FOOD AND DRINKS
IN
ANCIENT INDIA
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IN
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(FROM EARLIEST TIMES TO C. 1200 A.D.)

by

OM PRAKASH

With a Foreword by

Dr. B. CH. CHHABRA

JOINT DIRECTOR-GENERAL OF ARCHAEOLOGY IN INDIA
NEW DELHI

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This monograph on Food and Drinks in Ancient India is mainly a study of the food habits of Indians from the earliest times to C. 1200 A.D. in which I have tried to reconstruct the picture on the basis of all available sources—literary, epigraphic and archaeological. This was originally written as a thesis for the award of the degree of Doctor of Philosophy in the University of Delhi and later approved by it.

I am profoundly grateful to Dr. V. S. Agrawala, Head of the Department of Indology, Benares Hindu University, who advised me to undertake this work. To my Itihāsa-guru, Dr. Bisheshwar Prasad, and my supervisor, Dr. Dasharatha Sharma, I am highly indebted for their kind guidance and advice. I have received help and encouragement from various sources, from colleagues, as well as scholars engaged in research work. Special mention should be made here also of late Dr. P. K. Gode, who ungrudgingly supplied me with all the information I asked for.

Dr. V. S. Agrawala had kindly agreed to write a Foreword to this monograph but unfortunately I could not have the privilege of it on account of his serious illness. When the publication of the book was nearing completion, I approached Dr. B. Ch. Chhabra, Joint Director-General of Archaeology in India, with a request to write a few words and I am profoundly grateful to him for the favour he has done me by contributing a Foreword to this book.

I am also grateful to Sri L. G. Parab, Librarian, Central Archaeological Library, New Delhi, for kindly allowing me the opportunity to consult the books on the subject in his Library. To my Publishers, Messrs Munshi Ram Manohar Lal, my thanks are due for the great interest they have taken in the book and the nice style in which they have brought it out. I have also received the fullest co-operation from the Printers, The Allahabad Law Journal Press Ltd., Allahabad.

Finally, I would be failing in my duty if I did not acknowledg-
ledge the constant encouragement and inspiration which I received from my father Sri Durga Prasad whose saintly life of self-sacrifice and devotion to the cause of education will always serve as a guiding star to me.

KIRORIMAL COLLEGE, DELHI UNIVERSITY

OM PRAKASH
FOREWORD

The most obvious is least noticed. Eyes refuse to see the nearest. In history, one is prone to probe into weighty problems concerning rise and fall of empires, wars and treaties between nations, policies and principles behind constitutions, and the like. Ordinary events are taken for granted. They are often brushed aside as something unworthy of serious attention.

‘Food is life’ शरीर व प्राण : expound the Upanisads, and ‘All actions stem from food’ सत्पद्म भोजन-प्रस्त-पूजा : says an adage; but how often does one think of what gives life and activates, in terms of history or even otherwise?

Old and narrow conception of history having given place to a new and all-embracing one, historians of today are venturing upon untrodden fields and are bringing into limelight what hitherto lay dim and obscure, thereby broadening knowledge and enriching history. The present disquisition of Dr. Om Prakash is indeed a venture of that description.

He confines his enquiry to Food and Drinks in Ancient India and goes as far back as the material available could take him. Life on earth began with hunt for food, and continues as such, with endless variety and variation that certainly make a history worth studying.

Dr. Om Prakash has presented the results of his limited but intensive investigation in a very readable manner. He has marshalled the data in a way at once instructive and interesting. The proof of the pudding lies in the eating : the reader is invited to eat it.

B. CH. CHHABRA

NEW DELHI,  Joint Director-General of Archaeology
Thursday, June 22, 1961, in India, New Delhi.
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<td>Śaṭṭhavīṃśa Brāhmaṇa</td>
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Sat. Bra.  Satapatha Brāhmaṇa
S.B.B.   Sacred Books of the Buddhists
Sm.     Smṛti.
Sr. Su.  Śrauta Sūtra
Sukṛa   Śukrāṇītisāra
Susruta. Suśruta Saṃhitā
Suṣeṇa   Anna Pāna Vidhi
Sutra   Sūtra Kṛtāṅga Sūtra
Sutt. Np. Suttanipāta
Tait. Bra. Taittirīya Brāhmaṇa
Tait. Sam. Taittirīya Saṃhitā
Tait. Up.  Taittirīya Upaniṣad
Tandula  Tāṇḍula Vaikālika Sūtra
Tha.     Sthānaṅga Sūtra
Thera G.  Thera Gāthā
Ti.      Tikā (Commentary)
Uttara.  Uttarādhyayana Sūtra
Uttaracarita Uttarārāmacarita of Bhavabhūti
Uva.     Upāsaka Daśāṅga
Vag. I   Aṣṭāṅga Saṁgraha
Vag. II  Aṣṭāṅga Hṛdaya
Vaijayanti A lexicon by Yādavaprapakṣa
Vaikh.   Vaikhānasa Smārta Sūtra
Vaj. Sam. Vājasaneyi Saṃhitā
Vas. Dh. Su. Vasiśṭha Dharma Sūtra
Vayu    Vāyu Purāṇa
Ved. Ind. Vedic Index
Vilasavati Vilāsavatikathā
Vimana.  Vīmānavatthu
Vin.     Vinayapitaka
Vipaka.  Vipāka Sūtra
Visnu. Dh. Pu. Viṣṇu Dharmottara Purāṇa
Visnu. Dh. Su. Viṣṇu Dharma Sūtra
Vv.      Vimanavatthu, P.T.S. 1886
Wheeler  Indus Civilization by R.E.M. Wheeler in Cambridge History Supplement
Winternitz. A History of Indian Literature
Yaj.     Yājñavalkya Smṛti
INTRODUCTION

Of the three primary needs of an individual, food, clothing and shelter, food occupies the most important place. In the early stages of civilization man was essentially a food gatherer and lived on the flesh of animals he killed and the wild roots, fruits and flowers which he gathered. But later, making use of his superior intelligence, he began to tame wild animals and raise crops. This was a great step forward in solving the ever present problem of food. With the advancement in civilization he began to improve his food both with regard to its taste and its nutritive value. Complexities of life led to complexities of food. Man began to prepare delicious dishes by intermixture of various articles of food and by cooking them in different ways. He began also to bring together articles of food from distant lands, if he could afford them.

Ancient Indians cared for the spiritual advancement of the people but they were not averse to worldly enjoyments. They wanted to maintain a harmonious balance between the different aspects of life. They fully realized that they could not fulfil their other worldly (pāralaukika) duties unless they had the minimum of the necessities of life in this world. It was this outlook on life which made them attach considerable importance to the matter of food.

In the Upaniṣads it is stated that it is food which enables a man to use all his faculties.⁴ Purity of thought, according to these sages, depends on purity of food. Purity of thought leads, to good memory, and when memory does not fail all the knots which bind a man to this world are loosened.⁵ Food is called a

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¹ सर्वातस्य इत्यामवति, शोषिता भवति, मन्त्रा भवति, कौशाम्बवति, कालभवति, विशापता भवति, बालमुपसवति।

² भागार भुद्री सत्यधिति: सत्यधृती भृन्तस्मृति: स्मृतिलाभ सर्वप्रभुर्म निविवशेषः।
Chand. Up. VII. 26.5.
panacea because all creatures depend on it.¹ In the Chāndogya Upaniṣad we find that Sveta-ketu’s father cut off all food to his son except water to show that all knowledge disappears when one is not permitted to take food.² These sages believed that the mental make up of a child depended considerably on the type of food which a mother took during the period of pregnancy. With that aim in view different dishes were prescribed for an expectant mother according to the type of the child the parents wished to rear.³ Similarly different food preparations were prescribed for different types of children in the Gṛhya-sūtras, at the time of the first feeding of a child.⁴

The organisers of the Buddhist and the Jain churches also realised the importance of food and laid down explicit rules as to what should be eaten and what should be avoided. The Jains, for example, believed that rich food would make a man neglect his spiritual duties and, therefore, prescribed coarse food for Jain monks.⁵ The Sūtras also laid down food suitable for students, widows, hermits and people observing some vow.⁶

Even works on politics like the Arthaśāstra of Kauṭilya and the writers of the Yaśastilaaka and the Mānasollāsa discuss the question of food and drinks at length with relation to health.⁷ Princes of royal blood like Bhumī and Nala were expert cooks.

¹ भावाच्छ प्रभा: प्रभायान्ते या: काश्य पूविकी “पिता:; प्रणालोन्य जीवि, प्रभृति यस्मात्: प्रभृति हि मूर्तान्या व्यथ्वम्, तस्मात् सर्वायथमुभवते।
Tait. Up. II. 2.

² Chand. Up. VI.

³ यथ व इच्छेत पुत्रो मेविन्दा:......जापेत......सर्वापूर्वित्वादिति मातीयानं पाठपिल्ला सर्वम्नतमन्ननीयातात्माधीने जगिता वा भ्रूम्यां वार्तेः।
Bhad. Up. VI. 4.18.

⁴ भ्रान्मणाति कामः! तौतिरिन्द्र भ्रान्मणस्त्राकः। बृद्धिः वेदविरीयायाम्। द्विप्रथमास- भिक्षुसम प्रास्यते।

⁶ See Ch. III. Sec. 2.
⁷ Students—य ससि मां से प्रात्मेयात्म शारववषे च।

Widows—ग्यारालम्बू मृद्याना।
Vas. Dh. Su. XVII. 55.

Observing some vow—Kātyāyana Sr. Su. II. 1.8, Baudh Gr. Su. II. 1.10.

The belief that the mental make up of the people depended considerably on the food articles which they consume is very well illustrated by a set of verses in the Bhagavadgîtā. It classifies food articles into three categories. First category mentions the articles liked by people in whom the divine virtues predominate, the second mentions food liked by passionate people and the third which is liked by people of low tastes.¹ The same book lays down that a person who indulges in overeating or observes too many fasts cannot lead a life of continence. It is only proper food which leads to perfect happiness.²

The medical works clearly state that the physical and mental happiness of individuals depends on the food which they take.³ They, therefore, give a list of those articles which are conducive

¹ Sātras: सतवमलारोयमथसामाग्रीलितिविनयमम्
सरस्य: स्त्रिम्या, सिपरा हुञ्जा श्राहारा साविकमिया: १५।
कद्वात्स : लवणात्वुषण तीलस्वक्षविदाहिनः
प्राहार रजसस्वेता दुःखशोकमनदः: १६।
गात्राम् गतस्य पूर्ति पद्भिर्दं च बलः
वच्छल्मयी चालेयं भोजनं तामससमयम्: १७।
Gītā. XVII. 8-10.

² गायत्रिगंधु योगिस्त न बृहातममनसः
ग चार्ति स्वनवीलेख स्वाधीनो नेव चार्वना: १६।
युक्ताहारिविहायस्य युक्तचेयस्य कसमुः
युक्तात्वादयोभोजस्य योगो भवति दुःखः। १७।
Gītā. VI. 16-17.

³ हिताहारोपोग एव एव पुरुषाप्रियवृद्धिकारो भवति, प्रितिहारोपोग: पुनःवर्धिनो
निविवशितमि।

Caraka. Su. XXV. 31.

इतीश्च सर्वभूतानां माहारं श्वेतिकरणं
न करारारूढःतत्सवमव ग्राहिनां ग्राहि रागारम्। १४।
न कार्यार्थम् किन्निच्चु नैषवयमूपलम्यते
शास्त्रोपसारां नर: कर्मो निरामयः। १५।
तुषिद पुरुषविद्धिकृतस्याहः पौरवं बलम्। १६।
दौलत्वां मोक्षस्वेतं जीवितं ग्राहि़ रागारम्।
शाहारियोदयः एवमधामशालामुः। १७।
संवत्सवानु हितं मित्य काले भुवनीलशत्रम्।

Kāśyapa Sam., p. 249.

प्राणाद्वं पुनःवर्ध्याहरो बलवृक्षां च, सयद्वृ सत्यायम्, रसाः पुनःद्वायकीभवः
वाहयस्वरुप वीर्यविपाकानितिते च सन्त्वृत्ती दीवारां साम्यं च।

Suśruta. Su. 46.
to health and those which are unsuitable for different people. According to these works the suitability of food stuffs depends on many factors—race, country, time of the year and the physical condition of the individual taking food. A food article may suit a person at one time and may not suit him at another time. The medical works, therefore, prescribe food suitable for different seasons, for the inhabitants of different regions and for the people of different temperaments. Even in these works good health is considered a means of fulfilling the various aspects of life (dharma, artha, kāma and mokṣa). Even works like Kāmasūtra, Smṛtis and Purāṇas lay down what should be eaten and what should not be eaten. There was a firm belief that a man is what he eats and purity of thought depends on purity of food. Elaborate rules were, therefore, framed to maintain the purity of food. The above facts prove it, beyond doubt, that ancient Indians attached great importance to proper diet of the people.

In the present thesis an attempt has been made to survey the food habits of Indians, particularly those residing in the north, from the earliest times to 1200 A.D. The first chapter deals with the habits of the people inhabiting India in the Paleolithic and Neolithic times. The philological study of words expressing different articles of food in the Pre-Aryan languages and some archaeological finds are our only sources of information for this period. The excavations in the Indus valley region throw some light on the food habits of the people residing in that region.

The second chapter deals with the Vedic period. Our sources for this period are the Vedas, the Brāhmaṇas, the Āranyakas and the Upaniṣads. These works are mostly religious in character but provide us with some data about the food articles used by early Aryans as most of the offerings which they made to the gods consisted of the food articles which they themselves used.

1 Caraka. Su. V, Bhela., p. 4.
2 Seasons—Caraka. Su. VI. Bhela., p. 25.
3 शर्पिकामोक्षानारोहियम् मुलसापनम्।
   Caraka. Su. I.
The third chapter has been divided into two sections. For the first section our chief sources are the Grhya and the Srauta Sutras as also the Astadhyayi of Panini. They present before us the conditions as they existed in the middle country during the period C. 800 B.C. to C. 325 B.C. To form an idea of the food habits of the people during the period in the eastern parts of India the Jatakas and the early Buddhist and Jain canonical works have been used. The Jain works in their present form were compiled rather late, perhaps in the 5th century A.D., but they give a true picture of this period as there was little change in the Jain traditions upto that time. An indistinct picture of the food habits of the South Indian people can also be formed by a few references in the early Sangam literature.

The fourth chapter also has been divided into two sections. In the first section an attempt has been made to present a picture of the people in the Maurya period. Our principal sources for this section are the Arthasastra of Kautilya, the edicts of Asoka and the accounts of Megasthenes and some historians who accompanied Alexander on his Indian invasion. Kautilya's Arthasastra shows how the sale of meat was supervised by the government officers and the preparations and sale of intoxicating drinks became a state monopoly. There was wide difference between the food of the rich and the poor. The epics and The Manusmrti also present a picture of the post Buddhist period but are of uncertain date. They are a mine of information for the social history of the period and depict the changing conditions of the time. No student of social history of ancient India can afford to ignore them. They have, therefore, been used in the second section of this chapter.

In the fifth chapter the conditions as they existed during the period C. 75 A.D. to C. 300 A.D. have been surveyed. During this period the Imperial Kusanaas were the predominant power in the North West India. Our principal sources of information are the medical works of Caraka and Sutruta. These works are free from any religious or communal bias and refer to the food habits of the people in all parts of India, both vegetarian and non-vegetarian. There are also some casual references in the Mahabhashya of Pataanjali which throw some light on the food habits of the people.
For a study of the food habits of the people in the Gupta Age (300 A.D. to 750 A.D.) which is the period dealt with in the sixth chapter, we have a number of literary works by authors like Kālidāsa, Bāna and Daṇḍin. Special mention may be made of the Aṅgavijjā which is a mine of information for the social history of the early Gupta period. Vātsyāyana's Kāmasūtra, the Amarakoṣa and two medical works of this period, the Aṣṭāṅga Saṅgraha and the Aṣṭāṅga Hṛdaya, supplement this information. Fa-hien and Yuan Chwang also throw some light on the food habits of the people. But their accounts present a picture mainly of the Buddhist section of the society, because they could not come in contact with other sections. The Purāṇas and the Śrautaśāstra of this period prescribe the articles of food which should be used and which were to be avoided. They are rather conservative in outlook but the literature of the period and paintings of Ajanta reflect a happy and prosperous state of society.

For the next chapter which deals with the conditions as they existed during the period 750—1200 we have a number of literary sources, such as the works of Rājaśekhara, Somadeva and Sṛiharṣa. But the chapters on food and drinks in the Mānasollāsa are the basic source of information for a study of the food habits of the people during the early part of the 12th century. Some Jain works of the period give an account of feasts where only vegetarian dishes were served. The account of Alberuni has been used with caution because sometimes it was based, not on personal observation, but on a study of the religious works of the Hindus. Wherever it is in conformity with the picture presented in the contemporary literature due weight has been given to his evidence.

In dealing with the subject in each chapter a uniform scheme has been adopted. Food grains and milk products have all along occupied a prominent place in Indian dietary; hence these have been discussed at the beginning of each chapter. Next in importance come the meat preparations, which were used by a considerable section of the society along with vegetarian dishes. Then follows a short account of the spices and oils used for seasoning the various food articles. Sweets and sweetening ingredients such as honey, gudha and sugar come next with a short description of fruits and vegetables used in each period. Towards the end
of the chapter various beverages including intoxicating drinks and water are dealt with. Then follows a short account of the development of culinary art and the cooking utensils used. At the end of each chapter an attempt has been made to make a short survey of the important rules of diet, etiquette and the favourite articles of food in different parts of the country during the period. A glance at these rules proves it beyond doubt that great stress was laid on such virtues as hospitality and great care was taken that the food consumed should be pure. Students, widows, and ascetics were advised to avoid exciting food stuffs. The mass of the people lived on simple and nourishing food. The rich, however, enjoyed dainty dishes.

The concluding chapter tries to present a rapid survey of the striking features in the food habits of ancient Indians in each period. It also tries to throw some light on the important changes* brought about in the food habits and the probable causes—religious, political, geographical or economic which brought about such changes. The chief characteristic of the Indian civilization is its spirit of synthesis. It has all along adapted itself to the new forces; and the same spirit of synthesis is discernible in the food habits of the people which have altered with the changing conditions. But the process of change has all along been gradual.

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*The establishment of Muslim rule probably affected the food habits of a few rich people and some new preparations were introduced into our dietary, but the masses continued to relish traditional dishes even as late as the 17th century. This is evident from such works as Bhojana-Kutūhala by Raghunātha who flourished in that century. With the advent of the Europeans some foreign articles of food were included in our dietary. There is no mention of maize, chillies, and tobacco before the Portuguese entered India although some of these articles are used almost in every part of India now.
CHAPTER I

PRE-HISTORIC CIVILISATION OF INDIA

The earliest man everywhere was essentially a part of the plant and animal life that surrounded him reacting passively to the climate and geographical configuration of the land. But he slowly gained consciousness of the powers and potentialities which distinguished him from other animals and enabled him to dominate over nature rather than remain its slave.

The generally accepted theory is that the earliest inhabitants of India were Negroid in type. Originally they appear to have come from Africa through Arabia and the coastlands of Iran and Baluchistan. They appear to have been food gatherers rather than food producers. Their food consisted of fruits, nuts and tubers, obtained by the use of stone knives and diggers. Soon they added to their dietary the flesh of animals which they hunted. They did not know how to till the soil or raise the food. They probably were unaware of the art of cattle breeding. They probably spread over South India and even ventured to cross the sea and settled in the Andaman Islands. In India, the Negrito, would appear to have been either killed off by the later immigrants, notably the Proto-Australoids or absorbed by them.

The Negritos were displaced by the Proto-Australoids. They probably used a digging stick (lakṣṭa, laguda, līṅga, laṭūda) for ploughing. The terrace cultivation of rice might have originated with these people. The common word for rice, Chāval, in Indo-Aryan languages might be very well connected with the Kol or Munḍā root ‘Jom’ ‘to eat.’ The word tāṇḍula (husked

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1 Origin and Spread of the Tamils, p. 5. Racial Elements in the Population. Dr. B. S. Guha.
2 The Vedic Age, Ch. VIII, p. 146.
5 The Vedic Age, Ch. VIII, p. 146.
6 They are called Nīpāda in the Sanskrit literature.
7 Pre-Aryan and Pre-Dravidian in India—P. C. Bagchi.
8 The Vedic Age, p. 150.
rice) also seems to be of Austro-Caucasian origin. This leads us to the conclusion that these people probably used rice as the staple food grain.

On the basis of philological studies of Jean Przyluski, Jules Bloch and Sylvan Levi, we can say that pumpkin (alābu) and brinjal (vatiṇgana) were used as vegetables by these people. Their food also included such fruits as banana (kadalī and kandali), coconut (Nārikela), roseapple (jambū), pomegranate (dādima), dillenia Indica (Kāmrānīga) and watermelon (Kaliṅga).

These people probably used turmeric (baridrā), ginger (Śrīgavera), lemonfruit (nimbuca) as spices and knew how to prepare mustard (Sarṣapa) oil and Jaggery (gūḍa). They used betel leaves (tāmbūla) and betelnut (gūvaika). They do not appear to have been cattle breeders.

The next people to reach India were probably the Dravidians. On the basis of Dr. J. Burrow’s studies of early Dravidian words, it can be concluded that the food of the early Dravidians consisted of boiled rice (kūra), sour rice gruel (kali), kulmāṣa (a species of Delichōs) and varuṇka (an inferior food grain). They also used fried barley (vāṭya). Of the pulses (sīmbi) they used Māṣa, Mudga and Masūra. They also prepared round cakes (vāṭakas) which they fried in oil or butter. They were also acquainted with shrivelled grain (Pulāka). Rice seems to be the staple food grain as several earthenware bowls containing the husk of paddy and bronze bowls with grains of rice have been found at Adichchanallur.

They used meat (tarasa) as also seasoned meat (vallūra). Fish seems to have been another important article of food as a
number of netsinkers have been found near the Neolithic sites. They consumed two intoxicating drinks Irā and Mārāra. There was found at Cuddapah some Chunam like matter in a loṭā. It points towards the existence of palm juice industry. They knew the art of preparing Guda and toddy tapping.

Of the fruits and vegetables Panasa (jack fruit), Tundi (gourd), patola (a species of cucumber), Mulalī (a kind of edible root) and Pundariika (lotus flower) are mentioned. Spices must have been used in preparing curries as we know that they were exported to Assyria in the 14th century B.C. They used Tulasi (holy basil), Ciṅcā (tamarind) and pāga (betel nut). The mention of Tilā (sesama) and Piyāka in the vocabulary leads us to the conclusion that these people extracted oil and used it in cooking.

From the archaeological finds of this period we know that pottery was used for storing water and grains and cooking. Stone mortars, wooden pestles, and stone corn grinders were used. Stone slabs and rollers were probably used in grinding spices and preparing curries.

There have also been found a number of cisterns in which water (teya) was stored for drinking.

That the Indus valley was very fertile is clear from the fact that kiln burnt bricks were used in building houses for which unlimited timber was required as fuel. In the representation art of Harappa the animals shown are such as are found in a fertile region and not in a desert. The record of chroniclers of Alexander the Great’s campaigns suggests that in the 4th century B.C. Sind was still a fertile region. The very existence of large cities presupposes a considerable agricultural population. The Russian scientists headed by Vevilov have come to the conclusion

1 Pre-Historic South India, p. 77 by V. R. R. Diksitar.
2 Pre-Historic South India, p. 75, by V. R. R. Diksitar.
4 P. T. S. Iyengar—Advanced History of India.
5 We have not included a discussion of the food habits of the Indus valley people in the food habits of the Dravidians as we are not sure about the authors of this civilization. We shall, therefore, consider in detail the foods and drinks of the Indus Valley people before discussing the food habits of Aryans.
6 Stuart Piggott—Prehistoric India (1949), p. 68.
7 Ibid., p. 154. Wheeler—The Indus Civilisation, p. 56.
8 Ibid., p. 135.
9 Ibid., p. 134.
that wheat originated from a centre near the Punjab, the fold between the Hindukush and the Himalayas. It was not of a wild variety but of the same type as is cultivated now-a-days in the Punjab. It formed the principal article of food of the people inhabiting this region.

Specimens of barley have also been found among the ruins of Mohenjodaro. We are not quite sure whether rice was also grown in the Indus Valley even though the people may not have been unfamiliar with it. At Harappa people also cultivated peas and sesamum. A species of brassica, modern Rāṭi, was also grown.

The store houses with raised platforms and ventilated floors were probably used as granaries. The circular platforms were used as mortars in which grain was pounded with wooden pestles as in Modern Kashmir. Piggot thinks that the storage of grain at Harappa was part of a government agricultural policy. In the granaries there, flour was prepared by coolie labour which was housed in miserable rows of identically planned two roomed cottages.

Domestic animals in the Harappa culture included the buffalo, goat and sheep. This means that milk must have formed an important article of food of these people.

The existence of a number of saddle querns with millers suggests that the grains were ground in these as no circular grinding stones have been founded. A number of rolling pins of pottery and stone have been found at Chanhu-daro. This makes us conclude that the little water cakes (Phulkās in Hindi) were

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1 R. K. Mookerji—Hindu Civilisation (Supplement).
4 Childe—New Light, p. 209.
5 The value of rice grain in Ridgeway’s book ‘Origin of Currency and Weight standards’ is .036 gms. On the basis of weights found in the Indus Valley region Sir John Marshall was inclined to come to the conclusion that rice was also grown. Marshall Vol. II, p. 59.
7 Piggot—Prehistoric India, p. 153.
8 Piggot—Prehistoric India, p. 155.
9 Piggot—Prehistoric India, p. 158.
made exactly in the same way as now.\(^1\)

That Indus Valley people were meat eaters is evident from the fact that meat was included in the offerings of the dead. The numerous sling balls of clay, the copper fish hooks, the arrow heads, the flying knives constitute sufficient proof of the fact that the inhabitants depended largely for their food on birds, beasts and fish.\(^2\) Their food comprised beef, mutton, pork and poultry, the flesh of gharials, turtles, and tortoises, fresh local fish from the river and dried fish brought from the sea coast. The bones or shells of all these have been found often in a half burnt state in and around the houses.\(^3\)

We have sufficient evidence that the Indus valley people consumed fruits. Melon seeds were found at Harappa. A few date stones were found at Mohenjodaro. Two small faience objects from Harappa appear to represent date seeds. Tree forms on the earthenware suggest the existence of cocoanut fruit, pomegranate and banana.\(^4\) The shape of an ear-ring suggests the existence of lemon fruit. Curves of various kinds were doubtless a favourite food as stones for grinding the necessary spices were quite common.\(^5\) Existence of a number of dishes also points in the same direction. They were possibly used for keeping spices.

The water supply of Mohenjodaro and Harappa was obtained from excellently constructed wells with brick lining.\(^6\) Innumerable fragments of mass produced clay cups have been found near the well heads. This makes us conclude that the Indus Valley people followed the modern Hindu practice of throwing away the cups once used for drinking.\(^7\)

Domestic vessels were generally of earthenware of various kinds and shapes. Most of the pottery was wheel made, well fired and plain.\(^8\) But painted ware have also been found. The designs were executed in black on a dark red slip. There

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\(^1\) At Mohenjodaro a circular bread oven 3 ft. 8 ins. in diameter and 3\(\text{\textquoteleft}6\text{\textquoteleft}\) in height was found which resembles bread ovens still widely used in Asia. Wheeler Cambridge History. Supplement., p. 37.

\(^2\) Vats. Harappa, p. 6.

\(^3\) Marshall, Vol. I. Ch. IV, p. 37.

\(^4\) Wheeler—Cambridge History Supplement., p. 62.

\(^5\) Mackay—Further Excavations at Mohenjodaro.

\(^6\) Piggot.—Prehistoric India, p. 170.

\(^7\) Piggot.—Prehistoric India, p. 170.

\(^8\) Marshall Part I, Ch. IV, p. 27.
have been found, bowls, beakers, goblets, dishes, basins, saucers stands and jars. A number of ladles of shell have also been found. Their length, including the handles varies from 2.00" to 7.2 inches. There has also been found an oval cup of shell.\textsuperscript{1} Vessels were also made in copper, silver or lead. Copper and bronze were generally used for tools. The flake knife of chert provided with a handle was used for cutting up food.\textsuperscript{2}

These are some facts which we have been able to gather as a result of the labours of the Archaeologist. But we can imagine that many kinds of food preparations and beverages might have been enjoyed by these people as the cities of this region were international trade centres at that time. At least even from the facts that we have it is certain that the basis of our modern food habits lies in those formed by Pre-Aryan races like the Dravidians, Proto-Australoids and Negroids.

\textsuperscript{1} Vats Harappa, p. 373.
\textsuperscript{2} Marshall part I, Chap. IV, p. 27.
CHAPTER II

FOOD AND DRINKS IN THE VEDIC PERIOD

Food has great importance for Vedic Indians. It is from food that the people are born. All who live on this earth have to subsist on food. Of all created things food is the most important hence it is called Sarvausadha or panacea. Elsewhere, one is advised to worship food for it enables a man to use all his faculties. We are even told that through food comes the end of all ignorance and bondage. It is eaten so it is called Anna but it is also Pitu because it provides nutriment.

CEREALS AND PULSES

As now, cereals formed a very important part of Indian food and among cereals the most important place was occupied by barley. In the Atharvaveda it is called one of the two immortal

1 अनादाने प्रजा: प्रजायते या: काश्च्च पृथिवी अर्थित: प्रयोगनेत्र जीवित्ति प्रयेनभिः

Tait. Up. II. 2.

2 अनादान्यायं द्रव्यं भवति अनूषोत्ति भवति, मन्तर भवति, बोधा भवति, करं भवति


3 अतिरातिः सत्यतिः सत्यशुद्री भवाशुद्रः। स्वृति लभ्य सवैऽध्वि भिः विभ्रमोऽध्विः।


Sāyaṇa on Rv. I. 187. 1. पितुम्—पालकमभागम्।

Other words used in the sense of food in the Vedic literature are idā (Rv. III. 1.23), amābat (Rv. I. 153.4, Vaj. Sam. III. 20), parīkṣa (Rv. I. 187.8) and ābāra (Chand. Up. VII. 26.2).


व्यंग्यमार्थं श्रीरत्नयो वस्था हुमा: पञ्चं क्रृत्तययः।

भूस्त्रेण परज्ञायैन नमोऽध्रूवं वर्षेमेदसे।

Av. XII. 1.42.
sons of heaven i.e. barely and rice.² It was ground and formed into cakes³ which were dipped into ghee before eating.³ Sweet cakes (apāpa) of barley flour were also prepared.⁴ Parched barley⁵ was eaten either entirely with Soma juice⁶ or ground into meal which was mixed with curds, clarified butter, Soma juice, water⁷

¹ दिवस्मुन्नादमस्यी।
   सूत्रम् ज्ञा एवलोपथीनां यथा।
   आत्रीक्षा भुज्राजो मचति।

² पुरोगाता।
   र्व. इ. २८.१, ४१.३, ५२.२, र्व. १६, विष. २३, ७।
   तमिलम्: पुरोगाता मचति।

³ यज्ञ: निष्टिमित्रम्: पुरोगाता हस्युज्यते।
   सावन्द्रणा ओन आत्र. ज्ञा. १. १२.९।

⁴ पक्ति।
   र्व. इ. २४.५, २४.७, २५.६, २५.७, र्व. २९.४।
   कबील जहाँ यज्ञानां यज्ञ वात्सीवकृं: पुरोगाताम रिष्टिमित्रा।
   प्राक्रतिकम् वि पुरुषै: सुभीतानाजम्वु सुभीतानाजम्वु।

⁵ तैटीयक: पुरोगाताम नात्मिष्टिरति।
   आत्र. ५. १. २५।

⁶ See Sweets, p. 19, f.n. 7.

⁷ द्वादश (पर्चक जी) र्व. इ. १६.२, र्व. ३५.३, ४३.४, ५२.५, र्व. २४.७, २९.४, र्व. ९२.२, वाज. ज्ञा. XIX. २१, २२, काथ. ज्ञा. XI. २।
   तैटीयक: विष. १. १०.२, आत्र. XVIII. ३. ६९, तैटीयक: इ. ५. २१.२, सत. ज्ञा. III. ५. ३. ५, आत्र. VIII. २. १. ४।

⁸ क्ला ज्ञो अति वे हृदिः मयम्।
   ज्ञो: क्ला: परिवाप्रेषु: पुरोगाता: पश्य।
   तत्स ज्ञिष्टुरये तह बनस्य पाइरतत्वस्य।

⁹ तैटीयक: ज्ञा. ५. २। ४।
   याय तैटीयक: ज्ञा. ५. १। ४।
   वायु: खाय अनुदिष्टिकाः तिलमिश्च: स्वायत्तिति।
   आत्र. XVIII. ४। ४३।

¹⁰ साक्ष्य (पर्चक जी मालह) र्व. इ. ७१.२, वाज. ज्ञा. XIX. २१, तैटीयक: विष. ४। १. ६, काथ. ज्ञा. XV. २, सत. ज्ञा. इ. ६३. १६, इ. १। १। ८, इ. ९। १। ५।
   सक्ष्याय रिवाजना पुनः।

¹¹ Karambha (parched barley meal with curds, clarified butter, Soma-juice or water). र्व. इ. १८७, १०, र्व. ५२.१, इ. ५६.१, इ. ५१. २। ३।
   वाज. ज्ञा. XIX. २१, तैटीयक: इ. १। २, र्व. ५। २। ४, सत. ज्ञा. इ. ५। २। १४, र्व. २। ४। १८, तैटीयक: इ. ५। २। २, सत. ज्ञा. इ. ५। २। २, आत्र. इ. ८। ६।
or milk. A gruel was also prepared with barley. Sometimes a mess of barley was prepared by cooking it in water or milk.

Wheat is mentioned in all the Samhitas except the Rgveda. We find it used in preparing groats but it may also have been used as a substitute for barley. Its introduction in the Aryan dietary may have been due to their contact with the Dravidians who as we have seen, had been using wheat as far back as 3000 B.C.

We find no definite mention of rice in the Rgveda but it

\[\text{Rv. III. 52.1, VIII. 91.3.} \]
\[\text{Sāyaṇa on Rv. III. 52.1.} \]
\[\text{Sāyaṇa on Tait. Bra. I. 5.11.2.} \]
\[\text{Mahidhara on Vaj. Sam. XIX. 21.} \]

1. The following Vedic terms related to wheat are from the Rigveda and later Sanskrit literature:

\[\text{व्रेष्टि ज्वालां भुजाभृष्टे गोपिनारे भूष्णं} \]


3. \(\text{Tait. Sam. V. 4.3.2.} \)

4. \(\text{Rv. VIII. 69.14.} \)

5. \(\text{Vaj. Sam. XVIII. 12, XIX. 22.89, XXI. 29, Sat. Bra. XII. 7.1.2, 7.2.9.} \)

6. \(\text{Vaj. Sam. XVIII. 12.} \)

7. \(\text{See Chapter I, p. 4.} \)

8. \(\text{We come across two expressions Dhāṇyabija (Rv. V. 53.13.7.) and Kṣirapākam Odanaam (Rv. VIII. 77.10.) It is doubtful if they indicate the use of rice for Dhāṇyabija may merely mean grain and Odana though later used for boiled rice might have had only the sense of a mess in general in the Rgvedic period, as the exact grain used is not mentioned. Dhāṇya may have meant rice as the word has been used by Śabara in that sense on Jaim. IX. 1.38.39.} \)
is referred to frequently in the post Rgvedic literature.¹ The Yajurveda mentions five varieties of it² of which the best was Mahāvṛiti.³ A mess (Odana) was prepared with rice cooked in water⁴ or milk.⁵ Rice was taken also with curds,⁶ sesamum,⁷ ghee,⁸ Mūdga beans⁹ and meat.¹⁰ Parched rice could be taken alone¹¹ or prepared into a drink after boiling it.¹² The well known preparation Čivā ṇ had come into use and was known as Prthuka.¹³ It was prepared as now, by moistening rice grains

⁴ Purīvīṣṭā: santā: purī: mātṛaḥ pravarāvitī pūrvarāsakā: ēkāḥ eva pūrvarāsakā: śrāvāṅs:|
Harisvāmī on Sat. Bra. V. 3.3.2.

a swift growing variety of rice.

red rice growing in a year.

संवस्तराधिनवातः रसताशालीनाम्|
Harisvāmī on Sat. Bra. V. 3.3.6.

संवस्तराधिनवर्भवाः धूर्तः|
Pāṇini III. 1.48.

⁷ Tait. Sam. I. 8.10.
सासार्यव वा एतदोषधिनवाद यम्महाबीत्व:|
Ait. Bra. VIII. 16.

¹³ Mūdgaudana. Sankh. Ar. XII. 8.

श्रव य इत्येकः पुरवो व पञ्चितो विषीत: . . . . . जायेत . . . . . मांसवन्न पाचविस्वः
साध्यमन्त्राधिकारातार्यः श्रवरो जनयित्वा ब्रह्मवद्यमेभवः।

¹¹ Pariśāpa. Tait. Sam. III. 1. 10. 1, VI. 5. 11. 4, VII. 2. 10.4.

तात्त्वाः श्रव्यक्षमः: पुत्रशाक्तिकतिः|
Sāyāṇa on Tait. Bra. II. 6. 4.

¹³ Av. V. 5. 1. Lājāmanda.
with water, slightly parching them and flattening them with the strokes of a pestle. We find also the mention of a preparation of rice, milk and sesame called *Krṣara.* The Proto-Australoids knew the use of rice. As its use by the Aryans looks post-Rgvedic, it is not likely that its introduction in Aryan dietary, like that of wheat, may have been due to their contact with the Dravidians and the Proto-Australoids. The excavations at Maheshwarā and Nāvdatoli have shown that people in this region were using wheat, rice, *māsa, māṣa, Arahat,* gram, pea and *kulattha* as early as about 1200 B.C. while rice was a common food-grain in the Madhyadeśa about 800 B.C., as rice husk was used in mud plaster at Hastināpur.

Some inferior varieties of cereals were also used. Of the pulses the most commonly used varieties were *Māṣa* (Kidneybeans),

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1. Av. V. 5. Śaṇḍimiṣa Bra. V. 2.  
2. Rice grain is called Taḍḍula and Chaff *palaṇa* (Av. XII. 3. 19).  
(a) Mait. Sam. II. 6. 6., Kath. Sam. X. 1. XV. 6, Tait. Sam. I. 8.9.3.  
Sat. Bra. I. 1. 4. 3. II. 5. 3. 4. V. 2. 3. 2. VI. 6. 1. 8. Tait. Bra.  
See Chapter I, pp. 3, 4.  

वषय श्यामक: पन्नत्र बनासानु विचारते।  
Av. XIX. 50. 4.  
एष म आल्मा गुल्लनवी धरिवानानु सयामकातः बा।  

3. 3. 5, Tait. Bra. I. 5. 6. 7. Gansāṭukā (Coix Lacryma) Tait. Sam. V. 4. 3. 2.  
Bra. XIV. 1. 2. 29. II. 4. 11. 13. IX. 1. 7. 8.  

It was used in preparing groats and a gruel. Mait Sam. III. 11. 2, Vaj. Sam.  
XIX. 22. 90. XXI. 30. Sat. Bra. XXII 7. 1. 3., 7. 2. 9.  

Mudga (Phaseolus Mungo)¹ and Masūra² (Lentils). But for some reason or other the use of Māṣa is indicted for sacrificial purposes.³ One of the pulse preparations was Kūlmāṣa. It was prepared by stewing beans and mixing them with a little guḍa and oil.⁴ It seems to have generally been the food of the poor; but the rich ate it in times of scarcity.⁵

**Dairy Products**

Milk⁶ formed one of the principal ingredients of the food of Vedic Indians. Generally boiled cows' milk⁷ was taken. It

³ रस महूर वजनताय प्रायफ़ूद यव श्रीमायोपयोगावधैतः, श्रीहीर्म्म्तः मातिर्तः हेमतविधिरामायम्।

⁴ तत्साम ज्ञाताय इतवाच्छन्दः स श्रीमायोपयोगावधैतः मातिर्तः हेमतविधिरामायम्।

¹ Vaj. Sam. XVIII. 12. It was also cooked with rice (Śāṅkh Arat. XII.8).

² Vaj. Sam. XVIII. 12., Brh. Up. VI. 3. 22. The Tait. Br. III. 8. 14. 6. mentions Masūra which seems to be a misreading for Masūra. Some other pulses Satīna (a) a kind of pea, Khalakula (b) Delichos biflorus, Garmuta (c) (Horse-gram) and Khaṇḍa (Phaseolus radiatus) (d) are mentioned.

(a) Mait. Sam. II. 66. (b) Brh. Up. VI. 3. 13. (c) Tait. Sam. II. 4. 4.,

³ न मायारायायामृताय बेवायाः।

⁴ न मायारायामृतायामृताय बेवायाः।

⁵ सहृद्यें कुलामायान्नाद्वृत्तिभृत्तीं त अन्धे हो वाच। नेतौरं वा यच्छेः ये म हि उपनिहितव इति।

⁶ Kṛṣṇa. Rv. I. 164. 7. VIII. 2. 9., IX. 67. 32., X. 87. 16.

⁷ Puyaś. Rv. I. 153. 4. R. 121. 5., VI. 52. 10.

⁸ Gō. Rv. I. 33. 10., 151. 8., 181. 8. IV. 27. 5., IX. 46. 4., 71. 5.

प्रायः स्वर्णः श्रेष्ठत्वेतस्य वामस्य निशितम पदं बैः।

श्रीमातः श्वेतद्वारा गायत्रि वामस्य वास्तव उद्दश्यता वनातः।

¹⁰ Rv. I. 164. 7.

ज्जातो वामस्य पूवायं: पतिर्दिवीति पाति पवस उक्तिमायः।

¹³ Rv. I. 180. 3.

स्वर्णः चित्रव दस्येपि पवसंतम: पय: क्रृष्णायु हस्तोहिणिपि।

¹⁵ Rv. I. 62. 9.

वर्म वामी प्रायः प्रवक्तचान्स्तोमेत परिनिहितव।
was used in preparing a mess with grains and a gruel with parched barley meal. It was also mixed with Soma juice. Milk of buffaloes might also have been used in the Rgvedic period. The popularity of milk in the later Vedic age is testified by the fact that the cow is called a blessing (vara). Fresh milk, boiled milk and cream of boiled milk were in common use. Goat's milk was also used. Beastings were not used for ten days.

There were some people who lived on milk alone (Pauvarata).

Milk was curdled by mixing it with a little sour milk, pieces of a creeper called Pātiṅka, bark of Palāśa tree or Kuvala (Jujuibe).

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1 Kśrāṇdana. See p. 10, f. n. 5.
2 Mantha. See p. 9, f. n. 1.
3 Gavāśtra. Rv. II. 41. 3.
4 Abbāltri. Rv. IX. 86. 27.
5 The word Mātija (a buffalo) is frequently mentioned. Rv. V. 29. 7., VIII. 12. 8, 77. 10.
6 बरो दशिष्या।
7 सायाणा on the above—जर शाखेन गौरतिसाहीर्यसे।
8 सदासुहू मै निरेसस्थाण्हु उपसविभि दशन्ते वे दामस्त्रां दोहाम्यां थुहे।
9 Tait. Sam. VII. 5. 31.
10 Cows were milked three times a day—in the morning, in the forenoon and in the evening. (See above).
11 Pratidikkha. Tait. Sam. II. 5. 5. 5., Kath. Sam. XVII. 6, Av. IX. 4. 4.
12 Sat. Bra. III. 5. 3. 2. Pemc. Bra. IX. 5. 5., XVIII. 4. 2. Tait. Bra. II.
13 नोबं प्रतिनिदुः।
14 सायाणा on Sat. Bra. III. 5. 3. 2.
15 नोबं प्रतिनिदुः।
16 नोबं प्रतिनिदुः।
The curds prepared by mixing *kuvala* were not regarded as pure. Curds were widely used. Sometimes they were mixed with Soma Juice and barley meal. The process of churning with a churning stick was known. The mixture of curds and minute globules of butter when the latter have not been removed, was called *Prasadāya*.

We find the mention of *dadhanvat* which was probably cheese with two varieties, one with pores and the other without pores. A preparation of curds with boiled milk was very popular. The solid part of the preparation was called *āmikṣā* while the liquid part was called *Vājina*.

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1 *Ātaīśana.* (a little sour milk).


4 *Karambha* (barley meal with curds) See Chapter II, p. 8.

5 *Whey was called Mastu.* *Sat. Bra.* III. 1. 3. 8.

6 Particles of butter produced by churning were called *Phātā*.

7 According to *Śāyana* ‘*dadhanvat*’ simply denotes abundance of curds. *Mahādvaraṃ* means a place where the two varieties of curds were found. See Chapter II, p. 8.


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*Sāyana on Tait. Sam. III.* 2. 6. 2.

*Sāyana on Rv. VI.* 48. 18.

*Sāyana on Tait. Bra.* V. 11.

*Sāyana on Rv. VI.* 48. 18.
Butter was heated before use with a view to clarifying it. It was mixed with Soma juice and used in frying *apūpas* and for dipping cakes in. It was also used in making offerings to gods and manes. While solidified clarified butter was used by grown up men, fresh butter was used by children.

**MEAT DIET**

Meat eating is mentioned as early as the Rgvedic period. Fire is called the eater of ox and barren cows. The ritual offerings of flesh implied that the priests would eat it. A goat is also offered to fire to be carried to forefathers. A barren cow was also killed at the time of marriage obviously for food. Fish is mentioned in the Rgveda but it is difficult on the basis of this reference to conclude that the Rgvedic Indians consumed fish.

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1. RV. I. 154. 6, II. 10. 4, IV. 10. 6, 58. 8, V. 12. 1.
2. RV. IV. 1. 6.
3. RV. X. 45. 9. See p. 19, f. n. 10 and 11.
4. RV. X. 29. 6.
5. RV. X. 9. 25.
6. RV. X. 85. 13.
7. RV. X. 68. 8.
A slaughter house is also mentioned. The flesh of horses, rams, barren cows, sheep, and buffaloes was cooked. Probably flesh of birds was also eaten.

In the later Vedic period it was customary to kill a big ox or a big goat to feed a distinguished guest. Sometimes a cow that miscarried or a sterile cow was also killed. Atithigva also implies that cows were slain for guests. Many animals cows, sheep, goats, and horses continued to be killed at sacrifices and the flesh of these sacrificed animals was eaten by the participants. Many words in the sense of fishermen are used in the Yajurveda which makes us infer that the Aryans had included fish in their diet by that time.
Of the meat preparations the most common in the Rgvedic period were flesh roasted on spits, and boiled in pots. The latter was eaten with great relish. Meat cooked with rice was much valued as food in the Upanisadic period.

Some notion of pure and impure meat was present even in the days of the Rgveda. A man cooked the entrails of a dog in extreme destitution. The cow, on account of its usefulness and the many blessings it provided was considered agnīyā (not to be killed). Sterile cows could perhaps, be killed a little more freely.

Vegetarianism was perhaps also not unknown to the Rgvedic Aryans. A devout offering of praise or of fuel stick or cooked food was considered as good as a more solemn sacrifice. Then there is a whole hymn addressed to Pitu (nutriment) which mentions all the articles of food except meat. In the later Vedic

1 Rv. I. 162. 11, Av. IX. 6.17.
2 Vaj. Sam. XXX. 16.


See p. 10, f. n. 10.

Av. XII. 4. 10.

Rv. VIII. 19. 5.

Rv. I. 164. 27.

Rv. I. 164. 27.

Rv. I. 162. 11.

Rv. I. 162. 12.

Rv. I. 162. 13.

Rv. I. 162. 11.
period a feeling of revulsion against meat eating, especially beef, is found in almost all our works. The Atharvaveda regards beef eating as an offence against forefathers (Pitṛs). Brhaspati, it is said, takes away the progeny of those who consume a cow. There was also an injunction against the slaughter of horses in a sacrifice. People who observed a vow, generally, abstained from meat diet and Brāhmaṇas took only sanctified meat and that too of pure animals.

Sweets

Honey was, possibly, the earliest sweet thing Indians knew. It was taken out from two kinds of bees, one big Arāṅgara and the other small Saraghā. The latter kind was considered better than the former. It was used to sweeten food articles such as

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1 We find some exceptions even in this period for instance Yājñavalkya relished beef diet.

2 कृतस्याः श्रावस्तीय तूठी जितितमनस्त्ये।
तो विद्वते।

3 यो बेहुल मन्नानीतस्व जलकाे बसामु।
अपस्य पुजान् पौरान्व यशवर्त्ये बृहस्पतिः।

4 इम मा हि 5% सौरेक्षाधरं पापु कनिचय वाणिज्य वाणिज्ये।

5 Av. V. 19. 5.

6 Av. XII. 4. 38.

7 वाणिज्य यथात्वपि यथात्वपि यथात्वपि।

8 Av. VI. 70. 1. Sat. Bra. XIV. 1. 1. 29.

9 Av. VI. 69. 1. IX. 1. 22. Tait. Bra. III. 1. 2. 4. 1. 2. 13.

Matsya: परखेत पशुपालन च शरीरारकम्।

10 Av. IV. 43. 5. 45. 3. X. 24. 6. Vaj. Sam. VI. 2. XXXVII. 10.

11 Av. VI. 69. 1. IX. 1. 22. Tait. Bra. III. 1. 2. 4. 1. 2. 13.

Matsya: परखेत पशुपालन च शरीरारकम्।

12 Av. IV. 43. 5.

13 Vaj. Sam. XIII. 48.

14 Av. VI. 70. 1. Sat. Bra. XIV. 1. 1. 29.

15 Av. VI. 69. 1. IX. 1. 22. Tait. Bra. III. 1. 2. 4. 1. 2. 13.

Matsya: परखेत पशुपालन च शरीरारकम्।

16 Av. IV. 43. 5.

17 Vaj. Sam. XIII. 48.

18 Av. VI. 70. 1. Sat. Bra. XIV. 1. 1. 29.

19 Av. VI. 69. 1. IX. 1. 22. Tait. Bra. III. 1. 2. 4. 1. 2. 13.
apūpas.\(^1\) Its use is tabooed for women\(^2\) and students.\(^3\)

Sugarcane (Iκρα) is not expressly mentioned in the Rgveda\(^4\) but is found in all the other Samhitās.\(^5\) Chewing of sugarcane is referred to in the Atharvaveda.\(^6\)

Apūpa was a round cake of barley meal\(^7\) or rice flour\(^8\) baked in clarified butter\(^9\) on slow fire.\(^{10}\) Honey was added to sweeten it.\(^{11}\) It is, probably, the earliest sweet preparation known to us.

**SALTS AND SPICES**

Salt is not mentioned in the Rgveda although the Salt range exists in the Sapta Sindhu, the region occupied by the Rgvedic Indians. In the rest of the Vedic Literature salt is frequently

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\(^1\) अपूपन, मधुमकस्त्रेऽब्रह्मैतु।
Av. XVIII. 4. 22.

\(^2\) सहस्यादुत हस्यमो मधु नाशनति पुष्पाणांविवं ब्रह्म चराम इति बदलति।

\(^3\) न ब्रह्मचारी सन्मक्खलीयात।
Sat. Bra. XI. 3. 4. 18.

\(^4\) However, according to B. Majumdar Kuṭāra. (Rv. I. 191. 3.) refers to sugarcane. The word is still used for sugarcane in Bengal.

शारसः कुटारसो दर्शति: सैरया उत।
मौष्जा ग्वानाद्वा वारिणा: सवर्यां व्यविलपत।
Rv. I. 191. 3.

\(^5\) Av. I. 54. 5., XII. 2. 54, 100, 277. Mait. Sam. III. 7. 9., IV. 2. 9, Vaj.
Sam. XXV. 1, Tait. Sam. III. 8.

\(^6\) परिलक्षा परिलुग्रे कुणागाम विविधेः।
यथा मां कामिन्यसो यथा मसायणा यस्तः।
Av. I. 34. 8.

\(^7\) यवमयमूर्त्तः कुङ्खा यत्रिहवनीमाधास्थ्यमवति तत्तद्वाहति।
Sat. Bra. II. 2. 3. 13.

\(^8\) त्रीणिधमयमूर्त्तः कुङ्खा यथ गाहुंत्व माधास्थ्यमवति तत्तद्वाहति।
Sat. Bra. II. 2. 3. 12.

\(^9\) and \(^{10}\) यस्ते ब्राह्मण्यमोद्घोत्तूपूर्व क्षेत्रान् ब्रह्मलक्ष्मीः
चुत्वान्तमू—in clarified butter.
भद्रशोच्च—on slow fire.
Rv. X. 45. 3.

Rv. III. 51. 1.
Sat. Bra. IV. 2. 3. 19.
Also please see Appendix I.

\(^{11}\) ‘See f. n. (1) above’.
mentioned. Some spices such as brassica (baja), Jambila (citrus aurantium), turmeric, and long pepper were also probably used in the preparation of food articles.

OILS AND OILSEEDS

Sesame was used as a food article. The two common preparations were a gruel and a porridge. A wild variety of Sesamum (Jartila) was also used in preparing a porridge. Sesamum oil is not mentioned in the Rgveda but is mentioned in the Atharvaveda. Mustard is mentioned in the Upaniṣads and Brāhmaṇas. The use of oil was perhaps commoner with the non-Aryans than the Aryans.

FRUITS AND VEGETABLES

Flowering and fruit bearing plants are mentioned in the


लवणेन शुच्यन् सम्बन्धित्


स यथा सैन्ध्व विलय उदके प्रातः


3 Jambila. Mait. Sam. III. 15. 3.


4 Haridrá. (Long turmeric) Av. XII. 24. 2.


6 Vaj. Sam. XVIII. 12., Mait. Sam. IV. 3. 2., Tait. Sam. VII. 2. 10. 2., Av. IV. 7. 3, II. 8. 3, VI. 140. 2, XVIII. 3. 69. 4. 32.

7 Av. IX. 1. 1. 3.

Sat. Bra. IX. 1. 1. 3.

Stalks of Sesame (Tilapiṣṭa) were used as fuel (Av. XII. 2. 54).

8 Av. IV. 7. 3.

9 Brh. Up. VI. 4. 16.

9 Tait. Sam. V. 4. 3. 2.

उस्म्यन्ततः गज्जितिला वचच ग्राम्य वच्चारायम्

वद्ध हि तिलस्तो ग्राम्य वद्धवते पच्छते हेलारायम्

Sat. Bra. IX. 1. 1. 3.

10 व: कुमारिक पिज्ज्जितका बसले दीवरी लम्बल। तैलकुक्ष्मिकमाकुक्ष्मरोद्वले श्रद्धुद्विरत ः

Av. XX. 156. 16.


एय म भालाजलं दवेवलिनायेत वृषिता यवादु वा सर्वप्राणायामाकाका स्यामाक-तण्डुलादृ व ो लोकेयः


12 भसने तालस्थ प्रचालने ग्राम्यानावी विलापेः

Av. I. 7. 2.
Rgveda. It is obvious also that fruits were a valuable part of Arya dietary but we come across specific names, only in the later Samhitās and the Brāhmaṇas. Three varieties of jujube, bilva (aegle marmelos) and Kharjūra (Phoenisilvestris) are mentioned in the Yajurveda. Mango is for the first time mentioned in the Sat. Bra. while Āmalaka (myrobalan fruit) in the Jaim. Up. Bra. Jujube was also eaten by the people of Maheshwar Navdātoli about 1200 B.C.

2 या: फलिनीया प्रफला प्रशुन्ना प्रवाल पुणिनीः। नुहस्तितिस्मुदासातो मुहुष्कल्भसः।
3 तत्त्वं राय: पवलस्त्वात्र प्राप्तन्त्रातिवाच योपशीततो चौः।
4 वनस्तशिच: पुष्विवेश सजोवा उमे रोदीः परिसात्तो नः।
5 या: फलिनीया प्रफला प्रशुन्ना प्रवाल पुणिनीः। नुहस्तितिस्मुदासातो मुहुष्कल्भसः।
6 तत्त्वं राय: पवलस्त्वात्र प्राप्तन्त्रातिवाच योपशीततो चौः।
7 वनस्तशिच: पुष्विवेश सजोवा उमे रोदीः परिसात्तो नः।
8 या: फलिनीया प्रफला प्रशुन्ना प्रवाल पुणिनीः। नुहस्तितिस्मुदासातो मुहुष्कल्भसः।

Also see X. 146. 6. III. 45. 4.
9 Jujube fruit was also used in preparing groats.


Kath. Sam. XI. 10, XXXVI. 71.

शतीमायेमधुमावनपताना सारा शारावतान्ते शरवर श्राशम्बन।

Tait. Sam. II. 4. 9. 2.

शयान्न्यन्त्रमहृद्यमतिगस्त्वा कन्धाने नाग्नतिर्न तहु तव अविरधयतु।

Sat. Bra. XIV. 7. 1. 41.

हृदानहृद्यात्सुवण्डुः नागावदेति उवाहिन्दे तदु अविरधयतु।


See p. 11, f. n. 3.

Also see Chand. Up. VII. 3. 1.
Of the vegetables cucumber (Urvārūka)\textsuperscript{1} and lotus stalks (bisa)\textsuperscript{2} were known to the Rigvedic Indians. The latter was probably in common use with the edible roots of lotus (Sāluka)\textsuperscript{3} and alābu (bottle gourd)\textsuperscript{4}. Saphala (Trapa bipinnata)\textsuperscript{5} also seems to have been used as a food article. People of Maheshwar Navdātoli used beans about 1200 B.C.\textsuperscript{6}

**Beverages**

Of the beverages of the Vedic Indian—Soma Juice was the most important.\textsuperscript{7} The plant was brought from some mountains especially Maujavanta.\textsuperscript{8} The process of extracting the juice is described in detail. The stalks were crushed between two stones.\textsuperscript{9}

\textsuperscript{1} Av. VI. 14. 2, Mait. Sam. I. 10. 4, Tait. Sam. I. 8. 62. Vaj. Sam. III 60. उर्वरकस्मिनस्मिरूपहिंकरुणाय भक्तस्वात्माः 

Rv. VII. 59. 12.

\textsuperscript{2} द्वन्द्व शुद्धिपरिवर्त्तकाः हृद्व। 

Rv. VI. 61. 2.

Also see Av. IV. 34. 5, Ait. Bra. V. 30, Ait. Ár. III. 2. 4. Sańkh. Ár. XI. 4.

\textsuperscript{3} Av. IV. 35. 5.

\textsuperscript{4} Av. VIII. 10. 29 and 30.

\textsuperscript{5} Av. IV. 39. 5.

Some other plants are mentioned:—

Mulūli (Trapa bipinnata)—Av. IV. 34. 5.

Avakya (Blyseca Candra—an aquatic plant)

Av. IV. 37, 8, VIII. 7. 9, 37. 38. 10. Tait. Sam. IV. 6. 1. 1. V. 4. 2.

Kapitiha (Ferronia Limonia) Av. IV. 2. 8.

Anādikā (Nymphae alba) Av. IV. 35. 5, IV. 17. 16.

Madhúbra (a sweet herb) Av. I. 34. 4. VI. 122. 3.

Amarāla Sat. Bra. III. 4. 1. 17, III. 6. 5. 10.

Madhukā (Bassia Latifolia) Av. I. 34. 5.

Utarā (Sat. Bra. III. 4. 3. 13. and IV. 2. 5. 15).

Prapatha (Panc. Bra. VIII. 4. 1.) and Adāra (Kath. Sam. XXIV. 3, (Sat. Bra. IV. 5. 10. 4.) were used as substitutes for Soma.

\textsuperscript{6} See p. 11, f. n. 3.

The exact identity of the Soma plant is controversial. Dr. J. M. Unwala has on the basis of Vedic and Avestan references identified it with 'Ephedra.'

See Vallabha Vidya Nagar Research Bulletin. Vol. I. Issue 2, pp. 7-10. Also see appendix VIII B on beverages.

\textsuperscript{9} Rv. I. 93. 6, III. 48. 2, V. 36. 2, 43. 4, 85. 2.

\textsuperscript{7} नित्यलक्ष: वनस्पतिधारिणिमाथ: सब्जय: हृद्वानो भानुया युगा। 

Rv. IX. 12. 7.

\textsuperscript{8} Rv. 65. 25, 66, 29, 70, 7.

\textsuperscript{9} Rv. I. 83. 6.
They were sometimes pounded in a mortar with a pestle.¹ Before crushing, the plant was washed in water.² In order that it may yield copious juice, water was sprinkled on the stalks.³ It was pounded with both hands.⁴ Women sang songs when they squeezed the juice of the plant with their fingers.⁵

Soma juice was pressed in very large quantities⁶ and was poured upon a strainer for removing the impurities.⁷ It was stored in jars or wooden tubs and was either brown, ruddy or tawny.⁸ It was mixed with curds, clarified butter or milk to improve its taste.⁹ Other preparations with which it was mixed were Karambha, dhānāh, apāpa, pakti, saktu, water and honey.¹⁰

¹ यथा मन्याछ विचन्ते रसमीन्ययत वा इत्यः उलूखल सुरायामेतेदिभ जलयोः।
Rv. I. 28. 4.

² पद्मः परिपिच्छसे मृण्यमानी गमस्त्योः।
cf. Rv. IX. 16. 2. Rv. IX. 74. 9., Av. IX. 6. 16.
³ Rv. IX. 72. 5.

⁴ समुद्रा धीमिलर्वन हिन्नती सप्त जामयः। विविष्यति। विविष्यति।
Rv. IX. 66. 8.

⁵ इत्य समसासः प्रदिवि मूतासः तमुर्द्व न स्वतः धारितानि।
Rv. III. 46. 4.

⁶ अष्ट पवित्रे धारितः।
Rv. IX. 12. 5.

⁷ Kalaśu (Vessels) Rv. IX. 12. 5.
Dropa (Wooden tubs) Rv. IX. 13. 7, 33. 2.
Babhru (brown) Rv. IX. 33. 2, 63. 4, 63. 6.
Harī (tawny) Rv. IX. 3. 9.
Aruna (ruddy) Rv. IX. 40. 2, 45. 3.

Ghrām Varān Rv. IX. 82. 2.
Parīśkṛtaḥ gobbhih Rv. IX. 61. 13, 46. 4, 64. 28.
Śāndikarmagobhih Rv. VIII. 2. 3.

⁹ इत्य जम्मुस्तु किव धाराभूत्व करनिमित्वमपपुपचतूलमित्वम्।
Rv. VIII. 91. 2.

¹⁰ पूर्णतं हे सह्रम्य करम्य हरितं हर्वक्षाय धाना।
प्रपुरुमधी सगणो महांः सोमः पिव बुन्हा दूर विधानन्।
Rv. III. 52. 7.

स सोम धारितम् मूतं दव्यतं पनि। पच्चे दस्तिधानाः।
Rv. VI. 29. 4.

स्थव मा दव्यः धातुस्मदर्वयत्वमुखः। क्रिष्णपक्षाय दव्यः।
Rv. V. 27. 5.

धारितसं परम्यं आधारा इति सोम मिथ्याशि स्त्रीलिङ।
Mādhava on Rv. V. 27. 5.
According to Vedic descriptions Soma juice was sweet and delicious in taste. It was believed that it inspired confidence, courage, faith and self-trust and bestowed powers of eloquence and immortality. It was called pure, purifying, and the most heavenly nectar. A strong mixture of Soma Juice, called Pañcadaśa, is also mentioned.

Another beverage of the Vedic period was Surā (intoxicating liquor) which was prepared from fermented barley or wild paddy

The above qualities of Soma juice show that it was a drink very different from Surā. When Soma plant could not be had some other plants such as Pātiṇkā and Arjuna were used as its substitutes. Also see Appendix VIII B.

Pānta might have been some other beverage but is identified with Soma by Śāyana. It is frequently mentioned Rv. I. 122. 1, I. 155. 1, VIII. 92. 1, X. 88. 1.
after distillation. But while the use of Soma Juice was highly commended that of Sūrā was condemned. Drinking Sūrā gave rise to broils in the assembly. Its popularity in the later Vedic period is, however, evident from a verse in the Atharvaveda where it is mentioned as a reward for the performance of sacrifices. The praise of Sūrā in the Aitareya Brāhmaṇa and the placing of Sūrā vessel in the hands of a king makes us conclude that the Kṣatriyas were generally in the habit of drinking Sūrā.

But the evil effects of drinking were known. It is regarded as one of the seven sins forbidden by the Vedas and is classed with anger, senselessness and dicing. Realising its evil effects the Brāhmaṇas avoided drinking and good kings like Aśvapati proudly declared that there was no drunkard in their kingdoms.

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1. RV. VIII. 2. 12., I. 116. 7., X. 131. 4, 131. 5.
4. एव देवानां परम्पर यलोम: एतत्मनुपयाणा यलुरा।
6. Av. IV. 34. 6.
7. भ्रष्ट वत्सुरासः भवति वक्त रूपः तदपो भ्रष्टस्य रसः क्षण रूपः वालिसेत्यालययो भ्रष्टस्य रसः। भ्रष्टस्य सुरारक्तं हस्त भ्रष्टस्याति।
9. सप्त मर्यादा: क्ष्रयस्तुसङ्गामेवामेकामिद्यूहतेव।
10. त्वमेव ब्रह्म करम् स्वपणं नीले पत्यं बिस्तो घरोत्तु तत्त्वो।
11. RV. X. 5. 6.
12. नीरुक्ता VI. 27.
13. RV. VII. 86. 6.
14. तस्मात् ज्ञायावोष्ट नानिप्राच्यं न्यूनाय न भ्रमरस्य सुरारोज्ज्वर:।
15. Nirukta VI. 27.
Another common intoxicating drink was *parisrūta*. It was prepared either from flowers or by fermenting certain grasses, while *Kīlā* was a sweet drink prepared from cereals. The preparations of another drink called *Māsara* is described in the Yajurveda. It was prepared with a mixture of mess of rice and some spices which was allowed to ferment for three days. This beverage was purified with the help of a filter.

Water is described as nectar (*amṛta*) and a remedy (*bhesaja*). Main sources of water were rivers, wells, springs. Rain water was also used for drinking.

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2 Mahidhara on Vaj. Sam. II. 34.


5 Harivyām on Sat. Bra. V. 1. 2. 14.

6 Av. XX. 127. 8-9.

7 Harivyām on Tait. Bra. II. 6. 11. 3.

8 See Ch. III. p. 44.

9 Av. I. 4. 4.

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According to Sāyana, *Māsara* means powdered barley meal mixed with butter milk. The interpretation of Sāyana does not seem to be correct in view of the method of preparation described in the Kātyāyana Śrauta Sūtra. XIX. 1. 20-22.

Mahidhara on Vaj. Sam. XIX. 14.

Sāyana on Tait. Bra. II. 6. 11. 3.
The Art of Cooking and Utensils

The art of cooking was well developed as early as the Rigvedic period. The processes of cleaning food grains with a sieve and grinding them were known. Preparation of such food articles as Kṣara and Prthuka shows a very high stage of development. Meat was not only roasted and cooked in the form of a soup but also cooked with rice.

There were cooks and servers of food. Many implements and utensils were used in cooking. Some of these were made of clay, wood and stone while others were made of metals. Leather vessels were used for storing liquids.

Rules of Diet and Etiquette

Vedic Indians laid great stress on the virtue of hospitality. Even their beloved god fire is called a guest (ātithi) in the Rgveda. In another verse it is considered a sin to take food

1. Veda, translated from Sanskrit.
2. Parivṛṣṭarāḥ (servers) Av. IX. 6. 5. 1.
5. See Appendix A (pp. 32-33).

According to the authors of the Vedic Index Vol. I., p. 94, the corn in this period was ground in mortars with pestles and ‘upala’ simply means a mortar. Dr. H. D. Sankalia thinks that the people of Maheshvar NavaToli region used two pieces of stone for grinding corn such as wheat and gram and the circular stones were used by Indians about the beginning of the Christian era as a result of their contact with the Greeks and the Romans. See Journal of the Gujarat Research Society Vol. No. 4/84, p. 332.

Rv. X. 71. 2.
Rv. IX. 112. 3.
without feeding a hungry person. In the Atharvaveda feeding a guest, without hatred or doubt, is considered as meritorious as performing a sacrifice. The Brāhmaṇas consider feeding a guest as meritorious as worshipping God Himself and prescribe that a great goat or a barren cow should be killed for a distinguished guest.

Next to hospitality much emphasis was laid on purity of food, as the Vedic Indians were of opinion that mental make up of a person depended on the purity of food. Practice of washing the mouth before taking meals and after meals was common. Leavings of food were not taken except in a dire calamity. Friends could, however, even partake of drinks from the same cup. The food cooked by a woman in her

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1 य बालाय चक्मानाय विलोक्षमात्त्म रसिलायोगमृये।
सिरेर मन: कुणे सेवते पुरोतोतिसत माविरां न कित्ते।
Rv. X. 117. 2.

2 मोधमें कित्ते प्राप्तेता: सत्य व्रजीमि वभ हन्ति तथ्य।
नार्यमण पुनः नौ सबायं केवलाप्योबुद्धि केवलाबी।
Rv. X. 117. 6.

3 यतु पुरा परिवेशाम्ब बालमाहरित्य पुरोषासाबेव ती।
वदशान हतं व्यवहित हृद्वक्तेमेव लद्ववन्नित।
Av. IX. 6. 24.

4 यथ वर्ता ितुष्मेण वजस्तु विपुष्पेय देवताय वजस्ते।
Also see Sat Brā. VII. 3. 2. 1, Ait. Ar. I. 1. 7, Tait. Up. I. 2. 2, III. 10.

5 यथ यदाति ियेन वजस्तु विपुष्पेय देवताय वजस्ते।
Sat. Bra. XII. 1. 3. 4.

6 सत्र भ्रमणी भवसंप्रमुख: सत्रासुधो व्यास्मृति: स्मृतिसम्मै सर्वार्थाली विमोक्तः:

7 तंतिराज्ञे स भोमिनः प्रशिवन्तः भ्रामासन्त्योगिनः चामस्तेष्येमेव तदनं वक्तो मन्तो।

8 सहो वाच कि में वासो भवक्षेत्रीयाय इति होमक्षेत्रस्माह एतदशिवन्तः पुरस्तायो-परिष्ठायामः परिशिक्षितमण: सामुहे समयेऽग्नि: भवति।
Chand. Up. V. 2. 2.

9 न इत्यदातित्युप्चित्यां इति न वा ब्रह्मविष्यमिमाण ब्राह्मणित्यो हो वाच कार्यो म उद-पानाय मिति।

10 नीलां य रातिः साबेत सतमा एवां प्रवफततिं बिनमया कुप्य भ्रम प्रवः एवां तदन्ततः;
तिक्ष्ण्यति तथापि हि भव्य दृष्टिहि भव्य भग्नितमण्डल।
Ait. Bra. VIII. 8.
courses was considered impure.\(^1\) Milk of a cow was not used for ten days after she had calved.\(^2\) Even the entrails of a dog, however, could be taken in a dire necessity.\(^3\)

In the Brāhmaṇas we find some traces of the idea of pollution of food by contact with persons of low caste. People refuse to dine with Kavaṣa because he was the son of a maid servant.\(^4\) A Kṣatriya loses his caste by dining with members of other castes.\(^5\) In the Satapatha Brāhmaṇa even a Sūdra is given a place in the Soma sacrifice\(^6\) but the Kāṭhaka Samhitā does not allow a Sūdra to milk a cow whose milk was to be used in a sacrifice.\(^7\) Dining with non-Aryans was considered a sin.\(^8\) Vedic Indians used to recite a prayer to food before they took their meals.\(^9\) They also made offerings to gods before they began eating newly ripened corn as a token of gratitude to them for enabling them to enjoy the produce of a new crop.\(^10\)

Moderation in food is advised from very early times. It is said that if a person took his food only twice a day he would be so wise, and intelligent that his sayings would never fail.\(^11\)

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\(^1\) Nāṣṭaḥ परमवात्

\(^2\) Tait. Sam. II. 5. 1, 5–6.

\(^3\) Ait. Bra. VII. 9.

\(^4\) Tāत. Bra. II. 1. 1, III. I. 3.

\(^5\) See Chapt. II. (p. 17, f. n. 4), RV. IV. 18.13.

\(^6\) Kaus. Bra. XII. 3.

\(^7\) Ait. Bra. VII. 29.

\(^8\) Kath. Sam. XXXI. 2.

\(^9\) RV. I. 187. 2.

\(^10\) Ait. Bra. VII. 29.

\(^11\) N भवतपूर्वत हि कुला मेवति तत्सम्य सार्व ग्रामादेऽ ग्रास्वत्

तत्सम्य हि रक्षो मनुष्येमुण्डियते

\(^1\) Tait. Bra. II. 4. 2. 6.
People observed a fast whenever they performed some sacrifice.\(^1\) We can also form some idea of the rules of etiquette. From a simile in the Rgveda we learn that the Vedic Indians took their meals in a sitting posture.\(^2\) Men avoided taking meals with their wives\(^3\) and women, generally, did not take their food in the presence of male members.\(^4\)

Students were expected to go out to beg food for it was supposed that the practice created a sense of humility in them.\(^5\) We also find the beginnings of some taboos in the Samhitās. The use of exudation of trees (niriyāsa) was forbidden on account of its red colour.\(^6\) Māṣa pulse was forbidden probably because it was considered exotic.\(^7\)

From a passage in the Aitareya Brāhamaṇa we learn that Soma juice was considered a proper drink for Brāhmaṇas, curds for Vaśyās, water for Śudras and a juice extracted from the roots of Nyagrodha and fruits of Udumbara, Aśvattha and Plakaṣa for Kṣatriyas.\(^8\) This shows that the four castes had their own favourite drinks.

To sum up the food habits of the Aryans seem to have been affected considerably by their contact with the non-Aryans who

\(^1\)  
\[ \text{तदाहुध्रुवंश्वत्सौधर्मश्वर्यवस्ति न ह या अविनाश्व देवा हृविनिमिति तस्मातुपवस्तुन्} \]
\[ \text{मेघेवा हृविनिमीपुरिति।} \]

\[ \text{Ait. Bra. VII. 11.} \]

Also see Sat. Bra. II. 1. 4. 1.

