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**A
BRIEF
ETHNOLOGICAL SURVEY
OF
THE KHATTRIS.
BY
MOTI LAL SETH,
DEPUTY INSPECTOR OF SCHOOLS,
AND
MEMBER, KHATTRI HITKARI ASSOCIATION, AGRA.**

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INTRODUCTION.

The Ethnology of the Khattris and their social position in India have been points of controversy during the last few years. One Babu Jagendra Nath Bhattacharya, M. A. of Bengal, the author of a book called "The Hindu Tribes and Castes," figures as the foremost opponent in the field. Whether for want of sufficient and correct information or under the influence of a personal grudge against the Bardwan Raj, publicly attributed to him by the Honourable Raja Banbihari Kapur, Manager of the State, in his speech delivered before the Khattri Conference at Bareilly, in June 1901, the Bengali gentleman, more than thirteen years ago, gave expression to views unpardonable in a man of his position and culture. His critique is nothing short of a villification of the caste by a mis-representation of facts. He observed :—

"There is very considerable difference of opinion as to the exact position of the Kshetris (Khattris) in the Hindu Caste System. Some authorities take them to be the same as the bastard 'Kshatri' spoken of by Manu as the offspring of a Sudra father by a Kshatriya mother (See Manu X. 12, 13 ; see also Shayma Charan's Vyavastha Darpan, p. 659). The people of this country include them among the Baniya castes, and do not admit that they have the same position as the Military Rajputs. The Kshetris themselves claim to be Kshatriyas and observe the religious rites and duties prescribed by the Shastras for the Military castes. But the majority of them live by trade or by service as clerks and accountants, and their caste status ought, it seems, to be intermediate between that of the Rajputs on the one hand and the Baniyas and the Kayasthas on the other."

"In their outward appearance the Kshetris lack the manly vigour of the Rajputs and the broad forehead of the Brahmins. But they are generally very handsome, with their slender figures, their blue sparkling eyes and their aquiline nose, some of them look exactly like the Jews whom they resemble also in their character. In trading, as well as in service, they generally display great shrewdness. But there is not found among them either the enterprise of the Parsis or the literary industry of the Brahmins and the Kayasthas, &c...." (*Vide* p. 138 of "The Hindu Tribes and Castes.")

Taking the above remarks for his guide, the Honourable H. H. Risley, I. C. S., C. I. E., the author of "The Tribes and Castes of Bengal" and Census Commissioner for India in 1901, furnished with imperfect and incorrect data and mistaking Babu Jogendra Nath for a man of thorough research and expounder of the views of the learned Pandits of Nadiya, was, as might naturally be expected under such circumstances, pleased to observe :—

"It seems to me that the internal organisation of the caste furnishes almost conclusive proof that they are descended from neither Brahmins nor Kshatriyas, and that the theory connecting them with the latter tribe rests upon no firmer foundation than a resemblance of name, which for all we know may be wholly accidental. Their features and complexion indeed entitle them to be ranked as Aryans of comparatively pure lineage, but among their numerous sections we find none of those territorial names which are characteristic of the Rajput septs. The section-names of the Khattris belong to quite a different type, and rather resemble those in vogue among the Oswals and Agarwals. Were they descended from the same stock as the Rajputs, they must have had the same set of section-names, and it is difficult to see why they should have abandoned these for less distinguished patronymics. In addition to their own sections,

they have also the standard Brahmanical *gotras*; but these have no influence upon marriage, and have clearly been borrowed *honoris causa*, from the Saraswat Brahmans who serve them as priests. If then, it is at all necessary to connect the Khattris with the ancient fourfold system of castes, the only group to which we can affiliate them is the Vaisyas. This conjecture is at least in keeping with the present occupations of the caste, and gets us out of the difficulty which led Sir George Campbell to propound the doubtful theory that in the ordinary course of history the warlike conquerors of one age become the astute money-dealers of another." (*Vide* pp. 478—84 of Vol. I, of the Tribes and Castes of Bengal.)

The chapter containing these observations had hardly seen the light when it attracted the attention of the Honourable Rai Jagannath Khanna of Calcutta and an extract therefrom was immediately transmitted by him to the Khattri Hitkari Association of Agra, for necessary action. There it received the consideration it deserved. In February 1888, it was reprinted and published as a supplement to the "Khattri Hitkari," a social monthly Vernacular Journal, Edited by the author of this volume and issued by M. Dina Nath Tandan, under the supervision of a Managing Committee, the President M. Murlidhar Seth attaching the following note to it:—

"The above extract shows the interests of the whole community are involved, since H. H. Risley, Esq., C. S., who has been specially deputed by the Government of India to write a history of the castes of this country, classes the Khattris among the Vaishyas. With this view the undersigned has been desired to request the influential members of the Khattri Community to favour him with free opinions and intelligent criticisms on the above, supported by quotations from authorities."

The publication of the extract caused a stir among the educated Khattris of India. For a number of years, the Khattri

Hitkari was flooded with articles, editorial and communicated, on the subject. The learned writer's opinion was reviewed at length. Every point touched therein received its fair share of criticism. The origin of the caste, its internal structure and everything bearing on the question at issue were fully discussed.

It was believed that the publication of the articles, forcible and convincing as they were, was quite sufficient to remove the veil of obscurity and expose the real worth of Babu Bhattacharya's statements, upon which the conjectures of Mr. Risley were mainly based. But, it seems, the contents of the Hitkari;" and of other pamphlets published at the time were not brought to the notice of Mr. Risley and the question had to be revived again on the occasion of the Census Operations of 1901. Mr. Burn, the Census Superintendent for N.-W. P. and Oudh, instructed by Mr. Risley, who was now Census Commissioner for India, issued a provisional scheme (*Vide* his letter No. ⁵²¹_{C.-60}) dated the 25th February 1901, to all the District Officers of the Provinces) for the classification of all the Hindu Castes according to the old fourfold division; and, placing the Khatris under the group "Vaishyas and Allied Castes," added a note to the effect, that it was a question for enquiry, whether the caste should be placed there or in Group II. (Kshatriyas), where it had been often placed, and that Mr. Risley, in his Tribes and Castes of Bengal, considered that the names of the sub-castes agreed more with those of the Vaishyas than the Kshatriyas. Information of the fact was early given to the author of this book by a friend of his, holding a high office in the Census Department; and he at once opened a correspondence with Mr. Burn and applied for an interview, with the purpose of fully representing the cause of his community, which he boldly observed had not only a claim to be classed in Group II. (Kshatriyas) but stood higher in social rank than even the Rajputs and Chhatris of the day. He challenged discussion with any one on the subject and informed

the Provincial Head of the Census Department, that he had prepared a Manuscript Volume of above 300 pages of foolscap, dealing with the question in detail. Mr. Burn was pleased to comply with the request; and the interview sought for took place on the 12th of March 1901. Only a few important points were talked about; but the conversation that ensued was sufficient to dispel all apprehensions of an arbitrary degradation of the Caste in the Census Report. It transpired, that the worthy officer had no pre-conceived opinion of his own; that he was not going to stick to the views expressed in "The Tribes and Castes of Bengal," if the Khattris could contradict them and they happened to be in accordance with the opinion of the Indian public at large that had been called for through the District Census Committees, in the letter above referred to; and that Mr. Risley himself was open to conviction and prepared to alter his remarks, if the members of the caste concerned would help him to a right solution of the difficulty he experienced in admitting their claim. The author thanked the officer interviewed for his information and left with the promise of submitting the draft of his book at an early date for perusal, urging that it would clearly prove that the Khattris alone were the pure descendants of the Aryan Kshatriyas of old and that, in social precedence, they stood the next to the recognised tribes of Brahmans. The promise was duly fulfilled; and the Superintendent of Census Operations was pleased to remark, that the manuscript seemed to be "full of research."

On the 31st March 1901, the author was called upon to address a meeting of the Khattris of Allahabad, at which the following resolutions were passed:—

I.—RESOLVED, that the entire community of the Khattris of Allahabad, assembled in public meeting, beg respectfully but firmly to record their protest against the suggestion of Mr. Risley, that the proper place of the Khattris is in group III. (Vaishyas and allied castes) and not in group II. (Khatriyas and allied

castes), to which they unquestionably belong. The suggestion is viewed with unqualified displeasure by Khattris as a body, as it tends to lower their status in Hindu Society and is opposed to all facts and traditions upon which their relations with other high caste Hindus have hitherto been based. This meeting hopes that the Census Returns will be prepared in accordance with the views of this assembly and that the suggestions of Mr. Risley will not be considered at all sufficient to justify the raising of a doubt regarding the hitherto admitted position of a considerable portion of His Majesty's loyal subjects.

II.—RESOLVED, that the District Officer of Allahabad be requested to kindly ask the local Census Sub-Committee to fully consider all the points for and against the views of Mr. Risley, before pronouncing a judgment thereon, and, in case of a doubt, as to the hitherto acknowledged position of the Khattris, to permit one or two of their representatives to discuss the subject before the Census Sub-committee of Allahabad.

III.—RESOLVED, that a representation fully setting out the views of this meeting be submitted to R. Burn, Esq., I. C. S., Superintendent of Provincial Census Operations.

IV.—RESOLVED, that a committee, consisting of thirty members, with power to add to their number, be appointed to carry out the wishes of this Committee, as expressed in the aforesaid resolutions, and to take such other steps as they may deem proper and justifiable in the interests and welfare of the community they represent.

V.—RESOLVED, that *copies* of the above resolutions be forwarded under the signature of the chairman to the Local Government, the Census Commissioner, the Provincial Census Superintendent, and the Collector of Allahabad, for information.

The Census Commissioner and the Superintendent of Census Operations were both pleased to honor the resolutions

with the consideration they deserved. The former in his letter to Rai Ram Charan Das Bahadur of Allahabad, admitted that his observations on the caste were based on the assertions of Babu Jagendra Nath, that he himself did not lay great stress on pre-historic speculations of the kind, that his statement of the internal structure of the community, with its endogamous, exogamous and hypergamous divisions was based on imperfect data and that he would be happy to consider any representation that the Khattris might think fit to make on the subject. Copies of the resolutions and Mr. Risley's reply were forwarded, on the one hand, to the Government of N. W. P. and Oudh and the Superintendents of Census Operations of all the provinces in the country, by the Simla Census Office, and, on the other, to all Khattri Sabhas and Associations, by the Allahabad Khattri Committee.

In the meantime, the Rajput Maha Sabha of Agra rushed into the field of controversy. The worthy members of the Executive Committee of that august association, assuming themselves to be the real Kshatriyas, argued, that Khattris were not Kshatriyas, because they neither had nor had ever had a "tie" or relationship with the Rajputs and differed widely from them in their manner and place of abode, their observance of rites and ceremonies, their articles of food and drink, the names of their sub-divisions, and the professions they followed. A copy of these objections was forwarded by Mr. Burn to the Khattris of Agra, for a reply. A meeting of the Khattri Hitkari Association, of which the author has the honor to be a member, and which seemed fully prepared for the contingency, was convened; and the reply given was sufficient to open the objectors to their painfully weak attack. It was admitted that the Khattris neither had nor had ever had a "tie" with the Rajputs and differed widely from them in all respects; but it was frankly stated and conclusively proved, with reference to authorities on every point, that the circumstances far from weaken-

ing the cause of the Khattris, went against the other party. The wide gulf existing between the two races, was declared to be the natural consequence of the fact, that the Khattris were the pure descendants of the old Vedic Kshatriyas and the followers of the Hindu Dharama Shastras in all their bearings, while the Rajputs totally failed to exhibit traces that could justify their claim to that honour.

In spite of the publication of the resolutions, the correspondence above referred to and other pamphlets, the revised scheme of classification proposed by Mr. Burn in his No. $\frac{804}{G.-60}$, dated Naini Tal, the 25th April 1901, to all Presidents of Caste Committees, N.-W. P. and Oudh (which seemed to suggest the intention of classifying the Khattris, the Kurmis and the Kayasthas all in his new group IV—"Castes allied to Kshatriyas or who are considered to be of high social standing, though their claim is not universally admitted) caused an alarm among the Khattris, shook the entire fabric of the community and set the whole machinery agoing from one end of the country to the other. From the Indus valley to the Delta of the Ganges, the proposal was the current topic of the day in all Khattri households. Crowded meetings were held in all the important towns of Upper India; and Resolutions strongly protesting against the dreaded classification, with representations discussing the subject from all points of view, were submitted to Messrs. Risley and Burn by Sabhas and individuals from all quarters. The thinking portion of the educated members of the race, specially such of them as had thoroughly studied the subject and tested the validity of the objections against their claim, were all along sanguine of success in the end. They knew well, that the assertions of Mr. Risley, on which the proposal of Mr. Burn rested, were the results of imperfect and incorrect information, supplied to the former, and could not be adhered to by the learned author of "The Tribes and Castes of Bengal" on a mature consideration of the real-

state of things. They could not figure to themselves even the possibility of a failure. In May 1901, the author of this volume wrote to the Provincial Head of the Census Department as follows :—

“ So far as the object of your Circular is concerned, I have never been against it. Far from expressing dissatisfaction at it, as some of my brethren have done, I feel it to be my duty to thank you, on behalf of the whole Khattri community, for giving publicity to the doubts entertained, in certain quarters; regarding their high genealogy and social standing. Those who wish to be depicted what they are really not, and are consequently afraid of an open enquiry, may be offended at the step you have been pleased to take; but such must not be the case with the Khattris. Their high standard of living, their ceremonials, their manners and customs, their complexion and features, their connections with the Brahmans and other castes of the Hindus, their section names, their practical inclusion among Kshatriyas by ethnologists and historians as well as by Government in Census Records (1869) and Privy Council and High Court Judgments, and the lives of their great men; all loudly proclaim, that they are the only pure descendants of the old Vedic Kshatriyas and have always been practically held next to the acknowledged tribes of Brahmans, in social precedence in India. They have no reason to be afraid of the result. Just as the touchstone proves the worth of genuine gold, your circular will, if it is impartially and unprejudicially acted upon by the District Census Committees, reveal the real worth of the Khattris and be for ever remembered with feelings of gratitude.”

But such was not, on the whole, the current of ideas in the caste. Most people thought that the authorities were prejudiced against them. In short, the night-mare of impending social degradation seemed every moment haunting the recesses of the minds of un-educated Khattris, one and all, while not a few of the

educated were also carried away by the tide; although they did not, like the Kayasthas, think it reasonable to rush into the press but sought to maintain their prestige by submitting direct indignant protests and fair open representations to the authorities. The leaders of the caste found it difficult to check the spirit of unrest caused by the circumstances detailed above. At last, to allay the excitement and disperse all fear of an arbitrary judgment in their case, it was deemed necessary to hold a conference of the delegates of all classes of Khattris at Bareilly, to consider the question fully and take proper steps for the proper classification of the caste in the Census Report. So keen was the sense of the proposed degradation that, in spite of the abnormal heat of the season—it being the month of June—the hottest month in the year—more than four hundred representatives of the numerous Khattri Sabhas, Committees and Associations, scattered over the country, assembled at the proposed centre; at a great sacrifice of personal comfort and convenience, on the 29th of the month. Raja Banbihari Kapur of Bardwan presided over the deliberations of the assembly which lasted for three days, and brought them very ably to a satisfactory termination. The following is a copy of the resolutions which, with others, not having a bearing on the point at issue, were unanimously passed by the delegates :—

1. That in the opinion of this Meeting, the grouping of the several castes of Hindus so far as it has been proposed according to the old four-fold divisions of caste by the Census Authorities, is likely to rouse the dying embers of sectarianism and class-hatred, and therefore, this Assembly expresses its disapproval thereof.

2. That this Meeting of Khattris having read the letter of Mr. Risley to Rai Ram Charan Dass Bahadur of Allahabad, extracts from his "Tribes and Castes of Bengal," and Mr. Burn's Circulars Nos. 524 of 25th February, 1901, and ag-

reeing with the protests made by the Khattris in different parts of India, records its deep sense of alarm and indignation at the proposal of the Census Authorities to group the Khattris in a class lower than that immediately below that of the Brahmans; and expresses its great dissatisfaction at the attempts made to lower the social status which the Khattris have unquestionably occupied from time immemorial, in utter disregard of the religious rites and observances as enjoined by the Hindu Scriptures for the 4 Varnas or Castes.

3. That a Representation be made to the Census Authorities and the Government pointing out the injustice of classification of the Khattris as suggested by Messrs. Risley and Burn, and that this Assembly appoints a Standing Committee consisting of the following gentlemen, with instructions, to draft and submit such representation under the signature of the Chairman, and take such other steps as might be necessary to protect the interests of the community.

1. The President, Raja Banbihari Kapur.
2. Babu Bansi Lal Sinha, Advocate of Lucknow.
3. Babu Syam Sunder Das, B. A., Professor, Hindu College, Benares.
4. Mr. Nand Kishore Kackar, Bar-at-law, Bareilly.
5. Master Murli Dhar, Head Master, Victoria School, Agra.
6. Babu Brij Nandan Singh, B. L., Vakil, Bankipur.
7. Rai Bahadur Lala Ram Charan Dass, Rais, Allahabad.
8. Master Moti Lal, Deputy Inspector of Schools, Bahraich.
9. Lala Hari Chand, Joint Secretary, Central Committee of the Khattri Conference, Lahore.
10. Pandit Har Narain Shastri, Professor of Hindu College, Delhi.

In pursuance of these resolutions a representation, briefly setting forth the grounds for the inclusion of the Khattris in the real Kshatriya group, was submitted to the Census Commis-

sioner for India ; and the learned officer, as might naturally be expected, was pleased to honour it with due consideration and decided the question in favour of the caste.

The following is a *verbatim* copy of his reply to Raja Banbihari Kapur :—

“SIR,

I have the honour to acknowledge receipt of your letters of the 29th July, 3rd August and 28th August regarding the social status of the Khattri caste. I have also received, and am still receiving, a number of memorials and letters, on the same subject from various Associations and individuals in different parts of the country.

2. These representations exhibit considerable research and form a valuable contribution to the history of the Khattris, of which I hope to make use in revising the article Khattri in *The Tribes and Castes of Bengal*. They contain, however, some misapprehensions which I may take this opportunity to remove. It seems to be supposed, and was stated with much emphasis in the Proceedings of the Conference held at Bareilly, that this is the first Census in which any attempt has been made to classify castes on a definite principle, and that the selection of social precedence as a basis is an entirely new departure. As a matter of fact, Mr. Baines, who was Census Commissioner in 1891, laid down for general adoption a scheme of classification which he described as “an attempt to arrange the groups more or less in accordance with the position generally assigned to each Census of India, 1891, in the social scale, as suggested by Mr. General Report, p. 187. Ibbetson in his Punjab work.” The result, in the case of the Khattris, was to include them as number 13 in “Group XV—Traders” immediately after the Aroras of the Punjab, ten places lower than the Agarwals and several places below the Kandus and Kasarwanis of the North-Western Provinces and the Subarnabaniks of Bengal. The Rajputs, on the

other hand, rank first in the entire scheme as number 1 of "Group 1—Military and Dominant." In the Bengal Report (page 265) Mr. O'Donnell placed the Rajputs among "the Patrician clans" while he included the Khattris among the Baniyas whom he placed below the Baidyas and above the Kayasths in a group described as "the Vaishyas Proper or Plebeian Middle Class." I can hardly suppose that the Khattris desire this classification to be maintained.

3. On the present occasion, so far from prescribing a general scheme of classification as was done in 1891, I pointed out in my instructions of the 26th October 1900 to Provincial Superintendents that the same system could not be expected to "suit all Provinces or even all divisions of the same Province." I went on to say :—"The principle on which I think we should proceed is that of classification by social precedence as recognised by native public opinion at the present day;" and I indicated certain methods of enquiry which would give the caste concerned an opportunity of representing their views. Finally, I drew attention to the fact that in my provisional Table of Precedence for Bengal Proper (which places the Khattris in Group II. along with the Rajputs) an attempt was made to avoid minute and invidious distinctions (*a*) by grouping together castes of approximately equal status, (*b*) by noting all claims to a rank higher than that assigned in the table, and (*c*) by mentioning the traditional and actual occupation of castes and any other facts bearing on social status. In short, the only new features in the system introduced on the present occasion are—

- (1) that no stereotyped scheme of classification has been drawn up, but every Province has been left to adopt its own system in consultation with its own experts and representative men ;
- (2) that the sole test of social precedence prescribed is native public opinion ;

- (3) that methods are suggested for applying this test with due consideration for the susceptibilities of the persons concerned.

4. It is equally a mistake to assume that "the grouping of the several castes according to the old fourfold division" has been prescribed for general adoption. In some parts of India this division is not known at all, and in others it survives merely as a dim tradition in the minds of professional Pundits. In others again, the fact "that particular castes are supposed to be the modern representatives of one or other of the castes of the theoretical Hindu system" may have a material bearing on the determination of social status. In view of this variety of belief and practice the theory of the fourfold division finds a place in the instructions, in the words quoted above, as one only of a number of points which may have to be considered, and it is only incidentally mentioned in the provisional Table of Precedence.

5. I observe, by the way, that in their first Resolution, the Bareilly Conference express their disapproval of grouping castes by the "old fourfold divisions"; while the representation submitted to me in pursuance of their proceedings specifically asks me "to order the Census authorities to class Kshatriyas (Khattris) in the Kshatriya group immediately below the Brahmans." I find some difficulty in reconciling the general condemnation of the principle with the particular request to be included in its operation.

6. Without, however, pressing this point, I may say at once that the evidence laid before me seems to make it clear that, in British India at any rate, the Khattris are generally believed to be the modern representatives of the Kshatriyas of Hindu tradition. For Census purposes the fact that most people do hold this belief is sufficient in itself, and it would be irrelevant to enquire into the grounds upon which it is based.

Superintendents of Census will accordingly be instructed to include the Khattris under the heading Kshatriya in their Classification of Castes."

The above letter is a clear proof of the theory of Mr. Risley in the matter and very pointedly shows, that he is always open to conviction. His admissions, that his remarks in "The Tribes and Castes of Bengal" were prompted by special circumstances and that the evidence now placed before him proves the contrary of them, entitle him to a tribute of unqualified praise. But it must be observed, that the classification of Khattris under the head "Trading Caste" in 1891, was not considered by the community as being equivalent to associating them with the Vaishyas, nor was it believed that the tribes were arranged in order of social precedence, in the tabular statement of the Census Report. To say that the members of the caste mainly follow the profession of Trade is one thing and to associate it with the third group of Manu another. The former only indicates that, deprived of royalty, the constituents of the race have adopted the occupation of traders, as permitted by the famous law-giver of the Hindus, while the latter falsifies their genealogy and lowers them in the scale of society. Then, about Resolution No. I, referred to by Mr. Risley in his letter, it should not be supposed, that it was the outcome of any apprehension on the part of the Khattris as to the result of the enquiry set on foot or of a consciousness of the weakness of their cause.

Any one present at the Conference could have observed, that the fact was just the reverse of it. In the deliberations of the subject Committee this resolution was strongly objected to by the members of the Khattri Hitkari Association of Agra and the delegates from Allahabad. But B. Ganga Prasada Varma, the mover, very ably explained, that his motion was not based on any misconception of the social position of the Khattris or any fear of their inability to maintain their own in the then ensuing con-

troversy and the consequent likelihood of their being classed in a group lower than their own, but on principles that would not be discarded by the conference, if they were rightly understood. He knew very well, said he, that the objections against them were the results of incorrect information and could not stand a test; but, at the same time, their position was so well defined in Indian society and so practically admitted by Brahmans and others, that they could possibly lose nothing, if the Government were to give up the idea of a classification according to the old four-fold division of Hindu castes, while the adoption of that classification was likely to create class hatred between the Vedic Brahmans and Kshatriyas, on the one hand, and the non-Vedic Brahmans, and Kshatriyas and new claimants to the honour of being called Brahmans and Kshatriyas, on the other. The explanation satisfied the opposition; and the resolution was unanimously adopted by the meeting.

The Khattri Hitkari Association of Agra subsequently resolved that the memory of this remarkable event, in the history of the caste, should be preserved by the publication of this volume. It is accordingly presented to the public, with the request, that such of its readers as may detect any misprint, mistake of Grammar or style, or error of judgment, will kindly communicate with the author and oblige him with their suggestions for improvements in a future Edition. A chapter, giving an account of some of the eminent Khattris that flourished during the Mahomedan and the British periods, was originally written, but has been purposely omitted from this work.

The thanks of the author are due to—

- (I) The Members of the Khattri Hitkari Association, who selected him for the editorship of "The Khattri Hitkari" and thus gave him the opportunity to collect materials for the preparations of the work.

- (2) Master Beni Ram Seth (deceased) of Agra, once President of the Khattri Sabha at Ajmere, whose article on the Khattris has been of much use on several points.
- (3) Munshi Sarvanlal of Agra, the author of the *Khattريا Prakash*, and the contributor of several important notes on the caste.
- (4) Munshi Dip Chand Seth, B.A., who has been of material service to him in the revision of the book.
- (5) Munshi Sangamlal of Lahore, Raja Banbihari Kapur of Bardwan, and Rai Bahadur Ramcharan Das of Allahabad, who have all, more or less helped or encouraged him in the preparation or publication of the work.
- (6) The very many correspondents of "The Khattri Hitkari," whose contributions formed the basis of all that appeared in the journal and upon which the entire fabric of this volume rests.

In conclusion, it must be observed here, that what has been stated about the Rajputs in this book, should not be construed into a denial of the existence of martial spirit in them or of their claim to be classed as a military caste. The zeal with which they fought the crusades of Brahmanism against Buddhism, the gallantry of the Ruling Princes in India, the patriotism with which they tried to arrest the tide of Muhammadan invasions, the chivalrous deeds of their men and women in the days of Islam Supremacy, and the bravery they have every now and then exhibited under the British rule, are depicted in their brightest colours in the pages of History and fully entitle them to the honour of a warlike community. The author, who, for various reasons, has personally a great respect for the race, would be sinning against Truth and committing violence to his

own Conscience, if he were to ignore their brilliant exploits, which grace the chronicles of the country, very forcibly command admiration from every impartial student thereof and prove them to be a soldier class. But facts are facts after all and as such do not admit of suppression, nor is it possible to be frank without speaking the truth. Whatever has been said about them is either supported by authorities or warranted by circumstances that cannot be ignored even by an ordinary observer of the Indian people. Any suggestion for the correction, omission, amendment or alteration of any out of the place word, statement, assertion or remark, that may have crept in any portion of this work, under a misconception of facts, will be thankfully received.

M. L. SETH.

June 1904.



A
BRIEF ETHNOLOGICAL SURVEY
OF
THE KHATTRIS.

PART I.

THE CONSTITUTION OF THE CASTE.

CHAPTER I.

THE ORIGIN OF THE TERM.

The word *Khatttri* is a modified form of the Sanskrit word *Kshatriya*,—the second of the four main divisions of the genuine Aryans of India—and has been current from a very remote antiquity. The use of the Sanskrit form, as applied to the *Khattris*, is still confined to horoscopes, marriage documents, Sanskrit books, the recitation of Sanskrit verses by the family priests on occasions of ceremonial worship and the *Shakhochar* or *Gotra Uchchar* (the tracing of the pedigree of the bridegroom and the bride) in the presence of the brotherhood, under the marriage canopy or *Vedi*, as it is called.

Under ordinary circumstances, the above would be quite sufficient for a clear understanding of the origin and import of the name by which the caste is known. But, keeping in view the ethnological controversies of the last few years, the attacks of Babu Jogendro Nath Bhattacharya of Bengal on the social status of the community and other circumstances

which led the worthy author of the " Tribes and Castes of Bengal " to remark that the resemblance between the words Khattri and Kshatriya may be "wholly accidental" and caused the institution of the enquiry which resulted in the assembling of the Khattri Conference at Bareilly in June 1901, it will not be amiss to discuss the point at some length here.

A little more than superficial observation is sufficient to prove that the view we have taken is the correct one. In it we are supported not only by the rules of Sanskrit and Prakrit Grammar but also by the authority of lexicographers, ethnologists, historians and other writers of every age and clime, who have ever written on the subject. To add to this, a careful examination of the history of ancient and modern India, and the internal organisation of the race will establish its truth beyond the least shadow of doubt and show conclusively how and why the modified form came to be used in preference to the original one, and how it happened to be the universally adopted designation of this the only pure branch of the genuine Kshatriyas of old. In this Chapter we shall show that what has been called a "wholly accidental" similarity is virtually the transformation of a Sanskrit word into a vernacular one, and that it is warranted by the rules of Grammar and supported by the views expressed by standard Hindu, Mussalman and European authorities all alike, and reserve the consideration of internal organization and other circumstantial evidence for another and a more suitable occasion.

In Sanskrit Vyakarana (Grammar) there is a *sūtra* (rule) to the effect that *kā* and *shā* combined together make *kshā* (क ष संयोगे क्ष); and the celebrated Grammarian Varruchi, commenting on it, writes, in *Sūtra* 29 of his Prakrit Grammar, that the Sanskrit *shkā* (ष) and *kshā* (क्ष) are changed in Prakrit into *skā* and *kḥā*. Then, his commentator, Bhāmāh, in his "*Manorām Tikā*," gives the following examples in illustration thereof :—

Sanskrit.		Prakrit.
पुष्कर <i>Pushkar</i>	...	पोखरो <i>Pokhro</i> .
क्षता <i>Kshatā</i>	...	खदा <i>Khadā</i> .
यक्षा <i>Yakshā</i>	...	जक्खा <i>Jakkhā</i> .

(*vide* page 125 of Prakrit Grammar or "Prakrit Prakash" by E. B. Cowell, M. A., Professor of Sanskrit in the University of London and Cambridge.) He says :— "*kḥā* = *kshā*, when medial, as *Jakkhā* for *Yaksha*; but *kḥā* = *kshā* when initial, as *Khadā* for *Kshata*." Thus, it must be presumed, that the change of *kshā* into *kḥā* must have taken place not later, if not earlier, than the time of Varruchi, *i. e.*, between 500 and 56 B. C. (*vide* the "History of Sanskrit Literature" by Professor MaxMüller, the Introduction to Professor Wilson's Sanskrit Dictionary" and the Preface to "Varruchi's Grammar" by Cowell.)

Kaḷī Dās, the Shakespeare of India, in Canto II., verse 53 of his *Raghuvansa*, derives the word *Kshatriya* from *Kshatā*; and similar too is the etymology

of the term given in *Addhiyaya* 6, *Parb* 12 of the Mahabharat. Taking these authorities along with the comment of Professor Cowell, on the Sutra of Varruchi above referred to into consideration, the correctness and antiquity of the word "*Khatttri*" for "*Kshatriya*," is beyond all question. Then, in Act V. of *Vikramorvasiya*, Kālī Das uses the word *Khattriasya* for *Kshatriyasya* and thus furnishes a clue to the justification of the change of *Kshatriya* into *Khatttri*. The passage referred to runs thus :—

“तापसी—मुणादु महाराजो । एसो दीहाज षाज जायमेत्तो
एव उव्वसीए किं विणिमित मवेक्खिअ ममहत्थेणासीकिदो ।
जं खतिअस्स (*Khattiasya*) कुलीणस्स कम्मादि विहाणं तं से तत
भवदा चवणेण सव्वं अणुद्धिदम्” ॥

The Sanskrit rendering is given as follows :—

शृणोतु महाराजः । एष दीर्घायुरायुर्जातमात्र एवोर्वश्या किमपि
निमित्तमपेक्ष्य ममहस्ते व्यासीकृतः । यत्क्षत्रियस्य (*Kshatriyasya*)
कुलीनस्य जातकर्मादि विधानं तदस्य तत्र भवताच्यवनेन सर्व-
मनुष्ठितम् ॥

TRANSLATION.

“Hear, O Raja ! this man, destined to live long, was entrusted to my care in a state of helplessness. His holy *Khattiasa* (*Kshatriya*) rites have been all performed in their entirety by the holy sage Chivan Rishi.”

In Pali, which according to Burnouf and Lassen “stands on the first step of the ladder of departure from Sanskrit, and is the first of the series

of dialects which break up that rich and fertile language," the Sanskrit words Brahmanas, Kshatriyas, Vaishyas, and Sudras were changed into Brahmanas, Khattiyas, Vessikas and Suddas respectively, and the word *Rishis* was changed into Isis, (see pages 75, 68, 52, 23, 102 and 192 Sacred Books of the East, Vol. X.)

The famous poet Sesh Krishna, who according to H. H. Wilson, flourished in the time of Akbar, thus changes certain Sanskrit words into Prakrit:—

<i>Sanskrit.</i>	...	<i>Prakrit.</i>
क्षेत्रपालवलिं	...	खेतपालवलिं
Kshetrapalavalin	...	Khetapalavalin.
क्षोभित् Kshobhit	...	खुह्दिद Khuhid.
पक्षकर्मक्षोदम्	...	पक्खकर्मखोदम्
Pakshakardamaksho- dam.	...	Pakkhakaddamakho- dam.

Mr. John Beames, on page 312, Vol. I. of his Comparative Grammar of the Modern Aryan Languages, observes that "the form *kha* occurs much more frequently at the beginning of a word in Hindi and its alleged group, and, as this is precisely the position in which the form *kshá* would be most difficult to pronounce, it is just in this case, that the inversion might be expected to be more frequent." The following words, which are common in the current Hindi language, will serve to fully illustrate the statement:—

Sanskrit.	...	Hindi.
क्षेत्र (Kshetra)	...	खेत (Kheta)

क्षमा	(Kshimá)	...	खमा	(Khimá)
क्षिण	(Kshina)	...	खिन	(Khin)
क्षय	(Kshai)	...	खय	(Khai)
क्षर	(Kshar)	...	खर	(Khar)
क्षेम	(Kshaim)	...	खेम	(Khaim)
पक्षी	(Pakshi)	...	पंखी	(Pankhí)
लक्ष	(Laksha)	...	लाख	(Lákh)
लक्ष्मण	(Lakshman)	...	लखमन या लखन	(Lakhman or Lakhan)
लक्ष्मी	(Lakshmi)		लखमी	(Lakhmi)
ईक्ष	(Iksha)	...	ईख	(Iksh)
परीक्षा	(Pariksha)	...	परख	(Parakh)
अक्ष	(Aksha)	...	आख	(Ankh)
कुक्ष	(Kuksha)	...	कोख	(Kokh)
पक्ष	(Paksh)	...	पाख	(Pákh)
भिक्षा	(Bhíksha)	...	भौख	(Bhíkh)
भिक्षाहारी	(Bhikshahári)	...	भिखारी	(Bhikári)
शिक्षा	(Shiksha)	...	सीख	(Sikh)
अक्षय कुमार	(Akshaya Kumar)	...	अखय कुमार	(Akhaya Kumar)
गवाक्ष	Gawáksha	...	गोख	Gokh.
गोक्षर	Gokshur	...	गोखरू	Gokhrú.
अक्षयनौमी	Akshai naumi	...	अखयनौमी	Akha naum
अक्षोट	Akshot	...	अखरोट	Akhrot.
द्राक्ष	Draksha	...	दाख	Dákh.
क्षीर	Kshír	...	खीर	Khír.

दीक्षित Dīkshīt	...	दीखत Dīkhit.
अंगरक्षा Angrakshā	...	अंगरखा Angarkhā
लक्षपती Lakshpatī	...	लखपती Lakhpatī.
क्षोर Kshor	...	खोर Khor.
क्षेत्रमोहन Kshetramohan	...	खेत्रमोहन Khetramohan
भूक्ष Bhūksha	...	भूख Bhúkh.

Thus, under the rule discussed above, *Kshatriya* became *Khatriya*. And again: there is another philological rule in Hindi, which substitutes **री** (rī) for the Sanskrit **रिय** (riya) *e. g.*, *Priyatama*, signifying dearest, has been changed into *Prītam* or simply *Pītām*, conveying the sense of husband. Similarly *Jitendriya* has been transformed into *Jitendrī*. Hence, by a combination of the two rules, the Sanskrit words *Kshatriya* and *Kshatriyant* become, when expressed in Hindi *Khattrī* and *Khatrant* respectively, in perfect harmony with the rules of Grammar.

In Mahajani, Kaithi, Gurmukhi, Urdu, Persian, Gujrātī, &c., there is no letter, simple or compound, corresponding to the Sanskrit *ksha*, and hence the people, speaking and writing these, cannot but substitute *kha* for it. Mr. Shapurji Edalji of Bombay in paragraph 42 (α), page 12, of his Gujarati Grammar, published by Trubner and Co., London, in 1867, says:—“**क्ष** (ksha) is changed into **ख** (kha); as **अक्षर** (Akshar) **अक्षर** (Akkhar), **अक्षि** (Akshi) **अंख** (Ankh), **क्षमा** (Kshama) **खिमा** (Khima), **क्षेम** (Kshaim) **खेम** (Khaim), **क्षत्रिय** (Kshatriya) **खत्री** (Khattri).” Dr. Ram Krishna Gopal Bhandarkar, M. A., Honorary

Member of the Royal Asiatic Society, London, in his Lecture on the philology of the vernaculars of India, observes :—“कर्म (Karma) is pronounced करम (Karam), धर्म (Dharma) धरम (Dharam), क्षत्रिय (Kshatriya) खत्री (Khattri) कार्य (Karya) कारज (Karaj) &c.” (*vide* pp. 111 and 112 of the Journal of the Bombay Branch of the Royal Asiatic Society, Vol. XVII., part II, 1889.) On page 246, Vol. III, of Mr. Crooke’s “ Tribes and Castes of N. W. P. and Oudh,” it is given that “ Khattri = (Sanskrit Kshatriya)”; and Pandit Domadar Vishnu Shastri (*vide* pages 40 and 41 of his Grammar, part II, published in *Samvat* 1939 or 1882 A. D., under the patronage of Gowswami Govardhan Lalji, Maharaja of Nath Dwara, the head of Valabhacharya Vaishnavas in India,) gives a list of words, in which the word Khattri is shown as the modern form of the Sanskrit Kshatriya. Kattiayan Rishi writes in Prat Shakha Yajur Veda (*vide* Sutra 12, Kandika II.)

अथो मुईन्योभमाणोऽसंयुक्तस्थटून्ते संयुक्तस्य चखकारोच्चारणं षटो मूईनी which means ख is substituted for ष after the Antastha letters ; as पुरुष—पुरुख, वर्ष—वर्ख पुष्करं—पोखरं.

The following authorities also explain how the letter क्ष can be changed into ख or छ (chha).

Hem Chandra says in his Prakrita Bidhana (*vide* Chapter 8, Sutra 2) that for the letter क्ष sometimes is spoken ख and sometimes छ.

Krideshwara Rishi writes in Prakrita Prakasha, (*vide* Chapter 41, Sutra 3) that for क, कृ should both be written and spoken.

It will thus be seen that the inversion of Kshatriya into Khattri is gramatically correct. Let us see now whether it has been recognized by lexicographers, ethnologists, historians and other writers on Indian subjects.

1. Babu Shama Charan, a learned Pandit of Bengal, in his Vyavastha Darpana, Chapter IX., page 1164 (printed and published in 1859), speaking of the castes of the Hindus, says:—"originally there were four castes, Brahmana, Kshatriya or Khattriya, Vaishya and Shudra.

Babu Partap Chandra Rai, in his English translation of the Mahabharat (line 27, page 240 of the Adiparb) uses the word Khatri for Kshatriya, which is also done by Mr. Wilkins on page 7 of the Popular Edition of his English translation of Bhagwat Gita, published by Upendra Lal Dass, Calcutta. The latter says:—"A soldier of the Khatri tribe has no other duty superior to fighting."

2. Mr. H. H. Wilson, M. A., F. R. S., Bodley Professor of Sanskrit in the University of Oxford, says:—"Khatri, Hindi word (Sanskrit, Kshatriya) the name of the 2nd pure tribe, the soldier and the sovereign caste" (*vide* page 284 of the Glossary of Judicial and Revenue Terms of the Different Languages of India compiled and published under the

authority of the Honorable the Court of Directors of the East India Company (MDCCCLV.)

3. Mr. Bate, in his Hindi Dictionary, published by E. J. Lazarus & Co., Benares, 1875, gives “खत्री = क्षत्री = क्षत्रिय; खत्रानी = क्षत्राणी (Khattrī = Kshattrī = Kshatriya; Khatrani = Kshatriyani).”

4. Mr. Bryce, on page 161 of his Hindi Dictionary, published by Trubner & Co., London in 1864, says :—“ Khatri S. M., one of the four Hindu castes ; a man of the military tribe.”

5. Mr. J. T. Thompson, in his Hindi Dictionary, published in 1862, observes :—“ Khatri is one of the four Hindu castes and signifies a man of the military tribe, Khatrani being the feminine of Khatri.”

6. Mr. John T. Platts, Persian Teacher in the University of Oxford and late Inspector of Schools, Central Provinces, writes :—“ A Khatri (Sanskrit Kshatriya) is the second (the military and regal) caste of the Hindus; Khatrani (Sanskrit Kshatriyani) is a woman of the Khatri or military caste” (*vide* page 817 of his Urdu Classical Dictionary Hindi and English, published in 1874.)

7. Mr. Forbes, in his Hindustani Dictionary, writes :—“ Khatri is the 2nd of the four main castes of the Hindus.”

8. Babu Harish Chandra, Bharat Indo, a Vaish of Benares, expresses his opinion thus :—“we expressly say that they (Khatris) are Kshatriyas (*vide* his origin of the Khatris, page 5, line 11.)

9. Pandit Harish Chandra Shastri of Delhi, in his Kshatriya Kul-Bhushan, observes :—

खत्रियाः खत्रिया राजन् संस्कारैश्च विभूषिताः

सम्भोज्या ब्राह्मणैः सार्धं वेद मार्गं विवर्धकाः ॥

खत्रियस्यापभ्रंशोयं खत्रिलोकेषु गीयते

भुज्यन्ते ब्राह्मणैः राजन् धर्मं शास्त्रं परायणैः

खत्री प्रसिद्धं शब्दार्थैरियं रीतिर्व्यवस्थितिः ॥

TRANSLATION.

Those Kshatriyas who properly perform the Sanskaras and with whom the Brahmans associate according to the Vedic usage are called Khattris. Khattri is a corruption of Kshatriya. The best of Brahmans freely partake of the food (kachchi) cooked by the people called by the former name (*vide* the introduction of the book, quoted by Sirdar Bahadur Amin Chand on pages 6 and 7 of his *Tawarikh-i-Qaum Kshatrian*, published by the Foq-i-Kashi Press, Dehli.)

10. The Mohamedan writer Farishta accepts the legality of the inversion under consideration and not only takes the Khattris to be the pure descendants of the Vedic Kshatriyas but also observes that they are the only genuine progeny of the old warrior race in India. He says :—

حاملین حکایت و ناقلان روایت چندی آورده اند که در نصف آخر
دوازدهم در هندوستان راجه کھتری بود که بر سر دوی داد گسترده
نیمه رعیت پرور می کرد و نام نامی او را راجه پورت بود

(*Vide* *Tarikh-i-Farishta*, published by the Nawal Kishore Press, Lucknow, p. 9.)

TRANSLATION.

Story-tellers and traditionists have said, that in the latter half of Dwapur Age, there was in India, in the city of Hastanapur, a Khatri Raja who sitting on the throne of justice cherished his subjects ; the name of this Raja was Bharat.

In the above passage, it will be observed, that the Persian Historian calls Raja Bharat, the ancestor of the Kshatriyas of the Kuru and Pandav families, after whom the country is called *Bharatvarsh*, a Khatri. This proves, and proves conclusively, that Khattri is simply another pronunciation of Kshatriya, in languages which have no simple or compound letter corresponding to the Sanskrit *Ksha*.

Again ; the same author, on page 12 of the work referred to, observes :—

ذات برهمن و کھتری از قدیم الایام بوده و دیگر طوایف بسیار اند
که در آخر دواپر یوگ سویم و اوایل کل یوگ چهارم پدید آمده اند
چنانکه راجپوت اول نه بوده و باخر از پدید گشته و بعد از فوت راجه
بکرماجیت کھتری که قبل از زمان تحریر بهزار و ششصد سال و کثری
بوده بهسلطنت نیز رسیدند

TRANSLATION.

The castes Khattri and Brahman existed from very ancient time ; and there are numerous other tribes that had their origin in the end of Dwapur age, (the third age) and in the beginning of Kalyug, (the fourth age) ; for example, the Rajputs did not originally exist but came into existence in the end of it and after the

death of Raja Bikramajit Khattri, who flourished a little more than 1600 years before this writing, they, (the Rajputs) also rose to government.

11. The author of the Ain-i-Akbari (*vide* page 74 of the Nawal Kishore Press Edition) says :—

چہتری بفتح جیم فارسی و ہالی متخفی و کسر تای فوقانی مشدد
و کسر را و سکون یای تحتانی - و درین زمان کہتری مشہور

TRANSLATION.

Chhattri is pronounced..... and the race it denotes is in these days called Khattri. Again, on page 77 of the work we find :—

و کہتری از پانصد قوم متجاوز است و پنجاہ و دو از ان امتیاز
دارند و دوازده بس معتبر - * و امروز از کہتری نشانے پیدا نیست
برخے از نژاد ان سپاہ گری را ہشتہ بدیگر معاملات افتادند و بزبان روزگار
این گروہ را کہتری گریزند

TRANSLATION.

And Khattries are more than 500 tribes of which 52 (the Bawanjatis) stand high and 12 (the Barah-

* Some of the translators of Ain i-Akbari, (*vide* page 398 of Francis Gladin's translation) take the words

امروز از کہتری نشانے پیدا نیست

as signifying that "At present there are scarcely any true Khattris to be found." But this view is evidently incorrect. Further on in the very same book, the author, Abul-Fazl, mentions the names of Raja Todar Mal, his son Dhara, Rai Parmanand, Rai Mathura Das, Rai Pitambar Das and Rai Kesho Das, as Khattri ministers of the Emperor Akbar ; and in the concluding portion of the passage translated admits the existence of the Khattris. To be consistent, the writer must have used the words in question in the sense of "have no flag (are not rulers) now-a-days."

ghars) higher still. The Khattris have no flag of their own now-a-days. A number of their descendants has given up the military profession and has taken to other pursuits ; and in the language of the day, the people call them Khattris.

12. The Imad-ul-Saadat has the following :—

و بعضی صاحبان که راجپوت را چیتری میدانند آنها نیز راه حق
 غلط کرده اند - آنچه از عالم‌العلمای ایشان رازدان پندت کشمیری که
 عالم تری ازو درین وقت نموده و در بعضی علوم و اسلاف هم جرییده
 بود باستماع رسیده اینست که کهری تجارت از کهرنویان است

(vide p. 10 of the Nawal Kishore Press edition.)

TRANSLATION.

• And some persons, who believe the Rajputs to be Chhattris (they also) have deviated from the path of truth. What has been heard from the famous Kashmiri Pandit of these days, who knew all the secrets of these (castes), superior to whom there has been none in these times and who surpassed even the ancients in certain branches of learning, is, that Chhatttri is applied to Khattris.

13. The author of the Ashraf-ul-Tarikh says that Khattris are true Kshatriyas, of a pure descent on both the mother's and the father's sides ; and Abu-ul-Fazl, in his translation of the Bhagwat Gita, has used the word Khattri for Kshatriya.

14. Mr. H. H. Wilson gives the following *note* on pp. 70-71, Vol. III, of his edition of the Vishnu Puran :—

“ It is said, in the Gada Parvan or Gada Yudha, Parvan (Parb) of the Mahabharat, that, during a great drought, the Brahmans, engrossed by the care of subsistence, neglected the study of the sacred books and the Vedas were lost. The Rishi Saraswata alone, being fed with fish, by his mother Saraswati, the personified river so named, kept up his studies and preserved the Hindu Scriptures. At the end of the famine, the Brahmans repaired to him to be taught; and sixty thousand disciples again acquired a knowledge of the Vedas from Saraswat. The legend appears to indicate the revival, or, more properly, the introduction of the Hindu ritual by the race of Brahmans or of the people called Saraswatas ; for, according to Hindu geographers, it was the name of a nation, as it still is the appellation of a class of Brahmans, who chiefly inhabit the Punjab (Asiatic Researches, Vol. VII., page 219, or Colebrooke’s Miscellaneous Essays, Vol. II, p. 22.) The Saraswat Brahmans are met with in many parts of India and are usually fair-complexioned, tall and handsome men. They are classed, in the Jati Malas or popular list of castes, amongst the five Gauda Brahmans. They are said also to be especially the Parohits or family priests of the Kshatriyas or military caste, (see the Jati Mala printed in Price’s Hindi and Hindustani Selections Vol. I., p. 280), a circumstance in harmony with the purport of the legend

and confirmatory of the Saraswatas of the Punjab having been prominent agents in the establishment of the Hindu Religion in India. The Holy Land of the Hindus or the primary seat, perhaps, of Brahmanism, has, for one of its boundaries, the Saraswati river.”— In this note, the word Kshatriyas is evidently meant for Khatris ; because, up to this date, it is the Khatris and the Khatris alone, of all the Hindu castes in India, who have the Saraswat Brahmins for their priests. Moreover, Mr. Price, to whom Mr. Wilson makes a reference, has clearly classed the Khatris as true Kshatriyas, in his Jatimala.

(15) Sir W. W. Hunter in his “Statistical Account of Bengal,” Vol. IV., page 47, takes the following notice of the Khatri caste:—

“The Khatris of the present day, in proof of their descent, assert that their fore-fathers yielded to Parasuram, and were spared by him. The name of the caste ‘Khatri’ a contraction of ‘Kshatriya,’ gives popular weight to their claim to descent from the original military class”.

(16) The Rev. Sherring, M. A., L.L. D., at page 278 of his work on “Hindu Tribes and Castes,” says: “the Khatris came originally from the Punjab, where, it seems, no difference appears in the pronunciation of the two names Khatri and Kshatriya.”

(17) Mr. J. Talboys Wheeler, in his “History of India,” page 173, footnote, says: “in Indian vernacular the Kshatriyas are called Khatris.”

(18) Mr. J. C. Nesfield, M. A., speaking of the Khattris in his "Caste System in India," says (on page 37, para. 88):—"The Khattri is the highest and most important of all the trading castes in India. The name is merely the modern pronunciation of Kshatriya, and hence the origin of the caste should not be an "Ethnological Puzzle," as it is termed by the late Mr. Sherring.

(19.) In Ward's account of the Hindus (vol. III, pp. 89-90, section II, treating of the Kshatriya caste) the following passage occurs:—

"This (the Kshatriya) is the second order of Hindus.....Many in the western provinces still claim the distinction of Kshatriya, wear the poita and perform the ceremonies belonging to the caste; they marry and visit only among themselves. The present Raja of Burdwan is a Kshatriya and a few are found in Bengal, who are petty land-owners, merchants, &c."

(20.) Mr. C. H. Elliot in his *Chronicles of Unao*, page 41, says:—

"Khatri or merchant is of pure Chuttree (Kshatriya) blood.

(21.) Sir H. M. Elliot, K. C. B., who devoted the major portion of his life to collecting materials of Indian History from different sources, says:—

"Brahma, having by the will of Creator brought man out of the invisible condition into manifest existence, created four castes—Brahman, Khatri, Bais, and Sudra. He appointed the first caste to maintain a

holy warfare, to practise austerities, to uphold the laws, and to enforce restrictions. To them he confided the direction of the mortal world. The second class he seated upon the throne of rule and government, and, giving it the sovereignty of the world, he provided for the due government of men.....”

(22.) Brigadier-General Sir John Malcolm, who spent several years in the Panjab, and, in addition to his personal observations in 1805 A. D. and subsequent years, collected from different sources materials relating to the history, manners and religion of the people of that province, invariably writes, in his “Sketch of the Sikhs,” Cshatriyas for Khattris. For example.

(1) “Nanac Shah, the founder of the sect, since distinguished by the name of Sikhs, was born in the year of Christ 1469.....His father, whose name was Calu, was of the Cshatriya caste, and Vedi tribe of Hindus.”

(2) “Nanac did not deem either of his sons worthy of the succession to his spiritual functions, which he bequeathed to a Cshatriya of the Trehun tribe, called Lehna.”

(3) “He (Guru Angad) was succeeded by Amera Das, a Cshatriya of the tribe of Bhale.”

(4) “He (Amera Das) asked him (Ram Das) regarding his tribe, his name and his family. The lad said that his name was Ram Das, and that he was a Cshatriya of a respectable family of the Sodi tribe.”

(*vide* pages 5, 15, 16, and 18 of Sir J. Malcolm's Sketch of the Sikhs, Calcutta 1827).

(23) Guru Nanak Shah, having occasion to refer to the Caste System, calls the four main groups of the Vedic Aryans, Brahman, Khattri, Vaishya and Sudra or Sud; and the following passage occurs in the Janam Sakhi, a sacred book of the Sikhs :—

“तां फेर बाबे नानकजी कहिआ है पंडितजी तूं सुण ब्राह्मण
खतरी दा धरम जनेज ते रहिंदा है या भले करमां ते रहिंदा है ।
सुण पंडित जे जनेज पावे अर बुरे करम करे तां उह ब्राह्मण खतरी
रहिंदा है या चंडाल हुंदा है ” ॥

TRANSLATION.

Then, Baba Nanak said again :—“ O Punditji ! Listen to me ! Is the faith of a Brahman or Khattri preserved by the sacred thread or by good deeds ? Does he remain a Brahman or Khattri or become a Chandāl who wears the sacred thread and commits sinful deeds.

Here also the word Khattri is evidently equivalent to and is used in the sense of Kshatriya.

(24) Rai Bahadur Madangopal, M. A., Barrister-at-Law, in the course of a Vernacular speech, (*vide* pages 50-51 of the proceedings of the Khattri Conference held at Lahore, on the 26th December 1900) observes, that, under the Directions of His Highness, Maharaja Amrit Rao, Peshwa, when he was a pensioner at Benares, and under his direct supervision, there was held, at the sacred city of the

Hindus, a special meeting of the learned Pandits to decide, whether the Khattris were true Kshatriyas or not. After a searching enquiry and considerable discussion, it was finally determined that it was in consequence of the pure descent of the constituents of the caste that the Saraswata Brahmins, who stand at the top of the priestly tribes, freely and gladly partook of the Kachchi Rasoi (dál, rice and bread, not having been prepared with clarified butter) cooked by them; that, their rites and ceremonies, their manners and customs, their superior memory and gravity of character, &c., all answered the Shastric requirements; and that they, therefore, were true Kshatriyas. Although it is about one hundred years now that this meeting was held, the papers connected with it are still in the possession of the Benares Pandits.

(25.) In reply to a set of questions recently put to them, regarding the social status of the Khattris and their proper place, in the four-fold division of Manu, the learned Pandits of Nadiya, Benares, Lahore and Bhattapalli, &c., have thus expressed their views :—

(a) NADIYA.

The Brahman is to perform his Upanayan ceremony in his eighth year counting from conception or birth; the Kshatriya in the eleventh year from conception.—MANU (*On the Upanayan of Kshatriyas.*)

The Brahman becomes pure in ten days, the Kshatriya in twelve.—MANU (*On the impurity for Twelve days.*)

Deb Sarma for the Brahman, Barmatrata for the Kshattriya.—SLOKA (*Quoted in the Udbahatattwa.*)

As the Maharaja (of Bardwan) and his castemen put on the holy thread in the eleventh year, undergo purification after twelve days and bear the title of Barmatrata, according to the texts quoted above and further as they do not perform such ceremonies as those of purification, &c., according to the rules prescribed for the Kshattas, the ordinary designation of Khattri borne by the Maharaja and his castemen, is based on the word “Kshattriya” and not on “Kshettri.” This is the opinion of the wise.

(Sd.) Bidyaratna Rajani Kanta Sharma.

„ Tarkaratna Jaynarayan Sharma.

„ Chudamani Taraprasanna Sharma.

„ Nyayaratna Ajit Nath Sharma.

„ Vidyabachaspati Sivanath Sharma.

„ Bachaspati Shitikantha Sharma.

„ Raj Krishna Tarkapunchanan.

„ Tarkaratna Ashutosh Sharma.

„ Sharbabhouma Jadunath Sharma.

„ Smrititirtha Anukul Chandra Sharma.

„ Vedanta Vidyashagore Gangacharan Deb Sharma.

„ Vidyamidhi Lalmohan Sharma of Santipur.

„ Krishna Nath Sharma of Purbasthali.

(b) BENARES.

(1.) Because many of them have now adopted the calling of traders, it is not wise to consider that they

are Vaisyas, for it has been said by the writers of the Shastras that change of calling is allowable in times of danger. Therefore, as we find that they follow the most important Kshatriya ordinances, such as the observance of mourning for twelve days, the adoption of the holy thread in the eleventh year, and the religious ministration by the Saraswats who are the priests of Kshatriyas, we decide that they are Kshatriyas and not Vaisyas.

(Sd.) KAILASH CHANDRA SARMA,
(ENTITLED) *Siromoni*.

(2.) All persons of the above mentioned caste have uninterruptedly from generation to generation had their Upanayan and other sacraments at proper times. The observance of mourning for twelve days, which is a duty of the Kshatriyas, has always prevailed among these people. In deeds of gift and other papers and in the daily rites, such as ablution, prayer and meditation, they invariably use such words as "Varma."

(3.) Every man of this caste has a Saraswat for his priest, and these *purohits*, following the dictate of Parasar's Code, and in the belief that they (the Khatris) are Kshatriyas, are in the habit of eating *Katchi* food (rice and pulse) cooked by them. On account of these and other reasons we consider that the people who are popularly called Khatris, are real Kshatriyas.

They are inconsiderate who without any knowledge of Sanskrit and the duties of the several castes of the

country, without independent judgment and at the dictation of others seek to class the members of the above mentioned caste with the Vaishyas or the men of the third section.

(Sd.) Swami Sri Ram Misra Shastri of Benares.

(c) LAHORE.

The Pundits of Lahore hereby record and emphatically declare that the proper place for Khatri is in Group II. as hitherto and that the Sanskars (sacraments), the mode of religious and social life, and the customs and rites of the Khatri from birth to death are in full accordance with those prescribed in the Shastras for the Kshatriya class.

The above resolution was moved by Pundit Bhanu Dutt, Professor of Sanskrit, Oriental College, Lahore, and author of many learned books and he in his discourse, which was short but impressive, said that the descendants of the old Kshatriyas are the Khatri of our time and not the Rajputs. Our Khatri perform the *Upnain Sanskar* when the child is 8 or 10 years old as sanctioned by the Shastras, but among the Vaishyas and Rajputs the *Upnain Sanskar* is seldom performed, and if ever done, it matters not at what age it may be done. He said he had been to Marwar and had seen this being done even at the age of 36, while the man is himself a father or a grandfather, and this only at the casual suggestion of a Brahmin from Upper India.

Pundit Harnarain seconded and Pundits Nathu Ram and Tirath Ram supported it. Thereafter it was carried unanimously by the whole body of representative Brahmins assembled at the meeting.

From the affixes indicative of caste, family pravara &c., which are peculiar to them, and have always been well known among the highest and noblest in society, it is evident that the Maharaja and his caste-men are Kshattriyas and not Kshettris. The colloquial word "Khettri" designating the class is based upon the word "Kshattriyas" and not on "Kshattri." The Kshattas—sprung from a Kshattriya female and a Sudra male—are low people like Chandals and others. Like the Sudras they are debarred from such sanskars (sacraments) as Upanayan, &c., and are disqualified from making presents to Brahmans; they should live by catching or killing animals living in marshes and bear the designation of "Das." But the Kshattriya is second in rank among the Dwijatis and the best of Brahmans may accept gifts from him. His professional duty is to protect people and to constantly bear arms, but in times of distress, he may take up Vaisya's profession. His designation is Tratri Barma. He is to perform the Upanayan Sanskar in the eleventh year.

That the Maharaja and his castemen do not at all fall under the suspicion of being "Khattas" but are Kshattriyas indisputably appears from the following facts, *viz* :—

That the Brahmans of the Vastabya Vashistha family of Bhattapalli, who would never accept

anything from a Sudra, receive presents from the Maharaja and his kinsmen.

That all other good Brahmans do the same.

That they bear the designation of Tratri Varma.

That their period of uncleanness extends over twelve days.

That they are required to take the holy thread in the eleventh year.

That governing is their primary calling.

That they may adopt the Vaisya's profession in times of distress.

Texts supporting the above view.

From the Sudra through the Vaisya, the Kshatriya and the Brahman, are born respectively the Ayogaba, the Kshatta and the Chandal, the most ignoble of men. MANU.

Chandal, Swapacha, Ksatta, Suta, Baidehak, Magadha and Ayogaba, these are the seven lowest classes of people.

Angira (*as quoted in prayaschittatattwa.*)

As to profession :—

The profession of the Kshatta, Ugra and other low born people is to catch and kill animals living in marshes. MANU.

All men of mixed castes are of the same order as Sudras. MANU.

Except in times of danger the professional duty of a Kshatriya is to govern the people and to be skilled in arms. VISHNU.

... A. Brahman ought to perform the Upanayan Sanskar in the eighth year counting from birth or conception ; a Kshattriya in the eleventh year from conception. • MANU.

The Kshattriya is to bear the title of Tratri Varma.

Fragment of a sloka quoted in the Udbahatattwa.

The Brahman becomes pure in ten days, the Kshattriya in twelve. MANU.

This is the opinion of the learned.

(Sd.) Siva Chandra Sarbabhauma

of Bhattapalli.

„ Tarkabhusan Promatha Nath Debsarma
of Bhattapalli.

„ Tarkabhusan Promatha Nath Debsarma
of Bhattapalli.

„ Chandra Kanta Sharma,

(26.) Captain C. D. Cunningham says that he lived among the people of the Panjab for a period of eight years from 1837 to 1845, and during a very important portion of their history. He had intercourse, under every variety of circumstances, with all classes of men, and he had at the same time free access to all the public records bearing on the affairs of the frontier.

The following extract bearing on the Khatris, is produced from his History of the Sikhs :—

“ The Khutrees and Uroras of the cities and towns are (at present) enterprising as merchants and frugal

as tradesmen. They are the principal financiers and accountants of the country ; but the ancient military spirit frequently reappears amongst the once royal “Kshutrees,” and they become able governors of provinces and skilful leaders of armies.

(27.) Sir George Campbell, in his work on the Ethnology of India, after careful study and elaborate researches, traces the social history of the Khattris from the Muhammadan period down to the present time and says :—

“The Khutrees claim to be the descendants of the old Kshatriyas ; and I am inclined to think, that they have the best claim to that honour.” (*Vide* page 112, para. 2 of the Journal of Asiatic Society of Bengal, No. CXXXVI. of 1866.)

(28.) To these authorities may be added the rulings of the Privy Council and the High Courts of India, which have always been based on the assumption that the Khattris are true Kshatriyas.

Thus it is quite clear that the transformation of the conjunct “ksh” in the Sanskrit word “Kshatriya” into “kh” in the modern form of this word had fully occurred when Guru Govind Singh composed the Daswen Padsháh ká Granth, about two centuries ago ; when Firishta wrote his history nearly three centuries ago ; when the Ayin-i-Akbari was compiled in the time of the Emperor Akbar, some 350 years ago ; when Guru Nanak preached in India, more than four centuries ago (for Nanak says—*Brahman, Khatri, Sud,*

Baish, Chari varna Chari asramah hin jo Hari dhyave so pardhan—Adi Granth); when Kalidas, the Shakespeare of India, wrote works like the *Vikramorvasi* (the Hero and the Nymph) some two thousand years ago. (Kalidasa writes:—*jam khattiassa kulinassa jada kammadi vihanam,.....i. e.*, he here uses *khattiassa* in the genitive case, which Professor H. H. Wilson translates by the English word martial, *i. e.*, relating to a Kshatriya—*vide* page 264 of the Professor's translation of this work); and when the Pali works the *Abhidhanuppadika*, the *Dhammapadam* and the *Mahavanso* were written. For ready reference, see the *Abhidhanuppadika* edited by Waska duive subhuite, Colombo, 1865; or the *Dhammapadam* edited by V. Fausböll, Copenhagen, 1871; or the *Dhammapadam* of the sacred books of the East series, edited by MaxMüller, Oxford, 1881. Sir Monier Williams says at page 258 of the "Indian Wisdom" that "Diodorus Siculus (XIX—33) describes how, after the battle between Antiochus and Eumenes, one of the wives of the Indian General Knteus (= Ketu or Khatri) burnt herself, after contending with the other for the honour?." The parenthetical words are by the learned Professor. They are given here for what they are worth.

In spite of the standard authorities quoted above, to some of the European Statistical writers the similarity between the words Kshatriya and Khatri appears to be "wholly accidental;" and to others, "An Ethnological Puzzle." This, to our thinking, is

the result of imperfect data, on which the learned writers have based their remarks. But for this, they would have, we believe, come to the conclusion, that Khattri and Kshatriya are one and the same word ; that the former is only a modification of the latter ; that the latter being difficult to be pronounced by a man not versed in Sanskrit, as the majority of Indians are, the people naturally adopted the easier rendering of the term and this, in course of time, became the distinctive appellation of the now only pure remnants of the old Kshatriya race ; and that the modification has been recognised as such by almost all the writers of every creed and colour, who have hitherto taken the trouble of investigating the Literature and Grammar of Indian Languages. To say, that the similarity may be "wholly accidental" or that it is an "Ethnological Puzzle," in the face of the evidence adduced above, shows lack of judgment on the part of the critics. One may as well argue that England is not Angle-land, Rum is not Rome, Rus is not Russia, Hispania is not Spain, Aflatun is not Plato, Faransis is not French, Rishi is not Rikhi and Bhukhan is not Bhushana, while nothing indeed could be more striking than that the Hon'ble H. H. Risley, who, in one part of his critique admits, on the authority of Mr. Ibbetson and others, the superior character of the race in "physique, manliness and energy" has fallen into the error of lending his support to this "Accidental Resemblance" theory and associating them with the typically meek

people of India who, as a class, can hardly be accredited with martial spirit and from whom they differ in almost every respect. The bodily features of the **Khattris**, their social status and their mental qualifications, all connect them with the warrior race, while in the observance of their religious and ritual ceremonies, they almost occupy a position at a par with the sacerdotal caste. They would not stoop to pay Brahmanic honors to every body going under the name of a Brahman. What is more remarkable indeed, is that the very same author, who observes that the resemblance between the words **Kshatriya** and **Khattri** may be "wholly accidental," accidentally proves the reverse of it a little further on. In making a reference to the **Khattris** of Paikpara he simply states, that they claim to be the descendants of Raja Man Singh of Jaipur, a brother-in-law of the Emperor Akber and some time Governor of Bengal, without passing a single remark on the inconsistency. The Raja was a pure Rajput by descent; and if the so called **Khattris** of Paikpara claim to be his descendants, they ought to be called **Chhattris** or **Rajputs** and not **Khattris**. The fact is that the prince, while in Bengal, instead of giving out the better-known designation of his tribe, called himself a **Kshatriya** there, as most of his clansmen even do now, and was thus called a **Khatri** by the Bengalis, who, as a rule, always pronounce *ksha* as *kha*. Be that as it may, the circumstance strikes at the root of "wholly accidental theory."

CHAPTER II.

HAS THE CASTE MORE THAN ONE NAME?

The caste has only one generic name, Khattri. The word Kshatriya, of which it is only another form, is, as has been already noted, used on special occasions.

There is a caste Khetri (खेत्री) which is not unfrequently mistaken by foreigners for the one under consideration. But, as a matter of fact, the Khetris and their allied groups are each totally a distinct class altogether.

They are found in large numbers in the Central Provinces and to a very limited extent at Agra. Then, the Bhatias not only call themselves Khattris but claim to be Khattris of an equal standing with the rest; though they have never been recognised as a direct legitimate branch of the caste.

Next to these come the Roras, Aroras or Arorbansis, as they are called. Regarding these, Sir George Campbell, in his *Ethnology of India*, observes: "There is a large subordinate class of Khutrees, somewhat lower, but of equal mercantile energy, called Rors or Roras. The proper Khutrees of higher grade will often deny all connection with them, or at least only admit that they have some sort of bastard kindred with Khutrees; but, I think, there can be no doubt that they are ethnologically the same, and they are certainly mixed up with Khutrees in their avocations." Whatever their origin may be, the Arorbansis have ever been, to all intents and purposes, an independent class. So also, the Suds, and, according to Mr. Rose,

Superintendent of the Census Operations in the Panjab, in 1901, some tribes from Afghanistan claim an affinity with the caste under review; but they do not form a part of any of the recognised branches of the community.

The word **Khetri** and the claims of the Aroras and Bhatias, &c., have often proved a stumbling block in the way of ethnological enquirers. The different legends relating to their different origin have been now and then set forth to account for the origin of the **Khattris** and have betrayed our ethnologists into serious blunders or made them opine, that the **Khatttri** caste is an "Ethnological Puzzle." It is therefore of the utmost importance to remember that the castes above referred to are not recognised as factors of the **Khatttri** race; and that the **Khattris**, while calling themselves **Kshatriyas**, as certainly they are and have ever been admitted to be, do not include themselves in the same group with the Rajputs or any other clan whose members are called or have now begun to call themselves **Kshatriyas**. The **Khattris** totally disregard the claims of these aspirants to the honour of being the direct and pure descendants of the old Aryan **Kshatriyas** or of having socially enjoyed the privileges of that warlike race. They would not place them on the same footing with themselves, in respect of *their pure descent from the Vedic Kshatriyas*. The earnestness with which the other tribes—calling themselves **Kshatriyas**—try to enforce their claims and the indifference with which they

are regarded by the Khattris, stand in a striking contrast. Ask a Rajput, what class he belongs to ; and he will promptly and almost invariably answer "Kshatriya" and not "Rajput" or Thakur." A Khetri would likewise, as a result of western education and toleration of the times, do his best to place himself in the same category with the Khattris and try to impress the hearer, specially if he happen to be a European, with the belief that he is a member of that community. The educated Kayasthas have of late acquired a special liking for the affix *Varma*. An enlightened Kurmi would feel not a little offended if he were told that he did not belong to the fighting portion of the twice-born. In some cases, the claimants to the honour of belonging to the old Vedic Kshatriya clan make, in their zeal, a bolder leap. Not content with calling themselves Kshatriyas, they try to excel even the legitimate issues of the old warrior race. We shall discuss this point at length further on. For the present, it is sufficient to observe, that there exists an overzealous longing on the part of some races in India after the honour of Kshatriya descent, while, looking at the genuine Kshatriyas (the Khattris) themselves, we find that the case is quite different with them. Proud, as they must naturally be, of their social status and convinced of their high genealogy, they think it below their dignity to take part in ethnological controversies, except when compelled by the force of circumstances to do so ; and then they do it in right earnest.

Ordinarily they only laugh to scorn the unsuccessful attempts that have been made and are being made by several classes to raise themselves in the scale of society and to lower the status of those above them. They are quite satisfied with the appellation of their caste in its new garb. As the form Khattri has been in use from a very remote antiquity for the Sanskrit Kshatriya, and the latter name has in recent times been assumed by other classes with very doubtful claims, even the educated portion of the pure progeny of the ancient military race think it prudent to stick fast to the use of the Prakrit form, in order to preserve a distinction between themselves and such other groups as have begun to call themselves Kshatriyas. "The calling of a flower that has no smell in it by the name 'Rose,' will not impart fragrance to it, nor will the calling of the rose by a bad name deprive it of its inherent sweet scent," seems to be their universal maxim. And so, the Khattris are Kshatriyas and have never been anything else. They know best what they are. They have never stood in need of any other name than their own and have never thought of relinquishing it or adopting another.

CHAPTER III.

THE ORIGIN OF THE KHATTRIS.

As far as the origin of the caste, in the true sense of the word, is concerned, we must say, as indeed must everybody else who has any insight into the social and political history of ancient and modern

India, that it has been existing as a separate class ever since the discontinuance of the practice of settling a man's *varana* (social position) by the standard of his own personal qualifications and the introduction of the fourfold hereditary caste system among the Aryans. Their modern name is the result of a combination of circumstances, which, to be clearly understood, require a somewhat lengthy treatment. We shall try to sketch them as briefly as possible.

Opening the pages of the sacred texts of the Hindus, we find the Aryans in the first epoch of their history, as conquerors and settlers on the banks of the Sindhu—the Indus of modern Geographers—and its five feeders, which give the country between Kabul and the United Provinces the name of the Panjab. They strike us as a conquering race, full of enthusiasm and vigour of a young national life, carving out with their strong arm new possessions and realms, and driving before them the aborigines of the soil, who vainly struggle to maintain their own against the invincible invaders. In the second epoch of their Indian career, they cross the Satlaj, and pouring in numbers in the Gangetic plains, establish many powerful kingdoms from one end of the valley to the other. The Kurus found a kingdom round about the modern Dehli, the Panchálás occupy the modern Kanouj, the Kansalas settle between the Ganges and the Gandak, including the modern Oudh in their dominion, the Videhás take possession of the modern Tirhoot, and the Kásís spread their sway round about the modern Benares.

"The tide of Aryan conquests," says Mr. R. C. Datta, in his *History of Civilization in Ancient India*, "rolled on."....."Stream after stream was crossed, forest after forest was explored and cleared, and region after region was slowly conquered," until the Aryans were supreme in the whole of India.

In course of time was laid the foundation of the present caste system. The conquerors divided themselves into hereditary Brahmins, Kshatriyas and Vaishyas, and gave the name Sudra to such of the natives of the land as were taken by them into their service.

Then, in the Epic Age, when probably the caste-system was still in its infancy, there arose deadly hostilities between the stalwart priests and the proud Kshatriyas. The former over-came the latter and recklessly slaughtered them, without distinction of age or sex. These massacres of the Kshatriyas which are ascribed to the well-known Axe-wielder, Parasrama, shook the entire fabric of the Kshatriya society to its very foundation and immensely reduced their numbers. It was not soon that they could recover from the crushing blow. But recover they did, after all. It is a mistake, as will be shown further on, to suppose, that the race was totally annihilated; and we find in the *Ramayan* that Rama Chandra, the great Kshatriya conqueror divided his Empire among his sons and nephews in the following manner :—

(a) The regions about the Vindhya hills were assigned to Kusha, who made Kushayati his capital.

(b) Lava had North Kausala for his kingdom and Sravanti (or Sarabati) for his capital. He subsequently founded another city which he named Lava-pur (afterwards called Lahore) after himself.

(c) To Rama's nephews, Taksha and Pushkal, (both sons of Bharat) were assigned the territory of Gandahar (Kandahar), where they settled in the cities of Takshashila and Pushkalabati, respectively named after them.

(d) To his nephews, Sahabu and Satrugati, (sons of Shatrugun) Rama allotted Mathura and Bidisa respectively.

(e) He founded the cities of Chandrakauta and Angadia in Mallabhum and gave them respectively to Chandraketu and Angad (sons of Lakshman).

Subsequently a branch of the descendants of Kusha is said to have emigrated from Kanouj to the regions known as Rajputana and to have founded the dynasty to which the present ruling family of Marwar claims to belong. Similarly, some of the descendants of Lava are said to have left for the south, under the leadership of Kanaksen, and to have conquered Surat and founded a kingdom there. The chiefs of Mewar connect themselves with these emigrants and trace their descent from Lava.

The next great crisis in the history of the Kshatriyas was the rise of Buddhism, whose founder was born in the caste itself, in the Gangetic plains, in about 557 B. C. This ultimately resulted in the separation

of a large number of its constituents from the original group. The tenets of the new religion worked their way with remarkable rapidity. Thousands of Kshatriyas and Vaishyas flocked to its standard. In a short time, it became a formidable rival of Brahmanism and flourished side by side with it, for more than one thousand years. The Brahmans and the orthodox Kshatriyas had a long and arduous contest with its followers ; but nothing could arrest the tide that had set in with an irresistible force. As a *natural* consequence the Kshatriya race was split up into two groups— (1) the Brahminic or *Vedic* and (2) the Buddhist or *Non-Vedic*.

Time rolled on ; and in about 367 B. C. was born Nanda, the illegitimate son of Maharaja Mahanand, (the tenth descendant of Shishu Nag, according to the Vishnu Puran) by a Shudra wife, who also, like his father connected himself with a Shudra woman named *Mura*. This *Mura* gave birth to a son, named Chandragupta, whose reign formed a new era in the history of the country. The influence of his mother with his father secured for him the throne of Magadh ; and he became one of the most powerful princes in the land. His installation was the sounding of a new alarm to the Kshatriyas—the herald of another great crisis in their social and political life, and the opening of a new page in their chronicles. The descendants of the proud races who had fought desperately in the Indian epic wars, in the Gangetic plains, the successors of the older and sturdier Aryans, who had founded large

dominions in the Indus valley and the sons of those valiant chiefs who had fought and ruled in Tirhoot, all quailed before this mighty monarch. He brought the whole of Upper India, from the Panjab down to Behar, under his sway. Victory smiled upon him wherever he went. This happened in about B. C. 320.

Now approached the critical moment for both the Vedic and the Non-Vedic Kshatriyas. The victorious sovereign of Magadh, elevated by the sense of his brilliant career, pressed the legitimate kindred of his father and the whole race of Kshatriyas—the *Vedic* as well as the *Non-Vedic* group—to hold free social relations of inter-marriage with him and his descendants, and threatened, like Parasaram, to extirpate the whole race, if they refused to do so. The result was, that the royal family and the ministers of the court, with all their relatives and the *Non-Vedic* Kshatriyas who had hitherto no social connection with him, took him into their caste. The Vedic Kshatriyas of the Gangetic Valley managed to sound the alarm of an exodus, fled in large numbers to their brethren in the Punjab and, with them, escaped under the plea that they were Kshatriyas of a different type from that of his father's kindred and his court ministers, and therefore beyond the circle with which he was going to associate himself (*Vide* B. Harish Chandra's origin of the Khatris, page 6.) Those that remained behind were naturally merged into the *Non-Vedic* group.

After the death of Chandragupta, Budhism made still further progress. His grandson, Asoka, became

the greatest and the staunchest supporter of the creed. In course of time, it was the predominant religion throughout the length and breadth of the Peninsula. The Vedic party grew very weak, and the military element in it was by no means in a position to undertake a crusade against the powerful followers of Gautama (Budha).

At last, Shankaracharya was born, who undertook the mission of preaching the Vedas and succeeded in bringing back a large number of believers in Buddhism to the Vedic creed : the Brahmans in order to make up the deficiency caused in the ranks of the soldier tribe and to make themselves strong enough to expel the followers of Budha from their land, resorted to the well known conversions at mount Abu and thus created a new *non-Aryan* and a *non-Vedic* warrior race. These converts, as is the case with all new converts, " espoused the religion of the Vedas with exceptional zeal. They were proud to be called Kshatriyas (descended from the Solar and Lunar races)." Wherever they went they conquered ; Buddhist churches and monasteries went down before them ; and Brahmanism was once more triumphant in Aryavarta. This was followed by the return of not a few of those Kshatriyas, who, had embraced the teachings of Budha, to the Vedic faith. The English historians fix the date of this event about A. D. 600.

Thus, leaving out of account such persons as still clung to the Buddhist faith, there grew up three distinct groups of Kshatriyas.

(1) The Vedic Kshatriyas who, through all the agitation caused by Gautama and Chandragupta, remained firm in their own religion

(2) *The non-Vedic Kshatriyas* who, having once adopted the tenets of Buddha, re-embraced the Vedic principles.

(3) *The non-Vedic and the non-Aryan Kshatriyas* who had been admitted to the ranks of the military class from among the *non-Aryan* races.

The first group along with their family priests, the Saraswats, settled in the Punjab, and were the founders of the Brahmanical dynasty there, which lasted until it was overthrown by Subuktagin and his successor, Mahmud of Ghazni; the second established themselves in Behar and Oudh, and ruled the Kingdom of Magadh; and the third, along with certain families that could trace their descent from Raja Ram Chandra, colonised in and became the masters of what is now called Rajputana. All the three were admittedly Kshatriyas; but they were all Kshatriyas of different types and constituted three distinct classes to all intents and purposes. The orthodox section refused to readmit the Aryan reconverts to Brahmanism into their society, because they thought they had tainted their social position by going over to Buddhism and admitting Chandragupta to an equality with themselves, while the latter were too proud to have brotherly intercourse with the non-Aryan converts, who had been baptised by the Brahmins at Abu only to meet the exigencies of the occasion.

Centuries again passed away, Sanskrit ceased to be the spoken and written language of the predominant races, and in its place sprang up a variety of new dialects, now called the vernaculars of the land. This rendered the correct pronunciation of the word Kshatriya more and more difficult every day ; corrupt forms of it came to be used in its place ; and it was ultimately totally forgotten by the general public. The Brahmans only continued to write it correctly in horoscopes, marriage documents and Sanskrit Books and to pronounce it as it should be pronounced in reciting the sacred texts and *Shakhachar*, &c., on occasions of ceremonial worship. For every day purposes its exact pronunciation was an impossibility and the corruptions in use satisfied the common people. In due course of time, these corruptions took various definite forms, in the various vernaculars of the country and came to be recognized as authorised words by Grammarians and Lexicographers themselves. The Vedic Kshatriyas of the Punjab called themselves "Khatris" in their Punjabi dialect, while the non-Vedic groups came to be known as "Chhatris."

Still further lapse of time resulted in the amalgamation of the Rajputana and the Eastern Kshatriyas into one and the introduction of new elements and further new terminology in their ranks.

