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## THE CASTE SYSTEM OF THE HINDUS.

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IN his Institutes, Manu says—The *Brahmana* primarily sprang from the mouth of *Brahma*. This original *Brahmana* according to the ordinance married a woman of the same caste, and the offspring of this connection go by the name of *Brahmanas*. The duties of a *Brahmana* are celebrating sacrifice, officiating at other's sacrifices, study, teaching, making gifts, and, finally, receiving such. Of these, officiating as priests, teaching and receiving clean gifts are the means of a *Brahmana's* sustenance; while celebrating sacrifices, study and making gifts are the means of his attaining purity and religious merit. Should a *Brahmana* fail in maintaining himself and family by the three callings mentioned above, he should then follow such professions proper to *Kshatriyas* as guarding towns and villages. Should he fail even by such means, he may resort to such professions reserved for the *Vaishya* caste as cultivating the soil, tending cattle and trading in clean goods. But let him by no means betake himself to callings followed by the *Shudras*.

The *Kshatriya* first sprang from the arms of *Brahma*. The original *Kshatriya* in accordance with the ordinance married a girl of the same caste, and the offspring of this union are called *Kshatriyas*. Celebration of sacrifices, study and making gifts are the three duties of a *Kshatriya*; and carrying arms and

defending the subject are his vocation. If a *Kshatriya* fails in maintaining his family by following the professions mentioned above, he may adopt callings appropriated to the *Vaisyas*.

The ancestral *Vaisya* rose from the thighs of *Brahma*. He married agreeably to the ordinance a woman of the same caste, and the issue of this union are properly entitled *Vaisyas*. The duties of a *Vaisya* are celebration of sacrifices, study and making gifts. Keeping cattle, agriculture, trade and lending money at interest are the means of his livelihood.

The *Brahmana*, the *Kshatriya* and the *Vaisya* are called twice-born, by virtue of their going through the regenerating rite, on the occasion of their being invested with the sacred thread.

The *Sudra* was born from the feet of *Brahma*. The first *Sudra* wedded a maid of his own caste, and his offspring are properly the *Sudras*. Serving the twice born is their living. If a *Sudra* cannot support his family by this means, he may betake himself to any art.

The significance of the allegory that the *Brahmana* rose from the mouth of *Brahma* is that the *Brahmanas* are the teachers of the people, the mouth being the vehicle of thought. That the *Kshatriya* sprang from the arms of *Brahma* means that the *Kshatriyas* are the rulers, inasmuch as the arms are required in wielding weapons for purposes of offence and defence. The thighs carry men from one place to another. Accordingly, the *Vaisya* rising from the thighs of *Brahma* implies that the *Vaisyas* are the trading caste,

trade requiring men to go from place to place. The feet are the least dignified members of the whole body, and as the *Sudra* is represented as emanating from the feet of *Brahma*, the *Sudras* are destined to serve the three other classes.

According to the *Padma Purana*, when the Deity became inspired with the desire of creation, He first created a wonderfully brilliant lotus. From this lotus, rose *Brahma* versed in all the *Vedas*, and became intent upon creation. From his own energy, he brought into being *Brahmanas* of consummate purity, effulgent as the sun, following the true religion, practising penances, of immaculate morals and engaged in meditating *Brahma*. It is these *Brahmanas* who, in consequence of the variety of the professions they severally followed, became finally divided into *Brahmanas*, *Kshatriyas*, *Vaisyas* and *Sudras*. Those *Brahmanas* who observed the rules prescribed for them and celebrated sacrifices, officiated as priests, studied, taught, and made gifts and received them retained their distinction as *Brahmanas*. Those ardent, high spirited and brave *Brahmanas* who, instead of following the line of action prescribed for them, and actuated by the love of creature comforts, made war and ruled the people, became *Kshatriyas*. Those who departed widely from the ordained path and kept kine and tended cattle, tilled the soil and carried on trade, came to be known as *Vaisyas*. Finally, those who totally forsaking their duties and disregarding the highest morality, which is sparing life, came to love falsehood rather than truth, whose rule of action was 'Pleasure is pleasant,' who

became engaged in all kinds of occupations, and who committed irreligious acts, were branded with the appellation of *Sudras*. Ultimately, the intermarriage of these four orders produced various mixed castes.

According to the *Brahma Vaivartta Purana*, the *Gopa* (Cow-keeper), the *Napita* (Barber), the *Nila* or *Bhala*, the *Moolaka* (Sweetmeat-vendor), the *Mulava* or *Kuvava*, the *Tambuli* (Seller of betel), the *Purna-kara* (Rearer of betel), and the *Vanila* (Trader), are classed as pure *Sudras*. Once an individual of the trading caste being convicted of stealing the gold of a *Brahmana*, incurred the curse of the latter, and came to be stigmatised as *Suvarna Vanika* or the trader in gold. From the connection of *Visvakarma* (Celestial artificer) with a *Sudra* woman sprang the following nine castes:—the *Malakara* (Gardner), the *Karmakar* (Blacksmith), the *Sankhakar* (Conch shell-cutter), the *Kuvinda*, the *Kumbhakara* (Potter), the *Kansakara* (Brazier), the *Sutradhara* (Carpenter), the *Chitrakar* (Painter), and the *Svarnakara* (Goldsmith). Of these, the three latter have incurred the curse of a *Brahmana*, while the six former are counted as pure *Sudras*. *Yajnavalkya* says that the *Murdhabhisikta* was the offspring of the union of a *Brahmana* with a *Kshatriya* girl duly wedded by him. The *Murdhabhisiktas* are considered inferior to *Brahmanas* but superior to *Kshatriyas*. Their profession is the bearing of arms, the guiding of elephants and horses and the driving of cars. The *Mahishya* caste came of a *Kshatriya* father and a *Vaisya* mother, legitimately wedded by the former. These men are inferior to *Kshatriyas* but superior

