CHAPTER IV: ECONOMIC LIFE AND WORLDLY ENJOYMENTS

A) Introductory
B) Agriculture
C) Other professions
D) Industries
E) Towns and villages
F) Food and drinks
C) Dress, Ornaments and cosmetics
H) Worldly enjoyments -
   i) Pursuit of Fame
   ii) Brothel-visiting
   iii) Games and pastimes

Conclusion
(A) INTRODUCTORY

Although the political integrity of the golden age of imperial Guptas had mostly disappeared from northern India in the age of Vatsarāja, the sound economic foundation laid by the Gupta monarchs was not disturbed altogether. Extensive agricultural operations, industrial productions, mineral exploitations and architectural constructions all were running somehow smoothly and contributing their share to the all-round economic progress of the country. An attempt is made here to draw a picture of the economic life on the basis of data scattered in the RS.

(B) AGRICULTURE

India is a vast country and most of its population lives in villages whose principal profession is agriculture. Vatsarāja has used the term kṛṣa for agriculture (Rukmi. I. 19). Though the information about agriculture is very scanty in the RS, yet we do get some interesting allusions to it and they may throw some light on the same.

As a matter of fact the disturbed political condition of a country always leads to decline in trade which leaves a number of persons jobless. Consequently these persons have to seek their livelihood by agriculture, the easily available
occupation. In the age of Vatsarāja also the circumstances caused by socio-political topsyturvy, had given considerable rise to the number of agriculturists. O.V. Vaidya has rightly observed, 'whereas in the past only Vaiśyas were agriculturists, in the medieval period Brāhmanas and Ksatryas also took agriculture along with Śudras who now were the principal cultivators'. It is interesting to note that in the Bharata-vākyas of his dramas Vatsarāja has wished for auspicious rainfall. It may be obvious from this that the country must have been highly dependent on agriculture which was also dependent on rainfall. As ever at that time also there were two-types of means for irrigation viz. the natural and the artificial water-works. That's why great importance was given to the development of natural and artificial resources of irrigation. Aparājita-prachā (12th century A.D.) mentions various means for irrigation like lakes, rivers, wells, machinewells, tanks and river-dams etc. A number of incidental references to various types of water storage like dīrghakā, vānī, pranā, kūpa, and taḍāga found in the Rg and Candella inscriptions

1. MMHI. Vol. II. p. 132.
3. Aparājitalapochā of Bhuwanadeva 75. 31-37; 85. 33.
4. Īśva. pp. 140, 147; Kartrā Verse 21; Samudra. p. 152; Kirata Verse
suggests the developed state of the means of irrigation.

However, the horrible scourge of famines following droughts was not unknown in that age. Vatsarāja has casually mentioned the famines twice - firstly ordinary famine (durbhi-kṣa) (Rukmi. IV. 6) and secondly extra-ordinary famine (mahā-durbhikṣa) (Tripura. I. 25). Since in those days there were no sufficient means of intercommunication, the country had to face several famines and droughts. That is perhaps why the Aparājītāprcchā (pr. 187-88) advises the kings to improve the means for irrigation so that the dreadful consequences of famines resulting from drought may be avoided.

A study of the LS reveals that the plough and bullocks were employed for tilling the fields. (Rukmi. IV. 8; I. 19). It may be noted here that a large part of Bundelakhandā area contains the arid soil (jāṅgala) which is casually referred to by Vatsarāja (Rukmi. I. 19). In the same stanza he indicates that the barren ground (jāṅgala) is sapless and to plough such a field is of no significant use while the tilling of fertile land increases the prosperity through plentiful crops. The author further indicates that the land becomes sometimes barren because of taking crops and other materials regularly from the same and in order to make it prolific, the manure etc. should often be given to the same (Tripura. I. 4).

Since Bundelakhandā is a woody region in some parts,
problem of protection of crops from fauna is but natural there. The Rś mentions a popular means of protection applied even today by the farmers of that area. The agriculturists used to make scarecrows in their fields. It is interesting to note that these scarecrows were made in such a successful manner that they resembled the living men and consequently the fauna ran away on having a mere look at them. (Virāta. Verse. 52).

(c) OTHER PROFESSIONS

(i) Cattle-rearing ;-

The cattle-rearing is closely associated with agriculture. The two castes - Yādūva (cowherd) and maṇḍapālaka ("shepherd", known as gāḍarīya in Bundelakhand region) are well known for cattle-rearing. The Rś alludes to a tradition which may still be seen in Bundelakhand that the boys or girls of the cattle-rearer families took the animals to pastures for grazing. It was perhaps so because in such professions every hand, whether mature or immature, of the family is to be engaged. Thus in Rukmiṇīharana Thāmraga (I. 10) Kṛṣṇa belonging to a cowherd family is said to have wandered after calves in the forests during his boyhood. Moreover Vidya Prakash has drawn a conclusion from some pieces of Khajurāho sculptures containing a lady extricating a thorn from her foot that these figures might be of shepherd girls going into the
thorny bushes of forests for grazing their cattle.

(ii) Hunting:

Bundelakhanda abounds in dense forests which yield good harvest for huntsmen. Hunting is adopted by the people generally from two points of view—livelihood and recreation. In the beginning when human beings were ignorant of the art of cultivation, hunting was essential for his livelihood. Later, when he investigated some other means for his subsistence such as foodgrains etc., hunting could also be employed as a mean of recreation.

The RS shows that some aboriginal tribes like Ābara and Kirāta lived by hunting (Kirāta. verses 36, 42). The hunting parties started along with a large number of hunters which resembled an army (Kirāta. p. 13). The bow, arrow (Kirāta. verses 37, 44) and snare (Hāṣya. l. 16) were used for this purpose. It may be added here that the scenes of boar-hunting are available in the largest number of Khajurājo, which suggest that the area was rich in number of this particular animal. The mention of an extra-ordinary swine resembling Ādivarāha in the RS (Kirāta. verse. 29) may also corroborate this. It is probable that the hunters must have used to

sell, besides self-use, the flesh and raw-hides of animals which also used to be readily purchased by non-vegetarian persons and leather-workers respectively.

