CHAPTER 2

PICTURE OF CONTEMPORARY SOCIETY AS OBTAINED IN STORIES IN VADDAṆĀDHANE

The following are the outstanding glimpses of contemporary life and society reflected in the stories in the Vaddārādhan.

General pattern of society

The society, as reflected in the stories in the Vaddārādhan, broadly consisted of the ruling class, the Brāhmaṇas and the Jainas, merchants and farmers, others following various other professions, the low class people etc. leaving aside the Universal monarch Sanatkumār (St. No. 4), the Semi-universal monarch Viṣṇu (St.No.3), the Vidyādhara kings (St.Nos. 2 and 4) etc. belonging to the Jaina mythology, the monarch Candragupta and others of ancient Indian History (St. Nos. 6 and 18) and various other legendary rulers mentioned in the different stories, the ruling class may be said to have comprised arasaṃ - the king (p. 2.8), 1 sāmaṇṭa-mahāsamaṇṭarkkal-

1. There is however, no mention of the four Varnas, viz., Brāhmaṇa, Kṣatriya, Vaiṣya and Śudra anywhere in those stories.
2. All such references are representative and not exhaustive.
feudatory princes and the chief among them (p. 115.22) and
mandalikarkal - princes ruling over districts (p. 146.4) who
submitted to their king kappaś-gift (p. 146.4). The pārvar
(Brahmanas) considered themselves as the most important of
all the people (p. 13.19-20). Some of them were Purōhitās -
high priests (p. 12.3) and some like Halamukha (p. 152) culti-
vated their own lands. The Jaina community was divided into
monks, often called as bhāṭārar (p. 22.24-25), nuns, generally
known as kaūṭīyar (p. 44.31) and the lay disciples, known as
śrāvakārakal (p. 103.20) : srāvaka - the pious lay man (p. 106.14) and srāvaki - the pious lay woman (p. 93.7). Some of the
rulers like Gandhabhājana (p. 32) and Jayavarma (p. 79)3,
merchants like Nāgadatta (pp. 32-33) and Nandimitra (p. 164)
were followers of the Jaina faith. Merchants were known as
sārthādhipati (p. 163.22), śresthi (p. 14.3), setti (p. 36.7)
and parada (p. 21.5). Farmers were generally called okkaligār
(p. 51.5) or okkala makkal (p. 123.18). Some Brahmanas like
Halumukha cultivated their own lands (p. 152). Among the low
class people, poleyar - the untouchables (p. 9.25) and mādega -
the cobbler (p. 9.5) are mentioned.

The country inhabited by the people of all these
classes was called nāḍ (p. 50.13): its capital or other city

3. It does not mean that these were contemporary kings; but
they may stand for contemporary rulers in general.
or big town was called polal (p. 50.14) and a village as ur (p. 110.23); and there are also mentioned turupatti — settlement of cowherds (p. 103.22) and bādavalli — settlement of forest-dwellers or hunters (p. 162.23). The proto-type list of the various settlements like 'grama nagara khēda kharvada maḍāṃba pattana drōṇāmuṇkaṣāgal' (p. 7.2), which is often repeated in the text, need not be taken as representing contemporary life for it is found in the Jaina canonical and exegetical literature too. No where in the text the author gives any topographical sketch or reference.

Kings, princes and wealthy merchants lived in prāsāda — palace or mansion (p. 15.6), karumāda — a lofty house with up-stairs (p. 117.9), māḍa — an up-stair house (p. 27.23) and there is a mention of a king's māraḥāṃduvovari — sleeping chamber (p. 123.11); middle class people lived in mane — house (p. 15.29); the Jaina monks and nuns, who always wandered about, occasionally stayed in basadi — monastery (p. 193.17); and there are references to kōrigal — streets (p. 123.25), aṃga-ḍigal — shops (p. 123.25), devālayāṃgal — temples (p. 123.26) etc.

Water-supply, in those days, may be said to have been from tore — river (p. 101.11), palla — brook (p. 91.19), kola — lake (p. 54.23) and bāvi — well (p. 110.25). There is a mention of nīra pole — a path along which water was brought home (p. 44.6-7).

Leaving aside the excessively rich and luxurious
life of kings like Upāricara (pp. 136-137), merchant-princes like Sukumāra Svāmī (pp. 25-27), we get the general impression that kings, princes and wealthy merchants lived a plentiful and rich life. Polygamy seems to have been a normal vogue among the princely and wealthy classes, though figures like five-hundred sons from hundreds of wives, in the case of kings like Upāricara (p. 136) and thirty-two wives, in the case of merchant-princes like Sukausala (p. 45) may be said to be conventional ones. The people of other classes too generally seem to have lived happily with sufficient food to eat and clothes to wear: Gambhire, an old woman, who walks over to her daughter's town, carries with her different kinds of sweetmeats for her daughter who is pregnant; and she also entertains there each of her eight 'guests' with hot water, oil and ollanige - a piece of cloth used during bath etc. (p. 18). But there are also references to abrupt poverty, where even sufficient food to meet hunger, oil for hair, hot water for bath and sile - a long cloth to cover the lower part of the body are not available for a labourer or servant (p. 77).

