

SOCIAL LIFE  
IN  
RAJASTHAN

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i. Katiyar

# **SOCIAL LIFE IN RAJASTHAN**

**( A CASE STUDY )**

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APPOINTMENT

GOVERNMENT OF INDIA  
CENSUS DEPARTMENT, RAJASTHAN & AJMER  
NO. GRC/31/3050/50.

From

The Superintendent of Census Operations,  
Rajasthan & Ajmer,  
Udaipur.

To

Prof. T. S. Katiyar, M. A., M. Com.,  
Seth G. B. Podar College, Nawalgarh.  
Jaipur (Rajasthan).

Dated Udaipur, the 25th Aug. 1950.

Sub:— Enquiry into Conditions etc. of Special Social Groups.  
Dear Sir,

Your name has been communicated to me by the Principal, Seth G. B. Podar College, Nawalgarh, as a volunteer for undertaking the enquiry into the Customs, manner, avocations etc., of Special groups. Therefore, I am sending per separate Book-post a copy of Bulletin No. 12 which shows the aim and procedure of the enquiry and 10 copies of the questionnaire. Your field of enquiry has been fixed as the whole of District Jhalawar.

Will you kindly get into touch with the Collector of the District, obtain from him whatever help you want, complete the enquiry and send detailed notes in English pertaining to each Caste separately, arranged alphabetically, at your earliest convenience before the end of October, 1950. If there is any thing which requires our personal conversation, please let me know, so that a meeting can be arranged.

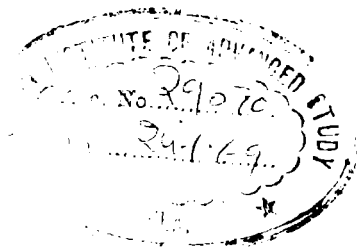
Thanking you,

Yours faithfully,

Y. L. Dashrath

Superintendent of Census Operations,  
Rajasthan & Ajmer.

Copy forwarded to Collector, Jhalawar, for information.



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## PREFACE

Mahatma Gandhi shines as a major planet in a brilliant galaxy of martyrs who fought for country's freedom. 15th of August, 1947, is a red letter day in our history. We got freedom on this day. But political freedom would lose much of its essence if it is not followed by economic and social freedoms. Prime Minister Nehru, no doubt, has introduced dynamic changes through 'Panchshila', on the one hand, and through planned development, on the other. The creation of a casteless society and the establishment of a Socialistic Pattern of Society are imperative. Economic development depends upon social uplift, which in turn, depends upon social and economic reforms including public expenditure on social welfare. India is a land of villages and hence the study of village life with its customs, manners, occupations, marital relations, educational facilities and financial condition greatly attracts all and sundry and I cannot claim myself to be an exception.

An invitation was extended to me by Pt. Y. L. Dashora, B. A., LL. B., Superintendent of Census Operations, Rajasthan & Ajmer, for such a study of Jhalawar District (Rajasthan). These papers on different castes individually and the report collectively are its result.

After interviewing the Census Commissioner at Jaipur and obtaining clarification regarding certain matters and points, I started my work. I contacted the Collector, Jhalawar district, chalked out the programme of my tour of the field of enquiry, prepared the instructions for Tahsildars, met them and explained clearly the object, scope, procedure etc. of the survey and also filled in their presence a few questionnaires so that they may serve as models for the field investigators and gave them the time limit in which primary data were to be collected. I also contacted and sought the help of S. D. O., Aklera and the Chairman, Municipal Committee, Jhalrapatan. But for the shortage of time at my disposal, I would have been very much pleased to collect the firsthand information myself. All the primary data received from the Collector, Jhalawar district, were arranged, classified and analysed before drafting out the report.

Rajasthan exhibits the sole example in the history of mankind of people withstanding every outrage barbarity can inflict or human nature sustain and bent to the earth, yet rising buoyant the pressure and making calamity whetstone to courage. It is the third biggest state of reorganised India spreading over an area of 1,32,078 sq. miles with 15,946,731 people. From North to South and from East to West it resembles a quadrangle. The district of Jhalawar comprising nine Tahsils is situated in the South-East and touches the boundary of Madhya Pradesh. The district town is Jhalrapatan.

The data were collected for about 40 castes but the report, as directed by the Commissioner of Census Operations, covered only 24 important castes of the district. On twenty castes detailed papers have been prepared and four castes have been briefly reported and they form part of sections I and II respectively. The survey, therefore, covers 24 castes in all. The paper for each caste has been divided into the following headings: Origin, Occupation, Religion, Social facilities, Ceremonies in connection with the birth of children, Adoptions, Marriages, Divorce, Funeral obsequies, Educational facilities, Inheritance and Succession and Financial Condition. Any peculiar information supplied by the informant which could not conveniently be covered under the headings mentioned above has been given under a separate heading styled 'Special Information.'

A study of the papers prepared on the survey has revealed that the replies to the queries in the questionnaire are common and only a few are different and hence it becomes imperative to project our similarities and differences. Consequently a new chapter styled 'A Comparative Study' has been added which, I hope, has enhanced the value of the work.

Moreover, on the basis of the conclusions, suggestions have also been made to make the study fruitful and purposive and, I believe, the suggestions contained therein have their own significance.

Finally, appendices have also been added. They are: (A) Questionnaire; (B) Instructions to Tahsildars; (C) Glossary and (D) Area and Population of Different Tahsils of Jhalawar District.

I am really very thankful to Shri Rup Ram Gupta, M. A., B. Com., A. C. A., Ex-Principal, Seth G. B. Podar College, Nawalgarh (Rajasthan), who suggested my name to the Census Commissioner for conducting this survey. I am grateful to Dr. D. S. Nag, Vice-Principal, who encouraged me to give it a shape. I am specially indebted to the Government of Rajasthan for sanctioning a Publication Grant of Rs. 400/-

I owe a deep debt of gratitude to our Principal Shri P. L. Baldua, M. A., B. Com., F. R. E. S., who continues to inspire me, and without whose patronage, this study might not have seen the light of day. I would be failing in my duty if I forget to mention my friend Prof. R. S. L. Shrivastava, M. A., Head of the Department of Econo., D. N. Jain College, Jabalpur and Shri Jai Kumar Jain, M. Com. who have helped me at various stages in completing this work.

I shall deem my efforts fully rewarded if it proves light-giving and fruitbearing to the readers, in general and for whom it is meant, in particular.

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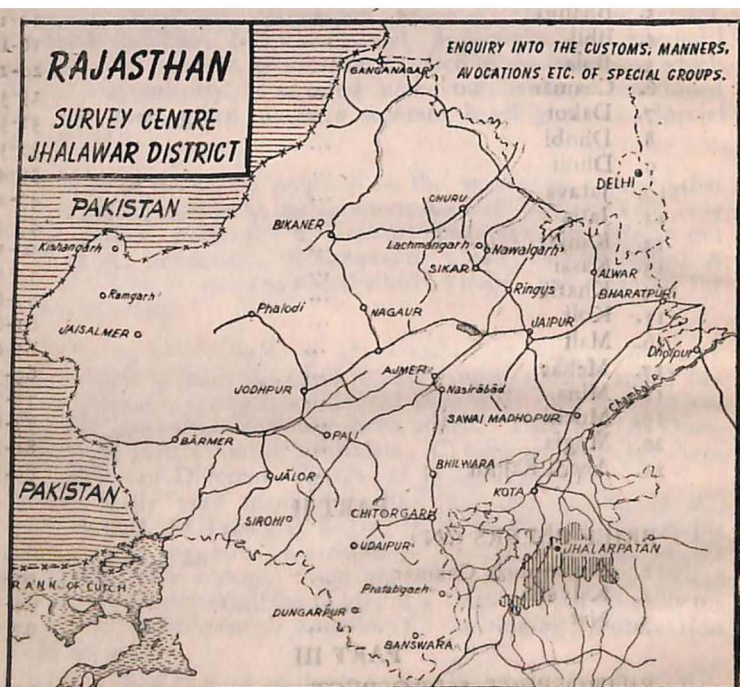
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# RAJASTHAN

SURVEY CENTRE  
JHALAWAR DISTRICT

ENQUIRY INTO THE CUSTOMS, MANNERS,  
AVOCATIONS ETC. OF SPECIAL GROUPS.



# **PART I**

## **DETAILED PAPERS**

## BAGRI

---

*Origin.* Opinions as regards its origin differ. Some say that they belong to Chandravanshi Rajputs. Others allude to Chauhan Rajputs of Delhi. While still others claim its origin from Kauravas and Pandavas. They have been nomenclatured as such due to service and mountain work. They are the old inhabitants of Delhi.

*Occupations.* Agriculture, Service and Chowkidari were and are the chief occupations. The occupations of Balais, Chamars, Dhobis, Khatiks, Mehtars, and Mochis are prohibited. Moreover, they do not favour them. Furthermore, they dislike dacoity, injustice and other inferior occupations. The professional technical knowledge passes on from generation to generation. The profession can be improved upon by education and other ways, namely, distribution of better seeds, manures and implements for improving agriculture.

*Religion.* They belong to Sanatana Dharma. They take oath of Gangaji, Shivji, Balaji and Mataji. Generally they pray to all Hindu gods. They observe all Hindu festivals, for instance, Dasehra, Diwali, Raksha-bandhan, Holi, Shivaratri, Sankranti, Teeja, Janmashtami, Ananta Chaturdashi and others according to Hindu traditions. The important religious centres are : Shri Badrinathji, Shri Setbandh Rameshwar, Dwarkaji and Har-dwar. There is no chief preacher and they differ from locality to locality. Amongst the week days Thursdays, and Sundays are regarded as holy days and those among tithis are Deoj, Gyaras, Purnima and Pradosh. On the above-noted tithis and days they keep fast. Ladies pay proper regard to monthly courses for a period of three days and can prepare food on the 4th day.

*Social Conditions.* The water served by Brahmins, Mahajans and Rajputs is drunk by them. In olden days males and especially females never drank water even given by other caste people. They cannot drink water touched by Mochis, Kanjars, Bhangis and others. They are permitted to take Kachha and Pacca Khana of Savarna castes only. Drinking, smoking and meat taking are traditionally allowed. They are prohibited to kill cow, buffalo, peacock and swan. If this custom is violated, caste panchayat can impose fine and can also excommunicate the offender. Caste Panchayat has always been in existence. A few selected members represent the caste in the Panchayat, which deals with all sorts of civil and criminal cases and the verdict given by it is to be obeyed. In several localities Panchayatdars are permanent, while in others their offices are rotatory. They are prohibited by caste Panchayat to take meat of cow, buffalo, cock, peacock, monkey, deer and oxen. Females of this caste do not observe Purdah as a general rule. However, to the elder members of the family, they do take out 'ghunghat'. To some extent, untouchability is in vogue even at present. Before the abolition of untouchability under the orders of the Government of India, Savarna castes neither drank water nor took food with these people. They are, of course, allowed to sit on the same benches or carpets. Entry in temples is banned but they could worship from outside.

*Ceremonies in connection with the birth of children.* The performance of 'Athmasa' ceremony is optional. On this occasion, well-to-do families can arrange a feast. A Brahmin is called for to name the child and prepare the horoscope. The period of pollution ranges from 5 to 10 days. The bathing ceremony is observed in the same manner as in case of other Hindus. On the same very day 'Suraj Pujan' is also done.

*Adoptions.* In the absence of a real son, a boy can be adopted. The boy must belong to the same caste and gotra. The son of a daughter or sister is permitted for adoption. A son-in-law can only be adopted if the head

of the family is living and he is required to live with him. On the occasion of adoption, Panches along with other persons of the locality are invited, and either 'gur' or 'batashas' is distributed. Some times a feast is also arranged. The Panchayat has got the right to confer finally the right of adoption.

*Marriages.* The first ceremony in this connection is betrothal which is known as Sagai or Lagun. The bride and bride-groom must be of the same caste and not of the same gotra. The gotras of the father and the mother to the extent of four degrees are avoided. On this occasion a sum of Rs. 8/- is donated to the caste Panchayat. No written agreement is entered into. The object of the ceremony is to give wide publicity.

The payment of bride-price is not very common these days. The amount varies between Rs. 50/- and Rs. 60/- only. All the marriageable girls of this community get married, i.e., marriage is universal. The Sharda Act is not obeyed, the marriageable ages of bridegroom and bride vary between 16 to 18 years and 10 to 12 years respectively. The marriages are generally performed at the ages of 8 to 10 years. The Brahmin performs the marriage ceremony. Money is paid at the time of 'Phera Ceremony', which is performed in seclusion by the brother-in-law (Bahnoi) of the bride-groom. Food is given five times; two times by the father of the groom and three times by that of the bride. The feast includes, Laddoos, Batis, Khir-Puries, etc. The number of persons in the marriage, before the Food Control Order, varied between 100 to 300. The amount spent thereon may range between Rs. 100/- to Rs. 600/-. Very often a loan is taken for this purpose.

Widow marriage is permitted. It is not disfavoured. The minor widow can be remarried by her father. If the girl is mature, 'Gauna' takes place after a year, but in case of a minor girl it may take place after four to five years. The daughters are invited on the occasion of marriage or on other social and religious ceremonies, but they come of their own accord on deaths or other untoward events.

Majority of the people have one wife. About two percent of the people have more than one wife. Another girl can be remarried to such a person only when there is no issue from the first wife, or when she is a big block-head. A lady cannot have two husbands at a time, *i.e.* polyandry is banned.

*Divorce.* Divorce, as a general rule, is not allowed and people look down upon it. A lady can be divorced on account of her proved bad character, the onus of proof lies on the husband. During the life time of the husband the wife is not permitted to go to another person as his wife. In other words, women are denied the right of divorce.

*Obsequies.* All dead bodies are cremated. Children up to the age of 4 are buried. The dead body is shaved, bathed and dressed in clean clothes before taking to burial ground. Pind Dan is given. The head of the family gets himself clean shaved on the same day and other relations after 10 days. Immersion ceremony does take place. Food is given two times to the whole family and other relatives, which may cost near about Rs. 250/-. Sisters and daughters are given clothes, which is known as 'Ansu Puchhawai'. This expenditure may account for 50% of the total income of the year. After death every three months or in every month 'Achhuta' ceremony may be performed. It is not at all obligatory. After a year 'Shraddha' is performed.

*Educational Facilities.* Parents do not send their wards to school, firstly because they help them in their work, and secondly because they do not understand the importance of education. There is no special provision for education. Leaving aside a few places, there are no schools for girls. There are no separate schools for this caste. Not more than 3% of the people are literate. It is held that there must be one school in every village. Compulsory primary education is favoured, but the night schools are preferred.

*Inheritance and Succession.* All the sons inherit equally the property of the father. The daughters and sisters are not entitled to a share. The daughter may inherit the property in the absence of a son. The law of Primogeniture is not applicable.

*Economic Condition.* Income per family for the old occupation, *i.e.* leather work, is approximately Rs. 400/- per year. The income can be enhanced provided the Government gives sufficient attention to improve their occupation in all their bearings. In this caste nearly 80% of the people are under debt. Religion, social expenses and low yield of crops are the main causes of indebtedness. They live in kachha houses near the village.

## BALAI

---

*Origin.* The informants do not know the origin of the caste. They say that it had been long in existence. Another name for it is 'Mahar'. They have been the inhabitants of Rajasthan near the village Phulia-kekri from the very beginning. They are in majority in Pirawa Tahsil of Jhalawar District.

*Occupations.* Agriculture and weaving have been the old occupations and they are practised even at present. They are prohibited to take up the occupations of Chamars and Bhangis, and for the rest they are free to choose. They learn their hereditary profession by working with the elder members of the family. They cannot engage themselves in low-grade professions. The savarna people object if they start a 'Pan' shop or that of a Halwai and other eatables. Their profession can be improved to a far greater extent if training in weaving is imparted to them either through the textile factories or technical schools and the promotion of khadi.

*Religion.* They are the followers of Hinduism and generally pay homage to all Hindu gods, and especially Bhaironji, Ganeshji and others. They swear by Gangaji and mother cow. There is no special festival pertaining to this caste. Their religious festivals are those of Hindus, such as, Dasehra, Dewali, Holi, Sankranti, Rakhi, etc. Their chief centres of pilgrimage are Dwarkanathji, Badrinathji, Prayag (Allahabad) etc. There is no chief religious guru, but there are different gurus for different localities. They regard Wednesdays and Sundays as auspicious days of the week. Purnima, Gyaras and Amawas are holy tithies on which fasts are observed. Females of this community observe the rules of pollution for three or four days during the monthly course.

*Social Conditions.* People of this community, as a general rule, take food cooked by the Savarna Hindu castes. Their caste regulations prohibit the food cooked by Teli, Kanjar, Kallal, Khatik, Bhangi, Chamar, Dhobi, Meghwal and Mohammedans. The same rule is observed as regards the drinking of water. Firstly, if the above rules of drinking of water and food are violated the offender is liable to be fined and warned. If he persists he is ex-communicated. Secondly, if one follows a low-grade profession, he may also meet the same fate. Finally, killer of cow, peacock, swan, cat, dog and calf is turned out of the caste. The above rules are strictly observed and the caste Panchayat administers these rules and awards judgment in cases of disputes. The membership of the panches, in general, is hereditary. But anyone who is found incompetent can be replaced by election. The Panchayat deals with all kinds of civil and criminal cases and imposes suitable fines. The offenders of ladies, the killers of animals and those who keep wife of a living husband, are fined Rs. 110/- each, and have to give a pucca feast. The person, who remarries a widow, has to pay Rs. 40/-. Smoking, like tobacco, is not prohibited, but in certain places fine from Rs. 2/- to Rs. 5/- is imposed on those who smoke. Meat taking is not very common. Meat of buffalo, cow and birds is prohibited. Very often they take fish. Purdah system is in its mild state only. In olden days untouchability was found in virulent form. The savarna Hindus not only do not sit, drink and live with them but also prohibit them to fetch water from the wells used by them and also do not allow them to enter the temples.

*Ceremonies in connection with the Birth of Children.* No social ceremony is performed on the birth of a child. Brahmin does the 'Namkaran Sanskar'. The time of pollution is 15 days. After one month Suraj Pujan takes place and gur is distributed, and old bangles of the mother are replaced with new ones.

*Adoption.* Usually a boy of the same gotra is adopted, but by the permission of the caste Panchayatdars any one can be adopted. The son-in-law can live with him can nad

also be adopted. At the time of adoption social gathering takes place when the adopted boy is dressed with a Pagri and sits in the lap of the adopter; sweets, Batasha and Kopra are distributed and sometimes a feast is also arranged.

*Marriages.* Betrothal takes place in the presence of the Panchayatdars and no written agreement is entered into. Besides the placing of one rupee and a basket in the lap of the girl, presentation of clothes from both sides is necessary. Bride price is a common feature and it is not customary to have Tika. Girls and Boys of suitable age will have to be married. The Sharda Act is not applicable and marriage can be held at any time. The Brahmin does 'Havan' and 'Pheras'. Food is served four times and at the time of departure dowry is given. The marriage party consists of 200 to 300 persons. Puries, Haluwa, Laddu, Bati, Ghec, Sugar, Churma, Rice, etc., are served. The marriage costs at least Rs. 500/-. Though the annual income cannot be assessed it is certain that without loan marriage ceremony is generally difficult to perform.

Widow marriage is permitted and is regarded as good. Parents have the right to remarry the widowed daughter. Gauna takes place after one year. She is sent for on the occasion of marriage and other festivals. She comes of herself in summer, Rakshabandhan and Bhaiya Deoj.

A man can have two wives, if former comes out to be barren or the person has enough property, but this action is looked down upon. Polyandry is not permitted.

*Divorce.* Divorce can take place when the woman is of an abandoned character or for any other cogent reason acceptable to Panches. If during the life time of a husband the wife goes to another man, the latter has to pay to the former some money, say from Rs. 110/- to Rs. 300/-. Divorce is regarded as bad.

*Obsequies.* Milk sucking children are buried and the rest are burnt. The dead body before being taken to the burial ground is washed and dressed nicely. The relatives and the others shave themselves on the eleventh day and there-

after a feast is also organised, which costs Rs. 150/- approximately. Sira-Puri, Dal-Bati and Malpuwa are some of the preparations. The expenditure comes to 50% of the annual income. Ash and bones are also immersed. Pind Dan is given. The Turban Wearing ceremony also takes place. Shraddha is done after one year. But in certain localities Tisara, Yearly and Six-monthly ceremonies are performed.

*Educational Facilities.* There was no restriction on children for attending the school. But the parents did not send them because of poverty and the help that the boys gave to them in the profession. They did not realise the importance of education. There is no special arrangement at present. Girls are not allowed to study. At the most 2% of the population is literate. There must be compulsory primary education. They are not against it.

*Succession.* All the sons share equally in the father's property. Daughters have no right if sons exist. In the absence of sons, daughter's husband will inherit through his wife. If adopted son is there then he is entitled to the property after death. The law of primogeniture is not applicable.

*Financial Condition.* The financial position, on the whole, is very ordinary. The annual income varies between Rs. 300/- to Rs. 500/-. The promotion of Khadi, no doubt, will increase their income. Technical textile education and better facilities for implements will help a lot. In this community nearly 80% of the people are indebted to money-lenders due to unnecessary expenditure, poverty and unemployment. They live in ordinary houses.

One special feature to be noted in this case is that barbers do not shave and dress them and, at the same time, bandmen do not play on their band even at the time of marriage. Hence they have their own barbers and bandmen.

## BHANGI

---

*Origin.* The origin of this caste is legendary. With one hair of His moustache God created Rishi Balnegji, who did the work of cleaning of leavings (juthan uthana) in the feast organised by Pandavas after a Yajna. The people of this community claim to be the pedigree of Rishi Balnegji. Others are of the opinion that the Rishi ordered these people to do this work and since that date they are doing this work. Still others allude themselves to have come out of Bhang, an intoxicant, hence they are called Bhangis. They are so called because of the low work such as, juthan uthana, cleaning of latrines, lavatories, etc., which they do. They are the inhabitants of Rajasthan since the very beginning.

*Occupations.* They are following even now the same very old profession. In addition to this in certain localities they also prepare bamboo baskets. There is no need for training because boys and girls get it by actually working with the elders. They like each and every profession but savarna Hindus object to their taking up any other superior profession. The adoption of latest sanitary methods has been suggested to improve their way of life. Training in preparation of composts and baskets should be provided.

*Religion.* They follow Hindu religion. They worship along with other gods Lal Guru, Shyam Baba, Balaji, Mataji and Bhaironji. Oath is taken, along with the above mentioned gods, of Gangaji and Shitala Mata. They celebrate all the festivals of Hindus and prepare Dal-Bati, Laddu, Papri, Puri, etc., clean their houses and ladies sing songs. Their holy places are Badri Narainji, Hardwar and Ramdeoiji. Gurus differ from locality to locality. Holy tithies are Ekadashi, Purnima and Amawas. Sundays and Thursdays are regarded as good days. They keep fast

on these days. Ladies observe generally 3 days as the period of pollution.

