CHAPTER - IV

SOCIO-ECONOMIC CONDITION

IN THE KAUMĀRIKA-KHANDA
The socio-economic picture developed from the Kaumārika-Khanda is presented in this chapter. It is compared with similar picture, emerging from other Purānic studies, and that which exists at Cambay. The Purāṇa deals with Brāhmaṇas, Ksatryīvas, Vaiśyas, Sudras and other communities. This is in conformity with the accepted model of four-fold division of society.

(1) BRAHMANAS

In the Kaumārika-khanda the brahmanas are noted as coming from Kalāpa-grāma. 1 They were brought here by Nārada. 2 These Brahmaṇas are noted as Nāradiya by Nārada himself. 3

Besides these, the other brahmaṇas are as follows:

1. Sīra-Gaurya (II, 85)
2. Nāgara (II, 86)
3. Srimāli (II, 87)
4. Tri-Sukla (V, 120)
5. Vaśistha (VIII, 24)
6. Bhṛgu (VIII, 36)
7. Kasyapa (XXXIII, 62)
8. Harita (LIV, 10)

From the above mentioned nine groups of brahmaṇas including the Nāradiyas, the first three, named as Sīra-Gaurya, Nāgara and Srimāli seems to belong to the brahmaṇas of these castes viz. Srigodes, Nāgaras, and Srimālīs. The group of brahmaṇas named Vaśistha, Bhṛgu, Kasyapa and Harita are the vedic gotras, which could be met with in different castes. Good vedic study also was

1. K.K. Chap.VI, 139
2. & 3 Ibid Chap.XLIV, 48
indicated if Tri-Sukla be the Trivedi, performing religious ceremonies.
Besides these, the Kaumarika-khanda notes the brahmanas, well-versed in vedic literature. This classification is based on vedic studies. Its details are as follows:

1. Matra - Those who are born in brahmana family but do not know vedas or any rituals.
3. Srotriya - Master of religion and known to be experts in six Vedangas, six functions, and one Sakha.
4. Amucana - Intelligent, pure at heart and know vedas and Vedangas.
5. Bruna - Performers of Yajnas and conductors of Svadhyayas.
7. Rai - Speakers of truth, observers of brahmacarya, regular in food habits, capable of cursing and also decursing.
8. Muni - Very kind and sober persons, always engaged in meditation.

The above mentioned groups, noted in the Kaumarika-khanda, lived in the Kaumarika-Ksetra. This classification indicates

4. The K.K. Chap. V, 120
5. The K.K. Chap.V, 112
6. The Ibid Chap.V, 113
7. The Ibid Chap.V, 114
8. The Ibid Chap.V, 115
10. The Ibid Chap.V, 117
11. The Ibid Chap.V, 118
12. The Ibid Chap.V, 119
that brāhmanas of some castes performed their traditional activities, while a section of them had given up all the brāhmanic traditions, and were known as Brāhmans by birth only. Hypothetical groups of social organisation, including the brāhmanas existing in mythical dvīpas, are also noted in the text. Their details are as follows:

1. In Śaka-dvīpa, the Caturvarna is mentioned as - Rtavrta, Satyavrata, Anuvrata, and Dannavrata. They worship Vayu-deva. 13

2. In Kuśa-dvīpa, the Caturvarna is noted as - Kulīga, Kovida, Abhiyukta, and Kulaka. They worship Agni-deva. 14

3. In Kravīca-dvīpa, Guru, Rṣabha, Deva, and Dravīna are noted and they worship Jala-deva. 15

4. In Sālmai-dvīpa, Sṛtadhara, Vīryadhara, Vasundhara, and Isādhara are narrated and they worship Candra-deva. 16

5. In Gomeda-dvīpa, the Caturvarna is noted as Hamsa, Jatanga, Urdhvācana, and Satyānga. They worship Sūrya-deva. 17

The Kumārikā-khanda further mentions that in Puskara-dvīpa, all are equal and there is no system of Varnāśrama. 18 About Caturvarna in Jambu-dvīpa, the Kaumārikā-khanda gives no information.

