

# MARRIAGE AND KINSHIP

**Dr. KAMALJEET KAUR**

DEPARTMENT OF SOCIOLOGY  
AKAL DEGREE COLLEGE, MASTUANA SAHIB

# MARRIAGE AND KINSHIP IN PUNJABI SOCIETY



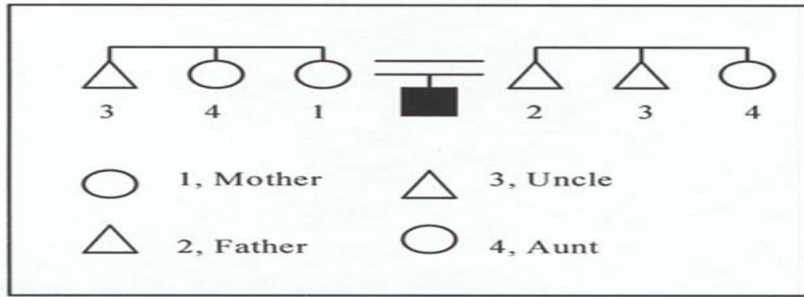
# MEANING OF KINSHIP

- **Kinship is a term with various meanings depending upon the context.**
- **It is usually considered to refer to the web of social relationships that form an important part of the lives of most humans in most societies .**
- **Human kinship relations through marriage are commonly called "affinity" in contrast to the relationships that arise in one's group of origin, which may be called one's "descent group".**

# DEFINITION OF KINSHIP

- According to Dictionary of Anthropology, Kinship system includes socially recognized relationships based on supposed as well as actual genealogical ties.

## Kinship Diagrams



- People of one's village are addressed with kinship terms as though they were people of one's own family, irrespective of caste or got.
- A patti—literally, a division—is the largest group of families with actual common ancestry within a caste or got in a single village.
- A family (parivar) is the basic and most important unit of Punjab society. The complementary roles of men and women in the household division of labour are based upon complementary rights and duties in terms of the kinship system, particularly complementary rights over property.

- In the first ascending generation, the terminology distinguishes mother, mother's brother, and mother's sister, and each of their respective spouses, all of which are further distinguished from father, father's elder brother, Father's younger brother, and father's sister and their respective spouses.

# KINSHIP IN PUNJAB

- The most important descent/kinship groups in Punjab, in order of comprehensiveness, are
- Caste ( *jati* ),
- Clan ( *got* ),
- Village ( *pind* ),
- Division ( *patti* ),
- Family ( *parivar* ).

In Punjab a caste is described as a group of families in an area, with common ancestry, who marry among themselves and have a common traditional occupation based upon a common type of inherited productive property.

- The relationships are part and parcel of every society. Every relation has its own importance and place in the society as well as in the individual's life. The most important relations are of nanke and dadke, these two have very important role to play in the individuals life. The relations of dadka side are of dada -dadi, taya -tai, chacha –chachi, bhua –phufad etc. and on the nanka side are of nana – nani, mama – mami, massi – massar etc.

# TYPES OF KINSHIP

## 1. CONSANGUINEAL KINSHIP

### (a) UNILINEAL KINSHIP-

GRAND FATHER, FATHER, SON, GRAND SON ,  
GREAT GRAND SON.

### (b) COLLATTERAL KINSHIP-

CHACHA,TAYEA,BHUA,MAAMA, MAASI

## 2. CONJUGAL/AFFINAL KINSHIP-

JEEJA-SALI,DEWAR-BHABHI,SADHU-SALEHAAR

- There are two types of relations, **matrilateral** and **patrilateral** sides: all the terms of the mother's side are built up on the stem *-nan-*. On the father's side the stem is *-dad-*. Prefixes and suffixes distinguish generation and sex only.

- All male members of the village who are elder to one's own father are known as taya and those who are younger are known as chacha and their wives called as tai and chachi. Similarly on the female side all elderly ladies of the villages are called massi and mami (mother's brother's wife). The younger generation all the boys and girls of the village are considered as brothers and sisters and this explains the prevalence of exogamy in the Punjab villages.

Thus the father of the father is dada, mother of father is dadi. Dada also applies to any male relative through the dada or dadi, and dadi to any female through the dada or dadi. Thus dada is grandfather," "great-uncle," and indeed all of their siblings, spouses, or siblings of spouses or spouses of siblings of whatever remoteness. Nana and nani are those similarly related on the mother's side. Father of dada is pardada, his wife is pardadi, and these terms too are similarly extended. Their counterparts on the mother's side are parnana and parnani. The term-pair superior to parnana-parnani on the father's side in turn is nakarnananakarnani.

