CHAPTER III

SOCIAL AND ECONOMIC CONDITIONS

Dāṇḍin's works faithfully reflect the contemporary society, manifesting both its aspects — bright and dark ones. We shall detail the chief elements of the society of his time with a general reference to the various social spheres and functions, in the following pages.

Four castes. Dāṇḍin's society stood on the spine of the well-known institution of the castes and stage of life recognised as ideal social orders which a king was expected to establish and promote in his state. Of the four castes, the first three, namely, brāhmaṇa, kṣatriya and vaiśya were collectively called dvijāti ( 'born twice,' the investiture of sacred thread entitling them to study the scriptures being conceived as a second birth ), though the term mostly occurs for the first caste only. The dvijātis occupied a respectable place in society and the brāhmaṇas among them received special honour. They were, however, expected to keep up the high traditions of knowledge and character as set forth in Manu to be considered worthy of superintending religious performances and receiving gifts. Dāṇḍin describes in detail

1. DKG. pp. 183; 210; ASK. pp. 17; 21; 22.
2. DKG. pp. 135; 204; ASK. p. 10; but in DKG. p. 75, it denotes a vaiśya.
such brāhmaṇas inhabiting the bank of the river Kāverī. It is significant that the term mahābrāhmaṇa means in him a great brāhmaṇa, though by his time its derogatory sense had certainly set in. There is reference also to brāhmaṇa bruvas (the brāhmaṇas in name only) who were devoid of learning and other noble qualities and were, therefore, derided. The writer at one place satirises a greedy brāhmaṇa as one born to eat only. Again, we notice the degeneration of the high caste in the character of Pramatī and his accomplice Pāṇḍāladasarman who are fond of watching a cockfight scene and of chewing betel-leaf, and who unscrupulously employ fraudulent means to gain their end. The warring class in general and the kings in particular commanded popular respect both for their heroism and politically superior position, while the merchant community was held in high esteem for its riches. Prosperous traders who evinced Buddhistic influence were known as grhapatis.

4. ASK. op. 195; 196; 198; also op. Dōc. pp. 146; 193; ASK. p. 98; op. Manu III. 185.
5. ASK. pp. 195-6; also op. pp. 9; 194; 199; op. Manu. III.
6. ASK. p. 193; but op. its ironical sense in Āroh. I. 42 f.; III. 21 f.
7. ASK. p. 228; Dōc. p. 57; op. Manu VIII. 20 and Kullūka on VII. 55.
8. ASK. p. 62.
9. Dōc. pp. 143 ff; also p. 68 (ref. to a brāhmaṇa’s love for a harlot).
10. For ksatriyas, op. ASK. pp. 194; 196; for vāisyas, op. ib. p. 191; Dōc. p. 165; they were called arya (ib. p. 78).
The śūdras occupied inferior status in the society.

People were generally expected to follow their inherited profession, however despicable it may be. We notice a courtesan's daughter being taken to task by the king for trying to abandon her family avocation. The tradition, however, could not have been strictly adhered to, and we find a vaidya in Rājahamsa's Council of Ministers, which usually consisted of brāhmaṇas, and also notice people of all castes serving as soldiers in his army. There are numerous instances of the mixture of castes too. We see even brāhmaṇas and kṣatriyas marrying the daughters of courtesans and female slaves.

Non-Aryans and foreigners. These who did not come within the fold of the four castes were known as mlecchas or non-Aryans which terms denoted aboriginal tribes like săbaras (probably modern suars of central India), kirātas (originally mountaineers living by hunting and inhabiting forest borders), pulindas and bhīlas (modern bhīls) who, however, have been mutually confused by our writer. The cāndālas, supposed to be non-Aryans representing tribal men, later on signified

and śresthin (ib. pp. 74; 159; 165), both meaning 'excellent.'

11. DKC. p. 124; cp. Mrcoh. II. 14 f; they were the ancestors of modern gahoi vaidyas; cp. V.S. Agrawal : P.B. p. 93.

12. They were called antyaja (DKC. p. 126) or avaravarṣa (ASK. pp. 70; 179) 'a low caste.'

13. DKC. p. 35; also p. 68; cp. ASK. p. 189 for datnedebhava following his family avocation.

14. ASK. p. 169; ASKS. IV. 3.

15. ASK. p. 70.
Among foreign people living either in India or in bordering states, Yavanas, originally Ionians, were famous for their architectural and sculptural skill. They mostly engaged themselves as traders, jewellers and navigators and also as sea pirates who captured men and sold them as slaves or employed them to work in fields of vineyards in their country. Sakas, originally Scythians, were by this time more or less Indianised. The Saka ladies were especially known for their reddish complexion. There is a reference also to the Turuškas, living in Chinese Turkistan, Ābhīras, the ancestors of modern Āhīra, and Mundas, Maunas and Garhīnas.

Āśrama system. The general span of human life was divided

16. Dandin, however, denies varnasāmkara at least in case of Magadhā; op. ASK. pp. 17; 22.

17. DKG. pp. 68; 85; ASKS. IV. 174; also op. DKG. p. 163 etc.

18. Op. mleccha, ASK. p. 134; op. šabarās, ib. pp. 74; 141; 166; 200 etc.; DKG. p. 126; kirātas, ib. p. 134; ASK. pp. 30; 167; 172; 243-4; pulinda, ib. op. 115; 117; 141; 169; 233 etc.; bhīla, DKG. p. 104. In ASK. p. 141, pulinda and šabarās have been referred to separately.

19. ASK. pp. 197; 245 (note); op. ASKS. V. 134; also mātāṅga DKG. p. 126; also op. Manu X. 12.

20. ASK. pp. 13; op. also Kale's notes on DKG. p. 155.

21. DKG. pp. 120; 150; ASK. pp. 176; 185.

22. ASK. pp. 29; 60; 185.

23. ASK. p. 185; for Ābhīra, KA. I. 36; op. māhār. Vana. 188. 35-6 for Sakas, Ābhīras etc.; for Turuškas, op. V.3. Agrawal: HSA. p. 166.
into four stages. The first stage called brahmacharya was meant for striving for knowledge with complete mental and physical celibacy and one who deviated from the high order was considered unfit for the performance of obsequial rites. The following stage, that of a householder, was held to be the best of the four orders for being the final concourse of all of them. The order of a vānaprastha or anchorite, which even kings joined along with their wives in their old age, was the preparation for the last stage of abandonment of worldly possessions. The ascetics lived on sylvan fruit and roots and performed regular sacrifices and also engaged themselves in difficult penances. In the last order or renunciation (sāṁnyāsa), which could immediately follow the second one also, a man or woman always roamed about, begging for alms and striving for spiritual knowledge. We notice, however, cases of people entering the order in state of frustration or helplessness without an inner urge. Such uninspired entrants suffered public derision.

24. ASK. pp. 17; 224; 227.
25. ASK. p. 196 (avakūṁīn); op. Manu III. 155; also op. for the order, ASK. op. 65; 207; 222.
26. ASK. p. 195; also op. Rām. II. 106; 22; esp. Manu VI. 89-90; also op. for the order, ASK. pp. 65; 194; 207.
27. ASK. pp. 139-40; also 223; 227; op. Yājñ. III. 345; Manu VI. 3.
28. ASK. pp. 139-40; op. Manu. VI.
29. BDK. pp. 146; 148; ASK. pp. 33 (parivraja = wandering mendicant); 71.
Sanctifying ceremonies. Although general importance of sacraments for dvijas (for whom only they were meant) was acknowledged, yet there was no strict observance of many of them. The people, however, who did not perform even the principal sacraments were said to lose their caste. Among the chief Sanskāras observed during the first order, jātakarman (birth rites), nāmakarana (naming a child according to caste), śrāmaneśkramana (taking a child for the first time out of the house, in the fourth month), annaprāśana (putting rice into a child's mouth for the first time, in the sixth month), caulakarman (tonsure ceremony, in the first or third year) and upanayana (investiture of sacred thread, in the eighth year from conception in the case of a brāhmaṇa, in the eleventh in case of a kṣatriya and in twelfth year in case of a vālsya) have been referred to. There is a detailed reference to the dress, girdle, sacred thread and staff as also to the daily routine of the brahmascārin after the investiture ceremony.

Marriage which marked the entrance to the second order was an important social institution. Eight kinds of marriages

31. ASK. p. 190 (lost); cp. ASK. I/ 23 (the case of Vyādi who went without Sanskāras).
32. Such people were censured as vrātyas; cp. ASK. p. 227.
33. ASK. p. 204; cp. Manu II. 29-37; for name-giving rite, cp. ASK. pp. 165; 166; Manu II. 30-2; for upanayana, also cp. D.K.C. p. 208; ASK. pp. 105 and 143 (sacred thread) 131; 194.
34. ASK. p. 204; cp. Manu II. 41-9; 131; 186 for close similarity.
were recognised and the first four of them, viz., brāhma, daiva, ārṣa and prājāpatya, got approbation in order of preference. Of second grade marriages, the gāndharva or love marriages have been frequently described by Dandiś with reference to his characters. The royal suitors at times resorted to the rākāsa form, while there is allusion to āsura form of marriage also. His reference to the system of svayāmvara (choice of suitor by a maiden), however, is conventional. Betrothment sometimes took place in childhood or even before the birth of the parties concerned. Marriage with an auspicious girl of similar caste and family but of dissimilar getra was recommended and that with a girl having no brother was avoided. Marriage of brother took place in order of their age and one superseding his elder brother in marriage was censured as parivṛttta. The nuptial ceremony

35. ASK. p. 65; for other refs. see below.
36. ASK. p. 195; cp. Manu III. 21; 24–7; also ASK. p. 196 (brāhmadeyātmasāttana, the son of one who married acc. to brāhma form); cp. Manu III. 186 and Kuleśa thereon.
37. Cp. characters above; also DKC. p. 67; 106; cp. Manu III. 32.
38. Cp. DKC. pp. 58; 177–8. ASKS. VII. 18 f. For āsura where the price is charged from the suitor of a girl, cp. DKC. pp. 85; 86; 146; ASK. p. 187; ASKS. VII. 40; VIII. 66.
39. ASK. pp. 170; 244; 245 (text); cp. ASKS. V. 133.
40. DKC. p. 109.
41. ASK. p. 195; cp. Manu III. 4–11; also cp. DKC. pp. 104; 139–40; 146; 159.
was solemnised by the Atharvan priest with Vedic hymns, and circumcision of sacred fire by the groom and his bride formed as today its essential part. It also included the
ceremony of fastening the auspicious ring ( kautukamaṅgala ). The occasion was marked by great festivity and revelry. Precious
clothes and ornaments were presented to the daughter at the occasion of her marriage. Polygamy prevailed at the time and it was widely practised in the royal families where it primarily aimed at ensuring a male progeny.
Funeral rites were gone through according to prescribed rules. Dead body wrapped in coffin was taken in a bier to cemetery which was invariably situated outside the limits of the inhabited town area. A fee was charged for the cremation of a corpse by the incharge of the crematorium, who eked out his income by getting coffin cloth also from the people.

42. ASK. p. 197; cp. Rām. IV. 17. 36; Ragh. XII. 16; Manu III. 171.
43. DKC. p. 102; also Pū. pp. 33; 53; cp. for circumambulation of fire which was conceived as witness, DKC. pp. 102; 119; 120; 178; ASK. p. 187.
44. DKC. pp. 58; 101; cp. Ragh. VIII. 1; Sūm. VII. 25.
45. ASK. p. 61; 182 ( where āvṛt, āharana-dowry ).
46. ASKp. pp. 119; 198; DKC. pp. 109; 163; also cp. above, chap. II, fn. 71.
47. DKC. pp. 131; 132; 207; ASK. p. 132.
48. DKC. p. 168; ASK, p. 131; cp. śadāvā, ib. pp. 40; 127; DKC. pp. 168-70; 172; 178; 204.
Along with other firewood, aloe wood was also used in pyre. Sacred ashes were taken in urns placed on an elephant's back to holy rivers to be immersed therein. The practice of anumaranā (consecration of widow) as also that of agramaraṇā (preceding husband in death) seem to have been observed in certain cases, and on these occasions the ladies dressed and decorated themselves as richly as at the time of their marriage.