Thus, the text has mixed-up actual reality of different castes with the description in vedic studies, along with the

13. The K.K. Chap. XXXVII, 62
14. The Ibid Chap. " 65
15. The Ibid Chap. " 69
16. The Ibid Chap. " 74
17. The Ibid Chap. " 78
18. The Ibid Chap. " 83
mythological data. On perusal of the brahmana families, residing in and around Cambay, one comes across the Naradiya, Nagara, Srimāli and Śrī-gauda brahmanas even to day. This fact indicates that the Purāṇākāra knew the local situation.

The details about brahmanas throw much light on their activities. They led religious life. They learn Sāstras and taught them to others. They knew their duties towards society, some section of the brahmana community perform religious activities and insist that, the people should observe rules and regulations of Sāstras at proper occasions. Mostly they perform religious duties at the time of Upanayana, Saṅkāra, marriage and Śrādha ceremony. The brahmanas perform yajñas, Japa, Tapā, Mantras, Śvādhyāyas and other religious duties. It is mentioned in the Kaumārika-Khanda that some brahmanas were not acting according to Sāstras and used their intelligence in making money.19 Naradiya brahmanas are noted as very clever. They possess the knowledge and techniques of mantra and taṇḍra, by which they are able to perform miraculous feats.20

The lives of brahmanas depend on their vajamānas, kings and wealthy persons of the society. There are many references given in the Kaumārika-Khanda about dāna and daksīna to brahmanas. They receive cows, clothes, food materials, precious things, houses, brahmabhojana etc.21 They also receive land in dāna. From this we infer that the brahmaṇa community was also attached to agricultural work. In general the brahmanas were dependent on other groups of society for their lively hood.

19. The K.K. Chap. XL, 231
20. The Ibid Chap. LIII, 11 & 12
21. The Ibid Chap. IV, 21 & Chap. LII, 33 & 34
(2) **KSATRIYAS**

Most of the Ksatriyas noted in the Kaumārikā-khanda, belong to the group of heroes of the epics - Mahābhārata and Rāmāyaṇa. They are individuals and Vamsās. The Vamsās are -

1. Kuru - (I. 15 & II. 12)
2. Pāṇḍavas - (I, 76, II, 4)
3. Vāsāyas (II, 11 & LIV, 13)
4. Sūrya (XI, 19)
5. Caṇḍra (XX, 260)

Besides these, the individual kings are noted at various places in the kaumārikā-khanda, but there is no mention about their dynastic details. The individual kings are noted as follows:-

1. **Karmadhama**
   - (i) Son of Tribhānu, as in Bhāgavata Purāṇa
   - or
   - (ii) Son of Trisamba as in Viṣṇu Purāṇa
2. **Siṁhā** - Son of Uṣīnara, the famous donor king of Sīva-pura
3. **Nimi** - born in Isvākuvaṁśa, his capital was Mithilā
4. **Prasenajīta**-Son of Kusāva, born in Isvāku Vamsa
5. **Indradyumna** -
   - (i) the king of Pāṇḍya-desa
   - or
   - (ii) the king born in Kṛta-yuga
   - or
   - (iii) the king of Ujjain
6. **Kāśīvāra** -
   - (i) this name can be used for any king of Kāśi
   - or
   - (ii) king, who fought Mahābhārata war on Duryodhana side

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(7) Priyavrata – son of Svayambhu Manu
(8) Uttanpada – Son of Svayambhu Manu
(9) Bharata – (i) the king born in Kurüvaṇa
or (ii) the son of Dasaratha
or (iii) the famous Muni
(10) Bhīṣma Original name Devavrata born in Kurüvaṇa – son of Śantnu
(11) Karna – Son of the god Sūrya.
(12) Virata – the king of Matsya-desa-capital Viṣṇu.
(13) Dhrata-dvumna – son of Drupada – the king of Pancala.
(14) Vikrama – (i) son of Dhrtarāṣṭra
or (ii) the famous king of Ujjain.
(15) Nanda – (i) the king of Gokula
or (ii) the king – worshiper of Viṣṇu.
(16) Agnīdhra – the eldest son of Priyavrata head of Jambu-dvīpa.
(17) Meghatithi – the son of Priyavrata.
(18) Rasbhara – the son of the king Nabha
– father of king Bharata.
(19) Yaññābahu – the son of Priyavrata
(20) Idmajivha – the son of Priyavrata.
(21) Vitihotra – son of Priyavrata as in Bhāgawata Purāṇa.
(22) Chātaka – the son of the king Vitihotra.
(23) Ramānaka – the son of the king Vitihotra
(24) Purojava –
(25) Vegamāna –
(26) Dhrmāṇika –
(27) Citrareṣṭha – Son of Meghatithi
(28) Bahurūpa –
(29) Viśvacara –
(30) Manojava –
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The details of the following kings, noted in the Kaumārika-khaṇḍa are not given in the Pracīna Caritra kosa.