(iii) Painting :-

The age of Cendellas was a glorious period for fine arts and painting got an important place among them. Naturally a large number of people must be living by the profession of painting in such a period. *Rukminiharana* Thämśga (p. 50) mentions a professional painter. Khajurāho sculptures also corroborate this by the figures of lady painting with brush on a drawing board.

(iv) Gardening and garland-making :-

Some people adopted the gardening and garland-making as their profession who were known as *udvänarāla* (*Hāsa*, pp. 134, 142) and *mälskāra* (*Rukmi*, p. 52) respectively.

(v) Domestic and government servants :-

The rich and ruling aristocratic people always employ servants for their services. These servants are to be appointed from both the sections - male and female. *Sārdūla*, *Kanthīrava*, *Gomśyuka* (from *Kīrāta*), *Nipunaka*, *Satūraka* (from *Karpūra*), *Mudgāraka*, *Pārśvata* and *Kokilāka* (from *Hāsa*) and *Pādmaka*.

(from Samudra) may be mentioned as representing the male servants while Suvatsalā, Makarandikā (from Rukmi) and Kusumikā (from Hasya) as female ones. Generally two types of services were confined to female servants - to serve as a wet-nurse and to carry water through jars from the wells. Thus for example we see Suvatsalā the foster-sister (dha-trevikā) of Rukmini (Rukmi, p. 38). Further in Hasyacandamāni Prahasana (II. 10) one reference is made to kumbhadasī also signifying a female servant carrying jars of water. Similar evidence is available in Khajurāho sculptures also. Besides domestic servants some government servants will be mentioned subsequently.

(vi) Teaching :-

The teaching has also been a profession since time immemorial. In Hasyacandamāni Prahasana we find Jhānarāsi having the same profession. More details may be seen in the Chapter on 'Education, Learning and Literature'.

(vii) Dramatic Performance :-

Some people lived by the profession of dramatic performances. Vilāsavati (KarpDra. Verse 18) and Sutradhāra's

9. Such female servants are referred to as 'chatauyuvati' or water carrying maids in Kuțtanimata of Dāmodaragurra. Verse 8.
brother in *KampTracarita* Bhāna (p. 23) seem to be the professional actors. Further there is an indication that all the members of some families used to take part in dramas perhaps because of being professional (*Samudra*, p. 149).

11

(viii) *Stealing* :-

The swindlers have always been co-existing with gentlemen in the society. Some people earned their livelihood even through this defamatory job. As a matter of fact the begging, borrowing, swindling and stealing - these are the means of earning of those who are in dire want of money.

The ES refers to the thieves as *Cora* (*Hāsya*, pp. 120, 128), *Caure* (*Virata*, Verse 14; *Hāsya*, pp. 121, 122, 131; I. 8), *Cauraka* (*Hāsya*, p. 121) and *Stenaka* (*Virata*, Verse. 56) and the female thief as *Caurikā* (*Hāsya*, p. 121). *Hāsyacūdāmanī* Prahasana reveals that two methods were generally applied by thieves for robbery - house-breaking and door-unfastening (*Hāsya*, p. 120). It is interesting to note that some thieves could be so skillful that they used to rob a house without disturbing the sleeping members of the family. Thus when they got up in the morning there was nothing for them excepting repentance (*Hāsya*, p. 120). Some other professions such as liquor-vending, panegyrizing and prostitution have been occasionally mentioned in the social conditions.

11. cf. RV. p. 38 f.
(D) INDUSTRIES

The RS furnishes us with some indirect information through which we can form some idea regarding industrial position of that time. For example there is no specific depiction of any running industry but several casual references to the articles prepared through the different types of industries are, of course, available which may suggest the flourishing condition of the same.

(i) Metal industry :-

A survey of the RS reveals that the metal workers were of two sorts - those who worked on hard metals like iron, and those who functioned on soft metals like gold and silver. The hard-metal-worker may be called blacksmith while the others goldsmith, silversmith and copper-smith etc. In Trimuradāha Dīma the three imaginative cities - Lauhāpura (city of iron), Suvarnapūra (city of gold) and Rējatapūra (city of silver) may be taken as an indicator of at least some metal industry.

That the iron industry was existing in Vatsarāja's age may be revealed from rasaratnasamuccaya, a compilation of 13th century A.D., which describes a minute classification of iron. Iron is classified there into three broad categories, mundā (cast iron), tīkana (steel) and kānta (magnetic iron); and
further into various subdivisions. The weapons of war
such as sword (Kirāta. Verse 3; Rukmi. II. 2), bow (Kirāta.
p. 18; Rukmi. II. 6), arrow (Kirāta. pp. 12, 13, 15; Rukmi.
I. 11), and other material like hoe and axe (Kirāta. Verse
28) must have been made of iron. In this context one point
is worthy to be noted that according to Sāṇḍghara (13th -
14th century A.D.), a near contemporary of Vatsarāja, Kāle-
jara was one of the reputed centres of sword-manufacture.

A general procedure of iron work is indicated in the
ES. Tripuradāha Dīma (III. 7, 13) reveals that at first the
iron is to be made red by means of heating it in the furious
fire flaming through the air (of bellows). Then it is to be
cut in the desired shapes by chisel and hammer. Afterwards
when it is put into the water, the sound of 'chajh' springs
there along with a heap of fume. Then the iron leaves its
redness reholding the blackness.

References to the work of goldsmiths also are not
wanting. It may be witnessed from the fact that the eighth

114. The caste iron (munda) is subdivided into mṛdu, kuntha
and kadāra; the steel (tikṣṇa) into khara, sāra, hrnṇāla,
tārāvaṭṭa, vājira and kālaloha; and the magnetic iron (kānta)
into bhrāmaka, cumbaka, drāvaka, kargaka and remakānta.

