line should be continued. Marriage is regarded as essential among all the castes and social group in the village (Dube, 1965: 131-132).

Broadly speaking marriage may be defined as socially sanctioned sex relationship involving two or more people of the opposite sex, whose
relationship is expected to endure beyond the time required for gestation and the birth of children. According to Manu for Hindus, marriage is a sacrament which includes the observance of many rites. marriage is a union between a man and woman such that children both to the woman are the recognised legitimate offspring to both parents (Notes and Queries on anthropology, 1967:110).

One can not fulfill all essential aspects of their community life unless he gets married. The indigas consider marriage (pendle or manuvu) as an essential feature in one's own life to have socially approved sexual satisfaction, economic independence and protection during the old age.

Polygamy is common among the Idigas. An additional wife usually attends either to household duties or trade and business. But the common reason for marrying a second wife among the Idigas is the desire to have issues by the second wife, if the first wife is sterile or has any bodily deformity. The first wife will be generally a consenting party and will continue to live amicable with the co-wife. Among the Idigas polyandry is unknown (Iyyer, 1930:358-59).

In Idiga community people as a rule are married when they are adults. No instances of child-marriages were found during my investigation. It was said, earlier such marriages were performed during my investigation. The Idigas consider marriage a social contract and a duty towards the society to continue their race, forming a family of procreation is also a universal objective of marriage. The main objective of Hindu marriage is the attainment of Dharma, Artha, Kama and Moksha. Personality development is also one of the objectives of marriage. Sexual gratification is one of the chief aims of
marriage for humanity. The institution of marriage makes the young men to take initiative steps in socio-economic responsibilities such as establishment of a household, of kinship ties and of economic obligations. One does not fulfill all these essential aspects of the community life unless he gets married.

Rules of Marriage:

The rules of marriage operation at the Idiga caste level are fairly elaborate. People show preference for cross-cousin marriages. A man may marry the daughter of his elder or younger sister. A young man may enter into conjugal relation with the daughter of his paternal aunt. Swagothra, sapinda marriages are not permitted. Marriages among the people of some surnames (intiperu) are also prohibited. It is incestuous. Inter-caste and inter-religious marriages are prohibited. The Idigas attach much importance to the surnames in making marriage alliances.

Age at Marriage:

The Idigas do not practice child marriages. An Idiga girl is expected to marry within a year and half her attainment of puberty. Recently, the age of marriage is delayed by a number of years on the grounds of education, economy and availability of suitable match. Generally the girls attain maturity between the age of eleven and thirteen years. The Idigas have a notion that the health and stout lasses attain puberty earlier than those who are weak and sickly. Normal age of marriage for men is twenty. Between the couple the husband must always be older than his wife. Among the Idigas normally the marriages take place for males between twenty to twenty five years of age. Girls are married at the age between eleven and twenty years. The following tables show the frequencies of marriage among men and women.
Table 3.5

Frequency of Marriage at different Ages in Men

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Age at marriage</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0-13</td>
<td>Nil</td>
<td>-</td>
</tr>
<tr>
<td>2</td>
<td>14-15</td>
<td>44</td>
<td>11.0</td>
</tr>
<tr>
<td>3</td>
<td>16-17</td>
<td>70</td>
<td>17.5</td>
</tr>
<tr>
<td>4</td>
<td>18-19</td>
<td>92</td>
<td>23.0</td>
</tr>
<tr>
<td>5</td>
<td>20-25</td>
<td>122</td>
<td>30.5</td>
</tr>
<tr>
<td>6</td>
<td>26-30</td>
<td>62</td>
<td>15.5</td>
</tr>
<tr>
<td>7</td>
<td>31 above</td>
<td>10</td>
<td>2.5</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>400</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Table 3.6