The Oudh section stuck fast to their newly acquired name "Chhattri," and the Vedic group continued to be called Khatris ; but the Royal families of Rajputana

and their brethren acquired the modern designations of "Rajput" and "Thakur," for the origin of which terms different theories have been put forward by different writers. Be the truth what it may, this much is certain that the term Rajput is still not held in any high esteem by the Chhatris of Oudh ; and those who are called by that name are supposed to be of an inferior descent.

We may not without advantage give here an extract from a very sensible article, written some time ago by a native of Agra, the late master Beni Ram Seth, President of the Khattri Sabha, Ajmere. He writes :—

"If we carefully examine the present constitution of the Hindu Sociology, we shall find, that there are in the present age two distinct groups in each of the four main castes of India—the *Vedic* and the *non-Vedic*. Hence the present day Kshatriyas are also divided into two widely different communities—one, the *Vedic*, and the other, the *non-Vedic*. The former in their social life conform to the ceremonial rules and regulations laid down in the sacred books of the Hindus ; the latter do not observe these rituals as a universal law and whenever they do so they widely diverge from the prescribed lines. We also find, that the *Vedic* group have the priests of the old Kshatriya race for their priests and enjoy the same privileges that were allowed to their ancestors in the *Vedic* age, while the members of *non-Vedic* branch fail painfully to exhibit traces of genuine unmixed Aryan blood in them and are not permitted

by their so called priests to enjoy the Shastric rights due to true Kshatriyas. Whether the *non-Vedic* Kshatriya classes would not of their own accord adopt the *Vedic* principles in their entirety, in order to keep themselves free from the by-no-means-easy shackles of Brahmanic restrictions, or the Brahmans would not associate them freely with themselves is difficult to ascertain.

“Now as regards the wide gulf existing between *Kshatriyas* and *Kshatriyas*, there are some very important facts to be remembered. After the historically famous recognition of Chandragupta and the manufacturing of a new race of Kshatriyas at mount Abu, followed by the revival of Hinduism and the return of a large number of the descendants of those Kshatriyas, who had adopted the tenets of *Buddhism*, to the religion of the *Vedas*, there sprang up three distinct races, (1) *the orthodox Vedic Kshatriyas*, (2) *the re-converted Aryan Kshatriyas*, and (3) *the non-Aryan converted Kshatriyas*.

“In course of time the last two groups were amalgamated into one.”

In support of the occurrence of this amalgamation, Master Beni Ram quotes the great philosopher and ethnologist, Professor Huxley, who says:—

“I have purposely omitted such people as the Abyssinians and the Hindus, who, there is every reason to believe, result from the intermixture of different

stocks. (Huxley's Critiques and Addresses page 153).¹ And again the Professor observes :—"Offshoots of the Xanthrocroi (fair) stock extend into Spain, Italy and Northern India. The Melonocroi (dark) stock, on the other hand, may be represented as a broad land stretching from Ireland to Hindustan. Following this line of demarcation, it is not improbable that the Xanthrocroi strip extends no further than the Panj-naddesha,² so that the amalgamation of the two fair and dark stocks most probably took place in the plains beyond the Punjab."

Meanwhile it must be remembered, that the Vedic Kshatriyas, though deprived of royalty with the overthrow of the Panjab dynasties, continued to pay as strict a regard to their ancestral blood as did the "Chosen People of God." This blood runs in the veins of true Khattris as pure as it did in the veins of their patriarchs. On the other hand, the non-Vedic Kshatriyas have not been so careful of their con-nubial connections as the Vedic group. A few of their princes cheerfully gave their daughters in marriage to the Moghul emperors.

"In Upper India," on the authority of "Mr. Nesfield &c., the manufacturing of Chhatris is a process still going on before our eyes ; and what is happening now has been in operation for the last two thousand years at least."

Hence arise differences in complexion, mode of life, religious observances, domestic ceremonies, and

social relations with the family priests, between the *Vedic* and the *non-Vedic* groups of Kshatriyas.

As for the unwillingness of the Khattris or the Vedic Brahmans to admit the Chattris, as they are called, to an equality with themselves, we must endorse the view taken by Master Beni Ram that whatever their religion, however high the standard of their civilization, and whatever the age in which they live, no people on the face of the earth can do away with social prejudice. Even the liberal religion of Christ and the world renowned civilization of modern Europe have not proved potent enough to strike at its root. The Christian Missionaries themselves would not tolerate such liberal principles as are likely to abolish all social distinctions. The following case of a young Panjabi Christian, published in the Lahore Tribune of the 19th October 1892, will be read with interest:—

“ Among the theological students at Chestnut is a young Panjabi Christian, who, in his studies and in his preaching, has fully held his own with his English competitors. He will shortly have completed his term and is wishful to proceed to India for missionary work. But, he will not go as a London Missionary society man unless he is put on an equality in all things with his European brethren. The committee, or at least some members of the committee, demur to this. Of course they admit, that God has made of one blood all nations of the Earth, and would not venture to assert, that an English man’s soul, in the eye of the Almighty, is of greater value than a Panjabi’s. Probably in

Heaven, they will not disdain to sit side by side with an Indian ; but on Earth the Indian must take a lower place."

Can there be a better proof of the natural existence of social prejudice in all nations than that the Christians, and among the Christians the Missionaries themselves are not free from it?

CHAPTER IV.

TRADITIONS REGARDING

THE ORIGIN OF THE KHATTRIS.

Ethnologists and historians have frequently fallen into the error of taking the opening of one or other of the various epochs in the social and political life of the Khattris for the origin of the caste or of confounding the legends of other tribes with those of theirs. Hence there are several traditions purporting to trace the origin of the Khattris.

I.

The Bhavishyotra Purana (*Vide* Addhiaya 40 and 41) has the following :—

एवं बहु विधेदेशेऽहत्वा क्षत्रियर्षभान् । गतः पञ्चनदे देवो क्षत्रिया-
न्वयसूदनः ॥१॥ तत्र प्राप्तान् महाशूरान् क्षत्रियान् रणं दुर्मदान् ।
युयुधेऽति वलीरामस्त्राक्षान्नारायणः स्वयम् ॥२॥ जनन्यां जनितो लोके
कशशूरो मस्तु पार्थिवान् । पाञ्चालान् विजयेत् युधे विनानारायणं
स्वयं ॥३॥ सर्वान् हत्वा महाराज क्षत्रियान्सद्विजोत्तमः । रुक्मे पङ्कज
वने यथा मत्तं द्विपाधिपः ॥४॥ एवं हत्वारणे शूरान्तरुणान् रणं
दुर्मदान् । प्रवृत्तोऽहं बालेषु हन्तुं क्रोधा कुलेक्षणः ॥५॥ हाहाकारो
महानासीत्तत्र क्षत्रिपुरीयते । नार्योऽहं बालासमुमुहुर्भूषं विह्वलाः ॥६॥
हतेषु तेषु शूरेषु बालं हृष्टेषु चक्रमात् । अनाथास्वा भवन्सर्वाः क्षत्रिया
ण्यो हतान्वयाः ॥७॥ तत्र कश्चिन्महावैश्यो सुधर्मानामकः प्रभुः ।
आसीन्नागान्वयेजातः क्षत्रियाणां प्रियङ्करः ॥८॥ हतेषु सर्वं बालेषु
व्याकुलाश्रुकुलेक्षणः । चतुःपञ्चावशेषेषु पायत्तवा करोत्तदा ॥९॥
नीत्वा सवालान्ताम्सर्वान् स्वप्रियायै च दत्तवान् । तस्य भार्य्या महाप्राप्नी
सुशीलानाम नामतः ॥१०॥ वात्सल्यमकरोतेषु यथा स्त्रीदरजे भृशं ।

यदा निवर्तितो देवोनिः क्षत्रीकृत पार्थिवः ॥११॥ जचुस्तस्मैसमागत्य
तद्भुत्तं पिशुनास्तदा । अस्तिकश्चिन्महावैश्यः क्षत्रियाणां प्रियङ्करः ॥१२॥
रक्षितास्तेन वालास्ते क्षत्रियाणां नरोत्तमः । तच्छ्रुत्वा सद्विजोधावन्नु-
च्छ्वसन्नुर गोयथा ॥१३॥

उद्यम्य परशुं तत्र गतः क्रोधा कुलेन्द्रियः । तं दृष्ट्वा स महान्
वैश्यः प्राप्तं कालानलोपमम् ॥१४॥ दुर्निवारं मनुष्येभ्योभक्त्या पर-
मयार्चयत् । सारस्वतास्तुये विप्राः क्षत्रियाणां पुरोहिताः ॥१५॥ तेपि-
तत्रागमन्सर्वयजमान हितेऽसवः । जचुः पाञ्चालयो विप्राः प्रक्षामानत
कन्धराः ॥१६॥ वैश्यस्सुधर्मात्पत्नी भागतं भर्गं विक्रमम् ॥१७॥

नमोनमस्ते श्रित विग्रहाय नमोनमस्ते हृत विग्रहाय । नमो-
नमस्ते कृत विग्रहाय नमोनमस्ते धृत प्रग्रहाय ॥१७॥ नमस्ते पूर्ष-
कामाय दुष्ट वामायतेनमः । नमोरामाभिरामाय रूप श्यामायते
नमः ॥१८॥ क्षात्र द्रुम कुठाराय चाकूपारायतेनमः । नमस्ते कृत
दाराय चाकूपारायते नमः ॥१९॥ नमोनमस्ते सर्वायार्चिते सर्वायते
नमः । हृत राजन्य गर्वायापूर्वरूपायतेनमः ॥२०॥ मीन कच्छप वाराह
नृसिंह वटुरुपिणे । कृत लीलावताराय विष्णवे प्रभविष्णवे ॥२१॥
रेणुकागर्भरत्नाय त्र्यम्बकानन्द दायिने । भार्गवान्वयजातायनमोरामाय
जिष्णवे ॥२२॥ नमः परशु हस्ताय षड्भिन्नेचक्रिणेनमः । गदिनेशार्गिणे
नित्यं श्रीरिणेतेनमोनमः ॥२३॥ नमस्तेऽद्भुत विप्राय धराभारावतारिणे ।
शरणागतपालाय श्री रामायनमोनमः ॥२४॥ इति श्रीभविष्योत्तर
पुराणे पूर्व खण्डे वर्ण चार निर्णये चत्वारिंशोऽध्यायः ॥ सूत उवाच ॥

इत्थं स्तुतः सभगवानुवाचक्षत्तणयागिरा । वरं वृणीष्वभद्रं वीमा
भैष्ट विगतज्वराः ॥१॥

सारस्वता जचुः ॥

नाशिता भवतादेव राजन्या भूरिविक्रमाः । सन्तितेषान्दयासिन्धो
वालादीनास्त्रियस्तथा ॥२॥ तेभ्योऽभयं वयं त्वतोदेव वाञ्छामहेसदा ॥

सुधर्मोवाच ॥

मया सं रक्षिताये तुमाभकीं वृत्तिं माश्रिताः ॥३॥ त्यक्त क्षत्रिय
धर्मास्ते संभविष्यन्ति वालकाः । वैश्यस्तु भवतोऽवध्यः सदात्वत्पाद
सेवकः । अनुकंप्यो दयासिन्धो दीनोऽहं बन्धु बंचितः ॥४॥

परशुरामउवाच ॥

अत्रागतोहं नाशार्थं तेषामेव न संशयः । किन्तुत्वत्स्त्ववनात्प्रीतो
निर्वृतोहं वधत्प्रति ॥५॥ मत्प्राणदाभविष्यन्ति वालाविट् धर्म
माश्रिताः । लक्ष्मीवन्तः प्रजावन्तो नाना शास्त्र विचक्षणाः ॥६॥ पराय
वीर्याषु चतुरा राजसेवा विधायिनः । पुरुषाश्चस्त्रियः सर्वानुभगा
कुल माश्रिताः ॥७॥ यूयं सारस्वता विप्राः प्रतिगृह्णन्तु वालकान् ।
कुर्वन्तु चापि सर्व्वेषां संस्कारं क्षत्रियो चितम् ॥८॥

सूत उवाच ॥

इति संस्थाप्य भगवान् प्रजावीजं प्रजापतिः ।

जगाम तपसे शैलं गीतमा चल मुत्तमम् ॥९॥

ततः प्रभृतिये सर्व्वे क्षत्रिया द्विज पालिताः ।

त्यक्त क्षत्रिय धर्माणो वणिग् वृत्तिं समाश्रिताः ॥१०॥

ते सूर्य्य शशिवंशीया अग्निवंश समुद्भवाः ।

उत्तमाः क्षत्रिया ख्याता इतरे मध्यमाश्मृताः ॥११॥

Translation.

Thus, Parasarama, the Annihilator of the Kshatriyas and a pure incarnation of Vishnu (the Omnipotent) having completed the destruction of the Kshatriyas of other provinces reached the "Land of the Five Rivers" (The Panjnad Desha or the Panjab, as it is now called). He waged war against the sturdy champions

of the country, who could not anyhow be made to quit the field of battle. What mother has given birth to such a heroic son as may conquer the Kshatriyas of the Panjab! Except the very Incarnation of the Lord of the Ocean, none can do it. Having annihilated all the Kshatriya Maharajas and those young and brave warriors, who had never before beaten a retreat from the battle-field, just as an elephant, mad with lust, tramples down a forest of lotus (kanwal) that most August Personage of all the twice-born, applied himself to the work of destruction, in a state of indignation. The infants and the old, male and female all, were made the victims of his wrath. There was a great havoc and a reign of terror among the Kshatriyas of the land at the slaughter caused by him. Kshatriya women, infants and old men were astounded with fear. The warriors, the infants, and the old men of many a family having been all slaughtered, Kshatriya women were rendered homeless and without protection. In the meantime, there was a rich and influential Vaishya of the "Nag" family, named Sudharma, who was much devoted to the Kshatriyas. He took four or five of the oppressed children, that had escaped with their lives, under his protection. Their faces, pale on account of bitter crying, could not be recognized. He took them home and entrusted them to the care of his wife. His wife *Sushila* (wise and gentle as she was) began to love them as her own children. When the Incarnate God had completed the work of slaughtering the warrior

face, he was approached and addressed by a cunning informant and told that there was, in the vicinity of the place, a protector of the Kshatriyas, in the person of a rich Vaishya, who had taken some Kshatriya children refugees under his shelter. No sooner was the intelligence broken upon him, than the Brahman warrior took his axe up and burning with the fire of indignation made haste to reach the spot pointed out as swiftly as a snake rushes to its hole. The rich Vaishya, seeing the one who had the fire of Death in him and whom no human being could withstand, face to face before him, bowed down and began to worship him, with a sincere heart. At the same time, the Saraswata Brahmans of the neighbourhood, the family-priests and well-wishers of the Kshatriyas, also collected at the spot, and, with Sudharma and his wife, bowing down to the ground in reverence, with chains on, thus addressed the most brilliant jewel (powerful issue) of the Bhrigu family :—

“ We bow down before and worship the Preserver of All !

We prostrate ourselves before the Destroyer of All !

We adore your most exalted guise of a warrior !

We do worship to your mighty arm !

We humble ourselves before the Satisfier of All Desires and the Annihilator of all tyrants !

We invoke the Most Exalted of Ramas, the Awful Rama !

We bend ourselves before you, who are a sharp-edged axe for the plant of the Kshatriya race and a sun of glory ; you, who are the Annihilator of women,—a fountain of light in Your Majesty !

We glorify the Incarnate Mahadeva (God of gods) worshipped from one end of the universe to the other !

We worship you, who, in your innumerable guises, have repeatedly humbled the pride of mighty Rajas !

We adore you Vishnu, who played the part of a protector in the “Min” (Fish), “Kachhchhap” (Tortoise), “Barah” (Boor,) “Narsingh” (Lion) and “*Bat*” (Brahman) incarnations !

We fall on our knees before you ; you, the Victorious Rama ; you, the brightest jewel of *Renuka's* womb ; you, the comforter of *Chivan Rishi* ; you, the issue, and glorious issue, of the Bhrigu family !

We do reverence to the Wielder of the Axe, the sword, the chakra, the baton, the Shringhi bow and arrow !

We bow down to the ground before the most High Rama, the Wonderful Brahman, the Saviour of the World and the Ready Patron of those who approach him with supplications for help !

Invoked thus, the Incarnate God thus expressed Himself in a charmingly sweet language :—

“Ye men of exalted birth ! ask a blessing ; be not afraid ; let go all your feverish excitement !”

The Saraswatas replied :—

“ Our Lord, you have destroyed the mighty rulers of the Earth. We now pray You, the Sea of Mercy—to give the females, children and old men of their families security from all danger for ever.”

Sudharma, at the same time, said :—

“ These children, whom I have taken under my protection, will follow the profession of trade. They will give up the occupation of Kshatriyas from this day and earn their livelihood even as I do. And, as far as I am concerned, I belong to the Vaishya group, who do not deserve persecution, being ever your devoted servants.”

Spare me, your helpless slave, O Ocean of Mercy!”

Parasrama answered :—

“ There can be no doubt that I have come here to destroy them ; but, pleased with your supplications and invocations, I have now made up my mind to deviate from my path and give up the intention of putting them to death. By my blessing, these young ones will henceforth follow faithfully and successfully the profession of trade ; they will be rich and wealthy people and will have a worthy progeny ; they will be *pandits* versed in the various Shastras and will also show much skill in merchandise ; they will also be the faithful subjects of their rulers and the progenitors (men and women all) of a high and fortunate race. You, Saraswata Brahmans, take these children home and make them perform all the ceremonies that ought to be performed by Kshatriya lads.”

Thus having preserved the seed of the Kshatriya race the Incarnate God left for the *Gautamchal* mountain to spend his days in meditation and devotion. And, henceforth, these Kshatriyas brought up by the twice-born (Brahmans) gave up the profession of Kshatriyas and began to follow trade. They were considered the best of the Surya Bansi, Som Bansi and Agni Bansi families of Kshatriyas, while the others were looked upon as *inferior to them*.

Now, without attempting to discuss the date of the composition of the above, it will, we think, be not out of place to offer a few remarks here on the merits of the legend and to invite the reader's attention to some of the very important conclusions it leads to.

(1) It clearly shows, that the Saraswata Brahmans have, from a very remote antiquity—from long before the destruction wrought by Parasrama—been the sole family-priests of the Kshatriyas. This is tantamount to saying, that no caste or tribe that has not the Saraswata Brahmans for their family priests can justly claim the honour of being the pure descendants of the old military class of Aryans, and that the Khattries, who have ever had the Saraswatas for their family priests, are the legitimate descendants of their warlike ancestors.

(2) It shows, that the Panjab is in the main the home of genuine Kshatriyas, which is nothing short of saying that the Khattries, who are the natives of the province are true Kshatriyas by descent. They

are found thickly inhabiting the Punjab and only to a limited extent in other parts of the country, while all of them, without a single exception, point to the "Land of the Five Rivers" as their home ; and most of the migrated sub-divisions are called after the names of those very places from which they came to their present residence. It is worthy of note that the other tribes who call themselves Kshatriyas do not abound in the Panjab and hence they cannot claim the honour of being on the same footing as the Khattris, in respect of their genealogy.

(3) It shows how bravely did the Kshatriyas of the Panjab (now called Khattries) fight with the dreadful Parasrama and how, after the death of the warriors the so called annihilator of the Kshatriya race was prevailed upon, through the intercession of the Saraswata Brahmans, to spare not only the children sheltered by Sadharma but also such other persons of their tribe as had escaped slaughter in the bloody battles. The Saraswata Brahmans distinctly ask him to spare the females, children and old men of the families of all the massacred soldiers and in awarding his pardon and blessing the survivors he clearly says that they "will be the progenitors (men and women all) of a high and fortunate race."

(4) It shows that the name Khattri was not given to the race immediately after or in consequence of the advent of Parasrama.

(5) It plainly indicates that the total extinction of the Kshatriya race was never effected by Parasrama

and that the theory which ascribes any such thing to him is an absurdity.

No doubt, it is stated in a portion of the story not quoted here, that the Axe-Wielder annihilated the Kshatriya race twenty-one times ; but then, the subsequent assertions of the author make it clear as noon-day sun, that the word annihilation is not used by him in its literal sense of total extinction but in its figurative signification of indiscriminate massacre and reckless slaughter. Had it not been so, the Brahmans would not have been represented as entreating Parsrama to spare the females and the old men of the families of the murdered champions and the conqueror as granting their prayer and retiring to the Gautamachal mountain, without shedding further blood. Besides, the very idea of twenty-one annihilations is absurd in itself. Would it not be committing violence to one's own reason to accept the statement literally. If the word annihilation in the text signifies total extinction, how could the so called Destroyer of the Kshatriyas, having once made the race extinct find fresh victims for the vindication of his wrath ? Did they phoenix-like rise again and again from the dead. It is quite absurd to suppose any thing of the kind. In our opinion, those who, on the authority of the Bhuvishyotra Puran, maintain the total extinction theory, or even believe that none but the children sheltered by Sudharma and the Saraswata Brahmans were spared, are guilty of murdering the author's Sanskrit. The story of the Bhavishyotra Puran, which

forming a part as it does of one of the sacred books of the Hindus, seems to be based on facts, but far from tracing the origin of the Khattries it only describes an event which marks an era in their history. Freed from poetical embellishments it conveys nothing more than:—

(1) That Parasarama led 21 expeditions against Kshatriyas in various parts of the country, carrying desolation wherever he went and, like the rapacious Changez Khan or the bigoted Mahmud of Ghazni, leaving not a single individual of the offending race, that he could find, alive.

(2) That the Kshatriyas of the Panjab fought desperately and were reduced to submission after much slaughter.

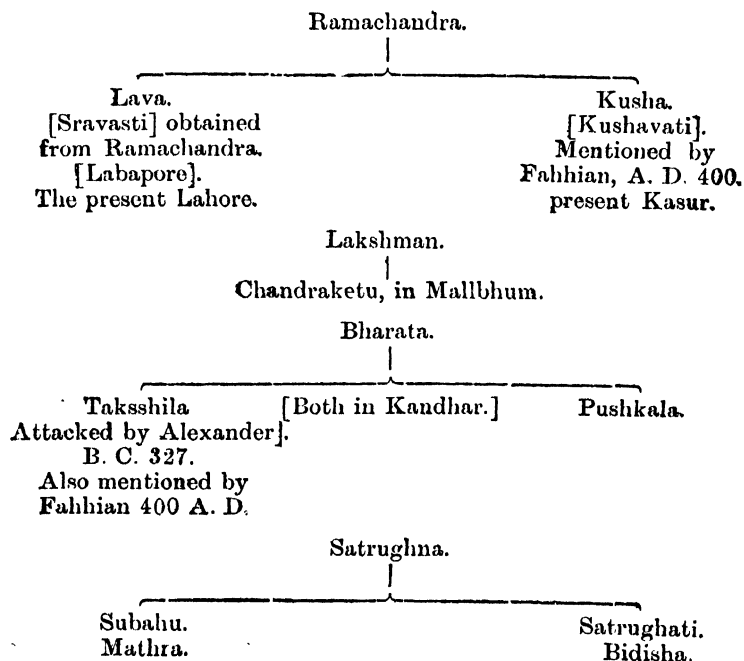
(3) That there occurred a very pathetic scene in the midst of the confusion that followed the wholesale massacre of the obstinate warriors and their tribe without distinction of age and sex. Some innocent women and children, mad with fear and despair, were seen flying for their lives, weeping bitterly and appealing piteously for help. None would stretch forth his helping hand to them for fear of incurring the rage of their relentless persecutor. At last they were given shelter by Sudharma and his wife and saved from the hand of the Axe-Wielder by their family priests, the Saraswata Brahmans.

The total extinction theory is also unworthy of belief on the following considerations :—

(1) On the authority of the Ramayan of Valmiki, it is an historical fact, that, after his bloody battles

Parasarama paid a visit to Raja Ram Chandra and was vanquished by him.

Thus it is clear that the family of Dasrath and their people did not fall victims to and were not subjugated by Parasarama. Similarly Raja Janak, whose daughter was married to Ram Chandra, must be presumed to have been left untouched by him. We have already shown in the foregoing pages how Ram Chandra divided his kingdom between his sons and nephews at the time of his death ; and the following table will show that his descendants reigned the whole of the Panjab and some parts of Oudh :—



(2) In the Mahabharat, Parasarama (if we can believe him to be the same that fought the battles of the Panjab) is reported to have vainly struggled to vanquish Bhishma Pitamah and the latter is said to have spared his life simply as an act of mercy and out of respect for him as a Brahman.

(3) Bhagwat Skand (Chapter IX) says that Molak, son of Raja Ismák was one of the princes not slaughtered by Parasarama.

II.

Another legend (*vide* B. Harrish Chandra's origin of the Khattris, page 6) dates the distinction between the Chattris of the present day on the one hand and the Khattris on the other from the reign of Chandragupta, the Raja of Magadh, whose capital was Patna. It runs thus :—

“Chandragupta was born of a Sudra woman. When through the assistance of a Brahman, named Chanak, he succeeded in murdering his step brothers, the legitimate sons of his father Nanda, and was crowned king in place of the deceased monarch, he demanded the Kshatriyas to formally take him into their caste and to have marriage connections with him and his family. The Kshatriyas were alarmed at this demand ; and most of them took to flight and sought refuge in the valleys of the Himalayas. The Usurper was hot with rage at this step of the soldier tribe. He determined to prove another Parasarama and, like him, threatened to put

an end to their existence. He set out with a large army and commenced slaughtering them with a high hand. The flying Kshatriyas thought it best to pretend to be Khattris and thus saved their lives and preserved their caste by a trick."

The above story is also the opening of a new chapter in the social history of the Kshatriyas.

III.

Guru Govind Singh, a Khattri, the tenth Guru of the Sikhs, in attempting to trace his own genealogy, and that of Guru Nanak Shah, in Chapters II.—V. of his Granth, Bichar Natak, makes a few observations, which have a direct bearing on the descent of the Khattris. He says :—

" All the Khattris belong to the solar race. Rama had two sons, Lava and Kusha, each of them was married to a princess of the royal family of Maddra Desha and they founded two important towns in the neighbouring country, called Lahore and Kusur. Lahore was founded by Lava and was so called after his name. Kusur owes its origin to Kusha and hence takes its name after him. Once upon a time, when Kalket, a descendant of Kusha, was Raja of Kusur and Kal Rai, a descendant of Lava, ruled the kingdom of Lahore, there took place a war between the two. Kalket being more powerful than his enemy, the latter (Kal Rai) suffered a defeat and was driven, with his family into exile. The conqueror annexed Lahore to his dominions. The vanquished prince sought refuge

In the adjoining state of Sanodh and there married the daughter of the Raja of that place. Of this union was born a son, Sodhi Rai, whose descendants are now called *Sodhis*. After a time, the *Sodhis*, growing in power and wealth, succeeded in their turn, in regaining their former kingdom and sending the descendants of Kusha into exile. The latter now fled to Kasi (the modern Benares) and there commenced the study of the Vedas. In time, they became great Pandits and acquired a world-wide fame in learning. At last, they attracted the attention of their brethren, the *Sodhis*, in the Panjab. The latter sent for them, had them brought home with great pomp and honour and were so charmed with their recitation of the Vedas that they instantly renounced the Raj and voluntarily abdicated the throne in their favour. Thus the descendants of Kusha regained their kingdom and came to be known as *Vedis*, in consequence of their knowledge of the Vedas. The name still continues to be the distinctive appellation of their progeny. Some time after the restoration of the *Vedis*, the Raj again slipped out of their hands and both they and their brethren, the *Sodhis*, were deprived of royalty. Only twenty villages were left in the possession of the *Vedis*. Guru Nanak was born in a *Vedi* family and Guru Govind Singh among the *Sodhis*. "

This legend, which, like the two previous ones, is, in all probability based on historical facts, ignores the word Kshatriya altogether and thus goes to prove, not only that Kshatriya and Khattri are both one and the

same word but also that, in the Panjab. the home of the Aryans, the former designation has been superseded by the latter and that the people of that quarter distinctly decline to identify any tribe other than the Khattris with the old Military caste of India.

At the same time, however, it should not be supposed, that Guru Govind Singh has traced the origin of the Khattri race. After clearly asserting that all Khattris belong to the solar race he only confined himself to the tracing of the names, *Vedis* and *Sodhis* to their origin, *i. e.*, he has only traced the genealogy of his own clan and that of the section to which the founder of the Sikh religion belonged. He has left untouched the other sub-divisions of the caste altogether, because the subject of his treatise had no connection with them. Cf. also the genealogy of Guru Nanak given in *Shamshekhalsa*, Vol. I.

IV.

Sardar Bahadur Amin Chand of Bijwara in the district of Hoshiarpur in the Panjab, late Civil Judge of Ajmere gives a somewhat different version of the story told in the *Bhavishyotar Puran*, in his *Tawarikh-i-Qaum-i-Kshatriyan*. He says :—

“ When Parasarama, who is said to be an incarnation of Vishnu was wroth with the Kshatriyas, at the murder of his father, Jamdagni Rishi, by Raja Lahasara Bah of the military caste, he vowed to totally annihilate the race. Accordingly he made twenty-one excursions against them ; and, on every occasion mer-

cilessly slaughtered them wherever they could be found. The details are given in the Purans. The current version of the story is this. Parasarama, having completed the annihilation of the warrior Kshatriyas, set himself to cause their pregnant women miscarriage. This was done with the object of precluding the possibility of a revival of the tribe. But, as there were a good many women in a state of pregnancy at the time, several of them sought shelter in the dwellings of the Saraswata Brahmans, who were then leading the life of Rishis, near the bank of the river Saraswati, in the plains of Kurukshetra. This intelligence was conveyed to Parasarama and he immediately reached the spot and demanded their surrender. The Brahmans thought that it was below their dignity to deliver the helpless creatures to their enemy. They speedily consulted together and declared unanimously that they were their own daughters. This statement irritated the awful Parasarama to such a high pitch that he refused to rely upon their word, unless they verified it by eating the *Kachchi Rasoi* cooked by these females. The Brahmans, thinking that the performance of a duty need not deter a man from making any sacrifice, cheerfully partook of the meal; and Parasarama had to leave the object of his pursuit unmolested. Thus the pregnant women sheltered by the Saraswata Brahmans escaped miscarriage and their descendants were, under the directions of their protectors, called Khattris".

The Sardar Bahadur's version of the legend is evidently a guess. He has professedly not consulted any Puran and the source of his information is certainly not a reliable one. The very writer of the unpublished book that he refers to, though professing to give an abstract of the sacred books of the Hindus, has based his narrative on a hearsay account of the origin of the Khattris and exercised his own imagination on such points as appeared to him questionable. The very circumstance that his narration is not in harmony with the passage in the Bhavaishyotar Puran, which we have quoted and literally translated above, is sufficient to deprive it of Puranic sanctity. To add to this, there are untenable assumptions in the narrative itself. What ground has the author in supposing that the Saraswata Brahmans, while leading the life of ascetics on the banks of the Saraswati, had their families with them and could therefore easily deceive Parsarama by pretending to be the fathers of the pregnant ladies, or that the Brahmans of Parsarama's age did not eat the *kachchi* cooked by Kshatriya men or women? For aught we know, there is no Shastric bar to the eating of any sort of food, cooked by a Kshatriya, by the Brahmans; and there are many proofs on record in support of the view that Brahmans had such an intercourse with the military caste and that the Saraswata have been from time immemorial partaking of the *kachchi* cooked by Kshatriyas or Kshatriyanis. Parsarama's own mother and grandmother were both daughters of Kshatriyas; and he was

himself a Saraswata Brahman. How could it then be supposed that he considered it objectionable for his clansmen to eat the *kachchi* cooked by Kshatriyanis, unless it is presumed that he himself had hesitation to partake of such a meal prepared by his own mother or grandmother. We must say, that the author of the legend looking at the relations between other Brahmans and their so-called *Jijmans* in this respect, and, at the same time, seeking to account for the relations existing between the Khattris and the Saraswatas, has invented a theory of his own by connecting the privilege enjoyed by the Khattris with the legend of Parasarama. He forgets that the custom is warranted by the Shastras ; that the Saraswata Brahmans continue to observe it because they know that their *Jijmans*, the Khattris, are pure Kshatriyas by descent, while the other septs of Brahmans abstain from doing the same with the people they have to deal with, because they believe, that they have no claim to the honor of being pure Kshatriyas.

Such are the important traditions current in India regarding the origin of the Khattris. There are others of little importance which are either too absurd to require a criticism or are professedly mere conjectures on the part of their authors.

(1) One says, that, when Parsarama was engaged in the destruction of the Kshatriyas, some of their male members pretended to be Khattris instead of Kshatriyas and thus saved their lives. This is simply a conjecture and a conjecture without the least proba-

bility of its being accurate. It is against common sense to believe that Parasarama could be deceived by such a trick.

(2) Another affirms that the word Khattri does not appear in any book before the time of Baber, and that Baber applied the term to such of the Kshatriyas as were enlisted by him in his army. This view of the question is evidently untenable. Not to discuss it at length, the very circumstance that the Khattris, under their present designation, protested in a body, against the introduction of widow marriage in their caste, in the time of Ala-ud-din Khilji, is more than sufficient to discredit the theory. We may also point out that Guru Nanak had already used the word Khattri for Kshatriya in his writings before Babar commenced to reign, and Chand Bhat had done the same in his famous Prithiraj Raesa, before 1,200 A. D.

(3) A third tradition says, that, when Parsarama was going to slaughter the Kshatriyas in the time of Raja Dasrath, some of them saved their lives by assuming the designation of Khattri, and that their descendants have ever since then been universally called by that name. Nothing of course could be more presumptuous or more incorrect than this. Parsarama had not the courage to wield his axe against the Kshatriyas in Dasrath's time. On the contrary, he had to bow down before Rájá Rám Chandra and acknowledge his superiority.

(4) A fourth maintains that "*Aha*" means dweller of the sky and "*Tri*" signifies three, and that the

Khattris are so called because they are the descendants of *Khatrish*, one of the three Rishis dwelling in the sky. This is a pure myth and evidently an invention of its author.

(5) A fifth holds that the Khattris are the offspring of the fallen hair of a cow, which is too absurd to require a remark.

(6) A sixth declares that the Khattris are true Kshatriyas no doubt; but, having adopted the profession of trade under the influence of Kalyug, they are called Khattris.

Besides the above, legends relating to the origin of the Aroras, Bhatias, Khetris and the Agnikul Rajputs are sometimes put forward to account for the origin of the Khattris—we think it quite unnecessary to discuss them here. A reference to these in connection with the Khattris is evidently the result of ignorance or intentional misrepresentation on the part of those who have recourse to it.

It must be observed, that the last six of the traditions we have cited above, are, as we have attempted to prove, mere guesses of their authors and so is the one given by Sardar Bahadur Amin Chand in his "Tawarikh-i-Qaum-i-Kshatriyan," while the others, which are to be found in books believed to be authentic by the Hindus, only describe some important events in the history of the Kshatriya race. It is a mistake to believe, that any one of them gives the origin of the caste or of the name by which it is known at present. The caste, as we have already discussed, has been

existing as a separate class ever since the institution of the hereditary caste system and their modern designation is the result of circumstances detailed in Chapters I. & III. of this book. Since the decline of Sanskrit it has always been spoken of as Khattri, and in writing it has always been written Kshatriya in Sanskrit; but Khattri in Urdu, Bhasha or Persian Works, the composition of almost all of which may be traced to within the last eight or nine hundred years. It must also be remarked that in spite of all their differences, every one of the first three traditions, suggests clearly that the Kshatriyas of the Punjab or the Khattris, as they are now called, are true Kshatriyas and Kshatriyas of the highest order in India.

It must, however, be admitted that it is extremely difficult to state with historical precision the exact period when the caste assumed its present form, when it parted with royalty and gave up its military occupation for trade. The reasons are too obvious to require an explanation. In spite of the unfortunate incident that occurred in comparatively recent times, and which will be referred to later on, it cannot be urged with any show of reason and historical sanction that the Khattris were thriving as a military race in the early centuries of the Christian era. Leaving legends and traditions apart, it may be pointed out that the predominating idea among the caste itself is that when the Aryan Kshatriyas lost their ascendancy, having been deprived of it by the neighbouring people or outside invaders or illegitimate members of royal families, they were badly

persecuted and harassed, and saw really hard times. They got considerably reduced in numbers, yet the survivors did all they could possibly do to preserve the purity of the race. In this hard struggle they were very strongly supported by their priests the Saraswat Brahmins. To do something to make the two ends meet was inevitable, and they took to the profession of the people immediately below them which was permitted to them by their Shastras under such circumstances, and which had the further advantage of allaying the jealousies of their rivals. They did never, at the same time, let slip the opportunities of returning to their ancestral occupations of war and administration, according as numbers and circumstances favoured them. It is highly probable that their keenest struggle came in the time of Chandragupta and during the rise and spread of Buddhism. It was about that time that they got completely separated and isolated, and were deprived of their pristine glory. They had to preserve not only the purity of their blood, but their religion also. What such a struggle meant in the time of unusually powerful kings with the zeal of a new and rising religion, could be better imagined than described. How far they succeeded in their noble efforts is best proved by their features, and by the extent to which they stand above most of the tribes inhabiting Northern India, in the purity and integrity of their Shastric observances.

But for this little missing chronological link all speculations would be at an end, and a noble race

saved the necessity of defending its honor at the hands of foreign scholars. Luckily other evidence, both internal and external is overwhelming enough and we can very well afford to leave it to the reader to form his own estimate of the importance of the Puranic and other legends cited above.

CHAPTER V.

INTERNAL AND EXTERNAL EVIDENCE OF THE
GENUINE DESCENT OF THE KHATTRIS.

The internal evidence in support of the claim of the Khattris to a pure Kshatriya descent is very strong. The more closely one examines it, the stronger grows one's belief, that they are the direct and the only pure descendants of the primitive Aryan warrior race of India. We shall notice only the most salient points in this chapter and leave it to the reader to judge, whether, taking all the circumstances together into consideration, any other Hindu tribe, whose members call themselves Kshatriyas, can surpass them or be even placed on the same footing with them.

In the first place, every Khattri has a certain Vedic Gotra, belongs to a certain *shakha* of that Gotra, can count certain *pravars* in the section to which he belongs, and is said to be the descendant of the followers of a certain Veda, a certain Upveda and a certain Sutra. This is a very strong proof of the high genealogy of the race. It is the only clue to the tracing of their descent from the Vedic Rishis and a test that ought to be applied to every community that claims to be genealogically connected with the military class spoken of by Manu. None who is devoid of these things can be directly connected with the Vedic Kshatriyas or even belong to the Aryan stock. The Aryans divided themselves into Gotras, shakhas, &c ; and any clan devoid of these distinctions either has a mixed origin, or belongs to quite a different race.

Secondly, it is laid down in the Institutes of Manu, the most authentic and the most revered of the social codes of the Hindus that "*To defend the people, to give alms, to sacrifice, to show the allurements of sensual gratification*, are, in a few words, the duties of a Kshatriya" (*vide* Manava Dharma Shastra chapter I. verse 89)—Now let us see, how far the social condition of the Khatris, their attainments, their talents, their manners and customs, their rites and ceremonies and the lives of their great men are in harmony with these dictates of the renowned legislator.

(a) DEFENDING THE PEOPLE.

As far as this duty is concerned, it must be observed, that, deprived of all power, the Khatris are no longer in a position to act literally upon the old maxim of the famous law-giver of the Hindus. But their tendency to take part of the weak as far as their circumstances allow their doing so marks them out as the remnants of those for whom the Institutes were intended.

Looking impartially at their present condition and their past history, we find that, in spite of all the disastrous catastrophies they have had to meet with and all the misfortunes they have undergone, some of the members of their community are still employed in the army, while the whole body of the valiant Sikhs accepts them for their Gurus. Besides, a glance at the history of India, and specially that of the Panjab, brilliant with many conspicuous names will show, that they have played not an unimportant part in the

Government of the Upper Provinces. They were the pillars of the Brahmanic dynasty, which was overthrown by Subuktagin, and the main instruments in the establishment, organisation and administration of the powerful kingdom of the "Lion of the Panjab." Under the Mahomedan rulers too, they rose to high administrative posts and performed deeds of valour as generals of the army ; and the force which enabled the British Government in suppressing the mutiny of 1857 was not without the Khattri element in it. The following will serve to fully illustrate our assertions :—

(1) At a time when the followers of the Arabian Prophet were at their zenith in India and mercilessly persecuting the Hindus—when Hindu temples were being razed to the ground and Moslem mosques erected on their site—when Islam or death was the purport of the Imperial Firman to the followers of Hinduism—when the very existence of the Non-believers in Mahomedanism was trembling in the balance—Gurus Hargovind and Govind Singh, the founder of the Khalsá, with other Khattris, such as Kripal, Gopal, Nand Chand, Satish Chand, Ajit Singh, Zorawar Singh, Jujhar Singh, &c., took up arms and fought desperately against the august imperial forces and performed prodigies of valour on the battle-field. An unequal war, no doubt it was ; but nothing could prevent the daring souls from fighting the fight of justice and laying their very lives for the preservation of their race, whose very existence was threatened with extinction. Had there been

no Guru Govind Singh, the Sikhs would not have organised themselves into a military clan; the Mughal empire would have still lingered at least in the Panjab; and, it is doubtful, whether there would have been a single Hindu to be seen in at least the Northern part of this vast peninsula to-day.

2. The life of Hari Singh Nalwa, who is some times called the Tiger-killer, because he killed a tiger with a sword in the open plain is an episode of valour in the history of India. It was he who snatched Peshawar from the fanatic Afghans and taught them to fear the Sikhs. "He was," says Sir Lepel Griffin, "the bravest of the Sikh generals, the man with the terror of whose name the Afghan mothers used to quiet their fretful children." And again, at page 140 of his book "Ranjit Singh."—"Hari Singh was a leader of infinite dash and gallantry, and was adored by the army; ever ready to fight and win, without counting the odds against him." The frontier town of Haripur still commemorates his victory over the Afghans and the annexation of Peshawar to the Panjab.

3. About Jawahir Singh, a son of General Hari Singh Nalwa, Sir Lepel Griffin writes:—His son Jawahir Singh, who was a great friend of mine, inherited all his father's valour; and it was he who had the splendid charge of irregular cavalry against the English at Chillianwala, which so nearly turned the victory into a catastrophe." In 1857, this very officer, Jawahir Singh, was one of the Panjab Sardars selected by the Chief Commissioner of the Province for services in

Hindustan. He served throughout the war with a gallantry and devotion which, says Sir Lepel Griffin "none surpassed." At Lucknow, Bithur, Cawnpore, Kalpi and wherever that noble regiment went, Jawahir Singh was present. He was eighteen times engaged with the enemy, and, at the close of 1859, as a reward for his services, received a Jagir of Rupees 12,000 per annum. He had previously received the first class Order of British India for distinguished services in the field.

4. The spirit of the Khattri youths—not to say of the adults of those days—can be easily imagined from the following fact cited by Brigadier General Sir John Malcolm at pages 41 and 42 of his sketch of the Sikhs (1827) —

When Guru Govind Singh was surrounded at Chamkour by the combined forces of Aurangzeb and the troops of the Rajas hostile to him, the Mahomedan commander sent an envoy to him with the following message :—" This army is not one belonging to Rajas and Ranas : it is that of the great Aurangzeb : show, therefore, thy respect, and embrace the true faith." The envoy proceeded in the execution of his mission with all the pride of those he represented. " Listen," said he, from himself to Guru Govind, " to the words of the Nawab and leave off contending with us, and playing the infidel ; for it is evident you never can reap advantage from such an unequal war." Notwithstanding the fact that Guru Govind Singh was at this time deserted by his followers, the envoy was at

once stopped by Ajit Singh, a youth of hardly fifteen years of age, from saying any more. That youth seizing his scimitar, exclaimed : " If you utter another word I will humble your pride : I will smite your head off your body, and cut you to pieces, for daring to speak such language before our chief." Sir John says that from one part of the description, it would appear that the family of Govind, proud of their descent, had not laid aside the *zunar*, or the holy thread, to which they were, as belonging to the Kshatriya race, entitled. Speaking of these youths (Ajit Singh and Zorawar Singh), it is said : " Slaughtering every Turk and Pathan whom they saw, they adorned their sacred strings, by converting them into sword belts. Returning from the field, they sought their father, who bestowed a hundred blessings on their scimitars." It may be mentioned that the other youth was much younger than Ajit Singh.

(5) Diwan Mohkam Chand was not only an able minister of Maharaja Ranjit Singh but also an excellent and successful general of the army. He conducted several expeditions successfully and added to the glory of his master. But for him, the famous Ruler of the Panjab would not have risen to the proud position he did.

(6) Guru Nanak Shah, the founder of the Sikh religion, was a Khattri ; and his nine disciples also were all Khattris.

(7) The following is a list of the other Khattris of the Panjab, who, with their characteristic zeal and

unexampled bravery, noble self-sacrifice, sincere devotion, deep sealed loyalty and patriotism, fought with heart and soul for the cause of their country and their king, or proved martyrs to their religion in the face of the relentless Moslem sword, or administered extensive state with unusual ability :—

1. Guru Teg Bahadur.
2. Sardar Nihal Singh Chhachhi.
3. Sardar Tehil Singh and his descendants of the Raudawala family.
4. General Har Sukh Rai.
5. Diwan Ratan Chand.
6. Rai Kishan Chand.
7. Diwan Mulraj, Governor of Multan.
8. „ Karam Chand of Imanabad.
9. Sardar Lahna Singh, Chimni.
10. „ Bagh Singh, Hassawala.
11. „ Porlat Singh, Siddhu Girrayawala.
12. Sardars Ram Singh and Megh Singh and others of the Sodhi family of Haranpur.
13. Diwan Hari Chand of Kashmir.
14. „ Sawan Mal, son of Diwan Mulraj.
15. „ Kishan Singh.
16. „ Bhallo Mal.
17. „ Narayan Singh.
18. „ Ramjas Mal.
19. „ Mathura Das.
20. „ Lakhpat Rai.
21. „ Moti Ram.
22. „ Nanak Chand.

23. Diwan Bhai Guruta (son of Guru Hargovind.)
24. „ Raj Kumar.
25. „ Ali Ram, Ail Ram and Soorat Singh, sons of Guru Hargovind.
26. Jujhar Singh and Fateh Singh, sons of Guru Govind Singh.

(8) The history of the Mughal Emperors of Dehli and Agra, as well as that of the kingdoms that came into existence after the dismemberment of their empire, is also not without examples of eminently distinguished Khattris—Raja Todar Mal Tandan was Wakil-ul-Saltanat, Musrafi Diwan and a Charhazari or a Commander of 4,000 soldiers in the reign of Akbar. He more than once led the Imperial troops and subdued Bengal. His Revenue Administration has always met with unqualified approval at the hands of statesmen and forms the basis of the present Revenue Administration of India.

(9) Raja Kirparam, a Mahendru Khattri, was the Assistant of Raja Todar Mal in his military capacity. His descendants in the Panjab have still in their possession the original, signed and sealed letters from Raja Todar Mal to his address.

(10) Raja Aya Mal, a Panjajati Khattri of the Wahi section, was also a military officer at Agra.

(11) Dhara, son of Raja Todar Mal, was a Haft-Sadi (commander of 700), Rai Parmanand a Panj Sadi (commander of 500), Rai Pitamber Das a Haft-Sadi (commander of 700), Rai Kesho Das a Panj-Sadi (commander of 500), and Rai Mathura Das a

Panj Sadi (commander of 200) in the reign of Akbar, (*vide* Nos. 188, 194, 212, 299 and 374 of the list of nobles given in the Nawal Kishore Press edition of the Ain-i-Akbari pages 280—289).

(12) Rai Rayan Nagar Mal, son of Chhajh Mal, a Sarin Khattri of the Bhochar section and Rai Kabul Ram were Diwans and trusted Ministers of the Mughal Emperors, Mahomed Shah and Ahmad Shah (*vide* page 52 of the Imad-ul-Saadut, published by the Nawal Kishore Press.)

(13) Raja Bakht Mal and Rai Daber Singh, both Khattris, were Diwans in the reign of Ahmad Shah (*vide* Aqwam-ul-Hind, page 28, of the Nawal Kishore Press edition.)

(14) Rai Atmaram, a Mahta Khattri of Bahluwal, in the Panjab, was the trusted Diwan of His Highness, Nawab Boorhan-ul-Mulk Bahadur of Oudh. He had three sons, one of whom, Rai Har Narayan, held the office of Wakil-ul-Saltanat, the second, Raja Ram Narayan, rose to the rank of Diwan under Safdarjang, and the third Rai Pratap Narayan or Pratap Singh looked to the management of the private estate of the family, but his adopted son, Shiva Narayan, rose to a respectable post in the Darbar. Raja Ram Narayan had two sons. The elder Raja Maha Narayan was exalted to the office of Diwan; and the younger, Rai Har Narayan became Wakil-ul-Saltanat, in the reign of Shuja-ul-Daula. Rai Har Narayan, again, had three sons. The eldest of these, Maharaja Lakshmi Narayan, was the most distinguished of the Diwans.

of Oudh and a man of extraordinary genius and martial spirit. The other two sons were named Rai Shiva Narayan and Rai Jagat Narayan. (*Vide* page 56 of the *Imad-ul-Saadat*, published by the Nawal Kishore Press.)

(15) In his *Memoirs*, Jahangir, the Emperor of Hindustan including Kabul and Kandahar, speaking of Rai Rayan Bir Das (or Har Das, as he is called by some) writes :—

“Rai Bir Das, who had received from my father (the Emperor Akbar) the title of Rai Rayan, and from me that of Raja Bikramajit, was honoured by me with the marks of special distinction. I made him commandant of artillery with directions to keep 50,000 gunners and 3,000 gun carriages always in a state of readiness—Bikramajit was a Khattri by caste. He was, in my father's time, examiner of the expenditure on the Elephants, and was afterwards raised to the exalted grade of Diwan and enrolled among the nobles of the Court. He was not destitute of gallantry and judgment.” (*Vide* page 287 of Vol. VI. of Sir Elliot's *History of India*, and *Tuzuk-i-Jahangiri*, by Sir Syed Ahmad of Aligarh, printed and published by the Private Press in 1864, pages 9, 199 and 237.)

(16) The son of Raja Bikramajit, General Sundar Das, was also a man of undaunted gallantry. He was killed in the Deccan campaign, (*vide* page 357 of *Tuzuk-i-Jahangiri*.)

(17) The following is a list of other Khattris of renown, who played an important part in the history

of the Mughal Empire, the Nizam's Hyderabad, Oudh and the Native States in this part of the country. Their lives are true pictures of Kshatriyaism.

1. Raja Chandu Lal, a Mehra Khattri, the famous Minister of His Highness, the Nizam of Hyderabad.
2. Diwan Sultan Singh of Alwar.
3. „ Bishun Nath of Jeypore.
4. „ Shiv Nath.
5. Rao Pahar Singh of Bareilly.
6. Diwan Khushal Rai.
7. „ Sunput Rai of Faridabad.
8. Mehr Chand, Kapoor Chand and Khan Chand.
9. Rao Joti Prasad of Agra.

(18) "There was a Khattri Governor of Badakhshan or Kundoz and a Khattri Governor of Peshawar under the Afghans," (*vide* Sir George Campbell's account of the Khattris)

(19) The biographical accounts of the ancestors of Sardar Bahadur Amin Chand, late Civil Judge of Ajmere and a native of Baijwara, in the Panjab, as well as those of the Seths of Biswan, who for several generations filled the posts of State-Treasurers under the Mughal Emperors, copies of whose testimonials are in our possession, must sadly disappoint such careless critics as express a shade of doubt in the ability of Khattris to manage the finances of a State.

(20) In our own times, the Sikh forces, which are remarkable for their valour and military prowess and are held to be the finest army in Asia, are, to a

certain extent at least, composed of Khattris. The Commander-in-Chief of the Nizam's Forces, now Prime Minister, Raja-i-Rajayan Maharaja Krishna Prasad Bahadur, the Governor of Jammu Diwan Amar Nath, and the present Diwan of Alwar, Diwan Bahadur, Rai Balmukand Das, c. i. e., are all Khattris; and there are Khattri Judges, Sub-Judges, Munsiffs, Deputy Collectors, Vakils, &c., under the British Government itself, in all the Provinces of India, whose names it will be quite useless for us to state here.

(21) The names Kapurdi-garhi, Kapurpur, Kapur Kot, &c., cannot fail to suggest the past glory of the Khattris, while the existence of such land-lords as the Maharaja of Bardwan, the previous history of whose family is full of incidents, exemplifying Kshatriya character, throws a very lucid light on the real status of the race. Even in modern times, the behaviour and spirit of Raja Kirti Chand, the late ruler of this State, ever excited the admiration of the historical writers of Bengal, (*vide* statistical accounts of the province, Vol. IV., page 140).

(22) If we can rely on the authority of Sair-ul-Mutakhrin, a history of India in Persian, the following list of the Khattri Rajas given at page 15, Vol. I. of the book, throws a light on the genealogy of the race and supports their contention as to their descent from the Kshatriyas of Manu:—

1. Raja Suk Das, Khattri.
2. „ Anang Bhima, Khattri.

3. Raja Ram Bhima, Khattrí.
4. „ Kaj Bhima, „
5. „ Deo Datta, „
6. „ Jag Singh, „
7. „ Baradha Singh, „
8. „ Binodh Singh, „
9. „ Mohan Datta, „
10. „ Shankar Sein, „
11. „ Mithan Jit, „
12. „ Bhupat, „
13. „ Shudha Harakh, „
14. „ Maji, „
15. „ Udai Singh, „
16. „ Birch Singh, „
17. „ Raghu Deo, „
18. „ Kalu Deo, „
19. „ *Kalu Vedi*, „
20. „ Gagjiwan, „
21. „ Bijai Karana, „
22. „ Sant Singh, „

(23) There is another similar list, with brief notices of the Rajas named therein, extracted from *Gulzar-i-Tarikh* and a Sanskrit book, and published in the Khattrí Hitkari of Agra about ten years ago ; but we are not, as indeed we were not when it was published sanguine of its having any connection with the Khattrí caste.

In short, a close examination of the scattered chronicles of the Khattris, must impress the most fastidious critic with the belief, that they are true

Kshatriyas by descent, that they practise the precepts laid down in the sacred code for the guidance of this race in the regulation of state affairs and that they possess the characteristic features of a military life.

(b) THE SACRIFICING OF ONE'S OWN INTERESTS
TO PUBLIC GOOD :—

To sacrifice one's own interests for the sake of public good, has been, in every age and clime, regarded as the most exalted form of doing good to the people. He, who can do so, is the sincere well-wisher of mankind. In this connection, the honourable sacrifices made by Guru Hargovind, Guru Teg Bahadur and Guru Govind Singh, &c., have been already referred to. We shall now reproduce an episode in the life of Guru Ram Das, the fourth Guru of the Sikhs and a Khattri by caste, which will show, that the Khattris, even when not fired with the zeal of a martial life or actuated by a spirit of martyrdom, have in them the noble qualification of self-sacrifice for public good.

“In the 10th century of the Mahomedan era, the Emperor Akbar, was, on the occasion of a visit to Lahore, graciously pleased to see Guru Ram Das and was deeply impressed with the sweet discourse, noble bearing and excellent religious principles of the hermit. Five hundred *bighas* of land were immediately conferred as a Jagir on the pious man, in order to enable him to distribute alms to the poor to his heart's content. An Imperial Firman, sanctioning the grant, was at once issued, and the Guru

was soon put in possession of the tract assigned to him. Soon after this acquisition, Guru Ram Das laid on this patch of ground the foundation of that important city of the Panjab which is now known as Amritsar (a fountain of the elixir of life) after the name of the tank in which now stands the famous golden temple or Gurdwara of the Sikhs. He was shortly afterwards installed on the sacred *gaddi* of Guru Nanak, the founder of the Sikh creed. Akbar also condescended to witness the installation and was really charmed with the imposing ceremony and venerable conduct of the Guru. 'Let me know, Guru Sahib,' said he, 'if you are in need of anything else—To the best of my power, I shall meet your demand in full.' 'I want nothing for myself,' said the Guru, in reply, 'but should you not think it improper, exempt the Zamindars of Lahore from the payment of Land-Revenue for this year. They are in a state of distress and deserve your compassion.' This unexpected answer of the holy man drew unqualified praise from the Great Mughal; and His Majesty was pleased 'to meet the demand in full.' An Imperial Firman was immediately issued; and soon the people of Lahore heard the proclamation of their exemption from Land-Revenue for a year, through the generosity of Guru Ram Das, (*vide* the Oudh Akhbar of Lucknow, dated the 15th September 1892.)

(c) THE READING OF THE VEDAS:—

On this point, it is sufficient to observe, that the Khattris of the Vedi clan are so-called, because their

ancestors were well versed in the Vedas; the Yaggo-pawit ceremony, in which a boy is represented as assuming the character of a mendicant and, preparing to proceed to Benares (Kasi), for the study of the sacred texts, followed by what is called the Veda Arambh Sanskara, is, in all probability, a commemoration of the general observance of this custom practically by the caste in bygone days ; and the occasional rise of such distinguished religious teachers, as Guru Nanak and his successors, Maluk Das, Jiwan Das, &c., shows, almost to a certainty, that religious training has never been totally neglected by the Khattris.

(d) OFFERING SACRIFICE :—

It is doubtful, whether the word *sacrifice*, in the verse quoted above, signifies the actual sacrifice of a living creature or is used, as to our thinking it is, in the sense of a Havana or what is called the Agnihotra. If it be the latter, the Khattris may be said to be universally acting upon the edict of Manu. Though very few of them now-a-days resort to the performance of the ceremony every morning and evening, as strictly speaking they should, yet not a single Sanskara takes place and not a single ceremonial worship is performed without a Havana. Should, however, the author of the Institutes be supposed to have used the words in the sense of actual sacrifice of a living creature, the practice may, broadly speaking, be said to have almost disappeared from the caste in these Provinces ; but traces of it still remain. The Mehra Khattris, one and all, feed the *Joghis*, (i. e.,

offer flesh to kites) on the occasion of the tonsure, sacred thread and Dev Kaj ceremonies, &c., of their children while in some of the other clans a sham imitation of sacrifice still continues. A goat is actually sent for, one of its ears is cut in the presence of the brotherhood, and a mark with its blood is made on the foreheads of the members of the family. As a further modification of the custom, in some families, they make the effigy of a goat of what is called "*Halua*" and, sacrificing the mimic animal, distribute the sweetmeat to their brethren : in others the offering of a cocoanut is considered a sacrifice sufficient to satisfy the family goddess. No such amendments are resorted to in the remote parts of the Panjab. There they still offer a living creature in sacrifice, specially the Sarin Khattris, most of whom do the same even in these Provinces. On the occasion of the "*Jandian*" ceremony among them, the flesh of the sacrificed goat is distributed among the brotherhood.

Thus sacrifice seems to have been once universally practised by the Khattris, though there are only traces of it to be found now, in this part of the country. The teachings of the Gowswamis of Mathura, the Pandits of Kasi and the Arya Samajists are striking at the root of the institution, and it may in time totally disappear from the Hindu Society.

(e) TO SHUN THE ALLUREMENTS OF SENSUAL

GRATIFICATION :—

The observance or non-observance of this portion of the verse depends upon individuals. To pass a

judgment on a whole community, in this respect, we must take into consideration the principles of conduct obtaining among them. We must only see, whether the leaders thereof have done their best to enforce the dictum and devise rules for the purpose, and whether these rules are observed by their castemen. With these provisions, the Khattries may be safely said to be one and all acting upon the precepts of Manu. Among them, a man is not under ordinary circumstances permitted to have two wives at a time; a woman has not the choice to re-marry even after the death of her husband; and the keeping of a mistress is looked down with contempt and dislike. Now, the object of these injunctions can be no other than to improve the morality of the community. The prohibition in respect of indulging in wine also points in the same direction.

Thirdly, the Shastric Sanskaras and other ceremonies current among the Khattries, from the period of pregnancy to death, are more in harmony with those of the Aryan Kshatriyas than those that are observed by any other race, aspiring to the honour of being the progeny of the old warrior caste of Aryavart. These ceremonies will be described in detail in a separate Chapter. Here we shall only deal with such important points in brief, as appear to have a direct bearing on the subject under consideration.

(a) THE UPANAYANA OR YAGGO-PAVIT CEREMONY :—

This ceremony, which is commonly called the *Jatni* by the Hindus, the *Zunnârbandi* by the Musal-

mans and the *wearing of the sacred thread* by the English, offers a very striking illustration of the marked difference between the Vedic and Non-vedic Kshatriyas. The former invariably wear the badge, while among the latter the ceremonial inauguration is not a fixed institution ; and, if any of them care to receive the insignia, some of the essential elements of the ritual are left out by their priests. The mass of these, as observed by the Hon'ble H. H. Risley at page 191, Vol. II. of his *Tribes and Castes of Bengal* "Shuffle on the Janeu, in a rough and ready fashion, when a boy gets married," without the observance of Vedic rites. Master Beni Ram Seth, late President of the Khattri Sabha, Ajmere, argues the point thus :—

"The simple wearing of the sacred cord, the having of the formal knot in it, and the knowing of the true Gayatri are in themselves no argument in support of the claim of the Khattries to a superior genealogy. The advent of the benign and tolerant British Rule and the appearance of the liberal Arya Samaj and their valuable Sanskrit-Hindi pamphlets, have made it an easy matter for even a Sudra to adorn himself with these embellishments. Our contention is that the Khattries are the only people practically recognised as true Vedic Kshatriyas and held entitled to the honour of being thus initiated in the true sense of the term. Among them the putting on of the thread has not a nominal but an essential significance. Every male child must be sanctified with it, with all the Shastric formalities, within the period prescribed by

Manu who, in verses 36 and 37 of his Chapter II., says that a Kshatriya should ordinarily be initiated in his eleventh year after conception, but if he appears to be possessed of extraordinary intelligence, the initiation may take place in the sixth year; and further on he lays down, that the non-performance of the ceremony up to the sixteenth year degrades a youth of the soldier tribe in the scale of society. Agreeably to this, among the Khattries, a failure to secure the diploma of a twice born within at most the fifteenth year, which limit is never or rarely reached even in the case of the poorest of the caste, results in the excommunication of the defaulter. There are instances to show that the punishment has been actually inflicted. Similar consequences follow the putting on of the cord without the formal ceremony. Only recently a Dilwali Khattri of Agra, a disciple of Rai Saligram Bahadur of the Radha Swami Panth, invested his son with the ordinary thread, after having, to his thinking, sanctified it by a simple touch of the Samadh of Swami Shiva Dayal Singh Seth, the founder of the creed; the consequence was that none of the brotherhood condescended to marry his daughter to the boy, until his father had him formally invested with the sacred thread. None who has not been conferred the sacred badge of the sacrificial cord, is permitted to burn or set fire to the funeral pile of a deceased relative, or perform the other funeral rights. Hence it is, that the poorest of the race will, somehow or other manage to perform the Upanayana ceremony of their

sons before the 12th year of their age. If a boy happens to be an orphan, the brotherhood defray the expenses of the Yag. Even most of the village Brahmans do not attach to it the importance they should, while the Chhatris, Rajputs or Thakurs, whatever they call themselves, by no means entertain for it the regard due to it, and the same may be said of the Banias. Some of them do not wear it at all and are not outcasted by their brethren, while others put it on after simply sanctifying it by washing it in the Ganges water or offering it to an idol or a samadh. Among the Vaishyas, and in some places among the Rajputs, it is only the wealthy who put it on in an off-hand way on the marriage day for the performance of certain ceremonies. No sooner are the nuptials over than they set it aside and never touch it again, except for the purposes of *Tarpan* (the offering of water to ancestors) or some special religious rites. The investiture or non-investiture is in their case the same ; for, under the provisions of the sacred texts, those who do not perform the Sanskaras in the formal manner are called *Vratyas* (sceptics) or *patits* (degraded) ; and none, who has the pure blood of a true twice-born in his veins, is permitted to accept a cup of water from their hands. Keeping all these points in view and examining the people of India with a scrutinising eye, we find, that it is only the Vedic Brahmans and the Vedic Kshatriyas who at all hold the sacred girdle in any high esteem ; and, hence, we must conclude the superiority of the Khattries

to all other classes of Kshatriyas. And again; the Khattries are so strict in the observance of this ritual that they are seen wearing the emblem of the Aryan twice-born in the midst of the Musalmans and the Cossacks, in Afghanistan and Central Asia, while hundreds and thousands of poor Rajputs, living in the midst of Brahmans, in their own native land, have never, in their lives, witnessed the celebration of the Upanayana Initiation ritual."

A friend, in writing on the same subject, thus eloquently speaks of the Janeo ceremony among the Khattries.

"I cannot convey too fully in words the importance that a Khatri attaches to the investiture of the sacred cord at the right age. Whether in Afghanistan among the Mahomedans, or in the Punjab among the Sikhs, in Burmah among the Budhists, or at Muthra and Benares among the most orthodox Hindus, a Khatri lad above eleven *must* not be found without the symbol of his second birth. At home or abroad, Anglicised or orthodox, educated or illiterate, a Khatri cannot keep his son without a Janeu after the appointed time. Neither trouble nor poverty, plague nor famine, fear of borrowing nor shame in applying for help will ever prevent a Khatri from doing this duty to his boy. To be unmarried and without children may be a curse, but to be without a Janeu is a sin that can be expiated only by excommunication. I have no fear in making the assertion that barring Brahmins there is no other caste through-

out the length and breadth of India, claiming to be among the twice-born, that can come forward and speak so boldly as to the observance of the Upanayana ceremony among its members. I do not except the Rajputs and the Vaishyas. There is the Shastric observance that makes a man a twice-born, and there is the laxity all round among the other communities. One must be a Hindu and a Sanskrit scholar to understand what this Sanskara means. One must place oneself in the position of a Khatri to be able to know what view he takes of its necessity and importance, the thing is too deeply ingrained, and no amount of scholarly research or originality of thought on the part of foreigners can make a Khatri to believe that it is accidental or assumed, borrowed or granted. I say the Khatries have preserved not only the ancient name Kshatriya but also the purity of their ancestors blood and ritual. They have left nothing but their occupation which circumstances carried beyond their control. Their Sanskars leave not a shadow of doubt that the Khatries are Aryan Kshatriyas."

It may also be observed here, that at the Upanayan ceremony the Khatri boy wears as upper dress the skin of a spotted deer, his lower garment being made of flax: his girdle consists of a bowstring made of Murva fibres or of strands of either hemp or cotton thread. He carries a staff of Vata (*Figus religiosa*) or Khadira (*Catechu Wood*) which is made of such length as to reach his forehead, and he begs alms from his mother, sister, maternal aunt, &c. according to the

prescribed rule, using the word lady (Bhavati in the middle of the formula. All these are in exact accordance with the rules prescribed for the Upanayan ceremony of the Kshatriyas in the Laws of Manu, (*vide* Sacred Books of the East. Vol. XXV. pp. 37 to 39, Laws of Manu, verses 41, 42, 43, 44, 45, 46, 49 and 50.)

(b) PURIFICATIONS :—

Different periods of impurity on the death of relations are prescribed for the regenerate classes on the death of a near relative, “a Brahmin shall be pure after ten days, a Kshatriya after twelve, a Vaishya after fifteen, and a Sudra is purified after a month.” (Manu Vol. 83, Chapter V.)

The Khatrias carefully observe the injunction and are purified in twelve days. On other occasions also, to be detailed hereafter, the ceremonial impurification lasts exactly for the period prescribed by the Shastras, which is not the case with other tribes calling themselves Kshatriyas.

(c) OTHER CEREMONIES AND USAGES :—

(1) *Marriage rites.* A minute study of the various rites observed on the occasion of the marriage of a Khatri—apart from the Shastric observances, connected with the ceremony, which, as we have already said above, will be described later on in another chapter—will alone be sufficient to convince an intelligent observer of the military origin of the caste. The bridegroom will not leave his sword while performing the pettiest rite during the several days a marriage lasts.

He pays a visit to the bride's house, previous to his going for the actual marriage—a practice to our knowledge, peculiar to the Khatries, in all other castes he goes only for the marriage, this preliminary visit being unknown—he goes on horseback, with a sword in hand, with which he touches the *tani* hanging from above, is received with a *Tika* by the bride's father, and given presents by all the relatives of the bride, when he further amuses with *chhands*, now almost meaningless rhymes. He returns home and then it becomes the duty of the bride's father or guardian to go over to his house to invite him for the marriage, providing him with a mare to ride on. How faithfully this preliminary visit represents the visit at the Swamvara, the touching with the sword of an object overhead, the making of *Tika* and presents, and the subsequent return home to prepare for the marriage completing the whole ceremony.

The bride-groom wears a crown and disdains a *palki* or *dola* both for himself and his bride.

With his sword he removes the obstacles placed in his way, to show his military skill, when entering the bride's house for the marriage; with the sword he touches the *tani* (the emblem of a yag) after the marriage, and breaks the *Vedi*, and with a kick pulls down the *Bhatti* at the bride's house, on which all eatables for the marriage were cooked, and goes away with the bride thus bringing the marriage itself to a close.

In some families the bridegroom is made to break down seven earthen or kneaded flour cups placed one above the other. These cups represent the seven *loks* (regions) *Bhu*, *Bhava*, *Sua*, *Maha*, *Jana*, *Tapa* and *Satya*, and the breaking down thereof is emblematical of the conquest of the seven climes, (*i. e.*, the whole universe). The performance of this ceremony is a sham remembrance of the once prescribed test of the bridegroom's power. It is significant of the past glory and a mark of the pure Kshatriya descent of the Khatris.

The presentation of '*Raj takht*' (royal throne) *Raj gaddi* (royal cushion), '*Sukh Saiya*' or '*Sukh Sej*' (easy bed) &c. to the bridegroom, by the female relations of the bride, is in keeping with their royal descent, as is also the wearing of a *Syalu* (a kind of red cloth) by the bride, *Syalu* being the mark of the Kshatriyas of old, just as purple garments were the mark of royalty among the Jews, whence comes the phrase "dressed in purple" signifying vested with royal power."

If two girls are to be married in two different houses, about the same hour ; in reaching one of which, it is necessary to pass by the other, the bridegroom of the one living in the latter—now of course, his guardian—if a Khatri, will not permit the former to pass his (latter's) bride's house before he himself has entered it. Under such circumstances either a second route is taken by the former, or the arrival of the latter is awaited, otherwise serious quarrels and disputes arise.

(2) Though in popular language the Kshatriyas are now called Khatris, yet in horoscopes and marriage documents written by learned Brahmins, they have, from time immemorial, been always described as Kshatriyas and not Khatris.

(3) The word *Varma*, which, under Chapter II., verse 32 of Manu's Code, is applied to Kshatriyas and Kshatriyas alone, has been from time immemorial used for Khatris, and always affixed to their names by their priests in the performance of Sanskars, dedications, at the time of making gifts, *yags* and *shradhs*.

(4) The Dasehra festival is supposed to be a great day of victory, when swords are generally worshipped and Khatris observe it as a day of great rejoicing.

(5) In some families, the male child is made to grasp a sword on the occasion of the *Chhati* (a ceremony usually performed on the 6th day after birth). This is also an indication of what the Khatris really are.

(6) The use of the words Raja and Rani in the exclamations "*Hae hae Raja hae hai*" and "*Hae hae Rani hae hae*" in the *Syafa* or mourning drill of the Khatri ladies is also indicative of the royal descent of the community.

Fourthly. "In religion" in the words of the friend already once referred to above "Every one of the Khatris, without a single exception is a Shakti. The Khatri may become a Sikh, a Vaishnava, a Radha Swamist or an Arya Samajist,—and these are the

forms of religion now chiefly prevailing among them—he can never renounce his Shaktiism, his Barahi or Chandika, the goddess of War and Victory. For his pilgrimage he may go to Gya or Pushkar, to Jagan Nath or Dwarka, to Badri Nath or Rameshwaram, at home he cannot ignore his guardian goddess. At every *Mundan*, *Janeu*, *Bhore* and *Deokáraj*, the *Dibáyá*, i. e., the family goddess must be in the purest part of the house. She is brought in by the family priest, seated with all honor before the commencement of these Sanskars, and sent back when the whole ceremony is finished after a sacrifice (a cocoanut now serves the purpose). Invocations are indispensable both at arrival and departure. No rite connected with the Sanskars named above can commence in the absence of the family goddess; even *Ganesh puja* and the worship of the *panch devatas* must be done when she is in her place; and new clothes to be used by the person whose ceremony is being performed must first be placed at her feet. Just as *Janeu* is binding on every Khatri, *Deo Káraj* is binding on every married Khatri blessed with a child. Till then he has no right to see the family goddess, after that he must have a look at her. The first born cannot be shaved unless its parents, with itself sitting by, have seen the patron-goddess of the family; if the father dies, the mother alone will have to do it, if the mother dies, the father alone does it. So what these Sanskars themselves are to the life of a Khatri, the family goddess is to the performance of these Sanskars. No Khatri

without Sanskars, no Sanskars without the *familias deus*. There is to be no mistaking of the fact ; Vaishnavism or Sikhism does not affect the strict Shaktiism of the Khattris, which is an undoubted indication of their military origin."

This ceremonial worship of the family goddess on the occasion of the Deo Kaj ceremony, among the Khattris, affords a very striking proof of the true Kshatriya descent of the race. The following is an extract from a very able article by Master Beni Ram, in which the gentleman, who belonged to the Seth clan of the Dilwali Khattris of Agra, like the present writer illustrates the point by a reference to his own family deity.

" *The Barai or Barahi*, the family goddess of the Seth or Saresht clan of the Khattris, is kept nicely folded in a piece of red cloth, by their family priests, in their possession. It is shown to their client only on the occasion of his Deo Kaj ceremony. Inside the red cloth, there is nothing very remarkable to behold. We find only a very old and rusty iron "Trident," about a foot and a half in length, wrapped again in a piece of country canvas, which has a very crude picture of the '*Barahi*,' the *Shakti* of the Barah incarnation, painted on it. This picture represents or is said to represent a very handsome Virgin, still within her teens, decently clad, and graced with gold ornaments about her ears, neck, arms and legs. Silk garments of the finest stuff cover the feminine parts of her body and a golden tiara, inlaid with gems, adorns

her forehead. She rides on a wild "*Boar*" and carries a sharp-edged *Chakra* in her right hand.

To a superficial observer there can be nothing but unqualified childishness and a very foolish kind of idolatry in the above. He may not unnaturally imagine that those who designed it and enjoined its exhibition to every young man of their progeny, soon after the attainment of manhood, in as confidential a manner as one would show his hidden treasures to his heir and successor, were as void of sense and understanding as the very negroes of Africa or the Esquimaux of the New World. To one, however, who has carefully observed and tried to decipher the apparently meaningless painting, the whole thing appears in a totally different light. It is the ignorance on the part of the people that has turned this symbolical representation into a family deity and suggested its keeping concealed in dark and hidden closets. If the hieroglyphics had been clearly understood and sincerely acted upon by those for whom they were intended, they would have been of greater service to them than they are now.

The pictorial writing is and can be nothing more than a symbolical representation of the heraldry of the Saresht Khattri clan, whose ancestors prominently distinguished themselves in many a bloody war against the aborigines of the land and changed the desolate regions of the black races into the fertile plains of the fair Aryans. From the ceremonies that are still performed among the Khattris, though they are only mimic imitations of the original ones, one, who has

heard of the deciphering of the old Egyptian hieroglyphics and has a keen observation also, may get a clue to the true import of the Barahi painting. For instance, the Deo-Kaj ceremony is one which furnishes a means to this end. It signifies the ceremonial exhibition of the " Family Deity," by the family priest, to a young man, after the birth of a child—properly a son—in the presence of the brotherhood. It appears, that in the days of the Vedic Kshatriya ascendancy, the performance of this ritual signified the grant of the insignia of a warrior to a member of the military tribe. It was performed, as it is still performed, by every individual of the race on attaining manhood and in the 3rd, 5th or 7th year, after the birth of a child ; and every young man was presented by the family priest with the instruments of war peculiar to his section, along with a peculiar symbol, in the presence of an assembly of his brethren. The family priest, while conferring the arms, was bound to fully explain the meaning of the sacred trust to the recipient and take an oath from him that he would keep it and his military art as close secrets in his heart, somewhat after the manner of the Freemasons of to-day. In the Saresht clan, they consisted of a Trident and a picture of the *Barahi* ; and the recipient of it was addressed somewhat to the following effect :—' You have been, this day, honoured with the insignia of a soldier. You should henceforth hold the Trident firmly in your hand and wield it faithfully as long as you live. Have confidence in its efficacy and

try to make your career a brilliant one, with heart within and God overhead. It helped your fore-fathers in driving out the Rakshases from their haunts. Use it as fearlessly as your ancestors did. You have been blessed with a son to continue your descent, and he has, by this time, safely passed the dangerous stage at which the angel of Death not unfrequently makes the young ones his prey, through the agency of small-pox, &c. ; so that, should you die in the pursuit of your profession, you will not have left the world without the hope of progeny. It is your duty now to invoke the chivalrous spirit of your fore-fathers, as depicted in this picture (showing the picture of the Barahi Shakti) and to apply yourself heart and soul to the discharge of the sacred trust reposed in you. Take the *Trident*, have a *Chakra* with you, and use them as fearlessly with your mighty arm as, in this painting, the *Shakti* is represented to be doing. Extirpate the Rakshas races, and make repeated extensions to the dominion your ancestors have bequeathed you. Be as bold in attacking your enemies as a wild boar in falling upon his hunter. Just as this animal (showing the picture again) does not turn his back upon his pursuers, you should not think of quitting the field even in the face of the most fearful odds. More-over, the land that you may acquire, should be cleared, softened and rendered fit for cultivation with the agility of this ferocious beast in turning up the sods, turfs, and deep roots of forest trees and shrubs. This curious creature, when pressed by hunger, turns up in

no time, acres of land with his muzzle and sharp tusks, in search of food. You should take a lesson from him and apply yourself as zealously to your task. You are sure to have your reward if you do so. Not only will you be possessed of gold ornaments and silk garments of the finest stuff but also have a tiara of gold, inlaid with precious gems, on your head, just as you see on the head of the Barahi, the true shadow of the Chivalry of your ancestors in this picture. If you sincerely invoke that spirit (*i. e.*, work zealously after it) it will bring you wealth and honour as it has done to all her adorers in every age."

If we accept the above interpretation of the Barahi, we can clearly understand, that it is only a symbolical representation of a family heraldry of the oldest stamp in the possession of the Saresht clan of Khattris and that it is only the ignorance of the people that has transformed it into a family deity.

The Chandika or the family goddess of the Kapurs consists of seven pieces of sandal wood, each of which is carved out into the shape of a human head. These are also kept by the family priests of the clan, wrapped, in pieces of red cloth, in a *pitari* (a covered basket) and are, like the Barahi, shown to their devotees on the occasion of the Deo-Kaj ceremony only. They also admit of explanations similar to the one given above of the "Family Deity" of the Seths."

Fifthly ; so much as to the internal evidence. The following facts may be noted as furnishing external evidence of the high, ancient and pure origin of the

Khattris. While all the so-called Kshatriya castes are without a regular Shastric priest, the Khattris still continue to enjoy the privilege and have for their priests the very sect that acted as such in the days of Aryan supremacy—the Saraswat Brahmans—who are the first of the Panch-Gaurhs, according to the well known sloka :—

“ *Saraswat, Kankubje, Gaurhe, Maithul, Utkala, &c.,*” and therefore the highest of the priestly tribes. And it stands to reason to suppose that the highest Brahmins took the highest people as their jijmans, the people next below them falling to the share of the Brahmins next below the Saraswatas.

Sixthly, their family priests will gladly eat the *kachchi* cooked by their jijmans and freely smoke their *huqqa*, after taking the tube out, an honour which is not extended by any Brahman to any of the so-called Kshatriyas of other denominations. This difference can only be explained by supposing the Khattris to be Kshatriyas of a higher order than the rest. The Shastras do not ordain any such abstinence and the legislators make no distinction between *kachchi* and *pakki*. The unhealthy restrictions must be due to some defect in the tribes abstained from. We again avail ourselves of a very sensible remark on the subject by Master Beni Ram, whom we have already quoted more than once. He says :—

“ If we look closely into those books by distinction called divine, we shall find, that he is not a Vedic Kshatriya from whose hands the Brahmans refuse to

accept the kachchi or the pakki. If not all the Brahmans, the family priest is bound to eat every kind of lawful food offered by a Kshatriya *jijman* of his. The declining of such an offer is a disgrace to the whole family. In the Puranic age, when the Vaishnavites rose to eminence, there were great quarrels and hot disputes between the priests and the people regarding the kachchi ; but the Vedic Kshatriyas or the Khattris, who had been all along associated with their family priests, overcame all controversies and succeeded in continuing to enjoy the privilege of feeding their Brahmans according to the Vedic usage. Some people say that the Saraswats have acted against the spirit of the Hindu Law by thus associating themselves with the Khattris. Had this been so, the former would have lost their Brahmanic prestige long ago ; but such is not the case. Again ; in bygone days, when the Vedic Kshatriyas were the rulers of the land, there always used to be grand national *yags* in Aryavarta, at which the Brahmans and the Kshatriyas all partook of the same food together as one people ; but since the passing of the reins of government into the hands of the non-Vedic group, we search in vain for a single instance of this nature on record."

