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Marriage customs of Kongu Vellalar's

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Abstract---The Kongu Vellalar were of great assistance to the king by being in various positions and ranks in the army. They also got the title 'Kamindan' from the king for their meritorious service and loyalty. Later the title got modified as 'Gounden'. Certain rules and procedures were put in place to help the boy and girl live together more smoothly. Certain rules, processes and customs evolved into 'rites.' Marriage is the combined execution of all ceremonies in a sequence termed marriage. All ceremonies linked with Kongu Vellalar marriage are done by 'arumaikaarar' arumaikaari, naavidhan (Barbar), washing man (vannaan), and others intimately associated with the occupation of Kongu Vellalar Gounders. The Kongu Vellalar marriage is similar to the Aryan 'prajapathyam' type marriage. In a Kongu Vellalar marriage, the bridegroom's family visits the bride's home to propose the marriage and seek the bride's family's approval for the match. The marriage takes place once the bride's family gives their assent.

Keywords---betrothal, mangalyam, sambandhi, kuladheivam, gounden.

Introduction

Kongu Vellalar Gounders-Ceremonial Marriage Rituals. The different ceremonies that are presently conducted in the Kongu Vellalar community's marriage ceremony are distinctive. Every ritual is carried out for a certain cause. The original rites conducted centuries ago in Kongu Vellalar marriage ceremonies, which mirrored 'Sangam' age rites, have experienced slight adjustments and adaptations as a result of technological advancements and resulting changes in conventions, practices, and facilities. Some ceremonies have vanished because they became outdated. The ceremonies that are now being conducted in Kongu

Vellalar marriage ceremony reflect the superior character, rich culture, and high tradition of the KonguVellalar community.

Materials and Methods

This study purely based on descriptive method. Social Science is followed.

Porutham and Sagunam Paarthai

According to Tholkaappiyar, there are 10 components of agreement (porutham) that must be considered between the boy and girl. They are the following: birth, family quality, strength, age, personality, attachment, humility, compassion, knowledge, and wealth. The family temples i.e. 'Kuladhevams' are also considered. Keeping flowers in front of God and observing the movement of the flower in response to God's word, as well as listening to and hearing the sound of a lizard, are some omens considered before choosing marriage affairs. With good omen, further steps for marriage are considered. Mutual visit to the bride's and bridegroom's homes. After determining that the marriage proposal is satisfactory and can be carried out, the bridegrooms, family members, and close relatives will visit the bride's house to see for themselves the state of affairs, the house, the land, the quality of living, the status, and other such things; similarly, the bride's family members and close relatives will visit the bridegroom's house. Only after learning and considering all of these factors, as well as being happy with all necessary circumstances, can approval be given to the following stage, known as betrothal.

Mangala Vaazhthu

The MangalaVaazhthu songs, recited only in KonguVellalar marriages, explain the sequence of events related to marriage. The song had been written in such a way that it grandly describes the marriage events as if it is taking place in a king's family. The Status, life, style, culture, and nature of the society and relationship of KonguVellalas are very well brought out by the above song. The MangalaVaazhthu song is qualified to be considered literature. The act of marriage of KonguVellalas strives their best to lead a prosperous domestic life after marriage.

Selection of Bride and Bridegroom

The bridal partners are matched after considering the clan, family status, and comparisons of horoscopes. If both parties are willing, they partake in the dinner. If the bridegroom party is not interested, they will not accept the dinner. If the bridal party is unwilling they will not insist on it. In the event of an alliance, the marriage ceremonies are performed at the parental home first and then in other places.

Purchase of Salt

Salt is considered sacred and the bridal parties purchase and exchange salt, as a mark of solemnization of betrothal. On an auspicious day, both parties assemble

either in the bride's house or at a commonplace and bring two baskets of salt, always. After worship, they exchange the salt basket and mix it and carry it on the head of the agnate lady.

