CHAPTER III

CONDITIONS OF THE UNTOUCHABLES
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A) WHO ARE THE UNTOUCHABLES:

Those people belonging to the last Varna namely the Sudra and Avarnas include many caste groups which have suffered social and economic inequity since the ages. Particularly those people who were outside the Varna system were known as Avarnas or Panchamas or Antyajas. They were external in the sense that they were required to say outside the village settlement. The concept of pollution was attached to them and they were treated as untouchable castes. These castes were systematically listed in the 1931 census of India. These untouchable castes in India were officially defined as depressed castes in 1932. Gadhiji named them Harijans where 'Hari' means God, 'Jan means people and thus "Harijan" means people of God. The name Harijan was duly replaced by the term scheduled castes in 1938 and it continues to be used as scheduled castes in Government records and circulars even today.

The expression scheduled castes was first coined by the Simon Commission and embodied in the Government of India act of 1935. While the castes were listed systematically in the 1931 census of India, the term scheduled castes (SC) was applied to these castes for the first time in the Government of India Act of 1935. Until then they were known as untouchables, depressed classes or exterior castes. Then the government of India published a list of scheduled castes under the government of India order (Scheduled castes) 1936.
With the coming into force of the constitution of India, the scheduled castes have assumed certain essential rights and benefits. Under article 341 (1) of the constitution of India, the President of India after consultation with the governor (act 341(1)), may specify "the castes, races, tribes or parts of groups within castes or races, tribes which shall be deemed to be scheduled castes for the purposes of the constitution." However according to act 341(2), the parliament of India by law can include or exclude the above mentioned groups from the list of the scheduled castes. Such scheduled castes can be notified separately for each state. Accordingly, the President has notified the scheduled castes in the orders called constitution (Scheduled castes) order 1950, the constitution (Scheduled castes) part-C status order 1951 and the scheduled castes and scheduled tribes lists (modification) order 1956.

As has been pointed out earlier, the scheduled castes are backward socially and economically. Therefore the constitution gives special protection to them. Under article 46 of the constitution, it is the responsibility of the state 'to promote with special care the educational and economic interests of the weaker sections of the people, and the scheduled castes and scheduled tribes in particular and to protect them from social injustice and all forms of exploitation.

In the process of the evolution of caste on the principles of graded Chaturvarna (four Varnas) and ceremonial purity, the vast body of people known as the Panchamas or exterior castes or Antyajas or Ati-Sudras fell outside the pale of the Chaturvarna system and hence are known as Avarnas (not belonging to Varnas). It seems probable that inter-Varna struggles and
other religious, historical developments were predominant in the evolution of the four Varnas and the fifth group of the Avarnas. Their problems arise from the peculiar juxtaposition of the caste-Hindu village and the scheduled castes' ghetto all over India, perpetuating untouchability. They were denied the rights enjoyed by the Brahmins, Kshatriyas, Vaishyas and even Sudras such as rights of Upanayana (to wear the sacred thread), learning, bearing arms, trade and other "clean" occupations.

II. ORIGIN OF UNTOUCHABILITY:

The untouchables of to-day are specifically called by the names Chandalas, Antyas, Antyajas and Asprusyas, though generally they are known by the names like Holeya, Madiga, Mahar, Pariah, Baughi etc. The former names are important for our purpose here. Because they throw light upon the origin of untouchability. The names Chandalas and Antyajas are spoken in the early literature as that of Vedas.

Several names of the Castes which have been included under the term of Antyajas by the later writers, occur in the Vedic Literature: Carmanna (Tanner of hides?) Chnadala and Pulkasa, Vepa or Vepta (Barber), Vidalakara or Bidalakara and Vasapalpuli (washerman). Whether these were castes according to Kane is doubtful. It is further doubted of them being untouchables. It is described in chandogya Upanishad that those who committed wrong action in his life, would take a low birth like a dog or Chandala in their next birth. Although it shows the low position of the Chandalas in social scale they are not touchables. The 'low position' of the Chandalas here does not imply that they cannot be touched. During this time
they are equated with the low castes among the several Sudra sub-castes. In
the Vedic period all the Sudras were undoubtedly considered to be low, but
there is no basis to believe that all of them were untouchables. Because the
Sudra prepared the food for Brahmans and was allowed to wash the feet of
the Brahmana. Therefore it has been contended by Kane that there is no
indication that these Chandalas were untouchables. Hence, he rules out the
possibility of untouchability in Vedic times.

