

CHAPTER: V
SOCIAL LIFE (SOCIAL STRUCTURE OR SOCIAL
ORGANIZATION (SYSTEM))

Sr. No.	Details	Page No.
5.1	Introduction	388-390
5.2	Family System	390-422
5.3	Social Status of Caste	422-444
5.4	Marriage System	444-477
5.5	Social Customs	477-514
5.6	Conclusion	514-515
	References	516

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Sr. No.	Details	Page No.
5.1	Introduction	388-390
5.2	Family System	390-422
	5.2.1 Caste	391-392
	5.2.2 Sub-caste	392-394
	5.2.3 <i>Gotra</i> (Family Line)	394-395
	5.2.4 Social Structure of Rajput Community	395-397
	5.2.5 Family	397-398
	5.2.6 Family Structure	398-400
	5.2.7 Tradition of Naming	400-401
	5.2.8 Family Relations	401
	5.2.8.1 Husband-Wife (Marriage Relation)	402
	5.2.8.2 Father-Son (Blood Relation)	402
	5.2.8.3 Mother-Son (Blood Relation)	402-403
	5.2.8.4 Father-Daughter (Blood Relation)	403
	5.2.8.5 Brother-Brother (Blood Relation)	403
	5.2.8.6 Sister-Sister (Blood Relation)	403
	5.2.9 The Family Tree of the Rajput Community	405-406
	5.2.10 Nature (Form) of Family	406-407
	5.2.11 Types of Family	407-411
	5.2.12 Size of Family	411-412
	5.2.13 Head of Family and his Relation with Members	412-415
	5.2.14 Interpersonal Relations among Members	415
	5.2.15 Blood Relatives and Marital Relations	415-416
	5.2.16 Relatives (Community Relations / <i>Natedari</i>)	416-417
	5.2.16.1 Types of Relations	417
	5.2.16.1.1 Blood Relations (Same-Blood Relations)	417
	5.2.16.1.2 Marital Relations (Relations Based on Marriage)	417

	5.2.16.2 Categories of Relations	417
	5.2.16.2.1 Relations of the First Category	418
	5.2.16.2.2 Relations of the Second Category	418
	5.2.16.2.3 Relations of the Third Category	418
	5.2.16.3 Treatment Based on Relations	418
	5.2.16.3.1 <i>Parihar</i> Relations	418
	5.2.16.3.1.1 Daughter-in law and Father-in-law	418-419
	5.2.16.3.1.2 Son-in-law and Father/Mother-in-law	419
	5.2.16.3.1.3 Family Relation between Brother and Sister	419
	5.2.16.3.2 Family Relations Based on Marriage (<i>Parihas</i> Relations)	419
	5.2.16.3.2.1 Relation between <i>Jijaji</i> (Brother-in-law) and <i>Saali</i> (Sister-in-law/Wife's Sister)	420
	5.2.16.3.2.2 Relation between <i>Devar</i> (Husband's Younger Brother) and <i>Bhabhi</i> (Elder Brother's Wife)	420-421
	5.2.16.4 Signs of Suggesting Relations	421
	5.2.17 Traditions of Inheritance and Rights	421-422
5.3	Social Status of Caste	422-444
	5.3.1 Family Freedom	423-424
	5.3.2 Family Functions	424-425
	5.3.3 Equality-Inequality between Husband and Wife	425-427
	5.3.4 Economic Freedom	427-428
	5.3.5 Religious Freedom	428-430
	5.3.6 Legal Freedom	430
	5.3.7 Freedom for Divorce	430-431
	5.3.8 Freedom of Re-marriage	431
	5.3.9 Freedom of Participating in Public Functions	431-432
	5.3.10 Position in the <i>Gampanch</i> (Village Board) and <i>Gyatipanch</i> (Community Board)	432
	5.3.11 Position and Status of Women	432-433
	5.3.11.1 Position of Women in Social Life	433-435
	5.3.11.2 Position of Women in Economic Life	435
	5.3.11.3 Position of Women in Religious Life	435-436
	5.3.11.4 Position of Women in the Field of Education	436

	5.3.11.5 Position of Women in Life Cycle	436-438
	5.3.12 <i>Gyati Panch</i> (Community Board)	438
	5.3.13 Constitution of the Community	438-439
	5.3.14 Social Control (Restrictions)	439
	5.3.15 <i>Ter Tansali</i> (Thirteen Bowls) Caste	439-440
	5.3.16 Main Castes of the <i>Bhal-Nalkantha</i> area	440
	5.3.17 Inter-caste Relations	440-442
	5.3.18 Social Hierarchy	442-443
	5.3.18.1 Higher (Upper) Caste	443
	5.3.18.2 Middle Caste	443
	5.3.18.3 Lower Caste	443-444
	5.3.19 Sharing of Food and Untouchability	444
5.4	Marriage System	444-477
	5.4.1 Status of Marriage	445-446
	5.4.2 Fixing the area for Marriages	446-455
	5.4.3 Age of Marriage	455-457
	5.4.4 Criteria of Selecting a Mate	457-458
	5.4.4.1 Criteria of Selecting a Boy	458
	5.4.4.2 Criteria of Selecting a Girl	458-461
	5.4.5 Types of Marriage	461-462
	5.4.6 Restrictions (Prohibition) of Marriage	462
	5.4.6.1 Restrictions of Marriage between Children of <i>Mama</i> (Maternal Uncle and <i>Foi</i> (Father's Sister))	462
	5.4.6.2 Restrictions of Marriage between Bridegroom's Siblings with those of the Bride	462-463
	5.4.6.3 Restrictions of Marriage with <i>Devar</i> (Husband's Younger Brother)	463
	5.4.6.4 Restrictions of Marriage with <i>Sali</i> (Wife's Younger Sister) after Wife's Death	463
	5.4.6.5 Restrictions on Widow Remarriage	463-464
	5.4.6.6 Restrictions on Tradition of <i>Gharjamai</i> (Son-in-law living with Wife's Parents)	464
	5.4.7 Traditions and Restrictions of Marriage outside Community	464

	(Rules of Exogamy)	
	5.4.7.1 Restrictions of Marriage between Blood Relatives	464
	5.4.7.2 Restrictions of Marriage between <i>Sapind</i> (Persons of the same Blood)	465
	5.4.7.3 Restrictions on Marriage between <i>Sagotra</i> (Persons of the same Family Line)	465-466
	5.4.7.4 Restrictions on <i>Saprarvar</i> Marriage	466
	5.4.8 Nature (Form) of Marriage	466-467
	5.4.8.1 Divorce	467-471
	5.4.8.2 Widowhood	471-472
	5.4.8.3 Life of a Woman Left by her Husband (<i>Tyaktavastha</i>)	472
	5.4.8.4 Remarriage	472-473
	5.4.8.5 Dowry System	473-477
5.5	Social Customs	477-514
	5.5.1 Customs of Birth (Culturing of Birth) (<i>Janmsanskar</i>)	478
	5.5.1.1 Menstruation Period	478
	5.5.1.2 Pregnancy	478
	5.5.1.3 <i>Simant</i> Ceremony (Baby Shower)	478-479
	5.5.1.4 Delivery	479-481
	5.5.1.5 Ritual of the Sixth Day of Child birth	481
	5.5.1.6 Ritual of Naming	481-482
	5.5.1.7 Ritual of Formally Fondling the New Born	482
	5.5.1.8 Cradle Songs	482
	5.5.1.9 <i>Jiyanu</i> (Sending formally the Mother with her New Born to her Husband's House)	483
	5.5.1.10 Ritual of <i>Babari</i> (Shaving off the Child's hair for the first time)	483-484
	5.5.2 Customs of Marriage (<i>Lagnsanskar</i>)	484
	5.5.2.1 Engagement	484-486
	5.5.2.2 Criteria of Selecting a Match	486-487
	5.5.2.3 Custom of sending a <i>Chundadi</i> (Sari)	487
	5.5.2.4 Custom of Gifting Sweets (a String of Sugary Pieces)	488

5.5.2.5	Deciding the (<i>Muhurt</i>) Auspicious Time of Wedding	488
5.5.2.6	Writing down the Time of Wedding	488-489
5.5.2.7	Ritual of Ganesh- <i>sthapan</i> (Install Lord Ganesh)	489
5.5.2.8	Installing a <i>Shamiyana</i> or <i>Mandap</i>	489-490
5.5.2.9	To Bring Clay for the <i>Yajnakund</i> (Altar)	490
5.5.2.10	<i>Gotido</i> (To Fill a Pot before Installing Ganesh)	491
5.5.2.11	<i>Grah-Shanti</i> (Ritual of Pacifying the Household gods)	491
5.5.2.12	Ritual of <i>Patbesana</i> (To Make the Bride and Bridegroom Sit on a Wooden Seat)	491-492
5.5.2.13	Ritual of <i>Pithi</i> (To Apply a fragrant Mixture of Turmeric to the Body of Bride and Bridegroom)	492
5.5.2.14	Wedding Procession	492-493
5.5.2.15	<i>Jaan</i> (Bridegroom's Party)	493-494
5.5.2.16	Arrangement of Bridegroom's Stay with his Party	494-495
5.5.2.17	<i>Mameru</i> (Custom of Receiving Gifts from the Maternal Uncle to Mothers of Bride and the Bridegroom)	495
5.5.2.18	<i>Samaiyu</i> (Welcoming the Bridegroom and his Party)	495-496
5.5.2.19	<i>Ponkhanu</i> (Formal Welcome of the Bridegroom under the <i>Mandap</i> by his mother-in-law)	496
5.5.2.20	Wedding Ceremony	496-499
5.5.2.21	Wedding Feast	499-500
5.5.2.22	<i>Kariyavar</i> (Dowry or Gifts Given to the bride by her parents)	500
5.5.2.23	Send off to the Bride	500-501
5.5.2.24	Welcome for the Newly-weds (at the Bridegroom's House)	501
5.5.2.25	Ritual of Playing with a Coin	501-502
5.5.2.26	Ritual of Playing with a Cane	502
5.5.2.27	To Display Wedding Gifts	502
5.5.2.28	<i>Mod Patharvi</i> (To Spread a Large cloth on the Ground)	502-503
5.5.3	Customs of Death (<i>Mrutyusanskar</i>)	503-504
5.5.3.1	<i>Choko</i> or <i>Visamo</i> (Rest)	505
5.5.3.2	Cremation	505-506
5.5.3.3	Cooling the Pyre	506

	5.5.3.4 <i>Sutak</i> (Ritual of Shaving off)	506
	5.5.3.5 <i>Ravanu</i> or <i>Kaan</i> (Formal Mass Mourning)	506-507
	5.5.3.6 <i>Saravanu</i> or <i>Saravani</i>	507-508
	5.5.3.7 <i>Barmu/Termu</i> (Giving a community feast on the 12 th or 13 th day of Death)	508-509
	5.5.3. 8 <i>Sajja Bharvi</i> (To Donate to a Brahmin)	509-510
	5.5.3.9 <i>Varasi Valvi</i> (Ritual of the First Death Anniversary)	510
	5.5.3.10 <i>Shraaddha</i> or <i>Turpan</i> (To Pay Homage to the Dead)	510
	5.5.3.11 <i>Marasiya</i> (Mourning Songs)	510-511
	5.5.3.12 <i>Parayan</i> (Public Reading of Scriptures)	511
	5.5.3.13 <i>Jivatkriya</i>	511
	5.5.3.14 <i>Leel Paranavao</i>	511
	5.5.3.15 <i>Paliya</i> (Statues of Martyrs)	511-512
	5.5.3.16 <i>Khambhi</i> (Monumental Stone)	512
	5.5.3.17 <i>Sati</i> (Self-immolation by Wife on her Husband's Death)	512-514
5.6	Conclusion	514-515
	References	516

5.1 Introduction:

If we look at the Indian society and culture from the traditional perspective right from the Vedic period till today, all thoughts about 'Indianness' the value of caste is found in the changing relations from time to time.

The effects of a family on each aspect of social life essentially contribute towards character building of an individual. In every society of the world at a time there was a structure of a joint family of its own but when the structure of a divided family that emerged as a result of a civilized, urbanized and industrialized consciousness of citizenship, transactions of life for the entire human race came to be placed in a greater complex situation, in an agricultural country like India, groups involved in agriculture based on rural social structure have mostly remained as joint families till today. Gradually, their greatest scattered effects are seen on their family life in maintaining scientific approach in division of labour. While undertaking the study as a community of the *Karadiya* Rajput people of the *Bhal-Nalkantha* area, it emerges as a special problem.

Caste system has come down from the *Varna* system. The *Kshatriya* are considered dominating in the *Varna* system. As a result, it is considered dominating in the caste system, too and was given an important position and therefore, the *Kshatriya* community has also got an important position in the caste system.

In the caste system that has come down from the *Varna* system order in social structure hierarchy within the castes with different sub-castes is seen. Hierarchy of castes is being decided in these social structures on the basis of the local community domination of the caste and on the basis of community as well as individuals.

In the present chapter, different aspects of the *Karadiya* Rajput community of the *Bhal-Nalkantha* area have been discussed in addition to the present situation and the changes and the factors causing them. "According to MacIver and Page, before discussing the social structure, what experience will the person feel if she/he takes a bird's eye view of the human society on the earth flying in an aero plane? First of all, he will see vast areas of water and land; slowly, he will see mountains, hills, rivers and fields like colourful swastika; as he further goes, he will see glimpses temples, mosques or domes of Churches and minarets. He will see networks of big and small

buildings. In some sections, big chimneys of mills throwing smoke, in some areas large offices from the clusters of small houses, institutes of education and coming closer intricate arrangement of buildings, buses-trains pass on the zig-zag of roads. At some places, she/he will see crowds of people like small particles. Thus, she/he will see symbols suggesting residential houses religious institutes like temples, mosques or churches; external symbols of the industrial, educational or political associations like offices, colleges or secretariats as well as buses, trucks or trains as symbols of human traffic and dynamism. But, she/he will see social structure in them because social structure is an interweaving network of man's social relationships. External symbols suggesting different aspects of this interweaving network will certainly be seen but this network cannot be seen with naked eyes. Society is a real phenomenon not a fiction but that phenomenon is not seen by naked eyes nor can it be heard by ears or be touched by fingers (skin). Human structure is a network of human relations which is created by human communities and its existence depends on it only and constant changes take place in it.”⁽¹⁾ Thus, social structure which many scholars recognize also as social network, social interweaving and therefore different aspects of social structure of castes have been discussed in detail in the present chapter.

This discussion includes close and remote groups of rural communities, state, forms of different associations of economic, religious and community groups. If the social structure of a caste or community is to be understood, a deep study of the caste or community especially matters like family, external and internal features of that caste or community, relations and their and their studies and so on is necessary and then only social structure can be understood. Other than this, restrictions on interactions among castes in sharing food, touching one another which can limit interaction among the castes and distances among castes be shortened by removing these restrictions. Social organization of a caste or individuals is a dynamic part of social structure. An attempt has been made to understand family structure in the context of social structure. In the family structure important factors like size, marital status of members, age group have been included.

Moreover, in this chapter, a deep examination of the structure of community has been done to find out how changes in community which take place are seen as they are necessary according to time and period. So, the community is almost ready to give up

whatever is of little or no importance. In the Rajput community, during the past several decades some changes in social customs are visible. Many changes, novelty and modernity are visible in the region covered under the study in the royal style celebrations of social events. Situation has arisen so that ordinary families cannot afford expenses. Still, people who incur debts in order to show off their status, dignity and respect are seen in the society. All the same, it is found that such expenses have decreased and social restrictions of communities have become less rigid. The Rajput community also follows Hindu traditions; this community has accepted *samskara* ceremonies of human society and arranges transaction with the social life accordingly.

Social life is such a factor of community dynamism which undergoes changes. As a result of education, contacts, urbanization, modernization industrialization, Westernization and so on changes take place in social life. In this chapter, inter-relations, *Jajmani* system (system of mutual interdependence among castes), family system in a community, system of blood relations and relations related to marriage, system of family lines and circles of communities, traditions of inheritance of property and property rights, social status of a caste freedom to participate in public events, marriage system, areas covered by marriage or field of marriage, selection of a match, divorce, widow remarriage, wedding songs, rituals and customs and so on have been discussed.

5.2 Family System:

The meaning of a family in Sanskrit is to possess or to maintain. Man progresses by living in it. So, right from the beginning of the Vedic period with the rise of human civilization till today, family has remained very important. In the social system of the *Karadiya* Rajput community of the *Bhal-Nalkantha* area family is far more important than an individual. Relations, marriage, economic system, religious system are all aspects of the family system. All such aspects shine by the colours of the family system.

In the present Rajput family system, impact of the orthodoxy and that of royal style is clearly seen. In this family system, very little social dynamism is found. In the Rajput community, family bonding is given special importance; they believe it is their duty to protect the dignity of family. Traditions of taking revenge for the dignity of family have been maintained from generation to generation.

The normal form of a family is a joint family; property is shared by the family. In this type of a family system, effects of agricultural economy, religion, nature and way of life are clearly found. Every individual acquires through family culturing of a family, elements of culture, religious rites and rituals, as well as hereditary social customs. In this community every system is inherited on paternal line-in the name of father-at the location of father and under the authority of father.

In the present study, an attempt has been made to include aspects of family system of the *Karadiya* Rajput people of this region-aspects like caste, sub-caste (clan or branch), social structure of the Rajput community, family, family structure, custom of naming, family relations, family line of the Rajput people, , forms of the family, types of family, size of family, head of family and his relations with members of family, interpersonal relations among members, blood relatives as well as relations created by marriage, engagement system, system of community circle and family line, custom of inheritance and so on.

5.2.1 Caste:

In the Indian social system, caste holds an important place. There are castes like Brahmin, *Vanik* (Merchants), *Patidaar* (Farming community), *Luhana*, *Ahir* and so on. Rajput is also a caste; *Karadiya* Rajput is its sub-caste or a branch. They believe other Rajput castes equivalent to them and they have feeling of brotherhood with one another. If they meet an unfamiliar person they ask her/ his name, social status and caste in order to decide how to treat her /him. If the unfamiliar person is a Brahmin, she/he is given respect but if the person is found to be a Rajput, a feeling of fraternity arises among them. If the stranger is found to be of a lower caste, they do not treat her/him as their equal and do not mix with her/him. Like other castes, there is feeling of unity fellowship and togetherness among the Rajput castes.

Table: 49

1.4 Table showing caste of the respondents:

Sr. No.	Village	Taluka	District	Caste	Number	%
1.	Bhayla	Bavla	Ahmedabad	Hindu <i>Kshatriya</i>	50	25.0

				<i>Karadiya</i> Rajput		
2.	Arnej	Dholka	Ahmedabad	-do-	50	25.0
3.	Modasar	Sanand	Ahmedabad	-do-	50	25.0
4.	Khasta	Dhandhuka	Ahmedabad	-do-	50	25.0
Total	04	04	01	Total	200	100

It has been found that all the respondents from four villages of the four *taluka* of Ahmedabad district belong to the Hindu *Kshatriya Karadiya* Rajput caste.

5.2.2 Sub-caste:

The traditional social system in India includes four hierarchical castes-the Brahmin, the *Kshatriya*, *Vaishya* and the *Shudra*. There are different sub-castes in the Brahmin, *Vaishya* and *Shudra* communities. In the same way, in the *Karadiya* Rajput caste or community living different regions, areas and sections there are sub-castes with family names like *Aswaar*, *Baarad*, *Kaachela*, *Dodiya*, *Parmar*, *Chauhan*, *Makwana*, *Chavda*, *Yadav*, *Jadav*, *Vansh*, *Kher*, *Padhiyar*, *Padheriya*, *Vaghela*, *Zala*, *Chudaasama*, *Mori*, *Sagar*, *Dabhi*, *Limbola*, *Dod*, *Daya*, *Dahima*, *Gohil*, *Taank*, *Solanki* and so on.

Table: 50

1.5 Table showing the sub-caste of the respondents:

Sr. No.	Sub-caste	Number/Proportion	%
1.	<i>Rathod</i>	21	10.5
2.	<i>Parmar</i>	28	14.0
3.	<i>Dodiya</i>	29	14.5
4.	<i>Vala</i>	11	5.5
5.	<i>Dabhi</i>	03	1.5
6.	<i>Jadav</i>	04	2.0
7.	<i>Padheriya</i>	13	6.5

8.	<i>Chauhan</i>	12	6.0
9.	<i>Chavda</i>	08	4.0
10.	<i>Masani</i>	04	2.0
11.	<i>Daya</i>	05	2.5
12.	<i>Solanki</i>	38	19.0
13.	<i>Vagharola</i>	05	2.5
14.	<i>Vanar</i>	03	1.5
15.	<i>Nakum</i>	04	2.0
16.	<i>Gohil</i>	10	5.0
17.	<i>Dayma</i>	02	1.0
	Total	200	100

When the need to understand and explain the Indian society arises, caste becomes important mark of identity and sub-caste is important for the identity of caste. The present study covers the *Karadiya* Rajput people which are a sub-caste of the *Kshatriya* community. It has been found in the study that this sub-caste has its own distinct identity. When information was collected from various historical books, it was found that approximately 80 sub-castes of the *Karadiya* Rajput community exist in Saurashtra and Gujarat. Out of these 80 sub-castes 17 sub-castes have been covered in the study.

Out of these 200 respondents from 17 sub-castes, the highest number is Solanki (19.0%), *Dodiya* 29 (14.5%) comes second, *Parmar* comes third with 28 (14.0%), *Rathod* 21 (10.5%), *Padheriya* 13 (6.5%), *Chauhan* 12 (6.0%), *Vala* 11 (5.5%), *Gohil* 10 (5.0%), *Chavada* 8 (4.0%), *Daya* and *Vagharola* 05 numbers each with (2.5%), *Jadav*, *Masani* and *Nakum* being 4 each (2.0%), *Dabhi*, *Vanar* being 3 each (1.5%) while *Dayma* are 2 (1.0%).

In this study covering the *Bhal-Nalkantha* area in the Ahmedabad district, respondents were selected from 17 sub-castes out of approximately 90 sub-castes. In an estimate, there are as many as 90 sub-castes in an area like the *Bhal-Nalkantha* area out of which 17 sub-castes represent 18.88 % population of the *Karadiya* Rajput community. It could be said that nearly one fourth part of the total population of the *Karadiya* sub-caste has been covered in the study.

Another noticeable point is that if there are 17 sub-castes in just one sub-caste exists in the four villages selected from four *taluka* places, it appears that it shows a distinct feature found in the Rajput community individually or with respect to family features.

5.2.3 *Gotra* (Family Line):

The *Karadiya* Rajput sub-branch is divided into various family lines based on names of ancestors, family goddess and other names. Every family line has a separate family god or goddess. Members of the same family line believe them to be the descendants of the same ancestor and believe to be brothers and sisters. Men and women belonging to the same family line do not marry among themselves because they consider one another brothers and sisters as they are descendants of the same ancestors. Members of the same family line feel mutually close to one another.

Table: 51

1.6 Table showing the *Gotra* (Clan) of the respondents:

Sr. No.	Name of the <i>Gotra</i> Group	Number	%
1.	Kashyap	35	17.5
2.	Parasar	18	9.0
3.	Vashishtha	11	5.5
4.	Bharadwaj	76	38
5.	Gautam	01	0.5
6.	Durvasa <i>Rishi</i>	10	5.0
7.	Vatsa <i>Rishi</i>	10	5.0
8.	No Information	39	19.5
	Total	200	100

Identity of a sub-caste along with the identity of the *Gotra* (clan) is also associated with the Indian society. Actually, *Gotra* is the identity of the traditional and origin of the descendants but in the Varna system, the relationship between Brahmin and caste like the *Kshatriya* that followed it in the hierarchy of was quite harmonious socially. During the days of kingship, the saying, ‘*Gow-Brahmin Pratipal*’ (the protector of cows and the Brahmin) was popular for the *Kshatriya*. The tradition of the *Kshatriya* as a worshipper and protector of the Brahmin was associated with the *Rishi-Muni* clans of the in their relation with them as teachers. This is clearly found in this study.

When asked about their sub-caste and their *Gotra* (clan), 161(80.5%) out of 200 respondents gave information about the *Gotra* as associated with a *Rishi*. As per this information, if we look at various *Gotra*, the *Bharadwaj Gotra* were 76 (38%),

Kashyap Gotra were 35 (17.5%), *Parashar Gotra* were 18 (9.0%), *Vashishtha Gotra* were 11 (5.5%), *Durvasa* and *Vatsa Gotra* were 10 (5.0%) each and those of the *Gautam Gotra* were 01 (0.5%). 39 (19.5%) respondents had no information about their *Gotra*. However, 80.5% respondents give information about their *Gotra*. This shows that the ancestors of these respondents had close social relations with the *Rishi* who have been associated with their identity for centuries.

5.2.4 Social Structure of Rajput Community:

The present caste system has come down from the *Varna* system. The *Kshatriya* people are next to the Brahmin. Manu had made the four *Varna* which include all sub-castes. He wrote about the *Kshatriya* that they are Rajput alternately. Their family line is a royal family line and the term ‘Rajput’ applies to their names.

“The alternative to the term the *Kshatriya* is *Rajputra*, Rajput or the *Rajanya* and so on.”⁽²⁾ There are sub-types of the Rajput caste like the ‘aristocrat royal,’ are connected to the original royal system.

They had relations of exchanging food with the *Kshatriya Girasdaar*-the *Bhayats* or descendants of their brothers or castes related to the *Kshatriya Girasdaar* but they did not get their children married to the children of the children of the latter. For example, *Karadiya* Rajput, *Jinkara* Rajput, *Gurjar* Rajput, *Bhathi* Rajput, *Purabiya* Rajput, *Nadoda* Rajput, *Maru*, *Mali*, *Khavas*, *Vagher*, *Bhoi*, *Maiya*, *Sumara*, *Khant*, *Koli*, *Ode*, *Pakhali*, *Mer*, *Ghanchi*, *Vanzara*, *Kathi*, *Bishnoi*, *Bhanusali*, *Ahir*, *Lodha*, *Luhana*, *Khatrri*, *Soni*, *Kathiyara*, *Dabgar*, *Nat*, *Bajaniya*, *Kharava*, *Saraniya*, *Bhil*, *Nayak*, *Dafer*, *Miyana* and so on were considered lower than the caste like the Rajput or *Girasdaar Kshatriya* who held higher or more important position hierarchically.

Among the Rajput-the *Girasdaar* community also there are sub-castes which bear different family names like *Rathod*, *Gohil*, *Jadeja*, *Chudasama*, *Zala*, *Rayjada*, *Sarvaiya*, *Parmar*, *Solanki*, *Vaghela*, *Sodha*, *Vala*, *Chavada*, *Rana* and so on. They keep mutual relations of exchanging food and getting their children married among them and keep social inter-relations mutually.

In the present chapter, social structure of the *Karadiya* Rajput community and the changes that have taken place in it, have been discussed.

Social structure emerges out of the complex network of different group systems. There are countless social groups and aspects as well as systems of social structure which shape the social system. Individual members in the society, different tendencies playing role in social life and interests are visible. Moreover, a deep study of the role of social groups, family system, institution of marriage, physical factors, community life and so on in the shaping of social structure are necessary.

Table: 52

4.26 Table showing three major problems of the family, community and village:

Sr. No.	Problems of Family	No.	%	Problems of Caste	No.	%	Problems of Village	No.	%
1.	Internal conflicts, quarrels	59	29.5	Conflicts, animosity, jealousy	59	29.5	Problem of water, dirt, wastage of water	32	16.0
2.	Negligence to Education	19	9.5	Disunity	47	23.5	Problems of development, infighting	59	29.5
3.	Lack of family unity	47	23.5	Dowry, divorce, domestic violence	32	16.0	Lack of education	27	13.5
4.	Unemployment	27	13.5	Unemployment	27	13.5	Casteism, disunity	47	23.5
5.	Addiction	32	16.0	Addiction	19	9.5	Addiction	19	9.5
6.	No information	16	8.0	No information	16	8.0	No information	16	8.0
	Total	200	100	Total	200	100	Total	200	100

From the information obtained about different problems that affect the family, caste and their village, three major problems were found.

In response to the question about three problems at the level of family, community and their village, 59 (29.5%) respondents say internal quarrels or differences is the greatest family problem, next to it, according to 47 (23.5%) respondents, is lack of unity in the family, 32 (16.0%) respondents say addiction, 27 (13.5%) respondents say it is unemployment, 19 (9.5%) respondents say lack of education while 16 (8.0%) respondents have given no information.

In the same way, 59 (29.5%) respondents say that the biggest problem of the caste is differences, jealousy, animosity; 47 (23.5%) respondents believe that lack of unity in the caste is the next problem; third problem in the caste is, according to 32 (16.0%) respondents, is dowry, divorce, violence to women and bad customs; the fourth

problem in the caste is unemployment as 27(13.5%) respondents say and according to 19 (9.5%) respondents is addiction. 16 (8.0%) respondents have given no information.

Moreover, among problems of the village according to 59 (29.5%) respondents say the problem of development, the problems of the Village *Panchayat*, lack of leadership and the rivalry for power is the biggest problem; the second problem, according to 47 (23.5%) respondents, is jealousy, internal disputes, animosity and lack of unity in the caste; 32 (16.0 %) respondents name the problem of water, uncleanliness as the third problem; 27 (13.5%) respondents it is lack of education in the fourth place and according to 19 (9.5%) respondents addiction is the fifth problem of the village. No information has been given by 16 (8.0%) respondents.

5.2.5 Family:

In the *Karadiya* Rajput community like other communities, the form of family is clearly visible. Economic relation-system along with the social relations are seen in the family. Earning members-men and women control members living with them who are married or unmarried, children, maintenance of old parents, fulfilling their needs, protection and their duties. Thus, family is an important unit of society. In the *Karadiya* Rajput community family is father-centered, named after father, inherited by father and family line also runs in father's name only. So, inheritance goes to son or sons in the family. After marriage, bride goes to her husband's house and lives with her husband and his parents. The family line is based on father; family is father-centered.

In the *Karadiya* Rajput community, both the joint and nuclear types of families are found. In this community, family is divided only when the parents are very old or when they are dead and after the marriage of all the unmarried members in the family. This system keeps the members bound in unity. They believe that no member of the family is unmarried at the time of division.

In the daily life of family, there is a feeling of social, economic cooperation among its members. Generally, father is the head of the family who supplies food, clothes, residence and other needs to members of the family and keeps control over them. He maintains harmony among the members of the family; he plays an important role on occasions like birth, marriage, death and other social, religious events. If the father is old, the eldest son is the deputy head of the family, who plays an important role in

consultation with his father on occasions like fulfilling economic requirements, buy or sell property, engagement, marriage and so on. After father's death, eldest son becomes the regular head of the family but consults other brothers in every matter. In the family where the mother is a widow or father is a widower and the children are not adult, mother or father takes care of all responsibilities. Head of the family takes advice of wife and adult sons in matters like buying or selling property engagement, marriage, sowing, making wells, building and so on and solves all problems or quarrels in the family; the member who has made a mistake is scolded. Members of the family accept the decisions made by the head and give respect to him. Younger members give respect to the older members of the family as well as obey them. In families there is a network of relations like father-mother, husband-wife, father-son, mother-son, father-daughter, mother-daughter, brother-brother, sister-sister, brother-sister, mother-in-law and daughter-in-law, father-in-law and daughter-in-law, older sister-in-law and younger sister-in-law, brother-in-law and sister-in-law, wives of younger brother and elder brother, husband's sister and wife, uncle-aunt, uncle-nephew, uncle-niece, aunt-nephew, aunt-niece, grandma-grandpa, grandpa-grandson and granddaughter, grandma and grandson and granddaughter, and so on. Every relation has a position and role of its own. Everybody's respect and dignity are maintained. In this community, respect and social restrictions are very important.

