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Gone to the dogs in ancient India

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GONE TO THE DOGS IN ANCIENT INDIA

Dem Hunde, wenn er gut gezogen,
Wird selbst ein weiser Mann gewogen.
Ja, deine Gunst verdient er ganz und gar,
Er, der Studenten trefflicher Skolar.
(Goethe, *Faust* I 1174ff.)

Dogs are no cynosure in Indian life, as are cows,¹ but according to the Jātaka belong to the world of men² and play a more differentiated role than other animals, as is shown below by the many words for ‘dog’ in literature (see under 2.1 and 2), the quantity of references and stories collected here, and last but not least: the great epic begins and ends with a dog story. To quote Satya Prakash Sarasvati, “dog is neither regarded <as> a domestic animal nor <as> a wild creature” (1988: 304); he gives no source for this, but dogs are not one of the seven

* The author expresses his gratitude to Miss Andrea Polden for her idiomatisation of his use of English, though he remains of course responsible for any mistakes in later additions, and to Frau Dr Ulrike Scholz for computer assistance. Der Bayerischen Akademie der Wissenschaften danke ich für die Aufnahme in die Sitzungsberichte, und dem Beck Verlag für den sorgfältigen Druck.

1 This is well-known, of course, yet the extent, in the form of the violent reaction on a scholarly book as D.N. Jha’s *The Myth of the Holy Cow*, and even of death threats to its author, which necessitated the publication in London, 2002 (see preface, p. xii), is surprising. – Of similar importance were dogs in the Hittite empire (Collins 2002: 242) and in ancient Iran (Spiegel 1878: 657).

2 (*Yakkhiniyo*) *tesaṃ (bhinna-nāvānaṃ) “manussa-vāsaṃ āgat’ amhā” ti saṃjānan’-atthaṃ manusse go-gaṇe sunakhe dassenti*, Ja II 128,2; cf. Mahāvamsa VII 10 *gāmaṃhi vijjamānaṃhi bhavanti sunakhā*. See also Weber 1885: 227. The narrow relation between humans and dogs is shown by the latter being put on a par with *cāṇḍālas*, the lowest of the former (see below under 2.4 dog’s flesh), and in sacrifices to *rākṣasas* (see 3.5) may even replace them, as with deities in Upper Guinea (Africa) (Frank 1964: 137). – For dogs of the gods see 2.3 and 3.5.

kinds of domestic animals mentioned by Baudhāyana in Caland's note on PañcavBr II 7,5,8³ and wild dogs or dholes are a species of their own, whereas a dhobi's dog belongs neither to the house nor to the riverside.⁴ At any rate, for the ancient Indians, as against, e.g., for the Spanish in the early 20th century,⁵ it was not necessary to describe what a dog was. The following lines intend to sketch their relation to humans and their fellow quadrupeds and birds from the ancient sources, as was done exhaustively for Greek and Latin literature long ago.

The material for this article has been collected accidentally over many years and will be treated in the following approximate scheme, but despite cross references, overlapping cannot always be avoided:

1. dogs in the Indus civilisation;
2. dogs in historical times in India; 2.1 designation; 2.2 kinds (housedog-watchdog, hound, war dog, pariah, dhole); 2.3 colour and properties of fur; 2.4 parts of the body and their use; 2.5 bodily functions; 2.5.1 nutrition; 2.5.2 excreted substances; 2.5.3 diseases; 2.6 nature and behaviour; 2.7 dogs and other animals;
3. cynanthropic relations; 3.1 general relation; 3.1.1 treatment of dogs; 3.1.2 use of dogs (guard; chase; play; war; draught animal; bestiality); 3.1.2.1 utensils; 3.1.3 names of dogs; 3.1.4 dogs in human names; 3.1.5 dogs in names of other animals; 3.1.6 dogs in place names; 3.1.7 treatment by dogs; 3.2 similes; 3.2.1 dogs in abuse; 3.3 dogs in art; 3.4 dogs in literature; 3.5 dogs in religion and superstition; 3.5.1 dogs of gods; 3.5.2 cynomantics; 3.5.3 magic; 3.5.4 reincarnation; 3.5.5 canine cult; 3.6 cynotherapy;
4. bibliography.

3 Cow, horse, goat, sheep, man (!), donkey and camel. — Upadhyaya's statement "There were domesticated big dogs (*śvāgaṇi*) kept by the fowlers for purposes of sport" makes no sense as a summary of Raghuvamśa 9,53 *śvāgaṇi-vāguraiḥ ... viveśa sa ... vanam* 'he entered the forest accompanied by hunters with packs of dogs, and fowlers.'

4 *Dhobi kā kuttā kā sā na ghar kā na ghaṭ kā* (Yule / Burnell 1903: 312). Premchand, *Godān* 1987: 155.

5 *Mamífero ... con la cola de menor longitud que las patas posteriores, una de las cuales levanta el macho para orinar* (Diccionario de la Lengua Española. Madrid, 1925).

1. DOGS IN THE INDUS CIVILISATION

As bones discovered in the Indus valley⁶ show the people kept various kinds of domestic dogs, representations of which have been found in copper/bronze, soapstone and especially in terracotta. Though it is difficult to ascribe breeds, as can be proved by the copper dog found in Lothal,⁷ a pariah dog and a kind of greyhound or Afghan seem identifiable on the basis of these bones and some soapstone figures, as Ardeleanu-Jansen⁸ states with reference to Zeuner.⁹ A third species was recognized by Marshall (l. c.) as a hunting dog. Mackay¹⁰ also assumed three kinds of dogs domesticated in Mohenjo-Daro: (1) A mastiff-like type with a tightly twisted tail, lop ears, and a short powerful muzzle, which seems to be the same species of dog found in Mesopotamia. Hermanns (1952: 156) identified it as resembling the Tibetan dog¹¹ and further saw in the terracottas a small terrier and a dachshund. (2) A species with a longer face, upright tail and prick ears seen also on archaic Elamite sealings and resembling the present day pariah dog. (3) A dog with a compact body, curled tail, short legs, large hanging ears and a short head, a type not unlike the pye-dog or the hound used in Sind today. This kind of dog closely resembles the

6 Marshall 1931: 650–1.

7 Mode 1959, plate 53; Yule 1985, plate 2 figs 16–21 (some dogs show a collar).

8 Ardeleanu-Jansen 1993: 159f.

9 Zeuner 1967: 88 working from the small statues published by Marshall 1931: 28, plate xcvi. Whereas these figures are roughly modelled and were evidently made by children, no 17 is in Marshall's view the only well-made exception, and almost exactly resembles the English mastiff of to-day. A very similar type of dog, he adds, is used at the present day in Sind for worrying boar, the unfortunate quarry being tied to a post and bitten to death by three or four dogs (Text vol., p. 348). For this see also Mānasollāsa II 4,1324ff. (p. 266), where the boar is not tied, but pierced by spears and arrows before the dogs catch it by the neck and devour it.

10 Mackay 1938: 286, cf. Varāhamihira's description of a *kukkuri* below under 2.3 (note 146).

11 See already Albrecht 1903: 19ff. and now on the internet: www.do.khyi-club.ch. Some hold this dog to be the living ancestor of the *Canis familiaris*, see Lilja 1976: 11 and Crooke 1906: 143.

bull-dog. Mackay thinks that the mastiff-like animals were kept as pets, and in some cases for hunting or as watchdogs, as is suggested by a broken pottery model of a dog with a collar, fastened by a cord to a post, and reproduced by Marshall,¹² who considers the latter kind of pet or guard somewhat too fierce to be allowed to run free.¹³ Mixed beings like a rhino with a dog's head also occur.¹⁴

The many figurines make us think about their meaning. For Marshall and Mackay (l. c.) dogs might have been objects of worship, and in this context the former¹⁵ refers to a rite of the Bhils who shaped dogs out of flour, cooked and worshipped them in order to subsequently eat them like totems, according to Marshall. The present untouchability of dogs could originate from their being sacred and thus untouchable. Worshipped or not, the figurines excavated in Harappa show dogs with leash and bag, proof that the animals were kept as domestic animals and for the chase.¹⁶

2. DOGS IN INDIA IN HISTORICAL TIMES

2.1 Designation

The only word for 'dog' in the Ṛgveda is *śvan*, which in Pāli is represented by *sā*, *sunā* (rare), *sunakha*¹⁷, *supāṇa*, *suvāṇ/na*, *soṇ/na* and in Prākṛit by *sā*¹⁸, *sāṇa*, *suṇa(ga)*, *suṇaya* and *suṇaha*.¹⁹ The Cūrṇī on Sūyagaḍa 1,3,1,8 defines *śvan* by way of a popular etymology as *śvasitīti suṇī* 'a bitch is called so because she groans'.

12 Marshall 1931, plate xcvi, 17.

13 Marshall 1931 (text): 348.

14 Yule 1985, figs 416f.; Franke-Vogt 1991, plate xxx 199, 202.

15 Marshall 1931: 74.

16 Vats 1940: text, pp. 38 and 305; plate lxxix, 48; Urban/ Jansen 1987: 280 fig.

C 128. – In ancient Babylon small clay dogs have been found, which were deposited at various places in the house and had an apotropaic function (Wiggemann in Stol 2000: 239).

17 Popular etymology ('with good claws'), also in Prākṛit *suṇaha*. See Bhayani 2005: 182.

18 In *sā-vaya* (Oha-Nijjuttī 740) for *sāṇa-vaya* (OhaN 738), Sa. *śvā-pada*.

19 Hāla 138, 175.

In a dark spell AV vii 95,2 also uses non-aryan *kurkura*, which is either an onomatopoeia or has a Dravidian origin.²⁰ In the stanza, someone's *śyāvau vithurau* (?) are compared to howling dogs (*kurkurāv iva kūjantau*).²¹ The fact of their being mentioned together with wolves²² and, in vs 1, vultures points to brown pariah scavengers or pye-dogs²³, cf. Mbh cr.ed. 5, 139, 51 *śva-grdhra-kurarākule yajñe* and for parallels in Homer's *Iliad* see Lilja 1976: 17. In later literature *kurkura* and its assimilated form *kukkura* are frequent.²⁴ In Pāli, *kukkura* usually is a (young) dog of fierce character (PED).²⁵ The Jātaka commentator explains *kukkura* by *sunakha* 'for just as flow-warm urine is called putrid piss (and) a jackal born the same day is called an old (i.e. adult) jackal ..., so also a centenarian dog is called a cub.'²⁶ In the Mṛcchakaṭika I 28 the Śaurasenī *kukkula* appears and, in I 52, a short form *kukka*, both used by Śākāra, the king's wicked brother-in-law, who does not speak Sanskrit.²⁷ The Milindapañha 67,28 has another rare form: *kukkuriṇi* 'bitch'.²⁸

20 Mayrhofer, *EWAia*; DEDR 1796.

21 Thus Thieme, 1995: 821 "wie zwei [musikalisch] heulende Hunde," adding in a note that *kūjantau* cannot refer to barking, nor hardly to growling (Whitney), but only to howling experienced as a kind of song, just as frog's croaking is compared to the recitation of brahmins in RV 7,103.

22 Wolves and dogs are often together, even in the underworld in ŚpBr 11,5,1,8 (Arbman 1928: 215).

23 The word pye- < *Hindī* pāhī 'outsider' [COD].

24 Burrow 1948: 375.

25 E. g., AnguttaraN III 389,21 *bhikkhu ... caṇḍaṃ kukkuraṃ parivajjeti*.

26 *Kukkurā ti (...)* *sunakhā, yathā hi dhār'-uṇho pi passāvo "pūti-muttaṃ" ti, tad-ahu-jāto sigālo "jara-sigālo" (...) vuccati, evaṃ evaṃ vassa-satiko pi sunakho "kukkuro" ti vuccati* (Ja I 177,5ff.; cf. Mahāvīra's *irrevocabile factum* tenet of the identity of the action that is being performed and the completed action: *kajjamāṇe kaḍe* on which see Deleu 1970: 84, 150f.).

27 *Kukkehi kukkihi a vukkante jadhā śiālo* 'like a jackal being barked at by dogs and bitches'. Apparently, king Śūdraka was a dog fan, for dogs turn up frequently in the Mṛcchakaṭika as we shall see, much more than in Kālidāsa's and Bhavabhūti's plays, or in Daṇḍin. Pischel (and Macdonell ?) take Śūdraka to be a *nom de plume* of Daṇḍin (Winternitz III 1963: 226 note 2), and Karmarkar agrees with them (ed. Poona, 1950, p. x), but dogs hardly occur in the Daśakumāracarita.

28 *Yā tā santi sihiniyo pi byagghiniyo pi dipiniyo pi kukkuriniyo pi, kiṃ nu tā kakkhalāni aṭṭhikāni maṃsāni khādanti* 'Do not eat lionesses, tigresses, she-leopards (and) bitches eat hard bones (and) meat ?'

