Chapter – VI

DAILY LIFE

The Indian society was based on the patriarchal form where family known as *kula* was the smallest unit. Each family comprised of mother, father, sons and their wives and children, unmarried daughters, unmarried sisters, brothers and their wives and children, invariably living together under the same roof. In short the joint family system prevailed in general. Several families formed a brotherhood or tribe. It was further expanded to get the shape of villages and cities or towns to encompass the entire Indian society of ancient times. Right from the basic unit of *kula* a large variety of customs and traditions were followed by each family that may be termed as their individual identity. The division at the first sight appears to be vast and staggered into several tiers. It is expected in such general set up that there must have been a great variety in respect of daily lifestyle of people in respect of their food habits, dress and ornaments, fashions and modes of amusement as also in their beliefs and rituals. It is true that ancient society of Punjab was not stagnant nor was it cocooned in any orthodox behaviour envisaged by the religious orders. Yet we find the strong foundation of ethical code of conduct expected from each member of society making people somewhat conservative in their mannerisms, dress and food habits yet progressive enough to thinks of the new ways and ideas to enjoy the life to its maximum.

Right from the prehistoric times human endeavour must have started with the basic requirements of life viz. Food, clothing and shelter. With the passage of time man must have learnt to devise more comforts through better living place with the possible amenities, varieties of food and dress. We get a good picture of the same from early Vedic times and a discussion of the everyday life of man provides a good peep into the thinking and development of the society in a particular age.

**Food and Drink**

Both vegetarian and non-vegetarian food was consumed by people throughout the period of our study. There was a large variety in each category and it seems that people laid lot of stress on healthy food habits. Several types of grains, milk and its
products, fruits and vegetables and meat of various animals formed the part of diet. Each of them was consumed in various ways and several dainty dishes were prepared out of these products. The Vedic texts refer to several of them. Later on in the post-Vedic period Pāṇini has not only given numerous examples of the dishes prepared from various kinds of grains, milk, vegetables, meats, etc. but also dwells upon their linguistic properties to highlight their character.

Grains

Grains have formed the staple food of human beings from an early age and were not only cultivated with care but several varieties of the same were developed and produced.

Barley or Yava is known from the earliest times and finds mention in the Rgveda. The Atharvaveda also mentions it as also several other texts. The Kaushitaki Brāhmaṇa says that it was harvested in spring whereas Tīrīṇa Samhitā places its harvest in the summer. Some scholars think that the term in the Rgveda is used in the general sense and may also denote wheat and other grains also. A close perusal of the text indicates that probably wheat and rice were also indicated by this common term. However, in the later texts it was definitely used for barley. Hopkins was of the view that its cultivation during the Rgvedic age is not certain but Keith and Macdonell find it quite probable. It was used for making several dishes but barley cakes called apūpa and other dishes like puroḍāša were very popular during the early Vedic period. It was also used in making spirituous liquors including Somarasa. It finds mention in the Ashtadhyāyī of Pāṇini also who also refers to a dish Yavāgū prepared from barley. It was the staple food of common people at that time. Pāṇini refers to two types of this dish, one was liquid and the other was thick type. It has also been named as Sālvikā Yavāgū as it was popular in the land of Sālvas. V. S. Agrawala has kept Sālvas in the region of Bikaner, Rajasthan. But we feel the land of Sālvas is meant here and they should be placed in the Central Punjab. Another preparation of barley was Yāvaka, which was prepared as a liquid by mixing the grain-flour with milk and sugar. Kauṭilya also refers to it. It must be having some medicinal properties or a health tonic because both Charaka and Suśruta refer to it. Barley has remained a popular edible grain to this day with common people.
Definite reference to wheat called *Godhūma* is not to be found in the *Rgveda*. It is first mentioned in the *Samhitās* of the *Yajurveda*¹⁶ and the *Śatapatha Brāhmaṇa*¹⁷ and is definitely distinguished from rice (*Vṛthi*) or barley (*Yava*)¹⁸. The wheat grains have been recovered from the granary at Harappa and also from Kalibangan, the two most important sites of the Indus civilization. The latter has yielded the evidence of its cultivation also. It continued to be the most important of the grains used as staple food in Punjab needs no elucidation. It sounds strange to say that it was not known in the time of the *Rgveda* in Punjab because the archaeological evidence indicates to its existence from a very early time. We may, therefore, agree with the view that the term *Yava* in the early Vedic period denoted grains in general including wheat or its absence in the text may be taken as pure accidental.