5.2.6 Family Structure:

A family is a social system (institution) which keeps control over the members. "Traditional Indian family means a 'joint family'." ⁽³⁾ The term 'family' has been derived from the Latin word, '*fumulu*'. It was the basic unit of almost all communities in Gujarat. Sharing food, sharing worship and sharing habitat by the members, family was the social, economic and cultural unit of the Hindu society. A joint family consists of members-husband-wife, their married and unmarried sons and daughters, grandsons and great grandsons who live together, eat together, worship together and receive funds from the same source. Head of a joint family was called the '*Karta*' and his duty was to get young men and women married at the right time, to pay homages to ancestors worship the main god of the family and so on.

"Everybody is a partner in the property of the joint family which could not be sold or gifted as it is earned by all. It is the responsibility of the joint family to protect the

future generations.”⁽⁴⁾ Thus, common features of the joint family are seen in every community.

In any of the social systems in the world, a family holds an important place in whatever groups it is, it affects the life of every individual in the society. A family is a universal social institution. It is seen in any form in the human society. A family is universal but it is not the same in every social system. Relations among members, their duties, roles and status are different in every community. Form of the family also is not the same in every community because its variety and peculiarities depend on culture. No other institution may be doing basic functions like a family. Universality of the family itself suggests its significance. Mostly, in complex communities, families are found of a smaller size and the head has less authority than the simple communities in which families are of a bigger size and have more authority. In the joint families in India more than one generation live together. In the Western society, the situation is contrary to this. It is difficult to find a definition which can include family structure of all human groups. In matters like universal difference although family is a social system. Some of the definitions of the family which give a general idea and prove that the general form is found universally similar.

According to the well-known Sociologist Kingsley Davis, “the main basis of the family structure is biological. A family is such a social group of members which are mutually connected with one another by reproductive process. Rights and duties are fixed in it. Its main feature is that it exists on the basis of marriage, blood relations or relations of adoption.”⁽⁵⁾

MacIver calls, “the family as a centre of other social organizations.”⁽⁶⁾ Tradition has kept it unchanged till today in the form of primary and moral unit of social organization.

Sociologists Basanj and Basanj say that, “a family is an original and a sovereign institution. So, every society has its basis on it only.”⁽⁷⁾

Well-known Sociologist Buld defines family as ‘person to person relation’ between husband and wife. In no other group or relationship so much mental, physical intimacy and closeness is seen as in the relationship between husband and wife in the family. Thus, sociologists identify family as a ‘group of blood relatives’ or a ‘kinship

group.’ Davis, however, says that every family is not a biological group because some married couples do not have children; so, to what extent such couples could be called a family? Sometimes, there is an adopted child in the family. In such a case, should it be called a member of a family? Defining a family, Buges and Locke say that a family is a group connected by relations of marriage, blood or adoption. This group possesses a single household. Members of such a group, husband-wife, father-mother, sons-daughters and sisters-brothers are connected by social role of mutual interactions and interpersonal relations and it maintains and creates a similar culture.

Ogburn and Nimkoff define ‘a family as a group made of husband and wife with or without children with more or less long-term relations.’ Abut also defines, “a family as a group in which relations between persons of opposite sex whose relations are limited to reproduction and rearing children.”⁽⁸⁾ Further, as Cal Hown says, “a family is a human group possessing a common culture and based on relations of blood, marriage or adoption.”⁽⁹⁾ Lamver says that, “a family is a social group at the center of which relation between its members is that of blood.”⁽¹⁰⁾ The definition of a family given by sociologists clarifies its various aspects. MacIver believes to, “the extent that in order to understand a family system scientifically, an attempt should be made to understand its concept in the context of several universal fundamental characteristics. He has marked some noticeable characteristics of the family system: (1) marital or sexual relations between men and women, (2) tradition or some other such a system which makes this sexual relation approved by the society, (3) system of naming and maintaining family line, (4) economic plans to fulfil various types of requirements of the family members and 5) living together.”⁽¹¹⁾

A family is an important institution of society and family system has adopted different forms. So, it could be said that the progress of the societies has not taken place in the straight line but in many different directions and a family is product of progress made in different directions and characteristics. The present family has three peculiar functions of its own: “(1) reproduction, care and rearing of children, (2) system of satisfying conjugal needs of companions joined by marriage and (3) creation of homely life giving deep satisfaction of economic, cultural and emotional needs.”⁽¹²⁾

5.2.7 Tradition of Naming:

Usually, the *Barot* caste traditionally keeps record of the family lines of most of the

castes. In the same way, the *Barot* community which has migrated to different regions of Gujarat and has been living there has been traditionally keeping record of the *Karadiya* Rajput people who have migrated from Rajasthan and have been living in different areas in Gujarat.

These *Barot* people keep record of family lines from generation to generation-names, buildings, donations to temples, details of pilgrimages and so on in their record books. Details of family lines, names of family members down the generations, birthdates and names of days, time, place and *tithi* (name of the day according to the *Vikram* calendar), year of the *Vikram* calendar, details of marriages of sons and daughters are written in ancient script. On the basis of this, their complete recognition, primary and secondary information are available which is very important for research and such other matters.

The *Barot* people used to come in their bullock carts or in a cart drawn by a single bullock sometimes once in five years to update their record books and stay for two to three months in the area. Today, with the passage of time, they are found doing their profession visiting villages one by one recording details of their families and also entertaining villagers by interesting stories, songs and folk tales of bravery and so on and collecting their donations from the villagers. The Rajput people give respect to these *Barot* people. Family names of the *Barot* people are the same as the Rajput people. The *Barot* community is found to be enjoying the same life style as that of the Rajput community.

Thus, this tradition has come down for years, which is in a way appreciating the services of the Barot community also known as *Bhat-Charan* and the poets and their literature.

5.2.8 Family Relations:

In human society, members of a family come close to one another on the basis of marriage and old tradition of relations and inter-relations. Some special types of relations are seen because of this process. This tradition which organizes this special and systematic series of relations is known as the tradition of establishing family relations. The persons connected by these family relations have following mutual relations of interaction.

5.2.8.1 Husband-Wife (Marriage Relation):

Generally, the relation between husband and wife is believed to be private, respectful, that of unison, of companionship in good and bad times and of loyalty to each other. This relationship is mentioned in the Ramayana as that of companionship and that of friends in the Mahabharata. Moreover, wife is mentioned as a better-half walking together on the path of religion, as a dutiful wife and so on in those books. So, of all human relations, the one between husband and wife is found to be the long-lasting and personal. Husband and wife are bound by bonds of *Samskara* (impression created by rites of passage) in the Hindu society. They consider it their duty to bring up their children, to educate them, give them good training, get them married and so on. The duties of husband and wife are divided in the Indian social system. Women perform duties like rearing children, taking care of the household work as well as performing religious and social requirements. Men earn money perform the duty of household and social obligations. Women follow their husbands' advice. Traditionally, women take their meals after their husbands have taken theirs as token of loyalty to their husbands. Although much change is seen in the relation between husband and wife, it is considered necessary for the wife to perform the duty to her husband. Thus, a family is male dominated and the position of wife is considered secondary to her husband.

5.2.8.2 Father-Son (Blood Relation):

In the *Karadiya* Rajput community of this region, the position of the son is very important. The relationship between father and son is based on faith, respect, obedience and intimacy. Father has equal amount of love for sons and daughters but it is expected of a son that he studies, pays attention to his father's profession or in farming. Today, however, father wants his son to get higher education, get a good job and migrate to a city. Son is under the direct supervision of father, so, there is a feeling of fear, shyness and hesitation in the son's heart. The son has to perform everything as per his father's advice. After his marriage, the son has to help his father in all routine matters. The son has to play the role of the head of the family as his father grows old but the familial decisions are taken by father only as the head of the family. All the same, there has been much change in the traditional father-son relationship today.

5.2.8.3 Mother-Son (Blood Relation):

In the *Karadiya* Rajput community of this region, the mother-son relationship is based

on purity, innocence, affection, respect and obedience. Mother brings up her son right from his children with deep affection, care, pampering and warmth infusing *Samskara*. If the son makes a mistake, mother shows sweet annoyance and scolds him mildly. The son also respects his mother equally. If the son wants to convey something to his father, he conveys it through his mother only. Thus, the mother-son relation is found to be of mutual affection but today there is a change in this traditional relationship.

5.2.8.4 Father-Daughter (Blood Relation):

The father-daughter relationship is also based on affection, emotions, trust respect and restrictions of behaviour. Father loves his daughter very much because he knows that a daughter is going to be somebody else's asset and belongs to somebody else. One day she will go to her husband's house after her marriage. Therefore, a daughter is brought up with great love in the family but still there is some discrimination between in bringing up son and daughters. Father fixes her engagement and marriage as she grows up. Selection of a bridegroom is usually made by the parents only. Today, however the daughter's opinion is taken and there is some scope of her choice. A daughter's contacts and relations become restricted as she grows up. Today, however, some change is seen in the father-daughter relationship.

5.2.8.5 Brother-Brother (Blood Relation):

The relation among brothers is also based on mutual affection, trust, emotions and respect. As young children, brothers play together, sometimes quarrel too, but when they grow up younger brother respects their elder brother and address them as '*Motabhai*' (elder brother). After their marriage, brothers sometimes get separated because of family disputes but the love between them is unaffected. They maintain family relations by showing unity in social and family occasions. However, in this region, relations between brothers in the family have changed from what they were in the past.

5.2.8.6 Sister-Sister (Blood Relation):

The relation between sisters is also based on mutual love as it is a blood relation. Elder sisters give training of all kinds to the younger sisters and teach them everything necessary. They play together as children and sometimes quarrel, too. Still, mutual love, affection, trust and friendliness are always the same in these relations. Of all relations the one between brothers and sisters shows feelings of love and friendliness even after the sister's marriage. Younger sister addresses her elder sister as

‘*Motiben*’/‘*Motaben*’ or ‘*Didi*.’ This relation has also, however, changed in its traditional concept.

In the *Karadiya* Rajput community of this region, too, just like all other communities, husband addresses his wife by the name of their eldest daughter; wife addresses her husband by the name of their eldest son. Sons and daughters are addressed by their full names. Father is addressed by words like ‘*Bapu*’, ‘*Bapuij*’, ‘*Jiji*’ or ‘*Papa*’; mother is addressed by words like ‘*Ba*’ or ‘*Mummy*’; elder brother is addressed as ‘*Motabhai*,’ ‘*Motbhai*’ or ‘*Bhai*’; elder sister is addressed ‘*Motibahen*’, ‘*Motabahen*’ or ‘*Didi*’; younger sister is addressed by her full name ; elder brother’s wife is addressed as ‘*Bhabhi*’; husband’s brother as ‘*Deverji*’ and husband’s younger sister is addressed as ‘*Nanadba*’ or by her full name; husband’s elder brother is addressed as ‘*Jethji*’ or by his full name. Wife of husband’s younger brother is addressed as ‘*Derani*’ or ‘*Bahen*’ or by her full name; elder brother’s wife is addressed as ‘*Jethaniji*’ by younger brother’s wife. Husband of wife’s younger sister is called ‘*Sadhubhai*’; father’s father is addressed as ‘*Dadaji*’ or ‘*Dadbapu*’ father’s mother is addressed as ‘*Dadi*’, ‘*Dadima*’, ‘*Ma*’ or ‘*Maji*. Father’s elder brother is addressed as ‘*Daaji*’ or ‘*Motabapu*’; father’s younger brother as ‘*Kaka*’ or ‘*Kaku*’. Wife of father’s elder brother is addressed as ‘*Bhabhu*,’ ‘*Bhabhuma*’ or ‘*Motaba*’. Father’s sister is addressed as ‘*Foi*’ ‘*Foiba*’ or by her full name. Mother’s father is addressed as ‘*Nana*,’ mother’s mother as ‘*Nanima*’ or ‘*Ma*’. Children of a sister are as addressed as ‘*bhanubha*’ or ‘*Bhaniba*’ or by their full names. Mother’s sister is addressed as ‘*Masiba*’ and her husband as ‘*Masa*’; sister’s husband as ‘*Banevi*’ or ‘*Jijaji*’. Mother’s brother is ‘*Mama*’; daughter’s husband is addressed as ‘*Jamai*’ or ‘*Jamairaj*’ or is addressed by his full name. Moreover, suffixes like ‘*Bhai*,’ ‘*sang*’ or ‘*bha*’ to male names and ‘*ba*’ to names of women are added. Today, however, there is a change in this tradition. In the *Karadiya* Rajput community of this region, the tradition of addressing different relatives respectfully is seen even today. One’s relatives are addressed by certain specific words only; usually, males are addressed by adding suffixes like ‘*Bha*,’ ‘*sang*,’ ‘*sinh*,’ ‘*ji*’ and so on and women by adding suffixes like ‘*ba*’ to their names. Today, however, impact of modernity is seen in these addresses to their relatives. For example, sons-daughters address their father and mother as ‘*Papa*’ and ‘*Mummy*’ respectively; sons and daughters are given modern names.

5.2.9 The Family Lines of the Rajput Community:

Generally, in the *Karadiya* Rajput community of this region, an important basis of the social organization is the family line and all of their relations are decided by these family lines only. Every family line is connected by the same blood relation. A family line is believed to have come down from ancient time and it is based on the names of a ‘*Rishi*’ or ‘*Muni*’ (ancient saints). In the *Karadiya* Rajput community of the *Bhal-Nalkantha* region, ‘*Parashar*’ is the Gotra (family line) of the ‘*Parmar*’ caste; ‘*Parmar*’ is derived from the name of ‘*Parashar*’ *Rishi*. Similarly, *Gohil* family name is derived from the name of the *Gautam Rishi*.

Following table shows different names of the family lines of the Rajput community of the *Bhal-Nalkantha* region.

- (1) *Solanki: Bharadwaj, Markand*
- (2) *Vaghela: Bharadwaj, Parashar*
- (3) *Dayma: Bharadwaj*
- (4) *Rathod: Gautam, Vashishtha, Bharadwaj*
- (5) *Pranakda: Gautam, Vashishtha*
- (6) *Gohil: Gautam, Angiras, Bruhaspati (Brahmaspati)*
- (7) *Yadav/Jadav: Jaydash/Jaydrath/Jaydath, Markand*
- (8) *Bhati: Atri, Gautam, Agnikul*
- (9) *Dabhi: Valmiki, Parashar, Kashyap*
- (10) *Chauhan: Vashishtha, Vatsa (Guru)*
- (11) *Nakum: Vashishtha, Vatsa (Guru)*
- (12) *Parmar: Parashar, Markand, Vashishtha*
- (13) *Barad: Parashar, Markand, Vashishtha*
- (14) *Bodana: Parashar, Markand, Vashishtha*
- (15) *Rahevar: Parashar, Markand, Vashishtha*
- (16) *Mori: Parashar, Markand, Vashishtha*
- (17) *Kher: Parashar, Vashishtha*
- (18) *Dodiya: Parashar, Vashishtha, Gautam*
- (19) *Zala: Markandey*
- (20) *Makwana: Markandey*
- (21) *Chavda: Vashishtha, Kashyap*

In arranging marriages, the system of a 'circle' is practiced. A group of certain villages called a '*Gol*' (a circle) is decided for the purpose of marriages but marriages in the members of the same *Gotra* (family line) are not allowed even in this circle. In the *Karadiya* Rajput community of the *Bhal-Nalkantha* region, there is a hierarchy in these circles due to different traditions, customs and their life styles. The circle of families of former ruling class handling administration, those of *Jagirdars* (owners of estates) or Thakurs was considered high. Even today, the circle of *Jadeja*, *Vala*, *Gohil*, *Zala*, *Jethwa*, *Rana*, *Chudasama*, *Sarvaiya*, *Vaghela* and so on is considered higher than that of *Parmar*, *Solanki*, *Chauhan*, *Padhiyar/Padheriya*, *Makwana* and the like. Moreover, the circle which does not allow remarriage is considered higher than the one which allows remarriages. In the *Karadiya* Rajput community of the *Bhal-Nalkantha* region, too, there was no tradition of remarriages in the past but today there is a change in this tradition and remarriages are taking place.

Today, a trend is seen that people who have property and spend a lot of money (make heavy expenses) and who are well-educated and are better-off are supposed to belong to a higher circle. The purpose of a circle is obviously is to maintain the tradition of higher status and high qualities. Today, all the same, the concept of traditional family lines and the system of circles have been changing and the new generation has little idea about the system of circles and family lines. In the present time, due to education, media, transportation, modernization and urbanization, the system of circles and family lines is slowly disappearing and people go out of their circles but in their communities only as per convenience to arrange social relations like marriages.

5.2.10 Nature (Form) of Family:

There is no single type of family system in the entire world and there are various types of family systems in different societies. However, a family consisting of parents and children is found everywhere. The style of an Indian family is generally a joint family since ancient time. Agricultural economy has provided a convenient atmosphere for the development of the joint family. It is adjusting even today and it has maintained its consistency. Rural agricultural system has played an important role in it. More members are required in agriculture and the joint family can be an essential condition for agriculture and allied professions.

It is the duty of every member to follow family traditions. Discipline is insisted upon in the family. Unmarried members in the family are taken care of. The responsibility of education, property, income and expenditure is on the parents' head.

Extended family system is found in the Rajput families in which parents, husband, wife and married as well as unmarried children live together. Such families are made up of blood relatives. Features like unity and organization are seen in social and religious occasions besides division of rights and duties among members in addition to a common kitchen and shared property. All the members are found together on occasions like birth, marriage or death in the family.

In peculiar circumstances today, narrow-mindedness of men, sentimentality, personal as well as materialistic interests and so on are the factors encouraging a divided family. The divided family is also getting smaller in size. Discipline is considered necessary for preserving prestige of the family. Families whose members violate traditions, customs or norms of the village or community become liable for criticism and punishment.

5.2.11 Types of Family:

Families of the *Karadiya* Rajput community of the *Bhal-Nalkantha* region are divided into two types: (1) Nuclear (Divided or primary) family which consists of husband, wife and unmarried children and (2) Joint (extended or mixed) family consisting of grandparents, mother-father, husband-wife, married as well as unmarried children in addition to sisters and brothers who are widows and widowers, paternal aunts and so on.

Due to education, urbanization, industrialization and several other such factors tendency towards joint, extended or mixed families is decreasing. Concept of freedom also encourages divided or nuclear families. In several cases a divided or primary family is not completely divided. On economic, social and religious occasions all members are found together (whether or not they live in the single household). Thus, a speedy change is taking place in the Rajput family system.

Table: 53

1.13 Table showing type of the family of respondents:

Sr. No.	Type of the Family	Number	%
1.	Nuclear Family	51	25.5
2.	Joint Family	149	74.5
	Total	200	100

As seen in Table No.53 (1.13) even today 149 (74.5%) out of 200 families live in joint families while 51 (25.5%) families live as divided family. In the rural area 162 out of the 200 families of the respondents are involved in agriculture. This profession demands mutual participation and therefore, 74.5% families live in joint families even today. This shows that the number of divided families separating from the joint families as a result of social change is apparently small.

Table: 54

4.1 Table showing type of respondents' families:

Sr. No.	Type of Family	Number	%
1.	Father Dominated	200	100.0
2.	Mother Dominated	00	00
	Total	200	100

All the 200 (100.0%) families of the respondents live in father-centred families and no families are mother-centred. Mother-centred families are usually found in South India. It is found that in the *Bhal-Nalkantha* region located in the Western part of India in Saurashtra the caste *Karadiya* Rajput covered in the study live in father-centred families.

Table: 55

4.29 Table showing the respondents' problem due to joint family system:

Sr. No.	Problems of Joint Family System	Number	%
1.	Yes	22	14.8 (11.0)
2.	No	123	82.5 (61.5)
3.	No information	04	2.7 (2.0)
4.	Not applicable (Living in a nuclear family)	51	(25.5)
	Total	200	100

In response to the question about the problems of joint family system, 123 (82.5%/61.5%) respondents have said that there is no problem due to joint family system while 22 (14.8%/11.0%) respondents have said that they face problems due to this family system. 04 (2.7%/2.0%) respondents have given no information and it is not applicable to 51 (25.5%) respondents who do not live in joint families.

Table: 56

4.29.1 Table showing reasons for the problems due to joint family system:

Sr. No.	Reasons for Problems of Joint Family System	Number	%
1.	Lack of facilities, arrangement, Physical comfort	06	27.3 (3.0)
2.	Conflicts in thoughts	04	18.2 (2.0)
3.	Conflict in decision making	03	13.6 (1.5)
4.	Difference in view points	01	4.6 (0.5)
5.	Financial reasons	01	4.6 (0.5)
6.	Social constrictions	05	22.7 (2.5)
7.	Quarrels	02	9.0 (1.0)
8.	No information	04	(2.0)
9.	Not applicable (No problems in a joint family)	123	(61.5)
10.	Not applicable (Living in a Nuclear family)	51	(25.5)
	Total	200	100

Out of the 22 (11.0%) respondents who have said that they face problems due to this family system, 06 (27.3%/3.0%) respondents have said that they face problems due to physical means, 04 (18.2%/2.0%) respondents have said that they face problems due to differences in thoughts, 03 (13.6%/1.5%) respondents have said that they face problems due to differences in decision making, 01 (4.6%/0.5%) respondents have said that differences in points of view, 01 (4.6%/0.5%) respondents have said that they face problems due to economic reasons, 05 (22.7%/2.5%) respondents have said that they face problems due to Social constrictions and 02 (9.0%/1.0%) respondents have said that they face problems due to quarrels and conflicts. 04 (2.0%) respondents have given no information while it is not applicable to 123 (61.5%) respondents who do not live in joint families. 51 (25.5%) respondents not applicable who are living in a nuclear family.

Table: 57**4.30 Table showing problems faced by the respondents living in nuclear families:**

Sr. No.	Problems of Nuclear Family System	Number	%
1.	Yes	08	15.7 (4.0)
2.	No	39	76.5 (19.5)
3.	No information	04	7.8 (2.0)
4.	Not applicable (Live in Joint family system)	149	(74.5)
	Total	200	100

Just as families living in joint families, families living as divided families also face problems as 08 (15.7%/4.0%) respondents have said. 39 (76.5%/19.5%) respondents have said that they do not face any difficulties in a divided family while 04 (7.8%/2.0%) respondents have given no information. The question is not applicable to 149 (74.5%) respondents because they live in joint families.

Table: 58**4.30.1 Table showing reasons for the problems faced by respondents living in nuclear families:**

Sr. No.	Reasons for Problems of Living in Nuclear Family System	Number	%
1.	Family responsibility	01	12.5 (0.5)
2.	Children do not get grandparents' care and <i>samskara</i> given by them	01	12.5 (0.5)
3.	Children cannot take care of their parents	01	12.5 (0.5)
4.	Lack of guidance from elders in difficulties	01	12.5 (0.5)
5.	Problems in rearing children	01	12.5 (0.5)
6.	Family members live without sense of unity, mutual love and companionship	01	12.5 (0.5)
7.	Lack of mutual help, support, Cooperation	01	12.5 (0.5)
8.	Problems in decision-making, more expenses	01	12.5 (0.5)
9.	No information	04	(2.0)
10.	Not applicable (No problems in a nuclear family)	39	(19.5)

	system)		
11.	Not applicable (Live in Joint family system)	149	(74.5)
	Total	200	100

08 (4.0%/15.7%) respondents have said that respondents living as divided families also face problems. It is worth noticing that all of these families give different reasons for the problems faced by them, 01 (12.5%/0.5%) respondents say it is the responsibility of the family, 01 (12.5%/0.5%) respondents say that the children grow without the care and good *samskara* of their grandparents, 01 (12.5%/0.5%) respondents say that they miss the service to their parents, 01 (12.5%/0.5%) respondents say that they lack the guidance of their parents, 01 (12.5%/0.5%) respondents say that they find difficulties in bringing up their children, 01 (12.5%/0.5%) respondents say that miss the mutual love and fellowship of the family members, 01 (12.5%/0.5%) respondents say that they find difficulties in taking decisions 01 (12.5%/0.5%) respondents say that lack of mutual help, support, cooperation and 04 (2.0%) respondents have given no information. This is not applicable to 39 (19.5%) respondents because they live in divided families but do not face any problems. It is also not applicable to 149 (74.5%) respondents who live in joint families.

5.2.12 Size of Family:

Types and size of the family are both connected with each other. The number of members in a joint family is more and size bigger than the divided families.

From the data collected during fieldwork, following results are found in the *Karadiya* Rajput community of the *Bhal-Nalkantha* region: (1) in the *Karadiya* Rajput community, husband and wife live a non-contractual life depending on each other for economic, social, religious, sexual purposes and for child rearing, (2) Father is considered head of the family. After his death, mother or the eldest son is considered head of the family. The role of the eldest son is very important. Family becomes larger after the marriage of son or sons after sons' marriage, the family is divided if necessary and a smaller unit comes into existence. When a family is divided economically, a divided family comes into existence.

Thus, in the *Karadiya* Rajput community, besides the joint or divided family traditions, mother-father or a widow-widower living as part of the family is also seen

and in the traditional father-centered family system father has all the power and responsibilities as its head.

Table: 59

1.12 Table showing family members of the respondents:

Sr. No.	Family Members	Number	%
1.	Males	428	42.6
2.	Women	369	36.7
3.	Male Children (Below 14 years)	118	11.7
4.	Female Children (Below 14 years)	090	9.0
	Total	1005	100

The total number of the family members of respondents is 1005 out of which 428 (42.6%) are males, 369 (36.7%) women, 118 (11.7%) male children below 14 years and 14 female children. As per the census of 2001 and 2011, there has been no change in the inequality between male and female children despite many efforts. This is also clear in the data collected during the fieldwork for the study. 28 female children are less than male children which is 15.0% of the total members.

The unequal number of female in comparison with male children below the age of 14 years in Ahmedabad city and Ahmedabad district as per the census is noticed here, too. In respect of males and females above the age of 14 years, there are only 369 women in comparison with 428 men with a difference of 59 members. In we consider 428 as 100%, the number of women comes to 86.0% admeasuring 14.0% less in comparison with men.

5.2.13 Head of Family and his Relation with Members:

In the families of this community, all members have to perform all duties and responsibilities towards the family. All members are expected to enjoy rights with responsibilities towards the family. The head of a family expects from the members proper behaviour, obedience care and support from the adult sons in his old age. Head of the family performs his specific duties towards the family. The duties of the head include taking personal care of the members, maintain economic stability, giving training of agriculture or other professions, finding proper matches for the unmarried

members as per the social status of the family, to complete occasions like engagements and marriages, maintaining and strengthening social and familial relations among the members, administering and using the property properly, disposing off of the agricultural products, solving family problems, attend social occasions and the like. Moreover, as head of the family, he attends every occasion.

Table: 60

2.3 Table showing relation of the respondents with the head of family:

Sr. No.	Relation of the Respondent with Head of the Family	Number	%
1.	Self	200	19.9
2.	Wife	181	18.0
3.	Son	242	24.0
4.	Daughter	89	8.9
5.	Daughter-in-law	104	10.3
6.	Grand Son	67	6.7
7.	Grand Daughter	32	3.2
8.	Mother/Mother-in-law	33	3.6
9.	Father/Father-in-law	13	1.3
10.	Brother	16	1.6
11.	<i>Bhabhi</i> (Sister-in-law)	14	1.4
12.	Nephew	08	0.8
13.	Niece	06	0.6
	Total	1005	100

From the information obtained from the 200 respondents, the total number of family members is given in the table No.60 (2.3) The head of family is mostly a male and the number of joint families in which husband-wife, children and grandchildren in big. In some families, nephews and nieces also live with the children of the head of family. Family relations among these members are still very strong.

Table: 61

2.4 Table showing sex/gender of the family members of the respondents:

Sr. No.	Sex/Gender of the family Members	Number	%
1.	Males	546	54.33
2.	Females	459	45.67
	Total	1005	100

Looking at the details of the family members, the number of male members is 546 (54.33%) and that of females is 459 (45.67%). The difference between males and females is 87 and the percentage of this difference is 9.0%. This shows the level of unequal numbers in the male and female family members.

Table: 62

2.5 Table showing age of the family members of the respondents:

Sr. No.	Age of the Family members	Number	%
1.	0-5	77	7.8
2.	6-15	140	14.0
3.	16-25	192	19.1
4.	26-35	198	19.7
5.	36-45	166	16.5
6.	46-55	102	10.1
7.	56-65	72	7.1
8.	Above 66	43	4.2
9.	No Information	15	1.5
	Total	1005	100

It was necessary to know the age of the family members. On the basis of the data collected in the fieldwork, members have been classified in different age groups. With the help of this classification, details of children, teen agers, young persons and elders. This has been found on the basis of total 1005 family members.

In the age group of 0-5 members are 77 (7.8%), 140 (14.0%) are in the age group of 6-15, 192 (19.1%) are in the age group of 16-25, in the age group of 26-35, there are 198 (19.7%) members, 166 (16.5%) members are in the 36-45 age group, 102 (10.1%) are in 46-55 age group, 72 (7.1%) are in the age group of 56-65 and members above

66 and above are 43 (4.2%) while 15 (1.5%) members have not given information about their age for different reasons.

The above information received from the respondents of the selected four villages throw light on several important social various aspects. In the men-woman ratio, Gujarat is in a shameful condition. In the age groups beginning from the teen agers to the young persons, this level is found 55.0%. It is also a striking fact that, in the 21st century, the majority of population in India is young.

5.2.14 Interpersonal Relations among Members:

Members of a family have different types of relations among themselves according to which they enjoy a specific status in the family and everyone plays her/his role accordingly. Thus, all members are inter-related with one another. Who play their roles according to their status and enjoy a specific status. On the basis of their interrelation each member has got a specific position in the family just like father's father or grandfather, grandmother, *Daji Bapu* (father's elder brother), *Kaka* (father's younger brother), *Mama* (maternal uncle), *Foiba* (aunt/father's sister), *Bhabhi* (elder brother's wife), grand children (children of sons and daughters), daughter-in-law and so on are seen in the family.

More interrelations are seen if the number of members is large in the family. Division of labour is seen in the family. Member of a family are mutually interrelated and they help one another but there is a change to a certain extent in the traditional relations of the members in their responsibilities, duties, rights, their roles and their status.

5.2.15 Blood Relatives and Relations on the Basis of Marriage:

In the relations of the same blood, those who are related by the same blood are included just father-mother, father-son, mother-son, father daughter, mother-daughter, brother-sister and the like. In the *Karadiya* Rajput community, marriages between cousins, children of mother's sister are not allowed but marriages between children of maternal uncle and paternal aunt are allowed. In the same way, sexual relations between same blood relatives are strictly prohibited.

In the same blood relatives like grandfather, grandmother father's elder brother and his wife who is called *Bhabhu*, uncle and aunt are given respect and certain taboos are observed while treating them. Similarly, a younger person is not allowed to sit in a chair or on a cot in the presence of an elderly person. Family bond is seen among

cousins, brothers and sisters. Paternal aunt (*Foiba*) is found showing special feelings and affection towards members of her parents' side. In the past, when a paternal aunt or a sister or a daughter-in-law became widow, she would stay with her parents' family because of family relationship and spent a widow's life helping her parents' family. Today, however, there is a change in the type of traditional relationships but a paternal aunt enjoys position and status of an elder in her brother's family even today. Relationship between sister and her brother's wife is just like that of friends or sisters. Elder brother's wife is like mother to her younger sister. Sometimes, sister is seen claiming her right in her brother's family. Relation between brothers' wives is like that of sisters but there is a change now in these relationships. After marriage, besides being a wife a woman is a daughter-in-law, a mother, a sister-in-law, elder brother's wife (*Bhabhi*), wife of a younger or elder brother, aunt and so on while man, besides being husband is father-in-law, son-in-law, husband of a sister, uncle, elder or younger brother to a husband, brother-in-law and so on.

In this Rajput community, new relationships like mother-in-law and son-in-law, sister-in-law (elder brother's wife called *Bhabhi*), mother-in-law and daughter-in-law and relations between parents of wife and husband arise after marriage. In this region, parents of either wife or husband are important relations. When parents of either wife or husband visit each other's house as a guest, they are given a very warm welcome and are offered opium and liquor, good food and a singing program called a *dayro* is organized in their honour. Rajput women give respect to guests warmly saying 'Please come' or 'welcome' without uncovering their faces. Today, however, new trends are seen in the system of blood relatives and marriage-based relationships.