Frequency of Marriage of different Ages in women

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Age at marriage</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0-10</td>
<td>Nil</td>
<td>-</td>
</tr>
<tr>
<td>2</td>
<td>11-12</td>
<td>52</td>
<td>11.2</td>
</tr>
<tr>
<td>3</td>
<td>13-14</td>
<td>74</td>
<td>16.2</td>
</tr>
<tr>
<td>4</td>
<td>15-16</td>
<td>108</td>
<td>23.5</td>
</tr>
<tr>
<td>5</td>
<td>17-18</td>
<td>98</td>
<td>21.4</td>
</tr>
<tr>
<td>6</td>
<td>19-20</td>
<td>66</td>
<td>14.3</td>
</tr>
<tr>
<td>7</td>
<td>21-25</td>
<td>62</td>
<td>13.4</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>460</td>
<td>100.00</td>
</tr>
</tbody>
</table>

The above table shows that marriage occur among the girls between the age of eleven and twenty five years. 23.5% of the girls are married at the age of fifteen years and 21.4% of them are married at the age of seventeen to
eighteen years. In olden days the marriageable age for boys was twenty five years and for girls it was twelve years. Now the age at marriage is twenty years for the girls. It is believed that at the age of twenty a boy becomes eligible to earn for his marriage and to support his family.

Marital Distance:

Village endogamy is prevalent in all the villages. Most of the idigas of this village have selected their spouses from within the village. Out of 480 marriages 220 were within the village. If here is a scarcity of eligible women for marriage in the village, then only they go to the neighboring villages. Our data show that 32 marriages are contracted at a distance ranging form zero to one mile (0-1), 28 marriage within the distance of five to ten miles, 36 at eleven to fifteen, 2 at fifteen to twenty 21-50 miles, 160 marriages have taken place in the range between 21-50 miles. Generally marriages are contracted nearer the home for the reason mainly to avoid the wasteful expenditure on traveling and all the people in the village have the opportunity to witness the marriage. Further, the personal background of the boy and the girl and their parents is familiar and so the question of fooling each other will not arise.

Further they will have economical adjustments in times of need.
Table 3.7
The Frequency of marital distance of the Marriage that occurred outside the village

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Marital distance (in miles)</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0-0</td>
<td>220</td>
<td>33.3</td>
</tr>
<tr>
<td>2</td>
<td>0-1</td>
<td>92</td>
<td>13.9</td>
</tr>
<tr>
<td>3</td>
<td>1-2</td>
<td>28</td>
<td>4.2</td>
</tr>
<tr>
<td>4</td>
<td>3-5</td>
<td>32</td>
<td>4.8</td>
</tr>
<tr>
<td>5</td>
<td>6-10</td>
<td>48</td>
<td>7.6</td>
</tr>
<tr>
<td>6</td>
<td>11-15</td>
<td>36</td>
<td>5.4</td>
</tr>
<tr>
<td>7</td>
<td>16-20</td>
<td>44</td>
<td>6.6</td>
</tr>
<tr>
<td>8</td>
<td>21-50</td>
<td>160</td>
<td>24.2</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>660</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Bride-price:

It is an age of old custom. Once prevalent in the Indian society among the lower strata of the society. Under this practice the bride-groom's parents often some cash and commodities fired by the tradition to the bride's parents in lieu of getting the latter's daughter in marriage to their son. They system is locally called 'oli' and it ranged from Rupees five to ten among the Idiga. This custom once widely prevalent has disappeared in almost all the craft and service castes and untouchables. With the passage of time bride-price is replaced by dowry among the people of Idiga community.
Dowry:

This can be offered as cash or kind or both to the bride-groom's parents by the bride's parents at the time of marriage. This is originally to assist the newly wedded couple in establishing their own new family. Now the amount paid on dowry differs from family to family. Depending upon the economical, educational and social status of the prospective bridegroom without dowry settlement no marriage contracts are made today. The dowry ranges from Rs. 10,000/- to 20,000/-. There are instances where the marriage rituals were stopped in the middle, under the marriage pendal, when the agreed amount of dowry was not paid. In accordance to their economic status they after dowry in cash or articles such as wrist-watch, gold ring, clothes etc. It has become difficult to poorer families to marry off their girls.