\(^2\) नि पर्यंता ब्राह्मवी न नेहुः।  

\[ \text{Rv. VI. 30. 3.} \]

\(^3\)  
\[ \text{तस्मात्त्रायाय यस्ते नात्स्ववीवात्रल्लहात्माजानिते।} \]

\[ \text{Sat. Bra. X. 5. 2. 9.} \]

\(^4\)  
\[ \text{तस्मादिनमा मानुष्य सिद्धपरित इवस्वपल्लो जितस्तत्तित य इबु ता इवेतिमह स्माह} \]
\[ \text{शालवल्लः।} \]

\[ \text{Sat. Bra. I. 9. 2. 12.} \]

\(^5\)  
\[ \text{गोपाथमा, ब्राह्म. 1. 2. 1-8.} \]

\[^6\]  
\[ \text{परिकुल इस ब्रह्महृत्युज्य क्रियाप्रसारिक त्रिकृत्य पालनितं संसारकालविश्वनिर्यासविश्वस्था निर्यासस्य} \]
\[ \text{नामस्य।} \]

\[ \text{Tait. Sam. II. 5. 1. 3.} \]

\(^7\) See Chapter II. (p. 12, f. n. 3.)

\(^8\)  
\[ \text{स यदि होम ब्रज्ञानितं स नती ब्रज्ञानास्तेन मनोहन जितिक्षयसि।} \]
\[ \text{प्रय यदि दश वैधवानितं स नती बैधवास्तेन मनोहन जितिक्षयसि।} \]
\[ \text{प्रय यदि शूक्रानितं स नती शूक्रास्तेन मनोहन जितिक्षयसि।} \]
\[ \text{श्यामस्य खो ब्रह्म श्यामस्य श्यामस्य प्रत्येकास्य श्यामस्य फलानि चोदुबरायास्त्वानि प्लाक-} \]
\[ \text{क्षाराभिप्रायमात्तानि मनकेलिसोर्ज्य स्यो भवः।} \]

\[ \text{Ait. Bra. VII. 29.} \]
were the makers of the Indus civilization. Probably wheat and rice became a part of their dietary only after this contact, as there is no mention of these cereals in the Rgveda. Fish was also included in the articles of food by the time of the Yajurveda. The use of oil as a cooking medium seems to have been borrowed by the Aryans from the non-Aryans. *Soma* juice was widely used in the beginning but towards the end of the period, when it became difficult to obtain the plant, some substitutes were used.
APPENDIX A

[Page 27, f. n. 4]


2. Vanapāta—(a pledge) Tait. Sam. VI. 2. 8. 4., Av. IX. 3. 11. Later it was called Musala Av. IX. 6. 15. X. 9. 26., etc., Tait. Sam. I. 6. 8. 3., Sat. Bra. XII. 5. 2. 7., Jaim. Bra. I. 42. 44.

3. Titu—(a sieve)—Rv. X. 71. 2.

4. Dhvātr—(a blower) Rv. V. 9. 5.

5. Gharma—(a pot for heating milk)—Rv. III. 5. 3. 14., V. 30. 15., etc., Vaj. Sam. VIII. 61., Av. 73. 6., Ait. Bra. I. 18. 22.

6. Pacana—(a vessel for cooking food)—Rv. I. 162. 6., Sat. Bra. VI. 5. 4. 3., XIV. 1. 2. 21., etc.

7. Ukhā—(a cooking pot)—It was generally made of clay. (Tait. Sam. IV. 1. 14.) Its hooks were called Amīka (Rv. I. 162. 13.). Rv. I. 162. 13., etc., Tait. Sam. V. 1. 63., Vaj. Sam. XI. 59., Av. XII. 3. 23.

8. Caru—A cauldron which was heated on fire. (Rv. VII. 104. 42.) It had a cover (apiddhāna Rv. I. 162. 2.) Later it was made of iron or bronze (Sat. Bra. XIII. 3. 4. 5.), Rv. I. 7. 6., VII. 104. 2., Av. IV. 7. 4., IX. 5. 4., Kath. Sam. V. 6., Māits. Sam. I. 4. 4. 9., Tait. Sam. I. 6. 12. 1., Sat. Bra. IV. 7. 41., Ait. Bra. I. 1.

9. Ladies:
   Jābu—Rv. I. 143. 5., VIII. 48. 10., X. 21. 5.
   Upascemati—Rv. X. 21. 2., X. 205. 10.
   Darvī—(wooden ladle) Rv. X. 105. 10., V. 6. 9.

10. Pieces of stone used for pressing Soma.
    Grāvan—Rv. X. 76. 94., 76. 175.
    Adari—Rv. X. 175. 3., IX. 11. 5.

11. A piece of stone used for pounding rice.

12. Strainers:
    Pavitro—(a strainer made of sheep’s wool)—Rv. IX. 6. 3., IX. 37. 1., IX. 109. 36., Av. IV. 124. 3., IX. 6. 16., etc.

13. Vessels used for storing Soma juice:
    Amatra—Rv. II. 14. 7., V. 51. 4., VI. 42. 2., X. 29. 7.
    Āvatthā—(made of wood) Rv. I. 135. 8.
    Āhyā—Rv. I. 34. 8., VI. 7. 2., X. 107. 5., etc.
**Kala**—Rv. III. 32. 15., IV. 17.6. etc.

**Dru**—Rv. I. 161. 1., V. 86. 3. etc.

**Kalasa**—Rv. I. 117. 12., IV. 27. 1. 22., XI. 59. etc.

Tait. Sam. I. 1. 8. 1., Vaj. Sam. I. 22., XI. 59. etc.

**Camu**—Rv. VIII. 2. 82., IX. 20.6., IX. 62. 16. etc.

**Drupa**—(a wooden tub) Rv. VI. 2. 8. IX. 28. 4., IX. 98. 27. etc.

14. **Drinking cups**:

**Patra**—Av. IV. 17. 4., VI. 142. 1., Tait. Sam. V. 1. 6. 2.


Av. VII. 73. 3., Sat. Brh. VII. 2. 11. 2. etc.

**Graba**—Rv. X. 114. 5.

**Kārta**—a cup made of metal. Av. X. 10. 5., Ait. Brh. VIII. 10. etc.

15. **Kumbha**—A pitcher generally made of clay.
Rv. I. 116. 7., VII. 33. 13., Av. IX. 5. 5. etc.

16. **Udāñana**—A bucket for drawing water.

17. **Dṛśa**—A leather bag for holding milk.

18. **Sūla**—A spit used for roasting flesh.
Rv. I. 162. 11., Sat. Brh. XI. 4. 2. 4., Chand Up. VII. 15.3. etc.

19. **Snadhiti**—A knife to dissect the sacrificial animal.


20. **Asteana**—A vessel for holding liquids.


23. **Sūrpa**—A wicker work basket for winnowing.
Av. IX. 6. 16., X. 9. 26., Tait. Sam. I. 6. 8. 3. etc.


28. **Nīnāhya**—A water jar which was buried in the ground. Sat. Brh. III. 9. 28.

29. **Pariśasa**—An instrument to lift the kettle off the fire. Sat. Brh. XIV. 1. 3. 1. etc.
CHAPTER III

FOOD AND DRINKS

(800 B.C. TO 300 B.C.)

In this chapter an attempt has been made to make a survey of the food habits of Indians during the period C. 800 B.C. to C. 300 B.C. But the chapter has been divided into two sections, one describing the picture as presented by the Sūtra literature and the other by early Buddhist and Jain works. It is necessary because the authors of Sūtra literature had different ideals in respect of food and occupied a different region from that of the Buddhists or the Jains. The Sūtras represent the Brahmanical point of view. In the Buddhist and Jain works we have a tradition which is non-Brahmanical if not exactly Kṣatriya as contended by Pargiter and some other writers.

SECTION I (THE SŪTRAS)

CEREALS AND PULSES

Of the food grains barley and rice continued to be the most important. The daily offerings to the gods consisted of barley from the barley harvest till the rice harvest and of rice from the rice harvest till the barley harvest. An inferior variety of barley is also mentioned in addition to common barley.²

1 वाणिक्रियामुख्यति वैधिकित्यवेयश्च हृदन्ते ब्राह्मिकी ज्ञातिः।
ह्यत्रवेदाधिकाराः बलितेऽहरेतु यवेश्योऽवायविहि: पृष्ठिक्षोऽवायवेस्यः स त्वाश्चस्यो
नाम वलिप्रमवेशति।
Gobhila Gr. Su. I. 4. 28.
वृषिक्रमाधिकारमेयो यवेश्यो वाणीहि: स्वयम् हरेतु श्वयम् हरेतु।
Khadira Gr. Su. I. 5. 40.

Yavnī (inferior variety of barley) Pāṇini IV. 1. 49.
The old preparations of barley were in common use:-
Some new preparations are mentioned by Pāṇini. Barley gruel (Yavāgū) was a favourite food of the people residing in the Alwar-Bikaner region.\(^1\) It had two varieties one of which was licked and the other was drunk.\(^2\) Yavaka was prepared by pounding barley with pestle and mortar to remove the chaff and then boiling the pearl grain in water or milk.\(^3\) Wheat had not yet become very popular as it is not mentioned in the Śūtras.

Besides barley, rice seems to be common. A fine variety of rice, Sāli\(^4\) is distinguished from the ordinary variety Vrihi.\(^5\) These two varieties had many subkinds.\(^6\) Pāṇini mentions two fine varieties one of which ripened in sixty days and the other was grown on the banks of the river Devika.\(^7\) Boiled rice was taken with curds, honey, meat and milk. It was also cooked with pulses.\(^8\) Parched rice, Ṡapta, Prabhuka, Kraṣṇa and Puro-

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\(^2\) Śālva—Alwar-Bikaner Region (Pāṇini (H), p. 121).

\(^3\) Upnikā (Pāṇini V. 2.7.) was a peya variety while Nakkampacā was the one which was licked, because it scorched the fingers’ ends. (Pāṇini III. 2.34).

\(^4\) Pāṇini IV. 3.23.

\(^5\) Pāṇini V. 2.2. Sāli was grown in winter while Vrihi was grown in autumn. See Chapter V (7).


It is not white when husked according to the Bāhavprakāśa,

\(^7\) Krśmaprīhi was black rice (Katya. Sr. Su. XV. 3.14.)

\(^8\) Mahāvāthī was a fine variety (Pāṇini VI. 2.38).

\(^9\) Hāyana (red rice) (Pāṇini III. 1.48).

\(^10\) Yavaka—A variety of rice (Pāṇini V. 4.3.)

\(^11\) Saṅgika—Pāṇini V. 1.90.

\(^12\) Odana—Asv. Sr. Su. II. 3, Baudh. Gr. Su. II. 3.5, Pāṇini IV. 4.67.

\(^13\) Bhukta (boiled rice)—Pāṇini IV. 4. 10.

\(^14\) Payodana—नापित्रस पयोद्धान वस्त्रा !

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dāta were very popular.1 Probably cakes made of powdered rice were called Piṣṭakas.2 Some inferior cereals such as wild rice taken with curds, honey or clarified butter

Baudh. Gr. Su. II. 3.5.

Bṛhadād Ṛg-veda 1.4.4.

Kṣirandana (with milk) and Sāpandana (with pulses)

Baudh. Gr. Su. II. 11.54.

Māṅsandana (rice cooked with meat) Pāṇini IV. 4.67.

Lajāḥ (fried rice grains) were used at the time of marriage in the Śūtra period.


Baudh. Gr. Su. I. 3.3.

Pāṇini also mentions Apāpas in which wheat flour fried in clarified butter and mixed with sugar was used as stuffing (Cūrṇitāḥ apāpāḥ).


Pāṇini IV. 3.147.

Baudh. Gr. Su. I. 16.34.


Commentator on Kh. Gr. Su. II. 2.27.


Baudh. Gr. Su. II. 9.7.

rice (Nīvara, Priyāgu and Śyāmāka) were eaten by foresters. Of the pulses besides Māsa, Mudga and Kulattha (horsegram) had come into use. Of the pulse preparations the most common was a soup (Śūpa). Small round cakes (Vataka) were also prepared. Kulmāsa continued to be eaten by poor people and ascetics.

**Dairy Products**

Besides food grains cow's milk and its products were in common use. Cows as now, were milked in the morning and

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1 Priyāgu—(panic seeds) Gaut. Dh. Su. XVII. 3,  
Nīvara—Pāñini III. 3.48.  
2 Māsa—Pāñini V. 1.7, V. 2.4, Gobh. Gr. Su. II. 6.6.  

In a Śrāddha—

ह्रदयाणि तिलमात्रग्रीहितवा ग्रापो मूलकलानि।

In the ceremony of tonsure

उत्तरातोष्णे ग्रीहिबमासरिलानाऽगृहकपूर्णवाराणि निद्वाति।

Asv. Gr. Su. I. 15.3.

यवा भ्रात्यकर्त्तरस्तुप्रयोगान्तमुद्वृत्र भेग्स च चाणकालित्तमापश्च कुल्याश्रमे कमतु  

लिपेत्।


Kulattha—It was avoided by a man observing a vow (Ap. Dh. Su. II. 8.18.2.)


Śūpa—Pāñini VI. 2.128.  

Vataka—(small round balls prepared with pulses).

प्रोूप गाना करयम सकृत्र तृत्त तैल रायस शाकाजी हुक्लानि वर्जयेत्।

Vas. Dh. Su. XIV. 29.

3 Kulmāsa—(Ghughri in Hindi) (some inferior grain boiled with a little water, guda and oil) Pāñini V. 2. 83.

4 Gayya or Payasa—(Pāñini IV. 3.160).


उदूतेन नवनितेनात्मुतेन वा सप्त्या स्वालिपकमभियायः एकस्यायः मेठणमासाद  

स्वालिपकमासादयति।


Haityamgavina (butter churned from the curds of previous day's milk) —Pan. V. 2.23.

Sarpī—(Clarified butter) Indians seem to be fond of preparations mixed with clarified butter.
in the evening. Milk of a pregnant cow, a cow in heat, and one which suckled the calf of another cow was forbidden. Beastings were as before not taken for the first ten days. Besides, milk-rice which continued to be popular, a favourite preparation of curds was *payaya*. Some fragrant spices and crystal sugar were used in its preparation. Preparations mixed with ghee seem to have been greatly relished.

**MEAT DIET**

The writers of the Sūtras consider it meritorious to kill an ox or a goat to feed a distinguished guest. Flesh of various

1. Sāvittikā kṛtā bhāṣāṁ sṛṇaḥāṇideva dvaṭatū.
4. See p. 37, f. n. 5.

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नैय्यमिकम तु याहद स्नेहवदेव द्वातु।
सपिरमासिनित्र प्रयम: कल्यः।


स्नेहवदेव लब्धावते पितृयां लीभ्रतः प्रीतित्राच्रियांसं च कालम्।


1 तायं दौहमाधुलय प्रातत्वाभ कस्क अपिल्लाः।

Kātya. Śr. Su. IV. 2.38.

2 लब्धावते पितृयां उज्ज्वलारूपमीलारुपमीलारुपमसूतीरामणिती।

चेन्नारनिद्रामणिती॥


Prśadaśya means a mixture of curds and clarified butter in this period.

वश्यन सपिरानांसंस्तुत्र विश्य घुष्णायमसूत्रास्मि।


नामासो महुपक्तों भवति भवति।


नाश्वामासो वयस्मस्तान्। अवकाती पितुवां सन्सिद्धे।


आधारी भाष्याय वा राज्ययाय वाम्यात्यत वा महीस्वं वा महीस्वं वा प्रभुवामास्तिक्यं कुञ्जकृतीति।

Vas. Dh. Su. IV.

birds is prescribed even for a child at the time of its first feeding. Meat preparations were common in a Śrāddha, but if one could not afford meat one was allowed to use vegetables. Many animals continued to be killed at sacrifices and their meat was partaken by the sacrificers. The archaeological evidence also shows that humped bull, buffalo, and sheep were slaughtered for food.

The notion of clean and unclean meat was well developed in the Sūtras. It is laid down that one should not take meat which has been cut with a sword. Eating flesh of a dog, a man, a village cock, a boar and a carnivorous animal is consi-

dered a sin. The meat of one hoofed animals, of camels, of 
gayāla, of village pigs, locusts, of cattle, of animals having a double 
row of teeth or excessive hair or of those which have no hair and 
eating of fish was forbidden.

But in times of distress even unclean meat was permitted 
if only to save life. The general feeling of the time about meat 
eating seems to be that it should be used in extending hospitality 
to guests, as offering to gods and manes but animals should not 
be killed otherwise. No doubt on these occasions the house-
holders partook of the meat preparations, and of these occasions 
there were many.

SWEETS

Honey was extensively used in many ceremonies in the 
Sūtra period, and was invariably used in welcoming guests, 
the common preparation used for the purpose being a mixture 
of honey with curds or ghee (Madhuparka). Its use was not

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1 Pratitiṣṭhānaṁ bṛhatamṛṣāḥ. Mūlamatrūṣaḥ ca. Caturāṅgakośān āryāṇaṁ.  
Vas. Dh. Su. XXIII 25.  
5 Yuktānāṁ ca bhagyāṁ ca. Yuktānāṁ ca.  
Vas. Dh. Su. IV. 6.  
8 Dharmāḥ pravāhy avāpaḥ brāhmaṇāḥ.  
allowed to the students even in this period.\textsuperscript{1} Besides honey another source of sweet ingredients was sugarcane.\textsuperscript{2} Greta, inspissated juice of sugarcane boiled to thick consistency (Phāṇita) and probably sugar were prepared from it.\textsuperscript{3} Of new sweet preparations Pālala was prepared with sesamum and greta or sugar and Sānyāva with wheat flour fried in clarified butter, and mixed with milk and greta. Sometimes cardamom, pepper and ginger were added to make it more tasteful\textsuperscript{4}. Ears of barley or wheat were parched and beaten with a pestle and after being cleaned were mixed with greta to make abhyāsa.\textsuperscript{5} Sweets called Svastika, Modakā and Nandyāvarta are also mentioned.\textsuperscript{6}

\textbf{SALTS AND SPICES}

For the purposes of seasoning food in addition to salt\textsuperscript{7} some other spices such as long pepper, black pepper and asafoetida were used.\textsuperscript{8} Saline preparations were not allowed to students,

\textsuperscript{1} न मधुराद्ये से प्रायशस्यात्।

\textbf{Manava. Gr. Su. I. 1.12.}

\textbf{प्रमधुराद्याशी स्वादः।}

\textbf{Kh. Gr. Su. II. 5.11.}


\textbf{III. 117. 19-23.}

\textsuperscript{2} Sugarcane plantations (Ikṣuvasa) are mentioned. \textbf{Panini VIII. 4.3.}

\textsuperscript{3} Greta—Pān. IV. 4.103, Baudh. Gr. Su. I. 10.11.

\textbf{Phāṇita—(Inspissated juice of sugarcane boiled to thick consistency)}


\textsuperscript{4} The old preparations in common use were:

\textbf{Apāpa—See p. 36, f. n. 1 above}

\textbf{Kṛṣaṇa—See p. 36, f. n. 1 above}

\textbf{Pāyasa—See p. 36, f. n. 1 above}

\textbf{Pālala—Pan. VI. 2.135.}

\textbf{Sānyāva—Cārmā in Hindi (Pān. III. 3.23.)}

\textsuperscript{5} Abhyāsa—is mentioned in the Apāpaśastra in Pānini.

\textbf{Manav. Gr. Su. II. 6.4.}

\textsuperscript{6} श्रास्त लवण भुजाना।

\textbf{Vas. Dh. Su. XVII. 49.}


\textbf{It was exported from South India from the earliest times.}

\textbf{The Greek word peperi is taken from the Dravidian word pippalī.}


\textbf{Hinga—(asafoetida) Gaut. Dh. Su. XVII. 32-33.}

\textbf{The common words for seasoning were Uparasana and Vyanjana.}

\textbf{व्यःसनानि श्लोकसिद्धे।}

\textbf{Pān. IV. 4. 26.}

\textbf{शारीक व्यःसनाय वाहिकार्यम्।}

\textbf{Gobh. Gr. Su. IV. 4.20.}


\textsuperscript{8} Asafoetida—(asafoetida) Gaut. Dh. Su. XVII. 32-33.
widows and to a newly married couple for three nights.\(^1\)

**Oils and Oilseeds**

Sesamum was the most important oil seed\(^2\) used in Śrāddha and other ceremonies.\(^3\) Its oil was regarded as a substitute for clarified butter.\(^4\) Āpastamba lays down that a person should avoid oil cakes when observing a vow.\(^5\) We find mustard mentioned; perhaps its oil may also have been used.\(^6\)

**Fruits and Vegetables**

The Sūtras do not mention the names of many fruits but fruits formed an essential part of the diet of the Aryans.\(^7\) Besides the three varieties of jujube,\(^8\) udumbara fruit (Indian fig) and Saphaka (trapabispinosas) were the common edible fruits\(^9\) but Pāṇini also mentions rose apple (Jambū)\(^10\) and mango.\(^11\)

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\(^1\) Students—

\(^2\) Panini V. 1.7, V. 2.4.


\(^5\) Sankh. Sr. Su. IV. 15.8, Baudh. Gr. Su. II. 1.17.


\(^8\) Jambū—(rose apple) Panini IV. 3. 165.


\(^10\) Unripe fruits were called Šatang (Asv. Gr. Su. I. 12. 4.)
Leafy vegetables\(^1\) were eaten and some of them were cooked. Some roots such as radish and ginger, which aid digestion were munched after meals.\(^2\) Garlic, onions and leeks were avoided by respectable people.\(^3\)

**INTOXICATING DRINKS**

Drinking was common in the days of Pāṇini as he mentions words meaning a vintner, a distillery and liquor.\(^4\) The ingredients were first formed into a ferment. When the fermentation was complete the ingredients were called Āsavya.\(^5\) The sediment which was left after distillation was called Viniya.\(^6\) From the Sūtras we learn that strong liquor was served to the guests when a person entered a new house,\(^7\) it was served to women when a bride arrived at the bridegroom’s place\(^8\) and it was served to the wives of forefathers in the Ānvaṣṭakya rite.\(^9\) Women who performed a dance at the time of marriage were also served Sura.\(^10\)

But the evil effects of drinking were not unknown to the authors of the Dharmaśūtras.\(^11\) They regard drinking as a heinous crime, and forbid the use of liquors particularly for Brāhmaṇas and students.\(^12\)

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\(^2\) Bhūjī—(cooked vegetables) Pāṇini IV. 1.42.

\(^3\) Śrāṇa—(cooked vegetables) Pan. IV. 4. 67.

\(^4\) Upadānaka—(Digestive roots) Pāṇini III. 4.47.

\(^5\) कर्मद्विपलणपुरारीकाः।


\(^6\) Sāmpidika—(Vintner) Pāṇini IV. 3.76.

\(^7\) Āsavya—(distillery) Pāṇini V. 2.1.12.

A Sūtra refers to people who could even take the sediment of liquor.

कणे हृत्यिविति।

Pāṇini, I. 4.66.

\(^8\) Madya—Pāṇini III. 1. 100.

\(^9\) Sura—Pāṇini II. 4.25.

\(^10\) Pāṇini III. 1.126.

\(^11\) Pāṇini III. 1.117.

\(^12\) Paras. Gr. Su. III. 4.9.

\(^13\) Sankh. Gr. Su. I. 11.5.

स्त्रीमध्यक्। सुरामातिधामित्यविक्रियः।

Asv. Gr. Su. II. 5.6-7.

Cf. Parask. Gr. Su. III. 1.11.

\(^1\) Asv. Gr. Su. II. 5.5. Sankh. Gr. Su. I. 11. 5.

\(^12\) सर्वं मध्यमेव।


\(^1\) सर्वं नित्यं ब्राह्मणं।

Gaut. Dh. Su. II. 25.

\(^12\) सर्वं नित्यं ब्राह्मणं।

Besides *Surá*² which was generally prepared with barley or rice flour there were some other intoxicating drinks. *Kilāla* was a sweet drink prepared from cereals.³ In the preparation of *Māsara* a mixture of a mess of rice or *Syāmāka* with some spices was allowed to ferment for three days. This mixture was purified with the help of a filter and then used as a beverage.⁴ A spiced liquor *Māriya* prepared with *Guḍa* or sugar had also come into use.⁵ Wine imported from Kāpiśi (north of Kabul) was known as Kāpiśāyani.⁶ Pāṇini refers to two other varieties of wines *Kālikā* and *Avadātikā*.⁷

*Soma* juice continued to be used in Śrāuta ritual but is not mentioned in the domestic rites.⁸ This probably means that it was no longer a common drink. The scarcity of the plant may have been one of the reasons as *Ādāra* a substitute is mentioned in the Ṛṣi Su. XIV. 24. 12-13. *Parisrūta* was another beverage.⁹ Some decoctions (*Kaśāya*) of rice meal and flowers were also used as intoxicating beverages.¹⁰

It appears from the Gautama Dharma Śūtra that the Brāhmaṇas were prohibited from drinking any kind of intoxicating drinks.¹¹ The Kṣatriyas and Vaiśyas could, however, take liquors prepared from honey, *madhūka* flowers and Guḍa but not spirituous liquors distilled from flour.¹²

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² तथा कृतार्थवीचारो भः।
³ श्रीहिंश्यामाकौदयाधार्योः श्यामोकौर्यान्तः संवन्धोऽसस्रोऽसः।
⁴ महिधरासनायोन् कृतार्थवीचारोऽसः।
⁵ Mahādhara on Vaj. Sam. XIX. 14.
⁶ कांठाणि हृदितः।
⁷ तत्रां श्रीहिंश्यामाकौदयाधार्यो श्यामोकौर्यान्तः।
⁸ Mahādhara on Vaj. Sam. XIX. 14.
⁹ श्रीहिंश्यामाकौदयाधार्यो तत्रां श्रीहिंश्यामाकौदयाधार्यो।
¹¹ नृत्रां कांठाणिमेवैः।

Pāṇini VI. 2.70.


Pāṇini IV. 2. 99.

Pāṇini V. 4.5.


Ibid and XV 10.9. See F.D.A.I., p. 30. f. no. (159).

Pāṇini VI. 2.10.

Gaut. Dh. Su. II. 25,


DRINKING WATER AND OTHER BEVERAGES

Apastamba lays down that it is the duty of the householder and his wife to see that the water vessels in the house are never empty.\(^1\) This shows the importance which was attached to drinking water in this period. It was purified in a filter before use.\(^2\) Waters from rivers and reservoirs having sweet smell, colour and taste were probably considered good for drinking.

THE ART OF COOKING

The art of cooking\(^3\) was well developed. This is clear from the fact that the various stages in the preparation of Sthālipāka (boiled rice fit for offering) are described in detail. Rice grains were washed by sprinkling water over them, husking them.\(^4\) They were then cooked with clarified butter. The preparation of Puradāsa, Apāpa, stuffed Apūpas, Kṛṣara and Sānyāva shows great skill in culinary art. An idea of the size of Puradāsa can be had from the fact that it is stated that four cups of ground grains were required to make one cake.\(^5\) Cooks were sometimes called according to the quantity of food stuff they handled.\(^6\) A distinction has also been made between solid (Bhakṣya) and liquid food.\(^7\) Meat, pulse soup and vegetables are regarded as solid foods. Some food stuffs such as guḍa, clarified butter and sesame

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\(^1\) Āp. Dh. Su. II. 1.115.
\(^2\) उत्तरस्यां पयो वै सेवकविलोकितविशेष व्रहास्तविनि

\(^3\) Pakti—Pāṇini III. 3.95.

\(^4\) व्रहास्तविनि स्वास्तिपात्ति क्षयप्रियत्विवेककपिल ।


\(^6\) अनुज्ञनमनवपाकिति कूमरस्येव व्रहास्तविनि.


Also see India in Pāṇini (H), pp. 115-116.
were mixed for different dishes. Fried wheat flour was used as a stuffing and salt and curds were mixed with food preparations.

Some of the common cooking implements were a cooking pot (sthālī), a ladle (Srava), and a spoon (Darwī). Cups (Sarāva) were used for measuring food stuffs and a grind-stone and a mortar were regarded as very important. Vessels of copper, iron and stone were in common use besides earthenware. Sometimes gold vessels and those made of wood were also used. A piece of broken jar (kapāla) was used for baking cakes. The omentum of a victim was grilled in a vessel (Vapāirapāni) and meat was roasted on spits (Hṛdayatīla). An earthen utensil was used only once. If it had to be used again it was fired afresh. Metallic utensils were cleaned with ashes and wooden ones by scraping.

**RULES OF DIET AND ETIQUETTE**

In the Sūtras hospitality becomes one of the five daily duties of a householder. It is considered improper for an Ārya

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1. Pāṇini VI. 2.128.

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3 Sthālī—Asv. Gr. Su. II. 1.5.  
Ukha (fryingpan) Panini IV. 2.17.  

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8. The five daily duties of a householder were prayer to God (Bṛhma-yajña), offerings to gods (Devayajña), offerings to the spirits of the deceased
to take his meals without offering food to gods, Brāhmaṇas and guests. A preceptor, a sacrificial priest, the father-in-law and a king were considered specially deserving of hospitality but even a Śūdra guest was to be provided with food. Besides gods, Brāhmaṇas and guests a householder was expected to set apart some food for small creatures. New corn was not eaten without making offerings in fire.

Besides hospitality much emphasis was laid on purity of food. Both in the morning and in the evening every respectable person (Ārya) was expected to take his meals after cleaning his hands, feet and mouth. The Śūtras were expected to shave their hair and beard, pare their nails and bathe before being permitted to cook food for the higher castes. Grain was well

(Pitṛyajña), hospitality to the guests (Atithiyajña) and offerings to animals and birds (Bhitṛyajña).


सर्वस्य स्वर्गस्याभ्या हृद्याय प्राहुणाय दत्ता स्वभं कुर्मितू।


न रसायुः पूहे भुवनेश्वरायौषधसिंद्रियम्। नालायत्मभिन्नम् पायथेयत्।


आचार्यमंविलये स्वर्गस्य राजा इति परिसंवद्वरादुपालितवद्वल्त्वो गौर्मंविकाको दधिक-मधु संसूर्ट्यं मधुरं। पयो वा मधुसंसूर्ट्यम्। प्रभाव उदवम।


सर्व्यान्त्र वा मधुसंसूर्ट्यं प्रियस्यार्द्धा वा स्वर्गस्यान्त्र च वर्तितिनिधिरित।


णिपिविवधानसन्यस्य होमा बलवद्ध स्वभंपुनिविद्वितुकताः।

Asv. Su. II. 2.3.12.

आचार्यमंविलये स्वर्गस्यान्त्र निवेदित।


सर्व्यान्त्र नान्यात्मन्त्रिनौज्ज्वलमहुवाः।


रणिकर्मर प्रक्तान्त्र ....... वाम्यतो देशामासीृः भुवनेश्वर।


नान्यात्मन्त्र भोजनं प्रातः। सायमोपसूख्य भोजनमासिंद्रियानाल्ल।


भोजनमासीृ प्रतिचित्र दिरार्यमेष द्व: परिमुक्ते सहस्ववृष्टयम्।


washed before being cooked. Food articles which had stood overnight, which had turned sour or which were cooked twice were regarded as unfit for food, probably because they were considered unhygienic. But articles, which did not get spoilt such as roasted rice grains, porridge prepared with curds, roasted barley, groats, vegetables, meat, flour, milk preparations, roots, fruits and herbs could be eaten even the next day. To maintain purity of food it was laid down that one should not eat flavoured or prepared food bought from the market, but raw meat, honey, salt, oil or clarified butter could be bought from the market. It is also laid down that one should use unclean oil and ghee after purifying them with the addition of water. One is also advised not to eat that food in which there is a hair or any other unclean substance, which has been touched by an unclean substance, in which one finds an insect living on impure substance, excrement or limbs of a mouse. Food touched by foot, the hem of a garment, a dog or those persons who are not allowed to eat from one’s utensils, brought in the hem of a garment or brought by a maid servant or brought at night was also to be avoided. Even food brought through a back door is

1 वि.फलीकितांसंहकुललिपहेन्द्रेयाम्: प्रशालवेदिलाह्विदिमूः चेत्राय: सङ्कृततिनमः इति।
   Gobh. Gr. Su. I. 7.5.


2 कुलकें पर्याच्छिन्नलापमेयनायकमुः। शुक्लताः, शुक्लताः चापरभोगम्।


3 फाॅमित्तसुकृतव्यासकराएमवसस्यामुः। शातमांस किककीकिकरिविघनस्पन्नतिमूलकत्वान्।


4 नापणीयमशीलातुः। ताकारासामसांमसलवचानसातिस परिवाय। तेलराव्वीः तुप्वोव्येः-कुदनेक्षाय।

The process of separating impurities from clarified butter by the addition of cold water is followed to this day.


5 वस्तिकितां श्रेष्ठाः: स्वातः। वस्तुः वामेष्टस्युः। वामेष्टिवामेष्टिस्य। कन्तोः वामेष्टिस्य।
   जुम्कोलापः अतो। पद्रा बोहुतस्य। सिचा वा। शुट्टा वामपार्ण्य वा बुडः। सिचा बोहुतस्य।
   दास्य वा नक्तमाहुतस्य।

prohibited. Food which was smelt by human beings and impure animals such as cats was also avoided.

But ideas of cleanliness appear to have been tempered with by sound commonsense. It was probably realized that it would be difficult to throw or discard food articles when prepared in bulk on the occasion of some religious ceremonies or marriages even if they were touched by dogs or crows. So the lawgivers prescribe that such food articles could be used after removing the defiled portion and sprinkling water on the remainder. Even food, left after a cat had eaten from it, was regarded as pure. Vasiṣṭha lays down that even stale food could be eaten after pouring over it curds or clarified butter.

It is laid down that one should leave off eating if during his meal he is touched by a Śūdra. He should not dine with unworthy people. It was considered improper to dine with one who gives his leavings to his pupils or gets up while others are eating. But it was customary for a wife to eat food left in her husband’s plate.

But some rigidity seems to have come with regard to the acceptance of food from various castes, for while some lawgivers
of the period lay down that food offered by people of any caste could be accepted, provided they follow the laws prescribed for them. Others thought that this rule did not apply to a Śūdra unless he was Dharmaṇāṭa. Food articles such as water, roots, milk, curds, roasted grain, small fish, venison and vegetables offered by a member of any caste could be accepted. Uncooked and unflavoured boiled food could also be accepted. In times of scarcity a Brāhmaṇa could eat even the food offered by a Śūdra but he is advised to leave the practice as soon as he obtains lawful livelihood. The food of a herdsman, a farmer, an acquaintance of the family, a barber or a family servant could, however, be eaten without any hesitation. Āpastamba clearly allows Śūdras to cook food under the supervision of an Ārya.

It is also laid down that food offered by an association, by a general invitation, by an artisan, by a person who lives by the use of arms, by those who let out lodgings, by a physician, a usurer, should not be taken. Food served by a eunuch, the professional messenger of a king, a Brāhmaṇa who offers substances unfit for a sacrifice, a spy, a person who has become a hermit without observing the proper laws, a learned Brāhmaṇa who

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1 Gaut. Dh. Su. XII. 1.
2 स्वथपप्तां स्वधमो वर्तमानां भोजस्यं कृत्वा जीवितं।
5 Gaut. Dh. Su. XVII. 2.
6 सर्वदा मांसं मूर्तिमूलकानि रक्तं गम्यत्रिनिविषेषं गुम्याधिकारिणात:।
9 भाषाः मांसाऽर्ज लोकेऽस्य। नैचर्यम्। Ap. Dh. Su. II. 2.4.
10 सर्वत्र भोजस्यं। 191 वर्धिनां च विलासविशेषम्। 192 ये व बृहस्पतिः। 193 भाषाः। 194 नैचर्यम्। 195 नैचर्यम्। Ap. Dh. Su. I. 6.18. 16-22,
avoids everybody or who eats the food of anybody or who neglects the daily study of the Vedas and one whose wife is a Śūdra should also be avoided.¹

It is also laid down that a Brāhmaṇa student who has completed his Vedic studies should, as a matter of course, accept the food offered by a Brāhmaṇa. Such a student should not accept the food offered by members of any other caste. If a person is observing a penance the student should accept food only when the rites are over.²

Food supplied by a drunkenman, a mad man, a prisoner, he who learns the Veda from his son, a creditor who sits with his debtor hindering the fulfilment of his duties and vice versa was also avoided.³ Food, touched by a woman during her courses was, as before, considered impure.⁴ Food of those families where a death had taken place was avoided for ten days as also of those where a woman had not come out of her confinement chamber after parturition or where a corpse lay inside the house.⁵ Food, according to Āpastamba, touched by a high caste person, who was impure, could be eaten but brought by an impure Śūdra could not be eaten.⁶

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¹ कविता: २७। राजा भैयकर। २६। भ्रमितियानी। २५। चारी। ३०। भ्रमचित। ११। यंत्राचारितावस्थात। ३२। यथं सर्वानं वर्जयते सर्वानं च श्रीयो निरालकोक्तेष्वरी पति। १३।


³ नयकानम् वर्णाणि सत्वविमूलीयान समावृत्तेन न भोक्तः वयं। प्रसङ्गाय प्रायाङ्गाण्य भोक्तः वयं कारणामानुष्यम्। १०। यथा मार्गितां यथा कमलितां प्रायान्तः विविधतः ११। चारित-निविष्यात् भोक्तः वयं। १२।


⁵ मृत जन्मतो ब्रह्माण्य: प्रत्युपविष्टो सर्व मत्युपवेष्टात सावतः कालम्।

⁶ रजस्वलाकुण्याश्चुकुलिन्योपखमम्।


⁸ यथा कुले विगृहेन् न तत्रायिनेऽच्छोक्तः वयं। १५। वयं सर्पाय चुलिकायाः। १६। प्रत्येक: शनि २०।

⁹ आप्रवस्तोपवहमानः अप्सर्वं न शोभायम्। २१। आप्रवस्तेन उ शून्यपूपायमभोजयम्। २२।

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¹² १०९६०
These law givers give long lists of those Brāhmaṇas who sanctify the company of diners and of those who defile such company. In the first category are mentioned those persons who comprehend the meaning of the Vedas, students, liberal donors, and persons who have attained the age of hundred years. In the second category are persons suffering from leprosy, baldmen, persons guilty of adultery, Brāhmaṇas who follow the profession of arms and the son of a Śūdra with a Brāhmaṇa mother.

The authors of the Sūtras also lay down that one should not eat food which is given after reviling nor should one revile food while taking one’s meals. Vasiṣṭha lays down that one should praise food, show one’s delight at it and not find fault with it when it is served. Baudhāyana also lays down that a person should, while taking food, keep himself free from lust, anger, hatred, greed and perplexity.

Another important rule which we find in the Sūtras is that the food should suit the age and stage in life of a man. The food of children consisted of boiled rice with curds, honey, clarified butter or water. Some times they were given some meat preparations. Students were advised not to take food which

1 विमुद्विक्षुपरमेण विकारणाचिति विश्वासुः वेदास्त्रावधिनात: पञ्चामिश्वरसामगी वेदांश्रावधिनात: श्रीमित्र इत्येव श्रावेण श्रुतान्त: पञ्चित्वपावका भवति।

2 विक्रमं: विकिरित्वं: परस्त्रागमयायवधि शुद्धोऽधिको वातां श्रावधिनात: श्रावेण श्रुतान्त: पञ्चित्वपावका भवति।

3 विधवया वज्ततो वा विनामयस्वीयाहोर्ण वा श्रीमान्यमानस्व श्रीमातिम्या वा।

4 वास्तवसवित् वा नवासां दयु:।

5 वास्तवसवित् वा।


4 रोचत हित सा यां गार्तरसावर्णनाय निष्ठुरवेतु। स्वविष्टितति विष्येषु समस्तक्षमित्वादां परार्थिकेऽ॥


5 Baudh. Dh. Su. II. 3.5.21.

6 वर्षोद्वेद वधा मधुरा चूलेनाओविद्धिति समावत्युविहृद्योगः विबेदाः कुनारे हेष्यति।
Baudh. Gr. Su. II. 3.5.

was offered at a sacrifice probably because it consisted of meat preparations and exciting dishes consisting of pungent condiments, salt and honey.\textsuperscript{1} Ordinarily they were expected to go out for begging alms because, according to the authors of the Sūtras it made them humble. But there was no restriction on the quantity of food a student should take.\textsuperscript{2}

A householder is also advised to take two full meals consisting of 32 mouthfuls so that he may be able to perform his work efficiently.\textsuperscript{3} Apastamba also allows partaking of roots and fruits between the two principal meals.\textsuperscript{4} A newly married couple was, as already stated, not allowed to use pungent or saline food for three days after marriage.\textsuperscript{5} When a householder performed a sacrifice he was expected to take only fast day food in which meat and other exciting food stuffs were avoided.\textsuperscript{6} He was expected to eat only once in the afternoon and that too not

\textsuperscript{1} मानुदेश्य भूम्जीत । तथा चारणमचुममसानि। ॥


\textsuperscript{2} भृकुटायम वृत्तः: स्वादः।


Baudh. Dh. Su. II. 7-8.

Baudh. Dh. Su. II. 17-10.


सद्रे साव प्रचुम्बुदिन्युक्तां श्रीमित्यच्चैवैतीयानत्।

Khadira Gr. Su. I. 5-20.

\textsuperscript{3} तापुभी तत्समृती विराजमात्राल्पसानिनी ब्रह्मचारिणी भूस्वी। शान्तिवाताम्।


Khadira Gr. Su. II. 1-4.


\textsuperscript{5} तापुभी तत्समृती विराजमात्राल्पसानिनी ब्रह्मचारिणी भूस्वी। शान्तिवाताम्।


Khadira Gr. Su. II. 1-4.

\textsuperscript{6} अपराह्वे स्तालीपिरसविरसिकतमी भूम्जीवाताम्।

to satiety when observing a fast.\textsuperscript{1}

Hermits generally lived upon roots, fruits, leaves, straws or gleanings of corn.\textsuperscript{2} They could include clarified butter and curds in their food, but not stale food, pungent condiments, saline preparations or meat.\textsuperscript{3} Many ascetics subsisted only on milk and barley gruel.\textsuperscript{4} All the Sūtras lay down that the foresters should practise moderation in food. They should only take as much food as was necessary to maintain life.\textsuperscript{5}

We also find some rules of etiquette in the Sūtras. It is laid down that one should eat sitting on a piece of ground which has been purified by the application of cowdung etc. He should not eat in a boat or on a wooden platform.\textsuperscript{6} It is prescribed that he should sit with his face towards the east or towards the south. But facing the south is not allowed if the diner’s mother is alive.\textsuperscript{7} A person should have his sacred thread as also his upper garment when taking his meals.\textsuperscript{8}

Some other rules of etiquette were that a person should not make a sound with his mouth, and should not speak while

\textsuperscript{1} अपराधं वैलोक्यायात्मकमथिति: सर्पिलामुखिति।

\textsuperscript{2} ततो मूर्त्य फल्म परिस्थितिः वर्तविचारेऽ॥ शिलोन्नेत्र वत्स्येत।

\textsuperscript{3} कथा स्र सु.. सु. २.१०।

\textsuperscript{4} सुहिता पृष्ठ. २.११। बधुध. सु. २.१०।

\textsuperscript{5} अप. द्व. २.२२।

\textsuperscript{6} बधुध. सु. ३.१५।

\textsuperscript{7} अप. द्व. ६. २०.२१।

\textsuperscript{8} बधुध. सु. १. ६. ६७।

\textsuperscript{9} अप. द्व. ९.२३.२।

\textsuperscript{10} अप. द्व. ९.२२.१०।

\textsuperscript{1} अप. द्व. १. ५.१७.८।

\textsuperscript{2} अप. द्व. २.१७। ६-७।

The skin of an ox was used as a seat in this period.

\textsuperscript{3} गृहगार्थं परिस्थिति समस्मा श्राद्धा सुध्यारूढळः चर्मणुपेक्षस्यात्।

\textsuperscript{4} गोभी. गु. ३.४।

\textsuperscript{5} अप. द्व. २.१५. ११.३१.१। वास. द्व. १८।

\textsuperscript{6} अप. द्व. २.१९.१।

\textsuperscript{7} न नास्ति मुख्याः परी।

\textsuperscript{8} नास्ति मध्याः शत्राज्ज्वलस्वाभिः मुख्याः।

\textsuperscript{9} अप. द्व. २.१९.१६।
taking his meals. Biting off pieces from a cake with teeth and drinking water standing or bending forward were also considered unmannely. Eating in the company of one’s wife and serving fats, salts and condiments in the hand were considered improper. Declaring the qualities of food was considered unmannely. In a party one was not to begin eating before others and was not to leave the party while others were taking food. All others were expected to abstain from eating after anyone had left.

Apastamba forbids the use of dark grains such as Māṣa beans in a Śrāddha. Eating garlic, onions, mushroom, turnips and Slesmātaka fruit is also forbidden. The use of red sap flowing from incisions made in the bark of trees and of food preparations which have turned sour is interdicted.

It appears that generally warm food fried in ghee was liked. Some people observed fasts while some were glut-

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1 न च मुखवयात्र कुर्यात्। 
हस्तन ग्रासं प्रसिद्धे न च मुख शब्दं कुर्यात्। 

2 विद्वरुपस्य नापनिविन्यात्। 


4 शाक्याय सहू नवनीवाद्वद्यवस्तिति त्र्यतीति वाजसनेरके विना ते। 
Vas. Dh. Su. 12. 29.

5 हस्तदलाभु ये स्नेहः शरणान्येज्ञानानि च वर्णारं नोपितिभावित भोजता मुनिजीत फिलिपाम्। 

6 Vas. Dh. Su. XI. 29-30.


9 सत्सनवपलषःक्षेष्मकुमारवार्तविनिविन्यात्सत्सनवपलषःकालेवलस्त्राविप्रशस्तः 
भोजनेनु कुप्त सनव्यान्नि इतरे ज्ञानन्व भुवा सांस्कृतिक समानप्राप्तविना विनयम:। १२८। 
सत्सनवपलषःक्षेष्मकुमारवार्तविनिविन्यात्सत्सनवपलषःकालेवलस्त्राविप्रशस्तः 
समूहस्तवपलषःकालेवलस्त्राविप्रशस्तःकालेवलस्त्राविप्रशस्तःकालेवलस्त्राविप्रशस्तः 
भोजनेनु कुप्त सनव्यान्नि इतरे ज्ञानन्व भुवा सांस्कृतिक समानप्राप्तविना विनयमः। १२८। 
Vas. Dh. Su. XIV. 28-29.

10 Vas. Dh. Su. XI. 29.

वें सत्सनान्यां श्रावणे भोजयेतु। 
tons. The custom of feeding domestic servants seems to have been common. The leavings of food (Sarāva odana) were perhaps given to scavengers. Food left in the vessel from which it was served (Mallaka odana) was probably given to the barber and food left behind in the cooking pot (Kārpara odana) to the cooks.

At the time of Upaneyana ceremony a common dinner was given to the playmates of the boy who was to be invested with sacred thread. When a householder entered a new house people feasted themselves with liquor, curds, honey, ghee and barley preparations. When a bride was brought to her husband’s house some women enjoyed a feast with food articles, vegetables and liquor and performed a dance. Green or ripe fruits were given as a present to the bride.

In connection with a Śrāddha the Brāhmaṇas were informed two days before, reminded the next day and again requested to grace the occasion on the actual day of the ceremony. Vasiṣṭha lays down that the invitation should be extended to three ascetics, or three householders who are well versed in Vedic studies, are not very aged and do not follow forbidden occupations. But Baudhāyana prescribes that ordinarily two Brāhmaṇas should be fed in a sacrifice and three in a Śrāddha. They were made to sit on seats made of grass. The food preparations were generally mixed with ghee and included sesameum and meat. In the absence

1 Vrata—Pan. III. 1.31.
2 Asurātika—Pan. V. 2.67.
3 Ghazmara—Pan. III. 2. 160.
4 Odanika, Śrāgika, Āpūpika.
5 Pān. Ag. (H), P. 129.
6 Baudh. Gr. Su.

Gobhila Gr. Su. II. 4.8.9.

Vas. Dh. Su. XI. 15.

Baudh. Gr. Su. II. 11.16.
of meat and ghee, vegetables and oil were used by poor people. But Āpastamba prohibits the use of oil cakes, wine, meat, dark grains and food obtained from a Śūdra.¹ The custom of offering a ball of flour to the manes seems to be very old as it is mentioned in the Nirukta and the Lāṭyāyana Sr. Su.²

Baudhāyana mentions drinking liquor as a peculiar custom of the Brāhmaṇas in the north and taking food cooked overnight and in the company of their wives, or uninitiated persons as a peculiar custom of the inhabitants of the south.³

To sum up, in the Sūtras rice occupies the same important place among the foodgrains as barley. Some fine preparations such as Pṛthuka and sanīyāva were used. Of the pulses, besides Maṣa and Muda, Kulattha, Ādhakī and gram had come into use. Vatakes and Parpaṭas were also prepared with pulses. Aryans were fully acquainted with the process of making sugarcane products in this period. Meat of animals, which were considered unhygienic, was avoided. Perhaps drinking was common but Brāhmaṇas avoided all intoxicating drinks while the Kṣatriyas and Vaiśyas, only those prepared from cereals. Much stress was laid on the practice of the virtue of hospitality and purity of food. The notion of food getting defiled by contact with persons not leading virtuous lives or following low professions was much developed in Madhyadeśa.

¹ Asv. Gr. Su. I. 15.11, Baudh. Dh. Su. II. 8.8, Baudh. Gr. Su. II. 11.64. स्मेहुवति वेवाले पिण्यां प्रीतिकर्मीयांस च कालम्।

² Ap. Dh. Su. II. 7.16.24. नेत्यमिक हु बाझ्न शमेहुवदे च स्वालू।१७। सपिष्टसमिति प्रथम: कल्य: १७४। अभावे तेलं शाकायमिति। १६।

³ Ap. Dh. Su. II. 8.19. 17-19. विशयं मशितं पिण्यां मदु मांसं च मर्यवेल्द। ११। क्रष्णपालयं शूद्राश्रये च बाह्येनतास्यसंगमाः। १२।

Ap. Dh. Su. II. 8.18. 1-2. तलशशाह्गे पवित्रं वदि दानाय वदि भोजनाय यथां संस्कर्तेन।

Baudh. Gr. Su. II. 11.64. खंड्ह: बाझ्ने पवित्रं वदि मांसं यथास्विमयं पात्मः।

Baudh. Gr. Su. II. 11.65.

² Nirukta III. 4.
Lāṭyā. Sr. Su. II. 10.4.
³ Baudh. Dh. Su. I. 1.2. 3-4.
In the Buddhist and Jain works food has been classified into four categories—soft food such as boiled rice, hard food such as roots and fruits, beverages and relishable articles. But, the food grains, particularly rice was the staple food of the people in the north eastern India. Rice was also provided at the public rest houses. Both the varieties of rice Vṛihi (common variety) and Sāli (fine variety) were equally popular. But it appears that Sāli rice with its three famous varieties Raktaśāli, Kalamaṭāli and Mahāśāli was the favourite food of the rich. Kalamaṭāli was cultivated in Magadha and is recommended as the best food in

1 Digha 30 (Lakkhana Sutta).
Soft food (Bhojanīya) in the Buddhist works includes boiled rice (odana), boiled mixture of barley and beans (kummaśa), parched barley meal (sakti), meat (māhāsa) and fish (saccha) while hard food (khādanīya) includes roots, stalks, leaves flowers and fruit.
(a) Vin. IV. 92, J. 127, J. III. 349, J. 339.
(b) Vin. Mahāvagga VI. 16, Bhikkhu. Pati V. 35, Bhikkhuni Pati IV 130.
In the Jain works the four categories of food articles are called asana (soft food), Khāna (hard food), Pāna (beverages) and Sāna (relishable articles).
Aca. II. 1228, 523, Nisi III. 1, Naya. I. 72, Vipak. I. 38.
In the south also rice must have been the staple food grain as it was exported from India to Babylon in the 6th century B.C. The Greek word Oryza is from the Tamil word 'Arisi' (rice).
Theri. G. 381, Digh. I. 105, II. 293, Vin. IV. 264.

sāλināmobodanān mūnī mūnī maṃgasthitam

J. III. 144.

5 Raktaśāli (red variety) J. 73, Brhatk. Bha. II. 3301, Milind. 252 calls it Sāliṣṭhitaka.
Kalamaṭāli—It was cultivated in Magadha. (Theri. G. 208).
Mahāśāli—Brhatk. Bha. II. 3301.
Ganāhaśāli—(Fragrant variety) Brhatk. Bha. II. 3301.
the Uva. 1 Rice was cooked with choicest flavours. 2 A mixture of rice and sesame was very popular. 3 Boiled rice was generally liked hot. 4 Next to boiled rice the favourite preparation of rice was a gruel (Yāgu) which is highly praised both in the Buddhist and the Jain works. 5 Parched rice was sweetened before eating. Besides Prthvika and ordinary cakes (apāpa), delicious ones (Śāskūli) were prepared from rice. 6 Sometimes cakes were pre-

1 कलम साति जौदण्डण ब्रवस्त्रा ब्रोद्वंबधिहू पञ्चक्ष्टाति।

Uva. I. 35.

2 नानामगसकम साति भ्रतस मष्टे होति।

J. 450.

नानामण ससहू नूप व्यभचनेऀं भरतपातिं सज्जे।

J. 496.

3 Tilodana—J. III. 425.

4 भङ्ग समपादेभा नूपक्षकोनसामप्रमू उण्डु भरतमू वच्छेद्वा।

J. 212.

5 यथू देवनो भागूं देवति, वर्णम देवति, मुख्य देवति, बल देवति, पदभामम देवति, यावनीता ब्रह्मुद्दर पदिहोतिः, पिपाससु विनोदेवति, वालमू वधुनोमेवि, वनिमू सोबेति, भ्रामावसेसमू पंचचिह्।

विन. महावाग्गा. VI. 24.5.

उदर दाताद बाहो ते कुज्ञाय यागू त्या फातु होतीति सामस्य तिलो व तण्डुलमू मूसामू पि पञ्च्या पेश्वा भरतो वाशेवा भरतो सोममू पञ्चवा भगवतो उपनिषेति विषु भवता ते कुज्ञा यागुमूति।

विन. VI. 17.1.


Kattabojja was some good variety of gruel as it is recommended in the Uva.

कुज्ञात विज्ञाते ब्रवस्त्रा विज्ञाते ब्रोद्वंबधिहू पञ्चक्ष्टाति।

Uva. I. 35.

According to the commentary it was a decoction of some pulses such as Mudga or other corn or of rice fried in ghee.

मुष्ट्यामि यूथूः शुलकस्तितः तण्डुल वेष्या या।

6 Jhāmabhātā—(parched rice).

ब्रोद्वंबधिहू पञ्चक्ष्टाति विषाय पिल्ले पर्याप्ते भागवते कुण्डक्क्यागुल्ल पायेता पश्चिमामि।

J. 254.


Madhūlabhāja (Parched barley sweetened with sugar).

मच्छ मास पञ्चात्त्या फलात्त्या एवेम मधुलाज सफ्कारा पायावेदिह व पर्याप्तंसं।

J. 339.

कुज्ञातोप्पके मधुलाजे सफ्कारोदकाच्य वायेवा।

J. 476.
pared from broken rice grains. Scum of boiled rice was also used as food.¹

Besides rice, barley and wheat were also used but they were not so popular.² Barley continued to be parched and ground into meal.³ Cakes of wheat are frequently mentioned.⁴ Some other inferior cereals such as Kodrava, Syāmāka, Cinaka and Priyaniṣī were used by poor people and ascetics.⁵ Cakes prepared

**Pīhà**—(sweet cakes)

पीह त्लक्षलिङ्ग धारालिङ्ग चेव फला दीनि च हरान्तो ।

J. 252.

Pinda. Nir. 557.

Pibha (Pībha)

पिभ वा बहूहर वा मुखध्वज वा संपू वा चाँल वा चाँलस्त्रव वा

Aca. II. 1. 327.

Sakku (Sākkuli)

सक्लिङ्ग वा सोम वा प्रस्ताङ्ग वा, पाण्य वा, सोम वा, लिङ्ग वा, पूंग वा, गुलावं वा, लक्ष्य वा, तावें वा, लक्ष्य वा, पाण्य वा, परां वा, सभूलिङ्ग वा दूषिण वा शिक्षर्णि वा

Aca. I. 45. 566.

Bṛhatk. I. 2.8, Das. V. 71.

¹ *Kaprapāka*—(cakes prepared from broken rice grains) J. 109. ⁴ *Ayāma*—(scum of boiled rice) Uttara XV.

² Barley

पुडी चाली जवा चेव हिरणं पशुभिंतलं।

पाढि पुर्वं नाल भेजस्त हृद बिज्ञा तवं चरे।

Uttara IX. 49.


³ *Wheat*

तिल तम्भला मृदुं भाया यवा गोष्टेन मसूराय: शालय।

Vin. (Mahavagga) VI. 16.33.


⁵ *Sakta*—Ava. Cu. II. 317.

Mantha—Aca. II. 1.527.

⁶ *Khajjaka*—Cakes prepared with wheat flour. Sometimes they were coated with sugar. It seems they were very much liked.

संह्य यादुः दातु। न संलिङ्गानि लग्नकथम न दस्तामिनि। सम्हु शुभं कुप्पक वहोपवा।

J. 109.

यथपुप्पेन्हि वधवलेन्हि वा नक्रेशतं मन्नलविन्हि पञ्चस्कलति।

Uva. I. 34.

⁷ *Kodrava*—(Passalum scrobiculatum). It was generally eaten by the poor.


with some inferior grains are mentioned in the Buddhist and Jain works as the food of the poor people. Of the pulses the most popular were Mudga, Māsa, Masāra, (lentil), Kulattha (horsegram), Kalāya (pea) and Ādhakī. Some other varieties are also mentioned. The most common preparation was a soup (Yāsa

Cnaka—(Panicum milliaccium).

Vin. MV. II. 211.14.

Bhag. XXI. 2, Sutra. II. 1, Panna. I. 23-40.


Varaka—a variety of Priyaṅgu is also mentioned. Bhag. XXI. 3, Sutra. II. 2.

1 Kaumāra—J. 415, Ghatika Sutta 81, Raṭṭhapāla Sutta. 82, S.B.B. V. 177, Vin. Mahavagga. II. 269.15, 277.18, Majjhima. II. 176, Cake prepared with inferior grains were also used.

अन्तरावण्णी बठ्ठारो कुम्भासिवेढ गद्यता

J. 415.

2 Mudga

यदि वा मुस्ससस्मिः यदि वा कुलत्थसस्मिः

यदि वा कलायसस्मि यदि वा हरेवसस्मि

S.B.B. V. 176.


तिलत्वकृत्वमेवादायायायांगोमभुसर:सङ्कल्पः

Vin. Mahavagga. VI. 16.33.


Kulattha—Bhag. XXI. 2, Sutra. II. 1, Panna. I. 23-40.

Kalāya—S.B.B. V. 176, J. 176, From J. I. 176 we learn that it was given to horses.

Ādhakī—Sutra. II. 1, Panna. I. 23-40.

3 Canaka (gram)—Bhag. XXI. 2, Sutra. II. 1, Panna. I. 23-40.


Other food grains mentioned in the Jain works are:

Akuṭṭhaka (modern kuttu) Bhag. XXI. 2, Sutra. II. 1, Panna. I. 23-40.

Sapa (Linum usitatissimum) Ibid

Nippbhāva (Nispāva) Ibid

Alīsanḍaga—a grain coming from Alexandria (a variety of chickpea). Ibid

Atasi (lindseed) Ibid

Pālāmabhaka Ibid

Kurumbha (safflower) Ibid

Rālaga (the resin of Shorea Rubusta) Ibid

जें जहुऍणामं ग्राहणं धृत्यातिसारसन्तुक्षरसन्तुक्षरकुलश्चरिवादपिलिमलं मन्नि

एषिः

Sutra II. 18.30.
or *Sūpa*) but round balls of pulses fried in clarified butter were common. These round balls were made sour by fermentation. *Parpaṭas* (very thin cakes) were also prepared with pulses.¹

**Dairy Products**

Besides food grains, milk and its products were important articles of food both for the Buddhists and the Jains.² The Buddha himself allowed them to his followers.³ Sometimes some pungent drugs were added to milk so that it might be used as a cure for cold.⁴ In addition to the milk of cows and buffaloes that of camels and goats was also used.⁵ Milk rice was a favourite

¹ Yīta—रचिति सतामलयोंसी।

² Sūpa—कलषसूत्र वा मुग्मासामूएण वा अवसेसं सूतविषि पुष्पक्षाति।

³ यागु हो पच्चित मतानि पच्चित सूपानि समादेनिः मंसानि कोठे।

⁴ Cooked pulses were also called *Aparanna*.

⁵ Anguttara. IV. 112.


⁷ Vataka—(round balls).

⁸ सेवयानि वितमवा सीरं, सीरहादिभि, दबिम्हा नवनीलं, नवनीतम्हा सपिं, सपिम्हा सपिम्मणि।

⁹ Digh. N. Potthapāda Sutta. 34.

¹⁰ The milk products which the Buddha allowed to his followers were milk, curds, butter milk, butter and ghee. Mahavagga (H) VI. 6.3.

¹¹ समानि सो पाच्ये सेरक्षानि सेरक्षीदम् सपिं नवनीलम् तेलम् मधु फालितम् भेस-ज्ञानि।

¹² विलिमभेसभारिरिथि सीरं पियनि।

¹³ Av. Cu. II. 319.
food and the Jains used dried pieces of cloth moistened with milk, for drinking water mixed with this dried milk.

Of the milk products curds were the most important. From curds was prepared the favourite dish *Sikharinī* by mixing crystal sugar and some pungent spices. Fresh butter and clarified butter were much used. In the Uva. cow’s ghee is regarded as the best especially its creamy part (*Maṇḍa*). Butter milk and a preparation of it called *Śāga* were in common use.

**Meat Preparations**

From the Buddhist works we know that the number of non-vegetarian people was considerable. We read of a meat market in Mithilā, and of slaughter houses and fishermen selling fish at other places. Venison was sold at cross roads outside Bana-

1 सख्त पानी पत्ता लकड़ी चन्दी समुद्रकं चारस्वरस रश्चार्थ संत्वराय। करसुखम समुद्रस, एकरथ पचासम् भोजनं देहि।

Sudhābhōjana J. No. 535.

J. I. 162, III. 205, Nisi IX. 511.

2 *Kholas*


3 विष्णु वा भोजनाभ वा खीरार्थ वा बृहः वा सायन वा नवणियं वा तेलेम वा फाणियं वा दूध वा सख्तः वा तिरिग्री वा।

Brhatk. Su. I. 2.8.


4 Aca. II. 1-4,247.

5 जो विष्णुसून खातियां जाव भवितितां समृहिं सायनिं वियावे खीरार्थ वा बृहः वा नवणियं वा, सायनिः वा, गुलं वा, खंडं वा, सकरं वा, मक्षाविं वा रश्चार्थं वा भोजनं जाव पदिष्ठेऽहै।

Nisi. VIII. 18.

Vin. Mv. VI. 33.21.

6 नस्तः गीयम भर्जेन्य सन्तनं चम्मिहिं पच्चक्षातः।

Uva. I. 57.


7 *Śāga*—A preparation seasoned with butter milk such as *dabābādā* etc.

J. C. Jain, p. 123.

8 जड्कुपदम सकुशङ्कनाध्य मांसम सूदेही रथ्यः सुकट सुनिविज्ञम।

Sūpaṃvatri lāpana paribhāsāya विहा कथौ रोमी समर्थः।

J. 537.

J. IV. 370, V. 489.

9 J. 408.


11 नामाकान्नाशामिकतिरिक्तसमर्थोऽभासम् सम्बदेवता शौक भोजनानि सिवारिस्या अभ्यां पलाश्मेऽहै।

J. 292.

Ang. N. III. 301-303, J. 21, 34, 114.
ras and there were some villages inhabited by hunters. Then meat and fish are frequently mentioned with other eatables in the Buddhist works. Venison, pork and flesh of fowls seem to be very popular but flesh of oxen, godhā and birds was also used as food. Some people killed sheep, goats, poultry and swine in sacrifices but flesh of monkeys, pigeons and beef was also eaten. Kings killed many animals in hunting and enjoyed their flesh. Thus it seems that both the Brāhmaṇas and Kṣatriyas had no objection to taking meat. We know that some ascetics lived on snippets of hides. We also learn from the Jain sources that many birds, fish and animals were killed and their flesh served on festive occasions. Some people even took beef and eggs.

1 J. III. 49, V. 418, VI. 62.
2 J. II. 182, IV. 252, 354, 357, 341, V. 41.
3 J. 339, 418, 436.
4 Mahāvagga (H) VI. 4.4.
5 Venison—J. 420.
7 Fowls—Sā kusktamāṇṣaṁ bhūtaṁ sūrayām.
8 Sri J. 248, Nyagrodha J. 444.
9 Oxen—J. 144.
10 Godhā—Sīnindra svabhārasvanam bhavālaśambalāṁ gopaṁmaṁsīm.
11 Birds—A captured bird cries ‘what fate for one caught in a net except the cruel spit.’
12 Kṣaṇu pāśīna vṛddhasvā hūranaśa mahānavasā.
13 J. 537.
14 J. 50, J. 142, 489, 362.
16 Pigeons—Abhay buddhant atis vachastu gāmaśavasīno rājaputamāṁs abhimaya karīvala abuddha.
17 J. 277.
18 Beef—Languṣṭha J. 144, Gaḥapati J. 199.
19 J. 537.
20 Kassapa Śhānāda J.
21 Sutra II. 18.21, Aca. II. 1.4 245, 247, Bhag. I. 8.46.
22 Uttra XII. 7, XIX. 64, Panna. I. 33, Vipaka. VIII. 46, 47, Vipaka. VIII. 10.
23 Suriyapannati. 51. p. 151.
24 देवाणुपरिया भम कोल चारी एहि गोवा इत्यादि कल्यन कलिल तुष्ये तुष्ये गोपा गोवाय उद्धो-हुले धम उक्षसह। Uva. VIII. 12.
25 तेषां न निरिह महानवाणिः बहुण्ड जलयां चलया चलया क्षायं कम्पणी कम्पयांकरेत्ति ज्ञाता सत्त्व किंविनां कत्सूः क्षतिपाताय कालानिः हरसानिः.
We read also of ascetics who lived on the flesh of elephants.\(^1\) In certain circumstances even the Jains, who are so particular about the protection of life, took meat. In the country of Sindhu many people lived on flesh diet.\(^2\)

Flesh roasted on spits is frequently mentioned.\(^3\) Meat of sheep dressed with salt and pepper and fried in oil is mentioned in the Sūtra.\(^4\) Venison, partridges and fowls were roasted on live charcoal.\(^5\) Meat soup was also common.\(^6\) Ghee, curds and spices were used in cooking meat.\(^7\) The flesh of a Godā dressed with spices and vinegar was considered a delicious dish.\(^8\) Meat cooked with rice seems to have been a favourite dish of the Brāhmaṇaṣ.\(^9\) Sometimes a meat soup was prepared with...

\[\text{Vipaka. VIII. 10.}\]

\[\begin{align*}
\text{Vipaka. VIII. 46.47, Uttara XXII. 14.} \\
1 \text{Sūtra. II. 6, X. 92.} \\
2 \text{Bhag. XV., Nisi. Cu. 134, at 16.} \\
3 \text{तुहू पियाईं मंगाईं खण्डाइं सोल्लगाणियं।} \\
\end{align*}\]

\[\text{काथि धौमि स मंगाईं कर्मि खण्डाईं पेंसी।} \]

\[\text{Uttara. XIX. 70.}\]

\[\text{C.f. Sutra. II. 6.} \]

\[\begin{align*}
\text{हुस मे खंचवलवन रतिमतमू स्ना भसाय।} \\
\text{मांससूला च हे गोशा एकाभु दव वारकमू।} \\
\end{align*}\]

\[\text{J. 516.}\]

\[\text{तिलिस्कुकुकतादियो भारेत्वा मांसमू अंगारेसू पचिल्ला।} \]

\[\text{J. 512.}\]

\[\begin{align*}
\text{C.f. Vipaka. II. 14, III. 22.} \\
\text{Sūpa or Upasekama} \\
\text{सो हेसमू सुप्त व्यञ्जन रथय।} \\
\end{align*}\]

\[\text{J. I. 420.}\]

\[\begin{align*}
\text{याम दो पचक महानि पचक सूतानि सम्भादेय।} \\
\text{उतरिसंगति सम्भादेय इति।} \\
\text{भसाय सुविची मांसुसेचनम।} \\
\text{J. 398.} \\
\text{स्तन्धस्वस्कुकुकतवाणि।} \\
\text{J. I. 325.} \\
\text{C.f. J. I. 420.} \\
\text{सनिद्ध संस्कारात्मम व्रतिलालम्बलम्बुधासांसम।} \\
\text{J. 158.} \\
\text{J. 545, VI. 238.} \\
\end{align*}\]
Robita fish and eaten with great relish with Sāli rice. There are many references to seasoned meat both in the Buddhist and Jain works. Meat fried in oil and salted and spiced with pepper is frequently mentioned in the Jain literature. Some other preparations of meat are mentioned in the Vipāka, III. p. 46.

The Buddhists did not believe that purity comes through food. It is stated that those who take life are at fault but not the persons who eat flesh. Meat and fish are invariably included in the eatables in the Buddhist works. Buddha preferred non-violence to violence. He condemned animal sacrifices, but he did not insist on his followers being strict vegetarians. He wanted to restrict the killing of animals, so he advised his followers not to take meat preparations if an animal or fish was killed expressly for them. No follower of his was allowed to kill an animal for food in normal times but meat of

\[1\] दितो रोहितश्चरसम् नवयतिमिस्कम्भसातिसातम्।

\[2\] J. III. 100, 378, VI. 62, Vipaka. II. 14, III. 22.

\[3\] Vipaka. II. 14, III. 22, Sutta. II. 6, 19.

\[4\] Sāhakhandiya, Vatpakhandiya, Dīkakhandiya, Rahassakhandiya, Himapakka, Jhammapakka, Vagapakka, Māryapakka, Kāla, Herangeta, Mahāttha.

\[5\] Vipaka, III, p. 46.

\[6\] Vin. Mv. I. 80.

\[7\] Suttanipāta II. 2. 3-9, J. 246.

\[8\] Vin. IV. 83, J. 339, 418, 436.

\[9\] Bhikkhu, Patimokkha V. 61, Samyutta. III. 1.9.

\[10\] न लेन प्रार्थना होत येन पाणि धृष्टिः।

\[11\] ततो ब देता पितरो इत्यद्य भाषकरा।

\[12\] यथामर्द हति पक्षनु य सत्या निम्नति गये।

\[13\] Dhammapada. 270.


\[15\] Even in this period, it appears that animals were not killed on Sabbath day (Uposatha divasajj). J. 220, Vin. III. 58.

\[16\] न हि भिसक्षे जानान् उद्रिस्यकत्मिन भास परिवित्तित्वालः।

\[17\] बुद्ध भासं तत्र तस्मिन तत्त्र तत्त्र यद्वत्तथान्त्वम्।

\[18\] Vin. Mv. VI. 31.141.

\[19\] Buddha considered dṛṣṭa (seen), īrūta (heard) and pariśakṣita (suspected) meat inedible.

\[20\] Cf. Vin. Culla. VII. 3.23, Majjhima (H) 55.

\[21\] न च मर्यादा जीति हृदय निर्माणसः पार्श निम्नति बोधे देह्यः।

\[22\] Jivaka Suttāna. 55.2.1.5.

\[23\] Vin. Mv. VI. 31.
wild animals could be cooked in times of distress or in some extraordinary illness.\footnote{Vin. III. 58, Vin. Mahavagga. VI. 1.10, 23.10, 23.14.}

Jain monks did not accept any food article which involved \textit{hinusa}.\footnote{Vin. Mv. VI. 23.3.} It was for this reason that they always avoided taking meals at night.\footnote{Vin. Mv. VI. 23.10.} Jinadatta is said to have avoided meat preparations even when they were prescribed by a physician.\footnote{Vin. Mv. VI. 23.10.} But in extreme distress some of them had no objection to taking them.\footnote{Vin. Mv. VI. 23.10.}

The Buddha and Mahâvîra impressed upon their followers the need of avoiding slaughter of animals and succeeded to such a great extent in changing the attitude of the people that even Brahmanical works such as the Mahâbhârata and the Manusmûrti prescribe sacrifices where no slaughter of animals is involved.\footnote{Aca. II. 1.3.}

\textbf{Sweets}

Honey was in common use.\footnote{Aca. II. 1.5.} It had three varieties—of

\footnote{Aca. II. 1.525.}

\footnote{Av. Cu. II. p. 202, Sutra. II. 6.37.42.}

\footnote{Brhatk. Bha. 1.12.39, Suv. Su. V. 1.73. Nisi. Cu. 16. p. 1034. Mahâvîra himself is said to have taken the flesh of a pigeon. (Bhag. XV.)}

\footnote{This may also have led to a considerable improvement in the preparation of vegetarian dishes. See B.C. Law, Mahâvîra, p. 53.}

\footnote{Vin. Mv. IV. 17, J. I. 154, 334.}
small bees, of big bees and of a third variety called Kuṭṭiya. But sugarcane was the most important source of sweet ingredients. Juice of sugarcane was also extracted with a machine and was used in plenty. Puṇḍravarṇdhana, was noted for its sugarcane crop. We learn that flour and ashes of dried sugarcane were used in preparing gudā from the juice of sugarcane. It was so important an article of food that even the Buddha included it among the food articles which he allowed to his followers. Phāṇita and sugar were other important products of sugarcane which were in common use. Sugarcandy (Matsyan-dīkā) is also mentioned in the Jain canon.

