CHAPTER III

THE AGE OF BUDDHA TO THE MAURYAS
The Jātakas, Buddhist and Jain texts, writings of Greek scholars like Strabo, Diodorus, Arrian, Pliny and Megasthenes, Arthasastra of Kauṭilya, Aṣṭādhyāyī of Pāṇini, rock edicts and pillars of Aśoka and also the excavation reports provide good-material for peeping into the social life of the period under study. It seems most of the people took part in amusements, games, sports and festivities. In one of the Buddhist texts entitled Lalita Vistara there is a reference to the fact that even Gautama Buddha learnt the techniques of a good number of fine-arts. The great celebrity Mahāvīra also attained mastery over the seventy two types of fine-arts. The most popular sports and pastimes among the people of the age were hunting, wrestling, acrobating, snake-charming, animal-fighting, dicing, magic, dancing, music and so on. The note on sports and pastimes is as follows:

**SPORTS**

**HUNTING**

Pāṇini refers to hunting as lubdhyoga and a hunter as mārgika (i.e. one who shoots mrga i.e. deer) and pākṣika or śākunika (a bird-trapper). In shooting arrows provided with barbs (patra) were used and these caused extreme pain when they pierced the body of an animal. The hunter pierced the animal with the arrow so
violently that the feathered part of the arrow also entered the body. The hunter moved with a pack of hounds. Strabo has also made mention of brave dogs that killed lion and also bull. Bull was overpowered through the dog's hold on his nose before he could be released. They bit so vehemently that their eyes became distorted and sometimes they actually fell out.

Hunting was a favourite sport of the kings and the elites and for 'low tribes' it was a means of livelihood. It seems there was a class of brāhmans who were hunters (luddakasamā). They killed hares, cats, lizards, fish and tortoises. Megasthenes, Diodorus, Strabo, also refer to class of hunters who alone were permitted to hunt. The Asōkan edicts also make mention of Vihārayātrās which comprised of hunting and other similar entertainments. Megasthenes and Strabo give a vivid description of the hunting by the king. King departed for hunting in bacchanalian fashion. Crowds of women surrounded him and outside of this circle spearmen were ranged. The road was marked off with ropes, and it was death for men and women alike, to pass within ropes. Men with drums and gongs led the procession. The king hunted in enclosures and used to shoot arrows from a platform. At his side stood two or three armed women. If he hunted in the open grounds he
used to shoot from the back of an elephant. Of the women, some were in chariots, some on the horses and some even on elephants and they were equipped with weapons of every kind, as if they went on a military expedition.

Hunting of deer was a favourite sport of many kings. Elephants were also hunted. The hunting of elephants was done in a very systematic and skilled manner. 12

The mode may be thus described: - The hunters having selected a level tract of arid ground, dug a trench all round it, enclosing as much space as would suffice to encamp a large army. They made the trench with a breadth of five fathoms and a depth of four. But the earth which they threw out in the process of digging they heaped up in mounds on both edges of the trench and used it as a wall. Then they made huts for themselves by excavating the wall on the outer edge of the trench, and in those they left loopholes both to admit light and to enable them to see when their prey approached and entered the enclosures. They next stationed some three or four their best trained she-elephants within the trap, to which they left only a single passage by means of a bridge thrown across the trench the framework of which they covered over with earth and a great quantity of straw, to conceal the bridge as much as possible from
the wild animal, which might suspect treachery. The hunters then went out of the way, retired to the cells which they had made in the earthen wall. As a matter of fact wild elephants do not go near inhabited places in the day-time, but during the night-time they wandered about everywhere, and fed in herds, following the leader the one who was the biggest and the boldest. As soon as they approached the enclosure and caught scent of the females, they rushed at full speed in the direction of the fenced ground, and being arrested by the trench moved round its edge until they fell in the bridge, along which they forced their way into the enclosures. The hunters meanwhile, perceiving the entrance of the wild elephants, hastened, some of them to take away the bridge, while others, went off to the nearest village, to announce that the elephants were within the trap. On hearing the news the villagers mounted on their most spirited and best-trained elephants reached the spot of the trap. When the animals were sorely pinched by hunger and tamed by thirst and their strength fully emaciated, they set up the bridge anew and rode into the enclosure to engage in a conflict. Assault was made by the tame elephants upon those that had been entrapped till they were overpowered. After that hunters tied the feet of the wild ones. Then they instigated the tame ones to
beat them with repeated blows, until their sufferings weakened them out and they fell on the ground. The hunters meanwhile slipped ropes over their necks and mounted them; while yet lying on the ground, and to prevent them from shaking off their riders, or doing mischief otherwise, made an incision with a sharp knife all around their neck, and fastened the noose around in the incision. By means of the wound thus made them to keep their head and neck quite steady. They shunned, therefore, violent movements, and knowing that they have been vanquished suffered themselves to be lead in fetters by the tame ones.