Many words for ‘dog’, especially in indigenous lexica, refer to colour²⁹ or specific qualities of the animals, and could also be proper names. Examples of the former type are *kapila*³⁰, *Mahā-kaṇha*³¹ and perhaps *viśva-kadru*.³² To the latter category belong *a-rata-trapa* ‘not ashamed of copulation’ (MW); *asthi-bhakṣa* ‘eating bones’ (MW); *asthi-bhuj* ‘idem’ (Hemac, Abhidh 1279); *Indra-maha-karman* (MW) and °-*kāmuka*³³ ‘occupied with, resp. longing after the Indra festival’; *kakṣa-śāya* ‘lying on dry grass’ (MW)³⁴; *kṛta-jña* ‘grateful’ (MW)³⁵; *kṛtālaya* ‘one who takes up his abode in any place’ (MW); *kauleya-kuṭumbinī* ‘bitch’ (MW < Kādambarī); *cakra-* and *vakra-vāla-dhi* ‘curved-tail’ (MW); *ceṣṭa* ‘active’³⁶; *jihvā-pāvan* ‘drinking with the tongue’ (MW); *jihvā-lih* ‘licking with the tongue’ (MW)³⁷; *daṃṣṭra-śin* ‘biting’ (MW); *daṃṣṭrāyudha* ‘using his protruding canine teeth as weapons’³⁸; *dirgha-jihvya* ‘long-tongued’³⁹; *dirgha-nāda* ‘long sounding’ (MW); *dirgha-(su-)rata* ‘long in copulation’ (MW); *nitya-jāgarūka*⁴⁰ ‘always vigilant’; *puro-gati* and °-*gāmin* ‘going before’ (MW); *bho-bhukka*,⁴¹ *bhaṣa(ka)* and *bhaṣaṇa* ‘barker’⁴²; *bhukkaṇa* ‘woofer’⁴³; *bhūr-bhuva-kara* (MW); *rata-kila*

29 Cf. in English: greyhounds, negroes, redskins, whites; in French: *blancs, nègres, peau-rouges*.

30 Shriyan 1969: 106 (no 300).

31 Indra’s charioteer Mātali transformed into a black dog, see further down.

32 Hemacandra, Abhidh 1281; Yaśastilaka II 192; MW lists as meaning ‘wicked’, but ‘brown’ for *kadru*, and Heimann (1931: 147) follows MW s.v. *viśvaka-dru* in the analysis of the cp. without trying to give a literal sense. This is difficult with *viśvaka* ‘all-pervading’ and *-dru*, which may be ‘tree’³⁷ ‘forest’, in compounds: ‘wild’ ?; see also *rukkha-sunakha* further down.

33 MW, cf. Hemac, *Deśin*. 1,82. See Zachariae 1977 : 343.

34 The variant *kaṇka-śāya* ‘sleeping like a heron’ (MW) is probably only a corruption.

35 Hemavijaya, *Kathāratanākara* 240,18. “‘Mindful of favours’ which is also a title of Śiva” (Croke 1896: II 218).

36 Mbh 12,138,62 *śva-ceṣṭa*.

37 Cf. *śva-lih* ‘lapping like a dog’ in a scholion on Pāṇini 8,4,42.

38 Rām 2,70,23 in MW; the NSP text of 1930, however, has *daṃṣṭra-yukta*.

39 RV 9,101,1, perhaps a proper name, as Geldner takes it.

40 Somadeva, *Yaśastilaka* II 187,3 (Schmidt, *Nachträge*).

41 Ja VI 345,27* (comm.: *bhuṃ-karaṇa-sunakha*).

42 Amarakośa 2,10,22 *śunako bhaṣakaḥ śvā*; Hemac, *Triṣaṣṭi*° 10,3,558 *bhaṣaṇa*; Alsdorf 1936: 81,2,9; Meyer 1937: 653,36 ff.; Shriyan 1969: 122.

(MW); *rata-nārāca(ka)* ‘voluptuary’ (MW); *rata-vraṇa* (MW); *rata-śāyin* (MW); *ratānduka* (PWB) ‘chain copulator’; *ratāmarda* (MW) ‘pressing at or for copulation’; *rasanā-lih* ‘licking with the tongue’⁴⁴; *rasa-pāyin* ‘idem’ (MW); *vakra-vāla-dhī* ‘with the tail curled up’⁴⁵; *vāntāda* ‘eating vomit’⁴⁶; *vāsa-pāyin* ‘drinker of melted fat’ (MW; better: ‘enjoying marrow’); *vṛkārī*, *vṛkārāti* ‘wolf-enemy’ (MW); *vraṇānduka* ‘with many sores’⁴⁷; *śayālu* ‘sleepy’ (MW); *śava-kāmya* ‘fond of feeding on corpses’ (MW); *śīghra-cetana* ‘having quick intellect, sagacious’ (MW) > ‘fast reacting’ (?); *sūra* ‘brave’; *Saramā-suta* ‘son of S.’⁴⁸; *Sārameya* ‘idem’⁴⁹; *sva-jāti-dviṣ* ‘hating his own kind’ (MW). There remain a number of words meaning ‘dog’, fem. ‘bitch’ in MW for which no etymology can be given as, e.g., *alipaka* (MW), *kulākṣutā* (MW), *jakuṭa*, *jukuṭa* (MW), *ḍha* (MW), *tu(m)barī*, *tūbarī*, *tumburī* (MW), *budha* (MW), *bhaṭila* (MW), *bhaṇḍila*⁵⁰, *bhaluha*⁵¹, *bhal-luṅki*⁵², *bhavana* (MW), *maṇḍala(ka)*⁵³, *maṇḍalikā*, *maśuna* (MW), *rathyāmaya*⁵⁴, *rudatha* (MW), *vaṇṭhara* (MW), *sala* (MW), *sara*

43 Hemac, *Deśin* 6,110.

44 Rājaśekhara, *Prabandha-kośa* 72,5.

45 Samarāditya-saṃkṣepa 4,448.

46 Caraka, *Sūtrasthāna* 27,36. This ref. is to be added in MW.

47 Hemac, *Abhidh* 1280.

48 Comm. I 126,15 *ad* Yaśastilaka I 126,2.

49 RV 7,55,2; Malliṣeṇa, *Syādvādamāñjarī* (ed. Dhruva) 67,143; Mānasollāsa II 4,1301 *et passim*; Devendra on Uttar 22,42.

50 *Yaśastilaka* II 191,5.

51 CDIAL 9407.

52 Angavijjā 9, 282 (p. 69).

53 Deśin 6,114; Hāla 664 with Weber’s note 1881: 328; Pārśvanāthacaritra 3,1104; Bṛhatkathākośa 34,19; 55,297; 57,168; 58,13f.; 73,44, etc.; Yaśastilaka I 12,5; 434,3; II 184,5. See further Zachariae 1883: 66; Bloomfield 1923: 307 and 1923b: 224. Mayrhofer, *KEWA* II 559 declines a development of the Jain (?) meaning ‘dog’ from the ordinary meaning ‘circle’ and refers to the rare near-homonym *bhaṇḍila*, though one could think of the animal’s habit of curling up, cf. JaiminiyaBr (ed. Caland. Bonn, 1919) 1,258 *te ha śvānaṃ saṃveṣṭitaṃ śayānaṃ upeyuh*. Recalling this passage Brereton 1997:1ff. draws attention to the form of the Vedic sacrifice which “forms a ring, in which its end recapitulates its beginning” like the sleeping dog which tucks its nose in its tail (p. 2).

54 Hemac, *Deśin* 7,4.

(MW), *sālūra*⁵⁵ and *sūcaka* (MW). – Schmidt 1928 wants *candra-maha* ‘dog’ in the PWB to be deleted. This may also be considered for *saṃsatta* in the Jain Kappasutta 44, where Tisālā⁵⁶ sees in a dream a celestial abode decorated with pictures of animals, viz. wolves, bulls yaks, *saṃsattā*, elephants, etc. Jacobi⁵⁷ thinks “that *s.* may be an adjective specifying the following word, and mean ‘fighting’ (elephants)”, because in parallel clichés⁵⁸ the word in question is omitted. The comm. explains the word by *śvāpada-viśeṣa*

Many words designate more than one genus. Thieme⁵⁹ thinks the reason for this phenomenon is that the Indians experienced their noises as melodious, as pleasant sounding: *alipaka* ‘dog; bee; Indian cuckoo’ (MW); *uccaiḥ-svara* ‘dog (MW < Varāha-mihira, *BṛhS*); horse’; *kapila, kavila* ‘a kind of ape; a brown dog’ (MW; Deśin 2,6); *krodhin* ‘dog; buffalo; rhino’ (MW); *jihvā-pa* ‘drinking with the tongue: a dog; cat; tiger; leopard; bear’ (MW)⁶⁰; *dussatha* ‘dog; cock’ (MW); *bhallūka* ‘dog; bear; monkey’; *maṇḍalin* ‘dog; cat; snake; chameleon’ (MW); *yakṣa* ‘idem; dog’ (MW)⁶¹; *rudatha* ‘dog; cock’ (MW); *ruru* ‘dog; kind of antelope’ (MW); *vṛka* ‘dog; wolf’ (MW); *vṛka-daṃśa* ‘wolf-biter, dog’ (MW), ‘cat’⁶² (Schmidt, *Nachträge*); *sālūra* ‘dog’⁶³; *śālūra* ‘frog’ (MW); *śūra* ‘lion, tiger or panther, boar, dog, cock’ (MW); *huḍa*⁶⁴ ‘*kukkura*; *meṣa*’ (PSM). – Much has been written on the etymology of *Mātariśvan* ‘divine Fire, a name of

55 Ja IV 438,16* *sālūra-gaṇa* is 24’ explained as *sunakha-gaṇa*. Sa. *śālūra*, however, means ‘frog’ (MW).

56 This name is perhaps wrongly sanskritized in the traditon as Trisālā instead of *Trṣālā (Bollée 2005 a: 7).

57 SBE XXII 1884: 237 note 2.

58 Viyāhapannatti (Ladnun, 1992) 11,138; Nāyā (Ladnun, 1974) 1,1,25; 89; 129; – 1,8,49.

59 *Kleine Schriften* II. 1995: 819.

60 See also Zachariae 1977: 343.

61 See also Cūrṇi 60,2 *sunayā jakkhā ad* Sūyagaḍa 1,1,4,5; comm. *ad* OBh 193 and BKBh 474 *yakṣāḥ śvānas. Taiḥ śakaṭasyākṣo ’n-ekadhā jihvayōllikhitaḥ. Sādhur api ca tatra grhṇāti tam api ca bhojana-yogye pātre dāsyati tato “yakṣōllikhane” yakṣōllikhita-lepa-grahaṇe* and George 1991: 66 B 4.

62 Prabandhacintāmaṇi 185,2 from bottom.

63 Ja IV 438,16* °-*saṃghaṃ ca nisedhayitvā* (comm. 438,24: *sunakha-gaṇaṃ*). See also Goto 1982: 131.

64 Mṛcchakaṭika 10,53*.

Agni,' and Mayrhofer seems to favour the translation 'growing in the mother'⁶⁵, i.e., the fire sticks. When in the Atharva-veda *m.* came to mean 'wind', Budhasvāmin could interpret it as 'whose mother is a bitch'.⁶⁶

2.2 Kinds of dogs

As in Homer,⁶⁷ in ancient times no races are distinguished, but by the 12th century CE dogs are geographically differentiated.⁶⁸ Thus we hear of Ābhīras (from NW India), Sevunas, Kahleras, Paryantas, Traigartas (from Trigarta, modern Lahore), Dugdhavāṭas, such from Kaṇṇāṭa(ka) and Andhra, jangle-dogs, dogs from Vidarbha (Madhyapradeśa), Tālanīras and from the bank of the river Taptī as heroic and strong. For more characteristics see under 2.3. Further, the animals can be called 'dogs' according to their use. Thus *gr̥ha-pāla* (PWB), *gr̥ha-mṛga* (MW), *rātri-jagara* 'night-watcher' (MW < Lexx.) and *vāsa-vāla* 'dwelling protector'⁶⁹ are housedogs. To be like a housedog is *kulapalāyate* (MW). *Goṣṭha-śva*⁷⁰, the watchdog of cowsheds, barks at everyone, and the word thus received the metaphorical sense of 'a person who stays at home and slanders his neighbours, malicious or censorious person' (MW), cf. *śvāna-vaikhari* 'dog's speech, snarling like a dog on trivial occasions' (MW). Both *śva* and *kukkura* can be used as hunting dogs,⁷¹ but dogs trained to the

65 KEWA II 618.

66 BKŚS 22,81 *duḥśravaṃ nāma śrūyate mahatām ... ucyate ... Mātari-śvêti Mārutaḥ* 'even great ones sometimes have names that hurt the ears; that is why ... the god of Wind (Marut) is called *M.* (having a bitch as mother)' (R. M. Poddar & N. Sinha). In Sāyana *ad* RV I 161,13 *śvāna* means 'wind' (MW).