1 Av. Cu. II. 319, Aca. II. 1.4, Uttarā. XIX. 70.
4 Tandula Ti., p. 2(a).
5 There were two kinds of sugarcane Puṇḍra (pale yellow) and Kajalī (dark purple). The former gave its name to Puṇḍradesa (Bengal to the east of the Ganges) and the latter to Kajolaka (Bengal to the west of the Ganges).
6 See Arch. Survey of India Report 1879-80, Bihar and Bengal Vol. XV, p. 38, quoted by Dr. J. C. Jain, p. 91.
8 इनानि लोचन भेषजयस्य सेवायनस्मि सिद्धिनवीतलम् तेजस्मु मधु भाषितमू भेषजयस्य। Vin. Mv. VI. 199.
9 The Buddha allowed Guḍa to sick persons and water of Guḍa to healthy persons.

C. F. Aca. II. 1.4.

8 Phāṇita—See (6) above.

Cf. Aca. II. r.4.

Vin. Mv. VI. 199.

भध्यमनमर्यं तेजस्मुवन्नायात्यन्तिम। वन्न्द्यस्त्वलाक्षानविन्ति पि अभध्यमर्यानि होति निरोजानि।

J. I. 334.

Cf. Vin. II. 177, Digh. I. 1.41, Vimana. 55-40, J. I. 340, 386, Aca. II. 1.44.

Sarkara

सप्तिना सार्यस्य सन्नत्वचुणामू व्यावलम्ब्यास्य स्वादिष्टा।

J. I. 442.


8 जो भिक्षु रणोऽहितायाः......सीरे वा दीप्ति वा नविनियं वा सूपि वा गुलं वा खरं वा सकरं वा मधुद्रियं वा प्रस्त्राद्वा वा भोजणं जायं पतिमहेऽहेऽ।

Nisi. VIII. 18.

Of the sweet preparations sweet fried rice (Madhulāja) and sweet balls (Madubogolaka or Modaka) were in common use.¹ In the Jain works we come across some fine sweets such as ṛotaka (cakes stuffed with molasses and ghee), Madhubuṣṭraka (also a kind of sweet cake), Gulaṭavaniya, Ghayapuṃṇa (the modern ghavara), Sibakesara and Morṣṭaka (sweets prepared from inspissated milk and shaped like the eggs of peacock)². Some of these may however, be later preparations as they are not mentioned in the early Jain canon nor in the contemporary Brahmanical or Buddhist literature.

**SALTS, SPICES AND CONDIMENTS**

The Vinaya Piṭaka mentione five varieties of salts—sea salt, black salt, rock salt, kitchen salt and red salt.³ Sea salt was prepared by boiling sea water.⁴ The Jain works mention two other varieties—Sawaracala and Pāṇiṭukṣāra (earth salt).⁵ Other spices used in seasoning food were pepper, long pepper, cumin, asafoetida, myrobalan, dry ginger and turmeric.⁶ Mus-

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¹ Madhulāja—See p. 59, f. n. 6 above.
² Madubogolaka—Vin. Mv. I. 45, VI. 25.3.
³ ṛotaka—Nisi Cu. II, p. 695.
⁴ Madhubuṣṭraka—Mmk. 48.8.
⁵ Gulaṭavaniya—Golpāpādi in Gujrati.
⁶ Sibakesara—(see J.C. Jain, p. 123).
⁷ Ghayapuṃṇa—

<table>
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<tr>
<th>भयपुण्णि संडलपुण्णि वा भवसेवं भवसेविन्हि पचनलालि</th>
<th>Uva. I. 34.</th>
</tr>
</thead>
</table>
⁸ Sibakesara—Antagadodasao, p. 10.
⁹ Morṣṭaka—Bṛhatk. Bha. 3.281.
¹⁰ Vin. Mv. VI. 8.
¹¹ Loṣṭaka—J. VI. 206.
¹² Storing salt in a horn vessel was not permissible.

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¹³ Daśavaikalika. Sa. III. 8.
¹⁴ Long pepper (pipālā). ‘

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<tr>
<th>विपालि वा, विपालिपुण्णि, विरिंगि वा, विरिंगुल्लि वा सिपांिवा, सिपांिवेलुङ्ङि वा पिपालिपुण्णा</th>
<th>Aca. 602.</th>
</tr>
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Pepper (marica)

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<tr>
<th>तत्र छाडन्यं धिक्षितार्थमानीमात्वे प्रायःपालि</th>
<th>J. 277.</th>
</tr>
</thead>
<tbody>
<tr>
<td>तं परिवर्तेऽवा हष्टलोको श्रामलोको मर्यावेल्को च बहुलोकि</td>
<td>J. 512.</td>
</tr>
<tr>
<td>J. 325, 455, 512, 277, Vin. I, 201, Vin. Mv. VI. 6, Aca. II. 1,8,268.</td>
<td></td>
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</tbody>
</table>
tard and cloves were also used. Some condiments were also used as the word Vyañjana is frequently mentioned. A dish prepared with fruits is called Śāda in the Vinaya Pīṭaka. Vinegar and sour gruel were in common use. Some delicacies of food were taken after the meals and are called Uttaribbhangam.

OILS AND OILSEEDS

Of the oilseeds sesamum was the most important article of food. Cakes of tila seed (Saśkuli) were very much liked. Some of the monks were so fond of cakes prepared with sesamum that once a Buddhist monk specially requested a householder for it and had to express his regret for doing so in the assembly of monks. Sesamum powder and sesamum Parpaṭas were also

Cumin (Jiraka)—
śīpahī mṛgaśāśa,mānī viśīkā.

J. I. 274.

Dryginger (Srāgavera)—
ānurāgaśī mśākāśe ṛuśāśā bhaktirī mṛgiśīkā hūnīndū śīpaśīkā rāvaśā vṛttaḥ vṛttaḥ vṛttaḥ atīvāsīkā
dudākāśīhūnī mṛgaśāśa mṛgaśāśa.

Vin. Mv. VI. 201.


Mustard (Saṟapā)
ḥantakāro bēgā mntā... mntāśīpaśī kā ēśā viśīkā poūti
taññānī mntā.

Aca. II. 18.268.

Cloves (Lavanga)—Pinda Nir. 54.

Vinegar (ambila)—J. I. 244, 304, II. 263, III. 223, IV. 21.

Sourgruel (Kāṇṭhika)—Vin. I. 205. It is also called Sovīraka, Vin. I. 210, Samyutta II. 3, J. 254, J. 42.

Vidhūka bōgā hūti sī loṇī soṣhaśākmā śravābā.

Vin. Mv. VI. 16.3.

Vinegar (H) II. 214, III. 160, IV. 259, Culla (H) IV. 2, VIII. 22.


Culla. I. 183.
used.\(^1\) Sesamum oil was used by poor people.\(^2\) Mustard and its powder were also used.\(^3\) Its oil may also have been used. Oil was also extracted from castor seed, linseed and safflower.\(^4\) Oil cake was also used as a food article by some ascetics.\(^5\) Besides vegetable oils, animal fats were also used as food. The Buddha himself allowed to the monks the use of the fats of a bear, a fish, an alligator, a pig and an ass in case of illness.\(^6\)

**FRUITS AND VEGETABLES**

The Buddha allowed his followers to eat fruits and appointed a distributor of fruits.\(^7\) Four methods of ripening green fruit, described in Jain canon, were covering them with straw, heating them, mixing them with ripe fruit and allowing them to ripen on the tree.\(^8\)

Some of the common fruits were jujube, mango, rose apple, bread fruit, Śrṅgāṭaka *(trapabispinosa)*, Āmalaka *(emblic myrobalan)*, plantain, cocoonut, dates, Bilva, palm fruit, Priyāla, Kapittha, Tinduka *(Dispyros Embryopletres)*, grapes, Parūṣaka, Karamarda *(carissa carandas Lim.)* and citrus.\(^9\)

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\(^1\) *Tilapiṭṭha* and *Tilapappāḍa*—Aca. II. 1.527.
\(^4\) *Sarṣapakṣaṇṭa*—Vin. I. 205, II. 151.
\(^5\) *Etranda* (castor seed) J. I. 109, 423, II. 44, V. 354, 417, VI. 529.
\(^6\) *Atasi* *(Linseed)*—Bhág. XXI.
\(^7\) Kassumbbha *(Safflower)*—J. C. Jain, p. 91.
\(^8\) S.B.B. V., p. 10 (Kassapasilhanādasutta).
\(^9\) Ānunāmāmi *bhīsāyakāṃ* vaṭānī *bhīṣājanī pradvaharasaḥ* mādṛṣṭānaṃ, suṣasakāvena, suṣakāvena, mānaskāvena, tadādāraṇaḥ.

Vin. Mv. VI. 1.2.

The Buddha allowed five kinds of fruits e.g. mango fruits the skin of which had been removed by fire, of which the skin had been removed with a knife or nails, one without a kernal stone, and one having a kernal stone.

Culla. (H) VI. 6.7.

\(^7\) Ānunāmāmi *bhīsāyakāṃ* prāṇīṃ niśvataviṇāṃ prak-arthaṁ jātī saṁ vidhunām.


\(^8\) Jagdish Chandra Jain, p. 93.

\(^9\) Jujube—J. II. 260, 547, S.B.B. V. 56
Mango—

Culla. (H) VI. 6.7.

\(^8\) Jagdish Chandra Jain, p. 93.

\(^9\) Jujube—J. II. 260, 547, S.B.B. V. 56
Mango—

*Mādṛṣṭa* *anājanir, ghandavahana, gandavahana, ghandanir, sājāyanir, sākāresam.*

J. 537.
We know from the Buddhist works that vegetables were

सबूतों पत्र वीरके सबूतातिनि साहित्यकु टकदलितमयजम्मूण्डनावलिकेरादीनि
विविधानि फलाभानि भविष्याति यस्यं।

J. 466.

श्राब्दसयुग्म वा, कावित्तृतसयुग्म वा, दाहित्तृतसयुग्म वा, विलकुलसयुग्म वा।

पद्यालीक्षा।

Aca. 605.


Panaka (Bread fruit)—J. 57, 123, 466, 450, II. 160, V. 46, J. 547, Panna. I. 23, 12, 7, Aca. II. 1, 8, 66, Tha. X. 736.

अवश्य मकिला पतला गुला जम्मू विभोतका हरितका आमनका आश्वस्या बदरानि च
भास्य बिंदु काल एवं निर्माठा को परित्याग करित्ता मथू मथेका बेंगलित नीले पक्कवा च ऊपरारा
मुदिका च मथुपकणा मथू मानदिन काँडिला केरकबणा तदरस्यमु विमेचिका नालिकेर लख्वैरी

J. 547.

Sṛṅgāsaka (Trapa spinosa)

उद्भृं मेंशा वा श्रिकं करल्या वा केलेंगावा वा सिंधादि या पूर्वी आलुंग वा।

पद्यालीक्षा।

Aca. II. 3, 5, 530.


Kadali (plantain)—J. 466, 514, Panna. I. 23, 12-17, Aca. II. 1, 8, 266, Tha. X. 736.

Cocosnut (Nālikera)—J. 466, 514, 537, 547, Sutra. I. 44.

Dates (Kṣarājra)—J. 547.


Palm fruit (Tāla)—J. 160, IV. 158.

Prīyāla—J. 495.

विष्णुपालि मथुपकणा मथू मात्र फलानि।

फलानि श्रीरंगानि मथू मात्र फलानि।

J. 503.


See above. J. 503.

Grapes (Drākṣa)—J. 547, 183.

Parīṣāka—Vin. I. 246, J. VI. 278.

Karamārda—J. 455, VI. 536.

Citraus (Mālāṭīnga)

कीमत श्राब्दसयुग्म च मथू मात्र फलानि।

तदवरी फलसयुग्मः श्राब्दसयुग्म आश्वस्या।

विष्णुपालि मथू मात्र फलानि परिवर्ज्जए।

sold at the gates of Uttara Pāñcāla. The Buddha himself allowed leafy vegetables to his followers. Stalks and roots of lotus, long bottle gourd, brinjal, cucumber, radish, catmint and mustard stalks were eaten as vegetables. The use of garlic and leeks is prohibited because the foul smell deprived the eater of garlic of the company of others. But the Buddhist monks were allowed to use it in case of illness.

Some other fruits are mentioned.
Nyagrodha—J. I. 298, 324.
Kāśita—J. 503, 540.
Lakṣa—J. 495.
Kapittha (wood apple)—J. I. 298, VI. 550, 553, J. 547, 529.
Uchchhara—Dīgh. II. 4, IV. 35, Aṅguttara IV. 283, J. I. 298, III.
73, 294, VI. 174, 529, 251.
Pomegranate (Dāśīma)—Panna. I. 1-3, Aca. 605.
1 J. I. 139.
2 Mahāvagga. (H) VI. 6.8, Vin. Mv. VI. 35.
3 Stalks of lotus (Bīsa)—Aca. II. 1.7.
Roots of lotus (Sālāka)—Aca. II. 1.7, J.I. 79, 96, Vin. I. 246, J. VI.
563.
Mustard stalks—Aca. II. 1.7.
Long bottle gourd (alāsī)—J. I. 3, 12, IV. 443, V. 37 VI. 578, Sutra.
I. 4-4, Naya. XVI. 103, Uttara Ti. V. 103.
Brinjal—Panna. I. 23, 18-19, 26, 57, 38, 43, Bhag. XXI. 7, Uttara
XXXVI. 96, Aca. II. 3-3.350, J. V. 37.
Cucumber—Panna. I. 23.18-19, 26, 57, 38, 43, Uttara XXXVI. 96, Radish—
Catmint (Bīḍīṭi)

Other vegetables used as food were Pīṇḍālu, Āluka, Ālingleka (convolvulus), Kadamba (convolvulus repins), Bidarikunda, Kāravela, Pālaka, Svastika and Mandūkē. The last three are leafy vegetables.

Panna. I. 23. 18-19, 26, 57, 38, 43, Uttara XXXVI. 96.

Some Buddhist nuns are said to have pulled out practically all the onions from a field. This shows that some of them were very fond of onions.

(J. 136.)

Bhikkhuni Pātimokkha. Pacittiya (H) 4.1, Culla. (H) V. 6.4.
Garlic (lasuna)

Vi. 259.

Vin. II. 140, IV. 258, Culla. V. 6.4, Aca. II. 33-350.
Leeks—Vin. IV. 259.
INToxicATING DRINKS

From the Buddhist and Jain works we learn that liquor was manufactured and consumed on a large scale.¹ Taverns and drinking shops are frequently mentioned.² At the time of festivals, feasting and drinking were resorted to and friends were invited.³ It is stated that Canda Pajjota drank for three days continuously when Vatsaraja Udayana was brought alive.⁴ Jain sources also mention drinking to excess. King Duvaya is said to have entertained the members of a marriage party with many kinds of liquors and wines.⁵ From the Jatakas we learn that even women and hermits drank hard on some occasions.⁶ But people were well acquainted with the evils of drinking.⁷ The princes of Baravai, it is stated, were ruined because they were addicted to drinking Kadambari wine.⁸ Even dealing in strong liquors is forbidden.⁹ The Buddha and Mahavira did not allow their followers especially monks indulgence in wines.¹⁰ The Jain canon does not even permit monks to reside at a place

² J. I. 116, 251, 268, VI. 328, 545.
³ Flags were used to distinguish liquor shops from other shops.
⁴ Brhatk. Bh. II. 35-39.
⁵ J. 142, I. 362, II. 240, VI. 161, J. 545, VI. 238.
⁶ Dhammapada Atthakathā. I. 193.
⁷ Naya. 16, p. 179.
⁸ Surapana. J. 81, J. 512.
⁹ Surapana. J., Kumbha. J.
¹⁰ Uttara. Ti. 2, p. 36 a.
¹⁰ Anguttara. III. 208.
¹ Dhammapada. p. 247.
¹ Bhikkhu Patimokkha. V. 51.
¹ C.f. Jiva. III. 37, Naya. XVI. 105.
where jars of wine are stored. But both the followers of the Buddha and Mahāvira were allowed to use wine in cases of illness.

Strong liquors are called *Madhya* but the general word for all kinds of intoxicating drinks prepared from cereals is *Surā*. The Vinaya, mentions five kinds of *surā*—prepared from rice meal, from cakes, from boiled rice, from ferment and with spices. *Maireya* (spiced wine) seems to be very popular at this time. *Vārṇit* (a strong liquor), the wine prepared from *Madhūka* flowers (*Basia Latifolia*), *Prasannā* (a variety of *surā*) and *Śīṭhū* (prepared with the juice of sugarcane) were other intoxicating drinks in use. From the Jain canon we learn that liquors prepared from palm fruit, *Jāti* flowers, *Kadamba* fruit were also used.

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1. VPahtkt. IX. 17.
3. Patimokkha. 21, Dhammapada 247, J. 466, Naya XVI, 179.
4. *Surā* नाम पिंडसुराः पुर्वसुरा श्रीदनुगुरु किणपिक्तता संभारसुरता मेरेयः नाम पुनःसः बलासः मधिसः गुडःसः संभार सः
5. नो श्रुरा उन्हलें मेरयम् कुला पिविलस्याम्
7. See Ch. IV. for the preparation of *Maireya*.
8. *Surā* नाम पानसुरा यो नरो नवायुज्ञति। इथवेतसौ लोकसिंहो मूले�ण सन्ति बश्यती।
9. *Vārṇit*—

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Dravya Guṇa Viṣṇa. II. p. 33.
J. I. 47, Jiva. III. 37.
Madhurai* from Madhuka flowers*—Av. Cu. II. 171.
Prasannā—*for preparation see Ch. IV.
Naya. XVI. 105, Vipak. para. 40.
Śīṭhū* (distilled from juice of sugarcane) Uttara. XIX. 70, Naya. XVI. 105, Vipak. para. 40.
Tālakka* (a wine prepared from the palm fruit) Jambū. XX. 99.
Jiva. III. 264, Panna. XVII. 364.
Jāti* (an intoxicating drink from Jāti flowers) Vipaka. II. 19.
Kadambart (distilled from ripe kadamba fruit) Uttaradhyayana. Ti. II. 36.
strong intoxicating drink which did not lose its true nature even when diluted a hundred times, is called Satau. Some other varieties are also mentioned.

**Drinking Water and Other Beverages**

Cool water brought from mountain springs was used for drinking purposes. Buddhists used eight kinds of strainers to purify drinking water as they were not allowed to drink water full of insects. The Jains regard rainwater as the best but water of springs, frost, wells, tanks and dewdrops was also used for drinking.

In this period many syrups were prepared from fruits etc. The Buddha allowed eight kinds of beverages to his followers. Syrups were prepared with ripe mango juice, rose apple, plantain fruit, grapes, edible root of waterlily, honey, Parāśaka fruit and coconuts. Sometimes syrups prepared with guḍa and

\[ \text{Vipakā. para. 40.} \]


2. Candraprabhā, Maññilāka, Rātabha, Jambuharpalā, Kālikā, Dugdhejoti, Mrdhikāśāra, Venhit, Sovira, Kharjśirasāra and Supakṣekṣurasa.

3. Bhikkhu Patimokkha (H) V. 20 and 62. The Buddha also allowed the use of some stands made of wood, stone or bricks for keeping water jars.


5. Culla. (H) V. 2.4.


Of the eight kinds of strainers the Dayā parisavasana was a long box, both ends of which strained water which was poured into the centre by means of a pipe. The other strainers were a filter with four pipes (Oṭṭhanike), regulation water pots (ṭhunmamakaraṇa), corner of the upper robe, cross seams, short cross seams, circular seams, and short circular seams. (Vin. III. 102, III. 177, 302, Culla. XIII. 2., Vin. Mv. VIII).

Uva. I. 41.


2. Vin. I. 246.
sugar were also used. All these beverages were used in the evening as the followers of the Buddha did not take their meals in the evening. The Jain works mention some other syrups such as those prepared from dates, pomegranates, green bamboos, jujube, myrobalans and tamarind.

The Jain monks were not permitted to drink water used for washing rice, sesamum, chaff, or barley as also that used for preparing dough. Sour gruel was also not allowed to them.

**The Art of Cooking and Utensils**

The Buddhists, generally had a separate dining room and a store house for food stuffs. Food was also available on the shops in the market. The rich no doubt had their expert cooks. The Buddha appointed a separate officer to distribute food. The art of cooking was so developed that it is considered one of the twenty five prominent occupations of the period.

Eighteen kinds of solid foods are referred to in a Jātaka, and the process of flavouring cooked preparations with cumin and asafoetida (Dhūpāna) was well known. The Jain sources mention eighteen kinds of seasoned foods (Vyañjana) and a number of

   Sakkharapāṇaka
   राजा शर्मानं तत्त्वा अपनेत्वा सत्त्वरं पन्नित्वं सयमं एव महिष्ट्वा धेरस्य पत्सम् पूरेत्वा
   सदृशी।
   Cf. J. 476.

   ॐ धार्मिकामाय वा, धार्मिकामाय वा, कृत्वा धार्मिकामाय वा, नादुक्कियमाय वा, महिष्ट्वामाय
   वा, धार्मिकामाय वा, सत्त्वरं धार्मिकामाय वा, धार्मिकामाय वा, धार्मिकामाय वा, धार्मिकामाय
   वा, धार्मिकामाय वा, धार्मिकामाय वा, धार्मिकामाय वा, धार्मिकामाय वा, धार्मिकामाय
   वा, धार्मिकामाय वा, धार्मिकामाय वा, धार्मिकामाय वा, धार्मिकामाय वा.
   J. I. 281.

3. Upāsthānasāla (a dining room)—Cull. Sensanakkhandha VI.
   Kappabhallī (a store house)—J. 545.
   Odaniyagbara (shop of a cook)—J. 545, J. III. 287, V. 290, VI. 276, V. 170.
   Khajjabhājaka (a distributor of food)—Vin. II. 176, III. 38, 155.
   Aṣṭādatrā mentioned it to the Buddha.


5. Dhūpīsa. (Vv. 43.)

6. The eighteen kinds of Vyañjana are:
   1. Śūpa (pulse soup), 2. Odara (boiled rice), 3-5. Three kinds of meat.
   sweets, 9. Gulalāvṛṇīya (goř pāpaśī etc.), 10. Mālapalha (bread fruit), 11. Hari-
sweets such as ghṛtapūra, kṣaḷaṇas and Maṇḍakas\textsuperscript{1} and saline preparations such as small round balls prepared with pulses and parpaṭas.\textsuperscript{2} The preparation of all these delicacies shows a high stage of development in the culinary art.

Buddhist monks generally used utensils made of copper, wood or clay.\textsuperscript{3} Utensils made of gold, silver and precious stones were used only by the rich, while the common people used copper, wooden, or skin vessels and the poor used only leaf pots and earthenware.\textsuperscript{4} When earthen vessels were broken the Buddhist monks were allowed water vessels of three kinds—brass pots, wooden pots and skins.\textsuperscript{5} In the Cullavagga it is considered improper to store salt in a horn vessel because by keeping salt in a hollow horn the Buddhist monks acquired a possession.\textsuperscript{6}

The common implements used by the Buddhist monks were a water jar, a drinking cup, a water bag, a basket, a cooking pot and a pan.\textsuperscript{7} A round tub like vessel for keeping soft food

15. Pāniya (water), 16. Pānaka (beverages), 17. Sāga (daśīhara)

Tha. III. 135.

J.C. Jain, p. 123.

Cooked food is classified into four categories—well dressed food in general (\textit{Sukṛtam}), well cooked food (\textit{rupakrama}) such as Ghṛtapūra, flavoured food (\textit{Subhṛtama}) such as soup and \textit{Yaśāp}u and much sweetened food such as \textit{Maṇḍakas}.

\textsuperscript{1} See p. 60, f. n. 4, p. 69, f. n. (1) and (2) above.
\textsuperscript{2} See p. 62, f. n. 2.
\textsuperscript{3} Culla (H) V. 110, Culla. (H) V. 74.
\textsuperscript{4} कस्मिन् तत्रां यहुः सप्तो कांवेजदं दपित्सा।
\textsuperscript{5} Culla, (H) V. 110, c.f. Naya, Ti. I. 42(a) I. 26.
Culla. V. 16, Uva. XXXVIII. 173.
\textit{Paṇṇapuṭṭa} (leaf pots)—J. I. 415.

Eighteen kinds of utensils—such as those made of iron, copper, lead, bronze, silver, gold, precious stones, ivory, horns, cloth, leather, stone and conchshell are mentioned in Nisi. IX. 1.

\textsuperscript{6} Culla. V. 162.
\textsuperscript{7} भृगुरा (water jar)—Digh. II. 172, Anguttara. IV. 210, J. I. 266, Uva. XXXVIII. 173.
\textit{Saraka} (drinking cup)—J. I. 157, 266, J. 125.
\textit{Thāsika} (a water bag)—Culla. V. 9, 1-4.
\textit{Pitaka} (a basket)—Vin. Mv. VI. 25.
\textit{Kumbbhi} (a cooking pot)—Vin. Mv. VI. 25, Ghaṭikārasutta. 81.
\textit{Tagāka} (a dish)—J. 476.
\textit{Pārīyoga} (a dish)—Ghaṭikārasutta. 81.
\textit{Kuṭāpiya} (a pan)—J. 268.
was called Ālindā and a basket for keeping solid food gопiṭaka. A cover for alms bowl was called Pинdopadхāna. In the Jain works we also have such implements as a knife, a sieve, a mortar, big and small jars, kettle for cooking, tumbler and jars having necks like that of a camel. The earliest reference to a spitoon is found in the Mahāvagga of the Vinayapitaka.

RULES OF DIET AND ETIQUETTE

The Buddhist works lay down hospitality as a duty and state that alms giving cleanses the mind from the dirt of the sins of selfishness and cupidity. Wherever the Buddha went the laity were anxious to feed the whole order. The Jains clearly advocate that even a Cāndāla guest should be fed with honour.

Both the Buddhists and the Jains were very particular about the purity of food. The Buddha allowed food to his followers only when they had cleaned their teeth with a tooth stick. They are not permitted to drink water before it is cleaned by a strainer. The Jains were not expected to take any fruit or

1 Ālindā—Vin. .Players. III. 15.9, Uva. VII. 4.
2 M.S.V. I. 84.2.
3 Sattba (a knife)—Sutra. I. 4.10.
Sūtra (a kettle for cooking)—Sutra. I. 4.12.
Khālava (a sieve) — Ibid.
Khāravālava (a mortar) — Ibid.
The Uva. VII. 4 mentions Karava (small jars), Varava (big jars), pibodas (cooking pots), ghodas (water jars), Adugbhodas (half water jars), Kalava (jars), Āliṇḍara, Jambu (tumblers), Uttbhaya (jars having necks like those of camels).
Also see ‘History of the Spittoon in India’ by Dr. P. K. Gode, A.B.O.R.I., Vol. XXVI. Parts III & IV, pp. 204-214.
5 S.B.B. I. 3, XIII. 38.
6 Dīgh. (H) 30 Lakkhana Sutta.
Generally the invitation to Bhikkhus was issued on the previous day. Majjhima (H) 55.

Supriyā, a follower of the Buddha, is said to have cut off the flesh of her own thigh to save the life of an ailing Bhikkhu when it could not be had it being a holiday in the meat market in Banaras. This shows that the spirit of hospitality had become a part and parcel of Indian social life.

पीलनक गध्यां उष मांसम चक् करीत्वा दानिया वदनिनः

Vin. Mv. VI. 13.3.

7 Uttar. XII.
8 Culla. V. 5. (Hindi).
9 See p. 76, f. n. (4) above, Pac. XX. 62.
vegetable before they had fully satisfied themselves that it did not contain any living being.¹ For the same reason eating food at night is condemned.² Both the Jains and the Buddhists did not believe that food was defiled by the touch of a person if he was born in a low caste.³ Whosoever be the giver they were expected to accept and eat their food with respect,⁴ even if it be coarse food.⁵

The Buddha laid great emphasis on eating food obtained by lawful means. According to him the leavings of a householder or a dog were better than food obtained by unlawful means.⁶ A monk was not allowed to dine with the order if he committed a sin.⁷ We learn from the Jātakas that Brāhmaṇas had no objection to taking food with Kṣatriyas but they generally avoided the leavings of others and if they did not do so they were excommunicated.⁸ A Brāhmaṇa repents for eating the food of a Cāndāla,⁹ and a Kṣatriya refuses to dine with his own daughter because she was born of a Śudra wife.¹⁰ Brāhmaṇas are excommunicated for using water mixed with the rice which the Cāndāla had used.¹¹ In the Uttarādhyayana Śūtra there is a story stating that Brāhmaṇas refused to give food to a Cāndāla ascetic.¹²

The Buddha laid down several rules to see that his followers practised moderation in food. They were not allowed to take midday meal in the afternoon.¹³ No monk was allowed to take

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¹ Nisi. IV. 27.
² See p. 67, f. n. 3 above.
³ See p. 79, f. n. 8 above.
⁴ Bhikkhu Patimokkha. VII. 27, 31, Bhikkhu Patimokkha. (H) VI, 27 and 31.
⁵ Bhikkhuni Patimokkha. IV. 30.
⁶ म चापि वे सीवाली सो श्रमस्को य होति बलमू विधिनो बुन पस्सा वा वे के वि भोगा इम सम लक्षा सन्यो भक्तो अनवश्यकति कुलोति।
⁷ Culla. I. 5.6.
⁸ J. II. 319-20, J. 179, IV. 388.
⁹ J. II. 82.
¹⁰ J. IV. 144.
¹¹ J. IV. 388.
¹² Uttarā. XII.
quantity of food more than what was necessary to sustain life.¹ They were not allowed to store food in ordinary times.² But some food stuffs, which were given to the convalescent monks as tonics such as ghee, butter, honey, oil and sugar, could be preserved for a week.³ At a time the monk could not accept more than three bowls of food.⁴ The Jains also insist on eating as much food as is necessary to sustain life,⁵ and believe that the body is purified by keeping fasts.⁶

Some idea of the food of children can be had from a Jātaka.⁷ The food of the students consisted chiefly of rice and rice gruel. On being invited to dinners, however, they were served with sugar, jaggery, curds and milk.⁸ They were expected to avoid rich food (Pranītā) as it did not suit their stage in life. They are advised to be moderate in eating and drinking.⁹

¹ Bhikkhu Patimokkha (H) V. 35-37, Majjhima (H) 39. (Mahaassapa).
² Bhikkhu Patimokkha (H) V. 38, Mahavagga (H) VI. 5.1, Majjhima (H). 53.
³ Mahavagga, VI. 3.4.
⁴ Culla. VII. 3.13, 34, Bhikkhu Patimokkha (H) VII. 29,30, (H) 36, Bhikkuni Patimokkha (H) VI. 29, 30, 36.
⁵ Jātaka 6. 29, धर्मी पुरिष्ठय वण समाश्रयो नोवसम्य जबेद।
⁶ एवित्तित्यामी परिवार भोजनो न वधार्थित्स हियाम कस्तह॥
⁷ Č.f. जग्नितहि जि प्राहारे राय भोजन वज्ञान।
⁸ Utthara. XIX. 30.
⁹ Utthara. I. 32.
ⁱ⁰ दशाय अंगे चरवे विमुद्र जवस्तवय समुदायं च मिहाम।
¹¹ अन्य नो परिवेषाणा लहु न विकत्तहि स पुज्ञो।
¹² Dasa IX. 4. 3.4.
¹³ संध्यार सेज्जा सनं भल पाणी, भोज्यमया भक्तान साज्जिति।
¹⁴ जोएवं मण्णासुमतिस्य एज्जा, सतोस वाह्वरए स पुज्ञो।
¹⁵ Dasa. IX. 4. 3.5.
¹⁶ अनुसार मृणलं परिवर्यम भोजनवस्तिर रस परिवेषाणां।
¹⁷ काय निष्कास्य सत् लीणायब्राह्मणो तवो होः॥
¹⁸ Utthara XXX. 8.
¹⁹ Jātaka VI. 125.
²⁰ एक दिवस स्त्रियाणेष्य समेत् श्रीमणो गुलमुद्धि भूवम्भरेत् एक श्रीरेण।
²¹ I. 123.
Both the Buddhists and Jains lay emphasis on simplicity of food for monks. The Buddhist monks were advised to avoid a meal to be taken by three persons together (Tikabhojana) as also a group meal (ganabhojana) because they might get fond of well cooked and sweet things. The Buddha prescribed that a healthy Bhikkhu should not request a householder to provide such rich food stuffs as ghee, butter, oil, honey, sugar, fish, meat, milk and curds. The Jain monks were not allowed to take highly nourishing food such as milk, curds, ghee, oil, etc. because such nourishing food makes one overstrong and desires rush upon him as the birds rush upon a tree laden with sweet fruit. The Jain monks were expected to visit only those places where coarse food such as Kulmāra was provided. Jain monks should not take too much interest in the food preparations.
They were not expected to declare the qualities of food for the same reason. An ideal monk according to the Buddha, does not kill any animal for food, accepts only one course, does not take food at improper times. He does not accept uncooked foodgrains, or meat. The Buddha did not allow the monks the use of stuffed couches and chairs when taking food.

It appears that the diet of the Buddhist monks consisted of milk rice in the breakfast, rice and curry at lunch and slight repast consisting of ghee, butter, oil, honey or molasses in the afternoon. They did not eat anything at night. We learn that other ascetics generally lived on leaves, bulbs, roots such as radish, lotus stalks, fruits such as jujube, myrobalan, honey, wild rice and black mustard. Some naked ascetics took food in a standing posture, they licked their hands clean and refused to accept any invitations. They abstained from fish, meat and strong drinks and lived on pot herbs, wild rice, leather, paring, āṅgula (a water plant), scum of boiled rice, broken pieces of rice, oil cake, grasses and such fruits as fell from the tree themselves. But it appears that some ascetics had no objection to taking meat preparations. Some monks were fond of eating mangoes, some of onions and some others of garlic. The

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3 शुचिपितु सुपरकिलित शुचिकि शुचिके शुचिके शुचिके।
शुचिविद्धर शुचिशुचिति सावध बजजए मूणि।

2 एक भक्त की समजो गोतमो रतु पस्ती।
विकालभोजना पुरुषितसो समजो गोतमो।

Uttara. I. 36.

Digh. Part. I., p. 5 (Bhāgavata)

Digha (H) I. 1, Kalpasutra. V. 8, Culla. VII. 5. 25-37, Mahavagga. I. 56.

3 Culla. VIII. 5-3. V. 19.
4 Mahavagga. I. 25. 8, I. 30. 8, Culla. XII. 2. 8, Losaka. J. 41.
5 शहस्वविन भावावू संरकिलित। सहस्वविन भाषाहू धृतश्चारणवानसाधित।
6 ततो नेष्के मृत्युसमतिति बुधः प्रमुखो भिषस्व संघोजकालसाधकः संशक्तसाधनकरः संशक्तिः।

Dīgha. I. 150.2.

7 Bhikkhuparamparā J. No. 496, J. I. 251.
8 तत्क भक्ता तत्कार भक्ता दीर्घु भक्ता दीर्घु भक्ता कथ भक्ता कथानाम
भक्ता विवृत्त भक्ता वन तुर्य फलाभार्य गायि शु पवस हन मोही।

Dīgha. I. 166, Kassapaśīhānāsattā Sutta

Bhagavati XI. 9.6.

9 Dīgh. I. 141, Aupapātika Sūtra.

Aca. II. 7.
Buddha laid down that not more than three Bhikkhus should visit a house on one day. They should also not visit a house in the afternoon, for it might cause inconvenience to the householder.\(^1\) The Buddhist monks were allowed to take molasses, ghee, butter, oil, honey, fish, flesh, milk and curds but were not allowed to drink *Sura* or *Maireya*.\(^2\)

The Jains were expected to take their meals at a place which was free from insects and green plants, was covered with some piece of cloth and was surrounded with walls.\(^3\) From the Jātakas we know that people took food in dining halls and sat on benches while doing so.\(^4\) Some of them also used cushions.\(^5\) The Buddha laid down rules of etiquette for the monks. He laid down that while eating, the whole hand should not be thrust into the mouth. A person should not talk with rice in his mouth, eat tossing up balls of food, stuff his cheeks with rice, shake hands, scatter lumps of rice, put out his tongue, make a hissing sound, lick his fingers or bowl or accept a drinking cup with a hand soiled with food.\(^6\) He also insisted that the same food should be served to all and that even the eldest monk should not begin taking his meal until the cooked rice had been served to all. Eating delicious dishes (*Uttarībhanga*) alone was also considered improper.\(^7\) It was also laid down that the monk who came back first from his round for alms in the village should make preliminary arrangements for the dining of the whole fraternity such as getting ready the seats, water for washing and drinking, towels etc. He, who came last, was to clean the dining room after he had taken his meals.\(^8\) We also have interesting details about the customs prevalent at that time. In times of scarcity

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\(^1\) Culla. VII. 3.13, XII. 1.1, S.B.B. V, p. 333.
\(^2\) Culla. VII. 5.39, 51, Mahavagga. I. 56.
\(^3\) ज्योतिः ज्योतिः ज्योतिः पक्षाः पक्षाः समुद्रे।

\(^4\) J. 3.1.

\(^5\) Culla. V. 19, *Aśītakaṭpaddhāna*.

\(^6\) Culla. VIII. 4-5, Culla. (H) VIII. 2.2.

cf. Bhikkhu Pātimokkha (H) VII. 27-56, Bhikkhuni Pātimokkha VI. 27-56, Majjhima (H) 91.

\(^7\) Culla (H) VIII. 2.2, Sudhābhojana J. 535.

\(^8\) Culla. (H) VIII. 3.1.
food was distributed to the monks at Rājagṛha by tying tickets with each share.¹

It appears that the food of the poor people generally consisted of such coarse preparations as cold cakes, Kulmāsa, fried beans such as Mudga and Māsa, shrivelled grain (Pulāka), scum of boiled rice (Acāma), barley mess, barley water, sour gruel, or butter milk, salt and oil.² The rich on the other hand enjoyed delicious rice gruel, cakes of eighteen kinds and food having a number of flavours. They also took some delicacies (Uttarībhāṅga) at the end of their meals.³

The Brāhmaṇas were feasted with meat and rice preparations.⁴ From the Ambaṭṭha Sutta we learn that they lived on boiled Sāli rice, pulses from which black specks had been sought out and removed and flavoured with meat sauces and curries (Vyaṇjana) of various kinds.⁵

The Samājas afforded occasions for big feasts. Feasts were also arranged on such auspicious occasions as the birth of a son. These feasts took place in dining halls where people sat on excellent comfortable seats.⁶

On some routes it was difficult to get food stuffs so the Buddha allowed his followers to take some food for journey (Pātheya) such as rice, mudga, māsa, salt, guḍa, oil and clarified butter.⁷

The food habits of people naturally differed from region to region. The Kambojas of Uttarāpatha were in the habit of eating insects, moths and some kinds of snakes, and frogs.⁸ While the people of Komkaṇa were fond of fruits and flowers.⁹

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² Mahāvagga (Hindi) VI. 5.1, Kassapasīhanāda Sutta. Uttara. XV.
³ सततरीयं याग पिवित्र श्रद्धार्थ विषयं क्षमक्षम खाद्यत्र नामस्याश्च छुमोजर्नम् भृत्तितम न वहविति।
J. I. 186.

ततः सहस्ससस्त्र वनवण्यपालिया सततस्सभ्यो भृत्तिः
J. II. 319.

⁴ J. 545, VI. 238.
⁵ Digh. I, p. 88, Digh. (H) I. 5.
⁶ Kalpa. Sū., p. 255.
⁷ Mahāvagga (H) VI. 6.4.
⁸ Bhūridatta. J. 543, Barua. II. 259.
⁹ Bhāṭatkalpa Bhāṣya. I. 1239.
To sum up in the early Jain and Buddhist works, rice occupied a more prominent place than barley or wheat. Some fine preparations from cereals such as Ḡhayapunna, Morandaka and Khajjakas and from pulses Vaṭakas of many kinds and Parpaṭas were made. Milk products and fruits and vegetables of all kinds were widely used. Fruit syrups seem to have been very popular. In the east meat and fish were common articles of food but some people eschewed meat diet as a result of the teachings of Mahāvīra and the Buddha. Drinking on festive occasions was common but the followers of the Buddha and Mahāvīra were expected to avoid it. The Jains were very particular about non-killing of living creatures, hence they used only strained water and avoided all food articles in which there was a possibility of the existence of any insect. The Buddha allowed all food articles necessary to sustain life but the Jain monks were advised to abstain from all food as a last stage in spiritual advancement. It is quite probable that the rules about diet current among the Jains may have come from the code of the Ājīvīkas.
CHAPTER IV

FOOD AND DRINKS
(300 B.C. to 75 A.D.)

For the period 300 B.C. to 75 A.D. we have information from the Arthaśāstra of Kautilya, the edicts of Aśoka and the accounts of Greek historians. Incidentally Patañjali’s great commentary, the Mahābhāṣya, also throws some light on the food habits of the Indians. We have utilized all this information in the first section of this chapter. The authorities utilized in the second section are of a date slightly more uncertain.1

SECTION I (MAURYA AND SUNGA PERIOD)

It appears from the Greek sources that there were two main crops, one ripening in winter consisting of rice and millet and the other ripening in summer, the chief products thereof being wheat and barley as now.2 But from Kautilya we learn that there was a third crop which was grown between the two main crops. It chiefly produced beans such as Mūdga and Māṣa.3

CEREALS AND PULSES

Rice and barley continued to be the staple foodgrains.4 Besides the old varieties of rice Sāli, Vṛihi, Kodrava and Priyanīgu two new varieties Dāraka and Varaka had come into use in Kautilya’s time.5 From Patañjali it appears that Hāyana and Ṣaṣṭika varieties of rice were quite popular.6 No new preparations of

1 According to the Mahābhāṣya, a commentary on the Jñānaprasthāna of Kātyāyana, the Rāmāyaṇa contained only 12,000 ślokas in the first century A.D. instead of the present version which has 24,000 ślokas.
2 Strabo. XV. Frag. C. 290.
3 शालिस्रीविहोक्रत्रिविशिष्या। कुर्दारकोरवरक: पुर्ववर्य:। मुँडगामागश्रियो: मध्यवर्य:।।
5 Dāraka (Paspalum Scrobiculatum)—Kaut. II. 24.16.
   Same as Uddālaka in Caraka.
6 Varaka—(Phraeleos Trilobus)—Kaut. II. 24.16.
7 Hāyana—Patanjali IV. 1.27, p. 223.5.
   Ṣaṣṭika—Ibid IV. 1.93, p. 360.3.
rice are mentioned.¹ The two varieties of barley one cultivated and the other uncultivated² were commonly used in preparing a mess, a gruel, groats and cakes. Gruel was also prepared with an inferior food grain called Gavīdhukā. Groats were now eaten with curds.³ Wheat now occupied a more important place among the cereals than in the previous period, it being invariably mentioned with barley.⁴ Besides the old pulses, pea seems to have become very popular. A soup prepared from it is expressly mentioned by Patañjali. Rājamāsa had also come into use in his time.⁵ A taboo against the use of Māsa and its preparations is referred to in the Mahābhāṣya. Kulmāṣa was eaten in this period as well.⁶

**Dairy Products**

Kauṭilya mentions an officer called Gōḍhyakṣa assisted by two junior persons in charge of milking cows (doaka) and churning curds (Manthaka).⁷ Cows were generally milked twice a

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¹ The old preparations mentioned are:—
Paṭuḥ—Patañjali I. 1.11. p. 38.5.
Aphā—Ibid. II. 2.45. p. 217. 15.
Piṭṭapinī—Ibid. II. 1.57 p. 399. 24.

² Yava (cultivated barley)—McCrindle, p. 127.

³ Siddhaḥpiṣṭa (Cakes)—Kaut. II. 15.41.
Yāvaka (a mess)—Kaut. II. 15.40.
Yavāgī (gruel)—Patañjali II. 1.36. p. 388.25.
Saṅkū (groats)—Patañjali I. 1.57. p. 149. 11.
Yavāgī cooked with Gavīdhukā—Ibid. IV. 3. 136 p. 323.2.
Dadhakṣakū (curds with parched barley meal)—Patañjali. I. 1.49 and I. 1.57.

⁴ McCrindle, p. 27, Kaut. II. 24.18.

⁵ The old pulses in common use were:—
Mudga—Kaut. II. 24.17.
Māṣa—Kaut. II. 24.17.
Māṭira—Kaut. II. 24.18.
Kuṭṭakṣa—Kaut. II. 24.18.
Kalāṣa Sūpa—a (soup prepared from pea)—Patañjali. V. 1.19 p. 344.18.
Rājamāṣa—Patañjali V. 1.20. p. 345. 25.

⁶ मास के भोजन का इतिहास मिथ्या श्रीप्त न हो भूषणे।

⁷ Kaut. II. 15.

Kulmāṣa—Kaut. II. 15.
day in the rainy season, autumn and winter, but only once in the spring and summer seasons.\(^1\) Besides cow’s milk, milk of buffaloes, sheep and goats was used. Clarified butter was prepared from the milk of these animals.\(^2\) Curds and churned curds seem to have been popular as a person who sold the latter is mentioned.\(^3\) Other products of milk in common use were butter and butter milk. Kauṭilya lays down that buttermilk should be given to the dogs and pigs, solid part of inspissated milk (Kūricekā) to the soldiers with the food, and the liquid part (Kilāṭa) to the cows with fodder.\(^4\)

**Meat Diet**

Kauṭilya mentions a superintendent of slaughter houses\(^5\) and permits the sale of the flesh of animals recently killed. He lays down that the flesh of those animals which had died a natural death, were killed outside the slaughter house, were giving out a foul smell or were devoid of head or bones should not be sold.\(^6\) He mentions a vendor of cooked meat and says that for dressing twenty *palas* of flesh, half a *kuduba* of oil, one *pala* of salt, two *dharaṇas* of pungent spices and half a *prastha* of curds

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\(^1\) वर्षीयान्तरमथनाम्: कालं दुधः। विदिशारब्धसत्वारामात्मकालम्।

Kaut. II. 29. 29-30.

\(^2\) क्षीराक्षों गर्मं पुपत्रस्य:। पर्यावरणाक्षों महिदीरसम्। विधागधिकोणाविवीराम्।

Kaut. II. 29. 34-36.

\(^3\) *Dadbi* (curds) is mentioned by Kauṭilya among sour liquid substances (dravānlabarga), Kaut. II. 12.5.

Mathitika—(one who sells churned curds)—Patañjali V. 3.83. p. 425.

18.

\(^4\) *Haiyanāgavina* (butter prepared from yesterday’s milk) Patañjali V. 2.23. P. 375.2, 375.5.

*Udāsīti* (buttermilk).

उदासिष्ठ: वर्षाहेम्मो दशः।

Kaut. II. 29.25.

\(^5\) *Kūricekā* (solid part of inspissated milk)

कूर्चिकां सत्वाभसक्तायवस्त्राम्।

Kaut. II. 29.26.

\(^6\) *Kilāṭa* (inspissated milk)

किलाठ: मधुपिण्याखल्लेदारः।

Kaut. II. 29. 27.

\(^5\) *Śūnādyauka-pa*—Kaut. II. 26.

\(^6\) भृगुगलानन्तरमथमात्मकसंस्कृतष्ट्राधिकारः। अस्थितमः: प्रतियायारः। बतो बृहो

वेदन्ाचैयाप्रवचनः। परिवृत्तान्निर: पदार्थियाविगुण्यानं मूलं च न विशेषीर्युन्त।

Kaut. II. 26. 10-14.
are required. Fish and seasoned meat were also in common use. Arrian’s evidence shows that people in the hills were mostly non-vegetarians. Megasthenes states that Indian philosophers generally abstained from animal food.

Aśoka’s edicts show that thousands of living creatures were killed for food in his kitchen before he issued his decree restricting the practice to two peacocks and one deer. Animals were also killed in the Samājas. From the Mahābhāṣya we learn that deer especially the Sāragha variety, and sheep were killed in Patañjali’s

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1 Pākhavānasika (cooked meat seller).
2 Shankhāvalī, Pāñcaratnaśākhyodakī, kṛṣṇa jīva pārśāvatāraśākhyodakaśī.
3 Kaut. II. 33. 9.
4 Kaut. II. 13. 66.
5 Kaut. II. 15. 32–36.
6 Śūkṣmatmamāṁs kandavamukhalavatākāndiḥ añjākarno.
7 Kaut. II. 15. 22.
8 Kautilya calls seasoned meat (Vallīra) Kaut. II. 4. 35.
9 Indika XVI.
10 McCrindle, p. 99, Strabo XVI. 1. 59.
11 Rock Edict. I.

Peacock was the only bird which is forbidden by the authors of Smṛtis but was eaten by Aśoka.

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time for food and there were persons who were fond of flesh.\(^1\) Flesh of deer was cooked with rice and fish were eaten after removing scales and small bones.\(^2\) It seems that meat having much fat was relished.\(^3\) Flesh of village or town cocks and boars was generally avoided,\(^4\) and it seems that the Brāhmaṇas considered it improper to sell flesh.\(^5\)

**Sweets**

Honey was in common use\(^6\) but the products of sugarcane such as inspissated juice of sugarcane, *guda*, raw sugar, sugar-candy and refined sugar were quite popular.\(^7\) Even Megasthenes speaks very highly of Indian sugar.\(^8\) Besides the old sweets

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\(^1\) मांसीदनाय व्याहृतम्।

\(^2\) शकल कट्टकानू उत्सुः।

\(^3\) प्रचारिताः।

\(^4\) अभित्वेन प्राम्यकुन्तकटिनयो प्राम्यसूकरः।

\(^5\) मांस न विधेत्त्वम्।

\(^6\) Honey—Strabo. XV. 497, Patañjali I. 1.1., p. 18-19, Kauṭilya also mentions honey prepared from grapes:

\(^7\) Sugarcane—Aelian mentions reeds which yielded very sweet milk which did not require honey to be mixed with it.

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\(^1\) Patañjali II. 3.1. p. 450-1.

\(^2\) Ibid. II. 2. 36. p. 437.21.

\(^3\) Ibid. I. 2.39. p. 912.6.

\(^4\) Ibid. VIII. 4.16 p. 458.12.

\(^5\) Kielhorn. I. 25.

\(^6\) McCrindle, p. 143.

\(^7\) McCrindle, p. 15.24.
such as apīpa, ṭaśkuti and pālala Patañjali mentions Modakas.\(^1\)

**SALTS AND SPICES**

Kauṭilya mentions a superintendent of salt\(^2\) and six varieties of salt, rock salt from the Sindhu country, sea salt, *bīḍa* salt, nitrē, *sandaracala* and *Udbhedaja*.\(^3\) Pliny speaks very highly of Indian pepper. The black pepper was considered agreeable to the palate and the white one less pungent.\(^4\) Other spices in common use were long pepper, ginger, cumin seeds, white mustard, coriander, cloves and turmeric.\(^5\) Four kinds of cardamom white, reddish white, short and black mottled and friable are mentioned but the green variety was much esteemed.\(^6\) Some other spices were also used.\(^7\) Aristobulos states that spikenard, cinnamon and other aromatics were produced in India.\(^8\)

Vinegar was prepared from sugarcane juice, *guḍa*, honey, inspissated juice of sugarcane, rose apple and jack fruits. A decoction of *meṣaṭrīgī* and pepper was poured into it. Fruits such as cucumber, pieces of sugarcane, mango, and *āmalaka* (emblic myrobalan) were preserved in vinegar.\(^9\) Sour gruel was also used.\(^10\)

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\(^1\) *Apīpa*—(sweet cakes)—See p. 88, f. n. 1.
\(^2\) *Ṭaśkuti*—(sweet cakes)—Ibid.
\(^3\) *Pāḷala*—A kind of sweet meat made of *guḍa*, sesameum and sugar, Patañjali I. 1.1. p. 38. 6.
\(^4\) *Modakas* were generally prepared with wheat flour fried in ghee and mixed with sugar—Patañjali V. 1.179 p. 366. 9.
\(^6\) सेत्यवसामुद्रविभवकारसृञ्जलीदेवत्रिभव लिप्रवर्गः।
Kaut. II. 15.16.
\(^7\) McArdle, p. 121.
\(^8\) विश्वासीरीचवृक्षिराजावारोगीरतिन्तमगोराः परिश्रेष्ठमुच्चोरकमकमकहः शिष्यः
काण्डः कुटुकरः।
Kaut. II. 15.21.
\(^9\) Cloves are also mentioned by Pliny (McCrindle, p. 122).
\(^10\) McCrindle, p. 125.
\(^7\) *Coraka, Damanka, Marwaka, Sigru, Haritaka, Moṣaṭrīgā.*
\(^8\) McCrindle, p. 28.
\(^9\) श्वरुपाद्वपत्रालेखनामवसामयः मेहसर्षुः विश्वासी क्रमशः मात्रामिति मात्रः
प्रामाणिकः सामासिकः वा निरुविदेशस्यकाण्डामः प्रत्यामलकाः सम्बुः वा शुक्लं वर्गः।
Kaut. II. 15.
\(^10\) विश्वासीरीचवृक्षिराजावारोगीरतिन्तमगोराः परिश्रेष्ठमुच्चोरकमकमकहः
काण्डः कुटुकरः।
Kaut. II. 15.20.
OILS AND OILSEEDS

The important oil seeds were sesamum, safflower, linseed and mustard.¹ The Greek writers state that oil was extracted from sesamum and exported from India.² From Kautilya we learn that besides clarified butter and oil animal fats such as, scum of flesh and pith were also used.³ Sesamum oil was kept in wooden or earthen vessels and used in frying,⁴ but other oils may also have been used in cooking.⁵ From the Mahābhāṣya we infer that it was considered improper for a Brāhmaṇa to sell oil.⁶

FRUITS AND VEGETABLES

From the Greek sources we learn that figs, grapes, banana and tamarind⁷ were in common use, but Karamarda, Paruṣaka, mango, emblic myrobalan, citrus medica, the three varieties of jujube, rose apple, cucumber, palm fruit and rājādana⁸ were also eaten. Mango gardens were planted by Aśoka himself.⁹ Patañjali mentions bimba (momordica monodelpha), pomegranates, and

¹ Kaut. II. 15, II. 24.18.
³ सपिस्तल बसामध्यान: स्नेहः।
Kaut. II. 15.14.
⁴ उच्चवाल्यम् निशोपो मूला: क्षारस्य सहता:। मूक्काण्ड-कोण्ठा: स्नेहस्य पूष्यस्वी सव-शुहः च।
Kaut. II. 15.84.
⁵ Other substances from which oil was extracted were nimba, kusā, āmra, kapittha, maddhika, and Tīgūdr.
⁶ तरं न विषेन्द्रयम्।
Mahābhāṣya Kielhorn (1892) I, p. 25.
⁷ McCrindle, p. 120. Strabo XV. 492.
⁸ बुधास्मकस्याग्रिविद्धमालमातुलुक्कोलवदराईरकपल्लूकलिफलानिवर्गः।
Kaut. II. 15.19.
⁹ Jambū (rose apple), panasa (bread fruit), siddbhiṣa (cucumber).
sravārka (a kind of cucumber) are mentioned in Kaut. II. 15.
श्वस्वरस्तितलकालकुत्सवित्वारीजोहारीरविद्वै कवली कवक्कुल प्रतीवायो माधव करः।
Kaut. II. 12. 9.
⑩ Tālaphala (palm fruit)
Rājādana
Mrdvikā (grapes)
Cūta (mango)
⁹ Pillar Edict. VII.
grapes. Some of these fruits may have been imported from neighbouring countries.

Among vegetables Kauṭilya refers to roots, fruits and tubers as also fruits gathered from creepers. The roots mentioned are Pīṇḍālukā and Vajrakanda (Śūraṇa). Pot herbs are called Sāka or Haritaka. Of the flowers Kaudāra, and of the beans pea were used as vegetables. It appears from Patañjali that onions were mostly eaten by non-vegetarians and sometimes used to flavour liquors. He uses the word Sākabhōjin i.e. a consumer of vegetables.

INTOXICATING DRINKS

Megasthenes states that the Indians drank only at the religious ceremonies, but this does not seem to be the actual state of affairs in view of the account of Kauṭilya. There was a superintendent of liquors. The liquor shops had many rooms provided with beds and seats and other comforts such as scents and garlands. These shops were situated at stated intervals and

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1 Bimba (momordica monodelpha)—Patañjali I. 1.58 p. 153.15.
Dādima (pomegranate)—Patañjali I. 1.1. p. 98.5.
Mrdvākā (grapes)—Patañjali VI. 3. 42 p. 158.16.
Kuvāla (jujube)—Patañjali IV. 3.170. p. 323.5.

2 Pīṇḍālukā—Kaut. II. 17.11.
Vajrakanda—Kaut. II. 24.31.

3 Kaut. II. 15.22.

4 Pīṇḍālukā—Kaut. II. 24.31.
Vajrakanda—Kaut. II. 12.9.
Kaut. II. 15.22, II. 22.4, II. 24.31.
Kaudāra—Kaut. II. 12.7.
Kalāya (Pea) Ibid.

5 Patañjali II. 2.36. p. 437.21.

6 Kaut. II. 1.69 p. 406.7.

7 McCrindle, p. 27, Strabo. XV. 709.

8 Sūrdākṣa. II. 15.21.

liquor was sold to persons of well known character in small quantities. Manufacture of wine was a state monopoly but on festive occasions the right of private manufacture of beer for four days was recognised on payment of licence fees. Women were employed to remove the fermented drugs. From Paññjali we learn that there were some people who could drink a complete jar of wine through a pipe made of reeds. As stated above sometimes liquors were flavoured with the juice of onions.

According to Megasthenes rice beer was the common drink in India; but Kauṭilya gives, a detailed account of the method and ingredients of various other intoxicating drinks. Medaka and Prasannā were manufactured from rice. In an Āsava extract of Kapittha and inspissated juice of sugarcane were the principal

\[1\] Kaut. II. 25.
\[2\] Kaut. II. 25.
\[3\] Ibid.
\[4\] The distilling apparatus resembled the trunk of an elephant, hence a distiller was called Sundu (Paññjali IV. 1.52, p. 246-26). Ghañindhama and Nādimāla—Paññjali III. 2.29, p. 102, 15-16.
\[5\] Mahābhāṣya p. 419-4.
\[6\] In preparing Medaka one droga of water, half an ādhaka of rice and three prasthas of yeast cake were used. The ten ingredients mixed with it were pāṭhā, lodhā, tejovati, elavālika, madhu (honey), madhūka, dārva, priyāngu, dārvarbaridrā, black pepper, and long pepper.

Māyakalāḍīrṇamamaṁ sīrmaḥ vā vibhāgaṇīkatanāḥ mūrtastidrāṁ kārīkābāgāyuktaḥ kīṣvānubh.: Kaut. II. 25.7.

Māyakalāḍīrṇamamaṁ sīrmaḥ vā vibhāgaṇīkatanāḥ mūrtastidrāṁ kārīkābāgāyuktaḥ kīṣvānubh.: Kaut. II. 25.25.

Paññjalolakṣñomalāṭalakṣāyaḥ kārīkābāgāyuktaḥ kīṣvānubh.: Kaut. II. 25.27.

\[7\] In the preparation of Prasannā 12 ādhakas of rice flour, five prasthas of Kīrṇa, and some other spices were required.


From Paññjali we know that it had often an oily substance. 

ingredients, while Arisṭa was a tincture of medicines. Maireya was a spiced liquor prepared from the bark of meṣaśṛṅgī (gymnema sylvestre) and was a favourite drink of the nobles. Wines from grapes were in common use. The two famous varieties Kapiṣāyana and Hārabhūraka were imported from Afghanistan. Kauṭilya mentions five varieties of surā, including śvetasurā, bijottarā and sāmbhāriki. In Sabakārasurā the juice of mango fruit and in rasottarā treacle were the chief ingredients; the other three were spiced liquors. Palm fruit was also used in preparing liquors according to Greek authorities. Kauṭilya observed that the effects of drunkenness are loss of wealth, insanity, absence of consciousness, loss of knowledge, life, wealth and friends, desertion by virtues and suffering from pain. It appears from the Mahābhāṣya that there was a belief among the Indians that a Brāhmaṇa woman who indulged in drinking would be deprived of her husband’s company in the next world.

1 In the manufacture of āsava hundred pālas of the extract of Kapittha, 500 pālas of inspissated juice of sugarcane and one prastha of honey were used.

Kaut. II. 25. 19.

2 Kauṭilya was a decoction of the bark of meṣaśṛṅgī (Gymnema sylvestre), gūda, powdered long pepper and black pepper or powder of harītakī, āmalaka and vibhātaka instead of long pepper.

2 Kaut. II. 25.21.

3 Same spices were used in the manufacture of śvetasurā as are used in preparing prasannā variety.

4 McC^zindle, p. 126, Pliny XIV. C. 16(19).

5 धप्त द्वेद्वो भयक्तानां कामिषायां हर्द्यूरकमिति।

Kaut. II. 25.24.


Kaut. II. 25.25.

7 McC^zindle, p. 126, Pliny XIV. C. 16(19).

8 यथा भारतियो भवति निन्दा देवा: पतिलोके नवनिविष्टः।

Patañjali. III. 2.8., p. 99.8.
OTHER BEVERAGES

Other beverages were curds, buttermilk, sour gruel, fruit juices and a syrup prepared from molasses.\(^1\) Asoka also realised the importance of providing drinking water to his people, so he had wells dug at short intervals.\(^2\)

THE ART OF COOKING AND UTENSILS

The culinary art was so well developed that Kauṭilya could specify the quantities of grain which remained after pounding, cleaning, rubbing between stones, grinding and roasting.\(^3\) He also states the increase in different grains after cooking and the quantity of oil which one could get from different oil seeds.\(^4\) He mentions the quantity of spices and fats required for cooking meat, and states that half that quantity is required for cooking pot herbs and double that quantity for cooking dry vegetables.\(^5\) Grains, moistened and soaked to sprouting condition, are also mentioned. There were cooks expert in cooking vegetables and pulses, in boiling rice, in preparing cakes and shopkeepers who especially sold cooked meat.\(^6\)

Kauṭilya lays down that the kitchen should be in a safe place and the superintendent of the kitchen should taste every

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\(^1\) **Dādhi** (curds)—Kaut. II. 15.20.

\(^2\) **Dhānyāmila** (sour gruel)—Kaut. II. 15.20.

\(^3\) **Gurgedaka** (syrup prepared from molasses)—Patañjali. I. 4.3. p. 310.14.

\(^4\) Pillar Edict VII, Rock Edict. II.

\(^5\) धूपघुष्णायक्षिदातासामायीसुक्ष्मविस्फातानां च धातुयानां धूपघुष्णसमायाणि कुपोष्टाः।

Kaut. II. 15.26.

\(^6\) कोभावश्चिमायथायिसः। शालीनामध्यभागोः। विशालोऽयस्माद्। विधुध्वीयमयथायिसः। तावद्यानां पुष्पस्मायिसः। विशालोऽयस्माद्।

Kaut. II. 15.27-48.
preparation before it is served. He also mentions the symptoms of poisoned food articles. The common kitchen implements in use were a weighing balance, weights, grinding stones, mortar and pestle, a winnowing basket, a sieve, a broom, a basket and a small box for spices etc. The contrivances for pounding rice and splitting pulses had also come into use.

Strabo mentions that copper vessels were most common and the brazen ones were avoided on account of their supposed brittleness. The common utensils were water jars, water pots, jars for storing grains, cooking pots, bowls, dishes and cups. Bronze vessels were also in use. Bowls, plates and water-vessels are depicted in Bharhut sculptures.

RULES OF DIET AND ETIQUETTE

The duty of extending hospitality to guests and making offerings of food to gods and forefathers was considered so important that even a book on polity like Arthaśāstra lays it

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1 गृहस्ति वैष्णो माहितिः: सर्वसागरायायाहृतैः कर्म कारयोऽति। तद्राता तथेव प्रस्तुतभृत्तितर्पुराणमयं योगमयं बलिः हलचलाः।


3 सुलगानववाण रोजः। दुर्गमवन्तोहृतकर्कितकर्क्षकमवज्गपूर्णवान्यनिकाक्षंभी पितानस्मार्कान्धीकरणाः।
Kaut. II. 15. 82.

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4 McCrindle.

5 Patañjali mentions the following utensils:
Ghaṭikā (a small water jar) I. 1.1. p. 7.13.
Kundikā (a water pot) I. 4.44. p. 102.12.
Kumbhā (a jar for storing grains) I. 3.7. p. 264.2.
Kunda (a bowl) I. 1.1. p. 381. 5.
Sthāli* (a cooking pot) IV. 1.1. p. 194. L. 17.
Sārīkā (a small dish) I. 1.72. p. 189.24.
Tālaphata (a jar for storing oil) II. 1.1. p. 364. L. 18.
Carna IV. 2.7. p. 273. 12.

* Sthāli has all along been used in the sense of a cooking pot, hence Sthālipāka, offerings cooked in a cooking pot. It does not: mean a dish as explained by Dr. B.N. Puri (India in the Time of Patañjali, p. 100). Also see Appendix V.

6 ब्रह्मीरियोमदेन हृत्यपापाः भृत्तिरचिविनः।
Patañjali VIII. 2.3. p. 388-12.

7 Cunningham Bharhut Plate XXVIII Figs. 2. and 3. Plate XL Fig. 3.
down among the duties of a householder and a hermit. Food was also set apart for servants and birds etc. before the householder took his meals.

From the Mahābhāṣya it appears that the Sakas and Yavanas were allowed to take their meals in the utensils of the three high castes without making them permanently unclean. A student and a hermit were expected to live on alms, while a forester lived on the roots, fruits and tubers gathered from the forest. Strabo says that the students avoided meat diet while the householders did not eat the flesh of animals employed in labour. They also abstained from hot and highly seasoned food. The Brāhmaṇas, well-versed in the Vedas, and the hermits were allowed to take fruits which had fallen themselves and the gleanings of corn.

From the account of Megasthenes we learn that when an Indian was at supper a table was placed before him. On this table a golden bowl was placed in which boiled rice and other dainties were served. This account, no doubt, refers to the rich at whose residences vessels of gold were used daily. The Mahābhāṣya states that all those who took their meals in a standing manner were not allowed to stand at the table after eating.

1 गृहस्थस्य स्त्रक्कमणीजीवस्तुधय रस मानविमिश्रवाहुभविग्रामधिमृणिविकारणिभवाकृत्वस्य देविष्टिष्ठितिभूमिभेदेहु श्वाय-शोयभोजनं च।

Kaut. I. 3.9.

वानप्रस्थवेश श्रद्धार्थं भूमि शर्मा व्याजितवाराजमिनिहृदायिको वेदतािपतिरितिपुजा कथ्वकाहारं।

Kaut. I. 3.11.

2 तदार्जिति तथेऽव प्रति भूमिस्ततात वृत्तमयये अपोवचाच वलि कुल्ल।


3 Patañjali on Pāṇini II. 4.10.

शूरधाबासु शरिरमितिसतानामु।

Also see I.H.Q. Vol. XV. No. 4, Dec. 1939.

Date of Patañjali’s Mahabhaṣya—D.C. Sircar.

4 श्रद्धाचारिणन्तः श्रावीयोनिनकायामिये कलस्वततवाचारस्य भ्रान्तातिस्म मुृतस्तिदान्ये

शूरधुमये स श्रद्धाचारिणे वा।

Kaut. I. 3.10.

परिब्राजकस्य संवेदनिपदत्तमनास्माति निन्दितिन्तः सज्ज्ञासामो यथावतस्य राजनिमथय वासो बाज्जामयावधर्म्व स हीच्छ।

Kaut. I. 3.12.

For a hermit see p. 99, f. n. 1 above.


9 श्रद्धालम्बुक्तवृत्तवाति श्रद्धालम्बुक्तवृत्तवाति श्रद्धालम्बुक्तवृत्तवाति।

कांड II. 25.41-42.

7 McCrindle, p. 74. Frag. XXVIII.
posture were regarded as *Abrāhmaṇa* (not fulfilling the duties of a Brāhmaṇa). Dinner etiquette required that the servers should not partake of the meals while the guests were eating.

The meal of a gentleman, according to Kauṭilya, consisted of one *prastha* of pure unbroken rice, one fourth of a *prastha* of pulses, one sixty-fourth part of a *prastha* of salt and one sixteenth part of a *prastha* of clarified butter or oil. For menial servants the quantity of pulses prescribed is one sixth of a *prastha* and the quantity of oil or clarified butter half of that prescribed for a gentleman. He lays down that women should be provided with three fourths of the above quantities and children only half of what is prescribed for a gentleman. Bran was given to blacksmiths and labourers and broken pieces of rice to slaves, servants and cooks who cooked soups, rice and cakes. The rice used by the king was so highly polished that only five parts of polished rice were considered edible by a king out of twenty parts of unhusked rice.

Greek writers attribute the good health of Indians to simplicity of their food and abstinence from wine. They state that the physicians lived frugally on rice and meal which were freely supplied by the masses.

The Mahābhāṣya gives two words for invitation, *Niman*

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1 Patañjali on II. 2.6.

2 ब्राह्मणा भोजनताम्, मादरको इडियो परिवेयविज्ञाम् इति न इत्वती मुङ्कले।


3 प्रस्त्रदर्शवतानां वा तदुलानां प्रस्त्र: । चतुर्मिति: सूर: । सुधनोढोढ़ि: लवणस्यां:।

चतुर्भै: । सरिष्यस्ततः । एकापनर्वतमास्म:। प्रस्त्रपद्मामः । सूर: । पारस्तेष्वराराणाम्। पादोऽनः स्वीणाम्।

Kaut. II. XV. 61-65.

| 20 rice grains | = 1 dharana |
| 10 dharana     | = 1 palu    |
| 11/2 palu      | = 1 parastha = about 29 tolas. |

4 Here the ideal laid down in the Smṛtis, that the same food should be served to the servants which the householder takes himself, is not adhered to. This statement of Kauṭilya possibly reflects the actual state of affairs.

5 अन्नोऽस्तुपत्तोऽपर्मोऽघिममित्तिप्रस्तव्यानां हारयेत्। कणिका दसकम्बरसुपकाराणाम्

सतीववैदिकिकाणिस्माकेम्: प्रयश्चित्यः।

Kaut. II. 15. 80-81.

6 Nearcicus Frag. XV., Strabo XV E. 706.

7 Strabo Sec. LX.
trāṇa and Amantrāṇa. The former was an invitation to take food at sacrifices or a śrāddha, the acceptance of which was obligatory. If rejected, without a proper cause, it involved a sin while the latter was a friendly invitation and could be rejected freely.¹ Invitations were generally extended to members of one’s own caste.² There were some Brāhmaṇas who did not accept invitation to obsequial dinners.³ In certain feasts, only one food preparation was served; for example only Vatakas were served on a particular full moonday.⁴ In Patañjali’s time boiled rice was considered a decent dish to feast Brāhmaṇas and friends.⁵ There were some persons who ate only rice⁶ while in the Sālva country (Alwar-Bikaner region) people were fond of Yavāgū.⁷

To conclude, we may note some new features in the food habits during this period. Only two crops are mentioned in the Sūtras but Kauṭilya mentions a third one, mainly consisting of pulses. Some new cereals such as dāraka and varaka were used and wheat became more popular. To the pulses pea and rājamāṣa seem to have been the new additions. Some new vegetables such as sūrāṇa and Kovidāra flowers and fruits such as pomegranates, and grapes were used. For seasoning some new spices coriander, cardamom and cloves were used but oil was still considered exotic as its sale by Brāhmaṇas is interdicted. Onions were mostly used by non-vegetarians. People in the hills as stated above, were mostly non-vegetarians. Perhaps there was now a much greater variety of intoxicating drinks and some people took food in a standing posture probably as a result of contact with the foreign elements which had entered India during the period.

¹ एवं ततु हि यथियोगः कर्तव्यं तत्बन्धन्त्रणम्।
² अष्टोत्तरम् इमे ब्राह्मणकृके भोजयले।
³ अष्टाध्योजी ब्राह्मणः।
⁴ बटकनी वीणमासी।
⁵ Patañjali on I. 1.72. and I. 1.82.
⁶ मोन्न भोजक:।
⁷ Patañjali on VII. 3.69.
SECTION 2 (THE EPICS AND THE MANUSMRTI)

There is wide divergence of opinion among scholars about the date of epics. Dr. Winternitz, for instance, says, 'The Mahābhārata cannot have received the present form earlier than fourth century B.C. and later than fourth century A.D.' But no student of the social aspects of ancient history can afford to neglect the vast material provided by the two epics. Hence, it is proposed to study the conditions relating to food habits in this period in a separate section. A word may also be said for the inclusion of Manusmṛti material in this section. Dr. V.S. Sukthankar, as a result of his researches, had come to the conclusion that most probably the credit of shaping the Mahābhārata into the present form belongs to the Bhārgavas and according to a tradition the Manusmṛti is the ancient code of Manu as communicated to mankind by Bhṛgu. It is also recognized that there is an intimate connection between the Mahābhārata and the Manusmṛti. The opinions of Manu have been frequently cited in the Mahābhārata. All this evidence points to the conclusion that the Mahābhārata in its present form, with all the didactic material in the Sānti and the Anuśāsana Parvas, and the Manusmṛti may be regarded as contemporary works.

CEREALS AND PULSES

In the epics, the food has been classified into four varieties, hard food, soft food, preparations which are sucked and food stuffs which could be licked such as honey. Rice appears to be the staple foodgrain in Ayodhyā as well as in the land of the Kurus and Pāṇḍavas. Of the rice preparations, parched rice,

2 Critical Studies in the Mahābhārata. Epic Studies VI. (Sukthankar Memorial Edition) 1944, pp. 334-335. Dr. Sukthankar puts the order of the composition as original Bhārata, the Rāmāyaṇa and the Mahābhārata.
4 शालित्वमुखमणिमिलिकामुक्तसीतकाम्। Rama. Ay. 91-10.
Rmbh. Adi. 222.79.
Mbh. Sabha. 8.6.
Rama. Bal. 5.17.
boiled rice, milk rice, *Kṛṣara* and *Saṅkuli* were the most common. Of the barley preparations groats, *Yavāṅa*, *Dhanāḥ*, *Yavaka* and *Apūpam* continued to be popular. *Vātya* was a gruel prepared

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1. *Lājā* (parched rice)

2. *Apūpam* (barley)

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Cf. Mbh. Anu. 88.3.

Yavāṅa—

Mbh. Santi. 195.22.

Anu. 162.51.

Yavaka—Mbh. Santi. 36.33, Anu. 161.43.

Mbh. Santi. 36.35; Asv. 65.12.