1. Viravarman
2. Dharmavarman
3. Sataranga
4. Hirantaroma
5. Dhrtarṣṭi
6. Madhurūha
7. Megharṣṭha
8. Svadhēma
9. Rṣīva
10. Lohitarpaya
11. Vaṇaspati

A separate description of the function of Kṣatriyas is not given in the Kaumārika-khaṇḍa but the traditional description of Cāturvarna is given in the text. According to these, the duties of Kṣatriyas are—to get strength and protect the people from

23. The K.K. Ch. LXI, 18 to 21.
evil persons. No other information are given for Kaśatriyas, in the Kaumarika-khanda.

It will be seen from the account of the names of rulers and Kaśatriyas that they belong to traditional history. Those, that are not seen in traditional history are also not known in recorded historical literature. Therefore one has to assume that these names belong to village Thākurs, Garāśias and others, or are fictitious. More sociological work is necessary to settle this problem.

(3) VAISYAS — Vaisyas

The Kaumarika-khanda mentions only Vanika (Baniya) among the Vaisyas.24 It is observed from the description that trade, service and business like banking and finance are the main functions of Vaisyas.25 They are engaged in the commercial activities. They can therefore be classified in the Vaisyas group of the four fold division of society. Only works like animal husbandry, agriculture and trade are mentioned as the main functions of Vaisyas in the Kaumarika-khanda.26 No other descriptions of the functions of Vaisyas is given in the Kaumarika-khanda.

(4) SUDRAS

In the kaumarika-khanda the Sudras are noted from various castes. They are as follows —

1. samudra—Vrsali-pati.27 (Sea-man)
2. Candala28
3. Jalika29

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24. The K.K. Chap. XLV, 4
25. The Ibid Chap. IV - 4 & IV, 52
27. The K.K. Chap. XLI, 71
28. Ibid Chap. LI, 25
29. Ibid XLVI, 111
4. Vyādha (Hunter)
The words — Sudras and mleccha are used for lower class of
the Society. References of Carma (leather) of different animals
are frequently found in the Kaumārika-khanda. People connected
with leather processings work are also called Sudras.

It is mentioned in the Kaumārika-khanda that happiness and
well-being of the Sudras lie in the service of brāhmaṇas. No
other reference of Sudras have been mentioned in the Kaumārika-khanda.

The list of Sudras and mlecchas indicate that, besides
brāhmaṇas, probably Raiputras the fishermen, Vaghāris, Khārvās
and possibly muslims were living in Cambay. The specific mention
of the mlecchas here seems to refer to the muslim communities.

(5) MISCELLANEOUS CASTES

The reference of Potters, tile-pindi (oil millar)
Vaidyas, teachers and the persons who are keeping
goats, sheep, buffaloes etc. are also noted.

30. The K.K. Chap. XL, 16 & II, 26
31. The K.K. Chap. XL, 269
32. Ibid Chap. L, 76, XL, 268
33. Kane F.V. Hist. of Dharm. Vol.V P.80
34. The K.K. Chap. LIII, 21
35. The K.K. Chap. XXXVIII, 15
36. Ibid Chap. LII, 26
37. Ibid Chap. LI, 27
38. Ibid Chap. XLII, 88
39. Ibid Chap. LI, 25
40. Ibid Chap. XLII, 71
Male and female servants are also noted in the text at many places. The references of gold and silver used in ornaments, and, the objects made from copper, iron and other metals are found in the Kaumārika-khanda. These indicate the existence of gold-smiths and black-smiths respectively.

In the description of the Kaumārika-khanda we find reference of wine, shoes, leather of various animals and ornaments of gold and silver. Hence we may conclude that people connected with these professions might be staying in and around cambay.

At many places in the Kaumārika-khanda we find incidents of theft and hence the existence of thieves can be inferred in that period.