Besides hunting of deer and elephant, tiger and panther were also hunted. There was also a regular industry of catching birds like parrots, mallards and patridges.

However, the king Asoka laid a ban on hunting. This is clearly mentioned in his Girnar rock edicts, viz. I, IV and VIII. Pisuna was of the view that hunting was a vice that had danger of falling into the hands of robbers, enemies and elephants, getting into wild fire, fear, inability to distinguish between the cardinal points, hunger, thirst and loss of life.

On the contrary Kautilya was an advocate of hunting. He remarks that "hunting is an exercise. It helps in the
disappearance of phlegm, bile, fat and sweat. It helps in the acquisition of skill in aiming at stationary and moving bodies, the ascertainment of the appearance of beasts when provoked and occasional march. According to him above mentioned features are the good characteristics of hunting.

ACROBATING

It seems acrobating was also a popular sport during the age. Acrobats and other professional classes were allotted residence in a city or town. Exercising with ropes (plavakarajjvārohoka) was also quite popular. Kautilya in his Arthśāstra 2.27.38 has also made mention of plavakas i.e. those who entertain people by their jumps either on ropes or on the ground.

WRESTLING AND BOXING

In the Samāja, a festive gathering, there used to be competitions of wrestling and bouting and duels. Strabo, while informing about the customs of Indians, describes an interesting custom of offering virgins as a prize to the victor in a boxing match. Arrian also described that women when of marriageable age were exposed by their fathers in public and were selected by those who had been victors in wrestling, boxing or running etc. This shows that wrestlers and boxers
were highly respected in the society, which signifies the great popularity of the sports like wrestling and boxing.

HORSE-RIDING AND CHARIOT-DRIVING

Horse-riding and chariot-driving were highly enjoyed by the people of the age. The horses were trained to move at a measured pace and in a straight course, to gallop round and round in a ring to jump like a monkey and frog, leap like a cuckoo, fly like a vulture and peacock, dance like a mongoose. Their greatest skill was manifested in driving a chariot round and round. When whirling round in a circle they carried two men besides the charioteer. The reference is also made to chariot drawn by four horses of white colour. But this was only the prerogative of the kings. It seems elephant riding was also popular. Camel-riding was also common. It is not confirmed whether it was source of recreation as well.

SĀLABHAṆJIKĀ

It was kind of sport particularly that of women. As a sport is has been first mentioned by Pāṇini in one of the Sūtras of his Astādhyāyī, wherein sports like Sālabhaṇjikā, Aśoka-puṣpa-pracayika etc. form part of the ladies sports of eastern India. Probably, Sālabhaṇjikā was a sport related to plucking and
gathering of flowers of śāla trees. This may also be possible that having broken the tender twings of śāla tree, the ladies played the game of striking one another. This view is confirmed by the śālabhañjika festival of Buddhist literature. The Avadānasātaka refers to the holding of a śālabhañjika festival or Mahotsava and narrates: 'Once Lord Buddha dwelt at Śrāvastī in the Jevavana of Anāthapiṇḍaka. Now at that very time, the festival called śālabhañjika was being celebrated at Śrāvastī. Several hundreds of beings assembled there and having gathered śāla blossoms, they played, made merry and roamed about. Nidānakathā Jataka makes mention of a śāla-vana between Kapilavastu and Devadaha, where Māyā devī was so much charmed by its vernal beauty that she desired to sport there:(śālavana Kīlaṃ kīlitu-kāmate)

SWIMMING

It seems swimming was also a sport that was enjoyed by the people. Even the king enjoyed swimming. As a personal safety measure king was allowed to enter into water as was free from large fishes and (matsya) crocodiles. It seems boating was also in vogue in those days. King while boating was always piloted by a trustworthy sailor and was conjoined to a second boat.
DICING

References to gambling are found in plenty in the Buddhist literature. For instance, the Milindapaññā compiles a person who has left the right path to a gambler who hazards everything at dice, and in the end fails in life. A fickle-minded person fallen into the power of death is compared to a ruined gambler. The Dhammapada refers to a gambler, who cheats the fellow beings by using counterfeit dice secretly at an opportune moment. Likewise, Mahāvastu and Parābhavasutta contain references to the playing of dice.