State and administration

Not merely depending on the introductory lines of these stories, the form of government, in those days, may be said to have been monarchy for no clues, direct or indirect, suggesting otherwise are available anywhere in them. The
countries together with their capital towns or cities, mentioned in these stories are mostly situated in the Madhyadesa (p. 91.26). There is, however, a list of several visayas—countries including Karnnata, from which various princes attended a svayambhara—self-choice: Rañga, Veñga, Kalima, Kaśbhōja, Kāsi, Kausala, Pallava, Pañcalā, Magadha, Mūlava, Vatsa, Mahārastra, Kunāla, Kurujāmagna, Dravila, Lāla, Karnnata, Gaula, Suhuma, Suraktāna, Sūrasēṇiya etc. (p. 41.1-3). There are also references to Sīndhu visaya (p. 91.29), Dravila visaya (p. 88.22) and Kalbappu nāḍ (p. 88.17) etc. The names of the rulers, their queens, ministers etc., except some of those in St.Nos. 6 and 18, appear to be legendary or fictitious. Yet the general impression we get is that arasaśa—the king (p.2.8) was the head of the state and Samaṁtamaḥasamaṁtar—feudatory princes and the chief among them (p. 115.22) and maṇḍalikarkal princes in charge of districts (p. 146.4) might have shared some sections of the administration. In the administration of the state, the king was helped mainly by maṇtri—minister (p. 2.12), purōhita—high priest (p. 12.3), rūjasrēṣṭhi—officer for commercial matters (p. 12.21), pergadegal—(other) ministers (p. 163.13) and niyōgigal—(other) officers (p.12.21). Sīnḥāsana—throne, belgoḍe—white umbrella, cāmara—chowry pāliḍhvaja—rows of banners, paṃcamaḥsabda—five-fold musical sound etc. (p. 147.22-23; p. 164.24 etc.) are mentioned as the chief royal emblems.
At the lower rank, the oft-mentioned government officer is talāra. The talāra, mentioned in the story of Vidyuccaśāra (p. 123.16), is certainly of the princely order as he happens to be an intimate friend of the prince and heir-apparent in boyhood when they both together play ulisemāv - thief-and-ball (?) (p. 129.5). Harisena too presents him with the same rank and designations as talāra and araksika in the corresponding story (No. 138, vs. 14 and 22). But the talāra mentioned in the sub-story of Kanne in St.No. 1 (p. 16.5) appears to be just a town or village watchman: "The midnight thieves and talāra will harass you" (p. 16.20-21), clearly indicates this possibility; and this talāra may represent this branch of administration of these days. Harisena, however, does not give this part of the sub-story.

gamūḍa (p. 20.17) or gāvuḥda (p. 110.23) seems to have been the village-headman or village-officer regarding whose powers and duties no information is available in these stories.

4. i) The word talavara or talāra has a long history in vernacular speeches in Sanskrit and Prakrit: The Jainist Studies, by Otto Stein, Jaina Saḥitya Saṃsodhaka, No.3, Ahmedabad 1948, pp. 76 ff.

ii) talavara means noble prince (E.I., 28.34); talavāra in Kannada means a village-watchman (E.I., 20.6 and 25.197); Designations of Public Officials in Ancient India, by D.B. Diskalkar, Journal of Poona University, Hum. No. 19, 1964, pp. 107-133.
About the revenue system nothing is known from these stories, except that Kappu-gift or present is mentioned a few times (p. 146.4, p. 147.22 etc.). However, there are references to several coins: dināra (p. 14.5 and p. 25.20), damma (p. 77.11,20) or dramma (p. 177.10, 16), kasavara (p. 14.4) and pana (p. 77.21). But it is very difficult to decide whether all or some of these were found in the author's day. Pana, for which stands in Modern Kannada haṇa - money, may have been in currency in those days.

The king being at the helm of law and order, people, who suffered from injustice, approached him and complained, puyyalidu (p. 167.5), about the same. Various kinds of punishments are described; but all of them cannot be taken as being contemporary of the author of the Vaddārādhane: The 32 kinds of punishments mentioned in the story of Vidyuccora (p. 124.26) are also mentioned by Harisenā in the corresponding story (No. 138, v. 23) and Nēmidatta even enumerates a few of them (St.No. 68, v. 13). Death-sentence for serious crimes may have been administered, in some cases as in the sub-stories in St.No. 1 (pp. 14-22), but probably, not for petty offences like stealing and lying described in the same context. There is, however, no

5. In this context Harisenā refers to manisvarṇādi - jewels and gold (St.No. 126, v. 112).

6. Kasavara means gold according to Kittel; but here this word appears to stand for some golden coin of the author's day.
reference here to the ancient crude punishments like jivha- 
hasta-pada-ccheda—cutting off the tongue, hands and legs 
as Hariṣena mentions in this very context in the corresponding 
story (No. 126, v. 117).

