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भारत सरकार

त्रिकूट - १, भीकाएजी कामा प्लेस, नई दिल्ली - ११००६६

Member Secretary

**National Commission for Backward Classes**

Government of India

Trikoot - 1, Bhikaiji Cama Place, New Delhi - 110 066

NCBC Advice No. 10/Punjab/2002

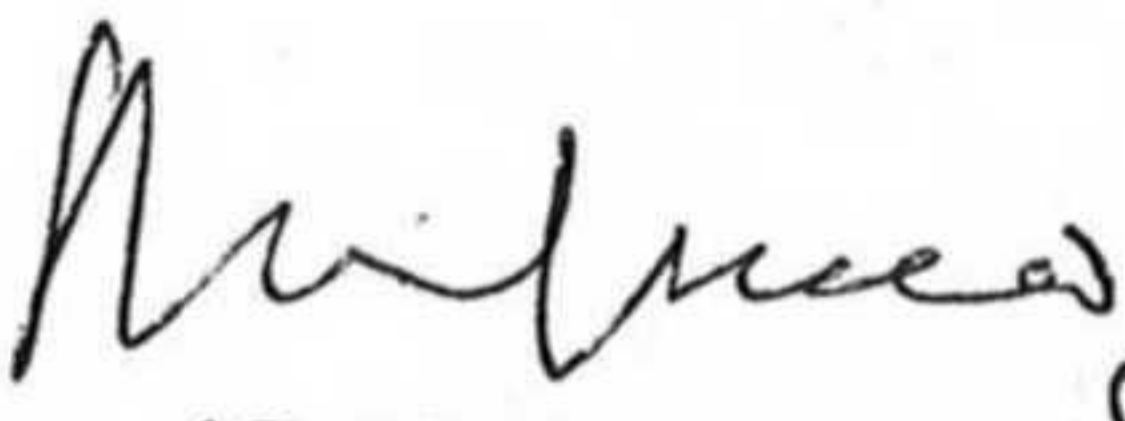
04-07-2002

Dear Shri Reddy,

I am sending herewith the advice of the National Commission for Backward Classes under Section 9(1) of the National Commission for Backward Classes Act (1993), for inclusion of "Ghumiar" and "Parjapatra" with Kumhar and Prajapati respectively at entry No. 20 in the Central list of backward classes for Punjab, duly authenticated, for necessary action by the Central government under Section 9(2) of the Act.

With regards,

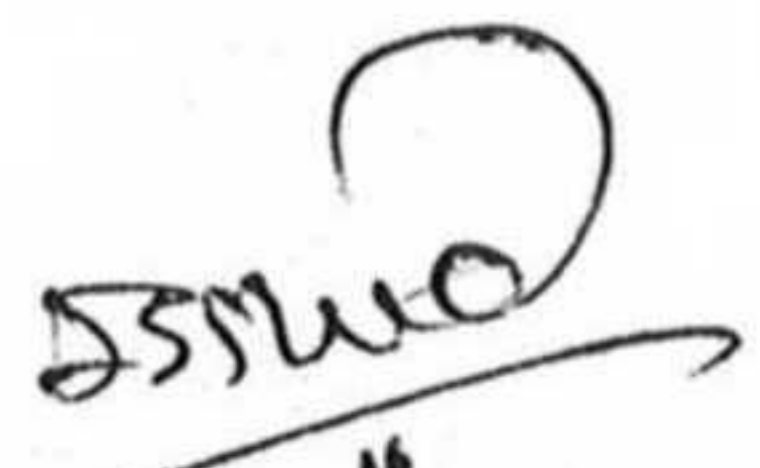
Yours sincerely

  
(C. T. Benjamin) 4/7

Shri C. Gopal Reddy  
Secretary to Government of India  
Ministry of Social Justice & Empowerment  
Shastri Bhavan  
NEW DELHI

Encl: As stated.

o/c

  
4/7

NCBC/Advice No. 10 /Punjab/2001

**NATIONAL COMMISSION FOR BACKWARD CLASSES**

**Punjab Bench**

**Findings**

Case:- Request for inclusion of "Prajapatra Ghumiar" caste/ community in the central list of backward classes for Punjab.

