

An Empirical Study on Ceremonies of Hindu Marriage in India

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Abstract: *Marriage is the union of two adults who, along with their families, form a union and, as a result, provide matrimony legal status. This union is known as a "holy union" in Indian civilization because the people here believe that it is solemnised in the presence of the Gods. But when such partnerships are solemnised by particular traditional or customary procedures, they are considered to be full. Here the main objective of the study is to find out The ceremonies performed in the Hindu marriage .The researcher has followed the Empirical research method using convenient sampling method. The sample size of the study is 201. The result observed from the study is that most people are aware about all the ceremonies I.e. Kanyadan, Saptapadi and Sagai. Religion shapes people's perspectives on particular issues and has an impact on a number of institutions, including the institution of marriage. Personal freedom and a person's needs are given a lot of weight in the individualistic culture.*

Keywords: *Kanyadan, Saptapadi, Sagai, Homa and Pani grahan.*

Date of Submission: 01-03-2026

Date of acceptance: 10-03-2026

I. Introduction

It is believed that marriage is the union of two adults who, along with their families, form a union and, as a result, provide matrimony legal status. This union is known as a "holy union" in Indian civilization because the people there believe that it is solemnised in the presence of the Gods, who are invited to the wedding through the recitation of "mantras." But when such partnerships are solemnised by particular traditional or customary procedures, they are considered to be full. The Vedas, which are the oldest Hindu religious books, serve as the inspiration for these rituals. They are the earliest religious books that define marriage in Hinduism and serve as a key source for the laws that govern Hindu marriage today, stating that marriage is governed by Hindu law on its own primary basis. These are regarded as mandatory rituals and ceremonies for a legitimate Hindu marriage. For a marriage to be considered solemnised in the eyes of God, according to the Hindu religion, these ceremonies were crucial and of utmost importance. A holy marriage cannot be solemnised according to Hindu law without the participation of the rites, which serve as tools for a proper solemnization. The kinds of ceremonies followed in Hindu marriages are Kanyadaan (Bride given by her father to the groom), Saptapadi (Seven steps around the Agni), Sagai (Ring ceremony), Homa (Agni) and Pani grahan (facing directions and enchanting mantras). The ceremonies of a Hindu marriage are covered under Section 7 of the Hindu Marriage Act of 1955. The HMA's provisions and modifications are explained in this article. The Madras Amendment Act, 1967, which provided provisions addressing the "Suyamariyathai" and "Seerthirutha" marriages that had been practised in the state for more than 50 years, altered the current Section and provided section 7-A. The factors affecting the Hindu marriage are Influence of Industrialisation, Impact of Urbanisation, Role of Education and Influences of Legislations on Marriage such as The Prevention of Sati Act 1829, The Hindu Widow Remarriage Act – 1856, The Civil [or Special] Marriage Act, 1872

and The Child Marriage Restraint Act -1929 . The current trends regarding the Hindu ceremonies are Change in the exogamy and endogamy rules, Changes in marriage rites and rituals, Increase in the age of marriage, Decline of parental control over the arrangement of marriage, Incidence of widow marriage, Marriage has become unstable, Changes in the aims of marriage and The emergence of dowry system. However, 79% of Americans identify as Christians, making Christianity the most popular religion in the country. The other minor religions include Buddhism, Islam, Hinduism, and Judaism. The religious convictions of many Americans have an impact on their daily lives. Religion shapes people's perspectives on particular issues and has an impact on a number of institutions, including the institution of marriage. The culture of America is quite individualised. Personal freedom and a person's needs are given a lot of weight in the individualistic culture.

Objectives:

- To examine the awareness of the ceremonies performed in Hindu marriages.
- To analyse the ceremonies performed in the Hindu marriage .
- To analyse the other religions are also practising certain ceremonies to claim the marriage as a valid one.
- To examine the statement that the ceremonies are to be strictly followed regarding our customs.

- Marriage in the Hindu religion is a sacred tie performed by certain ceremonies and rites which are necessary for a valid marriage.

