

**CHAPTER: III**  
**ORIGIN, HISTORY AND INTRODUCTION OF THE RAJPUTS**  
**(KSHATRIYAS)**

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### 3.1 Introduction:

Social groups have been created in human society on the basis of race and property. In Indian society, the groups have been created on the basis of caste. There is a social distance among the groups created on the basis of caste. For any sociologist, scholar or a researcher who wants to study Indian society, it is essential to study the caste system in India.

Indian caste system and the units of Indian social stratification have been intermingled with each other in a network of special relationships. So, caste affects other systems in Indian society. Today, there has been a change in Indian society but this change in social structure is related to caste system.

Sociology studies the function of and change in social structure. It is absolutely necessary to get information about the institutions of social structure in order to study any society. Caste has an important place as an institution of Hindu society. An effort has been made here to show its impact on stratification.

Classification of every society is done in many ways in a society, where status of an individual is decided on the basis of birth and her/his rights and responsibility are decided on such a status, this could be defined as 'caste system'. According to this system the structure of Indian society is arranged on a hierarchical order. Caste is a peculiar institute in India. There have been changes in many fields, yet the caste system has remained the basis unit of society. Caste system has existed in India from ancient time. It's form is very complex and it is deep - rooted. It is vast, organized and subtle and differs from other stratification. Kakasaheb Kalelkar has also said that India is parents' home of caste system, because the beautiful the model of caste system is found only in India. Every Indian becomes a member of her / his father's caste as part of the given status as soon as she / he is born and she / he has to spend the rest of her / his life within the limits of this caste.

The ancient history of Gujarat is found scattered until 300 B.C. It is found in a systematic form from the *Maurya* era. It was ruled by the *Shaka-Kshatriya* since the year 100 A.D. The *Shaka* calendar began from began to rule over it and when it weakened the chief of their army called *Bhattarak* established his rule in Saurashtra which lasted from 470 A.D. to 788 A.D. approximately. This period is known as



*Maitrak Kal* and *Vallabhi* was its capital which was destroyed by the Arabs in the year 788 A.D.

In the ancient history of Gujarat, the period from 788 A.D. to the year 942 A.D. is known as Post *Maitrak Kal*. In short the period between *Maitrak* period and *Solanki* era (From 788 A.D. to 942 A.D.) is called post-*Maitrak Kal*. During this period there were several states in Gujarat called *Shap*, *Chapotkat*, *Chavotak*, *Chauda-Chavda* dynasties. There was rule of *Chavda* in north Gujarat and Saurashtra and in the rest of Gujarat the *Rashtrakut*, the *Saundharva*, the *Chalukya* and the *Gurjar Pratihar* of north Gujarat ruled. In short the *Chavda* in north Gujarat in Saurashtra the *Chavda* and the *Pratihara*, in southern and central-northern Gujarat the *Rashtrakut* and on Modasa area the *Parmar* ruled. Besides, at this time Buddhism declined, Jainism developed and the *Parasis* arrived at the port *Sanjan*. *Gurjar King Vanraj Chavda* established his capital in *Patan* in the year 802 of *Vikram* era. Even before that their ancestors *Chavdas* ruled there. In the year 998 (942 A.D.) of *Vikram* era *Mulraj Solanki*, nephew of *Chavada King Samantsinh* snatched power from the latter and began the *Solanki* age.

The second name of Gujarat was '*Lat*'. This is found in *Ptolemy's geography* (second century) and in *Vatsayan's Kamsutra* (Third Century). Moreover, in the carvings of the fifth century also this name is found. At that time in the *Lat* area, *Surashtra* and western *Malva* were included and by the 8th century the area of *Lat Pradesh* extended from *Kutch-Saurashtra* on the coast to *Ujjain*. Then, during the *Solanki* age it came to be known as *Gujar desh*, or *Gujjarbhumi*, *Gurjarta*, *Gujarat*. The name '*Gujarat*' became clear during the time of *Vaghela*. It continued during the *Muslim-Maratha* age also. During the post *Maitrak* period no specific name for this area is found. So, it is known as '*Gujarat*'.

### **3.2 Origin and History of Rajputs (*Kshatriyas*):**

#### **3.2.1 Introduction:**

"The word '*Gujarat*' is derived from original *Sanskrit* word '*Gujar Rashtra*' and also it got the name because the *Gujars* had founded this land. They had come here in the land of *Gujarat* from the west-northern part of *Hindustan* via *Punjab* and *Marvad* and settled down and expanded it. During the time of decline of the golden period of *Gupta* dynasty, *Gurjar* chieftains became independent and began their rule. In the third fourth

century B.C. the Kings of Maurya dynasty were doing welfare activities for people of *Kathiyawad*. In Saurashtra the governor appointed by King Ashoka ruled in Junagadh. After Ashoka, Saurashtra and Gujarat came under the rule of the Greek Kings who ruled there for hundred years. Thereafter, it came under the rule of Edrothian dynasty. The Kings of this dynasty, sent governors in Gujarat who were called *Kshatrap* and who become independent Kings. Their capital was in Malwa (in Madhya Pradesh) and their Kingdom extended upto Surat. The third *Kshatrap* called King Rudram had appointed one administrator for Gujarat and *Kathiyavad*. Rulers of the Gupta dynasty followed the *Kshatrapas*. Their capital was in Kannoj. In the year 257 A.D. King Chandragupta Vikramaditya had conquered Gujarat and *Kathiyavad* reaching upto Bharuch. Bhattark the chief of the army of Gupta dynasty founded Vallabhipur (*Vala*) in the year 340 A.D. and the stat of vallabhi. The ruins of Vallabhipur are situated near the town Vala on the way to Bav Nagar upto 614 A.D. the King of Vallabhi dynasty ruled over Gujarat. The last ruler of that dynasty was Shiladitya. He was attacked by *Kathis* (or Sithian Shaka) as they are called today and they took over his Kingdom. Then, a Rajput who had run away from Vallabhipur or an adventurer came to Panchasar of Radhanpur area near the desert of Kutch and had founded his state keeping his capital there. This King of Pachasar near Viramgam belonged to the Chavda dynasty. The King who ruled there in 696 A.D. was Jaishikhari.

At this time, Bhuvad Tunktoda; (*Solanki* dynasty) ruled in Kalyaninagar of Kannoj. When King Bhuvad heard the news of greatness and renown of Jaishikhari, he attacked the King Jaishikhari, Jashikhari lost in the war. Queen Rupsundari, wife of Jaishikhari was pregnant at that time, he took her with her brother Surpal in the forest, while returning, Surpal heard the news of conquering Panchasar and death of Jaishikhari. So he went into the hills of Sorgadh. A tribal woman protected queen Rupsundari. The Queen gave birth to a boy on the full Moon day the month of *Vaishakh* (Seventh month in Vikram Calendar coinciding with July). The boy was named 'Vanraj' because he was born in the forest (*Van*). When the prince was six months old a Jain *Muni* (Saint) called Shilgunsuri came there. When he knew that the mother was wife of Jaishikhari and the son as the prince son of Jaishikhari, he took them to his Upashraya (Jain temple). Vanraj grew up there. When he became adult, with the help of his maternal uncle, Surpal, Vanraj began to harass the King of Panchasar, a ruler of Solanki dynasty. Finally, established his capital of state near

Patan as it exists today, in the year 746 A.D. 2nd day of the month of *Chaitra* of *Vikram* era. 802. A shepherd called Anhil helped Vanraj in his critical time, so, he named the capital of his state 'Anhilpur' after the name of his shepherd friend.”<sup>(1)</sup>

Several castes have contributed to creating a variegated design of Indian culture. For centuries many eye-catching many designs have been filled with colors and have been preserved in various tools of this multi coloured designs. Sometimes its color seems to be fading; then, at other time a race has made it more attractive by filling it with unique lovely colors with its competence and innovativeness.

### **3.2.2 The Aryan Culture:**

“At the dawn of this culture, the design of developed culture of Anarya and it came to be preserved in cities like Mohan-Jo-Dado, Lothal and Rangpur. Then the *Aryans* came and a conflict began between the cultures of the *Aryans* and the *Non Aryans*. On one side there were these *Non Aryans* progressive in artistry and science whereas the *Aryans* of best blood, fair-skinned, possessing a feeling of keeping special art and culture unending were on the other. On one side, there were these Dravid (*Non-Aryans*) worshipping statues of stone, trees, rivers and mountains, on the other side were the *Aryans*, great scholars of philosophy, scriptures, and superior to the *Non-Aryans* in intelligence. On one side, was a large group of people and stable states, on the other, were these *Aryans* who were comparatively less in number but with a desire to stabilize, dedicated to agriculture and animal husbandry. For years, they had suffered from madness of war; the bloodshed continued; the cultures and ideals continued to clash. Finally, with less number of women, the *Aryans* had to accept even though unwillingly to be bound with holy relations of marrying the *Non-Aryans* women. As a result, another new design came to be created on the vast canvas of Indian culture.

The land, which was splashed with their blood during the clashes of the *Aryans* and the *Non-Aryans*, the same land, became their motherland with the feeling that it is greater just like one's mother than the heaven. In *Sanskrit*, this feeling is reflected in these words. “Whenever, this land was in trouble, the *Aryans* and the *Non-Aryans* together picked up weapons. Whether one is from the royal family or an ordinary person, all were engaged in farming and animal husbandry. They were not separated by the circles of castes and creed.”<sup>(2)</sup>

### 3.2.3 The Rise of the Rajput (*Kshatriyas*):

“As the weightage of victory became more towards the *Aryans* the area continued to grow. Its distribution continued. Farming and farmers went on increasing. The power and ambition of the ruling side grew more. Out of this, the dividing line between the ruling party, its supporters and the common people began to take shape.” (3)

“Power is also a uniquely lustful matter. Its intoxication cannot be abstained from. The ruling *Aryans* gave a major part of their conquered land for farming to the leaders who were their blood relations. So the relations became stronger. A class of well-wishers and protectors of state arose. This class came to be known as the *Kshatriya*.”(4)

“They had to study the *Vedas*; the *Yajnas* (worshipping altars) had to be continued. The burden of protecting people was on their shoulders. At the same time, it was expected that they keep away from self-indulgence. All these were part of *Kshatriya*’s duty.” (5)

“They had an army for protection. They were in power of the state. Besides, they were studious. So, their status was not inferior to that of *Brahmins*.” (6)

Time changed. The variegated design of culture began to add new colors. Gradually, sub-castes in *Kshatriyas* began to emerge. Even in the *Kshatriyas* of the same area, lines of differentiation began to emerge.

Among the *Kshatriyas*, the ruling system was king-centered. The ‘head’ of people with power and responsibility was called the ‘King’. Members of royal family were called ‘*Rajanya*’ and held high positions among *Kshatriya* whose number began to grow as time passed. Among *Rajanya*, the *Bhayats*, *Samants* and soldiers came to be included and gradually, the word ‘*Rajanya*’ came to be replaced by the term ‘*Rajputra*’ for ‘*Kshatriya*’ in the extensive meaning. As time passed, the term ‘*Rajputra*’ also came to be used extensively for *Kshatriya*. With the passage of time, the term ‘*Rajputra*’ changed in to ‘Rajput’ and Rajput.

### 3.2.4 Varna system and the Rajput:

“According to traditional Indian Hindu society, there are four *Varna* (classes) which says *Brahmins* were born out of *Brahma*’s mouth *Kshatriya* out of his arms, *Vaishya* out of his belly, stomach or thighs and *Shudra* were born out of his feet.” (7)

Thus in order to study caste system it has to be adjusted with the ancient *Varna* system, as Yogesh Atal says that it would be a mistake to consider varna and caste the same; it means that both '*Varna*' and 'caste' are two different social systems.

In scriptures and *Rigveda*, the meaning of *Varna* is 'color' and; *Varna* both. '*Varna*' could mean 'color' or 'light'. In *Rigveda*, an ancient and sacred book of Hindus, there is no mention of *Kayastha* caste system. Only *Varna* meant 'color' of which black and 'white' were important for the Aryans and Non-Aryans and which suggested two different communities of the Aryans and the slaves and from which the Aryans had created a unique social system in the world by organizing human society and human life scientifically. Huttan J. H. says that, "During the time of *Rigveda* when the Aryans invaded India, there were four classes which are indicated by the four *Varna* in which the society of that time was divided." (8)

On the basis of *Markandeypurana* and its *Bhashya* (critique) and *Manu*, *Varna* system could be understood as:

**1) *Brahmin (Vipra, Brahma, Dvij, Gor, Purohit):***

*Brahmin* class performed the duties of *Purohita* besides preserved the religious tradition of imparting knowledge. This class was highly honored.

**2) *Kshatriya (Rajanya, Raajput, Rajput):***

This class was supposed to protect society the state administration, worship by altar (*Yajna*); they were supposed to donate and to be warriors.

**3) *Vishya (Kinara, Farmer, Kishan, Krushikar):***

This class included public, *Vaishya* farmers and businessmen.

**4) *Shudra (Antyaj (the lowest born), Dhed, Bhangi, Chamar, Harijan):***

This class served as slaves and considered to be the lowest in status.

Thus, the *Varna* system prevalent during the *Vedic* period was based on work and not on birth. If we try to understand this system as explained in the *Bhagvad Geeta*, (4/13), the meaning of *Varna* system is based on qualities and work and the birth not is important.

In *Rigveda* (10-99-12) and *Yajurveda* (13-11) and in *Purushsukta*, there are many hymns about the origin of *Varna*.

From this *Varna* system, gradually, the caste system was born and every society has to define the work of its members and to create certain systems for social control. Indian caste system itself is a prime institute of social system in which different sub castes and surnames are an example of today's caste system.

References of the origin of *Kshatriya* as being as old as human society are found in Indian religious scriptures (the *Manusmriti*, the *Veda*, the *Purana*, the *Ramayana*, the *Mahabharata*, the *Bhagvad Geeta*) and other literature. According to scriptures, God created this universe. Its detailed description is found in Hindu religious literature. As written in the *Manusmriti*, the first man first human being was *Vaivavast Manu*. *Brahmins* were born out of his mind, *Kshatriyas* from arms, *Vaishya* from stomach and *Shudras* were born out of his feet although this religious opinion has not got extensive approval due to lack of evidences.

### **3.2.5 A historical view:**

We do not have strong and reliable evidence in order to know a continuous history of Rajput community of India. *Purana*, Poems, Epics, Well-known stone carvings letters of honor, stone poles, monuments, statues of martyrs, Voluminous books, histories, legends, folk-cores, records of *Bhat-Charan* (record keeping community) stories, couplets, rhymes are buried in dignified stories of history which depend on them. Many times in useless stories with miracles and obviously improbable subjects are narrated. From ancient times to the modern, constancy in a certain legible language has not been maintained. The art to preserve the dialect and rural speech in words (written language) did not develop. Only religious literature was taken care of. Poets and writers reflected the nature of the age through symbolic characters in their writings. It would be stupid to write history on the basis of guesses and beliefs. Whatever historical notes have been made aren't sufficient and satisfactory. *Sanskrit* language shone out as the language of the whole Indian sub-continent but after a long time it proved to be a language of gods and the process of reading it for the ordinary people became slow. It became the monopoly of the learned and scholars. In the middle Age, it actually it became untouchable for a certain class. Knowledge was put in a limited circle and finally, it remained as a means only for religious rites and was completely cut off from the general masses. It is noted that a saint poet *Tulasidas* flourished in the time of Akbar, why is it not said that Akbar flourished during the time of saint poet *Tulasidas*. If *Tulasidas* were not the composer of *Ramayana* and

had created some ordinary writhing, he might have been noted somewhere as an unknown writer; to know about Akbar, *Akbarnama* is there but to know about *Prithviraj Chauhan*, people have to take recourse to stories and legends. Hindus worship *Gebansha Peer* on the Datar hill who invited Mahmood Beghdo, the invader. It was said Islam was in danger but King Ra' Mandalik who was killed.

The tragedy of Rajput community begins after the eleventh century. After the fall of Karan Ghelo, the last Rajput king of Siddhpur Patan, anarchy spread in the Rajput community of Gujarat. It was impossible to rope in the small Rajput states together due to parochialism and false family pride. *Talukdar* (head of *Taluka*) *Jagirdars* (Owners of a large landed property) *Girasdars* (awardees of a village or villages to earn revenue from them) fought among themselves for personal.

Benefits and could not resist the invasion of Islamic attacks. They began to employ arbitrarily ordinary Rajput warriors in order to safeguard their traditional properties. With the rise of the Islamic empire, the cowardice of Rajput kings began to come out. Conspiracies came to be done by the Rajput kings leaving the ordinary Rajput warriors to the mercy of their fate making compromises with Muslim invaders in order to save their estates and began plans for economic self-reliance. *Purdah* system began to weaken in Rajputs who began to accept such changes. This and such other changes came in Rajput community which came to be known as *Kardar* Rajput community. These *Kardar* are *Karadiya*. This term has been used to give an identity to this community. It is believed that this term became known during the 17<sup>th</sup> century A.D. and seems to have been derived from *Karadiya*. Their relations with the *Girasdar* weakened and even in the *Karadiya* Rajput community itself the tint of provincialism in their speech, behavior, customs and traditions and clothes resulted in 'separatism'.

If we examine the continuous history of the *Kshatriya* community, one thing comes to one's notice clearly that the origin of all Rajput groups is the same. Earlier, family names were considered important in order to identify a Rajput clan. Hierarchy of clans was decided by traditions of clans. Even now some of the clans are looked down upon considering them as inferior to others. Only the *Barots* knew the history of *Karadiya Kardar* Rajput community. This *Barot* community removed the research

approach with the view only to getting monetary benefits. They recorded fresh history of hundred to two hundred years in their record book.

Even religion of the world believes that the founder of their religion came first and they take them as the first or the original man and believe him to be God. He creates the universe with his power, *yoga*, art, illusion, power of meditation and fourteen types of *yoga*. Time is the form of the man; nature is the area of the primordial man. It has existed right from the beginning to eternity. Primarily there are three great elements: *Kale*, *Mahakam* and father, Priority (Nature) is the great element (*Bhutan*) which is mother and motherland of the body of the great element. Every creature perishes in *Mahakal*. Every universe is created by *Brahma*, *Vishnu* and *Mahesh* (*Rudra Tridev*), maintained and destroyed by them respectively.

*Brahma* has created the earth, so, in his language right night stands for devastation, destruction, upheavals. The devastation by *Rudra* is the greatest destruction. In the same way, the night for *Vishnu* and *Brahma* is called ethical destruction. After total devastation, the universe has been created at the will of *Vishnu* himself. *Brahma* has been borne from the navel of the Lord *Vishnu*. Then, heaven-*Patal* (the abyss) have been created followed by human beings. The order is-seven islands, *Jambu Island*, *Shatin Island*, *Kauch Island* and *ShakIsland* have been created.

*Jambu Island* got divided into nine continents-*Ilavrit*, *Ramyak*, *Hiranya*, *Kuru*, *Hari*, *Kinnar*, *Bharat*, *Bhadra* and *Hetumal Varsh*. In the nine parts of these nine continents, *Desheru* and *India* were created and (God) had created *Brahmin*, *Kshatriya*, *Vaishya* and *Shudra* in order to manage and control them. After studying the *Veda*, *Kshatriyas* showed their valor and become emperors (*chakravarti* kings) conquering countries and establishing great kingdoms.

As per a note in 10-60-12 in *Rigveda*, *Brahmin*, *Kshatriya*, *Vaishya* and *Shudra* were created from the mouth, arms, heart and feet of God respectively. *Brahmin* himself has created these four branches.

Then, depending on the time and circumstances, the *rishis* (sages) created the *Kshatriya* in order to save themselves from the tyranny of the *rakshasa* (the giant evil element) from time to time. They created *Parmar*, *Solanki* and *Chauhan* communities on the Mount Abu. As sins increased on the earth, *Rama* and *Krishna* took incarnation



as human beings and killed the wicked (evil) elements eliminated the sins and have got their permanent place as *Yug Purush* in the hearts of people. Similarly, Rajputs have given rise to the 24 *Trithankar* in Jainim.

“It is necessary to know the Rajputs who ruled over this country for five centuries. Different opinions prevail among the scholars about the origin of the Rajputs. The term ‘Rajput’ has been derived from the original *Sanskrit* word ‘*raj putra*’. Rajputs indicate their relations with the ancient kings or gods and many of them believe them to have been created from the Sun or the Moon. The *Parmar*, the *Pratihara* and the *Solanki* dynasties believe them to have been created from *Yagnakund* (altars) on the Mount Abu and that they belong to *Agnikula* (fire dynasty).

Historian like Vincent Smith and several others believe that Rajputs have come down from several fighting communities that came to India from outside areas. Earlier, races like the *Shaka*, *Hun* and *Kushan* had come to India who had settled down in India in subsequent time and many of them had embraced Hinduism. There is a belief that Rajputs are descendants of these heroic races who had embraced Hinduism.

The story of the origin of the Rajputs goes like this. *Brahmin* including *Rishi Vashishtha* worshiped by *yajna* (altar) near *Nakhi* lake on the Mount Abu because of a great rise in the barbarian and as a result of this *yajna*-worship four warriors came out of the altar (of fire) who killed the enemies. The descendants of these four warriors are known as:

1. ***Agnikul (fire dynasty)***: Branches and sub-branches of the *Parmar* which include *Kaba*, *Kalma*, *Kher*, *Chavda* or *Chad*, *Mori*, *Mahiyavat*, *Rahevar*, *Suvar*, *Hada*, *Solanki*, *Pratihara*, etc.
2. ***Yadukul (Yadu clan)***: *Jadav*, *Jadeja*, *Chudasama*, *Raijada*, *Bhat*, *Mat*, etc. came from this clan.
3. ***Suryakul (Sun clan)***: Branches like *Gelot*, *Vala*, *Sisodiya*, *Gohil*, *Rathod*, *Jodha*, *Vaghela*, *Vaja*, etc. came from this clan.
4. ***The Odak Rajput***: Those 36 clans that came to Gujarat and then went outside Gujarat are descendants of this clan that include *Kamad*, *Jethva*, *Chavda*, *Dabhi*, *Makwana*, *Jhala*, etc.

The detailed history of Gujarat begins with Vallabhipur. After the rule of Bhattark of Vallabhipur, the rule of Rajputs began in Gujarat with Jaishikhari, the ruler of Panchsar.

King Jaishikari's son Vanraj *Chavda* ruled in Gujarat for a long time between 8<sup>th</sup> and 10<sup>th</sup> century of *Vikram* Calendar and the last king of the *Chavda* dynasty was Samantsingh. After that, the *Solanki* era began with Mulraj followed by Siddharaj. The important rules include Bhimdev I followed by Siddharaj, from Kumarpal to Tribhovanpal the last king of the *Solanki* era. This dynasty ruled for almost 300 years although the kings of this dynasty did not rule over whole of Gujarat. Ra'Navaghan ruled over Junagadh followed by Ra'Khengar, but for almost 500 years Rajputs ruled over most of Gujarat-Saurashtra.

The Rajput joined army and worked as bodyguards as well as watchman. They practiced the role of *Kshatriya* in real sense. In those days Rajputs were considered as unyielding faithful and reliable community.

As the time passed, they ruled as *Thakors* of small towns and villages. Thereafter, gradually their power declined; their good qualities decreased although their mental state and intoxication for power remained unchanged. They did not recognize the changing time. Many of them therefore got ruined while several wise people found out alternate jobs and businesses. In the present time many Rajputs work on good positions in the police department. Moreover, Rajputs have once again established themselves ruling clans in the politics of Gujarat. Several of Rajputs have also accepted agriculture as business. In the past, Rajputs put on different types of turbans. Their common dress included a *Kediyu* (a frilled upper garment) or a hose, a tight cloth around the waist and breeches or a dhoti separating legs at loins. They also carry a sword swinging at their waist.

Women wear dresses like other *Guajarati* women. There is some difference in the dresses of Saurashtra and those in the rest of Gujarat.

The Rajput are conscious of family pride and are full of self-respect. They never tolerate insult. Temperamentally, they are brace and fierce. They are followers of Shiva and *Shakti* (Goddess *Durga*). They put on *Janoi* (a bunch of threads across the body like the one worn by *Brahmins*). They are fond of *Kasumba-pani* (intoxicating

substance like opium). Usually, Rajputs have whitish skin, strong body and good shapely facial features like straight pointed nose, wide impressive eyes, tight lips and oval shaped faces. They grow moustache and beard, whiskers and long curly hair on head.

The blood of rulers still flow in their veins and they are conscious of it. They still have the spirit of being warriors and the temper of being unyielding community but with the passing of time, circumstances have altered them and yet they never change their temperament as the saying goes rusty though the sword does not leave its temperament.” The contribution of Rajputs of Gujarat in the past history as well as in modern time is important.” (9)

“The present time Gujarat was known as ‘*Lat Pradesh*’ before the 8<sup>th</sup> century. It is found from the writings on copper sheets by *Rashtrakuts* that its (Gujarat’s) border extended up to Kheda-Vadnagar. The label ‘*Lat*’ is attached to the area ranging from river *Tapti* to *Mahi* from ancient times. The article written by Ghantiyal about *Pratihara* King *Kirk* and the writing on the copper-sheet by Bhojdev of Daulatpur clearly State that the name of one section of Rajputana was Gujarat. *Gurjars* lived there and from the settlement of the Gurnards the name of this area has become permanently popular as ‘Gujarat.’” (10)

There is a legend about the rise of the Rajput clan that *Rashes* (Sages) performed worship by an altar (*Yana*) under the leadership of *RishiVashishtha* on Mount Abu. The deity (evil elements) interrupted their worship and therefore in order to protect them from the evil elements, the rishis prayed to Lord Shiva who created four different warriors who came to be known as the *Parmar*, the *Chauhan*, the *Pratihara* and the *Chaulukya*. Their descendents are still known by the same names.

The Rajputs have been included in the *Kshatriya* of the four *Varna* of the *Aryans*. There is no consensus in the opinions about origin of the Rajput. In India, foreign invaders like *Pahlav*, the *Shaka*, the *Hun*, the *Kushan* and the *Shithiyan* and others. Rajput community seems to have come down from these invaders. It could be concluded that in the veins of the Rajput, a mixture of the blood of the *Aryans* and those non-*Aryans* like the *Shaka*, the *Hun* and the *Shithiyan*, etc. The brave face,

straight pointed nose, long chin, strong muscular shoulders, copper-toned skin, etc. are the physiognomic features of the Rajput.

There prevails an opinion that *Parshurama* eliminated the *Kshatriya* from the world when their tyranny crossed limit but *Brahmins* recreated the *Kshatriya* when chaos in security and disorder prevailed in the society.

The arrival of the Rajput in Gujarat begins with the arrival of the Gurjar people. The Gurjar who gave the name Gujarat to this area had come here through the route of Persia, Punjab, Sindh, Marvad, Marvala (Marvaha) had concurred this area and had settled down here. The *rashtra* (nation) of the Guraja is called Gujarat after the name “*Gurajarahstra*”. Among these *Gurjars* there were major clans called the *Chalukya*, the *Solanki*, the *Parmar*, the *Chauhan* and the *Prather*. A common tune of all these matter is that the Rajput caste is connected to the ruler communities. In their veins, foreign blood may be flowing but they all have become Indians. *Kshatriya* community is spread over all parts of India. Maratha live in Maharashtra, the *Kshatriya* are found Punjab too. There is *Kshatriya* population in *Uttar Pradesh* also. So, the *Kshatriya* are spread all over India. They are known as Rajputs in Kutch, Saurashtra, Gujarat, Malwa, Mevad, etc. Rajputs are considered as a warrior community. Rajputs will prefer to dying in war rather to coming home getting defeated. They will fight against an enemy ferociously without the least care for their lives. In the heart of the *Rajputani* (women) also blood throbs like *Ranchandi* (fighting women). At one time, they burned themselves alive when their husbands died in the war and to die after the death of their husbands was like an easy game for them. (This was called *Jauhar* or Sacrifice by burning one’s own self).

Their qualities include bravery, courage, pledge and readiness even to die for those whom they have given shelters. At the same time, their attitude to respect traditions and family pride are beyond limit. Inability for order, temperament for lazy and easy-go-life, addiction to opium and alcohol, jealousy, readiness to enter into a fight even for small matters lack of unity, and the like are their common vices.

The rule of the Rajput in Gujarat lasted for a long time. As a result, 36% of the total population is the Rajput community. The picture of the past is naturally created when we look at the list of their surnames. Family names like *Sisodiya*, *Parmar*, *Solanki*,

*Chauhan, Chavda* or *Vaghela* remind us of the past but the reality of their present condition doubles our pain.

Most of the Rajputs are involved in agriculture today. Kings, landlords, estate owners, etc. are in some way or the other are connected with past rulers although they are farmers by profession. Before independence, Rajputs used to get fixed income from their land, which they gave to farmers on lease or as tenants. Alcoholism and false family pride did not allow them to rise. As time passed, they themselves started farming. There is no trace of the glory of the past bravery, only the family names exist.

Although Rajputs have lost everything, they have not got rid of their false pride of family lineage. Today, when everybody is considered equal to one another, Rajputs have still maintained traditions of marriages eating food within community. Family names of such Rajputs include *Sisodiya, Gohil, Parmar, Garasiya-Darbar, Chudasama, Chauhan, Chavda, Jadeja, Jadav, Rana, Rathod, Dabhi, Dodiya, Vaghela, Solanki, Yadav, Rajvansh*, etc.

“What is the position of the Kshatriya dynasties in the history? Does the world know the best *Kshatriya*? Are the *Kshatriya* with glorious past scattered today? Why have they been blamed more than praised? Why have some weak factors snatched their real identity?” Weak factors are there in every community but the *Kshatriya* were connected with the rulers so it is possible that they may have caught the attention of the people. It is also possible that they may have been victims of the jealousy of other communities. The weakness of the Rajputs are thrown open but why are their good qualities like pride, loyalty, humility, respectfulness, frankness, straight forwardness, emotional temperament, courage, generosity, etc. are overlooked.

Some of the personalities of the Rajput who have given to the country after independence two Prime ministers namely (V.P.Singh and Chandrashekhar), President (Partibha Patil) and Vice president (Bhairosingh Shekhavat) are remarkable. A generation ago, even a child was addressed respectfully (in plural form) in the Rajput community.

No borders restrict Rajputs in arranging marriages of their sons and daughters. It is possible a daughter of Madhya Pradesh, Rajasthan or Himachal Pradesh is married in

a Royal family or a village in Gujarat. *Shri* Amarsingh of Samajwadi Party is married in village daredi near Vallabhipur of Gohilvad. Three daughters of *Shri* Digvijay Singh, the former chief minister of Madhya Pradesh have married in Gujarat. The queen of Bhavnagar Samyuktakumari is the princess of Himachal Pradesh. His highness late Dr. Virbhadrasinghji, former king of Bhavnagar had married at Karauli of Rajasthan. Nirmalkumarsinghji of Bhavnagar had married in Tripura, son of late *Shri* Arjunsingh, former congress leader and Minister in central government has married to princess Devayani of Nepal. Among all the best examples is that of Gayatri Devi, the princess of Kuchbihar. She had gone to Jaipur to watch the tournament of polo where she met Mansinghji the former king of Jaipur. Mansinghji was internationally known player of polo. He was already married to the princess of Jodhpur but Mansinghji married to Gayatri Devi seeing her abundant love for him. Eventually, Gayatri Devi entered politics later on and got elected in parliament thrice. In the first election, she got elected by the highest votes in the country. Leader of Swatantra Party, *Gayatri Devi* had an impressive and glamorous personality and was known as one of the most beautiful woman. Her popularity was immense. She went to jail too during the emergency. Her husband had died early but she mostly lived in England and lived upto the age of 95 to witness the family quarrels over property among the grandsons and daughters. Vasundhara Raje, the former Chief Minister of Rajasthan, princess of Gwalior, has married in Rajasthan. In the same way, Pratibha Devi Patil, former president of India, daughter of Maharashtra married in Rajasthan. There are numerous examples of such incidents.

Of all good qualities, faithfulness is one of the racial peculiarities. They have always shown loyalty to their kings and got rewarded for their loyalty. The same qualities have been retained by them even today barring a few exceptions. We find a number of examples for their loyalty in history. Salumbaraji, an estate owner of Mewad, was a close friend of the king of Udaipur. Eventually, there arose a dispute between the king and Salumbaraji and it continued for a long time. The king thought that no sheath could hold two swords at a time. Salumbaraji was an excellent warrior and a lord of a high order. So, the king, after a prolonged thought sent Salumbaraji for Udaipur. Both went on a stroll in the evening. When they arrived near a deep forest, the king asked other warriors to wait and only the king and Salumbaraji went into the forest and at one spot the king told Salumbaraji, “Look Salumbaraji, the dispute between us

has crossed its limit and either of us only between us has crossed its limits and either of us only can survive. I have two capsules with me, one of which is poisonous. I say on oath that I don't know which one is poisonous. If you say I would take one capsule myself and you take the other one. Solumbraraji's eyes moistened due to his love for his master and he forgot animosity for a moment. He told the king, 'Master, you are the feeder of the whole of Mewad and I am just a dust particle of your feet, can there be comparison between us? Saying this he took both the capsules and swallowed them quickly. Salumbaraji sacrificed his life for his master as a true *Kshatriya*'.

Another example is that of Odha *Khiman*'s loyalty. When Noghanji, the king of Palitana died, his son, Unnadji was a child. Unnadji's uncle Aluji snatched the opportunity and usurped the throne. The queen of Noghanji asked her maid to entrust the child to Odha *Khuman* of Sansodar village whom the queen declared as her brother. Odha *Khuman* announced in a gathering to make the child the king of Noghanji's state as a lawful heir to the throne. Merambhai *Kathi* sarcastically challenged Odha *Khuman* to get justice to the child. Odha declared that he would not drink water of Sansodar until he keeps his word. He set for Palitana with the prince and gathered an army of 1200 loyal warriors on the way. His army entered the gate of Palitana early in the morning and attacked Aluji, the usurper and his loyal supporter Kesar *Bathi* and his army of 80 soldiers. All of them got killed. The lords, public and other leaders saw that it was not a war for selfish purpose but it was a war for the child's right. Nobody opposed and the legal heir of Noghanji was declared king of Palitana. Thus, the prince got benefit of everybody's loyalty.” (11)

“The place of *Kshatriya* community in India has been unique and special. All good qualities in a human being are present in them along with several weaknesses too but the good qualities overpower the weaknesses and make the excellent human beings. As a result, a number of great human beings beginning from Lord Rama to Mahatma and Buddha have been born in this community.

In addition to these basic qualities of Rajputs there are several vices which include- to insult by taunting, find faults, sense of hierarchy, lack of unity, arrogance, selfishness and back-biting, lust for personal glory, extravagance, addiction and so on. Five-six decades ago Krishnakumarsinhji, the King of Bhavnagar got a book called Tarnished Rajput about Rajputs prepared with the help of Gohilwad Rajput

Community, along with Navapura, Bhavnagar. His main intention was to disclose vices of the whole community and to advise them to keep away from those vices. Several copies of that precious volume are available even today.

Rajput community is a peculiar part of the world whose unique qualities and characteristics have been taken note of by the historians. Its contribution to the development of the world culture is immense. Out of the ten incarnations of Lord Vishnu, Ram, Krishna, Buddha and *Mahaveer* along with his twenty four *Tirthankara* (incarnation of *Mahaveer*) have been born in the Rajut community who have influenced the world heritage of thoughts and spirituality. The society is deeply indebted to Rajput community. The community is still waiting for *Bhamasha* (the well known loyal supporter of king *Ranapratap*) or social transformation of the community.

In Indian culture, the *Kshatriya* have contributed by their knowledge and bravery just as they have contributed in the fields of devotion and creativity. The contribution of Mirabai among the saints of India is not unknown. There have been numerous other Rajput poets and poetesses besides Mirabia. Morar, Gangasati and Monghiba are some of the example of saints who walked on the path of knowledge and devotion. Prince Mansinh *Vaghela* of Tharad on the border of Rajasthan (1758 to 1849 A.D.) became popular by the name Morarsaheb in the tradition of Saints Ravisahab in places like Sherakhi, Khambhaliya, etc. In Halar area, he preached devotion based on love, selfhood, knowledge and the like through lyrical and subtle couplets and became known as a saint poet in Gujarat. In the 19<sup>th</sup> century, born in Sarvaiya family in Rajpara of Bhavnagar district, great devotee Kasalsang belonging to Samadhiyala of Umrata *taluka* and his wife remained companions on the path of devotion and *Moksha* (Salvation). In their valuable couplets which are only a few in numbers, there is narration of various roles from devotion and yoga to the realization of God. In the same way, Gangasati has deeply influenced the mind of common man through simple but piercing oral devotional songs like “*O Panbai*, let us pierce the pearl in the light of lighting.” Born in the family of Anadiba and Gemalji Gohil of village Katodiya of Shihor *Taluka* (Dist. Bhavnagar), Saint *Shri* Monghiba remained head of the religious place for 83 years (from 1928 to 2021 as per *Vikram* calendar) and influenced people



by devotional religious songs, Rajput culture, etc. Gemalji *Gohil* of Kukad and many other saint poets have also become famous.

