Chapter - VI

Usage of the Animals in Early Buddhism
CHAPTER VI

USAGE OF THE ANIMALS IN EARLY BUDDHISM

Animals occupy an important place in Buddhism. Animals are very useful to human beings. During the time of early Buddhism people used various animals for domestic, commercial, military, recreational or medicinal purposes. The Buddhist literature i. e. Jātaka stories, Dhammapada etc. mentions the use of cows, sheep, oxen, buffaloes, rhinoceros, camels, asses, elephants, birds, boars, pigs, dogs, snakes, fish, tigers, lions and many creatures. Animals were used in trade and commerce, hunting, animal fights, gambling, defense, transportation, sacrificial ceremonies, medicines and as gift and food. Snakes or snake poison were used to kill enemies or even kings. Animal science (paśu vidyā) dealt with various aspects of animal life and how to tame them, train them and use them for domestic or military use.¹

In the Buddhist literature we find animals trying to acquire spiritual knowledge from enlightened masters by loitering around them and listening to their discourses.

The Jātaka stories mentions that animals played an important role in the religious and economic lives of the people.

The following are the various usages of animals mentioned in the Early Buddhist literature

USAGE OF ANIMALS

1) Animals used for sacrifice

Ancient Indians regularly indulged in animal sacrifices. kings sacrificed animals to appease divinities seeking their blessings and support. Inscriptions belonging to the Gupta period suggest that people had an obligation to supply sacrificial animals on demand to their king.

¹. Jayaram V. Introduction to Hinduism p., 2
The Buddha was totally against animal sacrifice performed by the Brāhmaṇas because he was of the view that animal sacrifice did not bring rich results on animal sacrifice he said, “sacrifice of the horse, the man and the beast do not bring rich result. The sages do not attend a rite where diverse goats, sheep and cows are slain but sages attend to such sacrifices where no goats, sheep and cows are slain such rites entail great results”.

Thus it is observed that animals like horses, goat, sheep etc. were used for sacrifice in rite. Afterwards King Aśoka was totally banned animal sacrifice in his kingdom which is mentioned on his various inscriptions.

In his 4th Inscription of Girnar it is mentioned that it was started by the King Devāṇāmpriya Piyadassi, not to kill animals for sacrifice in his Kingdom.

His very first Rock Edict proclaims that not a single living creature should be slaughtered and sacrificed. He applied the royal decrees first to himself only.

Aśoka in his Rock Edict IV, inscribed in the twelfth year of his coronation, comments on the weat points in the administration of his predecessors and points out some wrong manners and customs of the time. According to the inscriptions, there had been a lamentable lack of regard for the sanctity of life. The result has been an increase in the slaughter of animals (Pranarambha) and other forms of violence, such as cruelty to the dumb creatures. Aśoka wanted to reform society of all these abuses and objectionable. By an imperial decree, the call to arms (Bherighosa) was suspended and it was replaced by a call to morality (Dhammaghosa).

2. Singh Arvindkumar, *Animals in Early Buddhism* p xvi
3. *Ibid* p. 23
The Kutadanta was enlightened by the teachings of Gotana and he has taken the decision that not to sacrifice the animals in Yagñya. (Kuṭadanta Sutta)\textsuperscript{4}

I do not praise every sacrifice in which cows, goats and sheep are slaughtered. I praise that sacrifice in which cows, goats or any living creatures were not slaughtered. (Ujjaya Sutta)\textsuperscript{5}

It is observed from the above that the Animals like Horse, cow (in some extent), goat, sheep, were used for sacrifice in rite.

2) Hunting of the Animals

Hunting was a regular sport in which the kings and his family participated. Hunting provided them with a good opportunity to perfect their skills in archery, chariot racing and marital arts, get acquainted with the conditions of the region and clear the forests of wild animals which menaced the people living there. Accompanied by an entourage of soldiers, officials, ministers and entertainers, they went out on hunting expeditions either to kill or capture wild animals such as lions, tigers, bears, elephants, wild boar, deer and wild bulls. On occasions they visited the ascetics who lived near by and engaged them in spiritual conversation.\textsuperscript{6} King Aśoka stopped royal hunting in his Kingdom.