# MARRIAGE AND KINSHIP

- Marriage is more than a relationship between a man and a woman: It organizes kinship. Typically, it establishes important ties between groups of people, for example, the husband's and wife's kin groups, clans, and so forth.
- Kinship is a means to organize and describe the social roles of individuals in a society.

- As with marriage, which is central to kinship systems, kinship systems can be defined as much by what they do as what they are. Thus, we can say that kinship systems designate and emphasize individuals' rights and responsibilities in society as a whole, and/or within the kinship structure.

# MEANING AND DEFINITION OF MARRIAGE

The act of marrying, or the state of being married, legal union of a man and a woman for life, as husband and wife; wedlock; matrimony.

The social institution under which a man and woman establish their decision to live as husband and wife by legal commitments, religious ceremonies.

# MARRIAGE

- **Marriage** is a social union or legal contract between people called spouses that creates kinship.
- The definition of marriage varies according to different cultures, but is usually an institution in which interpersonal relationships, usually intimate and sexual, are acknowledged. Such a union is often formalized via a wedding ceremony.
- In terms of legal recognition, most sovereign states and other jurisdictions limit marriage to two persons of opposite sex or gender .

- People marry for many reasons, including: legal, social, being in love, [libidinal](#), emotional, financial, spiritual, and religious.
- Marriages can be performed in a secular [civil ceremony](#) or in a religious setting. The act of marriage usually creates [normative](#) or legal obligations between the individuals involved.
- Marriage can be recognized by a [state](#), an [organization](#), a religious authority, a [tribal group](#), a local [community](#) or peers. It is often viewed as a [contract](#).
- Civil marriage is the legal concept of marriage as a governmental institution irrespective of religious affiliation, in accordance with [marriage laws](#) of the jurisdiction.

# MARRIAGE IN PUNJABI SOCIETY

- **Punjabi wedding traditions** and ceremonies are traditionally conducted in [Punjabi](#) and are a strong reflection of [Punjabi culture](#).
- The actual religious marriage ceremony differs – among [Sikhs](#), the weddings are conducted in Punjabi; and among [Hindus](#), in [Sanskrit](#).
- There are commonalities in ritual, song, dance, food, and dress. The Punjabi wedding has many rituals and ceremonies that have evolved since traditional times, including many famous [Punjabi dances](#).

## MUSLIM MARRIAGE

Marriage in muslim religion is regarded not as a religious sacrament but as a secular bond. Muslims In [India](#) normally follow marriage customs that are similar to those practiced by Muslims of the [Middle-East](#). The bridegroom makes a proposal to the bride just before the wedding ceremony in the presence of two witnesses and a maulvi or kazi. The proposal is called Ijab and its acceptance is called qubul. It is necessary that both the proposals and its acceptance must take place at the same meeting to make it a Sahi Nikah. It is the matter of tradition among the muslims to have marriage among equals. Though there is no legal prohibition to contract marriage with a person of low status, such marriages are looked down upon. The run away marriages called Kifa when the girls run away with the boys and marry them in their own choice are not recognized.

There is also provision of preferential system in mate selection. The parallel cousins and cross cousins are allowed to get married. Marriage that is held contrary to the Islamic rules is called Bati, or invalid marriage. Mehar or dower is a practice associated with the muslim marriage. It is a sum of money or the other property which a wife is entitled to get from her husband in consideration of the marriage. Muta is a special type of marriage for pleasure which is for a seclusion for three menstrual periods for a woman after the death / divorce by her husband to ascertain whether she is pregnant by her husband or not. Only after this period she can remarry. Muslim marriage can be dissolved in following ways. Kula where divorce is initiated at the instance of the wife and Mubarat from the husband. Talaq represents one of the ways according to which a muslim husband can give divorce to his wife as per the muslims law by repeating the dismissal formula thrice.

- ## SIKH MARRIAGE
- The Sikh marriage is not merely a physical and legal contract but it is holy union between souls where physically they appear as two individual bodies but in fact are united as one. Anand Karaj is the [Sikh marriage ceremony](#), meaning "Blissful Union" or "Joyful Union", that was introduced by [Guru Amar Das](#). The four Lavan (marriage hymns which take place during the marriage ceremony) were composed by his successor, [Guru Ram Das](#). It was originally legalised in India through the passage of the Anand Marriage Act 1909 but is now governed by the [Sikh Reht Maryada](#) (Sikh code of conduct and conventions) that was issued by the [Shiromani Gurdwara Prabandhak Committee](#) (SGPC).

- "Anand Karaj" literally "joyful ceremonial occasion or proceedings" is the name given the Sikh marriage ceremony. For Sikhs, married status is the norm and the ideal; through it, according to their belief, come the best opportunities for serving God's purpose and the well being of humanity, and it affords the best means of fulfillment of individuality and attainment of bliss. Sikhism repudiates vows of celibacy, renunciation or the sannyasin state.