There are a numbers of great warriors who fought against the Muslim invaders during the middle Ages and sacrificed their lives in wars who could symbolically be remembered through heroes like Rana *Pratap*. The ancestors of Chhatrapati Shivaji who migrated from Rajasthan to Maharashtra settled down there and established their own ruling dynasty. Chhatrapati Shivaji tried successfully to re-establish Hindu empire after a long period of Mogul rule in India. *Veer* (a great warrior) Durgadas Bundela, Mokhadaji *Gohil*, *Veer* Hamidji *Gohil* and many others have given sagas of bravery in history.

In the modern age, contribution in many fields has been made in which the spirit of *Kshatriya* has been manifest. The *Kshatriya* of the whole India have made a mark in a number of fields the details of which if collected would be voluminous. If we think of Gujarat only, the name of *Kalapi*, the competent prince poet would immediately come to our mind. His poetry has impressed the readers of whole of Gujarat for the past century. Sardarsinhji Rana was a great revolutionary freedom fighter of international level.

Jamsaheb Ranjitsinh of Jamnagar has enamored the lovers of cricket world over by his courageous and adventurous art of cricket, full of sportsmanship. Another great man of Jamnagar, General Rajendrasinhji provided unprecedented services as the chief of the nation's army. Righteous king *Shri* Krishnakumarsinhji of Bhavnagar was the first king who dedicated his kingdom to the movement of national integration showing his sense of sacrifice and farsightedness. He earned widespread love of people as the Governor of Madras state and glory as a great personage. His younger brother, *Shri* Dharmendrasinhji earned popularity in the entire world as a lover of wild life as an ornithologist through his book called *Birds of Saurashtra*. *Shri* Ravubha *Vaghela* of Bakarana (*Ta*: Sanand Dist.: Ahmedabad) became very popular in the whole world as a mathematician. Many such examples could be noted. The contribution of the *Kshatriya* in the fields of politics, ideas, spirituality, professionalism, and science is full of variety and unique. This contribution to the Indian army, sports, security services and adventurous activities is also unique and bright. The above mentioned personages and many other were the best *Kshatriya* and

remarkably none of them was a Muslim. It could be said on the basis of the above stated points that the *Kshatriya* are a symbol of human culture; they are like a cultured segment of human race.

In the ancient India, there were no Muslims. There is no mention of the word 'Muslim' or such a race in great works like the *Manusmriti*, the *Mahabharat* and the *BhagvadGeeta* which are symbols of the Indian culture.

According to the *Vikram* calendar, during 628 to 683 King Devendra of the *Yadav* dynasty ruled in Egypt. He had four sons-Aspat, Gujpat, Narpat and Bhupat. At this time, Nabi Mohammad was spreading Islam by force. The eldest son of King Devendra entered into a treaty with Nabi Mohammad and got his sister Faridabanu married to Aspat. Aspat embraced Islam. So the other three brothers left Egypt and came to Veraval port in Saurashtra. Aspat lived in Egypt.”<sup>(12)</sup>

### **3.2.6 The Rajput period (766(700) – 1297(1200)):**

During the period spanning from 250 to 750 years, a number of wars were fought to conquer *Kannoj* where the *Pratihara*, the *Rashtrakut* and the *Pal* kings who were weak and therefore, many states which had accepted its supremacy and were paying tributes to the king of *Kannoj* became gradually independent.

In north India, King *Yashoverma* was one of the brave kings who came to the throne of *Kannoj*. After his rule the *Pratihara* dynasty established its rule over *Kannoj* and King *Mihir* of that dynasty expanded his empire. After the *Pratihara* kings weakened, the *Rathod* dynasty came to power there.

In Rajasthan, the *Chauhan* dynasty founded their rule in Sambhar. Ajmer and Dilli (Delhi) came under their rule later. In Malva, the *Parmar* dynasty founded their rule that showed deep interest in arts and literature. King *Munj* and King *Bhoj* are famous rulers of that dynasty.

In Gujarat, the *Solanki* dynasty founded their rule in which Siddharaj and Kumar pal became very famous kings. Similarly, the Chancel dynasty in Bundelkhand, the *Pal* dynasty and the *Sen* Dynasty in Bengal and Bihar respectively as well as the *Gohil* dynasty in Mewad established their rule.

During this time, many small and big states were established in south India too. Puckish II, the contemporary and competitor of Harshvardhan belonged to *Chalukya* dynasty. After his death, *Chalukya* dynasty got divided into small branches. In Aurangabad area, *Rashtrakut* dynasty established their rule. King Govind III of that dynasty was very powerful who expanded his kingdom into a large empire in the south defeated many kings and forced to accept his supremacy. In the southern-most part of India the states of the *Pallav* and *Chaul* were noteworthy. Kanchi was the capital the *Pallav* state. The subject in the rule of *Mahendra Verma* of the *Pallav* state enjoyed peace and prosperity and was happy. He contributed remarkably to arts and literature. The capital of the *Chaul* state was Tanjore. Among the *Chaul* kings Rajraj I who won many areas in the south was very famous. The *Chaul* kings possessed a powerful fleet.

After the fall of *Vallabhi* in Gujarat, the dynasties of the *Chavda*, the *Solanki* and the *Vaghela* ruled for nearly 500 years. During this period, there was a major change in the political, economic and cultural fields in Gujarat. Of the aforesaid three dynasties the period of the *Solanki* dynasty is the golden period of Gujarat. Gujarat had become a state of wealth and knowledge; architecture and sculpture of Gujarat acquired leading place in the country but we do not have enough information whether music got enough encouragement. Haripal, the son of Bhimdeo I (1022-1064 A. D.) went to live in the temple of Shrirangnath when his relations with his uncle Karnadeo worsened. Here, he wrote in Tamil the book called *Sangeet Sudharak* (Improver of Music) which is available even today.

Thereafter, in Saurashtra Junagadh was the capital of the *Chudasama* dynasty. From a step-well near Sutrapada, a village close to Junagadh, in a stone article of the 14<sup>th</sup> century there is a mention of two daughters of a Nagar gentleman called *Dhandhal* that these girls were expert at music. Narsimh Mehta was not only a pioneer poet of Gujarat but also a musician and a staunch devotee. This is evident from his proposal of mortgaging the *Kedar* tune.

In the beginning of the 7<sup>th</sup> century, the powerful and generous king Harshvardhan became famous for his good deeds after he had expanded his empire in northern India. At the same time Pulkeshi II had established a large kingdom in south India. A few years after death of these two kings in the middle of the 7<sup>th</sup> century, our country got

divided into several small independent states. A majority of the estates in the empire of king Harshvardhan went into the hands of the Rajput kings. So, the five centuries after the death of Harshvardhan are called the Rajput era in the history of India. Rajput kings preserved the independence of India for almost five hundred years but they wasted their enormous energy in infighting among themselves. During this period, India's relations with other countries got cut off; social life became narrowed. During the Rajput period, no powerful king who could and stop them from infighting control the Rajput states spread over large areas in India emerged. As a result, Rajput warriors famous for their bravery failed in stopping the foreign Turk invaders.

### **3.2.7 Meaning of the term 'Rajput':**

'A *Kshatriya* means one who is brave, generous and prosperous'.

'A *Kshatriya* means one who saves from a blow or torture'.

As an alternate term for *Kshatriya*, *Thakor* or Rajput in Hindi and in *Gujarati* words like Rajput, *Darbar* are used. It is found from several references, the term *Kshatriya* seems to precede other terms and seems to exist since ancient times. For example, in the first place, the Chinese traveler Hugh-en-Chang had come to India during the period 626 to 645 A. D. In his notes, the word '*Kshatriya*' is found. Secondly, the term is also mentioned a number of times in the volumes of Jainism written during the 600 to 1200 A. D. Thirdly, the term '*Kshatriya*' has been used in the great work *Prithviraj Raso* (1544 A.D.)

Lord Krishna tells Arjun in the *BhagvadGeeta* describing the qualities of *Kshatriya* that they possess qualities like bravery, patience, brightness, efficiency, innate generosity and devotion to God and always willing to put these qualities into action. Most importantly, they never run away from a battlefield. The same is also mentioned in the *Rigveda*, ancient scriptures (*Puranas*), the *Upanishads* (the critiques on the *Vedas*) as well as the *Manusmriti*.

*Maharshi Arvind* also said that a *Kshatriya* does not allow anybody's tyranny; they fight against tyranny and never torture others.

British historian Colonel Todd has written in his *RajasthannoItihas* (The History of Rajasthan) that there is only one battlefield in Europe whereas is not a single Rajput in Rajasthan without a battlefield. In Greece, a great warrior called Liodyous lived but here a number of Liodyous like Maharana Sanga, *Veer* (brave) Jaimal, Ravatpata,

Maharaja Jashwantsinh, *Veer Durgadas Rathod*, *Maharana Pratap*, Chhatrapati Shivaji, to mention a few, have protected their motherland. Colonel Todd has added that these brave communities have sacrificed everything to protect religion and motherland by fighting for years from generation to generation. Great human qualities like bravery, patriotism, sense of duty, hospitality fighting for protection of the weak, etc. are found in them.

Telvira Hiller writes that the Rajput community in India shows family pride and self-respect. Rarely there may be another community that has produced so many martyrs in wars. This community has always protected the helpless and the poor. It never tolerates insults and is always intent on protecting the dignity of its own people and women. They feel proud of the great traditions of their ancestors. No other community has created such a great history as created by the Rajput community. They have proudly sacrificed their lives for their own country, its freedom and dignity.

According to Burnear, when Rajputs go to war, they embrace one another as if they had decided to become martyrs in the war. In no other community in the world are found such examples of bravery. Rajputs have preserved very bravely their high culture, civilization, adventure, the great traditions of their ancestors, etc. even in grave difficulties.

In the court of Akbar, Abul (Abdul) Fazal has written in *Ain-e-Akbari* that in time of adversity the personality of a Rajput shines with grandeur. In wars, the Rajput never show their back to their enemies and run away from the battlefield and fight until they become martyrs or get victory.

The Rajput ruled for many years because of their great qualities of sacrificing everything for the protection of their country, religion and culture. The community has produced a great saint like Vishwamitra, a lover of truth like King Harishchandra, a great ruler like King Janak, a great donor like Karna and Mayurdhwaj, a great man of pledge like King Ashok, a great patriot like Vikramaditya, a loyalist warrior like Durgadas, a great sanyasi like Bhartruhari and King Shibi who donated his own limbs to a person who came in his shelter, Gautam who founded Buddhism and Aspat who propagandized Islam and many other such great Rajputs.

“The Aryans called themselves *Kshatriya* or *Rajanya*. In the ancient times, the term

‘*Rajanya*’ was replaced by ‘*Kshatriya*.’ In absence of the sound ‘*ksha*’ in the *Prakrit* language the sound ‘*chha*’ or ‘*kha*’ were used in the place of ‘*ksha*’, thus, dividing ‘*Rajanya*’ from ‘*Kshatriya*’ and during the Mughul period, the sons of the *Rajanya* came to be called ‘*Rajputra*’ or Rajputs.” (13)

“The word ‘Rajput’ has been derived from ‘*Rajputra*’. It means that a *Kshatriya* is a *Rajvanshi* (a person of a royal family), a descendant of a ruler, a Garasiya, etc. Another meaning of the word is that a *Kshatriya* is a warrior or a brave man.” (14)

There are several other meanings also: “(1) In *Sanskrit*, *Rajputra* or *Kshatriya* means a member of a royal family, a member of a ruling family, a *Garasiyo* or a member of a royal family which is believed to have 36 dynasties including *Vaghela*, *Solanki*, *Parmar*, *Rathod*, *Hun*, *Hariyad*, *Chavda*, *Dodiya*, *Nikumbh*, *Gohil*, etc., (2) A warrior meaning a brave fighter, (3) Son of a king-Rajputra, (4) A member of a brave fighting community of the same name, (5) One related to a *Kshatriya* royal family of *Rajputana* (Rajasthan).” (15)

“According to *Bhagvadgomandal*, the famous encyclopedia of Gujarati, the word Rajaput is indicative of the term *Rajputra* and ‘Rajput’ derived from ‘Rajput.’ Thus, the words, Rajaput and ‘Rajput’ are interchangeably used. The meanings of the words are a person of a *Kshatriya* family, a brave man, a person of a fighting race. There are 36 family lines of this community.

Rajputana-Rajasthan-is a province state of India which a capital of 21 princely states. Brave men of this province are called ‘Rajput’ or ‘Rajaput’. Kings gave a title called ‘*Rajputra*’ which alternately meant the head of an army. Muslim rulers called them Rajput which originally meant the son of a ruling family.

During the Vedic period, there were four *Varnas*: *Brahmin*, *Kshatriya*, *Vaishya* and *Shudra* which were based on their work. *Shri Krishna* has said in the *Bhagvad Geeta*, ‘*Chaturvrnya maya srushham gunaaha karmaha vibhagashaha*’. It means that I have created four Varna on the basis of qualities and work. This division of four *Varna* gradually changed to castes based on birth or descent. The great poet Kalidas has also said in The *Raghuvansham*, ‘*kshatat trayate kilKshatriyaha*’ which means that one who saves from a blow, an injury, pain or from being wounded is a *Kshatriya*.

As mentioned in The *Manusmriti*, ‘The function of a *Kshatriya* was to study The Veda, protection of people, to donate, worship by *yajna* (altar), to stay away from sensuality and so on. The duties of a *Kshatriya* are brave deeds, efficiency, protection of religion, to study, to rule over people and not to retreat, etc. From the Vedic period, the term *Kshatriya* was used for thousands of years but during the Muslim Age the term ‘Rajaput’ became popular. Thus, ‘Rajaput’ is one who is born in the *Kshatriya* family and belonging to the ruling family line and, which is interchangeably used with the term ‘Rajput’. Some people take the term for a ‘farmer’s son’ explaining it as ‘raj’ means a ‘dust particle’ but this is not true.

“Just as all *Brahmins* are not knowledgeable but they are still called *Brahmins* and a person born in the *Shudra* or lowly family is called a *Shudra* even if he is not actually lowly or a common person. In fact, *Brahmin* means one who has realized ‘*Brahma*’ or the divine element. If we take this as a paradigm of a *Brahmin*, how many of the so called *Brahmins* can be called true *Brahmins*? Similarly, the quality of a *Shudra* is not being born in a low caste but a person’s actions or deeds and in the same way, the term ‘*Kshatriya*’ or ‘Rajaput’ is indicative of the above meaning and is used as an identity of a descendant of a family line by tradition and all *Kshatriyas* come to be called ‘Rajaputs’. Basically, the term ‘*Kshatriya*’ was used for Rajaputs only. The *Kshatriya* community includes many other communities besides Rajaputs which are fighting communities like the *Koli*, the *Ahira*, etc.”<sup>(16)</sup>

In the 3<sup>rd</sup> century B. C. Emperor Ashok ruled single-handedly over the entire India. His empire extended up to Afghanistan including Pakistan, Sindh and many areas of Asia. King Ashok fought the great war of Kalinga in 256 B. C. He had defeated every enemy; over 100000 soldiers were killed and 150000 soldiers were imprisoned. After such a massacre, he was so much impressed by the ideology of Lord Buddha and his idea of non-violence that he embraced Buddhism. Buddhism spread not only over the whole of India but also in the most parts of Asia after Ashok’s conversion.

In the 9<sup>th</sup> century A. D. as the tradition of Shankaracharya became stronger, the *Sanatan* (core Hinduism) was revived and the rishis or saints, who worked to protect and propagate the *Sanatan* religion in India, declared all the rulers of the 36 dynasties as *Rajaputra*. This is how the 36 family lines of Rajaputra began. The term *Rajaputra* eventually changed into Rajaput. According to one view *Rishi* Vashishtha performed

a *yajna* and founded 36 *Rajaputra* family lines; another view gives credit for this event to Shankaracharya.

According to a hymn in Bhagvad Geeta (18:43), the qualities of a *Kshatriya* are:

*‘Shaurya tejo dhruti dasam, yuddhe choy palayanam;*

*Danam aishwarya bhavascha, kshatram karmam swabhavam’.*

(Meaning: Bravery, brightness, patience, expertise, no retreating from the battlefield, generosity (give donations) and self-dignity are the natural qualities of a *Kshatriya*.)

### **3.2.8 The origin of the alternative terms of ‘Kshatriya’:**

#### **3.2.8.1 Rajaput:**

In ‘*PrithvirajRaso*’ the word ‘Rajaput’ is mentioned only for a soldier. The word was not available in literature until the beginning of the 15<sup>th</sup> century; only thereafter the word ‘Rajaput’ (*Rajkumar*) came to be used. Therefore it seems to have been originated during the 15<sup>th</sup> century.

#### **3.2.8.2 Thakur:**

The term ‘*Thakarat*’ was used for a small state with physical property (immovable property like land, buildings, etc. and movable property like gold, jewelry and other valuable property) and the owner of such properties was addressed as a *Thakur*. There is no mention of this term in literature before 18<sup>th</sup> century, so, this term i.e. is supposed to have originated in the 18<sup>th</sup> century.

#### **3.2.8.3 Darbar:**

“A member of a king’s court, a councilor or a ‘*Darbari*’ which changed into a ‘*Darbar*’; it is found in literature of the 19<sup>th</sup> century.”<sup>(17)</sup>

#### **3.2.8.4 Garasiya:**

Those *Kshatriyas* properties like land, buildings, etc. (which meant ‘*Garas*’) were called *Garasiya Kshatriya*. Thus, the word *Garasiya* came down from ‘*Garas*’.

### **3.2.9 Different Rajaput family lines in Gujarat:**

Due to different events and traditions like branches of family lines, powerful ancestors, special acts, actions, etc. as many as 20 communities or family lines came into existence in different provinces in Gujarat, which include mainly *Karadiya*, *Nadoda*, *Bhathi*, *Gurjar (Selot)*, *Jeekara*, *Hindavani*, *Maru*, *Khavas*, *Siddhapura*, *Sorathiya*, *Khant*, *Vadher*, *Purabia*, *Latipura*, *Maiya*, *Bhati*, *Khasiya*, *Hati*, *Sodha* and *Parkara* Rajaput.

Prima facie several of these Rajaput branches are indicative of an area or an event that



appear different because of their differences in area, geographical situation, economic condition and customs or traditions whereas some of them appear similar especially due to family names, life style and some customs. Some differences are due to different area. There is a difference in the family line or in their belief of incarnation of a goddess or style of worship. Yet, in all Rajput communities, their origin and certain goddesses of a family name are the same. In almost every Rajput family, there are original 36 branches like *Chavda*, *Sindhav*, *Rathod*, *Parmar*, *Padhiyar*, *Vadher*, *Solanki*, *Vaghela*, *Dodiya*, *Jadav*, *Chauhan*, etc. Some of these branches indicate an event or ancestor, a title or an action, too. Originally, these 36 branches were only four which increased gradually and got divided on the basis of areas and thus separated from one another.

There are no evidences of when and why different family branches-*Karadiya*, *Nandoda*, *Bathi*, etc.-separated from one another in history or in any reference work. These are heard from the record books of the *Barot* or from the traditional beliefs only, which are not sufficient. Thus, since the *Vedic* period till today the Rajput *Kshatriya* community has been divided at different stages and has been involved in many glorious stories as well as controversies and, yet, it is united despite several dissimilarities created due to several areas, different family lines or branches.

Various Rajput family lines have been created as they became victim of the ideology-‘Divide and rule’.

“All historians, the *Barot-Charan* communities have been counting the 36 family lines, branches in their own way. It is necessary to know how and when these branches took place, why they stopped at 36 branches only as it is a topic of study for researchers.

It is found that these 36 Rajput branches were created in the 9<sup>th</sup> and 10<sup>th</sup> centuries A. D. and that those who were rulers might have started to call them ‘Rajputs’ in order to limit them by separating other *Kshatriya* communities and as time passed, the descendants of the ruling *Kshatriyas* might have been addressed as ‘*Rajputra*’ or ‘Rajput’ and as the researchers say, the word ‘Rajput’ might have become very popular.

In 1149 A. D. the 36 family lines have been mentioned by the poet Bilhan in his

Rajtarangini and the Rajput were so much conscious of their self-dignity that they were not ready even to believe the sun or the Moon were better or brighter than they. In *Prithviraj Raso*, too, the list of 36 family branches is found which also include the Rajputs of Deora family. Actually, the Deora Rajput is a branch of *Chauhan* Rajputs which believed to have been originated in the 11<sup>th</sup> century A. D.

Researchers and most historians accept the origin of the 36 family lines to have taken place between 1044 A. D. and 1149 A.D. In *Prithviraj raso* there is a mention of the new branches of the Rajputs which were created during the 13<sup>th</sup> century A. D. So in the list provided by C. V. Vaidya, *Ravi*, *Shashi* and *Jadav* are the three original family lines of Rajputs and therefore, these three family lines are not included in the 36 family branches but most of the other historians have included them in the 36 branches.

In Colonel Todd's volume of history, five lists have been published. He says that, 'I have got this list from a community of Nadol and it is considered the oldest list but C. V. Vaidya believes that the *Jhala* family line of Rajputs is a modern one. Its list of 36 Rajput family lines is drawn from the following volumes and sources: (1) Todd Rajasthan written by Colonel Todd, (2) *Nripvanshaval*i by historian-Researcher *Shri Maniram*, (3) *Prithviraj Raso* by the poet *Chand*, (4) Note (Diaries written by the *Charans* and the *Barots* (record keeping communities), (5) Poetry written by the *Charans* and the *Barots*, (6) The volume of Rajput *Vansh Sagar* written in 1994 by *Gohil Ajitsinh* of Jamnagar, (7) Poetry volumes about Rajput family lines carved on casteles, (8) History written in 1161 by the Jain poet *Shri Hemchandracharyaji*, (9) Researcher *Achal*das's *Khachiri Vayanika* written in 1423, (10) *Kanahde Prabandh* written in 1456 by *Padmanabh* and edited by *Dahyabhai Derasari* (P. 123), (11) *Hamirayan* written in 1481 by Dr. *Dasharath Sharmaji*, (12) Bombay Gazetteer (P. 123), (13) *Chapotkat* volume of poetry written in by *Rishi Rayji*, (14) Volume of *Vansh Bhaskar*." (18)

### **3.2.10 Rajput Ruling family lines:**

"The major parts of the Medieval and modern history are full of descriptions of the rise, decline and the adventures of the Rajputs. Rarely are found long traditions or great history of noble family lines of the Rajput which could be proudly spoken of in any country of the world." (19) Almost all the royal families which ruled in India

considered themselves as *Kshatriya* or Rajput no matter wherever they originated historically.

### **3.2.11 Mythological origins:**

As time passed it became popular to explain the origin of many Rajput family lines mythologically. Some of them were considered to have been originated from the famous kings while some of the others were considered to have been originated from some ancient rishis or gods. The view that some of those were originated from the Sun or the Moon became very popular.

### **3.2.12 The *Chandravanshi* (born from the Moon) and the *Suryavanshi* (born from the Sun):**

“Mythologically, all Rajaputs are divided into two sections: the *Chandravanshi* (born from the Moon) and the *Suryavanshi* (born from the Sun). The *Chandravanshi* (born from the Moon) believe that *Brahma* originated from the naval of Lord *Adityanarayan* (Lord Vishnu) and *Atri* was born of *Brahma* and *Chandra* was born of *Atri*. The descendants of *Chandra* are called *Chandravanshi*.”<sup>(20)</sup>

“In the same way, the kings born in family line of *Manu*, son of *Vivasvan* (the Sun) came to be known as the *Suryavanshi* (born from the Sun). Thus, the *Suryavanshi* *Kshatriya* or lords who are different from the *Chandravanshi* came into existence.”<sup>(21)</sup>

“*Shri Shambhuprasad Desai* considers this view of the origin (of the Rajput) from the Sun and the Moon as pure fiction and in the context of the belief of these two sections known by the Sun and the Moon, says that, the *Suryavanshi* came from the east and the *Chandravanshi* came from the north. Besides giving indication of the directions he says that, in the order of their arrival, those who came first were the *Suryavanshi* and those who came later were the *Chandravanshi*. The *Suryavanshi* accept the *Suryavansh* (calendar based on the Sun) and the *Chandravanshi* accept the *Chandravansh* (calendar based on the Moon) as the proof this belief. The *Chandravanshi* were tolerant. Mr. Desai also notes that the *Sanskrit* pronunciations of the *Suryavanshi* were different from those made by the *Chandravanshi*. Besides this, in their appearance also there is a difference in their heads, nose and skin.”<sup>(22)</sup>

### **3.2.13 Family lines born of fire:**

“According to a legend found in the *Chandra Raso* and the writings after that four

royal family lines namely, *Pavar* (*Parmar*), *Parihar* (*Pratihara*), *Chahupan* (*Chahupana*) and *Solanki* (*Chaulukya*) are believed to have been created from the *yajna* (altar) performed on the Mount Abu. These family lines are related to one another.” (23)

“..... The whole story about the origin from Fire proves that *Brahmins* created new *Kshatriya* communities from Fire through *yajna* (altar) worship and they got a high position in the ancient *Aryan* tradition, so nobody objected to their purity.” (24)

“..... The communities of the *Kshatriya* thus created began to take pride stretching their family tree to Lord Ramchandra and *Shri Krishna*.” (25) Many Rajput castes (although it is not appropriate to use the word ‘caste’ for Rajput) connect their family trees to Lord Ram or to Lord Krishna. Scholars like *Shri Girishchandra Oza* advocate this view.

“..... Today’s Hindu society came into being in this way. The fact that the castes today have been produced by a mixture of the castes that followed different religions has been forgotten. From the major part of the society, small sections were divided into even smaller fractions and a hierarchy came into existence.” (26)

#### **3.2.14 Famous Rajput family lines:**

In different areas of India, there have been a number of Rajput family lines at different times. Family trees of these family lines are available in various volumes. Sometimes, family trees of a family line existing at different times written by different authors are also available. Generally, the 36 family lines are mentioned in all the three lists. Many names of these family lines are famous even today and as one branch of Rajputs but how it is to be taken if a family line existed as a royal family in the past and now it is known as a family name or a branch or a mere surname only? States have been abolished since 1947-48 A. D. so, there is no question of new royal families but when the states existed, Rajput communities which had no relations with the royal family-lines, did exist.

Thus, it could be understood that the royal family lines available in the period of a writer, he must have written keeping in view the royal family lines existing during his time. It is possible that the new writer may have made a note of a new royal family line which may have taken place of a dethroned family from the list that may have

been prepared by a predecessor. As a result it is natural that the names in the family line change in the list are not from the same period.

As the poets/writers were patronized by the state, it is also possible that a writer may have combined his patron royal family with a royal family believed to be high or he may have placed his patron family in a desired order. The problem of finding different names in the lists of royal family lines is solved in this way. At the same time, it should also be taken into consideration that the writer may not have found it necessary to mention the Rajput community which would not be related to a ruling family.

All these points will be clear if the lists of the 36 family lines given in *Vasturatnakosh*, *Kumarpal Prabandh*, *Prithviraj Raso*, *Rasmala* and *Gnatinibandh*. The family lines given in “*Rasmala*”<sup>(27)</sup> and “*Gnatinibandh*”<sup>(28)</sup> are taken from “*Prithviraj Raso*”<sup>(29)</sup> written by *Chand Bardai*; “.....both have represented the original list given in ‘*Prithviraj Raso*.’”<sup>(30)</sup> There are some changes in pronunciations but there is no change in the lists of the family lines, so, there is no point in seeing the lists.

“Seven lists of family lines have been given in *Vasturatnakosh* out of which the first list of family line seems to have been prepared by the editor on her/his own. The remaining six family lines are taken on the basis of different manuscripts. The period of the royal families is supposed by the editors to be somewhere between 10<sup>th</sup> and 15<sup>th</sup> century.”<sup>(31)</sup> So, they have been placed “first in the list followed by the list given in ‘*Kumarpal Prabandh*’ and the one given in ‘*Prithviraj Raso*.’ ”<sup>(32)</sup>

### 3.2.15 Famous royal family lines:

<i>Vasturatnakosh</i>			
7A	7B	7C	7D
1. Brahmanvansh	Brahmanvansh	Ravivansh	Surya
2. Surya	Surya	Som	Som
3. Som	Som	Yadav	Yadav
4. Yadav	Yadav	Kadamb	Ikshvaku
5. Kadumb	Kadamb	Parmar	Kadamb
6. Parmar	Ikshvaku	Ikshvaku	Parmar
7. Ikshvaku	Bahnik	Parmar	Chauhan
8. Vahanik	Chaulukya	Sheriya	Chaulukya

9.	Chaulukya	Chhandik	Shilar	Chhindak	
10.	Chhindik	Shilar	Karand	Mori	
11.	Shilar	Saindhav	Chandil	Shelar	
12.	Saindhav	Dabi	Gohil	Saindhav	
13.	Dabi	Chopotkat	Makuan	Chapotkat	
14.	Chapotkat	Padihar	Polak	Pratihara	
15.	Padihar	Laduk	Rajpal	Lakut	
16.	Laduk	Rashtrakut	Dhanpal	Karat	
17.	Rashtrakut	Shak	Dev	Kal	
18.	Shak	Karatpal	Nikumb	Pal	
19.	Karatpal	Kotpal	Dadikar	Tank	
20.	Kotpal	Chandill	Kokil	Chandel	
21.	Vandill	Guhil	Tarushka	Rashtrakut	
22.	Guhil	Guhilputra	Dadhipakva	Shanku	
23.	Guhilputra	Modik	Hun	Karand	
24.	Potik	Mori	Hariyad	Gohilputra	
25.	Mori	Makuyan	Kovolik	Makuyan	26
26.	Makuyan	Dhanyapal	Kalanur	Potik	
27.	Dhanyapal	Rajpal	Harit	Mushkayan	
28.	Rajpal	Anang	Sebhat	Makuana	
29.	Anang	Nikumbh	Rathoud	Polak	
30.	Nikumbh	Dadiya	Sholank	Rajpalak	
31.	Dadiya	Kalichhur	Jedhim	Dhanpalak	
32.	Kalichhur	Dadhimukh	Kalashva	Dhanyapal	
33.	Dadhimukh	Hun	—	Anang	
34.	Hun	Haritad	—	Nikumbh	
35.	Haritad	Dod	—	Dhidham	
36.	Dod	Parmar	—	Dadhikar	
37.	Parmar	—	—	Kol	

### *Vasturatnakosh*

	<b>7U (Short)</b>	<b>7U (Long)</b>	<b>Kumarpalprabandh</b>	<b>Prithvirajraso</b>
1.	Suryavansh	Brahmvansh	Ikshvaku	Ravi-Surajvanshi

2.	Somvansh	Suryavansh	Suryavansh	Shashi-Chandravanshi
3.	Yadavvansh	Somvansh	Som	Jadav-Yaduvanshi
4.	Kadambvansh	Yadav	Yadav	Kakusya-Kachhavaha
5.	Chahuan	Kukumb	Parmar	Parmar
6.	Chaulikya	Parmar	Chahman	Sadavar-Tonvar
7.	Chhandik	Ikshvaku	Chhindak	Chauhan
8.	Silar	Vahanik	Silar	Chaluk-Solanki
9.	Saindhav	Chaulukya	Saindhav	Chhand-Randel
10.	Chauda	Chhandik	Chapotkat	Shilvar
11.	Padihar	Shilar	Pratihar	Aabhivar
12.	Tudak	Saindhav	Chanduk	Doymat-Dahiya
13.	Rathaud	Dabhi	Shat	Makvan-Makwana
14.	Karatval	Chapotkat	Kurpat	Gohil
15.	Chandill	Padihar	Shak	Gahilot
16.	Guhil	Laduk	Karat	Chapotkat-Chavda
17.	Gaulot	Rashtrakut	Pal	Parihar-Padhiyar
18.	Pomik	Shak	Karank	Rathaur-Rathor
19.	Mori	Karatpal	Vaul	Devada
20.	Makuana	Kotpal	Chandel	Taank
21.	Anang	Bandill	Uhillputra	Saindhav-Sindhav
22.	Rajpal	Guhil	Paulik	Anig-Anag
23.	Barad	Guhilputra	Maurik	Yotik
24.	Dahiya	Yautik	Makuvana	Pratihar
25.	Dabi	Mori	Dhanyapalak	Dadhishat
26.	Hariyada	Makuyan	Rajyapalak	Karatpal-Kathi
27.	Tank	Dhanyapal	Amang	Kotpal
28.	Shinda	Rajpal	Nikumb	Hul-Hun-Hun
29.	Makha	Anang	Dadhilaksha	Haritar-Haada
30.	Huna	Nikumbh	Taruliyak	Gor-God
31.	Nikumbh	Dadim	Hun	Kamash-Kamad, Jethava
32.	Kol	Kalirchhul	Hariyad	Mat-Jat
33.	Dadhiyak	Dadhimukh	Nat	Dhyanpalak, Dhanyapalak
34.	Dediya	Hun	Mash	Nikumbh
35.	Suriya	Haritad	Poshar	Rajpal

36.	Pariyar	Dod	Naman	Kalchhur-Kalchhar
37.	–	Parmar	–	–

“In the *Vasturatnakosh*, 7E, 57 royal family lines have been given instead of 36 family lines.”<sup>(33)</sup> The remaining royal family lines are given as under:

37. Kol	44. Hariyad	51. Shelar
38. Kolanur	45. Dod	52. Luik
39. Dadhiyak	46. Dodiya	53. Karat
40. Sinhlak	47. Rashtrakut	54. Kol
41. Solanki	48. Maru Rahuda	55. Chindalu
42. Dadhik	49. Makhava	56. Pushkayan
43. Hun	50. Yatar	57. Dodiank

In this list, *Kaul* listed at serial No. 37 is repeated at serial No. 54.

In addition to these family lines, in “ ‘Todd Rajasthan’, 24 branches of *Gehlota* family”<sup>(34)</sup>, “35 branches of *Parmar*”<sup>(35)</sup>, “24 branches of *Chauhan*”<sup>(36)</sup> and “16 branches of *Solanki*”<sup>(37)</sup> are separately given. Some of these names are repeated and some are interchangeably used for already given names. For example, *Ravivansh* or *Suryavansh*, *Som vansh* or *Chandravansh* *Yadav vansh* or *Jadav vansh*, *Rashtrakut-Rathaud/Rathaur/Rathor*, *Chaulukya* or *Solanki*, *Guhil* or *Gohil*, *Gohilputra* or *Gahilot*, *Chapotkat* or *Chavda*, *Pratihara/Padhiyar* and so on. Some of the Rajput family lines mentioned before also ruled in Gujarat.

Right from the beginning of history, this province called Gujarat including Saurashtra and Kutch has attracted many adventurous communities. In the *Purana* it is mentioned that during the pre-historic period, *Sharyat* and *Yadav* ruled here.

“During the early historical age, the *Maurya*, *Yadav*, *Shaka*, *Gupta* and others ruled here. Then, the *Maitraka* founded their rule followed by dynasties like *Gahulaka*, *Gurjar*, *Saindhana*, *Chahman* (*Chauhan*), *Chaulukya*, *Rashtrakuta*, *Pratihara* *Chapotkata* (*Chavda*), etc. some of these continued during the Rajput period and a few new dynasties were added which included the *Chauhan*, *Solanki*, *Rathor*, *Padhiyar*, *Chavda*, *Vala*, *Chudasama*, *Jadeja*, *Jethva*, *Jhala*, *Guhil* or *Gohil*, etc. as some of the noteworthy.”<sup>(38)</sup>



During the British rule, the Rajput states and the Rajput communities here were recorded systematically from where systematic information concerning modern Rajput communities is available.

### 3.2.16 Rajput states in the British Rule:

“Information about different communities of Gujarat is given on page 9 of the District Gazetteer of Bombay Province where Rajput states existing in 1891 A. D. are as under.”<sup>(39)</sup>

Sr. No.	Caste	Area	Population	Estimated Income
1.	Chavda	33	63,094	65,500
2.	Chauhan	2,393	1, 80,871	5, 60,375
3.	Dahiya	26	3,352	20,200
4.	Gohil	5,232	6, 16,323	40, 42,600
5.	Gochi	8	—	4,800
6.	Jadeja	13,391	11, 79,129	74, 56,622
7.	Jethva	566	71,072	4, 00,000
8.	Jhala	3,037	3, 15,700	19, 22,966
9.	Parmar	842	1, 00,109	2, 35,925
10.	Rathod	2,757	2, 54,712	6, 97,990
11.	Rahevar	89	26,435	49,700
12.	Sarvaiya	290	16,478	65,596
13.	Sisodiya	819	78,040	2, 54,500
14.	Solanki	680	1, 07,367	3, 28,760
15.	Vaghela	980	77,806	1, 25,000.