Aśoka’s Pillar Edict V gives a list of creatures which were declared protected against slaughter (Avadhya). Aśoka’s purpose seems to have been stop for good the unnecessary killing or torture of inoffensive creatures. The abandonment of going on hunting expeditions on his part must have been in accordance with the dictates of his new religious coincidence. His intention of minimizing the slaughter of and infliction of cruelty on living beings which is clearly expressed in Rock Edict I is perceptible also being all the restrictive measures contemplated in his regulations.\textsuperscript{7}

\textsuperscript{4} Rhy’s Davids T.W. \textit{Dialogues of the Buddha (Dighnikaya) tr}, PTS, p. 184
\textsuperscript{5} Woodward F.L. \textit{Book of the Gradual Sayings (Anguttara Nikaya ) tr} p. 49
\textsuperscript{6} Jayaram V, \textit{Introduction to Hinduism} p. 3
\textsuperscript{7} Singh Arvindkumar, \textit{Animals in Early Buddhism} p. 24
3) **Use of Animals in warfare**

Elephants and horses constituted a significant part of a king’s military might, which were replenished regularly through hunting and conquests. The Greek historians accounted 4000 horses, 300 chariots and 200 elephants in the army of Porus who ruled a small principality in the Punjab region. The Nandas and Mauryans who ruled vast empires maintained huge armies consisting of hundreds of thousands of bulls, bullocks, horses and elephants. Chandragupta Maurya sent a gift of several hundred elephants to Selukas who was appointed by Alexander as the viceroy of the territories he conquered east of Hindukush.  

Animals were used in military either for warfare or in transportation. Hindu law books declare that it was king’s responsibility to protect his people from wild animals and pestilence. According to Kautilya’s Arthaśāstra, a king should protect his territory from eight kinds of advertises namely, fire, flood, pestilence, famine, rats, snakes, tigers and demons. He should create separate departments to manage the forest and cattle wealth of his kingdom.

Megasthanese, who was an ambassador in the court of Chandraguputa Maurya, mentioned in his Indica that the Mauryan King went on hunting expeditions on the back of an elephant surrounded by women bodyguards. The king was fond of animals and enjoyed animal fights involving bulls, rams, elephants and other animals. Bullock carts were used in the transportation of food and other materials to the soldiers during war time. People used various types of animals for riding including horses, camels, asses, elephants and tigers. Shepherds and cowherds lived in open in tents.

In post Mauryan period there were professional guilds of hunters, snake charmers, bird catchers and pig dealers. The growing popularity of Jainism, Buddhism, Salvism and Vaiṣṇavism created a new awareness among people about animals and the need for compassion towards them.

---

8. Jayaram V. op. cit. p. 3  
9. Ibid p. 4
In Mahā-sudassana sutta it is mentioned about the great king of glory the elephant Treasure – Hatthi-ratana, all white, seven-fold firm (Satta-ppatittho, that is, perhaps in regard to its four legs, two tusks and trunk). Wonderful in power, flying through the sky – the elephant King, whose name was “The changes of the Moon” - Uposatho (Uposatho – In the Lalita vistara its name is Wisdom (Bodhi) Uposatha is the name for the sacred day of the moon’s changes, first, and mere especially the full-moon day: next, the new moon day, and lastly, the days equidistant between these two. It was, therefore, a weekly sacred day and as Childers says, may often be well rendered ‘Sabbath’ (Mahā –Sudassana Sutta). 

When the Great King of Glory, to test wondrous Elephant: had mounted on to it early in the morning, it passed over along the broad earth to its very ocean boundary, and then return again, in time for the morning meal to the royal city of Kusavati. (Mahā-sudassana sutta pp. 204-205) 

The Great King of Glory the Horse Treasure – Assa-ratanam, all white with a crow-black head, and a dark mane, wonderful in power, flying through the sky- the charger-king, whose name was “Thunder-cloud” - Valahako (compare the Valahassa – Jātaka (Fausboll No.196). In the Valahaka Samyutta of the Samyutta Nikāya the spirit of the skies are divided into Unha-Valahaka Deva, sita-Valahaka Deva, Abhha-Valahaka Deva, Vata-Valahaka Deva and Vassa-Valahaka Deva, that is the cloud-spirits of cold, heat, air, wind and rain respectively (Mahā Sudsana sutta)

Elephant of noble breed, through bred steed, Lion King of beats. These animals were not tremble (frightened) at a thunder-clap. (Puggala Vagga)  