*Social Conditions.* They use water and food given by savarna Hindus. If it is served by Dholi, Chamar, Balai, Kanjar, Mogia, Sansi, Nat, Kalvelia and Mehar they cannot use it. This is the old tradition which is practised even at present. The caste panchayat consists of selected and permanent members. The cases of corruption, cancellation of marriages, cruelty to animals and immorality are dealt with by the Panchayat and definite fines are imposed. Fines are the main source of income to the Panchayat. Drinking, meat taking and smoking is permitted. They use the meat of deer, goat, hare, partridge, pigeon and hen. Meat of the rest of birds and animals is prohibited. Ladies do observe parda. The strings of untouchability are loosening but it is the greatest disability.

*Ceremonies in connection with the birth of Children.* Athmasa ceremony is not performed. Brahmins neither name the child nor prepare the horoscope. The period of pollution extends up to three weeks. After birth Suraj Pujan takes place and songs are sung.

*Adoption.* Any boy of the caste, including a son-in-law, can be adopted. On this occasion Panchayatdars at least must be given a feast; coconuts are also distributed. Unless this is done Panches do not give their consent. Adoption becomes legal after the consent has been obtained.

*Marriage.* Betrothal takes place in the presence of the Panches and the caste people. There is no need for any documentary evidence. Besides a feast, which may consist of sweets and Puries, Betelnuts and *Batasha* are also distributed. The gotras of the father and mother are excluded upto four degrees in the settlement of a marriage.

Many people do accept bride price. The amount fixed by the caste as bride price is Rs. 60/-, but more may be taken. Marriage is universal. There is no tradition regarding the marriageable age of boys and girls, but these

generally take place before teens and thus Sharda Act is disobeyed. Marriage ceremony is performed by 'Rao'. Seven 'Pheras' are usually taken. Dowry depends upon the status of the parties concerned. Food is served three times. It may include Sira-Puri, Motichoor, Meat and bread etc. Before the promulgation of Food Control Order 300 to 400 persons were invited. The average expenditure to a marriage is about Rs. 500/-. Very often loan is taken for the purpose. Widow marriage is permitted but it is not favoured. Generally the grooms' parents have this right if the girl is a minor. The usual period for gauna is one year after the marriage, but it is postponed for 3 years if the girl is very young. On the occasions of marriages and festivals daughters and sisters are sent for but on the occasion of death they come of their own accord. A man can have more than one wife. Polygamy is looked down upon. Polyandry is prohibited. Polygamy is allowed either on the unsatisfactory character of the wife or when she is barren. Such persons are about 2 percent only.

*Divorce.* Divorce is allowed but it is not a common feature. It is allowed on substantial reasons. This is done in the presence of Panches. The new husband of the divorced lady pays a definite sum which usually is Rs. 200/- to the former husband. This nata is not disfavoured by the people but sometimes it is created for unavoidable reasons.

*Obsequies.* Men and women are cremated. Small children are buried. The dead body is bathed. Pind Dan is also given. In certain localities after 3 days, while in others after 10 days, nearby relatives are clean shaved. Food is served to them for 2 days and its quality depends upon his financial position. This, on an average, involves an expenditure of Rs. 260/-. On the 13th day 'Pagri Wearing' ceremony is arranged. After death, some people perform three and six-monthly ceremonies. Annual ceremony (Barsi) is a common feature. Ash and bones are sent to religious centres for immersion.

*Educational Facilities.* Untouchability always stood in the way of education. But illiteracy of the parents, their poverty and heavy work are some of the other causes. Boys have now begun joining schools. There is no special arrangement. Arrangement for the study of the girls is conspicuous by its absence. They are hopelessly illiterate. In Jhalawar proper, *i. e.* Jhalrapatan, there is one school but it is not faring well. Only 1% of the people are literate. Night schools, it is true, will be more serviceable. The community favours compulsory primary education.

*Inheritance and Succession.* All sons share equally in the property of the father. In the Khanpur Tahsil elder son is given a special share. Sisters have no right in the property. In the absence of sons nearby relations stand to gain, *i. e.*, they inherit the property.

*Financial Condition.* The financial position, on the whole, is not at all satisfactory. The annual income per family comes to Rs. 200/-. Unless some other work is also taken up their economic condition cannot be improved. The rate of wage may be increased which will favourably affect them. Nearly cent per cent people are under debt. Poverty, low income, absence of occupations, stationary wages and increased expenses are the main causes of indebtedness. The houses in which they live are very ordinary and insanitary. They live not only outside but far off from the village because they are prohibited from living in the village.

## BHIL

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*Origin.* The opinions as regards its origin differ. Some claim themselves to be in the pedigree of Mahadeoji, while others associate themselves with King Venu. Still others trace its origin to King Prathu. In order to save themselves from Parshuramji, they call themselves as Bhil, hence they have been so named. They are the old inhabitants of Mewar. They had been in Gangdhar Tahsil for more than 100 years.

*Occupations.* Agriculture and lumbering are the old occupations. They also carry on dairying, service and trade in wood. A section also practised robbery. They cannot follow the profession of Harijans. They get training by working with the elders. They like agriculture and service. Savarna Hindus do not object if they start a sweet-seller's shop or a hotel. Government Agricultural Development Schemes will help them in their professions.

*Religion.* They are Hindus and worship Shiva, Durga, Hanuman (Balaji), Bhaironji, Ram, Krishna, etc. Oath of father, mother, Ganges, cow, etc. is taken. They celebrate nearly all Hindu festivals. On these occasions 'Pucca Khana' is prepared and they take meat and also drink. Badrinarain, Jagannath-puri, Kashi, Hardwar, etc. are the principal centres of pilgrimage. There is no chief *guru* of this caste. God is regarded as the chief *guru*. Amawas, Ekadashi and Purnamashi tithies and amongst the week days Sundays and Wednesdays are regarded as holy tithies and days respectively. Many keep fasts on these tithies and days. Women folk observe nine days of pollution.

*Social Conditions.* People of this caste eat and drink with savarna people. The food and water belonging to Bhangi, Chamar, Bhola, Khatik, Musalman, Pinjara,

Koli, Dhobi, Bohara, Kalbelia, Mehar and Khanjar is not used by them. This is an old tradition and is fully acted upon even at present. If by mistake the above rule is violated or an animal which is not to be killed is killed, the person will only be fined. If it is intentional, he is sure to be ex-communicated. Inter-caste marriage also means ex-communication. There is a caste Panchayat which deals with the above cases. Every member of the caste Panchayat has got a right to speak at the Panchayat. Fines are the principal source of its income. Other incidental expenses in connection with a particular case are to be borne by the parties concerned (guilty person). Smoking, meat-taking and drinking are traditionally allowed. They specially drink at the time of festivals and marriages. The following animals and birds are allowed for consumption: Animals: Sheep, goat, boar, hare, deer and fish; Birds: Partridge and cock. Purdah system is totally absent in this caste. Untouchability does not apply to them. Savarna Hindus, of course, do not dine with them.

*Ceremonies in connection with Birth.* Before the birth of child neither Athmasa nor any other ceremony is performed. Brahmin or Village Guru names the child. Horoscope is not very often prepared. Generally 9 days are regarded as the days of pollution. After one month 'Chhati Ceremony' takes place. On this occasion women sing, band plays, sweets are distributed and God is worshipped.

*Adoption.* The system of adoption is prevalent. The boy must belong to the same caste and *gotra*. The son-in-law can be adopted and can live with the father-in-law. This is permissible only when the man concerned has got no son. The ceremony takes place in the presence of the Panches. Sweets are distributed. Certain obligations must also be fulfilled. Adoption becomes legal after the sanction of the panches.

*Marriage.* The first ceremony in this connection is betrothal which is performed in the presence of the

panches and there is no need for any written agreement. The gotras of the father and the mother to the extent of three degrees are avoided. The groom is presented one rupee and a coconut. *Batashas* are distributed. Bride-price is prevalent. Tika ceremony is not performed. On this occasion money is given by the fathers of both the bride and the groom to the *Rao Baret*. Nobody remains unmarried in this caste. There is no fixed age as regards the marriageable age—this depends upon the sweet-will of the parents. Sharda Act is not cared for. The marriage ceremony is performed by the Brahmin of the village. Dowry system is prevalent. The amount of dowry depends upon the financial position of bride's father. Food is served twice or thrice. It consists of Dalbati, Churma, etc. The average expenditure on marriage is Rs. 400/-. Widow marriage is not very common. It is looked down upon. A minor widow can be remarried by her parents. Her father-in-law has got no such right. After one year of marriage Gauna ceremony takes place. On the occasion of festivals and marriages girls are sent for by parents. They come of their own accord on the occasion of death. A man can have two wives. The percentage of such people is 4%. This is regarded as a disgraceful practice. If the first wife is issueless, second marriage takes place. Polyandry is not permitted.

*Divorce.* Divorce can take place if the wife concerned is of bad character or she is issueless, or there is any other sound cause. If the wife of a living husband goes to another, a decree is given by the panches in favour of the deserted husband so that he may remarry. This, as a general rule, is disfavoured.

*Death Ceremonies.* Dead children are buried, while others are cremated. In certain parts Pind Dan is not done. Before cremation dead body is bathed, shaved and dressed. Usually all the relatives are clean-shaved on the 9th or 10th day. The quality of the food, which is served twice, depends upon the financial position of the person, and consists of Dal-bati, Sirapuri, etc. The expenditure is estimated between Rs. 200/- and Rs. 300/-. Immersion

ceremony is also performed. Six-monthly and Shraddha Ceremonies do take place.

*Educational Facilities.* Even before the declaration of untouchability as a crime by the Government, there were no restrictions in getting the students admitted in the school. Children were not sent to school because of the illiteracy and poverty of the masses. Even at present the doors of private and the Government institutions are open for their wards. The number of students, of course, has increased. Girls are not given education. There are no separate schools for this caste. In the first census, the percentage of literacy was insignificant, and even now it is only one. More schools should be established and more scholarships must be awarded to the students of this caste. Compulsory primary education will be welcomed by them.

*Inheritance and Succession.* All brothers share equally in the property of the father. In the absence of a son, daughter inherits the property and son-in-law begins to live with him.

*Financial Condition.* The financial condition of this community, on the whole, is rather unsatisfactory. The annual income is estimated at Rs. 200/-. Those who have second string to their bow, the income goes upto Rs. 400/- per year. Nearly 75% of the people of this caste are indebted. Poverty, illiteracy, low income, marriage expenses and extravagance on religious and social occasions are responsible for poverty. Drinking and Meat-taking are also responsible for their weak financial status. They live in thatched-kachha houses. They can live in any part of the village. They like to live near about the woods.

*Special Characteristic.* Because of poverty and illiteracy many people of this caste have embraced Christianity.

## BOLA

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*Origin.* Bhakta Raidas is said to have founded this caste. Bola means tanner. Because tanning is their principal occupation, hence they are known as Bola. They are well-known tanners. They are the old inhabitants of Mandugarh (Malwa) and have been residing in this part of Rajasthan for about four or five centuries.

*Occupations.* Tanning is their principal occupation. Agriculture, making of shoes and repair of old shoes are other occupations. They get their training by helping the elders in their work. Though they like other occupations also but they cannot follow them because other caste people object to it. The profession can be improved and developed by giving technical education. They cannot do Bhangi's work.

*Religion.* They are the followers of Hindu religion and worship most of the Hindu gods, such as, Gangaji, Bhaironji, Ramdeoji, and Hanumanji. They swear by Gangaji, cow and boar (pig.) As they follow Hindu religion naturally they observe almost all the important festivals of Hindus, such as Diwali, DevUtthani, Akhteej, Sankaranti, Rakshabandhan, Janmastami, and Dasehra. On Ramdeo-ji's Day, they keep fast, worship and wake till late at night. On these occasions Pucca Food, for instance, puri, papri, chawal, laddu, bati, sira, etc., is prepared. On the occasion of Dasehra drinking is very common together with singing and dancing. Jagdish, Badrinath, Sethbandh-Rameshwar and Hardwar are the chief centres of pilgrimage. Other local religious centres are : Jodhpur (Ramdeo-ji-ka-Tiwara), Saligramji-ke-Mandir (Bakani Tahsil), Jagdishji-ke-Mandir (Kaithun) and Thakurji-ke Mandir at Gangrol. Their chief *guru* is and was Raidash Bhagat. Shree Dhulilal is the Acharya of Bolas of Eklera Tahsil. Purnima,

Amawas and Ekdashi are holy tithies. All days except Wednesdays and Saturdays are regarded as auspicious. They keep fast on the above noted tithies. Three days are observed as the days of pollution and no lady cooks food during these days.

*Social Conditions.* People of this caste, in addition to other savarna Hindus, can drink water and take food offered by Mali, Dhakar, Kanjar, Jat, Kachhi, Banjara, Potter, Khatik, Lohar, Kayastha and Banias. They are prohibited to eat and drink with Sunar, Chiya, Teli, Mehar, Bhanggi, and Pinjara. This had been the old practice. This caste, like others, has got a Panchayat of its own. Panches rarely change. The cases of murder, burglary, cancellation of sagai (betrothal) and killing of prohibited animals are dealt with by the Panchayat. In the last case, the culprit is fined, Rs. 100/-. Any person, who establishes sexual connections with a woman, whose husband is living, is fined Rs. 500/-, which is paid to the aggrieved husband and in addition Rs. 33/- are paid to the Panches. If any person does sexual intercourse forcibly (without consent) with a woman, he is fined Rs. 200/-. Only goat's meat is permitted. On the violation of this rule the person is liable to be ex-communicated. Fines are utilised for caste feasts. Subscription is the only source of income. Smoking and drinking are traditionally allowed. Ladies do not observe purdah. The behaviour of savarna Hindus to them is not good. Bolas cannot enter the temples. This practice is found even at present. In Government institutions, however, they are admitted without any distinction.

*Ceremonies in Connection with the Birth of Children.* In this caste no ceremony, like those of higher castes, takes place before the birth of a child. The child is named according to Hindu customs. Horoscope is also prepared. Days of pollution continue upto a period of one month. New bangles are worn. Feast is also given if the first issue is a male. Suraj and Jalwa Pujan ceremonies also take place.

*Adoptions.* In the absence of a son, a boy belonging to the near and dear relatives, is adopted. A son-in-law

can also be adopted. The order may be : Brothers' son, cousins' son, Sisters' son and son-in-law. The adopted son is sprinkled with the thigh blood of the adopter. All th caste people are invited. Though here is no written agreement yet the Panchayat observes its own tradition in this connection. Donation towards the construction of Mandir is also given.

*Marriage.* At the time of betrothal no written agreement takes place. After Tilak sweets and coconut are offered to the boy. From the side of father and mother, gotras up to three and four degrees are avoided. Invariably bride price is taken. The minimum and maximum limits are Rs. 45/- and Rs. 200,- respectively. In this caste every male member gets himself married, unless he is quite unfit to work and earn a living. As they do not pay any attention to Sharda Act, boys and girls are married at the sweet-will of the parents. The Brahmin performs the marriage ceremony. At certain places the son-in-law (Jamai), on account of the refusal by Brahmins, performs Pheras. Sometimes dowry is also given at the time when the girl leaves for her groom's place. In the male and female marriages food at 3 and 4 times respectively is served. The food so served may consist of either ordinary Dal-bati or sira-puri. The average expenditure in a daughter's marriage is Rs. 500/- and that of a son Rs. 800/-. Widow marriage is permitted and regarded as good. Father and father-in-law both have got this right; in certain localities parents of the minor widow exercise it; while in others this right goes to the groom's parents. The usual time of Gauna is one year after the marriage, but this time may be extended to 3 years or shortened to 6 months according as the girl is below or above the average age. Sisters and daughters are sent for on the occasions of festivals and marriages. Bigamy is allowed, but polygamy is looked down upon. Nearly 10 per cent persons have two wives. Polyandry is strictly prohibited.

*Divorce.* Divorce is allowed only on the basis of bad character. This fact is to be proved by the husband to the satisfactions of the Panchayatdars. The wife of a living

husband cannot go to another man, if she goes then the Panchayat imposes a heavy fine. This is regarded as very bad.

*Funeral Obsequies.* Small children are buried, while others are burnt. Dead body is not bathed before taking for cremation. In certain Tahsils neither Pind Dan is done nor they get clean shaved. The dead body is clean-shaved, bathed and cleanly dressed. On the third day Dal-bati is served to the caste brethren of the village. Relatives are clean shaved on the 9th day. On this day those who participate are served with food. On the 12th day people of other villages are also invited. The expenditure is estimated at 25% of the annual income. Immersion ceremony is a common feature. Within a year marriage cannot take place. Six and twelve-monthly feasts are generally organised.

*Educational Facilities.* Formerly boys did not join the school. This was due to untouchability, poverty, illiteracy, sufficiency of work at home and absence of facilities. Now students are given admission in the school without any distinction. Girls are given no education. In one locality, there was a separate school for the boys and girls of this caste, but due to maladministration and mismanagement, it has been discontinued by the Government. Not more than 5% of the people in any case are literate. Government should start more schools for them. They like compulsory primary education.

*Inheritance and Succession.* Sons share equally in the property of the father. Daughters have no right to share. Son-in-law can be adopted, and in this case he will inherit the property.

*Financial Position.* The financial position, in general, is precarious. The annual income from the old profession is approximately Rs. 300/-, which is sufficient to keep the body and soul together. By imparting technical education through technical schools, there can be improvement in the profession and income will also increase. Nearly 90 per

cent of the people are indebted because of low income, poverty, drinking, illiteracy and extravagance. They live in kachcha houses away from the city or the village.

The members are of the opinion that the Government should immediately and strictly apply the sections of the Removal of Untouchability Act and measures should be taken to improve their economic condition.

## CHAMAR

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*Origin.* There are many legendary stories as regards its origin. Firstly, it is said that this caste is a posterity of Bhakta Raidas. Secondly, it is claimed that they belong to Meghvanshis, whose trade consisted in cloth. Thirdly, Meghrakhia is said to be the originator of this caste. Meghrakhia had four sons: Hathrakh, Jugarakh, Meghrakh and Bhindirakh. Out of these, two brothers separated themselves and did the 'Gati' of cow, hence they came to be known as Chamar. Further, they have been so named because of their profession. Chamar means Charmkar. Charma means leather. Chamars deal with leather. Some also trace their origin to Rakhji Maharaj of Marwar. Chamars of Khanpur Tahsil are the old inhabitants of Jodhpur and have been here for the last seven centuries. People of Eklera division have come from Chittor Garh. Others say that they have come from Mandugarh.

Chamar is a caste, which has a number of sub-castes. Some of the important sub-castes are: Balai, Bharatpuria Chamar, Bola, Meghwal, Mehar, Mehtar, etc.

*Occupations.* Leather work is their principal and old occupation; such as mending and repair of shoes. Service, begging and killing of animals are other subsidiary occupations. A few carry on agriculture also. But tanning and taking out of the skin of the animals is prohibited. They cannot sell meat. Generally, they take up other occupations except that of removing night soil. If they take up the professions carried on by savarna Hindus, an objection is raised. Throwing away of dead cats and dogs is also disliked by some. They get training at home. Their profession can be improved by opening Leather working Schools.

*Religion.* They are followers of Hindu religion and worship Hindu gods. Ram Deoji is principally worshipped. They swear by Gangaji, Cow, Pig, Ramdeoji and Ishwar. They observe all the Hindu festivals, such as Holi, Diwali, Dasehra, Shrawani, etc. On these occasions they wear good clothes and eat Pucca food. Badrinarain, Hardwar, Jagannathpuri, Rameshwar, etc., are the principal centres of pilgrimage. For the worshippers of Ramdeoji, Tibari in the Runija Village, Marwar (Jodhpur) is the principal religious centre. Some regard Ramdeoji and Hegarakhji as their principal *guru*. Others regard Somratai of Kashi as their chief *guru*. Among tithies Deoj, Ekadshi, Amawas and Purnima; and in the week-days Wednesdays and Mondays are supposed to be holy and people observe fasts on these tithies. During the period of monthly-course ladies do not serve food or water for four days and in some localities for 9 days.

*Social Facilities.* The old tradition is that they cannot eat food and drink water served by Sunar, Teli, Dhobi, Koli, Mehar, Nayak, Bhangi, Sansya, Kalvelia, Jatia, Bola and Koli. They can eat and drink the water of Brahmin, Bania, Rajput, Bhil, Lodha, Gujar, Mali, Kachhi, Khari, Mina, Potter, Barber and Kahar. In Jhalawar proper only goat's meat is permitted. In general, besides the Jangli soor (boar), peacock and cow, meat of all other animals and birds is permitted. Those who kill such animals and birds or eat their flesh, have sexual relations with aunt, sterilize oxen and are the breakers of the old tradition (food and water) are ex-communicated. People on account of bad character or on the violation of caste rules and regulations also meet with the same fate. In some localities Patel with the help of Panches administers justice, but cannot go against the wishes of the latter. In some Panchayats the members are permanent and offices are hereditary; while in others three factors, namely, age, wealth and intelligence (speaking power) are taken into consideration in the selection of the Panches. All the cases of caste are placed before the Panchayat. The amount of fines Rs. 5/-, Rs. 11/-, Rs. 22/-, Rs. 31/-

and a coconut, a big durrie and utensils-vary with the severity of the offence committed. Subscription and fines are its sources of income. Smoking, meat-taking and drinking are traditionally permitted. On festival, holy and merry-making occasions the last two are freely indulged in. Ladies are strictly pardaitees and *ghunghat* is a common feature. Food and water of savarana Hindus could not be touched. Chamars were not allowed to use certain wells, they could not sit with savarna caste people, admission in schools and entry in the temples of God was prohibited. This old tradition is now giving way.

*Birth Day Ceremonies.* Athmasa ceremony is not observed. In certain cases and most particularly in the first issue it may be performed. The father goes to the Brahmin who tells him its name. Very often horoscope is also not prepared. Days of pollution extend upto 31 days. On the expiry of the period, new bangles are worn and the mother begins to do household work. In some cases Suraj Pujan and Jalwa ceremonies are performed.

*Adoption.* Any boy of the caste but of the same *gotra* may be adopted, preference is always given to the near relatives. Son-in-law can also be adopted. Adoption ceremony is to be performed before the Panches. Coconuts are distributed and a definite sum of money is given to Panches. An agreement to that effect is prepared and very often a feast is arranged.

