

Family Organisation in Kashmir: As Depicted in Kalhana's Rajatarangini

Dr. Pooja Prashar

Dev Samaj College for Women, Chandigarh (India)

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ABSTRACT

The Rajatarangini of Kalhana is a great source of the socio-cultural history of Kashmir. No history can be completed without knowing the basic unit of society called family. Through this research paper I will try to enquire that the Rajatarangini of Kalhana is not merely a 'River of Kings', containing dry accounts of various dynasties, rulers and their activities in court or in the field of war, but it is a veritable encyclopedia of information on the society and its people, the way of life set up and personal relations of the period and so on. As such it becomes a significant source of information to be studied, analyzed and interpreted. Through my research, various social and cultural references given by Kalhana, have been explored, and its political references will be discussed only if required.

1. Introduction

In India, people learn the essential themes of cultural life within the bosom of a family. The most widely desired residential unit is the joint family, ideally consisting of three or four patrilineal related generations. In joint family all members of that family, living under one roof, work, eat, worship, and cooperate together in mutually beneficial social and economic activities. The joint family is an ancient Indian institution, under which all family members are socialized to accept the authority of those ranked above them in the hierarchy. Usually the eldest male member is the head of the house and administer joint property. In general, elders rank above juniors, and among people of similar age, males outrank females. Males learn to command others within the household but expect to accept the direction of senior males. Ideally, even a mature adult man living in his father's household acknowledges his father's authority on both minor and major matters. In traditional Kashmir family setup includes many relations since ancient times, Kalhana in his chronicle gives plenty of references related to different family relations and presents a wide picture of contemporary family organization. At one place Kalhana says that if a man has seen his son dying of hunger, his wife under the necessity of being sent to another person's house, his best friend in distress, his milk cow paining for food and his parents ill and on the point of death, then hell for that person is there.¹ Through this passage of Rajatarangini one can easily make out the importance of one's family and their happiness for Kashmiri people.

2. Relations between Husband and Wife

Marriage was considered to be a sacred bond of union between a male and a female for their eternal progress through the performance of their duties, through dharma. The martial union was considered to be a divine dispensation which none of the two parties could dissolve. The law book of India Known as Manusmriti mentions eight types of marriages in Indian society.²

Brahma Marriage

According to the Brahma marriage, a boy is eligible to get married, once he has completed his Brahmacharya (student hood). Parents, who search for a bride for their son, would

consider the family background of the girl, whom he is going to marry. On the other hand, the bride's father would ensure that the boy has acquired the knowledge of the Vedas. This is how a Brahma marriage was arranged. There was no system of dowry. Among the eight types of marriage, brahma marriage holds a supreme position.

Daiva Marriage

In this type of marriage, the girl's family waits for a particular time, to get her married. If they do not find a suitable groom for their daughter, then they would marry her off to places, where sacrifices are conducted. In this case, the girl is generally married to a priest, who conducts sacrifices. According to the sastras, Daiva marriage is considered inferior to Brahma marriage, because it is considered degrading for the womanhood.

Arsha Marriage

Arsha marriage is the one, wherein the girl is married to the sages or rishis. References from dharmasastras tell us that in Arsha marriage, the bride is given in exchange of two cows, received from the groom. The girl is generally married to an old sage. The cows, which are taken in exchange of the bride, shows that even the groom does not have any remarkable qualities. According to sastras, noble marriages had no monetary or business transactions. Therefore, these kind of marriages were not considered noble.

Prajapatya Marriage

Monetary transactions and Kanyadaan are not parts of Prajapatya marriage, unlike the Brahma marriage, where these two form an important and basic part. Unlike the Brahma marriage, here, the bride's father goes in search for a groom for his daughter. The Brahma type is considered better than prajapatya, because in the former, the groom's family goes out to seek a suitable bride for their son.

Gandharva Marriage

Gandharva marriage is similar to love marriage. In this case, the bride and the groom get married secretly, without the knowledge of their parents. It is not considered a right kind of

marriage, as it is arranged without the consent of the parents. This marriage reminds us of the love affair of the mythological characters - Sakuntala and Dushyanta.

