

Animals in the Inscriptions of Piyadasi.

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The rock edicts and the pillar edicts of Piyadasi contain various references to animals, animals in general, and animals specially named. This subject is so interesting that I propose to discuss it briefly in this article. I have followed Bühler's readings, and use the following abbreviations for the names of places :—

1. General rock edicts—

Girṇār—G.	}	Epigraphia Indica II, pp. 447-472.
Ṣahābāzgāri—Ṣ.		
Manserā—M.		
Kālsi—K.	}	Archæological Survey of South India, Vol. I, pp. 114-125.
Dhauli—Dh.		
Jaugada—J.		

2. Special rock edicts—

Dhauli special edicts—Dh. sp.	{	A.S.S.I. I., 125-131, and M. Senart in the Indian Ant. 1890, pp. 82-102.
Jaugada „ „ J. sp.		
Siddapura edicts—Si., Ep. Ind. III., pp. 138-142.		

3. General pillar edicts—

Delhi-Sivalik—Ds.	}	Ep. Ind., II., pp. 245-274.
Delhi-Miraṭ—Dm.		
Allāhabād—A.		
Radhiā—R.		
Mathiā—Mat.		
Rāmpūrvā—Rām.		

I. ANIMALS IN GENERAL.

References to animals in general lie scattered throughout the edicts. The following words are used :—

Animals,
general
names.

- (i) *Jvaṇ* (G. ed. i. line 3, J. i. 1, Dh. i. 1), *jīve* (Ṣ. i. 1, M. i. 1, K. i. 1); *jīvesu* (J. iii. 12, Dh. iii. 11, *pānānaṇ* in the rest); *sa-jīve* (Ds. v. 9, Dm. v. 2, A.v. ? 23, R. v. 6, Mat. v. 7); *jīvena jīve* (Ds. v. 11, Dm. v. 4, R. v. 7, Mat. v. 8, A. eff.); *jīva-nikāyāni* (Ds. v. 14, Dm. v. 8, R. v. 9, Mat. v. 11, A. eff.).

Cf. *jīvitāye* (Ds. iv. 17, Dm. iv. 11, A. iv. 18, R. iv. 21, Mat. iv. 26, Rām. eff.).

- (ii) *Prāṇa-sata-sahasrāṇi* (G. i. 9), *praṇa-śata-sahasrāṇi* (Ś. i. 2, M. i. 4), *pānasahasāṇi* (K. i. 3), *pāna-sata-sahasāṇi* (J. i. 3), *pāna-sata-sa...* (Dh. i. 3); *prāṇā* (G. i. 11, 12), *praṇa*, *praṇa-trayo* (Ś. i. 3), *praṇāṇi* (M. i. 4), *pānāṇi* (K. i. 3, 4, J. i. 4, Dh. i. 4, one eff.); *prāṇānaṁ* (G. iii. 5, iv. 6, xi. 3), *praṇanaṁ* (Ś. iii. 6 *pra.*, iv. 8, ix. 19, xi. 24, M. iv. 14), *pānānaṁ* (K. iii. 8, iv. 10, ix. 25, xi. 30, J. iv. 17, Dh. iv. 15, Ds. vii. 2. 10), *praṇana* (M. iii. 11, ix. 5, xi. 13); *prāṇ-ārambho* (G. iv. 1), *praṇ-arambho* (Ś. iv. 7), *praṇ-arambhe* (M. iv. 12), *pān-ālam̐bhe* (K. iv. 9, J. iv. 14, Dh. iv. 12); *pānesu* (G. ix. 5), *pānaṁ* (K. ix. 25), *pānesu* (J. ix. 6, Dh. eff.); *praṇa-śata-sahasre* (Ś. xi. 1), *praṇa-śa....* (M. xi. 1), *pāna-śata-śahase* (K. xi. 35, G. effaced); *pāna-sata-sahasesu* (Ds. iv. 3, R. iv. 4, Mat. iv. 18, rest eff., Ds. vii. 2. 1); *pāna-sahasesu* (J. sp. i. 2, Dh. sp. i. 4.); *praṇesu* (Si. i. 9, ii. and iii. eff.).
- [Cf. *ā-pāna-dākkhināye* (Ds. ii. 13, Dm. ii. 6); and *ā-pāna-dakkhināye* (A. ii. 6, R. ii. 9, Mat. ii. 10, Rām. eff.)]
- (iii) *Bhūtānaṁ* (G. iv. 1, 6, K. iv. 9, 10, vi. 20, Ds. vii. 2. 9); *bhutanam* (Ś. iv. 7, 8, vi. 16, M. iv. 12, vi. 30); *bhūtana* (M. iv. 14); *bhūtānaṁ* (J. eff. and iv. 17, Dh. iv. 12, 15, G. vi. 11, J. eff., Dh. vi. 32); *agra-bhuṭi* (Ś. xiii. 4, G. eff.); *agra-bhu* (M. xiii. 4); *aga-bhuta* (K. xiii. 37); *sava-bhūtānaṁ* (G. xiii. 7); *savra-bhutana* (Ś. xiii. 8, M. eff.); *Śava-bhu* (K. xiii. 4).
- (iv) *Jātāni* (Ds. v. 2, A. v. 20, R. v. 1, Mat. v. 2, Dm. eff., Ds. vii. 2. 9). *N.B.*—For a different meaning (disposition), See *jātehi* (J. sp. i. 5, Dh. sp. i. 10); *jātāni* (J. sp. i. 6); *jātā* (Dh. sp. i. 12).
- (v) *Pasu-cikicchā* (G. ii. 5); *paśu-cikisa* (Ś. ii. 4, M. ii. 7); *paśu-cikisā* (K. ii. 5, J. ii. 8); *pa. i. isā* (Dh. ii. 6); *paś-opagāni* (G. ii. 6, K. ii. 5); *paś-opakāni* (Ś. ii. 5); *pa-kani* (M. ii. 7); *paśu-opagani* (J. ii. 8, Dh. ii. 7); *paśu-manusānāṁ* (G. ii. 8), *paśu-manusānaṁ* (Ś. ii. 5), *paśu-manuṣana* (M. ii. 8), *paśu-munisānaṁ* (K. ii. 6, Ds. vii. 2. 3),.....*naṁ* (Dh. ii. 8, J. eff.).