Sararatnasamuccaya of Vāgbhatācārya. V. 70 ff.
canto of Kalāvīlāsa of Kṣemendra (11th century A.D.) is devoted to the representation of sixty-four arts of goldsmiths. The Rāṣṭra refers to pure and false gold. The pure gold does not change its true nature even in the process of burning, cutting and rubbing. The false or illusive gold is made by the wicked persons for their self interest (Karpūra. Verse. 27). Moreover some contemporary literary works and archaeological sources also throw ample light on the art of jewellery and precious stones. The mention of anklets (Karpūra. Verse 3), finger-ring (Karpūra. p. 29; Hāṣya. pp. 129, 141), ruby-string studded with jewels (Rukmi. p. 51), neck-lace (Karpūra. pp. 30, 33, 34) and the heap of ornaments (Abharana-sāmacaya) (Hāṣya. p. 120) available in the Rāṣṭra may suggest the richness of the art of jewellery known to Vatsarāja. It may be conjectured from this that the jewellers must be having a busy time satiating the demands of these embellishments. A few words may be added here about coppersmiths also. It is informed by the relevant epigraphic sources that a large number of copperplates recording the royal inscription and donation were issued during Candella regime which must have been prepared by the coppersmiths.

13. Rāmacarita of Sandhyākarana III. 33-34; MC. I. 42.
15. C.J. pp. 184-85, 188, 192-93, 196-98, 202-6, 208, 212.
(ii) **Stone and Wood-work:**

The art of architecture highly depends upon stone and wood. The tremendous architectural activities of Vatsarāja's age and the abundance of forests and quarries in Bundelakhandā obviously suggest the possibility of stone and wood-work. A casual reference to nourishing and protecting the trees (Tripura. IV. 6) may reveal that proper care must have been paid to forests, the wood whereof was used in its multiform industry. The worker on wood i.e. carpenters made doors (Hāsya. p. 120), windows (Rukmi. pp. 59, 60, 61, 62), ploughs (Rukmi. I. 19; IV. 8), seats (Rukmi. pp. 39, 48), couches (Tripura. IV. 19), pestles (Rukmi. II. 24), churning sticks (Samudra. p. 150), Chariots (Rukmi. pp. 60, 63, 66, 71) and handles of various types of instruments like hoe and axe (Kirāta. Verse 28). The stone-work was treated as an art and hence the splitting of rocks is regarded as an art (Kirāta. Verse 45). Further mention is made of pointed chisels (Rukmi. II. 4) which is the principal instrument for stone-work.

(iii) **Liquor Industry:**

In the age of Vatsarāja wine was a favourite drink. There must have been existing so many distilleries to meet the demand of drunkards. In view of the high consumption as suggested by a number of references to the wine, drinking,
distillers and distilleries in the RS, Prabodhacandrodaha (II. 1) and Khajuraho sculptures it appears that the liquor industry must be quite prosperous.

(iv) Mineral industry: -

Bundelakhand is the land of various mineral substances. It is possible that the mineral industry must have, therefore, absorbed a large number of people of that region. In a stanza of the RS the earth is said to be empty because of constantly taking the various things (like mineral substances) from it (Tripura. I. 4). Here the idea of mining is suggested. The persons supervising the mines were known as Škarādhikāranurusas (officers-in-charge of mines).

(T) TOWNS AND VILLAGES

Town:

The science of town planning had reached a high pitch of development in the age of Vatsarāja. Two eminent treatises

on architecture - *Samarthganasutra* and *Aparajitaparvchak*. were composed during the same period i.e. 11th and 12th century A.D. respectively. The theoretical as well as scientific rules of town planning and house construction are abundantly prescribed in these two works.

Kaundinapura is one of the best cities of northern India which has the credit of being the maternal house of Rukmini and Damayanti. Being a rich and fine city it had drawn the attention of several authors of medieval age. This city is described at length in numerous literary works like *Nalacampu* (10th century A.D.) and *Naisadhyaarita* (12th century A.D.). In the *R* Kaundinapura has been depicted as the Rukmini's maternal house while *Naisadhyaarita* and *Nalacampu* etc. describe it as Damayanti's city.

Vatsaraja describes the city of Kaundinapura as containing a series of beautiful mansions (*Rukmi*. III. 15) resembling snowy mountains. There was a great temple of Indrani wherein a bride was expected to go to worship the goddess before her marriage (*Rukmi*. p. 54). The main attraction of the city viz. the royal palace of Bhismaka, the father of Rukmini, is compared to the eastern mountain (*udavagiri*) (*Rukmi*. III. 8).

---

21. *[II. 73]*
There the houses were possessing underground chambers and the middle and upper storeys were full of treasure, cereals and articles of luxury. Being encircled by rampart and a circular moat the city was not accessible to enemies. There were fine high-ways extra ordinarily made of moonstones and hence they did not heat even at the advent of summer owing to the flow of water in contact with the lunar rays (because the moonstones are believed to exude water in contact with moonlight). There were wonderful bridges made of sunstones and thus the cold did not trouble the feet of persons going over these bridges because the bridges possessed heat imbibed while burning throughout the day in contact with the solar rays (the sun-stones are believed to catch fire in contact with the sun).

Tripura a mythological city is described to be very prosperous in the RS. Its mansions are described to be studded with gold, silver and iron (Tripura, pp. 99-106).

Villages :-

Being an agricultural country a large part of India's population has been living in villages since centuries. There was no occasion for Vatsaraja to specifically describe the village life. We can get some idea of the actual state of

22. MG. II. 81, 86, 87, 93-95.
village life, from some other relevent contemporary sources.

That the size of villages during those days was small may be learnt from *Agni Purāṇa* which suggests that even five families and the headman constituted a village. According to *Śukranīti* a law digest belonging to the early medieval age the village is that piece of land whose area is a kroṣa. The mention of *grāma-dandaka* in Candella inscriptions shows that in order to mark off the limits of villages the boundary pillars might have been set up there.

The chief or the headman of village has always been an important personage. The Candella inscriptions contain a number of references to various village dignitaries like *adhi-kṛtās* (village-officers), *kāvaśṭhas* (village accountants), *mahattaras* and *mahattamas* etc. Some literary works of our

---

23. According to *P. V. Kane* the date of *Agni Purāṇa* may be decided after 7th century A.D. Introduction to *Sāhityadarśana*. p. V. See also *Baldeva Upadhyaya, Purāṇa Vimarṣa*. p. 552.