Position of women in society. Women occupied honourable place in society and virtuous ladies even received reverence from the people. They did not, however, enjoy independent status in society, and were vigilantly looked after by parents as soon as they attained youth. Purdāh system was absent at the time, though ladies from the harem or high families did not expose themselves to public eye except on festive occasions. Happiness of a man depended on getting a virtuous wife, and that of a woman on her being loved by her lord who was like a god unto her and whom she must follow.

50. ASK. pp. 132; 133; op. Ḣocar. p. 170.
51. ASK. p. 200 (lost); op. ASKS. IV. 168; op. Ḣocar. p. 171; V.S. Agrawal: MSA. p. 104.
52. DKC. p. 131 and ASK. pp. 132-3; also op. p. 95; op. Ḣocar. pp. 164; 167; 170.
53. DKC. p. 153; also op. pp. 141; 203; 204; ASK. p. 79.
54. DKC. p. 146; also op. Ṣanu IX. 3.
55. ASK. p. 17; DKC. p. 150.
however wicked and discourteous he may be. If her husband hates her, it is her living death, and a man's life without wife or with uncozenial consort is equally miserable. The system of ploygamy existed and the consequent atmosphere of family feuds and intrigues prevailed. A woman with husband and sons alive was venerated in society, while a widow was avoid ed on auspicious occasions. Remarriage of, and with, a widow was not commended and one who married her was condemned as a paunarbhava husband and their sons as paunarbhavas. When husband was away from home, the wife avoided toilet and decora tion and wore, as a mark of separation, ekavanī (the mass of hair locked into a single braid).

There was a definite conception, perhaps after Varāhamihira, of an auspicious lady, which referred to her beauty, physical composition and certain bodily marks. Besides beauty which, it was thought, never failed noble qualities, womanly

56. DKC. p. 159 ff. (the story of Gominī).
57. DKC. pp. 163; 164-5; also p. 131; cp. Rām. II. 117. 24; Manu V. 154.
58. DKC. pp. 159; 164; ASK. p. 33.
59. DKC. pp. 106; 163; ASK. p. 199; also DKC. p. 109; ASK. pp. 119; 198.
61. ASK. pp. 194; 196; cp. Manu IX. 175.
62. DKC. pp. 141; 167; cp. Rām. Sundar. 15. 25, etc.; Sāk. VII. 21; Megh. II. 21; 32; Mallinātha Ragh. VI. 23.
Despite the general feeling of love and admiration for her, the attitude to censure her as a Glass had set in. She was fleeted as the source of fraud, a symbol of cruelty, an embodiment of vices and an abode of fickleness, hypocrisy, insanity, ingratitude and falsehood. Again, she has been described as a poison creaster capable of infatuating a man even when just recalled to mind and a snare with a power to capture his heart even when just seen. Nor could the ladies who adopted asceticism inspire good opinion, for most of them engaged themselves as go-betweens in love affairs.

Courtesans who formed an inseparable part of society with regal recognition occupied a prominent position in social and

63. DKC. pp. 135; 159-61; 180; also pp. 97-8; 115; ASK. pp. 23-5; 27; 79 etc.; EA. II. 356; cp. BrS. 70. 1ff.
64. DKC. p. 160; also p. 85; BrS. 70. 23; Mroch. IX. 16; Kum. V. 36.
65. ASK. pp. 11; 24.
66. DKC. pp. 133; 141; 204; also cp. Vikr. V. 12; also cp. ASK. pp. 37; 158.
67. DKC. pp. 105; 156 ff. (story of Dhūminī); ASK. pp. 55; 200 contd. at pp. 197 ff; cp. also Mroch. IV. 12-6.
68. ASK. pp. 199 ff.
69. DKC. pp. 67; 85; 164; cp. Kausiki in Mālav. and Kamandaki in Mālat.
cultural life of the day. Among various categories like 
ganikā, rūpājīvā, nāṭi and dīlpākārīkā referred to almost 
indiscriminately by Daṇḍin, the first enjoyed a privileged 
and honoured place. There were also courtesans who were employ-
ed in a king's court as chowrie-bearers or as dancing girls. 
Big cities and towns had a separate colony called vedavāta or 
vedakula for the courtesans. The profession was followed 
sincerely with certain established rules of conduct. There is 
an interesting account of the duties of a courtesan's mother 
who groomed her right from her childhood for her traditional 
avocation which she was not to give up in order to join a regular 
family life. We see, however, people accepting them as 
wives; and even men of high wisdom and penance fall a prey 
to their conquetry. Harlots were known for their characteris-
tic greed and heartlessnes. They employed old nurses and

70. DKC. p. 65; also cp. p. 68; ( grajāpativittita dharma ); 
also ASK. p. 7; cp. Kaut. II. 21. 1.
71. Cp. ganikā, DKC. pp. 65-6; 84; 163; etc.; ASK. p. 170; 
187; rūpājīvā, DKC. p. 91; ASK. p. 167; nātakīyā, DKC. pp. 
100; 200; ASK. p. 36; dīlpākārīṇī, DKC. p. 196; vāramukhyā 
( DKC. pp. 72; 80; 87) seems to denote ganikā; cp. for 
these classes, Kām. S. i. 3. 20-1; VI. 6. 54.
72. ASK. pp. 59; 64; 167; for nātakīyā, see above. fn.
73. DKC. pp. 86; 88; also cp. ASK. p. 7.
74. DKC. pp. 66-8; 85; ASKS. VIII. 9-19; cp. Kām. S. I. 3. 13-4; 
II. 27. 1; VI. 1. 10; 3. 1ff; Mroch. I. 30 ff; 31-2.
75. DKC. pp. 86; 163; ASK. p. 187; also cp. DKC. pp. 74-5; 125; 
150 ff; 167 etc.
76. DKC. pp. 65ff; also see above, section III, chap. III.
even nuns as their confidantes.

**Constitution of family and domestic necessities.** Members of a house belonged either to a joint family or to a separate one, and occasionally domestic feuds with regard to the right of inheritance. The larger size of a family was regretted as today. The birth of a son after a number of daughters was welcomed, and was often solicited, if there was no progeny, to perpetuate the family line.

Among various domestic necessities referred to are earthen lamps and lamps having jewels for wicks, fans of different varieties, viz., palm leaf fans and ivory and jewelled ones, and umbrellas and shoes. The articles connected with kitchen are (1) hearth, (2) portable fire-places, (3) arāṇī wood ( *Ficus Religiosa* or *Premna Spinesa* ) for kindling fire by attrition, (4) mortar of arjuna tree and pestle of catechu wood, (5) winnowing basket ( *śūspa* ), (6) utensils of baked clay, silver, copper and gold, (7) *sthālī* ( a cooking utensil ), (8) *darvī* ( *ladle* ), (9) *kandu* ( a sauce pan ), (10) *śrenī* ( a watering pot ), (11) *kapāla* ( a cup or plate ), (12) *śūla* ( a stake for

---

77. DKC. pp. 87; 180; ASK. p. 7; also cp. Mrčch. IV. 10-1; 14; 17.
78. DKC. pp. 67; 85; 90; 91; 100; also see above.
79. ASK. pp. 182 ( *Varṣa* and *Uparṣa* living separately ); 224; DKC. pp. 105; 157.
80. DKC. p. 133; PP. pp. 30-1; cp. RV. I. 164. 32.
81. ASK. pp. 11-2; 152-3; DKC. p. 149.
82. Cp. pradīpa, ASK. pp. 40; 128; etc.; DKC. pp. 113; 114 etc.
cooking meat ), (13) kaṭāha ( caldron of semi-spheroidal shape ), (14) uḍaṇḍana ( bucket for taking water out of a well ), (15) kalasa ( pitcher ), (16) ghaṭa ( a large pitcher ), (17) kumbha ( a big jar ) made of gold or sand or clay, (18) sārāva ( earthen platter ), (19) bhringāra ( surāhi, a long-necked water-pot with a tap ) decked with jewels, (20) karaka ( a jug ), (21) cašaka ( a cup ) and (22) maṇi cašaka ( jewelled cup ).

Some other articles of general use were (1) nīvī ( money box ), (2) maṇījūgā or sārabhānda ( a casket for ornaments ), (3) saṃudga ( a round-shaped casket for ornaments or sandal or colour-pencils ), (4) maṇi saṃudga ( a jewelled casket ), (5) sāpharuka ( a wooden casket for valuables ), (6) kaṇṭhaka ( a betel box or basket of iron or gold ), (7) upaḥastikā ( a small purse probably of leather for holding betel leaf ingredients ), (8) pata dgra ( spittoon ) of gold, (9) cārma-ḥastikā or ajīnaratna ( leather-bag ), (10) vaherikā ( cane-basket or a box of bamboo wicker work ), (11) pātra ṭuṭa ( a cup made of folded leaves ), (12) drūti ( a leathern water-bag or mashak ) and (13) goṇi ( woollen sack for holding grain ).

etc.; maṇipradīpa, ASK. p. 29; DKC. p. 96; ASKS. VIII. 92; Hear. p. 98; tālāyṛṭa, DKC. pp. 113; 162; ASK. pp. 68; 113; etc.; ivory fām, DKC. p. 113; jewelled ones, ASK. pp. 170; 176; op. Mcrosh. V. 13; Vās. p. 179; umbrella, ASK. pp. 234 etc; see above; shoes, ASK. pp. 36; 204.

85. Op. (1) Cp. admanātaka and culū, DKC. pp. 87; 162; (2) cp. hanantikā, ASK. pp. 34; 35; (3) ASK. p. 186; (4) cp. ulūkhalā and musala DKC. pp. 97; 161; ASK. p. 67; (5) DKC. p. 162; (6) ib. p. 80; ASK. p. 62; (7) ib. p. 147; DKC. pp. 161; 162; (8) ib. p. 162; (9) ASK. p. 233; (10) ib. (11) ib.; (12) ib. DKC. p. 202; (13) ASK. p. 190; (14) DKC. p. 158; also p. 186; (15) ASK. p. 120; (16) ib. pp. 98; 170; 186; (17) ib.
Food and drinks. There was considerable cogitation with regard to food allowed and prohibited. Brahmans were especially particular about it and they expiated for a lapse in this regard. Importance of good diet was stressed both for health and beauty. Food that added to brilliance, strength, good complexion and intelligence and which kept a proper balance of the three humours and seven constituent elements of body was considered the best diet. People generally took three meals, breakfast in the morn, lunch at noon and dinner at night.

There is a reference to the fivefold bhojyas or edibles, viz., those to be eaten, sucked, licked, drunk and swallowed up.

The chief articles of food included (1) sālyodana 'boiled rice', the favourite food item of the South, (2) kṛṣaṇa

---

pp. 23; 120; 198; (18) ib. p. 138; DKG. pp. 161 ff.; (19) ib. 113; 163; ASK. pp. 70; 75; 121 etc. (20) DKG. p. 163; 86

Food that added to brilliance, strength, good complexion and intelligence and which kept a proper balance of the three humours and seven constituent elements of body was considered the best diet. People generally took three meals, breakfast in the morn, lunch at noon and dinner at night.

There is a reference to the fivefold bhojyas or edibles, viz., those to be eaten, sucked, licked, drunk and swallowed up.

The chief articles of food included (1) sālyodana 'boiled rice', the favourite food item of the South, (2) kṛṣaṇa
(preparation of rice and sesamum), (3) peyā or rice-gruel
(the scum of boiled rice scented with perfumes evaporated on
charcoals with salt added to it), (4) pāyasa or paramānna
(rice boiled in milk with sugar added to it), (5) varṇaka
( vermicelli prepared from wheat flour and dipped into milk ),
(6) ṣaktu (groats mixed with molasses or curd ), (7) sūpa
(sauce or soup ), (8) kāñjika (sour gruel) and (9) sāka
(cooked vegetables ). Chief food-grains included, besides
the rice and wheat, nāga, mudga and other pulses, mustard, sesa-
mum, millet and panic-seed etc. which we shall discuss later.
Of various condiments and spices, we have reference to (1)
upādāṇḍa (a sauce prepared from vegetables or myrobalans and
tamarind with ghee or oil or curd added to it ), (2) salt of
five varieties and (3) trijātaka (dry ginger, black pepper and
chillies ). Edible oils mentioned are sesamum and linseed
oils. Products of the cow included milk, curd, butter, ghee,
kāladeya (butter-milk mixed with water ) and āmikā (a mixture
of boiled and coagulated milk ). Fruit and roots taken as

89. DāC. pp. 161-3; 191; ASK. p. 229.
90. Op. (1) ASK. p. 225; op. Kullāka on Manu V, ¶ 7; (2) DāC.
p. 162; op. comm. Pāda; (3) DāC. p. 100; ASK. pp. 196;
202; 222 (4) ASK. p. 222; (5) ASK. p. 86; (6) DāC. p. 162;
(7) ib. p. 163; (8) ib. p. 158; ASK. p. 196 (kāladeya;
op. Manu III. 272 ).
91. Op. (1) DāC. p. 162; (2) ASK. pp. 85-6 (see below ); 234;
(3) DāC. p. 162.
93. Op. (1) DāC. p. 113; ASK. pp. 196; 222; (ii) DāC. pp. 118;
162-3; (iii) ib. p. 190; ASK. pp. 174; 203; (iv) DāC. pp.
food were mango, lacucha, wood-apple, Cordia latifolia, rose-apple, jujuba or ber, myrobalans, pomegranate, dates, coconuts etc., to which a detailed reference shall be made subsequently.