to *Vaiśyas*. Their calling is singing and dancing, astrology, and guarding corn. The *Kurāna* caste is the issue of a *Vaiśya* father and a *Sūdra* mother wedded by the former. Some consider the *Kāyasthas* are identical with this order. The *Karānas* are inferior to *Vaiśyas* and superior to *Sūdras*. Their duty is to serve the twice-born and kings, and to guard corn and kine, as well as the interior of fastnesses. The union of a *Brahmana* with a *Vaiśya* woman legitimately married by him produced the *Ambastha*, or physician caste, and that of a *Brahmana* husband with a *Sūdra* wife, the *Nishada* caste. The latter are also called *Parasabas*. Their calling is catching fish. The *Ugra* or *Aguri* was born of a *Sūdra* wife by a *Kshatriya* husband. The profession of the *Aguris* is the killing of the *Godha* (a species of the Iguana), &c., in holes. The son of a *Kshatriya* and a *Sūdra* woman was the progenitor of the *Mlechchha* caste. The *Mlechchhas* are a powerful race. They are however considered unclean. The *Suta* owes his origin to a *Kshatriya* father and a *Brahmana* mother. Their vocation is the tending of horses and the driving of cars. The *Magadhas* are the issue of a *Vaiśya* and a *Kshatriya* woman. The *Magadhas* carry on inland trade; but according to *Uśana*, these are the offspring of a *Vaiśya* and a *Brahmana* woman, and that their profession is panegyricizing the twice born. The *Vaideha* caste has for its founder a *Vaiśya* father and a *Brahmana* mother. The duty of the *Vaideha* is the guarding of the inner apartment. The *Ayogava* caste sprang from the marriage of a *Sūdra* with a *Vaiśya* woman. Their calling is the hewing of



wood, &c. According to *Usana*, the union of a *Varsya* with a *Kshatriya* woman produced the *Ayogava* caste. These *Ayogavas* are perhaps the *Tantuvayas* or weavers of the present day. The *Vandehikas* have a *Sudra* for their father and a *Varsya* woman for their mother. Their profession is the tending of goats, buffaloes and kine; and they sell milk, butter-milk, clarified butter, &c. Perhaps they are the *Goyalas* (Cow-keepers) of the present day. The *Kshattris* owe their origin to a *Sudra* and a *Kshatriya* woman. Their calling is the killing or capture of the *Godha*, &c., in holes. The *Chandala* has a *Sudra* father and a *Brahmana* mother. The *Chandalas* are enjoined to live outside of villages. It is forbidden to allow them to eat from any dish, for their touch is pollution. They ought, therefore, only to be allowed to eat off earthen dishes. They are to wear the clothes of dead men. They ought not to be permitted to enter villages and towns at night; only during the day they may enter a village or a town for purposes of buying and selling, and then they can only enter, bearing on their person some mark fixed for them by the king. Their duty is the removal of uncared for or unclaimed corpses, the execution of criminals, and the appropriating of the clothes of the latter. The *Abrita* caste sprang from the connection of a *Brahmana* with an *Ugra* woman. The *Abhiras* owe their origin to a *Brahmana* father and an *Ambastha* mother. The union of a *Brahmana* and an *Ayogari* woman produced the *Dhigvana* caste. Their vocation is the manufacture and selling of hides. The *Pukhasas* have *Nishada* for their father and a *Sudra* woman



for their mother ; but according to *Usana* they have a *Sudra* father and a *Kshatriya* woman for their mother. Their calling is the killing or capture of the *Godha*, &c., in holes. The *Kukhuta* order owes its existence to a *Sudra* and *Nishada* woman. The *Svapaka* caste sprang from a *Kshatta* and an *Ugra* woman ; but in the opinion of the sage *Usana*, the caste owes its origin to a *Chandala* and a *Vaisya* woman. These men resemble the *Chandalas* as regards dwelling, &c. A *Vandeha* husband and an *Ambastha* wife gave birth to the *Vena* caste. They play on the *Kansa*, *Muraja* and other musical instruments. The *Vratya* caste consists of those of the three prime orders who could not have gone through the regenerating rite in proper time. A *Vratya Brahmana* and a *Brahmana* woman gave birth to the orders of *Bhujahantaka*, *Lvanti*, *Arutadhana*, *Pushpadha* and *Sakha*. Although these belong to the self-same caste, still by virtue of their residence in different parts they have severally come to be considered as so many separate castes. A *Vratya Kshatriya* and a *Kshatriya* woman are the progenitors of the orders of *Jhalla*, *Malla*, *Nichhhibi*, *Nata*, *Karana*, *Khasa*, and *Dravna*. Although virtually one caste, these like the former have come to be looked on as separate castes, by virtue of their residence in different parts. A *Vratya Vaisya* and a *Vaisya* woman have generated the castes of *Sudhanva*, *Acharyya*, *Karusha*, *Vijanma*, *Maitra*, and *Svatvata*. These, likewise, have come to be considered as separate castes, although in point of fact they constitute one single class ; and the reason is the same as in the case of the two aforementioned

classes. The *Saindhavas* owe their existence to a *Sudra* father and an *Ayogavi* mother. They maintain themselves by dressing the hair, hunting and servitude, but unlike the servant classes they never eat of the food rendered unclean after another has eaten of it. The *Maitreya* class is the issue of a *Vaideha* and an *Ayogavi* woman. Their profession is to sing the matutinal praises of kings to the accompaniment of bells, &c. The *Karabara* caste is the offspring of a *Nishada* and a *Vaideha* woman. Their livelihood is perforating hides, &c. The *Margava* (the *Kaivarta* of common parlance) comes of a *Nishada* and an *Ayogavi* woman. According to the *Brahma Vaivarta Purana*, the *Kaivarta* or fisherman is the issue of a *Kshatriya*, begot on a *Varsya* woman. In the *Kali Yuga* this caste has been degraded in consequence of an illicit connection with a *Tivara*. The *Andhra* was begot by a *Vaideha* on a *Karavari* girl. A *Vaideha* and a *Nishada* woman produced the *Meda* caste. Their profession is hunting wild beasts. The *Pandusopaka* is the offspring of a *Chandala* father and a *Vaidehi* mother. The *Pandusopakas* earn their livelihood by producing bamboo wicker work. Perhaps they are the *Domas* of modern times. The *Ahindikas* owe their birth to a *Nishada* and a woman of the *Vaidehi* caste. Their profession is to mount guard over the exterior of prisons.