24. *Agni Purāṇa*. 165. 11.


period show that the general condition of village life was miserable. Thus, a few verses of Sūktimuktāvalī (early part of 13th century A.D.) reveal the association of humble dwellings and lacerating poverty with village life. The Avadānakalpalata of Kesemandra (11th century A.D.) also depicts that the kara- kas (petty farmers or landless labourers) having half-clad bodies daubed with dust and bare feet being chilblained, laboured hard with their ploughs and shovels. Moreover, a villager being very simple used to be harassed and stultified by the petty officials. Thus, the Narmamal of Kesemandra (11th century A.D.) depicts the veritable terror of a niyogi (the revenue officer) who is said to be an old fish-catcher and to have gone to devour the rustic fishes. The villagers were insulted and frightened by him. Before them he disgracefully turned off the higher authorities' orders of remitting the punishment of criminals in order to impress his supreme authority. On the other hand he showed his false honesty eating the saltless food consisting of two palas of pulse while a visit was to be paid to his village by other officers of his or superior equal rank.

Of the three fundamental necessities of a human being - food, fabric and shelter, the first one is the most important. Indeed the food and drinks of a country or an individual do have direct concern with culture in general. The economic conditions are also to be reflected by these. A survey of the RS reveals that the mass of that period was gastronomist. There were people both - vegetarian and non-vegetarian, according to their respective might and habit. Vatsarāja has applied the comprehensive terms for food viz. āhāra (Pirāta, p. 11; Verse 42; Samudra. I. 8) and bhakṣya (Tripura, p. 103).

Some of the contemporary sources tell us that the vegetarian food was so good as 'it looked like a beloved woman pleasing to the eater. The milk was its smile; the pastries its decorative scarf. The mass of lentil balls was its moon-like face. The plump sweetmeat balls were its breasts; the shining rice its pearlstring'. On the other hand the non-vegetarian diet was also so rich particularly among aristocratic people that what to speak of eating, the people could not even count the mild, savoury and flavoured curries which

32. NC. XVI. 107. ; For Food and Drinks in the RS see also RV. p. 59.
were prepared with fish and the flesh of deer, goats and birds.

Paddy was one of the chief cereals and it was used in many ways. Rice-pap was a common preparation of paddy. A casual reference to *śrāvīla* (gruel made from the fermentation of boiled rice) (*Samudra*. I. 68) may suggest the replete use of rice.

Milk and its products are a significant ingredient of food. Kalhana and Kṣemendra, both contemporary of Vatsarāja, mention the various delicacies that are prepared from milk. In the *Rā*, there are several allusions to milk and its product. A stanza of *Samudramathana* Samavakāra (I. 23) hints at the proper trend of drinking milk after getting it boiled. While being boiled naturally there is a tumult in the milk (cf. *atikvāṭhādordhvaṁ taralavatī ca kṣīrajaladhim*. *Samudra*. II. 13). At another place it is shown that after sufficient churning milk (or curd) changes itself into a butter-lump (*manthāpamarddavatīdhaladhdharmmahīryo yamīdṛk*. *Samudra*. I. 44).

The historical evidences tend to show that non-vegetarian

---

33. NC. XVI. 87.
34. RT. VIII. 137, 140.
35. Deśopadesa. III. 32; *Harmanāma*. I. 127, II. 80.
meal was very common during those days. If we go a little background, it is found that in Gupta age the abstaining from meat was considered to be meritorious. *Kāmasūtra* mentions that to desist from eating meat was considered to be an act of merit. Bhavabhūti also made a fun at the ancient custom of serving beef to a distinguished guest. Even some of the Purāṇas laid down that cereals, not animals, should be used in sacrifices. But in the Vatsarūpa’s age various foreign invaders who were non-vegetarian had been settled down in India with a number of their followers and the result was that a large section of Indian society was turning back to the habit of its meat diet.

The RS depicts some tribes like Śabara and Kirāta whose livelihood was solely dependent on meat and thus they wandered from dawn to dusk in search of flesh (महीयु स गवेसङ्वायं तत्त्वायासे स गमसः किरातः ।

A verse of the RS suggests that the animals other than swine, deer, Kohisa (a special kind of deer), rhinoceros, Raṅku (a special sort of antelope) and reindeer

36. *pravṛttabhyaśa mātsabhaksanādibhyah āśtrādeva nīvarṇam dharmah.* KS. I. 2.7.


38. *Vāyu Purāṇa.* 57. 100.
were common among the animals to be killed for the ordinary non-vegetarian people while the animals listed were meant for the brave higher caste hunters like Ksatriya. (Kirāta. Verse. 30).

Betel chewing is a popular habit associated with food. It is found that in central India the betel was prevailing to such an extent that the betel-sellers used to pay taxes to the state for their business. 39 Karṇa of Vatsarāja tells us that the foppish persons like Mañjiraka were found of betel and while chewing it they appeared like a moderate speaker (vāksaḥraḍhīgada iva mukhe kiṇca tāmbūlagolāh. Karṇa. Verse. 15). It was used by women like Madanasundari also (Hāṣya. p. 134). Further betel was to be presented as a gift particularly to the sweethearts (Karṇa. p. 29).

Drinks :-

Water has been the most common thing among all the varieties of drinking in the entire universe which is completely suitable and easily available equally for the sovereign and the slave or the rich and the poor. The RS mentions clean drinking water coming out of the waterfalls which appeared like oozing snow (prayāsyaṃvandakalpaṃ paripūsati muhurnairīharām svacchamambhaḥ. Kirāta. Verse 42).

In the age of Vatsarāja wine was a common drink in the society. It is curious to note that in Śrīkanṭhacarita of Māṅkhaka (12th century A.D.) one whole canto (XIV) has been devoted to Pānakeli (the enjoyment through drinking). In the ES wine is said to be a pleasing factor for the whole world (sakalajagadā śālādakārīṇām vārunīḥ .......... Samudra. p. 191); more fondling than even one's life (Rukmi. I. 27); and possessing the capacity of giving a lot of joy (ānanda-śandohanidānaśaktiḥ. Samudra. I. 57). There are several references to drinking parties (= pānagosthi) (KarpPra. p. 27; Hāsya. pp. 127, 134, 140), drinking festivals (= madirā Mahotsava) (KarpPra. pp. 30, 33; Hāsya. pp. 123, 134) and drinking sports (= madhurānakeli) (Rukmi. I. 21). Brothels and love's gardens (= madanodyānaś) were the proper and popular places for drinking (KarpPra. pp. 27, 30; Hāsya. pp. 119, 121, 134, 140).

