



## Marriage Ceremony of the Kandha Community

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**Abstract:-** Marriage is an important event in a person's life. Marriage is a social event and a sacred bond of social life. In tribal society, marriage is arranged in many groups. It is seen that tribals do not marry within their own clan, both the daughter and the son get married in the family of the mother's friend. According to Hindu marriage customs, marriage between the family of the father's friend is prohibited.

**Keywords:-** khadi shuzhaa, pain khadi, barghar, Kanthapaten, Mina.

The marriage ceremony accepted by the society is called Biva. Although the marriage customs of the 64 tribal groups living in Odisha are the same, they differ somewhat depending on their place, time and material.

In tribal society, marriage is arranged in many groups. It is seen that tribals do not marry within their own clan, both the daughter and the son get married in the family of the mother's friend. According to Hindu marriage customs, marriage between the family of the father's friend is prohibited. Kandha, Santal, Paraja, Zhuang and Munda tribal societies do not marry within their own family group. But in some tribal societies, the opposite is seen. For example, in Banda, Bhuyan, Parja and Shabar societies, all the people living in their village are considered as their relatives and they marry their daughters from outside. The daughters of these two tribal communities marry from different tribes from another village. If a proposal for a girl comes from a Sannava, then first of all they combine the tribes of both the groups. If the tribes of the two groups are the same, then they get married.

There are various types of marriage customs in the Kandha tribal society. Such as:

- 1- Proposed marriage
- 2- Forced or forced marriage
- 3- Marriage love
- 4- Widow marriage
- 5- Child marriage
- 6- Marriage between relatives

### I. MARRIAGE CUSTOMS AND TRADITIONS

Marriage is an important event in a person's life. Marriage is a social event and a sacred bond of social life. Customs also change with time. It seems.

So, keeping in mind the social, economic and psychological considerations prevailing in the present society, the marriage ceremony is held as per the rules and regulations of the previous constitution. In the Kandha society, people consider a boy to be suitable for marriage if he is able to do work. Similarly, a girl is considered suitable for marriage after she reaches the age of menarche. Parents generally get a girl married between the ages of 18 and 20, while a boy gets married between the ages of 20 and 22. The sun is considered the god of this tribe. Therefore, the blessings of the sun are very important in an auspicious time like marriage. The ancestors of this tribe have traditionally performed the marriage ceremony by observing the auspicious time of sunrise. Even now, in some villages, the marriage ceremony is held at sunrise without any change. Since the ancestors of this tribe are experts in archery and according to their customs, the bow and arrow are used as a symbol of the caste during marriage. The bow is buried and kept on the wedding altar, auspicious rituals are performed, and finally the groom leaves carrying the bow.

### *Finding a girl:-*

When a boy turns eighteen, his parents start looking for a girl for him through an intermediary. First, the groom proposes to the bride's family. Then the groom, along with his closest and most famous friend, goes to the bride's house with the intermediary. After that, there is a ceremony and discussion. If the wishes of the groom and the bride's family are the same, everyone in the bride's family agrees. After that, the groom takes notes regarding the girl's name, caste, and deity, etc. Then, in the bargah, a "khadi shuzhaa" or "pain khadi" ceremony is held regarding the marriage of the bride and groom. After the proposed bride and groom's khadi are settled, the groom's father first calls his brothers or people of the caste in the village and informs them about the marriage.

The groom, along with the caste society workers, goes to the bride's house after carrying out auspicious work. There, he reveals the details of the khadi in front of the bride's family, relatives, and society workers and again inquires about the bride's father. After this, the marriage contract of the bride is finalized it is called 'Kanthapaten'.



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Keep in mind that the bride's father gets time for marriage preparations, the groom's father arranges the wedding and on the day of the wedding, he presents it to the bride's father in front of other people. After this, after the first and second visit of the groom, it is customary for the bride's family to visit the groom's house or to see the groom.

