

Differentiation of Marriage Life of Tribal Community in Ahmednagar District

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Abstract: *The marriage system is established on the basis of sexual feelings and fertility of women and men. Men and women live together by following many social signals. Society allows them to live together. The marriage contract and the rituals have to be followed. Different forms of marriage are also found in the Bhil, Thakar, Koli, Pardhi community of Ahmednagar district. In the tribal community practice of buying marriage is found. The price of the bride is not fixed. There are many things to consider when accepting bride. The proportion of brides is less or less depending on the quality of the bride, Widow marriage is recognized in the tribal community because of the marriage that brings two families closer together. The tribal people want their relations to last forever. Therefore in the tribal society widows are asked to marry only a specific person while remarrying.*

Keywords: feelings, rituals, families, tribal, Widow, Marriage

1. Introduction

Marriage is one of the most important social institutions in human society. Marriage is a part of the culture of every community in the world. So, whether that society is tribal or advanced. Marriage creates a family. Without marriage, peoples cannot play role as husbands and wives. Institutions of marriage are found in tribal society, but the comparison between tribal and other community marriages shows that in many cases there is a difference. Even in tribal society, marriage methods look different.

According to renowned thinker Edward Westermarck, one or several men are related to one or several women. That relationship is endorsed by practice or law. It also includes certain rights and duties regarding both parties involved, as well as children born from them. Therefore, it appears that different customs exist in every society.¹ No society in the world tolerates bad behavior. A person's behavior cannot be autocratic. It has to have limitations. For this, a person has to perform certain behaviors in society. The rules that govern the behavior of a person are the rules of that society. The society determines the behavior of the individual inappropriately. The role of social institutions is important in the behavior of the individual. Social organization seeks to improve a person's behavior. Also, society is punished or punished for violating the rules. This is why consistency and similarity are found in a person's behavior. The institution of marriage imposes restrictions on the conduct of a person. Therefore, the social order remains. The society imposes beneficial restrictions on the relations of the male to the female. The society decides what kind of marriage should be in the society. A person's marital life, his social commitment, his rights and duties and his social status, etc., are accomplished by the institution of marriage in the society.²

Marriage Limitations:

- 1) In the tribal tribe, marriage gathering is decided by looking at the place.
- 2) Inter-caste marriage is not recognized in tribal society.

- 3) After marriage, totems are worshiped.
- 4) Mahadev Koli in Ahmednagar district leaves the community, Pardhi, Bhil, Priests are not invited among Thakur.
- 5) Vegetarian dinners are served to the dignitaries on the occasion of marriage.

2. Marriage practices in tribal community in Ahmednagar district

1) Marriage in Thakarcommunity -

In tribal tribes in Ahmednagar district, marriage is considered to be a common and religious issue. In the tribal tribe, the father of the first child takes his relatives or older women to the place where the daughter is. Thakur society is said to have demanded to put a girl on demand. When girls choose girls, they give the girl's name to the congregations in the boy's name. While this is happening, it is customary for the bride's father to give some grain to the bride's father. It is called Dej. The rate of ten kuda is usually two quintals. It has four kudars, ie one and a half gems of rice, four-step nagli, four-step udis and cereals, four-stepchisel. Demand is decided on the day of order. Similarly, a boy is given Rs. The girl is given jewelery, mangalsutra as jewelry. Two robes are provided as well. It is customary for one saree to be red and one saree to be green. After the sugar cane, the wedding ceremony is decided. In Thakars, marriage takes place on Bhatji, whereas in B Thakur, Bhatji is not yet involved. Thakars has to choose three types of people for the wedding ceremony. It consists of two pairs. One couple is called the father's father, and the other is called the unmarried father.³ The father-in-law has diva's performance on his father's side, while the umbrella couple brings the samba and umbilical cord required for the arrangement. The women in these couples are supposed to be fragrant. Dilution program, Devak, Telvan etc. The events are carried out. Most women are married to sixteen lads and transported to the villagers. The boy's uncle cuts his short hair. Grooms circle bind is called flower binder. When the bridegroom sits

in the tabernacle, he makes five rounds, so that the marriage begins. Then the feast is given to all.⁴

2) Marriage in MahadevKoli community

MahadevKoli community is a tribal tribe living in the hills. He lives in Igatpuri in Nashik district, Junnar in Pune district and Akoletaluka in Ahmednagar district. In MahadevKoli society, marriage is an important issue. MahadevKoli is a group of twelve families in the community and there are many different groups among them. These groups are called Gotri brothers. There is no mutual marriage between the tribes. The practice of marrying a sister appears to have become prevalent. When the girl comes of age, the coconut is filled with oats. Earlier, there was a practice of child marriage. Girls were married for about five to eight years of age, and fourteen to sixteen. Unmarried marriages do not occur. But they do happen within the womb. The father of the child takes the lead in deciding the marriage. The bride value is determined. It ranges from fifteen to fifty or one hundred rupees. It is given to the girl's father. Then there was the order. The girl is given clothes and ornaments. They put the table in the girl's house.⁵

3) Marriage in Bhil community

The villas consist mainly of two subdivisions - Haga and Hagwadia. Relationships between brother and father occur in Haga. In Hagwadiya, you can get married. Considering the social life of the villagers, the marriage bond between them is ideal. Marriages make it different from other people. The practice of the hundia is in stark contrast to the other castes in the village. That is, in the Bhil breed, a girl has to pay a bride price. This bread is eleven bucks. The bride and groom's parents decide together.⁶ Many marriages are found with the wife of the decided elder brother. That is, the widow marries her late husband's younger brother. The wedding was decided by the girl's town. A boy and a girl gather under a tree. Children bring alcohol. The child's father fills a cup of native liquor and puts it on the clay, and puts ten coins in it. Someone with a girl takes that money. And turn the cups upside down. Once this happens, the marriage is believed to be permanent. Then everyone gets drunk. The wedding ceremony takes place in the daughter's house. Brush the brine lightly. Later he goes to the bride's house with relatives and friends. He touches the arch of the mandava with a sword. The bridegroom sits facing the east in front of the fire and performs the wedding ritual.⁷

4) Marriage in Pardhi community

In the traditional society, the method of determining marriage is called bonding or cutting. At the time of marriage, the bridegroom arrives at the home of the newlyweds. A turmeric event takes place the day before the wedding. In front of the house, a mortar is erected with a rock. Oil ghee and seven grains are offered in Homa. The new clothes are given to the girl by her husband. Cotton flowers or acorns are made by shaving their heads as a shave. But in recent times bashings are built. After sacrificing grain in Homa, the father of the child gives the girl a light til. The maternal uncle of the boy and his daughter cling to their clothes. A black texture is then inserted into the neck of the girl. At the same time, the congregation gathers sorghum, rice, and some of the flowers to the bride-groom. In particular, Brahmins do not get

married in this tribe. The wedding is an important event for the Pardhi tribe. After the marriage of the child is completed, the parents of the bridegroom pay the fine for the umpires as their apprentice.⁸

3. Conclusion

In tribal social life, marriage is considered sacred rite. The practice of polygamy is seen in tribal society. In particular, this change is seen in the upper and middle classes. Marriage patterns in tribal society are changing according to place, time and time. In the past, divorce was the norm in this society. But gradually this society has reached the court office. Due to rising inflation, marriage expenses are seen to double. In the tribal society, such practices as house-to-house and house-to-house appear. The prevalence of child marriage in the tribal community has declined. Also recently all the tribals have started worshiping Hindu deities. In modern times, registration marriage has been approved by law. As a result of the change in the practice of marriage, it has an effect on tribal society.

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