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Appendix A

Consent Form (English)

RECORDING VENUE.....

DATE.....

This form is to be signed by the person who has agreed to be recorded as part of an interview given to Akanksha Yadav (Doctoral student, Department of Humanistic Studies, IIT (BHU)). Her ongoing work is based on Chaṭha Pūjā.

The reason for this form is to seek consent for the recordings, pictures, or videos to be taken and subsequently to be used for research and publication purposes. In turn, I offer a commitment to the best of my ability, and the said recordings are to be used appropriately and sensitively.

I, the undersigned, agree to have my interview recorded in audio/video format. I also give my consent to be photographed. I understand that the recordings may be converted into other formats and published.

I, the undersigned, consent to the processing of my personal data for the purposes of this recording and subsequent publishing.

FULL NAME _____

ADDRESS _____

CONTACT NUMBER _____

EMAIL ADDRESS _____

SIGNED _____ DATED _____

सहमति पत्र (Hindi)

रिकॉर्डिंग स्थल.....

दिनांक.....

इस फॉर्म पर उस व्यक्ति द्वारा हस्ताक्षर किया जाना है जो आकांक्षा यादव (डॉक्टरेट छात्रा, मानवतावादी अध्ययन विभाग, आईआईटी (बीएचयू)) को दिए गए साक्षात्कार के हिस्से के रूप में रिकॉर्ड करने के लिए सहमत हुआ है। उनका चल रहा काम छठ पूजा पर आधारित है।

इस फॉर्म का कारण रिकॉर्डिंग, चित्र या वीडियो लेने के लिए सहमति प्राप्त करना है, जिसका उपयोग अनुसंधान और प्रकाशन के लिए किया जाएगा। बदले में, मैं वचन देती हूँ कि अपनी सर्वोत्तम क्षमता के अनुसार, उक्त रिकॉर्डिंग का उपयोग निष्पक्ष और संवेदनशील तरीके से ही किया जाएगा।

मैं, अधोहस्ताक्षरी, अपने साक्षात्कार को ऑडियो/वीडियो प्रारूप में रिकॉर्ड किए जाने से सहमत हूँ। मैं समझता/समझती हूँ कि रिकॉर्डिंग को अन्य प्रारूपों में परिवर्तित किया जा सकता है और प्रकाशित किया जा सकता है।

मैं, अधोहस्ताक्षरी, इस रिकॉर्डिंग और उसके बाद के प्रकाशन के प्रयोजनों के लिए संसाधित किए जाने वाले अपने व्यक्तिगत आँकड़ों के उपयोग के लिए सहमति देता/देती हूँ।

पूरा नाम _____

पता _____

मोबाइल नंबर _____

ईमेल _____

हस्ताक्षर _____ दिनांक _____

Appendix B

Interview Schedule for the Worshippers

Name (नाम)-
Age (उम्र)-
Gender (लिंग)-
Caste (जाति)
Religion (धर्म)-
Region/ State/ City (one belongs to) (जन्म का स्थान)-
Present Address (पता)-
Email (ई-मेल)-
Mobile Number (फोन नम्बर)-
Marital Status (वैवाहिक स्थिति)-
Number of Children (संतान)-
Number of Family Members (परिवार के सदस्यों की संख्या)-

To understand the significance of 'purity, impurity and cleanliness' in Hinduism, in the context of Chaṭha Pūjā.

- What is the most important thing to be maintained in the Chaṭha Pūjā?
- What is *Safāī*?
- How is it maintained in the festival?
- Is cleaning the house important?
- How are the houses cleaned?
- Is a place for the Pūjā kept separate from the rest of the house?
- How are the things related to the Pūjā stored in the house?
- Why is *Safāī* important in the festival?
- Who is generally responsible for cleaning and organizing the work in the house?
- How do neighbours participate in maintaining cleanliness around?
- Are there arrangements by the government authorities or voluntary groups for maintaining cleanliness around the house and in the *ghāṭs*?
- What happens if there are instances of a lack of cleanliness?
- Can you recall any such incident?
- What precautions do you take to maintain cleanliness during the festival?
- What is the importance of '*nahāe-khāe*' in worship?
- What are the activities that are done on this day?

To study the relevance of *manauṭī* in the folk tradition of Chaṭha Pūjā.

- How did the celebration of Chaṭha Pūjā start in your family?
- Why do you or members of your family observe fasts in Chaṭha Pūjā?
- For whom do the main worshippers observe fast in Chaṭha Pūjā?
- Have you heard of *manautī* in Chaṭha Pūjā? To which god or goddess, do people make *manautī*?
- Do you recall any instance when *manautī* has been done by you, your family or anyone else?
- What do people do when *manauti* is fulfilled?
- What happens if people do not make the promised offerings when their *manautī* has been fulfilled?
- Do you recall any instances related to this?
- Is *manautī* the only reason for observing and worshipping Chaṭha Pūjā?

To explore the 'giving' or transference of the ritual responsibility amongst the worshippers.

- Who are the ones who are the main worshippers of Chaṭha Pūjā?
- Do men fast during Chaṭha Pūjā?
- How are the works divided amongst the family members in your house during the Chaṭha Pūjā?
- What happens if one is not able to fast and celebrate for Chaṭha in a year?
- Is the celebration of Chaṭha Pūjā every year mandatory?
- Under what circumstances, one should not be allowed to participate in the Chaṭha Pūjā?

