

Shilpkar: A Name of Recognition, Struggle and Existence



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Abstract: *What exactly does the Shilpkar exist? The existence of the Shilpkar is his own identity. Identity has two meanings, it refers to the social categories on the one hand, while on the other hand it refers to the sources of self-esteem or dignity of the individual. By whom and by what criteria will the Shilpkar's existence and identity be determined? The Shilpkar's existence and identity has passed through various stages in a long struggle journey, where he has to struggle step by step for his name and identity. In this long struggle journey from Vedic Damuna to Shilpkar, he has not only been excommunicated by many hateful and derogatory names, but has also had to remain isolated from the society.*

Index Terms: *Shilpkar, Identity, Existence.*

I. INTRODUCTION

A word which is still prevalent in the most detestable form - doom, which can also be of the languages of these primitive societies, because the Aryan languages do not have these words. Perhaps in its original form it can also be a sign of the superiority of the head, the head or any of their groups. This is the subject of research of linguists. In the course of time, this word must have lost its meaning due to the hatred towards these castes. It is also a historically well known fact that the Aryans had a difficult struggle with the primitive tribesmen. The word Shudra cannot be synonymous with Doom because the servants of Arya-race are considered to be Shudras under the Varnashrama system.

Unlike the Aryan slaves, the conquered tribe must have called all the non-Aryans with the most prevalent word among them, which later became a sign of hatred and contempt. Due to the racial animosity of Arya-non-Aryan and the difference of blood, the meaning of this word got lost.[1]

The fifth mantra of the fourth hymn of Rigveda is-

Justo DamunaAthitarduron
tq'VksnewukvfrffkknqZjks.k
Imam no yagyamupyhidwan
beauks ;Keqi ;fgfo}ku
VishwaAgneAbhiyujoVihatya
fo"okvXusvfHk;qtksfogR;k
Satrutmabharabhjani
"k=w=rkekHkjkHkstkufuA

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O AgnidevJushta (beloved) guest, the scholar who permanently resides in our (nah durondamunah) house was in our (yagyamupayahi) yajna with all his knowledge. By killing all the forces which tend to attack us. Those who make themselves our enemies, bring them (food aabhar) the bhog things to us.[2]

II. ORIGIN AND HISTORY

Here it would be appropriate to throw light on the etymology of the word Doom. The Doom of the CENTRAL Himalayas and the Doom of the Plains are two distinct communities. The origin of the doom of the plain appears to be from the Sanskrit language Dum, which is related to the Chandala and Late castes. The origin of Chandala is the result of pratiloma marriage between a Shudra father and a Brahmin mother. It is to be remembered that there is no Chandala in the traditional society of the Central Himalayas. The origin of Doom as a metaphorical word of the Middle Himalayas, the sound used in Sanskrit texts (Dum) and the discovery of Dumrin (Damru, daur the sound of the middle Himalayas) is logical and traditional-appropriate, Because in Tantrasara Doom is said to be a man of low origin who earns a living by dancing and singing. Based on the functional(occupational) character In the central Himalayas, the community was called Doom whose main occupation was singing and playing, and it was not derogatory.[3]

When the cattle rearing Arya tribe came to the Giripad(lowland) region of the Himalayas, the called the permanent residence of Kirat caste as Damuna. The word is derived from the root Dum. The word Dum means home or residence in the Sanskrit dictionary. The word pair or householder is derived from this root word. From the Aryan languages of Europe, the word Dum is synonymous with home, The English words Domal(Home Related)- Domicile, Permanent Residence, and Dominical are formed from this. [4] The use of the word Dom for Antyajas is not seen anywhere in the historical texts and inscriptions of the Chand period. For this, The use of this word for them can be considered to be the worst gift of those Brahmin jagirdars who used to use them as agricultural slaves in their fields and where they used to do their abominations. [5]

The Central Himalayan society had two parts, namely the Bith and the Doom. The Brahmins and Kshatriyas were placed under the Bitha and the Shudra communities were placed under the Doom. Sociologists and historians present a structuralist social structure considering Bith as pure of religious rituals and Doom as impure. In the tribe of Central Himalayas, bith means, one who has all the sources of wealth and power concentrated in his hands. [6]

The tribal Damuns (Dumons) have a special place in the history of art and culture of the Himalayan mountain region. In each settlement in the entire mountain region, that separate street where these Shudra people of Krishnavarna have come to live is called Dumauna or Dumaun. Hudkiye, singers of agricultural songs, Dholimaking and playing drum, hurka, turhi, mushak been, narsingh during festivals, Agri, blacksmith (lohar), etc., who made iron utensils and agricultural implements from village to village, all used to come in the Dom class. This name, which once meant sir, lord is today considered derogatory in the Pahari dialect. It is an honorary title in the Western countries. In Portuguese-English dictionaries, the word dom means a Romney word that is synonymous with the Spanish don and the English equivalent of mister. In Roman Catholic denominations, Doumonicus is a title of their priesthood. [7]