Mr. Ibbetson thinks, that the validity of the claim of Khattris on this ground is as doubtful as are most of the other matters connected with the four-fold caste-system. We wonder at this opinion. Had the ethnologist taken into consideration the practice obtaining in his own country in respect of dining at the same

table, he would have hesitated to pass any such remark on the Khattris. The same principle which hinders the members of the royal family or the aristocracy there from dining with the middle classes, and the middle classes with what are called the masses is at work here.

The fact is that the Khattris and their Saraswat Pirohits have clung to each other most tenaciously from time immemorial, each watching the other most jealously to preserve their purity and high dignity. The Saraswat Pirohits of the Khattris would not eat kachchi food cooked by other Brahmins, nor would they on pain of giving up this *roti* connection, permit the Khattris to eat *roti* cooked by a Brahmin of any other sub-section. The Khattris would not think of taking any other Brahmins for their priests, nor will they allow their priests to accept the priesthood of any other caste.

So close indeed has been the connection that both have borrowed freely from each other many social customs and usages. In almost all the big Khattri colonies may be found their Pirohits living in exactly the same style, speaking the same language, eating the same kind of food, performing the same rites, worshipping the same gods, with, of course, the inevitable difference in the observance of religious rites enjoined by the Shastras separately for the Brahmins and the Kshatriyas. It is doubtful whether there exists another caste in the whole of India, who are so closely connected with their priests. The close connection and

the clear resemblance could not but strike even alien observers, so deeply indeed, that some of them could not resist the temptation of falling into the inexcusable error of looking on them as one, and considering the Khattri to be, in origin, in some way or other connected with the Saraswat. It can hardly be to their credit that they could not see the salient points of difference.

How forcibly this connection brings before the eyes the spectacle of a small portion of a community in distress, resisting successfully all the crises and upheavals through which India has passed, assisted by word and action by their spiritual leaders in protecting their legacy and preserving their identity.

The Saraswatas believe the Khattris to be Kshatriyas and treat them as such, and so long as they themselves are Saraswat Brahmins, their jijmans will be Kshatriyas.

Seventhly, the position of the Khattris in Hindu society is very high, and as to this we will let others speak for them.

“Khattris rank high among Hindus. Saraswat Brahmins eat pakki and kachchi with them; Banyas eat pakki; and Kahars and similar castes eat kachchi cooked by them. They themselves eat pakki and kachchi cooked only by members of the caste or Saraswat Brahmins.”—(Crooke.)

“Khattris are much more strict in the observance of Hindu rites than their warlike and land-owning cousins, the Chattris. In this respect they are superior to

many men that profess to be Brahmins. A Brahmin of the Saraswat tribe will eat food cooked by a Khatri but not by a Chattri, and there are hordes of Brahmins with whom a Khatri would disdain to associate..... Certainly in India the Khatri ranks as high as the highest Brahmin, and considerably higher than many who have assumed the Brahminical title.”—(Nesfield.)

“The Khatris are far more perfect than the present Kshatriyas in the observance of religious rites.”—(Lachman Singh.)

“The Khatris are staunch Hindus, and though judged by a modern Hindu standard they can hardly penetrate as they do into Central Asia with much regard for caste, they show their staunchness by never succumbing to the Mohamedan faith, when all the Indians around them have done so. I scarcely think that there are such people as Mohamedan Khatris in latitudes where Jats, Rajputs and others are all Mohamedans, and even in Afghanistan they seem to maintain their faith intact.”—(Campbell.)

“They never touch the plough themselves and employ hired laborers to cultivate their lands. The Maharajah of Burdwan is the head of the Khatris in Bengal. Their social rank is high. All Brahmins take water from their hands and Saraswat Brahmins will eat kachchi food cooked by them.”—(Risley.)

Eighthly. The fair complexion of the Khatris, the make of their bodies, and the regular symmetry of proportion they exhibit, in men as well as women—differentiate them from the non-Vedic Kshatriyas and

mark them out as the pure descendants of the fair Aryan Kshatriyas of old. Had they not been true Aryans they would not have possessed these accomplishments, and had they not been Kshatriyas they would not have retained them so long, with all their religious orthodoxy, in the midst of the thick-skinned aborigines of Hindustan, who could have, but for their hard mettle and stubborn opposition to intermixture of blood, easily tempted them to have free connubial connections with themselves and deprived them of their nationality.

Ninthly ; Unlike some of the other tribes that would connect themselves with the old Aryan Kshatriyas, the sons of a Khattri by a woman other than his own lawful wife are never allowed a place in the caste, which argues a great deal in favour of their claim to a superior genealogy.

CHAPTER VI.

OBJECTIONS AGAINST THE GENEALOGICAL STATUS
OF THE KHATTRIS.

A few remarks on the objections that have been brought forward by some of the students of Indian caste-system to the long-standing and recognised social position of the Khattris as the only pure descendants of the old Vedic Kshatriyas, will end the discussion regarding the origin of the caste. So far as Europeans are concerned their objections mostly proceed from want of sufficient information and (in spite of their deep researches) their inability to enter into the spirit of Hindu problems and understand fully the proper bearing of native customs and traditions on the point at issue. On the part of the Indians, they are to be attributed to a certain frailty of human nature which prevents so many people from admitting their own inferiority and acknowledging the superiority of others.

The first objection is that the personal names of the Khattris do not end in Singh, Pal and Mal, &c., as those of the Kshatriyas should and those of the Rajputs actually do ; and that this shortcoming renders their claim to a pure Kshatriya descent untenable. The Khattris, on the other hand, maintain that nothing could be more peurile than this criterion of a Kshatriya descent. They refer to the names of the ancient Kshatriyas mentioned in the Mahabharat, the Ramayan and the Purans which do not generally end in Singh, Pal or Mal such as Ikshwaka, Bhima,

Yudhishtira, Arjun, Nakula, Sahadeo, Duryodhan, Dushashana, Dasrath, Janak, Ramchandra, Lakshman, Bharat, Shatrughna, Kalrai, Yajatyā, &c., and relying on these authorities they assert that the very idea of considering the absence of such suffixes a proof of non-Kshatriya descent is ridiculous. Then, they point to the fact that the suffixes in question are not a missing element in the caste and without fear of contradiction affirm that if their alien critics were to consult the lists of Khattri generals and statesmen given in Chapter V. of this book or to go to the "Land of the Five Rivers," the home of the race, or even to examine the community in these provinces more closely than they appear to have done, they would be sadly disappointed to find that their objection is entirely groundless. There is no scarcity of Singhs and Mals among the Khattris in any part of India. At Agra itself, the names of a good many Khattris, such as Pratap Singh, Sardar Singh, Sudarshan Singh, Bihari Singh, Murli Singh, Sumer Singh, Gurdyal Singh, Kalyan Singh, Ramji Mal, Majju Mal, Guppa Mal, Chajju Mal, Hannu Mal, &c., prove the flimsiness of the objection.

We may also remark that it is merely an assumption, that among the Rajputs there are all Singhs, Mals and Pals and no Dases or Chands. Raja Man Singh was the son of Raja Bhagwan Das of Jeypore, while Jai Chand was the famous Rajput Raja of Kanouj. There are other Rajput names in the Ain-i-Akbari which disprove the theory put forward by the objectors.

And again, what caste is there now, at any rate in Upper India, which cannot show its own Singhs and Mals. What bar is there to the adoption of the epithets by the members of the lowest caste and what historic authority have we to show that only Kshatriyas can have such name endings, or that their names should have only such terminations.

The fact is that the addition of such adjuncts as Chand, Das, Pershad, Singh, Mull, &c., to Hindu names may be traced only to comparatively recent times. The practice was by no means very prevalent in the early centuries of the Christian era, and the adoption by the Rajputs of the title Singh with so much persistency only indicates their over-anxiety to show themselves to the outer world to be Kshatriyas. It is a mere affectation and sure sign of weakness.

The second objection is to the effect that, among the numerous sections of the Khattris we find none of those territorial names which are characteristic of the Rajput septs and that they are of a totally different type and rather resemble those in vogue among the Oswals and Agarwals.

Much stress was, at the time of the recent Census Operations laid on this critique and it was believed that the Khattris could not possibly refute it. The Khattris argued that it was impossible to conceive of a more futile, a more presumptuous or a more illogical reasoning than the one advanced herein. To them it appeared to be evidently based on the gratuitous assumption, that the Rajputs were true and the only true

Kshatriyas, and that no tribe or caste differing in any respect, and in the slightest degree from them, could be considered Kshatriyas, a statement than which nothing could be further from the truth. The following are some of the authorities which thus dispose of this point :—

(1) Pandit Harish Chandra Shastri of Dehli, who in his Sanscrit work, Kshatriya Kul Bhushan, says :—

राजपूतेति नाम्नाहि प्रसिद्धास्तेपि भूतले ।
 आभ्यां हीनास्तु ये सन्ति येषांत्या प्रायशो भूविः ॥
 संस्कार भोजनाभ्य च हीनास्सन्ति सहस्रशः ।
 नाममात्रेण ते सर्वे नृपाः क्षत्रिय वंशजाः ॥

TRANSLATION.

Those who are called Rajputs are of a later origin and inferior in order. They have no free dining relations with the Brahmans. Their Sanskars are not pure. They are Kshatriyas in name only.

(2) The Persian Historian Ferishta who, in describing the origin of the Rajputs affirms in unequivocal terms that they are of a mixed descent (*vide* page 12 of the N.-W. P. Edition of this history).

(3) In Imad-us-Saadat, a history of Oudh in Persian, on page 10, we find a remark on the subject similar to that of Ferishta.

(4) Ashraf-ul-Tarikh, a manuscript history of India in Persian, supports the view of Ferishta and the writer of Imad-us-Saadat and suggests that the Rajputs have a non-Aryan blood in their veins.

(5) Dr. John Wilson, F. R. S., Honorary President of the Bombay Branch of the Royal Asiatic Society on page 440 of his "Indian Caste" ascribes a similar origin to the Rajputana Kshatriyas on the authority of the 10th Adhyaya of the Brahmakhand of the Brahma Aivarta Purana published by Behari Lal Sircar, Calcutta, in the Saka year 1812.

(6) Colonel Tod, the great historian of the Rajput race, in his "Rajasthan" writes, that the Rajputs are descended from the Scythians, Huns, Takshak and Ophite race, who poured into India several centuries after the birth of Christ. At page 3 (foot-note), Vol. II. of his book (Popular Edition of 1884, published by Brojendra Lal Dass), the following passage is given :—

"It is a singular fact that there is no available date beyond the (Christian) century for any of the great Rajput families, all of whom are brought from the north. This was the period of one of the grand irruptions of the Getic races from Central Asia, who established kingdoms in the Punjab and on the Indus. Pall or Pali, the universal adjunct to every proper name, indicates the pastoral race of these invaders."

Again at pages 733, 734, Vol. II., he says : "They were of the Great Takshak or Ophite race, which, with three other tribes became converts to Brahminism."

'It is indeed a curious fact, amounting to demonstration of the Indo-Scythic origin of the Agnicula races, that they all lay claim to this northern origin, in spite of their entrance into the world through the medium of Fire (Agni) : in fact, the glorious egotism of the Brahmin is never more conspicuous than when he asserts the superiority of the Chohans over the more ancient races of Surya and Soma ; that 'these were born of woman, but they were made by the Brahmins' : a proof of conversion which requires no comment. In spite of this fabled birth at the fountain-head, the Anhulcoond of Aboo,

tradition negatives the assumed pedigree of the Brahmins, and brings them all from the north.'

Quotations from the above author on this point can be multiplied to a very large number ; but the above, we believe, will be considered sufficient for our purpose.

(7) Sir W. W. Hunter, in his 'Statistical Account of Bengal' Vol. IV., page 47, says : 'But of all the castes that claim the dignity of Kshatriyahood, the rights of the Rajputs and Khatriis to the rank are most universally acknowledged. There is, indeed, some doubt as to whether the former belong to the *original* military caste of the four-fold classification of Manu. According to many authorities, they were the immediate predecessors of the Muhammedans, and merely won among the many conquering waves which, from the earliest times, have poured over from Central Asia upon India * * *

* * * The term Rajput is a modern appellation meaning '*Son of king*.'

(8) Mr. Romesh Chandra Dutt, an eminent English and Sanskrit scholar, writes thus in his 'History of Civilization in Ancient India' (Vol. I., page 30) :—

'Different theories have been put forward as to the origin of the Rajputs. Dr. H. H. Wilson and Colonel Tod and other authorities maintained that they were descended from the Scythian invaders of India who poured in through successive centuries, who were once beaten back by Vikramaditya the Great, but who, like other invaders, settled down in the deserts of Western India, and ruled and conquered when they could. Be that as it may, the Rajputs certainly appear to have been new converts to Hindu civilization, for there is no mention of them in older records. Like all new converts, they espoused Hinduism with exceptional zeal ; they were proud to be styled Kshatriyas (descended from the Solar and

Lunar races); and wherever they conquered, Buddhist churches and monasteries went down and Hindu temples and idols arose.'

In Vol. III, pages 235—237 of the same book, he again says: 'We have seen that the Rajputs were scarcely reckoned among Aryan Hindus before the eighth century. We find no mention of their name in the literature of the country or in the records of foreign travellers, and no traces of their previous culture. * * * * *

Dr. H. H. Wilson and others have held that they were the descendants of the Sakas and other invaders who swarmed into India for centuries before the time of Vikramaditya, who were defeated by that king, but nevertheless spread themselves and settled down in India, especially in Western and Southern India.'

"Whatever the origin of the Rajputs may be, there is no doubt whatever that they were new comers within the pale of Hindu civilization and religion." * * * "The spirit of Sankaracharya inspired many a humbler theologian and preacher; and they found responsive audiences and willing workers in the new Kshatriya kings, who had no old history of their own, no enduring associations or regard for Buddhist institutions, no ancient and historic pride, such as had characterized the ancient Kshatriyas. Janaka and Gautama Buddha had vindicated the dignity of Kshatriyas by claiming equality with Brahmins: the Chohan and the Rathore now vindicated their claims to be regarded as Kshatriyas by establishing the supremacy of Brahmins who gratified them by that ancient and much coveted name."

(9) Mr. J. C. Nesfield, M. A., on "Caste System, page 17, para. 38, says:—

'The reader, who has attended to the names of hunting and pastoral castes already described, will perceive at once

the identity between these names and those of the Chattri clans just quoted: and such identity shows clearly enough what the origin of many of the modern Chattris really was. Any clan, which had gained possession of estates and was able to bequeath them to their posterity, came as a matter of course under the patronage of Brahmans, and its leading men were thus gradually educated into kinship with the older members of the aristocratic caste who had received a similar education before them. A caste which lives only for territorial dominion and military renown cannot afford to be exclusive. It thrives only by expansion, that is, by incorporating within its ranks, men of whatever tribe, who have proved their fitness by force of arms and whose alliance would add to the power and wealth of the fraternity. If men of the modern Chattri caste were the pure-blooded descendants of the ancient Arya, it is a singular circumstance that so many of these Aryan knights, who are supposed to have come from some country west of the Indus, should have assumed the tribal names of the indigenous Indian savage, and that out of the 99 clan names collected by Mr. Sherring there should be only one (Bhrigu-bans) which can be traced to the Vedic age; *

* * * 'In Upper India the manufacturing of Chattris is a process still going on before our eyes, and what is happening now has been in operation for the last two thousand years at least. For example, the Janwars of Oudh held till lately a very obscure status as Rajputs, and on account of the doubtfulness of their origin they were compelled to be content with local alliances.'

(10) The Hon'ble H. H. Risley says:—

'In Chota Nagpur, for example, the methods by which many of the chief land-holding families have transformed themselves into Rajputs, may be traced beyond question at the present day. The Maharajas of Chutia Nagpur Proper,

that is, of the elevated table-land forming the southern portion of the Lohardaga District, call themselves Nagbansi, and claim descent from a mysterious child found in the jungle, concerning whose origin a singular story is told. The myth of the birth of the founder of the Chutia Nagpur house from a Brahman mother, and a snake father, with the picturesque incidents which Colonel Dalton relates, seems to be nothing more than an ingenious invention contrived to mask the fact that a family of Munda Chieftains had assumed the rank of Rajput. To this day, ladies of Nagbansi families will not employ a Munda to carry their palkies, because they say he is their elder brother-in-law (bhaisur), and they veil their faces before him as they would before an elder brother-in-law. The Pachete family call themselves Gobansi Rajputs, and tell a strange story, analogous to the Nagbansi myth, of the birth of their progenitor from a cow in the jungle near Pachete. The zamindars of Barabhum, Patkum, Nawagarh and Katiar in Manbhum, all claim to be Rajputs, and boldly affiliate themselves to the Raksel and Chandal clans. Some minor land-holders of the Bhumij tribe, who hold Ghatwali tenures in Barabhum, have followed the example of the zamindar of that Estate, and call themselves Rajputs, though in some cases it can be shown by documentary evidence that their ancestors in the last generation called themselves Bhumij.'

These authorities must be sufficient to show that the assumption that the Rajputs are the descendants of Aryan Kshatriyas is by no means an axiom of Kshatriya Ethnology. It is impossible to draw correct inferences from incorrect or doubtful premises, and the assertion that Khatris are not Kshatriyas because their section names do not resemble those of the Rajputs can hardly be called sound logic. It is

not our intention to say a single word to disparage our valiant Rajput brethren with whom we have always stood on the best of terms. It is very unfortunate that this unwarrantable assumption should have driven us to the necessity of shewing its groundlessness.

Now, as to the assumption, that territorial names are characteristic of the Rajput septs, while no such names are to be found among the Khatris, we must say, that out of the several hundred clans of the Rajputs named by the Hon'ble H. H. Risley in Appendix I., Vol. II., of his "Tribes and Castes of Bengal," there are not many that answer the "territorial section names theory." Colonel Tod in giving the derivation of Sisodia, one of the most important Rajput septs, says:—

"The difficulty of tracing these races through a long period of years is greatly increased by the *custom of changing the appellation of the tribe, from conquest, or personal celebrity*, 'Sen' seems to have been the martial termination for many generations: this was followed by Dit, or Aditya, a term for the 'Sun.' The first change in the name of the tribe was on their expulsion from Saurashtra, when for the generic term of Sooryavansi was substituted the particular appellation of Gehlot. This name was maintained till another event dispersed the family, and when they settled in Ahar, Aharya became the appellative of the branch. This continued till loss of territory and new acquisitions once more transferred the dynasty to Seesoda, a temporary capital in the Western mountains. The title of Ranawut, borne by all descendants of the blood

royal since the eventful change which removed the seat of Government from Cheetore to Oodipoor, might in time have superseded that of Seesodia, if continued warfare had not checked the increase of population ; but the Gehlot branch of the Sooryavansi still retain the name of Seesodia." (Tod's Rajasthan, pp. 215 and 216 by Messrs. Smith & Co.)

If we patiently examine the long list of Rajput section names, we shall find that not a few of them appear to have been borrowed from Khatris, Saraswat Brahmins, Babhans, Kumhars, Gualas, Doms, Halwais, Mundas, Kayasths, Gonds, Kalwars, and several hunting and pastoral tribes, a circumstance, which goes a great deal to justify the theory of Mr. Nesfield and other authorities quoted above.

Neither the high nor the low escaped the usurping hands and absorbing ranks of the Rajputs.

<i>Name of Rajput sept.</i>		<i>Caste from which it seems to have been borrowed.</i>		<i>The name of the sept in that caste.</i>
Tekha	...	Saraswat Brahman.		Tikkha.
Chakwan	...	Babhan	...	Chakwar.
Dikshit	...	"	...	Dikshit.
Danwar	...	"	...	Donwar.
Gaura	...	"	...	Gaur.
Sihogia	...	"	...	Sihogia.
Sakarwar	...	"	...	Sakarwar.
Sabarnia	...	"	...	Saubarnia.
Mahuar	...	"	...	Mahuari.
Dhan	...	Khatri	...	Dhown.
Bhasein	...	"	...	Bhasein.
Mehra	...	"	...	Mehera.
Mendru	...	"	...	Mahendru.
Rorah	...	Rora	...	Rorah.
Tannan	...	Khatri	...	Tandan.
Khanna	...	"	...	Khanna.
Meo	...	Meo	...	Meo.
Khangar	...	Khangar	...	Khangar.
Mahuar	...	Baniya	...	Mahavar.
Kapur	...	Khatri	..	Kapur.
Gadariya	...	Gadariya	...	Gadariya.
Bhandaria	...	Khatri	...	Bhandari.
Segul	...	"	...	Saigal.
Bhat Gujar or Gujar, Chamar Gujar.	}	Gujar	...	Gujar.
Gain		Dom	..	Gain

Name of Rajput sept. *Caste from which it seems to have been borrowed.* *The name of the sept in that caste.*

Khagi	...	Khage	...	Khagi.
Rana	...	Dom	...	Rana.
Chaudhria	...	"	...	Chaudhri.
Bahelia	...	Bahelia	...	Bahelia.
Dhor	...	Goala	...	Dhoran.
Jadan	...	"	...	Jadu.
Jadawar	...	"	...	Jadwal.
Kamar	...	"	...	Kamram.
Mandiar	...	"	...	Mandar.
Kachhwah	...	"	...	Kachhua.
Maulwar	...	"	...	Mailwar.
Nikumbh	...	"	...	Nikum.
Parihar	...	"	...	Parhar.
Sisodhia	...	"	...	Sisodia.
Kailwar	...	"	...	Kailwar.
Mahto	...	"	...	Mahta.
Donwar	...	Tharu	...	Donwar.
Gaura	...	"	...	Gauro.
Singh	...	Munda	...	Singh.
Nagbansi	...	"	...	Nagbansi.
Sinduria	...	Binjhia	...	Sinduria.
Bardia	...	Kayasth	...	Bardiar.
Singh	...	Kurmi	...	Singh.
Parihar	...	Gonrhi	...	Parihar.
Mandiar	...	"	...	Mandar.
Singh	...	Goala	...	Singh.
Pachhanja	...	Kalwar	...	Pachhanaria.

Name of Rajput sept. Caste from which it seems to have been borrowed. The name of the sept in that caste.

Beruar	...	"	...	Baruar.
Baghail or Baghel	{	Koshta	...	Baghál.
		Pan	...	Baghel.
		Gond	...	"
Kachhwah	...	Gond	...	Kachhua.
Barahi	...	Gurung	...	Barahi.
Birwa	...	Chakma	...	Baruwa.
Chandail	...	Bhumij	...	Chandil.
Chaubaria	...	Halwai	...	Chauberia.
Mali	...	"	...	Mali.
Basharia	...	"	...	Basaria.
Kachhwah	...	Kahar	...	Kachhua.
Rajwar	...	Rajwar (a caste)	...	
Parihar	...	Kumhar	...	Parihar.
Rana	...	"	...	Rana.
Bardhia	...	"	...	Bardhia.
Kachhwah	...	Bedia	...	Kachhua.
Rana	...	Mangar	...	Rana.
"	...	Dosadh	...	"
"	...	Bhar	...	"
Chaudhrija	{	Barui	...	Chaudhri.
		Goala	...	"
Parihar	...	Sunri	...	Parihar.
Mandiar	...	"	...	Mandar.

It is by no means a fact as has been argued that the Khatri section names are less distinguished than those of the Rajputs. The Khattri Section names (pro-

per) are of Vedic Origin and admit of Vedic interpretations, while the Rajputs have not a single name exhibiting this grace.

Next, as to the theory about the resemblance of the section names of the Khattris to those in vogue among the Oswals and the Agarwals, we subjoin a list of the names of these tribes, as given in the Hon'ble H. H. Risley's "Tribes and Castes of Bengal," Vol. II., Appendix I.

AGARWALS.

<i>Sub-castes.</i>	<i>Sections.</i>
1. Pachhainya.	1. Airan.
2. Purbiya.	2. Batsil.
3. Dasa.	3. Bhaddal.
4. Bisa or Biradari Raja.	4. Garg.
	5. Gawal.
	6. Gobhil.
	7. Goil.
	8. Goin.
	9. Kasil.
	10. Mangal.
	11. Mittal.
	12. Singhal.
	13. Tairan.
	14. Tayal.
	15. Thingal.
	16. Tingal.
	17. Tittal.
	18. Tundal.

OSWALS.

<i>Sub-castes.</i>	<i>Sections.</i>
1. Oswal proper.	1. Baid.
2. Dasa.	2. Baidmota.
	3. Chajia.
	4. Chaudalia.
	5. Chopra.
	6. Churaliye.
	7. Dhariwar.
	8. Gelra.
	9. Golchia.
	10. Hinga.
	11. Jambar.
	12. Malkas.
	13. Methi.
	14. Nakat.
	15. Nolka.
	16. Ranka.
	17. Saitiya.
	18. Set or Seth.
	19. Sil.
	20. Soni.
	21. Singhi.
	22. Srimal.
	23. Sri Sri Mal.
	24. Suchait.

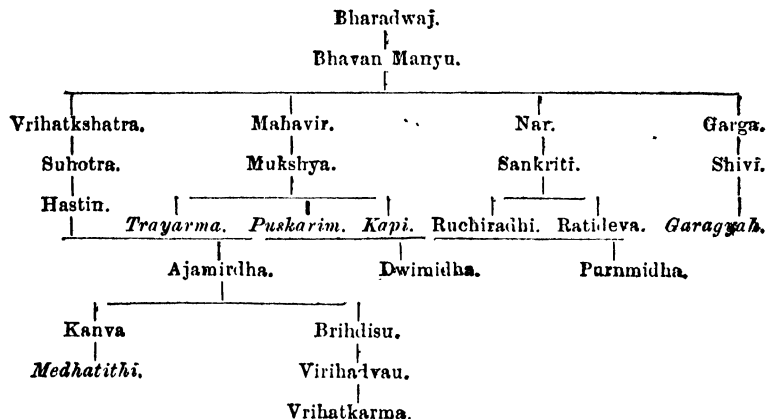
If the above lists were compared with the section names of the Khattris, it would be seen, that there is no name in common with the Agarwals, unless it be assumed that the "Tundal" and "Agarwal" of the Vaishyas are the same as the "Tandan" and "Agrawala" of the other party. The seeming similarity between the words Agarwal, (Baniyas) and Agrawala (Khattris) dwindles into insignificance when one lifts up the veil and makes it known to the critics, that the term Agrawala is not properly a section name of the Khattris, that it signifies nothing more than a Khattri residing at Agra and is applied to the descendants of those who, in the Muhammadan period, came from the Panjab and settled in the Imperial city of Akbar ; and that the group so named includes several different sections of the tribe, Mehra, Kapur, Tandan, &c. The name Agarwal among the Baniyas is, on the other hand, so far as we have been able to ascertain, derived from Agar. There is not the remotest connection between the two. But, supposing, for arguments sake, that both Agráwálá and Agarwál are derived from the name of the same locality, it is a mere absurdity to establish any race connection between the Agarwal Baniyas and the Agrawálá Khattris. And again ; there being Agrawala Brahmans also, the theory set up would, if it were to hold good, class them also with the Baniyas. Similarly, there are *Purbia* and *Pachhaiyan* Brahmans, Khattris and Vaishyas, all alike. To class them as one caste, on that ground is simply unwarrantable and ridiculous.

As to the Oswals, the Khattris, have but four names, *Seth*, *Soni*, *Mangal* and *Chopra*, in common with them. They have resulted from the pursuit of similar professions and need not, therefore, startle anybody, because they are common to the two classes. *Soni* signifies a dealer in gold and has been given, in each class, to the section of families so named because their ancestors dealt in gold. *Seth* (from Sanskrit *Sresht*) signifies high, and is used in the sense of a banker or leader of a community. In our own day, it may be applied to a rich man of any community. In the same manner there is the word *Bohara*, signifying money-lender, which is the name of a section in all the three classes, Brahmans, Khattris and Baniyas. It is simply presumptuous to make it a ground for the common descent theory.

The third objection is, that, in addition to their own sections, they (the Khattris) have also the standard Bralmanical *gotras*, which have been clearly borrowed, *honoris causa*, from the Saraswata Brahmans, who serve them as priests." It is true that most of the Khattri Gotras are the same as those of the Saraswatas. But how can this be used as an argument against their well-established title to a descent superior to that of the other so-called Kshatriyas. It is one of the strongest reasons, why they should be looked upon as the only remnants of the pure warrior caste. A student of the social history of India should have no difficulty in finding a ready solution of the seeming mystery of the gotra similarity. A *gotra* pro-

perly speaking, is nothing more nor less than the name of the founder of the family to which it belongs ; and every pure Kshatriya must have a *gotra* resembling that of a Brahman's or exactly the same with it. Because in the Vedic Period, when the *gotras* originated, the present caste system was unknown among the Aryans. The term *varana* which, in later Sanskrit, indicates caste, is used in the Rig Veda to distinguish the Aryans and non-Aryans, and nowhere indicates separate sections of the Aryan Community (III. 39, 9 &c). The very word Kshatriya, which in later Sanskrit means the military caste, is used in the Veda simply as an Adjective, signifying strong and is applied to gods (VII. 64, 2 ; VII. 89. 1. &c). The word *vipra*, which in later Sanskrit denotes the priestly caste, is used in the Rig Veda merely as an Adjective meaning wise and is applied to gods (VIII. 2, 6 &c). Again the word Brahman, which in later Sanskrit conveys the sense of a member of the sacerdotal tribe, is used in a hundred places in the Rig Veda for the composer of hymns (VII. 103, 8, &c.)—*vide* page 69 of R. C. Datta's History of Civilization in Ancient India, Peoples Edition, published by Thacker Spink & Co., Calcutta, in 1891—In latter ages, when caste system was first introduced, Brahmans could marry Kshatriya girls and *vice versa*, Kshatriya could take the daughters of Brahmans for their wives: a Brahman could become a Kshatriya and a Kshatriya a Brahman : of the sons of the same father, some became Brahmans and others Kshatriyas. Thus Raja *Yayati*, a Kshat-

riya, was married to Devayani, the daughter of Shukra Charya, a Brahman, (*vide* page 282 of P. C. Ray's Edition of the Mahabharat, published in 1883,—see 145 Sambhava Parb); Parasa Ram's father and grandfather, although Brahmans, had Kshatriya girls for their wives; and of the four grandsons of Bharaddwaj, the descendants of two became Brahmans, while those of the other two continued to be Kshatriyas. It is said in the Vayu Puran, that from Bharadwaj, a Brahman by birth and King by adoption, descended both Brahmans and Kshatriyas. In the following genealogical table the names of his Kshatriya descendants are given in *italics* while the others are those of Brahmans.



Then again; Raja Kusa had four sons, the descendants of one of them became Brahmans, while those of the other three remained Kshatriyas. Vishwamitra, as is well-known, rose to the rank of a Brahman from a

Kshatriya. (*Vide* Chaitraratha parb of the Mahabharat, sec. 177.)

When such was the state of things, the inauguration of the hereditary caste system resulted in the classification of the descendants of the same persons into different groups. Hence, the *gotras* of such Kshatriyas as are the descendants of the old Vedic Kshatriyas, and have preserved the purity of their blood, must be the same as those of Brahmans, for they are descended from the same patriarchs, the Vedic Rishis.

That the *gotras* of the Khattris, which too are the *gotras* of their priests and other sections of Brahmans, refer to the Vedic age when the modern Caste System had no existence, will appear from the following :—

The Angiras Gotri Khattris come from the Angiras, the reputed authors or compilers of the ninth Mandala of the Rig Veda and who, according to the Vishnu Puran (IV. 2, 2), though descended from a Kshatriya stock, were the chief of the *Rathmaras* Brahmans possessing also the character of Kshatriyas. Manu, in his Dharma Shastra (Chapter III., verses 197 and 198) says :—“ The great progenitors or forefathers of Kshatriyas are the Havishmats and the Havishmats are descended from the Angiras.” This view is also supported by the Bhavishyotara Puran, which says, that the Kshatriyas spared by Parasa Ram belong to the Solar and Lunar families. (*Vide* the closing couplets of Addhiya 41).

2. Kausilya or Kausalya Gotri Khattris belong to the solar race and are descendants of Kausal, who was the 22nd king of the Raghu family (*vide* Kali Das's Raghubans XIX. 27). In the Vayu Puran this prince is said to have taught a thousand *samhitas* of the *Sama Veda* to his disciples.

3. Kausika Gotri Khattris are the descendants of Raja Kusa who, on the authority of the Vishnu Puran (part III.) was the eleventh in descent from Soma. In the Mahabharat (Anusasana parb, sec. 31) the Kausikas are said to have been established by Vishwa Mitra and to have included " Brahmins and hundreds of Brahman Rishis."

(4) Bharadwaj Gotri Khattris are descended from Bharadwaj, who was one of the reputed authors of the fourth and sixth mandalas of the Rig Veda, and was, as has been shown, the progenitor of both Brahmins and Kshatriyas.

The other *gotras* of the Khattris may be similarly explained ; but we think it unnecessary to dwell further upon the subject. The above explanations are quite sufficient to unveil the secret of the similarity between the *gotras* of the Khattris and their Brahmins and to suggest that those whose *gotras* have no similarity with those of the Brahmanical caste, or who have no *gotras* at all, cannot lay claim to be the descendants of the Aryan Kshatriyas.

Another point indirectly urged against the Khattris, in respect to the *gotras*, is, that "the fact that two

persons belonging to the same Brahmanical *gotra*, does not operate as a bar to intermarriages, provided that their tribal sections are different. Thus the three sections Kapur, Khanna and Mehra all belong to the Kausalya *gotra*; but members of these groups intermarry freely." This seems to be the result of incorrect information. The Kapurs, Khannas and Mehras have Kausika, Kautsa and Kausalya or Kausilya respectively for their *gotras*. Intermarriages between the *sagotras* (persons belonging to the same *gotra*) are, so far as we know, unknown among the Khattris.

The fourth objection, urged against the Khattris, is, that they mainly follow the profession of "Trade." So sanguine are the critics of the force of this objection against the claims of the Khattris, that they give it the most prominent place in the list of grounds for lowering their social status. To meet it the Khattris refer them to the repeated catastrophies that have befallen the race and then direct their attention to what the Hindu Shastras have to say on the subject. The passages specially referred to are:—

(1) Vishnu says (Sacred Books of the East, Vol. VII., Chap II., verse 15, p. 13):—

"In times of distress, each caste may follow the occupation of that next (below) to it in rank."

(2) Manu says (Sacred Books of the East, Vol. XXV., pages 420—422, Chap. X., verses 80, 81, 83 and 95):—

Verses 80. "Among the several occupations the most commendable are, teaching the Veda for a Brahmana, protecting (the people) for a Kshatriya, and trade for a Vaisya."

Verse 81. " But a Brahmana, unable to subsist by his peculiar occupations just mentioned may live according to the law applicable to the Kshatriyas ; for the latter is next to him in rank."

Verse 83. " But a Brahmana, or a Kshatriya, living by a Vaisya's mode of subsistence, shall carefully avoid (the pursuit of) agriculture, (which causes) injury to many beings and depends on others."

Verse 95. A Kshatriya who has fallen into distress, may subsist by all these (means) ; but he must never arrogantly adopt the mode of life (prescribed for his) betters."

Thus, the calling of trade is no Shastric defect in a Brahman or a Kshatriya and cannot reduce either of the two to the level of the third group of Aryans, and thus the giving up of the warlike profession by the Khattris under necessity, was in perfect harmony with their revered social and religious codes. The members of the caste do not understand, how, in the face of the internal and external evidence of their proud genealogy, their not being exclusively soldiers now, can be made a point against them. It is the ignorance of the principles that regulate the modern Indian caste which induces the critics to question the noble descent of the Khattris on the ground of their being traders. In approaching this subject, Mr. J. C. Nesfield, in paras. 132 and 133 of his caste system observes :—

" The reader need scarcely be reminded, that, in the account which we have given of the several functions open to the modern Brahman, we have merely

considered him as a priest, and taken no account of the fact, that many members of the caste are in practice mere laymen, who discharge no priestly functions whatever.....There are certain classes of Brahmans, the Panda for example, which are distinguished for their military propensities ; and the same may be said of about all the Brahmans, of whatever class, living in the Baiswara districts of Oudh. Commerce too is a favourite occupation of the caste ; and there are few, if any, forms of trade in which a Brahman will not engage. Many follow the occupation of milkman and grazier.....Brahmans may now be found in any and every kind of occupation for which wages are paid, except those which entail ceremonial pollution and consequent loss of caste, such as that of sweeper or washerman. They will act as water-carriers, cooks, cart drivers, night watchmen, field watchmen, messengers, policemen, public singers, dancers, wrestlers, &c., &c.....In spite of all this, every Brahman, even the lowest, is still called 'Maharaj' or Great King. Every other caste still look to him for his blessing as he passes, &c."

And again :—

Para. 88.—"Every tradition connects them (the Khattris) with the great warrior and ruling caste ; and as men of the ruling caste must necessarily be in the way of accumulating more wealth than their subjects, it is not surprising that certain families should have abandoned the military life and formed a fresh caste of their own devoted exclusively to commercial pursuits. Khattris are much more strict in the observance of Hindoo rites than their warlike and landholding

cousins, the Chattris. In this respect they are superior to many men who profess to be Brahmins. A Brahmin of the Saraswat tribe will eat food cooked by a Khattri, but not by a Chattri; and there are hordes of Brahmins with whom a Khattri would disdain to associate. Khattris commence the study of the Vedas or other religious books at the orthodox age of eight, whereas many Chattris and Brahmins never commence at all."

And still again :—

"Certainly, in India, the Khattri ranks as high as the highest Brahmin and considerably higher than many who have assumed the Brahminical title."

It is said that the Khattris are no longer a ruling race, although the Rajputs are still rulers of certain principalities. It is not to be wondered at, for, according to the Vishnu Puran, the sovereignty of the Solar dynasty ended with Raja Sumitra, the 30th in descent from Raja Brihadbal, who was killed by Abhimanyu, son of Arjun in the war of the Mahabharat. (*Vide Vishnu Puran, Part II, Chapters 4 and 22.*)

According to the same Puranic authority, the Lunar dynasty, which comprised both Brahmins and Kshatriyas, ceased to rule after Raja Kshemak, who was 25th in descent from Raja Shataneek, great grandson of Arjun. (*Vide Vishnu Puran, Part IV., Chapter 21.*) These facts are also mentioned in Vayoo and Matsya Puranas.

It is also mentioned in Vishnu Puran, Part IV, Chapters 23 and 24, that Raja Ripunjai (22nd in descent from Jarasindh, the renowned King of Magadh,) was killed by Bhimsen, that the family of Jarasindh reigned for a thousand years in Magadh, that Raja Ripunjai was killed by his minister,

(Sunnak), whose descendants reigned in Magadh for five generations or 138 years, that after this period one Shishunag, a foreigner, succeeded in establishing a new dynasty, and that the rule of the Kshatriyas in India altogether came to an end. Shishunag's descendants reigned for 10 generations, that is, for 362 years.

Maha Nand, the 10th descendant of Shishunag, married a woman of the Sudra caste and her son Nand distinguished himself by making a great war against the Kshatriyas, and from this time all the Rajas were Sudras, and the Kshatriyas ceased to rule.

On the rise of Buddhism most of the Rajas became Buddhists, as Buddhism became the state religion of India, and many Sudras and Dasiputras reigned as Emperors. Take for instance, the Mauriya dynasty of Chandragupta (who was the son of Nand by a Sudra woman named Mura) and Asoka in the Magadh empire. Several such dynasties ruled in Magadh, and the sovereignty of India passed out of the hands of the pure Kshatriyas; while those Kshatriyas who did not follow the Buddhist faith were reduced to great distress, and many of them took to trade and the mercantile profession, as ordained by Manúsmṛiti, Chapter X., verses 80—83.

When the sovereignty of India passed out of the hands of the real Kshatriyas, as shown above, they were obliged to have recourse to other professions in their adversity, and if they took to trade to maintain themselves, they acted strictly according to the ordinances of their law-giver Manu. But the ancient military spirit has frequently re-appeared amongst the Kshatriyas, and they have often distinguished themselves as able commanders and governors.

In his "History of the Sikhs," page 15 Cunningham says, The declension of the Kshatriyas from soldiers and sovereigns into traders and shop-keepers has a parallel in the

history of the Jews. Men of active minds will always find employment for themselves, and thus we know what Greeks became under the victorious Romans, and what they are under the ruling Turks. We likewise know that the vanquished Moors were the most industrious of the subjects of mediæval Spain ; that the Moghuls of British India are gradually applying themselves to the business of exchange. '

Thus the adoption of the profession of Trade by the majority of Kshatriyas, after the loss of their government in the reign of Chandragupta, that formed a new era in the history of the Aryans and detached a large number of Kshatriyas from the original group, followed by the subsequent reverses they had to meet with, has not been an uncommon episode in the chronicles of the world : so has it been and shall ever be the case with every intelligent nation deprived of sovereignty.

Our friend, from whose paper we have had occasion to quote several times in this work very forcibly criticises the Hon'ble Mr. Risley's principle of determining the *varana* of the Khattris from their present profession. His remarks have much weight, though, we are afraid he has been a little too hard upon Mr. Risley.

"I may quote in full Mr. Risley's remarks as to the occupation of Khattris ; ' this conjecture is, he says, 'at least in keeping with the present occupations of the caste, and gets us out of the difficulty which led Sir George Campbell to propound the doubtful theory that in the ordinary course of history the warlike conquerors of one age become the astute money-lenders of another.' "

"In this sentence is to be found the key-note to all Mr. Risley's preceding remarks. Difficulty there was none, nor was there any need for getting out of it. As a matter of fact, one theory was to be refuted and another to be set up. Mr. Risley has been over-speculative. He has gone out of his way and as natural in such cases committed a mistake. It is this bit of 'a doubtful theory,' the great weakness of some of the greatest scholars, the desire to say something novel and original, that he had before his eyes and that narrowed his vision and brought phantom after phantom in print. He could not overcome it, and found pitfalls at every step. He searched in vain for something to support his opinion, but could find nothing ; he manufactured arguments which could not but led him into a series of blunders ; resemblance of the names Khattri and Kshatriya became accidental, and section-names furnished a conclusive proof of the theory that was to be set up. He forgot all historical truths and laws regulating the rise and fall of nations."

"Campbell cited the examples of Jews, Greeks, and Lombards; Cunningham added those of the Moors and the Moghals ; we would add that of the Parsis, the representatives of the ancient Medes and the Persians. Mr. Risley could produce none in refutation of the view.

"Some such fate as is described below must await all warlike races and conquerors when they are completely conquered, badly persecuted or entirely fallen.

(1) They must perish as Babylonians, Assyrians, Egyptians and Carthaginians, have perished, or,

(2) They must get mixed up with the conquering people, and thus lose their own identity. Romans, Danes, Angles, Saxons, Normans all got mixed up in England to form the English race, or,

(3) If they keep aloof, and make even the semblance of an attempt to preserve their original nationality, they will become traders, shop-keepers or money-lenders. Serfs or slaves they will never become, soldiers they will not be allowed to remain, trade will be inevitable. Agriculture will be the lot of the comparatively uncivilized ones that attempt to rise under a temporary impulse.

“ I cannot understand what else anybody would do, when deprived of all lands, of royalty and its accompaniments, and of military occupations.

“ Leaving aside the Hindu division of castes, all the world over, War to Trade and Trade to War is but one step. It has been shown how warriors became traders ; and it may be pointed out how English traders became the conquerors of India ; Spanish and Portuguese traders discovered new lands and routes, and founded kingdoms in the New World. In fact in our own times, the two are inseparably blended together in the Economy of Nations. All navies, all armies now exist for the protection and extension of trade. No wars are now undertaken to acquire glory and riches, secure tributes, or conquer lands simply for the sake of extending empires.

"Continued peace is making the most warlike nations, traders. Americans are traders, Germans are traders, Afghans are traders, Japanese are traders. And undisturbed peace for generations is bound to produce the same result to a greater extent. How many lords and barons there are in England that do not invest money in some form or other of trade.

"Nations and races have risen and fallen, they must continue to rise and fall, and the most warlike, if they do not perish altogether, or strive to preserve their nationality are sure to leave money-lenders and shop-keepers as their remnants, who will never fail to shine in every other higher department of life, as soon as their activities find full play.

"And we have already shown by examples, that actually the Khattri has never been and is not a mere shop-keeper. He could found religions, lead armies; fight battles, administer kingdoms. He is to-day holding, managing and administering estates, heading military departments, sitting on the legislative councils, holding responsible posts. He is a doctor, a barrister, an engineer.

"In trying to refute Sir George Campbell's so-called doubtful theory, Mr. Risley has propounded a theory ten times more doubtful for determining the social position of existing communities. If present occupation is to be the test of a Hindu *varana*, the whole fabric of Hindu society would be turned upside down. There would be nothing to prevent whole

communities of Brahmans and Thakurs that freely handle the plough from being classed in much lower groups than their own. Brahman-watermen, cooks and peons would find themselves in an awkward position. Thakur cultivators and attendants would pass an uncomfortable half of an hour. Many would envy the position of Bohras and Banias who by becoming landed proprietors would gradually be becoming Kshatriyas. What to say of the Sudras that can manage to get themselves enlisted in the army."

In objection No. 5 reference has been made (by the Hon'ble H. H. Risley) to the degraded condition of the so-called Khattris of Paikpara and villages round Barmi Hat. These Khattris, says the critic, have not the Saraswat Brahmans for their priests, they trace their descent to Raja Man Singh and occupy a mean position among the people in Bengal. Awfully strange indeed! could not the very circumstances, detailed by the author of the "Tribes and Castes of Bengal," suggest, that these unfortunate beings were not Khattris but happened to be so called by the Bengalis, because their professed ancestor, the Rajput prince, Raja Man Singh of Jeypore, was called a Khattri in that part of the country, in consequence of his having proclaimed himself simply a Kshatriya during the period of his incumbency as governor in the reign of Akbar. This is one more instance of the use of the word Khatri for Kshatriya, and another refutation of the theory that the resemblance between Khatri and Kshatriya is accidental. These

Paikpara people are evidently another tribe of claimants.

In objection No. 6 it is implied that “most of the Khattris belong to the Vaishnava sect, and comparatively few worshippers of Siva are found among them, which incident connects them more with the Vaishyas than with the Kshatriyas.” In this connection we may refer the reader to what has already been said above. The Khattris as a body, whatever may be their conscientious views of religion, have the *shakti* for their family deity and are made to worship it, under one form or another on the occasions of ceremonial worship, which proves them to be all *shakts*. The number of Khattris who attend Vaishnava temples and honour Vaishnava teachers—without of course making them their family priests—is limited.

The seventh objection proceeds from Dr. Jogendra Nath Bhattacharya :—

“Some authorities take them to be the same as the bastard caste Kshetri spoken of by Manu as the offspring of a Sudra father by a Kshatriya mother.” From a foot note it appears that the authorities he refers to are Manu, Chapter X., Verses 8—12, and B. Shyama Charan Sarkar (Vayavastha Darpana).

The passage in Manu relied on by Mr. Bhattacharya runs as follows :—

शूद्रादायोगवः क्षत्रा चाण्डालाश्चाधमो नृणाम् ।
वैश्यराजन्यविप्रासु जायन्ते वर्णसंकराः ॥

which translated means that by a Sudra on a woman of the commercial, military and Brahman class, are born sons of mixed breed called Ayogava (आयोगव), Kshattá (क्षत्ता), and Chándála (चाण्डाल), the lowest of mortals.

We may say without fear of contradiction, that this so called high authority is no authority at all on the status of the Khattris; and what weight should be attached to his opinions will be clear.

I.

To the most reverend professors of all branches of learning—the Pandits of the Nadiya School—somebody submits the following questions :—

1. Whether or not the late Jogendra Nath Bhattacharya, D. L., was the president of the Nadiya School of Pandits and its chief Shastric expounder,

AND

2. Whether or not all that he wrote in his book received your sanction,

AND

3. Whether or not he was professor of the Sanskrit Shastras and a recognized authority. You will, it is hoped, be graciously pleased to give answers to these questions.

Answers.

The late Jogendra Nath Bhattacharya, D. L., was not the head of the Pandits of Nadiya but he occupied, for a year only, the Presidential chair of the Vidagdhanani society for the management of its affairs. No part of the contents of his book had the countenance of any of the Pandits of Nadiya and he was not one of the Sanskrit Pro-

fessors of Nadiya. He was not versed in the Sanskrit Shastras and was not an expounder of them.

Signatories.

Shri Taraprasanna Chudamani Bhattacharya.

„ Rajani Kanta Sharma.

„ Ajit Nath Sharma.

„ Jaynarayan Sharma.

„ Raj Krishna Sharma.

„ Sivanath Vachaspati Bhattacharya.

„ Shitikantha Vachaspati Bhattacharya.

II.

“When we see, that Mr. Risley backs up his theory by quotations from Dr. Yagendra’s books and speaks of the Doctor with the profound veneration with which the Hindus refer to sages like Manu and Yagnavalkya, we feel justified in lifting up the veil of oblivion from as much of Yagendra Nath’s past history as is required, in our self-defence, to show, that the insinuations are quite worthless and that any theory that is based upon them is about as secure as a house built upon sand. I hold papers which will conclusively show, that he was not a Pandit at all, much less an authority in Shastric matters and that all that he said against us, so far from having the sanction of the Nadiya School Pandits—the highest Court of Appeal, in social and religious questions, in Bengal—was diametrically opposed to its views—Duty to you all, my friends, wrings the confession from me, that I consider the vilification of the Kshatriyas by Yagendra Nath as a wretched cowardly attempt on his part, to avenge himself upon the Raj

family of Bardwan, which, having detected him at a misappropriation of money sent him to the right about with the proverbial flea in the ear. It is a pity, therefore, that on such irresponsible evidence a conviction is sought to be obtained against the long established respectability of our caste." Speech of the Hon'ble Raja Ban Behari Kapur, C. S. I. of Burdwan delivered before the Khattri Conference at Bareilly on the 29th June 1901.

The passage relied upon by Dr. Bhattacharya and quoted above, has the word Kshatta in it, which has *Kshatrt* (equivalent to *Chhatttri*, according to Babu Shama Charan) for its crude form. There is nothing in the text to justify the presumption, that it has the least bearing on the Khattris. The irrelevant remarks of the Doctor are evidently the results of prejudice or ignorance, real or feigned, of the rules of Sanskrit Grammar and the Institutes of Manu. Munshi Sarwan Lal of Agra has very ably and fully exposed their worth. He says :—

(1) The Sanskrit word Kshatri, which means a bastard caste, ends with the Sanskrit vowel *ri*, and in words ending with that vowel, when they are used in Hindi and Panjabi, the vowel *ri* is changed into long *a*. For example, the Sanskrit words Pitri (a father), matri (a mother), and datri (a giver) become pita, mata, and data in Hindi. In certain cases *tri* is changed into *i* in Hindi. As Sanskrit Jamatri (a son-in-law) is written in Hindi Jamai. Under the rule the Hindi form of the Sanskrit word Kshatri (a bastard) should be Kshatta and not Khatri. Pandit Sri Guljor, the teacher of Dharma Sastra in the Rāj Sanskrit Pathasala of Benares, has

also translated Kshatri by Kshatta in Hindi, (*vide* pages 146-47 of the Hindi translation of Manu—the Manava Dharma Prakasa—by the learned Pandit, 2nd edition printed in the year 1878 at the Medical Hall Press of E. J. Lazarus & Co., Benares.) Besides this the word Kshatta is used in several places by Manu and other law-givers. Moreover the word Khatri, as pointed out by John Platt and other Orientalists, is written in Hindi and Panjabi with the consonant *r* and the vowel *i* and not with the Sanskrit vowel *ri*. On this subject Professor Monier Williams in the preface to his Sanskrit Grammar says “that a minute and accurate adjustment of the mutual relationship of letters is the very hinge of the whole subject of Sanskrit Grammar.....In fact, Sanskrit, in its whole structure, is an elaborate process of combining letters according to prescribed rules.”

(2) The word Kshatriyani, a female of the community of the military class, can only be formed from the Sanskrit word Kshatriya and not from Kshatri. The famous Grammarian Panini, the Father of the Sanskrit Grammar, in the Siddhanta Kaumudi is very clear on this point.

इन्द्र वरुण भव रुद्र ऋड हिमारेण्य यव यवन मातुला चार्याणा-
मानुक् ॥१८१॥१८१८८॥ अर्यं क्षत्रियाभ्यां वा स्वार्यं । अर्याणी । अर्या
क्षत्रियाणी ॥

“Indra Varuna.....Arya Kshatriyabhyam va” (*vide* page 53 of the Siddhanta Kaumadi printed at the Nirnaya Sagara Press, Bombay, 1887). The word Kshatriyani has been corrupted into Hindi Khatriyani or Khatirani, as explained by J. T. Platt in the example quoted above. Duncan Forbes and J. T. Thomson are of the same opinion. This change can be traced as far back as the well-known Buddhist work Mahavanso (the great Religio-Historical

Book of Celyon). In verse 13th of that work Khattiyani is used. It is nothing but absurd if any body says that the Sanskrit word Kshatriyani or its corrupted form Khatriyani in Hindi and Panjabi is derived from the word Kshatri (a bastard.) The feminine of the word Kshatri (ending with the vowel *ri*) is Kshatri (ending with the consonant *r* and the vowel *i*) and not Kshatriyani. On this subject, see the page of the Siddhanta Kaumudi referred to above and rule 83 of Professor Monier Williams' Sanskrit Grammar."

(3) Babu Shama Charan, a learned Pandit of Bengal, in his Vyavastha Darpan, Chapter IX, page 1164, printed and published in 1859, speaking of the castes of the Hindus, says:—"Originally there were four castes, the *Brahmana*, the *Kshatriya*, or *Khatriya*, *Vaishya* and *Shudra*. The first three of these are called *Dwijate* or *Dwija* (twice-born), they being considered as born again by initiation in the rite of Upanayna (investiture with the sacred thread.....). From a Sudra, and women of the commercial, military and the priestly classes are born sons of mixed breed called Ayogaya Kshatri or Chhatttri and Chandals, the lowest of mortals" (Manu Chapter X, V. 8 to 12).

This passage clearly shows that Kshatriya and Khatriya (Khattri) are one and the same word, while Chhatttri is another form of Kshatri—a bastard caste. Babu Bhattacharya in assuming that Manu's Kshatri refers to Khatri has made a palpable mistake which is unpardonable in a man professing himself to be a Pandit of Nadia. We may remark by the way, that this furnishes a very strong proof of the Khattris being Kshatriyas. In Sanskrit the feminine of Indra is Indrani, of Varuna, Varunani, of Kshatriya, Kshatriyani. With the masculine Kshatriya changing into Khatri, the

feminine Kshatriyani is changed into Khatrani. A Khatri woman is invariably called a Khatrani, but we have never heard a Chattri lady called a Chattrani. If the change from Kshatriya into Chattri had been, what we should call, natural, there is absolutely no reason why Chattri females should not have been styled Chattranis.

“Again,” in the words of Rai Ram Charan Das Bahadur of Allahabad, in his letter to the Hon’ble H. H. Risley :—

“If Mr. Jogendra Nath had thought it fit, before imputing a degrading origin to so large a community as that of the Khattris, to give a scholarly attention to the subject, he would certainly have had no difficulty in finding out that the Kshattas, spoken of by Manu, are no other than the *Nishadas* or *Bhils*.

In the Mahabharat, Anushasan Parva, Adhyaya 48, Verse 12, it is stated :—

बन्दी तु जायते वैश्यान्मागधो वाक्वजीवनः ।

शूद्रान्निषादो मत्स्यध्नः क्षत्रियायां व्यतिक्रमात् ॥

If a Vaishya begets a son upon a Kshattriya woman, such issue is called a *Vandi* or *Magadh* who lives by reciting laudatory verses, &c. If a Sudra begets a son upon a Kshattriya woman, such issue is called a *Nishad* who lives by fishing, &c.

In “*Jati Vivek*”, an old Sanskrit work dealing with the status of the different castes, it is stated :—

क्षत्रियाशूद्रसंयोगात् क्षत्तारंजनयेत् सुतम् ।

निषाद इति विख्यातः सर्वं वर्णवर्हिःकृतः ॥

शूद्राचारविहीनश्च पापार्जिनिरतः सदा ।

वाशुरापाशपाणिस्तु मृगबन्धनकोविदः ॥

अरण्यपशुजातीनामन्तकश्च वनेचरः ॥

क्रोधान्वितो मांसहत्त्या तयाजीवेत् सदैव हि ।

विक्रयं मधुनः कृत्वा धनमिच्छेत् स्वहत्त्ये ॥

That is by connection with a Sudra, a Kshatriya woman begets a *Kshatta* son who is commonly known as a Nishad, and stands outside the pale of all castes. Such issue is wanting even in the practices enjoined for Sudras proper, is addicted to sins, carries a rope and a noose in his hand, is skilled in entrapping deer, kills beasts of the forest and roams therein, is full of fury, makes his living by meat and acquires money by selling honey.

The Sudra Kamalakar also says :—

क्षत्रियामागधं वैश्यात् शूद्रात् क्षत्तारमेव च ।

शूद्रादायोगवं वैश्या जनयामास वै सुतम् ॥

मागधो = बन्दी । क्षत्ता = निषादो भिल्ल इति प्रसिद्धः ।

आयोगवः = पुष्कसः । तदाह हारीतः—

क्षत्रियायां वैश्यशूद्रौ बन्दिनिषादौ जनयतो ।

वैश्यायायां शूद्रः पुष्कसानिति ॥

That is the issue of a Kshatriya mother and a Vaishya father is a *Magadh*; of a Kshatriya mother and a Sudra father is *Kshatta*; of a Vaishya mother and Sudra father is an *Ayogava*. *Magadh* means *Vandi*; *Kshatta* means a *Nishad* or what is commonly known as *Bhilla*; *Ayogava* means a *Pulkas*. Thus has said Harita—By a Kshatriya woman a Vaishya and a Sudra beget a *Vandi* and a *Nishad* respectively. On a Vaishya woman a Sudra (husband) begets a *Pulkas*.

Such, according to these ancient authorities, are the *Kshattas*, spoken of by Manu,—one of the most degraded

low castes of Hindus. And it is with these out-castes that Mr. Jogendra Nath Bhattacharya would confound the Khattris ! All other considerations apart, if Mr. Bhattacharya had made a proper study of even the complexion and features of the tribes and castes which he undertook to describe and classify, he could not have failed to notice the entire absence of any trace of Sudra origin in the complexion and features of the Khattris living in any part of India. Such being the facts, one cannot too deeply regret that Mr. Bhattacharya should have allowed himself to publish what must be regarded by all well-informed men as a gross libel upon the Khattri community."

And yet again :—

According to Manu (Chapter X, verse 49), the Kshatri's occupation (like that of the Ugras) is catching and killing animals living in holes (*vide* page 414, Vol. XXV. the Sacred Books of the East, edited by F. Max Müller) and not that of a Vaisya Bania or trader. Manu has further said that this caste (Kshatri) has no Sanskars or sacraments, (*vide* Chapter X, verse 41, page 412 of the same volume referred to above.) This caste does not take the holy thread or learn the Vedas like one of a twice-born caste, nor has it any such obligatory religious or social ceremonies as must be performed by a Kshatriya or Khatri. Thus it will be seen that Manu does not give the least support to Dr. Bhattacharjya's ungenerous insinuation.

Moreover, casting our eyes across the pages of Dr. Bhattacharya's book, on "The Hindu Castes and Tribes," we cannot help remarking, that the source of his information regarding the Khattris, whatever it might have been, was painfully misleading. His review is full of mistakes, unpardonable in a man.

professing to be an Ethnologist. He says :— “ There are four main divisions among the Kshettris (Khattris). The name of their first and most important division is ‘ Banjai,’ which is probably a corrupted form of the Sanskrit word ‘ Banjik,’ meaning ‘ a trader.’ Their second division, the Sereens (Sarins) are probably so called on account of their being, or having been at one time, ‘ Sirinas’, *i. e.*, ‘ ploughmen’ or ‘ cultivators’. With regard to their third division, the Kukkars, it is said, that they derive their name from that of a district near the town of Pind dadan Khan on the Jhelum, &c.”

It is impossible to think of a more objectionable series of misrepresentations than this. Every sentence thereof shows the Doctor’s prejudice against and ignorance of the community in question.

(1) The classification of the castes into the four groups named by the critic is simply worthless. It leaves out the main group of the Khattris, consisting of the Dhaighars, Charghars, Barahghars, &c., altogether out of account.

(2) The ‘ *Bunjais*’ are not the first and the most important branch of the race but stand the fourth in order of social precedence, as given in the Chapter on “ Classification of the Khattris.”

(3) ‘ *Bunjai*’ is not derived from ‘ Banjik’ meaning “ trader” but is a corruption of “ Bawanjai” or “ Bawanjati” and has been applied to the branch so called because it comprises 52 clans.

(4) *Sarins* are not so called "on account of their being, or having been, at one time, ploughmen or cultivators," which they are not and have never before been. The name is the result of their having signed the "Widow Remarriage Bill," in the reign of Alla-Uddin Khilji, and having been, therefore, nick-named "*Shara-i-ain*," (*i. e.*, followers of the Muhammadan Law) since corrupted into '*Sarin*.'

(5) "Kukkar" (Khukran) is not derived from the name of a town, but is applied to the group so called, because members of nine of the Banjai sections, of which it is made up, joined the Khukkars, "*shekha* and *Jasrath*, in rebellion, and removed their residence to the territory of the latter.

We may further remark that, disconnecting Bawanjai from Chaujati (four clans), Panjajati (five clans), Chhaijati (six clans) and Barahjati (twelve clans) and giving it an arbitrary meaning, create the suspicion of intentional misrepresentation, which amounts to certainty, when we remember the words of Raja Banbihari Kapur, quoted above, and find, that, in a footnote, on page 55 of his book, dealing with the Saraswat Brahmans, the worthy Doctor himself says, that "Banjai is a corrupted form of Bayannajai (Bawanjai) which means 52 victorious clans."

Further on, Dr. Bhattacharya writes :—"Guru Nanak, the founder of the (Sikh) sect, was not a Sarin but a Banjai of the inferior Bedi clan. His descendants are called Bedis. The last Guru left no descendants living ; and the Sodhis, who are now venerated by

the Sikhs as his representatives, are the descendants of 1. Prithi Chand (elder brother of Guru Arjun) 2. Hargobind."

This statement is as full of childish mistakes as have been noticed above. Guru Nanak Shah was not the progenitor of the Vedi clan but was himself born in a Vedi family; and the Sodhis do not owe their origin to Guru Arjun's brother, Prithichand or Hargovind but to Sodhi Rai, after whom they are so called. Then, it is remarkable, that the worthy critic is not consistent even with himself. In one place, he assigns the first and the most important position to the Banjais, while in another says that "the Adhaighar Kshettris" (Dhaighar Khattris) "have the highest position in the caste." Similarly, while admitting that Guru Nanak Shah was born in a Vedi family, the Doctor had no hesitation in attributing the origin of the Vedis to him.

Dr. Bhattacharya says that the Khattris appear to be "lacking in manly vigour," while Sir George Campbell holds that they are quite "capable of using the sword when necessary." We leave it to the reader to judge, whether the decision of a European or that of a Bengali is to be accepted in respect of the military spirit of a nation.

Eighthly; in addition to the objections already noticed, the Rajput Maha Sabha of Agra has brought forward four very ingenuous ones. We reproduce them here, with their refutations, by the Khattri Hitkari Committee of the same town.

THE RAJPUT MAHA SABHA OF AGRA AND THE KHATTRIS.

Objections and Answers.

•OBJECTION No. 1.—The absence of any connection or tie either in the past or the present between the Khattris and the recognized Rajputs shows that the Khattris are not Kshatriyas.

Refutation :—It is admitted that there is not at present and has never before been a connecting tie or relationship between the Khattris and the Rajputs. But the statement, far from proving anything against the former goes against the latter. The objectors, altogether without reason or authority, assuming themselves to be pure descendants of the Kshatriyas of Manu, seem to be labouring under the false impression, that the Khattris claim to be in the same pedigree with themselves, and that the absence of a connecting tie is sufficient to disprove such a claim. It must, however, be observed, that such is not the case. The Khattris would certainly be falsifying their genealogy, if they were to stoop down to anything of the kind. Their contention, is, that they are the only pure descendants of the old Aryan Kshatriyas and as such stand genealogically and practically at the top of all the Hindu castes, except the recognized priestly sects, and that the Rajputs, made up of (1) the Chhattris or Kshatriyas of old who associated themselves with Chandragupta, (2) the Agnikulus and (3) the Scythian invaders are Kshatriyas of an inferior type. The taking in of Chandragupta, the mighty Raja of Magadha and the son of Maharaja Mahanand by a Sudra wife, by the Eastern Chhattris, with whom the Rajputs are associated, is a historical fact. The conversions at Mount Abu that form the origin of Chauhan, Solanki, Parmar and Parhar, all the four of whom rank high among the Rajputs, clearly prove, that the progenitors of these tribes

were converts from the other classes of India. The manufacturing of the present day Chhattris is, as observed by Mr Nesfield in para. 38 of his *Caste System* "a process still going on before our own eyes, and what is happening now has been in operation for the last two thousand years at least." The words of Captain C. D. Cunningham are also to the point. He says, "the Hindoos absorbed almost without an effort, swarms of Scythic barbarians, they dispersed Sacæ, they enrolled Getæ among their most famous tribes, and they made others serve as their valiant defenders" Then the Sanskrit writings of Pandit Harish Chandra Shastri of Delhi clearly show that the Khattris are true Kshatriyas, while the Rajputs are Kshatriyas of an inferior order; the *Ashraf-ul-Tarikh* speaks to the same effect, and the *Farishta* (pp 9 and 14) and *Ain-i-Akbari* (pp. 74 and 77) ascribe a comparatively recent origin to the Rajputs and in unmistakable language declare that they are inferior in descent to the Khattris.

Then, the fair complexion and physical features of the Khattris differentiate them from the objectors and mark them out as having a superior genealogy. Thus there cannot be and could not have been a connecting tie between the two communities under consideration and the objection instead of favouring the cause of the Rajputs turns the scale against them.

OBJECTION NO. 2.—The Khattris live in cities and towns—rarely in villages.

Refutation—This is true; but it does not prove anything against the Khattris or in favour of the Rajputs. It shows, as is the fact, that the Khattris in these provinces are the descendants of those who were drawn to this part of the country from the Panjab, during the period of Muhammadan supremacy, in consequence of their official connection with the

then existing Government (*vide* Ain-i-Akbari, Imadul-Saadat, Akbar namah, &c.) and are therefore to be found in cities and towns and chiefly at the capitals of Muhammadan rulers. The Rajputs, on the other hand, are found mostly in villages, because they have long been associated with the peoples of the country they inhabit. It is impossible to conceive, how *the Rajputs* could form it a ground of their attack against the Khattris. If it proves anything at all, it is to the effect that the latter have been dealing with the state and the aristocracy while the former form an agricultural class.

OBJECTION NO. 3.—The customs or rites of the one differ altogether from those of the other.

Refutation.—The rites and ceremonies of the Khattris are, as is universally admitted, in strict accordance with the provisions of Dharma Shastras and Sanskar Bidhis of the Aryan Kshatriyas, while those of the Rajputs are not. Next to the acknowledged tribes of Brahmans, the Khattris are the only people in India who perform these rituals in their entirety. The non-observance of these by the Chattris unmistakably proves that they are not the Kshatriyas for whom the Code of Manu was framed and by whom it was and is observed, while their observance by the Khattris is a direct proof of their high and pure genealogy. No impartial critic can draw any other conclusion from the difference in question. The existence of these Sanskars among the Khattris affords the strongest evidence of their Aryan Kshatriya descent, while their absence from among the Rajputs is a bar sinister to their superiority.

OBJECTION NO. 4.—The materials of food or drink taken by the one, without the least prejudice, totally differ from those taken by the other. The Khattris can never take any sort of meat, while the Rajputs freely indulge in every sort of meat with the exception of beef or any other preparation having the least touch with it.

Refutation:—If the “Rajputs freely indulge in every sort of meat, with the exception of beef,” they are not the Kshatriyas of the sort for whom the Institutes of Manu were intended. The renowned lawgiver distinctly prohibits the partaking of the meat of certain animals and birds (*vide* Manu Chapter V, verses 11 to 19) and says that he who intentionally eats any one of them, as the Rajputs, according to their own confession, in the objection in question, feel proud of doing, is immediately degraded.

It may also be stated here, that the assertion of the Maha Sabha, that the ‘Khatris can never take any sort of meat,’ is totally incorrect. There are thousands of Khatris who, publicly take meat without entailing excommunication from the caste, but they, unlike the Rajputs, take the flesh only of such animals the use of which they are allowed by the Dharma Shastras; the majority of its constituents, however in these provinces, have, under the influence of the Mathura Gowswamis, the Kasi Paudits and the Arya Samajists, become vegetarians.

It must also be observed, that while permitting the use of meat, with certain reservations, the Manava Dharma Shashtra observes, that the abstainer is better than the eater.

Ninthly; Mr. H. A. Rose, Superintendent of Census Operations, Panjab, writes :—

“It is evident, I think, that, admitting the term Khatri to be derived from Kshatriya, the modern Khatris are not all of the same origin. I find, for example, that in Peshawar two Hindu Tribes from Afghanistan, the Chandihok and Puri, are classed as Khatris.”

Mr. Rose is quite right in supposing, that all the tribes that call themselves Khatris and therefore happen to be classed as such as in Census Records, &c.,

are not of the same origin. But it is no argument for doubting the genuine descent of the real Khattris. There are some tribes who have simply assumed the designation of the caste and others who, having a sort of bastard relation with it, call themselves by that name, but who are not recognised as a part of the community by the constituents of the genuine groups. There are others still who, having adopted the tenets of another religion—a religion differing from what is commonly understood by the word Hinduism and necessitating the adoption of manners and customs not authorised by the caste, have been for ever alienated from the main stock but continue to call themselves Khattris. At the same time there are some who, in consequence of mutual disputes, long separation due to distant residence or some other similar circumstance, have formed themselves into a separate Endogamous group but continue to be universally recognised as true Khattris. It is very unfair to mix up all these various elements into one or to attribute a mixed descent to the proper and recognised Khattris, on the score of such tribes as, though belonging to a different origin, have simply usurped the appellation Khattri, or being bastards, have been excommunicated by the Khattris themselves, for some other racial defect, have lost the privilege to be included in the race, but continue to call themselves by the name it bears, and therefore happen to be classed as such in official papers. Such usurpations of the class name and such assertions of claim to descent by outcastes and denounced

and degraded tribes are a feature of all the Hindu castes, not even excluding the priestly one. It is quite arbitrary and unjust to draw any conclusion therefrom as to the proper constituents of the caste themselves. A careful study of the antecedents of the Khattris, their constitution and internal organisation and their features and complexion, will show, that they, of all the Hindus, have always been the most careful—we may say over-careful—in maintaining their national honour and have preserved their purity of blood, under the most trying circumstances and at considerable self-sacrifice. The very existence of rejected and non-recognised tribes is a strong evidence of their unwillingness to permit the creeping in of the smallest racial defect into their community or to tolerate any change of manners and customs that, from a Shastric or social point of view entails the loss of caste.

Tenthly; Mr. Rose writes :—

“It is also clear from the divisions among the Khattris, which do not intermarry, or which, if they intermarry, do not do so on equal terms, that the caste is a mixed one and not, at least in its entirety, of pure descent.”

It is a mistake, we must say, to suppose, that the non-existence of intermarriage between one major group and another or intermarriage on unequal terms between different sub-divisions of the same group or different sections of the same sub-division, argues a mixed descent. There have been circumstances that have resulted in separating one group from another and

striking at the root of the matrimonial tie ; but they have nothing to do with a racial or genealogical defect. For example, the agitation caused by the "Widow Marriage Bill," in the reign of Alla-ud-din Khilji, (which had to be dropped in the end) separated the Sarins from the rest ; but this does not justify anything against them in respect of descent. They certainly intermarry only amongst themselves, but are as good Khattris as they ever were and as pure in blood as any others. The Khukrans intermarry amongst themselves, ever since they joined the Khukars, Shekha and Jasrath in rebellion ; but it is idle to doubt their purity of blood on that account. In respect of descent, they are only a part of the Banjáis. The Gujrati Khattris, who, in consequence of their distant residence, have long been separated from the rest, intermarry amongst themselves ; but this does not warrant the conclusion that they have any blood defect in them. Mutual disputes and difficulties as to the means of locomotion in the past influenced the people to confine their connections to families happening to be their neighbours, and other similar circumstances have resulted in the formation of certain endogamous groups ; but that is no reason, why the genuine descent of any one of them should be questioned. As regards the Dhaighars, Charghars, Barahghars, Charjatis, Panjajatis, Chhajjatis, Barahjatis and the Banjáis (Bawanjatis) or the more recent territorial distinctions, Dilwalis, Lahōrias, Agrawalas, Sarhindias, and Purbias, &c., it is a mistake, as will be shown later on, to sup-

pose that they are endogamous divisions of the caste.

Respecting the rules of intermarriages on unequal terms, by which, we think, the objector means the practice under which a boy of a Dhaighar family may be freely married to a Charghar or a Barahghar girl, but a daughter of the former may not be so connected with a son of the latter, or by which a Seth (Dilwali Seth at least) will accept a Kakkar's daughter for his wife but will not marry his own daughter to his son, we must say that it is found to exist among the highest of Brahmans as well, and is based on the theory of *Kulinism*, *i. e.*, superiority derived from high state office, wealth, influence, the performance of some extraordinary exploit, special attainments, &c., in bygone days. The difference is simply artificial and owes its origin to the pride and vanity of those who once possessed some rank or influence. There is nothing in this to be wondered at. What is more natural for a man of wealth or position than to seek matrimonial alliance with his equals or superiors in rank, and to have such a connection with his inferiors only under the force of special circumstances. This prevails everywhere in the world and in all communities. Even Christendom is no exception to it. There too, a member of the Royal Family or the Aristocracy will have much hesitation in forming a marriage alliance with people below his rank. Then, there is another circumstance to be considered. In India, among the true twice-born, the father of the bride must lower himself and bow down before the

father of the bridegroom—indeed, he actually stands before him, with both his hands joined, and addresses him in a supplicating tone, when, after the nuptial ceremony, the married couple leave his house—and hence the vanity of those who once enjoyed influence and wealth, and commanded the respect of the rest, stands in the way of their consenting to humiliate themselves before those who once occupied a lower position in life, by giving them their daughters in marriage, although they have no objection to marry their own sons to their daughters. Exhibition of this vanity prevails among the Brahmans as well as among the Khattris. Thus, exogamous, endogamous and hypergamous divisions and sub-divisions have sprung among them also. Saraswat, Kankubj, Gaurh, Maithil and Utkala are all Brahmans and Brahmans of the highest Panch Gaurh type ; but intermarriages do not take place between them and they are therefore all endogamous; Jetli, Tikkha, Kapuriya, Jhingran, Kunwariya, Kaliya, &c., are all exogamous sections among the Saraswats ; and hypergamous sections or sub-sections are to be found in all priestly tribes. It is unfair to attack the social status of the Khattris on the ground of the existence of similar practices in their community. We shall discuss the rules of intermarriage among the Khattris later on in detail. What we have given here, is, we believe, quite sufficient to show that to draw from this state of things, any unfavourable conclusion regarding any section or sub-section of the Khattris, and then to argue that

the recognised race is a mixed one, is not only arbitrary but positively unreasonable.

It may not unjustly be observed here, that the simple fact of a family, tribe or part of a tribe having migrated to Afghanistan or any other locality and there having formed themselves into a separate endogamous group, or having ceased to have brotherly relations with the main groups of the race, is not sufficient to justify the presumption that they are not Khattris in origin or that they have not preserved the purity of their blood. To substantiate any such allegation, it must be proved that they have simply assumed the class name and that they have formed matrimonial connections with non-Khattris; and to justify an attack on the caste itself, it must be shown that the constituents of the main groups recognise such sections as a part of their community.

CHAPTER VII.

CLASSIFICATION.

The primary classification of the Aryans, which still survives among the Khattris, as well as among the Saraswat and other recognised Brahmans, side by side with the modern one, and is prominently brought to notice, in what is called the *Gotra Uchchar* or *Sakho-char*,—the tracing of one's genealogy, on the occasion of marriage—is a classification by descent. The whole tribe is divided into a certain number of sections, each called by a separate *gotra* after the name of its patriarch and professing to follow a particular *sutra* of a particular *shakha* of one of the four Vedas. Besides this, there are certain *pravars*, the names of three, four or five of the early ancestors of a clan, which denote, in what degree it is connected with the Vedic *Brahma* or *Raj Rishi* from whom the primitive stock to which it belongs is descended.

Thus a Khattri having five *pravars* in the *Angiras gotra* is connected in the 5th degree with the *Angiras*. We give below the details of the *gotras*, *pravars*, *shakhas*, &c., with the remark, that this was the classification ordained for and still exists among all the true twice-born races of India (Brahmans, Kshatriyas and Vaishyas) and that those wanting in it have no just claim to be the genuine and pure descendants of the ancient Brahmans or Kshatriyas or even to belong to the Aryans of old.

The Primary Classifica

Serial No.	Name of Primary Section or Gotra.	Veda.	Up Veda.	Shakha.
1	Kassypa ...	Samveda ...	Gandharva ...	Kauthumi ...
2	Kashyapa ...	"	"	"
3	Vatsu ...	"	"	"
4	Shandil' ...	"	"	"
5	Kaushika ...	"	"	"
6	Dhamanjai ...	"	"	"
7	Wachhil ...	"	"	"
8	Balsh ..	"	"	"
9	Katiyayana ...	"	"	"
10	Bharaddwaj ...	"	"	"
11	Up Manyu ...	"	"	"
12	Sankrit ...	"	"	"
13	Garg ...	"	"	"
14	Bhardwaj ...	"	"	"
15	Gautama ...	"	"	"
16	Vashishta ...	Yajur Veda	Dhanur ...	Madhiyandni.
17	Kavista ...	"	"	"
18	Parashar ...	"	"	"
19	Hamsal ...	"	"	"
20	Kausilya ..	"	"	"
21	Kautsika or Kautsa.	"	"	"
22	Angiras ...	"	"	"
23	Maunisa ...	"	"	"
24	Asilya or Ausilya ...	"	"	"
25	Kapilasya ...	"	"	"
26	Bhargava ...	"	"	"
27	Kapi ...	"	"	"
28	Kushik ...	"	"	"
29	Anlasya ...	Atharva Veda	...	...
30	Tritika Sinha or Shringi Trita.	Rig Veda ...	Atharva Veda	Ashvalayana.

tion of the Aryans.

Sutra.	Pravars.	Shikha	Padi.
Gaubhil ...	1 Kassyp. 2 Asit. 3. Deval. ...	Bam.	Bam
"	1 Naidhurva 2 Avatsar. 3 Kausika. 4 Lohit. 5 Kassypa.	"	"
"	1 Vatsa, 2 Chaivan. 3 Atyavan. 4. Anva. 5 Jamdagni.	"	"
"	1 Shandil. 2 Asit. 3 Dewal.	"	"
"	1 Kaushik. 2 Dev Raj 3 Adhurnashin.	"	"
"	1 Madhurachchandas. 2 Vishwamitra. 3 Dhananjai.	"	"
"	1 Wachchhil. 2 Aval. 3 Maun. 4 Lorbhiya. 5 Jamdagni	"	"
"	1 Khil. 2 Kushi. 3 Kaushik. 4 Kashyapa.	"	"
Katipayana.	1 Katipayana. 2 Vishvamitra. 3. Vashishta.	Dahin.	Dahin.
"	1 Angira. 2 Vrahaspati. 3 Bharaddwaj	"	"
"	1 Vashishta. 2 Yagvalkya 3 Up Manu	"	"
"	1 Sankhiyayana 2 Kil 3 Sankrit ...	"	"
"	1 Angira. 2 Vrahaspati. 3 Bharaddwaj 4 Shaunak. 5 Gang.	"	"
"	1 Bharadwaj. 2 Angira. 3. Vrahaspati.	"	"
"	1 Angira. 2 Vrahaspati. 3 Gautama ..	"	"
"	1 Aika Vashishta...	"	"
"	1 Kavista 2 Dev Raj Vishvamitra ...	"	"
"	1 Vashishta. 2 Sankrit. 3 Parashar ..	"	"
"	1 Vasila. 2 Dharnishu. 3 Saraswata.	"	"
"	1 Vishwamitra. 2 Aghmershan. 3 Madhuchandas.	"	"
"	1 Kautsa. 2 Angiras. 3 Pandnushchi.	"	"
"	1 Angira. 2 Bharaddwaj. 3 Vrahaspati. 4 Samarjan. 5 Marjan.	"	"
"	1 Maunisa. 2 Bhargava 3 Vedhus.	"	"
"	1 Asilya. 2 Vasilya. 3 Kausilya ...	"	"
"	1 Kapil. 2 Odar. 3 Devraj ...	"	"
"	1 Bhargava. 2 Chivan. 3 Atyavan ...	"	"
"	1 Angira. 2 Amodh. 3 Vairaksh ...	"	"
"	1 Kushik. 2 Bihikasya. 3 Swetap ...	"	"
Ashvalayana.	.....	Bam.	Bam.
...

