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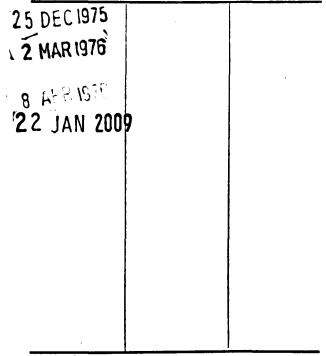
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Some Children of the Untouchable Classes.



Some Children of the Untouchable Classes.

# UNTOUCHABLE WORKERS OF BOMBAY CITY

BY

G. R. PRADHAN, PH. D.

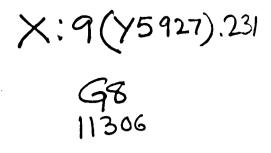
### WITH A FOREWORD BY

B. R. AMBEDKAR, M. A., PH. D., D. Sc., Bar-at-Law, J. P.

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#### FOREWORD

This treatise is a thesis which the author wrote in fulfilment of the requirements prescribed by the University of Bombay for the degree of Doctor of Philosophy in Arts. That it was accepted by the University should constitute sufficient recommendation in favour of its merits and no such thing as a Foreword from me should have been thought necessary by the Author. I do not know why the author feels the necessity of a word from me. Probably, that I come from the community whose life has been the subjectmatter of his investigation is the reason which has led him to call upon me to write a Foreword and I gladly respond to his invitation.

The author has studied the life of the Untouchables in the City of Bombay under various heads and thus gives a quantitative idea of the extent of the overcrowding, the earnings, employment, debts etc. that prevails among the Untouchables. He has collected data which is certainly valuable. In any statistical investigation the question that arises is whether the cases studied are typical or not. The average to be normal, the cases investigated must be typical. There is no reason to suppose that his cases are not typical. It may, therefore, be taken that the picture of the life of the Untouchables he has given is a true picture.

This study would have been of greater value if it had been a comparative study contrasting the social condition of / the Untouchables with that of the Caste-Hindus. But that it is not. Such a study was all the more necessary in view of the opinion expressed by the author that conversion would

#### FOREWORD

make no difference to the condition of the Untouchables. A conclusion to this effect could be right only on a comparison, drawn between Untouchables on the one hand and caste Hindus on the other, if it is proved that the Untouchable does not suffer by reason of his untouchability. But if on comparison it is found that the Untouchable suffers / in his earnings, in his employment and in other respects in a competitive society as against a caste Hindu and if this disadvantage is attributable to no factor other than untouchability, then it will have to be admitted that the case for conversion was strong. But all that must await a comparative study. Such a study will have to be undertaken some day either by the author of this book or by someone else if the present study is to be a useful guide for understanding why the conclusions drawn by the author are what they are; and whether the difference if any in the condition of the touchables and untouchables is due to any such social factor as untouchability. As a preliminary to such an effort the booklet must be welcomed.

Rajgrah, Dadar, }

B. R. AMBEDKAR

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# PREFACE

The Depressed Classes, to whom the data presented in the following pages refers, belong to the Bombay city. Of the schedules, which were collected during the years 1933–35, 985 were collected from the Marathi speaking and 634 from the Gujarati speaking families.

Such a task is too big for a single individual and I sincerely thank all those who helped me in this great task. I respectfully acknowledge the debt of gratitude which I owe to my teacher Professor G. S. Ghurye, Head of the Department of Sociology of the University of Bombay, for without his encouragement, help and guidance it would have been difficult for me to accomplish this task. I am grateful to Dr. B. R. Ambedker for writing a Foreword to this book.

When nobody could undertake to translate the Marathi folk-songs into English Mr. V. K. Joshi, M. A. came to my help and within a remarkably short time translated most of the songs and thus relieved me of a great anxiety. I thank him for the same. I sincerely thank Mr. R. G. Gokhale, B.Com. for making some useful suggestions in regard to the titles to different tables.

Thanks are due to Messrs M. Y. Pradhan and Ganpatbuwa Jadhav for their great help in collecting schedules from the Marathi speaking families and to Messrs. Sopariwalla and Marwadi of the Hindu Sevak Samaj for enabling me to obtain the same from the Gujarati speaking families.

To Messrs. K. G. Akshikar B. A., B. T. and V. M. Dhamankar B. A. I am indebted for correcting proofs and to the latter for helping me to prepare the Index also,

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Rajgrah, Dadar, 10-2-1938.