In the Purusa Sukta of the Rigveda only the four Varnas Brahmana,
Kshatriya, Vaishya and Shudra are mentioned, not the fifth Varna what we
call to day 'Panchama Varna' the untouchables. In the early Smritis also only
four Varnas are mentioned. Manu also says
 that there are only four varnas.
According to Panini and Patanjali the Chandalas are included among the
Sudras.6

It is in the Dharma Sastras some groups of people are referred as
outcastes such as Pulkasa, Vaina, Svapaka, Andhra, Antya, Charamakara,
Nala, Buruds, etc.7 The law givers prescribed certain rules and regulations
which reduced the social contact between the four varnas and these
outcastes. They called those who born by pratilom marriage as out castes. In
the opinion of Kautilya the offsprings born by Sudra on a woman of higher
castes are Ayogaya, Kshatta and Chandala. By Chandala
 we mean the
offspring of a Sudra male and Brahmana female or the offspring of an
unmarried woman. The Chandala is also said to be the offspring of union
with Sagotra girl. These Chandalas were beyond the pale of varna. They are
unfit for any religious observances of higher classes and were kept outside
the four varnas. Firstly, some people became outcaste by certain actions. According to Kautilya\(^9\) some kinds of food and drink are prohibited to be used by the higher castes. If they transgress the restrictions and partake those foods and drinks they become out-castes. In the Pali texts these outcastes are described as untouchables.\(^{10}\) These out caste people were not allowed to dine with other castes nor for entering into marital relations with the higher castes. In this way they were cutoff the relationship with higher caste and they were considered to be the untouchables. Some purificatory rites (prayashitta) were prescribed for them to become again touchables.

Secondly, some people were treated as the untouchables because of the religious hatred. The religious hatred was existed among Buddhists, Jains and Brahmins. The member of a Brahmin group was not allowed to touch Buddhists or Jains. A Brahmin who has transgressed his caste rules was required to take bath with dress on.

Thirdly, some people become untouchables by touching those people who followed certain occupations. For instance, the touch of Devalaka (one who has been worshiping to an image for money for three years), the seller of the some plant, the common village priest, defiled one's body. They had to take bath to get purified.

Fourthly, the man and woman become untouchables for some prescribed period. A woman in her menses period and a woman after delivery cannot be touched for certain days. The members of the deceased family should not be touched for some days.
Theses factors as a matter of fact are strong to give rise to the notion of pollution or untouchability. Take for example the first factor, the man becomes untouchable because of his wrong deeds. When he ceases to perform those wrong deeds he once again become touchable. Taking the second factor it is true that religious hatred becomes the cause of the hindering the free social contact. But this could not make all people of other religion untouchables in its general meaning. Neither Buddhists nor Jains are to be considered the untouchables, though they are not touched by the Brahmins. Referring to the fourth factor, if the family members become untouchable for some period how they shall be called the untouchables in general term?

Of course, the third factor has thrown some light upon the question of the untouchables, because some people who followed mean occupations like those of sweeping, working in hides, tanning, guarding of cemeteries, hunting and so on. "Persons following certain filthy, low and disapproved avocations were treated as untouchables"\textsuperscript{11} According to Samavarta "if one is touched by a fisherman, a deer hunter, a bird catcher, a hunter, washerman, he should take bath."\textsuperscript{12} It is said that occupation is itself responsible for making one an untouchable. If one does not follow, say the occupation of fishing is not called an untouchable though he belongs to fisherman caste. Not the man, but the occupations were considered to be impure first. The sense of ceremonial purity and cleanliness caused some occupations to be impure. "The ancient Hindus had a horror of uncleanness and they desired to segregate those who followed unclean professions like those of sweepers, workers in hide, tanners, guardians of cemetery"\textsuperscript{13} Thus sense of cleanliness and religious purity kept these people apart. Gradually the filthy and unclean occupations were associated with
the particular section of the community. They began to be called as the untouchables and those who took birth among these people naturally came to be called as the untouchables. Thus it is not possible to explain the origin of untouchability by fixing our attention on only one factor. Therefore Dr. Radhakrishnan is right in saying that untouchability arises in many ways; "by the violation of caste rules, by the pursuit of certain occupation, by the adoption of certain non Aryan faiths".