Non-vegetarian food was also served at table, though it was prohibited to brahma carins, and to brāhmaṇas unless it was a remnant of oblation. Generally the kṣatriyas, śūdras and wild tribes took meat. To others it was allowed only in emergency. The kīrātas took meat, cooked on a bar, as also various non-vegetarian condiments. In śrāddha ceremony, dead relatives were offered, inter alia, meat of various animals and certain birds and fish. There is a reference also to the five-clawed animals, namely, a porcupine, sālyaka, Iguana, rhinoceros, tortoise and hare and to animals having teeth in only one jaw, excepting a camel, which were allowed as food.

Cooking was an art and a housewife was expected to be proficient in it. There were thirteen stages of preparing a meal and especially rice. Royal kitchens engaged.

162-3; ASK. pp. 83; 138; 203; 235; (v) DKU. p. 163; (vi) ASK. p. 211.
94. ASK. pp. 10; 204 (op. Manu II. 177).
95. ASK. pp. 10; 169; 170.
96. DKU. pp. 157; 202.
98. ASK. p. 196; op. Manu III. 267-72.
99. ASK. p. 196; Manu V. 18; Yājñ. I. 177-8.
efficient cooks skilled in preparing various meals and dishes.

There is a reference to ice-cooled water: scented with
the perfume of aloë wood and fresh trumpet blossom and lotus
flower. After taking meals and beverages, mouth was rinsed
clean with pure water.

Strong drinks, though generally prohibited, were
taken, and were especially favoured in royal courts and soldiers' camps.

There is a reference to various kinds of liquors
(āsavas) and to their curing effect in different diseases.

Besides the mention of intoxicating drinks (madirā or madya),
we have a reference to a number of their varieties, like (1)
madhu (honey converted into mādhvā), (2) surā or sīdhu
(wine distilled from molasses), (3) vāruṇī (most intoxicating
liquor of date fruit with the mixture of other herbs), (4)
sauvīraka (wine of the Sauvīra country), (5) arīṣṭa (a
distilled mixture), (6) tuṣādaka (barley gruel), and (7)
āsavas of various fruit (phaḷāsava) and flowers like mahākā
tuṣāsava and of molasses (surāsava) and honey (mādhvāsava)

100. Dākṣ. pp. 161ff; cp. also p. 66; see below, chap. V.

101. ASK. pp. 28-9; ASKS. II. 15; also cp. Dākṣ. p. 162.

102. ASK. pp. 28-9; cp. paurogava of Hear. p. 155.

103. ASK. p. 129 and Dākṣ. p. 163 (cp. Hear. p. 155; also Dākṣ. pp. 113. 163 (cp. Kitt. para 129; Śis. X. 3); ASK. p. 29.

104. Dākṣ. p. 163; ASK. p. 29; cp. Manu V. 145.

105. ASK. pp. 7; 204; Dākṣ. p. 197; cp. Manu. II. 177.

106. ASK. pp. 47; 71; Dākṣ. p. 200; also p. 89.
besides kaśāyāsava ( liquor of astringent liquids ), kādamayāsava ( liquor of the grass Sārocharum spontanum ), mūlāsava ( liquor distilled from various roots ), kapitthasakāliyā ( liquor of Peronia Elephantoум ), āmalakaśakāliyā ( wine of mārobalans ) and kadambasakāliyā ( liquor distilled from blossoms of Ādamamba, called also kādambarī ).

Reference to smoking after taking meals has been made twice. The practice does not seem to be very popular, and only kings and aristocrats were addicted to it. The chewing of betal leaf, however, appears to have been fairly in vogue.

People kept with them a purse ( upahasti / or box containing betel leaf ( nāgavalli ) and its ingredients which included lime, scented catechu ( pārijāta ), betel-nut, camphor powder, shell-powder ( sākhasūrṇa ), and other perfuming substances like small cardamoms, cloves, mango oil and pārijātaka ( a mixture of mango, campaka, lavālī, kakkōta etc. ). Betel leaf was

107. DKO. p. 197; see below also.

108. ASK. pp. 33; 204 etc.

109. Op. (1) ASK. pp. 20; 71; 78; 196 etc.; (2) ASK. pp. 4; 7; 68; 236; (3) ASK. pp. 33; 47; 94; (4-6) ASK. p. 169; (7)
ASK. pp. 169; 236; DKO. p. 197; esp. op. ASK. p. 236 which refers to various kinds of āsavas.

110. ASK. pp. 29; 222; Kād. para 15; op. V.S. Agrawal: KSA. p. 32.

111. DKO. p. 144; also op. p. 99; for nāgavalli, op. ASK. p. 5.

112. ASK. p. 29; DKO. p. 99; op. Lāghu. on DKO. p. 94 and Bhūṣ. on p. 99; op. vāsatāmbūla er surabhī-, DKO. pp. 94; 99; ASK. pp. 176; 222; 242; op. V.S. Agrawal: KSA. p. 56.
rolled into a viśīkā, and it was a popular and favourite affair
made to a guest or a friend or to a lover as a gift of love or
to a subordinate as a sign of favour.

Ornaments and costume. Dāṇḍin presents a general view
of prosperity and the consequent luxury of the society as also
the characteristic love of ornaments and of rich costume of the
people of his time. The three oceans and certain southern
rivers supplied them with different kinds of pearls springing
from oyster-shells, conches and other shells. There is a
reference to pearls of rough surface ( kharaka ), scratched
ones ( kartaka ), those consisting of several coatings ( kaṇcu-
kanaya ), those of tortoise shape ( kūrma ) and those posses-
sed of spots ( siktaka ), as also to big pearls without bottom
( nīstala ), circular ( vṛtta ) and double ( yamaka ) ones
and those soft to the touch, bright heavy, white, cool and properly
perforated pearls.

Precious stones have been profusely referred to as form-
ing parts both of building decoration and of ornaments. Precious
gems included, besides the mythological kaustubha jewel,

113. ASK. p. 29 and DĀC. p. 99 ( viśīkā ); op. IKC. pp. 94-5;
ASK. pp. 157; 176; 202; 242. For the origin of and early
refs. to tāmbūla, op. P.K. Sede: SICH., I, pp. 113-5; op.
above, sect. I, chap. III. also.

114. ASK. p. 61; op. Kaut. II. 11. 2-3; also op. ASK. pp. 14;
48; 81; 162; 170; 177.

115. ASK. p. 62; Kaut. II. 11. 4-5; also op. ASK. pp. 43 and
56 ( for vṛtta ); p. 34 for cool pearl and DĀC. p. 170

116. ASK. pp. 146; 165; ASKs. V. 159.
(1) vaidūrya (a cat's eye gem of blue lotus colour), (2) śirīṇapūṣpaka (of water colour), (3) kāḍamba (dark grey like a kalahamsa), (4) vaṃśarāga (of fresh bamboo colour), (5) indranīla (sapphire, also called kuruviṇāda, of deep blue hue), (6) candraṇāṭa (moon-stone of cooling effect), (7) puṣpāraṇa (topaz), (8) markata 'emerald, named after the sea-part of its import) or harim-ṇi, (9) padmarāga (ruby), (10) sphaṭikāmāni (crystal), (11) vajra (diamond), (12) vidruma or pravāla (coral) and (13) pulaka (a variety of gem).

Other minerals referred to are (1) citrāgrāvan (variegated stone), (2) gandhapāṇa (red arsenic or benzoin), (3) gairika (red chalk and (4) haritāla (yellow arsenic).

Daṇḍin describes, after Kauṭilya, liquids indicating the ores of gold and silver ores of different colours. Gold was the most favourite metal; it was widely used in ornaments and was also hearded as wealth. There is reference to its purifying process and melting for fashioning ornaments. Its

117. Cp. (1-7) ASK, p. 61; cp. Kauṭ. II. 11. 31-3; also cp. (1) in ASK, p. 105; (5) in ASK, pp. 6; 89; 140; 189; 242 etc.; DKC, pp. 62; 160; (6) in ASK, pp. 6; 133; cp. (8) ASK, pp. 98; 140; 177; cp. harim-ṇi, ib. pp. 61; 63; 91 etc.; (9) DKC, pp. 81; 97; 156; ASK, pp. 6; 28; 61; 162; 177; (10) DKC, p. 64; ASK, pp. 6; 36; 143; 158; (11) DKC, p. 120; ASK, p. 177; Kauṭ. II. 11. 38-9; (12) DKC, p. 139; ASK, pp. 5; 36; 53; 61 etc.; (13) ASK, p. 96. Cp. Mroch. IV. 28 f. for some of these gems.

118. Cp. (1-2) DKC, p. 156; ASKS, VI. 49; (3) ASK, pp. 30; 132; DKC, p. 181; also called saṃdhjābhra (ASK, p. 144) and dhātūrāṇa, pp. 56; 99; (4) ASK, pp. 56; 92.

liquid was used in filling inscribed letters in other metals or in gilding some material, and its powder was used for decorative purposes. Other metals referred to are silver, copper, bronze, iron, steel, tin and lead. Described as gems or valuables are also some other articles like sandal, aloe weed, fragrant substances (tailaparnikas), blankets and precious leather (ajinaratna) of different varieties like kāntanāvaka (of the colour of a peacock's neck), praiyaka (variegated with blue, yellow and white spots), bisī (of indistinct colour and hair) and mahābisī (rough and almost white) etc.

Adornment chiefly consisted of bodily decoration with cosmetics and placing of ornaments on limbs. Personal toilet which started with bath included the application of soft unguents or pastes of sandal and aloe weed and saffron and of safflower powder to limbs. Sandal had a number of varieties, the best being one of sweet fragrance, soft and comfortable to the skin. Locks of hair were tied in the form of a tress on

120. Cp. (a) ASK. pp. 96-97; 101; 143 etc.; (b) ib. pp. 61-2; 162; 182-3; DKC. p. 89 etc.
121. ASK. pp. 74; 91; 101; 143; DKC. pp. 97; 183.
123. Cp. silver, ASK. pp. 62; 105; DKC. pp. 59; 61; copper, ASK. pp. 62; 192; DKC. p. 90; bronze, ASK. p. 31; iron and steel, ASK. pp. 96; 122; 134; 221; tranu (tin), ib. p. 233 sisaka (lead), ib. p. 235.
124. ASK. pp. 61-2; cp. Kaut. II. 11. 45 ff and Sham. trans.; for excellent leather, also cp. DKC. pp. 81 ff; also S.S. Upadhyaya: KB. I, p. 100.
125. Cp. (a) ASK. pp. 29; 31; 99; 218; (b) ib. pp. 31; 56; 61 etc.
were twisted into one or two braids. Hair was fumigated with incense and other perfumes, and sprouts and floral chaplets were woven into it. It was dressed with rekha (comb) which was known to Indians even at the time of Mohenjodaro civilisation. Hair which was long, dark and glossy was acclaimed and it was made so by the use of powdered myrobalsans during bath and of perfumed oils after bath. Young boys had their hair dressed in such a way that it presented the look of a crow's wings (kākapakṣa).

