



HINDU BAILPATTAR COMMUNITY: A MINOR COMMUNITY

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Abstract:

India is the country of many cultures, traditions, languages and communities, in which many of them are recognised and still many of them are confined to certain places and localities. History is always difficult to analysis because some of the information get diluted or get hidden with the span of time. In this article, I have tried to bring valuable information of Bailpattar community which is the rare community found in India and their life style, culture and traditions. As so many generations have passed and some of the facts are still have to be scrutinised. Based on folk stories and information from ancestors and oldaged people here I have written a article on this community. Our intention is to bring awareness in the society and uplift such underpriviledged communities.

Keywords: Bailpattar, community, underpriviledged.

Hindu Bailpattar community goes back with the 3000 BC by the time of Dwapar Yug and the ancient time. Group of this community used to work under the king making royal gold and silver ornaments and also idol of various deities for the king and their families.

There are several folk stories which say that, this community was originated in the regions of Rajasthan or northern regions of India or esterned regions of the country, still no evidence of the fact as there are so many myths and predictions behind it. As the time passed, this community was under the king **Maharana Pratap**. When the king lost the battle of war, he was compelled to live in the forest. This community maintained the loyalty with the king and followed with him for assistants. Community started making weapons for the war as demanded by the instructions by the king.

With the span of time, when the king was died this community became orphan and started wandering for the food and shelter. At the time of British era again this group of community did not accept the slavery and tried to be independent always. They started staying in the forest and started adjusting with the tribal communities.



This group of people would make gold and silver ornaments sale in the markets and after business would get over they would migrate to the new places for more business. They would travel with horses, donkeys and camels into various parts of the cities.

Bailpattar community has its own unique language known as **Arya Basha Parivar**. As they were working with kings they originally belong to kshatriya category. Like us various communities also migrated to various parts of the country. When the British rule was ended, many of the communities were recognized, for example Marwadi (who are purely vegetarian), Lambani (purely non vegetarian) and backward and tribal communities. But Bailpattar community did not intermixed with other communities and maintained their separate identity.

With so many social stigmas, this community was left abandoned and could not make any remark in the society. They started staying in isolation, make business for livelihood and wander to different places.

They have their own priest under his guidance all the traditional and ritual ceremonies are held. They follow **upnayan sanskar** (threading ceremony for males) and for females (rituals of maturity).

They worship Goddess kali, Vishnu and Shiva. Their life styles are very simple, simple food habit and under privileged.

All the traditions and customs are followed by the community is like ancient times. They have seven sub castes which are as follows

1. Rajput (locally known as rajputr)
2. Pradhan (locally known as pradhani)
3. Pachame
4. Sapod
5. Kabustod
6. Bhanjod
7. Moklod



Out of seven subcaste, Rajput and Pradhan are considered as highest subcaste in them and they have given rights to offer all sorts of religious cultures, rituals and prayers (pooja). Rajputs are like the priest of the community who make idol of the god. Last subcaste is considered as most inferior among all and nor given any rights to perform rituals.

During British rules, all these subcastes got separated and started moving in various regions for livelihood, they are minority groups and found in the regions like **Maharashtra, some parts of Karnataka, Andra Pradesh, Madhya Pradesh (still we lack information where they are found apart from these states)**. According to the survey their total population is found to be less than 10000 in India.

After independence, and literature surveys says that these communities have been recognized and known by various name like in Maharashtra, Madhya Pradesh they are recognized as Sonar, Swarnkar, Ankoshi, Ankolwar, Mokalwar, Mokalji, Saponishi.

In Karnataka and Andra Pradesh they have been recognized as Bailpattar, Bailapattar, sonar, Akasaliga, Panchlohar, Panchamlohar. As mentioned in gazette list of national other backward classes they have been given OBC-1 priority.

At the present scenario their major profession is making gold and silver, copper and bronze ornaments, iron chains, bangles, rings, foot rings, nose rings and other decorative ornaments etc.

Community still lacks the basic education system and still backward from other communities. They prefer more to do business for livelihood rather than going to schools. Women are not given rights compare to males. Even they are not allowed to go out and work in the society. Women are confined to household works only and maintain all religious customs. Women are forced to marry in the age of 15 and 16 years old.

Their major food habits are Roti, Sabji, Dal, Wheat products, Bajara and Jowar products and meat (excluding pork and beef). Now these communities have taken shelters in various places and accepted their food habits and cultures.



Community is identified by their unique language known as **ARYA BHASHA, BHANTUG AND JAGANNATHI** as it contains 60% words derived from Sanskrit, Hindi (**maihtali, Kumauni, Brej, Awadhi**) and mixture of **Marathi**. **Some folk stories say that language is derived from Orissa which is completely false, as they are not the part of orissa or oriya language and non of the Orissa words are similar with arya bhasha parivar.** During population survey people have give uncorrected information due to their lack of education and understanding.

Community is not yet uplifted. Every year from all parts of the states they gather together at some specific place and discuss the current problem arising. Among them one will be a group of **panchayat**, who will take the decision of the community and need to be abided thereof. If rules are broken such people are charged under community **panchayat** and penalty.

Rules and regulations of the communities are so strict and disciplined that which could not be followed in current modern world. Some of the rules are as discussed above:

1. After a birth of the child, parents has to distribute food with tradition at least out of 7 subcaste 5 subcaste should be present. This event is considered as entry of child in their community list.
2. Upnayan sanskar without which marriage is not possible for males.
3. Maturity ceremony of females with tradition.
4. Girls are confined to home only.
5. Girls have to maintain strict isolation for 7 at the time of menstrual flow.
6. Married women have to be in saree covering their head and hair.
7. Married women have to have food after male have done all the works.
8. Married women have to maintain 10 feet distance with father-in-law and elder brother-in-laws. If the women accidently touches elder brother-in-law penalty is charged under community. (this law is maintained to avoid illegal relationship between daughter-in-law and elder brother-in-law).
9. There is no operation procedure or family planning in the community.



10. Person cannot marry other caste, community groups otherwise person is completely banned from the community.

11. Person who is in near death condition have to self declare discharge from the hospital and need to die at home. If the person accidently dies in the hospital then community don't allow any kind of post mortem which is considered as (Apavitr).

If the rules are broken then community is charged with penalty or declared banned from the community completely.

Conclusion: still there are so many group of communities in Indian which are not yet highlighted. Such minor communities need to be recognized and given equal rights in the society. Women are needed to be given rights to undertake education and jobs. Some of the myth with may be untrue or orthodox system need to subside which can happen by giving them proper education. Bailpattar community is self recognized and independent community they struggle hard to get space in the society. They still suffer isolation due to their language and other cultures. Every cities, districts and states have their own identification and languages. But Bailpattar community does not have self originated state or cities wherever their business are fully fledged they have got settled there. Community need not be bifurcated in the name of language, city, district and state. These communities have been migrated only for their livelihood.

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