INTRODUCTION

I

The Rauts, a cattle-herder group are spread over the whole of Chhattisgarh region of Madhya Pradesh, India with their distinctive name and specialised occupations. Previously, they had no permanent settlement and had to lead a semi-nomadic life along with the herds of cattle. Occupation ally they were cattle-herders, cattle-breeders and graziers. Most of their time was spent in the jungles tending the cattle. Even at the time of child-birth, they did not return home for nursing of the mother and the child. But at present, they are living in the villages with other caste people and have become an indispensable part of village life and the Hindu society.

Etymologically, the term 'Raut' is made of two words, 'Rau' and 'oot' (Rau-King and oot-son), which means the son of a King, i.e. Rajputra or Rajput. Pandit Jwala Prasad Mishra writes in 'Jati Bhaskar' that 'rau' means a King and 'oot' means son, and the Rauts known by the name Rajput, are the champion in warfare. The Rauts have also their evidence in the Great Epic 'Ramcharit Manas' by Goswami Tulsidas. The empress Kaikeyi asked for two boons to King Dasharatha. Knowing her prayer, the King Dasharatha trembled with shock. Seeing this, Kaikeyi expressed her thought in harsh words, which is clear from the following couplet from Ayodhya kand.

"Duiki hohin ik sang bhualu, hansab phulaub galoo
Dani kahaub aru kripani, hoi ki kahem kushal Rautai".

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1. rauséch rāj saḿgyaḿcha, uchchhandabh putra vāchakāh
rājput iti khyātá, uddha karma viśaradaḥ.
Here we are mainly concerned with the word 'Rautai' which shows the brave action of the subject and it is constructed of the word 'Raut'. So, the word 'Raut' meant bravery or chivalry. It is also clear when Bharat (the younger brother of Ram) went to see him at Sringwarpur. It has been known to Guha. Guha thought that Bharat is ready to fight with Ram. Thinking so, he ordered his army to remain prepared. The soldiers got ready accordingly. Goswami Tulsidas has written:

"Nij:— Nij saj samaj banai, Guh Rawatahi Juharshi jai"
(The commanders of the army went to pay their compliments to Nishad Raj Guha by preparing their troops). It again shows that 'Rawat' is the term which indicates the meaning — the master, the brave, or the commander-in-chief.

The Rautes relate themselves with king Nanda and claim him to be their ancestor. Nanda was the ruler of Gokul (Braj) and he had no child. He reached his old age, but there was no heir to rule over the domain after him. He became worried and began to meditate on the bank of the Yamuna with his wife to please Lord Vishnu. Lord Vishnu appeared there and promised him to give a child like oneself in power, as was wished by the couple. Nanda returned back to his palace and did the 'Putresti Yagya' (Home ceremony by burning clarified butter to get child) with the permission of his family priest (Mahabharat, Harivansa). Further a couplet from Harivansa proves that "In the 8th month of the Pregnancy period, i.e. incomplete gestation, both the ladies Dewaki and Yasoda gave birth to Krishna and Krishna-Yogmaya, respectively"^2 Srimad

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2. *garbhakāletva sampurṇa, astame māṃte striyau*
   Devakīchā Yaśodācha, susuvate samaṁ tadā.
Bhagvat also describes that "the people awoke in king Nanda's palace. Nanda was sent the good news. King Nanda was very much pleased to know the message of the child-birth". He celebrated a grand function and distributed money and gifts to Brahmans and the needy persons.

Lord Krishna spent his childhood in Nanda's house. He was walking on his knees and the couple were happy to see him. Then, he became a calf-grazer. 'Being a calves-saviour, he became a world-saviour'. In this period he killed Bakasur, Putana, etc., all the devil-spirited personalities. After getting mastery in calf-grazing, he was assigned the charge of cow-grazing and protection.