It is reflected in the ES that there must have been prevailing many qualities of liquor. Thus Kokila says in Hāsya caudṛṇaṇi Prahasana, 'which quality of wine is there that is not drunk by us'. (Hāsya. II. 12). People drank so much that the night was over in a single sleep of them (madirāpāna-bheḷaśaśyāksanidrāpade eva rajaṇi vyutkrānta. Hāsya. p. 119); they fell down like being afflicted by the māṃśa saṁnipāta type of fever (KarpPra. Verse, 28); and they could not observe even their houses being robbed by thieves (Hāsya. p. 120). The swāy

40. cf. RV. 355.
of drinking began usually daily in the evening whereas the drunkard young men took a lot of liquor and used to mutter the songs usual for them (Karpūra. Verse 25). Women, particularly prostitutes also used to take wine (Karpūra. p. 30; Hāsya. pp. 119-21, 23, 34).

There was a tradition of celebrating the drink festival on some success or achievement. Thus Caturaka celebrated the same gaiety on coming back of his younger brother Nipuṇaka after a long period of sojourn (Karpūra. pp. 32-34). Kapata-keli promised Mudgaraśa to celebrate a wine-festival in case her robbed property could be regained (Hāsya. p. 123). Kalakeṇḍaka (a gambler) was to perform a great festival of drinking party (= pānagosthīmahotsava) on winning the wealth of gamblers (Hāsya. p. 134). The same fete was celebrated in the house of Candraseka when a necklace was presented in order to congratulate her with the information that her lover Hara- datta had won the entire property of all the gamblers in gambling (Karpūra. p. 30).

(D) DRESS, ORNAMENTS AND COSMETICS

Dress:

Dress and ornaments usually tell the sex, occupation, socio-economic status and regionality of a wearer. It may be observed in the Rg that these articles were given due response in the society. There is a significant reference to the

40A. See in general Hā. p. 351 ff.
technical term nepathyalaksmi (Hasya. p. 134), the art of
dressing and putting on costumes according to the place
and time, which is one of the sixty-four arts mentioned in
Kamasutra. It suggests that in Vatsaraja's time the dres­s­ing
and ornamentation was continued to be regarded as an
art.

Bark (= valkala), deer-skin (= ajina) and plaited
glass (= kasacrta) have been comprising the ascetic garments
in India since quite ancient period. In the RS Arjuna being
an ascetic used valkala (Virata. Verse 17). Teachers and
students wore voganattas (the cloth thrown over the back
and knees of a devotee during meditation) of yellowish-red
colour (Hasya. pp. 138, 142).

Through the mention of veil (= avagunthana) available
in the RS (Samudra. p. 180) it may be guessed that a garment
very much resembling sari was the principal part of female
dress as is suggested by some other relevant-contemporary
sources also. A gift of new garments was presented in
order to gratify and lure one's sweet-heart (Karpura. p. 29).

Among the articles of male dress Uttarlya is

LOB. Yashodhara explains nepathya prayoga as follows :-

desakalapeksaya vastramalibharanadibhih sobharrtham sarirasva
mandanakargr. KS. p. 88.

wallkncmn. Generally it was a long and thin cloth-piece folded lengthwise and put over the back with the two ends dangling in the front over the shoulders. In the Rṣ we meet with Karṇḍraka wearing a tattered and knobby uttarīya because he had been quite poor on account of the bad habit of gambling. (Karṇḍra. Verse. 22). Sometimes it was to be used for sitting also as the occasion demanded (Samudra. p. 180).

Ornaments:

Ancient Indians were fond of various types of ornaments since early ages. It is learnt from the excavations of Mohenjodaro and Harappa that the gold and silver ornaments of different varieties were used in 3rd millennium B.C. The hands of women were covered with terracotta or copper bangles from wrists to elbows; and the necklaces were also worn by them. Even in the Vedic period a variety of ornaments made of gold, silver and precious stones was used.

The Rṣ bear testimony to the fact that the passion for adornment was duly continuing at that time. A particular term alāṅkāraghātanam is applied for the use of ornaments.

42. Mackay, Earnest., Early Indus Civilization. p. 88; pl. XXI.

(HĀsya, I. 25). People had the ornament-caskets (= Abharana–karandaka) (HĀsya, p. 134) wherein the heap of ornaments (= Abharanaasaṅcaya) (HĀsya, p. 120) was to be kept.

Anklet is the main ornament of women. Anklets and other foot-ornaments are given the highest importance particularly in Bundelakanda. It is interesting to note that for the same reason even to-day a poor to poorer lady of this area wants to have at least a small pair of ornaments for her feet.

We learn from the RS that this ornament (anklet) was so much popular that peoples' names were kept after it. Thus Mahīraka, (Anklet) the name of a voluptuous person in KarpDracarita Bhāṣa may be cited as an example. Women used to wear bell-anklets which must have been made with small metal shells strung on a cord. Such anklets produced a sweet sound of tinkling when the wearer moved (KarpDr. Verse 3). Further it is punningly indicated that the anklet (= mañjira) worn on foot becomes loquacious (vācālatvāḥ padālagno mañjirāḥ kurutām cirāt. KarpDr. Verse 20).

Neck-ornaments have an important place among Indian embellishments. In the age of Vatsarāja 'such type of ornaments comprised of necklaces of beads of single, double or treble rows, necklaces with pendants of rectangular pieces, and necklaces with single string of beads hanging downwards. Some of them were short in length and therefore either they
laid close around the neck or little below it while others drooped on the chest or even below it.

The **RS** mentions a necklace which must have been big in size because that is said to have been put on by Candrasenā on her heart (**Karpūra**. Verse 21). Thus it becomes obvious that the necklaces were quite big and they hung down from neck to chest. Not only women, men also used the neck-ornaments. Thus **Yṣṇa** is seen putting on a ruby-string set with jewels in **Rukminīharana** **Ihārga** (pp. 51-52). Ascetics also had the string of beads (**Kīṭā**. Verse 39).

