A Puzzle in Indian Epigraphy

BY

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MORE than half a century has elapsed since Fergusson started his novel theory of the foundation of the Suñvat era. Stripped of its speculative extravagance, yet confirmed in the main by the later researches of Fleet, it easily attained to the rank of a well-established historical fact, and became, in its turn, a solid basis for many another hypothesis. According to this theory, the present Vikrama era was founded, not by the King Vikramaditya of the Hindu legends, but by the Mālava clan (Mālava-gaṇa) in commemoration of their republican government, and Candra-gupta II of the Gupta dynasty adopted it as his own era a few centuries later, and gave it the name which it still bears. It will be easily perceived, first, that this view makes the existence of the legendary Vikramaditya a very doubtful question, if not entirely a nonentity. And secondly, it reveals the very surprising fact (if fact at all it was), that two thousand years ago there was in India a warlike clan which was not only powerful enough to constitute itself a republic and found an era, but also fortunate enough to outrival all the greatest monarchs of Bhāratavarṣa in the perpetuation of that era.

And yet how slender sometimes, and how uncertain, the evidence on which mighty issues rest! In the present instance it is only an expression or two in the Mandasor inscriptions, on the doubtful interpretation of which such a huge historical fabric has been reared. Needless to say that it must inevitably fall in case that interpretation is proved erroneous. And as it is quite unjustifiable to reject, except on the strongest grounds, an interpretation which has been in vogue for over half a century, I propose in the present article:—

Firstly, to give a decidedly better and more harmonious interpretation of the phrase Mālava-gaṇa-sthiti, which occurs in the Mandasor inscriptions, citing a competent authority in its support for the first time,
Secondly to prove that King Vikramāditya was a historical personage, the son of Mahendra of the Pramāra dynasty, the emperor of Ujjayini, the founder of the era which bears his name, and the patron of learning.

And thirdly, and lastly, to explain why the era was styled the Mālava era in its early centuries.

Fleet, whose rendering of the expression under discussion has been accepted by all antiquarians, with but the slight modification suggested by Dr. D. R. Bhandarkar, naturally took the words gāṇa and sthiti in their very usual sense. Little did he imagine that the former is used as a neologism in the Mandalasor inscriptions. He therefore takes it to mean 'a tribe' (samūha), which is the ordinary connotation of the word. So also the latter is taken by him in its most ordinary sense. And thus the two words gāṇa and sthiti in juxtaposition have been twisted to yield the meaning 'the reckoning from) the tribal constitution of the Mālavas.' Dr. D. R. Bhandarkar, however, corrects Fleet by justly pointing out that the word Sthiti must be taken here in the sense of 'usage.' According to him the phrase means the usage of the Mālava tribe.'

But he too failed to perceive that gāṇa in that particular context, means gāṇanā, a sense which is recorded by the Śabdārṇava-kośa: Ganaṣṭu gāṇanāyām syāl gāṇeṣe pramāthē caye. The Śabdārṇava, indeed, is not extant at present, but the above citation is found in the commentary of Mallinātha on stanza 33 of the Meghadūta. The commentator seems to have particularly availed himself of the aid of this Kośa in writing his commentary on the above-mentioned poem of Kālidāsa. From the quotations given there it is quite evident that this Kośa records more meanings of words than the Amara, Medini and others.

Kielhorn, indeed, had felt the necessity for taking the word gāṇa as equivalent to 'reckoning,' (gāṇanā), in connection with the expression Mālavānām gāṇa-shtubā, etc; and thus having hit upon the right sense of the word by a wounderfully accurate conjecture, he observes,

1. Compare, for a similar use of the word sthiti, Rājatarangini, i 119.
2. I am informed there is a MS. of it in the Bodleian by Mr. P. P. S. Sastri. These appears to be a MS. of this work in the Madras Government MSS. Library, Editor.
3. This is stanza 37 in the Southern editions of the work. Editor.
and I would accordingly translate the phrases, Mālavānm gana-sthityā and Mālava-gana-sthiti-vasūt, simply with "by, or, according to, the reckoning of the Mālavas". Equally accurate is his remark that it would not be permissible to supply, as was done by Mr. Fleet, the words "the reckoning from" simply to bring out the meaning of the instrumental. Of all the Sanskritists who devoted their attention to the solution of this epigraphic problem—and they were not a few, Indians and Europeans alike—he alone seems to have realized the important fact that the suppression of such indispensable words as 'the reckoning from' would be highly unjustifiable, if Fleet's interpretation of the word gana were correct. Indeed, such a suppression would be against the very genius of the Sanskrit language. And yet Kielhorn could not turn his conjectural interpretation to advantage, probably, for want of the requisite authority. Dr. D. R. Bhandarkar criticises his suggestions as follows:—'He (Kielhorn) thus makes gana equivalent to gananū, which is objectionable. For the word gana has never the sense of gananū, and when placed in juxtaposition with Mālava must signify a 'tribe' and a 'tribe' only.' But with the authority just cited, it is scarcely necessary to remark that Kielhorn, and not his critic, is in the right. The word gana does mean gananū, and Vatsabhatti has evidently used it in that sense, inasmuch as it quite suits the context. Thus the phrase gana-sthiti means neither more nor less than 'ganānū-paddhati (mode of reckoning). Dr. Bhandarkar is scarcely more correct in the second part of his remark, viz. that the word gana, when placed in juxtaposition with Malava, must signify a 'tribe' and a 'tribe' only. For whatever ambiguity there might lurk in the compound Mālava-gana-sthiti-vasūt, there is absolutely none in the un compounded phrase Mālavānm-gana-sthityā. That is, in other words, the compound is to be dissolved as Mālavānm-gana-sthitiḥ and not as Mālava-ganasyū ṣthitiḥ. The whole expression, therefore, means 'The system of reckoning (time) of the Mālavas'; i.e. prevalent in the Malava country, or among the Mālava people.

Then again, the phrase śri-mālavagaṇamṛute which occurs in the third Mandasor inscription, may now be rendered with 'in the year counted according to the reckoning of the Mālavas'. Strangely

1 Ind. Ant. xix pp. 56-7.
2 Ibid.
3 Bhandarkar Com. p. 191.
enough. Dr. D. R. Bhandarkar, who brought the inscription to light, gets puzzled over the word 'āmnāta.' The word, however, means simply 'counted' or 'mentioned.' In this sense it is of pretty frequent occurrence, as, for instance, in the Kavyaparakāśa, vii, atra dainā-śabdopuṇiḥ āmnālopi na kenaḥ pravṛgyate. And now it will be easily perceived that the word gana is used in all the three Mandasor inscriptions, as a neologism, the sense of which is recorded only by the Śubhūrvava-kosa. When the proper sense is assigned to it the Gordian knot is cut, and the whole verse yields a meaning which is quite felicitous. Had the author really meant to convey the idea of the rising of the Mālavas as a sovereign clan, as has been believed so far, it is pretty certain that he would have used the proper word, namely, utthāna, instead of sthitī, without doing the least violence to the metre. It is also interesting to note from the philological point of view, that the word varṇa, which, in its origin, is exactly similar to gana, came to have the sense of varṇanā in later times. The Amara does not record it, but the Medini does; "Yaśoguṇa-kathā-svapi;" which little fact is sufficient to bear out the truth of my remarks. But interesting as the word is, it is still more interesting in its contradictory form. Vatsabhatti has twice used the word nagaṇa to the great confusion of the decipherers of epigraphs. Fleet and others have taken it as the name of a tree, though such a tree is never mentioned by any of the Kośas. Thus a veritable pseudonym has been brought into existence without the knowledge that it is so! But now in the light of this new sense of the word gana, it will be easily perceived that nagaṇa simply means 'countless' (na vidyate ganaḥ-ganana yasya). And this meaning of the word suits very well the two contexts in which it occurs. It is impossible to suppose that Vatsabhatti, the author, indulged his poetic fancy so far as to group with the best known flower-plants a tree like nagaṇa—a tree unknown, not only to poets but even to lexicographers.

It is clear from the foregoing discussion that the phrase gana-sthitī can no longer be a proof of the existence of anything like a republic of the Mālavas. In connection with Mālava it simply stands for 'the system of reckoning time in the Mālava country.' Every student of Sanskrit knows that the names of countries are always plural in form, and as such they have absolutely no reference to the political constitution of the people. Even the distinct mention of
warlike clans as such does not prove anything of their internal form of government. For we find the Vṛṣṇis or Yādavas mentioned as a powerful race in the Mahābhārata, but clearly they were under a monarchic government. So also, in later Indian history, several Rājpūt clans like the Rāṭhors, renowned for their bravery, are mentioned without the least reference to their political constitution.

And now the next question is: Who founded the Mālava era, if not the Mālava clan? To this question there is but one answer: King Vikramāditya of the Prāmāra dynasty, the son of Mahêndra, the emperor of Ujjayinī, and the hero of numberless romantic legends, founded the era in the year 57 B.C. That he was a historical personage and not a fictitious character, I shall now prove from sources which scarcely seem to have been handled heretofore for this purpose. The first and earliest account of him is to be found in the Kathāsaritsāgara which, though not very old in itself, is yet considerably old in its original, namely, the Brhatkatha of Guṇāḍhya. Another account of him we get in the chronicles of the Rājpūt bards, who, whatever their drawbacks as historians might be, were never in the habit of giving false names and fictitious genealogies. From these chronicles of the Rājpūt bards Abūl Fazl has given a short account of Bikramajit (Vikramāditya) and also of his genealogy. According to this account, Aditya Funwār (Pramāra) was the founder of the dynasty. The name of Vikramāditya's father is given as Gandhabba (Gandharva) there, but I think, it is hardly correct. The names of several kings were probably missing, and the bards, in consequence, were obliged to prolong the reigns of the known monarchs, in order to make up for the discrepancy. Thus the genealogy, though correct in so far as it is available, is not quite complete. The Kathāsaritsāgara has it, that Vikramāditya was the son of Mahêndrāditya and Saumyadarśanā, and I think, that is the more correct account of the two. The fact that Aditya was the founder of the race, and that Mahendra and Vikrama appended the title Aditya, each after his name, clearly proves, that the dynasty took it as a common appellation, even as the Guptas did three centuries later. It is not therefore an integral part of the name of the founder of the Sūñvat era, any

more than is the word Gupta of such names as Samudragupta, Candragupta, etc. Hence it is that we find in the Iron Pillar inscription at Delhi the name of the king given as Candra only, and not as Candragupta. Thus the name Vikramāditya was originally only a proper name, and not at all a high-sounding honorific title. True, the name became such a title in after times; but this was more because of its immortal association with the great monarch who bore it first, than because of its import. Instances in support of this view are to be found in the histories of all countries. Names like Akbar, Sivaji, Fredrick and Napoleon—names which were only proper names at first—became later on honorific titles for the descendants of those great men and other claimants for distinction. If Candragupta II, then, assumed the title Vikramāditya, as unquestionably he did, it only proves the fact that the name of the great founder of the Vikrama Samvat had attained a very high degree of renown in the 4th century A.D.

The Kathāsaritsāgara gives an interesting account of the parentage, birth, and romantic exploits of this Vikramāditya, and of no other. The romance we may discard here, as it is useless for our present purpose. But the account of his parentage and birth is very important from the historical point of view. For, in the first place, such a graphic account cannot be a fiction; and, secondly the name of the hero and the character which is given to him therein, are in perfect accordance with those of the founder of the Vikrama era—the traditional Vikramāditya. And an examination into the date of the Brāhatkathā will clearly settle the point. The Brāhatkathā of Gunādhya, as is quite well known, was a book written, not indeed in Sanskrit, but in the Paisāci language. In bulk it was as big as the present Mahābhārata, on which obviously it seems to have been modelled. For if the Mahābhārata is divided into 18 parvans, the Brāhatkathā was divided into as many lambakas. Evidently, therefore, this equality as regards the number of divisions and the number of verses, leaves little or no doubt that Gunādhya emulated Vyāsa¹. As to the date of this prolific writer, it is generally believed that he was a contemporary of the Sātavāhana kings, an account of whom he gives in his book.

1. Hopkins, in fixing the date of the Māhābhārata, clearly seems to be unaware of Gunādhya's debt to Vyāsa. If the date of the Brāhatkathā is the first century A. D., the date of the present Mahābhārata must be at least a few centuries before Christ.
Any thing later than that in point of time, he does not narrate. And this is what helps us in fixing his date as the first century A.D. For, like the author of the Mahābhārata, he does not lay claim only to high antiquity, with the reservation of the right to describe later kings and events by way of prophecy. He has indeed, no reason to impose himself upon the reader as an older writer than he really is. Those scholars, therefore, who attempt to fix the date of the Brhatkatha as the 4th century A.D. are manifestly in the wrong. Dr A. B. Keith, indeed, frankly admits that there is no evidence to suppose that the book was not written in the 1st century A.D. But even taking it for granted that the Brhatkatha was composed in the 4th century A.D., it may be asked: What Vikramaditya is this that is described in the last lambaka thereof? For, as already remarked above, the account is not a fiction; and if that Vikramaditya were no other than Candragupta II, how is it possible that a writer who lived in the 4th century A.D., and who, therefore, was a contemporary—or almost a contemporary—of that monarch, should give such a false account as regards his parentage, country, etc.? Are we to believe that the author was so ignorant of these important particulars about the great Gupta emperor, if he chose him for one of his heroes? And, if not ignorant, what motive could he have—cui bono, as the Roman lawyer was wont to ask—for giving us such a tissue of falsehood? Certainly the Guptas were not like some plebeian monarchs, who endeavour to exalt themselves in the eyes of posterity by inventing specious relationships with former renowned families. On the contrary, so far from being plebeians, they came from a noble and distinguished stock, and inherited the best and noblest blood. In their inscriptions we find them dwelling at great length on the dignity which they derive from their nobility of descent, as well as their alliances with the Lichhavvis and other distinguished clans of those times. The Brhatkatha must be regarded, therefore, as a work of the 1st century A.D., and the Vikramaditya described therein is no other than the founder of the Samvat era. The account of him as given in the Kathasaritāgara fully tallies with every thing which tradition has preserved of that great and good ruler.¹ According to this account, he was a pāna attendant) of Śiva, Mālyavat by name, specially sent down to the

¹ Kathasaritāgara, XVIII, 1.
earth for the annihilation of the Mlechhas (barbarians), the suppression of anti-Vedic creeds like Buddhism and the revival of Vedicism or Brāhmaṇism. He seems to have been a devout Šaiva, though not a bigot, and the creed of Šaivism seems to have obtained a permanent ascendancy in Mālava on account of the magnificence of his own piety. The famous shrine of Mahākāla at Ujjayinī, destroyed by the Muhammadans in the 13th century A.D., was as we may now believe, built by this very Vikramāditya. The following extract from Ferishta, the celebrated historian, will be found very interesting in this connection.

"After the reduction of Guāliar, the King (Sultan Altamesh) marched his army towards Mālava, reduced the fort of Bhilsa, and took the city of Oja’in (Ujjain), where he destroyed a magnificent temple dedicated to Mahakaly (Mahākāla) formed under the same plan with that of Somnāth. This temple is said to have occupied three hundred years in building, and was surrounded by a wall one hundred cubits in height. The image of Vikramāditya, who had been formerly prince of this country, and so renowned that the Hindus have taken an era from his death, as also the image of Mahakaly (Mahākāla), both of stone, with many other figures of brass, were found in the temple. These images the king caused to be conveyed to Dehli, and broken at the door of the great mosque."

All this is perfectly in keeping with the creed, the greatness, and the beneficence of the legendary Vikramāditya only. And nothing can be farther from the truth than to assign to Candragupta II the credit of such a notable achievement. For, in the first place, the Guptas were avowed Vaisnava in their creed, and secondly, there is not even the least reference to this in their inscriptions, though such a reference would be well in unison with the splendid account of their greatness which they are pleased to give us. It is besides absurd in the highest degree to imagine a Vaisnava king, however wealthy or mighty he may be, rearing such a stupendous structure in honour of Šiva, a structure, which, according to the above account from Ferishta, must have strained the resources of a prosperous kingdom for a number of years.

The Rājataranginī also mentions two Vikramādityas, who, at any rate, are other than Candragupta II. The first of these two belongs to

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a period which is, at least, a century B.C. : 'Then a king of the name of Pratápāditya, a relative of King Vikramāditya, was brought by them from afar and crowned (on the throne of Kashmir). The second Vikramāditya of Kalhana is Śilāditya of Ujjainī. But so confused is the whole chronology of Kalhana in the case of the earlier rulers of Kashmir, that he assigns a reign of three hundred years to Raṇāditya alone! It is, therefore, perfectly clear that he is misled in his account of this latter king Vikramāditya. As a matter of fact, he criticises his predecessors for confounding the two kings. 2 But, I think that they are right, and that he himself is wrong. It also appears to me that he attributes to the second a grandeur and a renown which really belong to the first. Such a confusion, indeed, is natural in one, who, though a historian of good critical acumen, does not pretend to know the history of other dynasties but those of Kashmir. His first Vikramāditya therefore, is, in all probability, the same as the one described in the last book of the Kathāsaritāghara, that is to say, he is the same as the founder of the Samvat era.