The above references show that *jīvani* (living beings), *pānānaṁ* (animated beings), *bhūtānaṁ* (existing beings), and *jātāni* (born beings), all these generally mean animals in the widest sense including man, as opposed to plants and inanimate things. But the words *pāna* in rock edict I. and *jīva* in the pillar edict V. seem to be restricted by the context to lower animals only; while the words *bhūtānaṁ* in the rock edict VI, and *prāṇa* in the rock edict XIII. and pillar edict IV. are restricted apparently to man only. *Pasu* has been used to mean beasts, as contrasted with *munisa*, man. It may have also the special meaning of cattle, as given in the later vedic literature such as Śatapatha-brāhmaṇa (vi. 2. 1. 2, 4).

Class
names.

From the pillar edicts the following classes of animals have been named :—

Dupada-ṭatupadesu pakhi-vālicaesu (Ds. ii. 12-13, A. ii. 6, R. ii. 8, Mat. ii. 9-10, Rām. ii. 7), *vālicale* (Dm. ii. 5).

Catupade (Ds. v. 7, A. v. 22, R. v. 4, Mat. v. 5, Dm. eff.).

Macche (Ds. v. 13, Dm. v. 6, R. v. 8, Mat. v. 9, A. eff.).

II. ANIMALS IN SPECIAL.

Various animals have been named in the rock edict I. and in the pillar edict V. ^{Animals, special names.} These two edicts are the well-known *ahiṃsā* orders of the Emperor. Edict No. I. forbade the general destruction of life, both in his own kitchen and in his empire; the pillar edict V. specified a number of animals which should not be killed or cruelly dealt with.

Let me now examine them in detail. In the rock edict No. I., two animals are named, *viz.*, the peacock and the deer.

(i) The peacock.

Peacock.

[*Morā* (G. 11), *majura* (Ś. 3, M. 4-5), *majula* (K. 4), *majūlā* (J. 4, Dh. eff.)]

Cf. *mora-piñca* (Kulavagga, v. 23.1); in the Jātakas the common form is *mora*, fem. *mori* (Jāt. 159, ii. 33; 339, iii. 126 491, iv. 336); the other forms are *mayūra* (Jāt. 535, v. 406; 545, vi. 276; 547, vi. 534) and *mayura* (Jāt. 547, vi. 534).