5.2.16 *Natedari* (Network of Relations):

Natedari (a network of relationships) is very important in the structure of any community. Such relationships keep people connected by a network and they feel the sense of 'us' or closeness. Radcliffe Brown defines, "marriage and relationships based on it as a system which enables individuals to live together and to cooperate mutually in the form of social community members. He has defined the *Natedari* (network of relationships) as the first stage of the understanding of relationships prevalent in any community."

In whole of the world, man is connected by a network of his relationships. The entire

network of relationship is found spread around a person right from her/his birth. Mostly, this system of relationships interweaves a network of relationships among individuals.

In the *Karadiya* Rajput community also looking at restrictions on marriages, different types of relationships and an individual's duties on different social and religious occasions, specific words used to address relatives and so on, a fixed and systematic network is found. This system is very useful in understanding events behind certain transactions re-establishing meaningful historical sense.

In the *Karadiya* Rajput community of the *Bhal-Nalkantha* region, two types of relationships are generally seen: (1) Blood relatives (Relationships based on the same blood) and (2) Marriage-related relationships. Relationships between relatives connected with the same blood or those based on marriage are universally accepted although these are different. Like any other community, relationships in the *Karadiya* Rajput community, too, are important in respect to social relations. They use sweet and respectful words to address their relatives.

5.2.16.1 Types of Relationships:

Like those in other communities, relations in the *Karadiya* Rajput community are generally divided into two categories.

5.2.16.1.1 Blood Relations (Same-Blood Relations):

In the blood related relationships, the relation between such relatives is based on the basis of the same blood or by reproduction. These relations include mother, father and brothers-sisters or siblings.

5.2.16.1.2 Marital Relations (Relations Based on Marriage):

In Hindus, marriage is a *samskara*. After marriage not only the husband and wife are connected but all the other relatives are also connected. After their marriage, man besides being husband also becomes brother-in-law, maternal and paternal uncle and the like and the bride becomes besides being wife, a sister-in-law (*Bhabhi*, *Derani*, *Jethani*), an aunt (Maternal and Paternal) and so on. Thus, relationships based on marriage include all relations related to both husband and wife.

5.2.16.2 Categories of Relationships:

Like those in other communities, there are categories of relationships in the *Karadiya* Rajput community of the *Bhal-Nalkantha* region, too.

5.2.16.2.1 Relations of the First Category:

In relationships of the first category, father-son, father-daughter, mother-son, mother-daughter brothers and sisters and the like are included.

5.2.16.2.2 Relations of the Second Category:

In these types of relationships, uncles, nephews, paternal and maternal aunts, brother-in-law (sister's husband as well as wife's brother) and the like are included.

5.2.16.2.3 Relations of the Third Category:

In the third category of relationships, those like sister-in-law (elder brother's wife as well as wife's sister), *Nana* (mother's father), *Nani* (mother's mother) and the like are included. Biological distance is more between the third than the second category than that in the first category.

5.2.16.3 Treatment Based on Relationships:

A person spends her/his life in the network of various social relationships. There are specific interactions in these relationships. These different fixed regulatory interactions give an idea of an individual's treatment of her/his relatives. In the Hindu society, there are certain norms and traditions about treatment and behaviour or interactions between two relatives. In this respect, there are two types of relationships: *Parihar* and *Parihas* relations.

5.2.16.3.1 *Parihar* Relations:

In the *Karadiya* Rajput community of the *Bhal-Nalkantha* region, too, there is a specific relationship between two certain persons which keep them away biologically from each other. In the caste system, there are certain norms and restrictions in some relationships in the family. Such relationships are called *Parihar* (restricted) relationships.

Parihar relations are the most important relations. In these relations, a daughter's parents do not take meals at their daughter's house after her marriage. According to another normative behaviour, a daughter-in-law does not show her face to her father-in-law and other elders.

5.2.16.3.1.1 Daughter-in law and Father-in-law:

In the *Karadiya* Rajput community of the *Bhal-Nalkantha* region, a woman cannot look at her father-in-law or her husband's elder brother nor can she show her face to them. She keeps her face covered with a part of her sari-a gesture called *Laaj*. A woman cannot talk to her father-in-law or to her husband's elder brothers and is

expected to pass near her elders. If necessary, a daughter-in-law addresses her father-in-law with words extremely polite words like ‘Bapa’, ‘Jiji’ or ‘Bapuji’ (all meaning father). If a father-in-law or husband’s elder brother has to talk to women, they talk to them through a child; they make coughing sound to alert women.

5.2.16.3.1.2 Son-in-law and Father/Mother-in-law:

In the *Karadiya* Rajput community, a son-in-law is not allowed to talk face to face with his father-in-law and mother-in-law for many years after marriage. He is also not allowed to talk to his wife and play with his own children in the presence of his in-laws and elders. It is considered improper to cradle his own child or carry the child in the presence of his father-in-law as well as his mother-in-law. Son-in-law is given respect by his father-in-law and mother-in-law but the son-in-law cannot sit on the same cot on which his father-in-law is sitting. Both of them give respect to each other but talk to each other only when it is necessary. There is, however, some change in these traditional relationships.

5.2.16.3.1.3 Restricted Relation between Brother and Sister:

In the *Karadiya* Rajput community of the *Bhal-Nalkantha* region, relation between brother and sister is considered innocent, selfless sacred and restricted. To position of sisters in the family is unique and unmatched. Sisters, whether younger or old, are always addressed with respect by adding a respectful suffix called ‘ba’ to their names. Both brothers and sisters address one another respectfully and behave with restrictions. In the presence of male members sisters are not supposed to sit on a chair or a cot. Sisters are not supposed to talk loudly. No sister is allowed to a known or an unknown male before or after her marriage. A younger brother is supposed to give respect to his elder sister and her husband. In the same way, a younger sister and her husband are supposed to give respect to the elder brother.

Thus, these relations with social taboos are found in the *Karadiya* Rajput community some changes are found in them.

5.2.16.3.2 Parihas Relations Based on Marriage:

Parihas (Unrestricted) relations are quite different, separate and contradictory to *Parihar* (restricted) relations. In *Parihas* relations two relatives can come close to each other; some of these relations allow touching each other, too. Such relations which involve closeness, playing jokes with each other are called *Parihas* (unrestricted) relations. In this community, relations between elder brother’s wife and

her husband's younger brother, wife and her younger sister, wife's younger sister and her husband are such relations in which free interactions and teasing are allowed especially on occasions like marriage through wedding songs called '*Fatana*.' Although these relations are unrestricted, some restrictions have to be observed.

5.2.16.3.2.1 Relation between *Jijaji* (Elder Sister's Husband) and *Saali* (Sister-in-law/ Wife's Younger Sister):

In the *Karadiya* Rajput community of the *Bhal-Nalkantha* region, *Parihas* (unrestricted) relation between *Jijaji* (Elder Sister's Husband) and *Saali* (Sister-in-law/ Wife's Younger Sister) is one such relation. In the past, if wife died, her younger sister got married to the widower husband. The relation of teasing and joking between them was permissible thinking of the possibility of marriage in the event of wife's death. Although such event rarely occurred there was free interaction-that of teasing and tapping on her cheek or plucking hair and so on-between wife's younger sister and elder sister's husband. However, such relation is not allowed between husband and wife's elder sister. On festivals like *Holi*, wife's younger sister and her husband throw colours on each other and play together. Husband buys gifts to his wife's younger sister at fairs; tease each other by their pet names and so on. After her marriage, this relation between husband and wife's younger sister is restricted. Today, this relation between husband and wife's younger sister is seen in a changed form.

5.2.16.3.2.2 Relation between *Devar* (Husband's Younger Brother and *Bhabhi* (Elder Brother's Wife):

In the *Karadiya* Rajput community of the *Bhal-Nalkantha* region, *Parihas* (unrestricted) relation between wife and husband's younger brother called *Devarji* that of teasing and pulling legs is allowed as part of social life. It is described in folk songs, songs and also exists in real life. Elder brother's wife is called *Bhabhi* who is like mother for husband's younger brother but they tease each other, throw colours on each other on *Holi* and smear each other's faces with soot. Elder brother's wife also teases her husband's younger by tapping on cheeks, pluck his hair or cheeks, hide his clothes while he is in bathroom and the like. Moreover, she takes him to fairs and looks after him if he is very young. These relations still exist but today there are some changes in them.

Thus, in the *Karadiya* Rajput community of the *Bhal-Nalkantha* region, *Parihar*

(restricted) and *Parihas* (unrestricted) relations in the family and with other relatives are found as a system and they form a unique traditional pattern.

5.2.16.4 Signs of Suggesting Relations:

Generally, different matters are connected with an individual for his identity. In the same way, for social identity, family name, father's name, village, *taluka*, district, region, state, family line, religions and so on are some of the marks of identity. Traditionally, there are several signs for addressing family members and different relatives.

In the Rajput community of the *Bhal-Nalkantha* region, '*Bapu*' '*Bapuji*' or '*Jiji*' or '*Papa*' for father, '*Daaji*' or '*Mota Bapu*' for father's elder brother, '*Kaka*', '*Kaku*' for father's younger brother, '*Daadi*' for father's mother, '*Bhabhu*' for wife of father's elder brother, '*Ma*', '*Ba*' or '*Mummy*' for one's mother, '*Kaki/Kachi*' for wife of father's younger brother, '*Motabhai*' or '*Motbhai*' for elder brothers, for elder sisters '*Motaben*', '*Motben*' or '*Didi*', '*Foi/Foiba*' or their full names for father's sister, '*Fua/Fuva*' for *Foiba*'s husband or their full names are used to address them. In addition to this, *Mama* for maternal uncle, and '*Mami*' for his wife, '*Ben*' or '*Didi*' for younger sister, full name for younger brother, *Jija/Jijaji* for sister's husband, '*Bhabhi*' for elder brother's wife, '*Jeth*' for husband's elder brother, '*Diyar/Devar*' for husband's younger brother, '*Nanandba*' for husband's sister, '*Nana/Dada*' for mother's father, '*Nani/Dadi*' for mother's mother are used. Moreover, the tradition of addressing family members and other relatives, by adding suffixes like '*sang*', '*sinh*', '*bha*' and '*Bapu*' and suffixes like '*ba*' to the names of women is going on even today. Such sign or addresses showing relations are still found being used in the Rajput community.

However, the impact of modernity is found in these signs showing relationships, addresses and names.

5.2.17 Traditions of Inheritance and Rights:

In the *Karadiya* Rajput community of the *Bhal-Nalkantha* region, father-centered family system and male-dominated social system are found. Male members are equal partners in the property because males are more important than female members. Head of the family is a male and he runs all economic transactions. He holds control over the movable and immovable properties. After the death of the head, the eldest

son assumes the position of the head and he either holds control over family's property or the property is divided.

A peculiarity of the Rajput community of this region is that property is not divided until all brothers and sisters are married off but in some cases a son can stay separate from the family but he does not get his share of property until the last member of the family gets married off. Traditionally, the division of property is done in the presence of the head of the family or in he is dead it is done in the presence of elders and relatives like sisters, paternal and maternal uncles, aunts and other members and only after paying off all family debts. In all the sub-castes of the *Karadiya* Rajput community, all the members of the family are equal partners and heirs to the property. Father or the eldest son administers all properties; women in the Rajput community do not interfere in the administration of property. A son can stay separately asking for his share from the property. Women's consent is not sought in the selling or purchase of any property. A widow sister, wife or a paternal aunt can live in the parents' house, if she wishes, and is given a piece of land and some share in the property for her maintenance to live with dignity. In this community, traditionally a widow is given a respectful position in the family because she is not allowed to re-marry. Today, however, widow remarriages are allowed which is a significant change in the tradition. The property of a childless widow goes to her closest relative. In the Rajput community, in matters like buying, selling, transfer, gifting or mortgaging of property, consent of female family members is not important. All properties-buildings, land, business and so on-are mostly shared jointly by all family members.

Sons are prompted to live separately due to rights in the property because of factors like education, urbanization, modernization, constitutional or individual freedom. When property is not divided, members can live independently at the same time. The youngest son is found to get a little more from the ancestral property. The ancestral house is given to the youngest son. Physically handicapped, weak and a widow family member gets a little more in her/his share than the other members.

5.3 Social Status of Caste:

Caste is the basis of Hindu society and the structure of the Indian society is organized on the basis of caste. The Rajput community insists on maintaining its unique cultural identity. It does not want to forget its old traditions of valour and sacrifices. It is their

unique cultural identity. The Rajput people live in geographical adversities and economic inequities but the traditions of a ruling class have not died.

The Rajput people attain status based on family line, social life style, cultural qualities and wealth. Rajput people of this region and their social status are hierarchically higher than other communities. The life style of the ruling class is unique because of their traditions. In the *Karadiya* Rajput community creates a unique identity because of the social celebrations being celebrated with great pomp and show and their traditions of social and religious occasions. The rituals of *samskara* of human life have also been accepted by them in their own way.

The social status of these Rajput people is high; family pride, their ego, bravery and their love for cows are known world over. They are free to follow their traditions, beliefs and social code in the society. This community has a tendency to raise the family status in the society by following rights of holding power in the present time. They also have a tendency to face any social, religious occasion or a family problem as a prestige issue and they consider their social status to fight for family unity.

5.3.1 Family Freedom:

The *Karadiya* Rajput community of the *Bhal-Nalkantha* region is famous for orthodox family traditions. The authority and control of the elders is accepted by every member of the family. Their status and position as a community are high in the society. The eldest member and adult males are found dominating in economic, social, religious and administrative matters. The male members enjoy family freedom and rights more than the female members. These Rajput people insist on maintaining social traditions, beliefs and life style of a ruling class and ask the other members to maintain them. The position of women is seen inferior to men in the Rajput families. They have to observe social taboos strictly; they have to maintain social religious restrictions but still they do not have full freedom in the family. Their life is not completely free. Women cannot participate in public life freely. They do not have complete freedom in the matter of marriage. The relation between a daughter-in-law and her mother-in-law as well as her husband's elder brother is quite restricted. She cannot show her face to her father-in-law, her husband's elder brother and other elders nor can she pass near them. Women cannot sit near elders or talk to them directly.

Generally, all economic, social and religious rights are with elderly persons. In this

community, women's right of freedom is violated by young and old all the time and they are insulted by everybody. Males only are eligible for inheriting property and only they have the authority to enjoy property although sons, widow sisters or a daughter or a paternal aunt are also given a share in the property. Males are the sole users of property and women are secondary in matters of property. On religious occasions women participate with men but women's participation is greater than men. Daughters and other women do not go out without a reason; they generally remain inside the four walls of the house. There was a time when women were not allowed to go to school; they were not allowed to go to cities or *taluka* places for study. Remarriages were strictly prohibited. Thus, in matters of rights and freedom women were inferior to men women's place is secondary in this community.

Today, however, the traditional concepts of family freedom are changing; the dividing line between the male and the female are getting thinner. Traditions of education for women and widow remarriages are changing. The condition of the Rajput people living in villages is found different from that those living in cities.

5.3.2 Functions of a Family:

In the *Karadiya* Rajput community of the *Bhal-Nalkantha* region, too, family bonding is strong. In the same way, their attachment for community, village, region and faith in religion are also found strong. In this community, family members are given opportunities for adjustment in social structure and cultural activities. Individual differences are found in the functions of a family. Handicapped, weak, helpless and widowed members are provided suitable atmosphere and opportunities to live with dignity. Division of labour is based on gender. Women rear children, send them to school and provide them good bringing up, take care of the household, worship, clean the house and wash clothes, take care of the animals, provide supplementary income and become helpful to the family. Children are expected to go to school, take care of young brothers and sisters, do some petty jobs in farming and, in spare time, take cattle for grazing. Children are trained in the Rajput life style by parents and other members of the family.

Males are expected to maintain the families by earning from agriculture, jobs or a profession, take care of and administer property, provide requirements of the family members undertake economic activities, participate in public activities, perform

responsibilities of getting the younger brothers and sisters married and the like. Grandparents look after the household, tell stories to children and play with them, give them social and religious *samskara* (good bringing up), worship and take and take care of family affairs. Moreover, male members of the family plan the earning activities in order to maintain the family, celebrate religious and social occasions as well as take care of economic transactions. Property is given to members by inheritance. In this community, production and its usage is shared by the members of the family. Members are provided economic and social protection; they are given support in illnesses and difficulties. Members provide one another help and affectionate support in illness, natural or manmade calamities, debt and in celebration of social and religious occasions. Sometimes, they found taking revenge by quarrelling with the enemies in order to combat injustice to their family. They consciously try to preserve family pride and increase the social prestige of the family.

Moreover, family tries to acquire social, religious and political leadership. Its cooperation, contribution and role is seen in the educational, religious and social occasions, celebration of festivals, political matters, quarrels, calamities, welfare and developmental activities, progress and change. However, there has been a change in the roles of members in the modern time. The inequality between men and women is decreasing. Women are getting education and jobs. In short, the styles of functions of a family, routine work and tendencies of the role and position of members have changed.

5.3.3 Equality-Inequality between Husband and Wife:

In the *Karadiya* Rajput community of the *Bhal-Nalkantha* region, just like in other communities, the position of women in the fields of social, religious, political and economic field is found inferior to men. However, some equality between men and women are seen in the families of this community. The unbreakable bond between husband and wife is unique in Hindu religion and culture. In the *Karadiya* Rajput families, the role of wife is that of a *sahadharmacharini* (one who walks together on the path of religion) and that of a better half. In celebrating social and religious events, they take decisions together. On religious occasions, wife participates more actively. On occasions like celebrating social and religious *samskara* (passage of rites), giving donations and going on a pilgrimage, husband and wife participate together. In the ritual of *samskara* like engagement and marriage, together they select

bride and bridegroom for their children. In events like a family or community conflicts, they give love, affection, guidance, advice and consent to each other. They perform economic, social and religious activities together. They also take care of and keep control over children and young boys and girls and help them. They take responsibility of maintaining weak and old members of the family as well as widow daughter-in-law, a sister or daughter or a paternal aunt together. Traditionally, men enjoy greater authority than women in this community. As compared to other castes and communities, less equality between men and women is seen due to factors like education, constitutional laws, media, urbanization, modernization, transport and so on but this community has also come to accept the concept of equality between men and women. As a result of this, women have started to come out of four walls of the house and participate in public activities.

In this Rajput community, traditional values, customs, orthodox traditions, *samskara* and taboos create inequality between husband and wife. Women have little say in matters of property. Property is inherited by sons (males) but women get right of maintenance. Traditionally, no widow or a divorcee woman can remarry while widowers can marry again. Today, however, due to awareness and modernization, widows can remarry and are seen doing so. Because of male domination, inequality is seen between men and women in matters like education, property, social leadership, and social justice. Women are seen tolerating tortures by husband, their addictions, bad habits and even adultery. In fact, women have no voice of their own. In division of labor, too, inequality between men and women is seen. As compared to her husband, wife has to observe certain restrictions in her behaviour. She goes back to her parents in certain events when living with her husband becomes painful due to constant quarrels. Wife cannot advise or give instructions to her husband. Due to traditions, the position of women is secondary in her right of jobs. The relation between wife and husband is seen like one between a lord and servant. Husbands can ask for divorce but wife cannot do so. She shows a tendency to be faithful to her husband and his family for the whole life under any circumstances. Thus, position of women is lower than that of her husband.

Today, however, in Hindu Rajput families, there is a change in the relation between wife and her husband due to factors like education, especially education among

women, women's entry into jobs and professions, liberalization, protection of women's rights by laws and impact of other communities. Today, a tendency towards equal conjugal rights, friendliness and cooperation has developed.

5.3.4 Economic Freedom:

Caste system is the pedestal of Hinduism. The structure of Indian society is organized on the basis of caste. Every caste has its own culture. Moreover, Indian social structure has its peculiar code of conduct, traditions, customs, concepts, norms, assumptions, thoughts, beliefs, values and so on. Today, however, noticeable changes are seen in the traditional caste system and its characteristics. The traditional profession of the *Karadiya* Rajput community of this area was agriculture with animal husbandry as a complementary vocation which are their professions even today. This community is spread in villages and therefore, they have stuck to their traditional professions. All the same, people's tendency towards other professions, jobs and businesses is found increasing in addition to agriculture and animal husbandry due to education and awareness to live life of modern style, to combat high prices and maintain them. In this way, they are found trying to balance their economy.

In the economic system, males have more freedom of taking up economic activities but, in spite of individual talent, women have fewer opportunities in taking up economic activities. At the same time women of the new generation are taking up jobs in accordance with the status of their families in different departments of the state and central governments after passing competitive exams. They are getting jobs because of education and awareness in order to combat high price rise, support their families economically, for attaining freedom, live life of modern style, settle in urban areas, increase social prestige of their families and develop one's unique social status among other things. In villages, women are getting good income in the field of animal husbandry by selling milk.

Rajput people are capable of accepting any profession fit appropriate for higher castes. Deep impact of the traditions of a ruling class in economic transactions is seen in them. They prefer less to work jointly in economic ventures. These independent-minded Rajput people are habituated to work on high government positions, police force or on positions of bravery and valour in army. They do not like to work on jobs where they have to work on lower jobs.

The administration of household affairs, family and property is usually in the hands of father who is the head of the family. Heirs are equal partners in the property. Younger family members or women cannot interfere in the administration of the property. They do not accept lower professions in the community. They tend to independently invest in fixed deposits, deposits in cooperative banks, savings certificates, shares, savings accounts in banks, life insurance, medical insurance, insurance of crop and cattle and the like for savings.

As a result of education, contacts, urbanization, industrialization and so on there is a change in the traditional professions. Alongside the professions of agriculture and animal husbandry, tendency towards jobs, trading and business is increasing. Those who have got jobs or are in business also take care of the ancestral profession of agriculture. However, the new generation is not willing to take up the profession of agriculture. Tendency to prefer jobs and business to agriculture has increased.

5.3.5 Religious Freedom:

Taking into consideration the story of the origin of the Rajput people, they believe that they belong to high family line. The impact of religion on them is great due to lack of education and educational backwardness. In their economic, social, cultural, educational and political life also the impact of religion is quite deep. Sometimes, it seems they live under fear in the name of religion. They believe in gods and goddesses as they are worshippers of goddess *Shakti* who they worship on festivals and celebrations and rituals. As they live in the rural background, they traditionally have faith and blind faith. Tendency towards Fate is seen more than actions. They take recourse to religious oath, altar worship, recitation of the *Bhagvadgeeta* and black magic in events like childlessness or when there is no birth of a male child in the family, frequent illness in the family, natural or manmade calamities, illness or death of a cattle and so on. So, there is impact of superstitions, ignorance, traditions and rituals in the Rajput community. Concepts like *Pitru tarpan* (worship for salvation of ancestors), personal salvation, sins and bad deeds, hell and heaven, the good and the evil and so on are also seen in the community. Tendency to take recourse to religion because they believe that there is no illness in the family, illness of the cattle, calamities and so on by grace of gods and goddesses. That is why the worship of family gods and goddesses is done with great pomp and vigour. Some families incur a heavy expenditure on a grand community dinner when they ceremoniously perform a

traditional worship of a family goddess called '*Matajino Mandavo*.' Men and women participate together in religious celebrations. They tend to believe that all religions, gods and goddesses, sects are equal and also consider superstitions and good and bad omens as parts of religion. They believe it a bad omen in events like encountering a woman carrying a bunch of firewood on her head, encountering a widow, a cat or a snake cutting across the road, sneezing by someone, spilling of milk and the like; in the same way, they consider it is a good omen if one encounters a maiden, a cow or a Brahmin and the like.

Rajput people celebrate all Hindu festivals like *Diwali*, *Navratri*, *Dussuhra*, *Shivrati*, New Year and so on with a great pomp. In this community, religious independence is clearly seen; anyone can join any sect. All celebrate *Navratri* as the festival of *Mataji* (the goddess *Durga* or *Shakti*). Moreover, many of them have embraced sects like *Swadhyay* movement, *Gayathri Parivaar*, *Swaminarayan Parivaar*, the *Guru* tradition and so on. Some of the families are found worshipping their family gods and goddesses in their houses only by performing altar worship, incense, lamps of *ghee*, offerings, religious oaths and so on. They also believe in showing kindness, donations and help to the needy. They tend to keep faith in Brahma-Vishnu-Mahesh (the trinity of gods), Ram, Krishna, Hanumanji, various gods and goddesses, Jalarambapa, Bajarangdasbapa, Saibaba of Shirdi as well as one's *guru* in addition to natural elements like the Sun, the Moon, the Earth, the Sky, Water, Wind, Trees, animal and birds and so on. They remember ancestors and the dead by worshipping by offering *kheer* (milk pudding) to them during the *Shraddha* period and worship the stone statues of martyrs of the community on the date of their martyrdom.

For infusing religious *samskara*, in children, people organize reading of the *Bhagvadgeeta*, Ramayana, Public Mass Prayers and story-telling of Lord *Satyanarayan* and participate in these programs. Reading of religious scriptures is also frequently organized. Concepts of hierarchy are found in the rural society.

In the modern age, in *Karadiya* Rajput community of the *Bhal-Nalkantha* region, religious freedom is seen in a new form. As a result of the impact of education, awareness, contacts, means of media, transportation, as well as modernization a fresh and changed viewpoint is seen in the religious field. Beliefs of black magic, magical strings and talisman, *Bhagat-Bhuva* (exorcists) superstitions, good and bad omen,

ignorance and traditions have changed. Concepts of sins and bad deeds, hell and heaven, Fate, the Good and the evil, good and bad omens also have completely changed. People have begun to accept reality instead of events like illness, natural and artificial calamities, Fatalism and so on as a result anger of gods. In the past tendency for worship of gods and goddesses was seen in Rajput community but today they have started participating in the newly originated sects as per their understanding and interest. Religiosity is seen in the older generation more than the younger generation. In this social system, the structure of traditional religiosity is seen in different forms. Its mode and method have changed and the religiosity seems to have weakened.

5.3.6 Legal Freedom:

In the *Karadiya* Rajput community of the *Bhal-Nalkantha* region, traditionally, system of Community *Panchayat* or Village *Panchayat* was seen. In spite of being illiterate and uneducated, people having understanding and experience took leadership for justice and unity of community. In the past, in events like family quarrels, social problems like divorce, Village *Panchayat* or Community *Panchayat* set up a group of powerful members of *Panchayat* from which the family asked for justice. Leaders of the *Panchayat* gave a judgement after listening to both the parties. As per the tradition of the community, the guilty was punished, too. This punishment included traditional methods like fine, ostracizing from the family, caste or village, banning give and take of food, or banning weddings and the like. Members of the community, too, did not disobey community traditions and custom. In the past, family quarrels between a mother-in law and a daughter-in-law, between brothers, between husband and wife as well as sisters-in law were resolved by family member or close relatives. Taking the family prestige and social status of the family into consideration, in crucial situations only the problem was proposed before the *Panchayat*.

Today, however, for several reasons, the hold of the Community *Panchayat* is found loosening. In place of the Community *Panchayat*, the activities of the Community Welfare associations have changed. Problems are resolved by the family or relatives and people tend to go to court of law in crucial situations. In short, tendency to go to court of law has developed for justice.

5.3.7 Freedom for Divorce:

As compared to other upper-caste communities, social dynamism is found slower in the *Karadiya* Rajput community. So, they are seen sticking to their own customs,

traditions and modes. In the structure of the community, restrictions in certain matters were insisted on. Community control on one another and strict norms of punishment were seen. In matters like divorce, therefore, there was no freedom and although men were guiltier in such matters than women, divorces were asked for by men only. In the past, a woman would pass her life after divorce at her parents' house like a widow. Today, however, as a result of education, awareness, self-reliance and ability to live on one's own, husbands and wives have begun to take divorce socially when it is impossible to live together. They go to court in certain situations only.

5.3.8 Freedom of Re-marriage:

Traditionally, there was a restriction on remarriage in this community. Women, too, did not believe in remarriages. Generally, when a woman becomes widow or got divorced, she marries again but in this community, women were not allowed to remarry and she had to live a lonely secluded life. On the other hand, a widower or a divorcee man could remarry. Women could not go to the Community *Panchayat* or to the court of law because of prestige of the family, *samskara* or social taboos. There was a time when the number of child widows was very high.

Today, however, as a result of impact of education, contact, liberalism, urbanization, modernization and the like, the mentality of this community is found changed. Family or elderly people have begun to accept the idea of remarriage in events like the death of husband or wife, especially women do not remarry after a certain age as compared to widows of younger age. Men, however, can remarry at any age.

5.3.9 Freedom of Participating in Public Events:

Considered a high caste in the caste structure of the Indian society, traditionally, women were not allowed to participate in public events in this caste. They did not take any education because of traditional concepts and both men and women were indifferent to education. In the division of labour made on the basis of sex, women were supposed to be inside the house while men were supposed to be outside the house. Men and women took part in social festivals, celebrations, events, fairs and social-religious occasions keeping in view social limitations. A social event, religious celebrations, cultural events a separate arrangement is seen for men and women. Young daughter or a widow is not allowed to go out alone. Usually, women are supposed to observe the custom of *Laj* (covering their faces with their sari). In other words men take part in public events more than women. The representation of women

is found less than that of men. Today, however, especially women of the new generation have stepped in public events of all kinds.

5.3.10 Position in the *Gampanch* (Village Board) and *Gyatipanch* (Community Board):

In the rural society of India, Community *Panchayat* and the Village *Panchayat* hold a very important place. People believe *Panchayat* to be equal to God and always obey the judgements of the *panchayat*. Community *Panchayat* and Village *Panchayat* always keep restrictions on the transactions of their members.

In the *Karadiya* Rajput community of the *Bhal-Nalkantha* region, traditions of the Community *Panchayat* and Village *Panchayat* are important but these traditions are losing their hold day by day. Village *Panchayat* is supposed to take care of the works, welfare and development of all caste especially the upper castes while Community *Panchayat* is seen in an abstract form made of members of a particular caste. The position of Rajput people is important in the Community or the Village *Panchayat*. Whenever an economic, social or any other problem arose in the village, the elders of the village would assemble and find a solution to the problem. Rajput people are found to play the role of *Sarpanch* (Elected Head of the village), Chief (traditional Head of the village), Secretary and a counsellor in the village. In the village level events Rajput people are seen playing leading role. In the local elections, Rajput people play the dominating role; in most of the villages, they take leadership traditionally. They are seen playing a neutral role in solving family problems, social problems and those regarding property, land and all other matters.

All the same, this process of the Community and Village *Panchayat* as part of the rural culture is found disappearing for many reasons. All like to live independent lives according to their wishes and in the absence of the older generation, this tradition is breaking down.

5.3.11 Position and Status of Women:

A community or caste of any region has its own peculiar culture. Culture descends down from the older generation to the new. In this process, women of a particular community give an important contribution. Whether man or a woman, she/he is in constant touch of the mother and therefore, in whatever she/he learns from infancy to the childhood, mother's contribution is important. Children learn agriculture, animal

husbandry and other professions from their father when they grow up but girls learn everything from their mother. Thus, the contribution of the mother in the process of culturization is greater than the father. In familial matters too, the cooperation of women to men is very important and therefore, the importance of women cannot be ignored. It is extremely necessary to know the condition of women in order to completely understand any society.

“In whole of India, mother-dominated system has disappeared and the father-dominated system has ushered in.”⁽¹³⁾ The concept of considering only paternity the most important idea leaving aside motherhood is an important concept. According to ethics, a woman is believed to be a field or soil only in which a seed of father sprouts and it can hardly do anything else except giving nutrition to the newly sprouting life. “In connection to this, one thing is very significant that generally domination of the male is certainly found more in the community involved in animal husbandry.”⁽¹⁴⁾ Thus, from the ancient to the modern time, the position of women creates a distinct impression as a mother, daughter, sister and wife in the family or in public life.