A *Chandala* begot the *Antyavasayi* (*Murda farash*) in the womb of a *Nishadi*. Men of this caste support themselves by performing the last rites on the cremation ground. Those wicked *Kshatriyas* who departed from the path of duty laid down for

them, have, according to the various countries they inhabited, given rise to the castes of *Paundra*, *Audaka*, *Dravira*, *Kamboja*, *Javana*, *Suka*, *Parada*, *Pahnava*, *China*, *Kirata*, *Darada* and *Khasa*. Some of these speak languages of *Aryan* origin, while others use non-*Aryan* languages. They dwell on spots under the shades of well known trees in the vicinity of villages, on cremation grounds and mountains or in woods. A *Brahmana* husband and a *Vaidehi* wife gave birth to the *Chanca* order. Their mode of living is the hunting of wild animals. The *Vandi* caste sprang from a *Kshatriya* sire and a *Sudra* mother. The *Madgu* owes his origin to a *Brahmana* and a *Vandi* girl. Their mode of living is the hunting of wild animals.

According to the *Brahma Varvata Purana*, the *Chitrakara* (Painter) and a fallen *Sudra* woman are the parents of the *Attalihakara* (the Mason). The degraded *Tailakara* or *Kalu* (Oilman) caste owes its origin to a *Kumbhakara* and an adultress of the *Kotika* class. The *Kotika* caste is the issue of the connection of an *Attalihakara* with an adultress of the *Kumbhakara* order. A *Kshatriya* begot the *Tivara* (commonly-called *Tewora*) in the womb of an adultress of the *Rajput* tribe. A *Tewora* father and a *Kalu* mother are the parents of the *Leta* class. The union of a *Leta* and a *Tivara* woman produced the orders of *Malla* (*Mala*), *Malla Matara*, *Blara*, *Kola*, and *Kandara* or *Kalandara*. These originally composed one caste, but in consequence of their following diverse occupation, they have been divided into different castes. The *Chammakara* (Hide-maker) sprang from a *Tivara*

and a *Chandala* woman. But *Usana* is of opinion that this class owes its origin to a *Suta* father and a *Kshatriya* mother. The *Mansachchedi* class has been produced by the connection of a *Chandala* with a woman of the *Charmmakara* caste. The *Koncha* is the offspring of a *Tivara* and a *Mansachchedi* woman. The *Kandara* caste came into being in consequence of the connection of a *Kaivarta* with a *Koncha* girl. A *Leta* and a *Chandala* woman gave birth to the *Haddika* (*Hari* in common parlance, Sweeper), and *Saundika* (*Sunri* or grog seller). These two originally constituted one caste, but difference of occupation has finally led to difference of caste. The *Gangaputra* class comes of a *Leta* father and a *Tivara* mother. The *Gangaputras* give themselves out as *Brahmanas* in Benares and other places. The *Yungi* or *Yuji*\* class has a *Veshadhari* father and a *Gangaputra* mother. The *Sundi* owes his origin to a *Vaisya* father and a *Tivara* mother. The *Paundraka* caste has been produced by the union of a *Vasiya* with a *Sundi* girl. The *Rajput* is the offspring of a *Kshatriya* and a woman of the *Karana* class. A *Karana* husband and a *Rajput* wife gave birth to the *Agavi* caste. The *Rajaka* owes his origin to a *Dhivara* and a *Tivara* woman. The *Kodali* class sprang from a *Tivara* father and a *Rajaka* mother. The *Svarvasvi* caste is the issue of a *Napita* husband and a *Gopa* wife. A *Kshatriya* begot the *Ryadha* in the womb of a *Svarvasvi* woman. A *Rishi* is the father and a *Brahmana* woman the mother of the *Kudara*. The *Kudara* is considered to be a degraded class.

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\* This class have no officiating priests they do the functions of priests themselves. The *Yugis* weave clothes.

The *Bagatita* (*Bagdi*) comes from a *Kshatriya* and a *Vaisya* woman. The *Bagatita* like the *Kudara* is considered degraded. The *Jola* caste sprang from the union of a *Mlechchha* with a *Kuvinda* woman. A *Jola* husband and a *Kuvinda* wife gave birth to the *Savaka* caste. These men do not eat fish or flesh, and they perform the function of priests themselves. Their occupation is weaving cloth, &c. *Asvini Kumara* is the father and a *Brahmana* woman the mother of the *Vaidya*. The union of a *Vaidya* with a *Sudra* woman produced numerous classes. They live by selling medicinal herbs. Their occupation is curing by incantations persons bit by snakes, possessed by evil spirits, witches, &c. A husband belonging to one of these castes and a *Sudra* wife are the parents of the *Mala* or *Vyalagraha* (Snake-charmer).