Auspicious Pact of Matrimony

After the purchase and exchange of salt, at the bride's residence at about 8'o clock at night, the discussion commences after dinner. Auspicious dates for marriage, ordering Mangalyam, selecting bridal robes, etc., will be fixed considering the mutual convenience. Then the conduct of marriage rituals and inviting of bride and bridegroom will be discussed.

Betrothal

After making a choice, the marriage can take place. An auspicious day will be picked for marriage. The bridegroom's family along with relatives and friends will go to the bride's house. The bride's parents as well as the bridegroom's parents are called 'Sambandhi' Aplate containing fruits.

The areca nut and betel nut will be stored on a tripod. Persons from the bride's and bridegroom's sides will sit opposite each other with a tripod in between them and begin conducting conversations. The bridegroom's side will inform the bride's side that they have arrived to seek their approval for the marital partnership, and the bride's side will respond by providing their consent with joy. The two sides will next exchange coconut and fruits. The bride will be called and presented with a plate with a new dress and gifts. After receiving it, the bride will enter the changing room and emerge wearing the new attire provided by the bridegroom's side. The bride will be instructed to hold betel, areca nut, turmeric, lemon, and so on her lap while she pays her respects to the elders who have come to grace the betrothal ceremony.

Invitation for marriage

Nowadays, wedding invitation cards are printed and couriered. Only close family members and friends are individually invited by giving out invitation cards. In those days, the kudimagan would personally go to every family to issue the marriage invitation. The number of invitees in each residence for the marriage will also be specified by the kudimagan. Even if a member of the bride's or bridegroom's family personally invites, the invitees will not attend the wedding unless the kudimagan appears in person and invites. kudimagan's invitations are such significant in those days in KonguVellalar marriages.

Gold for Mangalyam

The gold giving function to make Mangalyam begin. The gold required for the Mangalyam is placed on a tray along with betel leaves, nuts, coconuts, and plantains. Arumaikarar or Arumaikari will perform the rituals and sprinkle water over it and give it to the goldsmith. The goldsmith will offer incense and camphor to the gold piece and present it to everyone for benediction and tap it once on the tray before taking it to make the Mangalyam.

Purchase of Dress

The purchase of dress for bride and bridegroom with the understanding the bride's party will pay for the bridegroom and vice versa. Apart from the bridal couple, dresses for all the near relatives are also purchased. Thus, the betrothal ceremony comes to an end.

Wedding staff

Indian tree-spurge or sweet-indrajao is worshipped and a trident-like branch will be cut-off and cleaned well and purified with ghee, black Sirissa, and milk. It is then bound with turmeric cloth full of 'Navadaniyam' and carried with reverence by Arumaikkarakar, a relative and an agnate to accompany the Mangalavaththiyam to tie at the pantal entrance on the north-east. In both houses, the rite is performed.

The Kongu barber is called upon to convey the marriage tidings to all relatives, by offering him tamboolam with kanikkai. The Kongu potter is summoned to prepare new pots which are called 'Matkalapanai'. The potter also receives his dues. The bridegroom's party orders two 'karaka' pots and five small pots for pariyam seer and in total seven pots; whereas the bride's party places orders for two 'Karaka' pots to be installed in the marriage pantal. The Kongu cobbler after kanikkai will be requested to cut firewood and also make new sandals for the couple.

Cutting the firewood

A specific variety of trees, i.e., the Indian tree-spurge found in the vicinity of the village is first worshipped by a shower of cow's milk and then its branches are cut off leaving the trunk roots and bound into two small bundles and carried respectfully to the bridal party's house. Only after this formality is observed, firewood for their need is will get ready. If Indian tree-spurge is not available, then the sweet Indrajao tree is cut off for firewood. The preparations for the marriage continue and the rites were commenced on the eve of the marriage day.