10. Rhy’s Davids T.W., Dialogues of the Buddha p. 204  
11. Ibid  
12. Ibid p. 205  
A rajah’s noble thoroughbred steed is having three qualities
1) noble thorough bred is blessed with beauty
2) with strength
3) with speed.
   (Pariveka sutta)\textsuperscript{14}

Three colts among horses
1) Speed
2) Beauty
3) good proportions
   (Assakhalukadu Sutta)\textsuperscript{15}

Four qualities of rajah’s godly thorough bred steed
1) Straightness
2) Speed
3) Patience
4) Docility
   (Java sutta / Patoda Sutta)\textsuperscript{16}

Four qualities of rajah’s elephant
1) A rajah’s elephant is a listener
2) a destroyer
3) a bearer
4) a goer
   (Nāga Sutta)\textsuperscript{17}

\textsuperscript{13} Woodward F.L. *Book of the Gradual Sayings* p. 72
\textsuperscript{14} Ibid p. 223
\textsuperscript{16} Ibid pp. 118-119
\textsuperscript{17} Ibid pp. 120-121
A Rajah's elephant possess five things
1) a gross eater
2) filling the ways
3) spilling his dung
4) grabbing his food.
5) is reckoned merely
   (Aakkham sutta)\textsuperscript{18}

A godly thoroughbred steed belonging to a rajah, when possessed of eight points, it is worthy of a rajah. (Assajāṭiyā Sutta)\textsuperscript{19}

4) \textbf{Animals as source of food}

Meat Eating was not forbidden in ancient India. The Vedic people ate cooked meats of certain animals. Meat was also cooked and consumed at the end of certain sacrificial ceremonies such as the horse sacrifice. Vedic people ate fish, buffaloes, oxen and various other animals. Cows were often sacrificed but they were subsequently banned from slaughter. Jainism exercised a great influence in changing the food habits of the people of the subcontinent. The Jain monks lived austere lives and encouraged people to avoid animal food. Many ancient rulers of India were Jains including Chandragupta Maurya who must have contributed greatly to the increasing preference among urban people for vegetarian food. Although Buddhism emphasized the virtues of compassion and non-injury to animals, meat eating was not disallowed by Buddhism altogether. The monastic rules of Buddhism provided a code of conduct for the monks to follow in choosing vegetarian and non-vegetarian foods of various types without craving. Aśoka introduced his law of piety (dhamma), which was a mixture of Vedism, Jainism and Buddhism, in which he emphasized the need for compassion and respect for animal life. He also banned animal fights and made provision for animal care.

\textsuperscript{18} Woodward F.L. op. cit. p. 119
\textsuperscript{19} \textit{Ibid} p. 130
In the early texts of Buddhism, it is found that the Buddha and his followers used to eat meat but on the condition that they had not seen, heard or suspected that the meat was prepared for them. This is called Rule of the Tikotiparisuddha.\(^{20}\)

There are some meats which are not edible according to Buddhism. These are the flesh of the man, the elephant, the horse, the dog, the serpent, the lion, the tiger, the bear, the swine and the hyena.\(^{21}\)

King Aśoka ordered not to kill any living being in his domain. He allowed the slaughter of two birds and one animal only i.e. two peacocks and one deer, whereas previously thousands of animals were being killed. Even one deer was not killed regularly and in future he hoped no animal would be killed at all.

In the royal kitchen (Mahānasa), hundreds of living creatures were slaughtered daily. Kind Aśoka, through his edict, limits this colossal carnage for the royal table to the killing of only two peacocks and one deer, and the deer, too, not regularly (Nadhruvam) and announces his intention that the slaughter of even three creatures will be stopped in future.

**The Pillar Edict V regulations are:**
Parrots, mainas, adjustments (perhaps some kind of red birds), ruddy, goose, nandimukhas (an aquatic bird) and Gelatas (craves), bats, queen ants, terrapins, prawns (Anassthika-matsyāṇi), edeveyakas, Gangapuputakas (a kind of fish), skate, tortoise and porcupine, tree-squirrels, barasinga stags, bulls set at liberty, okapindas (animals which find their food in houses, such as cats, mice, iguanas and mongooses) rhinoceroses, white doves, domestic doves and all quadrupeds which do not come into use, nor are eaten were not be killed.\(^{22}\)

---

20. Singh Arvindkumar op. cit. p. xv
22. Ibid
The she goats, ewes and sows, whether with young or in milk, were not to be killed, as also their offsprings which were within six months of age. Capturing of cocks was not permitted. Husks with living beings therein were not to be burnt. Forest for nothing or for violence (to living creatures) were not to be burnt. Meat of goat, sheep, Peacock, deer were used as food. Fish was used as food. It is mentioned in the Macchuddana Jātaka, that a fisherman says the cost of our Big fish is 1000 pieces and seven annas.  