Forehead was decorated with tilaka mark of sandal or aloe wood paste or of vermilion or musk unguent. Eyes were anointed with dark celeryum. Cheeks were decorated with vermilion powder, sandal or saffron paste or red lac dye with

126. ASK. pp. 13; 28; 35; 98; 113; 170; 222; DKC. pp. 131; 200.
127. ASK. pp. 61; 113; 133; DKU. p. 181; also ASK. pp. 23; 63; cp. Kauṭ. II. 11. 44-50.
128. DKC. pp. 97-8.
129. ASK. pp. 22; 35; 163; cp. Vās. p. 120; also cp. V. S. Agrawal: NSA. p. 96.
130. ASK. pp. 119; 158; DKC. pp. 131; 167.
133. ASK. pp. 57; 202; DKC. p. 162.
135. ASK. pp. 30; 42; 57; DKC. pp. 98; 177.
136. ASK. pp. 91; 204; DKC. p. 135.
ornamental painting of pattrabhaṅga (various sprouts and flowers) or vīṣeṣaka (pictorial designs with dots in the middle), which we notice in the portraiture and architecture of Gupta and post-Gupta ages. Such paintings were also drawn on various other articles like bows, crowns, jars and leather and cloth. The decorative painting of pattrabhaṅga was drawn also on breasts, and camphor powder was also spinkled over them. Alaktaka (red juice or lac obtained from the resin of certain trees) was applied to lips. It was applied, with or without red chalk, to the soles of feet also. There are fine and frequent references to the effacement of these ointments with rain or sweat drops or with tears.

Indian ladies had a fancy for ornamental decoration which they accomplished, with meticulous care and artistic sense, by means of sprouts and flowers and a variety of ornaments which they put on different limbs with the help of a

137. ASK. pp. 4, 132; 232; DKC. op. 98; 153; AA. I. 125; cp. Kād. para 53 etc.
138. ASK. p. 36; DKC. p. 93; cp. Kād. para 208 etc.
139. ASK. pp. 101, 148; cp. Hcar. pp. 139, 143; 217 etc.
140. ASK. pp. 18, 23, 113, 133; DKC. pp. 139, 175, 181.
142. ASK. p. 27; DKC. p. 141.
143. ASK. pp. 6, 30, 37, 132.
144. ASK. pp. 26, 31, 36, 57, 113; DKC. pp. 139, 153, 185.
We have a reference to jewelled mirrors which were probably made of metals of varied models. Certain ornaments like rings, ear-rings and bracelets were worn by men also. Ornaments were chiefly made of gold and silver and were richly set with various pearls and gems. Those worn on head included cūḍāmaniḥakarikā, an ornament of gold with crocodile-mouthed points joined together, worn on the hair in the front and sikhāṅgahāra (a blue string worn round the tress). A dark piece of cloth was tied round head to check the hair.

As ear-ornaments, references have been made to (1) kundala or karpamudrikā, ear-ring of gold inlaid with gems, worn on the down-turned ears, (3) dantapattra (ivory ear-ring of the shape of young moon), (4) kanakapattra (golden sockets), (5) karpanāra (an ornament worn round the ear) and (6) avatarasa (pointed ear-pendants), besides the tamāla sprouts and petals of lotuses and other flowers worn as ear-ornaments. Sometimes different ear-rings were worn on the two ears.

145. Cp. mirror, ASK. pp. 53; 69; 86; 115; DāG. pp. 95; 184.
146. DāG. p. 184; ASK. pp. 69; 93; cp. Kāḍh. para 205; 240 etc.
148. DāG. p. 141 (cūḍākācūḍā); but cp. shūṣ. (= bangles) which, however, does not suit the context.
149. Cp. (1) DāG. p. 97; Mār. p. 170; (2) ASK. pp. 95; 98; 163; 172 etc.; DāG. p. 97; (3) ASK. pp. 6; 30; 71; cp. Mār. pp. 32; 114 etc.; (4) DāG. p. 152; (5) ib.; cp. Mār. p. 207; (6) DāG. pp. 98 and 137 (sprouts); for different varieties of ear-ornaments, cp. D.N. Shukla: VS. II, pp. 149 f.
Different varieties of neck-ornaments referred to are:
besides the ekāvalī (one-stringed necklace) and hārayaṣṭi (ekāvalī with a gem in the centre) which were the most popular strings of the age,
152 (1) muktāhāra (a necklace of nine pearls with a big sapphire in the middle), (2) mukṣatrahārayaṣṭi (muktāhāra of twenty-seven pearls), (3) aṣṭasahārayaṣṭiḥāra (a multi-stringed necklace, called indracchanda in Kaṭṭīya),
(4) tapaniyavātra (a string of burnished gold with a bright gem in the centre), (5) padmarāgaruca (ruby necklace),
(6) prālambabhavorabhūṣaṇa (a long pearl necklace thinner above and thicker below and looking like a serpent), called šeṣahāra by Śaṇā and reproduced in a number of statues of Uplā art (7) payodharāhāra (necklace hanging on breasts), (8) prālambabhāra (a long string reaching up to navel, worn both by men and women),
(9) ratmahāra (jewelled necklace) and (10) ceral kaṇṭhābharāṇa. The last two have been described with reference to men.

150. ASK, pp. 6; 33; 132; 162 etc.; DKC, pp. 98; 115; 160; 174 etc.; KA. II. 106; 123 etc.; op. Ar.och. V. 33.
151. DKC. pp. 97; 98; 153.
152. ASK. p. 176; DKC. pp. 60; 180; op. Kauṭ. II. 11. 22-3; V. S. Agrawal: HSA. p. 196.
153. Op. (1) ASK. pp. 61; 158; DKC. p. 153; Meṣh. I. 46; Vās. p. 120; Hoar. p. 32; (2) DKC. p. 180; Kauṭ. II. 11. 13; op. Vās. p. 255; Hoar. p. 58; (3) ASK. p. 61; Kauṭ. II. 11. 7; (4) DKC. p. 97; ASK. p. 241; (5) DKC. p. 97; op. Bhūṣ.; (6) ASK. p. 98; op. Hoar. p. 73; Kād. para 201 etc.; V. S. Agrawal: HSA. p. 46; (7) ASK. pp. 163; 241; DKC. p. 204; op. Kād. para 88; (8) ASK. pp. 16; 24; 98; 172; Kād. para 202; Meṣh. VI. 14; (9) ASK. pp. 64; 241; op. Kauṭ. II. 11. 24; (10) ASK. p. 61; op. Hoar. p. 124. 135.
Girdle was worn round the waist. It was a zone of gold with small bells and golden strings hanging down on hips and variegated with gems of different colours. Fārhāryas or valayas (bracelets) and kānkāpas (bangles wrought with gems) were worn on the forearm or wrist. Kāṭaṇa (also called valaya) was a gold ring set with emerald or other jewel, worn by men on their forearm. Ladies held on their hands a sport-letus as a part of fashion. Finger-rings were also set with gems or emerald.

As ornaments of feet, anklets, called variously nūpura, tulākoṭi or manjīra, were made by joining the points of gold tubes set with gems, and were furnished with small bells which made jingling sound especially pleasing to the ear of the geese. Šamesaka was an anklet with curved points known today as bāk.

Among different varieties of fabric finding mention in Danḍin āre (1) dukūla (soft and fine fabric made of the inner bark of the plant of that name, manufactured in Vāṅga and other eastern countries), (2) keśirasūgaradukūla (white silk), (3) paṭṭavastra (woven silk), (4) kṣauma (milky cloth woven with

154. ASK. pp. 6; 26; 30; 34; 36; 53; 61; 72; etc.; DK. p. 152; KA. III. 149.
155. ASK. pp. 26; 34; 162; ASK. III. 45; DK. pp. 53 etc.
156. ASK. pp. 98; 103; 115 etc.; op. Megh. I. 2; Noar. p. 21 etc.
157. ASK. pp. 6; 120; 131; KA. I. 79; II. 261; op. Megh. II. 2; Kum. VI. 84.
158. DK. p. 99; ASK. pp. 61; 185; 241; op. Kād. para 193.
159. DK. pp. 144; 150; 169; ASK. pp. 11; 26; 34; 76; 162; 163 etc.; op. Vās. p. 112.
the fibres of kuma, linseed, (5) amraka (fine silken or cotton muslin), (6) pattarma (fibrous cloth manufactured from yarns of the spittle of various insects or the leaves of trees like lacuha, Mimusepa Eleni and Ficus Indica etc., called patar silk) and its variety kaudeya, (7) China silk, referred to frequently in Sanskrit literature, (8) netra (fine silk called meta, manufactured in Bengal even today), (9) cotton fabrics of Aparanta, Madhura and Mahishaka and (10) avika (woolen yarns used in manufacturing numerous varieties of blankets and shawls). Different colours in which the fabrics were dyed were milky, blue, dust grey, saffron dye and rainbow or variegated colour. Fabrics were also printed and painted with various designs, especially of flowers, cakravaka birds and geese and were also embroidered with gold thread.


161. Op. (1) ASK. pp. 62; also 26; 37; 69; DKC. p. 138; Kaut. II. 11. 108; op. V.S. Agrawal (HSA. pp. 76-7) who says, dukula= sold in double wrapping (< dvi-kula); (2) DKC. p. 138; op. Bhūṣ.; (3) DKC. pp. 63; 94; 116; 207; (4) ib. p. 63; ASK. pp. 204; 218; KA. II. 215; op. Hocar. p. 60; V.S. Agrawal: HSA. op. 76-7; (5) ASK. pp. 95; 117; 158; 241; DKC.; Kaut. II. pp. 95; 138; 152; 201; op. V.S. Agrawal: HSA. p. 79; (6) ASK. p. 62; op. Kaut. II. 11. 112-3; for kaudeya, op. ASK. pp. 62; 31; 236; Kaut. II. 11. 119; (7) ASK. pp. 62; 64; 228; DKC. p. 97; op. Kaut. II. 11. 113 etc.; Śāk. I. 33; Kirāt. IV. 59; Hocar. p. 36 etc.; (8) ASK. p. 63; op. Hocar. pp. 31; 72 etc.; V.S. Agrawal: HSA. p. 149; (9) ASK. p. 62; Kaut. II. 11. 120; (10) ASK. p. 62; op. Kaut. II. 11. 104; op. Kambala, ASK. pp. 56; 99; DKC. p. 201; Praśāra, ASK. p. 36; op. Kaut. II. 11. 107; op. V.S. Agrawal: PB. p. 136.

162. Op. DKC. p. 138; blue ASK. pp. 95; 117; DKC. pp. 77; 141; dust grey, ib. p. 112; saffron, ASK. pp. 26; 182; DKC. p. 114; rainbow, ASK. p. 97; op. Kād. paras 80; 182.
Various clothings referred to are (1) a pair (udgamanīya) of upper and lower garments, called uttarīya and antārīya or nivasana respectively, both for men and women, (2) kerchief (uttarīyasamanta or asuktāñcāla), (3) corsets (stamāṃsaka), (4) long shirts or smocks (āprapadīna) for ladies, (5) ardhokukka or candātaka (lower garment reaching half down to the thighs, both for men and women), (6) belt (parikara for men), (7) tape (nivikāṃsuka for ladies) and (8) under-garment (mala-mallaka or kaupīna for men). Avargunthana (veil) had almost been extinct. Garments were perfumed with scented powder and pollen of saffron and other flowers. On auspicious occasions they were marked with sthāsaka or palm stamp of saffron paste.