5.3.11.1 Position of Women in Social Life:

The role, position and status of women is seen in different forms as a mother, daughter, sister or wife. Usually, the role of women as a mother include rearing of children, infusing good qualities or *samskara* in them, cooking for the family, doing all sorts of domestic work, helping in economic, agricultural as well as animal husbandry, advising the younger members of the family, economic, social, religious transactions and so on. A joint family is like a big Banyan tree as a family system in the rural social set up. Just as a male is the head in the male-dominated family and supreme in all matters, the role of his wife and as mother is multiple. Today, however, sayings like ‘*Ma te Ma, bija Vagadana Va*’ (Mother is unique, the rest are like wind in wilderness), ‘*Gol vina Molo Kansar, Ma vina Suno Sansar*’ (Just as a sweet is tasteless without jiggery, life is lonely without mother) and ‘*Ek Mata so shikshakoniGaraj Sare*’ (One mother is equal to hundred teachers) seem to have lost their effect. Some changes are clearly seen in the image of mother and other members of the family.

In the Medieval India, just as in most of the regions, communities and families, in Gujarat also birth of a daughter was like a curse. Daughters were addressed with

inhuman adjectives like a burden, troublesome and a pile of snakes. Even today, the house in which there are girls only and no son is known as childless. Thus, even today, son is more important than a daughter. Sweets are distributed among people to share the joy of birth of a male child. At one time there was a custom of killing daughters by drowning them in milk. That is why, social reformers-thinkers like Raja Ram Mohan Roy of Bengal had strived hard to stop such bad customs by establishing *Brahmosamaj*. And therefore, the Government of India has provided protection to girls by making many laws like 'Prevention of Female Foetus Killing' the effect of which is seen in different forms even today. Girls were ignored in giving education and good nourishment but today, awareness is clearly seen in these matters. Parents and the family consider it highly rewarding to give attention to good, nutritive bring up of daughters and to matters like education, marriage and a daughter is considered to be the prestige of the family.

At one time, there was a custom of being sati of which strong evidences are available in this region. These are statues called '*Satina Thapa*' (Imprints of Paws of a Sati). The woman who burnt herself alive on the pyre of her dead husband was called a 'Sati.' A belief was prevalent that a *Sati* would go to heaven besides giving respect to the tradition, custom, culture and a *samskara*. Even today, a '*Satima*' is worshipped among Rajput community and the anniversary of a *Sati*, a coconut, *Chundadi* (a decorative sari), lamps, incense sticks and smoke of incense are offered. The tradition, however, is disappearing. At the same time, the Government has also given honour, place of pride, dignity and protection to women by passing a law.

Thus, the role of girls was important as a mother after marriage. The condition of widows and unmarried women was miserable and extremely pitiable. They are not give due respect in the family. In a joint family, their duties were child rearing, domestic work among other laborious works. They could go out of the house rarely only and had to be dependent on the members of the family. She was expected to weep after her dead husband, break her bangles, sing death songs and shave off her head; she could not go out of the house for a year after her husband's death nor could she see the face of any male. She could go out of the house only after a year of her husband's death. She was blamed as an inauspicious woman and had to wear white, dark or brown clothes as a mark of a widow; she could not participate in an auspicious

work either. She was supposed to follow social customs strictly but today changes are seen in all these traditional concepts.

5.3.11.2 Position of Women in Economic Life:

In the *Karadiya* Rajput community of this region, agriculture was their main profession and animal husbandry their supplementary vocation. In these vocations the contribution of women is very important. When agriculture was the only means of livelihood and there was not literacy, migration or awareness, life was completely immersed in farming. Traditionally, division of labour was and is based on sex in the fields of agriculture, animal husbandry as well as economic field. Some of the works were done by women, some by men and some works were done jointly by men and women. In addition to all domestic works, women bathed cows and buffaloes, gave them fodder on time, milked them, churned curds to make butter, ghee and butter-milk, go to farms to give lunch to husband and labourers, take advice in running the affairs of the house and the like. So, the position of women is very important in the family. Male members take care of the economic affairs of the house in addition to works like irrigation, taking care of the bullocks, administration of the house and the like. In the rural family system, the position, condition and status of women in comparison with men, is inferior in spite of their participation, help and contribution in all activities.

Today, however, women of the older generation are maintaining all these duties and responsibilities but the educated women of the new generation are absent from their participation in the activities of animal husbandry. Thus, in the economic field, new concepts and tendencies are seen in the traditional place, role and status of women.

5.3.11.3 Position of Women in Religious Life:

In religious life also women are very important. In the Indian social system, religiosity, devotion and religious sentiments are more in women than in men. Rajput people worship a number of goddesses in addition to gods. This suggests the position, respect, dignity, status and condition of women traditionally from ancient to the present time. Mythical characters of gods and goddesses like Shiv-Parvati, Sita-Ram, Radha-Krishna and Rukmani (Kan-Gopi) suggest the dignified place of women. Women have to sit beside their husbands in different rituals like recitation of the story of Lord Satyanaryan, *Shraddha* and Weddings besides in rituals or worship on occasions at various stages of social life. This suggests that women are an inseparable

part of social life and any worship without their presence is incomplete. Difference lies in men's mentality. Thus, the place of women in religious life is extremely important. Life of men without women is incomplete, hard, lonely and miserable.

5.3.11.4 Position of Women in the Field of Education:

In the *Karadiya* Rajput community, indifference and negligence towards education among girls was clearly seen due to factors like traditional concepts, customs, traditions, thoughts and culture. People had a belief that girls were supposed to go to her husband's house after her marriage and training of household work and social life was enough for her. As a result, the level of education in women of older generation is found much lower than that of men even today. People believed to train girls in practical matters more than giving the education. In the modern time, however, there is a total change in traditional concepts and rigid inclinations. Tendency to bring up girls, give them good nutrition and higher education just like boys has increased. As a result, women, too, have secured a unique place in economic, social, political, religious and in many other fields using their skills, art, knowledge, intelligence. It is also seen today that girls are moving ahead of boys in education and are securing their position in various fields of society for which the process of socialization is also playing an important role.

Table: 63

4.19 Table showing the respondents' opinion about women getting education and a job:

Sr. No.	Whether freedom to women in doing a job	Number	%
1.	Yes	145	72.5
2.	No	52	26.0
3.	No information	03	1.5
	Total	200	100

On one hand, 70 (35.5%) respondents oppose women's freedom, 145 (72.5%) respondents show no objection to women getting education and a job on the other. However, 52 (26.0%) respondents show objection to women getting education and a job. 03 (1.5%) respondents have given no information.

5.3.11.5 Position of Women in Life Cycle:

In the life cycle of *Karadiya* Rajput community of this region, too, a lot of importance is given to women. The place of women is unique in economic, social, religious fields and in other fields in addition to her role in routine life, daily works, life style as well as in various occasions, festivals, celebrations and in rituals. According to scriptures in of Hindu religion, some of the rituals are considered incomplete without women. *Samskara* like birth, marriage, death, ritual of *Shimant*, to invite goddess Randal, take care of a woman during her delivery, ritual of naming, giving away of a bride, worship of Lord *Satyanarayan*, altar worship, *Vastupuja* and the like are considered incomplete without the presence of women in the rituals and worship. So, life and occasions of all kinds are incomplete in the absence of women. Thus, the place of women is considered important in Hindu religion as well as in the family, home and society as a mother, sister and a daughter.

Table: 64

4.18 Table showing the respondents' opinion about freedom of women:

Sr. No.	Freedom to Women	Number	%
1.	Yes	127	63.5
2.	No	70	35.0
3.	No information	03	1.5
	Total	200	100

In response to the question whether women should have freedom, 127 (63.5%) respondents approve of freedom for women while 70 (35.5%) respondents believe that women should not be given any freedom. 03 (1.5%) respondents have given no information.

Table: 65

4.20 Table showing the respondents' opinion about tradition of women covering their faces:

Sr. No.	Whether believe <i>Purdah</i> system	Number	%
1.	Yes	188	94.0
2.	No	08	4.0

3.	No information	04	2.0
	Total	200	100

It is found from the information in the context of various questions that the community sticks to traditions just as whether women should observe *purdah* system (cover their faces in the presence of elders). In response to this question, 188 (94.0%) respondents answered affirmatively while 08 (4.0%) families have said ‘No’ in answer to this question. 04 (2.0%) families have given no information.

5.3.12 Gyati Panch (Community Board):

In the *Karadiya* Rajput community of the *Bhal-Nalkantha* region, Community Boards are found in all areas. Community Board works as a Community *Panchayat*. The young generation is striving for development and women want to come forward in the male-dominated society. Therefore, they are organizing different associations. As this region is long, wide and large geographically, there are small and a large-scale association of the community at the *taluka* as well as at the regional level but it has its own independent large-scale organization in the *Bhal-Nalkantha* Region *Karadiya* Rajput *Samaj*. These associations work for the progress of the community. In the same way, branches of the youth are also getting organized in each *taluka*; similarly, *Mahila* (women) associations are also getting organized for the development of women of the community.

Thus, the above points suggest certain system for bringing changes in this community.

5.3.13 Constitution of the Community:

Constitution of a community is a social institution made by the community according to the traditional customs and norms in order to maintain its traditions, customs, norms, culture as well as the *samskara*. Every member of the community has to obey the rules and norms of the constitution which is controlled by the Community *Panchayat*. There is a certain code of conduct based on customs and norms and certain constitutional provisions of the Community *Panchayat* which play an important role in sustaining the community.

There is a written constitution of the *Karadiya* Rajput community of the *Bhal-Nalkantha* region. Meeting of the *Panchayat* and its committees, nomination of various office bearers, amendments in the constitution and so on take place from time

to time. In this community an abstract and oral constitution is also found in the form of customs, traditions, norms, culture and different *samskara*.

Generally, Community *Panchayat* works after its organization for the progress, welfare reconstruction, development and change in the community. The leaders regularly meet at *Shri Sursinhji Rajput Hostel* at Dholka, Bavla, Dhandhuka, Sanand as well as at different places and decide future planning, Community mass marriages, founding of hostels for boys and girls, community halls for Rajput people and so on besides discussing control, administration and future schemes.

5.3.14 Social Control (Restrictions):

In every community control (restriction) is necessary in order to maintain its culture, traditions, system and constancy and in every Indian community it is found in one form or the other. If there is no control in a community, condition of breach of norms and social destruction in its structure arises. When such condition arises, problems crop up and mismanagement takes place in the community. Therefore, community has formed certain norms and criteria for behaviour as per these norms according to which the community is controlled. These criteria, rules, customs and norms are desirable and necessary and mandatory for every member to follow them. For this, community *Panchayat* and Village *Panchayat* and *Gotra* System are there to keep an eye on matters like engagement-weddings, Food and drink, professions, culture, customs and traditions, norms, beliefs and so on.

5.3.15 Caste Circle called *Ter Tansali* (Thirteen Bowls):

There is an organization called '*Kshatriya Mahasabha*' in Gujarat that binds various *Kshatriya* communities together. In the same way, there is a large group of *Kshatriya*, Rajput or *Katiyavaran* (warrior) communities which is an informal organization of former kings and communities directly or indirectly connected to the former ruling castes. The life style and temperament of these castes connected to former Princely States or of the members of certain castes were similar. The group of these castes is called '*Ter Tansali* Communities' which comprises of different *Katiyavaran* (fighting) castes like Darbar (Garasiya), Rajput, *Charan-Gadhavi-Barot-Bhat* (*Vahivancha* or Record Keepers), *Ahir*, *Mer*, *Bharvad*, *Rabari* (cattle breeders), *Koli* and so on. There is no untouchability among these castes for which a name *Ter Tansaliya* or *Tanhaliya* (meaning thirteen bowls) has become popular. There are rules about inter-caste marriages among these thirteen castes. In the present time, '*Ter*

Tansali Communities' have maintained their original form in which many similar social-political ideologies are seen.

“The concept of ‘*Ter Tansali* Communities’ clarifies actually the concept of hierarchy and division in the large caste system. It suggests that these communities is such a cluster of castes which is different from one another but is not separate or independent, especially a peculiar similarity is seen in matters like social identity, food-drink and profession in these ‘*Ter Tansali* Communities’. Hierarchically, the *Karadiya* Rajput people are considered high in the *Ter Tansali* communities.”⁽¹⁵⁾

5.3.16 Main Castes of the *Bhal-Nalkantha* Area:

The population of the *Karadiya* Rajput community of the *Bhal-Nalkantha* region is the main and a large community. In this community, too, there are sub-branches or family lines like *Aswar, Rahevar, Chauhan, Chavada, Padhiyar, Padheriya, Zala, Vaghela, Chudasama, Dodiya, Dod, Daya, Tank, Dahima (Dayma), Yadav, Jadav, Rathod, Masani, Dabhi, Gohel (Gohil), Parmar, Solanki, Nakum, Kamaliya, Vala, Kher, Vanar, Ghummad, Makwana, Bhati, Mori, Mandora, Barad, Sagar, Vegad* and so on but in the *Karadiya* Rajput community living traditionally in the *Bhal-Nalkantha* region mostly have many family names like *Aswar, Barad, Chauhan, Chavada, Dabhi, Padhiyar, Padheriya, Zala, Vaghela, Chudasama, Dodiya, Dod, Daya, Tank, Dahima (Dayma), Yadav, Jadav, Rathod, Masani, Dabhi, Gohel (Gohil), Gol, Parmar, Solanki, Nakum, Rahevar, Kamaliya, Vala, Kher, Vanar, Ghummad, Herma, Makwana, Bhati, Bhatti, Mori, Mandora, Barad, Sagar, Sindhav, Shinol, Umat, Vadher, Vagharola (Vaghrola), Vegad* and so on.

Other castes besides the *Karadiya* Rajput community living in this region include the *Brahmin, Garasiya, Darbar, Vanik, Luhana (Thakkar), Sadhu-Bava, Patel, KoliPatel, Charan-Gadhavi-Barot-Bhat, Bharvad, Ode, Pagi, Darji, Valand, Kumbhar, Suthar, Luhar, Vaghari, Harijan, Mochi, Vankar, Chamar, Bhangi* as well as the Muslim among others.

5.3.17 Inter-caste Relations:

Man is very closely related to Nature. Man needs Nature because man lives with nature and gets a lot of things from birth to life. So, man's habitat is close to Nature-where there are ponds, rivers, fertile land, drinking water, firewood, healthy climate, as well as things necessary for living are available and where their primary needs are

satisfied. People living in the village have to depend on other people for fulfilling their needs mutually. The relation of one caste with another caste is called ‘inter-caste relation.’ The rural traditional structure of a village is caste-based which has been hierarchically set up in four castes-The *Brahmin*, *Kshatriya*, *Vaishya* and the *Shudra*. According to the definition and peculiarity of each caste, it has its unique culture. Each caste has its own traditional vocation. In matters like marriage, each caste has strict restrictions and marriages are allowed within the caste only. In a village, people of different castes live and each caste has its own traditional vocation. Each caste is connected with other castes informal social inter-caste relations. The *Karadiya* Rajput community of the *Bhal-Nalkantha* region is placed as a high caste in the traditional Hindu caste system hierarchically and possesses features of a high caste. The traditional professions of the *Karadiya* Rajput community are agriculture and animal husbandry and therefore, they have to depend on many different low as well as high castes living in the village. The unique feature of Hindu caste system is that they are not independent but are dependent on one another. They live in the same village different separate streets with people of various castes like the *Brahmin*, *Garasiya*, *Darbar*, *Vanik*, *Luhana (Thakkar)*, *Sadhu-Bava*, *Patel*, *Koli Patel*, *Charan-Gadhavi-Barot-Bhat*, *Bharvad*, *Ode*, *Pagi*, *Darji*, *Valand*, *Suthar*, *Kumbhar*, *Luhar*, *Vaghari*, *Harijan*, *Mochi*, *Vankar*, *Chamar*, *Bhangi* among others. These streets are called a *Sheri* (street), *faliyu (latto)*, *Vado* (locality) or a *Vas* (a street) and, all these castes have mutual inter-caste relation with one another. People in the village give respect to the elderly Rajput people addressing them as *Mukhi* (Chief), *Bapu* (Father), *Daaji* (father), *Bha* (father’s elder brother), *Dada* (Grandpa) and so on. The *Karadiya* Rajput people have inter-caste relations with each of these castes. People of any caste address people of other caste with words like *Bhai* (Brother), *Ba* (Mother), *Kaka* (Uncle), *Kaki* (Aunt), *Dada* (Grandpa), *Dadi* (Grandma) and so on; no body uses insulting words for others. In the rural society, each caste takes help from other castes and helps others. The *Karadiya* Rajput people take help of other castes. The *Brahmin* perform worship on occasions like birth, marriage, death, social-religious events, *anushthan*, *Shraddha* worship, suggest auspicious time, prepare horoscope or suggest names after birth of a child, read astrological predictions from an almanac of astrology, perform story-telling of Lord *Satyanarayan*, read the *Garudpuran* and so on; the barber shave hair of people as well as give services on occasions like birth, weddings and death; the tailor sew clothes, *Mod* (long cloth), sheets for agricultural

use and turbans; the carpenter make and repair a bullock cart, cots, wooden seats, doors-windows, agricultural tools; the blacksmith make and repair iron tools for use in agriculture, sharpen tools and so on. All artisan castes provide their services to the upper castes as well as other castes for which they are given wages or compensation once or twice in a year in the form of food grain. Today, they are given both food grain as well as cash. Thus, in villages the *Jajmani* system (system of inter-dependence among castes) is seen and people live life of mutual cooperation. The feelings of fellowship and mutual relations are seen in every village. All help one another mutually on good or inauspicious occasions.

It should also be noted that the traditional village does not exist today. As a result of awareness in the lower castes in the *Jajmani* system, awareness of being exploited or of slavery, desire of novelty, face high prices, they have migrated to towns and cities for employment and jobs and process is still on. The *Jajmani* tradition, therefore, is breaking down and weakening or disappearing today. That is why the upper as well as other castes find difficulties in getting help from these dependent castes. Thus, there are great changes in the traditional inter-caste structure of villages.

5.3.18 Social Hierarchy:

Traditional Hindu caste system is divided into four main hierarchical castes: (1) the *Brahmin*, (2) the *Kshatriya*, (3) *Vaishya* and (4) the *Shudra*. In the hierarchical order the *Karadiya* Rajput people are placed in the second category. All castes are found settled in the hierarchy and a member of any caste cannot change her/his caste as distinguished by the characteristics of the caste because it is a given status. In the same way, the *Karadiya* Rajput people are given the status of a high, middle or equal caste in the higher castes and are placed in the upper class in the social hierarchy. “Rajput people come first in the order of castes. In order to get a meaningful idea of the tradition of dividing castes, there is no alternative but to understand every order the limits, especially of divisions and the means of maintaining the limits and forms of these limits. In the order of villages the Brahmin, Rajput are followed by *Kanbi/Patel* (Farmers), *Koli*, *Suthar* (Carpenters), *Valand* (Barbers), *Chamar*(Cobblers) and so on. In these divisions, strict restrictions on inter-caste marriage, thoughts and rules of untouchability as well as other were stronger than other norms or means with which scholars of the Indian rural community are well-versed since 1950 A. D.”⁽¹⁶⁾

Thus, the castes higher and lower than this caste suggest the sustenance of the Indian caste system and to give analysis of class in this internal system is as if to give the principle of hierarchy in sociology.

5.3.18.1 Higher (Upper) Caste:

The position of the *Brahmin* is high as they hold high status according to the age-old rules and restrictions in the *Varna*, class and caste system.

5.3.18.2 Middle Caste:

According to Prof. I. P. Desai, in the categories of the Rajput caste is the only category in which there were no sub-divisions. They belonged to the families of ruling class or their relatives. Members of '*Ter Tansali*' were warriors and as their equals had the relations of taking food together but in respect to status they were lower than the former. Moreover, *Karadiya* Rajput people belong to the category in which there are various branches of the Rajput which include the *Garasdaar*, *Garasiya* and the *Darbar*.

Castes like *Vanik*, *Patel*, *Sadhu-Bavaji*, *Luhana*, *Charan-Gadhavi*, *Barot*, *Ahir*, *Mer*, *Koli*, *Bharvad*, *Rabari*, *Suthar*, *Valand*, *Darji*, *Kumbhar* and *Luhar* are placed lower than the Rajput in the hierarchical order of the Hindu caste system.

5.3.18.3 Lower Castes:

On the basis of the traditional Hindu caste system, *Mochi*, *Vankar*, *Harijan*, *Chamar*, *Bhangi* and so on are considered lower castes. These castes were considered lower in the Hindu caste system and their inter-caste relations with other castes were not clear but they belonged to the class of the depressed, poor, backward showing solidarity and other castes had interrelations with them but with care that they did not touch them. Their services were all the same taken by other upper castes.

Thus, *Karadiya* Rajput people consider the *Brahmin* higher and therefore accept water from them as well as food cooked by them. The *Brahmin* and the *Sadhu-Bava* are given meals first on any occasion. The *Brahmin* do not accept food and water from the lower castes; so, they are given raw food grain, flour, pulses, *ghee*, oil, jaggery, *dal*, rice, milk, curds, fruit and vegetables as per the tradition. The Rajput people do not take meals at the house of the Brahmin as they give respect to the Brahmin addressing them as *Brahmadev* but give them gifts and donations. *Karadiya* Rajput people keep relation of eating food with castes equal to them but do not take meals

with the castes lower than they. The people of lower castes can take meals at the house of the *Karadiya* Rajput.

In the modern time, caste system seems to have changed. Untouchability and discrimination are disappearing. Today, caste is emerging in a new form.

5.3.19 Sharing of Food and Untouchability:

In this region, people of any caste can take food at the house of the *Karadiya* but they take meals only at the house of a member of *Ter Tansali* group as per the restriction of their caste. They do not take meals with members of untouchable castes. At the house of the upper castes, the *Dalits* had to carry food in their own dishes to their house and eat there. The *Dalits* belonging to the untouchable castes could not enter the house, kitchen and *verandah* of the Rajput people. They are given a gunnysack to sit on in the street.

Today, however, change is seen in the traditions of sharing food and untouchability due to education, awareness, and laws although this discrimination is still seen in the rural areas but change is visible in people's attitude towards the people of lower castes. In the cities untouchability is not seen at all and untouchability and discrimination are not seen at all. So much change in transactions and traditions of sharing food and water is clearly seen.

5.4 Marriage System:

A Hindu wedding is a *samskara* not a contract. In the traditional Hindu system, marriage is a social institute. Changes are seen in the society as necessity arises with the change in time and situations. The Rajput community is ready to leave whatever is not required. It has become clear during the fieldwork that changes have come gradually in the Rajput community after the Independence. In this community, many changes are seen in social occasions being celebrated in the royal style in the area under the study. In today's adverse economic condition, common families cannot afford lavish expenses but it is clearly seen that a class has arisen which sell off property or take loans in order to maintain social prestige customs and dignity. The Rajput community follows the traditions of the Hindu scriptures and therefore, Hindu traditions are seen in the *samskara* of marriage. In that respect this community has accepted the traditions of different *samskara* of the Hindu religion. Marriage is *samskara*, religious and sacred institute and in the *Karadiya* Rajput community the

samskara of marriage is given a lot of importance. A marriage is an occasion of their social status and creates a peculiar social prestige. The *samskara* of marriage is maintained considering it a sacred religious obligation. A marriage creates a feeling of social sharing in the Rajput community and new social relations emerge out of marriages.

A marriage is a universal institution of human society. Marriages bring stability in an individual's life as well as in the society. It is not just a social contract for reproduction and fulfilment of sexual desires but is a sacred means for salvation. It means a Hindu marriage is not a social contract but a religious *samskara*. Rituals like *Hom* (altar worship), *Panigrahan* (accepting holy water from husband's hand), wedlock, *Saptapadi* (ritual of taking seven steps together) and so on become essential. The *samskara* of marriage also insists for the couple on living a complete married life.

In the marriages of this community, a series of royal traditions is clearly visible. A deep study of the system of marriage in the Rajput community of the area under study has been made keeping in view aspects like status of marriage, field of marriage, age for marriage, selection of a match, restrictions in marriages form of marriage, dowry system and so on.

5.4.1 Status of Marriage:

In the *Karadiya* Rajput community of the region status of marriage is seen in different forms which include persons who are married, unmarried, widows, widowers, divorcees, a *gharjamai* (husband living at his father-in-law's house) and so on.

If a person lives in his father-in-law's house as a *gharjamai*, his social prestige is diminished. So, usually, nobody prefers to live as a *gharjamai* at his wife's parents' house. In case when the wife is the only child of her parents and there is nobody to look after them as well as their property, the son-in-law has to live with his wife's parents. The proportion of death in males is higher than women because of addiction and negligence towards health by men, therefore the number of widows is more than widowers. In this community, there little scope for divorce, remarriage and giving up of a wife. In case there is a quarrel between husband and wife and if there no scope for compromise, the wife is driven away to her parents' house although for reasons like social restrictions, *samskara* and family prestige such cases are rare. The examples of a wife deserted by her husband are hardly seen.

Table: 66**1.8 Marital Status of the respondents:**

Sr. No.	Marital Status	Number	%
1.	Married	192	96.0
2.	Unmarried	003	1.5
3.	Widower	003	1.5
4.	Widow	002	1.0
5.	<i>Tyakta</i> (abandonee)	00	00
	Total	200	100

The highest number of respondents i.e. 192 are married who represent 96.0% of the total respondents while 03 (1.5%) are unmarried and 03 (1.5%) are widowers. 02 (1.0%) are widows. No respondent out of the 200 of them is *Tyakta* (abandonee). In the variegated nature of *Saurashtra* region, marriage is a cultural and unbreakable bond and in the castes connected with Ruling community, it is even more important. Once a marriage takes place, it can never be broken. This is clear from the information given by the respondents that not a single male or female is a *Tyakta*.

Table: 67**2.7.1:2 Table showing marital status of the respondents and their family members:**

Sr. No.	Marital Status	Number	%
1.	Married	641	63.8
2.	Unmarried	364	36.2
	Total	1005	100

From the above table No.67 (2.7.1:2), it is seen that 641 members are married and 364 are unmarried the percentage of which comes to 63.8 % and 36.2% respectively. The number of unmarried members is big because the number of children who have not attained the age of marriage.

5.4.2 Fixing the Area for Marriages:

Place is very important in fixing a marriage in the system of marriage. In order to

make the institute of marriage stable, restrictions, rules and limitations and control about marriages are found in every community. In this community also there is no fixed area to arrange marriages but the practice of fixing marriages in one's own area, region, relatives, familiar people and with one's own caste is seen. In the past, people preferred to fix a marriage of their children in a nearby village so that they could come back in the evening after finishing the hospitality and formalities of the marriage. The reason was the family members' presence is absolutely necessary in the morning as well as in the evening as their professions are agriculture and animal husbandry. As the farming activities are going on, it was necessary to come back in the evening because the host had to send lunch to the farm for workers, give fodder and water to the cattle and milk the cows and buffaloes in the morning and in the evening. Moreover, people preferred to fix marriages in villages at a short distance keeping in mind expenditure and spending of time in visiting the relatives on social occasions. Area especially that covered places like Bavla, Dholka, Tarapur, Cambay (Khambhat), Sanand, Viramgam, Dhandhuka, Dholera, Vadhavan, Limbadi, Surendrnagar, Chuda and Ranpur was preferred. Today, however, as a result of spreading of education and increase in contacts, means of media, mobile, telephone, means of transport, awareness, population and also because of factors like community conventions, meetings, magazines, fairs for selection of matches, advertisements and so on, today the scope of the area has been extended to Central Gujarat, North Gujarat, Saurashtra, Kutch, South Gujarat and even up to Rajasthan.

Table: 68

2.7.4 Table showing distance of the wedding place of the respondents and their family members:

Sr. No.	Distance of the wedding Place	Number	%
1.	01 to 10 km.	82	12.8 (8.2)
2.	11 to 25 Km.	123	19.2(12.2)
3.	26 to 50 Km.	121	18.9(12.0)
4.	51 to 75 Km.	62	9.7 (6.2)
5.	76 to 100 Km.	62	9.7 (6.2)
6.	101 to 150 Km.	20	3.1 (2.0)
7.	151 to 200 Km.	03	0.5 (0.3)

8.	No Information	168	26.2(16.7)
9.	Not Applicable (Unmarried)	364	(36.2)
	Total	1005	100

Details of the bride's village, show that 82 (12.8%/8.2%) villages are in the distance of less than 10 km., 123 (19.2%/12.2%) between 11 and 25 km., 121 (18.9%/12.0%) between 26 and 50 km., 62 (9.7%/6.2%) between 51 to 75 Km., 62 (9.7%/6.2%) between 76 to 100 Km., 20 (3.1%/2.0%) in the distance between 101 and 150 km. and village of 3 ((0.5/0.3%) member's bride is in the range of 151 and 200 km. 168 (26.2%/16.7%) members have no information and 364 (36.2%) members are unmarried.

These numbers show that many members have married within the range of 10 km. but most of the members have married in the range of 51 and 100 km. the number of such members is 450 i. e. 70.0%. In the marriages of the *Kshatriya* community there are restrictions of family branch, clan and *gotra* which means one cannot marry in the families of the same *gotra*, clan or family branch. These restrictions, however, have been relaxed due to education, awareness of equality between men and women as well as certain social reasons. So result, 82 male members have married in the area of less than 10 km. due to relaxation in the social restrictions.

Table: 69

4.21 Table showing the respondents' opinion about mass community marriages:

Sr. No.	Mass Marriages	Number	%
1.	Yes	189	94.5
2.	No	07	3.5
3.	No information	04	2.0
	Total	200	100

The community has accepted the idea of mass community marriages. This tendency has also increased in upper and lower castes. The fact that 189 (94.5%) families have approved of the idea of mass community marriages shows the community has also

accepted the idea of mass community marriages. 07 (3.5%) respondents do not accept this idea. 04 (2.0%) respondents have given no information.

Table: 70

4.22 Table showing good traditions/customs of the Rajput community:

Sr. No.	Mass Marriages	Number	%
1.	Yes	189	94.5
2.	No	07	3.5
3.	No information	04	2.0
	Total	200	100

Every community or caste has an attachment for one's own caste or community. Some of the good matters are important for them. In this context, the respondents who belong to Rajput community have shown as many as 15 points about the good tradition or customs of the community. According to them religiosity in the form of *Navchandi Yagna* is in the first place and as many as 40 (20.0%) consider it a good tradition, in the second place, 30 (15.0%) respondents have put girls education, 19 (9.5%) respondents have given third place to help to each other, 14 (7.0%) respondents have given fourth place to mass community marriages, 13 (6.5%) respondents have given fifth place to community unity, 11 (6.5%) respondents have given sixth place to widow remarriages, 10 (5.0%) respondents have given seventh place to social status, 09 (4.5%) respondents have given eighth place to love for education, 09 (4.5%) respondents have given ninth place to change in dowry system, 09 (4.5%) respondents have given tenth place to choice of matches for their children by elders, 07 (3.5%) respondents have given eleventh place to respect to elders, politeness and good behaviour, 07 (3.5%) respondents have given twelfth place to bravery, 06 (3.0%) respondents have given thirteenth place to joint family system, 06 (3.0%) respondents have given fourteenth place to respect to women. Thus, the respondents have shown these points out of the 18 points as good points in which religious values and beliefs are at the top. At the same time importance to social progress and social change are also given importance.