Asura Marriage

In the Asura marriage, the groom is not at all suitable for the bride. Although the groom is not suitable for the bride, he willingly gives as much wealth as he can afford, to the bride's parents and relatives. Therefore, the system of marriage is more or less like buying a product, which makes it undesirable in the present time.

Rakshasa Marriage

According to Rakshasa marriage, the groom fights battles with the bride's family, overcomes them, carries her away and then persuades her to marry him. This is not considered as the righteous way to woo a girl for marriage, because forcible methods are used by the groom to tie the wedding knot.

Paishacha Marriage

Paishacha marriage is the eighth and last type of Hindu wedding. It is considered as the inferior type of marriage, because the girl's wish is not considered, even if she is not willing to marry the person chosen for her. In fact, she is forced to marry. Moreover, the bride's family is also not given anything in cash or kind. Literally, the girl is seized against her wish. Men would marry a woman, whom he had seduced while she was asleep, intoxicated or insane. This kind of marriage was later on prohibited.

The most acceptable marriages in the society of ancient Kashmir were Brahama and Deva type of marriages. We do not get a single reference to child marriage in Kalhana's Rājatarangini. There are references which indicate that marriages were purely either based on the choice of marriageable match or were arranged by their parents.³ Some verses from Rājatarangini show that sometimes marriages were done for political ambitions as well, but with the consent of the bride and the groom.⁴ In one verse, Kalhana has mentioned the practice of Svayamkara which was attended by King Aryaraja who received the bridegroom's garland by the princess Amrtaprabha.⁵ In another reference, King Jayapida married his only daughter to the prince of Kamala, Kallata.⁶ The marriage usually took place when a person became sanatak after the completion of education. It was considered to be a positive duty and was undertaken for three reasons- promotion of religion by performance of household sacrifices, progeny for the continuation of the lineage, and rati or sexual pleasure. The marriage was generally arranged by the parents of the couple in consultation with the Brahmans taking into account the various omens, horoscopes and auspicious physical characteristics. Usually marriages were held within the same class and caste. Although it was not accepted fully by the society but we get a plenty of references related to inter-caste marriages in the Rājatarangini of Kalhana.⁷ We learn, for instance, from a passage describing Sussala's fight for the throne that the wife of his ally, the powerful Damara lord, Gargacandra, brought her two youthful daughters; one of whom was married to Sussala and the another to his son Jayasimha.⁸ It brings another significant practice of inter-caste marriages. Damara Kosthaka

was too married to a Rajput Lady. We have the example of Cakravarman marrying Domba girls and elevating them to the position of chief queens. The marriages took place when the boy completed his education and the girl had not reached the age of puberty. There are plenty of references which show that women were married after puberty.⁹ A story related by Ksemendra in the Desopadesa may indicate that girls were married at a mature age. The father of the bride formally gave the daughter to the groom, who promises to observe the principles of piety, wealth and pleasure. There is not even single reference of dowry in the Nilmāta Purana or in the Rājatarangini. However, it is not to be presumed that the custom of giving dowry was absent in the Kashmirian society of that time. The institution of dowry, if it exists, must have been voluntary as not to attract the special attention of the writers of the period.

Divorce was practically impossible, but The early law books treated the women as equivalent to the Sutra. However, this did not affect the position of the women in the family. The position of women was not identical throughout ancient period. But mostly the woman could not lead a free life and she lived under the tutelage of her parents, her husband or her sons. Manu, who was not an advocate of the rights of women, also said that gods live in joy where women are revered and if a husband abandoned the wife without sufficient reason, he should be expelled from the caste by the ruler. The high esteem in which the wife was held during the Vedic age is evidence from the fact that she was considered the half that completed the husband. The wife assisted the husband not only in his secular duties. The husband and wife together were supposed to keep the household fire burning so that the daily offering of the angophora could be carried on. If a person lost his wife, he was either expected to bring another wife to keep the sacred fire burning or else to retire and take to Vanaprastha Ashram. No religious rites and rituals could be performed without the wife. The Rig-Veda relates us a story of a grihapati who left his wife because of her impertinence and went away for practicing penance but God explained to him that he could not perform the penance without his wife. Kalhana's Rajatarangini is full of instances showing the high status of married women in the fields of religion rights, like the presence of women in the performance of various rites, rituals and ceremonies was regarded as essential and that is how things should have been in a society where people regarded Kashmir, their native land as the embodiment of goddess Uma.

