

CHAPTER VI

SOCIO-ECONOMIC STRUCTURE (CASTES & SOCIAL PRACTICES)
IN SRIMĀLA PURĀNA

Hindus are divided in four Varnas. They are brāhmanas, Ksatriyas, Vaisyas and Sudras. Each varna is further divided into several castes. Each caste forms a different socio-economic group which can be identified by its name. The author of Srīmāla Purāna has given details of the numerous castes living in Srīmāla. These were Brahmanas, Vanikas, Bhills and others but of these castes the Purāna emphasises the Brahmins. As for their origin it is stated that they emerged from the following groups of Risis as given in chapter X of the Srīmāla Purāna.

The details of their original home is as follows:

<u>Name of the original home</u>	<u>No. of Brahmins invited by Visnu</u>
1 The place of <u>Visvamitra's Tapas...</u>	500
2 The place of <u>Bhagiratha's Tapas...</u>	10,000
3 The place where <u>Pinda</u> is offered to get <u>Punya...</u>	500
4 <u>Kalinjara</u> , where <u>Agastya</u> the husband of <u>Lopamudra</u> had practised <u>Tapas...</u>	700
5 Mount <u>Mahendra</u> , place of <u>Bhargava Parasrama's Tapas...</u>	300
6 Bank of the river flowing from Mount <u>Kandod...</u>	1,000

7	<u>Devi Suryarka...</u>	808
8	<u>Gokarana the āsrama of Agastya...</u>	1,000
9	<u>East of Triveni...</u>	500
10	<u>Gautama's place of Penance river Godāvāri...</u>	108
11	<u>Prabhās...</u>	132
12	<u>Mount Ujjayanata...</u>	105
13	<u>Maikhel Kanya, Nisakara's place of Tapa...</u>	110
14	<u>Gautamī, where Mahesmati's husband enchained Dasanana...</u>	79
15	<u>Nandivaradhana the place of request to sea by Rāma for fort...</u>	1,000
16	<u>Saugandhika Mountain...</u>	100
17	<u>Pusakara, place where Pārvati incarnated herself out of Vata tree...</u>	455
18	<u>Vaidurya's Mountain peak where Uravāsī attracted Gādhirāja...</u>	801
19	<u>Cayarana āsrama, place of Mādhavi's Yajña...</u>	150
20	<u>Matsya's Uddhara by Bhārgave, mouth of river Ganga...</u>	1,000
21	<u>Mount Purosata...</u>	2,000
22	<u>Mount Badrinārāyana...</u>	800
23	<u>Sangam of Ganga and Yamunā, place of Purva's Birth...</u>	200
24	<u>Birth place of Svami Kartikāya viz. Kuruksetra...</u>	100
25	<u>Mount Hemakuta, the place of river Nandā and apara Nandā...</u>	300
26	<u>The place of Parasrama's Tapas...</u>	108
27	<u>The place where Devtās worshipped Siva and Pārvati...</u>	3,000
28	<u>Sarsvata brāhmanas came from Mount Tunga Kārānya, the place of river Sarsvati...</u>	1,000

29	From river <u>Kosiki</u> where <u>Visvāmitra</u> had his <u>Tapas</u> ...	3,000
30	River <u>Saryu</u> ...	101
31	<u>Somasrama</u> the place of <u>Somavali</u> ...	1,000
32	Mount <u>Madhavika</u> ...	900
33	Confluence of river <u>Gangā</u> and Ocean...	2,500
34	<u>Ricika Risi's āsrama</u> ...	1,200
35	<u>Nari Tirtha</u> ...	800
36	<u>Citrya ratha</u> ...	5,000
37	<u>Naratirtha</u> ...	800
38	<u>VinSana Ksetra</u> ...	1,600
39	<u>Vaislyā</u> and <u>Gandakī</u> ...	1,000
40	River <u>Kimpunkhyā</u> ...	450
41	<u>Phrema Tirtha</u> ...	600
42	<u>Dharamaranya</u> ...	700
43	<u>Sat Sahastra tirtha</u> ...	300
44	<u>Avanti</u> ...	500
45	<u>Kasi</u> ...	100

Risi Gautama came after the arrival of all the Brahmanas.¹
 Some of all the brahmanas where called Angirasas because they perform Veda Pātha
~~(see Vajras)~~.² This list is very interesting and seems to

indicate the desire of the author to give sanctity to these
 places and Gotras to the Brahmanas of Srimāla. They are
 divided still in many amanāṣas two of them are Mārvarī Amanā
 and Mewarī Amanā. Amanāṣas constitute the divisions of a

1 Srimāla Purāna, X 42

2 Ibid. XI 22, 27

caste in a particular area with reference to the rules regarding inter-marriage customs and other socio-religious customs and conventions. In Marwari Amanās there are Srimālis who are called Luni Kanthā, Sāgikanthā, Sunthariyā and so on. The above tradition prevailing at present denotes in the places where they migrated and established. A portion of Srimālis were of Sarasvata brāhmanas.¹ Mount Kalinjara and Sagaundhika and city Prabhās, Pusakara and Ujjayanta might be indicative of places of origin; others might have been fictitious.