5) **Animals use for transportation / ride**

Bullocks carts were used for carrying the goods for trade.

Horses were used for trading.

Kings men were supervise the town on elephant.

Elephants were also used for crossing the river.

Camel was used for carrying goods from place to place.

Apannak-Jātaka mention of 500 Bullock Carts. Nandivalis Jātaka is mentioned that a Bull named Nandivalis daw a hundred loaded carts. Also it is mentioned in Kanha Jātaka that a trader gave 2 karshapan per Bullock Cart for 500 carts to cross the hurdle.  

- It is seen that women mounted on the she-elephants only (Samanna Phala Sutta)
- Chariots were drawn by mares with plaited manes and tails, using long wands and goods the while;
- Kutta-valehi- The chariot of the time, as represented on the bas reliefs, had standing room for four passengers, the steeds wore plumes on their heads, and had their manes and tails elaborately plaited stupa of Bharhut shows us the chariot of pasenadi, King of Kosala
- (B.G.Sutta pg.114 & 130) 

---

23. Singh Arvindkumar, op.cit.p.. 18

24a. Dr. Srivastav Krishnakumari ,Pali Jatak EK Sanskritik Adhyay p.. 302

24. Rhy's Davids T.W. *Dialogues of the Buddha (Dighnikaya)* tr.p. 19
6) **Animals used in Agriculture**

Bulls were used to drive plough. Shakyas were celebrating sowing festival called as Vappamangal in which ploughing were carried with the help of Bull. At a time there were 1000 ploughs sowing in the field. The King also taking part in this festival along with people. Gamani Chandak Jātaka mentions that the price of ‘Bull pair was 24 karshapana’.  

Animals like cows, buffalo, sheep and goats were used for milk. A specific land of the village was kept reserve for grazing the animals. All animals of the village were graze there.

Gopālass were taken care of cows.

Ajapālas were taken care of Goats & Sheep.

Asvapālass were taken care of horse.  

Hattipālas were taken care of elephants.

Nisad were taken care of bird catching person.

7) **Domesticated Animals**

The following animals were domesticated

Dog – used for guarding the house, also used for hunting, trained dogs were herding a shepherding

Cat – used for pest control, control of rat, wall lizard etc.

Chicken – used for eggs, meat, feathers fighting etc. cock was used for morning alarm.

Sheep used for wool, meat, milk and leather

Goat – used for milk, meat, leather

Cow milk, cow-dung were used as fertilizer and dried dung used as fuel.

Donkey – transportation, the cost of 1 donkey was karshapana mentioned in Jātaka

Horse – Racing, transportation, meat show.

---

25. Dr. Srivastav Krishnakumari – *Pali Jatak EK Sanskritik Adhyayan* p. 301

26. *Ibid* p. 278
Domestic Pigeon – used as messenger, meat racing etc.
Camel – Milk, transportation, meat, Racing, fighting.

- Horse taming - horse trainer (kesi) trains a tameable horse by mildness, also by harshness also by both mildness and harshness. If horse does not submit by the above ways then the trainer (kesi) destroy him. (Kesi Sutta)
  In kundak Jātaka the price of one horse was ranging from 1000-6000 karshapaya\textsuperscript{27}

8) Animals provide materials for clothes

Blankets made of horse-tails called vala kambalam.
Blankets made of the feathers of owls (Kassapa – sihanada sutta)\textsuperscript{28}
A dress made of a network of ships of a black antelopes hide – Aginakkhipam pi dhareti
Aiginakkhipam is referred to as the characteristics dress of an old Brahman
Natural hide of a black antelope were used as clothing
- Goats hair coverlets with very long fleece (Gonako)
- Woolen coverlets embroidered with flowers (Patalika)
- Silk Coverlets (Koseyyam)
- Rugs of antelope skins sewn together (Agina-Paveni)
- Rugs of skins of the plantain antelope.
  All might be used in laymen’s houses (vinaya Texts, III 197) and all might be possessed by the order if used only as floor coverings (ibid III 209) (B.G.Sutta Pg. 12)\textsuperscript{29}

- Musikakkhinnam – The allied superstition of thinking it unlucky to wear clothes gnawed y mice (B. G. Sutta)
  Silk worms were used for obtaining silk cloths were made from silk.