The wife was always supposed to participate in religious ceremonies along with her husband. In fact, no religious rite was complete without her presence. She was called "ardhangini" or the other half. The Mahabharata declared that "in truth, a householder's home, even if crowded with sons, grandsons, daughters-in-law, and servants is virtually a lonely place for his life, if there is no housewife. One's home is not the house made of brick and mortar; it is the wife who makes the home. A home without the wife is like a wilderness". A wife was considered as his friend, counsel, and companion. All this was related to the counterpart role in the husband's role system.

Married women were given full respect in the society. The most relieving feature of the family life of Kashmir as seen in the

Nilmata Purana and Rajatarangini is the position of women. For example, on festival of flowers, the ladies of the house were honored with presents of flowers and garlands.¹⁰ The ladies of the house were honored on various other occasions too. The householder enjoyed upon to honor them on the new snow fall day.¹¹

Woman in the role of wife occupies a position of pre-eminence in ancient Hindu tradition. The Hindus from the Vedic times believed in dual worship, Radha with Lord Krishna and Sita with Lord Rama. In this dual worship, the names of Radha and Sita get precedence over the names of their companions Krishna and Rama. This happens to be true of Goddess Saraswati and her husband Lord Brahma. Lord Shiva appears united in a single body with Shakti, his spouse; he at the right side and she at the left, in a manifestation known as Ardhnarishwar, the half-man, half-woman incarnation of God. Each of the three principal Gods — Brahma the Creator, Vishnu the Protector and Shiva the Destroyer — in the Hindu pantheon, is accompanied by a Shakti, which is both his female double and his power of manifestation. In the ancient literatures of Kashmir i.e. Nilamata Purana, Rajatarangini, the gods too are mentioned often with their consorts. Shakra plays with Shaci; Vishnu's feet rest in the lap of Lakshmi; Parvati accompanies Shiva; Sita is worshipped during the celebrations of Rama's birth-day and Krishna's wife receives worship on the birth-day of her lord. Kalhana through his work has shown great respect towards the lady of virtue. He says that husband and wife are incomplete without each other. At plenty of places he has used the term Ardhnarevara. Kalhana in his chronicle compared wife of Ranaditya with goddess. He says that this prince had a wife who was a goddess of an inexhaustible power. He further says that she is like the Sakti of Vishnu, who had come to the earth under the name of Ranambha. She was the daughter of Ratisena, the King of the Colas.¹² Gunadevi, the wife of Padma is said to have a brilliant virtue.¹³

In contest of Kashmir we can say that wife was always there to share the struggling periods of her husband. The first incident of such kind we get in book one where Torman's son Hiranya had thrown him in a prison. During this period his wife called Anjana, who was the daughter of Vajrendra from Ikshvaka's race, must be stayed with him. As Torman's second son Parvarasena II was conceived during this period. Who was brought up in distinguish and in humble surroundings. As when she was near her confinement, she betook herself to a potter's hut somewhere and there gave birth to a son. The potter's wife accepted the prince as her child and brought him up properly. Ultimately who ascended the throne as Parvarasena II. Queen Suryamati put an end to the disgrace for her family.¹⁴ When King Ananta had borrowed money from Padmaraja, but could not return the amount. At this point of time, Performing the duty of a wife she saved the honour of the family by paying due amount though her personal saving. In another story a wife of a brahmana went voluntary starvation to punish the murderer of her Husband.¹⁵

Wife should give proper respect to her husband. In one incident Kalhana tells that King Baladitya, having been foretold of his son-in-law being destined to succeed him.¹⁶ So he married his daughter named Anangalekha to a small official,