Types of marriages by mate selection:

Marriage is an essential event in one's own life to satisfy the sexual need, and economic co-operation and independence, and social security in old age. The ways of acquiring mates differ from one society to other, from tribe to tribe and caste to caste. People of Idiga community follow a number of ways in acquiring mates. The most commonly adopted ways of acquiring mates among the Idigas are (i) Negotiation (ii) Exchange (iii) Elopement (iv) mutual consent and of love and (v) marriage by service.

Arranged marriages are most common among the people of Idiga community due to their changed way of life. Contacts with other neighboring communities have made them adopt new ways of life, mainly agricultural, and accordingly their marriage practices. The marriages of Idiga people closely resemble those of upper castes such as kapu (Reddi) Kamma and Kshatriya
Table 3.8

Types of marriages by a mate selection

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Type</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Negotiation</td>
<td>600</td>
<td>90.9</td>
</tr>
<tr>
<td>2.</td>
<td>Exchange</td>
<td>24</td>
<td>3.6</td>
</tr>
<tr>
<td>3.</td>
<td>Elopement</td>
<td>8</td>
<td>1.2</td>
</tr>
<tr>
<td>4.</td>
<td>Mutual consent</td>
<td>20</td>
<td>3.1</td>
</tr>
<tr>
<td></td>
<td>(of love)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>By service</td>
<td>8</td>
<td>1.2</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>660</td>
<td>100.00</td>
</tr>
</tbody>
</table>

Marriage by Negotiation:

In any orthodox society majority of the marriages will be arranged and through negotiations by elderly persons who are the well wishers of both the bridal parties. In case of the Idigas most of the marriages have taken place through negotiation or arranged marriages.

Generally, the bride – groom’s family first starts the negotiations. To start with all they make enquires with their nearer relatives or friends to suggest a suitable match (girl) to their boy. After knowing general background, information of the girl and her family through their relatives and friends, they make a visit to the bride’s house. It is believed that the negotiations may not be successful if the party consists of even number of negotiation such as two or four. As the bride – groom’s party arrives at the bride’s house, they are cordially received and asked to take their seat in the centre of the house. This signifies that the party has come on marriage
negotiations pelli chupulu. The mediator on behalf of the boy's party starts
negotiations by asking the girls parents whether they are willing to give their
daughter in marriage to their boy. If the girls parents agree to the proposal.
The boys party returns to their village without taking food or drink in the girls
house because they believe that the proposals may fail if they take food
(gathkidhe athakadu). In exceptional cases the girl's parents take the initiative
to look for a bride-groom. However, recently this is the prevailing system in
most of the communities, the Idiga caste is no exception to this change.

The Idigas observed a number of omens when they settle a marriage.
They are very particular about the number of persons in the party who go for
negotiation, and the omens that they come across, while they are proceeding
to the bride's house. The number of persons in the family must always be odd
number. If they cross animals like rabbit, cat or snake or a person carrying a
new pot or bundle of fire-wood, are considered bad omens. If they come
across any one of these bad omens while proceeding to the happener on their
way to the bride's house for proposal, betrothal or marriage ceremony, they
cancel the journey. It is an indication of bad things to come in future. They
may cancel the alliance or postpone the data of the rite.

On their first visit if the boys party sees the prospective bride sweeping
the floor of the house it is considered a bad omen and believed such a
daughter-in-law will "sweep the family" clean. If the bride is found sleeping at
the time of their visit, it is also believed to be a bad omen. If the bride is found
with fire in her hand it is taken as good omen and believed this is an indication
that the family life will be warm like fire. If the party happen to see the bride to
be well decorated with ornaments and flowers, and taking her meal, it is
believed to be a good omen and the family she goes will be always wealthy
and prosperous.
Betrothal:

The boy's people, after their return from their trip to the girl's house, think over the proposal and if acceptable, they communicate the same to the later. Afterwards the boy's party opens a dialogue on the dowry depending upon the qualities and qualifications of the groom, to be paid either in the form of cash or kind or both. The parents of the boy and girl consult a Brahmin astrologer to predict whether the couple will lead a happy married life. When they find favorable they send their willingness to take the girl in marriage. Immediately after that they celebrate the betrothal ceremony, locally called "Vakkaku Marchukovadam" or "Nischitartham". At the betrothal ceremony both the bridal parties come to an agreement about the day of the marriage.