It seems true that the present Srimāli brāhmanas came from outside the Srimāla Ksetra and were named as Srimālis after their residence in the city Srimāla. Pandit Nandarama Sarma says Srimālis possess eighteen kinds of knowledges of fourteen Brahmanāda. Probably this might be an exaggeration and traditional account only.² They were already known as Srimālis before the foundation of the city Srimāla.³ This is an impossibility as the brāhmanas will never be known as Srimālis prior to the establishment of Rhinmal. In Marwar census report the Srimāli brāhmanas are mentioned as Panca dravida and are sub-division of Gurjaras, who came from Gujarat.

From the exploration work certain pottery, types such as R.P.W. and Black and Red Ware, were found on the mount of

1 Srimāla Purāna, XI 17

2 Munshi Hardyala, Marwar Census report, 1891 Castes Srimālis

3 Pandit Nandarama Sarma, Srimāla Sidhānta, p.7

Navlaksheshvara Mahadeva. Many pieces of Roman amphore are collected from here. This indicates that Srimāla was already an important city in about the Pre-Christian and early Christian period. At this time the present Gujarat was not known with its present name; hence the view of Munshi Hardyal is not tenable.

Srimali Brahmins are divided in fourteen gotras and each gotra has its own Kuldevi, Bhairva, Sarma, Vinayaka and Rudra. They had their proficiency at least in one or many Vedas. The Sakha of each gotra is also given. In each gotra a man was supposed to be specialised in a particular Sakha of Veda. The Pravara and eighty four Avatankas are also given. Pravara denotes an original person or progenitor of the gotra. Avatanka verified the profession and place related to them. The Avatanka is the corresponding form of the Gujarati word Ataka which helps in knowing the profession and place of the said sub-caste or caste. This becomes clear from the following:

1. Trivedi: One having proficiency in three Vedas. They adapted the Vedic Karama for their living. The places related to them may be traced as follows:

- a) Trivādi Tokara from Tokara
- b) Trivādi Bakuliā from Bakula
- c) Trivādi Bhopal from Bhopala
- d) Trivādi Narechā from Nerta in Bhinmala Tehsil
- e) Trivādi Unamanā from Una
- f) Trivādi Jajdōla from Jajdola
- g) Trivādi Jaisaliya from Jasola
- h) Trivādi Mera from Merawada near Pusakara.

2. Ojhas: They preached and delivered lectures and has sastrartha with Ojha i.e. with force as they had mastered the sasatras. Their places were:
 1. Tokara, 2. Bakulia, 3. Bhopala, 4. Navlakha, 5. Cunda and 6. Bacadiya.
3. Vyasa: They were the Kathakaras. They were also from:
 1. Bakulia, 2. Dablia, 3. Bhopala, 4. Navalakha and 5. Kocara.
4. Dave: They had mastery over two Vedas and did Vedic Karma. It was the source of their earning. They resided at:
 1. Matkara, 2. Unamana, 3. Paharia, 4. Nareca(Narta), 5. Sancalavada, 6. Kelvada, 7. Campanera, 8. Jewana in Jalore District, 9. Pumaneca (Puna in Jalore district), 10. Khadia.
5. Josi worked as Jyotisis. The places related to them are
 1. Bhopala, 2. Jasala and 3. Nartaica (Narta).
6. Thakura: They were chieftains i.e. Jagirdaras of the following villages:
 1. Narteca (Narta in Rhinmala tehsil), 2. Lapsa, 3. Bhiya, 4. Kapijala.
7. Vhora: They did the business of their money lending or they had their own shops and markets. Their places are
 1. Jaidola, 2. Bhabhata, 3. Kidiya, 4. Dhandhalvala.
8. Avasthi: They worked on the Yajña, so they were called Agnihotra Konadra is the place related to them.

The above places related to them are in West Rajasthan and North and West Gujarat. The table attached herewith helps in tracing the above facts. That these Srimālis brāhmanas moved from Srimāla and resided back to these places can easily be presumed. They worship their own Kuldevīs, Bhairvas, Vināyaka, Sarma, Yaksa, Vināyaka and Rudra as given in the table attached.