Peacocks are known from the earliest times; *mayūryaḥ* (Rg-saṃhitā, 1st maṇḍala, sūkta 191, verse 14), *mayūra-romabhiḥ* (Rg-saṃ. iii. 45. 1), *mayūryaḥ* (Ath. saṃ. vii. 56-7), *mayūra*° (Taittiriya-saṃhitā, 5th kāṇḍa, 5th prapāṭhaka, verse 16), *mayūrān* (Vāja-saṃhitā, 24th adhyāya, verse 23).

At present the peacock is a sacred bird; and its killing is forbidden specially in Rājaputānā. But we see from the edict that in the older days its flesh was a permissible food. Viṣṇu-dharma-sūtra says (Adh. li. 31) :—

Tittiri-kapiñjala-lāvaka-varttikā-mayūra-varjjaṃ-sarvva-pakṣi-māṃs-āṇec-āhoḥ ātṛaṃ.

31. For eating (unawares) the flesh of any bird, excepting the francoline partridge, the kapiñjala, the (quail called) lāvaka, the peahen, the peacock, (he must fast) for a day and a night. (Jolly's translation, Sacred Books of the East, vii., p. 166). Same in Baudhāyana i. 5. 12. 7.

Śaṅkha quotes a dictum of Yama (xvii. 27) :—

*Tittiriñ-ca mayūrañ-ca lāvakañ-ca kapiñjaraṃ.
Vāddhriṇasaṃ varttika-ñ-ca bhakṣyān-āha Yamaḥ sadā.*

Transl.—"Yama says:—the partridge, the peacock, the (quail called) lāvaka, the kapiñjara, the (crane called) vāddhriṇasa, and the varttika are always eatable."

Gradually the idea changed; and in the other Dharma-sūtras, the killing of a peacock involved a penance, though of a small nature (Manu xi. 136, Āpast. i. 9. 25. 13. Yājñ. iii. 272; Baudh. i. 10, 19, 6). The Mahābhārata also specially prohibited the eating of its flesh (Anuśās. P. civ. 93). At present its connection with the ancestry of many royal families has made its killing prohibitive and dangerous.

It is interesting to note what the older medical writers, Caraka and Suśruta, said about the peacock. It belonged to the class *viṣkira* (Çaraka, Sūtra-sthāna, Adh.

xxvii. 46 ; Suśruta, sūtrasthāna, Adh xlv). According to Suśruta, the flesh of peacock should always be taken (Kalpasthāna, i). Its medicinal properties are thus described :—

Mayūrah svara-medh-āgni-dṛk-śrotr-endriya-dārdhya-kṛt.

Snigdha-osṇo-nīlāh vṛṣyaḥ sveda-svara-val-āvahāḥ.—(Suś. Sūtra. xlv.)

Transl.—(The flesh of) a peacock strengthens voice, mental vigour, appetite, and the organs of hearing and seeing ; (it is) oily, hot, remover of winds, productive of sexual vigour, and an increaser of perspiration, voice, and strength.

According to Caraka, sūtra. xxvii. 62 :—

Darīana-śrotra-medh-āgni-vayo-varṇ-svar-āyusām.

Barhī hitatamo balyo vātaghno māmśa-śukralaḥ.

Transl.—The (flesh of) peacock is most beneficial for the sight, the hearing, the mental power, the appetite, the age, the colour, the voice and the life ; is strengthener, allays winds, and produces flesh and semen.

The eggs of peacocks are good in (the disease of) scanty semen, in coughs, heart-diseases and ulcers, are sweet, heavy to digest (*avapāki*) and quick-strengthener (Caraka. Sūtra°, xxvii. 81-2).

The flesh of peacock should not be burnt in the fire of *eraṇḍa* (castor) fuel or taken with castor oil (Caraka, Sūt. xxvi. 120). The flesh is an ingredient of the *vṛṣya-rasa*, an aphrodisiac (Car. Cikits. ii. 42-3) ; and is prescribed as diet in fever (ib. iii. 188), in *rakta-pitta* or bile-blood (ib. iv. 48), in consumption (ib. viii. 154), in piles (ib. ix. 207), in the aftereffects of intoxication, *mad-ātyaya* (ib. xii. 121), in jaundice (ib. xx. 124), in hiccup (ib. xxi. 90), in vomit (ib. xxiii. 21), and in head-disease (ib. xxvi. 146) ; is to be applied to the head when there bitten by a snake (ib. xxv. 180), and forms an ingredient of medicines for injection (Car. Siddhi., xii. 39, 41). Suśruta advises that in the peacock-flesh should be given sugar, *atviṣa* (mod. *ātaica*) and *mahaūṣadha* (mod. *śunthi*) (Kalpa. i.) ; and he prescribes peacock flesh-soup with light foods (Cikitsita. xxxix.), and in fever (Uttara-tantra, xxxix). The peacock-egg is an ingredient of an aphrodisiac (Caraka, Cikits. ii. 147), and of an injection (Car. Sid. xii. 38, 64) ; the semen is used in an aphrodisiac (Car. Cikits. ii. 59), the liver in poisoning (ib. xxv. 49) ; the blood for applying to the head when bitten there by a snake (ib. xxv. 180) ; and the leg in medicines for hiccup and asthma (ib. xxi. 114), and for coughs (ib. xxii. 168). Both Caraka and Suśruta recommend that the peacock with other birds should be kept near a person poisoned (Car. Cik. xxv. 249 ; Suś. Kalpa. i).