On an auspicious day the boy's parents visits the girl's house with flowers, fruits, betel leaves and nuts, turmeric power, vermilion, a sari and blouse piece (jacket), and a Gold chain for the betrothal ceremony. They present all these things to the girl in the presence of her parents, father's sister (Menatta), mother's brother (Menamama) and the relatives of the boy. After formal bargain the bride-groom's party agrees to take the girl as their daughter-in-law. The payments of dowry vary depending upon their economic position. In olden days the payment of bride-price was practiced and now owing to dominance of males the dowry custom has come.

After the completion of negotiation formalities, the girl is asked to wear the golden chain (naga) and clothes brought by the groom's parents. With this it is publicly announced that the girl is betrothed (niischitartham). After betrothal, both the parties consult an astrologer to fix an auspicious day and time (muhurtham) for the marriage ritual, under the guidance of the presiding priest, the bridal parties exchange beta leaves (Tamboolamula marpu), nuts
by saying, 'I am taking you daughter to my son' to and 'I am giving my daughter to your son'. The girl is asked to pick up betel nuts with her cupped hands and keep in her sari. Then the priest with the help of almanac (panchangam) fixes the auspicious day and time (muhurtham) and write the wedding invitation letter (lagna patrika).

Since betrothal ceremony is an important rite which concerns socio-economic rights and obligations all the relevant kin, caste and community members are invited to grace the occasion. The invitees are served with delicious vegetarian dishes. Later tambulam (betel leaves, betel nuts and a plantain) is given to the entire gathering, individually, to make the completion of the occasion.

Marriage by exchange:

In this type of marriage two brothers marry each other sisters and thus an exchange of girls in made between two families. this type of marriage is known among the Idigas as Kundamarpidi. There are about twenty four such cases noticed in the investigation.

Marriage by elopement:

This type of marriage takes place when the boy and girl are in love and their elders refused to solemnize their marriage. The couple agree to meet at a place and appointed time and elope to a far off place where they stay with co-operating kin for a few days. Till the heat is settled between the two families. Later they are traced and brought back to their native village. Otherwise the couple may not return to their parents at all since their parents refuse to accept their marriage. This type of marriage usually takes place between an unmarried boy and girl in and not between persons already married. There are eight such cases.
Marriage by service:

Marriage by service means the boy pays off for the marriage in terms of service rendered to his future father-in-law for three to five years, in some cases from childhood. Eight such cases are noticed.

Marriage Ceremony:

The wedding normally takes place in the bride-groom’s house among the Idigas. But now-a-days the ceremony often takes place at the bride's house. A normal arranged marriage ceremony is celebrated in either of the villages, of perakur or perumallapalle as follows. After betrothal ceremony the parents of the bride and groom make preparations for the marriage ceremony. Marriage is an elaborate and time consuming and expensive rite among the Idiga people. So they normally approach the money lenders to raise a loan. Kith and kin are also requested to help them by leading money and services.

For the marriage ceremony the entire house is white washed, doors are smeared with turmeric powder and decorated with vermilion dots. The floor is smeared with cow-dung and designed with rangoli designs (muggulu) of barite powder. A pendal is erected on twelve posts (Palakommulu) cut from a big tree. A package with five kinds of grains is tied to it, and the post is wrapped with a cloth smeared with turmeric powder and supplied by the family washermen. The pendal is also festooned with mango leaves.

