

CHAPTER VII

KĀYASTHAS AND THEIR CONTRIBUTION TO LITERATURE

Kāyastha in Sanskrit Literature :

Soddhala calls himself a Kāyastha and at the same time claims to be a Ksatriya.¹ Kāle says that Kāyastha is a man of mixed origin, being the offspring of a Ksatriya father and a Sūdrā mother. They formed the ~~written~~ class. According to Wilson, men of the Kāyastha tribe were usually employed by Hindu princes in the collection and record of their revenue and their character for extortion became proverbial. On account of this, their spirit of extortion and ~~treacherous~~ disposition, they came to be hated by the people. These court scribes were known in literature as very clever and unscrupulous.²

1. UK : P. 10.

2. Sūdraka : Mrcchakatika Ed. by Kāle M. R., notes P. 94.

: Mrcchakatika Ed. by Karmārkar R. D. P. 430.

कायस्थश्च जपनया ब्रह्मयति । (श्रीनिवासनाथी)
 कायस्थैर्लौकिकैश्च सातुर्गणैश्च न भवितुम् ।
 ब्रह्महेतुर्गणैश्च दत्ताशक्तौ हि कारणम् ॥
 सार्वाण्यहंसातुसा ह्येवमनिकाकारिणः ।
 कायस्थोः ह्यगं करिष्यन्ति सुविदां मुनिना इव ॥

During the reign of Aśoka, Rājuka and Lājuka were the officers who drew taxes and looked after the public policy. Aśoka had full faith in them and hence complete powers were delegated to them. Dr. Buhler points out that the words Rājuka and Lājuka were used for eminent statesman. Their occupation was that of Lekhaka and Gaṇaka and hence historians consider them as Kāyasthas.¹

The Kāyastha appears in an unfavourable light. They are compared to serpents in the Mrcchakatika². The court of justice is compared to the ocean and Kāyastha was also one of the authorities of the Rājakarana. Kāyastha is mentioned along with a rogue, cāta in the Mrcchakatika.³

Yājñavalkyasmṛti refers to Kāyastha⁴ and the Mitaksara

1. Diwan R. C. : Sri Vālmika Kāyastha Jñāti Śuci, (1930) PP. 46, 47.

2. Śūdraka : Mrcchakatika Ed. Kāle M. R. IX - 14, P. 205.

कायस्थ-वर्णपरिवर्तम् -- कायस्थ्या एव सर्पाः लेखा इव भावः -
कौटिल्यादस्यापरत्वात् प्राणहरशत्रुत्वात् लेखनाद्वा सर्पव्यापारम् ।

3. Śūdraka : Mrcchakatika, Ed. Kāle M. R. P. 114.

गणिका हस्ती कायस्थो विदुश्चतरो शशभो अत्रैते निवसन्ति
तत्र दुष्टा आपे ज जायन्ते ।

4. Yājñavalkya Smṛti I - 336, PP. 365 - 367

श्री ४३६ तस्मै दुर्गुणं जहसा हस्तिवदिति ।
पीड्यमानाः प्रजा रक्षन्तु कायस्थैश्च विशेषतः ॥ (याज्ञवल्क्यस्मृतिः)
कायस्थाः लेखकाः गणकाश्च तेऽपि पीड्यमानाः प्रजा रक्षन्तु । तेषां
राजतन्त्रगतमाडित्तिमात्रावित्वाद्वा युजिजोरित्वाद्वा । (मिताक्षरा)
राजादिभिरुक्तैर्लेखकैः कायस्थैः पीड्यमानाः प्रजा रक्षन्तु । (नीरमितीन्द्र)

on it says that a Kāyastha is a writer (Lekhaka) and an accountant (Ganaka). He is a favourite of kings and fraudulent by nature. People should be protected from his harrassment. Vīramitrodaya on Yājñavalkya Smṛti says that Kāyastha was a writer appointed by a king, Rājādhikṛta.

In the same sense Kāyastha Dhanadatta is referred to as appointed (Niyukta) in the Mṛcchakatika. It is stated in the Brahmapurāna that Kāyastha was an officer.¹

In the Mudrārākṣasa,² we find that Raksasa's bosom friend Sakatadāsa is a Kāyastha and a professional writer. Canakya, in this context says that much notice need not be taken of Sakatadāsa because he was after all a Kāyastha, who was incapable of doing any serious harm.