*Marriage.* Betrothal, the first step towards the marriage, is performed in presence of Panchas and caste people. The would-be groom is presented a coconut and two Rupees. Three and four degrees on the side of mother and father respectively are avoided. The rule of bride price is prevalent and a fixed sum of Rs. 30/- is given to the girl's father, but actually they charge even more. All are married except those who are physically unfit. There is no definite rule with regard to the marriageable age, and usually it takes place in or before the teens, hence it is clear that the Sharda Act is invariably broken. The Havan, Pheras and other marriage customs are per-

formed by the Brahmins. In the marriage three feasts are given: Groom's side 1, Bride's side 2. The average cost of the marriage comes to about Rs. 400/. Dal, Bati, Churma, Sira and Puri are the usual commodities that are served in a marriage party. Dowry is also given. The expenditure exceeds the annual income, consequently loan becomes a necessity. Widow remarriages are permitted. Usually the parents of a minor widow possess this right, but sometimes the other party may enjoy it. Gauna ceremony is held after three years, but may take place earlier also. Daughters and sisters are sent for on the occasion of festivals and marriages; they seldom come themselves. Five percent of the people have two wives. Polygamy is disfavoured and the violators thereof are penalised. Now they like compulsory primary education.

*Inheritance and Succession.* The heirs get equal share in the property. In the presence of son daughter has no right to share in the property, but she can if there is no son and a Will, in her favour, has been written by the father. The son-in-law can inherit the property if he has been adopted by the deceased. In the absence of the above two conditions, i.e., son and the Will in favour of the daughter, the near relatives enjoy the right of inheritance.

*Financial Condition.* The financial condition on the whole is unsatisfactory. Income (Annual) from the old profession is estimated at Rs. 300/-. Additional occupations, such as agriculture and service, can increase their income. They like these additional occupations. Hand spinning and weaving can assist them a lot in their economic position. Technical institutions are also a necessity. Nearly 90% of the people are under debt. Illiteracy, conservativeness, low income, extravagance on religious and social occasions, absence of improvement in the technique of work and a high rate of interest account for the same. They live in ordinary Kachha houses, which are found in one corner of the village.

In the Khanpur Tahsil of Jhalawar district Chamars are special devotees of 'Mataji'. Even in their houses one may see small Kachha Mandir of 'Lal Bai'. There are 'Thanak' outside the village, where on the occasion of Durga Ashtami and Ram Naumi a special fair is held. 'Jangir' Chamars declare themselves superior to 'Bolas'. They further say that they were formerly 'Mehtar-Balai'. The ladies of the caste, it seems, are permitted to marry a rich man, a man having no issue and due to heavy household work. A woman cannot have two husbands at a time.

*Divorce.* Divorce is allowed principally on the ground of bad character. A certificate to that effect is prepared in the presence of the Panches. A woman can select another husband in the life time of the first one, and in such a case the latter is allowed some compensation through the Panchayat. Divorce is not very much held in favour.

*Funeral Obsequies.* Small children are buried and the rest are burnt to ashes. The relatives of the deceased get themselves clean-shaved on the same day. Others get it done on the 9th day. Pind Dan is performed. In some places dal-bati is served on the 3rd, 9th, 11th and the 12th days. Invariably food is served on the 11th and 12th days. Immersion ceremony is a common feature in this caste. The expenditure is estimated at about Rs. 200/-. Well-to-do persons arrange yearly and half-yearly feasts. Annual Shradha ceremony is prevalent. Pagri-wearing tradition is also fulfilled.

*Educational Facilities.* Before the declaration of untouchability as illegal by the Government, parents themselves did not send their sons to school. The causes comprise of poverty, illiteracy, paucity of labour, absence of facilities and the intention of the parents. In some localities Government has arranged for the teachers. Students are now sent to the schools. Girls are not given education. Nearly one percent of the people are literate. Government should give more attention to it. Govern-

ment should make primary education compulsory. Ladies do not wear silver ornaments. They use ornaments prepared from Jasta and Kansa. They have no relations with Jatava, Mochi and others of the type. They do not accept Raidasji, but respect Hegarakhji, because he is the originator of the caste. They like agriculture.

In some localities, neither the barbers shave nor the dhobies wash their clothes, and entry in the temples is prohibited.

## DAKOT

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*Origin.* The legendary origin of this caste is associated with Danka Rishi and hence it is known as Dakot. They are so called because they take dan of Shani Deo. They are Joshi Brahmins. They are the old inhabitants of this State.

*Occupation.* Their chief and the oldest occupation is begging which requires no training and is learnt by ocular demonstration and practice. Some have taken up agriculture also. They like the above two occupations. They can neither start a hotel nor a shop of eatables.

*Religion.* This caste is associated with Hindus. They worship Shani Deo, in particular, and other Hindu gods, in general, namely, Mateshwari Durga, Bhaironji and Ramdeoji. They swear by Gangaji, Swarup Narainji, Bhaironji and Ramdeoji. All Hindu festivals are observed according to Hindu traditions. Badrinathji, Jagdish and Kashi-ji are the places of pilgrimage. Chief *gurus* are Danka Rishi and Sukracharyaji. On Amawas, Ekadashi, Purnima and Shaniwar (Saturday) fasting and worshipping is done. During the monthly course period ladies take rest for a period of six days. During pollution period neither they touch others nor do they cook food.

*Social Conditions.* The people of this caste can drink water served by Jat, Bhil, Mina, Thakur and Kumhar (Potter) but they are prohibited to take Kachha Khana. They can eat and drink with savarna Hindus, namely, Brahmin, Vaishya and Rajput. Inter-dining with Mochi, Balai, Koli, Dholi, Bhangi, Basod, Mina, Khatik and Bagri is traditionally banned. The violator of the above customs is liable to be ex-communicated. The office of a Panch in the Caste Panchayat is permanent and hereditary in some localities and temporary, in others. It deals with

the cases of inter-caste marriage, cruelty to animals and nata (Dharauna). Fines are imposed. Drinking and smoking is a tradition. Meat-taking is prohibited. Some people do take it but it is restricted to that of goat only. It has been allowed at one or two places only. Ghunghat (Pardah) is drawn out only when ladies go to religious centres or conferences. Brahmins and other high caste people do not eat and drink with them. Dakot students are and were admitted in schools and the caste people were allowed entry in temples.

*Birth Day Ceremonies.* Usually no ceremony is held before the birth of a child. In some places Athmasa ceremony is organised and on this occasion mother of pregnant lady sends to her bangles, clothes, fruits and sweets. In the majority of cases neither the babies are named nor their horoscopes are prepared by Brahmins. The period of pollution lasts for 40 days.

*Adoption.* In the absence of a son, a boy of the same family can be adopted. A son-in-law can live with his father-in-law. The consent of the Panches for adoption is essential. On this occasion caste people are invited, coconut and *batasha* are distributed and unless this is done adoption is regarded as illegal. Pagri is worn by the adopted on this occasion.

*Marriage.* At the betrothal time, girl's father presents one Rupee, a Narial (coconut), a Pagri and a towel to the would-be groom and the groom's father presents clothes and ornaments to the would-be bride. Gur is distributed and no written agreement is essential. The relations of father and mother upto four degrees are excluded. Bride price is prevalent. Marriage is universal. Marriage is performed before the age of teens and it depends upon the parents. Sharda Act is disobeyed. Marriage ceremony is performed by Brahmin. Barat (Marriage party) stays for three days and food is served three times. Dowry is given at the time of departure. The expenditure of an average marriage comes to Rs. 300/- which is more than 50 per cent of the annual income. Widow

marriage is disfavoured. The right of Nata is enjoyed by her father-in-law. The Gauna ceremony may take place from one to five years after the marriage. Second marriage is permitted if the first wife is issueless. Polyandry is not permitted.

*Divorce.* Divorce, as a general rule, is not permitted, but in some localities on cogent reasons it can take place. Nata is allowed where divorce is permitted. The aggrieved husband is paid compensation. The system of divorce, on the whole, is looked down.

*Funeral Obsequies.* Children of one year of age are buried and the rest are cremated. Pind Dan is performed. Relatives and other family men are clean-shaved on the 11th day. Food is served on two days, namely, 11th and 12th days. These funeral feasts may cost about Rs. 200/-. Ashes are immersed. Later on Pagri Wearing ceremony is arranged. Six-monthly ceremony takes place only in some cases, whereas annual ceremony (Barahmasi) is a common feature.

*Educational Facilities.* Even in the past students of this caste were allowed to join any institution without any distinction whatsoever. Illiteracy and poverty of parents and employment of children by the elders for begging from an early age checked them from joining schools. The same old system is in vogue even at present. There are no special educational institutions of this caste. Girls are not given education. An insignificant percentage of people of this caste is literate. More schools should be opened and financial help must also be extended to them. They favour the idea of compulsory primary education.

*Inheritance and Succession.* The heirs of the deceased share equally in the legacy left. Daughter has got no right to share in the property if a son is there. A Will can be created by the father in favour of the daughter if he so chooses.

*Financial Condition.* The financial position is not satisfactory because begging is their only occupation. Unless

they take up other occupation they will remain in this economic condition. Annual income of a family is estimated at Rs. 500/-. Inspite of this nearly 25% of the people are under debt. Religious and social ceremonies necessitate loans. They live in ordinary houses. They can live in any part of the village or town.

## DHOBİ

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*Origin.* A man, named Dhumar, washed the clothes of Shri Ishwar Nath Ji (God). He had two sons ; Merota and Bacheta. Since that time the families of these two went on expanding and expanding and thus the Dhobis came into existence. Further, they are known as Dhobis after the occupation that they follow. The root of this word is Dhona (to wash), hence the person who does this service is known as Dhobi (washerman). Since the very early times they have been residing in Rajasthan.

*Occupations.* Washing of the clothes is their old occupation. Agriculture and service are other subsidiary occupations. They are prohibited to wash the clothes of those castes, whose water they are prohibited to drink. They can not take up the profession of Bhangi, Chamar, etc. They learn their art from the elders. They like three occupations mentioned above. Higher caste people object to their taking up and starting a shop of edibles (halwai and hotel). The art of washing passes on from generation to generation.

*Religion.* This caste belongs to Hindu Religion. They worship all those gods and goddesses which Hindus do. They take the oath of Gangaji and Bhagwan. Dasehra, Diwali, Holi and all other Hindu festivals are celebrated according to Hindu traditions. Dwarkapuri, Jagannathpuri, Badrinarain, Hardwar, etc. are the principal places of pilgrimage. They have got no chief guru. Fasts are observed on Purnima, Amawas and Ekadashi. Fridays and Thursdays are regarded as holy days. In the monthly course period, four days are regarded as the days of pollution.

*Social Facilities.* The people of this caste neither take food nor drink water served by Musalman, Mehar, Koli, Chamar, Bhangi, Sarbhangi and other low castes. They can do so with the rest of the castes. This old tradition is

followed even at present. Others with whom they cannot eat are : Jatava, Khangar, Khatik, Mogia, and Ahedi. Ordinarily grain and vegetable are consumed. Meat of goat, cock, partridge, pigeon, deer, hare and pig is taken. One who kills an excepted animal or bird and eats their meat is turned out of the caste. The one, who washes the clothes of a prohibited caste, is given the same punishment. The Panchayat of this caste consists of permanent and hereditary members. The cases of cruelty to animals, immorality and the violation of caste rules are decided by the Panchayat. Fines are imposed and feasts may be made obligatory for inclusion in the caste. Fines and subscriptions are the sources of income. Smoking, meat-taking and drinking is traditionally allowed. Purdah is not observed but Ghunghat is drawn. Formerly they were subject to untouchability by Brahmins and other savarna castes. Students were allowed to read in the schools, and temples were also open to them for entry and darshan.

*Ceremonies on the Birth of Children.* In majority of the cases Athmasa ceremony is held, when new set of bangles and clothes are presented to her. Feast according to one's financial position may also be organised. Brahmins name children and also prepare horoscope for them. The days of pollution extend to one and a quarter month.

*Adoptions.* In the case of adoption preference is given to the near relatives. The boy must belong to the same gotra. Son-in-law can live with the father-in-law. On the occasion of adoption coconuts are distributed and the daughters and sisters present clothes to the adopted boy, and the adopter presents them clothes etc., when they depart. Pagri Wearing ceremony also takes place.

*Marriages.* On the occasion of betrothal gur and batasha are distributed. No written agreement takes place. In establishing marriage relations care is taken to exclude three degrees of father and mother. The tradition of bride price is in existence and the amount may vary from Rs. 200/- to Rs. 500/-. This is disliked. It is very rare that one or two may remain unmarried. The marriageable age of girls

and boys vary between 11-13 years and 14-16 years respectively. Sarda Act is not cared for even in the least. Brahmins come to perform the marriage ceremony. Along with Hawan Pheras do take place otherwise marriage will not hold good. Dowry is also given. Food is served two to three times. It may consist of Dal-bati, puri-sag etc. The cost of an average marriage is estimated at Rs. 500/-. Not only the whole savings of the year are spent but some loan may also have to be taken. Widow marriage in certain areas is regarded as good and in others it is not allowed and is disliked as well. Generally the parents of the widow (minor) have the right to establish nata, but compensation, if any, is paid to the father-in-law. Gauna ceremony takes place in the third year. Daughters and sisters are invited on the occasions of festivals and marriages but they come of their own accord at the times of death. A man can have more than one wife. The reasons may be very bad health of the first wife, or her being issueless or the man concerned may be very rich. This practice is not regarded as good. Polyandry is not permitted.

*Divorce.* In effect the system of divorce is not in vogue. Divorce is permitted by the caste Panchayat on the ground of proved bad character of the lady. During the life time of the present living husband, wife can select another husband, but in this case the latter had to pay to the former an amount equal to the one spent by him in the performance of the marriage ceremony. In the pre-war period it was Rs. 45/- only, but now the minimum amount varies between Rs. 110/- to Rs. 250/-. Divorce is generally looked down upon.

*Funeral Obsequies.* All dead bodies, except the children of 12 months, are burnt to ashes. The people who carry the dead body do not take bath but the dead body itself is bathed with warm water. Relatives and family members are clean-shaved on the ninth day. On the 11th and 12th days food is served, which may cost Rs. 100/- to Rs. 300/-, and may include dal, bati, puri, sira and vegetables. Pind dan is a common feature. Immersion ceremony is generally performed. The tradition of 'Pagri Bandhana'

is also observed. Some organise a feast after one year, while others organise two : Chhah (six) masa and Barah (twelve) masa ceremonies.

*Educational Facilities.* Students joined schools formerly also, but poverty and illiteracy of the parents stood in the way. The same arrangement holds good even now, i. e., students can join any school they like-private or Government. Girls generally do not study and there is no separate arrangement for them. There are no separate schools for this caste. However, in Jhalawar proper arrangement has been made by the Government upto the primary stage. Nearly 2 per cent of the total population is literate. More financial and other facilities are requested. They like the idea of compulsory primary education.

*Inheritance and Succession.* All brothers share equally in the property of the father. In the presence of brother, sisters have got no such right. But a will may be created by the father in favour of the daughter and thus she becomes entitled to the share as mentioned in the will. The son-in-law, provided he is living with him because there was no son, stands to inherit the property. If there is no heir of any sort, then Government takes up the property.

*Financial Condition.* The financial condition is unsatisfactory. The average annual income of a family is estimated between Rs. 200 and Rs. 300/-. Their economic position cannot improve unless they adopt other professions as well. More than 70% of the people are indebted to moneylenders. Absence of a paying profession and increasing expenses are responsible for their indebtedness. They live in simple houses which may be situated in any part of the village or city.

Illiteracy and indebtedness are the two most powerful obstacles which are standing in the prosperity of this caste. Government is, therefore, requested to remove them at as an early date as is possible.

## DHOLI

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*Origin.* This caste, it is said, came into existence with the incarnation of Lord Krishna. Along with Lord Krishna Gandharva also re-borned, who sung and played on the instruments with him. Such people were technically known as Borate. Later they adopted the work of 'Dhol Bajana' as their occupation, hence they are called Dholi. The old name of this caste is 'Gujaron-ke-Rao'. They are the old inhabitants of Rajasthan (Jhalawar and Jodhpur), but people of Eklera division came about eight centuries ago from Mewar.

*Occupations.* Begging (especially from Gujars) and Gana-Bajana are their old profession. Some, at present, carry on agriculture also. Gana-Bajana for the first time, was learnt from Gandharvas and since then it has passed on from generation to generation. Low grade occupations cannot be followed. This profession can be improved a lot by opening Sangeet schools.

*Religion.* Their religion is Hinduism. They worship all Hindu gods, such as, Durgaji, Bhaironji, Thakurji and so on. They swear by Ram, Gangaji, Father, mother and the above-mentioned gods. All the important festivals of Hindus are celebrated according to Hindu traditions. The principal pilgrimage centres are: Badrinath, Jagannathpuri, Hardwar, Gangapuri and Dwarkapuri. Ram Chandraji and Tansen are regarded as the chief gurus. Wednesdays and Sundays are supposed to be holy days. On Purnimasi, Ekadashi and Amawas fasts are kept. Ladies observe 6 days as the period of pollution during monthly course.

*Social Facilities.* Inter-dining with Brahmins, Mahajans, Rajputs, Malis, Kumhars and Minas is allowed. It is prohibited with the following castes: Koli, Chamar, Mehar, Jatava, Bhangi, Dhobi. Balai and Musalman. The

offenders of the above customs are liable to ex-communication. In some cases the caste Panchayat is a general body, while in others it is a special one. In the former case every person of the caste is a member, while in the latter case a few selected persons are the members, whose offices are rotatory. The Panchayat decides the cases pertaining to caste traditions. The offenders, besides ex-communication, if the offence is a serious one, may be fined or ordered to give a feast to the caste people. Subscriptions and fines are its sources of income. Smoking, drinking and meat-taking is traditionally allowed. In Jhalawar proper only the meat of goat is permitted, but in other localities leaving aside dove, crow, squirrel, peacock, cow, buffalo, horse, ass, elephant and camel can be used for meat purposes. Pardah is not generally observed but 'Ghunghat' is drawn out. They suffer from the same disabilities at the hands of the savarana caste people as others do. However, their children are allowed admission in the school, they can draw water from the same well and are allowed entry in the temples.

*Ceremonies on the Birth of Children.* Athmasa ceremony is optional. Some perform it in the case of first issue. Brahmin is called for to name the child, but the horoscope may or may not be prepared. Forty days are regarded as the period of pollution. Afterward the menials may be presented with lungra, anchali, cloth, etc. Sweet-meats or batashas are distributed.

*Adoptions.* Any boy of the family can be adopted. In some places son-in-law cannot be adopted. The boy should not only be of the same caste but should also be of the same gotra. A son-in-law can live with his father-in-law. Before the adoption ceremony permission must be obtained from the caste Panchayat. Sometimes in honour of adoption feast is also organised, but the distribution of coconuts and batashas is essential.

*Marriage.* No written agreement for betrothal is necessary. Five seers of gur is distributed amongst the Panches. Relations of parents to the extent of three degrees

are excluded in creating marriage ties. Bataki, sweet-meats and one Rupee is presented to the would-be husband. Bride price is not regarded as bad. The amount may vary between Rs. 100/- and Rs. 200/-. There is no tradition of Tika. Marriage is universal. Sharda Act is disobeyed. There is no recognised custom with regard to marriageable ages. Brahmin performs the marriage ceremony according to the Hindu traditions. Dowry is given. Food, which may consist of sira-puri, dal-bati, sag-puri, is served twice, and the expenditure of an average marriage may come upto Rs. 500/-. In the case of rich person it may rise upto Rs. 1,000/-. Very often a loan is taken for this purpose. The widow marriage (*i. e.* nata) is favoured in some localities. Where it is permitted the right is enjoyed by the parents of the minor widow. In general Gauna ceremony takes place after one year of the marriage. Daughters and sisters are sent for on the occasions of festivals and marriage, while on the occasion of death they come themselves. Bigamy is permitted, but polygamy is looked down upon. About 2% of the people have two wives. No issue is the criterion for the second marriage. Polyandry is prohibited.

*Divorce.* Divorce is allowed only on the ground of proved bad character. A sum of Rs. 125/- is paid as compensation to the aggrieved husband, if the wife establishes 'Nata' with another person. The system of divorce is disfavoured by the whole caste.

*Funeral Obsequies.* All dead bodies, except those of small children, are cremated. Small children are buried. Dead body is bathed. Pind Dan ceremony takes place. Relatives and family people are clean-shaved on the 11th day. Food is served twice; once dal-bati and second time sira-puri. Some may give a feast of nukti-puri. Such feasts may cost from Rs. 250/- to Rs. 800/-. There is a tradition of Immersion and 'Pagri Bandhai' ceremonies. If the deceased is a lady, lungra and cloth may be distributed. The minimum is the Barahmasi, and the maximum includes three-monthly and six-monthly feasts also.

*Educational Facilities.* Students are admitted without any distinction in Government schools. Poverty stood in the way of education. The number of students is increasing. There is no special arrangement for the education of girls. There are no separate institutions for this caste. The percentage of educated people is very insignificant. They favour compulsory primary education. More financial help is expected from the Government.

*Inheritance and Succession.* All sons share equally in the property left by the father. The near relative inherits the property if there is no son but in the absence of a former the property goes to the daughter.

*Financial Position.* The financial position on the whole is unsatisfactory. The average annual income per family may come to Rs. 300/- (old occupation). Nearly 50% of the people are under debt. Laziness and inactivity, on the one hand, and unemployment, on the other, are responsible for indebtedness. Ordinary are the houses in which they live. Some live in rented houses. They can live in any part of the village or city.

Barbers and washermen serve as they do the savarna castes. Unemployment should be rooted out.

## JATAVA

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*Origin.* Jatavas claim to be Yadavas. From Yadu descended Yaduvansha. The Purkhas (the great grand fathers) of Jatavas were defeated in a war with Parshuramji, hence they went into exile and renamed themselves as Jatavas. Some say that Jatava is the misnomer of Yadava. Several arguments have been given to show that Jatavas belong to Yaduvanshi Rajputs. They are the old inhabitants of Mathura (Braj). They have been living in Rajasthan for about two centuries.

*Occupations.* Agriculture and service are the old occupations. Construction of houses, cutting of stones and business are some of the recent avocations. They are prohibited to do leather work. Their art passes of itself from one to the other and subsequent generations. Low grade professions are disfavoured. The establishment of technical institutions and the financial help from the Government is essential to improve the profession.

*Religion.* Their religion is Hinduism. Durga, Kali Sheetala, Balaji, and Lord Krishna amongst others are worshipped. They swear by Cow and Gangaji. All Hindu festivals, such as Janmashtami, Rakshabandhan, Holi, Diwali, Da ehra, Ram Navami are celebrated. All the important pilgrimages of Hindus are honoured by them. The chief *gurus*, Ramanandji and Vishwakarmaji are the inhabitants of Galta (Jaipur) and Dwarkapuri respectively. Sundays and Tuesdays are supposed to be holy days. Amongst the tithies Ekadashi, Amawas, Purnima and Somawati are respected and fasts are kept. Women folk observe four days of pollution during monthly course.