In addition to this classification, the Kshatriyas of the various *gotras* were subsequently divided into Suryabansis, Sombansis or Chandrabansis and Agnibansis, each section including the members of various *gotras*. These again, as time rolled on, happened, under various circumstances, to be sub-divided into Mehras, Kapurs, Khannas, Seths, Tandans, Kakkars, Mahendrus, Sodhis, Vedis, &c. Thus the Mehras, Kakkars, Dhawns Mahendrus, Boharas, Chopras, Suris, Sahgals, Sodhis and Vedis belong to the Suryabansi (Solar) section, the Kapurs and Khanahs to the Chandrabansi (Lunar) dynasty, the Sarins include both of these, and the Tandans fall under the Agnibansis. Some of these assumed a designation expressive of the dynasty to which they belonged, others happened to be called, as they are, as a mark of honour for the performance of some extraordinary exploit and others were so named on account of some remarkable circumstance prominently distinguishing them from the rest.

The Suryabansis, it may be observed, are looked upon as superior to the Chandrabansis. This may be due to the fact that the Sun, from which the former derive their name is a superior luminary as compared with the Moon, the source of the latter's designation, or to the performance of more meritorious deeds by the Solar families than those performed by the Lunar ones.

We must also observe here, that we do not share the general opinion, that the Suryabansis, the Chandrabansis and the Agnibansis are so called because they

are the descendants of the Sun, the Moon and the Fire respectively, and that each group is therefore connected with a separate ancestor. In the first place the very idea of such a birth is absurd in itself. Secondly, the existence of more than one *gotra*, in one section, the absence of the names of Solar and Lunar Royal families from among the Brahmans, having the same gotras as the Kshatriyas, and the recitation of the Gotra Uchchar or Shakhochar, all very pointedly show that the principle at work in the formation of the three dynasties was not based on descent. 3rdly, had these names been derived from the names of their ancestors, there would have been only three *gotras* amongst the Kshatriyas—for *gotras*, as we have said before, are nothing more nor less than the names of the patriarchs of the tribes to which they belong—and these only would have been prominently kept in view by the Hindu Dharam Shastra writers in their injunctions against matrimonial connections between the descendants of the same ancestor. But such is not the case. The lawgivers use the word *gotra*—which is different from a dynasty—on the occasion. We are inclined to think that the division by *gotras* is a division by descent, while that into Suryabansis, Chandrabansis and Agnibansis, has nothing to do with descent. The Sun, the Moon, and the Fire might have been the emblems of the Solar, Lunar and Agnibansi kings, respectively, or the objects of worship amongst them ; and they might have therefore called themselves by these names, just as the *Yorkists* and the *Lancastrians* were

called the *White and the Red Roses* in England ; the *Lion*, the *Bear* and the *Eagle* signify the *English*, the *Russians and the French* in our own day ; the retreat of the *Crescent* means the retreat of the *Turks* and the defeat of the *Celestial Army* conveys the idea of a rout of the *Chinese Columns*.

A further classification of the Khattris seems to have taken place in the reign of Alla-ud-din Khilji. It is said, that, once a large number of Khattris fell in a battle in the Deccan campaign; their widows and other female relatives, as is the custom of the caste, went to the bank of the river Jamna, to take the usual ablution bath, at the bathing ghat near the fort at Dehli. There they were bitterly lamenting the loss of their dear and near ones. Their heart-rending shrieks attracted the notice of the favourite queen of the Emperor, whose palace commanded a view of the place. The tender-hearted lady, closely observing the afflicting scene, could not help feeling pity at their wretched lot and was really shocked to hear from her hand-maid that such of the poor creatures as had been bereft of their husbands, not a few of whom were still within their teens, were ever after to lead the most miserable life imaginable. Her soft heart was deeply moved when she learnt that they would live a wretched life in a state of perpetual widowhood, shorn of all their jewelry, wearing the most dirty clothes and contenting themselves with one coarse meal a day, up to the very end of their lives. She felt

a genuine sympathy for them and could not help thinking again and again over their painfully miserable lot and at last resolved to move the Padshah, to enforce widow marriage on the community. This she did, and was successful enough to convince him of the necessity of following her advice. Her vivid description of what she had seen with her own eyes and heard from her maid, touched the Emperor's heart and made an impression on his mind. He determined firmly to take prompt measures to alleviate the sufferings of the objects of her sympathy. No sooner was the Darbar held the next day than he sent for his Diwan, a Khattri by caste and Udharma by name and commanded him to exert his influence in giving effect to the wishes of the Empress. The Diwan assented to the scheme and, summoning Lallu and Jagdhar, the Chowdhris of the caste, to his presence, made known to them the will of the mighty sovereign, with the request that they should co-operate with him in the matter and do their best to have the reform carried out. These brothers, for such the Chowdhris were, at first expressed their unwillingness to accept the proposal or even to seemingly apply their shoulders to the wheel ; but, compelled by repeated entreaties of the Diwan, they reluctantly agreed to summon a Panchayat and to lay the whole plan before them for consideration and acceptance. The notice of the proposed meeting was accordingly circulated among the members of the community ; but it did not find favour with them. The subject became the common topic

of the day in all Khattri households ; and Udharma's motion was universally denounced. If any body referred to Lallu and Jagdhar and shook his head significantly at the influence they could exercise, he immediately received the blunt reply "*Aisi Tesi Lallu Jagdhar ki*," i. e., "Fie! Down with Lallu and Jagdhar!," words which have become proverbial and are still repeated by the public on certain occasions. At last the meeting was convened; the question of the remarriage of widows was submitted to the assembly for decision; just then, the mother of the leaders of the caste (Lallu and Jagdhar) sent for her sons and enquired of them, what the Pancháyat was called for and what were they going to do? "To introduce widow-marriage in our caste, under the command of the Pádsháh," was the prompt reply of the sons, who were not prepared for the front she was to make. The good old lady was, as it were, thunderstruck at the idea, and, burning with indignation, requested them to desist from their purpose. She entreated, expostulated and remonstrated by turns, and, in the end, seeing no good resulting therefrom, threatened to go unblushingly to the assembly they had called together and to apply for her own remarriage, if they did not listen to her. This bold threat of hers was not unavailing. It failed not to have the desired effect. Lallu and Jagdhar's eyes were opened to the serious consequences of the Emperor's innovation ; they indeed felt ashamed of what they were doing and determined not only to sever their connection with the movement

set on foot but also to resist it to the best of their power. The Sabha was instantly dissolved ; Udhar Mal could only get a limited number of signatures to what we may call "The Khattri Widow Remarriage Bill." Up rose Lallu and Jagdhar and conveyed the news of the impending danger to their brethren in all the four corners of the wide Empire. The intelligence spread with the rapidity of lightning from one place to another ; monstrous Khattri meetings were held in all parts of the country ; and party after party began to pour into the capital. some of the Mehra, Kapur and Khanna families (Khanna signifying half) were the first to move; then followed another group including Mehras, Kapurs, Khannas and Seths ; next came another band consisting of the members of twelve clans, Tandan or Tannan, Khakkar, Talwar, Dhawn, Bahal, Mahendru, Budhawan, Buhara, Vij, Sahgal or Saigal, Chopra and Tani (or according to some Sur or Suri). These were succeeded by a fresh instalment of fifty-two sub-sections ; and, in a short time, the whole Khattri Community of India was in a state of agitation and ferment. Crowded meetings were held at Dehli to submit protests against the proposal to the Emperor; a deputation waited on the Durbar to represent the case ; and all, in a body, prepared to have recourse to arms, if the Mighty Monarch paid no heed to their prayers and entreaties. " The excitement became a mania and the mania a frenzy." " Down with the unholy proposal. Down with Udhar Mal and his companions !" was the cry that went round the

circles of the caste. "We will maintain our honour against the most fearful odds ; we swear, 'with her to live, with her to die,' " was openly uttered by all and every one of the offended people." "Honour or Death," was, so to speak, their watchword and reply. At last the powerful Alla-ud-din was obliged to give way. The proposal objected to was dropped. But, at the same time, the Khattris were dismissed from military service and left free to do as they liked in the matter of adopting or rejecting the reform suggested to them. This decision too did not satisfy the refractory band. Deprived of the means of their subsistence, they still threatened to break out into rebellion and compelled the sovereign to permit them to levy a tax, at a certain rate, in the form of brokerage, on all commodities sold in the market, in order to maintain themselves. Thus the agitation subsided but not without leaving behind its marks on the caste. Their entire organisation underwent a complete change. The primary movers of the agitation were considered to be the brightest jewels of their race and given the now proud title of "*dhai ghars*," because they belonged to two sections and a half ; the second band were placed the next in order and were called the "*char ghars*," because they consisted of four sections ; the third group that joined the movement were named the "*barah ghars*," because they consisted of the members of twelve sections ; the fourth party were given the name "*Bawanjatis*" or "*Bawan-jais*" or "*Banjais Kalan*," because they consisted of

52 clans ; and the rest, who took an active part in the agitation and signified their consent to the common dissent, were designated the "*Bohjatis* or *Bohjais*, now called "*Bawanjais*" or "*Banjais Khurd*," because they came next to the "*Bawanjatis*" and comprised many sections of the caste. As to Udhar Mal and his companions, who had signed the widow re-marriage deed and had therefore kept themselves aloof from all the bustle and noise created by their brethren, they were given the nick-name of "*Shara-i-Ain*" (the followers of the Muhammadan Law) which has now come to be changed into "*Sarin*" (*vide* Ashraf-ul-Tarikh and Sardar Bahadur Amin Chand's "*Tawarikh-i-Qaum Kshatriyan*, p. 21.")

Mr. Ibbetson thinks, that the origin of the term '*dhai ghar*' lies in the fact, that the families of that division, while contracting marriages, have, as a rule, to exclude not only the father's clan but also such families of the mother's clan as are closely connected with her, and thus reduce the number of clans available for intermarriage (from four) to two and a half." But this seems to be improbable. In the first place, if the suggestion be considered to hold good, similar explanation of the terms "*char ghars*," "*barah ghars*," &c., should be forthcoming, which is not the case; and in the second, though the "*dhai ghars*" generally confine the marriages of their daughters to only two and a half sections, out of the four into which they are sub-divided, yet they have no scruples whatever to take their wives from the other clans. It

may be argued that it is only the marriage of a daughter that is taken into consideration and that this being actually confined to two sections and a half only, the theory admits of no objection. But if the principle enunciated by the learned ethnologist were a correct one, the "*char ghars*" would have been also called "*dhai ghars*," for they are also divided into four and the very four sections which are now-a-days found among the "*dhai ghars*," and the same rules of intermarriage obtain amongst them also. To them also the number of sections available for the marriage of a daughter is limited to two and a half. Similarly, the "*barah ghars*" would have been called "*sadhe chaudah ghars*" ($14\frac{1}{2}$ clans); for, the father's clan and the families closely connected with the mother's household are avoided by them also, while the four of the "*dhai ghars*" and "*char ghars*," which are totally different from their own, are open to them for such connection. On the other hand, the splitting up of a community in the manner described above and the naming of the groups thus created after the number of families holding a common opinion or jointly exerting themselves in pursuance of a common object in opposition to others, on the occasion of a division on any point, in the caste, has been a common occurrence among the Khattris. The "*Panjajatis*" and the "*Chhajatis*" are living instances of this nature ; and, not long ago, the Khattris of Bareilly narrowly escaped a division into "*chhai ghars*" and "*saugh ghurs*."

Remarking on the classification noticed above, the author of the *Ashraf-ul-Tarikh* says : — “ The Sarins were refused all brotherly connection by Lallu and Jagdhar for their attitude in the struggle against the institution of widow re-marriage in the caste and have been ever since then looked upon as aliens.” On the other hand, as would appear from an article published in the *Sarin Sabha Journal* of Lahore, the Sarins claim the honour of being the most exalted portion of the Khattri race. They are, they say, the trunk and others the branches only; they, the fountain and the rest the streams issuing from it. Some of them would derive their name from “ *Saddin* ” (سدین) and allege that they are so called because they consist of hundreds of clans ; others would connect it with “ *Suren* ” (سورین) the plural of “ *Sur* ” (a god) and argue that they are so designated because they are as pure as the gods themselves ; and others still would not only discredit the views of the author of *Ashraf-ul-Tarikh* and *Sardar Bahadur Ami Chand* but even turn the scales against the rest of the Khattris and say, that the case is just the reverse of what has been stated by these writers. They would make us believe, that all the Khattris attached their signatures to the “ *Widow Re-marriage Bill*,” with the exception of the “ *Sarins*,” who kept aloof and fought desperately for their honour ; and hence came to be known as “ *Suren* ” (the Brave), subsequently corrupted into “ *Sarin*.” And, further still, some of them go back to the epic age and pre-

sume, that "*Sarin*" is the name of that branch of Kshatriyas who "took the Saran" (sought the protection) of Parsarama, the Axe-wielder, and were not only spared and pardoned but also blessed by him. In spite of these bold assertions, however, the Sardar Bahadur maintains his previous opinion ; and he is perhaps not mistaken. In this opinion he is supported not only by Mr. Crooke, but by an Indian Antiquary too.

Anent the Bawanjai, Sardar Bahadur Ami Chand, in his history, says, that, in addition to their generally known sections, they have another classification into Mehra, Kapur, Tandan, &c., resembling that of the "*dhai ghars*," "*char ghars*" and "*barah ghars*." Similarly the Sarins have many names in common with the other Khattris. It is clear, therefore, that the very many sub-divisions of these two groups are not the primary sub-divisions of the race. They appear to have all had their origin in the Muhammadan period and resulted from a multiplicity of circumstances. Thus, the descendants of those who betook to the profession of reading and writing are called Mahtas ; of those who dealt in Pindhar, Pindharis ; of cloth merchants, Bajaj ; of money-changers, Sarraf ; of accountants, Hisabi ; of purifiers of silver, Chandiphunk ; of dealers in gold, Soni ; of physicians, Tib ; of braziers, Thatera ; of Chaudhris, Chaudhris, or leaders of clans ; of Kanungos, Kanungo ; and of those who entered the service of sovereigns as store-keepers, Bhandaris. Similarly,

Sapmar or Sarpmar is the nick-name of those whose ancestor killed a serpent; Sikh is a corruption of Shish; and Jadhar applies to those whose ancestors were defeated in a quarrel. The springing up of such names has been a common thing in every age and nationality. In our own day we see, that one of the Khattri families has come to be nick-named "Namak Harámi"; that the adherents of His Highness the Maharaja of Bardwan are called Rajajatis; and that the supporters of England-returned young men, who proceeded to that country to qualify themselves as Civilians, Doctors and Barristers-at-Law, are called *Viláyatis* and those against them the *Desis*. The circumstances existing now may pass away, but the names will very probably continue to keep up the memory of the incidents that have given rise to them, just as the names Whigs and Tories, Liberals and Conservatives carry us back to the circumstances under which they originated and the designations "Unionists" and "Gladstonians" will remind the future generations of England and other countries of the splitting up of Liberals into two parties, on the Irish "Home Rule Bill."

And again; other circumstances, of greater importance than those connected with the sub-divisions of the Banjais and the Sarins, have given rise to further divisions of a far-reaching and permanent character among the Khattris. Nine of the sections of the Banjais, many of whose constituents joined the Khukkars, Shekha and Jasrath, in their rebellion, and

removed their residence to the territory of the latter, have contributed to the formation of a group, which constitute a separate endogamous class. Another party, comprising a large number of members of five sections of the Banjais, removed themselves to Dehli and similarly formed themselves into a separate, though nominally, endogamous brotherhood, and are now called the Panjajatis. So also the Peshawariya branch of the Banjais has acquired the character of a totally different clan and has a separate classification of its own. Thus, in consequence of residence, there have sprung up the conventional and arbitrary territorial distinctions of Lahoria, Dilwali, Agrawala, Sarhindiya and Purbiya; and a group, belonging primarily to Gujrat in the Panjab or, by settling in Gujrat of Kathyawar, Dekkan, are called Gujrati or Brahma Khattris and form to all intents and purposes a separate class of their own. These are found for the most part in the Nizam's territory and the Bombay Presidency. So also, the Khattris who adopted the tenets of Guru Govind Singh have come to be classed as a separate brotherhood, under the designation of Sikhra Khattris, while those that live across the Indus, have, long ago, ceased to have any connection with their Indian brethren. As to the Roras or Arorbansis, Bhatias and Sudhs, they are not even recognised as Khattris by the main body of the caste. Besides these, Sardar Bahadur Ami Chand mentions a tribe, living in the Native State of Chamba, in the valleys of Kangra, whose members call themselves Khattris. But the

picture he draws of them and the remarks he offers as to their social status show, that they are not Khattris after all. They are said to have migrated to that territory in the Muhammadan period and to have entered into connubial relations with the aborigines of the land. This circumstance alone, to say nothing of their mode of life, &c., is sufficient to render their claim to the honour of being *dhai ghar* Khattris, which, the Sardar Bahadur says, they still pretend to be, altogether futile.

Thus the Khattri caste, taking the term in its widest possible sense, happens to be divided into the following endogamous groups :—

A.—KHATTRIS PROPER.

Group I.

1. The Dilwalis. 2. The Lahoria Chaujatis. 3. The Agrawala Chaujatis. 4. The Panjajatis. 5. The Chhaijatis. 6. The Barahjatis. 7. The Bawanjatis or Bawanjais or Banjais Kalan. 8. The Bohjatis or Banjais Khurd. 9. The Purbiyas or Pawadhe, *i. e.*, Purvādhe or eastern half. The first eight of these are called Pachhaiyans or Pachhrādhe, *i. e.*, western half.

Group II.

1. The Bare Sarin. 2. The Chhote Sarin.

Group III.

The Khukran Khattris.

Group IV.

The Gujrati or Brahma Khattris.

Group V.

The Sikhra Khattris.

Group VI.

The Peshawariya Khattris.

Group VII.

Khattris living beyond the limits of India.

B.—NON-RECOGNISED KHATTRIS.

Group I.

The Roras or Aroras or Arorbansis.

Group II.

The Bhatias.

Group III.

The Sudhs.

Group IV.

The so-called *dhai ghars* of Chamba.

Notes and Explanations, with Sections and Sub-sections of the above.

THE DILWALIS.

The origin of the word Dilwali is a disputed point. Some say, that it is derived from Dehli or Dilli and has been given to the constituents of the clan because their ancestors, when they removed themselves from the Panjab proper, settled in Dehli and made it their permanent residence. Others declare, that it comes from Dilwal, the original home of the ancestors of the clan, in the Punjab, and support their view by referring to the rites and cere-

monies of the Khattris of Shahpur and Khusháb, &c., in the Trans-Jhelam territory, which they say, resemble those of the Dilwalis in N.-W. Provinces and Oudh. From an examination of the original documents in the possession of Soron-Ganga Brahmans, the term Dilwali seems to have existed as early, at least, as the 15th century of the Christian era. "These Pandus," says Master Beni Ram, "possess in original the properly sealed and signed testimonials of such persons as have had the honour of being at the sacred place, from time to time, on pilgrimage. In these papers, most of which are in the Persian character, some pilgrims expressly prescribe themselves "*Dilwali Khattris*. The oldest of them that I examined reached back to the year 1546 of the current Hindu era, *i. e.*, 1489 A. D."

The Dilwalis all claim to be "*dhai ghars*;" some Tandan families are looked on as "*chhai ghar*," and the Mahendras too are not accepted as "*dhai ghar*," and generally intermarry among themselves. But they cannot be said to be an endogamous group. As a matter of fact, the daughters of the Purbias, Lahorias, Agrawalas, Bahals and Vijs are found married to their sons, while the Khattris of Bareilly, though Dilwalis, not unfrequently take their wives from among the Purbias and marry their own daughters to the Dilwalis of Agra and other places. Similarly, the Dhawns of Benares, who are Purbias and have always had intermarriages with the Purbias, and two of whom, we know personally, are married in a Purbia family at Kalpi, have been, since

no recent date, giving their daughters in marriage to the Dilwalis of Agra, Lucknow and Shikohabad, &c. The marriage of a Khanna girl with a Dilwali lad has not also been a totally missing item; and we know two instances at least in which Dilwali girls were married to the Khattris of other clans, one to a Buhara and the other to an Agrawala. Again, there are two branches of a Mehra family, one of which is included among the Dilwalis and the other among the Purbias; and instances of the wife of a Dilwali having, on her mother's side, a blood relation with the wife of a Lahoria or an Agrawala are not wanting. Also, it is no secret, that the Kapurs of Patna, who belong to the same ancestry as the Dilwali Kapurs of Meerut, do not generally hesitate to take their wives from among the Purbia Khattris but not unfrequently marry their own daughters to the Dilwalis and are sometimes themselves married to Dilwali girls. Hence we conclude, that marriage connections with Lahorias, Agrawalas and Purbias were not at all discarded by the Dilwalis until a very recent date, and that, the opinion—unwholesome opinion we should say—which would put a stop to such intermarriages has not yet had its full effect.

In the Dilwali clan, the Kapurs have no intermarriage relation with the Kakkars, and the Seth Kakkars with Seths and Kakkars both. The Seths do not object to taking their wives from the Kakkar section but would not condescend to give their own daughters away to them in return. This degradation of the Kakkars, among the Dilwalis, is ascribed to a mis-

understanding between them and the Kapurs, occasioned by the breach of a marriage contract (Sagai), in which the Kakkars defied the whole community and rudely set the Panchayat decision at naught. Some disbelieve this theory and attribute the existing attitude of the Kapurs and Seths towards the Kakkars to some impropriety on the part of the latter in the marriage of a Kakkar boy with a Kapur's daughter. The bride's father, who was a very rich man, asked his son-in-law, on a certain occasion, to demand of him anything he liked and promised to meet the demand in full. The lad instigated by his father and other relatives, present at the time, surprised the whole assembly by demanding the surrender of his whole movable and immovable property by the Kapur. Efforts were made to dissuade him from his ungenerous demand, but all to no purpose. At last, the noble father of the bride, transferred the whole of his estate to her would-be lord and turned a hermit. The consequence was, that the higher sections of the Khattris severed all marriage connection with the Kakkars; and the present relations of the latter with the Kapurs and Seths only serve to keep up the memory of this sad incident. The Dilwalis comprise seven sections, Mehra, Kapur, Seth, Tandan, Kakkar, Seth-Kakkar and Mahendra.

Mehra or *mahrotra* (from Sanskrit *mahr*, the sun) is the name of a section of Khattris, who belong to the solar branch of Vedic Kshatriyas.

Kapur (from Sanskrit *kapur*, the moon) is the designation of a Khattri section, which is so called because its constituents are descended from the Lunar branch of the old Vedic Kshatriyas. According to some, the word has its derivation in Sanskrit *kar-pakar*, the sun, and is the name of a Suryabansi clan of Khattris. We are not inclined to accept this view, inasmuch as the Kapurs are *sombansi* Khattris of the Kaushika gotra. Another story, current among the common people to account for the origin of the designation is, that a wealthy Khattri was in the habit of supporting the poor and rendering all the help he could to the members of his own community. Soon his fame spread far and wide and the people gave him the proud title of *Kapur* (camphor) comparing his reputation with the fragrance of the thing.

Seth is a corruption of the Sanskrit *sareshṭ*, signifying highest. It is the designation of a section of Khattris who belong to the Suryabansi branch of the old Aryan Kshatriyas and are the descendants of a man who was the foremost in his time in deeds of public good. It is said, observes Pandit Dwaraka Prasad, in his "Khattri-kul-Chandrika," that, in addition to his other golden deeds, he defrayed the expenses of the marriages of 125 girls and 525 sons of poor Saraswat Brahmans, from his own pocket, and the Brahmans in return conferred upon him the proud title of *Sareshṭ*.

Tandan or *Tannan*, as it is otherwise called, is derived from "*tan*," ready to fight. The word "*tan*" is the root of *tanta*, signifying quarrel or war, and

is still used in its original sense in such expressions as "*Ap to bāt bāt par tan hūe jāte hain*" (you show your readiness to fight at every word). Some would derive the word *Tandan* from Martand, the sun, and make it the name of a Suryabansi section of Khattris. But we would not admit the accuracy of this far-fetched explanation, for the simple reason that Tandans are Agnibansis on the authority of Manu, Chapter III., verse 197 and Rig Veda I. 31. 1.

श्लोक

सोमपा नाम विप्राणां क्षत्रियाणां हविर्भुजः ।

सोमपास्तु कवेः पुत्रा हविष्मन्तोऽङ्गिरः सुताः । मनु० अ० ३।१८७ ॥

अर्थात् क्षत्रियों के पूर्वज हविर्भुज् अङ्गिरस् के बेटे हैं और हविर्भुज् नाम अग्नि का है । जैसा रघुवंश के प्रथम सर्ग में कवि कालिदासने लिखा है :—

श्लोक

विधेः सायन्तनस्यान्ते स ददर्श तपोनिधिम् ।

अन्वासितमहन्धत्या स्वाहयेव हविर्भुजम् ॥

वेद भी यही कहता है । यथा :—

त्वमग्ने प्रथमो अङ्गिराः ऋ० १।३।११ ॥

अर्थात्—हे अग्नि ! तू पहिला अङ्गिरस् है ॥

और अङ्गिरस् वंश वालों का ही नाम अङ्गिरस् हुआ । सारांश यह है कि श्रुति स्मृति के अनुसार अङ्गिरस् गोत्री खत्री जो आज कल टण्डन के नाम से विख्यात हैं, अग्नि वंशी हैं ॥

Kakkar.—The origin of the word Kakkar has been differently traced by different persons. One observes that it is derived from *kara lagna* and is applied to the section in question because its constituents come from the solar line of Kshatriyas. Pandit Dwarika Prāsād, the author of “Khatti-kul-Chandrika,” writes:—“A certain Saraswat Brahman of the Kunwariya section, who are the family priests of the Kakkars, had a supremely beautiful daughter, who had completed the first two or three years of her teens, without having been married to any person. She was one day passing by the road, when she happened to attract the attention of a Kandhari General of Forces, who immediately sent for her father and demanded of him her hand in marriage. The Brahman flatly rejected the proposal, with the result that he and all his family were cruelly killed and the damsel snatched away by force. The poor girl was accordingly taken to the general’s house ; but she ended her life by committing suicide, before she could be brought to his bed. The news of this horrible tragedy reached the ears of a powerful client (jijman) of the murdered family ; and he thought it to be his duty to avenge the wrong done to his “*prohit*,” by blotting out the name of the *Muslim* from the face of the earth. He called a large number of men and, not only killed the general but burnt his house to ashes. This gave him the name of Khakkar, (one who reduces to ashes) which, in its corrupted form Kakkar, is the appellation of his descendants.”

Mahendra (from Sanskrit *Mah Indra*, Lord of the Earth) is the name of a section of Khattris, who are the descendants of a man who liberally opened his granaries to the Saraswat Brahmans and the Khattris, during a famine and thus saved a thousand lives from death. The Brahmans, fully appreciating his golden deed, paid him the tribute of thankfulness and, observing that he had proved another Indra to them, conferred upon him the title of Mahendra, by which his descendants are now called. Some assert that the section is so named because the ancestor of its constituents was a commander-in-chief. The Dilwalis, as a rule, hesitate to give their daughters in marriage to Mahendras, though there are instances in which they have accepted theirs, but even the taking of Mahendra girls has always been looked on as somewhat degrading, most probably because Mahendras generally take their wives from the Baraghars of other clans.

The *Seth-Kakkars* would be rather Seths than Kakkars by descent. But their claim has no legs to stand on. They have the same *gotra* and the same section of the Saraswat Brahmans for their family priests as the Kakkars; and their family deity is also the same. We have no reason to deviate from the long-standing and generally accepted view, that they are Kakkars by descent and Seths by adoption.

THE LAHORIA

Chaujatis or Charjatis.

The Chaujati Lahoria Khattris are divided into "*dhai ghars*," "*char ghars*" and "*barah ghars*"; and

each of these three divisions consists of the same four sections, Mehra, Kapur Khanna and Seth.* Hence the name Charjatis. These people consider themselves to be the Khattris of the highest order. As a rule, they do not marry their daughters beyond their own circle ; but there is no bar among them to the taking of a wife from among the Agráwálás or the Bawanjais. In some instances there have been intermarriages between the Lahorias and the Dilwalis also.

Remarking on the divisions and sections of the Lahoria Chaujatis, the author of the Ashraf-ul-Tarikh says :—

1. “The *dhai ghars* stand the highest among the Khattris in social rank. Their male members may be married in any of the four groups, “*dhai ghars*,” “*char ghars*,” “*barah ghars*” and “*Banjais*”; but they marry their daughters exclusively within their own circle. Similarly, the “*char ghars*,” who occupy the next grade in the society, may marry their sons among the “*char ghars*,” “*barah ghars*” and “*Banjais*”; but their daughters are espoused to the members of the “*dhai* and *char ghars*” only. And likewise, the “*barah ghars*,” who occupy the third place in Khattri society, give away their daughters in marriage to the “*dhai ghars*,” “*char ghars*” and “*barah ghars*” but take wives for their sons from among the “*Barah-*

* The true “*dhai ghars*” are Mehras, Kapurs and Khannas. The Seths have been added afterwards as a mark of honour for subsequent meritorious deeds.

ghars" and the "Banjais." The "Banjais" who stand the fourth in the Khattri caste, in the Panjab, marry their daughters in all the four branches, "Dhaighars," "Charghars," "Barahghars" and "Banjais"; but their sons can be married within their own circle."

2. 'There is a standing dispute between the "Mehras" and the "Sikhs." A "Mehra" will not take his seat where a "Sikh" happens to be seated, specially on the occasion of a ceremony; and should the former ever condescend to do so, the latter will leave the place immediately.'

'The rules of intermarriage enunciated above still continue to be in force; but a breach now and then actually takes place. When the father of a girl happens to be a very poor man and is not in a position to meet the demands of his own branch, in respect of dowry, he condescends, though reluctantly, to offer the hand of his daughter to a wealthy member of a lower branch of his community. The other party is only too glad to accept the bargain, and thinks it a piece of good fortune, in spite of the poor dowry he receives. Instances of this nature, though rare, are not wanting. To add to this, the "Bunjais," (urging that, as there were formerly no distinctions of superiority and inferiority among Khattris proper, as they are not inferior to any section or sections of their tribe in descent, and as the legend upon which the existing differences are based proves the superiority of the "*dhai ghars*" and "*char ghars*" to be simply arbitrary and conven-

tional) have started a movement to either compel the so-called higher branches of the caste to give their daughters in marriage to themselves or to stop inter-marriages with them altogether. Meetings have been held all over the Panjab to discuss the point. The Khattris of the other branches are on the horns of a dilemma; and some of them have condescended to confer their daughters on members of the protesting branch. A few such marriages have, we are informed, been already celebrated.

THE SARHINDIAS.

The Sinindhias or Sarhindias at Agra are, properly speaking, a branch of the Lahoria Chaujatis. They hold intermarriages with both the Lahorias and the Agrawalas, but to give their daughters in marriage to the latter is a thing of rare occurrence among them. A group of three of the Banjai sections is also known by the name Sarhindia. The Sarhindias at Agra are all Mehras.

THE AGRAWALA CHAUJATIS.

The Agrawala Chaujatis, the origin of which name has been already discussed, are also divided into "*dhai ghars*," "*char ghars*" and "*barah ghars*" and each of their three divisions also includes the same four sections, as those of the Lahorias. The only point of difference is, that the Seths are totally missing from among them and they have taken the Tandans in their place, in deference to the high regard in which they held Raja Todar Mal, the famous minister of the Emperor Akbar.

In respect of intermarriages, the Agráwálas espouse their daughters to the Lahorias, as well as to the members of their own branch ; but their sons are not generally married beyond their own circle. In some instances, a Dilwali marries the daughter of an Agrawala and the latter a girl of the Purbia Khattris. The Khannas now and then marry their girls to the Dilwalis.

Khanna, according to some, is a corruption of the Sanskrit “Shankhan,” the sun, and is used as the designation of a section of Khattris, who are Surya-bansis by descent. We cannot accept this view, firstly, because the resemblance on which it is based is a far-fetched one ; and secondly, because, as far as we have been able to ascertain, the Khannas are Sombansis, having Kautsika or Kautsa for their Gotra. The author of the *Ashraf-ul-Tarikh* says, that the word is derived from *khan* half and is the designation of the descendants of that one-half of a family that figured among the principal movers in the agitation against the “Widow Remarriage Bill,” in the reign of Alla-Ud-din Khilji. Pandit Dwarika Prasad Tiwari, a Kanoujia Brahman of Benares, gives the following story to account for the appellation, in his *Khatrikul-Chandrika* :—

“A certain Khattri’s son was married to the daughter of a very wealthy member of his community. He received a very rich dowry from the bride’s father; but the bridegroom demanded an enormous sum of

money as a present (*neg*) from his father-in-law, before partaking of the feast offered to the marriage party (*Barat*) at what is called the *jand* among the Khattris and *barhar* among the other tribes of India. The father-in-law offered a handsome amount which exceeded in value the customary *neg* on such occasions but fell short of what was demanded by the lad. This was not accepted. The obstinate boy insisted on having his demand satisfied in full. Expostulations were useless and entreaties vain. At last, his father, seeing no other way to the solution of the difficulty, diverged a little from the established custom, which requires the bridegroom to take the lead in a *jand* feast, and, with the exclamation "*Jai Lakshmi Narayan ki* (so God help me!)", began to partake of the food before him and set the business a going. The feast was brought to an end; but the bridegroom's father having over-ruled his son's demand and thus having met the question half way, the lookers-on called his family *Khanna*."

Munshi Sarwanlal says, that *Khanna* signifies half and is applied to the constituents of the section so named because they are the descendants of a family one half of which became Brahmans, while the other half continued Kshatriyas, in the Vedic age, in which a Kshatriya could become a Brahman and a Brahman a Kshatriya. This view is no doubt a reasonable one and is supported by the fact that the *Khannas* are also called *Ardha Kautsa* or one half of the *Kautsa*.

The Panjajatis.

The Panjajatis, the origin of which name has been already given in the fore-going pages, constitute a separate class altogether and generally intermarry within their own circle. But a connection with a male or female of another branch sometimes takes place. The home of the Panjajatis is at Amritsar and Lahore. The sections of which they are made up are:—

1. Berl. 2. Bahal. 3. Wáhlí. 4. Vij. 5. Saigal or Sahgal.

The Chhaijatis of Amritsar and Lahore.

The Chhaijatis are so called because they consist of six sections. These according to our information are:—

1. Tálwár. 2. Tannan or Tandan. 3. Jat Chopra. 4. Dhawn. 5. Kakkar and 6. Buhara or Bohra or Bahora.

Dhawn is a corrupted form of the Sanskrit *Dhawan* and means the carrier of news in a battlefield.

Buhara (from Sanskrit *Byuha*, the columns of an army arranged according to military rules) is the name of a section of Khattris among which, on the Dasahra festival day a sketch of the *Byuha*, drawn on the wall, is still worshipped.

The Barahjatis or Barah ghar Khattris.

The Barahjati Khattris consist of the following twelve sections:—

1. Dhawn. 2. Mahendru. 3. Kakkar, 4. Tandan or Tannan. 5. Tálwár. 6. Bahal. 7. Vij. 8. Sahgul or Saigal. 9. Choprá (Kanungo). 10. Buhará or Bohara or Wohara. 11. Sur.* 12. Badháván.

* Some would substitute *Tuni* for *Sur*.

Chopra.—The ancestor of the Khattris called by this name was a practised gambler at dice and enjoyed the reputation of being a “*Nal*” of his time. He was once sent for by the Seljuk Chief, Malik Jafar, and required to play at *chaupar*, with a man of Bálhik country in his presence. The bet was that, he who lost the game was to marry his daughter to the winner. The Khattri came out victorious and compelled the Balhik to marry his daughter to the Seljuk Chief. Thus he earned the reputation of being a *Chaupara*, whtch has now changed to Chopra and is used as the designation of his descendants.

Sur or *Suri* is the name of a Suryabansi section of Khattris. Some of the Hindu Ethnologists on the Khattri caste, observe, that they are the descendants of a Khattri who was the messenger of the Bijianagar State in the time of Balwant Singh and was honoured with the title of *Sur* (Brave) in recognition of his meritorious services in the course of an insurrection.

The Banjais Kalan.

The Bawanjatis or Bawanjais or Banjais, the origin of which name has already been discussed, consist of the following 52 sections :—

1 Akal. 2 Uppal or Opal. 3 Kanchan. 4 Kochar or Kochhar. 5. Kapohá. 6 Chaudhar or Chaudhrí. 7 Chandá. 8 Chaddhá. 9 Jaluta. 10 Jhánjhí. 11 Jhaloríyá. 12 Tangri. 13 Dhíyá. 14 Dhahná. 15 Dhummf. 16 Surí. 17 Dugal. 18 Darchhar. 19 Thápar. 20. Nandá. 21 Puráin or Purí. 22 Biggá. 23 Dahal. 24 Purág.

25 Wáhlí. 26 Bakkal. 27 Vedi or Bedi. 28 Brijmání. 29 Bhándári. 30 Bhadwá or Bhaddá. 31 Markar. 32 Mahtá. 33 Mauná. 34 Moram. 35 Mainrayá. 36 Madhwáná. 37 Madhuk. 38 Ratlá. 39 Rara. 40 Rana. 41 Soni. 42 Ratula. 43 Sharbir. 44 Solwár. 45 Sachcharwál or Sachchar. 46. Sethí. 47. Sidh or Sikh. 48 SÁNGÍYÁ. 49 Sarní. 50 Hasráná. 51 Hiráná. 52 Bahal. *Chaddha*, signifies a horseman. *Vedi* is the appellation of a section of Khattris whose ancestors were initiated in the *Vedas*. It was in this section that Guru Nanak Shah was born.

Kochar (from Kawach) signifies an armourer or one clad in armour.

Uppal has for its literal meaning a stone. Figuratively it signifies as hard as stone.

Jhanjhi.—The Jhanjhi Khattris, it is the opinion of some persons, derive their name from Jhaniwal, a small locality, close to Dipálpur in the Panjab.

The following is the classification of the Bawanjáis in the Richná Duáb.

A.—Bahrian.

1. Dugal. 2. Abhaya. 3. Púrí. 4. Nandá.
5. Wadhar or Badhari. 6. Kochar or Kochhar.
7. Uppal. 8. Handá. 9. Mangal. 10. Abhi.
11. Kulhar. 12. Bhallá. •

B.—Dharmán.

1. Asrí. 2. Bahámá. 3. Samí. 4. Bahat.
5. Bhambári. 6. Bahtari. 7. Bhopar. 8. Patpáti.
9. Bedí or Vedí. 10. Bajáj. 11. Bhandári. 12. Tullí.

13. Thápar. 14. Chaltí. 15. Jadhar. 16. Janrath.
 17. Johar. 18. Chaudri. 19. Dhir. 20. Dahal.
 21. Dhopar. 22. Dilawri. 23. Rekhi. 24. Sachchar.
 25. Soní. 26. Sírí. 27. Soí. 28. Sarní. 29. Sabal.
 30. Siál. 31. Sarráf. 22. Chathatti. 33. Katiyál.
 34. Lambá 35. Lakhdání. 26. Mal. 37. Madhuk.
 38. Barha or Warha. 39. Wásin. 40. Bachher.

THE PURBIAS.

The term Purbiás or Pawádhe is applied to those Khattris who have made the Eastern districts of India, from Etawáh to Calcutta, their home. They have the following divisions and sections among them :—

I.—Dhát ghar.

1. Mehrá or Mahrotra. 2. Kapúr. 3. Khanná.
 4. Tandan.

Chár gkars.

1. Mehra. 2. Kapur. 3. Khanná. 4. Tandan.

Barahghars.

1. Mehrá. 2. Kapur. 3. Khanná. 4. Tandan.
 5. Seth. 6. Buhara. 7. Kakkar. 8. Dhawn. 9.
 Mahendru. 10. Vij. 11. Choprá. 12. Sahgal or
 Saigal.

Bawanjatis.

(ABOUT 17 SECTIONS.)

1. Budhwár. 2. Tálwár. 3. Bahal. 4. Kochar
 or Kochhar. 5. Ghíyá. 6. Súr. 7. Jhánjhí. 8.
 Handa. 9. Malakh majirá. 10. Mahra. 11. Tulsi
 Nandá. 12. Pasrá. 13. Gangí. 14. Jaluta. 15.
 Binayak. 16. Purain or Purí.

The Purbias are commonly looked upon as an inferior clan by the Pachhaiyans ; but, for aught we know, they have more of the Orthodox Hindu in them than their proud brethren of the west, and observe the rules of their society more closely than they. They freely intermarry with the Agrawalas and willingly give their daughters in marriage to the Dilwalis; but the connection of a Dilwali girl to a Purbia boy is a thing almost unknown.

Looking closely into the divisions and sub-divisions of the Khatris, considering fairly the circumstances that have, by degrees, brought about the present classification and examining minutely and unprejudicially the rules of intermarriage practically obtaining among them, we must remark, that the unhealthy distinctions of Dilwali, Lahoria, Sarhindia, Agrawala and Purbia are simply arbitrary and have nothing in them to justify the vanity of the members of any one of them in respect of superiority. They are solely based upon residence, just as Khusháblá, Multáná, Amritsaríá among the Panjabis. They are, moreover, of a comparatively recent date, having no connection whatever either with descent or other special circumstance, furnishing any reasonable ground for any racial distinction. Most of the constituents of each of these groups pretend or, we should say, have of late begun to pretend, that they form an endogamous brotherhood of their own; and this has betrayed some of the modern statistical writers into genealogical blunders. But, as a fact, none of them has ever been or is so

in practice. In addition to what we have already said the following facts bear a very strong testimony to our remarks and must convince every impartial observer of the absurdity of that opinion which assigns to them the character of different tribes or different endogamous groups of a tribe:—

(1) Like the Khattris, the Saraswat Brahmans are also, in addition to their section classification, divided into Dilwális, Lahorias, Agrawálas and Purbias. This very strikingly suggests, that, whenever any Khattri families happened to change their residence from one place to another, their family priests also moved side by side with them ; and in course of time both the communities came to be called after the names of their new head quarters.

(2) The fact that each of these groups is, with the difference of number, sub-divided into exactly the same sections, also points in the same direction.

(3) As has been shown above, there was until very recently, free intermarriages between these; and they have not as yet disappeared.

(4) A few years back the Lahorias and Agráwalas smoke the *huqqa* of a Dilwali and *vice versa*, as freely as they do now in the Panjab. The practice still continues at Dehli.

(5) In all the groups, Mehras and Seths profess to be Suryabansis, while those who are Sombansis in one are also Sombansis in the others,

(6) In the old Bansalvalis and other Sanskrit and Hindi books, there are the names, Mehrá, Kapúr, Khanná, Seth, Tandan, Kakkar, &c., but no trace of Dilwáli, Láhoriá, Agrawálá and Purbiá is to be found. Even the works of Harish Chandra Shastri of Dehli and Munshi Ganesh Das, written only in modern times make no reference to this latter classification. So also, the inscription on a pillar, standing beside a tank (báwli) repaired by Raja Todar Mal, in the vicinity of Benares—which will be quoted and translated further on—marks him out a Tandan Kshatriya but does not class him with any of these arbitrary divisions. It appears, that the terms Dilwali, &c., came into existence in the time of Akbar, but they had no significance beyond distinguishing residence.

(7) In the Panjab, which is the home of the Khattris, the names Dilwali, Lahoria, Agrawala and Purbia, sound awkward to the constituents of the caste itself, when they are alleged to have any bearing on nationality.

(8) The division into "*dhai ghars*," "*char ghars*" and "*barah ghars*," &c., though based on special circumstances and current since the "Widow Marriage Agitation" is also a conventional one; and a close examination of the rules of intermarriage among them shows that it is a mistake to call them separately endogamous.

*The sub-sections of the main sections of the "Dhai,"
"Char" and "Barahghar" Khattris.*

The main sections noted above have, in course

of time, come to be sub-divided into sub-sections, which have no bearing on marriage connections, &c., but only serve to keep up the memory of some remarkable incidents connected with the ancestors of the families to which they belong. The following are the sub-sections that have hitherto come to our knowledge.

I.—Mehras or Mahrotras.

(17 SUB-SECTIONS.)

1. Safil tale ka. 2. Nath-khol or Lалуana. 3. Jag-dhariya. 4. Nim Tale ka. 5. Sanicharā. 6. Baliya. 7. Kanaujiya. 8. Churi khol. 9. Karkathae. 10. Kar-hái Chor.

II.—Kapur.

(16 SUB-SECTIONS.)

1. Kodon Khaní. 2. Sartaj or Kultaj. 3. Makra. 4. Thakura. 5. Malakru. 6. Karhai Chor. 7. Malla Gaddu. 8. Kotli ka Kapur. 9. Chappar walay Kapur.

IV.—Khanna.

(15 SUB-SECTIONS.)

1. Lassi Khanna. 2. Gajariya. 3. Batlohi Chor. 4. Kathae. 5. Dhuadhar Karma.

IV.—Seth.

(13 SUB-SECTIONS.)

1. Baijal. 2. Dhakkan. 3. Talwár. 4. Maldar. 5. Sital Dasi. 6. Jatt. 7. Chopra. 8. Kathiyal. 9. Dahkan.

V.—Tandan.

(14 SUB-SECTIONS.)

1. Ranf Putna. 2. Mariya. 3. Jaimal puraka. 4. Hingiya. 5. Kashiya. 6. Murgiya. 7. Dadi pota.

VI.—Wahi.

(PANJAJATI.)

1. Dhalonwala or Dhalbaz.

VII.—Dhawn.

(12 SUB-SECTIONS.)

1. Dahun. 2. Dumohana. 3. Dumohra.

VIII.—Mahendru.

(11 SUB-SECTIONS.)

1. Mattha. 2. Maratra. 3. Maltwar. 4. Mandor.

IX.—Buhara or Bohara.

(10 SUB-SECTIONS.)

1. Dawahara. 2. Tatta. 3. Mahti.

X.—Chopra.

(12 SUB-SECTIONS.)

1. Pipalwálá. 2. Puriawálá. 3. Lamkaní. 4. Naktá. 5. Sarráf. 6. Sahotá. 7. Sarvadiyá. 8. Son. 9. Amraiya. 10. Kanungo. 11. Jâtt.

XI.—Kakkar.

(8 SUB-SECTIONS.)

1. Vij. 2. Dwij. 3. Beri. 4. Wahi. 5. Bhalla. 6. Kanungo.

XII.—Sur or Suri.

(7 SUB-SECTION.)

1. Badhara. 2. Bidan. 3. Badhawan.

XIII.—Sahgal or Saigal.

(6 SUB-SECTIONS.)

1. Dugal. 2. Handh.

The *Nath-Khol Mehras* are so called, because their females give up the wearing of the nose-ring after the birth of a male child. They are also called *Laluana Mehras* after the name of *Lallu*, whose descendants they are. Similarly, the descendants of *Jagdhari* are called *Jagdhariya Mehras* and those of his nephew (sister's son) *Lassi*, *Lassi Khannas*.

Sifil tale ká Mehra, is the designation of the descendants of those *Mehras* who once fought bravely under the ramparts of a fort. The *Kanoujiya Mehras* take their name from *Kanouj*, their adopted home. The origin of the term *Kodon Khani Kapur* lies in a very remarkable circumstance. In *sambat 1500*, says the tradition, there was a dreadful famine at *Dehli*, which caused a great distress among all classes, and that a *Kapur* happening to have a large stock of *kodon* grain, at the time, liberally opened his stores to his brethren. Hence the name *Kodon Khani* was given to his kindred.

The Gotras and the Family Gods of the "Dhai," "Barahghar" Khattris, &c.

<i>Name of section.</i>	<i>Name of Gotra.</i>	<i>Name of Family God.</i>
1. Mehra or Mah-rotra,	Kausaliya or Kausilya,	Sivai Devi.
2. Kapur,	Kausika,	Chandika.
3. Seth Baijal,	Hansal,	Barahi or Barai.
4. Tandan,	Angiras,	Chandika.
5. Kakkar,	{ Vatsa, Vyas, Kassyapa,	} Sivai.

*Name of section, Name of Gotra. Name of Family
God.*

6.	Seth Kakkar,	Vatsa,	Sivai
7.	Mahendru,	Wachchhil,	Do.
8.	Dhawn,	Shringi Fitia,	Joga Devi.
9.	Beri,	Aulashya,	Ashthhuji.
10.	Bahal,	Bharaddwaj	Do.
11.	Wahi,	Kassyapa,	Chandika.
12.	Vij,	Bhargava,	
13.	Sahgul or Saigul,	Kausalya,	Chandika.
14.	Khanna,	Kautsika or Kautsa,	Do.
15.	Buhara or Bohara,	Kausilya,	Do.
16.	Chopra,	Kausalya,	Bindbasni.
17.	Sur,	Bharaddwaj,	Sivai.
18.	Naudu,	Do.	
19.	Ghiya,	Kassyapa.	
20.	Binayak,	Kausalya.	
21.	Mahta,	Do.	
22.	Surajia,	Bharaddwaj.	

*The Family Priests of "Dhai," "Char" and
"Barah ghar" Khattris.*

Enough has been said of the connection of Khattris with their family priests, the Saraswat Brahmans. Here we shall only give a list of such of the sections of the latter as are the priests of the higher sections of the former.

<i>Names of Khattri Sections.</i>	<i>Names of the Saraswat Sections that serve as Priests.</i>
1. Mehra or Mahrotra ...	... Jetli.
2. Kapur... ..	... Kapuria.
3. Khanna ... ..	... Jhingran.
4. Seth (Baijal) ... ..	... Tikkha.
5. Tandan or Tannan ... ..	... Jhingran.
6. Kakkar ... ..	... Kumariya.
7. Seth-Kakkar ... ..	... Do.
8. Mahendru ... ..	... Bhaturia.
9. Dhawn ... ..	... Kaliya.
10. Beri ... ..	... Hausla.
11. Bahal ... ..	... Bharta.
12. Wahi ... ..	... Hausla.
13. Saigal... ..	... Mohala.
14. Buhara ... ..	... Malia.
15. Chopra ... ..	... Bagga.
16. Sur ... ..	... Kaliya.
17. Sahini or Saini (Khukran) ... ..	... Lava.
18. Indor Anad (Khukran) ... ..	... Do.
19. Seths (Dhakkan) ... ..	... Kumariya.

The Jetli Saraswats, says one of our informants, are the descendants of Jital, the son of Vashishta, the family priest of Raja Ram Chandra.

The term *Khal Upar Kumariya*, which is the designation of the family priests of Kakkars, has its origin in a tragedy. We translate the tradition, as it has reached us, word for word :—

“ The family priests of the Kakkars are Saraswat Kumariyas. They are called *Khal Upar* in remem-

brance of a very striking act of martyrdom on the part of one of their ancestors. When the *jijmans* migrated to Dehli, from the Panjab, their priests also followed their example. In course of time, one of these Brahmans entered the service of the Great Mugal and rose to an office of eminence in the Imperial *Darbar* at Dehli. In this capacity, his superior qualifications and meritorious services raised him in the estimation of the Emperor and he was soon a very influential man in the then capital of Muhammadan India. One day (which was no other than the *Khappar day*, the day following the Shivarattri, in the month of Phagun or Phalgun, on which it was customary, in all Khattri families, to offer a part of their morning meal—‘*kachchi rasoi*’ or cakes and cooked *dal* and rice—to their family priests, before they, men, women and children all, partook of it themselves) the procession of the Emperor happened to pass by the house of a *Kakkar* Khattri, on a public road. The Family priest of the Kakkars was also in the train; and, as fate would have it, he observed an old woman of the house standing with a gloomy countenance at her door, and heard her complaining bitterly, to a neighbour of hers, of the indifference of Saraswat Brahmans towards their *jijmans*. She said ‘*nigorá Prohit abtak nahín áyá, ájátá to use rott deke main bhí khátt.*’ (The hard-hearted Prohit has not yet come! Had he come I would have given him his share of the *roti* and been free to take my meal.) This grown up woman was

his own *jijmanni* and, being an observer of the *Shivaratri* fast, had not tasted any food for the last forty hours at least. Her piteous appeal pierced the Prohit's heart and moved him with compassion. He instantly stopped his elephant at the door, came down from the animal, and, stretching forth his shawl, applied for and received his usual share of the *roti*, from the old woman. Then he mounted the elephant again, and, making haste to join the procession, proceeded as before. This circumstance was reported to the *Pûdshah* who was much displeased with the conduct of his Brahman minister. No sooner had the procession reached the palace than he summoned him formally to his presence and commanded him to give up the begging of alms. The priest expressed his regret at his inability to obey the mandate. He represented, that it was a source of hereditary income and his profession from time immemorial, under the provisions of his Dharma Shastras, and could not, therefore, be given up under any circumstances. In vain did the Emperor expostulate with him! In vain did he try to convince him, that it was against the dignity of an imperial minister to accept such alms and derogatory to the *Darbar* (Royal Court) to employ a beggar in government service! Nothing could persuade the man to sever his connection with the Khattris. At last the Great Mugal promised him a '*Jagir*' by way of compensation. But even this promise was not potent enough to dislodge him from the position he had taken. 'A *Jagir*,' said he, 'may in a few generations be squandered by my

successors ; but what Your Imperial Majesty has been pleased to call *begging*, is an inexhaustible source of income to myself and my descendants. It would be unbecoming on my part to exchange the one for the other. I most beseechingly implore your grace and pray, that I may be forgiven the fault of my unwillingness to ruin the prospects of my progeny.' This flat answer of the Brahman carried the Ruler of Hindustan to the highest pitch of indignation. The insubordinate minister was not only dismissed the service but sentenced to instant death. The executioner was immediately summoned and the sentence of capital punishment carried into effect without delay. Nor was this all. The dead body of the convict was stripped of its skin and hung at the public road-crossing, in the city, on a pole. Hence, the kindred of the deceased were called and their descendants are still called '*Khal Upar Kunwariyas*'; and hence the Kakkars consider the month of Phágun an inauspicious one in the year. No marriage or other festive ceremony takes place among the latter in that month ; no new utensils (brazen or earthen ones) are purchased and no new clothes worn. The priest preferred death to giving up his connection with his *jijmans* ; and they have, ever since his martyrdom, cherished his memory in a becoming manner."

*The Bohjatis or Nondescript Khattris including Bawanjais
or Bunjais Khurd.*

1 Ad. 2 Alakh. 3 Amí. 4 Amath. 5 Atáf. 6 Arwál.
7 Aggechal. 8. Udo búdo. 9 Anand. 10 Abath. 11 Anbastá.
12 Agnará. 13 Adhráná. 14 Abráua. 15 Atrowáh. 16 Apotrá.
17 Antía. 18 Anjáni. 19 Andhíá. 20 Anchúrí. 21 Adwá. 22
Adhírá. 23 Atú. 24 Asal. 25 Alíyá. 26 Absháhi. 27 Ichhorá.
28 Ilthará. 29 Ijral. 30 Indmání. 31 Ishání. 32 Irwá. 33
Ulúchá. 34 Ulhará. 35 Urdal. 36 Udriá. 37 Uchkheíá.
38 Ubal. 39 Uktáwil. 40 Ugar. 41 Uníá. 42 Aigíyá.
43 Aithíá. 44 Aínágar. 45 Ekákandá. 46 Aitár. 47 Aiyár.
48 Aíntháná. 49 Airáwatá. 50 Okal. 51 Ohap. 52
Ordhan. 53 Kánki. 54 Oháná. 55 Osaddá. 56 Aughar.
57 Aushíyá. 58 Káfi. 59 Kalchí. 60 Kamodí. 61
Kahri. 62 Kamrá. 63 Kesni. 64 Kalkálá. 65 Kakrola.
66 Kansáná. 67 Kurchíyá. 68 Kashrá. 69 Káthwí. 70 Keolí.
71 Kuchal. 72 Kansurá. 73 Kabiltíá. 74 Kálsará. 75 Kajrá.
76 Karchhiá. 77 Karhelá. 78 Kachhrá. 79 Kamorá. 80 Kha-
moní. 81 Khatir. 82 Kharmuní. 83 Kharhál. 84 Khinní.
85 Kahíriá. 86 Kharál. 87 Kháklá. 88 Khalwáná. 89 Kharhuk.
90 Khatrá. 91 Khaprailá. 92 Khoríá. 93 Khoslá. 94 Kan-
khaná. 95 Khirkí. 96 Khaiyá. 97 Gaglá. 98 Gabaiudrá. 99
Gurjahá. 100. Gangi. 101 Godantá. 102 Gohálá. 103 Godhni.
104 Gokarní. 105 Gopíá. 106 Gobar. 107 Gobarkichap. 108
Gyolípuráká. 109 Gauráhá. 110 Gurghílá. 111 Gangdhulíá.
112 Gopálí. 113 Gadhelá. 114 Gawákshír. 115 Ghamáua.
116 Ghutlá. 117 Ghumar. 118 Ghamoá. 119 Ghalíá. 120
Ghantálá. 121 Ghamandi. 122 Ghagarwál. 123 Ghup
Chaddhá. 124 Ghíá. 125 Chárá. 126 Chaturgan. 127 Char-
kotrá. 128 Churhá. 129 Charkílá. 130 Chándíphunk.
131 Chakná. 132 Chokal. 133 Cháhal. 134 Chháchí.
135 Chandkhaurá. 136 Chandrá. 137 Chand Mál.
138 Chaukrá. 139 Chaincha. 140 Chau Mohrá. 141

Ghúr Chhattá. 142 Chirwál. 143 Chaupattá. 144 Chaukanná.
 145 Chhikaṛ. 146 Chhaiyá. 147 Chhamki. 148 Chamgiyá.
 149 Chhahár. 150 Chhangá. 151 Chhúchhigáuth. 152 Chhurí
 153 Chhurimár. 154 Chuchiá. 155 Chhákál. 156 Chhinodai.
 157 Chhaikopiá. 158 Chhaikará. 159 Chhúliá. 160 Chhandak-
 wár. 161 Chhachoriá. 162 Chhardan. 163 Chhajuá. 164
 Chhailwar. 165 Chhapki. 166 Jaskí. 167 Japorá. 168 Jammá.
 169 Joká. 170 Joná. 171 Jairath. 172 Jonjar. 173 Jajurá.
 174 Jarbútá. 175 Jaripunj. 176 Chakchakhí. 177 Jagdhariyá.
 178 Jasihuk. 179 Jokhiá. 180 Jaituká. 181 Jalhar. 182 Jalálí
 183 Jattál. 184 Janakiá. 185 Jharjhúrá. 186 Jhánggrá. 187
 Jheliá. 188 Jhingráuá. 189 Jhíngar. 190 Jhapílá. 191 Jhulwár.
 192 Jhauájhár. 193 Jhormakoi. 194 Jhankásia. 195
 Jhánjhanbáz. 196 Jhampádár. 197 Jhaunkmár. 198 Tákhí.
 199 Taksálí. 200 Tornár. 201 Tugarwáhi. 202 Tatwáná.
 203 Thatera. 204 Tudwál. 205 Tukṛia. 206 Táukdhar.
 207 Thekiá. 208 Thilhan. 209 Thillam Thillá. 210 Thikpurá.
 211 Thanthanpál. 212 Thosmál. 213 Thandkháyá. 214 Thikkau.
 215 Kokitál. 216 Dhitiá. 217 Digsauá. 218 Doudra.
 219 Darawná. 220 Dankámár. 221 Dankbán. 222 Dalia.
 223 Dálphúl. 224 Danḍbáz. 225 Dhoklá. 226 Dholkíphút.
 227 Dhandhoríá. 228 Dholpá. 229 Dhondhlá. 230 Dhang
 Makúlá. 231 Dhúndharwál. 232 Tib. 233 Tani. 234 Dag-
 bharílá. 235 Dhulka. 236 Dhálbáz. 237 Tahrí. 238 Taranda.
 239 Talwár. 240 Talwármár. 241 Tilwár. 242 Tamkburá.
 243 Tunbár. 244 Tabwálá. 245 Turhaf. 246 Tuntuníá. 247 Ti-
 randáz. 248 Tilakiá. 249 Tálbáz. 250 Táutia. 251 Tharhal.
 252 Thuhar. 253 Thigan. 254 Thalkíá. 255 Thailwál. 256 Tattá.
 257 Tai. 258 Thukwantá. 259 Thokiá. 260 Tháikarchhi.
 261 Dalhi. 262 Dahíka. 263 Divrá. 264 Díkan. 265 DadSúná.
 266 Dabkaná. 267 Dumohra. 268 Duhawan. 269 Daláníá.
 270 Dangali. 271 Dardhiyá. 272 Dabrá. 273 Daulatmání.
 274 Durgan. 275 Damorá. 276 Dandosi. 277 Dhanákshri.
 278 Dand. 279 Dhíwír. 280 Dhuria. 281 Dhutará. 282 Dhag-

gar. 283 Dhattádhuri. 284 Dhubna. 285 Dhaukan. 286 Dhokkháya. 287 Dhandhári. 288 Dhanordhar. 289 Dhanuká. 290 Nalorá. 291 Nakhtúr. 292 Nahiáb. 293 Nagiá. 294 Nandwár. 295 Nirjiá. 296 Nunhárá. 297 Naimikh. 298 Nahchhidá. 299 Nakbesar. 300 Nair. 301 Naumahlá. 302 Lonichhor or Nonichhor. 303 Narsingh. 304 Negal. 305 Natora. 306 Nág. 307 Nágan. 308 Phular. 309 Paukhi. 310 Pasomat. 311 Puhamí. 312 Paholar. 313 Patmí. 314 Pattá. 315 Padháilá. 316 Pindhári. 317 Pushkari. 318 Prománi. 319 Pauhári. 320 Pináki. 321 Payo Lallá. 322 Panchhakká. 323 Pákar. 324 Puchhrí. 325 Panch Védi. 326 Panni. 327 Poliwal. 328 Panwál. 329 Phulowáliá. 330 Phallá. 331 Phulá. 332 Phoiyá. 333 Pholti. 334 Phúlpankhi. 335 Phalkiá. 336 Phuli Bál. 337 Phakkar. 338 Phunkmár. 339 Phuliá. 340 Phurkaná. 341 Bardá. 342 Bassi. 343 Bambi. 344 Baini. 345 Baroidá. 346 Barar. 347 Batwanti. 348 Bartorá. 349 Baimdrá. 350 Bandiphunk. 351 Bíráshan. 352 Bryná. 353 Baliá. 354 Bharaddwáj. 355 Balhotra. 356 Baidrá. 357 Borí. 358 Biáruk. 359 Badh. 360 Bamiát. 361 Budhwál or Budhwár. 362 Barhi. 363 Wazní. 364 Balwantá. 365 Bánkpút. 366 Barhottri. 367 Bahdo. 368 Bakurá. 369 Bandanda. 370 Bakámuk. 371 Biranchá. 372 Bináyak. 373 Bháháki. 374 Baghar. 375 Bálmiki. 376 Bahakná. 377 Baniháná. 378 Bharni. 379 Bharwál. 380 Bhangerá. 381 Bhatríá. 382 Bharakná. 383 Bhochar. 384 Bhajíá. 385 Bharta. 386 Bhojratni. 387 Bhogdhari. 388 Saini or Sainaní. 389 Bhojpatrá. 390 Bohrangá. 391 Bhímar. 392 Bhagrá. 393 Bhuriá. 394 Bharwáli. 395 Maddá. 396 Mání. 397 Modá. 398 Modan. 399 Moiyá. 400 Malitá. 401 Mardi. 402 Makorá. 403 Mar Muá. 404 Maklá. 405 Málíá. 406 Malkhán. 407 Marwáhá. 408 Mahantá. 409 Makrá. 410 Majná. 411 Mamúra. 412 Maghi. 413 Mudia. 414 Masáua. 415 Munahá. 416 Makkhi. 417 Madhwí. 418 Minketi. 419 Málvi. 420 Malwanti. 421 Madhuá. 422 Markatainá. 423 Mahráwíá. 424 Muktalí.

425 Murgál. 426 Mangotía. 427 Murjhaná 428 Magrúra. 429 Mohará 430 Maunsil. 431 Mính-Changá. 432 Maujwár. 433 Yándá 434 Yarad. 435 Yabáná 436 Ruáná. 437 Rátkáljía. 438 Raghubansi. 439 Rájsháhl. 440 Rájwáná. 441 Rángpa. 442 Rajaputná. 443 Rokaríá. 444 Rohaniá. 445 Ropará. 446 Rájwál. 447 Rajmahal. 448 Ranchalá. 449 Raihán. 450 Lahwar. 451 Lowá. 452 Lakhpúra. 453 Lakmi. 454 Lal Munná. 455 Lalpagá. 456 Lakhria. 457 Longiá. 458 Lakhturrá. 459 Sowátí. 460 Sondhí. 461 Sorwál. 462 Sabí. 463 Sethí. 464 Samikuk. 465 Sahgará. 466 Súrajiá. 467 Saggo. 468 Suchí. 469 Sojí. 470. Sulekhí. 471 Sarkat. 472 Salottri. 473 Suwantá. 474 Shankhchári. 475 Shásan. 476 Shávání. 477 Shoriá. 480 Soliá 479 Sakrá. 480 Súpat. 481 Sapath. 482 Sagúná 483 Súrsháhl. 484 Shuklá. 485 Shawwár. 486 Shohar. 487 Shochar 488 Shahuta. 489 Shadráj. 490 Shailokí 491 Shalúchá. 492 Shaumbár 493 Saupmár. 494 Shohál. 495 Sheshbal. 496 Shoshní. 497 Shankári. 498 Harhariá. 499 Habchatowái. 500 Holikhá. 501 Hansráj. 502 Halálí. 503 Halwání. 504 Hekař. 505 Hándí-phor. 506 Hansmukhá. 507 Harjáni. 508 Haumkí. 509 Hathpáiyá. 510 Hauliá 511 Badháwan. 512 Malakh Majirá 513 Tulsí Nandá. 514 Kokí. 515 Qarár. 516 Ghasjhorí. 517 Ghasiran. 518 Cheríjáyá. 519 Thikdár. 520 Chakwál. 521 Bandá 522 Nadra. 523 Chinwat. 524 Sohan. 525 Chaundá. 526 Sangarwár. 527 Najař. 528 Daderá 529 Nedrá. 530 Gauháná. 531 Kíkariá. 532 Sotí. 533 Dhárl 534 Gándhí. 535 Maggo. 536 Warjal. 537 Loti. 538 Katiyár.

N. B.—These very many names are not the section names proper of the *Khatris*. They have sprung up recently and will be found to fall within the sections of the *Ahai*, *char*, and *barah ghars* and to have the same *gotras* with them.

THE SARINS.

The Sarins, as has been already noted, have been long alienated from the rest of the Khattri community and form an endogamous group of their own. They are divided into *Bara* and *Chhota* Sarins and have the following sections among them:—

1 Aul. 2 Aromat. 3 Amat. 4 Atad. 5 Agráwálá. 6 Sorwál.
 7 Anusá. 8 Ablesí. 9 Asal. 10 Ardan. 11 Atú. 12 Abí. 13
 Amb. 14 Abat. 15 Ayat. 16 Opal or Uppal. 17 Umipí. 18
 Ugal. 19 Odhri. 20 Odhí. 21 Kathra. 22 Kandra. 23 Kamthel.
 24 Kambul. 25 Supat. 26 Tamriya. 27 Kanothrá. 28 Kachhná.
 29 Kumbhára. 30 Kalsiá. 31 Kudlá. 32 Kuher. 33 Kaushiliá.
 34 Kopáiní. 35 Kampání. 36 Kausutá. 37 Kapáli. 38 Kaisar.
 39 Kudá. 40 Kich. 41 Kisrá. 42 Kathor or Katṭar. 43 Tupáyá.
 44 Kulshiá. 45 Kanchan. 46 Káu-jínir. 47 Katlá. 48 Kajrilá.
 49 Kumatá. 50 Kirpál. 51 Muṭel. 52 Karár. 53 Kathlá. 54
 Khukkar. 55 Kulhar. 56 Kuchril. 57 Khoslá. 58 Goddá.
 59 Gandbar. 60 Gobal. 61 Golandí. 62 Gopáli. 63 Ghussá.
 64 Ghíá. 65 Gihat. 66 Ghosil. 67 Ghamman. 68 Chudiá.
 69 Chaddhá. 70 Chhachan. 71 Chamní. 72 Chamman. 73 Cham.
 74 Chirká. 75 Chaddá. 76 Chunarchor. 77 Chaplú. 78 Chand-
 ráná. 79 Chhipiá. 80 Choprá. 81 Chakrail. 82 Chalgá. 83
 Chhatrí. 84 Jankí. 85 Jand. 86 Jairáth. 87 Jiwrá. 88 Jai.
 89 Jogiá. 90 Jammá. 91 Jallá. 92 Jhallá. 93 Jarár. 94 Jangí.
 95 Tehri-Bánk. 96 Tehria. 97 Tukher. 98 Maksala. 99 Dhari.
 100 Thakná. 101 Dallá. 102 Dallí. 103 Takhár. 104 Tabkiá.
 105 Talkí. 106 Tallí. 107 Tunakiá. 108 Tanod. 109 Tauliá.
 110 Tirhun. 111 Thaler. 112 Tharak. 113 Dasún. 114 Dassá.
 115 Dídáwand. 116 Dhabbar. 117 Dhúman. 118 Dhán. 119
 Degí. 120 Dhiwáyá. 121 Nagura. 122 Naimi. 123 Nair.
 124 Nirsán. 125 Nágar. 126 Nagáun. 127 Pánjiá. 128 Palábi.
 129 Painohú. 130 Paungá. 131 Púri. 132 Párá. 133 Pánjrá.
 134 Phúl. 135 Paltá. 136 Pándá. 137 Pathrá. 138 Páyá.

139 Poliyár. 140 Phatakhár. 141 Patolá. 142 Palat. 143 Phankiá. 144 Phúlar. 145 Bassí. 146 Vesí. 147 Banassia. 148 Basantí. 149 Vegi. 150 Barhiyá. 151 Bedí or Vedí. 152 Bangúlthá. 153 Bajáj. 154 Bishambh. 155 Bandá. 156 Basíá. 157 Buchhar. 158 Budhwal. 159 Bakí. 160 Baliyár. 161 Mohará. 162 Bolbihá. 163 Bhochar. 164 Bahelá. 165 Bhallá. 166 Bhalútá. 167 Wasil. 168 Marwáhá. 169 Manok. 170 Mallar. 171 Murgái. 172 Mahan. 173 Manhára. 174 Mangal. 175 Magrá. 176 Miuraiyá. 177 Mulhan. 178 Muker. 179 Mandúrá. 180 Mandrá. 181 Madhwá. 182 Madhkan. 183 Mardatí. 184 Makhná. 185 Morpankhí. 186 Manmor. 187 Mauní. 188 Modiá. 189 Maukí. 190 Mahí. 191 Ráwal. 192 Raṛa. 193 Raghuráyá. 194 Roṛá. 195 Rasán. 196 Lúlbáz. 197 Lohari. 198 Lohíá. 199 Lamhak. 200 Silli. 201 Lambá. 202 Sohari. 203 Sángí. 204 Sarath. 205 Sondhí. 206 Solra. 207 Saharan. 208 Sahini. 209 Sodan. 210 Samí. 211 Sallai. 212 Sahyhará. 213 Shomí. 214 Sohbathí. 215 Sewakí. 216 Saggá. 217 Samuchá. 218 Singhráyá. 219 Singhár. 220 Sethiá. 221 Sapil. 222 Sandraiya. 223 Sahí. 224 Sochar. 225 Sheopurí. 226 Sarai. 227 Santrayá. 228 Shivní. 229 Shiringhárv. 230 Sodhi. 231 Hadda. 232 Hariá. 233 Sahani. 234 Harná. 235 Taweyá.

THE KHUKRANS.

The origin of the word Khukran and the alienation of the clan called by that name have been sufficiently explained. They have no intermarriage relations with other Khattris. They are divided as follows :—

<i>Name of Section.</i>	<i>Gotra.</i>	<i>Family God.</i>
1. Chaddha,	...	Sri Sidhsudol Devi.
2. Saini or Sainani, ...	Balsh ...	Do.
3. Indi or Anand. ...	Kasshyapa,	Do.

- | | | | | |
|----|-------------|-----|------------|------------------------|
| 4. | Bhasein, | ... | Kasshyapa, | Sri Sidhsudol
Devi. |
| 5. | Suri. | | | |
| 6. | Kohili. | | | |
| 7. | Sethi. | | | |
| 8. | Kiri. | | | |
| 9. | Sabbharwal. | | | |

Rai Keshri Narain, Sub-Deputy Opium Agent, a Ramsiwala Chaddha Khattri of the Khukran group, gives the following story to account for the origin of the terms Ramsiwala and Kuharwala ;

“There are two branches of the Chaddha section, Ramsiwala and Koharwala. There is a tradition connected with the origin of these names:—One of the nobles of Ambabad, situated in the vicinity of Lahore, in the Panjab, who was a Chaddha Khukran Khattri by caste, had two sons. These brothers, the elder of whom was well-versed in the arts of a soldier and the younger who led the pious life of a perfectly religious man, lived happily together, after their father’s death ; but neither of them had a son. Once their wives, in the course of a conversation, happened to talk about their ill-luck, in respect of progeny ; and each of them ultimately bound herself with a peculiar vow. The elder, whose husband was very fond of lion-hunting, vowed, that if she became pregnant she would be delivered of her burden in the den of a lion, while the younger swore that she would do the same on ‘*Kohar Anvah.*’ Through the grace of God their prayers were responded to and their hopes realized. Both of

them became pregnant ; and the time for the fulfilment of their vows drew near. When the nine months of conception were over, they removed themselves to the places where it was necessary for them to be, under the provisions of their awful vows—the elder to the den of a lion and the younger to the '*Kohar Anvah*' and each of them was delivered of a son. Hence, the descendants of the latter are called '*Koharwálas*' and those of the former '*Ramsiwalas*,' '*Ramsi*' signifying a lion in the Panjabi dialect."

THE GUJRATI KHATTRIS.

We have said above that the *Gujrati Khattris*, like the *Sarins* and the *Khukrans* form an endogamous group of their own. They are divided as below :—

<i>Name of section.</i>				<i>Gotra.</i>
1.	Sáh ...	...	...	... Kausalya.
2.	Sahgal	...	...	... Kaushika.
	Do.	...	...	... Bharaddwaj.
3.	Kapur	...	...	... Kaushika.
4.	Soni	...	...	... Kassyapa.
5.	Mahendru	...	...	... Batsa (Vatsa.)
6.	Waghra	...	...	... Aulashya.
7.	Grith or Ghiye	...	...	... Kassyapa.
8.	Tannan or Tandan	...	...	... Angiras.
	Do.	...	...	... Kassyapa.
9.	Mehra	...	...	... Kausilya.
	Do.	...	...	... Kassyapa.
10.	Sikh	...	...	... Bharaddwaj.

<i>Name of section.</i>				<i>Gotra.</i>
11.	Dohara	...	...	... Bharaddwaj.
12.	Bhalla	...	...	... Kausik.
13.	Chalama	...	...	... Hansilas or Hansal.
14.	Jhaggur	...	...	... Kausilya.
	Do.	...	...	... Kassyapa.
15.	Jhagra	...	...	... Hansilas.
16.	Maldar	...	...	... Kapi.
17.	Bohra	...	...	... Kausilya.

Khattris living beyond the limits of India.

The following is a list of such of the sub-sections of Trans-Indus Khattris as have hitherto come to our knowledge :—

1 Abúl. 2 Ankhon. 3 Ikrá. 4 Ichar. 5 Utrichpur. 6 Uthailá. 7 Unch kot. 8 Olbihár. 9 Opí-ír. 10 Albandá. 11 Aunkará. 12 Angár. 13 Kandphúl. 14 Koři kháyá. 15 Khatwar. 16 Kanát. 17 Kuchkuchá. 18 Kuhira. 19 Kharwal. 20 Khander. 21 Khudmata. 22 Khybar. 23 Khumání. 24 Khúrij. 25 Gagríl. 26 Giloigír. 27 Gorakhgúl. 28 Gidarþhila. 29 Godímáth. 30 Golakpura. 31 Chandchahítá. 32 Chándihúk. 33 Chohorwán. 34 Chaturgotl. 35 Chogulá. 36 Chorangá. 37 Chinhatá. 38 Chhakohír. 39 Chhabbási. 40 Chhardehí. 41 Chhurílá. 42 Jubbarsháhí. 43 Juharjot. 44 Janmájjí. 45 Jarjí. 46 Jugaljáyá. 47 Jhalakmár. 48 Jhínjhá. 49 Tátíá. 50 Tongá. 51 Thakurail. 52 Digchan. 53 Dongan. 54 Tilichar. 55 Trihun. 56 Thulhil. 57 Thúlíá. 58 Dádiputá. 59 Dadhiá. 60 Dallálíá. 61 Dhangar. 62 Násikirá. 63 Nakhráná. 64 Padbási. 65 Palthan. 66 Polpuhar. 67 Phúlmal. 68 Balbíran. 69 Balkhíran. 70 Balsúuí. 71 Bhamríl. 72 Munará. 73 Morá. 74 Mulíá. 75 Sawadá. 76 Hardí Sí. 77 Khukráin.

The Sikhra Khattris.

The Khattris who adopted the tenets of Guru Govind Singh and changed their manners and customs

and the rules of their daily social life are called Sikhra Khattris. They are made up of the following 25 sub-sections :—

1 Agfya. 2 Ařın. 3 Uhl. 4 Elwih. 5 Kaggar. 6 Kalachchar. 7 Khumār. 8 Gangā Dil. 9 Chārkhanḍi. 10 Chunāf. 11 Chaimdā. 12 Jurā. 13 Tipurā. 14 Thagur. 15 Dāndī. 16 Tehar. 17 Pakhūrā. 18 Phuldā. 19 Bālgur. 20 Bhagadī. 21 Wahgurā. 22 Bhogar. 23 Malgur. 24 Sāudil. 25 Hugar.

The Roras or Aroras or Ararbansis.

The Aroras claim to be Khattris, but the Khattris proper deny all connection with them or, says Sir George Campbell, “only admit that they have some sort of bastard kindred with Khattris.” They are divided into Lahoris, Multanis, &c., and these again are sub-divided as below :—

A.—Utrādhe or Uttarādhe (i. e., Northern Half.)

1 Kantor. 2 Mauūchā. 3 Bajāv. 4 Babbar. 5 Bolband. 6 Mandār. 7 Monsim. 8 Morvī. 9 Khādkur. 10 Bharwāhā. 11 Golbīhār. 12 Panthār. 13 Bholwāh. 14 Gośā. 15 Gohilā. 16 Ghūsar. 17 Paimā. 18 Karīng. 19 Kānjīphār. 20 Bhāgurīā. 21 Dhaggāl. 22 Taksālā. 23 Dhajār. 24 Kharīl. 25 Noriā. 26 Mānichandī. 27 Kaprīl. 28 Kutil. 29 Donim. 30 Kabūr. 31 Kajariyā. 32 Khūsar. 33 Konfā. 34 Nīnchā. 35 Kimbarā. 36 Chhundā. 37 Mundā. 38 Pařhilā. 39 Sarīch. 40 Kokan. 41 Jangbāz. 42 Khūthar. 43 Dhigar. 44 Dāsīā. 45 Mākhiā. 46 Motar. 47 Jautā. 48 Kuthliā. 49 Dabīl. 50 Ghorā. 51 Jaganth. 52 Noknāfī. 53 Sambhāl. 54 Halākīā. 55 Bilgīrā. 56 Sūgar. 57 Barāth. 58 Bhilla. 59 Mujkath. 60 Pajhorā. 61 Chinār. 62 Dodiā. 63 Banīth. 64 Lořhiā. 65 Donā. 66 Chilkīā. 67 Gochar. 68 Tahloī. 69 Khīchar. 70 Gubīā.

B.—Dakhnādhe or Dakkhanādhe.

(SOUTHERN HALF.)

1 Gilottrá. 2 Dáirá. 3 Nonibár. 74 Sakríl. 5 Agwár.
 6 Kagdiá. 7 Mathániá. 8 Natíhar. 9 Balái. 10 Sulíá. 11
 Pauniá. 12 Jatná. 13 Kulang. 14 Kaggar. 15 Nibki. 16 Chiniá.
 17 Galál. 18 Randíl. 19 Khutíá. 20 Majhil. 21 Thakulá.
 22 Chamchor. 23 Bhujkat. 24 Gujrá. 25 Chuhar. 26 Magrá.
 27 Tarjíá. 28 Digchá. 29 Gutárau. 30 Rorak. 31 Thumar.
 32 Anir. 33 Wáhwáhi. 34 Gudríl. 35 Mujará. 36 Bhúsiá.
 37 Panaliá. 38 Jotiá. 39 Chlithá. 40 Toliá. 41 Jhaná. 42
 Kopliú. 43 Dhanál. 44 Záfránl. 45 Ublá. 46 Gándhichor.
 47 Ghaníá. 48 Bálmí. 49 Maliátor. 50 Khichor. 51 Majúrá.
 52 Kháklá. 53 Lukutiya. 54 Mugar. 55 Jalládí. 56 Lohár.
 57 Dholá. 58 Bujál. 59 Jhangáphar. 60 Banjár.

