

Changing Structure of Marriage in Lambani Community: A Sociological Study (Special Reference to Tarikere Taluk)

S. K. Mohana*

Associate Professor, Department of Sociology, Government First Grade College and P.G. Centre, Shivamogga, Karnataka, India

Abstract: Marriage is the most ancient and fundamental institutions of human society. The main purpose of these is to nurture culture and fulfil sexual needs. According to sociologists, marriage is a social consent for reproduction and sexual satisfaction for both men and women. The role of marriage is to control the aggressions that may occur in society, provide security to the lives of women and men, and make social life easier. The rituals and practices of marriage differ from caste to caste. The marriage rituals are formed against the background of the aspirations and cultural practices of different castes and races. The marriage rituals of the Lambani tribe are different from the marriage rituals of other Hindu castes and tribes and include the most important aspects of their culture. The Lambani tribe has a sacred feeling about marriage. For them, marriage is not only a consent given by society for sexual satisfaction and reproduction, it is a sweet bond that unites hearts. Their marriage rituals bring the bride and groom closer physically, mentally, and deepen human relationships. Banjara, Lambani, Nayak Gormata are a tribe residing mainly in Gujarat, Rajasthan, Maharashtra, Andhra Pradesh, Karnataka and Tamil Nadu. Originally from Rajasthan and Gujarat, they speak the Lambani language. They are currently nomadic and there is a temple of Sewalal and Mariamma Devi in every Panjara Tandyas. Even after two and a half centuries, Sewalal is still worshipped by the entire Banjara community. Many Lambani words are Lambani, style dances, Vaja (singing) and many other Panjara culture. The Banjara community has made an immense contribution to the rich Indian art culture with its own costumes.

Keywords: Lamabani, Marriage, Changing structure, Sociological.

1. Introduction

Banjara, Lambani, Nayak Gormata are a community mainly residing in Gujarat, Rajasthan, Maharashtra, Andhra Pradesh, Karnataka and Tamil Nadu. Originally from Rajasthan and Gujarat, they speak the Lambani language. They are currently nomads and there is a temple of Sewalal and Mariamma Devi in every Panjara Tandyas. Even after two and a half centuries, Sewalal is still worshipped by the entire Banjara community. They are remembered through many Lambani words, styles of dance, waja (singing) and many Panjara cultures. The Banjara community has made a huge contribution to the rich Indian art culture with its own unique costumes. Before independence, the

British used to call them "gypsies".

The Indian Constitution has considered them as a notified 'tribe' and has recognized them in various states as follows. Thus, they have a population of 6 crore 804 lakhs spread across different states. They are originally from the North Hindu Aryan culture and call themselves Gorbhar or Gor Mati.

Their mother tongue is Lambani, which has no script and is a mixture of Hindu, Urdu, a Rajasthani and Sanskrit languages. They use the language of the states they live in as a second language. Their main deity is Sevalal. Their temple of worship is located in Surugondanakoppa, Honnali taluk, Davanagere district, Karnataka. This village is included in the newly formed Nyamati taluk. On the day of Shivaratri, a large number of Lambani brothers from far and wide come to this holy place. Recently, the temple, which was small, is being developed into a tourist center and holy place on a large scale.

Their family occupation is trade and animal husbandry. Their hard lives, self-respecting people are so honest that they were nomads earlier and have recently settled in villages and towns with the development of civilization. They call their towns Tandyas. Usually Tandyas are located on the outskirts of the town. They were traders in the east and used to sell pearls, gems, silver and gold in the Vijayanagara Empire, as shown in the figures made at the birthplace of Sevalal. They were included in the banned castes and marginalized because they were considered to be competing with the British for trade. Later, since their occupation was trading, they became nomads and settled in various parts of the country, where salt, lime, and potatoes were traded.

2. Importance of the Study

When we look at the historical background of the Lambanis, we find documents that some historians and critics have mentioned about them from time to time. Professor Bob, who was a professor in the history department at the University of London, says in his book that they may have belonged to the Banjara tribe of Rathod (a sub-tribe of Rajput) in India, i.e. the Bhukyavartanabikavat gotra. And according to the population survey conducted by the British in the early 19th century, it is said that about 800 tribes were identified as part of the Pujita

*Corresponding author: mgowdas99@gmail.com

tribe. The importance of this study is to know whether there was any socio-economic change in the marriage of the Lambani community.