The Buddhist Jātakas also contain interesting stories regarding gambling. Susssondī Jātaka relates the story in which King Tamba of Banāras plays dice with Bodhisattva in the guise of a youth. Likewise, Andābhūta, Takkāriya, Vidhurapanḍita Jātakas relate one or the other story in which reference is made to the playing of dice. The Sūtrakṛtāṅga, a jain work, also makes mention of a gambler who is never defeated since he always cast the kṛta. He never casts kali, tretā or dvāpara.

Pāṇini also makes mention of many words related to gambling that show the prevalence of the game in the Mauryan period. According to Pāṇini āksīka and śālākīka
It seems dice was played mostly by the oblong pieces made of gold, ivory etc. They were termed pāśaka and śālāka. Use of golden dice is also referred to in some of the Jātakas of the Buddhists literature. It seems dice pieces were also made up of terracotta and bone. The only benefit of terracotta die was its cheapness. From Bhir mound located at Taxila, one die of terracotta has been recovered during the excavations. The dice that were used were always oblong in shape like the modern Indian dice, never cubical; and were marked on the four long sides with the numbers, 1, 2, 3 & 4. It appears that dice was played on a board. Vidhura-Pandita Jākata refers to dicing board made of silver.

There used to be gambling houses for playing dice. The houses were recognized by the government and were strictly supervised by the officers known as Sabhikas. The dice were provided by the sabhika for which the rent was collected. Drinking water was also provided and was charged for. The sabhika could also take five percent from the gains of the winners for the upkeep of the gambling houses. For not prohibiting certain offences concerning the game such as dexterous manoeuvres of the hand, the master (sabhika) himself...
was fined double the usual amount. Those who played in the places not recognized by the state were punished with *papas*.

It seems even the kings and the nobles played the game of dice.

Despite, the popularity of the game dice, its playing was severely condemned owing to its risky attribute that incurred heavy losses on a person. Kautilya considers gambling as one of the four vices arising out of lust (*Kāma*). The four vices being hunting, gambling, woman and drinking. His predecessor Piṣuna is of the view that hunting is worse than gambling for in gambling the winner is always one who is an expert in dice. Kautilya, however, rejects the view of Piṣuna and says that "gambling means loss for one of the two as is illustrated by Nala and Yudhiṣṭhira. The monetary gain at gambling leads to strained relations between persons." He further states the evil of gambling as "uncertainty regarding the existing wealth and obtaining non-existing wealth, loss before a thing is enjoyed, and getting illness due to controlling the calls of nature, hunger, etc. On the other hand hunting has many advantages such as exercise, getting rid of phlegm, fat, etc."
Kauṭilya holds the opinion that of the two (i.e. gambling and woman), the addiction to women is more dangerous. Whereas between gambling and wine, gambling is worse. This is so because the success or failure of one side, due to the stakes leads to strife among the subjects and creates factions. He has made mention of oligarchies and of royal families, having the character of an oligarchy there are dissenensions, caused by gambling, resulting in destruction. That is why gambling is the worst evil.

Kaṇapadanta, another predecessor of kauṭilya is of the opinion that among gambling and women, the vice of gambling is worse. He states that gambler continues to play even at night with a lamp and even when his mother has died. Despite the severe condemnation of the game of dice, dicing continued to enjoy popularity during the age. Nevertheless, it had great celebrities as its advocates too.

PASTIMES

ANIMAL FIGHTS

It seems kings used to arrange fights between brute animals that were horned, just like fight between men. According to Aelian, Chandragupta Maurya arranged a festival annually and rams, bulls, elephants and rhinos
were made to fight. The horns when butt each other excited astonishment and ferocity. Like the athletes who strained every nerve for the highest prize or for proud distinction, or for fair renown, the animals, also fought to emerge triumphant.

The animals usually made to fight were wild bulls, tame rams, those called mesoi, unicorn asses, and hynaenas, an animal said to be smaller than the antelope, much bolder than the stag. Before the close of the spectacle, elephants were brought forward to fight, and with their tusks inflict death wounds on each other. Samājas also arranged bull-fights, buffalo-fights and cock-fights.