Fasting Feast

The bridal couple observes fasting on the day before the wedding. That night, the maternal uncles, at their expense buy dresses for the couple and give a grand dinner. The dinner marks the end of the fasting. It is considered similar to 'GowriViratham'. The 'Mathi-Niraithal' is also done by maternal uncles.

Wearing of Toe-Ring

On the day of the fasting feast, the maternal uncles put the silver rings (Metti) on the second toe of the bride and the bridegroom.

PiraimanPodudhal or Mud from the temple of tutelary deity

It is a tradition to bring mud from the 'Kani' temple. As this may not be possible when the shrine happens to be far off, mud is collected from any ant hill nearby,

supposed to be the abode of the deity. At the bridegroom's party, then the two groups move the stones from it, knead them, and build a platform out of it in a corner measuring a cubic span and plant 'Pey-Karumbu'(wild sugarcane) in the center beside the pedestal, which is placed 'Ammikkal', and 'Sal' with full of water. This is for the ritual of 'Ammi Midhithal' and gazing 'Arunthathi'.

Matkalapanai

After planting the Muhurthakaal, the Sumangalis go to the Kongukuyavan's house, to collect the Matkalapanai which is already ordered, worship them, offer kanikkai and carry them to the bridal house, with the accompaniment of 'Mangalavathiyam'. The bridegroom's party is represented by seven Sumangalis, two for 'Inaiseer' and five for 'Siruseerpariyam' and the bride's party buys two pots to be placed in the Manavarai.

Seerthanni

Five or seven or nine women from the agnates bring water from the well or the river to the accompaniment of 'Mangalavathiyam' and sit on the white cloth spread by the washerman at the Vinayaga temple and worship Lord Vinayaga. Then the water is poured into the 'Sal' in the house and this water is used for rituals.

Vetrilai-Pakku Seer

For this ritual betel-leaves, nuts, coconuts, plantains, and turmeric are placed and bound in a white cloth and are brought by the barber accompanied by five agnates, washerman, and Kongu pariah to the bride's village, and when they alight at 'Thalaivasal'. The washerman holds the 'Pandham', while the pariah blows the bugle. By hearing the bride people hasten to welcome them.

The bride is seated on a Tripod. The bridegroom's party presents a saree to the bride after 'Inaiyonki'. The bride wears 'Kooraiseelai' and again sits upon the Tripod and the menfolk of the two families sit before her, some with betel and nuts in their hands. The bridegroom's party announces its mission. The bride's party gives their consent after enquiring about the clan and lineage of the bridegroom. This is the Vetrilai-Pakku Seer. After dinner, the bridegroom's party returns to their place. As a mark of the commencement of the seer at the bride's house, they observe the 'Aakkaipottu-Neerattal' for the bride.

The Shaving Ceremony

This denotes the end of celibacy of the bridegroom. After dispatching the party for the Vetrilai-Pakku Seer to the bride's place, this ceremony commences. The bridegroom takes leave of the mother with tamboolam and goes to the barber's hut with the washerman holding the Pandham and returns after shaving. Two Tripods are placed and covered with the white cloth. The bridegroom is seated on the one facing east. On the other tripod is placed the offering of rice, betelleaves, nuts, and jaggery besides milk and ghee. The Barber after worshipping Vinayagar dips a coin in milk and places it on the head, forehead, and both the back of

hands and foot. After the bridegroom touches the rice with his palm, the barber removes the milk with his razor. Then the bridegroom observes the 'Aakkaipottu-Neerattal' ceremony.

Aakkaipottu-Neerattal

After the shaving ceremony, the bridegroom washes his teeth with salt, while the Arumaikkarakar pours water. He applies oil and black sirissa on his forehead, the bridegroom stands facing east and the Arumaikkarakar and the barber observe the Aakkaipottu-Neerattal. Then follow the 'AmangalaNeerattu' toward off evil eyes. The Arumaikkarakar places rice and fire on a plate and pours ghee over it. Facing east and the bridegroom adopts 'Inaiyonki' and quenches the fire. He then mixes the rice with water kneads it and then throws the rice down, thrice circling from left to right and right to left, and then finally horizontally to the ground. A similar process is followed in pouring water too. Then while the bridegroom holds the tamboolam water is poured on his hands, thrice, the first two times water alone is let down and the third time the tamboolam also dropped together with the water. After worshipping the deity the bridegroom part takes the food together with his companion.