A. Objectives of Study

1. To know about the Lambani marriage rituals
2. To know the importance of marriage in the Lambani community.

3. Scope and Background of the Study Area

A. Tarikere

Tarikere is an important taluk center of Chikkamangaluru district, located at the incomplete confluence of Bayalu Nadu and Malenadu. In the early days, Tarikere was known as the gateway to Malenadu, where Malenadu begins. The main commercial crops of Tarikere taluk are areca nut, coconut, banana, groundnut, sunflower, maize, etc. Rice and ragi can be seen as food crops. Tarikere is about 235 kilometers away from Bangalore. The national highway passes through Tarikere. There is an industrial unit belonging to the 'Bemal' company attached to this town.

Places of attraction are Kemman Gundi, where there is a nearby Kallatthigiri waterfall. Similarly, the Amruteshwara Temple and the Sharadamba Temple in Amrutpur were built by the second Hoysala hero Ballala, the commander of the army of Amrut. In this temple, it is beautiful to see the sun's rays falling on the Shivalinga at sunrise every year on Makar Sankranti. The Yoga Narasimha Temple in Lakkavalli and the Amrutamal breed of cattle in Ajjampura are very famous.

1) Changing Structure of Marriage in Lambani Community

Table 1
Occupation details of respondents

Occupation	Frequency	Percentage
House wife	8	40%
Daily wages	6	30%
Tailoring	4	20%
Craft	2	10%
Total	20	100%

The information was collected in the field work as per the above table. The occupation of the women of the informants is mentioned in the table 1. In this, it was found that 40% of the informants do housework. 30% are wage laborers, 20% are cloth washers, 10% are embroiderers and 5% are students. The above persons have informed us about the cultural traditions of marriage of the Lambani community.

Table 2
Sub group details of the respondents

Sub group	Frequency	Percentage
Jath	13	65%
Bhukya	07	35%
Total	20	100%

The information was collected in the field work as per the table 2. This information was collected from the women of the Lambani community. Out of which 65% information was collected from those belonging to the Jath group and 35% information was collected from those belonging to the Bhukya

sub group. If we look at the above list, it is clear that 65% of the information was collected from the Jath. It was found in this report that in the Lambani community, people belonging to the Bhukya – Jath and people belonging to the Bhukya - Jath.

Table 3
Women decision making in marriage

Women decide	Frequency	Percentage
Yes	09	45%
No	11	55%
Total	20	100%

The information collected in the field work was based on the table 3. When asked whether there is freedom in the Lambani community in choosing a spouse, 45% of the respondents answered that there is and 55% answered that there is no freedom in choosing a spouse. According to this table, it has been found from this study that women in the Lambani community still do not have the freedom to choose their spouse according to their wishes.

Table 4
Respondent's opinion about inter caste marriage

Women decide	Frequency	Percentage
Yes	10	50%
No	10	50%
Total	20	100%

The table 4 shows the data collected during the field work. It has been found that 50% of the Lambani community agrees with inter-caste marriage and 50% disagrees. The number of yes and no respondents is equal and there is a change in the number of people who agree with inter-caste marriage.

Table 5
Opinion about decision making by elders in marriage

Elders decide	Frequency	Percentage
Yes	20	100%
No	00	00
Total	20	100%

The information has been collected in the field according to the table 5. In the Lambani community, 100% of the informants said yes to the fact that the final decision on marriage still lies with the elder. This study has found that even now in the Lambani community, the elder takes the decision on marriage instead of the man and the woman.

Table 6
Opinion regarding change in marriage rituals

Change in rituals	Frequency	Percentage
Yes	09	45%
No	11	55%
Total	20	100%

The information was collected in the field as per the table 6. Out of the total informants, 45% said yes and 55% said no. This study has found that although there is a change in the marriage customs and beliefs in the present society, there is a slight change in the marriage customs and beliefs of the Lambani community.

Table 7

Respondent's opinion regarding dowry system

Dowry system	Frequency	Percentage
Yes	00	00
No	20	100%
Total	20	100%

The information collected in the field work is as per the table 7. According to the above table, out of the total information, it is clear that dowry is not practiced in the Lambani community. The dowry system is practiced in the present society, but in the Lambani community, the bride price system is practiced instead of dowry. This study has found that there is no dowry system in this community.