### 3.2.17 The family line from Narayan (Lord Vishnu) to Ramchandra as mentioned in the Purana:

1. Shri Adinarayan	17. Dradhasva	33. Harit	49. Nal
2. Brahmaji	18. Harshashva	34. Vijay	50. Siruchah
3. Marichi	19. Nikumbh	35. Vrak	51. Shudar
4. Kashyap	20. Baharnasva	36. Bahuk	52. Anshamak
5. Vivastu	21. Shenjit	37. Sagar	53. Mulak
6. Vivaswat Manu	22. Yuvanashv	38. Keshina	54. Satyavrat
7. Ikshvaku	23. Gadhyant	39. Asamanjas	55. Chandavid

8. Vikukshi	24. Purukutsa	40. Anshuman	56. Vishvasah
9. Puranjya	25. Arun	41. Dilip	57. Khadvadang
10. Atapruthu	26. Tridhanva	42. Bhagirath	58. Dirghabahu
11. Vishvagandi	27. Bahulashva	43. Shrutsen	59. Dilip
12. Adra	28. Atrarun	44. Nabhag	60. Raghu
13. Yavan	29. Satyavrut	45. Ambarish	61. Aja
14. Shravasta	30. Trishanku	46. Sindhudeep	62. Dasharath
15. Brahdasva	31. Harishandra	47. Ayutap	63. Shri Ramachandraji.
16. Dhudhumar	32. Rohit	48. Rutuparna	

### 3.2.18 The family lines from ShriRamchandra to Supit and Kanaksen:

64. Lav	86. Vishwasav	108. Ranvijay
65. Atit	87. Prisanjit	109. Sanjay
66. Nishid	88. Tathayak	110. Sakach
67. Nal (Kenabh)	89. Vrehidbal	111. Sudeep
68. Pundarik	90. Vrehitveer	112. Sagil
69. Meghadhanva	91. Urucrim	113. Asmanjit
70. Bal	92. Vrchvruddha	114. Ronuk
71. Sul	93. Prithit	115. Surit
72. Vajinabh	94. Bhanu	116. Sumitra
73. Sojivysa	95. Sidev	117. Family lines is not available
74. Vishitsav	96. Vehidishva	118. -do-
75. Vidrit	97. Bahuman	119. -do-
76. Hiruab	98. Pritkushwa	120. -do-
77. Pushpak	99. Murodev	121. -do
78. Sudrasan	100. Sholkshem	122. Maharat
79. Ugravarna	101. Pushkar	123. Antarit
80. Sigr	102. Rekh	124. Atkalashwa
81. Maru	103. Sud	125. Kanaksen.
82. Prisisut	104. Umitrajitta	
83. Setsun	105. Vrehitraj	
84. Amarsund	106. Variketu	
85. Avasvan	107. Kitanjay	

### 3.2.19 Table showing a list of Rajput family lines:

Sr.No.	Family line Mentioned in artificial copper sheet	Ancient Manu-script	As per Chand Barot	Sanskrit Manu-script by Kumarpal	Gujarati by Kumarpal	As per Khichi Bhat	List given by Shering	List given by Col. Todd
1	2	3	4	5	6	7	8	9
1.	Parmar	Ikshvaku	Ravya/Surya	Ikshvaku	Gohil	Guhilot	unknown	Kathi
2.	Rathod	Surya	Som	Soma	Anigohil	Pramar	Kachhavaha	Kushvaha
3.	Chauhan	Som	Yadu	Yadu	Kathi (Kaser)	Chauhan	Kalhah/Kalhan	Gehlot
4.	Hala	Yadu	Kakustha	Pramar	Nikubh	Solanki	Kariya	Gor
5.	Dahiya	Chahuman	Pramar	Chauhan	Barbet	Rathod	Kathariya	Gohil
6.	Senava	Pramar	Chauhan	Chalukya	Batvaiya	Tur	Karnot	Chaluk
7.	Bor	Chalukya	Chalukya	Chandak	Maru	Bargujar	Kaala	Chavda
8.	Kaba	Parihar	Chandak	Silar	Makwana	Parihar	Khaur	Chauhan
9.	Solanki	Chavara	Silar	Chapotkar	Dahima	Jhala	Gurjar	Jat
10.	Kher	Dudiya	Abhir	Pruthuhar	Dudiya	Yadu	Gehlot	Jethva
11.	Mora	Rathod	Makwana	Sakarank	Bala	Kachhavaha	Gogali	Johya
12.	Nikumbh	Gohil	Gohil	Kurpal	Badhel(Vaghela)	Gaur	Gogade	Jhala,Makwana
13.	Taank	Dabhi	Chapotkat	Chandal	Yadu	Sengar	Goyal, Gohel	Jherval
14.	Gohel	Makwana	Parihar	Ohil	Jethva	Bala	Gor, Saur	Dabi(Dabhi)
15.	Padihar	Norka	Rathod	Palak	Jadeja	Kharvad	Chalukya	Dahima
16.	Chavda	Asvariya	Devra	Maurya	Jaat	Chavar	Chauhan	Dahiyaa-Dahiya
17.	Kaala	Salar(Silar)	Tak	Makwana	Solanki	Dahima	Janjua	Dahiriya

18.	Tur	Sinda	Sindhu	Dhanpal	Pramar	Dahiya,Datdha	Jaat	Dor/Dodi
19.	Kanba	Sepat	Anang	Rajpalak	Kaba	Bais	Jokiya	Tak (Tankshak)
20.	Jethva	Hun	Patak	Dahya	Chavar	Gaharval	Jadon	Tuvar
21.	Rohil	Kirjal	Pruthuhar	Turandalik	Chaursim	Nikumbh	Jhala	Nikumbh
22.	Bala	Haraiya	Didiyota	Nikumbh	Khant	Devat	Taank	Parmar, Mori
23.	Barad	Rajpali	Karitpal	Hun	Khyer	Jotdha	Dal, Dor, Dol	Khyar,Kher,Dala ,Purihara- Pratihar
24.	Khichi	Dhanpali	Kotpal	Bala	Ravli	Sikarval	Dabhi	Padhiyar, Bala
25.	Kharavad	Agnipali	Hul	Hariyal	Masaniya	Dabhiya	Tur	Birgujar
26.	Dodaya	Bala	Gaur	Nokar	Palni	Doda	Parmar	Bais
27.	Huraghad	Jhala	Nikumbh	Pokar	Hala	Maurya	Pratihar	Mohil, Malvi
28.	Dabhi	Bhagdola	Rajpalak	–	Jhala	Mokar	Balvat	Yad(Jadeja,Bhati )
29.	Nuyar	Motan	Kani	–	Dahariya	Abhir	Baheriya	Rajpali
30.	Korad	Mohor	Kalchorak/ Kurkar	–	Bahariya	Kalthorak	Banka, Bika	Rathod
31.	Gaud	Kagair	–	–	Sarvaiya	Agnipal	Birgujar	Sarvaiya
32.	Mekwana	Karajiya	–	–	Parihar	Asvariya/Saraja	Bora	Sikarval
33.	Yadav	Chadaliya	–	–	Chauhan	Hul	Boha	Silar (Sular)
34.	Kachhavaha	Pokar	–	–	–	Manatval	Bhatti	Sengar
35.	Bhaathi	Nikumbh	–	–	–	Maliya	Bhatiya	Han (Hun,Hun)
36.	Sonagara	Salala	–	–	–	Chahil	Suratiya	–
37.	Devada	–	–	–	–	–	Bhoarecha	–
38.	Sisodiya	–	–	–	–	–	Makwana	–

39.	Gohi	–	–	–	–	–	Mahiha	–
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**Note:** In addition to this, Shering has given other 16 names, which are as follows: *Mor, Mori, Mohil, Raoka, Rathod, Ravat, Lohana, Shakarvar, Saroha, Sisodiya, Sondal, Solanki, Hara, Hala, Hampavat* and *Haihay*.

### **3.2.20 36 royal families and the Rajput family trees:**

#### **3.2.20.1 Names of 36 royal family trees:**

“(1) Yadav, (2) Pramar/Parmar(Pra (Par) Mar), (3) Kadamb, (4) Chakvan, (5) Solanki, (6) Mori, (7) Silar, (8) Sedhiv, (9) Bidak, (10) Chitpot, (11) Pauhar, (12) Lushyak, (13) Rathod, (14) Sakka, (15) Sartak, (16) Karatval,(17) Chandel, (18) Guhil, (19) Gahilot, (20) Polik, (21) Sankyaran, (22) Dhanyapal, (23) Dodhil, (24) Kalambak, (25) Krun, (26) Cholankar, (27) Kalnvya, (28) Dad, (29) Sanvli, (30) Dabhi, (31) Harisanchak, (32) Niktaval, (33) Vaguda, (34) Dhyadak, (35) Kabvaha and (36)Savaner. All these ruling family lines are not found extant today; some of them are familiar and the rest seem to be unfamiliar.”<sup>(40)</sup>

#### **3.2.20.2 36 Royal family lines:**

“(1) Rajpali, (2) Mohil, (3) Suryavanshi, (4) Chandravanshi, (5) Johiva, (6) Nais, (7) Sikarvala, (8) Saigar, (9) Badgurjar (Hjorgadh, Jaipur), (10) Doda (Jetalpur), (11) Silar, (12) Geharvala, (13) Gaud, (14) Hun, (15) Vahibha, (16) Serjya, (17) Taank, (18) Jyot (Punjab), (19) Pavar, (20) Kathi (Pavargadh), (21) Dabhi (Kapadvanj), (22) Nikum, (23) Ballan (Jallabhivansh,Talaja), (24) Chandravansh—the biggest royal family line; this is a branch of Samavanshi of Sindh. It is divided into four sub-branches: 1) Ashpant:that has accepted Islam, 2) Gajpant:their descendants are called Chandrachud, Chudasama, Sarvaiya and Raijada; 3)Narpant:Jam Lakhiyar Bhad who were called Jadeja later on; and 4) Bhupant:their descendants were called Bhatti (Jesalmer) (25) Gehlot family (Sisodiya Rajputs of Asgadh) (26) Kamdhaj family (27) Tunvar family (Delhi) (28) Kachhavaha (Rokadigadh, Rajasthan) (29) Parmar family(the Parmars of Muli and Sodha Parmar of Tharparkar), (30) Chauhan family (Chauhans of Nagorgadh, Vatsagotra, branch, Hada Rajputs of Bundaskota, Marvad), (31) Jetva family(Porbandar (the Jethvas of Dhumaligadh) ),(32) Chavda family (Kutch, Shehkot, Morgadh, Bhinimal, Vadhvan, Mangarol,Kanakpuri), (33) Padhiyar family (Kanaj), (34) Gohil family(who came from Khergadh, Marvad, branches: Gohil, Ladhiya, Raol,, Govindani, Vasani, etc.), (35) Chalukya family(Solanki of Patan (Anhilvad), Bhardvaj clan, Branches: Raj, Leej, Vaghela (Vyadhra, Palli) three branches of Vaghela rulers:1) Sardhar Vaghela (Throne—Sanand; Vagad,Kutch), 2) Bhiladiya Vaghela (Reva Kantha) and 3) Kaloliya Vaghela (Mahi kantha) and (36) Jhala family (Patadigadh (Jhalavad)).”<sup>(41)</sup>

#### **3.2.20.3 36 Rajput family lines:**

“(1) Kalustha (Kachhvaha, Shekhavat, etc.), (2) Rathod, (3) Gohilput (Gehlot, Sisodiya of Mevad and other royal families), (4) Hul, (5) Pratihara, (6) Patihata, (7) Chauhan, (8) Devara (9) Kamash (probably Jethvas), (10) Nikumpat (Nikumbh), (11) Kavinesh, (12) Sadavat (Tauvar), (13) Guhil (Gohil), (14) Garua (Gurjar), (15) Kalchuti (Rahya), (16) Rosjut (Rashtrakut), (17) Parmar (Pavar), (18) Chapotkat (Chavda), (19) Yadav (Jadeja, Jadav, Bhati, Chudasama, Rajjada, Sarvaiiya), (20) Yauttik (Yaudhey), (21) Makwan (Jhala, Rana), (22) Shilahar, (23) Chandel, (24) Gaud, (25) Karattapal (Katoch), (26) Taank (A branch of Nagvansh), (27) Dahiya, (28) Dahima, (29) Abhipar (Amir), (30) Saindhav, (31) Rajpal, (32) Kotpal (Kotkul), (33) Haritar, (34) Mat, (35) Dhanyapalak, (36) Anig (Anang-Nag).” (42)

#### **3.2.20.4 36 Branches of the Rajputs as described by Poet Chand:**

“1. Gehlot, 2. Yadu, 3. Tunvar, 4. Rathod, 5. Kushvah, 6. Parmar, 7. Chauhan, 8. Solanki, 9. Pratihara, 10. Kanyakubja, 11. Sor, 12. Takshak, 13. Bhat, 14. Hun, 15. Kathi, 16. Jhala, 17. Jethva, 18. Gohil, 19. Gurjar, 20. Dahima, 21. Jeha, 22. Rajpal, 23. Mohil, 24. Nikump, 25. Dahor, 26. Dahiya, 27. Dod, 28. Kamad, 29. Gaud, 30. Sindhav, 31. Chavda, 32. Padhiyar, 33. Ambhi, 34. Jadeja, 35. Pal and 36. Sisodiya.” (43)

#### **3.2.20.5 Rajputs of 36 family lines:**

“Suryavansh, Chandravansh, Jadav, Kachhvaya, Dandkhata, Jethada, Jotik, Jat, Abrivar, Chavda, Chandel, Makwana, Hun, Dhyanal, Kotval, Kalsar, Solanki, Shilar, Pratihara, Padhar, Taank, Dholetar, Deovda, Tunvar, Anang, Rathod, Kathi, Hada and Dahima.” (44)

#### **3.2.20.6 The Rajputs of 36 Branches and their Gadh (Castle):**

Two main family lines in the Rajputs have been mentioned. Thereafter, Agnivansh, Rishivansh, Nagvansh, Bhumivansh have been added. It is believed that Rajputs are divided into 36 branches as a result of sub-branches of these family lines and when a king or an emperor showed a great act of valour, he was addressed as ‘the crown of the 36 family lines.’ For example, such a title was given to great men like Bapa Raval, Maharana Pratap and Chhatrapati Shivaji. Later on, many branches and sub-branches had come into existence and disappeared, these branches had begun on the basis of the following five points:

##### **3.2.20.6.1 Branch from the names of Great Men:**

This branch began after the name of a great man of the family line. For example, Chahman was the first man of the Chauhan branch. So, Chauhan branch began after

the name Chahman. In the same way, Vadhel branch began from Vadhelji and Vaja from the name of Vajaji. Jadeja began on the basis of Jada; Gohil after the name of Gohil just as Sodha was based on Sodhaji.

#### **3.2.20.6.2 Branch from the name of a place:**

Sisodiya were derived from the name of the village Sisoda and Bhojpurio from the name of Bhojpur just as Gajania from the name Gajana. Family names have come into existence from the names of villages in Gujarat, Saurashtra and Rajasthan. For example, Vansadiya has come down from the name of Vansada in south Gujarat, Chhasatiya from Chhasat and Mahida from the name of Mahivad village.

#### **3.2.20.6.3 Branch from the name of a major event:**

When the descendants of Jaychand Rathos came to Okhamandal after the war of Kannauj, the descendants of Hraddhaval Chavda ruled in Dwaraka-Okha. They fought with them and killed the descendants of the Chavda rulers whose heads went on piling up. From that event, the new branch ‘Vadhel’ (those who cut throats) came into existence and whose descendants came to be called ‘Vadher.’ Thus, this branch emerged from an event.

#### **3.2.20.6.4 Branch from the name of a title:**

The king of Bhavnagar is known as ‘Raol.’ Similarly, the rulers of Manasa Darbar were given the title of ‘Raoljishri’ and their Bhayat (brothers) of Manasa ruler are also known as ‘Raol.’

#### **3.2.20.6.5 Branch from a symbol:**

Badgurjar branch came into existence on the basis of their being elder in the Gurjar family-line. The royal family lines and their branches from the beginning to the middle age are found in ancient books like Vishnupurana, Padmapurana. The information about the family lines from the middle age to the modern age is found in the records maintained by the Bhat-Charans (a record keeping community) in Gujarat, Rajasthan and Saurashtra. For example, the details of the 36 branches of Rajputs is given in works like Rajataranigini by the great poet Kalhan, Palprabandh by Bhandan Upadhyaya, the disciple of Somesur and in Prithviraj Raso with some changes.

A poet has written about the 36 branches of Rajputs in the following lines:

*Das Ravi ke das Chandra se dwadash rishi praman,  
Char hutasan Charise, yah chhatris kul jan.*



In these lines, 10 branches of Suryavansh (born out of the Sun), 10 branches of Chandravansh (born out of the Moon), 12 branches of the Rishikul (born out of the saints) and 4 branches of Agnivansh (born out of the fire) are mentioned. Shamaldas Badva, a poet from Jaipur has distributed the 36 branches in the following groups:

- (1) Suryavansh: Mori, Nikumbh, Raghuvanshi, Kachhava, Badgujar, Gahlot (Sisodiya), Gaharvar (Rathod), Raithvar, Gaud and Nimivansh= Total: 10
- (2) Chandravansh: Yaduvansh (Jadeja, Bhati), Somvanshi Tavar (Katihar), Karpul (Haidh), Vais, Polas, Vachchhil, Banafak Jhala (Makwana, Sodha, Manguji, Shekharoji, etc. =Total: 20)
- (3) Agnivansh: Parihar, Parmar (Chavda), Solanki, Vaghela, Chauhan (Hada, Khich, Bhatti) =Total : 04
- (4) Rishivansh: Sengar, Hanpuriya, Visain, Gautam, Dikshit, Pundir, Dharke, Bharguvanshi, Padiyarij Deval, Dahima= Total : 34
- (5) Nagvansh: Taank branch=Total : 01
- (6) Bhumivansh: Kachot or Katoksha=Total : 01

### 3.2.20.7 Main Castle of Gujarat and Rajasthan and names of their royal family lines:

Sr. No.	Royal Family	Gadh (Castle)	Sr. No.	Royal Family	Gadh (Castle)
1.	Parmar	- Ujjain and Dhar	22.	Sankhala	- Rangadh
2.	Chauhan	- Naagarigadh	23.	Kaba	- Selegadh
3.	Utpat	- Songadh	24.	Motti	- Radgadh
4.	Gehlota	- Aasgadh	25.	Nakum	- Mandavgadh
5.	Bahored	- Brahmagadh	26.	Bhati	- Jesalgadh
6.	Bodana	- Bandigadh	27.	Kathi	- Paavargadh
7.	Chala	- Chandgadh	28.	Makwana	- Khaangadh
8.	Haak	- Aasgadh	29.	Jethva	- Dhumaligadh
9.	Dodiya	- Karshangadh	30.	Veja	- Jesalgadh
10.	Dodiya	- Jetalgadh	31.	Rehevar	- Taranggadh
11.	Padhariya	- Sudhegadh	32.	Dabhi	- Kapadvanj
12.	Mahida	- Bakarol	33.	Mori	- Morgadh
13.	Rohila	- Barasgadh	34.	Kachhava	- Bhujgadh
14.	Tunvar	- Dilligadh	35.	Devda	- Sirohigadh

- |                          |                           |
|--------------------------|---------------------------|
| 15. Kachhava - Rohdigadh | 36. Jadav - Mathuragadh   |
| 16. Padchad - Vadigadh   | 37. Solanki - Bhalgadh    |
| 17. Gohil - Khedgadh     | 38. Rathod - Kamdhaj      |
| 18. Jhala - Patadigadh   | 39. Haada - Buddhigadh    |
| 19. Chavda - Patangadh   | 40. Vagharola - Damangadh |
| 20. Sisodiya - Patgadh   | 41. Vasoda - Agragadh.    |
| 21. Jadeja - Bhujgadh    |                           |

### 3.2.20.8 Famous 36 gadh (castles) of the *Kshatriyas* (Rajputs):

“36 gadh being sung in the form of Ramdesh in Bhavai Sangraha:

Sr. No.	Branch (Castle)	Gadh	Sr. No.	Branch (Castle)	Gadh
1.	Parmar - Ujjain, Dhar		19.	Chavda -	Patangadh
2.	Chauhan -	Naagorgadh	20.	Sisodiya -	Patgadh
3.	Padhiyar (Pratihara) -	Sudhe, Sungadh	21.	Jadeja -	Bhujgadh
4.	Solanki -	Korigadh, Bhavnagar	22.	Sankhala -	Rangadh
5.	Gehlota -	Sasgadh	23.	Nakum -	Mandavgadh
6.	Baahad (Bahad) -	Brahmagadh	24.	Bhati -	Jesalgadh
7.	Bodana-Bundigadh		25.	Kathi -	Paavargadh
8.	Utpat-Songadh		26.	Makwana -	Khaangadh
9.	Chala-Chandgadh		27.	Jethva -	Ghumaligadh
10.	Taank (Haak)-Asgadh		28.	Rehvar -	Tarang gadh
11.	Dodiya-Karshangadh		29.	Dabhi -	Kapadvanj
12.	Dodijetana -	Jayalpurgadh	30.	Mori -	Morgadh
13.	Mahida -	Baakarolgadh	31.	Kachhava -	Bhujgadh
14.	Rohila-Barashgadh		32.	Devda -	Sirohigadh
15.	Tuver-Delhigadh		33.	Jadav -	Mathuragadh
16.	Kachhava -	Rohdigadh	34.	Padchad -	Vaadigadh
17.	Gohil-Podgadh		35.	Kaba -	Selegadh
18.	Jhala-Patadigadh		36.	Veja -	Jesalgadh.” <sup>(45)</sup>

### 3.2.21 Branches of the *Kshatriyas*:

In the ancient time, the term *Kshatriya* only was used; the ancient time means the time of The Mahabharata and The Ramayana in which the term was used. After the arrival of the Muslim, the term *Kshatriya* disappeared and the term Rajput came into vogue. There are four main branches of *Kshatriyas*: (1) Surya-The Sun, (2) Chandra-The

Moon, (3) Agni-Fire and (4) Rishi-Saints out of which 36 branches came into being. 36 branches of the Rajputs have been created from the arms of Manu and they have been created from the Sun, the Moon, fire and the saints the details of which are as follows:

**3.2.21.1 Branches of the Suryavansh (born out of the Sun):**

1. Gohil, 2. Gehlot, 3. Rathod, 4. Vadher, 5. Vaja, 6. Pratihar, 7. Jethva, 8. Kushvah, 9. Tunvar, 10. Kathi, 11. Gurjar, 12. Gupt, 13. Vala.

**3.2.21.2 Branches the Chandravansh (born out of the Moon):**

1. Jadeja, 2. Chudasama, 3. Raijada, 4. Bhati, 5. Yadav, 6. Gurjar, 7. Pal, 8. Shen, 9. Dahir, 10. Dahima, 11. Dahir, 12. Raijada.

**3.2.21.3 Branches of Agnivansh (born out of Fire):**

1. Parmar, 2. Chauhan, 3. Solanki, 4. Padhiyar.

**3.2.21.4 Branches of Rishivansh (born of the Saints):**

1. Chavda, 2. Vaghela, 3. Solanki, 4. Kalchuri, 5. Jhala, 6. Mohil, 7. Dahiya, 8. Makwana, 9. Taank, 10. Sindhav, 11. Champ.

**3.2.22 Shakh-Gotra (Branch-Clan) of the Rajputs of 36 Branches:**

**3.2.22.1 Shakh-Gotra (Branch-Clan) of Padhiyar Rajputs:**

1. Vansh (Familylineage)-Suryavansh, 2. Kula (Family)-Agni, 3. Veda-Yajurveda, 4. Guru (Religious Head)-Vashishtha, 5. Kshetra (Area)-Ayodhya, 6. Kuladevi (Family Goddess)-Chamunda, 7. Shakha (Branch)-Kauthami, 8. Nadi (River) Sarayu, 9. Pita (Father)-Kashyap, 10. Maata (Mother)-Bhanukshina, 11. Ganapati (Lord Ganesh)-Ekdanti, 12. Mahadev (Shiva)-Neelkanth, 13. Utpatti (Origin)-Mount Abu.

**3.2.22.2 Shakh-Gotra (Branch-Clan) of Yduvanshi Jadeja:**

1. Vansh (Familylineage)-Chandravansh, 2. Daada (Grandfather)-Brahmaji, 3. Pita (Father)-Atri, 4. Maata (Mother)-Ansuya, 5. Gotra (Clan)-Atri, 6. Shakha (Branch)-Meghani, 7. Ved-Samved, 8. Kula (Family)-Yadukul, 9. Guru (Teacher)-Durvasa, 10. Ganpati (Lord Ganesh)-Mahodar, 11. Kuldevi (Family Goddess)-Ambaji, Ashapura, Momai, 12. Kuldev (Family God)-Somnath Mahadev, 13. Adhishtadevi-Hinglajmata, 14. Nadi (River)-Kalindi, 15. Jadeja Samvat (Calendar)-Ashadhi Bij, 16. Hanuman-Kapidhwaj, 17. Vruksha (Tree)-Asopalav.

**3.2.22.3 Shakh-Gotra (Branch-Clan) of Gohils:**

1. Vansh (Familylineage)-Suryavansh, 2. Kuldevi (Family Goddess)-Chamunda, 3. Gotra (Clan)-Gautam, 4. Shakha (Branch)-Madhyadini, 5. Sutra (Thread)-Katyayan, 6. Rishi-Bharadwaj, 7. Devi-Vindhyavasini, 8. Dev (God)-Eklingaji Mahadev, 9.

Adhya Pita (First Father)-Bappa Raval, 10. Kula (Family)-Gohil, 11. Ved-Yajurved, 12.Vruksha (Tree)-Asopalav, 13. Guru (Teacher)-Gorakhnath, 14. Yugapurush (Lord of the epoch)-Lord Ramachandra, 15. Gadh (Castle)-Mevad, 16. Istadevi (Greatest Goddess)-Randalma, 17. Adigranth (First Book)-The Ramayana, 18. Nadi (River)-Ganga (The Ganges), 19. Hanuman-Kapil, 20. Bhagavati (Goddess)-Ma Bhavani, 21. Gaay (Cow)-Kalipaa, 22. Ganpati (Lord Ganesh)-Vinayak Sankatmochan.

#### **3.2.22.4 Shakh-Gotra (Branch-Clan) of Jhala Rajputs:**

1. Kula (Family)-Markandeya, 2. Vansh (Familylineage)-Rishiansh (Jhala Rajput believe in the Sun), 3. Shakha (Branch)-Madhyani, 4. Mul (Origin)-Mulvan (Makwana), 5. Kulmata (Family Goddess)-Marmaradevi, 6. Ishtadev (Greatest god)-Chatrabhuj Mahadev, 7. Ganapati (Lord Ganesh)-Ekdanti, 8. Ved-Samved, 9. Bhairav-Kaivadiya, 10. Janmadatri (Mother of Family line)-Goddess Shakti Mataji, 11. Pratham Gaadi (First throne)-Paatadi.

#### **3.2.22.5 Shakh-Gotra (Branch-Clan) of the Parmar and Sodha:**

1. Vansh (Familylineage)-Agnivansh, 2. Kula (Family)-Parmar, 3. Gotra (Clan)-Bharadwaj, 4. Ved-Yajurved, 5. Kulakshetra (Area of the family)-Abu, 6. Kuldevi (Family goddess)-Sachiyar Aai, 7. Istadevi (Greatest Goddess)-Harsiddhi, 8. Aadhyadevi (First goddess)-Malan, 9. Shakha (Branch)-Maghavi, 10. Mahadev (Great god)-Rangshwar, 11. Nadi (River)-Sakura, 12. Paaghadi (Turban)-Pacharangi (Multi-colored), 13. Adhyadev (First god)-Suryanarayan (The Sun), 14. Shakha (Branch)-Parmars of 35 branches, 15. Vruksha (Tree)-Aambo (Mango tree), 16. Gaay (Cow)-Kavli, 17. Mul Purush (First man)-Parmar, 18. Kuldev (God of the family)-Daada Peer, Pithorji, 19. Mulnagari (Original town)-Abu, 20. Guru (Teacher)-Gorakhnath, 21. Pavitra Talav (Holy Pond)-Sekhasar (Pakistan), 22. Nagari (Town)-Ujjain.

#### **3.2.22.6 Shakh-Gotra (Branch-Clan) of Solanki Rajputs:**

1. Vansh (Familylineage)-Suryavansh, 2. Gotra (Clan)-Bharadwaj, 3. Shakha (Branch)-Solanki, 4. Pratham Rajya (First State)-Raysalgadh (Rajasthan), 5. Kuldevi (Family goddess)-Kshemkalyani, 6. Mul Purush (First Man)-Chalukya, 7. Vruksha (Tree)-Khakharo, 8. God-Ganpati (Lord Ganesh), 9. Mahadev-Somnath, 10. Ganpati (Lord Ganesh)-Vakratunda, 11. Khand (Area of land)-Mahikhand, 12. Triparva-Madhandi Shakha (Madhandi Branch).

#### **3.2.22.7 Shakh-Gotra (Branch-Clan) of Rathod Rajputs:**

1. Gotra (Clan)-Gautam, 2. Kula (Family)-Suryavansh, 3. Guru (Teacher)-Vashishtha, 4. Goddess-Naganeshwari, Nagrechi, 5. Ved-Shukul Yajurved, 6. Vansh (Family

lineage)-Raghuvansh, Suryavansh, 7. Kshetra (Area)-Ayodhya, Kannauj, 8. Nadi (River)-Saryu, 9. Shakha (Branch)-Yajurvediki, Madhandini, 10. Dansura in 13 branches of Madhandini, 11. Gaay (Cow)-Kapila, 12. Birud (Title)-Ranbanka Rathod, 13. Sampraday (Sect)-Ramanuja, 14. Ishtadev-Devi (First god-goddess)-Ram sita (Lord Rama and goddess Sita), 15. Vachan (Promise)-ek (one), 16. Kuldevi (Goddess of the family)-Nagnechi, Pankhini, 17. Ishtadev (First god)-Mahadevji (Lord Shiva), 18. Sutra (Thread)-Katyayan, 19. Ishtadev (First god)-Lord Ramchandrajji (Note: Raghuvanshi (Suryavanshi); Shri Ramchandrajji's elder son Lav had two sons called Raykumar and Shivkumar; the descendants of Shivkumar were called Rathod), 20. Nadi (River)-Ganga (The Ganges), 21. Vruksha (Tree)-Ambo (the mango tree), 22. Pranam (Word for Greeting)-Jai Rughanathji, 23. Chihna (Sign)-Baaj (Hawk), 24. Gaadi (Throne)-Lahore.

### **3.2.22.8 Shakh-Gotra (Branch-Clan) of Chudasama, Sarvaiya and Rayjada**

#### **Rajputs:**

1. Adhyapurush (First man)-Aadinarayan, 2. Daada (Grand father)-Brahmaji, 3. Pita (Father)-Atri, 4. Vansh (Family line)-Chandravansh, 5. Kula (Family)-Yduvansh, 6. Gotra (Clan)-Atri, 7. Kuldevi (Family Goddess)-Ambaji, 8. Kuldevta (Family god)-Shri Krushnachandrajji, 9. Ganpati (Lord Ganesh)-Mahodar, 10. Nadi (River)-Kalindi, 11. Maata (Mother)-Ansuya, 12. Sahayak Devi (sub-goddess)-Khodiyar, 13. Mahadevi (Great goddess)-Siddheshwar, 14. Shakha (Branch)-Madhany, 15. Kulkshetra (Family area)-Mathura, 16. Som-Angira.

### **3.2.22.9 Shakh-Gotra (Branch-Clan) of Sarvaiya, Rayjada, Raj and Rana**

#### **Rajputs:**

1. Mul Purush (First man)-Aadityanarayan, 2. Daada (Grand father)-Brahmaji, 3. Pita (Father)-Atri, 4. . Kuldevi (Family Goddess)-Ambaji (Mahamaya Mommai), 5. Vansh (Family line)-Chandravansh, 6. Gotra (Clan)-Atri, 7. Kul (Family line)-Yadu, Vrushni, 8. Guru (Teacher)-Durvasa, 9. Khsetrabhumi (Area)-Mathura, 10. Shakha (Branch)-Madhyayani, 11. Ved-Samved, 12. Mahadev (Great God)-Siddheshwar (Dwaraka), 13. Maata (Mother)-Ansuya, 14. Ganpati (Lord Ganesh)-Mahodar, 15. Nadi (River)-Kalindi, 16. Mul Gam (Original Town)-Sarva, 17. Peta Shakha (Sub-branch)-Raijada, Chudasama, 18. Aagman (Arrival)-Sindh, 19. Parvat (Mount)-Meru Parvat (Junagadh).

### **3.2.22.10 Shakh-Gotra (Branch-Clan) of Jethava Rajputs:**

1. Vansh (Family line)-Suryavanshi, 2. Pita (Father)-Shankar, 3. Maata (Mother)-Anjani, 4. Adhyapita (First man)-Hanuman, 5. Kuldevi (Family Goddess)-Vidhvavasini, 6. Guru (Teacher)-Gorakhnaath, 7. Gotra (Clan)-Gautam or Vajas, 8. Upnam (sub-branch)-Kumavat, 9. Mul Purush (First man)-Makardhwaj, 10. Vartman Nagari (Present Town)-Porbandar, 11. Nadi (River)-Bhadar, 12. Prasanna Devi (Happy goddess)-Harisiddhi Maataji, 13. Veer Purush (Brave Man)-Nagarjun, 14. Dhvaj (Flag)-Seven.

### **3.2.22.11 Shakh-Gotra (Branch-Clan) of Vaghela Rajputs:**

1. Gotra (Clan)-Bharadwaj, 2. Shakha (Branch)-Madhyadin, 3. Ved-Yajurved, 4. Mahadev (Great God)-Kashi Vishwanath, 5. Nadi (River)-Saraswati, 6. Bhairav-Gora, 7. Ganpati (Lord Ganesh)-Ekdanta, 8. Utpatti (Origin)-Abu, Analkund, 9. Kul Devi (Family Goddess)-Vagheshwari, Ambaji, 10. Vansh (Family line)-Agnivansh, 11. Nishan (Mark)-Pachrangi (Multi-colored).

### **3.2.22.12 Shakh-Gotra (Branch-Clan) of Chauhan Rajputs:**

1. Vansh (Family line)-Agnivansh, 2. Shakha (Branch)-Kaithami, Madhyadigi, 3. Mahadev (Great God)-Achaleshwar, 4. Kul Devta (Family God)-Shri Krishna, 5. Kuldevi (Family Goddess)-Ashapura, 6. Ishta Devi (First Goddess)-Chamunda, 7. Ved-Yajurved, 8. Bhairav-Kalbhairav, 9. Pakshi (Bird)-Mayur (Peacock), 10. Gotra (Clan)-Vatsa Gotra, 11. Brahma-Gayatri, 12. Adhyashakti (First Goddess)-Kalika, 13. Hindu Dharma Rakshak (Protector of Hindu Dharma)-Prithviraj Chauhan.

### **3.2.22.13 Shakh-Gotra (Branch-Clan) of Chavada Rajputs:**

1. Ved-Yajurved, 2. Shakha (Branch)-Madhpadini, 3. Gotra (Clan)-Vashishtha, 4. Dev (God)-Lord Shiva, 5. Ishta Devi (First Goddess)-Chandika, 6. Nadi (River)-Saraswati, 7. Vruksha (Tree)-Pipalo (Pippal), 8. Sutra-Katyayan, 9. Shakha (Branch)-37 Branches, 10. Vansh (Family)-Rishivansh, 11. Kuldevi (Family Goddess)-Chandika, 12. Gaadi (Throne)-Patan, Dwaraka.

### **3.2.23 Controversies about the 36 Kshatriya clans (Gotra):**

#### **3.2.23.1 Kshatriya clans as described in Kumarpal Prabandh by**

#### **Hemchandracharya:**

“Royal families-Kshatriya clans are believed to be 36 in number but their lists are different in different volumes. The names of these 36 Kshatriya clans in Prithviraj Raso, in Colonel Todd’s Rajasthan and in Kumarpal Prabandh by Hemachandracharya are not the same. Of all these lists, the one by Hemachandracharya can be called the most reliable because he was a historical

person. The following names of the 36 royal families listed in Kumarpal Prabandh written by Hemachandracharya in Vikram calendar year 1217: (1) Ikshwaku, (2) Som, (3) Yadu (Yadav), (4) Parmar, (5) Chauhan, (6) Chalukya (Solanki), (7) Chapotkat (Chavda), (8) Pratihara (Padhiyar), (9) Seghavi (Jethva), (10) Raat, (11) Chhindak, (12) Silat, (13) Karak, (14) Kurpal, (15) Chandel, (16) Gohil, (17) Polik, (18) Modi, (19) Dhanyapalk, (20) Dahiya, (21) Tarundalik, (22) Nikumbhaya, (23) Hun, (24) Hariyad, (25) Mikhar, (26) Pokhar, (27) Surya, (28) Chanduk, (29) Shak, (30) Karat, (31) Pol, (32) Vaaul, (33) Chanduchankar, (34) Abhang, (35) Jat, (36) Rajpal.