All this historical evidence, so far neglected by antiquarians, points unmistakably to one and the same Vikramāditya. And he is none other than the hero of the very numerous legends which survive to this day. His long and remarkably successful career, his patronage of learning, his romantic adventures, and his piety, seem, in their combination, to have imparted a peculiar glow and immortality to his name, which since then, became a source of inspiration for all aspiring Hindu princes. During his long and glorious reign there appears to have been that revival of Brāhmanism and Brahmanical learning which made Mālava a stronghold against Buddhism and Jainism, and at the same time the mother of poets and astronomers. A second, and in some respects similar, revival took place in the period of the Guptas also, but that was not certainly the first, as Dr. Keith and a number of Western Orientalists confidently assert. For the Guptas old never credited with anything of the kind by the purāṇas which explicitly mention the Agnikula Kṣatriyas as the first restorers of the old order. Nor were they fortunate enough to leave behind them any kind of glorious traditions. But, however we may account for it, the fact remains undisputed that no tradition relating to any of the Gupt

1 Rājatarāṅgīni, I, 2-6.
2 Ibid.
emperors have been handed down to posterity. All their history, as is well known, is based on epigraphic and numismatic data. The vast body of tradition, on the other hand, refers only to that Vikramaditya who is the founder of the Samvat era. And so strong is their cumulative effect that at least Edgerton and Vincent Smith have, in spite of the epigraphic puzzle, recorded it as their opinion that such a king might have lived at the time, i.e., in the first century B.C.1

And now when the epigraphic puzzle is got rid of, and a body of direct historical evidence has been adduced, the existence of the legendary Vikramaditya, I think, should be no more doubtful than that of Samudragupta in Indian history. Besides the legacy of traditions, he has left his immortal era to posterity.

As, however, antiquarians disbelieved the very fact of the foundation of the era by Vikramaditya, naturally they indulged their fancy in a large amount of speculation as regards its connection with his name. To their great satisfaction, they found in Candragupta II, their first Vikramaditya, a ruler, who, if not the actual founder of the era, was at least the patron and appropriator of the same. It is remarkable that none of the historians and scholars who have recorded this opinion seems to have been struck with the strangeness of the assumption. For it is not only against all analogy, but it is against the very Indian idea of imperial dignity. No Indian ruler has, as yet, stumped to appropriate, or rather misappropriate, the era founded by another. Had Candragupta made the alleged misappropriation, certainly it would have been a good example for a number of later kings to follow. And instead of a number of eras of mushroom growth that obtrude themselves upon our notice, we would have discovered only attempts at misappropriation in that case. No known king, however, down to the time of Śrīraja, is guilty of such a crime, few indeed have been fortunate enough to continue their eras for a long time; but all such as aspired to that greatness have been dignified enough to found them separately in commemoration of their supremacy. But besides these general reasons, Candragupta had an additional reason against the alleged misappropriation. The Gupta era had been already founded by his own illustrious ancestor in the year 319 A.D. And if he had patronized another era in supersession

1Edgerton’s Vikrama’s Adventures, Intro, p.lix.
of it, he would have been guilty of sullying the sacred bequest of his own 
ancestor. Thus the belief that he gave his name to the Mālava era is 
only a gratuitous assumption, an assumption which has its origin in the 
miśinterpretation of the phrase gaṇa-sthīti, and its development in the 
confusion consequent upon it. The era, in fact, was neither founded by 
the Mālava clan, as has been already proved above, nor named after 
Candragupta II, alias Vikramāditya.

Now it is true that the Saṁvat era is mentioned in the earlier 
inscriptions without the founder's name connected with it. But that 
does not prove that it was nameless at the time, or that it was otherwise 
designated. For it is a fact, too flagrantly notorious, that Sanskrit 
writers have been all along in the habit of making an indifferent 
mention of the eras they use. Expressions, like 'the era,' 'the era 
that is current,' 'after the lapse of—years since the Śaka Kings,' 
etc., are generally to be met with in Sanskrit writings. Thus Varāha-
mihira simply says gatāni varṣāni Śakēndra-kālāt, i.e., 'the years that 
passed since the time of the Śaka King'. His commentator, Utpala, also 
makes a similarly indifferent mention of the Śaka era: Vasvasṭaśtamite 
(888) Śake, at the end of his commentary. So also in the inscriptions: 
Gupta-prakāle gaṇanām vidhāya (Girnār Rock Inscription of Samudra-
gupta); Samāsu samatītāsu Śakāṇāmapi bhūbhujām (Aihole inscription 
of Pulakeśin II). Thus it is clear that Sanskrit writers were not particular 
to mention eras in their proper style. It is very probable that the Gupta 
era also bore the full name of the founder, and in the popular parlance 
of those days it was known in its full and proper style. As to the 
Śalivāhana era, we find it generally styled the 'Śaka era' till nearly a 
thousand years from its foundation. But no antiquarian has, as yet, 
thought it worth his while to propound a theory similar to the one about 
the Saṁvat era, probably because there is no king of the name of 
Śalivāhana about that period in Indian history, with whose name the era 
could be conveniently connected. It is, however, by no means difficult 
to explain the indifference or looseness of the style in which all eras are 
mentioned by Sanskrit writers.

First, they were handicapped by the exigency of the metre, which, 
in most cases, could not permit a full expression of the usual style of

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or after it. King Vikramāditya of Ujjayini founded the Samvat era, though like the Śālivāhana Śaka era, it is vaguely called ‘the system of reckoning in the Mālava country’, in the earlier inscriptions. And, finally, the hypothesis which has obtained general credit among scholars, and for more than half a century—the hypothesis that seeks to account for that vagueness of style by connecting the era with Candragupta II—is as groundless in the assumption, as it is unserviceable for the purpose which it is called upon to serve.
1. Our ancient Smṛtis constitute the most complete code of human behaviour ever conceived. The lawgivers lay down detailed rules meant to guide the Hindu in every conceivable matter throughout his life. The scope of the Smṛti text is the entire life of the Hindu from conception to death—and the lawgivers do not forget him even after his exit from the world. His descendants must offer him food and drink regularly to keep him satisfied and elaborate rules have been laid down as to what should and what should not be offered to the ancestors, the manner of such offering, who may or may not be invited, and so on. Needless to say there are even more elaborate sets of rules prescribing what a Hindu may or may not eat while he is alive.

These rules are very interesting and as they show to some extent the food habits of ancient Indians, a discussion of these rules are certainly of some value for the student of the evolution of the Indian culture.

Mahāmahopadhyāya P. V. Kāne has discussed most aspects of the subject with his characteristic thoroughness in his monumental History of the Dharma Śāstras (Vol. II, Part II, pp. 771–91) but he has practically stated nothing regarding the identification of the various animals, plants and vegetables named by the Smṛṭikāras. To this particular topic he has devoted only two pages. Endeavour is made in what follows to treat the subject in some detail. We shall present three lists—one of foods prohibited by the Smṛti texts, one of foods which must not be offered to the manes and a third of foods recommended for offering to the departed. As regards plants and vegetables, an attempt has been made to supply the current botanical names for which I am grateful for the kind help ungrudgingly rendered by Sri Srinivasam, officer-in-charge of the Economic Botany section of the Indian Museum. The problem of identification has been far from easy. Other aspects of the subject have also been briefly dealt with by way of introduction to the tables to make the article self-sufficient. For details Kāne H.D.S., II, is the obvious reference.

Smṛtis are now practically relics of old days. Except in cases of religious ceremonies, few bother about the endless restrictions. Even at times of birth, marriage, death and śrāddha the rules are seldom observed with all their strictness. The priests themselves have bowed down to the times—they have been compelled to relax the rigour of the laws to please and keep their clients.

The rules regarding prescription and prohibition of foods are among those which are least observed by the educated Hindu. Except in regard to beef, there seems to be no real taboo. Pork is not objected to by many though usually the Brāhmaṇas still abhor it. There is practically no prejudice against fowl. One does not eat horse-flesh or lion’s meat not because the śāstras prohibit them but because of personal prejudice. Nobody does any penance prescribed in the śāstras for partaking of prohibited foods. Few even know that one may not eat a large variety of vegetables and fruits. People are even more ignorant about the rules laid down regarding what may or may not be offered at the śrāddha.
2. Even now Brähmanas all over India with the exception of Bengal are mostly vegetarians.¹ Those of Bengal, except the most orthodox, freely eat fish and also goat-flesh and mutton. A perusal of the Smr̥tis will show that our ancestors were meat-² and fish-eaters and they also were fond of wine.³ Ancient Indians seem to have taken beef rather freely as will appear from the Dharm Śātras of Gautama, Apastamba and from some later Smr̥tis as well. Āpastamba prohibits चीत, milch cow, and बग, plough oxen, quite reasonably. Printed text⁴ of Gautama is just the reverse and is most probably corrupt. It is well known that in ancient times guests were offered beef which must have been considered a delicacy. It is enough for us to refer the reader to Yājñavalkya, Āchāra, s. 109⁵ and to Pāṇini, III, 4. 73.⁶ Neither Manu nor Yājñavalkya prohibits beef though penances are prescribed somewhat illogically for killing cows. Beef, mutton and goat-flesh seem to have been acceptable to Brähmanas even at the time of Medhātithi who flourished in the eighth or ninth century A.D.⁷

According to many authorities, it was compulsory to offer meat and wine at śrāddhas. Devala⁸ goes so far as to say that a śrāddha without offering of meat is no śrāddha at all. According to Manu,⁹ Yājñavalkya, and other authorities, certain animals are specially recommended for sacrifice at the time of śrāddhas. Among such animals are boar (वराच), cow (ग), buffalo (सरस्व), deer (धरिना), goat (चो) and sheep (उर्भ), rhinoceros (खुर); and also gayāl (गय) according to some. One text¹⁰ mentions even the porpoise (शिश्रमार). Among fish, pāṭhina (पाटिं) and rohita (रोहित) had to be offered to gods before they could be eaten.¹¹ It was not enough merely to sacrifice these animals, the offerer was compelled to partake of the meat at the cost of severe penance. Thus, according to Manu,¹² if the offerer refuses to partake of the meat offered at the śrāddha, he will be born as a beast no less than twenty-one times. According to others,¹³ such offerer was to strew in hell for so many years as there were hairs on the body of the sacrificed animals. Among other animals which were recommended for sacrifice at the śrāddhas are mahāsalka (महाश्लक) variously explained¹⁴

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¹ Gauda Śaraswat Brähmanas of Konkan and some Maithil Brähmanas of Bihar eat fish.
³ On drinking of wine, vide pp. 757–58, op. cit.
⁴ Anandāśrama edition.
⁵ सचवो स देवपाल || श्रवयायोक्षये। Also ज्ञात्मकमार्गेषु भूये तद्यवादे मनुष्यपरम शार्मभक्ति वाधूति उदारो व तदस्त बाधितो रूपम् (Harndatta on Gautama).
⁶ दाशशोभी श्रद्धावान्।
⁷ On Manu, V, 18, गौरिवव्य स्वत्रद्धम्। Also गौरिवव्यमिमाश्वस्यातो दशम पशुपतिः (Devala in Hemādri).
⁸ विना साविन यज्ञवल्क्योऽस्ताः भवेत् (Devala in Hemādri).
¹⁰ Skanda Purana, Nagarakhaṇḍa (in Hemādri); Prachetas in Smr̥ti Chandrika.
¹¹ Manu, V, 16.
¹² घ णेत परहुन्तिर यति सवासिकिणिविक्षितम् (Manu, V, 37).
¹³ यावनन्त परहुनाति साविकिणिविक्षितम् (Paithinisī in Hemādri).
¹⁴ महाश्लकम् (Medhā.), महाश्लकम् (Hemādri). Dr. S. L. Hora thinks it means the mahseer fish.
as a fish with big scales or a porcupine (श्रीक), lohan (लोह), explained\(^1\) either as a goat black or brown all over or a kind of ‘bird’ and वाणिज्य which is explained as a rhinoceros according to lexicons;\(^2\) but as a bird or an old goat according to commentators.\(^3\) Later on, offering of meat at śrāddhas came to be strictly prohibited. The text usually quoted in support is the late Brāhmaṇādiya Purāṇa.\(^4\)

By the time of Manu it seems that meat-eating was already somewhat out of favour. Meat could be taken only at sacrifices to gods and ancestors, to please guests, to save life and, it is interesting to note, at the request of Brāhmaṇas—but only once according to Yama!!\(^5\) Kṣatriyas were given the liberty to partake of meat of animals killed by themselves. All the restrictions regarding food were meant for the three upper castes but specially for Brāhmaṇas. Śūdras apparently could eat whatever they liked. Beef-eating was probably completely prohibited by the eleventh century. In course of perhaps one hundred years more Brāhmaṇas all over the country except Bengal became vegetarians.

As regards the beasts, there are certain general prohibitions.\(^6\) The most important are those relating to five-nailed (पञ्चनाव) animals, animals

\(^1\) कोपस्: कथायाः सुर्वर्गो ना, खच्छे पु मुक्तिरस्त्रयानां रक्षाः। कोपस्य is कन्ध, Ardea purpurea.
\(^2\) e.g. Trikāṇḍasena, Kalpadrakoda, etc.
\(^3\) विनिविष्णुविज्ञानेयं चेति श्यामापिनिः। वाणिज्यं तु सं प्राणायंजीकः पिष्टकमेषि॥
Also
कथायाः रक्षात्तिर: खच्छे पुनः विद्रहः।
च चेति वाणिज्यः प्रोक्त रक्षेया वैदिको युतः॥

Śrta Chandrikā quotes Viśnudharmottara:
विनिविष्णुविज्ञानेयं यूषिकायप्रचन्दनाया।
रक्षात्म र जातिन्द्र शामु वाणिज्यं विदु॥

\(^4\) समुद्रवत्: कोपस: कच्छपदनविधारणसः। दिनागासंधयोणि कन्याशपथस्याया॥
\(^5\) अवरथ जुंगालविशिष्टाः पवरिष्ठः। कोपसार्वं तथा ब्राह्मणस्याधारसंहतः॥
\(^6\) दत्तात्रयसः क्यं: पुमलं परिष्ठ च। देविकार्त्त व्रजवते तत्रशेषाश्वाशेषां।

श्च वाणिज्यं कदा वृद्धे वयोधाराध्विकोपिः॥

For other details see Nirnayasindhu and Hemādri. Also Kāṇe, op. cit., III, ch. xxxiv and Bhāttāchārya, Kali-Variya (C.U.P.).

\(^5\) प्रोक्तां भवेत् मांसं ब्राह्मणां च कामया। यशोविधि नियतं च प्राणायामविभ चास्ये॥
\(^6\) Manu, V, 17-18; Yj. I, 177; Gautama, II, 8, 27; Āpastamba, I, 5, 37; Baudh., I, 5, 152, etc. There are six exceptions वाणिज्यः, गीर्ह, खच्छ, कुर्स, शाम, शलकः; Āpastamba adds पुत्रिकायः. खच्छ is not पक्ष्यां according to Baudhāyana. शलकः (Yj. etc.) is identical with शलकः. See p. 172 for further discussion regarding वाणिज्यः, शलकः and खच्छः.
with one hoof\(^1\) and also animals with two rows of teeth\(^2\) and there is, of course, quite a long list of beasts which may not be eaten, such as, lions, tigers, leopards, rats, dogs, jackals, elephants, asses and monkeys. Most of these would be prohibited by the general rules and their special mention may indicate disapproval of food habits of the aboriginals with whom the ancient Hindus came into close contact, so much so that many tribes must have become very early affiliated to the Hindu fold.

At the time of Manu it seems that porcupines (श्वेक), tortoises (श्रीम), rabbits (शश), iguanas (गोधा), deer and antelopes (स्था) as also rhinoceroses, goats and sheep were not prohibited even to Brāhmaṇas. Wild boars (वराष्ठ्र or वाग्रायुक्त) as also wild fowl (चार्युकुट) were likewise allowed. The Brāhmaṇas had become vegetarians by the time Parāṣara Samhitā was written; for Parāṣara prescribes penance for even killing deer, goat and sheep.\(^3\)

Nobody would now think of eating snakes, ospreys, hawks, vultures and crows. But these are also prohibited by name. I have not been able to understand why our sages were so very particular about śarabha (शरम), a mythical eight-footed monster before which even the lion quailed in terror.\(^4\) Even penance is prescribed for killing a śarabha (शरम)!! Does it mean something else, for instance, a locust? According to Medini, a śarman may mean a camel or a variety of monkey.\(^5\)

3. There are certain general rules regarding birds also; thus carrion-eaters (कृयार), fish-eaters (मलग्रास), web-footed birds (आलमार), ‘peckers’ (प्रतुद्र) and ‘scatterers’ (विलिच्च) must not be eaten. Peckers (प्रतुद्र) are birds of prey such as hawk. But these are meat-eaters and fish-eaters as well. The general rules are obviously not exclusive of each other. According to Gautama, as we find in the printed text,\(^6\) peckers (प्रतुद्र), web-footed birds (आलमार) and scatterers (विलिच्च) are not prohibited. The commentator takes great pains to explain that these may be eaten in times of distress!\(^7\) The text seems to be corrupt however. There is also a long list of birds by name many of which would be prohibited by the general rules. Some commentators explain that their special mention indicates that these are to be specially abhorred.\(^8\) Others explain that their special mention indicates that others of the same class may be eaten—but in times of distress only.\(^9\)

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\(^1\) शक्षम (Manu, V, II; Yj., I, 172).

