

22 ¹²/₉₃ / ST

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Home (Education) (1917) Department.

Ordinary SERIES.

G.O. No. 35.

DATED 8-1-1917.

INDEXED

[Despatch Abstract.]

Books and publications.

Sanctioning the purchase of 20 copies of the book "Hindu Holidays and Ceremonials" by Rai Bahadur B.A. Gupte.

PAPERS PUT UP WITH CURRENT No.

Papers of the department to which the current belongs.

Number.	Date.	Original (= O) or spare copy (= S.C.).	Remarks. (In this column such of the papers as have been removed for copying, printing, etc., should be marked with a cross.)	Initials of Referencer with date in token of return to Reference department

Papers of other departments.

Department.	Number	Date.	Original (= O) or spare copy (= S.C.).	Initials with date of (1) Referencer acknowledging returns of the paper concerned or (2) Despatcher to denote the return of the papers to the department concerned.

Home (Edn) DEPARTMENT.

Seott. II-8-13,002-4-13.

CURRENT No. 4300

From Mr B. A. Gupta

Received 22. 11. 1916. Registered 22. 11. 1916.

Subject.

TELEPHONE No. 854.

No.

VICTORIA MEMORIAL EXHIBITION,

Belvedere,

Alipore P. O.,

Calcutta, 20th November 1916



To

the Secretary to Government,

Educational Department,

M A D R A S .

Sir,

I beg to submit by today's post a copy of my book on Hindu Holidays and Ceremonials for favour of patronage. It has been much appreciated as the enclosures will show.

Yours faithfully.

B. A. Gupta

HINDU HOLIDAYS AND CEREMONIALS ³

WITH

DISSERTATIONS ON ORIGIN, FOLKLORE,
AND SYMBOLS

BY

RAI BAHADUR B. A. GUPTA, F.Z.S.,

*Fellow of the Royal Society of Arts, London, Honorary
Member Bombay Art Society, Associate Member
Asiatic Society of Bengal, Member Royal
Agricultural Society of London,
formerly*

*Honorary Assistant Superintendent of Ethnography to the
Government of Bombay, Assistant Director of
Ethnography for India,
retired*

Deputy Minister, and Member of Council, Indore.

WITH FIFTEEN ILLUSTRATIONS, SIX IN COLOUR.

CALCUTTA : THACKER SPINK & CO.,

1916

Price Rs. 6

BEE PRESS:
Printer:—PASHUPATI GHOSE,
31-5, Dharamtala Street,
CALCUTTA.

PREFACE

THE origin and evolution of this work will form an interesting fascicle of the history of India during Lord Curzon's regime, as it was he who succeeded in creating the Ethnographic Survey of India in the face of strong opposition from certain quarters. His Lordship's name will remain in the pages of the future history of India as the greatest patron of the science of Ethnography of the vast continent of India.

Sir Herbert Risley was selected for the important duties of Honorary Director of Ethnography for India. That was a happy choice and through his able and scholarly directions, a tremendous mass of the most fascinating details of the social life of India has been collected. I was first appointed Honorary Assistant Superintendent of Ethnography to the Government of Bombay, and subsequently Assistant Director of Ethnography for India under Sir Herbert. He asked me to write some articles for the Indian Antiquary at Sir Richard Temple's request. This is the beginning of the work I now call the *Hindu Holidays and Ceremonials*. When Sir Herbert was promoted to the Secretaryship of the Government of India, Sir Edward Gait was appointed Census Commissioner. I continued working under both the officers and in that joint capacity submitted some of my articles to him, as well as to the Honourable Mr. R. Burn, I.C.S. who succeeded him.

On the 1st of July 1903 Sir Edward Gait, the then Census Commissioner and my chief remarked on my note on Ganesh and Gauri that "it would be better" if I "could find time to incorporate these interesting notes in a full discussion of the *Vratās*." I followed this advice but it took me years to collect sufficient materials for this volume. Some of these notes were revised and published by Sir Herbert Risley, some were contributed to the Indian Antiquary and edited by Sir Richard Temple, some were published in the Journal of the Asiatic Society of Bengal and revised by Dr. N. Annandale, and some appeared in the *Bombay Gazette*, the *Statesman*, the *Reis and Rayet* and other journals. But the originals of all these stories are not in print and attempts had to be made to collect unpublished traditions.

The best course to follow was to take the help of a lady. Indian ladies can collect folklore and traditions with a facility denied to the sterner sex owing to social restrictions on free conversation between members of different sexes. Religious episodes are moreover communicated to ladies by the priests and priestesses without reserve, because they are not supposed to criticise them. Publication or discussion among educated young men involves exposure in several instances, resulting in the loss of sacerdotal influence. I therefore asked my wife to help me in collecting materials and I am thankful to her for valuable help—the result of her indefatigable labour of love. She has collected together quite a library of Sanskrit and Marāṭhi books and manuscripts bought solely to help me in my task.