*Social Facilities.* Inter-dining with the following castes is prohibited: Mchar, Koli, Teli, Khangar, Chamar, Bhangi,

Dom, Chandal, Balai, Mochi, Dhobi and Musalman. They can inter-dine with Brahmins, Kshattriyas, Vaishyas, Malis and Kayasthas. Their food and dress are ordinary. Those who commit serious offences are ex-communicated. Kidnapping of boys, girls and ladies and trade in the latter is punishable with a heavy fine. For ordinary offences, such as, wrong statement in the court, wrong witness, disregard of the notice of the Panchayat, back-biting and for making a fun of others, a fine from Rs. 5/- to Rs. 11/- is imposed. The caste Panchayat, a permanent body, deals with the cases arising out of the customs and traditions. The main heads of income of caste Panchayat are fines and subscriptions. The cow killer is sent to Gangaji and is required to give a feast and thereafter he could be retaken in the caste. Smoking, meat-taking and drinking is traditionally allowed. In some tahsils only the meat of goat is allowed, but in general, the meat of goat, boar and sambhar is permitted and those of the rest is prohibited. Pardah system is not common. They are victims of taboo, like other castes. Children were and are allowed admission in the school.

*Ceremonies in connection with the Birth of Children.* Athmasa ceremony takes place. New bangles and clothes are worn and feast is also given. Brahmins name the child and prepare horoscope. Forty to forty-five days are regarded as the period of pollution after delivery. Suraj Pujan also takes place.

*Adoptions.* A boy of the family and, as far as possible, of the same *gotra* can be adopted. If such a boy is not available then any one, whom the adopter chooses, can be adopted. Son-in-law can live with him. On this occasion coconuts and *batashas* are distributed. Feast is also organised. 'Pagri-wearing' ceremony also takes place.

*Marriage.* Betrothal takes place in the presence of the Panches and sweets and Batashas are distributed. From the girl's side a Rupee, a coconut and cloth is presented to the would-be husband. In the settlement of mar-

riage care is taken to exclude relations of the parents to the extent of three degrees. The system of bride price is not generally prevalent, but in some localities Rs. 100/- or Rs. 200/- may be taken. Marriage is universal. Boys and girls are married at the age of 14 to 16 years and 12 to 15 years respectively. The village Purohit performs the marriage ceremony. Pheras take place in seclusion and sacred thread is worn by the groom. Food is served thrice which may consist of rice and sugar; motichoor; and puri-sag. Dowry is also given. The average expenditure per marriage comes to about Rs. 500/-. Not only the whole savings are spent but sometimes loan is also taken for the purpose. Widow marriage is not prevalent but *nata* is a common feature, and the latter right is enjoyed by her parents provided she is a minor. Gauna is fixed either at the end of one or three years. On the occasion of Holi, Rakshabandhan, Daschra and Tecja girls are sent for. At the time of death they come themselves. A person is allowed to have a second wife if the first is issueless or the husband is a rich man. Polyandry is prohibited. About 5 % of the people have two wives.

*Divorce.* The only reason for divorce is the proved bad character of the wife. After necessary proof, the husband has to tear off his turban (*safa*) before the Panches. The wife of a living husband cannot accept another man; if she does, then whole of the marriage expenses are realised from such a man. This system is looked down upon.

*Funeral Obsequies.* All dead bodies, except of the children of 3 years of age or less, are cremated. Children are buried. Pind Dan is given. The dead body is bathed before cremation. Either on the third or ninth day relatives are clean-shaved. Food is served twice and the total expenditure in connection with funeral obsequies comes to about Rs. 200/-. The tradition of 'Pagri Bandhana' is also prevalent. Immersion ceremony is usually performed. Six-monthly and yearly ceremonies do take place.

*Educational Facilities.* Even before the declaration of Untouchability as illegal, boys and girls were admitted in the school without any disability. Poverty and illiteracy of the parents adversely affected the education of children. The same old arrangement is in vogue. Girls also go to school for study. There are no separate schools of this caste. About 5% of the total population is literate. Compulsory primary education is favoured and financial help from the Government to promote education is requested.

*Inheritance and Succession.* All sons share equally in the property left by the deceased. In case there is no son, this right goes to the near relatives, in whose absence daughter naturally inherits the property. If there is no legal heir the property passes on to the Government. The rights of the real and adopted sons in this case are *pari-passu*.

*Financial Position.* The income per family from old occupations is Rs. 500/- and those who have other additional occupations, income may go up to Rs. 700/. Not less than 50% of the people are indebted. They are allowed to live in any part of the city or village.

*Special Information.* Barbers neither dress nor shave. Dhobies do not wash their clothes. They are not allowed to enter the temples, and are prohibited to draw water from certain wells. Brahmins also do not come to perform several social, religious and other ceremonies. However, in cities, such restrictions and prohibitions are not found.

## JATIA

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*Origin.* This caste has originated from Bhakta Raidas. They are the old inhabitants of Mandugarh, Chittor and Marwar.

*Occupations.* Repair and mending of shoes is their old occupation, followed by preparation of ropes, dragging of dead animals and taking out their skins. Training is received from elders. Other occupations are prohibited but they favour agriculture. Financial assistance by Government can improve agriculture.

*Religion.* Replies to Q. Nos. 6, 7, 8 and 10 are the same as in the case of Chamars. People regard Kamar or Raidas as their chief guru. Ladies do observe the period of pollution (3 days only) during monthly course.

*Social Facilities.* Reply to Q. No. 12 is the same as in the case of Chamars. Women wear Ghaghra and Lungri, and men wear Angrakha and Turban. The cloth of blue colour cannot be worn. Ladies do not put on Bichawa, Langar and Tode. Answers to Q. Nos. 14 and 15 also coincide. Old people can become members of the Panchayat and hold office till death. Cases regarding bad character of ladies, internecine feuds, murder (hatiya) and so on come to the Panchayat for decision and fines are imposed which are spent by the Panchayat on feasts and drinks. Drinking, smoking and meat-taking is traditionally allowed. They are permitted to use meat of dead animals. They suffer from all the disabilities of chamars.

*Ceremonies in Connection with Birth.* Athmasa ceremony is observed. Brahmin names the child but horoscope

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*Note.* This is one of the sub-castes of Chamars, hence they resemble more than differ from them. It is, therefore, deemed advisable to make a reference to them (Chamars), wherever necessary.

is not prepared. Pollution period extends to 8 days only and thereafter songs are sung and batashas are distributed.

*Adoption.* Replies to Q. Nos. 24 and 25 are also the same. Not only sweets and *batashas* are distributed but feast is also organised. The boy is made to sit in the lap of the adopter and 'Pagri Wearing' ceremony is performed.

*Marriage.* Under this heading also replies to Q. Nos. 27, 29, 30 and from 32 to 35 coincide with those of the Chamars. The custom of bride price is prevalent and the maximum and minimum limits are Rs. 100/- and Rs. 80 respectively. The marriage ceremony is performed by son-in-law (Jamai) Hawan and Pheras take place. Dowry is also given. Food is served two times, which may cost about Rs. 250/- and it approximates the annual income. About two percent of the people have more than two wives. Amongst other reasons paucity of males is responsible for polygamy which, on the whole, is disfavoured but polyandry is prohibited.

*Divorce.* Struggle between husband and wife and proved bad character of the latter give rise to divorce. A wife can desert her husband and associate herself to another who has to pay Rs. 100/- to the deserted husband. Though divorce is not disfavoured yet it is not a common feature.

*Funeral Obsequies.* Small children are buried and others are cremated. Pind Dan is given. Relatives are clean shaved on the 11th day and feast consisting of Sirapuri or Dal-bati is given on 12th day, which costs about Rs. 250/-. Pagri-wearing and Immersion ceremonies are also observed. Achhuta period ends after one month.

*Education Facilities.* Ere the step taken by the Government for the removal of untouchability, there were no restrictions in the admission of boys and girls in the Government schools. Parents did not send them to schools on account of poverty, paucity of labour and non-realisation of the importance of education on their part. The old arrangement prevails. Girls also join schools but their number is insignificant. There are no separate Institutions for this caste. The percentage of literacy is about 5%.

They favour compulsory primary education. More schools should be opened in the villages.

*Inheritance and Succession.* The heirs share equally in the property. In case there is a son, daughter or daughters have no right. If the father chooses, he can write a Will in her favour, otherwise the property passes on to the near relative or relatives.

*Financial Position.* The annual income per family is estimated to be Rs. 500/-. Nearly one-sixth of the population is under debt. Natural calamities and social extravagance are responsible for this evil. They live in ordinary houses in one part of the village but there is no restriction on them as regards the place of abode.

*Special Information.* It is requested that disabilities to which they are subjected should be removed at an early date. Further, they wish to leave their profession and follow others.

## KANJAR

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*Origin.* They claim their origin from Dilware, Shashodiya and Solani Rajputs. They are called Kanjar ; firstly because they are robbers, secondly because they earn their livelihood by moving hither and thither, and finally because they live in woods. One interesting thing to note is that they have come into being as such since 1857, when a dreadful famine occurred in India and in order to fill their bellies they roamed from place to place. Some have come from *Mewar* and some have settled very recently because formerly they were *khanabadosh*. Government is now taking necessary steps to settle them.

*Occupations.* Robbery and begging are their principal old occupations. Now they have taken up agriculture. They, at present, disfavour robbery and prefer agriculture, which can be developed only with the Governmental assistance in the form of good seeds, better implements and good pedigree cattle.

*Religion.* They belong to Hindu religion. They worship, besides other Hindu gods, Mataji and Bhaironji. They swear by Gangaji, Cow, Pipal and Mataji. They also observe all Hindu festivals. Gangaji and Gayaji are the places of pilgrimage. Some regard Shree Ram Chandrajji as the chief guru, while others accept Shree Rupaji Chatarji of Mewar as such. On *gyaras* (Ekadashi), Purnima and Amawas fast is kept ; and Saturday is supposed to be the holy day. *Ladies do not* observe days of pollution during *monthly course*. This, no doubt, is a special feature.

*Social Facilities.* They neither drink water nor take food touched and served by Mehtar, Dhobi, Balai, Dholi, Chamar and Musalman. They can inter-dine with the rest of the castes. By adopting a low grade profession, killing a man, defrauding a relative and marrying with a girl of the family such a person is ex-communicated. There is a tra-

dition for a temporary ex-communication for killing a cow, oxen and horse. The money raised by fine is used for organising caste feasts. Smoking, drinking and meat-taking is traditionally allowed. There is no restriction on the meat of the following : deer, goat, partridge, hare and wild boar. Pardah system is not strictly observed. Like other low castes, *viz.*, Chamar, Balai and others, they are also subject to the same disabilities.

*Ceremonies on the Birth of Children.* Generally Ath-masa ceremony is performed but some do not observe it. Only songs are sung on this occasion. Naming by Brahmin is not essential ; they do this themselves. After the expiry of the period of pollution, Suraj Pujan and Jalava ceremonies are performed and feast is organised.

*Adoptions.* A boy of the same *gotra* is adopted. Son-in-law can live with his father-in-law. On this occasion, the boy sits in the lap of the adopter in the presence of Panches and other men of the caste. Coconuts and bata-shas are distributed and a feast can also be arranged.

*Marriage.* At the time of betrothal, the groom is given some money, but the girl is presented a Rupee, a basketful of coconuts, sweets and clothes. Care is taken not to establish marriage ties upto the extent of three degrees of the parents. Panches take goshta-roti (meat and bread) and drink wine. Bride price and Tika are not prevalent. Food is served thrice which costs between Rs. 200/- and Rs. 400/-. Brahmin performs, in some cases, the marriage ceremony. Dowry is also offered. *Nata* of minor widow is permitted, and this right is enjoyed by her parents. *Gauna* ceremony takes place after one year of the marriage. Sarda Act is disobeyed. Children are married at the sweet-will of the parents. Sisters and daughters come themselves on the occasion of death, but are called for on festivals and marriages. A man is permitted to marry a second time provided the first wife is declared as barren. Though the system is prevalent but it is disfavoured. Polyandry is prohibited.

*Divorce.* Divorce, on the ground of proved bad character of woman is permissible. The cases of a wife desert-

ing her living husband and settling with another are very rare, but in such a case, the whole of the expenses of marriage plus Rs. 75/- are paid as compensation to the deserted husband. Divorce is not regarded as a good system.

*Funeral Obsequies.* All the dead bodies are cremated. Before cremation the body is washed. 'Pind Dan' and 'Pagri Bandhai' ceremonies are performed. Relatives are clean shaved. Food is served to the caste people on the 10th day, which may cost approximately Rs. 200/-. After 'Pagri' ceremony, the son is taken to the temple. No merry makings take place upto three months after death. Barsi feast is organised.

*Educational Facilities.* Ere the declaration of untouchability as illegal there were no restrictions on the admission of the children in schools. The illiteracy and poverty of the parents have adversely affected the education. The same old system prevails. Girls generally do not join school for study. There are no separate schools of this caste. Literacy is conspicuous by its absence. More and more schools should be opened in the village. Compulsory primary education is favoured.

*Inheritance and Succession.* Though all the sons share equally in the property of the father 'Tika' is placed on the forehead of the eldest son. In the absence of a son, daughter inherits the property.

*Financial Condition.* The financial position of this caste is utterly unsatisfactory. Though the yearly income per family does not exceed Rs. 100/- yet not more than 25% of people are under debt. They like to live away from the village in the kachha thatched houses. The annual income can be enhanced by development of agriculture and provision of additional occupations.

*Special Information.* The Government is requested to adopt ways and means so that unemployment, which is affecting them, is removed at an early date. Those who have taken up agriculture as their chief occupation finance must be made available at cheap rate of interest through the Co-operative Societies.

## KASAI

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*Origin.* It is a trade name. Kasai means one who carries on the work of 'Kassab', i.e. killing of animals for meat trade. Of course, they are Muslims and kill animals according to 'Zabbah' system, not 'Jhataka'. Some of them claim to be 'sheikhs' which is a respectable section of the Muslims. They are the old inhabitants of Rajasthan.

*Occupations.* Meat business is their only profession, the old as well as the new. They neither like nor carry on any other profession. The work of sweepers is prohibited. The selling of meat by 'Jhataka' is not allowed. Training is received at home.

*Religion.* By religion they are Mohammedans. They worship 'Allah' and swear by Him as well as the Koran. They observe Id, Bakra-Id, Bara Wafat, Gyaraveen Sharif, Moharram, Shabbrat and so on. Moharram is a ceremony of mourning, Idul-fitar is like Holi of Hindus, and on other festivals Namaz is read. God is worshipped and alms are given to poor men. Mecca and Medina in Arab are the principal centres of pilgrimage and in India are Ajmer Sharif and Gagrion Sharif. Mohammad Sahib is the chief guru, the prophet. They keep fast in the month of Ramzan and regard Jumamah (Friday) as the holy day. All assemble in the mosque and worship enmasse. A small section of women do not care for the monthly course. During menstruation period Namaz is prohibited.

*Social Facilities.* They eat food and drink the water served by Brahmin, Mahajan, Rajput, Kayastha, Mali, Gujar, Nai, Bhil and Mina. The prohibited castes are Bhangi, Chamar, Koli, Banjara, Mogia, Mehar and Balai. The offenders against the above custom are liable to be ex-

communicated but may be retaken in the caste after the payment of compensation. Mostly there are no permanent Panchayats. All the people assemble, select the panches, then discuss the matters and later on the decision is given. Drinking is prohibited but smoking and meat-taking is traditionally allowed. The following animals and birds cannot be used for meat purposes: Lion, Tiger, Dog, Cat, Pig, Ass, Elephant, Jackal, Crow, Kite and Bat. Neither the 'Jhataka' meat, nor the meat of dead animals and birds can be used. Ladies are very strict in the matter of pardah. They can talk only with the relatives. 'Burka' is used when they go out. Hindus cannot use water or food of this caste. All village wells and schools are open to them.

*Ceremonies on the Birth of Children.* Some, instead of 'Athmasa', observe 'Satmasa' ceremony. The mother of the prospective mother sends clothes, sweets, fruits, etc. The rich may give feast also. Kazi names the child. Horoscope is not prepared. The period of pollution is 40 days. Recitation of 'Milad' and organisation of feast is not essential.

*Adoptions.* The system of adoption is prevalent. Near relatives are given preference. The boy must be of the same gotra. The son-in-law can live with his father-in-law. On this occasion coconuts and *batashas* are distributed to panches and the caste people. Pagri ceremony may take place. A written agreement is not necessary.

*Marriage.* After the distribution of sweets and coconuts, clothes are presented to one another by both the parties. The father of the groom presents some ornaments. Only real brothers and sisters cannot be married. The Marriages between cousins are very common. Bride price and tika ceremonies are usual features. Only those who are physically unfit may remain unmarried. In regard to marriages Sharda Act is disobeyed. Kazi performs the 'Nikah' ceremony. Dowry is given. Food is served twice and may consist of Pulav, Zarda, Goshtaroti, Mithai-puri and Halwa-puri. Some do give 'Shuka-

rana', that is 'nazar'. The average expenditure comes to Rs. 300/-. Widows are permitted to re-marry. The Nikah of a minor is held after one year. Ladies are sent for on the occasions of festivals and marriages but they come themselves (sisters and daughters) at the time of adversity. Polygamy has got religious sanction but monogamy is usually practised. May be for economic reasons, only one marriage takes place. About 2% people have more than one wife. Polyandry is prohibited.

*Divorce.* Divorce is permitted on the ground of adultery of the wife. If a lady accepts another husband prior to the divorce, then the aggrieved husband is allowed compensation, and the second husband is retaken into the caste after the necessary rituals have been performed. Divorce without sufficient reasons is looked down.

*Funeral Obsequies.* All dead bodies are buried. Fatiha takes place on the third day. Afterwards the caste people and poor people are served with food. The mourning period (Gami) continues upto one and a quarter month. Later 'Pag' ceremony may take place. Fatiha is also recited on the 10th, 20th and the 40th days.

*Educational Facilities.* All schools are open to the children. Poverty and illiteracy of the parents have checked the educational progress. Religious education is imparted to them by Maulvis or Mullas. Girls generally receive their education at home. There are no separate schools of this caste. Religious education, of course, is arranged by the community itself. About one-tenth of the total population is literate. Government should open more schools. They like the idea of compulsory primary education.

*Inheritance and Succession.* Sons share equally in the property of the father. Generally daughter has no right in the property so long as a son is there, but in some localities she receives one-fourth share. In the absence of a son, this right is enjoyed by the daughter. This shows the effect of Hindu Law on the legal status of daughters.

*Financial Position.* The annual income, which is Rs. 350/- per family, is not sufficient to meet the needs of the family. Fifty per cent of the people are under debt. Unemployment, marriage and extravagance are mainly responsible for this indebtedness. They live in ordinary houses in one part of the town (or village) or away from it. They cannot live amidst vegetarians.

## KHATIK

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*Origin.* This caste has come of Khatvam Kshattriya, hence Khatik is the misnomer of Khatvam-Khatik Raja, the originator of this caste, belonged to Yaduvansha. Some say that Kachhi Rajputs are responsible for their origin. They are so named after their profession—preparation of meat and selling of the same. They have been living in Rajasthan since long.

*Occupations.* Their profession consists in cutting of wood, selling of kachha skins and preparation of kambals (blankets) out of desi wool. Moreover, they sell meat also. Service and agriculture are additional occupations. Removing of dead animals is prohibited. Training is received at home. Education will improve the profession.

*Religion.* Because they belong to Hindu religion, they also worship Hindu gods. They swear by cow, Ganga-ji and Bhagwan. Hindu festivals, like Diwali, Holi, Dasra, Rakshabandhan are observed as in other castes. The places of pilgrimage are : Badrinarain, Hardwar, Kashi, Pushkar, Chitrakoot and Dwarkapuri. Gurus differ from locality to locality. Two important gurus are : Shree Permanandji of Udaipur and Kalyan Bhartiji of Kishangarh. Purnima, Ekadashi and Amawas are holi tithies on which fast may be kept. During the menstrual flow for three days, ladies neither touch any one nor prepare food.

*Social Facilities.* People of this caste neither drink the water nor take the food touched by Dhobi, Dakot, Sansari, Khangar, Mehar, Koli, Jatava, Teli, Mogia and Chamar. The exception is with regard to Rajputs, Brahmins, Vaishyas, Kumhar, Mali, Mahajans and others. This custom is practised even at present. They eat and dress ordinarily. One who kills and eats the meat of prohibited animals or breaks the above tradition is liable to be ex-

communicated. The membership of the panchayat is opened to selected families only. The cases of kidnapping, cancellation of betrothal, ex-communication and the like are dealt with by the panchayat. Smoking, drinking and meat taking is traditionally allowed. The meat of the following cannot be taken : tindodi, mor, billi, gaya, kutta, bandar, gadha, charas, bhains, pada and bail. Parda in its strict sense, is not observed. They do not suffer from other disabilities at the hands of savarna Hindus except in the matter of inter-dining.

*Ceremonies on the Birth of Children.* Some observe Athmasa ceremony. The expectant mother wears new bangles and clothes and a feast may be organised. The Brahmin names the child and prepares the horoscope. The period of pollution continues upto one and a quarter month. After this Suraj Pujan and Jalava Pujan take place and village servants, such as dai, dhobi, nai, etc. may be given ghaghra and anchali (orhani). *Batashas* are also distributed.

*Adoptions.* Near relations are given preference over others. The boy must be of the same gotra. The son-in-law can live with the father-in-law. The panches along with other caste people must be given a feast ; coconut and *batashas* are also distributed. Unless these things are done adoption may not have the legal sanction.

*Marriage.* At the time of betrothal ceremonies like *god bharana*, *tika karana*, *charhaya charhana*, etc. are performed. Relations of father and mother upto three degrees are excluded. The system of bride price is prevalent but *tika* ceremony is not generally performed. A girl cannot remain unmarried. The marriageable age of boys and girls is 14 and 10 years respectively. The marriage ceremony is performed by the village *guru*. Dowry is also given. Three feasts for the *baratis* (marriage party) are arranged, which may cost about Rs. 600/-. Mostly people have to borrow. Widow marriage (*nata*) is allowed. This right, in the case of a minor widow, is enjoyed by the parents. Gauna takes place after two years of the marriage. Married sisters and daughters are invited on the marriage and festi-

val occasions, but they come themselves on the occasion of deaths etc. Polygamy is permitted but polyandry is prohibited. A man can have upto 5 wives if the earlier ones are barren. People, on the whole, do not favour this practice.

*Divorce.* It is allowed only on the ground of adultery or any other substantial reason. In certain localities this is not permitted, *i. e.*, a wife cannot desert a husband till he is living ; but in other places it may take place and in this case compensation is given to the aggrieved husband by the new one.