(The Bhatias.)

The Bhatias have several anecdotes to account for their origin. One of them says, that they are so called, because they are the descendants of those Kshatriyas of old who, when put to flight by Parasrama, sought shelter in the town of Bhatner. It is doubtful, however, whether they derive their name from the locality or, *vice versa*, it itself is called after the designation of their community. The other stories on the subject are too incredible to be believed. For instance ; one of them assumes that their ancestors escaped the wrath of the “*Axe-wielder*” by concealing themselves in a burning glass-manufacturing kiln (*bhattí*) and, having come out of it quite uninjured, in consequence of their piety were called the Bhatias. They are made up of the following sub-sections :—

1 Andhar. 2 Asar. 3 Udesl. Kapúrá. 5 Khartari. 6 Karáí.
 7 Kadhiá. Kajriá. 9 Kuphia. 10 Kukrá. 11 Kandu. 12 Gaglá.
 13 Ghaiyár. 14 Gájariyá. 15 Guru Guláb. 16 Gokalgandhi.
 17 Ghágiá. 18 Chamojá. 19 Chándná. 20 Chhájiá. 21 Jagtá.
 22 Jawa. 23 Jawálá. 24 Jajargandhi. 25 Jindhan. 26 Jújá.
 27 Tarhá. 28 Dangá. 29 Datthal. 30 Thakkar. 31 Thanthál.
 32 Tabnol. 33 Thúlá. 34 Dútiá. 35 Dediá. 36 Degchand.
 37 Dhatwá. 38 Dhabiran. 39 Dhooná. 40 Nisát. 41 Nogar.
 42 Naigandhi. 43 Parási. 44 Pajailá. 45 Parmali. 46 Pothá.
 47 Podhauga. 48 Panchál. 49 Paremá. 50 Pandhár. 51 Pari-
 gandhi. 52 Paprasgandhi. 53 Penchturíá. 54 Pawár. 55
 Parjiá. 56 Bahiyal. 57 Bublá. 58 Barenchá. 59 Bilayá. 60
 Bahduriá. 61 Bouriá. 62 Bulbulá. 63 Bedá. 64 Malan.
 65 Mediá. 66 Muchh. 67 Mutá. 68 Muthrá. 69 Muglan.
 70 Rabiýá. 71 Ráphiá. 72 Ramíá. 73 Rínká. 74 Rajiá.
 75 Lakhdantá. 76 Sarákí. 77 Sajpál. 78 Sapprá. 79 Sawár.
 80 Suhelá. 81 Sothiá. 82 Saní. 83 Sagiá. 84 Súriá

(*The Sudhas.*)

Of late the Sudhas have also come forward in the field of Ethnological aggrandisement; and, claiming to be the descendants of Rama's cook, assumed to be a Kshatriya by caste, assert their title to inclusion in the classification of Khattris. "Their complexion, their ceremonies, their bravery, their refined intellects and" what is odd enough! "their cunningness", they say, "unmistakably mark them out as a branch of that community" (*vide* Risala-i-Sudan, Ludhiana for Sepr. 1895). They admit, however, that for a long long period they have had no connection with any Kshatriya group, in India; and we do not think they have any justification for their inclusion in any such group

now. The limited number of their community and the rank they have hitherto occupied in society disprove their existence from a very long time and give a spurious character to the connection they claim.

PART II.

CHAPTER VIII.

A GENERAL PROSPECTUS OF THE KHATTRI SOCIETY.

What has been said in the preceding pages, of the bodily features, external and internal organisation, intellectual attainments, manners and customs, &c., of the Khattris, as a class, is sufficient to impress the reader with a general idea of the physical, mental, moral and social condition of the community and enable him to form a tolerably reliable estimate of their prestige in Indian society. In the following chapters, we shall try to depict them more fully in their true colours and draw a vivid picture of all that relates to their in-door and out-door life, as it is presented to our view at the present day. They strike us as a fair-complexioned race, inhabiting, more or less, every tract of land between the banks of the Indus on the West and the Delta of the Ganges on the East; the confines of Kashmir on the North and the Nizam's territory on the South. Giving our observation a little further stretch and allowing an indulgence in favour of merchants and tribes living beyond the limits of India, we can extend the range of their habitation from Samarkand and Bukhara in Central Asia to the island of Ceylon in the Indian Ocean. Their chief home, however, is the Panjab. In the North-Western Provinces, Oudh, Bihar, Bengal and the Nizam's dominions, they are found mostly in big

towns. They are, as a rule, handsome in appearance, strong in physique, and manly and energetic in their character. Their enterprising spirit and moral courage have never been questioned and their intellectual attainments are of a high order. They are, moreover, very proud of their high genealogy and feel assured that they are the only pure and legitimate descendants of the old Vedic Kshatriyas. They have, during the last six centuries at least, been mainly traders by profession but will yield to none in wielding the sword when necessary or managing the affairs of a state when called upon to do so. The long list of names referred to in Chapter V. throws a very lucid light on their aptitude for service as generals of the army, statesmen and administrators. Lest we should be considered guilty of exaggeration and our assertions looked upon as simply presumptuous, intended to bolster up a national pride, we refrain from expressing our views at length on the subject. The following description of the tribe, given by Sir George Campbell, in his "Ethnology of India," without which no account of the Khattris can be complete, will show, how others look upon them :—

"Trade is their main occupation, but in fact they have broader and more distinguishing features. Besides monopolising the trade of the Panjab, and the greater part of Afghanistan and doing a good deal beyond those limits, they are in the Panjab the chief civil administrators, and have almost all literate work in their hands. So far as the Sikhs have a priesthood, they are moreover, the priests or gurus of the Sikhs. Both Nanak and Govind were, and the Sodis and

Bedis of the present day are, Khatris. Thus then they are in fact in the Panjab, so far as a more energetic race will permit them, all that Mahratta Brahmans are in the Mahratta country, besides engrossing the trade which the Mahratta Brahmans have not. They are not usually military in their character, but are quite capable of using the sword when necessary. Diwan Sawan Mal, governor of Multan, and his notorious successor, Mulraj, and very many of Ranjit Singh's chief functionaries, were Khatris. Even under Mahomedan rulers in the west they have risen to high administrative posts. There is a record of a Khattri Diwan of Badakshan or Kunduz, and, I believe, of a Khattri governor of Peshawar under the Afghans. The Emperor Akbar's famous minister, Todar Mal, was a Khattri, and a relative of that man of undoubted energy, that great Commissariat contractor of Agra, Joti Parshad, lately informed me that he also is a Khattri. Altogether there can be no doubt that these Khatris are one of the most acute, energetic, and remarkable races in India, though in fact, except locally in the Panjab, they are not much known to Europeans. They are, either on account of their name, confounded with Rajputs (by those who only see the name) or more frequently, on account of their mercantile profession, are confounded with the Bunuias or Bannians, with whom socially (as matter of tribe and caste) they have no connection whatever. The Khatris are staunch Hindus, and it is singular that, while giving a religion and priests to the Sikhs, they themselves are comparatively seldom Sikhs, and though, judged by a modern Hindu standard, they can hardly penetrate as they do into Central Asia with much regard for caste, they show their staunchness by never succumbing to the Mahomedan faith, where all the Indians around them have done so. I scarcely think that there are such people as Mahomedan Khatris in latitudes where Jats, Rajputs, and others, are all Mahomedans; and even in Afghanistan they seem to maintain

their faith intact. The Khattris are a very fine, fair, handsome race. And, as may be gathered from what I have already said, they are generally educated. There is a large subordinate class of Khattris, somewhat lower, but of equal mercantile energy, called the Rors or Roras. The proper Khattris of higher grades will often deny all connection with them, or at least only admit that they have some sort of bastard kindred with Khattris, but I think there can be no doubt that they are ethnologically the same, and they are certainly mixed up with Khattris in their avocations. I shall treat the whole kindred as generically Khattris. Though the Rors have not usually risen to such high posts, at least one of Ranjeet Singh's ministers was one of this class. Speaking of the Khattris then thus broadly, they have, as I have said, the whole trade of the Panjab and of most of Afghanistan. No village can get on without the Khattri, who keeps the accounts, does the banking business, and sells the grain. They seem to get on with the people better than most traders and usurers of this kind. Of course, like all people so situated, they are often a good deal abused, but in Panjabi village I think that the Khattri is generally rather a popular character and on friendly terms with his clients; at any rate they appreciate the necessity for him, and are by no means anxious to get rid of him. In Afghanistan, among a rough and alien people, notwithstanding occasional exceptions, the Khattris are, as a rule, confined to the position of humble dealers, shop-keepers and money lenders; but, in that capacity, the Pathans seem to look on them as a kind of valuable animal and a Pathan will steal another man's Khattri not only for the sake of ransom (as is frequently done on the Peshawar and Hazarah frontier), but also as he might steal a milch-cow, or as Jews might, I dare say, be carried off in the middle ages, with a view to render them profitable.

I do not know the exact limits of Khattri occupation

to the west, but certainly in all eastern Afghanistan they seem to be just as much a part of the established community as they are in the Punjab. They find their way far into Central Asia, but the farther they get, the more depressed and humiliating is their position. In Turkistan, Vambery speaks of them with great contempt as yellow-faced Hindus of a cowardly and sneaking character. Under Turcoman rule, they could hardly be otherwise. They have even found their way to St. Petersburg and made money there. They are in fact the only Hindus known in Central Asia. In the Punjab they are so numerous that they cannot all be rich and mercantile, and many of them held land, cultivate, take service, and follow various avocations. But I do not think that there is in the plains such a thing as a Khattri village or Khattri community, such as I have described to be the social form of other castes. They are always mixed among other classes.

It is somewhat singular that the Khattris, so important in Afghanistan, and who also push so far into Central Asia, are altogether excluded from Brahmin Kashmere; they are not found there at all. In point of acuteness, I fancy it is an instance of 'two of a trade.' In the hills, however, the Kukkas on the east bank of the Jhelum are said to have been originally Khattris, (they are a curiously handsome race; and in the interior of the Kangra hills there is an interesting race of fine patriarchal-looking shepherds called 'Gadees,' most of whom are Khattris. There are some Brahmins among them and some of low caste, but the great majority are Khattris, and their story is that they are the remnant of the former rulers of the plains of the Punjab, driven to the hills by conquering invaders. They are a very pleasant, frank, simple people, quite apart from their present neighbours, and a great puzzle. Khattri traders are numerous in Delhi, are found in Agra, Lucknow

and Patna, and are well known in the Burra Bazar of Calcutta (though there they are principally connected with Punjab firms). But as soon as they pass east from the limits of the Punjab, they get into the mercantile field of the Bunniahs, who are quite their equals in mere mercantile ability where little physical courage is required, and in the Bunniah country the Khattri merchants are mere exceptions in large towns. In Behar there seems to be a considerable agricultural class called Kshattris, Chhattris, or Khattris, who are distinct from and considered to be somewhat lower in rank than Rajpoots. They seem somewhat to affect a military character, sometimes serve, I believe, as soldiers, and are well known as 'Darwans' and the like in Calcutta. Buchanan seems to have been inclined to suppose that they are really Khattris from the west, but I have not yet been able to ascertain whether they are in truth of the same caste as the mercantile Khattris.

I do not know the exact limits of the Khattris to the south. I have not visited Mooltan which is a great mercantile centre of the race, and cannot accurately distinguish between Khattri and Bunniah sects called by their sub-tribal names. The term 'Mooltanees' seems to be applied to several trading sects in different parts of Central India, *i. e.*, some apparently wandering Pathan traders, and some, I suspect, of some Khattri sect. The Khattris do not seem, as a rule, to reach the western coast; the Guzerat and Cutch traders appear to be Bunniahs (or Banians) not Khattris, and in the Bombay market I cannot find that they have any considerable place. In Scinde, however, I find (in Captain Burton's book) an account of a race of "pretended Khsatriyas who are really Banians of the Nanak-Shahi (Sikh) faith," and who trade and have a large share of public offices. These are evidently Khattris. I had supposed the Lohanee mer-

chants to be Pathans coming under much the same category as the "Povindeahs," but again Captain Burton makes mention of the "Lohanis, a Mooltanee caste of Banians," a robust and good looking race who trade with Central Asia, and also with the Arabian coast, who form a very large proportion of the Government servants in Scinde, and who also do some agriculture and labour. I cannot at this moment ascertain whether these Lohanis are really Banians or Khattris, probably I think the latter. Palgrave again mentions among the Indian traders of the Arabian coast, as distinguished from Banians, people whom he calls 'Loothians' or Loodhianah men. I take it that these must be Khattris, unless indeed they may possibly be Kashmeree shawl merchants. Loodhianah is a large and thriving town of mercantile Khattris, with a numerous colony of Kashmeree shawl-weavers.

The Khattris claim to be the descendants of the old Kshatriyas, and I am inclined to think that they really have the best claim to that honour. With all their enterprise, it is difficult to imagine them so completely domiciled in Afghanistan, among so alien a people, if they are entirely foreigners in that country. It is well known that the Pathans themselves have advanced into the north-eastern portion of the country which we call Afghanistan, within comparatively recent and historical times; and although the upper valleys of the Indian Caucasus have probably all along been held by pre-Hindu tribes, there seems to be little doubt that the people of the lower valley of the Cabul country were once Hindus. To this day the peaks of the 'Sufed Koh' between Jalalabad and Cabul bear the palpably Hindu names of "Seeta Ram" and such like.

The old Sanscrit books make the Brahmins and Kshatriyas to have remotely sprung from a common origin. May it not be that in early Aryan days the Brahmins of Kashmere

may first have become literate and civilised, and ruled on the Saraswati by peaceful arts, after the fashion of the earliest Egyptians before the art of war was invented, (see M. Revan's abstract of recent Egyptian inquiries); and that later on a cognate tribe of Khattris of the Cabul country, rougher and more warlike, may have come down upon them like the Shepherd Kings, and assumed the rule of the Military caste of early Hindu history? That warlike conquerors of one age should become astute money-dealers of another, is but the ordinary course of history. Jews, Greeks, Lombards and others, are instances in point, and perhaps when the New Zealanders rule in England, the English may be known as the Khattris of those parts.'

The above passage, together with the many quotations from Hindu, Muhammadan and European writers, given in the previous portions of this book, gives a very clear notion of the out-door life of the Khattris. We shall not wait here to refer at length again to the many accomplishments and achievements of the caste but come at once to a brief description of the internal life of its constituents.

In all the Khattri families, from the richest to the poorest, the marriage of sons and daughters is supposed to be a religious duty of parents and is sometimes a source of anxiety to them, specially so when a child happens to have some bodily defect. The Khatri caste is singularly free from the difficulties arising out of pecuniary demands made at the settlement of marriages from girl's parents, which so often prove a cause of the ruin of many a family among some of the other Hindu castes, and make the birth of daughters a subject of so much dread.

Negotiations, as a rule, commence from the side of the girl's parents, though, it is no breach of etiquette or good taste for an unbetrothed boy's mother or other responsible female relation to throw a hint for taking the formal preliminary step, by observing in the presence of the girl's female relations that she would like to see her son or other relative, as the case may be, betrothed to such a girl. The girl's parents move in the matter either direct or through the family priest, by demanding from the boy's parents his horoscope to get it compared with that of the proposed bride, by the family astrologer. To refuse to give a horoscope when demanded would, without good reason, be looked on as an insult. That the boy is junior or very nearly equal in age to the girl, that the girl has a known bodily defect, that the girl's parents are in any way inferior in *zat* (caste) are looked upon as good reasons for refusal, although as a matter of good taste none of these is ever expressly mentioned; some other excuse has to be sought. The most plausible at the present day is that the boy's father does not wish to marry him unless he has passed the '*middle*' or '*entrance*' examination.

The demanding of horoscopes may properly be described as the ladies business, to whom the *syapa* to be referred to later on, offers so wide a field for arranging marriages. But they will never take a step in the matter without previously consulting the male members of the household.

This makes it quite clear that immunity from money demands does not necessarily make

the caste free from all other difficulties specially when poverty is the bane of the family. It sometimes takes a long time to find a suitable match for a girl ; and, in a few instances, the guardians have no choice but to espouse her to a boy whom they would not select for her, if they could. Even in the absence of a bodily defect or the curse of poverty, the accomplishment of the thing is in a lot of cases, not an easy task. The reasons are obvious ; firstly, the choice is limited, as the marriage must be contracted not only in the same caste but also in the same major group of it and in a family or clan that is not looked down by the brother-hood in any respect. Secondly comes in the question of wealth, which was until very recently of a comparatively small importance but is now looked upon as an important one in most families. Last and not the least unimportant of all is the comparison of the horoscopes of the boy and the girl by astrologers, with the object of ascertaining, whether the proposed union is likely to prove a happy one. With the exception of certain families the supposed harmony between the tempers and fortunes of the would-be husband and wife, as indicated by the position of the "Twelve-signs of zodiac" at their births, is indispensable ; and the absence of it, every now and then, stands a sad obstacle in the way of a matrimonial connection that would have been otherwise regarded a very fortunate one. At the same time, however, this comparison of horoscopes, whatever disadvantages it may have, has at least one virtue in it.

It tends to no small extent to keep the rich and the poor members of the community bound together. The richest man has sometimes to give his daughter in marriage to the son of the poorest, under its influence. Sometimes the non-agreement of the horoscopes causes much anxiety to the parents of the girl and in order to have greater facilities in contracting marriages most families are giving up the practice. The giving of the boy's horoscope to the girl's parents means that there is no objection to the proposed betrothal ; if the horoscopes tally, the thing is settled, otherwise the boy's horoscope is returned without delay. Those who are giving up the practice place the two horoscopes at the feet of the family god without consulting any astrologers.

That these difficulties are not insuperable is clear from the fact that permanently unmarried Khattri women are nowhere to be met with, nay, it will not even be easy to find many unmarried Khattri girls above 12 or 13. It was, we have no reason to doubt, a mistake that led Mr. Crooke, the author of "The Tribes and Castes of Mirzapur" to include the community in the list of tribes that present to the observer of Hindu castes the unwelcome scene of a large number of females suffering from the pangs of lifelong maidenhood. In the North-Western Provinces and Oudh at least, we know not of a single instance of this nature ; and we believe, the state of things is not otherwise elsewhere.

Marriage among the Khattris may, in the case of a girl take place at any time after the celebration

of her tonsure ceremony and before she becomes menstruant, while for a male member the universal rule is that he must have performed his *Yuggo-pawit* Sanskar. Recently, some of the Khattri Sabhas have ruled that girls should be married between ten and twelve years of age, so that they may arrive at puberty when the *Gauna*, *Dura-gavan* or consummation ceremony takes place, which may be, under various circumstances, in the first, third, fifth or even the seventh year of marriage. A resolution of the Khattri Conference, held at Jammu in October 1901, suggests the fixing of the minimum age at twelve for girls and 16 for boys. The marriage of a girl of tender years with an old grey-headed man is a thing of rare occurrence in the caste. Such connections are always disapproved and discouraged, although they do not entail social degradation.

A Khattri will not have a second one in the life time of the first, except when the latter is physically incapable of bearing children or suffers from a bad type of leprosy or deviates from the path of chastity (in which case she is of course outcasted). The number of living wives never exceeds two ; and it is in rare instances only that even that limit is reached. Concubinage and polyandry are things unknown in the community. Annulment of marriage and divorce are never heard of, except in the case of a woman proving unchaste and rendering herself liable to ex-communication from the brother-hood. Widow marriage, or *niyog* is forbidden.

The practice of early marriage seems to have originated in the Muhammedan period. The followers of the Arabian Prophet having, it is said, begun to forcibly take marriageable Hindu maids into their harems, in the days of their ascendancy, one of the Pandits of the age framed the following couplets and laid them down as religious precepts :—

अष्ट वर्षा भवेद् गौरी नववर्षा च रोहिणी ।

दश वर्षा भवेद् कन्या तत् जर्घ्वं रजस्वला ॥१॥

माता चैव पिता चैव ज्येष्ठ भ्राता तथैव च ।

त्रयश्च नरकं यान्ति दृष्ट्वा कन्यां रजस्वलां ॥२॥

(TRANSLATION.)

“ A girl is (as pure as) a *Gauri* at eight years, at nine she is *Rohini*, at ten she is simply a maiden ; after that she is menstruant. The father, the mother and the elder brother of a girl go to hell on seeing her menstruant and yet unmarried.” Hence to give away a girl in marriage before the commencement of her menses became a custom among the higher classes of the Hindus, specially such of them as happened to be naturally beautiful; and it degenerated by and by into the revolting practice of infant marriage. The educated Khattris are awakening to the true sense of the evil and attempting to make the utmost limit prescribed by the above couplets the usual age for a girl's marriage, which, they think, is enough for the purposes of a reasonable, and, for the time being, a practicable reform; because the married couple among them do not live as husband and wife until the celebration of their *gaunà*, *duràgavan*, *gànthen*, *muklawa*

(consummation of marriage) ceremony, which, as we have already said, takes place, under various circumstances, in the first, third, fifth or even the seventh year after marriage. With girls married at eleven, *muklawā* ceremony performed five years afterwards, and the care usually taken at betrothal that the boy may be the senior of the girl in age by four years or five, the Khattris, they think, would be free from almost all the evils of child-marriage. The path of social reform before them in this respect is, it is not unjustly observed, by no means difficult. The *muklawā* ceremony, which is no doubt an excellent institution, under the circumstances of the case, makes the thing easy of accomplishment. All that they are required to do is to use their discretion in fixing the date for its celebration and generally to stick to the maximum period prescribed for its performance. Before it, except when the parents of the married couple happen to be the residents of the same place, the bride is not usually allowed to live at the bride-groom's house; and her guardians are always reluctant to celebrate it soon after marriage. Thus an advanced Khattri seldom finds it difficult to prevent his son and daughter-in-law from living as husband and wife before the one is eighteen or nineteen years of age and the other fifteen or sixteen. The date of the marriage is fixed by the girl's guardians, but that of the *muklawā* by those of the boy.

There are no professional marriage brokers in the caste and no price is paid by the bridegroom's

father for the bride or *vice versa*. The dowry that is offered by the bride's father cannot any how be called a price ; for, its amount depends upon his own choice and varies with his means. It is a voluntary present and not the price of a bargain. Only some of the Purbia Khattris and those living at Umballa and Ludhiana are said in imitation of other Hindu castes among whom the "*Karardad*" system prevails, to secretly demand and accept a price for their daughters ; but they are looked upon with a contemptuous eye by their castemen and given the nick name of "*Dhibech* (daughter vendors). In so far as the caste, considered as a body, is concerned, the acceptance of a single pie from one's own son-in-law or any of his paternal or maternal relations is considered a sin and a crime. Instances are not wanting in which the recipients of a price or "*Beti ka Dhan*," as it is called have been punished with temporary excommunication from the caste. After the betrothal none of the girl's relatives elder than herself can even take food or drink water at the house of the would be bridegroom, much less accept cash or anything else belonging to him or any of his near relatives. The orthodox of Khattris object even to use the *hugqa* of, their son-in-law's relatives ; and the first entrance into the bridegroom's house is expiated by a small cash present to his father, mother or other guardian by every one of the bride's elder relatives male or female.

Of legitimate issues, the male members follow the clan and gotra of their father and the females the

clan and gotra of the family in which they are married. Previous to marriage a girl is known by the name of the clan and gotra of her father. Illegitimate issues are not at all taken into the caste. They may sometimes form a class of their own or lapse into other lower classes ; but they can never be recognised as Khattris by the brother-hood.

We have said above, that a woman of the Khattri tribe invariably ceases to belong to that tribe the day she is proved to have had illicit connection with a man other than her husband. The rules are not so strict in respect of unchaste men. A male member of the caste may only be excommunicated when he violates the honour of a Brahman or Khattri woman other than his own wife or openly takes a woman not lawfully connected with him for his spouse and lives under the same roof with her in the same manner as he would with his legal helpmate. Illicit connections other than these (*i. e.*, keeping a prostitute or mistress separately from the legitimate members of the family without having dining relations with her) do not entail social degradation of a male.

CHAPTER IX.

Customs relating to Food, Drink and Smoke.

An exhaustive treatment of the Food and Drink question, as it presents itself to our view in the Khattri community, would be inconsistent with the proposed size of this volume. Their manners and customs, under this head, and the varieties of dishes they prepare are too many to be detailed and thoroughly discussed here. We shall content ourselves with the important features of the caste, avoiding minute details but leaving out nothing that we think is necessary to impart a general idea of the subject under consideration.

1. The following articles, though obtainable and some of them wholesome in the opinion of European scientists, are forbidden under the social laws of the Khattris :—

Prohibited Articles of
food.

- (1) Garlic, onions, leaks and mushrooms.
- (2) Meat of every kind (except such as has been hallowed by sacrifice).
- (3) The milk of a cow within ten days of her calving.
- (4) The milk of a camel or any quadruped with uncloven feet.
- (5) The milk of a forest-beast other than a buffalo.
- (6) The milk of a ewe or that of a cow in heat.
- (7) The milk of a woman after weaning. Of these, the last five are avoided by one and all ; but in

respect of the first two opinions differ and practice varies in different parts of the country. In the Panjab, the prohibitions are observed by certain individuals and families only ; round about Dehli—which, so far as the local division of the Khattris is concerned, is more a part of the North-Western Provinces than of the “ Land of Five Rivers”—the number of abstainers begins to rise ; at Lucknow and Agra, &c., it comes up to nearly 75 per cent, while at the sacred cities of Mathura and Benares, the state of things is just the reverse of what it is in the Panjab. Meanwhile, the females are, as a rule, perfect abstainers. They would not even touch any of these things and, in N.-W. P. and Oudh at least, put the users thereof to no little inconvenience by obliging them to have separate utensils for their use and to either cook the forbidden food for themselves, or have it cooked by their servants, in a separate building. Meat is, moreover, not offered at a feast given on the occasion of a marriage or other domestic ceremony.

It must be further remarked here, that unlike the Rajputs, who, according to the assertions of the Rajput Maha Sabha of Agra, freely partake of every kind of meat, ‘except beef or any preparation having the least touch with it,’ a Khattri flesh-eater will invariably avoid carnivorous birds and such birds as live in towns, the sparrow, the water-plava, the wood-pecker, the parrot, the heron, the raven, the tame-hog, the *saras*, the military bird, the hedge-hog, the porcupine, the tortoise, the rabbit

the monkey, the snake, the lizard, the jackal, the rat, the cow, &c. Only the flesh of a goat or a deer is generally partaken of. The eating of beef in any shape is regarded a sin and a crime.

It may be asked, why do the Khattris abstain from the food specified above and why some of them indulge in the eating of the flesh of certain animals? The question is by no means very difficult to answer. The abstainers hold, that the prohibition is not only in accordance with the dictates of Manu and other Dharma Shastra writers but also against the teachings of the Vedas and may be defended on rational principles ; and that, as true Kshatriyas, they are morally, socially and religiously, as well as from a medical point of view, bound to carry out the injunctions to the letter. The other party argues, that meat is the primitive food of man ; that Manu himself makes an exception in favour of flesh sanctified by sacrifice and, giving a list of forbidden animals, clearly suggests that they need not be perfect vegetarians ; that it is the effect of Vaishnavism which has turned the Khattris of N.-W. P., Oudh, Behar and Bengal into vegetarians ; and that, with the restrictions laid down by Manu, which appear to be founded on a scientific basis, they are perfectly right in enjoying their favourite repast. This mode of reasoning does not satisfy the abstainers. They say, that Manu never permitted the eating of meat ; that the verses alluded to by the eaters are interpolations ; and that, assuming them to be parts of the original text, the famous law-giver of the

Hindus must still be held to be of opinion, that the abstainer is better than the eater. They support their argument by referring to the following verses of the sacred writer :—

यावन्ति पशुरो मणि तावत् कृत्वोह मारणम् ॥
 इथा पशुघ्नः प्राप्नोति प्रेत्य जन्मनि जन्मनि ॥
 ना कृत्वा प्राणिनां हिंसा मांसमुत्पद्यते क्वचित् ॥
 नच प्राणिवधः स्वर्गास्तमान्मांसं विवर्जयेत् ॥
 अनुमन्ता विशसि तानि हन्ता क्रय विक्रयी ॥
 संस्कर्ता वीर्यहर्ता च खाद कश्चेति घातकः ॥
 स्व मांसम्पर मांसिन यो वर्धयितुं मिच्छति ॥
 अनभ्यर्थं पितृन् देवान्स्ततोऽन्यो नास्त्य पुण्यं कृत् ॥
 जो हिंसकानि भूतानि हिनस्त्यात्म सुखेच्छया ॥
 सं जीवं श्वभृतं श्वेवेन क्वचित् सुखमेध ते ॥
 यो बन्धनं वधक्लेशान प्राणिनां च कौर्षति ॥
 स सर्वस्य हितं प्रेप्सुः सुखमत्यन्तं मश्नुते ॥
 यद्दयां याति यत्कुरुते रतिस्वध्नाति यच्च च ॥
 तद वाप्नोत्य पत्नेन योहि नस्ति न किं चन ॥

(TRANSLATION.)

“As many hairs as grow on the beast, so many deaths shall the slayer of it, for his own satisfaction in this world, endure in the next from birth to birth (V. 38). Flesh-meat cannot be procured without injury to animals, and the slaughter of animals obstructs the path of beatitude ; from flesh-meat, therefore, let man abstain (V. 48). He, who consents to the death of an animal ; he, who kills it ; he, who dissects it ; he, who

buys it ; he, who sells it ; he, who serves it up ; he, who makes it his food ; these are eight principles in the slaughter (V. 51) ; not a mortal exists more sinful than he, who (without an oblation to the gods) desires to enlarge his own flesh with the flesh of another animal (V. 52). He, who injures animals that are not injurious, from a wish to give himself pleasure, adds nothing to his own pleasure, living or dead (V. 45), while he, who gives no animal or other creature willingly the pain of confinement or death, but seeks the good of all sentient beings, enjoys bliss without end (V. 46). He, who injures no animated creature, shall attain, without hardship, whatever he thinks of, whatever he strives for, whatever he fixes his mind on." (V. 47). Then, the Veda, they say, distinctly proclaims, that to abstain from killing an animal is the greatest virtue (अहिंसा परमोधर्मः) ; and that Hindi writers on religion follow in the same strain and observe :—

बकरी पाती खाति है ताको काटी खाल ।

जो बकरी को खात हैं तिन को कौन हवाल ॥

“ The goat is stripped of skin for eating the leaves of trees : what will be the state of those who eat the goat ? ” (Kabir) Judging from a rational point of view, they find nothing in flesh to recommend its use as diet but think it physically, socially and religiously fraught with harm. After an examination of the various organs of the human frame, and looking into their various functions, they deduce the conclusion, that flesh is not the natural food of mankind, and, taking this for their premiss, argue somewhat to the following effect :—

"Flesh is not the natural food of mankind ; hence its use by them is against the laws of nature : the laws of nature are the laws of God ; hence the eating of flesh is against the laws of God, and, being contrary to the laws of God, it is against His will, for, a breach of the laws always incurs the displeasure of the legislator : then, because to do anything against the will of God is sinful, the eating of flesh is a sin." (*Vide* the Khattri Hitkari for May, 1892).

The discussion has been carried on with such success by the Dharma and Arya Samajists, that even some of the Europeans have been convinced of the impropriety of flesh eating and have turned vegetarians. We shall not discuss the merits of the two sides of the question nor express our own opinion on the subject at length. It will be quite sufficient in this place to remark that, on the whole, it cannot be said, that the Khattris are not flesh-eaters. A peculiar tenacity has the human race, all over the world, ever shown in the matter of this animal food. Almost everything has, with the progress of civilisation, changed or been given up for the better ; but the indulgence in this kind of diet remains where it was in the primitive state of mankind. People sleeping on the earth and rocks are savages, because they do not use beds and beddings ! people living naked and walking bare-footed are uncivilised, because they do not put on clothes and shoes ! people cherishing superstitions and worshipping inanimate objects are semi-savages, be-

cause they do not believe in one God! but, though the most delicious dishes can be prepared and dainties from vegetables and corn, &c., flesh-eaters, in spite of their being the members of the most civilised of all the civilised nations, find no reason to give up its use! And we cannot blame our flesh-eating Khattri brethren, if they have not proved themselves above the ordinary human race in the matter. Much less can we find fault with the caste as a body, if it is not vegetarian to a larger extent than what is indicated by the description given above. For everything to the contrary, it will compare favourably with any nation on the face of the earth—not excluding the Brahmans themselves—from a vegetarian stand-point of view.

2. The general practice or custom among the Khattris—at least outside the Panjab

The morning and the evening meals. —is, that they take *roti*, *dal* and rice, or what is called the *kachchi*, in the morning and *puri*, &c., or what is called the *pakki* in the evening. The articles of *kachchi* food, or food cooked without the help of clarified butter, usually get decomposed soon, and, after a night passing over them, are hardly worth eating, which is not the case with the *pakki* article or articles cooked in or with the help of clarified butter. Hence, the former suits very well the purpose of a morning meal for shop-keepers and government servants, &c., who go out to their business at fixed hours and are therefore always ready to dispose of their meal as soon as it is

prepared, while the latter answers better the requirements of the evening meal because men of business cannot be as punctual in coming back home as the preparation of the *kachchi* would require them to be ; and then, if the nature of their profession necessitates their return late in the night, it cannot be considered reasonable, by any means, to make the person cooking their food sit all the while in the *chauka*, awaiting their arrival. Another great advantage of cooking the *pakki* in the evening is, that a larger quantity than what is wanted for the purposes of the evening is prepared, and the surplus serves as the morning repast (*kaleu* or *kaleva*) of youngsters, specially in poor families, and at places where *halua*, *jalebi* and *kachauri* are not available in the market early in the morning. Richer people keep better articles of food for this break-fast, which once cooked lasts for ten or twelve days or even more, without showing any sign whatever of decomposition or any other defect in their quality.

3. *Kachchi* food cannot, in the N.-W. Provinces
 Mode of eating *kachchi* food. and Oudh, be eaten outside the precincts of the *chauka*, by a Khattri ; and, while partaking of it, he is required to put on only a *dhoti* or silk or woolen clothes. The females invariably put on silk or *san* (flax) or woolen *saries* or washed cotton *dhoties* dried apart and untouched by any person. In the Panjab, the *chauka* system is not observed and the *dhoti* restrictions are totally unknown.

4. In a Khattri family, the male members are, as a rule, the first to eat ; but daughters may sometimes be seen claiming an equality with their brothers in this respect and enjoying their *roti* before any male member has set his foot in the *chauka*. Daughters-in-law will think it a breach of etiquette to take a repast unless asked to partake of it ; but, when they are young, the rule, that females should come after males, is not too strictly observed in their case as well. The person cooking always gets the last turn. No such restrictions exist in the case of the *pakki* food. Again, the *kachchi* cannot be taken out of the cookery but there is no harm in carrying the *pakki* from one house to another and to any distance.

5. It is the business of the head female member of the family to cook the *kachchi*.
 The duty of cooking. If cooked by a younger one, her seniors in age and relation will not partake of it, if she happens to have passed the stage of maidenhood and commenced her regular course of menses, although the males never put forward any objection of the kind and freely partake of every kind of food cooked by any female member, young or old, of the household. It is impossible to trace the origin of this queer custom. We have made repeated enquiries, of both males and females, on the point but without success. The enigma, as we may call it, remains unsolved. It cannot be a question of precedence in caste or family prestige ; for, then, the restriction would

have been applicable to the daughters of certain families only and the abstinence would have been resorted to by males and females, young and old all alike and before the period of menstruation as well as after it. Why should the females alone and among them the seniors in age and relation of the lady cooking object to partake of the *kachchi* cooked by her and that only when she has ceased to be practically a virgin, is a secret incapable of solution for us. It may be a matter of female etiquette, good or bad.

6. All the male members of a family may dine together or apart as circumstances may require or permit. There is no bar to their eating from the same plates and cups. Dining together and apart. But with women the case is otherwise. They dine strictly apart, though two or more of them may be feasting at the same time and in the same room. Little girls may and do join the male members, but, as they advance in age, and usually a year or two after marriage, they begin to change their ways and hesitate to dine even with their fathers and brothers. The enviable sight of a Khattri dining with his wife is also a thing of rare occurrence.

7. The cooking of the *kachchi* by a young bride for the first time is regarded a happy circumstance in a Khattri family. As a mark of appreciation, she gets presents in cash and ornaments from all the male members of the household who are older than her husband in age.

8. The ordinary food of a Khattri, though rendered delicious by the special tact of the fair sex in cooking, is of a very simple character. *Dal, rice, khichri, karhi, tahiri, bari* and *roti* are the chief articles of the *kachchi*; vegetables, *puri* and *kachauri* of the *pakki*. He is naturally very fond of spices, sauces and pickles. Usually he takes two meals a day but a little lunch is not uncommon. He enjoys fresh fruits with exceptional delight; and his half a seer of milk, taken immediately before going to bed, sends him to a sound sleep perfectly satisfied with his lot. Special dishes on special occasions and in different seasons are the characteristic features of his meals. The peculiar skill of the Khatranis in preparing the same article in a variety of ways and making every preparation pleasing to the taste, combined with the long established custom of having particular dishes on particular festival days—the number of which is sufficiently large—gives him the chance of enjoying almost all the well-known articles of food an orthodox Hindu can think of.

9. There are a number of very useful dictums, bearing on food and drink, to which a Khattri is made accustomed from his very infancy. Some of them are given below by way of examples :—

Certain useful dictums
regarding food and
drink.

(1) Avoid drinking water in the morning without eating something.

(2) Avoid drinking water after eating sweets.

(3) Avoid drinking water after eating anything containing oil.

(4) Avoid drinking water from a glass or tumbler or any other vessel which, while full, somebody has passed over.

(5) Don't drink water standing, as far as possible.

(6) Don't eat curd (*dahi*) with anything containing oil.

(7) Don't eat curd (*dahi*) with rice :

(8) Don't keep your mouth unwashed after eating anything, specially sweets.

(9) Don't eat anything in the morning after rising from bed without having washed your mouth.

&c. &c.

10. Turning our attention to the custom of the Khattris in respect of eating food cooked by others. Food cooked by others and confining our review to the North-Western Provinces, Oudh, Behar and Bengal, we find, that an orthodox Khattri will not eat the *kachchi rasoi* cooked or touched by a member of any caste other than his own or that of the Saraswat Brahmans, while a Saraswat Brahman will not object to partake of similar food cooked by a Khattri, specially when the latter happens to be a *jiyman* of the former. The same rules apply to smoking. A Saraswat Brahman will gladly smoke a Khattri's *hugqa*, or offer his own to him, after taking the tube out.

Free smoking and dining relations (in respect of the *kachchi*) do not obtain among the Khattris of different major groups, in this part of the country. A Purbia will not eat the *kachchi* cooked by a Lahoria, Dilwali or Agrawala, or smoke the *hugga* of a member of any of these divisions. The other groups will similarly refuse to have any such connection with his brotherhood or with one another. Only at Dehli, the constituents of these four clans, smoke one another's pipe after taking the tube out and similar was the practice at Agra until a very recent period. But these artificial restraints are not binding. As regards the eating of the Pakki, no such spirit of absolute separation is to be observed. A Khattri will not only partake of such food cooked by a casteman of his, without any regard to the clan he belongs to, but will not object to that prepared by a Brahman of any of the recognised priestly tribes of India, a true Bania or an admitted Rajput. He will not hesitate to dine in the same row or on the same table (not out of the same plates and cups, which is generally confined to members of the same family) with any of these castes. Drinking water from the same glass is confined to near relatives; but a glass used by a non-relative Khattri, a Brahman, a Bania or a Rajput may be used again by a Khattri after it has been thoroughly rubbed with earth and washed. A vessel used by a member of any of the low castes of India or by a non-Hindu is for ever rendered impure and useless. The impurity may in certain cases be removed by throwing it into fire and then rubbing it with earth and washing it with water.

In the Panjab, all Brahmans and Khattris eat and smoke freely together. They make no distinction between *kachchi* and *pakki* among themselves. Nay more ; they go a step further. They freely partake of what is called the *kachchi* here, purchased from the shop of a recognised Vedic Hindu. Some of them also eat food cooked by a Kahar, without the distinction of *kachchi* and *pakki*, which is almost unknown in this province. And further still ; the Brahmans, the Khattris, the Rajputs and the Jats of the Panjab smoke freely together, only taking the tube of the *huqqa* out. The only distinction is, that a Rajput or a Jat will smoke a Khattri's *huqqa* stripped of the tube, without any formality, while a Khattri will change the water of a *kali* belonging to or used by a member of any of these tribes, before he smokes with it—a circumstance which the Khattris of the Panjab feel very proud of, as proving their high genealogy.

It will not be out of place to remark here, that all restrictions of social separation, in eating, totally disappear at the temple of Jagannath in Orissa. There all classes of Hindus, from the highest to the lowest, freely partake of the god's *prasada* (gift), which consists of boiled rice and *dal*, all together, as if they were the one and the same people.

The apparently striking difference between the modes of a Vedic Aryan's life, in different provinces, in respect of eating, drinking and smoking, requires a word of explanation to be clearly understood and

accounted for. It will not be therefore improper, at this place, to lift up the veil of obscurity that hangs about it.

The primary "Food and Drink" formula of the Aryans was

आर्याधिष्ठितानाशूद्राः संस्कृताः स्युः

आयस्तभ

(TRANSLATION.)

In an Aryan family, the Sudras should serve as cooks, &c."

Mr. R. C. Dutt, in his "History of Civilization in Ancient India" (vol. II., p. 104), says :—"The taking of food cooked by men of inferior castes, which is a principal reason of loss of caste in modern times, does not seem to have entailed the same consequences in the Rationalistic Period (*i. e.*, B. C. 1000 to 242). On the contrary there are directions for keeping Sudra cooks, provided the cooks had cleanly habits (Apas-tamba II., 2, 3, 4 to 9)."

Thus, the Ancient Aryans were totally free from the unhealthy and arbitrary social separation restrictions in the matter of "Food and drink," in the Panjab—their Indian home. But when they stepped beyond the skirts of that territory and came in contact with aliens—aliens in race and religion—they had the necessity to be more reserved in their dining relations. Then, the spread of Buddhism and Jainism, which originated and played a prominent part in Cis-Satlej provinces, gave the restrictions a brighter glow;

and the rising of the Rajputs and other tribes, who became the rulers of the land, resulted in the institution of the inconvenient rules now in vogue in this quarter of the Aryavarta. The Vedic Aryans, partly to evince their love for and appreciation of their adopted Indian home—the Panjnaddesha—and partly to maintain their social prejudice and national dignity, ruled and laid down as religious principles :—

(1) That, the Panjnaddesha is the head of Aryavarta ; and on that sacred land it is not unlawful to partake of the *kachchi* or the *pakki rasoi* cooked by any member of the Vedic group, not excluding even a Vedic Sudra.

(2) That, Brahmavarta, the modern N.-W P. and Oudh, is the trunk of Aryavarta, inferior in holiness to the “ Land of the Five Rivers ;” and on that soil none of the Vedic Aryans should eat the *kachchi* that is not cooked by his equals or superiors in social rank.

(3) That, Bengal, like legs in a human frame, is even lower than Brahmavarta in point of holiness ; and on that soil none of the pure Aryans should eat the *kachchi* which is not cooked by himself or by one of the family members of the eater.

Thus, it was, and is, the natural social prejudice of a high-born people, that led and leads still the Vedic Aryans to be so unreserved in their dealings in the Panjab and so reserved in other parts of the country. The Panjab was the land of the blessed race, just like the Holy Land of the Jews, with the majority

of its inhabitants, consisting of their own people ; and it was consequently of the utmost importance to them to have the freest possible relations of mutual intercourse there. In the N.-W. P. and Oudh, on the other hand, the number of the Vedic Aryans was limited, while the non-Vedic races were not only numerous but powerful as well ; and the former therefore could only maintain their social status there by making the rules of their intercourse somewhat stricter than those obtaining in their sacred land. In Bengal, the number of Vedic Aryans fell almost to a nonentity, while that of the non-Aryans and non-Vedic Aryans increased immensely ; hence, it was indispensable for the proud Vedic group, in order to keep up their social prestige, to make the rules of social intercourse still more strict in those regions. None, who pays a due regard to these circumstances, will find anything extraordinary in the apparently incoherent and conjectural maxims of "food and drink," obtaining in the same people in different parts of the Indian Peninsula. Such race prejudice and such "food and drink" distinctions, depending upon locality, have ever existed, and will ever exist, in the world. The greater the number of a high class people, in a province or country, the freer are the rules of social intercourse ; and, the less their number, the stricter are the maxims laid down to regulate the relations of "Food and Drink." Our present rulers themselves, a highly civilized and liberal people under the sun, do not form an exception to the general principle.

They would not be as free and unceremonious in France or Italy as they are in England or as unreserved in India as they are in Italy or France. It was and is the same with the Vedic Aryans. There is nothing extraordinary in their behaviour. They would not have as free dealings in the North-Western Provinces and Oudh as in the Panjab or be as free in Bengal as in these Provinces. The other niceties of *chauka*, *dhoti*, &c., are apparently the results of the later developments of Vaishnavism, which has not had so strong a hold in the Panjab, as in the regions that are in touch with the sacred cities of Mathura and Benares.

11. The rules of hospitality in vogue among the
Rules of hospitality.
 Khattris have nothing very peculiar in them. They are, if we are not mistaken, the same that obtain among other high caste Hindus. We shall only briefly notice them here.

(1) *The entertainment of Friends*.—Invitation cards or letters are issued; and all dine together in the same row, on a nice carpet or a clean piece of long-cloth, &c., spread on the ground. If the company happens to be one of very intimate friends, and of a strictly private character, the repast prepared is the one to their taste; otherwise, the ordinary food of an orthodox Khattri is served up. Such company is generally waited upon by servants.

(2) *Entertainment of kinsmen, neighbours and caste-fellows*.—Kinsmen, neighbours and caste-fellows are:

generally feasted on the occasion of a domestic ceremony. No invitation cards are issued to them. The entertainer or his near relative has to go personally from house to house and give the invitation in very courteous terms. One or two other members of the family also accompany him on this errand and so does the family *jajak*. When the time of feasting approaches, the members of the family themselves, or their friends and relatives, wait upon the guests; the food served up is, to the best of the entertainer's means, the most delicious and of many varieties, but such as is consistent with the ideas of Hindu orthodoxy. In an ordinary feast, not connected with a Shastric ceremony or any other unusually happy occasion, the formalities relating to invitation and the manner of feeding are not strictly enforced. Unlike a party of friends, in such feasts, the master of the house does not dine with the guests; and generally the other members of the family also keep aloof and wait till the feasting of outsiders is over.

(3) *Entertainment of Europeans*.—The Europeans, if they are ever invited, are entertained in the European fashion. Chairs and tables are provided for them; and the kind of food suited to their taste is prepared for their repast. Such a feast invariably takes place in a separate house altogether. The Khattri females will not permit the cooking or the serving up of meat in their utensils or in any part of the house they dwell in.

Distinction of castes is observed on all occasions. Men of different denominations, except such as have no objection to dine on the same board, dine strictly

apart. Brahmans and Banias join Khattri feasts and dine in the same line with them. Flesh-meat and wine are not served up in any ordinary feast. They are confined to the entertainment of Europeans and Kayasthas, &c. or to a strictly private company of such Khattris and other Hindus as one and all indulge in them. In the latter instance the utmost possible secrecy is observed—not so much on account of meat as on that of wine and the sitting together of men of different denominations, which are not authorised under the social laws of the caste. If an orthodox Hindu happens to knock at the door, when such feasting is going on, there is all confusion in the society of friends. Either he is refused admittance under some pretext or the feast is abruptly brought to a close, and all traces of what was going on are removed before the door is opened and the unwelcome visitor permitted to enter the house.

In all the cases noted above, when the feasting is over, betel leaves—nicely dressed—and *hugqa* are served up to the guests. On special occasions (*e. g.*, a marriage ceremony or the *holi* entertainment) there are dancing parties also for their amusement.

Feasts are also given to females of the Saraswat Brahman and Khattri castes on occasions of festive ceremonies. They are feasted by members of their own sex. Grown up ladies generally do not dine at another's house. Their share is sent to their own dwelling place, by the entertainer.

12. Alcoholic drinks or intoxicating drugs are
~~Spirituos~~ ^{Spirituos} liquors and not in common use. The eating of
 intoxicating drugs.

opium and the drinking of *bhang* are not forbidden ; The few opium-eaters that are to be met with are generally aged persons, whereas a fairly large percentage enjoy a "*chullu*" of *bhang* or swallow its preparation "*the majun*" at least once a year in honour of the *Holi*. There are some that use *bhang* daily but their number is too insignificant to justify a calculation in terms of percentage. *Chandu, ganja, charas, madak* smokers, among the Khatris, may be counted on one's fingers' ends, in almost every town ; and they are all held in great disgust. The use of wine is strictly forbidden under the social laws of the caste and is a source of great odium and disgrace in the brother-hood. But it cannot be denied, that it is fast gaining its votaries in it ; and, strange to say, both the cultured and the uncultured are slowly succumbing to the evil. Stranger still is the fact, that sober members of the community who still form an overwhelming majority and in whose presence, except in rare instances, the defaulters have not the courage to drink the unwholesome cup or confess that they have fallen to its use, do not take measures to arrest the progress of the vice or have not the spirit to do so. There are living at Agra itself, men who outcasted a member of a high family for having been seen drunk. The incident kept the community badly divided for seven years and caused such split that, inspite of the lapse of more than half a century old sores have not yet been healed. Those very persons, however, who took such a bold step fifty years ago, have now seen with their own eyes

Saraswat and Khattri lads arrested under Section 34 of the Police Act, for having been found drunk on public roads, without caring or venturing to lift their finger in protest. Social journals and associations are raising their voice against it but without any practical result. Whether the Khattri is marching with the times—for drinking is now-a-days looked upon as a mark of culture and advancement—or simply availing himself of the facilities now offered for obtaining the sour but fascinating sip at the door of one's own house or getting depraved is not a question that we should discuss here. The number of Khattri *gentlemen* addicted to this evil does not yet go above ten per cent of the whole community and they too dare not enjoy their favourite cup before an assembly of their caste-fellows ; but it would have been inconsistent with our duty, as a writer, if we had concealed the fact that the evil is forcing its way into their houses. In justice to the fair sex, we must say, that they are, one and all above indulging in any of the above mentioned or any other intoxicating liquor or drug. Many of them, no doubt, chew tobacco—just as other men smoke it—but we do not, think, it can justly be called taking an intoxicating drug. In rare instances a Khatrani may be seen taking a very little dose of opium daily in her old age.

CHAPTER X.

Customs relating to Reception and Salutations, &c.

The modes of salutation differ according to the position, age and rank of the person addressed. When

a Khattri pays a visit to a Brahman or is visited by him or meets him in the way, the former must bow down his head in reverence to the latter and utter the words "*Maharaj! Palagan!* or "*Maharaj! Dand-wat.*" (My Lord! I bow down to your feet!) or some such words. The Brahman replies "*Ashirbad*" (I bless you) or "*Jai ho*" (may victory smile on you), or "*Jijman sukhi raho*" (my Jijman, may you be happy) or some such words. In the Panjab, the word "*Devta*" (god) is substituted for "*Maharaj*" by a Khattri for a Brahman, while "*Maharaj*" (Great Raja) is used by Brahman for a Khattri. When a Khattri goes to see or is visited by another member of his caste, superior to himself in rank, position or age or when the one meets the other in the way, the former salutes the latter, with his right hand raised to the forehead and his head bowed down in reverence, and says "*Ram, Ram*"! or "*Bandgi*" or "*Taslimat*" or "*Bandgi arz hai,*" "*Adab arz hai,*" "*Taslimat arz hai,* &c., all conveying the sense of "my respects to you, or "I bow down to you." The other party returns the compliment by saying "*Jite raho! Bari umar ho!* (may you live long!) or "*Khush raho! Umar daraz ho!*" (May you be happy! May you live long!) or some such words, not unfrequently also prefixing or affixing "*Barkhurdar*" (my son!) to his blessing. It is not unusual for a Khattri to touch the feet of his father, mother, *guru* or elder brother, when saluting, and for the latter to put his or her right hand on the former's head, while blessing him. If

blessing. It is not unusual for a Khattri to touch the feet of his father, mother, *guru* or elder brother, when saluting, and for the latter to put his or her right hand on the former's head, while blessing him. If the one who salutes is a boy of tender years, a child below 6 or 7, "*Jite raho! Biah ho! Bahu awe*"! (may you live long! may you be married! may you bring home a bride!) is the form of blessing generally resorted to. Among equals the form of salutation is "*Ram, Ram!*" or "*Jai Sri Krishna ki!*" (may victory ever smile on Sri Krishna) or "*Jai Ramji ki*" (may victory ever smile on Ram Chandra) or "*Jai Dáúji ki*" or "*Wah Guru*" (Praise is due to Guru) or "*Bandgi arz hai*"!, "*Adab arz hai*"!, "*Taslimat arz hai*"! &c. The return compliment is simply a repetition of the salute, with the addition of the words "*Achchhe ho?*" (I hope, you are doing well), "*Mizaj mubarak?*" (How is your good self getting on?), "*Aiye*" (welcome!) "*Tashrif laiye*" (Honour me by taking your seat) &c. Among wrestlers and swimmers &c., the forms of compliment are "*Ustád Bandgi!*" (master, I pay my respects to you) "*Ao Bhai*" or "*Ao Singhji*"—" *Mizaj to achchhe hain*" ("Welcome, my brother!" or "Welcome my hero!" "I hope you are getting on well." The replies often take the forms of "*Sab apki maharbánt hai*" (It is all well with me, through your kindness), "*Buhat achchhe*" (yes, quite well), "*Sab chain chán hai*" (All peace and comfort), "*Apki maharbani se*" (through your kindness), &c., &c. In the Panjab "*Mattha Teki*" (I bow

down my head) "*Wah Guru di Fatah* (victory to the holy Guru) "*Baba Sahib*!" "*Malji*!" "*Singh Sahib*" are also used by the Khattris as forms of salutation and address.

In addressing high Government Officers, Rajas and Nawabs, the forms of salutation in vogue among the Khattris are the same that obtain in other high castes of the Hindus. The words "*Huzur*," "*Khudawand*," "*Garib parwar*," &c., are used for high government officials, "*jah panah*," &c. for Nawabs and "*Dharma avatar*" &c. for Rajas.

The Arya Samajist Khattris all salute one another by raising the right hand to the forehead and repeating the old Vedic form of compliment "*Namasthe*!" (I bow down to you in reverence). The return compliment is also the same. Similarly the followers of Swami Shivdayal Singh, the founder of the Radha Swami creed, use the words "*Radhā Swami*!" in their salutations and return compliments. The English knowing youths, when fresh from school or college, not unfrequently use the English forms of salutation "Good morning," "Good day," "Good evening," "Good night," "Good bye," &c. in addressing one another.

Among Khattri females, the forms of salutation are:—"Prohitji! Dandwat!" (most gracious Lord! I bow down to you), used by a Khattri lady in addressing a family-priest; "*Pairon parūn*" (I bow myself down at your feet), used by a younger woman in addressing an older one. The forms of blessing are "*Asis* (I bless you), "*jiti*" rah!—*Thandi suhagan rahe!*

awe !" (may you live long ! may you be blessed with a wife !), used in blessing an unmarried lad ; and "*jite raho, bara hudda ho* !" (may you live long ! may you rise to a high position), used in blessing a married male, &c., &c.

When a Khattri is honoured with a visit by a Saraswat Brahman or by a Khattri older than himself or superior to himself in rank or position, or by any other person, who may be his senior in any respect and not of a mean caste, the host, as a custom, rises up from his seat and vacates it for the visitor. Among the members of the Khattri community age carries a great weight.

CHAPTER XI.

Ceremonial Prohibitions, Impurifications and Oaths.

The ceremonial prohibitions in force among the
Ceremonial Prohibitions. Khattris may be briefly stated as follows :—

- (1) No Khattri, male or female is to enter a Jain temple.
- (2) None can see the *Deva* or Family Deity until his or her *Devakaj* ceremony has been performed.
- (3) Children of tender years are not allowed to see a young man dying or dead.
- (4) No Khattri woman is permitted to perform an *yag* except in the company of her husband.
- (5) Pregnant women are not permitted to see a funeral procession standing on the ground, *i. e.*, from the same level with the lane by which it passes.
- (6) Females and children cannot perform a *shradh* ceremony, except in the case of a childless widow who may perform all the ceremonies connected with her husband's death, if no near male relation of the deceased is available for the purpose.
- (7) Females are not permitted to join the Dasehra worship or to worship the Holi Fire.
- (8) Females are not permitted to repeat the Gayatri.
- (9) Looking at the sun or the moon during the course of an eclipse is said to be inauspicious while to take food, to have sexual intercourse, and to go to sleep during the time, are strictly prohibited.

- (10) A young woman will not suckle her child in the presence of her father or father-in-law or even fondle the baby in her arms.
- (11) A young man will not fondle or talk to his first-born child in the presence of his relatives who are his seniors in age.
- (12) Young husband and wife will not talk to each other in the presence of their seniors in age.
- (13) The wife will not utter the name of the husband, and the husband the name of the wife.
- (14) All obscene subjects and slang expressions, such as words or expressions denoting those parts and functions of the human frame which suggest unpleasant ideas—words and subjects touching fornication, miscarriage, adultery, &c. are considered improper in ordinary conversation. In the company of females words and subjects like these are almost unknown in the Khattri community. The ladies of the caste will not give utterance even to such words as “Bhangan” (sweeper’s wife), “*pet raha*” or “*hamal rahna*” (to be pregnant), “*kapron se hona*” or “*haiz se hona*” (to be menstruant), &c. They will substitute “*bahar wali*,” “*din charhna*,” “*chhua jana*,” &c., for these. They will also avoid horrific names as far as possible.
- (15) A Khattri man or woman will not touch a sweeper, a *Chamar*, a *Dhanak*, a *Koli*, &c., and will

bathe and wash their clothes, if they ever happen to be touched by any of them.

(16) A Khattri cannot co-habit with or even touch his wife during the period of her menses.

(17) A Khattri must not sell a cow.

(18) A Khattri must not have sexual intercourse with his wife when she is pregnant and has a burden of more than five months in her womb.

(19) A Khattri must not accept a present from his son-in-law or any of his paternal or maternal relatives.

(20) A Khattri must not accept alms in any shape.

To discuss the *whys* and *hows* of these prohibitions in detail seems to be unnecessary. A few passing remarks will, we think, be quite sufficient to show that they are not mere whims.

(1) The prohibition to enter a Jain temple, is evidently to be attributed to the long standing religious animosity between the Jains and the followers of the Vedas. The dispute between these two religions has been, ever since the establishment of the former in India, going on as seriously as the one between the *shias* and the *sunnis* of Islam, or the one between the Catholics and the Protestants of the Christendom. It was and is therefore not unnatural, that Vedic Brahmans and Kshatriyas should look at a Jain temple in the light of a heretic institution and declare a visit to it unlawful.

(2) The Deokaj ceremony, as we have said before, is only a remnant of the formal initiation of a

Khatti with the insignia of a soldier in bygone days ; and, as it could not happen twice or before the attainment of one to manhood and the birth of a child to him, the modern mimic exhibition of the 'Family Deity,' though a sham imitation of the original ritual, also takes place only once and at the proper time.

(3) The keeping back of children from having a sight of the corpse of a young man is not unreasonable. Such a sight is likely to give a heavy shock to their tender feelings, specially in a Khattri family, where all the female relatives of the deceased assemble at his house, immediately after the catastrophe, stand in a row, beat their breasts, all at a time, raise a pathetic hue and cry, and burst into piercing shrieks and lamentations (to be described hereafter), the very hearing of a description of which scene cannot fail to break the hardest of hearts and make the most cruel of oppressors burst into tears. The absence of the prohibition might have resulted in the fainting away of not a few of the innocent creatures thereby protected.

(4) The prohibition against the performance of a *yag* by a woman without her husband by her side, is evidently intended to make a wife her husband's better half, in the true sense of the term, and to encourage sincere love and affection between the two. Manu, the great Law-giver of the Hindus, says :—

नास्ति स्त्रीणां ऋष्यग्यज्ञो न व्रतवायुपोषितम् ॥
 पतिं सुश्रूयते येन तेन स्वर्गं महीयते ॥

(TRANSLATION.)

"No sacrifice is allowed to women apart from their husbands, no religious rite, no fasting; as far only as a wife honours her lord, so far she is elevated in heaven." (V. 155.)

(5) The sight of a corpse, specially that of a young man, with his relatives bursting into lamentations, might terrify a pregnant woman and dislocate the burden in her womb, so as to cause miscarriage or otherwise do injury to both the mother and the child. Hence it was considered reasonable to direct that females in a state of pregnancy should avoid the sight of a funeral procession. The custom has, in course of time, degenerated into simply avoiding the sight from the same level.

(6) The performance of a *shradh* is prohibited to children, because they do not understand what the whole thing signifies, and to married women, because their doing so would be tantamount to seeking independence and discarding the right of their husbands, who are the proper heirs to ancestral property and therefore better entitled and bound to offer oblations to them.

(7) The keeping aloof of women from *Dasehra* and "*Holi*" worships is also based on a sound principle. The *Dasehra* is the anniversary of Rama's victory over Ravana and therefore a military festival. Hence, women, who have nothing to do with a soldierly life, have no concern with it. The "*Holi*" worship is a "*havan*" intended to celebrate the

reaping of a good harvest and therefore better connected with men than with women.

(8) The Gayatri is a gift of the *Yaggyopawit* initiation ; and, because it is ordained only for the male sex, the females have, it is believed, no right to it.

(9) The prohibitions in the case of an eclipse are supposed to be based on hygienic principles.

(10) The refraining of a Khattri woman from fondling or suckling her babe in presence of her father or father-in-law is a mark of modesty. The same remark applies to the sub-heads (11) and (12).

(13) The wife does not name the husband and the husband the wife from a sense of modesty and affection. The avoiding of the proper names of dear ones and calling them by pet designations has been rather the rule than the exception in all countries and in all ages.

(14) The prohibitions named under this sub-head are all clearly the marks of a high sense of morality and modesty in a high class people. They require no explanation.

(15) To abstain from touching a member of the mean castes, sweeper, *Dhanak*, *Khatik*, *Chamar*, &c. is partly a refinement—over-refinement—of the natural social prejudice of a high-born people and partly the result of an acute sense of cleanliness. The very name of the sweeper suggests unpleasant ideas to an orthodox Hindu ; and the touching of, to his thinking at least, such a dirty being, cannot be but revolting to his mind.

(16) The prohibition from sexual intercourse with a woman in her menses is founded on physical considerations and justified on medical grounds. It is also in harmony with the dictates of Manu, who says :—

मैथुनस्तु समासेव्यं पुंसियोषिति वाहिजः ॥
गोयानेऽसुदिवाचैव सवासः स्नानं माचरेत् ॥

(TRANSLATION.)

“ He, who has wasted, what might have produced a man, with female brute animals, *with a woman in her courses*, or in any but the natural part, or in water, must perform the penance *santapana*.” Thus it would appear, that, under the social laws of the Khattris, cohabitation with a woman during the period of her monthly course, is as heinous a crime as the Unnatural Offence of the Indian Penal Code.

The next four prohibitions are all self-evident and do not therefore require an explanation. No. (17) is the result of a high regard for the cow. No. (18) is justified by both moral and medical sciences. No. (19) is consistent with the shastric duties of a Kshatriya, and No. (20) is apparently to be attributed to the social pride of a high caste people and reverence to the Code of Manu.

The Ceremonial Impurifications current among
Ceremonial Impurifi- the Khattris are :—
cations.

(1) When a child is born, the whole family contracts *Sutak* (impurification) or is rendered impure for a period of twelve days ; but the impurification is

not considered serious enough to require others to refrain from touching any one of its members. Only the food or water touched by them is not to be taken by Brahmins and other Khattris. As for the mother of the child, she remains impure for a period of forty days and must not be touched by any one, male or female, during the time. The professional nurse for the period of confinement, (*Dai* as she is usually called) who visits her daily for the first six days at least is herself considered permanently impure and a touch with her must be expiated by a bath. If any member of the family is put to the necessity of touching her (for example, when she is ill) he or she, as the case may be, must immediately purify himself or herself by bathing. This is doing something more than what is ordained by Manu, in his Institutes. He says :—

“Uncleanliness on account of the dead is ordained for all ; but on the birth of a child for the mother and father ; impurity for ten days after the child's birth effects the mother only ; the father having bathed becomes purified. (V. 62.)

(2) Under the provisions of the Manava Dharma Shastra, a man having wasted his manhood on a woman becomes impure and is purified by bathing ; but this precept is not now generally acted upon.

(3) Menstruation impurifies a woman and renders her unfit to be touched for a period of three days.

(4) On the death of a child, whose tonsure ceremony has not been performed, all his kinsmen, males,

as well as females, are rendered impure; but the impurification lasts for one day only.

(5) On the death of a child whose head has been shorn, the impurification lasts for three days.

(6) On the death of a married woman or a man adorned with the sacred thread, all his or her cognates are impurified for a period of 12 days.

(7) Those who touch a dead body are rendered impure and remain so until they have purified themselves by bathing.

(8) The news of the death of a relative in a distant country causes impurification, if 12 days after the death have not already passed away, for the remaining portion of this prescribed period; otherwise the effected persons become pure after taking a bath.

(9) On hearing of the death of a child in a distant country, his kinsmen are rendered impure only for the time they do not bathe.

(10) On the death of her husband, a woman remains unclean until, on an auspicious day after his *kiriya*, she proceeds, with other females of the brotherhood, to a river or tank, takes a bath, renounces and throws into water her old garments and puts on new ones in their place. This is called "*Kapra Dalna*."

Bathing and exchanging the sacred thread are essential to purification for a man in all cases; but on the death of a grown up man or woman such of his

or her kindred as are younger than the deceased in age should also have their heads shaved on the 10th, if not the 1st, day after death. He who performs the funeral ceremonies of a man or woman remains impure until he has performed the *kiriya* and the "*suspendi*."

(11) Touching an impure thing (night-soil, &c.) or a person of any of the impure castes (sweeper, &c.) also causes impurification, which should be expiated by a bath.

The oaths commonly in vogue among the Khattris
Oaths. are :—

1. Tumhare sar ki qasam. (I swear by your head.)
2. Tumhari qasam ... (I swear by yourself.)
3. Apni qasam ... (On my honour.)
4. Apne sar ki qasam ... (By my head.)
5. Gangaji ki qasam ... (I swear by the sacred
Ganges.)
6. Yar ki qasam ... (I swear by yourself, my
friend.)
7. Bhagwan ki qasam ... (I swear by God.)
8. Ishwar shakshi hai ... (God is my witness.)
9. Ishwar jane ... (God knows.)

10. Iman se ... (By my faith.)
11. Janeu ki qasam ... (By my sacred thread.)
12. Guru ki sogand ... (I swear by my Guru.)
13. Bete ki qasam ... (I swear by my son.)
14. Bhai ki qasam ... (I swear by my brother.)
15. Bap ki qasam ... (I swear by my father.)
16. Mahadevji ki sogand. (By Mahadev.)
17. Jamnaji ki sogand ... (By the sacred Jamna.)
18. Itna hi bara mare jo (May I die just now if I
jhuth bole. tell a lie.)
19. Ilam ki qasam ... (I swear by my learning)
20. Rozi ki qasam ... (I swear by my livelihood.)
21. Bihariji ki sogund ... (By the sacred Bihariji.)
22. Ram duhai ... (By the sacred Rama.)

Most of the above forms are also used by females : only they substitute the word *Sogand* for *Qasam* (as males also not unfrequently do), *Bahan* (sister) for *Bhai* and *Yar* and "*Itni hi bari mare*" for "*Itna hi bara mare*," the word *Bhai* being only retained when the female taking the oath means to expressly swear by her brother. Besides the above there are also some oaths that are peculiar to the fair sex. For example,

1. Didon ki ya ankhon ki sogund... (By my eyes.)
2. Jhuth bolnewali ke dide hi phutain. (May the liar become blind.)

3. Maregi jhuth bolnewáli (She who utters a lie will die).
4. Jhuth bolnewali ghoton (May the liar suffer mis-
ke age pave. fortune.)
5. Mujhe to apni ás aulad (I swear by my children).
ki sogand.
6. Mujhe tu khae ... (I may die before you).
7. Tu mujhe hi khae ... (I bind you to tell me the
truth, saying that you
wish me die before you
if you do otherwise.)
8. Merahi mari ka munh (Tell me the truth if you
dekhe. do not like to see me
dead.)
9. Merahi lahu piye ... (May you drink my blood,
if you do not tell me
the truth).

The oaths are sometimes accompanied with certain symbolic movements of certain bodily organs, e. g., striking one's hand (right hand) on the hand of the party addressed, putting one's right hand on the head of the person by whom one swears, holding a vessel full of "*Ganga jal*" (the Ganges water) in one's right hand, lifting up the hand towards the sky or the Sun, &c. They are used both in personal disputes and agreements and in questions of public utility. The consequences supposed to be entailed by the breach of an oath are the displeasure of the Deity and the possibility of suffering the penalty involved in the expression used.

In the society of educated and conscientious Khattris, swearing is always considered a breach of politeness. They take the one who takes an oath for a habitual liar by confession. His very statement is, they think, tantamount to saying, that he may tell a lie in the ordinary course of things, but, taking an oath he binds himself to tell the truth and nothing but the truth, about the point in question, and that his word ought therefore to be believed.

CHAPTER XII.

Condition of Women.

I.—THEIR INFLUENCE AND FIDELITY.

Women in a Khattri family are the sole masters of the house. It is their business to manage all domestic affairs. Cooking, care of children, and keeping of household furniture in good order, all devolve on them. They are also the treasurers of the family and the controllers of all daily expenses. And, what is remarkable indeed, though generally uneducated, they exercise a great influence on their husbands and other male members of the household. Nothing inside the house is done without their consultation and consent. They are all in all in their little inner domain. The *materfamilia* reigns supreme, keeping the younger ones subordinate to her will and regulating the whole course of business. She is, so to speak, “the monarch of all she surveys”; “her right there is none to dispute.” It is only in some instances that, when the *paterfamilia* is dead, that the grey-haired lady is totally set aside and her powers are usurped by a younger one; but even then “Female Influence” does not suffer. Whether the one or the other be the moving spirit, the ascendancy of the fair sex remains unshaken and is as powerfully felt in the one case as in the other. The enthusiastic exertions of social reformers, the zeal of Arya Samajists, the progressive views of the English educated youths and the ardour of the devotees of public spirit and independence, are too impotent to disturb it. So far as the regulation of domestic life is

concerned, the Khattris cannot have the courage to intrude upon the rights of their faithful fair managers of the house. A young man, among them, enforcing his authority on the females, in the conduct of in-door business, is rather the exception than the rule.

Now, looking to the other side of the picture and examining it more closely than with the stand-point of a cursory observer, we find that the life of Khattri women stands in a striking contrast to what the above remarks seem to suggest and fully justifies the influence they exercise. Jealous as they are of the assertion of authority by their males inside their houses, in respect of their household affairs, they are none the less obedient to their will, in all that relates to life beyond the four walls of their dwellings. It is their pleasing duty to show unqualified submission and render implicit obedience to the stronger sex, in all the three stages of their lives. As daughters they are perfectly devoted to their parents. They are solely guided by them, in whose hands the decision of their destiny entirely rests. They never object to the manner in which their guardians think it fit to dispose of them in marriage. They never dare even speak to them about their nuptials and they never show the slightest unwillingness to submit to the lot assigned to them. They are indeed, as the saying goes, 'cows led by the herd.' They think it to be their paramount duty to abide by the discretion of their fathers, mothers and elder brothers and to reconcile themselves to the family in which they are married. To think

of choosing their own husbands, is, to them a sin ; and what is still more to their credit, they are never found complaining of their fate—at least attaching any blame to or speaking ill of their paternal relations—if the connection proves an unhappy one. Then, in the second stage of their wordly career, in which they figure as wives, their conduct is nothing but deserving of all praise. The feelings that inspire them are the noblest possible. They hold that “A husband is the true ornament of a true wife ; though she has no other jewellery, with him she is beautiful ; without him, though adorned with gold and precious gems, from head to foot, she is forlorn, unadorned and ugly ; a faithful wife will release her husband, if bound in hell, and, taking him by the hand, will lead him to heaven by the force of her piety,” and so on. Though devoted to another woman, or addicted to vice, yet a Khattri husband is constantly adored by his wife. In him centres all her happiness. She is always ready to bear her part in his misfortunes and to prove herself his “better half” in the true sense of the term. To the best of her power she would not let him leave her at home, when he goes to distant regions ; separated she would, as she should, miss him sadly ; and, if she ever hear or even suppose that he is in distress, she would wish for the wings of a dove to fly to him. She would, in spite of the “Female ascendancy” we have spoken of above, obey all his commands with profound submission. However unreasonable his demands, she

would, always meet them, if she could. If deprived of him by the cruel hands of death, she would give up the wearing of all ornaments, throw down the bangles off her hands, renounce all wordly pleasures, cease to dress herself in fine clothings and emaciate her body by living on one meal a day. Shorn of all that true, faithful and virtuous wives value most, she would live the life of an ascetic. To think of remarriage is to her the most heinous offence she can be guilty of. She would not even pronounce the name of another man up to the very day of her death. In no nationality could nobler specimens of female devotion be found. Lastly in their third stage of life—their capacity as mothers—the Khattri women are surpassed by none in the immensity of their love for their children. On the contrary, they are not unfrequently found to be over-affectionate. They would rather have their sons uneducated than submit them to any unusual hardship. Their sole delight is to lavish their endearments on them and to fondly trace in their countenance the lineaments of their sire.

Now, in these accomplishments—these shades of true womanhood, from an Indian standpoint at least—combined with their natural skill and genius, with which they can efficiently manage the house, lies the secret of that undisturbed supremacy which females of the Khattri caste enjoy in their little inner domain. The exemplary devotion, which during the period of their maidenhood they show not only to their parents but to all those who, in the family, are

their seniors in age, makes them the objects of a sacred regard by all the inmates of the house. As daughters, before their nuptials they, are actually worshipped as *Devis*, and looked upon as sanctified beings, by all their paternal relatives, after marriage. Next, as naturally beautiful, loving and faithful wives, showing their fidelity and constancy in love, and clinging to their lords' sides, under the most trying circumstances, they soon get the confidence of and endear themselves to their husbands. The husbands are only too glad to let them enjoy supreme authority in all household affairs, and when they can, place all their earnings at their disposal ; and, in not a few instances, the fair managers and treasurers of the house show an acute sense of domestic economy. Thus, the influence of a Khattri woman over her husband which does not result from the termagant character of the wife or the display of any unbecoming weakness in the husband, as a casual observer may imagine—is of a peculiar nature—permanent, undisputed and more than that enjoyed by the fair sex in any other community. It is the outcome of superior accomplishments in the one, a due appreciation thereof by the other, and a strong wish to discharge the sacred pledge existing between them, on the part of both, as laid down by Manu in the following verses :—

वाल्मेपितुर्वशेतिष्ठे त्वारिग प्राहस्य योवने ॥

पुत्राण्यभर्तारं प्रेते न भर्जेत्स्त्रीस्वतन्त्रताम् ॥

पित्रा भर्ता सुते वीरिणेच्छेदिरह मात्मनः ॥
 एषाहि विरहेष खो मर्त्ये कुर्येदुभे कुले ॥
 सदां प्रहृष्ट या भाव्यं गृहकार्येषु दक्षया ॥
 सुसंस्कृतो यस्करयाव्ययंचा मुक्त हस्तया ॥
 यस्मै दद्यात्सितात्वेनां भ्राता वाऽनुमतेपितुः ॥
 तं शुश्रूषते जीवन्तमंस्थितं चन लंघयेत् ॥
 विशीलः काम वृत्तोवा गुणैर्वा परि वर्जितः ॥
 उपचर्य स्त्रिया साध्वा सततन्देष वत्पतिः ॥
 कामांतु क्षय्ये हेह म्पुत्र्य मूल फलै शुभैः ॥
 नतु नामापि गृहन्तयात् पत्यो प्रेते परस्यतु ॥
 पितृभिर्भ्रातृ भिक्षैस्तः पतिभिर्देवैस्तथा ॥
 पूज्या भूषयित व्यास्र वह कल्याण भीप्सुभिः ॥
 यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ॥
 यज्ञैस्तासुन पूज्यन्ते सर्वास्तत्रा फलाः क्रियाः ॥

(TRANSLATION.)

"In childhood, a female must be subject to her father, in youth to her husband; when her lord is dead, to her sons—she must not seek to separate herself from her father, husband or sons; by leaving them she renders both her own (her father's) and her husband's family contemptible. She must always be cheerful, clever in the management of her household affairs, careful in cleaning her utensils and economical in expenditure. Him, to whom her father, or, with her father's consent, her brother may give her, she shall obey as long as she lives, and, when he is dead, she must not insult his memory. Though destitute of

virtue, or seeking pleasure, or devoid of good qualities, yet a husband must be honoured as a god by a faithful wife. Let her emaciate her body, by living voluntarily on pure flowers, roots and fruits ; but let her not, when her lord is deceased, even pronounce the name of another man" (V. 148—151, 154, 155 and 157).

And again :—

" Women must be honoured and adorned by their fathers, brothers, husbands and brothers-in-law that desire their own welfare. Where women are honoured, there the gods are pleased ; but where they are not honoured, no sacred rite yields reward" (III. 55 and 56).

Here, there is a clear enunciation of the duties of men and women, by the greatest law-giver of the Hindus, which are perfectly in harmony with the social customs of the Khattris. The supremacy of the fair sex in household affairs; the high regard in which females are held by their fathers, brothers, husbands and other relatives, and the obedience of females to males in what relates to the outdoor life, are not only the right moves in the right direction resulting in the happiness of the whole family, but they also serve as indexes of abiding by the dictates of Manu and preserving the character of the old Aryan domestic life in Kshatriya and other twice-born races.

An unworthy wife or a virago is not of course a totally missing element in the Khattri community. Now and then we witness the painful sight of a

wife going astray and looking upon her husband as nothing more than at best "a woman in man's disguise;" a mother-in-law injuring the feelings of an innocent daughter-in-law by her constant reprimands, upbraidings and taunts, a daughter-in-law insulting the dignity of her mother-in-law by her insolence and impertinence, a termagant woman bothering the whole family and biting and wounding every one of its members to their tenderest parts, with the sharp-edged tool of her everworking tongue, &c. ; but such occasional instances of objectionable female character do not warrant any modification of the general estimate of the fair sex in the caste. These are invariably contemptuously spoken of by other females of the brotherhood and may justly be regarded as exceptions only proving the rule.

II.—THE DAILY LIFE OF A KHATTRI WOMAN.

Pleasing is the picture of the daily domestic life of a Khattri woman. She rises before her husband at the dawn of day, washes and feeds her children, dusts the room of worship if any, rubs and washes all the utensils pertaining to it and puts them in order. Then after bathing herself and worshipping the gods she cooks and feeding all the household members takes her own food after all. Having done all this, she looks after her clothes and ornaments, arranges her furniture, puts everything in good order, finds out the demands of the house and takes measures to supply the articles required. Then, she dresses herself

nicely and spends an hour or two in chit-chat with her female friends of the neighbourhood, if they happen to pay her a visit or are visited by herself, or in doing needle work herself and training the young girls of the family, if any, in the art, or in attending a *syāpā* in her vicinity, if she is the eldest woman of her house or, under the customs of her community, has the necessity to do so, in consequence of a close relationship with the mourned. In the evening either she or some other female member of the house has again to cook food for the evening meal and the females will not go to sleep till the male members of the family have been served up with their food. This, in brief, is the outline of the daily work of a Khattri wife, the most interesting portion of which is the care she takes in looking after the comfort and convenience of her lord, making proper arrangements for, and having in readiness at the proper time, everything required to make him happy, according to his position and taste. The menial part of the household work such as dusting the house and kitchen and washing the cooking utensils is generally done by servants, but in very poor families these duties too devolve on females. Even in the poorest families, water is brought in by professional water-bearers or maid servants. Cooking of course is generally the part of females of the caste in almost every household. Cooks cannot relieve them of this task for various reasons. Their own peculiar expertness in the art of cooking and

their social and religious whims, in matters of " Food and Drink," are the main obstacles in the way.

The cooking of food by the females of the family not unfrequently strikes the Europeans very forcibly and makes them presume, that the life of an Indian woman; of every community, is nothing better than that of a drudge, but we must say, that, if the learned critics were to condescend to think a little more seriously over the customs and usages of the Khattris, they would find themselves very much mistaken in their views.

III.—THE DRESS OF A KHATTRI WOMAN.