II. Review Of Literature

Ramalinggam Rajamickam (2012), examined Hindu Marriage and its position in the Malaysian Marriage law. This writing further explains the position of Hindu Marriage in the Malaysian Marriage Law which is governed by the Law Reform (Marriage and Divorce) Act 1976 (LRA). It is clear that the Hindu Marriages according to custom is not a prerequisite condition according to Malaysian law. The only requirement to solemnise a Hindu marriage in Malaysia is registration. This is the conflict between the Natural Law and the Positivism Law. R. T. Smith and C. Jayawardena (1958), examined Hindu Marriage Customs in British Guiana. There were some 118,095 Hindus in British Guiana in 1946 and this number has probably increased to 160,000 at the present time. M.P.Chandrika (2015), Ceremony and Valid Marriage among the Hindus-A Dichotomy. Marriage among the Hindus is a sacramental relation. From the time of Vedas marriages have been performed according to tradition and culture. There is no uniform system followed or say uniform ceremony to conclude that the marriage has been performed. Recently, when matters reached the courts, the courts had to decide two basic questions before proceeding further, whether the parties were married and if married, whether the marriage is valid according to the law. Louis Dumont (1999), Dowry in Hindu Marriage As a Social Scientist Sees It. NOT only In India, but very widely in the world, marriage is an important social event, an occasion of feasting, gift-giving, and display. Among Hindus this is especially the case, to the extent that marriage expenses are one of the main factors of indebtedness. Hindureformers, fresh converts to the values of the homo economies, were struck by this and strongly advocated curtailing this "wasteful" expense. Shailaja Rawal (2020), Essential Ceremonies in Hindu Marriage: A Sanskara or a Tool in the Hands of Judiciary to Thwart Gender Equality. Marriages under Hindu law are still considered to be a sacramental union between two identities. They are thus performed in accordance with various traditions and essential ceremonies. Due to diverse customs present in Hinduism, every community has its own way of concluding a valid marriage by conducting its own 'essential' ceremonies. Vijender Kumar (2017), BIGAMY AND HINDU MARRIAGE. Hindu marriage is considered to be a sacrament rather than a social contract. There have been numerous opinions on the nature of Hindu marriage. One justice opinion is to consider it as a sacrosanct, permanent union, indissoluble union, and sacramental union but the others say that in contemporary Hindu society option of divorce is made available under Section 13 of the Hindu Marriage Act 1955, hence, it is a dissoluble union that leads it to a contractual in its nature but due to absence of consideration. Bonnie C. Wade (2019), Songs of Traditional Wedding Ceremonies in North India. It concentrates primarily on songs for two ceremonies in the Hindu cycle of wedding rituals — the *lagan* and the *ban*, and also includes songs for the other rituals that took place on the day of a *phera* (the marriage itself) in the villages of a groom (*Singola*) and of his bride (*Jhinholi*). Indira sharma (2015), Social and legal aspects of marriage in women with mental illness in India. The institution of marriage in Hindus is regulated by the prevailing social norms and the Hindu Marriage Act (HMA), 1955. Married women with mental illness are heavily discriminated against. This paper examines the social and legal aspects of Hindu marriage in women with mental illness. The HMA, 1955 lays down the conditions for a Hindu marriage and also provides matrimonial reliefs: Nullity of marriage, restitution of conjugal rights, judicial separation and divorce. Anasthas (2006), Inculturating the Marriage Rite. Marriage in India is a sacred ceremony for both Hindus and Christians. Indissolubility and procreation are properties highly esteemed by both religions. Most Hindu partners and their families are not satisfied with the way the marriage ceremony is conducted in the Catholic Church. Ruth Vanita (2004), "Wedding of Two Souls": Same-Sex Marriage and Hindu Traditions. "in the eyes of God and of all enlightened people. Whether or not a government recognizes same-sex marriage, and however a government chooses to define marriage, no government can tell people whom to love nor can it exert exclusive control over marriage or people's understanding of marriage. Reeta Dar (2017), Semblances of "Aangdan (organ donation)" with "Kanyadan (gift of a maiden)" under Hindu marriage. The purpose of this article is to make it easier for the layman to relate to the concept of organ donation and transplantation. The article attempts to liken "Kanyadan" (giving away of a daughter in marriage) and "Aangdan" (organ donation); makes comparisons between the two using parameters of legal age, importance of love, search for a suitable match, appointment of middle men, financial investments and legal penalties etc. Johan Jakob Mayer (1838), MARRIAGE CEREMONIES IN ANCIENT INDIA. In instructions for the religious side of domestic life we find, besides many a superstition handed down through endless generations, that marriage was contracted with two distinct ends in view: first, the blessing of children, especially a large number of brave sons; and second, a relation of devotion between husband and wife implanted in mutual love. In choosing a bride, according to a stanza frequently quoted though not often observed, all other considerations ought to be subordinate. Ralph W. Nicholas (2001), The Effectiveness of the Hindu Sacrament (Samskara): Caste, Marriage, and Divorce in Bengali Culture. As consanguines and affines, the Bengali system classifies them into two overlapping categories. Although these are matters of intense interest to students of kinship, they are not important to most

