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ART. I.—*The Dowry received by Kakshivan.—An Extract from the Rig-Veda, illustrative of the state of Hindu Society, twelve centuries before the Christian Era.—By the Rev. DR. STEVENSON.*

It is a singular fact in the philosophy of the human mind, that nations have turned their attention almost to every branch of literature before they have engaged in historical researches. Accordingly we find in Greece, that heroic poetry had been brought to its highest perfection by Homer, tragic by Æschylus, and lyric by Sappho and Anacreon; that legislation had been carried as far as ever it was carried in the ancient world, by Lycurgus and Solon; and that Thales, Anaximander, and Pythagorus had founded schools of Philosophy before Herodotus the father of History arose. Had the progress of the human mind met with a sudden check in Greece, before the first of historians had conceived the idea of his immortal work,—had the Persian expedition, for example, succeeded, and Grecian liberty been nipped in the bud, it is extremely probable that we should never have had a Grecian history. It was the exciting and glorious events connected with the repulsion of the Persian hosts, poured by their Monarchs into Greece, which fired the breast of the patriot Ionian historian. Had that war terminated differently, had Greece become a province of Persia—as it afterwards became of Turkey,—would Herodotus have been moved by a like ardour to open up the hitherto untrodden path of History, in order that he might record

the triumphs of the barbaric spoiler of the land of liberty? Or had he recorded them, would his history have won the plaudits of universal Greece assembled at Olympus, and been handed down with exultation and pride to an admiring posterity? But with all the great names we have already mentioned, and many others of kindred fame, the literature of Greece could not have been held in contempt, though she had never produced a single historian. The case which we have supposed in regard to Greece, and which there happily is but a supposition, is what has actually in a great measure taken place in reference to India. The Brahmano-Indian tribes had certainly in very early times made great attainments in literature and the arts, but were soon checked in their progress towards higher degrees of perfection by foreign invasions, internal dissensions, and above all by a short-sighted system of civilization which narrowed the field for the action of genius, and cramped the powers of the mind by drawing too strong a line of demarcation between the different grades of society. Nothing then which can be considered as possessing the least claim to the designation of history, has been handed down to us by the Hindus from the ages that preceded the Christian era, nor many succeeding centuries. It is in their national literature, therefore, that we must trace their mental developement, and the history of society among them. While studying, with this object in view, some of the ancient writings of the Brahmans, I lately fell in with a curious fragment, an unpublished portion of the Rig-Veda, which seems to me to throw a good deal of light on the state of Indian Society at the time that it was written. The author, Kakshivan, son of the sage Dirghatamas—whose relation to the king of Kalinga is mentioned in the eighth chapter of the 4th book of the Vishnu Puran, as translated by Professor Wilson,—was the fifteenth person in descent from the patriarch Pururavas. Parasurama, the great defender of the Brahmans, was the fourteenth in descent from the same patriarch, by another branch of the family. He—according to Bentley's Hindu Astronomy—lived about twelve centuries before the Christian era, and consequently our author must have flourished about the same period or a little later.

The extract referred to is as follows :—

“1.—I fill up with all my heart the measure of no common praise to the son of Bhavavya, who dwells in the land of Sindhu, who has enabled me to perform a thousand moon-plant sacrifices; who is indestructible, and desirous of deathless fame.

2.—I Kakshivan, have lately received from the glorious bounteous sovereign, who requests our blessing, a hundred golden Nishkas, a hundred swift running horses, and a hundred bulls, and have, in consequence, spread his deathless fame throughout the heavens.

3.—The ten chariots conveying as many wives, and drawn by dark bay horses, given by Svanaya, and stationed close by, with a thousand and sixty cows, I, Kakshivan, have brought home before the decline of the same day, in which I received them.

4.—The forty bays yoked to the ten chariots lead the way, at the head of the herd of a thousand cattle, and the well girt attendants steadily bring along the road the horses that convey the gold.

5.—O! my beloved brothers who are desirous of renown, and have collected around me with your cars conveying the moon-plants like a crowd of merchants, all the aforesaid donation I have accepted for your benefit in all its particulars, with the eleven yoked chariots and a herd of cows worthy of the gods.”