Before 1931 they were termed as 'Depressed Class'. There arose a lot of criticism against using this word as it meant also outcastes. Hence in the year 1931 census to overcome this criticism the word 'exterior' was coined to denote these out caste people. An order-in-Council under the Government of India Act of 1935 was issued and in which the exterior castes came to be called as 'Scheduled Castes'. These Scheduled Caste people came to be called as 'HARIJAN' by Gandhiji by which he meant the 'SONS OF HARI(GOD)'. In the constitution of India which was framed in the year 1950, the term 'Scheduled Castes' used to denote untouchables remains the same.

**D) DUTIES OF THE UNTOUCHABLES:**

Even the duties of the untouchables and their status in the caste hierarchy had one to one correspondence. As a result, the Sudras were given menial work which in turn placed them in the lowest position in ritual purity. Some of the duties which were assigned to the Varnas are given below. It was believed that for the sake of preserving all creations, the most glorious being ordained separate duties for those who sprang from the creator's mouth, arm, thigh and feet. For the Brahmins he ordered teaching, study, sacrifices (as
priest) for others and also giving and receiving gifts. Defence of the people, giving alms, sacrifice, study and absence of attachment to objects of senses were ordained for the Kshatriya. Tending of cattle, giving (alms), sacrifice, study, trade and agriculture were ordained for Vaishya. Serving the upper castes without grudging was the duty of the Sudras.  

A Brahmin may take the belongings of the Sudra with perfect peace of mind as nothing belongs to the Sudra but to his master. The mere sight of possession of wealth by the Sudra injuries a Brahmin. A Sudra giving judicial decision would sink the Kingdom into misfortune. The region chiefly inhabited by the Sudras is bound to be oppressed by famine and disease. Even if freed by his master, the Sudra, whether bought or not by the Brahmin, may be compelled to practice servitude as he was created merely to serve the Brahmin.

Only two classes of Sudras were exempted from taxes: (1) Those Sudras who used to like washing the feet of the Brahmins and (2) those who were deaf and dumb or were suffering from diseases. In such a case the relaxation was to last till the infirmities continued.

To serve the upper three castes was ordained for the Sudra. The higher the caste he served the greater would be the merit. If the Sudra pursues his duties without complaining against the system, then he gains in this as also the other world. His mild speech, submissiveness to the Brahmins give a higher birth. He may serve the Kshatriya for subsistence, the Vaishya for support of life and the Brahmin for the heaven. However food which was left over, old clothes, blighted part of grains and very old furniture's could be given to the Sudras.
E) MARRIAGE AND CASTE MULTIPLICATION:

Legally, the Sudra could marry only a Śudra Woman, Vaishya could marry a Sudra and/or a Vaishya woman, Kshatriya could marry a Sudra, a Vaishya and a Kshatriya woman, while a Brahmin woman could be a wife of only a Brahmin. Twice born marrying a casteless woman would descend to the rank of Śudra. A child born to a Brahmin man by a Śudra woman was deprived of Brahminhood. Then both Anuloma (Higher caste male and lower caste female) and Pratiloma (Lower caste male and higher caste female) marriages were prohibited slave also included a Śudra woman kept as concubine.

Śudra did not have the right of property. The Dwijas took advantage of it and reduced the Śudra women's position to that of a Brahmin woman. In order to prevent such marriages, Pratiloma marriage was prohibited and persons concerned were regarded as Chandalas. Their status was degraded i.e. after the touch of a Chandala, one should converse with a Brahmin and after seeking a Chandala, one should plunge in to water, after talk with a chandala one should look at either the sun or the moon or the stars for purification.

The offsprings of Anuloma marriage were given intermediate caste above the mother's caste and below the father's caste.

Thus the entire social system was governed by the Brhaminical law which was regressive in its character and was used as an instrument by socially privileged Dwijas who were also economically and politically powerful to keep the Sudras and the Avarnas in subjection and perpetual
poverty. An arrangement was made so that the subjected class could never rise even in future by way of depriving them of any chance of economic power. This has continued even today. As a result, the Avarnas/Panchamas or scheduled castes are deprived of the economic power or property.