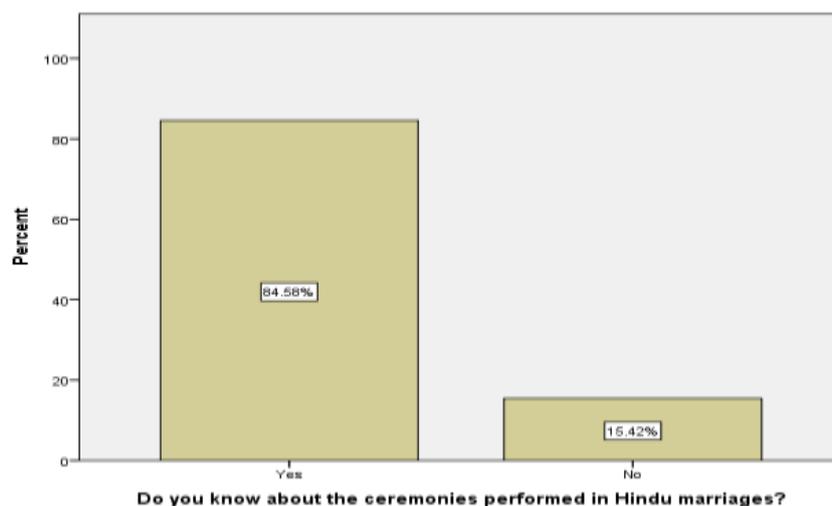
people, and they are not the subjects of this essay. Marriage seems to be more intrinsically interesting than the classification of kin, and it seems to be a universal practice. In Kinship in Bengali Culture our analysis of Hindu marriage, both as a rite. V.Gupta(2015), free legal system in Puducherry vis-a-vis the Hindu law in India. The essentials of a Hindu marriage ceremony include a Brahmin performing the rituals in front of the sacred fire, the bride and the groom taking seven pheras round the holy fire. Giri raj gupta (1972), RELIGIOSITY, ECONOMY AND PATTERNS OF HINDU MARRIAGE IN INDIA. Data were obtained through interviews and schedules from the heads of households, living in a medium-sized village community in Rajasthan, India, about the marriages of 158 ana 163 boys and girls respectively. Owen W.Cole(1993), ceremonies. Originally, Christianity and Sikhism had only one ceremony, that of initiation. It remains indisputably the most important as far as Sikhs are concerned. However, as the two religions became distanced from their parent traditions the need to develop their own ceremonies became increasingly important. Probably this was more true of Sikhism than of Christianity. Yuko Yagi(2008), Women, Abuse Songs and Erotic Dances :Marriage Ceremonies in Northern India. The status of Indian women is related to the concepts of purity and impurity. For example, Louis Dumont (1980) suggested that the temporary pollution deriving from childbirth and death are connected with the permanent pollution of caste. In this line of thinking, it is. J.C.Jha(1976), The Hindu Sacraments (Rites De Passage) in Trinidad and Tobago. Every religion of the world has its sacraments to 'refine body' and to bring about regeneration.' The word "sacrament" is derived from the Latin word "Sacramentum originally meaning "any bodily or sensible thing, or an action, or a form of words solemnly endowed with a meaning and purpose which in itself it has not.' 2 The rites of passage are called samskaras in Sanskrit. Peter Franz (1984), Kanni-Mangala" : a microcosm of Coorg identity toward an alternative interpretation and analysis of the Coorg marriage ceremony.marriage ceremony as a "microcosm" of Coorg identity, this thesis argues for their "multiple" reality in which aspects of a distinct ethnic identity are combined with a limited set of adopted ideological notions from Hinduism. Based on the structurally opposed concepts of "Sanskritization" and "ethnic identity" the Coorg marriage ceremony is analysed according to. Annisa Khairulloh (2020), Hinduism Traditional Wedding Ceremony in Tenganan Pegringsingan Village, Karangasem, Bali. Hinduism traditional wedding ceremony in Tenganan Pegringsingan Village, Karangasem, Bali or in general called Mekala-kalaan have a meaningful for the bridegroom and also the family. However, Mekala-kalaan it's not only a ceremony, there's good wishes from the Bridegroom to God in order for both of them to go through a period of household life with harmonious and happiness. Tenganan Pegringsingan Village is one of Bali Aga Village.

III. Methodology

The research method followed here is Empirical research. A total of 201 samples have been collected out of which all samples have been collected through the Convenient sampling method. The sample frame taken here is of public areas in and around Thandalam, Chennai, Tamil Nadu . The independent variables are gender, age, educational qualification, occupation and marital status. The dependent variables are aware about ceremonies performed in Hindu marriages, Ceremonies performed in Hindu marriages, other religions are also practising marriage ceremonies to claim marriage valid, ceremonies are strictly followed regarding customs and marriage in the Hindu religion is a sacred tie which are necessary for a valid marriage. The statistical tools used here are graphical representation, Chi square test and one way ANOVA test.