Social festivals. Festive gatherings (utsavasañjas), the history of which goes back to very ancient period, were held on different occasions, and they vivified the social

163. ASK. pp. 132; 202; DKC. p. 201.
164. Op. (1) DKC. p. 63; also op. pp. 94; 100; 139; 147; ASK. pp. 63; 132; 202; op. uttarīya, ASK. pp. 6; 59; 127; 132 etc.; DKC. pp. 97; 163 etc.; op. lower garment, DKC. pp. 63; 77; 97; etc., ASK. pp. 26; 241 etc.; ASK. p. 59; 146; DKC. pp. 133; 152; (3) ib. pp. 133; 153; ASK. pp. 6; 31; op. Vās. p. 249; (4) ASK. p. 241; op. Hear. p. 31; Kād. ppa 8; (5) ASK. p. 241; DKC. p. 77; op. candātaka, ASK. p. 23; op. Hear. pp. 52; 112; etc.; (6) DKC. pp. 112; 123; (7) ASK. p. 35; Ragh. VII. 9; Magh. II. 5; (8) DKC. pp. 74; 75.
165. Refs. to it in ASK. pp. 31; 236-7 do not relate to ladies; but op. p. 17 and DKC. p. 150.
166, ASK. pp. 57; 202; op. Mroch. I. 8 f.; Hear. pp. 98-9; 130 etc; also ASK. pp. 9; 153; 172.
life and graced it with colour and beauty. Most of the festivals were inspired by religious feelings. Women and particularly women and courtesans thronged into thousands in gay and gorgeous dress in such celebrations usually organised in gardens in the suburbs of cities. Of various celebrations, the vernal festival, which included, inter alia, the amusing programmes of kanduka play, musical concerts and beating, was one of the most popular gatherings. The play of showering saffron water through a syringe on friends and near relatives which reminds us of the Holī festival, formed its part. The festival kāmotsava held in honour of the God of Love on the thirteenth day in the bright half of Caitra seems to have formed a part of the long spring fête. Another festival kandukotsava celebrated by the maiden Kandukavati in honour of the goddess Durgā in Kārttika in order to obtain a suitable match is reminiscent of the Gaurī worship solemnised today in the fourth day of bright half of Māgha. There is also a

168. ASK. pp. 11; 94; 190; DKC. pp. 66; 71; 74; 142; 147; 149 etc.; op. Rām. II. 100. 44 etc. Adoka also refers to samajhas; also cp. S.R. Vyasa: KaSaams. pp. 98; 235.
169. ASK. p. 11; DKC. pp. 66; 142; 149 etc.
170. DKC. pp. 66; 74; 142; 149; 199; ASKS. VI. 95 ff.
172. ASK. p. 28; cp. Kād. para 50.
173. ASK. p. 190; cp. Jayamanjala on Kām. S. I. 4. 42; also DKC. p. 71; KA. II. 269; cp. Kād. para 44; Sāk. VI. 2 etc.
174. DKC. pp. 149-50.
reference to fairs (tīrthayātrotasava); one such fair has been said to be held annually on the full-moon day of Phālguna in Śrāvastī, where the celebration of Śiva festival has also been described.

Other occasions of festivity were victory in battle, wedding ceremonies, the first conception of a queen and birth of a son. On such happy events, rich presents (technically called pūrṇapātra) were made by the king to the attendants bringing the good news. Rows of earthen lamps were illuminated and sweetsmeats ( pradeśaka) were distributed among people and merry ballets were organised. In the event of victory, people congratulated the king and others with the words 'diśtyā vardhate bhavān' and diffused perfumed powder (piṣṭāataka-prakara) over them. Birth days among courtesans and probably in royal families also were celebrated. The festival of udakadānīka (offering of water to the Manes) was also performed with great celebrity.

175. DaC, p. 147; also pp. 66; 199; ASKs. VIII. 13 for yātrotasava; op. Śiva festival, DkC. p. 142.
176. (a) ASK. p. 133; (b) DkC. pp. 102; 203; (c) ib. p. 103; ASK. pp. 43; 160; (d) ib. pp. 11-2; 160.
177. ASK. pp. 43; 160; op. Kād. para 55 and Bhāmucandra thereon; Moar. p. 128 and Sānkara thereon.
178. ASK. pp. 160 ff; op. pradesana in Mw.
179. ASK. pp. 8; 25; 172 (diśtivṛddhi); op. Kād. para 63.
180. DkC. p. 66.
181. ASKs. VI. 82; also op. below, chap. IV.
Entertainments. Among varied means of entertainment, we have a reference to numerous festivals and geštḥīs or clubs, chiefly organised by the kings. Different geštḥīs referred to are śaṅgīta (music performance), held in pañcavīragoṛṭhā or in concert pavilions of bright canopies, gīṣṭha (songs), kathās (heroic or erotic stories) and śāstra (learned discussions), besides the vidādhashṭḥīs where poetical symposia were held. Drinking clubs were organised on happy occasions and in times of war among soldiers. Social festivals included varied means of amusement such as play with a ball, boating in palace-like barges, the sport of leave-cutting, riddles, playful writing in different scripts, music both vocal and instrumental, and ballet.

Water-sport afforded amusement to kings and aristocrats. There is a reference to eight forms of frolicking in water and three kinds of instrumental music performed by means of water. Play with a ball with dance accompanying it was a favourite

182. Cp. geštḥī ASK, pp. 29; 77; DkC. p. 194; for other refs. see below; cp. Kām. S. I. 4. 34 ff; 51-2; also Noar. pp. 7; 56; 162 etc.; cp. V. S. Aṣhrāwali; KSA. p. 233; ASK. pp. 12-3.

183. DkC. pp. 83-4; 194; ASK. pp. 29; 77.


185. DkC. p. 198; ASK. pp. 25; 95; cp. Kām. II. 114. 14; Ragh. IV. 42; Kum. IV. 42; Vāṣ. pp. 81-2; Noar. p. 162 etc.

186. Cp. esp. ASKS. VI. 96 ff; also cp. below, chap. V.
pastime with maidens who displayed its various feats (karaṇas) like cūrṇapada (stepping backward with the backward motion of the ball and impelling it with force), gītamārga (springing forward ten steps to catch the ball), maṇḍalabhramaṇa (circular movement), paṇcabindupraśāta (giving five strokes to ball so as to make it appear like five snakes) and gomūtrikāpracāra (zigzagging). There is also a reference to five-fold division of the kanduka play and its six varieties of feats (karaṇas) and three kinds of dexterous movement (cāras).

Play with dolls and puppets was also a favourite game of young maidens, and we have a reference in the works to a cast doll of gold, an iron doll and a jewelled peacock. Swing formed another means of diversion and there is an interesting reference to a mechanical contrivance of swing in the inner garden of Rājaharma. Pleasure stroll in the moonlit nights of autumnal season on the rooftops of lofty crystalline palaces was a pastime with the privileged class only. Jugglers moved about cities and towns and amused people with their miraculous

187. ASK, pp. 27-8; ASKS. II. 14; VI. 64 ff; DKC. p. 147; KĀ. I. 16.
188. ASK, pp. 27-8; ASKS. II. 14.
189. CP. DKC. pp. 149; 151-3; and comm.; ASKS. IV. 203.
190. ASK, p. 201; ASKS. VI. 99.
191. DKC. p. 134; ASK, pp. 202; 230; ASKS, VI. 99 (paṇcūlikā); also pp. pp. 44; 45; cp. below, chap. V, sixty-four arts.
193. ASK, pp. 33; 37; ASKS. II. 28.
Kusālāvas or actor-singers also wandered about exhibiting their playful feats of dance.

Gambling which is as old as Ṛgveda was a popular diversion of the day. There were gambling houses in charge of the officers called sabhika who conducted and supervised the game and charged a certain amount of fee from the gamblers. Gambling outside this house was prohibited. The game was either sajīva or nirjīva, according as the stake was either a living being or an inanimate object, with their twenty-five varieties in all. Cock-fight, a lively description of which appears in Daśakumārakacarita, formed a part of sajīva gamble or saṃāhvāga; it seems to be a popular pastime of the day and the people of even the high caste enjoyed the amusing game. In connection with nirjīva gamble, there is also reference to aksabhumi (the chequered dice-board), aksas (dice), paṇas or glahas (wager), sāra (a throw), kūṭakarman (deceitful tricks) and pakṣara-cana (double game). Allied to it was the game of aṣṭāpada.

194. pp. 53-4; ASKS. VII. 50 ff; cp. below, chap. V.
195. DKU. pp. 205-6; cp. below, chap. V.
196. ASK. p. 204; ASKS. VIII. 42; DKU. pp. 76–7; cp. RV. X. 34.
197. DKU. pp. 76; 86; ASKS. VIII. 42; cp. Kaut. III. 20; 1-2; 12; Yājñ. II. 199; 208; cp. Mṛcch. II. 1-17.
198. DKU. p. 66; ASKS. VIII. 12; for 25 varieties, cp. DKU. p. 76; but comm. on Kām. S. I. 3. 15 refers to 20 forms, of which 15 belong to nirjīva.
199. DKU. p. 143; ASK. p. 224; Kaut. III. 20; Kām. S. I. 4. 21; VI. 1. 25; Kād. para 85; it is a national pastime in Philippines and a big tourist attraction. It is, however,
or chess which dates back at least to the time of the Rāmāyana. Hunting was a pastime with kings and soldiers, though it was prohibited to them by the scrupulous law-givers. It was, however, a means of livelihood to the wild tribes. Hunting was done with arrows which had pattras (hooks) in the rear. Piercing through alongwith the hook (sapatrākaraṇa) inflicted mere pain to the animal than doing it without the hook (nispatrākaraṇa). Instruments of hunting were, besides the kauleya (a hunting dog), jāla (net) and kūṭavāyurā (noose made of deer snare).

Objectionable elements. No society in any age could possibly be without the elements which are tabbed on moral and religious grounds, and the one reflected in the works of Dandin presents no exception to the rule. The dark aspects of society which come within the distinct purview of political, religious with or other fields have been dealt/in their respective places of treatment. Here we shall note some degenerated social aspects.


200. DKC. pp. 76; 196-7; Kauṭ. III. 20. 11; 14; also ASK. p. 47; ASK3. VIII. 42.


202. DKC. pp. 196 f; ASK. p. 105; cp. above. also.


of general nature.

Most of the crimes and frauds which a man commits come either from his desperate struggle for existence or his weakness for sex and power and riches. Of these offences, theft, which was a crime punishable with death, has been described by our author with interesting detail. Kārṇīṣūṭa or Ruvaḍēva has been referred to as the founder of the 'art', which his sincere follower Anāhāravarman develops to its serious possibilities. There is a detailed reference to various instruments of burglary, namely, a scimitar, a scone (for digging or breaking through the walls), a whistle (for ascertaining whether the house-owner is awake or in sleep), tongs, a sham head (to be inserted into the hole made in the wall), magic powder (making the thief invisible or invulnerable), a magic wick (presenting a dreadful view of serpents when lighted), measuring thread, a wrench or a hook, a rope (for climbing up, if required), a lamp and a box containing a beetle to put out light. Smuggling was committed even by royal envoys and senior officials who also indulged in pilfering things from royal storehouse, in

206. DKJ. pp. 77-9; also pp. 61; 85; 88; 95; 96 etc.; op. Āroch. III. 12-24 for an elaborate desc. of theft.

207. DKJ. pp. 76; 102; Aśk. pp. 2; 9; 184; 187-9; AśKś, IV. 79-87; cp. Kād. para 17; Vās. p. 125; Māttāvilāsa, TJS. ed. p. 15; Kaut. IV. 3. 29.

208. DKJ. p. 77 and comm.; also op. above, sect. III, chap. IV; for some of the instruments like magic wick, measuring thread, sham head and beetle, op. Āroch. III. 17 f.-21 f.; cp. on burglary, L.H. Gray in WZKM. XVIII, 1904, pp. 50-1.
embezzlement, of which there were as many as 40 ways, and in stealing money from treasury as also in accepting illegal gratification.

Dacoity was practised by gangs of highwaymen who inhabited lonely forest tracks and deserted places. They hid themselves behind ambush and attacked travellers and even big caravans with various weapons, and plundered them. Sea-robery has also been referred to.

Other crimes and taboos mentioned or described are: (1) embezzlement of deposits, (2) hypocrisy and deception, (3) rumour-mongering, (4) false evidence, (5) backbiting, (6) flattery, (7) creating discord, (8) pretension and disguise, (9) false swearing, (10) bribery, (11) impersonation, (12) abduction and defilement of maidens and seduction of ladies and illicit love relations (13) sorcery, (14) plotting and murder and (15) suicide, which form, jointly or separately, the main contents of the stories of Dārēn. People in dejection


210. Ask. pp. 167-70; also op. pp. 31; 34; 60; 166.

211. Daš. p. 155.

212. Op. (1) Ask. p. 119; (2) DKṢ. pp. 65 ff; 179 ff; etc.; (3) ib. pp. 203-4; Ask. p. 197 etc.; (4) Ask. p. 119; (5) DKṢ. pp. 107; 109-10; 195; Ask. p. 195; (6) ib. pp. 190-4 etc.; (7) ib. p. 74; 107; Ask. VIII. 37; (8) ib. pp. 120; 159; 180 f; 196 etc.; (9) ib. p. 96 etc.; (10) ib. pp. 190; 193; 201; 203; (11) ib. pp. 120; 146 ff. etc.; (12) ib. pp. 54; 107 ff; 154; ff; 146; 163; 176 etc.; Ask. pp. 35-6; (13) ib. 173 etc.; (14) ib. pp. 107 ff; 178 ff; 196 ff; (15) ib. below; also op. Ask. pp. 194-7 for indirect desc. of offences.
resorted to committing suicide by (1) hanging themselves, (2) taking poison, (3) striking themselves with arms, (4) entering fire mostly in case of ladies or water and (5) falling from bhṛṣu (a precipice, or a mountain peak called śṛgupāda in the Himālayas) which last was a favourite mode of religious suicide.