The bride's party consisting of relatives and friends arrive in the previous evening of the marriage. The leave their village at an auspicious time however and also well in advance so that they can arrive at the groom’s village at the right time and by evening. In case they belong to the same
village, they stay in their respective houses and send the bride and her companions to the wedding place. On their arrival they are received cordially and ceremoniously. Later they are treated with estables and joggery water (maulbanam) by the groom’s party, and are lodged in a separate house little away from the wedding place. Those who cannot manage a separate house, keep them in the village temple. This is locally called 'vididi' after the treat of food and drink and rest, the bride is taken to the wedding place with accompaniment of holy music (mangala vayidyam) provided by pipeermen (pipes, players piper).

Later the barber cuts the nails of the hands and feet of the bride-groom and this rite is known as 'Kalogilla-nalugu'. For this barber receives some amount in cash. Before the starting of the actual marriage ceremony the engagement is observed.

Simhasanam-saduru ceremony is conducted. For this a big blanket (Kambali) is spread on the floor and the elders from both the parties and villagers are asked to sit on it. Then a worship is made to the deities of their caste. Basically the idigas are the savivaltes. They worship vaishnavalite deities also. Later the betel leaves and arcanuts brought by groom’s party are distributed in an order, to the community priest (guru), the caste elder (Kulapedda), temple (devasthanam), gramathambulem, bandari and the assembled guests (sabha).

Artvennu:

The water bringing (artvennu) ceremony follows the saduru ceremony. Generally four big pots and twelve small pots are used for this. These pots are decorated with different designs. Both the parents and a few caste elders
go to the vinayaka temple by taking 6 measures of rice, 12 betel leaves and nuts, and sweets each, vermillion, turmeric powder, coconut, camphor, agarbathis, flowers and some coins. The potter performs the puja and takes all the offerings. With this the potter exchanges the new pots needed for marriage rite. The parents of the bride and groom carry the big pots and while others take the smaller pots. Later they came back to the marriage pandal accompanied by holy band-music.

The groom’s party goes to the local temple in the village by taking twelve milk posts (Pakambalalu) for a worship. After the worship to the deity, they return to the marriage pandal and these posts are tied to the marriage pandal — poles, which are wrapped with the holy clothes supplied by the washermen. The ariveni pots are closed with the earthen lids. Sacred torches are lit and are kept burning continuously for all the three days of marriage. By any chance if the flames are put out it is feared that something evil will affect the wedding couple. ‘Vajrakambam, is tied to ‘devaramula’ (northern — western zone) pole, Vijebrakambam, is a lamp made of five metals known as pancha loha and lighted only on ceremonial occasion. Five pitchers (kalasas) are arranged in the pandal. A brass vessel filled with sacred water, brought by the parents of the bridal couple is placed on a heap of rice. At the rim is placed a coconut on the support of mango leaves. The entire thing is called ‘kalasa’. Turmeric paste and vermillion are applied to the kalasas and worshipped. The water in the kalasa represents the water from holy river Ganges and believed to wash all the evil effects, it any, during the marriage ceremony. This rite is on the wane.
The next custom is 'kaslyatra' a march trip to Kashi (Benares) by the groom. When the groom reaches the village temple, he is met by the bridal party and requested to visit their home. On his formal consent they march towards the wedding pendal. It is a custom practiced by almost all the castes of this region. Hence the significance for a Hindu renunciation is the main aim in life and nobody wants to entangle in worldly life. To symbolize this; the groom, a Brahmachari, leaves for Kasi, the centre of learning, to join the scholars there, when he is passing the particular village, elders of the village especially the parents who have a daughter of marriageable age meet him and request to visit their home and give them an opportunity to serve him. Later they will also request him to take their daughter in marriage and have the merit (punya) of relieving him the burden of keeping a marriageable daughter (kanyasara) at home. Since this act will bring merit to a householder, the Brahmachari agrees to marry their daughter and settle to live the life of a householder. To do so he visits the home of the girl. Just before he enters the pendal, the bride's younger brother removes the foot-wear of the groom for which as a custom, the former is rewarded with a gold ring or cash depending upon the economic position of the later. This ceremony is locally known as ceppu sangyam. Customarily the foot-wear and toe-ring for the groom are brought by his maternal uncle.