67 In posthomeric literature at least 30 breeds of dogs are named (Peters 1998: 168).

68 Mānasollāsa II 4,1298 ff.

69 Norman, *CP* I 1990: 65. Cf., however, *vāsavāra* 'horse' (Deśin 7,60).

70 Boehtlingk, *Indische Sprüche* 4979, 7322; Śālibhadracarita 5,9 (Bloomfield, *JAOS* 43 (1923): 288).

71 E. g., in Mbh (Poona, 1933) 14,55,16; AgniPur 156,10; Raghuvamśa 9,53 *śva-gaṇi-vāgurikaiḥ ... viveśa sa [Daśarathah] ... vanam*; Somadeva, KSS 21,16; Rājatarāṅginī 6,182; Atthasālinī 273,21 *sunakha-luddaka*; Sūyagaḍa

chase were called *ākhetika* (MW < Lexx.) after *ākheṭaka* ‘hunting’⁷² or, in literature, *āheḍuga-suṇaya*,⁷³ *mṛga-daṃśa*, *śālā-vṛka*⁷⁴ and *kauleyaka* ‘hound’.⁷⁵ Thus as early as RV 8,55,3 a poet received inter alia a hundred dogs as an award, and for inside the palace Bharata was presented by his father with very big dogs with eye-teeth strong like those of tigers.⁷⁶ The latter canids were perhaps of the kind Herodotus I 192 mentions as being exported to Babylon and fed on grain.⁷⁷ According to Ctesias⁷⁸ they could cope with a lion.⁷⁹ Xenophon says in his *Cynegeticus* IX 1 and X 1 that one should have Indian dogs for deer and boar hunt, because they are strong, big, fast

2,2,28 *sovaṇiy’-antie* (comm. II 62a 8 *śvabhiḥ pāparddhim kurvan mṛgādīnām antaṃ karoti*); – Rudradeva, 3,61 (*Vāk* 5 [1957] : 139) *kukkuraiḥ parito ’nviṣya ciraṃ āyāsyā karkaṣaṃ vadhyate hi mṛgaḥ*; AnguttaraN III 75,23 *Licchavi-kumārakā ... kukkura-saṅgha-parivutā*.

72 *Ākheṭakārthaṃ ye śuno bibhrati, te śvavantaḥ* (Medhātithi *ad Manu* 4,216). Cf. *āheḍailla* ‘hunter’ in the comm. on OhaBh 124.

73 Haribhadra, Samar 97,16.

74 Somadeva, *Yaśastilaka* II 186,5 *vikramāsarālasya vraja-pālasya sadmani mṛga-daṃśa-vaṃṣe sā madiyā candra-matir mātā java-sṭhāna-rūpātirekair atīṣayita-sakala-śālā-vṛka-lokaḥ kauleyako babhūva*. *Śālā-vṛka* is also in Hemac, *Abhidh* 1280 and *Triṣaṣṭi* 3,539.

75 Agrawala 1963: 221 ‘domestic dog bred in a royal kennel’. PWB sub *kauleyaka* ‘Hausgenosse’ derives this word from *kula*, cf. AiGr II,2 507. This animal, however, first found in Pāṇini 4,2,96, is no housedog, but a hound; is it an abbreviation of *°-*śunaka* ? for which cf. *kola-suṇaga* in Amg. and *koleyyaka-sunakha* (Ja I 175,12). See further 3.1.2 note 559.

76 *Antaḥpure ’tisamvṛddhān vyāghra-vīrya-balōpamān daṃṣṭrāyuktān śunaḥ* (Rām 2,70,20).

77 On stone mastiffs found at Persepolis see Cool Root in Collins 2002: 208. In Egypt hounds were also imported and in one case even their foreign names were translated (Hornung 1967: 83).

78 Jacoby 1958: 3 C, p. 488 line 18; Aelian, *Natura animalium* IV 19 and VIII 1 where the details of the dogs’ viciousness demonstrated in the presence of Alexander the Great seem exaggerated and unbelievable.

79 Though not alone, see Diodorus Siculus, *Bibliotheca* XVII 92; Aelian, *loc. cit.* and Klever 1959: 215 re. Afghans. In Callimachus’ *Hymn to Artemis* vss 91 ff. the goddess is said to possess six dogs able to drag home even lions, alive, by seizing them by the throat (Lilja 1976: 96). Cf. Crooke 1906: 142. – A lion is no match for a dog in AV 4,36,6 as in Homer, *Iliad* 17,65 ff., but for Pindar a dog is λεοντοδάμᾱς (fragment 239,2). Cf. Peters 1998: 169 and see also 3.4 p. 92.

and full of ardour.⁸⁰ Lions, etc., and bears, however, are caught with poison and traps (XI 2f.). *Viśva-kadru* ‘wholly brown’ occurs also as a hound.⁸¹ Straying pye-dogs are called *prāghūrṇakaḥ śvaḥ*⁸², *āmaka-mala*⁸³, *grāmina*⁸⁴, *racchāmaya*, *rathyā-mṛga*⁸⁵ and perhaps *grāma-sūkara*.⁸⁶ Of the word pye Yule/Burnell 1903: 747f. say: “A familiar designation among British soldiers and young officers for a Pariah-dog; a contraction, no doubt, of the former word” and, quoting L. Kipling 1891: 266 “We English call (the pye) a *pariah*, but this word, belonging to a low, yet by no means degraded class of people in Madras, is never heard on native lips as applied to a dog, any more than our other word *pie*.”⁸⁷ On the pariah dog, which bears a close resemblance to the Indian wolf, and the Australian dingo, but for its tail, which is often curved over the back, and its variable coat colour, see Clutton-Brock 1965:6. For the Central and South Indian wild dog, *Cyon dukhunensis* (Cuon alpinus Pallas) or *dhole*,⁸⁸ references in ancient literature are rare and uncertain: Jacobi translated *kola-sunāya* in Utt 19,54 by ‘wild dog’⁸⁹, cf. Gujarātī *kol kutta*.⁹⁰ Other words are *śālā-mṛga* and °-*vrka* which Lüders rendered by ‘wild dog’ in the

80 Πρὸς δὲ τὸν ὕν τὸν ἄγριον κεκτηῖσθαι κύνας Ἰνδικὰς ... ἄρκους, ἀκόντια, προβόλια, ποδο-στράβας. Κύων is always feminine here, but can also include male dogs. Yet it is interesting that in India as well animals used for something, e.g., riding, are often females, as in Bāṇa’s *Kādambarī* (Bombay, 1948) 562,1 *upavāhya-kareṇukā*°. Pupils as a rule will be male, but a bad one is compared to a bitch with sore ears (see below under 3.2 and 3.2.1 note 795). More about this in a forthcoming article. – On the characteristics of hounds for the boar hunt see *Mānasollāsa* II, 4 vs 1324ff., cf. also Sundaracharya 1927: 74 (*mṛgadaṃsaka*) and Peters 2005: 8ff. – For the dogs Mithra hunted with in Dura Europos see Frye 1965: fig. 94.

81 Yāska, *Nirukta* II, 3 and in mediaeval times (see below under 3.1.2, p. 65f.).

82 Malayagiri 170a 6 on PN 628 (*mārjāryā*) *vadhāya pradhāvitaḥ pr*°.

83 Shriyan 1969: 108.

84 Harṣac 213,6.

85 Hemac, *Deśin* 7,4 (*rathyā-mṛga*). Picture in Zeuner 1967 : 79.

86 Stein 1985: 179 note 4.

87 See also Crooke 1906: 144.

88 The dhole differs from the other canidae: wolf, jackal, fox and domestic dog in that the third molar is missing in the lower jaw (Clutton-Brock 1965: 5).

89 This may be wrong, see below sub 3.1.2.

90 Prater 1971: 130.

Rāmāyaṇa,⁹¹ but the reading is not certain and *śālā-vṛka* can also pertain to other animals according to MW, who further mentions *hiṃsāluka* as a ‘savage dog’. In VāyuPur 9,44 and Bṛhatsaṃhitā 89, 18 the wild dog is called *āraṇya* resp. *śvāraṇya-saṃsthaḥ*. According to Crooke (1906: 142), *dholes* are “in general form more like the jackal than the wolf” and are “found in packs of as many as twelve, from Gilgit and Ladakh in the north, to the forests of the south.”

In an enumeration in Jātaka VI 538,3* *mahisā soṇā sigālā* ... the second word is explained in line 23 as *rukkha-sunakhā* where *rukkha* must mean ‘forest’ and in cp. ‘wild’, like *vṛkṣa-kukkuṭa* ‘wild cock’, cf. *vana-kukkuṭa*. According to Ja VI 538,17 these wild dogs are *nala-puppha-vañṇā* ‘the colour of reed flowers’. For *vana-śvan*, however, MW gives from lexicæ the meanings ‘jackal; tiger; civet-cat’. The ‘tree-dog’ of PED is indeed ‘a certain animal’, but no flying fox (*vāgulī*, Kauṭilya 14,3,1) as one might think. European dogs (bloodhounds) were imported at an early date by the Portuguese, whereas Sir Thomas Roe brought the Moghul emperor Jahāngīr two mastiffs, after his liberal predecessor Akbar (†1605) had imported dogs from Afghanistan and made the Muslim prejudice against dogs disappear. Jahāngīr was so much pleased with the animals that he fed them with his own hand, gave them four attendants each to fan the flies from them and had them carried about in palanquins.⁹²

Finally, two 19th century dogs may be mentioned from Hobson-Jobson, viz., the Poligar dog found in S. India (p. 719) and a Poonamallee terrier-like quadruped (p. 723). “The former is large and powerful, and is peculiar in being without hair.” For this, Balfour is quoted, but the colour photo in a German internet journal⁹³ shows Afghan-like dogs with long hair.⁹⁴ For the terrier-like animal Yule and Burnell cite McMahon: “the dog, a small piebald cur, with a short tail, not unlike the Poonamallee⁹⁵ terrier, which the British soldier is

91 Lüders 1973: 524 on Rāmāyaṇa (Bombay, 1930) 3,52,45 *ime śālā-mṛgāḥ siṃhā vyāghrāḥ*

92 Crooke 1906: 143.

93 <http://www.hundezeitung.de/hundekunde.inder-hunde.html>, p. 3. I thank Mr Frank Bierkandt for this piece of information.

94 Cf. Broughton 1977: fig. 6 opp. p. 96.

95 A town 13 miles west of Madras.

wont to manufacture from Pariah dogs for ‘Griffins’⁹⁶ with sporting proclivities, was brought up for inspection.”

2.3 Colour of fur

According to the Jātaka scholiast, dogs can have five colours: dark-brown, speckled, white, shining black and tan.⁹⁷ Dogs from the Taptī riverbank are whitish, redbrown, yellow-white, dark grey, pale red and have black stripes, white eyebrows and muzzle; they are spotted and chestnut. Others have white spots and have various colours.⁹⁸ De facto, dark dogs dominate in literature since the Ṛgveda.⁹⁹ There, in a funeral address, the dead man is told: “Pass along the two dogs, the sons of Saramā, the four-eyed spotted ones, on the right path”¹⁰⁰, and AV viii 1,9 specifies them: “let not the dark and the brindled one sent forth [seize] thee, that are Yama’s dogs”¹⁰¹ (Whitney). Bloomfield¹⁰²,

96 Yule/Burnell 1903: 395f. explain this now obsolete word as a ‘European newcomer to India.’

97 *Sāmā ca soṇā sabalā ca gijjhā* (Ja VI 106,21*). *Sabalā* is explained as *kabara-vaṇṇā ca seta-kāḷa-pīta-vaṇṇā cā ti. Evaṃ pañca-vaṇṇe [hi] su-nakhe dasseti*. The Burmese editor writes -vaṇṇa- and adds *lohita* after *pīta* forgetting that *sāmā* is the first colour. Apart from that, red or *ventre de biche* dogs are not in the dictionaries unless one renders *hari(ta)* by ‘red’, as does Willman-Grabowska 1931: 40, cf. Sundaracharya 1927: 73 (Hamsadeva I 941 *rakta-varṇa-yutāḥ śvānāḥ*). *Sabala* also Utt 19,54.

98 *Tāpī-tata-samutpannāḥ śunakāḥ ... pāṇḍurāḥ ṣoṇa-varṇāś ca pīta-śvetāś ca karburāḥ dhūmrāṅgaṇāḥ pāṭalāś cāiva tathā mecaka-rājikāḥ bhrū-netra-tuṇḍa-dhavalāḥ śabalāḥ kṛṣṇa-rohitāḥ. Śveta-bindubhir ākirṇā nānā-varṇāś tathāpare* (Mānasollāsa II 4,1305ff.).

99 According to Columella, *De re rustica* 7,12,13 watchdogs should preferably be black for at night they should be invisible and by day look formidable (Peters 1998: 168). Yet RV 7,55,2 refers to a fair watchdog.

100 *āti drava sārameyāu śvānau catur-akṣāu śabālau sādhnū pathā* (RV 10,14,10). On Yama’s two dogs see Bloomfield 1893: 163ff.; 1905; Schlerath 1954: 36 and Kammenhuber 1958: 303. The latter considers this indo-european notion to be one starting-point for the dog cult of the Median *magi*. The four eyes refer to white spots over their eyes, see White 1989: 285. According to Das in Das / Meiser 2002: 143 note 32 the designation *sārameya* for ‘Yama’s two dogs’ points to a connection of Indra with death. For the spread of the four-eyed dog see Miller 1881:43.

101 *Śyāmāś ca tvā mā śabālāś ca prēṣitau Yamāśya yāu ... śvānau*. See also Casimir forthcoming 14ff.

on the basis of Brāhmaṇa references like KauśBr 2,9, etc., which identify the dogs with sun / day / life¹⁰³ and moon / night / death, considers the myth in origin a cosmological one, transferred later to dogs; the *tertium comparationis* being their omnivision and the accordance of the colours. As to the latter point, however, though the Indians see a hare or a deer on the moon, if need be the brindled dog could symbolize the moon¹⁰⁴ with its black spots. In this case the other dog would stand for the sun, a connection of which with the colour black is not found in the texts.¹⁰⁵ Bloomfield further argues that the change of day and night – the alternately sleeping dogs – represents time, i.e. life and death. However, as such a relation of dogs to life and death seems improbable, Schlerath rejects Bloomfield's thesis and assumes the dogs to be the point of departure.¹⁰⁶ On the relation dog : moon see also Meyer 1937 III 203 and Jung 1984: 175 f.