One day it so happened that all the boys went to the bank of the Kalindī river in absence of Shri Krishna with their cows. Due to the tremendous heat, they got thirsty and drank the water of Kalidah which had been poisoned by Kaliya Nag (Black Cobra having multiple hoods). So, all the cows and boys died. Sri Krishna went there and by his nectar-vision gave life to all of them and jumped into the Kalidah to swim. Kaliya Nag could not tolerate this infiltration and began to bite that handsome boy, but that was all in vain. Sri Krishna began to dance on his hoods smiling with an attractive look. Being tormented, the Nag surrendered himself. His wives began to pray to Lord Krishna. Sri Krishna came down from his hood and ordered him to quit Kalidah, so that the cows

3. Nandastwātmaje utpanne jātāhalādā mahāmanāh
(Srimad Bhāgwat 10/5/1).

4. "tou vatsa pālakou bhootwā, sarva lokaik pālakou"
(Srimad Bhāgwat 10/11/45)
and the Brahmans may drink its water. One unknown poet (Singh, 1945) has described this event in a beautiful manner in the following rhymed couplet—

"Pracheen lekh aur sadgranth se, Yadav jane jate hain
Jab Nagvansha ko jeet liya, tab se Ahir kahlate hain".

(from the old inscriptions and Sanskrit literature these people are known as Yadav and when they conquered the Nag dynasty, they were being called Ahir). In Sanskrit — Ahir — snake, and ir-shake, i.e. who shakes or defeats the snake, is Ahir. Due to this brave action of Sri Krishna, kind Nanda was called Ahir.

Brahma Purana vividly describes the occupation of three different groups which are as follows — "Agriculture for the farmers, business for the Vaishyas and cattle service for the Rauts". These people were named Gope when they protected the cows, and Gopal when they tended and grazed the cows which is corroborated by the Sanskrit quotation. In the period (from 500 B.C. to 1 B.C.) when the Pali language was prevalent in India, the word 'Gopal' was modified to 'Gosal' and by further modification it took the form of 'Gwal'. This has been aptly described by an unknown poet in a verse that "due to rearing cattle, Yadavas are called 'Gope' and after being called 'Gopal' they are called 'Gwal' (Singh, 1945). And this motivation prompted them to live in the jungles to feed the cattle green grass.

5. karskāṁśa kṛṣivṛtthih panyāṁ tu pañ jīvinām
   asmākaṁ gāh paravartthiṁ vārtā bhederiyāṁ tribhīḥ
   (Brahm Purāṇa 187/45)
6. gām pātiti gopah and gāh pālaytiti gopālaṁ.
7. gopālaṁ ka kāraṇ hi yādav sab gope kahāne lage
gopāl punah kahālaṁ karake, ākhir me gwal kahāne lage
The Rautes (pronounced also as 'Rawat') have not been described as a separate caste by Russell and Hiralal, who put them under the Ahir caste. These authors (1916:19) state: "Rawat, a corruption of Rajputra or a prince, is the name borne by the Ahir caste in Chhattisgarh". Raut is a sub-division of Ahir caste and they show some cultural and occupational identity with the other cattle-herder groups of India, such as Ahir, Yadav, Gwala, etc., due to belonging to the same ancestor, king Nanda. They also pursue the same occupation of cattle rearing, cattle-grazing and sale of milk. Although, the Rautes have no caste affiliations with those groups due to a big universe around them, but they practically assume it that their origin is the same. It is not possible for the Rautes to maintain relations with the other cattle-herder groups of India, because they have formed their own localised tradition in the area and they follow it within their own groups. The Rautes are unevenly spread in different areas of Chhattisgarh. They are spread across scores or hundred of villages. It is not possible for them to maintain caste relations with all of them but with only a small part of the total. This part has been called his 'effecting jati' comprising those with whom he actually maintains such relations (cf. Mayer, 1960: 151; Klass, 1966:554). It has been found correct to analyse the distribution of Rautes' population in Chhattisgarh and therefore, their relations too. They have onself restricted to their relations to the caste fellows of the same area. Here, the geographical factor plays a vital role. For example, the Jheria Rautes of Bilaspur district have no marital relations with the Jheria Rautes of Raigarh district and
Phuljhar area in Raipur district of Chhattisgarh because poverty and other social matters do not allow them to extend their relations with those groups. In the same way, it occurs with some other sections of the Rauts too. So, Mayer's conception of effecting jati is very right in gratification of the caste relations and limitation of further interaction in socio-religious matters.

The term Raut or Rawat does not find any mention in Hewitt's description (1869:33) and only the term 'Ahser' or 'Gairas' has been used. The 'Gairas' mentioned by Hewitt are apparently the same as 'Gahra' of Russell and refer to the Ahirs of Oriya country. Roughton (1923:150) has also mentioned about 'Ahirs' and written that they were engaged in 'taking care of cattle and sale of milk'. Their total population was 602,727. Dubey (1964) used the term 'Rawat' and has written a short ethnographic account of the Raut caste in village survey monographs. Apart from this study of inadequate coverage, there is no comprehensive ethnographic work on the Raut caste.