*House Visit:-*

The closest relatives of the bride's family, along with the guardians and some other people from the village about 10 to 20 people, go to the barghar, which is called the House Visit. After the bride's family enters the barghar, they are given water to wash their feet and a bed to sit on, and they are treated to a feast by the people of the barghar. A general feast is organized for the bride's family. The people who come to see the house are able to gather the latest information regarding the house, land, property, etc. After seeing everything, if the bride's family decides to go ahead with the marriage, they inform the groom. If they agree, they leave after saying a special phrase-“Mina”and giving it to the Sarlun.If you win, I will drown you in the sea and give you a piece of land, I tell you. Then they say goodbye.

*Mada Tarpaan:-*

After the house inspection, people from both sides are ready for Mada Tarpaan or Chudanti Nirband. For this, the groom consults a fortune teller or astrologer and arranges a good day for the bride and sends the news to the Samudi house through an intermediary. The Kandhas perform the "Madatarpa" program in the name of the deity of the bride. All the expenses of the Madatarpa are met by the Kandhas. For the Madatarpa, the Kandhas provide various cooking utensils, rice, cow dung, ornaments (for the bride), money for the bridegroom and the best cooked wine as required. After this, when the two Samudi vachanas are concluded in front of the people of both parties and the Kandha society, there is a tradition of offering Madatarpa (tarpan) to their Ishtadevi and other deities. For the Madatarpa institution, the people of both parties sit together face to face, dress the bride in the ornaments and objects taken from the Kandhas and place her near the guardian. The Karshas of both parties present their thoughts in a creative manner in front of the society and solemnly take an oath to become Samudi in front of the society. The priest of the society pours wine into a rengal pantri, burns it and worships the deity, and also pours some of it on the ground in the name of other deities and drinks some himself. After this, the people of both parties drink the remaining wine that is offered. After this, the bride is completely reserved for the intended groom.

As a token of gratitude, the people of the bride's party kill a goat and feast the groom with wine and meat in a magnificent manner and finally say goodbye.

*Lagna Tith:-*

A few days after the institution of "Madatarpaan", the caste's lagniya is determined by the Barghar. The marriage is fixed in the order of the auspicious planets and the auspicious Naganadi. After the lagniya is fixed, the groom's father sends the news of the marriage to the bride's father through a caste family. Both parties start preparing for the marriage on the day of the lagniya. After this, both parties send invitations to their relatives.

*Maitpakani:-*

Maitpakani is performed on the evening before the wedding. For this, seven Bhuhasenans, Lagunyas and some other men and women are forced to go to the village Mund Chack, which is a two-way street. The Bhuhasenans carry oil, turmeric, muruj, lamps, vermilion and red rice etc. in a pall. After completing the puja, the seven Susanas, holding the ksana, dig seven times the soil from the puja site and keep it in the pall. They return in the same manner as they went in procession. The soil is brought and burnt on the altar.

*Chirkaithan:-*

After "Mait Pakani", the Chirkaithan ceremony is performed. The Laguniya and Suhasena take the bride or groom to the Jola path in the east, where after the Laguniya Puja, the bride or groom ties seven knots of thread in their hands. After this, the bride and groom are married.

At this time, the bride and groom prepare turmeric water by putting the turmeric powder and the remaining turmeric powder in a palm. The Bhuhasenans tie the palm around the bride's face and throw it back. After this, the bridegroom unties the seven knots of thread and returns home with a single face.

*De Ganesan:-*

The first program of the day of the Ganesan program is "De Ganesan" that is, on that day, oil and turmeric are brought to the bride and groom according to the rituals of the village goddess. Oil, turmeric, new objects, etc. are taken for the purpose of the village goddess and after the rituals are completed, the bride and groom wear it or the objects that are worshipped during the wedding and sit on the altar. All the women participating in the De Ganesan go. After De Ganesan, the bringing of the Madodahali and the Pain Palta ceremony are held.



*Madodahali:-*

Dharya Lagna is followed by marriage in both the houses. For marriage Madhua is made of rengal and jamu branches and a square altar is also made. On the morning of the wedding day, the relative in both the families goes to the forest and remembers their Ishtdevi Devi and cuts a branch of a Mahul tree and a Sargi tree that does not have a fruit root in one fell swoop. The young man carries that branch in many rituals and brings it to the bottom of the procession amidst the songs of Dal Avalaga. The day the first Haldi Bhiyya or Ganesan ceremony is held, the work of bringing the Madodahali is done. There is also a tradition of seven Bhuasens worshipping that palm tree on the way and applying oil and turmeric. After that, the Madodahali is placed or buried on the altar by making a circle around the altar seven times and the Dhanushar, the symbol of the Kandha caste, is placed on the altar in remembrance of the ancestors and the Madodahali feast is eaten.