Durlabhavardhana, in a hope of forestalling destiny by the selection of an insignificant husband.¹⁷ But this girl, made overbearing by the excessive love of her parents, did not show proper regard towards her husband.¹⁸ Kalhana says that the company of unrestrained women, pleasures, youth, above all the paternal home did not let her understand the depth of this relationship. Durlabhavardhana was also very mild towards her conducts and did not interfere with her proper conduct. Anangalekha was gradually enticed in to an intrigue by the minister Khankha, who through the familiarity produced by continual sight, entered in to her heart.¹⁹ Then in the enjoyment of the pleasure of this extra matrimonial affair, she lost shame, fear and regards and increased her boldness from day by day until she became quite absorbed to him.²⁰ The minister through his gifts and influence got her attendants under his power and conducted himself with her in the seraglio as it pleased him. Very soon wise Durlabhavardhana discovered the ruin of her moral character. Once when he caught her, he was wishing to strike her but was yet held back by his self control. He thought that 'women', is the object of a sense, like the other objects of senses. As such they are common to all. Why should self-controlled persons feel angry about them? He further says that who can restrain women who are fickle by nature.²¹ If the sense of honour of two men in love-passion displays itself like the wrangling of two dogs which are bent on the same thing, then what dishonor could be greater than this. Even at this movement he thinks that if this woman appears to me deserving of death because she has caused me agitation, then why forget the love-passion which is the root of this tree of agitation. One should overcome jealousy. Passion then vanishes of its own account in all directions. Through this story of Rajatarangini we can clearly see the behavior of both, husband and wife in different situations. Wife who was staying in her paternal house even after marriage, could not take the responsibilities of a married woman. Under the excessive love and care of her parents she did not show respect to her husband. On other side, husband who even after knowing the weak character of his wife could not finish his love for her. The wife should have her mind so occupied with the agreeable and compulsory duties of her household that she would not have leisure for thinking of other men. Husband should honour his wife with gifts of cloths, ornaments and good food, while the other male relations should do so on festive occasions. When the husband goes abroad he must provide for her maintenance till his return.

Married women were expected to be of good virtue. she should be loyal to her husband, should take good care of household affairs etc. The women observed high standard of morality. The wives were expected to follow the path adopted by their husbands, even if it meant the path of death. Even after the death of her husband a widow did not remarry and led a very pure and chaste life. Manu says "A faithful wife, who desires to dwell after death with her husband, must never do anything that might displease him who took her hand, whether he is alive or dead. At her pleasure let her emaciate her body by living on pure flowers, roots and fry its, but she must never even mention the name of another man after her husband has died. Until death let her be patient of hardships, self-controlled and chaste and strive to fulfill that most excellent duty which belongs only to those who know but one husband only." Widow Remarriage was not favored and it was considered a sacrilege

and adultery. The Sati system was probably also in vogue. The Greek writers have recorded the incident of widow's burning themselves alive along with the dead pyre of her husband. It was considered to be a matter of great honor and the various wives weighed with each other for this privilege. We get a number of historical examples of the widows burning themselves with their dead husband viz. Kashmir was also not unknown to this practice. Nilmata Purana, the oldest book of Kashmir does not say anything about this aspect of society. But in Somadeva's stories of Kathasaritasagara, we find several instances of this custom.²² Kalhana has also given plenty of reference of sati practice in Kashmir during this period of time.

After the death of their husband Samkaravarman, his wife Surendravati and two other queens cremated themselves along with his funeral pyre.²³ But his queen, Sugandha did not become sati because before King Samkaravarman entrusted to her the protection of his son Gopalavarman, who was a child by that time. Sugandha was supposed to be the guardian of this minor king. When Yasaskara died, his wife Trailokyadevi followed her husband into the funeral pyre.²⁴

Shahi princess Bimba, after the death of the son of Tunga, who happened to be her husband, entered the fire as a sati.²⁵ According to Stein, Bimba was daughter of the sahi, i.e. Trilocanapala. According to Stein, it was the result of this association when sahi King Trilocanapala was facing political turmoil, he was helped by the king of Kashmir.