The Kaumārika-khanda gives more information of brāhmaṇas than any of the above mentioned class of society. In the Kaumārika-khanda, the chapter sixty-one gives detail account of the function of Caturvāra. The description is traditional and similar to other Purānic records. It says that meditation, learning and performing religious duties are the functions of brāhmaṇas. To get strength and to protect the people from evil persons are the duties of Kṣatriyas. Animal husbandary, agricultur

41. The K.K. Chap. XLI, 65 & LX, 3
42. Ibid. Chap. XIII, 148 to 196
43. Ibid. Chap. XVI, 22, XXI, 15, IV 80
44. Ibid. Chap. IV, 5, VI, 13, XL, 224, LI 5
45. Ibid. Chap. LXI, 18 to 21

* Shoes from Cambay were renowned as export items. "Leather was largely manufactured and Cambay was famous for the Sandals." - Gazetteer of the Bombay Presidency. Vol.VI P.210
and trade are the main functions of Vais'yas. Happiness and
well-being of the Sudras rest in the service of brahmanas.

Here in this chapter classification of the social organisa­
tion is made according to the duties and professions of
the people noted in the Kaumārika-khanda. Moreover, from the
list of flora and fauna, some the information about the socio­
economic activities of the people of Kaumārika-kastra can be
gathered.

Food and Drinks

Chapters thirty-four and forty of the Kaumārika-khanda give
the names of food and drinks. Their details are as follows:—

Food — 1. Curd
               2. Fruits
               3. Ghee
               4. Kanda-fala
               5. Modaka (sweet-ball)
               6. Rice

Drinks — 1. Honey
               2. Milk
               3. Surāpāna
               4. Wine

The references of cows, buffaloes goats and sheep indicate
that milk, curd and ghee are the common food materials in those
days also.

The reference of Kanda-fala and misthana (sweet-dish) are
also included as food.

46. The K.K. Chap.III, 57
47. The Ibid, Chap. XXXIV, 24
The brāhmaṇas are strictly vegetarian but other castes are found to take non-vegetarian food. The non-vegetarian groups are hated by brāhmaṇas.

*DRESSES*

In the Kaumarika-khaṇḍa the descriptions of dress and ornaments of gods, goddesses and dānavas are narrated. The details are as follows:

**Dresses**

1. Adho-Vastra (XLI, 84)
2. Dhotra (LIV. 56)
3. Pitāmbara (XVI, 73)
4. Up-vastra (XLI, 144 & XLI, 163)
5. Valkala (XXV, 25 & XXIX, 7)
6. Shoes (IV, 80)

**Ornaments**

1. Bhujāgra māṇḍala (Bangles on hand (XVI, 73))
2. Kīnkīnī māla (XVI, 27)
3. Kundāla (Ear ring) (XVI, 28)
4. Kāvāla māla (Māla of skulls) (XXVI, 13)
5. Mauktikā māla (XVI, 52)
6. Mukuta (crown) (XXVI, 52)
7. Puspa-māla (XVI, 26 and Kusuma-māla (XXX, 44)
8. Vaijayānti māla (XXX, 38)
9. Suvarṇa-māla (XVI, 21)

In the description about Nārada, the word dhotra is given and the word cotton is used in chapter fifty. It can therefore be inferred that the people of that region generally used

48. The K.K. Chap. XI, 266
cotton fabric. The description of Valkala (the dress made from the bark of tree) and Carma (leather) of various animals are also described as garments for munis and certain devas.\(^{49}\)

The text of the Kaumārika-khaṇḍa gives no information about the clothings and ornaments of common people of the region.