I am responsible for the translations and dissertations added in the light of the training I have received as a literary Assistant working under Sir James Campbell, Sir George Birdwood, Sir Edward Gait, Sir William Meyer, Sir Herbert Risley and the Honourable Mr. Enthoven.

I am obliged to so many authors and friends that it is impossible for me to make a complete list, I therefore thank them all. Mrs. Gupte is specially obliged to the wives of Mr. Jogesh Chandra Dutt, J.P., Honorary Magistrate of Calcutta, Rai Bahadur Matilal Ganguli, Mrs. Jogesh Chandra Bose, Mrs. Motilal Bose and Mrs. Mahendra Nath Shome—our old landlady.

Mrs. Alice Elizabeth Dracott rendered very valuable assistance in examining the proofs. She is herself the author of a book styled Simla Village Tales. Her experience and literary attainments have been fully utilized in avoiding unEnglish expressions which often creep in unobserved, in works compiled by an Indian, however experienced he may be.

BELVEDERE, CALCUTTA, }
15-5-16

B. A. GUPTE.

APPENDIX.

APPRECIATION.

Sir Richard Temple on Mrs. Gupte's Divāli Drawings.

Government House, Port Blair, Andaman Islands,
22nd November 1902.

DEAR MR. GUPTÉ,

I am much obliged for Mrs. Gupte's delightful plate. The point scientifically is whether a picture correctly represents what an ordinary Indian woman would draw in her own house. That is what we want to know and this point, I have so brought out that your wife ought to get credit for faithful reproduction.

Yours truly,
R. TEMPLE.

Sir George Birdwood on the article on Divāli.

Dated 28th August 1903.

MY DEAR GUPTÉ,

If it be all I can,—I am so frail now,—get through for this Indian mail, I must write, however briefly, and gratefully to thank you for your paper from the Indian Antiquary on "Divāli-Folklore" and I must add for Mrs. Gupte's most interesting "Divāli Drawing" in illustration of your paper. You can hardly know how interesting her drawing is in connection with current theories of the evolution and de-volution of ornament. Your paper is invaluable. Your theory of the origin of the Divāli is deeply suggestive and will receive grave consideration so soon as it has got into circulation among the specialists interested in such specu-

lations. I hope myself to direct attention to it;—that is to say I am determined to do so if only I am strong enough to sit up a sufficient time at my writing pad for the purpose;—which rarely happens now. To Mrs. Gupte's drawing I shall also I hope be able to draw attention before I can write anything about your paper, as I am under a promise to write something for the Society of Art Journal on Lumholtz's "Unknown Mexico," a long extract from which appears in last Friday's Number of the Journal on Conventionalism in Primitive Art; and Mrs. Gupte's drawing will greatly help me in this. So far you have admirably and beyond all my expectations responded to my pressing advice to you, which I have ever given to all Hindus of literary culture, with a natural turn for antiquarian research to concentrate your efforts on the antiquities of common life. *i.e.* folk customs, observances, ceremonies, superstitions and ritual, and pageantry and the general folklore of India. I was always impressing this on Dr. Bhāu Dāji, but he had already advanced too far in what are erroneously distinguished as the higher,—the strictly historical and philological departments of antiquarian research to be turned into its bye-ways; but the Rāo Sāhib Vishvanāth Nārāyan Mandlik was infected with my views while he was yet young and he adopted them with enthusiasm and his death was a really irremediable loss to the study of the prehistoric sociology of the Mahratta people of the Deccan and the Concans.

Now you, by the good luck which always waits on resolute purpose and steady, patient labour, have in your Divāji "paper" "struck oil,"—as the English of the United States of America say: and I earnestly beg you to continue to work at that under-ground, but fathomless and all illuminating "tap," until paper by paper, you will have at last accumulated in the I.A. materials for a quite original and most fascinating book, at once scientific and popular, on the antiquities of the great religious festivals of India,—

India of the Hindus, as I am always saying, for there is no other India worth a "copper *dām*" nor ever will be.