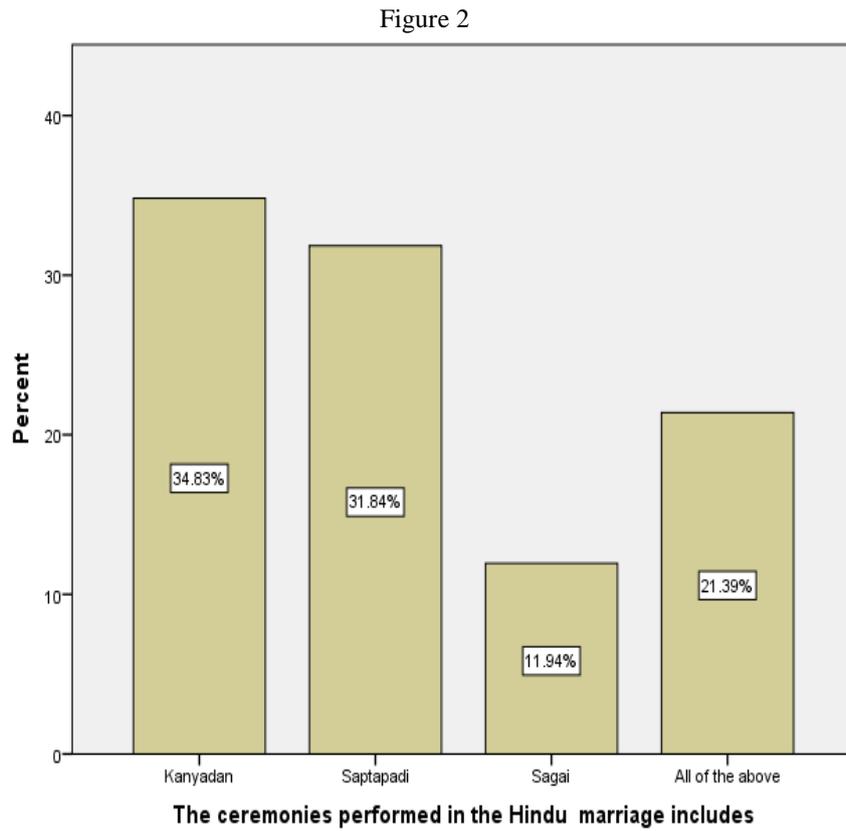
IV. Analysis

Figure 1



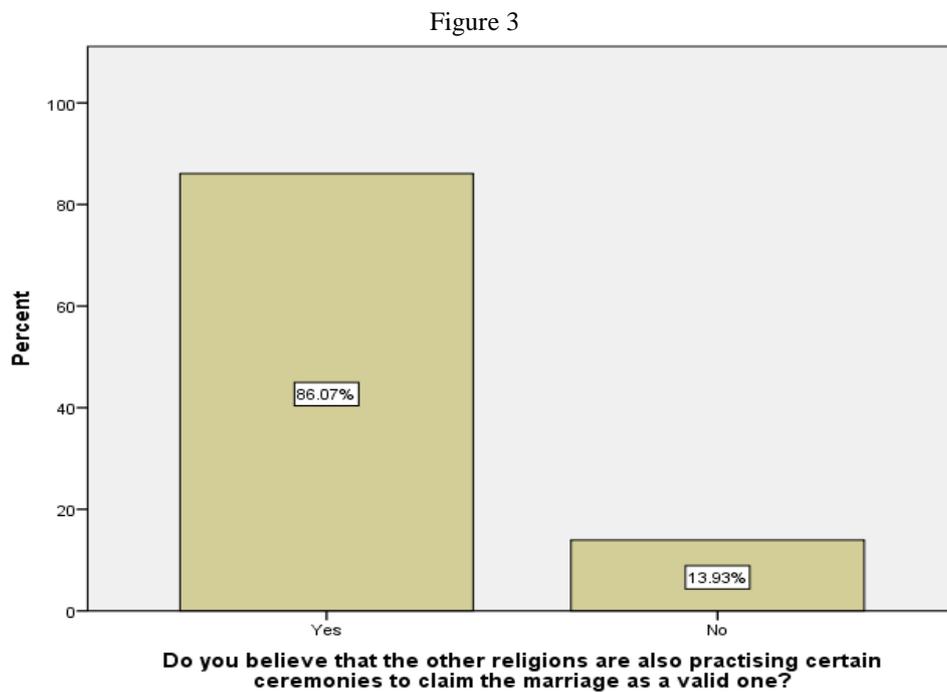
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Figure 1 shows the respondent's views on “Do you know about the ceremonies performed in Hindu marriages?”.



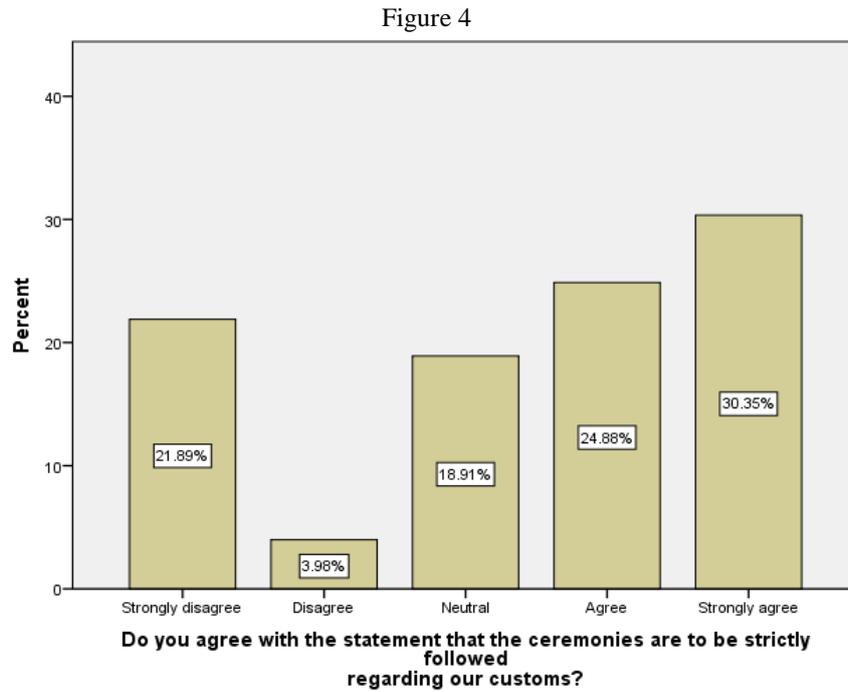
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Figure 2 shows the respondent's views on “ The ceremonies performed in the Hindu marriage includes”.



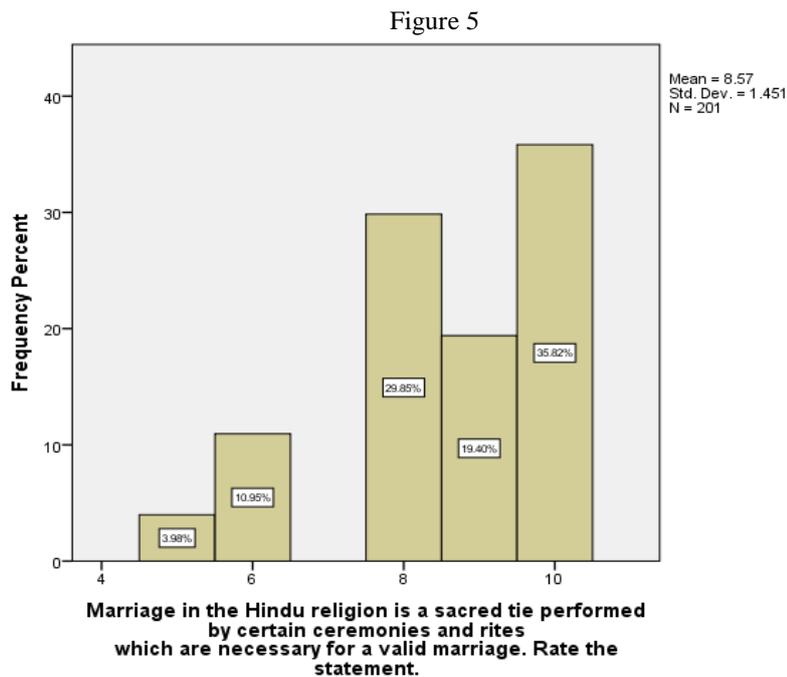
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Figure 3 shows the respondent's views on “ Do you believe that the other religions are also practising certain ceremonies to claim the marriage as a valid one?”.



