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HINDU EXOGAMY

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By

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PREFACE

Of all the social problems, marriage is of the paramount importance. It is a factor which is vitally connected with the guaranteed continuation of the human race. Most of our moral ideas are based upon the institution of marriage. The savage and the civilized have alike felt its importance. Originally a social question, almost all over the world, it is intermingled with religion, and thus, the problem becomes somewhat a complex one, ...

According to the ancient Hindu ideas, marriage is an essential preliminary and an instrument in achieving the fourfold aims of life. Hindu marriage is governed by two sorts of restrictions: endogamous and exogamous. Every Hindu must marry within his endogamous sub-caste, and outside the exogamous group, variously known as *gotra*, *got*, *mul*, *kul*, *intiperulu*, *tarvad*, etc. In the present work I have confined myself to the consideration of only the exogamous restrictions.

Since the entry of the Indo-Aryans in India, the Brahmin has been constantly at work to establish his spiritual superiority, not only over the Kshatriyas and Vaiśyas, but also over the mixed and purely Dravidian races. The Brahmin has proved eminently successful in his mission. All non-Brahmin Hindu castes, high or low, are being slowly Brahmanized, though, perhaps, the Brahmin may not be any longer honoured as the spiritual head. The caste, that adopts the Brahmanical ideals and dogmas more completely and more extensively, is regarded higher in its social status than the surrounding castes. In consideration of this gradual Brahmanization of all Hindu castes, I found it necessary to examine the Brahmanical rules of exogamy at some length in the present work.

The work is far from being an exhaustive one; but I have tried to touch almost every side of the subject within the narrow limits in which I set myself to work.

In discussing the problem of the *pravaras*, the writings of Dr. S. V. Ketkar and Mr. Krishnaśāstrī Ghule on the subject have proved highly useful to me.

For the spelling of Sanskrit words I have followed the system of transliteration adopted in the Cambridge History of India with slight variations as far as the sibilants are concerned. The index was made for me by my friend Mr. S. N. Gokhale.

I am extremely thankful to the University of Bombay for a handsome subsidy that was granted to cover a part of the cost of publication.

Finally, I should like to express my gratitude to Dr. G. S. Ghurye, University Reader in Sociology, Bombay, but for whose encouragement and guidance I would have neither undertaken the work nor completed it.

Bombay,
June, 1929.

S. V. Karandikar.

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