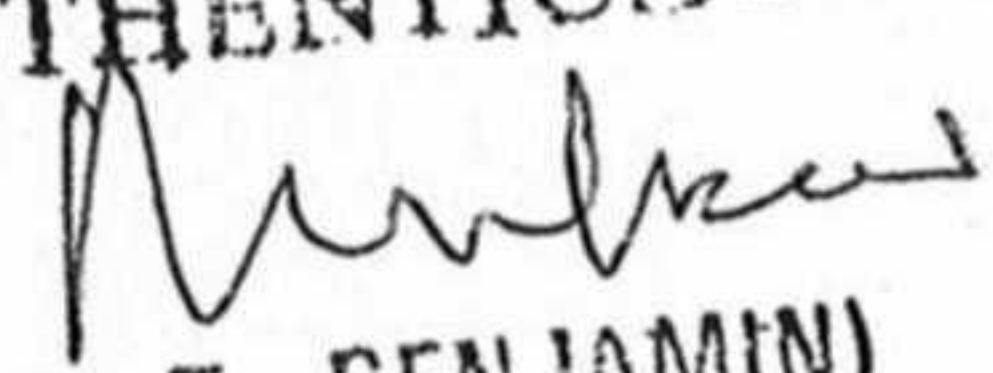
**I. Request**

1. This case arises from the Request received in this Commission from Shri Dilbar Mohammed, President, Punjab Prajapatra Ghumiyar Muslim Welfare Association Bhattian Road, Khanna, Dist. Ludhiana, Punjab. for inclusion of "Prajapatra Ghumiar" in the central list of backward classes for Punjab.

**II. Public Hearing**

2. A two-Member Bench of the Commission, consisting of Hon'ble Members, Shri M.S.Matharoo and Smt. Neera Shastri, held a Public Hearing at Chandigarh on 29.10.2001 regarding the request received in this Commission from/on behalf of this caste/community. At the Public Hearing the State Government was represented by Smt. Satwant Reddy, Principal Secretary & Shri D.S. Mangat, Deputy Secretary, Shri K.Sood Director (SCP) and Sardar Lakha Singh, Additional Director, Department of Social Welfare, Govt.of Punjab. The caste/community was represented by Sardar(s) Harbhajan Singh, Nirmal Singh, Harbans Singh, Ajit Singh, Arjan Singh, Balwinder Singh, Darshan Singh, Baldev Singh, Jarnail Singh, Dr Sohan Lal Balagan, and Shri Kahna Ram Sakhal, .

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### III Facts

3. The relevant entries in different lists are as follows:-

State list:-

"20- Kumharas"

Mandal List:-

"51-Kumhar, Ahitan, Ghamar, Ghumar, Hansanwal, Jopa, Keer, Langotra, Lehri, Narhia, Prajapat, Sanmare, Sohal, Talephail, Zalaf."

Central List:-

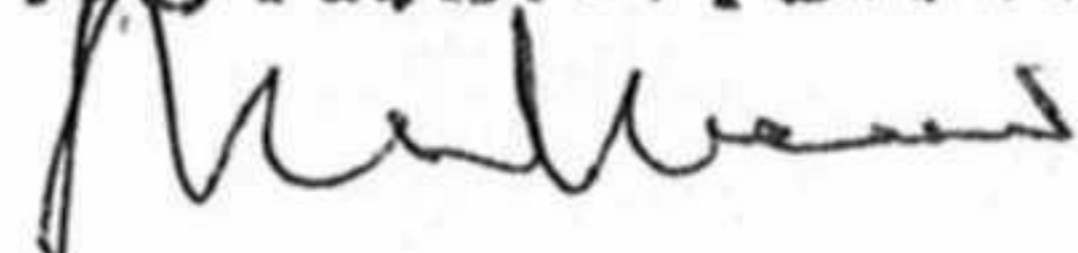
"20-Kumhar Prajapati"

4. Shri Dilber Mohammad, President, Punjab Parjapatra Ghumiar Muslim Welfare Association in his request letter has stated that Parjapatra Ghumiyar caste is prevalent amongst the muslims of Punjab. The population of the caste is stated 5 lakhs who are residing in jhuggi-jhonpries in all over Punjab. They are socially and economically backward and their main profession is making earthen pots.

5. In the filled up NCBC's questionnaire submitted by Punjab Parjapatra (K) Sabha, Jalandhar, it is stated that the caste is socially backward and they follow Hindu/Sikh religion. It is also mentioned that the traditional occupation of the caste/community is pottery and brick kiln which involves manual labour. The main reason on account of which the caste/community consider itself to be backward is recorded as economical.