After the Divāli take up Dasara, and then the Rākhi-pornima and then the Holi. Inspire other Hindus also to pursue the same line of research—for there is work enough for every Argive willing to put his hands to it, and in such work there is no room for petty curryings and jealousies. Only be very careful to go direct to the people—to their folklore, and take nothing from the books of previous workers in the same fields, especially Europeans. The value of your own investigations will be all the greater the more entirely you are ignorant of the theories of experts in these matters who have gone before you, particularly European experts. Set forth in Hinduism only whatever things are pure and lovely, and of good report, and of any virtue and praise, and ever think of these things, Raise up before your people their highest ideals, and give them all the glory of them, before all men. In Bombay I was a regular *chābuk Savār* to my erring Hindu friends in *private*, but in public I always honoured them to the highest height. I have observed this rule all my life—all my public writing has been one, heartfelt, glowing praise of India, India of the Hindus—not only of the people of India but of all foreigners. How much more should a Hindu observe it of Hindus; and emphatically of Hinduism.

Do not take this as a flick of my *chābuk*. It is because I know your essential gentleness and calmness of soul, and your loyalty to your great vernacular culture, that I drop this affectionate caution as "a word to the wise." Ah!—if I were only a Brahman, and could speak to Vaisyās and Kshatriyas, and Brahman as a Brahman! Will you present my most respectful compliments to Mrs. Gupte, and with my best regards

Believe me always your sincere old friend,

GEORGE BIRDWOOD.

Extract from another letter of the same date.

Your delightful and invaluable paper: The cry of "Bravo Gupte" is really what sprang to my lips when I read the paper.

GEORGE BIRDWOOD.

Sir George Birdwood's remarks on Mrs. Gupte's Divāli Drawings.

Sir George Birdwood has contributed to the "Journal of the Society of Art," a paper on "Conventionalism in Primitive Art," many passages of which will be read with considerable interest by his friends in India. In the course of a learned survey of the early arts of many races, Sir George says:—

This mode of decoration in India is entirely a domestic art, hereditary in Hindu families on the female side only, and the designs used are of a dateless tradition. I never saw any systematic or responsible notice of these tattoo marks, and domestic "drawing" until my young friend, Mr. B. A. Gupte, recently published in the "Indian Anti-quary" his papers on "Female Tattoo Designs in India," and on "Divāli Folk-lore;" in the latter of which he reproduces a copy by Mrs. Gupte of the ritual design with which she decorates the threshold of their house at the time of the annual celebration of the Divāli [*'dips,'* a "lamp," of "*dips*" and "*avali*," a "row"] the Hindu "Feast of Lanterns," held in the new moon of Kārtik [corresponding at present with 20th-30th October] in honour of Lakshmi, the consort of Vishnu, and "Goddess of Good Luck and Prosperity." I reproduce a half-page, which might be extended to half a dozen pages, of these tattoo marks, and the copy of Mrs. Gupte's Divāli "drawing." Mrs. Gupte's draftsmanship with her finger-tips, and a powder dredge, must not be judged by her drawing with a European pen or pencil. The two accomplishments, as

every craftsman knows, are quite different. Moreover I, in copying Mrs. Gupte's pen copy of her own Divāli "drawing," have done so with my own touch of fingers, and movement of wrist, for it would have been as fatiguing and unnecessary to reproduce her pen-copy in fac-simile. The study of these tattoo marks and ritualistic devices seems to me to suggest at least two obvious conclusions:—

"The desire of the moth for the star,
Of the night for the morrow,
The devotion to something afar
From the sphere of our sorrow"

The Hon'ble Mr. Burn.

Submitted

A paper on "Sāvitrī Drawings," supplied by Mrs. Gupte—
—for favour of being edited.

B. A. GUPTÉ,
14-7-05.

I have been much interested in reading this paper, and regret I have kept it so long. The following points occur to me:—

(i) The Sun and the Moon almost invariably occur on Sati-pillars in Bundelkhand, and are usually interpreted as symbols of chastity, thus implying the everlasting union of the faithful wife with her husband.

R BURN,
3-9-05.

DEAR MR. GUPTÉ,

Many thanks for letting me see your note on the Tulsi plant. The custom of marrying the Tulsi plant to the Shāligrām is peculiar. In Sanskrit drama, of course, we often meet with the custom of marrying two shrubs to each other, e. g. *Mādhavi-lata* to *Asoka* &c. The expression *Patta-Rāni*, for Rukmini, the chief queen of Krishna, reminds me of the similar expression (*Patta-Mahādevī*), which

I have met in a copper plate inscription of the Bengal king Madana-pāla-deva, who reigned about 1150 A.D.

Yours sincerely,

T. BLOCH.

22nd Sep. 1909.

Sir Louis Dane, on the article on *Mahā Shivarātra*.
D. O. No. 1138. Barnes Court, Simla, 21st September 1911.

DEAR SIR,

I am desired to acknowledge receipt of your letter dated the 16th instant and the brochure forwarded therewith, and to say that His Honour has read your ingenious theory with much interest.