There are eighty four avatankas ^{which} were divided into fourteen cakaris (meaning the Gujarati work Gola which means the certain Ksetra(area)). They preferred better to ^{get} ~~marry~~ their daughters ^{married} ~~in~~ their own cakari¹ i.e. area. They are as follows:

- I Cakari: (1) Ojha saliya (2) Travadi Gadhe (3) Travadi Bhopala (4) Travadi Kanodara (5) Ojha Tokara (6) Travadi Mera.
- II Cakari: (1) Travadi Dasotara (2) Travadi Ayatara (3) Vora Jajdola (4) Viyas Upaliya (5) Viyas Bakuliya (6) Vora Bhambhala.
- III Cakari: (1) Travadi Lohotara (2) Travadi Sakhantra (3) Travadi Kasapiya (4) Travadi Pavadotra (5) Travadi Upaliya (6) Dave Goda.
- IV Cakari: (1) Josi Candesa (2) Travadi Bhiya (3) Dave Manavetra (4) Vora Peta (5) Travadi Tokara (6) Travadi Sagada.
- V Cakari: (1) Travadi Tokara (2) Travadi Bakuliya (3) Ojhabhopala (4) Avasthi Kanodra (5) Travadi Saliya (6) Viyas Gadhe.

1 Srimala Purana, LXIX

- VI Cakari: (1) Dave Hadi (2) Dave Kanerya (3) Avasthi
Agnihotri (4) Travadi Josaliya (5) Josi
Pancaliya (6) Travadi Karacanda.
- VII Cakari: (1) Ojha Bakuliya (2) Viyas Bhopala (3)
Travadi Nareca (4) Josi Pandeca (5) Dave
Jampana (6) Dave Kocara.
- VIII Cakari: (1) Josi Bhopala (2) Viyas Pureca (3) Ojha
Navaleka (4) Viyas Navalekha (5) Thakur
Narteca (6) Dave Bhiya.
- IX Cakari: (1) Travadi unamadiya (2) Travadi Vacadiya
(3) Dave tatiya (4) Vohra Kidiya (5) Josi
Narteca (6) Ojha Vadhaliya.
- X. Cakari: (1) Thakur Kapinjala (2) Thakur Bhiya (3) Dave
Gautamiya (4) Ojha Acadiya (5) Trava Vata
Muhaliya (6) Travadi Jajadola.
- XI Cakari: (1) Dave Pancatora (2) Dave Nareca, (3) Dave
Pathaka (4) Dave lapsa (5) Dave Muhtavarmaneca
(6) Dave Matkara.
- XII Cakari: (1) Dave Unamena (2) Dave Pandiya (3) Dave
Delvada (4) Dave Dvitya (5) Dave Pancaneriya
(6) Dave Cancalvadiya.
- XIII Cakari: (1) Josi Gautamiya (2) Dave Dnandhalvadiya
(3) Vora Pandiya (4) Dave Vantara (5) Viyas
Kocara (6) Dave Kijiya.
- XIV Cakari: (1) Dave Vantara (2) Dave Puraneca (3) Dave
Jivaneca (4) Dave NarnaKoya (5) Dave Kelvadiya
(6) Dave Khadiya.

The areas and villages of the Srimālis can easily be traced by, with the help of these cakaris also, as the first word denotes the profession and last word denotes the place-name, for example, Dave Khādiya - Dave meaning the proficiency in two Vedas and Khādia is village of Gujarat. Many places have changed their names or ruined, hence it is difficult to identify them correctly and exactly in a map.

Ceremonies and customs of Srimāli brāhmanas:

Marriage:

The Srimāli brāhmanas follow the Hindu system but they have some peculiar ceremonies confined to their own caste.

When the bridegroom goes to touch the Torna in the bride's house, he is accompanied by his mother and the latter together with the mother of the bride walks four times round the Chovari. Next day the bridegroom touches the tourna with a stick in place of a sword. The bridegroom wears a Dhoti instead of rich dress and ornaments and he goes to his father's house and takes four rounds with his bride. The day following he lifts up the bride in his arms and again takes her four times round the fire. The ceremony is called cambraka. They do so, because goddess Laksamī and Visnu ordered them.¹

Other ceremonies of marriage of Srimāli:

1. Kuldipa Mahotsava: It is performed before one day of the marriage to get rid off of the evil spirits. Srimāla

1 Srimāla Purāna, XLV 54, 55 and 60

Purāna in chapter LXIII gives the story of a Daitya 'Kṛita' who troubled the Sṛimālī girls.¹ In the night Kuldipa is lighted on the ground cleaned by cowdung, Manglika songs are sung and cankha is sounded. The Bridegroom's party of women would go to the house of the bride and circumambulate Vedi with Kuldipa and pour ghṛe in the dipas of each other.