-LANGUAGE-

The language of the Kaumārika-khaṇḍa is Sanskrit. The author of this work was most probably a brāhmaṇa, who was able to write and understand the sanskrit language. But sanskrit was a language for particular class only. Even the author of the Kaumārika-khaṇḍa sometimes used local language (Gujarati) in the text. He used sanskritised gujarati words in his writings. Some of them are noted here:-

(1) Iti cintayate mahyam bhrusam dolayate manah (I, 83)
(2) Etat Svalpam hi vānijyam ānurbahu Phalapradam (II, 95)
(3) Akhyatam sakyate maiya gudo mukairyaṃ mūne. (IV, 23)
(4) Manorathoyam Saphalah Sambhuton Kuritah Sphutam (IV, 31)
(5) Icchā samasthanā ca yaddānām Kāmyamitya bhidhiyate (IV, 75)
(6) Uṣare vāpitam Bijam Bhinnabhānde ca goduham (V, 12)
(7) Ityāham jayamano vai Bharamitah Sakalām Mahīm (V, 29)
(8) Sthāne tasmin gamisyāmi tyuntvāham Calitastada (V, 34)
(9) Atha Irabhāta Ayata janah pujāk te kāpiṃ (IX, 25)
(10) Vadānām Capi Kanyāyā, Pārtha barkarikākṛti (XXXIX, 70)
(11) Vikrinatī sumuntāṣya tasya ka nu vicāraṇā (XLV, 48)
(12) Tato Nāradamanarca datvā dānām pūskalam (LIX, 48)
(13) Kascidbāth Saptavarsa Hīdāpidita ayayo (XLVI, 12)

\(^{49}\) The K.K. Chap. XL, 268
These phrases indicate that, words of local language such as Gujarati, were occasionally used in the text, written in Sanskrit. It is however difficult to trace, which language was commonly used in those days from the text.

*RELIGION AND FESTIVALS*

Religion:— In the religious aspect of life, fairs and festivals played a prominent part. These are noted in this chapter. Other aspects of religion will be treated in a separate chapter.

The people of the Kaumarika-kśetra, worship many gods and goddesses. They generally worship Brahma, Visnu Mahesa and many goddesses. The brahmans worship various Siva-lingas, perform religious functions and act according to the Sastras. They also observe fast and worship the gods and goddesses by Vrata, jagarana, japa and tapa. They seem to believe in the theory of reincarnation.

*FESTIVALS*

The Kaumarika-khanda does not give the details of all the festivals of Hindu religion. It merely describes some of them. They are as follows:—

1. Ratha-saptami (V, 129 to 131; XLIII, 45 to 48)
2. Maha-Sivaratri (XL, 123 to 127)
3. Damanaka Utsava (IX, 23 to 30)
4. Navaratra (LIII, 36, 37)
(1) RATHA - SAPTAMI

In chapter five and chapter forty-three of the text, Ratha-saptami is described in different manners. In chapter five, the text of the description runs as follows - "Ratha-saptami falls in the month of Māgha. The day, on which the sun god first drove his Ratha in the Sky, is celebrated as Ratha-Saptami. Those who give dāna, observe homa and puja on this day, will get ekaṣayavaśī" Here it is not mentioned, on which seventh day of the Māgha, Ratha-saptami is to be celebrate, bright half of the month or the dark one.

In chapter forty-three the description of Ratha-saptami is given with some more details. It is as follows:-

"Ratha-saptami falls on the 7th day of the bright half of the month of Māgha. People who worship the image of Sūrya with Ratha, get mahā-punya. They will get sons, wealth and good health if they observe Rathotsava. Moreover people will gain Punya equal to that of asvamegha vajña, if they give Arghya to Bhagwan Sūryanārāvana, on this day".

Generally, Ratha-saptami is celebrated in many parts of the country, on the 7th jīthi of Māgha Sukla. On this day, people worship the sun god and observe fast as well as jāgarana. In south India Ratha-yātra celebration is observed during this day. Hemadri also mentions about Ratha-yātra, on Ratha-saptami-day.

51. Mrs. Srinivasan - 'Relation between Gujarat and Karnataka' (Thesis)
52. Hemadri - pt. 1 Chapt. 11 pp. 652
MAHĀ-ŚIVARĀTRI

In chapter forty of the Kaumārika-khanda, a brief description of Mahāśivarātri is noted. It is as follows:—“People worship Śiva-linga on the 14th of the dark half of Māgha and observe Mahā-Śivarātri by offering bilva-patra to Śiva-Līṅga. Those who worship Śiva, meditate in temple and make jāgāraṇa will go to Śivaloka.”

Mahā-Śivarātri is a great religious festival observed almost in all parts of the country. For this festival Hemādri quotes Nāgara-khanda as follows.53 “On the 14th of the dark half of Māgha, particularly during the transition at midnight, a man should perform this Vrata. The 14th tīthi called Śivarātri that covers pradosa, should be accepted for Vrata. One should observe a fast on that tīthi, since there has to be a jāgāraṇa (in that Vrata) at night.