Interview Schedule for people who prepare ritual materials of Chaṭha Pūjā

The schedule below has been designed to understand the significance of the hierarchy of ritual status of various castes in everyday life and how these lines get blurred on occasions like Chaṭha Pūjā. The division of labour has been one of the reasons for the emergence of castes in India. Nesfield's occupational theory of caste elaborately explains that castes in India developed as per the occupation of a person. The concept of superior and inferior castes can be seen as the result of such occupational segregation by caste system in India. The schedule would therefore be used to understand the significance of this division on religious occasions, thus signifying the functional unity of some (downtrodden) castes for the maintenance of social equilibrium. Nevertheless, there have been trends of changes in these services, their importance, their execution and payments for such services. The protocol has been designed to throw some light on such issues as well.

For Nāun

Understanding the importance of the instruments or objects that are made by a particular caste community

- What is the instrument that you use? What do you call it?
- What is it made of or how do you make it?
- Why is it considered to be pure?
- Do these instruments or objects signify anything?
- Can you recall any stories that you might have heard from your ancestors related to these?
- How do you maintain the purity of your instrument
- What are the regulations that determine the purity or impurity and the significance of your work?
- What are the cases of restrictions on your participation ?
- Are the instruments passed down to the generations?

Understanding the dependence of various castes on Chaṭha Pūjā

- Are you invited by people on Chaṭha Pūjā?
- What are the activities that you are expected to perform?
- What is the importance of these duties on an occasion like Chaṭha Pūjā?
- How many days are you required to visit them and what is the significance of each of your visits?
- What are you offered in return for your services?
- How long have you been serving them?
- Are there particular families that you serve?
- How often do you have invites from other families? How do you charge them for your services? Are the relations with them temporary?

Understanding the everyday interaction of this caste with people of other castes

- What are the other occasions when you are invited to participate?
- What are you offered in return?
- What and how are your relationships with those who invite you for such purposes?
- How do you address those who invite you for these purposes?
- How do they address you? Are there specific words meant to address them, you or your services?
- How are their relations with your family members? Did your forefathers serve them too?
- Will your children be interested in being part of such occasions, when called by these people?

To see if there are changes in the functional utility of such services

- What are the changes that you have witnessed all these years?
- How long have you been in this profession? How were things when your forefathers performed such functions?
- Are your children interested in your work? Will they inherit it?
- Whom do you invite when there are such occasions in your own homes?
- How often do you visit these people other than any particular occasion?
- How are you treated on such days? What are you offered in such visits?

For Prajāpati artisans**To understand the importance of this caste members amongst the Hindus.**

- How long have you been engaged in this work?
- For how many generations have your families been doing this?
- What are the changes that you see in these years?
- How have interactions with other caste communities changed over these years?

To understand the importance of their services in society

- What is the instrument that you make? What do you call it?
- What is it made of or how do you make it?
- Why is it considered to be pure?
- Do these instruments or objects signify anything?
- Can you recall any stories that you might have heard from your ancestors related to these?
- How do you maintain the purity of your instrument
- What are the regulations that determine the purity and significance of your work?
- What are the cases of restrictions on your participation ?
- Are the instruments passed down to the generations?

Understanding the everyday interaction with other castes

- How are your relationships with people from other castes?
- Do these people buy things from you directly on other days?
- For how long have you been in this profession? Did your forefathers also earned their living like this
- What are the instruments that you use for making these potteries
- How do you make these potteries
- How do you ensure the purity of your instruments?

For the caste community who make Bamboo *sūplā/sūpa*

Understanding the importance of their services in society

- What are the main activities that you are engaged in?
- How are these activities important for society?
- Do you see these activities as impure or pure?
- On what occasions are you invited by people?
- How are the interactions with these people in your daily lives?
- How do you address these people? Are there specific words to address them?
- How are you paid for your services?
- Are there any stories related to the importance of these services amongst the Hindus?

To understand the importance of these objects in *the festival*

- What is the importance of the bamboo *sūplā/sūpa* in **Chaṭha**?
- How do you prepare these? Can you please elaborate on this?
- What do these objects signify?
- How are these objects used in other occasions?
- What do you do to ensure the purity of these objects?
- Can you recall any stories that are related to these objects?

To study the changes in the importance of their services over the years.

- Do you witness any change in the importance of your services nowadays?
- How were these objects sold earlier by you or your forefathers? Do you see the development of markets obstructing direct interaction with people?
- Do you recall any folk songs that are about the importance of your services in society?

Appendix C

List of Publications

Published

1. Yadav, A., & Chandra, V. (2024). Conditional vows: Exchange and reciprocity between the deity and laity in Chath¹. *Zeitschrift für Indologie und Südasiastudien. Band 40*, 79-97.
2. Yadav, A., Pathak, S., & Chandra, V. (2024). Re-thinking gender portrayal through language: An in-depth analysis of advertisements featuring Chatha Puja. *Scope*, 14(1), 194-203.
3. Yadav, A., Pathak, S., & Chandra, V. (2024). Chaṭhī Māī in popular imagination: Exploring narratives, worship, and rituals in North India. *Rupkatha Journal On Interdisciplinary Studies in Humanities*, 16(2), 1-18.
4. Yadav, A., Srivastava, A. K., & Chandra, V. (2024). Ritual meals of Chaṭha: Exploring gastronomical activities in a religious and festive setting. *The Oriental Anthropologist*. <https://doi.org/10.1177/0972558X241288155>

Accepted

1. Yadav, A., & Chandra, V. The festival management of Chaṭha Pūjā: Preserving tradition and community ethos. *Purushartha* (ISSN No. 0975-024X).