Legend:

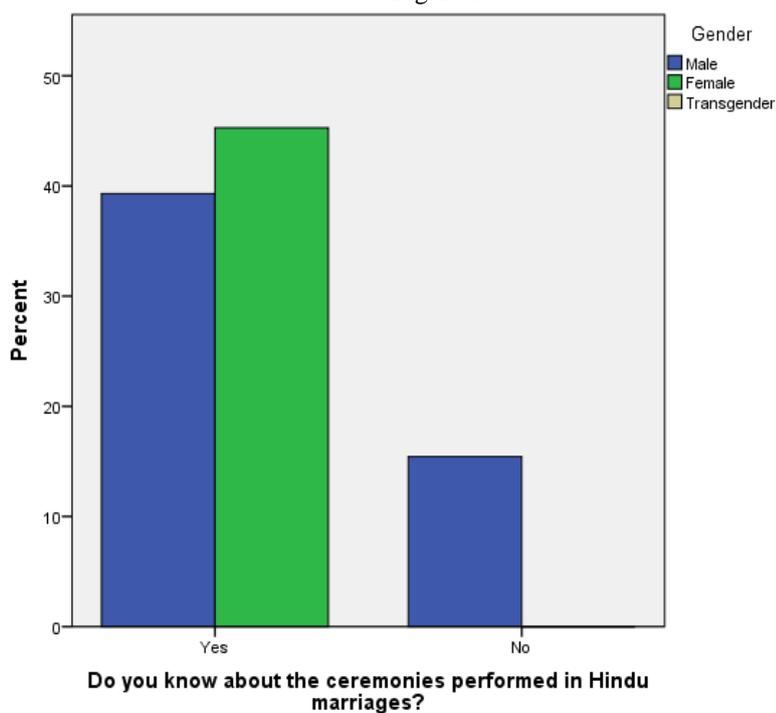
Figure 4 shows the respondent's views on “Do you agree with the statement that the ceremonies are to be strictly followed regarding our customs?”.



Legend:

Figure 5 shows the respondent's views on “Marriage in the Hindu religion is a sacred tie performed by certain ceremonies and rites which are necessary for a valid marriage. Rate the statement.”

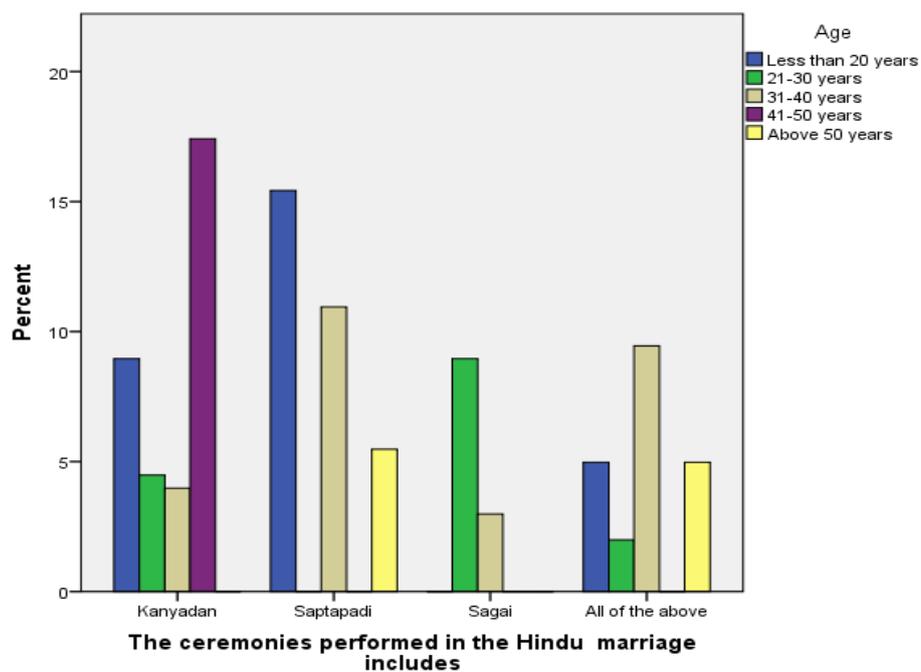
Figure 6



Legend:

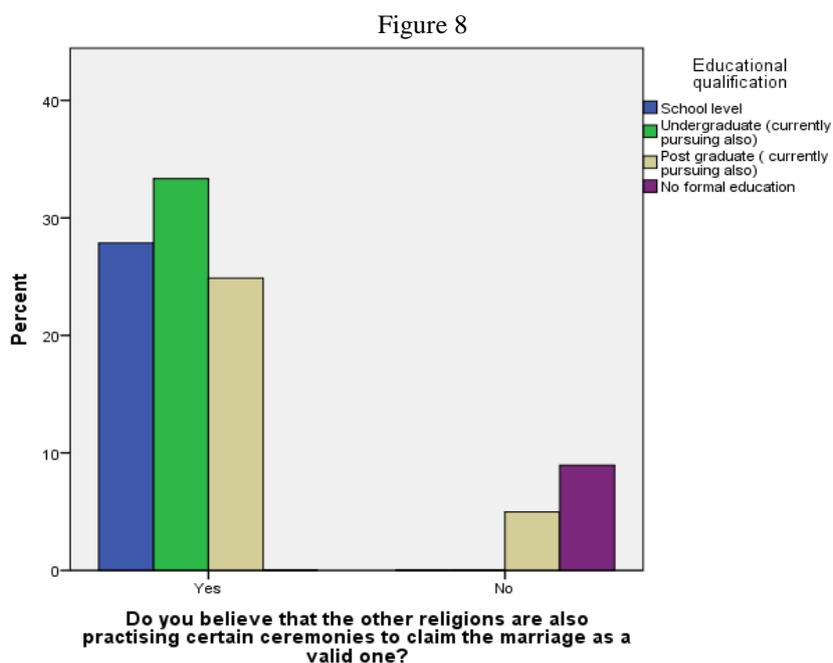
Figure 6 shows the respondent's views on "Do you know about the ceremonies performed in Hindu marriages?" On the basis of gender.