Leaving aside the Vidyādha duels, battles and wars, 
fought with spells, in St. Nos. 2 and 4, we get, in some other 
stories, relevant glimpses of the military system which may have 
been found in the author's day. There are references to the 
king's cāturvala—four-fold forces (p. 148.3) and baccar- 
warriors (p. 123.4). At times the king had to take military 
action, by sending his army, against a feudal prince who 
acted arrogantly or who did not heed him uradīrpo (p. 165.12). 
At times the king himself led the military campaign, payaṇā- 
bōgi (p. 148.3), and laid siege on the three sides of the 
enemy's town, polalaṁ mūvalasu valasi muttu (p. 148.4). There 
is also a description of how the two rival forces, consisting 
of archers, horses, elephants and chariots, met and fought 
against each other (p. 148.5-7). Moreover the author's men- 
tioning of sorkkāne—mighty elephants (p. 147.23) and jātyāsva— 
horses of selected breed (p. 147.24) is worth noting.
Agriculture

Agriculture seems to have been the main occupation. Batte - paddy appears to have been the staple crop of the author's region and time. It is this corn which was taken to market place of a nearby town and sold to merchants by farmers or producers (p. 20). Akki - rice is also mentioned (p. 27). Sugar-cane too was grown. There is a mention of karbina kay - a piece of land for the cultivation of sugar-cane in the sub-tale of Banta in St. No. 1 (p. 18). The growing of these agricultural produces is corroborated by the mention of tuyyal - a preparation of madi rice, milk and sugar several times (p. 64, 78, 164, etc.). Moreover references to ellumde - sesame-sweet-ball (p. 164) and ellagana mgal - sesame-oil-mills (p. 178) indicate that sesame was also one of the agricultural produces. The idiom 'soppu-narāgi bādiye' - after beating (the hempen?) bush into naru - material for making rope (p. 153) and the reference to sanambina pūvu - hemp flower (p. 126) suggest that hemp too was grown. Avere - bean (p. 68) was grown as a vegetable. Famine was called pasava (p. 86) in those days.

7. It is very significant to note that Harisena mentions in the same context godhumacanakādi - wheat, chick-pea etc. (St. No. 126, v. 93).
8. Harisena, in this context, gives merely yantra - mill (St. No. 142, v. 7).
Commerce and trade

"Rājasrēṣṭhi (p. 12.21), it appears, was the king's official for commercial matters. Besides him, there are numerous references, in these stories, to the various kinds of merchants known as srēṣṭhi (p. 15.9), sēṭṭi (p. 36.7) parada (p. 76.11), sārthāṭhi-pati - caravan-leader (p. 163.22) etc. There were also dūsīgar - cloth-merchants (p. 123.4). There was a merchant who sold his ratna-kaṃbalgarīgal - superfine costly blankets by visiting the residences of aristocratic people (p. 25).9 Merchants had set their aṅgaḍīgal - shops (p. 123.25) in the town-place. bātta - paddy, as it has been noted above, was purchased by merchants in market places of the town from farmers or producers (p. 20). It was measured with balla - a measuring instrument (p. 20.11) and noted in gaḍūga - a measure of quantity (p. 22.3).10 Another measure of quantity, pēru (p. 187-23), a bullock-load, was also in Vogue. Some merchants carried paltī - cotton (p. 76.11) and dhānya -corn (p. 76.12), filled in baṃdīgal - carts (p. 76.11), to distant places, when

9. In this context, Harisena too gives similar account (St.No. 126, vs. 223-224). But such feature would not have been impossible in the days of the author of the Vaddārūdhane.

10. Four ballas = one kolaga and twenty kolagas = one gaḍūga. The usage of this system of measures was found in ancient Karnatk for a long time.
robbers used to trouble and even stab them and do away with their goods (p. 76). ganāṅgal - oil-mills (p. 178.6) were set for expelling oil from oil-seeds like sesame.

Some other professions and occupations

Besides service under the ruling class, agriculture, commerce and trade, of which we have had some glimpses already, there are, in these stories, references to some other professions or occupations or to those who follow them. Such referring words, most of which are native and tadbhava well suggest that such professions or occupations were found in the author's day even though some of them are mentioned in Hariśena's work. The following references, in this regard, are interesting: bejj-a - physician (p. 170, fn. 17); ēraniga - gold-smith (p. 51.11); māṅguliga - fisherman (p. 120.19); besada - fisherman (p. 76.23); pōdumāra - woodcutter (p. 156.9); badagi - carpenter (p. 147.4); sūligāra - birādi - weaver-old-woman (p. 188.17); cittārīgar - painters (p. 34.11); mālegāra - garland-maker (p. 180.25); jōyīsa - astrologer (p. 5.29); maṅtravādi - one who practises spells (p. 14.23-24); īmārajālīga - juggler (p. 19.7); iṁājīgīgar - lamāgīgar - pole-dancers (p. 8.26); pagaranīgar - babblers (p. 118.14); mādagar - cobblers (p. 13.6); kallar - thieves (p. 18.18); sūleyar - prostitutes (p. 123.5) etc.

Some members of the poor class, like Kāstakūta,
earned their lively-hood by collecting and selling pulli — fuel-wood (pp. 76-77). There were also dependent workers or low class servants like Nandimitra (p. 77), servants working on farms like Vaināka known as bānta (p. 18.3-4). Some female members of the poor class worked as dādi — wet-nurse (p. 46.26), toṭu — maid-servant (p. 44.6), adūva baddisuva besakeyva pemādir — cooking, food-serving and general maid-servants (p. 170.12) etc.