Parāśari gives a fanciful but humorous derivation of the word.³ According to its letters e.g. Ka is taken from Kāka, a crow whose excessive fondness for passion is found

1. Brahmapurāna, Ch. XLIV - 37

'प्रस्ता दनाद्यं कायस्थो जे चान्ये कामकारिणः ।

2. Viśakhadatta : Mudrārākṣasa, I, P. 19

'कायस्थ इति लक्ष्मी मात्रा ।

3. Sūdraka : Mṛcchakatika, Ed. by Kāle M.R., notes P. 94 footnote.

GS I, p. 206, foot-note.

काकात्स्नेह्यं यमात्क्रौञ्चं यथापि वृद्धिवाहिरम् ।

आशास्त्राणि संगृह्य कायस्थः केन निमित्तः ॥

in the Kāyasthas. Ya is taken from Yama, the God of death as he is cruel by nature and Stha from Sthapati, the Carpenter, who is known for his hard stroke.

In the list of officials mentioned by name in the inscription of Bhāskar varman, a king of Kāmā^{ra}pa, and a contemporary of Harsa, there is a mention of a Kāyastha (Scribe).¹ The word Kāyastha as a name of a post can be found in epigraphy in the 5th cent. A. D. in the Damodarpur copper plate grants.²

Kāyastha's Origin :

The traditional account of the origin of the Kāyastha mentions that once Dharmarāja approached Brahmā and said that he being alone was not able to chastise the sinful persons. Brahmā replied that he would be helpful to him in that respect. Brahmā practised penance for thousand years and when it was over, he found a brilliant person standing before him ^{with} an inkpot and a slate. When asked, the latter replied that he was born through Brahmā's body during the penance. Brahmā was rejoiced at this reply and

1. HCI, Vol. III, P. 351.

2. EI, Vol. XII 65, XIX 118 f.

2. EI, Vol. XV P. 130.

he was named as Kayastha (staying in the body) and as he stayed wonderfully in the body his epithet was Citragupta. Dharmarāja entrusted him to note down the good and evil deeds of human beings.

This Citragupta was married with Subhāvati the daughter of a Brāhmana named Susarmā an inhabitant of Avanti. The second wife of Citragupta was Nandi, the daughter of Manu. He got twelve sons, eight from the first wife, namely, Syāmasundara, Śārṅgadbara, Dharmadeva, Sumati, Dēmodara, Dinadayāla, Sadānanda, and Rāghavarāma, and also four sons from the second wife, namely, Yugāndhara, Bhānuprakāsa, Dharmadhvaḥja and Rāmadayāla.

All these twelve sons were sent to different directions after their marriage. They inhabited in different regions and their descendants were known as Kayasthas, divided into sub castes. They are as under :-

- (1) Śri Vāstava, (2) Vālmika, (3) Gauda, (4) Māthura,
- (5) Suśyadhvaḥja, (6) Kulāsrista, (7) Nigama, (8) Bhatnāgara,
- (9) Asthānā, (10) Saksenā, (11) Ambāsthā, (12) Karana.

Vālmika Kayasthas :

The Vālmika Kayasthas who are predominantly found in north India, and South Gujarat are said to be descendants

of Rāghavarāma, the son of Citragupta. Rāghavarāma and his wife manjubhāsini went to the hermitage of Vālmikī and stayed there, therefore, their descendants were called Vālmika Kāyasthas.¹

Gopinātha sinhā² thinks that the real name of Vālmika Kayasthas of Gujarat is Vallabh Kāyastha. Valabhīpura was founded by Vallabha, the eleventh son of Citragupta. Thus Vallabha may be identified with Rāghavarāma. In childhood Vallabha was handed over to Vālmikī and the sage took him to some hermitage in Saurāstra near Abu mountain and educated him.

Cāndrasenī Kāyasthas :

Besides the Citragupta Kayasthas caste, there is also a caste named Cāndrasenī Kāyasthas. The legend says that when Parśurāma took his bow to make the earth devoid of Kṣatriyas, the wives of Kṣatriyas moved to the hermitages of sages. One of them was the wife of Candrasena, who went to the hermitage of the sage Dālabhya. Parasurāma arrived at this hermitage and saw that she was pregnant. He was

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1. i. Munsif Nanda Prasāda : Vālmika Kāyastha Samskr̥ti
Darsana, P. 1. (1930)
 - ii. Diwān R. C. : Sri Vālmika Kāyastha Jñāti Suci, /PP. 39, 40.
 2. Munsif Nanda Prasāda : Vālmika Kāyastha Samskr̥ti
Darsana, P. 37.

prepared to destroy the foetus according to his vow. The sage handed her over to Paṛśurāma. Paṛśurāma was pleased with this obligation and requested him to ask for something. The sage requested him to handover foetus of the lady. Paṛśurāma complied with it and said that the offspring should be named as Kāyastha. The son born from the foetus was known as Somarāja. He was married to a daughter belonging to Citragupta Kāyasthas. The descendants of Cāndraseni Ksatriyas are known as Kāyastha Prabhus who are predominantly inhabitants of the Southern part of India. ?