Finger-rings (= **aṅguḍīvasa**), bracelets (= **valava** or **kañkana**) and armlets (= **keyūra** or **aṅgada**) are known as the arm-ornaments. The finger-rings were used by both the sexes - male and female. **Mañjīraka** (**Karpūra**. p. 29), **Jānana-rāṇī** and **Kapāṭakeli** (**Hāsya**. pp. 129, 132, 141) are depicted to have put on the finger-rings. These rings were inscribed with the names of the wearers. Thus **Kokila** and **Pārśvata** could recognize the finger-ring of **Kapāṭakeli** in the hand of **Jānana-rāṇī** reading her name inscribed on the same (**Hāsya**. p. 141).

Bracelets have also been referred to in the **RS**. It is an age old tradition to put on a bangle at the time of **Khāju**. p. 32.
wedding. In *Rukminiherana Thāmṛga* (II. 13) Kṛṣṇa is shown to wear a bracelet on the occasion of his marriage. The ascetics like Arjuna also used the bracelets made of beads (*Kirātā. Verse. 17*).

To adorn the ears is an old fashion. There is some ritual background to it. The ceremony of *Karnaśveda* (peroration of the ears) is one of the important *śāmśkāras* of Hindu life and the wearing of *kundalas* was prescribed there for brahmacārins and grhastras. *Kundalas* or *bālīs* (a large or small ring inserted in the ear lobes of the ears), *karnaśphūlas* (a star-shaped or flower-shaped ear ring) and *phūlamśekas* (another kind of ear ring imitating a flower) were the popular ear ornaments in *Bundelakīhanda*. The contents of the ES testifies that these ornaments had got the favour in society and thus Rukmini is shown wearing the lotus shaped ear-ornaments (*Rukmi*. III. 4).

**Cosmetics:**

To have a desire of appearing beautiful to others is a human nature. For that purpose various modes of cosmetics are applied by people. Vatsarāja has used the term *rūpanir-māṇa* for cosmetics (*Samudra*. p. 178). As foot-embellishment

among ornaments so hair-dressing among the means of cosmetics has the most significant place.

It is found that some fashionable voluptuous persons like Manjiras in the Rg kept their hair twisted hanging down unto the lobes of the ears (vakrojUtah karnadesvalagah. Karpura. Verse. 15). But it should be borne in mind that these types of hair style could not get appreciation in the society. The context in which they are depicted makes it clear that they were not to be applied by a gentleman. On the other hand the teachers, students and ascetics had a different mode of hair-dressing. The heads of some of those were shaven (Marvy. p. 124) and some of ascetics had long twisted hair (Kirata. Verse. 50).

Unfortunately there is no reference to female hair style in the Rg. Through the mention of veil (= avagunthana) (Samudra. p. 180) we may present a somewhat proper clarification for that. During medieval age the muslims gave rise to purdah system and consequently the art of female-hair dressing was gradually discouraged and declined by the practice of keeping the heads covered under veils.

Face decoration is the next mode of cosmetics. Like modern women the ladies of ancient and medieval age also used the scented dust and powder for their facial make up. The dust or powder was prepared mostly from sandal-wood which
was put into some containers. In the *Madanasundari* had the powder of yellow sandal ( = *haricandana*) preserved into an oyster shell for applying to her face ( *tavāṅgapranaṅgama- labhamānamiva prātivatā sūktikāsamarpitaḥ haricandanaḥ. Ḫasya. p. 133). After the powder was besmeared, some women further decorated their face by using saffron or putting some small shining stars on their cheeks. Thus Rukmini’s jowls bedaubed with saffron were shining like gold ( *kanakarucikapolaḥ kaṅkumābhīḥ prabhābhīḥ*. Rukmi. III. 8).

In this connection mention may be made to a piece of sculpture at Khajurāho where a lady is shown having a line of dots on her face from the temple to the chin. Vidya Prakash takes it as the decoration by laying small shining stars on cheeks.

Although the redness of lips is a natural gift with beautiful women, however there is a tradition of rouging them by some external means like alaktaka and ṭambūla. Thus Madanasundari in *Hasyacudāmani* Prahasana (p. 134) had a betel-leaf perhaps for the same purpose. We may now conclude this section of cosmetics with a mention of mirror which was an important article of toilette. It was used in many ways such as: for giving the final touch to facial decoration; for putting vermillion in the hair-parting; for applying the collyrium into eyes; for combing hair and for simply admiring the beauty of

47. ṪhaJu. p. 55.
one's own face (Samudra. II. 1).

(H) **WORLDLY ENJOYMENTS**

(i) **Pursuit of Kāma**:

Indian life has been dominated by the idea of puruṣārthacaturstāvya i.e. four ideals of human life - dharma, artha, kāma and mokṣa since early ages. It was the supreme duty of a human being to maintain harmony and synthesis among the four and therefore no exclusive emphasis should be given to any particular ideal.

But during early medieval age the increasing influence of Gārvāka theory had given exclusive stress on the life of worldly pleasure (= kāma). At the same time the developed Tantric tendencies of the age also gave considerable response to kāma. Moreover, the erotic tendencies in art and literature of that period also suggest a good hold of kāma in socio-cultural life. S.N. Desgupta has rightly concluded that from the Daśarūpaka (10th century A.D.) onwards the erotic tendencies are obviously visible in literature which have overshadowed everything else in many later literary works. The Vatsarāja's


works also were not exception.

An examination of the contents of RS reveals that kāma had a greater preoccupation with the contemporary social life. A glimpse may be found even in the benedictory verses of the RS. Various types of erotic descriptions of the divine couples like Śiva and Pārvati; and Viṣṇu and Lākṣmī may suggest the society's amorous attitude towards life. Deities like Pārvati (Rukmi. I. 1) and Lākṣmī (Samudra. I. 15) are said there to have possessed the lustful feelings. The whole world is casually mentioned to have been entirely under the influence of kāma (medanamavamaśgasam viśvam. Hāsya. I. 3).

To what extent people were engrossed in worldly pleasures may be evident from the statement of a character in Hāsya-cūḍāmaṇi Prahasana - 'Is there any sort of liquor which is not drunk by us? Is there any woman (prostitute), we have not enjoyed with whom? Is there any day which is passed away without gambling? Thus what occasion of sorrow is there for us in the world!' (Hāsya. II. 12).