According to the sage *Usana*, the *Veluka* arose from the connection of a *Suta* with a *Brahmana* woman. The *Rathakara* (Car-maker) caste is the issue of a *Kshatriya* husband and a *Brahmana* woman. The *Tamakara* (Copper-smith) is the offspring of an *Ayogava* father and a *Brahmana* mother. The *Sunika* caste owes its existence to an *Ayogava* father and a *Kshatriya* mother. The *Udvandaka* is the issue of the connection of a *Sunika* and a *Kshatriya* woman. A *Vaisya* husband and a *Kshatriya* wife gave birth to the *Pulinda* order. The *Ranjaka* is the offspring of a *Sudra* and a *Kshatriya* woman. The *Naraka* (Dancer) and the *Gayala* (Singer) are the offspring of a *Ranjaka* and a *Vaisya* woman. A *Vandeha* husband and a

*Kshatriya* wife are the parents of the *Skachika*. The *Chakri* caste is the issue of a *Sudra* and a *Vaisya* woman. They live by manufacturing oil and salt. The *Manikara* has a *Kshatriya* for his father and a *Vaisya* for his mother. The occupation of the *Manikaras* is the perforating, polishing and selling of gems. A *Vaisya* husband and a *Sudra* wife gave birth to the *Suchaka*. The *Takshaka* caste arose from the connection of a *Suchaka* with a *Brahmana* woman. The *Jele* is the offspring of a *Suchaka* father and a *Kshatriya* mother. A *Vaisya* husband and a *Sudra* wife gave birth to the *Katakara* (*Baiti*). The *Vaidya* caste is the issue of a clandestine connection of a *Brahmana* with a *Kshatriya* woman. The *Vaidyas* maintain themselves by practicing medicine according to the *Ayurveda*, by performing the *Tantrika* ritual and by making astrological calculations. The issue of a clandestine connection of a *Kshatriya* with a *Kshatriya* virgin goes by the name of *Goja Kshatriya*. Persons of this class are not entitled to the ceremony of sprinkling. The *Kumbhakara* and the *Napita* are the offspring of a *Brahmana* and a *Vaisya* woman clandestinely taken away by the former.





## THE VARNA SANKARAS.

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When in the beginning of the *Treta yuga*, men began to be sinful, it became necessary that there should be a King and Judges for punishing the miscreants.

The first *Kshatriya* King was *Baineya*. One of his descendants, *Vena*, married a *Brahmana's* daughter and also suffered the same kind of sin to be practised by his subjects. The country thus became lawless, as it were ; persons of one caste began to marry the girls of other prohibited castes and the consequence was the birth of various sorts of mixed castes (*Varna Sankaras*). This is the origin of the mixed castes as explained by some authorities.

• *Prithu* was the son of *Vena*. He was very intelligent and wise. He governed his subjects well and peacefully, but yet his subjects could not enjoy full happiness. Corn did not grow abundantly, and, as a matter of course, prosperity came to be of a very slow growth. On being asked the cause of all these disorders the *Brahmanas* informed the King that the evils were the results of the sinful acts committed by the various classes (*Varna Sankaras*) who had lately sprung up in large numbers. The King proposed their destruction, but the *Brahmanas* said that it was opposed to policy. It was afterwards settled that the *Varna Sankaras* would be classified according to their birth, and respective professions would be settled, and any one among them, who would be found to be acting against those rules should be punished.



The following is an alphabetical list of the various kinds of *Varna Sankaras*, their origin and professions according to another authority :—

### A List of the Varna Sankaras.

#### 1st Class.

The Varna Sankaras	Father	Mother	Profession
Kayastha Karian Tambuli Tili	Vaisya	Sudra	Write s in the Court, Ditto Betel sellers, Spice sellers
Amvastha Vaidya Gandhu Kankar	Brahmana	Vaisya	Physicians Do. Apotecaries Makers and sellers of pots made of <i>karasa</i> , (a metal composed of brass and copper)
Shankha Vanik			Makers and sellers of conch shell ornaments
Takari Modak Napit	Kshatriya	Sudra	Military servants, Sweetmeat vendors, Barbers,
Kumbhakara Tantiuvaya Karmakara Dasta	Sudra	Kshatriya	Makers of earthen pots, Weavers Blacksmiths, Tailors
Magadeva Kupa	Vaisya	Kshatriya	Messengers Accountants
Bairi	Brahmana	Sudra	Betel growers
Suta Maldakara	Kshatriya	Brahmana	Charloteers Sellers of flower garlands and gardeners,

A List of the Varna Sankaras—(contd).  
2nd Class.

The Varna Sankaras	Father,	Mother	Profession
Sutradhara . } Rajaka	Karina	Vaisya	{ Carpenters Washermen.
Svarnaksha .. } Suvannavanika	Ambastha	Vaisya	{ Goldsmiths Assayers of metals
Tailaksha } Avira	Kupa	Vaisya	{ Oilmen Milkmen.
Dhivara . } Shundaka ..	Kupa	Sudra	{ Fishermen Wine sellers.
Nata .. } Savaka	Malakara	Sudra	{ Dancers Do
Sikara } Jalika	Magadeva	Sudra	{ Fishermen Do.

3rd Class.

Malakarani .	Svarnakata	Ambasta	
Kurube ..	Suvannavanika	Vaisya	
Chandala .	Sudra	Brahman	Swine herds dog and ass keepers
Baruda ..	Avira	Kupani	
Charmaksha } Take	Avira	Vaisya	{ Tanners and shoe makers
Vadaka } Patani	Rajaka	Vaisya	{ Drummers.
Dolabadi } Dola	Tailaksha	Vaisya	
Mala .	Dhivara	Sudra	
Daula ...	Kshatriya	Jalika	

4th Class

Pulanda } Pukbasa			
Ganga .			
Khasa }			
Javana }			
Huna }			
Mlechchha }			
Vandal }			
Shuka }			
Vadhaka }			
	Dula	Vaisya	Keepers of the animals in the Royal Zoological gardens

During the reign of *Adisura*, a *Vandya* King of Bengal, the celebration of a *yajna* (sacrifice) became necessary owing to a drought, but there having been at that time no *Brahmana* so learned as to perform it, *Adisura* requested *Ursinha*, the King of *Kanya Kubja* (Cononj), to send him some *Brahmanas* versed in the *Vedas* and competent to perform the intended *yajna*. Five *Brahmanas* were accordingly sent, *viz.*—