### **3.2.23.2 Kshatriya clans as described in Prithviraj Raso:**

The 36 family lines as described in Prithviraj Raso by the Poet Chand Barot are as under:

#### **Chhapai (A Sestet)**

Ravi, Shashi, Jadav vansh, Kakurath, Parmar ru Taunvar,  
Chahuvan, Chaluk, Chhind, Silat Abhivar II  
Doymatta, Makwan, Garua, Gohil Gahibhut,  
Chapotkat, Parihar, Rao Rathor Rosjut II  
Deora tank Sindhav, Anig, Yotik Pratikar, Dudhipat  
Karanpal, Kotpal, Hun, Haritat Gor Kamash Jat II

#### **Doha (A Couplet)**

Dhatyapal Nikumbhvar Rajpal Kavinis  
Kal Chhuraik and Varne vansh chhatish II

If one looks at the two lists of family names, it is clear that some names are different. In neither of them, the name of Jhala family line is there. In the list given in Prithviraj Raso, the name of Makwana family is given as Makwan. In the stone writings of 1583 of Vikram calendar the temple of Sharaneshwar at Halvad in Surendranagar district, the family line of the Jhala kings from Rana Ranmalsingh to Mansingh is given. In this list, it is written: shatatrisham drajaflavatansh Jhallavansh (Jhala is one of the 36 royal family lines) as noted by D. B. Dishkalkar in his book 'Inscription of Kathiyawar'.

Dr. Dasharath Sharma, Head, Department of History at Jodhpur (Rajasthan) University has written in his volume 'Rajasthan through the Ages' Vol.:1 (pp. 441) that, 'No two lists of Rajaput Kulas(Claus) (clans) are identical, most of them

including a few local Kulas, besides the main ones and leaving out others not well-known in their locality'. As examples of this, Dr. Sharma has given lists from 'Hammirayan' written in 1481 A.D. and from 'Achaldas's Khachiri Vayanika' 1423 A.D. The following communities in addition to the famous Rajput families are given in Hammirayani: (1) Mukiana, (2) Mer, (3) Bodana, (4) Sanda, (5) Vanda, (6) Gaud, (7) Dod, (8) Singhal, (9) Khed, (10) Nikund. Dr. Sharma has raised doubts about Sanda and Vanda in this list as Rajput family lines. The additional names in the list given in Achaldas are: (1) Gaud, (2) Kachhvaha, (3) Dod, (4) Vagari, (5) Mundhavat and (6) Hami.

### **3.2.23.3 Kshatriya clan (kula) as per Bombay Gazetteer of 1901:**

On page 123 of Part 9 of the Bombay Gazetteer officially published by the British Government in 1901 A. D. a list of the Kshatriya kula (clans) of the states in Saurashtra-Gujarat is given: (1) Chavda, (2) Chauhan, (3) Daima, (4) Gohil, (5) Gori, (6) Jadeja, (7) Jethva, (8) Jhala, (9) Parmar, (10) Rathor(Rathod), (11) Rhevar, (12) Sarvaiya, (13) Sisodiya and (14) Solanki.

In the same volume a list of Rajput families other than those given above living Bombay Province is given as: (1) Chudasama, (2) Rahevar, (3) Solanki, (4) Vadher (Vadhel), (5) Vaghela, (6) Bhati, (7) Dabhi, (8) Padhiyar, (9) Jadav, (10) Vala and (11) Mori.

### **3.2.23.4 According to Kanhad de Prabandh by Padmanabh:**

As per the compositions written in the year 1512, different lists of the 36 royal families are found in different volumes. The 78 royal families found in the ancient hand-written volumes written by Chand Bardai, by Kumarpal, Bhaat, the Khichi, etc., Colonel Todd has listed as: (1) Ikshwaku-Surya, (2) Indu-Som-Chandra, (3) Gahelot (Guhil), (4) Yadu-Jadav, (5) Tunvar, (6) Rathod, (7) Kachhvaha, (8) Parmar, (9) Chauhan, (10) Chalukya-Solanki, (11) Pratihar-Padhiyar, (12) Chavda, (13) Taank-Takshak, (14) Jeet-Jaat, (15) Hun-Han, (16) Kaathi, (17) Balla, (18) Jhala, (19) Jethva-Kamari, (20) Sarvaiya, (21) Silat, (22) Dabhi, (23) Gaud, (24) Toda -Dod, (25) Goharwal, (26) Badgujar, (27) Sengar, (28) Chikarnal, (29) Vaidas, (30) Dahima, (31) Johiya, (32) Mohil, (33) Nikus, (34) Rajpal, (35) Dahima, (36) Dohariya (Kahnad de Prabandh Ed. Dahyabhai Derasari, P.123).”<sup>(46)</sup>

### **3.2.24 The Rajput of Different branches living in Gujarat: (The main branches of the present day Rajputs)**



As time passed, Rajputs have started to be known by different family names based on circumstances, situations, business-occupations or work. In addition to Gujarat, the Rajputs living in Rajasthan, Madhya Pradesh, Uttar Pradesh, Bihar, Punjab, and Haryana are among them only. The list of Rajputs of different branches-family names living in Gujarat is as given below: (1) Karadiya (Karadia) Rajputs, (2) Nadoda Rajputs, (3) Siddhapura (Siddhapuriya) Rajputs, (4) Maru Rajputs, (5) Sorathiya Rajputs, (6) Khaant Rajputs, (7) Bhathi Rajputs, (8) Vadher Rajputs, (9) Bhati Rajputs, (10) Purabiya (Purabia) Rajputs, (11) Parkara (Sodha) Rajputs, (12) Latipara Rajputs, (13) Khasiya Rajputs, (14) Jikara (Zinkara) Rajputs, (15) Hati Rajputs, (16) Maiya Rajputs, (17) Gurjar Rajputs, (18) Selot (Salot) Rajputs, (19) Hindvani Rajputs, (20) Khavas Rajputs, (21) Girasdar (Garasiya) Rajputs, (22) Kathi Rajputs, (23) Vagher Rajputs, (24) Bahubaliya Rajputs, (25) Bhumiya Rajputs, (26) Thakor Rajputs, (27) Mahiya Rajputs, (28) Baarshakh Rajputs, (29) Bundela Rajputs, (30) Radhanpura Rajputs.

### **3.2.25 The *Kshatriya* families: Division and Reasons:**

The 36 family lines given in various volumes are equal to the branches of original rishivansh, *Dev-vansh*, *Suryavansh* and so on. If we look at the division of different *Varna* from the *Vedic* period till today it will be clearly found that for various reasons the most divisions have taken place in the *Kshatriya* community.

At the early stage, high family line *Dev-vansh* and the tradition of taking pride in having come down from the *rishikul* (clan of the saints)-all this resulted in different branches. From these branches, further new branches and sub-branches emerged on the basis of a powerful person, great deeds, an area titles, etc. Moreover, as *Kshatriya* is a follower of goddess *Shakti*, instead of her original form Mother Amba (Uma-Parvati), he would worship different other forms of *Shakti* which resulted into their division in branches, sub-branches, *gotra* (a clan), family names, etc.

From the very beginning, *Kshatriya* had a great respect for different *rishes* (saints), *acharyas*, *purohits* (*Brahmins*), which directly made them accept their supremacy. If we go back to the period of the Ramayana, we will find that there was influence of the *rishis* (saints) on the idealistic thinking of the rulers. Parshuram was accepted as superior because he was a *Brahmin* and therefore, he could not be killed and it would not be proper to fight against him.

If we accept that the *Kshatriya* were eradicated from the earth even once, how could the population of the *Kshatriya* be several times more than the *Brahmin*? Having understood that the powerful could not be ignored for a long time, the *Kshatriya* might have ruled accepting the supremacy of the *Brahmin* as representatives of Parshuram who maintained their supremacy by dividing the *Kshatriya* showing them as different because they were from different families. The *Kshatriya* weakened because they were divided and it is found in the history on several occasions that mind is always stronger than might.

The *Brahmin* tried to get power on the basis of the respect and generosity of the *Kshatriya* but they were losers on both the sides; they could not keep impact on the rulers nor could they preserve the tradition of scholarship. However, they created the divisions among the *Kshatriya* by strengthening family pride among the powerful people. Under the influences of the intelligent *Brahmin* class, the ruling class in order to prove superior to others in matters of family pride, traditions, area, family goddess, customs, etc. fought against one another. As a result divisions among them continued.

In the undivided India (*Aryavart*), there were many *Kshatriya* rulers of different family lines and their branches, which were invaded by foreign invaders like the *Hun*, *Shaka*, *Shithiyans* and others. Many of the states ruled by the *Kshatriya* got defeated because of their infighting where these foreign races started their rule. The defeated *Kshatriya* rulers moved to new areas and founded their states there. During this period of foreign invasion, the power of the *Kshatriya* got diminished because of lack of unity and fractions, the power of the invaders increased.

### **3.2.26 Stages of divisions and migration:**

The rulers who were defeated against the outside invasions were forced to migrate to new areas with their descendants and their subject. Even the powerful ruling *Kshatriya* were also forced to migrate from the plains to other areas in order to fulfill their necessities also because of natural change caused by population growth, famine, floods, earthquakes, etc. At the same time, they (the rulers) also took care of agriculture, animal husbandry as well as functions of soldiers, administration and so on.

Sometimes in the event of controversy with the local ruler or his representative due to temperament of boycotting for self-dignity, the *Kshatriya* people reached different

areas in order to create new states. In these areas they came to be known by a regional term, a person or an event and their mutual distinctness became more and more extensive.

The small rulers of the divided people the arrogant *Kshatriya* got trapped into vices like meat eating, alcoholism, gambling and sensuality because of jealousy, hierarchy of family lines, power and property. They could not fight against the new invasions by Muslim army chiefs and robbers because they were not united. They came under the rule of the Muslim invaders when defeated.

The *Kshatriya* community that has been getting divided since the *Vedic* period, instead of getting united got further divided at this stage. During the Muslim rule, two classes of the *Kshatriya* are seen: (1) Accommodating and (2) Protesters. Of these, the latter maintained their self-respect by migrating to other areas. The former maintained their property, power by paying tribute or giving away their daughters or sisters to the Muslim rulers. The *Kshatriya* who valued their self-respect instead of taking advantage at the cost of self-dignity turned to agriculture, animal husbandry and some other occupations. Those who maintained their *giras* (property) by giving tribute, large amount of money as gifts or by giving away their daughters or sisters to the rulers or their army chiefs came to be known as *girasdar* or *garasiya*; those who remained members of the court came to be known as *darbari* or *darbar*. A large group of the *Kshatriya* which preferred self-dignity to accepting supremacy of the Muslim rulers turned to agriculture, animal husbandry or other occupations and came to be known as Rajput or Rajput. They did not remain directly related to the rulers but they traditionally belong to the ruling families.

The last and important phase of invaders-rulers from outside India which has proved to be very crucial in creating far-reaching influence and new traditions is that of the arrival and rule of the British-intelligent, powerful and clever with business men's attitude. The *Kshatriya* who have proved to be weak for centuries due to infighting came under the influence of the British and became victim of their policy of 'divide and rule.' As a result, the largest group of people, the *Kshatriya* who were powerful got divided by different ideologies like religion, areas, family lines, sects, customs, difference in their ways of worshipping gods and goddesses, beliefs, difference in regionalism, etc. kept on migrating and their power got diminished.

### 3.2.27 Description of the *Kshatriya* (Rajput) clans, branches of clans and features of family lines:

“Description of the *Kshatriya* (Rajput) of various clans, branches of clans and Marks of traditional family-lines living in Gujarat is given below:

- (1) Gotra (Clan): Gautam, Kashyap, Atri, Vashishtha (vashishta), Shandilya, Vachchhad (Vaachchhata), Bharadwaj, Markandeya (Markendya, Markande Rishi), Vatsatra, Shri Vaijavan, Vaijyayan, Vatsa, Gargya, Manavya, Chandrasan.
- (2) Pravar:
  - (I) Parva (Parvar): Bhup, Yavat, Jamadgni, Auvat, Agalvana, Shri Parva, Monak, Angira, Samak, Vatsa, Bhargav, Atri-Atra, Vashishtha, Sankruti, Vishwamitra, Aruryavain, Asav, Dhamal, Neel, Durvasa, Muni, Gangey, Aag, Son, Tran (three) Om Somdatta, Paanch (five) Vtsa, etc.
  - (II) Tripravar (Triparva): Ashva, Dham, Neel, Dhaval.
- (III) Pravar: Tripravar-Etini, Angarti, Angiras, Brhspatya, Kashyap, Shandilya, Atri, Monik, Angira, Samad, Gautam, Vashishta, Brahmaspatya.
- (3) Rishi: Bhargav, Gaurav, Jamdagni, Dharmi, Harit, Hasit
- (4) Guru: Vashishta (Vashishtha), Shukracharya, Gorakhnath, Durvasa
- (5) Ved: Yajurved (Shukal), Saamved, Atharvaved, Prabhuvad
- (6) Upved (Sub-Ved): Dhanurved
- (7) Vansh (Family): Suryavansh (Makardhwaj vansh), Agnivansh, Chandravansh, Raghuvansh, Rishivansh, Yaduvansh, Bhagirathvansh
- (8) Shaakha (Branch): Madyandini (Maadyandini, Madydini), Madyani, Madhyani, Madhani, Maghrishi, Madhyani, (Gyatvalkatal), Yajurvedaki, Kauthumi, (Kauthami), Baajsanai (Baajshaney), Ashwalayan, Dhanesura, Maadhavi
- (9) Upanishad: Ishopanishad
- (10) Sampraday (Sect): Shiva, Vishnu, Shakti
- (11) Samhita: Vajsaney
- (12) Pavitra Tithi (Sacred Day): Vaishakh Sud 5 (As per Vikram Calendar)
- (13) Yjnakund (Altar): Achalgadh (Abu)
- (14) Ganpati (Lord Ganesh): Ekdanti, Mahodar Ganesh
- (15) Hanuman: Ekdandi

- (16) Pujya Devi (Holy Goddess): Sachchiya Devi
- (17) Kulmata (Family Mother): Marmara Devi
- (18) Sahayak Kuldevi, Sahayk Maata (Subordinate Goddess): Khodiyar, Aai Nagbai, Aai Karniji
- (19) Janmadatri (Birth-giver/Mother): Shakti Maata, Bisanti Devi, Harjogani
- (20) Adhya Devi (First Goddess): Harsiddhi
- (21) Ishta Devi: Bahucharaji, Jin Maataji, Hingalaj, Varahi, Chandika, Chamunda Maata
- (22) Kuldevi (Family Goddess): Pankhini, Naganechi (Naaganijidevi), Bahmata, Jamavay Maataji, Aashapura, Kshetrakalyani (Chandikali), Ambaji (Vagheshwari) Mataji, Dhaardevi, Amba, Marmaradevi, Shaktimata, Yogeshwari, Suvagiya, Chilay, Adhyashakti Ashta Bhuj Bhavani, Karni, Vidhyavasini, Annapurna, Manishadevi, Durga, Kshemkalyani, Sharada, Sachchiyadevi, Chamunda, Jamavay, Ambarohiya, Baglamukhi, Shakambhari, Sachiaai, Harshd Maata, Harsiddhi Gajan, Jamuaai, Chandika, Kalika, Mahakali, Naganeshwari, Chakreshwari, Rashtsena, Baanishwari; (Pankhini, Vindhyavasini, Rateshwari, Chakeshwari, Rashtrasena, Naganechirya, Shri Naganeshwari-all these are alternative names of Ma Durga)
- (23) Ishtadev: Chatrabhuj Mahadev (Chaturbhuj Vishnu), Chhatrbhuj Mahadev, Muralidhar Bhagvan Shri Krishna, Eklingji Mahadev, mandavraay (Surya), Kalileshwar, Ramchandra, Gorakhnath, Lakshmanji, Rudradev, Shivji (Shiva)
- (24) Kuldev (Family God): Ramchandraj, Somnath Mahadev, Siddhanath Mahadev, Achaleshwar, Shri Krishna, Vishnu, Vaachhar Rishi, Vanraj
- (25) Kuldevata (Family God): Shri Krishna
- (26) Praandata (Life Giver): Indradev
- (27) Kula (Family Line): Ram-Sita, Eklingaji
- (28) Mahadev (Great God): Trambakeshwar, Siddheshwar, Achaleshwar, Raneshwar Mahadev
- (29) Dev (Devta): Maaheshwarji, Shiva
- (30) Gayatri: Brahma Gayatri
- (31) Maata (Mother): Anjani, Ansuya
- (32) Pita (Father): Shankar, Harpal Dev
- (33) Daada (Grand Father): Brahmaji
- (34) Aadhyapurush (First Man): Aadinarayan

- (35) Mulpurush (Man of Origin): Chahman, Dhumraj (Dhumrajji), Chanakyadev
- (36) Raajayogi (State Sanyasin): Bhartruhari
- (37) Pardukhbhanjan (Benevolent god): Veer Vikram
- (38) Brahman (Bhrahmin): Raajgor, Sod
- (39) Purohit (Priest): Kaanyakubja (Shivade-Shashtri, Sevad (Sod), Trivedi, Raajguru
- (40) Gor (Priest): Harjor
- (41) Kulgor (Family-Priest): Mashaliya Raval, Audichya Brahmin
- (42) Rajyaguru (State Preacher): Mashaliya Gor (Brahmin of Mashaliya branch)
- (43) Rajyashakha Barot (Barot of the State): Baarvaniya
- (44) Dasondi (Dashohi): Tapariya (Tapaliya) Charan
- (45) Charan: Tapariya (Tapaliya), Rohadiya, Dasondi Ratnu
- (46) Barot: Rohadya, Brahma Chandisa
- (47) Bhaat (Bhat): Chandel
- (48) Utpatti (Origin): Abu Parvat (Mount)
- (49) Sthan (Place): Maru Paat (Maru Sthal)
- (50) Nagar (Town): Kanno
- (51) Besanu (Seat): Ujjain
- (52) Kshetra (Area): Narayana, Ayodhya, Arbud (Abu), Kurukshetra, Kashi, Mathura
- (53) Kulkshetra (Kshetrabhumi): Mathura, Abu, Ujjain
- (54) Yuddhabhumi (Battlefield): Kurukshetra
- (55) Tirth (Holy Place): Kaashi (Banaras, Varansi)
- (56) Pavitra Nagari (Holy Town): Mathura, Dwaraka
- (57) Prachin Nagari (Ancient Town): Ghumali
- (58) Gaadi (Throne): Ayodhya, Abu, Ujjain, Dharanagari, Chandravati
- (59) Mahel (Palace): Laakhoto
- (60) Ashram (Hermitage): Himalaya
- (61) Sthalantar (Migration): Aypdhyia
- (62) Kshetrayam: Ghumadiyo (Ghumadiyu)
- (63) Kshetrapal (Keeper of the Area): Sheshnaag, Vaasuki
- (64) Gaay (Cow): Kapila, Kaamdhenu, Gauri, Kavli
- (65) Pakshi (Bird): Shyen, Mayur (Peacock), Neelkanthmor (Peacock with a blue neck), Baaj (Hawk), Suva (Samadi-Female Hawk)

- (66) Vruksh (Tree): Vad (Bunyan Tree), Pipalo (Pippal), Aasopalav (Ashoka Tree), Aambo (Mango Tree), Limdo (NeemTree), Khijado (Shami)
- (67) Paan (Leaf): Nagarvel
- (68) Nadi (River): Saryu, Saraswati, Chandrabhaga, Kalindi, Safara, Kshipra (Shipra- Ujjain), Luni, Bhadar
- (69) Talav (Pond): Shekhasar (Pakistan).
- (70) Kund (Holy Pond): Surya Kund (Nav Aangad)
- (71) Maala (Beads): Ratna (Jewels)
- (72) Shankh (Conch-shell): Dakshinavart, Jhajya.
- (73) Shinhashan: Chandan (Kanouj)
- (74) Shikha (Tuft): Daahin
- (75) Paad (Foot): Daahin
- (76) Janoi (Sacred Thread): Shivgathini, Parvachh, Shriparva, Rudragoth
- (77) Tilak (Mark on Forehead): Tripund (Bhasma, Keshar), Ramanuj
- (78) Jhajham (Carpet): Pachrangi (Multi-colored)
- (79) Rang (Color): Kesari (Saffron)
- (80) Paaghadi (Turban): Panchrangi (Multi-colored)
- (81) Nishaan (Mark): Panchrangi, (Pachrangi, Panchranga-Multi-colored), Bhrugu (Bhagvo-Saffron), Kesari Sinh Surakh Pakshi
- (82) Nejo (Flag): Kesari, Leelo Dhvaj, Tribandh
- (83) Dhaja (Dhwaj–Religious Flag): Pili (Yellow), Bhagvi
- (84) Jhando (Banner): Laal Sunahari Surya (Red Golden Sun), Lila Rangna pata Upar Laal Nishan (Red Mark on a Green strap), Laal Soneri Suryanu Chinh (A Mark of Red Golden Sun), Tridhi
- (85) Naivedhya (Nived-Offering of Food): Galpan (Sweet Tasting Food)
- (86) Prasaadi (Distribution of Food offere to God): Khichado (Hotch Potch)
- (87) Balidaan (Item offered as a Sacrifice): Shrifal (Coconut)
- (88) Varna: Agni (Fire)
- (89) Upaasana (Prayer): Suryamantra (Hymn offered to the Sun)
- (90) Mantra (Holy Name): Gopal
- (91) Dharma (Religious Sect): Sanatan (Sanyas), Ramanuj, Vaishnav
- (92) Sutra: Gobhil, Gruhsutra, Katyayan (Katyayani), Paraskar
- (93) Samvat Nutan Varsha (Calendar –New Year): Ashaadhi Bij (Second Day of Ashaadh month as per Vikram calendar)

- (94) Upaadhi (Title): Kamdhaj
- (95) Birud (Title for Bravery): Ranbanka
- (96) Udghosh (Proclamation): Sau Sakta Paladai Eko Shyam Dharamya I
- (97) Aayudh (Weapon): Khadag (A sword)
- (98) Shashtra (Weapon): Talvaar (A Sword), Bhaalo (Spear), Shaang (A Club)
- (99) Dhanushya (A Bow): Ajay
- (100) Gadaa (A Club): Gaajavi
- (101) Khaanda (Swords): Jagjeet
- (102) Talvaar (A Sword): Ranthabhi (Ranthali), Ari, Asi, Ajit, Tati, Rantar, Haltar
- (103) Kataar (A Dagger): Dashmukhi Shankhal
- (104) Nobat: Bajrang
- (105) Dhaal (A Shield): Hariyan, Haripaach, Haripamkh
- (106) Dhol (Drum): Bhanvar
- (107) Dholi (Drummer): Deghado
- (108) Nagaaru (A small Drum): Ranjit (Verishaal), Ajit, Vijay Bamb
- (109) Danko: Ranjit
- (110) Vaajintra (A Musical Instrument): Vaansali (A Flute)
- (111) Chatra (A Shelter): Ghumak
- (112) Dhvajrakshak (Protector of the Flag): Garud (Eagle)
- (113) Vaahan (Vehicle): Haathi (Elephant)
- (114) Dharmnu Pratik (Religious Symbol): Shamsher Talvar (A Sword)
- (115) Naag (Snake with a Fang): Takshak
- (116) Ghodo/Ashwa (A Horse): Saavkaran (Dalsingaar), Vishwajit, Uchharva, Shyamkarna, Kapilio, Lilo Ghodo, Dhivarnim, Kavaliyo
- (117) Deg (A Big Pan): Bhujaai
- (118) Sahayak (Supporter): Baabaro Bhut
- (119) Bhairav (Bhair): Kaal Bhairav, Gora Bhairav, Kevadiya, Mandovara (Mandover)
- (120) Neem (Niyam/Tek): Not to kill anyone who comes for shelter; not to show one's back in a war (Not to run away from the battlefield)
- (121) Karma (Doings/Actions): Tap (Penance), Daan (Donation), Rakshan (Protection) and Nyay (Justice)
- (122) Ghosh/Udghosh (Proclamation): Jai Bhavani, Jai Maataji, Jai Somnath, Har Har Mahadeo and Jai Eklingji



- (123) Jai Ghosh (Proclamation of victory): Jai Somnath, Jai Bhavani, Jai Maataji, Jai Hind and Jai Eklingji
- (124) Abhivaadan (Greetings): Jai Bhavani, Jai Maataji, Jai Hind, Jai Shri Ram, Jai Shri Krishna, Jai Raghunaath, Vande Mataram, Namaste
- (125) Mark of Hinduism: Mark of Oum, Swastik, Shri, Shri Savaa, Laabh-Shub, Trishul, Surya (Aaditya Dev)-(written or painted)
- (126) Mark of a Kshatriya: Dhaal-Talvaar(A Shield & A Sword) painted in a cross position, A Painted Spear , Dhaal (A Shield, Talvaar (A Sword) or a dagger hanging on a wall, A Mark of one's family line, i. e. Suryavansh, Jai Maataaji, Vande Maataram, Sanaatan Dharm is true religion.” <sup>(47)</sup>

### 3.2.28 Rajput ruling family lines/names, branches or sub-family names, clans and goddesses:

Sr. No.	Family Line	Family Name & Sub-Branches	Clan-Rishi	Goddesses
1.	“Suryavansh	Solanki, Vaghela, Daima, Mahida, Raaj, Dhariya, Raolji, Suratiya, Devdhara, Vee rpura, Gothana(Mathana), Bak arola, Vansadiya, Maatroja, At aaliya, Aadmaar.	Bhaarakdwaaj	Kshemakalyani (Kuldevi), Gangaamaata, Bahucharaaji (Prasanna devi, Hingalaj Vaarahi (First Goddess), Vaagheshwari.
		Rathod, Mangarola, Ranavat, Champavat, Udavat, Jodhavat, Sayaniya, Prankada, Vihola, Kotecha, Derola (Darala), Surma.	Gautam, Vashishtha	Naaganechi (Naaganeshwari), Chaamunda, Pankhini Devi (Pankhin Devi).
		Gohil, Dhum, Vachhani.	Gautam, Angiras (Rishi), Brahaspati (Brahmaspati)	Ambaaji, Mahaakaali, Vidhyavasini, Khodiyar (prasanna devi), Chaamunda.
2.	Chandravansh	Yadav, Jadav.	Jaidash(Jaidradh, Jaidath)	Mahaalakshmi.
		Jadeja, Chudasama, Rana, Bhati, Rajada, Jam, Sarvaiya.	Atri, Gautam	Ambaaji (Mahaamaaya) Ishtadevi- Aashaapuri, Hingalaj (Adhishthaadevi).
		Dabhi.	Valmiki, Kashyap.	Brahmanimata, Tulja Bhavani, Varahimata.

		Jethava.	Makardhwajvanshi, Vachhar Rishi, Gautam	Vijayavahini, Brahmanimata, Tulajabhavani.
3.	Agnivansh	Chauhan, Matieda, Hadiyol, Maharaolji, Nakum, Atodariya, Metiya, Thakor, Bihola, Devda.	Vashishtha, Vatsa (Guru)	Kalikaji, Ashapuri (Kuldevi), Chamunda (Ishtadevi).
		Parmar, Bodana, Barad, Rahevar, Raol, Mori, Kher, Dodiya, Devdhara.	Parashar, Vashishtha	Harsiddhimata (Adhyadevi), Ambaji, Sachchiyar (Durga), Vagheshwari.
4.	Rishivansh	Jhala, Makwana, Rana.	Markandeya.	Shaktimata, Marmaradevi, Lakshmiji (Kuldevi).
		Chavda, Raol.	Vashishtha, Kashyap	Chandikaji". <sup>(48)</sup>

### 3.2.29 Family goddesses of Rajput (Kshatriya) family lines:

Sr. No.	Name of the Family Line	Name of the Goddess
1.	<b>"Suryavansh:</b> 1) Rathod 2) Kachhavah(Sekhavat) 3) Guhilot (Sisodiya) 4) Badgujar 5) Sikarval 6) Nikumbha 7) Shrinet (Sirnet) 8) Kandvar 9) Nimi Vansh 10)Vaish (Vansh) 11)Visen 12)Gautam Vansh 13)Gaud Vansh 14)Dikshit Vansh 15)Kakan Vansh 16)Gohil Vansh	Naganechi (Naganeshwari) Mataji Jamvay (Durga-Mangala) Mataji Baneshwari (Bayan) Mataji Kalika (Mahalakshmiji) Mataji Durga Mataji Kalikabandi Mataji Chandika Mataji Chandika Mataji Durga (Chandika) Mataji Kalika Mataji Durga Mataji Chamunda Mataji Mahakali Mataji Durga Mataji Durga Mataji Ban Mataji

	17)Sindhel 18)Garg Vansh 19)Dhakar Vansh 29)Udmatiy Vansh 21)Kakaniya Vansh 22)Nimudi Vansh 23)Kinvar Vansh 24)Chandrosiya 25)Ravat 26)Pundarik 27)Bhosale (Shivaji Vansh) 28)Nag Vansh 29)Gaharveer	Pankhini Mataji Kalika Mataji Kalika Mataji Kalika Mataji Chandika Mataji Prabhavati Mataji Durga Mataji Durga Mataji Chandika (Durga) Mataji Dadhimati Mataji Jagdamba Mataji Mahalakshmi Mataji Annapurna Mataji
2.	<b>Agnivansh:</b> 1) Pavar/Parmar 2) Solanki (Chalukya) 3) Vaghela 4) Padhiyar (Parihar-Padihar) 5)Chauhan, Hada, Devada, Sonagara 6) Ujjainiya Panvar 7) Chavada 8) Kelvad 9) Jethava 10)Hul 11) Dahiya 12) Dahiya (Pundir) 13) Raghuvanshi 14) Mahida 15) Rahevar, Sodha	Sachiyal (Dhardevi-Ambika) Mataji Kyoj (Chandi-Hingalaj) Mataji Vagheshwari, Chandika Mataji Chamunda (Ambarohiya) Mataji Ashapura, Shakambhari Mataji Kalka Mataji Prabhavati Mataji Nandi Chamunda Mataji Baan (Harsiddhi) Mataji Kaivay Mataji Dadhi Mataji Chandika Mataji Kshemkalyani (Chandika) Devi Sachiya (Dhardevi-Amba) Devi
3.	<b>Chandravansh:</b> 1) Somvansh 2) Yadav 3) Tamwar/Tomar	Mahalakshmi Mataji Yogeshwari (Jogeshwari) Mataji Yogeshwari (Chilay-Chikalay) Mataji Durga Mataji

4) Haihay	Vindhavasini Mataji
5) Kalchuri	Yogeshwari Mataji
6) Kaushik	Vindhyavasini Mataji
7) Sengar	Maniya Devi
8) Chandel	Annapurna Devi
9) Gaharwal	Durga (Mahakali-Marmara Devi)
10) Zala	Swangiya (Sangaliya-Yogeshwari)
11) Bhati	Mahalakshmi (Sharada)
12) Banfar	Annapurna Mataji
13) Bundela	Vindhyavasini (Aai
14) Vala	Nagbai/Harjogani)
15) Jadeja	Ashapura (Momai) Mataji
16) Chudasama, Sarvaiya, Rayjada	Amba Bhavani (Ashapura) Mataji
17) Dabhi (Daabi)	Brahmani, Tulaja Bhaavani Mataji.” <sup>(49)</sup>

### 3.2.30 Qualities (good features) of the Rajput:

The Rajputs are among the brave and fighting races not only in India but also in the whole world. In the history of Medieval India, the Rajputs who played an important role were very brave, fearless, kind and ferocious fighters. They were famous for their self-respect, keeping pledge and as people who were true to their word. These adventurous and war-loving Rajputs were always ready to sacrifice everything for the sake of their family, native land and for keeping their pledge. To run away from the battlefield showing their back to the enemies was believed to be a calumny. The Rajput warriors considered it to die fighting in the battlefield a great reward. They never attacked an unarmed enemy or one who was not prepared to fight.

In a war even when there was no hope for a victory, the Rajput never retreated/ran away and attacked the enemy with a fight to finish spirit and got killed willingly-an act known as ‘*kesariya*’. Thus, they either got killed in a war or returned home victorious with dignity. The *Rajputani* (Rajput women) were also full of fighting spirit, bravery and self-sacrifice. They could use weapons and plunged into a war if required. They would encourage their husbands and sons to fight against an enemy and get killed in a war if necessary. They disrespected husbands or sons who returned home leaving the battlefield. The Rajput women preferred to burn themselves alive in

a group-an act called 'Jauhar' - to getting caught in the hands of an enemy. The history of Rajasthan is full of adventures of Rajput warriors and women fighters.

The Rajput believed it to be their *dharma* (pious duty) to keep their word and protect those who came to them asking shelter. They protected the *Brahmin* and the cow even at the cost of their life. They respected the *Brahmin* and sought their advice in administration of the state. They showed high chivalry. They were not only ready to protect a sister who sent them a *Rakhi* (a string for protection of a brother) but also sacrificed their life in protecting cow, the *Brahmin*, women and religion. Thus, as a race the Rajput had remarkable qualities. They never cared for their heads and sacrificed their lives in order to protect the cow, the *Brahmin* and common people showing bravery, dignity, fearlessness, fighting spirit, love for religion and readiness to protect it, adventure and readiness to die for a cause.

Being adventurous, brave, ready to pounce into a war, religion loving, cultured, soft speaking, ready to give away their head if pleased and take away life when angry. Rajputs would never attack an unarmed person and would never attack from the back side of an enemy. Patience, efficiency, love for donating, love for God, proud to be a Rajput, revengefulness, dignity, pride for family, faith, in family God-Goddesses, affection, sacrifice, generosity etc. are in the veins of the Rajputs.

Rajputs liked to join an army and work as bodyguards or as security guard and observe the duty as a true Rajput. They were considered to be faithful and trustworthy and comity keeping their word in the past days of kingship.

The *Rajputra* (Rajputs) believed it to be their primary duty to protect nation, religion and the culture of the motherland-India and they never budged from that duty. Whenever a Rajput warrior died, his dead body would be taken in a procession, for cremation beating drums loudly. In the medieval history of Gujarat, many brave, fearless, generous and fighting Rajputs played an important role.

### **3.2.30.1 How the true or real Rajput is:**

#### **(1) A true or real Rajput will never be unjust:**

Gets angry in the event of injustice and follows the precepts of scriptures.

#### **(2) Generous:**

He always appreciates the good qualities of other people. He is always ready to help those who are trying to achieve something until they are successful. They are not generally jealous and are not narrow-minded, selfish, greedy or miserly.

**(3) Courageous:**

A true Rajput may fail in the social, economic, political field and in family matter but he is constantly trying to fight for final victory despite repeated failures in matters of education, culturedness, unity, religion, justice and morality.

**(4) Patient:**

A true Rajput never loses his patience to face the outcome of his efforts, his patience is unending.

**(5) A true fighter ('Titikshava Bharat'):**

A true fighter, Rajput faces bravely all the adversities and pain that come invariably as a part of life.

**(6) Truthful:**

A true or real Rajput is never afraid of telling truth; he doesn't care for consequences.

**(7) Always pleasant:**

He never gets angry even when the decision goes against him or everything is not going in their favour.

**(8) He is not like Lord Ganesh head:**

Just as Lord Ganapati has the head of an elephant meaning he does not decide or work by someone else's intelligence; he acts on his own. He does not imitate others blindfolded.

**(9) Not like a rat, the vehicle of Lord Ganesh but like an eagle, the vehicle of Vishnu:**

A true Rajput does not practice religion slowly like a rat but he is quick like an eagle. He does not show arrogance on his victory nor does he show arrogance even when he gets power or property beyond any measure. He is never uptight and high-headed like a palm tree but is very straight and good mannered like a stick of cane.

**3.2.30.2 Features of the Rajput:**

(1) A Rajput his self-dignity (proud to be Rajput), (2) He is forceful, (3) His life is glorious, (4) He acts as he speaks, (5) He is true to wife, (6) He is always a moralist and

just,(7) Kindness in his heart,(8) He is generous,(9) He always follows a righteous path,(10) He would never tell a lie,(11) He does not gamble does not take alcohol nor does he consumes any uneatable items,(12) He never gets involved in backbiting,(13) He is tolerant,(14) He wants to kill one who is a killer,(15) He is full of bravery,(16) He has a strong masculinity,(17) Always fearless,(18) Never runs away from a battlefield,(19) Never does or allows wrong,(20) Always take side of the truth,(21) Has respect for saints and holy people,(22) He is full of love for the society,(23) Always ready to help anybody who asks for a help,(24) Always joyful,(25) Never thinks ill of anybody,(26) There is no difference in what he says and what he does,(27) Never cheats others by claiming that he is right even if he is not,(28) Never harms woman, cows or the Brahmins,(29) Never gets involved in any conspiracies,(30) Takes the side of truth fearlessly,(31) Tries to resolve a quarrel in impartially,(32) Believes in nonviolence,(33) Devotional at heart,(34) Never allows any quarrels in family or society,(35) Large hearted like an ocean,(36) Never indulges in a sinful activity for wealth,(37) Allows benevolent activity even if he is a looser in that activity,(38) He is afraid of wrongdoing,(39) Not jealous,(40) Not a sinner,(41) Wears clothessuitable,(42) Not arrogant because of his high position,(43) Provides service for religious activity even if he has to suffer,(44) Leads life as per norms described in scriptures,(45) Like a Kshatriya never insults others,(46) Conscious of qualities of a *Kshatriya*.