6. At the Public Hearing, the original request maker, Mr. Dilbar Mohammed did not appear before the Bench, however, 17 other representatives of Kumhar caste appeared before the Bench. Dr. Sohan Lal Balagan representative of the caste/community stated that Kumhar is the original name of the caste but now the members of the caste prefer to write the caste name Prajapati which is a synonym of Kumhar. He and other representatives of the caste/community also stated that in the local language the caste name called as Ghumar, Ghumiar, and Prajapat. When the Bench told them that the Prajapati and Kumhar has already been included in the central list of Backward Classes,

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Prajapati and Kumhar has already been included in the central list of Backward Classes, the representatives of the caste/community stated that when the certificate of BCs is issued to the members in Gurumukhi script, for State List, there is no problem but when the certificates are issued to them in English for Central List the caste name is written as Ghumar/Ghumiar. The concerned officers of the Central Govt. raise objection about the certificate as the central list of OBCs include Kumhar as the caste name whereas the certificate bears Ghumar/Ghumiar as the caste name. Shri Harbans Singh Sarin, representative of the caste/community stated the same problem and requested to include Prajapati, Prajapat, Ghumar, Ghumiar all synonyms in the central list. When the Bench asked them that if they want to include these synonyms in the Central List, they should give in writing, Dr. Balagan said that they are giving in writing to include Prajapati (Ghumiar) in the Central List. All other representatives agreed with Dr. Balagan's statement and requested the Bench to include Ghumiar in bracket after Prajapati, which will serve their purpose. In reply to the question of the Bench 'How many people of the caste/ community are involved in the traditional occupation of pottery?' they stated that only 4 or 5 percent of the members of the caste are involved in that occupation. Now this work is done in Punjab by the Rajasthani migrants. The Bench also enquired about the educational status of the family members of the representatives present at that time and that of the cast in general.

7.. W. Crooks in "The Tribes and castes of the North- Western India By Cosmo Publications, 1896" describes "Kumhar, Kumbhar- To the east of the Province, Kohar; Konhar. (Sanskrit kumbha-kara, "a maker of jars")\_\_ The caste of potters. ----A very complete and interesting account of the Panjab Kumhars and their industries has been given in the " Monograph on the pottery and glass industries" of that Province compiled by Mr. C. J. Halifax, C.S. . The Kumhar of the plains is represented in Garhwal by the Pajai, some of whom come from the plain country, but some of whom are indigenous Hand Kiya or vessel- making (hanri-karna) Doms. In the Punjab he is more often called Gumiya. Mr. Ibbetson describes him as "true village menial, receiving customary dues, in exchange for which he supplies all earthen vessels needed for household use, and the earthenware pots used in the Persian wheel, wherever that form of well gear is in vogue.

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He also , alone of all the Panjab castes, keeps donkeys, and to bring to the village grain bought elsewhere by his clients for seed or food.----- His social standing is very low, far below that of the Lohar and not very much above that of the chamar; for his hereditary association with impure beast, donkey,”

8. Denzil Ibbetson in “Punjab Castes” ( Low Price Publications ,1916) describes under the head ‘The Kumhar’ (caste no 13) that the Kumhar, or as he is more often called in the Punjab, Gumiar, is the potter and brick burner of the country. ----- He is a true village menial, receiving customary dues, in exchange for which he supplies all earthen vessels needed for household use, and the earthenware pots used in Persian wheel wherever that form of well gear in vogue.----- His religion appears to follow that of the neighbourhood in which he lives. His social standing is very low, far below that of the Lohar and not very much above that of the Chamar;”

9. H.A. Rose in “A Glossary of the Tribes and Castes of the North-West Frontier Province Vol- II Published by Asian Educational Services ,1919” describes as under “Kumhar, Ghumiar, Ghumar, khubar, Khuhar, Kubhar or Kubar, fem.-f. The Kumhar, or as he is more often called in the Punjab, Ghumiar, is the potter and brick-burner of the country.----- He is a true village menial, receiving customary dues, in exchange for which he supplies all earthen vessels needed for household use, and the earthenware pots used on the Persian-wheel wherever that form of well gear is in vogue.-- ----- The Kumhars are both Hindus or Sikhs and Muhammadans by religion.”