Food, drink and house-hold articles

Kūl — boiled rice (p. 77.21, p. 152.19, p. 153.1, p. 182.10 etc.) appears to have been a general and main food-item used by middle and poor classes, whereas rājānanda kūl — boiled rice of high quality of grains (p. 78.14) was found among the princely and rich classes. There are also references to vāsisidakki — fragrant rice and peravakki — other (course) variety of rice (p. 27.7). Tuyyal — a sweet dish prepared from rice, milk and sugar (p. 64.22, p. 78.16, p. 164.22 etc.) was very popular and used on various occasions. Among eatables,

11. It is worth noting that except bānta — paddy or akki — rice, no other food-grain like wheat, jawar or rāgī is mentioned in these stories. There is no mention of bread. For food, in general, the words bōna (p. 89.17), unisām (p. 78.22) etc. are used. Hence Kūl, the word kūl appears to have been mostly used here in the sense of boiled rice.
ladduge and mamdage - both sweet-meats (p. 18.15 and p. 78.17) appear to have been very favourite. A poor old-woman specially carries these two for her pregnant daughter (p. 18). ellumâde - sesame-sweet-ball (p. 164.3) was carried as a dry food-article or eatable by merchants on long journey. There is a mention, with partial enumeration of eighteen kinds of food-articles and several kinds of drinks (with no enumeration) (p. 78), of which kûl (not of superior rice), tuyyal, ladduge and mamdage are referred to in other contexts too as noted above. The list of eighteen kinds of food-articles with partial enumeration is as follows: râjânâda kûl, pesaratove, bennegâsida âmôda sugâm-dha parimalâm narpa tuppâ, palavâ tarada bâdugal, tuyyal, pûrige, iddâlige, sëdige, hëvanige, ghrâpûra, ladduge, mamdage etc. (p. 78.14-17). After such sumptuous food betel-leaf preparation, made of ele - betel leaf, âdakeya pûlûgal - betel-nut pieces, karpûra - camphor etc. (p. 78.23-24), was eaten. Such preparation was generally called tambula (p. 2.19, p. 123.2 etc.). Poor people, it seems, lived on aâmâli - sour gruel (p. 77.21, p. 188.18 etc.) and kâli - rice posîge (p. 77.22) in addition to kûl - boiled rice. There is also a mention of avarâ - vegetable bean and âle - butter-milk (p. 68.26).

It is worth noting, at this context, that 'mallâla' (p. 182.10) is not a food article as Venkatachala Bhashtri has noted in Jānâpâsaka. It is a plate or pan in which, in the

particular context in St.No. 18 (p. 182), food is served. It may not have been in use in the author's place and time. However, 'talige - plate (pp. 64.17, 78.13 etc.), kaṣcu - a hollow type of plate (named after bell-metal of which it is made) (p. 188.18) may have been in usage in those days. These are known in Karnataka even to this day. There are also references to 'addanige - three-legged small stand for 'talige (p. 78.13) and 'sattuga - a wooden ladle (p. 168.6).

Education

In these stories, the Brahmanic syllabus, which obviously appears to be traditional or conventional, is mentioned with different details, about four times: pp. 3.26 to 4.3, p. 23.13-18, p. 128.21-26 and p. 183.15-18. Among these the first list contains the greatest number of subjects or works: Four Vedas, six Aṅgas, eighteen Dharma-sastras, Mīmāṃsā, Nyāya-vistara, Vyākaraṇa, Pramāṇa, Chāṇda, Alāṃkāra, Nighaṭṭu, Kāvya, Nāṭaka, Cānakya, Sāmudrika, Śālihotra, Pālakāpya, Hānita, Caraka, Asvinīmata, Bāhula, Susruta, Kṣarapāṇīya etc. (pp. 3.26 to 4.3).

13. 1) The correct reading of this word is 'mallaga' which is Prakrit one. Vide Pots and Utensils from Jaina Literature, by Dr. S.B. Deo, Bulletin of the Deccan College Research Institute, Vol. XIV, pp. 33-42.

14) Harisena mentions 'sarāva in this context (St.No. 143, v. 14)

14. The correct readings of some of these names of various works are noted in Part IV, Ch. 4 of the present Study.
This syllabus was covered by Agnibhūti and Vayubhūti within seven-eight years (p. 3.25-26). There is also mentioned twice the (Digambara) Jaina syllabus which too appears to be traditional or conventional (p. 6 and p. 103.14-15). The second list contains a clear enumeration of the four Anuyogas (expositions) which form the pro-canon of the Digambaras: Prathama-nuyoga, Caranānuyoga, Karaṇānuyoga and Dravyānuyoga (p. 103.14-15). This syllabus was to be covered up within twelve years. Moreover there are numerous references to the traditional Jaina syllabus comprising dvādaśāṅga caturdasa pūrva - the twelve Āṅgas and the fourteen Purvas (p. 109.10 etc.) which was to be covered up within twelve years by the newly initiated monk at the hands of his teacher.

The prince is said to have been equipped with sixty-four arts and seventy-two sciences (p. 145.24-35). The young princesses were generally accomplished with sixty-four arts of which the following few are enumerated: aksara - writing, ālākhya - painting, ganita - arithmetic, gāmabhāra - music, nrtya - dance, citrakarma - drawing and patracchedya - leaf-cutting (p. 131.5-6).