DAMANAKA - UTSAVA

In chapter nine of the Kaumārika-khanda, Damanaka festival is described. It gives exact day and time of the festival. “The 14th Tīthi of the bright half of the Caitra, nakṣatra hasta, and yoga harsāṇa is specified for damanaka utsava. On that day people establish Sivalīṅga on golden swing and rock the Sivalīṅga throughout the day and night. It is described that people, by rocking the swing get punya and thereby ultimately go to the abode of Śiva.”

It is worth noting that different descriptions of damanaka festival are reported in many scholarly works. According to Dr. F.V. Kane the festival is observed on the 13th of Caitra sukla and on—

that day people worship Kāma-deva and not Siva. They worship damanaka plant because this plant is Madan himself.54

In karparmanāri, however, it is stated that the 14th day of Caitra Sukla is celebrated by worshipping Siva and Pārvati placed in swing.55

According to Hemādri - Siva and Pārvati should be placed on swing, from the 3rd to the full moon of Caitra Sukla. Thereafter they are worshipped on the 14th day which is called damanaka Caturdasi. The leaves of damanaka tree should be offered to Siva, Vιςνυ and Madana.56

Bhoja in his śringāra Prakāśa refers to ladies worshipping Madana on Caitra Sukla trayodasa.57 Which indicates that damanaka utsava is celebrated in different manners in different parts of our country.

NAVARĀTRA

According to the description in chapter fifty-three of the Kaumārika-khanda, Navrātra festival begins in the Asvina māsa. People worship all the goddesses and observe fast during Navrātra days. It is stated that those who worship the goddesses by Puṣpa, dhūpa and tarpana will get sons and wealth.

55. Rajashekhara, Karparmanāri Act. 11 pp. 26
56. Hemādri - Caturvarga chiitāmani Vrata Khanda pt. II chap.21 pp. 453
57. Bhoja - Śringāra - Prakāśa. pp.651
This is also a great festival of Hindu religion. In Bengal, people celebrate this festival as Durgā pujā. In the History of Dharmaśāstra Dr. Kane described Navarātra as follows. From the 1st Asvina bright half to the 9th is celebrated as the Durgā pujā festival, otherwise called Navrātra, and is observed all over India in some form or other. Some of the works suggest that Durgotsava must be celebrated in both, sarada (Asvina-sukla) and Vasanta (Caitra-sukla). But it is the Durgotsava of Asvina that is celebrated in grand style, particularly in Bengal, Bihar, and Kamarupa. Hemādri quotes from Devi-Purāṇa and extols the merit received by worshipping young maidens in the form of goddess on Mahānavami day i.e. Navarātri-Vrata.

In Saura-Purāṇa and in another context in Bhevisyotara-Purāṇa it was called Ulta-Navami.

In Gujarat at the night of Navarātri, an earthen pot with holes, carrying lamp inside, called 'garbā', is placed in the middle. Women sing and dance around this holy pot. The garbā-songs are usually in the praise of gods and goddesses.

59. Hemādri - Pt. I Chapt. 3 pp. 897
60. Dalal C.D. - Lekha Paddhati pp. 21
Here also the writer of the Kaumarika-khanda states only about brahmanas and avoids other groups or class of the society of the time. Looking from the descriptions of the Kaumarika-khanda, some interesting social phenomena and practices are noted as follows:

1. Chapter twenty-six of the Kaumarika-khanda gives the descriptions of marriage ceremony of Siva and Parvati. All the relevant ceremonies are described in details. They are similar to the practices of marriage in brahmana community at present. The ceremonies narrated are as follows:

A - Before the commencement of the marriage ceremony the first procedure is to send brahmanas at bride's house to inform the day and muhurtas of the marriage. Saptamunis were therefore sent to Himalaya's residence, to fix-up the day and time for Siva-Parvati marriage. (XXVI, 5 to 7).

B - Along with the general description of preparations for marriage ceremony at both the houses, a procedure of how bride-groom was dressed is narrated (XXVI to 15).

C - Before bride-groom leaves the place for procession, he is advised to see his face in a mirror, according to the tradition. (XXVI, 22).