Saktu—

Mbh. Santi. 36.33.


Kurumbo—Mbh. Santi, 36.33.
with parched barley.\(^1\) Wheat preparations were not so common.\(^2\)

Some inferior grains such as *Kodrava* were probably eaten by the poor.\(^3\) Of the pulses besides *Māṣa* and *Mudga*, *Kulattha* (horsegram) and gram (*Cāpaka*) had come into use.\(^4\) The *Rāmāyaṇa* also mentions a foodgrain called *Bhadraga*; probably it is an inferior grain known as *Bhadairn* near Banaras.\(^5\) *Kulmāṣa*, besides wild rice and broken pieces of rice, was the food of the poor and the ascetics.\(^6\)

**Dairy Products**

Besides foodgrains milk formed an important item of food.\(^7\) The *Brāhmaṇas* were not allowed to drink milk of sheep, mare, asses, camels, deer, women, and a cow which had recently calved.\(^8\) Milk-rice continued to be a favourite preparation. Honey was

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\(^1\) *Dhanāḥ*—Mbh. *Kṛṣṇa*. 44.11.

\(^2\) *Godhūma* (wheat)—Mbh. *Van*. 190.44.

\(^3\) *Bhāgadvān* (wheat)—Mbh. *Anu*. 91.38.

\(^4\) *Cf. Manu*. III. 226.

\(^5\) *Sūpa* (cooked pulses) *Mūḍāvān* (wheat) *Sūpa* *Dvārakāvān* *Cf. Rama*. *Ut*. 91.20.


\(^7\) *Cf. Mbh*. *Sānti*. 36.25.

\(^8\) *Cf. Mbh*. *Sānti*. 36.25.

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Manu prohibits the use of milk of a cow whose milk was not allowed by the *Sūtras*:

\[\text{शेषू स्युत्वं च पेयेषु प्रयत्नेन निवर्जनं ।} \]
\[\text{वृत्तेऽवस्यामः गौः वीर्मोहुः सः करश्यं तथा ।} \]
\[\text{प्राणिकं समत्विस्तिरं विविर्तोतुष्य गौः पवः ।} \]
\[\text{स्रवणवान् च सर्ववायः मूर्गाणं मार्गिः विना} \]
\[\text{वीर्मोहुः सह ग्वालिः सर्वशुक्लांस्य वै वै ।} \]

*Manu*. V. 6.9.
used to sweeten it and clarified butter to make it more tasteful.\(^3\) Curds\(^2\) and Rasālā, the fine sweet preparation from them, were very popular.\(^4\) Buttermilk and clarified butter were also in common use.\(^4\) Manu lays down that curds and its preparations could be eaten even if they had turned sour.\(^5\)

**Meat Diet**

The Kṣatriyas generally took the meat of animals which they killed in hunting.\(^6\) Rāma and Bharata are said to have

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\(^3\) दिश्यायजसपमर्गां पाण्डे पत्निमिव प्रियाम्।

\(\) मोहकः पासेनानां मासेश्चोपहरेऽऽ बलिम्।

\(\) सावधेन पासेनानां मशुला सिद्धितेन ।

Cf. Rama. Ay. 75.30, 91.72, 91.69, Mbh. Anu. 136.49, Santi. 36.33.

\(^2\) मृदूपाशि च सूपाशि दविकुल्यास्तिबोध ।

\(\) खूद बदिष च खाणास्ति बधिगाराणि पुष्कलाः।

\(\) याके दव-बुधे च सावधी सत्योपनिवदाम्।


\(^3\) योजनस्वतः मौर्यस्त कतिपयस्त सुगमम्।

\(\) हुयः पूण्य रसालस्य दचनः द्वेतस्य चापरे।

Rama. Ay. 91.73.

\(\) रसाला कर्ति कविका नवोदिवम् भरस्ति।

\(\) भवक्वतः सत्योऽयङ्गृहां चतुर्ज्ञि गुरुहाँकं।

\(\) सत्येन रसाल भविष्यति जियारिणि।

Rama. Ay. 91.73, Mbh. Asv. 89.40.

\(^4\) In the Rama. Ay. 91.73 the word Kapittha is used for buttermilk.

\(\) सरपी।

\(\) बधि कुल्यास्त दसूः सादिषवज्ज्य द्वेताः।

\(\) यायः—Mbh. Sabha. 4.2.


\(^5\) बधि मध्यं च शूकोप्य सर्वं च दविसंबन्धम्।

Cf. Manu. II. 59, III. 226.

\(^6\) कश्चियां तु यो कृत्यो विधितमपि मे श्रव्यो।

Mbh. Anu. 116.15.
taken the meat of various kinds of deer in the forest. Meat cooked with rice was probably the favourite dish of Sītā. Birds and fish were also eaten. The food of the Pāṇḍavas in the Kāmyaka forest consisted of many kinds of deer. The Kṣatriyas were not always in a position to offer it to gods so even unsanctified meat was allowed to them. Duryodhana also used to eat rice cooked with flesh. Damayanti asked her maidservant to bring meat prepared by her husband. At the time of marriages many animals were killed and eaten.

As for Brāhmaṇas we know that many animals were killed

Rama. Ay. 18. 37.40

Rama. Ay. 52.102.

Rama. Ay. 52.89.

Rama. Aran. 73.12.

Mbh. Śalya. 51.39-40.

Mbh. Van. 50.7.

Mbh. Sabha. 49.9.

Mbh. Van. 75.20.

Mbh. Virat. 72.28.
at the Aśvamedha sacrifice of Yudhiṣṭhira. In the palace of Rāntideva, it is said, two thousand animals were killed every day and the meat was distributed probably to the Brāhmaṇas. The Pāṇḍavas offered the meat of animals to Brāhmaṇas. On the occasion of a Śrāddha Brāhmaṇas were generally fed with meat diet. All this shows that a considerable section of this community had no objection to taking nonvegetarian diet. People belonging to other castes, as well, used meat, for it is said to be the food of the rich. The shop of a meat vendor was crowded by a number of purchasers. But persons observing a vow generally avoided meat diet.

Some other people, who were outside the Aryan influence,

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1 तं तं देवेन समुहोत्सव पक्षान्; पशवल्ल्ये।
भूपन् शाख्चपतिवतास्य श्रवणराष्ट्रे।
साहसतांतम्ब्रह्मस्य जयमेस्ती तथा मानिनेबकामिनि।
बन्धुवश्वाष्टयिरागाणं किवानं मृत्युदानं तथा
वें वहानं कथायं चेत्य नानं ददृशिरे जनाः।

2 बन्धुपहिनिनवस्यं ते सरसे गवानं तथा
स मांसं देन्तोह्रुः गन्तेयवस्य नित्याः।

4 धोपानी हु भवेत् तु किवानं भिन्नमेस्तांम् नित्याः।
भाशासम्बन्धविक्रेणार्जुनस्तु प्रज्ञानेषु श्लोकानि हु।
आवेद्यं भाषानु प्रेष्यं गोकुलेन प्रतिबंद्ध्रम नुप।
वाराहं तु प्राप्तात् सुपत् वं शाकुलेन शुद्ध।
मांसमहाऽपि पार्यातं रविवर्धिनानं रवि प्रमोऽ॥

5 तु मांसं तु ध्रुवां तु श्रावणां तु मर्यादानं
पितृकार्यां मांसं पितृस्यम् कालं।

6 आर्यानां मांसं परस्म महावानं गोरोहात्मयां।
मात्रेषुर विलितां सोजनं मर्यादासर्वं।
श्रावणस्वयं तत् गवात् तु सुनामये व्यवस्थितम्।
लोकांश्च विभिन्नां तपस्विनां तपस्विनां।
शाकुलवश्वां कश्चुण्डामकां सृष्टियस्ति हिज।

7 न मांसं रामयो मृढीते न चेत्य मधुवेच्चो।
वन्यं सुनिहितं निर्यं भक्तमस्ताहितिपञ्चमम्।
नन्दमूलकृत्यलक्ष्मिनं रिहवया मुनिवदासिष्यू।

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Mbh. Asv. 34.88.
Mbh. Asv. 41.89.
Mbh. Van. 208.9.
Mbh. Anu. 88. 5-10.
Mbh. Udyoga. 49.34.
Mbh. Van. 207. 10-11.
Rama. Sundara 36.41.
Rama. Ayo. 20.29.
were very fond of meat preparations. They indulged in unrestricted use of them. We read of so many nonvegetarian dishes in the kitchen of Rāvana while Hiḍimba relished human flesh.¹

Besides meat roasted on spits, sometimes whole animals were roasted on live charcoals.² Meat soup was very popular.³ Sometimes it was prepared with the addition of curds and salt.⁴ Meat cooked with rice was a favourite dish of some people.⁵ Seasoned meat was also taken. Guha offered it to Bharata; but its daily use is not recommended.⁶

The notion of clean and unclean meat was fully developed in this period.⁷ The three upper classes are allowed only clean

¹ Mṛuṇaṇaḥ Mahāvāyaḥ, Cha Varāhānāḥ Cha Bhagavān:।
		
tam vyasyatāmaṁ sarvātmaṁ pārasmāṁ ātmakaḥ:।
	rīkṣṇeṣu cha vibhābeṣu bhūjanobyāverbhikṣitān:।

² See p. 106, f. n. 3 Rama. Aran. 73.12, Rama. Ay. 32.88.

³ Pārṇāśeṣeṣaḥ kārahaṁnaṁ vēr vācayā:।

⁴ Māhāvāyanaṁ kalvādandaṁ caivaṁ caivaṁ caivaṁ caivaṁ caivaṁ caivaṁ caivaṁ:।

⁵ Śyātenaṁ tu nirūṭhanām:।

⁶ See p. 106, f. n. 2 and 6.

⁷ Bhūnu Mahāvānu Mṛuṇaṇaḥ Hṛṣiṇa Šāktyaṁ viśeṣaṁ vinirnetam:।

⁸ Amara. Vaisya. 44.


¹⁰ Rama. Ay. 84.17.

¹¹ Mbh. Anu. 61.98.

¹² Rama. Ay. 55.33.

¹³ Rama. Ay. 91.2.

meat. The flesh of porcupine, hare and tortoise was considered clean.\(^1\) Brāhmaṇas are advised to avoid the flesh of many unclean animals.\(^2\) Those who took beef or flesh of dogs were looked down upon in society.\(^3\) Even dealing in meat is considered improper.\(^4\) Some Brāhmaṇas completely avoided meat diet while others took only dedicated meat.\(^5\) But to save life use of even unclean meat was permitted.\(^6\) In some verses of the Mahābhārata it is laid down that animals should be killed only for sacrifices.\(^7\) But later it is said that animals should not be killed even in sacrifices and only food grains should be offered instead.\(^8\) Now the ideal was that all those who wish to lead a

\(^1\) वृक्ष पद्माकरा मध्या ब्रह्मणेषु राजवः।
शाल्यकः ह्वाचित्रो गीता वशः। तृणादं प्रपत्तम्।।


\(^2\) अन्नान्तरं गृहिता केवल तथा गृहित्विविधता।
होर्ज्ज्ञानकत्वस्य बिप्रेमन्नर्वस्य बिप्रेमन्नर्वस्य अभावा।
गृहिता गृहित्विविधत्त्वम्। शल्योभोर्न्नासित्रितः।
संस्कृतुर्गृहितवाद्यो मध्येका जलवायु येन।।

शुद्धाट्टु भोजणं समं च शुद्धार्थं भोजणं येन।
वेषं च शौचायती दंश्तत्रस्य दंश्ताविद्युम्प्रायः।।

Mbh. Santi. 36. 21-24.

\(^3\) Beee—Mbh. Karna. 44.11 See p. 104, f. n. 1.
श्रमांस निषिद्धा ह्वारा। शूरास्वत्त्ः तास निषिद्धा।।

Rama. Bal. 59.19.

\(^4\) शाल्यक शाल्यमाणि गृहीत च गृहीत च।
संस्कृतं शुद्धार्थं शुद्धार्थं शुद्धार्थं गृहीतवाद्यो मध्येका गतः।।

Rama. Ay. 75.38.

\(^5\) King Brahmadatta was cursed by a Brāhmaṇa for serving him food mixed with meat dishes.

अनुश्रुतं श्रुतं वर्षामेः विषाणुपर् व भक्तेतु।


\(^6\) शुद्धालाकरं द्वारं ध्यानं प्रदानर्तः मनोपिष्टः।
तस्यालाकरं उद्देशं शरीरलयं शवजायती।
समी च तस्मानीमयं तस्माददू सौभीय शवजायती।
मूलं रक्षं भक्तिविशालकः शवजायत।।

Mbh. Anu. 115.44.

\(^7\) Mbh. Anu. 111.14 see p. 108, f. n. 7.

Mbh. Santi. 357.5.
virtuous life should avoid meat diet.¹

In the Manusmṛti we find three views about the use of meat. In some of its portions we find a conditional permission for the use of meat. It could be consumed when the animal was killed for Brāhmaṇas.² Animal food was to be used also in madhu-parka, sacrifices, Śrāddhas and worshipping gods.³ In the Śrāddhas specially the use of meat seems to have been common for we are given various periods upto which the fore-fathers remain satisfied with fish and the flesh of goats, gazelles, kids, spotted deer, black antelope, ṛnu deer, boars, buffaloes, hares, tortoises, vārdbṛihṣa, rhinoceros and birds.⁴ But, as in the Aṣokan edicts, there is a list of animals and birds whose flesh was

¹ समभवमेतात्मापुर्वी: सलमु सलमु स्मृतिम्
प्राणकोमनेहि साधितां ये महालम्बिः।

² प्रक्षितं मन्येयंनो भाँतिगाना च फाम्या।
यशानिवि निमुक्तस्तु प्राणनामेव चायमेव।

³ बशस्व श्रात्स्वमेव्यया: प्राणस्तं स्मृतिम्।
भृश्चालनां चैव भृश्चालनश्च भ्रात्स्वं पुरा।१२१
वगुमुखि पुरोहिताः भक्षणां स्मृतिम्।
पुराणे विवि यथेपि ब्रह्मज्ञानस्वेव। च१२३।
प्राणस्तवतिरमिं सान्त्र प्राणपतिरकल्प्यत्।
स्थानं जकुम्म वैव सान्त्र प्राणस्त मीजनम्।१२५।
यागार जयमानस्तवैंैं देवो विपी: स्मृतः।
प्रतीयोत्य प्रवृत्तिम राजसी विनियम्यते।१२१।
मथुरः च व च भ लिङ्गं तक्षश्रीमणि
अर्थव पववो हि ह्या नायत्येत् वद्वद्धनम्।४१।
एवेच्य दशूप्तिमा वेददलालविविव विजः।
शास्त्रां ज पदं चैव गमवल्लुमामाम गतिम्।४१।

² मभ. सतिः। ३३७.७।

³ मनु। V. २७।

⁴ मनु। v. २२, २३, २८, ३१, ४१-४२।

⁵ मनु। III. २६८-२७२।
to be avoided. Students were generally not allowed meat diet. Then there are portions of the Manusmrti in which meat eating is completely prohibited as it involved killing of animals. Meat is called the diet of Rakshasas. The third view in the Manusmrti strikes a compromise between the two extremes for we are told that meat eating is a natural craving of men but its avoidance brings great merit. According to Buhler the rules against the use of meat diet are a later interpolation but it would be perhaps more proper to say that these new rules came in imperceptibly with the change in the outlook of the people as a result of the teachings of the Buddha, Mahavira and perhaps also Asoka.

1 ज्ञानादोऽच्छुनन् सर्वस्तथा प्रामाणितासिनः।
   अनिभिष्टस्वच्चकालपाटिनिधिभूते विवर्जयेत्।
   11.1 कलंक्षुच्स्वर्गः हृस्य चकाह्व प्रामुकुकुटम्।
   सारसं रज्जुवाल्कः त दासुः शुक्सारिकः।
   11.2 महत्तुत्तमो जलपालश्च कोष्टि नकारिकाराण।
   निमित्तश्च मन्यातानां अर्धसर्वसिद्धः बल्लोरसिद्धः।
   11.3 बर्न जैस वलकाल्कः अकोलां खण्डरीत्जमू।
   मत्यानु ब्रह्म गरामुर्गः मत्यानेव च सर्वबाः।
   11.4 यो यथा मांससमस्तति स सन्त्वा प्रवजनः।
   मत्यानु: सर्वमांसदर्तमानु: मत्याति विवर्जयेत्।
   11.5 पाठिनोग्नारायणदेव निवुक्तो हृत्यादियोऽरुपः।
   रावणवानु: सिंहस्त्वाँचर वलयालिष्क सर्वसदा।
   11.6 श्वानिष्टथ शाल्यं गोविः कहु कूम्हं खाससस्त्व।
   मन्याति प्रक्षुमलेखस्थारुपदार्थं श्रीक्षेत्रीतः।

Manu. V. 11-18.

Manu. XI. 158.

3 नास्तव प्राणिः हिंदा मांससमुस्थलः कर्मरूपः
   न स प्राणिः: ख्यासमर्थानु: मांसं विवर्जयेत्।

Manu. V. 48.

वर्गः सत्वाक्षणे यो योद्वत शास्त्रं समातः।
   मांसानि च न काव्यद्वितयोऽः पुराणः समातः।

Manu. V. 53.

4 यथा रक्ष: पिघाचोऽथ मथ मांसं मुराक्तवमुः
   तद्यथा शास्त्रानु: मत्याति ववासोऽस्वतः हृति।

Manu. V. 95.

6 न मांसं महारूपः दृष्टे न मथे न च मैथूपे।
   प्रभूतिरेषा भूतानाः न्यूतितिस्तु महामहताः।

Manu. V. 36.
Honey continued to be used especially with parched rice. But its daily use is interdicted. Sugarcane was used in making guḍa which was used in the preparation of many sweets. Another product of sugarcane juice in common use was sugar both clarified and raw. Common sweets were āpīpa, pāyasa (milk-rice), sanīyāva, kṣara, madhulājāḥ and modakas (sweet balls). Some good quality sweets are called Khāṇḍava and Ucchāvatābhāksya in the epics.

1. हनून मधुसूदन शर्माः समेत श्रीमान्याजी वरासवान्।
   मात्रक्रियाकर्तः पौण्ड्र मधुनो लवणस्य च।
   See p. 103, f. s. 1.

2. द्विप्रकृत दीपायां निपेघायु च मिलयाः।
   Mbh. Anu. 136.5.

   भोजालि शुप्पारतिः। गौडालि च सहस्त्रः।
   विविधालि च गौडालि खाण्डवालि तथैव च।
   Rama. Bal. 53.4.

4. नाथालि च।
   नरा मोदकहंतात्व रासस्य पुरातो च।
   रसालाणपुपकपाषत्रायं। गोद्वालय खाण्डवान्तो।

   Modakas were generally prepared with rice or wheat flour fried in clarified butter mixed with sugar, some aromatic spices and thin slices of the kernel of coconut.

6. Khāṇḍava
   नाना स्वाभूमिकताः च खाण्डवान्ताः तथैव च।
   विविधालि च गौडालि खाण्डवालि तथैव च।
   भक्ष्य खाण्डवराग्याः स्वितां मूच्छतां तथा।
   Ucchāvatābhāksya—Rama Bal. 53.2, Ay. 61.14, Kisk. 33.7, 37.7, Sundara. 62.9.
Spices and Condiments

It appears that besides ordinary salt, *sauvarcala, viḍa* and black salt were in common use, but the use of *viḍa* and black salt is interdicted in a Śrāddha. 1 It is laid down that a Brāhmaṇa should not deal in salt 2 and people should avoid eating salt in the palms of their hands or at night. 3 Other articles used for seasoning food were pepper, cutmin, asafoetida, aloe, nutmeg and probably also coriander, mustard and ginger. 4 They were also used in preparing a stuffing (vēsavāra). 5 It appears that two condiments, *Sūpa*, and *Nīsthāna*, which were prepared with fruit juices, were very much liked in Ayodhyā. 6

Oilseeds and Oils

Sesamum continued to be used as an offering to the fore-

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1 *Sauvarcala*—Rama. Sundara. 11.13.


2 *Sūrālaṭavimśeśuścitaṅgakṣāliṣṭaḥ* 3

4 *Pepper (marica)*

5 *Cumin* (*aṅgi*)—Mbh. Anu. 91.39-41.

6 *Asafoetida (Hinga)*

7 *Nādī* 3

8 *Aloes (aguru)*—Mbh. Anu. 91.38.

9 *Puraṅgā (nāgakesara in Hindi) Rama. Uttara 42.33.*

Mbh. Anu. 91.41.

Mbh. Santi. 78.4-5.


Rama. Aranya. 35.22-23.

Mbh. Anu. 91.38.

Rama. Aranya. 35.22.

Mbh. Anu. 53.17.

Rama. Ay. 91.67.

Rama. Ay. 61.5.
fathers and for extracting oil, which was used for frying food articles by poor people. Oilcake was used as an article of food by the ascetics.

**Fruits and Vegetables**

From the epics we know that the hermits generally lived on fruits, roots and tubers. The fruits in common use in the forests were jujube, kāsmarya; inguda (Terminalia catappa), bhallātaka (marking nut), plakṣa, asvattha and pīlū. In the cities such as Ayodhya, bīrva, kapittha, bread fruit, citrus fruit, emblic my-

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1 Mbh. Vana. 190.44.
2 Mbh. Anu. 66.7.
3 Mbh. Udhyoga. 49.34.
4 Mbh. Santi. 215.22.
5 Mbh. Santi. 345.16.
6 Rama. Ay. 20.29.
7 Rama. Kisk. 17.25.
10 Mbh. Vana. 178.8.
12 Rama. Ay. 94.8-9.
13 Mbh. Anu. 97.41.
robalan, plantain, rose apple, pomegranates and mangoes were used. As stated before some of these fruits were used in preparing condiments. Stalks and roots of lotus were used as vegetables with other vegetables such as long bottle gourd and kovidara. From the Mahabharata it appears that garlic, onions and mushrooms were not eaten by respectable persons. It lays down that a man desirous of glory should not eat the fruits of a fig tree, pipala, vaṣa and udumbara trees and the leaves

1 Bilva—Rama. Ay. 91.30, 94.8, Mbh. Vana. 117.23, Salya. 37.63, Vana. 117.23.
Kapittha—Rama. Ay. 91.30.
Panasa (bread fruit)—Rama. Ay. 91.30.
Bijapāraka (citrus fruit)—Rama. Aranya 15.
Amaśaka (emblc myrobalan) Rama. Ay. 91.30.
Nārikela—Rama. Aranya. 35.
Kadali—Plantain.

2 Kapittha—Rama. Ay. 91.30.
Panasa (bread fruit)—Rama. Ay. 91.30.
Bijapāraka (citrus fruit)—Rama. Aranya 15.
Amaśaka (emblc myrobalan) Rama. Ay. 91.30.
Nārikela—Rama. Aranya. 35.
Kadali—Plantain.

Mbh. Salya. 37.64.
Jambu—(rose apple)

3 Cf. Mbh. Anu. 91.41.
Dādima (pomegranate)—Rama. Ut. 42,5.
Mango (Gōṇa)

Rama. Ut. 42,5.

4 See p. 116, f. n. 2.

5 Palāṇḍu (onions)—Mbh. Anu. 91.38.
Latīma (garlic)—Mbh. Anu. 91.38, Karna. 44,17.
Grījuna (red garlic)—Mbh. Anu. 91.39.
of hemp. The use of long bottle gourd, Kālaiāka, Ślesmātaka, sudarśana, leaves of bamboo or karira is interdicted in a Śrāddha.  

INToxicating DRINKS

From the Rāmāyaṇa we learn that drinking was common in Ayodhya. After the departure of Rāma, the city has been compared to a tavern deserted by drunkards. The same inference can be deduced from the remark of Bharata on the absence of aroma of Vārūṇi after the death of Daśaratha. Sītā herself enjoyed Maireyaka variety of wine and promised to worship the river goddess with a thousand pitchers of wine. The non-Aryan tribes of the Rākṣasas and the Vānaras were, no doubt, addicted to drinking. The conditions described in the Mahābhārata are worse. Kṛṣṇa is said to have enjoyed drinking freely with Arjuna. We are told that the Yādavas were killed in a
drinking brawl. The Aśvamedha sacrifice of Yudhiṣṭhira has been compared to a sea of liquor. Virtuous ladies, like Sudeśṇā drank wine. Some of them drank so hard that they could not walk straight.

But even the Kṣatriyas, who were so much addicted to drinking, regarded it as an evil. Daśaratha tells Kaikēyī that if he banished Rāma people would look down upon him as they look down upon a Brāhmaṇa who was addicted to drinking. Bharata also considers it a sin. Even dealing in liquor is considered improper for Brāhmaṇas. Drinking is frequently condemned and those who were accustomed to drinking liquor prepared from molasses were looked down upon in society.

1 प्रथ ये प्रभूति सवेश्व बृहदप्यरकुशलनिषिध्य ।
 सुरासों न करैः सवेः: नागर्वासिंधिः।

2 एवं ब्रह्मणवयं स धर्मराज्ये धीमतः।
 ब्रह्मणस्नातनोऽय: सुराम्रेष्यागः।

3 उत्तिष्ठ गच्छ सैर्विन गीतकस्य विवेचनायूः।
 पातलानव क्रिया नम्पाला मा प्रवादते।

4 स्त्र्यवशं निपुष्णयोक्षायाध्यांप्योधराः।
 मदवत्वानागानामिन्यपरिशृङ्गीडु बौम्बोधनाः।

5 विकरिष्यति र्यस्यादु सुराय प्रभुर्यां यथा।

6 मधेप्रत्करो भवतु। दस्यार्योऽनुमते गतः।

7 सुराम्रत्वयेव तिलायू केतरिण: पहुँच।
 एवेदां स्त्र्यवशं विवेचनाति श्राहणो नरसं प्रवेदूः।

8 सुरासों श्राहणा गुड्डमचयाः प्रत्यदानात्मलिचारणा।
 महान्यात्मानि मन्यस्ते प्रणालस्मिनिचारणा।

Mbh. Maus. 16.29.

Mbh. Asv. 89.39.

Mbh. Virat. 15.10.

Mbh. Adi. 222.21.

Rama. Ay.

Rama. Ay. 75.41.

Mbh. Santi. 78. 4-5.

Mbh. Santi. 165.10.

C.f. Mbh. Asv. 51.18, Santi. 165.10, 34.20.

Mbh. Karna. 44.11 See (7) above.

Manu XI. 94-95.
The Rāmāyaṇa mentions two varieties of Sūrā ordinary and the fermented one. 1 Kilāda 2 was also used in this period, but Maṅyeya seems to be the most popular drink. It was the favourite drink of Sītā and was served to guests at a wedding, 3 and by sage Bhrāradvāja to the party of Bharata. Vārūṇi was prepared from the juice of plum fruits and dates and was a common drink in Ayodhyā, as Bharata was surprised to find the city without its aroma after the departure of Rāma to the forest. 4 It was a very strong drink as it brought about unconsciousness as soon as it was drunk. 5 Āsava was another intoxicating drink in which the main ingredients were Kapittha (Feronia elephantum), five hundred palas of phañita and one prastha of honey. 6 Four varieties of āsavas are mentioned—one prepared from flowers, the second from fruits, the third from honey and the fourth from sugar. 7 An āsava in which surā was used in place of water was

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1 Sūrā—Rama. Ay. 52. 89, 55.20, 91.21., Mbh. Mans. 16.29, Asv. 89.39, 51.18, Add. 76.67, Santi. 78-4, 165.54, Virat. 15.7.

2 Kilāda (fermented surā)—Rama. Sundara 11-12.


4 Āsava—Ay. 91.70, Mbh. Asv. 89.39, Virat. 72.28.

5 Āsava—Mbh. Van. 257.17.


7 Aśvān—Vaijayantī.

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See Ch. IV. Sec. 1, p. 96, f. n. 1.

1 See p. 118, f. n. 1.


3 Pupāśana—It was generally prepared from dates—Rama. Sund. 11.23.
called *Surāsava.* The main ingredients of *Prasanna* variety are twelve *āḍhakas* of flour, five *prasthas* of ferment with some spices and bark and fruit of *Putraka.* *Divyā* was prepared from the bark of *Kadamba* trees. *Sidhu,* which was the daily drink of the non-Aryans, was distilled from the juice of sugarcane and *dhātaki* flowers. Another strong drink was prepared with *Mādhukā* flowers.

**Other Beverages**

In the *Mahābhārata* water is considered to be the best of beverages. Drinking water was brought from some natural sources such as water-falls, springs or rivers. It was also brought from some artificial sources such as wells, reservoirs and tanks. Water, which had the fragrance of lotus, of rivers and which was clear, cool, health giving, and shining like silver, was considered good for drinking. It is laid down that
one desirous of lustre should not drink water at night.\textsuperscript{1} Besides water many other beverages were prepared at the time of feasts. Some of them were prepared from foodgrains or flour.\textsuperscript{2} Some times fruit juices were used as syrups.\textsuperscript{3} A preparation of juices from fruits such as pomegranates and raisins was called rāga, if it was liquid in form, and sādava, if the juices were reduced to a thick consistency.\textsuperscript{4}

**The Art of Cooking and Utensils**

From the epics we learn that food was cooked in kitchens, by efficient cooks expert in cooking different dishes and was served by waiters, who were well dressed.\textsuperscript{5} The preparation of Saśkuti, rasālā, rāga and sādava shows a high stage of develop-

\textsuperscript{1} पानीयस्य किच्या नक्त न कायार्थ भूतिभिन्नता।
\textsuperscript{2} पानानि च महाद्वाणिणि मध्याश्वबोध्वावधानपि।
\textsuperscript{3} बेस्वारविकारोंच्या पानकानि लघूति च।
\textsuperscript{4} प्रतिपाण हहदाणू पूर्णानु खरोष्ट्रगजावजाजिएः।
\textsuperscript{5} नानाकियाज्जातसारानु नमुनालम्भायान।
\textsuperscript{6} श्रीहो पुष्पे फले चैव जले पिस्तमये तथा।
\textsuperscript{7} नानास्कारुचिरानां च खाण्डवानिः तयाव च।
\textsuperscript{8} फल निम्यूः संसिद्धः सुपर्निम्बरसानित्वः।
\textsuperscript{9} तथास्म तन्मोगोंतमेश्वरायिश्रेष्ठे रागाधाने।
\textsuperscript{10} मध्यवाणवरागाणि कित्वां भूयतां तथा।
\textsuperscript{11} सिला मध्वादि मधुरो ध्रुववादिभवो रतः।
\textsuperscript{12} महानस्कारु निम्द्रेपुः संस्कृतेलोको भारत।
\textsuperscript{13} गोविन्दनारायण ख्रियमहो वेषेष्ठ सहसंस्कृत।
\textsuperscript{14} अवजनकारः रागावादविकास्यः।
\textsuperscript{15} उपरिकारमाने भूतार्थे पुरा कथा।
\textsuperscript{16} स्वलटाणात्म पुष्पव श्राङ्गाणानु पर्यभिषयन्।
\textsuperscript{17} अपासिते स तानमो रिस्तकिम्बुम्हलः।
\textsuperscript{18} C.f. Rama. Ay. 12.95, Ut. 92.6.
ment in the art of cooking. Laksmana used to cook food for Rāma and Sītā in the forest. Royal princes like Bhīma and Nala had attained great skill in the art of cooking. Nala could prepare fine dishes in no time. Meat was also dressed in various ways. The rich generally used utensils of gold, silver, or precious stones while the middle class used utensils of other metals and the poor used utensils of clay or leaves. The common utensils were water jars, dishes, pans, pitchers, drinking cups, cooking pots and boilers. Manu prescribes that utensils of stone should

1 Saṅkula—See p. 103, f. n. 1.
Rasālā—See p. 105, f. n. 3.
Rāga—See p. 120, f. n. 4.
Śādava—Ibid.
2 Rama. Aranyā. 73. 12-14.
3 Mbh. Vīrata. 10. 17.
5 Nitraṇiḥ ca patraṇiḥ sahaatavamavāniḥ ca.
śālaḥ: kumhā: karśmaṣṭa dhaṇḍaḥ: suṣukṣmaḥ.
Rama. Ay. 91.72.
6 Bhṛṅgāra (water jar)—Mbh. Asv. 65.15.
Ghata (water jar)—Mbh. Asv. 85.30.
Kumbha (a pitcher)—Rama. Ay. 91.72.
Kumbh (iron pans)—Rama. Ay. 91.69.
Pātā (a dish)—Rama. Ay. 91.71., Mbh. 85.30.
Kṣata (a frying pan)—Mbh. Asv. 65.15.
Pitāra (a boiler)—Rama. Ay. 91.71.
Varadhānaka—a kind of dish.
Cf. Mbh. Asv. 65.15.
Karaśa (a vessel for storing liquids)
See p. 121, f. n. 5. Rama. Ay. 91.72.
Kapakas (a water pot).
be cleaned with ashes, of gold and silver only with water, of other metals with alkaline substances. Wooden implements were cleaned with warm water and earthenware with another burning.

**Rules of Diet and Etiquette**

Great importance was attached to the fulfilment of the duty of hospitality in the epics. A Brāhmaṇa, who maintained himself on the gleanings of corn, starves himself to death to feed a guest. In the Rāmāyana even the hermits extend hospitality to Rāma and Bharata wherever they went. Manu goes to the extent of saying that if a Brāhmaṇa stays unhonoured in one’s house he takes away all his merit, however, self sacrificing he may have been. According to him one who cooks for himself

\[ \text{Mbh. Asv. 65, 14-15.} \]
\[ \text{Mbh. Van. 263.24.} \]

1. तैपासों मनीनों च सर्ववृक्षमयस्य च।
बस्माना मिटचरणया च।
निर्मायं कामनों भाषदुभिवेद विषुवायित।
बहुजीशमयम्यो च।
राजस्वतं चालुक्यस्य।
अर्धभूमंतरत्नतमं च।
स्वयः च।
मनीवशिवाच।
मनीवशिवाच।

2. अर्धभूमंतरत्नतमं च।
स्वयः च।
मनीवशिवाच।

3. मनीवशिवाच।
बस्माना मिटचरणया च।

\[ \text{Mbh. Anu. 161.102.} \]


5. स्वयः च।
मनीवशिवाच।

\[ \text{Manu. III. 100, 106.} \]
is a sinner.¹

Besides feeding guests a householder was expected to make some offerings to gods and Brāhmaṇas before he took his meals. Rāma and Sītā both observed this rule in the forest.² He was enjoined to feed children, oldmen, servants, newly married girls, maidens, sick persons and pregnant women before he took his meals.³ He should also set apart some food for dogs, outcasts, Cāṇḍālas, persons afflicted with infectious diseases, birds and insects.⁴ Ancient Indians always washed their hands, feet and mouth before they took their meals. They also sipped water before and after taking their meals.⁵ It was considered impro-

¹ द्राष्ट्र स केवलं मूढःकेते यः पञ्चवातस्मारणां मानसिद्धात्माः होतं सतामपि बिलायते।

² परिश्री दोषी सांतो हिजारतोषण समाधीनी मातृवान्म भोजित्वाणि सिद्धमार्गारस्ते।

³ चुम्बासिनी कुमारीश्च रोपिणीगमितपीतिवः। प्रतिवधिश्च एवैलानि भोजवेदविकारयन।

⁴ सुसना च पतितास्म च स्वपन्ना पाठोपिणामु। वायुसानां क्रमीणा च शतन्त्र निखेशवेद भूषित।

⁵ पञ्चार्थों भोजणं भुध्यात्तु प्राइमुखो भोजमारणं।

⁶ न नित्या विरो भक्तयश्च स्वादु स्वादु च भवकयत।

⁷ भार्तराधोस्तु भूत्यानो वर्णिणां जीवते शतप्तु।

⁸ भवे भुजलभावस्तु मित्रिस्वेत सूर्योऽपि।

⁹ भार्तराधोस्तु दीर्घमायु रवा भूमत।

¹⁰ भवे भुजलभावस्तु मित्रिस्वेत सूर्योऽपि।

¹¹ भार्तराधोस्तु दीर्घमायु रवा भूमत।

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per to consume the leavings of any person especially liquid foods such as water, milk rice, groats, curds, clarified butter and honey.\(^1\)

It is laid down that a man should not eat the leavings of women and Sudras, as also what is eaten by a cat, a crow, a mouse, a dog, an ichneumon or food into which a hair or an insect has fallen.\(^2\) The Mahâbhârata gives a long list of those persons whose food should be avoided. The list includes a back-biter, a dealer in soma, an acrobat, one who is ungrateful, a potter, a fisherman, an actor, a goldsmith, a musician, a dealer in arms, a hunter, a dealer in liquors, a washerman, a cruel person, a barber, a physician, a woman who has a second husband, a prostitute and a harlot.\(^3\) Manu also lays down that a student, who has completed his Vedic studies, should never eat food given by in-

\(^1\) यद्यकालं पावसं सकुतुम् दच्छतिसमधयमधि
निःस्य केःप्रम्यसे न उक्ते हतु क्षारतितु।


मोहन्त्वं कस्यभिद्व मयासाधारणों च मथान्तरा।
व वैभावयिन सुगुणोंचक्षु: कविजुव सजेतु।

Manu. II.56.

\(^2\) मानु. XI. 152, XI. 160.

विषाण गङ्गाघंटुते ह तुक्ते पुष्पश्रीमलम।
विकिरसः काऴ्णपुष्टः वुराधवः पुरोहितः।
साधुसरी बुधापायो च सर्वो तु शुद्धसमिता।

Mbh. Anu. 198. 5.11.

\(^3\) मानु. XI. 152.

\(^{C.f.}\) मानु. IV. 207-209, XI. 95-96, II.209.

श्रेष्ठाः सुतिलकाः च वच्च चिन्हेरिवत्तेन।
महोज्या नाप्रपेयं च श्रेष्ठाः चेंगोरविनविवृत्तसा।
राजाः तेज जादते श्रुताः श्रावधानं।
मानु: सुवर्णः कारकमहाराजाः कौतिल्यः।
विञ्चिता वारुणिक्ष्यसः गाणिकसमाध्यमीन्त्रसूः।
मघनस्थिति यो चावपति स्मरोहिताः च सर्वेव।
विकिरसः कायद्वस्तः श्रुतिविविक्षसः च।
तवणप्रसवविवृत्तसः पुण्यवा रजकस्य च।
विषिकल्पसः वस्तायमरोपर्यं रक्षिणस्तथा।
गणप्रामाणिकस्तानां रजस्वलीनाः हथा।
परिवर्तीनाः पुंसा च वदेवशुष्णविदा तथा।


\(^{C.f.}\) मानु. IV. 207-209, XI. 95-96, II.209.

रक्षालिखनों पालम् च तेन भाषा रक्षासं भविष:।
श्रवणस्य च यथौ मुनिमवतः च भाषा।
परार्थाः शुद्धः च तेन भाषा रक्षासं भविष:।
केशोत्तपाटिते शुल्क श्वमितावस्तिम्।
toxicated, angry, or sick men nor what has been touched intentionally with the foot. He should also avoid food which is given without due respect or that which contains unsanctified meat, or the food of an enemy, or that given by the lord of a town or that on which anybody has sneezed. But roots and fruits could be accepted from persons of any caste.\(^1\) Food kept overnight or which has turned sour was to be avoided but any preparations of clarified butter and the remnants of sacrificial offering could be taken even if they were kept overnight.\(^2\)

Food was always eaten with respect and in a happy mood. It was believed that food taken in a happy mood made a man strong. It was laid down that a man should on no account drop a tear, become angry, or utter an untruth, nor should he revile food served to him.\(^3\)

People generally took breakfast in the morning, lunch in the afternoon and dinner at sunset.\(^4\) It was considered improper to take any food between the two principal meals.\(^5\)

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\(^1\) Manu. V. 9, 10, 24, 25.

\(^2\) मत्स्यमात्मायायहुः गुणाकृति स्वरूपम् भक्तवर्मापरंततमू।

\(^3\) पुज्ञेधारां नित्याचारवितवदकुट्तमी।

\(^4\) Rāmāyaṇa. Aranya. 56.25, Sund. 22.9, Sundara. 11.

\(^5\) साध्यं प्रातःसुमृद्धायामासां श्रुति सामान्यम्।


Mbh. Anu. 23.4-8.

Manu. V. 24.

Manu. II. 54-55.

Mbh. Santi. 193.9.

Mbh. Santi. 221.10.
lays down that one should not take food when walking nor should he take very early in the morning nor very late in the evening.¹
One should avoid over eating because it destroys health and bars heaven.²

A student was advised to subsist on alms and to abstain from honey, meat, flavours and all fermented acids.³ The ascetics generally lived on broken pieces of rice, Kuleśa, oil cake, leaves, barley gruel, groats, roots and fruits or gleanings of corn. The fruit which the foresters used were those which fell from the tree without being plucked.⁴ They were expected to be moderate in food and to eat only as much as is necessary to maintain life.⁵

The general rules of etiquette were that a person should have at least two garments when taking his meals.⁶ and should

1 नान्तीसाठी संबंधितसाठी न गच्छन्निप्रण संविषयेत्।
2 बन्नेकेकेसाठी प्रणण्याची चारित्रीकरणम्।
3 बन्ने हातात राशीचारणम्।
4 गणकेकेसाठी प्रणण्याची क्षमाकायाकसत्रिध्वः।
5 रामायण २०.२९, आयुर्वेद २८.१२, मनु ३२.२५।
6 वायुमार्ग च भुवनेश्वर केवल श्राप्तार्गन्नः।
7 यास्तीत् नखरुपधर्मासाधिष्ठः कवचिन भूसव सदैव नान्तीसाठीसाठीः न च शाब्दवतः।
8 रामायण २०.२९, आयुर्वेद २८.१२, मनु ३२.२५।
9 यास्तीत् नखरुपधर्मासाधिष्ठः कवचिन भूसव सदैव नान्तीसाठीसाठीः न च शाब्दवतः।
10 रामायण २०.२९, आयुर्वेद २८.१२, मनु ३२.२५।
11 रामायण २०.२९, आयुर्वेद २८.१२, मनु ३२.२५।
12 महाभारत १२५.२१।
13 महाभारत २६०.५।
14 रामायण २०.२९, आयुर्वेद २८.१२, मनु ३२.२५।
15 रामायण २०.२९, आयुर्वेद २८.१२, मनु ३२.२५।
16 रामायण २०.२९, आयुर्वेद २८.१२, मनु ३२.२५।
not have his head dress and shoes on. He should face the east for it was believed that the practice tends to long life. He should eat in privacy and silently without making any sound while eating. He should take his meals in a sitting posture and not while walking. He should not take food, placing it in his lap, nor should he be too eager to eat. In a party the etiquette demanded that the same dishes should be served to all. It was considered improper to eat sweet dishes without sharing them with others. Women generally took their meals after their husbands had done so. Eating from the same dish with others was considered bad.
We come across almost the same taboos as in the Sūtras. Onions, garlic, and all plants growing on an impure piece of land such as mushrooms, Bhūṣṭraṇa, Sīguru and Slesmātaka were avoided.\(^1\) It is laid down in the Mahābhārata that one desirous of prosperity should avoid the fruits of Pippala, Vata and Udumbara and the leaves of hemp.\(^2\) Preparations of sesamum were avoided after sunset.\(^3\)

Feasts were generally given at the time of sacrifices. At such sacrifices Brāhmaṇas who sold meat were not invited.\(^4\) Generally three noble Brāhmaṇas were issued an invitation to a feast for the manes,\(^5\) one day before or on the actual day of the feast. All kinds of dainty dishes were served by waiters who were well dressed with ornaments.\(^6\) In the forest Rāma per-

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\(^1\) वहेंक्रृत्तै मांसं च भोजनि कवकानि च।
भूकोणः विगुणः छैव इत्यमानककालाणि च।
लखूण गृह्यजं छैव पत्ताण्डः कवकानि च
वमयाणि दिमाणितानाममेश्वराणि च।
श्रवणः दिशः दशाः च लखूण ध्रामकुक्तात्रात्
पत्ताण्डः गृह्यजं छैव सत्या ज्ञेयो पतेट्ट दिवशः।

स्त्राजावकासकानिन्यूप्समृतफलाणि च।
मेघवृक्षसुसत्वात्मानातू सर्वंहोवत्न फलसंस्यवान्।

Manu. VI. 14.

Manu. VI. 15.


Manu. IV. 75.

Manu. III. 152.

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\(^2\) पिपल च वट कै च श्रणशांक ताहें च।
उद्दशरं न वाहें च भवाधी च पुरवें गृह।

Manu. V. 5.

Manu. V. 19.

Manu. VI. 13.

Manu. III. 187.


Rama. Ayo. 12.95.

Rama. Uttara. 92.6.

formed these rites by offering fruits such as *inguda*, jujube and *bilva*, but generally the food served to the Brāhmaṇas consisted of such stuffs as were eaten by hermits in the forest; milk, soma juice and meat which is not prepared with spices.\(^1\) It was generally served hot and prepared with clarified butter.\(^3\) The Saiva festival Samāja is also mentioned in the Mahābhārata. On such occasions feasts accompanied by drinking were common.\(^3\) Some idea of the feasts in these days can be had from the description of the feasts which *Vasisṭha* and *Bhāradvāja* gave in honour of the visit of *Vivāmitra* and *Bharata* respectively.\(^4\)

The food of the rich generally consisted of meat preparations, of the middle class people of dairy products, and of the poor of food preparations cooked in oil.\(^5\) People used to take with them some food when proceeding on a journey.\(^6\) From the Sārasvata Upākhyāna in the Salyaparva of the Mahābhārata we know that the Sārasvata Brāhmaṇas had no objection to taking meat diet.\(^7\) The custom of betel chewing after meals is mentioned no where in the Rāmāyaṇa and the Mahābhārata probably

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\(^1\) *Indo-European*, Sanskrit-English Dictionary. 
\(^3\) *Manu.* III. 527, 526. 
\(^5\) *Manu.* III. 227. 
\(^6\) *Manu.* III. 226. 
\(^7\) *Hopkins, Epic Mythology*, pp. 65, 220. 
\(^8\) *Rama.* Bal. 52 and 53, Ay. 91. 
\(^9\) *Rama.* Bal. 1, 2, 3, 51. 
\(^4\) *Mbh.* Mausala. 2. 
\(^6\) *Mbh.* Udyoga. 34-49. 
\(^7\) *Mbh.* Salya. 51.
because it had not yet become a part of the Aryan etiquette.

The inhabitants of the Vāhlika region did not observe all the rules about the purity of food. Their food habits have been condemned in the Karna Parva of the Mahābhārata. Their meal consisted of groats, fish, beef and liquor prepared from treacle. Other food articles which they used were parched barley, garlic, onions, cakes, meat of pigs, cocks, asses, camels and rams, and churned curds. They also took the milk of sheep, camels and asses and could take their meals with persons of all castes. They used wooden vessels and earthenware for taking food. Their women were addicted to drinking.¹

We have already referred to the non-Aryan people the Vānaras who subsisted on the roots, fruits and tubers of the forest and the Rākṣasas whose meal mostly consisted of meat preparations and strong liquors. In the Rāmāyaṇa the description of Rāvana’s kitchen and in the Mahābhārata the account of Hiḍimba shows that these people were not affected by the civilizing influence of the Aryans.²

To sum up in the epics and the Manusmṛti we have a society divided into three broad strata; the rich, the middle classes and the poor. The rich enjoyed many meat preparations and dainties. The food of the middle classes generally consisted of milk and

¹ वेषां गृहस्त्विशिष्टानां सकतुमस्त्वाशिष्टानां तथा।
पीलवा भीरू सतोमांसं कन्दवति च, हरूति च।
वाहस्त्वस्तु युक्ततिं हिंद्रीयो या भवयोर्हिता।


यातानीन्द्रसायोऽवलम्बो गोमांसं लजुने सह।
प्रोपतात्वादारायामारामाशिष्टं शीविर्विद्।
प्रोपतात्वादारायामारामाशिष्टं शीविर्विद्।
पलावनाशस्त्रायामारामाशिष्टं शीविर्विद्।
पलावनाशस्त्रायामारामाशिष्टं शीविर्विद्।
वाराहं कौकुट्यं मांसं गव्यं गार्दमोरिफुरस्थं।
काडुकुबेशु बाह्यीका मूर्त्येयं व भुजाज्यो।
सकतुमस्त्वाशिष्टाणां श्रोत्तीश्च निरूपणा।
आश्चर्यः कौकुट्यं वेत्त त्वरं गार्दमेव च।
तत्विकारं बाह्यीका श्रवणं च विचिन्ति च।
पुनसकर्षिती जालमा: स्वरूपषिरस्मीजना।

Mbh. Karna. 44. 11-37.

Churned curds (Mathītu) and meat preparations are popular in the Punjab even to this day.

articles cooked in clarified butter while the poor were satisfied with food articles cooked in oil. The jungle tribes such as the Vānaras and the Rākeśas lived mainly on roots and fruit and meat preparations respectively. With the passage of time a feeling of revulsion against meat diet was growing in the Aryan society and it was considered meritorious to live on vegetarian dishes alone. But in the Punjab some people relished even beef. Drinking was common in the Punjab and in the Southern India where Aryan influence had not yet fully penetrated. The list of those persons whose food should be avoided has been considerably increased probably to maintain the purity of race. The art of cooking was further developed on account of the keen interest taken by royal princes and grand feasts were commoner on such occasions as marriages and sacrifices.
CHAPTER V
FOOD AND DRINKS
(75 A.D. TO 300 A.D.)

For the period 75 A.D. to 300 A.D. our principal sources of information are the medical treatises of Caraka and Suśruta. We may supplement their information by that provided by the two other medical works composed during our period, the Samhitās of Bhela and Kāśyapa. For the views of the society about interdining and other rules of diet we have utilised the Viṣṇu Dharma Sūtra and the Yājñavalkya Smṛti which were according to Dr. Kane, composed not later than 300 A.D.

According to the authors of the medical works it is food alone which sustains life. If proper food is taken it brings vitality, refreshes all the limbs, strengthens the sources of life, develops the faculties of memory and intelligence, increases the physical strength and makes the complexion clear. If proper diet is not taken the result is unhappiness.¹ Human body is made of five elements and food articles are also composed of five elements. If, the food articles are properly digested, they nourish the respective elements in the body² and the three primary humours

¹ न प्राहाराधुषे भ्रात्रिणो भ्रात्राध्रात्मां विज्ञवियक्तास्मिन् स सम्यक्युष्मानो जीवविक्षि, स्वेदिक्षा विहानविक्षि, भाद्राध्रास्मां, स्वृत्तितिस्वर्जन्यांस्मां, ब्याप्तिः स्वस्वुष्मानस्मां।


हिताहिरोपणे एव एव पुष्पवतीवृद्धिकरो भवति व्रहिताहिरोपणे: पुल्ये-धीमां निमित्तमिति।

Caraka. Su. 25. 31.

स्वस्थसम्यक्युष्मानो भ्रात्राध्रात्मानेव स्वस्थसम्यक्युष्मानेवार्थकमिण्यते।

Caraka. Su. 27. 340.

सम्यक्युष्मानो सारं भ्रात्राध्रार्थकमिण्यते।

Susruta. Su. 46. 526-527.
wind, gall and mucus are not disturbed. If it is not properly digested it deranges one or more of these humours and diseases are caused.\(^1\) They have, therefore, paid special attention to the topic of food and drinks and devoted special chapters to discuss the subject.

Food articles have been divided into four categories, beverages, food which does not require chewing, that which requires chewing and that which is taken by licking.\(^2\) All the food articles consist of six flavours sweet, acid, salt, pungent, astringent and bitter. All these flavours increase one or more of the three primary humours of the human body. A proper balance of these flavours keeps man free from all diseases and enables him to lead a happy and healthy life.\(^3\)

**Cereals and Pulses**

Food grains have been divided into two kinds, those with awns and those having legumes.\(^4\) Of the first kind the most important was rice with its three main varieties—*Vṛihi* ripening in autumn, *Sāli* ripening in winter and *Ṣaṣṭika* ripening in sixty

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\(^1\) बायुः मिल्क कफाशोकतः: शारीरिको दोषसंप्रहः।

मानसः पुनःछोट्यो राजसः तमातः च।

Caraka. Su. I. 56.

शारीररसार्धेश्यातः भवतित्तस्याशीर्षस्वरूपतिस्वरूपतिः: सत्त्रित्तवे भवस्तिः।


\(^2\)पत्रिकाः पादाकारणमथतः मदंकोपयोगः।

Caraka. Su. 25.36.

\(^3\)युद्ध महतिसं भूषणस्वरूपति विविधवर्णाभिषेपः।

पेयः च भवति निबिधः तत्सहिन्नः भ्रातिक्रियतम्।

Bhela. XXVIII. p. 47.

पञ्चांतर्मुखीलकारो बलक्षणासां च। स पदुस्य स्तेष्यायतः: रसः पुनःदेहवः।

द्रव्याणि पुनरीयतम।


एवेतेऽद्वृत्तः: पृष्ठबन्ध् वस्त्रवाहिनी भवत: सम्युपवज्ञय्यानान् उपकारकरः महत्त्वः।

धातुस्वरूपमात्र अपकारकरः: पुत्रेऽयवस्त्रवृत्तिय्यानान्:।

तानु विद्वानन्तकारायं भविष्यत।

सम्युपवद्योनिष्ठत।


\(^4\) Saṅka dbhāya (those with awns)

Sāmi dbhāya (leguminous plants)

Caraka. Su. 27.6.
days in summer. The *Vṛibi* variety was considered inferior to the other two varieties. The most popular varieties of Śāli rice were—raktaśāli, mahāśāli, and kalama and of *Vṛibi* rice the black variety called Kṛṣṇavṛibi. *Saṭṭika* rice was considered very nourishing and its daily use is recommended. Some inferior cereals such as Koradāṣaka, Śyāmāka, Nīvāra, Varaka and Priyaṅgu were used by poor people and ascetics. Two varieties of

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1. शालिः ह्रस्वतः पात्यम् परिकायऽयस्तः श्रीमयकः: श्रीहयः शारयः।
   Cakrapāṇi on Caraka, Su. 27.

2. व्रिष्टिकांव्यालिनुष् दुश्माष्टः सौष्ठवामलः: यथा।
   शालरीकः पवः: साप्तर्जितः मधु: चाम्पसेठः।
   Caraka, Su. 5.10.

   (Caraka. Su. 27. 7-8).

The five inferior varieties of Śāli rice are Yavaka, Hāyana, Pāṇisu, Vāpya and Naiṣadabaka.

(Caraka. Su. 27. 11).

Cf. Susruta. 46.4, Bhela. XXVIII. p. 48.

शोभीतः रङ्गवः: श्रुताध्यायां पर्ययमते अश्चितमाभवित
   Caraka. Su. 25. p. 130.

वेप्यां लोहितकः: अद्वोदाय: श्रुतमूलः।
   Susruta. 46.6.

राष्ट्रशालिकवेदनेवरोक्षवाल्लागेन च।
   Bhela. XXVIII. p. 48.

वर्षिका वयवोधुमा लोहिता ये: च शालयः।
   Susruta. 46.332.

मदुपश्रीभिविभासलकामेषु प्रवचनः: स्मृतः।
   Susruta. 46.35.

4. कृष्णरीभिहिताबुल्ललजुतुचलसदीनमुक्तवक्षक्षत्वितक कृष्णतार्णक पारात्तक पातल
   प्रभृतश्व स्थृतः।

Kūrṇarībhikṣaṇaḥ, Mūkṣaḥ, Pāmaṇḍu, Uḍāḷaka, Cina, Śrāda, Ujjvala, Dārurva, Gandhala and Kumeṇḍa.in this category.

(Caraka. Su. 27. 13-14).

Cf. Susruta. 46.8.

मास्यसुङ्गो द्रो शुचस्वतः अवश्चितवां चौधिकोदनम्।
   पवः: निर्विवति मानि स कृत्वा वाचति वेद्वानः।
   Caraka. Ci. II. 1.47.

वर्षिकः: प्रतिकला: कृष्णवायसुरस्व लघुः।
   Susruta. 46.10.

5. Besides the two varieties of *Saṭṭika* rice one white and the other black white, Caraka mentions Varaka, Uddālaka, Cina, Śrāda, Ujjvala, Dārurva, Gandhala and Kumeṇḍa.in this category.

(Caraka. Su. 27. 15-17).

The following varieties of inferior cereals are mentioned—Pāṭala Koradāśa, Śyāmāka, Lohīṭāṇu, Priyaṅgu, Mukunda, Jīniṭṭi, Garmāśi, Cāruka, Varaka, Sibira, Utkata and Jūrṇa.
wheat Madhālikā and Nandimukhi have been mentioned by Suśruta in the list of inferior foodgrains, which shows that wheat had not till then reached its present prominent position. Barley continued to be the staple food grain besides rice. Many pulses were in use but the most popular were Mudga, Adbhaki and Māśa. The medical works regard Māśa as the worst pulse because it was difficult to digest. Kulattha is prescribed for a feeding mother with a view to increase her milk.

Rice was washed and cooked in water or milk with fats, meat, fruits, tubers or pulses. Gruels were named according to the proportion of water they contained. They were either

1 Caraka mentions, Mudga, Māśa, Rājamāśa, Kulattha, Makuṭhaka, Caraka, Māśa, Khandikā, Harenu, Simbi, Adbhaki, Vārangā, Edgaja, Nītpāva, Kākān-gola and Atmāguptā.


Caraka. Su. 27.28.

Susruta. Su. 46.27.

Susruta. Su. 46.352.

Caraka. Su. 27.256.

Cf. Susruta. Su. 46.347.

Caraka. Su. 27.19, Susruta. Su. 46, Bhela. p. 44.

Susruta. Su. 46.21.


Caraka. Su. 27.22-23.

Bhela. p. 46.

Susruta. Su. 27.19.

Susruta. Su. 46.21.

Susruta. Su. 46.347.

Susruta. Su. 46.349.

Susruta. Su. 46.21.
drunk or licked. One of the tasty soups was prepared with parched rice, long pepper, dry ginger and the juice of pomegranates.

All the old preparations of cereals such as groats, parched barley and rice, Kulmāga, Saśkuti, Prthuka, Krsara and Apūpa were in use. Groats were also eaten in the form of a

1सिक्कविरहितो मधः: पेया सिक्कवसमिनिता ।
बिलेश्व बहुतिसिन्धास्त् बादृश्यामो वमसाकरसरस्व।

Susruta. Su. 46.345.

If the quantity of water mixed for cooking was four times that of food grains it was called Vilepi, if five times, it was called Anna, if six times, Yavāgā and if fourteen times Mapāla.

श्वत पान्तूपुणे ताराम बालाम पवित्तू ।
ब्युतेलसम्म भवें विलेश्वी तु च चालुः।

Dalhaṇa on Susruta. Su. 46.

2पेयाहि सिख धारणें तन्त्रें चुरौण जपेन चोषणां।
सत्तेवर्ग बादृश् निविधृतूं तुर्यं कालोपवर्त मरिचायाम्बम्।

Kas. Sam. Su. 33.

3Saśkuti (parched barley meal)—Caraka Su. 27.263. Groats mixed with clarified butter or cold water neither too thick nor too thin in consistency were called Mantha. They were also mixed with sour gruel, treacle, sugar, juice of sugarcane and grapes (Susruta. Su. 46.385). Caraka Su. 27.262 also mentions groats of parched paddy.

सत्तेवर्ग सप्विशुद्धां: सीतवाचिररिच्युतां: ।
नायास्यानास्त्रावच मन्यकियायपेते।

Cakrapāpi on Caraka Su. 6.28.

Dhānaḥ (parched barley, Caraka. Su. 27.264).
Sprouted barley was also parched (Virīḍha dhānaḥ).

विरिझ्धा धावधानाताविषुः मन्यकियायपेते।

Caraka. Su. 27.267.

Porridge of parched barley was also used. (Vātya).

हुतात् वादितुस्यवापौरो यावको वास्तवाय च।

Caraka. Su. 27.265.

Bhrīṣṭa tāṇḍūla—Parched rice was also used in preparing a porridge.

Bhrīṣ्टाव्यास्तावयस्यामेव।

Caraka. Su. 27.257.

Kulmāga—Barley flour slightly boiled in warm water, and made into cakes.

वरणफलात्मागुधसिन्धापृण्डुः सितसमय्यानौऽक्तरुः कुलमधमाह।

Cakrapāpi on Caraka Su. 27.260.

Saśkuti—Delicious cakes prepared with fine rice or gram meal mixed with sesame and fried in oil.

शाणिरपः: सत्तेवर्गच्याक्षां: कियते।

Cakrapāpi on Caraka Su. 27.265.

Cf. Susruta. Su. 46.400.

Dalhaṇa on Susruta Su. 46.400.
paste. A new preparation of rice or wheat called *Vigyanda* is mentioned in the *Suśruta.* A cake of barley flour with a broad bottom and a pointed top with some marks in the middle was called *ŚvastiRa.* Many sweet preparations were made from powdered wheat flour in this period.

Pulses such as *Mudga, Masūra,* gram and pea were parched and eaten, besides being made into soups. Beans of *mudga* (Susruta, Su. 46.310).

*Kṛṣara*—a porridge prepared with sesame rice and māṣa pulse (Susruta, Su. 46.346).

Būha—sugar, syrup, sesame, and māṣa pulse (Susruta, Su. 46.412).

*Kṛṣara*—it was either a preparation of rice grains fried in ghee, or wheat flour mixed with ghee, milk and treacle. It was neither too thick nor too thin in consistency. (Susruta, Su. 46.398).

*ŚvastiRa*—Susruta, Uttara, 60.33.

*ŚvastiRa*—Susruta, Uttara, 60.33.

Sāmītāḥ (preparation of powdered wheat meal) stuffed with boiled and ground māṣa.

*ŚvastiRa*—Susruta, Uttara, 60.33.

Yuṣa was generally a soup of pulses prepared with spices (क्रस्युषा) or without them (क्रस्युषा). The Kaśyapa Śāṃhitā mentions twenty four varieties of Yuṣas. The most common were those prepared with *Mudga* and *Kulatthā.*
or gram when parched in fire were called *Ulumbāḥ*.¹ *Parpaṭas* were prepared with flour of pulses, as in the past.²

**Dairy Products**

Milk was considered a complete diet and is recommended as a most nourishing food.³ Unboiled milk was considered heavy while freshly milked warm milk was considered wholesome. Overboiled milk was considered difficult to digest.⁴ Milk of cows, buffaloes, goats, mares, sheep, elephants, does,


¹ Caraka. *Su*. 27.322.
camels and women was used. Milk of buffaloes was considered good for those whose digestive system was good. Beastings were avoided for a few days. Yajnavalkya lays down that the milk of a cow in heat, not giving milk at proper time, without her young one or the milk of camels, one hoofed animals, women, animals living in a forest and of sheep should be avoided. Milk and ghee of a cow were considered the best and those of a sheep the worst. Milk rice was popular as before.

The use of curds is not recommended in the autumn, the summer and the spring seasons. Cream of milk, and of curds, whey, fresh butter, clarified butter and butter milk were all used.

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1. अचलीरमजस्वीं घोषारं भाषिन्य तयतः।
   उष्णामयेऽनादीत्वा बहायतः।

2. महामिषिन्द्र भोजूं भाषिन्य विभूतानां।

3. Caraka. Su. 27.
   सत्यातित्वार्तां गोपव: परिवर्तेऽि।
   श्रीदर्शीकां स्रवणमार्थायकाधीनकां।

4. गार्ध्य साप: सत्यान्य घोषारं कीराणाम्।
   भ्रांवक साप: सत्यान्य घोषारं कीराणाम्।

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5. Pāyasa (milk rice)—Yaj. I. 503, 173. Susruta. Su. 46.346. It appears from Yaj. that milk rice with Saffika rice was considered the best.

6. शारद्रियामवतःप्रायश्चो विष गाहिन्य।

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7. Sandunikā—(cream of milk) It was considered a tonic—Susruta. Su. 45.106.

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Cakrapāṇi. on Caraka. Su. 227.

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Mastu (whey)—It is called Maḍḍa in Caraka. Su. 27.227.
Navamita (fresh butter)—Caraka. Su. 27.229, Susruta. Su. 45.92.
Ghṛtam (clarified butter)—Cow’s butter was considered the best. Caraka. Su. 27.229, Susruta. Su. 45.96.

Takra (butter milk)—Kasyapa Bhoj. 46, Caraka. Su. 27.228, Susruta. Su. 45.84.
Milk not fully curdled was considered injurious to health. Beastings, and solid part of inspissated milk were considered heavy to digest.\(^1\) Curds churned without water were also used.\(^2\) Butter was taken out by churning milk as well as curds.\(^3\) Old clarified butter was considered a panacea while condensed upper part of clarified butter was considered good for health.\(^4\)

Curds were eaten with treacle\(^5\) and sweets were prepared with inspissated milk.\(^6\) Of the preparation of curds ratālā or Sikharini\(^7\) was the most popular, but there was another preparation of curds called Sattaka. In one variety of Sattaka, pieces of cloves, and seeds of sour pomegranate were mixed with curds. Camphor was used to make it fragrant.\(^8\)

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1. Mandadaḍhī—Caraka. Su. 27.228, Susruta. Su. 45.67.
2. Gholam—Susruta. Su. 45.85.
5. Saguda dadhi—Susruta. Su. 27.277.
6. Kārikiṣaḥ (solid ingredients of inspissated milk)—It is called Kilāṭa in Caraka. Su. 27.233. Its daily use is not recommended. Sweets prepared from it were called Kārikiṣa vikṛtiḥ. Susruta. Su. 46.403.

Cakrapāṇī. Dalhana. on Susruta Su. 45.90.

8. Vajrayogavājśātraḥ dviṃ ṃ nirmamṣaḥ gālitaṃ. Dalhana. on Susruta Su. 46.90.
Meat Diet

Meat was considered a very nourishing diet. It is prescribed for the weak, the convalescent and the people addicted to wine and women and for those doing excessive physical work. Meat of goats, *Rohita* fish, tortoises, deer, parrots, quails, partridges, hares, peacocks, and alligators was considered good for food. Other animals whose flesh was eaten were sheep, geese, cocks, porcupines, pigeons, cows, jackals, fish and some birds.

For those whose digestive system was good or who took physical exercise daily the flesh of creatures which dart suddenly on their prey, living in holes underground, in marshy places, in water or walking in water was regarded as suitable. As the digestive system is generally in good order in winter the flesh of these animals is also recommended for the winter season.

Dried or putrid flesh as well as the flesh of those animals which were diseased, old, emaciated or poisonous, of those bitten by snakes, of tender in age, of those fed on unnatural food and of those struck with a poisoned dart was avoided.

1 शारीरस्वाभाविको नान्यत् खार्थ मांससादू विनिश्चितोतः ।

2 प्राणिनः सर्वभूतानां हृदेः मातिरतः परमू शुष्क्यातं व्याहितमुक्तानां क्रीषानां वीणरेतसामेः ।
वल्लव्याप्तिनां चैव रसं विकालव्याप्तस्य रसमृ ।
सर्वोग्निप्रशासन यथा स्वस्थिति रसमृ ।
विचालत् स्वयं बाल्ये व्याहितमुक्तायुष्मृ ।
व्याहितविस्वीकरणः स्वस्थियाशस्च ये नराः ।
नितं मांससाहायरा नातुःतः स्वरूपं कुरुचा ।

3 ततः शास्त्रविगतकमुद्गतावक्षेपित्वः गणाशुर्वाचनार्यमहावर्धिवातर्वालिकि प्रकृतिः
लघुन्मिति वातस्वेदिशिरभवति ।

Caraka, Su. 27. 312-315.

4 ऐतेन मूलमांसाणां लावः पक्षिणां गोयथा विकेर्ष्यातां रोहितेऽत्मणाः ।...

Caraka, Su. 27. 358.

5 मूलं कृष्णं मांसस्वर वृद्धि बालं विशेषेः हतमृ ।

Susruta. Su. 46.333.

Caraka, Su. 27. 311.
Meat soup, prepared with vida salt, cumin and asafoetida was considered a pleasant tonic.\(^1\) Flesh was also cooked with fats, curds and sour gruel mixed with some aromatic spices.\(^2\) Sometimes it was cooked in an oven (Kandu) with the powder of black mustard and some fragrant substances.\(^3\) Boneless flesh was boiled, and ground on a piece of stone to make a stuffing. Some aromatic spices such as long pepper, black pepper and ginger, guḍa and clarified butter were also added to it before use.\(^4\) Two varieties of stuffing (vesavāra) one sweet and the other saltish are mentioned.\(^5\) Seasoned meat, minced meat, meat roasted on spits or charcoal, fried in oil or clarified butter was relished.\(^6\)

\(^1\) Śrīṇaṅga: Prāṇapān: śvāsaśakṣāyānāh.\(^\) Vatapiṭamahīrō hūṃbōmāṃsāyān: śvānāh.\(^\) Susruta. Su. 46. 359.61.

\(^2\) śnohāmāhes: fale: kantī: bàdliānālalitācīnduānī.\(^\) Susruta. Su. 46. 349.

\(^3\) śnohāgīrānavantaṃkālalakṣāhdukācīndunā: sāh, sīndh māṁś śhit vālīrōcīnduṃ būḥrōṇaṃ guḍa.\(^\) Susruta. Su. 46. 352.

\(^4\) māṁśa śnānīṣṭa śuṣṭīścissa pūlāyāśtriṇaṃ vāyīṣṭī.\(^\) Dalhana on Susruta. Su. 46.356.

\(^5\) Susruta. Su. 46.364.

\(^6\) Susruta. Su. 46.365-66.

Dalhana on Susruta Su. 46 Sl.353

Dalhana on the above
But daily use of seasoned meat is not recommended.\(^1\) Meat was also cooked with rice, fruits and vegetables.\(^2\) An omelet made of clarified butter, rice flour and eggs of crocodile was used by those addicted to excessive sexual indulgence.\(^3\) Just as in Manu, Yājñavalkya recommends meat diet for maintenance of life and on the occasion of sacrifices for gods or manes.\(^4\)

**Honey and Sweets**

Honey continued to be widely used and eight varieties of honey are mentioned in the medical works.\(^5\) Of these the variety collected by small bees (mākṣika) was considered the best and that by big black bees (bhrāmara) was considered heavy to digest.\(^6\) The use of honey was considered particularly useful in the rainy season.\(^7\)

Many varieties of sugarcane are mentioned.\(^8\) Of these the thin reed variety called Vamśaka was considered the best while

\(^1\) बल्लुरण्डकालानि शालकानि तिसानि च। नामयेदू गौरवानाति हुं नैवोपोरोजेत।

\(^2\) Caraka Su. 27.266, Susruta, Su. 46.407.

\(^3\) ततेष सिनि नक्राणं तास्रबुद्धिभिन्नतम्।

\(^4\) ज्ञेबद्वबू मद्यु प्रतिवित्तिः सर्वपिन्दामध्ये।

\(^5\) Caraka, Cikitsa, II. 28-29.

\(^6\) भाष्ट्रण्डां शूक्रवत्तं विबी भक्षणवाजिते।

\(^7\) याज्ञवल्क्यं तथा वायुं विवेषिन्त विज्ञेयमेव।

\(^8\) वेदान्तं पितृनं सभार्कं खाद्यं मांसं न दोष्टमाक्।

\(^1\) Caraka. Su. 5.10.

\(^2\) Caraka Su. 27.266, Susruta, Su. 46.407.

\(^3\) Caraka, Cikitsa, II. 28-29.

\(^4\) Yaj. I. 178-79

\(^5\) The eight varieties are Mākṣika, Bhrāmara, Kṣaudra, Pautika, Chātra, Ārghya, Anandālika and Dāla.

\(^6\) Susruta. Su. 45.133.

\(^7\) Caraka. Su. 6, Bhela, p. 25.

\(^8\) Susruta. Su. 45. 149-150.
that grown in northern Bengal, called Pauṇḍra, the next best.\(^1\) The juice of sugarcane extracted by a machine was not considered good.\(^2\) All the products of sugarcane phāṇita, (inspissated juice of sugarcane), Gūḍa, red sugar, unrefined white sugar, crystal sugar and sugarcandy were widely used.\(^3\) It was believed that these products became cooler and sweeter as their whiteness increased as a result of purifying but became more and more difficult to digest.\(^4\) Sugar was also prepared with honey, madhūka flowers and a grass called Yavāsa.\(^5\) Matsyaṇḍikā was a variety of sugar-candy, the crystals of which were globular in shape like the eggs of a fish.\(^6\)

Sweets were prepared with wheat flour, milk and inspissated milk by the addition of honey, gūḍa or sugar.\(^7\) Even the

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1. Pauṇḍra: Bhojana 103.
2. Caraka, Su. 27.235.
3. Caraka Su. 27.236.
4. Susruta, Su. 45.158.
5. Phāṇita—Susruta, Su. 45.159.
6. Gūḍa—Caraka, Su. 27, Susruta, Su. 45.158, Yaj. I. 103. Old gūḍa was considered very efficacious as a medicine (Susruta Su. 45.161). A variety of Gūḍa called Kṣiḍraya gūḍa was not considered good. Caraka, Su. 23.
7. According to Pāṇini the word gūḍa is connected with Gāṇḍa region (East Bengal).
8. Gūḍaśarkara (red sugar)—Caraka, Su. 27.240.
9. Sarkara (crystal sugar)—Caraka, Su. 27.239, Susruta, Su. 45.162.
10. Khaṇḍa (unrefined white sugar)—Caraka, Su. 27.239, Susruta, 45.162.
11. Sṛṣṭiṣṭhavatvarāni sārabh āvata tatha tatha.
12. Sṛṣṭiṣṭhavatvarāni sārabh āvata tatha tatha.
13. Sṛṣṭiṣṭhavatvarāni sārabh āvata tatha tatha.
14. Sṛṣṭiṣṭhavatvarāni sārabh āvata tatha tatha.
15. Mādhūkatarka (sugar prepared from madhūka flowers) Susruta, Su. 45.169.