Another legend says¹ that the Kāyasthas are the descendants of a Ksatriya father and a Sūdrā mother. It is said that Citragupta must have married a Sūdrā wife, but we find no mention any where about her. The Purāṇik account of Citragupta's marriage with Subhāvati (a Brahmin Girl) and with Nandī (the daughter of Manu) is more reliable and hence the above legend seems to be baseless. However, if we consider it to be true, it is certain that the caste of a family is decided by the caste of the father and not by that of the mother. Thus Citragupta Kāyasthas belong to Ksatriya caste. A number of evidences are quoted by

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 (1930)
 1. Diwan R. C. : Śri Vālmika Kāyastha Jñāti Sūci, /P. 41.

R. C. Diwan¹ to prove that Kāyasthas belonged to Kṣtriya caste and the laws of Sūdras do not apply to the Kāyastha community.

Kāyasthas in Inscriptions :

Kayasthas are found as writers in inscriptions. From the names of writers of Gurjara, Maitraka Raṣtrakūta and other miscellaneous records it appears that there was a regular office, and its holder, bearing the titles Sāndhivigrahika and Divirapati, was a hereditary officer. We find a number of names of the writer's group, but no caste is mentioned in all these inscriptions, except once in a record of Raṣtrakūta Amoghavarsa where the phrase Valabha Kayastha is specially mentioned. Thus it is possible that this writer class did not originally form a caste, in the sense, in which we use it to day; but formed a functional group. It is in this sense, i.e. in the primary sense of office, that the term Prathama or Jyestha Kāyastha is used in the 5th, 6th and even the 8th century inscriptions of the Guptas and other dynasties of Bengal.² In the same

- (1930)
1. Diwan R. C. : Sri Vālmika Kāyastha Jñāti Sūci, P. 48, 49.
 2. Sankalia H. D. : Studies in the Historical and Cultural Geography and Ethnography of Gujarat, P. 146 ff.

sense, according to Yājñavalkya Smṛti, as we have seen, Kayastha was an accountant and a scribe.

In India, where professions were long since hereditary, they tended to form distinct castes. When actually this practice originated, is not known; but about the 10th century, these sub-castes began to appear in inscriptions. The Kāyastha is one of these sub-caste. It is mentioned as a distinct entity in Calukya records from the time of Mulrajā onwards, in the inscriptions of Gurjara Pratihāras and their successors, the Gahāvālas of Kanauj and Palas and their successors in Bengal. The names of some of the Kāyasthas, who were the writers of the Calukya inscriptions, have been given as Jejja, Kāncana, Vatsesvara, Kekka, Kekā, Kekkal, Lakṣam, Valiga, Sahajiga, Śāntikumāra, Somasimha, Vājada, and Kumāra Vasarina.

Original Varna of Kayastha Caste :

Gurjara Kayasthas trace their descent from one or the other of Kṣatriya dynasties. Soddhala himself being a Kāyastha at the same time claims to be a Kṣatriya. Siladitya's brother Kalāditya was an incarnation of Kāyastha, a Gana of Śiva. According to Soddhala¹ this Kalāditya left behind him

1. UK : P. 10 स चाष्टमूते जिवते जलमयी मृतिप्रधिष्ठित-
स्थासन्नसहस्रत्वेन काये स्थितत्वात् कायस्थः
तस्यावतारस्त्वामको भ्राता कलादित्यः ।

an extensive family of Kāyastha Ksatriya caste. One of the branches of that caste was Valabha, belonging to Valabhī.