Table: 71**4.23 Table showing the bad traditions or customs in the Rajput community:**

Sr. No.	Bad Traditions or Customs	Number	%
1.	Child Marriages	12	6.0
2.	Addiction to intoxicating items	50	25.0
3.	Non-veg. food	14	7.0
4.	Heavy expenses on social-religious occasions	23	11.5
5.	Dowry system	15	7.5
6.	Purdah system	07	3.5
7.	Restriction on widow Remarriages	07	3.5
8.	Discrimination between men and women	08	4.0
9.	Restriction on girls' choosing their match	07	3.5
10.	Restriction on women doing jobs	10	5.0
11.	Negligence to education	03	1.5
12.	Gambling	15	7.5
13.	Animosity, orthodoxy narrow minded-ness	26	13.0
14.	No information	03	1.5
	Total	200	100

In the data collected in the study, the respondents have also shown their bad traditions and customs in which addiction to intoxicating items is put at the top. Animosity and orthodoxy or narrow-mindedness comes in the second place, as many as 50 (25.0%) respondents and 26 (13.0%) respectively show them as bad customs, 23 (11.5%) respondents have shown the expenditure on social and religious occasions as bad traditions and place them in the third order, then, matters like dowry 15 (7.5%), gambling 15 (7.5%), non-vegetarian food 14 (7.0%), child marriages 12 (6.0%), restriction on women doing a job 10 (5.0%), gender discrimination 08 (4.0%), purdah system 07 (3.5%), restriction on widow remarriages 07 (3.5%), restriction on girls choosing their life partners 07 (3.5%), negligence to education 03 (1.5%) follow in the order while 03 (1.5%) respondents have given no information.

Table: 72**4.24 Table showing the respondents opinion about the changes in the customs and tradition:**

Sr. No.	Whether they find Changes in Social Customs and Traditions	Number	%
1.	Yes	128	64.0
2.	No	64	32.0
3.	No information	08	4.0
	Total	200	100

In response to the question whether they think there should be change in the social customs, the respondents have said that many changes have already taken place in the modern times and 128 (64.0%) respondents accept that there should be changes in the social customs. 64 (32.0%) respondents believe that there should not be any changes in the social customs. 08 (4.0%) respondents have given no information.

Table: 73

4.24.1 Table showing changes in the social customs:

Sr. No.	Changes in Social Customs in the Community as per Respondents	Number	%
1.	<i>Kaan</i> (Public mourning) should be eradicated	03	2.34 (1.5)
2.	Bad customs should be Eradicated	05	3.90 (2.5)
3.	Child marriage should stop	07	5.46 (3.5)
4.	Encouragement to women education	14	10.93(7.0)
5.	Freedom to sons and Daughters	16	12.5 (8.0)
6.	Orthodox customs and traditions should be given up or changed	03	2.34 (1.5)
7.	Preference to mass marriages/marriages with simplicity	19	14.84(9.5)
8.	Importance to widow Remarriages	09	7.03 (4.5)
9.	Dowry system should be eradicated	19	14.84(9.5)
10.	<i>Purdah</i> system should be eradicated	05	3.90 (2.5)
11.	Expenses on social occasions should be decreased	05	3.90 (2.5)
12.	Decrease rituals after death	05	3.90 (2.5)
13.	Divorces should be banned	04	3.12 (2.0)
14.	Women should be given their rights	02	1.56 (1.0)
15.	Liquor, opium, smoking should be banned	04	3.12 (2.0)

16.	Superstitions should be eradicated	03	2.34 (1.5)
17.	Changes should be allowed in accordance with time	05	3.90 (2.5)
18.	No information	08	(4.0)
19.	Not applicable	64	(32.0)
	Total	200	100

Two groups of 19 (14.84%) respondents each have said that there should be mass community marriages or marriages in a simple way and dowry system should be eradicated and that they have considered these as the greatest changes. Then, 16 (12.5%/8.0%) respondents have placed freedom in the third place, 14 (10.93%/7.0%) respondents have placed education for girls in the fourth place, 09 (7.03%/4.5%) respondents have placed widow remarriages in the fifth place, 07 (5.46%/3.5%) respondents have placed restriction on child marriages in the sixth place, 05 (3.90%/2.5%) respondents have placed eradication of bad traditions in the seventh place, 05 (3.90%/2.5%) respondents have placed eradication of *purdah* system in the eighth place, 05 (3.90%/2.5%) respondents have placed minimizing expenses on social occasions in the ninth place, 04 (3.12%/2.0%) respondents have placed minimizing post death expenses in the tenth place, 04 (3.12%/2.0%) respondents have placed eradication of divorces in the twelfth place, 04 (3.12%) respondents have placed changes as per the changing time in the thirteenth place, 03 (2.34%) respondents have placed the eradication of public mourning in the fourteenth place, 03 (2.34%) respondents have placed eradication of orthodox customs/tradition or changing them in the fifteenth place, 03 (2.34%) respondents have placed eradication of addiction of opium and alcohol next in the order, 02 (1.56%) respondents have placed eradication of superstitions next in the order and 01 (0.78%) respondents have placed giving their rights to women next in the order. 08(4.0%) respondents have given no information while the question is not applicable to 64 (32.0%) respondents because they do not approve of any changes.

Table: 74

4.25 Table showing good and bad qualities of Rajput community:

Sr. No.	Good Qualities	Number	%	Bad Qualities	Number	%
1.	Kindness	07	3.5	Addiction (liquor,	24	12.0

				opium, smoking, etc.)		
2.	Honesty	02	1.0	Gambling	16	8.0
3.	Sacrifice	03	1.5	Anti-social activities	02	1.0
4.	High thinking	03	1.5	Bad habits	04	2.0
5.	Unique identity	04	2.0	Bad company	03	1.5
6.	Self-involvement	02	1.0	Arrogance	13	6.5
7.	Sacrament (<i>Samskar</i>)	05	2.5	Laziness	17	8.5
8.	Humility, courteous behaviour	17	8.5	Non-veg. food	05	2.5
9.	Self-confidence, strong will-power	12	6.0	Lack of unity	04	2.0
10.	Sincerity to duty,	03	1.5	Arrogance	09	4.5
11.	True to one's word	11	5.5	Jealousy, backbiting	07	3.5
12.	Bravery, fearlessness	24	12.0	Hot-temperedness	06	3.0
13.	Fanaticism	05	2.5	Superstitions	07	3.5
14.	Self-respect, proud	03	1.5	Orthodoxy and Narrow mindedness	03	1.5
15.	Benevolence, desire to help others	04	2.0	Quarrelsomeness, animosity, bullying Lack of unity, lack of tolerance	28	14.0
16.	Donation, help	13	6.5	Unnecessary expenses on religious and social occasions	09	4.5
17.	Respectfulness, give respect to others	03	1.5	Bad customs like dowry, child marriages, etc.	19	9.5
18.	Readiness to protect Cows	03	1.5	Hasty decisions	04	2.0
19.	Readiness to protect religion, religiosity	09	4.5	Hierarchy and social distance with lower castes	03	1.5
20.	Readiness to help	24	12.0	Exploitation of women	03	1.5
21.	Service to elders	08	4.0	Negligence to women education	03	1.5
22.	Readiness to protect Women	13	6.5	Unjust expectations from women	04	2.0
23.	Willingness to protect nation and community	11	5.5	Negligence to education	07	3.5
24.	Readiness to get high education and encourage education	09	4.5			
25.	Readiness to join army	02	1.0			
	Total	200	100	Total	200	100

In response to the question about good and bad qualities of the Rajput community, about the good qualities, respondents have mentioned them in this order: 24 (12.0%) respondents have mentioned fearlessness, valour or bravery, 24 (12.0%) respondents

have mentioned helping others, 17 (8.5%) respondents have mentioned respect, discipline, temperance, calmness, 13 (6.5%) respondents have mentioned social taboos, donation, economic help, 13 (6.5%) respondents have mentioned protection of and respect to women; 12 (6.0%) respondents have mentioned self-confidence and determination, 11 (5.5%) respondents have mentioned the quality of being true to one's word, 11 (5.5%) respondents have mentioned protect one's community and country, 09 (4.5%) respondents have mentioned religiosity, protection of religion and religious donation, 09 (4.5%) respondents have mentioned encouragement to higher education, 08 (4.0%) respondents have mentioned respect and service to elders; 07 (3.5%) respondents have mentioned generosity, 05 (2.5%) respondents have mentioned *Samskara*, 05 (2.5%) respondents have mentioned ferocity, 04 (2.0%) respondents have mentioned unique identity, 04 (2.0%) respondents have mentioned good-naturedness, benevolence and mutual respect, 03 (1.5%) respondents have mentioned sacrifice, 03 (1.5%) respondents have mentioned high thinking, 03 (1.5%) respondents have mentioned sincerity to one's duty, 03 (1.5%) respondents have mentioned self-respect and pride, 03 (1.5%) respondents have mentioned give and receive respect, 03 (1.5%) respondents have mentioned protection of cows, 02 (1.0%) respondents have mentioned honesty, 02 (1.0%) respondents have mentioned self-involvement and 02 (1.0%) respondents have mentioned willingness to join army.

Just like the good qualities, they have mentioned bad qualities in the following order: 28 (14.0%) respondents have mentioned animosity, quarrels, hot-temperedness and bullying nature, 24 (12.0%) respondents have mentioned addiction to opium and alcohol, 19 (9.5%) respondents have mentioned dowry, child marriages and divorce, 17 (8.5%) respondents have mentioned laziness, 16 (8.0%) respondents have mentioned gambling, 13 (6.5%) respondents have mentioned arrogance, 09 (4.5%) respondents have mentioned lack of unity, intolerance and heavy expenses on religious occasions, 09 (4.5%) respondents have mentioned arrogance, 07 (3.5%) respondents have mentioned jealousy, 07 (3.5%) respondents have mentioned superstitions, 07 (3.5%) respondents have mentioned negligence to education, 06 (3.0%) respondents have mentioned anger, 05 (2.5%) respondents have mentioned non-vegetarian food, 04 (2.0%) respondents have mentioned bad habits, 04 (2.0%) respondents have mentioned disunity, 04 (2.0%) respondents have mentioned rash or hasty decisions or indecision, 04 (2.0%) respondents have mentioned expectations,

servility from women; 03 (1.5%) respondents have mentioned bad company, 03 (1.5%) respondents have mentioned social discrimination, 03 (1.5%) respondents have mentioned exploitation of women, 03 (1.5%) respondents have mentioned negligence to women's education and 02 (1.0%) respondents have mentioned anti-social activities as some of the bad qualities of the community.

5.4.3 Age of Marriage:

In the *Karadiya* Rajput community of the region, at one time there was a tradition and tendency of child marriages or marriages at a very young age and child marriages did take place. Today, however, as a result of contacts, education, social awareness and government laws, there is a clear change in this respect and tendency towards marriages at adult age is seen. If there is a proposal of marriage, a reply is given that the boy or a girl is busy studying. In the past, engagement of a boy or girl was done at a young age and marriage was arranged five-six years later. Today the period between engagement and marriage is very short. People tend to spend more money in marriages of girls than those of boys. Thus, tendency to get children married at adult age is increasing. The norms of selection for a match in the young boys and girls of new generation have clearly changed.

Table: 75

2.7.3 Table showing age of marriage of the respondents and their family members:

Sr. No.	Age of Marriage	Number	%
1.	13 to 17	67	10.5
2.	18 to 21	282	44.0
3.	22 to 25	181	28.3
4.	26 to 30	41	6.4
5.	31 to 35	15	2.4
6.	36 to 40	01	0.1
7.	41 to 45	01	0.1
8.	51 to 55	01	0.1
9.	56 to 60	01	0.1
10.	No Information	15	8.0
11.	Not Applicable (Unmarried)	364	36.2

	Total	1005	100
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As per the Constitution of India, men can marry at the age of 21 and women at the age of 18 but from the total members, 67 males got married before 17 years of age the percentage of which comes to 10.5% while age of marriage of 282 (44.0%) married members is found between 18 and 21. Thus, most of the members of the *Karadiya* Rajput members marry at the age decided by the Constitution of India i.e. between 18 and 21. Today, however, in this age of education and social development, there is an increase in the age of marriage which, all the same, is not seen in the four villages covered in the study. Families involved in agriculture in the rural area, absence of professional education and due to their higher status *Karadiya* Rajput community the age of marriage is seen lower than that found in other developed castes. In the age group between 22 and 25, too, 181 members have been found married which shows that there is slow but steady increase in the age of marriage. There have been marriages at a late age which shows that in cases of death of wife or husband or divorce, remarriages, although very few, have taken place.

Table: 76

4.3 Table showing age of marriage in the community of the respondents:

Sr. No.	Age of Marriage for Boys	Number	%	Age of Marriage for Girls	Number	%
1.	16 to 20 Years	11	5.5	13 to 17 Years	09	4.5
2.	21 to 25 Years	173	86.5	18 to 22 Years	141	70.5
3.	26 to 30 Years	14	7.0	23 to 27 Years	48	24.0
4.	No information	02	1.0	No Information	02	1.0
	Total	200	100	Total	200	100

In the *Karadiya* Rajput community of the respondents, it is found about the age of marriage, 11 (5.5%) for boys is between 16 and 20 while the average age of marriage for boys is between 21 and 25 as has been reported by 173 (86.5%) respondents. 14 (7.0%) respondents have reported the age between 26 and 30 years, 9 (4.5%) families say that the age of marriage of their daughters is between 16 and 17 years which much lower than the age legally recommended. In the same way, 11 (5.5%) families do not observe the legally recommended for boys. Number of such cases is however, very

small. Most of the marriages as has been reported by 141 (70.5%) respondents take place between 18 and 22 years of age while in 48 (24.0%) cases marriages have been reported between the age 23 and 27 years. 02 (1.0%) respondents each have given no information in cases of the age of boys and girls.

Table: 77

4.16 Table showing the respondents' opinion about child marriages:

Sr. No.	Child Marriages	Number	%
1.	Yes	04	2.0
2.	No	193	96.5
3.	No information	03	1.5
	Total	200	100

In the *Karadiya* community which could be considered a symbol of a traditional community of India, it has been found that it does not approve of child marriages. In most cases engagement and marriages are fixed between 18 and 21 years. 193 (96.5%) families oppose child marriages and only 04 (2.0%) families approve of child marriages. 03 (1.5%) families have given no information.

5.4.4 Criteria of Selecting a Match:

In the Rajput community of this region, selection of a match for marriage is made in the traditional way although there are changes in this. In matters of selection of a son-daughter, bride-bridegroom, social status, skills for agriculture, land, property, family line, class, relatives and so on were given special importance. In the past, boys and girls had no scope for selection. Today, all the same, norms of selection in the new generation have changed. Social prestige, land, property, family line, village, relatives, economic stability, external appearance, education, job, business and so on are given more importance. Moreover, if the young boys go to cities or abroad for further studies, inter-caste marriages are taking place with girls of higher, equal or medium castes and communities. At the same time, tendency is found to select matches from newspapers, magazines of the community, internet or websites for marriage. Inter-religion marriages are still not accepted in this community. Today, parents give scope to their children to select their matches within the community which was the case in the past. Moreover, there was a restriction that boys and girls

could not see or meet each other after their engagement but before marriage. As compared to other higher or equal castes, the changes are slow in this respect but in respect to selection of a match new tendency for freedom is increasing.

Norms of selection of a boy or girl for marriage are as follows:

5.4.4.1 Criteria of Selecting a Boy:

Families of the *Karadiya* Rajput community of the *Bhal-Nalkantha* region take many factors into account while selecting a match and give preference to them, especially, in the selection of the boy (bridegroom), a new view point is seen instead of the old traditional view point. In the new view point, factors like education, job, business, residence in a city, social status, external appearance, agricultural land, property, economic stability, having no addiction, horoscope and the like are taken into account. Importance of matters like horoscope and dowry are, however, becoming secondary. In the past, knowledge and skills of farming were given more importance but, today jobs, business and residence in a city in addition to education are given more importance as norms for selection of a match.

5.4.4.2 Criteria of Selecting a Girl:

In the *Karadiya* Rajput community of this region, the bride considered beauty of the house, goddess of wealth or a jewel. So, a special attention and importance are given to the selection of a bride. Boys and girls are selected from the community only. Usually, more care is taken in the selection of a girl than a boy. Today, while selecting a bride, education, character, social status, beauty or outward appearance, economic stability, domestic skills, horoscope, dowry are taken into account although importance of beauty or external appearance is increasing.

Thus, in this community traditionally, boys and girls could not see or meet each other because of social restrictions, customs, traditions, culture and *samskara*. Today, however, the situation has changed. Still, keeping in view the culture and peculiarity of the community, the boy goes to the house of the girl for selection but no girl can go to the boy's house. After this formality has been over, parents of both the parties discuss the likes and dislikes of the boy or girl. The matter does not go forward if one of the two parties declines. If both of them agree, the families of the boy and girl visit each other's families and enjoy hospitality by turns. This formality is seen today.

Table: 78**4.4 Table showing choice of castes in marriages:**

Sr. No.	Choice of Marriage	Number	%
1.	Within Caste	196	98.0
2.	Outside one's Caste	00	0.0
3.	No information	04	2.0
	Total	200	100

In response to the question whether they like to marry in their own castes and whether they believe in caste bar, 196 (98.0%) respondents have accepted to marry in their own castes only. Although they live in an area which is very close to Ahmedabad that has got the status of mega city, *Karadiya* Rajput community accepts marriages in their own community only even today. 04 (2.0%) respondents have given no information.

Table: 79**4.5 Table showing the respondents' choice of area for marriage:**

Sr. No.	Choice of Area	Number	%
1.	Within Circle of Caste	172	86.0
2.	Outside Caste Circle	04	2.0
3.	Within Caste Circle & outside the Caste Circle	20	10.0
4.	No information	04	2.0
	Total	200	100

It is clear from the data collected in the survey that most of the respondents, that is 172 (86.0%) of them tend to marry their children in their own circle (fixed area, community) while only 04 (2.0%) families accept choice of marriage of their children outside their caste. As many as 20 (10.0%) respondents accept choice of marriage outside their circle of villages and outside their caste, 04 (2.0%) families have given no information.

Table: 80

4.6 Table showing respondents' tendency to inter-caste marriage of their children:

Sr. No.	Inter-caste Marriage	Number	%
1.	Yes	22	11.0
2.	No	175	87.5
3.	No information	03	1.5
	Total	200	100

In response to the question whether they would accept their children's inter-caste marriage, 175 (87.5%) respondents have said that they would not accept it, 22 (11.0%) respondents have shown readiness to accept their children's inter-caste marriage. 03 (1.5%) respondents have given no information.

Table: 81

4.7 Table showing respondents' opinion about taking consent of children in their choice of match:

Sr. No.	Consent in Choice of a Match	Number	%
1.	Yes	134	67.0
2.	No	63	31.5
3	No information	03	1.5
	Total	200	100

Following the tradition, tendency to select their matches within their own caste or sub-caste in their own circle is seen on a large scale. Respondents are found to take consent of their sons and daughters in selecting their life partner. 134 (67.0%) tend to take consent of their children in selecting their life partners while 63 (31.5%) respondents are found not to take consent of their children in matter of selecting their matches and only the elders take decision in selecting the life partners of their children. 03 (1.5%) respondents have given no information.

Table: 82**4.9 Table showing respondents' expenditure on marriages:**

Sr. No.	On the Marriage of Boys	Number	%	On the marriage of Girls	Number	%
1.	1,00,000 to 300,000	18	9.0	1,00,000 to 3,00,000	07	3.5
2.	3,00,000 to 5,00,000	63	31.5	3,00,000 to 5,00,000	33	16.5
3.	5,00,000 to 7,00,000	67	33.5	5,00,000 to 7,00,000	85	42.5
4.	7,00,000 to 10,00,000	14	7.0	7,00,000 to 10,00,000	27	13.5
5.	10,00,000 to 13,00,000	10	5.0	10,00,000 to 13,00,000	16	8.0
6.	13,00,000 and Above	07	3.5	13,00,000 and Above	07	3.5
7.	As per one's financial condition	13	6.5	As per one's financial condition	13	6.5
8.	No Information	08	4.0	No Information	12	6.0
	Total	200	100	Total	200	100

One factor is common in the marriages of both boys and girls. 13 (6.5%) respondents each in case of boys and girls say that they spend money keeping their economic condition; in case of boys, majority 67 (33.5%) respondents spend between 5,00,000 and 6,00,000, 63 (31.5%) families spend 3,00,000 and 5,00,000, 18 (9.0%) spend between 1,00,000 and 3,00,000, 14 (7.0%) families spend between 7,00,000 and 10,00,000, 10 (5.0%) families spend between 10,00,000 and 13,00,000, 07 (3.5%) families spend 13,00,000 and above while 08 (4.0%) families have given no information.

Similarly, in case of marriages of girls most of the families, 85 (42.5%) of them spend between 5,00,000 and 7,00,000, 07 (3.5%) families spend between 1,00,000 and 3,00,000, 33 (16.0%) families spend between 3,00,000 and 5,00,000, 27 (13.5%) families spend between 7,00,000 and 10,00,000, 16 (8.0%) spend between 10,00,000 and 13,00,000, 07 (3.5%) families spend 13,00,000 and above while 12 (6.0%) families have given no information. Families of boys and girls have earlier said that they give last priority to dowry but they spend a lot on marriages. 85 (42.5%) families

of girls spend between 5,00,000 and 7,00,000 and 23 (11.5%) families spend between 7,00,000 and 10,00,000 and total of these two groups make more than 50.0%.

5.4.5 Types of Marriage:

In the traditional Hindu caste system, there are two types of marriage on the basis of number of companions-either husband or wife: (1) monogamy, (2) polygamy. Polygamy marriages are sub-divided into two types: (1) polyandry, (2) polygyny. In monogamy the husband has one wife only an example of which is Ram and Sita in the age of the Ramayana and in polygamy one husband has more than one wife or wife has more than one husband. The famous examples are: King Dasharath had three queens and during the Mahabharat age Draupadi had five husbands. In the *Karadiya* Rajput community of this region, traditionally monogamy has existed. In certain special cases where there is no child in a couple, or in cases of divorcees, more than one wife was permitted. In the past as well as today, some persons are seen having a kept (second wife without marrying her) disregarding the community norms the proportion of which is very rare. Today, the system of monogamy gets encouraged due to factors like education, the law of monogamy, dignity of women, legalization and the like. In the system of polygamy no example of a wife having more than one husband is found. Similarly, the examples of more than one wife are also few and taking place in certain circumstances only.

5.4.6 Restriction (Prohibition) on Marriages:

In Hindu religion there are restrictions on internal and external marriages in every caste which have been practiced in one way or the other in actual life. The restrictions on marriages of sons and daughters which are allowed or not allowed in the family, caste, community and region are called the internal and external norms. In the *Karadiya* Rajput community of this region, there are certain restrictions on marriages which draw attention are explained below:

5.4.6.1 Prohibition on Marriage between Children of *Mama* (Maternal Uncle and *Foi* (Father's Sister):

The range of population, area and sub-branches of family names is very large and, therefore, there is large scope and convenience in arranging marriages. Yet, informal restriction of marriage between the children of maternal uncle and paternal aunt was seen. Examples of marriages between such cousins are found in ancient time. Arjun, Abhimanyu and Sahdev married daughters of their respective maternal uncles and *Shri* Krishna married a daughter of his paternal aunt. In the *Karadiya* Rajput

community examples of marriages between sons of a paternal aunt and daughters of a maternal uncle are seen for reasons like dowry and safety of a daughter but such instances are negligible.

5.4.6.2 Prohibition of Marriage between Bridegroom's Siblings with those of the Bride:

In the *Karadiya* Rajput community of this region, tradition of marriages between bridegroom's sister with bride's brother or cross marriages is not seen. In other words there is no exchange in matters like marriage. Tradition of marriages between sisters and brothers of one family with those of another family are informally not allowed. Generally, *Karadiya* Rajput community does not give attention and importance to such cross marriages or exchange marriages but in some communities like *Patel*, *Ahir* and others such a tradition is seen.

5.4.6.3 Prohibition on Marriage with *Devar* (Husband's Younger Brother) (Levirate):

Usually, marriage between a widow and the younger brother of her dead husband is called '*Diyarvatu*.' The reasons behind this tradition are the restriction on widow remarriage as well as taking care of the widow and her children after the husband's death. Generally, relation between elder brother's wife and husband's younger brother is like between mother and son. So, examples of such marriages were very rare but this tradition is not seen today.

5.4.6.4 Prohibition on Marriage with *Sali* (Wife's Younger Sister) after Wife's Death (Sororate):

If a man became widower, his marriage with the younger sister of the dead wife is called '*Salivatu*.' Irvati Karve notes about these traditions of '*Diyarvatu*' and '*Salivatu*' that, 'the rule of selection indicates that marriage is a relation between two families but not between two individuals.' Generally, there was a restriction on marriage with the dead wife's elder sister and it is still there. In the *Karadiya* Rajput community of this region, the tradition of '*Salivatu*' is also not seen although this tradition is seen in some castes. There is a softer corner for marriages by *Salivatu* than those by *Diyarvatu* in the community.

5.4.6.5 Prohibition on Widow Remarriage:

There was a restriction on widow remarriage in the traditional Indian social system. Traditionally, there was a restriction on widow remarriage also in this community but there was no restriction on man's remarriage. In this community there was a tradition

according to which girls could marry only once. This custom of the Rajput community differed from the customs of other communities. Widows were forced to live a religious, simple life of helplessness. Probably the tradition of Sati may have developed because of this restriction on widow remarriage.

Today, however, because of factors like education, awareness, widow remarriage Act 1856 and liberalism, the concept of widow remarriage has developed if both the families agreed and if the age of the widow was very young. The widow remarriage is not seen after a certain age when the age of widow was quite ripe.

5.4.6.6 Restrictions on Tradition of *Gharjamai* (Son-in-law living with Wife's Parents):

The *gharjamai* tradition came into existence because the parents of a daughter did not have a son and there was nobody to look after the old parents of the daughter and to look after the property of the wife's parents, the son-in-law had to stay with the parents of his wife. The Rajput people are used to live with self-respect, they do not prefer to stay with the parents of wife as a *gharjamai* but still, a few cases of *gharjamai* are seen somewhere. This tradition is seen as one of self-respect versus restriction.

5.4.7 Traditions and Prohibition on Marriage outside Community (Rules of Exogamy):

The rules to decide fixing of marriages in which some areas which were acceptable or the area which was restricted for arranging marriages are called the rules of exogamy. These rule put restrictions on fixing marriages in a certain area or the relatives. Such rules are seen in every community in one form or the other. In the *Karadiya* Rajput community of this region, these rules of marriages outside an area and the community exist, the restrictions and rules of which are given below:

5.4.7.1 Prohibition on Marriages between Blood Relatives (Incest Taboo):

The restrictions on marriages between persons of the same blood relation include father-daughter, mother-son, and brother-sister in addition to those closely related by the same blood. Therefore marriages or sexual relations are banned between such persons. The selection of a match by rule has to be made from those other than these relations. Moreover, maternal uncle-niece, sons and daughters of maternal as well as paternal uncles are not allowed to marry with one another as they are close relatives. Thus, marriages and sexual relations between blood relatives like father-daughter,

mother-son, brother-sister, maternal or paternal uncle and niece are completely banned because of social customs, religion, culture, *samskara* and laws. In the *Karadiya* Rajput community of this region, too, these strict prohibitions on marriages between persons of same-blood relation are seen.

5.4.7.2 Prohibition on Marriage between *Sapinda* (Cousins):

The prohibition on marriages has extended to the marriages between *sapinda* relatives or cousins. Relatives up to seven generations on father's side and five generation on mother's side are considered *sapinda* (same blood relatives). So, the writers of Hindu scriptures have prohibited marriages between such relatives. Prohibition on such marriages between such relatives is called '*Sapinda* marriages prohibition.' According to *Yagyavalkya* of the *Mitakshara* branch, marriages with the daughter up to five generations up and down on mother's side are believed to possess the same blood and are considered *sapinda*, therefore, marriages with them are prohibited. Similarly, the relatives on father's side up to seven generations are considered *sapinda* relatives and, therefore, there is prohibition on marriages between such relatives. Thus, according to *Mitakshara* branch, five generations on mother's side and seven generations on father's side fall in the circle of *sapinda* relatives, therefore, marriages between these relatives are prohibited. Manu has also put forward a rule. In one of the branches of *Manusmriti*, *pinda* is defined as a *pinda* (lump) of rice flour offered to the ancestors.' According to this opinion, only those persons who are eligible to offer *pinda* at the death rites as well as Shraddha rites become *sapinda* for one another. Persons who come within the *sapinda* circle become *sapinda* for one another and that they cannot marry one another mutually. In short, according to the scriptures, marriages with girls falling in five generations up and down on mother's side and up to seven generations up and on father's side are prohibited. The Hindu Marriage Act 1955 does not allow *sapinda* marriages and such marriages are punishable according to law.

In the *Karadiya* Rajput community of this region, too, prohibition on *sapinda* marriage is seen. They did not know the law but they have practiced this law by tradition, custom and prohibition whether consciously or unconsciously,

5.4.7.3 Restrictions on Marriage between *Sagotra* (Persons of the Sam Family Line):

Castes and sub-castes have been divided into different groups of *Gotra* (family lines). *Gotra* is a group of either paternal or maternal family line. The member of either

group claims to have come down from the same ancestor. Each group of Gotra has a peculiar name. In some castes family name is the name of the Gotra. There was prohibition on marriage between persons of the same *Gotra*. *Gotra* are seen based on family line, and sometimes on region, profession, family sign and so on. Thus, there is a restriction on marriages between men and women of the same *Gotra*. In other words, there is a rule about marriages to be done outside the *Gotra* only. According to this norm, a person cannot marry in his own family line and his father's or mother's family line. There are different rules about the marriages outside the *Gotra*. It is believed that a Group of *Gotra* has the same ancestor and the *Gotra* are also arranged in a hierarchy. According to scriptures, no male can marry a woman in his own *Gotra* because it is believed that descendants of the same ancestor are related by the same blood. As per Hindu marriage Act, the prohibition on the *Sagotra* marriages has been removed but it is still there in practice. In the *Karadiya* Rajput community of this region, there a prohibition on *Sagotra* marriages but there is not practical knowledge about it but it is known to everybody that marriages between persons belonging to the same *Gotra* are not allowed.

5.4.7.4 Restrictions on *Sapravar* Marriage:

The concept of *Pravara* is related to *Gotra*. *Pravara* means 'to invoke a god or *rishi*.' There was tradition of *Agnihom* (Altar worship by fire). While doing this type of worship, the *Rishipurvaj* (ancestors) were invoked and which indicates the Rishi tradition. According to *Manu* and *Gautam*, one cannot marry a woman related to one's own *Rishi* ancestor. Families of the same *Pravara* are not related by the same blood but they are spiritually related. Ali the same the prohibition on *Saprava* marriages is limited to *Brahmins* only. In modern time, worship by *Yajna* and altar has disappeared, the *Sapravar* prohibition, too, has weakened. In some of the Brahmin castes the concept of *Pravar* is still there but it is not there in castes other than the Brahmin. The Hindu Marriage Act has removed the concept of prohibition on *Sapravara* marriages.

Thus, the practice of prohibition on marriages between persons of the same blood is followed strictly. The knowledge about the rest of prohibition on *Sagotra* and *Sapinda* marriages is diminishing day by day. The new generation has no idea about such prohibitions. The prohibition on *Sapravar* marriages is not seen at all today.

5.4.8 Nature (Form) of Marriage:

In the *Karadiya* Rajput community of the *Bhal-Nalkantha* region, as compared to other Rajput people and high castes, dynamism is slow and less proportionately. This community is bound by customs, traditions and beliefs so, whoever disobeys them was ostracized and all relations with her/him were cut off. Thus, they stuck to their customs, tendencies rigidly.

In the *Karadiya* Rajput community of this region, there a rule of monogamy but a few families were found for one reason or the other in the past. This was seen especially in the old generation but today its form has changed. In the new generation, it is seen in the form of second wife or a kept. Such instances, however, are rare because the elders of the old generation are very strict about such a practice. A kept is usually chosen from a lower caste. There was permission to have another wife in case there are no children from the first wife in order to get the family line going. Today, however, a change is found in such a practice.

5.4.8.1 Divorce:

There was no tradition of divorce but no woman took divorce or married again. Men, all the same could marry again or have a second wife. A woman went to her parents' house angrily if there were a quarrel in the family or if she had a quarrel with her husband but usually she did not remarry. Instances of divorce were there in the past and they are seen even today.

The impact of tradition has been very little on the institution of marriage due to the factors like spreading of education, awareness, right for freedom, social laws and so on. Women do not ask for divorce due mainly to the prestige of her parents and in-laws. Usually, men ask for divorce even if the fault lay with men only. The modern form of divorce is found today.