\(^2\) लघुनोदसः (Gautama, II, 8, 28) लघुनोदसः: animals with the exception of camels may be eaten (Manu, V, 18); such animals include cows, goats, sheep and deer. Yj. does not except camels.

\(^3\) Parāṣara prescribes penance even for eating brinjals.

\(^4\) According to its usual descriptions, it has the shape of a camel with eight legs, four upturned, and eyes also upturned. जिष्ठराफलमेनयः: जिष्ठपदचन्द्रर्गः: Dalvana Misra says that the animal is well known in Kashmir!! जिष्ठराफल: जिष्ठपदमो सधारः: ग्रहणतुष्पालः: कामोपरि प्रभवः:।

\(^5\) शरभरु पशोभिद्वि कर्मे वाजरभिद्वि (Medini).

\(^6\) Manu, V, 11-14; Yj., 172-75.

\(^7\) Gautama, II, 8, 35.

\(^8\) नित्याविन्यस्वचनिनाथस।।

\(^9\) cf. Medhāṅathi (V, 12) जातपदार्थिनिनिन्यमविच चविच ग्रह्यदया वतुप्रावकविनिविनाथस।।

So also Kullūka.
Apastamba and Gautama prohibited only a few kinds of fish, allowing other fish whether with or without scales. Baudhāyana prohibits all fish with the exception of a few varieties. Manu and Yājñavalkya had certain reservations but they allowed fish with scales and some other varieties. They are followed by Yama and Paśitihāsa: Later on, fish seems to have been prohibited altogether.

In Bengal Brāhmaṇas generally have no objection to any fish with scales, goat-flesh and mutton and so it seems that they follow Manu more closely even now than their brothers elsewhere. But beef is abhorred equally in Bengal as elsewhere.

4. Buddhism and Jainism are not solely responsible for vegetarianism in India. Even Asoka did not prohibit meat-eating altogether. His Delhi-Topra edict prohibits only certain kinds of meat which include ants, bats, iguanas, porcupines, tortoises and rhinoceroses. The edict prohibits the killing of the following animals:—

पक्षिय (parrots), मालिक (mainas), चमल चकवाह (the ruddy goose or the nandimukha bird), चेंच (wild goose), गैलार (?, जाह्नु (bat or flying fox), वायुकपिलिका (queen-ant), तुड़ि (terrapin), नांदितक मच (boneless fish), गंगापुज (?, वेरावेयक (?), संकुज मच (skate fish), कृष्ण शेयल्क (tortoise and porcupine?), चारावशद (squirrel?), तिमल (barasing stag), सवड़ (bull set at liberty), बोज्रिपिंड (vermin, like iguana, etc.), पलक (rhinoceros), सेतवायोत (white dove), ग्लामकायोत (domestic dove or pigeon), all quadrupeds which are neither useful nor edible, she-goats, ewes and sows which are either young or in milk and also their young which are less than six months old.

Fish could not be sold or caught on certain days.

It will be noted that even by the time of Asoka beef-eating was not prohibited.

The edict was issued in the twenty-sixth year of the Emperor's reign and may be taken to be the farthest limit of Asoka's attempt to preserve animal life. For a long time two peacocks and one deer used to be killed daily for the royal table.

5. There are no general rules regarding vegetables but there are long lists of prohibitions and equally long lists of vegetables recommended for offering at the time of śrāddhas. Needless to say, that except in respect of a few items, each authority has his own list, and in some cases there is contradiction as well. Manu, Yājñavalkya and the Sūtra texts mention only a few items, the Purāṇas being responsible for the longer lists. Hence, it appears reasonable to hold that for the most part the later authorities record regional customs.

According to some authorities, चालाव (bottle-gourd), जुदुर (fig), क्रामाग (ash-gourd), पोलिका (Indian spinach), मसूर (Lens esculenta) and बालाक (brinjal) are prohibited, but in Bengal even in Brāhmaṇa households one or more of them are included in the daily menu. Among items prohibited

1 सम्श्चकाशिप चतुर्भ (Manu, V, 16). Also Yj., I, 178.
2 cf. Devala.
3 For text and translation with notes, see Appendix.
4 See Rock Edict I. Text and translation in Appendix.
to be taken if so done under the supervision of a Brāhmaṇa.\textsuperscript{1} Other authorities allow food offered by Śūdras of certain categories such as one's slave, milkmen, barbers and family friends.\textsuperscript{2} Similarly, there is a special prohibition in respect of food offered by persons following certain vocations and belonging to certain subcastes. The list is quite long and includes hunters, dyers, washermen, distillers of wine (brewers), prostitutes, oil-crushers, tailors, weavers, blacksmiths, potters, carpenters, cobblers, sellers of hides, goldsmiths and some others. Interesting inclusions are of physicians by most authorities and of hermits and writers \textsuperscript{3} by Sumantu. Samkha and Likhita include in the list kings and priests \textsuperscript{4} as well.

Uncooked meat, butchered meat and dried meat are prohibited as also meat and fish made high by putting under earth.\textsuperscript{5} Only milk of cows, goats and buffaloes are allowed to be taken and there is special prohibition against milk of sheep, camel, one-hoofed animals such as asses and horses, of wild animals except of goats and buffaloes, and against human milk.\textsuperscript{6} Even as regards milk of cows, goats and buffaloes, there are restrictions. One must not take their milk if they are in their periods or in heat or if they have lost their young or if they have brought forth more than one young in one litter and also if ten days have not expired from their delivery.\textsuperscript{7} Brāhmaṇas were somewhat selfish in that good cow milk (कृष्णलाल्कीर्तः) was reserved only for Brāhmaṇas.\textsuperscript{8}

Stale food (पर्युपिंतति), that is, prepared the day before, and articles of food kept overnight are prohibited but there is a long list of exceptions such as vegetables (शाला), soup (दूध, सूप), meat (मांस), ghee (तर्किंच), molasses (गुड़), curds (रट्टि), honey (मधु), flour of gram or barley (संत्र), preparations of barley, wheat or milk (बबूरोधमणि, प्रवर्विशिष्ठवा), food prepared or kept in oil or ghee (तैलपद्म, केचार्ति), remains of food offered at sacrifice (चविन्द्रेष्ट), oil (केच्छ), sweets (मधु, फाशिन), pressed rice (पुष्कर), cakes of rice, etc.

\textsuperscript{1} चाराङ्गिन्त्रित व शृण्डुः। संस्कृत: खण्डः; Āpastamba, II, 1, 4. This rule is not applicable to Kali age.

\textsuperscript{2} खंडः दाशगोपालकुलमिनांश्चरीण। भौस्वर नाववियापि यष्टावायन निवेद्येत् || Yj., I, 166. Devala adds कुभार (potter). This rule is also not applicable to Kali age.

\textsuperscript{3} यज्ञ is explained as वाप्पामित्रन and लेखक as विषयक by Chandēśvara.

\textsuperscript{4} राजपुरुषोनितिस्या। On this aspect of the subject, vide Kāne, op. cit., pp. 785-91 for details.

\textsuperscript{5} ज्ञानीतं is explained as भौस्वरपक्ष.

\textsuperscript{6} Yājñavalkya means a woman as also female animal with two teats (Mitākṣāra). On prohibition re. milk, vide Kāne, II, Pt. II, pp. 782-3.

\textsuperscript{7} Gautama prohibits कृष्णलाल्कीर्तः; कृष्णलिन्य is either खसेव चीर्यां प्रकाशमान or प्रकाशमानगोपिनि. Others prohibit चन्द्रिकादुर्ग. चन्द्रिकाः is variously explained, e.g. (1) प्रकाशित्व, (2) व औषध: कालिघो च ययशिष्ठस्तरत्र दुष्प्रेष्ये (Medhā.), i.e. untimely milked, (3) य चतुर्वधिब्रह्माण्डसास्त्रवेतृत विद्वंक, i.e. cow which has lost her calf. See Śmṛti Chandrika for a detailed discussion.

\textsuperscript{8} चन्द्रिकादुर्ग दुख्षरीौ वेष्य: मुद्धिज्ञावता पुनः। यः पवित्तम कापिलं च च च देवस्थानाच्छेदने तत्तोऽनेविक्षित पापक्ष || Āpastamba quoted by Haradatta.
(पिस्त्रक), fruits and roots, medicinal plants (योग्यति), etc. Among exceptions there is a special mention of रागकर्णद्य or रागस्वद्य which must have been a great delicacy with our forefathers. It is a sort of drink highly flavoured with spices and sweet to taste. Food turned sour (शूष्ण) is specially prohibited. An obvious exception is दूधि, curds. Such food, however, may be taken if prepared of more than one article. So Hemādri and Haradatta except कांजिका. Another exception is चारम, which is nothing but curds mixed with barley flour. Some authorities except चारस्य which as explained by Hemādri seems to be a sort of fermented liquor.

One must not prepare certain foods for oneself alone (वाचायची). The commentators explain that these things must first be offered to the gods or the ancestors, like meat. These are कुष्ठ (rice boiled with pulses), संयाच (wheat flour boiled in ghee and milk), चायप (cakes of rice, etc.), पाषाण (barley boiled in milk—GR.) and श्रेण्य (powdered pulse such as मुगा boiled in milk with sesamum (GR.) and wheat flour boiled in oil or ghee—Halāyudha.).

One should not take विलच (dregs left in preparation of ghee), विपिनक (oil-cakes) and मनिय (churned milk, ghóle from which fat has been extracted). This is one of the few rules for which some reason is given. Gautama says these should be avoided because these have no food value (वाचायची). There is a salutary prohibition that seeds of pumpkins and the like should not be eaten. One must also not eat चौथरलिङ्ग which has been explained as salted milk. A better reading is चारलिङ्ग. All these prohibitions are

1 Variously explained by Mitra Miśra, Hemādri, Kamalākara and Bhāvaprakāśa. Hemādri and Bhāvaprakāśa also refer to पाषाण and रक्ताला drinks. पिस्त्रकोपिस्त्रकयुक्तू गुडम सुखान्तू (H.).

2 प्राण is thus explained by Mītāksara. लघु संयाचार्य केवल परिवाचन, ध्यानार्थपरिवाचार्य वाचायचा मित्रिकित तत्र शास्त्राः.

3 Cfr. प्राण केवल (Gautama); प्राण वारपरिमाण (Apastamba). Bhāspati excepts प्राण in which roots, flowers, etc., have been used provided it is not intoxicating.

कुष्ठस्युपदेश: पुष्कर: प्राणायचार्य तत्र शास्त्राः.

4 गुडम महाकविकस्व स्वादिष्काद्याय स्वा दूधुमविशालोष्ट्रायाय नीमो चुकमदमुनयाः.

5 न वीतायम्यमुद्दीत रोगापरिचयो दूथः

फाल्यायपरमायाय बीचाराणां तत्र विनाग्रेष्याः—Devala in GR.

6 चारलिङ्ग is salt with high alkaline content.
meant for the upper castes and not for Śūdras. One must, however, note the very convenient proposition that whatever is touched by the Brāhmaṇa immediately becomes प्रहि, fit to be offered to the gods!!

8. As regards individual items of food, it will be seen that the authorities are not unanimous either as regards prohibition as to food or offering, or as regards recommendation as to offering at the śrāddha. This divergence of opinion points to divergence in local or regional food habits, or change in food habits with time. As regards meat, while all the authorities seem to prohibit five-nailed beasts with some exceptions, some prohibit one-hoofed animals while others like Baudhāyana prohibit two-hoofed ones. The latter prohibits all domesticated quadrupeds with the exception of goat and sheep. Others prohibit village birds only. While Manu allows animals with one row of teeth with the exception of camels, Gautama prohibits animals with two rows of teeth. Gautama prohibits animals without hair on their body and also animals with long hairs. In other texts there are no corresponding rules. Most authorities except wild boar (वृक्षप्रति) and wild fowl (स्वर्गस्मिन) but Vaśiṣṭha says that there is divergence of opinion regarding wild boar (यथार्थवर्तन) and rhinoceros (छो) which are allowed by most authorities. Baudhāyana distinguishes between sūkara (षूकर) and varāha (वराह) prohibiting the first but not the other.

In course of time it seems that the meanings of many words came to be lost. Thus, Devanna Bhatta, the author of Śmiṭi Chandrikā, frankly states that he could not understand some of the words such as धिङ्गुलक, धिङ्गुलक, कालारक and वचकन्द. The commentators explain the words differently and sometimes give meanings not usually found in the lexicons. We will confine ourselves to a few more examples. The tables will show others.

9. खाविघ and शल्यक, also शर्पक, शल्क, शलकी are synonymous according to the lexicons, meaning porcupine or hedgehog. The words are clearly differentiated in the texts. Haradatta on Gautama says that शल्यक is a kind of boar with bristles like नाराच and that खाविघ is कष्टक (?) of which the hide makes garments. In his commentary on Āpastamba he says the same thing but in the printed edition खाविघ is read for शल्यक and शल्यक for खाविघ, an exchange which is certainly a printing error. Hemādri following Śmiṭi Chandrikā says खाविघ is a dog-eating tiger (leopard ?) ! Others describe खाविघ as a deer resembling a dog (खाविघ नगः). M. M. Gangānātha Jhā translates one as porcupine and the other as hedgehog. Dalvaṇaṃisra says शल्यक is a ‘tree mongoose’ resembling a big iguana.

1 तावद्भभवति श्वायनं यववव खृष्टति त्रिवः।
विजावकरसंियं सयं तदु विनिभचते॥—Paṇāśara.

2 समंतकी खाविघेशः।
3 See Govindaswāmin on Manu; Lakṣmīdhara in Śmiṭi Chandrikā.
4 शल्यक: रघुनर्कुलः रघुगोधामुकारि।
Khāḍga (खङ्ग)\(^1\) is usually taken to mean a rhinoceros (गडङ्ग) but Haradatta seems to take khāḍga (खङ्ग) in the sense of an antelope or deer which dies when its horns are broken (प्रकृष्टांहि) or one the horns of which are used to keep oil (तेलमाजग्न). Khāḍga (खङ्ग) may be a deer or antelope according to Keśava. Vaśiṣṭha says there is divergence of views regarding eatability of a khāḍga. Mitra Misra says that the divergence is with regard to four-nailed rhinoceroses and Mitakṣarā explains that the difference is only as regards occasions other than śrāddha.

वार्षिकास means a rhinoceros according to some lexicons. But in some texts खङ्ग and वार्षिकास are found together. So, the commentators explain वार्षिकास as a white goat, or a bird with black neck, red head and white wings!!\(^2\) The word in Manu seems to mean a large animal, for by the offer of one the ancestors remain satisfied for a long twelve years.\(^3\) The word occurs in the Sūtras of Baudhāyana and Āpastamba in which the other names are of birds only.\(^4\) Haradatta in his commentary on Āpastamba takes वार्षिकास and लघुग्राही together and explains that the word means a particular type of लघुग्राही, a small crane.\(^5\)

Coming to birds we find that क्रोण्विच्छ is interpreted by different commentators to mean जलकुकट, रिंड्विम or क्रोण्व; कपोति is a pigeon or a dove; ग्राघ is श्राकटविळ (crane?), जलकुकट, मल्लबास, कारकडव or an aquatic bird in general; भास is a vulture or a cock; शतपंच is a woodpecker, a peacock or a सार्व which itself may mean either a crane, a wild goose or a woodpecker!\(^6\)

10. Thus, identification is made difficult by the fact that many of the names denote more than one variety of animal, bird or plant. The difficulty is the greatest in case of plants, for one word may even denote half a dozen or more of different plants.

With this rather long introduction, I introduce the tables\(^7\) with short introductions of their own. I have not been able, due to my limited knowledge, to identify many of the plants and some of the birds and I

\(^1\) Mādhava in his celebrated Parāśara-mādhava refers to खङ्ग as खङ्गखङ्ग and not गडङ्ग; so also Smṛti Chandrikā. ग्राघ may, of course, mean merely a प्रकृष्ट or animal, but hardly so in the present context.

\(^2\) Dr. Raghuvira identifies वार्षिकास with the hornbill, because of the peculiar protuberance over its beak. Literally the word means 'leather-nosed'.

\(^3\) वार्षिकास भास द्राक्षिन शतपन्चाविचारः.—Manu, III, 271.