### **3.2.30.3 Rajput: qualities, *dharma* (duties) and temperament:**

“The qualities and temperament are described in the ancient *Veda*. As per the description given in *Rigved* the *Kshatriya* are followers of rules, protector and everyday performers of *Yajna* (altar-worship), bright, followers of truth, blameless and ready to go to war.

Many divided society in to four Varna and described it in *Manusmriti* according to which the *Kshatriya* are the protectors and sustainers of people, eligible for pursuit of knowledge, involving religious activities, one who likes to study scriptures and one who strengthens souls by controlling the senses.

In *Shrimad Bhagwad Geeta*, too, Lord Krishna told Arjun that the main duty of a *Kshatriya* is to show valor, efficiency, never retreat from a battlefield, to be a staunch devotee and to protect country, religion and culture.

A Rajput mother teaches her child right from his childhood to sacrifice in a war. A *Rajputani* (Rajput woman) believes her husband to be a god; never mourns her husband's sacrifice in a war, does not allow/accept her husband running away from the battlefield.

A *Kshatriya* can become a true warrior and an efficient ruler only because of their qualities, brave deeds, temperaments and sacred traditions. The *Kshatriyas* are detached like a lotus, bright like a sun, cool like a moon, and tolerant like the earth. They passed test of their bravery and sacrificed their life with a laughing phase. The Rajput women were ready to sacrifice their life and burn them alive in order to protect their chastity.

Mothers taught their sons to sacrifice their lives if required right from the cradle saying, "no running away from the war; get killed but do not allow an enemy to take away your country." <sup>(50)</sup>

### **3.2.31 Peculiarities of a Rajput family line:**

There are several unique peculiarities of the Rajput, which cannot be ignored: (1) A daughter in law is not addressed by her name, (2) A daughter of a maternal aunt cannot be married to her maternal uncle's son, (3) The last rite of the sixteen rites after death of a Rajput is performed by son, grandson or son of a younger brother, (4) As per the scriptures, all women, even the youngest daughter is addressed respectfully and adding "ba" prefix to her name, (5) Parents as well as elders always respectfully addressed, (6) Faithfulness is their main quality and they fight against injustice till the last moment of life; they are straight forward; they are protectors of religion and culture because they are god fearing and inclined to morality, (7) As time passed their body size, height and body structure has decreased but their face is attractive; they are middle-statured and their skin is yellowish. They are not rude; they are humble. The proportion of literacy is low and they have not progressed economically. In the modern time, their women do not burn themselves alive. Their husbands traditionally are faithful to their wives who are bright and who have saved the tradition they have been maintaining. There is total lack of necessary efforts for social progress. They strongly wish to maintain tradition but because of their lack of unity, their future is in danger.

### **3.2.32 Custom of taboos and restrictions among the Rajputs:**



There is an old and good tradition of addressing others respectfully among the Rajput men and women. The newlywed bride does not come out of house of her husband; she keeps body covered by her sari; she stands aside if somebody comes from her opposite direction. These traditions are seen in the Rajput society even today.

There is another tradition; women cover their faces completely with their sari; they speak softly and respectfully to others. They are addressed with “*ba*” suffixed to their names. They are skilled to give respect to others, especially elders. When daughters get married, they go to their husband’s house and when they meet their friends, they see them off following them from some distance. If an elder Rajput man is sitting on a coat, younger people cannot seat on the same coat; they seat down on the ground; they talk to the elder respectfully and observe social decorum. These traditions exist even today.

### **3.2.33 Weakness of the Rajput:**

There are many weaknesses of Rajputs who also possessed many highest qualities. There was no unity among many small and big Rajputs princely states; there was no union or Rajputs. Moreover, each Rajput state was divided into small *Jagirs* (estates/areas governed by a landlord). There was lack of unity among these divided states. They fought among themselves many times for trivial reasons and wasted their energy.

False family pride was the greatest weakness of Rajputs. Their narrow mindedness for one’s own family line always came in the way of performing their national duties. These weaknesses caused infighting and mutual enmity among the Rajput states. They quarreled for small or trivial reasons, which resulted into disastrous wars. Sometimes, this enmity continued through generations and their time, energy and property were wasted in this infighting. Many Rajputs became sensual and addicted to alcohol and opium. These Rajputs who were involved in infighting and addictions became careless towards the changes taking place in the outside world and remained like a fern in a well.

### **3.2.34 Decline of the Rajput princely states:**

The Rajput rulers of different small states remained careless towards the invasions of Turks near the northwestern border of India. In the beginning of the 11<sup>th</sup> century when Mahmud Gazani invaded India and when Shahbuddin Ghori invaded India

repeatedly towards the end of 12<sup>th</sup> century, the Rajput who were famous for their bravery, could not stop them because of their infighting and mutual enmity. They did not unite to protect the nation's freedom and could not show enough strength against the Muslim armies fighting with their separate small armies and as a result, their states were devastated. The Muslim rule could not have been established in India if Rajputs had fought against the Muslim invaders united showing patriotism for the country, the history of India would have been quite different.

### **3.2.35 The ruling system of the Rajputs:**

Details of the ruling system of the Rajput age for about 250 to 300 years in the middle age, its peculiarities and contribution given by Rajputs in the fields of literature, arts and architecture are given here.

#### **3.2.35.1 Legacy of Rajput:**

During the Rajput period although there was no political unity in India, some Rajput kings speeded up culture progress by encouraging literature, knowledge, arts and architecture, they gave patronage to poets and scholars. Some the kings themselves were poets or litterateurs. The cultural progress took place during the Rajput age due to all these reasons.

#### **3.2.35.2 Political system:**

During the Rajput period, there was traditional and uncontrolled kingship. Kings appointed their eldest son as the prince and this provided training to them for administration of the state affairs. A king was supreme in the state but he used his power in the welfare of the people keeping their prosperity in view.

Rajput kings gifted certain villages to his *Bhayats* (cousins) and *samants* (feudal lords) and entrusted them the work of collecting revenues. They deposited certain part of that revenue in the treasury of the state and provided soldiers to the king when he needed. The appointment of the feudal lords was made on the basis of the family line but the ownership of the land was that of the king. In the local administration, people's participation was secured through village Panchayat and city or town councils.

#### **3.2.35.3 Social life:**

During the Rajput age, caste system still prevailed in the Indian society. *Brahmins* held a high position and they were given high respect. In the court also, kings gave respect to the scholarly *Brahmins*. *Kshatriya* also got a respectable position in society

because they protected people. The *Vaishya* were involved in business; the *Shudra* were considered low and they had to live a poor and undignified life.

During the Rajput age, the number of inter-caste marriages had increased. Rajput princesses chose their matches through *swayamvars* (a program to choose a bridegroom from a group of bachelors). Chivalry was very high during this period. After the foreign invasions caste system became very rigid and the position of women got lowered. Child-marriages started taking place in castes other than the Rajputs. The tradition of killing new-born daughters by drowning them in a pot full of milk became stronger in the Rajput community; the system of keeping maids was also encouraged.

#### **3.2.35.4 Development of literature:**

Rajputs were a war-loving community and were also lovers of knowledge and literature. They encouraged the progress of literature. During the Rajput age, Buddhism declined and Hinduism got revived and literature written in Sanskrit developed. Much literature came to be written in languages like Tamil, Kannad, Telugu and Malayalam. Thus, the regional languages also developed.

Between the 9<sup>th</sup> and 12<sup>th</sup> century A. D. the king of Kashmir, Kanno, Gujarat and Malva in north India and those of Rajasthan, *Pallav* and *Chaul* states in south India patronized scholars. During that period, great scholars assembled in the court of King Bhoj of Dharanagar (Avanti). Tunvar king Vishaldeo of Dilli (Delhi) himself was a poet and patronized poets. Rajshekhar, a poet and a playwright who was considered a jewel of the court of the king of Kanno flourished during this period. The poet Magh composed an epic called *Shishupalvadh* (Killing of Shishupal). Another poet, Shri Harsh wrote an epic entitled *Naishadhcharita*. Jaideo, a Bengali poet, wrote a musical epic called *Geetgovind*. Hemchandracharya wrote *Kumarpalcharita* about King Kumarpal of the Solanki dynasty in Gujarat. Poet Kalhan of Kashmir has described the history of Kashmir up to his time in a poem entitled *Rajatarangini*. All such poems are historically well known.

During this period, poet Bhavabhuti wrote great plays like *Maltiladhav*, *Uttaramcharita* and *Mahaveercharita*. *Mudrarakshas* by Visagdatta and *Venisamhar* by Narayan Bhatt are also famous works. *Daskumarcharita* by Dandi and *Billhan's Vikramcharita* also are famous narrative poems. Shankaracharya's critiques of *Bhagvad Geeta*, *Upanishads* and *Brahmasutras* and the poems by the poets of the

*Bhakti* movement have significantly contributed to the religious literature. Kumaril Bhatt also has written religious treatises. *Chand Barot's Prithviraj Raso* written in Hindi originally is very popular. Besides these works, most of the literature composed by *Bhat-Charans*, a traditional community remained in oral form only.

Stories of the best kind like *Hitopadesh* based on Somdeo's *Kathasaritsagar* and *Panchtantra* also were written during this period.

### **3.2.35.5 Mathematics and Astronomy:**

During the Rajput age, many useful works about Mathematics and astronomy also were written. Shridhar's *Ganitsar* (The Essence of Mathematics) and Aryasiddhanta about Astronomy by Aryabhatt were produced during this period. Famous scholars of Mathematics called Bhasakaracharya, who wrote a book called *Siddhantshiromani* also flourished during this age. Arabs learnt about the numbers and how to use them in order to count big and small amounts. This system spread in the entire Europe later on. Vigneshwar and Vagbhatt wrote famous works on law and medicine respectively.

### **3.2.35.6 Sculpture, architecture and painting:**

The architecture of temples during the Rajput Age is very remarkable. Rajput kings were fond of constructing grand architectural buildings. One gets a good idea of the sculptures and architecture of the period from the temples, palaces, forts lakes, etc. built by them.

The peculiarities of the temples built in north India are their round domes and halls without pillars whereas those of the temples built in the south India are their square cone-shaped pointed minarets and halls supported by pillars. The peculiarity of the temples built by the Chaul kings is their entrance known as '*Gopuram*'. During this period, Khajuraho temples in Madhya Pradesh, the temples built in Bhubaneshwar in Orissa and the temples at Puri are very famous for their sculpture and architecture. The temples at Khajuraho are temples of Shiva, Vishnu and Jain *Thirthankara* (incarnations of Mahaveera); the temples of Raja-Rani (king and queen) and that of 'Lingaraj' at Bhubaneshwar are very fascinating; the temple of Jagannath at Puri is a very famous place of pilgrimage. The 'Sun' temple at Konark in Orissa is a grand monument; it is in the shape of a chariot being drawn by seven horses. The other sun temples are the Martandmandir in Kashmir and the one at Modhera in north Gujarat. the cultural legacy of the Rajput kings in the form of excellent works of architecture

also include the Jain temples built by Vastupal and Tejpal on Mount Abu, the grand historical temple of Somnath near Veraval in Gujarat, “Kailasmandir at Ellora, the temple of Udayaditya in Malva, Shivamandir at Thanjore, the famous temples Somnathpuram at Bellur and Halebid in south India, the Ekambeshwar temple at Kanchipuram, the temple carved out in the rocks near Mahabalipuram by the Pallav kings and so on. The idols in these temples also are famous for their sculpture. The idol of dancing Nataraj made of bronze is the best example of an idol made of metals.

Much progress also in painting took place during the Rajput Age. On the ceiling of the Kailas Mandir at Ellora and in the temple of Thanjore are the finest examples of painting. In Gujarat and in the east India the art of painting is found in the books written on palm leaves.

### **3.2.35.7 Religious life:**

Rajput kings were lovers of religions and they also showed religious tolerance. They were followers of Hinduism but showed respect equally to other religions. The remarkable peculiarity of the religious condition in this age is the revival of Hinduism under the leadership of Shankaracharya. During this period, the three doctrines of knowledge, action and devotion developed. In the 11<sup>th</sup> century, A. D. another saint called Ramanuj flourished in South India who also, like Shankaracharya, tried to draw people towards religion. He propagandized a sect of Hinduism called Vaishnava sect; built temples at several places. He preached that there should not be any discrimination on the basis of castes and opened the gates of devotion to castes considered to be low.

### **3.2.36 The beginning of adding ‘sinh’ suffix to the male names:**

“It is written in the *Vishnupurana* and the *Manusmriti* that *Brahmins* add ‘Sharma’, *Khsatriya* add ‘Verma’, *Vaishya* add ‘Gupt’ and *Shudra* add ‘das’ as suffixes to their names. These rules of the ancient books never seem to have been implemented actually. *Shri Vishweshwarnath* writes in his *Bharatke Prachin Rajyavansh*, Part 2 (written in Hindi) that famous astrologer Brahmagupta and Dasvarman mentioned in the writings on copper sheets by Vijayaditya brought from Merur in the *Shaka* calendar year 627, were both Brahmins.

From the last several centuries, the tradition of adding ‘sinh’ suffix to the names of *Kshatriya* (Rajputs) began. In no names of the Sun and the Moon family lines, the

suffix 'sinh' is found according to the *Puranas* and The Mahabharata. So, it is certain that the suffix '*sinh*' was not there in the ancient times. One of the many names of Siddhartha (Gautam Buddha), the son of *Shakya* dynasty king Shuddhodhan as 'Shakyasinh' is found in Amarkosh but it was not a real name. Words like '*sinh*', 'shardul', 'pungal' were used to show the highest quality in the ancient times just as Kshatrap-pungal, Rajshardul, Narsinh, etc., Shakyasinh is also such a word-it is not a real name.

The suffix '*sinh*' is found for the first time in the name of Rudrasinh, the second son of King Rudradama, the ruler of *Kshatrap* family of the Shaka race that ruled on the areas of Gujarat, Saurashtra, Rajasthan, Malva and the southern areas. After the death of Rudradama, Damdyah (Damjadshri) became the ruler who was followed by Rudrasinh as the king of the *Kshatrap* state. This is the first example of a name ending with '*sinh*' suffix the coins of Rudrasinh during the years 238-253 of the Vikram calendar are found.

In the same dynasty, Vishwasinh is another example of a name suffixed with 'sinh'. Thereafter, in the *Kshatrap* dynasty five names like Satyasinh, Swami Rudrasinh with '*sinh*' suffix are found. Then the tradition of using '*sinh*' suffix with names in other family lines began. In the south, a king called Jaisinh came in the *Chalukya* (*Solanki*) dynasty in the year 564 of the *Vikram* calendar. In the Vegi branch of the same family line around the year 100 of the *Vikram* calendar, Jaisinh the II flourished.

In the *Guhil* (*Gohil*) dynasty of Marvad, the tradition of keeping names with 'sinh' suffix began from the 12<sup>th</sup> century. Since then, names like Vairisinh, Vijaysinh and Arisinh are found. In the *Rathor* dynasty of Marvad, such names began to be given from the 17<sup>th</sup> century of *Vikram* calendar. The name Summarsinh was given to the king of Jhallor in the 13<sup>th</sup> century of *Vikram* calendar. Such names were given to the *Parmar* kings of Malva from the 10<sup>th</sup> century of *Vikram* calendar and the first of those names was Vairisinh. In the 12<sup>th</sup> century of *Vikram* calendar, names with '*sinh*' suffix began to be given in Kachhwaha. In the stone article of 1177 of the *Vikram* calendar names like Gagansinh, Sharadsinh and Veersinh in the Kachhwaha dynasty. Thereafter, the tradition of keeping names with '*sinh*' suffix is still going on. (See summary of *RajputanekaItihas* by Gaurishankar Oza; Part-1, PP. 531-533).

Today, the belief that a name with ‘*sinh*’ suffix means that he is a Rajput only has become so strong that there can be no names with suffix like ‘*das*’ in the Rajput family lines but this belief is baseless. The names given here from the ruling family lines called *Jhala* and *Gohil* are proofs of how false people’s belief is.

Let us see names of *Jhala* royal family lines, which don’t have ‘*sinh*’ suffix. They are: (1) Avadji, (2) Manguji, (3) Jakhdeo, (4) Deoraj, (5) Dudo, (6) Vegad, (7) Santal, (8) Bhimji, (9) Mepji, (10) Jelaaji, (11) Malek, (12) Bhanji, (13) Kesarji, (14) Sheshmalji, (15) Sheshabhai-founder of Sayla state, (16) Naranji, (17) Punjaji, (18) Sodsai, (19) Jalaji, (20) Mulji, (21) Panchaji, (22) Navoji, (23) Jodho, (24) Ajodhi, (25) Ranoji, (26) Sultanji, (27) Jagubhai, (28) Kalabhai, (29) Vajabhai, (30) Meruji, (31) Dajibhai, (32) Ravjibhai, (33) Jetiji, (34) Vaghji, (35) Adabhai, (36) Sangaji, (37) Surabhai, (38) Sanjabhai. These names have been presented here from the list of names of Jhala family lines from the voluminous work called ‘Jhalavanshvaridhi’ by Nathuram Sundarji, a court poet and from list of family lines in the English book called The ‘History of Kathiyawad’ by Captain H. Vilber Forcebel, the political agent of Sorath.

Some of the names of *Ghoul* royal family names are: (1) Mohadas-Mulpurush, (2) Jhanjharji, (3) Sanjakji, (4) Ran, (5) Shahji, (6) Mokhadaji, (7) Dungarji, (8) Vijoji, (9) Kahonaji, (10) Shivdas, (11) Jeto, (12) Ramdas, (13) Gangadas, (14) Bhimji, (15) Viso (16) Devo, (17) Mankoji, (18) Dhunoji, (19) Kashiyaji-Bhadalina, (20) Harbham, (21) Govindaji, (22) Akheraj, (23) Dadbha, (24) Narubha, (25) Akhubha. These names have been taken from the list of family names given in ‘*SaurashtraItihasDarshan*’ by G. N. Mehta, PP. 46-47.

Here, looking at the names of the *Jhala* family lines and *Gohil* family lines it is clear that the names given in the Rajput *Kshatriya* were just the same as those given in the communities considered to be backward. Names with suffix ‘*das*’ are also found here. In the royal family lines of Idar, too, names like Punja, Narandas and the like are found. Names with ‘*deo*’, ‘*sinh*’ suffixes are not always found. So, names with ‘*sinh*’ suffix are neither very ancient nor very popular.”<sup>(51)</sup>

### **3.2.37 *Kshatriya* community of the world:**

“During the age of The Mahabharata, those who followed the *Vedic* religion were called the *Aryans* and those who did not follow it were called the non-*Aryans*.”<sup>(52)</sup>On

examining historical writings, it is found that the rule of the *Aryans* was on the major area of Asia and there were many states of the Aryan *Kshatriya* kings in Asia just as, during the period of the Mahabharata (i.e. before 3000 years B.C.), today's Afghanistan was known as Gandhar. The eastern parts of today's Pakistan and the northwestern part of India were called Sindh Province. The Civilization of Indus Valley is famous in history. Today's Myanmar (Burma) was called Brahmdesh. Kambodiya was called Kamboj. Shri Lanka was called Sinhaldweep; Saurashtra was called Surashtra. Today's Delhi was Indraprastha, the capital of the Pandava. "It is found in many historical volumes that all of these states were *Kshatriya* states ruled by the *Kshatriya* kings. Books written from the Indus valley, it is found that the *Aryans* had come from the Central Asia. During the Middle Age due to the rise and growth of Islam and Christianity and their states, the *Kshatriya* kings came to be restricted to the present India and Nepal only and the *Kshatriya* population remained limited to the areas of Indian sub-continent (Nepal, India, Pakistan, Bangladesh during the years from 712 A.D. to 1947 A.D.)

### **3.2.38 The world *Kshatriya* community in the present time:**

In the early 20<sup>th</sup> century, before Independence, the process of industrialization and modernization became faster. Rich people from India began to go to the European countries including Britain in order to study, travel or purchase foreign items. These visitors also included, in a large number, the princes of princely states, kings and their family members. Thus, those who came into contact with the Western culture from India in the largest number were *Kshatriya*. The *Kshatriya* people were the first learners and users of English language as the *Kshatriya* kings began to communicate with the British.

After India's independence, there was a change in the vocations and activities to earn from the *Kshatriya*, they began to go to Europe, America, Gulf countries, Russia and Australia for work and the business. They began to settle down in these countries. In the present time, the *Kshatriyas* have settled down in many foreign countries and have become organized. World conferences of the *Kshatriyas* are also organized.

### **3.2.39 The *Kshatriya* community of India:**

"The estimated population of the *Kshatriya* in India is about 3,00,00,000 that means it is 2.4% of the total population of India. The largest number of *Kshatriya* population is in Rajasthan whereas it is in a small measure in states like Kashmir, Himachal



Pradesh and Bengal. The proportion of the *Kshatriya* population less than Rajasthan, in the decreasing order, is in Gujarat, Uttar Pradesh, Bihar, Maharashtra, and Madhya Pradesh. In states other than these, the population of pure Kshatriya is negligible.

In the culture of the *Kshatriya* in each states of India is different and full of variety just as the *Kshatriya* in Rajasthan are different from the *Kshatriya* in Gujarat in food habit, behavior, custom, language and traditions. For example, the *Kshatriya* of Saurashtra and Gujarat who have gone out of Gujarat or their own native places for jobs and businesses and have settled there are much less in number than those in Rajasthan. A large number of the Rajasthani *Kshatriyas* are found working the hotels and restaurants in all states of India. In the same way, a large number of Rajasthan *Kshatriya* is engaged in the trade of Marble, in construction as laborers. The number of *Kshatriya* from Gujarat or Saurashtra is very negligible. Rajasthani *Kshatriyas* get mixed in small of big groups with the *Kshatriya* of other states at their places of works. The *Kshatriya* from Rajasthan are conscious of preparing their own culture but the *Kshatriya* from Gujarat or Saurashtra live mostly alone in the other states and the influence of the culture of the states of work and residence on them is more after staying there for a long period.

The proportion of the *Kshatriya* from Gujarat, Saurashtra and Rajasthan who have gone abroad is almost the same but from some of the villages most of the Kshatriya population has settled down in the Gulf countries, in Europe or America. In the same way, from one village of Udaipur district of Rajasthan as many as 25 young persons have secured positions in the government passing the IAS examination. Many other young persons of this very village have secured high positions in the government.”<sup>(53)</sup>

Very few *Kshatriyas* from Saurashtra and Gujarat have been able to secure high positions or status in the government offices.

Economically speaking, in Rajasthan, the number of poor people is very large, that of middle class is moderate and the number of rich or well-to-do people is very small while the number of poor people in Saurashtra and Gujarat is very small, the number of middle class people is very large and that of the rich is quite noticeable. In their habit of dressing, too, the *Kshatriyas* of Rajasthan differ from those of Saurashtra and Gujarat. For example, a turban of twisted cloth in Rajasthan is different from the

turban of folded cloth with a plume in Gujarat although some difference in the dresses of the *Kshatriyas* in Kutch and Gujarat is also found in a small proportion.

The traditional dress of the Rajasthani women is a petticoat with a very large circumference, a big nose-ring and ornaments made of ivory whereas the *Gujarati Kshatriya* women traditionally wear a petticoat with bidden ends a sari embroidered with mica and a small nose ring.

In matters of their food habit, there is a difference in the food of *Rajasthani Kshatriya* and those from Gujarat. At wedding in Rajasthan there is a custom that women perform *Rajasthani* dance while in Gujarat both men and women perform ras-garba. In Rajasthan the custom of giving respect to elders and guests is very rigid; in Saurashtra, Kutch and Gujarat this tradition is seen in some areas, villages or some families. This tradition is not so strong in some families or villages. In the same way, among the *Kshatriyas* of the whole India there are some similarities. For example, the glorious history of the *Kshatriyas* as brave, fighting warriors, giving respect to influential *Kshatriyas* and their fame for giving justice is the same as everywhere. There is a similarity in keeping a sword and a shield, mustache, their method of worshipping goddess as well as Lord Shiva and other Hindu gods and goddesses. The fondness of hunting and non-vegetarian food is found everywhere. Similarly, many of the *Kshatriyas* from every state are connected with the hotel industry.

The tradition of covering their faces by women with a part of their sari is commonly seen everywhere; the taking of a bridegroom's party in a decorated cart is another tradition found everywhere. Feudal system and system of holding *garas* (landed property) existed in the *Kshatriya* communities of the whole of India. In the present time, too, landlord *Kshatriyas* are found everywhere in India. In the same way, *Kshatriyas* from all the states are found working in the Indian army or in the police department in a large number.

The *Kshatriyas* in India show the same tendency of protecting motherland, temples, cows, *Brahmins* and women. They believe that all these must be protected. Thus, many similarities along with several diversities among the *Kshatriyas* are seen in India, which indicate the similar features of the *Kshatriya* culture.

#### **3.2.40 The hereditary purity of the Indian *Kshatriyas*:**

“The *Kshatriyas* of certain areas of India or those in certain sub-castes are not from pure *Kshatriya* family lines. There are differences among the scholars studying the hereditary purity of the *Kshatriya* blood because it is very difficult to examine the hereditary purity of the *Kshatriyas*. No evidences are available of the hereditary purity of the *Kshatriya* living in certain geographical areas or certain sub-castes of the *Kshatriyas*.” (54)

From the research writings it is found that majority *Kshatriyas* of pure blood in India are found in Rajasthan as well as Saurashtra and Kutch areas of Gujarat whereas there are no evidences of purity of blood of the *Kshatriyas* living in states like Madhya Pradesh, proper Gujarat, Maharashtra, Uttar Pradesh and Bihar.

### **3.2.41 Organizational activities in the Kshatriyas of India:**

After 1961, A. D. Akhill Bharatiya *Kshatriya* Mahasangh was established in India. At the national level this organization was established for the protection of the *Kshatriya* culture and their socio-political interests but from the information about this organization it is found that its influence and activities at the national level are not impressive. It is found from sources that there is no organizational activity of the *Kshatriya* except this organization at the national level. According to A. M. Shah, “The *Kshatriya* possessing land and estates as well as political power have, as a group, maintained their social unity at the national level in India.” (55)

### **3.2.42 The process of Kshatriyaization (Rajputization) in North India:**

In the words of I. P. Desai, “The process of Rajputization/Kshatriyaization has been going on in Uttar Pradesh for centuries.” (56) This means that for imitation of the Rajput (*Kshatriya*) culture other castes follow the model of culturalization in the whole of north India and try to lift the status of their community thereby. It has been found from many *Kshatriya* office bearers during the research that in the whole of India other castes adopt the symbols and features of the Rajput (*Kshatriya*) culture. For example, ‘*sinh*’ suffix is attached to the names of the Rajputs-*Kshatriyas* but it is also adopted by other castes. Sikh people use ‘*singh*’ suffix changing the suffix ‘*sinh*’ used by the Rajputs. The customs of the Rajputs like hospitality, addressing the elders and guests respectfully, the purdah system of the Rajput women, food-habits of the Rajputs, their clothing (a turban, a turban with a plume, etc.), their tradition of keeping arms like a sword, a shield, a spear, horses and mustache in order to show

that they are brave. Even the structure of their houses, too, is adopted by other castes and communities.

### **3.2.43 The *Kshatriya* community of Gujarat:**

The *Kshatriya* population of Gujarat is 7% of the total population (as per 2011 census), i. e. it is about 4200000. Before Independence, there were 562 princely states, most of which were ruled by the *Kshatriya* rulers. Moreover, the number of *Kshatriya* persons involved in state-administration and the influence of the *Kshatriya* on Indian society and culture were quite noteworthy. It is found from the articles written about the *Kshatriya*, research studies and related literature that, as compared other areas of India the *Kshatriya* of Saurashtra have made a special impact on the local social life and culture.

### **3.2.44 Summing up:**

Indian culture is believed to be ancient in the history and map of the countries of the world. The true India-more than 76% of the population-lives in villages and is connected with the occupation of agriculture. The rural society of India differs from the culture and society of other countries. Variety in different fields like geographical, economic, religious and cultural fields is seen in the Indian society. In the context of the countries of the world and their cultures, there is a lot of difference in languages, food, customs and traditions, etc. in India. The peculiarities of Indian society like its caste system, joint family system, etc. are remarkable. The present study is about the post-Independence Indian society, its castes and the caste system or order and about the light; it throws on the changes that have taken place so far and those coming in it.

The Rajputs are an inseparable part of this Indian society. In this chapter, an attempt is made to give introduction to the rise and development of the *Kshatriyas*. Many positive and negative changes are found in the situation before and after Independence. The 'village' and 'India' of yesterday are not there today. In short, new form is seen and there is total change in the entire life system of all types of Rajput communities.

Thus, in the 21<sup>st</sup> century, a great variety of factors like contacts, education, British education system, the activities of the Christian missionaries, legalization, different laws of the government, *Panchayati Raj* (local-self government system), communication and transport systems, industrialization and urbanization,

westernization and modernization, liberalization, empowerment, governmental schemes, public awareness, globalization, cooperative activities, non-government organizations, etc. have brought many changes in the total social traditional life system and in the economic, social, religious, cultural, educational, political and other fields. Moreover, there have been many changes in language, dressing, customs and traditions, food culture, life style behavior, speech, etc. As time passes, when the old generation is disappearing, the traditions and culture of the Rajputs of Gujarat are changing and as a result, the Rajput identity is changing.

### **3.3 The Origin and History of *Karadiya* Rajputs:**

It is necessary to know the origin and development of the *Karadiya* Rajput community before getting their historical information because *Karadiya* Rajputs are a section of the *Kshatriya* community. First, an attempt has been made to throw light on the *Kshatriya* community itself.

#### **3.3.1 The *Kshatriyas*:**

“In the Bhagvadgomandal, the meaning of the word ‘*Kshatriya*’ is given as a brave race protecting people and a ruling race or community; a Rajput. The *Aryans* had formed four *Varna*: *Brahmins*, *Kshatriya*, *Vaishya* and *Shudra*. In the *Raghuvansh* written by the famous *Sanskrit* poet Kalidas, the *Kshatriya* has been defined as one ‘who saves animals from being injured (*kshatat* means one that saves from a blow) and prayate (means one who saves) is a *Kshatriya*. According to the *Veda*, the *Kshatriyas* were created from the arms of the *Viral Purush* (the original Man) and are believed to be a part of Lord Vishnu. The duty of these people is to rule the country and protect it from enemies. According to Manu, the duty of this *Varna* is to study the *Veda*, protection of public, donating, perform *yajna* worship by altar) and abstaining from sensuality. *Rishi* Vashishtha has shown the main duty of the people of this *Varna* is to study the scriptures and protect people. In *Prithviraj Raso*, composed by the poet *Chand*, the origin of the *Kshatriya* is shown from fire of *yajna* (altar) performed on Mount Abu. Earlier, the ruler of a state, chief of army and warriors were mostly *Kshatriya* only.”<sup>(57)</sup>

#### **3.3.2 The origin of the word ‘Rajput’ and views of different scholars:**

##### **3.3.2.1 The 9th and 10<sup>th</sup> century A.D.:**

“If we throw a glance at the history of India, during the 9th and 10<sup>th</sup> century A.D., many *Kshatriya* communities had established their rule in northern, western and central India. The word *Kshatriya* was replaced by the term ‘Rajput’.

### 3.3.2.2 Foreign historians:

Foreign historians connected this Rajput community with the foreign people creating a new myth regarding their origin due to lack of correct information. Among those scholars, Colonel Todd, Dr. Smith and others believe that the present-day Rajputs are not the ancient *Kshatriyas* of India. They are born out of the mixed blood of Shaka, Hun, Shithian and Greek people. On the basis of this, some scholars of India also say that the Rajputs who became Hindu from the foreign non-Aryans and protected the religion very ferociously just as newly converted people do.

If the present-day Rajputs are not the descendants of the *Kshatriyas* of ancient India, who are the true descendants and where are they? These questions are not answered by the above scholars. In the modern age in the context of the kind of fame got by the Rajputs as a warrior race through incredible bravery, justice and morality, sacrifices and politeness were the *Shaka* and *Hun* capable of these good qualities? Or were these qualities of the *Kshatriyas* of the only of the earlier age? Regarding these questions also the above-mentioned historians are silent. They only proved that they are not original *Kshatriya* because their names, branches and sub-branches are different but at the same time they have also said that if these Rajputs had no old history or they did not have an ancient clan, they propagated the principle of their origin from *yajna* (altar) performed on Mount Abu.

Regarding this opinion of the foreign scholars about the relation of Indian Rajputs with the foreign invaders, Dr. Ramkrishna Bhandarkar, an Indian scholar also joined them without doing any labour and thinking.

### 3.3.2.3 Indian historians:

C.C. Vaidya, Dr. V. C. Pande and A. C. Benerjee, the experts and scholars of Indian history, have after a deep research, labour and study brought out the truthful history with evidences and said that the origin of the Rajputs lay in the *Vedic Kshatriyas* only. Lord *Shri Krishna* who drove the chariot of Arjun in the war of Mahabharata was from the *Yadav* dynasty and the *Yadav* family lines do exist today.

From the 8<sup>th</sup> century to the 18<sup>th</sup> century of Vikram calendar i. e. for one thousand years, this Rajput community protected religion, their country, culture, the weak and helpless at the cost of everything including their own lives. They created a history of *jauhar* (self-immolation) and *keshariya* (fight till death in a war when victory seemed

impossible) which will make us shiver. Traditions of bravery, valour, being true to one's own word, pledge, donation and large-heartedness, of protecting their country fighting and standing like a wall against the foreign and non Hindu invaders, began. It will be improper and unjust to call such a brave and noble race a hybrid or mix-blood. When there were *Kshatriya* traditions in this community, they had high qualities of *Kshatriyas* and when the pure blood of the *Kshatriya* ancestors, they have created an incredible history of bravery and self-sacrifice. It is, therefore, appropriate in every respect to call that period as the 'Rajput Age.'

### **3.3.3 About the word 'Rajput':**

The word 'Rajput' is derived from the *Sanskrit* word, '*Rajputra*'. The word 'Rajput' was used not only for the ordinary *Kshatriya* but also for the *Kshatriyas* of the ruling families. For example, (1) in Mahabharata, Draupadi has been mentioned as Rajputri on some occasions. (2) Panini, the *Sanskrit* 'grammarian', has also used the word '*Rajputra*'. (3) In 'Kautilya's *Arthashastra*' (Economics of Kautilya) also the word '*Rajputra*' is used. (4) In the drama called '*Malvikagnimitra*', the word '*Rajputra*' is used. (5) In the poem 'Saundarananda', too, the term '*Rajputra*' is found (6) in '*Kadambari*' also it is used (7) in Banbhatt's '*Harshacharita*' also the term '*Rajputra*' is used for soldiers. Thus, the word 'Rajput' is derived from the term '*Rajputra*'.

### **3.3.4 As used by Shri Shankaracharya in the 9<sup>th</sup> century:**

During the 9<sup>th</sup> century when the *Vedic* (*dharma*) religion was revived by Jagadguru Shri Shankaracharya, Buddhism had begun to decline and the caste system had begun to be rigid and castes had circles so limited that they developed relations with pure families and those with good qualities only.

### **3.3.5 The 36 family lines of Rajputs:**

During this period, those *Kshatriyas* who considered them of pure blood had made a group and dissociated themselves from the *Kshatriyas* who had embraced Buddhism and had ignored the *Kshatriya* qualities. Thus, the group of 36 families of the ruling families came into existence.

#### **3.3.5.1 The change of the word *Kshatriya* into Rajput:**

These families of 36 family lines separated them from those *Kshatriyas* who had completely been converted into Buddhism and those from south India and used the word '*Rajputra*' in order to show that they were different. Since then, the word '*Rajputra*' came into existence and was used for the *Kshatriyas* of the 36 family lines and gradually it became the main word.

### 3.3.5.2 Researches on the Rajput history:

The historical research has found that the word Rajput has been used in ancient time but it has mostly been used for the *Kshatriya* of places like Rajputana in the central India after the revival of the *Vedic* form of Hinduism.

Thus, the foreign historians consider Rajputs as foreign people migrated to India but their arguments are baseless, unacceptable and unsupported.

### 3.3.6 The time when the word Rajput came to be used for the *Kshatriyas*:

The following evidences show how the word Rajput replaced the term, the *Kshatriya*:

- (1) 1156 A.D. in stanza 35 in a volume entitled '*Visal de Raso*' there is a line saying, '*Samaji Kari Ubha Rajput*' (A Rajput stood having understood). Further, in stanza 39 it is written, '*Rajaka Rajput madho tushar*' (meaning, 'Rajput of the king is my dew'). It should be noted that the words 'Rajput' and 'Rajaput' were interchangeably used in the 12<sup>th</sup> century.
- (2) In '*Rajatarangini*' by Bilhan written in 1205 it has been stated that the 36 family lines were so arrogant that they did not believe even the Sun to be higher than they. It is believed that the 36 ruling family lines were established in 1205 and that the word Rajput had already been used for these family lines.