II. POSITION OF UNTOUCHABLES

a) The Notion of Pollution: The notion of pollution is very old. The primitive people observed defilement by some bad events, contact with certain things and with certain persons. They thought birth, initiation, puberty, death, etc. were pollution to them. To remove pollution they used water, blood, changing of clothes, cutting hair, nail, sweat bath, fire, white magic etc., for purificatory rites. Not only the primitive people but also the Hindus observed defilement by birth, death, menstruation, puberty cremation, etc. These defilements will be purified by taking bath, touching cow, taking pancha gavya and other purificatory ceremonies. Among Hindus there is an heriditory untouchability. There is no purificatory ceremony to pure it. This notion of pollution applies only to certain communities in India. If the Hindus touch the members of more than 1000 communities as it is already mentioned, they will become impure and can become pure by undergoing some purificatory ceremonies. There are no purificatory ceremonies to make these communities pure. Ambedkar says "they are born impure, they are impure while they live, they die the death of impure, end they give birth to the children who are born with the stigma of untouchability affixed to them. It is a case of permanent heriditory strain which nothing can cleanse"29
The notion of pollution in smrti period was different than now. In smrti period the shadow of a Chandala was not considered as pollution. In this period if a Brahmin came into contact with a Chandala he should bath with his cloth on. In the opinion of Manu, Yajnavalkya and Aparaka the shadow of a Chandala was not impure and did not cause pollution. Aparaka further mentioned that if a Chandala came nearer within a distance of a Cow's tail, then his shadow would pollute the other high caste people. In this period there was no notion of defilement when a high caste person came into contact with a Chandala in temple, religious procession, in the battle field, when the country you invaded or when a town or village was on fire, public roads, markets and bathing ghats. There was also provision to Chandala to take water from large tank but not from small reservoirs or wells in this period.

In the Gupta period (300-600 A.D.) the notion of Pollution became rigid. The kings of Gupta dynasty put certain rigid rules on out caste people. They lived outside the village boundaries and market places. They had to stick a piece of wood as a warning to others to avoid their touch. Under the reign of peshwas and Marathas the notion of pollution by shadow became very rigid. The Mahars and Mangs - the outcaste people were not allowed to walk on the roads after 3 O'clock in the evening and before 9 O'clock in the morning because the shadow would fall longer and would pollute the higher caste people. There was also restriction that the untouchables would not spit on the road because this sputum would pollute the high caste Hindus when it touches his feet.

In Southern India, especially in Malabar and Madras, the notion of pollution is very strong in the minds of orthodox Brahmins than the other
parts of the country. There is a gradation of pollution according to hierarchy of castes. Ghurye says "among the people of Kerala, a Nayer may approach a Nambudri Brahman but must riot touch him while Tiyan must keep himself at the distance of thirtysix steps from a Brahmin, and a Pulayan may not approach him within ninty six feet. There is not only pollution by distance but also pollution by sight. This notion of pollution by sight is more prominent in South India. The high caste Hindus think that even the sight of certain low caste people is considered enough for carrying out the pollution. So, the outcaste people are not only untouchables but also unseeables. The extreme example is of Puradavannan in the Tinnevelley district of Madras. This is the caste of washerman who wash the clothes of untouchables. They should have to work at night only to avoid their pollution to high caste people, The notion of pollution not only applies to man but also applies to materials and even to God. If a low caste man touches the vessels belonging to high caste they become impure. If they are earthen vessels they are thrown away. If the vessels are metal one, they are heated thoroughly by fire and cleaned with mud and cow-dung, then the pollution 'will be cleaned and they are ready to be used once again.