Urumalaikkattu Seer

The maternal uncles and brothers-in-law, if any, offer new clothes and decorate the bridegroom and put on his head the ornament turban, and give cash prizes, on behalf of their father and mother and or their behalf according to their financial position. This will be followed by the presentation of money by other relatives particularly from the side of maternal uncles and paternal aunts each according to his or her financial position. This is called 'Urumalaikkattu' Seer.

Garlands from the Temple

Pandaram, the local priest, in the temple of the village deity will decorate the bridal couple with the garlands which he had offered to the deity. This ceremony was instituted because the local priests too wanted to be associated with the wedding ceremonies.

Thread for Mangalyam and Kanganam

While 'Urumalaikkattu' seer is being performed, the thread is prepared for Mangalyam to be associated with InaiseerArumaikkarakar, barber, and eight Sumankalis measure the thread, immerse it in turmeric water, worship it and then insert the thread into the Mangalyam. The Mangalyam is placed in the 'Nazhi-Arisikoodai'.

Nazhi-Arisikoodai

While the Inaiseer is being performed, Nazhi-Arisikoodai is placed and a thread for Mangalyam is offered. The bridegroom while proceeding to the bride's house brings all marriage articles including the sacred Mangalyam. The basket contains rice, coconuts, plantains, jaggery, ghee, betelleaves, nuts, lime, turmeric, holy

ash, sandal paste, kooraiseelai, blouse, Mangalyam wearing around her neck and an agnate male takes back the Nazhi-Arisikoodai along with the bridegroom.

Inaiseer

This ritual is performed by the sister of the bridegroom. It is more a rehearsal than a prelude to proper marriage and also to indicate the strong relations with her brother despite the arrival of the new bride and also to ascertain the matrimonial ties of the family. In the absence of a sister, a near cousin's sister performs this rite.

In the ritual, the pedestal will be placed at the center of the house with two Karakapanais. One is filled with water and the other with paddy. On the top mango leaves, betel leaves, and coconut are placed. In the center, a Vinayagar is placed improvised in turmeric. Nearby a plate is filled with rice and jaggery. Besides the Nazhiarisikoodai is placed. Milk is provided in a small vessel. The sister of the bridegroom sits opposite him. Pezhaimoodi is placed on her and is filled with coconuts, plantains, betel leaves, nuts, turmeric, lime, sandal, and kungumam, the bride's saree and blouse and all, she carries a 'sombu' (a small vessel) with water in her right hand. She circles the bridegroom and is made to stand on his right. Arumaikkarar fills the girl's belly with betel leaf and nut and gives one end of the saree to the bridegroom who holds it in his armpit and another end to the sister who holds it in her hand. The palms of the groom are imprinted on the rice. Next Vinayagar is worshipped and the bridegroom and the 'Inaiseer' girl are blessed with the 'Arugumanam'. The Kongu barber sings a benedictory verse. After that, the Mangalyam is worn by the agnate Sumangali and is given on the marriage pedestal. After performing the rite, the Mangalyam should be worn on the neck. This 'Inaiseer' ritual signifies the importance given to woman folk in the Vellalas' life.