1.—From this extract it appears that there was no distinction of caste at the time it was written between the Brahminical and Regal or Kshatriya families. Kakshivan, it appears from the context, was the son of Usik a Kshatriya female, and Dirghatamas a Brahman; and his wives are all of the same description as his mother, and yet he is one of the great Rishis of the Vedas. From the Vishnu Puran also it appears that nothing was more common than such intermarriages. Parasurama himself, the great defender of the Brahmans, was born of a Kshatriya mother. Several even of the Brahminical family are clearly traceable up to Kshatriya ancestors: thus according to the Vishnu Puran the famous Angirasa Brahmans were descended partly from King Rathinara, and partly from King Harita. The equally famous Kanvayana Brahmans are lineal descendants of King Puru. Kanva was the son of Apratiratha a younger son of Rantinara, and adopted the Brahminical profession, while the descendants of Tansu, the elder branch of the family, continued to exercise the sovereignty:—just as in some of the principalities in Europe the eldest son succeeds his father in the government, while some of the younger members of the family enter the Church. It was not till a later period, and after a long struggle, that particular families usurped to themselves the sole privilege of being considered Brahminical.

2.—We see from this extract, that at the time in question the Hindus

were chiefly a pastoral people. If it is not a narrative of facts, the author must at least have paid some attention to probability, in reference to the state of society in the age in which he lived. Had then there been any general cultivation of the soil, in what one place were a thousand and sixty cows to find pasturage? Besides while we have a hundred breed bulls, and a hundred horses for the chariots and attendants, we have no oxen for plowing the fields, nor any provision for the purposes of agriculture. There are ten chariots for the ten ladies, but one conveys all their wardrobe, and provisions apparently for the whole company. Owing to the changes that have taken place in the Nishka it is impossible to say with much certainty what its true value was. The weight called Nishka is equal to four Mashas, and most probably that weight of gold was the original golden Nishka here mentioned. If so, the whole sum of money given did not exceed five hundred rupees: but even supposing it to have been treble that sum, and the Nishka equal to a Suverna, this was but a small sum of money when compared with twelve hundred head of cattle, and a hundred horses. Gold, then, it is to be inferred, could not have been very plentiful. Flocks of sheep were either in no account, and thought unworthy of forming a part of a royal donation, or they were not so abundant as herds of cattle. Indeed, in the context when the author requires to refer to the sheep or the goat for a simile, he speaks of the flocks of Gandhara—probably the modern Candahar.

In conformity with this view of the subject it may be worth while observing, that the concluding prayer of the first part of the Sama Veda is—"O Savita, upholder of all things, give us for our portion the possession of cows and horses;"—implying that wealth then mainly consisted in the possession of these.

3.—We observe that at this period daughters were not given in marriage till they were grown up. This is fairly inferrible from the circumstance of the wives of Kakshivan being immediately sent home with him, and the fact that they were grown up is expressly stated in the context; showing that in this respect also, as well as in the institution of the rules of caste, the Brahminical Hindus have departed from the custom of the first founders of their nation.

4. I may further observe, that this extract proves the point that the Rishis are the real authors of the hymns of the Vedas, and not the mere channels by which they have been transmitted, as usually asserted by

modern Brahmans. In this Epithalmium, Kakshivan, without the least hesitation, mentions in the text his own name, and that of his father-in-law; plainly declaring himself to be the author of this eulogy on royal beneficence.

5.—It appears farther from this passage, that an intoxicating beverage was used in the most sacred rites of the ancient Brahmans. The moon-plant sacrifice here mentioned, and at which the hymns of the Sama Veda are chanted, is the most sacred of all the Brahminical rites. It has different names, owing to lesser differences in the manner of its performance, but it cannot take place without a liquor produced by the fermentation of barley mixed with water, and the juice of the acid *Asclepias* or moon-plant. This liquor is decidedly inebriating in larger quantities, and exhilarating in smaller. It is called in one place of the Sama Veda “the intoxicator of the divine sage Sukra,”\* and often mentioned as exhilarating. It is said “to twine around the flame of the sacrifice”†—showing it to be inflammable and to contain alcohol.