Figure 7



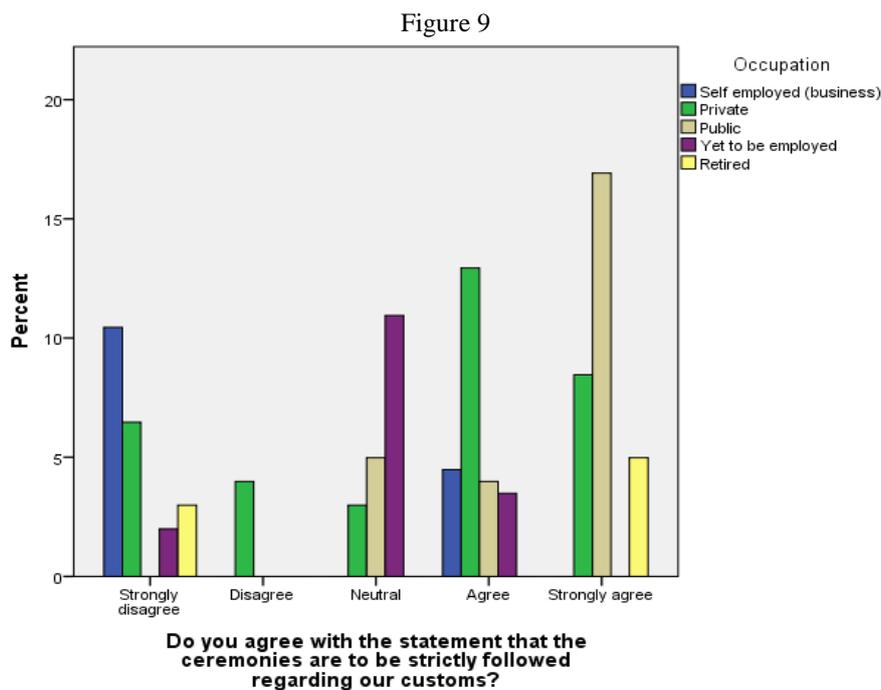
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Figure 7 shows the respondent's views on “ The ceremonies performed in the Hindu marriage includes” on the basis of age.



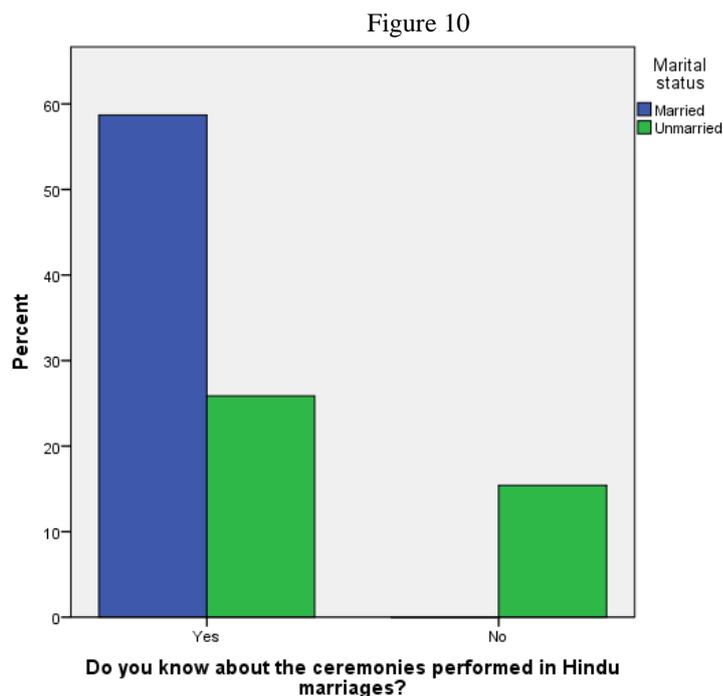
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Figure 8 shows the respondent's views on “ Do you believe that the other religions are also practising certain ceremonies to claim the marriage as a valid one?” On the basis of educational qualification.