\(^4\) Baudh., I, 5, 154—परिवर्षिकास-रिंड्वम-कपोति-कपोति-वार्षिकास-मल्लबास-श्राकट-वार्षिकास वार्षिकासः प्राग विविधाः. So it is a विविहार. Also ग्राघमलिक-वार्षिकास-लघुग्राही अप. I, 5, 36.

\(^5\) क्रोण्व is the female ग्राघ, that is, a smaller variety of the crane.

\(^6\) शतपंच is the female शतपन्च, that is, a smaller variety of the crane.

\(^7\) The tables are not as exhaustive as they appear to be. Only the main authorities have been referred to in support of inclusion of individual items in the lists.
hope that persons better equipped than me will come up to fill the gap where I have failed.

With all these prohibitions if our state becomes a religious state and if sāstric rules are rigidly enforced, most of us would probably refuse, if one is offered the choice, to be a Brāhmaṇa.

REFERENCES AND ABBREVIATIONS

I. Dharma Sūtras:

1. Āpastamba (Chowkhāmba) with Haradatta’s Commentary (Ā).
2. Baudhāyana (Anandāśrama) (B).
3. Gautama (Anandāśrama) with Haradatta’s Commentary (G).
4. Vaśiṣṭha (V).
5. Viṣṇu (Vs).

II. Smṛtis:

(a) 1. Manu (M) with commentaries of Medhātithi (Medhā) and Kullāka.
3. Yājñavalkya (Y) with commentaries of Mitākṣarā (Mitā) and Vīramitrodaya (Mitra*).

(b) 1. Bharadvāja (Bh).
2. Brhat Parāśara (Bh. Par).
3. Devata (D).
4. Hārita (H).
5. Paśthinasi (Pth).
6. Pracetās.
7. Samkha (H), Yama (Ym).
8. Sātyāyana (Sāt).
9. Uśanas (U).
10. Viśvamitra.
11. Vyāsa.

Texts as in the Digests.

III. Purāṇas: (Texts as in the Digests).

1. Bhavīṣya (BhvP).
2. Brahma (BP).
3. Brahmāṇḍa (BmdP).
4. Brahma Vaiārta (BVP).
5. Kūrma (KP, KP*). KP* in Hemādri = VP in NS.
6. Mātṛya (MtrP).
7. Mārkaṇḍeya (MrP).
8. Padma (PP).
9. Śkanda (SKP).
10. Vāyu (VP).
11. Viṣṇu (VsP).
12. Mahābhārata (MB).

IV. Digests:

1. Bhattoji—Chaturvimśatimatatasamgraha.
2. Čandraśvara—Grhastraratnākara (GR).
3. Devanna Bhatta—Smṛti Chandrikā (Sm Ch).
4. Hemādri—Chaturvargachintämāni (H).
5. Kamlākara—Nirnayasindhu (NS).
7. Mitra Miśra—Vīramitrodaya (Mitra*).
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APPENDIX

Asoka's Pillar Edict V

(Text)

देवानम् पिन ग्राज देवस् चाह शवविष्टि वसाहिति से इमानि पि जातानि अवधारानि कन्नानि सेलयः सुहे सालिक चयने चकवान्यें द्विसंदेशी नासिके मेलेकै जनाक अम्बापिकिके दुर्द अनंदियकम वेदवेयके गंगापुर्तके बंकुमचे कफट-सेनके प्रत्यूंसे निंदें चंदरे चोकचिहे पलायने नेतरागिकोते गामकपोते चवे चतुर्पदि च पैटियों ने पृच्छि च चाचियत; ज्ञानका नानि चछका च सक्षात् च गमिनौ च पावमीता च अवधारके च वानि जाङ्गि मानिके; बइक चुकुके च नि भापेतिचे जीवन जीवै चो पुष्टितिचे; तित्व चतुर्मासीसु तिष्यां गुणमासीश लिं बि दिवसानि चवुदूसं पुन्यदलं पैटियाचे रघुवरे च चतुर्पदेंच मचे चविधीचे ने पि विकेरित्वचे; रणानि चैत दिवसानि नागरपरिष्के नेवलोगिस्य चानि अम्बानि पि जीवनिकायानि न

हल्लवायानि
Thus sayeth King Priyadarsin, Beloved of the Gods: These creatures are declared inviolable by me, anointed twenty-six years, namely:

Parrots, mainas, red chakravākas, wild geese, nandimukhas, gelatas (?), bats, queen-ants, terrapins, boneless fish, vedaveyakas, gangāpuputakas (?), the skate fish, kaphataseyakas, squirrels, the simala stag, bulls set at liberty, okapindas, rhinoceroses, white pigeons, village pigeons, all quadrupeds which do not come into use nor are eaten. Those she-goats and ewes and sows which are with young or in milk are inviolable and also their young ones within six months. No cocks are to be caaponed. Husks with living beings are not to be caused to burn. On the three chaturmāshi days, on the tisya full moon day, on the three (uposatha) days, the fourteenth day, the fifteenth day and the first day of a lunar half month, and invariably on the non-uposatha day, fish are not to be done violence to nor even sold; on these very days, in the elephant forest and in the fishery even other species of animals are not to be killed.

ASOKA’S ROCK EDICT I

(Text)

... रथ न किल्ले जीवन आरंभत प्रश्रुचिव... पुरा मधानवसं द्रिते तेनां विश्वस्न स्वराडसिंहो राबो अतुदिवसं व्यक्ति प्रागसंस्तसिखाः। आरमिसु खुपाधाय से अज यदा अध्य पमलिमि लिखिता लो रथ प्राणा आरमिः स्वपाधाय हो मोरा एको मगो; तो धि मगो न घुवो; रते धि ति प्राणा पंचा न आर्तिसरे... 

1 Barua suggests that खलुन should be taken separately to include all rapacious birds of prey.
2 In Sanskrit, an aquatic bird, identified by Dr. Raghuvirā with the noktha or the comb duck, Sarkidiornis melanotus. It is a kind of maina (माणिकविशेष) according to Praśna Vyākaraṇa and Aupapattika Sutta. Sort of teal according to Dalvā—नन्दोऽभिः प्रजाहि आस्तिदेव...
3 Syn. चमंचटिक (Amara), flying fox. Bühler renders as bet.
4 Barua renders as small ants, Bühler as queen-ants.
5 दुलित is the female tortoise (Amara)—hence a small tortoise also.
6 Earthworm or jelly fish (Barua).
7 Barua renders Silurus boblis, reading chedaveyaka., i.e. chitravalliika.
8 Tortoises and porcupines, if kamaṭhaśāryaka; sleep-feigning animals like crocodiles and alligators, if kapataśāya (Barua).
9 Bühler. Barua suggests that the word may denote the monkey also, taking parnasāya = parna-mrga.
10 Shārama occurs in Kautilya. It is rendered as the barāsingh stag.
11 जुलुबुद्ध (Bühler). Barua suggests gayāł.
12 Bühler refers to Mahavagga, 6, 17, 6 and Buddhaghosa’s interpretation विज्ञान-वर्धिका-गोधा-संख्या, i.e. cats, rats, iguanas and mongooses.
13 V. Smith suggests ‘monkey’ and Hultz, ‘iguana’.
(Translation)

... Here no sacrifice shall be performed by immolating any living thing whatsoever ... Formerly in the kitchen of King Priyadarsin, Beloved of the Gods, many hundreds of thousands of animals were daily killed for the purpose of curry. But today when this edict is written only three animals are being killed daily for purposes of curry—two peafowl and one deer, the deer, however, not invariably. Even these three creatures shall not be killed afterwards.

In this connexion, Leviticus XI is interesting, showing animals prohibited to the Jews.

LEVITICUS XI

3. Whosoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat.

[4–7. The camel, the coney, the hare and the swine are declared 'unclean'.]

9. These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10. And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you.

12. Whosoever hath no fins and no scales in the waters, that shall be an abomination unto you.

13. And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the osprey.

14. And the vulture, and the kite after his kind.

15. Every raven after his kind.

16. And the fowl, and the night hawk, and the cuckoo, and the hawk after his kind.

17. And the little owl, and the cormorant, and the great owl.

18. And the swan, and the pelican, and the gier eagle.

19. And the stork, the heron after her kind, and the lapwing, and the bat.

20. All fowls that creep, going upon all four shall be an abomination.

21. Yet these may ye eat of every creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth.

22. Even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23. But all other flying creeping things, which have four feet, shall be an abomination unto you ...
LIST I(A)—BEASTS

The rules in the various texts prohibit animals of the following description:—

Five-nailed animals (पञ्चसन्ध्र), one-hoofed animals (एकश्लार), animals roaming singly (रक्षमय), animals having two rows of teeth (द्विश्लार), animals with profuse hair on their body (केसरानु), animals without any hair on their body (वलोरमण) and two-hoofed animals (पञ्चदयु). There are seven exceptions to the rules that five-nailed animals (पञ्चसन्ध्र) should not be eaten. These are

Porcupines (हेवलक), śvāvidh (शवाविध), iguanas (गुड़ग), tortoises (कूज़), rhinoceroses (श्रृङ्ख़), hares (श्वर), and the pūtikhaṣa (पूविख्य). I have already discussed the difficulty of identifying śvāvidh (शवाविध) and khāḍa (खाड़), ante pp. 172-173. Pūtikhaṣa (पूविख्य) is explained by Haradatta as an animal living in the Himalayan regions. The animal itself cannot be identified from the description. Dalvaṇāmiśra says it is a sort of wild cat with genitals emitting pleasant odour.

Apart from this, there are animals which are specially mentioned as prohibited. These are

Camel (हंदूर), village-pig (ग्रामसुलगर), milch-cow (चेसु), plough-cattle (वन्दु), lion (सिंह), tiger (ताह़), leopard (लीपिन्न), wolf (ग्घट), dog (तूफ़), fox or jackal (गणाग), rat (गायक), mouse (सूपक), bear (बराघ), monkey (सर्कर्तक), mongoose (वकुल), ass (गार्गम), elephant (पतिन्न), gaura (गौर), gayal (गायल), golāṅgula (गोलाङ्गुल), the mythological animal ‘śarabha’ (शरभ) and human beings (व्र).

I have already discussed (ante pp. 164, 166) the cases of dhenu (चेसु), anaduha (वन्दु), and śarabha (शरभ). Golāṅgula (गोलाङ्गुल) has been explained as चांगावार, that is, a black monkey, by Purusottma and Keśava as also by the commentators. It seems to mean the common langur, the Hanumān of Bengal. Vasistha mentions also krunāra (कक्रच) which is explained by the commentators as अग्रलास, chameleon. But according to the lexicons (Hāṛāvali, Kalpadruma, etc.) a अग्रलास is अग्रकर्प, or अग्रचरण,

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1 Manu, V, II; Yaj., I, 172; Gautama, II, 8, 28.  
2 Manu, V, 17.  
3 Gautama, II, 8, 28.  
4 Gautama, II, 8, 29.  
5 Baudhāyana, I, 5, 158. This would exclude cows, goats and sheep.  
6 Dalvaṇā reads पूविख्य. which is explained as चांघिका, कूम, कर्कळ, कर्कळ कर्कळ, कर्कळ, कर्कळ.  
7 लीपिन्न usually means a tiger, but may also mean a panther or leopard. See M. W. and ŚKD.  
8 Gavusæ gaurus.  
9 Gavusæ frontalin.  
10 कुम्भकुर्विना, कूम्भकुर्विना: अग्रापाटकर: बृन्दाबाज़ सर्वनं. सप्तं: अग्रापाटकः (कूम्भ).
that is, 'saw-footed' and not simply कर. Krakara (कर) is also the name of a bird according to Medini-koṣa, possibly Ardea virgo.¹

As regards the exceptions, reference has already been made (ante p. 166, f.n. 2) to Manu, who excepts animals with one row of teeth which include cows, goat, sheep and also deer and antelopes (गोरखाण्यनगर, Medhā.) In the texts certain varieties of deer and antelope are specially mentioned, such as चूरिगा, चूर, चूरय, रेख and कुल। ² By prohibition of village swine (यान्त्रयूकार), wild boars (आरामयूकार) are by implication excepted.

Among beasts of which meat is recommended for offering to the ancestors are many included in the above list of exceptions such as चूरिगा, deer and antelope, जरस्न, sheep, चार्ग, goat, धाव, रूग्ल, रख which are varieties of deer or antelope, वराज्ज which means विरामयूकार, that is, wild boar, श्राय, rabbit or hare, खड़ु, rhinoceros, डूर, tortoise, and गो. cow. गवळ, the gayūl, is prohibited as food but is recommended for sacrifice to the ancestors. Buffaloes (साविट्ठ) are also recommended for such sacrifice. I have already stated (ante p. 164) that whatever was sacrificed had to be partaken of by the offerer and so these animals must have been eaten before the various rules regarding prohibitions came to be applied.

Other animals of which the meat was specially recommended for offering to the ancestors are mahāśālaka (महाशालक) which has been explained, as already stated (ante p. 164), as the porcupine (शर्क) or a kind of fish with big scales, the mahseer according to Dr. S. L. Hora; लोह (लोह), explained as a goat black or brown all over or as bird known as लोह-प्रिस्थ (लोह-प्रिस्थ)³; and lastly, वार्द्रिनास (वार्द्रिनास) which, as already stated (ante p. 173), means a rhinoceros according to lexicons but an old goat or a kind of bird according to the commentators.

**LIST I(B)—FISH AND OTHER AQUATIC ANIMALS**

Most aquatic animals would be prohibited because they are fish-eaters. Frogs (सजङ्ग), crocodiles (नक), porpoises (श्रीशुमार), crabs (कुलीर), and

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¹ यथाभासः ककचपाल्य ककचालो छन्दाल्य (Keśava). करः करीरचे दीने करचे पल्ली च (Medini).

² चूरिगा is the karkara in Hindi = Karaunch (Jerdon), the Demoiselle Crane.

³ That is, धूर्दार is the tawny coloured—कुर्त्र दृष्टान्तः साविट्ठवायूकारिणिः। नालु is the barsingha (श्रीविनाश: BkP.).
the muggur (मुग्गर explained as मुग्गर) are specially prohibited by name. Snakes are prohibited as they have no hair on their bodies and also because they roam alone (अनादंबर, एकाकार). The python (पक्षिय) is prohibited by name.

Fish without scales are prohibited. An exception is the पत्थर or ग्वायात्र, *Silurus lenti.* The two are usually held to be different names of the same fish. Some commentators say that one is ब्रह्म, Beng. ब्रह्म and the other चिब्बोटाला, that is the streaked variety of the same fish.

Apart from पत्थर and ग्वायात्र, the रोहित (रोहित), the सिंहातुंड (सिंहातुंड), the राजिव (राजिव), the सफरी (सफरी), the चिलिचिमा (चिलिचिमा), the वर्मी or चर्मी (वर्मी), the ब्रह्मेश्वरास (ब्रह्मेश्वरास), the माकारी (माकारी) and the महासल्का (महासल्का) are mentioned as edible.

1 मुग्गर is obviously the muggur. Dr. Hora says चट्टद from चट्ट, soft, must be the soft and jelly-like Bombay Duck. ग्वायात्र is मुग्गर according to Haradatta and Mitra Miśra, but Dr. Hora does not agree.

2 Kṣiraswāmin (in Amara) says पत्थर is चिब्बोटाला. Dalvana says पत्थर is भोजन fish and that ग्वायात्र is साहाययोग, a bigger variety of the same fish. Raghubhāna commented on Amar in the sixteenth century. He was a native of Bengal and may be supposed to know Bengal fishes. He says one is ब्रह्म and the other चिब्बोटाला.

3 Dr. Hora, however, thinks all of them must be wrong as the वृंचार fish has many teeth and so ग्वायात्र must be the वृंचार, *Entropichthys vachii* (J.A.S.(E.), 1933, XIX, p. 63).

On the other hand, Hemādri, Mitra Miśra and author of the *Mitākṣara* identify पत्थर with the चंद्रक fish which may be the बाणा fish of Bengal. Dalvans says चंद्रक is पार्वत्य कालकालवंती वर्षीय सत्ता. These authorities are clearly at variance with Kṣiraswāmin.

5 M., Yj., Baudh. *Cyprinus rohita; Labeo rohita.*

6 M., Yj. To Dr. Hora छिम means a tiger! So, it is *Bagarius bagarius.*

7 M., Yj., Baudh. According to Raghubhāna and Mitra Miśra it is the well-known 'rākṣhā' fish. According to commentators राजिव means either रेखायुक्त, striped, or पद्मयुक्त, lotus coloured. Dr. Hora, however, thinks राजिव means one that moves in a formation, and so it is *Mugil corsii.*


9 Baudh. It is नालमीत according to Amara which may be the balia fish, or the नेशा or iha (prawn), according to Raghubhāna. It is the garai fish (गरायसूल), according to Sarvānanda. ŚKD identifies it with the Chang (*Ophicephalus gachua*).

Dr. Hora, however, identifies it with the hilsa!!


