

# Marriage: Rituals and Type of Marriage among Adi tribe of Mongku Village, Pasighat of East Siang District, Arunachal Pradesh

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**Abstract:** The aim of this research paper is to examine the marriage type in Adi tribe and also the rituals associated with it. Adi community is one of major indigenous group of Arunachal Pradesh. Adi beliefs that they are descendents of abutani and “abor” the terms mean “independent”. The collective name of the Padams, Milangs, Komkars, Minyongs, and Pasis is Adi, which translates to “hill people”. The East Siang district of Pasighat, Roing and Dambuk areas are home to the Adis, who make up a significant group. Mongku village is located in Bogong Tehsil in Pasighat in the East Siang District in the Indian state of Arunachal Pradesh. Some people also found in the Autonomous region of Tibet, China. Adi follow Donyi polo religion where Doyini means ‘Sun’ and Polo means ‘Moon’ and the rituals of marriage are found on the basis of their religion. In Adi community some people are also converted into Christianity and their marriage is based on Christian’s norms.

**Keywords:** Adi, Christian, Doyini Polo, Marriage, Rituals.

## 1. INTRODUCTION:

The collective name of the Padams, Milangs, Komkars, Minyongs, and Pasis is ADI, which translates to “hill people”. East Siang district, Roing and Dambuk areas, is home to the Adi Community, who make up a significant group (<https://roing.nic.in/culture-heritage/adis/>) they share a dialect, assert a shared ancestry, and engage in and commemorate similar customs and holidays. Adi community is one of major indigenous group of Pasighat of East Siang District, in the Indian State of Arunachal Pradesh. Adi beliefs that they are descendents of *Abutani* and “abor” the terms mean “independent”.

Anthropologists have proposed several completing definitions of marriage in an attempt to encompass the wide variety of marital practices observed across culture, some of them are cited below-

In the History of Human Marriage (1901), Edward Westermarck defined marriage as “a more or less durable connection between male and female lasting beyond the mere act of propagation till after the birth of the offspring” (Westermarck, 1901) (2).

G.P Murdock (1949), In His book ‘Social structure’ he defines marriage as a universal institution that involves residential co- Habitation, economic co-operation and the formation of the nuclear family (4).

In Adi Community different variety of marriage is found like Marriage by Elopement (Elopement means they marry without the consent of the parents). Levirate marriage also practice by this community it is a type of marriage in which the brother of the deceased agrees to marry his brother's widow. Sororate marriage is also found in this community along with the levirate marriage. Sororate means the husband can marry his wife's sister, usually after the death of his wife or if his wife has proven to be infertile. Another marriage type is probationary marriage which allows a man to stay with a woman for weeks together and then decide to get married. When getting married by buying or giving a bride price, a man together with the bride's parents acquires an agreed amount at the time of Marriage (3).

## 2. OBJECTIVES:

The main objectives of this research are to find out the marriage types and also the rituals associated with the marriage of Adi community, Mongku Village Arunachal Pradesh. This research work mainly based on the *Doyni Polo* community found in the Village and also study about their socio cultural framework.

## 3. RESEARCH METHOD:

For fulfilment of this research work an intensive fieldwork have been conducted in the Mongku village, Arunachal Pradesh. The research paper is made mainly through primary data which collected by both the authors. The primary data is collected through using ethnographic data collection method like observation method mainly quasi participant, researcher have collected data like dress and ornaments, rituals, behaviour of peoples during marriage etc. Interview method is also used to collect data on rituals of marriage. Structure and unstructured interview also help researcher to gain insights on the significance of different rituals in marriage. And researcher also used secondary sources like, journals, books, internet sources and so on to get better understanding on the research area.

## 4. AREA OF STUDY:

Mongku village situated on hills of the East Siang District Mongku village is in Bogong Tehsil in East Siang District of Pasighat of Arunachal Pradesh, India. It is located 16 KM towards East from District head quarters Pasighat. The village is almost 221 KM from State capital of Arunachal Pradesh known as Itanagar. And the village is 152 km distance from the Dibrugarh district of Assam. The Mongku village situated up on the hills so the village is surrounded by the Mountain hills.

Mongku village is surrounded by Pasighat Tehsil towards East, Bilat Tehsil towards west, Sibbo village towards north, Mebo Tehsil towards south. The Mongku village have almost 2.3 km area. The nearest village of the Mongku village is Sibbo, Yapgo, Kelek and Rasam. the Mongku have dispute parts of the land with Sibbo in north. (<http://www.onefivenine.com/india/villages/East-Siang/Bogong/Mongku>)

## 4. DISCUSSION

The majority of the Adi traditionally follow the Donyi-Polo tribal religion, were *Doyni* means 'Sun' and *Polo* means 'Moon' The adoration of gods such as *Kine Nane*, *Doying Bote*, *Gumin Soyin* and *Pedong Nane* as well as religious customs are guided by a shaman named *Miri* (can be a woman). Each deity is connected to certain tasks and acts as a protector and protector of various natures -related topics about their daily life. This includes the food plants, the home, the rain, etc. Adi in Tibet, especially the Bokars, have taken over Tibetan Buddhism to a certain extent due to the Tibetan influence. In recent years, however, the revival of the indigenous identity of the Tibetan Adi people has led to the traditional religion popular with youth again. In modern times, some Adi are converted to Christianity also.