Queen Suryamati who was the wife of King Ananta burnt herself along with her husband and became sati.²⁶ Kalhana describes her as a lady of intelligence. According to Rājatarangini Queen Suryamati used her intelligence and influence even during the reign of Ananta. He always used to take advice of her. When king indulged in great extravagance, which caused him under heavy debt with foreign traders. Queen Suryamati saved him by giving her personal savings. After these financial troubles according to Kalhana, Queen Suryamati assumed full charge of the royal affairs. Ananta's weakness of Character made it possible for Queen Suryamati to obtain in the year 1063 his formal abdication in favor of their son Kalasa, but he did not prove to be worthy. When conflict arose between father and son, Suryamati intervened and compelled King Ananta to leave hostile attitude. As a result of all these odds, King Anant's position became more and more untenable and he started altercation with Suryamati and ultimately committed suicide in the age of 61.²⁷ Queen Suryamati decided to become sati on the pyre of her husband.

Mammanika and six other queens accompanied king Kalasa into death.²⁸ So did Kumudalekhi on the death of her husband Malla.²⁹ Queen Devalikha who was the wife of Sussala also entered the fire along with her sister Taralalikha.³⁰ Kalhana says that Devalikha belongs to Chamba. He praises her beauty by saying that her beauty was as great as the creator could make it. Another queen of Sussala Rajalakshmi also becomes sati on the pyre of her husband.³¹ Kalhana identifies her as the daughter of Garga, who was called "the king maker", or who was the true power in the land.

When the body of the deceased was available, the widow burnt herself along with dead husband. When it was not available, she ascended a separate pyre. Not only was the widow expected to become Sati along with the dead body of her husband, she burned herself even separately after some days of his death as did, for instance, Jayamati who burnt herself separately a few days after Uccala's body was cremated.³² The system of sati was not confined to the royal family alone. Malla, the wife of Bhogasena, the chief-justice of Uccala, followed her husband to death.³³ Kalhana testifies that the wife of Damara Kosthaka entered fire at the news of her husband's imprisonment and thus became a sati.³⁴ It is strange here that in many verses Kalhana has mentioned that the servants also became Sati along with the queens; It is, thus, concluded that by this time sati was not only for widow, but any near dear who felt departed and wanted to show her gratitude could become a Sati. Like, sometimes the courtesans accompanied their masters into fire. Jayamati, a harlot of king Kalasa³⁵ and Sahaja, a concubine of king Utkarsa,³⁶ entered the pyre of their masters. Damodaragupta relates about prostitutes performing the sati and immolating themselves. (Kuttanzmatakavya) verses. The custom of sati was so deep-rooted in the valley, that even mothers and sisters and other near relatives burnt themselves along with their beloved deceased. Gajja cremated herself with her son Ananda.³⁷ Vallabha with her brother-in-law named Malla³⁸ and the sister of Dilhabhattaraka with her brother.³⁹

3. Relation between Parents and Children

One of the most significant and intimate relationships among humans is that between parent and child. The parent child bond is unique both in its biological foundations and in the psychological meanings. Kalhana tells that any person on this earth only get union with each other to become parents. In other words, parents are only the immediate cause for the production of a child and one obtains that only by one's own previous deeds.⁴⁰ There are plenty of references where Kalhana has given the relationships related to father and son, father and daughter, mother and son and mother and daughter i.e. King Baladitya had a daughter who was like a glitter of a moon on the ocean of love.⁴¹ For a child, it is an essential relationship that ensures survival and helps to shape his or her destiny. The child is surrounded by his family, which provides a framework within which the child may find roots, continuity and a sense of belongingness. As we all know that "Fathering" is an important feature of socialization and "Mothering" symbolizes emotional support, inter-personal sensitivity and help. The loving and accepting parents provide a healthy atmosphere for the child to develop his capabilities into proper channels and exercise his potentials to the maximum. At one place Kalhana says that sometimes excessive love of the parents spoils the child.⁴² Traditional Indian notions endorsed the father's role as a provider, protector, teacher, and moral guardian to children. In one reference of Rajatarangini Kalhana narrates a scene when Kalasa tries to get the favor of his ministers against his own father. These ministers reply that in any circumstances your father will protect you and you will also protect him as you both have blood relation.⁴³ Within the patriarchal family system in India, everyday care of young children remained primarily the mother's responsibility. Fathers maintained a distant, authoritative role, rather than an affective one. Kalhana has

given many references where small child is particularly put under the guardianship of her mother, if his father dies in young age i.e. child King Cakravarman was put under the guardianship of his mother Bappatadevi, and then for next ten years under that of his grandmother Ksillika.⁴⁴