On the following day Nandimukha Srādha ceremony is performed.² In it Nandimukha Pitrās are satisfied. It was suggested by goddess ^{Lakṣmī} Kamālā, Viṣṇu and Ganpati are worshipped. The bride is made Pṛamanika (the girl fit for marriage) on this day. The wisest woman of the bridegroom side goes to the house of the bride and pours Kumkum jala out of Cankha on the bride and measure the bride with a moli thread from her top to toe. The cocoanut would be offered to the bride and a tilak of kumkum is done on her forehead.

2. Ratijoga celebration: It is performed at the house of the bridegroom when he brings his bride at his house on that night. Kuldevi and Yogamaya (Mahalaksami) are worshipped by Ratijode celebration. Women sing Manglika songs to worship the Devi.
3. Mahalya Sradha is done at the time of marriage when bride returns to the home of her husband to please the Nagas - it was promised to Naga Kankola by the Sṛimalis.

1 Sṛimāla Purāna, LXIII 13-19

2 Ibid. LXIII 21-29

3 Ibid. XXXIX 32, 33, 34, 35 and LXXI 1

It is performed in the month of Bhādra also.

The feast of marriage celebration:

- 1 Kalevā: It is arranged before one day of the marriage¹.
- 2 Varoti: The father of bridegroom gave this feast on the second day of marriage.
- 3 Gorva: It is the last feast. The father of the bride invites the party of bridegroom. It is done to please the Rāksasi Sarika² and the Devi Gori and Mahālakṣmī are worshipped.
4. Achchhāsā: It is the celebration and the feast given in the rest house of bridegroom called Janivasā. The bride is offered ornaments by the family of the bridegroom.³

The garment of bride and bridegroom were never washed and kept safe to keep the memory of their marriage alive.⁴

Other ceremonies of Śrīmālī Brāhmanas:

Other ceremonies suggested to be observed in Śrīmālā Purāṇa Adhyāya LXXI are as follows:

- 1 Dasa Pinda Srādha to be done on the ninth day of death of Śrīmālī brāhmanas. Khicari, and Bali used in meals.⁵
- 2 Ekadasa and Sapindi Karana were also observed.⁶

1 Śrīmālā Purāṇa, LXXI 9

2 Ibid., LXXI 8

3 Ibid., LXXI 8

4 Ibid., LXXI 9

5 Ibid., LXXI

6 Ibid., LXXI

3 Ksora Karana (shaving of heads) was observed after death¹.

Saradhas were observed.

4 Navaratri Pāranas were necessarily observed by Śrīmāli Brāhmanas.²

Above all customs and ceremonies are observed upto ^{this} day by all persons of the Ksetra except the custom of Astamangla-fera.

Social patterns observed only by Śrīmāli brāhmanas:

Kokil Mata: As brid cuckoo lays her eggs in the nest of the crow and the latter brings it up. When the baby grows older, it flies to its parental group.

In the same way the Śrīmāli girls left their parental gotra and adopted the gotra of their husband after marriage but they returned back to their parental group after death. Spindikarana Srādha was done by their parents. It was the Kokil-mata of Śrīmāla purāna.³

Festivals or Functions and Ceremonies mentioned in Śrīmāla Purāna which are out of date now-a-days:

1. Candisa Yātrā: Candisa ratha yātrā started from the temple Candinath as a of ~~as~~ State function.⁴ Indra saw Ahilya first time in the said function.⁵ The present Goripuja or Gangore function of Rajasthan are copy of it.

1 Śrīmāla Purāna, LXXI

2 Ibid. LXXI

3 Ibid. LXXI

4 Ibid. XLVI

5 Ibid. XLVI

2. Manda Sāthama: It was observed on seventh day of Āsvani. The Śrimalis dressed as Kirāta or Bhila and snatched their hair. They wept and rolled before the Ratha Yātrā of Ātmadhāra Sun as if somebody was dead. It was done to save themselves from any type of epidemic.¹

Kathas and Vratas of Śrimalis:

1. Carita (character) of the King Praksita and Naga Taksaka were told as Kathā by Śrimali brāhmanas.²
2. Mahalaksami Vrata Katha is also mentioned (Śrīmālā Purāṇa LXV). The Kathā was told to King Amrika by Lord Viṣṇu. It was to be observed on the eighth day of Bhādra Kṛṣṇa Pakṣa and was told as Durvāstmi Vrata also. A eight petalled Padama was prepared and deity -
 1. Sīla on South
 2. Viśalaksi in South-West
 3. Laksami in West
 4. Kamālā in Vayavya (North-West)
 5. Kumarika in North
 6. Vasānavī in North-East
 7. Sāta in East
 8. Santa in South-East

1 Śrīmālā Purāṇa, XXXXIV 39-44, 47, 48. This function was observed in Patana also, says Dr. B. J. Sandesara as he himself has seen it in his boy-hood in his own native town Patana. On Holi festival Ghota Gera is observed in place of this function, in Bhimmal up to this day.