If an untouchable comes nearer to the idol of God then the idol 'will be polluted. Therefore the untouchable should stand at a particular distance from the temple. He should offer to God from there only. If we see all the above disparities concerning pollution we may say that this notion of pollution is a peculiar feature in Hindu Society, which cannot be seen in any other Societies in the World.
To day this notion of pollution by shadow, contact and sight is lessened due to influence of Christian Missionaries, Voluntary Organisations, Communication, Industrialisation and spread of education etc. We may say, the notion of pollution is lessened in urban areas but in rural areas it has got its essence, especially in the minds of orthodox Hindus. There is no medicine to cure the disease of notion of pollution immediately. Only the change of heart of the high caste Hindus will cure the age-long prejudice.

b) Segregation and restriction to construct the houses: From the early time, the outcaste people are living outside the villages. In the opinion of Manu the Chandalas and svapakas should have their houses outside the village. They should not use stones or bricks to construct their walls and should not use country tiles to cover the roofs. They should use grass and bamboos to cover the roofs. The houses should not be so long and so high. These are the restrictions in olden days. We may find such restrictions especially more in the South. The untouchables were forbidden to have houses more than one storey which was a privilege of Brahmins. For example, the Shanaras, Izhavas and toddy tapers can build a house of one storey only. Now-a-days also, the untouchables are segregated at a particular place in urban areas as well rural areas. Their localities are filled with bad sanitation. Today there are no such restrictions to build the houses. They use stones, bricks and tiles for the construction of their houses and also there is no restriction to build more than one storey. The Government also constructs separate colonies to them in cities and in towns which further strengthens them to live in segregation.
c) Restriction on the use of road: Many a time certain parts of the country were not made accessible to the members of the low caste because their touch, defiance or sight may harm the people. At the time of Gupta Period they were not allowed to walk during the night in villages and in towns. At the day time also they should move about with distinguishing marks fixed by the king. During the rule of Peshwas the Mahars were not allowed to enter the gates of Poona before 9 A.M, and after 3 P.M. The reason was that before 9 A.M. and after 3 P.M. their shadow will fall longer and would pollute Brahmins. In south, Nayadis were not allowed to cross bridges. In Malabar, And ekoragas were restricted not to spit on the road. They had to carry a spitton, tied round their neck to spit in that pot only. In Maharastra, the Mahars were asked to carry thorny branch to remove the foot prints on the road..

To day the restrictions on the use of roads is completely disappearing in urban area. But in rural area to certain extent the restriction is there. Now the untouchables are conscious about their rights. They do not care for the restrictions to pass through certain parts of the localities in Villages. Now and then the quarrel will arise between untouchables and high caste Hindus in rural areas for the use of roads.

d) Restrictions put on the use of Wells and Tanks: It is quite obvious that the members of the high caste and low caste people cannot take water from the same well. The untouchables may take water from large tanks but not from small reservoir or wells. In the opinion of parasara Madhavis, there is no sin (dosha) when a Chandala takes water from a large tank; but if he takes water from a small reservoir the water will became impure. At the time
of British period the right was given to the untouchables to use public wells. The high caste people build separate wells. In majority of the Villages in rural areas there are no separate wells for Harijans. They supply water from a tank or small brooks at a distant place. In summer it is difficult to get water from these tanks and brooks because they will dry up. Under such circumstances these untouchables should wait near the Village well till some one takes pitty and their lotas. We find in cities also the high caste Hindus object these untouchables to use the public taps which are situated at the localities of high caste Hindus. The municipalities also do not take so much of care to provide water facilities in the Mohallas of untouchables. The taps are situated at distant places from their houses.

**e) The use of distinguishing marks:** The low caste people should be identified easily. In the opinion of Us' anas, the untouchables should have a leather thong round their neck as a symbol under their armprints. In Punjab when a sweeper enters the city, be should carry a broom-stic under his arm and should show his presence by shouting. It is also found at the time of Gupta rulers that the untouchables should have a piece of wood as a warning to others to avoid their touch. To day there is no such restrictions placed upon the untouchables. Suppose the high caste people impose such restrictions today upon the untouchables, the latter would not care for such restrictions.

**f) Restrictions on dress ornaments and different articles of luxurys:** In the opinion of Manu their wealth should be dogs and asses. They should use the garments of corpses as their cloth. They should use the ornaments
made by iron the ornaments of untouchables should be lead or iron.\textsuperscript{33} In the South of Madras only Brahmans are allowed to wear an upper garment (above the waist). Even the ladies among untouchables should not cover their body above the waist by clothes. In 1930, the Keller of Ramnad put certain restrictions over the untouchables about the use of dress and ornaments.\textsuperscript{34} They put the restriction that the gold and silver jewels should not be used by the Adi-Dravidas. The ladies should not wear clothes below their knees or above the hips. The males should not crap their hair. They should use only earthen vessels. They should not use palan quine or horse for marriage or for any procession. Only a Brahmin has the right to sit on a wooden seat similar to tortoise in appearance. In Malabar the Today-tappers, Izhavas and shanares were not allowed to use umbrell and shoes. In central India the untouchables should not use wear dhotis with coloured or fancy borders. It was restricted to Bali woman that she should not wear gold or silver ornaments, fancy-gowns and jackets. In this way, the untouchables have been prevented since long time from using dress ornaments and different articles of luxury.