RACING

Alien remarked about Indians that they made much ado about oxen that run fast, king himself and many of greatest nobles took contending views of their swiftness, and made bets in gold and silver and thought it no disgraceful to stake their money on those animals. They yoked them in chariots and incurred hazard on the chance of victory. The horses that were yoked to the car ran in the middle with an ox on each side. And if the kind had laid a wager on his own oxen with any one, he used to become so excited over the contest that he
followed in his chariot to buck up the driver to speed faster. The scene used to get so much stirred with excitement and enthusiasm that not only the owners of the oxen laid heavy bets upon them, but even the spectators laid heavy bets.

MAGIC
It seems people enjoyed watching the shows of magic. Kauṭilya speaks of magicians, sorceres (māyāgata), legerdemain (jambhakavidyā), juggler (Saubhikā). The magicians, sorcerers, juggler and the rest were professionally recognised. They all were expected to supply information to the superintendent as to the amount of their daily fees (bhoga), their future income (āyati). The reference is made to magicians in the Buddhists text, Milinda, also. Kauṭilya has also made mention of a mimic player (Kuśilava) and a bufoon (vāgjivana). Perhaps the magic show also included the items of a bufoon and mimic player as well.

It seems magical tricks were employed by ancient kings for political purposes as well. For sowing the seeds of dissention in an enemy's village kings used to take help of the magicians. To show his supremacy over the king of enemy's village, the king proclaimed his association with gods. Proclamation of his association
with gods is as follows: "holding conversation with, and worshipping, the spies who pretend to be the gods of fire or altar when through a tunnel they come to stand in the midst of fire, altar or in the interior of a hollow image, holding conversation with, and worshipping the spies who rise up from water and pretend to be the gods and goddesses of Nāgas (snakes), placing under water at night a mass of sea-foam mixed with burning oil, and exhibiting it as the spontaneous outbreak of fire, when it is burning in a line, sitting on raft in water, which is secretly fastened by a rope to a rock, such magicial performance in water as is usually done at night by bands of magicians, using the sack of abdomen or womb of water animals to hide the head and the nose, and applying to the nose the oil, prepared from the entrails of red spotted deer and the serum of the flesh of the crab, crocodile, tortoise and otter; holding conversation, as though with women of Varuṇa (the god of water), or of Nāga (the snake-god), when they are performing magical tricks in water, sending out volumes of smoke from the mouth on occasions of anger."

TAMING OF BIRDS AND ANIMALS
It seems people of the age domesticated birds and animals. Aelian has made mention of parrots that were
domesticated by the people. They were of three kinds. All of them were able to talk and utter words of human speech. It seems peacocks, cocks and pigeons were also domesticated. Aelian has made mention of Indian cocks that were of the largest size, with crest not red-coloured, hued like a coronal of flowers. Kerkion or the mainā was also kept as a pet. It was also taught to speak like a parrot.

It seems tigers, panthers and oryxs with four horns were tamed and were given to the king.

**SNAKE CHARMING**

Ktesias has made mention of snake charmers who go about the country. Kautilya also speaks of snake charmers (jangali-vids) adepts in black magic (ktiyabhināra-sīlas) also the lore of the serpent. Kleitarchos informs that there are many kinds of snake in India.

One species is of sixteen cubits length. The other is marked with a variety of hues as if they had been painted with dye-stuff. The other type of snake has copper coloured stripes running from head to tail, other is of a silvery tint, other is of a red colour and yet other gleam like gold.
PICNICKING (VANA-VIHAR)

It seems there used to be game forest with game beasts open to general public. Perhaps it was like a zoo of the present days. The reference is also made to the museum of the beasts, deer, birds and snakes by Kauṭilya. Its maintenance constituted the body of the expenditure of state. There was separate forest of elephants. The superintendent of elephant forest with his retinue of forest guards maintained the upkeep of the forests. Fine was levied on the killing of an elephant. On the contrary a reward of four and a half pāṇas was fixed for a person for bringing in the pair of tusks of an elephant, dead from natural causes.

For King's sport an extensive forest, provided with only one entrance, rendered inaccessible by the construction of ditches all round, with plantations of delicious fruit trees, bushes, bowers and thornless trees with an expansive lake of water, full of harmless animals, and with tigers (vyāla), beasts of prey (mārgāyuka) male and female elephants, young elephants and bisons - all deprived of their teeth - was formed.

It is evident that the king and the public enjoyed going to the game forests. It would have been like going to a picnic spot. Mention is also made of parks, in the Girnar rock edict VI of King Aśoka reference is made to his visit to parks.
Kautilya's *Arthashastra*, make mention of drinking as one of the sources of recreation.