2 Ibid. LXVI

and deity were worshipped with Srī Nanda and Viṣṇu and Māhālakṣmī. Gadādhari Viṣṇu must be left and Kusamāyudha in right.

3. Vratha was observed in the night for sixteen years. A golden image of Lakṣmī and Lakṣmī-nārayana was given in donation to a Brāhmaṇa.¹
4. Srīmāla Purāṇa and its many chapters were read as Kathas for getting son, wealth and hapiness.²

The following is the table prepared to show the Gotras and Avatankas of Brāhmaṇas given in Srīmāla Purāṇa.³

(Table on next page)

1 Srīmāla Purāṇa, LXV

2 Ibid., XLV, LXVIII

3 Ibid. LXIX

Castes of Brahmanas other than Srimālīs related with Srimāla Purāna:

1. Saindhavās:

Srimāla Purāna mentioned that five thousands Brahmanas came from Sindh. They were experts in Vedas and other knowledges (Vidyās).¹ They came to Srimāla when other Brahmanas were invited but they did not accept Gautama as their over intellectual or supreme scholar and challenged his greatness hence they were expelled from Srimāla.²

The conflict between the Brahmanas of Srimāla and Saindhavās continued for many years. The Saindhavās were seen taking revenge in Adhyaya XXXVII and XXXVIII of Srimāla Purāna. The Brahmanas of Saindhavā Arānya pleased the ocean to take revenge of the insult done by the Srimālī Brahmanas. The ocean sent the Raksasī Sārīkā and she began to kidnap the girls of Srimālīs. The nagara Srimāla was ruined. It remained in ruined condition for 164 years (Srimāla Purāna XXXVII).³

The Srimāla nagara was reconstructed by the King Sripunja. Sārīkā was pleased, when Srimālī brāhmanas accepted to arrange some feasts on the marriage occasions to please her.⁴

1 Srimāla Purāna, XI 24

2 Ibid., XI, 25, 28

3 Ibid. XXXVII 2 to 12

4 Ibid. XXXVIII 18 to 20

The Gujarati translator of Srimāla Purāna said that these Saindhavas are present Pusakarana brahmanas¹ who reside in West Rajasthan, specially in Bikaner, Jaisalmer and Jodhpur districts.

In Pusakarno Ka Itihās, a Hindi work, Shri Viyas Mitha Lal mentioned that Srimāla Purāna had one hundred Adhiyāyas and actual number who came to Srimāla on the invitation of Lord Visnu were fifty-thousands brahmanas. As the present work mentioned only seventy-five chapters and 45/ thousands brahmanas. Viyas Mitha Lal says that 25 chapters were dedicated for the culture of Saindhavas and their number was five-thousand who left Srimāla to reside in Sindh. It seems true. The brahmanas left for Sindh might have migrated to the deserted area when Sindh came entirely under the control of Islam. Viyas Mitha Lal and Marwar Census report mentioned that Sarika is worshipped as Untadevi by Pusakarana.² It is true upto this day. Dr. Devraj holds that as these Saindhavas built the city Pokarna in Jaisalmer, they began to be called Pokarana brahmanas.

They dug up a lake there, so they worship the spade and Kundali at the time of the marriage. It is wrong to say that they are Beladar and dug the lake of Pusakar as Mr. Tod holds in his Antiquity of Rajputana. As they supported the way of Pusti by not accepting Gautama as head of Brahmanas and left Srimāla, they are called Pusakarna.³ The present

1 Srimāla Purāna, p.675

2 Munshi Hardyala Singh, Marwar Census Report 1891, Pusakarana Brahmanas.

3 Srimāla Purāna, XI, 24-27 and XXXIX 18-25

Pusakarana Brahmana adopt the above theory. They take the lake Pokarana as sacred. They go there to worship their family deity Asapuri. It is the same goddess who took revenge on Srimalis and fulfilled the hopes of Saindhavas. They have the gotras of Srimalis but every gotra has two Kuldevis for 84 gotras i.e. AVATANKAS. The table shows similarity of Gotras and the difference in the name of Kuldevis and Avatankas.