*Funeral Obsequies.* Children upto the age of two years are buried and rest are cremated. *Pind-dan* is not prevalent. *Mundan* takes place on the 9th day, and food is served twice, *i. e.*, on the 11th and 12th days; *dal-bati* on the first day and *sira puri* or *laddu-puri* on the second day which may cost about Rs. 400/-. 'Pag' wearing and immersion ceremonies take place. This expenditure is incurred out of the annual income. *Achuta*, *Timahi* and *Barahmasi* ceremonies are performed.

*Educational Facilities.* Students are interested in studies and go to school in increasing numbers. Illiteracy and poor economic position of the parents have adversely affected the education of the wards. The same old arrangement prevails. There are no separate schools for girls. There are no separate schools of this caste. About seven per cent of the people are literate. More schools should be opened. They are in favour of compulsory primary education.

*Inheritance and Succession.* Brothers share equally in the property of the father. Sister has got no such right in the presence of her brother, but on the sweet-will of the father a will may be created in her favour. In the absence of brother, sister has got this right.

*Economic Position.* The financial position, on the whole, is bad. The annual income per family is estimated at Rs. 500/- and unless they take up other professions, or are given technical education, the financial position will

not improve. Nearly twenty per cent of the people are under debt. The reason is that a large number of people depend upon one earner of the bread. They live in ordinary houses but invariably in the centre of the village or town.

Like many other castes, the people of this caste are shaved and dressed by barbers, and they can draw water from any well. They are allowed entry in the temple and dhobies wash their clothes.

## KOLI

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*Origin.* Kolis are Rajputs. It is said that this is the seventh sub-caste of Rajputs, hence the gotras-hada, astontia and so on are similar to those of the Rajputs. They have been so named because they gave up vegetarianism and take meat and wine. Some have been the old inhabitants of Marwar, others of Chanderi (M. P.) and still others of Gwalior.

*Occupations.* Weaving of cloth is the old occupation. Now they have taken up agriculture, service, carding and trading. Low professions such as that of Bhangi, Chamar and Mehtar are prohibited. Training is received at home. At present inferior professions are disliked by them. Financial help and technical training on the part of the Government will develop the profession.

*Religion.* They belong to Hindu religion (Vaishnava) and hence worship all Hindu gods, specially Satyanarainji, Thakurji and Ramdeoji. They swear by Gangaij, Ramchandraj, Ramdeoji and Thakurji. They observe all the festivals such as, Daschra, Diwali, Holi, Janmashtami and Rakshabandhan according to Hindu traditions. The chief centres of pilgrimage are : Badrinarain, Kashi, Hardwar, Dwarkapuri, 'Ranodia' and Ramdeora (in Jaisalmer State of Rajasthan). They have no living chief *guru*. They keep fast on Purnima and Ekadashi. Friday is supposed to be the holy day. Ladies neither touch nor prepare food for four days during the menses period.

*Social Facilities.* They can eat food and drink water served by Brahmin, Mahajan, Dhakar, Gujar, Mina, Mali, Kachhi, Luhar, Khati (carpenter), Kumhar, Lodha, Kurmi, Rajput, Bhil, Ahedi and Nai. The restriction is with

regard to Bhangi, Chamar, Jatava, Dhobi, Khatik, Kalvelia, Mogia, Mehar, Balai, Meghwal, Kasai, Dholi, Mochi, Bhand and Nayak. This is in vogue even at present. They take ordinary food, dress and live like Hindus. Meat taking and drinking is common on festivals and merry-making days. Meat of peacock, cow and pig is prohibited. Those who break the above tradition or perform an inter-caste marriage are ex-communicated. The office of panches in the panchayat is neither hereditary nor permanent. Fines range according to the type of offence committed from Rs. 5/- to Rs. 100/-. Fines and donations in marriages are the main sources of its income. Drinking, smoking and meat-taking is traditionally allowed. Pardah system is prevalent. Though they can sit on the same floor, draw water from all the wells and children are admitted in the school, yet water and food touched by them cannot be taken by savarna caste people and entry in the temples is barred.

*Ceremonies on the birth of children.* Athmasa ceremony usually takes place but it is not essential. The child is named by the Brahmin and horoscope is also prepared by him. The period of pollution extends to five weeks. Suraj Pujan and Jalava ceremonies may or may not take place.

*Adoptions.* The order of preference for adoption is family boy, Bhanja, Dohita and son-in-law who can live with his father-in-law. *Batashas* are distributed to the panches and the caste people and sometimes a feast may also be arranged. The boy sits in the arms of the adopter and wears a *pagri* and is presented a *narial*. This is obligatory.

*Marriage.* On the occasion of betrothal a Rupee, *narial*, *angocha* and sweets are presented to the boy; and cloth and Rs. 22/- to the girl. Relations to the extent of three degrees in each case are avoided. Two decades before about Rs. 40/- were charged as bride price but at present it varies between Rs. 110/- and Rs. 200/-. Marriage is universal. Sarda Act is violated. The girls and boys are married when below and in the teens respectively.

Purohit performs the marriage ceremony. Dowry is given. Food is served twice or thrice. The marriage expenses vary between Rs. 400/- and Rs. 600/-. They invariably take loan for this purpose. Widow marriage (nata) is favoured in the case of the minor widow and this right primarily goes to the parents of the widow. Generally gauna takes place after one year. Sisters and daughters are sent for on the occasion of marriages and festivals but they come of their own accord on the occasion of deaths and adversity. A man is allowed second wife only when the first wife is issueless. Polygamy is not liked and ployandry is prohibited.

*Divorce.* Divorce is allowed on the ground of proved bad character. If a wife deserts her husband and establishes connections with another person, then such a person is required to pay either half or full expenses of marriage incurred by the former and has to pay a fine to the Panchayat. Divorce without sufficient reasons is regarded as bad.

*Funeral Obsequies.* Children upto the age of nine months are buried and rest are cremated to ashes. Pind Dan is optional. Mundan takes place either on the 9th or 11th day. On two days food is served. It may consist of dal-bati, sira-puri or motichoor-puri and it is estimated to cost Rs. 220/-. 'Pag' wearing and immersion ceremonies are the common features. Half-yearly and yearly feasts are given by the rich, and poor give only yearly feasts.

*Educational Facilities.* There is no restriction on the education of children. Poverty and illiteracy of the parents and work in agriculture have affected education. Girls are not generally sent to school. There are no separate schools for this caste. About 5 to 6 percent of the people are literate. They favour the idea of compulsory primary education.

*Inheritance and Succession.* The property of the deceased is shared equally among the various claimants. In

the presence of a son daughter has no right. The near relatives have right over the daughter.

*Financial Position.* Their financial condition is unsatisfactory. The average annual income per family is Rs. 500/- but it is Rs. 700/- in the case of those who have subsidiary occupations also. Khadi promotion will mean their economic emancipation. Nearly 90% of the people are indebted because of low income and extravagance, marriages and festivities. They live in ordinary houses outside the village. There are no such restrictions. In urban areas this caste is prey to unemployment, which must be avoided.

## MALI

*Origin.* There are two legendary stories of this caste. Firstly, when Raja Ram Chandra was being enthroned one flower-owner (*Foolwala*) garlanded him, and since then Foolwala or 'Mali' caste has come into being and hence Mali means a man who prepares garlands. Secondly, Lord Shiva (Mahadeoji) rubbed his body and from the excreta (*Mal*) so taken out he created a *Man* to look after his garden, and whom he so badly needed. This man was known as 'Mali'. They have been living in Rajasthan for centuries.

*Occupations.* The old profession is gardening and growing and selling of vegetables. Subsidiary occupations include agriculture, service and craft. They disfavour the work of chamars, bhangis, mochis and others. They like their own profession. Training in truck farming will considerably improve the occupation. Training in the profession is imparted at home through work.

*Religion.* Their religion is Hinduism. They worship Hindu gods. Thakurji, Mataji, Kaliji, Bhaironji, Balaji and specially Mahadeoji. They swear by Gangaji, cow and other gods. The festivals and the places of pilgrimage are the same as in the case of other Hindus. Brahmins are their gurus. They keep fasts on Amawas, Purnima, Ekadashi and Baikunth Chaudash. Sunday is regarded as the holy day. The period of pollution in the monthly course extends to four days.

*Social Facilities.* They drink water and take food (Kachcha as well as Pucca) served by savarna castes, *i. e.* Brahmin, Rajput and Vaishya. The prohibited castes are: Bhangi, Chamar, Dhobi, Sansi, Teli, Bhil, Mina, Nat, Kali Musalman and other inferior ones. Ladies take simple vegetarian diet. The offenders of the above tradition are ex-communicated. The caste Panchayat consists of rotatory members. The cases of unauthorised *nata*, cruelty to ani-

mals and traditional offences are dealt with by the pan-chayat. Fines ranging from Rs. 51/- to Rs. 250/- may be imposed. Smoking is allowed. Drinking and meat-taking is banned but people may take them in seclusion and unknowingly. Purdah is observed in the family to the elders, and outside the family arena it is conspicuous by its absence. They are subjected to only one disability, *i. e.*, savarna people do not take kaccha food with them.

*Ceremonies on the Birth of Children.* Athmasa ceremony is performed. The child is named by the Pandit according to Hindu traditions. The period of pollution continues upto 40 days. Thereafter suraj-pujan and Jalawa ceremonies are performed. Ladies sing and dance on this occasion.

*Adoptions.* Adoption is a common feature. The boy of the same family and of the same *gotra* is given first preference. The second preference is enjoyed by Bhanja and Dohita. In the end, any boy of the caste can be adopted. Son-in-law can live with the father-in-law. On the occasion of adoption coconuts and *batushas* are distributed amongst the Panches and caste people. After the presentation of a *narial* and placing of *tika* on the forehead 'pag' wearing ceremony takes place, which is essential. A written agreement can also be there.

*Marriage.* At the time of betrothal 'Tika and 'God Bharna' ceremonies are performed. *Batasha* or *gur* is distributed. There is no need of a written agreement. The system of bride price is customary and ranges between Rs. 100/- and Rs. 200/-. Blind and crippled may remain unmarried. Marriages are arranged between the ages of 10 and 12 years. Marriage ceremony is performed by the Brahmin according to Hindu customs and traditions. Dowry is given at the time of departure either in cash or in kind, and even animals. Food is served twice. The normal expenditure of an average marriage comes to Rs. 500/-. Invariably loan is taken at the time of marriage. Widow marriage (*nata*) is permitted. In the case of a minor widow this right is enjoyed by the parents of the widow. Gauna ceremony is performed after three years of marriage. Daughters

and sisters are invited on the occasion of marriage and festivals and they come themselves in adversities. Polygamy is permitted but polyandry is prohibited. One per cent of people have more than one wife. Financial consideration and no issue from the first wife favour polygamy.

*Divorce.* As a general rule divorce is not allowed but on the ground of proved bad character of wife it is permitted. The wife cannot desert her husband, if she does, then the compensation is paid by the new husband to the old one according to the decision of the Panchayat. Divorce without sufficient reasons is looked down upon.

*Funeral Obsequies.* Small children are buried and rest cremated. Pind Dan is given. The dead body is bathed before cremation. Mundan takes place on the 11th day. Food is served twice, and the quality thereof depends upon the financial condition of the heirs of the deceased. Dal-bati on the first (*i. e.* 11th) day and sira-puri or sag-puri on the second (*i. e.* 12th) day are served. 'Pagri' wearing ceremony is arranged on the 13th day. The remains of the dead body are immersed. Not infrequently loan is taken for funeral obsequies. Half yearly and *Barsi* feasts are given by the rich people only.

*Educational Facilities.* They can freely join any school because the taboo of untouchability does not apply to them. Poverty and illiteracy of the parents and heavy work of agriculture prevents the wards from attending the school. It is, of course, difficult for the average man to give education to his children. Girls are not generally educated. There are no separate schools of this caste. Literacy is below 5 per cent. Night schools can promote education in this caste. They favour the idea of compulsory primary education.

*Inheritance And Succession.* Brothers share equally in the property of the father. In case there is no son the near relatives inherit the property. Daughters stand third in order of merit for inheriting the property. In some localities daughters inherit if there is no son. If a will is created in her favour then the near relatives cannot get the property of her father.

*Financial Position.* The financial position is not satisfactory. Annual income can only be sufficient to meet the expenditure. The annual income per family from old and subsidiary occupations, if followed, can go upto Rs. 600/-. The development of agriculture and creation of new avenues of employments will improve their economic condition. A large percentage of the people are under debt. Low income and high social and religious expenditures are responsible for this state of affairs. Mostly they live in ordinary houses constructed in the village.

## MEHAR

*Origin.* This caste has originated from Rajputs because its *Gotras*, e. g., Saulanki, Panwar, Tanwar, Sisodia, Chauhan and so on are similar to those of the Rajputs. Another view is that it has come down from Nand Mehar. Finally, they are so named after the profession-reji weaving and carrying of load from one place to another. They have been the old inhabitants of Mathura, Bundi and Udaipur but some have been living here for ten centuries.

*Occupations.* Weaving and carrying of loads are their old occupations. They have now taken up agriculture, service and other allied works. Inferior professions, such as, Chamargiri, Mahtargiri are prohibited and the cleaning of used utensils is also banned. They get training at home. They disfavour the work of Kasai also. The Government should provide technical education.

*Religion.* They follow Hinduism (vaishnava). Not only do they worship all Hindu gods, but also observe the same festivals and visit the same centres of pilgrimage. The festivals are observed according to Hindu traditions. There is no chief guru, but some regard Kabir as such. They swear by Gangaji, Cow, and other Hindu gods. Fast is observed on Amawas and Purnima, the Holy tithies. Wednesday and Friday are supposed to be holy days. Food for a period of four days is not prepared by women during the menses period.

*Social Facilities.* They can take the food served by Brahmin, Rajput, Mali, Kumhar, Vaishya and Thakur. Food served by Chamar, Dhobi, Koli, Khatik, Teli, Mina, Bhil, Dholi and Musalman cannot be used. Similarly the water served by the former is drunk by them and not of those of the latter. They are allowed to use garlic, onion, meat and

wine. Many of them are vegetarians. The caste Panchayat is composed of rotatory members. The cases of nata, ex-communication, cruelty to prohibited animals and the offences of the caste traditions come to the Panchayat for award. Fines are imposed on offenders. All the three *i. e.*, drinking, smoking and meat-taking are traditionally allowed. The meat of goat, sheep, deer, and sambhar can be used. Pardah system is not prevalent. No restriction regarding sitting on the same floor, drawing of water and education in the school are in practice. Savarna people never use food touched by Mehars.

*Ceremonies in connection with birth of Children.* The observance of athmasa ceremony is optional. New clothes and bangles are worn by the expectant mother. Feast can also be arranged by the rich. The naming ceremony is performed traditionally by the village Brahmin. After the expiry of the days of pollution, which extends to 40 days, suraj puja takes place. Ladies sing songs on this occasion.

*Adoptions.* A boy of the same family or a near relative is given preference over others. A person of different *Gotra* cannot be adopted. Son-in-law can live with his father-in-law. Besides the tika the boy wears the *Pagri* and a *narial* (coconut) is presented to him. *Batashas* are distributed and a feast may also be given. The adoption becomes legal after the performance of the above ceremonies.

*Marriage.* On the occasion of betrothal, the boy receives a coconut and a rupee. After tika clothes and ornaments are presented to the girl. Relations of father and mother to the extent of three degrees are excluded. The system of bride price is not common. The amount ranges between Rs. 100/- and Rs. 200/-. The Sharda Act is disregarded. Marriage takes place at the will of the parents. The ceremony is performed by the Brahmin. Hawan and Pheras take place, and some money is donated to the caste Panchayat. Food is served thrice, which in all costs about Rs. 500/-. Very often a loan is essential. Widow marriage (nata) is allowed, and in the case of a

minor the right is enjoyed by her parents. Gauna takes place after one year. Sisters and daughters are invited on festivals, marriages, summers and merry-making occasions but they come of their own accord in adversity. Only two per cent persons are affected by polygamy. Polyandry is prohibited. Strong Financial position or issue-lessness of the first wife give rise to a second marriage. Polygamy is disfavoured.

*Divorce.* Divorce generally takes place on the ground of proved bad character of the wife or any other substantial reason. If a wife deserts her husband and chooses a new one, then the Panchayat gets the ornaments returned and half the expenses of marriage paid to the former husband. A fine is also imposed. If it is not paid by him (new husband) he is sure to be excommunicated. Divorce is disfavoured in this caste.

*Funeral Obsequies.* Children are buried. Other dead bodies are cremated. Pind Dan takes place. The dead body, before cremation, is shaved and bathed. Relatives are clean shaved on the 9th or 11th day. Food is served on the 11th and 12th days. Feasts may consist of dal-bati, nukti, sira-puri, malpua, and sag-puri. After the second feast 'Pagri Wearing' ceremony takes place and *tika* is applied on the forehead of the heir. The remains of the dead body are immersed. The expenses of funeral obsequies are estimated at twice the annual income of the family. Half-yearly and yearly feasts are also held.

*Educational Facilities.* The boys of this caste were free to join any school even before the declaration of untouchability as illegal. Parents did not send them to school because they help them in their work. Education, firstly, meant expenditure and secondly, they did not realise its importance. Girls do not go to school. There are no separate schools of this caste. Less than 8% of the people are literate. Each village has a school. Compulsory primary education is favoured by them.

*Inheritance and Succession.* Sons share equally in the property of the father. In case there is no son, the

near relative inherits the property. If this near relative is not there, then naturally the property is inherited by the daughter. Thus, in the presence of brother and his near relatives, the property cannot go to the daughter.

*Financial Position.* The income per family from old and new professions is estimated between Rs. 300/- and Rs. 400/- and Rs. 500/- and Rs. 600/- respectively. The income generally is not sufficient to meet the expenditure. Technical education and the introduction of improved implements may increase the income of the family. Nearly three-fourths of the people are under debt. Low income, unemployment, social and religious functions are responsible for indebtedness. They live in ordinary houses. The houses can be constructed in any part of the village.

On account of the keen competition from the mill-made cloth, the paucity of yarn and their weak financial position, the occupation of weaving of cloth is waning. Hence efforts must be made by the Government either to resuscitate the old profession or new occupations must be created for them.

## MINA

*Origin.* Minas associate themselves with Rajputs. Some say that this caste owes its origin to the well-known Mina, named Jamal. Some are of the opinion that the sons and daughters of Hindu *Patrani* of Raja Raghu, began to be called Mina. Still others aver that those Rajputs, who ran away from the battle field, changed their name into Mina. Finally, it is also claimed that this caste has originated since the Fish Incarnation (Meen or Matsya Avatar). They are the old inhabitants of Rajasthan.

*Occupations.* Service and agriculture are the old occupations. Technical work and trading is also done by some. Low professions, namely, leather work, cleaning of utensils and others, are not only disfavoured but are also objected to. They prefer agriculture. Training is imparted at home. The opening of demonstrational farms and financial assistance will improve agriculture.

*Religion.* They are the followers of Sanatan Dharma (a branch of Hinduism). They worship Thakurji, Mahadeoji, Mataji and so on. They swear by Ram, Bhagwan, Cow, Gangaji and Mataji. They observe all the Hindu festivals according to Hindu traditions and believe in and visit, if possible, all Hindu centres of pilgrimage. The *gurus* of different localities differ and some regard Brahmins as their Guru. The tithies on which fast is observed are: Purnima, Ekadashi and Amawas. Sundays, Thursdays and Wednesdays are supposed to be holy days. Ladies are supposed to be polluted during the menses period.

*Social Facilities.* The water and food touched and served by Vaishya, Brahmin, Kshatriya, Mali, Bhil, Kahar, Gujar, Nai and Sunar can be used. There is

restriction with regard to Dhakar, Koli, Chamar, Bhangi, Dhobi, Teli, Khatic and Balai. This old tradition is honoured even now. The killer of cow and buffalo, the offender of the above tradition, the performers of an illegal act and inter-caste marriage are liable to be ex-communicated. The Panchayat may or may not have permanent and hereditary members. All the cases pertaining to the caste are decided by the Panchayat. Smoking, drinking and meat-taking is traditionally allowed. The meat of buffalo, oxen, cow, peacock, dog and cat is prohibited. Pardah system is not prevalent, but at times, Ghunghat is drawn out. The Savarna castes do not eat kachha or pucca food with them, but in some places they can have nashta with them. They are free from other restrictions and disabilities.

*Ceremonies on the birth of Children.* Athmasa and other ceremonies are not generally performed. The Brahmin names the child and also prepares his/her horoscope. The minimum and maximum number of pollution days are 7 and 37 respectively. After the expiration of pollution period, songs are sung and *Gur* or *Batashas* are distributed.

*Adoptions.* The system of adoption is prevalent. The boy must be of the same *gotra* and must belong to the same family. In certain cases Bhanja, jawai and Dohita are not adopted. The son-in-law can live with the father-in-law. On this occasion 'Pag' wearing ceremony and the distribution of coconuts and *batashas* is essential, otherwise adoption will not have a legal sanction.

*Marriage.* Betrothal is the first step towards marriage. After *tika* ceremony *gur* or *batashas* are distributed and sometimes even a feast is arranged. Relations of father and mother upto three degrees are avoided. To the girl is presented clothes, sweets and ornaments. Bride price is not common. The minimum amount charged for bride price is Rs. 27/- only. There is universality of marriage. The marriage depends upon the sweet will of the parents. Sharda Act is not cared for. Marriage ceremony is

performed by the *purohit* according to Hindu customs. Dowry is also given. Food is served twice or three times. Kacch (Dal-bati) or pucca khana *i. e.*, sira puri, sag-puri or nukti-puri is served. The average expenditure, which exceeds the annual income, comes to about Rs. 500/-. Widow marriage, *i. e.*, nata is permitted. Gauna takes place after one year of the marriage. Sisters and daughters are invited on the occasions of marriages and festivals, and they come themselves in summer and in case of adversity. Polygamy is permitted. It is allowed on the ground of continued illness or issuelessness of the first wife or when the person concerned is a richman. Polyandry is banned.

*Divorce.* Divorce, in general, is not permitted. It is allowed on the ground of proved bad character of the women. The Panchayat requires the new husband to pay a suitable amount of money to the old one, if the wife deserts him. If he does not pay, then the wife concerned will have to be returned to the old husband. Nata, by some, is looked down upon while others, from the point of view of morality, think it is a good system.

*Educational Facilities.* There has been no restriction on the admission of children in the school. The illiteracy and poverty of parents together with the heavy work have adversely affected their education. The old arrangement for education prevails because there are no separate schools for this caste. Girls do not go to school. Nearly 5 per cent people are literate. More schools in the rural areas should be opened for promoting education. This caste favours the idea of compulsory primary education.

*Funeral Obsequies.* Children are buried and elders are cremated. The dead body, before cremation, is shaved and bathed. On the ninth day *mundan* is done. Food is served on the 9th and 12th days. The *menu* consists of the same as for marriage feasts. Pind-Dan also takes place. The average expenditure comes to about Rs. 300/-. After *tika*, *pagri* wearing ceremony is performed. The remains of the

dead body are immersed. Annual Shraddha and Bara-masi takes place. Some arrange six-monthly feasts.