Moreover, it was a common belief that the God (= Hari) becomes quite pleased with those persons who always serve the cupid (= kandarpa) (Hāsya. II. 9). It is also indicated else-

52. Kirāta. Verse 1; Karpūra. Verses 1, 2; Hāsya. I. 2.
53. Rukmi. I. 2; Samudra. I. 2.
where that kāma did not leave the people even in their old age because he was extremely served with curiosity by them during their youth (Vāsya. II. 7). Further some more contexts of the ŚŚ have a busy life with amorous sports. Thus the cupid who awoke unto the end of the nights helping the couples in the performance of their amorous sports was not given the least chance for sleep even in the dawn by the jingling anklets of harlots coming out of the royal palace (Karṇūra. Verse. 3). Elsewhere the author mentions various kinds of dalliances committed in the city of Candrāpa such as love-shivering, body-shrivelling and uttering the sound of sīt during coition (Tripūra. III. 14).

(ii) Brothel-Visiting

We have already discussed the institution of prostitution. Now only one point remains to be quoted here which can throw some light on the flourishing tradition of brothel-visiting. Mention may be made of those persons who are morally expected to be away from such ill-institution. For example the ascetics, teachers and students are expected to be self-controlled and free from passion.

But the picture of their life in the ŚŚ is quite adverse to our expectations. We find some wicked ascetic-cum-teachers like Jñānarāśi and students like Kaundinya who were inclined more to worldly pleasure than their religious and moral duties. A prostitute named Kapātakeli discloses, 'I do
not know how many scores of Vaisnava ascetics (like Jñānarāśi) are offered bed and pillow for coition by me'. (na punarahaṁ āne kiyatyah bhāgavatānāṁ viṣṭayo nijasurata-sraastaroçchirsake mayā dattā. Ḥasya. p. 139). Further it is quite surprising to see that the teacher and student both were engrossed in the same harlot named Madanasundari (Ḥasya. p. 137). The state of passionate Jñānarāśi deserves to be quoted here in his own words - 'My breaths are moving quickly, then how the process of restraining breath is possible. The tongue is incessantly uttering only the name of that prostitute Madanasundari, then how the muttering of prayer is possible. The heart is seized by her and therefore the God Viṣṇu has gone away somewhere else from there. Thus the god cupid has given me another initiation today'. (Ḥasya II. 5).

On the other hand the student's condition was also not less miserable. He was alive only on account of the hope of association with Madanasundari (ahamapi madanasundarīgamasya jīvitah dhārayāmi. Ḥasya. p. 137). His ears which were distressed of study became cool after listening to the sweet conversation of prostitutes (duradhvāvanadūnau ētalāyateḥ karpau etavoh madhūralāpnaḥ. Ḥasya. p. 134). He preferred the prostitutes' embraces even to the penance (Ḥasya. p. 135).
Games and pastimes:

After being fed up with heavy and monotonous routine of daily life human beings naturally want to have some diversion and relaxation. This necessity has produced various means of pastime. The common term Vinoda (Samudra, I. 27, 37) and Pramoda (Rukmi, I. 1, 14; Samudra, I. 19, 53) are used for amusements in general by the author of the RS. It may be noted that Mānasollāsa of Somesvara, an encyclopaedic compilation (12th century A.D.) of the Vatsarāja's age, is very rich in details of the highly developed means of amusements. It has allotted as many as forty chapters for amusements viz. vinoda viṁśatī (twenty chapters on diversion) and kṛdāviṁśatī (twenty chapters on sports). Some of them are met within the RS which may be discussed as follows:

Gambling (Paśaka kṛdā):

Gambling has been an existing game in India since ever which can be traced back to Rgveda. A study of the RS reveals that this game had acquired much popularity at that time. It was believed that the wealth of those persons who are devoid of gambling is the wealth like in dream (Karṇḍara, Verse 8).

54. fourth and fifth viṁśatī of MS.
55. See HUD, Vol. III, p. 541; A.C. Das, Rgvedic Culture, p. 230; For dyūta in the RS, see RV, p. 359.
The gambling houses (= durodaraśālās) were regarded as the proper place for availing of the invincible wealth (tadahā-midānimajítārtathārthapratinādaṁya durodaraśālāmeva vrajāmi. Karpūra. p. 25). There were even such persons in whose life no day passed without gambling (dvātēna śūnyah divasa gataḥ kim. Hāsya. II. 12). Consequently some persons like kalā-karaṇḍaka and Karpūraka are seen losing their entire property (vidhyāstasaśrayasva........ Hāsya. p. 132), and living a miserable life (Karpūra. Verse 22).

According to the ancient tradition this game was to be carried on with inanimate things like dice, pieces of leather, and ivory etc., and stake was also there. The benedictory verses of Karpūracarita Bhāṣa suggest that the play of gambling with dice was the most popular. The descriptive gambling between Śiva and Pārvatī was played with dice (= śārī) in which there were stakes of embraces. (Karpūra. Verses 1,2).

It is also reflected in the same context that some duration was fixed to pay the claimed stakes, nevertheless the winner was anxious to recover it at his earliest. Moreover, this game is never expected to be free from deceit and wickedness. Pārvatī was deceived by Śiva placing the dices falsely and counting the places transgressingly.

5o. HDS. Vol. III. p. 538.
Hunting (mrgavā):

Popularity of hunting may be guessed from the fact that as many as thirty-one varieties of hunting are described in Manasollāsa. Vatsarāja refers to the two varieties of them viz. pāṣaja or jālajā (hunting through the noose or net) and madavikāraja (hunting when the deer is under the influence of arrogance) (Rāya. II. 10).