According to one inscriptional account,¹ they were the descendants of a Śūdrā servant of a sage named Kāchāra, but were blessed to become wise diplomats by a boon of Śiva, while another inscription would claim their descent from Kasyapa. Bangali tradition traces the origin of the upper classes of Bengal Kāyasthas to the five attendants of the five Brāhmanas who came to Bengal from Kanauj at the invitation of Ādisūra.²

If personal names have any significance, the name endings Bhatta and Bhatti, in the names of Gurjara, Māitśaka and Rastrakūta writers would show that these were probably Brāhmanas. Names of some of the writers of Caulukya plates, in some cases are Ksatriya like Śāṭikumāra, Somasimha, Kumāra, Jaitrasimha, whereas in one case it seems to be Brāhmana-like,³ Vateśvara. But the same cannot be said about Anahila, the first writer. He is supposed to be a shepherd, in the famous story of the foundation of Anahilapura

1. History of Bengal, I, 588.

2. Smith : The early History of India, P. 412.

3. Kane P. V. : History of Dharmasāstra II i. P. 77,

NIA, I 743.

One wonders whether the founder of the writer class of Valabhī plate^d was originally a pure Kṣatriya or Brāhmana or belonged to a mixed caste.¹

Kāyastha as a caste Name :

We find the earliest mention of Kāyastha as a caste name in the Sañjān copper plate grant of the Rastrakūta king Amoghavarṣa I dated 871 A. D.² It has been written by Dharmādhikarāna Senābhogika Guna-dhavalā of the Vālabha Kāyastha Vamsa i.e. the very Kayastha family to which our poet belonged. Soddhala has said nothing about any other sections of the Kāyastha caste except his own as existing in his time in his part of the country. But the distinctive adjective Vālabha signifying the locality of its origin clearly shows that there were Kāyasthas other than the Vālabha, even in the Ninth century. Although the word Kāyastha originally meant the name of a post, people following the occupation for generations came to be known as a distinct caste. This will be clear if we look to the caste names of India, which are mostly occupational names. It is not unlikely that Kāyastha as a caste commenced formation from the 8th century A.D.

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1. Sānkaliā H. D. : Studies in the Historical and Cultural Geography and ethnography of Gujarat, P.148.
 2. EI, Vol.XVIII. PP. 235 ff. 233.

It is difficult to say when the mythical stories about the origin of the different sections of the Kayasthas came into existence. The story of the origin of Valabha Kayasthas is not later than the 11th century A. D. Citragupta—origin of the Kāyastha is perhaps still later. The earliest epigraphic mention of Citragupta having any connection with the Kāyasthas is found in a charter of Govindcandradeva of Kanauja dated 1115 A. D.¹ This plate was written by a Vastavya Kāyastha Thakkura named Jalhana, who has been described as born of a Karnik family, resembling Citragupta in qualities (as a writer). This was only a prelude. From this resemblance in occupation, the idea of descent from him was conceived. Naisadhiya-carita described Citragupta as Kāyastha and makes him present at the Svayamvara-sabhā of Damayanti, along with Agni, Indra, Yama etc.² Harṣa, the author of this work was a contemporary of king Jayacandra, who flourished towards the latter part of the 12th century A. D. It may therefore, be surmised that the legend of the Citragupta descent of some sections of Kayasthas dates from the 12th

1. EI, Vol. VIII PP. 152 & 153.

2. Śrī Harṣa : Naisadhiya carita, 14 - 66.

दृग्गोचरोऽयं कथं चित्तगुणः काव्यं उच्यते इति ।
ऊर्ध्वं तु पञ्चमं प्रथमं एतन्ने तान्ने वैदिकीयं चित्रगुणम् ॥

century A. D.

History of the Kāyastha :

There are ample references to Kayasthas in epigraphy but in it there is no mention of their Citragupta descent. we have seen that the Vālabha Kayasthas are mentioned in epigraphy and in the sanskrit literature but they are not heard of now a days.

In Gujarat, Valam Brahmanas of Valā were the priests of Kayasthas about 1150 A. D.¹ It is said that they asked heavy Dakṣinās for the performance of the marriage ceremonies of the Kayasthas. This was the cause of displeasure and thus Kāyasthas left them and accepted Brāhmanas of Talaja as their priests. From historical accounts, it appears that Vālmika Kayasthas migrated to south Gujarat from Saurāstra and North India for the sake of service during the mogul period and dwelt in Kodinār, Rādhānpur, Dholka, Surat, Palsānā, Songadhā, Vyārā, Navsārī.etc.²