D - A detailed description of the party of bride-groom is given. The procession of the party of bride-groom left for Himalaya's house, dancing and singing marriage songs. A long list of the gods, goddesses, apsarases and others, who joined the party of bride-grooms is also given. (XXVI, 27 to 40).
E - When the party of bride-groom reached Himalaya's house, they were received at the gate of Vivāha-māndapa with special welcome ceremony for the occasion (XXVI, 57, 58).

F - The ceremony called Lājā-homa, is described. Brother of the bride can only perform this ceremony. But at the time of Siva-Pārvati marriage, the brother of Pārvati (Maināka) was absent. The god Visnu therefore performed Lājā-homa and became the brother of Pārvati. (XXVI, 63 to 65)

G - The entry of Pārvati in the Vivāha-māndapa is also vividly described in the text. (XXVI, 67 to 70)

H - The detailed procedure of the Kanyādāna ceremony is described. Himalaya, the father of Pārvati, first offered his daughter to the bride-groom (Siva) and then generously gave wealth and other types of dāna to brāhmaṇas. (XXVI, 87 to 89)

I - The common tradition of marriage-songs, music, dance and dinner party, after marriage is also described. (XXVI, 91, 92)

J - At the end, the departure of Pārvati from her parents and other relatives is touchingly described. All present at that moment gave send-off with tears. (XXVI, 94 to 96)

2. The text of the Kaumārīka-khanda gives detail account of the Śrādha ceremony on the day of Amāvāsyā and Pūrṇimā.

3. The method of worshipping the gods, viz. Śiva Karttikeya. Ganesā, Brahmā, Viṣṇu and Sūrya are narrated.
4. The people of those days believed in miracles of supernatural power. They also believed in ghosts and goblins, power of mantras and taṇtras and many other activities of un-seen power. For example, in chapter six of the Kaumārīka-khaṇḍa, Nārāda brought brahmanas from Kalēra-grāma and established them on the Mani-sāgara-Saṅgama, with the help of supernatural elements.

Moreover in chapter fifty-three of the Kaumārīka-khaṇḍa, Nārada asked a boon for Nāradiya brahmanas from Brahma to give taṇtrika knowledge to them, so that they can give punishment to their enemies. There is also a mention in the text that people who break oaths are sinners. In fact the whole of chapter forty-four of the Kaumārīka-khaṇḍa deals with the narration of power of the un-seen.

5. The references of some common beliefs among the people of that time are noted as follows:

A - Dana helps in the achievement of the mankind. (II, 51 to 74)
B - Knowledge of Yoga and its regular practice give many siddhies. (LV, 12)
C - Agriculture was considered to be the best profession. This remind the famous gujarati proverb.

"Uttama Kheti, madhyama vepar, Kannistha chākāri, Naṝṭa nokāri."

61. The K.K. Chap. XLVII, 65 to 67
62. " Ibid Chap.LIII, 32 to 34
63. " Ibid Chap. LIV, 13
64. Chap. I, XLV- 25
D - Antystery and Srādha ceremony are also described with traditional common belief, prevailing in the society at that time. (IXL, 101)

E - People were not willing to dine with Śūdras. (XL, 268)

**ECONOMIC STRUCTURE OF THE SOCIETY:**

Much information has been gathered about the socio-economic structure of the Kaumārika-kaśtra, from the Kaumārikākhaṇḍa. In the description of the text, main activities of the people of that time are confined to agriculture, trade, banking and various occupations. The society as a whole, was divided in many castes and the people were engaged in a variety of business. This can be traced with the help of the list of flora and fauna, and many other objects mentioned in the Kaumārika khanda.

A Prominent group of the society - the brāhmaṇas, depend upon dāna and daksīṇa from vajra-māṇas, kings and wealthy persons of the society. They received land and cows, food and clothes, utensils and precious things in dāna.65 Some brāhmaṇas were engaged in different professions also.

**AGRICULTURE:**

It seems that majority of people from different classes of the society were attached to agricultural work. The crops like cotton and rice are reported. The references of sesamum, rice and bengal-graṃ are found at many places in the text. There are also references of fruits in general. Sugar-cane and rose-apples are mentioned in particular. Milk Curd, ghee, honey, sesamum, cumin, dellium and bengalgram are among the materials connected with agricultural products.