Table: 83

4.12 Table showing the respondents' opinion about the custom of divorce:

Sr. No.	Whether Custom of Divorce Acceptable	Number	%
1.	Yes	10	5.0
2.	No	182	91.0
3.	No information	08	4.0

	Total	200	100
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182 (91.0%) families do not accept the custom of divorce. The traditional belief that marriages are made in heaven is accepted in the community even today in the 21st century while 10 (5.0%) families are in favour of divorces. 08 (4.0%) respondents have given no information.

Table: 84

4.13 Table showing circumstances/reasons for giving divorce:

Sr. No.	Circumstances/Reasons of Divorce	Number	%
1.	Quarrels in family/Financial condition	43	21.5
2.	Harassment by husband/wife or other family members	15	7.5
3.	Harassment by in-laws	04	2.0
4.	Lack of harmony between husband-wife, ego clash, differences	62	31
5.	Marriage without choice, either partner is not happy	11	5.5
6.	Childlessness	01	0.5
7.	Quarrels between both Parties	05	2.5
8.	Problems due to dowry	02	1.0
9.	Love marriage	01	0.5
10.	Either partner is not well-behaved	03	1.5
11.	If either of the partner has extra-marital relations	09	4.5
12.	If either partner is illiterate	10	5.0
13.	Socially backward	01	0.5
14.	Due to social problems	02	1.0
15.	If family prestige is at stake	01	0.5
16.	Personal or other reasons	07	3.5
17.	No Information	23	11.5
	Total	200	100

On one hand, 182 (91.0%) families do not accept the custom of divorce and say that divorce is not favoured by them in the community. Only 10 (5.0%) families favour divorce in the community. However, when asked about the circumstances/reasons for divorce, a variety of reasons have been found in the study and they are reflected in the table above. 43 (21.5%) families have given reasons as family quarrels and economic condition, 15 (7.5%) families have given the family torture as a reason, 04 (2.0%) have given the reason as torture from father/mother-in-law, 62 (31.0%) have given differences/lack of good relations/ego clash between husband and wife, 11 (5.5%) families believe it is a result of marriage without consent of husband and wife or lack of choice of the match, 01 (0.5%) families believe it to be the result family quarrels, 05 (2.5%) families believe it is a quarrels between both Parties, 02 (1.0%) families say due to dowry, 01 (0.5%) families say due to love marriage, 3 (1.5%) believe it to be the result of bad treatment of either husband or wife or bad behaviour, 09 (4.5%) families give extra-marital relations as a reason, if either partner is illiterate or mismatch in thoughts, 10 (5.0%) families say due to if either partner is illiterate, 01 (0.5%) families say if the couple is backward socially, 02 (1.0%) families believe that divorce takes place for social reasons, divorce takes place sometimes when the couple wants to save the prestige of one's family, 01 (0.5%) families believe that if family prestige is at stake, 07 (3.5%) families believe that it is the result of personal or other reasons. 23 (11.5%) respondents have given no information.

Table: 85

4.14 Table showing method of giving/taking divorce:

Sr. No.	Method of Divorce	Number	%	Choice of Method for Divorce	Number	%
1.	Family	50	25.0	Family	68	34.0
2.	Community Board	93	46.5	Community Board	72	36.0
3.	Court of law	20	10.0	Court of law	17	8.5
4.	Mutual consent	37	18.5	Mutual consent	43	21.5
	Total	200	100	Total	200	100

When asked how divorce were finalized, 93 (46.5%) families have said that they prefer divorce with the help of Community Board (*Gyati Panch*), 50 (25.0%) families

finalize divorce with the help of family members/elders, 37 (18.5%) families gave preference to mutual consent, 20 (10.0%) families gave the last preference to court of law.

In response to the question about the method of giving/taking divorce also, 72 (36.0%) families have said that they prefer divorce with the help of Community Board (*Gyati Panch*), 68 (34.0%) families finalize divorce with the help of family members/elders, 43 (21.5%) families get it done by mutual consent, 17 (8.5%) families gave the last preference to court of law. Thus, majority respondents believe that divorce is a community and family affair and if divorce is to be finalised it should be done with the help of the community or family only.

Table: 86

4.15 Table showing expenditure in divorce:

Sr. No.	On Divorce of Boys	Number	%	On Divorce of Girls	Number	%
1.	As per financial condition of the family	19	9.5	As per financial condition of the family	19	9.5
2.	Whatever the community decides	07	3.5	Whatever the community decides	07	3.5
3.	There is no expenditure	13	6.5	There is no expenditure	13	6.5
4.	No idea/Haven't done any divorce/No information	08	4.0	No idea/Haven't done any divorce/No information	08	4.0
5.	5,000 to 50,000	19	9.5	5,000 to 50,000	77	38.5
6.	50,001 to 1,00,000	05	2.5	50,001 to 1,00,000	61	30.5
7.	1,00,001 to 1,50,000	09	4.5	1,00,001 to 1,50,000	07	3.5
8.	1,50,001 to 2,00,000	91	45.5	1,50,001 to 2,00,000	05	2.5

9.	2,00,001 and above	29	14.5	2,00,001 and above	03	1.5
	Total	200	100	Total	200	100

As many as 182 (91.0%) respondents are not in favour of divorces but in case of divorce the details of expenditure show for boys 19 (9.5%) families say it should be according to their financial condition, 07 (3.5%) think it should be decided by the community, 13 (6.5%) families say there is no expenditure, 08 (4.0%) families have no information or they have not taken/given divorce, 19 (9.5%) families say it to be between 5,000 and 50,000, 05 (2.5%) families say it to be between 5,001 and 1,00,000, 09 (4.5%) families say it to be between 1,00,001 and 1,50,000, 91 (45.0%) families say it to be between 1,50,001 and 2,00,000, 29 (14.5%) families say it to be above 2,00,001.

While for girls, 19 (9.5%) respondents believe it should be as per the financial condition of the family, 07 (3.5%) believe it to be whatever the community decides, 13 (6.5%) families say there is no expenditure, 08 (4.0%) families have no information or they have not taken/given divorce, 77 (38.5%) families say it to be between 5,000 and 50,000, 61 (30.5%) families say it to be between 50,001 and 1,00,000, 07 (3.5%) families say it to be between 1,00,001 and 1,50,000, 05 (2.5%) families say it to be between 1,50,001 and 2,00,000, 03 (1.5%) families say it to be 2,00,001 and above. It is seen in the table that expenditure for divorce in case of boys is more than that in case of girls.

5.4.8.2 Widowhood:

There are two types of the state of widow: (1) State of being a widower, (2) the state of being a widow. Traditionally, in the *Karadiya* Rajput community of this region, too, there was prohibition on widow remarriage but during the last several years divorce and widow remarriage have come into existence. Remarriage after divorce took place but instances of widow remarriage were just rare. Even today, in cases of divorce and widow remarriage, marriage does not take place. Such a woman is sent to her husband's house without any ceremony. Generally, no divorce takes place at a very late age. In this community, a widow is given her share in the property. If a widow has children she lives a widow's life at her husband's house taking responsibility of family, children. If she did not have any children, she is allowed to live at her husband's house or at her parents' house. In the past, young widows were

seen because there was a tradition of child marriage but today, young widows are not seen because there are no child marriages. The state of being a widow was different than that of being a widower. Ripe-aged widows had to get their heads shaved off, use of bangles was not allowed, were a white sari or a sari of dark brown colour and so on. There were some restriction and prohibitions for widows. They could not go for a public dinner or lunch at a wedding or attend a public event or even go out of the house without a solid reason. They could not use any cosmetics. Their presence was believed to be ill-omened. Today, however, changes are indicated in these traditional rules, restrictions and prohibitions. There are some signs and marks of being an unmarried, married woman or a widow; there are no marks or signs to know whether a man is married, unmarried or a widower. This inequality suggests the matter of a woman's respect, dignity and status. Today, a change is seen in the traditional view point of a widow's position and condition.

Husband whose wife has died is called a *Vidhur* (a widower) his state is known as a widower.' In the *Karadiya* Rajput community of this region, widows are found less in number than the widowers. A widower could marry again and can do so even today but there is no elaborate marriage ceremony. They generally bring home wife in the presence of a few relatives. A widower generally remarries a widow, a divorcee or sometimes an unmarried woman. Today, however, a new form of the state of being a widow or a widower is seen.

5.4.8.3 Life of a Woman Left by her Husband (*Tyaktavastha*):

This state of being deserted by either a husband or a wife applies both men and women. If a wife is driven away from the house of her husband for any reason, such a woman is known as a *tyakta* (wife deserted by her husband). In such a case, the deserted woman goes to her parents' house. If a husband is deserted by his wife for any reason, he is known as a *tyakt* (a). Just like in other communities, no *tyakt* (a) is found in this community also. That is why government has made a provision for deserted women in educational institutes and jobs. The state of being a deserted is the state before divorce when there is no actual divorce. In the state of being deserted, there is little possibility for a reunion but the possibility is still there. So, *tyakta* women are seen but no *tyakt* (a) man is found in this community. Case of a woman being deserted are found even today but its proportion is much low.

5.4.8.4 Remarriage:

Remarriage is an event that takes place after the state of being either a widow or a widower or a divorce. Many a time, some women or men marry again even when the spouse is alive. Remarriage applies both men and women. Generally, if a widow or a divorcee woman remarries, there no elaborate ceremony but she is straightaway sent to her new husband's house. Men can remarry although they do not tend to remarry. Men can get a widow, an unmarried woman or a divorcee as a wife. Sometimes a man remarries if he does not have any children. Today, however, this custom has changed. Girls are also brought up just like boys but remarriages are seen among men more than women. Women, however, once married do not remarry in the traditional elaborate way after being widowed or divorced.

Table: 87

4.17 Table showing the respondents' opinion about widow remarriage:

Sr. No.	Widow Remarriage	Number	%
1.	Yes	139	69.5
2.	No	58	29.0
3.	No information	03	1.5
	Total	200	100

On one hand this is a strictly traditional community, as many as 139 (69.5%) respondents approve of widow remarriage on the other. This shows social change and development in the community following traditions at the same time. 58 (29.0%) families still disapprove of widow remarriages. 03 (1.5%) families have given no information.

5.4.8.5 Dowry System:

Dowry system is found more or less in almost every caste especially, it is seen in higher castes. Traditionally, dowry system is very much there in the Rajput community. Dowry is known also as *Kariyavar*, *Paheramani*, *Paithan*, *Vankado* and so on in rural language. In this community, the importance and value of a son is extremely high. In the field of marriage also importance of boys is more than that of girls. This tradition is associated with arranged marriages for many years. According to dowry system and tradition the parents and the relatives of a bride give cash, gold-

silver ornaments, clothes, property, furniture, utensils and so on. It is known that because of this dowry system, event like wife beating or domestic violence, harassment, taunting, and even deaths take place every day. That is why government has passed a law called Dowry Prevention Act 1961 in order to protect, give safety, dignity and self-respect to women and live with self-respect. According to this law, it is a crime to give and receive dowry. In spite of this, in the *Karadiya* Rajput community of this region, dowry system is found in one form or the other. Today, dowry is given in a larger quantity than that given in the past. So, dowry can be one of the reasons responsible for events like dowry-deaths, divorce, leaving a wife and so on but today, this community has begun to believe dowry system a blemish due to factors like education, awareness, government laws, understanding and so on.

Thus, in the *Karadiya* Rajput community of this region, the status of marriage, specific area, age of marriage, selection of a match, types of marriage, prohibitions on marriage, form of marriage and so on are all seen. These are all found in other communities, too, but with some difference. This shows the unique culture of Rajput people, their traditions, customs and norms that existed in the past and also in the modern time. In all of the above aspects, freshness, changes and transformations due to many factors are seen which indicate the impact of modernity.

Table: 88

4.10 Table showing give and take of dowry:

Sr. No.	Give and Take of Dowry	Number	%
1.	Yes	09	4.5
2.	No	190	95.0
3.	No information	01	0.5
	Total	200	100

In response to the question whether they believe in dowry, 190 (95.0%) respondents out of 200 of them replied negatively while 09 (4.5%) families have said that they believe in the tradition of dowry. 01 (0.5%) respondents have given no information. Thus, it is found from the study that the community of the *Karadiya* Rajput accepts

consciously or unconsciously the provisions of the Dowry Prevention Act of Government of India or dowry as a bad tradition.

Table: 89

4.10.1 Table showing the respondents' acceptance of dowry system:

Sr. No.	Acceptance of dowry	Number	%
1.	As per financial condition/As per tradition	03	33.33 (1.5)
2.	Whatever they like	01	11.11 (0.5)
3.	Acceptable from bride	01	11.11 (0.5)
4.	As per tradition in the community	03	33.33 (1.5)
5.	They think it a matter of social prestige	01	11.11 (0.5)
6.	Not Applicable	190	(95.0)
7.	No Information	01	(0.5)
	Total	200	100

In response to the question whether they believe in dowry, 190 (95.0%) respondents out of 200 of them reject the dowry system. Only 09 (4.5%) families have said that they believe in the tradition of dowry. Out of this 09 families 03 (33.33%/1.5%) families accept it as a tradition, 01 (11.11%/0.5%) respondents accept it as it is offered by the Bride's side, 01 (11.11%/0.5%) families accept it to please the bride's parents, 03 (33.33%/1.5%) As per tradition of the community and 01 (11.11%/0.5%) accept it as a social status. This doesn't apply the 190 (95.0%) families which reject the dowry system. 01 (0.5%) respondents have given no information regarding this question.

Table: 90

4.10.2 Table showing the reasons given by respondents for not accepting dowry:

Sr. No.	Not Accepting any dowry	Number	%
1.	Not demanding	12	6.31 (6.0)
2.	Respect is lost	06	3.15 (3.0)
3.	Good <i>samskar</i> given to the bride is the biggest dowry	18	9.47 (9.0)
4.	Dowry is not good/Harmful to both parties/ Relations are at stake	08	4.21 (4.0)
5.	It is a crime/Not legal	21	11.05(10.5)

6.	It is irreligious	06	3.15 (3.0)
7.	It is a social evil	20	10.52(10.0)
8.	It creates differences	05	2.63 (2.5)
9.	Problems arise in married life	09	4.73 (4.5)
10.	Families become debtors	11	5.78 (5.5)
11.	It is irrelevant in the modern time/Dowry is not required	13	6.84 (6.5)
12.	Opposition is caused by Education	09	4.73 (4.5)
13.	There is a change in this custom for several years	10	5.26 (5.0)
14.	Dowry is a sin/a bad custom	08	4.21 (4.0)
15.	Self-respect is at stake	07	3.68 (3.5)
16.	Dowry is a bad custom	14	7.36 (7.0)
17.	They oppose dowry as a result of consciousness due to education	13	6.84 (6.5)
18.	No Information	01	0.5
19.	Not applicable	09	4.5
	Total	200	100

When asked about the reasons for their rejection of the dowry system, 190 (95.0%) families have said that those factors like social consciousness which has brought social about development. 12 (6.31%/6.0%) families themselves do not ask for dowry on their own, in asking for and giving dowry, 06 (3.15%/3.0%) believe that self-respect is lost, 18 (9.47%/9.0%) families believe that good bringing up of a daughter is itself their dowry, 08 (4.21%/4.0%) families believe that it is not a good tradition, it harms both the parties or it may cause a break up later on, 21 (11.05%/10.5%) families believe that it is a crime, 06 (3.15%/3.0%) families believe that it is irreligious, 20 (10.52%/10.0%) respondents believe that it is a social evil, 05 (2.63%/2.5%) families believe that it causes differences in relations, 09 (4.73%/4.5%) families say that it may cause problems in married life, 11 (5.78%/5.5%) families say that it causes debt in families, 13 (6.84%/6.5%) families that dowry is not relevant in modern time, 09 (4.73%/4.5%) respondents say that it is not necessary due to education 10 (5.26%/5.0%) families believe that there is a change in the dowry system, 08 (4.21%/4.0%) families believe that giving or taking dowry is like a sin, 07 (3.68%/3.5%) families believe it causes losing of one's self-respect, 14 (7.36%/7.0%)

families believe that it is an evil tradition and 13 (6.84%/6.5%) families believe that they oppose dowry system due to education while 01 (0.5%) families have given no information and 09 (4.5%) families have said that they believe in the tradition of dowry.

Table: 91

4.11 Table showing whether the respondents believe in giving dowry:

Sr. No.	Whether believe in Giving Dowry	Number	%
1.	Yes	111	55.5
2.	No	88	44.0
3.	No information	01	0.5
	Total	200	100

111 (55.5%) out of 200 respondent families have said in response to the question whether they have to give dowry that they have to give dowry while 88 (44.0%) families have said that they don't have to give any dowry. As seen earlier, majority of the respondents have to give dowry in spite of their dislike for the system. This is probably because of tradition and custom that the respondents have to give and take dowry. 01 (0.5%) respondents have given no information.

Table: 92

4.11.1 Table showing the type/form of dowry:

Sr. No.	Type of Dowry	Number	%
1.	Whether in cash	08	7.2 (4.0)
2.	Whether in kind	103	92.8 (51.5)
3.	No information	01	(0.5)
4.	Not applicable	88	(44.0)
	Total	200	100

111 (55.5%) respondents accept that they have to give dowry but 08 (7.2%/4.0%) families have to give in cash while 103 (92.8%/51.5%) families accept that they have to give in kind. This shows that the tradition of dowry exists in this community in the

form of things as symbols of the system. 88 (44.0%) respondents say that this doesn't apply them because they do not accept the system. 01 (0.5%) families have given no information.

5.5 Social Customs:

According to Hindu scriptures, an individual passes through sixteen *samskara* (passage of rite) from birth to death in her/his life. In the context of each event of life when a person gets happiness or unhappiness, different rituals are performed according to culture. These are called *samskara*. An individual is born with a *samskara*, passes her/his life and dies with a *samskara*. In Hinduism, in these different *samskara* the birth *samskara*, marriage *samskara* and death *samskara* are especially important. These *samskara* are seen in the form of a custom, tradition or a ritual as important parts of life in different communities. They are found also in the *Karadiya* Rajput community of this region, just like in other communities. Following are the various *samskara* found in this community.

5.5.1 Customs of Birth (Culturing of Birth) (*Janmsanskar*):

The customs or *samskara* of birth is included in all the rituals that prevail before and after birth.

5.5.1.1 Menstruation Period:

In the *Karadiya* Rajput community, women are believed to be unsacred during their menstruation. During this period, women are prohibited from doing certain works like cooking, fetching water, milking cows and buffaloes, touching fireplace, going near the idols of gods and goddesses or worshiping, sitting on a cot or lying on it, and so on. Certain other works they can do like clean the utensils, clean the cattle-sheds, take care of the cattle, bring fodder for the cattle and give it to them and so on. She is treated as an untouchable during these days. Such a woman takes a complete bath washing her hair. Although such a view about women has changed, they are still found in joint families but in nuclear families women take certain liberties.

5.5.1.2 Pregnancy:

When a woman's menstruation stops, she is believed to have conceived. Such a woman eats less and vomits frequently. Women believe that a child is a gift of God; people take a vow, go to *Bhuva* (an exorcist) or *Bhagat* (a worshipper) for help if a woman does not become pregnant. People also leave to one's Fate ultimately. People believed it to be the anger of ghosts or witches if there is an abortion during pregnancy but educated people believe it to be a result of physical weakness, illness

or an accident. People take advice of a gynaecologist and also take a doctor's advice during pregnancy and get various vaccinations done.

5.5.1.3 *Simant* Ceremony (Baby Shower):

In the *Karadiya* Rajput community of this region, too, a ceremony called *Shimant* is performed when a woman becomes pregnant for the first time. This is also known as 'Kholo Bharvo' in the rural society. This ritual is performed generally at her husband's house during the seventh month of pregnancy. This attended by the relatives of the woman included her younger brothers, sisters and her family members. Generally, this ceremony is attended by young persons and women. The relatives from the woman's side bring with them a coconut, ornaments and clothes and so on for the pregnant woman. First of all, a Brahmin suggests an auspicious time for the ceremony. The pregnant woman takes a bath, puts on new clothes and ornaments. Other women make the pregnant woman sit on a wooden seat called a *Bajoth*, smears her hands and feet with red auspicious powder and bind a coconut, wheat, rice, *mung* and so on in the front part of her sari. After the ceremony gets over, they take all these things back. The pregnant woman's sister-in-law binds a *Rakhi* (a sacred thread for her protection). The pregnant woman's younger brother-in-law smears her cheeks with red powder and softly taps on her cheeks which indicate the sweet relationship between the woman and her brother-in-law. Women sing songs praising goddess *Randal* (the goddess of progeny) relatives from her parents' side give her presents. After the complete ceremony has got over, all the family members and relative join in a grand meal together. The pregnant woman is sent to her parents' house at an auspicious time in the evening. Usually, first delivery of a woman is done at her parents' house because it being the first delivery the woman's parents can take better care of their daughter. This ceremony as well as the family names and their branches are similar in the *Karadiya* Rajput people living in other areas and in the *Karadiya* Rajput community of this region. Today, however, changes are seen in the custom of *Shimant*, religious element in it, concepts, thoughts and ritual.

5.5.1.4 Delivery:

In Hinduism, birth *samskara* is considered the first and important *samskara* and therefore, in different communities, castes and regions *samskara* rituals are celebrated in the form of customs. A woman's first delivery is done at her parents' house; subsequent deliveries take place at her husband's house. In the past, elderly women and a midwife were called at the time of delivery. If there was delay in delivery, oaths

of gods and goddesses were taken. The midwife cut off the umbilical cord after the delivery and the cord is buried deep in the ground. At the time of delivery, the woman is given tea, coffee or warm water. During the delivery, the woman's cot is kept separate from other family members and males do not enter the room of the woman who has delivered a child. Usually, there is no special ceremony at the time of delivery. Rajput community is male-dominated and it is father-centered, under father's authority. Hence, there is importance of the birth of a son. On the birth of a son, sweets like flat sugary cakes called *Patasa*, round sweets of condensed milk called *Penda* are distributed in the neighbourhood. Birth of a daughter was unwelcome because of the beliefs that she might be unhappy at her husband's house and the possible expenses after her. Today, however, this tendency has changed. The woman who has delivered a child is given a mixture of dry ginger, jiggery and *ghee*. The child is also given honey mixed with water as its first drink called *Galthuthi* which is given by a woman believed to be well-behaved and respected in the family. It is believed that the child begets a legacy from a well-behaved woman from its first potion of *Galthuthi*. The birth of a girl child is believed to be that of *Lakshmi* (goddess of wealth). The woman who has delivered a child has to remain confined in her room for a month and a week. Normally, the pregnant woman works small jobs in the house till the last moment of her pregnancy so that the delivery is normal. Today there are more cases of delivery through Caesarean operation because the traditional midwives or the elderly women who had the experience of deliveries are either dead or not available for some reasons. So, this tradition is getting lost.

Table: 93

4.35 Table showing the place of child delivery as mentioned by the respondents:

Sr. No.	Place of Delivery	Number	%
1.	At husband's house	38	19.0
2.	At father's house	70	35.0
3.	At hospital	91	45.5
4.	No information	01	0.5
	Total	200	100

The child delivery of women of the family takes place as per social customs. It is found in the study that 91 (45.5%) respondents say that they get done at hospitals, 70 (35.0%) respondents say that they get it done at the father's house, 38 (19.0%) respondents say that they get it done at husband's house. 01 (0.5%) respondents have given no information.

Table: 94

4.36 Table showing the information given by respondents about the method of child delivery:

Sr. No.	Method of Delivery	Number	%
1.	With help of a Midwife	36	18.0
2.	With help of a trained Nurse	56	28.0
3.	With help of a doctor	107	53.5
4.	No information	01	0.5
	Total	200	100

For one's delivery, 107 (53.5%) respondents say that they get it done by a doctor, 56 (28.0%) respondents say that they get it done by a nurse, 36 (18.0%) respondents say that they get it done by a midwife doing deliveries in a traditional way while 01 (0.5%) respondents have given no information.

5.5.1.5 Ritual of the Sixth Day of Child birth:

On the sixth day of the child birth the ceremony of the sixth-day is celebrated. In the Rajput community, there is a belief that *Vidhata* (goddess of Fate) visits the house in order to write the fate of the new-born. So, a pen and piece of paper, red powder and an ink-pot are placed on a *Bajoth* (a wooden seat covered with a red cloth near the bed of child's mother. No visitor is addressed with words 'come' because the *Vidhata* is likely to visit the house and she might be displeased and goes back. Complete cleanliness in the house is insisted and the floor is covered with cow-dung on this day. The child's mother is allowed to come out of her confinement and do some petty jobs after fifteen days. She is treated as untouchable for a month and a week. In the Rajput community due to social taboos such a woman does not come out of her room in the presence of men. After a month and a week the woman takes a complete bath, washes her hair and lights a lamp of *ghee* at the water-stand, puts a handful of grain like

wheat and rice, makes marks with red powder and worships. From that day on she is believed to be sacred and begins to work in the house. There are some changes in concepts, social, religious importance of this tradition of the sixth-day.

5.5.1.6 Ritual of Naming:

The new-born is given a name on the sixth day of its birth. Usually, in this community there no special ritual of naming but a Brahmin is invited who suggests the zodiac position of birth of the child its name based on the day, time, sex of the child according to which the child is given name. Generally, the child's paternal aunt is invited for this ceremony and she gives the child its name. In the past, Brahmins used to name the new-born but in the modern time parents of the child give name to their new-born. Generally, a baby boy is given a name of three to four letters just as Rutvijsinh, Yuvrajsinh, Vanrajsinh, Bahadursinh and a baby girl is given a name like Swaraba, Hansaba, Geetaba, Kailashba, Vasantba and so on. Tradition of addressing male children by adding suffixes like '*sinh*' and female children by adding suffixes like '*ba*' to names of male children and female children respectively. According to the tradition, on the sixth day the child is bathed and made to put on new clothes; a mark is made with red powder on its forehead and is rolled on the ground near an idol of Lord Ganesh; a pen, a piece of paper and an ink-pot are placed near the child. It is believed that the goddess of Fate comes there and writes the fate of the child on the piece of paper. The child is covered in a colored cloth, rolled down on the floor and then it is put in the cradle. Today, however, parents give modern names to their children.

5.5.1.7 Ritual of Formally Fondling the New Born:

Generally, there no religious ceremony for fondling the new-born but a custom and practice are found in this community. Generally, when the child is three to four months old, women and some relatives from her husband's side go to formally play with the child. They take toys, clothes and an ornament with them. This is a social custom and a practice in the community when the women pick the child up, keep it in their lap and then cradles it fondly. The guests are given a feast. Thus, this custom is found as a tradition in the *Karadiya* Rajput community of this region.

5.5.1.8 Cradle Songs or Lullabies:

Cradle songs or lullabies childhood songs of affection giving love, *samskara* and a part of its bringing up. At one time, mothers, daughters and sisters sang song while rocking the cradle which made the child go to sleep. In the glorious history of India,

the lullaby of *Shivaji* is heard in this region. Lullabies are inseparable part of affection between mother and a child. Glorious Gujarat especially in the *Bhal-Nalkantha* area and in Suarashtra the following lullaby is famous: '*Bhailo Maro Dahyo ne Patle BesiNahyo, Patlo Gayo Khasi ne Maro Bhaylo padyo Hasi*' (My dear brother sat on a wooden seat and bathed; the Wooden seat moved a little and my brother laughed.) Such sweet tunes are heard in interior villages if one is fortunate enough but today these lullabies are rarely heard. These lullabies might be found in books only and they might become a history in the coming time.

5.5.1.9 *Jiyanu* (Sending formally the Mother with her New Born to her Husband's House):

Jiyanu is also called *Ziyanu* in this region. Generally, this is a ceremony performed by the parents of the daughter after her first delivery whether the new-born is a boy or a girl. This is a kind of custom, practice or a tradition. Usually, the first delivery of a woman is done at her parents' house. As a custom, a year and three months later, her in-laws go to bring her to her husband's house. Women, younger members and children from the woman's husband's side go to bring the woman in formal way. The parent of the woman, her relatives and family members give her and her child toys, clothes, a cradle and ornaments and so on. This ceremony is known as *Jiyanu*. On this occasion, the relatives from the daughter's husband's side are given a grand meal. After this ceremony, the woman goes to live at her husband's house permanently although she visits her parents occasionally. After many years when her child grows up and when its marriage is fixed, the parents and her brothers go to attend the wedding taking with them many gift like clothes, ornaments and so on. This is called a '*Mameru*'. This customs of giving gifts of clothes, ornaments on the occasion of *Jiyanu* and on weddings of their daughter's children by her parents in addition to gifts on festivals and other celebrations have been going on for many years although some changes in this tradition are found.

5.5.1.10 Ritual of *Babari* (Shaving off the Child's hair for the first Time):

In this region, the ceremony of *Babari* (first shaving off of child's hair) is also called *Bal-Movala*. This ceremony is performed by the child's father or its parents. To perform the *Babari* means the shaving off of the child's innate hair for the first time. This ceremony is not done for all the children. Generally, it is done for the first born male child. It is sometimes combined with other socio-religious occasions like wedding in the family or inviting goddess *Randal* and the like when it is celebrated

with a great pomp and so much money is spent. Invitation cards are sent to relatives and a grand feast is given to them. Barber from the village shaves off the child's hair and the child's paternal aunt holds the falling hair in her lap. This is followed by rituals performed by *Brahmin* and a mark of swastika is made with red powder on the head of the child. Women sing songs and a large dish of sweets like *ladu* or *sukhadi* and a coconut are offered to goddess and then it is distributed among the people present there. This ceremony is performed at the temple of the family goddess or the village god. Relatives and family members are given a grand feast. The child's maternal uncle gives gifts like clothes and ornaments to the child and its mother. *Brahmin*, barber, trumpet player and the drummer are given cash gifts. Thus, in the *Karadiya* Rajput community religiosity and social custom are reflected on this ceremony of *Babari*.

5.5.2 Customs of Marriage (*Lagnasanskar*):

Marriage is the second of the most important three *samskara* of the sixteen *samskara* of the Hindu religion in which a number of socio-religious rituals take place and therefore, it is not considered a contract but a *samskara*. These various rituals are given below.

5.5.2.1 Engagement:

Engagement or the ritual of engagement is also known as '*Vevishal*' in this region. This is a ritual before marriage and it is done before marriage or in the child hood. Many reasons are responsible for it. If a suitable match is found at a proper time in the childhood, bride or bridegroom and the relatives are tested in the practical sense. In the past, engagement was done by parents but today there is a change in this tradition and it is normally not done in childhood. At the time of engagement matters like age, family line, prestige of the family, appearance of the boy or girl, maternal side of the bride or the bridegroom, other relatives and so on are considered. In the past, dowry system existed and it is still there even today but it exists in a covered form.

Before engagement either relatives from the bride or the bridegroom sends a proposal to the other party and a relative or relatives play as an intermediary. If both the parties agree, the relatives of the would-be bridegroom visit the would-be bride's family and the process of engagement moves ahead if everything is found agreeable. In the past, a boy or girl could not see each other and there was not scope for a choice but today, a boy is allowed to see the girl but the final decision depends on the boy's reply even if

the girl is good-looking, well-behaved and educated. This obviously indicates discrimination based on sex, negative bias and backwardness of the community. Today, however, the situation has changed and the process of engagement goes ahead only if both the boy and the girl agree. Moreover, in the *Karadiya* Rajput community marriages between children of the maternal uncle and paternal aunt were allowed in the past and they are seen even today but the consent of the boy and the girl is necessary.