8 Baudh. *Kāta (Cardia catla) according to Hora.*

10 Baudh. Dr. Hora thinks it should read सचायात्मकारी! and so it is *काठोऽन, Putius sarana.*

11 Vīṣṇu explained as the porcupine or a large scaled fish (I.). Dr. Hora thinks it is the mahseer (*Tor putitora*).
Except the rohita and the şaphari, it is difficult to identify the rest with any reasonable certainty. Dr. Hora’s identification (?) is hardly better than mere guess-work.

The ceta (चेट), 1 the gavaya (गवया), 2 and the ‘serpent-headed’ fish (सपेषिर्नाग) 3 are prohibited, as also fish with head like human beings (मनुष्यग्लंगि) 4 and other weird-looking fishes (विषात्तंप). 

**LIST I(C)—BIRDS**

General rules prohibit eating of certain classes of birds. These are (1) क्राण (carrion-eaters), (2) विषाचारी मन्त्रार (those which eat fish by diving), (3) नक्षत्र (birds which move about in the night), (4) जाळवाद, रत्नार, रत्नारुल (i.e. aquatic birds with red feet and beaks as also web-footed birds), (5) भटु (peckers), (6) विषाचारी or नक्षत्राचारी (i.e. ‘scatterers’), (7) ग्रामचारिनि (i.e. birds which live in villages), and (8) चचाल (unknown birds).

Manu mentions मन्त्रार, fish-eaters separately in addition to विषाचारी मन्त्रार. Kullüka explains that by मन्त्रार, Manu excludes crocodiles and similar animals. 8 

The classes are obviously not mutually exclusive. Thus most web-footed birds are also fish-eaters. Owls and bats are both नक्षत्र and क्राण. Village fowls are ग्रामचारिनि as well as विषाचारी, and so on.

There is again a long list of birds mentioned by name which may not be eaten. Most of them, however, would be prohibited by general rules themselves.

Thus गुडाय, वाचन, भाष and कालील are carrion-eaters (क्राण); कुर्वर or (उल्को), चंस, वन, चंत्वाक, कार्स, सारस, वक, वांक, खौंच, मधु and कन are fish-eaters (मन्त्रार); चटक or (कालविक), पाराव, ग्रामचारिनि, वाचन, गुडा, गुरुकिंचन and कोइलिंच are village birds (ग्रामचारिनि); स्तुर, कुकुट, वाचक and भाष are ‘scatterers’ (विषाचारी); उल्क and मानाल (or महुल) are नक्षत्र. 6

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1 G., V$. Since चेट means a servant and since the mrigala fish is a ‘scavenger’, it follows, according to Dr. Hora, that the two are identical. So चेट is Cirrhina mrigala!

2 V$. = the Dugong (Dr. Hora).

3 G. = Fam. Ophthalmidae (Dr. Hora).

4 G. = Fam. Totradon (Dr. Hora).

5 अलवार (M.V.A.); मन्त्रार (M.); नक्षत्र (G., V.); जाळवाद (M., V., G.); रत्नार (Y.); रत्नारुल (G.); भटु (M., G.); विषाचारी (V., Baudh.); नक्षत्राचारी (M.); ग्रामचारिनि (V.); ग्रामचारिनि (M.); चचाल (M., Y.).

Note.—According to the printed text of Gautama, it seems भटु, जाळवाद and रत्नारुल may be eaten (स्तुरा), contrary to all other authorities. The text is evidently corrupt.

6 Apastamba excludes only कुकुट among विषाचारी and स्तुर among भटु. So according to him other विषाचारी and भटु, such as चचाल (the chukor) and the दारादिग्नि (the woodpecker) may be eaten! स्तुर is explained as the ग्रामचारिनि crane (?). Usually it means an aquatic bird.
7. काक (G.) .. House-crow, Beng. কাক, পালিঙাফা; Corvus splendens, 448. Syn. বালুন.
8. কাঙোজ (Yj.) .. Raven, Beng. রৌঙ্গা; Corvus corax, 448. Syn. মুগিকাখা, গিরিকাখা, রঙ্গরকাখা, রঙ্গকাখা.
9. কারদাম (S.) .. Coot, Beng. ?; Fulica atra, 1677. Syn. ধোপালল তৃণীত (Trikāṇḍa).1
10. কুকুট (D., A., V.) .. Fowl, Beng. সুমা; Gallus ferrugineus (Phasianus gallus L.), 1462. Syn. ঝাঁকাঙ্গু, নালিখুঞ্চ, etc.2
11. কুরার (Yj., D., V.) .. Osprey = উঞ্জো কাঘ q.v.
12. কোজিল (D., V.) .. (1) Indian cuckoo, Beng. বী কথা কাঘ; Cuculus micropterus (strius), 340.
   (2) Koel, Beng. কৌঁজি; Eudynamys scolopacoides (E. orientalis), 358. Syn. পিপক, পরভুত, etc.
13. কোচিউ (M., Yj.) .. (1) Pond-heron, paddy-bird, Beng. কৌঁচিউ; Ardeus jacculator (M. W.); Ardeola grayii; Ardeola leucophaea, 1645. Syn. কৌঁচিউ (Mitākṣaṇa).
   (2) Lapwing, Beng. টিটিট. Lobivanelius indicus; L. goensis; Parra goensis, 1554. Syn. টিটিট.
   (3) Water-cock, Beng. কৌঁরা; Gallicrex cinerea; G. cristatus, 1680. Syn. গোলকুনকুম (Trikāṇḍa).3

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1 कारदाम: काङ्ल हृदधारित: काङ्लख्रामक्ष (Dm., K.). Also = খড়াপঢ়, Kar hans, Anser cinereus; ভূগাঙ্কাক; রত্নরকাখা: (Dm.); also বালিঙাফাস(Sraghunātha), whistling teal.
2 Only the village fowl (গ্রামকুকুর) is prohibited by M., Yj., G., etc. Medhātithi, Chandeswara, etc., however, would prohibit the wild fowl also.
3 ৰাঙ্কালশিশিরি: (H.); কৌঁচিউ: বিঘরে খুঁচ (Halāyudha) indicating a crested bird. Sm. Ch. confesses কৌঁচিউ রবে মিন্তু: ? দীঘিঙ্কাকুতে কৌঁচিউ রবে মিন্তু (1) Dm. A kind of stork (Oppert.). So these authorities do not accept the meanings given above in the dictionaries (M. W., etc.).
4 কুচ and কৌঁচ are identical according to most authorities, but the two are differentiated by Haradatta, according to whom the former moves in groups while the latter moves in pairs. কুচ হল্পর্নাহা, কৌঁচ পিপকচরা. According to Krishnan (The Statesman, 13th March, 1965), কুচ is the Indian Sarus crane. Jerdon identifies it with the smaller Demoiselle crane, Anthropoides virgo. According to Āpastamba কুচ and ঘায়র are different.
15. वापत (M. Vj) .. Wagtail, Beng. वंपत; Motacilla maderaspatana is. 766; M. luzonica, 779; M. alta (Latham).

16. पिर (V., G.) .. Vulture, Beng. पिर; Gen. Otophyx; Gyps, 132-133.

17. चिकू (D.) .. Chukor, Greek partridge, Beng. चिकू; Corncix chukor, 1503; Pudic rusta (M. W.); Pader gris, 1505; Hectorius gris, 1505. Syn. चिकू, मकान, खिसाज, खिसाज-पक, भूकोल (K.).

18. रत (V.) .. रत, q.v.

19. ब्रह्मी दुर (A., G., V., D.) .. Brahmini duck, tuddy goose, Beng. ब्रह्मी दुर; Anas barbata; Anas clypeata; Anas ferruginea; Casarea ruthe, 1768. Syn. जंक, कोक, चकाचू.

20. परता (M.) .. Goree, Beng. परता; Anser anser; A. ciriros, 1755.

21. जाल (Yj., D.) .. Indian roller, blue jay, Beng. जाल; Ceyxius indica, 224. Syn. नौककथ, बिककहल, बाप्पस, मायाचू, मायातक,.

22. नाग (D.) .. (1) Indian spotted dove, Beng. नाग; Streptopus indicus suratensis; Turtur suratensis, 1435. Syn. निरामधेन (Mitra).

(2) Black partridge, Beng. चाला लिंग; Francolinus vulgaris, 1500. Syn. चिंटपुच्छ, अल्पसिंहिर (Dm.).

23. लिपस (M., V., G.) .. Lapwing = कोपस्थ, q.v.


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1 भिलासितस्य करोति: (Dm.). Sm. Ch. seems to mean a skylark, धो माण्डमाण्डका नाचरथ भांमा करोति.

2 The wild variety migrating from beyond the Himalayas during winter is meant, not the domestic variety. Cf. Amara, दंतल शेतस्य रत्नस्य सान्निध्यान्त माण्डमाण्डका; जालचेति संवर्तना स्थानाय एस्चे (Amara).

3 दशकपारमविशेष: पहन लिनमें करकात धरति थोके शिविर: (Dm.). Sm. Ch. means a different bird, धरति शन्तवक्तलेक्ष प्रभावी रत्नस्य धरकारण: तथापि शिविरिष्ट; Also = सामार्थ, king-fisher.

4 विचक usually means a tiger or leopard. It is अल्पसिंहिर according to Dm. but विचक: कपिस्थ, grey partridge according to Trikāṇḍāśeṣa.
(2) Pied-crested cuckoo, Beng. পাখিয়া; *Clamator jacobinus*; *Coccystes melano-leucus*, 362. Syn. চালক, বাপোচ (Trikanda).


(4) Little cormorant, Beng. পাখীখালী; *Phalacrocorax niger*; *Graculus pygmaeus*, 1748. Syn. কালকাম, চলকাম, চলকায়া.

(5) White-breasted water-hen, Beng. বাঁচক; *Gallinula javanica*; *Porzana phoenicu-cura*, 1661. Syn. কালকাম, পিলিকাম (Trikanda), জলডুক (Halayudha). ¹

25-26. দালীঘাট (V.)
নিত্রী গ্র. (G.)

Woodpecker, Beng. কাঠঠোলরা; Gen. Picidae. Syn. ঘন্ধাণ, পালতন, কাঙ্গুড়ক. ²

27. পাখুড় (V. in GR.)
পাখুড়ক (S. in Mitra)²

Turtle-dove. See কবোল.

পাখুড়কযাল (V.)

28. পারাবিত (V. D.)

See কবোল.

29. ক্ষ (M., G., V., A., D.)

(1) White-breasted water-hen, Beng. বাঁচক; see দালীঘাট (5).

(2) Black-headed gull, Beng. গাঁচিল; *Larus ridibundus*, 1695. Syn. জলকুকুট (Hemadri, Mitra)².

(3) Śakaṭavila crane (?) (Haradatta).

(4) = কার্যাব (Medini), coot; *Fulica atra*.

(5) Pelican (Oppert.); cf. Dm. K. ³

30. বক (M., G., V.)

Crane, Beng. বক; Fam. Ardeidae.

¹ দালীঘাট পাখর কাঙ্গুড়কচালকপিচিয়া। (Medini). কাঙ্গুড়ক is either পাখীখালী or বাঁচক in Bengali while চালক may be either of the three birds, চির-ম্যালী, পাখিয়া or ফটিক্টাল.

² দালীঘাট occurs in Yajur Veda, 24, 35. It may also mean a চালক. Does বাঁচক mean a woodpecker also? দালীঘাট: চার্চ: পাখুড় (Halayudha).

³ ক্ষ is a general term for aquatic birds. Thus

বক-বাঁচক-কার্যাব-বক-প্রোড-গালিমা: ক্ষ (কবোল)

নন্দীরুপী শৈলাধ্য বালাকায়া: ক্ষ (কবোল)

ক্ষ may mean a বক, Beng. পাখীখালী according to Hemadri. Again ক্ষ (কবোল)

বাক্স প্রোডমান পুঞ্জা (Dm., K.)—a bird of great size with a pouch at the throat, obviously a pelican.
31. बलाक (M., G., V.) .. Small crane, Beng. বলাক; *Egretta alba; Ardea herodius alba*, 1638. Syn. বলাক, বিস্তাক্ষিক.\(^1\)

32. মাত্স (V., A., D.) .. (1) Pharaoh’s chicken? Beng. মাত্স; *Neophron percnopterus*, 137 or *N. ginginianus*. Syn. মাত্স.
(2) Vulture in general. Syn. গরফরাজ.\(^2\)

33. মর্গরাজ (D.) .. Large rocket-tailed drongo, Beng. সীমারভ; *Dissemurus paradisius; Edolis paradisius*, 1215.\(^3\)

34. মুড় (V.) .. (1) Little cormorant, Beng. পালকাদিড়; see দালাহ (4).
(2) Indian darter, snake-bird, Beng. গাযার; *Anhinga melanogaster; Plotus melanogaster*, 1749.\(^4\)

35. সূরশ (V.) ∪
মান্ধরাজ (G.) ∪ .. Flying fox or bat, Beng. চামচিকা, বাংল. Syn. বেগুনুঁ.\(^5\)

36. রক্তবিদ্রা রক্তবিদ্রাজ (M., Vj., A.) = রক্তবিদ্রাজ, q.v. Also রক্তবিদ্রাজ. Syn. কালকুকুকুকুক, etc.

37. বিপ্রিং (D.) .. Peacock, Beng. মির; *Pavo cristatus*, 1449.
Syn. মুর, নৌলকাড়, জোরি, শুলক, বহাই, কালাপী.\(^6\)

38. বাস (V.) .. Crow, Beng. বাংল, q.v.
39. শ্বাত্তাঁ শ্বাত্তাঁ (D.) .. Woodpecker; see দার্বাতাঁত.

40. বাণী (M., G., V.) .. Parrot, Beng. টিযা; Fam. Psittacidae; Gen. Psittacula or Paleornis.

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1 বলাক网易 কোয়ে (Dm.). Also = বক, বলাক বকে বন (Vidwakośa).
2 শুতুকরাছার প্রতিনিধিত্ব দেখিঞা (৫) (Dm.). ভাষার প্রতিনিধিত্ব (GR.). শুতমাসিত পীতদিঃ (Halāyudha). Also vulture in general ভাষা ভাষা শাস্ত্রাদানী শুতুকরাহা প্রতিনিধিত্ব.
3 শ্রুতজাত্য and শ্রুতজাত্য শ্রুতজাত্য are distinguished by K., Dm., Mēdinī, etc. শ্রুতজাত্য প্রতিনিধিত্ব (Dm.). According to Mēdinī, শ্রুতজাত্য may mean both শ্রুতজাত্য and শ্রুতজাত্য. Syn.: কর্মঃ কর্মঃ (K.).
4 Also = বকাস, king-fisher (VSS.). Also অলুকুকু কুলুকু, black-headed gull (K.).
5 বলাক网易 occurs in Vedic literature = বলাক网易 (Haradatta, etc.). বলাক网易 is a kind of 'bird', says Trikāṇḍa. Dr. Raghuveera reads বলাক网易 and identifies it with family Miglyptes.
6 = বকাসুরু (কালকুকুত), the Bengal florican (GR.).
7 = Indian great slaty woodpecker; Mulleripicus pulverulentus harteri (Raghuveera). It may mean also a peacock or a sarus crane. ১ঃ বিংথিনিখিত, দৃঢ়বিংথিত বাঁইবে (Mēdinī).
41. श्रेङ (G., V.) .. Falcon, hawk, etc., Beng. वाज, चिल; Fam. Falconidae. Syn. खुम्म.  

42. सार्क (V.) .. = चातक, see दालूर (1, 2, 3). Syn. बाबुल, etc.  

43. सारस (M., Ā.) .. Indian sarus crane, Beng. सारस; Antigone antigone, 1615. Syn. गोपट, लघुग, पुष्कराग, etc.  

44. सारिका (M., V.) .. Common myna, Beng. शालिका; Acridotheres tristis, 574.  

45. सुमार्ग (Ā.) .. = श्रेङ (Haradatta), q.v.  

46. दंस (M., G., V., Ā.) Wild goose; Anser anser; A. cinerius, 1755; A. indica, 1757, etc. Syn. चन्द्रम, q.v. मानसौकः.  

47. चारोत (V.) .. Green pigeon, Beng. चरियाल; Crocos myna; Treros phoenicopeterus; Treros phoenicopetera, 1384.  

**Exceptions**  

1. कपिझल (B., V., Š.) .. Grey partridge; Beng. सादा तिहर; Francolinus pondicerianus; Perdix pondiceriana. Syn. गौरतिहर.  

2. कपोत (B.) .. Pigeon, dove. See ante p. 182.  

3. तितिरिर (B.) .. Black partridge; Beng. काला तिहर; Francolinus vulgaris, 1500.  

4. देखान (B.) .. Bengal florican, Beng. देखान; Houbaropsis bengalensis; Syphites bengalensis, 1540. Syn. कुस्कयट.  

5. मूर (Ym., Š.) .. Peacock, Beng. मूर; Pavo cristatus, 1449.  

6. लावक (Ym., Š.) .. (1) Bustard quail, Beng. भाव, देटर; Turnix suscitator; T. dussumieri, 1530.  

