Marriage System In The Tribes Of Assam With Special Mention To Mising, Tiwa And Karbi

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Abstract—Marriage is an integral part of social and human life. Marriage is prevalent among human beings since ancient institution. Men and women get recognition of their relationship formally though marriage. Every tribe and sect of people in the world has their own system of marriages. In this case various tribe of Assam also have their destined identities in their marriage system. There is an ample scope to study the various rituals relayed to marriage of these tribes and how it has in hered their culture and also how much change their occurred in these marriage system. In this research, we shall try to focus on marriage system of Mising, Tiwa and Karbi tribes of Assam.

Index Terms—Marriage, Society, Bride, Bridegroom, Family, Belief, Ritual, Culture, Tribes.

1 INTRODUCTION
The tribes of Assam have contributed immensely towards the construction of Assamese culture and tradition. The tribes such as Bodo, Karbi, Mising, Rabha, Tiwa, Deori have been inhabiting in the region of Assam from an ancient time. One of the interesting facts about these tribes are that they have specialization in different field. They are mostly authentic, hardworking, and genuine. They live their lives in a simple way. These tribes have their own distinct sets of customs, tradition, rituals, organizations and institutions. They follow different types of belief system and superstition. The tribes residing in the land of Assam has different types of marriage system and different ways of practicing marriage rituals. Each tribe has diversified marriage practices that is some are Matrilineal and some are Patrineal. For them marriage is not less than a festive occasion. This diversification in marriage systems among different tribes has been one of the most debated and researching topic of discussion among the scholars.

2 PURPOSE
Following the purpose of study of this research paper:
1. To explore various aspects related marriage as a social ritual of the tribes.
2. To study the uniqueness, diversity and significant features of the enriched cultures of their tribes.
3. To analyses the change occurred in the marriage system present scenario.

3 IMPORTANCE
There is much diversity and significance in the marriage system of various tribes of Assam. There is a scope for a scientific and systematic approach to ascertain the peculiarities and richness of this marriage culture. But there has not been any effective study of the following topic.

4 METHOD
We have adopted descriptive as well as analytical method of study in this research paper.

5 SCOPE
For the Scope of the study, we shall try to study the marriage system of Mising, Tiwa and Karbi tribe of Assam in order to shed light on this culture as a whole.

6 MARRIAGE SYSTEMS IN ASSAMESE TRIBES
6.1 Marriage System Prevalent in Mising Society
Mising tribe is the second largest tribe of Assam. They trade their origins from Mongolia and their language comes under Tibeto-Burman language family. They mainly reside in Lakhimpur, Dhemaji, Golaghat, Jorhat, Sivasagar, Dibrugarh districts of Assam. The marriage system of Mising is very different. There is no sign of artificial. Their marriage can be broadly categorized into two categories: Midang and Gandarva. Midang is that type of marriage where both the families of boy and girl happily agree. Gandarva is a kind of love marriage where the consent of the couple is supreme. The word 'midang' means that marriage where bride and bridegroom are taken into palakeen. This type of marriage is accomplished though many rituals. The first stage of Midang, is called ‘akun’. ‘Akun’ is a ritual where the family of the boy offers betel to the girl's family wanting their daughter unsent for marriage proposal. After that, the family of the girl informs then withers they agreeable the proposal or not. After the marriages, there are some post marriage ceremonies. When the bride enters her husband's house, her mother in law mark her forehead with Tilak and she feeds betel nut to bride and bridegroom. Then there are washed and they are taken into their home. The second category of marriage is Gandarva Vivah. In Gandarva Vivah, the boy can fled with the girl and taken the society arrange marriage her them. But there are certain conventions. The boy has to inform the parent of the girl about fleeing away with their daughter. After that, one member from the girl’s family goes to boy’s house and inspects about the girl if she is happy or not. If she is not happy with her partner then society allows her to go back to her parent’s home. If the does not in form the parents of the girl, it is considered a punishable offence in their society. After both the side are satisfied, the society accept their relationship and the priest teacher lessons about life to them. However, there is certain restriction in the Mising community in respect to marriage. Boy and girl cannot marry having same surname. Generally, marital relationship can take place in maternal family side also. Now a days, this trend is declining in society.