---

\textsuperscript{27} Dr. Srivastav Krishnakumari op.cit.p. 301
\textsuperscript{28} Rhy’s Davids, \textit{Dialogues of Buddha} p. 230
\textsuperscript{29} Ibid p.12
Mahavesantar Jātaka mentions, in Kāśī the cost of silk cloth was 1 lakh kavsapanas

- Natural hide of a black antelope were used as clothing (Kassapa – Sihanada Sutta)
- A dress made of a network of ships of a black antelopes hide – Aginakkhipam pi dhareti. Aginakkhipam is the characteristics dress of an old Brahman.
- Some samañas and Brahmaññas, as Samanaship and Brāhmamaship - He wears as a garment : a blanket of human hair. i.e. Human hair was used to make garments like blankets.
- Blankets made of horse tails – Vala Kambalam.
- Blankets made of the feathers of owls. (Kassapa – sihanada Sutta)³⁰
- Cloths were embroidered with flowers and magnificent antelope skins, covered with lofty canopies and provided at both ends with purple cushionous.

9) **Animals as source of medicines**

Crabs as Medicine

Crabs were in plenty in Magadha fields. They were used as medicines for earache once a monk suffered from ear-ache while at Rājavaha. After taking crab-soup from the field-keeper he became well as if bathed with hundred pitchers.

A medicine for ear-ache could be discovered from crabs.³¹

4-Crab-soup-Giver mansion

The minor Anthologies Part-IV


It is mention in the Jātaka stories that fats of Monkeys, crow, crabs were used for medicine

---

³⁰. Rhy’s Davids, *Dialogues of Buddha* p. 230

In Brahmajāla sutta it is mentioned that there were various techniques of curing bites of poisonous animals.

➢ The poison craft – curing or giving poison or poison speels.
➢ The scorpion craft – curing the bites of these creature.
➢ The mouse craft – curing the bites of these creature.

But the Buddha also allowed meat eating in some exceptional cases. For example: fat of the bear, the fish, the alligator, the swine and the ass received at right time and mixed with oil at the right time edible for the sick raw flesh and blood was permitted for the sick in diseases. Likewise, meat broth was permitted for the sick.32

10) Animals are used as beasts of burden

Donkeys were used for carrying goods, luggage, stones etc.  
Ass & mule were also used for such work.  
Camel was also used for carring luggage.
Elephants were used for shifting wooden blocks.

➢ A mule conceives to her own ruin. Mule is not suppose to give birth to new generation. Only used for transport of goods  
(Devadatta sutta)

11) Animal parts used for making ornaments

Silavanagraj Jātaka mentioned ivory artisans Galli, there was settlement of ivory artisans ornaments like Bangals earrings were made from ivory, varanasi was main center for ivory trade.32a

---

32. Singh Arvindkumar, Animals in Early Buddhism p. XV
32a. Dr.Srivastav Krishnakumari. - op cit  p. 291
Ivory was obtained from elephants.
Pearls were obtained from oysters.
Coarls were obtained from sea organisms and were used for making ornaments.

12. **Leather Industry**

   Skin of Buffalo, cow, goat sheep were used in the leather industry.
   Also lion, tiger, leopards were hunted for their costly skin which is used for decorative purpose.
   In visas – Bhojan Jātaka, getthi was told to Gopālask to bring skin Nails, teeths and tallow at Lion. In Bhimsen Jātaka, King was ordered to hunt tiger and wild Buffallo\(^{33a}\)
   The skin of antelope (Kadalmiga) was soft and were used for making smooth cloths.
   Siha camma Jātaka mentions about lion skin.

   ➢ Chariots with coverings of the skins of lions, and of tigers and of Panthers of which the chariot called “the flag of victory.”(Maha-Sudassana Sutta) \(^{33}\)

13. **Animals used to give as a Gift.**

Cows were given as a gift to brahmans
Horses were given as a gift.
Sheep, goat, fowls, swine, elephants, cattle were offered as a gift.
It is mentioned in the Macchuddana Jātaka that a fish was also given as a gift.