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1 सारिककाकार: श्रेङक (K.); श्रेङक वै गौरवाहिकारी भिक्षिकर (Dm.), meaning a different bird.  
2 चाय: दंसक: दार्सकार; (Dm.) दार्सकारक (Sm. Ch.). Also = दार्सकार  
3 जिताकोतताहः देखानः (Mithra); जिताकोतताहः देखानः (Mithra); जिताकोतताहः देखानः (Mithra); जिताकोतताहः देखानः (Mithra).  
4 चातक (V.S.); चातक (K.).  
5 Also = चातक (V.S.); चातक (K.).  
6 Usually = a wild pigeon.
7. **चर्मका (Ym., Š.)** ... Grey quail, Beng. झेकेर; *Coturnix communis*, 1521.
8. **वाना रोग (B., Ā., Ym., Š.)** ... See ante p. 173.
9. **लघुगाणा (Ā.)** ... Female sarus crane or a smaller variety. See ante p. 173.

**UNIDENTIFIED**

तेलालक (V.), विशु, विशुद्ध (V.), पत्तम (Pth.), जलान्त (Pth.), प्राज्ञिक (B.), (Ś. in Mitra), बारह (B.).

**II. List of Prohibited Plants, Fruits and Vegetables**

* indicates items not in the list of plants, etc., which may not be offered to ancestors, कवक may be included in तलक, परारिक in लघु.

1. **चलाव (BhsP.)** ... Bottle-gourd, Beng. लाओ; *Cucurbita lagenaria; Lagenaria vulgaris; L. leucantha.*
2. **चन्दनक (Pth.)** ... Species of Oxalis, Beng. चन्दनकुचारा.
3. **उदुकुर (Ht.)** ... Fig, Beng. उदुक; *Ficus glomerata.*
4. **कोन्देश्वर (Ht.)** ... Elephant or wood-apple, Beng. कल्चेल; *Feronia elephantum; F. lemonia.* Syn. दविधा.
5. **कल्झ (Ā.)** ... Red garlic, Beng. लाल राज; *Allium sativum.*
6. **कवक (M.)** / **कवियाङ (G., Ā.)** ... Mushroom, Beng. कौड़क छाता.*

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1 A smaller कवक: सख्तः केदारे पुंसि कोड़ी छातः; उसः (K.). खालीः कवक कड़क कांडारी परिवर्त्यः (H.).
2 खेलाण is a wasp; खेलापिन्य is a cockroach.
3 Kind of bird (Mitra).
4 कपोतावेदः (H.). Also read चारण.
5 = Florican according to Dr. Raghuvira.
6 Only the round ones (सख्तः, रत्नालक) are prohibited. चलाव तलकालकाराः.
7 Sort of grass, कुशकिमुक्तविशेषः (Lakṣamidhara, cf. Manu, II, 43). Also a kind of tree. (1) खेलीट, ebony; *Diospyros ebenaster* (Oppert.); (2) चारङक, कोपिदार (VSS.), चुम्पच (ŚK.); *Bauhinia variegata*; (3) नामुटा दृष्टि परिवर्त्यः खातः: (SKD.).
8 Also काकोदुरिका, Beng. काकोदुर; *Ficus hispida.*
9 रत्नालक (A., I, 17, 26 Comm. Mitra). But Rāghava Bhatta (on Śāradā, I, p. 411) says it is कुरंडकालकिशेषः, खेलाण दृष्टि कोड़ी; *Cucumis melo*, melon.
10 कवक, चैत्याशंभ (?) (BṛmP.), distinguished from तलक, which is तलकादिः; कवक कवकार्करः कुरंडकालकिशः (Mitra). See also Medhātithi (V, 4).
7. कुमारा, कुमार (D.) } (1) Ash or wax-gourd, Beng. चालकुमार, कूमार (D.)
(2) Pumpkin, Beng. कुमार; Cucurbita maxima.\(^1\)

8. कुस्म (Pth., BmdP.) Safflower, Beng. कुस्म; Carthamus tinctiorius.\(^2\)

9. खाशाचाणी (A.) :.. Black pulses except लिङ, माग and सुक्र.\(^3\)

10. कोविदार (VśnP. in GR.) .. Beng. रत्तचाणी; Bauhinia variegata.

11. गाँवल (D.) ..= काज़र (Hemādri), Cowage, Beng. चाल-कुशी; Mucuna pruriens. Syn. पाठघा-यनी.\(^4\)

12. मज्जन (M., Y., D., Ym.) .. (1) Carrot, Beng. गाजर; Daucus carota.
(2) Variety of garlic, Beng. राजन विशेष.\(^5\)

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1 कुमार is distinguished by Hemādri and Lakṣmīdharā from कुमार and they seem to mean different fruits. कुमāरसुत्सन्धीरवाचारणवध फलम् (H.); dādavan-puṣṭ-फलविषेय (Lakṣmī, Mitra) which is a much smaller fruit.

2 Also saffron, Beng. जासा; कुस्म, Crocus sativus; पूनीकर्ण (VSS.), Beng. वकवार, Pongamia glabra = काष्ठकुम; पानिता।

3 सापारि न श्रीन्य (A., II, 18, 2 Comm.); black variety of barley (M. W.); also ग्रामभाण, Beng. कालियार्बाण (VSS.) = Panicum frumentaceum; P. cruxgalli.

4 कल्लुया: आकाशिक्षेत्राशिधाया: फलम्, तथा तिकास्तिनिवेदनकपरोशुमुनुभवस (H.).

5 (a) Carrot according to Hemādri, Mitra Mśra, Mādhava, Rāghava Bhatta, etc. It cannot mean carrot according to Kamalākara (न तु गाजरं तस्म प्रयुक्ते); but मज्जन माजरं तीव्रतं तथा नारायणकम् (Bhāva-Prakāśa).

(b) Greenish-red garlic (Oppert.), प्रतिद्रव्यवे: (Mādhava, Homādri); कोविदाराकलन: (Mitra\(^\ast\) on Y., I, 176) तथा ग्रामभाण लोक-प्रकसि: पराशुलेण पुनयपादायं गोवकीविद्यायात्श्र (Mitra\(^\ast\)). लक्षकत्रे प्रतिद्रव्ययो गाजरं गुज़: (Vaijayanīti).

(c) Garlic in general, राजनी गाजरं कः: (Vaijayanīti).

(d) Some plant of which the leaf is eaten in a powdered form by singers for improving their voice (?). प्राजयित्रप्रकरणे तु गाजरं प्रतिद्रव्येय: यदौ चूर्ण गायकाद्वायें अवलम्बित्ति (Bhattoji in Chaturvīṁśatisatamagraha).

(e) Variety of ब्राह्मणा, Beng. जिंगिना, Moringa pterygosperma; राजनी मङ्गिन्य: सुभाष: गाजरं: (Vaijayanīti). Red species of Hyperanthera (guilandina) moringa (Oppert.).

(f) An animal killed with poisoned weapon (Nilakanṭha, Mahā, Anu, 91).

(g) A root used in brewing (Mādhava) . . . विशेष नदियार्वीय शृद्धि: नदियार्वीय दार्पणां वितिविशेषकसिद्ध परिभाष्य (Bhattoji, ibid.). गाजरं can hardly be turnip as rendered by M. M. Kāne, H.D.S., 784.

Ten varieties of पञ्चाण are: राजनी दोषप्रच विष्णुनाम महिपट्टम। विष्णुप गाजराप नवस्तक: परारिक। गाजरं ग्रामभाण परारिकाः।

Yādava reads the second line as फलशंकु पञ्चाणु लक्षाकाम परारिकाः.
13. ছন্দক (M.) .. See কবক.¹
14. রঘিণ (Ht.) .. See কবক.
15. গাড় (D.)
16. নালিকা (BhsP.) .. Beng. কহী শাখা; Ipomoea reptans. Syn. 
কলমিকা.²
17. নালিকা (Pt., Ht.) .. Beng. নালিকা; Corchorus capsularis. Syn. 
নালিকা, নালেচ.³
18. নীপ (Ht.) .. Beng. কড়স্থ; Antheroccephalus indicus; A. 
kadamba; Nauclea cadamba. Syn. 
কড়স্থ.⁴
19. পরারিকা (Ā.) .. Dark garlic, Beng. কাল রঘু; Allium 
sativum (?)⁵.
20. পলাছু (M., Yj.) .. Onion, Beng. পুঁয়া; Allium cepa.
21. পিপল (Vśp. in GR.) .. Peepul, Beng. বৃক্ষ; Ficus religiosa. Syn. 
বৃক্ষ.⁶
22. পোত = পোলিক (Pth.) .. Indian spinach, Beng. পুট; Basella rubra; B. 
alba. Syn. উপসিকা, পুক্কি.⁷
23. বৃতিকা, বৃতিকা (U.) .. Beng. নাটঘর্ণ; Guilandina bondrac; Caesalpinia bonducellla.⁸
24. রঙ্গ (Ht.) .. Pakur, Beng. পাকুর; Ficus inceptoria.⁹
25. মসর (BrP.) .. Lentil, Beng. মসর; Ervum lens; Lens 
esculenta.
26. মসরক (D.) .. = বংলালাব (NS., GR., Mitra¹), round-shaped 
gourd.
27. মালাকুচ (Ht.) .. Citron, Beng. বেগুপুরা; Citrus medica var. 
typica. Syn. বিজেপুরক.
28. রাজমাথ (BmdP.) .. Cow-pea, asparagus bean, Beng. বংংশী; 
Vigna sinensis; V. catjang.

¹ Hemadri says গলা, বর্ণকালী ভূসী বংংশী চৌরুন জন্ম.
² H. reads কান (=kalamika). Also (1) Phragmites karka, Arundo karka; 
(2) Beng. খাফ্র (কাক); (3) খাফ্রপাত; (4) মালাকুচ; (5) কলমিকা; (6) বংলালাব (VSS.), i.e. stalk 
of water-lily.
³ দীক্ষিতের মূলভাবে বিভিন্ন কার্যক্ষমতা বিশিষ্ট বিষাক্ত শাক নাটঘর্ণ (H.), 
Also করকা; পিপলমাতৃকা; Arum colocasia (VSS.) = Colocasia esculenta, Beng. কেত.
⁴ Also করকা, করকা, কুড়স্থ (VSS.). রীনিকা is distinguished from কড়স্থ by 
Vaijayanti. নীল = কালকবক, Nauclea cordifolia (Oppert.).
⁵ H. reads পোলিকা, long popper, Beng. পোলিক; Piper longum; চাঁদী: শাকতারা 
কলমিকা এবং করকা কালিকা লামাপিতলাই মিলতায় (H.).
⁶ পোলিকা is also জাতিকৃষিকা, Beng. খাঁটো ভিয়ের (VSS.).
⁷ বৃতিকা, বৃতিক কালকবক (H. Mitra¹); পুলীকি is পুলীকবক (Keyadeva in SK.).
⁸ বৃতিকা is also জাতিকৃষিকা, Beng. খাঁটো ভিয়ের (VSS.).
⁹ রীনিকা: চিপন্দকার্ণিক: শিমিতার্বাকি (Mitra¹).
29. लघुन (M., Yj.) .. Garlic, Beng. লঘুন; Allium sativum.
*30. বট (শার) (Vsn. in GR.) Banyan, Beng. বট; Ficus bengalensis; F. indica.

31. বৃক্ষক, তন্তাক (U., Pth.) .. Brinjal: (1) Beng. বৃক্ষক; Solanum melongena; (2) Beng. তন্তাক; Solanum xanthocarpum.1

*32. বাসক (BmdP.) .. Vasaka, Beng. বাসক; Adhatoda vasica. Syn. ক্ষেত.

33. শত্রুপিণ্য (BmdP.) .. Parsnip, dill, Beng. শত্রুপিণ্য; Anethum sowa; Paeucedamum sowa; P. graveolens. Syn. শত্রুপিণ্য.2

34. তূরু (Y.) .. Drumstick, Beng. তূরু; Moringa pterygosperma; M. oleifera. Syn. শীতাঢ্যন.

*35. শেঁল, শেঁলালক (M.) .. Sebesten, Beng. শেঁলালক; বজ্যার; Cordia dichotoma; C. obliqua; C. latifolia; C. myxa. Syn. বজ্যার, শেঁলালক.3

*36. সুসুক (Ym.) .. Sweet basil, Beng. সুসুক; Ocimum basilicum.4

III. List of Plants and Vegetables which may not be offered to ancestors (আচ্ছায়ন্তি)

* These items are in List II.
† These items are in List IV also, showing divergence of opinion among authorities.

A

1. চূর (BP., MrP., VP.) Indian millet, Beng. চূর; Panicum miliaceum (M. W.).5

2. বেলোক (PP., MrP.) .. Linseed, Beng. বেলোক; Linum usitatissimum.

3. চালিচ (BVP.) .. Beardless or awnless barley.6

4. চাল (Vyāsa, Sm. Ch.) Beng. চাল; Plumbago rosea. Syn. চিফঞ.

1 Variants: বালী, বালীক, বালীক, বালীক; বালী, বালীক, বালীক; বালীক: কষ্টকারিকা (Halayudha). Only the white brinjals (বৃক্ষক) are prohibited.

2 শত্রুপিণ্য মিশি: (H.) = Beng. শত্রুপিণ্য; Foeniculum vulgare.

3 Also (1) চতুষ্পদিক (VSS.), Melilotus indica, (2) Beng. চতুষ্পদিক, Dillenia indica.

4 = চিফঞ (Rāja-nirghanta); চরপিরিপীঃ (GR.); is it চরপিরিপী or রাজিকা, চরপিরিপী, তুলুবিবারিতা, তুলুবিবারিতা (VSS.).

5 চাজান্যঃ. Also Italian millet, Setaria italica; Beng. চাজান্যঃ, কাঞ্চে.

6 নি: প্রুফ হয়. A kind of small barley (Oppert.).

7 = Leadwort (Oppert.).
5. रुमेक्स (BP.) . . . Country sorrel, Beng. टक्का घान; Rumex vesicarius. Syn. गम्बू, लुपु।
6. मदर (PP., MtP.) . . . Madar, Beng. वाकला; Calotropis gigantea.
7. सेवील (VP., BmtP., \VepP.) . . . Sweet basil, Beng. तुलसी; सादा वालु; Ocimum basilicum. Syn. खेतंतुलसी; सितारक (Sm. Ch.).
9. वांसक (MtP.) . . . Vāsaka, Beng. वांसक; Adhatoda vasica.
10. पिरेन (KP.) . . . Pigeon pea, Beng. वडदर; Cajanus cajan; C. indicus. Syn. तूँबी, 58.
11. वासर (VepP.) . . . Rye, Indian mustard, Beng. राजसस्य; Brassica juncea. Syn. राजसस्य, गोजिका।
12. वल्लम (BP.) . . . Sweet flag, Beng. बच; Acorus calamus.
13. उदाल (PM., MtP.) . . . Mountain ebony, Beng. राककान्ध; Bauhinia variegata. Syn. कास्काय (NS.), कोविदार, 41, चाँग।
14. कांस (U.) . . . Round-shaped gourd; see बल्ला, 8. Syn. कांस, 19, समक।
15. बाद (D.) . . . Cowage, Beng. बालकुशी; Mucuna pruriens.
16. कान्ध (MrP., NS.) . . . Arum, Beng. चोल; Amorphophallus campanulatus. Syn. गूरगां.
17. कपाल (BP.) . . . Cocoanut, Beng. चारिकेल; Cocos nucifera.

1 Also ग्वानकोणी; Indian sorrel; गामस्यल; Oxalis corniculata. Tamarind, according to Oppert.
2 राकम (H.).
3 दुर्गाम (SK.). दुर्गाम = दुर्गाम, Beng. दुर्गाम; Artemisia sternutatoria. घमीराम is caraway, Beng. रामबॉट, Trachyspermum (carum) roxburghianum. Also Pycnitis ajouan (Vaijyanati).
4 उदाल (MrP., MrP.) चारिकेला. It might mean उदाल = चारिकेला, Sebesten, Cordia myxa, a prohibited fruit. चारिकेला = चारिकेला; शीत उदाला बखारका; (Amaras).
5 कपाल is explained in Nirnaya-sindhu as चारिकेला. This is doubtful as the same is recommended by the same authority according to Hemādiri's reading.
18. कपित्य (MtP.) .. Elephant or wood-apple, Beng. कवृचल; *Feronia elephantum*; *F. leonardii*. Syn. दक्षिण, लोमश्रण.