Though all the above noted syllabi, Brahmanic, Jaina and secular, appear, in their nature, conventional, it

15. Of these, none is mentioned by Harisena in his work in the corresponding contexts.

16. A part of the syllabus of the science of thievery, belonging to this category, mentioned in the story of Vidyūcchāra (p.122), appear to be a rare record from some ancient sources. Details about this are discussed in Part III, Ch.1 of the present Study.
is not improbable that at least some of the subjects or works mentioned in them were studied in the days of the author of the Vaddārādhane. It is also possible that teachers like Sūryamitra (p. 3), or Siddhārtha, who was a lay disciple (p. 126), may be instructing pupils, in their young age in required subjects privately. Thus it may be said to have been almost a Gurukula-model system of education in those days. It is interesting to learn that a daughter of an exile prince, who had settled in a forest-village of hunters, was literate and could write a letter—a love letter (p. 163).

Art and architecture

There is found a reference to a conventional number of arts, i.e., sixty-four (p. 145.24). Of these sixty-four arts, among the following few, among those mentioned elsewhere, deserve notice: ālekhya—painting, gāndharva—music, nṛtya—dance, citrakarma—drawing, patrachṛda—leaf-cutting (p. 131.5-6). Music seems to have been a popular art. There are found statements like pādvudākm kēlū—on listening to singing (p. 39.26), pādiyūm—by singing (p. 118.15) etc. There are repeated references to the lists of various kinds of musical instruments that are traditional or conventional as noted in the previous chapter. But at least a few of these musical instruments may have been in use in the author's day. The following is one of such lists: patu, pāṭaha, pāṇava, tāṇava,
bhambha, mardala, jhallari, mukunda, samkha, vamsa tala, bhuri, mrdaanga, vina, kahala etc., (p. 137.13-15). There may have been a variety of natakanga - dances (p. 25.13) though the number thirty-two is conventional as seen in the previous chapter.

Apart from the numerous elephants being painted on walls by cittagar (p. 34.10-11), there are references to excellent citra - painting, leppa - plaster-work and kasta - karma - wood-work all found in a Jaina temple (p. 33.4-8).

From the folk-tale on p. 147, we find that some carpenters made chariots with strong and speed-giving wheels. Goldsmiths, it seems, made exquisite kinds of tudugamal - ornaments with muttu -pearls, manika - jewels and ponna - gold (pp. 149.25 to 150.2), like manikada muttina piindugamkana - a thick bracelet studded with jewels (p. 89.7), other various types of bracelets studded with costly jewels like vajra, vaisherva, padmaraga, pusyaraga, sasya, karketana, iharanila etc. (p. 148.13-16), besides some other ones like kataka, katisutra, kundala (p. 133.28).

There are found several references to lofty mansions like prahada (p. 15.6), karumada (p. 117.13), mada (p. 111.27) and to koite - fort, gopuradavara - tower-gate etc., architectural details about which are not given (p. 166.14-15).
Ceremonies, customs and beliefs

The custom of holding svayambara - self-choice seems to have prevailed among some royal families. The author of the Vaddaradhane describes an event of this kind with such a realistic note as if he had witnessed it. The gandharwa vivaha - marriage on mutual agreement (p. 60), which is later found forbidden in Jainism at the time of Amitagati, is found improved on the moral ground: "It is not proper on my part to marry a maiden not offered by her parents" (p. 60.2-25). Hence, in this context, each of the two brides married after being offered by one of them. The main feature of the general custom of marriage seems to have been paniyagraha - by joining of bridal hands (p. 33.25, p. 41.9, p. 1-9.21 etc.). After marriage, the daughter was sent to her husband's house with various kinds of balivali - presents (p. 108.22, p. 150.2 etc.).

A guest was entertained, in the middle class family, with oil (for hair), hot water (for bath) and 'ollan-ge' - a piece of cloth to wrap (p. 18.23). The word 'ollan-ge' which throws light on a cultural aspect of the people, at large, of ancient Karnatak had once engaged the mind of some eminent

17. Harisena merely refers to it in the corresponding story (No. 127, v. 234).
scholars in the past.\textsuperscript{18} puttige - an apparel seems to have been worn by men on some special occasions (p. 123.1).

There are references to the Jaina religious festivals like the Astāhnika-mahāmahime - the great festival to be observed for eight days (p. 33.23-24) and the Phālguṇa Naḥdīśvara (p. 106.18, p. 115.16-17 etc.). These both stand for the same religious festival of the Jaina which takes place from the 8th day to the full-moon day in the bright fortnight of the month of Phālguṇa.\textsuperscript{19} There is also a reference to jātre - fair of Varāṁgāyi, a fierce local deity (p. 134).

Leaving aside the story of Sanatkumāra, the course of narration of which is mainly controlled by astrological forecasts, there seems to have been considerable faith in jōyisa - astrology (p. 5.22). Sūryamitra, who mistakes the supernatural knowledge of Avadhi of the teacher Sudharma for astrology, enters Order with the avowed purpose of learning it

\textsuperscript{18} i) Some obsolete Kannada words and their forms and shades of meaning: ancient and modern, by Prof. K.G. Kundanagar, Proceedings and Transactions of all India Oriental Conference, Nagpur 1946, pp. 137-142.
   ii) Śāmadeva Sūriya Nītīvākyāmṛta, by Prof. K.G. Kundanagar, Kannada Śāhitya Parisatpatrika, XXXII - 3-4, p. 32-33.