II

To fill up this lacuna I undertook the study of the internal organisation of this cattle-herding group, and their position in the regional peasant society. The Rauts graze the cattle, supply water to the houses of farmers, work as contractual labour and sell milk and milk-products, and are known as a clean caste. They provide specialised skills and services to the peasants and, in turn, get the necessary goods and services of others. Such obligatory social services have bound the
different castes of the local peasantry in a wider network, which needs the help and co-operation of others on various ceremonial occasions too. Harper (1959:773) writes that in village Totagadde in Shimoga district of north-western Mysore, "the concept of social obligation gives a greater measure of stability and permanency to economic relationships than otherwise might exist". In Chhattisgarh, it has given stability and permanency to social relationships, having special bearing on ritual performances. The Rauts and the other Kamin (or Pouni) castes of Chhattisgarh help each other in the performance of their religious and ritual ceremonies. The Rauts also cultivate land and grow paddy and other crops like pulses, linseed, kodo, millet, maize and sesame.

Attempts have been made in this thesis:

1) to investigate the nature of social organisation of the Rauts and find out the constraints - social, economic, political and others;

2) to show inter-dependence of other castes with Rauts in Chhattisgarh villages;

3) to portray the social structure of a multi-caste Chhattisgarh village in relation to the Rauts; and

4) to study the culture of this caste in relation to the norms of Indian civilisation.

Past changes are, however, taking place in their mode of occupations and moral order now. These have also been broadly covered in this study.
It is hoped that this study will have some practical usefulness for the Welfare Officers and Administrators for planning and executing the various welfare schemes now being undertaken for the uplift of the backward communities.

The author further hopes that the anthropological study of this case made by him will fill up some of the gaps in the past study of Indian civilisation. A good many empirical research has been done on primitive and rural societies earlier. This ethnographic profile of Rauts is an attempt to provide some missing links left therein.

III

Chhattisgarh is the south-eastern part of the reorganised State of Madhya Pradesh in India. It consists of Bilaspur, Raigarh, Surguja, Raipur, Durg, Bastar and the newly constructed district of Rajnandgaon (constituted on 26th January, 1973). The total area of Chhattisgarh region as calculated by the State Survey Department and quoted in the 1971 Census Report (1974:79-82) is 135, 133 Sq. kilometers, which is 30.53% of the total area of Madhya Pradesh (442,841 Sq. Kms.), the largest State in the Indian Union. The number of villages of the State has increased from 18,824 in 1941 to 19,409 in 1971, forming 27.38% of the State (70,883). The total population of Chhattisgarh is 11,637,494, which is 27.93% of the State population of 41,654,119 according to 1971 census.

Chhattisgarh in the Madhya Pradesh is situated between 18 and 24 latitudes and 80 and 84 longitudes. The
region contains 65% of the forest area of the State. Bastar district alone has a little less than half (48.3%) the forest area of the region. About 60% area of Bastar district is covered with forest.

Geographical background:

Chhattisgarh region can be divided into three natural divisions:

1) Plateau of Satpuda,
2) Plains of Chhattisgarh, and
3) Plateau of Bastar.

Plateau of Satpuda:

The northern part of Chhattisgarh comes under the plateau of Satpuda. Entire Surguja district, Jashpur and Udaipur tahsils of Raigarh and the northern area of Bilaspur district form this division. This is the elevated part of Madhya Pradesh covered with thick forests and surrounded by high mountains on all the sides, thus resembling a fort with natural protection. It is protected by impregnable mountains on north-east and south and in west by the dense forests of Chagbhakar and Korea. The eastern part of the plateau on the northern side meets with the plateau of Chhota Nagpur. In ancient period this area used to be called 'Jharkhand'.

In this region various plateaus of the Satpuda range are about 4,000 feet above the sea-level. The plateaus are called 'Pats', e.g. Samara Pat, Men Pat, Lahsun Pat, Bangawan Pat, Jaitga Pat, Jamira Pat, etc. Bhilan summit
of Laheun Pat is the highest peak of Satpuda in this division, which is 4,024 feet above the sea-level.

The rivers of this region, because of its slopes, flow towards north and south. Rihand is the main river of this area. Other rivers are Hasdo, Shankh, Ib, Kanhar, Gopath, Banas, Nohan, and Mand. Because of mountainous region none of the river is navigable.