Pariah dogs may be grey, like the wolf, black and white, or the yellow colour of the Australian dingo.¹⁰⁷

AV xi 2,30 connects also Rudra with dogs: "To Rudra's howling ... great-mouthed dogs I have paid homage here."¹⁰⁸ Rudra can appear as a dog,¹⁰⁹ and his modern representative Khaṇḍobā is a black dog¹¹⁰, is lord of dogs,¹¹¹ and has two dogs, Gulhe and Mogare.¹¹² The doubling

102 Bloomfield 1905: 37.

103 Rarely the sun is identified with death, as ŚpBr II 3,3,7 *eṣa eva mṛtyuḥ ya eṣa (sūryaḥ) tapati*; X 5,1,4.

104 As in ŚpBr XI 1,5,1 *adyāmāvāsyēti manyamāna upavasati ... sa eṣa divyaḥ śvā* 'thinking: "Today is the day of new moon ... he (the moon) is that heavenly dog"' (Eggeling). See also Willman-Grabowska 1931: 35 regarding this passage and AV vi 80,1 where the heavenly dog may be the moon or Canis maior (Sirius), which in vs 3 is said to arise from the waters. Further Bloomfield 1893: 163 and Pisani 1935: 365 f.

105 Yama, however, is the son of Vivasvat, the sun.

106 Schlerath 1954: 36.

107 Clutton-Brock 1965:6.

108 Krick 1972: 33; Sontheimer 1997: 67. Cf. in the Śatarudriya (TS 4,5,4q and r): "... to you, dog-leaders, homage ! Homage to you, dogs, and to you, lords of dogs, homage !" (Keith).

109 Sontheimer 1997: 192.

110 Sontheimer 1997: 71; 110 note 14.

111 Sontheimer 1997: 107; 127 (picture of Kh. on horse with dog under the horse).

112 Sontheimer 1997: 194 and 262.

of the dogs conforms to their double aspect of death as the end of this life¹¹³ and the beginning of the existence in the hereafter; the dogs stand at the line dividing the world into two parts, or are that very line looking in both directions, yet belonging to neither this world nor the other.¹¹⁴ Two black dogs escorting a young doe are mentioned in Vdh 298,31.

The idea of association of deities with dogs¹¹⁵ continues in Indian religious history, e.g., in Agnipurāṇa 234,25; in Buddhism¹¹⁶ and Jinism¹¹⁷, but the dogs are no longer only two.¹¹⁸

The adulterous woman in Dhammapāla's comment (151,28) on the Pāli Petavatthu II 12 may have had such a dog in mind when she lies to her husband and swears: "If I have committed such a wicked deed, then the well-known crop-eared black dog should eat me in some rebirth."¹¹⁹ Reborn as a mansion-ghost (*petī*) on the bank of the lake of the crop-eared (dog ?) in the Himālaya, she is approached at midnight by a frightful crop-eared¹²⁰ dog the size of a young elephant, with long sharp teeth, wide open eyes resembling embers of burnt acacia wood,¹²¹ a

113 For the dog representing death see, e.g., Falk 1986: 109 and further below sub 3.2 (p. 80).

114 Schlerath 1954: 36.

115 Found in French and perhaps in Greek (see further below).

116 E.g., Suttanipāta 675 *khādanti (pāpa-kare) sāmā sabalā ... sonā*.

117 E.g., of Kṣetvapāla in Gwalior Fort (Bhattacharya 1974: 135 and cf. Plate XXXII), in Tulunadu (p.c. Prof. Nagarajaiah) and Melsittamur (Titze 1998: 70).

118 On the relation of Yama's dogs and those in later ideas about hells see Arbman 1928: 215f. who considers them to be of the same origin.

119 Cf. Socrates' famous oath *μὰ τὸν κύνα τὸν Αἰγυπτίων θεόν* (Plato, *Gorgias* 482b 5), on which see Geus 2000 (p. c. Dr St. Schorn). Hoerber 1963: 268f., who mentions the twelve relevant references, thinks κύνα stands for Ζήνα. If he be right, and he adduces ancient authorities for the phrase to have been merely a Rhadamanthine euphemism to the average Greek reader, one might compare the French curse *nom d'un chien !* for *nom de Dieu*. Lilya, however, thinks of *χηνα* (1976: 74). See also Arbman 1928: 215 and Scholz 1937: 36 note 38. – For dogs to devour an adulterous woman cf. Manu VIII 371.

120 Why the dog after whom the lake may have its name is crop-eared remains open. H. S. Gehman, in a note on p. 62 of his translation, takes *kaṇṇṇṇṇ*^o to be just a word play on the name of the lake. If *boḍa* means crop-eared the same question can be put at Hāla 550 *boḍa-sunao vivanno*.

121 On the dread inspired by the hell-hound by his gaze see Lilja 1976: 104 quoting Schlerath 1954: 36.

massive tongue which protrudes incessantly, hard and sharp claws and rough, long and ugly hair. He throws her to the ground, devours her impetuously, as if overcome by ravenous hunger, seizes her skeleton with his teeth, throws it into the pond of her mansion and disappears.¹²²

In Buddhist tradition Sakka also has a black dog after transforming his charioteer Mātali for the punishment of mankind.¹²³ Mātali continues the Vedic Mātali who is a deity beside Yama¹²⁴ and Bṛhaspati, and an abbreviation of Mātariśvan.¹²⁵ Further, a black dog accompanies Bhairon / Bhairava / Bhairabā,¹²⁶ when he rides out on a black horse, and all through Upper India the favourite method of conciliating him is to feed him until he is surfeited.¹²⁷ In the MaitrS 3,14,21 a black dog is sacrificed to the demons and the motive, according to Keith,¹²⁸ is presumably propitiation. As subjects of black colour are used to avert evil,¹²⁹ it is understandable that in the Deccan, if a man suffers from indigestion, some of his food is given to a black dog, and his illness goes, if the dog eats the food.¹³⁰ Similarly, bread offered to

122 *Sā ... kālaṃ katvā Himavati pabbata-rāje ... Kaṇṇa-muṇḍa-dahassa tire vimāna-peti hutvā nibbatti. Vimāna-samantā ... ekā pokkharāṇi nibbatti. ... Tattha gataṃ gaja-potaka-ppamāṇo eko kāla-sunakho bherava-rūpo chinna-kaṇṇo tikhiṇāyata-kaṭhina-dāṭho su-vipphalita-khadir'-angāra-sadisa-nayano nirantara-pavatti-vipula-saṃghāta-sadisa-jivho kaṭhina-tikhiṇa-nakho kharāyata-dubbaṇṇa-lomo tato āgantvā taṃ bhumiyaṃ nipātetvā atijighacchābhībhūto viya pasayha khādanto aṭṭhi-saṃkhalika-mattaṃ katvā dantehi gahetvā pokkharāṇiyaṃ khipitvā antara-dhāyati* (Pv-a 152,5ff.).

123 *Kāla-vanṇaṃ Mahā-kaṇha-sunakhaṃ katvā* (Ja iv 181,22ff., cf. 183,12*f).

124 Geldner 1957, IV: 103 (RV 10,14,3).

125 Mayrhofer, *EWAia*.

126 See, e.g., Snead 1989 plates 128f. of figures from Osian (9th cent.) and Khajuraho (11th cent.), resp., the latter with collar and leash. Both animals look unnatural and each has its tail lying on its back.

127 Crooke I 1896: 108f. quoted by Arbman 1922: 263. Casimir forthcoming.

128 The choice of an abnormal victim is due to the abnormal character of the recipient (Keith 1925: 324), cf. the sacrifice of a black dog to the Greek goddess Hecate (Scholz 1937: 42), who is a bitch herself and followed by dogs (Höfler 1934: 42). A dog sacrifice is also recorded in the semitic world (Isaiah 66,3).

129 Crooke II 1896: 29.

130 Abbott 1974: 278f., cf. Enthoven 1912: 87 and Stevenson 1915: 265.

a black dog is supposed to be a cure for barrenness.¹³¹ Black dogs are fed on *Sitalā saptamī*.¹³² If Keith should be right that the dog, killed at the Horse Sacrifice by the son of a public woman and made to float southward under the horse in the water, where the latter is bathed, “was possibly once slain to drive away evil spirits from the horse, or, as the texts treat it, as a representative of the powers of evil,”¹³³ one would expect him to be black, but in the texts his colour is not mentioned except for the white spot above each eye, i.e. he is “four-eyed”;¹³⁴ he is said to represent the sacrificer’s evil lot, his rival.¹³⁵ For Krick the couple horse/dog symbolises on the one hand the unpressed Somaplant, the old skin of which, viz the body (here: the dog) under the spell of death, is chopped off with the pestle with which the soma is pressed, so that thereon the *amṛtam* (nectar, i.e. Soma: horse) can arise. On the other hand, at the same time, the dog is actually meant as the extern enemy trodden down by the conqueror / horse: black dog and white horse are a couple of antipodes in the sense of darkness of death (enemy to be killed) and light of day (horse that is to bring victory and life to the king).¹³⁶ She sees the dog as the messenger who preceeds the horse into the hereafter, but Falk¹³⁷ argues that the mantra at the dog’s killing and his four eyes do not fit her view. For a relation of the *aśvamedha* with the modern Dasarā ritual see Sontheimer 1997: 136. Rebirth as a black bitch was the fate of queen Kuntalā because of her pride.¹³⁸

There is an 18th century story of the mutilated corpse of the villain Ghulam Qādir, who was hung head downwards from a tree. A black dog, white round the eyes, came and sat under the tree licking up the

131 Enthoven 1916: 121; 1924: 287.

132 Kipling 1891: 90 note 1.

133 Keith 1914: cxxxiv; cf. cxxxvii where Negelein is said to hold the dog for a representative of Vṛtra; see also Krick 1972, Doniger O’Flaherty 1980: 159 and 162, and White 1989.

134 With his four eyes he is supposed to look in the four directions (Geldner 1951: III 144) and so has omnivision. On the four-eyed dog see esp. Willman-Grabowska 1931: 36 ff.

135 Thus TaittBr 3,8,4,1, cf. ĀpŚS XX 3,6 ff.; ŚpBr XIII 1,2,9 with Eggeling’s note (vol. V, p. 279) and Dumont 1927: 27.

136 Krick 1972: 33. See also Negelein 1903: 98 note 2.

137 Falk 1986: 162 note 458.

138 Kathākośaprakaraṇa 129,30 ff. > Dundas 1988: 184.

blood as it dropped. The spectators threw stones at it, but it still stayed there. On the third day the corpse disappeared and so did the dog.¹³⁹ In the mantra-like hymn RV 7,55,2 a man, perhaps a lover, entering the house of his beloved at night,¹⁴⁰ addresses a fair or white (!) watchdog and tells him to go and sleep,¹⁴¹ which for Hopkins is a lullaby that shows on how familiar a footing the dog stood.¹⁴² Further, in a *śauva udgīthā*, i.e. a chant “seen” for dogs, in ChUp 1,12,2 a deity in the shape of a white dog appears to the sage Dālbhya Baka. Other dogs come near and say to the (sage): “Sir, please procure us food by chanting; we are hungry.”¹⁴³

Tawny dogs seem to be of a noble race¹⁴⁴ kept by kings, as in the Mahābodhi-jātaka, where the Bodhisatta as a brahmin ascetic, invited to a meal after a sermon in the palace, wants to give a big portion of his food to such a favourite animal, for whom the king then has a bowl brought.¹⁴⁵ The high status of the tawny race is stressed by Varāhamihira, when he says that a bitch with white spots on the eyes, a crooked tail, tawny and with hanging ears protects the country¹⁴⁶, which is a royal duty. This more detailed description seems to agree with Mackay’s assumption of a Mohenjo-Daro species. In this context the ceramic statuette of a red dog may be recalled, of which texts from Ur tell us that the ruler Ibbi-sin (end of 3rd millennium) had obtained it as a present from Meluḥḥa, i.e. the Indus val-

139 Saletore 1981: 53 note 40.

140 Thus Geldner in the introduction to his translation of the hymn. In contrast, Willman-Grabowska 1931: 34 lets the dead, held up at the entry of Yama’s realm, speak the first part of the hymn to Vastoṣpati.

141 *Arjuna Sārameya ... nī śu svapa !* Cf. RV 7,55,5 *sāstu śvā* and AV 4,5,2 and 6.

142 Hopkins 1894: 155.

143 *Tasmai śvā śvetah prādur babhūva; tam anye śvāna upasametyōcur: annaṃ no bhagavān āgāyatv āśanāyāma vā iti*. The scholiast Śaṅkara takes the other dogs to address the white one. See Sontheimer 1997: 53 and 68.

144 *Koleyyako pingala-sunakho* (Ja V 231,18); in a previous birth the dog was Ānanda, the Buddha’s personal attendant (246,12).

