

pan etc.) If the kutchawi is accepted by the bride's family, then it indicates agreement and if the kuchawi return back, that it means denied.

- (b) **BiekZu** :- In regars of acceptance the formal marriage, the negotiation takes place. The maternal uncle (pu) has a great role in it.
- (c) **Tinkho Zu**:- After conformation of the boy and girls, the Tinkho len kham zu performance take place. The outcome of negotiation is to allow the boy and girl for co-habitation. The boy and girl are strickly prohibited for co-habitation until and unless the Tinkho lenkham is performed.
- (d) **Chong irdon**:- At the end of Samakchang, the boy party approached to girl parents with a pitcher of zu etc, to fix the date of marriage and negotiation on the marriage feast expenditure can be bear in mutual expenditure.
- (e) **Samakchang**:- In the negotiation, if the boy whose parents are not in position to pay the bride value or under the huge expenditure, he has to serve in the house of father in-lows for the period of one or three years, he has to stay as a member of their family.
- (f) (i) **Kuvaichu**:- On an appointed date of marriage ceremony early in the morning, the bridegroom party will moves/approach to the bride's house performing a gentle traditional dance with hisfriend's along with the parents with a piece of new cloth apiece of red pumkin (represents the gold) local hand made shawl, handful of rice with some amount of rupees in coins and an elder white hen.
- (ii) **Kuvaichu (Asel)**:- While the chong irdon performance has taken place, in negotiation, the bridegroom party can pay the kuvaichu in cash.

- (g) **Hloman (bride value)**:- There shall be the performance of kuvaichu; In the negotiation, the hloman (bride value) is also settled. The bride value is paid to which she is entitled then after the manchat zu is offered to the elder persons only. As the token of witness. Now a break for a short time. The actual marriage ceremony will take place whole the day and night.

The following Rice bears (zu) are offered on the day of the marriage ceremony.

#### **Namely:-**

- (i) Sarchanzu To youth.
  - (ii) Opui zu 2 (two) Nos. for all.
  - (iii) Pu zu Specially to pu (Maternal uncle).
  - (iv) Nucha zu To brothers relatives.
  - (v) Nuzuor zu To sister relatives.
  - (vi) Lukhui zu a bid farewell to her mother and friends.
  - (vii) Siem zu Presentation zu
- (h) **Moife/Moikai**:- The marriage ceremony shall be completed in the bride's house on the very night it self. Next day early in the morning before sunrise the brides taken to the groom's house.
  - (i) **Muoldai zu**:- Before the bride is taken, the bridegroom party has to offer a pitcher of zu to the parents and the relatives and other persons. While moving towards the boys house, if they across the village on way, the groom's party has to pay some amount to the village relative sisters (Juurhai hrang) of the villages as a token of love and harmony.

**Hruoite (short ceremonial marriage)**:- This short form of marriage takes place isf and when the bride groom's party and the brige's party through negotiation agree. The common people