

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 । (श्रीजिवात्मनाथी)
 "कायस्थे लोदरकुलेन सातुर्गिरिं न भक्षितम् ।
 दन्तहैतुर्गिरिनाम दन्ताशक्तौ हि कारणम् ॥"
 "सर्वविहारनातुरा हिरण्यनोक्ताकारिणः ।
 कायस्थोऽहमां करिष्यन्ति सुविदां भूषिता 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

Yajñavalkyasmṛti refers to Kāyastha⁴ and the Mitaksara

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

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

कायस्थः क्षत्रियः -- कायस्थः एव क्षत्रियः तेषां ह्येवम् ।
कौटिल्यादयामपरत्वात् प्राणहरश्चक्रासजलैश्चक्राद्वा क्षत्रियः ।

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

गणिका हस्ती कायस्थो निन्दुः शत्रोः खत्रैः निवसन्ति
तत्र दुष्टा आपे न जायन्ते ।

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

श्रीहस्तस्करदुर्गन्धमहसाहसिकारिणि ।
पीड्यमानाः प्रजा रक्षन्तु कायस्थैश्च विशेषतः ॥ (याज्ञवल्क्यस्मृतिः)
कायस्थाः लेखकाः गणकाश्च तेऽपि पीड्यमानाः प्रजा रक्षन्तु । तेषां
राजानां तन्माडलिमात्रावित्वाद्वा युजिगारेत्याश्च । (मिताक्षरा)
राजानां कृते लेखकैः कायस्थैः पीड्यमानाः प्रजा रक्षन्तु । (नीलमित्रादिभिरुक्तं)

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 Brahmapurāṇa 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. Brahmapurāṇa, Ch. XLIV - 37

'प्रस्ता दत्ता' इति कायस्थः अथ चान्ये कामकारिणः ।

2. Viśākhadatta : Mudrārākṣasa, I, P. 19

'कायस्थ इति लक्ष्मी मात्रा ।

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

GSI I, p. 206, foot-note.

काकात्स्नैत्यं यमात्स्नैयं स्यात्ते दृढातिराम् ।

आशास्त्राणि संगृह्य कायस्थः केन निर्मितः ॥

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^{re}śpa, and a contemporary of Harsha, 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 Brāhmaṇa named Susarmā an inhabitant of Avantī. The second wife of Citragupta was Nandi, the daughter of Manu. He got twelve sons, eight from the first wife, namely, Syāmasundara, Śārṅgadharma, Dharmadeva, Sumati, Dēmodara, Dīnadayāla, Sadānanda, and Raghavarāma, and also four sons from the second wife, namely, Yugāṇdhara, Bhānuprakāśa, Dharmadhvaṇṇa 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) Śrī Vāstava, (2) Vālmika, (3) Gauda, (4) Māthura,
- (5) Sūryadhavaja, (6) Kulāśrīṣṭa, (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. Parāsurāma 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 Śuci, 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 some-thing. The same 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

..... (1930)
1. Diwan R. C. : Śrī 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 Raṣṭrakūṭa and other miscellaneous records it appears that there was a regular office, and its holder, bearing the titles Sāṇḍhivigrahika 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 Raṣṭrakūṭa Amoghavarṣa where the phrase Vālabha 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

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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 Mularaja onwards, in the inscriptions of Gurjara Pratiharas 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, Kāñcana, Vatsesvara, Kekka, Keka, Kekkal, Lakṣam, Valiga, Sahajiga, Śāntikumāra, Somasimha, Vājada, and Kumāra Vasarina.

Original Varṇa of Kāyastha 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 निवर्तते जलमयी मूर्तिमधिष्ठित-
स्थानम्न सहचरत्वेन काये स्थितत्वात् कायस्थः
तस्यावतारस्त्वयको 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 Sūdrā servant of a sage named Kāchāra, but were blessed to become wise diplomats by a boon of Siva, 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 Śatīkumāra, Somasimha, Kumāra, Jaitrasimha, whereas in one case it seems to be Brāhmaṇa-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 Dharmaśāstra II i. P. 77,

NIA, I 743.

One wonders whether the founder of the writer class of Valabhi plated was originally a pure Kṣatriya or Brāhmaṇa 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 Sanjān copper plate grant of the Rastrakūṭa king Amoghavarṣa I dated 871 A. D.² It has been written by Dharmadhikarāna Senābhogika Guna-dhavalā of the Vālabha Kāyastha Vamsa i.e. the very Kayastha family to which our poet belonged. Sodḍhala 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.

1. Sāṅkalia H. D. : Studies in the Historical and Cultural Geography and ethnography of Gujarat, P.148.
2. EI, Vol.XVIII. PP. 235 ff. 23.

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 Kāyasthas dates from the 12th

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

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

दृग्गोचरोऽयं दयः धिगुगलः कायस्थ उद्भिर्गुणितः ।
ऊर्ध्वीतुः पञ्चमः प्रसीदः एते गते वैदिकीयः पञ्चमः ॥

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 Dakṣiṇās 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, Rādhanpur, 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 Samskr̥iti Darśana,

In fact, we find mention of a Vālamya 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 Vālabha 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 time. 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

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

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

3. Munshi 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

1. Munsī 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.

बालमहाति तिहये कुलकेरो कायस्थ
 ते मांहे हृदेरागनो, खेजक 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 Gaiekwad's Oriental Series, No. 93.

Mādhav^{al}as Sundardās,² a resident of Ankleshvar 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 Sukla 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

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

कवि ज्ञाति कायस्थ वड, जालिभिं विख्यात ।
पुरु ओ पद बाँधतां, दीह धया देह सात ॥

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

दूरले सात पीता भटस्थानवो, अंकले भर मां बारा ।
कायस्थ कुल ने जालिमकहाति, बैष्णव 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 Badasah 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, Rāyacandrikā and others.⁵

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 Vāṇi vibhūṣana and other works in Samvat 1873.²

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 Sahitya and Sundarīsubodha. His Loka-gita-saṁgraha 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, Xgrammar 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. Diwān R. C. & Kazi P. G. : Śrī Vālmika Kāyastha Jñāti
Sūci (1949) P. 115.