145 *Rāja-vallabhaṃ ekaṃ pingala-sunakhaṃ disvā mahantaṃ bhatta-piṇḍaṃ gahetvā tassa dātu-kāmatākāraṃ dassesi (Mahāsatto). Rājā ṇatvā sunakhaṃ bhājanam āhārapetvā bhantaṃ gāhāpetvā dāpesi* (Ja V 228,11 ff.). In the palace table manners apply even to dogs.

146 *Yasyāḥ ... mallikākṣyāḥ / vakraṃ pucchaṃ, piṅgalāmba-karṇā yā, sārāṣṭraṃ kukkurī pāti ...* (BrhS 62,2).

ley.¹⁴⁷ With royal dogs the dividing line between hunting and fighting dogs may have been fluid. In the doctrine of the soul colours – *leśyā* – dark blue (*nīla*) has a brown dog for a *gandha* symbol.¹⁴⁸

Further, prickly heat or Lichen tropicus was called “Red dog” in British India.¹⁴⁹

For the black dog in the sky, a concept of the transhumant Valley Gujar and nomadic Bakkarwal, Muslim pastoralists in Indian-administered Jammu and Kāśmīr, see Casimir forthcoming (2007 ?).

Finally, a colour can be also a proper name as, e. g. Pingiya in Ja III 535,26*; 536,1; see further 3.1.3.

2.4 The parts of the body and their use

The parts of the body will be treated from head to tail. Trigarta dogs are large, those from Dugdhavāṭa are slim, those from Andhra are quite small, but strong, and Vidarbha has pretty dogs. Those from the bank of the river Taptī are tender-bodied.¹⁵⁰

The **head** of a dog is used in a magic rite (see at 3.5.3) and in cy-notherapy (3.6). **Eyes** and gaze of Yama’s dogs are dealt with in 2.3. In Gujarat Enthoven mentions the belief that dogs have divine vision and are able to see the messengers of Yama.¹⁵¹ Dogs, just as a Cāṇḍāla, pig, cock or menstruating woman, should not see a brahmin eating his meal,¹⁵² but get their food on the ground (see below under 2.5.1). For the dog watching its master see 3.1.1.

The canine **ear**, *śvā-karṇa*, is an example of the Kāśikā on Pāṇini 6,3,137 regarding the elongation of the final vowel in the joint of a compound. Dogs can have their ears pricked up, flat, drooping, or

147 Urban / Jansen 1987: 182.

148 Śrī Bhagavatī sūtra I (ed. Amar Muni Mahārāj. New Delhi, 2005) plate 15 opp. p. 528.

149 Yule / Burnell 1903: 758.

150 Traigartās tu mahā-kāyāḥ, Dugdha-vāṭāḥ kṣāṅgakāḥ ... Āndhra-deśa-samutpannāḥ sv-alpa-kāyā mahā-balāḥ. Tāpī-ṭata-samutpannāḥ śunakāḥ komalāṅgakāḥ (Mānasollāsa II 4,1302f.).

151 Enthoven 1916: 150; Negelein 1931: 242.

152 Manu 3,239.

drop one ear only.¹⁵³ A bitch with sore ears is dealt with under Similes (3.2). Crop-eared dogs occur since Pāṇini 6,3,115; see also under 2.3. A dog's ear is cut in the middle when it is sickly in order that it may grow strong,¹⁵⁴ but a bitch with sore ears is driven away everywhere (see under 3.2.1). On pouring hot oil into a dog's ear see below under 3.5.3. "Dog-eared" in the sense of turned-down corners of a page appears to have no counterpart in ancient Indian literature.

For the **nose** and smelling see at 2.7 and 3.2.

Stella Kramrisch's statement that the Sāmaveda should be represented with the **face** of a dog is based on a wrong reading of VdhPur III 73,42ab *Sāmavedas tu kartavyaḥ kiṃ tv aśva-vadanaḥ prabhuḥ* as: ... *kiṃ tu śva-vadanaḥ*.¹⁵⁵

Cynocephalic, having a face like that of a dog, is the name of a people in the northern mountains.¹⁵⁶ Alexander the Great met them and Ctesias mentions them.¹⁵⁷ Such people also occupied European fantasy even in modern times.¹⁵⁸

A dog's **mouth** is pure as it carries the prey.¹⁵⁹ Showing the **teeth** occurs, e.g., in ṚV 7,55,2 *yád, arjuna sārameya, datāḥ piśaṅga yāchase vīva bhrājanta iṣṭāya úpa srákveṣu bāpsato* 'when, brown and white son of Saramā, you bare your teeth, they shine in the set of teeth of the snapper like spears'; in Sanskrit it is called *danta-darśana*.¹⁶⁰ The four fangs as a *pars pro toto* for the whole set of teeth is shown in Ja V 231,25 *taṃ sunakho disvā mukhaṃ vivaritvā catasso dāṭhā dassetvā*The canine teeth mentioned in Rāmāyaṇa 5,15,42, where Sītā's earrings are described as *su-kṛtau karṇa-veṣṭau ca śva-daṃṣṭrau ca su-saṃsthita* 'well-made ear-enclosing orna-

153 *Ūrdhva-karṇāḥ śliṣṭa-karṇās tathā patita-karṇakāḥ tathā srastāika-karṇās ca sārameyā bhavanti te* (Mānasollāsa II 4,1307f.).

154 Thirumala Ramachandra in a paper for the 26th Internat. Congress of Orientalists in New Delhi 1964 entitled "Some Telugu Words in the Gāthā-saptasati" and printed in the Andraprabha Daily (Madras). He refers here to Telugu *voḍa* and Gāthasaptasati 550 *voḍa-suṇao vivanno*.

155 Bhattacharya in Dallapiccola 1989: 53 note 16.

156 Varāhamihira, *Bṛhatsaṃhitā* 14,25 *Śva-mukhāḥ*.

157 White 1991: 48f., 203.

158 White 1991: plates 1, 7–9, 14.

159 *Śuddhaṃ* (...) *nārīṇāṃ cāiva vatsānāṃ śakunīnāṃ śuno mukhaṃ* (AgniPur 156,10), cf. Manu 5,130 and BIS 6482.

160 Mbh cr. ed. 5,70,71.

ments and well-formed “canine teeth” have, however, nothing to do with dogs.¹⁶¹

The semantic development is the same as in English, as is shown by Rāma, the ancient scholiast, who explains *śva-daṃṣṭrau* as: *su-kṛtau nirmitau karṇa-veṣṭau – kuṇḍale; śva-daṃṣṭrau – karṇābharaṇa-viṣeṣau tri-karṇakâpara-nāmānau; su-saṃsthitau – karṇarūpâṅge su-pratiṣṭitau* ‘well-manufactured ear-enclosing earrings; ‘canine teeth’ – a kind of ear decoration also called *tri*^o; well-formed – well-sitting in a part of the ear-form’. For *karṇa-veṣṭa* cf. *karṇa-veṣṭana* in Balasubrahmanyam 1966: 261, where it is only explained as ‘ear-ornament’. As *tri*^o is not in the locus classicus of earrings, Nāṭyaśāstra xxiii 24f., is in no dictionary and makes no sense here, it may be a corruption of *tri-kaṇṭaka* which Harṣacarita¹⁶² mentions as a *karṇābharaṇa*. Sivaramamurti¹⁶³ identifies *tri-kaṇṭaka* as a “pointed cone-edged cylindrical earring with three tips shown in some Amara-vati sculptures”, and Agrawala 1969: 25 (with colour figure) where it is said that it was made by setting an emerald between two pearls, and was in wide use to adorn the ears of both men and women, whereas Postel¹⁶⁴ takes it to be a pin or stylet type (*karṇôtkilaka*). The former scholar mentions the passage again in a later book¹⁶⁵, but leaves *śva-daṃṣṭra* untranslated. Professor Dallapiccola, however, in a p.c. thinks that it could be a stud or a pendant with three ear-shaped elements radiating from the centre; it would then look like a stylized flower. *Śva-daṃṣṭra* designates a canine tooth or the thorny plant *Asteracantha Longifolia* Nees;¹⁶⁶ as feminine, it may also represent a

161 The German rendering by Simons: *Die beiden schöngestformten Ohringe, der wie Hundezähne wohlgestaltete Ohrschmuck zu beiden Seiten* ... (Saarbrücken, 1977: 70) is therefore wrong; Philippe Benoit’s translation runs: “deux boucles d’oreilles ciselées, deux splendides pendants d’oreilles en forme de crocs” (Prof. Adelheid Mette, in a personal communication [hereafter. p.c.]).

162 NSP ed.; Bombay, 1946: 22,13.

163 1956: 109.

164 1995: 172.

165 1970: 60.

166 Mbh 13 App. 15, 2624 post; Suśruta, Utt 50,17 and Cikitsā 7,7. In Kauṭ (ed. Bombay, 1963) 2,3,15 it is a plant dangerous to elephants. It is also called *kāṇḍekṣu* or *go-kṣura*. Cf. the plant *daṃṣṭrā sūkarasya* in Suśruta 2,120,16 (PWB).

safety device at a fortress construction.¹⁶⁷ The tooth is of course a cone-edged object, but it leaves the question open not only what *tri-kaṇṇaka* or °-*kaṇṭaka* has to do with it, but of which animal it is a canine tooth, because the pins and other earrings women wore in the Amaravati period were quite large, unless, as Professor Mette (p. c.) suggests, it may be just a metonym – like *śva-pada*, for which see below¹⁶⁸ – and just the name of a certain kind of ear-decoration. Hiltebeitel omits the passage in his paper on Sītā's jewellery.¹⁶⁹ The *śva-d*^o is not found in Untracht 1997 where on p. 248 35 ear ornaments are sketched from Tamilnadu alone.

In the commentary on BKBh 357 Kaṇha praises the white splendour of the teeth of an evil-smelling canine cadaver. The dog's gleaming teeth impressed the Indians as early as RV 7,55,2, and the Greeks since Homer (Iliad XI 292 ἄργιόδοντας). For a toothless dog see under Similes (3.2).

The dog's **tongue**, according to Crooke, has curative power all over northern India,¹⁷⁰ but proof of this could not be found in Indian as against European literature.¹⁷¹ Thus in 19th-century Lahore it was believed that the English, who had stray dogs killed in summer for reasons of hygiene, needed their tongue for medicines,¹⁷² see also Chaube 1895-6: 72 and further under 3.6. – The English idiom 'to give tongue' has no counterpart in Indian languages; the Sanskrit expression is *śabdaṃ karoti*,¹⁷³ German *Laut geben*.

The four-eyed dogs of Yama were treated supra, p. 17. For the evil eye see under 3.5.3.

Metonymically a dog's **paw** is used to designate an iron object made to brand thieves on the forehead.¹⁷⁴ Dogs are very rarely associ-

167 Kauṭilya 1,53; cf. 2,3,15.

168 Cf. perhaps also in Vinaya II 117 *makara-dantaka* and *nāga-danta*.

169 Hiltebeitel 1980–1: 193ff.

170 Crooke II 1896: 223.

171 See Schumacher 2003. Crooke, loc. cit., quotes Gesta Romanorum 25 *in cane bis bina sunt: et lingua medicina*.

172 Campbell Oman 1908: 220. In Macbeth 4,1 the second witch wanted a tongue of dog, beside adder's fork and blind-worm's sting, etc., for her charm of powerful trouble.

173 Hemavijaya, *Kathāratnākara* 191,14.

174 Manu 9,237 *steve ca śva-padaṃ kāryaṃ*; Yājñavalkyasmṛti 2,270; Kauṭilya 4,8,27; Rāyapaseṇaijja § 767 (punishment of brahmins for unspecified ser-

ated with theft,¹⁷⁵ and an explanation of the paw is nowhere given but in the Skandapurāṇa 5,92ff., where a dog comes to eat an executed thief, and unconsciously (*caitanyaena vinā*) makes the mark of Śiva's trident with its nails on the man's forehead. Rudra's messengers then take it to Mt Kailāsa.¹⁷⁶ This marking of thieves is probably no longer practised nowadays, but when among the Muṇḍas a girl is made to marry a dog, the latter puts a vermilion *tilka* with its paw on her forehead.¹⁷⁷ An unspecified marking with a dog occurs in Rāyapaseṇaiya § 29 *je ṇaṃ māhaṇa-parisāe avarajjhai, se ṇaṃ suṇaga-lacchaṇae vā kirai*; it is a humiliating punishment, as in Kathārat-nākara, p. 9,16, where, however, the dog's paw is not mentioned.¹⁷⁸ In Kaśmīr a dog's head was used in the 10th century as a brand mark, which was then adopted by the Tibetans.¹⁷⁹

When a dog passes between the *gārhapatya* and *āhavanīya* fire its **footprints** should be covered up with ashes from the former, and by the recitation of a verse dedicated to Viṣṇu.¹⁸⁰ In the early 20th cent. the footprint of a dog was tattooed against the evil eye.¹⁸¹ According to the Channabasava-purāṇa a person will only go to heaven, when just before his death, an unclean dog puts its paw with dirty ashes as a *tilaka* on his forehead.¹⁸² Ashes, esp. of cowdung, are a means of rit-

ious offences; cf. Rājatarāṅginī 6,109 referring to king Yaśaskara thus punishing the brahman ascetic Cakrabhānu); KSS 2,13, 148 *śunaḥ pādena dattvāṅkaṃ lalāṭe*. For a similar custom in Kaśmīr, Ladak and Tibet and its meaning see Hummel 1938–40: 502f. Attempts to seduce a married woman are also considered theft, and punished by branding a dog's paw on the forehead in KSS 13,148. Bloomfield 1919: 59 note 33 may be right in taking it to be just a sign of degradation – the lowest part of a lowly and impure animal on the highest part of the body of a human criminal.