Like wheat, rice too does not find a specific mention in the *Rgveda* and the case may be considered at par with that of wheat. Pranati Ghosal following some of the earlier views has stated that the absence of its mention indicates that it was unknown to early Vedic Indians¹⁹. This view is hardly acceptable for we find copious references to it shortly afterwards. It could not have been introduced and developed so quickly in the region of Punjab. The view of Macdonell that it was known in south and east India and became popular after the Aryan expansion in these directions does not have much force unless we believe that migrations were from the Gangetic plains to the Indus region. In the later texts not only the grain is mentioned but it became synonym for all grains *dhānya* and several of its varieties are mentioned. It is mentioned in the *Atharvaveda*²⁰ and in the later texts²¹. We are told that it ripened in autumn though there were several varieties of rice²². *Tañḍula* was a term for common rice²³. The *Taittirīya Samhitā* talks of unhusked *Tañḍula* as *akarna* and husked rice as *karna*²⁴. *Vṛthi* variety also had two types - *krṣṇā* and *ṣuktā*²⁵. A very fine variety of rice was called *Mahāvṛthi*²⁶. *Nīvāra* was a wild variety of rice²⁷. This variety was recommended to be used by those living as anchorites in the third stage of life or the Vānaprasthas. Another variety was that of the red rice called *hāyana*²⁸. *Masūṣya* was another variety of rice mentioned in the *Taittirīya Brāhmaṇa*²⁹. The fast grown varieties of rice were known as *Āṣuka*³⁰ and *Plāṣuṇa*³¹. In addition to these Pāṇini has talked of *Shaśṭhīkā*³² and *Yavaka*³³ varieties also. The latter reminds us of the word *Yava* for grain in the early Vedic age and may be taken as an indication that originally these grains including rice were known by that name. *Śāli* was another fine variety of
rice mentioned by Pāṇini. This variety is also mentioned by the Chinese Buddhist pilgrim Hsuien Tsang who was served this fine rice called Mahāśāli at Nalanda. He has called them as grains of rich people. Various types of cakes and puddings were prepared of boiled rice. Parched rice was eaten in the form of lāja or parivāpa. A large variety of mess were prepared with rice. For example, kṣhīraudana (milk-rice mess), dadyodhana (curd-rice mess), māṁsaudana (meat-rice mess), tīlaudana (sesame-rice mess) and uṇaudana (water-rice mess) are mentioned. Sāyaṇa refers to another variety called Prthuka. It is possible that the type was grown in the region of Prthudaka modern Pehowa in Haryana, which is even now known for fine quality rice cultivation.

Several other types of grains and pulses were also known from an early date. Mention may be made of Kulmāsha (beans), Garmut (wild beans), Mudga (beans), Masūra (beans), Śyāmāka, Priyaṅgu, Khaḷva and Aṇu. Khalakula, Upavāka, Gavidhukā, Tīrya or Tīla (sesame), Tāila (sesame oil), Masūra and Masūya also find mention as grains. Most of them are mentioned by Pāṇini also at a later date. Amongst the pulses he refers to Mudga, Māśha and Kulattha besides the grains known as Yavāṇi and Gavedhukā. V. S. Agrawala has explained that Aṇu is known as chainā and is commonly used as a food grain in Punjab and Sindh-Sagar Doab in the extreme north-west.