(1) *Bhattanarayana*\* who was said to be of *Sandilya Gotra*, being descended from the sage *Sandilya*; (2) *Sriharsha* of *Bharadwaja Gotra*, from the sage *Bharadwaja*; (3) *Vulagara* of *Savarna Gotra*, from the sage *Savarna*, (4) *Chhandara* of *Vatsya Gotra*, from the sage *Vatsya*; and (5) *Daksha* of *Kasyapa Gotra* from the sage *Kasyapa*. These five *Brahmanas* brought five *Kayastha* servants with them, *viz.* :—(1) *Makaranda Ghosh*; (2) *Kali Dasa Mittra*; (3) *Dasaratha Guha*; (4) *Dasaratha Basu*; and (5) *Purushottama Datta*. These five *Brahmanas* as well as their servants the five *Kayasthas* were afterwards honored as the *Kulina*. Of these, those who lived in the *Barendra* land of North Bengal were called the *Barendra Brahmanas* and those who lived in West Bengal were called *Rarhi Brahmanas*. Those who are not *Kulinas* among the *Rarhis* are called *Banyas* and among the *Barendhas* are called *Kafs*. Although the *Barendhas* and the *Rarhis* have sprung from the same origin, still owing to their living in different localities, they cannot socially mix with each other, *i. g.*, marriage cannot take place between a *Barendra* and a *Rarhi*; a *Rarhi* does not take food

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\* The Tagore family has sprung from *Bhatta natayan*

cooked by a *Barendra* and so forth. *Shyamal Varma*, a *Kshatriya* King also brought five Brahmanas from *Konourj*, viz.:—(1) *Sanaka*, (2) *Bharadvaja*; (3) *Savarna*; (4) *Sandilya*; and (5) *Vasistha*; many years after *Adisura*. Five villages, viz.:—(1) *Samah-tasár* in *Furreedpur*; (2) *Navadwip* in *Nudda*; (3) *Chandradwip* in *Backergunj*; (4) *Kotaliparah* in *Furreedpur*; and (5) *Joyari* in *Rajshahi*; were granted to the five above-mentioned Brahmanas respectively. The descendants of these Brahmanas are called the *Vaidik* Brahmanas. They are divided into two classes, viz.:—(1) *Paschatya*, i. e., those who lived in *West Bengal*; and (2) *Dakshinatya*, i. e., those who lived in *South Bengal*. These two classes of the *Vaidiks* cannot socially mix with each other. There is no system of *Kulinism* among the *Vaidiks*.

The five above-mentioned *Kulin* \* families lived in 56 different villages. They were therefore called *Chhappunna Grami* (i. e., of 56 villages). The word *Grami* has been corrupted into *Gai*.

The *Kulins* may again be distinguished into four *Thaks* (orders), viz.:—*Phule*, *Vallabhi*, *Kharda* and *Sarvanandi*. Any of these can take food prepared by any other; but no marriage can take place between them.

This pernicious system of *Kulinism* is prevalent only in *Bengal*. No trace of it whatever can be found in any other country of *India*. *Kulinism* has produced immense evil in this country. Owing to

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\* A *Kulin* must possess the following qualifications — *Achara* (good moral character); *Vinaya* (humility); *Vidya* (learning); *Pratistha* (fame); *Prithadarsana* (desire for pilgrimage); *Nivitha* (strictness in religion); *Vritti* (Brahmanical duties); *Tapas* (devotion); and *Dana* (charity)

this system, a *Kulin* Brahmana is often obliged to keep his daughter a maid for ever for want of a bridegroom of the same rank of *Kulins* as he himself is. Sometimes one *Kulin* Brahmana marries some 300 wives or else those poor girls would not have been married, for there might not be another person of the same social position among the *Kulins* as their fathers were. The result is that the country is being filled with horrible crimes.

Those Brahmanas who do not follow up their Brahmanical duties, *e.g.*, who act as spiritual guides or as priests of the lowest classes, such as *Suvarnavanika*, *Chandala*, &c, are called *Patita* (degenerated or fallen) Brahmanas.

The *Kshatriya* caste is rare in Bengal. Those *Kshatriyas* who live here cannot socially mix with those in the North-Western Provinces ; for the former on account of their long residence in the Lower Provinces have adopted to a great measure the habits, manners, and customs of the Bengalis, among whom they live. The *Kshatriyas* generally take the surnames of *Buman* and *Mal*.

No original *Vaisyas* can be found in Bengal ; in fact, unmixed *Vaisyas* are very rare. The jeweller class of Bengal, called the *Jaharis*, most likely have sprung from the *Vaisyas*. Almost all the *Jaharis* have embraced *Jainism*. They cannot socially mix with any other caste in Bengal.

The *Subas* are not of Aryan descent.

Among the castes found in Bengal, besides the *Brahmana*, the highest is the *Kayastha*. This caste is

said to have sprung from the *Kshatriya* caste. The story about the origin of the *Kayastha* runs thus : While *Parasurama*, one of the ten *Avatars* (incarnations) of *Vishnu* (one of the Hindu gods—the Preserver of the universe), was engaged in extirpating the *Kshatriyas*, a *Kshatriya* king named *Bhandāsena* and his wife, big with child, took refuge in the hermitage of the sage *Talavya*. *Parasurama* went thither to kill them ; but the sage informed him that he would on no account allow *Parasurama* to kill the king and the queen for they were the sage's guests. An agreement was then entered into by which the king was not to allow his child, if male, to follow up the profession of a *Kshatriya*, but the son should leave the sword and have recourse to the pen for his livelihood. A son was born to the king and his descendants were afterwards called the *Kayasthas*.

The *Kayasthas* were divided into the *Uttara Rarhis*, the *Dakshina Rarhis* and the *Bangajas* ; the last being the original *Kayastha* inhabitants of Bengal and they now chiefly live in East Bengal. The *Dakshina Rarhis* at present have largely spread over this part of Bengal. They are subdivided into two classes, viz. :—the *Kulins* and the *Mauliks*. The *Ghoshes*, the *Basus* and the *Mittas* (three surnames of the *Kayasthas*) are the *Kulins* ; all the rest being the *Mauliks*. The *Mauliks* again are divided into two classes ; the *Deys*, the *Dutts*, the *Kars*, the *Palits*, the *Sens*, the *Sinhas*, the *Dasses* and the *Guhas* are of the first class, the rest (which number 72) being of the 2nd class. The *Guhas* of the *Bangaja Kayasthas* are *Kulins*. It is said that the



*Dattas* not acknowledging the *Brahmanas* as their masters and themselves as servants of the *Brahmanas* were not honoured as *Kulins*.