The ceremony of engagement is done at an auspicious time suitable to both the parties by sending a coconut and a coin of rupee as a token. It takes place at the bride's house and the bridegroom's house by turns. The girl's parents and relatives come to the boy's house with clothes, ornaments like a gold ring or a chain, a saffron-colored *safo* (cloth for a special turban) and coin of one rupee as well as a coconut. The boy is asked to seat on a *bajoth* (a decorative wooden seat) and his mother, sister and sister-in-law make a mark with a red powder on his forehead and puts the coin of a rupee and the coconut brought by the girl's parents in his hands. The ceremony is performed by a Brahmin. In the same way, at a suitable time the boy's parents and relatives go to the girl's house taking with them a *chundadi* (a decorative sari) and an ornament. The girl sits on a *bajoth* (a decorative wooden seat) a mark of red powder is made on her forehead and her head is covered with the *chundadi* brought by the boy's parents. Women sing songs during the ceremony which called '*Chundadi odhadavi*.' On this occasion, sweets like *ladu* or *lapasi* are distributed among the people present there. All the people are given a grand meal. Generally, engagement is not done between children of the same family name. The *Karadiya* Rajput community is very large, and therefore, variety in different customs at different places is found to an extent.

Thus, after the engagement the two families are bound in a bond of relationship.

Table: 95

4.2 Table showing the age of engagement in the community of the respondents:

Sr. No.	Age of Engagement	Number	%
1.	14 to 17 years	03	1.5
2.	18 to 21 years	122	61.0

3.	22 to 26 years	69	34.5
4.	No information	06	3.0
	Total	200	100

In response to the question about the age of engagement in the community of the respondents, 122 (61.0%) families out of 200 of them have said that usually the engagement takes place at the age between 18 and 21 while 69 (34.5%) families have said that engagement takes place at age between 22 and 26 and 3 (1.5%) families have informed the age between 14 and 17. The age of engagement and in India recommended for women is 18 and for men it is 21 and most of the engagements are fixed at this age in this community while 06 (3.0%) respondents have given no information.

5.5.2.2 Criteria of Selecting a Match:

In the *Karadiya* Rajput community of this region, there was no scope for choice for selecting a match for boys and girls. They could not see each other even after the engagement. There were strict and rigid restrictions about this. Usually, the choice of a match was made by parents, elder as well as other relatives of both the parties. While selecting a girl as compared to selection of a boy, matters like *samskara*, domestic skills, respect for rules, appearance, prestige of the family, family-line, house, relatives, economic condition and the like are considered. A boy could select or reject a girl but girls had no scope to select or reject a boy. Today, however, situation has changed. The norms of selection have changed because of the spreading of education and its scope, awareness, jobs, economic stability and admission into various fields like professions. Boys and girls meet each other and talk to each other. Importance is given to matters like education, jobs, professions and residence in a city. Thus, traditional concepts and views have been replaced by modern ideas.

Table: 96

4.8 Table showing different factors taken into account for fixing marriage:

Sr. No.	Choice of Bridegroom	Order of factors for Choice	Number	%	Choice of Bride	Order of Factors for Choice	Number	%
1.	Economic Progress	05	32	16.0	Economic Progress	06	10	5.0

2.	Social Status	04	20	10.0	Social Status	03	32	160
3.	Appearance	06	10	5.0	Appearance	02	85	2.5
4.	Professional Skills	03	17	8.5	Professional Skills	05	12	6.0
5.	Education	02	40	20.0	Education	01	35	175
6.	Job	01	72	36.0	Job	04	18	9.0
7.	Horoscope	07	06	3.0	Horoscope	07	05	2.5
8.	Dowry	08	03	1.5	Dowry	08	03	1.5
	Total	08	200	100	Total	08	200	100

In response to the question about the factors that are taken into account while selecting life partners for their children, dowry and horoscope are on the seventh and eighth place in the order of factors for consideration of choice of a match as is seen in the table above. In other words, boys and girls give these factors the last priority in selecting their matches. In selection of a boy, 72 (36.0%) respondents give preference to jobs, 40 (20.0%) respondents give weightage to education and put it in the second place, 17 (8.5%) respondents give third place to professional skill, 20 (10.0%) give third place to social status, 32 (16.0%) families put financial progress in the fifth place, 10 (5.0%) respondents give sixth place to the bridegroom's appearance, 06 (3.0%) families give seventh place to horoscope and 03 (1.5%) give eighth place to dowry. In the selection of a bride, education is given first place by 35 (17.5%) families, second place is given to bride's appearance by 85 (42.5%) respondents and it is higher than the weightage given in the selection of a bridegroom, social status is given third place by 32 (16.0%) families, job is given fourth place by 18 (9.0%) respondents, 12 (6.0%) put professional skill in the fifth place, 10 (5.0%) respondents put financial progress in the sixth place, 05 (2.5%) families place horoscope in the seventh place and 03 (1.5%) families place eighth place to dowry.

5.5.2.3 Custom of Gifting a *Chundadi* (Sari) to the bride:

When the engagement is agreed upon by both the parties, the ceremony of gifting a *chundadi* (a decorative sari) by the bridegroom's parents is performed. After this ceremony of sending a *chundadi* to the bride, engagement is confirmed. After the bride has accepted the *chundadi*, it is believed that the Rajput woman cannot think of another man. This *chundadi* is a precious sari with a striking red or green colour like a *gharcholu* or a *Patolu* (a colourful decorative sari specially meant for the bride) along with a blouse, a petticoat other clothes, ornaments, cosmetics, perfumes and so on.

The bride is made to sit on a *bajoth* and her head is covered with the *chundadi* sent by the bridegroom's party. The bride's sister or sister-in-law covers the head of the bride by this *chundadi*. The whole ceremony is completed by a Brahmin. Women sing songs and sweets like lumps of sugar called *sakar* or round sugary cakes called *patasa*, jaggery mixed with coriander seeds (specially meant for auspicious occasions) are distributed among the people present there. The family, the relatives of the bridegroom and all the invited guests are gives a grand feast. Thus, this ceremony of giving a *chundadi* to the bride is very important in the *Karadiya* Rajput community. Today, however, a change is found in this ceremony.

5.5.2.4 Custom of Gifting a *Harado* (a String of Sugary Pieces):

Harado (a string of sugary pieces) is a custom in this area when the bride is sent a bundle of clothes, sweets, dry fruits, *patasa*, a coconut and ornaments and so on in the month of *Ashadh* or on festival *Holi* every year after the engagement until marriage takes place. In the *Karadiya* Rajput community of different areas, there are some differences in the items sent to the bride. Generally, these gifts were sent through the barber of the village but today it is sent through a young male member. Even today this custom is seen but with some difference.

5.5.2.5 Deciding the (*Muhurt*) Auspicious Time of Wedding:

After the engagement has been done, auspicious time for their marriage is fixed as suggested by the *Kulgor* (*Brahmin* of the family) when the boy and the girl are adult. In the past, a gap of some years was seen but it is not seen today. Relatives of both the parties gather together and invite a family Brahmin to suggest an auspicious time for the wedding. So many matters are discussed at this time. After the time is fixed, both the parties begin with a great pomp, preparation for the wedding-ceremony, celebrations, printing of invitation cards and so on. Parents of the bride, however, have already begun preparations even when the girl is very young. Usually, expenditure for the girl's parents is more than that incurred by the boy's parents. Thus, all the preparations for wedding begin only after the time is fixed for the event.

5.5.2.6 Writing down the Time of Wedding:

In this ceremony, three-four men and women go to the bride's house in order to write down the day, date and time of the marriage. The *Kulgor* (family *Brahmin*) writes down the date of the wedding in the presence of men and women leaders of the community. Women sing songs of the ceremony of writing down the date of the wedding. Different details are recorded in the record book of marriages like name of

the bride, her parents' names, name of the family *Brahmin*, village, horoscope as well as complete details of the bridegroom and his relatives in addition to the details of both the family lines. This record book of marriages or *Lagnapado* is written down by the family *Brahmin* who goes with it to the village of the bridegroom. Women of the bridegroom's side welcome this record book and gives gifts to the Brahmin. From the day of the writing of the marriage to the day of wedding both the parties start preparations for the wedding. During this period, purchase of different items for the wedding, painting of the house and decorating it with wall-pieces, photos showing dignity of the house, decoration of the door-frame, embroidered square pieces of cloths called *Chakala* and so on. There is little distance between the day of writing the marriage and the wedding, so, many preparations have already been done by both the parties.

Moreover, after getting the invitation card printed, family and members of the community gather at night and write down the invitation cards. First of all, a card is written to Lord Ganesh and to the family god-goddess, temples of the village before writing cards to others. First card is put in the temple of the house and then cards are distributed to other relatives and friends. Cards are distributed through barber of the village in the nearby villages.

5.5.2.7 Ritual of Ganesh-sthapan (Installing Lord Ganesh):

The ceremony of installing the idol of Lord Ganesh takes place at the same time in houses of both the parties. A picture of Lord Ganesh, names of the bride and the bridegroom, words like *Labh-Shubh* showing the good and welfare, day and date, shapes of swastika as well as *oum*, the Sun and the Moon and so on are painted on a wall in the main house. Food grains like wheat, rice, millet, *juar* (white corn) are placed on a *Bajoth* covered with a red cloth as well as a copper pot of water with a leaf of a creeper called *Nagarvel* and a coconut in front of the picture of Lord Ganesh. A red string is bound around this pot and marks of red powder are made on it and a lamp of *ghee* is put on the *Bajoth*. A Brahmin binds a *Mindhal* (a nut as a symbol of welfare and protection) as well as a piece of red string on the wrist of the bridegroom. Similar ceremony is also performed at the house of the bride; the lamp of *ghee* is kept burning until the wedding is completely over and until the wedding knot is not untied. Idols of Lord Ganesh, the family goddess and a sword or a dagger as symbols of strength are worshipped. A water pot called *Gotido* is also placed near the picture of

Lord Ganesh which is known as '*Gotido Bharvo*' or '*Poh Bharvo*.' During this ritual, women of the family and from the village sing songs in the praise of Lord Ganesh.

5.5.2.8 Installing a *Shamiyana* or *Mandap*:

In the *Karadiya* Rajput community of this region, this is an important ceremony in the process of wedding. Installing a *Shamiyana* or a *Mandap* is also known as '*Mandavo Ropavo*.' This is done on the day before the bridegroom's party comes to the bride's house and when the bride is brought to her husband's house. Sometimes there is a gap of one day before the bridegroom goes with his party to the bride's house for wedding. The ritual of installing the *Mandap* begins after the installation of Lord Ganesh. On this day, family members, relatives, villagers, community members are all invited. If it is the bridegroom's house, a grand feast is given to all the invitees and the next day bridegroom's party goes to the village of the bride. At the time of installing Lord Ganesh and the *Mandap*, members of a community called *Raval* play drums and trumpets very enthusiastically. Invitations are given to relatives and friend the day before.

In the ritual of installing the *Mandap*, a Brahmin makes marks of red powder on the forehead of five unmarried children and young boys, binds a red string on their wrists and performs the ceremony reciting hymns. Two bamboos are installed in the front of the house and five bundles of hay are placed on them. During this ceremony, drum and trumpets are being played constantly, family members, villagers and relatives gather in the front of the house and women sings wedding songs loudly. The *Brahmin* installs a piece of wood called *Manekstumbh* in the front of the house and worships with red and white powders called *Kanku* and *Abil*, rice and a lamp of *ghee*. A nut called *Mindhol* is pierced and is bound to the *Manekstumbh* with a red string. As a tradition that after this ceremony, the bridegroom is not allowed to do any work. The bridegroom keeps with him a dagger which symbolically protects him from ghosts and witches, evil eye and can use it for his protection if somebody actually attacks him. Tea-coffee are served to all present there and then *Patasa* (round sugary cakes) are distributed. Preparations for the grand meal are made at the same time. Thus, *Mandap* is installed with all prescribed rituals, socio-religious ceremonies and beliefs.

5.5.2.9 To Bring Clay for the *Yajnakund* (Altar):

On the day of installing the *Mandap*, clay is brought from the outskirts of the village or the bank of the river-lake in order to make a seat for the altar. While going to fetch the clay, a Brahmin keeps a dish with *Abil-Gulal* (white and red powders), a beetle-nut, some rice, incense sticks, a bunch of red string and a lamp. Relatives and family members who go to fetch the clay are accompanied by a drummer and a trumpeter and women singing songs for the occasion. Women put on new clothes and go with a large copper dish called *Taas* and a spade. This spade has already been bound by a red string and five red marks are put on it. Women sprinkle the spot where they dig clay with red powder and worship it. They dig clay and put it in the large copper dish and return to the *Mandap* singing songs. The clay is placed at a proper place. This ritual is called '*Mati Lavavi*' (fetch holy clay).

5.5.2.10 *Gotido* (Ganesh-pot):

Just before the departure of the bridegroom's party and before its arrival at the bride's house, on the day of *Grahshanti* (ceremony for appeasement of gods) families of the boy and the girl to be wedded go to a potter's house singing songs and bring home with them a new pot with a coconut on it. This pot called *Gotido* or *Ganesh Matli* is carried on head by the sister-in-law of the bridegroom and put near the installed Ganesh. Women sing songs suitable for the ceremony. This ritual is called '*Gotido*' in this region. According to a belief, a community like potters is remembered on such an occasion because it serves the other castes by providing pots throughout the year. The potter is gifted with a coconut, jaggery, *patasa*, clothes and cash for the pot. This ritual is performed in the evening before the day of procession, smearing of *pithi* and completion of the other rituals like *pat-utaraman*.

5.5.2.11 *Grahshanti* (Ritual of Pacifying the Household gods):

The ritual of *Grahshanti* is seen in almost all communities in all regions with some changes. It is usually performed in the afternoon. It is performed for the happy and rich married life and for the undisturbed completion of the wedding. For this ritual, a temporary altar is prepared with bricks and clay at the entrance of the house. Long cloths are spread for women and children to sit around the altar. The atmosphere is just like the wedding; drums and trumpets are being played and women sing songs during the whole ritual. A Brahmin performs the ritual using all natural elements: water from five wells around the village, cakes of cow dung, leaves of *Tulsi* (a sacred plant), *Panchamrut* (a mixture of five liquids) and so on. In this ceremony, planets and gods are offered grains like oats, sesame and *ghee* in the altar fire. Parents

perform this ritual followed by other rituals performed by brother and his wife. This is a fairly long ritual.

5.5.2.12 Ritual of *Patbesana* (To Make the Bride and Bridegroom Sit on a Wooden Seat):

This ritual looks simple and different from other rituals. The would-be bride and bridegroom are made to sit on a *bajoth* or a wooden seat at their respective houses. Women give grains of wheat and a coconut in their hands and make a mark with red powder on their forehead. Women make gestures like *makhana* or *mithada* (touching both the sides of their foreheads) showing love, put a piece of *patasa* or jiggery in their mouth and give them cash as per tradition. The bridegroom is given Rs. 51, 101, 251 cash or more in his hands. This ritual called '*Poh Bharavavo*', or '*Pat Utaraman*' lasts very long. A list of women who have given money is made separately. Women from the family or village come to participate in this ritual by turns, which begins after the ritual of *Grahshanti* and it lasts till night.

5.5.2.13 Ritual of *Pithi* (To apply a fragrant Mixture of Turmeric to the Body of Bride and Bridegroom):

This ceremony called *Pithi* is performed by women only after dinner from the day of installing *Mandap* (*Shamiyana*). In this ritual, women especially sisters-in-law and sisters make the bride and the bridegroom on a *Bajoth* and smear a fragrant mixture of turmeric and oil on their faces, arms and legs vigorously and tease them and play mischiefs by plucking their cheeks singing songs for the occasion loudly. Similar ceremony is performed with the bride at her house. Women of the family, relatives and the village join in this ritual. The possible reason for this ritual is to make the skin fair and smooth because it has turned black and hard due to hard agricultural work done by the bridegroom and the bride.

5.5.2.14 *Varghodo* or *Fuleku* (Wedding Procession):

Varghodo or the procession is also called *Fuleku* in the rural community of this region. The procession is taken out mostly by women after the dinner at night. The bridegroom is got ready by putting on a *safo* (a special turban with a plume) and is made to sit on a horse before which he touches feet of elders. A coconut and a dagger are given in his hands. Mother or a sister puts a mark of red powder and rice, give blessings after taking *makhana* or *mithada* (touching both the sides of their foreheads) showing love. The procession is taken round with drums and trumpets in the streets of the village mostly where the upper castes live. During the whole procession drums,

trumpets and a torch held by a barber followed by the horse of the bridegroom with his friends called *Anvar* (First men) on both the sides. Women, young men and children follow the bridegroom on the horseback singing songs. Some men also join them with sticks at the back. During this ritual, women put a mark of red powder on the forehead of the bridegroom at every house give him blessings and cash as gift. In every temple on the way, the bridegroom climbs down the horse and visits the temple for blessing of the gods. During the whole ritual, drums and trumpets are being played and women sing constantly. Young persons explode firecrackers; some young persons fire guns in the air, too. The whole atmosphere is very pleasant and full of joy. Today, the procession is taken out in a decorated carriage drawn by horses and young people dance at the rhythm of DJ being played very loudly. In the traditional procession, sports like playing with swords and sticks were also part of it. There is a custom of making the drummer play by throwing money in front of him. The procession lasts till late at night and finally comes to the center-square of the village and the village barber speaks aloud '*Salakha*' with a torch in his hands and the trumpeter tunes in saying the word, '*Hare....*' After this ritual gets over, the procession returns home where bridegroom's mother welcomes and makes a mark of red powder and rice on his forehead. The *Brahmin* performs ritual to save him from an evil eye. All disperse because they have to get ready to take the bridegroom's party to the village of the bride the next day. Some young men play and keep awake to enjoy. Some prepare the vehicle of the bridegroom. Thus, the procession is a symbol of the dignity and prestige gets over with great joy. Today, however, at some places, this ritual of taking out procession has been banned by their communities on the other hand the ritual of a procession has begun afresh where it was not there.

5.5.2.15 *Jaan* (Bridegroom's Party):

In the *Karadiya* Rajput community of this region, the bridegroom's party goes to the village of the bride with a great pomp and show. If the wedding is to take place at night, the party of the bridegroom starts from home at about four-five in the afternoon and if the marriage is to be performed during daytime, the party starts from home in the morning. It depends on the time of the wedding indicated by a *Brahmin*. If the village of the bride is very far, the bridegroom's party starts very early. The village barber visits every house to give invitation for joining the party of the bridegroom. The village barber comes to the house of the bridegroom to bathe him. He is given the *pithi*-smeared clothes of the bridegroom along with some cash as a reward. The

bridegroom is made to wear a red inner wear as a good omen and to protect him from an evil eye. Today, however, no bridegroom put on a red innerwear. The bridegroom is got ready by his *Anvar* (the first man) who is a very important person in this area. *Anvar* is mostly the brother-in-law of the bridegroom or a close friend or an experienced young man. In villages, however, an experienced young man is given chance to act as an *anvar*. For the bride, her *anvar* is her brother-in-law or her sister or a friend. The bridegroom holds a bunch of flower in one hand and a coconut along with a dagger in the other. In the past, the bridegroom wore breeches or breeches like pantaloons and a coat. Today, however, he wears a pair of suit called *Shervani* (breeches and a long light coat) when he leaves for the bride's village. During the ceremony of wedding, he wears a suit (a coat and a pair of pants). He keeps with him a small dagger and puts on a saffron *safo*. In the past, at the time of wedding a bridegroom wore a small battery-operated bulb in his turban. A lemon or black thing was kept in the turban in order to protect the bridegroom from an evil eye. All the same, this is not seen today. The bridegroom puts on gold rings on his fingers, a golden watch, a gold chain or gold-beaded chain in the neck and so on. As per the time, the Brahmin makes the bridegroom bow before the *Ganeshsthapan* as well the temple in the house, puts a red mark on his forehead and makes him bow before the elders of the house and he starts for the village of the bride. Young and old, children and women get ready to join the bridegroom's party. The drummers and trumpeters play loudly their instruments; women sing songs. In the past, the bridegroom's party went by bullock carts and small carts called *damaniyu* but today it travels by a car or a bus or a luxury coach. In the past, bullock carts and the *damaniya* were decorated. The bridegroom is taken in a carriage, on a horseback, in a bullock cart or a cart to the gate of the village. A *Brahmin* puts a peeled coconut under the right-side wheel of the vehicle carrying the bridegroom to crack. A younger sister or sisters clink over the head of the bridegroom with a copper pot covering it with a piece of cloth and putting a coin of rupee, a bettle-nut and so on inside this pot. Accompanied by drums and trumpets constantly being played, the party moves ahead with women singing songs at the back in the procession. The bridegroom is made to bow before all the temples that come on the way and then the party sets off. There are changes, however, in these rituals as well as the wedding songs today.

5.5.2.16 Arrangement of Bridegroom's Stay with his Party:

When the bridegroom's party reaches the village of the bride, women sing songs and a few men of the bride's side welcome the party and take them to the place decided for the stay of the bridegroom and his companions. Arrangement for stay of the bridegroom's party is made at a distance from the bride's house at the residence of a close friend of the bride's family. All comforts and facilities are given at the place by the bride's father or by the host. Tea-coffee is served by the house of the bride; sometimes it is done by the host. A special arrangement is made for the bridegroom. Separate arrangement for men and women to take rest is made. In addition to this, women of the bride's side go the place singing songs and give them a mixture of wheat, jaggery and ghee called '*Kalvo*' or '*Kansar*' to eat.

5.5.2.17 *Mameru* (Custom of Giving Gifts by the Maternal Uncles to Mothers of Bride and the Bridegroom):

As a custom, *Mameru* (gifts of clothes, ornaments and so on) is given by the bride or bridegroom's maternal uncles once to their sisters, i.e. mothers of the bride and the bridegroom. The relatives of the maternal side, guests from the village and community come to the house of the bride or bridegroom. Generally, *Mameru* is given to the bride's mother on the day of the bridegroom's arrival and that of the bridegroom's mother is given on the eve of day of departure of the Bridegroom's party. This is a socio-economic custom that provides a brother a chance to pay his debt to his sister once for all and it has been going on for generations. The relatives of the maternal side of bride as well as those of the bridegroom are welcomed formally by families of the bride and the bridegroom accompanied by a Brahmin and loud music of drums and trumpets. Women sing songs of the ritual of *Mameru* and some economic social as well as some give and take rituals take place. New clothes for the bride and bridegroom, ornaments, cash amount as well as several important and valuable items are kept in large copper dishes called *Taasak*. The respective maternal uncle of the bride and bridegroom put a cash amount of Rs.1,00,000 or more as per his capacity in the dish along with clothes and other valuable items. All these items are carried by the maternal uncles and their sons to the house of the bride and bridegroom accompanied by singing women and music of drums and trumpets. They are welcomed by the respective mother of the bride and the bridegroom by putting on the foreheads of her brothers a red mark with rice and by putting a piece of jaggery in their mouths. Today, however, some changes are seen in the tradition of *Mameru* due to false pride.

5.5.2.18 Samaiyu (Welcoming the Bridegroom and his Party):

The bridegroom and his party are welcomed formally by the relatives of the bride. A maiden with a copper water pot and a coconut on it comes at the temporary accommodation of the bridegroom and his party to welcome them accompanied by all relatives of the bride as well as villagers. At the host's house she makes a red mark with rice and welcomes him ritually. All relatives of both the sides come to the house of the bride with the drummer playing his drum where the bride's mother welcomes the bridegroom at the entrance formally and ceremoniously by making a red mark with rice on his forehead. The bridegroom is brought to the *Mandap* in a car or a bullock cart and the party is welcomed with a bang and loud music of drums and trumpets. In the *Mandap*, all preparations have already been done and children, women and youngsters sit around the wedding area.

5.5.2.19 Ponkhanu (Formal Welcome of the Bridegroom under the Mandap by his mother-in-law):

After the formal and ceremonious welcome, the bridegroom is made to stand on a *bajoth* at the entrance called *Toran* of the *Mandap*. Bride's mother comes to receive the bridegroom, puts a red mark with a pinch of rice on his forehead and rotates a copper water pot filled with water five times. A Brahmin performs this ritual by reciting hymns during which a miniature ploughshare, a wooden pounding tool and the like as symbol of earning livelihood are used to welcome the bridegroom. Four types of food grain also are thrown in the four directions as part of this ritual. Women participate in the ritual singing songs for the occasion enthusiastically.

5.5.2.20 Wedding Ceremony:

For the ceremony of wedding, the same spot where the ritual of *Grahshanti* has been performed is fixed. The spot is decorated with leaves of *Asopalav* (a sacred tree), flowers and decorative clothes like saris. Mats and mattresses are spread around the wedding spot where men and women sit separately on two sides. Today, orders for decoration, sitting arrangement and flower decoration are given to the professional decorators and florists. In the four corners of the platform for wedding ceremony four copper, steel or brass water pots are placed. On the platform, only bride-bridegroom, *Brahmin*, the *Anvar* (best friends) of the bridegroom are present. The ritual of marriage is fairly long. First of all, the *Brahmin* performs certain preliminary ceremonies with the bridegroom in the absence of the bride. In the past, bride and the bridegroom were seated on *bajoth* or a quilt; today, beautiful chairs are provided by

the decoration contractors. In this ceremony, the *Brahmin* uses a number of natural objects like waters from the five wells of the village, *ghee*, dry cakes cow dung brought from fields, food grains like wheat, millet, *Juar* (white corn), oats, sesame, betel nut, betel leaves, leaves of banana plant, *Asopalav* tree, pieces of firewood, flowers, incense sticks, powder of *Abil*, *Gulal*, (white and red powders), red cotton strings, leaves of *Tulsi* plant, a mixture of five liquids called *Panchamrut*, sweets, five types of fruits, dry fruits and so on. The wedding ceremony is performed with recitation from scriptures, invoking various gods and goddesses besides Brahma, Vishnu, Shiva, the Wind, *Varundev* and others. Women of both the sides sing wedding songs called *Fatana* for the bride and bridegroom. Songs relevant for rituals like wed-lock, *Saptapadi* (seven steps), taking rounds around the fire, *Panigrahan* (accepting water) are constantly being sung during the ceremony. The sweet songs are however, disappearing in the modern time. Thus the ceremony goes on the *Brahmin* calls the bride saying '*Kanya Padharavo Savdhaan*,' (bring the bride) to come on the wedding platform after completing certain rituals performed by the bridegroom. According to the custom, the maternal uncle of the bride accompanies the bride and brings her to the wedding platform. Today, the maternal uncle brings the bride to the wedding platform holding her hand. Drums and trumpets are continuously being played during this ceremony. The drummers, however, play drums very vigorously at the time of wed-lock, offering oats and sesame in the fire, giving away the bride to the Bridegroom and so on. In the past, the bride used to cover her face with part of her *Panetar* or *Chundadi* (wedding sari). The gathering of elderly male members, relatives, leaders of the village and the community sit on one side where the barber gives them opium and tea-coffee. On the wedding platform the bride and bridegroom are completely silent. They have put on a string of cotton threads and special beads; the bride has put on *modiyo* (a decorative head bend). During the whole ceremony, the Brahmin goes on reciting hymns and offering various sacred objects into the fire of the altar. One end of the *Khes* on the bridegroom's shoulders is tied with an end of the sari of the bride. This ritual called binding the '*Chheda-chhedi*' and the ritual of *Saptapadi* (seven steps together) also are performed at the witness of the fire. In the ritual of *Saptapadi*, the Brahmin stands up and recites seven sacred hymns, gives morals and instructions to the couple to follow during their married life. They are also preached to follow religion in their married life which is applicable to everybody to an extent. The bride and the bridegroom are seated facing each other and they perform

certain rituals on the wedding platform. Then, the parents of the bride wash the right toe of the bridegroom with curds and red powder. All these rituals symbolize the Hindu *samskara* of the wedding and are useful in real life at every stage which indicated by the items used in the ceremony. As the ceremony progresses, a curtain is drawn between the bride and the bridegroom. The Brahmin makes the bride and bridegroom perform certain rituals by turns. They offer grains like oats, sesame, rice, *ghee* and so on in the altar. The Brahmin asks the parents, elder brother and his wife or uncle and aunt of the bride give away the hand of the bride. Bride's hand is put in the hand of the bridegroom and thereby the bride is given away to the bridegroom. That is why '*Kanyadaan*' (Giving away the bride) is called the '*Mahadaan*' (greatest gift) and only the lucky persons get such an opportunity. In this ritual, the parents of the bride give a gift of an ornament like a chain, or bracelet or a ring to the bridegroom. All these rituals are done as mentioned in the scriptures at the witness of the fire in the altar and the community. Then, the ritual of wedding ceremony takes place in which the hand of the bride is put in the hand of the bridegroom which indicate that all the responsibilities of the household and that of the family is in the hand of the bridegroom and the bride gives him support at every stage in life whether it is happiness or unhappiness. In this ritual of joining hands white cloth hides their hands which suggests the privacy of their relations; a beetle-leaf, a coin of rupee, a beetle nut and some rice are kept between their hands. During this ritual the Brahmin reads aloud the wedding invitation card and the record book of marriages which contain the names of the bride and bridegroom, their zodiac positions, family lines, villages, dates of birth, horoscope, the time and date of wedding and so on. The bride and the bridegroom put a garland in each other's neck. As the process goes on the ritual of offering sesame and oats in the fire is continuously performed. The bride's younger brother gives some sesame and oats in the hands of the bride and bridegroom, takes back and offers then into the fire with recitation of hymns by the *Brahmin*. This is called sesame-oats offering. After this ritual has been over, the ritual of taking rounds around the fire called '*Mangal fera*' begins. Four rounds are taken; in the first three rounds the bridegroom takes lead and in the final round the bride takes lead. They have to walk slowly and touch the stone kept as a symbol of *Khetrpal Maharaj* with their right toe. After these rounds are over, the Brahmin asks them to sit down. At this time the best friends of the bride and bridegroom specially take care because it is believed that whoever sits down first would dominate the other.

In most cases, the bride allows the bridegroom to sit down first. During the whole ritual women of both the sides sing loudly songs called '*Fatana*' which are songs of teasing the women of the opposite party. Women of the bride's side give them a sweet called '*Kannsar*' for which it is believed that their life begins with this sweetness. This means that they have now begun their journey of life together. This is followed by a ritual of blessing the couple by married women who speak in the ear of the bride words like, '*Akhand Saubhayavati*' or '*Amar raho taro chudalo* (Let your bangle be unbroken).' When this ritual gets over, the couple is taken into the house for worshipping Lord where the *Brahmin* performs some rituals. Then the couple is taken for a meal together. Their parents eat only once on the day of wedding. The couple is given some fruits in the middle of the ceremony. Thus, the ritual of marriage which is a symbolic process of giving *samskara* as prescribed in the scriptures gets over after three to four hours.

5.5.2.21 Wedding Feast:

The process of the wedding and the wedding feast go on at the same time. Usually, the arrangement for the wedding feast is done in a vast space close to the place of the wedding ceremony. In the past, when there were no facilities like those found today, the young men of the family went from house to house with food in utensils like buckets and large dishes and distributed food at every house. Today, however, every village has bought necessary sets of utensils for such occasions. These are called '*Utensils of Gamat*' which are given to every family at a token rent. There was a time all works like decorating the house, erecting a *Shamiyana* or *Mandap*, cooking, catering and so on were done by the members of the family, relatives or villagers whereas, today, there is a change in these matters. On the previous day the head of the family moves round with a barber to invite people for the feast. First of all, *Brahmins* and the *sadhu-bawa* are given meal followed by the Bridegroom's party and the relatives of the bride's maternal uncle. Only after all these people have taken their meal, the family member and the villagers take their meal as a custom. Very long back, there was a tradition of pride and arrogance to break a pot containing a coin of rupee, a beetle-nut and jaggery hung at a height bound to a rope by the bride's relatives at the entrance of the village. The bridegroom's party ate only when an expert shooter from the bridegroom's party broke this pot with a gunshot. For this purpose, the bridegroom's party invited an expert shooter with them. This tradition has disappeared today. A special arrangement is made in the wedding feast for

political leaders and saints if they are invited. The arrangement for men and women is separate even today. There was a tradition of giving a morsel to guests who sat on the ground and took their meal in a bowl made of clay called '*Rampatar*' and a dish made of leaves of a plant called '*Khakharo*.' the meal was also simple in which *ladu* or a sweet called *Mohanthal* were the main item. This has been replaced by a variety of foods like Chinese items, *Panipuri*, *Pavbhaji*, South Indian items, different sweets and snacks, catered by attendants on separate counters. For this arrangement contract is given to a professional caterer from a *taluka* or district level cities. In the past, family of the host, relatives, villagers, members of associations of the community carried out all these duties which showed mutual love, unity and cooperation. There is a change in this regard today. People spend a lot of money on the wedding feast today. The bride's as well as the bridegroom's family invite all the member of communities of the village including shepherds, *Koli*, *Vaghari*, *Harijan*, *Bhangi* or scavengers with their families. *Vaghari*, *Harijan*, *Bhangi* communities are given their meals separate area or are given meals per family. In the same way, elderly, old or widows are also sent their meal to their house. Thus, the wedding feast is given with a great pomp and show. Moreover, an arrangement of accepting gifts and cash from those who come to dine is also made.