Climate:

This area gets an average rainfall of 60" in the monsoon. Heavy rains make the hills rich with green vegetations throughout the year. Various hills with full of vegetations and heavy rain-fall make the climate cool, humid and unhealthy.

The land of this division due to the Satpuda range is uneven. So the area of the cultivable land is not much. Rice and sugarcane are the main crops apart from various forest produce. Because of mountains and forests, for a long period transportation facilities were lacking. Due to these reasons population of the division is small and scattered.

Plains of Chhattisgarh:

The plains of Chhattisgarh consist of whole of Durg and Raipur districts, the southern part of Bilaspur and the western part of Raigarh district. It is also known as 'Basin of Mahanadi'. It is fed by Mahanadi and its tributaries. Mahanadi traverses this division from the middle and proceeds towards the east. This division is
surrounded by various ranges on all the four sides. Saleetakari range in north-west, Maikal in north, Raigarh and Sarguja ranges in east, plateau of Bastar in south, and Sihawa range in south-east surround this basin. This division starts in north from Sieringa valley and ends in south in Keshkal valley. Thus the plain of Chhattisgarh which is about 80 miles wide, is situated in the east of Madhya Pradesh.

Mountains and Rivers:

There are no remarkable mountains in the main part of the plain. Mountains, separating it from the other two divisions of the region, are found on the borders. Mahamadi is the main river of the division. It is 550 miles long, but only its half portion flows in this State. It originates from the Sihawa range of Raipur district and flows towards north in the beginning, then turns to east near the sacred place of Sheorinarayan and crosses the border of Raipur district. It enters Orissa State from south-east of Madhya Pradesh and falls in the Bay of Bengal near Jagannathpuri. In Madhya Pradesh, Sheonath, Jonk and Hasdo are its main tributaries. Canals have been dug in them for irrigation.

Climate:

April and May are the hottest months in the plain. The monsoon comes to the plain in the month of June through Saleetakari and Bastar mountains. The rainy season continues from June to September. The average rainfall is 52". The winter is mildly cold. Rice is the main crop of this part.
Plateau of Bastar:

The southern part of Chhattisgarh is known as the plateau of Bastar, which is situated in the south-eastern part of Madhya Pradesh. It is connected in the east, south and west with the three States of Orissa, Andhra Pradesh and Maharashtra respectively. The various small ranges known as Bastar hills start from the Satpuda in north and go towards south and east connecting the Eastern Ghat ranges.

Mountains and Rivers:

Sihawa, Bastar, Abujhmar and Chitrakut are the main mountains of this part. In the centre of the southern part, there is a north-south range named Bailadila. Some of its summits are more than 3,000 feet high. Indrawati is the main river of this part. The Indrawati river starting from the Kalabandi mountain in Orissa enters Madhya Pradesh near Jagadalpur and goes towards the west, dividing Bastar into north and south parts. It meets the Godawari river on the eastern border of the river. Twenty three miles away from Jagadalpur, this river has a very beautiful fall of Chitrakut with a single span of about 300 yards wide and 94 feet high. Other rivers of this part are Shankhini, Sabri, Kotari, Narangi and Bhanwarding.

Climate:

The climate of this part is mildly cold. The temperature does not go beyond 102°F in the summer. The rains average 50" mostly during the monsoon.
The main crops of the plateau are rice, kutki and maize. It is very rich in forest products.

The culture and the way of living of the surrounding States have their greater impact on Chhattisgarh, which has made it a suitable asylum for every Indian of any caste, creed, language and religion. Mishra (1960:104) writes that "the interesting combination of various cultures can be observed in Chhattisgarh, which is rarely found in other parts of India". We find the clear impression of the culture of Uttar Pradesh on the one hand, while on the other, influence of the South Indian culture is also obvious (Vishwakarma, 1972:51). In the words of Baxi (1964:66), "Chhattisgarh has its own peculiarity. All sorts of people live here. There are certain places where Gond, Muria and other Adivasis still live in the original form of human culture. Different communities, coming from outside, have settled here and have developed a family-feeling.

Chhattisgarh is not only a meeting place of 36 Garhs (Fortes) but also of 36 communities". So, Chhattisgarh has got unique importance for its cultural diversity and social unity for the economic purposes, ritual observances and network of relations with other castes people on the regional level. In this chain of relationships, Raut caste has its unrivalled place in the village society and its role can not be ignored in the performance of social and ritual functions.