The *Uttara Rarhis*, the *Dakshina Rarhis* and the *Bangajas* may take food cooked by one another, but no marriage takes place between them.

There are very important social rules with regard to the *Kulinism* and marriage of *Kayasthas*. All the *Ghoshes*, the *Basus*, and the *Mitras* should be called *Kulins*, but there are different orders of the *Kulins*. The first three sons of a good *Kulin* should also be good *Kulins*; his fourth son would form another class called *Madhyansa dvitiyapo*; his fifth son, another called *Kanisthya*, and his sixth and the other sons would be called *Bansaja*. If any of the sons of a *Kulin* die unmarried, the next younger brother of the deceased would get his rank.

There is another rule which enforces the first marriage of the eldest son of a *Kulin* with any daughter of another *Kulin* of the same rank, or the *Kula*, i. e., the integrity of the social position, will be destroyed. So again the daughter of a *Maulik* must be married to a son (not the eldest, of course,) of a *Kulin*, for a marriage between the son and the daughter of two *Mauliks* lowers both the families, so much so, that no other good *Kayastha* would ever marry in that family or even take their food.

The *Kayasthas* have, like the *Brahmanas*, *Gotras* of their own; the *Gotras* of the *Ghoshes*, the *Basus* and the *Mitras* are *Saukalina*, *Goutama* and *Visva-Mitra* respectively.

H. S.  
(1)  
S. H.



In the districts of Bankura, Beerbhoom, Burdwan and Midnapore, *Kayasthas* are very rare. There the *Sadgopas* are the chief of all the lower castes. They mostly depend upon agriculture.

Many castes, besides those before mentioned, have sprung up in course of time, by their intermixture, such as the *Bagdi*, the *Poda*, the *Dule*, &c.

Another caste, more properly a religious sect, has sprung up since the time of Chaitanya\*, the caste-people being known by the name of the *Vaishnavas*. Persons of all castes are permitted to become *Vaishnavas* among whom there is no distinction of castes.

### The Four Principal Castes.

India is so vast an Empire that it is almost impossible to enumerate and find out all the different castes that have sprung out in course of time from the intermixture of the four original castes—the *Brahmanas*, the *Kshatriyas*, the *Vaisyas* and the *Sudras*. Whatever number of mixed castes there may be in this large country—by whatever different names may again those castes be called by men living in different localities, speaking different dialects and following and carrying on different professions and businesses respectively, it is universally admitted that originally there existed only the four abovementioned castes. It is evident that the different castes are the effects of different qualifications, merits, occupations, acts and *castes* of the people concerned. Almost

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\* The celebrated Chaitanya was descended from Bharadwaja.

everything has been classified by the ancients into four classes and named after the four castes. Thus:—

1. PADDY.—

(a.)—Of the 1st or *Brahmana* class;—white, unmixed with any other thing, neither very large nor very small. This kind of rice is always used by the *Brahmanas* while blessing others.

(b.)—Of the 2nd or *Kshatriya* class; red and large. (The strong *Kshatriyas* being constantly engaged in warfare, it is supposed that their bodies are always drenched with blood; hence red coloured.)

(c.) Of the 3rd or *Vaisya* class;—yellow and gold coloured. This class of rice is most extensively used by the people. (The *Vaisyas* deal in gold and they being tradesmen frequent every place.)

(d.)—Of the 4th or *Sudra* class;—black coloured. (The *Sudras* were black skinned; the excessive work to which they were subjected under the scorching heat of the sun might have been the cause of the colour.)

2. MUSIC.—The ancient authorities on Music divided the seven notes into four classes.

*Sharya*, *Madhyama*, and *Panchama* are of the 1st or *Brahmana* class, for they contain four *srutis*, &c.

*Rishabha* and *Dhaivata* are of the 2nd or *Kshatriya* class, having three *srutis*.

*Gandhara* and *Nishada* having only two *srutis* are termed *Vaisya* notes.

Those notes, which, though they have *srutis* of their own, borrow those of others as well as impart them to others, are considered as fallen ones and come under the *Sudra* or 4th class of notes.

3. JEWELS.—The ancient Sanskrit authorities on precious stones divide them similarly into four classes :—1st class—pure white diamonds or precious stones ; 2nd, those of a red colour ; 3rd, of a yellow colour ; and 4th, of a black colour.

4. HORSES.—White horses are of the 1st or *Brahmana* class—red, of the 2nd—yellow, of the third and black, of the fourth.

5. SNAKES.—White *Gokhura* (hooded) snakes being the most poisonous are popularly called *Brahmana* snakes. It is believed that to kill one of them and then not to burn it is equivalent to murdering a *Brahmana*.

It would appear from the above that of everything the principal one was termed by the name of *Brahmana*.

According to the opinion of modern historians, the four castes were formed during the *Heroic Age* of the Hindu Period of Indian History. The Aryan settlers in the Punjab found that the territories watered by the Ganges with its tributaries were more fertile than the Punjab and they began to conquer those provinces driving the aborigines away into the hills and forests. This period of Indian History is called the *Heroic Age*. During the time

when the Aryans lived in the Punjab "each house-father was a husbandman, warrior and priest." In fact he governed his family as its chief, and hence that period is called the *Patriarchal Age*. But now, having been constantly engaged in warfare, the head of the family could not attend to his other duties. And "by degrees, certain gifted families who composed the Vedic Hymns or learned them off by heart were always chosen to perform the great sacrifices. In this way probably the priestly caste sprang up. As the Aryans conquered more territory, fortunate soldiers received a larger share of the lands than others, and cultivated it, not with their own hands, but by means of the vanquished Non-Aryan tribes."