Deer.

(ii) The Deer.

[*Mago* (G. 11, 12), *mrugo* (D. 3) *mrige* (M. 5), *mige* (K. 9, J. 4, Sh. eff.).]

Cf. Jātakas *miga*.

The sanskrit *mṛga* is found in the earliest vedic literature, P.g-sam, i. 38. 5, 39. 6, et seq.). The spotted, *prśadasva*, fem. *prśati*, was the *vāhana* or car-drawing animal of the Maruts or storm-gods (R.g-sam. I. 37. 2, 85. 4, 89. 7 et seq.). From the contents, the *mṛga* meant there apparently any four-footed game including lion, wolf, &c. In this sense

the *mṛga* was used in works so late as *Çaraka-saṁhitā* (Sūtra, xxvii. 37, *mṛga-pakṣinaḥ*). Occasionally it was applied specially to deers (Rg. i. 38. 5). Gradually the meaning got restricted to four-footed non-carnivorous games, such as *hariṇa*, *ena*, *kālaka*, *saṁvara*, *prṣata*, *ruru*, *kadali*, *kuraṅga*, *citra-piṣṭa*, *kākuli*, and even included according to several writers *śṛmāra*, *nyanṅku*, *śarabha*, *śaśa*, and *khadgin*. In the *Jātakas* (Nos. 535, 545 and 547) have been named various kinds of *migas*, viz., *eneyya*, *pasadā*, *rohita*, *śarabha*, *sulopi*, *camari*, *calani*, *laṁghi*, *kakkaṭākatamāya*, *kālakā*, *pacālakā*, *citrakā*, *dipti*, *kokaṇisātakā*, *kadali*, *ruru*, *varāhā*, *sasa*, *kannakā* (535, v. 406; 545, vi. 277; 547, vi. 537, 539).

Of these animals, the best known was the *kālaka* variant *kṛṣṇa* or *kṛṣṇa-sāra mṛga*, the black antelope. It is known from very old times (Ath. saṁ. iv. 4. 7). Its skin was used in numerous sacrifices, specially in the *dīkṣhā* (Ath. Saṁ. v. 21, 7; xi. 5, 6; Ait. Br. i. 3, 17; Śat. br. iii. 2. 1. *et seq.* vi. 2. 2. 39). The region where it roamed was considered the eastern boundary of *Āryāvartta* or the Aryan tract (Baudhāyana i. 1. 2. 12; Vasiṣṭha i. 8. 13; 5; Manu ii. 23; Mahābhāṣya i. p. 475; iii. p. 174; Yājñ. i. 2).

The venison has continued to be a permissible food except among those who are rigidly orthodox. The *mṛgas* are classed as *ānūpa* (Car. sūtra. xxvii. 37; Suś. sūtra. xlvii., sub-class *kūlacara*), and *bhūmiśaya* (Car. xxvii. 36), or *jāṅgalī* (Car. xxvii. 52), *jaṅghāla* (Suś. ib.). Suśruta recommends the use of flesh of *prṣatas* and *hariṇas* as a general food :—

*Mayūrān nakulān godhā (*n) prṣatān hariṇān = api ;*

Salatam bhakṣayec-cāpi rasani = śuśām pived = api.—Kalpasthāna, Ch. I.

The medicinal properties of *jaṅghāla* animals are said to be astringent, sweet, light, remover of wind and liver (-humours), pungent, savoury, and clearer of injections (Suś. Sūtra. xlvii.). For *bhūmiśaya* flesh in general, see Caraka (xxvii. 54-5).