Kuppari-Kottuthal

After 'Inaiseer', the bridegroom is brought to the 'Naattukkal' toward off evil eyes with the accompaniment of a brassplate being beaten with 'Maikothi', and the 'Naattukkal' is then worshipped. This is known as 'Kuppari-Kottuthal'. In the Pezhaimoodi, Nirainazhi, and a plate with five colors of Adais made of cooked rice, two in white, one in yellow, black, and pink are taken along with the bridegroom. Near the 'Naattukkal', the bridegroom stands on the Pezhaimoodi, and the bridegroom's companion and others help in warding off the evil eyes cast upon the bridegroom by keeping their hands on the body of the bridegroom for the Arumaikkarar to place the Adais meant for this purpose in the following manner. The companion places his hand on the head while two others put their hands on each shoulder of the bridegroom so that the Arumaikkarar places two Adais on each of these shoulders and two more on the feet and then throws all these in the opposite direction and thereby seeks to dispel the evil influence, if any, the process is similar to that of 'Aakkaipottu-Nieerattal'.

NaattukkalVazhipadu

After the rituals of Kupparikottal, both Naattukkal and the Kuzhavikkal are purified with ghee and holy ash, wrapped with betel leaf for Naattukkal, Kanganam, and kuzhavikkal. This Naattukkal is worshipped thrice with Nirainazhi and another Kanganam is placed on the Pezhaimoodi and then they return home.

Kanganam Kattuthal

It denotes the sacred thread soaked in turmeric water together with a piece of turmeric tied to the right wrist. After Naattukkal worship the Kanganam brought in the Pezhaimoodi is tied.

Thaiodu-Unnal

Seated with his mother and sharing the food with her from the same plate, the bridegroom begs to leave with her partner to lead her future family life. This ritual is done after wearing the Kanganam.

Vinayaga Worship

The bridegroom saddled on horseback proceeds to the temple of Lord Vinayaga with the kith and kin to the accompaniment of Mangalavathiyam (bridal music) and prays to the Lord for gracing him with a smooth married life without any kind of hurdle. After breaking the coconut as a mark of his devotion to the deity he returns home, drinks the water offered by his mother, and leaves for the venue of the marriage without looking back. Nazhi-Arisikoodai on either sidewashermen, barber, instrumentalists, and Paraiah together accompany the bridegroom.

Kattiletri-Varudhal

The bridegroom after drinking water from his mother's hand and leaves the bride's house. While leaving, he is seated on a seat similar to the royal throne. And this rite goes by the name of 'Kattiletri-Varudhal'.

Viduthi Veedu Vidal

There are bridegroom lights at the Vinayaga temple in the bride's village. The washerman bears the Pandham and the Paraiah blows the bugle. The bride's family, learning of the arrival of the bridegroom welcomes them with the kith and kin and the accompaniment of Mangalavathiyam. The Pandaram garlands the bridegroom at Talaivasal. The bridegroom's party pays the Pandaram for this. The bridegroom and his agnate's enter the house of the bride, this is called 'ViduthiVeedu Vidal'. This rite commences in the bride's house and after the bridegroom returns to his rest house and then the other rituals follow. After the return of the bridegroom's party, the rite of Aakkaipottu-Neerattal is done as the first rite.

Ponpoottal

The women folk belonging to the bridegroom's party carrying Pezhaimoodi containing a new saree and blouse, betel and nuts, coconut and plantain, lime, sandal and kungumam, and a golden ring or a chain, go in procession to the bride's house with the accompaniment of Mangalavathiyam. Then they will apparel the bride in the saree brought by them and adorn her with the ring or a chain. Then they declare their willingness for the matrimonial alliance between the bridegroom and the bride proclaiming their respective clans. This is known as 'Ponpootti Kulam Odhudhal', literally meaning adorning the bride with gold and declaring the heritage.

Maman-Pottukattudhal

The maternal uncles were honored with new clothes. They smear themselves with sandal paste and kungumam. Friends and companions of the bride bedeck her beautifully and place her facing east. The bride's maternal uncle ties the Golden Pattam at the bride's forehead, garlands, smears holy ash and pottu and carries her on her shoulders, and proceeds towards the Naattukkal. There the Arumaikkarak performs the rites. The bride is made to stand on the Pezhaimoodi, and five Adais made of cooked rice are placed on the head, the two on the shoulders and the two on the feet of the bride after worship. Nirainazhi has taken round and after offering worship to Naattukkal, the maternal uncle again carries the bride on his shoulders and returns. At the threshold, water is poured and then she enters inside.