*Inheritance and succession.* The heirs share equally in the property of the deceased. In case there is no son, unmarried daughter inherits the property; if she is married the right is enjoyed by the other near relative. A boy of the caste can be adopted.

*Financial Position.* The annual income per family from the old occupation is about Rs. 600/-. The income of a family with subsidiary occupations is much more. The development of agriculture, on the whole, will improve the financial position of this caste. More than 50% of the people are under debt. The absence of technical and financial facilities and the extravagance of the people lead to indebtedness. They can live in any part of the village they like because the taboo of untouchability does not apply to them.

*Special Information.* This caste has served the nation as a whole because most of them are in the military service. Removal of illiteracy and the introduction of better implements will improve their financial position.

## MOCHI

*Origin.* They are Jingar Kshattriya, but have come to be known as Mochis because of their profession. Jingar means a man who prepares saddles (Jins). In olden days, with each Rajput family there used to be a Jingar, who supplied dhals, cases of swords and saddles for the horses. But with the downfall of the Rajput families and the introduction of better means of warfare the demand for these articles also decreased. In order to keep up their income they took up cloth printing, bharavai-ka-kam, patwagiti and mochigiri, i. e., the mending of shoes which at present is their principal work. Hence they are known as Mochis. They are the old inhabitants of Marwar.

*Occupations.* The old professions were : Jingiri, Tawakgiri and Chapaigiri. Mending of shoes, as already mentioned, is now the principal occupation. Repair of old shoes and handling of kaccha leather (raw skins) is prohibited by the caste. They disfavour low professions. They cannot start a hotel or sweet seller's shop because other savarna caste people object to it. Leather working schools should be started to improve their profession.

*Religion.* They belong to Hindu religion. They swear by Cow, Ram, Krishna and Gangaji. They worship Hindu gods, visit important Hindu pilgrimages and observe Hindu festivals according to the current traditions. Shri Ram and Bhat (near Ajmer) are the principal gurus. Gyaras and Purnima are the tithies of fast. Seclusion during menstruation is observed.

*Social Facilities.* They can eat food and drink water served by those castes whose service Rajputs accept. They have no associations with low caste people either. For inter dining with them, the punishment is ex-communication. The caste panchayat, as a rule, has fixed hereditary members. The cases of cruelty to animals, nata, ex-

communication and other matters connected with the caste are decided by the panchayat. Fines and donations on the occasion of marriages are its main sources of income. Smoking and drinking are traditionally allowed. Generally, the meat of goat is used. Pardah in its strict sense is not prevalent but *ghunghat* is drawn out, when necessary. Restrictions with regard to food and water are observed by savarna Hindus. The savarna caste people do not sit with them.

*Ceremonies on the Birth of Children.* Athmasa ceremony is performed. The expectant mother wears both new bangles and clothes. Feast is also given. The Brahmin names the child and prepares the horoscope. The minimum and maximum period of pollution is 9 and 38 days respectively. Songs are sung, Suraj-Pujan takes place and *gur* is distributed. Some also organise a feast.

*Adoptions.* Generally a boy of the family and of the same *gotra* is adopted. The son-in-law can live with the father-in-law. After taking permission from the Panchayat, 'pagri-wearing' ceremony is held. Coconuts and *batashas* are distributed. A written agreement is also sometimes made.

*Marriage.* On the occasion of betrothal *tika* is placed on the forehead of the groom. Clothes are presented to both. *Laddus* are distributed to the caste people and wine is also served. Relations upto three degrees are avoided. The system of bride price is prevalent but sometimes it goes to the pocket of Rao Bhat. A sum of Rs. 60/- can be taken without grudge. Invariably every one in this caste gets married. Marriages of boys and girls are arranged two or three years earlier than those mentioned in the Sarda Act. Marriage ceremony is performed by the Pandit according to Hindu rules. Dowry is also given. Food is served twice or thrice. The average expenditure is estimated at Rs. 500/- which exceeds the annual income of the family. Widow marriage (*nata*) is permissible and in the case of a minor widow this right is enjoyed by her parents. *Gauna* takes place after one year

of the marriage. Sisters and daughters are invited on the occasions of marriage and festivals but they may come of their own accord in times of adversity. People can have two wives but a substantial reason is *sine qua non*. Polyandry is prohibited.

*Divorce.* Divorce is allowed for cogent reasons. Bad character of the wife, the unsuitability of the husband and his crippleness. It is looked down upon. As a general rule, a wife cannot desert her husband and go to another, if she does this, then the matter is to be decided by the Panchayat. The system of divorce is disfavoured.

*Funeral Obsequies.* Children upto the age of one year are buried. Rest of the dead bodies are cremated. Generally *Pind Dan* is not given. The dead body is neither bathed nor shaved. Mundan of the relatives takes place on the 9th or 11th day. One or two feasts may be given. Pucca khana may consist of Malpua, Sira-puri, Nukti-puri and so on. The expenditure on this occasion comes to about Rs. 200/- which is placed at 50% of the annual income. 'Pag Wearing' ceremony takes place. Remains of the dead body are also immersed. Yearly (bara-masa) feast must be arranged.

*Educational Facilities.* There were no restrictions with regard to the education of children because illiteracy prevails. The boys help the father in his work. The old system even now prevails. Ladies (girls) do not go to school. There are no separate schools for this caste. Only two per cent of the people are literate. The idea of compulsory education has been well received but it must be free.

*Inheritance and Succession.* All the sons share equally in the property of the father. In the absence of a son the near relatives inherit the property. If there is no such relative, the property passes on to the girl.

*Financial Position.* The financial position is satisfactory. The annual income per family has been estimated at about Rs. 500/- which is sufficient to meet the ordinary expenses of the family. It is the general and technical

education and the establishment of good small scale leather factories which can enhance their income. Nearly 25% of the people are indebted. Low income and the rising expenditure due to religious and social ceremonies are responsible for it. They can live in any part of the village.

## MOGIA

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*Origin.* The Jaga of this caste told that at one time Khunaji was married to a Brahmin girl and the posterity of these two came to be known as Mogia. When Lakshmanji became unconscious by the *Shakti Ban*, the wind was not blowing. There arose, then, the need of *Punkha* (fan) and since that time the work of manufacturing of buhar-bijani was allotted to this caste, hence they are known as 'Bagri Mogia.' Besides Rajasthan (Udaipur and Jhalawar) people have also come from Malwa.

*Occupation.* The manufacture of Buhar, Bijani, Chatai and others is their old as well as the present profession. The work of Bhangis and Chamars is disfavoured by them. The savarna castes object if a hotel or sweet seller's shop is started by them. They receive training at home from the elders. The establishment of technical schools may improve their profession.

*Religion.* They are Hindus by religion. They worship all the Hindu gods and specially Mataji and Bhairunji. They swear as the Hindus do. The festivals and the places of pilgrimage are also the same. They have no chief *guru*. On Purnamashi and Saturday fast is kept. Other holy tithies and days are: Amawas, Chaudash, Deoj and Sunday. During the period of monthly course for four days ladies neither touch others nor do they prepare food.

*Social Facilities.* They eat the food and drink water given by savarna Hindus. The food and water supplied by Bhangi, Chamar, Balai, Pinjara and so on is prohibited. Ladies cannot use meat and wine. The Caste Panchayat consists of rotatory members. Any man who kills prohibited animals is liable to excommunication. The cases of adoption, nata, marriage and others come before

the panchayat for decision. Fines are also imposed on those who break the customs and traditions. The money so collected may be used for the purchase of utensils; which may be used by caste people. Smoking, drinking and meat-taking is permitted. The meat of cow, buffalo, monkey and peacock is prohibited. Mostly goat's meat is used. There is no *pardah* system in this caste. These people can sit with *savarna* caste persons, can draw water from any well, and can also enter in the temples for worship.

### Ceremonies in connection with birth of children.

The *athmasa* ceremony is performed only by rich persons. Brahmin is sent for for naming the child who also prepares the horoscope. After the expiry of the days of pollution, which extend to 21 days, new bangles are worn, songs are sung and *batashas* are distributed.

*Adoptions.* For adoption the near relative is given preference. If those mentioned in the schedule (Bulletin) are not available, then a boy of the caste but of the same *gotra* is adopted. The son-in-law can live with the father-in-law. 'Pag wearing' ceremony takes place in the presence of panches and caste people; *gur*, *batashas* or *narials* (coconuts) are distributed and some times a feast is also arranged by the adopter. A written agreement is not an uncommon feature.

*Marriage.* On the occasion of betrothal five men from the groom's side come to the girl's home, who are served with good food and the former provide wine, and five seers of *gur* is also distributed amongst the panches. The system of bride price is prevalent. Marriage is universal. The marriage is fixed on the sweet-will of the parents and invariably the rules of Sharda Act are overlooked. The Brahmin performs the marriage ceremony according to the Vedic principles. Dowry is given at the time of departure. There can be 200 *baratis* (marriage party men). The cost of the marriage is estimated at Rs. 500/-. The system of widow remarriage (*nata*) is in vogue. This right, in the case of a minor widow, is

enjoyed by her parents. Gauna is fixed after one or two years of the marriage. Sisters and daughters come themselves in adversity but are sent for on the occasion of marriage or festivals. Though polygamy is in vogue, it is disfavoured. Such people are only about 2 per cent. Second marriage is allowed after divorce or ill health of the first wife. Polyandry is prohibited.

*Divorce.* Divorce is allowed on the ground of proved bad character of the wife. If the wife deserts her husband and establishes connections with another then such person is required to pay the decreed sum to the former husband and a minimum fine to the Panchayat. A written agreement follows panchayat's decision. This system is now looked down upon.

*Funeral Obsequies.* Grown ups are cremated. Small children are buried. Before cremation the dead body is bathed. Pind Dan is optional. Mundan takes place on the 9th or 11th day. Two feasts are generally given. Poor persons can serve dal-bati only. The feast entails an expenditure of about Rs. 250/-. On the 13th day Pag wearing ceremony takes place and after suitable time ash is immersed. In case of ladies clothes are distributed to servicemen (Kamdars). Annual feast must take place, but rich persons can give feast after every three months.

*Education Facilities.* In olden days also children used to go to schools for studies. Poverty and illiteracy of the parents adversely affected the education of the children. The same old arrangement exists even now. Girls are not given any education. There are no separate schools for this caste. About two per cent of the people are literate. Government should arrange for free education. Compulsory primary education is favoured.

*Inheritance and Succession.* The property of the deceased is shared equally by all the sons. In the presence of a son or sons or even near relatives daughter cannot inherit the property. The father, if he chooses, can create a will in her favour.

*Educational Facilities.* The income from old profession does not go beyond Rs. 250/- per year. Those who have other strings to their bows, may have an income of Rs. 600/- per year. Nearly 75% of the people are indebted. Poverty, laziness and extravagance on the social and religious ceremonies account for indebtedness. The people of this caste can live in any part of the village they like.

*Special Information.* The barber shaves them and they are allowed entry in the temples for darshan and worship. they are susceptible to touchability; They usually neither take food nor drink water touched by any of the nonsavarna castes. This statement, however, seems to be very surprising indeed.

## AHEDI RAJPUT

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*Origin.* The great-grand-fathers of these people killed a lion in the presence of the present Kotah Darbar, who was very much pleased and favoured them with the title of Ahedi (Bahadur) Rajput. They have been the old inhabitants of Marwar.

*Occupation.* The occupation of Ahedi Rajputs is agriculture. They disfavoured robbery and other unjust actions. Training in agriculture is received by working with the elders.

*Religion.* They belong to Hinduism and along with other gods worship Narsingji specially. They swear by Hindu gods and Gangaji. The places of pilgrimage and festivals are also the same. They have no *guru*. Monday, Thursday and Friday are regarded as holy days. On Purnima, Ekadashi and Amawas fasts can be kept. Ladies do observe pollution period during monthly course.

*Social Facilities.* The food and water touched and served by a person of any other caste than those mentioned below are not used by Brahmin, Rajputs Malik Vaishya Kumhar, Jat, Gujar and Nat. They have a caste Panchayat also. The killer of prohibited animals is excommunicated but may be readmitted in the caste by the caste Panchayat. Smoking, drinking and meat taking is traditionally allowed. The meat of Sambhar, Goat, Pig and Titar (partridge) is permitted. Pardah system is conspicuous by its absence.

*Birth and Ceremonies.* Athmasa ceremony is arranged. Brahmin names the child. Period of pollution extends up to one month.

*Adoptions.* The near relatives are adopted. The son-in-law can live with the father-in-law. On this occasion *batashas* are distributed and feast is also given.

*Marriage.* After *tika*, 'God Bharna' is essential in betrothal. The amount of bride price usually charged is Rs. 60/-. Some may remain unmarried. Sharda Act is disregarded. The Brahmin performs the marriage ceremony. Dowry is given. Food: Sira-puri or Dal-bati is served twice. The expenditure on feasts come to Rs. 400/- which is about one-half of the annual income. Widow marriage or nata is prohibited in the caste. Gauna takes place after one year. Polygamy is permitted but polyandry is prohibited. Sisters and daughters are invited on the occasions of festivals and marriage and they come themselves in deaths and adversities.

*Divorce.* Divorce is not permitted. The question of dispute in case of nata does not arise at all. This system is looked down upon.

*Funeral Obsequies.* Dead bodies, except those of infants, are burnt. Pind dan takes place. Relatives are clean shaved on the 9th day. Food consisting of Sira-puri or Dal-bati is served to caste people only once and the cost thereof comes to about 20% of the annual income. Immersion ceremony is prevalent. On the third and 12th days 'Tisra' and 'Nukta' take place and after six months, half yearly feast is given. Annual shraddha is essential.

*Educational Facilities.* Boys are not sent to school by parents. There is no school in the village. Girls are given no education. There are no separate schools of this caste. Only 3% of the people are literate. Primary compulsory education is favoured. More Government schools should be opened to promote literacy.

*Inheritance and Succession.* The elder brother gets a special share. Near relatives inherit the property if there is no son. In the absence of the above two male members daughter can inherit.

*Financial Position.* The annual income per family is approximately Rs. 400 -. Government should develop agriculture. Nearly 80% of the people are under debt.

The principal causes are drinking and low income. They live in the centre of the village.

*Special Characteristics.* This is the only caste so far discussed where the elder brother gets a special share in the property of the father and where widow remarriage and nata are prohibited. They really resemble Rajputs.

# **PART II**

## BHARATPURIA CHAMAR

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*Origin.* This caste has come out of Minas. It has been named after Bharatpur. They are the old inhabitants of Armoli village of Bharatpur State.

*Occupation.* Agriculture and construction of houses (Rajgiri) are the main occupations. They disfavour low professions including those of Chamars. They receive training in the family. Training schools should be opened to improve their professions.

*Religion.* They are the followers of Hinduism (Vaishnava). The places of pilgrimage and festivals are also the same. They have no *Guru*. They swear by cow and gods. All are regarded as holy days except Wednesdays and Saturdays. They observe fast on Purnima, Ekadashi and Pradosh. Ladies do observe the custom of pollution during the menstrual-flow period.

*Social Facilities.* They do not eat food and drink water touched and served by low castes, such as, Dhobi, Chamar, Balai, Dholi, Bhangi, Mehar and Musalman. They wear ordinary clothes and eat meat. The members of the caste Panchayat belong to special families and pretty nearly all the cases are decided by the Panchayat. Drinking, smoking and meat taking is traditionally allowed. The meat of bear, sambhar and goat is used. Usually pardah system is not observed. The only restriction placed on them relates to food and water.

*Birth and Ceremonies.* On the first issue Athmasa ceremony is organised. The Brahmin names the child and prepares the horoscope. After the expiry of the days of pollution Suraj Pujan is done.

*Adoptions.* Bhanja, Dohita, Janwai (son-in-law) and near relatives only can be adopted. Son-in-law can live with the father-in-law in the absence of a son or sons. On this occasion Panchayat *dastur* is done and the boy goes to the temple.

*Marriage.* On the occasion of betrothal 'God-Bharna' is common and relations upto three degrees are excluded. The bride price which is upto Rs. 500/- is taken. There is universality of marriage. The Sharda Act is not obeyed. The Brahmin performs the marriage ceremony. Dowry is given. Food is served thrice which costs about 50% of the annual income. The right of *nata* in the case of a minor widow is enjoyed by her parents. Gauna takes place after two years. Daughters are invited in marriages and festivals. They come of their own accord in adversity and death. Polygamy is allowed but polyandry is prohibited.

*Divorce.* It is allowed on the ground of proved bad character of the wife. *Nata* in case of living husband is not allowed. It is, as a rule, looked down.

*Funeral Obsequies.* Milk-sucking children are buried and the rest are cremated. People are clean shaved on the same day. Pind Dan is given. Food is served twice which may cost up to 20% of the annual income of the family. The remains of the dead are immersed. Six monthly and yearly feasts are held.

*Educational Facilities.* Boys go to schools for study but illiteracy and poverty stand in the way. Girls also go to Government schools. No separate schools, however, for this caste have been opened. Above 10% of the people are literate. Educational scholarships should be awarded by the Government. Compulsory primary education is favoured.

*Inheritance and Succession.* Sons share equally in the property. In case there is no son, daughter or daughters inherit the property.

*Financial Position.* It is unsatisfactory. Financial position of families with additional occupation is satisfactory. Majority of persons are indebted. Technical education and monetary help by the Government can save them from the demon of illiteracy. They can live in any part of the village.

*Special Information.* There are two special features worth mentioning. Firstly, they have no relations with other Chamars. Secondly, a wife cannot desert a living husband and she is also debarred from establishing a *nata*.

## KALVELIA

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*Origin.* They tame poisonous and dangerous animals. They have descended from Kaliwas, the disciple of Gorakhnathji. Mostly they are Khana-ba-dosh, *i. e.*, move from place to place.

*Occupations.* Begging is the old profession. Other occupations include agriculture and trade in bamboos. Shop of edibles cannot be started by them. They get training from elders. They prefer agriculture.

*Religion.* They are Hindus by religion. In addition to other gods, Bhairunji, Thakurji, Mataji and Ramdeoiji are worshipped. The festivals and the places of pilgrimage are the same. The chief *guru* is Kanipavas of Jodhpur. Wednesdays and Saturdays are holy days for them. They keep fast on Ekadashi, Purnima and Amawasya. The period of pollution during monthly course is observed.

*Social Facilities.* The food and water touched and served by Bhangi, Chamar, Balai, Bagri and Nayak are not consumed by them. Food and water of savarna castes are used. The caste Panchayat has hereditary Panches. The cases of *nata*, inter-dining and cruelty to animals are decided by the Panchayat. Fines are imposed for breaking customs and traditions. Smoking, drinking and meat-taking are permitted. The meat of cow, dog, cat and peacock is prohibited. Pardah system is not in vogue. They cannot touch savarna castes.

*Birth and Ceremonies.* Some do perform Athmaṣa ceremony. They go to Brahmin who suggests the name. Horoscope is not prepared. The minimum and maximum period of pollution ranges between 4 and 15 days respectively.

*Adoption.* In the case of adoptions the near relatives are given preference. The son-in-law can live with the father-in-law. Invariably after adoption ceremony *gur* or *batashas* are distributed. Feast may or may not be given. A written agreement for the purpose may be entered into.

*Marriage.* Betrothal is the first step for marriage. After *tika* clothes are presented. There can be a written agreement also. Relatives upto 4 degrees are excluded. The system of bride price is prevalent. A boy on account of poverty and unsuitability due to some physical defect, may remain unmarried. Marriages take place in contravention of the provisions of the Sharda Act. The Brahmin performs the marriage ceremony. Dowry in the form of clothes, utensils and ornaments is given. The expenditure on marriages is estimated at Rs. 300/- which usually is equal to the annual income. The feast may consist of Dal-bati, Sira-puri and Nukti-puri. There is no tradition of Gauna. *Nata* is common. Polygamy is permitted but polyandry is prohibited. Daughters and sisters come themselves.

*Divorce.* It is allowed on the ground of bad character. If a wife deserts a husband and goes to another, then the new husband has to pay a fine of Rs. 150/- to the old one. It is generally disfavoured.

*Funeral Obsequies.* All dead bodies are cremated. Pind Dan is given. The dead body is bathed and shaved. Mundan takes place either on the 3rd or 9th day. Food is served twice, which may entail an expenditure of Rs. 200/-. 'Pagri Wearing' and immersion ceremonies do take place. Some give six-monthly and yearly feasts.

*Educational Facilities.* Boys are not generally sent to school for education by parents. Girls are not given any education. No separate schools for them have been opened. This is why an insignificant percentage of people are literate. More schools should be opened. The idea of compulsory primary education is favoured.

*Inheritance and Succession.* All sons share equally in the property of the father. The daughter inherits if there is no son.

*Financial Position.* The financial position is unsatisfactory. The annual income per family is estimated between Rs. 300/- and Rs. 400/. The income of families with new occupations is more. Additional occupations must be followed to improve the income. Fifty per cent of the people are indebted. They live in Kuchcha thatched houses outside the village.

*Special Information.* The chief characteristic of this caste is that all the dead bodies are buried. Very often sisters and daughters come themselves.

## NAT

*Origin.* The definite origin of this caste is not known, but Nat (Chamaran) are supposed to have come out of 'Chamars'. They had been living in Rajasthan since antiquity.

*Occupation.* Their old profession is to show feats like those of circus, viz., 'Bans per Chadhana', 'Rassi per Chalna,' 'Kalabaji' etc. Besides Tamasa and Khel Kerna, service, agriculture, baja bajana and begging are other professions. They like their own profession. The training is given by the elders at home.

*Religion.* They are the followers of Hindu religion. They worship Hindu gods and swear by them. They observe all Hindu festivals and respect all their places of pilgrimage. There is no chief *guru*. Sisters and daughters come themselves in adversities but must be invited in marriages and festivals. In menstruation pollution period is restricted to 3 days only.

*Social Facilities.* They can take food and drink water served by all the castes except Bagri, Dholi, Dhobi and Bhangi. This old tradition is followed even at present. The caste Panchayat decides cases relating to the caste tradition and customs. Smoking, drinking and meat taking is allowed. The meat of pig, calf and cow is prohibited. The taboo of untouchability applies only in the case of food and water. Pardah is not observed in strict sense.

*Ceremonies and Birth.* Athmasa is optional. The Brahmin names the child. The period of pollution is 40 days. After this period Suraj Pujan takes place.

*Adoptions.* Bhanja, Dohita, Janwai or near relative may be adopted. The son-in-law can live with the father-in-law. On this occasion *gur* is distributed, wine is served and songs are sung. Pagri wearing ceremony takes place. All these things are essential.