19. कमु, कमुक (BP., U.) Vide कःतंय, 14.¹

20. करंज (U.) .. Beng. डंजरकरंज; *Pongamia glabra*. Syn. नला सात, तिरस्विन.²

21. कारसर (Ś.) .. Beng. कारसार; *Carrissa carandas,*³

22. कारीर (BmdP., VP.) Bamboo shoot, Beng. वॉरीर कोरा; Syn. बदाम, बदामूर.⁴

23. कश्य (BP.) .. Lemon, Beng. कश्या लेवु; *Citrus medica var. lemonium*.⁵

24. कलमक (VP., Śāṭ.) .. Water-bind weed, Beng. कलमकीकाझ; *Ipomoea aquatica*; *I. reptans*. Syn. कलम्ब, कलमनी, कलमु, कलसिका.⁶

†25. कलाय (BP.) .. Pea or pulse in general. Syn. चिन्नु.⁷

26. कलिंग (BmdP.) .. Beng. कूर्तिंग; *Holarrhena antidysenterica*. Syn. कूटमफल, इन्नपव.⁸

27. काच (BP.) .. Taro, Beng. कचु (NS.); *Colocasia esculenta*; *C. antiquorum*. Syn. केपुः.

28. कांचमाची (कांचमाची) (BP.) .. .. Black nightshade, Beng. गुड़कामाद; *Solanum nigrum*.⁹

†29. कालशाक (Vyāsa, Sm. Ch.) .. Beng. कालकाळुङ्गा; *Cassia sophora*.¹⁰

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¹ कालकाराकालु (P.M.); a sort of Curcuma (M. W.). कमुकवशंस्यो संगीति च (Hema). किंचि is probably *Curcuma zedoaria*; नलक is *Amphidoune karka* (M. W.).

² Also किंचि, *Galeocarpa arborea* or *Robinis mitis* (Oppert.).

³ Also पांचीमालक, Beng. पांची माला, *Placourtia cataphracta*, दण्डपाकपण (Sm. Ch.).

⁴ Also *Capparis aphylla*, चन्द्रिका, गुस्तक (ŚK.). करीरी गुस्तकच न ली वेंशाय कन्दी (ŚK.).

⁵ Also the potherb, *Marsilia dentata* = दुनिंपण.

⁶ Only the red variety is prohibited.

⁷ काणालिकाण्डु, चिन्नु; हरिण = trilobed.

⁸ Also = पूलीकंकण, नाटाकंकण, *Caesalpinia bonducella*; *C. cresta*. Monier Williams gives two more meanings—*Ficus infectoria* (बच्च) and *Acacia siresa* = *Albizia lebbek (= गिरीरी). राल्डन may also be *Wrightia tinctoria*, *W. tomentosa* = चर (Vaijayanti), कहांसम तेव्र न दुःशिरशिरियाः:.

⁹ Also, दिच्छो, Beng. शाकुः; *Solanum indicum*.

¹⁰ Also (1) कालकार, *Corchorus capsularis* (ŚKD.), Beng. मिता पाठ, नालिना, (2) चुङ, Beng. चूङ, *Marsilia dentata* (वृष.), *Eclipta prostrata* (Prain), (3) चुङ, Beng. चूङ, *Corchorus capsularis* (M. W.).
44. गांधारिका (Mt.P.) .. Camel-thorn, Beng. यवासा; *Alhagi camel- lorum*; *A. maurorum*. Syn. यवासा, दुरालभा.1

*45. ग्रेस्त्र (VP., U., BP., MtP.) .. Variety of garlic, Beng. रुपुनविशेष; *Allium sativum* (?)2

46. चाक (Ht.) .. Gram, Beng. चाक, छोला, बुट; *Cicer arietinum*.

†47. चिरिमिन (BP.) .. Melon, Beng. कॅंकुड़; फूट; *Cucumis melo* var. *utilissimus*. Syn. काकूटी, बर्बाद.3

†48. चूक, चूकिका (BP.) .. Indian sorrel, Beng. आमरण; *Oxalis corniculata*. Syn. चूकलागो, चूरंगी, आमरण.4

†49. चोर (BP.) .. Beng. चोर; *Trigonella corniculata*. Syn. सूक्त = छुम्बिण्डक, 114.5

*50. छाक (U.) .. Mushroom, Beng. खोड़ा छाता. Syn. कियालु, कबक.

51. जाप्पीर (MP., BP., BrPar.) .. Pumelo, Beng. वालाबी बेबु; *Citrus decumana*; *C. maxima*.6

†52. जम्बा (MB., BrPar.) .. Rose-apple, Beng. गोलापणान; *Eugenia (syzygium) jambos*.7

53. जीरक (Bh.) .. (1) Carraway, Beng. साजिर; *C. curvi*; *Carum carviii*.

(2) Cumin seed, Beng. जिरा; *Cuminum cuminum*.

54. जिलक (BP.) .. Piyal, Beng. चितावल; *Buchanania latifolia*. Syn. पैलात्त, पियाल.8

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1 = चंद्रिका (NS).
2 See note 5, page 189, ante.
3 तिककर्कटी (PM.), i.e. the bitter variety गम्बिरिप्टिका; the ill-flavoured variety (?) (BP).
4 चूक and चूकिका are distinguished in the text. Also wood-sorrel, *Oxalis repens*; fruit or juice of the tamarind tree (Oppert).
5 Also कस्याशोरी, a kind of perfume (M. W.) = भादुलाख, निशाचर; also चंद्रा or चंद्रुपणी (२६.), love-thorn, *Oryxopogon australicus* (M. W.). Also boiled rice according to *Vajayanti* (Oppert.)—पुंपुसककोशोर करासाह, चित्रविस्तर द्वारा भिंतिया भिंतिया भिंती.
6 Lime (Oppert.). Also a small kind of tulasi (do).
7 Also blackberry, Beng. काजोलाम, *Syzygium cumini*; *Eugenia jambolana = राजवमु (H.), ज़म्बा (NS.). Also प्रज्जुसपुरणाक (Amara), a variety of ocimum. जानिरमनि भरिंग युधिलकदूरज़ रघु.
8 जीवक: निचुकवाय: (Hema); निर = भुम, Beng. जीर, *Terminalia tomentosa*. Also a shrub, गुला. जीवनसाधनह यें; जीवको गुलाम; सिर:। जीवक: प्रा.के पीनाशास-नापयारपिक, कुर्चस्यर (Medini).
72. विसमूलक (BP., Vš., U.,
   S., MtP., KP., BrPar.)  = गाजर, 43.
73. विसालु (BP.)  Yam, Beng. चुड़कि आलू; Dioscorea globosa.
74. विसािक (BP.)  Oil-cake, Beng. खड़क.  Syn. विलजक़्का. ¹
*†75. विपल, विपली (S., Bh.,
   KP., BrPar., VP.,
   Vš.)  Long pepper, Beng. विपल; Piper longum.
76. कूल (पलुल) (Vyāsa,
   MB., Sm. Ch. and others)  Shrivelled or blighted grain, Beng. आमू.  
   Syn. तुलबाइमंगा. ²
*77. पोत (पोलक) (Ht.)
   पोतिका  = Fever-nut, Beng. बाटुकरक़्का; Caesalpinia  
   लितिक  cristata; C. bonducella.
78. वाडकुच (BP.)  Beng. शतसूकी; Asparagus racemosus. 
   Syn. घवारवेरी.
79. बेंजिवी (S.)  Custard apple, Beng. बाटा; Anona reticulata. 
   Syn. बाटा.
†80. बीजपूर (BrPar.)  Citron, Beng. वेगहुर; Citrus medica var.  
   typica.  Syn. सातुंजा.
81. बुज्जी (VP.)  Brinjal, Beng. बाँकड़, बेलु; Solanum  
   indicum.
82. सुनिमो (BP.)  Beng. चिरित; Swertia chirayita (VSS.).
83. बुज्जू (Vš., KP., S.,
   BmdP., Ht., VP.)  Geranium grass, Beng. बाहारास (२); Andropogon  
   schoenanthus.  Syn. भुज्जू = Cymbopogon martini. ⁴
84. स्वापुक (PP., MP.)  (1) Liquorice, Beng. वशिमघड़; Glycerocyzza  
   जाबरा. 
   (2) Beng. मघ़णा; Bassia latifolia.  Syn.  
   मघ़क.

¹ विसािको शिकलि विसमूलको विमुक्तको किकको (Medin).  विसमूलक = Asafoetida; बाज़को =  
   Saffron; विसािक = शिकलि, an incense, Olibanum (M. W.).
² For other meanings see VSS. A cereal according to Hemādri: बाणवाबापुष्चका  
   खुलासी धारामणी.
³ बुज्जूया आलू: पब्जाधकवा भिन्नाधिकारिणी (Sm. Ch.). पोतिका may mean  
   बूलुया, 109, or खज्जीमादा (Beng. रंबूया) Carraway. See नूगमा, 11. पोतिकं  
   कापस्तक़्क़्कच (Mitra°); करङ्ग, 19, हौंड रद्र प्रविष्टं says NS, i.e. Indian spinach, Beng. तुलबाई,  
   Basella rubra.  Syn. पोतिकी, उपोदिका, वूलक.
⁴ According to Bhāva P. commentary = Lemon grass, Andropogon citratus,  
   भूलोककराफ़्कारिणी: कापस्तक़्क़्कच (H.). माख्ये प्रशिक्षा: शाकः (Kulukat on Manu,  
   VI, 14). Lemon grass is also A. nardus, Cymbopogon nardus.
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85. मरिच, शरीच (S., KP., VP.) .. (1) Chilli, Beng. लंगामरिच; *Capsicum frutescens*, etc.

(2) Black pepper, Beng. गोलमरिच; *Piper nigrum*.

86. मसूर (BVP., V8P., BP., KP., MrP., PP., VP., Ht., BrPar.) .. Lentil, Beng.; मसूर; *Ervum lens*; *Lens culentul*.1

87. मानकड़ (BP.) .. Beng. मानकड़; *Alocasia indica*.

88. बारिश (Snt.) .. Amaranth, Beng. बारान्द; *Amaranthus blitum var. oleracea*; *A. polygamus*; *A. polygonoides*.2

89. मास (Ht.) .. Black gram, Beng. मासल; *Phaseolus mungo* var. roxburghii.

90. चुदा (Bh.) .. Green gram, Beng. चु; *Phaseolus mungo*; *P. aureus*.3

91. चावनाख (Sm. Ch.) .. Great millet, Beng. चावनाख; *Andropogon sorghum*; *Sorghum vulgare*.

92. रक्तचार (BrPar.) .. Red chāra, Beng. रक्तचार, 12.

93. रक्तकृष्ण (Bh.) .. Red flowers except lotus.

94. रक्तविल्व (BP.) .. Red bael, Beng. रक्तविल्व; *Aegle marmelos*.

95. राजसाख (VP., PP., MP., BVP., KP., S.) Cow-pea, asparagus bean, Beng. बवटी; *Vigna sinensis*; *V. catjang*.

96. राजसकंप्प (BmP., राजिका) (BmP., राजिका) BP.) = बाजरी, 10.

97. लघुना (VP., BP.) .. Garlic, Beng. लघुना; *Allium sativa*.4

98. लोमशफल (BP.) .. = लघु, 17.5

99. लौहितनिचन्द्र (S.) Red exudation of trees.

100. वंशाघ (VP., S.) .. = वर्ण, 21.

101. बचकन्द (Bh.) .. = बच, 15.

102. वर्ज (PP.) .. Three-lobed kidney bean, Beng. गुमाग़ि; *Phaseolus trilobus*. Syn. वनमुद्ध.6

103. वाराङ्का (S., BP., MrP., KP., Ht., V8P., V8g.) .. Brinjal, Beng. बगुर; *Solanum melongena*.7

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1 कस्सिदांक सदराभिधानां, पाषाणां संग्रहारंभिकाः (Dm.).
2 चौविशकृयाकार्य विशदयतेद्वृत्ताः सूतितरः (H.).
3 Here, however, कस्सिदांक �seems to be meant = वर्ज, 102.
4 बेलकान्द (H.).
5 Prohibited as ordinary food also.
6 कस्सिदांक: दृष्टिहीन कोई (Dm.) Also *Panicum miliaceum*, *Setaria italica* Beng.,

*Panicum frumentaceum* (Oppert.).
7 The white variety alone is prohibited.
104. विट (MB.) .. Catechu, Beng. खचेठ; Acacia catechu. Syn. खचेठ also.¹

105. विडभव (U.) .. Plants growing in nightsoil or unclean places.

†106. विच (PP., MP.) .. Bael, Beng. बेल; Aegle marmelos. See रुखाचित्त, 94.²

107. उत्साक (U.) .. = बालाक, 103.³

108. राय (U., Bh., BP., PP., VśP.) .. Sunn hemp, Beng. राय; Crotalaria juncea.⁴

*109. रुल्लमा (BVP., MrP., BP.) .. Parsnip, dill, Beng. रुल्लमा; Anethum sowa; Peucedanum graveolens; P. sowa. Syn. रुल्लमा.⁵

110. शालफल (BP.) .. Fruit of the sal tree, Beng. शालफल; Shorea robusta.

*111. दिरु (BP., Ht., Ś., VśuP., Bh.) .. Drumstick, Beng. दिरु; Moringa oleifera; M. pterygospermum. Syn. शोभाजन.

112. धिक्क्ञक (Bh., BmdP.) .. Any pulse or grain growing in pods, a legume; Dolichos lablab.

113. शौलपाली (MB.) .. Beng. बला, बैर्ला; Sida cordifolia. Syn. बला.⁶

114. युमषाक (Sm. Ch., Vyāsa) .. Beng. चिर; Trigonella corniculata. Syn. शूफु = चोर, 49.⁷

†115. युगाटक (MB.) .. Water-chestnut, Beng. युगाटक, सिंधारा; Trapa bispinosa.

116. शोभाजन (सौभाजन) (MB.) .. = दिरु, 111.

117. शौलकेल (BVP.) .. = विच, 106.

118. सार्ज (Sm. Ch.) .. = राज, 110.⁸

†119. सर्पें (Vś., BP.) .. = राजसर्पें, 96.

¹ विटोळी कवचे पिके पिके वृक्षे खचेठ च दिरुः।
² Possibly only the red variety is prohibited.
³ = बुद्धातकी (H.); कण्ठकारिका (Medini). Syn. निर्दिष्टका। कण्ठकारिका is Solenium xanthocarpum.
⁴ धान्यचवाहा (H., Sm. Ch.). Also Indian hemp, Beng. धान्य; Cannabis sativa
⁵ Also fennel, Beng. शरीरी, Foeniculum vulgare.
⁶ शौलपाली कवच कितिया (Ś.K.); कण्ठकारिका is गुप्ता, Abrus precatorius.
⁷ युमषाक बैर्ला या दाँतालीच या दाँतालीच निषिद्ध (Ś.K.); बांशी वृक्षजीवनम; शम
epipgera = Phenile tree (Opperd.) मलबुँ फेनिकले पुष्प = Soapbe
⁸ सर्पें may also mean बचन, Terminalia tomentosa, or
120. सुरस (VP., Vf., S., KP., BmdP.) ... Beng. पद्मशुचि; Tinospora tomentosa (VSS.). Syn. रामालिन, आवली, etc.¹

121. पल (BP.) ... नारिकेल; 62; कपाल, 16.²

†122. पिंगु (PP., Vyāsa, Sm. Ch.) ... Asafoetida, Beng. ধি; Ferula asafoetida. Syn. रामठ, पिंगु, 74.³

B. UNIDENTIFIED

(1) चूंपा (MB.), (2) चंगनपुत्र (BP., BrPar.), (3) चन्द्रनीकल (BP.), (4) कुप्पलिसिका (BP.), (5) कांहल (Ht.),⁴ (6) काण्डल (BP.), (7) गतालिस (BP.), (8) चन्द्रक (BP.),⁵ (9) सम्पालिका (BrPar.), (10) शुद्धिर (S.), (11) नीलिनि (BP.),⁶ (12) श्रद्धा (BP.),⁷ (13) शुद्धाल (BP.), (14) श्रीपाक (Viśvāmitra), (15) मधुकर (MrP.),⁸ (16) सालांग (? (MB.), (17) कुंच (KP.),⁹ (18) वग्र (MrP.),¹⁰ (19) विपुष्य, विपुष्यिका (BP., MrP.),¹¹ (20) विशालद (BP.),¹² (21) सुगन्ध (BmdP.), शुद्ध (KP.),¹³ (22) सुरछं (MB.),¹⁴ (23) शुद्ध (Ht.).

¹ VSS. gives various other meanings, e.g. चंद्रनीकल, गावक, चालक, चढ़ाक, चंचल, चंद्रक, चंद्रक, चंद्रक, चंद्रक, चंद्रक, etc. = Cocculus tomentosa (M.W.). S. is लुंग, Ocimum sanctum; सुधालिनि (Phaiyanti), गावक (do.), etc.

² चंद्रक (H.); नारिकेल (३०, बिनेल, commentatory).

³ Contra चंद्रकसिका (Sm. Ch.).

⁴ कांहल = Sunda Rocani (Oppert.).

⁵ चंद्रक = शुद्धिकरण (सुगन्धिकरण) (H.). N.S. reads शुद्धिकरण = चंद्रकलकरण.

⁶ = Lotus.

⁷ = लुंग (H.) which = लुंग (Amaraka), a vegetable perfume (Oppert.).