\textsuperscript{19} R. Williams observes: "It would appear to be the only festival of the Jaina calendar to which the older śrāvakācāras devote any attention." Jaina Yoga, p. 232.
(pp. 5-6). There are several references to the naimittika - astrologer (p. 25.16, p. 164.20 etc.). Some of the Sravakas - lay disciples, too, like Vasantaka (p. 183.9), were astrologers. References to bōsāla - goblin (p. 100.11) and māri - goddess of death (p. 77.19) indicate that some people had belief in them.

The funeral procession of the mortal coil of the young monk (Kittayya) Nandimitra, who dies by the religious rite of Saññyasana, described on pp. 83-84, reflects, more or less (excluding the celestial and supernatural elements) the contemporary way of paying homage to an eminent personage on his death by the people at large: polalolagulla jananellam koṇdu bāndu (p. 83.24).

Pastimes, sports and games

References to vanakrīde (p. 116.18, p.136.21), sports in pleasure-gardens like manōhara (p. 136.19) and groves called nāyānavana (p. 116.18) etc., to jalakrīde - water-sports (p. 116.11, p. 137.4 etc.) in wells like Saravana (p. 116.11), Sudarsana (p. 136.22)20 etc. look like conventional pastimes.

20. Harisena too refers to king Uparicara's water-sports with his queens in the well of this very name in the corresponding story (No. 139, v.6).
of the princely order, though such were not improbable in the author's day.

*bēṃte - hunting (p. 96.21) was indulged in with bilgal - bows and aṃbu - arrows (p. 96.6). At times the king himself led the hunting party, pavaṇambōgi (p. 146.13), to kill perbuli - a huge tiger (p. 146.10). Similarly kāḍāne - the wild elephant (p. 110.14) was either caught or killed, and its long tusks, tōramappa koṃbu (p. 35.10), were brought home.

caduraṅga\(^{21}\) - chess (p. 108.25) appears to have been a favourite game probably in the royal or aristocratic families. \(^{22}\)

*batta - ball (p. 73.22) appears to have been a favourite game of young children. Moreover the game uliseṃdu - thief-and-ball (?) (p. 129.5) seems to have been enjoyed by young boys. There is a nice description of pagaranadāṭa - the play of babblers in St.No. 11 (p. 118).

The author's expression, ātapāṭaviṇodota - games, sports and meriments (p. 139.24), possibly indicates that these were a part of the life of the people in those days.

\(^{21}\) In this context Harisena mentions dyūta (St. No. 134, v. 43) and so also does Nemidatta (St. No. 64, v. 4).

\(^{22}\) In this context Harisena gives vatta (St.No. 131, v. 7), whereas Nemidatta gives golaka (St. No. 61, v. 8).
Morals

Polygamy was, as already seen above, prevailed generally among the princely and aristocratic classes. The debaucherous life of Gajakumāra (p. 51) and Cilātapatra (p. 156), the criminal marriage of a father with his daughter (pp. 115-116) and the illicit love of a minister with the chief queen (pp. 180-181) etc. need not be taken as instances of events that were contemporaneous with the author's period, for these are all found in the corresponding stories of Harisena's work though narrated in brief. But the immoral life of Nāgasūra who, having already eight wives, keeps illegal relation, marevāl (p. 21.18) with Modali (p. 21), which is also described in Harisena's corresponding story (No. 126), was not improbable in the author's day. References to sūlegōri - a settlement or street of prostitutes (p. 123.2), and pēdavāsada sūleyar - harlots of the harem (p. 131.18) etc. indicate that prostitutions, in its different phases, was in vogue.

But there are also instances that represent chastity being duly valued and sincerely practised: A prince thinks that a good person should not stand or wait with a woman when alone and goes elsewhere (p. 60.1-2). Jayaghaṁte, who was driven away by her husband, lived a poor and chaste life (p. 77).

23. Similarly some of the morals, discussed below being common to all ages and places, are presented without comparison.
There were kallar - robbers or thieves who robbed merchants of their goods (p. 76) and stole away kassvarangaala - money and gold (p. 122.18-19) by cutting holes in walls (kannamikki, p. 19.2). There were merchants who cheated farmers while measuring paddy with balla - a measuring instrument (p. 20).

There are also references to jūdu - gambling (p. 14.4), madya - wine (p. 10.15), saptavyasana - the seven vices (p. 2.24) etc. Besides there are instances of cruel husband like Halamukha (p. 153), a proud wife like Jinadātte (p. 111), disobedient and vicious sons like Agnibhūti and Vāyubhūti (p. 2) etc.