In the beginning, the bride after marriage continues to live in her mother's house. And the husband too lives in the same house. This is the familiar trait of the matriarchal framework. And the task of bringing up their children devolves upon the uncle, i.e., the mother's brother. And he has to give her in marriage. Therefore, the bride's maternal uncle, as was the custom in those days, brings the bride on his shoulders and gives her to marriage in the village common site. Now, after bringing her to Naattukkal he again takes back the bride to the marriage pedestal for further marriage rites.

Manavarai

The bridal dais with its canopy is improvised out of fresh bamboos and reapers each one placed on all four sides of the area both vertically and horizontally. They are wrapped by the rind of the plantain stems all around. Then tiny and tender leaves of the Palmyra were cut into small pieces and stretched into a form resembling a fork with the tail of the stem protruding. These are made in very large numbers and they are fixed into the plantain rind in an exceedingly beautiful manner. On four sides the tender saplings of plantain and festoons of flowers and mangoleaves are hung to give a pleasant sight. Manappalagai is placed for the bridal couple to sit on. Two Karaga pots are filled, one with water and the other with paddy, and crowned with betel and coconut. In front of the pots, an improvised Vinayagar made of turmeric is placed and five wick lamp is kept burning throughout. To mark the wedding ceremony a pumpkin is placed and the twigs are offered in the holy fire as witnesses for the holy union. Also, a

bowl of milk is kept to perform the ritual of Arugumanam. Rice and betel and nuts together with jaggery also find a place for observing the ceremony of Kaikorvai.

Bridegroom's Arrival at the Pedestal

The bridegroom arrives at the marriage pedestal from the VidudhiVeeduvidal along with his kith and kin with the background music of Mangalavathiyam. At the entrance, the bride's sister welcomes him with MangalaAarathi. And the bridegroom's feet are washed with the Aarathi water then the bridegroom places a few coins on the Aarathi plate. The bridegroom's companion brings the bridegroom to the pedestal after circumnubating it from the right and then seats the groom on the left side facing east. The seat meant for the bride is usurped and occupied by the person who has a rightful claim for the girl's hand under his relationship according to the tradition which is enjoined as a right of the man over the girl. Hence it was not uncommon to find in those days women marrying lads much were younger. However, the fact cannot be gainsaid that such marriage was necessitated not only with the sole view of not losing the family properties but also with the view of not losing the rightful partner. Over time, the customs have become more formal and done just for the sake of tradition.

Pathapoojai

The bridal couple touches the feet of their parents, washes their feet, places flowers on them applies holy ash and kungumam, and worships them to get their blessings.

Taaraivaarthai

The bride's father presents her to the bridegroom in marriage by placing her hand on the bridegroom in front of all the invitees assembled and pronounces that marriage is solemnized and the holy fire and the pumpkin bearing witness to it. Now the Arumaikkarar places a coin and some sesame on the hand of the bride's father and pours water. The coin and the sesame together with the water flow down to the hand of the bridegroom through the bride's and thus indicating the bestowing of the daughter in marriage to the bridegroom.

Tiruppudhal

The couple sits on the marriage pedestal. A plate is placed with the Mangalyam along with betel nuts, coconuts, plantains, turmeric, flowers, lime, etc. They are placed in front of the Vinayagar and the bridal couple is asked to worship the same. The bride stands facing the east while the bridegroom stands facing the west. The Arumaikkarar or an elderly man who leads a marriage will be asked to present the Mangalyam to the bridegroom to tie it around the bride's neck when the Mangalavathiyam will be played in high pitch.