175 As in Prabandhacintāmaṇi 117,27; Ja V 458,19 (discussed by Schlingloff 1987: 94ff.; 1999: 52), VI 63,1 and in the similes Hemac, *Triṣaṣṭi*^o 3,1,31 and 9,4,222 *daivād a-pihita-dvāre sārameya iva aviśam*. In Mbh 13,96,17 a thief is cursed by having to carry a dog around. Elwin 1954, note 1 on a Bondo myth pertaining to dogs as thieves is irrelevant in this respect.

176 Doniger 1993: 66.

177 See further below under 3.5.3.

178 In Kathāratnākara 9,22 branding is a remedy for possession (*grahilatā*).

179 Hummel 1938–40: 502f.

180 Dandekar 1958: 161f. See below at 3.1.1 (p. 57 *infra*).

181 Abbott 1932: 145 with picture.

182 Negelein 1912: 35 note 1.

ual purification. Pāli *vilikhati* is used for ‘to paw’, but the only reference available pertains to a dog ascetic.¹⁸³ For the “dog’s clutch” see below under similes (3.2), p. 88.

It is an evil omen when a person has a dog’s **gait**: he will suffer loss of fortune.¹⁸⁴

A piece of a dog’s **bone** is ground in water and put on a dog-bite as a paste, a case of sympathetic magic.¹⁸⁵

Eating the **entrails** of a dog – and probably no sausage dog – is an expression for want itself, interestingly enough as early as RV iv 18,13¹⁸⁶ where no one less than Indra complains about his having been in this plight. This shows that from Vedic times onward Āryan Indians did not eat dog’s **flesh** unless in an emergency.¹⁸⁷ In east and south Africa Frank has found that pastoralists, strangely enough, despise dogs, as against agriculturalists.¹⁸⁸ What this would mean for Iran in the first millennium BCE I cannot say; Zaratustra at any rate lived among nomads, the Medes in a plain.¹⁸⁹ The ancient Greeks, however, were cynophagous.¹⁹⁰ Other such cases are that of Viśvamitra, who in a dearth begs dog’s meat from a Cāṇḍāla¹⁹¹; the

183 Ps III 100,26 on SaṃyuttaNikāya II 387,14 *dvīhi pādehi bhūmiyaṃ vilikhitvā kukkura-kujjitaṃ kujjanta nisidati (kukkura-vattiko)* ‘pawing the ground with both feet the dog ascetic growled like a dog and sat down.’

184 BhaviṣyaPur 24,39.

185 Abbott 1932: 59.

186 *Āvartyā śūna āntrāṇi pece ... āpaśyaṃ jāyām ā-mahīyamānām* (as being the wife of a cooker of dogs). Dange 1987: 108 note 11 seems to connect this passage with Mbh 12,139. Cf. Dange 1979: 161–175.

187 ĀpastambaGS I 7,21,15; Manu 5,17; Vasudevahiṇḍi I 260,5; Vāmana, *Kāvyalankāra-vṛtti* 5,2,25 *śakyam śva-māṃsādibhir api kṣut pratihantum*. Willman-Grabowska 1931: 15 ff. treats the different reasons in the Avesta and in India for the ban on eating canine meat: in the former the dog is man’s equal and valued, whereas in India the animal is impure in the first place.

188 Frank 1964: 136, 139. In India dogs are despised in the sedentary period.

189 See Frye 1965: 10 ff., esp. 14.

190 Lilya 1976: 47 et passim; Loth 1994: 787; Dalby 1996: 21; 60; 107. Cf. the fact that slaughtering dogs and cats for meat was banned in Germany as late as 1996 (p. c. Dr med. vet. B. Schmelzekopf).

191 Thus in Mbh 12,139,64a a cooker of dogs says to the brahmin Viśvamitra: *mā te mano ’stu śva-bhakṣaṇe, śvā hy a-bhakṣo dvijānām*. Further Mbh 12,141,51; Rām 1,62,14; SkandaPur 7,3,30,3–8; cf. Ruben 1935: 213 f.;

ṛṣi Vāmadeva¹⁹² and the simile of the four Brahmins who kill a dog and eat its flesh in BKBh 1012f. = NisBh 4873f. (see under 3.2). Viśvamitra also curses the Vāsiṣṭhas to eat only canine flesh.¹⁹³ In the caste system a cooker of dogs (*śvapāka*¹⁹⁴) is the son of a *kṣatriya* and an Ugrā,¹⁹⁵ or the son of a *cāṇḍāla*,¹⁹⁶ and put on a par with the animals;¹⁹⁷ both should live outside the village.¹⁹⁸ Cāṇḍālas, among them the gypsies,¹⁹⁹ live on dogs and boars,²⁰⁰ but as Crooke says, “the Eastern Frontier is still the chief home of the practice” (1906: 145), just as cynophagy is practised in the South of China. After consuming the flesh of a dog one must fast for seven days.²⁰¹

In the Vinaya, the common people eat dog-flesh during a famine, but the Buddha tells his monks not to follow them.²⁰² According to Buddhaghosa, only the flesh of wild wolves is allowed, but not that of crosses between pye-dogs and wolves.²⁰³ Thus the Indian aversion to cross-breeds pertains even to animals. The parts eaten are often the

Hiltebeitel 2001: 202 on Mbh 12,139,71 and esp. White 1991: 71 ff. (chapter 4).

192 *Śva-māṃsam icchann ārtto 'ttuṃ dharmādharma-vicakṣaṇaḥ | prāṇānāṃ parirakṣārthaṃ Vāmadevo na liptavān* (Manu 10,106). Sieg 1902: 79.

193 Rāmāyaṇa (Poona, 1930) 1,59,19. Cf. Rām I 62,17.

194 Norman's etymology of Pāli *sopāka* as a case of *saṃprasaraṇa* for **śva-pāka* (Collected Papers I 1990: 4 note 6) seems improbable to me.

195 Manu 10,19 *kṣattur-jātas tathôgrāyāṃ śva-pāka iti kīrtyate*.

196 Suttanipāta 137 *caṇḍāla-putto sopāko*.

197 The consequence in parts of Africa is that cynophagy goes hand in hand with cannibalism (Frank 1964: 137).

198 Manu 10,51.

199 *Dombā kiṇiyā sovāgā c'eva* (VavN 231 = VavBh 1448).

200 Kāmandaki, *Nītisāra* xix 21 (*śva-sūkara-vadhāpekṣin*).

201 Notice that in this cliché stanza of Vāsiṣṭha *śva-* ... *-mānuṣa-kākōlūka-māṃsādane sapta-rātram upavāso* ... (Dharmaśāstra 23,30) even human flesh is mentioned.

202 *Manussā dubbhikkhe sunakha-maṃsaṃ paribhunjanti ... na, bhikkhave, sunakha-maṃsaṃ paribhunjatibbaṃ* (Vin I 219,18 ff.). Cf. also, e.g., Ja vi 353,19* *Ugga-putta-rāja-puttiyānaṃ urabbha-maṃsaṃ piyaṃ ... na te sunakhassa adenti maṃsaṃ*.

203 *Arañña-kokā nāma sunakha-sadisā honti, tesāṃ maṃsaṃ vaṭṭati; yo pana gāma-sunakhiyā vā kokena koka-sunakhiyā vā gāma-sunakhena saṃyogena uppanno, tassa maṃsaṃ na vaṭṭati* (Sp 1094,17 ff.).

haunch, *śva-jāghani*,²⁰⁴ as in Mbh cr.ed. 12,139,47 ‘I shall take the haunch of a dog, because I am half dead of hunger’.²⁰⁵

People with the **shanks** of a dog are inauspicious: they make one penniless.²⁰⁶

For the dog’s **bile** see under Magic (3.5.3).

The dog’s **tail** is called *jāghani*,²⁰⁷ *lāṅgūla*, *śva-puccha*²⁰⁸ and *śvāgra*²⁰⁹; lexicographers mention the words *ḍha* and *vaṇṭhara* (MW). The letter *ḍha* is compared to its curved form.²¹⁰ To wag the tail is called in Sa. *lāṅgūla-cālanam kurute*²¹¹, *loḍayati*, BHS *ullāḍayati*, in Pāli *nanuṭṭham ulloleti*,²¹² *puccham cālayati*,²¹³ where greediness is given as a reason, not joy or hunger, as one would expect, but it is in a Buddhist text. Prākṛit uses *puccham lolei*.²¹⁴ If the tail wags very fast, it is said to dance.²¹⁵ This flexibility is compared to that of a woman’s tongue²¹⁶ and the foot of a nautch girl.²¹⁷ Otherwise a dog’s tail is a symbol of uselessness as are endeavours to straighten it;²¹⁸ of a life

204 The PWB gives as meaning only *Hundeschwanz*, ‘dog’s tail’, which yields little. Mbh cr.ed. 12,139,53 *tasyāpy adhama uddeśaḥ śarīrasyōru-jāghani* separates haunch and tail.

205 *Kṣudhito ’ham gata-prāṇo hariṣyāmi śva-jāghanīm*. Cf. Manu 10,108 with ref. to Viśvamitra. The scholion on KātyŚS 599,1 was not available to me.

206 VarBrS 68,4.

207 Mbh 12,139,53.

208 Pañcatantra (ed. F. Edgerton. Conn., 1924), p. 19 vs 10f.

209 Kathāsaritsāgara 114,116 (PWB), but the text and Tawney-Penzer read *svāgra-(bhojita)* the sense of which remains open.

210 *Vakri-bhūta-śva-puccha-saṃniveśa-sadṛśo ḍha-kāraḥ* (Malayagiri 188 a 8 on Nandī 39).

211 Pañcatantra (Hertel 1904: 4) 1,5 = Bhartṛhari 2,31; Pāṇinī 3,1,20 Vārt. 3 has the noun *vyasana* (MW).

212 Therīgāthā-atthakathā 243,22 *bhatta-piṇḍa-nimittam naṅgulatṭham ulolento sunakho viya*.

213 Atthasālinī 365,29 *yāya taṇhāya lābha-tṭhānesu puccham cālayamānā sunakhā viya kampamānā vicaranti*

214 Commentary 718,7 on BKBh 2547.

215 Hemacandra, *Parīśiṣṭa-parvan* II 342 *śunī māṃsa-lubdhā ... kikasāni jaghāsa sā pucchena nṛtyatā*, cf. 731 *lāṅgūlam nartayan*, said of a monkey.

216 See Meyer 1952: 428 note 1.

217 Zvelebil 1973: 64; 115 note 1.

218 Pañcatantra (Edgerton) I 327 (105). Cf. Kathāratnākara 254,5 *nalikā-dhṛtam api satatam na bhavati saralam śunaḥ puccham* ‘even if a dog’s tail is al-

without knowledge, or learnedness without *dharma*,²¹⁹ but the Jhoria tribe in Orissa cuts it in the belief that their dogs then become good hunters.²²⁰ *Paryanta*-dogs have a thin tail.²²¹ Elwin describes how a dog tries to catch its fate with its own tail made into a noose;²²² see further under Similes (3.2). In southern India, if a dog lies down and wags its tail, some disaster will follow.²²³ In consequence of a curse, two *caṇḍālas*, leaders of a gang of dacoits, become bob-tailed dogs.²²⁴ For ears and tail of a dog docked, see Cynomantics (3.5.2); for Śunaḥ-puccha and Śunaḥ-śepa see under Names (3.1.4).

Onions are believed to originate from dog's **testicles**.²²⁵ Perhaps there is a connection between this belief and the prohibition of eating onions (*palāṇḍu*) and garlic for brahmins;²²⁶ accordingly onions are also called *nica-bhojya* 'food for low men' (MW), but they are allowed to Buddhist nuns²²⁷ (as against garlic). The Ājīvikas could eat neither,²²⁸ but the Jains originally were allowed to eat garlic;²²⁹ later, however, neither this nor onions,²³⁰ because they would have many souls.²³¹ In Tibet onions are thought to abort dead embryos.²³²

The **hair** of the dogs in the Ābhīra country is delicate; those from Kahlera are fair-haired, whereas Karṇatic dogs have frizzy hair. Jangle dogs are shaggy and in Tālanīra the dogs are short-

ways put into a tube, it does not become straight' – not even after twelve years (Hitopadeśa [ed. M.R. Kale] 2,136), and Sternbach 1971: 162 (see further below under Similes, p. 84).

219 Pañcat (ed. Kosambi) III 3 vs 96 *śunaḥ puccham iva vyartham pāṇḍityaṁ dharma-varjitam*. Cf. BIS 6487.

220 Elwin 1954: 369.

221 Mānasollāsa II 4,1302.

222 Elwin 1954: 371 (Kamar myth in Orissa).

223 Thurston 1912: 25.

224 KSS 114,123 *śvānau puccha-vinā-kṛtau*.

225 Meyer 1937 I 209 < Mbh Kumbhakonam ed. 12,141,91f. ~ cr. ed. 139,87f.

226 Manu 5, 5 and 19; Mbh 13,91,38f.

227 Vinaya IV 259,26.

228 Viy (Ladnun ed.) 8,5,242.

229 Āyāranga 2,7,2,6.