I perhaps ought to apologize to the Society for the brevity and other imperfections of this paper, but as they have now got both a Magazine and a Museum in which to store up everything valuable, however small, that comes in the way of any one, I have felt the more emboldened to present this small piece of antiquity for their acceptance.

## II.—*Inscriptions from Palitana—Communicated by Captain LEGRAND JACOB.*

PALITANA is one of the five holy places of the Jains, the other four being, Arbudha, Girnar, Samel-sikra in Behar, and Chandragir in the Himalaya. A very distant antiquity is assigned to these temples by Colonel Todd, on the authority of local traditions and a Mahatma which he procured on the spot. But all monumental evidence to their ancient history has possibly been destroyed in the rivalry of two opposed sects, whose cause has been espoused alternately by different Rajahs, who have each annihilated whatever might support the cause of their rivals; and thus all records of remote date have been effaced. Or more probably this absence of ancient inscriptions is owing to “the buildings being chiefly of free stone, the decomposed surface of which

\* Sama Veda, Part I, Prapathaka IV, Dasati 6, line 3. For the legend of Sukra's intoxication, and drinking the ashes of his Son-in-law, see *Matsya Purana*.

† Sama Veda, Part I, Prapathaka VI, Dasati 8, line 4.

peels off, to the destruction of inscriptions, though these are most frequently engraved on tablets of compact limestone or basalt."\*

The following inscriptions will connect the history of the temple from A.D. 1526-27 to A.D. 1596-97. They were taken from apparently the most ancient temples on the hill, and are on the right and left of the entrance.

The second inscription is peculiarly interesting, as contributing much to the history of Akbar's attempt to raise a new religion on the basis of a toleration of all existent religions. General Kennedy, in introducing this important fact to the notice of oriental historians (see *Bombay Literary Transactions*, Vol. 2), does not seem to have been aware of the information which may be gathered on this subject from the Jesuit writers. The toleration, protection, and even support which these missionaries then found in the Moghul Court, and their own misconceptions of Akbar's patronage, form so complete a parallel with the substance of this inscription, that the publication of it must throw much light on an obscure but most interesting portion of Indian History.

The two last inscriptions are in so bombastic a style, that it was difficult to translate them so as to be intelligible and at the same time to preserve at all the character of the originals. A. B. O.

No. 1.—*Translation of the Inscription on Stone on the most ancient of the Palitana temples.—By Captain Le Grand Jacob.*

THE manner of constructing the temple of the great and ever to be praised Adeswurjee is here exactly written—He is our God, and the Master of all things.

This temple was begun in the reign of Buhadoorshah, Son of Mahmood Shah, King of Goojrat, in the year Sumvud 1582, by Dosee Kurma Sha, the Agent of Mojad Khan, Dewan of the Kingdom. The *Sutroonjyu Hill* is also called Chiturkot Narnor.

It is necessary to record that the temple of Adeswurjee will be constructed altogether 16 different times: this of Dosee Kurma Sha is the 7th. Question—where is it erected? Answer—on the Palitana Hill by one strong in the Jain faith, and for the ornament of the sacred mountain.

Throughout Goojrat, and in the opinion of all persons of consequence, this hill is the choicest of all hills; whoever offers up his prayers upon it will be supremely happy and prosperous; its trees are like the Kul-

puwrksh, and it resembles the golden hill of Meroo ; indeed it is the best of all spots for a temple of the Jains : every one who sees it becomes delighted, and he that dwells there has all his sins pardoned. The Raja of the hill was Shree Koomb'hajee, who was a mighty man, and like Agusht Rooshee, who was born from Koomb'h, and who swallowed up the ocean, so this Rajah devoured all his enemies. His son Sungma Sing was victorious in war—his grandson Ragmul was more hardy than any other Raja in battle—Rajmul's son Rutun Sing was worthy of the throne even as a Deu, and brave as a lion. In his reign lived the founder of the temple.