Sr.:	Gotra	:	Kul Devi	:	A v a t a n k a s
No.:		:		:	
1 :	2	:	3	:	4
1	<u>Rhardvaja</u>		1. Tajla 2. Camunda		1. Kakreca 2. Tungslor or Bias 3. Mithar
			2. Camunda		1. Kupto or Bohra 2. Curia 3. Acharaj
2	<u>Sandlus</u>		1. Daru		1. Bodha or Purohit 2. Hedao 3. Muchar
			2. Sukhmana		1. Kada 2. Kirta 3. No wla
3	<u>Gautama</u>		1. Sivdu		1. Keolia 2. Josi 3. Madhu
			2. Subhadra		1. Madha 2. Godana 3. Gautama
4	<u>Upmanus</u>		1. Sakambhari		1. Thukar 2. Kundel 3. Dota
			2. Singhbaheni		1. Butta 2. Mahatma 3. Bujar
5	<u>Kapila</u>		1. Jaya		1. Kavasthalia 2. Kalani 3. Jur
			2. Sangi		1. Mula or Gathia 2. Josi 3. Jut
6	<u>Candrasa</u>		1. Santun		1. Durga 2. Petha 3. Rama
			2. Sukhmana		1. Parmen 2. Jesnewa 3. Lapusia

2	:	3	:	3	:	4
7	<u>Lodun</u>	1. Biturna 2. Shunkarsini	1. Baiti 1. Ambliā 3. Punia	2. Mertal 2. Puchhtara	3. Pareca	
8	<u>Parasura</u>	1. Camunda 2. Mahakali	1. Cotia 1. Ojah	2. Harusa 2. Bajah	3. Punia 3. Jhuda	
9	<u>Kasyapa</u>	1. Dharajogni 2. Rakatadunti	1. Borah 1. Kai	2. Lodah 2. Karmsn	3. Mumatia 3. Ludai or Kalla	
10	<u>Haritus</u>	1. Suncai 2. Sarda	1. Runga 1. Achu	2. Ramdeo 2. Sosdhara	3. Upadhia 3. Taka or Muhta	
11	<u>Sankusa</u>	1. Asapuri 2. Katyaini	1. Bisa 1. Tetur	2. Bigai 2. Rutta	3. Biranga 3. Bulla	
12	<u>Bacacasa</u>	1. Sivapriya 2. Sukhamāna	1. Muttur 3. Pariharia 1. Buchchha 3. Tihosia	2. Muchchur 2. Somnath		
13	<u>Kav Sus</u>	1. Ruktambur 2. Haripriya	1. Kavaria 1. Basu	2. Kirayat 2. Kirar	3. Bias 3. Cura	
14	<u>Mudgal</u>	1. Bakatdanti 2. Jugnaika	1. Gota 1. Sokra	2. Siha 2. Khis	3. Godana 3. Buhara	

2. The Srimali or Brahmanīa Sunar:

The thirteenth chapter of Srimāla Purāna says that Goddess Laksami wore a garland of 108 lotuses. It was offered by Lord Varuna. Every lotus had eight petals. From each petal

a pair of Brāhmaṇa and his wife came out. The Goddess ordered them to work on gold and silver.¹ They became Sunārs. The present sunārs of West Rajaputana and North Gujarat adopt the said theory and they adopt the Ygopita Sanskāra also. They are devotees of Viṣṇu and Māhālakṣmī.

Marwar Census report says, "Sunārs are also known by the name of Sonī and declare Bhinmāl (Śrīmālā) to have been their original abode". They are divided as under:-

- | | | | |
|---------------------------------|--------------------|--------------------|---------------------|
| 1. <u>Kallā</u> | 2. <u>Barmera</u> | 3. <u>Jasmatia</u> | 4. <u>Bucha</u> |
| 5. <u>Chitora</u> | 6. <u>Mathuria</u> | 7. <u>Herao</u> | 8. <u>Khator</u> |
| 9. <u>Mahecca</u> | 10. <u>Jalora</u> | 11. <u>Mundora</u> | 12. <u>Loda Wal</u> |
| 13. <u>Katta</u> . ² | | | |

The present Sunārs have the same Avantakas. It supposed that when Srīmālā was ruined they migrated to the nearby area and settled at Barmer, Jasola, Jalore, Mandor and Chitor. "The Sunnars on the whole pride themselves as being twice born", says Mr. Ibbets.

It is true because originally they were brāhmaṇas and adopted the work of Sunārs afterwards. The brāhmaṇas who became Sunārs were 8,064 and had the same gotras of Śrīmālī brahmanas.³

1 Śrīmālā Purāṇa, XIII 1-11

2 Munshi Hardyal Singh, Marwar Census Report, 1891, p.140

3 Śrīmālā Purāṇa, XIII 14-15

3. Vanikas:

The Vanikas were born of Purusa but Srimāla Purāna mentioned that when goddess was worried¹ about the safety of wealth and cultivation for brahmanas Lord Viṣṇu had a glance towards his thighs and the Vanikas came out of them. They had yogopavita and stick of Umbara in their hands¹. They resided in Srimāla nagara.