# HINDU MARRIAGE

Hindu Marriage joins two individuals for life, so that they can pursue [dharma](#) (duty), artha (possessions), kama (physical desires), and moksha (ultimate spiritual release) together. Its a union of two individuals from the opposite sex as husband / wife and is recognized by law. In Hinduism, marriage is followed by traditional rituals for [consummation](#). In fact, marriage is not considered complete or valid until consummation. Sexual activity is acceptable only by the married couples in a Hindu society. It also joins two families together. Favorable colours are normally red and gold for this

- The married Hindu women in different parts of India follow different customs. Mostly [Sindoor](#), [Mangalsutra](#) and [Bangles](#) are considered as signs of a married woman. In some places, in especially [Eastern India](#), instead of *Mangalsutra* they put only [vermilion](#) on the hair parting, wear a pair of [conch](#) bangles (shankha), red bangles (pala) and an iron bangle on the left hand (loha) while their husband is alive. In [South India](#), a married woman is required to wear a necklace with a distinctive pendant called a thali and silver toe-rings. Both are put on her by the husband during the wedding ceremony. The pendant on the thali is custom-made and its design is different from family to family. Apart from this, the married woman also wears a red vermilion ([Sindoor](#)) dot on her forehead called [Kumkum](#) and (whenever possible) flowers in her hair and coloured glass [Bangles](#). The married woman is encouraged to give up all of these when her husband dies (although some choose not to). In the Kashmiri tradition, women wear a small gold chain (with a small gold hexagonal bead hanging from the chain) through their upper ear which is a sign of being married. The married woman in Kumaon Uttarakhand wear a yellow cloth called pichoda.

# PRE-WEDDING RITUALS

- **ROKA**
- In this ceremony, the boy and the girl commit to enter a wedlock, and won't consider any more matrimonial proposals. Ardaas is done, followed by exchange of gifts.
- **MANGNI/SHAGUN**
- The Engagement is usually very high profile. The girls side of the family goes to the boys' side with gifts, jewellery, and other goods, to confirm the engagement.



## MEHNDI



The last major function before the wedding is the mehendi. Mehendiwallis are called to the respective houses of the boy and girl and they apply mehendi to the palms of the female family members, and the hands and feet of the bride. A basket containing bindis and bangles is handed around so girls can choose those that match the outfit they plan to wear to the wedding. The Mehendi ceremony takes place in the atmosphere of a party. The bride and other ladies get mehndii ([henna](#) designs) done, on their hands and feet (most ladies get it done only on their hands but the bride gets it done on both hands and feet). For the bride the mehndi is sent by the future Mother in Law, which is beautiful decorated.



- **DHOLKI/SANGEET**
- Can be one day or many days, usually high profile in a banquet hall, ladies sing traditional songs, and it is the eastern version of the western [bridal shower](#). There is a sangeet function hosted by the girl's family, in which just a few close members of the boy's family are invited. The girl's family play the dholki (an elongated tabla) sing songs in which they tease the boy and his family.
- Nowadays people hire DJs and have a dance party followed by dinner. Ladies sangeet-is held for the bride and her bridesmaids.

# JAAGO

In this ceremony, the family dances and sings in the beautifully wedding home. Rut Jugga is celebrated in the last hours decorate copper or brass vessel called "gagger" with diyas (clay lamps) and fill t [oil](#) and light them.

The bride/bridegrooms maternal aunt (mammi) carries it on her head, and another lady will have a long stick with bells, and she will be shaking it. The ladies will then go into other friends and families homes and be welcomed by sweets and drinks, they will then dance there and move on. It is a loud ceremony, filled with joy, dancing, fireworks, and food.





- **SEHRABANDI**

- Like the bride's home, the Vatna and Ghara Gharoli are followed by

the dressing up of groom in his wedding attire. After the groom has dressed up in his wedding clothes, a [puja](#) is performed. Thereafter, the groom's father or any elderly relative ties the [sehra](#) on the groom's head. After the completion of Sehrabandi ceremony, all those who witness the function give gifts and cash to the boy as a token of good luck.

- **VAARNA  
SURMA PAWAI**

Vaarna is a ceremony that is supposed to ward off the evil eye. The groom's bhabhi lines his eyes with surma (kohl).



- **SARBALA**
- Young nephew or cousin also wears similar attire as the groom. He is called the sarbala/ shabbala (caretaker of the groom) and accompanies him.