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6.2 Marriage system prevalent in Karbi society
In Karbi traditions, marriages are considered very sacred. Their sanctity can be best described to show gratefulness to their local desty ‘Huful Makram’ It is believed that marriages are necessary to prevail happiness and prosperity in the society. The ancient male ‘Arlangbi teron’ and female ‘re-lonnbitero.’ Married each other and their local duty was priest of the marriage. Marriage cannot take place within the same seet of community. The crabs of plain and hills observe this rule very strictly. According to Aradhana Barah, “Eai prathaPaharatei Hauk ba xamvumite houk xakalu Karkibo eai paratha namani Biya karua prathak ‘Laisemen’ ygf n koy. Purani kalat eai Dukhar Dukhik mriyyu dandaau dia hoisil.” It is a sworn crime awarding to their beliefs. They believe that marrying aunt’s daughter is very good for them. There is no provision of child marriage. But window remarriage is allowed in their society. The window can marry with brother of her dead husband. This ritual is known as ‘petang parju’. Marital relationship is allowed on maternal family side also. There are also some rules regarding separation of married couples. If some misunderstanding occurs between the couple and the wife refuse to return to her husband home, then her husband need to bring a drum of wine to his in laws. Then both side examine and give judgments whether they are separated or not. After separation, both men and women are allowed marry someone else. There are two kind of rules foe Karbi marriage one is ‘Akoijoi’ and the other ‘ekiman’ ritual, the bridegroom need to offer dowry to his in laws. But in ‘Ekiman’ ritual, the bridegroom needs to offer dowry to in laws. ‘Akoijoi’ ritual is more popular among the Karbis.

6.3 Marriage system of Tiwas
Tiwas observe many type of marriage in their culture and society. There are six types of marriages:
1. Chapaniya Vivah: in this marriage, the bridegroom needs to live in his lows house. it is necessary to get permission of the parents of the bridegroom, the child produced by the couple also trade his her lineage from maternal side.
2. Run away from home marriage: It is one of the main types of marriage. The boy runs away from home with his belong to some community, then elder of the society never accept the marriage. The girl needs to admit her consent. The parents of the girl can ask fine from the boy’s family. After that, one of pair of bird is scarified and all the family members bless the couple. The family of the bride offers dowry to the bridegroom’s family.
3. Borbiya (Big marriage): this marriage resemble the Hindu culture and tradition. This is very sophisticated type of marriage solely based on Hindu custom and traditions. The elder member of the family plays the role of priest in the married. There is a custom of scarifying five birds (especially hens), those five hen are offered to five Gods Surya, Ganesh, Durga, Shiva and Vishnu. After that, everybody in the society joyfully blesses the married couple and enjoys the feast.
4. Pre Wedding Ceremony: There is a concept of Pre wedding ceremony among Tiwas. The family of by and girl visit their homes in order to build. Cordial relation between then. At a fixed date, the family from boy side offers gift to the family of the girl. Those gift include traditional wine, betel nut, ‘Pitha’(a kind of traditional food), jewelleries in that day. Offerings are made to 5 gods such as Sun, Ganesh, Shiva, Durga and Vishnu. Both the families enjoy meal together. After that the society and family members bless the married couple.
5. Forced Marriage: This type marriage is practical among Tiwa since ancient time. If a boy likes a girl and she refuses to reciprocate, then he along with his friends forcibly takes the girl for marriage. Then her family gets to know about the happing. After that, the society deciles their marital future. And in most cases, the girl eventually gives her consent to the marriage. Than the society accepts their marital relationship.
6. Secret Sudden Marriage: If a girl engages in a relationship which is unacceptable to the social norms. Then her parents can arrange a secret wedding of her without knowing anyone. That type of marriage is practiced in order to save the reputation to the family. The bridegroom post marriage needs to arrange a feast having park, beer etc.

7 CONCLUSION
The mode of marriages in tribes of Assam is different as compare to the civilized societies. The tribal marriages were in practice in the most primitive societies. From the above discussion we can conclude that the wedding of the tribes are much diversified. The rituals, beliefs and practice regarding marriage have enriched their culture a lot. Marriage within the same set of surname is prohibited among Mising, Karbi and Tiwas. And the best part of tribal societies, there is no provision of child marriage.

REFERENCES