*Pain Palta:-* Seven Bhuasens carry small axes (made of clay) and a large shovel to fetch water. On the way back, they carry water to seven houses near the first house in the village and offer prasad to those houses. The water brought from those seven houses is kept hanging above the baby and under the waist with the help of a stick. On the wedding day, during the bath of the bride and groom, the Bhuasens bring the water and mix it with some other water and bathe the bride and groom.

*Foot washing:-*

After the bath, the bride and groom wear new clothes and sit on the altar. Then the Gojdhuwa ceremony begins. In this ceremony, first the bridegroom ties a "kankermul" made of milk, bay leaves and rice on the bride's head. Then everyone in the house and the relatives who have come, including the groom's father, wash the bride's feet and put some money in front of her.

Offerings are made for the purpose of Laguniya. After all the programs are over, a foot-washing feast is held at night.

*Groom:-*

After dressing the groom in the groom's attire, the groom is escorted out by the bride's groom.

At the entrance of the house, the groom's name is first written on a piece of cloth and tied to the bride's head. After the cloth is made, the groom is taken to the village goddess's place. There, after the goddess is worshipped by the priests of Jnankar and Laguniya, everyone goes on a wedding procession with the groom. Then, the people of the bride's family play many musical instruments and go to the bride's house. Then, the marriage ceremony is performed, keeping the time of marriage in mind.

This ceremony is performed by the bride's mother. Then, after the bride enters, the bride and groom are seated on the altar and their feet are washed, then the wedding rituals or the scheduled rituals of the wedding ceremony begin. After all the wedding ceremonies are completed, the bride's younger brother comes and unties the bride and groom's hair. "We are taking my bike," the groom beats the bride on the back, which is called "Shalabidha". The groom gives some gifts to the bride's brother. After completing the wedding ceremony, the groom takes the bride to her house. There, the village goddess is worshipped. The groom's mother kisses the bride and groom, then holds the bride's ring finger and takes her into the house, where she offers Ishta Darshan and all the gods and goddesses of the house.

*Bandapana:-*

After Ishtadarshan, the "Bandapana" ceremony of the newlyweds is performed. In this, all the relatives, friends, relatives and caste brothers are present. The bride and groom are placed on the deity, everyone takes milk, rice and flowers and puts them on their heads, blesses them and gives gifts. In this way, all the programs are completed. Then a feast is held, friends, relatives and villagers who have come to the house are invited to eat.

*Madojharen:-*

This is the last stage of the Kandha Bhojvara. In this program, the wedding matua is broken. The Madodahali, which was brought before the wedding, is taken and scattered in the water and all the young men of the village demand Madojharen feast from the groom's father and Sang Tiwa feast from the groom. The wedding ceremony ends with Eth Saha Kandha Bhojvara.

## II. PROPOSED MARRIAGE

Proposed marriage is a marriage that takes place according to social customs and family consent. This marriage is considered a good marriage practice by the Kandha tribals. Before marriage, the Kandha tribals first go to see the girl, if the girl suits them, then the boy asks his parents to take the proposal forward. Later, the boy's parents go to the house of the girl the boy is seeing and see the girl. If the father and mother like the girl the boy is seeing, then the mediator. This marriage is completed through (barek). In this marriage, earlier the groom used to give the bride a bullock or a goat to the house, but now he gives everything in money. In some areas, goats are still given. And as a dowry, the bride gives the groom a bracelet, a bicycle or a motor vehicle, a gold ring on her finger, a gold chain around her neck, etc. For the bride's use, they give a large wooden box, a cupboard, a TV, a stove, a cooler (brass) and cooking utensils, etc.



Here the marriage is completed according to the customs of the Kandha tribal society. Since this is done with the consent of the Kandha tribal society, everyone adopts this type of marriage.