230 BKBh 6049; Cū III 489, 3 on NisīhaBh 4728.

231 Cf. Schubring 2000, § 106.

232 Hummel 1938/40: 502.

haired.²³³ A dog's hair is noticed by the brahmin Guṇaśarman in a *vinā* the king Mahāseṇa asks him to play. The king opens the instrument and the hair comes out of its belly,²³⁴ but the oldest version of the story, Vasudevahiṇḍi 128,10, only speaks of *vālā* 'animal hairs' and so does KSS 106,25 (*bālaḥ sthitas tantryām*), whereas BKM 13,75²³⁵ and BKŚS 17,142²³⁶ refer to human hair. In Devendra's version Mūladeva speaks only of a hair on the string (*tantīe vālo*).²³⁷ 'Hair of the dog', an alcoholic drink to cure a hangover (COD), has no equivalent in Indian literature.

The **fur** of a dog or an ass must be carried on the head by an abortionist,²³⁸ the animals representing the impure outcaste in Vedic symbolism.²³⁹ In a *caṇḍāla* village a hut (?) is covered with dogskins²⁴⁰ and it may be said proverbially that one does not spread a dogskin as a rug for the back of a horse.²⁴¹ Here 'skin' seems to be used in the sense of 'fur'. Further, as an atonement for eating canine flesh, a brahmin has to put a dog's fur on his head.²⁴²

Sevuṇa dogs have a thin **skin**.²⁴³ As dogs are not much valued, neither is their skin: which is not the case when a bag of it is made for

233 Mānasollāsa II 4,1301ff. *Ābhirās tanu-romāṇāḥ ... Kahlerāḥ sv-accharomāṇāḥ. Karṇāta-deśa-sambhūtāḥ kubja-keśās ca kukkurāḥ. ... Romaśā vana-vāsāḥ ... Tālanīra-samutpannāḥ kāntimanto 'lpa-romakāḥ.*

234 *Viṇā ... tasyām śva-vālo vidyate 'ntare ... bhūpatiḥ vikṣate; niragāt tāvad vālas tad-garbhataḥ śunaḥ* (KSS 49,19ff. Though MW states *śva-bālo* a wrong reading for *-vālo*, Tawney / Penzer adopt the former and translate 'puppy'; how would a little dog come into the soundboard of a *viṇā* ?

235 *Keśāmśa-miśrayā tantryā śruty-amśo vistari-kṛtaḥ.*

236 *Keśa-dūṣita-tantrikā.*

237 Jacobi 1886: 57,2. See also Zin 2004: 330.

238 ĀpastambaDhS 1,28,21 *bhrūṇahā śvājinaṁ kharājinaṁ vā bahir-loma paridhāya*. Dogs were also impure for the Hittites, just as swine (Collins 2002: 243; 322f.).

239 Visuvalingam 1989: 170.

240 *Śva-carmāc chādanāyutaṁ (niveśanam)*, Mbh cr.ed. 12,139,28 (ed. Poona 1932 *śva-carma-cchedanāyutaṁ*).

241 *Cammaṁ assa-pitth' -attharaṇassa hetu na te sunakhassa attharanti* (Jātaka VI 353,28*).

242 BKBh II 319,12ff. *jo so a-pariṇāmao, so nitthiṇṇo samāṇo suṇaga-kattim sire kāuṁ māhaṇe melittā cau-vvejjassa pāheṁ paḍittā sāhai. So cau-vvejjeṇa "dhiddhi" -kao nicchūḍho.*

243 Mānasollāsa II 4,1301 *Sevunās ca tanu-tvacah.*

holding milk, as apparently was sometimes done. Thus the government in the hands of Duryodhana is compared to milk in a dogskin;²⁴⁴ similarly, as milk in a dogskin becomes unclean, because of the impurity of the vessel in which it is kept, so the Vedas become fruitless in a person of bad behaviour.²⁴⁵

The corpse of a dog, like that of a jackal, human being, etc., is maggot-infested.²⁴⁶ At their cremation it is not taken into account that thereby living beings are killed.²⁴⁷

2.5 BODILY FUNCTIONS

2.5.1 Nutrition

Dogs in India, as in Homer,²⁴⁸ are primarily thought of as necrophagous²⁴⁹ and associated with beings on charnel fields, such as birds (crows, vultures), jackals and outcasts. Thus the Mbh speaks of dogs, vultures, etc., feasting on fallen heroes²⁵⁰ – no doubt a dog's dinner. The same beings are also given the Vaiśvadeva-bali²⁵¹ and in the

244 *Śva-dṛtau kṣīram āsaktam* (Mbh cr.ed. 3,34,78 a).`

245 *śva-dṛtau vā yathā payaḥ āśraya-sthāna-doṣeṇa vṛtta-hīne, tathā śrutam* (Mbh cr.ed. 12,37,35), cf. 3,34,78.

246 Visuddhimagga 191,24.

247 See Bollée 1997: 143 f.

248 Faust 1970: 11–21.

249 AV 11,10,23; BhāgavataPur 3,14,27 where the body is called *śva-bhojana*; MārkaPur 8,109; Suttanipāta 201; Dīghanikāya II 295,24; Jātaka I 175,6 *Bodhisatto ... kukkura-yoniyam nibbattivā ... susāne vasati*; Rasavāhinī 2,10,12, I; Devendra 113b 12 on Uttarajjhāya 6,11 *sāṇa-bhakkham*; Somadeva, *Yasastilaka* 1,83 *ardha-dagdha-śava-leśa-lālasair bhaṇḍanōdbhata-ṛaṭad-nalāntaraiḥ ... viśva-kadrubhir upadrutāntaram*. Yet the dog in SN iv 199,8 when free thinks of going to the village, not to the charnel ground, which the jackal thinks of. – R.P. Jain 1983: 138 (dog eats dead pilgrim). See also Campbell 1885: 276; Crooke II 1896: 219 and Negelein 1912: 302f. See also under 3.2.1.

250 *Śva-grdhra-kaṅkākola atṛpyaṃs tatra virāṇaṃ hatānāṃ māṃsa-śonitaiḥ* (Mbh cr.ed. 3,255,31). This social function of these animals is found also, e.g., in Pāli: *bhikkhu seyyathāpi passeyya sariraṃ supāṇehi vā khajjamānaṃ* (MajjhimaN I 58,18; III 91,26 [suvāṇehi]).

251 Mbh 3,2,57; ĀpDhs 2,4,9,5. Cf. VāsiṣṭaDhS 11,9; ViṣṇuDhS 67,26.

Sārameyādana ('dogs' meal, *rātib'*)²⁵² hell²⁵³ the 720 canine messengers of Yama with eye-teeth made of steel eagerly eat such kings and their servants as have destroyed villages or their property.²⁵⁴ The gods gave Saramā, their bitch, the dew-claws of the primaeval bull.²⁵⁵

When dogs can lick the sacrificial victim it is deemed a sign, and the consequence, of the king's failure to punish criminals.²⁵⁶ In the wild, fowl will be the preferred prey, but this is never mentioned in literature, though originally the words *kurkuṭa* and *kurkura* may pertain to the same animal;²⁵⁷ dogs and fowl are found together in Pañcatantra 3,115a.²⁵⁸ As nowadays, cats and hares were caught also at the time of Ja VI 354,11* and BKŚS 21,87.²⁵⁹

In ChUp 1,12,2ff. a white dog and others appear before the seer Baka Dālbhya and beg him to sing in order to obtain food for them: *annaṃ no Bhagavān āgāyatu* !²⁶⁰ Among the various kinds of dog's food are rice,²⁶¹ rice cakes,²⁶² butter,²⁶³ buttermilk,²⁶⁴ plenty of fish,

252 For this Hindustani < Arabic word, written *ratub* in Anglo-Indian, I thank Mr O. von Criegern M.A. in Munich.

253 BhāgPur 5,26,7.

254 *Ye grāmān vilumpanti rājāno rāja-bhaṭā vā, tān Yama-dūtā vajra-daṃṣṭrāḥ śvānāḥ sapta-śatāni viṃśatiś ca sa-rabhasaṃ khādanti* (BhāgPur 5,26,27). Cf. Mahāvastu I 15,1 where evildoers are said to be roasted in the Tapana-hell and then devoured by dogs. – Dogs as messengers of Death are also found in Africa (Frank 1964: 139).

255 AV 9,4,16 *te kūṣṭhikāḥ Sarāmāyai (ṛṣabhaṃ) adadhuḥ*.

256 Manu VII 20. See also under 3.2.

257 Other words meaning 'dog' and 'cock' are *dussatha*, *rudatha* and *śūra*. Dog and cock are often mentioned together, e.g. in Pañcat (Kosambi. 1959) 222 vs. 115, and Jātaka I 299,5 *yakkhā ... kukkuṭa-kukkure ādiṃ katvā sabbe khāditvā*. Both are holy animals in the Avesta (Schlerath 1954: 28). In Isin Bahriat (Iraq) in the 11th cent. BCE dogs were the holy animals of the goddess Gula, the lady of Isin, near whose sanctuary more than 30 dogs were buried (Hrouda 1981).

258 *Śvāna-kukkuṭa-cāṇḍālāḥ*.

259 *Śva-grhītasya mārjārasyēva kūjitaḥ*

260 Discussed in Ruben 1947: 242ff., the same, 1962: 94 note 133.

261 Vasudevahiṇḍi 290.8 *kūraṇ dejjā suṇagāṇa*.

262 *Agni-grhān nūtāḥ puroḍāśaḥ śunā* (Bṛhatkathā-slokaśaṃgraha 2,7).

263 Commentary on BKBh 108,9 *ghayaṃ, taṃ pi chaḍḍiyallayantaṃ tesim bhaṇḍantāṇaṃ suṇehiṃ caṭṭiyaṃ bhūmie vā pavitṭhaṃ*. See Leumann 1897: 44,21 in Balbir 1993: 437.

264 Kautīlya 2,29,27 *uda-śvicchva-varāhebhya dadyuḥ*.

meat and blood,²⁶⁵ in Pāli literature meat²⁶⁶ and bones,²⁶⁷ but also curds,²⁶⁸ lumps of milkrice²⁶⁹ and “dog’s bits” (*suvāṇa-piṇḍa*)²⁷⁰, and in a palace even the same food as the king.²⁷¹ In AV 1,14,4 also the human afterbirth is given to the dog. Dogs are not only gourmands, but also gourmets, for it seems proverbial that, when there is (enough) fish (!) and meat (in the house), the dogs do not resort to a cadaver.²⁷² A Punjabi pet in an aristocratic household in the 20th century obtained *halva*, i.e. sago mixed with ghee and sugar into a rich paste.²⁷³ “For the quality of its barks” a dog is given a mixture of milk and a pair of dogs made of dough, after worshipping these substances with a pure mind.²⁷⁴ Sometimes a dog is used as a tester which, however, then can prove lethal.²⁷⁵

265 Das 2003: 119 quoting Suśruta and Caraka.

266 Spk II 295,11 on SaṃyuttaNikāya III 87,25 even indicates the way dogs eat meat by tearing at it: *na rūpaṃ sunakho viya maṃsaṃ luñcitvā luñcitvā khādanti*. Infernal dogs rend limbs off bodies: *sārameyās tataḥ śīghraṃ śātayanti śarirataḥ* (MārḥPur 12,32).

267 Milindapañha 67,28 *kukkuriṇiyo akkhalāni atṭhikāni maṃsāni khādanti*; Ja II 193,26 (*Maṃsaṃ*) *dun-nikkhattaṃ sunakhā khādīṃsu*.

268 Ja VI 358,5 *dadhiṃ pātuṃ āradḍha-sunakho*.

269 Dh-a I 171,8 *sunakhiyā gopālakena vadḍhetvā diyyamānaṃ pāyāsa-piṇḍaṃ disvā*. The *pāyāsa* was made with much ghee: *pahūtena sappinā* (170,22). Cf. Hemacandra’s auto-comment (ed. Jambūvijaya. Bombay, 1977), p. 404 vs 8 on his Yogaśāstra 2,114 (*Śreṇikas*) *pāyasānaṃ stokaṃ stokaṃ śunāṃ dadau | yāval lilihire śvānas, tāvac ca bubhuje svayam ||* and Ja II 246,27 *sunakho piṇḍa-bhattaṃ labhanto thūla-sarīro jāto*.

270 Visuddhimagga 344,12 The trsl. ‘dog biscuit’ in PED is wrong. – Bread for dogs is called by Lodrick 1981: 19 *kutta kī rotī* in Hindi.

271 Ja I 178,2 *rājā sabha-sunakhānaṃ attano bhojana-sadisam eva nicca-bhattaṃ paṭṭhapetvā*. Also in Homer, noblemen like Priam and Achilles keep canine table companions (τραπεζῆες κύνας), Achilles as many as nine which follow him in battle (Iliad 23,173). For a picture of dogs at the couches used at meals on a 6th cent. BCE Greek crater see Dalby 1996: frontispiece and fig. 18.