Yours faithfully,

E. C. BAYLEY, *Major*,

Private Secretary, Punjab.

Dr. N. Annandale on the "Dark Monday" Somavati.
No. 2282. Indian Museum, Natural History Section,
Calcutta, 21st Dec. 1910.

DEAR MR. GUPTA,

I am sorry that I have not had time to go through the whole of the paper which you asked me to criticise. If I may make a suggestion as regards it, it seems to me that it would be much more useful to ethnologists if it was somewhat compressed, but the greater part of it seems very interesting. The proofs are herewith returned.

Yours truly,

N. ANNANDALE.

LORD REAY'S appreciation of article on *Mriga Nakshatra* of the *Mahā-Shivaratra*, dated March 10th 1911.

DEAR MR. GUPTA,

Your publication is very interesting and illuminating.

6, Great Stanhope Street }

Mayfair W.

REAY.

Sir Edward Gait on the present volume.

D.O. No. 172, Ranchi, the 10th May 1912.

MY DEAR SIR,

I am interested to learn from your letter of the 9th instant that you are writing a book on Hindu holidays and fasts.

The enclosures to your letter are herewith returned.

Yours sincerely,

E. A. GAIT.

The Honourable Mr. Enthoven's Notes.

The first 75 pages of these proofs are returned herewith corrected. The rest have been retained, and will follow shortly.

Many of the legends would benefit by rewriting in a more concise form—and the story on p. 49 should be omitted.

I am inclined to think that the work could best be published as a kind of "Dictionary of the Folk Lore of Indian Festivals," and that the different fasts and feasts should be given in alphabetical order for convenience of reference, with a preface describing the sequence of the same during the year, English equivalents being given for the Hindu Months.

For the use of the general public, a kind of "Dictionary" or "Gazetteer" would be more suitable, I think—as certain ceremonies occur more frequently than once a year—and it would be very convenient to be able to turn "Dasara," "Nārali Purnima," "Friday Worship," "Monday Worship," etc. in a work modelled on these lines.

I must not conclude without expressing my opinion that these notes contain an immense amount of interesting matter, and should prove useful to students of Indian folklore and ceremonies. I shall be glad to assist Mr. Gupte further, when he has decided on the final form of the work, in seeing it through the press.

The moral on p. 52, and similar reflections such as these quaint folklore stories suggest, should in my opinion be made the subject of an introductory preface—which can form part of the work whichever plan Mr. Gupte adopts for its final ordering.

R. E. ENTHOVEN,

29-6-12.

Lord Curzon's General Appreciation,

Dated 10th October 1915.

DEAR SIR,

His Excellency desires me to tell you that he knows, what good and useful work you have done under Mr. Risley.

Yours faithfully,

R. NATHAN,

Private Secretary to the Viceroy.

Sir Herbert Risley's General Appreciation,

S. S. Delhi, 16th February 1910.

DEAR MR. GUPTÉ,

The rush of the Press Bill was so absorbing and I was so exhausted by the 8 hours day in Council that I had reluctantly to put off writing to you until I got on board ship.

Well, we have worked together for more than 8 years and have seen many things happen in India. And though all that time you have given me most intelligent and loyal assistance and have enabled me to accomplish scientific and literary work which without your help would have been quite impossible. Whatever credit I have gained in Europe in the departments of Ethnology and Archaeology is, I feel, due in large measure to your indefatigable industry and careful judgment in furnishing me with materials and in drawing attention to the points of importance. I trust that my transfer to the India Office will not break off our relations and that you may still find it possible to keep me in touch with the caste and religious movements in India of which you know so much. I have informed Sir Harold Stuart, who is himself an authority on Ethnographic Survey, and I have no doubt that he and Mr. Gait will be ready to give you any assistance that you may need. And I need not say that I shall bring your services in the matter of Anthropometry prominently to the notice of the Anthropological Institute.

With kindest regards from my wife and myself

I am yours sincerely,

H. H. RISLEY.

2

11

A copy of the book

(1) The Honourable Mr. P.C. Lyon, C.S.I., I.C.S.,
Vice President of the Executive Council of
His Excellency the Governor of Bengal says:

"I have found it a most interesting and
useful compilation" (21-10-16).

(2) The Honourable Sir Edward Gait, K.C.S.I.,
C.I.E., I.C.S., Lieutenant Governor of
Bihar & Orissa says:-

"It appears to be a very useful compila-
tion" (24-10-16).

(3) Sir James H. DuBoulay, K.C.I.E., I.C.S.,
Secretary to the Government of India, Home
Department says:-

"It will be a very useful book of re-
ference" (24-10-16).