Nalugu ceremony:

Nalugu ceremony is conducted during the preceding night of the marriage by the married women folk whose husbands are alive (muthaiduvulu). Here the bridal couple are made to sit on a low wooden stool
(pellii peeta) and a mixture of bengalgram powder with ginger oil and turmeric powder (nalugupindi) is applied all over their body. Three or five muthalduvulu apply turmeric pastes to the hands and neck of the bride and groom and bless them. In return they receive betal leaves and nuts (tambulum). The women folk sing quite a good number of folk songs known as nalugu patalu, on this occasion. These songs depict the bride and groom as mythical heroes and heroines, such as sita and Ramulu and Rukmini and Krishna etc. the ritual both follows the nalugu ceremony. The bride is presented with a sari and ornaments brought by the groom's sitar. The soiled clothes of the bridal couple are taken by the washerman as a customary right. The bride and groom are made to wear metal toe-rings as a mark of marriage symbol.

Decoration of the bridal pair:

The bridal couple are anointed, bathed and given new clothes. The groom wears an all white attire of shift, dhoti and turban and new chappals, The marriage badge (Chaplet) is also fixed up to his fore – head by the relative. The bride wears the muhurtham saree and she is decorated with a variety of ornaments and flowers. Her face and hands are smeared with turmeric paste/powder. She is also decorated with the marriage badge (chaplet) by her relatives. They also present her ‘vadibalu’ consisting of a coconut, betal leaves and nuts with some rice, put in a pouch made in her wedding sari at her waist level. Wristlet (kankanams) consisting of yellow thread with a turmeric rhizome, is tied round the left wrist of the bride by the groom. And the bride also ties a similar one, to the right wrist of the groom. These rituals are conducted under the supervision of the priest.
By then the priest pours turmeric water on the rice kept on the plate and mix it. A coconut is kept on this sacred rice and upon the coconut the marriage badge (tali/bottu) is placed by the priest. In the same plate at one corner camphor is burnt. The plate is taken to everyone assembled there for their blessings by symbolically touching the badge with their hand, for a long and happy married life to the wedding couple.

Muhurtham ceremony:

The marriage is solemnized before the image of lord siva or Rama. The decorated bridal – pair is brough to the marriage pendal and made to sit on low wooden plank seats (pellipeetalu) side by side. The brothers of the groom and the sisters of the bride sit by their side. They are referred to as todipellikodukulu and todipellikutulu, respectively. The kith and kin are made to sit on suitable seats according to their age and status under the pendal. The priest conducts the rite by chanting ritual syllables after breaking the coconut and lighting the camphor. A piece of new white cloth is dropped as a curtain in between the groom and bride. The priest asks term to stand up. The groom is asked to place his first toe of his right leg on the toe of the bride’s left foot. The priest asks the couple to stand facing each other and the cloth between them is removed. At the appointed time (muhurtham). The bride-groom is asked to tie the marriage badge (mangalasutra or talibottu) around the bride’s neck. While the groom is tying the badge, the local pipe musicians play holy music. The benedictory rice (akshtalu) mixed with wet turmeric powder which are supplied earlier to the assembled men and women will be showered on the young couple.
Before tying of the mangalsuthra the newly married couple are made to take an oath that they should stand by each other through all situations of life, for the mutual satisfaction of bodily, economic and spiritual needs.

After tying the sacred necklace, the priest ties the last ends of their upper clothes worn by the couple to symbolise that they are tied to each other. He asks them to pour the holy rice on each other's head. This is locally known as 'talambaralu'.