Milk and its Products

Milk and its products were a favourite of the people of Punjab in ancient times as they have remained so to this day. We find a number of names for milk itself besides several of its products. Milk was called go, kṣhīra, payas, pratiduh, etc. it was taken warm (pakva) as it came from the cow. Some delicious dishes were also prepared from milk. For instance kṣhīra-pākam odanam the mess prepared with rice and milk (kṣhīra of modern times) is mentioned in the Vedas. It was also called kṣhīraśrī in the Taittirīya Sanhitā. When mixed with Soma it was known Abhisrī or Āśīr. There is mention of goat’s milk also in the Śatapatha Brāhmaṇa. Pratiduh was the ‘fresh milk’ warm from the cow. The Śatapatha Brāhmaṇa has used it to denote a vow to live on milk alone for a specific period of time. Milk was used as a regular offering in the Agnihotra sacrifice.
Apart from milk, its products were equally popular and used as items of daily food. Pāṇini has used the term gavya for milk products. Curds are mentioned a number of times as dadhi, payasa, etc. Mastu was a term used for ‘whey’. Pāṇini has given the term dadhipayasi for whey. Ānikshā was another term for ‘clotted curds’. It has been described as a popular food in the villages. The gods Mitra and Varuṇa were fond of it. It was used as an admixture of Soma also. Pāṇini has also given several of its forms and names. He also dwells upon its various uses as an item of food.

Both butter and clarified butter (ghee) were extensively used as items of food and were known as ghṛta. There were various other terms for the same, like ājya, sarpis, āyuta, navanīta, phānta, nishpakva, etc. Different terms for hardened and molten butter were used. It was the favourite of the gods, especially Agni, and was used as oblations. As a food item it was used for preparing several dishes and also consumed in raw form. phānta according to the Śatapatha Brāhmaṇa was freshly prepared butter and is explained by Pāṇini also. The latter has given a new term haingavīna for the butter prepared in the early morning. This term is not found in the Vedic literature. It also indicates the fondness of the people of Punjab for the fresh home-made butter in the breakfast till this day.

Fruits and Vegetables

Fruits and vegetables formed an integral part of daily food right from the early Vedic times. The Rgveda talks of the forest providing delicious fruits. It also tells how to pluck the ripened fruits from the trees. A number of them find mention in the texts. Mangoes called āmra are mentioned in the Brhadāraṇyaka Upanishad. Pāṇini has also referred to it. Actually it is one of the only two fruits mentioned by him the other being jambu or rose-apple (Jāmuna). Surprisingly mango does not find mention in the early Vedic literature. Āmalaka (āmalā) or myrobalan fruit is mentioned in the Chhāṇḍogya Upanishad. Palm-dates are mentioned as kharjūra. Seeds of dates have also been recovered from the Harappan sites during the excavations indicating its existence and use in the region. Bilva (wood-apple) finds mention in the Śatapatha Brāhmaṇa. Varieties of jujubes are also mentioned as badara, kuvala and karkandhu. The Atharvaveda refers to piḷu a wild fruit common amongst poor people. Cucumber is mentioned as urvāru or urvārka. Lotus
and its parts are also mentioned by various names such puṇḍarīka, āṇḍīka and śālūka as edible plants. This is by no means an exhaustive list as we think many of the Vedic names of plants bearing fruit and vegetables have not come down to us or it has not been possible to properly understand them.

**Non-Vegetarian Food**

Non-vegetarian food was also common right from the time of early Vedic age in Punjab. The *Ṛgveda* has several references to the same and so do the later texts. It has been rightly pointed out by Keith and Macdonell that the concept of *ahiṁsā* had not developed as yet in the Vedic times. There are copious references to the eating of flesh of ox, sheep, goat, etc. Firm and tender flesh is mentioned as delicacy. Horse whether used for meat is doubtful but it was killed during the horse-sacrifice. Some scholars think that beef was also eaten during the Vedic age but they rely on very slender evidence that does not provide any definite clue on the point. On the other hand the *Ṛgveda* definitely calls cow as *aghanyā* or not to be slaughtered. Keeping in view its utility and sacred nature it does not seem possible that beef-eating was known at any time. There is no direct reference to eating of fish. But references to it being caught in nets indicate that it formed an item of food.