⁸ चंद्रक = चंद्रक (H.). नारिक्ष रति नारिक्ष (३०, बिनेल, commentatory). सादिका is वानस्पतिक, Sorghum.

⁹ May mean शुद्धिकरण = चंद्रक (H.). 78. विपुष्य, Embelia ribes; चंद्रक, Ricinus communis; चंद्रक, Sochial salt and रोकना, a bright yellow pigment, etc.

¹⁰ लोंगिसिका चंद्रक = लोंगिसिका (चंद्रक) कबीर (H.). लोंगिसिका = Sesbania grandiflora, Beng. कब, or white swallow wort, Aeschynomene grandiflora (? (Oppert.). Also yellow kidney bean, चंद्रक (Phaiyanti).

¹¹ शुद्धिकरण (H.).

¹² = नारिकेल, चंद्रक, a black big root (?).

¹³ गावक (H.), Ophiozylon serpinenum. सुगन्ध may mean a large variety of fragrant creepers. According to Phaiyanti सुगन्ध = (1) तिलक; plant?

² (1) सुरछं, Cyperus rotundus (Oppert.). सुगन्ध = (1) चंद्रक, Ocimum basilicum, O. thrysiflorum (Oppert.). (2) सुरछं, Cuminum cyminum (Oppert.).

¹⁴ सुरछेंसा = चंद्रक, दाशालि (Phaiyanti), Cocculus tomentosa (Oppert.).
**Table IV**

**Plants and Vegetables Recommended for Offering to Ancestors (आदि देव)**

*Prohibited by other Authorities, vide Table III.*

<table>
<thead>
<tr>
<th>No.</th>
<th>Plant/Description</th>
<th>Synonym(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>अचूरट (KP, MrP, VP.)</td>
<td>Walnut, Beng. आचूरट; <em>Aleurites moluccana</em>; <em>Juglans regia.</em>&lt;sup&gt;1&lt;/sup&gt;</td>
</tr>
<tr>
<td>2.</td>
<td>अमास्क (VP.)</td>
<td>Beng. अमास्क; <em>Sesbania grandiflora.</em> Syn. <em>कुड़ुम (H.).</em></td>
</tr>
<tr>
<td>3.</td>
<td>अमृविचारक (KP.*)</td>
<td>Shoot of cane or reed growing in water. Syn. <em>जलवेलस, नारे।</em></td>
</tr>
<tr>
<td>4.</td>
<td>अमलक (KP, VP, SKP.)</td>
<td>Myrobolan, Beng. अमलक; <em>Phyllanthus emblica.</em></td>
</tr>
<tr>
<td>5.</td>
<td>आम (Ś, BP, KP, VP, SKP.)</td>
<td>Mango, Beng. आम; <em>Mangifera indica.</em> Syn. <em>रसाल, चूत, सब्जार, etc.</em></td>
</tr>
<tr>
<td>7.</td>
<td>आस्क (BP, MrP.)</td>
<td>= आस्क एवं एस्क (H.), 11.&lt;sup&gt;2&lt;/sup&gt;</td>
</tr>
<tr>
<td>8.</td>
<td>चाँदन (VP.)</td>
<td>Ginger, Beng. चाँदन; <em>Zingiber officinale.</em></td>
</tr>
<tr>
<td>9.</td>
<td>दाख (MrP, NS, Ś, BD, H.)</td>
<td>Sugarcane, Beng. दाख; <em>Saccharum officinarum.</em></td>
</tr>
<tr>
<td>10.</td>
<td>दंगुर (MrP.)</td>
<td>Beng. दंगुरी, चिंगगा; <em>Balanites roxburghii.</em>&lt;sup&gt;3&lt;/sup&gt;</td>
</tr>
<tr>
<td>11.</td>
<td>घंसक (BP, MrP.)</td>
<td>Melon, Beng. घंसक; <em>Cucumis melo var. utilissimus.</em> Syn. <em>कंकैः.</em>&lt;sup&gt;4&lt;/sup&gt;</td>
</tr>
<tr>
<td>12.</td>
<td>कांचौर (KP.)</td>
<td>Green turmeric, Beng. कांचौर; <em>Curcuma longa.</em> Also कचौळ, <em>C. domesticus.</em></td>
</tr>
<tr>
<td>13.</td>
<td>काँचू (MrP.)</td>
<td>Round gourd = दांतालावः (Sm. Ch.), Beng. गोलयाल; <em>Lagenaria leucantha; L. vulgaris.</em>&lt;sup&gt;5&lt;/sup&gt;</td>
</tr>
</tbody>
</table>

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<sup>1</sup> दौमकरीयपोजुफकः (H.).

<sup>2</sup> Also आस्क (Beng.), a medicinal plant.

<sup>3</sup> दंगुरी तथा घंसक दोनों ले सीखनाँ: *Balanites roxburghii* (ŚK.); सीखनाँ is पुनःस्थायिक, Beng. जिया।

<sup>4</sup> Putranjiva roxburghii. कांचौळः, जानो पुनःस्थायिकः (Dm.). See valuable discussion in BhP. commentary.

<sup>5</sup> *C. zerumbet; Lagenaria* is धरास्थान.
24. कुम्चर (BP.) .. Coriander, Beng. ঘনে; Coriandrum sativum.
   Syn. कुम्चर (H.) ঘনাক।

*25. कुर्साम (Prachetas) Black pea, Beng. ভাষ্কাৰ্ড=লাক, 76.

26. केীুক (S.) .. Beng. কৌীক; Costus spiniosus = কৌীুক (NS.).

*27. কোথিকার (MrP., KP.,* VP.) .. Beng. রত্নক্ষেত্র; Bauhinia variegata. Syn.
   জালাল, কাঞ্চনার।

28. চৌরিকাঁঠ (MrP.) .. Beng. চৌরিকা; Mimusops kauki. Syn.
   রাজাতী, তলায়াচ।

29. খোদ (BP., KP.,* SKP., VP.) .. Date, Beng. খোদ; Phoenix sylvestris.

30. মজুম (BP., KP., MrP.) .. Wheat, Beng. মজুম; Triticum vulgare.

31. চিন্নিকা (MrP.) .. Beng. চৌক। কালকান্তু; Cassia sophora.
   Syn. কাসামুর।

32. চান্ডুন্ত কিরা (KP., BP., MrP.) .. Gram, Beng. চান্ডুন্ত; Cicer arietinum. Syn.
   চরিমন্দর।

33. চঘা (VP.) .. Beng. চঘা; Piper chava.

34. চাঁইঁ (VP.) .. Piyal, Beng. পিয়াল; Buchanania latifolia.
   Syn. পিয়াল, পীলামল, etc.

*35. চ্যামাটি (MrP.) .. = চ্যামাটি, 11.

*36. চুদিকা (SKP.) .. (1) Tamarind, Beng. চেমুল; Tamarindus indica. Syn. তম্রকড়ি, চিতা, চিখী।
   (2) Indian sorrel, Beng. আমুক; Oxalis corniculata. Syn. আমুক, চক্কলোগী, চাঙ্গারী।

37. চাঁইঁ (KP.) .. Beng. চাঁইঁ; Marsilea dentata.

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1 कुम्चर is prohibited if grown in Kalinga (कलिङ्ग) (MB.).
2 চাঁইঁ (VP.): কথা; আরামকূদিয়বিয়ি: প্রেতি: (H.). কুর্সামসাক (NS., Sm. Ch.).
3 A kind of gram from context.
4 Also চৌঁচুক = কুম্চর, Colocasia esculenta.
5 MrP. (NS.), কোথিকার (H.).
6 Identification disputed. See BhoP. commentary. Other meanings, o.g.
7 = চুদিকা, dwarf palm (NS.).
8 চুদিকা বাংলা; চিড়া, (H.); চিড়াকান্ত: পাণিজ্জ, a sour.
9 চুদিকা, 31. চুমায়াচিক্ষা: (SK.).
10 = মরসুমী (Medini); also চৌঁচু, castor oil.
52. नवश्लारि (Prachetas) Fresh sali grain.
53. नागाराग (BP.) Orange, Beng. काश; Citrus aurantium. Syn. नागाराग. 
54. नारिकेल (BP., KP.* ) Coco-nut, Beng. नारिकेल; Cocos nucifera.
55. निध्राय (MrP.) Bean, Beng. निध्राय; Dolichos lablab.1
56. नीतार (BP., KP.,* VP.) Wild rice, Beng. जीरा; Oryza sativa (?).2
57. पटोल (BP., KP.,* VP.) = तिलगटुङ, 46. 
58. पठार (MrP.) Lotus seed, Beng. पठार; N. speciosum; Nelumbium nucifera.
59. पनस (MrP., VP.) Jackfruit, Beng. चॉटाल; Artocarpus integrifolia.
60. पठार (BP., KP.* ) Beng. फलसा; Grewia asiatica,3
61. पियालक (MrP.) Yam, Beng. चूंडू खान; Dioscorea globosa.4
62. पियालक (KP.*) Pepper, Beng. पियाल; Piper longum.5
63. पांचभानल (BP.) Beng. पांचभानल; Flacourtia cata-phracta. Syn. चाँचभानल (H.).
64. पियाल (BP., KP.,
       MrP.) Italian millet, Beng. कांगी घान; Setaria italica. Syn. कंगू (H.).6
65. पियाल (BP., MrP.,
       SKP.) Piyal = चार, 34.
66. पियाल (MrP.) Beng. कांडुसुर; Ficus hispida. Syn. कांडुसुर निश्चिका.7
67. बर्द, बसंती (BP.,
       VP., MrP., SKP.) = कांडुसुर, 18.
68. बौज्जूरुष (BP., MrP.) Citron, Beng. बौज्जूरुङ; Citrus medica. Syn. 
       सालूङ.8

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1 Means various kinds of beans, e.g. राजासिंगी, राजासाप = बन; वेंसिंगी (NS.).
2 Dedicated (Sūrutsa).
3 कंगी प्रकाश: (H.).
4 चल, भूषादायण मोचकलक दृष्टि प्रक्रिया: (NS.)—elsewhere पेंडर दृष्टि प्रक्रिया (NS.); Beng. कंगी; Trewia nudiflora (BhP. commentary).
5 The गांड, leaves, are prohibited.
6 पियाल is many plants, e.g. the creeper—Aglaia od. (ta); धारकी, राजासाप, धारकी, etc. = कंग; चाँडार कांड: (H.). पियाल पियालीमुख (Hema). पियाली itself may mean more than one plant.
7 Also गांडुसुर = सालूङ (Sm. Ch.).
8 Also Beng. बौज्जूङ; C. decumana.

70. Beng. কালরা; *Averrhoa carambola.*

71. Bitter-gourd. Beng. কালরা; উচ্চে; *Momordica charantia.*

72. Liquorice. Beng. চিনি; *Glycyrrhiza glabra.*

73. *Sorghum vulgare.*

74. Black pepper. Beng. লেলারিয়া; *Piper nigrum.*

75. (1) Large grained barley (M. W.).

76. Black pea. Beng. নাবালাই; *Phaseolus mungo var. roxburghii.*

77. Green pea; Beng. হর; *Phaseolus catus.*

78. = রাজারাজ; 49.

79. = রাজারাজ; 50.

80. = কালশী, 16.7

81. Beng. বাজ; *Hordeum vulgare.*

82. *Big blackberry, Beng. বড় বাজ; Euphoria jambolana; Syzygium cumini.*

83. White goosefoot. Beng. বাজ; *Chenopodium album.*

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1 *Chhade, Chhade, Chhade (Medi.)*

2 Also *Chhade* (NS.); Beng. কন্দ; *Besan Lobatto.*

3 *Chhade* (E.); *Chhade* (SK.*); *Chhade* (Dinlin). Also chin. *Capsicum frutescens,* etc.

4 Usually so rendered but আদ্র বা (Medi.); Beng. বাজ; *Euphoria jambolana.*

5 *Chhade* (Medi.)*

6 Also *Chhade* (Dinlin); *Chhade* (Medi.)*

7 Beng. কলকাতা; *Chenopodium album.*

8 *Chhade* (Medi.)*

9 *Chhade* (Medi.)*
84. लकुच (BP., KP., MrP., SKP.) .. .. Monkey-jack, Beng. मान्द्राम, डक्या, डेंगो; 
\textit{Artocarpus lakoocha}.\textsuperscript{1}

85. वच (MrP.) .. Sweet flagroot, Beng. वच; \textit{Acorus calamus}.

86. वस्तुक (BP.) .. Beng. भूर्च; \textit{Holarrhena antidysenterica}.
Syn. शुतकच, ईना.\textsuperscript{2}

87. वास्तुक (BP., MrP.) .. = राजाधाक, 83.

88. विदारी (Ś., MrP.) .. Beng. भूषंकुमृ; \textit{Ipomoea digitata}; \textit{I. paniculata}. Syn. कोड्डरो, शालयात्री.\textsuperscript{3}

89. वृक्ष (BP., KP.,* SKP.) .. .. Bael, Beng. বেল; \textit{Aegle marmelos}. Syn. बाल, श्रीधार.\textsuperscript{4}


91. वेषांक (KP., MrP., SKP.) .. .. Tip of cane or reed, Beng. জিলে ঘাগা; 
\textit{Calamus rotang}; \textit{C. fascicularis}.

92. वेषांक (BP., KP.*) .. Beng. वेषी; \textit{Flacourtia indica}; \textit{F. ramontchi}. Syn. खुरा.

93. शैषिषिव (Prachetas, BP.) .. = वच, 81.

94. व्यतकन्द (KP.*, SKP.) Beng. व्यतमृ; \textit{Asparagus racemosus}. Syn. श्रारावरी (NS.).

95. शैषिषिव (KP.*, SKP.) .. .. Esculent root of lotus, Beng. पद्मक; 
Syn. शालुक (NS.).\textsuperscript{5}

96. श्रेणाइ, श्रृंगातक (Ś., KP.*, MrP.) .. Water-chestnut, Beng. गाँव; 
\textit{Trapa bispinosa}.

97. श्रामाइक (BP., KP., MrP.) .. .. Beng. श्रामाधान; \textit{Panicum frumentaceum}.

98. शतीन (MrP., NS.) .. Grey pea, Beng. शेपीमीटर; \textit{Pisum arvense}; 
\textit{P. sativum}.\textsuperscript{6}

\textsuperscript{1} विक्रमशलमेलानेतु प्रसिद्धि (H.), again अ च जन्मीरत्वमभूपलशालिचेत्य (H.).

\textsuperscript{2} ईना may also be \textit{Wrightia iomentosa}.

\textsuperscript{3} विदारी रोगमुख्य सत्तावली; गुणमोदन (Hema); 
श्वास्याम, श्रृंगातक (PM.); तत्तंद्र (NS.); क्षणिकादिक लोकविद्य (ŚK. commentary).

\textsuperscript{4} बाल is prohibited.

\textsuperscript{5} श्राकाल (ŚK. commentary).

\textsuperscript{6} कलापशिषिऻती श्री तीनी कावरक क्षत्रि (Vāḍi quoted by Bharata). 
Dalvaṇarniśra to the same effect.
1. Black mustard or ryo, राज्यरूप, राजिका, Brassica juncea, is prohibited.

2. चामोलीमुखी बार्टन: आरामालकिक (VP.), (5) खालिक (कव., *VP., MrP., SKP.), (6) मलक (MrP.),
(7) प्रशारकिक (BP., MrP.), (8) गीरळकितित (BP.), (9) भट्टाचार (VP.), (10) शूल (BP.), (11) मधापं (KP., *SKP.), (12) मधापं (VP.), (13) गुज़राक (MrP.), (14) राजधानिक (MrP.), (15) लोच (MrP.), (16) वाण,

B. UNIDENTIFIED

(1) उदंभौ (KP.), (2) कामल (KP.*), (3) कहागालिका (KP.), (4) सीवार (VP.), (5) सांथरित (कव., *VP., MrP., SKP.), (6) मलक (MrP.),
(7) प्रशारकिक (BP., MrP.), (8) गीरळकितित (BP.), (9) भट्टाचार (VP.), (10) शूल (BP.), (11) मधापं (KP., *SKP.), (12) मधापं (VP.), (13) गुज़राक (MrP.),
(14) राजधानिक (MrP.), (15) लोच (MrP.), (16) वाण,
वासक (BP.), (17) पुष्प (MrP.), (18) सितान्ती (KP.), (19) सुगन्धगन्धि (MrP.), (20) सुगन्धि (KP, VP.), (21) चरियामाक (BP.).

1 पुष्प = पेनिस (Vaijayanti).
2 सितान्ती (H.). A large number of meanings, e.g. नीलिनी = indigo plant (Vaijayanti).
3 कपुरचारक: पिघालकमथचरितपथ; सोपीति खाटदेव प्रक्ष: शाकविशेष; कन्दविशेष रत्नपर (H.).
4 = तुलसी or तुलसीरक (Vaijayanti). It may mean any fragrant thing.
5 चरियामाक occurs in both BP. and MrP.