g) Punishments : In olden days, while deciding the cases the caste of the offender was taken into account than the nature of the offence. So, a low caste member received a severe punishment than the high caste member of the same offence. According to Vishnu Dharma Sutra if an outcaste member touched a man of three higher castes be should be punished by beating.\textsuperscript{35} According to Yajnvalkya, if a chandala touched any of the higher castes he should be fined by one hundred panas. In the opinion of Kautilya, if a svapaka committed adultery with an Aryan woman he should be put to death. At the
time of Peshwas, the distinction was made between low castes and high castes while giving punishment. The low caste people got the capital punishment such as hard labour and even the death punishment. Majority of untouchables were the labourers under the landlords. For any simple mistake the landlord punished them as he pleased. Abbe Dubois says "Further more, their masters may beat them at pleasure; the poor wretches having no right either to complain or to obtain redress or that or any other ill treatment their master may impose on them".36 The pariahs has no chance to escape from their master the landlord. They were looked upon as slaves by the high castes and were treated with great harshness. All the cases were brought before the Village Council. In the later part of the British period these Village Councils lost their powers. The disparity of law in deciding the cases and giving punishment on the basis of caste hierarchy to an end.

h) Restrictions on the use of language: The outcaste people should address themselves in bad terms. He should address himself as a slave, when he refers his sons and relatives he should observe the same reference in lower terms such as pailagan and pigs. The Brahmins use the different gradation of words while talking to untouchables but he will not return salute. There are also certain restrictions placed upon the untouchables to use the name of things, for example, in Malabar, according to custom the word 'Uppu' for salt is used only by high caste Hindus. The Harijan should use the word 'Pulichatam' for salt. If he uses the word 'Uppu' instead of 'pulichatam' he will be severely punished. 37
i) Social disabilities among Harijans: The untouchability is practiced by some of the castes among Harijans themselves. They are also unable to remove this disability among themselves.

In north India the Dhobi or Dom is an untouchable to a Chamar. If a Chamar comes into contact with a Dholi or Dom he will be polluted. The untouchable will not accept food or water from any other caste whom he regards as untouchable to him. In Andhra the Madiga will not take food from the hands of Mahar.

In Karnataka the Holeya will not accept food from the hands of Madiga or Banghi. There are two sub-castes among Holeyas in Mysore, namely, the Telinga Holeya and Karnataka Holeya. They will take meal together but the two castes do not inter-marry. There is a caste by name Pallers in Madura and in the surroundings of Cape Comorin. In the same region there are pariahs. These two castes show distinction among themselves. Abbe Dubois says The pallers consider themselves superior to the pariahas, in as much as they do not eat the flesh of the cow; but the pariahs look on them as altogether their in-feriors, because they are the scum of the left hand factions whilst they themselves are the mainstay of the right hand. There is no inter course between Madiga and Holeys in Mysore. In the opinion of Sir Edward Blunt "Edaven caste will not touch a Bangi, seventeen will not touch a Chamar, ten will not touch a Dharkar, six will not touch a Dhobi or Dom" These untouchables will live in isolation. They live in separate localities. There is a distinction between the Pariahs and Chucklers all over the Peninsula. The pariah is considered to be superior than chuckler. He does not admit the
Chuckler to any feast in his house and also refuses to do any thing with them. Not only the high caste Hindus show distinctions towards untouchables but also the untouchables practise social disabilities among themselves.