### III. MARRIAGE BY FORCE OR KIDNAPPING

If a boy likes a girl and wants to marry her, he tells her parents. Later, he takes his friends and relatives to pick her up, which is called a jikatana marriage. The reason for picking up such a girl is if the girl he likes does not agree, then he picks her up when she goes on a trip, festival, or market. On the next Muhurab, the girl's father, along with his relatives, goes to the boy's house to bring his daughter back home. Even if the girl agrees to marry that boy, the girl's father, without any hesitation, fixes the dowry (marriage) and marries the girl there. But such marriages are rarely seen now. In such marriages, the boy does not get any dowry. If the girl's parents are happy to give it, then the dowry is what is considered as dowry. Such marriages do not cost much.

### IV. MARRIAGE LOVE

In the Kandha tribal society, the boy and the girl who both love each other and marry, they marry for love. If we look around the world, the basic mantra of marriage is love and affection. From which Purana era does this love appear to have originated? In the Kandha society, a boy or a girl on some occasion, they both see each other and like each other. That turns into love. The boy gives the girl various gifts to win her heart. Such as soap oil, drink, perfume, earrings, etc. Later, both of them decide to get married. And inform the family. If the family members are not happy with this, then they go to their relative's house secretly. But sometimes it is seen; the boy and the girl run away directly without telling the family about their love. Because they take such a decision thinking that their family members will not accept their love. Then they go to their relative's house or somewhere else. There they live together. After staying for a few days, they return home on their own or their family members find them and get them married.

### V. WIDOW MARRIAGE

When child marriage was practiced throughout India, many young women in India became widows and spent their lives as poor, neglected and neglected in society. In Odia, a saying that has survived from that time can be heard as "Bar Chalisa Kanya Dasha".

At that time, the parents of the girl would cross the line of innocence and marry their twelve to fourteen year old daughter to an old man out of greed for wealth. As a result, since the girl got married at a young age, the groom died early and became an old man, and the girl would spend the rest of her life as a widow in sorrow. Due to this, the number of widows increased significantly throughout India. Therefore, seeing this, Raja Rammohan Roy and Swami Dayananda Saraswati and many social reformers rebelled for widows during the British rule, and today, the widow system was implemented in our country India. In this context, it can be seen that this social reform has had a strong impact on the tribal society as well.

If a married woman's husband or a married woman's husband dies, then it is seen that the husband of the deceased person marries another man (who has already been married and whose wife has also died). Even if a man does not marry a widow and marries a new daughter, then he again organizes a feast for all his relatives and everyone in the village. If he marries a widow, then he does not organize all these. In this way, the marriage custom is prevalent in the tribal community. Now that too, in the modern society, we have often changed and we have started forgetting that old system.

### VI. CHILD MARRIAGE

In the Kandha community, when a girl reaches the age of menstruation, the parents think that the girl has reached the marriageable age. The age of menstruation is twelve or fourteen years. Some parents, out of greed for wealth, get their daughter married at a young age. So the girl faces many problems. The girl also has difficulty in conceiving. However, the girl endures it. Apart from this, there is no other option. But now, as people are gradually becoming educated, some changes have been seen. And child marriage is no longer seen.

### VII. IN-LAW MARRIAGE

In this type of marriage, the girl's father finds a son from a friend's family to protect his lineage and marries his daughter. Since the groom is permanently married, it is called a gharjain marriage. After marriage, the young man does not go back to his home and serves his mother-in-law and father-in-law and takes responsibility for the land. After his father-in-law, he becomes the owner of all the property. This marriage custom is intended for both the rich and the poor. If a family has only one daughter, then to protect the lineage of that family, the head of the family decides to find a gharjain son for his daughter.



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In such a case, the gharjain son must come from a poor family or if that son has more sons in the family and they themselves are unable to marry off all the sons and daughters, then the son is brought from that family and kept as a gharjain.

Otherwise, if the girl is disabled or has grown old, this custom is followed. In such a marriage, the groom does not get any dowry. Here, the groom does not even have to spend money.

This type of marriage practice is now slowly disappearing. It is seen to some extent. By adopting this marriage practice, one has to permanently separate oneself from one's family, village and relatives. In this way, various types of marriage practices are seen in the Kandha tribal society.