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Research Papers



BHOI Community Marriage Ceremony

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Abstract

Marriage proposals as a rule come from the boy's father, the girl's father agreeing to them in the presence of some of the friends. At the betrothal, the girl worships a betel nut placed in a wheat square in the name of Ganpati, and also a" metal pot filled with water with batel leaves dipped, in it in the name of Varuna, the god of water, with offerings of flowers, sandal paste, vermilion and copper coins. The boy's father presents the girl with a green robe and bodice, marks her head with vermilion, and fills her lap with rice and fruit. Betel leaves are served and the betrothal or kunkuldvane is over. The Brahman priest writes invitation cards, and lays one of them before the house gods, and others are sent round among friends and kinsmen. The turmeric rubbing lasts for one to five days before the marriage. The girl is rubbed with turmeric paste first.

INTRODUCTION:

A married couple belonging to the boy's, house and a second couple belonging to the girl's house, with the hems of their garments knotted together by the priest, each in separate parties, visit the temple of Maruti, carrying the devak, lay a betel nut and leaves before the god, and return home with the devak covered with a white sheet and held over the head of the pair by two friends, and of the bride are feasted at the fathers' houses. In the evening the bridegroom goes by horseback with music and a band of worship to the temple of Maruti in the bride's village. Next comes the phal or cloth presenting cereriaon. The bridegroom's party go to the bride's y with betel, a turban, a robe and a bodice, and uncooked provisions, rice, pulse, molasses and clarified butter, and the priest lays before the bride rice, five half-cocoa-kernels, five

dry dates, and five betel leaves with nuts. Her father-in-law presents her with a robe and bodice and jewels, the musicians play their instruments, and the friends and kins people, both of the bride and bridegroom, are feasted at the bride's. The bride's mother respectfully asks the bridegroom's mother to visit her house and look at the bride. She goes to the bride attended by music and a band of friends.

The remarriage of widows is permitted, but never with the deceased husband's brother, nor with a man of his surname or her father's surname. Her marriage with the son of her maternal aunt is also prohibited, though not with that of her maternal uncle or paternal aim. The marriage of a widow is allowed if she is in the prime of her youth or if there is none to protect and feed her, her relatives arranging for the mhotur or remarriage.

Divorce is permitted with the sanction of the caste panchayat if the wife proves unchaste or if the husband neglects to maintain her/ if either party suffers from an incurable disease, or if a permanent misunderstanding has arisen between them. If a woman is caught in adultery with a man of her caste and thereby becomes pregnant, both are excommunicated; otherwise the man is fined and is free to marry her after she has been divorced from her first husband. Divorced women, except those caught in adultery, are allowed to marry anybody they like by the widow remarriage form. The caste follow the Hindu law of inheritance.

In marriage, this community considers horoscope as must. If there is no horoscope at any person, marriages are not made with him. Talk of marriage without horoscope has been considered as committing sin. In this relation, advice of pande Brahmin is considered more important than caste arbitrary. They discuss with related pande and after that consents of boy and girl are taken and their approval of caste arbitrary is taken.

Caste arbitrary does not interfere in the transaction or does not even put pressure upon them. The word of pande Brahmin before final talk of marriage has been considered important and final.

STAGES OF MARRIAGE

In this community, marriages do not happen by the choice of boy's and girl. In old times, the custom of child marriage was prevalent in this community. So there was no question of asking choice of boys and girls. Boys and girls had to marry the boy and girls of the parent's choice. However, while doing such marriages, from betrothal to actual marriage, these important customs are performed. They are marriage offer, wine serving and betrothal.

Marriage offer means the function of giving marriage offer. But, before performing this function, horoscopes of the girl and boy are checked. As per horoscopes, only when horoscopes match and pande Brahmin gives consent, the people of each party give offers of marriage respectively to the girl and boy.

In this community, offering ceremony, generally, takes place at the house of girl. If a girl has to be seen for marriage, or any mediator has suggested such girl, the members of boys family first give such message to their relatives or invite them. It is called nevata invitations. On receiving this invitation, on a fixed day, people from relatives gather in the boy's house and after

discussing with them decide when and how to go to see the girl. After deciding date and time of visiting girls house, they give this message in advance to the girls family and then they visit the girls house.

There, in the house of the girl, the arrangement of visiting guests is made carefully. As boy's family gives invitation to his close relatives to come home. In addition to relatives, he also invites local community people. In addition to community people, caste arbitrary and arbitrary chief also remain present. Community Brahmin also remains, present without Brahmin, discussion do not take place.

After confirming presence of boy's relatives, girl's relatives, community people, arbitrary of village and Pande Brahmin, all sit for discussion in the girl's house. That time, the people of girl's house ask caste arbitrary chief and arbitrators. After getting permission of arbitrary body, legal meeting starts. In the beginning, arbitrary chief asks boy's father, "Why the meeting is called?" obviously the arbitrary already gets intimations of the meeting. Arbitrators know the purpose of the meeting. However, there is a convention from old times of asking questions like these and so the arbitrary chief asks the purpose of such meeting. On that, boy's father explains that his son has come to offer the girl of this house. After that, the arbitrary chief makes inquiries of the girl and her family. Likewise, girl's father narrates the information's of his daughter and his family. Then, the arbitrary chief again asks the girl's father, "Do they approve of the marriage relations? If he approve of it, the girl's father immediately stands up in the meeting and says, "I approve the relationship" After that it is considered that offering ceremony is finished.

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