The horn of the black antelope was prescribed as medicine against hereditary (*kṣetraja*) diseases so far back as in the *Atharva-saṁhitā* (iii. 7. 1-3). It was a disputed point whether the flesh of the black antelope can be taken (Baudh. Dh. sūt. i. 5. 12. 6). The black antelope's flesh was offered to the Fathers in the *śrāddha* (Manu iii. 269).

The general edict about *ahiṁsā* or non-destruction of life was amplified and specified in the Pillar Edict V. Therein Priyadarśin declared that in the 26th year after his coronation the slaughter of the following born beings was prohibited by him :—

(iii) *Suke* (in all) the parrot.

(iv) *Sālikā* (Ds. 3, A. 20, Dm. eff.), *Sālika* (R. 2, Mat. 2), the starling.

Parrot,
starling.

Cf. in the *Jātakas*, *suvo*, plural *suva* (484, iv. 277; 530, iv. 430, 432; 547, vi. 421, 539), or *suka* (145, i. 195; 198, ii. 132; 255, ii. 292; 281, ii. 396; 329, iii. 97; 393, iii. 97; 393, iii. 310; 429, iii. 491, *lohitatunda* 492); *Sālika* (529, v. 110; 547, vi. 421, 539).

The *suka* is described as *harimāṇam* or yellow in the *Rg-saṁhitā* (i. 50. 12); and the *suka* and the *śāri* named together in Ath. saṁ. iii. 14, 5; the yellow *suka* and the *ropāṇakā* (? *śāri*) in ib. i. 22. 4. Both the *suka* and the *śāri* had been taught to speak like man from very old times (*śāriḥ śvetā puruṣa-vāksarasvate śukah śvetah puruṣa-vāgā*, Taitt. saṁ. v. 5.

The five allowed in the old days included the tortoise and the porcupine (Viṣ. li. 6; Yājñya. I. 117; Gaut. xvii. 27; Vas. xiv. 39; Manu v. 18; Āpastamba I. 5. 17. 37; Baudh. I. 5. 12. 5). The tortoise flesh was prescribed in the *Śrāddha*, as specially acceptable to the Fathers (Viṣ. lxxx. 11, xv. 1-15; Gaut. xv. 15; Manu iii. 270). Gradually the idea changed and the later Dharma-sūtras laid down a small penance. Śāṅkha quoting the text about their permissibility lays down the penance (xvii.22); but the others entirely ignore the old dictum (Parāśara vi. 10, Uśanas ix. 24).

Squirrel. (xix) *Parṇasaśa* (in all).
Sansk. *parṇa-saśa*.

Following the analogy of *parṇa-mṛga*, Bühler has identified this animal with the large white-bellied red squirrel.

Srmara. (xx) *Simale* (in all).

Sansk. *srmara*. Known from very early times (Taitt. saṁ. v. 5. 16; Vāj. saṁ. xxiv. 36). It belonged, according to Caraka, to the class *ānūpa* (Sūtra xxvii. 37), and according to Suśruta, to the same class, sub-class *kūla-cara* (Sūtra°, Ch. xlvi). Suśruta says the flesh of *srmara* is astringent following sweetness, allayer of wind and liver (-humours) and an increaser of semen (Sūtra°, Ch. xlvi). Caraka speaks only generally about the flesh of the *ānūpas* (Sūtra° xxvii. 65).

The eating of *Srmara* flesh is not permitted in any of the Dharmasūtras.

Bull. (xxi) The bull.
Saṁdake (in all).

This is defined as a bull set free. But in the Dharma- and Grhya-sūtras a bull set free is called *utsṛṣṭa vṛṣa*, and the ceremony *vṛs-otsarga* (Viṣ. lxxxvi; Pāraskara Gr. sū. iii. 9; Śāṅkh. Gr. sū. iii. 11; cf. Manu viii. 242; Yājñ. ii. 163; Atri 55).

Okapiṁḍe. (xxii) *Okapiṁḍe* (in all, eff. in A.);
Cf. *ukkapinḍe* in the Mahāvagga, vi. 33, 5.

Bühler thinks that the word refers to the *godhās* or the large lizards. Doubtful. *Godhās* are known from very early times (Ṛg. x. 28. 10), and was one of the five-toed animals permitted to be eaten by the older Dharma-sūtrakārs.

Rhinoceros. (xxiii) The rhinoceros.
alasate (in all, eff. in A.).
Cf. the Jātakas, *palāsadā*, *palāsajā*, *pallasadā*, *palasatā* (535, v. 406, verse 76; 545, vi. 277, verse 67), its commentary—*balasatā*.