65. The K.K. chap. VI, 134
Agriculture is considered to be the best profession. It further notes that one should give thirty percent share from agricultural product as dāna.

**TRADE AND BANKING:**

In the description of the Kaumārikā-khanda, trade is also considered as one of the main occupations of the people of the time. Generally, the baniyās are engaged in trade. It is mentioned in the Kaumārikā-khanda that variety of things are purchased and sold by them for trade and other activities.

Finance was provided by a small banking group in the society, known as Sarāfa. Rich persons lend money to needy persons. Profession of banking was well developed in those days also, but it was not considered to be a good profession.

The big project like building-up of ships for trade was handled on cooperative basis by people, who deposited their money in the project as shareholders. This resembles the system which exists at present. People believed that wealth should be given to legal heir. It is also mentioned in the text that people incurred debt and sometimes they did not repay it. This was considered a sin.

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67. " Chap. XLV, 32
68. " Chap. IV, 4 XLV, 8
69. " Chap. XLV, 5
70. " Ibid chap. XLV, 7, 8
71. " Ibid chap. IV, 4, 52
72. " Ibid chap. XL, 187
73. " Ibid chap. IV, 53
74. " Ibid chap. XLII, 51
In the Kaumārika-khanda many metals are reported in the descriptions of various objects. Reference of gold is generally in connection with ornaments of gods and goddesses, whereas use of silver and copper are described for other articles. This indirectly tells us about the economic activities of the workers, producing metal goods. Preparation of ornaments of gold and silver, and manufacturing the objects made from copper and iron, indicate the existence of the class of craftsmen—such as gold-smith and blacksmith respectively.

Besides this, references of potters and sea-men are also found in the text. Trades in the country and across the countries are also reported. Descriptions of ships and the trades with Simhaladesa are the positive proofs for the latter.

Though there is a frequent reference of gold-jewellery and other precious material, there is no indication regarding the medium of exchange prevailing in those days. At one place in the Kaumārika-khanda it is stated that king of Pāṅcālā (Brahmadatta) gave Sankha nīdhi to brāhmaṇas as dāna. But such a description is usually found in vedic accounts narrated in many Purāṇas.

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The Household Occupations

Subsidiary means.

The Kaumārika-khanda mentions the following household

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75. The K.K. chap. XIII, 126, 129, XVI, 5, 22, XIX, 51
76. Ibid chap. XIII, 125 to 196
77. Ibid, chap. XXXVII, 14 and XLI, 71
78. Ibid chap. XXXIX, 88
79. Ibid II, 76
activities and subsidiary means of the people of the time.

They are as follows:

1. Servants - male and female
   (IV, 51, XL, 68, LX, 3)

2. Hunter  - (XLVI, 111 & LI, 26)

3. Vaidya   - (XII, 40, XLI, 72)

4. Bhiksuka - (XIII, 18)

5. Potter   - (XXXVIII, 15)

6. Teachers - (XL, 88)

7. Vesyas,  - (LI, 26)

8. Oil miller - (LI, 26)

9. Shepherd - (XLI, 71)

10. Sea-man  - (V, 9, XLI, 71)

In the description of the Kaumārika-khanda, the references of leather of animals, ornaments of gold and silver, metal like copper, iron, brass, lead etc. and wine are noted. One can conclude that people connected with above mentioned materials might be staying in and around Cambay.

Besides this, in chapter forty-one of the Kaumārika-khanda, we find references of domestic activities such as:

(1) Crushing  (XLI, 145)

(2) Grinding ( "   ")

(3) Cooking  ( "   ")

(4) Cleaning ( "   ")

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The list of flora and fauna and the references of domestic animals like cow, buffalo, goat, ass, horse, camel etc. indicate the local practices of the people living in Cambay region.

The references of drunkards, gamblers, thieves, Vaisyās, hunters and shepherds are also found in the text. At many places the description of servants — male and female is given. It can therefore be inferred that wealthy persons of the society kept servants, who in turn depended upon their masters for their livelihood.

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80. The K.K. chap. IV, 58, XXXIX, 15, XLI, 38
81. The * Ibid chap. IV, 5, 58
82. The * Ibid chap. XLI, 38, IV, 5