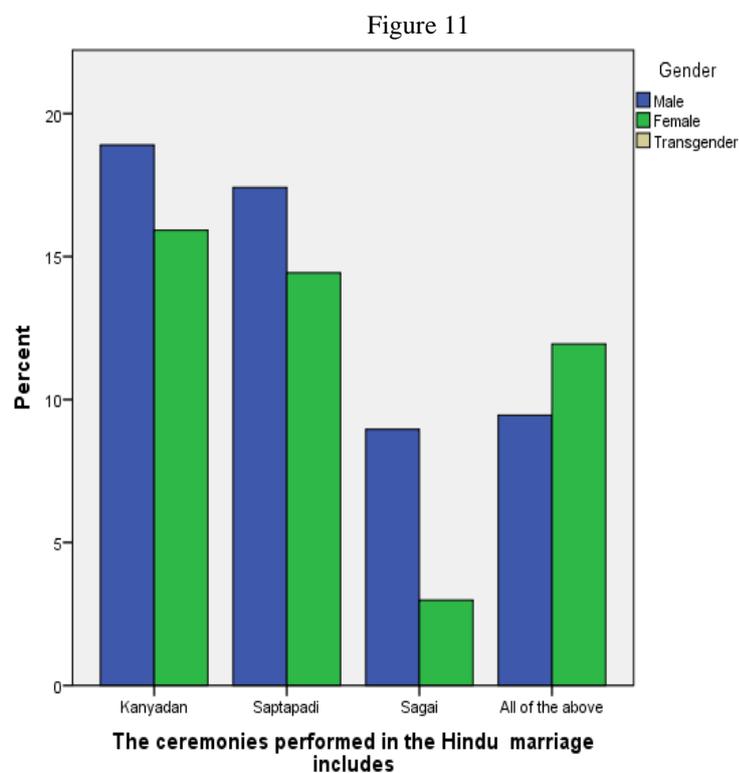
Legend:

Figure 9 shows the respondent's views on “Do you agree with the statement that the ceremonies are to be strictly followed regarding our customs?” On the basis of occupation.



Legend:

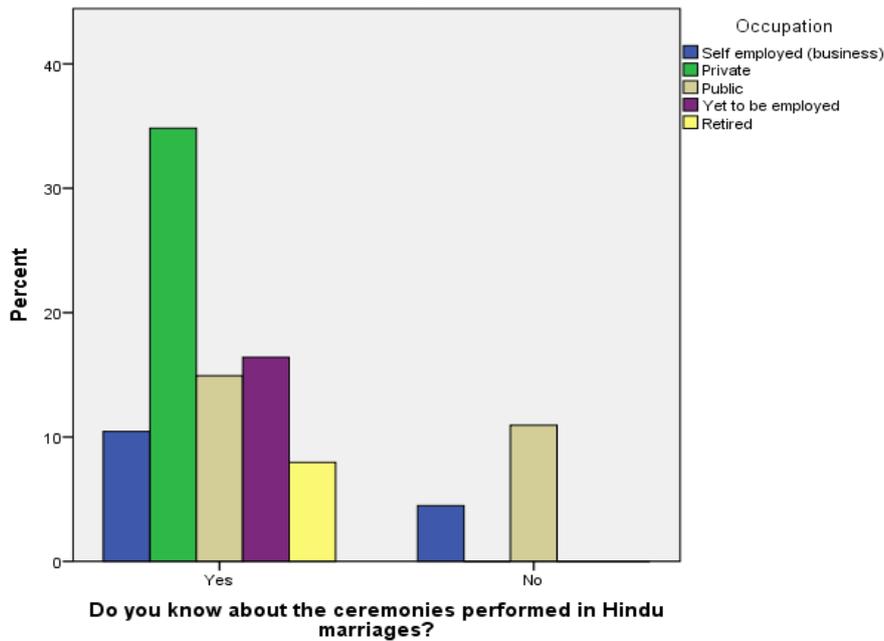
Figure 10 shows the respondent's views on “Do you know about the ceremonies performed in Hindu marriages?” On the basis of marital status.



Legend:

Figure 11 shows the respondent's views on “ The ceremonies performed in the Hindu marriage includes” on the basis of gender.

Figure 12



Legend:

Figure 12 shows the respondent's views on “Do you know about the ceremonies performed in Hindu marriages?” On the basis of Occupation.

CHI SQUARE TEST:

IDV and DV → Nominal

Null hypothesis : There is no association between the other religions are also practising certain ceremonies to claim the marriage as a valid one and age.

Alternate hypothesis: There is association between the other religions are also practising certain ceremonies to claim the marriage as a valid one and age .

Do you believe that the other religions are also practising certain ceremonies to claim the marriage as a valid one? * Age Crosstabulation

Count		Age					Total
		Less than 20 years	21-30 years	31-40 years	41-50 years	Above 50 years	
Do you believe that the other religions are also practising certain ceremonies to claim the marriage as a valid one?	Yes	59	31	55	14	14	173
	No	0	0	0	21	7	28
Total		59	31	55	35	21	201

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	92.016 ^a	4	.000
Likelihood Ratio	88.442	4	.000
Linear-by-Linear Association	46.716	1	.000
N of Valid Cases	201		

a. 3 cells (30.0%) have expected count less than 5. The minimum expected count is 2.93.

Interpretation:

The calculate p value is 0.000. Since p value is <0.05, null hypothesis is rejected at 5% level of significance. So there is association between the other religions are also practising certain ceremonies to claim the marriage as a valid one and age.

ONE WAY ANOVA:

Null hypothesis: There is no significant difference of ceremonies to be strictly followed regarding our customs between genders.

Alternate hypothesis: There is significant difference of ceremonies to be strictly followed regarding our customs between genders.

➔ **Oneway**

ANOVA

Do you agree with the statement that the ceremonies are to be strictly followed regarding our customs?

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	152.276	4	38.069	25.124	.000
Within Groups	296.988	196	1.515		
Total	449.264	200			

Interpretation:

The calculate value is 0.000. Since p value is <0.05, null hypothesis is rejected at the 5% level of significance. So there is significant difference of ceremonies to be strictly followed regarding our customs between genders.