Bühler has rightly identified it with the rhinoceros. Buddhaghosa in his commentary to the Jātakas distinctly says so; *P° ti khagga* (v. 406, line 30), *P° ti khagga-migā* (vi. 277, line 27).

The *Khadga* is mentioned in older vedic literature such as Maitrāyaṇi-saṁhitā iii. 14. 21; Vāja. saṁ. xxiv. 40; Śān. Śr. sū. xiv. 33, 20 (*khaṇiga*).

The rhinoceros was placed in the class *Anūpa* (Car. Sūtra° xxvii. 37; 'subclass *kula-carāḥ*, Suś. Ch. xlv.). Its flesh is said to be a destroyer of cough, astringent, remover of winds, good for liver, pure, life-prolonger, restrainer of urine and keeper (of health?) (Suś. Ch. xlv.). Cf. Caraka, Sūtra° xxvii. 65, for a general description of the flesh of the *Anūpa* animals. Its flesh is prescribed in consumption (ib. Cikitsita° viii. 150), and its dung mixed with other animal's dung prescribed for vomit (ib. Kalpa° iv. 9).

By the older Dharma-sūtrakārs, the flesh of the rhinoceros was permitted to be eaten, though one of the five-toed animals (Viś li. 6, cf. xxiii. 44; Yājñ. i. 177; Gaut. xvii. 27; Manu. v. 18; Āpast. i. 5. 17. 37).

Its flesh, if offered in the *śrāddha*, was deemed to give special pleasures to the Fathers (Gaut. xv. 15; Manu iii. 272; Yama quoted in Śāṅkha xiii. 25; Yājñ. i. 260; Uśan. ii. 138; Mahābh. Anuśās. P. lxxxviii. 10; Āpast. ii. 7. 17. 1). Gradually, however, the feelings changed. In the time of Vasiṣṭha and Baudhāyana, its permissibility as a food was a disputed point (xiv. 47; i. 5. 12. 5); Śāṅkha though it quoted Yama's dictum laid down a penance for its killing (xvii. 22); and Parāśara ignoring the previous dicta similarly laid down a penance for its slaughter (vi. 107).

(xxiv) The pigeons.

Pigeons.

Seta kapote, gāma kapote (in all).

In the Jātakas the word *kapota* is used, but the more common form is *pārāvata* (42, i. 242; 274, ii. 361; 277, ii. 382; 375, iii. 225; 395, iii. 314).

Kapota is known from the very earliest times (Rg-sam. x. 165, 1. 5); and the pigeon is described as the messenger of the god of destruction (Ath. sam. vi. 27. 1; 3, vi. 29. 1, 2); cf. also Taitt. sam. v. 5. 18; Vāj. sam. xxiv. 23, 38; Śat. Br. xi. 7. 3. 2.

Both *kapota* and *pārāvata* are put under the class *pratuda* (Car. sūtra° xxvii. 50-1, Suś. Sūtra° Ch. xlv.). Caraka draws a distinction between the village (domesticated?) pigeons and forest (wild?) pigeons, and says that the flesh of the village pigeon is astringent, sweet, cool, good for blood and liver, and sweet (to eat) when cooked; while the flesh of the forest pigeon is said to be somewhat lighter, cool, constipating and gentle (in action) Sūtra° xxvii. 67-69). According to Suśruta, the flesh of the *pārāvata* allays bloody liver, soft, sweet on cooking and heavy to digest (Ch. xlv.). In *rakta-pitta* (blood-liver) the flesh of both *kapota* and *pārāvata* is prescribed as diet (Car. Cikitsi. iv. 39, 45), and that of *pārāvata* in excessive thirst-disease (ib. xxiv. 27); while its use is forbidden in jaundice (ib. xx. 78, 82). The Mahābhārata recommends the keeping at home of pigeons, with parrots and starlings (Anuśās. P. civ. 114).

The eating of pigeon's flesh has not been permitted in any of the Dharma-sūtras, old or late. Its eating involved penance (Vas. xxiii. 30). But that it was eaten in the old days is evident from the Jātakas (277, ii. 382; 375, iii. 225; 395, iii. 314).

(xxv-xxvii) The goat, the sheep, and the pig.

(a) *Ajakā, ajake* (in all).

Cf. *aja, ajikam* (Jātaka 386, iii. 278).

(b) *Edakā, edake* (in all).

Goat,
Sheep,
Pig.