"Thus very slowly four castes arose. *First*, the *Brahmanas*; *second*, the *Kshatriyas*; *third*, the *Vaisyas*, and *fourth*, the *Sudras*. The last were the conquered Non-Aryans."

"The *Brahmanas* or priests claimed the highest rank. But they seem to have had a long struggle with the *Kshatriya* or warrior caste before they won their proud position at the head of the Indian people. They afterwards secured themselves in that position by teaching that it had been given to them by God. At the beginning of the world, they said, the *Brahmana* proceeded from the mouth of the Creator, the *Kshatriya* from his arms, the *Vaisya* from his thighs or belly, the *Sudra* from his feet." The significance of this allegory has been explained before.

A similar caste system was prevalent among the ancient Egyptians. They were divided into three classes, *viz.* : *first*, the priestly caste ; *second*, the warrior caste ; and *third*, the caste of the agriculturists, the merchants, and the mariners. The order of these three last mentioned castes varied at different times. The lowest caste was that of the shepherds and it was said that every shepherd was an abomination to the Egyptian.

About the origin of the caste system of the ancient Egyptians, Dr. Taylor writes :—" Local circumstances produced marked differences in the habits and manners of the Egyptian people. In the mountainous districts and in the few of the delta (of the Nile), agriculture was impossible, consequently the inhabitants led a pastoral life. Close to the Nile, and along the coast, were tribes of fishermen and mariners. In the rich plains of the valley dwelt the civilised part of the nation ; this difference in manner of life led to the institution of caste which this nation had in common with the Hindus."

With regard to this similarity in one of the most important social institutions of the two great nation, he again writes in another place :—" It has indeed been conjectured that the Egyptians may have derived their system of civilisation from the Hindus and there are doubtless many striking analogies between the institution of both nations. There is certainly evidence of some small colonies having come from the mouth of the Indus to the shores of Africa and penetrated thence to the Nile. '

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## Duties of the Subjects and the King, and the Penal Law as laid down by the Brahmanas.

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The subjects should regard their King as a god. Even if the King be an infant, he is entitled to the highest reverence. A person guilty of contempt of the King should be punished with the sentence of death and the confiscation of his property by the State. When sitting upon the throne, a magnificent umbrella should always be spread over the King's head. He should always be guarded in such a manner, that his enemies or any other person would not be able to approach him suddenly. Seven or eight ministers must be employed in the Court. They must be of good character and noble birth, learned and able to discharge their duties fully and satisfactorily. Some writers should also be attached to the Court. They should be intelligent, eloquent speakers, versed in the various *Sastras*, of good character, sharp memory and calm temper. Besides these, various other persons must frequent the Court, *viz* :—singers, dancing girls, players on musical instruments, gymnasts, buffoons, jesters, flatterers, &c. All persons present in the Court must be neatly and decently dressed.

The King himself must be of a good character and a peaceful disposition, amiable, calm, patient and of a temper not easily irritable. He must not use any thing which intoxicates, must not remain always in the *Zenana*, must not sleep in the day, and must not be



addicted to gaming or disposed always to revelry. He should not himself sing or dance, nor should he be proud or cruel. He should rise early in the morning and after taking his bath, performing the necessary religious ceremonies, making obeisances to the *Brahmanas* and then taking his breakfast, he should appear in the Court, wearing the crown and other kingly dresses and apparels. Then he should show marks of honor and favor towards the persons present in the Court according to their respective positions. The business of the Court should then be proceeded with and due orders should be passed on matters brought before the King. At noon the Court should adjourn.

The King should never say that this man is very able and that one worthless and thus make any comparisons with regard to the merits of his servants. He should give away sums to the poor, the helpless, the deformed who are unable to work, *e. g.*, the blind, the lame, &c., as well as to the learned and to the *Brahmanas*. The King must always save him who has willingly placed himself under the King's protection and should govern his subjects with the affection of a father.

The King's palace must be situated within a fort, the walls of which must be made of mud and be very high and broad, so much so that armed soldiers may easily walk upon them. The fort must be surrounded by a ditch communicating with a river and there must be some such contrivance as may enable its being at any time filled with water at once. There must always be a large number of soldiers,



both cavalry and infantry, within the fort. Various kinds of weapons should be kept. Physicians and Surgeons, dispensaries and hospitals, players of various musical instruments (especially the drum, the shrill-sounding wind instruments, and other exciting ones), various kinds of animals, carriages, provisions, faggots, and other necessary things must all be kept in the fort. There must be a spacious field within it, as well as ponds, wells, trees, temples of the deities, flags, learned *Brahmanas*, painters, blacksmiths, *Sudras*, shoemakers, &c. In short, it must be so furnished that the persons within may not have any occasion whatever to come out for a necessary thing.

The King should send some learned and noble-men as ambassadors to foreign Courts. He must bravely fight with any other King, be he weaker or stronger than he is or be he equal to him. But a King must not at once on the arrival of his enemy enter into war. At first he should try to enter into a treaty of peace. For this purpose he should, if necessary, spend a reasonable amount of money. There may be various means of effecting this, *viz.* :—bribing the commanders, generals or other influential men in the enemies' service, &c.

The King must not allow unfair fight. Poisoned weapons or fire-arms must not be used. The following persons should never be killed in a battle, *viz.* :—diseased persons, those who have no means of escape, those who throw themselves under the mercy and protection of the victor, sleeping or naked per-

sons, those who are not engaged in the battle but have come to witness it, those whose weapons have been broken, wounded persons, those who are dreading the cruelty of the victor and those who are taking to their heels.

Spies should always be sent to notice and describe before the King the movements of the enemy, arrangements should be made as to the regular order of his own soldiers, as also superintendents appointed to inspect that every thing goes on right.

When one King would attack another, the former must see that his troops are supplied with arms and provisions and that they and the ministers and other officers, especially military, are all confident and hopeful of success and excited at the very thought of war. If they are dejected, they must be warmed by means of money and eloquent and stirring addresses.