### 3.3.7 Rajputs as the descendants of the Aryan *Kshatriyas*:

Dr. Gaurishankar Hirachand Oza and C. V. Vaidya, considered to be the greatest researchers of Indian history, have officially proved by their research and evidences and announced that 'Rajputs are the descendants of the ancient Aryans. These evidences are found after deep research include (1) stone writings, (2) copper-writings, (3) coins, (4) Literature, (5) customs and traditions, (6) degrees or titles, (7) royal marks or emblems, (8) flags, (9) clans and (10) extant evidences'.

### 3.3.8 Different classes of Rajputs:

Traditional ruling Rajput family lines maintained them independently and with dignity getting income from the big or small estates that they had inherited. During this period, people said that by the time a son of Rajput became marriageable adult, his father had already sacrificed his life; a Rajput dying naturally on a death-bed was rarely found. Thus, the Rajputs who had already sacrificed their lives smilingly in order to protect their country and culture and maintaining them are scattered in the most part of Gujarat. The Muslim King Ahmedshah, who founded Ahmedabad and his descendants, harassed these thousands of Rajput families five hundred years ago.



A research study has established that after the conflicts with the rulers of Ahmedabad, sections like the *girdars*, *landlords*, *Jikara* or *Jinkara*, *Karadiya*, *Nadoda*, *Gurjar*, *Purabia*, *Bhathi*, *Khavas*, etc. came into existence.” (58)

### **3.3.9 The origin (rise), Proofs, History and development of *Karadiya* Rajput caste:**

“*Karadiya* Rajput caste is a sub-caste of Rajputs. The Rajput was a ruling class at one time but today they have become victims of poverty and ignorance and have come to a level of a backward community. As time passed, many sections among Rajputs began to emerge due to time, country and area one of which is the *Karadiya* Rajput. Besides this class, in Saurashtra and Gujarat, sections like *Nadoda*, *Jikariya* (*Jinkara* or *Jhinkara*), *Gurjar* and *Maru* Rajputs are found.

*Karadiya* Rajput caste is seen almost everywhere in Gujarat but are found more in number especially in Saurashtra and *Bhal-Nalkantha* area. Their main occupation is agriculture and animal husbandry is the supporting occupation. Some of them are landless so, they are found involved in other occupations too. They work in private sector or are in the government jobs. Those who have got some education work in the government or semi-government sectors they live among the *garasiya*(*Darbar*) Rajputs or *Patel* community and others in villages. Every caste or community has its own history, which is known from legends, historical sources or folk-lore. In the similar way, the caste under study, too, has its own history.

All the family lines of Rajputs are spread all over Gujarat. The *Karadiya* Rajput family line (clan) also is found everywhere in Gujarat. These *Karadiya* Rajputs are known as ‘*Karadiya*’, ‘*Bapu*’ and ‘*Kshatriya*’ or as ‘Rajput’. They give their introduction as Rajput when asked and they say ‘*Karadiya* Rajput’ when asked about their sub-caste. Contrary to this, they are directly known as *Kshatriya* Rajputs in Kutch, Saurashtra, *Bhal-Nalkantha* area and say only ‘*Karadiya*’ when asked.

In terms of area, their 103 cans (Kula) are spread everywhere, major part of this community is in Saurashtra and *Bhal-Nalkantha* area. In Saurashtra, they are found 185 villages of Bhavnagar district. A group of almost the same size lives in 143 villages of Junagadh and another in 141 villages of Surendranagar district. The smallest group lives in just 43 villages of Rajkot district. These Rajputs belong to the same community but are settled as per different clans.

Thus, every clan has a separate family name by which they differ from one another, just as there are separate family names in the same clan, in the *Karadiya* Rajput community, too, there are different surnames which are different in various family trees:

(1) *Chandravansh*:

- 1) *Parmar: Petashakha: 37, Gotra: Vachchhas (Parasar)*
- 2) *Padiyar: Petashakha: 21, Gotra: Atri-Yachchha-Garge*
- 3) *Gohil: Petashakha: 04, Gotra: Gautam*
- 4) *Chavada: Petashakha: 04, Gotra: Ravayan*

(2) *Suryavansh*:

- 1) *Chauhan: Petashakha: 24, Gotra: Vashishtha*
- 2) *Rathod: Petashakha: 21, Gotra: Kashyap*
- 3) *Solanki: Petashakha: 07, Gotra: Bharadwaj*

(3) *Agnivansh*:

- 1) *Makwana: Petashakha: 10, Gotra: Markand.*”<sup>(59)</sup>

There is a definition of *Karadiya* Rajputs in which, according to a word ‘*karadiya*’ found out by scholars of Pakrit and Pali languages in Rajasthan means one who maintains himself by self-labour or by cultivating and hard work. The word, *Kardi + ya* means *Karadiya*; it is still ambiguous whether it is “*Karodiya*’ or ‘*Karadiya*’. *Karodiya* is one of the 103 family lines in Gujarat as noted in Bombay Gazetteer.”<sup>(60)</sup> “Baroda Gazetteer published in 1923 has taken complete information about the Rajputs from its 1901 edition but the name of the clans given as ‘*Karadiya*’ in the list of the clans.”<sup>(61)</sup>

“In some of the old dictionaries of Gujarati language, the word ‘*Karadiya*’ is not there. In ‘*Sartha*’ Gujarati dictionary (4<sup>th</sup> edition, 1949), the word ‘*Karadiya*’ exists as an entry according to which its meaning is a Rajput of that caste.”<sup>(62)</sup>

“In ‘*Bhagvadgomandal*’, too, the word ‘*Karadiya*’ is given but its meaning is given as: (1) a family name of Rajputs and *Vanjha* (*Vanza*), (2) a person of that surname and (3) of that surname.”<sup>(63)</sup>

Actually, *Karadiya* is not a family name; it is a family line and in that family line surnames like *Parmar*, *Padhiyar*, *Gohil*, *Chavda*, *Chauhan*, *Rathod*, *Solanki*,

*Makwana*, etc. prevail. It could be concluded from this that there is a special class of Rajputs in Gujarat called '*Karadiya*' or '*Karodiya*'. At present, however, the name *Karodiya* does not exist.

Certain beliefs prevail about the origin of *Karadiya* family line but there is no historical research on it. A number of beliefs, folk tales, legends, and inferences about the origin and development of *Karadiya* Rajput community are there some of which are as following:

- (1) One of the bases of certain indications, it is found from some folk lores how this community came to be called *Karadiya* Rajputs. These *Karadiya* Rajputs originally belong to Rajasthan and Gujarat only. It is affirmed from this saying that they have been from Rajasthan.
- (2) In 1633 A. D. *Karadiya* Rajputs kept on migrating until they came to Gujarat and Saurashtra and settled there although there are no evidences. This is a big and strong evidence that this community is found in Gujarat and Saurashtra at present.
- (3) "Why has this community been called *Karadiya* Rajputs? Regarding this many legends prevail. According to a belief, *Karadiya* Rajputs are very harsh (*karada*) and therefore, they came to be called '*Karadiya*'.
- (4) During the period 1300-1400 of *Vikram* calendar when Muslim rule started, their governors made arbitrary demands; first, they demanded, 'Take a daughter or give in return.' They, then, demanded take meal with us or pay 36 types of taxes. When that demand was not accepted, they asked for gifts or a promise. The Muslim King, first of all, asked for a promise to remove the burkah and the removal of the suffix '*ji*' added to names as well as the abolition of the *garas* (estates or property) inherited by the *girasdar*. Those Rajput who did not accept the demands of the Muslim king, they came to be called *Karadiya* when they did not give the *Kar* (Taxes) or gifts as time passed, the word *Karadiya* or *Karodiya* came into existence and they were called '*Karadiya*.''' (64)
- (5) "There is also a belief that these Rajput people opposed to sitting in line with the

Muslim and take a meal with them so they had to battle with the Muslim. The Rajput people did not eat with Muslim and did not get converted and those Rajput people who were landless also did not get converted but they pleaded to the Muslim and came to be known as '*karadiya*.'”(65)

- (6) “The author Jani Ambalal Bulakhiram (B.A.; Mumbai) published a book about ruling family-lines of Gujarat in Date: 12-08-1928 in which he has noted points about the division of caste and community. The second point that he has listed is that ‘those who remained pure Hindu by beseeching came to be called ‘*Karadiya*’ Rajputs.” (66)
- (7) “During the period between 1537 and 1554, when Mohemud IV was the king of Ahmedabad, those Rajputs who participated in wars, lost their land and estates became landless farmers once again by paying taxes came to be called ‘*Karodiya*’ Rajputs with a change in the word.” (67)
- (8) “They came to be called ‘*Karadiya*’ Rajputs as they paid tax (‘*Kar*’) to the ruler. Although there were many types of taxes which all communities paid, but somehow all of them were not called ‘*Karadiya*’ Rajputs.” (68)
- (9) “Those who gave their hands (‘*kar*’) for the protection of their country, religion and culture came to be called ‘*Karadiya*’ Rajputs; they had started paying taxes, so, they came to be called ‘*Karadiya*’ but the whole of Rajput community which had sacrificed for the country, religion and culture for 1500 years, all of them have not been called ‘*Karadiya*’. The entire India is a witness to this fact.” (69)
- (10) “The most loyal brave leader of Jodhpur state Degradas *Rathod* had protected Ajitsinh of Jodhpur from the attacks of the Mogul king, Aurangzeb, wandering from place to place in the forest. Durgadas was not from a ruling family but he protected the king, so, he was exiled from the state and he was not called ‘*Karadiya*’. When Ajitsinh came to the throne in 1678 A. D., the rise of the *Karadiya* community had already taken place.” (70)
- (11) “All the family names and names of the ‘*Karadiya*’ Rajput are suffixed with ‘*sinh*’ or ‘*singh*’. Their way of life, behavior and beliefs are similar to those of the *girasdar* (landlords), *darbars* (courtiers) and Rajputs. They are described

as brave, having good qualities and good character. The above research of the scholars could be said mostly correct.”<sup>(71)</sup>

(12) “The *Karadiya* Rajput community is one the Rajput communities which is praiseworthy. This community is separated from other communities and it should be taken note of that it is moving forward.”<sup>(72)</sup> It could be concluded from all the above points that ‘*Karadiya*’ Rajput community is a separate part of the princely states.

(13) “This community is a branch of the *Kshatriya* and found in Gujarat, Kutch, Kathiyavad, Saurashtra and *Bhal-Nalkantha* area, has sacrificed their hands for the protection of their country, religion and culture. Hands, in *Sanskrit* means ‘*kar*’; thus, those who gave their hands (‘*kar*’) are called ‘*Karadiya*’ Rajputs. This could be concluded from the latest research.”<sup>(73)</sup>

(14) “If there is a blow on the body, hands are used to block it. In the same way whenever there was an invasion on the country, religion and culture, these Rajputs put their hands against such invasions. Some time ago, the movement of ‘*karseva*’ (using hands to serve) in Ayodhya, the word ‘*karseva*’ became ‘*Kaarseva*’. This explains how ‘*kar-diya*’ became ‘*Karadiya*’ later on.”<sup>(74)</sup>

(15) “As a writer says that due to women’s anguish, all *purdah*, restrictions on them were done away with by both men and women. They joined hands with the other family members and saved three things: (1) ‘*Beti*’ (daughter/ sister)-maintained one’s religion and dignity refusing conversion, (2) Maintenance of family by working together keeping away from activities related to state administration, (3) saved ‘*choti*’ (a lock of hair which is a symbol of Hindu religion) by keeping away from conversion.

Since then, collective conversion is not new but this community of Hindu Rajput family line called ‘*Karadiya*’ Rajputs was the first to do away with the restriction of *purdah* and one that saved ‘*beti*’ (daughter/sister) by refusing to give their daughters/sisters to Muslim kings, ‘*roti*’ (a bread) by refusing to eat with the Muslims and a ‘*choti*’ (a hair-lock as a symbol of Hindu religion).”<sup>(75)</sup>

(16) “In the year 1403-07 when Mujaffarshah (Jafarkhan), the Mogul king of

Ahmedabad ruled, the *Karadiya* Rajput emerged. (Mujaffarshah was the son of Mahmudshah and father of Ahmedshah).” (76)

- (17) “After the rise of *Karadiya* Rajputs, a war took place with the Matra Kathi around 1410 A. D. in which brave warrior Jasaji, father of Dudaji, the founder of Dudana village (Kodinar of Junagadh district) died. Thereafter, Dudaji founded Dudana village in 1436 A. D. on the auspicious fifth day of the month of *Chaitra* as per *Vikram* calendar. A statue of Jasaji is still there at village Leelapur of Surendranagar district.” (77)
- (18) “During the period 1403-1408 Ra’ Melag ruled in Junagadh. When Jafarkhan’s army broke the temple of Somnath in 1406 A. D., Vijayraj *Rathod*, the king of Prabhas Patan and his army, Champraj Vala of Killeshwar with his companions, Vegado *Bhil* and his supporters, and lastly, by Hamirji *Gohil*-all fought against him and all of them sacrificed their lives.” (78)
- (19) “This brave fighting Rajput community of royal family lines fought unflinching and sacrificed their lives for the protection of their country and culture for 700 years. The entire Rajput community was completely tortured by the foreign invaders’ attack on their daughters and sisters and forced labour and such other tyrannies, especially forced labour. It was difficult to get livelihood to maintain large families.

In the beginning of the 15<sup>th</sup> century, in the year 1403 A. D. Mujaffarkhan, father of Mogul king Ahmedshah was ruling in Gujarat who had not spared the public from any harassment. Unfortunately, there began an internal war among the Rajputs in the same year. As a result, a large group of Rajputs revolted against the tyrannous king. The brave warriors and their women were forced to fight against the king’s army. The brave women shouted that they did not want any *giras* (estates or jagirs) from the torturous king and decided to earn their livelihood by hard labour and cultivating land.

In the year 1403, brave Rajput women joined their men and decided to work hard and bad traditions like *purdah* (social restriction of covering their face) and yet, maintain limitations of restricted behavior in order to give respect to the in-laws and elders as part of social code of conduct. This tradition still prevails.

A large group of Rajput community in Saurashtra voluntarily decided to be separate from the ruling family lines. That group is the *Karadiya* Rajput community.

Thus, a large section of separated from the ruling family lines and in every part of Saurashtra they accepted farming as their main occupation and began earning their livelihood engaging in his or her convenient role and settle down. More than 600 years have gone by.”<sup>(79)</sup>

- (20) “As proof of this connection with the ruling family lines is as follows. Ajaji, a fifth generation descendant of the famous king of Kannoji Jaychand Rathod had three sons: the eldest Kanhaddeoiji came to the throne of Chandurgadh (Gujarat); the second son Veravalji *Rathod*’s descendant came to be called *Vadhel Rathod* who sat on the throne of Okha Mandal; the third son who came to be called Vaja Rathod became the king of Prabhas area; his descendants live in villages Chhara Sarakhad of Kodinar *Tehsil*; they are 36 generations away from the *Rathods* of Dudana.

Earlier in 1322 of *Vikram* calendar, when Kanhaddeoiji of Vadhiyar passed away in a war, Versinh his eldest son came to the throne and the younger son Rupsinh got the *jagir* (estate) of Adariyana village. Rupsinh is 36 generations old ancestor of Dudana Rathod.”<sup>(80)</sup>

- (21) “According to another legend or a folk tale from ‘*Saurashtrani Pachhat Komo Part-2*’ (The Backward Communities of Saurashtra, Part-2) a guest came to a Rajput farmer’s house. The host went to his farm in order to get vegetables. There was a good crop of *mogari* (a kind of plant with long purple pipe like soft sticks pungent in taste). The colour of those pipes is dark purple and in the dark of the evening the farmer cut the vegetables and a snake hanging on a plant along with those vegetables. The snake might have died with the pressure of the grip of hands or some other reason. They all ate the vegetables and also pieces of the snake. In the next morning, when they saw the head of the snake thrown in the wastage of the vegetables, they realized that they had eaten a snake in the dark. Thus, those who ate a snake (*sap ‘kardi’ gaya*) came to be called the *Karadiya* Rajput.”<sup>(81)</sup>

- (22) “According to another belief, it is found that the *Karadiya* Rajput came to be

known so since the time of King Ahmedshah of Ahmedabad. Ahmedshah himself had married a Rajput woman called Raniba and he had decided to invite the brothers of Raniba to dine with him but the Rajputs refused and replied that other Rajputs would not eat with them. So, the king invited all the Rajputs in his state for a dinner. Although the clever Rajputs understood that the king wanted to convert them forcefully, some of them accepted the king's invitation hesitatingly. There were others who surrendered and dined with the king; these Rajputs who got converted came to be called '*Molesalam garasiya*' Muslim. Some of the Rajputs, on the contrary, opposed the king and sacrificed their lives in the war with the king. Some time passed in such wars and, then, some poor Rajputs found it difficult to maintain them, surrendered before the king and began farming with his permission. These Rajputs came to be called '*Nadoda*'. Some other Rajputs who were landless but did not get converted and paid the king's '*kar*' (taxes) and stayed in his kingdom. These came to be called *Karadiya* Rajputs means those paid tax, were *kar+diya*. This statement is not, however, completely correct. This event took place in the time of Mujaffar (Jafar) khan, father of Ahmedshah.

Later on, those Rajputs who were powerful and possessed land also finally compromised with the king and lived in his kingdom only. They added '*ji*' suffix to their names because they were powerful landlords. The descendants of these Rajputs came to be known as '*Jikariya*' Rajputs. Those Rajputs who did not surrender to the king or went away elsewhere and settled there securing *garas* (estates or landed property) continued to add suffix '*sinh*' to their names remained *Garasiya*. Even today '*sinh*' suffix is added to the names of *girasdar* in the same way. There is a belief that those who are without any *garas* (estates) or those who have lost their *garas*, '*ji*' or '*sang*' are added to their names.” (82)

- (23) Some of the scholars and members of the Legislative Assembly of the state from this community believe that there is an estate called '*Karodiya*' in Mid-province and the Rajputs living there are called *Karadiya* Rajputs even today. From the personal interview with these leaders, it is found that this community might have been called Rajputs in the ancient time but during the Rajput



period, some Rajputs gave up weapons and accepted the occupation of agriculture, got separated as *Karadiya* Rajputs.

- (24) From a Sanskrit book, a legend is found about the word '*Karadiya*'. In the '*Harshcharita*' by 'Ban Bhatt' the words '*Karadiya* Rajputs' have been mentioned and also it is written that *Karadiya* is derived from the word '*Karodiya*'. '*Karadiy*' means 'one who does labour or menial work' or 'one who maintains himself by labour or menial work'. This belief is also likely to be valid.
- (25) According to another belief and also as found from the *Barots* (a record keeping community) of the caste, King Mansinh ruled in Jaipur whose sister Jodhabai was very beautiful. King Akbar of Delhi was attracted to her. He attacked Jaipur and defeated Mansinh. When Mansinh got his sister married to Akbar, Mansinh got his kingdom back. So, one group of Rajputs who opposed Mansinh and kept their *garas* by paying tax ('*kar*') came to be called means those who paid tax ('*kar diya*') came to be called '*Karadiya*' in Gujarati later on.
- (26) It is found also from the *Vahivancha Barots* of this community that Emperor Akbar tried to get Jodhabai, he tried to know through his reliable sources what Jodhabai liked the most. For this, he planned a conspiracy to find out that secret information. Jodhabai had a great fondness for ornaments. When Akbar came to know this, he built a grand ornament house in Delhi and kept it open for public but with a condition that only women be allowed to see and buy the ornaments. When Jodhabai heard about this ornament house, she, too, went there. She was dazzled by these ornaments and bought some ornaments, too. At the very same time, King Akbar who was present there in the disguise of a Muslim woman, he went to her and caught her hand. As Jodhabai found that it was the hand of a male, she got angry and took a dagger out and attacked Akbar. Seeing the face of Jodhabai like that of an angry lioness, Akbar apologized to her compromisingly. According to the tradition of the Rajputs, a woman has to marry the man who had caught her hand. When king Mansinh heard about this incident, he got angry but could not decide what to do. After a great hesitation and struggle, finally, Jodhabai was married to King Akbar. As

the 'hand' means 'kar' was 'given' means 'diya' in this way in this incident after which the word '*Karadiya*' came to be used for Rajputs.

On the other side, a group of Rajputs got separated and they were called '*Karadiya*' as they had given hand ('*kar diya*'). According to another belief, no 'kar' (tax) was given. Thus, tax as well as hand both meant 'kar', the word '*Karadiya*' is derived from this. Although this belief does not get any support, Jodhabai's marriage with Akbar is a historical fact.

- (27) Scholars and learned persons of Hindu literature and scriptures of Hindu *Sanatan-Vedic* religion also have mentioned that Rajputs of four family names were created in the *yajna* (altar) on Mount Abu: (1) *Parmar*, (2) *Padhiyar*, (3) *Chauhan* and (4) *Solanki*. These Rajputs are considered *agnivanshi* (born out of fire); earlier there were *suryavanshi* (born out of the Sun) and *chandravanshi* (born out of the Moon), the third family line of these *agnivanshi* was added.

This belief is refuted by this opinion. If the *agnivanshi* Rajputs were born out of fire, their dead bodies should not be burnt by fire and they would be left unburnt. A question arises, was fire cold in the past? These Rajputs might have come out of fire when the fire did not burn any offerings in the altar. These Rajputs were not one or two but they were as many as fifty one thousand at a time!

Similarly, the *suryavanshi* Rajputs cannot look at the Sun for a long time. Besides, the heat of the Sun in summer is unbearable. The question arises, whether it is possible for the *Kshatriyas* to come out of the Sun which is unbearably hot and a gaslike substance? In the same way, man has landed on the Moon and has found no life there. Is it possible that the *Kshatriya* came out the Moon?

No satisfactory answer is found to the question, why have the *Karadiya* Rajputs come to be called so? According to a belief, many Rajputs believe that they paid tax ('*kar diya*'), so, they came to be called *Karadiya* Rajputs and as per another belief, as these people lived at a village called '*Karad*' they came to be called *Karadiya* Rajputs but these opinions are not accepted as satisfactory answers.

It is concluded, however, from several matters, legends, folk tales, beliefs and from the visits to the leaders of the community and from the records of the *Barots* that undoubtedly the word '*Karadiya*' has come down from the term '*kar diya*' (gave tax). Moreover, on the basis of the information obtained from the learned persons like principals, college and school teachers, among others, and the book called *Prakash Parmar Vansh Par* (Light on the Parmar Family Line) and *Karmi Karadiya Rajputs* (Hard working *Karadiya* Rajputs) and in addition, from interviews of community leaders and elders, it could be concluded that convincingly, the word '*Karadiya*' came from the word '*kar*' (tax) and '*diya*' (given) which in the course of time became famous as *Karadiya* Rajputs.

Many such beliefs and legends are available according to which this community is also believed to have come into Gujarat-Saurashtra like some other Rajput families from Marvad.

Thus, so much information has been obtained from different legends, beliefs and folk stories but the point that the word *Karadiya* might have come down by derivation is affirmed, however, there is no definite evidence in this regard.

*Karadiya* Rajput community has been making progress in the fields of education, jobs and occupations in Gujarat, India and abroad. In the present time, it is found living everywhere and it has established its importance in the society to a great extent.

The population of *Karadiya* Rajputs is very large. The elders and leaders and political leaders of the community gather together frequently at the meetings, various fairs and discussions at the village, *tehsil*, district, state and the national level for change and development and progress of the community. At the village, *tehsil*, or district level, activities for new schemes of development, rehabilitation or constructive schemes for the community. At the village, *tehsil*, district or state level, various camps like blood donation, eye donation, distribution of spectacles, free medical checkup camps, Relief camps and such other camps), community marriages and community halls, secondary and Higher secondary schools for boys and girls, English and Gujarati medium schools, Colleges for women, P. T. C., B.Ed., M.Ed. Colleges and colleges-institutes for higher degrees, hostel for boys and girls, youth clubs, rest houses, activities for welfare of women, charitable trusts, publication of various journal and magazines, etc.

for the development of the community. These activities are organized by the people of the community itself.

In this community today poets, writers, litterateurs, historians, research scholars, teachers, professors and officers like collectors, commissioners, secretaries, doctors, advocates, ministers in the state and central governments entrepreneurs are found in a large number.

Thus, this community has made a great development and progress in different fields like social, political, educational, industrial and so on. At the same time, this *Karadiya* Rajput community has also been maintaining its traditional life style, language, food, customs, social restrictions and taboos, prestige and qualities. It has given contribution to the development of one's family lines, castes or community along with the progress, development and change in the country as a whole.

### **3.3.10 *Karadiya* Rajputs and their family names:**

The population of *Karadiya* Rajputs is found in a large proportion in villages of different areas of Kathiyavad. From the ancient time, they have been involved in agriculture and keeping three-four buffaloes for milk. They are called *Karadiya* and is a strong community working hard. If we think about the origin of the word '*Karadiya*', it is believed to have been derived from a *Prakrit* word '*karadiy*' which means 'one who works by his hands and one who tills land. The records kept by the Barots say that in the Middle Age, those people paid tax ('*kar diya*') are *Karadiya* from '*kar diya*'.

In the mid-province, there is an estate of *Karadiya* who are considered *Karadiya* Rajputs. As *Shri* Kanjibhai Mori says these Rajputs lived originally in a place called '*Karad*' and so, are called '*Karadiya*' whereas, according to *Shri* Khodidas *Parmar*, in the old days, *Karadiya* might have been *Thakors* (a ruler of a small state) but they might have given up weapons during the Middle Age and accepted agriculture as their occupation. Then, it could be inferred that they might called '*Karadiya*'-a community of '*Karadiy*' meaning those who took up farming on their own.

These *Karadiya* Rajputs are involved in farming and keeping cattle, they are known as '*Katiyavaran*' which means a fearless, fighting and brave community. Among these *Katiyavaran* in Kathiyavad, include 13 castes like Rajput, *Kathi*, *Rabari*,

*Charan, Bharvad, Mer, Parajiya*, etc. They are known as Ter Tansaliya-those thirteen castes which eat in a bowl like dish called ‘Tansali’ made of bronze. Explaining why they are called *Katiyavaran*, *Shri Jaimalla* says that, ‘during early Middle Age, Muslims invaded India. They started plundering and robbing people, demolished Hindu temples and began converting the Hindus to Islam. Against this invasion, these *Kshatriya* castes which called them *Katiyavaran* fought bravely and their fighting spirit bloomed’.

It is found that there might have been a king or a ruler of a small state in this *Katiyavaran Karadiya* community. In The history of Saurashtra, *Shri Shambhuprasad Desai* notes that Nagbai gave a curse to Ra’ Mandalik, the king of Junagadh: ‘*Hu bhine tu bha, saga aguno sambandh; Tane kavachan Karadiya, mukhe na shobheMandalik*’. (Meaning: we are close relatives and I am a woman and you are a man; O *Karadiya* Mandalik, bad words in your mouth are unsuitable.)

*Karadiya* Rajputs could fight ferociously in wars as soldiers in the armies of princely states as they were brave, physically well-built possessing all qualities of a soldier. In old days, *Karadiya* Rajputs worked sincerely as watchmen and body guards as well as companions to the bride’s party for its protection in addition to farming. ‘*Katiyavaran*’ is derived from the Sanskrit word ‘*katak*’ and ‘*varna*’ which meant a brave community that joined army. *Karadiya* Rajputs fought ferociously in a war and therefore, they were given the name ‘*Katiyavaran*’. Another word for ‘*Katiyavaran*’ is also popular. The Sanskrit word ‘*katak*’ and ‘*Varna*’ means one who pinches like a thorn (*kantak*) and also, one who fought with a bare chest in the front row of an army.

Thus, these *Karadiya* Rajputs who turned farmers from a fighting community have come down from original *Kshatriya* traditions of ancient India or they might have come from abroad and settled in India. Regarding this, there is still a controversy between the scholars of India and those from West. Historians, however, give indications like this: it is possible that these *Karadiya* Rajputs may have originated from the *Shaka*, the *Hun* or *Kushan* races which had begun to migrate to India before Christian era had begun. Such races had already settled in India before the early Middle Age. These fearless people had shown bravery in the wars against the robbers and dacoits which attacked religious places. So, they are believed to have got position in the Rajput tradition.

There is a popular legend that once when *Rishi* Vashishtha performed a *yajna* (altar worship) on Mount Abu, four warriors came out of the altar out of which one violently came out shouting ‘strike, strike’ (*‘mar mar’*) was *Parmar*; another who looked into all directions was *‘Chalukya’* (*Solanki*); another who came out swinging arms was *Chauhan*; and the fourth who fell down while coming out came to be known as *Pratihara* on the earth.

This is merely a legend about the origin of the Rajputs but, if thought philosophically about it, a question arises, how could anyone come out of fire? This is, however, a symbolic story which can indicate that the Rajput is one whose temperament is fiery hot and could not be overpowered by anyone. On the other side, the rishi of India absorbed the foreign invading groups gave them difference branches and positioned them in the *Sanatan* religion (Hinduism) as Rajputs in the whole nation. A couplet regarding these branches is very popular: ‘Ten suns or ten moons or know they are twelve; know four forms of fire and praise branches thirty six’. (Meaning: There are ten branches of the *suryavanshi* (born of the Sun) like *Gohil*, *Gehlot*, *Rathod*, *Vala*, *Jethva*, *Kathi*, *Vadher*, *Vaja*, *Pratihara* and *Sisodiya*; those born of the Moon (the *chandravanshi*) like *Yadav*, *Jadeja*, *Sarvaiya*, *Raijada*, *Rana*, *Tanvar*, *Hun*, *Jat*, *Kushvah* and *Bhatti*; those born in the *rishivansh* (born in the rishi-saint family lines) like *Jhala*, *Chavda*, *Mahida*, *Makwana*, *Rohila*, *Johiya*, *Nakum*, *Kachvaya*, *Dahima*, *Hada*, *Rohila* and *Mohil*; and in the *agnivansh* (born of fire), there are four branches like *Parmar*, *Solanki*, *Chauhan* and *Pratihara*. All these make thirty six branches.) *Shri* Pankaj Parmar has given this list in his book called ‘*Karmi Karadiya Rajputs*’.

*Karadiya* Rajputs of Kathiyavad did not have any estates, *Jagirs* or landed properties. They worked physically by themselves and cultivated land. *Shri* Khodidas Parmar has inferred that they were called Rajputs because they worked with the soil meaning ‘*raj*’ and were sons (*‘put* or *putra*’) of the soil. In the present time, these people are known in Kathiyavad as *Karadiya* Rajputs, ‘*Katiyavaran*’ and ‘*Ter Tansaliya*’. In the old days, these *Karadiya* Rajputs were divided into two sections-*Karadiya* Rajputs who wore thick *pachedi* (a short *dhoti*) and those who wore thin *pachedi*. Both the sections belong to the same *Karadiya* Rajput community but those wearing thin *pachedi* believe Chandragupta Maurya, the king of Magadh to be their ancestor. Both the sections keep mutual relations with each other and marry their children mutually.

Both the sections have the same qualities, customs, occupations (which are farming) and traditions. The main branches of those wearing thick pachhedi include Parmar, Jadav, Rathod, Vaghela and Solanki. If we look at the sub-branches of Parmar, they include Kher, Kheradiya, Gholya (Gohil), Chavda, Vanar, Makwana, Rahevar, Palan, Bodana, Hebola and Umat; the sub-branches of Jadav are Jethva, Padheriya, Padhar, Jadeja, mandecha and Ghumad; the sub-branches of Chauhan include Dodiya, Tanvar, Khichi, Bhandari, Dadma, Bihola, Devda and Sisodiya; the sub-branches of Rathod are Vadhel, Ghadhiya and Sandhi; the sub-branches of Vaghela are Tank, Dabhi, Bhatti, Masani and Vegad; and the Solanki have sub-branches like Vasiya, Gajana, Mahida, Vaghal in addition to Jaliya, Hadiyal, Nakum, Ghelada and Vala. All of these branches and sub-branches have been noted in '*Gujaratna AitihasikSadhano*' (The Historical Tools of Gujarat) written by *Shri Narmadashankar Dvivedi*.

The *Karadiya* Rajputs wearing thin pachhedi have a few-three or four only-branches and, therefore, they are known as those with thin Parched. They are commonly called '*Mori*' Rajputs and have only four surnames-*Parmar, Dodiya, Mori* and *Chauhan*.

According to a traditional saying, King Mahapdma, the 9<sup>th</sup> king of Magadh a queen named "Mura" the name of whose son was Chandragupt. He adopted 'Maurya' family name after the name of her mother, Mura and later became the great Emperor of India. Traditionally, 'Muria' and then, *Mori* family names were derived from Maurya. Thus, the *Mori* Rajputs with thin *pachhedi* are believed to have descended from Maurya. The difference, however, between the sections are completely wiped out today. Today, both the sections of Karadiya Rajputs have started sharing the same platform and getting their children married anywhere in the community, but, about fifty years ago, they were settled in 700 villages which included Pingali, Vallabhipur, Bantva, Dhoka, Kondh, Vadhvan, Sundariyana, Rajkot, Sorath and Khakhariya and were divided into four '*Gol*' (circles). They had to get their children married in their respective circle only. At that time, there was shortage of girls, so, there was a custom of *kanyavikray* (bride price); at the time of engagement bride-groom's father had to pay a rupee, a coconut and Rs. 30 as a token for engagement.

In the old days, at the time of wedding, the bride's father was given Rs. 175 as part of a dowery by the bride-groom's father as was the custom of the community. Sometimes, a poor father of a bride asked for additional amount of Rs.200 to 400 in

order to meet the expenses of the marriage in addition to Rs.13 as the fixed amount as per the custom and was also he was paid some amount for the temple in the village, the *sadhu-bava* (worshippers in a temple) and the begging community, etc. at the outskirts of the village while sending off the bride-groom's party. When the amount of dowry was formally paid in public, the leaders of the community sat in a queue for a dinner before which *kasumba-pani* (opium) was formally served to them, tea was also provided and everybody enjoyed the occasion.

Following are the 36 branches of *Karadiya* Rajput community found today: (1) Gehlot, (2) Tanvar, (3) Yadu, (4) Rathod, (5) Kushvah, (6) Parmar, (7) Chauhan, (8) Solanki, (9) Pratihara, (10) Kanyakubja, (11) Saur, (12) Takshak, (13) Jat, (14) Hun, (15) Kathi-Kathiya, (16) Chhalla, (17) Jhala, (18) Jethva, (19) Gohil, (20) Sarvaiya, (21) Silakha, (22) Devi, (23) Gar, (24) Deda-Dar, (25) Gharval, (26) Badgujar, (27) Sengar, (28) Shikarbal, (29) Vaishya, (30) Dohiya, (31) Johiya, (32) Mohil, (33) Nikumbh, (34) Rajpali, (35) Dahir and (36) Dahima. These 36 family names (branches) are found in the community and as time passed, the surnames found today have been derived after some changes. For example, 'Badgujar' has been replaced by 'Barad'; in the same way, the surname 'Padhiyar' found today was 'Pratihara' earlier.

### **3.3.10.1 Different branches (Family names) of *Karadiya* Rajput community:**

Following branches, sub-branches, family names are seen in *Karadiya* Rajput castes living in different areas of the whole Gujarat: (1) Aswar, (2) Barad, (3) Bhandari, (4) Bhadaliya, (5) Bhati, (6) Bhatiya (Bhatia), (7) Bhatti, (8) Bihola, (9) Bodana, (10) Borana, (11) Chavda, (12) Chanchu, (13) Chauhan (Chahuan), (14) Charodiya, (15) Chitra (Chitri), (16)

Chudasama, (17) Chuva, (18) Dabhi, (19) Daya (Daeya), (20) Dayma (Dahima), (21) Devda, (22) Dod, (23) Dodiya (Dodia), (24) Dhol, (25) Dholetar, (26) Gohel (Gohil), (27) Gol, (28) Goletar, (29) Ghelada, (30) Ghummad (Ghumad), (31) Hadiyal (Hadial), (32) Hada, (33) Herma (Harhma, Hirma), (34) Hun, (35) Jadav, (36) Jaliya, (37) Jethva, (38) Kachela, (39) Kachhela (Kachhula, Kashela), (40) Karola, (41) Kamaliya (Kamalia), (42) Kathiya (Kathia), (43) Kathi, (44) Khediya, (45) Kher, (46) Kheradiya, (47) Khinchi, (48) Limbad, (49) Limbola, (50) Mahida, (51) Makwana (Makhvan), (52) Mandora, (53) Maru, (54) Masani, (55) Mori, (56) Nakum, (57) Padharia, (58) Padheliya, (59) Padhiyar (Padhiar), (60) Palan, (61) Palaniya, (62) Pardhavi (Padadhavi), (63) Parmar, (64) Pavra, (65) Rahevar, (66) Rathod, (67) Sachela, (68) Sagar, (69) Selara (Shelara),



(70)Sindhav, (71)Shinol, (72)Sisodiya, (73)Sodha, (74)Solanki, (75)Tank, (76) Tunvar(Tuvanr), (77) Tur, (78) Umat(Ummat), (79) Vadher(Vadhel), (80) Vagharola(Vaghrola), (81) Vaghela, (82) Vaja(Vaza), (83) Vala, (84) Vanar, (85) Vansh(Vaish), (86) Vashi, (87) Vegad, (88) Yadav, (89) Jhala and (90) Jhankant(Jhankant).