**Flora.** Dandaṅ's works and especially his Avantisundarī-kathā are rich in references to the flora of the time. There are separate references to: aghdhis (annual plants or herbs) and vanaspatis (large trees bearing fruit with apparent blossom). Among big trees, Dandaṅ refers to (1) devadāru (Ficus Deudar or oīr), (2) sarala (Ficus Longifolia) and (3) priyālaka (Buchanania Latifolia or niyāl). Among the trees growing on the lower slopes of Himālayas, the southern plateau and plains are (1) advattha (Ficus Religiosa or dīpal, also called caitya), (2) vaṭa (Ficus Indica, bar), also called rohina and nyagredha, (3) plakṣa (Ficus Infectoria, pākar), (4) udumbara (Ficus Glomerata), (5) sālāmalī (silk cotton tree, Salmalia Malabarica, semal), (6) saptacchada (Alstonia Scholaris) known for its bitter edour, (7) sālā (a valuable timber tree, Vatica Robusta, sāl), (8) dirīṣa (Acacia Sirissa, with summer blossom which are used as ear-ornament by ladies), (9) āmra (mango tree), (10) lakūca (bread-fruit tree, Artocarpus Lacuca), (11) śleṣmātaka (a fruit tree, Cordia Latifolia), (12) bēlva

213. Op. (1) ASK. p. 127; DKC. p. 170 (2) ib. p. 173; (3) ib. p. 82; 104; (4) (a) ASK. p. 6; DKC. p. 68; (b) ASK. p. 198; (5) PP. p. 35; cp. ASKK. VI. 31; cp. Hcir. p. 172; V.S. Agrawal: ASA. p. 105.
or drīvṛkṣa ('wood-apple tree, bel'), (13) pilu (Careya Arborea), (15) karkandhū (Zizyphus jujuba, ber), (14) tala (salmyra tree or fan-palm), (16) jambu ('rose-apple tree, jāmūn), (17) madhūka (Massia latifolia, mahuā), (18)
ciñchā ('tamarind, imlī), (19) nakṣamāla (Pongamia Glabra),
(20) cilābīlva ('a poisonous tree, Sītā, fendēsa), (21) āmalaka
(Emblica Myrobalan, āmlā), (22) picumarda or pāribhadra ('the
Nimb tree'), (23) ināvudi ('a forest tree, ingua, Terminalia Catappa),
(24) pārvāta ( Diospyros Embryosteris) and (25) panaśa (Jaka
216
tree, Artocarpus Integrifolia, kaṭahal).

Flower-trees referred to are (1) asana ('Terminalia
Tomentosa'), (2) arjuna or kākubha ('Terminalia Arjuna'), (3)
rodhra ('Symposia Racemosa'), (4) tilaka ('Clereodendrum phlo-
msides'), (5) Kadamba ('Nanola Cadamba'), (6) asōka ('Donesia
Aśoka, having red flowers') and (7) kīmśirātā ('red or yellow
amaranth'). Blossoming trees of moderate size are (1)

214. DKJ. p. 157; also p. 137; Ask. pp. 34; 139.
216. Co. (1) Ask. p. 82; caitya, pp. 82; 80; 230; (2) ib. pp.
62; 204; DKJ. p. 126; also cp. p. 63; Ask. p. 70; 82;
141 etc.; (3) ib. p. 82; (4) ib. pp. 139; 204; 227; (5)
ib. pp. 25; 3; 82; (6) ib. pp. 20; 32; 36 etc.; (7) ib.
pp. 7; 115; DKJ. pp. 172; 174; 178; kārḍa, Ask. p. 81;
(8) ib. pp. 73; 23-30; 82; 92 etc.; (9) ib. pp. 5; 14;
25; 86; 190; DKJ. pp. 65; 113; 139 etc.; (10) ib. p. 136;
Ask. pp. 62; 115; (11) ib. p. 82; (12) ib. p. 4; 139;
198; 204; (13) ib. p. 204; (14) ib. pp. 105; 194; (15)
ib. p. 12; (16) ib. pp. 29-30; 82; 211; 232; (17) ib.
pp. 20; 25; 82; (18) DKJ. pp. 131; 162; (19) Ask. p. 70;
(20) Ask. p. 20; (21) ib. p. 162; (22) ib. p. 107;
Ask. p. 25; (23) DKJ. p. 157; (24) Ask. p. 5; (25) ib.
pp. 81; 198; 212.
kutaja (Wrightia antidysenterica), (2) sinduvara (Vitex negundo),
(3) bandhujīva or bandhūka (Pentapetus cheenica, with red
flowers opening at midday and withering away the next morn.),
(4) karnīkāra (Pterospermum acerifolium, kaner), (5) kesara or
bakula (Mimusops elengi), (6) kunkuma or kusumbha (saffron,
Crocus Sativus) and (7) palāsa (Sutea frondosa, palāsa).
Some other trees and plants mentioned are (1) khadira (Acacia
Catechu, khair), (2) rambhā or kadaliṅka (the plantain or banana
tree), (3) kandalī (a plant with white flowers appearing in
plenty in rainy season), (4) dāśima (pomegranate tree), (5)
nāra (Mesua ferrea), (6) kānta (Sarringtonia Aoutangula),
(7) ketakī (Pandanus odoratissimus with needlepointed leaves
and sharp odour, kewra) and (8) kūtadālmali (Andersonia
Rohitaka).

The following are the trees growing in the saltish soil
of the forests of sea-coast regions: (1) pura (betal nut tree,
supāri ), (2) puṁsāga ( Retteria Zinctoria ), (3) kharjūra ( wild date tree, khajur ) and (4) nārikela ( coconut tree ).

Sāndana ( Sandal ), highly valued for its sweet fragrance, and its different varieties like red, white and black sandal have been described to grow in the Malaya mountain. Other fragrant trees are amaru ( Agallechum, alee wood tree ) with its black variety, and karpūra or ghanāsāra ( camphor ).

Small flowery plants or creepers are '1' amānaka ( globe-amaranth ), (2') pāṭalī ( Bignonia Suaveolens ), (3) kunda 'a kind of jasmine, Jasminum multiflorum ), (4) yūthikā ( Jasminum Auriculatum, juhī ), (5) suvarpayūthikā ( a species of jasmine, sonjuhī ), (6) bhāngīra ( Amaranthus Polygonoides ), (7) navamālikā ( Jasminum Sambac ), (8) mālātī or jātī ( Jasminum grandiflorum ), (9) amala ( satala ), (10) priyāmgu ( panicum Italicum), (11) mādhavī ( the spring creeper, Caertnera Aacemosa ), (12) tamāla ( xanthochymus pictorius, dark-barked but white-blossomed), (13) campaka ( Michelia Campaka ), (14) dephālikā ( Vitex Negundo or Nyctanthes ), (15) japū ( China rose ), (16) macapuṣpa ( Morinda Pterygosperma ) or Sebhāñjana, (17) silāndhra ( a mushroom, especially one growing out of cawdung ), (18) nāgavallī ( Piper Betle ), (19) Snuhīdala 'a kind of spurge, Sphorbia

220. Cp. (1) ASK. pp. 5; 14 ( kramuka ); (2') ib. pp. 14; 57; D&C. p. 170; (3) ASE. p. 105; (4) ib. p. 14.

221. ASK. pp. 86; 139; 143; 148; D&C. p. 202; KA. I. 49; 236; 238 etc.; red, ASK. pp. 190; 243; white, ib. p. 32; black, p. 105.

222. Cp. (a) DKG. p. 163; ASK. pp. 86; 129; black, pp. 30; 34;
Varieties of grass referred to are (1) vamdagulra (bambusa cane), (2) kāsyaṣṭī (Saccharum Spontaneum, bearing flowers with bright silver-coloured wool), (3) kūśa (a grass with long pointed stalks, Psa cynesureoides), (4) darbha (Saccharum Sara), (5) gāra (a sort of reed, Saccharum Sara, sarkandā), (6) muṇja (sedge-like grass, Saccharum Munja), (7) salwaja (Eleusine Indica, a coarse grass), (8) dūrvā (panic or Durb grass), (9) vāṁjula or nicula (a kind of reed, Calamus Retang), (10) vaṁjula (a species of reed), (11) vetra or vetasa (cane) and (12) usīra (Andrepogen Muricatus, khas).

65; (b) DKG. pp. 99; 144; ASK. pp. 35-6; 169; KA.III. 165.
Of aquatic plants, various species of kamala (lotus) have been referred to, chief of them being (1) pundarika (white lotus), (2) utpala or nilotpala (blue lotus, also called indīvara), (3) raktapundarika (red lotus), (4) padma (Nelumbo Speciesum), (5) aravinda (Nymphaea Nellumbe), (6) kāncana-kamala (lotus of golden hue), (7) kumuda (water-lily), (8) saugandhika (white water-lily), (9) kahlāra (red lily), (10) kuvalaya (blue lily) and (11) kairava (a species of white lily).

Other aquatic plants are daivala (kind of green mess-like plant growing in pools, kāl) and śrīgāṭaka (Trapa Bispinosa, śīhkāpā).

Fauna. Our study of fauna would refer to animals, birds and reptiles and other insects, the domestic animals being left for subsequent treatment. Wild beasts referred to are (1) siṃha (lion), (2) vyāghra (tiger), (3) sūkara (bear), (4) vrka (wolf), (5) āranyakamahiṣa or gavala (wild buffalo), (6) camari (a kind of ox, called Yak), (7) gavaya (the Gayāl, nilgāy) and (8) sarabhā (a kind of deer or stag).

225. ASK, pp. 116; 136; 137; etc.; DKC. pp. 133; 156 etc.; esp. cp. ASK. p. 90 (five colours).

226. Op. (1) ASK. pp. 64; 75; 88; 142; (2) ib. pp. 14; 86; 139; also pp. 23; 57; 105; DKJ. p. 84; (3) ASK. pp. 16; 23; (4) ib. pp. 86; 139; (5) DKC. p. 156; cp. puṣkara, ASK. pp. 16; 24 etc.; (6) ib. pp. 31; 116; 162; 189; cp. Megh. I. 66; cp. B.S. Umapadhyaya: KB. I, p. 80; (7) ASK. pp. 23; 33; 44 etc.; (8) ib. p. 24; (9) DKC. p. 156; (10) ib. p. 141; ASK. pp. 14; 34; 86; (11) ib. p. 81.


228. Op. (1) ASK. pp. 39; 66; 159; etc.; DKC. p. 180; (2) ib.
Other forest animals are (1) mrśa (deer) and its species, sarāṇa (spotted antelope), kṛṣṇamṛśa (black antelope), kuraṇa, harīṇa, rṛya, ruru and prṛṣa, (2) ṣaśaka (rabbit), (3) śiva (jackal) and (4) vānara (monkey). Among reptiles and other insects mentioned are (1) godhā (iguana, gecko), (2) nakula (mongoose), (3) biḍāla (cat), (4) mūsikā (mouse), (5) vrścika (scorpion), (6) indrāgopa (the insect cochineal of various kinds), and a number of species of serpents like (1) āśiviṣa (a kind of venomous snake), (2) darvīkara (a hooded serpent), (3) citramāṇḍala (of variegated colour), (4) ṣayu (the boa snake), (5) ajagara (sea constrictor) and (6) kālasārā (adder). Aquatic animals mentioned are (1) simśa (porpoise), (2) nakā (crocodile), (3) hastinakā (a large crocodile), (4) makā (a kind of sea-monster), (5) grāha (shark or alligator), (6) mātya (fish), (7) saphara (a kind of bright little fish, Cyprinus Saphere), (8) kulīra (a crab), (9) jalaūkaś (leech) and (10) bheka (frog).

pp. 103; 196; ASK. pp. 52; 168; 230; (3) ib. pp. 153; 235 etc.; (4) ib. p. 230; DKC. p. 196; (5) ib. p. 196; ASK. p. 139; (6) ib. p. 120; (7) DKC. p. 196; (8) ASK. p. 66.