But on the whole the picture of society as reflected in these stories betrays a pious and good moral life: Apart from the five great vows (Mahāvrata), the minor vows of the lay disciple (Anuvratas) have made several kings, queens, princes, princesses, merchants and others live a pious and peaceful life. Moreover we find instances of a responsible and obedient son in Abhayakumāra (pp. 157-158), a shrewd and affectionate daughter in Sumati (pp. 15-17), a dutiful wife in Mrs. Halamukha (p. 152) and a loving husband in Gandhabhājana (pp. 33-35). The poor housewife Jayaghante feeds the servant Nandimitra stomachful in spite of her selfish husband's contra-instructions; and Nandimitra, too, recognizes her obligations by helping her in her adverse circumstances (p. 77).
Apart from references to several mountains like Udayavata (p. 7.4), Candana-malaya (p. 37.2) Ṣrīkānta (p. 55.17) etc. and to many pleasure-gardens and groves like Lākṣmī-grha (p. 53.20), Bhūtaramāna (p. 54.17), Manōhara (p. 136.19) etc., which obviously have come down from the sources of his stories, the author of the Vaddārādhane mentions betta - hill (p. 152.17), ādavi - forest (p. 36.12), pēradavi - a large forest (p. 157.26) etc.

The following trees are specifically mentioned in their native names: nērila mara - the jamba tree (p. 9.17); alada mara - the banyan tree (p. 19.21-22, p. 157.14 etc.); māmara - the mango tree (p. 172.13). There are also references to ārame - garden attached to the house (p. 123.25), tāmarēyu - lotus (p. 99.16) etc.

In contrast to this, the mention of the following lists of the various trees, plants, creepers and flowers, with their names in Sanskrit, appears to be a part of the author's ornate prose style in which he occasionally indulges: asōka, punnāga, vakula, tilaka, tamāla, caṃpaka, kramuka, nālikēra, kharjura, jaṃbu, jaṃbīra, panasa, dādima kadalī, drākṣa, sahakēra etc. (p. 129.2-6); asōka, punnāga, vakula, caṃpaka, sahakēra, ṭavaṅga, kramuka, nālikēra, nēgavalli etc.
A number of animals, both domestic and wild, water-beings, reptiles, birds, insects etc., mostly in their native names, are found mentioned in these stories. Most of these, though not all, may have come under the author's observation: अन, सिंह, पुली, कराडी, पुले, मोला, पाँढी, तुला, सिरनै, ईतु, कल्टे, पासु, एर्मे, कुदुरे, नाय, तौते, उडु, पावु, इलि, बर्कु, ओंटी, कप्पे, मुंगुरी, मीना, मोसाले, नेगालु, अमे, मकारा, तिमितितिमिगिला, कागे, गुगे, पार्दु, सेकोरा, हांसे, कुर्कु, गिलि, पुरुलि, पेंगुरा, कारांदमाम्मे इत्यादि (प. 97.3-10); कप्पे, एसादु, इलि, ओंटी, इत्यादि (प. 140.4); और लायुगे, उम्चे, कोरासु इत्यादि (प. 151.3). अनेक नाम जैसे सिरनै (प. 97.4), कारांदमाम्मे (प. 97.9), एसादु (प. 140.4) और कोरासु (प. 151.3) इत्यादि मुद्रित गणने संभव नहीं हैं। और इत्यादि (प. 151.3) मुद्रित गणने संभव नहीं हैं। और इत्यादि (प. 151.3) मुद्रित गणने संभव नहीं हैं।

Besides these, we find references to vēsaragālta —
- mule (p. 80.10), tagar-ram (p. 34.18), kuri - sheep (p. 14.27), ādu - goat (p. 68.26), nari - fox (p. 8.19), navil - peacock (p. 118.3), porasu - pigeon (p. 134.18), kōdaga - monkey (p. 172.7), pervāvu - boa (p. 138.9), tumbi - bee (p. 30.5), nola - fly (p. 122.23), irupe - ant (p. 176.25), kattirumāpe - large black ant (p. 168.5) etc. All these are found in their native names.

In contrast to the above noted names of birds animals etc., the following names of water-birds in Sanskrit seem to form conventional lists: haṁsa, cakrāvāka, balākāvāpaśīgāna (p. 54.21); and cakrāvāka, baka, balāka, haṁsa, maṁdūka, jīva, jīvaka, cakorādi jalacaravi̯hamśa samuhaśgal (p. 136.25 to 137.2). 24

Religious faith and outlook

Though the main religious faiths, reflected in these stories, are the Jaina and the Hindu, there are occasional references to men like Buddhādaśa - a Bauddha (p. 160.20) and Kanakadāmādi - a Parivrajaka (p. 64.9) whose faiths cannot be taken to be in vogue in the author's region and time. Harisena, too, mentions Buddhādaśa in his corresponding story (No. 139, v. 160),

24. Harisena does not give any of these lists in the corresponding contexts.
though the Parivṛṣṭi has no occasion in his story to come on the scene, for he does not narrate that part of the story (No. 129).

On the whole, there appears to have been a considerable religious accommodation and tolerance among the people of those days. The Jaina guardian deity Śrīyāśevate, was worshipped with devotion, by the people of the whole town (pp. 107-108). Similarly the funeral procession of the mortal coil of the young Jaina monk Nandimitra was attended by all the people of the town (p. 83).

Yet some sort of mutual contempt between a Jaina monk and a Brahmin priest is noticed in story No. 1 (p. 22). The author of the Yaddaradhane makes it a bit conspicuous by using āk words like nirlajjām (p. 22.21) and duṣta (p. 22.29), which or similar to which are not found in Harisena's corresponding story (No. 126, vs. 152 and 160).