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1. F. D. A. I. Ch. V. p. 137, f. n. 3.
2. F. D. A. I. Ch. V. p. 140, f. n. 4.
old preparations were made more tasteful by the addition of some new ingredients. In the preparation of Sanyāva wheat flour, milk, clarified butter, sugar, cardamom, pepper and ginger were used.\(^1\) Ghṛtapāra was also prepared with these substances but thin pieces of kernel of cocoanut were added to it.\(^2\) Madhutīrṣaka or Madhukrōda was a sweet which was prepared with wheat flour but had honey or clarified butter inside.\(^3\) Pāpalikā was a small cake of rice or wheat flour fried in ghee with guḍa inside.\(^4\) Sometimes a stuffing prepared with Mudga pulse was also used.\(^5\) Another sweet preparation with rice flour, milk, treacle and clarified butter is called Utkārīkā.\(^6\) Vartikā was a similar sweet preparation in the form of a roll.\(^7\)

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\(^{1}\) मधुशीर्षकसंबंधाः: पूरा में हेला विसेरत:  

\(^{2}\) सामित्त: क्षीरतिनिकेहस्तादिमः:  

\(^{3}\) सामित्त: क्षीरतिनिकेहस्तादिमः:  

\(^{4}\) सामित्त: क्षीरतिनिकेहस्तादिमः:  

\(^{5}\) सामित्त: क्षीरतिनिकेहस्तादिमः:  

\(^{6}\) सामित्त: क्षीरतिनिकेहस्तादिमः:  

\(^{7}\) सामित्त: क्षीरतिनिकेहस्तादिमः:  

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\(^{1}\) गोभरुसमित्त: मधु हुलेन मोदनिला मुखोमनाम्  

\(^{2}\) गोभरुसमित्त: मधु हुलेन मोदनिला मुखोमनाम्  

\(^{3}\) गोभरुसमित्त: मधु हुलेन मोदनिला मुखोमनाम्  

\(^{4}\) गोभरुसमित्त: मधु हुलेन मोदनिला मुखोमनाम्  

\(^{5}\) गोभरुसमित्त: मधु हुलेन मोदनिला मुखोमनाम्  

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\(^{1}\) गोभरुसमित्त: मधु हुलेन मोदनिला मुखोमनाम्  

\(^{2}\) गोभरुसमित्त: मधु हुलेन मोदनिला मुखोमनाम्  

\(^{3}\) गोभरुसमित्त: मधु हुलेन मोदनिला मुखोमनाम्  

\(^{4}\) गोभरुसमित्त: मधु हुलेन मोदनिला मुखोमनाम्  

\(^{5}\) गोभरुसमित्त: मधु हुलेन मोदनिला मुखोमनाम्  

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\(^{1}\) गोभरुसमित्त: मधु हुलेन मोदनिला मुखोमनाम्  

\(^{2}\) गोभरुसमित्त: मधु हुलेन मोदनिला मुखोमनाम्  

\(^{3}\) गोभरुसमित्त: मधु हुलेन मोदनिला मुखोमनाम्  

\(^{4}\) गोभरुसमित्त: मधु हुलेन मोदनिला मुखोमनाम्  

\(^{5}\) गोभरुसमित्त: मधु हुलेन मोदनिला मुखोमनाम्  

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\(^{1}\) गोभरुसमित्त: मधु हुलेन मोदनिला मुखोमनाम्  

\(^{2}\) गोभरुसमित्त: मधु हुलेन मोदनिला मुखोमनाम्  

\(^{3}\) गोभरुसमित्त: मधु हुलेन मोदनिला मुखोमनाम्  

\(^{4}\) गोभरुसमित्त: मधु हुलेन मोदनिला मुखोमनाम्  

\(^{5}\) गोभरुसमित्त: मधु हुलेन मोदनिला मुखोमनाम्  

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\(^{1}\) गोभरुसमित्त: मधु हुलेन मोदनिला मुखोमनाम्  

\(^{2}\) गोभरुसमित्त: मधु हुलेन मोदनिला मुखोमनाम्  

\(^{3}\) गोभरुसमित्त: मधु हुलेन मोदनिला मुखोमनाम्  

"Nala quoted by Cakrapāni."
SALT, SPICES AND CONDIMENTS

Caraka mentions five varieties of salts\(^1\)—rock salt, *sauvarcal*, *bidā*, *anabhida* and sea salt. Suśruta adds some more varieties.\(^2\) Of all these varieties the rock salt was considered the best.\(^3\)

A number of spices were used for seasoning but the most common were long pepper, black pepper, ginger, asafoetida, cumin, coriander and cardamom. Some green leaves and fruits were also used in the preparation of various dishes.\(^4\) The use of onions and garlic is interdicted in the Śmrītis.\(^5\) Of all the aromatic spices long pepper and dry ginger were regarded the best.\(^6\)

Sour gruel was prepared with cooked rice or barley.\(^7\) Vinegar was prepared with butter milk mixed with *gīḍa* or honey. The mixture was fermented by keeping the pot containing the mixture in a heap of corn.\(^8\) Dalhaṇa mentions three varieties

\(^1\) सौवर्चल संख्याय च बिड्दमौद्द्मास्य।
सापुद्रण सहीलानि पञ्चसुल्मचालिनि च।

Caraka Su. I. 88-89.

\(^2\) The additional varieties mentioned by Suśruta are—Romaka, Vālukāla, Sailamūla-karodbhāna, Üśāra, Gutiṭā, Yavakṣāra, Svarjikāksāra, Pākima and Taṅkaṇakṣāra. (Susruta. Su. 46. 320-322).

\(^3\) संख्यान्त लवणोनु च।

Susruta. Su. 46.336.

\(^4\) Caraka, Su. 27. 164-175, 294-297.

Asafoetida is called Bāblika by Bhela which shows that it was imported from Afghanistan.

\(^5\) पत्ताय विडा बराहः च छटाक्षः प्रामकुकुट्क्षः
सपुथं सूचिन्जीव जम्भया चात्रायणं च रतेऽ।

Yaj. I. 176.

\(^6\) Dry ginger is called a panacea (*Vaśvabheṣaja*) in Caraka. Su. 25.37.

८क्रमेण तद्भिन्नमक्षेत्र्क्कृत्य निपत्तिः नागरं कटी।

Susruta. Su. 46.336.

\(^7\) Two varieties of sour gruel, one prepared with the husk of cereals (*tusāmbu*, Susruta. Su. 45. 213) and the other with grains (*albānyāmbu*, Susruta Su. 45. 214) were in use. Sour gruel was considered good for sea faring men.

सप्तमास्यतसारायण साशाना सावथ्यमः

Susruta. Su. 45.216.

\(^8\) तद्भिन्नवर्षायण मुदानिक्षानिक्षम्
बाय्यर्षी विरास्य शुक्तं चुंकं च लगुपते।

Cf. Kasyapa, Bhojana 46.

Cakrapāṇi on Caraka. Su. 27.284.
of vinegar prepared from *gada*, juice of sugarcane and honey.\(^1\) Vegetables such as *rudish* and gourd were preserved in vinegar.\(^2\)

A sweet liquid preparation from the juice of sour fruits such as tamarind, rose apple, *Parasaka* and citrus medica was called *Raga*. Black mustard was used to make it pungent and sugarcandy to sweeten it.\(^3\) Jellies prepared with fruit juices were called *Sadavas*.\(^4\)

According to another interpretation *RagaSadava* was a preparation of green mango fruit. The fruit was boiled, the skin removed and treacle added to the juice. It was fumigated with oil and dry ginger and some salt and spices were added to it before use.\(^5\) A preparation of curds with *Kapittha* and *Cangiri*, pepper, cumin and some other spices was called *Khadra*,\(^6\) but when oil, sesamum, and *masa* were added to it, it was called *Kambalika*.\(^7\)

### Oil Seeds and Oilseeds

Among the fats used in food Caraka mentions, clarified butter, oils and animal fats, *Vasa* and *Majja*. He recommends

\(^1\) सुदमनृता सत्तेन सम्मान वा निम्बकल्य घुसुर घुसुर स्त्रोते।

\(^2\) उत्सुकवतिक इक्षुरसनादिकारि ने जम्बीरस्य फलस्य निर्माणमच्छुः सम्पूर्तम्।

\(^3\) सिताराचक्रसिन्धूसः सुदाामप्रकृत रक्षः।

\(^4\) वाढवतु मयुरास्त्रयतः।

\(^5\) कथिततः गुड़ोपेतश्राकारस्त संवर्तः।

\(^6\) वित्तलियदास्यी मरिकावधिकः।

\(^7\) सिद्धस्वमसमस्यहुः सुपः कामसालिकः स्मृतः।

Dalhana on Susruta. Su. 45.212.

Susruta. Su. 45.211.


Caraka. Su. 27.

Nala quoted by Dalhana.

Susruta. Su. 46.381.
the use of clarified butter in autumn, animal fats in spring and oil in the rainy season. Of all the fats clarified butter was considered the best. Among the oils sesame oil was regarded as the best medium for cooking or frying but daily use of oils is not recommended. A number of other seeds are mentioned from which oil was extracted and used in food.

Caraka appears to have been familiar with the early use of oil by the non-Aryans. He states that by using oils the kings of Daityyas conquered old age, remained healthy, did not feel tired and fought bravely in the battles. But Susruta does not recommend their excessive use because food articles cooked in oils are difficult to digest.

Fruits and Vegetables

The medical works mention a number of old fruits but add some new varieties and new fruits. Jamūra is a new variety of

1 सेमसौं बसाम्यन्यं सव्यं तन्त्रमोत्सव भवति ।
एवो चैत्रोत्तमसंपं स्रस्तस्त्वसतुद्वर्तनात् ।
संप: शरदों पात्वम् बसाम्यन्यं च माधवे ।
तेंस: प्रातृविन्तर्व्यूप्य्शिशोत्तसे हस्तेण पिबेरै ।

2 सबूतो तौल्क्कतातां तिलतांल विशिष्यते ।
सिन्वानिर्वायत्विन्विन्नित तिलतां मूऽो तुर्यं: प्रमुख वां जील ।
सर्वोभिन्नहु श्लेष्यामित्तलतां विशिष्यते ।

Kasyapa. 17.9.

3 Bhela mentions sesamum, eranda, lūha, vibitaka, kesi, karanṭha and ingūḍā among the oilseeds from which oil was extracted.—Bhela. p. 49.
Caraka also mentions Sarpara (mustard), Priyāla, Atasi (linseed), Kusum-bha (safflower)—Caraka. Su. 27. 281-90.

4 तैलमप्रयोगधरानित्विकार वितरणम् ।
वालश्वरवत्संस्य देवलायितमय: पुरा ।

Caraka. Su. 13.10.

Probably, on account of its exotic nature, Patañjali refers to the belief that a Brāhmaṇa should not sell oil.

5 सिन्वानिर्वायत्विन्नित तिलतां विशिष्यते ।

Mahābhāṣya Kielhorn Pr. I. p. 25.

Susruta. Su. 46.406.
jujube besides the old three. Oranges (nāgarāṅga), Bhavya (Dellenia speciosa) and Pārāvata are some of the new fruits. Two varieties of grapes, pomegranates and Paruṣakaś, one sweet and the other sour are mentioned.  

Among the best fruits Suśruta mentions pomegranates, āmalaka (emblc), myrobalan), grapes, dates, paruṣaka, rājādana, and mātālāṅga (citrus medica). We learn from Yuan Chwang that peaches and pears were introduced into India by the Chinese in the first century A.D. In the Bhār hut railings and the Stūpa of Sāñchi there is a figure of an Indo-Greek king holding a bunch of grapes with a vine leaf attached to it. It indicates that grapes were probably imported from the North West of India. Some as almonds, walnuts, pistachio were also used, and eaten by maggots, over ripe, unseasonal were avoided. Bhela especially recommends the use of āmalaka, barītakī and vībbataki.

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1 Caraka.  
2 Suśruta. Su. 46, 139, 163, 177, 182, 187, 190-96.  
3 Fo.  
4 Ci.  
5 G.  
6 W.  
7 G.  

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Cf. Suśruta. Su. 46, 139, 163, 177, 182, 187, 190-96.  

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Caraka. Su. 27. 122-62.  

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Suśruta. 46,335.

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Foods and jellies prepared from sour fruits please see 'Spices and Condiments' F. D. A. I. Chapter V. p. 147.

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Suśruta. Su. 46,187.
A number of vegetables were in use. Flowers, leaves, fruits, stems and bulbs. Of these one is heavier of digestion than the one immediately preceding it in the order of enumeration. Pot herbes and plants which are found to be rough or putrefied as well as those growing in an improper or uncultivated soil or worm-eaten were avoided as unsuit for pot herbes satina, vastuka, suica, cilli, green radish and jivanti were regarded as the best. Leaves of mustard were considered to be the worst. Pot herbes was

1 Caraka mentions the following vegetables:—

Pālpā, suṣa, saṭi, vastuka, samāpaka, kāmakācti, rājak, amalacangāri, urodhaka, tānḍālāva, maṇḍulaparpāṇi, vėtraga, kutela, vālata, alagya, pātoła, sakuladani, vṛṣapūsa, śāranga, kembu, nādi, kalāva, (pea), gojiba, vārtaκa (brinjal), tilaparpāṇi, kulaika, parapāṇi, madugaparpāṇi, phaṭi, cilli, kutumbaka, āluka, kṣapūsa, sālmalitupūsa, karībāra, suvāraca, nipāva, koīdāra, pattāra, kumārajiva, loṭaka, pālanka, marśa, kalamba, nālikā, āsuri (bl. sūka, yavašaka, kumusmba, vṛkadbīmaka, lākṣmaṇa, prapuṇḍa, nalinī, kusīraka, loī, kṛṣṇāṇa, avalapāṇi, yāstu, sālakalūpāṇi, triparṇi, pīlāparṇi).

Leaves of nyagroda, udumbara, alavathla, plakṣa, lotus, vatsa, citraka, fryasi, bilaparpāṇi, bilapatra, bhagri, sātānari, bāla, jivanti, vāpa, lāṅgalakī, urubhaka, tila, vetasa, pancauguli, kusumbha, ṭrapu alabu, cībiluta, kāmāmpa, urvārka, kutela, kusāna, nadimāṣaka, anī, tālapralambha, kārījra, tālāsaya, taraṭa, śāluka, kranīkāṇa, kāsara, anikalgya, kumuda, utpala (stalks, flowers and fruits), pūṣkarabija, vidārikanda, amliākānda, sarṣapa śāka, pīngālu, chatāraka.

2 Puṣṣa पुष्ष पत्रक फले नाल अन्तस्फातस्कुञ्ज: कम्पम्।

Susruta. Su. 46. 25.

3 सुश्रुतस सु. Śākavarga. 46. 297.

4 शौचनी बालाकुटकचुन्न विलक सुकलरोपितक। मण्डपुर्ण्यो जीतनी शाकवे प्रवत्स्यः।

Susruta. Su. 46.334.

5 Caraka. Su. 25.

6 तिलक तोतलवातांकं भलेपत्र्पुर्द्रमुच्यते।

Susruta. Su. 46.337.

7 बल्लरुपुष्करकाक्षः शालुकाक्षः विसायि च।

Caraka. Su. 5.10.
called *kaḍa.* Another preparation of pot herbs was called *sindaki.* The pot herb was boiled and water squeezed out of it. Then some aromatic spices such as black cumin and black mustard were added to it and cakes formed of it. It was very much liked in *Subha* country.  

**INTOXICATING DRINKS**

All the medical works prescribe a limited use of wines and consider this habit good for health, especially in the winter season. Caraka regards drinking as pleasing, digestive, nourishing and providing intelligence, if it is indulged in a proper manner. Excessive use of intoxicating liquors is interdicted, particularly in the summer and rainy seasons. The Bhela *Samhita* gives recipes of many beverages which were taken to do away with the effect of excessive drinking. This makes us infer that there were some people who were in the habit of drinking too much.  

Intoxicating drinks prepared with barley, rice, sugar,  

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1 सशाकपलवेन क्रोतयुभिन्द: लबः।

Cf. Suśruta. Su. 46.378.

2 Suśruta. Su. 46.382.

मूत्ककास शक्मोमै फिल्लिसात तिबच्छ कुण्तु शुष्कथितकुक्रियाविनित बनकुकल्लु मुद्रेपु लिच्चातीयुयोः।

Dalhana on the above.

Suśma=part of Rādha country. Districts of Hooghly, Hawrah, Bankura and Bardwan and the eastern portion of Midnapur.

3 बहुतां नेंद्रश कित्यथुश्च यस्तहिः पुरु।

Bhela. p. 32.

4 स्सतां धोषाः शैवाः श्रीरां दीपां श्र पूजनम्।१६६१।

Harṣṇāṃ Śrīrāṃ बल्यं भयोकश्चक्षामहूः।

Praglamṛīच्छीरां क्रित्वा तुष्टिं पुष्पिलमलगम्।१६६१।

सार्वकश्चकित्यथुश्च यस्तं सार्वमृतम्।

Caraka, Su. 27. 191-193.

5 समावनेन पिकुअन्य नाति शेषेत शनिष्ठित।

Bhela p. 217.

युक्तवातु सेव्यानां लत्यानम्भुमक्ष्यते।

Caraka. Su. 27.323.

6 See F. D. A. I. Chapter V. p. 159.

7 *Surā* (prepared from barley or rice paste).

Caraka. Su. 27.188.

It was also prepared from madhūlikā variety of wheat. Other varieties of intoxicating drinks prepared from cereals were:—

(a) *Prasanna* (cream of *surā*)—Susruta. Su. 45.178.
boiled and unboiled juice of sugarcane, *guda*\(^1\) and *vibhitaka*\(^2\) were in common use. Sometimes in the preparation of these intoxicating drinks in place of water *surā* was used and it was called *surāśava*.\(^3\) Liquors were also prepared with *madhūka* (Bassia latifolia) flowers and honey.\(^4\) Wine was also used.\(^5\) Sūsruta also mentions liquor prepared from dates.\(^6\) All the varieties mentioned by Kauṭilya were in use in this period. Distilled liquors were also used.\(^7\)

In the Viṣṇudharma Sūtra (c. 100 A.D. to c. 300 A.D.) we come across a prohibition against the use by Brāhmaṇas of ten kinds of intoxicating drinks prepared from *Madhūka* flowers, sugarcane juice, fruit of kapittha, jujube, dates, jack fruit, grapes, honey, and cocoanut, the tenth variety being *maireyaka*, the spiced liquor.

\(b\) *Jagala* (residue of wine)—Caraka. Su. 27.179, Sūsruta. Su. 45.180.
\(c\) *Bakkata* (solid ingredients of *surā* devoid of liquid)—Sūsruta, Su. 45.181.
\(d\) *Kobala* (prepared from parched barley flour). Sūsruta. Su. 45.180.

\(1\) *Sarkarāśidāpu*, *Sarkarāśava* (prepared from sugar)—Caraka. Su. 27.185, Sūsruta. Su. 45.183.

*Pakvarasa stidhu* (prepared from boiled juice of sugarcane)—Sūsruta, Su. 45.184.

*Sitārasa stidhu* (prepared from unboiled juice of sugarcane)—Sūsruta, Su. 45.185.

*Gudāsidāpu* or *Gudāśava* (prepared from treacle and flowers of *dbhātaki*)—Caraka. Su. 27.184.

\(2\) *Ākṣikāsidāpu* (prepared from the bark of *akṣa*)—Caraka. Su. 27.184.

*Surāśava*—Caraka. Su. 27.185, Sūsruta. Su. 45.187.

\(3\) *Mādhaba*—(prepared from *madhūka* flowers)—Caraka. Su. 6.39, 27.185, Sūsruta. Su. 45.190.

*Madhu* or *madhūrāśava* (prepared from honey)—Caraka. Su. 27.187.

\(4\) *Mādhuśaka* (prepared from grapes)—Sūsruta. Su. 45.172.

\(5\) *Khārīśṭa* (prepared from dates, Sūsruta. Su. 45.174). It was also called *Vārūpi*.

\(1\) An intoxicating drink in which the solid ingredients predominate is called *arīṣṭa*, one in which the liquid part predominates is called *āśava* and the liquor in which both are equally important is called *madja* (Sūsruta, Su. 45.194).

\(7\) Dravya Gaṇa Viṣṇāna, II. p. 33

Dalhana.
It makes us infer that these were the popular drinks with the non-Brahmanical classes.¹

**Drinking Water and Other Beverages**

For drinking purposes the rich, who were accustomed to taking dainties, used pure rain water especially in the rainy season.² Other sources of drinking water were wells, rivers, lakes, tanks, waterfalls and springs. It is laid down that in the rainy season either pure rainwater or boiled well or spring water should be used. In the winter season water from lakes and tanks should be used. Water from waterfalls or wells was used in the spring and summer seasons.³ It was believed that water of rivers flowing towards the west was easily digestible while that of rivers flowing towards the east was considered difficult to digest.⁴

Water having small insects or foul smell, thick, dirty or sticky was considered unfit for drinking,⁵ but dirty water could be purified by mixing it with *kataka, gomedaka, lotus root, sāvālamūla, pearls or alum* and straining it in a piece of cloth.⁶ Hot water was cooled in many ways, by immersing a water pitcher in cool water, by exposing water to currents of cool breeze, by

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¹ माधुर्मेलबं टाळणं कौलं सातूरणं।
मृदकी रस मावीके मैरेंगं नारिकेलवम।
श्रेमाणि दशैतानि मध्यि चालायणय स।
राज्यस्वर्जविभाणसन् स्तुतैतानि न हुष्टानि।

[vishnu-dh-su-22.83-84]

² द्वार्तानुपातं वरं वदलि मध्युत मदनमः शृंगाराजस्म।

[Susruta. Su. 46.421]

³ पुरुष राजस्वर्दवशस्थयं द्रुतं स्वर्यकालं शुभम:।

[Susruta. Su. 45.7.]

⁴ तदनन: परित्यागितमेव बन्ध्या: लपुर्व्यवस्थाय पूव्यमभृतास्तु न प्रशायतं गुरुदकल्याय।

[Susruta. Su. 45.21.]

⁵ तदनच: पालित्यमभृत्यं बन्ध्या: लपुर्व्यवस्थाय पूव्यमभृतास्तु न प्रशायतं गुरुदकल्याय।

[Susruta. Su. 45.8.]

⁶ विशिष्टं कृतं मिलतं पार्शविनाभस्य।
विविधिविरसं सानान्तुर्मियं न हिंशु जलम्।

[Caraka. Su. 27.207-213, 214.]

⁷ सत्य च जन्मक प्रसादवानि मदनसि।
तबदहा कल्यनक, गोमेघक, विशालनिः, शैवलमुख, वस्त्राणि मुकोत मणिचेतिः।

[Susruta. Su. 45.17.]
churning it with a stick, by fanning, by siphoning it by means of a piece of linen, by burying the pitcher underneath a bed of sand and keeping it suspended on a pendent bracket.¹ Five kinds of stands were used for keeping water pots.²

Besides warm and cool water, liquors, soups of cereals, sour gruel and fruit juices, there were some other beverages which were used to aid digestion.³ Two kinds of syrups were prepared from treacle one sweet and the other sour. In the sour syrup the juice of such fruits as grapes and tamarind was used. Sometimes some aromatic spices were added to make it more tasty.⁴ Syrups were also prepared with grapes, parásaka, jujube, dates, honey and the juice of sugarcane.⁵

The Bhela Samhitā gives the recipe of a beverage which was very effective in quenching thirst. It was prepared with pounded berries, treacle, black pepper, saffron, cardamom and the juice of Jāti flowers.⁶ Another syrup was called Kálmarya-

¹ सप्तशीशीवरणातिनिमति, तथाया प्रावतस्वागतम् उदकप्रक्षेपण, यत्तिकाभ्रामण, व्यजनम्, वस्त्रोधरणम् बालुका प्रक्षेपण विश्वासलब्धत चेति।
Suśruta. Su. 45.19.

² नर्मनिमरपणं भविष्यति। तच्चाया-फलकंयाण्टक मुख्यवलयः, उदक महल्लका, शिखरव-न्वेन्ति।
Suśruta. Su. 45.18.

³ शैतोण्योतवसाय मन्दयुष्म फलाम्भ गाल्यम्भयो सत्तानाम्।
वस्थानुपानां भवेष्टसम् प्रदेयं तिहृ मात्रायात्तु।
Suśruta. Su. 46.419.

⁴ शौद्मनममन्त्र तथा पानं गुहमृत्युलम्।
तदेव गाम्यमुक्तकायंरालिहितं पुनः।
साम्यं सहिष्ठा सहिम्पनं स्थायित्यम्।
Suśruta. Su. 46.389.

⁵ कपित्याविक्तवरदराजाधिम्चूतै:।
फलव्रु फलैरामै जीणितीसारालानम्।
Kasyapa. p. 250.46.

⁶ द्राक्षशीशस्सूरक्षलानां गुहविष्ठभिपासनकम्।
प्रक्षाणां लोकस्य यथेतुद्विकृत प्रति।
Caraka. Su. 27.274.
panaka. It was given to a person who drank excessively.¹

The Art of Cooking and Utensils

The authors of our medical works knew the value of cooking articles of food on a slow fire.² Besides the old preparations of cereals, meat, vegetables and fruit they describe some new dishes such as a soup from parched rice, preparations of boiled pulses, or sprouted grains. They also mention some condiments prepared from fruits and vegetables preserved in vinegar. No preparations could be considered good for health unless one knows the properties of various substances and the effect of mixing various substances. For this reason there is a detailed description of these in the medical works. They have a separate section for cooked articles and describe in detail which preparations are easily digestible and which are difficult to digest. Caraka says that spiced soups are more difficult to digest than unspiced ones.³ The same writer states that preparations fried in oil or clarified butter are difficult to digest while those parched without these fats are easily digestible.⁴

¹ To make this pānaka juices of kāsmarya, pomegranates, grapes, madhūka, and pāriśaka were mixed with the powder of kuṭaja, madhūka, loduva, mahājītha, cardamom, pepper and filament of blue lotus and water was added to the mixture.


³ Bhela. p. 219.

² Bharadvādaḥ ablāvaḥ kṣaṇākṣaḥ ablāvaḥ. Gṛhasthaḥ bhāgaḥ bhāgaḥ bhāgaḥ. Caraka. Su. 27.270.

⁴ Bhela. p. 219.

⁵ Bhela. p. 219.

⁶ Bhela. p. 219.
The kitchen was to be clean and uncongested, and cooks reliable. Clarified butter was served in a vessel of iron, beverages like meat soups in a silver vessel, fruits and sweets on leaves, seasoned and fried meat preparations in vessels of gold, all kinds of fruit preparations in vessels of stone, boiled milk in a copper vessel, water, syrups and intoxicating drinks in earthenware and Rāga, Sāttaka and Jádava in vessels of glass or precious stones.¹

**Rules of Diet and Etiquette**

As in the previous period the practice of offering food to gods, forefathers, dogs, crows and extending hospitality to guests was common. Just as in the Manusmṛti, children, daughter, newly married girls, pregnant women, guests and servants were fed before the householder and his wife took their meals.² The old practice of cooking a big ox or a big goat for a Vedic scholar is mentioned by Yājñavalkya.³ It is possible that the animals may have been let off after being presented to the distinguished guest for slaughter and not actually killed as was suggested in the Asv. Gr. Su. I. 24-25.

Purity in food is emphasised as before both in medical works and the Smṛtis. They lay down that the place where a person takes his meals should be clean. Food should be served in clean

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¹ Susruta. Su. 46.446.
utensils by clean servants. The Smṛtis lay down almost all those rules which Manu has laid for avoiding food having impure substances or offered by undesirable persons. But the list has been amplified, in this period, by the addition of a person who does not perform a sacrifice, a miser, a prisoner, a thief, a eunuch, a person who charges a very high rate of interest. Of the Sudras the food offered by a family servant, a cowherd, a family friend, and a family barber could be accepted. Food articles fried in clarified butter could be eaten even if they were kept overnight. Preparations of wheat, barley, or milk could be eaten even if they were not cooked in clarified butter.

2 तस्मातकोऽसात्मव नात्रशुच्य ‘सलिश्यविशिष्टपरिवर्तिणीर-पनीतं प्रायमुखस्तुत्प्रियस्तम्भना सामाधायमातिरितं नातिशिवविविहार नात्रशुच्य नातिवीत नाति-रूक्षं, नातिनिम्नं, नातिबहुः नातिभोजकं नातिधारम् नातिशुचकम् नातिक्षितो न प्रतातो नैवकरं वास्रोग्यायुष्यात्मी समश्चिनायत्।


3 भनिन्द्रायस्य नात्रमचादानकाप्पितं।।१६०५

कदर्मवदुर्वर्जयणां कलीवर्जयतारिणाम्।

वैणालिनिष्ठत वार्षण्य मनिका गणानिसिंहाम्।।१६११

विजितिगमनातुरवुधुःवर्जितमतिविद्याम्।

कृतोपः पतित प्राय वाहिकोविश्वत्वाविनाम्।।१६२२

वैवरुर्वी स्वर्णकार स्त्रीगत्र ग्रामवाणिताम्।

शालविष्णु कमात तनुवाय सवृत्तिम्।।१६३५

नृस्तराज रजन: श्रीत्र शृवंशजिनाम्।

पैत नृस्तराज मृगाराज श्रीमोरिनव शेषमनाम्।।१६४५

पैत्यम् न भोजतव्यम् भोजितकुपरिणामान्।

गोमात्र शुकुलिनिष्ठत पदस्वरूपं च कामतः।।१६५२

निवेद्या नृस्तराज् श्रीकाविशेष ब्रह्मानि बन्धिताम्।

भनिन्द्राय श्रीकाविशेष ब्रजसामांसंस्थितमतिम्।।१६६६

शुकुल पर्वर्षितिक्षुरं वक्स्तिरुपं पतितेकिताम्।

उदकस्वरूपं संपुर्णं पर्याोषात् च वर्जयेतु।।१६७७


3 बुधद्वारागोपालकुलिनित्रातशुरुकं:

भोजान्तानितिशश यत्रात्मानं निवेद्येतु।।१६८५

वर्ष पर्याप्तं भोजयं स्त्रीमुहायरेषस्मुतम्।

सरस्वते श्री प्रा गोमुखवर्णसिंहिताय।।१६८८।

The Viṣṇu Dharma Sūtra lays down that a person should not eat during an eclipse of the moon or of the sun or when a cow, a Brāhmaṇa or a king meets with an accident,¹ nor must he eat bad food nor from a bad dish.²

The practice of washing hands and feet and honouring food was common even in this period.³ It is also laid down that a person should never revile food served to him.⁴ Generally, people took two principal meals and it was considered improper to take a third meal. It is also laid down that a person should avoid the evening meal if he had satiated himself during the day,⁵ and that a person should take a meal only when he felt hungry.⁶ One should never take too much food nor should he be keen to eat the food of others unless invited to do so with respect.⁷ There is a general rule that a person should divide his stomach into four parts. He should fill half the stomach with solid food, one fourth with liquid food and one fourth part he should leave empty for the movement of wind.⁸

Another important rule laid down by our medical works is that food articles should change according to seasons. For winter flesh of certain animals, intoxicating drinks prepared from molasses, preparations of milk, animal fats and new rice are allow-

¹ Visṇu. Dharma. Sūtra. LXVIII. i-5.
² Visṇu. Dharma. Sūtra. LXVIII. 49.
⁸ Caraka. Su. V. 2.
ed as these things are considered difficult to digest and could be eaten in winter when the digestive system is good. All easily digestible articles are not recommended. In summer all these articles are prohibited and easily digestible articles, such as groats with sugar and water, flesh of wild beasts, milk, clarified butter, and rice could be used. Only a little quantity of diluted liquor is recommended.\(^1\)

The medical works also give a list of those articles which they consider easily digestible and which could be used daily and a list of those which should not be used daily. \(\text{Saśṭīka} \) rice, \(\text{sāli} \) rice, \(\text{mudgā} \), rock salt, \(\text{āmalaka} \), barley, rain water, milk, clarified butter, meat of wild animals and honey could be used daily while preparations of rice meal, rice, \(\text{prthuka} \), seasoned meat, dry vegetables, tubers and stalks of lotus, and meat of diseased animals were to be avoided. Preparations of inspissated milk, flesh of a pig, cow, a buffalo, fish, curds, barley and \(\text{māṣa} \) should not be used daily.\(^2\)

\(^{1}\)In the winter season:—

\(\text{तस्मात्वा पारस्येऽस्मानभाष्मलवणार्घसानाः}
\(\text{श्रीविकान्तपांसानिमित्यानामुपपशयत्} \)
\(\text{श्रीमतेऽविनि मातानि प्रसस्तानि मूर्तानि च।}
\(\text{महायेनेदारों सीव भवेऽचापु चिम्बर।} \)
\(\text{सूर्य विकृतीपथसां तेलं नवौष्णम्।}
\(\text{हेमम्यम्यस्वस्वत्त्वसमण्ण चायुण्वैहीयते।} \)
\(\text{वर्षेदपापानि सहुनि वातानि च।}
\(\text{प्रवािं श्रीमतिहारसुदस्त्रेः सहमाने।} \)

\(^{2}\)In the summer season:—

\(\text{श्रील सशकरं मथं जानकस्मुगपकिनः।}
\(\text{घूर्तं पवं स्वाभिमयं स्वजन्मीवे न सीददति।} \)
\(\text{मधमलमं न वा पेयम्यस्वस्वहृदक्कू।}
\(\text{लवणामस्त कथूण्णानि ब्यायाम् चात्र बहस्तेश्वरू।} \)

Caraka, Su. VI.

Caraka Su, V. 9.

\(\text{सत्सिन्धुलिमूगांश्च सौंधवामलके व्यासु}
\(\text{सात्तरित्वं पवं सिन्धुक्षेत्र मथुराम्यस्तेतु।} \)

Caraka Su, V. 6-8.
Some other rules are laid down to facilitate digestion. A person should take only that food which suits his temperament. The medical works have, therefore, given a list of food preparations which suit the people of different parts of India. The food taken should be warm, should have some fats, should be nourishing. It should be taken silently, slowly and attentively. The food articles taken should vary, the same dishes should not always be taken. They have also mentioned preparations which should not be taken together. It is laid down that fish or other meat preparations should not be taken with milk. The order of dishes is also mentioned. A person should first take sweet dishes, then acidic, then saltish, then pungent and the rest afterwards. Fruits such as pomegranates should be taken in the beginning, then beverages, then food articles such as boiled rice and confectionery. Lotus stalks, roots and tubers should
never be taken at the end of meals.\(^1\)

The food suitable for different stages is mentioned in the Dharma Śāstras as before. A student was not permitted to take only one foodgrain for he might get very fond of it nor was he to take meat, wine, vinegar or leavings of food.\(^2\) The general rules for the householders were the same as in the previous period but the Jains avoided the use of wine, flesh and honey, green ginger, butter, curds and flowers because they contained many germs.\(^3\) An ascetic is permitted eight mouthfuls every day\(^4\) of such food stuffs as leaves, fruits, flowers, vegetables and boiled barley. He is also advised to fast for one day, two days or three days\(^5\) and drink water strained in a piece of

\(^1\) Pūrv. Mahābhārata, Āryaśātha, 4661. 1. 46. 61. 1. 4661. 3. 46. 61. 1. 4661. 3.

\(^2\) Vasu, Su. 46 460-464.

\(^3\) C.f., Visnu, Dh. Su. XXVIII. 9-17, 33.

\(^4\) C.f., Visnu, Dh. Su. XCVI. 35.

\(^5\) Visnu, Dh. Su. XCVI. 6-12.
cloth. But, a Jain monk was to practise fasting by degrees. First he was to give up solid food, then milk and whey and in the end even spiced water.  

The general rules of etiquette were mostly the same as in the earlier period. A person should eat facing east or south. He should leave some solid food but eat up all the liquid substances such as curds, honey, clarified butter, milk, groats, meat or sweets. He must not eat in the open, nor with his wife, nor standing, nor in the presence of many hungry spectators. He should not eat in an empty house or in a temple. He should not drink water out of his joined hands. The practice of listening to sweet music and interesting stories while taking food, which is in accordance with the modern fashion, is also found in the Kāśyapa Sāṁhitā. The practice of chewing betel leaves after meals had, by then, become common. People generally took some beverage such as

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1 Visnu. Dh. Su. XCVI. 15.  
2 बाहर पिलाप्य क्रमां: लिगमव विचर्ये तू पान्।  
सिम्ब च हुर्मिला क्षरण पूर्वेत रुपम: 1/27।  
तत्रण हुर्मानंपिक्षलता कृष्णलामसम्पि शरण।  
पम्बरकारारमासानं। व्यजेतु सर्ववेशनः 1/28।  
Ratnakaraṇḍa Śrāvakācāra VI.  

Bardesanes, a Babylonian writer of C. 200 A.D. gives the following account of the lunch of Indian monks:—  

‘Prayer over, the bell is again rung and the attendants give each monk a bowl of food for two never eat out of the same dish. The bowl contains rice, but if any one wants a variety of food, vegetables and fruits are added.’

4 दीणेश्वरनीतिमनं शीतं नाट्यांकिरितमात् 1/25।  
विविधार्च कष्टास्वभाष्म कुत्तल्य वर्धयते वल्लः 1/26।  
Kāśyapa Khila, V. 55-56.  

5 जाती-कटुक-पूर्णां लघुस्वर्णः कलानिः।  
क्कृतिवसंकल्पम पर्व पानक्षरूप पार्म।  
तामृस्त्र शुभं तया।  
तवा कपुरू निर्माणः सूर्यचलयान। कलानिः।  
Caraka. Su. V. 75-76.  

मयं पवत्स्त्रकाल्पिकीन चेतनातिशावराहमयीयम महत्त्वम्।  
तामृत्रु युग्मान्यितास्य भुवं कालोद्भवम वसम भवेष्च्यातुष्म।  

तामृत्रुष्म शीत्यसः करुपित्याकपोषम्।  
सुषासन विशवाय तिक्त स्वयं वातिकित्यकपाहः।  
सप्थम कटुक पाके करारं विद्ये दोषनाम्।  
वस्त्रकण्ठामृत्सक्तेद्योग्यवाच विशोधनम्।  
Susruta. Su. 46. 279-280.
cold or warm water, liquor, a decoction, watery soup, sour gruel or fruit juice. Anyone of these which suited a particular individual and aided his digestive system was used.¹

After drinking a beverage a long walk, a lengthy conversation, singing, sleeping and reading were avoided.² Some people used to smoke a cigar after their meals. The Caraka describes its preparation—a reed was smeared with pastes of sandalwood, nutmeg, cardamom and several other drugs and spices. Then it was dried and the reed removed.³ These practices are not met with in the earlier periods.

Also see Appendix III.

¹ श्चरारजवदासीत  यात्रामयलयमोगतःः
लता पादशत गतव दामाशायेत स्विचारेत्।
शब्दादुर कुलात सारात् गन्धात् स्पर्शसंभवनः प्रयात्
भुजलामुखे वनस्पती वासार्न सापु दिक्षितः।

कारकुर्याः प्रयास्तु नृष्णैष्टिक स्वीकारं
नायतापो न ध्वस्तो न यानो नाशित भावयम्।

² वुस्तश्रारजवदासीत  यात्रामयलयमोगतःः
लता पादशत गतव दामाशायेत स्विचारेत्।
शब्दादुर कुलात सारात् गन्धात् स्पर्शसंभवनः प्रयात्
भुजलामुखे वनस्पती वासार्न सापु दिक्षितः।

कारकुर्याः प्रयास्तु नृष्णैष्टिक स्वीकारं
नायतापो न ध्वस्तो न यानो नाशित भावयम्।

³ हरेणुकां प्रयास्तु नृष्णैष्टिकां केशरं न्यायम्।
नुष्णे च चन्दनं पवं लगेत्तीरं पवकाम्।
व्यासम स्मृरति मांसी गुमुलमुखस्वकरस्।
स्त्रोभूदुष्णराशित्वमर्कोमलितवाटूछाय॥

व्यं स्वरेस्तु मृत दीपे चाले सलोकले।
कविष्टरं शालकां शुष्णाभूम्यमथापिन्।
पिवट्टा निम्नचर्चिताः कक विषबधारात्।
महत्त्व रामिता युवादेश्ताकृति समाभिमित्
शुष्णां प्रमृगी तां वधिः युग्नेत्त्वपितं नयं।
स्त्रोभूदुष्णराशितं सवभुद्वां पिबेतु प्रायोगिकी युगात्।

Caraka. Su. V. 18-23.

Please also see Appendix IV and F. D. A. I. p. 197, f. n. 1, 3.
Taboos against the use of meat of unclean animals or un-sanctified meat, onions, mushrooms, garlic, *sigru*, red exudation of trees, and other plants and vegetable growing on unclean ground are met with in the Dharmaśāstras of this period as in those of the earlier period.\(^1\) In a Śrāddha even preparations of *Rājamāsa, Mātara*, stale food and factitious salt were not to be served. Viṣṇu also prohibits the use of pepper, the onions called *mukundaka, Bṛūṣṭra* (a pot herb), *sigru*, mustard seeds, *Nirgundī*, the fruit or leaves of *Sāl* tree, *suvaśealā, kūsmāṇḍa*, the bottle gourd, the egg plant, *pālakya, upodakā, Tanduliyaka*, safflower, *pindāluka* and the milk of buffaloes.\(^2\) But the medical works prescribe the use of the flesh of all animals and vegetables including garlic when they regard it as useful for a patient. The Kāśyapa Samhitā has a separate section which deals with various uses of garlic and its juice is considered as effective as nectar itself.\(^3\) The use of some fragrant substances such as cloves, camphor, *kakkola, jatīphala*, with betel leaves is prescribed to do away with its foul smell.\(^4\)

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\(^1\) पलाङुः विस्व वराङ्ग च, छस्तक्र ग्राम्युकुटम्यः, लचानं गोक्षजं श्रेप, ज्योत्तरा, च जलायण बरेल।
भक्षया: परमम्बव: स्वविशिष्टम् कच्चर सल्लकां।
शाशवण मस्त्येवथपुर ही सिस्तुलाकरोहिष्टेः।
तथा पाटिन राजीव सशल्काः हितारतीम्।
शत: शृभुवं मस्त्य, विधिः सकरणविन्धेः।

\(^2\) वसेत् नर्ते इतारं पत्रालोकम्।
समि। दुराचारो यो हुस्ताविभिन्ना पशुन।

\(^3\) वेदवायं हिवः श्रीरु लोहितात्र वशस्तास्त्या।
वनुपाक्षात्तीन विवज्जानिः कबकानि च।

\(^4\) यज. I. 176-180.

\(^5\) यज. I. 171.


\(^7\) राजापापमेवेश्वरावृहितकर्थिनायानम् च।

\(^8\) लसुनकल्प, बिस्तुलाकरोहिष्टेः।


\(^10\) दक्षिणामुद्रकालावनां रसायनूम।

\(^11\) Kasyapa. Lasunakalpa. 18-20.

\(^12\) Kasyapa Lasunakalpa. 52-53.
Feasts were given, as before, at the time of a Śrāddha or other sacrifices. In a Śrāddha the Brāhmaṇas were invited on the previous day. The practice of offering meat preparations is considered better than milk preparations or vegetarian dishes, at a Śrāddha. Unhusked or well husked boiled rice, rice cooked with sesame, preparation of meat and fish, intoxicating drinks, radish, cakes, rice with curds, milk rice, rice mixed with treacle and modakas were served at the time of worship of the god Viṇāyaka.

We can also have some idea of the food habits of the people in various parts of India. People in the north-west liked such substances as butter milk, vinegar, curds, whey, treacle, grapes, groats, juice of pomegranates, rock salt, tender leaves of Bhūṣyana, the juice of Trivṛt, Vāsaka, Kāravṛnta, Kuthera and Mātulinga (citrus medica). Other food articles used by them were groats mixed with ginger, clarified butter, Śādavas, rāga, soups, and beverages including intoxicating drinks. Bhela says that

1 निमत्त्वेवरूपेऽपरंब्रह्मणानात्तन्तरायुष्ये शूचिः ।
तैश्वार्यं संघीयं मेघ्यं मनो राखुण धार्मिकम् ।


2 हृदिश्यायेत्रैवास्माः पायेत्रै व वेद्यमु ।
माल्य हुएरिः कौशल वातुनचाः पार्वते ।
ऐष तीर्थ वाराह शाश्विग्नित्वया कामम् ।
मात्र वृद्धप्रविधिपतिः वर्तिष्ठुर्तु पितामहः ।
विकार्यं महाशालकं मधुभुच्चमेव च ।
शोहित्रिणं कालशाकां मांसं वाक्षिणसयं च ॥२५५॥
यद्वादाति गद्यस्यस्य सर्वमानन्त्वमासु ।


Visnu. Dh. Su. LXXX.
The Visnu. Dh. Sa. provides that vessels in which the food is served in a Śrāddha should be metallic, preferably made of silver.


3 कुताक्तात्सूक्तथः पललाववेदभूति ।
माल्यायुष्य कपटस्तैस्मात्तमायुष्य मांस मेतापदेव तु ।
पुष्प विवेष्युगम्य च सुरो च विवेष्यापि ।
मुखं पूरीकात्सूक्तं चोपंवेदकं खजाम्य ।
द्विवेष्यापसौ चैव सुडमिवं समोकदम्य ।


तिस्म पिष्टमिक्षाधोदतं पललाववेदं ।
भूतालौकिकं: पूरिकं: । शृवायप्राप्तोन्नेककं: ।
Aparārka, on Yaj. I. 286-288.

4 तत्र शुक्लं दधिः मस्तस्युपुरूषं ग्राहानां मुख्यं: सुखुदं: समाबवस्तु ।
शीतं हि दात्तयम तारि जायम स्थात्स्यवः भृतुवथ पललाववेदः ।
they were specially fond of meat preparations and liquors. The residents of Vahlīka country generally used spiced warm food, liquid meat preparation and beverages such as sour gruel and wines, while those of Kāmbhoja were fond of preparations of masūra, barley, wheat, sesamum and uddāla variety of rice. The people of the Sindhu country were fond of milk. The people of the east liked fish, Śāli rice, oils, and pungent spices. The people in the south were fond of tasty sweets, oils, preparations of foodgrains such as kāngu, ādbhaka, barley, gram and pea, and roots, tubers and some beverages. These people liked fish from the river and the sea. Sour rice gruel is recommended for sea faring men.


1 प्रतीच्चा: मांसकामा: सुराकामा:

2 वालिका शीरोण्यामारी अवरानी, अवभिच्यरणी मांसातिन, पातकान्यतीकातिन च।

3 काम्बोजा: सभुखोध्योपालितकोलालेजिन।

4 Caraka. Cikitsa. 30, 317.

5 काशीमुखुण्डज्ञन्त्रकुक्तानु ससागराणुपक कौलेयानु।

6 पूर्व समुद्र च समाज्ञीताये किरीत्देवसहनपूर्ण शैलानु।

Kasyapa. Bhojanakalpa. 49-50


प्राच्या: मत्यात भोजिनो नित्यम्।

Bhela. p. 22.

7 नवीयोपलानु मत्यानु महान्यति समुहनानु।

8 समुहभित्तानान्य जनानां सात्यमुच्यते।

Susruta. Su. 45 216.
It appears that the rich always used meat preparations and intoxicating drinks as they are invariably prescribed with vegetarian dishes in the medical works for patients. The Jains were so particular about Ahimsā that they even avoided all uncooked roots, fruits, leaves, branches, tubers, flowers and seeds in which there was the least possibility of the existence of any living being. For the same reason they did not take their meals at night.

To conclude, we may say that during this period the food habits of Indians were considerably changed as a result of the influx of foreign elements in society. The authors of medical works made a scientific study of all the food articles then available. So many varieties of rice, fruits and vegetables are not mentioned in any earlier work. Suitable diet for different seasons and people residing in different parts of the country was prescribed. Many new preparations of rice and wheat flour came into use. Tasty soups were prepared not only with pulses but also with fruits and vegetables which were available in abundance. Rules about purity of food appear to have been tightened by the authors of the Smṛtis, but people in the north-western region probably attached little importance to them. They had no objection to taking tabooed articles such as onions and garlic, meat preparations and intoxicating drinks of all kinds were very popular with them. Some new practices such as listening to sweet music at the time of meals are met with in the higher stratum of society and betel chewing seems to have become a common practice throughout the country.

\[1\] खुसुकुषीकाट्याम्य राशिः \ तितिरिकृतिकाेण्यतः।
वात्सल्यो मतिरा सापि वात्सल्यमियत जिलम्।
हितमुक्तम इत्य स्तितं भोजनं वात्सल्यमियतम्।
समश्वानस्थानोपास्य एकत्रे गाम्यमियतेजः।

Caraka, Čikitsa, V.

\[2\] मूलकःक्षाकाकारकरक्ष्यमुनीजायते।
नागान्ध मोठच सोवं रचितं तिरं द्वयं यूठिः।
प्रश्नान्त शाच्च इत्यं नाशतां यो विभाषयमुष्म।
स्व रात्रिमुखिते विरंतं सत्ययुक्तमन्नामः।

Ratnakaraṇḍa Śrāvakācāra VII. 141-42.
CHAPTER VI

FOOD AND DRINKS
(C. 300 A.D. To C. 750 A.D.)

The period C. 300 A.D. to C. 750 A.D. was an era of great prosperity in India. The earliest source of information is the Aṅgavijjā which gives a long list of vegetarian preparations in the beginning of the Gupta period. Some information about the food habits of the people can be gleaned from the works of Kālidāsa, the Mṛchakaṭṭika and the Bṛhat Samhitā. But the first connected account that we have of food during the period comes from Chinese travellers Fahien, Yuan Chwang and Itsing. The medical works of this period the Aṣṭāṅga Samgraha, the Aṣṭāṅga Hṛdaya and the Bower Mss. repeat a good many details given in the medical works of the earlier period but provide some additional information. The Purāṇas and the Smṛtis also throw some light on the feasts and rules of diet and etiquette during this period.

Food has generally been classified into the four traditional categories\(^1\) but the Chinese travellers divide it into five solid foods, roots, stalks, leaves, flowers and fruits, and five soft foods, boiled rice, Kulmāṣa, groats, meat and cakes.\(^2\) A number of varieties of rice are mentioned\(^3\) but the Kalama variety of Sāli

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\(^1\) Aṅgavijjā. p. 178, Vṛyu. 74-31.

\(^2\) Itsing. p. 43.

\(^3\) C.f. Sūtra though the names of the varieties are not identical. Āśvagosha says: Kūvaliya Mālaka, Āśvagosha, Bhāsvamata, Pramoda, Gaurī, Kāṁsana, Mahāvīṣa, Dūṣaka, Kusumāṇḍaka, Lāṅgala, Lohavāla, Kardama, Śītabhiruka, Pataṅga and Tapanīya.

Div. 297. 10-14.

8 The Ast. Sam. VII. 5-12 mentions the following varieties of sāli rice:
- Raktasāli, mahāsāli, kālama, tūrṇaka, śakunāḥrta, sārāmukha, dirghaśūka, rodhrasūka, sugandhaka, puṇḍra, puṇḍarikā, pramoda, gaurī, sārvī, kāṁsana, mahāvīṣa, dūṣaka, kusumāṇḍaka, lāṅgala, lohavāla, kardama, śītabhiruka, pataṅga and tapanīya.

Other varieties of rice described are:
- Śaṭṭha, mahāvīrhi, krṣṇavīrhi, jātumukha, kākkuṭaṇḍaka, lāvaka, pārāvataka, sūkara, varaka, udālaka, ujjvala, cīna, śārada, dārdura, gandhana, kuruvvinda, yavaka, hāyana, pāṁsu, vāpya and naiṣadhaka.
rice, which was grown in Bengal and was transplanted to attain full growth, was largely used.\textsuperscript{1} \textit{Saśīka} rice was considered very nourishing,\textsuperscript{2} and \textit{Mahāvṛīhi} variety, which was mostly grown in Magadha was offered to religious persons of distinction and to kings.\textsuperscript{3} The medical works regard the red variety of \textit{Sāli} rice to be the best.\textsuperscript{4} Rice was taken with curds, milk, clarified butter, molasses or pulses such as \textit{mudga}, \textit{māsa} and \textit{Kalattha}.\textsuperscript{5} Milk rice was popular but some Brāhmaṇas like the \textit{Vidūṣaka} in the \textit{Mrčchakatika} were fond of rice with curds.\textsuperscript{6} Besides the old preparations

\begin{quote}
शास्त्र: कलमावनक्त्व पाणिकाचार्य पूषवभीत।


\textsuperscript{1} वसुक्तानुमाय तरसा नैता नृसापमावलानु।

\textsuperscript{2} निबाचन जयस्तम्भानु गोऽधोताश्वरघुपु।

\textsuperscript{3} वार्ण्यप्रमण: कलम भव वे रघुपु।

फल: संवर्ष्यामासुपावस्थात्त्विरोपित।

Raghu. IV. 36-37.


\textsuperscript{4} मासुपुरसतन्त्रेण सर्विसा पाणिकाचार्यसन्निधिः।

\textsuperscript{5} शीर्रपादूपिनिर्विघ्नि लावु ते शवर्शीरु सवनेन श्रेष्टे।

\textsuperscript{6} शर्को श्रीलिपु श्रृंवती गौरस्थानिन्यातः।

Brhat. 76.8.

\textsuperscript{7} गृहीतन्त पाययं च हृतिव्य शीर्र पाणिकाचार्य

उपायमेण द्वेस्वतेन हृतिव्यायाम चार्यमेण च।

Ast. Sam. VII. 10.

Yaj. I. 301-304.

From Śrībara's commentary on Jaimini's \textit{Mīmāṃsā Sūtra}. I. 3.1 it appears that parched \textit{saśīka} rice was eaten with milk and parched \textit{Sāli} rice was eaten with milk. Rice cooked with \textit{mudga} pulse is also recommended.

\textsuperscript{3} Beal Si-yu-ki. II, 82.

\textsuperscript{4} शुक्तेपु वर्ततव रूपस्तुवप्राभिधेयाणाः।

Ast. Sam. VII. 7.

\textsuperscript{5} महालास्यानु कलमस्त चायपनु तत: रूपे।

\textsuperscript{6} \textit{Pāyasa} परम्यन्ति ब्रह्मालाव: विलेपितो

\textsuperscript{7} Angv. p. 64.

\begin{quote}
सदावनः कलमावनन्त प्रत्येकिता न भवायन्ति ब्रह्माय बहि सुधारसस्य सर्वान्तमा।


C.f. Raghu. IX, 42, IV. 37, Kumar. V. 47. Matsya. 268. 6-30.

\textsuperscript{8} वादवासात् पूर्विकोदरी ब्रह्मण्य इतः।

\textit{Mrch. IV}, p. 241.
of rice a new one was *utkārika*. A variety of this cake, prepared with rice flour and milk and clarified butter of a goat with some medicines was considered aphrodisiac. Itsing prescribes boiled rice and well boiled lentil water for a convalescent person. Rice was the staple food of the people in the south. The foresters used some inferior varieties of rice such as *kaṅgu, nīvāra, kodrava* and *śyāmāka*. People also seem to be fond of eating sweet parched rice.

Two varieties of barley, one superior and the other inferior and two those of wheat called *Nandimukhi* and *Madhūlikā* were used. Itsing noted that wheat was abundant in the western

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1 *Śaṅkuli*—Matsya. 268. 6-30.  
2 *Prabhukā*—Vayu. 80.47.  
3 *Krṣara*—Matsya. 268. 6-30.  
4 C.f. Div. 500.23.  
5 Cooked rice from which water was not strained was called *Caru* (Śabarā on Jaim. X. 1.42).  
6 Itsing. p. 135.  
7 A history of South India p. 191, K.A. Nīlakanta Sastri.  
8 नीवारीकाननमेक्षणमघुरं सच्चः प्रसुताः प्रिया।  
9 तुषाराच्यो गोदवार्याच्या शोभना।  
10 निवारी नीवार श्यामकाळिन्ह तिंबलट।  
11 *Mārkaṇḍeyas*—Pu. 29.10.  
12 *Śirīśaṅkṣa* कुपुरं लाई दिशा मूहसिद्दी वोकल जेण्डिस।  
13 *Bhāvi.* 20.3.  
14-16:  
15 *Kaṅgu, kodrava, jūrgāhva, garmūti, cūṃpadikā, śyāmāka, toyaśyāmāka*  
16 *śibira, śisira, dāruniwāra, barukūbara, utkaṭa, madhūlikā, sāntane, sāḍhi,  
17 *veṇuparṇi, prasāntikā, gavedhukā, anḍalauhitya, todaparṇi and mukundaka.*

The following inferior grains are mentioned in Ast. Sam. Su. VII.  

14-16:  
15 *Kaṅgu, kodrava, jūrgāhva, garmūti, cūṃpadikā, śyāmāka, toyaśyāmāka*  
16 *śibira, śisira, dāruniwāra, barukūbara, utkaṭa, madhūlikā, sāntane, sāḍhi,  
17 *veṇuparṇi, prasāntikā, gavedhukā, anḍalauhitya, todaparṇi and mukundaka.*

Kurma. XX.  

C.f. Matsya. 268. 6-30.  

Kamandaka. VII. 52.

8 *Aṇuyava* (inferior variety of barley) Ast. Sam. Su. VII. 19.  
9 *Veṇuyava* (Bamboo seeds) were also used as an article of food. Ast. Sam. Su. VII. 21.
parts of India, but it is still mentioned among the inferior cereals by the authors of the medical works. All the old preparations of barley and wheat were in use but *yavāgū* seems to be very popular. Some new preparations such as *vitānaka*, *polikā*, *iṣṭaka*, and *locikā* are mentioned. As before groats were taken

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1 *Nandīmukha* (thin and long variety of wheat)—Ast. Sam. Su. VII. 22. *Madbālikā* variety of wheat was considered more wholesome. Ast. Sam. Su. VII. 14-16, Itsing. p. 43.

But the Vayu Purana (Ch. VIII. 153-54) mentions rice, barley, *māta*, wheat, *āgu*, *sesamum*, *Priyaṅgu*, and *Kulattha* among the cultivated grains and *Śyāmāka*, *nāvāra*, *jartila*, *godebhuka*, *kurwnāda*, *venpava* and *marviṭaka* among the uncultivated grains. *Udāra*, *koradīta*, *cinaka*, *madga*, *masūra*, *niṣpāva*, *dāhaki*, *gram* and *gaṇa* were not regarded as sacred grains.

Cf.

[Buddhist text in Sanskrit]


2 See F.D.A.I. p. 170 f. n. 4.

3 The Angv. (p. 181) mentions *yavāgū* mixed with clarified butter, oil or vinegar.

Cf. *śraddha*—Kurma. II. 17, Amara. II. 9.47. *Sakti*—The groats of jujube were also used. Ast. Sam. VII.

Kāma. 174. 15-17.

*Dhānāḥ*—Kurma. II. 17, Amara. II. 9.47. *Sakti*—The groats of jujube were also used. Ast. Sam. VII.

*Karambhā*—Amara. II. 9.49, Vayu. 80.47.

*Sanīyāna*—Kurma. II. 17.

*Āpāpa*—Kurma. II. 17, Amarat. II. 9.47.

For other preparations of wheat see F.D.A.I. p. 179.

4 *Vitānaka*—Matsya. 268. 6-30. *Polikā*—Ibid. *Purikā*—Ibid. *Iṣṭaka*—Vayu. 80.47.

For other preparations of wheat see F.D.A.I. p. 179.

*Locikā*—a kind of delicious sweet preparation.

*Suṣṭika*—Ast. Sam. Su. VIII. 94. See F.D.A.I. p. 137, f. n. 3.
in the liquid form as also when they were prepared in a thick consistency. People often took groats with them when proceeding on a journey. Jārṇābha (Holcus Sorghum) is also mentioned among the inferior foodgrains of this period. The use of pulses with clarified butter is recommended. Of all the pulses, mudga, especially the green variety, was considered the best. Daily use of māsa is not considered good on medical grounds as it is difficult to digest. Kulattha was widely used. Gram was also used for horses. The use of Rājāmāsa, masīra, nisphāva and gram is interdicted in a Śrāddha by the authors of the Purāṇas. Mudga was also used in preparing a stuffing (vesavāra) called Pirāṇa.

1. निवयार्किना गृहीं प्राक्षा पिष्की मुहुलंधुः।
2. सन्तौ इजरता योगालचियस्यभक्तिः।

10. बुधराज शीतला गृहीं बलन्नयो रक्ताविकारः।
11. स्तन्ताद्युत्तव बलिमिहिष्य निविवातिनिविन्दतः।

13. ग्राममिहिष्य शालूक बिस चित्त चिकवायम्।
14. मुखशाकामी यथकानु फलितं च न शीतवेतु।

16. कुलत्रित्य भायामुष्ट चुल तैलारिय्येतः।
17. बहुहितितिर द्वानां रसं: सम्योद्वास्तिः।
18. लोहुविविरुद्धानां मात्रातुसु भक्तानुसारः।
19. तुल्यरद्विलिमान्वी शुकमूल संवितः।
20. यथे गोभूम शालयम् दिन्यमुस्प्य च भोज्येतु।

23. Amarasimha calls gram—the food of the horses (harimantbaka, II. 9-11). Rice cooked with gram is mentioned—Matsya. 268. 6-30.
24. श्रेयान्ति संबस्यवायाम्य ग्राहे वर्जयानि यानि सु।
25. मूर्तिसनियपत्ताराजमाप्तकुमारिहिष्यस्यकोक्रोवृक्षार्चनाः।
26. कपिल्या मूर्तिसनातीः।
27. Matsya. 15.36-38.
28. C.F. Märkämaya. Pu. 29.11.
29. बेलवारो गृह: निम्हा दलवाल्पचवर्धनः।
30. मुहुर्दारिजातुखुल्लो यथार्थ। मुहुर्दारिजातुखुल्लो।
31. Ast. Sam. Su. VII.
Pulses were used in saline preparations such as yūṣas, maṇḍa and parpatas.¹ Sprouted food grains were also used in food preparations.²

**Dairy Products**

Milk continued to be the favourite beverage in India.³ Even in the South the Brāhmaṇas used to domesticate milk yielding cows.⁴ Milk is recommended as a suitable diet for the convalescent, the old, children and ascetics.⁵ Both Yuan Chwang and Itsing noted that milk and its products were available everywhere.⁶ Milk of cows was considered the best.⁷ Other animals, whose milk was used, were buffaloes, goats, elephants, sheep, mares, camels and women.⁸ Overboiled milk was considered difficult to digest while fresh milk, which was still warm, was considered as wholesome as nectar itself.⁹ Milk rice continued

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¹ Yūṣa (soup of pulses)—Kāma Sūtra. 174. 15-17, Bharata. III. 36-39, Angv. p. 179, Ast. Sam. Su. VII.
² Maṇḍa—juice of cereals was considered a light food.
³ Uttaracarita. IV. 1.
⁴ Cf. Amara. II. 9-49.
⁵ Parpatas—Ast. Sam. Su. VII.
⁶ Ast. Sam. Su. VII.
⁸ A History of South India, K.A. Nilakanta Sastri, p. 190.

Cf. Vayu. 16.15.

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Cf. Vayu. 78.17.

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⁴ Ast. Sam. Su. VI. 54.
⁸ Ast. Sam. Su. VI. 52-53.
⁹ Ast. Sam. Su. VI. 62.
to be popular and beasting were avoided as before. Curds were taken pure, with rice, with groats and with treacle. Curds when mixed with water in the ratio of 3:1 were called Takra, when they were mixed in equal quantities the mixture was called Udavrit and curds churned without water were called Mathita. Sikharin continued to be popular as before. A mixture of warm milk and curds, cream of curds and butter milk were also used.

Fresh butter, butter prepared from the previous day's milk and clarified butter were widely used. Yuan Chwag states that milk and butter formed important food articles of the students at the University of Nalanda. Some people were excessively fond of butter. Urvasi is said to have lived on butter alone.

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1 Amar. II. 7.24.
2 Ast. Sam. Su. VI, Amar. II. 9.54.
3 Dadhi (curds)—Angv. p. 181, Kurma. 22, Matsya. 217, Ast. Sam. Su. VI.
Dadhisakti (curds with groats)—Angv. 220.
Dadayodana (rice mixed with curds)—Mrch. VII.
Guḍaḍadhibhi (curds with treacle)—Angv. p. 220.
Udavrit—Amar. II. 9.53, Ast. Sam. Su. VI.
Mathita—Amar. II. 9.53.
7 तपोपस्यम वै वाणविशिष्टा ज्ञातिः प्रामाणम वाजिस्वो र्वाजिनम्।
Sabara on II. 2.23.
8 प्रामाणा साधुविश्वायो या श्रीरे स्पष्टविभूतिः।
Amar. II. 7.23.
Dadhibara (cream of curds)
बिश्वर परिलुभ्या: भंजारिकायः।
Dadhabata (butter milk)—Amar. 'II. 9.53.
9 Navantika (fresh butter) Malavikagnimitra, p. 37, Angv. p. 182, Amar.
II. 9.51, Matsya 217, Ast. Sam. Su. VI.
Haiyamgavina (Butter of yesterday's milk)—Rajhu. I. 4.5, Amar. II.
9.51.
9 वृत्तार तथाहार:।
Vayu. 91.11.
Clarified butter was considered a germicide and a mixture of clarified butter and curds was also used as food. Besides the milk products mentioned in the earlier period, Vāgbhata I mentions Kṣiraśāka, Dadhikūrīkā, and Takrapinpāda.

MEAT DIET

Side by side with vegetarian diet, meat diet was also in vogue. A slaughter house and a butcher boy are mentioned. A piece of meat being roasted on charcoal seems to be a common sight. At irregular hours, a meal consisting of meat roasted on spits seems to be common among the Kṣatriyas. Meat and fish formed part of the daily diet of the royal families. Flesh of various animals was served to Brāhmaṇas at Śrāddhas. The

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3. Amara, Vaisya.
4. Originally ‘prṇadāīyya’ denoted a mixture of curds and minute globules of butter. See Ch. II, p. 14, f. n. 5.
5. The solid part of curds when water has oozed out was called Takrapinpāda—Ast. Sam. Su. VI, 78-79, Ast. Hrd. Su. V.
6. Kṣiraśāka—Ibid.
7. Dadhikūrīkā—Ibid.
8. Malavika, II, p. 36.
10. Mrch., p. 98.
11. Sakuntala, II.
Kūrma Purāṇa goes to the extent of saying that one who does not take flesh in a Srāddha is born again and again as an animal.¹ Brhaspati lays down that only those women whose husbands are away should refrain from meat diet. It expressly permits meat eating in the case of sick persons.² In South India also meat dishes were popular in royal courts.³

Flesh of five toed animals, fish with scales, deer, peacocks, partridges, kapitīfala, vārdhrīnasaka, dvīpi, fish called rājīve, simbatunda, pāthīna and robīta, goats, hares, gazelle and birds was eaten.⁴ People generally avoided the meat of oxen, asses, elephants, horses, pigs, dogs, foxes, lions, monkeys, frogs, bears and apes. Those who ate the flesh of prohibited animals were looked down upon in society.⁵ In the middle country (Madhyaadēta) the peafowl was considered a delicacy,⁶ and artisans were beef eaters.⁷

Some uncivilized people relished meat diet. It is said that the strong smell of flesh made the people residing in the Vindhya region joyous.⁸ A Sabara youngman presented a partridge to Harṣa probably because they prized its flesh very much as an article of food.⁹

¹भोजनार्थित्रिआंग्रांसमस्‌नियुक्तः‌निपूर्णः‌पितुर्कर्मिणि‌।
सप्रेषय्यपशूतां‌याति‌संभवात्वेक्षिष्यति‌।

²Brhaspatismrti. 25. 13. P. 194.
³Porunā. II. 84-93, 102-121.
⁴श्रावणदल्लपल्लणना‌निकायं‌भयुराहरुप्रजापति‌।
मत्यान्तः‌सावालकान्तः‌भृजीया-वाण्यतः‌रीरेनेच्छ‌च‌।
निवेद्यादेवतामयस्तु‌ब्राह्मणेयं‌नानाथा‌।
मदुरंकृतरस्सूच्यं‌कारिगजतेनेच्छ‌।
वाभ्रीकस्नान्निपिन्नैवेश‌भक्ष्याताह‌प्रजापति‌।
राजीवानु‌शिहरुशाक्षवृ‌तथा‌पाठिनरोहिती‌।

⁸Beal Si-yu-ki. p. 89.
⁹See Buddhaghoso's Sāratthappakāsāni, his commentary on Sarhyutta Nikāya.

⁷मध्यदेशो‌कर्मकारा‌शिल्पनिकेश‌गवाशिता‌।१२४।
मत्यादाश्च‌ताा‌पूर्वेण‌प्रभिभोक्तरः‌स्त्रियः‌।
उद्गाम‌बचाया‌नायकृ‌स्तृंश्च‌नूत्स्‌राजस्वाला‌।१२६।

⁸उभ्यादित्युत्पुज्जनरुत्तक्ये‌कल्याणेयसवाह।
प्रासारं‌जने‌दिनेहनान्ति‌कुटुम्ब‌गोहाव।

⁹Harsacarita, p. 232.
Meat cooked with rice, meat soup prepared with ghee or oil and some spices, meat roasted on spits or charcoal, seasoned meat, were all used.\(^1\) Boneless meat ground after boiling and mixed with spices was used as a stuffing.\(^2\) A soup prepared with some meat and spices such as dry ginger was called Dakalāväṇika.\(^3\) An acidic gruel cooked with meat and an extract of meat were also used as food articles.\(^4\)

But there seems to have been a good deal of feeling among some sections of society against the slaughter of animals. Fa-hien states that killing of animals was unknown throughout Madhyadeśa. There were no butchers’ shops in the markets. Only the Caṇḍālas sold flesh outside the city.\(^5\) It may have been that Fa-hien saw everything with Buddhist glasses. But the author of Laṅkāvatāra Sūtra (prior to 443 A.D.) states that the Buddha himself declared all kinds of meat uneatable for many reasons.\(^6\) That the Buddhists of the period were against meat diet can be seen also from the example of Harṣa who prohibited

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1 *Pitātanana* or *māṁsatanana* (meat cooked with rice)—Matsya. 268, 6-30 C.f.

2 *Māṁsaraṇa* (meat soup)—Mrch. VIII. 14, X. 29, Ast. Sam. Su. VII.

3 *Śūkrāmaṇa* (roasted on spits)—Śākuntala II., Amar. II. 9-45.

4 *Āṅgārātiti patta māṁsa khaṇḍam*—Mrch. p. 98

5 *Baliśara or śṛṇka māṁsa* (Seasoned meat)—Ang. 64, Kāmasūtra, 174-15.

6 *Vasavāra* (stuffing)—Ast. Hrd. Cikitā I.

7 *Dakalāväṇika* (a kind of meat soup)—

8 *Amilavāgu* (acidic gruel)—Kama Sutra. 174-15.

9 *Aśīharasaka yūgam* (extract of meat)—Ibid.

10 *Legge. p. 45.*

The reasons given are:

1. The animal whose flesh is eaten may have been one’s intimate relation.
2. Butchers sometimes bring flesh of unclean animals like dogs.
3. A non-vegetarian sees horrible dreams.
4. Flesh is produced from the semen of a male and the blood of a female hence it is impure.
6. A meat eater is deprived of learning.
7. Meat eating is the characteristic of an *Arāja* (uncultured person).
8. The Buddhist teachings are looked down upon if Śramaṇas take meat diet. See A.B.O.R.I. Vol. XX. parts III and IV.
taking of life under severe penalties and caused the use of flesh as food to cease throughout the five Indies.1

A considerable section of Hindu society at that time did not look on meat diet with approval. Even the Kāmasūtra, which does not represent the views of religious authorities, states that to desist from eating meat was considered an act of merit.2 Bhavabhūti pokes fun at the ancient custom of serving beef to a distinguished guest,3 and a copperplate inscription dated 465 A.D. clearly shows that the slayer of a cow was considered guilty of a heinous crime.4 The Vāyu Purāṇa in the same strain declares that slaughter of animals is not proper for sacrifices and one should perform sacrifices with cereals.5 Itsing also states that even laymen rarely have the taste of grease or flesh.6

HONEY AND SWEETS

The four varieties of honey mentioned in the medical works of the earlier period continued to be used in the reception of guests and other festive rites.7 But all the products of sugarcane were widely used as sweetening ingredients in the food preparations.8 Of these Sārkaṇa was considered the best and

1 Watters. Yuan Chwang Part. I. p. 344.
2 प्रवृत्तेष्ट ग्रामायणार्म्: शास्त्रादेश निवारणम्:।
Kamasutra. p. 12.7.
3 येनागतेश बसिक्षिणकैः: बलस्तरी विचारित।
Uttara Carita. IV. 87.
4 तदेतु: प्रदृहकू व उच्चिष्ठालू संगीतप्रायम्।
5 द्वारे न दयति: यथोऽविवक्ते: यस्मादविविष्यते।
Vayu. Pu. 57. 100.
7 Itsing. p. 44.
8 The four varieties of honey were:—
Bhrāmara, pāntika, ḍasandra and māṛṣika.—See Ch. V. p. 143, f. n. 6.
9 Ast. Sam. VI. 98.
10 Kumar. VI. 50, VII. 72, Raghu. XI 69, Visnu. III. 11.82, Vayu. 79.
11-12, 105.34, Kurma. ‘22.
12 Vāgbhātu I mentions five varieties of sugarcane:—
Pamḍraka, nāḍīśika, sātaparka, kantūra and nātpāla and considers the juice extracted with the help of a machine unwholesome. Ast. Sam. Su. VI. 83-85.
C.f. Ast. Hrd. V. 44.
phāñita the worst. Bāna mentions two varieties of sugar, red and white.

Besides the old sweet preparations such as madhulājā, kṛṣara, modakas, utkārikā, sahīva, pūpa, phenaka, pāyasa, abhīṣa and guṇandana, some new preparations are mentioned. Moreṇḍaka was a kind of sweet prepared from inspissated milk. The solid part of it was formed into the shape of the eggs of a peacock, fried in clarified butter and coated with sugar. Vimardaka was a preparation of groats and clarified butter. Other sweets mentioned are—locīkā, iṣṭaka, vitānakā, and polīkā. But as neither Sanskrit

Phāṅita—Angv. p. 182, Amar. II. 9.43, Ast. Sam. VI. 86.
Guṇa—Angv. p. 181, Vayu. 105.34, Ast. Sam. VI. 86.
Khanda—Ast. Sam. VI. 88, Vayu. 105.34.
Śīhā (sugarcandy)—Amar. II. 9.43, Ast. Hrd. V. 49.