The dress of the Khattri ladies is always of a superior kind, equalled by none in the country, except by the females of the Kashmiri Brahmans or their own family priests or to some extent the Gujratis or the Chaubas of Mathura. It ordinarily consists of a "*Lanhga*" (a covering, somewhat similar to the European gown, for the lower part of the body) or a "*dhoti*" (otherwise called *sarhi*, a waistcoat (*mirzai*), a scarf (*chadar*) and an underscarf (*dupatta*), with the addition of trowsers, in the Panjab. The "*Lanhga*" is usually made of a very fine silk, green, blue or black, and, in the case of young females richly decked with lace, costing as much as fifty or sixty Rupees or even more, in many instances. The waistcoat is of a similar stuff and is similarly decorated. The *dupatta* is of a fine white or coloured muslin or other valuable silk or cotton cloth, not unfrequently lined with lace or even embroidered with lace or even embroidered with gold. The *chadar* is a long piece

of white (or sometimes red) muslin, usually measuring 9 by 8 feet. The *sarhi* consists of a five yard long piece of muslin or silk or some other material, white, green, blue, orange, black, red or yellow, &c., not unfrequently lined with silk, silver or gold lace. *Banarsi pitambars*, sometimes very costly ones, are also used ; but they are the share of the rich and are reserved for special occasions. Fancy gold and silver work is the conspicuous feature of clothes given in dowry and worn by newly married girls.

In addition to these garments, the Khattri women adorn themselves with costly ornaments of gold and silver, some of which are inlaid with gems. The poorest of the caste, if he be not cracked or depraved, will not see his wife destitute of the common jewellery of a married woman. Then, the toilet and jewellery of the Khatranis is of a peculiar fashion, suited to their natural features and complexion, in the oriental taste. They would not renounce it for that of the Europeans or any other nation in the world ; and she, among them, who, under the influence of her husband or otherwise, shows the least deviation from the customary costume, makes herself an object of ridicule among her companions.

IV.—THE PARDAH SYSTEM AMONG THE KHATTRIS.

A Khattri woman, under the existing circumstances, always keeps a veil* over her face outside the house ; and, inside it, she is too bashful to stand face to face, with the veil off, before the seniors

*FOOT NOTE.—Covers her face with her dhoti or chadar called *Jhoond karna*.

of her husband in age, much more to speak freely to them. Freedom of speech even with her husband is denied her, in the presence of those who (males or females) are older in years than herself or her lord. Should a newly married girl happen to be reproved or scolded by the mater-familia, the boy husband will watch the incident patiently, not venturing to speak a word to the reprimander or to advise his darling wife to tender an apology and pacify the offended lady ; and, should the scolded girl complain to him of the indignity she thinks she is unnecessarily subjected to, by the over-bearing conduct of his mother, he will be reluctant to interfere and request his love to submit to her fate, rather than remonstrate with the one who gave him birth. Moreover, as has been said before, it is considered out of etiquette for a young mother to fondle or suckle her babe in the presence of her father, father-in-law or any other male member of her or her husband's family, who is her or her lord's senior in age ; and out of modesty she does not make her appearance before her husband in the presence of her father or any other relative of the latter who is not younger than herself.

With all these delicacies and refinements in the "*Pardah system*," which was, on the best available authority, a thing unknown among the Khattris, as well as among the rest of the Hindus, in ancient times, the females of the caste have, under the influence of their peculiar *syapa* institution, every now and then to move from house to house in the localities of their community.

Also, the Pardah system seldom prevents them from having a bath in a sacred river on particular days and in particular seasons. Visits to temples are not prohibited. And, we must say, that, out of her own house, a Khatrani is not so over-mindful of Pardah as the above niceties would seem to suggest but walks in rather a proud free manner. Daughters do not veil their faces in their fathers' house. In most towns of the Panjab, the home of the Khattris, the Pardah is not at all practised.

V.—RELIGIOUS IDEAS OF KHATTRI WOMEN.

In their religious zeal, the Khattri ladies are inferior to none of their sex in the world and stand at an advantage compared with their husbands. Whatever the intrinsic worth of their faith, the earnestness with which they apply themselves to their sacred duties and the staunchness with which they adhere to them under the most trying circumstances, is deserving of all praise. To bathe daily, to worship their gods early in the morning, to refrain from touching their water-pitcher or cooking their food until they have had a bath and put on a washed "*Dhoti*," to observe all religious festivals, to keep fasts, some of which extend to 48 hours at a time or even more, to pay due regard to their family priests, to go on pilgrimages to sacred places, to revere the cow as enjoined in their Dharma Shastras, to avoid killing the smallest insect, to abstain from tasting or even touching meat or wine or any other article prohibited under their religious or social laws, to render obedience to their husbands, and to observe

the other very many restrictions and austerities of modern Hinduism, are their distinguishing characteristics and pleasing duties. In their circle, the religious duties prescribed by the Puranic Pandits are still faithfully discharged ; the restrictions laid down for them are still earnestly and sincerely observed ; and all the hardships and austerities enacted for their sex are still calmly and patiently endured and practised. The Khattris cannot pretend to have more of the orthodox Hindu in them than their women, or to follow the dictates of any other creed of the many that have recently sprung up in the Hindu Society, with as much earnestness and sincerity as the Khatranis show in carrying out the injunctions of what has now come to be called "*Sanatan Dharma*." Belief in superstitions is also a feature of their creed, and their over-zeal in religious matters may partly be ascribed to their ignorance and superstitious dread. They have firm faith in astrology, and it is due to the influence of the women that the Khattris too share in their beliefs.

VI.—INDULGENCE IN SONGS.

On the occasion of a marriage or any other festive ceremony Khattri ladies take peculiar delight in singing. Indulgence in songs on such occasions is a most important part of the festivities. The custom seems to have been in vogue from very ancient times. Young girls and grown up women, all think it to be an essential part of the merriment that marks the day. Without it, in so far at least as the fair sex is concerned, all enjoyment that is to be witnessed in the house, would,

it is considered, be simply insipid. Nay more, It is believed that the gods themselves would not be propitiated if they were not invoked by suitable hymns in their honour on the day of unusual festivity, and guests would not be sufficiently entertained and honoured, if they were not given a welcome in musical couplets, expressive of sincerely unbounded delight on the part of the fair singers, at their approach. Such is the force of this general delusion, that not a single incident of this nature passes without music in the Zenana quarters of the family. Music on the roof of the house at night ; music inside the building in the day time ; music at every turn of the ceremony ; music at the approach of the guests : there is all music in the female circle for the time. One whole night at least is passed in singing the praises of the gods and other enchanting songs. Then, every shift in the happy performance is made the occasion for an eulogistic song in honour of the family deity or one showering blessings on the fortunate being who is the cause of all mirth and cheerfulness of the day. And again ; there are congratulations to guests, as they approach, all embodied in couplets couched in expressions of courtesy and politeness but seasoned with witty jokes here and there. These songs are regarded as so many compliments to the guests, sources of amusement to the whole audience. as well as to the party of singers, and the means of intensifying the merriment attending the celebration of the happy ritual. Obscene language and slang expressions sometimes find a place in the songs or couplets ;

and we now and then hear words that are decidedly inconsistent with the over-modest character of young females of the caste, depicted in the opening portion of our description of the Pardah system among them. The witticism exercised in serving a joke is rather carried a little too far.

VII.—A NEW BRIDE IN A KHATTRI FAMILY.

A new bride is the most welcome and the best loved creature in a Khattri family, as, we think, she is everywhere else, in civilized communities. She is brought home in the midst of great rejoicings, is the darling of all the inmates of the house, men and women, young and old, and lives the life of a gifted being. Nothing but unqualified happiness seems to be her lot for at least the first year of her married life. No task is imposed on her; she is not even subjected to the labour of sewing and embroidery or cooking the food for the family. Dressed in the finest clothings, decorated with the most valuable ornaments and fed on the richest dainties her father-in-law can afford, she enjoys the blessings of a heaven on earth.

VIII.—A YOUNG WIDOW IN A KHATTRI FAMILY.

A young widow is just the reverse of a new bride in a Khattri family. Her lot, in spite of every care that is generally bestowed on her and all attempts that are usually made to console her and make her forget the past, is simply a pitiable one. A rough estimate of her distress will be given further on, in the

description of the *syāpā* or the mourning ceremony. For the present, it is sufficient to remark, that she is the most gloomy creature in the house. Notwithstanding her own lovely appearance and good qualities, and the sincere sympathy of her parents and her late lord's surviving relatives towards her, with their readiness to feed and dress her according to their means, she sees nothing to make her happy and she is the bane of all mirth and cheerfulness for others in the bargain. Her very sight is a source of pain to all ; and she lives only as a creature of ill omen. She must not dress herself gaily ; she must not wear ornaments ; she must not adorn her wrists with "Bangles;" she must live on one meal a day, for at least a year ; and she must not take any active part in the performance of a joyous ceremony. Then, she must not weep her sorrows out but sit all the day long, at one place, for full one year, as motionless and dumb as a statue while all others are bursting into heart-rending lamentations and piercing shrieks and cries for her sake.

IX—FEMALE EDUCATION AMONG THE KHATTRIS.

Education is sadly at a discount among the Khattri ladies. This drawback in them is a serious impediment to the perfection of happiness in a Khattri family. All their fortitude, all their fidelity, all their constancy in love, all their devotion to their husbands, all their skill and economy in domestic affairs and all their religious zeal, shine imperfectly without the enlightenment of their souls with knowledge. All their natural

beauty is insipid without it. All their 'talents,' with which they have been specially endowed by Providence lie dormant without its impulse. Had they not been strangers to the light of learning, they would not have been so superstitious as they are and would not have fallen to the worship of ghosts, goblins and Muhammadan "*pirs*," as they have done in some instances. Their unreasonable conservatism, which sometimes causes much inconvenience to a Khattri, would have disappeared long ago had they been qualified to understand the real worth of many of their whims and fancies. It is much to be regretted, that even the educated portion of the community do not think it worth their while to educate their wives, sisters and daughters. Some of them are of opinion that female education is incompatible with modesty and that it will render women unfit for household duties. This is an insult to nature, which has been as profuse in her gifts to the Khatranis as to the females of any other nation on the earth. We shall not discuss the point at length, It has been sufficiently argued by the wide world at large and does not stand in need of any treatment at our hands. The fact, that education is a grace to women, has been admitted by all sensible individuals of every civilized nation under the sun.

All that we need observe here is, that a little beginning, in this direction, has already been made in the caste; and not a few of the Khatranis have by this time learnt to read and write and cipher. One, Kumari Bhagwan Devi, has acquired a good knowledge of

Sanskrit and Hindi, and another, Prem Devi, has passed the Lower Standard of the Lahore Medical College. Besides these, there are many others who can recite and explain the Ramayan with remarkable ease and accuracy.

It is said, that it is moral training, from a Hindu standpoint of view, and not education on the western standard, that our females require to be initiated in. Without moral instruction, education is not an ornament to the weaker sex. On the contrary, it is feared it may prove a dangerous instrument in the formation of their character. Some time ago the following lines were given out to the world by an able correspondent of the "Hope" of Calcutta (Hari Das Gowswami) on the subject :—

"Every one possessing a spark of intelligence and common sense and having a true Hindu heart will admit that our educated women of the present day are becoming day by day, unlike the enlightened young men, selfish, vain, pedantic, insubordinate, irreligious and very careless about domestic business. They like independence over their elders and superiors, and even over their lords. They want comfort and happiness and do not willingly like to take charge of their dear young ones if they can manage to entrust them to their maid-servants. Religious observances and social institutions which are considered as true elements of Hindu households are deliberately violated by the so called educated women of the present time, in the belief that they are nothing but mere superstitions !"

X.—THE SYAPA.

The word "*syāpā*" is said to be a corruption of the Persian "*siāh pā*." It applies alike to "The Mourning House," "The Mourning Ceremony" and "A Congregation of mourners," among the Khattris. The ceremonial lament, which it is intended to convey the idea of, is peculiar to the caste and is not unfrequently called "The Lahori Syapa," because it is observed in all its painful details and with all its horrible formalities in the Lahoria clan of the community. It is next to impossible to carry the reader through all its processes or to give him a correct notion of all the horrors and enormities it is fraught with. For a clear understanding of the whole thing, one must witness the performance of the awful ritual with one's own eyes, which, under the ordinary restrictions of female sanctity, no male member has the privilege to do. We had the opportunity to look at it, once and once only, in June 1872 (unobserved by the mourning party) at Benares; and, it is for that very reason, as well as in consequence of the enquiries we were able to institute during the eleven years of our editorship of the "Khattri Hitkari" of Agra, that we venture to give here a brief, and of course imperfect, outline of the hardships it entails. An ordinary reader will hardly believe us, even if we could lay the details before him and express in their entirety the feelings that started up in our mind at the time. Our own conscience recoils at the recollection of what we had to feast our eyes on.

To begin with ; at the approach of a man's death when the soul is about to escape from the confinement of the body, all the anxious members of the household—men and women—flock round his bed and, in a suppressed mournful voice and plaintive tone, narrate the misfortunes his loss is to entail severally on themselves. The wife sighs convulsively and, some female relation with a heavy heart and eyes brimful of tears, whispers to her " Woe ! Woe ! Thou art undone ! What wilt thou do ! Ah ! Who shall take care of these little ones ! Would to God, Thou hadst died before him ! " &c. Similarly, the father, the mother, the brother and the sister, all sob and sigh and weep their sorrows, taking care to avoid creating a noise or breaking upon the departing individual their knowledge of the approaching catastrophe. In some instances the precautions are dispensed with ; and the dying man is requested to disclose the secrets of his pecuniary concerns and dictate his will for the partition of his property after his departure from this world. The case of a young wife is quite different. That poor creature is not permitted, under the iron laws of the peculiar Khattri Pardah system, to speak to her husband, in the presence of her seniors in age, even when he is suffering the agonies of the last struggle for life, although it is she whose interests are the most at stake and who feels the deepest cut of all. She only retires to a secluded corner of the house, with a bleeding heart, and offers a sad libation of tears in despair. We very vividly recollect the sight of the painful scene of such

an afflicted being—a girl of not more than 15 years of age—thus discharging her duty towards her dear one. To be brief, this distress, this expression of grief, this sighing, sobbing and weeping, and this confusion of minds continue until the patient approaches the very end of life. Then, all is quiet for a few minutes. The ground close to the bed is hastily washed and sanctified with the cow-dung; he is taken down and made to lie fully stretched thereon; all repeat, and, if possible, make the dying one repeat “*Ram ! Ram !*” the usual *Gaudan* and other charities, consisting of eatables, ornaments and cash, are speedily given; his son places his head upon his knee; * a few drops of Ganges water are poured into his mouth; and, in a few seconds after this, it is all over with him. The male members of the family instantly retire from the scene and take their way out; the matrons, with a loud wailing, shriek a bitter cry, set aside their nose rings, strip themselves of all their ornaments, break the bangles on their wrists to pieces, seat themselves on the ground near the corpse (after 3 days on a piece of *tat* or carpet, called the “*bickhauna*” or “*shatranji*,” in the *syapa* dialect), cover their faces with their kerchiefs (chaddars or chadars) and give way to bitter outcries and lamentations. † The news of the misfortune is soon conveyed to the local brotherhood; in less than an hour the relatives and friends of the bereaved—men and women all—collect at the house;

* This is called *Ghutna dena*.

† This is called “*Dhai dena*.”

a "Bhattan" (a family bard or Bhat's wife), who is well versed in conducting the "mourning drill" and is honoured by the Khattri ladies with the proud designation of "The *Rānt*" is immediately sent for ; and the regular ceremony of the "Syapa" commences. The whole crowd of female mourners and sympathisers, inside the dwelling, stand in a row, beside the lifeless frame ; the *Rānt*, who takes her seat on the ground, in front of the line, takes the lead and issues her word of command ; the whole company begin to beat their thighs, breasts and foreheads, alternately in a well trained manner, now bending down to the ground, then rising up again at her bidding. She sings the praises of the deceased, in very touching verses, and deplores the loss in a melodious and sorrowful voice ; and, at the close of each of her couplets, the mourners resort to the formal beating of the above three parts of their bodies and, in a musical tone, repeat the words "*Hae, Hae ! Sehrd ! Hae Hae !*" (Alas ! alas ! O lord ! Alas !) or "*Hae, Hae ! raja ! Hae, Hae !*" (Alas ! Alas ! O king ! alas !) or "*Hae, Hae ! Begam ! Hae, Hae !*" (Alas ! Alas ! O lady ! Alas !) or "*Hae, Hae ! rani ! Hae, Hae !*" (Alas ! alas ! O Queen ! alas !)—every part of every one of these expressions being uttered at regular intervals and accompanied with the proper stroke at the proper place, by every one of them. The first foot of the elegiac verse is short and escapes their lips at the stroke against the legs ; the second is long and is given utterance to when they strike their breasts ; and the third

is short again and accompanies the stroke against the forehead. The first of the four exclamations is used for a man who leaves a widow behind, the second for a widower, the third for a woman who dies before her husband and, the fourth for one who dies a widow. The scene world command tears from the eyes of the most cruel heard of men, if he could cast his eyes upon it.

The cry of grief, so wild and loud,
Goes up from all the mourning crowd ;
And, doubled oft and oft again,
It rends the hardest heart with pain.

This continues for about five minutes ; and, then, the *Rani* in a queer dialect orders a change of attitude. No sooner is this done than the band in her charge, one and all, beat their foreheads repeatedly and cry incessantly "*Hae, Hae ! Bai, bai !*"* (Alas ! alas ! woe is me !). About a minute is thus passed away and, then, the *Rani* comes forward again. A single word from her tender and soft but cruel lips, makes the whole train send forth a sudden and prolonged shriek, at their highest pitch of voice, and all at once utter only the words "*Hae Hae-é-é Hāe ; Hae Hae !*" (woe ! woe ! woe !) the first syllable being short, the second a little long, the third and fourth prolonged, the 5th short and the 6th and 7th comparatively long. This is followed, without any further orders from the leader, by a repeated and rapid beatings of the breast and incessant repetition of the unhappy exclamation "*Hae, Hae !*"

* The whole process from the beginning up to this stage is called "*Dhussai lena*."

(woe ! woe !). This again lasts for about two minutes sometimes more—and then the *Rani* renews her command, in her technical words, and makes all the ladies sit down on the ground. The relatives of the deceased cover their faces with their kerchiefs (which is called “*Pullá lena*” or “*Munh dhakna*”) and indulge in what are called “*Bain bols*” (prolonged loud lamentations, in measured words with a flood of tears in the eyes). There are heart-rending outcries, piteous dirges, convulsive wailings, repeated calls upon the mourned, and incessant beatings of the breast and the forehead, in peculiar accents and fluctuations of voices, at intervals. This touching sight continues until it pleases the *Ránt* to put a stop to it, or until some other woman puts her right hand on the head of the principal mourner, keeps it there for a minute or two, and repeatedly asks her to let go her grief and submit to the will of God, consoles her in very many ways and requests her to give up beating and open her face. * Thus consoled, the lady removes the chadar from her face and ceases weeping, her companions do the same; and the scene of the “*syá pá*” is brought to a close. It is repeated three or four times a day for thirteen days, the *Rani* presiding on the occasions of the “*Cháutha*,” “*Pind Pattal*,” “*Daswan*” and “*Kiriyá*” (the fourth, ninth, tenth and thirteenth days after death, respectively). Sometimes three or four *Ranis* preside at a time, over a

* This is called “*Palla Chhuraná*,”

† The act of repeated “*Alhánis*” is called *Alháná*.

syāpā assembly and contribute to intensify the grief and give the performance a very melancholy glow. They all take the charge of the band by turns and try to surpass one another in regulating the ceremonial mourning, causing the deepest cut with their sharp-edged sorrowful dirges (called the *alhanis* *) and thus making the house appear the very picture of mourning. Every couplet, nay every word of it, touches the very core of the heart, excites the deepest sympathy with the departed one and serves to incite the lamenting congregation to beat their thighs, breasts and foreheads and weep their sorrow with greater zeal than ever. And, what is cruel indeed, not even the sick, the old and the pregnant are exempted from the ordeal. She, who opens her face and stops weeping at the first request, renders herself an object of ridicule. All the members of the *syāpā* assembly look at her with scorn; she is served with taunts from all around and declared to have had little affection with the dead. Not only this; her so-called ungenerous behaviour is, for many days, talked about in female circles of many a Khattri household. The fair critics take a sort of pride in speaking and hearing one another speak lightly of her. “*Suna ! Koi aisa bhi karti hogi ?*” (Did you hear? Does any woman ever do so?), Says one; “*Na kahin hamne to dekha na suna*” (No, never, I never saw or heard of the like), answers another; “*Andher kara*” (she acted very awkwardly indeed). remarks a third ;

* Sometimes the mourner, specially if she is a grown up wife or mother of the deceased, does not cease weeping for 15 minutes and more.

and so on. And again ; she, who fails to utter the proper word in the proper place, and in the proper manner, or strikes her hand on her forehead, breast or thigh unmethodically, is declared ignorant, incompetent or foolish, laughed at by one and all, and subjected to the severe penalty of general censure and expulsion from the row. On the other hand, an old, sickly or pregnant woman, who discharges her duty faithfully and overwhelmed with grief sinks on the ground in attempting to do so, is held in high esteem and certified to have passed the " Lamentation Test " with distinction and to have conspicuously proved her sincere affection with the departed creature? She is very highly spoken of all around.

The *syapa* lasts for thirteen days, one month, three months, six months or one year, according to the degree of relationship between the principal mourner and the mourned. During this period, the " Lamentation Court " is visited daily by the females of the local brotherhood, as a mark of condolence, some of them attending regularly, day after day, others at irregular intervals, as their own circumstances permit them to do. And, none of the visitors leaves the place until the principal mourner says, twice or thrice, " you have been here too long ; you should go home now ; your work may be suffering ; your children may be feeling your absence." This is called "*Hatt dena*."

Such of the relatives of the deceased, as happen to be living at a distance at the time of his or her death, are also bound to visit and do visit the " Mourning House "

once during the prescribed time—generally within thirteen days—but always within a year. Their visits are invariably attended with a repetition of the formal “Mourning Drill.” No sooner does the visitor reach the door of the house than she proclaims her arrival with a painful shriek and a bitter cry of grief and is received with a similar exclamation by the female or females inside it. Both the parties weep to their hearts’ content. The *Rani* is immediately sent for; the females of the local brotherhood assemble and all the formalities of the first day, the “*Alhani*,” the “*Dhussi*” the “*Palla lena*,” the “*Bainbols*” and the *Palla Chhurana* are gone over again.

Besides on the occasions noted above, the singular “*Ranis Drill*” is performed every month on the date of the sad event until the “*Chhimahi*” or the “*Khiai*” (the six monthly or the annual mourning respectively, the latter of which is also called “*Darband*” or “*Darambah*”) is over, when the regular *syapa* is brought to an end to be renewed every year for two or three days at the approach of the deceased’s anniversary and during the “*Pitrapaksh*” or “*Kanagats*,” the first half of the month of “*Kanwar*,” set apart for feeding the Brahmans in the name of ancestors. This occasional *syapa* lasts generally for four years and in some instances and in some families up to the end of the principal mourner’s life.

During the period of the *syapa*, the female relatives of the deceased are bound to wear dirty clothes, to put off on their ornaments or bangles and to

take only one meal a day. The use of dirty clothes is called observing the "*Bussa*" and the regular taking of one meal a day "*Langhan karna*." Both are patiently undergone with a kind of sacred regard. Not even unforeseen calamities, unusual circumstances or serious illness of the mourner can justify a deviation from the rules. Should a woman by chance lose her "*chaddar*" (kerchief) or a monkey happen to take it away and tear it to pieces, during the *Bussa* days, she will not wear a new one, until it has been soiled with earth and made dirty-looking; and should she fall ill during her awfully long *Leut*,* she will, persistently and with remarkable fortitude, refuse to swallow a spoon of milk or a dose of medicine before sunset. The rule applies to all the relatives far and near; and the limit of the period of these austerities is, in each individual case, determined by the age of the mourned and the degree of his relationship with the mourner. In the case of a man cut off in the prime of life, it generally extends to one year for the near members of his father and father-in-law's families and is commenced at an outside station immediately after the receipt of the news of the demise, called "*sunauini*." In the case of a young woman dying childless, the *syapa* is observed by her mother or, if she be dead, by her near relatives. The husband only pays a visit, generally within the first thirteen days of his wife's death, to his father-in-law's house, by way of

* The completing of the *Langhan Leut* and resuming the taking of ordinary meals is called "*Langhan bhanna*."

condolence, which, like the visits of other sympathisers from outside stations, is called "*mukam* or *mukam dena*."

The ordeal, described above, seems to have had its origin in the days of Muhammadan supremacy in India and to have been intended to preserve the chastity of young widows, to force them to self-renunciation and emaciation ordained in the Manava Dharma Shastra, and to protect them against the ravages of the rulers and soldiers of the time. The absence of all reference to the ceremony in the sacred and secular books of the Hindus in Sanskrit, disproves its observance by the ancient Aryans, the technicalities in use connect it with the time when Persian played a prominent part in "The Land of the Five Rivers," the home of the Khattris, and its non-observance by the other tribes of the country suggests, that it was the uncommon beauty of the females of the race, combined with the connection of their males with the '*darbar*' and their knowledge of the daily life of Muhammadan '*darbaris*' that led to the introduction of the custom. The other castes, devoid of this happy but delicate accomplishment, had very little to fear in that direction and did not see the necessity to have recourse to any such safeguard. On the other hand, some of the Khattris take it for a very old institution and, connecting it with the military life of their ancestors, give a martial aspect to the recitations of the *Rani* and the regular systematic arrangement and movements of the file of mourners. They would associate it with the

somewhat similar thing obtaining among the Greeks of Homer.

There are still some other points connected with the *syapa* that, we think, should not be passed over. The death of a happy old man or woman, leaving grandsons and great-grandsons behind, is the occasion of merriment among the Khattris—sweetmeat and cash are presented to daughters and grand-daughters, on the "*chautha*" day or on the occasion of the "*mahajani*;" the whole brotherhood—males and females, young and old, are feasted on the tenth or the seventeenth day; and a very different colouring is given to the *syapa*. The "*Bussa*" is kept, the bangles are broken, the "*Dhussi*, the "*Palla lena*," the "*Bain bols*," the "*alhana*" and the "*Palla chhurana*," with all the formalities of the "*Rani's Drill*," are all carried into effect, but not with a heavy heart. There is not a trace of that melancholy gloom, that heart-rending lamentation and those bitter outcries that mark the loss of a young man or woman, specially the former. On the contrary, there is a scene of mirth in their place. Every fair face is smiling. Every member of the congregation is joking with the survivors of the deceased; and every thing goes on in a pleasant manner. The so called mourners and sympathisers, while undergoing the "*Dhussi Drill*," not unfrequently suspend their "*Hae, Hae ! Raja !*" exclamation, but, as a piece of funny joke, suddenly shout out "*Hai Hasan ! Hai Husen !*" the purely Muharram outcries of Musalmans, laughing as they do so. Young maidens,

dressed gaily and decked with gold, silver and gems, from head to foot, play and sing and dance to music and enact comical performances, inside the house, which is for the time being strictly closed to males. All this merriment is permitted for ten days. In some instances, in the Panjab, "the fair relatives of the departed Raja's" son-in-law, approach the scene, all blithe and gay, in a train, under the leadership of an expert, who carries a "*gudda*" (cloth puppet or doll) in her right hand and makes it swing, dance, skip and jump, as she goes, all singing songs as they approach near the house.

Next, there is a very odd custom, regarding the death of a betrothed but unmarried boy, in vogue among some of the Khattris of Amritsar and Lahore. As soon as the news of the sad accident is broken upon the parents of the betrothed girl, they, approach the unfortunate deceased's house with her, and make the poor creature strike her head violently against the door, with a loud wailing, called "*Dhai dena*." The paternal relations of the boy, on the other hand, in order to avoid the sight of such an incident exercise every precaution in their power to conceal the death of their dear one and try to convey the corpse to the cremation ground unobserved.

The Dilwali Khattris of Delhi and Agra, the Sarins of Hoshiarpur and Lahore and several other sections of the caste at several other important towns of India have done a great deal to mitigate the hard-

ships of the *Syapa* and cause reforms in rites accompanying its observance. They are making strenuous efforts to convince their brotherhood of the evils of the awful ritual and have succeeded in considerably reducing the period of its currency in their own circles. The Dilwalis of Dehli, Agra and Shikohabad have also totally done away with the "*Ranis Drill*" and the dancing and singing of girls on the death of a happy old man. Some of them too have discontinued the practice of "Breaking the Bangles" (*Churian Utarna*, except in the case of a woman losing her own husband, in their families.

CHAPTER XIV.

Domestic Rites and Ceremonies.

I.—THE SANSKARAS.

The domestic ceremonies, including the Shastric
 Sanskaras, in vogue among the
 The Sanskaras.

Khattris, vary in their details in different sections of the caste ; and several of them are called by different names in different clans and at different localities. They all agree, however, in their essential points and are more in harmony with the sacred texts of the Hindus than those obtaining among the other tribes of India, except the recognized high orders of the priestly one. It would be no exaggeration to say, that these Sanskaras, more than anything else differentiate the community from such other castes of the land as profess now-a-days to belong to the second of the four main groups of the old Vedic Aryans. They have insisted on their performance from a very remote antiquity and, in their present condition, stand superior, in this respect, to not a few of the Brahmans themselves. The Vedic religion has lost its hold on the public mind, the ancient Hindu Philosophy is dead, the finer speculations of bygone days have vanished, and Sanskrit learning is no longer popular in India ; but these ceremonies still survive in the Khattri caste, as well as in the recognized orders of the Brahmanic group. The object of the framers of the Shastras may not be known, the Veda *mantras* that are recited, may not be understood nor even correctly pronounced ; but to

do away with the rituals themselves has never been and is not likely to be thought of by the race. The unthinking portion of the English-knowing youths may think lightly of them and the unlettered Brahmans of to-day may look upon them as only the means of their subsistence, without realising their intrinsic worth or sincerely attaching any value to them ; but the honour in which they were held by the ancient Aryans, in their golden days, is still exacted and patiently paid to them. We shall call these ceremonies by their Shastric names and deal with every one of them in order.

I.—THE GARBHA DHAN.

This ceremony, which is intended to regulate the time at which the husband should approach the wife for the first time and the manner in which they should both purify and prepare themselves for the occasion and celebrate the securing of the first conception, consists of two parts. One of these should, according to the Dharma Shastras be performed before co-habitation and the other the day after the woman becomes pregnant or by all means, within two months from that date. It is observed but imperfectly on both the occasions by the Khattris on the whole. The prescribed details, consisting of the performance of a "*havana*," with "*ahuties*" (offerings to the sacred fire) midst the recitations of "*Veda mantras*," are generally dispensed with ; and a nominal observance of the ritual, in various forms is substituted for it.

The "*Ganapati*" or "*Ganesh*" and the "*Navaggrah*" are worshipped and some sweetmeat, received from the girl's father is distributed to the local brotherhood. In some families the "*Suhagrat*" is the occasion for certain formalities by females, while the second month of pregnancy witnesses the celebration of a social ceremony. The pregnant lady is made to bathe and wash herself ; her hair are nicely combed ; and is dressed in nice garments and decked with her ordinary jewellery ; her mother-in-law or, if she be not living, another elderly woman of the family, presents her with the sweetmeat received from her father's house, in a plate, with certain formalities peculiar to the fair sex ; and, then, the contents of the utensil are distributed among her near relatives and neighbours. This is called the "*Pahli Thali*." Still further modifications, in the manner of the performance of this rite, are to be observed in various clans and in various localities ; but its celebration is, we think, common to all the constituents of the caste.

Under the provisions of the Dharma Shastras, the prescribed "*havana*" and worships should be performed by both the husband and the wife together on a "*Vedi*" (sacrificial altar or fire-place) in the presence of the brotherhood. The wife should take her seat to the left of her husband and both should do worship with their faces turned to the East.

II.—THE PUNSAVANA.

This ceremony is, as laid down in the *Gaubhile* and *Paraskar Grihya*^(a) *Sutras*, performed by the Khatris in the third (or sometimes the fourth) month of the first pregnancy of a woman and is called by various names, "*Buddhe Babu*," "*Chhoti Ritain*," "*Arowe*," &c, in various clans and families. It is intended to mark the date after which, for the sake of preserving the child safe in the womb and causing the birth of a healthy son, a man should not have sexual intercourse with his wife, during the period of her pregnancy. The name "*Buddhe Babu*" is the name of the ceremony among the Baijal Seth Khatris of the Dilwali clan, who, being all "*Suryabansis*," worship the Sun on this occasion.

In some families, the celebration of the ritual is postponed to the sixth month of pregnancy, when "*Gauri* and "*Ganpati*" are worshipped and sweetmeats distributed to relatives. This ceremony is called *sozi*.

THE SIMANTONNAYANA.

This ceremony, which is variously called "*Bhore*," &c., is generally celebrated in the bright half of the seventh Lunar month of the first pregnancy of a woman. She is dressed gaily and decked with ornaments; her hair is neatly combed; various kinds of delicious dishes are placed before her; a handsome

(a) पुंसवनं पुरास्यन्दत इति मासे द्वितीये तृतीये वा ॥१॥

child of a relative or neighbour is placed in her lap; the brotherhood are invited; and the usual *Ganapati* or *Ganesh puja* and the *Navaggrah* worship are performed. After this, the woman is required to be liberally fed with enervating food and tonics, and kept in a cheerful mood, for the sake of an agreeable issue.

According to the *Sankhayana*, this Sanskara should be performed in the seventh month of conception and according to *Ashvalayana* in the fourth. *Gaubhile* says, it may be performed in the fifth, sixth or eighth month and consists in the husband affectionately combing his wife's hair with certain rites.

IV.—THE JAT KARAN.

"*Jat Karan*" signifies the settling of a child's "*Varana*" and it usually takes place immediately after birth. The usual "*Ganesh Puja*" and "*Navaggrah*" worship are performed, a sword or, if it be not available, a knife is placed beside the baby (if a son); and the *poita* or sacred thread of his father or, if he be absent, of another relative, is given in his hand. This practice has been in vogue in every family, rich as well as poor, from very ancient times, and is a clear proof of the high genealogy of the race. It evidently marks them out as the pure descendants of the Vedic Kshatriyas of old. In the case of a male child the umbilical cord is cut with a *poita* and in that of a female with a knife.

In the evening following the birth of a child, the mother, after the formal "*Ganapati*" and *Navaggrah*"

worship has been performed, washes her right breast with cow's milk and offers it to the baby to suck : the left breast is then similarly washed and offered to the new comer. This is called "*Than lagna*." The local brotherhood are invited on the occasion to join the worship and witness the performance of the ceremony.

In some families a Nandimukh "*Shradha*" is also performed by the father, on the birth of a son.

V.—THE NAMKARAN.

As regards the "*Namkaran Sanskaran*" there is a marked difference in the performance of this ceremony in different families. In some the father sends for a Pandit immediately after the birth of a child and, under the directions of the Brahman, gives the new-born baby a secret name called the "*Gupta Nam*" or "*Janam ka Nam*"—of an even number of letters in the case of a son and of an uneven number of letters in that of a daughter. Only the father and mother know this name ; and, in most instances, they also forget it. On the tenth or the eleventh day, when the mother gets up from child-bed, a name for common use is given to the child, without any formality. In others a formal rite is performed on the tenth, eleventh or thirteenth day. The child is dressed with a coat, made out of the clothes of an aged relative and dyed with turmeric ; a Brahman is sent for ; the *Ganapati* and *Navaggrah* worship is performed ; the Brahman gives a name to the new-comer, writes

it on an "*Aswattha*" leaf, rolls it into the form of a tube and hands it over to the father ; and the father breathes the name into the child's ears through this tube. This is called the "*Chola*" ceremony.

Under "*Gaubhile Sutras*," the word "*Namkaran*" signifies, the giving of an agreeable name to a child ; and the ceremony attending it may be performed on the tenth, eleventh or one hundred and first day, or exactly one year after the date of birth. Manu, on the other hand, says :—

नामधेयदशम्यास्तु द्वादश्याम्वास्वकारयेत् ।
पुण्ये तिथौ मुहूर्ते वा नक्षत्रे वा गुणान्विते ॥

(TRANSLATION.)

Let the father perform or, if absent, cause to be performed, on the tenth or twelfth day after the birth the ceremony of giving a name, or, on some fortunate day of the moon, at a lucky hour, and under the influence of a beneficent star (II. 30).

VI.—THE NISHA KRIMANA.

This ceremony is called by various names in various families, such as *pair phairna*, *Suryadarshan*, &c.

It is performed in the bright half of the 4th month after the birth of a child. The babe is dressed in new clothes and carried out of the house to see the sun. The mother generally goes to her father's house, receives a present of rice and treacle and then returns to her own quarters. In some families, it is the father who takes the child out for a sight of the sun,* after the performance of the usual *Ganesh* worship and re-

* In some instances to a well and in others to a temple.

citation of *Veda mantras*. Manu, in his chapter II., verse 34, says :—

चतुर्थे मासि कर्तव्यं शिशोर्निष्क्रमणं गृहात् ॥

(TRANSLATION.)

In the fourth month, the child should be carried out of the house to see the sun.

VII.—THE ANNA PRASHANA.

The *Anna prashana* ceremony or the first feeding of a child with solid food, takes place in the bright half of the sixth or the seventh lunar month after the date of birth. This is in accordance with verse 34, chapter II. of Manu, who says :—

षष्ठे च प्राशनं मासियद्देष्टव्यं गले ॥

(TRANSLATION.)

In the sixth month, he (the child) should be fed with rice ; or that may be done which, by the custom of the family, is thought most propitious.

As a rule, the *Ganesh*, the *Navaggrah* and the family god are worshipped, a “*havana*” is performed; and the child is fed with “*khir*” or “*kshir*” (rice cooked in milk). The ceremony is called “*Pahni*”. In some families, the usual worship and invocation of the gods having been gone through, an elderly woman of the house or the child’s nurse drops a little water into its mouth and the ceremony is called “*Jalchakhai*,” while in others, the “*havana*” takes the form of feeding the sacrificial fire with “*charu*” (a preparation of rice, milk and “*ghi*” with sugar); and a little of the residue is put into the baby’s mouth.

Thus, the details of the performance and the names it bears vary in different clans and families and at different localities; but the essential points are everywhere the same and in harmony with the Institutes of Manu.

VIII.—THE CHURA KARMA.

The "*Chura Karma*," otherwise called "*Mundan*" *Bhandan, chhati jandian* or *Kesh-chhedan* is, under the provisions of the Hindu Dharma Shastras, the 8th Sanskara of the twice born races of India. It consists in the removing of the hair from a child's head, for the first time, with certain rites, and is performed, among the Khattris, in the first, third, fifth or seventh year after the date of birth. The hairs, as they fall, are taken on four "*puris*" (pan-cakes fried in clarified butter), covered with a red cloth and buried under a "*Kul*" (Jajube) "*Jand*" or other tree according to the custom of the family. Manu, in chapter II., verse 35 of his institutes, says:—

चूडाकर्म द्विजातीनां सर्वेषां मेव धर्म्मतः ॥
प्रथमेव तृतीयेवा कर्तव्यं श्रुतियोदनात् ॥

(TRANSLATION)

"By the command of the Veda, let the ceremony of tonsure be legally performed in the first or third year after birth."*

*Among some of the Mahras and other Khattris, a ceremony which is performed in the fourth year, from the date of birth, is called "*Chaurasian*,"

Similar are the injunctions of "*Ashvalayana*" and "*Gaubhile*," who further observe that the ceremony should be performed on an auspicious day in the bright half of a month in spring or summer, as is practically done in the caste under review.

The manner of celebrating the ritual varies slightly with different clans and localities; but the essential points are everywhere and in all families the same. The Gods are invoked and worshipped; the child's head is shaved (with the recitation of *Veda mantras* in the case of a boy and without any *mantras* in that of a girl); the hairs disposed of in the manner stated above; the young one is dressed in new clothes; the relatives grace his or her forehead, as the case may be, with a "*Tika*" or "*Bindi*" (an upright and conical or round mark) respectively, with a peculiar kind of red powder, called the "*roli*"; and the Brahmans, barbers and *bhats* (bards) get cash presents under the name of "*dakshna*," "*Badhai*" or "*Bhur*." On the next Sunday after this ceremony, the child is shaved again, under a *kul* or *Jand* tree, or in a temple, or at the house of the family priest or that of some body else, according to the custom of the family. This is called "*Parmundan*" (supplementary shaving or tonsure ceremony) by some and "*Choti*" by others. The head of a female child is completely shaved; but, in the case of a male, a tuft of hair, called the "*Choti*" or "*Chutia*" is left unshaved. In some families, they leave three tufts unshaved on the head of a boy and

call these "*kakapakshi*" or raven's wings, while in others the "*choti*" and "*jandian*" (shaving under a *jand* tree) are separate institutions altogether, and are performed at different times. Again ; in certain clans—the Dilwali Baijal Seths for instance—the "*mundan*" is preceded by what is called the "*katran*" (the shearing of the hair with a pair of scissors) and the formal performance of the "*paramundan*" ceremony is dispensed with.* The adjusting of the "*choti*" or the sacred scalp-lock takes place quite informally on the Sunday following the celebration of "*mundan*" and is called "*balrakhna*" among them.

The "*Katran*" ceremony among the Dilwali Baijal Seths is a very peculiar one. It is always performed at the door of the house and in a singular manner.

The *Katran* ceremony of the Dilwali Seths a peculiar one.

When the family "*jajak*" (barber) is clipping the hair off, two persons, representing two Afghans, stand beside him, one with a bow and arrow drawn tight, and the other with a shoe in his right hand. In this posture they say "*mund be mund ; jalai mund*" (clip, clip ; make haste to clip the hair off). They keep up this threatening attitude until the hair has been completely shorn off the child's head ; and the shoe-bearer actually serves the clipper with a stroke of the shoe. And again ; as soon as the "*Katran*" is over and the shorn child enters the house, the mother, with other females of the house, begins to beat her breast and say "*Hae hae mera kin munda !*"

* The *mundan* which takes place a day or two after the *Katran* is called the *mundan* or *paramundan* among them.

sethon jaya kin munda (woe, woe! who has shorn my son of the hair on his head; who has shorn the son of a Seth!) she regards or rather pretends to regard the day of the occurrence as an unlucky one and observes a kind of pretended mourning for the next twenty-four hours; and all the other female members of the family do the same with her. They do not cook their food this day; and at sunset, a neighbour lights their lamps. The brother-hood do not congratulate the house on the performance of the ceremony, as is done on the occasion of every auspicious rite, in all the other castes of India and in all the other clans of the Khattris themselves. In place of congratulations (called *badhaiyan*), they use the words "*bhala hoga ri bhala hoga*." (It will turn out all well in the end) in their address towards the mother of the shorn boy. In the case of a girl, the mother does not receive the child, inside the house, with the exclamation, "*Hae hae mera kin munda*"! but all the other formalities are closely observed. Moreover, a girl may be shorn with a boy or another elder girl, without the necessity of a separate performance of the ritual for her sake; but such concession is not allowed in respect of a boy on the occasion of a celebration intended mainly for a girl. The shearing of one boy with another is not prohibited; and it is not necessary, in the case of a joint performance, that the children to be shorn should belong to the same family. They must only be both the issues of Seths of the Baijal sub-section.

Ridiculous as the "*Katran*" ceremony, described above, may appear to be, it is supposed to have its origin in the following story :—

Once upon a time, a boy, whose tonsure ceremony had not yet been performed and who had evidently not been properly looked after, was attacked with lice, that had grown in abundance upon his head. He was, one day, seen crying in the street by two armed Afghans, who, feeling compassion for him and happening by chance to come across a barber, proposed that the lad should be relieved of his sufferings by the removal of the burden of hair from his head; and offering the usual wages for it, they demanded the man to immediately take out his pair of scissors and clip the hair off then and there. The barber, who knew that the object of their compassion was the son of a Khattri and could not be shorn of his hair without the performance of the prescribed tonsure ceremony, expressed his unwillingness to do so. He explained the circumstances of the case to them and requested them to drop their proposal and let go the boy unshorn. The good strangers were, however, not satisfied with his explanation and insisted on the carrying out of their design, which, they thought, was perfectly in keeping with the requirements of humanity. At the same time, the barber was by no means prepared to do a thing that, he knew full well, was against the long established custom of the caste to which that boy belonged and was apparently calculated to provoke the anger of his parents. He again explained the whole

thing, expostulated with them to the best of his power, and, in the end, seeing that they did not listen to him, assumed a daring attitude and flatly refused to do as he was desired. The matter now took a serious turn. The Afghans could not bear with his insolence. One of them served him with a good shoe beating, while the other drew tight his bow and arrow and threatened to kill him, if he did not act up to their word, without any further ifs and buts. The poor creature was cowed down with fear and sat to his work without the loss of another moment. Within a few minutes, the boy was relieved of the burden on his head. The Afghans let the barber go, told the lad to return to his house and took their own way. The young one accordingly returned home, with his head completely shorn of the hair it had been burdened with. His mother was shocked at this unexpected and, to her thinking, unwelcome sight of his dear one. She began to beat her breast and exclaimed "*Hae hae mera kin munda*" ! *Sethon jaya kin munda !*" The unlucky circumstance, as it was supposed to be, made her burst into painful lamentations. Soon the local brotherhood, males and females, were collected at the spot, expressed their sympathy with the afflicted mother, told her, that what had been done could not be undone, and tried to console her by saying "*Bhalahoga ri bhalahoga.*" (It will turn out all well in the end.)

But nothing could give consolation to the distressed lady or to the members of the household. It was a day of regular mourning for the whole family. No food

was cooked and no meals were taken that day by any one of them. At sunset the females of the neighbourhood approached the gloomy mother again ; and, consoling her in very many ways, lighted the ordinary lamp in the house and persuaded her to feed her husband and take her own meal, observing, at the same time “ *Bhala hoga ri bhala hoga* ” (God will cause it to turn out a happy incident in the end). The boy was subsequently shaved again, with the formal celebration of the prescribed “ *mundan* ” ceremony, lived to be a man and had a prosperous career in his life. Hence, the imitation of what had happened to him passed into a regular ceremony.

It may be observed here, that the mother's exclamation, quoted above, and the representation of two hardy Pathans, compelling the barber to clip off the child's hair, very clearly show, that it was after the establishment of the Mahomedan rule in India that the Baijal Seths of the Dilwali group of Khattris came down from the Panjab to settle in these Provinces.

IX.—THE KARANBEDH.

The “ *Karanbedh* ” (puncturing of the lobes of the ears of a child), otherwise called
Karanbedh. “ *Kanchhedan* ” or “ *Prajan* ceremony, is, according to the *Dharma Shastras* of the Hindus, the ninth *Sanskara* of the twice-born races of India. It is performed on the same

day with "*Par mundan*" and immediately after it among the Khatris. The *Ganesh*, the *Navaggrah* and the *Saraswati* or the goddess of learning are worshipped, the relatives receive presents of sweetmeat, and the child, dressed in new clothes and decked with ornaments, is brought home, from the temple or any other place, where the celebration of the ceremony takes place, in the midst of rejoicings expressed by the singing of congratulatory songs, by the *jajaks* of the caste.

Ashvalayana, in his Grihya sutra, says :—

कर्षवेधौबर्षे तृतीये पञ्चमेवा ॥

(TRANSLATION.)

"The '*Karanbedh*' ceremony should be performed in the third or the fifth year."

X.—THE UPANAYANA.

The Initiation or "*upanayana*" (sanskrit *upa*, near and *nayana* to accept), the giving of a second or religious birth to a male member of the caste, conferring the sacrificial cord upon him, declaring him a twice-born and thus creating a closer connection with him, is a very important ceremony and commemorates the practice of making over a boy to a competent and learned religious teacher for education, that was in vogue amongst the *Arjans* of the *Vedic Age*. It is otherwise called the *Yaggopawit* or *janeu* and generally takes place in the eleventh year

The upanayana ceremony.

Age of celebration.

from the birth of a Khattri or in the twelfth from his conception. Instances of its celebration at an earlier date are comparatively few and those in which the limit is exceeded fewer still. One who fails to inaugurate himself with the sacred badge within his sixteenth year, which happens very rarely, if at all, renders himself liable to excommunication by the brotherhood, under the provisions of the well known *Grihya sutra* of *Ashvalayana* on the subject, which runs as follows :—

अष्टमेवर्षे ब्राह्मणमुपनयेत् ॥१॥ गर्भाष्टमेवा ॥२॥ एकादशे-
क्षत्रियम् ॥३॥ द्वादशे वैश्यम् ॥४॥ आखोड्गसाद ब्राह्मणस्यान तीतः
कालः ॥५॥ आद्या विंशत्क्षत्रियस्य आचतुर्विंशद्वैश्यस्य अत ऊर्ध्वं
पतित सावित्रीका भवन्ति ॥६॥

(TRANSLATION.)

“In the eighth year from the date of birth or conception, in the case of a Brahman, in the 11th in that of a Kshatriya, and in the 12th in that of a Vaishya, the *yaggopawit* ceremony should be performed: it should not be delayed beyond the sixteenth year by a priest, beyond the 22nd* by a Kshatriya and beyond the 24th by a Vaishya: those, who pass the maximum age without the investiture, should be considered *patits* (degenerate)” —

Manu also speaks to the same effect, in his chapter II, verses 36, 38, 39 and 40. He observes:—

गर्भाष्टमेष्टे कुर्वीत ब्राह्मणस्योपनायनम् गर्भाद्एकादशेरात्रो
गर्भात्तद्वादशेविशः ॥१॥

* The maximum age for the celebration of a Kshatriya's *yaggo pawit* ceremony is 22; but the influence of their priests, the *Saraswat Brahmins*, has made the limit for the priestly caste applicable to Khattris.

आषोडशद्वाह्यस्य सावित्रीं नाति वर्तते
 आष्टा विंशत् क्षत्रवन्धोराक्षतुर्विंशतेर्विशः ॥२॥
 अत ऊर्ध्वं त्रयोप्येते यथा कालम संस्कृताः ॥
 सावित्री पतिता ब्राह्म्या भवन्त्यार्यं विगर्हिताः ॥३॥
 नैतेरपूतैर्विधिबद्धा पद्यातिहिकर्हिचित् ॥
 ब्राह्मण्यौनाञ्च सम्बन्धात्साचरेद्ब्राह्मणः सह ॥४॥

(TRANSLATION.)

“(By the command of the Veda) in the eighth year from the conception of a Brahman, in the eleventh from that of a Kshatriya, and in the twelfth from that of a Vaishya, let the father invest the child with the mark of his class. The ceremony of the investiture hallowed with the *Gayatri* must not be delayed, in the case of a priest, beyond the sixteenth year; nor in that of a Kshatriya beyond the 22nd, nor in that of a Vaishya beyond the 24th.

After that, all the youths of these three classes, who have not been invested at the proper time, become *Vratyas* or outcastes (degraded from the *Gayatri*) and are condemned by the virtuous.

With such impure men, let no Brahman, even in distress for subsistence, ever form a connection, either by the study of the Vedas or by affinity.”

Sometimes, taking advantage of verse 37 of the Second Chapter of Manu, a Khattri father invests his son with the sacred thread earlier than usual. The verse runs thus.

ब्रह्मवर्चसकामस्य कार्यम्ब्रह्मस्य पञ्चमे ॥

राज्ञो बलार्थिनः षष्ठे वैश्यस्येहार्थिनोऽष्टमे ॥

(TRANSLATION.)

“Should a Brahman, or his father for him desire for his advancement in the sacred knowledge; a Kshatriya the extension of his power; or a Vaishya success in mercantile business, the investiture may be made in the fifth, sixth or eighth year, respectively.*

The time at which, during the year, the *yaggopawit* ceremony should be performed
Season of celebration. is regulated by the following *Shat patta Brahman* of the Veda :—

वसन्ते ब्राह्मणमुपनयेत् । शीष्मे राजन्यम् । शरदिवैश्यम् ।
सार्वकालमेके ॥

(TRANSLATION.)

The *yaggopawit* of a Brahman should be performed in the Basant or the Spring season, that of a Kshatriya in summer, and that of a Vaishya in *sharad* or the opening of winter: failing these, it may be performed in any season (on an auspicious day).

The manner of perfor- THE PERFORMANCE OF THE CEREMONY.
mance.

The opening ceremony of the *yaggopawit* is “*Puj*”
in some families and *Tani Karhāt*
The “*Puj*” in others. Those introductory rites
are generally performed a day or two before the cele-

* Among some of the Sarin Khattris of the Panjab, the *yaggopawit* ceremony, it is said, takes place immediately before marriage.

bration of the initiation; but there is no bar to their performance on the same day with it if such a procedure seems to be necessary on astrological considerations. The word "*Puj*" literally signifies simply worship but conveys the sense of "The worship of the family deity among the Khatris and their priests the Saraswat Brahmans." The brotherhood are invited; the Ganesh and the Navaggrah are worshipped; and, then, the "*Guardian Deity*" of the household is invoked to sanction the proposed investiture and signify his assent to its commencement by honouring it with his blessing. This having been done, the guests are honoured with a "*Tika*" on the forehead and dismissed with presents of sweetmeat (*laddus*) or something else according to the custom of the family. The family priests and other Brahmans, bards and *Jajaks* receive cash presents; something under the name of "*bhur*"—is also distributed among beggars, who invariably collect outside the house on such occasions, and the "*Puj*" is brought to a close.

In the "*Tanikarhai*," the family *jajak* cooks a few "*swaulies*" (very thin and small cakes of wheat-flour fried in clarified butter) in a pan (*karhai*) consecrated by the family priest, then and there, for the purpose; these are offered to the household deity, when he is invoked to give his assent to the proposed initiation; a large piece of cloth is suspended in the open to serve the purpose of a canopy over the "*Vedi*" (a name given to the spot selected for the *Agnihotra* sacrifice and other worships con-

The Tanikarhai.

ned with the investiture under consideration) ; and four earthen bowls perforated at the bottom, arranged in a peculiar manner and covered with a red cloth, are hung up with a "*mouli*" string, under the name of "*Tani*," just below the canopy and directly over the sacrificial fire place. Hence, the name "*Tanikarhai*" is given to the performance.

When the "*karhai*," as the ceremony of the consecrated pan is called, has been performed and the "*Tani*," after formal consecration by the family priest, overhung, the brotherhood are called upon to give their sanction to the celebration of the Sanskara ; and they gladly respond to the prayer. Those, who belong to the same *gotra* with the boy to be initiated, do one and all express their consent by giving a stroke or two to some turmeric and coriander seed (*haldi* and *dhania*) and breaking a few bits of the former upon a consecrated slab of stone (*sil*) with a stone handle (*lorhi*). The procedure is indicative of their approval of the proposed performance of the *yag*, a symbol of their promising their support to their brother in conducting it, and an index of their making a commencement thereof with their own hands. As soon as this is done, the guests are honoured with a "*Tika*" and dismissed with a present of areca nuts, betel leaves and "*swanlies*," or something else according to the custom of the sacrificer's family. The *Ganesh puja*n, the *navaggrah* worship, the invocation of the family deity, the offering of cash presents to

Brahmans and others, and the giving of alms to the poor are common to both the *pūj* and the "*Tanikarhai*."

Next to the rites noticed above comes the "*man-gali shanti*" or simply "*shanti*," as it is usually called, a term signifying propitiation ; and the particular worship it denotes is intended to propitiate the gods and the ancestors of the family.* It is usually performed an hour or two before the commencement of the proposed initiation itself; but there is no bar to its performance a day earlier.

Now comes the proper sacred thread ceremony. As soon as the time fixed for its celebration approaches, the father or guardian of the boy to be initiated conducts him to the place of worship (the "*Vedi*") and, with his right hand over his head, makes him sit there with his face turned to the east. The boy after sipping a few drops of water—ordinarily called "*achmana karna*" pronounces the words ब्रह्मचर्य-मागाम् ब्रह्मचार्यसन्नि† ॥ under the direction of the "*Acharya*" (the agent of the family-priest) and having been shaved is invested by him with the appropriate garments (formally sanctified), with the recitation of the following "*mantra*:"—

ओं येनेन्द्राय बृहस्पतिर्वासः पर्यदधादमृतम् । तेन त्वा परिदधाम्या
युषे दीर्घायुत्वाय बलाय वर्चसे ॥१॥

* A *nandi mukh shradha* is also performed.

† "I long for the life of a *Brahmacharya* my lord ; confer *Brahmacharyaism* on myself."

(Explanation.)

“Om! just as *Vrahaspati* has invested Indra with garments having in them the virtue of the elixir of life, I invest you with these appropriate emblems of “*Brahmacharya*” to prolong your life, to add to your power and to intensify your glory.”

The boy having been thus prepared for the *Brahmacharya* stage the ordinary worship is performed; the sacrificial fire is kindled; the “*ahuties*” (offerings to the fire) take place; and *Veda mantras* are recited. Then, the *Acharya* thrice fills the hollows of his own hands with water and empties them again by pouring the contents into those of the would-be student of the *Vedas*. The latter is required to transfer the gift of the Brahman to a vessel specially set apart for the purpose, while the former is reciting the mantras :

1. ओं देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्तभ्यां हस्तं
गृह्णाम्यसौ ॥१॥
2. ओं सविता ते हस्तमग्रभीत असौ ॥१॥
3. ओं अग्निराचार्यस्तव असौ ॥

The first of these mantras is recited when the boy pours the contents of his hands into the vessel for the first time ; the second when he does so the second time ; and the third on the last occasion. Some more *Veda mantras* are recited ; the student is taken out to have a look at the sun; brought back again to the *Mandap* (the place of worship) and seated in front of

the family priest; and the latter reciting certain *mantras* of the sacred texts, puts his hand on the head, the shoulder and the breast of the boy and says :—

ओं मम ब्रतेते हृदयं दधामि मम चित्तमनुं चित्तं तेऽस्तु ॥
मम वाच मेकमना जुषस्व वृहस्पतिर्द्वानियुक्तु ममम् ॥१॥

i. e., May your heart be attached to me! may you assume my character! may you always have me in your mind! may you always listen to me with attention! may *Vrahaspati* teach you to obey me!

The student gives a similar reply and entrusts himself implicitly to the charge of the teacher, reposes his trust in him, craves his favour and invokes the Almighty to prolong the life of his god-father. Then there occurs the following conversation between the two :—

Teacher. कोनामाऽसि (What is thy name?)

Boy. ब्रह्मभो :— (My name is.....)

Teacher. कस्य ब्रह्मचार्यसि (Whose pupil art thou?)

Boy. भवतः (Yours, my lord.)

Now the teacher invests the boy with one of the two strings of the sacred cord* saying:—

इन्द्रस्य ब्रह्मचार्यस्यग्निराचार्यस्य वाहमाचार्यस्यव.....†

ओं कस्य ब्रह्मचार्यसि प्राणस्य ब्रह्मचार्यसि कस्त्वा कमपनयते
कायत्वा मरिच्छद्दन्ति ॥१॥

* The second and the third strings are conferred upon him after what is called the "*Gayatri Updeśh*" ceremony has been performed. Properly speaking a twice born Aryan should wear a set of three strings; but a pair is now generally used.

† Here is pronounced the name of the boy.

मी प्रजापतयेत्वा परिददामि देवायत्वा सवित्रे परिददामि ।

अन्नयस्वोषधीभ्यः परिददामि ।

द्यावा पृथिवीभ्यां त्वा परिददामि । विश्वेभ्यस्वदेवेभ्यः परिददामि ।

सर्वेभ्यस्त्वा भूतेभ्यः परिददाम्यरिष्टचे ॥२॥

i. e., Thou art a Brahmacharya like Indra; *Agni* is thy God-father; I am also thy God-father, O.....!

Thou art *Brahma's Brahmacharya*. Thou art a *Brahmacharya* of the breath of life. The *Brahma* absorbs thee into *Brahma* and accepts thee for absorption into *Brahma*, for the sake of *Priyapati*, the sun, the water, the medicines, the heaven and the earth and the animate creatures for the good of His creation.

Here ends the investiture proper; and what is called the imparting of the Gayatri is commenced. The student goes round the sacred fire a certain number of times, sprinkling water and reciting certain *Veda Mantras*; as he does so, he collects the fire; feeds it with three 'Samdhās' (pieces of wood) dipped in clarified butter, each thrown into it with a separate *Mantra*; purifies his mouth with water; touches and sanctifies his mouth, nose, eyes, ears and arms by pronouncing the words:—
मी वाक्म आप्यायताम् ॥ (may my power of speech improve!) मी प्राणश्चम आप्यायताम् ॥ (may the winds within me be purified and my life prolonged!) मी चक्षुश्चम आप्यायताम् ॥ (may my eye-sight improve!) मी श्रोत्रश्चम आप्यायताम् ॥ (may my power of hearing improve!) मी यशोवलश्चम आप्यायताम् ॥ (may my might, courage and reputation be ever increasing!)

Having performed these formalities, he invokes the Deity in the following words:—

ॐ जगदीशं मयि प्रजां मय्यग्निस्ते जोदधातु । मयिमेधां मयि प्रजां मयोन्द्र इन्द्रियं दधातु । मयिमेधां मयि प्रजां मयि सूर्योन्माजो दधातु । यत्ते अग्ने तेजस्ते नाहं तेजस्वी भूयासम् । यत्ते अग्ने बर्चस्ते नाहं बर्चस्वी भूयासम् यत्ते अग्ने हस्ते नाहं हरस्वी भूयासम् ॥

i. e., may the sacred *Agni* bless me with reason and power ! may Indra bless me with reason and power ! may the Surya bless me with reason and power ! may thy splendour, O *Agni*, infuse splendour in me ! may thy flame, O *Agni* illumine me ! may thy might, O *Agni*, make me powerful !

After this invocation the boy is seated inside the “*mandap*,” with his face turned to the east ; and, bending down his right knee, requests the family-priest, who sits in front of him, with his face to the west, to teach him the *Gayatri*. The teacher complying with this request, takes a piece of cloth, covers his own head with one half of it and spreads the other half over that of the pupil ; and then, holding the fingers of both his hands with those his own, proceeds to teach him the holy text—first foot by foot, then hemistitch by hemistitch, and finally without a stop. In the first instance the instruction is confined to the part ॐ भूर्भुवः स्वः । तत्सवितुर्वरेण्यम्, which the boy repeats and commits to memory. In the second instance, the priest says ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गोदेवस्य धीमहि and requires the pupil to repeat the same. In the third instance the

whole text श्री भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् all at a time gone over in a similar manner. The boy, then, under the direction of the priest, repeats the whole of his lesson once more ; and the

EXPLANATION OF THE GAYATRI.

Om (ओम्)—is the principal name of the Deity expressive of all His attributes—Omnipresent, Omnipotent, Omniscient, Merciful, Just, Pure, All Holiness, All happiness, Final Cause of the Universe, The Life of Life, without beginning, without end, Eternal, All Pervading, The Light of Lights, The Creator, The Preserver, The Destroyer, Shapeless, Boundless, Sublime, Knowing all present, past and future.

Bhu (भूः)—He who is the Life of Life.

Bhuva (भुवः)—He who gives relief from all distress.

Swa (स्वः)—He who is *All Happiness* himself and the Giver of all happiness to his devotees.

Sawatu. (सवितुः)—The Creator of the whole universe, from Whom there is light in the sun and all other luminaries, the Fountain of all power.

Devasya (देवस्य)—The Loveable one, the source of all success (who is).

Varenayama. (वरेण्यम्)—The Most Holy and Deserving of Contemplation and Attachment.

Bhargya (भर्गः)—The Annihilator of all calamities, Pure and Supremely Holy Being—All Holiness.

Tat (तत्)—Him (we)

Dhimahi (धीमहि)—May attach ourselves to.

Yah (यः)—This universal soul.

Nah (नः)—Our.

Dhiyah (धियः)—intellects (towards good qualities and virtuous deeds).

Prachodyat (प्रचोदयात्)—May direct.

"*Gayatri shiksha*" is brought to a close. At the beginning and the end of each lecture, the pupil, it may be further observed, clasps the feet of the preceptor with crossed hands, so as to touch the right foot with the right hand and the left with the left.

After the imparting of the "*Gayatri*," the priest invests the lad with the insignia of a Brahmacharya—the skin of a deer, the girdle or the sacred thread in a triple cord, a straight staff of "*palas*" wood, a pair of towels, a pair of wooden slippers and two "*Kupins*"—pieces of drill cloth, generally 24 by 6 inches—and the father of the boy (practically the *Acharya* for him) delivers a lecture to the young ascetic, to the following effect :—

ब्रह्मचार्यसि असौ ॥१॥ अपोऽप्रशान ॥२॥ कर्म कुरु ॥३॥ दिवाम
स्वाप्सोः ॥४॥ आचार्याधीनो वेदमधीठव ॥५॥ द्वादश वर्षाणि प्रति वेदं
ब्रह्मचर्यं गृह्णात् वा ब्रह्मचर्यं जर ॥६॥ आचार्याधीनो भवान्यथा धर्मा
चरणात् ॥७॥ क्रोधानृतेवर्ज्य ॥८॥ मैथुनं वर्ज्य ॥९॥ उपरि शय्यां
वर्ज्य ॥१०॥ कौशीलव मन्साङ्गनानि वर्ज्य ॥११॥ अत्यन्तं ज्ञानं
भोजनं निद्रां जामरणं निद्रां लोभ मोह भय शोकान वर्ज्य ॥१२॥ प्रति
दिनं रात्रेः पश्चिमे यामे चोत्थायावश्यकं कृत्वा दन्तधावनं ज्ञान
सन्ध्यापासनेश्वरस्तुतिं प्रार्थनोपासनायोगाभ्यासान्नित्यमाचर ॥१३॥
क्षुरकृत्य वर्ज्य ॥१४॥ मांसं रुच्छं हारं मद्यंदि पानं च वर्ज्य ॥१५॥
गवाश्चहस्त्युष्ट्रादिपानं वर्ज्य ॥१६॥ अन्तर्गामनिवासो पानच्छूच
धारणं वर्ज्य ॥१७॥ अकामतः स्वयमिन्द्रिय स्वप्नं वीर्यं खलनं विहाय
वीर्यं शरीरे संरक्ष्योर्ध्वरेताः सततं भव ॥१८॥ तैलाभ्यंगमर्दानात्यभ्यासि-
त्तिक्त कषायक्षाररेचन द्रव्याणि मासेवस्व ॥१९॥ नित्यं युक्ता-हार

विहारवान् विद्योपार्जने च यत्नं वान भव ॥२०॥ सुशीलोमित भाष्ये
सम्यो भव ॥२१॥ मेखला दण्ड धारण भैक्ष्य चर्य समिदा धानोदक
स्पर्शनाचार्य प्रियाचरण प्रातः सायम भिवादन विद्या संचय जितेन्द्रिय
त्वादीन्येते ते नित्य धर्माः ॥२२॥

(TRANSLATION.)

“ You are a Brahmacharya from this day. You should daily perform the “*Sandhiya Upasan*” and do the prescribed “*Achmana*”, before taking your meals, every morning and evening. You should abstain from vice and do virtuous deeds. You should never sleep in the day, You should depend on your “*Guru*” and apply yourself diligently to the study of the “*Vedas*” and their “*Angs*”. You should remain a Brahmacharya for a period of twelve years for the study of each “*Veda*” or forty-eight years in all, if you intend to thoroughly study all the four *Vedas*. You should obey the “*Acharya*” in regulating the course of your life. You should give up anger and falsehood. You should shun the eight kinds of sexual allurements.* You should sleep on the ground and not on a bed. You should avoid taking pleasure in singing and dancing, using eye-black and sweet smelling perfumes. You should never eat too much, never bathe too much, never sleep too much and never wake too much. You should not

* The eight kinds of sexual allurements are :—

- (1) To think of a woman. (2) To read or listen to the stories of women. (3) To touch a woman. (4) To joke with a woman. (5) To gaze at a woman. (6) To be all alone in the company of the fair sex. (7) To embrace a woman. (8) To have sexual intercourse with a woman.

get into the habit of speaking evil nor give place to covetousness, love of money, grief or sorrow. You should get up during the last quarter of the night, answer the calls of nature, wash your mouth, bathe, repeat the Sindhya and invoke and worship the Deity without fail every day. You should not shave your head. You should not eat meat nor dry corn. You should not drink intoxicating liquors. You should never ride a horse, an ox, an elephant, a camel, &c. You should avoid living in a populated quarter. You should wear no shoes and use no umbrellas. You should not waste your semen. You should never apply oil or "*abatna*"* &c. to your body. You should not eat tamarind or other such like sour things, chillies, food having too much salt in it or being saucy in taste, "*Jamal-gota*," &c. You should always take the proper meal, live cheerfully, and apply yourself diligently to your studies. You should acquire the golden habit of being reserved in your speech, which qualifies a man for a seat in an assembly. You should never talk too much. To wear your hide and staff, &c., to beg your food and live on it, to perform the "*agnihotra*," to bathe daily, to recite the Sindhya every morning and evening, to maintain a good character and to try to mend your ways, so as to be still improving and changing for the better, to abide by the directions of your "*guru*" and to bow down to him and touch his feet with your hands at the early dawn of every day, what you should always do ; and that which has been

of wasting paste, made of fragrant cut spices, with hair oil and wheat

prohibited above, is what you should avoid doing day after day."

The student, having listened to the lecturer with patience, promises to abide by the advice, stands opposite to the Sun, walks thrice round the sacrificial fire from left to right ; and, then, proceeds to perform the prescribed rite of begging food of his mother, sister, mother's sister and other females (none of whom will disgrace him). Standing before them in the guise of a *Brahmacharya*, he says :—

“भवती भिक्षां ददातु (*Bhavati Bhikshān Daddtu*) as laid down by Manu, in his Chapter II., verses 49 and 50. The legislator says :—

भवत्पूर्वं चरेद्भैक्षं मुपनीतो द्विजोत्तमः भवन्मध्यस्तु राजन्यो वैश्यस्तु
भवदुत्तरम ॥१॥

मात रस्वास्व सारं वा मातुर्वैभर्गनीं निजाम् भिक्षेत भिक्षां प्रथमं
याचैनं नावमानयेत् ॥२॥

(TRANSLATION.)

1. “The most excellent of these classes being girt with the sacrificial thread, must ask food, with the respectful word “*Bhavati*” at the beginning of the sentence; those of the second class with that word in the middle ; and those of the third with that word in the end.

2. Let him first beg food of his mother, or of his sister, or of his mother's sister; then of some other female who will not disgrace him.”

Having collected, as much of the desired food as he has occasion for, the young *Brah-*
Kasi. *macharya* presents it to his preceptor, who after taking his share returns the remainder to him. The boy tastes a little of it and prepares, or to speak properly pretends to prepare to go to the sacred city of *Kashi*,* otherwise called Benares, for the study of the Vedas. But, at this juncture, his sister comes forward and gives a totally different colouring to the scene. She lavishes her endearments on her brother; most beseechingly entreats him to give up his intention of undertaking the long journey and prosecute his studies at his native town, and in the end succeeds in dissuading him from his determination.† The boy yields to her entreaties and returns from the door of the house.‡

XI.—THE VEDA ARAMBH.‖

Soon after the return of the boy to the "*Vedi*" the *Veda-Arambh* ceremony, which
The Veda Arambh. signifies the commencing of the *Vedas*, is proceeded with. A few more "*Ahuties*"

*The "*guru*" also prepares to accompany the "*shish*" (pupil)

†A very foolish custom has now-a-days been started, in some families or clans, in respect of the means of dissuasion made use of by the sister on this occasion. She is made to say, "*main tujhe apni nand biah dung*" (I will marry my husband's sister to you.) Having been once used by a female in joke, it has become a custom in the families or clans concerned.

‡Seven uninitiated boys are feasted on this occasion.

§ Under the provisions of the *Dharma Shastras* a boy should remain a *Brahmacharya* for 7 or 3 days at least; and during this period the *guru* should initiate him in certain portions of the *Vedas*, dealing with the duties of a man; at now-a-days, he only does not take his meals at his own house for 7 days is feasted by his relatives during the time. As for the teaching of the it does not take more than a few minutes to make a show of it.

having been offered to the sacred fire, the "*Guru*," recites certain *Veda Mantras*; makes the student repeat some of them along with him; teaches him the first five or six letters of the Sanskrit Alphabet, written in red *roli-powder* ink, on a new wooden board usually called the "*Patti* or *Takhti*";* holds the right hand of the lad in his own; gives it a right and left and up-and-down motion, such as is necessary for a correct recitation of the Vedic hymns; chants again certain other verses from the sublimest of the Aryan Scriptures, making the boy repeat some of them; and declares his education complete. A blessing from him, after the performance of a "*havana*," completes the ceremony.

XII.—THE SAMAVARTAN SANSKARA.

The *Samavartan Sanskara* is a ceremony pur-
 The Samavartan Sans-
 kara. porting to celebrate the reception of
 a man, by the members of his family,
 on his return home after the completion of his educa-
 tion. It ought to be performed, on an auspicious day,
 subsequent to the seven days of the Brahmcharya
 stage.

As a matter of fact, however, it is invariably gone over the same day with the Yaggopawit, immediately after the "*Veda Arambh*." It opens with the recitation of certain *Veda Mantras* and the offering of "*Ahuties*" to the sacred fire. This does not take more than a few minutes, and the boy at once prepares to

* This *patti* is worshipped by the boy and dedicated to the gods, before the reading is commenced.

set his deer skin and staff, &c., aside and to renounce the guise of an ascetic for that of a wordly man. This is done in a prescribed manner.

He fills a jug (lota) of water first from one out of the eight sanctified pitchers † (kalas) ; next from one out of the remaining seven ; then from three out of the still remaining six ; and then again from the three yet left untouched ; and each time pours the contents of the vessel upon his body ; washes it clean ; and dries it with a towel. ‡ Having had these four baths, he stands before the sun ; worships and invokes the Supreme Being ; sets aside his staff, hide, &c., one by one ; has his head shaved and nails clipped ; cleanses his mouth with a "*Gular*" tooth brush, which he is directed by the priest not to use again in his life ; tastes for the first and the last time some curdle mixed with sesamum ; spits it out again ; takes another bath ; dries his body with a towel made of the "*Dhotar*" cloth ; sanctifies his nose, ears, cavities and arms in the manner pointed out in the description of the *Up-nayana* ; fills the hollow of his right hand with water and empties it upon the ground ; ceases to be a *Brahmacharya* ; and is given a warm reception by his parents and other inmates of the house. He is dress-

† These vessels are, as a rule filled with water and placed inside the "*Vedi*" on the Northern side of it, before the commencement of the ceremony.

In place of pitchers people now-a-days substitute earthen, brazen, copper or silver pots. Hence there arises the necessity to procure water for the baths from inside the house, or from a well, &c. The name *Kalas* itself indicates that jars were actually used in by-gone days.

‡ A new and separate towel is used each time and one of these emblems of *Brahmacharya* set aside on each occasion.

ed with a set of three *Dhoties*, a triple girdle of the sacred cord, a nice turban (*Pagri*), a good old-fashioned gown (*Jama*), a new kerchief (*Dupatta*) and a new pair of shoes. Ornaments of gold and silver are made to grace his ears, arms, wrists, fingers, neck, loins and feet; and a beautiful walking stick and an umbrella are given in his hands. Sandal and "*kesar*" are applied to his forehead, a nice eye powder* to his eyes and perfumes to his clothes. Then he is given a proud seat, presented with a mirror to look at the reflection of his face in it, done the honour of an "*Arti*" and offered dainty food to eat.

In the end, the "*Guru*" is thanked both by the lad and his parents for his having so kindly brought the initiation to a satisfactory issue; Brahmans, barbers and bards receive cash presents; and sweetmeat, &c., are distributed to relatives and others.

It may be remarked here, that all the steps of the Samavartan Sanskara are gone over with *Vedic* rites and with the recitation of *Veda mantras*. Each movement in the performance of the ritual has a particular text prescribed for it, which must invariably be recited on appropriate occasion. It is beyond the scope of this volume to enter into the minute details thereof.

XIII.—THE MARRIAGE.

In addition to the prescribed Vedic ceremonial, which is common to all families in the Khattri caste, there are various

Various ceremonies in various clans,

* Surma.

ceremonies observed by various clans and sections of the community, in the celebration of a wedding. In some instances the same observance is called by different names in different groups and at different localities, while in others, the manner of performance is not everywhere exactly the same. There are more-over, certain rites that are found to exist in some clans or families and not in the rest. These differences, nominal after all, are evidently the results of a variety of circumstances under which the different groups, clans, sections and sub-sections of the race, have been from time to time placed and the influences they have been severally subjected to. Some of these secondary observances appear clearly to have been borrowed from other classes, while others have evidently changed their names or the mode of their celebration a little with the change of dialects in various provinces and under the influence of the manners and customs of the surrounding people respectively. And again, there are some of them that have their origin in some remarkable incidents specially connected with the sections or the families by whom they are observed and are therefore a missing element in others. We do not think it necessary to critically examine these few and unimportant points of difference or even to give the minute details of all the superficial rites and formalities to which they refer. We shall only lay before the reader a brief outline of what passes in a Khattri family for the completion of that religious contract between a man and a woman which goes by the name of marriage.

I. THE BETROTHAL.

Marriage, among the Khattris, is, as has been already observed, in Chapter VIII, arranged by the family priest, the *padha*, the family *jajuk*, or the parents of the bridegroom and the bride themselves. The betrothal ceremony, which is, called *sagai* by some and *nata* by others, is variously performed in various groups. Among some of them, the girl's father or guardian, sends, to the father or guardian of the boy five seers of jaggery* (*gur*), with a Rupee in cash, which is distributed by the latter among the brotherhood after the usual "*Ganapati*" and "*Navaggrah*" worship. This is called "*Shugun*" or *Gur charhna*. Among others, the family priest and barber of the girl's father are sent to the proposed boy's house, with seven dried date fruits, one cocoanut and some thing in cash; there they call the boy in their presence, satisfy themselves that he is the proper match for their *jijman's* daughter and settle the proposed connection with his father. The priest then says, "*kormai larke ke jholi pao aur chhuara munh lagao*" (let the boy accept our present and taste a date.) The father of the lad gives his consent to it in the presence of his relatives and such of the member of the local brotherhood as may happen to be at the spot at the time; the boy takes a date in his hand and eats a little of it; the cash and the cocoanut are then offered to him; and the union is supposed to have been agreed upon. This is called "*Kormai* jorna*" or *nata karna*."

* In some families sugar or candy is substituted for jaggery.

In certain sections, the bridegroom's father also sends toys, clothes and ornaments for the bride a few days after the acceptance of the *sagai*. This is called "*Charhawa*." During the period of engagement the girl's father and other relations have to send to the boy's house sweets with cash at the celebration of any important ceremony in the family.

2. THE SAHA CHITTHI.

The *Lagna Patra* or *Chitthi Saha* is the letter of Intimation of Date of Marriage. intimation of date and hour of marriage addressed by the father of the bride to the father of the bridegroom, after consulting the astrologer Brahmans. It is accompanied with Rupees one to five; in some instances, also with clothes, ornaments, &c., according to the means of the sender and the scale on which he proposes to celebrate the ceremony. In the former case it is called *Chitthi Saha*, in the latter *Lagna Patra*. The addressee, on the receipt of the letter, calls his own Brahmans, including the family priest, together and the propriety of the time fixed is discussed on astrological principles and the proposal is either accepted or modified. The *Lagna Patra* is generally accompanied with Rupees seven, eleven, twenty-one, thirty-one or fifty-one, according to the means of the sender. This is called *Rah kharchi* and is accepted by the recipient without any formality of worship, &c.

* The word "*Kurum*" in the Panjabi dialect signifies the father of one's son-in-law or daughter-in-law and *Kormai jorna* means the creation of the mutual relationship that exists between the fathers of a married couple.

3. BATNA OR MAIYAN (MANJA)

On an auspicious day, before the departure of the bridegroom's party to the bride's house a ceremony, called *Batna* by some and *Matyan* by others, is gone over in the family of the former. A number of married women with their husbands living, besmear, his face with a paste of flour, mixed with oil and certain fragrant spices, with certain formalities, singing songs as they do so. Fruits and sweetmeats are distributed among his relatives on this occasion.

The *Batna*.

4. THE BOY PREPARED FOR DEPARTURE.

When the *Batna* ceremony is over, the boy is made to take a bath, dress himself with new clothes, perform the *Ganesh* worship and wear a "*Kangna*" or bridegroom's badge (made of a variegated red and yellow thread called the "*Mouli*" or "*Kalawa*," and having a ring and an areca nut wrapped in a red cloth tied to it) on his right wrist. He is then removed from his house to a temple and remains there until the hour of departure arrives. This is called "*Larke ká Pasáyá-jáná*" or "*Nikas*."

The *Pasayajana*.

5. "TIKKI HATH LAGNA."

In the meantime, a somewhat similar ceremony is performed at the bride's house. She is also made to bathe and wash her body clean; a new set of trousers, and a new (*Izar* and *chunni*) are given her to wear; her face is beautified with a painting of red "*Roli*" powder;

The *Hath Lagna*.

a "*Tikki*" (a sort of cake, more than a foot in diameter, prepared from flour kneaded with clarified butter and fried in it) is dedicated to the gods and offered to her, by married women; and small bits of the "*Tikki*" are distributed among the females and children, present in the house, at the time. This is called "*Tikki Hath Lagna*" or simply "*HathLagna*".