Traditionally, it is the duty of parents to create a conducive environment for their children's growth, address their children's health needs, support both present and future security of their children, and maintain healthy loving and close relationships with their children, guiding children's education, becoming more open and expressive, adopting less strict discipline measures, assigning more importance to children and to their fathering role, prioritizing communication with their children, and engaging children in extracurricular activities etc. Kalhana in his work has depicted this relationship very beautifully. At many references he says that if person does not have child, he always remains sad and misses the blessings of God in his life and if he dies before his parents then it was the most painful incident of once life. In one reference Kalhana says that when the son of King Kuvalayapida died, overtaken by grief, at the confluence of the Vitasta and Sindhu, which is as sacred as the confluence of Ganga and Yamuna, abandoned his life. Later his wife also followed her because of the same grief.⁴⁵ When King Meghavahana prohibited animal slaughtering in Kashmir, under the paternal feelings one day a Brahmana approached him with his dying son. Brahmana requested the King to allow him to offer animal sacrifice to mother Goddess Durga, otherwise his son will die.⁴⁶

But relationship between parents and children is not always shown healthy by Kalhana in his chronicle at many places this relationship is very bitter i.e. Kalhana tells that Kalasa being a father used to give monthly allowance to Harsa, but it was so insufficient for him that he used to have only one meal only every second day.⁴⁷ Torman was put in prison by his own son Hiranya. At another place he refers that King Unmattavanti was anxious to kill his own father.⁴⁸ Even Kalasa also wanted to get rid of his father Ananta.⁴⁹

4. Relations with Grand Parents

The word "grandparents" conjures up a unique world where the dual role of parenting is manifest. Grandparents act as shock absorbers, which cushion the aftershocks and they also act as bouncing boards, which help to ricochet a range of emotions. The different roles they play only serve to emphasize their vital link in the family. With a wealth of old world experience behind them, and having the unique ability of being able to metamorphose from advisers and listeners to mediators and friends, they can offer support and stability. The underlying sense of responsibility that goes with this is tremendous. The role of grandparents in children's lives is varied. It is imperial at times, muted at others and goes underground whenever required but all the time solid and absolutely dependable. They are constantly performing artistes who do the balancing act all the time between their adult children and their grandchildren.

Grandparents often bridge the gap between parents and their children. Rebellious independent children who try to find their feet are almost always at loggerheads with their parents. The role of the grandparents can be very important provided

they act as impartial judges and are able to convey this feeling to both parties. Grandchildren prefer to listen to the grandparents rather than the parents with whom they are unfortunately involved in everyday tussles. The sense of objectivity and the absence of bias lend a sense of credibility to their roles as mediators. Honestly done, this goes a long way in lulling both the parties into a sense of arbitration. Gulfs widen, but at the same time bridges are also built. One important thing, which seems to be missing in the lives of children without these elders in family, is the sense of family, values, religious beliefs and principles.

Kalhana has also depicted this relationship in a very beautiful way in his chronicle. When King Jayapida was in his youth, his ministers told him that he should be like his grandfather, who was full of ambition. He should also build a strong army and conquer this world.⁵⁰ In another reference Kalhana brings us to know that though Kalasa and Ananta did not share good relationship. Ananta always was against the deeds of Kalasa but he had great affection for his grandson Harsa.⁵¹ When Ananta died, Kalasa did not come to his funeral ground but his grandson did. When Harsa touched the feet of his grandmother, she kissed him on his forehead and told him never to trust his father.⁵² At many places grandchildren were also get love affection and power from their maternal grandparents too. As Durlabhaka Pratapaditya II was declared by his mother the son of his maternal grandfather, being the daughter's son, he took the name Pratapaditya II in accordance with the usage of that grandfather's family.⁵³ As Baladitya died without male issue, function proscribed by religious law devolved naturally on his daughter's son as well as the inheritance. When King Pratapasena II, as Kalhana says, conquered the whole world, resided in the city of his grandfather,⁵⁴ Pravarasena I and there he also founded the town on the name of his grandfather. Asoka was the grandson of Sakuni⁵⁵ and Gopaditya was the great-grandson of Yudhisthira.⁵⁶