### **3.3.10.2 Different Sections of *Karadiya* Rajputs living in Gujarat:**

Due to lack of transport, presence of small states in the age of anarchy and dacoits, these Karadiya Rajputs living in the entire Gujarat-Saurashtra have created a social system on the basis of a constitution. Following sections of this community are seen:

- (1) Proper Rajkot section
- (2) Rajkot section
  - (I)Bedipara section
  - (II) Ramnathapara section
- (3) Bantva section
- (4) Sorath section
  - (I)Sorath east section
  - (II)Sorath Madhya (central) section
  - (III)Sorath Paschim (west) section
- (5) Vallabhipur section
- (6) Pingali section
- (7) Usarad section
- (8) Sundariyana section
- (9) Vadhvan section
- (10) Kondh section
- (11) Bhalpradesh (*Bhal-Nalkantha*) section
- (12) *Khakhara (Khakahara-Tappa)* section
- (13) Section of people living in Gujarat, Kachha and those living outside.

### **3.4 Peculiarities of the *Karadiya* Rajput:**

These *Karadiya* Rajput living in the entire Gujarat in spite of living amongst the other communities look different in their language, food, clothing, life style, social taboos, culture and noble qualities. In the present time, too, their traditional and cultural heritage is found preserved. All the same, it is a solid fact that a change is also found in different fields due to various factors but several unique and traditional peculiarities

are found in them inspite of staying together with other communities which give an idea of their community.

### **3.4.1 Appearance of the Rajput:**

Rajputs of the *Bhal-Nalkantha* area look beautiful and attractive in appearance. They are physically strong with a shapely body and a weatish skin. They are well built and Rajputs of *Parmar, Rathod, Chauhan, Solanki, Gohil* family branches are taller. Eyes are black and a bit bluish; hair is black and straight; sharp head, full of energy and face is outlined with sign of bravery. Their teeth are seen white and both long as well as short. Body is covered with hair and the moles on their bodies add to their handsomeness. Face is found full of affection and smile on it. They have a thick skin which can help them equally tolerate heat and cold. The youth is found healthy; they appear uptight and walk swiftly.

The Rajput women are better looking than the male. Women are more delicate and have usually fair and soft skin with no or little wrinkles. They are of moderate size and stature with a thin neck and waist. Usually, they have black-bluish eyes with long black hair. They have a round attractive face with a line of beautiful teeth sometimes decorated with gold caps. They are usually beautiful in appearance with a straight body with qualities like love, pity, self-dignity and frankness, pride and bravery in their eyes. Their walk is suitable to Rajput women and show temperance, respect for social taboos, shyness and so on. Their speech is sweet and full of gaiety.

Rajputs women of family branches like *Parmar, Rathod, Chauhan, Solanki, Gohil* (*Gohel*), *Dodiya, Padheriya*, etc. living in Bavla, Dholka, Sanand and Dhandhuka tehsil of the *Bhal-Nalkantha* area of Ahmedabad district are strong and well-built. They are good-looking and respect the purdah system.

### **3.4.2 Dresses of the Rajput:**

#### **3.4.2.1 Dress of the Male Rajput:**

The Rajput men and women of *Bhal-Nalkantha* area differ from the other communities in their dress. On the basis of a deep study, the Rajputs could be differentiated on the basis of their dress: Men wear short dhoti (*Potty, Potadi*) and a shirt; the dhoti is of about five plights and one end hangs up to ankle. They put a turban or a beautiful safo (a long cloth covering head and a plume of the same cloth and a long end hangs on the back). The cloth of this head-dress is a sari like thin cloth

with a very fine print or very small design. These head cloth called *fenta* (or *safa*) is usually pink or saffron or green colour. Elders and grownups usually put on a white *safa* (a head cloth). Uncovered head is considered a blemish. While the turban is tied one eye-brow is stretched on one side and his upright plume swings in a breeze. On good or bad occasions, they hang a cloth called *Khesh*. They put on pointed soft or simple shoes.

#### **3.4.2.2 Dress of a *Rajputani* (Rajput women):**

Rajput women put on a petti coat with a very large circumference, a backless blouse called *choli* and a plain sari or a printed sari. This is their traditional dress; the petticoat they wear is five to ten meter long cloth, which is preferably, a tie-and-die type of sari. Rajput women prefer colorful embroidered petticoat. A widow *Rajputani* a black or white simple sari and very old women wear a short sari called *kapdu*.

Young Rajput women wear a blouse. The look beautiful when completely dressed. They are fond of decorating their hands and feet with heena. The influence of modernization is now slowly visible on their dress.

#### **3.4.3 Turban and *Shafo* (*Fento*):**

A head cloth called a *pagdi*, *fento*, *safo*, *faliyu* or *fatko* is very important in social life of the Rajputs in the *Bhal-Nalkantha* area. There is a tradition of keeping one end hanging. The cloth of this head cloth (*fento*) is very thin and printed very fine flowers like that of a sari.

A *Safo* is considered a symbol of social status; it stands for prestige and also defends the head and is a symbol of pride for males. It is found in this area in different forms: Surati, Lalashahi (Bavashahi), Amdavadi, Pattani, Jhalavadi, Bhavnagari, Halari, Junagadhi, Moraliashahi, Sorathi and Kutchi. *Fento* adds to the handsomeness of Rajputs; their importance is beyond even life of a Rajput.

The headman (*Mukhi*) of the community wears a saffron turban. *Safo* begets respect so the Rajput also preserves its pride. Some Rajputs consider it the symbol of humility.

Family members give respect to turban and guard it, especially of the head of the family which is a symbol of prestige of the family. The membership of the board of

*panchayat* is based on the turban; a saffron colour turban and that with white flowers in the turban is the symbol of eligibility of membership of *panchayat* (village board).

In short, a turban has a great value; it is hung at a proper place; its value increases at the time of occasions like wedding, social functions and festivals.

#### **3.4.4 Ornaments:**

Rajput women are greatly fond of ornaments and wear ornaments from the toe to head. Anklets of various types and shapes, toe rings, *mangalsutra* (an ornament put on in the neck by married women), collar-ring, chain, necklace, etc. In the neck, a nose ring with or without a jewel in it, a simple nose ring, etc. In the nose and in the ears they wear earring of various kinds.

Young Rajput women in the intoxication of youth get their teeth decorated with gold and ivory bracelets, old women put on ivory rings cold baloya from wrist to shoulder on both the arms; women from well-to-do families are fully covered with gold and silver ornaments.

Men wear gold rings, bracelets, chain in the neck with a pendent, a wrist watch, gold thread on the ears, a gold covered *rudraksh* (an herbal bead); sometimes they wear pendants made of nails of tiger or a lion.

Rajput women are equally fond of tattoos on hand, face sometimes with names of their friends or names of Gods or even their pictures. Many women get symbols and signs only as tattoos. On the faces of women there are three tattoos: on the cheeks, another on the chin and the third on the corners of eyes. They believe these tattoos add to their beauty. The women today are keeping away from these traditions.

#### **3.4.5 Moustache:**

Rajputs in the *Bhal-Nalkantha* area usually keep moustache. Following beliefs prevail about moustache. They believe a moustache to be a symbol of bravery and courage. It is also considered to be symbol of revenge, pledge or promise. The Rajputs of this area believe a moustache to be a symbol of family pride. Moustache for them is believed to be a symbol of social status and pride; it also is a symbol of challenge.

Some Rajputs believe that a young boy becomes adult and to be able to bear social responsibilities where a thread like moustache sprouts on his upper lips. It is believed to be a symbol of strength. There is a saying in the Rajputs of this area: ‘a male is

with a moustache and bullock has to have a tale (with long hair)'. Different types of moustaches are found: moustache with twisted ends, sword shape, thin like a creeper and a moustache with corners. It is, therefore, said, 'a cow with curved horns, mares spotted colour, a male with curved moustache and a woman with curved eyes'. The tendency, however, about keeping moustache among the young males today, is changing.

#### **3.4.6 Traditions of taking *kasumbo* (opium) and a social gathering (a *Dayro*):**

The tradition of *kasumba pani* (taking opium) at a social gathering is a usual feature among the Rajput of this area. In this community, *kasumbo* (opium) is served on a New Year day, to guests, on wedding, etc. At the house of the head man of the village *Mod* or *Moj* (a thick white cloth) is spread in his compound and people assemble and sit there-a gathering called *bapudiaro* or *daji diaro*. Traditionally a barer distributes opium to the males assembled there. This tradition is seen even today among the Rajputs of this area. The belief behind this tradition is hospitality, unity, solidarity, brotherhood and a social custom. Opium is also served with a purpose of forgetting tension and unhappiness. *Kasumbo* is produced by grounding opium.

The gathering is strengthened when the males seating there get intoxicated. *Kasumbo* is used to arouse the feeling of being a Rajput and the spirit of bravery. After the solution of a social problem, too, *Kasumbo* is served as a token of friendship and compromise.

A belief is found to be behind *Kasumbo* for forgetting the past feeling of hatred revenge, or celebrations of a victory. Rajputs are found using opium or alcohol as an alternative. The tradition arouses self pride among the members of the community.

Several poetic lines about the relation between *Kasumba pani* and Rajputs are:

*'Amaliya, Rajputiya o jagpe amal karan;  
Bin amaliyo ki mota nam karan'.*

(Meaning: An intoxicated Rajput rules over the world; how can one who does not take *Kasumbo* make his name great in the world?)

*Manasku kasneku kasoti hai, Rajputko kasneku afinki goti hai;  
Gavaiye ko kasneku rag zinzoti hai, gamarku kasneku bhang ki loti hai'.*

(Meaning: A severe test the measure of a man, the test of a Rajput is a small ball of opium; that of a singer is his ability to arouse emotions while the test of an idiot is a pot of hemp.)

Today, however, *Kasumba-pani* has been replaced by other drinks because of education, opportunities for health, scientific research, and urban contacts and so on.

#### **3.4.7 Hoko (Hukko or Hukkah):**

*Hukkah* is found in this area in the house of every Rajput. It is considered to be symbol of hospitality and cultural sign; also it is a symbol of private discussion and of luxury and gathering called *Diario*. A couplet regarding this is very famous: ‘A *Diario* is lonely without a dunga, lonely is a cottage without a temple; Husband’s/wife’s house without a mother in-law and Curry (soup of buttermilk) without turmeric are also desolate’. (All of these are in complete and testless). Rajputs are provided a platform for unity and friendliness with a *Hukkah*; it symbolizes social equality and as per the tradition, the elders, in laws of a bride/bridegroom and government officials are entertained by a *Hookah*.

The task of preparing a *Hukka* is done by a barber even today. It is not offered to members of lower castes. Today a pipe is used sometimes in place of the *Hukkah*. The leader of Rajputs is found with a *Hukka* in his hand even today. People think of spending retired life in the company of a *Hookah*; it is a good tool for passing time.

Today, a *Hukkah* is seen made of clay or silver. Beautiful design of flowers and fine shapes of door strings are found on it. Rajasthani *Hukkah*, Jamnagari, Kashmiri, Pavagadhi, Lathi, Charan, etc. are different types of *Hukkah* found today but day by day these traditional types of *Hukkah* are disappearing with the old generation.

#### **3.4.8 Horse riding:**

The relation between Rajputs and horses is old and traditional. Of all the castes in this country, the Rajput is the only caste that is fond of keeping-taming horses. They are, therefore, also known as horse riders. The closest of all animals to Rajputs is a horse or a mare. Horses are considered to be clever, agile and loyal animals; history of *Maharana Pratap* and his horse *Chetak* is very popular. Rajputs consider horses as an inseparable part of their lives and are fond of keeping, rearing, buying and selling and riding horse. They prefer good quality *Afghani* or *Panchkalyani* horses. Rajputs use

horses for various purposes-to go to visit other villages, take a round to farms, or just as a symbol of social status.

Rajputs of this area also are fond of horses and horse riding. To ride a horse and make it walk by leaps is a specialty of the Rajput of this area. These Rajputs take care of horses more than even their own lives.

The importance of horses is decreasing day by day due to different reasons in this age of science and technology. Instead of a horse, two-wheeler or a four-wheeler is believed to be a social status today but some Rajputs still consider keeping horses a status.

### **3.4.9 Rajputs: their virtues and vices:**

Rajputs of *Bhal-Nalkantha* area are tinted by many colours. They are self-dignified and great patriots; they are ready to sacrifice even their lives for self respect and the country. Loosing of self respect is a blemish for them. Rajputs are angry by temperament and do not forget enmity easily. They consider a taunt or an insult equal to a blow on their head. They are deeply interested in politics. Bravery and pride is in their blood itself; once a word or promise is given by them, they always try to prove to it even at the cost of their lives. Bravery and responsibility are their other important qualities they always try to fulfill at any cost. They never disappoint even an enemy if he came to their fold and protected him without thinking the consequences. They are generous and kind-hearted, too. They give respect to Brahmins and possess qualities of protecting cows and Brahmins. The Rajputs of this area who have family names like *Parmar, Chauhan, Gohil, Dodiya, Chavda, Solanki, Rathod, Dabhi, Jadav, Makwana, Padheriya, Sagar*, etc. have a great sense of hospitality. Family pride is very high in them and they never allow a blemish on their prestige of their family. They jump into a fight immediately at the risk of their life even for the prestige of one's family. They do not care even for a house or money for the sake of family pride. Chivalry is great in these Rajputs and they value the character of a woman greatly and fight till death if a woman's honour is at risk. The animosity goes on from generation to generation and they take revenge when there is a chance. They insist on social restrictions and taboos for women. They worship goddess Shakti with their heart full of devotion. They give importance to high qualities and values like kindness, humility, sacrifice and loyalty. They never betray anybody and they are

clean-hearted. They like to keep cows and take care of cows lovingly; they consider a cow as a mother. Benevolence is their greatest quality and they are always ready to help the poor, helpless, handicapped and the weak; their sense of sacrifice is striking and they show a great respect to the community, country and one's village and preserve their honour. Personally, they believe in maintaining social customs, norms and traditions.

Who is a Rajput and how he is? These are the questions which make us think about them. That is why, it is said that Rajputs are of noble family, good-looking with beautiful black eyes like a *shaligram* (a black stone considered to be divine), upright shoulders like those of a cock, a pointed nose, with a curved face like the moon of the second day of the month, competing the running deers, ready to face flashing swords, controlling horses and dressed in saffron clothes.

Rajput women are deeply religious, cultured, care-free and possess qualities like calm, loyalty, love for their husbands, beauty, adventure, devotion, sacrifice, chastity, self-respect, loyalty to their husbands, family pride, love for study, hospitality and so on. When angry they, too, assume ferociousness of a lioness. They give respect to the elders and maintain social norms, restrictions and taboos. Questions like, who is a *Rajputani* (A Rajput woman) and how she looks are responded with answers like: '*Pani rati pag tani, rata udhar praval; Pan Jaisi voh patli, evi Radha rongi nar*'. (Meaning: A woman whose heels are reddish, lips like red coral; a body as thin as a leaf, with colour of skin like that of Radha (Lord Krishna's beloved).)

The Rajput people of *Bhal-Nalkantha* area possess noble qualities but they are also full of vices in them. In the present time, the noble qualities are gradually disappearing and they are getting wrapped up in narrow-minded shells due to false family pride. Because of this vice the family bonding is decreasing among the Rajputs of this area; mutual love among the family members has decreased; hatred and animosity have increased. They think these vices to be the mission of life. As a result familial love and affection have decreased and hatred and jealousy are found wide-spread among the Rajputs today. Their language has become bitter and sarcastic; politeness, humility and temperance are disappearing in their speech and behavior. They have become self-indulgent; qualities of good conduct, politeness, sacrifice, etc. are slowly decreasing. They get excited immediately and plunge into quarrels and fights. They



have become drug addict and alcoholic which make their lives miserable. Some Rajputs also have involved in gambling and speculation and consequently are in economic problems. They have become suspicious of their women. They have turned to taunts and mockery of one another and sometimes harm one another due to hasty and hot temperament. It seems as if they are losing their mental balance. Religious ignorance and superstitions are seen in day-to-day life and patriotism is just hardly seen. They give more importance to outward appearance of women and have lost faith in their women. They have developed extra-marital relations with women of other castes. Fights and quarrels have increased; so, the health of the community is ruined. Women do not talk to other males because of their husbands' suspicions. The vice of untouchability has also increased and they are vitiated by discrimination between higher and lower castes.

### **3.4.10 Duties (*Dharma*) of a *Kshatriya*:**

Every human being is connected with religion and no one is beyond religion. Religion and its system are inseparable parts of life. Several additional duties and responsibilities have been traditionally given to Rajputs besides the social or religious responsibilities and duties as part of their social life. They believe this to be their duty and consider it obligatory to fulfill them.

The poets, folk lore singers, *Barots*, litterateurs have expressed the temperament, nature, pledge, promise, duty, religion, etc. of the Rajput men and women in poems, couplets and metrical verses, narrative poems, act. Some of which are given under:

- (1) “Apat mahi eklo, man rake majbut;  
Dhingane dhiraj rake, e sachu Rajput.” <sup>(83)</sup>
- (2) “Shish pade ne dhad lade, eh shakti adbhoot;  
Daya, dharma, udarta, rang veer Rajput”.
- (3) “Bhal ghoda bhal manavi, bhal Gujarate Bhal;  
Kathi dhara Kathiyavadni, Bhal-dhara rasal;  
Pan resale ras nipaje, bhad data khamirvanta,  
Vadvani vadai jane, matha meli dhad ladanta.” <sup>(84)</sup>
- (4) “Te deshe jaiye nahi, jyan Rajput n ahoy;  
Sama avi sherie, kushal puchhe nahi koi.” <sup>(85)</sup>
- (5) “Brahman jalathi osare, Kshatriya ranthi Jay;

- Vaishya dare veparthi, kayar te kahevay”.
- (6) “Shur puchhe nai tipanu, shukan puchhe nai shur;  
Marvu kanto marvu, e ja mardainu pur”.
- (7) “Rang Rajputa rang, ran Jhujhanhar;  
Maran maran karan, liya hai avtar.” (86)
- (8) “Rajputora (Rajputara) davda, sarpara bhara;  
Rizaviya moju diye, khijaviya khara.” (87)
- (9) “Gan mathe gan kare, e to vahevara vat;  
Avgan mathe gan kare, e khari khatrivat”.
- (10) “Devu, marvu, marvu, zalvi khadag zatt;  
Kalo kahe thakkaro, vasami khatrya vat.” (88)
- (11) “Sharanagat sonpe nahi, evi Rajputoni reet;  
Mare pan muke nahi, khatrivat khachit.” (89)
- (12) “Ayudh saje umaangnu, jara kare nahi var;  
Ransangrame zuzava, sada rahe taiyar.” (90)
- (13) “Jamrana pav pachha dhare, dekhi mato avdhutaro;  
Kirtar hath dini kirach, yahi birad Rajputaro.” (91)  
(Samaran pav pachha fare, mato pekh abdhutaro;  
Kirtar hath didhi (dini) karad, ohi (yahi) birad Rajputaro).  
(Jamraj pav pachha diye, ihi mato Rajputaro;  
Kirtar hath tarvar dahi, ihi mato Rajputaro).
- (14) “Kantha ranme jayke, ma dejo peeth lagar;  
Saheni mena marse, tu kayar keru nar.  
Marjo ne ka (n) marjo, punth ma dejo lagar;  
Sahiyar mena marshe, kayar keru nar.” (92)
- (15) “Yahi birad Rajput, Pratham mukh juth na bole;  
Yahi birad Rajput, par stri kay na khole;  
Yahi birad Rajput, hath bate kar jode;  
Yahi birad Rajput, ek lakha bich ore”.  
(Vahi bird Rajput, pratham mukh juth na bole;  
Vahi bird Rajput, par striya kay na khole;  
Vahi bird Rajput, hath bata (n) kar jore;  
Vahi bird Rajput, ek lakha bich ore).  
(Ihitare Rajput, pratham mukh juth na bole;

- Ihitare Rajput, parnarie (parnarise) kachh na khole;  
 Ihitare Rajput, vakar vate dhan ore;  
 Ihitare Rajput, ekalo lakha bich (bis) zure).
- (16) “Ham mitti ke liye, ‘mastak’ de sakte hai;  
 Ham dharm ke liye, ‘jan’ de sakte hai;  
 Ham vachan ke liye ‘pran’ de sakte hai,  
 Tabhi to ham apne aapko ‘Rajput’ kahte hai”.
- (17) Ten Dharma (Duties) of the Kshatriya:  
 “Pratham angbal hoy, dwiti abhyas shashtra ko;  
 Trutya swabhog sada, chaturtha mad haran shatru ko.  
 Panchame sab chhal jane, khatko bhojan bhule;  
 Sapta sandhi vigrah kam, ashtame nachit chuke.  
 Nave nidar chal jay chit, dham sab kar jame;  
 Kavi ‘Chand’ kahe Prithviraj Raj, e hi gun kshatri dharma me.”<sup>(93)</sup>
- (18) “Sajjan ke liye satyamurti, shatogan ki;  
 Durijan ke liye duradya yamdoot hai.  
 Khabdal khandan akhand, bhujdand ja ke;  
 Man majboot ja ke van majboot hai.  
 Kahe ‘Shivlal’ krupa koyako nivas nayan;  
 Oj sun ankit udar avdhoot hai.  
 Kanka na kachcha, na kachcha kulka hi;  
 Vachan ka sachcha, sohi Rajput hai.”<sup>(94)</sup>
- (19) “Dhara shish so dhare, mare pan khedh na muke;  
 Bhage so nahi lare, surbrad mook din ke.  
 Niradhar ko dekh die, adhar apabal;  
 Adag vachan uchar, snehme kare nahi chhal.  
 Parastriya samp bhete nahi, dharat dhyana abdhootko;  
 Kavi samajbhed ‘Pingal’ kahe, yahi dharma Rajputko.  
 Jinko khayi anna, bigarat na kaboo inko;  
 Chhinako sir upakar, ap diye badlo inko.  
 Ranko janat khel, aru nit kal arinko;  
 Shir bina jahiko, dhad lade dar nahi jam ke dutko.  
 Kavi samajbhed ‘Pingal’ kahe, yahi dharma hai Rajputko.”<sup>(95)</sup>
- (20) “Ek vachan ek jor, Rajpute bahu jalva (n);

- Dilavari na dor, jane jagma (n) manada.  
 Afat vin ekalo, man rakhe majboot;  
 Pan dhingane dhiraj, rakhe e Rajput.  
 Kaya jajo samati, pan nak ma jajo nakh;  
 Pani ma jajo pavlu, bhale lohi vahya (n) jay lakh.  
 Sasla, tetar, nar, vagade jai tagade badha;  
 Pan sinh no shikar, kokaj khele kaniya.  
 Shurveer ke vanshme, shurveer sut hoy;  
 Jayu sihan ke garbhame, karang na nipaje koy.  
 Janani jan to bhakta jan, ka (n) data ka (n) shur;  
 Nahitar raheje vanzani, mat gumavish nor.”<sup>(96)</sup>
- (21) “Dhan balihari raniya (n), jan jaya Rajput;  
 An hute je huti kare, so batka saput.  
 Dhan Rajputa (n) raniya (n), dhan-dhan janani eh;  
 Jitavado jiv apti, mue chadhanti cheh.”
- (22) *Rajputani-Bharatiya sanskritinu ujjwal pasu: (Rajputani-the bright side of Indian culture):*  
 “Mehfil nahoti manti, nahoti dekhati nach;  
 Ito sunati katha shauryani, Rajputani ranvas.  
 Sunati na hati shravane, bandiya kera bol;  
 Ito bita (n) fare bapada (n), haji paji tol.  
 Chori jugar chugali koi kam kukam;  
 Aisi bat dhikkarati ratati mukhe ram.  
 Abhyagat ne angane, dan deti sanman;  
 Khante je khavdavati, prem dhari pakvan.  
 Sajava ko di shangar na, dilma na hata dod;  
 Eto palav bakhtar paherati, karva juddho kod.  
 Halarda (n) zulavati, gati ran na geet;  
 Parinama nij putrane, pati geeta prit.  
 Putrane pan premthi, hath deti hathiyar;  
 Maro ka (n) maro mamale, e vadati uchchar.  
 Marta je di mamale, beta bhai ke bap;  
 Te di himmat nhoti harati, pan japati yuddhana jap.  
 Kayar ave kokadi, jo ran meli Rajput;

To bol eva bolati, kathati dhik kaput.  
 Nagara (n) trambak rate ane yuddhani thati jan;  
 Te di marti ran medanma, pahela deti pran.  
 Ran tane rang molma, gati mangal geet;  
 Pachhi chadti yuddhe honshti, ehi Rajputani rit.  
 Dharti te di dhrujati, dash dgata digpal;  
 Te di Rajputani ran jangma (n), kar dharti karmal.  
 Gati ane gavravti, gunijan agal geet;  
 Aj kya (n) gai e kaljugma (n), e Rajputani ni rit.  
 Zer katora Jauhara (n) ane marti ran mojar;  
 Dhalta (n) pahela (n) dhalti, e Rajputani avtar.  
 Bhakto data bhomman, aj mardoman padi monkan;  
 Aj janani e jati rahi, tethi padi jo tan.  
 Kesar munch bhoringmani, sharnagat sothan;  
 Sati payodhar Krishnadhan, e hath pade jo mua.” (97)

Written by Savaisinhji Sodha, At: Jhara (Bhuj).

- (23) “Ranie rana nipaje, shura Rajput veer,  
 Dharmani dhaja unchaki bani rakshana karmveer..... (1)  
 Vansh, vachan, vatan mate khafa bani shurveer,  
 Peeth batave sumarman (medane) e kanchan nahi katheer..... (2)  
 Gau Brahman pratipal bani, karmna karmaveer;  
 Vhalo vadhere liluda shir bahya dhagdhagta rudheer..... (3)  
 Mnease dai de mathadan, suni ripuni reed,  
 Marine ke mari javu medanman batave Rajput khameer..... (4)  
 Pratap, Shivaji, Veer Vikram amar thay a te veer,  
 Banya bhushan Bharatna, Krishna ane Raghuveer..... (5)  
 Dhavan dhavi Rajputaninu shu kam bano shiyal?  
 Vat, vachan, vatan mate bano kesari bal ..... (6)  
 Anyay thay a bhom par, papni thay lakeer,  
 Hakale honkaro dai utho savaj sudheer ..... (7)  
 Tajo kusamp kayam mate, vali vyan ne vikar,  
 Samp thaki saghalu thashe, nahito anishtano shikar ..... (8)  
 Smari nijkul reetne, jeevo Rajput rafter,  
 Garvana gumavo kul tanu, kintu abhiman tajo na lagar..... (9)

Jang khelo jehadno, amar bano ranveer,  
Batavo veerata a samajne Rajput tanu khameer..... (10).” (98)  
Written by Savaisinhji Sodha, At: Jhara (Bhuj).

(24) Sanskritini Mashal (Torch of culture):

“Surya, Chandra, vansh bal,  
Timir tane tatkal.  
Karyo padkaro ene lal ankho kari,  
Sanskritini mashal Kshatriyoe dhari.  
Janma jene sanskriti mate lidho chhe,  
Dankyo chhe sinh prem pyalo chhe.  
Dushta vruti bhagi ubhi punchhadi kari..... Sanskriti.....  
Dharti dhruje chhe jena pagna thadkare,  
Hathvent ambar jo panpan palkare.  
Uthya narbanka aj tilak kari..... Sanskriti.....  
Nistej deen kem lachar bapada,  
Kshatratej etalej dharma tana bavada.  
Sanskriti rakhsan nu kam haiye dhari..... Sanskriti.....  
Yad karo aj pela Arjunna balne,  
Kudyo smaranganma hamfavyo kalne.  
Pandavoni gatha jene ujali kari..... Sanskriti.....  
Lohi vahe rag-ragma, Ram ane Shyamnu,  
Bije vaporay to e thay be badam nu.  
Besi na rahevu ram rajya lavavu fari..... Sanskriti.....  
‘Karishye vachan tav’ a Arjun no bol chhe,  
Pandurang kahe chhe tara vanshno e kol chhe.  
Shura bolya na fare thay sabit kari..... Sanskriti.....  
Bhutkal bhavya bhavi najare tare chhe,  
Purvaj pachhal veero pagalan bhare chhe.  
Pandurang tano prem leedho hradaye bhari,  
Sanskritini mashal Kshatriyoe dhari”.

—Jorsinh B. Chauhan, Lakhavad Tana.

(25) “Rakshan karto dhal talvare,  
Bandhe kede katar;  
Bhammar bhalo hathe rakhe,

Ghoda upar savari.  
Kesariya vagha sohe,  
Ladvaiyo e puro;  
Muchhona ankadiya vale,  
Ranghelo e shuro.  
Bhale dayra pie kasumba,  
Mathe thunga pani;  
Ankho rati ghum raheti,  
Kadavi meethi vani.

Yuddhaman sauni agal chale,  
Jay bhavani bole;  
Matrubhumina rakshan kaje,  
Hastan-hastan balidan ape”.

—Alpeshkumar M. Rathod.

(26) Kshatra Prarthana (Prayer of the Kshatriya):

“Kshatriy kulamen Prabhu janma diya to,  
Kshatriya ke hitmen jivan bitau;  
Dharma ke kankakirna marg par,  
Dhiraj se men kadan bhadhaun.  
Bhare halahal hai ye vish ke pyale,  
Dilmen hai dwesh ke hay fafole (hafole);  
Jatiy gaganmen Chandra sa ban prabhu,  
Sheetal chandani men chhitkau;  
Vichar anukul achar banakar,  
Vastavik bhakti se tumhe rizaun.  
Uchcha simhasan na muze batana,  
Swrga ka chahe na dwar deekhana;  
Jatiki fulvari men pushpa banana,  
Taki men saurabh se jag ko rizaun;  
Dali se toda bhi jau to bhagvan,  
Tera he naivedhya ban charanon men au.  
Sadhan hi kami hai, karya kathin hai,  
Marga men maya ke aganit vighna hai;  
Badhao, duvidhao ke bandhan ko todake,

Seva ke marg men jeevan bitaun (bichaun);  
Patton se fulonse nadiyon ke kalakalse,  
Gunjit ho jeevan ka sandesh sunaun.” (99)

—Respected Shri Tansinhji, (Founder, Shri Kshatriya Yuvak Sangh)

(27) Karmaveer Karadiya (Great workers Karadiya):

“Sat acharvanu, rakshan karvanu;  
Parpeed harvanu, karma hatu Karadiyanu.  
Irshya dosh harvanu, daya dan karvanu;  
Pardhan nahi harvanu, karma hatu Karadiyanu.  
Dhairya shaurya dharvanu, pramadne tyajvanu;  
Parmarth Karvanu, karma hatu Karadiyanu.  
Sheelgun sajvanu, prabhu bhajan karvanu;  
Dharma dhyan dharvanu, karma hatu Karadiyanu.  
Kar par kar karvanu, kar tar nahi karvanu;  
Krushhi karma karvanu, karma hatu Karadiyanu.  
Mans madeeran tyajvanu, sharanarthinu rakshan karvanu;  
Asi kasi arimardan karvanu, karma hatu Karadiyanu.  
Matrubhumi hit karvanu, kutumb kalesh harvanu;  
Samp sangathan karvanu, karma hatu Karadiyanu.  
Pap par harvanu, lokhit haiye dharvanu;  
Adharma dhikkarvanu, karma hatu Karadiyanu.” (100)

—Shri Vaghajibhai G. Parmar (Bhoringada)

(28) Devayat Panditni Agam vani (Foretelling by Devayat Pandit):

“Devayat Pandit d’da dakhave, sun Devalde nar;  
Apana gurue agam bhakhiya, tema juthadu nahi lagar.  
Dharti mathe hemar halshe, suna nagar mojar;  
Lkshami lutashe loko tani, nahi rav ke fariyad.  
Kali koyal je di dholi thashe, te di ujala hashe kag;  
Chha mahinana balak bolashe, te di nirvish hashe nag.  
Kankariya talave tambu tanshe, so so gamni hashe sim;  
Uttar thaki sahyabo avashe, bhega hashe Arjun ne Bhim.  
Junagadhe jangina vagashe, gadh dheladie melan;  
Bagla gokhe besase, te di raniyo karshe raj.  
Nanero motane nahi name, nahi rakhe man marjad;



Narna kahya nari nahi kare, e chhe agamna edhan.  
 Vela-vela pavan funkashe, nadiye nahi rahe neer;  
 Laj-maryada loko tani lopashe, mahila saune kaheshe veer.  
**Karadiya karami kahevashe**, jagirdar khodashe jala;  
 Gau-Brahmanni laj lopashe, gamthi Gandhi bharshe uchala.  
 Pandit jashe murakhne puchhava, lokoma felashe asantoshi aag;  
 Gher-gher kusampna kajiya thashe, lokoma felashe mag-mag.  
 Kavadiye nyay vechashe, nariyu thashe nakari;  
 Udhog-dhandhani barkat jashe, vanand thashe vepari.” (101)

Thus, we get an idea about how the Rajput (*Rajputo*), *Rajputani* (*Rajputanio*) should be, how their customs, religion (*dharma*), duty and traditions were and are from the above points and information. That is why the Rajput names are suffixed with ‘ji’, ‘sinh’, ‘sang’, ‘sing’, ‘bapu’ ‘bha’ and are known as *Kshatriya*, *darbar*, Rajput or Rajaput. In the same way, names of Rajput girls-daughters, women are suffixed with the respect showing word ‘ba’. These titles were earned by the *Kshatriya* on the basis of their the traditional duties which included mainly, (1) To protect the public, (2) To go to a war, (3) To donate and (4) To worship by *yajna* (altar). That is why, their house are found covered with a compound wall with a single entrance, storeyed and rooms with a high parlour or corridor in a restricted area or street. So, even today it is said, ‘*Unchi medina uncha (mongha) mol (mul)*’. (High value of a high house).

#### **3.4.11 The concept of revenge:**

Rajputs of the *Bhal-Nalkantha* area believe in taking revenge as a tradition going on from generation to generation and want to complete taking revenge actually rather storing it in their heart. Reasons for taking revenge include unequal distribution of property, a doubtful death (a murder), a woman’s misconduct, insult, etc.

The Rajput temperamentally are hot-tempered, jealous and suspicious and, therefore, make a mountain of a mole and instantly indulge into a fight which sometimes ends up in a murder, too.; they are never at rest for the whole life due to this feeling of taking revenge and are always in search of an opportunity to take revenge on the family whose member has done wrong to their family. Social restrictions, social insults, sending a warning for revenge called *jasachitthi*, setting the property or crops

of the enemy on fire, robbery, abduction, etc. are the common ways by which they take revenge.

Various ways in which revenges are taken include social boycott of the enemy, to stop giving water for irrigation, obstruct the engagements or marriages of the enemy's sons and daughters, harm or steal animals/cattle, set the crop on fire cut the ready crop or remove the protecting fences or hedges, public defamation, send rumours about the misconduct of women in the enemy's family, accuse of stealing, stop the arrival of guests create hurdles in social occasions and the like. They keep the animosity from generation to generation which is found between two real brothers, father and son, brothers-in-law, other family relations. Women are harassed or tortured for dowry today and occasionally are found committing suicide.

Elders tell their sons for taking revenge. Rajputs are seen keeping enmity also for political reasons and during elections keep animosity in view while giving votes, selecting candidates for elections and are seen burning in the fire of jealousy, hatred and enmity. They are seen prohibiting social give and take relations with the enemy families and their relatives and boycotting them socially, stopping '*roti-beti*' relations (sharing of food with each other and getting their sons or daughter married to one another's families).

Today, however, they have started getting justice for the wrongs done to them through courts and other democratic methods due to political awareness, education, etc. Educated Rajputs do not approve of animosity and believe in forgetting it. They try to put an end to hostility with the help of a mediator by persuasion, arousing family feelings. At the same time, there are attempts to appease animosity publicly but they sometimes do not miss an opportunity of taking revenge. Revenges are a traditional community feature of their life style and therefore, it is known as a community given to a vow, promise and animosity.

#### **3.4.12 Sword and other weapons:**

Rajputs of *Bhal-Nalkantha* area, keep swords hanging on the walls of their houses or on the compound walls. Swords were used for protection. A sword for them is a symbol of strength. On the festival of *Dussuhra* (*Vijayadashmi*) weapons as symbols of strength along with a tree called *shami* or *khijado* are worshipped. According to a legend the *Pandava* (five brothers in The Mahabharata) had hidden their weapons on

this tree and, therefore, the *Kshatriyas* worship this tree called shami in memory of that mythological event.