शाकेरलू विकाराणां फाणिल्य च वरूपे।

2 Pāṭala Sākarā—(red sugar).
Karka Sākarā—White sugar—Harsacarita p. 156.

3 Ast. Hrd. V. 50.

4 Guṇavishāra denotes all sweets prepared with guṇa (Rusambharā V. 16) and Khandaabāyaka, those with unrefined sugar.

Jalauṃpaṇe va śaṇḍelalakṣaṇamāntram prakṛtiśātro vyaktumānasāpyam śrīyaśtrām.

Kamasutra. IV. 10.16.

5 Madhulājā—Kāmandaka VII. 52.

Kṛṣara—Matsya. 268. 6.30.

Modakas (sweet balls)—were generally prepared with rice or wheat flour mixed with sugar, some spices and slices of the kernel of cocoanut,—Vikram. III. 65, 75. Angv. Mrch. V. 98, Malavika, p. 81, Sakuntala, p. 62, Matsya. 268. 6-30. Also see F.D.A.I. Ch. VI. p. 171.

Sanīrīva—Kurma II. 17.
Pūpa or apūpa—Mrch. V. 98, Amar. II. 47-48, Vayu. 80.48, Matsya. 268. 6-30, Kurma. II. 17.
Phenaka—Angv. 182. Fine sweet cakes prepared with powdered wheat flour.

Pāyasa—Matsya. 268. 6-30, Raghu. X. 51, 54.
Gṛṃṭaṅkā—Vayu. 80.47.
Abhyāsā—Amar. II. 9.47.
Guṇandana—Mrch. I. 8, Matsya. 268.6-30.
Utkārikā was a sweet preparation with rice flour, milk, treacle and clarified butter.


6 Moreṇḍaka—Angv. p. 182.

7 भूत संकृमकाशिलम् द्रव्यम् विभवकं

dictionaries nor books on food and drinks enlighten us about the way they were prepared it is difficult to say much about them.¹

**SALTS, SPICES AND CONDIMENTS**

All the varieties of salts mentioned by Caraka were in use.² As before saline preparations were considered exciting hence ascetics and newly married couples were advised to avoid them.³ There does not seem to have been any great change in this respect. The common spices used for seasoning were dry ginger, cumin, mustard, coriander, myrobalan, long pepper, black pepper, cloves, cardamom, turmeric and asafoetida.⁴ Black pepper is

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¹ *Lavikā*-Bharata III. 36-39.

² *Iṣṭaka*

³ *Vāyu* 80.47.

⁴ *Matsya* 268. 6-30.

⁵ *Kāmasūtra* I. 4.38, IV. 1.28, Bṛhat Sam. 76.11, Kurma 22, *Vāyu* 74.


⁷ The *Matsya* (217.60) mentions following varieties of salts: *Saindhava*, *nadbid*, *pātsha*, *pākya*, *simudra*, *lomaha*, *kuppa*, *sawarcala*, *vida*, *vālakaya*, *yavahvaka*, *avarakāśa*, *kalabhasma*.

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² *Kāmasūtra* IV. 1.28.

³ *Matsya* 84.7.

The *Matsya* (217.60) mentions following varieties of salts: *Saindhava*, *nadbid*, *pātsha*, *pākya*, *simudra*, *lomaha*, *kuppa*, *sawarcala*, *vida*, *vālakaya*, *yavahvaka*, *avarakāśa*, *kalabhasma*.

⁸ *Kāmasūtra* 191.1.

⁹ *Vāyu* 18.20.

¹⁰ *Mṛch. VIII* 13.

¹₁ *Amara* II. 9. 36-37.

¹₂ *Kāmasūtra* IV. 1.6.

¹³ *Bṛhatārṇī* 76.11.

called Dharmapattana in the Amarakośa, which shows that it was grown near Dharmapattana on the sea coast.\(^1\) Asafoetida is called Bāhlikā which shows that it was imported from Afghanistan.\(^2\) The skin of mātulinga was used with betel leaves for perfuming the mouth.\(^3\)

Many sauces and condiments were prepared and used. The most common were kāmbaliṅka, khaḍa, temana and sour gruel. Two varieties of sour gruel, one in which husked cereals were used and the other in which unhusked cereals were used, are mentioned.\(^4\) Sour gruel seems to be a favourite article of food in Kāñcā, Avanti and Sauvira.\(^5\) Jams and syrups prepared from fruits were also used as condiments with food.\(^6\) Vinegar was prepared as before, from guḍa, sugarcane juice, cereals, and grapes. Bulbs, roots, and fruits were preserved in it.\(^7\) A new preparation from oil cake, which was acidic in taste, was called Śrīkukkuṭa. It was in common use in Mālava country.\(^8\) The Harṣacarita mentions a preparation of fragrant mango fruit. Camphor, cloves and some sweet smelling flowers such as campaka were also used in preparing it.\(^9\)

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\(^1\) Amar. II. 9.36.

\(^2\) Amar. II. 9.40.

\(^3\) मातुलिङ्कस्ताम्बूलानि च स्थः। Kamasutra. I. 4.8.

\(^4\) विविध लवण फल हृदित शाक तिकत कठुकाममरोप्याशान् देवम्: पायथेवः। Kamasutra. I. 4.38.

\(^5\) कांभलिका—Angv. p. 221. Also see F.D.A.I. p. 147, f. n. 7.

\(^6\) व्यायिणा—(condiments) Kurma. 22.

\(^7\) हस्तिलवण भाण्यायं कुञ्जलानि च काफ़्फ़े। Amar. II. 9.39.

\(^8\) तसोदका—sour gruel prepared with unhusked cereals.

\(^9\) Sauvitra—sour gruel prepared with husked cereals.
OILS AND OILSEEDS

All the oilseeds mentioned in the earlier period were used for extracting oil. But besides clarified butter, sesamum oil and mustard oil were in general use as frying mediums. Oil was used in preparing boiled rice and gruel. The oil extracted from sesamum was considered the best and that from safflower the worst. Vāgbhāṣa II recommends the use of oil chiefly in the winter season. Oil cake was used as food by hermits but its use is forbidden in a Śrāddha. Many condiments were also prepared from it. Of the animal fats, fat of a goat is considered the best and that of an elephant the worst. Other animals, whose fat was used in food, were a fish called anukē, a pig, a cock, and Pākabanīsa.

FRUITS AND VEGETABLES

Fruits, as before, formed a very important part of our diet. Yuan Chwang writes that in the region near Kashmir pears, plums, peaches, apricots and grapes were planted. Pomegranates and melons were grown everywhere. He states that peaches and pears were introduced by the Chinese into India hence peaches

1 Angv. p. 232, Div. 70.27, Mārkaṇḍeya, Pu. 29.9-11, Sumer. II. 9.7-20, Sakuntalā p. 94, Vayu. 5.9.
2 Tilataila (sesamum oil)—Beal Si-yu-ki. I. 88, Ast. Sam. Su. IX. It was included in untimely (vikūla) food. Watters VIII. p. 282.
3 Sarsapartaila (mustard oil)—Itsing p. 44, Ast. Sam. Su. IX., Si-yu-ki, p. 88.
4 Til taila vāre tāpu kāpuppravār prastu.
5 Ast. Sam. Su. VI. 111.
7 Vayu. 16.14., Kurma. 2.17.
8 Tilapīṣṭakavikrī—Ast. Sam. Su. VI.
were called Chināṇī and pears were called China-rājaputra.¹

He himself used to receive one hundred and twenty Jambīras (citrus medica) every day.² Bread fruit and cocoanut were cultivated in Assam (Kāmarūpa).³ In the Ajanta paintings we can see mango, custard apple, a round fruit which looks like a Bilva fruit or a lemon and another fruit which looks like a brinjal.⁴ Of all the fruits, grapes were considered the best⁵ and Lakuca the worst.⁶

From the Vāyu Purāṇa we learn that the people of Hari-vanśa liked the juice of sugarcane, the people of Hiraṅvatavarṣa the juice of Lakuca, those of Ramaṇakavarsa the juice of the fruit of Nyagrodha, those of Ilavṛtavarṣa of the juice of jambū fruit, those of Gandhamadana island the juice of bread fruit and the Siddhas the juice of Parāṣaka. Although we are not in a position to identify all these regions, yet it shows the popularity of fruit juices in the country.⁷

All the vegetables, which were spoiled by frost, fire, bad breeze, carnivorous animals, eaten by insects or growing under water or not growing in a proper season, very old or dry, were avoided, but dry radish and unripe Bilva fruit were used.⁸ From the Kāmasūṭra it appears that besides radish, kuśmāṇḍa (pumpkin

¹ Watters Vol. I. pp. 292-293.
² Beal —Lile of Yuan Chwang.
³ Beal —Si-yu-ki. II. 195.
⁴ Griffith—Ajanta Paintings Cave I plates 102-112.
⁵ Ast. Sam. Su. VII. 168.
⁶ Ast. Sam. Su. VII. 168.
⁷ Juice of sugarcane—Vayu. 46.9.
   Juice of Lakuca fruit—Vayu. 46-9.
   Juice of Nyagrodha fruit—Ibid.
   Juice of Jambū fruit—Vayu. 46.12-29.
   Juice of Bread fruit—Vayu. 43. 4-5.
   Juice of Parāṣaka—Vayu. 38.65.

gourd), átuka (a useculent root), pâlanâkî (a pot herb), damanaka, the hogplum (âmâtaka), ervâruka (a kind of cucumber), trapusa (cucumber), bottle gourd and brinjal were in common use.¹ Some other vegetables such as sâraṇa, sîgru and granthiparnâ were also eaten.² But according to medical works Pâtola, Kâsmânda, sumiṣâppaka, jivanti, unripe radish and vâstuâka were considered good vegetables³ and leaves and stalks of mustard the worst.⁴

Yuan Chwang states that lotus fibres were used as food by the ascetics.⁵ People generally avoided the use of onions and garlic.⁶ According to Itsing the Hindus believed that onions of any kind caused pain, spoil fyesight and caused the body to become more and more weak.⁷ But the Bower Mss. prescribe the use of garlic as medicine in the treatment of many diseases. The author prescribes a method by which it could be administered to those Brâhmaṇas who avoided it. He says that a cow should be kept without grass for three nights. She should then be given stalks of garlic with some grass to eat and her milk, curds, clarified butter and buttermilk should be given to such Brâhmaṇas.⁸ He also describes how a soup of garlic should be prepared, with some flour, meat, ground mûdga pulse, some green and dry spices and Soñcâla salt. The mixture should be well fried in clarified butter before preparing the soup.⁹

¹मूलकालुक पलिकृ समकाल्मकत्ववंशक सपुष्वाताक्ककुसमाएः ज्ञात्वा न्यूतस्त तिलपिनिमात्मनीय लच्छु पलिकृभृतीलमदे सवारवधीतो बीवस्थख भक्ते यमपशः।
Kâmasûtra. IV. 1.29.

²उकृष्टो चावच्छक गुरस सूरण चिक्कु हुण्यिपिपण्वेव भूमि गुल्म गुढ़ वाटिके।
Haršâcarita. p. 229.

³बीलवेश्चालिनिमूल बवस्तिक जातः।
ḥuṇâvanâk वीणम्यिरी बालमुलक वास्तुकम्।

⁴पाण्याशलक मृगीका पटोला: मुद्रासुभरा।
बलीफलानां प्रवर्तू कूटामाघन वातपिनिकृजित।

⁵शाकानामचर विषमूसवर्दवोधकृत।

⁶Watters—Yuan Chwang. II. 117.
⁷Watters—Yuan Chwang. p. 178, Beal Si-yu-ki II. 88.
⁸Itsing. p. 45 and p. 137.
⁹Bower Mss. I. 34.

¹⁰बांिर्यांकंभातपुस्तवमर्तु सहसुमुलामसूरः
सपिसैलामव समस्तविकृते: सूमातसंककः।
मौदङ्गुहर्वतकमूप्पंगां सीवचवलाखुक—
रक्तादसावेंबुद्धि मिरः साधिताविदारण।
Bower, Mss. I. 31.
INToxicating Drinks

From the Āṅgavijjā it appears that many varieties of intoxicating drinks were in use.¹ Kālidāsa’s works have similarly many references to drinking.² It was believed that intoxication gave a special charm to women; ladies of royal families, therefore, enjoyed drinking.³ Police officers, soldiers, drummers and their friends are represented as enjoying themselves by drinking in the liquorshops.⁴ The statement of the Vāyu Purāṇa that in Kali-yuga even women would drink has probably a reference to contemporary habits i.e. to the fourth century A.D. when it was finally redacted.⁵ The Matsya Purāṇa describes Kṛṣṇa drinking with sixteen thousand ladies and does not regard him as a sinner. Ajantā paintings also depict scenes of drinking such as wines being brought in large jars.⁶ Yuan Chwang states that the

¹ The Angv. (p. 64, p. 181, 221) mentions the following varieties of intoxicating drinks:
   Apakaurasa, pakvarasa, āsava, ariṣṭa, maityakra, madhūr, godhasālaka, yava, prasannā, ayasa, śvetasvarā, śavāsava, niṣṭhitā, madhura, jagala, aṭṭhakālikā, surā, phusukundī, jayakālikā.

² Sakuntalā VI. p. 188, Rūtusāmha. I. 3, IV. 11, VI. 10, Raghu. IV. 42, 61, XIII. 32.

³ In the Mālavikāgnimitra Irāvati indulges in drinking. Indumati, the queen of Aja liked to receive wine from the mouth of her husband (Raghu. VIII. 68). The Mandsore inscription (Fleet C.I.I. III. 18, p. 81) mentions a phrase, ‘like the cheeks of intoxicated women.’ The after effects of drinking on women are described in the Kumārasambhava. The Harṣacarita (p. 82) also mentions beautiful ladies who had drunk wine. Kumāra mentions that in Abhinavatāra and Mathurā even Brāhmaṇa women indulged in drinking.

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Kṣatriyas used intoxicating drinks prepared from the juice of grapes and sugarcane while the Vaiṣyas used strong fermented drinks. The Śramaṇas and the Brahmānas drank only syrups prepared with the juice of grapes and sugarcane. Cultivation of soma plant is referred to in the Harṣacarita. It is, therefore, probable that Brahmānas may have used soma juice as a beverage. From Perumpanattarupadai we learn that in the south people other than Brahmānas were addicted to drinking. Rich liquors imported from the west were served at the royal table and the poor enjoyed country wine.

Intoxicating drinks were generally prepared from grapes, sugarcane, honey and rice. Wines flavoured with mango juice and Pātala flowers were also used. The Vāyu Purāṇa mentions an intoxicating liquor called Kaṭya. Wines were also prepared from such fruits as rājādana and madanapāla and madāka flowers. All the varieties of liquors mentioned in the earlier period were used in this period and the medical works prescribe their moderate use, as in the earlier works.

the literary evidence before us makes it highly improbable.

Griffith—Ajanta Paintings.

1 Watters—Yuan Chwang. I. p. 17.8.
Beal Si-yu-ki, p. 89.

2 सेक्सुल्यूमार सामके दारिका हृदियामाण प्रभणाति

Harṣacarita. II. p. 44.

3 K. A. Nilakanta Sastri—A History of South India, p. 194.

4 Porunmar. II. 84-93, 102-121.

5 द्राक्षवृतीनकं शालिश्चामाश्रींहि परमवा।

Ast. Sam. Su. VI.

6 Raghu. XIX. 46.

7 कदम्य मध्य स्वरूप विस्तृः।

Vayu. 65.116.

8 Harṣacarita. p. 230.

9 Śua—Amar. II. 10.39, Kamasutra. IV. 1.35.
Vārunī—Kumar. IV. 12.
Stiśu—Amar. II. 10.42, Raghu. XVI. 52, Malavika. IV. p. 48, Mrch. VII. 30.

Surāsana—सीषु शृङस्यान्ता।

Mrch. VII. 30.

Maireya—नत मध्य मैरेक्षुशृङस्यान्ते

Kamasutra. I. 4.38.

Cf. Ibid. IV. 1.35.
DRINKING WATER AND OTHER BEVERAGES

Bad smelling and foamy water and that taken from small ponds was not used for drinking purposes. Good drinking water is said to have eight virtues which are, however, not mentioned. The water from rivers, tanks, springs and wells was, as before generally used for drinking. It was stored in jars hung in windows, receiving cool gusts of breeze which kept it cool by evaporation. In the Harṣacarita we find a special officer in charge of drinking water. In the medical works water is called the very essence of life. Rain water is regarded as the best for drinking, especially, in the rainy season while impure water, if necessary, was used only after straining in a piece of cloth.

Prasannā—Amar. II. 10.40.
Kādambarī—Amar. II. 10.40.
Nārikelāsava (an āsava prepared from the juice of cocoanut.) Raghu.

Mādirā—Mrch. VI., Rūtusāṅhāra VI. 10. For details see F. D. A. I. Chapter V. pp. 151-53, Ast. Sam. Su. VI and Ast. Hrd. V.

दीपं रोचनं शरण शीतेन्द्रणं वुद्दिपिनंदम्
सरसादु तिकत कुजमस्थपकरलम् सरम्
स करायं स्वरारोङ्ग प्रतिविंधवण्डलम्
ज्यानिन्यागतिनिहितं पितासावहरणम्
काश्यपु देहं रूपो विशेषणम्
वातस्वेषम् हरं युक्तापाति वियवक्त्या।

1 दुग्धं दोन्तं भैरव तथा वं पल्लवकरम्
न लगेद्यं गौत्सुवितं नक्तं यज्ञं गृहये॥

2 बप्पाकरोपेत्यात् दैत्यस्यस्यः प्रदृश्यं
विशेषां वान्धवविद्धवम्।

3 कोषारस ताबाग बौध्य प्राच्यवेच्छविद्धवम्
पर्तिह विनियोगमिति पुनः स्मृतंमपद्ध।


4 जालस्मित्वम गवायेपु वातं गृहुत्वत सिंहं गगये॥

Vayu. 78.16.

Div. 127.19.

5 Teyakarmāntika—Harṣacarita Chapter V.

6 पानीयं प्राणियं प्राणं विस्तेश्व च तस्मात्
प्रतिज्ञपत्तिनिहितं न कच्चिद् वारिः बायते॥

Ast. Sam. Su. VI. 12.

7 दिव्यं वारिः वरं वरं॥


Ast. Sam. Su. VI. 30.

Ast. Sam. VI. 32.
Milk and its other products such as butter-milk were generally used as beverages. Sometimes earthen pots containing butter milk were cooled by keeping them underground in ice which was brought from the Himalayas.\(^1\) Many syrups were prepared with the juices of fruits such as mango, dates, grapes, lakuca, rose apple, nyagrodha, bread fruit and parūsaka. Juice of sugar-cane, and guḍa mixed with water were also used as beverages.\(^2\) Drinks were also prepared with some spices such as dry ginger, asana and jalada.\(^3\) Itsing states that it was a common practice in India to offer one of the eight syrups prescribed by the Buddha to distinguished visitors, teachers, pupils, disciples, strangers and friends.\(^4\) Syrups are frequently mentioned in other works of the period.\(^5\) Some drinks prepared with plantain, cocoanut, and paṭola leaves were used in the summer season. Camphor was mixed in these beverages to make them fragrant.\(^6\)

**THE ART OF COOKING AND UTENSILS**

The art of cooking was considered so important that it is regarded as one of the sixty four fine arts.\(^7\) The story of Gomini

\[\text{खात धीत बिला पृथ वस्तवादिन्यः सुतजलम्।}
\text{हेममृण्यपाशवधिवशते सवा पिबेत।}
\text{शुपवेराबुच्चार्थहु महलभु जलदामू च।}
\]

\(^1\) दुपार निरीक्ष चिति चरित निमभाणोविविक्षित।
\(^2\) See F.D.A.I. p. 183, f. n. 7.
\(^4\) Itsing p. 125.
\(^5\) उष्णम् द्विजातिस्यो दातथ्यं क्षे प्रस्तुत।
\text{प्रत्या पत शुलेश्यो पानकेयम्यस्तवेयम।}
\text{Ast. Hrd. III. 23.}

\[\text{हर्षाकरिता V।}
\]

\[\text{शज्ञानुष्ठान शण्डालधेकर्म्यद्वा प्रकृतिसारम्यस्तम्भावण्यपुष्प्योजीविताम्।}
\text{कुर्मा।}
\text{Kamasutra. II. 10.15-17।}
\]

\[\text{सत्यव प्रत्या पानकेयस्तं प्रथमवाहवगमिती।}
\text{सत्यव प्रत्या संस्कार्सां प्रथमवाहवगमिती।}
\text{सत्यव प्रत्या पानकेयस्तं प्रथमवाहवगमिती।}
\text{सत्यव प्रत्या पानकेयस्तं प्रथमवाहवगमिती।}
\text{सत्यव प्रत्या पानकेयस्तं प्रथमवाहवगमिती।}
\text{सत्यव प्रत्या पानकेयस्तं प्रथमवाहवगमिती।}
\text{सत्यव प्रत्या पानकेयस्तं प्रथमवाहवगमिती।}
\text{सत्यव प्रत्या पानकेयस्तं प्रथमवाहवगमिती।}
\text{Kamasutra. II. 10.15-17।}
\]

\[\text{Cf. Angv. p. 181।}
\]

\[\text{पिरू पर नाति पर नाति पर नाति पर नाति पर नाति पर नाति पर नाति।}\]

\[\text{गातल चोच दलबुंड़क साम्य मृणमय शुलिस्मित।}\]

\[\text{पातला वासिलां साम्य: तक्षारे मुखीलमल।}\]

\[\text{मदुब्जुर्जु मुडीका पस्यक स्तिताभमस्त।}\]

\[\text{कामका मध्यक परिश्रं सप्तस्य:।}\]

\[\text{दुलास्यं: कलितं पुत्रं धीतं कप्रि वासितम।}\]

\[\text{Kamasutra।}
\]

\[\text{Ast. Hrd. Su. III. 30-34।}
\]
in the Daśakumāracaritā shows that proficiency in cooking was considered an essential qualification of brides. Kitchens were generally located in well lighted, clean, quiet and secluded places where strangers might have no access. Cooks expert in cooking pulses, rice, cakes, and sweets are mentioned. There is also mention of a special officer in charge of the kitchen in the Allahabad inscription.

The various processes in cooking such as mixing various substances, frying in oils or clarified butter, and fumigation are mentioned in the Amarakosā. The description of Vasanta-sena’s kitchen is interesting. Even in a hermitage like that of Vālmīki such fine preparations as rice boiled with some fruits and vegetables were available. Their fragrance pervaded the whole atmosphere. The Aṣṭ. Saṁ. mentions cakes cooked in a fire made of chaff, a pot sherd, a frying pan, an oven, and on charcoals.

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1 Daśakumāracaritā, VI.
2 Mahānāṁ व सुपुर्णं स्वाहार्योऽऽं।
3 Kama Sutra, IV. 1.18.
4 Cf. Ast. Sam. Su. VIII. 60.61, Amar. II. 9.27.
5 सूक्ष्मरक्षस्तु बलवतः।
6 शारिरिकाः शान्तिका: सुधामोदनिका गुणाः।
7 शारिरिकाः कालिद्यका भक्ष्यकार इमेः।
8 सुव्रवणं करोरिन्तप्त्याः व्यक्तयात्।
9 साभाष्पकं मोहकाः स्वाभाविकाः
10 Kamandaka, VII. 15.
11 Dhāpyātapākika (a superintendent of the kitchen) (Allahabad inscription of Samudragupta). The chief cook is called Paunagava, (Harṣacaritā, Amar. II. 9.27.)
12 Bhāvita—fumigated.
13 Pitchila (sauce mixed with rice or gruel).
14 Apakṣa (fried in butter).
15 Amar. II. 9. 46-47.
16 अः दशरथ जनलीलास्वादन कर शाहस्यपुष्पिनी हिशृष्टि तेहः सुगः: विविधे सुरिः धूमो- द्वारिनां संताप्यमां स्निहतस्वतीय महानस्त्वारसः।
17 अन्यमनः हृदवृद्धरेवेथ भावतिविवारकः। बहुविवधाशाहः मुः साध्यति सुपुकारः
18 कांक्ष्यन्ते माता: पन्त्यले पूकारः।
19 Mṛcch. IV. p. 237.
20 Ast. Sam. Su. VII. 66.
As before the rich generally used utensils made of gold or silver, the people of the middle classes—vessels made of other metals and the poor leaves sewn together and earthenware. All the utensils mentioned in the earlier period were in common use. From the account of Yuan Chwang we learn that people used saucepans and stewpans but they did not know the use of a steamer. People did not use spoons or chopsticks. Drinking cups were made of conchshell and were engraved with designs. Oil was stored in leather bags. Spittoons for spitting the juice of betel leaves had come into use.

**RULES OF DIRT AND ETIQUETTE**

As in the early periods a householder is expected to offer food to gods, guests, Brāhmaṇas, spirits and dependants before he himself takes his meals. It is stated that many gods come to the householder in the form of a guest so a man should always be anxious to accord hospitality to a guest and he who takes his meals without feeding a guest is a sinner. To provide food

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1. भूत्वा स्वादः पाने सौवर्ण राजस्वमवाया।
   मुनमानोमुद्धये पाने काण्डिस्म परितयसे।

2. सौवर्ण राजज्ञ ताम्रवित्तां पानमुच्यते।

Div. 359.

Vayu. 47.1.

It is stated that fresh leaves sewn together were used as plates and bronze vessels were also used (pp. 46-47).

2. The Harṣacarita VII mentions a water jar (kalasa), karkari, kumbha, (aliṣjara), a box for betel leaves (tāmbūla karaka), a utensil for cooking (tāmrasaraṇa), an iron pan (kapāla), a drinking cup (pāmabhājana), a ring well (gaṇḍa kusāla), a pan (tāpaka) or (tātpiṣa) and a spit (bastaka).

Cf. Amar. II. 9. 30-34.


8. भान्ति भ्रजापनम्। शष्णो विभ्रंगु गणोऽयम्भ।
   प्रविष्टाः तिथिरिषेद्वै भूत्वा रजः नरेशोऽर।
   तत्तत्रात्रिष्ठिताय गतेत्र गतर्ते नरजीति।
   स केवलमण्डलं बुम्पे यो वृक्षे तपविष्ठि विना।


तत्: सुवासिनी हुक्कि गामगी बृद्ध बालगानटे।
भोजयत् संस्तास्तं प्रवृत्तं चरमं गृहि।

Visnu. III. 11. 68.
and drinks to the blind, the sick, the lame, the poor, and the orphans is considered a sacred duty,\(^1\) and it is laid down that one should never cook food only for himself.

The Purāṇas repeat the rules about the purity of food. They prohibit the use of unclean food and that offered by unclean or dishonest persons for it is stated that one who eats food offered by a sinner himself becomes a sinner.\(^2\)

The duty of taking meals on a clean piece of ground after washing hands, feet and mouth is equally emphasised.\(^3\) Even a

\[\text{Vayu. Pu. 74. 31.}\]

\[\text{Kurma. Pu. 19.}\]

Bharata in his Nātyaśāstra (III. 36-39) also gives food offerings suitable for Brāhmaṇas, gods, manes, sages, Rākṣasas, and birds.

\[\text{Ast. Sam. III. 76-77.}\]

\[\text{Ratnāvalī. IV. 20.}\]

\[\text{Kurma. Pu. II. Ch. XVII., Matsya. Ch. 16.}\]

\[\text{Kurma. Pu. II. Ch. 17.}\]

\[\text{Ast. Hr. Su. VIII. 35-39.}\]

\[\text{Ast. Sam. Su. X. 16., Ising. Chapter III. p. 26.}\]

\[\text{Kurma. Pu. XIX.}\]

\[\text{\(^1\) Ast. Sam. III. 76-77.}\]

\[\text{\(^2\) Kurma. Pu. II. Ch. XVII., Matsya. Ch. 16.}\]

\[\text{\(^3\) Ast. Sam. Su. X. 16., Ising. Chapter III. p. 26.}\]
work on medicine like the Aṣṭāṅgasāṅgraha lays down that one should avoid food offered by persons about to die, those maintaining themselves with difficulty, the henpecked, eunuchs, the degraded, hunters, evil doers, associations, enemies, prostitutes, rogues, and a usurer, as also food given in charity to all. The Matsya Purāṇa includes atheists, people living in non-Aryan regions, such as Dravida, Konkaṇa and a worshipper of Śiva (śīvī) in the above list. Leavings of food were not used by respectable persons. But Kumārila states that some Brāhmaṇas used to take food of which their friends or relatives had already partaken. He also mentions that the Brāhmaṇas in the north used to eat from the same plate with their wives, children and friends. But all these rules could be waived in times of scarcity. From the Kādambarī we learn that in times of need the people of the high castes could use food and water offered by a Cāṇḍāla. Food was taken in a happy mood without reviling it and the practice of washing hands and mouth after meals was observed. Those who did not observe it were looked down upon in society.

There were generally three meals. According to Śabara Devadatta’s morning meal consisted of cakes, midday meal of

1 Nāśaṁsāyuṣmānāṇāṁ mūltānaṁ tukṣajñānīnaṁ
dvītvitva mārṣe putiḥ kūrduḥkhiṣṭāraṇām [17] 
maṇīrī ganiṁa sambhūtāṁnaṁ paṇiṁkā c nā.
Nīlakāṇṭaṁ bhāṣyodvīḥ muktānāṁ jālaṁ nāśamālīnaṁ piṇēdū [15].

Ast. Sam. III. 78-79.

2 Matsya. Pu. XVI.
Cf. Kurma. Pt. II. Ch. XVII.
4 ‘Indians take bath before meals. They do not give leavings of food to anybody. Utensils once used are not given to others without being properly cleaned. Earthen and wooden vessels are used only once. Gold, silver, and copper vessels are cleaned before they are used again’—Watters on Yuan Chwang. IX. p. 152.
5 Visnu. Pu. III. 86-87.
various food preparations and afternoon meal of sweets such as modakas. It seems that there was generally no evening meal. But this may not have been the general rule for every one. Some people, it seems, also took evening meal. The times of taking meals seem to be well regulated on medical grounds and the transgression of the appropriate time was adjudged a bad habit by physicians. Taking meals at midnight at noon or when one was suffering from indigestion was considered improper. The old rule of dividing the stomach into four parts—two for solid food, one for liquid and one for wind etc. is repeated.

The necessity of changing food according to the temperament and not eating the same preparations day after day was fully recognised. As before, medical works prescribe food articles suitable for different seasons and give a list of articles which

1 ब्रजदेवदत्त: प्रातःपूृंजः माघलाति, मायंलिनव वित्वियमपललाति, अपरांलो कोकानूः 
भक्ष्यलाति एकसमाजहुरीरितमि।

Sabara on Jaimini V. 1.20.

Also see ‘Itsing in India’ by V.R.R. Dikshitar in I.H.Q. March, 1952, Vol. XXVIII, No. 1 p. 117.

3 पूर्वसिद्ध: प्रातः पराहुणवोभोजनम्। सायं चारायणस्।

Mṛchakaśīka.

Kamasutra. I. 4.7.

Malavikagnimitra. II. 33.

Cf. Ast. Hr. Su. XI. 63-68.

6 अस्त्रेण कुक्षेरक्षाकि पानमेकं प्रपुःरयेत्।

Kurma. Pu. II. 19, 20.

Ast. Hr. Su. VIII. 46-47.


For Food for the spring season—See Ast. Sam. Su. IV. 25-27. and Ast.

12-26.

Food For summer—Ast. Sam. Su. IV. 32-34.

भोजनमृत्युंशेखरां लभ्य सिंहश्य: हिमंश्च।

Ast. Hr. Su. VIII. 46-47.


For Food for the spring season—See Ast. Sam. Su. IV. 25-27. and Ast.

12-26.

Food For summer—Ast. Sam. Su. IV. 32-34.

भोजनमृत्युंशेखरां लभ्य सिंहश्य: हिमंश्च।

सुसिद्धितमसिद्धांको विस्वात् सबूतः सबकर्तरानूः।

मध्य न वेयं, नेयं वा स्वल्पे सबहुवारि वा 

कुक्षेरक्षाकि पानमेकं प्रपुःरयेत्।

पित्यमाल नातिभन्यं रसालं रागवादव।

पावकं पम्पसारं वा नमूनासाने स्वितम्।
could be used daily and of those which should only be used rarely. Easily digestible articles are recommended for daily use while those difficult to digest are considered unfit for daily use.\(^1\)

It is laid down that articles difficult to digest, sweet and fatty should be taken in the beginning, acidic and saline preparation in the middle and other flavours in the end.\(^2\) As before the medical works also mention preparations which should not be taken together.\(^3\)

The general rules of etiquette were mostly the same as in the earlier period. People were generally expected to eat facing the east, sitting on a seat and not on a cot, in proper utensils, at proper time and at a proper place.\(^4\) They were also expected

\(^1\) Ast. Hr. Su. III. 28-35.
\(^3\) For Food for the Autumn season—See Ast. Sam. Su. IV. 54-59, and Ast. Hr. Su. III. 47-48.
\(^4\) Ast. Hr. Su. VIII. 42-43.

\(^5\) Ast. Hr. Su. VIII. 40-41.

\(^6\) Ast. Sam. Su. IX. 1-12.
\(^7\) C.f. Visnu. Pu. III. 11.82-83.
to take off their head dress and shoes before taking meals. A person was not advised to eat in darkness, in a temple or with his wife. He was not to eat from a broken vessel or from the lap or from the palm of his hands, nor should he drink water by joining his hands together. A person was not to take sweets when others did not partake of them. He was not to eat all the solid food served to him but was to leave some for departed spirits and birds. But it was considered improper to leave liquid articles of food such as honey, curds and clarified butter as also delicious cakes called Sākuli. People generally avoided preparations of sesamum at night.

Itsing states that sitting crosslegged side by side and to have meals stretched out was considered improper. The priests sat on separate small chairs. The chair was about seven inches high by a foot square and its seat was made of wicker. They placed their feet on the ground and trays were placed before them. First one or two pieces of ginger with some salt were


\[ \text{Visnu. III. 11.79.} \]

\[ \text{Kurma. XIX.} \]

\[ \text{Kurma Pu. II. 19. 20-22} \]

\[ \text{Visnu. Pu.} \]

\[ \text{Visnu. Pu. III. 11.82} \]

\[ \text{Ast. Sam. Su. III. 80} \]
served. Then some boiled rice and bean soup were served with hot butter sauce as flavouring which was mixed with fingers with other food. Then cakes, fruits, clarified butter and sugar were served. After the guests had taken their meals tooth woods and pure water were supplied to them for cleansing the mouth. Sometimes a perfumed paste was given to rub hands with before washing in order to make them fragrant and clean.

The practice of drinking some liquid such as cold or warm water, whey, butter milk, and sour gruel is mentioned in the medical works. After this liquid, betel leaves, with some fragrant spices, were taken as it was believed that it helped digestion, removed the phlegm and made the mouth fragrant. The practice of betel chewing was so common that it is mentioned in the Kāmasūtra in the account of the citizen. In the Harṣacarīta we read that Sudrāsti had his lips red with betel leaves. King Sudrākāra also used to chew betel leaves after his midday

1 Itsing. pp. 39-40.
2 श्रानुवारम् हिंसा वारि मांगौधं मयाहिताम्। ।
\> दिनि मने विये बौधे कोणां तित्रितमयुष्ट।
\> शाकमुद्गाद्विशिङ्गी मसुतास्ताम्भ कालिन्धकम्।
\> Ast. Hr. Su. VIII. 47-48.
3 Betel leaves are mentioned in the Raghu VI. 64 and betel nuts in Lagu. XIII. 17.
4 लाम्बुल कृट सचारां स्वमुर्गण कल्पणुः।
\> नेशी संमिश्रकत पुण कप्याय स्वाजुरोकम्।
\> आतिचरी कुश्कल कञ्च्योलक लवकुलम्।
\> लघु तृणायणहुं वंद बकुतु कुर्माकाशायम्।
\> लस्यायु तिक्तस्तूपरायन। कपूरसिंधवनोतिव।।
\> Ast. Hr. XII. 83-85.
5 कामदीपितिः िपामनिवनवित सौभाग्याभिहितविसुभुगितानिः
\> औरो करोति कलाणं निक्तित् वगांस्यामवसमतुवहायति गुणात्मकरोति।
\> सुकुलुम चुप्पेर करोति राग राग द्वरथु पुराफलानिरवितम्
\> वूषाणिक वस्तिनिविनमकारिं पञ्चाश्चेतु वादु करोतिगम्भेर।
\> व्यासविकम् निविदितः सफलदिवाच्य प्रकृतमन्याकरणमविविधमन्तः
\> ककोल पुण्यवली फल्पारिजातेरामोदित। सर्वविद्वान! विकरोति।
\> भारतसरिनिताः 77. 35-37.
6 Cf. Itsing IX. 39.
7 शीते गणिका कृपकोये सकर्परं ताम्बूलम्।
\> म्रीचकाशिका IV.
\> Some fragrant spices such as comporph and cloves were also taken after meals to make the mouth fragrant (Harṣacarīta. p. 21).
8 गृहीतमुखवासतामूलः
\> Kāmasūtra I. 4.5.
9 Harṣacarīta. p. 85.
meal. Yuan Chwang received one hundred and twenty betel leaves and twenty betel nuts daily as part of his ration. The practice of smoking a cigar prepared with fragrant substances is also mentioned. After the meals the rich avoided hard work and indulged in such enjoyments as listening to the conversation of parrots or sāṅkīēs, seeing the fights between quails, cocks or rams, or the shows of acrobats and clowns. Sometimes they also slept during the day.

Children used to take some breakfast in the morning. The newly married couple were as before expected to avoid saline preparations. The Buddhist monks did not drink intoxicating drinks and avoided taking meals at forbidden hours. Their breakfast generally consisted of rice water, their lunch of rice, butter milk, fruits and sweet melons and they were permitted to have a light evening meal. Fahien also states that liquid food was permitted to monks at irregular hours. The Vāyu Purāṇa lays down that an ascetic should not be fond of taking only one

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1 परिशीतदूधह्यः। 
2 Beal Si-yu-ki. 
3 See f. n. 1 above.
4 सूदुष्मोहिन धुपितान्त्वर ग्रामम् मण्डलस्य विद्वा। 
5 परिशीतदूधमहि। व्यायामम् रसयात्रायके तुम्हारे। 
6 Kusāñjīvatam. 
7 बृहदरागुष्णा चन्द्रमुखस्य गृहि नवयुगालं च 
8 मौनी बैठि जूराणी योग्या रतिनास्य घृष्णचितः। 
9 Nāgara Sarvasva.

Quoted by Dr. V.S. Agrawal in his ‘Kādambarī Eka Sāṃskṛttika Adhyāyana’ p. 32. Chap. 15.

Caraṇa’s reference to the preparation of the cigar (vide F.D.A.I. p. 161, f. n. 3 and the above quotations make it clear that it was a common practice among the rich.

4 See F.D.A.I. p. 191, f. n. 7.
5 भोजनातलर्युक्तानं कारिको णिन्यपायाः। 
6 लाबकुशक्तेपुष्पायाँ तालास्च कलाती।।
7 पीठस्य चित विद्वृत्तार्कयताऽ व्यायामाः। 
8 Kamasutra, I. 4.8.
9 Divyavadana, p. 30. 20.
10 दार्शनिको पूर्वभित्तिकम् अनुप्रयत्नवसंस्थानम् \n11 सांतथा विशेषारमणः 
12 द्वेषम् भास्यक्ष्रेयं कालव्यवणा 
13 वज्राहस्तयथा संपूर्णम् सनूष्येश्चक्ष्य- 
14 स्नास्यम् प्रसंस्थापनम् सहभोजनम्।।।।।।।। 
15 Kamasutra, 191, 1.
food grain nor should he take honey, meat and salt. He should not accept uncooked food.¹

A taboo against the use of certain vegetables such as onions and garlic is found even in this period.² The Purānas declare that masūra, línseed, nispāva, rājamaśa, kusumbhika, krodava, udāra, gram, kapittha and madhuca, should not be used as articles of food.³ The Kātyāyana Smṛti lays down that vegetables, meat, masūra, gram, kourādaśaka, honey, some alkalies and sea-salt should not be used as food on the day of a fast.⁴ Generally rice boiled with guḍa, clarified butter, curds or rice alone were regarded as proper articles of food on the day of a fast.⁵

It appears that feasts were common during this period. In the friendly parties people enjoyed various kinds of intoxicating drinks, saline preparations, fruits, vegetables, sauces and condiments.⁶ At the time of the ceremony of laying the foundation of a house Brāhmaṇas were fed with clarified butter and milk rice and masters of dramatic art with rice cooked with guḍa.⁷ In the royal households the food was as before, examined to see whether it contained any poisonous substance before it was served.⁸ Fahien states that the kings of the states near Mathura

¹ Abhāmaṇin hitāhit yadā mihit: पशून मूषान्।
Kṛṣṇaḥ ekaṃ kṛṣṇa kṛṣṇa चतुर्गणापापिता।।१६।
Ekāstā munārsam vo āhaṃ kṣaṇaṃ tāyēc ca।
Pragōjyātāni vartanāṁ ṣaṃsāraḥ pravacanāṁ ca।।१५॥

² Kurma Pu. Pt. II. Ch. XVII.
⁴ शाक मोंसं भस्मूर्त्तम च चन्द्रों कोर्क्कृपकानां
मायानं भस्मूर्त्तम वर्गेयोर्वस्तःकः।
सन्तीशार्य बत्तारं तुक्तुणां गर्भमधः।
शर्त्वश्वगजपर्वतं सातुरं लयण्यं तथा।
Kātyāyana Sm. 27.

⁵ पराहीनं भूत दिक्त तप्पुला क्षयेष्माच्चर्य रक्षयं सर्वप्तितीत्ति।

⁶ तत्रानुभूषेऽयुध युद्धवानु विविधलब्धणं जलहिरं शाक्तिकं कृत्तकामलोपवेसान् वेशया:
पाययेययुत्तिपपुष्च।
Kamasutra. I. 4.23.

⁷ Bhārata. II. 41-42.

⁸ विधिज्ञति काक्रोश्य दृष्टि: पारिवक्तव्यस्त।
व्रजेति च स्वयो याति कोकितय कति न।
तति: स्वप्ननि हंसः मूषाराजस् कृष्णाः।
कृष्णो महम्माअवेति हुकावः विरोहितः।
Matsya. 219. 18-20.
used to take off their caps when serving food with their own hands to a community of monks and they sat on a carpet on the ground and not on couches.\(^1\) In the Śrāddha feasts sesame, meat of many animals, clarified butter, milk honey, sugarcane, juices of fruits such as mango, grapes and pomegranate, food grains such as śyāmaka, ṭāli, nināra, mudga and barley were used while māsūra, nisāpa, rājḍamaśa, safflower, lotus, Bīhu, krodrava, udāra, gram, kapitha, linseed, milk of goats and sheep, some spices and vegetables were avoided.\(^2\) The same food was served to all and all the relatives and servants were fed in such feasts.\(^3\) Poor people were permitted to perform these rites with fruits, roots, sesame and water.\(^4\) Gift of uncooked food is

\[\text{शोभनम् परीसार्य प्रवृद्धाधु पूर्वमन्ये।}
\text{वयोपम्यश्च ततो दयातु तपविज्ञानि सहस्येत्।}
\]

\(^1\) Legge—Fahien. Ch. XVI.

\(^2\) श्रीहिम्ममत्वमाचिराज़रूपौल फलेन वा।
\text{इत्याभावनि वहे कालोन्नाराशेश प्रयासः।}
\text{गोपूर्तिशिवतुर्वाृतोमाशं श्रीणयत्रे पितृदू।}
\text{प्रामाण्ये पाणे सताभायकादलु मूद्राकष्ठसं सवाधिमाण।}
\text{विवाहवाद्वङ्ग प्राप्तं सच्चारकाः प्रस्थवंशे।}
\text{लाजा मधुराच्च चवास्वत्सानु चकर्मसारां।}

\[\text{पिपली सहकण्डः तथा चेव सर्वस्थूङ्ग।}
\text{कृप्याणांसु बातः तन्मुदीर्धव्यवक्ष।}
\text{कुषुम्भ फलवृत्त ते तन्मुदीर्धव्याम भे।}
\text{राजमांवत्साकीसर श्रीहिम्मां विवाहनबुद्ध।}
\text{आङ्कश्च कीविवाहव्यवह पाषाणं मनरिवाच्चवं।}
\text{वर्ज्येत्स्तत्पत्तमेति भाराकृति हङ्कोत्तम।}

\[\text{कुर्मा. XX.}
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Markandeya Pu. 29.9-11., Visnu. Pu. III. 16 C.f. Matsya Pu. XV, also XVII, Vayu. Pu. Ch. 78, 8-48 and Ch. 83, 3-9.

\(^3\) म पूर्णम विनम्रं दधायाशेत् न दायेत्।
\text{मुन्निःसयेत। क्वेठ न ब्रह्म। भ्रातामृघुणात्।}
\text{शालिनिः चतुर्मूळः स्वामृघुणात् भोजयेत।}
\text{पश्चाद् स्वमनाम् समासे।}

\[\text{कुर्मा. XXII.}
\]

C.f. Matsya, XVIII. 57.62.

\(^4\) यद्य मूर्तेदेल्वा विनम्रं प्रकृत्यात्तिर्गृहिणः।
\text{तितैकेतपंथविला पितृदू महात्मा समाहित:।}

\[\text{कुर्मा. XXII.}
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permitted by a Śūdra. Generally vessels made of gold, silver, or copper were used in a Śrāddha by the rich.

We can also form some idea of the food habits of the people during the period. The inhabitants of the east were mainly rice and fish eaters. They were fond of drinking surā, and alkaline substances suited them.

The staple food grain of the people in the north was wheat, and women there drank liquors. The inhabitants of the south enjoyed boiled rice with tamarind. In the deserts the food of the people consisted of milk, curds and fruit of karīra tree. In Sindh fish was much eaten, in the Aśmaka country, oils and acidic substances, and in the Malaya region roots and tubers. The people of Konkaṇa were fond of fruit juices and the mountaineers of groats. The staple food of the inhabitants of Avanti was wheat, of the Bālhika region meat roasted on spits with sour gruel and roasted meat, wheat and grapes were the favourite food articles of the Greeks and Scythians. In Jhang and Montgomery districts (Uśinara) people were fond of drinking milk, while in Gāndhāra people drank decoctions of various kinds.

There were certain people who lived in their homes but led the life of recluses. They did not join community feasts. Some did not take food offered even by the three higher castes.

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1 एवं बूढ़ोपि शामात्मे बृजेऽ बाजेऽपि सवंदा।
 मालकारेण मन्त्रों कुर्यादामामत: सवा।

Matsya. Ch. 17, 70.

2 शीर्षण राज्यं तात्रं पितृणा पात्रमुच्यते।
 राज्यं राजखालं वा पितृणा पात्रमुच्यते।

Vayu. 74. 1.

3 Itsing. p. 43.

4 Bṛhaspati Sm. II. 10.

5 Kāśikāvṛtti on Pāṇini VIII. 4-9.

6 Ast. Sam. Su. VII. 232-234.

7 Itsing p. 45.

8 Bṛhaspati Sm.I. 129. F.D.A.I. p. 176 f. n. 7.

9 Dasakumaracarita, VI.


Aśmaka—the region between the Godavari and Mahishmati on the Narmada.

11 Kāśikāvṛtti on Pāṇini VIII. 4-9.

शिष्यमात्रः स्विने:।
They probably cooked their own food. It shows that restrictions about interdining were sufficiently rigid in this period.

Modakas were offered to the preceptor on the day of initiation of a pupil. All guests such as teachers, pupils, disciples, strangers and friends were offered clarified butter, honey, sugar or one of the eight kinds of syrups which were allowed by the Buddha. Certain rules of etiquette were observed in the dinners of foreigners.

In Kumarila’s time Brāhmaṇa women in Ahicchatra (modern Ramnagar in Bareilly district) and Mathurā drank wine, the Brāhmaṇas of the north ate from the same plate with their wives, children and friends. Brāhmaṇas of the south took their meal sitting on couches, Brāhmaṇas both in the north and the south had no objection to taking cooked food that remained in pots after their friends and relatives had partaken of it. They had no objection to taking betel leaves touched by persons of all castes and many of them did not sip water after taking their meals. Food obtained by begging was considered as unwelcome as death itself while that obtained without begging was regarded as nourishing as nectar.

To sum up the period under review was an era of great prosperity. It resulted in the further enriching of varieties of dishes. Some new preparations of wheat and a stuffing prepared with mudda were used. A considerable section of Hindu society had accepted vegetarianism as the normal way of life. Some of the Purāṇas prescribe vegetarian dishes even in a Śrāddha where meat was obligatory before. But the Kṣatriyas relished meat dishes. A tasty meat soup called Dakatāvaniṇika was prepared. In some regions where civilization was not much advanced, such as in the Vindhya, people were mostly non-vegetarians.

On account of intercourse with foreigners and general prosperity the moral standards had gone down considerably even

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1 विषजित्वावर्तकस्यमः।
वषोत्सवं व्याप्तिः विचारायमः।

2 Malavika. p. 81.
3 Takakusu—Itsing (1896) p. 125.
4 Ibid. Ch. XXXI and XXXV.
5 Tantravārttika.
6 Amar. Vaiśya. 3.

Harṣacarita. p. 39.
in the Madhyadeśa. The rich indulged in drinking. Even respectable women considered drinking wines a necessary embellishment. But the Brāhmaṇas generally drank syrups. Betel chewing was common. Some articles such as gram, and masūra were still considered exotic and onions and garlic were avoided by respectable persons.
CHAPTER VII

FOOD AND DRINKS
(C. 750 To C. 1200 A.D.)

We get some information about food and drinks from Sanskrit and Prākṛta works which were written during the period C. 750 to C. 1200 A.D. Some of the Purāṇas and the Smṛtis which were written during this period also enable us to form an idea about the food habits of the people. But a detailed account of the dishes used during the period is to be found in the Mānasollāsa. It describes the various beverages used and narrates vividly the method of preparation of a number of vegetarian and non-vegetarian dishes which were used in the royal households.

CEREALS AND PULSES

The works of this period mention all the food grains used in the earlier period.¹ A dish of hot fragrant rice, the grains of which were unbroken and separate from each other was eaten with great relish.² Rice cooked in the milk of a buffalo was also very popular.³ We come across some new preparations of wheat

¹ Kāraṇavīmin mentions the following food grains:—
Vṛṣṭi, yava, masūra, goḍhūma, muda, māṣa, tila, caṇaka, anu, priyāṅgu, kōdrava, macuṣṭha, jāli, ṣālik, kalāya, kālattha and taṇa.
Cf. Vijñāneśvara on Yaj., Garuḍa, VIII. 48.

The Śukranīti lays down that grains which are well developed, bright, best of the species, dry, new, good in colour, smell and taste should be stored by the king to meet the needs of the country for three years.

IV. 2. 27-29.

² Cooked rice.

ग्रीवाजानमक्षिप्ततिसिद्धस्य विवृतम् विवृत्यमोदितामयमूर्तमादेवस्
रसोतर्म गौरमपीवरः रसाद्वृमोदितामयमोदिते अजः।

Naiṣadha XVI. 68.

³ श्यामाकः कुकुरिका गत्यान्तासिसु तुतथः। १३७३।
सार्वेदितिः सेवाकृतिसृसेसु गत्यान्तासिसु।
विरुक्ततामहिष्ठिन्यसय सायस पञ्चेत।

Manas. III. 1373-74.
such as *kasāra*¹ and *subālis*.² The latter were cakes of wheat flour fried in clarified butter and coated with sugar. If these cakes were not sufficiently hard they were called *Pābalikā*.³ The preparation of cakes of wheat flour has been described in detail in the *Mānasollāsa*. They are called *polikās* or *mandakas*.⁴ Thread like preparation of wheat flour were called *sevikās*⁵ and thin round cakes of fine wheat flour placed one over the other before frying in oil were called *Patrikās*.⁶

¹ The Dhanvantari Nighaṇṭu calls wheat in this period the food of the Yavanas, but it is now extensively used.

² Bhavi. XII. 3.

³ See f. n. 1 aboce.

⁴ Bhavi. XII. 3.

⁵ Manas. XIII. 1384.

⁶ Manas. XIII. 1385.

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¹ *Kasāra*—

² *Pābalikā*

³ *Mandakas*—Wheat was washed, dried in the sun, ground, and cleaned in a sieve. The flour was mixed with clarified butter and salt and made into balls. The balls were turned into cakes with the palms of hands and were cooked in a pot-sherd. They were baked on live charcoal before eating. Sometimes a wooden roller and a piece of stone were used to change the balls into circular cakes before baking.
Gram now seems to have become a favourite food as its use is recommended by Somesvara in many vegetarian and non-vegetarian dishes.\(^1\) Vidalapāka was prepared with the pulse of gram, rājamāsa, masāra or rājamudga mixed with slightly parched ādhakī pulse of which the outer covering was removed with a grinding stone and a winnowing basket. The mixture was cooked on slow fire. Water mixed with asafoetida, turmeric and rock salt was added to it.\(^2\) A soup prepared with mudga, asafoetida, pieces of ginger, pieces of lotus stalks fried in oil or the seeds of Priyāla is also mentioned. Sometimes pieces of brinjal fried in oil or the pieces of meat of a sheep or jackal or the pieces of the marrow of an animal were also cooked with it. Some spices such as powder of black pepper, and dry ginger were mixed in the end.\(^3\) Vatakas prepared with māsa flour, fried in clarified butter

\(^1\) Split green grams are also mentioned in the preparation of food articles in the Ambasamudra Inscription of Varagupa Pāṇḍya of the ninth century A.D.

\(^2\) Epigraphia Indica Vol. IX. p.92

\(^3\) Manas. III. 1359-63.

\(^9\) Manas. III. 1367-68.

\[^{1}\] Somesvara, a 9th-century Tamil poet, recommended the use of various ingredients in dishes, including gram, turmeric, and rock salt in Vidalapāka. The mixture was prepared with a specific type of pulse called ādhakī, which was cleaned and cooked in a grinding stone.

\[^{2}\] Vidalapāka was a soup dish prepared with mudga (a type of pulse), asafoetida, and other ingredients, enhanced with spices like black pepper and dry ginger.

\[^{3}\] Vatakas were a type of cake prepared with māsa flour, often fried to create a crispy texture.
and dropped in milk were called *Kṣīravata.* A preparation of fermented fine flour of *māṣa* made into small circular balls was called *idārika.* It was fried in clarified butter, mixed with some spices such as black pepper and fumigated with asafoetida and cumin seeds. Another preparation of *māṣa* flour was *Ghārikā.* These were round cakes with five or seven holes, fried in oil till their colour became red. When they had no holes they were called *Vatākas.* These vatākas were also dropped in sour gruel or churned curds with sugar. Sometimes sour gruel and well churned curds with some spices such as rock salt, ginger, coriander, cumin and black pepper were cooked to thick consistency and vatākas dropped into it. Some powder of black pepper was added to it and the mixture fumigated before use. For preparing vatikās, māṣa pulse was soaked in water, the outer covering

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1. *Naiṣadha,* XVI. 98.


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Manasa. XIII. 1594.

Commentary Naiṣadha.
removed and the pulse ground on a piece of stone. Some spices were mixed in it and the mixture, after churning well with hands, was allowed to ferment for a few days. Then they were formed into small balls and dried. They were cooked whenever required.\(^1\)

In the preparation of the dish called Kaṭakarna, pulse of vaṭṭañaka (pea) soaked in water was ground and fumigated with clarified butter after adding rock salt. The powder of Niṣṭāna was then mixed with it and the mixture made into round cakes which were fried in oil.\(^2\) Pārikā was a cake of gram flour fried in oil. Sometimes the pulse was boiled a little before grinding and some spices such as salt, black pepper, cardamom, asafoetida and sugar were mixed in the ground pulse before frying.\(^3\) Vesṭikā was a preparation of gram pulse mixed with some spices covered with fine wheat flour and cooked in a pot-ash. Sometimes ground māsa and mūdga pulses were used instead of gram pulse.\(^4\) Dhosakas are also prepared with the same ingredients

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\(^1\) मास्य विलागां विनिसान्तिकाम स्थाप्यात्मक हस्तलोके ॥ १६७ ॥

tat: समख्येक्षेपणां संभारे विभिन्निविभागणु।

स्थाप्यां विमानेंकृतम् स्थापितां क्रस्तत: ॥ १६८॥

मायमात्रां मात्रापिंडि वर्तिकामु विनिसिद्धिलु॥

Manas. III. 1397-99.

\(^2\) वस्तानकात्मक विलागां च विरत्तत वदधकाश्च ॥ १६४॥

चूचितं वारिण्यां सार्थ सन्धिया परिभावितताम्।

संम्बुकं रूपमिति कलमु निविनाशितताम् ॥ १६४॥

विनिपाध्यवाचवर्णां पेशियां च प्रसारितैति।

कठां तैलानवृत्तमेघां करकणां प्राप्तचे। ॥ १६६॥

मायामात्रां मात्रापिंडि संकाशा मर्मिति कलकालिण:।

Manas. III. 1394-97.

\(^3\) उत्तालाय विद्यानु विद्या वचनक्रिमुतिन्य बुमानान्।

हिस्सेः संस्थवस्यसंस्थाणु शर्करापरिमितिविभागाम्।

परिभूषणानं वृत्तमु गुणकारितिमूलाम्।

निविनाशितां असारितो ततः पूर्णकालिकाविविधाम।

एवं तामां परिम्र्यां परिवर्तया। पूर्णकालिकाविविधाम:।

Manas. III. 1388-90.

\(^4\) हरिम-सस्य विलागां हिन्दुश्वरक्रिमित्वम्।

लवणेन च संयुक्तमात्रकेन समानित्वम्।

वेस्तिकाः गोलकेश्विकाः क्षेत्रे क्षेत्रे।

संभूम भूषिणपरिवेशित मायामुः।

पिट्त सुपन्नमिति वेस्तिकाः वदवलं।

Manas. III. 1391-92.

नुसेन्ना. ३१।
Dairy Products

Milk was now used in various forms. When half the quantity was evaporated it was drunk. In case it was reduced to one third of the original quantity it became a dish that could be licked. When one sixth of the original quantity remained it was used for preparing sweets and when only one eighth remained it was called Sarkara. Milk was also used in the preparation of some sweets such as ksirapraśāra, ksiravata and ksirayaśṭikā of which we read for the first time. Curds prepared from the milk of those buffaloes, whose calves were fully grown up were regarded as very tasty. Curds were given different names according to the quantity of water mixed. Curds churned and mixed with sugar and fumigated with camphor were also used.

Whey was taken with rock salt and some spices such as cumin

1 विद्वान अणक्षेत्रं पूर्वसम्भाबसस्तुतम्।१६१।
   तात्पथं तैः विजितापाः धोतकातृति विपचुःः।
   मायास्य राजमान्यव बृहुणस्य च धोतकातृ।१६२।
   अनेनेत्र प्रकारण विस्तेन्तु पाकत्वमिति।
Manas. III. 1392-94.

It was the same preparation as we call Dose now. See reference to Ištī above.

2 अर्धविस्वदं पाने स्वातः निधानं लेवितकम्।
   वद्धां निष्क्षात्मकति शरीरा स्वादपाधमेन।
Manas. III. 1567.

A variety of scenes common in a dairy farm in this period are described in the Yaśastilaka (p. 184).

3 गुदौदं नायसं व हृत्यं शीरसस्थिकम्।
   दय्योदं श्रव: पूर्णांसं विनाशोवेन च।
Agni. Pu. 163. 10.

4 हरिहरहरिकर्तिपूजः सुना सुधाहवनपुष्पमिवोदृतं बवि।
Naiṣadha. XVI. 93.

5 Mathita were curds churned without water, uḍasvat curds with equal quantity of water and takra with water one fourth of the quantity of curds.

6 भिषितं शर्करामुक्तमेलापुष्पमिनिशिनम्।
   कपूराक्षितानां मधिक्षेत्यभीयते।
Manas. III. 1571-72.

Manas. III. 1573.
and ginger. But Rasālā continued to be the most popular preparation of curds. Temana was a soup of curds. A special preparation of curds with black mustard was much liked. Butter was clarified with wheat and betel leaves before being used in cooking and frying food articles. Somadeva also describes the properties of clarified butter, curds, butter and milk.

**MEAT DIET**

Along with vegetarian dishes meat preparations were quite popular. The Purāṇas prescribe the meat of clean animals for feeding Brāhmaṇas in a Śrāddha. Brāhmaṇas relished the flesh

1. लाविति यदृतै स्तोत जीरकास्त्रनाश्ये। संयुक्ते हिंडुष्ठपेय पुष्पिते मस्तु कीर्तितम्।
2. निवधिबद्विनिवे लाल्येतद्वत जलम्। शंकरेत्रासमायुक्ता सूर्ये। सिंहरिणी मधा।
3. कसांवंबितातीवाणावल्लसारागुणेणिअमा जदानिवियार।
4. न राजिकारादमभोजः टक्कृकूङ्खन सीतनार कृमावसवृक्षः।
5. प्रातोतभावः कुटभावावनायकाश्चुतिमूलावयुमः।
6. नवमील नवचढ़ील नीरलिबिठितमू। तापनविलनान समरक्कु मुंगनायु भागधः।
7. खान सम्मृप्तां याते कस्थपी गोपुरमुचमकं। स्वपेतामूलस्व। च पशूसुतारसुवृहत्तमः।
8. यासास्तिलोकाः पुष्पुद्वृत्तम् स्रोता तात्विन रोहितः।
9. ममासागित्तमभवीमाद। शाब शल्लक कृङ्करः।
10. व्यावित्तु गोष्ठे प्रवश्चरे च जातावथ मुगविचित्रः।
11. श्वेतमायः स्वर्गकामपृज्ज्ञः शरसं प्रवचनः।
12. यशोर्यः पशूपुरस्त्रा या सा स्वर्ण नेतराव खर्चितः।

\[\text{Manas. III. 1575.}\]
\[\text{Manas. III. 1574.}\]
\[\text{C.f. Bhavisayatta XX., Kav. Mim. XVIII. p. 107.}\]
\[\text{Bhavisayatta, XII.}\]
\[\text{Naisadha XVI. 73.}\]
\[\text{Manas. III. 1577.}\]

of buffaloes and took dressed fish. The Kṣatriyas enjoyed eating meat preparations such as dressed fish, roasted sheep. Sometimes meat was so dressed that it resembled the shape of a Bimba fruit. Fragrant and tasteful curries of fish, venison, birds and flesh of goats were very much liked. In the cold season people relished eating pork along with newly husked rice while the essence of deer and quails is mentioned among the dainties used in the summer season.

Many animals such as sheep, goats, gazelles, hares, rhinoceroses, buffaloes, fish, birds, sparrows, ring doves, francolin doves, peacocks and pigs were killed for food. People generally abstained from the meat of cows, horses, mules, asses, camels, elephants, tame poultry, crows, parrots, nightingales and all kinds of eggs. But in times of scarcity even the flesh of forbidden animals was used for food. Someśvara describes in detail how meat should be dressed and flesh of which part of the body should be used and of which part avoided. The method of removing the hair of a pig is also described. He describes in detail the method of preparing a number of meat dishes. Suṣṭhakas were prepared from the body of a pig roasted on fire. After roasting, the body was cut into pieces and the pieces again roasted on charcoals.

1 Samaraiccakahā pp. 258, 260, 475.
2 Ibid. pp. 258, 262.
3 Kumārapāla was much addicted to flesh eating in his youth and during his wanderings he chiefly maintained himself on flesh.
4 Suṣṭhakas: बल्लाकादनित्यत्वादिविविष्ठवायास्चेत्तति।
5 महुसाहिन्येश तया कभागदेशं तराइतं।
6 सुष्ट्वादनादानहितिविविष्ठवायास्चेत्तति।
7 भौल्लकादनित्यतनित्यत्वादिविविष्ठवायास्चेत्तति।
8 भौल्लकादनित्यत्वादिविविष्ठवायास्चेत्तति।
9 Naisadha XVI. 95.
10 भौल्लकादनित्यतादिविविष्ठवायास्चेत्तति।
11 Naisadha XVI. 76.
12 Naisadha XVI. 87.
13 Al Masudi.
14 Al Beruni Ch. 68.
15 Kathāsaritsāgara. III. 9-10.
16 Manasollāsa. III. 15. 43-47.
17 Kav. Mim. XVIII. 107.
They were eaten with rock salt and black pepper.¹ Sometimes a broth was also prepared with Sunthakas. The broth was fumigated with aromatic spices.² Sunthakas were sometimes cut into pieces resembling palm leaves. These pieces were dropped into curds mixed with sugar and some aromatic spices were added. Pulp of citron was also mixed with sunthakas and they were eaten after fumigation. In this form they were known as Cakkalikā.³ Sometimes green gram was pounded with spices. The whole thing was fried after mixing with good pieces of flesh. Tender Nispāva, berries, pieces of onions and garlic were mixed with the fried mixture. The whole thing was dropped in some sour juice and fumigated before eating.⁴ Flesh of sheep, carved into the 

¹ भाजानुः सम्बिच मूलादिः। ग्रंः। घन्धः तं देहेत्। १३०।
² फिलन्तमुपायात साह्तेश्वरमेते। गति।
³ पाषण्डे विसंग्राहगसंस्थापितं करिकापरिपतितम्।
⁴ परिवर्तनार्थ विद्याधिकार्यविशिष्टं। शुभ्यन्त्राम। १३२।

Manas. III. 1430-35.


Manas. III. 1456-41.
shape of plums mixed with some powdered spices and grams and fried in oil with the pieces of such vegetables as brinjal, radish, onions, ginger and sprouted mudga beans, was known as Kavacandi. Pieces of clean meat chopped into the form of big Amalakas were cooked with spices. This liquid preparation was again cooked with some acid fruits, sunthakas, spices and rock salt. It was then fumigated with spices such as garlic and asafetida. This preparation was known as Puryalā.

When pieces of clean meat, bored with some holes and filled with spices, were roasted on spits and some spices were mixed with them they were called Bhaditraka. Sometimes Bhaditrakas were dried after cooking and then fried in ghee.

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1 Manas. III. 1449-52.

2 Manas. III. 1453-56.

3 Manas. III. 1457-61.
of sheep dressed into the shape of betel nuts with some blood was known as Kṛṣṇāpāka. ¹ Vātakas of pasted meat prepared with roasted and spiced meat inside were called Bhūṣikā. Sometimes these Vātakas were covered with grains of rice and roasted and called Kūstalī. ² Sometimes fruits such as brinjal were filled with pasted meat and fried in oil. ³ Pasted meat was also formed into the shape of balls and roasted on fire or fried in oil. Liver of an animal was also cooked with some spices and called Pañca-

¹ Manas. III. 1462-65.

² Manas. III. 1473-75.

³ Manas. III. 1476-1482.
varpi. Suṣṭhakas were also prepared with entrails. The entrails of an animal filled with spices and marrow and roasted on charcoal were called mandaliya. Liver chopped in the shape of betel nuts and roasted on charcoals and fried with spices was also used by dropping these pieces into a solution of black mustard or curds. Dried and roasted meat such as seasoned fish, roasted tortoises, fried crabs and a tasty meat soup, all were used as food.
From the above account and description of the food habits of the Tāntrikas in the Yaśastilaka and other contemporary works it is obvious that meat eating was common in certain sections of the society, specially, perhaps among the Kṣatriyas. But we find also large sections of society which had taken to vegetarianism partly on religious and partly perhaps also on hygienic grounds. Among such people even when an animal was to be sacrificed in a religious rite to propitiate a god it was replaced by the image of an animal made of flour. Somadeva wonders how people who seek their own welfare hope to increase their own flesh with the flesh of others. Just as one's own life is dear to one, similarly the life of another is dear to him. One should, therefore, refrain from destroying animal life. According to him animals must not be killed for the purpose of worshipping gods or the manes, for entertaining one's guests, in any mystic rite or for medicinal purposes. Similar ideas are expressed by another Jain writer Amitagati who considers taking poison better than meat eating. Even some of the Purāṇas of this period lay down that slaughter of animals is not necessary for sacrifices

yat satam hiśam hiśamēvālūṭāḥ vā tu visvanā ṛṣabheṣu yaśadārā tu sacrificat yasodhara tu sacrifit a cock made out of flour.

Yaśastilaka p. 330.

yaśastilaka p. 335.
in the Kali age. They prescribe the use of māsa beans instead of meat preparations. On the authority of Al Masudi we can say that the Brāhmaṇas generally avoided meat diet. Al. Idrisi states that the people of Anhilvārā ate rice, pea beans, māsa, masūra, and fish and animals which had died a natural death because they did not kill birds and animals. Rājaśekhara mentions eating of pork among the practices of uncultured people. It is stated that king Kumārapāla prohibited slaughter of animals under severe penalties and he himself built Tribhuvanvilāra and thirty-two other temples for expiation of the sin of flesh eating to which he was addicted before his conversion to Jainism.

HONEY AND SWEETS

Honey was not so widely used as in the previous period. The Purāṇas mention guļa (treacle) and raw sugar (tarkarā) and not honey among the sweet things. The Jains avoided the

Upamitibhavaprapaṇica kathā, p. 627.

Bhāgavata Pu. VII. 15.7.

Prajāpati Sm. 152-53.

Kāvyamīmāṃsā VIII. p. 39.

Mohaśājaparājaya IV. p. 93.

Guruṇa Pu. 10.96.

Viṣṇudharmottara Pu. II. 63.8.

Brahma Purāṇa.

1 History of Medieval India Book 2, p. 192.

2 भाराहर स भंस् श्रवणमदनः:पिण्डिकतस्य श

3 वाराहर स शंस्य सैंच गृह्यति फालनुः।

4 एदं रावणाकाराविविघ्नविहारिः:विहारिःदेवेतां।

5 गुरवय शाशिमायोतैः:श्रीरण ष तथायुतम्।

Cf. Viṣṇudharmottara Pu. II. 314. 11-12.
use of honey on the ground that it was pressed out of the young eggs in the womb of bees and resembled the embryo in the first stage of its growth. The *Pauḍra* variety of sugarcane was grown near Rājagṛha. Sugar is also mentioned as an important article of food in the Ambasamudra Inscription of Varaguna Pāṇḍya (ninth century A.D.) In the Naśadha Carita the whiteness of sugar has been compared to a stream of snow.

The act of preparing sweets is considered an art and many new sweets are mentioned. *Kāsara* was a preparation of wheat flour, milk, clarified butter, crystal sugar, cardamom and black pepper. A preparation of wheat flour stuffed with *kāsara* was called *adumbara*. A sweet preparation of wheat flour, *gulā* and some spices such as black pepper and cardamom was called *murmura*. *Modakas* prepared with rice flour, sugar and some aromatic spices such as cardamom and camphor were called *Vrśapalagolakas* because they looked like hailstones.

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1. मविकाम्बंसंपूर्तीयालाण्डविनिपट्ति।
   जातेसंपुलकसङ्केरन्ते कलरा।
   Yaśastilaka p. 331.

2. Raviśeṇa—Jaina Padma Purāṇa Ch. II.

3. नासिक जीर्णमनोहिश लद्युद्ध सुपाराराज मूर्तिविद्याकर।
   Naisadha XVI. 93.


5. ता कौर ऋष वस्यारातुतुद्ध संधिज्यितियावयं।
   सममणित्यावमकृ।
   समार्दिका p. 187.

6. कसांर सुवारं बुहावी मण्डलं।
   समार्दिका p. 189.

7. गोपुरम्बूलोद्धरुणस्वरूपानांशतानु।
   कापाली।
   विवाक्षाय।
   एलामरिववृण्ण गुफ्तानु वायसकर।
   Bhavissyatta XII. 3.

8. गोलकेन समाभिप्रय तीलिन्सुम्बरानु पचेठ।
   Manas. III. 1386-87.

9. गुडमवतीसमामीत्री गोपुरसङ्गलुप्परि।
   Commentry Brahma Pu.

10. गोलकेन समाभिप्रय तीलिन्सुम्बरानु पचेठ।
    Manas. III. 1388.

11. गोलकेन समाभिप्रय तीलिन्सुम्बरानु पचेठ।
    Manas. III. 1415-17.
times dolls were also made with sugar (Śarkari putrikā). Sometimes they were also prepared with rice or mudga pulse. In the preparation of Kṣīraprakāra sour curds were mixed with boiled milk and the solid part of curds was separated from the liquid one. The solid curds were mixed with rice flour and sweets were prepared in different shapes. Possibly they were same as modern Camsams and rasagullās. Another sweet prepared with milk was called Kṣīrayaṭṭikā.

**SPICES AND CONDIMENTS**

All the spices mentioned earlier were used for seasoning. It seems a good lunch always consisted of some condiments (avadanīṣa). Vyahjana is used in the sense of a special prepara-

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1 Naisadha XV. 104.
2 Comment on the above.

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Naisadha. XVI. 100.

Vilāsavatī.

Bhavisayatta. XII. 3.

Bhavisayatta. V. 11.

Brahma Pu.

Manas III. 1408-1411.

Kavy. mim. x. 134.
tion in the *Manasollasa* in which water used for washing rice was mixed with tamarind, butter milk, crystal sugar, powder of cardamom and juice of ginger. It was used after fumigation with asafoetida.¹ In preparing *Prabahaka*, curds, and juices of fruits such as tamarind, pomegranates, myrobalan, citron or *amala vata* were used. Some fragrant spices such as coriander, asafoetida, cumin, turmeric, ginger, pepper and salt were mixed with the fruit juices. The mixture was cooked on a slow fire with some oil.² A special variety of *prahaba* was prepared with *sūrana*, ginger, butter milk and oil.³ Sour gruel was sometimes used after fumigation.⁴ It appears that some pickles were also used.⁵

**Oils**

Mustard oil⁶ and sesamum oil⁷ were more commonly used for frying and cooking food articles than in the previous period. Even in a Śrāddha the use of sesamum oil is permitted.⁸ The

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¹ *Manas. III. 1578-79.*

² Manas. III. 1578-79.

³ Manas. III. 1578-79.