10. People of India: National Series vol-V “India’s Communities (Anthropological Survey of India, 1998) gives the following account “The term kumhar is derived from the Sanskrit word kumbhakara, meaning a maker of pots. ----- They are distributed in most of the states of the country and speak different languages in different states. ----- The Kumhars are an integral part of society, who supplied, and continued to do so though to a lesser extent , earthen pots to the village communities, and in return receive a fixed annual remuneration in the traditional patron-client nexus. More than this, however , they have an important role in the life-cycle rituals of other communities.----- they were predominantly distributed in Bengal, Bihar and Orissa, Bombay, Central Provinces and

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Berar, Punjab, United Provinces, Hyderabad, Rajputana, western India states, and some other parts. The Kumhar are a landless community and continue to pursue their traditional occupation of pot-making. -----In Punjab the Kumhar are known as kumar, kumiar, Ghumar or Prajapat.----- Making earthen pots is the traditional as well as the present-day primary occupation of the Kumhar. They are also engaged in wage labour, and trade in earthenware.----- In Haryana, the Kumhar are also known as Kumbhar. They suffix the title Prajapat to their names.----- The Muslim Kumhar of Chandigarh have two subgroups, namely Jasowali and Deswali. They have synonyms like Ahitan, Ghamar, Ghumiar, Keer, Langotra, Lehri, Lehis, Prajapat, Prajapat Ghumal and Sohal. Urdu is their mother tongue and they are conversant with Panjabi and Hindi as well."

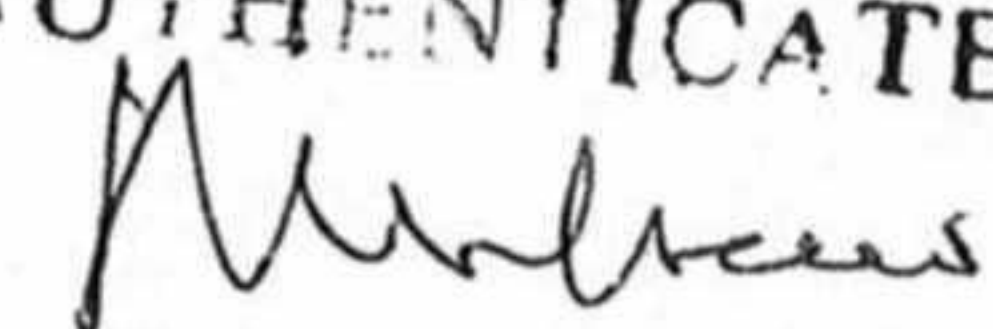
#### IV. Findings

11. From the above facts it is clear that Kumhar Prajapati has already been included in the central list of OBCs for Punjab and 'Ghumiar' and 'Kumhar' is same and one thing. Similarly Parjapatra and Prajapati are also the same. Kumhar and Prajapati are pronounced in Punjabi as Ghumiar and Parjapatra respectively. The Bench found that the caste/community people are facing difficulty in getting the certificate due to spelling variation. The bench thus concludes that the Ghumiar is a vernacular name of Kumhar and Parjapatra that of Prajapati and therefore, Ghumiar and Parjapatra should be included with Kumhar and Prajapati respectively by putting oblique. The Bench is also of the view that Kumhar and Prajapati are synonyms and therefore should be segregated by inserting a comma in between them in the Central list of BCs for Punjab at entry no. 20 as follows:-

"20 Kumhar/Ghumiar, Prajapati/Parjapatra"

  
(M.S. Matharoo)

  
( Neera Shastri)

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V. Advice of the Commission

12. The commission considered and agreed in full with the above Findings of the Punjab Bench and decided to tender the following Advice to the Central Government under Section 9 (1) of the NCBC Act 1993 for action by the Central Government under section 9(2) of the Act.

Ghumiar and Parjapatra be included with Kumhar and Prajapati respectively by putting oblique and inserting comma in between them, in the Central list of BCs for Punjab at entry no. 20 as follows:-

“20 Kumhar/Ghumiar, Prajapati/Parjapatra”

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3/7/02

*[Signature]*  
2/7/02

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AUTHENTICATED

*[Signature]*

(C. T. GUPTA)

Member Secretary

National Commission For

Backward Classes