*Marriage.* On the occasion of betrothal coconuts and *batashas* are distributed and wine is served. Relations up to 4 degrees are excluded. Marriage is settled by parents. The provisions of Sharda Act are disobeyed. Marriage is performed by the Brahmin. Food is served twice. The expenditure on it comes to about Rs. 250/- which approximates 50% of the annual income. The right of marriage of a minor widow vests in her parents. Invitation is extended to daughters and sisters in marriages but they come themselves on the occasion of death and adversities. Polygamy is permitted But polyandry is prohibited.

*Divorce.* It is permissible on the ground of proved bad character. A wife can desert a husband but compensation, say Rs. 200/-, is paid to the old husband by the new one.

*Funerat Obsequies.* In Pachpahar Tahsil all are buried and in the remaining Tahsils the general rule is followed. The washing of the dead body and Pind Dan may or may not be done. After Mundan ceremony food is served, which may cost about Rs. 200/-. This comes to about 50% of the annual income. Pag-wearing and Immersion ceremonies take place. Annual shraddha is held.

*Educational Facilities.* Formerly students were not admitted in the school. Now they can join any school. Poverty and occupation are the main hindrances to study. Girls do not study. No separate school for this caste is available. The percentage of literacy is very insignificant. Primary education should be free. Scholarships for higher education should be given by the Government. Compulsory primary education is favoured.

*Inheritance and Succession.* All brothers share equally. Sister has no right of inheritance if brother is alive.

*Financial Position.* Income from old occupation is about Rs. 200/- but with the new occupations the income easily goes up to Rs. 500/-. Income from the old occupation is inelastic. About 20% of the people are indebted. They can live in any part of the village but they prefer to live away from it.

# **P A R T III**

**RETROSPECT & PROSPECT**

## A COMPARATIVE STUDY

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*Introduction.* A detailed study of the origin, occupation, religion, social conditions, etc., of special castes and social groups has disclosed some interesting features. Most of the replies to the queries of the questionnaire are common and only a few are different. This study of customs, manners etc., of special social groups will not be complete unless a comparative study is made to project out uniform customs, traditions and practices, on the one hand, and special and interesting facts, on the other. Such a study will enable us to draw out some broad conclusions which besides being light-giving can also be fruit-bearing. In this comparative study, the pattern of discussion of an individual caste has been adopted so that the thread may continue and the information can easily be assimilated.

1. *Origin.* It is really surprising to note that many of the castes are ignorant about their origin. Moreover, several of them such as Balai, Jatim, Kanjar, Mehar, Mina and Mogia could neither even give the meaning nor the cause of their caste names. Koli, Mina, Sarbhangi and Ahedi owe their origin to Rajputs. Bola, Jatia and Raigar trace their origin to Raidas Bhagat. Bagris relate themselves to Kauravas and Pandavas. Bhangis allude their origin to Bhang (an intoxicating shrub) and Balnegi's wife, Bhils associate themselves to Parasuramji and Mahadeoji and Dakot to Shanideo. Jatavas claim to be Yadavas. Khatiks are a pedigree of Khatik Raja. Kalvelias and Raigars trace their origin to Rishi Kaliwas and Raigar respectively. A few of them, of course, owe their name to the occupation they follow, e.g., Dhobi for washing; Dholi for dhol bajana and Kasai for Kassab. Most of these castes, such as, Bagri, Balai, Bhangi, Dhobi,

Dholi, Kasai, Koli, Mehar, Mina, Mochi, Mogia, Nat and Sarbhengi are the old inhabitants of Rajasthan. Jatava and Jatim are the old inhabitants of Mathura. Bola and Jatia belong to Mandugarh and Bharatpuria Chamar to the Bharatpur State. Kalvelia are Nomads, *i.e.*, Khana-badosh.

2. *Occupation.* The main occupations are agriculture, leather work including mending and repair of shoes, handi-crafts, trading, begging and service. The principal occupation of Dakot, Kalvelia, Dholi and Kanjar is begging. Koli, Khatik, Balai and Mehar have been earning their scanty livelihood through weaving; Jatia, Mochi, Bola, Chamar and Mogia manufacture as well as repair boots and shoes. Khatik and Bharatpuria chamar engage themselves in tanning work. Kasais slaughter animals, specially goats and sell meat. Mogia manufacture mats, fans and Buhari (Jhhadu). Nat specialise in 'Kalabazi', Tamashana, Baja bajana, singing and dancing. Kanjars and Minas are notorious as thieves. Jatavas are good masons, Kalvelias deal in small-scale itinerant trading, and Dholis are good 'Bandsmen', *i.e.*, Bajewale. It is not proper to pass on to another section without making some general observations about their occupations. They are: firstly, the technical knowledge, if any, passes on from generation to generation and hence in olden days there was no need for technical institutions. Secondly, castes have divided the society into water-tight compartments and the occupation followed by one is rarely taken up by another because such a practice is generally disfavoured. Finally, the technique of production is old and antiquated; hence they have solicited the assistance of the Government and wish that technical institutes should now be established and that due preference should be given to their wards in the matter of admission.

3. *Religion.* All the castes surveyed, except Kasai, belong to Hindu religion and consequently they take oath by Gangaji, Shivji, Balaji, Mataji, Bhaironji, Ram Chandraji and so on. They observe all Hindu festivals, such as, Holi, Diwali, Dasehra, Rakshabandhan and Shivratri and

their places of pilgrimage, namely, Kedarnathji, Badrinathji, Dwarkanathji, Kashi and so on are mostly common. In the Khanpur Tahsil Chamars are special devotees of Mataji. Even in their houses one can see a small Kachha temple of 'Lal Bai'. Purnimas, Ekadashis and Amawasias are regarded as holy tithis and fasts may be kept on them but Pradosh has got a special significance. To Bagris Dooj has a greater importance. Generally, during the monthly course period, for three to four days ladies are regarded as polluted and they, during this period, neither touch water nor prepare food.

Kasais, by religion, are Mohammedans. They worship Allah and swear by Him and Koran. They observe Muslim festivals, *viz.*, Id, Bakra-Id, Id-ul-fitar, Bara Wafat and others and regard Macca and Madina in Arab and Ajmer Sharif and Gagrion Sharif in India as holy places of pilgrimage. On Friday, *i.e.*, the holy day, they recite Koran and worship enmasse. They fast in the month of Ramjan. A small section of women do not observe segregation during the menstruation period. During this period 'Namaz' is prohibited.

4. *Social Conditions.* Inter-caste dining, in general, is uncommon. It is traditionally allowed between certain castes and social groups. Amongst these castes, Ahedi and Dakot claim to be superior because they associate themselves with Rajputs and Brahmins respectively and hence they can neither drink water nor take food touched and served by other inferior castes. Chamars are a special group by themselves because they have a number of sub-castes, such as, Balai, Bharatpuria Chamar, Bola, Jingar Meghwal and Mehtar, Jingar Chamars regard themselves superior to Bolas. Bola ladies wear Jasta and Kansa ornaments. Barbers do not serve Balais and bandsmen do not play on their bands in their marriages. Dhobis, in certain localities, do not wash their clothes. They are even denied entry into temples. Malis place themselves in a different (superior) category. Bhangis are lowest on the ladder. It is worth noting that even Bhangis do not take food served by Dholi, Chamar, Balai, Kanjar, Mogia,

Sansi, Nat, Kalvelia and Mehar. Killing of certain animals and birds is prohibited. The most prominent in this category are cow, oxen, dog, peacock, swan, parrot and a few tamed and untamed animals and birds. Those who violate these traditions and customs are either liable to fines according to the definite schedules or ex-communication. Chamars are prohibited to use the meat of Boar (Jangli Sooar) but Bharatpuria Chamars are an exception. Malis and Dakot are vegetarians and do not drink. Kasais are prohibited to drink. 'Jhatka meat' and meat of dead animals and other prohibited animals and birds, such as tiger, lion elephants, jackal, bat, kite and parrot is banned. Our survey has revealed that every caste has got a caste Panchayat which is composed of either hereditary or rotatory members or both. Some Panchayats elect their members annually. Caste matters, such as, killing of prohibited animals, using meat of banned animals and birds, cruelty to animals, nata, inter-dining and inter-caste marriages and others are decided by the Panchayats and fines are imposed which vary according to the seriousness of the offence committed. Kasais have ad hoc Panchayat. In the case of Nat, Bola and Balai panchayats impose a fine of Rs. 40/- and Rs. 500/- respectively. A Bola who has killed a prohibited animal is required to pay a fine of Rs. 100/-. The chief sources of revenue of a panchayat are fines and voluntary donations by caste people on ceremonial occasions and are used by the panches either for caste feasts or for the purchase of durries, utensils and other articles to be used by caste people. Balai, Bhil, Mina and Mehar do not observe Purdah at all. In other castes too it is not strictly observed, except the Kasai community where women folk can only move out with Burkas on. Bichhwa are not worn by Malins. Ahedi, Mali, Mina, Mogia and Dakot are allowed entry into temples for worship but others have been denied this right. Dhobi, Khatik, Kori, Mali and Mina can sit with Savarna Hindus and can draw water from any well they like.

#### 5. *Ceremonies in Connection with the birth of Children.*

Athmasa ceremony is performed by Bharatpuria Chamars

in case of first issue; Jatia, Jatava, Kanjar, Malis, well-to-do Mogias, Mochis, Balai, Bhil, Bola, and Dhobi do not perform it. In other castes it is optional. A Brahmin neither names a bhanghi child nor prepares the horoscope. A Chamar goes to Brahmin for the christening of the child. Perhaps you will be glad to know that Kanjars name the child themselves. In case of Bhils, Kalvelias and a few subcastes of Chamars including Kasais horoscope is not generally prepared. Mullali names a Kasai child. The period of pollution after delivery varies from caste to caste. It is shortest for Kanjar and Kalvelia (4 to 5 days), Bhil (9 days), Mogia (15 to 21 days), Bola and Chamar (30 days). In the case of Bagri, Balai, Jatia, and Kanjar Suraj and Jalwa pujans are compulsory, whereas in the case of Mali and Mehar both the ceremonies are not held. For Chamars and Kori the performance of these Pujans is optional. Old bangles are invariably replaced by new ones. Chhati is specially organised by Bhils after one month. Such ceremonies usually end with distribution of *Gur* or *Batasha* or, in some cases, a dinner.

6. *Adoption*. Only in the absence of a male issue adoption is allowed. The usual order of priority is (i) A boy of the same caste and family with same *gotra*; (ii) A boy of the same caste but with a different *gotra*; and (iii) any boy on the sweet-will of the adopter. A son-in-law can also be adopted with his and his father's consent. On the occasion of adoption ceremony *gur* or *batasha* and coconuts are distributed to caste people and a dinner may also be arranged. In the case of Bagris, Bhangis and Dholis the right of sanctioning the adoption vests in the hands of panches. A written agreement to this effect is essential in Mogia, Mochi and Chamar castes, while in others, it is optional or not required. A Balai, Dhobi, Jatia, Kanjar and Koli adopted sits in the lap of the adopter and Pagri wearing ceremony also takes place. The adopted boy of Bharatpuria Chamar must go to the temple. In the case of Kori, Mali, Mochi and Mina the adoptee is presented a Narial and tika is placed on his forehead. The adopted son of a Bola is sprinkled with the thigh-blood of the adopter.

Finally, it is interesting to note that Kasais in the matter of adoption are guided by Hindu traditions.

7. *Marriage*. With the exception of Kasais betrothal precedes marriage. *Batashas* are distributed on this occasion but Mochies distribute Laddus. Tika Ceremony and 'God Bharna' are important ceremonies amongst Mali, Mogia, Ahedi, Mina, Mehar and Bharatpuria Chamar. In some castes, a *narial*, a rupee and clothes are also presented to the boy. While fixing marriage, relations of father and mother upto three degrees, amongst Ahedi, Bhil, Dholi, Jatia, Kanjar, Koli, Mochi and Mina and upto four degrees amongst Balai, Bola, Chamar, Dakot, Kalvelia, Khatik and Nat are avoided. Marriage is invariably performed within teens and in Bhangis, Chamars, Dhobies, Kolis and a few others even before the teens. Thus, Sharda Act is universally violated. Payment of bride price is a common practice but the amount varies from caste to caste. For instance, it is Rs. 30/- for Chamars; Rs. 60 for Ahedies and Bhangis; between Rs. 50 and Rs. 60 for Bolas; between Rs. 40 and Rs. 400 for Bagris; between Rs. 100 and Rs. 200 for Kolis, Mehars and Mochis; and Rs. 500 for Malis and Bharatpuria Chamars. *Bride price (Dabej)* is banned amongst Jatavas. Marriage is usually performed by Brahmin but in the case of Bhangis and Khatiks it is performed by Rao and village *guru* respectively. In the Bola and Jatia castes marriage is performed by son-in-law. Marriage expenses vary from caste to caste and from marriage to marriage in the same caste on the quality of the food and the number of times it is served and on the financial position of the party concerned. Bagris serve food 5 times (2 times by groom's father and 3 times by bride's father), Bola and Chamar 4 times and Bhangis, Koli, Mali, Mina and Mochi 2 times only. The minimum marriage expenses are incurred by Nat which come to Rs. 250 and the maximum, i.e., Rs. 800 is incurred by a Bola in his son's marriage. Dakot, Jatia, Kanjar and Khatik spend Rs. 300 and Ahedi, Bhangis, Dhobi, Dholi, Mehar, Mogia, Mochi and Chamar spend between Rs. 400 and Rs. 600. Both kachha food, viz Dal-Bati, Dal-choorma, Goshta-roti and Chawal-chini and pucca food, namely, Mitha-puri, Halwa-puri (Sira-

puri), Khir-puri and Nukti-puri, etc., are served. For marriage purposes people generally have to borrow. Ahedi, Bharatpuria Chamar, Dakot, Khatik and Nat do not incur debts because their marriage expenses are estimated to be about 50 per cent of their annual income. The time after which gauna ceremony is held depends upon the ages of bride and grooms but it is usually arranged after one year of the marriage. However, in the case of Bharatpuria Chamar and Dhobi, the period is 2 years and 3 years respectively. Marriage is universal and dowry is also a common feature. Widow marriage is prevalent. Bhils, Malis, Ahedis and few others disfavour it, while Bola and Balai regard it as good. The right of marrying a minor widow is usually enjoyed by her parents. Sisters and daughters are invited on the occasions of marriage and festivals and they come of their own accord in deaths and adversities. Kalvelias being Khanabadosh, they generally come themselves, *i.e.*, extending of invitation is not necessary. Polygamy is in vogue, the highest and lowest impacts of which are on Bola and Mali respectively. Amongst Bhangis 2% have more than one wife, it is 4% for Bhils and 5% for Chamars.

In the case of Kasai after distribution of sweets and coconuts clothes are presented to one another by both the parties and the father of the groom also presents some ornaments. Only real brothers and sisters cannot be married, and marriages with cousins are very common. In Kasai community Kaji performs the Nikah ceremony. Dowry, *i.e.*, Shukrana, in some cases, is given. Nikah of a minor widow is held after one year.

*Divorce.* Divorce, as a general rule, is not permitted and people look down upon it. In the Ahedi Caste divorce is prohibited. A wife can be divorced provided she is of an abandoned character, or she is issueless or for any other cogent reason acceptable to panches. Amongst Chamars a certificate to that effect is prepared in the presence of panches; whereas in the case of Mogias a written agreement for the same is essential. A Jatava, on the occasion of divorce, has to tear his turban before the

panches. The right to divorce is denied to woman. If she deserts her husband and marries another, then the second husband has to pay to the first husband compensation either half or equal to the marriage expenses incurred by the latter or an amount as fixed by the panches. Full marriage expenses are paid among Dhobis and Kolis, and half marriage expenses among Mehar and Jatia, and in the case of Bhils, Chamars, Khatiks and Malis the amount is to be decided by the caste panchayat. A Kanjar pays full marriage expenses plus Rs. 75. In the case of Balais the compensation varies from Rs. 110 to Rs. 300. Not infrequently Panchayat also imposes a fine for itself. Nata is universally disfavoured but it is interesting to note that Bhangis and Minas regard it as good.

*Funeral Obsequies.* Sucklings of Kalvelia (9 months old), Bharatpuria Chamar, Dakot, Dhobi and Mochi (1 year old), Khatik (2 years old), and Bagri children of 4 years of age are buried and the rest are cremated. Kalvelia, like Kasais, bury all dead bodies. Kanjars, however, cremate all dead bodies. The dead body, before taking to the burial ground, is usually clean-shaved, bathed and covered with new cloth. However amongst Bolas, in certain localities, this is not done. Generally the Mundan ceremony is held either on the 11th or 12th days. Among Balai and Bharatpuria Chamars it is arranged on the same day; in the case of Kalvelia on the 3rd day and among Dhobi, Khatik and Mehar on the 9th day. Amongst Kasais Fatiha is recited on the third day and it is repeated on the tenth, twentieth and fortieth days. Mourning period is of 40 days. Food is usually served on two days, i.e., on 11th and 12th days. On the former day kachcha khana, namely, Dal-churma, Dal-bati, ect., and on latter day, pucca khana, viz., Nukti-puri, Sag puri etc. is served. Bolas serve food on the 3rd and 12th days. In certain localities khana is served by Chamars on four days, namely on 3rd, 9th, 11th and 12th days. 'Pagri wearing' ceremony is traditionally arranged on the 13th day. For Kasais it is optional. Immersion ceremony and Shraddha is compulsory. Persons who can afford, organise Timahi

and Chhamahi feasts also. Pind Dan is generally performed. A few Jatias, after one month of delivery, arrange Chhati ceremony. The cost of food served varies from caste to caste and from person to person in the same group. The lowest and highest estimates pertain to Balai (Rs. 150.) and Khatik Rs. (400.) respectively and the ratio of expenditure to the total annual income of the respective castes is 50 per cent and 100 per cent. The expenditure on social obsequies of Mehar is estimated to be twice the annual income of the family, whereas that of the Ahedi it is only one-fifth thereof. In the case of remaining castes it varies from Rs. 200 to Rs. 300 and the percentage ranges between 25 and 50 per cent. A Bola widower can remarry after one year. On the occasion of Terhwin (13th day feast) Mogias distribute clothes to servicemen. It may be noted that Mochis do not bathe or clean-shave the dead body before taking to burial ground.

*Education Facilities.* Before declaration of untouchability as illegal Bhangi, Bola and Nat children were not admitted freely into schools for education, and for the remaining castes there were no restrictions. The causes, besides restrictions, include poverty and illiteracy of the parents, availability of work at home, paucity of schools and work for the children at the home or outside which meant some monetary addition to the slender income of the family. Only in one locality, there was a separate school for boys and girls of the Bola caste, but due to maladministration and mismanagement, it has been discontinued by the Government. In the city of Jhalawar there is a separate primary school for the Dhobi community and another for the Bhangi community but they are not faring well. For the children of other castes there are no separate schools. Girls are not given education. The percentage of literacy is very insignificant for Bhangi, Bhil, Kalvelia, Kanjar and Nat. It is 1% for Dakot and Mochi, and 2% for Ahedi, Balai, Dhobi, Jatia and Mogia. In the Bagri and Mali community the literacy percentage is 5 and 8 respectively. The highest literacy percentage, i.e., 10% is among Bharatpuria Chamars, Kasais, Khatiks, and

Mehars. Compulsory primary education is favoured and night schools are preferred. Government help, direct as well as indirect, is also solicited.

*Inheritance and Succession.* All sons share equally in the property of the father. However, Ahedi and Bhangi are the only castes where the elder son gets a special share in the property of the father. Further, it may be noted that Kasais have been influenced by the Hindu Law of Inheritance and Succession, but in certain localities, daughters are given one-fourth share in the property of the father. In case of inheritance the usual rule is that if there is no son, near relatives inherit the property, and in their absence daughters share the property. In the case of Kanjars and Minas the daughter inherits the property if there is no son. It is the son-in-law and not the daughter who inherits the property of Balai, Bola and Chamar. There is, however, no restriction on the creation of a will in favour of a daughter by the father.

*Financial Position.* Financial position of these castes, on the whole, is extremely unsatisfactory. Mochis are a little better off, but 75 percent of them are indebted. Judging from the point of view of percentage of indebtedness, it seems that their financial position should be satisfactory but if at all it comes out to be true, it is primarily due to the austerity in expenditure and not due to better annual income. It is important to note that annual income of a Kanjar (Rs. 100) is the lowest of all estimates. The annual income of Balai, Bola, Chamar, Kasai, Kalvelia and Mogia ranges between Rs. 300 and Rs. 400 and those of Bagri, Bhangi, Bhil, Dhobi, Mehar and Ahedi varies from Rs. 200 to Rs. 400. The income of Dakot, Jatia, Jatava, Kori, Mali, and Mochi ranges between Rs. 400 and Rs. 500 and that of Nat and Mina ranges between Rs. 500 and Rs. 600. From the survey it is clear that the impact of poverty and consequently of indebtedness has been the highest (90% to 100%) on Bola, Bhangi and Chamar and lowest (20% to 25%) on Nat and Khatik. It is 80% in the case of Ahedi, Bagri and Balai and 75% in the case of Bhil, Dhobi, Mochi and Mogia. Approximately

half of Dholis, Jatavas, Kasais, Kanjars, Minas and Mochis are under debt. Bhil, Chamar, Kasai and Kanjar live in one corner of the village but prefer to live away from it. Bhil prefers to construct his kachcha house near a wood. Kasais cannot live amongst the vegetarians. Ahedi reside in the centre of the village. Bhangis are compelled to live outside the village. Majority of them cannot afford *pucca* houses and hence they live in ordinary *kachcha* houses. The housing conditions, if permitted to state, are far from satisfactory.

*Special Information.* Balais have their own barbers and bandsmen because neither barbers shave them nor bandsmen play on their bands at the time of their marriages. In several localities dhobis do not wash clothes belonging to Chamars and Jatias and barbers also do not shave them. However, Mogias, a sub-caste of Chamars, are an exception. The above kamdars serve Dholis as they do the savarna Hindus. Minas are notorious thieves but they, like Gorkhas, prefer military service and thus have served the nation as a whole. It is indeed surprising to find that the ladies of Mogia caste neither take food nor drink the water touched by any nonsavarna castes. Further, Bharatpuria Chamars have no relations with other sub-castes of Chamars and a wife cannot desert a living husband and she is also debarred from establishing a nata. Kalvelias bury all dead bodies as Kasais do. In Pachpahar tahsil Nats also bury all dead bodies. Kalvelias being khana-badosh, their daughters and sisters come themselves. Moreover, it is interesting to note that amongst Nats elder son is given a special share in the property of the father. They resemble Rajputs because widow marriage and nata are prohibited in this community. Finally, the financial position of Koli and Mehar castes had specially become unsatisfactory due to keen competition from mill-made cloth and paucity of yarn.