IV

Traditionally, the Rauts believe that they are divided into twelve and a half endogamous sections. In half-caste they
include the people who have been expelled or excommunicated from the caste. Rauts say that they are twelve brothers. Among them, Jheria and Thethhwar Rauts have got ubiquitous spread in both Bilaspur and Raipur divisions. Kanaujia, Darhoal, Kawraei, Bandaiya, Athhoria, Menav and Desaha sections of Raut inhabit in Bilaspur division, while Kosariya, Bhorathiya and Magadha sections of Raut live in Raipur Division.

When I investigated into inter-village relationship, I found a cluster of 192 villages inhabited by Jheria Rauts in the Bilaspur district, whereas the Bandaiya Rauts' population is merely 600 inhabiting 11 villages of the Bilaspur district. The population of the Bhorathiya Raut is also scarce just similar to the Bandaiya Raut, and they are spread in 14 villages of the Bindra Nawagerh tahsil in Raipur district. Darhoal Raut is the group which is facing the same crisis of population extinction as the Bhorathiya and Bandaiya Rauts. They are spread in 21 villages of Bilaspur district. Rest of the sections of the Raut caste are spread in a good number of villages with balanced population. They live in a range of about 60 kilometers and the villages in the proximity are situated only two miles away from the villages where the study has been done among different sections of Rauts.

The villages chosen for the study are on the basis of being inhabited by the different sections of Rauts. These villages consisted of the Raut caste in addition to other castes of peasantry. At the time of selection of the
villages; it was borne in mind that there should be elderly persons who can give full information about their own culture and customs. Population size of the village is not the only measuring factor of this study. Greater stress was laid on the fact that the village should be a multi-caste village and representative of this caste group. When we take an example of the village Baloda, it goes beyond the range of a village and is known as 'Kasba' (small township). We find here the establishment of Public Health Centre, Block Development Office, Bank, Schools and other offices. It is a business and trading centre in the area. It connects many important places by bus-route. Whereas, the villages Mahimarh and Suragipali were much smaller in comparison to other villages and for the ritual purposes, the priest and other caste people are called from nearby villages.

IV

Sampling or any other research technique has not been applied to choose the villages for study. Good representation of the caste members, easy approach to the villages, caste leaders and multi-caste villages are some of the features which were taken into consideration at the time of study. Apart from this, it has been also felt that the villages inhabited by different sections of Raute should be chosen for study irrespective of their distance and size. As we see the villages Katakidabari, Purena, Khisora, Parasada and Piparda, are situated in the interior region from the urban places and are only approachable by foot or bicycle. In the rainy season it becomes difficult
INDEX
SELECTED VILLAGES FOR FIELD STUDY
1. KATKIDABARI
2. MAHIMARH
3. KHISORA
4. BALODA
5. PIPARDA
6. PURENA
7. TEKARI
8. PARASADA
9. PANDUKA
10. SURAGIPALI
11. GHARJIABATHAN

BOUNDARIES:
--- State
--- District
to go there by vehicles. So, these villages are representative for caste studies and the data collected cover different sections of Rauts in the region.

The location of the selected villages are being cited below -

Baloda is a big village with 6344 population according to Revenue Census of 1971. It is 8 3/4 miles away from Akaltara, a railway station on the South Eastern Railway, in Bilaspur district, connected by bus-route. There, I worked on Kanaujia and Jheria Rauts. 34 families of Kanaujia and 20 families of Jheria Rauts live there. Besides, 4 families of Kawarai and 3 families of Darhoal also live in this village with other castes people in a large number. Bhalai is the next village situated 3 miles away from Baloda in the east, where I interviewed some of the Kanaujia Rauts.

Mahimarth is a small village of 14 families of Thethhwar, 4 families of Jheria and one each of Sonar, Lohar and Gond. It is situated 6 miles away from Baloda in the north, and there I worked on Thethhwar Raut. It is connected by a Kachcha road which can be negotiated by bicycle in the dry season and by foot in the rainy season.

Khisora is another village where I worked on Deshaha Raut. The population of the village is 1769. It is inhabited by 30 families of Deshaha Rauts, 10 families of Thethhwar and 6 families of Menav also live there with other castes people. This village is situated 10 miles
away from Baloda in east and can be travelled by bicycle in the dry season. This route is also being extended to Korba, and a metalled road is being constructed for transportation. In the summer buses run to Korba.