Soon after the sacred necklace is tied, another 'ritual' sesha, is conducted. Here men and women whose partners are alive, are eligible to take part in the rite. They place three fistfuls of rice on the heads of the groom and the bride wishing them a happy and long married life. Normally three or five couples take part in this ritual.

To get sanction of their religious group and gods, the Idigas perform another important rite known as homam. The conduct this rite a priest is invited. Homam is arranged by putting mango sticks, paddyhusk and ghee in a temporarily arranged fire-pit for the purpose and lighting them with the help of camphor. The couple are asked to sit in front of the homam and holding a burning incense stick. As the arranged materials is burning the priest attending the ritual chants the holy syllables or mantras. Later the couple go around the sacred fire seven rounds. This rite is sanskritic literature is known as 'saptapadi' seven steps. According to the belief that they never get separation from each other. After homam ritual the couple are taken out and are made to see the heavenly body arundathil of the 'great bear' constellation. The couple are given sacred rice to throw towards the star and to invoke them as a model of conjugal excellence. The Brahamudi is later removed by the
priest and they lead a long and happy married life. This marks the end of wedding rituals. Now the couple are made to sit under the wedding pendal for the viewing of assembly. Klith and kin of the newly weds give gifts of new cloth, household materials and so on and also shower sacred (akshitalu) rice on them and bless them. All those who have attended the marriage ceremony are entertained to a vegetarian feast. Eating of the feast marks the completion of the marriage ceremony.

After the feast the newly weds are taken in a procession around the settlement with the accompaniment of holy music. Women folk wave sacred lamps to the couple. Next morning the vasanthalu rituals is prepared. For this a little turmeric powder is mixed in water kept in big vessels. The bride and groom are made to stand facing each other and throw this water on each other. This is just to dispel the shyness in them and bring them close. Vasanthalu is the local name for spring season and vasanthalu he is the presiding deity of the season. Sparing is the time of merry making and happiness. To get these the newly weds are made to worship him.

In the evening, on the next day of the marriage ceremony the newly weds worship puttabangaru devara. For this, some one who is in affinal kin relation with the young husband goes to the ant hill (putta) and bring little mud. It is soaked in water and made into twelve balls. They are placed near the posts in the pendal which are placed one at each post (pole). The nine varieties of grains navadhanyalu, soaked in water since the morning are taken to a nearby well. There they bury them by the side of the well after duly worshipping the well.
Nuptial day (sobhanam):

Among the Iliga people first cohabitation ceremony (gorbhadanam) for the newly weds is arranged during the night of the day of marriage. A inner most room is profusely decorated by the groom's sisters and a bed is arranged. Several types of sweets and fruits are kept near the bed for consumption. The couple are sent into the nuptial chamber after feeding of the invitees. The couple are told earlier by some married persons and standing in friendly status as to how they have to spend the night together.

Departure of the bride:

Next day, after a few minor rituals the girl is formal sent (appaginta) to her conjugal home. This parting of kins some times becomes a heart touching scene with every body in tears. This is because henceforth she will be with her husband and that family in-laws and away from parents. Now onwards she will have to visit her parents only on invitation and also meet her consanguinal kin very rarely.

After the marriage ceremony is over, the nearly weds along with a few selected relatives visit the bride's house for a short stay and return to the bride—groom's house. This completed the grand tour which is locally known as maravallu. During these trips lavish non-vegetarian dishes are prepared and served to the accompanying relatives. After the maravallu, a community feast is also arranged by both the sides in their respective villages as a token of their joy and successful completion of the marriage, for all The villagers irrespective of caste and creed. This feast generally covers a variety of non-vegetarian dishes besides sweets and savorise.
Jajmani obligations and payments:

Other occupational castes whose co-operation is required in the marriage ceremony are: the barber, the washer-man, the potter, the carpenter and the Harijans. The barber or washerman assists the wedding families right from the marriage negotiations and later carries messages back and forth and distributes invitations. The barbers also extend holy music needed during the wedding and the washerman holds the sacred lamp at the important ritual during night. The potter supplies new earthen ware required during wedding, besides ariveni post for the marriage ceremony. The carpenter makes marriage posts, and other wooden fixtures as well. At each ritual performed during the marriage rite it is required to make token payments to these occupational castes for their services. At the completion of the ceremony, depending on the economic conditions of the family, they are once again paid for their labour.