- **GHODI CHADNA**

The Ghori Chadna is the final ceremony at the groom's place. The groom's sisters and cousins feed and adorn his mare. To ward off the evil eye, people use cash and perform the Varna ritual. The cash is then distributed among the poor. After this the boy climbs the horse and leaves his home for the wedding venue.

# RITUALS AT THE MARRIAGE VENUE

- **MILNI**

It literally means "Introductions"

The Ardas is performed by the

priest (Giani) followed by the formal introductions of the main male players in the families. For example both eldest Chachas (father's younger brother) will come together and exchange garlands of flowers and money. In the Milni ceremony, the girl's relatives give Shagun (a token of good luck) to the groom's close relatives. It is done in the descending order, beginning from the elder most. Cash and clothes are gifted.





- **Kanyadaan and Phere**

The bride's father puts a ring on the boy's finger and then he gives his daughter to the boy. This ritual is known as the Kanyadaan. It is after the kanyadaan that the pheras begin. The pheras take place in front of the sacred fire-[agni](#).

After this the groom applies [Sindoor](#) (vermilion) to the girl's hair partition and the [Mangalsutra](#) Rasam takes place where the groom ties a beaded necklace i.e. a mangalsutra to the girl's neck. When all these rituals are over, the couple gets up to touch the feet of all the elder members in the family and seek their blessings for a happily married life. In a Hindu Punjabi Wedding, Agni (sacred fire) is usually encircled seven times.

- **Joota chupai** It literally means 'hiding the shoes'. The bride's sisters indulge in stealing of shoes. It is a fun tradition, in which the girls charge a fee for agreeing to return the shoes. They demand Kalecharis of gold for the bride's sisters and of silver for her cousins.



- ANAND KARAJ
- In a [Sikh wedding](#), the bride and groom will walk in tow around the [Guru Granth Sahib](#) four times, called *laanva*.

# POST WEDDING RITUALS

- **VIDAI/DOLI**



Vidaai marks the departure of the bride from her parental house. As a custom, the bride throws phulian or puffed rice over her head. The ritual conveys her good wishes for her parents. Her brother's accompany the bride. Her relatives throw coins in the wake of this procession. In keeping with tradition the mother in-law will often not come to the Doli and instead make preparations at home to greet the arrival of her son and new wife.

# RITUALS AT GROOM'S HOUSE

- **Reception at the boy's house**
- The newly weds are welcomed in a ceremony called the pani bharna. Then the bride must, with her right foot, kick the sarson ka tel (mustard oil) that is put on the sides of the entrance door before she enters the house. Then, along with her husband, she must offer puja in their room. Then they must touch the feet of the elders in a ceremony called 'matha tekna'. The rest of the evening is spent in playing enjoyable traditional games.
- **Phera Dalna** The newly weds visit the bride's parents on the day after the wedding. The bride's brother usually fetches them.

# SONGS OF THE BRIDE'S SIDE

- **Suhag:**
  - which is sung by the bride in praise of her parents and the happy days of her childhood and in anticipation of happy days ahead.
- **Jaggo:**
  - procession song to call the neighbours to the wedding.
- **Churra charan vele da geet:**
  - sung when the chura, ceremonial bangles are worn by the bride.
- **Janj:**
  - sung when the janj, marriage procession, is to be greeted.
- **Milni:**
  - sung at the ritual introduction of the two sides.
- **Ghenne de geet:**
  - sung when the bride is adorned with jewels.
- **Siftan:**
  - song in praise of the bridegroom
- **Chhandh:**
  - evolved from poetry, songs of joy.

# SITHNIAN

- Song sung when the bridegroom's procession is being welcomed.
- Song sung when the wari, or gifts from the bridegroom's side, are being exhibited.
- Song sung when the groom's party sits down to the meal.
- Song sung when the daaj, dowry or the bridal gifts, are being displayed.

# OLD AND NEW INDIAN WEDDING IDEAS AND TRENDS



- Traditionally, the groom's marriage company would have been entertained for several days as due to lack of modern means of transportation.
- Now-a-days with the advances made in transport and communication the marriage ceremony has underwent transformations. The arrangements are made in marriage palaces not in homes. The marriage ceremonies are done with pomp and show.

- In older times, the bride and the groom were neither asked for their consent, nor were they informed about the partner. However, with the evolution of time, the society has also undergone a significant change. Nowadays, in arranged marriages both the girl and the boy are asked for their consent. Now-a-days the trend of love marriages is seen.

# ROLE OF MAN AND WOMAN

- From earliest days a woman is taught that her only possible role in life is that of wife and mother. A wife is expected to submit. In Indian society the males are greatly revered whereas women are powerless and get very little respect in this country. In man-women relationship, man occupies a centre seat, a driving seat and woman is treated in a neglectful way.

**THANKS**