j) Religious disabilities and Privileges: So many disabilities are shown towards untouchables from the ancient time till to day by the high caste Hindus. The Brahmin priest will not officiate as priest to the untouchables, Some castes of untouchables have their own caste priests. This priest will be employed at the time of religious functions. There is one priestly class among the Pariahs by name 'Valluvas' These priests are equal to the Brahmans in officiating religious ceremonies.41 Some of the untouchable castes have not got their own priest, At the time of marriage the brother-in-law of the bride or bride groom will perform the duty of the priest, The Brahmans only fix the auspicious days for marriage and other ceremonies. For this service they will take the money from the untouchables and wash the coins obtained from untouchables before putting into pocket.

k) Other Social Disabilities: The barbers who serve the high caste Hindus will not serve the untouchables. They have their own barbers, In cities there is no such distinction, This distinction is much more prominent in rural areas. Where the untouchables do not have their own barbers they will go to the towns and cities nearly to have a shave. The Dobhis who wash the clothes of Hindus refuse to wash the clothes of untouchables. Some untouchables have their own Dhobis. For example their is one caste by name Puradavannans in Tinnevelly district of Tamilnadu; These paradavannans wash the clothes of the untouchables42 In cities the untouchables have no difficulty in getting
their clothes washed. The high caste Hindus do not allow the Harijans to use the common burial ground. They use the separate burial grounds for the cremation. The untouchables should carry the death news of the high caste Hindus to the relatives of the deceased. They should remove the dead bodies of the animals from the house of the Hindus. They must play music before the procession of the Hindu marriages. They should not use metal pots to carry water. They should cremate the corpses who have no relatives and unclaimed by any body. According to Manu the business of the Chandalas is to be hang-men. It is their duty to kill those attenders who, are condemned to death by the order of the king.

It is known from ancient times that the Brahmins are antagonistic towards the out-caste people. The Brahmins are hesitant to come in contact with the untouchables and so they kept them away to avoid pollution. These social disabilities can be found much more in South India than in North India. Except Brahmins the other high caste people may pass through the streets of the untouchable and also may go up to the doors of the untouchables but not enter into the houses. If they enter into the house, they would bring bad luck to the Holeyas. Suppose the members of high caste except Brahmins enter into the house of the Holeyas, the householder will tear the cloth of the man who enter home. Some salt will be tied in the corner of the torn cloth and he will be turned out. This is a custom followed by the Holeyas to avoid disharm caused by the entrance of the high caste people into their houses. Parian and Pallan or Chakkiliyan caste of Tanjore district at any rate will not allow the Brahmins to pass through their street. The pariahs are allowed to enter some
parts of the Sudras house in northern parts of the Mysore State. In some parts there is no restriction to pariahs to enter the Sudras house. They are not allowed to enter the Brahmin's house and even to pass through their streets. The doctors belonging to the Orthodox Brahmins are hesitant to treat the untouchables. Like-wise there are so many disabilities ties between high caste Hindus and untouchables and also among themselves.

I) Use of School: From the time of Vedas up to the British rule these untouchables had no facilities for education. In the Vedic and Smrti period if the Sudra bears the Vedas his ear should be cut off and if he reads the Vedas his tongue should be cut off. These rules were applied to the untouchables also because they were equated to Sudras in these periods. The Dwijas thought that the learning of education was only meant for them as a property and not to others. Therefore they put restrictions over outcaste people including Sudras not to learn education. In the later part of the British period the provision, as given to the untouchables to enter into the field of education, firstly, the Bombay Government, in 1858 gave the provision to the Mahar boy, who was refused to be admitted into the school at Dharwar.

Now in all the Public Schools these Harijan boys are allowed to study. There are so many schools opened to the Harijans. They have also got full facilities to learn. In rural areas there are no separate schools for Harijen boys. They are admitted into the common schools. More over the Harijans are poor. The parents of the Harijan students are not in a position to provide books and other materials their children. They are not ready to send the boy to study for a few years because the boys are also earning members in the
family. The children of agricultural labourers and tenants have been restricted not to study by the landlords. The Government is providing so much facilities to Harijan boys to education in the form of scholarships, stipends, exemption from fees, providing free hostel facilities, and also providing slates, books, clothes freely. But the majority of Harijans do not know how to make use of the advantage of existing educational facilities. But the boys of Harijans are also earning members by tending cattle or doing some other light work to help their parents to run the family. Therefore the Government should provide not only facilities to Harijan boys to study but also to their parents to lead their family. Then the Harijan boys would come forward in educational field and raise their status.
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