Types of marriages by number of mates:

Out of the total six hundred and sixty spouses found in these villages 99% of them are monogamous. The 1% consist of serial monogamy and polygamy. Most of the monogamous marriages are the result of arranged marriages. The death of the first wife and elopement are some of the causes for the serial monogamy. Barrenness of the first wife and sexual gratification are the causes for polygamy. There is only one case of this type.

Marriage instability and divorce:

The reasons for the instability of marriage among the Idigas are as follows: Domestic quarrels, sexual jealousy quarrels that arise between the
couple and adultery generally on the part of women. After the separation of the parents, the children remain with the father. This separation will go by a local name "vogatencukanuta" or "Vidicipettuta" (leaving the husband or wife). Generally wives leave their husbands because they can secure new husbands easily in this community where eligible wives are few in availability.

Divorce has been appropriately called the unhappy opposite of a wedding. The wedding is the legal official beginning of marriage, and wedding are traditionally happy occasions. In contrast, divorce is the legal seal that officially ends a marriage and divorce is always traumatic in some way to every one concerned (Judson T. Landis & Morcy, G. Landis, 1956; 323). If the husband has paid bride - price and the wife leaves him, he demands of the parents-in-law to send her back and if not possible return of the payment. It is said that the Idiga women can easily attract the foreigners by decorating themselves with good dress and local perfumes, lure them and finally elope with them. This practice is on decrease due to sanskritization which has resulted owing to the influence from the agricultural castes and also winds of change which have brought social and moral consciousness. The women who get divorced do not get a right over their children and so do not get any opportunity to show their motherly affection to them. Owing to public opinion towards such mothers, their children also do not get an opportunity to develop any passionate relationship towards their mothers. More over the women who eloped to the far off places and a just themselves to their new families and children do not also get any opportunity to come back to her children from previous marriage.
Generally, the divorce cases are settled by the caste panchayats. The wife or husband who initiates the divorce should give valued reasons for seeking the divorce to the caste chief. The bride-price should be refunded at the time of divorce. The ornaments given by the parents— in-law at the time of marriage should also be returned. The sacred necklace should also be removed by the woman who is willing to give divorce and in the presence of the caste panchayat. If she has any children from her first husband, they belong to her husband. But the baby at breast is allowed to be taken by her, on the condition that she should return it after a year or two. A divorced woman loses her personal respect in the society, from this it is clear that the Idiga community is under the influence of Brahmanical customs and ideals. This is a new change which is seen among the Idigas. Who till recently did not care for such manners.

Divorce is generally initiated by the woman it she happens to have illegal contacts with another person. The divorced woman can live with her new partner as his concubine, but not as a solemnized wife. A woman who has sexual contacts with a man belonging to a caste lower than the Idiga caste, is immediately excommunicated (veilveyuta). This type of a move has been in practice among the Idigas since a long time (Iyear 1930;366-67) . The local tribal communities such as sugall, yanad, chenchu and yerukala even today allow divorce freely on the grounds of marital infidelity, carelessness in household work, barrenness and quarrelsome disposition, widow marriage has been practiced all over tribal India and the Hindu ban on such marriage has not made any deep impact on tribal social organisation, nor is it likely to do so in view of the popularization of widow remarriage among the Hindus themselves.
On a few occasions the Idiga caste panchayat of the village intervenes and punishes the guilty and saves a marriage.

The barrenness is found to be not at all cause for the divorce among the Idigas. A few women are of passionate type and often develop illegal contacts with other men, irrespective of their age and caste status. A divorced woman is forbidden from entering a marriage pendal with the belief that her presence may bring bad effects on the young couple.