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Important Aspect of BHOI Community Marriage

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Abstract:

Marriage :

A family unit happiness to the boy's, house and a second couple happiness to the girl's house, with the hems of their clothes knotted along by the priest, every in separate parties, visit the temple of Maruti, carrying the devak, lay a areca nut and leaves before the god, and come home with the devak coated with a white sheet and command over the top of the combine by 2 friends, and of the bride area unit feasted at the fathers' homes. Her father presents her with a gown and top and jewels, the musicians play their instruments, and also the friends and kins individuals, each of the bride and bridegroom, area unit feasted at the bride's. The bridegroom's party head to the bride's y with betel pepper, a turban, a gown and a top, and raw provisions, rice, pulse, molasses and butter, and also the priest lays before the bride rice, 5 half-cocoa-kernels, 5 dry dates, and 5 betel pepper leaves with kookie. The Brahman priest writes invite cards, and lays one in every of them before the house gods, et al area unit sent spherical among friends and kinsmen. betel pepper leaves area unit served and also the betrothal or kunkuldvane is over. The bride's mother with all respect asks the bridegroom's mother to go to her house and appearance at the bride. within the evening the bridegroom goes by horseback with music and a band of worship to the temple of Maruti within the bride's village. She goes to the bride attended by music and a band of friends. Marriage proposals as a rule come back from the boy's father, the girl's father agreeing to them within the presence of a number of the buddies.

KEY WORDS:

BHOI Community Marriage , alternative community , wedding ceremony.

INTRODUCTION:

JAMAIN MARRIAGE

During this false cooking, a fireplace place has been placed at the wedding shed and therefore the folks from the wedding house prepare false food and pretend to possess it incorrectly. In Bhoi community, some funny custom are determined an the occasions of wedding 'False Cooking' is one amongst them. On the occasion of wedding of this community wine had a vital place. On the occasion of wedding, groom has got toplaced on special shirt, ready in ancient manner and showing white as show like Barabandi. Jama is

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that the wedding image of this community. Even these days this tradition has been determined. The incorrectly ready food is served to the guests because it is served to the people sitting in rows on the occasion of actual wedding feast. If there is disagreement between husband and spouse, as per the caste tradition, with the approval of caste arbitration, divorce has got to be taken. While not Jama marriage isn't performed, it is known as "Jama".

On the occasion of wedding feast given to the guests of this community, if an individual from alternative community had sitting within the rows of the feast to possess food, these folks would go away from the feast. On asking its reason, an associate activist from this community told that, formerly, the folks of this community were sitting to possess food by taking their garments off such food had been thought-about as sacred food thus an individual from alternative community returning to such feast had been thought-about as polluting the sanctity. He will do the work of giving wedding invite cards to relatives and closely connected person by visiting their homes nose to nose seven or eight days before the wedding ceremony. This community doesn't provide invite cards, the relatives don't attend the wedding ceremony. If the barber doesn't provide invite cards, the relatives don't attend the wedding ceremony. So, the convention of giving wedding cards to the homes of the community by barber is from the old times. On the occasion of wedding community barber has vital place. This community doesn't settle for oral invite of wedding. Receiving invite during this community, he's employed as trustworthy representative of the family during which wedding is to be performed.

Especially, the works like colouring bride's leg soles with rose colour, cutting hair of a baby that isn't cut before, putting wreath of leaves within the wedding marquee are to be done by the community barber. On the occasion of wedding, additionally to giving wedding cards, the barber has been given varied additional duties. In recent times wedding house folks themselves provide wedding cards to every family of the community and also the guests. Because the remuneration of this work a present of money quantity is given by each the families at intervals that wedding relations are developed. It's as a result of they need to pay quantity to barber for that job.

After finishing all rites of wedding with the proof of family deities and in presence of Pande Brahmin, the particular wedding day has been thought-about as vital day the time wedding being of morning, varied programmes continue in each the homes, it slow before the particular wedding, within the tent of the groom, a programme of singing and music is performed. When finishing this short programme of singing and music, all issue needed for wedding like frock, blouse, bride's silk saree, red cloth, white material, inexperienced bangles, a saree and shirt for grandma (Ajichiz), a saree for aunty, a saree and shirt for bride's mother, for the honour of individuals loin cloths, a clod of jaggery, net, a garland, wreaths of flower to be certain on wrists, rice, coconut, kernel, turmeric and leaves rolls are placed into a basket. The basket is then placed on the pinnacle of a married person of groom's house and so in procession groom's all family folks and his relatives attend the tent of bride's house. That time, bride's family folks with all rites, welcome all the folks came with the groom. Those all things are placed on the danbed ground of the tent. Ladies from the community principally relatives of the groom sing songs.

That time, folks of the groom's facet ensure that whether or not the brought things are correct and keep those all things before god, and war vessel gods and goddesses before they keep jaggery and water as giving the deities. That time, the folks came with the groom take permission of arbitrators to require all things delivered to the bride's house. Once the permission is granted, groom's brother-in-laws takes the clod of jaggery and comes upto the bride's house. Afterwards, he goes to the family spiritual being and keeps the clod of jaggery before it within the house and takes foot wear of the bride within the tent. They welcome the groom and therefore the folks came with him. When the groom came within the tent of the bride with pomp and clatter, arbitrators of caste discretionary stay gift these. This time, the bride pours water on his feet and washes his legs. Then, drums are beaten and vigilance is formed. Reciprocally of that, he provides her one rupee coin.

On obtaining this permission, girls from bride's house take the bride in tent by covering her face in pardah. The groom's facet folks take permission for delivery the bride in wedding tent. Then bride's house folks build turmeric impressions on his chest and also the brother-in-law puts a rupee coin on the hand of the groom. On their arrival within the house jaggery water is given them to drink considering it as wine. Then, the arbitrators drink that sugar water considering it as wine and are available to the tent. That time, groom's relative-in-law goes to bride's home for having food. Within the tent, the bride is beautified in new garments. After drums area unit beaten before the deities, bride's folks invite arbitrators of caste impulsive. Bride's younger sister smears saffron on their foreheads.

That time, men within the tent begin the programme of pyalapyali' during this programme, groom's brother-in-law puts on a cap and stands within the tent. The beautified bride within the tent once more goes to her house with a yellow frock to be placed on at the time of wedding and new try of shoes is sent to her house. When the worship of gan, bride's sister smears kumkum within the bride's hair. Then,

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groom's elder brother puts kumkum in bride's hair. On her attending to the house, the bride puts on yellow saree and comes back to the wedding tent. Then, one person from bride's aspect puts a rupee coin in an exceedingly leaf of roll and provides it to it brother-in-law. That time, every intermediary tells him name and pays a rupee coin. There, worship of gan is performed by the bride. this girls within the tent, especially, bride's mother and sisters sing songs on the music of drum. during this programme, the one that announces names is taken into account as twenty 5 % partner of he collected cash.

While the programme of 'Pyalapyali' is continued ladies perform the programme of applying turmeric-kumkum to 1 another. After 'PyalaPyali' and turmeric-kumkumprogrammes, within the terribly tent goddesses vigilance programme starts. during this programme ladies beat drums and sing songs. The programme of asserting names and paying one rupee is named as 'PyalaPyali' programme. The programme of insistence for the mother immortal is finished within the tent for whole night. when singing songs, drums are loved. now ladies sing 5 songs. Turmeric powder and kumkum is applied. After that, within the same night, the tent is worshiped by the Brahmin. Mehendi is given to the ladies.

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