**Purnea** is a small village situated 5 miles away from Khisora. Its population is 456. It is inhabited by 16 families of Menav Raut and 8 families of Deshaha Raut with other castes people. It is connected by country lanes and cartways. Here, I worked on Menav Rauts.

**Katakidanbari** is a village in Katghora tashil where I worked on Kawarai Rauts. This village is 18 miles away from Baloda in the north and bicycle can ply on this route in the dry season. It can be also reached from Korba, which is 8 miles away from this village. Kawarai Rauts call themselves "Krishnout Raut".

**Piparia** is a village 6 miles away from Baloda. Here I worked on Bandaiya Rauts. Fourteen families of this group live here, of which four are Bandaiya, six Jheria and four Menav Rauts. The population of this village is 549.

**Tekari** is a village situated 14 miles away from Bilaspur. It is only 3 miles away from Masturi, a village on the Bilaspur-Korba bus-route. This village is situated on the side of the irrigation canal. Here, I worked on Athhoriya Rauts. Its population is 1800, and 20 families of Athhoriya Rauts live here.

**Parasadai** is a village situated 35 kms. away from Bilaspur. It is only 10 kms. away from Ratanpur, an ancient
historical place. Here, I worked on Darhoal Rauts. The population of the village is 1200, out of which 242 (37 families) are Darhoal Rauts.

**Panduka** is a village situated 13 miles away from Rajim in the Bindra Nawagarh tahsil of Raipur district. Here, I worked on Kosariya and Bhorrathiya Rauts. Only two families of each section live here. Kosariya Rauts are found everywhere in number of two or three families in the villages inhabited by them.

**Suragipali** is a little village in the Mahasamund tahsil of Raipur district. It is 4 miles away from Basara. Magadha and Jheria Rauts live here. Six lineages of the Magadha Rauts live here and their spread is found in Basara, Saraipali circles and Mahasamund tahsil of Raipur district. Their high concentration is found in Orissa. The total population of the village is 292, out of which the population of Magadha Rauts is 152.

In this way, I worked in 10 villages of Chhattisgarh on the Raut Caste, which gives a comprehensive picture of the composition of these cattle-herder groups with their socio-ecological factors.

V

**Fieldwork and Methodology:**

The fieldwork has been conducted from March, 1973 to August, 1974 by short and long trips to the field. Due to working on a caste, which is divided into twelve
endogamous sections, I selected the villages separately for different sections of Rauts in the different areas of Chhattisgarh, where they live in viable number. I worked on 4 sections of this caste, i.e. Jheria, Kanaujia and Bhorathiya, Kosariya at Baloda and Panduka, respectively. The villages selected for the study consisted of a good number of the caste people and mostly of the elderly persons of the group, who can tell about their own people and customs. This was not exclusively a village study and also the village was not the area of its study, so I think, there is no chance to be biased in the matter of selection of the villages. It covers the whole area of Chhattisgarh and reveals the link with the other villages of the region which shows it to be a macro-study in the new context of the macro-level studies beyond the campus of a village or a community in that village. All these villages, chosen for study, are representative of the caste groups.

For the methodological approach, I prepared a guideline and interviewed most of the respondents in the different sections of the Raut Caste. I stayed with them in their houses and keenly observed their cultural values and other things related with their culture. I participated in their functions and caste-meetings. I lived with them together, at a stretch. Case-study and genealogical method were also the research techniques applied for collection of data. Being known with, and belonging to the same cultural area, I am acquainted with the local dialect 'Chhattisgarhi' which proved a great asset to make easy contact with the informants. I felt a little difficulty when I was working at Suragipali.
where the people speak Oriya, and they have poor knowledge of Hindi. But they could follow the Chhattisgarhi dialect, which is known as 'Lariya' in that region. In this way, interview (formal and informal) participant observation, case-study and genealogical method were applied by me, according to necessity, as research techniques to collect the data.

After returning from the field, I processed the collected data into different aspects of anthropological study. 'Raut' is a clean caste and it is divided into twelve endogamous sections, with their distinct social and political organisation. Their economy is subsistence economy, so the Rauts have stuck to their traditional occupations. They do not possess plenty of land for cultivation, but as they have settled in the villages and have become a principal Kamin caste, their role is of immense value, and they have become an integral part of the local peasantry. They follow the Hindu ethics of religion and worship the local dieties.