1. The Vanikas who lived in East of Srimāla were Pragvata (Porvālas)
2. Those who lived in the South are known as Dhanokatas
3. Those who lived in the West are known Srimāli Vanikas.

All the Vanikas were 90 thousands in number.² The present Porvālas whether they are Vaiṣṇava or Jains by religion take Srimāla as their abode. They have the gotras of brahmanas. The table prepared with the help of the chapter LXX of Srimāla Purāna will show the fact. (Tables attached at the end of this Chapter)

4. Osvalas:

The Gujarati translator says that Osvalas also originated from Srimāla³. They migrated from Srimāla to Osian, a

1 Srimāla Purāna, XIII 17-19

ततो मनोगतं ज्ञात्वा देव्या देवो जनार्दनः ।
उरु विलोक्यो मासं सर्गं कृत्ये कृत्यदरः ॥१७॥
यतो यनीति नः सनने वीणाजोऽप्य विनिमयः
देवमोदं वरं राजन् क्षिप्रं प्राणाः शुभं नारायणः ॥१८॥

2 Ibid. XIII 23-27

3 Ibid. p.675

village in Jodhpur district of Rajasthan with King Upaldeo Parmar of Bhinmāla. They were converted to Jainism by a Jain monk Ratana Prabhasuri.¹ The present Osvalas adopt the same theory. They have the same gotras of Srimali and Dhanokatas Vaniks given in Srimāla Purāna chapter XX. Though they are converted to Jainism, they still worship goddess Laksami and other Kuldevīs in the same form. They worship Laksami, Bhairva and Nagas, though they are Jains. As they became Jain at Osian, they are known as Osvalas and left calling themselves as Dhanokatas or Srisrimālas.

5. Devala Rajputs or Srimāli Ksatriya

In the Srimāla Ksetra the present Bhinmal tehsil there is caste of Rajputs called Devala. They say that they are a branch of Pratihara Rajputs. In Srimāla Purāna there is discription of Devala Risi.² Devals have their own Smriti called Devalasmriti.³ It is presumed that the Devala brāhmana of Srimāla adopted the Ksatriya Karāma and became Rajputs in the due course of time.

Bhils are also related to Srimāla as the city itself was called as Bhillamala or Bhinmala.

The Gujarati translator of Srimāla Purāna mentioned on the last page of printed text that Chipās, Sālvis, Patolias and Halvai were also Srimāli brāhmanas. They were called after their professions by different names.

1 M.H.Singh, Marwar Census Report, 1891, p.113-118

2 Srimāla Purāna, XLV 34

3 A copy of Devala Smriti is in Oriental Institute, M.S.University of Baroda.

Thus the study of Srimala Purana shows that the occupations adopted by the Srimali brahmanas helped in forming the different castes of Hindu in West Rajasthan. The castes are such social groups which clarify the professional identification and their original homes. They are socio-economic groups which make the Indian Society self-sufficient, so far as the earning resources are concerned.

The Dhanotkatas with Eighteen Gotras, (86) Eighty six Avatank as and Many Pravars Given in Śrīmāla I

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Sr.No.	Gotra	Kuldevi	1	2	3	4	5	6	7	8
						Avatankas				
1.	Sakasa	Varuṇā	Javera- Tokari- yā	Jadiyā Bakali- yā	Cadva- Dabliyā	Sugniya- Matkar	Dhuliya- Sangliya	Madhiya- Maskata	Dampura- Unāmanā	Nagpu- Jesli
2.	Bhārdvāja	Bandukṣani	Damp- urā- Bhopal	Ladava- Unamnā	Bhimpurā- Chokhā- char	Kaca- cha- Mavlak- hā	Lukha- diyā- Bhatiya	Rajpurā- petā	Navriya- Nahrecā	.....
3.	Parāsar	Vatyakṣani	Kal- pari- Gade	Kukut- Marechā	Jadiyā- Chende- sā	Rajpurā- upliya	Matka- riyā- kulvat	.....	
4.	Kausika	Kamleśkvarī	Chito- diya- Saliya	Shah- purā- Kano- dara	Kābā- Narte- cā	Pava- liya- kola	Kampurā- Mamle- cā	Dayal- Vankat	.....
5.	Vatsasa	Nāginī	Tar- kasb- Dasot- riya	Barpare- Kaneriyā	Javer- Padeca	Beppa- Sangh- autra	Kagmiyā- Agniho- tra	.....	
6.	Kaśyapa	Yogeshkvarī	Nagpu- rā- Jājāolā	Tutriyā- Avatar	Gopura- Kasapi- yā	Mand- locā- Vata- sunā	Ladpurā- Candesā	Bijaliya- Vavdotra	.....
7.	Gautama	Nimbajā	Kadev- Sanca- liya	Kogate- tapasa	Kala- purā- puc- tora	Darmiya- Gotmiya	Bhayal- lamka- raya	Codari- chura- riya	.....