1. Diwān R. C. : Sri Vālmika Kāyastha Jñāti Sūci, (1930) P. 65.

2. Dowan R. C. : Sri Vālmika Kāyastha Jñāti Sūci, (1930) PP.67-68.

Munsif Nanda Prasāda : Vālmika Kāyastha Samskriti Darsana,

In fact, we find mention of a Valāmya Kayastha donor in a pillar inscription of Bhinnamāla dated 1206 A. D.¹

Soddhala has referred to the fact that his forefathers held for generations the post of Dhruvaprabhu. Dhruvas were village accountants and their posts were hereditary. The Dhruvaprabhus were district accountants having under them village accountants. By holding the post for generations, they perhaps came to be known as Dhruvaprabhus. We find in the Bhinnamāla inscriptions that in some cases the writers of them were Dhruvas, which is the legitimate duty of the Kāyasthas; so these Dhruvas were most probably of the Kāyastha caste. There is a section of writers in the Bombay State, who are called Dhruvaprabhus. They say that they have descended from Dhruva, the son of king Uttānapāda. We think that they are the Valabha Kayasthas and have completely forgotten their old tradition; and as they are called Dhruvaprabhus, they are connecting themselves with Dhruva, the epic hero.

Dhruva denotes a fixed or permanent hereditary officer in charge of records and accounts of a village, the Talāti and Kulkarni of modern times. One of the chief duties of the

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1. Bombay Gazetteer, Vol. I. Pt. I. P. 474.

Dhruvas was to see that farmers did not take more revenue than the royal share. The name is still in vogue in Cutch where village accountants are called Dhru or Dhruva. Dhru is also a common surname among the Nāgara Brāhmanas and Modha and other Baniās in Cutch, Gujarat and Kathiawar.

These Dhruvaprabhus claim to be of the same stock as the Pattana - Prabhus, another writer class of the Bombay State. This epithet of Pattana is derived from their residence in Pattana or Pātan. They are also called Pāthāre or Pāthariya. In the Skandapurana,¹ their descent has been traced from a king named Asvapati of the solar race of Ksatriyas. Under a curse from Bhrgu Rsi his descendants have been degraded from the kingly office to that of a writer. The details of these Prabhus are found in the Bombay Gazetteer.²

Kāyastha Authors :

Munshi says³ that Kāncana, the son of Kāyastha Jejala, was the writer of Mularaja's copper plates. He has also referred to Kakkala, a Kayastha and a great grammarian who

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1. Skandapurāna, Sahyādri Khanda Ch. 27 & 28.

2. Bombay Gazetteer, Vol. I, Pt. I, PP. 81, 82.

3. Munsi K. M. : Glory that was Gurjar Desā, P. 171.

was a friend of Hemacandra.¹

The editor of Rāmacarita by Abhinanda² has noted that the second supplement of Rāmacarita is attributed to one Bhīmakavi in the colophones of all the four cantos. This Bhīmakavi belonged to a Kāyastha family, and was the son of one Śrī Devapāla. It is possible therefore, that the author Bhīma might have belonged to Gujarat, though the original place of Kāyastha community is Bengal and North India. The members of that community must have migrated to Gujarat as early as the 10th cent. A. D. and this is corroborated by the fact that Soddhala, another Kāyastha poet, who flourished in the courts of Konkana kings, was born in Gujarat.

Amongst the ancient authors, whose works are in Gujarati, Keshava Hrderām, Kayastha-Ādya-Kavi, was a resident of Pātan. He possibly flourished/about 1473 A. D. He composed the tenth Skandha of the Bhāgavata, in Gujarati Version.³

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1. Munśi K. M. : Gujarat and its literature, P. 43.
2. Abhinanda : Rāmacarita, intro., P. XXIX.
3. Diwān R. C. : Śrī Vālmika Kāyastha Jñāti Sūci, (1930) P.72.

बाल्यमस्मिन् तिष्ठत्ये कुलकेरो कायस्थ
 ते मांहे हृदेरागनो, शैबक रही सो स्वस्थ ।
 तेह जो सुत हुं केशवदास, करुं कीर्ति कपलालाश ॥

Ganapati, the author of Madhavānala-kāmakandalā Prabandha, was the son of Narasā, and was a Kayastha by caste.¹ He was an inhabitant of Āmoda (Broach District). He composed the work in Sāmvat 1584 in Couplets, called Dogdhaka or Duhās divided into eight parts. It is a romance in old Western Rājasthāni. This Prabandha is published in Gaikwad's Oriental Series, No. 93.