⁴ Manas. III. 1578-79.

⁵ Manas. III. 1578-79.

⁶ *Naiṣadha XVI. 86.*

⁷ *Vedanga Jyotirīya.*

⁸ *Brahma Purāṇa.*
poor people in the south used linseed oil.

**Fruits and Vegetables**

The common fruits in use were oranges, grapes, dates, cocoanuts, pomegranates, karamarda, mango, lakna, banana, bread fruits and kapittha. Many beverages were prepared from fruit juices. The Jains avoided five kinds of fruits such as udumbara, atvattha, plakṣa and nyagrodha which are the breeding ground of various living organisms, visible and invisible.

Fruits, leaves, roots, tubers, flowers and legumes of many plants were used as vegetables. Pāṭhā, śīṣā, ṣaṭi, vāṣṭuka and smiṣappaka were the common pot herbs. Other vegetables in common use as before, were bottle gourd, cucumber, radish, brinjal and onions. Mustard stalks were generally eaten in winter. Somadeva praises a number of vegetables including

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2. See Chapter VII. F.D.A.I. p. 225.
3. मन्त्रांत मुन्याव्याणां कः हस्सीस्सप्पर्वयाणां।
   भट्टस्तोधे मुन्याव्याणां गुप्तामुपमाःशु।
   पुरूषोऽर्जुनवधान स्वपनोऽर्जुनवधान।
   सत्यांत: प्राणिन्तः रुपांस्त: सुरस्मातागसमागर्धाः।
   पुरूषोऽर्जुनवधान ।

Yaśāstilaka pp. 327 and 330.

4. कालि भट्टोऽर्जुनवधान वर्ष्या कः मून्याकम्।
   गुप्तांत: प्राणिन्तः रुपाः कालि भट्टोऽर्जुनवधान वर्ष्याः।
   वर्ष्याः कालि भट्टोऽर्जुनवधान वर्ष्याः।

Manas. III. 1548.

5. पाठवणांतः दोषा बालुक वृक्षदार्णकम्।
   विवन्दनवल्लक्ष्यानां भिदत दूः बालुकम्।
   मण्डकपर्वी पालवणांतः धिल्लकवधाकांपश्यामा।
   धिल्लकवधाकांपश्यामा काकुस्ती धिल्लकवधाकांपश्यामा।

Kaśiravāmī on Amar. 165.

6. Manas. III. 1555-64.
   अर्था पुस्तकसुत्तामिकाः सुतात्त्वकाः कर्ताः।
   प्रचावलाजालूरसूलक्।
   ......... अभिन्नित्वात्।
   प्राप्तकारामिकांतः।
   नरिकानिकांतः।
   दृष्टिपन्नवस्तुकांतः।
   अत्र धिल्लकवधाकांपश्यामाः प्रचावलाजालूरसूलक्।
   अर्था पुस्तकसुत्तामिकाः।

Yaśāstilaka Book III, p. 404 (959 A.D.)

7. वराहवाणिन्दोडानां दत्तिः सन्तकताः।
   सुकूमः सर्वपक्षवचित्रमभवत्वः श्रुत्वम् जनोनन्दितैर्यशिवः।

Kav. Mīm. p. 245.
slices of fresh ginger. According to Kalhaña some people avoided the use of onions and garlic because cut onions resembled flesh and eating garlic was a foreign innovation. Some vegetables such as cirbhiṣa were cut into pieces dried and fried in oil or ghee to be taken as dainties.

The vegetable preparations of the south are mentioned in the Ambasamudra Inscription of Varaguṇa Pāṇḍya. Kaykkari was prepared with some vegetables and spices such as pepper, mustard and salt. Pulinggari was a preparation of horsegram and plantain fruit. Boiled curry (pulukkukkari), fried curry (posikkari) and a liquid preparation consisting of a vegetable cooked with Bengal gram or beans were generally eaten in the south.

INToxicating DRINKS

It appears that the habit of drinking was found among a considerable section of Indian society in this period. Even some Brāhmaṇa youths wasted their time in the company of dancing girls who were addicted to drinking. The sons of Hariśchandra by a Kṣatriya wife are called madhpāyina (addicted to drinking). Some women are described as intoxicated with

1 बालं बुनांण कोहलं कार्वेंलं चिलली जीवंती वास्तुलस्तुलतानीयः।

2 संपूर्णं: पर्वतालिष्ठमर्यादाता: किस्तोमानिस्च्चत्वालिष्ठस्वाभावविनियमस्य।

3 Stein-Rājatarāṅgiṇī Book I, p. 342.

4 Kacērā or karcari पुण्यकुस्तरा पुण्डरा विद्रेष्या

5 वचन भविष्यवासिविवविवाह्याण्वण्वण्वान्वण्वेत्यात्।

6 विलसवातः।

7 तेन श्री हरिष्क्षेण परणितात हिजातमा।

8 वित्तीयाविस्मावसाभारासुभरासाभाः।

9 तोह भविष्य यात सुंदरे ते भूता मधुपावित्व।

10 Jodhpur Inscription of Pratihāra Baulka (V.S. 894) verses No. 7-8 E.I. Vol. XVIII. p. 95.

Cf. Vanarājā was much addicted to drinking.

Mohanājaparājaya IV. 47.
drinking. Women liked the vārṣī variety of wine. Drinking wine after partaking of pepper and betel leaves was, according to Rājaśekhara, the general practice among the ladies of the south. Somadeva gives an interesting account of a drinking place in his Kathāsaratīsāgara. In the Sukranītisāra distillation of wine is regarded as an art and moderate use of wine is recommended. On the occasion of marriage feasts drinking was common especially among Kṣatriyas. Medhātithi also says that while Brāhmaṇa women did not drink wine at festivals, Kṣatriya and other women, to whom drinking was not forbidden, indulged in excessive drinking on festive occasions. Courtezans and Tāntrikas were, no doubt, addicted to drinking.

There were, as before, four important sources from which intoxicating liquors were prepared treacle, cereals, madhūka flowers and some fruits. But the most common varieties in use were

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1 महियारामपकातवितात। The description of Rājagṛha in the Jain Padma Purāṇa Ch. II by Raviṣeṇa (834 V.S).
2 कार्त्तिकेश्वर वाणी वार्णिक्यः।
3 पिवल्यासान्त मतिवं ताम्बूलविवाहावैः। प्रियवर्तविवाहाः समुन्त्र प्रमिषाग्राहः।
4 सप्तशतशत् खण्डणवसीमा। वेद्यौ रूपिसरि वारिणा वास्रा भीमाला वारणी।
5 सधानवमूः सज्जेयं तदवागम्यवारिति। १२१। बिचिन्तनविनाशस्त्रविनाशनम्।
6 बानान्ति: महास्वामयूः। कल्याणिना: पुरुषप्रमाण:।
7 मन्त्रात्मनी: मुः सुधाकृत्वा।
8 ब्रह्म उपासनुवस्थास्त्रेषु। प्रचिनविश्ववास्त्रेषु।
9 बानान्ति: महास्वामयूः। कल्याणिना: पुरुषप्रमाण:।
10 मन्त्रात्मनी: मुः सुधाकृत्वा।
Karpūra Maṇjarī, p. 256.
Karpūramaṇjarī IV. 6.
Kathāsaratī Sāgara VIII. 110.
Śukranīti, I. 115-116.
Cf. Śukranīti IV. 3. 141.
Naiśadhā XVI, 99.
Medhātithi on Manu. IX. 84.
Tantrikas—मन्त्रं विनाशितं महिःसारमाहै।
Cf. Śukranīti IV. 3. 141.
Karpūramanjarī pp. 22-23.
Śukrapāṇi on Amar. Bhumi Śūdra 43.
POST GUPTA PERIOD

those prepared from bread fruit, grapes, dates, palmyra, madhūka flowers, sugarcane, honey, cocoanut, cereals, suira, vārūni, maivya and arītha.\(^1\)

Evil effects of drinking were well known. Sukranīti condemns excessive drinking and lays down that one should not visit liquor houses nor should he sell liquor.\(^2\) Somadeva condemns drinking by saying that drunkards are generally liars. Drinking is the root of all evils since it completely deludes the mind and is, therefore, the greatest of all sins. He cites the example of Yādavas who were ruined on account of drinking and says that drunkards are transformed into wine to delude the minds of men after a long succession of births and rebirths.\(^3\) From Alberuni’s account it appears that a section of people belonging to higher castes abstained from drinking.\(^4\) Most of the Dharmāśāstras of this period also condemn drinking by the three higher castes.\(^5\) According to Alberuni drinking was common among the Südras.\(^6\)

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\(^1\) Pulastya quoted in Mitākṣarā on Yaj.


\(^3\) C.f. Sukranīti. III. 63-64 and 242.

\(^4\) C.f. Subhāṣīta Sandoha Ch. 31.

\(^5\) Alberuni Ch. 68.

\(^6\) Alberuni Ch. 68.
WATER AND OTHER BEVERAGES

Somadeva lays emphasis on the proper use of water. Water is called both nectar and poison; properly used it is like nectar and used without proper care it acts like a poison.\(^1\) Transparent water, without any taste and smell, and swept by wind and sunshine is beneficial. In all other cases water should be boiled before drinking. Water exposed to the rays of the sun and the moon should not be used longer than a day and a night, water boiled in day time should not be taken at night, and water boiled at night should not be taken in the day time.\(^2\) The Mānasollāsa mentions all the sources of water mentioned earlier and calls water inside a cocoanut fruit Vārkaṇa water.\(^3\) It recommends the use of water purified with spices, such as cloves and camphor and fumigated with a piece of clay baked in fire of kbdira wood.\(^4\) Sometimes flowers such as pāfala, utpala and sampaka were used to make drinking water fragrant.\(^5\) Someśvara recommends the use of rain water in the autumn season, of river water in the Hemanta, water of tanks in the Siśīra, of the pools in the spring, of a spring in summer and of wells in the rainy season. But Hanisodaka is recommended for all seasons.\(^6\) Sometimes water was stored in golden jars and cooled

\(^1\) Yaśastilaka II. 368.
\(^2\) Yaśastilaka III. 370-371.
\(^3\) विवादान्वितां नावेः नैर्करस्य शारसं जलम्।
भौमं चौबं च ताहावसमितिमें नवमें स्मृतम्।

सरमें केन्द्रितमिच्छति वार्षिकीव वनमें।

वार्षिकीव वनमें मनोहरम्।

\(^4\) कणामुत्सनक संयुक्तमेलोशीरक चन्दनः।
मिलते मुलिकापिण्ड बाविराङ्गशापाचितम्।

\(^5\) लक्ष्मीशीरकपूर्णकलालंचन्द्रः।

\(^6\) विविधं सारां भान्तं हेमलेखुकम्भम्।

\(^3\) Manas. III. 1605.
\(^4\) Manas. III. 1615.
\(^5\) Manas. III. 1619-20.
\(^6\) Manas. III. 1622-24.
with drafts of air after fumigating it with the fire of aloe wood. It was considered very tasteful.\(^1\)

Some beverages and syrups were also in use.\(^2\) Preparation of a special beverage is described in the Mānasollāsa. It was prepared by mixing some acid fruit juice with boiled milk. Then the liquid part was separated from the solid part. In the strained liquid sugar and powder of cardamom were mixed. The mixture was strained in a piece of cloth again and again till it became quite pure. Roasted tamarind fruit with the juice of some other fruits was mixed with this strained liquid. Similarly syrups were also prepared with other sour fruits.\(^3\)

**THE ART OF COOKING AND UTENSILS**

The account of the marriage feast of Damayanti shows a very high stage of development in the art of cooking. The guests at the feast could not distinguish the vegetarian dishes from the non-vegetarian ones. The combination and method of preparation of various ingredients was so excellent that the products of one season were mistaken for those of another.\(^4\)

Somadeva in his Yaśastilaka refers to some fine vegetarian

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\(^1\) गारी नीरङ्गेनम् प्रसंजनाद्वृि पञ्चायु गुर्वार्थवायमिः।
निनीय भूतः राक्षस सन्धिः तन्त्र तैत्तिर्य बार्ति प्रतिवारसीहुमम्।

Nāśa. XVI. 89.

\(^2\) See F.D.A.I. p. 219, f. n. 5.

Yaśastilaka. p. 335.

\(^3\) श्रेष्ठः समस्थाय वृक्षीयादुक्लाम्बरसु।
प्रसायं सप्तिसिं हरिसम्बल भैरवितम्।१०१।
सिताक्षे समायुक्तामुलावृिविमिकितम्।

C.f. Viśpudharamottara Pu. II. 63,12.

\(^4\) \textit{Manas.} III. 1581-84.
dishes, while the Mānasollāsa describes in detail some delicious meat preparations and dismisses the vegetarian dishes in one verse. The Viṣṇu Dharmottara Purāṇa lays down that food articles should be cooked on a slow fire. Somadeva mentions that food articles are cooked well in a vessel that is covered and stirred.

Many cooking utensils and implements are mentioned. The royal families used utensils made of precious stones, gold or silver. It was believed that food preparations served in earthen vessels tasted well but generally a king was to be served in a golden dish and golden cups. The rules about cleaning the utensils were the same as in the earlier period.

RULES OF DIET AND ETIQUETTE

As in the earlier period the householder was expected to make food offerings to gods, forefathers, guests and dependants before he himself took his meals. He was not to eat anything

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1 Yaśastilaka, Book III.
2 कथेवेद चिन्द: शाक्य भौतिकतू पाकाकोविद:।
केतकानु पत्तानू हुलानू अदितारे: परिमेषेतु।
Manas. III. 1549.
3 नायाबदेश्वरन हुलानोत्तर नायाबदेश्वर च साह्यमभू।
रत्न न चायश भवेतु प्रभूसंस्त्र नायाबदेश्वर्तकालितम् मद्या से।
Vishnu Dh. Pu. II. 63 113.
4 Yaśastilaka III. 322.
5 Manas. III, ch. 13, Naiṣadha. XVI., Bhavisayatta. VI. 16.
6 हिरस्मोऽविजयवाभासोंपते गता: प्रकापं कित वास्काविन्यषा।
Naiṣadha. XVI. 66.
7 Manas. III. 1585.
8 रूपसानंख्यविभवाणां सोखङ्गायुद्धमस्मिः।
परिमार्जनमन्यत्वेऽव असुरारण्जमुज्ज्वलाग्रम्भं।
ह्रवशिरभृजानवाहनोपटि।
Baudhayana Sm. I. 5, 34-40.
9 मृण्यवं भाजनं सवं पुन: पाके शुच्यति।
मदासुः: पुरोजस्वेन हतौनी पूवशोथान्तते।
Baudhayana Sm. I. 5, 34-40.
10 स्वस्तृत्वं नं मृण्येत पुन: पाके मृण्यमेत।
ह्रवशिरभृजानवाहनोपटि।
Sankha. Sm. XVI. 1-5.
which he did not offer to the gods, manes, and guests. A Brāhmaṇa was expected to feed guests even if they belonged to Vaiśya or Sudra castes. He was also to set apart some food for low creatures.

In this period much more emphasis on the purity of food seems to have been laid than in the previous period. Severe penances are prescribed for eating impure food and food offered by those whose food should not be accepted. Some new additions have been made to the list such as food offered by a person who has renounced the world without proper ceremony.

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1 देव पित्रतिथियोक्षेत्रमदला नातीयालू कविलु श्रामाझ यः पचेतभासकरायेः स वीरवति।

2 चतुरसयक्षेत्रप्राप्ती च मुद्गेन्द्रिष्ठिष्ठानरम्।

3 वृंदन्व वृंदेवचु ये मुद्गेन्द्रिष्ठानरम्।

4 चतुरसयक्षेत्रप्राप्ती च मुद्गेन्द्रिष्ठानरम्।

5 चतुरसयक्षेत्रप्राप्ती च मुद्गेन्द्रिष्ठानरम्।

6 चतुरसयक्षेत्रप्राप्ती च मुद्गेन्द्रिष्ठानरम्।

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Sukra III. 134.

C.f. Visṣu Dharmottara Pu, Ch. 233, 118-126 Baudhāyana Sm. II. 7.270

Subhāṣita Sandoha (994 A.D.)

Skanda Pu. Kari 41 22.

Visṣu Dharmottara Pu. 233.31.

Laghu Śatātapa Sm. 52.

Aṅgiras, Sm. 88.

Agni. Pu. Ch. 168.

As before stale food was forbidden except food articles cooked in clarified butter, and preparations of rice and milk. Generally, the Dharmaśāstras of this period do not allow the people of three higher castes to take food or drinks offered by a Śūdra but they were permitted to accept milk, rice, food articles cooked in clarified butter, milk, groats, oil cake and oil. It was considered improper to take the leavings of food of some other person but if a Brāhmaṇa, now and then, took his food with his wife it was not considered a sin. Apastamba also permits a person to eat the leavings of his father or elder brother. Somadeva forbids eating and drinking in the house of those who take wine, meat and honey and even the use of utensils belonging to them. He states that a person should avoid water brought in water-skins, oil kept in leather flasks, and women who are not in a fit state for vows. The practices of bathing before taking meals, two persons not eating from the same dish and throwing leaves and earthenware once used for eating as now, were observed.
in the ninth century.⁴ The practice of not eating the food served at the house of one’s daughter had also come into vogue.⁵ Cakes, groats, parched barley, butter milk, curds, clarified butter, honey, preparations of milk, and sugarcane, or food cooked in oil or clarified butter could be bought from the market if water was not used in preparing them.⁶

Food was taken twice a day⁷ without reviling it.⁸ and one was expected to take only as much food as was necessary to satisfy hunger.⁹ Somadeva states that he who gorges himself with food gluttonously even when he is not hungry stirs up diseases.⁹ One is, therefore, advised to abstain from overeating, undereating, eating of combinations of hygienic and unhygienic food, and eating immediately after eating.⁸ It is recommended that food should vary according to the season. In the autumn a person should take sweet, bitter and astringent things, in the rainy and the winter seasons he should take sweet,

1 Ancient Accounts of India and China by two Mohammedan travellers translated from Arabic by Eusebius Renaudot, pp. 36 and 98, 99.

2 स्वयुतां च यो मुक्ते स मुक्ते पृथिवीमलम्।
Atri. Sam. 304.

3 श्रूप सुकुलज्वो भानायकः दधिः घृतं मधु।
एततेन भोजतव माहेश्वरो ज चढ़वेत।।एषं वैस्वर्यार्थम्।
प्राहू वैराग्यार्थेन व्यासवान्मयम्।
तत्साति रूपकं ज्ञात समर्थितं न हि।।एषं वैस्वर्यार्थम्।
Laghvāśvalāyana Sm. 171, 173

4 स्वयं प्रातः मूलांमृत मातरारके कबुधन
स्वयं प्रातमनुङ्गाणामानवदेवनिनितम्।
Cf. Gaut. Sm. IX. 4.

5 Vṛddha Harīta Sm. VIII. 267.
श्रमं न निवातु मुक्तचः स्वीकृतं ग्रीतिकृतं।
श्राहरं प्रातः निवातु मनसं ममहृतं।
Sukra, III. 109.

6 यावद ब्रह्मेतं जातं तात्त्वस्वच्छं हि वेदनाम।
प्रशस्तं गोरम्यश्वेतं स स्तेनो व्यय्यमृ।
Bhāgavata Pu. VII. 14, 8.

7 Yaśastilaka III. 329.
See Yaśastilaka and Indian Culture by K. K. Handiqui p. 112.
Grahīyaḥ मोहजनं कुप्ततः कुप्तातितिव्युक्तिः।
Brahma Pu.

8 अस्वासं स्वासां समस्तमम्यस्मात्म संस्थायम्।
Yaśastilaka III. 345.

कारे हितमिताहरिविश्वारी विषपाठान।
Sukra, III. 107.
salty and sour things, and in the summer mild preparations.¹

We are also told that the constant eating of over-sweet dishes leads to indigestion, too much of salty food causes weakening of vision, extremely sour and pungent dishes lead to physical decay and any unhygienic food causes loss of strength. Certain remedies are also suggested for indigestion.² Someśvara lays down the order of dishes as they should be served. In the beginning one should take boiled rice then milk rice mixed with sugar and clarified butter, then fruits and sweet and sour articles of food, then delicious beverages and preparations like Śikharinī and thick curds should be taken. Last of all, preparations of butter milk mixed with salt or sour gruel should be taken.³ As in the earlier period, some articles are mentioned which should not be taken together. Bananas should not be taken with curds and butter milk, milk with salt, and broths of pulses with radishes, groats should not be taken when they become thick like curds and all sesame preparations should be avoided at night. Germinating paddy and ghee kept in a brass vessel for a period of ten days are also forbidden.⁴ In the case of royal families it was customary to examine the food preparations to see that they did

¹ Yaśastilaka III. 349-353.
Cf.

² Yaśastilaka III. 364-366.

³ Yaśastilaka III. 354.

⁴ Yaśastilaka III. 341-43.
Cf.

Manas. XIII. 1599-1600.


Padma Pu. Adi. 56. 25.
not contain any poison and the symptoms are described in the works of this period as in those of the earlier periods.\(^1\)

A student and a householder were expected to take a nourishing full meal so that they might be able to perform sacrificial rites.\(^2\) But the hermits lived on such coarse food as roots, fruits, tubers, vegetables, husked cereals, water or air alone.\(^3\)

The general rules of etiquette were the same as in earlier period. A person should take his meals in a secluded place.\(^4\) He should sit not on bare ground and should not take his meals standing, walking or riding some animal. He should face the east and have his sacred thread and some clothes on his body but should not have his head dress or his shoes on. He should not take his meals in a burial ground or in a temple. He should not keep the food in his lap, in the palm of his hand or on a seat. He should neither have wet clothes nor his head wet. He should not, while taking meals, have his legs stretched. He should not sit on a cot, or on a seat made of leather. He should not eat leavings of his own food or drink. He should not eat very quickly in the company of many persons. He should not leave much food in his dish and should wash his mouth before going out.\(^5\)

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\(^1\) Yaśāstilaka III. 338-340.

\(^2\) Suṅkri I. 325-27.

\(^3\) Baudh. Sm. III. 3.

\(^4\) Baudhayana Sm. II. 7. 33-34

\(^5\) Suṅkri III. 108.

\(^5\) Visnu. Dh. Pu. 233. 31.
It was a general rule that sweets and other delicious dishes were not to be taken alone. Sukra states that a person should not be too formal at the time of dinner if he wants to be happy. He should eat his food quietly, neither talking, nor laughing nor making a noise. All persons were expected to take the same dishes in a party.

Chewing betel leaves with some spices after meals was common as it was believed that it aided digestion. In the Naiṣadha-Brahma, Pu.

Someśvara suggests that the king should sit on a cushion with a white napkin spread from the navel to the knee and take his food in the company of his near relatives and reliable courtiers.

Manasollāsa III. 13. 1588.


1 एकः स्वादु न मुख्यति।
2 आहारे लघुस्वादे च लघुदलक्षःमुखीयवेत्।
3 हृदयन्तः च मुख्ये सच्छिदर्शितं तथा। लेखितः कृतं चैव पाेते पित्रस्तुपकः।
4 पितामहेनेव यो मुख्ये प्राससमायपित्यः। अध च केवलं मुख्ये हृदयर्मयेषुध्वः।
5 कपुरस्वीडिपप्रणाणां तम्भोलाद।
Carita after a grand dinner the bridegroom’s party was served with betel leaves. Spices such as camphor and kastūrī were used in preparing them. As they were chewed a pungent sensation was created on the tongue which made the people feel as if scorpions were stinging.\(^1\) Chewing betel leaves in the company of others without being presented with them by others was regarded as a breach of social etiquette.\(^2\)

The Dharma Sāstras of this period give a long list of articles which were taboo in sacrifices and of those which were regarded pure enough to be used. The Mitākṣara considers the use of viśī, tāli, barley, wheat, mudgā, māṣa, cereals used by ascetics, kālāśa, mahāśalaka (a kind of fish), cardamom, dry ginger, black pepper, asafoetida, treacle, sugar, camphor, rock salt, salt from the Sambhar lake, bread fruit, cocoanut, banana, jujube, products of cow’s milk, such as milk, curds, clarified butter and milk, rice, honey and meat proper on such occasions. It prohibits the use of kodrava, māṣa, gram, kulattha, shrivelled grain, nispāva, rāja-māṣa, kuśmāṇḍa (gourd), brinjal, brhoti, podaki, tender leaves of bamboo, long pepper, vaca, satapushpa, açara and bīda salts, milk rice prepared from the milk of a buffalo or camara. Similar injunctions, with some variations, are found in the Śrītis and the Purāṇas of the period.\(^3\) But Vijñāneśvara permits the use of

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\(^1\) मुखे निवास आनुभुक्त नलातूरगर्भिधिः पर्णानितरिवेष्क वृत्तिकरः।
\(\text{दस्मिन्तितात्‌मुखत्वासनिभिः सम्यक्‌ स्वालितिः: स्वाभाविकलितिः।}\)

\(^2\) Naiṣadha XVI 110.

\(^3\) Śūkra II. 410–11.

\(\text{हृद्यित्य नाश हृद्यित्यित्वं श्रीहृद्यित्यित्यायोगोपुरुषसमासमुपर्णासनितावलाशाकासमि तत्र कृतकृत्याः।}\)

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garlic as a medicine and quotes Sumantu as an authority.1 Some Jain writers objected to the eating of beans and pulses as these too, according to them, are flesh, being endowed with life. Soma-deva, however, rejects this view,2 and states that all liquids should be strained through a cloth before use to avoid any possible injury to living creatures and one was for the same reason to give up eating at night.3 Pickles, syrups, unhusked paddy, flowers, fruits, roots and leaves, being the breeding ground of living organisms, should not be acquired for use nor anything that is frequented by the latter. Hollow stalks and reeds should be avoided as well as creepers and bulbs resorted to by diverse creatures. Herbs and creatures should be taken when no longer raw, after splitting them into two sections, and all kinds of pulses and beans which are cooked entire should be avoided.4

Srāddha feasts were common during this period but we get some other details about the food habits of the people. Fruits such as citrus medica, cocoanut, banana, dates, and oranges were

Sm. VI. 9, Prajapati Sm. 113-123.
XI. 99-101. Veda Vyasa Sm. III. 63-65. Sankha Sm. XIV. 19-26, XVII
20-34.

1 एतत्येव व्याथितय स्यतप्रुत्ततिः शिष्यायामप्रमरितिधीवद्वति। यानि चैव प्रकारणिः
तेनवद्य न योपः।

Sumantu quoted in Mitakṣarā on Yaj. III. 290.

2विद्वान् मांसं जीवाद्वरीरं भवेऽ वा मांसम्।
पद्मास्मं वृहो वृत्तकुषुमनयास्म।

Yaśastilaka p. 331.

3Kumārapāla Carita VIII. 68.
4देवद्रव्याणि सत्राणि पद्मपत्तं योजयेतु॥

Yaśastilaka p. 333.
given to a pregnant woman. Food articles cooked in milk, clarified butter, or mixed with honey and curds were given to a child at the time of the ceremony of first feeding. Rice and fruits were given to a boy at the ceremony of putting on the sacred thread. Salt, honey and meat were not taken when one observed a fast. The Jains considered it meritorious to starve themselves to death.

From the Uktivyakti prakarana we know that the diet of the people of Banaras in the twelfth century consisted of boiled rice, milk rice, krṣara and cakes. Parched grain was eaten and groats were taken with clarified butter and sugar. They were also kneaded into balls. People also liked cakes fried in clarified butter. Some people took meat soup and rice cooked with meat and roasted meat.

The students learnt the art of cooking from the teacher's wife. They cooked their own food from the provisions they got in alms. People, generally, took food after taking bath, worshipping gods and offering food to Brāhmaṇas. Brāhmaṇas were fond of sweets such as modakas and did full justice to the food served in the feasts.

From a south Indian inscription we know that cardamom, campaka buds, khasakhasa, roots, dāla, pepper, spices, cumin, sugar, clarified butter, tamarind, curds, grams, plantains, pulses, husked rice, paddy, oil and salt were the common food articles in the South about 1000 A.D.

From the Yaṣastilaka we learn that the daily diet of the rich in the South consisted of white shining rice, broths of golden

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1 भारतिनिश्नारिकों रम्भाक्षुपूर्वकृ।
वस्तानि स्पुषस्तनानि नारिजातीनि वापि च।
श्रीराज्ञमुद्रव्यवं भिषाय प्रायजवेच्छू।
तप्सुनां सप्तान् दचादौ विकासै जन्मितु च।
Āśv. Sm. Garbhādhana. 9.
Āśv. Sm. Annaprāśana 3.
Āśv. Sm. Upanayana.

2 तश्य सचुमासौ च हसाशाहवो येन हृदये।
उपवससे व भुज्रीत।
Gobbhila Sm. III. 117.

3 दशसारण मरण भरितवित्ततत् दसनइवेछुपोव विधत्वात्
Bhavisayatta. XII. 4.

4 Uktivyaktipakarana pp. 21, 22, 37, 40, 42, 43, 45, 46, 47, 49.

5 South Indian Inscriptions No. 1 of Rājakesari 1000 A.D.
colour, butter, curries, well cooked savoury dishes, thick curds, milk, milk rice, sweets and water perfumed with camphor. The meal of the miserly people consisted of boiled rice grown stale, half cooked gourds, and certain badly cooked vegetables as well as some gruel mixed with plenty of mustards. Their beverage was some alkaline fluid with a taste like that of the water of a salt mine. Some poor people subsisted on *ṣyaṭaka* rice and whey.\(^1\)

We propose to conclude this chapter with a review of the feasts during this period. From Nalacampū we learn that boiled rice, *mudga*, *modakas*, *asokavarti*, meat, many kinds of vegetables condiments, milk, curds, *ghārīkā*, clarified butter, honey, sugar and fruit juices were generally served in feasts.\(^2\) In such feasts the ground was covered with pieces of cloth, all kinds of utensils were brought together and drinking was indulged in.\(^3\) Saline preparations such as *kaccara* and *parpaṭa* were served. Sweet preparations of treacle and *ṭrikhandā*, many kinds of broths, cakes, *kāśāra*, *subāla* (sweet cakes) and fruits such as *kapittha*, grapes, cocanuts, mangoes, citrus, and pomegranates were also eaten with great relish. Betel leaves with some spices such as camphor

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\(^1\) *Yaśastilaka*. III. Report of Śaṅkhānaka.

\(^2\) "सत्यां च भृवृत्तीय तथे मोचनपात पत्रसंवर्त शुक्ति शनाशाखापुष्पविष्टस्वाभ्य कमेव परिखण्डावय नामांगामान्यस्त स्पष्टाम हारिणाश विस्मेचनानाय पुष्काराः पुष्काराः ज्ञानाशाव।

\(^3\) *Nalacampū*. p. 97.
and betel nuts were taken after feasts.\footnote{1} We have the account of a royal feast in the Kathākoṣaprapakaraṇa (1108 V.S.). The first course, served to king Śrêṇika, consisted of fruits such as pomegranates, grapes, and jujube, which could be chewed with teeth. The second course consisted of such fruits as could be sucked such as pieces of sugarcane, dates, oranges, and mangoes. The third course consisted of such well cooked preparations as could be taken by licking. In the fourth course some sweets such as sevāka, modaka, phena ka ghṛtapāra were served. The fifth course consisted of fragrant boiled rice, and the sixth course of broths prepared by mixing many food stuffs. After this the dishes and cups were removed and the king washed his hands in a vessel specially meant for the purpose. The seventh course consisted of preparations of curds. Again these dishes etc. were removed and hands washed. In the end some half boiled milk with sugar, honey and saffron was served.

\begin{footnotesize}
\footnote{1} सचोत्स नवेवर वर वाकांगतं शेषयं मुखं मुखं।

\end{footnotesize}
After cleaning his teeth with tooth sticks, and some fragrant powder the king again washed his hands with luke warm water and fragrant powder. It looks like the description of a grand modern feast. A similar account is given in *Vilāsavatikathā* where pickles prepared with *karīra* fruit and *Karamarda, vapakas* of many kinds prepared with milk and curds and vegetables such as *kăravella* are also mentioned. Lastly we may refer to the account of marriage feast given in the Naišadha Carita. It is mainly based on the imagination of the poet. But it reflects the contemporary conditions in royal households. The food preparations were served in dishes made of emerald. The boiled rice was served hot. It was unbroken, well cooked, white in colour, fragrant and delicious. Each grain was separate from the other. The milk rice was mixed with clarified butter. The

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1 Kathākoṣa Prakaraṇa by Jīneśvara Śūrī, *Śāli Bhadra Kathā* p. 58, Singhi Jain Granthamala.

2 BāmaśākhyāSAMManiśvī Varāhāra Samānta iva *Uṣṇa śīvī Samānta* iva. Kāṇaṃśaṇa-śaṇa kāṇeṣu sāmpyasi kāṇeṣeṣu kūhaśādāvī śaṃgam. Čajbheṣu brahma śuddhiḥ udvaptiṣaṁvī saśrīśatudhrānaṃ sāvāṇeṣu. Śūnāvītritapramāṇaṃ vamleṣuśeṣu saheṣuśeṣaṃvālaṃ. śadvītritā kariṣeṣu kāraṇeṣu śīvī śuddhiḥ bhayaṃ.

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Vilāsavatikathā J. Bha. Ta. II. 147,8., 202, 205 by Siddhāsenā Śūrī.
preparations of curds mixed with black mustard made the party scratch their heads on account of their pungent taste. Tasteful broths were prepared with the flesh of deer, and fish. The preparations were so skilfully made that the party could not distinguish between vegetarian and non-vegetarian dishes. Vegetables, broths, and thick curds with white sugar were also served. Flesh was so dressed that it looked like a Bimba fruit. Vaṭakas dropped in milk, and laddukas as white as hailstones, sugar dolls, and sweet cakes were some other delicacies. We have already referred to the betel leaves which created a sensation like that of the bite of a scorpion. All this shows that the marriage feast was a feast par excellence.¹

To sum up we notice that the food habits of the people had considerably changed. Their food during the period was not so simple as in the past. They had learnt to make fine sweets from wheat flour and pulses such as kāsāra, pābalikā, subāli, patrikā, kṣiravata, idarikā and ghārikā and saline preparations from rice flour and pulses such as kaccharas and parpaṭas, pārrikās, veṣṭikās, dbosakas, and kaṭakarnas were some delicious preparations of gram flour in common use. Along with the vegetarian dishes, the Mānasollāsa describes a number of fine meat preparations such as ṣunṭbakas, kavacandi, puryāla, bhaḍitraka and maṇḍaliya. Among the Tāntrikas and some royal families non-vegetarian diet and drinking was common but a considerable section of society, influenced by the teachings of the Jains, completely avoided meat diet. This change is clearly visible in the account of the feasts. Some of these included no meat preparations. Even in Srāddha feasts preparation of meat dishes was not considered obligatory, now. Meat eating and drinking was common among the Kṣatriyas, Śūdras and the Tāntrikas. The accounts of the feasts show that a very high standard had been attained in the art of cooking both the vegetarian and the non-vegetarian dishes.

¹ Naśadha XVI. 66-107.
CHAPTER VIII

CONCLUSION

Our food habits from times immemorial to the end of the 12th century A.D. are a major reflex of our cultural evolution. In the early stages the Negroid man as a mere fruit procurer lived on fruits, nuts, tubers and the flesh of animals that he hunted and killed. With the Proto-Australoid we come to a period when man produced food for himself, and from the list of fruit and vegetables and other things which he consumed it appears that the Indian Proto-Australoid was no mere barbarian. He had learnt the use of betel leaves and betel nuts and produced many of the fruits the use of which comes down to our period. He was perhaps also the first producer of rice. With the coming of Dravidians we find this cultural evolution going further. He used boiled rice, sour rice gruel, fried barley and some new pulses such as Māsa, Mudga and Masūra. We find him also frying things in oil and seasoning his meat. Palm juice industry and toddy tapping go back to that early period in our history. We find also the use of some new fruits, vegetables and spices.

In the Indus Valley civilisation we come across the use of wheat, barley, sesamum and brassica. Wheat was ground in mortars with pestles possibly because the people did not know the use of circular grinding stones. They domesticated buffaloes, goats and sheep and probably drank their milk. They used melons, dates, cocoanuts and the flesh of animals, birds and fish. On the basis of food we are unable to decide the race of these people. Their food is different from the food of the Proto-Australoids as also from that of Dravidians, so it is possible that they may have been a different people who entered India before the Aryans.

The food of the early Aryans clearly proves that they were a Northern race. In the Rgveda we find them consuming barley, milk, curds, clarified butter, mutton and beef. There is no mention of either wheat or rice in the Rgveda. But when we come
to the Yajurveda we find the Aryans using wheat, rice as well as many varieties of pulses. The inclusion of these food grains in the Aryan dietary may be explained only by their contact with the people of the Indus Valley culture and also the Dravidians who had been using these articles before the coming of the latter. Oil is not mentioned in the Rgveda but we find its mention in the Atharvaveda as the food of the Yāndhānas or Rākṣasas which again is indicative of the fact that its use was restricted to non-Aryans. This view is further corroborated by the remark of Vagbhata I, who states that the use of oil contributed largely to the strength of Daitya rulers and their capacity to put in hard work. Sugarcane is not mentioned in the Rgveda, and in the earlier works only honey is prescribed as a sweetening ingredient. The products of sugarcane also may have been included in the Aryan menu only after their contact with their predecessors in India who already knew their use.

In the Sūtra period there is an attempt to arrest the speed of these changes.1 From the prohibitions and taboos found in the Sūtra literature we may guess that the Indian culture was entering a period when it was not only growing selfconscious but also trying to protect itself against foreign contacts and habits by laying down rules for maintaining the purity of food. In the beginning of the period the Śūdras were allowed to cook food under the supervision of the Aryans, though there were some persons called Niravasita2 who were regarded as unfit to be served in the utensils of an Ārya. Later the view was held that contact with Śūdras defiled food and dining with unworthy people was improper. The food of artisans was prohibited; probably because they were mostly non-Aryans. The use of dark grains such as Māṣa, beans, garlic, onions, mushroom, turnips etc. was interdicted probably because these were generally consumed by non-

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1 The process of assimilation of non-Aryan elements into the Aryan society by the performance of Vṛāya sacrifices is clearly referred to. Probably the institution of Vrata or vow is also associated with them.

2 The out castes who would pollute utensils which might not be used by others are called niravasita by Pāṇini. These, most probably included Cāṇḍālas to eat whose food was regarded as an unpardonable sin for other castes according to the Pāli texts. Such castes as the blacksmiths, carpenters, weavers, milkmen, washermen were regarded as aniravasita i.e. they did not pollute utensils and food could be served to them in the utensils of persons of high castes.
Aryans. There is prohibition against unclean meat. Students and widows were advised to avoid meat preparations. Brāhmaṇas were asked to avoid all intoxicating drinks while the Kṣatriyas and the Vaiśyas were enjoined not to take liquors prepared from cereals. The only concession the Aryans make to popular sentiment is that they now permit the use of oil as a substitute for clarified butter, if the latter could not be had.

In the Jain and Buddhist works we find the food habits as they prevailed in eastern India. Rice and fish were the main items of food. Both the Buddha and Mahāvīra preferred non-violence. They condemned animal sacrifices. But while the Buddha did not insist on his followers conforming to strict vegetarianism and advised them not to take meat preparations if an animal was expressly killed for them, Mahāvīra went a step further. He did not allow his followers to take even those fruits or vegetables in which there was probability of the existence of any living organism. Even water was to be strained before being used for drinking purposes. Food was not to be taken at night for the same reason. Mahāvīra advised Jain monks to avoid rich food.¹ The practice of betel chewing is mentioned in the Jātakas for the first time. It is not mentioned in the Sūtra literature, in the Rāmāyaṇa or the Mahābhārata. This again may be a result of the Aryan contact with the non-Aryans especially the Proto-Australoids. Many varieties of fruits, and fruit syrups and sweets are described in the Buddhist and Jain works and these may have taken the place of meat and wine in the dietary of the Jains. Though prohibited both by the Buddha and Mahāvīra, the use of intoxicating drinks by other sections of society may be presumed from their frequent mention in the Jain canonical works.

Kauṭilya gives a fairly good idea of food habits as they prevailed in the Maurya period. People were vegetarians as well as non-vegetarians. A superintendent of slaughter houses supervised the sale of meat. Fish is mentioned along with vegetables by Kauṭilya probably because it was a common article of food in the eastern parts of India which fact is corroborated by the description of the habits of the people of these parts in the later medical works. The Kṣatriyas and people residing in the hills were gene-

¹ Probably he himself was impressed by the doctrines of the Ājīvikas who regarded taking rich food as an impediment in the practice of penances.
rally non-vegetarians. But the influence of Jainism and Buddhism was making itself felt to an increasing extent. According to Magasthenes, Brāhmaṇas generally avoided meat. This influence became deeper in the reign of Aśoka, which is a landmark in the development of the idea of vegetarianism. He prohibited the killing of animals on certain days of the year and forbade wholly the slaughter of certain categories of animals and birds. He criticised also the practice of meat eating on festive occasions and sacrifices.

We know from Kauṭilya that there was great disparity between the standard of living of an Ārya and that of a low caste worker. He wrote “One *prastha* of rice pure and unsplit, one fourth part of *sūpa* and clarified butter or oil equal to one fourth part of *sūpa* will suffice to form one meal of an Ārya. One sixth *prastha* of rice and half the above quantity of clarified butter will form the meal for a man of low caste. Three fourths of the same ration will be the food of women and half of that will be for children.”

From Patañjali we know that the Sakas and Yavanas had been included in the category of *anirvasita* Südras. Onions were generally used by non-vegetarians probably those who had come from foreign countries. People who took meals in a standing posture are called *abrāhmaṇa* by Patañjali probably because it was against the traditional Brahmanical practice.

The epics represent in a general way the conditions as they prevailed in the North-Western half of India in the post-Buddhist period. In the Madhyadeśa the Kṣatriyas continued to be non-vegetarians. The Brāhmaṇas generally took only sanctified meat. The Sārasvata Brāhmaṇas who had no objection to taking meat, were an exception. Actually as we proceed farther from the centres of Buddhism we find greater use of animal food by all sections of society. The Vāhlikas took beef and gruel with parched barley. Drinking to an excess was common even among their women. *Rājasthas* are represented as consumers of meat diet and intoxicating drinks. The *Vānaras* were fond of drinking though they lived mainly on fruit diet.

Influence of the sects preaching Ahimṣā may be seen in the Mahābhārata as well as in the Manusmṛti. A spirit of compromise may be detected in the oft-quoted verse from the Manu-
smṛti which states that ‘there is no harm in eating meat or drinking intoxicating liquors as it is the natural craving of man but abstaining from them is meritorious.’ The Gita recognizes that the food habits vary with the temperaments of the people.

In the Sunga period we find that there was a revival of Ātvamedha and many other sacrifices in which a number of animals must have been slaughtered and consumed. Asoka’s edicts against meat eating might have been responsible for this reaction. We find other orthodox Hindu rulers, the Sātavāhanas, the Pallavas and many others also performing such sacrifices. From medical works we learn that in this period the Indians used more than forty varieties of rice, sixty varieties of fruits including some dry fruits such as almonds and more than one hundred and twenty vegetables. Treating the subject scientifically they give a list of food articles which suit people residing in different regions, as also the articles which one should consume in a particular season. Many new preparations are now mentioned for the first time and perhaps the influence of foreigners, under whom physicians like Caraka were serving, is responsible for the prescription of meat diet almost invariably for every patient. Meat soup is regarded as the most nourishing food, and wines taken in moderation are considered as wholesome as nectar itself. Some new sweets and preparations from fruit juices also came into use; and this richness of food may have been a result of the wealth which was pouring into India from Western countries as a result of the foreign trade during the Kuṣāṇa period.

Dinner of the rich was a grand occasion. Even the order in which dishes were to be served is laid down. The modern practice of listening to sweet music at the time of dinner is found in the Kāśyapa Saṁhitā. Betel chewing and smoking cigars prepared with some fragrant substances were common among the rich. Garlic juice is prescribed in many diseases. A prohibition against taking meals during the eclipse is mentioned for the first time. This belief may have come to us from Central or Western Asia.

In the Gupta period Buddhism, Jainism and Brahmanism come very near each other in many respects. The Gupta rulers were Parama Bhāgavatas i.e. believers in the Bhāgvata religion,
the later developments of which interdicted the use of meat diet. From Fabel's account it appears that vegetarianism had been accepted as the normal way of life. Abstaining from meat was considered meritorious and even some of the Purāṇas lay down that cereals should be used in sacrifices and not animals. Some people who were outside the Aryan social order and those who inhabited certain regions, which were considered outside the Aryan fold relished meat diet. Fruit supply was quite abundant and fruit juices quite popular. But foreign articles of food were gradually finding a way into Indian dietary. Garlic is prescribed as a medicine even for Brāhmaṇas though a way out is suggested by the Bower MSS. according to which a Brāhmaṇa could have full medicinal effect of garlic by using the milk of a cow fed on garlic. *Maśūra*, gram, *Koradiṣaka* and *Māsa* from part of Indian dietary but they are still treated as exotic and are not prescribed in a Śrāddha.

The rich and luxurious life of the period, is reflected in the variety of dishes prepared from cereals and milk products and in the scenes of drinking depicted in the Ajanta paintings. In the richer sections of society even women drank, for it was believed that this habit heightened their beauty. In south India rich liquors imported from the West were used by the members of royal families, and country wine was drunk by the poor because toddy tapping has been in existence there from times immemorial. Brāhmaṇas and Śramaṇas generally avoided any intoxicating liquors and used fruit syrups instead because they regarded drinking as a sin.

Our history for the period 750-1200 A.D. is rather obscure but it was during these years that the Hunas and Gurjaras became members of the Indian caste system. Many of the Tibetan invaders also perhaps settled down in this country. As a result of all this, we find some of the old tendencies getting arrested and a large section of society, especially the Rājpūts, turning to the use of meat diet. The sons of Hariścandra from the Kṣatriya wife are called *Madyaśābha* (indulging in drinks). Among royal households especially, meat diet became so popular that the Mānasollāsa deals mainly with meat preparations in the *An-nabhoga* section and describes the various delicacies in detail. The
influence of Tibetan elements is discernible in the teachings of the Tāntrikas who gave religious sanction to the use of wine and meat and the company of women, and associated pleasure with salvation in their teachings. Among vegetarian foods gram seems to have become, by now, very popular. Somesvara prescribed its use in many preparations, both vegetarian and non-vegetarian. Many new preparations from wheat and rice flour and pulses are mentioned. Vatakas of many kinds prepared from Māsa pulse were very popular.

A reaction against meat eating is to be found in the religious movements of the eleventh and twelfth centuries in the Western parts of India, where Jainism became so influential that rulers like Kumārapāla and Alhaṇa issued amarighoṭanās i.e. royal proclamations for the non-slaughter of animals. People were punished if they slaughtered animals on certain days of the year. But even here an exception was made in the case of Purohitas, who were obviously habitual users of meat diet. Rājpūts, too, may have largely continued eating meat. Gradually, however, the influence of these humanitarian movements started by Kings like Kumārapāla changed considerably the food habits of large sections of people in Rājasthān and Gujarāt.

The vegetable preparations mentioned in Jain works and the non-vegetable dishes described in the Mānasollāsa show a high development in the art of cooking. The account of the marriage feast given in Naiṣadha Carita also shows that some people were expert in preparing excellent dishes. The members of the marriage party could not distinguish between the vegetarian and non-vegetarian dishes. All this must have been done by the intermixture of various ingredients used and by the skill of dressing them.

As in history, so also in food habits, we see two principles at work, the principle of continuity and the principle of change. Though we may remark that ‘change itself is a continuous process and even a static continuity must yield to gradual change so long as it is not overcome by complete stagnation and death.’ Changes in our food habits come but without there being any serious break with the past, and no one factor can be held res-

1 Sri Jawahar Lal Nehru, Indian Inheritance, Vol. III. p. 86,
ponsible for shaping the manifold currents in this process. The fusion of the Aryans with the non-Aryans resulted in the evolution of a diet which was relished by all irrespective of caste or creed consideration. But in this diet there were as many variations as in our culture. The use of garlic and onions was eschewed by the higher castes for centuries and even now some sections of Hindu society do not consume them. Their popularity in North Western India was obviously due to the continued influence of foreign elements. Religious rules disallowed the use of wine for Brāhmaṇas but it remained popular enough with Kṣatriyas and other sections of society. Variety of food habits resulted also from geographical factors. No royal order or religious prohibition could prevent the use of rice and fish in Eastern or Southern and of wheat in North-Western India, nor could the food of the rich and the poor have been the same. We know from the Mahābhārata that the rich enjoyed meat preparations, the people of the middle classes relished articles cooked in clarified butter and the poor were satisfied with food articles cooked in oil. Food varied also on account of the religious ideals that the people entertained. While Buddhism, Jainism and the orders of rulers like Aśoka and Kumārapāla turned people to vegetarianism, the influence of Vedic religion, primarily and later on the influx of many foreign tribes made them non-vegetarians. But even in all this diversity we can perhaps see a general movement towards vegetarianism,¹ because Indians have generally felt like Mahatma Gandhi that 'abstemiousness from intoxicating drinks and drugs and from all kinds of foods, especially meat is undoubtedly a great aid to the evolution of the spirit, though,² it is by no means an end in itself.³

¹ This fact is in conformity with the evolutionary trends of Indian thought and culture. A non-vegetarian or rather a mixed diet is the normal feature in the beginning. Later on the use of meat became restricted. People, who used it, had to find pleas for its use or be apologetic about it and some sections of society gave up meat diet altogether.

² The original has 'but' instead of 'though.'

³ Selections from Gandhi—Ahmedabad, p. 252.
APPENDIX I

HISTORY OF FRYING IN ANCIENT INDIA
(Upto c. 500 A.D.)

Some scholars are of opinion that frying was introduced into India by the Muslims. In this short note it is proposed to examine the available evidence with a view to finding out how far the assertion is based on facts.

The early Jain canonical works which in their present form were compiled in the fifth century A.D. assign a separate name for all the fried articles and call them supakvam.\(^1\) By way of illustration the commentators mention two sweets ghṛtapūra and khajjakas.\(^2\) Among the non-vegetarian preparations they distinctly mention fried (talita) meat.\(^3\)

Suśruta (latest in the fourth century A.D.) calls articles fried in clarified butter or oil ghṛta taila pakvāḥ\(^4\) and mentions many sweets prepared by frying such as ghṛtapūra, madhusūrṣaka and phenaṇaka.\(^5\) Fried meat is called taila-siddhamāṇa\(^6\) or pariśuṣka māṇa.\(^7\) In the beginning of the fourth century the author of Áṅgavijjā names a number of articles of food such as moreṇḍaka, śaṇkuti, pāpa, phenaṇa, utkārikā and divālikā\(^8\) which are made by frying even to this day.

Caraka (1st century A.D.) in his medical treatise calls fried articles smebrasiddhāḥ.\(^9\) He mentions almost all the articles named above. The preparation of śaṇkuti, which was a cake of rice flour mixed with sesamum, fried in ghee, is referred to by Patañjali\(^10\) (c. 150 B.C.). Āpūpas and vātaka are mentioned in the Dharamasūtras (B.C. 600—B.C. 300).\(^11\)

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1 F.D.A.I., p. 78, f.n.
2 ibid., p. 78, f.n.
3 ibid., p. 65, f.n.
4 Suśruta. Su. 46, Bhāṣyavarga.
5 ibid.
6 Suśruta. Su. 46, 357.
7 ibid.
8 Áṅgavijjā, p. 182.
9 Caraka. Su. 27, 269.
10 Patañjali I. 1. 47.
11 F.D.A.I., p. 37, f.n. 3.
Pāṇini (c. 500 B.C.) mentions two ‘sweet preparations \( \text{Apūṇa} \)\(^1\) and sanīyāna\(^2\) which imply a full acquaintance with the process of frying. The history of \( \text{Apūṇa} \) goes back to the time of the Rg-veda (c. 1500 B.C.).\(^3\) But \( \text{Apūṇa} \) also means an ordinary cake baked on charcoals or in an oven. In this connection it may be mentioned that in the Rg-veda the word \( \text{ghṛtavāntam} \)\(^4\) and in the Atharvaveda the epithet \( \text{madhumān} \)\(^5\) are used with \( \text{Apūṇa} \) which imply that clarified butter and honey were used in its preparation. As such it is clear that in both these works the word \( \text{apūṇa} \) means a sweet cake of rice or barley meal fried in ghee on a slow fire and not ordinary cakes in which no frying is required.

In view of the above evidence there remains no ground for any doubt about the statement that the Indians were fully acquainted with the process of frying from the earliest times and there seems no justification for holding the view that the process of frying was introduced into India by the Muslims.

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\(^1\)F.D.A.I., p. 36, f.n. 1.
\(^2\)F.D.A.I., p. 41, f.n. 4.
\(^3\)F.D.A.I., p. 19, f.n. 9 and 10.
\(^4\)\textit{ibid}.
\(^5\)F.D.A.I., p. 19, f.n. 1.
APPENDIX II

SUGAR INDUSTRY IN ANCIENT INDIA

Ikṣu, the common word for sugar-cane is not mentioned in the Rg-veda but Sri B. Majumdar is of opinion that kutara\(^1\) refers to sugarcane. Ikṣu is, however, mentioned in all the Samhitās of the Yajurveda\(^2\) and chewing of sugarcane is referred to in the Atharvaveda.\(^3\) But there is no mention of guḍa and the sweetening ingredient seems to have been honey. It is possible that the process of making guḍa was known to the Proto-Australoids and the Aryans learnt it from them.\(^4\)

By the time of the Sūtras guḍa loses its exotic nature. It is used in all the domestic rituals.\(^5\) Pāṇini mentions not only guḍa\(^6\) but also Phāṇita\(^7\) (inspissated juice of sugarcane boiled down to thick consistency, Hindi—rāb) and Sarkara\(^8\) (sugar). He derives the word Gaṇḍa from guḍa which makes us infer that the industry probably first developed mostly in Bengal where sugarcane was grown. In the early Buddhist canonical works the use of guḍa is permitted\(^9\) to the followers of the Buddha and it is stated that rice meal and ashes were used in preparing it.\(^10\)

The Europeans were ignorant of sugarcane production. Alexander was surprised to see reeds from which ‘the barbarians across the Indus’ obtained all the honey they wanted.\(^11\) Kauṭilya mentions not only phāṇita and guḍa but also sugarcandy (maṭsyandika), raw sugar (khandā) and granulated sugar (sarkara).\(^12\) In the epics we come across sarkara\(^13\) as well as sweets prepared both from guḍa\(^14\) and khandā.\(^15\) But in the ritual guḍa continued to be used because in the words of Prof. J.C. Ray ‘the old in

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\(^1\) RV. I. 191. 3. See F.D.A.I., p. 19, f.n. 4.
\(^2\) F.D.A.I., p. 19, f.n. 5.
\(^3\) Av. I., 34.5. See F.D.A.I., p. 19, f.n. 6.
\(^4\) F.D.A.I., p. 3.
\(^5\) F.D.A.I., p. 41.
\(^6\) India as known to Pāṇini, p. 109.
\(^7\) F.D.A.I., p. 68, f.n. 5 and 6.
\(^8\) F.D.A.I., p. 91, f.n. 7.
\(^9\) F.D.A.I., p. 112, f.n. 4.
\(^10\) F.D.A.I., p. 112, f.n. 3.
\(^11\) F.D.A.I., p. 112, f.n. 6.
all countries hold their sway even when better substitutes are known.  

In the time of Caraka two varieties of sugar-cane *Paunḍraka* and *Vanśaka* were known. Of these the former was considered better than the latter. The *Paunḍraka* variety was probably grown in Puṇḍra country (North Bengal). This is also evident from the statement of Raviṣeṇa that the *Paunḍraka* variety was grown near Rajagṛha. Caraka describes all the products mentioned by Kauṭilya. He states that the coolness of these substances increases with the increase in their whiteness. Thus according to him *Sarkarā* is the coolest of all. He also mentions sugars prepared from *yavāsa* (a kind of grass) and honey.

Kāśyapa mentions a third variety of sugarcane and calls it *Sāmudra* which he considers inferior to the other two. In the *Suśruta Samhitā* the number of varieties of sugar-cane reaches twelve but the most famous varieties were probably only five which have been mentioned by Vāgbhaṭa I. Suśruta also mentions sugar prepared from *Madhūka* flowers. In the *Harṣacarita* a distinction is made between red (*pāṭala*) and white (*karka*) sugar, which shows that the industry had fully developed early in the seventh century and all the products of sugarcane were in use. The Persian and the English words for sugar *kand* and *candy* seem to be derivations of the Sanskrit word *khanda*. In view of the above facts it may not be unjustifiable to conclude this account with the words of Watt "that the world is indebted to India" for this industry.

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1 'Sugar Industry in India' by Prof. J. C. Ray in the Journal of Bihar and Orissa Research Society, Vol. IV. No. 4. (1918).
2 Caraka, *Su. 27.237.*
4 Jain Padma Purāṇa, Ch. II.
5 Caraka, *Su. 27. 237-241.*
6 Caraka, *Su. 27.239.*
7 Caraka, *Su. 27. 240-241.*
8 F.D.A.I., p. 144, f.n. 1.
9 F.D.A.I., p. 143, f.n. 8.
10 F.D.A.I., p. 178, f.n. 8.
11 F.D.A.I., p. 144, f.n. 5.
12 F.D.A.I., p. 179, f.n. 2.
APPENDIX III

BETEL CHEWING IN ANCIENT INDIA

On the basis of philological studies scholars\(^1\) think that the two words tambūla (betel leaves) and gauhka (areca nut) are of Austroic origin hence it seems likely that the Proto-Australoids first used these articles. Another word Pūga (areca nut) seems to be of Dravidian origin. There are two possibilities either the custom originated on the coasts of Southern India or it must have been imported from the East Indian Archipelago where the custom is prevalent to this day. According to the Dicy. of Eco. Products of India (Vol. VII(i) pp. 247-256) the betel leaf is probably a native of Java. Sri J.S. Pade thinks that the word nāga-valī used for a betel leaf may signify the creeper growing in the country of elephants and serpents and perhaps refers to South India, the home of these creatures.\(^2\) But the problem remains unsolved for want of evidence.

There is no reference to tambūla in the Vedic Samhitās, the Brāhmaṇas and the Sūtras. Even the Rāmāyaṇa, the Mahābhārata and the Smṛtis of Manu and Yājñavalkya make no mention of it. This conclusively proves that the custom was not prevalent among the Vedic Aryans.

According to Dr. K.A.N. Sastri the habit of eating betel leaves with lime and areca nut perhaps came into use after the Sangam Age.\(^3\) But the custom may be prior to 200 B.C. as there are references to it in some of the early Buddhist and Jain works.\(^4\)

Kauṭilya mentions betel nut\(^5\) but does not refer to the custom of betel chewing. Caraka, Kāśyapa and Suśruta refer to the practice and Caraka mentions all the ingredients used in the

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\(^1\) F.D.A.I., pp. 2-3.
\(^4\) A History of South India, p. 130.
\(^5\) Jatakas No. 51 and 52, Visuddhimagga, p. 314. Dhammapada At-thakathā, p. 49. Aupapātika Sūtra, Section 38, p. 50.
\(^6\) F.D.A.I., p. 96, f.n. 1.
preparation of betel leaves such as areca nut, cubeb-pepper, camphor, cloves, nutmegs and cardamom.\textsuperscript{1}

In the Gupta period the custom seems to have become common as it is mentioned in the Kāmasūtra, the Br̥hat Samhitā, the medical treatises and the literary works of the period.\textsuperscript{2}

In the Post-Gupta period the practice is referred to by Alberuni and in the Kuṭṭanīmatam and most of the literary works of the period.\textsuperscript{3} It is also mentioned in the later Smṛtis.\textsuperscript{4}

The custom may be a Tāntric one. Sri J.S. Pade thinks that it was prevalent among the Śūdras from the earliest times but was adopted by the Kṣatriyas and Vaiśyas when they gave up Vedic Saṁskāras and were initiated by the Brāhmaṇas into the Tāntric cult.\textsuperscript{5} According to Sri Pade, since then the use of Tāmbūla became popular among all sections of the Hindu society.

\begin{itemize}
  \item \textsuperscript{1} F.D.A.I., p. 162, f.n. 5.
  \item \textsuperscript{2} F.D.A.I., p. 196, f.n. 3 to 5.
  \item \textsuperscript{3} F.D.A.I., p. 232, f.n. 5 and p. 233, f.n. 1 and 2.
  \item \textsuperscript{4} Smṛtis of Laghuhārīta, Laghū Āśvalāyana and Auśānasa.
  \item \textsuperscript{5} See p. 233, f.n. (2).
\end{itemize}
APPENDIX IV
SMOKING IN ANCIENT INDIA

Before writing on this subject I should like to make it clear that the word smoking is not used here in the restricted and limited sense which it has acquired in our times for the smoking of tobacco, as we know that it was introduced into India by the Portuguese about 1600 A.D. In our ancient past we had other means and better ingredients, far more fragrant and health-giving, which gave the fullest satisfaction to the smoker not only without injuring his health but also improving it. Almost all the ancient Indian medical works give recipes of ingredients used in smoking. In Bāna’s Kādambari, King Śūdraka is represented as smoking a fragrant cigar-like preparation. Dāmodaragupta who wrote about a century later, gives us a picture of a lady who takes her seat near her lover after enjoying a smoke of the same kind.

Of Dhūmavartis, as these cigar-like preparations are called in our books, the medical works mention five types:—the ordinary Prāyogikī which was meant for daily use and four others which were used to cure certain ailments. The Prāyogikīvartī consisted of aromatic ingredients like cardamom, saffron, sandal wood, aloewood and uṣira. To these were added resin and the nicely cut thin barks of trees like the banyan and the pipal all of which are known to burn very quickly and have some fragrance of their own. The resulting mixture was then ground finely, made into a paste and coated on a hollow reed nearly six inches long which when dried had the thickness of a thumb. The reed was removed when dried and the resulting cigar like varti was

2 F.D.A.I., p. 197, f.n. 1.
3 F.D.A.I., p. 197, f.n. 3.
4 चूड़ा: प्रत्यास्थिवधो भवति तथ्या प्रायोगिक: स्निधिः, प्रेजिनिका, कालिना, वासनीय-स्वभेदः।
   Suāruta Cikitsā 40. 3.
smeared with clarified butter before use. It yielded one of the most agreeable smokes.  

Many are the virtues ascribed to smoking. It soothed the nerves, put the smoker in a cheerful mood, strengthened his teeth and hair and sweetened his breath. It cured also cough, asthma, headache, eyesore, bad throat, pain in the ear, laziness and many other diseases caused by imbalance of wind and phlegm. Would not even the advertiser of some modern brand of a cigar envy the description of the Dhūmavarti smoked by Śūdraka and his contemporaries.

Some modern people are chain smokers. There might have been many such in ancient India for one medical writer found it necessary to state that smoking, indulged in excessively or at wrong times could lead to ill health. It was good to smoke after bath, meals, cleaning the teeth, and getting up from bed. It was good also to have this fragrant smoke after vomiting, sneezing, application of collyrium or smelling a snuff powder. It was prescribed that a person who has taken a purgative, who has been poisoned, a pregnant woman, a person in grief or a person very tired or intoxicated, one who has kept awake all night or an unconscious person should avoid smoking. Smoking was also to be avoided after the taking of liquor, milk, oils, honey or rice with curds. One should also avoid smoking when one is in anger, when one’s throat is dry, or when one is suffering from diseases like diphtheria.

The proper method of smoking is also prescribed. A person while smoking should sit with his body erect and in a comfortable position. He should take three puffs at a time. He should inhale the smoke with his mouth and nostrils but should exhale it only through the nostrils.

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1 F.D.A.I., p. 163, f.n. 3. Cf. Suśruta Cikitsā 40.3.
3 Caraka. Su. 5. 25-31. Suśruta Cikitsā 40.15-16.
4 Caraka. Su. 5. 36-37.
5 Caraka. Su. 5. 36.
6 Caraka. Su. 5. 34-35.
7 Caraka. Su. 5. 39-44.
8 Suśruta Cikitsā 40.7.

Ibid. Su. 5. 46-47. Suśruta Cikitsā 40.18.
It is difficult to say when the practice of smoking first started in India. It is not found in the Vedic literature and the Śrīvatsis. The earliest references are found in the medical works, the compilation of some of which took place at the courts of foreign rulers like Kaniṣka. So it is not unlikely that the type of smoking referred to in these pages was also a foreign innovation and that later on the Indians took quite naturally and quickly to tobacco smoking also because of their earlier habits. In the vicinity of the Hindukush mountain from where probably smoking reached India, smoking of the type described, is even now regarded as something having almost mystic properties which can bring about a state of trance. After such a smoke, the medium is believed to get into touch with spirits and the supernatural world.¹

APPENDIX V

A SHORT NOTE ON ‘Sthāli’ (a cooking pot)

*Sthāli* is one of the utensils which Indians have been using at least since the time of the Yajurveda. Dr. B.N. Puri has in his recent publication ‘India in the time of Patañjali’ p. 100 explained the word as a ‘a big earthen dish or pan now known as *sthāli*’. It would be seen from the following references that the word all along has the sense of a cooking utensil. In the Mānasollāsa it is mentioned at two places and at both the places it is used for cooking meat. In the Amarakośa *sthāli* is given as a synonym of *pitbara* and *ukhā* which are both cooking utensils.

In the Daśakumāra-carita a girl asks her companions to bring a *sthāli* from the market for cooking rice for a guest. In the Nalapākaradpaṇa a *sthāli* is used for boiling rice. In the epics a *sthāli* is said to have a neck and is used for cooking vegetables and other food articles and storing liquids such as curds.

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1 Vaj. Sam. XIX. 27, 86. Av. VIII. 6.17.
2 मुल्लीके च गृहे पवयक्त्रीयम्यथा हिर्म्यमात् सहः।
प्रहिल्य संस्त्रोत गृहे तत्तत्रथा स्थालयोऽप्रवैशयेत्।
पिल्लितं च मतः कुमारतु कितिवक्त्नलोकस्वितेयं व।
उत्तर्यमेवतः सिद्धो। .

3 पिंडः स्थालयुक्तं नौकरीश्च श्रेयार्या।
स्थालयभरोऽन सम्योज्य पाचयेः सुमनात्तह।

4 मिष्ठयास्त्र्यासर्वसभाया जाहुर इति।

5 नालशेतानु बुधः सम्योज्यपुरस्त्राणां भारिणा।
शुद्धशक्तिं पूर्णस्थालयं पुरस्त्रेष्याभिमिकम्।
चुल्लारोपेतु स्थालीं पूरितां पाककातिवः।

6 स्थालया: काठेश्वरसयान शाखाकार वीणकेशाचः।

7 पालीणां च सहसा भिन्न शालीनां नियत्तिनिव।
न्युद्वैतिन च पालाणी शालाशुन्मयानि व।
स्थालयं: कुम्भ्यं कर्मवेद्य दश्य कौश्य: सल्लुऽकात:।

Manas. III. 1460.61.

Manas. III. 1466.


Daśakumāracarita VI. p. 423.

Nalapakadarpaṇa. p. 6.


Ram. Ay. 91. 71-72.
In the Brāhmaṇas, the Upaniṣads and the Śūtras the word *sthālipāka* has very often been used and means any food article cooked in a *sthāli*.  

In view of all these references in the classical as well as Vedic literature it seems almost certain that *sthāli* has the sense of a cooking utensil even in Patañjali. This interpretation is also supported by the phrase *sthālipulākanyāya* which means just as we know about the quality of rice cooked in a *sthāli* by taking out one grain of boiled rice from it so do we judge the whole by its part.

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1 यस्या मेतस्थालयां प्रात्येकं निर्मंकेतस्थामुदयनीयं निर्मयेत्।
   प्रचाभिव्रातरूप स्थालीपकाक्रमणेऽ चन्द्रित्वा स्थालीपालकस्योपवायं जुहोत्यानवें... स्वाहुःति हृत्योत्सवः प्रक्षणति।
   उद्योगङ्गीने द्वस्तीतिनामुपमातृतेन वा सपिया स्थालीपालकमभिधायः एक स्थायीं मेक्षणमासाय स्थालीपालकमात्स्यति।
   अस्तमितेष चन्द्रित्वा स्थालीपाकं अपंत्वितेष्कमणां प्रवण्णं: स्वातु।
   Asv. Gr. Su. II. 1.5.
   इसर्क-स्थालीपाकः।
   Khādir. Gr. Su. II. 226.
   तिलमुखुर निधानं ३% स्थालीपाकं आपिक्यत|a
   Par. Gr. Su. I. 15.4.
   अभिमन्युस्थालीपकायानु श्रीहृत्वा वा यज्ञानु वा चहस्थाली मेक्षणं सूक्ष्मपुष्परं अपरिती।
   Gobhila Gr. Su. I. 5.20.
APPENDIX VI

NOTES ABOUT THE ANTIQUITY OF SOME ARTICLES OF FOOD IN INDIA

A. Cereals.

1. Akūṣṭhaka. (Knod Kutu)—The earliest mention is in the Sūtra Kṛtāṅga.

2. Āṇu or Cīnaka. (Panicum Miliaceum, Hindi—Cīnā)—The Yajurveda and the early Buddhist works mention it. The name Cīnaka suggests its foreign origin. According to the Dicy. of Eco. Products it was imported from Egypt or Arabia.

3. Gāvīdhubā. (Corn Lacryma, Hindi—Garabednā)—The Sāṁhitās of the Yajurveda show that it was used as a food grain. According to Āpastamba it was an uncultivated grain, hence it seems indigenous.

4. Godhūma. (Triticum vulgare, Hindi—Gēhn)—De Candolle thinks that wheat was grown in Mesopotamia from Pre-historic times. Dr. K.P. Jayaswal was of opinion that it was imported from Persia as the Sanskrit word Godhūma seems to be a modification the Persian word Gandum. But Sylvan Levy thinks that the Aryans came into India with a knowledge of wheat. However, as the word Godhūma is not mentioned in the Rg-veda it seems that it was not the staple food grain of the Aryans. Vevilov came to the conclusion that wheat originated from a centre near the Punjab. It has been identified in the Indus valley as well as Neva Toli which shows that it has been in use from about 2500 B.C. if not earlier. But it continued to be exotic with the Aryans for a long time. In the Sūtras, the daily offerings are made with rice and barley and not wheat. Even the medical treatise of Caraka mentions two varieties of wheat among the inferior cereals. Even Dhanvantari calls it the food of the Mlecchas. But it seems to have become popular by the time of Kṣīrasvāmi.

5. Hāyana. A red variety of rice mentioned in the Yajurveda.

6. Jārṇa. (Holcus Sorghum, Hindi—Juār)—According to the Dicy. of Eco. Products it was imported from Tropical Africa.
The medical works of Caraka, Bhela and Kāśyapa mention it for the first time. The name Yāvanāla makes it probable that it may have been introduced by the Greeks. (For details please see Dr. Gode’s article).

7. Kaṅgu. (Setaria italica Hindi—Kanganī)—According to the Dicy. of Eco. Products it is probably indigenous. The Samhitās of the Yajurveda mention Priyāṅgu. A dark variety with large grains is called Varaka (Phaseolus Trilobus) by Kauṭilya. The Suśruta mentions four varieties black, red, yellow and white. Probably the brown variety is called Karuninda by Caraka.

8. Kodrava. (Paspalum scorbigulatum, Hindi—Kodon)—Kauṭilya mentions it among the grains of the first crop. It was considered a sacred grain hence it seems to be indigenous. A wild variety of Kodrava is called Dāraka by Kauṭilya and Uddālaka by Caraka.

9. Nīvāra. (Wild rice, Hindi—Timni)—It is a trna dbānya and is mentioned in the Yajurveda. Apastamba calls it an uncultivated grain and it is considered a sacred grain hence it seems to be indigenous. Two varieties dārunivāra and Praśāntikā are mentioned.

10. Rālaka. (Mālakangani in Hindi)—Two varieties, one black and the other yellow, are mentioned in the Aṅgavijjā.

11. Sāli. (Oryza sativa, Hindi—Cāval)—A kind of rice growing in winter which is replanted and called Jaḍaban. It is mentioned by Pāṇini.

12. Śaṣṭika. (Hindi—Sāthi)—A variety of rice mentioned by Pāṇini which took sixty days to ripen. It is probably the āśudbānya of the Yajurveda.

13. Śyāmāka. (Panicum frumentaccum, Hindi—Samā)—It is mentioned in the Samhitās of the Yajurveda. Apastamba calls it an uncultivated grain hence it seems to be indigenous. It was used by hermits. We come across two varieties Rājaśyāmāka and Ambbaḥ-Syāmāka or toya tyāmāka. A third variety Hasti-tyāmāka is mentioned by Vagbhata I.

14. Upavāka. (Wrightia antidysenterica, Hindi—Indrayan)—At the time of the compilation of the Yajurveda it was used in preparing a gruel. It is later called Indrayava and Kaliṅga. The latter name shows that it was mainly grown in Kaliṅga (Orissa region).
15. Vepuyava. (Seeds of bamboo, Hindi–Bāns ke bija)—have been used as food from the time of Āpastamba who calls it an uncultivated food grain.