Poetic and academic discussion (Śāstravinoda):

There was a tradition of convening the gosthī or clubs of learned scholars and artists whereas people entertained through listening and participating in poetic and academic discussions. Wisemen have always been passing their time through this type of amusements. Manasollāsa tells us that after dinner the king entered the assembly hall and called the best poets, musicians, disputants and eloquent scholars of various subjects and made them seated around him. Then he asked to recite a good piece of poetry to those scholars who were experts in the art of words, such as grammarians and logicians; those who were endowed with natural genius and those who were competent in all the languages. After the recitation of poetry there was an open defence for discussing its

57. ekatriṃśatprakāreyah mrgavā. MS. IV. 1440-50 (p. 277).
58. kāvyasāstravinodena kālo gacchati dhīmatām.
merits and demerits. The RS also refers to this particular means of diversion as kāvyagothi (Karpūra. Verse. 30) and sārasvatotsava (Samudra. Ill. 14).

**Water sport (Salila-kṛīḍā):**

In the RS there is an indirect reference to water sport. Thus when Candrasena gets a necklace (= hāra) on behalf of her lover Hāradatta, she becomes so much pleased as if she were enjoying a bath-sport in a reservoir of nectar (kimayamamṛta-vāpyāḥ anānakalirṛassāngō. (Karpūra. Verse. 21).

**Enjoyment in the forest (vana-kṛīḍā):**

Mānasollāsa tells us that during the spring season king went to enjoy in the forest with a number of his sweet-hearts. All of them enjoyed there and besmeared the sandal-unguent blended with camphor. The RS indirectly refers to it. Candrasena took the achievement of her lover’s necklace as the enjoyable shower consisting of the juice of flowers in the spring season (ghatavati kimu vrṣṭim mākarendim vasantaḥ. Karpūra. Verse. 21).

59. MS. IV. 198-204 (pp. 171-72).
60. MS. V. 127-38, 152-63 (pp. 184, 188).
Enjoyment in the moonlight (jyotanā-kridā): -

According to Mānasollāsa a king used to enjoy also in his courtyard with several women. In Karpūracarita Bhāṣa Candrasena was so much happy as if she had reached a kṣa royal palace full of moonlight (kimu samuragatāḥ vaidhayāḥ rājadānīm. Karpūra. Verse 21). Further Vatsarāja mentions kridājagaṇanotsava (the fete of wakening in amorous sports) (Karpūra. Verse. 3) which might be somewhat similar to the enjoyment in moonlight.

Enjoyment by puzzles (prahelikā-kridā): -

We are informed by Mānasollāsa that after getting assembled the learned, dexterous, and experts in various types of literature the enjoyment of puzzles was carried on. Some of them who were eloquent and knowing the sense of riddles were to be appointed for the solution of dispute. Then some one put up the enigma which was to be solved by others; and in case somebody was unable to solve it he was declared defeated. In Tripurādēha Pīna (IV. 2) a puzzle is put up as follows - 'sixteen have been converted into one and now three will immediately become five'. Śukrācārya solves it in the following

01. MS. V. 351-02 (pp. 207-8).
03. MS. V. 517-19 (p. 224).
way - sixteen are the characters viz. Mahēśa, Indra, Agni, Yama, Nirṛti, Varuṇa, Vēyu, Kubera, Viṣṇu, Brahmā, Kārttikeya, Himalaya, Śeṣa, Candra, Sūrya, and Dharma who have become one being united for the destruction of Tripūrāsura. As a result all the demons of these three cities (= Tripūrā) who are consisting of five natural elements viz. earth, water, fire, sky, and wind would be penetrated into the same five elements (Tripūra. p. 109).

Enjoyment through pigeons (rāṛvata-vinoda):-

Pigeons are also a popular means of amusement. Mānasollāsa considers it as the means for achievement of dharma, artha, and kāma. Vatsarāja has referred to the sport of a prince (= kumāra kṛidā) in which he plays with pigeons and geese (Rukmi. III. 11; p. 52). It may be interesting to note here that in Mānasollāsa the female pigeons are said to be very devoted to their mates and they do not usually allow any other pigeon except their respective mates to enter the cage. In RŚ the same quality is attached to the female-goose. In the abovementioned kumāra kṛidā although the prince tries to consign a female goose with the pigeon but still she goes to her mate goose and not to the pigeon (Rukmi. III. 11).

bh. rāṛvatavinodavah dharmakāmārthaśiddhaye. MS. IV. 1297. (p. 264).

05. MS. IV. 1289-90 (p. 263).
Enjoyment through ram-fight (mesayuddhavinoda): -

After getting the rams sufficiently fed and drunk they were caused to fight for entertainment on Sunday with a stake of flag. The person whose ram was to win took the flag as a reward. The HS refers to the bounding movements of he-goats with each other which stretches the amusement (chāgo mukhavalgati gādhagarvāchāgāna sārdham prasarat-pramodasāh. Rukmī. I. 11).

Enjoyment through weapons (āastavinoda): -

The khurāli (a particular place for military exercise) was used for the enjoyment through skill in various weapons. Vatsarāja has also mentioned the khurāli where Pāṇḍavas and Kauravas are said to have conducted their military exercises (Kirāṭa. Verse. 49). The term dhanurvidvadidrakhārasa (pleasure of watching archery) (Kirāṭa. Verse. 45) may suggest the popular tradition of amusement through the skill in archery.

Details on some other means of recreation like gātavinoda (amusement by songs), vādyavinoda (enjoyment by instrumental music) and nṛtyavinoda (entertainment by dance) may be seen in a subsequent chapter on fine arts.

66. HS. IV. 1247-58 (pp. 290-91).
67. HS. IV. 14 (p. 156).
CONCLUSION

Here follows a brief retrospect of the whole chapter in its essentials. From the RS we come to know that in Vatsarāja's times agriculture was the main profession of the society. But a number of jobless people caused by the decline in trade and commerce following the disturbed socio-political conditions of the age had largely increased the number of agriculturists. In spite of the existence of various types of water reservoirs for irrigation the agricultural production was not sufficient because of being the land of Bundelakhand sterile. Various industries were running somehow smoothly. The towns were well developed and prosperous but the position of village life was miserable. Non-vegetarian food was common but the orthodox people were still vegetarian. The increasing tendencies of Tantra and Ārākyaka gave considerable rise to the drinking habit of liquor. The non-availability of the depiction of women's dress and hair-style has led us to the influence of purdah system of that age. The ancient ideal of purusārthacatuṣṭava was badly affected by the excessive affection to worldly enjoyments and hence kāma was given substantive significance.