Sr.No.	Gotra	Kuldevi	1	2	3	4	5	6	7	8
							Avatankas			
12.	Kapinjal	Baksathali- chamundā	Bhog- liya- Ramne- cā	Patvāri- Panoliya Pumave- ca	Codri- Pura- Bhiyā	Khag- liya- Dalvara	Munjata- jivan- eca			
13.	Haritsa	Aryācandī	Pato- vara- cadiyā							
14.	Angirash	Camundā	Mani- yara- koyā	Puna- yata- Bhiyā	Raja- pura- Bhiyā	Kala- pura- Nutda	Balpara- Machriyā Phogat- Nabriyā			
15.	Vasistha	Datesvari	Casa- niya- pava- diya	Talvda- Bhida	Padli- yā- Mane- utra	Sakliya- Badha- liya	Munea- liya- Kapin- jala			
16.	Bhargva	Sidhesvari	Dēva- pura- Mavechā	Jadiyā- kuntecā						
17.	Sarsvata	Ātmachandā	Labha- riya- Bhae- bhata	Kicad- Pasiyā	Tramba- kiyā- lohar	Deva- pura- Vacadiya	Paldiya- Karcandā caca- daguma- tiyā			

The Purana speaks of eighteen gotras but give only seventeen gotras.

Gotras - Pravara (Clans) of Vanikas of 30 (Thirty) Gotras as given in Srīmalapūra

Sr.No.	Gotra	Kuldevi	Pravara or Clans 1000 (One thousand) Avatanakas 860		
1.	Sankasha	Varuna	1. Meta Tokariya 5. Parvara Jamskuta	2. Parekh Jaisaliya 6. Mandana Alucha	3. Kapadiya Matakara
2.	Bhaddvaja	Bandhuksani	1. Kasatiya Bhiya 5. Bara Parapeta	2. Codhari koya	3. Kamaliya Cokhacara
3.	Parasara	Vatayaksani	1. Madaliya Narecha 5. Shah Hupliya	2. Kadvara Mapariya	3. Kala Paragde
4.	Kausika	Kamalesvari	1. Kadva Nartecha	2. Gokaliya kanodra with 1000 sakhas	.....
5.	Vatsasa	Balgori	1. Cavadiya Agnihotra	.....
6.	Opmaniya	Nagani	1. Luniya Mera	.....
7.	Kasyapa	Yodesvari	1. Punmiya Kasami 5. Surana Bohara	2. Gopura Vavadotra 6. Gandhi Candesa	3. Vacadiya 7. Patva Panchaliya Pravara 1000
8.	Gautama	Nimbaja	1. Sankaliya Puncatoda	2. Dosi- xxxxxx Sancaliya	3. Napadiya Ganta, a
9.	Sandaliya	Ksemankari	1. Nabariya Pandiya	2. Vacha Vakadiya	3. Vacha Vavahakuta

Sr.No.	Gotra	Kuldevi	Pravara or Clans 1000(One)		
19.	Vātsāyana	Vateśvarī	1. Vorā Ravata Suhaliyā	2. Modī Karchandā	3.
20.	Sārsavata	Āryācāndī	1. Bhadcela Vacadiyā	2. Ghyani Jajadola	3.
21.	Atiricā	Suresvarī	1. Devapurā Vāṭhara	2. Sarai Surmiyā	.....
22.	Urvarā	Sidheśvarī	1. Kaḡḡiyādhankara	.....
23.	Adalasa	Muktilingā	1. Dhoiḡhaliyācadhā	.....
24.	Grachamada	Sundecī	1. Gāndhī Bakuliya	2. Shabpurā Fulvata	3.
25.	Brahmapatya	Ātmacandī	1. Khadiyā Mandalecā	2. Kapadiyā Rupeca	3.
26.	Devatāja	Mandani	1. Dāntisadsāliya	.....
27.	Āplavāna	Disipālesvarī	1. Bhimpurā Sagāutra	.....
28.	Jamdaguna	Datesvarī	1. Chodhari Dashotriya	.....
29.	Ātithyas	Durgā	1. Lakhadi Āpasā	2. Javera Lapacadiyā	...
30.	Indramasa	Bhutesvarī	1. Modī Jivaneca	2. Māpākhadiyā	.....