5. Relations between Brothers and Sisters

In a family organization next most important relationship comes between brother and sister. Kalhana has given a wide picture of this relationship in his work. Candrapida was killed by his brother by using witchcraft.⁵⁷ Harsa is said to have killed his own brothers in the lust of power. On other hand when Jayendra met his nephew and sister after a long time, Kalhana says that both brother and sister looked long at each other with deep emotions and suddenly their tears of long separation welled in their eyes.⁵⁸ This incident clearly depicts the depth of their relationship. At one place Kalhana tells that mother of King Apatajayapida was greatly respected by her brothers, in whom the eldest one waslaka.

6. Relations with In-Law

In Rajatarangini we come across many references where husband of a daughter gets many favours from his in-laws. Kalhana says that there was a pond of sweet water in the valley. A Naga named Susravas lived in it. Once upon a time a young Brahmana named Visakha, who was fatigued by a long march, went at midday to the bank of that pond to seek the shade. When he was about to start his meal, two sweet-eyed maids appeared in front of him. There he saw the moon faced

maiden eating this grass. But he did not consider it good food. Ksmendra called it Kachidani. It grows plentifully on the meadows of the valley. It is now known as kacdan and grows in abundance in the meadows of the Valley. A third one sanda⁵⁹ is modern hand, which grows all over the valley and is appreciated for its medical properties. When Brahmana came to know that it is because of an ascetic, who was the guard of fields, does not allow them to eat fresh crop, as long as it is not touched by the protectors of that field. When the field guard was inside his hut, Brahmana secretly dropped fresh corn into his food dish which was cooking outside and how he helped that Naga and his daughters. Naga in gratitude married his daughter to that Brahmana. Later when King Nara had a bad eye on the Naga's wife of that Brahmana, Naga not only helped him by protecting him against that king but later he was also made Naga by his father-in-law.⁶⁰ In another reference Kalhana tells about the relationship between Baladitya and his son-in-law Durladhavardhana. When Baladitya's daughter was a child it was predicted that her husband will be the ruler of this earth. In the course of the time Baladitya distinguished his son-in-law, as he was spreading light by his intellect, he made him the master of a fortune and made him the ruler of Kashmir.⁶¹ At many places sons-in-law are shown to be known by their famous fathers-in-law. Kalhana says that Isanacandra, who was physician by profession, was the son-in-law of minister Cankuna.⁶² Jarasamdha, who was the King of Magdha, was the father-in-law of Kanisa. In another reference Kalhana tells that when Jayapida defeated five Gonda chiefs. He made his father-in-law their sovereign.⁶³ Relationship between mother-in-law-

and daughter-in-law is also mentioned in Rajatarangini. When Suryamati, under her love for her son, Kalasa pressurized her husband Ananta to give all ruling powers to their son, Ananta unwillingly did so. Whosoever would be the King, only his wives could be the chief Queen. Suryamati under her jealousy started ill-treating her daughters-in-law. Kalhana tells that whenever Kalasa used to go out of his palace, Suryamati is said to treat her daughters-in-law as a slave girls and used to make them smear of the house floor with cow dung.⁶⁴

7. Other Family Relations

There are many other family relations which are also mentioned by Kalhana i.e. relation of brother-in-law, sister-in-law, relation with aunty, uncle, nephew, niece etc. Kalhana tells that once Jayasimha was on his complain saw a handsome boy of great character and concluded that he was not born from common race and guessed on account of the resemblance of his brother-in-law and thought that this boy might be his own nephew. So he followed him with the anxiety desire of ascertaining the truth and when he reached that boy's house, he saw there his sister. Kalhana further says that he got so emotional by that time that his eyes filled with water.⁶⁵ At another place Kalhana writes that Sura had four nephews from his younger brother namely Dina, vinnapa etc. Dina and Vinnapa built temples under his name.⁶⁶ For the relationship of brother-in-law Kalhana tells that when King Jayapida was away from his palace, his brother-in-law, whose name was Jijja, entered Kashmir by treachery and forcibly usurped the throne.⁶⁷

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