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*Account of the Family of Dosee Kurma Sha.*

ON the hill of Gopaha resided a Jutee named Bupb'hut, who had retired from the world for the purpose of penance and devotion ; thither went Dosee Kurma Sha with his wife : the ascetic instructed them in wisdom, and convinced him that money and even life were things of no moment—all his race were persons of renown and chastity. His pedigree is as follows—Surundew's son was Ramdew and his Lak'ha, his son was B'huwunpal and his K'hetoo, who was the father of Nursing who had two wives, Taradew of noble birth and Leloo very religious ; their descendants were all prosperous ; the first son named Rutun Uksh was worth 100 crores of rupees, he resided at Shree Chitturkot, his wife was extremely virtuous, and he had two sons, Manuk and Heera ; the third brother's wife was a treasure of wisdom, she had one son ; the fourth brother was named Dusrut, whose wife was full of faith and devotion, their son was named Kelar ; another brother was named Bhoj, whose wife was universally accomplished, their son was Madunjee, endowed with a patient disposition, penetrating intellect, and sound wisdom ; he had one sister named Veera : Dosee Kurma Sha's first wife was Kupoor Devee, and second Kumat-de : his son was named Soorijee Purbhakur. Such is the pedigree of Dosee Kurma Sha :—now is to be recorded the consecration of the Lord of the Jain faith. In the reign of Shree Rajah Ruttun Sing, gifts were distributed and honours paid to holy men agreeably to the Shastres—Shree Dosee Kurma Sha was much beloved by the Raja. Whoever will listen to the account of the Chitturkot hill will have all his sins pardoned. He obtained by his wisdom, honour from the king and from all the numerous learned men of Goojrat : his patron, the Dewan Mujad Khan, was as brave as the lion

of the wilderness : in his service he obtained much honour and wealth : he came to Palitana to erect the temple of Adeswurjee as a place of refuge for all the brave and the good of the earth, with great pomp and festivity, dancing and singing, according to the instruction of his spiritual guide, with the melody of various instruments—the church, the chung and mirdung, the meree, the weena, the wasna, the nalruchna, and the soorta ; everybody being dressed in their best attire of their clothes and jewellery, elephants, horses, carriages, palkees, all joining in procession : thus at an auspicious moment on Thursday, 6th, of the dark half of Wuesakh, in the era of King Vikramajeet, 1587, the consecration of the shadow of Adeswurjee took place. All the great, learned, and holy Pundits, and the most intelligent men of the assembly aided in the 7th consecration of this temple. Thus in the Kulyoog epoch, this temple was erected the 7th time by permission of the king, that every one of the Jain faith might, by coming to Palitana, obtain happiness for his soul. May the family of Dosee Kurma Sha be ever happy and prosperous ; such a work as that he has performed was never before done or ever will be ; since though under Mahommedan rule still the force and weight of his character gratified both king and people, and thus the consecration of the temple was permitted. The fame of Dosee Kurma Sha, inhabitant of Chitturkot, is spread throughout the world as the full moon shines over the earth ; the various bands of pilgrims who visit Palitana are filled with delight at the view.

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No. 2.—*Translated by A. B. Orlebar, assisted by Venayaka Shastra.*

SALUTATION TO OM.

1.—May they who are fortunate and wise, and may ye also be blessed by the most excellent first of princes, the son of Marudeva, the crocodile of the sea of pleasures, who expandeth the lotus like the sun by his rays received on the water-born plant in greater and greater power as he ascendeth higher and higher in the firmament ; who happy in his many conquests, hath become Omnipotent.

2.—May ye be blessed by him who loveth his lotus birth in the water of the hero family of Siddhatha, who is the mansion of glorious light, the prince Vardaman ; whose words were swollen with sweetness as they declared the nature of birth, life, and death, as they purified the world, and like the Ganges even an asylum for devotion.