Table 8

Opinion regarding change in relationship after marriage

Changed	Frequency	Percentage
Yes	00	00
No	20	100%
Total	20	100%

The information was collected in the field work as per the table 8. 100% of the informants answered that there has been no change in the relationship between men and women in the Lambani community after marriage. This is because the Lambani community still practices the traditional caste system. According to that system, they live their lives by giving importance to the words of their elders and this study has revealed that there has been no change after marriage.

Table 9

Opinion about impact of modernisation on marriage

Modernisation impact	Frequency	Percentage
Yes	10	50%
No	10	50%
Total	20	100%

According to the table 9, information was collected during fieldwork. 50% of the informants said that modernization has affected the marriage practices of the Lambani community and 50% of the informants said that it has not. Out of these, 50% of the informants are the elders who are still following the tradition as in the old days, but in this study we can see that there has been a change in the marriage practices due to the current modernization.

Table 10

Respondents opinion regarding age of marriage

Age of marriage	Frequency	Percentage
18	02	10%
20	09	45%
21	09	45%
Total	20	100%

The table 10 has been collected during fieldwork. In the Lambani community, 10% and 45% of the informants said that girls get married after the age of 18, while 45% of the informants said that it is after the age of 20 and 45% of the informants said that it is after the age of 21. Currently, according to the current statutory law regarding the above issue, early marriage is prohibited in the Lambani community.

Therefore, this study has found that girls in the Lambani community get married after the age of 21.

4. Findings from the Research

1. The research revealed that women still do not have the freedom to choose their own groom in the Lambani community.
2. The research revealed that inter-caste marriage is acceptable in the Lambani community.
3. The research revealed that the final decision in the matter of marriage in the Lambani community is made by the elder.
4. This study revealed that there has been some change in the marriage customs of the Lambani community.
5. The research revealed that the dowry system is not practiced in the Lambani community.
6. The research revealed that the child marriage system is not practiced due to the influence of current statutory laws and education.

5. Conclusion

The Lambani community has its own unique culture and importance in Indian society. Their way of life is unique and has no resemblance to the plains population or the local tribes. They are called by various names in different parts of the country including Banjaras, Lambani Sugali and Labhani. More than 90% of the Banjaras now follow non-Banjara marriage customs. This study is a reflection of the changing Indian society that is taking place. It focuses on the socio-cultural conditions of the Banjara community in its present context.

There are two major castes in the Lambani community, namely Jat and Bhukya. Even today, the Lambanis follow the rules regarding marriage. The rule of this community is that the Jat caste marries the Bhukya caste and the Bhukya caste marries the Jat caste. The Jat-Jat caste and the Bhukya-Bhukya caste do not marry because they are siblings, so people of the same caste do not marry. The Lambani community gives great importance to marriage. The main purpose of marriage is to nurture culture and fulfill sexual needs. Marriage is said to be the consent given by society to a woman and a man for reproduction and sexual satisfaction. The role of marriage is very important in keeping social life smooth.

The Lambani community gives great importance to marriage. Our main objective is to know about the rituals and rules of marriage in the Lambani community and how much importance is given to the marriage of the Lambani people. The marriage rituals of this community are different from the marriage rituals of other Hindu castes and tribes. To know the marriage rituals, rituals and rules of the Lambani community, we met some women belonging to the Lambani caste and collected information from them and learned about the rituals.

In the Lambani community, the matter of marriage is decided by an elder. The system of dowry is not practiced in this community, but the system of bride price is practiced. The people of the Lambani community have strictly followed the rules of marriage, so there is no change in the relationship

between a man and a woman after marriage in this community. In those days, the system of child marriage was practiced, but due to the current legislative law and the influence of education, the system of child marriage has been banned, and in this study, we can see that the Lambani community also arranges marriage for girls after the age of 21. The marriage rituals of the Lambani community are different, they used to hold marriages for a month. But when there was one ritual per week, they used to hold marriages for months. But it can be said that their wedding days have changed due to the modern society. From this study, we have learned about the marriage rituals, rules, regulations and obligations of the Lambani community and how much importance they have given to marriage.

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