Various food items have already been mentioned by us above. The discussion shows that various types of cakes (*apūpa, pakīti*), mess or puddings (*ōdana*), gruel (*karambha*), cooked food (*pakva, pachata*), fried grain of rice (*parivāpa*), rice cooked with pulses (*mudgāudana*) (modern day *khichāḍī*), barley gruel (*yavāgū*), porridge (*vishtārīn*), etc. were used in the Vedic Punjab. Pāṇini also refers to various kinds of cooked food, condiments and also to the art of cooking. Thus the taste bud of the people of Punjab, our study indicates, has remained high all throughout the ages.

**Drinks**

Both spirituous and soft drinks in a number of varieties were consumed throughout the period of our study. Milk has already been referred to above. Water was the most important drink for everybody for daily use. It was considered to be the essence of life. Water was offered to gods and manes alike. It may be presumed that buttermilk must have also been consumed and had a common name with whey or curd. Madhu or honey was also used as drink mixed with other liquids. It was
primarily used as a sweetener but was consumed independently also. Later on it became one of the names of spirituous liquor. Its drinking was known as madhupāṇa. Amongst liquors the most common names are Soma and Surā. The first that occurs repeatedly in the *Rgveda* seems to be the drink of privileged class. It was offered to the gods at the time of sacrifices and Indra is described as the drinker of Soma. It is possible that Brāhmaṇas and the nobility partook of Soma.91 Surā was the intoxicating liquor consumed by common people. Its use is condemned at several places yet it continued to be a popular drink.92 Besides these, in the list of spirituous drinks we get the names like kilāla, māsara, parisrut, madya, pāṇa, etc.93 Intoxicating drinks find mention in the *Ashtādhyāyī* of Pāṇini also. Surā94 and its consumption95 both are mentioned. Its wide spread consumption is evident from the *Arthasastra* of Kauṭilya who recommends a separate department of wines with an in charge called surādhyaksha96. Āśīra was an admixture used with several prefixes that changed its nature. For instance, when mixed with curds it was called dadhiāśīra. Yavāśīra, gavāśīra, rasāśīra have been mentioned as its other admixtures.

**Dress and Ornaments**

After food and drink clothing was an essential item for human beings to save themselves from the vagaries of climate. We do not know if the sense of modesty prevailed in the prehistoric times. It is equally difficult to say as to when this sense was developed but we know for certain that human beings used to cover themselves with either animal skins or leaves of trees or barks even in the prehistoric times. With the development of civilization various kinds of yarn and clothes made of them were developed and extensively used by people. There are copious references to various types of dress both for men and women known by the terms like vāsa97, adhivāsa98, paridhāna99, nīva100, drāpi101, varma102, etc. Even parts of dresses, different dresses to be used on different occasions and materials used for making dress have been mentioned from the Vedic age onwards103. References to stitching of coat, garments and home-woven garments are found. This is substantiated by the discovery of needles and spindle whorls from the remains of the Harappan cities. Even the traces of woollen and cotton threads from the Indus civilization indicate in the same direction. Their fine taste is further attested by the images discovered from there. For instance, the stone bust of a priest discovered from Mohen-jo-daro shows him
wearing a shawl with beautiful trefoil design over his left shoulder. Other such examples are also available.

Normally a pair of garments was used. Nīvi was the lower garment and adhivāśa was the upper garment. The latter was probably worn like a shawl. Pravara was an additional outer garment. For the same we have another name vātapāna. Cotton, wool, silk, linen and even skin and fibres like hemp grass was used for making garments of various kinds from the Vedic period onwards. Special bridal garments also find mention and were known as vādhāya. Suvasna was another name for a splendid garment. In the post-Vedic times Pāṇini also refers to various materials for making cloth as well as items of dress. Besides the popular words vastra and vasana he uses four new words viz. Chīra, chela, chīvara and ačchhādana. The silk garments were called kauseya, woollen garments were known as aurāaka and linen clothes were named aumaka. Mostly an upper shawl like garment called uttariya and a lower garment dhotī were used. This was called sākala or yugala. Wearing of turbans was also in fashion throughout the period. The reference to ushṇīsha is found in the Vedic texts. The footwear called upānah was also known. This is noted by Greek writers also who were all praise for Indian garments. Arrian has written that most of the Indians wear cotton clothes including a lower garment that hangs to their feet and an upper garment with which sometimes they covered their head also. Later on Kautilya also gives a detailed description of the dress, spinning and weaving, etc. he recommends that widows and destitute women should be employed by the state for spinning and weaving. He recommends the appointment of a Superintendent of yarns with an independent department for the same. It is evident that people were fond of various kinds of dresses made of different materials.