The enemy, when not perfectly prepared or when disquieted by some civil quarrels, is easily to be conquered and hence that time is the most opportune for an attack.

If the number of the enemy's soldiers be very large and if they attack desperately, the attacked King should divide his troops into two divisions and attack his enemy on the two sides by each.

If the enemies recede back while fighting, the King should not follow them on the supposition that they have been vanquished, but must first consider whether that is not an ingenious artifice of theirs,

and whether it is not the object of the enemies to advance suddenly and fall upon his soldiers who are following in a disorderly manner and thus conquer them.\*

Guards in full armour should always be stationed round the royal tent. The different kinds of *byuhas* should be made towards that direction from which the enemies are advancing. The most common form of a *byuha* is this,—cavalry on both the sides, elephants in front, behind them infantry (archers, soldiers with fire-arms, axes and swords) and in the middle other persons who would be constantly engaged in supplying arms and provisions.

The King must be careful enough not to let others know his weakness but he must employ artful spies so that the failings of the other side may be always reported to him. He must not be over-powered with grief at the loss of his relatives and friends in a battle. Conversation about some serious and important matter should be held in a private place, *e. g.*, the roof of the house. A place frequented by the imitating birds is not fit for such consultations to be held in. The King must not entrust any of his secrets to a decrepit old person, to a woman, or to an atheist. Some spies should also be kept to inform the King whether any of his ministers or other high officials frequent places of ill-fame, use any thing which intoxicates or indulge in other like vices. This implies that persons who are in the habit of doing such things must be deemed incompetent to be entrusted with such important duties.

A victorious monarch should first of all adore the gods which are worshipped by the people there, give away sums to the poor and the helpless, honor the gentlemen and the learned *Brahmanas* according to their respective positions, show his affection for the conquered subjects and then place the vanquished King or his heir or any descendant of his, competent to govern the subjects, upon the vacant throne. The country should be divided into convenient districts, each of which should be placed under a governor. A superintendent should be appointed to look over the works of two such governors and another officer should watch over those of three such superintendents. There should be a large number of judicial officers to avoid delay in meting out justice. The work of all these officers should be strictly superintended and any injustice, mistake or other disorder should be promptly reported to the King. Officers should be employed for this purpose.

The King should not demand any thing as revenue from the subjects within the first four months of the year, but after that period, *i. e.*, after the corn has grown, revenue should be collected from them.

The King must not oppress his subjects by laying exorbitant taxes upon them or by illegal confiscation. Faggots and straw must be bought and sold beyond the limits of the city and never within them. The roads must always be kept clean. Intoxicated and other vicious persons should be driven out of the town. Liberal pensions should be allowed to old Government servants. Such sum as will be required

For the proper administration of the country and no more, should the King collect from his subjects as taxes.

If, on account of negligence on the part of the State, a thief be not apprehended, the loss of the person whose property is stolen should be compensated from the royal treasury. If any person or company of persons plunder the subjects or otherwise harm them, and if the King accepts tax or revenue from the subjects, without first checking the miscreants, he is surely to be sent to perdition.

No judge should use any abusive language towards any accused person before his crime is proved. Some *Pundits* should be appointed in every Court in order to settle disputes having reference to the *Sastras*. The following persons should not be called as witnesses, *viz.*: the father of the plaintiff or of the defendant, minors, females, &c. A capital punishment should never be passed on a *Brahmana*.

When the plaintiff has filled his petition, the defendant should be called upon to answer. Both parties should appear in person. They may be represented by authorised agents under these circumstances, *viz.*: --If they are laymen and owing to want of knowledge they cannot argue according to law, or, if they be engaged in some very important work, or be ill, or if they are women or minors, &c. But this does not apply to the following criminal cases, *e. g.*, murder, *dacoity*, theft, adultery, taking forbidden food, perjury, defamation, rape, abduction, or the offences against the State, for in these cases the

ment may amount to sentence of death the parties, especially the accused, must appear personally; still if a woman, a lunatic or a minor commit any of those offences, he or she may be permitted to be represented by pleaders.

The peon of the Court must not seize a person against whom warrants have been issued, if the person be engaged in marrying, performing a *yajna* (sacrifice), in State duties or in feeding a cow or other cattle, or going to some place with some very important message, or extinguishing the fire taken by some house or other building, or in doing some such other thing; but the peon must watch him, and when the business is over he must at once seize the person.

Rules are given for doing even the minutest things. We need not dwell upon these at any greater length, after for our intention only to give our readers an idea of what the *Brahmanas* did, in the way of laying down rules for the guidance of the State, centuries before the birth of Christ.





# Order of Service.

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## The Invocation :

[In the name of HUMANITY, &c ]

## Opening Prayer

[Great power whom we here acknowledge, &c ]

## The Address.

Brahman the Priest

## Reading :

- [1 The Ramayana Rama's reply to Jabali's discourse <sup>the most</sup> Muir's metrical translations of Sanskrit writers. Trubner's Oriental Series Pp 18 20 ]
- 2 George Eliot *O may I join the choir invisible"*]

## Prayer for the Festival of all the Dead :

[Supreme power in whom &c . ]

## Concluding Prayer :

[May the thoughts and feelings be awakened, &c.]

## The Meeting :

PRESENT.—*Members* : Messrs H. J. S. Cotton, and H. Boveridge Babus Jogendra Chandra Ghosh, Aldo Nath Banerji, Kissen Nath Mookerji, Tripura Charan Banerji Chandi Charan Chatterji, Satya Priya Deb, Dino Nath Chatterji, Umes Chandra Chowdhry, Amato Lal Chatterji, Sham Lal Sen and Sharat Chandra Ray *Visitors*, Messrs F. H. Barrow and K. M. Chatterji, Babus Uma Kahi Mukerjee, Nakuleswar Bhattacharji, Nilmani Cowari, Isan Chandra Banerji, Giris Chandra Deb, Sudhanshu Bhushan Ray, Ak'hay Kumar Basu, Tapada Ghosh and Satis Chandra Ghosh