229. Op. (1) ASK. pp. 33; 35; 36; 51; 141; 194; 204; DKC. p. 196; etc.; (2) ASK. pp. 36; 49; (13) ib. p. 54; (4) ib. pp. 44; 166; 235.

230. Op. (1) ASK. p. 235; (2) ib. p. 66 (3) ib. p. 235; (4) ib. pp. 93; 120; (5) DKC. p. 205; (6) ASK. pp. 76; 92; 211.

231. ASK. pp. 14; 22; 39; 52; 66 etc.; (1) ib. pp. 74; 99; (2) ib. p. 199; DKC. p. 78; (3) ASK. p. 205; (4) ib. p. 36; (5) ib. p. 63; (6) ib. p. 52; DKC. p. 177.

232. Op. (1) ASK. p. 200; (cp. ASKS. IV. 142); (2) DKJ. p. 181;
Among birds, of which Daniqin speaks of 14,000 species, he notices, besides Jaruḍa, the mythical king of birds, (1) qṛdhra (vulture), (2) svaṇa or sauṇgeya (a hawk, falcon), (3) maṇḍra (peacock); (4) tittiri (a partridge), (5) cakara (the Greek partridge, failed to subsist on moon-beams), (6) cātaka (Cuculus melanocephalus, said to subsist on raindrops), (7) sūka or kīra (parrot), (8) sārikā (Turdus Salica, maina), (9) pārvata (pigeon), (10) kūkila (Indian Cuckoe, koil), also called parabhṛta, for being supposed to leave its eggs to be hatched by the crew), (11) kalaviṅka (sparrow), (12) tit-tībha (Perra Jacana, titahra), (13) kāka (a crew), (14) ulūka (owl), (15) keśaṭṭika (the lapwing or a small white crane, paddy-bird), (16) kukūṭa (a cock, also called tāmracūḍa for being red-crested) and its eastern and western varieties of coconut and crane classes respectively, (17) āranyaka-tāmracūḍa (wild fowl) and (18) jīvaṃjīvaka (a bird with two heads).
Aquatic birds finding mention are (1) hamsa (goose or swan, called jalapāda also for having webbed feet) and its species like rājāhamsa (a king-goose, with red legs and weak), kādamba (with dark-grey wings) and kāraṇḍava (duck), (2) sārāsa (Indian crane), (3) kahva or baka (a kind of crane, Ardea nivea), (4) kaṅka (a bird with long feet and neck with shrieking sound, a heron), (5) cakravāka (Anas Casarca, supposed to be separated from its mate during night), (6) kurara (an osprey), (7) utkresa (sea-eagle) and (8) kruṇca (a kind of curlew, a moorland bird). Other smaller winged creatures are (1) bhramara (a large black bee), (2) kṣudrā (honey bee), (3) pataṅga (moth), (4) nīla-makesikā (a kind of blue fly) and (5) khadyeta (glow-worm).

Ailments and cures. Rādin gives an anatomical description of the machinery of body which consists of 300 bone-joints, 700 veins, 500 muscles, 24 tubular vessels starting from the naval supposed to carry the rasa or chyle through the body, seven fluids, namely, chyle, blood, flesh, fat, bone, marrow and...
seven, three humours ( dosas ), viz., wind, phlegm and bile, five winds or vital airs, eleven senses ( five organs of perception and five of action, and mind ), seven skins and 107 sensitive parts of the body, besides the liver and the spleen. The body is called a nest of diseases and hence of transitory nature.

Of various diseases and deformities mentioned are (1) cripple-
dom, (2) blindness (3) dumbness, (4) side-ache, (5) flatulence ( vāta ), (6) samāmiṣṭa ( a complicated derangement of three humours ), (7) inflammatory fever (8) catarrh, (9) violent head-
ache (10) trembling of head, (11) jaundice, (12) affection of the ears, (13) leprosy, (14) leucoderma, (15) consumption, (16) phthisis, (17) cough and (18) eczema.

Dhanvantari, the mythological physician of the gods with a cup of nectar in his hand, was the ideal before the physicians of the day and the point was emphasised that only the competent man should take up the medical profession. There is reference to the science of surgery ( niḥsalyatāntra ) and a surgical

238. ASK. p. 40; for 7 fluids and 3 dosas, op. also ib. p. 86; DKC. p. 66; five winds, ASK. pp. 110; 128; op. Sudr.; MW.
239. ASK. p. 40; also pp. 41-2;
240. Op. (1) DKC. p. 158; ASK. p. 47; (2) ib. p. 47; (3) ib.; (4) ib. p. 45; (5) ib.; also DKC. p. 100; (6) ASK. p. 124; (7) ib. p. 185; DKC. 201; (8) ASK. p. 237 ( pratisvāya ); (9) DKC. p. 84; (10) ASK. p. 74; (11) DKC. p. 188; (12) ASK. p. 130; (13) DKC. p. 107 ( picū ); (14) ASK. p. 47; KA. I. 7; (15) ASK. p. 47; DKC. p. 128; (16) ib. pp. 135; 200; (17) ASK. pp. 41; 42; (18) ib. p. 173; op. ASK3. III, 97.
241. DKC. p. 146; ASK. p. 73.
knife and to the extraction of extraneous substances including poison lodged in the body as also to the antidote of poison (mudrā). For healing wounds or sores, the iṅgūḍī oil was widely used. For cooling heat or swoon in battle, cooling substances like sandal, camphor, lotus leaves and the root of the plant Andropogon Muricatus were applied to the body.

In the context of elephants’ cure, the writer gives a long list of medicinal herbs a study of which may interest us. Some of them are arista (soap-berry tree), sinduvāra, arjata (Flacourtia Cataphracta), vañjula, niḍa (Nauclea Cadamba), śobhāṇjana, aṅkola (Alangium Hexapetalum), naktamāla, kaṇṭalikā, (Solanum Jacquinii), paṭola (Trichescanthes Dioeca), nimba (Nimb), bilva, pūṭikarṇa (Vuillandina Bouduc), saptaṇgha, aśvavandhā (Physalis Flexuosa), avigandhā (Ocimum Villesum), kaṭūtumbī (bitter gourd), lonikā (Portulaca Oleracea), arka (Calotropis Gigantea), kanda (a bulbous or tuberous root), jāṭaruṣa (thorn-apple), madanaphala (fruit of Vangueria Spinosa), bhaṭihā (Solanum Indicum), pinpalī (Piper Longum), śṛṅgī (Ficus Infectoria), haridrā (turmeric), vaca (a kind of aromatic root, probably Acetos Gelamis), hiṅgū (Ferula Assa Foetida), nicumanda, śīrṣa (a kind of horse-radish), dīrgha-vṛnṭaka (Colosanthes Indica), lavalī (Averrhoea Oaca),

241. DKC. p. 146; ASK. p. 73.

242. Cp. (a) ASK. p. 136; (b) ib. p. 96; (c) ib. pp. 128; 136; 148; 200; ASKJ. III. 10; IV. 130; DKC. pp. 146; 133; etc.; (d) ASK. p. 200 (cp. ASKJ. IV. 136).

243. DKC. p. 158; cp. Śak. IV. 14.
tarunaka (large cumin seed), kadallmula (plantain root),
satanarvan (a kind of root or dūrvā grass), lāṅgalimūla,
sukanāsā (Calosanthes Indica), sarṣapa (mustard), kutāja,
pattūra (Achyranthes Triandra), pracivāla (a species of plant),
gavedhuka (Coix barbata), ṣrāṅgātaka, kaṣeru (scirpus kyser),
ketākī, guṇja (Abrus precatorius), vṛścikālī (Beershavia Procumbens),
udīramūla, mallikā (jasminum Zambak), elā (cardamom), marīcā (pepper or black pepper), jambū, nicula,
āraṣvadhā (Cathartocarpus Fistula), kākolī (cocculus Indicus),
vidārikā (Medysarum Gangeticum), erānda (castor-oil plant),
kaṇṭārikā (Solanum Jaquini), kacchuri (a species of turmeric),
sahādeva (Śīda Cordifolia), sārivā (Ichnocarpus Frutescens),
salocī (Cocculus cordifolius, udūcī), madhūka, javantī (Sesbania aegyptiaca), kākajāñghā (Leea Hirta),
ocitraka (Plumbago Zeylanica), kṛīraka (a variety of date tree),
sūbhā-āndhā (gum-myrhh), bandhujīva, svetapuspa (a white-
flowering species of Clitoria Ternatea), varṣābhū (Beershavia Procumbens),
taṇḍulīyaka (Amaranthus polygonoïdes), pindāra (Trewia Nudiflora),
kākamācī (Solanum Indicum, wrkamai),
mārkāva (Eclipta Prostrata), māṣaparṇī (Glycine Debilis),
mudgparṇī (Phaseolus Trilobus), bhallātaka (Aṣājeu or
cashew-nut), girikarṇa (Alharī Maurerum), māṭulūkha (a
species of citren tree), ātmaguptā (Mucuna Pruritus Moek),
kīki (a blue jay), niṣpāva (Deliches Sinensis or Lablab),

244. ASK. Pp. 113; 120; also p. 176; op. Kād. paras 162; 206
etc.; see above fn. 224 (12).
ämalaka, bhūkadambara (Ptychotis Ajewan), pātali and others, many of which are not identified. Some other herbs referred to are kṣaudra (Michella Campaka) and vyāghranakha (a kind of medicinal herb).

The pāñcalavana or five kinds of salt were kāca (black salt or the mixture of calcining fossil salt and myrobalan powder), saīndhava (rock salt of Sindh), sāmudra (sea salt), vīḍa (a particular kind of fetid salt, called Vīṭ-lavān) and sauvarcāla (sochal salt). Vatsanābha (known as mithā zahr) was a strong poison prepared from the root of a kind of aconite. Puṭapāka was a particular method of preparing drugs in which various substances were wrapped up in leaves, covered with clay and heated in fire.

**Agriculture and cattle-rearing.** Agriculture was as today the mainstay of the economy of the country and allied to it were the rearing of cattle and trade and commerce, collectively called vārta. We have a reference to kṛṣivalas (farmers) and big agriculturists possessing a hundred ploughs,

245. ASK. pp. 84-6; cp. Suōr. and MW; for explanation of some of the herbs, cp. above, flora.

246. Cp. ASK. pp. 225; and 105 respectively.

247. ASK. p. 85; cp. Suōr.; MW; for detail.

248. DKG. p. 203; cp. MW.

249. ASK. p. 219; cp. Suōr.; MW.

250. DKG. pp. 70-1; ASK. p. 205; Kaut. I. 4. 1.
who enjoys prominent place in political circle also.

Labour employed in farming either on wages or some share in the produce included sairikas (ploughman), kalamagikas (women engaged to guard fields and especially rice-fields) and lāvakas (grain-cutters).

The grain was collected in large threshing floors and then it was stored in granaries. Irrigation was done with the help of big tanks and water reservoirs, but the main support of farming was rain water a failure of which resulted into famine, though large stocks of grain were reserved by kings for an emergency.

Agricultural tools mentioned by the author are hala (a plough), hali (a large plough), yoktra (tie of the yoke of a plough) and abhri (scraper or shovel) made of steel. Main items of farm product were: (1) rice with its varieties like dāli (rice which after being sown in one field are transplanted to another, ripening in November-December, 'jarhan'), gandhasāli (fragrant rice), kalamā (rice sown in May-June and ripening after seven

251. ASK. pp. 18; 144; DKJ. p. 122 (satahali).
252. ASK. pp. 18; 32 and 128 respectively; cp. kalamagopikā, Vās. p. 251.
253. Cpt. ASK, pp. 12; 18 (dhūnyakūṭa); 46 (khala).
254. ASK. p. 5; cp. kedāra (= irrigated field), ASK. pp. 18; 66; 144; cp. Manu IX. 38 f; Vās. p. 100.
256. ASK. pp. 12; 18; DKJ. pp. 157; 194 (keśṭhāgāra).
257. Cpt. (a) ASK. pp. 40; 182; (b) DKJ. p. 122; cp. V. S. Agrawal; PR. pp. 197; 200; (c) ASK. p. 182; (d) ib. p. 235.
months), vṛihi (sown in rain and reaped in October-November)
saṣṭika (rice ripening in sixty days in unploughed land), yavaka
(a variety of rice) and nīvāra (wild rice), (2) yava (barley),
(3) godhūma (wheat), (4) tila (sesamum), (5) kulattha (the
pulse Dolichos uniflorus, kulthī), (6) māga (Phaseolus Radiatus,
urad), (7) mudga (Phaseolus Munga, meong), (8) masura (lentil,
masoor), (9) rājamaṣa (a kind of bean, Doliches Catjang,
rājmāḥ), (10) nispāva (a species of pulse, probably Doliches
Lablab), (11) saṛṣapa (mustard) and saurasṛṣapa (white mustard),
(12) syāmāka (a kind of cultivated millet), (13) atasi (linseed,
alsē) and (14) ikṣu (sugar-cane).