The aesthetic sense of human beings attracted them towards donning jewellery made of various materials to beautify their bodies. For the purpose terracotta, precious and semi precious stones, gems, shell, steatite, various metals – copper, brass, silver and gold were used for making jewellery. Both men and women were fond of wearing ornaments of various kinds from the Vedic age onwards. These included ornaments of head like crown, tiara, diadem, etc. ear ornaments, neck ornaments like necklace, chains, strings of pearls or stones, breast-plates, etc. and the ornaments worn on
forearms, upper-arms, middle (girdle) and feet. Various kinds of bangles, armlets, rings, bracelets, anklets are not only mentioned in the literary texts but actual examples have been discovered in excavations at various sites in the region belonging to various periods of history. In addition to these, the images in metal, stone or terracotta also depict various types of ornaments being worn by men and women. Some of the names used for ornaments in the Vedic age were opaśa (hair dressing), karnaśobhana (ear-rings), kumba (head-ornament), khāḍī (anklets), nishka (necklace), rukma (disc of gold), sraj (garland), etc. For example, the bronze image of a dancing girl from Mohen-jo-daro has a large number of bangles on both the arms but a single pendent around her neck. The priest-head from the same place shows a head-band with a gem studded in the centre on the forehead. As these examples can easily be multiplied, it is not possible to discuss all of them within the scope of this work. Pāṇini also refers to some kinds of ornaments. Thus graivayaka was a type of pendent worn around the neck. We have an example of the same in the image of Didarganj Yakṣī. Anguliya was obviously the ring and karnika was the ear-ornament. Lalāṭikā must have been worn on the forehead, which can be seen on the forehead of the image of Didarganj Yakṣī.

Fashions were not wanting at any time in history. We have already referred to the famous quote from the Vedic texts where the wife of sage Yājñavalkya says that she was more interested in learning the deep meanings of philosophy than the designs of the latest fashions. Both men and women were conscious of it. In the image of the priest from Mohen-jo-daro we find his hair done neatly with a parting in the middle and supporting a well trimmed beard. Various kinds of hair do were favourite of women throughout. Braided hair kaparda is mentioned in the Vedic texts and so are opaśa, kumba, kurīra, keśa, śikhā. Even razor (kshura) finds mention in the Vedic texts. It is clear from the use of so many terms that hair was done in various fashionable ways.

Along with dress and ornaments and hair-styles various types of cosmetics were also used to anoint the body. In the Rgveda, there is reference to unwidowed ladies wearing unguent and collyrium and also jewellery. Aṇjana is mentioned frequently throughout. We also have references to various kinds of perfumes and even there were women who specialized in the art of preparing perfumes. They were
known as anjanakaris. Thus we see that the use of cosmetics was common throughout.

Games and Pastimes

Both indoor and outdoor games were played for entertainment. Amongst outdoor games, horse riding, chariot-racing, hunting, etc. were popular. Chariot racing finds mention in the Vedic texts as well as in the epics. Various parts and terms associated with chariot find detailed description in the Vedic texts. In the Atharvaveda, the rathakāra or the maker of chariots occupied a special place of honour as also in the later texts. Normally two horses were yoked in a chariot but the same with three, four or even five horses are known. In the later times Sūrya is always shown as riding on a chariot drawn by seven horses. There are references to chariots being drawn by donkeys and oxen. Wrestling was also done for the purpose of entertainment. There are several examples of the same in the epics.