Due to the slave status, at least one class (dom class) was completely controlled by the Bith class. The immigrant class was absorbed into a particular class by the active upper caste people here. This system also violates the social rule that when a migrant person immigrates from his place of origin to another place, he also takes his native caste with him. Whether or not they can retain their original ethnic name and from when moving to a new area depends on whether they are able to maintain contact with their original class or allow a large number of people of their caste in that area for their matrimonial ties. can be obtained or not [8] In the revenue books of the Raika rulers of western Nepal and eastern Kumaon, three castes are mentioned in the context of liability of the community's taxes, the Baman, the Khasia, and the Doom, which have been used for Brahmins, Kshatriyas and Shudrasvarna respectively. Today both words khas and doom are considered derogatory. It is clear that in local traditions, efforts were made to reconcile the origin of the word khasiya with the word kshatriya. The word Doom remained neglected. [9]

III. FROM THE POINT OF VIEW OF LINGUISTICS

There has been a tendency in Pahari dialects to add the letter 'd' at the end of the noun to indicate the inferiority complex of the word. Such as- tongue (jibh)-jibud, cheek (gaal)-galad, dom-domad, thup (stupa)-thupad, sink-sikad. The word Dum, which is today originally used for the Shudra class, has become Dum, Doman, and Domar in the lower valleys. Almost every hill village has two separate parts, one Bithod i.e. the residence of the upper caste and the other Dumad or Dumaur where only the Shudra castes called Shilpkar live. Many families of these Shilpkar have been living in the homes of one Dwij or Khas family for generations, as agricultural laborers or pudding or domestic servants. [10]

Dr. Suniti Kumar Chaturjya considers Dravid to be Dramijh, Dramistha, Tamil and relates it with the word Terimalai of keet (Mediterranean Sea). When the pastoral Aryan tribes came to the Giripad region of the Himalayas, the permanent abode they found for the non-Aryans was called Damuna. It is derived from the word Dum. Dum is still a sign of house or home in Sanskrit dictionary. The word couple or householder is derived from this root. Even in the Aryan languages of Europe, the word Dum is

synonymous with home, from this root, the words Domal = related to Home, Domicile = Permanent Residence of English have been made. Like Rajasthani or Punjabi, the Vedic Dumuna became Dumuda and then Dumuuda due to the disappearance of Pahari and Rajasthani dialects. Even today this disorder is prevalent in the West. Here ratan-rattan, pani- padii, khanna- khadaa becomes known. [11]

The word Domad is pronounced Doman in Garhwali dialect, as in Kumaoni it becomes Gadhera or Gadhna in Garhwali. Belching is often found in all languages. This same desire keeps getting converted into some form and somewhere in the form of dakar. For example, form Sanskrit lol, lolit, became dolit in Hindi, hilna-dulna meaning and roul or rold in English. The word Dol, Doli becomes dov, doi, doin in rural hills. Hindi Rava Pahadi Dawa, Hindi Lar Pahadi Ral, Sanskrit Darvi Pahadi Dadu (tarchul), English Raul (Manner) Pahadi Dow, Hindi Railpel Pahadi Dalfail are notable examples. Hence Persian dom, ancient Sanskrit dom, English Rome, Spanish don, Portuguese dom or Egyptian Rome (man), Greek home are synonyms. [12]

The terminology denoting the original, ethnic identity of the Kolas was so connotated by later Aryan linguists that it has now become synonymous with hatred, scorn and contempt. From time to time, social reformers, writers, thinkers have made efforts to establish alternative substitutes of these words to denote caste hatred. But they also stand with them over all the old sanskars. Just as, at the time of transfer of property, the son has to carry the account of the father's deeds in the inheritance even if he does not want to, similarly these new addresses of class identities have not become acceptable to him due to the smell of alienation. The self-appointed immigrants of the marginalized community oppressed for thousands of years have called all the non-aryan castes belonging to the indigenous agneya families, the addresses by which they are addressed are of Aryan language such as- demons, daitya, rakshasa, asuras, Adev, Vampire, Bandit, Nag, Gandharva, Kinnar, Apsaras etc. [13]

If you talk to the illiterate Dome in the middle of the Himalaya Giri (hill) range in simple Hindi, then he will say – Mankhi does not understand, speak in the pahadi. Hindi for that is Mankhi- the dialect of humans. It is derogatory to call Shudras a Dom. The pahari word of more courtesy is Vairasu. Even behind this word, the story of the plight of these non-Aryans is hidden behind this word. In the Vedic period, there was a system of giving cow-money as compensation to the family or relatives of a Dwij who was killed. When a Kshatriya was killed, his killer had to give 1000 cows as punishment, 100 cows to the Vaishya and 10 cows to the Shudras. as a punishment. Vairasu means Vaira Asyu - The possessor of Vaira-Shodhana, who had no right over his life and property. [14]

Efforts to keep the Domar caste as slaves must have been going on for centuries because in the fourth chapter of Rajatarangini (verses 322 to 330), the king has been warned about the danger of Domar's accumulation of more power.