Maalai Maattrudhal

The bridal couple exchange garlands after their foreheads are touched by betel drenched in Aarathi. The garland offered by Pandaram the previous night is exchanged thrice between them.

Kaikorvai

A plate full of rice with tamboolam at its center on a stand is placed between the bridegroom and the bride's brother who is seated in front of the plate facing west towards the bridegroom. The Arumaikkarar presses the back of their hands so that they take into the rice offers Poojai to Vinayagar and offers tampoolam to the Kongu barber beckoning him to sing the song of benediction. The bridegroom and the bride's brother will remain in the same position till the benediction song is over.

Benediction

The barber after receiving betel nips off the stem and the leaf, offers it to the bridal couple, a piece every time as he finishes singing every line of the benediction verse. The period and cause of the connection between the KonguVellalas marriage and the benediction song cannot be traced with certainty. However, a particular reference in the commentary on KonguVellalas Marriage is given some scope for inference about it.

Once, the Chola king tried in vain to erect bunds on the banks of Cauvery that was in spate. An oracle advised the king to sing a song through Kamban to control Cauvery. Accordingly, that was carried out and Cauvery became calm. The Chola king when tried to honor Kamban as a mark of gratitude towards the latter's act, the poet refused but instead asked for the favor that he might bestow upon the needy poets, the money collected by the king towards the marriage tax of agriculturists. Kamban is also referred to have advised the poets to accept it on the occasion of weddings in their houses by singing songs of benediction. Equally, it is not easy to understand the reason behind the singing of the benediction verse by the Barber in Vellala marriages. Perhaps, the ancestors of the Barbers who belonged to the society of the KonguVellalas might have lent credence to the practice.

Karam Patrudhal

The right-hand little fingers of the bridal couple are joined together and covered with a piece of pink-colored cloth. The couple goes round the marriage pedestal thrice, with the bride following the bridegroom. Then the fingers are released and the couple with the same fingers place sandal and kungumam marks on the back of their hands each other.

Arugumanam Eduththal

The Arumaikkarak performs Poojai to Vinayagar and blesses the bridal couple with the Arugumanam. It is done so to bless the couple to grow and prosper as the holy grass because of its fertility and divine association.

Tying Thaali

The conclusion of the wedding is marked by the bridegroom tying thaali around the bride's neck and exchanging garlands in the presence of all those assembled for the marriage ritual. The blessings for the couple through mangalavaazhthu songs are also considered to be the blessings of the people present for the marriage ceremony. The ceremony 'naattukalvazhipaadu' demonstrates that any significant event or activity begins only after paying respect and heed to community leaders and gaining their blessings. While other communities opened their doors to Aryan and priestly ceremonies, the KonguVellalar community refused to adopt the aforementioned rites for the sake of following.

The basic goal of today's marriage movement is to have all marriage rites done entirely in Tamil. This is strictly adhered to in KonguVellalar weddings. It is natural for some ceremonies to take place in every marriage. Marriage without rituals entails marriage without unreasonable or silly rites. The majority of the ceremonies of KonguVellalar marriages are similar to those of Sangam marriages.

Conclusion

The diverse marriage rites illustrate the rich culture, high heritage, traditions, and habits of the indigenous clan of Tamil Nadu, Kongu Vellalar. The Kongu Vellalar ranks among the greatest in the world. The KonguVellalar can be very proud of their distinct and ancient culture, which is known for extremely hard work, hospitality, helping nature, peaceful living with nature as well as other communities, courage, respect for women, high standard life, prosperity, and assistance to those in need. Kongu Vellalar has held positions of power, including chieftains and army generals. As a result, traditions related to government administration and battle have a part in Kongu Vellalar weddings. Events such as the bridegroom riding a horse in the olden days, offering gifts, and receiving gifts that include weaponry are instances of the aforementioned. Kongu Vellalar's major occupation was agriculture, which they excelled at because of their hard work and dedication.

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