A sword for them is a symbol of courage, bravery and taking revenge. Rajputs of this area take a sword as a symbol of strength, pride and self-defense. A sword is a Rajput's decoration which they keep for protecting women, religion and the cow. Elderly Rajputs and even elderly Rajput women know the skills of using a sword. They worship swords at a village festival and the elderly Rajputs worship the swords of this area even today. Sometimes they hang a sword at their waist on the occasions like wedding. It is considered sacred. A Rajput woman teaches her husband and sons ideals like bravery, taking a vow and keeping promises through the sword. It is a symbol of the family pride, too. Swords called Zagadiyari, Shihori, Dahodi, Idaryahi, Rajasthani, Badshahi, etc. are very famous.

In the present time, the sword is disappearing because of education and the legal rights for protection; educated Rajputs consider it a bit inferior to hang a sword at a waist. It has been replaced by a gun, or a revolver, etc. Swords are found in this area even today but they are tarnished and unused. In the old days, it was considered a symbol of bravery and strength while today it is just a cultural symbol only. Its use is getting less and less today.

Rajputs believe a sword to be a symbol of defense, a hobby, culture and of tradition of the community. As new symbols of change in the tradition, weapons like a dagger, a spear, a shield, pen-knife popularly known as a *Rampuri* pen-knife), a hockey stick, a gun, a revolver, a rifle, a *lathi* (a long and strong stick with an iron ring on one end) , an axe, a strong chain of a bicycle, etc. today.

#### **3.4.13 *Paliya* (commemorative statues of martyrs):**

Rajputs worship the *paliya* (statues of martyrs) at several places which are generally those of martyrs and sati women (women who had died by self-immolation after their husbands' martyrdom). Secularism is seen in this belief as a martyr becomes an inspiration not just for one class but for the whole society. Various beliefs are connected with these statues of martyrs; some take a pledge at the site of a certain statue, so, these statues are very important religious monuments in the community. (The world of these statues is unique. They sometimes become a missing link in the history; provide documentary evidence and rectify the wrongly written history.)

From the early days till today, Rajputs have been worshipping the bravery, love-affection and sacrifice of their ancestors in their own ways. These statues as symbols martyrdom are seen in different forms. A statue (a *paliyo*) is a stone with writing on it erected east-facing in memory of a martyr who had died in a fight or a war showing valour as well as in memory of a *sati* (a woman who had died by self-immolation after her husband's martyrdom). Sometimes, a *deri* (a small temple or a shelter of stone like an umbrella) is built on such statues.

**(1) Peculiarities of *Paliyao* (statues) of the Rajput:**

- 1) *Paliyao* (statues) are found on the bank of a tank or at the site where the warrior had sacrificed his life in a war or fight.
- 2) In the course of time the history of these *Paliya* and the *paliya* themselves are getting obsolete. They have a unique history and its own world as well as their rules.
- 3) The statues are always east facing.
- 4) The statues have a strong and long-lasting impression. Such statues are worshipped as folk-gods.
- 5) They are mostly engraved with the sun and the moon; there seem two purposes behind these engraving of the sun and the moon.
- 6) The sun and the moon are the two eternal (*sanatan*) entities. They have a unique and special place in the folk-life; people worship them as gods.
- 7) The fame of the brave warriors, *sati*, or the person who is engraved on these statues will be immortal till the end of the sun or the moon in the sky.
- 8) A spear, a sword or a dagger is put in the right hand of the warrior or the martyr and a shield is put in the left hand; a weapon is rarely found in the left hand.
- 9) If a statue is on a horse back or on the back of a camel, the face of the horse or the camel is in the north only; the face is engraved with a front face only; it is never in the form of a profile; the complete face is engraved.
- (10) The statues of a king, a minister or a person of a royal family are usually found in a chariot.

**(2) Symbols:**

The symbol of a horse is seen in the statues of Rajputs. In the statues of sati two paws or hands in an angular form are engraved. In some of the statues a woman on a burning pyre is shown while in some other statues a symbol of *swastika* is shown.

**(3) Dress:**

From the dress of males on horseback engraved on the statues it is found that males wore breeches, a kafani and pointed shoes. A turban with a bronze bowl inside it in order to protect the head from a blow of a sword is also seen.

**(4) Weapons:**

Information about the weapons of time is available from the statues; these weapons mostly included a shield, a sword, Spears a dagger and a bow with arrows.

**(5) Language:**

The impact of *Sanskrit* is found on the statues. The language on most of the statues is mixed with *Sanskrit* which shows the form of Gujarati language. At some places instead of writing 'Died' (*Mrityu pamyā*), '*Devlok hava*' is written. Moreover, if we look at the social importance, social life of the period is revealed. Rajputs believed the *sati* a form of goddess *Shakti*; many stories of miracles have been connected with them. In the Rajput community, innumerable stories of *jauhar* and of the tradition of the queens becoming *sati* after their husbands are available.

The tradition of the statues among the Rajputs is unique and shows their social life but such tradition is not seen today because with the passing of time, a different picture is seen today due to laws, education and new ideologies. Unfortunately, there is no existence of such statues in many villages and, a question only remains unanswered whether these statues symbolizing the prestige, pride and culture will ever remain at all and whether the new generation will ever remember them.

### **3.5 The folk life of Karadiya Rajputs:**

'A king becomes poor and a poor a King' is a historical order. Once a ruling clan this *Karadiya* Rajput class is that very community that has become a farming community and hard-working labourers today. It was once a ruling class but now it has been trapped into poverty, ignorance, etc. and has fallen to the level of a backward community.

As time passed, Rajputs got divided into many different sections on the basis of country, area and time period. One of these sections is this *Karadiya* Rajput community. Besides, also in Saurashtra, mainly *Nadoda*, *Jikariya*, *Gurjar* and *Maru* Rajputs are found. *Karadiya* Rajputs are found all over Gujarat but are specially seen at places like Kheda, Sanand, Viramgam, Dhandhuka, Bavla and Dholka as well as in villages of Saurashtra. Their traditional and main occupation is farming in addition to animal husbandry. Some of them are landless and are found engaged in small or big occupations. They live among the *Garasiya* or farming people called *Kanbi* or *Patel* or *Patidars*.

### **3.5.1 Family (names):**

In this community, mainly family names and their sub-branches like *Parmar*, *Chauhan*, *Solanki*, *Chavda*, *Vaghela*, *Gohil*, *Mori*, *Makwana*, *Dodiya*, *Aswar*, *Bhatti*, *Nakum* and the like. Some branches are also seen based on the names of a village like ‘*Kamaliya*’ based on a village called *Kamali*.

### **3.5.2 Names:**

Among the male names *Kesharsinh*, *Amarsinh*, *Jesangbhai* *Deepsinh*, *Mansang*, *Roopsang*, etc. it can be said that suffixes like ‘*sinh*’, ‘*sang*’ or ‘*jee*’ is specially added to their names and ‘*bha*’ is suffixed to the names of the elderly males just as *Harbha*, *Kalubha* and so on. Female names like *Puri*, *Pam*, *Balu*, *Jam*, *Javji*, etc. are found but the elderly women’s names are added suffix ‘*ba*’ just as, *Ramba*, *Magjiba*, *Fulba*, *Kavdiba*, *Zikuba*, etc.

In the present time, however, names of the new generation like *Yuvrajsinh*, *Jayrajsinh*, *Akshaysinh* and son are found. This community has been living together with other castes and communities for many years and therefore, is not separately visible as it has been completely absorbed in the culture of Saurashtra.

### **3.5.3 Dress of the males:**

The dress of the male Rajput includes breeches with a string, a short upper hose with a frill (called *Kediyu*) and a head cloth called *melkhayu* but the dress of *Karadiya* Rajputs living in different areas differs. In some areas males wear a thick *dhoti* called *thepadu* and a shirt called *khamish* and put on a turban of twisted cloth. There are different shapes of their turbans but their specialty is that no part of the head is left uncovered, so, even a blow of a sword cannot hurt their heads. In addition, a male Rajput put a *dupatta* like cloth called *khes* on his shoulder, carries a strong long stick

or a *dhariyu* (a stick with a sharpened iron plate with a beaklike curve attached to it). He puts on high-hilled shoes or those with a design made by small metal *tikkis* called *fudadi* on them but this old and other orthodox tradition is found among only the elderly in the villages and today, there is a great change in this tradition.

#### **3.5.4 Ornaments:**

Males wear a pair of gold rings called *tholiya* on the upper edge of ear, gold rings on the fingers and solid anklets of silver; the well-to-do Rajputs wear silver toe-rings and a silver belt at the waist called *kandoro*. Some *Karadiya* Rajputs put on a shirt instead of a frilled *kediyu* with a set of gold or silver buttons. Children put on a gold or silver necklace or hard solid ring, an amulet in it, a set of round rings and earrings. When they grow adult, they wear *kokarva* (a type of ornament for the ear) or round rings with a flowery design in the ears. Today, some new types of ornaments have replaced the old type and gold ornaments have replaced the old fashioned silver ones.

#### **3.5.5 Dress of women:**

Rajput women wear a red thick cloth called *Paankora* in place of a sari which is sewn on both the ends and its plaits are tightly tied. In place of a blouse they wear a *choli* (sometimes backless) called *kapadu* made of taffeta cloth and embroidered on the front side; this part is called *pushiya* or *pudiya*. The sleeves are of different colour with edges covered with a cloth of red colour. Their heads are covered with a part of their sari with a fine small flowery design. Saris called tie and dye famous from a place called *Vadhvan* also are found but all of this is seen in the women of the old generation. Under the influence of modernization and due to education, urbanization, young women have started wearing a petticoat, a blouse and a full sari.

#### **3.5.6 Dress of girls:**

Young girls wear a coloured petticoat with a large circumference. Teenage girls and married young women also wear petticoats but they wear a short thick sari like cloth called *thepada* only at home. There has been, however, a change in this dress today. Small girls wear a blouse and cover their heads with a white or red *dupatta* like cloth called *moslo*. Small and teenage girls put on bangle of ivory but aged women wear four-finger wide ivory bracelets called *baloya* which are usually decorated with gold. Very old women wear simple *baloya*.

Small children wear a toe ring, silver anklets, round thin rings of solid silver in the ankle called *bedi* and simple or designed rings called *karda* sometimes. Young women

put on very heavy anklets of solid silver called *kadla*; old women usually don't put on anything in their feet; sometimes, they wear a pair of thin silver anklets and one or two toe rings.

Young women wear gold rings in their fingers, a curved or decorative ring, a solid gold bracelet called *kadu* and a gold chain in the neck. Old women wear a rosary made of gold beads called *magma*. Sometimes they wear gold necklaces, too.

Small girls are found wearing earrings of different types called *bhungali*, *butti* or *kokarva* and a nose ring or a simple round rings called *kadi* or *vali* in the nose.

### **3.5.7 Tattoos:**

There a tradition of getting tattoos done on the upper palms and feet. In the old days, the complete arms were covered with tattoos in addition to the chin. In those days, women were criticized if they did not have any tattoos on their body. Girls sometimes, got tattoos of the names of their friends or a picture of gods and goddesses. In the present time, however, the tendency to get tattoos is disappearing day by day.

### **3.5.8 Language (speech):**

The language spoken by the *Karadiya* Rajput is Gujarati only but some difference is found in the speech of people living in different areas. Especially, in Saurashtra, words like *khisadi* instead of *khichadi*, *sokha* instead of *chokha*, etc. are found. On the whole 'sa' instead of 'cha' and so on is used by them. These people do not lag behind in their speech, behavior and politeness. They embrace one another when friends or relatives meet and see one another and greet with the traditional word 'Ram Ram' and sometimes shake hands or put a hand on each other's right shoulder.

Women, too, embrace one another and send regards to convey, 'Mara Saai kahejo' or 'Haai kahejo' means 'Tell him/her my 'Saai' (*Saai* is the name of a great saint). When adaughter-in-law comes back from her parents' house or some other village, she bows down at the feet of elderly women and an elder sister-in-law and a mother-in-law. Old women make a gesture wishing all well of men of taking 'ovarana or dukhana or meethada' by touching both the sides of their head and then pressing the fingers hard on the sides of their own heads.

### **3.5.9 Ras (A type of garba dance with sticks):**

*Ras* is an important component of Rajput culture. Generally, *ras* is found more or less in every community. There are ideals like tradition, culture, values, entertainment,



religion and health behind this feature. Usually, *ras* is performed by men and women on festivals, auspicious occasions like weddings. At night, these *ras* dances are performed by men and women in the Rajput locality; they are accompanied by folk songs, a drum beaten loudly and rhythmic clapping by the participants. The songs are about the rural life, love and praises of adventures of kings. Usually, women and men perform in separate groups but, sometimes, they perform together, too. Due to the tradition of pariah, women keep their faces covered with a part of their saris. The whole atmosphere is full of noise of singing, loud drums and sounds of claps as well as stamping of feet. Some dancers perform a type of *ras* called *titodo* in which they dance and sing a humorous song, '*Ek enshi varahno titodo, ena modhama dudhiyadant, bole titodo,*' means, there was a *titodo* eighty years old with the milking teeth in his mouth and yet he spoke).

Sometimes, women dance with one or two water pots on their heads; occasionally, a skilled dancer dances with seven pots on her head. They also perform another type of dance called *hinch* when they bend down rhythmically dancing and clapping with one another's hands without letting the pots fall down or breaking the rhythm.

#### **3.5.10 Festivals:**

Festivals-celebrations are a part of human life. Every country in the world has its own festivals. Many elements of Hindu culture are manifest in its festivals-*Navratri*, *Dussuhra*, *Janmashtami*, *Diwali*, *Holi-Dhuleti*, *Shivratri*, *Rakshabandhan*, etc. which are celebrated by people with great enthusiasm. There are traditions of entertainment and donations, etc. behind these festivals. On the festival of *Holi*, there are competitions of jumping into the fire, throwing coconuts in the fire and taking them out of it. Day by day, the forms of these festivals are seen slowly changing.

#### **3.5.11 Dussuhra:**

In this *Karadiya* Rajput community, *Dussuhra* (*Vijayadashami*) has a unique importance. On this day, the rust on the weapons is removed and they are worshipped. Even today, *Karadiya* Rajputs, leading garasdar and former ruling families-kings and princes-worship weapons. Arjun in The Mahabharat had hidden his weapons on a tree called *shami* or *khijado*, so, this tree also is worshipped on this day. At least one *shami* tree is preserved in every village even today but the new generation is probably gradually forgetting the importance of this tradition.

#### **3.5.12 Embroidery:**

In this community, diamond embroidery and pearl-work seem to have developed in a great way. Their *indhoni* (a tool put on head while carrying a water-pot) is very attractively embroidered. The outside corners of the door frame (called *todla*) also are embroidered with pearls and the decorative hangings on the door, too, are embroidered with pearls with picture of animals, birds and gods. Moreover, hand-fans and pillow covers are also seen embroidered.

Just like pearl-work, *tikki* called *abhala* (small pieces of glass or shining metal) is equally popular in this community. *Toran* (decorative door hangings, *chakla* (decoratively embroidered wall pieces of square cloth) and *chandarava* (decoratively embroidered wall pieces of round cloth) are invariably found in every house. These wall pieces are beautifully decorated and embroidered with glass or metal *tikkis*. The young women in this community have been specially wearing petticoats embroidered with glass and metal *tikki*. In their embroidery in different clothes different shapes of flowers, leaves, creepers, etc. are artistically embroidered. In addition to this, *ochhad* or *dharania* (bed-sheets), the clothes to cover the back of bullocks, their horns, etc. as well as the clothes to decorate horses, etc. are embroidered. This embroidery work is done by women in their spare time and it comes down from generation to generation. At the same time, as a custom, girls are given these embroidered items at the time of their *ana*, a ritual when they are sent to their husband's house. So, this art of embroidery by women is automatically kept going on. In this community, very attractive wall paintings also are found on the walls of many houses in this area but all these arts are, unfortunately, disappearing.

### **3.5.13 Social customs and traditions:**

In this community too, customs are more or less the same as those of other Rajputs and Hindus. In this community, custom and rituals like betrothal, marriage, to go to bring formally the bride to her husband's house from her parents' house, a ritual called *shrimant* (a ritual just like 'baby shower'), worshipping the sixth day after delivery, a ritual of first hair cutting of a child called *babari*, *mameru* (giving gifts, clothes, cash, etc. on the occasion of wedding of a grand son or daughter by the parents of a daughter), *ziyanu* (giving gifts), etc. to the new born while sending the daughter to her husband's house after the first delivery), *Rakshabandhan* (sister coming to her brother's house to bind a string for his long life) and so on. Rituals of birth, marriage and death are seen as part of tradition and social customs.

In old days, child marriages were very common in this community but today child marriages have been abolished due to a law prohibiting child marriages, engagements all the same are still in practice. On this occasion, jaggery and coriander seeds are distributed. The tradition of getting elder brother's wife after his death married to the dead brother's younger brother or a sister-in-law or to her brother-in-law after his wife's death is not seen today. On the festival of *Holi*, until marriage takes place, a gift of dates, corn and a garland of sweets is sent to the bride by the bride-groom's party. Community marriages have come into existence today. Wherever there is a community, there are social, religious customs, rituals and traditions are seen but a new way of thinking, new methods have developed in them as a result of modernization, urbanization and westernization.

#### **3.5.14 Religious beliefs:**

Religion has its own place and importance in everybody's life. No person, community or caste is beyond religion. People living in every area have certain unique beliefs, processes and faith.

*Karadiya* Rajputs, usually, have faith in goddesses like Khodiyar, Shakti, Chamunda, Meladi, Gel, etc. as well as in forms of God like Ram, Krishna, Hanuman, Ganesh or Ganpati, Shiva or Shankar and so on. Among *Karadiya* Rajputs different sub-branches of family lines have different family goddesses (*kuldevi*). Their worshippers called *bhuva* are also different. There are separate temples (*madh*) of different goddesses in this community. In homes, too, there are separate areas kept aside for temples of family goddesses. They worship their respective family goddess and keep a lamp constantly lighted in front of the idol of the family goddess. There is a separate worshipper for the caste in addition to other worshippers and he is considered higher than others. Occasionally, they set a public festival called '*Mandavo nakhavo*' when all the worshippers gather together, shout, sing and shiver as if possessed, throw a red powder called *gulal* stamp their pals and beat their backs with iron chains. This goes on for two or three days. There is a public dinner, too. In the events of illness, these worshippers work as exorcists, tie strings on the arm or in the neck of the ill person and suggest taking a vow or binding to do or not to do something until the illness is gone. They ask the ill person and her/his family to them an offering called *naivaidhya*, too.

Occasionally, some people visit places of pilgrimage like Dakor, Siddhapur, Ambaji, Gokul, Mathura, Kashi, Gaya, Ayodhya, Hardwar, Jagannthpuri, etc. On the death of an elderly person, they go to places like Chanod, Pushkar, Gaya or Siddhapur to perform the last rites called *shraaddha* or '*saramanu*'. Sometimes, they take a whole group of relatives and other persons from their village or community in a procession and go for a pilgrimage.

Day by day, however, under the pressure of daily life, religion and faith in it are slowly decreasing. Superstitions are also found along with faith but because of certain factors of social change, education superstitions are decreasing.

#### **3.5.15 Utensils:**

Traditionally, utensils made of German silver, brass and stainless steel which include bowls, pans, glasses, plates, etc. are seen in the houses of this community. In order to churn butter-milk, they use big pots made of clay, brass or copper. Close to the back wall of the kitchen or in the corridor, there is a small plat-form called *paniyaru* erected for keeping pots for drinking water. In the middle room, there is a rake called *damachiyo* for keeping cotton mattresses, quilts, pillows, etc. Additional mattresses and quilts are kept in a large wooden box called *patio* or on top of barrels storing grain.

Today, utensils made of metals like German silver, brass, copper or earthenware are disappearing. *Paniyaru*, *damachiyo*, *pataro*, *kotha* or hand grounder called *ghanti* and so on are rarely found. They have been replaced by utensils of stainless steel and modern appliances.

#### **3.5.16 Buildings:**

The buildings of people of this community in the villages are in the style of the local houses. Generally, their buildings are with walls of clay or bricks with locally made tiles or Benglori tiles on the roof and covered by a compound wall with a single entrance only in the front. These type of houses are called a *deli* or *delu*. In most villages, they live in a separate locality or street which is called Rajput *faliya* or *Rajputwada*. Their houses are with one or two rooms with a kitchen area on one side. There are two earthen stoves made from clay and cow-dung. They cook by firewood mostly. The excess to the kitchen is through the room only. The kitchen does not have a separate door but only a small window through which guests could be seen in the

front corridor, so, cooking could be done accordingly. The front corridor is two-three feet higher than the floor of the inner room. Cattle are kept in the front in line with the kitchen or in a corner, so the women can take care of them. There is a first floor in the house called *medi* for the guests to retire. There are big barrels of clay or cement to store grain beside a wooden box to keep milk curds, butter-milk, *ghee* (butter) or food, etc. In the old days, money or ornaments were put in a pot or any other utensil and hidden in the ground in the house.

Today, because of education and economic stability the old-fashioned houses are decreasing as a result of people's desire to built new houses with facilities.

### **3.5.17 Food:**

Traditionally, food of this community is a loaf of *juar* (a white coarse grain), *bajari* or *bajaro* (millet), and wheat along with fresh chili, or vegetables and butter-milk. At the same time, because they are involved mainly in agriculture and animal husbandry, they eat plenty of milk, *ghee* (butter), curds, butter-milk, etc. Items made from ghee or milk and sweets like *laddu* (round sweet balls), *lapashi* (a preparation of thick wheat flour, jaggery and *ghee*, sweets called *mohanthal*, *magaj* or *magas*, milk pudding called *dudhpak* and also *kheer* and so on. With these food items, there also have been different varieties and new items that have entered their dishes.

### **3.5.18 Daily life:**

The traditional occupation of this community is agriculture and animal husbandry. Mostly, women take care of the cattle and earn a good income from selling milk and milk products. Daily life of this community is more or less the same as other people living in the village. They are busy in farm-work from morning to night. In the rainy season, they spend time in the farm only. Women, too, get busy in the domestic activities and help in the farm-work in their spare time. They take up activities like embroidery work when they are completely free. The young boys in the village, who are connected with agriculture, take the cattle out for grazing in the farms and pastures. They keep a flute with them and play it sitting under a tree while grazing their cattle. Sometimes, they sing loudly couplets and stanzas of folk songs. At night, when the elderly gather in the centre of the street they talk about agriculture or practical matters and sometimes, sing *bhajans* (songs of devotion) loud and fast about gods like *Ramdeo Peer* and compositions by Kabir, Mira or Akho. One thing, however, is to be noticed that the tendency for farm-work and agriculture is changing

among the youngsters of the new generation. They want to get educated and go to cities and towns for jobs and business and the changes in their daily life are seen in the present time.

### **3.5.19 Deaths:**

Traditionally, Rajputs cremate the dead bodies like other Hindus. Several rites and socio-religious rituals are performed on the 12<sup>th</sup> or 13<sup>th</sup> day of the death in which *Brahmins* are given items of daily use and also a cow. So much expense is made in these ceremonies. In the old days, the head of the widow was shaved off but, today, this tradition is no more there. Males get their beard, head and moustache shaved off on the death in the family. Statues (*paliya*) were erected in the past of those who died untimely or in a war or in a fight protecting women, cows. They are called ‘*shurapura*’ (great warriors) the way in which a person died is presented on the statue-with a spear or a sword sitting on a horse or a camel. During *Navratri* (a festival of nine nights) on the eighth day or on the day before *Diwali* a day called *Kalichaudas*, these statues are worshipped by lighting a lamp, incense sticks and by applying lead (a substance called sindoor to them and offered food as. Today, however, the views regarding rituals of death are slowly changing. At the same time, grand past is not forgotten because there are stories of bravery and valour behind every *shurapura* (martyrs and the brave dead) in this community which are recorded in history. That is why, poets and singers and the *Charans* in a gathering called *dayro* sing folk songs, couplets and narratives of adventures and bravery and refresh their memories.

### **3.6 Conclusion:**

In the ancient Indian society based on *Varna* system of *Brahmin*, *Kshatriya*, *Vaishya* and *Shudra* from whom people in the society had different expectations. From the *Kshatriya*, members of the society expected protection; people expected that they should protect religion, cows, women, *Brahmins*, motherland, culture, the helpless and orphans, the poor and those who came to their fold for protection and take up social service as well as duty to the state.

“After Independence, the duty or responsibility of protection and social service was not assigned to a single caste or class, race or *Varna* but it was entrusted jointly to the government (authority) and society.” <sup>(102)</sup>

After Independence, due to the attempts to establish equality by the Constitution, it is expected from every citizen to follow national values and live and behave accordingly. These values include patriotism, service to the nation, to nurture the feeling of brotherhood with all the citizens of the country.

In the 18<sup>th</sup> chapter of *ShrimadBhagvadGeeta*, it is written that,

*‘Shaurya, tejo dyutidakshyam, chapyapalayanam;  
Van ramishwar bhavascha kshatra karma swabhavajam.’*

(Meaning: A person encouraged by bravery, *yagalabhya*, not to be influenced by anybody or get suppressed by others, not to be defeated by enemies, desire to possess power, not to be miserable, capacity to complete a work from the beginning to end not to be affected by a difficulty, able to take a work that comes up unexpectedly, capacity to maintain whatever was accepted, not to retreat in a war, generosity to donate the deserving, luxury, to have control over those under their sway, are all natural qualities or those produced by earlier good actions of the *Kshatriyas*.)

“To sacrifice everything for the protection of the country, religion and culture is the main duty (quality) of the *Kshatriya*.” (103)

According to Cournel Todd, the famous British historian, “this brave community has been fighting from generation to generation for years. Their ancestors gave up everything in order to protect religion, without being influenced by any temptation and gave away everything for the (protection) country and religion. Everybody is ecstatic on hearing this. Extreme bravery, patriotism, sincerity to duty, hospitality, protection of the weak, etc. are all the noble qualities found in the *Kshatriya*.” (104)

Banivar, the researcher who wrote on the *Kshatriya* (Rajputs) when the *Kshatriya* went to war, they embrace one another in such away as they had already decided to sacrifice their lives. “No examples of such bravery are seen in any other community in the world. The Rajputs have maintained even in grave difficulties all of their qualities like cult redness, noble qualities, extreme adventure and the traditions begun by their ancestors.” (105)

The *Kshatriyas* are noble and self-dignified. In this world, hardly can you see a community that has a history of sacrifices of lives. These brave people have always protected the poor and the helpless. They never tolerate an insult and are always ready to protect the honor of their women at any cost.

The Rajputs look proudly at the glorious history of their ancestors. There is no such glorious history of any other country in the world which has been created by this brave community. They have sacrificed their lives readily for their country, its prestige and its freedom.

According to ‘*Ain-e-Akbari*’, written by Abul Fazal, a courtier in Emperor Akbar’s court about the Rajputs that “the personality of the *Kshatriya* is dignified even in an adversity. In such circumstances, they never run away from the battlefield; only the war becomes their mission. When there is no other alternative and are unable to fight, they just get down from the horse back and bravely fight on the ground. They finally attain martyrdom, fighting and sacrificing their lives without running away.” (106)

“They have given protection to the public and culture and, that is why, the historians have never been tired of praising the valor of the Rajput community. Regarding this a poet has said, ‘*Athadata age badhe, bhunja jan balbhar; Shram sajal kare ila, vahi jugara janjhar*’.

On this earth, is there any other community that can compete with this Rajput community in their patience, bravery and high values (principles) in life? For hundreds of years, the Rajputs have protected their ancestors at the cost of terrible devastation facing the injustice and tyranny of the invaders. No other community in the world, in any respect, can compete with them. For the bravery of the Rajputs, another poet has written,

*‘Sang jal jave nariya (n), nar mar jave kutt;*

*Ghat tabar suna rame, una ghar me rajvatt’.*

(Meaning: Women burn with their husbands, males get cut off in a war; orphan children play in the parentless houses, the Rajput pride is found in those houses)



Famous historian Colonel Todd has written about the *Kshatriya* and their desire to sacrifice their lives, ‘(kesariya karva) and intent for self-immolation (*jauhar*) by women, gives them a special status. Which community on the earth can compete with them in valor, patience, love for religion, bravery and quality of being true to one’s word, protection of one’s country, cows and the helpless as well as high values in life? They have protected the country, their own public and culture for hundreds of years from the barbaric invasions of the Arabs taking them on the edge of swords. Those who bravely fought against the invasions of the Muslim are these *Kshatriya* only’.

Colonel Walter has written about the bravery of Rajputs that, ‘it is only proper that Rajputs take pride in their bravery from ancient time because only they fought with valor for the protection of one’s clan and freedom of religion and have given a model of bravery, a kind of model which is not found in the history of any country of the world’.

In fact, it has been said about the *Kshatriyas*,

‘*Bhara pada gathaomen, yug-yugka Shudrash mahan;  
Desh dharma par bali ho jana, Rajput ki shaan*’.

A poet also has added,

‘*Jan rakshak jo Kshatriya soi;  
nij kshem jo chahanhara, kshatra kalank tahi dhikkara*’.

Another poet Durshaji *Adha* of *Dingal* language, too has said that, ‘to praise the *Kshatriya* whose ancestors staying in the front row, have got histories written, is like taking a galloping horse through a street because God’s incarnations just as Ram, Krishna and twenty four incarnations (*Tirthankara*) have taken place in this *Kshatriya* community only.” (107)

This Rajput community began the traditions of protecting and developing religion, culture, country and noble qualities. Western scholars believe that the present day Rajputs have not come down from the ancient *Kshatriyas*; they are descendants of *Shaka*, *Hun*, *Shithians*, *Persians* or the *Greek*. On the basis of this opinion, some

Indian scholars, too, say that the Rajputs became Hindu from the foreign non-*Aryans* and protected and propagandized their religion just like the newly converted ferociously do.

If these Rajputs are not the descendants of the *Kshatriyas* of ancient India, some questions arise, who really are their descendants and where are they now? These questions are not answered by the scholars. In the modern age, could the noble qualities like incredible bravery, justice and morality, sacrifice and courteousness shown by the Rajput be assigned to the *Shaka*, or the *Hunor* whether to the ancient *Kshatriyas*? Scholars have not thought about this, too. In order to establish that they are not the descendants of the ancient *Kshatriyas*, just because of their names, family names and sub-branches, they propagated the theory and said that these Rajputs were created from a *yajna* (altar-worship) performed on Mount Abu when they had no previous history or a clan.

During the time when the marriage system was not so rigid as it is today, and anyone could enter the religion of the *Aryans*, it is possible that the *Shaka*, the *Hun*, *Shithians* *Persians* or the *Greek* might have embraced the religion of the *Aryans* and absorbed in the Indian culture but it is not proper to say that Rajputs are not the descendants of the ancient *Kshatriyas*. *Shri Krishna* who drove the chariot of *Arjuna* in the great war of Mahabharata was from the *Yadav* dynasty and among the present-day *Suryavanshi* Rajputs belongs to the *Vallabhi* dynasty. The *Kshatriyas* who had accepted Buddhism and whose signs of identity like the *Veda*, clan, etc. were abolished but, when Buddhism came to decline from India, they once again returned to the religion of the *Aryans*. At that stage, they accepted the clans of their *gurus* (religious heads) when they could not find their original clans which had become extinct. It is not proper to say, only for this reason, that they were not *Kshatriyas*.

From the 8<sup>th</sup> to the 18<sup>th</sup> century of *Vikram* calendar, i. e. for nearly 1000 years, this Rajput community protected religion, their country, civilization and culture at the cost of everything; protected the weak, the helpless and the orphans at the cost of invaluable sacrifices; created the unprecedented traditions of *Kesariya* (fight till death) and of *Jauhar* (self-immolation); began traditions of bravery, valor, of being true to one's word, vows, of generous donations and courage; protected their country from the foreign non-*Hindu* invaders blocking their way like an immovable wall. It

will be improper and unjust to call such a brave community a mixed-blood or hybrid. They created a unique chapter of incredible bravery and sacrifice in the history of the world when there were not traditions of the *Kshatriya*, they had noble qualities and had pure blood of the ancient *Kshatriyas* in their veins.

It is absolutely proper in every respect, in fact, to call that period 'Rajput age'. During this period an unexpected calamity fell on the Rajputs. Muslims invaded from the north with a sword and with a new culture, a new religion, new thought and a new tradition. They did not have the tolerance, compromising temperament of the Buddhists, Jains or the *Brahmins* of the east. They had only one proposal that only those who accepted their religion, their culture and their civilization had the right to stay alive or else, they must die or get ready to live the life of a slave.

The Rajputs fought ferociously against them with weapons in their hands for the protection of their people and their country. As far as it was possible they fulfilled their duty having got their heads cut off offering their women in fire and leaving their happy families helpless and destroying their treasures rich with limitless wealth. When the goddess of fortune did not favor them, their swords got powerless and when there arose a shortage of young warriors who could fight, they accepted defeat and accepted the supremacy of the Muslim king and their Sultans; they had to accept slavery or get converted into Islam, get their daughters and sisters married to them in order to protect their people, their religion and their culture sacrificing their dearest children at the same time.

When there is a defeat after defeat of whatsoever strength and patience, no person can stand them; he falls down. His mind, heart and reason weaken and get contaminated. In the Rajput community, too, downfall began with their fall and defeat; they got their power, property and peace destroyed due to jealousy, infighting, animosity, wars and in the fire of discrimination on the basis of social hierarchy. The grip of traditions loosened in the course of time and the bonds of the noble traditions weakened. All the same, this brave community is living with the head high even today with the same pride and self-dignity as they lived in the past. Their sacrifices for their country and religion are so valuable that their natural weaknesses and short-comings become insignificant and unimportant.

During this period, some communities got separated from the Rajputs, the main one of which is that of *Karadiya* Rajputs. This community is known as Rajputs or *Karadiya* Rajputs in Saurashtra and Gujarat. A satisfactory answer to the question, why they were called *Karadiya* Rajputs has not yet been found. According to one belief, they came to be called *Karadiya* Rajputs because they paid tax (*kar diya*). Some of the *Karadiya* Rajputs believe that they came to be called *Karadiya* Rajputs because they belonged to a village called *Karad*. According to *Shri* Arisinh Vala, a scholar from the *Karadiya* community itself, all Rajputs were called *Karadiya* at that time just as in the *duha* (couplet) about a curse given by Moniya Aai, Nagbai in which she addressed Ra' Mandalik of Junagadh as *Karadiya*. She said, '*Hu bhi ne tu bha, sago apuno sambandh; Tune kavachan Karadiya mukhe na shobhe Mandalik*'. In this couplet, Mandalik is addressed as *Karadiya*. *Shri* Kanjibhai Mori, former Member of Legislative Assembly of Gujarat, says that there is an estate called *Karad* in the Mid-province which belongs to *Karadiya* and the Rajputs in that area are called *Karadiya* even today. In the old days, they might have been called Rajputs only but during the Rajput age, some of them who gave up weapons and accepted agriculture as their occupation and got separated as *Karadiya* Rajputs. In this community, Rajputs of family branches like *Parmar*, *Rathod*, *Solanki*, *Vaghela*, *Jhala*, *Chudasama*, *Mori*, *Jadav*, *Yadav*, *Makwana*, *Dodiya*, *Gohil*, *Chavda*, *Barad*, etc. came together. Just as *Kathi* and *Mer* communities got absorbed among Rajputs, the Rajputs who came into the *Karadiya* Rajput community remained Rajputs only and kept their family pride intact. *Karadiya* Rajputs are physically well built with a strong body; their names are just like those of Rajputs of the old days like *Veeerbhan*, *Hameer*, *Jagmal* and so on.

These brave, war-loving Rajputs rushed to the battlefield without thinking about the future of their families, sacrificed their heads with a smile on their faces. Many times, there were competitions among them to show bravery and embrace death earlier than others. Thus, they have offered their lives from generation to generation with a smiling face. Obtaining income from small or large estates inherited by them through farming, these former ruling families maintained their families independently and with self-respect. In those days, it was said that by the time a young Rajput became marriageable, his father, taking up arms had already sacrificed his life in a war. A Rajput who died naturally on a death-bed was so rare that such examples could be counted on finger tips.

Thus, the families of Rajputs who gave away their heads with a smiling face for the protection of their country and culture were scattered in major parts of Gujarat. hundreds and hundreds of such Rajput families were by the Muslim King Ahmed Shah, the first Muslim ruler who had founded Ahmedabad and his descendants 500 years ago, and, after a constant clash with him and his subordinates, it is found from a research that these Rajputs got divided into sections like *Girasdar*, *Vantedar*, *Jikara*, *Karadiya*, *Nadoda*, *Gurjar*, *Purabiya*, *Bhati*, *Kathi*, *Khavas* and so on.

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