5.5.2.22 *Kariyavar* (Dowry or Gifts given to the bride by her Parents):

Kariyavar is also known as *dahej*, *vankado*, *paithan*, *paheramani*, *dayjo*, *kanyashulk* or *varshulk*. This tradition of *kariyavar* or *dahej* is very old and runs down from generation to generation. It is also a social practice. This tradition has changed its form and from time to time and in this practice parents of the daughter-bride give different items-ornaments, furniture and items of domestic use to the bride and her husband. These items include a steel cupboard, a cot, two chairs, a mattress and a quilt, tea-table, dining table, sofa-set, dressing table, a mirror, all kitchen items and utensils of copper and brass or stainless steel, ten-fifteen pairs of clothes for the bride, gold and silver ornaments, cash and so on which could be useful enough for a new house. Today, in addition to this, a TV set, fridge, home-grinder, w washing machine, room-cooler, a car, mobile, a bike and so on are also given as a part of this tradition. Every family gives to the daughter depending on their economic condition. So, the daughter's family has to spend heavy expenditure on her marriage. After the marriage ceremony has been over, the items given in *kariyavar* (dowry) are displayed on a cot under the *shamiyana*.

5.5.2.23 *Kanyaviday* (Sending the Bride to her Husband's House):

After the grand meal of the wedding has been over, the *Gor Maharaj* (Brahmin) performs the ceremony of *Kanyaviday* (sending the bride to her husband's house). The Brahmin takes the bridegroom and the bride to the place where Lord Ganesh has been installed in the house; the imprints of palms of the couple on walls with liquid made of *kanku* (red powder) as a sign of completion of marriage and as a memory of the bride's childhood. The couple is taken to five nearby houses for imprints on walls of those houses. The Brahmin and a barber accompany the couple during this ceremony. The barber carries a dish full of red liquid in it. This ceremony of seeing the bride off is very unhappy for her parents and the family as well as the villagers. The bride and the bridegroom touch the feet of the parents and elders and the bridegroom's party leaves. The couple takes their seats in a bullock cart or a car and the party starts for the bridegroom's village. They bow at temples, *madh* or places of gods and goddesses on the way. The drummers and the trumpeters play the sad tunes of separation for the bride. The party is followed by women weeping and singing sad songs. The bride, too, is seen weeping remembering the time she had spent with her parents, family, village and friends and going to a new family, new house and the new world. These ceremonies are still performed although some change is seen in them. The whole crowd goes to the outskirt where the family members, Brahmin, a barber and the villagers sit on a long cloth spread there and give cash and gifts to the Brahmin, the barber, the drummers and trumpeters and others as a custom. The bridegroom's party departs and the crowd returns with the drummers and trumpeters playing sad tunes and women singing sad songs. The barber gives everybody water to drink and all disperse and get busy in their routine work.

5.5.2.24 *Varponkhanu* (Reception at the bridegroom's House):

When the bridegroom's party reaches the entrance called *jhampo* of his village where all are made to sit on a wide spreadsheet. The family, relatives and friends of the bridegroom receive the party formally and happily singing songs for the occasion. The Brahmin, a barber and other are also there. The drummers play their drums and all come to the bridegroom's house visiting all the temples and places of gods and goddesses on the way home. Youngsters sing and dance in front of the couple, explode fire crackers sometimes fire gunshots in the air. The drummer plays and goes on asking for money at every short distance. At the entrance of the (*delu* or *khadki*) compound of the house which is decorated with green leaves of a sacred tree called

asopalav, the bridegroom's mother makes the couple stand on a *bajoth* (a wooden decorative seat), receives them with rituals being performed by a Brahmin formally and ritually by making red marks on their foreheads. A small earthen bowl called *kodiyu* with a beetle nut a coin of rupee, red powder and rice in it is placed on the ground which the bridegroom crushes with his shoes and moves forward. The couple is made to sit in front of Ganesh installed in the house.

5.5.2.25 The Ritual of Playing with a Coin of Rupee:

At the place of Ganesh, the ritual of playing with a coin of rupee is performed. In this ritual, in a large dish filled with worshipped water, red powder, white powder called *abil* and a coin of rupee, a beetle nut and a ring are put in the coloured water. The Brahmin asks the couple to find the ring or a coin at the same time. This play is played twice or thrice and, it is believed, whoever finds the coin or the ring from the water dominates the family. Bridegroom's sister unties the knot of the wedding for which the bridegroom gives her Rs.101, 201, 501 or more. The newly married couple touches the feet of the elders who give them blessings and cash as a token. Tea-coffee is served after which all disperse. The youngsters spend the rest of the day joyfully.

5.5.2.26 Ritual of Playing with a Cane or a Twig:

In the morning or in the evening on the second day, a *Brahmin* prepares a dish for a ritual and ties a knot with the corner ends of clothes of bride and bridegroom. The drummers play their drums, the trumpeters play their trumpets and women sing songs and take the couple to the temple of *Khetrapal* or at a specific temple to play with a cane. The bridegroom walks first followed by the bride to the specific temple where young boys are ready with two twigs. The Brahmin performs some ritual at the temple and the couple takes five rounds at the temple. In every round both strike each other with the twig gently and in the last round the bridegroom strikes bride slightly harder than the bride striking the bridegroom. Bridegroom's sister unties the knot of the couple's clothes and the bridegroom gifts some cash to his sister. All return home singing songs accompanied by drummers. All disperse happily after taking tea-coffee.

5.5.2.27 To Spread the *Anu* (dowry) for Display:

In this ritual only women participate. A woman of a barber's house fixes time on the second or the third day with women of the house for the display of dowry. The barber's wife informs and invites women of the village to see gifts the bride has brought with her. The gifts-ornaments, clothes and other items are displayed on a cot or a large spread-cloth for everybody to see. Women see them discuss among

themselves. The barber woman gives tea-coffee to all women and distributes among themselves a sweet called *patasa* (sweet cakes of sugar). The bride gifts a sari to the barber woman as a reward and also gives an expensive sari to her husband's sister as is a custom. All disperse and the ritual gets over.

5.5.2.28 To Spread a *Mod* (A Large Cloth):

The village barber informs the time and place of this ritual to villagers and invites them on the second or third day. Only men participate in this ritual when a mod or a large cloth is spread especially at the centre place of the village. All the people of the village gather together including *Brahmins*, barbers, carpenters, potters, the *turi-nayak*, the drummer and so on. The *Brahmin* makes a mark on the forehead of all with red powder and rice as a ritual. All put cash donation in the dish circulated by the Brahmin among the people. Then, the bride's father gives a *shikh* (reward) to the Brahmin, barber, carpenters, potter, *turi-nayak*, the drummer and others as a tradition. Moreover, he gives donation to the temples, grain to birds and so on. The elderly enjoy '*kasumbo*' (opium) and the village barber distributes tea-coffee to all. *Patasa* (sweet sugary cakes) are also distributed and all disperse happily. Thus, the marriage ceremony gets over with this ritual.

The bride and the bridegroom are given invitation for a lunch or dinner by the relatives and villagers living in the neighbourhood. The newly wedded couple, children, women and youngsters visit the temple of the family goddess called *Boothhavani* in the village *Arnej* and offer a coconut and get blessings of the goddess and return home. The family members of the bride visit the house of her husband to take her back to her parents' house for a short stay. On this occasion, relatives on the bride's side come to her house to perform a ritual called '*daheriya navdava*'. They bring clothes for the bride and the bridegroom and go back to their houses. The hosts-the parents of the bridegroom-give cash to the bride and the bridegroom.

Thus, in the Rajput community of the *Bhal-Nalkantha* region, a traditional economic, social, religious practice-system is seen which include different rituals as part of custom and *samskara*. Many changes are, however, seen in them today.

5.5.3 Customs of Death (*Mrutyusanskar*):

This is the third among sixteen *samskara* of the Hindu religion. Economic, social, religious rituals like the *samskara*, practice, custom and tradition are associated with

death. There is a belief about death that it occurs when the soul of a person leaves the body and that the body is perishable while soul is immortal. In the Rajput community of the *Bhal-Nalkantha* region the *samskara* of death is also there. In the past, when a person was ill, a religious oath was taken in the name of the god-goddesses for her/his health and recovery. A *bhuva* (an exorcist) was invited who gave 'grains' to the family (a practice of black magic). If the ill person got well, people believed that the person had a shadow of a ghost on him. When a person died, people believed that God had sent her/him for that many years only and he was destined for food and water for that many years only; when an anti-social person died, they believed that he died because of his bad deeds and that the pot of his sins got full. When they saw a person suffering from an incurable disease, they said that she/he suffered due to the deeds of his past life. They believe that good and bad deeds, hell-heaven, evil-good, good-bad deeds and kindness are related with each other. Death is also known as '*gujari javu*', '*devlok pamavu*', '*upar javu*', '*swargvas thavo*' and so on. When people saw that a person was likely to die, the family members give donations and help the poor. They ask the dying person to touch the object to be donated. The dying person is prompted to think about God and take his name repeatedly. There are regular readings from the *Bhagvadgeeta*. Her/his property is distributed among her/his inheritors. The dying person is shown a lamp lit with *ghee*.

The dead body is bathed and is covered in new clothes and is put on a white cloth spread on the floor freshly smeared with a mixture of clay and cow-dung. *Gaumutra* (urine of a cow) is sprinkled over it. The dead body's head is kept in the North and legs are kept in the South. A lamp of *ghee* is kept near the head. The family members put drops of water one by one in the mouth of the dead body. Mouth is shut after putting in it honey, *Gangajal* (water from the Ganges), leaves of *Tulsi* plant, curds and a piece of gold. The dead body is covered with a fresh white cloth if the dead were a male and red cloth if the dead were a woman. This cloth is called *kafan* (the last cloth). If the dead were a male, the body is taken to the graveyard on the same day; if it were a woman, her body is taken to the graveyard in the morning of the next day believing her to be the incarnation of goddess of wealth. A stretcher like carriage called '*Nanami*' or '*Thathadi*' is made from bamboo poles and strips of bamboo. Today, a readymade *Nanami* made of iron is used instead of a bamboo *Nanami*. When the dead body is put on the *Nanami*, a bunch of hay called *Dabh* and a dry *Tulsi* plant

are also bound with it. When the news of death of someone spreads, relatives and villagers join in the ritual. Four coconuts are bound on all four corners of the *Nanami* and the body is bound with cotton threads or thread made from *munj* grass. Sweets called '*ladu*' made from wheat flour are kept on the side of the body. Relatives and other people cry heavily and loudly creating extremely sad and gloomy atmosphere. People weep seeing the face of the dead for the last time. Fire is lit in a small water-pot called '*doni*' and it is carried in the front of the procession.

5.5.3.1 Choko (Visamo) (The Resting spot for the Nanami):

The last rites or entire ceremony of the death *samskara* is called '*antyeshti*'. Relatives, villagers and family members carry the *Nanami* of the dead body four at a time by turn. This is called to give '*kandh*' or to give a shoulder to the *Nanami*. The youngest son or family member carries a pot with fire and a bunch of hay and walks in the front of the procession. He is not allowed to turn back or see backwards. The *Nanami* is rested first in the house, the second at the threshold and the third at the outskirt of the village. The fourth and the final rest is given to the *Nanami* in the graveyard. At every resting place, the *Nanami* is kept on the ground for a few minutes. The persons who carry the *Nanami* are called the '*daghu*'. People in the procession repeat words, '*Rambolobhai Ram,*' the procession is followed by weeping women beating their chest up to the outskirt of the village and continue till the procession disappear and return weeping and beating their chests. Women from a community called *Raval-Yogi* lead the death-songs; such women are called '*Rudal*'. Wife of the dead man breaks her bangles and *chudi-chudo* (ivory bangles). All women take bath. Family members and some villagers have already carried firewood to the graveyard in a bullock cart or a tractor-trolley and have kept a pyre ready for cremation of the body before it reaches the graveyard.

5.5.3.2 Agnidah (Cremation):

Cremation or *agnidah* is also called *agnisamskara*. Firewood are arranged in a cross to prepare a pyre; dry cakes of cow-dung are put in vacant holes in the pyre. The dead body is untied from the *Nanami*; all clothes from the body are removed and put on a hedge. These clothes, a pot of ghee and other items are taken away by the persons of road-cleaning community. The dead body is placed on the pyre keeping the head northward. A piece of sandalwood is kept in the pyre. Loin cloth is kept on the body of a male and a woman's body is covered with her petticoat. The dead body is smeared with ghee and is covered with firewood and cakes of cow dung. The bamboo

of the *Nanami* and threads are also kept on the pyre. The youngest son or family member carries a water pot with a hole and takes five rounds around the pyre. The youngest son or brother put fire to a bunch of hay from the fire pot and sets fire to the right toe of the body with tears in his eyes. The fire pot is broken and the body is set fire at five places. When the body burns down completely, all take total bath on the bank of a river or at well gather at the outskirts of the village and return home together. They are shown a lamp from the window of a Shiva temple by the worshipper of the temple. Village barber gives a leaf to each person who keeps it in her/his mouth. All return to the house of the dead person where the barber gives water to everyone for gargling. All disperse and go home. Cooking is not done in the house of the dead person but women of relatives in the neighbourhood share one family member and give meal to her/him. Some family members do not eat anything on that day. At night, women from the neighbourhood bring food from their houses and feed the family and all women eat together for 12-13 days. Men visit the house of the dead person at night after dinner, sit together and console the family. Women read from the *Bhagvadgeeta* and sing prayers. Men talk about death, soul, sins-good deeds, social topics, agriculture and so on. Small children are not cremated but buried.

5.5.3.3 *Tadhi Valvi* (Cooling the Grave):

After cremation, the youngest son or a member of the family go to the graveyard with a Brahmin taking a small pot filled with water and cool the grave down with the water from the pot. They put a ball of *Kuler* (a mixture of wheat or millet flour and sugar) in a small earthen bowl near the grave. They bind the flowers, burnt remains of the body and ashes in a bundle of silk or woollen cloth and bring it home. These remains are flown ceremoniously in the Ganges at *Prayag*, Allahabad at their convenience. If the dead were a woman her ruins are flown in the river at *Matrugaya*, *Siddhapur* and those of a male are flown in the Narmada at a place called *Chanod* (*Chadod*).

5.5.3.4 *Sutak* or *SunvalaUtarva* (The ceremony of Shaving off):

The blood relatives-male children, boys and elders-of the dead person gets their heads shaved off on the second or third day early in the morning. Generally, a village barber shaves off beard and moustache as well as head of the male family members at home and those of the relatives at the outskirts of the village or on the bank of a river. In the past, when a girl became widow at an early age, her head also had to be shaved off although this custom has disappeared. Women smear surface of the fire place and the floor of the house with a mixture of clay and cow dung. On the night of the cremation,

time of formal mourning and the meeting for the visitors called '*besanu*' is decided. Its news is sent to the relatives in the surrounding villages. In the past, such news was sent through a member of the scavenging community. This person was given a *shikh* (a reward). The letter carrying such a message was known as a '*melo kagal*' (a dirty letter). Later, such news was written in black ink and was sent through a post card by post. Today, however, such news is published in newspapers.

5.5.3.5 Ravanu or Kan (Public Mourning):

On the second day of death, relatives from the surrounding villages and friends visit the house of the dead person to mourn publicly. Relatives of the dead person sent a barber to the neighbours to join then in public mourning. People from neighbouring villages come by tractor-trolleys or by bullock carts for public mourning in which local members also participate. This is also called *lokachar*, Kan or *ravanu*. An old person's death is not mourned much but a reading of the *Garudpurana* (a scripture) is arranged. Relatives come for mourning clad in white clothes weeping in a specific way. Males cover their heads with a white cloth called *khes*. This mourning lasts for 10-12 days after death. A village barber gives a handful of water for gargling to everyone. If the dead person were a young nobody takes tea-coffee but when an older person died the village barber gives tea-coffee to every visitor. Women come weeping and beating their chests and assemble in a circle where a *rudali* leads the death-songs. A woman from the barber community consoles the weeping women. Women who come for the *Kan* or public mourning put on black, white or blue clothes.

Table: 97

4.33 Table showing the respondents' opinion about the public mourning (*Kaan* or *Kharkharo*):

Sr. No.	Whether Believing in Public Mourning (<i>Kaan</i>)	Number	%
1.	Yes	179	89.5
2.	No	16	8.0
3.	No information	05	2.5
	Total	200	100

In the variegated texture of the whole of Gujarat, the tradition of mass mourning (*Kaan* or *Kharkharo*) in which relatives of the family of the dead come together in order to lighten the grief of the family is seen in different forms. 179 (89.5%) respondents say that they believe in such a tradition while 16 (8.0%) respondents say that they do not believe in it. 05 (2.5%) respondents have given no information.

5.5.3.6 *Saravavu* or *Saravani* (*Shraddha*):

The ceremony of *saramani* or *pindatarpan* is also known as *saramanu* or *uttarkriya*. In this community, the ritual of *pindadan* is done on the 12th day of death. This ritual which begins from the second day of death is performed by a *Brahmin* for the *Nirvana* or *Moksha* of the departed soul. There is general belief that this ritual of *saramani* or *pindadan* is done for the *moksha* or *Nirvana* of the departed soul. Some people go to holy places like *Siddhapur*, *Gaya*, *Banaras* (*Kashi* or *Varanasi*) for this ritual of submerging the remains of the dead person and performing *pindadan*. This ritual is performed by a local *Brahmin* and some Brahmins have to be given a grand meal on this occasion. The *pinda* (a small round lump of flour) symbolizing the soul of the dead person is submerged by the *Brahmin* in the holy waters of the river reciting holy mantra.

5.5.3.7 *Barmu-Termu* or *Nat Karavi* (Ritual of the Twelfth-Thirteenth Day):

In all the Rajput communities of this region, this tradition of the ritual of twelfth-thirteenth day is performed. Mourning goes on for ten-twelve days followed by a ritual called *Barmu* on the twelfth day if the dead were a young person and it is performed on the thirteenth day if the dead person were old. *Barmu* means the ritual performed on the twelfth day and *termu* means ritual performed on the thirteenth day. In the ritual of twelfth, people are given tea-coffee and on the thirteenth day the entire community is given a grand dinner containing sweets called *ladu* or *mohanthal*, vegetables and *dal-rice*. On this occasion, invitees like *Brahmins* and *sadhu-bava* are given meal first. Some close relatives do not take this meal due to mourning. People incur heavy expenditure on this occasion because of social prestige, family pride and a social norm.

Table: 98

5.6 Table showing the respondents' opinion about the ritual of *Barmu* (ritual on death):

Sr. No.	Whether Believing in <i>Barmu</i> (Community Feast)	Number	%
1.	Yes	188	94.0
2.	No	02	8.0
3.	No information	10	5.0
	Total	200	100

As many as 179 (89.5%) respondents believe in the traditional custom of *Kaan* (mass public mourning) on death. In those circumstances, it is obvious that the ritual of *Barmu* (public feast on the twelfth day) is also performed. It is found that 188 (94.0%) respondents clearly say that the ritual of *Barmu* must be performed on the twelfth day after death in the family. 02 (1.0%) respondents say that they do not believe in this ritual while 10 (5.0%) respondents have given no information.

Table: 99

5.7 Table showing expenditure in the ritual of *Barmu/Termu* (ritual on death):

Sr. No.	Expenditure on ritual of <i>Barmu/Termu</i>	Number	%
1.	5,000 to 35,000	35	17.5
2.	35,001 to 70,000	84	42.0
3.	70,001 to 1,05,000	32	16.0
4.	1,05,001 to 1,40,000	16	8.0
5.	1,40,001 to 1,75,000	09	4.5
6.	1,75,001 and above	06	3.0
7.	As per family's capacity	06	3.0
8.	No information	12	6.0
	Total	200	100

Just like many social and religious rituals, the ritual of *Barmu* is performed on the twelfth day after death in the family. In this ritual, 35 (17.5%) respondents spend between 5,000 and 35,000, 84 (42.0%) respondents spend between 35,001 and 70,000, 32 (16.0%) respondents spend between 70,001 and 1,05,000, 16 (8.0%) respondents spend between 1,05,001 and 1,40,000, 09 (4.5%) respondents spend between 1,40,001 and 1,75,000, 06 (3.0%) respondents spend 1,75,001 and above. 06

(3.0%) respondents spend as per their financial capacity while 12 (6.0%) respondents have given no information.

5.5.3.8 Sajja Bharavi (To Donate to a Brahmin):

On the thirteenth day of death, this ritual is performed. *Sajja bharvi* means display things on a cot for donating to a Brahmin so that the departed soul gets *moksha* or *Nirvana* and entry into heaven without any problem. It is done by a *Brahmin* and all items are displayed on a cot which includes in addition to the cot, a mattress, a quilt, a bed-sheet, a pillow, a lantern, a walking stick, a dish and a bowl, a spoon, a glass, clothes, a pair of shoes, *ghee*, jaggery, pulses, food grain, a small cow made of silver and so on. The Brahmin makes a red mark on the forehead of the silver cow worships it and makes people pour water at its tail. Women like *rudali*-mid-wife from *Ravalvogi* community, those from barber community, from the cleaning community and other are also given *shikh* (a reward) in the form of cash, clothes and food grain.

5.5.3.9 VarsiValavi (Annual Ceremony of putting an end to Mourning):

This ceremony is performed at the end of a year after death so, it is called ‘*varsivalavi*’ but it is also done after one and a quarter month, three months or a year. In this ceremony all close relatives put an end to the mourning for the dead person. The ritual of *Shraddha* (*pindadan* or *tarpan*) could be done every year in which the soul of the dead could be included. No elders in the family of the dead eat sweets, *ghee* and milk and so on for one year from the day of death, nor do they put on good clothes. They celebrate festivals in a simple way. No marriage could be arranged in the family during the year after the death. The family is free from mourning only after this ceremony. Women of the family do not come out of the house for three months and put on black, white or dark brown clothes for six to twelve months. The elders do not participate in any engagements, marriages or social occasions until this ceremony is performed. Daughters, nephews and nieces as well as Brahmins are given a meal which includes a sweet item. This is how the mourning gets over and the family can do all routine activities.

5.5.3.10 Shraddha or Pitritarpan (Giving the Last Meal to the Soul):

In this ritual, the soul of the dead person is remembered on the annual death anniversary. It is also called *pitritarpan* in which milk pudding is given to crows calling them with words ‘*Kagvaas*’ and the dead person is included among the souls of ancestors. It is performed during the festival of *Navratri*, on *Dussehra* or during the

month of *Bhadrapad* remembering the dead souls. On this day, all the family members take a meal together.

5.5.3.11 Dirges (Death-songs):

In this community, every event right from man's birth to his journey to the graveyard is interwoven very sadly and artistically in songs. These songs are known as death-songs, dirges, *marashiya* or *rajiya*. The variety of subjects in dirges of the Rajput community is very attractive. There are different songs for small children, married-unmarried young men and women, as well as for widows and widowers. Those for old and persons with high social status are also different. These dirges are sung by elderly women. Today, however, these dirges are not heard frequently. In the village, women from the *Ravalyogi* community who also work as midwives, sing death-songs as a *rudali*. These *rudali* women sing and lead the *marashiya* singing every day for ten days. On the last day, she is given one or two pairs of clothes, food grain and cash as a reward for her services.

5.5.3.12 Parayan (Public Reading from Scriptures):

In the *Karadiya* Rajput community of this region, when an old person died, a public reading of the *Garudpuran* is organized instead of crying and weeping. The village *Gor* (*Brahmin*) reads the *Garudpuran* at noon every day at the house of the dead person. At night, singing of prayers in the public is arranged. Some wealthy persons invite a well-known story-teller or a *sadhu* to read from the scripture called the *Garudpuran*. On the last day, a meal is given to the members of the whole community. Some persons incur heavy expenses on this occasion.

5.5.3.13 Jivatchrya (Celebrating the Twelfth day when the person is still alive):

Jivatchrya is also called *Jivantkriya*. When a person does not have a male child and there is no body to perform the rites of his twelfth day, he prefers to die paying off his debt to the community in the form of giving a community meal that is given after one's death. So, he invites all members of the community for a meal that is given on the twelfth day of one's own. Donations are given to Brahmins and other dependent communities. It is also called '*jivata jivaityu* (*Jagatiyu*)'. It becomes a marriage-like celebration but such events are rarely seen.

5.5.3.14 Leel Paranavavo (Perform a wedding-like Celebration):

In the past, in this community when a young man died, this ritual was performed. After his death, his wedding was performed falsely. It was believed that it gave peace to the departed soul. On such occasion, the exorcist tells the people in the state of

being possessed the reason of his death, the problem in his family and so on. Thus, this ceremony is an instance of superstition but it is not seen these days.

5.5.3.15 *Paliya* (Statues):

This *Karadiya* Rajput community of the *Bhal-Nalkantha* region possessing bravery, valour and being true to their word, the sentiment to be a martyr was very strongly popular. Women also came to be worshipped when they died fighting bravely as a *satima* and the imprints of her palms were worshipped as those of a goddess. The place of a '*Paliya*' or statue of a martyr who died in a war is immortal in the stories of heroes who fought bravely died for the community. Statues were made of martyrs in the memory of those martyrs. It was made of stone 3' to 4' high on which a figure of a warrior riding a horse or a camel with weapons in his hands was carved out. His story is written at the bottom of the figure. Figures of the Sun and the Moon are carved out in the top corners. It is believed that the story of the martyr will live as long as the Sun and the Moon are there in the sky. Even today, the statues are found standing as relics in many villages as witnesses of historical events. At some places they have vanished for one reason or the other. Statues were worshipped as village gods. Occasionally, they were worshipped and lead powder was smeared on its body. This tradition is however, disappearing today. Such events do not take place in Democracy and therefore, the statues or events of brave fights do not happen in the modern time.

5.5.3.16 *Khambhi* (A Stone of Bravery):

A *Khambhi* or *Shurpura* was made from a stone of rectangular or a triangular shape. These stones were installed to mark the death of a martyr, an elderly who died for a good cause, one whose wishes were unfulfilled and died in an accident, by a snake-bite or one who has committed suicide. These stones of *khambhi* or *shurpura* were worshipped during *Navratri* and such other days. Although no body installs a *khambhi* or *shurpura* for a person who died in above mentioned circumstances. A *khambhi* belonged to only one family while the *paliya* belonged to the whole village as village gods.

5.5.3.17 *Sati* (A Woman Who Immolated Herself):

A woman would immolate or burn herself alive on her husband's pyre when her husband is killed fighting for a good cause. Such a woman was called *Sati*. When a woman became a *Sati*, a stone with a mark of two palms carved on it was installed in her memory. It was worshipped on certain occasions. This tradition is found in the caste-community known for its bravery. This stones called '*Satimana Thapa*' are

found in the villages where such a community lives. At this place, there was worshipping on occasions like the untying of wedding knot, performing the ritual of *Babary* (shaving off hair of a child) and so on. There are strong evidences of the fact that there was tradition of becoming a Sati in this community at one time. These stones were offered a coconut, a *chundadi* (a small sari), lamps of *ghee*, incense sticks and *dhup* (smoke of a fragrant substance called *gugul*), and marks of a red powder at this place. In the present time, the Government of India has passed a law called Eradication of the *Sati* Tradition 1829. There is also awareness about this tradition among people. As a result, this tradition has been eradicated completely and no woman becomes or can become a Sati today. This tradition has been eradicated by law.

Thus, this community is associated with religion as it follows the *dharma* (duty) of the *Kshatriya*. Their entire life is interwoven with the sixteen *samskara*, importance of religion in the daily activities of normal life, religious principles in social and cultural activities and worshipping of the Sun, the Moon, rivers, the soil, mountains, trees and beasts and birds believing them to be sacred.

The following of all the *samskara* is found in the traditions and customs in their life. At the same time, relations with people are also respected in terms of social practices on occasions like birth, marriage and death.

Table: 100

4.31 Table showing the respondents' tendency towards rituals on death:

Sr. No.	Whether Believing in Post death rituals	Number	%
1.	Yes	193	96.5
2.	No	05	2.5
3.	No information	02	1.0
	Total	200	100

A large number of respondents that is, 193 (96.5%) of them believe in the rituals on and after death while 05 (2.5%) respondents do not believe in such rituals. It is clear that in the community of respondents they have a traditional tendency towards rituals on death. 02 (1.0%) respondents have given no information.

Table: 101**4.32 Table showing the respondents' opinion about *pretbhojan* (community feast on death):**

Sr. No.	Whether Believing in <i>Pretbhojan</i> on twelfth/thirteenth day of death	Number	%
1.	Yes	141	70.5
2.	No	57	28.5
3.	No information	02	1.0
	Total	200	100

In response to the question whether they believe in *pretbhojan* (community feast on death), 141 (70.5%), a large number of respondents have said that they believe in *pretbhojan* (community feast on death) while 57 (28.5%) respondents have said that they believe in it. In other words, tendency to stick to this tradition is found in the Rajput community. 02 (1.0%) respondents have given no information.

Table: 102**4.32.1 Table showing reasons for believing in *Pretbhojan*:**

Sr. No.	Reasons for Believing in <i>Pretbhojan</i>	Number	%
1.	Community custom	59	41.9 (29.5)
2.	For the <i>Moksha</i> of the Dead Soul	37	26.2 (18.5)
3.	As written in the Scriptures	17	12.0 (8.5)
4.	Family custom	28	19.9 (14.0)
5.	No information	02	(1.0)
6.	Not applicable (Do not believe in <i>Pretbhojan</i>)	57	(28.5)
	Total	200	100

Examining the reasons for believing in different rituals after death, 141 (70.5%) respondents who have believed in *Pretbhojan* and 57 (28.5%) of them have given reasons as: 59 (41.9%/29.5%) respondents say it as a community tradition, 37 (26.2%/18.5%) respondents say it is for the welfare of the dead, 17 (12.0%/8.5%) respondents say it as per the scriptures and 28 (19.9%/14.0%) respondents say as a

family tradition while it is not applicable to 57 (28.5%) respondents because they do not believe in *Pretbhojan*. 02 (1.0%) respondents have given no information.

5.6 Conclusion:

In every community, the social structure is traditionally shaped in an abstract form. Its social system is maintained by its customs, traditions, norms, rites and rituals, beliefs and so on and the community follows them strictly. The caste system is an important factor in the social structure. In every region, castes and their traditional systems are different although there are changes in these traditional caste system and social structure. Man is a social animal and follows the customs and norms of the traditional social system that he has inherited. It is also found that the culture of each caste and community are different in every region.

In modern India, due to factors responsible for changes like education, Western education, mass media, legalization and so on, many changes have taken place in the caste system-organization. Generally, noticeable changes are found after five, ten, fifteen years or after a generation. In this process no community whether it is urban, rural or tribal remains unaffected.

In the social system of the Rajput community of the *Bhal-Nalkantha* area, family system, social status of the community, marriage system as well as different social customs and norms have been included. An effort has been made to present the picture of the social system that existed in the Rajput community before the Independence and the situation existing today. Today, total change is found in the traditional rites and rituals, customs, practices and norms, traditions, concepts and ideas. The impact of factors like Western education means of mass media, modernization, culturization, urbanization and Westernization have played an important role. In the present time, in the Rajput community of this region in place of its traditional customs and practices and culture, a mixed culture and modernization are clearly visible.

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