6. THE RECEPTION OF THE "BARAT."

A day or two before the arrival of the bridegroom's party, the father of the bride
The Reception of the Bridegroom's party. secures a comfortable house for them furnishes it with carpets, &c., and makes arrangements for the supply of water, tobacco, lamp-oil, fuel and such other articles, as he thinks they may stand in need of immediately after their arrival. When the guests reach the town, they, as a rule, make a halt, called the "*Utara*," at a little distance from their destination; the news of their arrival is communicated to the other party, who give them a cordial reception*—generally called the "*Agwani*"—and accommodate them comfortably in the building proposed for them. In the evening, they send them a rich repast—called "*Mijmani*" or "*Mahmani*" by some and "*Khatt*" or "*Chor-khatt*" by others—consisting of various kinds of sweets "*Puries*," "*Kachauries*," cooked and raw vegetables, &c., worth sometimes Rs. 200 or even more than that. This sumptuous supper is not only sufficient to answer the requirements of the

* As a rule, the bride's father does not join the reception party.

guests but is also utilized for distribution among such of the local brotherhood as may have any affinity with them. In several clans of the caste, this entertainment is not confined to the first day ; it is repeated every evening, as long as the strangers halt ; but the repast then sent is not so costly.*

7. THE BUSSA OR SOG TURANA.

Immediately after the despatch of the "*Mahmani*," the bride's father sends the "*Bussa*"
 The Bussa presents. or "*Sog*" presents to such of the females of the other party as may have not yet completed their "*Bussa*"† days, in respect of some deceased person of their family. The married ones are presented with a "*dhoti*," lined with gold or silver or silk lace, a set of bangles, some sweetmeat and oil ; the widows get a "*dhoti*" and a "*chaddar*" only. This practice is now falling into disuse.

8. "DARSHANI HAJJAMAN."

When the "*Barat*" or the bridegroom's party is encamped at the "*Utarā*" or the
 Darshani. halting place, the barbers of the bride's town, one by one, approach them and say "*Jai, jai kar*," and receive cash presents from the father of the boy. The family *Jajaks* of the Khattris, generally get one anna per head and the others half the amount.

* When the parents of both the bride and the bridegroom are the residents of the same place, the *Rahkharch* and the *Mahmani* are dispensed with.

† Vide the description of the "*syapa*."

The sum may be raised to any extent according to the means of the donor ; but the proportion between the Khattris' own barbers and strangers, is always maintained. This is called the "*Darshan*" of the barbers. It is not common to all the Khattris ; and steps are being taken to put a stop to it altogether.

9. " SHAHAR-DARI HAJJAMAN."*

Such of the visiting barbers as may happen to belong to the bridegroom's native town get more than those of the bride's place. This is called the "*Shahardari Hajjaman*."

10. " MARDANI MILNI."

The "*Mardani Milni*" or "*Dekhni*," as it is otherwise named, is a ceremony that is gone over before marriage. The bride's party repair to a place near the bridegroom's house, where they are met by the "*Baratis* ;" all the members of both the sides, one by one, embrace each other and interchange greetings with the sprinkling of fragrant rose water, the family barbers and hards in the mean time sprinkling "*roli*" (a red powder) mixed with water on their turbans ; and, then, the priests of the bridegroom and the bride meet together to settle the dowry and details. The settlement having been arrived at, the bridegroom is brought before the assembly, seen by the relatives of the girl honoured with a "*Tika*" and made to taste some sweetmeat.

* These presents are not common to all the sections of the Khattris,

Cash presents are also offered by the bride's party to their "*Samdhis*"* or "*Kurmns*," as they are called in the Panjab.

This ceremony is called "*Milni*," because it marks the first meeting of the fathers or the guardians of the bridegroom and the bride and is celebrated by their cordially embracing each other; and "*Dekhni*," because, on the occasion of its performance, the former is for the first time formally seen by his father-in-law. It is also designated the "*Patola*" ceremony. The reason of this terminology lies in the fact that, when the two parties prepare to greet each other, the family barber spreads a red cloth (generally a piece of "*Salu*," called the "*Patola*") on the ground; and they embrace each other standing thereon.

Several sections of the Khattri community do not observe the ceremony at all. Among them the greetings and embracings of the "*Samdhis*" take place at the door of the bride's house, when the bridegroom goes there to perform the prescribed *Vedic ceremonial*. No cash presents are offered and no question as to the amount of dowry is raised on the occasion. Only the fathers of the would-be married couple express their sincere joy by making cash presents to each other's family barbers, who sing their praises and congratulate them at the happy incident.

* The word "*Samdhi*" (Sanskrit *sam* equal and *dhi* affinity) is used to denote the mutual relationship between the relatives of the bride and the bridegroom.

12. THE "PUJ" AND THE "TANI KARHAI".

Those ceremonies, which have been already described under the head "*Upnayana*",
 Puj and Tani Karhai. are performed a day or two before marriage. Certain families observe both of them; but, as a rule, the one or the other of them is dispensed with. The "*Tani Karhai*" takes place first at the bride's house and then at that of the bridegroom. Among the *Bunjais* and the *Sarins*, the boy's father celebrates it at his own native town, before the departure of his party to the residence of the bride. It is called simply "*Tani*" among them.

13. "THE MANGALI SHANTI".

The "*Mangali Shanti*" or simply "*Shanti*" or "*Sánt*," as it is otherwise called, is the first ceremony performed at both the bride and the bridegroom's house, on the marriage day. It has been already described under the head "*Upnayana*". It is observed in connection with every important "*Sanskara*," among the *Khattris*; and so are the "*Tani Karhai*" and the "*Puj*".*

14. TELWAI.

Soon after the performance of the "*Shanti*" takes place the rite of the "*Telwai*."
 Telwai.

The girl is seated on a plank of wood (*patra*) in the yard of the house with her face to the east; the "*Ganesh puja*" and "*Navagrah*" worship are gone over; a little oil is dedicated to the gods; and a few drops of it are sprink-

* A *Nandi Mukh Shradha* is also performed.

led on her feet, hands and forehead, by all her relatives with a few blades of the Darba grass. When a man is thus sprinkling the oil, the family "*jajak*" announces the fact of his having performed the "*Telwai*" and gets a cash present for it. A similar formality is observed at the bridegroom's house in the meantime.

After the celebration of this ceremony, the marriage of the girl becomes binding. It cannot be deferred even in the case of the proposed bridegroom's death if, by Providential decree, it happens to take place subsequent to it and before the completion of the prescribed *Vedic ceremonial*.

There is a saying :—

*"Singh lagan sapursh bachan,
Kel phole ik bár ;
Tiryá tel Hamir hat,
Charhe na duji bar."*

It signifies that, only once does a lioness give birth to a lion; only once a gentleman give his word; only once does a plantain tree bear fruit: the anointment of a female and the unswerving determination of *Hamir** are not witnessed twice.

15. KUAR DHOTI."

The bridegroom's father sends an unbleached
Kuar Dhoti. (*Kori*) *Dhoti*, having henna (*mainhdi*),
rice, sugar, turmeric and gold and silver
tinsel coated date fruits in the four corners and other

* Raja Hamir, having given shelter to a Muhammadan refugee refused to surrender him to the emperor of Dehli; under any circumstances and died bravely fighting against the Imperial forces.

parts of it, for the bride. This is called "*Kuar Dhoti*" or a *Dhoti* for the unmarried girl. It is first dedicated to the goddess "*Gauri*" and then touched by the bride. She likewise receives a nose-ring (*nath*) on this occasion, which she puts on.

16. THE CONSECRATION AND WORSHIP

OF

THE FAMILY GODS.

This ceremony takes place at the bride's house. The gods are invoked and worshipped and the conditions of the marriage contract written on a piece of paper. This document is then taken by the girl's relatives to the bridegroom's place. Here again, the family gods are worshipped and consecrated; and the agreement drawn up is read out by the family priest in the presence of the brotherhood, assembled at the spot for the purpose* of bearing witness to it.

17. MULAGNI.

This formality consists simply in the sending of about one hundred "*Matthas*"† and "*Pinnis*"‡ to the bridegroom's house by the bride's father.

18. GOURI BHOJAN.

This is only the feasting of seven, nine or eleven married females with sumptuous food, and presenting them with

* This ceremony is not common to all the Khattris.

† Large cakes made of flour kneaded with clarified butter and fried in it.

‡ A kind of sweetmeat.

clothes and such auspicious articles as vermillion, &c., which are the marks of a married life, for the fair sex, among the Hindus.

19. "SARORA".*

This is also the name of a present sent by the bride's father to the bridegroom, through the family priest and barber. It consists of sweatmeats and garlands of flowers.

20. THE VISITS OF THE FEMALE RELATIVES OF THE BRIDEGROOM TO THE BRIDE'S HOUSE and Vice Versa.

Among the *Dhai* and *Charghar* Khattris, the females of the bridegroom's family pay several visits to the bride's house. There, they are very hospitably received, entertained with betel leaves and offered cash presents as a mark of honour by her mother. We shall briefly notice the most important ones of them here.

(a) THE BAI BADHAI.

The females of the bridegroom's family, with their priest's wife, call at the bride's door and congratulate the inmates of the house. In return they receive cash presents, as a mark of honour. The word "*Badhai*" signifies congratulations.

(b) THE SITNI.

On this occasion, the fair visitors approach the bride's house with sweet songs proclaiming their happy

* This ceremony is not common to all the Khattris.

day and praise and congratulate all the male and female relatives of the girl in well chosen couplets. They are received with similar expressions of joy from the other side and offered cash presents in recognition of their blessings and congratulations.

(c) GUR BADHAI.

The "*Badhai*" or "*Gur Badhai*," as it is otherwise styled, is a visit of the bridegroom's female relatives to the bride's family, on the occasion of which they are greeted with offerings of betel leaves, overcoated with silver leaves and cash presents by the girl's mother. Soon after their departure, the girl's family send some jaggory (*Gur*) to the bridegroom, who tastes a little of it and returns the rest to his would-be wife's house. This circumstance gives the ceremony the name by which it is known.

(d) THALI CHARHNA.

This ceremony is otherwise called *Puri Charhna* and signifies the presentation of certain articles to the bride, sent by her father-in-law, through the sisters, "*masis*" (mother's sisters) and "*buas*" (father's sisters) of the bridegroom. It is gone over twice on the marriage day, once before the sending of the "*Alufa*," by the girl's father to his son-in-law, and then after it. In the first instance, the present consists of sweetmeats and fresh and dried fruits of various kinds; and in the second, of wooden, ivory, silver and brazen, toys (including the "*handwai*" or utensils) of different varieties. A portion of these is accepted; and the visitors are paid cash presents in return.

(e) "CHAUKA PAWNA."

This is a visit by the bridegroom's sister to the bride's house. She scrubs the marriage "*vedi*" with "*roli*" and gets a present in cash, as well as clothes from the girl's father. This custom is not common even to all the sections of the "*Dhai*" and "*Charghar*" Khattris.

(f) THE "PITAR" CEREMONY.

This ceremony takes place after marriage on the "*Bari Doli*" day. The bridegroom's sisters approach the bride with presents of costly clothes and ornaments of gold and silver, as well as toys of different varieties. On this occasion also, the singing of joyous songs is resorted to; and the visitors are honoured with cash presents.* This is called the "*Pitar ceremony*," because the clothes are carried in a fancy coloured covered basket called the "*Pitar*."

(h) ZANANI MILNI.

This is a visit by the female relatives of the bride to the house of the bridegroom. The mother of the former, with her relatives of the fair sex, proceeds there for the purpose of an interview with her "*samdhan*" (her son-in-law's mother.) The whole party is very hospitably received; joyous songs are sung; civilities are exchanged; mutual congratulations in suitable couplets take place; presents of money are made by

* In some families, females also accompany the bridegroom when he goes to his would-be wife's house to perform the ceremony of "*Tani Chhuna*"—*Pair-pherna*, "*Pair-pawna*," "*Rahkhulasa*, &c., are other names given to the visits of females.

the head visitor to the entertainers; and the former returns to her house accompanied by her train, as well as her daughter and son-in-law. This ceremony takes place after marriage. It is not observed by the *Banjais* and the *Sarins*, and some groups of the "*Dhai*" and "*Charghars*" themselves.

(i) "KUNDA."

The return visit paid by the females of the bridegroom's party, on the following day, is called "*Kunda*." The visitors untie the knot of the bride's father and are dismissed with cash presents. This ceremony, like the foregoing one, is in vogue only among certain groups of the "*Dhai*" and "*Charghar*" *Khattris*.

21. "BUHANDA."

The bride's father sends for the bridegroom's a set of white clothes, lined with gold lace, turbans and coats, after showing them to his own relatives and members of the local brotherhood. A pair of shoes and a "*sehara*" (a kind of veil also accompany the consignment. This is called *Buhandā*. It is not observed as a separate ceremony in several sections of the *Khattri* community, who send the articles named herein along with the "*Alufā*."

22. CHURI OR KANDI MANSNA.

The presentation of ivory bangles, dyed in red, generally called the "*Kandī*", to the bride, by her maternal uncle, after the formal "*Ganesh Pujan*" and the "*navaggarkh*"

worship, is called "*Kandi mansna*" The uncle too, makes a present of bedding, clothes, jewellery and utensils of brass to his nephew-in-law. The whole consignment is called "*Nanki ehkak*" in the Panjab and "*nanhali*" (maternal grand-father's present) in the N. W. P. and Oudh.

This ceremony is performed in the female circle.

Mandal.

Four women, who have husbands and sons, hold a piece of red cloth in their hands, overspread it on the bridegroom's head, put some rice and *mungh* (a kind of grain) on it, and sing songs peculiar to the performance in question. The family priest, bard and barber receive a portion of the grain.

24. "PAINDA."

Soon after the performance of the "*mangali shanti*," the maternal uncle of the

Painda.

bride sends a present of sweetmeat, with some cash, for the bridegroom. This is named "*Painda*." Until it has been despatched, the females of the other side cannot approach with their "*puri*" present to the bride; and until that has been gone over, the "*Alufa*" or "*Tika*," which opens the way to the performance of marriage proper, cannot be sent by the father of the girl.

25. THE "ALUFA."

The "*Painda*" having been despatched and the

Bateri.

puri present received from the other side, the bride's father sends what is

called "*Tika*" "*Alufa*," "*Bateri*" or "*Dhong*" to the bridegroom's house. It consists of the following articles :—

(1) Rupees one, eleven, twenty-one, thirty-one, fifty-one or one hundred and one, according to the means of the sender, as a cash present, to be offered to the bridegroom when he is honoured with the marriage "*Tika*" (*).

(2) Rupees one, two or four, as a present to the bridegroom's father and Rupee one for each of his near relatives (†).

(3) Rupee one from each of his own near relatives, as a present to the bridegroom's father (†).

(4) Valuable silver and gold ornaments, fancy clothes, embroidered or lined with gold and silver lace ; a pair of beautiful shoes for the bridegroom and another for the bride ; and costly utensils (‡).

(5) Eatables, cooked and uncooked of various kinds.

(6) The horoscopes of the couple, with Rupee one in cash (§).

(*) A marriage is called, "*Rupae Tike ka biah*" "*Chauthai biah*" "*Adha biah*," "*Pura biah*" or "*Duahra* or *Kund dalion ka biah*" by some, and "*Ek manhar ka biah*," "*Do manhar ka biah*," &c., by others, in proportion to the amount of the *Tika* present.

(†) Those presents are called "*Pachohhain*."

(‡) Some of these articles are sent on this occasion while others are reserved for other occasions, after having been shown to the local brotherhood.

§ This is called "*Pattri ka rupaiya*" or "*Nachohna Kuddnaka rupaiya*" in N.W. P. and Oudh and "*Nachohna larr*" in the Punjab, because it passes from one side to the other on several occasions during the course of marriage. The name signifies "skipping and dancing rupee."

(7) Tobacco, *bhang*, betel leaves, areca nuts, pickles, fresh fruits, &c., &c., (*).

The brother of the bride, with his family priest and barber, accompanies the consignment to his brother-in-law's house. There he worships the *Ganapati* and the "*Navaggrah*;" graces his brother's forehead with a "*Tilak*" or red *roli* mark (indicative of honour); presents him with a cocoa fruit (*narial*), some sweet meat and the amount of the "*Tika*" above referred to; and, thus installing him as the future husband of his sister gives him an invitation for marriage and then returns to his own house.

In some families an effigy of a mughal, made of gram flour, also forms a part of the Besan ka Mughal. Buteri. This is only keeping up the memory of the glory of their ancestors, who occupied a proud position under the Mahomedan Emperors and used to send Pathan soldiers with their "*Alufa*" processions, as guards.

26 "TANE CHHUNA" (†).

Soon after the despatch of the "*Alufa*," a beautiful square "*Vedi*," with four plantain trees and bamboos covered with green

Bridegroom's first visit to the mandup.

* The number and quantity of the *Alufa* articles, and the amount of cash presents sent with it, vary according to the means of the sender and the custom of the clan he belongs to.

(†) In many a *khattri* family, the father of the bridegroom sends to the bride, after the receipt of the "*Alufa*," a coconut (*Khopa*) over-coated with silver leaves and covered with a red cloth, with date fruits and some other articles, before the bridegroom goes to the house of marriage. This is called "*Shukh Tika*".

and rose coloured cloth in stripes—one at each corner—is prepared at the bride's house. It is overshadowed with a piece of red cloth and nicely decorated with oranges, dates and other fresh and dried fruits, all overcoated with gold or silver tinsel. The platform is raised about six inches from the ground and covered with the Ganges, the Jamna or other river sand. In some families, they also set an upright row of fancy coloured and over-coated-with-tinsel pitchers and pots in each corner, diminishing in size as they rise higher, and take other means to make it as attractive as possible. A pair of "*Kharis*," (*) chaukis, wooden boxes or stools, according to the custom of the family is placed thereon for the bride and the bridegroom to sit on. This "*Vedi*" is the place where the couple to be wedded and the parents of the girl perform the "*Vedic*" ritual to complete the union sought for.

A few hours before the marriage ceremony, the bridegroom rides a good horse and, with the beating of drums and exhibition of fire-works, pompously approaches the residence of his would-be better-half (*Ardhangr*), for the performance of that rite which is usually called "*Tani Chhuna*," among the Khattris. He enters the house; is given a cordial reception by the members of his father-in-law's family; touches the "*Tani*," that is hung up near the place of worship with his sword;

(*) Baskets made of cane or bamboo and used by cotton corders to place their cotton in.

and is seated on one of the two *Khari's* placed inside the *Vedi*. The girl's father offers him some sweetmeat and curd, and a cocoa fruit, with something in cash, honouring him with a "*Tika*" of "*roli*" on his forehead. The *Ganapati* is then worshipped and the ceremony brought to an end with the offer of presents of cash to the young visitor by the father, mother, brother, sister and other near and distant relatives of his future consort. At each offer, he is required to recite a couplet, verse or "*Chhand*," before he is permitted to accept it. When all these formalities have been gone over, he returns to his own quarters.

27. "THE GHORI."

No sooner has the bridegroom left his father-in-law's house, after the "*Tani*" ceremony than preparations are made for the celebration of marriage proper. The paternal uncle of the girl accompanied by his wife, whose skirt is tied to his own, goes to a well and brings water, drawn with one hand only, for her bath;* before the bath, her maternal uncle applies henna (*Maihndi*) to her hands and feet; the females of the house, who must be

Bridegroom's second visit
to the Mandup.

* This is called "*Ghara Gharoli*" by some and "*Chhandri bharnd*" by others. In many a Khattri family, this couple, accompanied by other females of the house go to a potter's house to worship his wheel and bring earthen pots for the bride's bath; among some they also visit a tailor's and a dyer's house, offering them a few grains of rice and areca nuts, as a mark of invitation to the place of marriage. They also worship a stramonium (*Datura*) plant, on their way.

seven in number and all married ones, wash her body, rub her face with "*ubatna*" (a peculiar kind of paste made of wheat flour mixed with oil and fragrant spices); anoint her head; comb her hair and twist and tie them in a particular manner; beautify her with eye-powder; and dress her neatly with some formal ceremonies. Similarly, having invoked and worshipped the gods, the bridegroom is washed; dressed (with a "*pagri*," a "*jama*," a "*dupatta*," a "*sehara*," a "*kalgi*," a "*turra*," a "*patti*," a "*taj kulla*" and a sword); seated on a sofa; honoured with an "*Arti*;" and declared ready for the wedding ceremony. This preparation of the couple is called, "*Larka Larki ka Pasāya jana*."

In the meantime, the bride's father, with all his male relatives, repairs to his son-in-law's house, with a nice mare for him to ride, and awaits him at the door for about an hour. Then, the "*nanshak*"* makes his appearance and rides the animal brought for him. He also takes another boy (generally his sister's son) who is given the title of *shivaka* for the time, with him. When they have been both safely seated on the mare, the bridegroom's father presents the reception party with garland of genuine gold and silver lace, for which he is paid at the rate of at least one rupee each; and the

* Bridegroom; lit. the new king.

marriage procession* sets out to the girl's quarters; with the beating of drums and display of fire-works.

As soon as the bride's house is reached, the hosts, on the one hand, and the guests, on the other, stand apart, in front of each other; and the "*Mardani milni*" is gone over, *one by one*. The father of the girl embraces the father of the lad; the brother, the brother; the priest, the priest; and so on (†). The whole affair occupies about half an hour; and the bridegroom is then dismounted from the mare; he strikes and brings down with his sword a sieve (‡)

* In some families, the procession is not permitted to start until the bride's father pays a present—called the Hukam—to the bridegroom's mother and obtains her permission for her son to leave. There are two stories to account for the origin of this custom :—

(1) There was a time when the Kakkar Khattris were subordinate to the Seths in their official capacity. The latter consequently did not give their daughters in marriage to the former, and, when taking their own wives from among them, demanded them to make a handsome present to the bridegroom's mother, before she permitted her son to proceed to the wedding house. Hence it is that the Seths still exact the Hukam from the Kakkars and do not give them their daughters in marriage.

(2) There was once a misunderstanding between the Kapurs on the one hand and the Kakkars on the other, which resulted in the ex-communication of the latter. After a time, the Mehras and the Tandans restored their relations with them but the Kapurs did not condescend to it, while the Seths agreed only half way. Hence it is that the Kapurs do not at all intermarry with the Kakkars, while Seths exact the Hukam from them and refuse to marry their daughters to them now-a-days, some of the Mehra families demand the "*Hukam*" from every one who marries his daughter to a member of their clan.

† In several sections of the caste, the "*puclh*" presents are offered and received on this occasion.

‡ This is indicative of the warlike origin of the race. The sieve is hung up by the bride's relatives before his arrival.

that he finds hanging at the door ; and is escorted to the *Vedi*,* with the whole of his train, for the performance of the legal marriage ceremony†.

28. THE VEDIC MARRIAGE CEREMONIAL

or

MARRIAGE PROPER.

The usual "*Ganapati*" or "*Ganesh*" worship opens the ceremony. The "*Padha*" Ganesh and Navaggrah worship. or "*Acharya*," who serves as an agent of the family priest, invokes the deity in an enchanting tone, on behalf of the bridegroom, in the following words :—

ओं गणानाम्त्वा गणपतिधृह्वामहे ।

प्रियाणाम्त्वा प्रियपतिधृह्वामहे ॥

निधीनाम्त्वा निधिपतिधृह्वामहेव्वसो मम ।

आहम जानि गर्भधमात्त्व मजासि गर्भधम ॥१॥

(TRANSLATION.)

"We invoke Thee, Thou Lord of all hosts ! We invoke Thee, Thou Lord of all the gods from Indra downwards ! Thou Dear Lord of all females, who give

* While the *mūni* is going on outside the house, the fair members of the bride's family congratulate the guests in beautiful *Dohas* (couplets) from above the roof. In some families, no sooner is the bridegroom dismounted than he is stripped of his pair of shoes by a relative of the bride, who makes it over to one of these females ; and she makes him the laughing stock of her circle by making him unconsciously worship his shoes at the time of the *Pirhipuja* to be described further on.

† Among the *Dhaighar Lahori Mehras*, the *Banjais* and the *Sarins*, the bride is, just on the arrival of the bridegroom, wrapped in a blanket, passed under the mare on which he would-be lord rides and carried to a room inside the house, before he enters it for the celebration of marriage.

birth to all men and women! We invoke Thee, Thou Lord of all riches! Thou hast caused our birth from the womb of the mother! Thou art not born of the womb of a woman."

Next follow the worship of the nine heavenly bodies * and the invocation of the family deity by the bridegroom.

Then, he leaves the "*Vedi*" and is conducted to an inner compartment of the house, where he is made to worship a "pirhi†" and perform certain other formalities by the fair sex. This takes about half an hour, after which he returns to the marriage canopy and, having performed some more worship, awaits the arrival of his bride. She soon makes her appearance before the assembly, dressed in her wedding costume, and takes her seat beside her future lord, on one of the two "*Kharis‡*" stools, sofas or boxes, as the case may be. Both the bridegroom and the bride sit with their faces turned to the east, the latter being seated to the right-hand side of the former and the "*Padha*" in front of them, with his face to the west.

* The "*Navagrahā*."

† This "*Pirhi*" (a small stool, generally not more than one and a half feet in length and breadth, having a back about two feet high and being woven with a broad tape, called the *Niwar*) is sanctified on the marriage day. It is carried to the outer gate of the house, with a sword and an arrow placed on it, at day-break, worshipped with the *Genapati* there, removed to a room in the inner apartment of the building and placed on a mat.

‡ Cotton carder's baskets, placed upside down on the "*Vedi*," for the bridegroom and the bride to sit on.

Now, the fortunate couple jointly worship the gods; the kindling of the sacrificial fire called the "*Agni Adhan*" takes place; the "*Agni hotra*"* is performed; *Veda mantras* are recited; "*Ahuties*"† are offered; the "*Gotrauchchar*" or "*Shakhochar*"‡ is enchanted; the parents of the bride come, with their skirts tied together, and take their seats on the northern side of the "*Vedi*", the mother to the left of the father; and the girl is given away to the boy, in what is called the "*Kanyadan*",§ by her parents. A few minutes more are allowed to pass away; and, then, a very happy scene is witnessed—a scene that forms the essential part of the wedding and is the most interesting, most

* *Agni hotra* signifies a sacrifice to the fire.

† The offerings made to the fire, as well as the enchanting of the *Veda mantras* with which they are offered, are called "*Ahuties*". According to the *Dharma Shastras* the sacrificial fire should be fed with :—

(1) The wood of *Pipal*, *bar* or *dargud* (Banyan tree), *Ambh* (mango tree), *Gular* (fig tree) *Pulas* or *Dhak*, &c.

(2) Fragrant spices—*Kasturi* (musk), *Kesar* (yellow saffron), *Agar* (alves), *Chandan* (sandal wood powder), *Ilaichi* (cardamum), *Jaiphal* (nutmeg), *Javittri* (mace) &c.

(3) Tonic food—*Ghi* (clarified butter), *Dudh* (milk), *Kand* (crystalised sugar), *Mewa* (dried fruit), *Chanwal* (rice), *Gaihoon* (wheat), *Urd* (pulse) &c.

(4) Sweetmeat—*Shakkar* (sugar), *Shakad* (honey), *Chhuara* (date fruit), *Dakh* or *Kishmish* (raisin) &c.

(5) Medicines—*Somalala* (the leaves of the *Soraa* plant) or *Giloi* &c.

‡ The tracing of the genealogy of the bridegroom and the bride by the family priests and other Brahmans.

§ The gift of a daughter by the parents with Vedic rites.

instructive, most sacred and most important of all the performances in a man's or a woman's life. The father and mother of the young girl having left the place and retired to an inner apartment of the house, the "*Padha*" makes the young husband and wife solemnly declare before the whole marriage assembly that they are going to religiously unite themselves by nuptials and request them to bear witness to the fact. The following is the text of the *mantra* they are required to recite :—

Their solemn declaration
before the assembly.

ॐ समञ्जन्तु विश्वेदेवाः समापो हृदयानि नौ
संमात रिश्वा संघाता समुदेष्ट्री दधातु नौ ॥

(EXPLANATION.)

" *Om !* O ye, wise men of this assembly ! ye, who, like so many gods, grace this house of worship ! We solemnly declare before you, that we both unite ourselves, as husband and wife, with our mutual consent ; our hearts, calm and transparent like pure undisturbed water, will cling to each other (as long as we live) ; just as the Lord of the Universe pervades all things and is inseparably connected with them, just as the preceptor's love to his faithful pupil is constant, we shall cling to each other with unchanged love."

The bridegroom holds the right hand of his bonny bride with his own, after the recitation of this *mantra*, and they continue :

ॐ यदेषि मनसा दूरं दिशेऽनुपवमानो वा ।

हिरण्य पर्णो वै कर्णः सत्वा मन्मनसां करोतु भसौ ॥

(EXPLANATION.)

"*Om* ! my dear..... !* If you, of your own accord, and with a joyous heart, connect yourself inseparably with me—
Conversation between the Bride and the Bridegroom. even as the pure air pervades all things and is inseparably connected with them, or as the majestically bright sun, with his gloriously shining rays, attracts water and all other objects in the world—then, may the Supreme Being bless and grace you with such accomplishments as are dear to my heart."

Next, the happy pair enter into a religious contract. The bridegroom, before giving his final consent to the marriage, requires the bride to bind herself to lead a life of perfect chastity ; to be contented with the competence which it may please Providence to bless him with ; not to go out of the house without his permission ; not to perform any religious ceremony but in his company ; not to do anything without taking his consent, &c., &c. The bride promises to abide by these conditions. The husband thereupon, satisfied with her conduct, requests her to complete the contract by taking her seat to his left, the true position of a wife ; but she refuses to do so, until he, on his part, gives his consent to similar conditions in her favour and binds himself, by his word of honour, to abide by them. The whole affair is

* Here must be pronounced the name of the husband by the wife and *vice versa*. They are directed by the Acharya Brahman not to pronounce it again. Some of the unworthy Brahmins of to-day do not make the boy and the girl recite this ~~mantra~~, nor explain it to them. They only require them to pronounce each other's name.

watched with interest by all the members of the assembly. It is not until she is perfectly satisfied that the glorious being leaves her place and takes her seat to the left of her lord.* Then the boy rises from his seat, stands face to face in front of his sworn help-mate (seated with her face turned to the east), holds her right arm with his left hand, raised up a little so as to make the lower half of it stand erect, grasps the fingers of her raised hand, with his right,† and says :—

‡ ओं गृभ्णामि ते सौ भगत्वाय हस्तंमया पत्न्याजरदृष्टिर्यथासुः ।

भगो अयमा सविता पुरन्धिर्मह्यंत्वा दुर्गार्हयत्यायदेवाः ॥

ओं भगस्ते हस्त मग्रभीत सविता हस्त मग्रभीत ।

पत्नी त्वमसि धर्मणा हं गृहपतिस्तव ॥

ममेय मस्तु पोष्या मद्यं त्वादाद् वृहस्पतिः ।

मया पत्न्या प्रजावति संजीव शरदः शतम् ॥

त्वष्टा वासोव्यदधाष्कुभेकं वृहस्पते प्रशिषाकवीनम् ।

तेनेमां नारीं सविता भगश्च सूर्यामिव परिधत्तां प्रजया ॥

इन्द्राग्नी व्यावापृथिवी मातरिष्वामिषा वरुणा भगो अश्विनोभा ।

वृहस्पतिर्मरुतो ब्रह्मसोम इमां नारीं प्रजया वर्धयन्तु ॥

अहं विष्णामि मयि रूपमस्या वेद दित्यश्वत्थमनसा कुलायाम् ।

नस्तोय मदभि मनसोदमुख्ये स्वयं अन्यानी वदस्व पात्रान् ॥

* This is called "*Buenangana*"—The dialogue, by which the exchange of seats by the husband and the wife is preceded, is said to be a reproduction of the conversation between Mahadeo and Parvati, on the occasion of their marriage.

† The Saraswat Acharyas of to-day, at least many of them, neither make the bridegroom stand up in this position nor require him to recite the mantras given here. The Acharya only chants the texts himself.

‡ These mantras, properly speaking, embody the prescribed contract between husband and wife.

{EXPLANATION.}

"*Om!*" My dear one ! I hold (accept) your hand for the sake of offspring and for my own happiness : Be you happy with me, your husband, and live to an old age!" (wife interrupting.)

"I say the same ; I hold your hand with sanguine hopes of good fortune ; may you, my lord, live to an unusually old age and be happy with me, your wife ! Under the influence of my desire, I have found this day a faithful husband like yourself, and you, similarly, have found a true wife in me." (Husband resuming)

"I, my dearest, by the will of the Almighty Disposer of the Universe, grasp your hand, or, to speak properly, I have already grasped your hand, accepted it, and given you my word of honour, to abide by the sacred pledge. May you prove my faithful wife ; and I, your faithful husband ! May both of us manage our household affairs wisely ! May none of us do anything repugnant to the other !" (Wife interrupting again) "May God do so ! I have this day become your property ; and you mine ; I will not—shall not—even think of another man." (Husband resuming) " My beloved ! The Lord and Preserver of the whole universe has bestowed you upon me ; may you prove the fittest creature in the world for my wife ! May you enjoy life with me for a hundred years and more !" (Wife interrupting) " My Lord ! I have found you through God's grace ; there is none else in the world to take care of me and none so dear to my heart as you are ; you shall not love another

woman ; and I will not entertain any such passion towards nor even dream of another man. May you be happy with me for a hundred years and more !” (Husband resuming) “Thou glorious being ! as in the creation of the Lord, one rises to fortune through His grace and under the direction of the noblest of His works (the wisemen) ; just as the flash of lightning is seen by all ; so may you, to my soul’s delight, be always dressed in princely garments and decked with dazzling ornaments, under my care ! May God realise this hope of mine ! (and yours, I should say !). May He, the Final Cause of the universe, bless us with fortune ! and may I always beautify your beauty with clothes and jewellery and fondly see you shining like the brilliant Sun in the splendour of his rays ! I shall not keep back from you what He bestows on me.” (Wife interrupting) “Be it so ! may I prove a blessing to you ! and may I also, as a faithful wife, always see you nicely dressed and decked with ornaments, shining like the glorious Sun in the splendour of his rays !” (Husband resuming) “As a cloud and the lightning it conceals, as the Sun and the earth he attracts and fertilizes, as the pure atmospheric air and the human breath it purifies, as a true preceptor and the pupil he loves and enlightens, as a just and noble prince and his wise ministers, as God and the moon (or the Soma and other medicines), rendered efficacious by Him, are inseparably united, two and two together, and tend to add to the number and prosperity of mankind, so let it be, ye constituents of this assem-

bly, with this my wife, standing before you ; extend the shadow of your protection to her ; let her be inseparably united with me and let us both produce worthy offspring and do good to our race.”* (Wife interrupting) “I say ditto” (Husband resuming) “As, with the object of raising a worthy progeny, I feast my eyes upon your charms, my heavenly wife, and forget my own individuality in meditating upon them, so should you do to me. I shall not keep any secrets from you ; I shall not enjoy any object, any dainty—however charming—without your knowledge of it ; I shall not cease exerting myself in attempting to cut through the snares of wickedness, even when I grow old and am reduced to a mere skeleton. And, I wish you, my darling, return my love in a similar manner.” (Wife replying) “I say ditto. I fondly look at your glorious countenance, my lord, and, in my imagination, lose myself in you, with the prospect of a worthy progeny. I will not keep any secrets from you ; I will not taste the most tempting of dainties

*This passage at the end of the speech admits of another interpretation as follows :—

Husband—“I invoke the clouds and the lightning they conceal ; I invoke the sun and the Earth he attracts and fertilizes ; I invoke the pure atmospheric air and the air within the body, which it purifies ; I invoke the sincere preceptor and the faithful pupil (the pupil he loves and enlightens) ; I invoke the noble prince and his wise ministers, I invoke the Soma and other medicines, rendered efficacious by Him ; I invoke them all to befriend and protect my wife, bless her with offspring and contribute to her prosperity, just as they do with the rest of mankind.”

without your knowledge ; and I will not slacken my exertions in struggling against wickedness, even when ripened with years, I am reduced to a mere skeleton. May you, the fountain of my delight, return my love in a similar manner."

After the recitation of these six *mantras*, the bridegroom and the bride stand by and offer "*akutis*" to the sacred fire, while the *acharya*, speaking on their behalf, says :—

ॐ अमोऽहमस्मि सात्व० सात्व मस्य मोऽहं सामा हमस्मि
ऋक्त्वं द्यौरहं पृथिवीत्वं तावेव विवाहा बह्वै सहरेतो दधावहै । प्रजां
प्रजनयावहै पुत्रान्विन्दावहै बहून् । ते सन्तु जरदष्टयः संप्रियौरोचिष्णू
मुमनस्य मानौ । पश्येम शरदः शतं जीवेमशरदः शत० शृणुयामशरदः
शरतम् ॥

(EXPLANATION.)

" *Om !* My dear one ! as I with a clear insight into all your accomplishments, sincerely and faithfully attach myself to you, so you, with a full consciousness of all my qualifications, accept me for your own ; as I take your hand with the deepest love I am capable of, so take you mine, my solemnly acknowledged and sworn companion ! I am like the *Sam Veda*, you are like the *Rig* ; * you are the soil, I am the sun ; come let us marry ; let us beget offspring. Loving, bright, with genial mind, let us live a hundred winters and more ! May we have a large and faithful progeny !

* The wife says :—"I am like the *Rig*, you are like the *Sam Veda* ; you are the sun, I am the soil"—with this difference both recite the one and the same *mantra*.

May our offspring live to be old ! May they be wise and thoughtful ! May they love one another and listen to good advice for a hundred years and more !”

And again :—

ॐ मम व्रते ते हृदयं दधामि मम चित्तं मनुचितं ते अस्तु ।

मम वाचके कमना जुषस्व प्रजापतिष्टुानि युनक्तु मम्यम् ॥

(EXPLANATION.)

“ *Om !* I, to the best of my power, will assume your character and infuse your soul in mine. May your thoughts, my dear one, be always in harmony with mine ! May you always listen attentively to what I say ! May the Preserver of Mankind grace you with surpassing virtues for my sake !”

Then, both the bridegroom and the bride stand to the south of the sacrificial “ *Agni*,” with their faces turned to the north ; and the former, stepping behind the latter and holding her by the hand, leads her four times round the sacred fire, making her tread each time, with her right foot, upon a sanctified slab of stone (sil) and saying ॐ चारोहिम मश्मान मश्मेवत्व७ स्थिरा भव । अभितिष्ठ पृतन्यतोऽवबाधस्व पृतन्ना यतः ॥

i. e., “ Like a rock, be firm in thy attachment to me and my house.” Meanwhile the fair one, each time places the palm of her hand upon that of her lord ; her brother fills the hollows of the joined hands with fried rice ; and the couple, lowering themselves down a little, offer the corn to the flame and go round it. This is the binding portion of the ceremony .

and is indicative of making the "Holy Fire" a witness to the permanent, irrevokable religious contract entered into by the circumambulators with each other. When the fried corn is being offered to it, the Acharya says श्री भगाय स्वाहा । इदं भगाय । इदं नमः ॥ on behalf of the bride and श्री प्रजापतये स्वाहा । इदं प्रजापतये, इदं नमः ॥ on behalf of the other party ; and, at each round, the females of the caste (relatives of the girl's parents and others) present the happy pair, with what are called "The *Raj Takht*," "The *Raj Gaddi*," "The *Raj Pirhi*," &c., the making of these presents being considered an act of virtue.*

At the conclusion of the fourth round, the whole brotherhood collected at the spot swell the chorus श्री सोभाग्य मस्तु । श्री शुभं भवतु ॥ or "'Tis well ! Be it well ! May you be fortunate."

This is followed by the offering of some more " *ahutis*" to the sacred fire. Then, the married couple leave the " *sabha mandap*" (the pavillion of the marriage assembly) and proceed to a place commanding the view of the firmament. There the husband points to the Polar Star ; and the following conversation ensues between them :—

Husband—ध्रुवं पश्य " Look at the polar star," adding, at the same time, " This star changeth not its position in relation to our earth. Be thou, my blessed wife, as firm in thy connection with my family" (in his own vernacular).

* The father and mother of the bride are not permitted to see their daughter going round the sacred fire with her lord.

Wife—पश्यामि ॥ श्री ध्रुव मसि ध्रुवाहं पति कुले भूयासम्
 “ I see it. Om ! Undoubtedly ! Firm, as you, my loving lord, are, will I be, in my attachment to your family.”

Husband (pointing to the Armdhati* star) अरुन्धतीं पश्य “ Look at the Armdhati star,” adding in the vernacular, “ so be thou, my fair half, my beloved one !”

Wife—पश्यामि ॥ श्री अरुन्धत्यसि रुद्राहमस्मि “ I see it. Om ! I am and will always be, my esteemed lord, your half in the true sense of the term.”

Husband (placing his right hand on the wife's forehead.) “ श्री ध्रुवा द्यौर्ध्रुवा पृथिवी ध्रुवं विश्व मिदं जगत् ।

ध्रुवासः पर्वता इमे ध्रुवास्त्री पतिफुले इमम् ” ॥

“ Om ! Be as firm in thy attachment to my family, my heavenly bride, as the sun is in his position in the Solar System ; the earth in her shape ; Nature in her laws ; and a rock in its stability on the earth's surface.”
 Wife—श्री ध्रुवमसि ध्रुवत्वा पश्यामि ध्रुवैधिपोथेमयि मङ्गत्वादात् ।

बृहस्पतिर्मया पत्या प्रजावती संजीव शरदः शतम् ॥

“ My gracious lord ! so will I be ; (meanwhile) remain as firm in your attachment to me as you are now (or as I see you now) ; God has blessed me, in conferring you to me, agreeably to my desire. Be you, therefore, my gracious lord and protector. May you continue to spread the shadow of your protection over me for a hundred years and more.”†

* This stands so close to the 2nd of the so-called “ saptrishis,” in Sanskrit, or the “ seven sisters,” in English, as to appear to form a part of it.

† The procedure described here is now-a-days not resorted to by many a Saraswat Padhas Taking advantage of the ignorance of their jijmans, they content themselves with reciting the Veda Mantras themselves and asking the bride and the bridegroom to think of the stars in question.

After these illustrations of each other's duties from natural objects, the blessed creatures
 Dudhabatti. return to the marriage party, enter the inner apartment of the house, and perform what is called the "*Dudhabatti*" ceremony. This, under the provisions of the Dharma Shastras, is, as the name implies, the partaking of cooked rice and milk by the husband and wife from the same plate and with each other's hand. The teachings of the "*Vaishnavi*" and "*Shaiivi*" sects have, however, introduced an amendment, in the neighbourhood of Agra, Mathura, Benares and other places. There each party only takes a morsel of "*suchchi*" food (sweetmeat, fruit, &c.,) cuts it with teeth, eats one half of it and feeds the other with the other half. The formality is expressive of the two becoming one and the same to all intents and purposes and giving a practical proof of their unqualified unreservedness in their dealings towards each other. When this is done, the couple return to the "*Vedi*;" and the father of the bride entertains them and other members of the brotherhood, sitting at the time, under the wedding canopy, as his guests, with *sherbat*. A cup of brass or *kansa* (*phul*) filled with *sherbat* is carried round the whole assembly. The bride drinks first, the bridegroom next and after him the rest.*

* This is tantamount to admitting the legality of the marriage and accepting the bride for a member of their own community, on the part of the bridegroom's party.

Next, the bridegroom and the bride are honoured by the relatives of the former with a shower of flowers over their heads ;* and after receiving presents (varying from Rupees four to one, in cash) from all the members, relatives and friends of the latter's family† are permitted to retire from the "*Havana Kund*". Their fathers or guardians proclaim similar presents to their sons-in-law, nephews-in-law &c. ; the other members of the caste, who may happen to be present, at the time, do the same with their own sons-in-law ;‡ the boy's father distributes alms§ to Brahmans, barbers and bards, as well as to beggars ; and the marriage party leaves the wedding house for their own place, with great pomp. A party of family *jajaks*, singing joyous and congratulatory songs, goes before the bridegroom, who, sword in hand, walks in a proud manner ; the bride, with her skirt tied to that of her lord, is carried in the lap of a

* This is called "*Phul charhana*."

† Just at this time, the bridegroom's father takes two handfuls of cash from his own money bag and two from that of the bride's father, (each time moving round the hand, when full, over the heads of the married couple and emptying it in a plate placed near for the purpose) and distributes the amount among barbers. This is called the "*Bara phera*", in N.-W. P. and Oudh and "*Bori-Baran*" in the Punjab.

‡ The proclamation of cash presents is called "*Suna-kardena*" or "*Huk-kardena*." The family *jajak* stands up and at the offer of each present, in a loud voice, says :—

" Rai (or Munshi, &c.) ... (name of donor) Kapur (or Mehra, &c.) presents Rs. ... to (name of recipient) his (name of the recipient's relation to the donor) "—In the case of presents to the bridegroom "*Thakuron ko dain hain ji maharaj*" are used.

In the case of sons-in-law not present, a round sum is proclaimed with the intimation that it is to be distributed as considered proper. The settling of the absent daughters and sons-in-law's shares is called *Sambhat* amongst the Sarins and the Bunjais.

§ This is called the "*Bhur*." In some places the father of the bride pays half the amount so distributed.

female servant behind him ; and every face is smiling.

Dialogue between Bride's
and Bridegroom's fa-
thers and touching
scene.

Just at the door of the house, this triumphant procession is accosted by the girl's father. He presents a beautiful plate, full of betel-leaves, over-coated with silver, to his daughters father-in-law; stands before him with clasped hands; and, not unfrequently with eyes brimful of tears, says :—" Sir, I am a poor man ; I have given you nothing worth the name of dowry ; all that I could give and have given you is my poor daughter." At this juncture the daughter also begins to feel, that she is being separated from her parents, who gave her birth, fed and nourished her with their own hands and lavished their endearments upon her. Tears come out of her eyes and, forgetting, for the moment, the happiness attending the celebration of her nuptials, she begins to sob and sigh and weep. The father looks at her, and tears forcibly begin to flow from his eyes also. He continues, " she is your slave ; do kindly forgive my faults and hers and keep her well, &c." The bridegroom's father replies in very courteous language. It is a very touching scene. It takes a few minutes only, and then the procession proceeds.

When the house of the bridegroom is reached,
Bridegroom's sister. his sister stops them at the door and
refuses to let them in until he has
made her a suitable present in cash or in the shape
of an ornament. As a rule, the first offer is not accept-
ed. " 'Tis inadequate to this auspicious occasion "

is the usual remark passed thereon. The second one, which is a little above the first in value, is similarly declared insufficient ; and so on. It is not until a good many minutes have passed away in this pleasing controversy, that the affectionate and delighted sister, not unusually pretending pity at her brother's inability to meet her demand, turns aside, with a smiling countenance, and declares the way open. The

Munh Dikhai. married couple get inside the house ;

and the fair one is presented with gold and silver ornaments by all the members of the family, who remove the veil from her beautiful face, fondly look at it, and make their offers, one by one. Some of them substitute cash for ornaments. This is called "*Munh dikhai* or *Ru numai*."

Shortly after this, the bridegroom's father takes

Bahu Nachana. his daughter-in-law in his lap, lavishes

his endearments upon her and, in a state of ecstasy, begins to skip and dance. This is called "*Bahu Nachana*." The females of the house then enjoy her company ; and, in about an hour, she returns to her father's house.

29. BASI JUARI AND PALLE PURNA.

On the day following the celebration of the Vedic

Basi Juari. marriage ceremonial, the bridegroom

pays two visits to his father-in-law's house, one in the morning and the other in the evening. In the first instance, he is invited, along with the other boys of the family, not older than himself, and

given a feast of "*khichri*" or "*puris*," "*kachauris*," fruits and sweetmeats, with cash presents and clothes; in the second he goes uninvited to tie some sweetmeat, dates and raisins, &c., in the four corners of his bride's kerchief. The former is called "*khichri*," "*saddu pāwnā*," "*toheri*" or "*misa*" by some and *bāst-jwāri* by others, while the latter is styled "*palle purna*."

30. "RASSO."

The bridegroom's father sends some "*puris*" and cream for the bride. She takes
 "Jhuthi Thali" a little of it and makes over the rest to the family priest and barber. This is called "*Rasso*" in some families and "*Jhuthi Thali*" in others.

31. THE "JAND."

This is the name of the marriage feast, given by the bride's father to the bridegroom's
 "Jand" party, among the *Purbia* Khattris and some others. A very awkward custom obtains about it in several families. A very sumptuous repast, sometimes costing more than a hundred rupees is prepared and presented to the guests; but they only feast their eyes upon it and then make it over to the family barber as a gift. Attempts are being made to strike at the root of this unwelcome treatment, both by precept and example. There have already been some instances, among the "*purbias*" themselves, in which the guests have gladly partaken of the feast.

The Dilwalī Khattris, as a body, do not give any such feast; but when they do, the guests always honour the host with actually partaking of the repast presented to them and receive one Rupee a head as a cash present from him.

32. "THE MITTHA AND KHATTA BHAT."

These are the names of two marriage feasts, given by the bride's father to the bride-groom's party, among the *Banjais* and the "*sarins*." On the occasion of the "*Mittha Bhat*," which takes place the night following the nuptials, a large piece of white cloth is spread on the ground, various kinds of fruits and sweetmeats are served up in a heap; and the whole assembly of guests partake of the food together. This is also called the "*Chaddar ceremony*." The "*Khatta Bhat*" is a feast, on a reduced scale, subsequent to the "*mittha*" one. The terminology very forcibly suggests that in the past the meal consisted of sugar and rice on one occasion and curd and rice on the other. Attempts are being made in the Punjab to do away with the practice of preparing a large number of dainties that, under the existing circumstances cannot be utilized by the guests and are an unnecessary burden to the entertainer.

33. "NAHANI DHAUNI".

At an early hour in the morning, on the 3rd or 4th day after marriage, the bride-
Bathing of the married couple. groom goes to the bride's house;

and both of them take a bath in a peculiar kind of tub. Precedence is given to the fair one; and the water left by her in the tub is stored in another vessel by the females of the house and abruptly poured over the head of the husband when he takes his turn. He gets a silk Dhoti and some gold or silver ornament, after this bath.*

34. THE PALANG OR KHATT CEREMONY.

The bridegroom and the bride, gaily dressed and decked with ornaments, are seated on a nice bed (with wooden or silver legs woven with *niwar* and furnished with cushions, &c.); the ordinary *Ganapati* and *Navaggrah* worship is performed; and clothes, ornaments, utensils and cash are conferred upon them by the parents of the latter with certain rites. The *Palang*, &c., are prepared at the cost of the maternal grand-father of the girl, in several sections of the caste.

Among the *Sarins* and the *Banjais*, the "*Khatt*" ceremony is an unusually important one. The whole consignment of clothes, &c., is shown to the local brotherhood, who are invited to witness the performance; and the family *jajak* is given a list of all the articles and made to proclaim the details of the gift in a loud voice. He says :—

* In addition to this, the bridegroom gets :—

1. Rupee one for destroying the *Vedi* with his own hands by taking one of the four plantain trees down.
2. Rupee one, in lieu of *Bhour Dan*.
3. Rupee one for destroying the *Bhatti* (kiln.)
4. Rupee one for his teacher.

"*Khat dá tazkará sunie Rajrajeshwara! Ikke tewar beora ; loh karháí ; duhart handwat, pital phul,, chandi bara ; larke ko jora, jama ; reshmi, &c."*

i. e., "Hear the account of the Khatt, ye kings of kings! one "*tewar*" (set of three clothes), one "*bewar*" (a single cloth); one iron pan ; double set of all the household utensils, brass, *phul* and silver ; a set of clothes, including the "*jama*" (gown) for boy ; silk, &c."

This is called "*Khatt hukna*." Steps are being taken to put a stop to this useless proclamation.

35. BARI DOLI.

In the evening of the *Palang* day, or sometimes a day later, the bridegroom goes to the bride's house, with fruits, sweets, combs of ivory and wood, perfumed oil, clothes and ornaments, &c., (the whole consignment being called "*Bari*") and brings her a second time to his own place, exactly in the same manner in which he does on the marriage day, with dowry consisting of clothes, ornaments, utensils, eatables, bedstead and other household articles. This is called the "*Doli*" or sending the bride away to her father-in-law's house.

36. SATTA HURA.

This ceremony is performed at the bridegroom's house. Seven kinds of articles are placed in seven earthen pots, or pots made of wheat flour ; and these are all covered with lids. He opens them, one by one, seven times ; but the bride strikes his hand with a very

Bride goes to her father-in-law's house.

Satta hura.

small wooden toy of the shape of a tennis bat, as he does so, and covers them again. Then, a purse, containing some money, is put before the bride. She takes something out of it seven times; but the bridegroom puts it in again and again. Then, he takes out a portion of its contents, with his own hands and makes a present of it to her. In the end, the husband is told that he should not open the wife's grain vessels, &c., without her permission, and the latter, that she should not take anything out of the former's purse without his knowledge and consent. The ceremony is also called "*sathandra*" or the rite of seven pitchers.*

37. TIL BEHARI.

Some *til* (sesamum) is placed on a plate. The bride takes a little of it, seven times, and gives the same to her husband. Then, she repeats the process three times again with her father-in-law and his other relatives.

38. SOWHARA.

Some rice, flour, *dal*, clarified butter and treacle, with cash, are sent by the bride's father to the bridegroom's house. There, *mal-pūts* and *halud* are prepared and offered to the gods. The new husband and wife then dress themselves in

* As a part of the *Sattahura*, there takes place a sort of game between the husband and the wife. The *Kangnds* of both the parties are taken out. These, with a rupee coin and some other articles, are thrown in a plate, seven times, by the family barber; and that one of the two is considered the winner who manages to take out the rupee in more instances than the other.

their marriage costumes and do worship to the *Ganapati* and other deities ; the knots that were tied on the marriage day are untied ; and the *Visarjan* (setting aside) of the “ *Tani* ” and the family god’s “ *Diwaya*,” in the bridegroom’s house takes place.

39. SADDA.

For some days after marriage, the bride and the bridegroom are invited and entertained with feasts by the relatives of the former, who also send sweetmeats to their house. This is called “ *Sadda* ” by some and “ *Nauta* ” by others.

40. SPECIAL OBSERVANCES.

There are alms given and certain ceremonies performed in the names of particular individuals in particular families. It will be a tedious and unnecessary task to describe every one of them. We shall only give one instance here by way of illustration.

Sardar Bahadur Amin Chand of *Bijwara* in the Panjab, a *Soni* Khattri by caste, says :—

“ *Baba chint* alias *Kheduria Brahman*, whose wife was called *Alli julli*, was the priest, and *Jhagra nai*, the “ *briteshwari* ” (family barber) of our family. They come to be commemorated, as they are, in consequence of a particular incident. It happened once, that one of our forefathers, setting out for the marriage of his son, to a town situated at a distance from *Bijwara*, forgot to take with him

the jewellery that is usually presented to the bride on the *Bari* day ; and the mistake was not detected until the marriage party had made their last halt (called the *Utara*) at a place within two miles from the house of the bride's father. The bridegroom's father was sorely grieved at his negligence and knew not what to do. Just at this juncture, *Baba Chint* came forward and offered to go back to the starting station and bring the missing articles with him, provided the whole party agreed to remain there where they were until his return. This offer was cheerfully and thankfully welcomed ; a swift steed was placed at the disposal of the family priest ; and he at once left the place for *Bijwara*. His return was patiently and anxiously awaited for two days ; but at the setting in of the second evening, when the hour fixed for the celebration of the opening marriage ceremony drew near, they began to entertain doubts as to his arrival in time, deliberated on the subject in an assembly, came to the conclusion, that a longer stay would result in their being too late for the performance of the ritual, at the appointed hour, and proceeded onwards to the bride's house, leaving *jhagra* behind them to wait for the priest. But, they had hardly reached their destination, when *Baba Chint* returned to the halting place, with all the *Bari* ornaments, and was sorry at heart to find the party gone. He expressed his displeasure and prepared to pronounce a curse on the family of the bridegroom's father ; and would have actually done so, had not *jhagra* interfered and prevented him from carrying

out his intention into effect. The latter explained the true state of things and said that the marriage party faithfully awaited his return for two days and had only left the *Utara* a little before his arrival, and that under the impression that he would not be back in time for the *Lagan*. The prayers and entreaties of the barber, and his explanation of the circumstances referred to, dissuaded the Brahman from his awful determination ; he abstained from pronouncing a curse ; and both of them made haste to join the train of *Baratis*. The Baba, however, vowed, that he would cease to be the priest of the family and apprised his *jijman* of it, as soon as he delivered the jewellery he had brought with him. In vain did the Khattris beseech him to forgive their fault ; in vain did they expostulate with him. It was with great difficulty that he was prevailed upon to permit the descendants of his daughter, who belonged to the "*chiman gotra*" of Brahmans to accept the priesthood of the family, in his place. 'These, my grandsons, the descendants of my daughter,' said he, ' will henceforth be your priests. Do them the same honour that you have been hitherto doing to me. They will be your sole family priests now. As for myself, I would only wish you to make it a rule in your family to give some alms in my name, on the occasion of every marriage ceremony. Similarly, you should remember the barber *jhagra*, who awaited my arrival at the "*Utara*" and kept me back from pronouncing a curse. Our ancestor bound himself to abide by these directions ; and

the celebration of the marriage was proceeded with. Shortly after this, *Baba Chint* died and his wife, *Alli Jalli*, burnt herself alive, on his funeral pyre. The priesthood of our family passed on to the descendants of their daughter, and the giving of alms in the names of *Baba Chint*, *Alli Jalli* and *Jhagra* became a fixed institution in it. *Baba Chint's Marhi* is still to be seen close to the village of "*Kaliwul*"—(Vide pp. 52—55 of Sardar Bahadur Amin Chand's "*Tawarikh-i-Qaum Kshatriyan*," in Urdu).

XIV. THE GHARISTHA ASHRAMA.

The "*Duragamana*," "*gauna*" or "*muklava*," as it is otherwise called, is the "*Gharistha Ashrama Sanskara*" of the "*Dharma Shastras*" of the Hindus. It marks the time after which the married couple live as husband and wife and are enjoined, by the sacred texts, to contribute to each other's welfare and happiness by living a moral and religious life and faithfully discharging their duties towards each other, as well as towards others. It takes place, among the Khatris, in the first, third or fifth year after marriage and is usually called the consummation of that sacred union between a man and a woman. The "*Ganapati*" and the "*Navaggrah*" are worshipped at the house of the bride's father; clothes, ornaments and utensils are presented to her and her husband, by her parents; and she is led by her lord to his own house, for the purpose of a true helpmate.

The "*Shala Sanskara*," or the consecration of a new house, is also a part of the "*Gharistha Ashrama*."

The "*Ganapati*" and the "*Navaggrah*" worship is performed and Brahmans are feasted. The ceremony is called "*Jatt*" in the N.-W. P. and Oudh and "*Chath*" in the Punjab.

XV. "THE BANAVAPRASTA."

The Devakaj ceremony, which, as far as our information goes, is celebrated among the Saraswat Brahmans and the Khattris only, is, as has been already stated in Chapter VII., in the description of the Barahi, a rite in honour of the family deity, and signifies the ceremonial exhibition of the family god, by the family priest, to a member of the Kshatriya race. It commemorates the formal investiture of a young descendant of the Vedic warrior clan with the insignia of a soldier, in the presence of the brotherhood. The symbols that have been converted into family deities appear only to be the symbolic representations of the chivalry of the ancestors of different clans of Vedic Kshatriyas. But this is not all. The ritual also includes the performance of a part that serves to keep up the memory of the incidents of a Kshatriya's life when practically undergoing the prescribed "*Banavaprasta*" Sanskara. Regarding the latter portion, Munshi Jwala Prasad, cloth merchant of Saharanpur, says, that it is virtually an observance of the "*Mehra*" clan but is now-a-days in vogue in almost all the Khattri families in India. He gives the following story to account for it.

"There was a certain Raja of the *Mehra* clan who had three sons, *Ballabh Nath* the eldest, *Kapila Deva* the second and *Khandus* the youngest. All the three were trained in the Vedas ; but Ballabh Nath became, in course of time, the most advanced scholar of the three, under the instruction of a Brahman named *Jai Indriya* ; and so deep was the impression produced upon his mind, by the education he had received, that the world had no charms in his eyes. He began to look upon it not only as a "vanity of vanities" but also as a sad bar to spiritual perfection ; and, soon after the birth of a son, *Sindhu*, (so called after the river Sindh) he left for the jungle, (like *Budha*,) to spend the remainder of his days in devotion and meditation. This incident cut his faithful wife so near the heart, that immediately after his disappearance she renounced the *nose-ring*, discontinued the reddening of her hands with what is called the *Mahndi* and betook herself to the life of a widow.*

* The Khattri women of the Lahori Mehra's at least still keep up the memory of this renunciation. They do not use the nose-ring or touch the *maindi* after the birth of a first child, until the performance of their Deo-kaj ceremony ; nay more, they go a step further and refrain from these things after the birth of every child until its tonsure ceremony has been performed.

Among the Lahori and Sirhindia Mehra's (in some families at least) the stripping of a woman of her nose-ring is a singular ceremony. It takes place soon after her first pregnancy. On some auspicious Sunday, the lady sits at one corner of an ordinary bed (*charpai*) and the other females of the house take some mud from off the hinges (*i. e.*, the ground close to the hinges) of a door, mix some *pitthi* (a pasty preparation of dal) with it, apply the mixture to her head, brow and face, and take off her nose-ring, saying :—*Sir mitti pa nath pitthi la. Aisi lali la ki phir tuk natha no pa*. The nose-ring is then presented to her husband's sister or sent over to her, if she is not present at the time. And if she gives birth to a son, she never wears a nose-ring in her life. (*Vide* the description of the Deokaj ceremony in this chapter.)

The father of *Ballabh Nath* grew old and wishing to lead a retired life, abdicated the throne ; and the reins of government passed on to his second son, *Kapila Deva*. Sindhu, meanwhile, was put under the charge of a Brahman for education and instruction.

When Sindhu was of an age to think of his own interests, he was sorry to find himself deprived of government. Being the only issue of the eldest son of the retired Raja, he held, that his was the best claim to the throne and that his grand-father had not acted justly in handing over the Raj to his uncle. He thought and thought and thought again over the matter, but found no justification for the procedure of *Ballabh Nath's* father. The more he tried to solve the mystery, the more improper appeared to him the installation of *Kapila Deva*, and the more grieved he was at his own lot. At last he made up his mind to reveal his thoughts to the Brahmin *Jai Indriya*, who had been his own and his father's tutor, and to have his opinion on the subject. Accordingly, he approached the venerable man on a suitable occasion and, unveiling the secret of his heart, asked for his advice. The Brahman, who had not yet fully fathomed the young prince's thoughts, flatly replied that his father having forfeited his claim to the throne by betaking himself to an ascetic life, he had no title to succession and his dreams of government could not be realised. A lad of ordinary intelligence would have been silenced by this reply ; but such was not the case with Sindhu. He knew very well, how great was the influence of the

sacerdotal caste and how in the end any of its members could be brought over and made to answer any such purpose as he had in view. He besought his preceptor in piteous language ; told him that he (the Brahman) could, if he wished, make the right wrong and the wrong right. He fell upon his knees and implored his assistance. This moved the man with compassion.

He immediately condescended to convene a meeting of the local Pandits for the consideration of Sindhu's claim and himself undertook to plead the cause of the suppliant.

The meeting called together arrived at the decision, that Sindhu could not urge his claim unless his father *Ballabh Nath* returned for a time to the capital and demanded his inheritance from the retired Raja ; *Jai Indriya* who had promised his support to Sindhu, accordingly took the young prince and his gloomy mother, who was leading the life of a widow, with him, and left for the jungle in search of *Ballabh Nath*. All the three had to wander hither and thither, for a long time, in quest of the pious man, and found him, at last, in a lonely corner, buried in deep meditation. They took their abode quietly under the shade of a tree at a few paces from him (determined to serve him to the best of their power) and earnestly hoped to restore him to health (for he had been reduced to a mere skeleton in consequence of his abstinence and devotion). Not long after their arrival, he opened his eyes and closed them again, after a faint recognition of his wife and son and of the *Jai Indriya* Brahman with them.

The visitors then began to feed him with the best food they could prepare ; and, in a few days were successful enough in restoring him to such mental and physical strength as was necessary to answer their purpose.

A few days more ; and *Ballabh Nath* had a desire to be with his wife. He sought for an opportunity and actually found one. This intercourse made the lady pregnant and she gave birth to a son after the usual period of pregnancy. Now when this second son was two years old, *Jai Indriya* advised the mother of the Sindhu to request her venerable husband to return home with her for a time ; she accordingly did so, but to her dis-appointment, received a prompt reply in the negative. The ascetic felt sorry at his-to him unfortunate-communion with his wife and said that he had renounced the world for ever and would sin against his conscience by complying with her request, under any circumstances. Greived at this answer, the wife threatened to commit suicide and to kill the Brahman and the hermit as well. " If you had not a mind to return home " she said " why did you make me pregnant ? How can I now go back alone ? Will not the people doubt my chastity, if I do so ? You will anyhow have to accompany me to the capital, for a time at least." Her appeal proved not in vain ; she succeeded eventually in having her request complied with. *Bullabh Nath* reluctantly returned home with his wife and sons, accompanied by the *Jai Indriya* Brahman and was accommodated by his son in a separate comfortable

house, where he could freely indulge in devotion and meditation.

Then came the time for revealing the secret of all the troublesome sojourns of Sindhu, his mother and the Jai Indriya Brahman, and of the various devices they had resorted to, in order to bring Ballabh Nath back to the capital of his father's kingdom. At a convenient hour one day, the young prince, instructed by his patron and Guru approached his father and, in a supplicating posture, begged of him the boon he sought for. "I implore you, most beseechingly implore you, my revered father, to procure for me the throne of your father—your turning a hermit has forfeited your right to succession and with yours mine. The kingdom has passed into the hands of your brother and I, the eldest son of the legitimate heir-apparent, have been deprived of a lawful legacy, without any offence. It is now entirely in your power to retrieve my fortune or to let me die a miserable creature. The Brahmans of this place have declared, that I can have my hopes realised, if you only condescend to bring forward your claim and personally apply to my grandfather for the Raj and then to will it to me, your dutiful son and legitimate successor. Now let me sink or rise as you please, my esteemed father, I leave it entirely now to your discretion. Ballabh Nath's delicate heart was moved with compassion and, acceding to the request of his son, he immediately approached the Maharaja and demanded of him the crown of his ancestors. The

Maharaja burst into a fit of laughter and said, " You have renounced the world—what have you now to do with the Raj?" You have forfeited your claim to it. Go to the jungle and pass your days there in devotion and meditation."

Ballabh Nath kept silence and taking leave of his father was going back to the jungle, when Sindhu accosted him in the way and took him home again, with earnest entreaties. Next, the anxious prince went to Jai Indriya and informed of all that had passed between his father and grandfather. The priest listened to him with anxiety and again convened a meeting of the Pandits. The question of Sindhu's succession was again laid before them for the expression of their opinion and the subject was again hotly discussed. The decision arrived at was, that if Ballabh Nath were to resume the duties of a Kshatriya, *i. e.*, to bear arms, to hunt an animal and to perform the ceremony of remarriage with his wife, the retired Maharajah must grant his application; Sindhu, accordingly, again approached his father and again beseechingly implored him to grant a boon which was no other than to bear arms and hunt an animal for his sake, in the adjoining jungle. The father at first seemed to refuse to do so, but was at last prevailed upon to grant his son's prayer. He immediately dressed himself 'like a soldier and proceeded to the adjoining wood, in search of a prey; and, to his great delight, he had not advanced very far, when he came in sight of a goat, which Sindhu

had managed to leave there. He at once shot his arrow at it and brought it down dead to the ground. Kites fell voraciously upon it and Sindhu and his companions, observing it from a distance, shouted for joy at the success.* All returned to the city with cheerfulness and told the Brahmans what had happened. The Brahmans listened to them very patiently and observed that they would all give their evidence in favour of Sindhu and would unhesitatingly verify that Ballabh Nath had not renounced the duties of a Kshatriya. All that remained to be done now, was the remarriage of the holy man with his wife ; and, for the attainment of this object, Sindhu prayed his mother to approach to her husband to manage anyhow to have his consent to it. He himself was too bashful to propose any thing of the kind to his father. The mother agreed to do this and Sindhu returned to the Brahmans with a glad heart.

So Ballabh Nath was again visited by his wife and requested to re-celebrate the ceremony of marriage with her. The inconsiderate suggestion, -as it appeared to him- filled him with a burning indignation ; and he told her to leave his room immediately. The lady renewed her entreaties, explained to him how the matter stood and besought him to comply with her request, for his son's sake, for everything to the contrary. In vain did Ballabh Nath express his dis-

* The memory of this incident is still preserved. In the Mehra Sect, they still feed the kites, with flesh, on the occasion of the Deo Kaj ceremony and send forth shouts of joy when the birds fall upon it.

pleasure at her conduct. She would not listen to him by any means. "You should do it, you will do it, you must do it" she continued to observe over and over again. At last, the holy man's patience having been exhausted, he served her with a kick and told her to take leave of him for ever. This was a heavy shock to the lady and annoyed her so much, that she instantly left for her father's house with her sons.*

Sindhu now again applied to the Brahmans for help and was again fortunate enough to enlist their sympathies with him. They all in a body went over to Ballabh Nath and with their powerful speeches, persuaded him, against his will, to go to his father-in-law's house, to soothe, pacify and reconcile his offended wife, to bring her back to her own premises and to re-celebrate the ceremony of marriage with her. He accordingly dressed himself like a bridegroom and with a marriage-like procession entered the dwelling of his wife's father. The lady was very glad at heart at his arrival, but, pretending annoyance still, refused to listen to him. It was only after repeated entreaties on the part of her husband, that she gave her consent to the re-celebration of the marriage ceremony and to her return home. The grown up husband and wife were married again; and the pair with their sons returned to the royal house a second time, like a bride-

* So the Khattries still kick their wives on the occasion of the ceremony and the wives still leave for their father's house in seeming reluctance.

groom and a bride.* Now when Jai Indriya Brahman, who had been the main instrument of this remarkable success, saw, that Sindhu had gained his object, he could not help thinking that he would be committing a serious mistake, if he were to let go this opportunity of making himself rich. He refused to bring the ceremony to a close until all his dues, on account of this and other ceremonies had been fully paid. Sindhu, no doubt, understood the meaning very well and in consideration of his services met his demand in full.† Lastly Ballabh Nath again approached his gracious father and demanded of him the kingdom of his ancestors, a second time; the Brahmans give their evidence in his favour; and the old Maharajah was pleased to confer the Raj upon him. Ballabh Nath returned to his lodgings, willed his acquisitions to Sindhu and left for the jungle again.

XVI.—THE ANTISHTA KARMA.

The "*Antishta karma*" or the formal disposing of the body of a dead man or woman is the last of the sixteen Sanskaras prescribed for the twice-born races of India. It is also called "*mirt karma*," "*dah karma*," "*naryagg*," "*narmedha*," "*pursh yagg*," "*Purshmedha*," "*Antishta kiriya*," &c.

* This is the reason why a kind of remarriage takes place among the Khattries and why the husband with a marriage like procession goes to his father-in-law's house to reconcile his annoyed wife.

† So the family priests of the Khattris refuse to bring the Deo Kaj ceremony to an end, until they get a good *dakshena* and until all their dues are cleared. Their *jitmans* still make an appearance of meeting their demands in full.

In the case of a male child, not sanctified with the sacred thread, or a girl, not married, the "*antishta karma*" is performed by the father or any other relative of the deceased and it consists in simply wrapping the dead body in a piece of white cloth and throwing it into a stream of water, or, if there be no stream in the neighbourhood burying it under the ground. The throwing of a child into water is called *jalprabāh karma*.

In the case of an initiated man or a married woman, if suffering from leprosy or small-pox at the time of death, or dying by suicide the prescribed procedure for disposing of the corpse is the same as that for children ; but an "*arthi*" is prepared and the *jalprābah* is performed by a son or another relative of the deceased ; and a "*Narainibal*" is resorted to for his or her expiation.

In the case of a grown up man or woman, dying under ordinary circumstances, the funeral ceremonies are performed by the eldest or the youngest son of the deceased ; or, in the absence of both, by another son or some *cognate*; or, in the absence of all these, by a Brahman, specially hired for the purpose. It is in rare instances only that a woman is permitted to do it.

As regards the manner of performance, the *karma-kartā* (with his head shaved,) proceeds with a new earthen jar, a new saucer and about ten chhitak of rice

or barley flour, to an adjoining well, along with the family *jajak*; takes a bath there; prepares six balls (*pindas*) with that flour; and returns to the house, with the jar full of water. With this water, the lifeless body is washed clean (by men in the case of a male and by women in that of a female); new clothes are put on it; a little sandal powder, mixed with water, is applied to the forehead; and "*pindas*" are offered to it by the "*karmakarta*," a Brahman reciting certain Sanskrit verses at the time.

Soon the corpse is placed on the "*arthi*" (a frame of bamboos or a board, $5\frac{1}{2}$ by $1\frac{1}{2}$ feet, overspread with a white piece of cloth); a variegated silk cloth, usually *daryai* or *pachranga* is spread over it; and then the whole is bound tight with flax-twine and '*manli*.'

Four members of the deceased's family or *gotra* now lift it up from the ground and carry it to the door, while the whole brotherhood, collected at the spot, send forth repeated shouts of "*Ram nam satt hai! Sri Gopal nam satt hai!*"

i. e.—The name of God alone does ever last;

All else is vain and soon with time is past, or something of the kind, according to the dialect of the place or custom of the clan to which the deceased belongs.

At the door, the bereaved are joined by the whole brotherhood; and the procession proceeds to the cremation ground, with repeated outbursts of the instructive shout given above. All the individuals forming the

procession, rich and poor, lend their shoulder-by turns and help the conveyance of the burden to its destination. They all relieve one another at every ten or twelve paces, all along the way. For an old man or woman, leaving a large and prosperous family behind, a beautiful *biman*, decked with streamers of various colours and lined with silver lace is prepared ; a shawl is substituted for the *Daryai* or *Pachranga* cloth ; there are music and other amusements all the way long ; and the surviving head of the family or another elderly member of the house showers coins of silver and copper and a particular kind of dried fruit, called the *makhana*, as charity, to be picked up by sweepers, who collect in numbers on such an occasion and run before the procession as it goes. This is called *nauchhawar*, in the N.-W. Provinces and Oudh, and *sut* or *nisar*, in the Punjab.

By the bye, it may be stated, that a married woman, who escapes the pangs of widowhood by breathing her last in the life-time of her husband, is considered to have died a very happy and fortunate creature. She is shown a special regard by her relatives after her death. Her hair is nicely combed ; henna is applied to the palms of her hands and the soles of her feet ; fine and costly clothes--not unfrequently lined with silver lace—and ornaments of gold and silver, including, among the rest, a gold nose-ring, are made to grace her body ; bangles of green glass are put on her wrists ; *missi* (tooth-black) and *surma* (eye-black) are used to beautify her teeth and eyes ; and a vermillion

bindi (round mark on the forehead) is made to add to her beauty. All these decorations are done by females, inside the house before her corpse is declared ready for conveyance to the cremation ground.

To return to the procession, the party makes a halt, or takes a *Bisram*, as it is spoken of, in the way. The *Arthi* is laid on the ground ; and the rite of offering *Arghya* water is performed. The *Karmakarta* recites certain mantras, by proxy, and goes round the body of the deceased, pouring water from an earthen vessel in an uninterrupted current all around as he goes. The perambulation commences from and ends at the head ; and, at its close, he breaks the pot by striking it against the surface of the earth, with a loud wailing. The corpse is then lifted up again as before, and carried with the head turned towards the cremation ground.* The whole party now shout "*Aya Sadho Vrindaban, yeh hi Sadho Vrindaban*"† (Vrindaban has come, ye saints—This very place is Vrindaban).

As soon as the cremation ground is reached, a suitable site is selected and sprinkled with water for the funeral pyre, generally called the *Chita* ;‡ the brotherhood soon prepare the pile ; the corpse is

* Up to the place of *Bisram* the corpse is carried with the feet towards the cremation ground.

† This is the cry in vogue at Agra and other places in the neighbourhood.

‡ The pyre consists of at least ten maunds of pipul, mango, babul, dhak or other easy-burning wood and a piece of sandal—sometimes sandal alone is

washed with water and placed thereon, with the face turned towards the south and the *Karmakarta*, after taking a bath and performing a "*havan*," sets fire to the scaffold, all around—commencing from and returning to the head, as in offering the *Arghya* water at the *Bisram*. When the head is partly burnt and assumes a white colour, the fire-kindler breaks it near the seat of the brain with a pole and pours a little of clarified butter into the broken skull.* The relations and sympathisers of the deceased then leave the burning heap in charge of a servant and take their ablutions, having some *nim* leaves and a few grains of black *sesamum* in their hands which they leave under water, or, if there be no stream there, pour with water from the hollows of their hands when they bathe,† the principal mourner taking the lead and repeating certain *mantras* by proxy. The others, who join the procession, also wash all their cotton clothes. Thus purified the whole party chew a *nim* leaf and spit it again or break a straw and throw it over-head backwards;‡ and, returning to the house of the deceased, they are dismissed with thanks, for their

* This is called *Kapal kiriya* and the whitening of the head *Kapal ha hona*.

† This is called *Tilan jali dena* and is intended to indicate the breaking of all ties of relationship with the deceased. Hence it is, that the words *Tilan jali dena* are used in Hindi in the sense of giving up all connection with a person or thing, in despair.

‡ The chewing and spitting of the *nim* leaf and the breaking of the straw implies final separation. Hence *chaba kar thuk dena* and *Tinka torna* signify discarding a person and giving up all connection with him.

trouble, by his heirs and successors. The house is thoroughly washed ; and the rites of the first day are brought to a close.

On the third or the fourth day, the bones of the deceased are picked* up and sent to the Ganges to be thrown into the river ; but, in the case of a martyr or saint or some person of note, they are placed in an urn and buried under the ground, at a conspicuous place, where a *samadh* (tomb) is subsequently erected to keep up his memory for generations to come.

If the cremation ground is on the bank of the Ganges or other sacred stream, the heirs of the deceased do not intend removing the bones to another place, the funeral processionists wait at a place near the pyre, until the corpse is totally or almost consumed, and then entrusting the ashes and bones to the river they take their ablutions.

The following ceremonies are performed among the Khattris after the disposal of the corpse :—

I. THE DAS GOTRA.

The *Das Gotra* is the offering of *pindas* in the name of the deceased by the man who ignites the funeral pyre, successively for ten days. It is an established institution in all Khattri families.

* This is called "*Asth sanche*" "*Phul chumma*."

2. THE DIYA JALANA.

A lamp is kept burning in the house, day and night, in the very room in which one dies, for nine days. On the tenth day (in the last quarter of the night of the ninth), the *karmakarta* carries it to a river or tank and throws it into water unextinguished. It is considered an unfortunate circumstance if any body meets him in the way and speaks to him or if the lamp happens to be extinguished before it is thrown into the stream.*

3. GHAT BHARNA.

An earthen pitcher perforated at the bottom, and a tuft of *kusha* grass passed through the hole, is filled with water and tied to the trunk of a *pipal* tree or suspended from a branch by the *Karmakarta*. The water inside the vessel continues to fall on the root of the tree or on the adjoining ground, drop by drop ; and the vessel is almost emptied in twenty-four hours. He fills it again on the following day and continues to do so for nine days. On the tenth day, the " *Ghat* " is untied and entrusted to the stream of a river like the lamp mentioned above.

4. THE MAHAJANI.

The *Mahajani*, *Uthaoni*, or *Chaotha* is a ceremony marking the resuming of business by the heirs and suc-

* A sufficient quantity of oil is purchased on the first day to keep this lamp burning continually for nine days and nights. What is left from consumption in the end is mixed with the cooked *Urd ki khichri* that is given to the *Maha Brahman* on the *Pindpattal* day.

cessors of the deceased. It takes place on the day following the performance of the "*Antisht karma*." The brotherhood collect at the house, console the bereaved, take them to the bazar, make them purchase some vegetables, see them open the shop (if merchants), return again with them to their premises, and are then honourably dismissed by them, with thanks for their sympathy. In some families, the *Mahojani* is unknown. Among them, the resumption of business takes place on the third or fourth day, and the formality is named '*Kore*' or *Chautha*.

In the case of an old and happy man or woman, leaving sons and grandsons behind, sweetmeat and cash are presented to all the daughters of the family. Such of the female relatives of the departed creature as strip themselves of their bangles on the day of death put on a new silver bangle round each of their wrists on the *chautha* day. This is called *churi parna*. The son or successor of the deceased, who is to perform the *shradh*, receives clothes including turbans from his relatives. At the same time, the widow is presented with a *dhoti*, a kerchief, an under-kerchief, a set of silver bangles and some cash from all the relatives and friends of her father and father-in-law's families. This is called "*bure din ka kapra dena*." In many families, these presents are made on the thirteenth day, after the performance of the *supindi*.

5. THE PINDPATTAL.

This takes place on the ninth day. Nine *pattals*, hav-

ing three, five, seven, nine, eleven, thirteen, fifteen, seventeen, nineteen and twenty-one *puris* respectively, are offered to the Maha Brahman or Kattia Brahman, as he is otherwise known, from the fact of his condescending to accept a feast and other presents in the name of a deceased person, during the prescribed period of ceremonial impurification—a thing which the members of other priestly castes will not do.