The marriage type and rituals are depend on the religion which people follows, this research work only concentrated on the *Doyni Polo* community. The traditional marriage system of Adi community is simple. The parents of groom and bride start to negotiate. The suggestion usually comes from the groom side. When a boy falls in love with a particular girl, he informs his parents about that, and then the boy's father meets the girl's father and starts negotiation. Groom side brings two large wild rats to mark the start of future payments and to set the final dates for the wedding. On the wedding day, the boy wears a dress i.e. *Galup* (Tradition Cloth) and normal trousers, adornments like *Dudap* and a long chain called *Doa /Apke* from the neck to the waist and the women wear a long skirt called *Gapa Gale* and a top called *Galup* and the adornments like *Tampilang*, *Sondorang*, *Golpota* and *Maduli* . The bride then goes to her temple and stands in front of god. Their marriage is settled through negotiations, the negotiator is selected for the marriage from both sides. On that day, they invited all the villagers and gave them meals like rice, *apong* (Rice Beer), meat and so on. In this ritual, they took *Kakasur* (by tying two rats parallel to each other and poured meat, *apong* (Rice Beer), and rice in the middle and the top *Kakasur* with *Tokpata* (Pine leaves). After that they promised each other and a bride price is paid which includes mithun, *apong* (Rice Beer), and clothes given to the girl by the groom family. Afterwards both of them perform Bride-groom rituals. They also practice inter-religion marriage between Christian and *Doyni Polo*.

The rituals are negotiated in the marriage by both bride and groom side. In case of Inter-caste and inter religion marriage, some rituals are performed after marriage to bring the bride into his own community. In these rituals they

have to stand in the front the god (*Kinenane* , *Doyingbote*, *Dadibote*) Generally, the marriage is negotiated and so relatives are selected from the respective partners for this purpose. In these rituals they bind two wild rats or *lipo* in the parallel of the *Kakasur* (local stick made of bamboo). The *Lipo* face is placed on the ground and the other *Lipo* face is extended towards the sky. One *Lipo* face is tied up because they believe that this animal is easily talk with their god and second *lipo* which face down on the ground, talk with their female god (*Kinenane*) and they belief *lipo* will go and speak to God that bless the couple that there should never be any shortage of money and happiness in the couples life time, and others face of the animals tied towards the sky because they talk with their male god (*Doyingbote*) and speak to the god that bless the couple that there should never be any shortage of food.

After that, in the middle deep round hole of the *kakasur*, they pours some *keroketwa* ( Mithun) meat, rice beer and the upper side of *kakasur* they tied pine leaves or *tokpata*. The bride price is paid in the form of items such as *mithun*, pig, *apong* and clothes which is given by the groom family to the bride family. After, the completion of all the marriage rituals, they pray to the god for betterment in married couple. After finishing the entire work boy have to stay with his wife's house after wedding generally for a few months and sometimes a year. Then they can start their new life in husband's house and can have children. Adi Community follows patrilineal lineage system and so its line of decent is trace through Male line. Male are dominate group of this society, and women are brought up in such an socio- cultural environment so they are limited to the household boundary (1). But in recent days, women self help groups help women to work in agriculture and also in the community work.

## 5. CONCLUSION:

This research paper is emphasised on the marriage type and associated rituals mainly related to *Doyni Polo* religion. They are one of the populous inhabitants of Mongku village found in the hill top. The Adi itself term means "hill top or mountain". They used to live in mountain from years. They follow monogamy as well as polygamy type of marriage. After marriage male have to live in wife's house for several months or sometime for a year, after that they start their new life journey in husband house permanently. They can have multiple partners in same time. They also follow marriage by elopement it is one of the type of marriage, in some condition when their parents not allowed them to marry. Elopement means they marry without the consent of the parents. The inter-caste marriage and inter religion marriage both are allowed in the Adi community and rituals are negotiated by both the partners. Sometimes also they do like to perform rituals of both the respective religion. Adi community not follow dowry system in marriage, instead of that they follow bride price system, which means groom's pay some items to the bride's family in the form of bride price like pig, *apong* (Rice Beer), cloths and *mithun*.

A few research works is noted in this field of study of Adi community of Arunachal Pradesh. More research work is needed in this area to get a clear picture.

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