The fierce Varāṃgāyi (p. 134.10-11) was clearly a local deity of the author's observation; and this name appears to have been a local designation for goddess Durgā, for the author mentions Durgādevate (p. 134.12) also subsequently.25

---

25. Harisena, in this context, refers to this deity as Durgā (St. No. 138, v. 68) and Nemidatta as Cūmunda (St. No. 68, v. 42).
The Jaina monks and nuns, referred to in the stories in the Vaddaradhane, were not, as noted in the previous chapter, contemporary of the author. Moreover, their way of life or code of conduct has been almost the same for all ages and places. Yet a view of a few facts of the monks' life can be had at the regional back-ground: All the monks found in these stories are the Digambaras - the sky-clad, battalegar - naked (p. 93.12). Their usual aid useful in the observance of their vows was called kuṭcada koṇa - a broom of peacock-feathers (p. 9.19). They also had with them guṇḍige - a (wooden) bowl for water (p. 91.8). They always wandered from place to place and occasionally stayed in basadi - monastery (p. 193.17). They lived on food collected by going on the begging round (carigevugu p. 89.2) in villages or towns. The newly initiated young monk was known as kittayya (p. 82.1). The nun was known as kaṅtiyar (p. 151.22). The monk's life usually came to end by his courting the religious method of death generally known as Saṁmyasana (p. 83.4). Some kind of construction erected on the mortal remains of the monk was known as nisidige (p. 90.12). The teachings of the Jaina teacher are discussed at length in

26. There are, however, references to Śvetapāta - clad in white (p. 93.19) and Jāpuli saṅgha - the Yāpanīya saṅgha (p. 93.21) in St.NO. 6 which relates some points about the rift in the Jaina Church.
Part I, Ch. 3 of the present Study.

The nuns were known as kāmīyar. Under them the lay women entered Order (p. 44.29-31). Except this there is hardly found any more information about the nuns in these stories.

The pious lay community found in these stories also betrays some local colour of the author's time. Besides the lay disciple was generally enjoined to observe dvādesavidha śrāvaka dharma - twelve-fold code of conduct (p. 127.23), or caturvidha śrāvaka dharma - four-fold code of conduct (p. 127.20-21), he (or she) was forbidden from eating the following articles: madhu-mādyā-māṃsa - honey, wine and flesh (p. 10.15-16, p. 96.21-22 and p. 156.23); madhu-mādyā-māṃsa-pālmarada pangalūḍālaḥbeyuḥ sansāmbina pūvum - honey, wine, flesh, five milky fruits, mush-room and hemp-flower (pp. 150.27 to 151.1 and p. 126.17-18). The lay disciple was also forbidden from hunting (p. 96.21 and p. 126.14). There is also a general reference to sapta-vyāsana - seven vices (p. 2.24).

27. i) It may be noted that in the days of the author of the Vaddārādhyane, the practice of eating this flower may have been rampant. Hence it appears to have been included in the list of forbidden articles.

ii) Acārya Māghanaṇḍi gives several such lists in which hemp-flower is not found though all others, noted above, are seen: Śastrasārasamuccaya, pp. 142-153.
The lay disciples, in those days, had high respect for the monk or teacher generally known as bhatarar (p. 5.29) or risiyar (p. 27.16). On learning about the arrival of some monk or teacher in an outside park, they set out to adore him, pûjayaṁ koṁdu põgi (p. 193.18). Some of them, who had not yet adopted vows, adopted them at his hands, sravaka-breteṅgalāṁ ērisikol (p. 80.18). They took keen interest in stopping (nirisu, p. 117.12) and offering food to the monk on his begging tour (carige, p. 117.11). Similar interest and devotion was shown by the laity in inviting the monk to break his fast (panigattu, p. 81.1). They did not neglect their religious duty of anna-dāna - gift of food to the monk even when they were busy in their occupation (pp. 163.22 to 164.4).

Moreover the laity worshipped dēvaramē - the god, i.e., the Jina (p. 80.17) in basadi - the temple (p. 80.14) with sandal - paste, flowers, raw full rice etc.; ṃipa, dhūpa and aksatāṅga (p. 80.16). They also worshipped the images of the guardian deities like Śrīyādevate (pp. 107-108) in their temples. It appears that the religio-moral maxim 'kolladude dharmam' - Non-hurting itself is true piety (p. 127.24) was honoured and

28. It is very curious that nowhere, in these contexts, the author refers to the Astamūlaguna - eight basic virtues, which term or vow is used for the first time by Sōmadeva in his Upāsakādhyaṇa (v. 270) to denote the non-consuming of honey, wine, meat and five milky fruits. Vide Intro. to Upāsakādhyaṇa, by Pt. K.C. Shastri, pp. 59-66.
practised to a large extent. On the whole the lay community led a pious, peaceful and good moral life.

Thus with these varied glimpses of contemporary life and society, the Vaddharadhane has the rare honour of standing in rank with other Jaina narrative works in Prakrit and Sanskrit which, together with some other forms of Jaina literature, "epigraphic records and archeological remains, would help to reconstruct vivid pictures of life and society of different parts of the country in the different periods of its ancient history". 29

29. i) The Jaina Sources of the History of India, p. 245.
    ii) Vide also Ibid, p. 250.