(4) The Honourable Mr. R. Burn, I.C.S., Se-
cretary to the Government of U.P. says:-

"I congratulate both you and Mrs. Gupte
on producing a work of much merit"

(25-10-16).

C. No. 4300 Edu.

4300-1 dt 28-11-16

Memo

A copy of the book "Hindu Holidays and Ceremonials" by Raja Bahadur B.A. Gupta, is forwarded to the D.P.I., who is requested to state whether any, and if so, how many, copies of the book may be purchased for distribution to educational institutions.

WSP
27.11.16

Th
WSP

10
28/11

Recd 28/11/16
with book & memo
28/11/16
30.11.16

To,

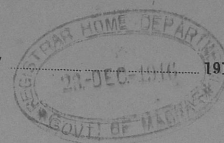
D.P.I. (with the book and cf. in original to be returned with reply).



4¹³ Sol 4781
23-12-16. O.F.-29.

H O M E DEPARTMENT.
(EDUCATION)

Received 191 . Registered 191 .



Subject.

Stating that twenty copies of the book entitled 'Hindu Holidays and Ceremonials' by Rai Bahadur B.A. Gupta may be purchased for distribution to educational institutions.

ENCLOSURES.

No. _____

Spare copies _____

* Ref on Cur No. 9839/1916.

Station M a d r a s , Dated the 21st December 1916

From (Name) The Hon. Mr. J. H. Stone, M.A., C.I.E., F.R.H.S.,
(Designation) DIRECTOR OF PUBLIC INSTRUCTION.

To The Secretary to the Government of Madras,

H O M E Department.
(EDUCATION)

Sir,

With reference to Government Memorandum No. 4300-1, dated 28th November 1916, I have the honour to state that twenty copies of the book entitled 'Hindu Holidays and Ceremonials' by Rai Bahadur B.A. Gupta may be purchased for distribution to educational institutions.

2. The enclosures and the book forwarded therewith are herewith returned as requested.

I have the honour to be,
Sir,
Your most obedient servant,

G. S. Srinivasan
for Director of Public Instruction.

M. S. S.

20.11.16.

Home DEPARTMENT. 14

CURRENT No. 142 *mis Ede*

From _____

Received _____ 191 . Registered 15-1 1917

TELEPHONE No. 854.

No. _____

VICTORIA MEMORIAL EXHIBITION,

Belvedere,

Alipore P. O.,

Calcutta, 13th January 1917.

Home (Edw) Dept

Lodged.

P. 1.17.
To *20.1.17*
20.1.17



The Secretary to Government of Madras,
Home Department (Education).

MADRAS.

Sir,

(N)

As directed in Government order No. 35, dated the 8th instant, I beg to report that I have forwarded 19 copies of my book on Hindu Holidays and Ceremonials to the Director of Public Instruction, Madras, and to express my sincere thanks to your Government for the patronage given.

Yours faithfully.

Accompaniment:- nil.

Subject - Govt. patronage of the book "Hindu
Holidays and Ceremonials" by Mr. B. A. Gupta

11/2 of [CN. 4300] From Mr. B. A. Gupta, dated the 20th Nov. 1916

13 of [Issued as Memo No. 4300-1, dated the 28th Nov. 1916]

14 of [CN. 4781] From the D.P.I., R.O.C. No. 9839/16, dated the 21st Dec. 1916

For the Registrar

The D.P.I. states that 20 copies
of the book may be purchased for distribution
to educational institutions. A draft order is
submitted for approval.

Recd
28.12.16

2012/16

Ca
6.1.17

STP

14

READ AGAIN G.O. No., dated 191

READ ALSO:—

page " " Memo " " to the D. P. I. " " 4200-1 " " the 28th Nov 1916.

page, CNo 4781, from do, Rpt 98.39/16, T, 21st Dec 1916.

No. 35, dated 8-1-1917.

Mis

The Govt. sanction the purchase
of 20 copies of the book "Hindu
Holidays and Ceremonials" ^{by Rai} ~~by Rai~~
(Bahadur B.S. Gupte including the ~~20~~
~~the~~ one copy already forwarded
him.
2. Rai Bahadur B.S. Gupte will be
requested to arrange for the despatch
of the remaining ¹⁹ copies to the D.P.
Madras, with a bill of charges.

Need to go to
with book
mag
10.1.17

Rai Bahadur B.A. Gupta
Victoria Memorial Exhibition
Belvedere
Alipore P. O.
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" Accts General.

28-12-16
J.K.
30-12-16

6.1.17

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LETTER OF GOVERNMENT.

STATEMENT WITH RETTO.

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