Chief domestic cattle included (1) cows, for which other
terms were dhenu (a milch cow), saurabheyyī or kapilā (brown
cow) and graṭi (a cow which has had one calf only), (2) oxen,
(3) breeding bulls set at liberty, (4) buffaloes, (5) goats, (6)
sheep, (7) asses and (8) camels.

Trade and commerce. The prominent place occupied by artha
(wealth) among the four ends of life reflects the general

258. Cp. (1) śāli, ASK, pp. 144; 223; DKC, p. 161; gandhasāli,
ib. p. 161; kalamā, ASK, p. 32; vṛihi, ib. pp. 156; 196;
saṣṭika ib. p. 18; yavaka, ib. nīvāra, ib. p. 228; cp.
āṣh; also V. S. Agrawal: FL p. 206-8; (2) ASK, pp. 1; 83;
196; 234; (3) ib. pp. 18; 83; (4) ib. pp. 13; 156; 196;
etc.; (5) ib. p. 13; (6) ib. pp. 18; 156; 196; 225 etc.;
(7) ib. p. 13; 225; (8) ib. p. 13; (9) ib.; (10) ib.;
(11) ib. pp. 13; 156; (12) ib. p. 83; (13) ib. p. 138; (14)
ASK, op. 13 (cp. ASK3, DL. 3); 79.

259. ASK, op. 193; 200 and 203 (cp. ASK3, IV. 170; 225);
DKC, pp. 70-1; cp. (1) DKC, p. 157; ASK, pp. 13; 234;
dhenu, ib. pp. 66; 236; brown cow, ib. pp. 98; 234; DKC.
attitude of the people of the time towards it. Trade and commerce flourished in the country and adventurous businessmen ever sailed for distant lands to amass wealth and came back in ships loaded with valuables. The name Patapsa of the merchant-prince, who earned large wealth by sea-trade seems to have been a title given to him on account of his being the owner of so many ships. Foreigners and especially Yavanas also came here and settled in business. Inter-state trade was in flourishing condition and traders travelled in caravans in neighbouring states and transacted business. Cities and towns had large business centres (nigamas) with big manufacturers and rich merchants, organised into guilds (śrenīs) and trade unions (vāṇigrāmas), who enjoyed honoured place both in political and social circles. The term īhya (śīha = 'elephant') applied to rich businessmen indicates that they got the special privilege of riding an elephant. The prominent members of
the guilds, called drenīmukhyas, supervised business transactions and perhaps get remuneration therefor from the king. Market places and mart roads were richly studded with business commodities like jewellery, grains and other domestic goods. Although there was the barter system also, yet the chief medium of transaction was coinage which included (1) haima or suvarṇa (gold coin weighing one karṣa or sixteen māṇas), (2) dīnāra (a gold coin first coined in India by Kaniska, weighing 32 rattis and equivalent in value to 42 copper pāṇaṣ), (3) karṣāpāṇa (a copper pāṇa, weighing 80 rattis) and 'ā) kākiṇī (the smallest copper coin equal to twenty cowries, or a quarter of pāṇa). The following list of coins where each succeeding coin marks half the value of the preceding one may give an idea of their relative value: karṣāpāṇa>arḍha->pāda->dvimāṇa>māṇa>arḍha->kākiṇi>arḍha.271

265. Cpr. nisama, DKC. p. 143; cp. Vikr. IV. 13; cp. V.J. Agrawal: PB. pp. 162; 230; dreni, DKC. p. 166; ASK. pp. 174; 135; vanigrama, DKc. p. 169; also cp. for their honoured place, DKC. p. 165; also cp. drenin, DKC. pp. 74; 159; 165; ASK. VIII. 36, originally head of a guild; arya (DKC. p. 78) lord of rich merchant; anekaketicsara (multi millionaire), DKC. p. 159; also p. 81; ASK. p.177.


270. Cp. (1) ASK. p. 4; DKC. p. 194; (2) ib. p. 77; (3) ib. p. 190; (4) ib. pp. 161; 162; 190.
There is reference also to the means of weight (unmāna) and measure (māna), which had almost common names for their corresponding grades. Chief measures of weight and capacity referred to are ardhamuṣṭi, muṣṭi, prastha, droma and goni. The following list where each succeeding measure is four times weightier or more capacious than the preceding one will indicate their respective value: māsa, taṅka, karṣa (approx. 11.2 gm. or droma (11.905 kgm.), and 1 tolā), pala (or muṣṭi), kuḍava, prastha (7.44 gm.), ādhiha, and goni (47.628 kgm.). If, however, as hinted in Kauṭilya, kuḍava is equal to 12½ telās or 145 gm., the above weights would be accordingly changed, so that a goni would be equal to 37.210 kgm.

Various professionals referred to as kāruṣa (artisans), are rajāka (washerman or dyer), rukmakara (goldsmith), karnāra (blacksmith), kulāla (potter) and kuṭṭāka (grinder), and mentioned as vocational heads and their followers are padupāla (herdsman), vatsapāla (keeper of calves), asidhāvaka (sword-cleaner), dohaka (milkman), ghāṭīkavacchedaka (time-keeper), pēyāla (distiller), māleyaka (florist), kāsēya- (wirtner), vāyaka (silk-weaver), dukulavāyaka (dukula weaver) saunḍaka/

272. Dk. p. 191; Aṣk. p. 6 (unmāna).
273. Co. (a-b) Dk. p. 191; (c) ib. pp. 159; 161; Aṣk. p. 86; (d) ib. p. 235; (e) ib. p. 70.
274. Co. Kauṭ. II. 19; also V. S. Agarwal: Pa. pp. 244-5.
äsavika (äsa-va-seller), kanakadhamaka (gold-liquidator), pūtaka (gold-purifier), dhātudarsaka (jeweller), vaina (basket-maker) and others of doubtful identification.

Means of conveyance. Means of conveyance referred to as road vehicles are śakaṭa or gaṇtrī (a cart or bullock-cart) and pravahana (a small horse-carriage), while mentioned as water vessels are vahitra (a boat), pota or nau (ship), which has once been said to be as big as a town, and naukā (smaller vessel). There is also reference to nauvimāna (a double-storeyed playboat) and madgu (a warship or cruiser).

A ship's crew included nāvikas or karṇadhāras (seamen) and their master known as nāvikamāyaka or -pati, while the owner of the ship was calle potapati.

Measurement of time and distance. The chief means of ascertaining time was the pitcher-watch (ghatikā); the pitcher had a hole or tube (nādkā) through which the water passed out (vīkal) in 24 minutes which period denoted one nādkā.

275. ASK, pp. 236-6; also cp. ib. p. 215 (rajaka); DKC, p. 161 (svarṇakāra); ib. p. 182 (jālika, 'fisherman').

276. ASK, p. 53; cp. śakaṭa, ib. pp. 46; 79; gaṇtrī, ASKS. VI. 52; pravahana, DKC. p. 71; cp. dṛṣṭhas, VI; also advayana, ASK. p. 178.

277. Cp. (a) DKC. p. 155; (b) ib. pp. 67; 155; 156; 161; 177; ASK, pp. 42; 191; esp. 191 (nagarasaññi-bha); (c) DKC. p. 158.

278. ASKS. VI. 107; madgu; DKC. p. 155.

279. Cp. (a) DKC. pp. 155; 164; ASKS. VI. 22; ASK. pp. 162; 208; (b) DKC. pp. 155; 164; (c) ASK. p. 189 (cp. ASKS. IV. 97); cp. potarāja, the title of the pallava of Kāñcī; cp. ASKS., intro. p. vii and fn.
We notice the following divisions of time in Dāṇḍin: (1) nimeśa ( 'twinkling of an eye', a moment ), (2) kāla ( 1.6 minutes ), (3) nādiśā or ghāṭikā ( 24 minutes ), (4) bhāga ( 16th part of day-and-night ), (5) yāma ( 'night-watch,' two bhāgas ), (6) ahorātra ( 'day-and-night,' eight yāmas ), (7) pāka ( fortnight, bright and dark, each of 15 ahorātras ) and (8) māsa ( a month ).

There were six seasons, each composed of two months, namely, vasanta ( spring, of Cātra-Vaidākha ), nidagha ( summer, of Jyeṣṭha-Asadha ), varṣa ( rainy season, of Śrāvaṇa-Ādhipadapa ), the term prāvara denoting its earlier part, sara ( first part of winter, of Āsvina-Kārttika ), hemanta ( winter, of Āgrahāyaṇa-Pauṣa ) and daśā ( autumn, of Māgaṇa-Phāḷguna ), which all made one year or two ayanas, namely, uttaraṇa ( summer solstice ) and daksināṇa ( winter half-year ). We have also reference to catur-yuga ( a group of four cycles, viz., satya, tretā, dvāpara and kali ) of 4320000 years, manvantara of 71.


231. Op. (1) ASKS. VII. 66; (2) DKG. p. 176; ASK. p. 121; (3) ib. p. 67; DKG. p. 192; (4) ib. pp. 191 f.; (5) ib. p. 106; ASK. p. 29; (6) DKG. pp. 191 f.; (7) ASK. pp. 94; 143; 196; (8) ib. pp. 21; 26; DKG. p. 147 etc.; op. Kauṭ. II. 20; Śham. trans. pp. 113-9.

232. ASK. pp. 24-6; also op. pp. 29-30; 31-2; 34; 35-6; 52; 72-3; 74; 84; 113; 165; DKG. p. 55.

caturyugas and Brahman's day of 14 such periods of Many, the present manvantara being the seventh presided over by Vaivas-vata Manu.

We may have an idea of different measures of length (both (a) distance and (b) height) from the following table:-

<table>
<thead>
<tr>
<th>Measure (a)</th>
<th>Measure (b)</th>
</tr>
</thead>
<tbody>
<tr>
<td>(a) 1 aṅgula</td>
<td>(b) 1 aṅgula</td>
</tr>
<tr>
<td>8 yavas</td>
<td>1 aṅgula</td>
</tr>
<tr>
<td>12 aṅgulas</td>
<td>1 vāṣṭi or diṣṭi</td>
</tr>
<tr>
<td>24 aṅgulas</td>
<td>1 hasta</td>
</tr>
<tr>
<td>32 aṅgulas</td>
<td>1 kīśu</td>
</tr>
<tr>
<td>96 aṅgulas</td>
<td>1 gāpa or danda, or kanda</td>
</tr>
<tr>
<td>120 aṅgulas</td>
<td>1 vṛṣṇa</td>
</tr>
<tr>
<td>1000 dandaśas</td>
<td>1 kroṣa</td>
</tr>
<tr>
<td>2000 dandaśas</td>
<td>1 gōrūta or gavyūti</td>
</tr>
<tr>
<td>4000 dandaśas</td>
<td>1 yojana</td>
</tr>
</tbody>
</table>

284. ASKS. VII. 67f; also cp. ASK. pp. 11; 12; 21; 95; 149 for yugas.

285. Op. aṅgula, DKJ. p. 136; ASK. p. 105; it is as old as RV. (X. 90. 1); hasta, ASK. p. 106; kīśu, DKJ. p. 136; gāpa or danda, ib. pp. 182; 206; kroṣa 'range of the voice in calling,' ASK. p. 211; gōrūta or gavyūti 'range of a cow's lowing or meeting,' ib. pp. 70; 76; 223; PÇ. p. 147; yojana, ASK. pp. 67; 72; 179; there is also sarakṣepa 'range of an arrow-shot' (DKJ. p. 113); cp. Kaut. II. 11. 20;