16. Vribi. (Oryza sativa, Hindi–Cāval)—De Condelle thought the grain to have originated in South India. Vevilov also holds more or less a similar view. Dr. S.K. Chatterji thinks that the word Vribi has Iranian affinities but the common word for rice Cāval in Indo-Aryan languages might be very well connected with the Kolor Munda root ‘Jom’ to eat. The word ‘taṇḍula’ for husked rice also seems to be of Austric origin. The probability is that it was introduced by the Proto-Australoids. There is no definite evidence to show that it was grown in the Indus valley and the word is not mentioned in the Rg-veda but is mentioned in the Yajurveda. The grain has been identified at Maheshwar Neveda Toli and rice husk was used in mud plaster at Hastināpur. The Greek word Oryza is from the Tamil word Arisi and we know that it was exported to Babylon in the 6th century B.C. It had become the staple food of the Indians before the beginning of the Christian era. Its wide popularity is evident from a number of varieties mentioned in the Samhitās of Caraka and Suśruta. Suśruta gives the following 39 varieties of rice:

I—Sāli rice

1. Lobita Sāli
2. Kalama
3. Kardamaka
4. Pāṇḍuka
5. Sugandhaka
6. Sakunābṛta
7. Puṣpāṇḍaka
8. Puṇḍarika
9. Mahāśāli

II—Vribi rice

10. Sitabhṛnaka
11. Rodbrapuspaka
12. Dīrghaṇṭa
13. Kāṭacanaka
14. Mahiṣa
15. Mahāśūka
16. Hāyanaka
17. Dūṣaka
18. Mahādūṣaka
19. Kṛṣṇavrihi
20. Sālāṃmukha
21. Jarumukha
22. Nandimukha
23. Lāvākṣaka
24. Tvaritaka
25. Kuṅkuṭaṇḍaka
26. Pāraṇavataka
27. Pāṭala
<table>
<thead>
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<th>No.</th>
<th>Variety</th>
<th>No.</th>
<th>Variety</th>
</tr>
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<td>28</td>
<td>Śaśṭika</td>
<td>34</td>
<td>Asana</td>
</tr>
<tr>
<td>29</td>
<td>Kāṇguka</td>
<td>35</td>
<td>Puspaka</td>
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<tr>
<td>30</td>
<td>Mukandaka</td>
<td>36</td>
<td>Mahāśaśṭika</td>
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<td>31</td>
<td>Pitaka</td>
<td>37</td>
<td>Cārnaka</td>
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<td>32</td>
<td>Pramodaka</td>
<td>38</td>
<td>Kuravāka</td>
</tr>
<tr>
<td>33</td>
<td>Kākalaka</td>
<td>39</td>
<td>Kedāra</td>
</tr>
</tbody>
</table>

For the varieties of rice given by Caraka please see F.D.A.I., p. 134.

17. *Yava.* (Hordeum Vulgare, Hindi-*Jau*)—According to the Dicy. of Eco. Products it has been grown in India from very remote times. It has been identified in the Indus valley and was the staple food grain of the Rgvedic Aryans. A wild variety is mentioned by Pāṇini and Pliny. Kauṭilya calls it *Yavaka* probably it may be identified with oats. A large variety is called *atiyava* by Suśruta. Unripe green grains of barley are called *tokma.*

**B. Pulses.**

1. *Aḍbhakī.* (Cajanu indicus, Hindi-*Arabar*)—The grain has been identified at Maheshwar Nevada Toli (1200 B.C.) but is mentioned for the first time by Caraka. It is also called *Tawari.* The Mānasollāsa calls the dark variety *Kṛṣṇādbhakī.*

2. *Ālisaṇḍaga* (a variety of chickpea, Hindi-*maṭar*)—According to Sylvan Levi it was a grain which was grown in Alexandria and was introduced into India after Alexander’s invasion. Caraka and early Jain canonical works mention it.

3. *Caṇaka.* (Cicer arietinum, Hindi-*canā*)—Dr. G. P. Majumdar on the basis of Mahādhara has interpreted *Khalva,* which occurs in the Yajurveda, as *Caṇaka.* On the other hand Dr. P. K. Gode is of opinion that the grain was probably introduced into the Panjab by the Greeks sometime between (B.C. 190—A.D. 20). According to the Dicy. of Eco. Products it originated from the south of the Caucasus or of the Caspian Sea. It was grown in Egypt from very early times. The earliest mention in Indian literature is in the Uttarakāṇḍa of the Rāma-yaṇa and the Baudh. Gr. Sesa, Sūtra. In the time of Amara-simha it was mainly used as food for horses. Dr. Sankalia thinks that the grain has been identified at Maheshwar Nevada Toli (1200 B.C.). If it be a fact the theory of Dr. Gode cannot hold water.
4. *Garmuṭ*. (Wild bean, Hindi–*Kulathi*)—is mentioned in the Samhitās of the Yajurveda and was used as a pulse.

5. *Kalāya*. (Pisum arvens, Hindi–*Matar*)—Charred Peas from Harappa are thought to be of a cultivated variety. The grain has also been discovered at Maheshwar Nevda Toli (1200 B.C.). According to the Dicy. of Eco. Products the grain originated from Italy but existed in India before the arrival of the Aryans. It is mentioned in early Buddhist literature and Kauṭilya. We come across three varieties Satina, Khaṇḍikā and Hareṇu. Khaṇḍikā is also called *Tripuṣaka* (Hindi–*Khesari*). Someśvara calls it *Vattānaka*.

6. *Kulattha*. (Delichos biflorus, Hindi–*Kulathi*)—The word *‘Khalaṅkula’* is mentioned in the Bṛhadāraṇyakopaniṣad. It is interpreted as *Kulattha* by Dr. G.P. Majumdar. Probably *Garmuṭ* also means *Kulattha* as the former is regarded as an uncultivated grain by Āpastamba. Hence it seems to be indigenous. Pāṇini mentions Kulattha for the first time. Suśruta also mentions a wild variety, *vanyā Kulattha*.

7. *Makuṣṭha*. (Phaseolus aconitifolius, Hindi–*Moṭh*)—Āpastamba probably calls it *Mārkaṭaka* which was an uncultivated grain. The earliest mention of *Makuṣṭha* is in the Tait. Bra. It is also called *Vana mudga*.

8. *Māṣa*. (Phaseolus Radiatus, Hindi–*Urād*)—It has been discovered at Maheshwar Nevda Toli (1200 B.C.) and has been mentioned in the Yajurveda. A taboo against its use is found in the Samhitās which makes us conclude that it was originally used by non-Aryans. Suśruta mentions a wild variety, *araṇya māṣa*. Kṣirasvāmi interprets *Kulmāṣa* in the sense of an inferior variety of *Māṣa* in addition to the usual meaning of the word, a gruel.

9. *Masūra*. (Lens esculenta, Hindi–*Masūra*)—It has been in use from the time of the Yajurveda. According to the Dicy. of Eco. Products it originated from Egypt or Europe. The prohibition against its use in a *Srāddha* shows its exotic nature. Suśruta mentions a variety called *Māṁgalya*.

10. *Mudga*. (Phaseolus Mungo, Hindi–*Mūng*)—A very important pulse from the time of the Yajurveda. Vagbhata II mentions a black variety, *Krṣṇa Mudga* and a large variety called
Mahāmundga probably rājamudga of Someśvara. But the green variety was considered the best.

11. Nisṭāvā. (Carnavali ensiformis, Hindi-Bhaṭabhāti)—Sāyaṇa interprets Khulva as nisṭāvā. The earliest mention of nisṭāvā is in the Caraka Saṃhitā.

12. Rājamāsa. (Vignocatjang, Hindi-rājamā)—Possibly Kauṭilya calls it Simbi but the word Rājamāsa is first used by Caraka. It was considered exotic hence its use is prohibited in a Srāddha. The Hindi word Lobī is from the Greek word ‘Lobos’.

C. Oilseeds.

1. Atasi. (Linum usitatissimum, linseed, Hindi-Alsi)—Kauṭilya, Aṅgavijjā and the early Jain canonical works mention it.

2. Erānta. (Castor seed, Ricinus communis, Hindi-Araṇḍa)—According to the Dicy. of Eco. Products it is probably indigenous. Kauṭilya calls it Hastikarṇa but the word erāṇḍa is used even in the Sankh. Aranyaka (XII 8). It is also mentioned by Caraka. According to the Dicy. of Eco. Products Vol. VI (i) p. 518 it is wild in Africa and S. Asia.

3. Ṣingudi. (Ximenia aegyptiaca, Hindi-Hingot)—It is mentioned by Pāṇini (IV 3.164) and Kauṭilya. The oil was used by hermits for their lamps.

4. Kusumbha. (Carthamus tinctorius Safflower, Hindi-Kasūma)—The earliest mention is by Kauṭilya. The oil extracted from it is considered the worst by Vāgbhaṭa I.

5. Rājikā. (Brassica Juncea, Hindi-rāṭi)—A species of brassica which was grown in the Indus Valley. It seems to have been used by the non-Aryans, as Amarasimha calls it suitable for Asuras. It was known to Kauṭilya. A variety of rājikā is called baisa in the Atharvaveda.

6. Sarṣapa. (Brassica Campesbri, Hindi-Sarson)—It is mentioned in the Brāhmaṇas, Upaniṣads and Sūtras. The white variety (Brassica alba) was considered good as it is called Siddhabātha. The red variety was also known to Kauṭilya. The Aṅgavijjā mentions a variety called rāja sarṣapa. Huen Tsang noted that mustard oil was in common use.

7. Tila. (Sesamum indicum. Hindi-Til)—According to the Dicy. of Eco. Products (Vol. VI (ii) p. 510) it was originally
a native of Africa but was brought to India before the advent of the Aryans. A lump of charred sesamum was discovered in the Indus region. The word is used in the Yajurveda and the Atharvaveda. It was used both as an article of food and for extracting oil. But it seems that in the beginning it was used mainly by the non-Aryans. It is probably the earliest oil seed in India as the word ‘Taila’ is derived from it. A wild variety called Jartila is mentioned in the Tait. Sam. (V. 4.32). Three varieties of sesamum white, red and black are mentioned in the Āṅgavijjā. Caraka considers Taila oil to be the best of all the oils.

D. Fruits.

1. Abhiśuka. (Hindi—Cilgoza)—It is mentioned by Caraka and other writers on medicine. Dalhaṇa explains it as a nut obtained from the northern regions.

2. Ainiguda. (Hindi—Hingot)—It is mentioned by Caraka.

3. Airāvata. Same as nāraṅga mentioned by Caraka.

4. Āksikāphala. (Beleric myrobalan, Hindi—Babedā)—mentioned by Caraka—see Vībhūtaka.

5. Aksota. (Walnut, Hindi—Akbarof)—It is mentioned by Caraka and later medical works.

6. Āmalaka. (Embllic Myrobalan, Hindi—Ānvala)—It is mentioned in the Jaim. Up. Bra. (I.38.6), Chand Up. VII.3.1 and Kaut. (II 1519). The medical works regard it as one of the good fruits.

7. Amlavetasa. (Common Sorrel, Hindi—Amalbent)—It is mentioned by Caraka among sour fruits.

8. Amlīkā. (Tamarind, Hindi—Imalī)—Caraka and other medical works mention it among sour fruits. It is also called Cītāphala which word appears to be of Dravidian origin. The Dicy. of Eco. Products states that it is indigenous in Africa.

9. Āmra. (Mangifera Indica, Hindi—Ām)—From his study based on philology, archaeology and historical evidence De Candolle (1883) proved that mango originated in South Asia (Maluccas or Malay Archipelago) and Vevilov confirmed this view. Mukerjee (1951) came to the conclusion that mango originated in Indo-Burma and Indo-China region where about 33 species are found even to-day. The fruit is mentioned in the Bṛhad. Up. and by Pāṇini. Kauṭīlya also mentions Čāta. It is
also called rasāla and Sahakāra. A green mango fruit is called Koṭāma in the medical works.

10. Āmrātaka. (Spondias mangifera, Hogplum, Hindi-Āmḍa)—mentioned by Caraka, Brhat-Saṁhitā and early Jain canonical works.


12. Āruka. (Bokhara plum?, Hindi-Ālubukbārā)—mentioned by Caraka.

13. Āruṣkara. (Marking-nut, Hindi-Bhilāvā)—It is mentioned by Suśruta. It is called Bhallātaka, by Caraka.

14. Asmanta. (Hindi-Āsanta, a kind of Kacanār)—mentioned by Suśruta. It is also called Sapbarī.

15. Atvakhara. (Sal Hindi-Sakhvā)—mentioned by Suśruta. It was grown in the eastern regions.

16. Atvattha. (Ficus Religio, Hindi-Pipal)—mentioned by Pāṇini (IV. 3.48).

17. Badara. (Zizyphus Sp., Hindi-Ber)—It is mentioned in the Yajurveda and Pāṇini and is a large sized jujube. Kautilya and the medical works invariably mention it among Indian fruits.

18. Bakula. (Mimusops Elengi, Hindi-Maulsirī)—It is mentioned by Suśruta and later medical works.


20. Bhavya. (Dillenia Indica, Hindi-Kamarakk)?—It is mentioned by Caraka and other medical works. Also see Kāmarāṅga.

21. Bilva. (Aegle marmelos, Hindi-Bel)—It is mentioned in the Yajurveda, the Atharvaveda, the Rāmāyaṇa and the early Buddhist and Jain canonical works.


23. Cīnānī. (Peaches.)—According to Yuan Chwang the fruit was introduced into India by the Chinese.

24. Cīndō. (tamarind, Hindi-Imali)—The word seems to be of Dravidian origin. Also see Amlikā.

25. Dāḍima. (Punica granatum, Pomegranate, Hindi-Ānār)—The word seems to be of Austrian origin but according to the Dicy. of Economic Products (Vol. VII (i) p. 369) it is wild in Persia and Afghanistan. The tree forms 'on the utensils sug-
gest the existence of the fruit in the Indus Valley. Caraka and other medical works consider it a good fruit. Vagbhata I mentions two varieties one sour and the other sweet.

26. Dantasātha. Same as Jambīra.
27. Dhamvana. (Hindi–Dhāmana)—mentioned by Suśruta.
29. Fig. (Hindi–Anjīr)—It was imported into India from Afghanistan and Persia.

(See Dr. P.K. Gode’s Article. According to him it is not mentioned in the early medical works.)

30. Gāṅgeruka. It is first mentioned by Caraka. Probably same as Nāgabalā.
31. Jambīra. (Citrus Lemonum—Hindi–Jambīri nibū)—It is mentioned in the Yajurveda but an ear ornament suggests its presence in the Indus Valley. It is mentioned in all the medical works and was very popular when Yuan Chwang visited India.
32. Jambū. (Eugenia Jambalana, Hindi–Jāmūn)—The word seems to be of Austric origin. It is mentioned by Pāṇini (IV. 3.165) and Kautīlya.
33. Kadali. (Musa Sapientum plantain, Hindi–Kelā)—The word seems to be of Austric origin. It was probably grown in the Indus Valley but there is a general unanimity among the Botanists that banana is native of India. It is mentioned by Kautīlya and in the early medical works.
34. Kalinda. (Water melon)—The word seems to be of Austric origin. The fruit was grown in the Indus Valley. It is mentioned by Vagbhata II. According to the Dicy. of Eco. Products the fruit originated from Tropical Africa. It was cultivated by Ancient Egyptians. (II, p. 332).
35. Kāmaranga. (Dillenia Indica, Hindi–Kamarakk)—The word seems to be of Austric origin.
36. Kapittha. (Feronica Limonia, Hindi–Kaith)—It is mentioned in the Atharvaveda (IV 4.8) and the Arthashastra of Kautīlya.
38. Karamarda. (Carissa Carandas Lim., Hindi–Karaundā)—mentioned by Kautīlya among sour fruits.
39. Karatija. (Indian beech fruit—Smooth leaved Ponginia)—mentioned by Caraka.
40. **Karīra.** (Cappris aphylla, Hindi—Babūla ki tentī)—mentioned in the Yajurveda.

41. **Karkandhu.** (Zizyphus jujuba—small orange—reddish brown berries, Hindi—Jāhri ke ber)—mentioned in the Yajurveda. The Sat. Bra. (V. 5. 4. 10) also mentions the two other varieties Kusala and Badara.

42. **Kaserruka.** (Scirpus Grossus, Hindi—Kaserru)—mentioned by Suśruta and the Jain canonical works.

43. **Kāśmarya.** (Gmelina Arborea, Hindi—Kāśmari kā phala) It is mentioned in the epics and by Caraka.

44. **Kharjūra.** (Phoenix Sylvestris, Hindi—Kharjur)—It is mentioned in the Yajurveda but the stones of dates have been found in the Indus Valley.

45. **Kola or Kusala.** (Zizyphus jujuba, Hindi—Ber)—mentioned in the Yajurveda, Atharvaveda and Suśruta. It is an average sized soft jujube.

46. **Lakua.** (Artocarpus Lakucha, Hindi—Bādabhar)—mentioned by Kauṭilya. It is considered the worst fruit in the medical works.

47. **Lavali.** (Chillie millie or Cicca disticha. Hindi—Haraphārevadi)—A sour fruit mentioned by Caraka.

48. **Madhūka.** (Bassia Latifolia, Hindi—Mahū)—mentioned in the Atharvaveda. (I. 34. 5) and by Caraka. An intoxicating drink was prepared from it.

49. **Makālaka.** A sweet fruit growing in the north mentioned by Caraka.

50. **Mātulunga.** (Citrus medica, Hindi—Bijaurā Nibū)—mentioned by Kauṭilya among sour fruits. In the Rāmāyaṇa it is called Bijapūraka.

51. **Moca.** Same as Kadali.

52. **Mravikā.** (Vitis vinifera, Hindi—Angūr)—According to De Candole its cultivation can be traced back to 4000 years, North-West India being a great centre of cultivation. Kauṭilya mentions it while Pāṇini calls it Drākṣā (Hindi—Kismis). Caraka mentions both the words. The fruit was imported into India from the North-West. In the Bharhut railings there is the figure of an Indo-Greek king holding a bunch of grapes with a leaf attached to it (Cunningham, pp. 32-33). In the Stūpas of Sāñchi
there is a figure which holds a bunch of grapes with a wine leaf in the left hand. (Grindwedel-Buddhist Art, p. 34).

53. Nāgaranīga—(Citrus Aurantium, orange, Hindi—Naranjī) mentioned by Caraka. According to the Dicy. of Eco. Products (Vol. IV, p. 472) the fruit was imported from China or Cochin China towards the beginning of the Christian era. The word Santrā is from a Portuguese town ‘Cintre.’

54. Nārikela. (Cocos nucifera, Hindi—Nariyal)—The word appears to be of Austric origin. The tree forms suggest its existence in the Indus Valley. It is mentioned by Caraka and in the Ramayana. According to the Dicy. of Eco. Products the tree originated in the Indian Archipelago.

55. Nicula (Barringtonia acutangula, Hindi—Samudrāphalā) mentioned by Suśruta.

56. Nikocaka. (Pistachio, Hindi—Pistā)—mentioned by Suśruta among dry fruits as a fruit growing in northern regions.

57. Nimbu. (Citrus sp. Hindi—Nibā)—The word seems to be of Austric origin but India has a rich collection of various species of Citrus which is obviously a native of the country.


59. Nyagrodha. (Ficus benghalensis, Hindi—Baḍa)—mentioned in the Rg-veda. It is also called vaṭa.

60. Panasa. (Artocarpus heterophyllus, Hindi—Kaṭabha)—According to Burrow it was used by the Dravidians. It is mentioned by Kauṭilya.

61. Pārāvata. (a kind of apple, Hindi—Pālevat)—It is mentioned in Caraka and other medical works. It was grown in Assam.

62. Parpaṭakīphala. (Hindi—Pitrapāpada)—mentioned by Caraka.

63. Parūsaka. (Grewia asiatica, Hindi—Fālsā)—mentioned in the early Buddhist canonical works and Kauṭilya. Caraka also mentions a sour Parūsaka. According to the Dicy. of Economic Products the fruit is indigenous in India. (Vol. IV, p. 177).

64. Phalgu. (Fruit of ficus glomerata?—It is mentioned by Caraka. According to Dr. P. K. Gode it is not fig. (See his article.)
65. **Picru.** mentioned among the dry fruits by Suśruta. (Su. 46.187).

66. **Pilu.** (Careya arborea, Hindi—Pili)—mentioned in the Atharvaveda. XX 135.12. and by Pāṇini.

67. **Plaksā.** (Ficus lacor, Hindi—Plaksāh) mentioned in the Yajurveda and the Atharvaveda.

68. **Priyāla.** (Chironia Sapida, Hindi—Cironji)—mentioned in the Jātakas and the Rāmāyaṇa and by Kauṭilya.

69. **Puṣkaravarti.** mentioned by Suśruta. It was grown in the north and was also called Āmoda.

70. **Rājādana.** (Mimosps Kanki, Hindi—Khirni)—mentioned by Kauṭilya and Caraka. It is also called Kūri.

71. **Samīphala.** (Prospis spicigera, Sponge tree fruit, Hindi—Chonkara)—mentioned by Pāṇini (V. 3. 88 and IV. 3.142.)

72. **Saphakā.** (Trapabispinosa, Hindi—Singāda)—mentioned in the Atharvaveda IV. 39.5. In the medical works it is called Singātaka.

73. **Sawīra.** (Jujuber—big jujube Hindi—unmār)—mentioned by Kauṭilya (II. 15.19) and Suśruta.

74. **Siṅicitikāphala.** (Apple, Hindi—Seb?)—According to Dalhaṇa it is a kind of jujube which is as big as a fist and is very sweet. It is grown in the northern regions. Caraka is the first to mention it. According to De Candolle it existed in Europe from Pre-historic times.

75. **Śitaphala.** (Custard apple, Hindi—Sarifa)—The fruit has been identified among the sculptures of the Ajanta caves as well as of the Bharhut Stūpa. It is mentioned by Suśruta but according to the Dicy. of Eco Products it was introduced by the Portuguese. According to Dalhaṇa it was known as Rāvaṇāmlīkā or Kāmisrāmlīkā.

76. **Ślesmātaka.** (Cordiamyk, Hindi—Lisoḍā)—mentioned by Kauṭilya.

77. **Tālaphala.** (Barassus Flabelli formis, Hindi—Tāḍ kāphala) mentioned by Pāṇini (IV. 3.165) and Kauṭilya.

78. **Tanka.** A kind of Kapittha—mentioned by Suśruta.

79. **Tawara.** (Wild almond, Hindi—Caulmaungra)—mentioned by Suśruta.

80. **Tindaka.** (Diospyros Cembryapteres, Hindi—Tendō)—It is mentioned in the early Buddhist and Jain canonical works
and by Caraka. Amara mentions a variety called Kakatinduka.

81. Tintiśa. Same as Cīśā.

82. Todana. Mentioned by Sūrruta among sour fruits.

83. Tūda. (Mulberry?, Hindi-Sabatiś?)—mentioned by Caraka.

84. Trnasīṇya. (A kind of Jasmin, Hindi-Ketaki?)—mentioned in the Yajurveda and the Atharvaveda.

85. Udumbara. (Ficus glowmerata, Hindi-Gālar)—mentioned in the Yajurveda and the Atharvaveda.

86. Urmāṇa. (Pear?, Hindi-Nāśpatt?)—Pears according to Yuan Chwang were introduced into India by the Chinese.

87. Vārtāka. (Brinjal, Hindi-Berigan)—mentioned by Caraka. De Candolle thinks it is indigenous.

88. Vaśira. (Hindi-Sūryāvartaphala)—mentioned by Sūrruta

89. Vātāma. (Almond, Hindi-Bādām)—Caraka mentions it among dry fruits. According to the Dicy. of Eco. Products it went from Persia to Asia Minor. (For details please see Dr. P. K. Gode’s article).

90. Vibhitaka. (Terminalia bellerica, Hindi-Bheda)—mentioned in the Rg-veda (III 86.6 and X 34.1).

91. Vikanka. (Flacourlia vamontchi)—mentioned in the Yajurveda. A thorny tree.


93. Vroṣāmla. (Hindi-Kokam)—mentioned by Kauṭilya among sour fruits.

E. Vegetables.


3. Alābu. (Lagenaria vulgaris, Hindi-Lanki)—Probably used by Proto-Australoids. Fruit is cooked. (Yajurveda, Av. VIII. 10.29 etc.

4. Āluka. (Tubers)—Caraka mentions Pindaluka etc., Sūrruta also mentions Madhvāluka, Hastyāluka, Kaśṭhāluka, Sam-khāluka and Raktāluka.

5. Amlīkākanda. A bulb grown in Assam., Caraka.
6. *Aṇḍikā.* (Nymphal alba)—Av. IV. 34.5. Its flowers were eaten.


11. *Avalguṇā.* (Same as *Bakuci,* Hindi—Bābacī) Caraka.

12. *Bhandī.* (Ladies finger?; Hindi—Bhindi?)—Caraka, According to Rajanighanta it is maṭṭiśṭha.


14. *Bimbipatra.* Leaves of the large flowered Bryonia. Leaves are cooked.

15. *Bimbitikā.* (Large flowered Bryonia, Hindi—Kundarū) fruit is cooked. Suśruta.

16. *Bisā.* (Lotus stalks, Hindi—Bhisī) Caraka. The diggers of lotus stalks are mentioned in the Rv. VI. 61.2. Probably they were eaten.


18. *Cakramarḍa.* (Ovalleaved Cassia.)


22. *Cicasīṇḍa.* (Snakegourd, Hindi—Cacindā) fruit is cooked Caraka.


27. *Gaṅgernaka.* (A little thorny plant bearing a white nectareous flower) Caraka.


32. Kadali. (Plantain, Hindi-Kelā) Flowers and fruit are cooked. Suśruta. See fruits.


34. Kākanḍolā. (cowhage) Caraka.


37. Kalāya. (Field pea, Hindi-Maṭar) Kauṭilya II. 12.7 and Caraka. See pulses.


40. Kāravella. (Mormodica, Hindi-Karelā) Fruit is cooked. It is called Kārivynta in the Kāśyapa Sam. It is mentioned in the Jain canonical works and Suśruta.


42. Karkāruka. (Very small pumpkin, Hindi-Choṭā pethā) Suśruta.

43. Karkaśa. Same as Karkotaka, a kind of Paṭola. Caraka.

44. Karkāṭī. (a variety of cucumber, Hindi-Kakadi) fruit is cooked.


46. Kaseruka. (Cyperus rotundus, Hindi-Kaseru) a root—Caraka. See fruits.

47. Kāṭhillaka. (A pot herb, Red variety of Punarnava) Caraka Sākavarga.

48. Kolūta. Same as kembuke, Hindi-Kennā or kobi, Tuber is eaten. Caraka.


52. Kulaka. (Hindi–Kerelā or Parval bheda) Caraka.
56. Kūśmāṇḍa. (Pumpkin gourd, Hindi–Sitāphala) Fruits is cooked. It is considered the best vegetable. Caraka.
61. Lākṣmaṇa. A plant having upon its leaves red spots Av. II. 25.3, Caraka.
64. Lōnīkā. (Common Indian Parselone, Hindi–Lūni or Kūlā) A leafy vegetable. Caraka Sakavarga.
68. Marnavaka. (Vangueria spinosa, Hindi–Marnā Kauṭilya.)
69. Māṣaparṇī. (Teramus labioliis or Glycine labialis, Hindi–vanauḍada). (Av. II. 25.3, Caraka Śākavarga.) Dhanvantari I. 136 calls it kāmbojī which shows that, it was grown in Kambuja region.
70. Methikā. (Fenugreek, Hindi–Methi). According to Dr. P. K. Gode it was imported from Persia. Suśruta mentions Asvabalā which is a variety of methikā. According to the Dicy. of Eco. Products (VI iv p. 86) it is wild in Kashmir. The word methāka is mentioned by Dhanvantari (See Dr. Gode’s article.)
71. Mūlaka. (radish, Hindi–Mūli) Caraka. Śākavarga. Soft unripe radish is considered good.
72. Muṇjātaka. (Nibu grown in Northern India specially Kashmir, where it is called Mohoyaka.) Caraka.
73. Nāḍi. (Carchorus Oiltarius.) Caraka.
74. Nālikā. (Hindi—Nādi kā Sāk) Same as Kālaśāka.
76. Nandimāśaka. (Hindi—Undi manavaka) Caraka.
78. Nispāva. (Flat bean, Hindi—Bhaṭbāṁś) Caraka.
80. Pālaneśa. (Spinacia aleracea, Hindi—Pālak) a leafy vegetable. Early Jain canonical works, Caraka.
81. Panasa. See fruits.
83. Parpaṭaka. (Justicia procumbance, Hindi—Pittapāpaḍā) Caraka.
84. Parvanī. Same as Indra Vārunī. Caraka.
87. Phaṇji. (a kind of leafy vegetable same as Bhaṅgrī) Caraka.
88. Pihaparnī. (Hindi—Marbel) Caraka.
89. Pindāḷuka. (A white variety of Alocasia, Hindi—Ratāḷī?) a root Kauṭilya, Caraka.
90. Plakṣa. (Ficus arnottiana, Hindi—Pīlkhu) Yajurveda and Av. V. 5. Caraka.
91. Prāṇuṇāda. Same as Cakeramarda. Caraka.
94. Rajakṣavaka also called Dugdhikā. Caraka Sākavarga.
95. Rājaṁaśa. (Cowpea, Hindi—Rājamā) See Pulses. The Hindi word lobia is from the Greek word Lobos. According to De Candolle it is a native of Brazil and came to India from Mauritius. (Vol. VI 91 p. 186).
96. Sakulādani. (Purple Lippa, Same as Jalapippali, Hindi-Kaṭukī or Jalapīpal). Caraka Sākavarga.

97. Sālmaḷi. (Bambax Ceiba, Hindi-Semal) Flowers are cooked. RV. VII. 50.3 etc. Caraka.

98. Sāluka. (Nymphaea lotus, the root of waterlily, Hindi-Kamalkand) Av. IV. 34.5, Caraka.


100. Sātalā. (Soap nut acacia, Hindi-Sātalā) Suśruta.


104. Satapuspi. (Leaf of Dilseed, Hindi-Soyā) Vagbhata II. According to Dicy. of Eco. Products VI. 1.187 it is a native of India.


106. Saṭī. (Long Zedoary, Hindi-Kacīr) Same as Kacīra Caraka.

107. Satīna. (a kind of pea, Hindi- Maṭar) Suśruta. See pulses.

108. Simbi. (a legume) Fruit is cooked. The Hindi word Sem seems to be derived from it. Kauṭilya.

109. Sigrn. (Moringapte rygosperma, Horse radish tree, Hindi- Senjana) a leafy vegetable. It is also called Saubhājana. Kauṭilya.

110. Siriṇavṛnta. Same as Cīrbiṭa. Suśruta.

111. Slesmātaka. (Myxa, Hindi-Lasorā) See fruits.

112. Sreyasi. Same as Gajapippali. Caraka.

113. Srīgāṭa. (Trapabispinosa, Hindi-Singhāḍā) See fruits.


117. Suṭā. (Same as Kāsamarda, Hindi-Suṣavi or Kasaumti) Caraka. Sākavarga,
121. Tārūṇī. a tuber also called Saba (Suśruta).
124. Tīṅgītā. (a kind of Cucumber, Hibiscus ficulneus, Hindi–Tīṅgī?) Fruit is cooked, According to the Dicy. of Eco. Products it is indigenous.
125. Trāpuśa. (a kind of cucumber, Hindi–Khirā) mainly grown in northern India. (Caraka)
126. Trāparṇī. Same as Hamisapāḍikā. Caraka.
127. Upodaki. (Basella cardifolia, Indian Spinach, Hindi–Poī) a leafy vegetable—Caraka.
129. Uṣubuka. (Cucumis melo, Hindi–Lal Arṇḍa) Rv. VII.
130. Uṛvāraka. (Cucumis sativus, Hindi–Kacariyā) Rv. VII.
132. Vajrākanda. a tuber mentioned by Kauṭiya.
135. Varṣābhā. (Boerhavia diffusa.)
136. Vārṭāka or Vṛntāka. (Brinjal, Hindi–Bēngan) Fruit is cooked. Probably it was used by Proto-Australoids. A fruit like brinjal can also be seen in Ajanta paintings. De Candolle thinks it is indigenous. (Caraka and Jain canonical works.)
137. Varṇā. (Crataeva nurvalla, Hindi–Varnā) a leafy vegetable. (Av. VI. 85.1 etc.)
138. Vāstuka. (White goose-foot, Hindi–Bathnā) a potheerb. Considered good. (Caraka and Jain canonical works.)
139. Vatsādānī. (Cocculus Cordifolius, Hindi–Giloya) A leafy vegetable Caraka. It is called Guṇāchī by Suśruta.
140. Vetrāgra. (Soft sprouts of Calamus Rotang, Hindi–Bent kā Aglā Bbāg) Caraka, Vagbhāṣa II.

142. Vṛksādani. (a parasite, Hindi-Bandā) Suśruta.

143. Vṛkadhūmaka. Probably same as Trivṛta Caraka.

144. Vṛṣapuṣpa. (Hindi-Aduse kā phal) Caraka.


146. Yavāṇī. (The leaf of Bishop’s weed) Caraka.


F. Spices.


2. Ājājī. (Cummin, Hindi-Zīrā) Kauṭilya II. 15.21.
Caraka and Suśruta call black cummin Kāravī and a thick variety is called Kusūkī. The Sanskrit word Jiraka seems to have been derived from the Persian word Zīrā hence it seems that it was introduced into India from Persia (Dicy. of Eco. Products Vol. II, p. 643) According to Watt it is indigenous in Egypt.


4. Ārjaka. Same as Kuṭheraka, Caraka. Haritavarga.

5. Astvabalā. It is a variety of Methikā.

6. Anudbdida. (Kitchen salt, Hindi-Kac Namak) Kaut. II. 15.16.


9. Cavya. (Piper chaba, Hindi-Caba) Vāgbhata II. Su. VI.


According to the Dicy. of Eco. Products Vol. II, p. 317 it is a native of Sumāṭrā.


15. Dhānyaka. See Kustumburu.

16. Elā. (Cardamaom, Hindi-Lalāyaci) According to the Dicy. of Eco. Products (Vol. II. p. 227) it is indigenous in mountain tracts of S. India. Kauṭilya uses it in the preparations of
decoctions for causing madness. Pliny mentions four varieties green, reddish and black, short and black and mottled with a faint smell. Amarasiṃha mentions the two varieties, the large and the small one.

17. Gaṇḍīra. See vegetables. Caraka Su. 27.169.


19. Grājana. A small variety of garlic. Suśruta calls it a vegetable liked by Yavanas and Dhanvantari calls it Mlecchakanda i.e. a tuber liked by non-Aryans.


22. Hingu. (Asafoetida, Hindi—Hīng) Mahāvagga VI 7. The Kāśyapa Samhitā calls it Bālīkā which shows that it was imported from Afghanistan.

23. Jalapippalī. A kind of pepper which grows in water Caraka Su. 27.


29. Kāsamarda. (Cassia Occidentalis, Hindi—Kasaunāḍ) Suśruta Su. 46.221.

30. Kastorikā. (Musk, Hindi—Kastorī) Suśruta Su. 46.204.

31. Kesara. also called Kunikuma (Saffron, Hindi—Kesara) Amara II. 6.124. It was brought from Kashmir and Afghanistan, and also exported to Arabia.

32. Khadirā. (Acacia Catechu, Hindi—Khāir) used in preparing betel leaves (Rv. II. 53.19 etc.). According to the Dicy. of Eco. Products (Vol. II, p. 203) it is a native of Moluccas.

33. Kharālva. (Black cummin, See Ajājī) Caraka Su. 27.170.
34. Ḳāvaka. (Centipeda or bicularis, Hindi—Nāka Chikkani) Suśruta Su. 46.221.

35. Kirātātikta. (Gentiana chitrayita, Hindi—Cirāyatā) Kauṭīlya. It was probably grown in the country of the Kiratas.

36. Kustumburu. (Corriander, Hindi—Dhaniya) Same as Dhān-yaka. The word Kustumburu seems to be a Dravidian word. (Pāṇini (VI. 1.143) Kauṭīlya II 15.21.)

37. Laśuna. (Garlic Hindi—Lahasan), Caraka. Haritavarga.

38. Lavaṇa. (Salt. Hindi—Namak) Av. VII. 76.1.


43. Musta. (Cyperus rotundus, Hindi—Mothā) Kauṭīlya. Amara calls it Kuruvinda probably because it was grown in the Kuru country).

44. Nāgakesara. (Calophyllum inophyllum) Vagbhata II calls it Punināga.


46. Pippali. (Piperle epuloides, Hindi—Pipal) It was probably used by Ancient Dravidians as it was exported to Assyria in the 14th century B. C. It is mentioned in the Av. VI. 107.4. It is called usanā in the Sat. Bra. III 4.3.13. Kauṭīlya and the authors of medical works mention it as one of the very important spices. According to the Dicy. of Eco. Products (VI (i), p. 258) it is indigenous in India.

47. Pippalimūla. (Piper afficinarum, Hindi—Piparāmūl) Vagbhata II, Su. VI.
48. Pūgaphala. (Areca nut, Hindi—Supāri) In Kauṭilya’s time powdered arecanut was used to flavour certain varieties of liquors. It is a native of Malaya and seems to have been introduced into India by the Austric people. (Dicy. of Eco. Products Vol. I, p. 291 and Vol. VI (iii), p. 323) It was used in preparing betel leaves (Kaśyapa Sam. Bhojana kalpa 39).

49. Rājīkā. (Brassica, Hindi—Rājī) A species of Brassica was grown in the Indus Valley. It is called Baja in Av. VII. 6.3. In Caraka it is called Āsuṇī probably because it was mainly used by the non-Aryans.


52. Śālayamṛṣṭaka. Caraka. Haritavarga.

53. Sāmuḍra. (Sea Salt, Hindi—Sāmuḍra Namak).

54. Sawarcalā. (Hindi—Seṇical Namak) Kauṭilya II. 15.16.

55. Siddhārtha. (White mustard, Hindi—Sarson) same as Gaurasarṣapa.


57. Śrūgavera. (Lingiber officinale, Hindi—Addarā) The word seems to be of Austric origin in the Av. IV. 35.5 it is called Addāra. It is mentioned by Kauṭilya.

58. Suṇṭbi. (Dryngher, Hindi—Saṇṭb) Caraka calls it a panacea. (Viśvabheṣajā) See Śrūgavera.

59. Suṣāvī. (Carum Carui or Caraway, Hindi—Suṣāvī).

60. Tejapatra. (Cassia, Hindi—Tejapāt) Vaghbata II, Su. VI.

61. Tulasi. (Holy Basil, Hindi—Tūlsī) The word seems to be of Dravidian origin. The plant is mentioned in the early Buddhist canonical works. Caraka Su. 27.167.

62. Tumburu. (Zanthoxylum Alatum, Hindi—Tumburu) Caraka Su. 27.169.

63. Tvak. (Cinnamomum Zeylonicum, Hindi—Dalānī) Vaghbata II Su. VI. Kauṭilya calls it Coca See Coca.

64. Udbheda. (a kind of salt). Caraka Su. I. 88.89. See Adbhbid.

66. Vaca. (Lerumbet, Hindi-Baca). It is also called Sthūla granthi.
70. Yavānī. (Hyoscyamus niger, Hindi-Khorāsāni Ajavāyana) Caraka Su. 27.168.
APPENDIX VII

FOOD PREPARATIONS

A.—Vegetarian


3. Ambila. (Hindi—Sīrkā)—Vinegar. It is called Sukta or Cukra in the medical works. (Jātakas, Caraka Su. 27, 284. Suśruta Su. 45.212).

4. Amikṣā. Solid part of a mixture of curds and boiled milk. (Yajurveda and Sat. Bra. III. 3.3.2.)

5. Apūpa. (Hindi—Pnā)—A cake made of rice or barley meal cooked in clarified butter on slow fire. Honey was mixed to sweeten it. It is probably the earliest sweet known to us. (Rv. x. 45.9). Cakes prepared with broken pieces of rice are also mentioned (Kaṇapāvam, J. 109 and Jain canon). Pāṇini mentions apūpas stuffed with fried wheat flour (cūrṇitāb apūpāb). Caraka (Su. 27.268) mentions pūpas prepared with the addition of milk and juice of sugarcane. (Kṣīrakṣurasā pūpakāb). Vagbhata I mentions five varieties of cakes:

(1) Cooked in a pit heated with chaff fire (Kukulāpakva).
(2) Cooked in an earthen potsherdrd (Kārpara-pakva).
(3) Cooked in a Bhrāṣṭra (Bhrāṣṭra pakva).
(4) Cooked in a kandu (Tandāra in Hindi) (Kandu pakva) and
(5) Cooked on live charcoal (‘Angāra pakva).

6. Āsuta. Vegetables preserved in vinegar. Suśruta Su. 45. 211.


8. Avarānna. Pulses cooked with spices. First mentioned by Baudhayana. (Dh. Su. IV. 7.7. and Gr. Su. II. 8.4.) The Anguttara Nikāya IV. 108.112 calls it Aparānna. (See Dr. Gode’s article on Avarānna).
9. Bhakṣya. (Miśbāi in Hindi) Sweets in general. Good quality sweets are called Uccāvaca bhakṣya (Ram. 61.14). In Śuṣruta’s time sweets were dressed with fruits, meat, preparations of sugarcane juice and māṣa. (Śuṣruta Su. 46).


12. Bhṛṣṭadbānya. (Fried grains). Caraka (Cikitsā 20.37) shows that parched grains such as Mudga, Masūra and Kalāya were in common use. (See Dr. P. K. Gode’s Article on Fried Grains A. B. O. R. I. Vol. XXVII pages 56-82).

13. Bbītakāraka. A mixture of curds, groats, parched rice and sesame which was used to drive away evil spirits. (Angv. p. 64).


15. Caru—cooked rice from which water was not strained. The grains became soft but remained distinct (Śabara on Jaim. X. 1.42.).


17. Dadhamat. Probably a kind of cheese with two varieties one with pores and the other without pores. (Rv. VI. 48. 18.)


20. Dhānāḥ. (Hindi–Baurī) Parched barley. (Rv. I. 16.2. etc.) Sprouted and parched barley is also mentioned (Caraka Su. 27.265).


22. Dīvalikā. (Hindi–Mathari or Divalē) Saline small cakes prepared with wheat flour fried in clarified butter. (Angv. p. 182).


25. Gbārikā. (Gharage in Marathi) Round cakes of Māṣa
flour with five or seven holes fried in oil till their colour became red. (Mānasollāsa III. 1401-1403).
27. Ghola. (Hindi—Lassi) Curds churned with entire butter in it. (Suśruta Su. 45.85).
28. Ghṛtaudana. Boiled rice mixed with clarified butter. (Sankh Aran. XII. 8.)
29. Ghṛtapūra. (Hindi—Ghevara). A cake prepared with fine wheat flour mixed with milk, and fried in ghee. It is then coated with sugar. Also calledHAVISPĀRA. (Suśruta Su. 46, Uva. I. 34).
32. Haiyamgavīna. Butter churned out of the curds prepared from the previous day’s milk. (Suśruta. Su. 45.94).
34. Holaka. Same as Ulumbāḥ.
35. Idarikā. Circular balls of fermented fine Māṣa flour fried in clarified butter. Spices were mixed before eating. (Mānasollāsa XIII. 1400-1401).
37. Kaccara. The dry pieces of a cucumber fried in ghee or oil. (Bhavisayatā-kaḥā XII 3. Vilāsavatikathā).
38. Kāmbalika. A soup prepared with whey, some roots, viscous sediment of sesame and vinegar. (Suśruta. Su. 46. 381).
39. Kāṇjiika. According to Dr. Burrow sour rice gruel was used by Dravidians. It was very popular in Kānci and Avanti. Two varieties are mentioned in the Suśruta (Su. 45. 213-214), one prepared with the husk of cereals (tuṣāmbu) and the other prepared with food grains (Dhānyāmla) (Vin. I. 203, Amar. II. 9.39).
40. Karambha. (Hindi—Dahi-Sattu). A kind of porridge made of parched barley flour mixed with curds, clarified butter or Soma juice. (Rv. III. 52.7. etc.)
42. Kaṭakarṇa. (Hindi—Kalmi Baḍe) Preparation of pea pulse ground, fumigated, and mixed with spices and fried in clarified butter. (Mānasollāsa III. 1394-97.)

43. Kaṭṭhāpīṭṭā. A gruel prepared from rice fried in clarified butter (Uva. I. 33.).

44. Khaḍa. A soup prepared from fruits. (Dalhāṇa on Suśruta. Su. 46 S. 376, Angv., p. 179) or a preparation of sediment of sesame cooked with aromatic spices. (Nala on Suśruta Su. 46.381.)

45. Khajjakā. (Hindi—Khājā) A preparation of wheat flour fried in ghee. (Suśruta Su. 46. 399) Sweet Khajjakas are also mentioned (Uva. I. 34).

46. Khanaḍāpāka or Khanaḍava (Hindi—Khāṇḍkī mithāī) sweets prepared from sugarcandy. (Ram. Bal 53.4).

47. Kilāṭa. Liquid part of inspissated milk but Dalhāṇa uses the word in the sense of solid part. (Kauṭilya II. 29.27., Caraka Su. V. 9, Suśruta Su. 46).


49. Kṣārālaṇaṇa. Saline preparations which were probably highly spiced. (Gṛhya Sūtras).

50. Kṣīraudana. (Hindi—kōrī). The Rv. (VIII 77.10) has Kṣīrapākam odanam. Rice cooked with milk.

51. Kṣīraprakāra. A sweet preparation from boiled milk inspissated by the addition of some sour substance. Solid part was mixed with rice flour, formed into various shapes, fried and coated with sugar. (Modern—Rasgullas?) (Mānasollāsa III. 1408-11.)

52. Kṣīraṣaṣṭiṇa. Ṣaṣṭiṇa rice cooked with milk. (Yaj. Sm. I. 303, Angv., p. 64).

53. Kṣīravaṭa. Fried balls of Māṣa pulse poured into milk and mixed with sugar. (Naisadha XVI. 98, Manas III. 1594).


56. Kulmāṣa. (Ghunghrī in Hindi) Probably the early Dravidians used this preparation. It was a coarse gruel prepared by
stewing some inferior food grain and mixing it with treacle and oil. (Chand. Up. I. 10.2).

57. Kūra. Same as Odana. The Angv. also mentions rice cooked with oil, with mustard and with leaves. (Angv., p. 64).


59. Kārikiṇā vikṛti. (Hindi—Phate bhe dūdh ka kheer ki Mitāñ) Preparations from inspissated milk (Suśruta Su. 46.403).

60. Lāḍāka. Same as Modaka. (Naisadha XVI 103, Bhavisayatta XII. 3).

61. Lājāb. (Hindi—Dbān-ki kṣī). Parched rice. (Yaj. Sam. XIX. 13 etc. Also see Madbulājāb).

62. Lājāmanḍa. A beverage prepared with parched rice (Av. V. 5.1).

63. Locikā. Delicious cakes prepared with wheat flour. Probably which we call Lucaī in Hindi (Bharata III. 36-39).

64. Madbugolaka. Same as Modakas. (Vin. Mv. I. 43. VI. 25.3.)

65. Madbulājāb. Parched rice grains mixed with honey or Guḍā. (J. 476. etc Kaut. II. 15. Ram. Ay. 91.56.)

66. Madhumastaka. (Hindi—Pūrāṇapolt) A kind of cake prepared from wheat flour stuffed with honey and aromatic spices and cooked in ghee. Caraka (Su. 27. 265) calls Madhuśūrṣaka.


68. Majjikā. Curds churned and mixed with sugar and aromatic spices (Mānasollāsa III. 1573).

69. Māṇḍa. A gruel prepared with one part of some cereal or pulse mixed with fourteen parts of water in which salt and spices were used. (Caraka Su. VI. 28).

70. Māṇḍaka. (Hindi—Māṇḍe) Loaf of bread prepared with powdered wheat or rice flour and mixed with salt, milk and clarified butter. It was baked in a potsherd. (Mānsollāsa III) The Angv. (p. 182) calls it Māṇḍallaka and the Divyāvadāna (p. 258) Māṇḍalikā. According to Śrīkaṇṭhadatta same as Madhumastaka.

71. Manība. A paste prepared with parched barley or rice meal mixed with honey water or curds. (Paṇini VI. 3.60, Asv. Gr. Su. II. 5.3, Caraka Su. VI. 28, Suśruta Su. 46.385).

73. Modaka. (Hindi—Laddū) Sweets balls prepared with the flour of rice or some pulse and sugar. (Mbh. Anu. 53.18 Angv., p. 182., Ram. Ay. 91.93, Suśruta Su. 46.396).

74. Morendaكا. (Hindi—Muraṇḍa) A sweet prepared with inspissated milk in the shape of the eggs of a peacock. (Angv., p. 182).


76. Mudgāvadaṇa. Rice boiled with Mudga pulse. (Sankh. Aran. XII. 8.)

77. Murmura. A sweet preparation of wheat flour, guḍa and some aromatic spices. (Brahma Purāṇa).

78. Nāvanīta. In the time of Suśruta it meant fresh butter churned out of milk (Su. 45.93). Later the word was used in the sense of butter in general.

79. Odana. According to Dr. Burrow the Dravidians used boiled rice. In the RV. (VIII. 69.14) it has the sense of a mess but in the AV. (IV. 14.7) and later boiled rice. It is called Udandana in the Brhad. Up. (VI. 4.16.) Suśruta (Su. 46) mentions two varieties of Odana one in which rice was well washed (dhauta) and the other in which rice was not washed before cooking. Odana was prepared with clarified butter, meat, fruit, tubers, pulses and milk.

80. Pālala. A sweet preparation made of powdered sesame and guḍa (Kāśikā VI. 2.135).

81. Pāhubhikā. Cakes of wheat flour fried in oil which were not very hard. (Mānasollāsa III, 1385).

82. Pāiśṭika Bhaksya. (Hindi—Cāval ke ate ki Miṭhā) confectionary prepared from rice flour. (Suśruta Su. 46.401).

83. Pakti. Either same as Purodāsa or a liquid preparation as suggested by Dr. K.R. Potdar. (RV. IV. 24.5 etc.).

84. Palalaudana. See Tilaudana.

85. Paṇcaudana. Five kinds of pure food grains were mixed in this preparation.

86. Paramāṇna. It was prepared by boiling 4 parts of rice (in weight) with 12 parts of milk. Six parts of clarified butter
and 3 parts of *Guda* were added to it. (Angv., p. 220. Bhojana Kulūhala, p. 28).

87. *Parivāpa.* Same as *lājāḥ* (Yajurveda).

88. *Parpaṭa.* Very thin cakes prepared with the flour of some pulse. (Caraka Su. 27.271, Angv., p. 182).

89. *Patrikā.* Small circular cakes of wheat flour placed one over the other and fried in oil. (Mānasollāsa III 1385-86).

90. *Pāyasa.* (Hindi–Khīr) Rice cooked with milk and mixed with sugar. (Gṛhya Sūtras).


93. *Pinḍaka.* A sweet preparation similar to *Madhumastaka.* (Caraka Su. 27.265).

94. *Pīnḍaka vikṛti.* A preparation with the viscous sediment of sesame which was used as a dry vegetable. (Dalhaṇa on Suśruta Su. 46.382).


97. *Pṛṣadājya.* A mixture of curds and minute globules of butter in the Vedic times, later a mixture of clarified butter and curds. (Rv. X. 29.6, Tait. Sam. III. 2.62, Amara. Vaiśya.)


99. *Pāpa.* Same as *Aṭṭāpa.*

100. *Pūpolikā.* (Hindi–Malpua) Small cakes of rice or wheat flour fried in ghee with ghee filled inside and coated with guda and saffron. (Caraka. Su. 27.266).


103. *Puroḍāsa.* A large rice cake generally dipped in ghee before use (Mait. Sam. III. 10 and Av. IX. 6.12 etc.).
104. Rāga. A sweet liquid preparation from the juice of sour fruits such as tamarind, rose apple, paruṣaka and citrus medica. (Kaśyapa. Bhojana. 48).

105. Rāgasāḍava. According to some authorities juice of mango fruit cooked with spices and guḍa was called Rāgasāḍava.

106. Rājikārāḍba. A preparation of brassica with curds which had a sharp pungent taste (Naiṣadha XVI. 73).

107. Rasālā. Same as Sikhariṇī. (Ram Ay. 91.73. Mdhr. Asv. 89.40 Susruta. Su. 46).

108. Śāḍava. A sweet preparation of sour fruits reduced to thick consistency. (Vin. IV. 2.23, Kaśyapa Bhojana. 48).

109. Saktu. (Hindi–Sattu) Flour of parched barley or rice grains. (Rv. X. 71.2. Tait. Bra. III 8.14. etc.). They were eaten both as a solid ball (Pīṇḍi) and a paste which could be licked (Avalehika). In Susruta’s time Saktus were taken with acidic fruits, ghee, guḍa, sugar, juice of sugarcane, grapes and honey mixed with water. (Susruta Su. 46.412).

110. Śāmitā. A preparation of powdered wheat flour stuffed with boiled and ground Mudga pulse. (Susruta Su. 46. 398).

111. Samtiṇikā. (Hindi–Malāī) cream of milk.

112. Saniva. (Cūrmā in Hindi) Sweet preparation made of wheat flour fried in ghee and mixed with milk and guḍa (Pāṇini III. 3.23). Sometimes aromatic spices were added to it.

113. Sara. Originally cream in general, later the sense is restricted to cream of curds. (Sat. Bra. III. 3.3.2).

114. Sarkariputrīkā. (Khand ke khilone in Hindi) A doll of sugar. (Naiṣadha XVI 104).

115. Saṣkūli. (Hindi–Kbastā Pūr) A cake prepared with rice flour mixed with sesamum fried in ghee or oil. (Early Jain canon and Susruta Su. 46). The Brhat. Saṁ. (76.9) mentions a variety of Saṣkuliṇī which excited amorous desires. The Angv. (p. 182) calls a variety Dirghaṣṭakulīṇī.

116. Saṣṭaka. There were many varieties. One variety was prepared by mixing curds with sugar and aromatic spices. Seeds of pomegranate were added to make it more delicious. Susruta Su. 46.397.

117. Sawāraka. Probably in the sense of sour gruel in the Vin. (I.210) and later.
118. *Sevikā.* Thread like preparation from refined wheat flour. (Vilāsavatikāthā).


120. *Sikbarini.* A very popular preparation of curds mixed with aromatic spices and sugar. Also see Rasālā. (Caraka Su. 27.276).

121. *Śīndāki vatāka.* Balls prepared by boiling some vegetables such as radish, pressing them to squeeze water and mixing them with aromatic spices. (Dalhana on Suśruta Su. 46.382).

122. *Sobhā or Subātī.* Cakes of wheat flour fried in oil on a very hot fire and coated with sugar. They were quite hard. (Bhavisayatta. XII. 3. Mānasollāsa III. 1384).

123. *Srikbāṇḍa.* Same as *Sikbarini*.

124. *Srikukkuta.* A preparation from oil cake which was acidic in taste. (Vag. II Cikitsā 12).

125. *Srīm.* Boiled milk as distinguished from fresh milk which is called Pratidhuk. (Sat. Bra. III. 3.3.2).


127. *Śūpa.* Soups with pulses are mentioned in the early Buddhist and Jain canonical works. Suśruta (Su. 46.310) mentions that some times pulses were slightly parched before cooking.

128. *Śuṣka Sāka.* Suśruta mentions preparations of sesameum, oil cake, sprouted pulses and Śīndāki under this category.

129. *Śvastika.* A kind of cake prepared with barley flour. In shape it has a wider bottom and a pointed top. The sides are marked by signs. (Suśruta Uttaratantra 60.33).

130. *Takra.* (Hindi—Matthā, Buttermilk) It contained three parts of curds with one part of water (Mānasollāsa. III 1572).


134. *Tilavikṛti.* A preparation from sesameum was used as a dry vegetable. (Dalhana on Suśruta Su. 46.382).
135. Tilaparpat. Pārpatas prepared with sesame are mentioned in the Āca. Su. II. 1.271.


137. Udumbara. Balls of wheat flour stuffed with Kāśāra and fried in oil. (Mānasollāsa III. 1388.)

138. Ulumbāh. (Hindi–Holā) Beans of pulses such as Mudga and pea roasted on live charcoals. (Suśruta Su. 46.410).


141. Uttaribhang. Delicacies of food taken after the meals (Vin. II. 214. etc.). It is called Pachiyauri in the Padmāvata, pp. 284-285. It was a sweet dish which was served in the last.

142. Vaidalāḥ. Confectionary made of pulses such as Mudga. (Suśruta Su. 46.402) Bower MSS I. 24 uses the word in the sense of cooked pulses.

143. Vājina. Liquid part of a mixture of curds and boiled milk. (Sat. Bra. III. 3.3.2).

144. Varṣopalagālaka. Sweet balls of rice flour prepared by mixing sugar and the powder of cardamom and camphor. (Naiśadha XVI. 100, Mānasollāsa III. 1415-1417).

145. Vartikāḥ. Sweets in the form of a roll. (Suśruta Su. 46).

146. Vatka. (Hindi–Bādē) Probably the early Dravidians used Vatkas. Balls prepared with Māsa pulse soaked in water and ground on a piece of stone and then fried in oil or ghee (Vas. Dh. Su. XIV. 37). The Mānasollāsa mentions vatkas dropped in sour gruel (kāñjika vatka III. 1404) and another variety called Manaḥvataka (III. 1405-1409).

147. Vatikā. (Hindi–Badiān) Balls prepared with Māsa pulse soaked in water after removing the outer covering and grinding it on a piece of stone. Before the balls were prepared the ground paste was allowed to ferment for a few days (Mānasollāsa III. 1397-99).

148. Vātya. (Hindi–Daliyā) Caraka (Su. 27.263.) mentions porridge prepared with parched barley (Yāvakāḥ vātyaḥ).
149. *Vesṭikā.* (Hindi–Boḍā) A cake of wheat flour in which gram pulse mixed with aromatic spices is used as stuffing. (Mānasollasa III. 1391-92).

150. *Vidalapāka.* A soup prepared with pulses of gram, rājamāsa, masūra, rājamudaṇga and slightly parched āḍbaki. The waters of asafoetida, turmeric and rock salt were added to it before use. (Mānasollasa III 1359-69).


152. *Virūḍbaka.* Sprouted cereals which were used as dry vegetables and some sweets were also prepared from them. (Suśruta. Su. 46).

153. *Vistārin.* Warm fresh milk with curds. (Av. IV. 34.1).

154. *Visyanda.* A preparation of rice fried in ghee and mixed with treacle which was neither too thick nor too thin in consistency (Suśruta. Su. 46.398).


156. *Vyaṇjana.* A condiment in the early Buddhist canon. But in the Jain canon it is used in the sense of seasoned food.

157. *Yāvaka.* A porridge prepared by pounding barley with a pestle and mortar to remove the chaff and then boiling the pearl grain in water or milk with sugar added to it. (Pāṇini V. 4.29).

158. *Yavāgū.* In the Yajurveda it seems to be a barley gruel. Rice gruel is mentioned as a wholesome and health giving article of food in the Mahāvagga VI. 24.5. A spiced variety (Trikaṭuṇka) was used in cases of illness (Vin. VI. 17.1). Pāṇini mentions two varieties of *yavāgū* one which was taken in liquid form (*peyā*) and the other which was licked as a paste (*vilepi*). The latter is called *Nakbanipasa* by Pāṇini because it scorchcd the ends of fingers. Caraka mentions a *peyā* prepared with parched rice (*lajapeyā*). The *Aṅgaviśṭā* (p. 175) mentions *yavāgus* prepared with milk, clarified butter and oil. Suśruta (Su.46.376) means a gruel prepared with fruit juices which he calls *Khaḍa yavāgū*.

159. *Yāsa.* A soup generally prepared by cooking cereals and pulses with buttermilk, but the Kāśyapa. Sam. (p. 250.19.24)
also mentions Yūṣas prepared with fruits, vegetables and spices. (Ḍalhaṇa on Suśruta. Su. 46.376).

B.—Non-vegetarian Preparations.

1. Aṅgārapakram māṁsam. Meat roasted on live charcoal. It is also called Pratapta. (Early Jain canon, Mūcchakatika, p. 98).

2. Antraṇuṣṭhaka. Sunūṭhakas prepared with entrails, well washed and roasted on spikes, mixed with salt. (Manas III. 1492-93).

3. Bhāditraka. Pieces of clean meat, bored with some holes which were filled with some spices, these pieces were roasted on spits and some spices were added. (Manas III. 1462-68).

4. Bhūrtamāṁsa. Meat fried in ghee or oil. (Suśruta Su. 46.357-58, Early Jain canon).


7. Cakkaliṅkās. Were Sunūṭhakas cut in the form of palm leaves which were dropped in curds mixed with sugar and some aromatic spices. (Manas. III 1436-37).

8. Dakalāvaṇika. Meat soup prepared with salt, dryginger etc. (Vagbhata II. Cikitsa).

9. Kandupācita Māṁsa. Meat prepared with aromatic spices and covered with brassica powder which was roasted in a kandu (oven) till it was deep red in colour. (Suśruta. Su. 46.356).

10. Kavacandi. Flesh of a sheep carved into the form of plums was mixed with some powdered spices, and grams and fried in oil with pieces of some vegetables. (Manas III 1453-56).

11. Khamṣṭika. Dalhaṇa mentions it as a kind of Vesavāra.


13. Kṛṣṇapāka. Flesh of sheep dressed in the shape of betelnuts and cooked with some blood, sour fruits and spices. (Manas. III. 1473-75).


17. ṛṣṭuvira. Entrails of an animal filled with spices and marrow and roasted on charcoal. (Manas III. 1494-1498).


20. Pariśuṣṭakamānsa. (Seasoned meat) Kauṭilya puts seasoned meat in the category of vegetables. Raw meat was first fried in ghee then it was soaked in warm water and preserved in spices such as cummin. Its daily use is not recommended in the medical works. (Kauṭilya II. 15.22, Caraka. Su. V.10.)

21. Piṣṭa. Meat pasted, formed into balls and cooked with curds, juice of pomegranates, and aromatic spices. (Suśruta. Su. 46.)

22. Pradīgdbhamānsa. Meat cooked with milk and ghee. Sugar was added to make it more delicious. (Kāsyapa Sam., p. 359, Suśruta. Su. 46.353.)


25. Rasa. Meat soup. Sometimes the expression Māṁsa rasa is used. (Suśruta Su. 46. 376., Bower Mss. II. 14).

26. Sauśāva. The upper part of meat soup. (Suśruta Su. 46.362).

27. Siddhamānsa. Meat seasoned by frying in ghee with cummin, salt and pepper. (Early Jain canon. and Suśruta. Su. 46).


29. Sunṭhaka. Pieces were cut from the roasted body of a pig and again roasted on fire. The pieces were then mixed with the powder of salt and black pepper. (Manas. III. 1430-35).

31. \textit{Vat\hat{t}imaka}. Pasted meat formed into the shape of ball and roasted on fire or fried in oil. (Manas, III. 1486-87).

32. \textit{Vesav\vara}. Boneless flesh boiled and pasted on a piece of stone with some aromatic spices. It was cooked in ghee with \textit{gula}. (Mbh. Anu. 53. 17, Susruta Su. 46.364-65).

33. \textit{Vimardaka}. A meat preparation made by dressing meat in various ways. (Caraka. Su. 27.276).


APPENDIX VIII

BEVERAGES

A. Intoxicating Drinks

1. Āksīki Sidhu. Prepared from Aksa fruit. (Caraka Su. 27.184).

2. Ariṣṭa. A tincture of medicines in which solid ingredients predominate. (Kaut. II. 25.21, Caraka Su. 2. 180 Suśruta Su. 45.194).

3. Āsava. An extract of Kapittha, (Ferronia elephantidin) inspissated juice of sugarcane and honey with some spices. In this drink the liquid part predominates. (Kauṭilya II. 25.19 and 29, Suśruta Su. 45.194).

4. Avadātikā. A variety of wine mentioned by Pāṇini V.4.3.


7. Dhātakyābbhīṣuta. Prepared from the flowers of Dhātaki (Caraka Su. 27.186).

8. Divyā. An intoxicating drink prepared from the bark of Kadamba tree.

9. Gauḍī. Intoxicating drinks prepared from Guda (Manu XI.95). Gaudyāsava was an āsava from guda.


19. Kila. A sweet drink prepared from cereals. (Av. IV.11.10 etc.).
20. Kobala. It was prepared from parched barley flour.
22. Mādhavī. A liquor prepared from honey. (Manu XI. 95).
24. Madhvāsava. An āśava prepared from Madhāka flowers. (Ram. Sundara. 11.23, Caraka Su. 27.185).
26. Mādya. All kinds of strong liquors. (Caraka. Su. 27.191).
27. Maivīya. Spiced liquor with guḍa or sugar prepared from the bark of meṣaṭīṅgi. (gynema sylvestre). It was a favourite drink of the aristocratic circles. (Pāṇini VI. 2.70, Kaut. II. 25.22, Caraka Su. 27. 185.)
28. Mārdvīka. Wine from grapes. It is called Madhu by Kauṭīlyya. (Kauṭīlyya II. 25.24, Suśruta Su. 45.172, Viśṇu Dh. Su. 22.83).
29. Māsara. A fermented liquor prepared with a mixture of mess of rice (Śyāmāka) and some spices. From Dr. Burrow's studies we conclude that this variety was used by the ancient Dravidians. (Yajurveda, Katya. Sr. Su. XIX. 1.20.22).
30. Madaka. A variety of surā prepared from rice, yeast cake, honey and some spices. (Kauṭīlyya II. 25.7).
32. Paśṭi. Surā prepared from rice or barley meal. (Manu XI. 94-95).
33. Parisrūta. An intoxicating drink prepared either from flowers or by fermenting certain grasses (Av. XX. 127.7-8).
34. Phalāsava. An āsava prepared from fruits such as date fruit. (Ram. Sundara. 11.23).

35. Prasannā. A variety of surā prepared with rice meal and some spices which had often an oily substance. It is called cream of surā. (Kauṭilya. II. 25.18 Suśruta Su. 45.178).

36. Puṣpāsava. An āsava prepared from flowers such as those of Madhūka. (Ram. Sundara. 11.23).

37. Rasottarā. Prepared from the juice of sugarcane. (Kaut. II. 25).

38. Sabakārasurā. Prepared from the juice of mango fruit. (Kaut. II. 25).

39. Sāṃbhāriki. A liquor in which the spices predominate e.g. Maireya. (Kaut. II.25).

40. Sarkarāsava or Sarkarāśidhu. An āsava prepared from red sugar. (Ram. Sundara. 11.23. Caraka. Su. 27.181).

41. Šataba. A strong intoxicating drink which did not lose its true nature even when diluted a hundred times. (Jambu. 20. p. 99 f.).

42. Sidhu. Prepared with the juice of sugarcane and dhātaki flowers. It seems to have been a favourite drink of non Aryans. (Rama. Sundara. 11.26 and 32). Two kinds of Sidhus are mentioned one prepared from boiled juice. (Caraka Su. 27.182) and the other from unboiled juice. (Caraka Su. 27.183).

43. Surā. Generally prepared with barley or rice flour, but sometimes Madhūlikā variety of wheat was also used. (Caraka Su. 27.188). It was an intoxicating drink of the common people in the Vedic period. (Rv. VIII. 2.12. etc.).

44. Surāsava. An āsava in which surā was used in place of water. (Caraka. Su. 27.185).

45. Svetasurā. Same spices were used in it as in preparing the Prasannā variety.

46. Tālakka. An intoxicating drink prepared from palm fruit. From Dr. Burrow’s studies we conclude that the ancient Dravidians knew the art of toddy tapping. From the account of Pliny it is clear that palm liquor was used by Indians before the 1st century A.D. (Jiva III. 264).

47. Taṅka. Prepared from the fruit of Kapittha. (Viṣṇu Dh. Su. 22.83).
48. Vārūṇī. A strong liquor prepared by fermenting the juices of palm fruit and dates. It brought about unconsciousness as soon as it was drunk. (Ram Ay. 114.20).

B. Other Beverages

2. Āmalaka pānaka. Syrup prepared with the juice of Āmalaka. (Aca. I. 599).
3. Āmlīkā pānaka. Syrup prepared with the juice of tamarind. (Aca. II. 1.264).
4. Āmrara pānaka. Syrup prepared with the juice of mango fruit. (Vin. I. 246, Aca. I. 599).
5. Āmrātaka pāna. Syrup prepared with the juice of hog plum. (Aca. I. 599).
6. Anā rasa. Drinks prepared from cereals or pulses. (Rama Ay. 54.18).
7. Ciṇṇā pānaka. A drink prepared by mixing milk with the juice of tamarind and straining the mixture in a clean piece of cloth. It was mixed with crystal sugar and powder of cardamom (Manas. III. 1581-84).
8. Cocapāṇa. Syrup prepared with the juice of plantain. (Vin. I. 246).
9. Ĉūnādbhāvāsin. Water boiled with the powder of cloves, camphor, saffron, sandal wood, uṣira, citraka, kamikola, haritaki and karcāra, all taken in equal quantities. (Manas. III 1622-23).
10. Daḍima pānaka. Syrup prepared with the juice of pomegranate. (Aca. I. 599).
12. Drākṣāpānaka. Syrup prepared with grape juice. (Caraka Su. 27).
13. Guḍodaka. Water mixed with guḍa. (Mahāvagga VI. 27) Suśruta mentions two varieties, one acidic and the other sweet. (Su. 46.388).
14. Hamisodaka. Water boiled by the rays of the Sun during the day and cooled by the rays of the Moon at night. (Manas III. 1616).
15. Himapānaka. A syrup prepared with snow is mentioned by Ćalhana.
16. Ikṣurasa. The juice of sugarcane. (Caraka Su. 27).
17. Jambū pānaka. Syrup prepared with the juice of rose apple. (Vin. I. 246).
18. Kāñjika. Sour gruel was prepared from cereals. (Caraka Su. 27).
21. Karkandhu pānaka. It was prepared by pounding berries, treacle, black pepper, saffron, cardamom and mixing it with the juice of Jāti flowers. (Bhela. Sam. p. 218).
22. Kāśmarya pānaka. To make this pānaka juices of kāśmarya, madhūka, parūsaka, grapes and pomegranate were mixed with the powder of kutaja, madhūka, lohdra, mañjiśtha, cardamom and long pepper. Water was added to the mixture. (Bhela. Sam. p. 219).
23. Khandapānaka. Syrup made from raw sugar. (Suśruta Su. 46.389).
24. Kharjūra pānaka. A syrup prepared with the juice of dates. (Caraka Su. 27.277, Aca. Su. II. 1.264, Vag. II. 3.32).
26. Lakuca pānaka. Juice of Lakuca fruit. (Vayu. 46.9).
27. Madhu pānaka. Syrup prepared by mixing water with honey. (Vin. I. 246, Caraka Su. 27.278, Vag. II. Su. III. 32).
28. Mātuliṅga pānaka. Syrup prepared with the juice of Citrus medica. (Aca. II. 1.266).
29. Moca pānaka. A syrup prepared with the juice of cocoanut fruit. (Vin. I. 246, Aca. II. 1.264).
30. Mrdvikā pānaka. Syrup prepared with the juice of grapes. (Vin. I. 246, Aca. Su. II. 1.264, Suśruta. Su. 46.388) Caraka calls it Drākṣā pānaka.
32. Nimbuka pānaka. Syrup prepared with the juice of lemon. (Caraka. Su. 27).
34. Pañcadaśa. A strong mixture of Soma juice. Rv. X. 27.2.

35. Pañca śara pānaka. A drink prepared by boiling water with five spices such as ginger, Asana and Nāgaramothá. (Vag. II. III. 51.) Someśvara (Manas III. 1622-23) calls a similar drink Cūṇḍadhvāsin.

36. Parūṣaka pānaka. A syrup prepared with the juice of Parūṣaka fruit. (Vin. I. 246, Caraka Su. 27.278).

37. Piṇḍavāsa. Water prepared by pouring into it a clay ball stuffed with some spices after roasting it in the live charcoals of Khadira wood. (Manas III. 1619-20).

38. Pratipāna. A drink which helps the digestion of food. (Ram. Ay. 91.78).

39. Puspaśasuṣ. Water fumigated with the juice of mango fruit, and flowers of Pātalā, utpala and camatpaka. (Manas III. 1621).

40. Rāga. See vegetarian preparations. (Vag. II. 6.30).

41. Rasālā. See vegetarian preparations. (Vag. II. 6.30).

42. Śaḍava. See vegetarian preparations. (Vag. II. 6.30).


44. Sāluka pānaka. A syrup prepared with the juice extracted from the roots of waterlily. (Vin. I. 246).


46. Soma juice. The Soma plant grew on the mountains especially on the mountain Maujavanta which is a part of the Himalayas. It was obtained with difficulty in the later Vedic period hence many substitutes were suggested. Some scholars have explained Soma juice as an intoxicating drink like liquor but the evidence before us does not justify the conclusion. Soma juice was mixed with milk, with curds and parched barley flour but liquor is never mixed with these things. Prof. J. C. Ray was of opinion that Soma plant was nothing but Bhāṅg because both are annuals coming up at the beginning of the rainy season, both have shining leaves and the method of preparation of both is the same and effects of the drink on the consumer remarkably agree. In spite of so many similarities pointed by Prof. Ray, the identification seems hardly convincing in view of the fact that the plant had become almost extinct even in the later
Vedic period and the intoxicating effect which Bhaṅg has on the consumer is no where described in the Vedic literature. Watt in the Dicy. of Eco. Products of India Vol. II., p. 246-47 in 1889 had identified the plant with Ephedra and Dr. J.M. Unwala has, on the basis of Vedic and Avestan references, come to the same conclusion. Soma juice was a favourite drink of the Vedic Indians (Rv. IX etc.) and occupied an important place in the Vedic ritual even in the Dharmasūtras.

47. Tilodaka. Water mixed with sesamum (Patañjali on VI. 2.96).


49. Vārkṣa. The juice of the fruit of cocoanut. (Mānasollāsa III. 1615).


51. Yūṣa. Juices of Kapittha, bilva, jujube, grapes, pomegranate and mango were cooked to prepare soups (Kas. Sam. p. 250.46).
APPENDIX IX

BOOKS ON FOOD AND DRINKS CONSULTED
BY THE AUTHOR

3. Aṣṭāṅga Hṛdaya by Vāgbhaṭa II Sūtra, Chapter V, VI and VIII.
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8. India as described in Jain Canon by J. C. Jain, Chapter IV.
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10. India in the Time of Patañjali by B. N. Puri (Bombay, 1957) Chapter, IV.
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C. C. 1174

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19. Gode, P.K.—History of the Fig (Ficus Carica) New Indian Antiquity Vol. 4 Bombay, 1941-42.
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34. Majumdar, N.G.—Explorations in Sind Archaeological Survey of India Memoir No. 48, Delhi, 1934.
42. Regmi Delhi Raman—The Control of Liquor in Ancient India. New Review (Calcutta) No. 5, 1940.
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