3.—As the moon rising from the sea, so from his chair was the

blessed Sudama, a treasury of great wealth, whose feet are worshipped by crowds of the children of Vasu. And his (spiritual) children, like the voice of the deified Viraprabhu, happy in ennobled joy, support his glory even to this day.

4.—After him were the two priests Saint Susbhita and Supratibudhapata ; whose disciples, like the light of the sun and moon, were in this world named Kautikians.

5.—Among them was the Holy Ganadivipa Saint Vajra, revered by the Vajrians, the root of the Vajri branch as the Himalaya of the Ganges.

6.—In his chair as the pearl of day in heaven arose the teacher Saint Vajrasena ; and his disciples were Naga, Indra, Chandravrita, and Vidiadhara.

7.—From these were born four families, named after each of them, and amongst them the Chandra family pre-eminently shone.

8.—Among these were born many who were honourable in the world, and like suns dispersed the proud darkness.

9.—Among them there followed in succession the sainted Sagatchandra Suris, by whom the bracelet of religion was assumed in the year 1285.

10. Next in the same Gun followed the Hemavimala Suris, and in their chair came the Anandavimala.

11. In the year 1582 a felicitous dwelling for the pure practice of religion was happily erected for the sake of the (right) way on account of the relaxation (of discipline) by the famed Moon-race, swelling with sweetness like the clouds which, utterly expelling the heat, again restore pleasure to the earth.

12.— Their chair delighted the minds of men, by the rise of the lotus, and was adorned by the lotus-sitter, Vyiya Dana, and Munisha, as the stream of the river of the Immortal Gods by the Swans.

13.—And when their felicity which robbed Hari of all his pride, their beauty more excellent than that of Kumbha's husband, and their warmth which was stolen from the friend of the hundred-petalled flower, were seen for many days by Madhuripu, by the Lord of Heaven, and the warm-beamed One ; they three overburdened with the greatness of the shame turned milk-sellers.

14.—By the benevolent friends of Huvivijaya, the prince of great men, their pulpit was covered with a roof and also was floored with beautiful chunam ; it became the support of the felicity of those who

are great in the fulness of light and most glorious. It was a place most beautiful to behold.

15.—The mighty Suris were honourably summoned by the fortunate Shah Akbar from Goozerat. And they came to the beauteous land called Mevut, bearing lotus flowers in their hands, and dispelling from the senses as suns from the heaven all darkness from the senses in the crowds (of hearers), expanding like the all beauteous lotuses.

16.—They exalted Futepoor above the earth of present joys, to heaven's height filling with lovers' joys the eyes of many a Swan in the year 1639; for truly they bore in their hands a forest of lotus flowers.

17.—He whose commands were as garlands on the heads of princes, the blessed heroic Emperor Akbar, the destroyer of sin, proclaimed by beat of the great drum a truce of six months in all lands. For delighted was his heart, when gladdened by the words of that (holy man.)

18.—Through his counsel, the Emperor Akbar, loving his courtiers, remitted the right of heirship, the tax, and the Sujj.

19.—With a mind free from fear through his exhortations, as a flood of water cleansed from mud by the Strychnos Potatorum, the merciful emperor, who ever embraced the righteous laws of government as a dear wife, remitted the taxes which other kings of the earth cannot remit, for the love of their people. He released also bulls and oxen, and birds and slaves.

20.—Gladdened by his eloquent language, in comparison of which ambrosia is but vanity, the blessed Akbar, Emperor of the world, with a heart full of joy, after remitting the taxes both in kind and money, gave to the Jains for their love sake that beautiful tirth, the mountain Shatrunjaya.

21.—Rejoiced by his discourse, he with a wise and kind heart made a library full of learning, like the dwelling of the Goddess of speech. Anxious to comply with his zeal, the emperor, in his pure mind, continually regarded the presence of the Saints as a great subject of rejoicing.

22.—The mind of the impartial lotus like moon, the Emperor Akbar, being expanded by his discourse, as the mud-born plant by the light of the sun, the emperor became celebrated by the good and perfect mendicant priests throughout all lands, as having a loving mind to the Arhats, even as Saint Shrenika, ruler of the earth.