B. R. AMBEDKAR

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The proprietor and the staff of the Karnatak Publishing House have shown uniform courtesy for which they deserve my sincere thanks.

Finally, I acknowledge my indebtedness to the University of Bombay for the substantial help it has granted towards the cost of publication of this work.

36/ B. Dattatraya Nivas DADAR, BOMBAY. 15-2-1938.

G. R. PRADHAN

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# APPENDIX D

#### SURNAMES

The Marathi-speaking Depressed Classes have many family or surnames. Just as among the Hindus Sagotra marriage does not take place, similarly amongst these people marriage between two families having the same surnames does not take place. In the Marathi speaking sample following surnames occur :---

- A : Arao, Ambolkar, Ankush, Ahire, Agham, Abhang, Ade, Adejadhao, Ayre, Arde, Adhe, Adhao, Alat, Apte, Adangle, Apre.
- B: Barwe, Bandsode, Bankar, Bankhade, Bandrike, Bedekar, Bodke, Borge, Bambharkar, Bagul, Borade, Budravan, Bhosle, Bhadivare, Bhurugare, Bhavre, Bhalerao, Buva, Bhoikar, Bhandgale, Bhangurde, Bhandare, Bhirve.
- C: Chavan, Chevalkar.
- D: Dethe, Dangle, Dhutre, Dakavde, Dhadge, Dashahajare, Dhaptadke, Dhende, Danane, Dharpawar, Dolas, Diwale, Dhangar, Dhamre, Dinde, Dhepe, Dive, Durwe, Dhivar, Dere, Dhotpagar, Dandavat, Dongardive, Dhagle,
- G: Gatkamble, Gangavane, Garadi, Garud, Godse, Gavli, Gangakush, Gangurde, Gaikwad, Gunjal, Gade, Gamre, Gaware, Garade, Gaytadke, Gondaval, Gavre, Gulsavkar, Galwe, Gharware.
- H: Hambare, Hebale, Hire, Hede, Halde, Hartale, Hasajale.
- I: Ingle, Ibrahimpurkar.

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- J: Jadhao, Jagpale, Jagtap, Jagdane, Jawle, Janvade,
- K: Kale, Kadam, Kharate, Kasim, Kharnak, Kakde, Kharat, Kalme, Khaire, Kunde, Kaluki, Khure, Khalzi, Kamble, Katanvari, Kudwe, Kasare, Kavde, Kedar, Khadezode, Kelshikar, Kapre, Kashikedar, Kalsapkar, Khande, Khandade, Khagdekar, Khamgaokar, Kasne, Khatik, Khadalak, Kapdekar.
- L : Lavande, Lakde, Lokhande, Lambade, Logde, Ladhepratap, Londhe.
- M: Mhatre, Misal, Mohite, Mane, Matsabe, Mhasane, Mabad, Mumle, Mohire, Malwe, Mavle, Mukhavalkar, Marsande, Maharkar, Mahadik, Mankar, Mirale, More, Mevalkar, Male, Mukhadkar, Marchand.
- N: Nikalje, Nirvane, Nachekar, Nagare, Nile, Nikam, Navgire, Nanavare, Nimkar.
- O: Ozarkar, Ovhal.
- P: Padwal, Panpatil, Patankar, Patekar, Penkar, Patkule, Pevekar, Phanse, Palwe, Pandit, Basare, Phole, Pawar, Powar, Pethe, Patil, Phulpagar, Pote, Pagare.
- R : Ramraje, Rasal, Rukhe, Ravas, Randive, Rajvle, Rupore, Ragpasari, Rannavre, Ranshevde, Rokde, Rangude.
- S: Savlekar, Sonkamble, Surya, Savle, Satpute, Sohale, Shejavle, Saluke, Sonavli, Sheke, Shedavle, Sadge, Sartape, Sonval, Sawant, Shinde, Sontate, Sakpal, Sane, Sartape, Suryagan, Shirsat, Salve, Salvi, Sadhare, Shirke, Sukhe, Sagate, Suryavanshi, Sukhade, Sonavane, Sakhare, Savnikar, Salvekar, Savarkar.
- T: Tavle, Thorat, Tambe, Tribhuvan, Trikale, Tabhavre, Tarangane, Tapase, Tirwe, Tatke, Tamhankar.
- U: Ughade, Ubale, Urankar, Unanve.
- V: Virhe, Vadane, Vavle, Vaykar, Varsekar, Vadekar, Vahal.
- W: W. Wagh, Waghmare.
- Y: Yeole, Yele, Yadao.

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