Gambling with the dice was the favourite indoor pastime. It was always condemned and looked down upon, none the less it occupied the central position. In the Rgveda, an entire hymn is devoted to the gambling and its ill-effects. The entire story of the Mahābhārata revolves around the game of dice. The Rgveda contains copious references to the dice, dicing nuts, gaming board, etc. Even the remains of the Indus civilization have revealed the evidence of the knowledge of this game as various types of dice have been discovered here. The Atharvaveda also refers to the throw of dice as glaha. N. K. Ojha has dwelt upon the topic in some detail bringing out the curse of dice. He has highlighted the ill-effects of the game and the social reprehension for the same. Kautilya adopts a more practical approach to gambling and devotes an entire chapter to rules regarding the control of the game by the state. He lays down that it should be played only at a designated place under the supervision of the Superintendent of Gambling. Playing elsewhere shall amount to pursuing secret profession and liable for punishment. A tax of five percent on the game is also prescribed. He even goes on to say that the cowrie-shells and dice shall be provided by the in-charge of the den and anyone substituting the clean official dice shall be liable to punishment and fine. He openly says that gamblers are fraudulent players. For any dispute in the game he provides for punishment both to the winner and the loser.
Playing with a ball *kandukākriḍā* was another favourite pastime of the young girls. Music and dance also were considered a great source of entertainment. Vocal as well as instrumental music was very popular. Thus we see people were fond of enjoying their spare time to the fullest with various kinds of entertainment. Amongst the musical instruments cymbals (*āghāṭi*), drum (āḍambara, lambara, vanaspati) and the player of drum (āḍambarā-ghāṭa), lute (*viṇā*, karkari and kāṇḍavīṇā), flute (*tūṇava*) reed-flute (*nāḍī*), wind-instrument or drum (*dundubhi*), harp (*vāṇa*), etc are mentioned in the texts. Such a large number of instruments definitely indicates a high degree of development in the art of music. The entire *Śāmaveda* is devoted to the correct recitation of the Vedic hymns as per the musical notes and it shows that the early Vedic people were not only very particular in their religious outlook but also about the correctness of recitation and their musical pitch. There are several references to the music and dance for religious purposes and even some deities are shown to be dancing, singing and playing on the musical instruments. For instance, the coming of the dawn is compared to a beautiful dancing maiden in the *Rgveda*.

In the same text the Vedic seer visualizes Maruts singing, dancing and playing on musical instruments. During the Vedic age most of the festive occasions were enlivened by sweet voices of singers and melodious notes of the musical instruments. Ram Gopal has also pointed out that on certain occasions during the wedding rituals married ladies performed dance. In the Bhūmi-sūkta, the *Atharvaveda* refers to the dancing and singing of common people. There are references to performances being given by solo, duet and chorus singers, dancers and musicians. Even the Funeral hymn of the *Rgveda* tells people to go back home singing, dancing and laughing after having performed their duties to the dead. It alludes to the concept of enjoying the life under all circumstances. Thus various forms of entertainment formed an integral part of the life of people.
Notes and References:

1. I. 23. 15; I. 66. 3; I. 117. 21; I. 135. 8; II. 5. 6; II. 14. 11; V. 85. 3; VIII. 2. 3, etc.
2. II. 8. 3; VI. 30. 1; VIII. 7. 20
3. IV. 13.
4. VII. 2.10. 2.
8. V. 2. 3.
9. IV. 2. 136.
10. *Ibid*.
16. *MS*, I. 2. 8; *Vaj S.*, XVIII, 12; XIX. 22. 89.
17. XII. 7. 1. 2.
20. *AV.*, VI. 140. 2; VIII. 7. 20; IX. 6. 14,
21. *TS.*, VII. 2. 10. 3; *KS.*, X. 6; XI. 5; *MS.*, III. 10. 2; *AB.*, II. 8. 7.
22. *TS*, *ibid*.
25. *TS.*, I. 8. 10. 1
27. *MS*, III. 4. 10; *KS.*, XII. 4; *SB*, I. 4. 1. 14 and I. 3. 6. 7.
28. *KS.*, 16. 5; *SB*, V. 3.3. 6.
SB., V. 3. 3. 2.
V. 1. 90.
V. 2. 3.
V. 2. 2.
Beal. S., Si-yu-ki, II. 82.
BAU, VI. 4. 13-18.
Vedic Index, I., 182.
Ibid.
Ibid.
Ibid., 121.
It refers to cow as well as its milk in the Rgveda. There are numerous references to it in the text. Gavo dhenuvah, RV., I. 173. 1; VI. 45. 28; X. 95. 6.
RV, I. 109. 3; I. 164. 7; X. 87. 16; AV., VIII. 3. 15; II. 26. 4; V. 19. 5.
RV., I. 164. 28; II. 14. 10; IV. 3. 9, etc.
AV. IX. 4. 4; TS., II. 5. 3. 3.
I. 62. 9; III. 30. 4.
RV. VIII. 77.10; AV., XIII. 2. 20.
IV. 4. 9. 1; and VS., VIII. 57.
XIV. 1. 2. 13. Also TS., IV. 1. 6. 1; V. 1. 7. 4.
Payo-vrat, IX. 5. 1. 1.
AB., V. 26; V. 27.
IV. 3. 160.
RV., VIII. 2. 9; IX. 87. 1. AV., III. 12. 7; TS., II. 5. 3. 4.
TS., II. 3. 13. 2; TB., I. 5. 11. 2; SB., II. 4. 4. 10. 21; II. 5. 1. 12.
Eggling, SBE, 12, 218.
Ibid.
TB., I. 5. 11. 2.
RV., I. 5. 5.


RV., I. 134. 6; II. 10.,4; V. 12. 1, etc.

*Vedic Index*, I, 250; Ghosal, Pranati, *op. cit.*, 16.

III. 1. 18.

VII. 2. 18.

V. 2. 23.

X. 146. 5.

III. 45. 4.

IV. 3. 36.

VIII. 4. 5.

IV. 3. 165.

VII. 3. 1.

*TS.*, II. 4. 9; *MS.*, I. 10. 12; *KS.*, 36. 7.

XIII. 4. 4. 8.

*MS.*, II. 4. 1; *TS.*, VI. 6. 7; *KS.*, XII. 10.

*MS.*, II. 3. 9.

*SB.*, XII. 9. 1. 5.

XX. 135. 12.

RV. VII. 59. 12; *AV.*, VI. 14. 2; *PB.*, IX. 2. 19.

RV. X. 142. 8; *SB.*, V. 5. 5. 6.; *BU.*, II. 3. 10.

*AV.*, IV. 34. 5.


*Vedic Index*, II, 145.


For details see *Vedic Index*.


Ch. Up., VI. 7. 1.

*Vedic Index*, II, 474 ff.


Cf. *Vedic Index*. Also Ghosal, *op. cit.*

Ibid., 126.

Arth., 2. 25.

RV. I. 95. 7; III. 39. 2; AV. 5. 1. 3; TS., I. 5. 2. 4.

RV. I. 140. 9; VIII. 26. 16; AB., I. 3; SB., 5. 4. 3. 3.

AV., VIII. 2. 16.

Ibid.

RV., I. 25. 13; IX. 100.9.

AV., 19. 58. 4.

Cf Vedic Age, 397, 463-64, 527-28. Also Ghosal, op. cit., 37 ff.

Vedic Index, II, 286.

Ibid., 459.

Asht., VI. 2. 120.

Ibid. III. 4. 33.

Ibid., III. 1. 20.

Ibid., III. 3. 54.

Agrawala, op. cit., 135-137.

For details see chapter V on women.

Arth., 2. 23.


Cf Vedic Index.


Ghosal, P., 50-51.

X. 18. 7.

TB, III. 4. 10. 1.

Cf Vedic Index, II, 201-207.

III. 5. 6.

Ibid., I, 96, 140, 246, 401; II, 203-04.

Ibid., 202-04.

X. 34.

Ghosal, P., 103-114.

IV. 28. 1.

127 Arth. 3. 20.
129 I. 92. 4.
130 I. 85. 10.
131 Ram Gopal, India of Vedic Kalpasutras, 169.
132 Ibid., 222 ff.
133 XII. 1. 41.
134 Ghosal, Pranati, op. cit., 128.
135 X. 18.