## CONCLUSIONS AND SUGGESTIONS

*Introduction.* The first part of this study is factual and positive and the second part entitled, 'A Comparative

Study' is analytical in the course of which certain ideas occurred to me which I venture to put down in the pages that follow. Needless to say that conclusions and suggestions contained therein have been backed by personal field work and prolonged thinking and penetrating interpretations of the data in hand. May be they have wider application than my 'universe'.

## 1. Currents and Cross-currents in Untouchability

It is agreed on all hands that untouchability is unjust, cruel and inhuman. Nay, it is the greatest obstacle to the economic improvement of our countrymen for whom we are planning to-day. But not a few are ignorant of the extent and intensity of the evil. My study points to two conclusions. Firstly, this custom is not a question of merely the upper and the lower castes, the touchables and the untouchables, the rich and the poor, but it is a very acute problem amongst the untouchables themselves, specially in regard to food and marriage. Secondly, even amongst the sub-castes of the same group there is a remarkable tinge of untouchability. To my mind, the eradication of the two-fold untouchability on the part of the social reformers, in general, and the Government, in particular, prevalent amongst them deserves greater attention. These social groups should be made to realise through preaching, persuasion and propaganda, the prior need of sinking their own differences of caste consciousness before they can expect to have better treatment by those who have kept them depressed so far. This, I suppose, is very important.

## 2. Occupational Mobility of Castes

Our enquiry has also revealed that occupational immobility rules supreme amongst these social groups. May be, this is due to functional origin of castes. At one place in Shrimadbhagwadgita Lord Krishna remarked, 'Chaturiya Varnam Maya Sharshtam Gunkarma Vibhagshah'. However, the traditional barriers applicable to occupational mobility, as they exist at present, need also

to be broken simultaneously with the evil of untouchability. No doubt, a number of such castes have taken up other occupations but such examples are few and far between. The water-tight caste structures edified on the occupational basis, should also be demolished, firstly, by them amongst themselves and secondly, by the savarna caste people with Achhuts, the 'so-called' 'Shudras'. In this connection it may be pointed out that new employment opportunities should be created by the Government for them so that the old system may break and ground may be prepared for the occupational mobility in its widest impact.

### 3. Revitalisation of Caste Panchayats

Our study has brought us to the conclusion that, except the Kasais who have ad hoc Panchayat, all the castes have permanent Panchayats with hereditary (permanent) or rotatory members or both. With the establishment of a Village Panchayat, caste panchayats, as a matter of fact, should be liquidated. In case they have to be retained, they should be converted into welfare societies which should take upon themselves the work of social, moral and economic uplift of the castes to which they belong. These societies can help the Government in the selection of suitable candidates for training in particular vocations or trades. Their slender sources of revenues should be strengthened and, if need be, a system of progressive contribution on the voluntary basis, in the first instance, should be introduced. The revenues, as at present, should not be frittered away on caste feasts but should be utilised for common welfare. Finally, they can render invaluable service in removing the curse of untouchability. A note of caution will not be out of place at this stage. In the transitional period they should go slowly but steadily and vigilantly. The new blood, with educational and national background, should be introduced in the membership.

#### 4. Improvement in the Financial Position

Our survey has revealed that their financial conditions are far from being satisfactory. In statistical terminology, there is a positive correlation between economic and social uplift. Further, it has also come to light that the financial position of those people is a bit satisfactory who have a second string to their bow. Their economic position will improve if the technique of production is modernised, if traditional barriers on occupational mobility are removed and new avenues of employment, through the provision of services and introduction of new crafts created.

Majority of the people of these castes are in the clutches of indebtedness. It may be of interest to mention that Bhangis are approximately cent per cent in debt. Besides low income it is due to comparatively heavy social, religious and funeral expenses. In other words, unnecessary, unplanned and excessive expenditures, not infrequently, compel them to borrow. Increased earnings, rationalised expenditure and proper foresight can save them from the onslaughts of this hydra-headed monster of indebtedness. It will not be surprising to find that many of the economically backward classes have been born, and have lived and died in debt. Perhaps, nowhere there is greater need for the establishment and functioning of Debt Conciliation Boards than here.

In addition to better farming societies, technically known as Service Co-operatives, Better living Societies are essential for their economic and social emancipation. The former assist them in augmenting their income from agriculture and the latter will decrease the deficits or will convert their family budgets into balanced or surplus ones. The surplus, being the result of two-fold action, that is, increased revenues and decreased expenditure, will create savings; which may contribute their mite in giving a fillip to the Small Savings Drive of our National Government. Undoubtedly the caste panchayats, besides being welfare organisations, can very conveniently act as better

living societies. The caste panchayats thus can be associated with service co-operatives which are *sine qua non* for agricultural re-organisation, re-orientation and reconstruction.

### 5. An Oasis in the Desert

They are always accused as conservative. But this statement, in my opinion, carries some exceptions. The prevalence of the system of divorce is an apt illustration in point. Divorce has got its own significance. There cannot be two opinions over this statement. That is why in the new Hindu Law Code divorce has been given due place. A husband can divorce his wife on grounds of character or for her being issueless or for any other cogent reason acceptable to panches. Divorce, therefore, is not a common practice. Further, women-folk have been denied this right. Moreover, this practice is looked down upon. Finally, if a woman deserts her husband and marries another man, then the latter is required to pay compensation to the former husband so that he can meet the expenses of remarriage. Thus, in the matter of divorce, it can be said that they are progressive as well as socially just. In savarna caste there is no provision for divorce. Such a ban has been regarded as a great social evil and has done an incalculable harm to the Hindu community. The so-called upper classes feel in their hearts that such castes and social groups are more just and socialistic in their outlook. Consensus of opinion was, therefore, responsible for incorporation of such a section in the new Hindu Law Code.

### 6. Prospects

To sum up, this discussion has supported the well considered view that the economic and social regeneration of these castes and social groups is long over due. There are, no doubt, a number of important problems which are facing them. They may seem dwarfish and tiny to the casual observer, but they are greatest in their evil effects to them. Are they getting all the facilities and opportunities to which they are entitled? Are they mentally

free? Are they free in making a choice of vocation, avocation or occupation? Are they educationally advanced? Are they not in the clutches of poverty and indebtedness? Are their housing conditions satisfactory? Are they adequately clad? Are they getting a wholesome diet? And above all, is their standard of living worth calling a standard? A long chain of such questions can be put. The answer to all of them is one and the same—an emphatic negative. They are not their problems. They are our problems. They are the problems of our Government which claims to be a socialistic and Welfare State.

But, beware, 'Rome was not built in a day.' The problem is a colossal one. The efforts made by our Government are commendable and worth emulation by others. Efforts are being made to enhance production all-round. Technique of production is being improved upon. New avenues of employment are being created. Social restrictions are on their last legs. Welfare of backward classes is receiving due consideration. Compulsory primary education is in the process of full implementation. Community Development and National Extension Blocks are trying to change the face of India. The 'Lal' of 'Moti', the beloved leader of Indian youths and the uncle of our children, will not rest unless he has attained to the second milestone of our struggle—the social and economic emancipation of our masses.

## APPENDIX I

*Bulletin No. 12—Appendix 2.*

### QUESTIONNAIRE

## AN INQUIRY INTO ORIGIN, CUSTOMS, AVOCATIONS ETC. OF SPECIAL SOCIAL GROUPS

### ORIGIN

1. Origin of the caste. Meaning of the name.  
How has it been so named ?
2. To which place they originally belong ?  
Since when and in which part of Rajasthan have they settled down ?

### OCCUPATION

3. What is their original occupation ?  
Which occupations do they now follow ?  
Which occupations have been banned ?  
What is the system of imparting instructions in the occupation ?
4. Which of the professions they dislike ?  
Which occupations, if they decide to carry, or are objected to by other caste fellows ?
5. How can the system of occupational instruction be improved ?  
Suggest a scheme ?

### RELIGION

6. Gods of which religion or community are generally worshipped ? By whom they swear ? Which gods are generally worshipped ?
7. What religious and other festivals are observed and what is done on those days ?
8. What are their chief religious and sacred pilgrimages and where are they situated ?
9. Who is the chief religious Guru and where does he live ?

10. Which tithies in the month and days in the week are regarded as holy days ? On which tithies and days fasts are observed.
11. Do ladies, during menstruation, observe days of pollution or not ?

### SOCIAL FACILITIES

12. Of which castes water served can or cannot be drunk ? Of which castes Pakka Khana can or cannot be eaten. In this connection what was the old practice ? To what extent it is being observed at present ?
13. What kind of ideas, food and mode of life are supposed to be essential since very old times, the non-observance of which may lead to ex-communication ? To which extent are they observed at present ?
14. Is there a Panchayat for decisions to be taken on caste matters ? If so, do Panches belong to certain specified families only or Panches change after some regular interval ? If changes do take place, what is the system of selection ?
15. What kind of matters, since olden times, are being usually dealt with by the Caste Panchayat. What different kinds of penalties have been prescribed for different types of defaults ? What are the various sources of income for meeting the expenses of the Panchayat ?
16. Is drinking traditionally allowed ? What is the practice ?
17. Is smoking traditionally allowed ? What is the practice ?
18. Is meat taking traditionally allowed ? What is the practice ? Of which birds and animals meat is prohibited ?
19. Is Pardah system in vogue ? If so, of what type is observed in and outside the house *i.e.* while on walk, in other places, pilgrimages and religious centres ?
20. How the savarna castes, *i.e.* Brahmin *etc.*, behaved with them, before the declaration of untouchability as a crime by the Government of India, in the matters of touchability, of sitting on the same mat, of drinking water touched by them, of touched Kachcha and Pakka Khana, of drawing out water from the same well, of studying in the same school and of entering into and worshipping the god in the temple.

### BIRTH RITUALS

21. Do any ceremonies such as Athmasa, *etc.*, take place before the birth of child ? If so, what are they ?

22. On the birth of the child is Brahmin, Kaji, or Mulla called to 'name' the child, to prepare horoscope or for other purposes.

Who names the child—when and how ?

23. What is the period of pollution in confinement after child-birth ? What religious and social customs are observed at the time of 'bathing' ceremony ?

### ADOPTION

24. Is the system of adoption in vogue ?

Who can be adopted ? Can son-in-law, sisters' son, Dohita (दोहिता), non Gotra boy or non-caste boy be adopted or not ?

25. Does tradition permit to keep son-in-law in the house ?

26. What religious and social customs are performed for adoption ? Which, out of them, are essential, whose non-performance means incomplete adoption ?

### MARRIAGE

27. What rituals are performed at the time of betrothal ? Is written agreement entered into or not ?

How many degrees of relations are avoided from the side of father and mother for the purpose of betrothal or marriage ?

28. Is there the custom of bride price ? Is it generally looked down upon ? Is Tika ceremony in vogue ? What is the maximum and minimum amount demanded on this occasion ?

29. Are some boys and girls forced to live unmarried for want of a suitable match in the caste ?

30. What is the usual marriageable age of a boy or a girl ? Is Sharda Act followed in practice ?

31. Who, Brahmin, Kazi or Mulla performs the marriage ceremony ? Are Havans, pheras and giving of dowry at the time of send off customary ? Special customs, if any, in the caste in this connection should be stated. Before the introduction of Food control how many feasts were given to caste brethren. What is the usual menu of feasts ? How much did an average marriage cost ? What is the percentage of these expenses to the total annual income ?

32. Is there the custom of widow remarriage ? Is it regarded as good, or looked down upon ?

33. Who has the right of giving a minor widow in remarriage—her parents or the members of the family of her deceased husband ?

34. What is the usual period between the marriage and Gauna ceremonies ?
35. What are the occasions when daughters and sisters are invited or they visit their fathers' places of their own accord ?
36. How many wives can a man have at a time ? What percentage of married persons have more than one wife ? Is polygamy looked down upon ? Under what circumstances and subject to which conditions the father of a girl can marry her with a person already having one wife ?
37. Is Polyandry prevalent ?

### DIVORCE

38. Is the system of divorce prevalent ? Under what conditions does divorce usually take place ? Can divorce take place at will ?
39. How is the separation from a living husband obtained if the wife wishes to marry another person ?
40. Whether the system of divorce is regarded as good or bad by this caste ?

### FUNERAL OBSEQUIES

41. Whether dead bodies are buried or cremated ? Upto what age children are buried ? Is the dead body before cremation washed or not ? Is 'Pind Dan' performed or not ? Whether relatives are cleanshaved on the same day or ninth or tenth day ? Do funeral obsequies take place on the same day or not ? What was the system of funeral dinners before the enforcement of the Food Control Order ? For how many days dinners were usually given ? What is the usual menu of feasts ? What is the percentage of the expenditure incurred on an average death feast of the annual income. Is there the system of immersion of ashes in the holy river ? In addition to the above, any other ceremonies such as Pag bandhai, if any, to be mentioned.
42. What are the ceremonies performed and when in the year following the death of the person ?

### EDUCATIONAL FACILITIES

43. Before declaration of untouchability as a crime what were the facilities for the education of children ? Whether the children were admitted in Government or other schools or not ? If not, for which of the following reasons :  
(a) Their parents did not send them;

- (b) School authorities did not admit them;
- (c) Other high caste persons objected to it; or
- (d) for any other reason.

If parents did not send them to school, then why ?

- (i) Shortage of funds.
  - (ii) Provision of employment in the cottage industry.
  - (iii) Being uneducated they did not understand the importance of sending their children to school.
44. What is the present position ?
  45. What is the position of girls' education ?
  46. Are there separate schools for the education of children ? If so, where ? What is the approximate number of students in these schools ? Are the schools in good number ? Are they financed and managed ?—by the Government, by the caste donations or any other way.
  47. What is the percentage of literate persons ? What was the percentage in the last census ? What is the change ?
  48. What should be the plan for the promotion of education among them ?
  49. Do they welcome or oppose the introduction of compulsory primary education ?

### LAWS OF INHERITANCES

50. What is the system of inheritance ?
  - (a) Is the eldest son entitled to a special share ?
  - (b) Is a sister, even when she has a brother, entitled to any share in the property ?
  - (c) Who inherits the property in the absence of a male issue—the daughter or a male collateral ?

### FINANCIAL POSITION

51. What is their financial position ? What is the annual income of a family carrying on old occupation and that of a family following a new occupation ?
52. What is the state of indebtedness in this caste ? What is the percentage of the indebted people ? What causes can be assigned to it ?
53. In which type of houses do they live ? Is it customary and essential to live away from the village ? Can they live in the village ?
54. If there is any other matter that deserves mention, it ought to be mentioned here :

# APPENDIX II

## ALPHABETICAL ARRANGEMENT OF CASTES

BULLETIN No. 12.

1. Ahedi	41. Hela
2. Badi	42. Jatav
3. Badiya	43. Jatia
4. Bagri	44. Jatim
5. Begriya	45. Kalvelia
6. Balai	46. Kamad
7. Bahoda	47. Kamia
8. Bambi	48. Kangi
9. Basod	49. Kanjar
10. Bavri	50. Kasai
11. Bayagi	51. Khant
12. Bedni	52. Khatik
13. Bhand	53. Khatka
14. Bhang	54. Karvai
15. Bharatpuria Chamar	55. Kherua
16. Bhil	56. Koli
17. Bhil (Dholi)	57. Kuchhbanda
18. Bola	58. Mali
19. Bola (Chamar)	59. Mehar
20. Busta	60. Meghwal (Chamar)
21. Chamar	61. Mehtar
22. Chandai	62. Mehtar (Chamar)
23. Chamta	63. Merat
24. Chirad	64. Mina
25. Chungar	65. Mochi
26. Dakot	66. Mogia
27. Damia (Bhangios)	67. Nat
28. Dhandhi	68. Nayak
29. Dhankiya	69. Nomadi
30. Dhed	70. Ondhiya
31. Dhobi	71. Pasi
32. Dholi	72. Raigar
33. Disantri	73. Rawal
34. Dom	74. Rawat
35. Dubgar	75. Sansi
36. Gancha	76. Sarbhangi
37. Ganch (Mehtar)	77. Sangod
38. Ganvria	78. Satia
39. Garoda	79. Sehar
40. Garsia	80. Thori

### APPENDIX III

#### Instructions to the Tahsildar in connection with

#### Bulletin No. 12.

(1) Kindly prepare a serial list of the castes mentioned in Appendix A, inhabiting the villages of the Tahsil and start the work after marking off the main castes. The aforesaid list may be sent to the Collector who will forward it to me.

(2) You should send for two important persons of the village, say Mukhuja or the Patel and apprise them of the purpose of this enquiry. In this connection I refer you to the circular of the Census Department of the Government of Rajasthan which is attached with Bulletin No. 12. But the purpose can be thus expressed in a nutshell :—

“This enquiry is being conducted by the Government of India, through the State Government, under section 340 of the Constitution with a view to knowing the condition and difficulties of the backward and scheduled castes so that a plan for their amelioration may be framed. Hence, it is for their benefit and uplift.”

(3) They should also be told that they should answer the queries correctly so that the results of the enquiry may be correct. For recording the information half quire note-books will be supplied by the Collector. The clerk concerned in the Tahsil should enter answers to the queries pertaining to a caste on separate pages according to their serial order. Complete answers to queries received from the first man interviewed should be recorded, then the second man should be questioned and if he gives any additional information to any of the queries, the same should be recorded at the relevant place. This procedure is to be followed for every caste.

(4) If the selected person is unable to furnish complete information at a time, he may be given some time, say, three days, after which he must supply the desired information.

(5) The clerk concerned should write the information legibly and clearly so that the preparation of the Report may not take much time.

(6) When sending the information kindly arrange the note-books serially in accordance with the order of the castes.

(7) Answers to the queries should be written in clear and good Hindi. Local language should be avoided as far as possible as this may delay the preparation of the Report.

(8) An important point exists in the case of those castes which have sub-castes. For example, see castes Nos. 5, 10, 50, 54 and 56 of Appendix A. By reading these it clearly appears that though the main caste is Chamar the sub-castes are Meghwal, Bharatpuriya Chamar, Mehtar and Bola. In the above cases kindly furnish full information about the Chamars, but write 'ditto' under those queries of the sub-castes the answers to which are the same as those of the main-caste. If any special information is received regarding a sub-caste it should be recorded on the relevant query-page of the sub-caste.

(9) Your attention is drawn to query No. 54 of Bulletin No. 12. If there is any useful information about a caste, not covered by the questionnaire, it may kindly be recorded here.

(10) This work should be given priority as it is very urgent and important. Answers to the queries should be correct, detailed and representative. With a view to reducing the time taken in this work, it may be distributed among 4 or more clerks.

For example, if there are 12 main castes in your Tehsil each clerk may be asked to collect information about 3 castes. This information should be collected by the 15th November, as this is the maximum time-limit granted for the work.

It is hoped that the above hints will help you in executing the work efficiently and expeditiously.

Thanks.

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APPENDIX IV  
 AREA AND POPULATION OF DIFFERENT  
 TAHSILS OF  
 JHALAWAR DISTRICT

Serial Number	Name of Tahsil	Area in sq. miles	Total Population 1961 Census
1.	Aklera	239	50,792
2.	Bakant	220	46,312
3.	Dag	251	42,350
4.	Gangdhar	188	37,121
5.	Jhalrapatan	259	45,530
6.	Khanpur	317	68,975
7.	Manohar Thana	237	50,485
8.	Pachpahar	181	34,932
9.	Pirawa	251	76,619
Towns			
1	Jhalawar Teh Jhalrapatan		14,637
2	Jhalrapatam		9,116
3	Bhawani Mandi		7,240
4	Sunel Teh Pirawa		6,526

## APPENDIX V

### GLOSSARY

- Achhuta*—An untouchable: pollution ceremony.
- Amawas*—The last day of Krishna Pakchha.
- Anchali*—Vide Orhani
- Ansu Puchhai*—An appointed day after death when daughters are presented clothes by the Head of the family.
- Athmasa*—A ceremony organised after completing eight months of pregnancy.
- Balaji*—Mahabir or Hanuman.
- Batasa*—A hollow sweet prepared out of sugar.
- Bataki*—Basket; Dalia.
- Bhaironji*—A god.
- Bhang*—An intoxicating shrub.
- Bichhuwa*—A Kansa or silver ornament which is worn in foot fingers.
- Buhari*—Jharhu.
- Cbhatmasa*—A six-monthly feast organised after death.
- Dastoor*—Custom (Riti-riwaj)
- Dhol*—A kind of big drum.
- Ekadasbi*—The Eleventh day of Krishna and Shukla Pakchha.
- Fatiha*—Recitation at the grave by Mohammedans after death.
- Gauna Ceremony*—A ceremony held after marriage.
- Ghunghat*—A veil to cover the face.
- Gode Bharna*—Presentation of rupee, narial, sweets, cloth and ornaments on the occasion of betrothal.
- Gotra*—A 'name' by which castes and sub-castes associate their origin.
- Gyaras*—Ekadashi.
- Jamai*—Daughters' Husband.
- Jeen*—Saddle.
- Jbatka*—Killing an animal or bird by one stroke of sword or knife.
- Kachcha Khana*—It consists of Dal-roti, Dal-bati, Goshta-roti, or Chawal-chini.

- Lagun*—Tika Ceremony
- Lahnga*—Indian Petty-Coat; Lungra; Ghaghara
- Lungri*—Orhani or Anchali.
- Mataji*—Goddess
- Mundan*—Shaving the head clean after death.
- Narial*—Coconut.
- Nata*—To keep a widow or a married wife of another; Dharauna.
- Nikah*—Recitation by Mulla at the time of marriage.
- Nukti*—A sweetmeat (Bundi)
- Orhani*—Anchali, i. e., a piece of cloth used by Hindu ladies to cover the head and upper portion of the body.
- Pag*—Pagri (Safa) or turban.
- Phera*—To take rounds of the sacred fire at the time of marriage (Bhanwar)
- Pind Dan*—Offering of kneaded flour balls at the time of death.
- Pakea Khana*—It consists of Sag-Puri Mithai-puri, Nukti or Laddu-Puri, Khir-Puri, or Halwa-Puri and so on.
- Pulav*—A meet preparation.
- Pankha*—Bijana Fan.
- Purnima*—The full moon day of Shukla Paksha.
- Rakshabandhan*—A Hindu festival; Rakhi.
- Sagai*—Betrothal.
- Satmasa*—A ceremony organised after completing seven months of pregnancy.
- Sawarna*—The three upper classes of Hindus: Brahmin, Kshattriya and Vaish.
- Shradha*—The annual feast to commemorate death.
- Shravani*—Rakhi or Rakshabandhan.
- Sira*—Halwa.
- Tika*—Placing of Haldi or Roli Achhat at the time of Lagun.
- Tin Masha*—A feast organised after three months of death.
- Tithi*—Astronomical date.
- Zobbab*—Killing an animal or bird slowly by rubbing a sword or knife on the neck.
- Zarda*—An yellow sweet preparation of rice.