➢ It is observed that the gifts of sheep, goats, fowls, swine, elephants, cattle, horses and mares were offered to monks (B. G. Sutta) \(^{34}\)
In Brahma-gala gutta monks were obstains from accepting the such gifts from layman

---

33a. Dr. Srivastav Krishnakumari op.cit.p. 274
33. Rhys Davids, *Dialogues of Buddha* p., 221
34. *Ibid* p. 6
14. **Animal worship**

Nagas were worshipped by people.
Bulls & cows were also worshipped

15. **Usage of Birds**

Sea-faring traders were want, when they were setting sail on an ocean voyage to take with them a land-sighting bird (Kevaddha sutta).\(^{35}\)
Birds were used for sending message

Birds like parrots, mainas, used for listening their sweet sounds.
Baveru Jātaka mentions that one crow who shows directions of land in the sea was sold for 100 karṣapaṇa.

Also it was mentioned that trade of beautiful birds were taken place with babilon (baveru) country. There was good demand for Peacocks and crows. The trade was taking place between Arabic & forace creek.\(^{35a}\)
The Price of 1 Peacock was 1000 kashapana (Baveru Jātaka)

- Sea-faring traders were want, when they were setting sail on an ocean voyage to take with them a land-sighting bird (Kevaddha sutta)
- The bird craft – understanding their language.
- Karvika-bird found in the Himalayas mountains is having lovely and sweetly modulated and charming voice. Lord Buddhas voice compared with the voice of Karvika Bird (Mahapadana Sutta)\(^ {36}\)
- The cry-relates of the bird that it sings & flute-like song after pecking at honey and mangoes and that the song exercises a sort of orphous-spell over every beast that hears it. Asandhimitta, the consort of Aśoka, was converted by it. She had inquired of the order, if it were known what the Buddha’s

---

35. Rhys Davids *Dialogues of Buddha* p. 282
35a. Dr. Srivastav Krishnakumari op.cit.p. 310
36. Rhys Davids op.cit.p 16
voice was like; and on its being compared to the Karvika's song wished to hear that. Aśoka sent for one which would not sing in its cage, till a mirror was placed by it. Fancying it saw a Kinsman, it sang, throwing every one into ecstasies and so exalting the queens idea of the Buddhas voice, that she attained the fruit of sotapatti (Mahapadana sutta pg. 16, 17)37

➤ The crow craft – divining by the appearance and the caulings of crows.
➤ (Brahmajāla sutta)

16. **Animals were used for recreation**

Animal fights were a regular feature in the post vedic India. People participated in animal fights for betting and recreation.

➤ Gotama the recluse holds aloof from visiting shows such as combats of elephants, horses, buffaloes, bulls, goats, rams, cocks and quails, (B.G.sutta)

➤ Snake charming – Ahi-vigga – one method is described of Gat-Jātaka –IV, 457.8

Ahi-gundak Jātaka mentions about- snake charming and monkey was trained for entertainment and combats of various animals.

In the first Rock Edict, he rules out all those public entertainments which were based on cruelty to animals. The term Samaja, used in this edict, has been variously described in different ancient Indian texts. The Buddhist canonical text, Digha Nikāya, describes one of its varieties as consisting of ‘dancing, singing, music, story-telling, playing symbols and tom-toms’. The word Samaja also indicates those sports and pastimes which involved violence to living creatures through contests arranged between them, such as those “between elephants, horses, buffaloes, bulls, goats and rams” “between birds like cocks and quails.” Again in the Brahmajāla Sutta of Digha Nikāya, there are mentioned several objectionable shows (Visuka-dassanam)38 marked by some of the above features. These are:

37 *Ibid*

38. Singh Arvindkumar, op. cit. p. 22
(i) Nautch dances (Nakkam)
(ii) Singing og songs (Gitam)
(iii) Instrumental Music (Veditam)
(iv) Shows at fairs (Pekkam)
(v) Ballad recitations (Akkanam)
(vi) hand Music (Panis-Saram)
(vii) Tom-Tom playing (Kumbhathunam)
(viii) The chanting of Birds (Vetalam)
(ix) Fairy scenes (Sobhanagarakam)
(x) Acrobatic feats by Kandalas (Kandala – Vamsadhopanam)
(xi) Combats of elephants, horses, buffaloes, bulls, goats, rams, cocks and quails.
(xii) Bouts at quarter staff, boxing and wrestling.
(xiii) Sham-fights
(xiv) Roll-calls
(xv) Manoucuvres
(xvi) Reviews – the Buddha, the recluse holds aloof from visiting such shows.