V. Result

It is clear from Figure 1 that 84.58%, the highest number of respondents, are aware about ceremonies performed in Hindu marriages.(Fig.1.). It is clear from Figure 2 that 34.83%, the highest number of respondents, stated that Kanyadan is the ceremonies performed in Hindu marriages.(Fig.2.).It is clear from Figure 3 that 86.07%, the highest number of respondents, believed that the other religions are also practising certain ceremonies to claim the marriage as a valid one.(Fig.3.).It is clear from Figure 4 that 30.35%,the highest number of respondents, strongly agreed that ceremonies are to be strictly followed regarding our customs.(Fig.4.). It is clear from Figure 5 that 34.85%, the highest number of respondents strongly believed that Marriage in the Hindu religion is a sacred tie performed by certain ceremonies and rites which are necessary for a valid marriage.(Fig.5.).It is clear from figure 6 that female respondents are aware about ceremonies performed in Hindu marriages.(Fig.6.) It is clear from Figure 7 that respondents from the age group- 41-50 years agreed that Kanyadan is the ceremonies performed in Hindu marriages.(Fig.7.). It is clear from Figure 8 that the educational qualification group-undergraduate (currently pursuing also) believed that other religions are also practising certain ceremonies to claim the marriage as a valid one.(Fig.8.). It is clear from Figure 9 that respondents from the occupation group-public strongly agreed that ceremonies are to be strictly followed regarding our customs.(Fig.9.). It is clear from Figure 10 that respondents from the marital status group- married strongly agreed that they are aware about ceremonies performed in Hindu marriages.(Fig.10.) It is clear from Figure 11 that respondents male agreed that Kanyadan is the ceremonies performed in Hindu marriages.(Fig.11.). It is clear from Figure 12that respondents from the occupation group-private strongly agreed that ceremonies are to be strictly followed regarding our customs.(Fig.12.)

VI. Discussion

84.58%, the highest number of respondents, are aware about ceremonies performed in Hindu marriages.This might be due to the fact that India is a country which has Hindus in majority.(Fig.1.).34.83%, the highest number of respondents, stated that Kanyadan is the ceremonies performed in Hindu marriages.This might be due to the fact that they have been depicted in most of the cinemas and the other media.(Fig.2.). 86.07%, the highest number of respondents, believed that the other religions are also practising certain ceremonies to claim the marriage as a valid one.This might be due to the fact that each religion has its own principles and traditions as in that of Hindu marriages.(Fig.3.).30.35%,the highest number of respondents, strongly agreed that ceremonies are to be strictly followed regarding our customs.This might be due to the fact

that most of the people have been following it since ancient times. It's like a habit for them.(Fig.4.). 34.85%, the highest number of respondents strongly believed that Marriage in the Hindu religion is a sacred tie performed by certain ceremonies and rites which are necessary for a valid marriage.This might be due to the fact that as the people believe the god will bless the couple.(Fig.5.).Female respondents are aware about ceremonies performed in Hindu marriages.This might be due to the fact that India is a vast country which has Hindus in majority.(Fig.6.) Respondents from the age group- 41-50 years agreed that Kanyadan is the ceremonies performed in Hindu marriages.This might be due to the fact that they have been depicted in most of the cinemas and the other media.(Fig.7.). Respondents of educational qualification group-undergraduate (currently pursuing also) believed that other religions are also practising certain ceremonies to claim the marriage as a valid one.This might be due to the fact that each religion has its own principles and traditions as in that of Hindu marriages.(Fig.8.). Respondents from the occupation group-public strongly agreed that ceremonies are to be strictly followed regarding our customs.This might be due to the fact that most of the people have been following it since ancient times. It's like a habit for them.(Fig.9.). Respondents from the marital status group-married strongly agreed that they are aware about ceremonies performed in Hindu marriages.This might be due to the fact that India is a country which has Hindus in majority.(Fig.10.) Respondents male agreed that Kanyadan is the ceremonies performed in Hindu marriages.This might be due to the fact that they have been depicted in most of the cinemas and the other media.(Fig.11.). Respondents from the occupation group-private strongly agreed that ceremonies are to be strictly followed regarding our customs.This might be due to the fact that most of the people have been following it since ancient times. It's like a habit for them.(Fig.12.)

VII. Limitations

One of the major limitations of the study is the sample frame. There is a major constraint in the sample frame as it is limited to the smaller area. Thus, it proves to be difficult to extrapolate it to a larger population. Another limitation is the sample size of 201 which cannot be used to assume the thinking of the entire population in a particular country, state, or city. The physical factors have a larger impact, thus, limiting the study.

VIII. Suggestions

Because Hindu marriage ceremonies are not consistent, the number of bigamy cases is increasing. Therefore, a straightforward, consistent style or ceremony must be established by legislation to eliminate the challenge of determining if a marriage is lawful. To confirm that the necessary ritual for a legal marriage has been performed, the performance of either of the ceremonies (kanyadan or saptapadi) should be made mandatory. Marriage should be mandatory to register, just like births and deaths, because if it isn't, there should be no legal sanctity attached to it. The names of the parties, addresses, names of the parents or legal guardians, the date and location of the marriage, and their occupations should be listed for every marriage that has been registered.

IX. Conclusion

Marriage is the union of two adults who, along with their families, form a union and, as a result, provide matrimony legal status. This union is known as a "holy union" in Indian civilization. But when such partnerships are solemnised by particular traditional or customary procedures. Here the main objective of the study is to find out the ceremonies performed in the Hindu marriage. The result observed from the study is that most people are aware about all the ceremonies i.e. Kanyadan, Saptapadi and Sagai. A straightforward, consistent style or ceremony must be established by legislation to eliminate the challenge of determining if a marriage is lawful. To confirm that the necessary ritual for a legal marriage has been performed, the performance of either of the ceremonies (kanyadan or saptapadi) should be made mandatory. Religion shapes people's perspectives on particular issues and has an impact on a number of institutions, including the institution of marriage.

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PLAGIARISM REPORT:

