



## Caste Occupation of some Sub-castes of scheduled castes in Bihar

Satendra Kumar

M.A. Ph.D. (Sociology)

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**Abstract:** (a) *Chamar* : Generally found main occupation of Chamar case is tapping, shoe-polishing and repairing and other works of leather. This caste has some social liability, though they are not legally responsible for that, such as to remove corpse of dead cattle from village, sub-urban and urban areas. Their women folk in rural and sub-urban areas are as, generally to do the work of nursing of a newly born child and his/her mother. This caste also performs the duty of singing songs by the help of some village orchestra-instrument (such as drum, sahnai) on the occasion of some festivals, marriages and other ceremonial functions of the society and the great sage Raidas was born in Chamar caste.

**Key Words:** Generally, occupation, shop-polishing, leather, social liability, legally responsible.

(b) **Dasadh** : This caste is the most militant and superfine caste among the entire scheduled castes of Bihar. The history says that caste was a warrior caste. The very name of this caste indicates that it was difficult to win over them. The original sur-name 'Paswan' means guard. These peculiarities show that this caste was warrior caste in past age. Still this caste has much potentiality and viability in respect of other scheduled castes in Bihar. For example, 'Raja Salesh', 'Raja Harva-Barba' were born in Dusadh caste.

These people were great warriors and administrators. They always used to fight against injustice and exploitation which were prevailing in those days in society. By the passing of time, later on they were defeated by their enemies.

This is why, in the present time also, the Dusadh caste always protest and stand more against exploitations and atrocities done on the scheduled castes and they face angers of caste Hindu of Bihar. This caste has got no social liability or responsibility like Chamar and other sub-castes of scheduled castes in Bihar. They are fully independent like general caste of the society. The main occupation of this caste is to do agricultural works. They do the farming either on their own land or on Bataidari land. Besides farming, they work as agricultural labourers.

(c) **Mushar** : This caste is very laborious and innocent. They are apt to hard manual labour as a result of which they remain physically strong and hardy and mostly found of black complexion. Dina and Bhadry, two brave persons were born in this caste in the North Bihar near Nepal Terai. They are said to have fought against the atrocities and exploitation by the Zamindars of North Bihar. Educationally, Mushar caste is very much lagging behind in comparison to other scheduled castes of Bihar. Generally they work in the field as agricultural labourers. The main occupation of Mushar caste is to dig earth (soil cutting works).

(d) **Dom or Dhagad** : This caste generally does the bamboo works and piggery. Piggery is the main occupation of Dom. They generally live outside the villages or Muhallas. Besides that they are engaged in unclean occupation also.

(e) **Dhobi** : This caste has also got some social liability like Chamar, such as to wash clothes and to do other functions at the time festive and ceremonial occasions in the society.

(f) **Halalkhor or Hari or Mehtar** : This caste is engaged in unclean occupation in Bihar. They generally do the work to clean lavatories and sewages in the urban and sub-urban areas. This caste has been attached into the unclean occupation. Now they also do not want to give this unclean occupation



voluntarily.

**(g) Pasi :** Pasi caste generally does the work of exploiting juice from palm trees and toddy trees. This juice is known as toddy in Bihar. They draw the juice from palm trees and toddy trees and sale it.

**(h) Nat:** Generally Nat caste leads the nomadic life. The main occupation of this caste is wrestling and preaching. They roam from village to village and town to town. They use to sell natural medicines (Jurri-booty). But now, their, this occupation is declining and they have now begun to settle permanently at particular places.

**(i) Kurrarir :** Like Nat, this caste also leads the nomadic life. Their professions and occupations are more or less similar to Nat. Now, they have also begun to settle at particular places permanently.

**(j) Chaupal :** This caste is engaged in mostly carrying bride and bride-grooms on their shoulder by the help of wooden carrier (Dholy or Kharkharia or Mahfa in Mithila) on occasions of marriage and other ceremonies. On such occasion they get good remuneration as well as prize and gifts. In past ages when such traffic was not available, rich people used to keep their own Palakis and engage chaupals as carriers and thus they had permanent service and stability in life. But these days the system of such carriers are disappearing and as such these Chaupals have to choose and adopt other occupations for their livelihood and maintenance. Those who live in village have adopted agriculture as their profession. They work as cultivators and labourers in the field. This caste is

generally found in South Bihar. But in North Bihar also, the Khatway and Tatma caste claim themselves to be of the Chaupal caste, Ironically enough, these Tatma and Khatway castes are not scheduled castes in North Bihar.

**(k) Bhuya :** Bhuya is generally found in South Bihar, especially in Patna, Gaya, Shahabad and Palamu. They are similar to Mushar caste. They work as cultivators and agricultural labourers.

**(l) Bhumi:** This caste is also similar to Bhuya or Mushar in occupation and traditions. This caste is mostly found in Patna and Tirhut divisions and the districts of Monghyr, Bhagalpur, Palamau and Purnea.

**(m) Tury:** The main occupation of Tury caste of Bihar is agriculture. Mostly they are farmers and some of them are agricultural labourers.

**(n) Rajwar :** This caste also does agricultural works. Their main occupation is farming.

Thus, the different sub-castes of scheduled castes have different features and traditionally they are attached to different type of occupations in Bihar. The sub-castes, who have no social liability, they are leading more honourable life than the sub-castes, who have accepted some social liabilities in the society.

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