6. THE DASWAN.

On the tenth day, the relatives of the deceased proceed to a river, or, in the absence of a river at their locality, to a tank, for a bath. They are also accompanied by other members of the local brotherhood. The younger near relations of the dead get their heads shaved; wash all their clothes, bathe in the stream or tank, as the case may be; and return to their house, after taking some food. All the male members of the day's congregation enter the house, prior to the fair sex, with a few blades of green grass (*dub*) and throw it in the courtyard. This is followed by the entry of women; and the principal mourners dismiss the outsiders with thanks.

In certain sections of the community, the death of a lucky man or woman, leaving a large and prosperous family behind, justifies the giving of a feast to the local brotherhood on the tenth day. Females, as well as males, are feasted on this occasion, in their own circle.

7. THE KIRIYA.

This ceremony takes place on the thirteenth day of a man's or a woman's death. Pindas are offered to the deceased ; an Agnihotra is performed ; and a *Maha Brahman* is feasted, dressed in new clothes and presented with cash and ornaments, beddings, utensils and a large consignment of eatables, &c. He not unfrequently makes excessive demands and causes much botheration before he partakes of the food presented to him on this occasion. There is no limit to his dues on account of this service.

8. THE SUPINDI.

This is performed on the thirteenth day, a little after the *kiriya*. The *Karmakarta* offers Pindas of rice to the dead, with certain rites ; takes a bath, along with all the male members of his family ; and is declared free from the ceremonial impurification attaching to him in consequence of the performance of funeral ceremonies. Then, he returns to his house and is dressed in new clothes, which are generally, received from his father-in-law's family. Next, the family priest and other Brahmans receive presents of eatables and cash ; and the ceremonies prescribed for the first thirteen days are brought to an end.

9. THE MASIK SHRADHA.

There is a monthly feasting of a Brahman or Brahmani, in the name of a man or woman respectively, on the date of death, among the Khattris. This is called the *Masik Shradha*. It lasts for full one

year and is given the name of *Nechi*, which signifies the giving of one year's provisions, with clothes and utensils to a Brahman. The sixth Masik Shradha is called the "*Chhimahi*" and the twelfth the "*Barsi*." The last of these is performed on an extended scale and is accompanied by presents of ornaments, cash, eatables, clothes, utensils, &c., to the Brahmin. There also takes place a liberal feasting of a cow on the *Barsi* days.*

10. THE KHIAI.

The feeding of a Brahman or Brahmani, as the case may be, as well as that of a cow, is repeated every year, on the anniversary of the deceased's death for three years. This is called the "*Khiai*" or "*Gau*." The term "*Khiai*" is also applied to the annual feasting of a man or woman of the priestly caste in the name of the deceased until his or her *Gya-Shradha* has been performed.

11. THE SHUDH OR CHAUBARSI.

This ceremony takes place on the fourth anniversary of a deceased person and is a Shradha on a very extended scale. Several Brahmans are feasted; and thirteen of these get a handsome *dakshana* or present in cash. The family priest and others having any sort of affinity with him receive new clothes, utensils, ornaments, eatables, &c. and a sum of money varying from a gold mohar to annas eight, according to the means of the donor, per head.

* The individual feasted every month regularly for one year must not only be of the same sex with the deceased but also of the same status in respect of being a married one, a widower or a widow; and, as far as possible, should belong to the house of the family priest. In some families he is fed daily for one year.

12. THE PITRA PAKSH.

During the *Pitra Paksh* or *Kanagats*, as the first fortnight of the month of Kunwar is called, every Khattri feeds as many Brahmans as he can, in the name of his ancestors, on the dates corresponding with the dates of their deaths.

13. THE GYA SHRADHA.

The *Gya Shradha* is the last oblation offered to a dead man or woman in the Khattri caste. It may be performed at any time after the *Chaubarsi*, by the eldest or the youngest son or any other male descendant. But the sacrificer must proceed to Gya in Behar, for the purpose. After this propitiation of ancestors, there is no feasting of the Brahmans in their name.

The Shradha ceremony, as it is observed by the orthodox Khattris, may be briefly described as follows :—

(a) A purified and sequestered piece of ground is smeared with cow-dung, a Brahman versed in the performance of Khattri rituals is sent for, Kusha grass, *tila* and water are brought, the sacrificer sits with his face turned to the south and what is called Tarpan or water oblation is commenced. The priest recites certain Mantras and the Jijman holding a blade of Kusha fills the hollows of his hands with water along with a few grains of *tila* and pours it into a vessel first in the name of gods, then in the name of his ancestors, and again in the name of gods. While

making the offer to his ancestors he says :—“ Father, this is thy Arghya ; Grand-father, this is thy Arghya ; Great grand-father, this is thy Arghya,” &c. It is supposed that the divine manes are exceedingly pleased with an oblation on the banks of rivers.

(b) Having only made an oblation with water, the sacrificer sends for the invited Brahmans, washes their feet with his own hands and places them one by one on seats purified with Kusha grass.

When they have been thus seated, the repast prepared for them is presented to them ; the entertainer fills the hollow of his right hand with water and pours an oblation to the *pitrīs* ; and the Brahmans are requested to partake of the food served up. Two cakes or four with bits of other things are also set apart for the cow and half of that quantity for dogs and crows. The priests then take their meals and when they have been satisfied, bless the entertainer and are dismissed with presents, of fruits and cash. When they have left, the son of one's own daughter is feasted. Without this, it is said, no Shradha is complete.

(c) Under the provisions of the Dharma Shastras, the offering of rice and barley balls, which is generally called Pind-dan, is also an essential part of every Shradha.

The Arya Samajists hold, that the Shradha ceremonies mentioned in the Vedas refer to the satisfaction of living parents ; but the orthodox Brahmans

of all clans are unanimously of opinion that they are meant for propitiation of the departed souls, we shall not here express our own opinion on the subject ; but it will, we think, be not improper to quote the following from Mr. R. C. Datt's " History of Civilization in Ancient India " :—" We will gleam one or two passages from Asvalayana. " Brahmans who are endowed with learning, moral character and correct conduct were invited and sat down as representatives of their fathers to whom the oblations were offered. The sacrificer then offered the Arghya of the father with the words ' Father, this is thy Arghya ; ' Gifts of perfumes, garlands, incense, lights and clothes were offered to the Brahmans, &c."

At the same time, Pandit Bhinsein Sarma, who was until very recently, one of the leading members of the Arya Samaj, has now come forward with the declaration, that the orthodox Hindus are correct in their interpretations of the Shradha rites.

Chapter XIII.**RELIGION.****I.—THE VEDIC FAITH & SHAKTISM OF THE KHATTRIS.**

As would appear from the existing *gotras* of the Khattris and the classification of the ancient Aryans by *Gotras*, *Vedas*, *Upvedas*, *Shakhas*, *Sutras* and *Shikhas* &c., given in Chapter VII., they have ever held all the four Vedas in high esteem, while each particular clan has been specially attached to one of them. Their devotion to *Shakti*, the personified power of “*Shiva*” or the Supreme Being, up to the present time, in every household, in one form or another, is a strong proof that they have been *Shaktas* from a very remote antiquity and are so even now. The Puranic development has taught them to recognise a multiplicity of gods, most of which are simply the names of the functions and the attributes of the Divine Power; they worship the *Ganesh*; they take the *Navaggrah* and they take Ram and Krishna for incarnations of the Deity; they are given to image worship; they do honour to Guru Nanak Shah; a goodly number of them have acquired an attachment to the Vaishnava creed under the influence of the Gosains of Muttra; the immigrants to Benares have become “*Shaivis*”; the appearance of Swami Daya Nand Saraswati has made some of them the admirers of the Arya Samajic principles; a merely nominal number of them, round about Agra, have declared themselves “*Radha Swamists*”; and a few of them, though in rare instances only, have even no objection to bow down before the Mians of

Amroha, Jalesar and Bahraich, the Khwajas of Ajmere and Fatehpur Sikri, and the Jakhaiya of Agra; but for all that, their faith in the sanctity of the Vedas and their "*shaktism*" remain untouched. Whatever additional worship they may be jointly or severally doing, in different parts of the country, under the influences brought down to bear upon them, they still hold the Vedas superior to all, perform their *sanskaras* in harmony with the Vedic usage, piously repeat the Sandhiya and the Gayatri, believe in the Transmigration of Souls, offer *havana* sacrifices," and adore the powerful "*Shakti*." With all the shades of Brahmanism, Sikhism, Radha Swamism and other creeds, their ancient faith shines as brilliantly and is adhered to as practically as ever. They are still the followers of the Vedas and the Dharma Shastras, and the worshippers of the "*Shakti*." Not a single section or family has yet renounced the tenets of these.

II.—THE GODS OF THE ORTHODOX KHATTRIS.

We shall proceed to notice here some of the names of the very many deities worshipped by the orthodox Khattris, along with the other Orthodox Hindus of India.

1. The *Shakti* or *Devi*—the consort of Shiva, or, to clear the metaphor, the Power of the Supreme Being—is the principal deity or the family goddess of the Khattris; she goes by many names, *Barahi*, *Chandika*, *Sivai*, *Durga*, *Gauri*, *Rohani*, *Asuri*, *Parbati*, *Ashtbhuj*, *Jwala*, *Mahadevi*,

Shakti.

Naina Devi, Jogmaya, Bindbasni, Kela, Kali, &c.; she is worshipped in every Khattri family on the occasion of every Sanskara, as well as on particular days of the year, under one or other of her designations. Goats and buffaloes are offered to her at her temples at Nagarkot, Kaila and other places by way of sacrifice. Cocoanuts and "*halwa*" are her other chief offerings. Wine is also offered her sometimes.

2. *Brahma*, signifying the Creator in Sanskrit, forms the first of the Hindu Triad.

Brahma-

He is worshipped as a god with four mouths. The name is, properly speaking, nothing more than a name of the Supreme Being, the Creator or Designer of the Universe and the Main Source of the four Vedas.

3. *Vishnu*, signifying the Preserver, is more frequently before the modern Hindu mind than Brahma. He forms the

Vishnu.

second of the Hindu Triad ; and his worship, although his name is, like that of Brahma, only a name of the Deity, represents a particular form of belief and practice.

4. *Shiva*, the Destroyer and the third of the Hindu Triad, is also another name of the Supreme Being. He is wor-

Shiva.

shipped under many characters and attributes. To some, he is the Great Primeval Cause, the Origin of Creation, the God that ever was and will ever be. To others, he is the model ascetic, made powerful by his penances and austerities. He is represented as

having snakes and scorpions around his body, and his chief food being "*bhang*" *dhatura* and other poisonous drugs. To others still, he has less of a god than of a strenuous devotee in him, being all-powerful with the gods. There are some who look at him as an invisible influence, personified in the "*ling*", which represents the generative power of nature but which to the majority of his adorers is simply a representation of his in the form of a conical stone. The sacred Ganges is believed to have issued from the tangled locks on his head. The god has a hundred names, the chief being *Mahadeva* (the Great God), *Mahesh* or *Maheshwara* (the Great Lord), *Shimbhu* (the Venerable One) *Shiva Narayana*, *Bholanath* &c., but the first of these is the commonest of all. The strongholds of Shiva are at Benares, Kedar Nath, Somnath, Baid Nath, Rameshwaram, &c. The chief scriptures of his followers are the *Shiva Puran* and the *Uttam Puran*. They worship him at a *Shivala* dedicated to him, with offerings of flowers, leaves of *Bel*, water, *bhang*, *dhatura*, &c., ringing bells and singing hymns in his praise. Their sectarian mark is horizontal across the forehead and they often wear necklaces of *Rudraraksha*.

The followers of Vishnu, Vaishnavas, as they are called, have numerous theoretical differences with the adherents of Shiva ; but the main points of difference are :—

- (1) The Shaivis will not have any serious objection to the eating of meat, while the Vaishnavas will not even like to touch it.

- (2) The sectarian mark of the Shaivis is horizontal and that of the Vaishnavas perpendicular.
- (3) The rosaries of the Shaivis are made of Rudra-raksha and those of the Vishnavas of Tulsi beads.
- (4) There is more mystery and exclusiveness in the Shaivi clan and more cheerfulness and comprehensiveness in the Vaishnava one.

A Vaishnava may worship Shiva and a Shaivi Vishnu ; but each will stick to his own belief in the matter of animal food.

4. Indra or Varuna of the Vedas is the orthodox water-god. The name is only another name of the Supreme Being, who is the sole master of the Sea and the Final Cause of Thunder, Clouds and Rain. He is invoked in Veda Mantras recited at the time of marriage, &c.

5. *Ganesh* (the Lord of all attributes and hence a name of the Deity) is the source of all knowledge and the remover of all difficulties and impediments. He is invoked at the commencement of all religious rites or works of any kind. It is his grace that can make a man an orator and refine his intellects. Students invariably worship him when they commence their studies, as well as on the *Chauk Chakkani* day in the month of Bhadon, and never fail to invoke him when they begin a lesson. Similarly, poets, philosophers and all others, who

have to deal with literary and intellectual pursuits, do him the honour of an invocation, as the Fountain of all Learning, at the commencement of all their undertakings. Kings adore him as the master of all success, merchants as the source of all profit, and the general public as the remover of all obstacles in their way. In the Khattri caste, women are also devoted to his worship. They fast in his name on the fourth day of the bright half of each month, more particularly in the month of Magh, when he is worshipped, as the god of wealth and riches, under the name of *Sakat Devta*. He is represented to be the son of Parbati and Mahadeva, with the head of an elephant and riding on a rat. He has four hands, in one of which he carries a "*gada*," in the second a *chakra*, in the third a *pustak* (book) and in the fourth a "*laddu*" (sweetmeat). The head of the elephant represents wisdom ; the "*gada*" and "*chakra*," the power to conquer ; and the book, knowledge. Examined minutely, the Ganesh of the Hindus will appear to be simply an emanation from of "*Sarv Shakti*" or Universal Power of the Supreme Being.

6. *Bhairon* or *Bhairava*, the Terrible one, is commonly represented as an inferior deity, a stout black figure, with a bottle of wine in his hand and having a dog for his companion. His devotees, of whom there are very few in the Khattri community, drink wine and eat meat. Such of them as are to be found in the caste, worship him simply as a god, without the purpose of indulging in drink and meat.

7. Ram Chandra, Krishna Chandra and Baldaui, &c., are too well known to require any description here.

8. Hanumanji or Mahabir, whose worship is closely connected with that of Rama, is the so-called monkey-god who fought against the demons of Lanka. He is represented as a red-coloured monkey, with a long tail, and is worshipped by the orthodox Khattris, as well as by all the other castes of the Hindus. A small shrine to Hanuman is often erected near the site of a new well under construction, which is supposed to be a guardian from accidents during the process. The god is revered for his chivalry and generosity. His votaries worship him and fast in his name on a Tuesday. Khattris fond of wrestling worship him as their guardian deity.

III.—PLACES OF WORSHIP.

No particular building or part of a building is ordained or need be set apart for ordinary daily worship, which consists of repeating the Sandhya and the Gayatri and the performing of "*Havana*." Special *Yags* may also be performed at any clean and suitable place. Many of the Khattris, however, have a particular room or a small "*khirki*" assigned to the family god, in the dwelling house, which is generally called the *Diwaya ki* or *Deota ki Kothri* or *Khirki*, as the case may be. Some of those who have attached themselves to Vaishnavism also keep the images of their

Thakurji or *Saligram* at their houses, which they worship every morning. Generally a particular part of the building is assigned to the idols and is called *Thakurdwara*. The public temples are every now and then, in some instances, daily visited by those whose objects of devotion they commemorate, and there are particular places or temples to which particular families go for the performance of particular ceremonies. Most of the *Kapurs* of these provinces, for instance, go to the *Devta Bag* at *Agra*, for the performance of certain ceremonies of their children, the *Khannas* of *Etawah* to *Shivarajpur* in the district of *Cawnpore*, some of the *Purbias* to *Kalpi* and others to *Dinapur*, the *Seths* of *Biswan* to *Kanauj*, some of the *Lahoria Khannas* of *Dehli* to *China Dibalpur* near *Multan*, some of the *Kakkars* of *Faridabad* to *Garh Mukteshwar*, in the *Meerut* district, and others of them to *Lal Kila* at *Purani Dehli*, &c, &c. The practice is, from what we have been able to learn, based on the old connection of particular families to particular places, some showing their love for their old native town, others respecting a special deity or commemorating a special circumstance relating to their ancestors.

The principal places of pilgrimage are :—

(1) *Hardwar*, in the district of *Saharanpur*, where in addition to the well-known sanctity of the place, attracting a large number of pilgrims every year, the climate and the scenery are very tempting. Large numbers of non-orthodox

Sacred Places.

Hindus and other nations are also drawn to it on special occasions. Every twelfth year witnesses the collection of a very large fair there. This is called the *Kumbh* and is believed to be the means of the washing away of all sins by a single bath in the waters of the sacred stream of the Ganges at that particular spot on that particular day.

(2) *Benares*, a corruption of *Vanra-Assi*, the names of two streams between which the town lies, is another name for *Kasi*. It is situated on the bank of the Ganges. A bath in the stream there is supposed to be an act of virtue, specially during the course of a solar eclipse. It is also a seat of Sanskrit learning and a stronghold of Shiva. Permanent residence at *Kasi* is believed to be a sure and certain means of salvation.

(3) *Allahabad* or *Priyag*, at the confluence of the Ganges, the *Jamna* and the now-extinct *Saraswati*, called the *Tribeni*, is inferior to none of the sacred places in importance. A bath in the joint stream of the three rivers, specially in the month of *Magh*, is supposed to pave the path to heaven. Here too, like *Hardwar*, there is a large fair every twelfth year. The usual annual fair is held on the *Makra Shankrant* day, about the 12th of January, each year.

(4) *Soron Ganga* near *Kasganj* in the *Etah* District.

(5) *Rajghat*, on the bank of the Ganges, in the District of *Aligarh*.

(6) *Garh Mukteshwar*, on the bank of the Ganges, in the *Meerut* District.

(7) *Kurukshetra*, near Panipat in the Punjab, where the advent of a Lunar Eclipse is the occasion of a large fair.

(8) *Pushkar*, near Ajmere.

(9) *Ayudhya* or *Ajudhya*, the capital of Rama, on the bank of the Surju.

(10) *Mathura*, *Vrindaban*, *Gobardhan*, *Mahaban* and *Baldevji* in the District of Mathura, are sacred to the memory of Krishna. *Nandgam* and *Barsana*, sacred to the memory of Nand and Radha respectively, are also places of pilgrimage in the same district, and so is *Gokul*.

(11) *Dwarka*, in Kathiawar, is also sacred to the memory of Sri Krishna. The temple there is called the temple of *Ranchhorji*.

(12) Sri Nath Dwara.

(13) The temple of Jagannath in Orissa.

(14) The temple of Badri Nath, in the Himalayas, generally visited in summer.

(15) The temple of *Durga* at *Nagarkot*, visited in the months of Chait and Kuwar. Here there is a flame issuing from a volcanic hill.

(16) The city of *Gaya*, in Behar, which is visited for the purpose of propitiating the dead on the banks of the *Phalgu*.

(17) *Rameshwar*, sacred to the memory of Shiva, in the Indian Ocean, opposite Ceylon.

(18) The *Gurdwara* of the Sikhs at Amritsar, generally called the "*Golden Temple*".

(19) The temple of *Devi* (called Bindbasni) at Vindhychal in the district of Mirzapur.

(20) The temple of *Sitla*, at Gurgaon near Dehli, visited in the month of Chait.

(21) *Devipatan*, in the Gonda district.

(22) *Hariba Chhetra*, in Behar.

(23) *Bithur*, in the district of Cawnpore.

(24) Kedar Nath.

Most of these places were, in by-gone days the centres of learned Rishis and Munis, who used to hold their meetings there for the discussion of religious subjects, at stated times, just as our modern reformers do now for social and political purposes ; hence they acquired a religious character.

IV.—THE WORSHIP OF NATURAL OBJECTS.

A. The Heavenly Bodies.

(1) *The Sun*, the source of all light and productiveness in the Earth, is the first of the “*Navaggrah*,” the Nine Astrological Heavenly *Bodies* that influence the destiny of every man and woman and the worship of which is an essential part of every domestic ceremony. The Seths among the Khatris, who belong to the Surya-bansi or solar race of the ancient Aryan Kshatriyas, also worship a representation of the luminary, in connection with a special ceremony, called “*Buddhe Babu*,” during the pregnancy of a woman. Many of the caste also adore it daily after bathing.

(2) *The Moon*, is the second of the *Navaggrah* and is, like the Sun, worshipped at the commencement

of every Sanskarya. Females also worship it, as the giver of Beauty and Delicacy, mildness of temper and light in the eyes, on the *Karwa Chauth*, *Sarad Puno*, *Ganesh Chauth* and other days, in the year.

(3) *Rudra* or *Mangal* is the "Lord of War" and forms the third of the "*Navaggrah*" series.

(4) *Budh*, stands the fourth in the *Navaggrah* and is a fountain of Learning and Wisdom.

(5) *Vrahaspati* is the fifth in the *Navaggrah* list and is a source of eloquence, riches and progeny.

(6) *Shukra* occupies the sixth place in the *Navaggrah* series and influences the destiny of a person in respect of wisdom, wealth and lust, as well as progeny.

(7) The Shani or Shanishchar (slow mover), the Rahu and the Ket are the last three of the nine celestial orbs worshipped as the *Navaggrah*. These are regarded malignant.

B. The Elements.

(1) *The Fire*.—The fire plays a very important part in the religious worship of the
 Elements. Khattris, as indeed is the case with the rest of the Hindus and many other nations of the world. Every domestic ceremony must be accompanied with a "*havana*" or sacrifice to the Fire; every *Yag* must be attended with a similar offering; and every individual should perform an "*Agnihotra*" (oblation to the Fire) every morning and evening.

The daily *Panch Mahayag* is now-a-days performed by a few ; but it is the practice of many a family to feed the "*Agni*" every day before taking meals. Then, the worship of the flame at Nagarkot, the burning of the *Holi*, the offering of perfumes, &c., on the *Durga Ashtmi* and other days, which are common to all Khattri households, are also instances of "*Fire Worship*." The grandest of all *Yags* is the one performed in connection with a marriage ; and in this, the "*Sacred Agni*" is not only fed and worshipped but also made a witness to the pious and irrevocable contract between husband and wife.

In many a Khattri family, the tonsure ceremony of a child and other rites cannot be performed until fire has been produced by the friction of two pieces of a particular kind of wood against each other, for the performance of the usual "*havana*" in connection with it. This production of the sacrificial Fire is called the *Agni Adhan*.

The taking out of sacrificial fire and then throwing it away as worthless is considered improper. Manu, in Chapter iii, verse 76, of his Institutes, says :—

अग्नौ प्रास्ता हुतिः सम्यगादित्य मुपतिष्ठते ।

आदित्याज्जायते दृष्टिर्वृष्टे रश्मस्ततः प्रजाः ॥

(TRANSLATION.)

"Oblation of clarified butter duly offered to the flame ascends in smoke to the sun ; from the sun

(where it is converted into clouds) it falls in rain ; from the rain comes vegetable food ; and from such food animals derive their subsistence.

(2) *The Water*.—*Indra*, the Lord of the Ocean, the Thunder and the Rain, is, as has been already noticed, worshipped on the occasions of marriage, &c., by means of invocation of the sacred *mantras*. But this is not all—a dip in the Ocean, at the mouth of the Ganges, is considered an act of virtue. Then, the rivers Markande, Saraswati, Ganga, Jamna, Narbada, Kalindri, Mahanadi, Godavari, and the Sarju are all held sacred and invoked in the *mantras*, chanted on the occasion of a ceremonial worship. The second of these was considered holy, because of the teaching of the *Vedas* on its banks by the *Saraswat Rishi*. By a general development of ideas, she came to be looked upon as the source of this revival of the *Vedic* knowledge, or, in other words, the goddess of speech; and it is in this character that she is worshipped now. The third, the Ganges, often worshipped under the title *Bhagirati*, after the name of the Puranic hero, Bhagirath, who is said to have brought it down from heaven (to the plains as a canal). It is held sacred on account of the very many virtues of its water and the religious rites performed on its banks by the *Rishis* of old. As for the rest, their sanctity is due partly to circumstances similar to the above and partly to the inestimable good they do to the harvest and the facility they afforded in bygone days in mutual intercourse and commerce.

C. *The Animals.*

(1) *The cow.*—The cow is looked upon as a sacred animal, among the Khattris. They
 Animals, yield to none in paying their regard to her. The selling of this creature is a great sin. Should one of their community happen to have a cow and be unable to take care of her, he must give her away, in charity, to a Brahman, in the formal manner, after the formal worship, and present the recipient, moreover, with a suit of clothes and some ornaments, for himself and his wife, utensils and eatables, and cash sufficient enough to cover the expenses of feeding the animal, for a longer or shorter period, according to his means. Nor is the charity confined to the necessity of parting with the holy creature. It is supposed to be the sacred duty of every Khattri to give as many cows as he can to the priestly caste in his life-time, in the prescribed manner. One of the Seths of Biswan, in Oudh, only recently gave away one hundred and one good cows with clothes, ornaments and utensils and cash to cover the expenses of feeding them for a time, in the prescribed manner. It cost him thousands of Rupees.

Besides the optional and occasional *Gaudans*, there are others which are to be performed and are performed by every Khattri on particular occasions ; but they are not so costly. A dying man or woman, for instance, must either give a cow, called the *Bahrtarni*, or substitute cash for it, varying from Rs. 2

to Rs. 21, without the usual accompaniments. A sum varying from annas four to rupees five must be paid to the family priest in lieu of an actual *Gaudan* in connection with the celebration of every domestic ceremony.

The cow, with her calf, is also regularly worshipped, once a year, by the females of the caste. This is called the *Gaubhicha* worship. A red mark is made on the forehead of the cow and her young with what is called the Roli (a peculiar kind of crimson powder), garlands of flowers are thrown round their necks, a few grains of rice (Akshad) are thrown at them, they are both fed with wet gram or other corn, their owner receives a few pices and the worship is brought to a close by bowing down to the sacred creature with joined hands. A similar ceremony sometimes takes place on the bank of a sacred stream. When a cow is being given away in charity, the ordinary Navagrah worship is also performed and the family priest recites *Veda Mantras*.

On the occasion of a ceremonial feasting of the Brahmans, and in some families every day before the taking of the morning meal, a cake or two are set apart invariably for the cow. This is generally called the "*Gau Gras*." The most liberal feeding of the cow takes place on the anniversary of a deceased man or woman, for three years after death, the anniversary itself being called *Gau*. The gods are worshipped, the ancestors are invoked, clothes, utensils, ornaments and cash are presented to the Brahman and the animal is allowed to eat as much of cooked rice

and urd, with fine cakes of wheat flour, as she can.

(2) *The Snake*—The snake is also an object of worship among not a few of the Khattris. The Kapurs (at least most of them) invoke and feed it with milk, on the occasion of the tonsure ceremony of their children ; and some of the Purbia families do the formal *Nag* worship on the *Nag Panchmi* day. *Bhai Bhinna* is also said to be an instance of snake worship.

D. *The Trees and plants.*

The only trees worshipped or held sacred in the caste are, the *Jund*, the *Tulsi*, the *Bar* or *Bargad* (the Banyan) and the *Pipul*. The most important of these is the first. In many a Khattri family its worship is a necessary thing in connection with tonsure and some other enjoined ceremonies, one of which is called "*Jandian*," after its very name. The *Tulsi* plant is worshipped generally by the females only. Some of them spend hundreds of Rupees in celebrating the marriage of the object of their adoration with an image of "*Saligram*." The growing of a *Tulsi* in one's house is a happy circumstance and its leaves invariably form a part of a god's *prasada*. The sanctity attached to it has, very probably its origin in its medicinal properties and its efficacy in removing the malaria. The *Bar* is worshipped in many Khattri households by the fair sex on the seventh day of the month "*Jeth*," called the *Barsatain* or *Bisattain*. The *Pipal* is worshipped only in rare ins-

tances ; but the burning of its wood is prohibited, except in cremating a dead body and on some other special occasions. In some families, they also worship the "*Dhatūra*" or stramonium plant. This worship seems to have been introduced by a worshipper of *Shiva*.

E. Arms.

Military arms are worshipped by the male sex only on the *Dasahra* day. The sword is also worshipped on the occasion of marriage.

Arms and Military animals.

V. FESTIVALS.

The most important of all the Hindu festivals are the Saluno or Rakshabandhan, the *Dasahra*, the *Diwali* or *Dipmalka* and the *Holi*. These are observed by all the four Varanas alike ; but it is supposed that each of these is prominently the festival of one of them. Saluno is a happy day, specially for the Brahmans, *Dasahra* for the Kshatriyas, *Diwali* for the Vaishyas and *Holi* for the Sudras ; and it will be seen that, even up to this day, the constituents of each of the four groups attach special importance to their own day, though they all show respect to one another by celebrating the others also. We may not improperly call these the "National Festivals" of the Hindus.

Next to these come what should be called the "Religious Festivals." These may be clearly distinguished from the national ones, although the latter

too have a tinge of religion in them. It is no doubt impossible, at this day, to make any distinction between them on the score of general sanctity attached to each class by their observers and to assign the first place to one or the other of them ; but the line of demarcation between the two is not indistinct. The national festivals have a universal importance, while the importance of the religious ones is local. Ram Naumi, for instance, is the most important day in the vicinity of Ayudhia ; Janam Ashtmi, in the neighbourhood of Mathura ; Shiva Rattri, in the vicinity of Benares and other strongholds of Shiva ; Durga Ashtmi, near the strongholds of Durga or Kali ; Ganesh Chauth, in the Decan, and so on.

One peculiarity attaching to the "National Festivals," in so far at least as the Khattri caste is concerned, is, that, on these occasions, special regard is shown to daughters and sons-in-law. In all families, without a single exception, they are invited, feasted and paid cash presents, on these days and the days immediately following the first and the last two of them, an element which is absent from the religious festivals.

Then there is quite a distinct class of festivals which we may call the ancestors' days ; such as the "Pitra Paksha," the "Akhai Tij," the "Nirjala Ekdashi" and the "Makra Shankrant." Offerings to the dead are also made on the Saluno and, we are told, by some persons on the Dasahra, Diwali and Holi as well but never on the religious days.

Next to these are what should be called the Guru's days, *e. g.*, the Bias Puno and the Basant Panchmi. Then, there come what may be designated as "Females' Festivals," when they invoke and adore different objects of worship in different ways, with *mantras* peculiar to themselves.

Lastly, there are some festivals that are peculiar to certain clans and families only. We shall call them "Special Festivals."

Thus, the festivals observed in the Khattri caste may be classified as follows :—

A. National Festivals.

1. Saluno or Rakshabandhan.
2. Saluno ki Parwa.
3. Dasahra or Bijai Dasmi.
4. Diwali or Dip Malka.
5. Diwali ki Parwa.
6. Holi or Holka.
7. Holi ki Parwa.

B. Religious Festivals.

1. Durga Asthapan (No. 1.)
2. Nava ratri (No. 1.)
3. Durga Ashtmi (No. 1.)
4. Ram Naumi.
5. Narsing Chaudas.
6. Janam Ashtmi.
7. Radha Ashtmi.

8. Anant Chaudas.
9. Durga Asthapan (No. 2).
10. Navratri (No. 2).
11. Durga Ashtmi (No. 2).
12. Sarad Puno.
13. Hoi Ashtmi.
14. Annakut.
15. Deva Uthan Ekdashi.
16. Ganesh Chauth or Sankat Chauth
17. Shiva ratri.

C. Gurus' Days.

1. Bias Puno.
2. Chauk Chakhani.
3. Basant Panchmi.

D. Ancestors' Days.

1. Akhai Tij.
2. Nirjala Ekdashi.
3. Pitri Paksh or Kanagat.
4. Makra Shankrant.

E. Females' Festivals.

1. Basira (No. 1.)
2. Gunaigor.
3. Bisattain or Barsatain.
4. Bejhra.
5. Basira (No. 2).
5. Kasar Tij.
7. Tijain.
8. Bhai Bhinna.

9. Bera Tij.
10. Karwa Chauth.
11. Bhai Duj.
12. Lohri.
13. Gau-bachcha worship.

F. Special Festivals.

1. Mangal Chandi worship.
2. Nag Panchmi.
3. Baba Jasso Rai's Mahocha.
4. Putting on *Pukhowra* garlands by newly married girls.
5. Hari Talika Brita (fast).
6. Mulmata worship.
7. Sri Chandika Mahocha.
8. Pushya Avisheka.
9. Baba Maluk Das ka Mahocha.
10. The Dasahra of Jeth or Jeshtha.

In addition to these, every Somwati Amavash is a festival day ; every Sunday (*Raviwar* or *Surya-war*) is held sacred in honour of the Sun and every Monday (*Chandrawar* or *Somwar*) is sacred to Shiva and Sitla, the Mondays falling in the month of Sawan or Srawan being prominently the days of the former and those in Asarh specially the days of the latter.

Similarly, every Tuesday (*Mangalwar* or *Bhaum-war*) is sacred to *Mangal Chandi* and *Hanuman* and every Wednesday (*Budhwar*) to *Sitlu*.

Baisakhi, *Asarhe*, *Nawa*, *Mauna Amawasa* and other Hindu festivals, some of which are specially the festivals of Agricultural classes, are not observed by the Khattris.

REMARKS ON THE ABOVE.

Saluno or Rakshabandhan takes place on the last day of the month of Srawan. Some National Festivals. *Saluno*. figures with the words "Ram," "Ram," painted in red, on both the sides, right and left, of all the doors in the house, are worshipped with cooked rice, *dal*, *Swaiyan*, betel leaves, &c. ; cakes with *dal*, rice, &c. are offered in the name of ancestors ; and, in the afternoon, the Brahmans, one and all, visit their *ijmans*, tie a variegated red and yellow thread (mauli, called *rakhi* for the time being) as a mark of their Raksha (protection), on their wrists, and receive a *dukshna* (present in cash) in return. Hence the name Rakshabandhan. This is a great religious day for the purification of all from past sins and prayers for protection for the future. Clarified butter, milk, curd, honey, cowdung, the urine of the cow and *kusha* are put on and rubbed against the head, midst the recitations of *mantras*, and then the people bathe in a river, if possible, or take the usual bath at their houses. The worship of the marks or writings on the walls and the Rakshabandha take place after this purification ceremony has been performed. The day following the *Saluno*, is a day for the feasting of daughters and sons-in-law.

Dasahra or Bijui Dasmī the 10th of the bright half of Kunwar, is a day of great rejoicings for the Khatris, being the anniversary of the famous victory of Rama over Ravana. Arms and military animals are worshipped ; the family

Dasahra.

priests and other Brahmans come and congratulate their Jijmans, offering green blades of barley plants, and receive their *dukshana*, in return. Merchants renew all their account books on this date and take it for their new year's day. It is supposed to be an auspicious day for undertaking a journey in any direction, as well as for the celebration of any ceremony. All prohibitions ceremonial or superstitious are totally disregarded. The sanctity of the festival is believed to counteract all ominous influences.

The *Diwali* is virtually a festival intended to celebrate the change of the season (the departure of the rains and the approach of winter), as well as the reaping of the *Kharif* harvest. It falls on the 15th of the dark half of *Kartik*. The *Mahalakshmi* or the Goddess of Riches is worshipped in every household. All houses are thoroughly cleaned and whitewashed; and there is illumination everywhere on the night of this auspicious day. Moderate gambling is also permitted and is believed by the majority of its devotees to be a religious duty; but in all probability, it is a recent introduction. The day following the *Diwali* is one of the daughters' days. They along with their husbands and children, if any, are invited, feasted and presented cash, in all families.

The *Holi*, which falls on the last day of Phagun, is, as has been already observed, virtually a day for the celebration of a public Agnihotra, on a grand scale, as a mark of rejoicings at the reaping of the new *Rabi* harvest and

the getting of new grain for consumption, as is evinced by the expression of merriments all around and the offering of new corn to the flames issuing from a burning heap of fuel in almost every street. There are feasting, dancing parties, &c., for the whole week, in some places for the whole month, preceding the festive day. During the last two or three days of the festival, a male member at least of every family appears in crimson red clothes, with a peculiarly brilliant red powder on his forehead, consisting of what is generally called *Abir-Gulal*. On the morning of the day following the Holi, they anoint one another with this crimson colour, which, in some instances, sticks like paint. A very large number of the male community indulge in "*Bhang*" and "*Majun*" and some of them take delight in obscene songs and abusive language and sometimes descend to the folly of smutting one another's face with dirt. These stupidities, which are less observable in the Khattri caste than in others, give a bad taint to this otherwise happy festival. Under the existing circumstances, it is rather an "All Fools Day for India" than a festival expressive of joy at the reaping of a good harvest. The Sudras, whose day prominently it is, appear to be specially carried away by the excitement of the moment. Indulgence in all sorts of eccentricities and slang and stupifying themselves with strong drinks, give them special delight for more than a month. The "*purwa*" following the *Holi*—which takes place on the first day of the month of Chait or Chaitra—

is, like the "*parwas*" of *Saluno* and *Diwali*, a day for the feasting of daughters and sons-in-law in every Khattri family.

Durga Ashtmi, the 8th of the bright half of the months of Chaitra and Kunwar, is a day for the worship of the Goddess

Religious Festivals.

Durga Ashtmi.

Durga. A fire is made to represent the goddess ; she is worshipped, in the usual form, with her particular food, *halua*, &c. ; and a sacrifice of cocoanut is offered. Every member of the family gets, as *prasad* (gift of the goddess) *halua*, *puris*, &c., and a bit of the kernel of the nut sacrificed. *Halua* is also distributed to friends and relatives. In many families, the flame, issuing by the burning of *ghi* called the *jot*, is worshipped.

Unmarried girls, who are looked upon as *Devis* are also worshipped and presented with clothes or cash. The nine days of the months referred to—from the first to the ninth of the bright half of them—are called *Navaratri*. They are all sacred to the goddess Durga. A few of the Khattri females keep fast on all these nine days ; and the deity is worshipped daily during the time in every family. The first day's worship is called "Durga Asthapan" and that of the last "*Jot barhane ki puja*." The worship on the *Ashtmi* is generally held to be of special importance.

Ram Naumi is the anniversary of Rama's birth.

Ram Naumi.

The image of the hero of the *Ramayana* is worshipped and a fair held at almost every important town in India up to this day.

It is celebrated with great eclat specially at Ayudhya. It takes place on the 9th day of the bright half of the month of *Chaitra*.

Narsing Chaudas, the 14th day of the bright half of Baisakh, is a day for the worship of the "Narsing Avatar" or the Incarnante God in the shape of a Lion.

Janam Ashtmi, the 8th of the dark half of Bhadon, is to the Hindus, what Xmas is to the Christians and it is celebrated by the Khattris, of the United Provinces at least, as earnestly as by the other castes. It is the anniversary of Krishna's birth and is commemorated by fasting the whole day and worshipping the image of the God, with great eclat, at mid-night, just like the picture of Christ by the Roman Catholic Christians, on the Xmas eve.

Radha Ashtmi, the 8th of the bright half of Bhadon, is sacred to the honour of Radha, the wife of Krishna. It is also a day for the "Taga Bandhan" of Maha Lakshmi.

Anant Chaudas, the 14th of the bright half of Bhadon, is, as the name implies, the day for the worship of the Eternal and Incomprehensible Supreme Being. A story, purporting to show the power of the Deity, is repeated by a priest and the so called *Anant* made of silken and gold threads with fourteen knots is put on the arm. It is also a "*paunja*" day for married women.

Sarud Purno, the last day of the month of Kunwar, is a day for the worship of the image of Krishna in moon-light and a "*paunja*" day for females.

Hoi Ashtmi, the 8th of the dark half of Kartik, is the day for the worship of a goddess, who is supposed to be the guardian of children. All male children must wear new garments, or at least a new cap, this day.

Deo-Uthan Ekadshi, the 11th of the bright half of Kartik, is the day fixed for the worship of Deva (the family-god) who is supposed to rise on this date after a long sleep of four months, during the course of which no domestic ceremony can take place in these provinces, although the god does not sleep in the Panjab and all ceremonies continue to be performed there as usual. Perhaps it was considered advisable by the Khattris of old to suspend during the rains the celebration of all rites, most of which necessitated a journey to outstations when not at their home (the Punjab); while in that part of the country no such restriction was deemed necessary; these months being the worst months in the year from sanitary and astrological points of view and evidently unsuited for long journeys. The sleeping and the rising of the Deva, in our opinion, signifies nothing more than the suspension of ceremonies and the consequent cessation of the worship of the family god.

Ganesh Chauth, the 4th of the dark half of the month of Magh, is also called Saugar Chauth or Sakat.

It is a day set apart for the worship of the god Ganesh. No image is worshipped on the occasion. The God is invoked in the usual manner and offered sweet-meat prepared with sesamum seeds. Men and women fast on the day and the latter also worship the Moon at night. The Sakat Chauth is also a "*paunja*" day for married females.

Shivarattri, the 13th of the dark half of *Phagun*, is the day specially set apart for the worship of *Shiva*. Many of the Khatris keep a fast and worship the God in a temple. Some of them also keep vigil the whole night and invoke him by singing hymns specially composed in his honour. The females, one and all observe the festival and some of them extend their fast to all the twenty-four hours of the day but do not keep the night vigil in temples. The worship of the God consists in offering *Dhatura*, *Bhang*, *Bel patra*, flowers, fruits &c., lighting an ordinary Indian earthen lamp with clarified butter, pouring water on the idol, sprinkling sandal and rice (*Akshad*) on it, singing the praises of the deity, ringing a bell, generally suspended in every shivala (Shivas temple), and exclaiming "Bam ! Bam ! Bam Bhola," in the end. On the morning following the *Shivarattri*, cooked rice, *mungh*, *dal* and cakes are offered to a *yogi*. This is called "*Khappar bharna*."

Blaspuno is the day selected for the worship of *Gurus*. It happens on the last day of the month of Asarh and is a great day in the Punjab. Everywhere in the province, the

Gurus or religious tutors are worshipped with special honor.

Chauk Chakkani, otherwise called *Ganesh Chauth*, is the fourth day of the dark-half of Bhadon. All the Khattri lads, like those of the other castes of the Hindus, go to the *Pandit* or *Pandit* at his private school, called *Chatsal*, and worship the God Ganesh there with flowers, sweetmeat, &c., and pay the Brahman something in cash by way of "*dukshna*" (present)—There is great rejoicing among the students of every "*patshala*" (school) this day. They play to music, dance and sing songs all the day long.

Basant Purnimi, the 5th day of the bright half of Magh is also a Guru's day. It is celebrated like the *Bias Purno* with much eclat in the Panjab.

Akhni Tij, the third day of the bright half of Baisakh is a festival observed in honour of the dead. Parched barley flour, called *Sattu*, fresh fruits of the season, sweets, fans, jars filled with water, and some cash, are presented to the Brahmans by all the Khattris in the name of their forefathers.

Nirjala Ekadshi, the 11th of the bright half of *Jeshta* or *Jeth*, is a day for fasting and offerings to ancestors. The fast is extended by some persons, specially females, to all the twenty-four hours of the day. The offerings to the dead do not include the *Sattu*.

Pittri Paksh, is the fort-night specially set apart for the feeding of Brahmans with delicious meals in the name of ancestors. They are sumptuously feasted and paid cash presents for the propitiation of the deceased.

Makra Sankrant, which always happens on the 11th, 12th or 13th of January each year, being the day on which the sun passes from the *Dhan* to the *Makra rashi* of Hindu astronomy, is, like the Akhai-Tij, a day for offerings to the dead, with the substitution of *Khichri* (rice and *dal*) mixed, for *Sattu*. The fair sex also makes presents of utensils, clothes, fruits, sweet-meats &c., to Brahmans, as well as to their mothers-in-law and other senior relatives of their husbands. This is also a "*paunja*" day for females.

Basira No. 1, the 8th day of the dark half of *Chait*, is a festival observed, generally by females. Sitla, the goddess, of the small-pox is worshipped and *basi* food (food cooked on the previous night) is eaten. Hence the name *Basira*.

Gunaigor is, like the *Basira*, a festival of females. All married women, young and old, offer sweet cakes, cooked in clarified butter, to their mothers-in-law, or, in their absence, to another elder relatives of their husbands—something in cash also accompanies the sweet-meat. *Bisattain* or *Barsatain*, the 7th day of the dark-half of Jeth, is also a festival for females. They worship the Banyan tree (*Bar*) on this occasion.

Bejhra, the 15th day of the dark-half of *Jeth*, is also a "*paunja*" day for females. The word "*paunja*" signifies a present offered by a married woman to her mother-in-law, or, in her absence, to another elder relative of her husband, after worshipping the goddess *Gauri* and praying for the preservation of her husband's life. The usual prayer, accompanying all "*paunja*" worships is, "*Rani puje r ij ko main pujun suhag ko.*" (The *Rani* may do worship for the protection and preservation of her kingdom; I do worship for the preservation of my dear husband's life). The "*paunja*" presents on the occasion of the *Bejhra* festival consist of various kinds of grain.

Busira No. 2, the 8th of the dark half of *Asarh*, is another day for the worship of the goddess of small-pox.

Kasar-Tij, the 3rd of the dark half of *Sawan*, is another "*paunja*" day for married women, the present consisting of what is called the *kasar* (fried wheat-flour and sugar). Hence the name *Kasar-Tij*.

Tijain or Guriya Tij, the 3rd of the bright half of *Sawan*, is a festival observed by females only. It is the most important in the year for married women. Every one of them appears in her best toilet, best clothes and best spirits from the previous day. They all take sumptuous dainties, swing on the *jhula* and sing songs at their good fortunes on this occasion. There is all delight and cheerfulness in their circle for the time. "*Paunja*" presents are sent by them all to their mothers-in-law or other elder relatives of their

husbands ; and such of them as happen to be newly married and still at their fathers' houses receive fine fancy clothes, beautiful dolls and toys of silver, brass and wood from their fathers-in-law, as contributions to the enjoyment of their happy day.

Bhai-Bhinna, the 5th of the dark-half of Bhadon, is a day for the worship of the "*Nag*" by females for the protection of their brothers. After the worship has been performed, the females make presents of sweetmeats, to their brothers and pray for their long life and prosperity. They receive cash presents in return. The word *Bhai-Bhinna* signifies a " Brother-sister " festival.

Bera-Tij, the 3rd of the bright half of Bhadon, is another "*paunja*" day for females.

Karwa Chauth, the 4th of the dark half of Kartik, is a "*paunja*" day for females. The married ones all keep a fast this day and do not take any food until they have worshipped the moon at 9 P. M. and offered water to the luminary with new earthen pots. Worship having been done, they all exchange pots with one-another.

Bhai Duj, the new moon day in Kartik, is, like the *Bhai-Bhinna*, a " Brother-sister " festival. The presents offered by sisters on this occasion are more costly.

Lohri is a festival observed by girls of tender years.

The *Mangal Chandi worship* takes place on a

Special Festivals.

Tuesday in the bright half of Jeth.

It is observed specially by Kápurs and even among them by certain families only.

Nag Panchmi, the 5th day of the dark half of Savan, is a day for the worship of the Nag. It is observed prominently by the Purbia Khattris.

Baba Jasso Rai's Mahocha is a festival, in honour of Baba Jasso Rai observed by the Khanna Khattris only, on the 10th of the dark-half of Savan. Worship is done to the Baba this day.

Hari Tal ka Brita takes place on the 3rd day of the bright-half of Bhadon, *i. e.* on the same day on which Bera-Tij is celebrated. The Mehra Khattris also observe it as a day for the Mahocha (worship) of their family goddess, *Savai-Mata*.

Pakowra garland festival, which takes place on the New Moon day in *Jeth*, is a day on which newly married girls are adorned with "*pakowra*" garlands, in many a Khattri family.

Mulmata worship takes place on the 13th of the dark half of Savan and is performed by certain families of the Kapur clan only.

Sri Sri Chandika Mahocha is a festival of the Kapur Khattris only. It takes place on the 14th of the bright-half of Savan and is a day of worship to their family goddess Chandika.

Pushya Avisheka is observed on the first day of the bright half of Magh. This ceremony was observed by Raja Ram Chandra (the hero of the Ramayan) and his descendants; and has been always observed by the Maharajas of Bardwan.

VI.—SUPERSTITIONS.

Superstitions as such no doubt exist in the caste but they are gradually losing ground. The tendency to believe in them is growing less and less every day, partly in consequence of the spread of English Education and partly under the growing influence of the Modern Reformers. But it must be observed that all of them are not mere superstitions after all. Some of them when searched to the bottom are found to rest on a scientific basis. To give the details and to attempt at tracing every one of them to its source would require a separate volume and an amount of labour and time, which we are not in a position to bestow. We shall only notice the most important ones here without entering into a discussion.

(1) SUPERSTITIONS RELATING TO DAYS.

The Bhadra days are supposed to be unlucky for the celebration of a festive ceremony and so are the *panchaks* which are believed to exercise an evil influence in other respects too. One dying during the *panchaks* is supposed to entail a misfortune on his kindred; going to the house of a person then for purposes of condolence is tantamount to wishing evil to his relatives; and to make the commencement of any useful undertaking during their course is to voluntarily frustrate the hope of success. The birth of a child during the *Muls* is supposed to have an astrological defect and is expiated by the father through a particular ceremony after 27 days; the month

of *Sanvān*, *Bhādon* and *Kunwar* and the greater part of *Katik* (the so called sleeping days of the family god*) the *Adhikmas* (leap month) when it occurs, the *Pust* and the days on which the Venus is not visible are unfavorable to the celebration of a marriage or any other *Sanskarya* ; and the *Phagun* or *Phalgun* is an inauspicious month for the *Kakkars*. No journey should be undertaken on Sunday, Tuesday and Friday to the west ; on Saturday and Monday to the east ; on Tuesday to the north ; on Thursday to the south, and on Wednesday, Choudas,† *Amavasa* and *Parewa* in any direction. Similarly Sunday is inauspicious for the departure of a female from her father's house to that of her father-in law or for the giving of loan, &c., and Tuesday, Thursday are unlucky for wearing new clothes or the shaving of the head.

(2) NUMBERS.

The No. 3 is an unlucky one and 5, 7, 11, 21, 51 and 101 the reverse of it, for all purposes ; 9 is an inauspicious number for females going in a company and 2 for maternal

N. B.—* The family god does not sleep in the Panjab, where all the ceremonies are freely performed during the days referred to. Hence it is clear that the prohibition was intended only for those who lived at a distance from their home and would have found it inconvenient to undertake long journeys in the rainy season. Several other castes blindly follow the example of the *Saraswats* and the *Khattrees*, without knowing the object in view.

† The *Pus* is the coldest month in the year and hence inconvenient for such purposes.

‡ The last three days were observed as Sabbath days by the Hindus ; hence all business was suspended.

uncle and nephew sitting or walking in the open air under a thundering cloud sending forth flashes of lightning.

(3) ANIMALS.

The falling of a lizard on one's body*, the uttering of the word monkey at the dawn of day, the meeting of a cat or

Animals.

a deer in the way, if it crosses the road from the right to the left or of a jackal if it takes the opposite direction, the sitting of a crow on one's head, the wailing of a dog at the door of a house, the cawing of crows at night and the howling of jackals (†) in the day, are all looked upon as unlucky occurrences ; and the sight of one crow over another is regarded a very unfortunate incident, especially in the case of a woman. On the other hand, the sight of a monkey, a baboon or a cow early in the morning, the braying of an ass when one is going away from home on business, the meeting of a cat or a deer if it crosses the road from the left to the right and the seeing of a Nil-Kanth on the Dasehra day are all taken for fortunate circumstances. The rolling of the common house sparrows in the dust foretells rain.‡ The incidents detailed in the follow-

N. B.—* The falling of a lizard on one's body is considered inauspicious because of its poisonous bite (should it ever chance to have recourse to it.)

† These animals always howl at night and at a fixed hour every night. Hence they are supposed to be expert in knowing the symptoms of the times, and their deviation from their ordinary practice is taken for an indication of some confusion in the order of nature. What applies to jackals applies to crows also.

‡ It is in the nature of house sparrows, who recognise the seasons very well, to roll on the dust, when the air is hot enough to bring rain.

ing verses from the Ramayana of Tulsi Das are held to be auspicious, because, according to the poet, they proved so in the case of Rama.

चारा चाखु बाम दिशि लेई । मनहुं सकल मंगल कहि देई ॥
 दाहिन काग सुखेत सुहावा । नकुल दरश सब काहुन पावा ॥
 सानुकूल वह त्रिविध वयारी । सघट सबाल पाव वर नारी ॥
 लोवा फिर फिर दरश दिखावा । सुरभी सन्मुख शिशुहि पियावा ॥
 नृग माला दाहिन दिशि पाई । मंगल मन जनु दीन दिखाई ॥
 चेम करी कहं चेम विशेषी । श्यामा बाम सुतर पर देखी ।
 सन्मुख पाये उदधि भर मीना । कर पुस्तक दुइ विप्र प्रवीना ॥

(TRANSLATION.)

"Every omen that occurred was fair and auspicious. On the left a Nil Kanth (a blue-necked jay) was picking up food as if to announce the very highest good fortune; on the right there were a crow and a weasel seen by all; a woman was seen with a pitcher full of water on her head and a child in her lap; a fox came in sight again and again; a cow was suckling a calf; a herd of deer came out on the right, an indication of every good thing; a Brahmani kite pronounced all success; a Shyama bird was perched on a tree to the left; a man was met bearing curd and fish; and two learned Brahmans with books in their hands came in sight."

(4) NATURAL EVENTS.

The occurrence of an eclipse is supposed to be an unlucky event for the public at large and the looking of a man at it is supposed to have an evil influence on him; the ap-

Natural Events.

pearance of a comet or redness in the sky portend bloodshed ;* the falling of a meteor proclaims the death of some great man ;† the blowing of the wind in particular directions on Biaspuno, the last day of the month of Asarh has particular effects on the coming harvest ; At the approach of an eclipse all business is suspended and the taking of meals given up some hours beforehand. The perfectly orthodox portion of the caste proceed to a river, if there is one in the city they live in, as soon as the obscuration of the sun or moon begins, plunge themselves in the stream, take a bath and keep standing in water until the luminary is cleared of its temporary obscurity, lifting their eyes and hands towards it and praying with devotion all the while. Alms consisting of grains and old garments are given to the Bhadres and the sweepers (not to the Brahmans as usual).

By the bye, we may mention here that the superstition regarding the ominous character of an eclipse is not confined to the Khattrees or even to the

N. B.—* The occurrence of an eclipse and the appearance of redness or a comet in the sky are to the best of our belief looked upon as ominous because they are extraordinary phenomena.

One of our friends says, that, being deviations from the daily course of nature, they produce an unwholesome effect on the atmosphere (an eclipse tending to weaken the power of indigestion, &c.) and are therefore not unjustly held to be injurious to man.

He further affirms that should a woman have sexual intercourse with a man and become pregnant during an eclipse, the child that is born of her will have one or another of his organs defective.

† The fall of a meteor may have some physical ominous effect ; but we cannot reconcile it with the death of a great man, as believed.

natives of India as a nation only. Speaking of a solar eclipse at Paris, a European gentleman tells a tale that may not generally be believed—He observes :—The sight of the eclipse was impressed upon my mind by the childish credulity of the French people, and by their groundless and unreasonable alarm ; an alarm so excessive that some brought drugs as charms to defend themselves against the eclipse, some kept themselves closely shut up, and excluded all light either in carefully shut up, and barred apartments or in cellars ; while thousands flocked to their respective churches ; some apprehending or dreading a malign and dangerous influence, others believing that the *last day* was at hand and that the eclipse was about to shake the foundations of the world." (*Vide* Constable's Miscellany, Vol I., published in 1891, pp. 300 and 301):

(5) POSITION AND DIRECTION, &c.

A house having its main door facing the south or
 Position & Direction &c. in which no lamp has been lighted for
 40 days continuously* and the place
 where two roads cross each other are supposed to carry
 an evil influence with them ; similarly sleeping with one's
 feet stretched towards the south is held to be injurious

* The belief in the ominous character of a house in which no lamp has been lighted and which consequently has remained locked up for 40 days, is evidently based on sanitary principles.

to the health of the slumberer ;* performing religious worship in connection with a festive ceremony with the face turned to the south is unfavorable to the devotee † and sneezing is an ill-omen under all circumstances.

(6) THE GIVING OF NAMES.

There are superstitions as to the naming of children ; two names are generally given, one remaining a sealed letter in the horoscope and the other passing current for every day purposes ; ‡ sometimes a child is given an opprobrious name when his or her elder brother or sister has died.

Names.

* Some are of opinion that sleeping with one's feet to the south is looked upon as ominous, because it places the head of the sleeper in a position pointing to the north ; in the north there is magnetic attraction, (the very same attraction which attracts the needle of the mariner's compass.) This attraction draws the vapours continually rising in the body to the brain ; and this concentration of the vapours in the brain injures the health of the sleeper, though the injury may not be perceptible before a considerable length of time. This opinion is confirmed by the following Sloka from the Vishnu Puran.

प्राप्यां दिशि शिरश्चक्षुः । दक्षिणस्या मयापिवा ॥ सदैवस्वपनः
पुंसो विपरिन्तुरोगदम् ॥

TRANSLATION :—

To sleep with one's head to the east or to the south is always healthy, the reverse of it is productive of illness.

† When saying his prayers or performing a worship one must sit or stand with his face towards the east.

‡ This custom does not apply to girls and the name intended for the horoscope is called Janam ka Nam or Gupt Nam.

(7) BELIEF IN ASTROLOGY, &c.

For every thing to the contrary, the belief in Astrology* still survives. Horoscopes are kept and the professors of the science are believed to be in a position to foretell all future events therefrom. Besides the foretellers by horoscopes, there are some who make use of Ramal or Palmistry, others who profess to foretell by means of their calendars others who claim the power of instantaneously answering any question that is put to them, and others still who have the sagacity enough to read the thoughts of the intending enquirer and make out his question by themselves and give an answer. We twice had the occasion to see one Pandit Kasi Nath and were surprised at his extraordinary power of reading the thoughts of his visitors by simply gazing at them. The past history of a man he could make out with remarkable ease and accuracy ; but his foretellings were not always correct. Moreover " the Pioneer " published an account of another similar individual, named Govinda Chetty, of the Southern Presidency. A Judge, it is said, not knowing the extent of his powers of divination once imprisoned him for giving the correct clue to some stolen property, which impressed the officer with the belief that Mr. Chetty was an associate of the thieves, but it was subsequently discovered, that it was not his connection with the offenders but his powers of divination

* Some of the professors of astrology urge that the science has for its basis
 " The Uniformity of Nature."

and prognostication that had enabled him to find out the clue to the theft in question. The discussion about the power of divining has been long going on, and will probably go on for ever, without a final decision. In spite of all science, the Hindus, the Christians, the Mohammedans, the Jews and the Chinese, all alike implicitly believe, that their prophets had the power of foretelling. Even the ancient Greeks, Egyptians and Romans entertained similar views.

(8) THE EVIL EYE.*

Among the superstitions current among the Khat-tries must be included the belief in
 Evil Eye. the effect of the " Evil eye ". Animals and things are as much liable to be the victims of an evil eye as men and women. There are several ways in which it is supposed its evil influence may be removed.

(a) By the burning of chillies and mustard seed in the hearth.

(b) By dipping a munj string in oil, lighting it up like a wick and holding it out before the victim for a few minutes.

(c) By making the victim drink some water sanctified by certain mantras.

(d) By placing Chirmiti, buffalo dung, husk and fire in a Kansa plate, covering these articles with a cup of the same metal, turning the cup round and

* The belief in the effect of the Evil eye generally prevails among the females only.

over the plate until it can be moved no longer and then allowing it to remain in that position for four or five days.

(e) By giving alms.

(9) DREAMS.

Whether dreams give any information regarding the past and prognosticate future events is a disputed question in the caste, as it has been in every age, every nation and every country. Some persons look upon them in the same light as the Christians do upon the dreams interpreted by Joseph, on the authority of the Bible, while others take them to be nothing more than the reproductions of what is called the imagination in philosophy. No person is called in to interpret them ; but some objects are regarded lucky and others unlucky.

(a) The lucky objects are :—

1. A heap of night-soil.
2. The death of a living person.
3. The procession of a dead person.
4. A cow.
5. A dead man making an offer &c. &c.

(b) The unlucky objects are :—

1. An elephant.
2. A black person.
3. A marriage procession.
4. A river overflowing its banks.
5. Heaps of gold, silver or copper.
6. A feasting with the dead.

7. The birth of a child.
8. A child playing.
9. All black animals and things.
10. A royal procession.

Dreams are not unfrequently, ascribed to visits or communications from spirits, especially when a person recently deceased in the family of the person who has the dream makes his or her appearance and prefers a request. The mode of propitiation adopted in this case is to give to a Brahman the article or articles applied for.

10. SPIRITS.

The belief in the influence of evil spirits, which seems to be one of a very ancient date in the world and pervades the sacred books of Modern Hinduism, Muhammedanism and Christianity, all alike, continues its hold on the Khattri caste, as well as on the other tribes of India ; only some of the English-educated and the Arya Samajists of the community do not believe in it. Women suffering from what are now called hysterical fits are regarded as possessed by evil spirits. This infirmity shows itself in a very awkward manner. The victim herself believes that she is under the malign influence of the spirit of a deceased relative or neighbour, whose name she assumes and raves, weeps, cries, laughs and threatens destruction by turns. Such possession lasts for about half an hour at a time, but is, in some instances repeated daily or at intervals. The remedies resorted to are : (1) recourse to a sorcerer ;

(2) beating the person possessed ; (3) burning chillies or dirty things producing a strong and offensive smell and applying the cup or other utensil in which they are burnt, while smoking, to the nose of the victim ; (4) calling in the aid of the family god. Sometimes, a disease, which defies medical skill is also attributed to the influence of an evil spirit. In this case, the only remedy resorted to is the agency of witchcraft and distribution of alms in various forms.

In some instances, in recognition of a meritorious deed or a virtuous course of life, a deceased person is supposed to have become a god, in the spiritual world ; and he selects some grown up men and women through whom he gives oracles or discloses secrets.* One such instance is afforded by the *Devta* worshipped in the Deota Bag at Agra. He is propitiated by offering rice-floor mixed with sugar, clarified butter, raisin, &c., worshipping him in the usual manner and chanting his praises in some specific songs. On the occasion of every ceremony in almost every house in this neighbourhood something in cash and clothes are offered to a Brahman (generally the family priest) in the name of the *Devata* ; and among the Kapurs the tonsure ceremony must take place in his garden.

* (1) The *Kali laton wali* of Nagar Kot is also supposed to pay similar visits to her devotees.

(2) Such possession is regarded with favour (not so the possession by a demoniacal spirit.)

(3) The belief in the reality of such possession is every day growing less and less and has already lost much of its force, the females only stick to it.

VII.—RELIGIOUS TEACHERS IN THE CASTE.

(1) *The Sikh Gurus.*

There have been several great religious teachers in the caste. The most prominent of all stands Guru Nanak Shah, the founder of the Sikh religion. He was the son of the village accountant of the place now called *Nankana* and a Khattri of the Védi clan. He was born at *Tilwandi* in the year 1469. A. D. In his very early life, he was attracted by and sought the society of *Faqirs*. He began to serve them zealously and presented them eatables and cash as far as he could. His parents did their best to dissuade him from his religious tendencies but all to no purpose. The more he advanced in years, the stronger grew his attachment to the saintly sect and the stronger was his zeal after religious truths. In the end, he felt a sort of Divine inspiration, arrived at a high conception of the Supreme Being and launched upon a reform that was to result in mighty religious and political changes in the Panjab. He sojourned in the various parts of India and even paid a visit to Mecca in Arabia, preaching his doctrines with great force and remarkable success. The number of his disciples increased with surprising rapidity day by day until the greater part of the Panjab was converted to his faith; and he became the founder and was recognised the *Guru* of a sect that played and has been playing an important part in the history of the country. He died in August 1539, aged 70 years. *The principal tenets of his religion are:—*

(1) That devotion is due to God and God alone
 Nanak's religious Principles and forms are immaterial.

(2) That this world is a world of misery and those alone are happy in it who devote themselves to the Deity.

(3) That to serve the *Guru* is the only means of attaining to salvation.

In the *Ad Granth* we find:—

"In all (is) light: He is light: from His light there is light in all."

"There death enters not; light is absorbed in the Luminous One."

"If thou call thyself the servant of the Beloved do not speak despitefully of Him. Love to the Beloved naturally puts joy into the heart. I long to meet the Prabhu (The Almighty One); therefore, why should I be slothful?"

"In my soul and body are successive pangs of separation; how shall the Beloved come and meet (with me)?"

"There is only one Sahib" (Lord).

"The Cause of causes is the Creator. In His hand are order and reflection. As He looks upon, so it becomes. He Himself, Himself, is the Lord. Whatever is made (is) according to His own pleasure. He is far from all and with all. He comprehends, sees and makes discrimination. He Himself is one and He Himself is many. He does not die nor perish. He neither comes nor goes. Nanak says:—

'He is always contained in all.'"

"The *Guru* is *Iṣar* (Siva), the *Guru* is *Gorakh* (*Vishnu*), Brahma, the *Guru* is the mother *Parbati*."

"The *Joti Sarup* is the only real essence in all," &c, &c.

Baba Nanak is an object of great veneration among the Sikhs of all denominations. His picture with his long silvered beard and a noble but commanding appearance, is constantly to be met with in all the sacred places of the Panjab. Fairs are held at Nanakana, in the Sharakpur Tahsil; Dera Nanak in the Gurdaspur district; Bir Baba Nanak, close to Sialkot and several other places connected with the events of his life. Nanak had two sons, Lakshmi Das and Sri Chand. The former married and had children, while the latter founded the ascetic order of Udasies.

The successors of Guru Nanak were:—

1. Guru Angad—died 1552.
2. „ Amar Das—died 1574.
3. „ Ram Das—died 1581.
4. „ Arjun—put to death 1606.
5. „ Har Govind—died 1638.
6. „ Har Rai—died 1660.
7. „ Sri Hari Krishna—died 1664.
8. „ Teg Bahadur—assassinated 1675.
9. „ Govind Singh—died 1708.
10. „ Banda* assassinated 1715.

Guru Govind Singh, the tenth and the last of the recognised *Gurus* of the Sikhs, was the son of Guru Teg Bahadur.

* Not a recognised successor to the Gaddi of Nanak Shah.

and a Khattri of the Sodhi clan. He was born at Anandpur on the 7th of the bright half of Pus in Sambat 1723 (1666 A. D). He was only fifteen years of age when he succeeded his father. He had been brought up under Hindu guidance and, being therefore a staunch devotee of the goddess *Durga*, had decided preference for Hinduism. He introduced several important changes in the constitution of the Sikh society, the chief of which was the establishment of the Khalsa, by which he organised his disciples into an army and changed the Sikhs into a militant clan. This separated the special followers of Guru Nanak Shah from him, who formed themselves into a separate community.

Guru Govind Singh to avenge the death of his father, who had been assassinated by Aurangzeb, proclaimed a crusade against the Musalmans and fought with determination against them. He was so much enraged at the conduct of the emperor that he instituted a fine of Rs 25, subsequently raised to Rs 125, for paying homage to the tombs of Muhammadan saints, which had grown into a custom under the government of the "*Believers*." The spirit of Guru Nanak's teachings, of which universal toleration was a marked feature, was lost sight of; and, in place of the fraternity that existed between the followers of the Islam and those of the *Guru*, there sprang up a bitter animosity between the two. Guru Govind Singh fought bravely against the Imperial forces and prepared the way for the downfall of the Mugal Empire.

He died in consequence of the bursting open of a wound treacherously inflicted upon him by a Pathan. At his death-bed, the Guru refused to name a successor and told the Sikhs that Granth Sahib was to be their sole guide, in every respect, after him. He had four sons, two of whom were slain in battle and the other two taken prisoners and buried alive.

The above is, we think, quite sufficient to give a general notion of the teachings of the first and the last of the Sikh Gurus and the effects they produced on the people of the Punjab, as well as on the history of India in general. The teachings of the other eight have nothing very remarkable in them to justify the drawing of a line of distinction from the doctrines of Nanak Shah. Their followers themselves call themselves Nanakpanthis equally with the followers of Nanak himself. It will not be out of place, however, to give brief notes regarding every one of them and to notice a few of the sects that owe their origin to one or the other of them.

Guru Angad, whose original name was Lahna, was a Tihun Khattri by caste and a disciple of Nanak Shah. He served his Guru so well and evinced such sincere devotion to the cause of the truths preached by his master, that the great ascetic named him as his successor at the time of his death, in preference to his own sons. He settled at the village of Khadur in the Taran Taran Tahsil in the district of Amritsar. Here there is a

Guru Angad.

temple in his honour and his family enjoys some respect among the people.

Guru Amar Das was a Bhalla Khattri by caste and a resident of Gobindwal in the district of Amritsar. Here he built a *baoli* or well with eighty-four steps leading down to it. This is one of the sacred places of the Sikhs now-a-days. He, who sits on these steps, one by one, makes ablution in the well and repeats the Japji there, is believed to attain to salvation. Baba Handal, one of the disciples of Amar Das, worshipped God under the name of "*Niranjan*," "The Bright"; and his followers are now called "*Niranjanis*." *Gangu* or *Ganga Das*, another disciple of Guru Amar Das, was a Basi Khattri by caste. His followers are now styled *Gangashahis*. His great-grand-son Jawahir Singh was also a saint of some fame and built a shrine at Khatkar Kalan, in the district of Jalandhar.

Guru Ram Das, with whom begins the series of Gurus of the Sodhi clan of Khattris, was the founder of the "Golden Temple" of Amritsar. His followers are called *Ram Dasis*.

Guru Arjun, the fifth Guru of the Sikhs, was the compiler of the *Adi-granth*. With him, in some ways, commences a new era in the history of the Sikhs, for he was the first of the Gurus to get into trouble with the Government. Pursued bitterly by the followers of the Islam, he is said to have vanished while bathing in the Ravi. A shrine outside the fort at

Lahore, on the bank of the old river bed, commemorates his name. One of his disciples was the founder of the "Sat Kartari" sect of the Sikhs.

Guru Hargobind, was the sixth of the Sikh Gurus.

Guru Hargovind.

With him commenced the long struggle between the Sikhs and the Mussalmans, which gave the former a martial character. His family is still held sacred and includes the Bhais of Bagrian, in the district of Ludhiana. Baba Atal was the most noted of the sons of Guru Hargobind. To his memory was erected the wonderful tower near the Golden Temple of Amritsar.

Guru Har Rai, the seventh Guru of the Sikhs

Guru Har Rai.

was implicated in the troubles that followed the death of the Emperor Shahjahan but the greater part of his life was spent in peace at Kiratpur. One Bhai Pheru, a Tihun Khattri, was the most famous of his disciples. He is said to have founded the sect which bears the names of "*Dewáná Sadhs*."

Guru Harkishan was the 8th of the Sikh Gurus.

Guru Harkishan.

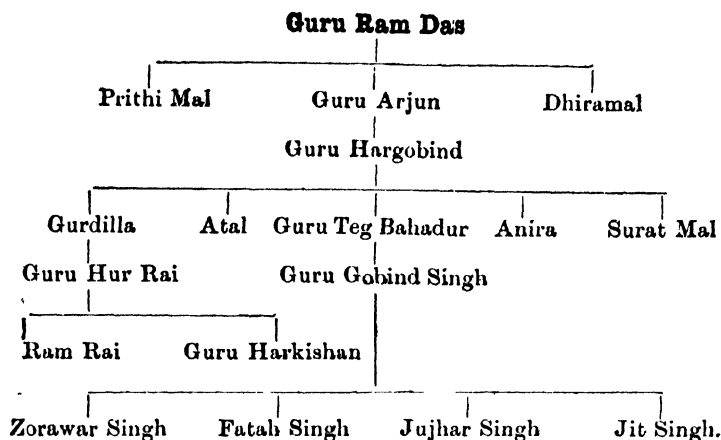
He was once summoned to the court at Delhi. Here he had an attack of small-pox, and one, Bhai Jodha, an Arora by caste, having paid much attention to him in this condition, the Guru was pleased to show special favour to him and sent him to preach the Sikh faith in the south. A fair is held in his honour at Jodhpur, in the district of Multan, every spring by his followers. The

elder brother of Guru Harkishan, whose name was Ram Rai and whose claim to the *gaddi* had been overruled by Guru Har Rai, on account of his tendency to support the Mughal Government and to keep on good terms with it was the founder of the sect now called "Ram Rais." There grew up mutual hatred between them and the other Sikhs. Up to this day, the Ramrais, though acknowledging the other Gurus, refuse to recognise Gurus Hargobind and Gobind Singh; they do not preserve the *Kes* or long-hair and are not recognised as Sikhs by the Khalsa party of Guru Gobind Singh. While the Khalsa Sikhs salute their fellows with "*Bal Sriwah Gruji da Khalsa: Sirwah Guruji di Fatah*," the Ramrais say "*Akho wah Guruji di Fatah*."

Guru Teg Bahadur, the ninth Guru of the Sikhs, was seized by the Mughal officials, kept a prisoner at Dehli and finally cruelly beheaded, under the orders of Aurangzeb, for refusing to become a Musalman. The followers of one of his disciples are called Sewapanthis. They are remarkable for their tendency to serve humanity. They always show a kindly treatment towards travellers and persons in distress, and abstain from meat, wine, bhang, charas and tobacco, all alike.

The following table shows the mutual relationship of all the Gurus from Ram Das onwards, who all belonged to the Sodhi clan of Khattris:—

Sodhi Gurus.



2. OTHERS.

Shamji or Sham Das was a Khattri of Dipalpur in the district of Montgomery, in the Punjab. He proceeded to Brindaban, when he was twelve years old and became a disciple of the head-priest of the temple of *Sri* Mahaprabhu there. The Gauswami blessed him and he, it is said, became endowed with miraculous powers. Then he returned to the Punjab and, on reaching the Indus commenced his mission of converting the Punjab to the religion of Krishna and built a temple in Dera-Ghazi Khan in honour of the god. There are other shrines erected by or in honour of Shamji at Dera Ismail Khan, Kot Sultan, Kot Addu and Multan.

Lala Jas Rai was a Khattri whose shrine is at Dipalpur. A large number of Khattris have their faith in him and take their children to this shrine for the performance of

their tonsure ceremony, &c., from all parts of northern India.

Baba Shahana, a Gauri Khattri of Satghari, in the Montgomery district. His followers who are styled Shahanas, do not respect the Shastras but use the words "Sat Shah" in their prayers.

Suthra Shah, a Budhwal Khattri of Bahrampur, in the district of Gurdaspur, was a disciple of Guru Arjun and was called Suthra (pure) by the Guru in recognition of his truthfulness. His disciples, who are recruited from all classes, are called Suthre Shains and earn their livelihood by begging, singing mystic songs indifferently in honour of Guru Nanak Shah and the goddess Devi. They perform all their funeral ceremonies, burn their dead and throw their bones into the Ganges, according to the custom of the Hindus ; but the wearing of the sacred Brahmanical cord and the keeping of the scalp-lock are not allowed among them.

Baba Mula or Mul Chand, the patron of the Phulkian house, was a Khattri of Sunam in the Patiala State, where a shrine still commemorates his name. His watchword was :—" *Marna sach ; Jina jhut* " (Death is certain ; Life uncertain).

7. Bhai Dial Das, the founder of the Nirankari sect, was a Dhaighar Khattri of Peshawar, who settled, as a shop-keeper, at Rawalpindi some sixty

years ago, and established there some five years later. He died in about 1870 and was succeeded by his son, Bhai Bhara Singh. The Nirankaries worship God as a spirit and have no respect for idols and make no offerings to the Brahmans. They do not perform the Shradh and are perfect abstainers from meat and wine. Their strict adherence to truth is remarkable. The Adigranth of Nanak Shah is their sacred scripture. Their marriages are not performed in the Hindu form. The Bridegroom and the Bride, among them, do not go round the sacred fire but circumambulate round the Adigranth in its place. The bride sits in the public, with her face uncovered; and the worship attending the ceremony is performed by a "*granthe*" and not by a Brahman. At the funerals also they dispense with the Brahmans and the Hindu ceremonial generally; instead of weeping and mourning they sing hymns and look on the event rather as an occasion for rejoicing.

Maluk Das, otherwise called Maluka Baba, the famous Khattri of Kara, in the district of Allahabad, was a perfectly pious man of ascetic habits and a follower of the common form of modern Hinduism. His religious tenets, as they appear from some of the beautiful hymns composed by him in Hindi, are :—

1. God in one form or another, Incarnate or Invisible, always helps them who lead a virtuous life and call upon His name in distress.
2. Caste is immaterial in the matter of attaining salvation.

Swami Shivadaya Singh, the founder of the Radha Swami sect, was a Khattri of the Seth clan of the Dilwali group and a resident of Agra. His Samad (or the tomb in which his ashes were deposited) stands in a nice garden, close to the Civil Courts there. He lays claim to the discovery of a new and easier mode of attaining to salvation. His principal religious tenets are:—

1. A "*Sant*" (a pious religious teacher, having a true conception of the *Mokshpad* or salvation stage) is the holiest and the noblest creature in the universe; even the *Vedas* do not know the depth of his sacred knowledge.

2. Redress from the "*Lakhchaurasi*"—the transmigration of souls—and final deliverance can only be attained by practising the concentration of the *surat* (the internal self) in the vital organ of human frame (a modified form of the "*Abbhias*," as it is called in *Bhagwat Gita*); by deep meditation and contemplation and listening to that sweetest of music which is unintermittingly being played within one's self.

3. One's life (stage!) should be devoted to the service of the *Guru*; the next to the invocation of the name (of the Supreme Being); in the third a man attains to salvation, even when he continues to have a body of flesh; in the fourth he rises to his destination (the happiest state possible, by continually living in perpetual bliss in presence of in the Universal Soul.)

His mode of meditation and his theory of serving the *Guru*, with a high sense of service and honour

due to him, are not new things for the Hindus. The former is only a modified form of the Vedic *Pranayam* and the latter a repetition of the chief doctrines of Guru Nanak. It is only a presumption on the part of his followers, if they ascribe their originality to him. In Sanskrit we have :—

“ गुरुर्ब्रह्मा गुरुविष्णुर्गुरुर्देवो महेश्वरः ”

“ गुरुः साक्षात्परं ब्रह्म तस्मै श्री गुरुवे नमः ” ॥१॥

“ ध्यान मूलं गुरोर्मूर्तिं पूजा मूलं गुरोः पदम् ”

“ मंत्र मूलं गुरोर्वाक्यं मोक्ष मूलं गुरोः कृपा ” ॥२॥

TRANSLATION.

I

“ The Guru is Brahma ; the Guru is Vishnu ; the Guru is Mahesh ; the Guru is the Supreme Being Himself. I worship the holy Guru.”

2

“The Guru’s image is the essential object for meditation ; the Guru’s foot is the essential object for worship ; the Guru’s word is the substantial *mantra* ; and the Guru’s favour is the means of attaining to salvation.”

At the same time it may be observed that neither Guru Nanak Shah nor the Sanskrit sages meant to teach that the *Guru* was in reality superior in attributes to the Deity. So far as we think, their object was to teach that a Guru being the source of all true knowledge to his pupil, it was the latter’s duty to serve him with all heart and soul and to look at him

with the highest regard possible. The followers of the Radhaswami creed, on the other hand, mean to take the words in their literal sense and ignore the Divine Power altogether in their prayers.

Looking at the practice of the Radhaswamists, we find, that they pay more than Divine homage to their Guru. They would make every sacrifice for his comfort and convenience. They believe that every thing that comes into contact with the Guru becomes holy, and under this belief they regard it as one of their sacred duties to take as *prasadi*, the leavings in his dining plate and the food that has been once chewed by him. The water in which his *Dhoti* has been washed, or which has had the honour of purifying his face and mouth, is also held sacred and gladly tasted by them all. The Khattris, as a body, are bitterly against this practice.

The Radha Swami creed is not confined to some of the Khattris alone. It numbers its followers from different castes. The adoption of the principles of this sect by some English educated men has given a sort of impetus to the creed and it has penetrated as far as Bengal and Sindh. Like Christians of old, men and women assemble together and hold their devotional meetings.

Rai Brindaban Das, a brother of Swami Shivadaya-
 Rai Brindaban. yal Singh, who served for a long time
 as Superintendent of Post Offices and
 Postmaster, in the North-Western Provinces and Oudh;
 was also a religious teacher. He was a follower of

Kabir and Guru Nanak Shah and held them in very high esteem. The principal tenets of his religion are:—

(1) God is all and in all ; never was He born nor ever will die. He is All-joy ; there is not a trace of distress in Him. He is One and Unlimited. He is the Creator of the whole universe. He has no beginning ; He has no end. He Himself is one and He Himself is many ; He Himself is every thing."

(2) *Nirguna* and *Sarguna* are both essential to a right conception of the Deity. *Sargun* is a step to *Nirguna* and *Nirguna* to salvation.

(3) When a man rises to a right conception of the Deity, forgets himself and absorbs himself in him, he is said to attain to salvation.

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