Kalhan says – such an effort should be made that they do not have too much food for use throughout the year and bullocks should be as much as is necessary for its cultivation, otherwise they will become such a powerful domar that they will start challenging the monarchy. [15] it beome clear from Kalhans Rajtarangini that till his time in Kashmir, Dum or Domar people were not only influential enough, Dom or Domar was also an honorable post. R.S.Pandit, while explaining the word Domar, writes that these people were like feudal barons or feudal lords of Europe. Kshemendra also describes Domar as a state officer. In the eighth chapter of RajTarangini, it is said that Jayyak, the son of a householder named Mayan, a resident of Sailupur, gradually progressed to the position of Domar. [16]

The name of Milam place of Johar Valley is derived from Milam then milam formed by the combination of these words Mi (man) and Dum (Dum). which means people of Dum caste. The word Dum is used in all Aryan languages as ghar or griha (home). The word Damuna refers to the permanent inhabitants of the Dravidian castes in the hills before the arrival of the Vedic Aryans. [17]

As the national movements gained momentum, the tide of verbal sympathies towards the butkara(elite) class began to rise. This also brought positive thinking in the society. From the beginning of the British rule, the change in their pathetic economic condition was still awaited for the this thinking. Named as Harijans, they were thanked for sacrificed themselves to gain the sympathy of the upper class after centuries of being oppressed. The enlightened people of this class of Kumaon, taking a more logical initiative in this matter for their people, named the Shilpkar who awakens self-respect. There is neither a sense of inferiority from the Shilpkar nor the feeling of being infatuated with the compassion of the upper classes of the society. the Shilpkar's address given by the social-reformists litgants is more meaningful. He is also capable of expressing the situation.this art and craft reflects the true characteristics of the class of caste . There is no stability in the word Dalit, it gives inspiration to deal with the immediate problem, but it does not instill a sense of self-respect in the class. [18]

IV. CONCLUSION

The Shilpkar is not centered on just one name or caste group, but it is an convergent journey of identity, which has progressed historically by abandoning the abhorrent names like Doom, Untouchable etc. The Shilpkar's name and identity have arisen against the culture of marginalization, oppression, exploitation, which they have got over the centuries as a result of the caste system. In the traditional Uttarakhand society, the position of the Shilpkar was that of an outcast society, from which not only the upper castes kept a distance, but this entire social group was considered polluting and infectious. They were often considered worthy of impure rituals or deeds. Such as leather work, animal carcasses, garbage removal etc. The struggle for the name and existence of the Shilpkar is the result of a long struggle journey, for which struggle was fought at many ideological levels. Limiting it to the struggle of just one person is equivalent to tying the Shilpkar's ideology to a limited

scope. An ideology of another Shilpkar leadership struggled to get the name of the Shilpkar on the basis of persuasion and applications from the government. The second ideology of the same Shilpkar leadership not only inspired the struggle of identity to include the Shilpkar in the mainstream by sanskritizing them, but by connecting them with the stream of the national movement, the work of connecting the struggle of the Shilpkar's name and identity in the national perspective.

The first call for the name Shilpkar was made by the nationalist leader LalaLajpat Rai. In the Janeu program held in Sunakia in 1913, he condemned the lower caste people being called untouchables by the upper castes and asked to use the name Shilpkar in its place because they are good artisans. HariprasadTamta sent a report to this effect to the British government. But after not getting any positive assurance, HariprasadTamta, along with Khushiram, the second axis of the Shilpkar's ideology, sent a report named Shilpkar to the government in 1925 in the Shilpkar conference of Dyolidanda. And continued to put pressure on the British government for this. Eventually the British government notified the Shilpkar caste in 1926, accepting the demand of HariprasadTamta. In this notification, 51 professional groups were included in the Shilpkar caste. For the first time in 1931, in the Annexure C Part 1 of the British Government's Caste Census Report, A.C. Turner, superintendent, census indicated them as Shilpkar by describing them as descendants of Vedic Dasyus. These 51 artisan castes include Agri, Auji, Athpauhariya, Wadi, Bairi, Bakharia, Barai, Baura, Bhat, Bhoor, Chamar, Chanel, Chunera, Dalia, Darji, Dhalohi, Dhanik, Dhobi, Dholi, Dhoni, Dhuniya, Dhuniyal, Dom , Dondi, Dondia, Gadoi, Hobyara, Hudkiya, Jagaria, Jamarina, Koli, kumhar, lohar, Mistry, mochi, Nagari, Nai,Nath, Oad, Pahari, Patar, Pauri, Raj, Pummi, Rausal, Ruria, Sirdalia, sunar, Tamta, Tirwa, Turi are included.

After the Constitution of India came into force, the list of Scheduled Castes, which were published by G.O. of the Government of Uttar Pradesh. No. 6726/111-15-1949 dated 12 September 1950, in which the Shilpkar is referred to by serial number 62, later the above order was changed in 1956 and in the Schedule Cast, Schedule Trive Amendment Act 1956, the Shilpkar were placed at 63rd place. specified on. And in the 1960 census, the Shilpkar is mentioned in the 63rd place in the Uttar Pradesh census.

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Shilpkar: A Name of Recognition, Struggle and Existence

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