There used to be drinking rooms in a liquor shop that contained scents, garland of flowers, water and provided beds and seats. The consumption of liquor used to increase on the occasions of festivals, fairs (*samāja*). For those special occasions right of manufacture of liquor was allowed. The superintendent collected licence fees (*daivasika-matyayam*) from those who on these occasions were permitted to manufacture liquor.

Various kinds of liquor was sold such as *medaka*, *prasannā*, *āsava*, *ariṣṭa*, *maireya* and *madhu*. King and his retinue also took pleasure in drinking.

Nevertheless, drinking was considered as one of the fourfold vices, remaining three being hunting, gambling and women.

However, Vātavyādhi is of the opinion that of addiction to women and to drinking, addiction to women is a more serious evil, there are various kinds of childishness among women, whereas in drinking, enjoyment of sound and other objects of the senses, pleasing other objects of the senses, pleasing other people, honouring the followers, and relaxation from the fatigue of
work are the advantages.

Kautilya's view in this regard is that in the case of addiction to women, the consequences are the birth of the illegitimate children, self-protection, change of wives in the harem. From the drinking both the above consequences follow. The inauspicious effect of drinking are loss of money, lunacy in a sensate man, corpse-like appearance while living, the loss of the knowledge of the Vedas, loss of life, wealth and friends, disassociation with the good, suffering from pain, and indulgence in playing on musical instruments and in singing at the expense of wealth.

This shows that in the view of some scholars drinking was not a serious vice and in some it was a serious vice that entailed many types of losses on the person. Despite, the severe criticism, drinking continued to be a good source of pleasure for many men of the age.

STORY-TELLING

It seems people were entertained with stories and historical narratives. There were persons who excelled in narrating stories (kathayogesu) 90 Kauṭilya also makes mention of court-bards.
The *samāja* is mentioned by Kauṭilya along with *yātra-utsava* and *pravahana*. People used to go to the festivals, and gatherings for entertainment. They were called *samājas*. They afforded occasions for big feasts, musical entertainments, dramas, operas, ballad-recitations, improvisation of verses, wrestling, bouting, duels, bull-fights, buffalo-fights, cock-fights and the rest.

There used to be great celebrations on many occasions like the Abhīṣekha ceremony. The victory celebrations constituted one of the memorable festive occasions. When the king washed his hair people used to celebrate a great festival, and sent him great presents. Each person sought to outrival his neighbour in displaying his wealth. In the processions at their festivals, many elephants adorned with gold and silver along with four horsed chariots and yokes of oxen were used. Then came a great host of attendants attired in their best with vessels of gold, such as large basins and goblets, six feet in breadth, tables, chairs, drinking cups and lavers all made of Indian copper and set many of them with precious stones - emeralds, beryls and Indian garnets-garments embroidered and interwoven with gold, with beasts-such as buffaloes, leopards, tame lions and
a multitude of birds of variegated plumage and fine song. Kleitarchos also makes mention of the four wheeled carriages carrying trees of the large leaved from which were suspended in cages different kinds of tame birds, among which he speaks of the orion known for its sweetest note, and the other one called the katreus which was the most beautiful in appearance, and had the most variegated plumage. In figure it resembled the peacock.

Likewise there use to be great celebrations on the day of sowing (mangalavappa). The harvesting celebrations were also a great events, which the people enjoyed immensely, under such circumstances they would decorate themselves and the whole village with garlands of flowers, not forgetting the trees the temples and the images of the gods. They offered their sacrifices with the aid of some priest. They feasted on simple delicacies made by their wives. Then people had many occasions like marriage, birth of a son to celebrate.

DANCE AND MUSIC

The early Jaina and Buddhist texts shed sufficient light on the development of the science of music (gandhabba/veda). The science of music was concerned
with four main subjects, namely, dancing (nācā), singing (gīta), playing on instruments (vādita) and dramatic performances (visūkadassana). In connection with vādita or instrumental music there is a classified list of musical instruments, which is more or less the same as that given in Vātsyāyana's Kāmasūtra. The two main varieties of dramatic performances were represented by pekkhā (prekṣa) and śobha-nagarakam. With dancing, singing, and instrumental music was associated also akkhanam or ballad recitation. The sublimation of the art of dancing and singing was attempted by some sects of the ascetics and recluses, particularly the Ājīvikas, whose canon included two treatises, one on songs (gītamārga) and the other on dances (nrtyamārga).

Kautilya also speaks of ancillary art of music both in its vocal and instrumental form - gīta-vādyā, Kusilava, silapakārikāh, silpa- patyāh striyāh, ātodya, nātās, nartakas, gāyanas, vādana, nrīta, vīna, vepu, mrdanga, raṅgopajīviniś and the specific mention of prekṣa or dramatic show seen by the king.