Mādhav^{al} Sundardās,² a resident of Ankleśhvar later on migrated to Surat. He wrote a number of poems on Vaiṣṇavism, such as Brāmaṇa Gitā, Okhā hareṇa, Rāsa Pañcā-dhyāyī, Kamsavadha etc.

Ramacandra Śukla has referred to several Hindi poets, and authors who were Kāyasthas by caste. They are noted below :-

Puhakara Kavi³ - He was Kāyastha by caste and flourished during the reign of Jehangir. He was a resident of

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1. Ganapati : Madhavānala-Kāma-kandalā Prabandha, P. 339.

कवि न्याति कायस्थ एड, जालिभि विख्यात ।
पुरु उषद बाधितां, दीह थया दह सात ॥

2. Diwān R. C. : Śrī Vālmika Kāyastha Jñāti Sūci, (1930) P. 73.

दूरले ताल पीता महस्थानवे, अंकले धर मां बाहा ।
कायस्थ कुल ले जालिमकहाति, बैषाव सुत सुंदरदास ॥

3. HSI, P. 210.

Partapapura, Dist. Mainpuri; but later on, he left it and came over to Bhumi Gānva, near Somenātha in Gujarat. He wrote 'Rāsratena', a Prabandha in Hindi in Samvat 1673.

Bhikhāridāsa, a Śrīvāstava Kāyastha by caste, and a resident of Avadha, wrote Kavyanirnaya in Hindi, in Samvat 1803.¹

Rūpasāhi, a Śrīvāstava Kāyastha, wrote Rūpavilāsa in Samvat 1813. He was a resident of Pannā.²

Chatrasimha, a Śrīvāstava Kāyastha, was a resident of Anterā or Batesvara-ksetra. He wrote Vijaya Muktāvalī, a story of Mahābhārata in Prabandha Kāvya in Samvat 1757.³

Ghana Ānanda Kāyastha, who was born in 1746, was a Mir Munsī of Badasaḥ Muhammedashah. He has written Sujana-sāgara, Viraha-līla, Koka-sāra and some other works.⁴

Bakhsi Hansarāja, a Śrīvāstava Kāyastha born in Samvat 1899 at Patnā, wrote Sneha-sāgara, Virahavilāsa, Rāyācandrikā and others.⁵

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1. HSI, P. 256.

2. HSI, P. 270.

3. HSI, P. 302.

4. HSI, P. 309.

5. HSI, P. 325.

Navala-sinha Kāyastha, a resident of Zansi, wrote Rāsapañcādhyāyī, Rāmcandra Vilāsa, and Śaṅka-mocana in Samvat 1873.¹

Ramasahāyadāsa, a resident of Chaubepur, Dist. Benares was the son of Bhavānidēsa Kāyastha. He wrote Rāma Satasai Vāni vibhūsana and other works in Samvat 1873².

Premacanda, a wellknown Hindi novelist was born at Lahamī near Benares in Samvat 1880.³ He belonged to the Kāyastha caste. During his time, it was a tradition that a Kāyastha in general should know Urdu, Persian and Arabic, and so he was well-versed in these languages.

Amongst the modern Gujarati Kāyastha writers Ranajitrām Vavābhāi⁴ (1883 - 1917 A. D.) was a wellknown research scholar and a critic. Number of stories written by him are published in monthly magazines like Sāhitya and Sundarisubodha. His Loka-gita-samgraha was published in his memory after his death at Surat.

1. HSI, P. 356.

2. HSI, P. 357.

3. Gupta Manmathanātha : Kathākara Premcanda, PP. 87-88.

4. Diwān R. C. : Śri Vālmika Kāyastha Jñati Sūci, (1930)

Ratilal Chunilal Diwan has written some books on medicine, grammar and has prepared a list of persons of the Vālmika Kāyastha caste.¹ Amongst the living authors Dhansukhalāl Kṛṣṇalāl Mehtā is a famous author of short stories, dramas and humourous articles.² Śrī Kṛṣṇalāl Surajaram Vakil, a wellknown scholar and educationalist has written many books in English and Gujarati on education.³

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1. Diwān R. C. & Kazi P. G. : Śrī Vālmika Kāyastha Jñāti
Sūci, (1949) P. 116.
 2. Diwān R. C. & Kazi P. G. : Śrī Vālmika Kāyastha Jñāti
Sūci (1949) P. 114.
 3. Diwan R. C. & Kazi P. G. : Śrī Vālmika Kāyastha Jñāti
Sūci (1949) P. 115.