In the days of Pāṇini music was regarded as an art (Śilpa). It was not only the instrumental music, which was characterised as an art but in the category of art were also included dance and vocal music. The musical instruments known to the age were mrdanga (a
kind of drum or tabor), madduka (a small tabor), jharjhara (cymbals), vīṇā (lute).

The idea of having a concert of different instruments was known to Pāṇini. The band was collectively known as tūrya and individual members as tūryāṅga. Pāṇini also makes a mention of dārdurika. It appears that the dārdurika was a player of a drum made of an earthen jar.

That some people were versed in maintaining rhythm by clapping hands to the accompaniment of music is borne out by such expressions as pāṇīgha and tādaghā. The repeated mention in the Arthāśāstra of accomplished courtesans, nātas, nartakas, supports the view that dance and drama prevailed as popular and evolved forms of art at that time. The courtesans were so popular that they could be effectively employed in the machinery of state. King and his royal retinue were entertained by the bands of musicians (kuśilavā) and the dancers.

It appears that some people earned their livelihood by singing, dancing and playing on musical instruments. They were expected to supply information to the superintendent as to the amount of their daily fees (bhoga) their future income (āyati). Those who taught singing, dancing, playing on musical instruments were endowed with maintenance from the state.
GAMES OF THE CHILDREN

Children of the age had wide range of toys to play with, viz., toy carts drawn by a variety of animals, namely, horses, bulls, rams and also birds, animals running on wheels, animals without carts or wheels, and rattles on and so on.

(a) Toy carts: - Many specimens of toy carts have been discovered from Bhir mound located at Taxila dated to the Mauryan period. The wheels of these toy chariots have heavy and clearly defined hubs and fellies. These chariots were mostly made of terracotta. The chariot had a transverse hole for axle underneath the body and another hole for the pole in front. A sort of dog-cart dated to the Mauryan period have been discovered from Sirkap also, located at Taxila. It is furnished with two holes in front for the shafts and two grooved projections underneath, for the wheel-axle.

(b) Toy animals running on wheels. This kind of toy was like the cart. The specimens found on Bhir mound include horses humped bulls, a ram and birds on wheels.

(c) Toy animals without carts or wheel. These comprised elephants, horses, humped bulls, a camel, rams, birds
Terracotta toys like birds, bulls, rams, elephants were also discovered from Maheshwar and Navdatoli and from Atranjikhera too.

RATTLES

Rattles in the form of birds were popular among the children of the age. Toy rattle in the form of a dove, and a cock with upstanding comb have been discovered from the Bhir mound. From the Sirkap different types of rattles have been discovered. One is in the form of anthropoid with spherical body, two arms and three legs. Other is in the form of a ram.

It is evident that children of the age had numerous things to play with. Elders also had various means of recreations. But the reference to the restriction in the villages on buildings (sālāh) intended for sports and plays and also on the entry of actors, dancers, singers, drummers, buffoons (Vāgīvana) and bards (Kuśilava) in the village, shows that too much indulgence in the merriments was in a way controlled by the state for benefit of the villagers. The Rock edict I, of Girnar of King As'oka also makes reference to the prohibition laid on the festive gatherings (saṁāja).
He himself restrained from going to pleasure tours, hunting and similar other amusements. He also out laid restriction on killing of animals.
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123
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93. Law, op.cit., p. 171.
94. Ibid., p. 170.
96. Ibid., p. 109.
97. Ibid., p. 109.
98. Law op.cit., p. 159.
100. Ibid., p. 216.
102. Ibid., p. 261.
103. Ibid., pp. 263-64.
105. Ibid., 1.21.
106. Ibid., I.1.
107. Ibid., II.27.
108. Ibid., XIII.2.
110. Ibid., IV 4.56, III 3.65.
111. Ibid., II 4.2, p. 307.
112. Ibid., IV.4.34, p. 818.
113. Ibid., III 2-25, p. 430.
114. Shamasastri, op.cit., pp. 43 and 139.

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115. Ibid., p. 43.
117. Ibid., p. 139.
120. Ibid., p. 452.
121. Ibid., p. 453.
122. Ibid., p. 454.
126. Ibid., pp. 458-9.
127. Ibid., p. 459.
128. Shamasastri, op. cit., p. 47.
130. Ibid., p. 84.
131. Ibid., p. 70.