272 *Lāmehi a lāvallahaṃ to kkhāhiśi maccha-maṃśakaṃ edehiṃ maccha-maṃsakehiṃ śuṇaṃ malaṃ ṇa śevanti* (Mṛcch 1,26). Cf. BIS 5433: a dog gnaws at a shoe even if he has good food.

273 Godden 1972: 334.

274 Sternbach 1974-: 4446.

275 KSS 75,146 *sa pakvānaṃ dattavāms tataḥ sārameyāya sa ca tat-khādītvāiva vyapadyata*.

Dogs often lick at something thus making it unusable.²⁷⁶ Therefore the cub which was beaten by Janamejaya's brothers complains to his mother that he had neither looked nor licked at the offering and yet was punished (*vide infra*). Such licking apparently occurred so often as to become more or less proverbial. Rāvaṇa, too, entered the sacrificial ground as an impure dog.²⁷⁷ In the Devaśarman story this seer calls upon Paraśurāma to take care that in his absence Indra does not spoil his wife. The verb *avalihati* literally means 'to lick off'.²⁷⁸ If a dog manages to lap the oblation it shows that the king has failed in his legal duty of inflicting punishment.²⁷⁹ Thus it is clear that, when a dog licks the axle of a chariot carrying a Jain monk, this is considered an offence against the order.²⁸⁰ Smacking noises made by a dog when eating are described as *paṭ-paṭam*.²⁸¹ *Utsarga* and *bali* oblations are thrown on the ground for dogs, *cāṇḍālas* and birds.²⁸² In the same way bread, which is used in the transference of evil, is thrown to dogs, when a corpse is carried to the burning *ghāt* in Gujarat "in order to rest the soul of the deceased",²⁸³ if not to take away the evil influence of the sight (cf. below under 3.5). It is a realistic observation that a dog swallows without chewing as the Atharvaveda maintained with respect to Rudra's dogs.²⁸⁴ Unrealistic, however, seems to

276 E. g. BaudhŚS 14,9:16 *a-medhya-bhūtasyāiva śvāvaghrātasya yad u cānyad a-medhyam manyate*. Such food may be given to *rākṣasas* (Mbh 13,23,5f.). According to BaudhDhS 1,4,6,4 pots touched by a dog must be heated until they are red-hot to become pure again. See also under 3.1.1.

277 Rām 7,18,6 *Rāvaṇaḥ prāviśat yajñam sārameya ivāśuciḥ*.

278 *Yathā ruciṃ nāvalihed devēndro, Bhṛgu-sattama !, kratāv upahitaṃ nyastaṃ haviḥ śvēva durātmavān*, Mbh 13,40,39.

279 Manu VII 21. It is a bad omen when a dog carries away an oblation (*puroḍāsa*; BKŚS 2,7).

280 Ohabhāṣya 193 (Mette 1974: 30).

281 *Tam paṭa-paṭam ti khādamānam ekaṃ sunakham disvā*, Sv 996,20. Cf. perhaps AV 11,2,30 *ailaba-kārā*.

282 MārḱPur 29,23 and 46; ViṣṇuDhS 67,26. Naunidhirāma, Sārōddhāra 3,41.

283 Abbott 1932: 406. According to Stevenson 1920: 193 feeding dogs in this world serves to keep Yama's two dogs in good temper towards the spirit of the deceased, cf. 238. According to Diodorus III 62 the dying Persian had to give a dog a morsel, see also Jung 1973: 302f.

284 *Rudrāsya ilabakārēbhyo 'saṃsūkta-gilēbhyaḥ idam mahāsyebhyo śvābhyo akaram nāmaḥ* (AV 11,2,30).

be a dog drinking sour rice gruel.²⁸⁵ Milk does not stay in a lowly container like a dog's belly,²⁸⁶ but buttermilk is recommended.²⁸⁷

Like a dog, a soul not having acquired *dharma* in previous existences eats food left over by others, according to Hemacandra.²⁸⁸ For humans, food remnants left by a dog are better than food obtained unlawfully,²⁸⁹ but their consumption has to be atoned for by drinking a decoction of the *Helianthus* (sunflower) or *Clerodendrum indicum* (a Verbenacea plant).²⁹⁰ Ja VI 63,19* the Bodhisatta eats fried meat a dog had stolen, but left.²⁹¹ A member of a *caṇḍāla* family, living on food left by dogs, is badly reborn.²⁹² A dog eating very little is a bad omen and causes misery in the house.²⁹³

Thus far the data from literature. The actual normal practice, which may not be very different from the past, is described by the Wisers as: "Dogs are rarely fed. Mangy and alive with fleas and ticks, they wander about the village lanes, stealing any unguarded food or devouring any waste which their desperate noses scent. Our suggestion that puppies unprovided for be drowned, is met with gentle remonstrance. Yet those which do not starve in infancy are allowed to grow up into an existence of constant fighting over stray scraps, until they die and are devoured by vultures and their starving brothers."²⁹⁴ In Mumbai Jains keep a vegetarian dog asylum (p.c. Mr Manish Modi; see

285 *Sabbhehi pi padehi suvāna-doṇiyaṃ kañjiyaṃ pivanaka-sunakhassa aññaṃ sunakhaṃ disvā bhūbhu-kkaraṇaṃ viya ...* (Vibh-a 477,4).

286 Śālihadracarita 5,57 *kṣiraṃ śvānōdare na tiṣṭhati*, see Bloomfield 1923: 290.

287 *Udaśvic chva-varāhebhya dadyuḥ*, Kauṭ 2,29,27.

288 Hemacandra, *Triṣaṣṭi* 1,1,312 and *Pariśiṣṭa* 3,260 in a simile.

289 Ja VI 63,26f.* *na cāpi me ... a-bhakkho yaṃ hoti cattaṃ gihino sunakhassa vā. Ye keci bhogā idha dhamma-laddhā, sabbo bha[k]kho "an-avajjo" ti vutto.*

290 Manu 11,159 *viḍāla-kākākhūcchiṣṭaṃ jagdhvā śvana-kulasya ca | keśa-kīṭāvapannaṃ ca pibed brahma-suvarcalām ||*.

291 [*sunakh'-*] *Ucchiṭṭhakaṃ, Janaka, bhuñjase tvaṃ.*

292 *Sunakhōcchiṭṭa-bhatta-bhuñjanaka-caṇḍāla-kule jāto*, Apadāna-aṭṭhakathā 335,14f.

293 Varāhamihira 89,10.

294 Wiser 1963: 68. Cf. Alsdorf 1962:3.

also Glasenapp 1999: 371 [*pāñjṛāpol*] and Tobias 1991: 34). Dholes are said to be “living on deer and wild pig in the Indian jungles”.²⁹⁵

2.5.2 Excreted substances

Dogs are made to **vomit** after drinking buttermilk with *kuśa* grass, in order to find out if it is they who have ruined the king’s chariot by gnawing at and swallowing the straps.²⁹⁶ Dog’s vomit seems to be the summum of disgustingness and is found in an unrealistic simile to prove that things are devoid of mutual concern and reviewing: “Just as when in a dog’s trough there is dog’s vomit, neither the trough knows: ‘there is dog’s vomit in me’, nor does the vomit know: ‘I am in a dog’s trough’.”²⁹⁷ The vomit also occurs three times in the Visuddhimagga: *āhāro (...) suvāṇa-doṇiyaṃ ṭhita-suvāṇa-vamathu viya parama-jeguccha-bhāvaṃ upagacchati*.²⁹⁸ Yet dogs sometimes lick it up again; thus in Piṇḍanijjuttī 192 we find *suṇaya-vanta* as *a-bhojja* and Hemacandra²⁹⁹ lets Rathanemi ask Rājīmatī who was deserted by the latter’s brother, her husband, and is now approached by her brother-in-law: “Am I a dog that you talk about drinking vomit ?” (Johnson). Rathanemi, however, is asked to drink the milk Rājīmatī had vomited to give him a lesson. For this divergence, which also occurs between Haribhadra on Dasaveyāliya 6,7 and Devendra on Utt 22,42, etc., see Alsdorf’s article *vāntam āpātum*.³⁰⁰

295 Crooke 1906: 142.

296 *Koleyya-sunakhe ānāpetvā thokaṃ takkaṃ ca dabba-tiṇāni ca āharāpetha !* (Ja I 177,23; this reference of *takka* is missing in Yamazaki’s and Ousaka’s index Oxford, 2003).

297 *Yathā suvāṇa-doṇiyaṃ ṭhite suvāṇa-vamathumhi na suvāṇa-doṇi jānāti: “mayi suvāṇa-vamathu ṭhito” ti nāpi suvāṇa-vamathu jānāti: “ahaṃ suvāṇa-doṇiyaṃ ṭhito” ti ...* (Vibhanga-a 62,29ff.) *Aññamaññaṃ ābhoga-paccavekkhana-rahitā ete dhammā* (Vism 353,24f. with Nānamoli’s trsl. in which ‘consideration’ would be better than ‘reviewing’).

298 Vism 344,17; further 259,17 and 358,28.

299 Triṣaṣṭhi° 8,9,269 *kim ahaṃ śvāsmi vānta-pānāya vakṣi yat ?* Cf. Paṛiśiṣṭa 1,379 *bhaviṣyasi vāntāśi nikṣṭaḥ kukkurād api*.

300 Alsdorf 1974: 178ff.

The **milk** of a bitch is not fit for a fivefold bath of consecration in Vīraśaivism³⁰¹ and serves only a dog, but it can be used in magic (see 3.5.3).

To pass **urine**, used of (male) dogs, is called in Sanskrit (*ava*)*mūtrayati* or *jaṅghām utkṣipati*, in Pāli *passāvaṃ karoti*. The first form occurs, when a dog raises its leg at a tree, which foretells good luck to achieve the purpose of a journey,³⁰² and when it makes water into the hand of a drunkard.³⁰³ The second idiom, when it piddles at the pedestal of a Śiva idol,³⁰⁴ the last, in Pāli, when the deity Pañcasikha changes himself into a dog, and micturates in front of five brahmins.³⁰⁵ The story of a dog urinating on sesame seeds and thus defiling them,³⁰⁶ may be a later recension in which the dog only nibbled at them. Before expelling urine dogs are said to be fond of smelling the plant *kuḷāhala*, identified by MW as *kokaśimā*, *Coryza terebinthina* or *Celsia coromandelina*.³⁰⁷ For dogs' urine allegedly blinding tigers see sub 2.7 (p. 54). Passing urine on horses or elephants and then going in front of a traveller predicts the latter will have a successful undertaking.³⁰⁸ When Bhils besetting Nala are compared to dogs surrounding an elephant,³⁰⁹ this may just characterize the men and hardly represents a real situation for the animals. If an oblation is defiled by dogs', cats' etc., excrements, it should be thrown into water.³¹⁰

To tread in canine **faeces** (*vacca*) in gutters, as a barefoot monk may have to do in order to reach a house door, is of course repuls-

301 Basavaṇṇa, 1967: 73 no 223.

302 AgniPur 232,19 *avamūtrīya vrajati śubhaṃ deśaṃ tathā drumam* Cf. Varāhamihira 89,1.

303 Hemacandra, *Yogaśāstra* 3,11 *madyapasya ... mūtrayanti mukhe svāno*. Cf. Bloomfield 1919: 61 and p. 82 below.

304 KSS 61,210 *śvā devasyāruhya pīṭhikām jaṅghām utkṣipyā*

305 Ja V 389,29 *Pañcasikho attā-bhāvaṃ jahiivā sunakho hutvā teṣaṃ purato passāvaṃ karonto*

306 Pañcatantra 2,85 (NSP ed. Bombay, 1950: 161,18) *tilānām madhye kaścit sārameyo mūtrōtsargaṃ cakāra*. Cf. Hertel 1904: 127 (= KSS 61,106) and Edgerton 1965: 88.

307 Suśruta 1,138,17 in PWB.

308 Varāhamihira, Brh 89,1.

309 Hemacandra, Tri° 8,3,492.

310 BaudhŚS 27,9 (Dandekar 1958:465).

ive.³¹¹ This unpleasant quality makes it very proper for infernal punishment. Thus it says in *Manu* X 91 that whoever applies sesamum to any other purpose than food, unguents or *dāna*, will be reborn a worm in dog's dirt,³¹² just as the Karitalal copper-plate grant (C.E. 493–4) says that he who confiscates land will suffer that fate.³¹³ And a soma-seller becomes in his next life a usurer and, going to hell three hundred times, lives on dog's dung.³¹⁴ According to the *Skanda-Purāṇa*, those who hear the *Kathā* while chewing betel leaf are made to eat doggy dreck in hell.³¹⁵

Another application of excrement, together with hair, nails, etc. of various animals, among them dogs, is prescribed by *Suśruta* for the preparation of oil and ghee to be used internally, as well as in sniffing and as unguents for the cure of all sorts of mental disorders.³¹⁶ Seeing dog dirt is fatal to friends.³¹⁷ See further under 3.5.

2.5.3 Diseases

Blindness in dogs is caused by fever.³¹⁸

The canine disease most referred to is *eraṇḍa* 'rabies'³¹⁹ and the animals affected by it are called (*a*)*la(r)ka*,³²⁰ in Middle-Indian *alakka*; the adjective is *ālarka* resp. *ālakka*.³²¹ The illness is described by *Suśruta*: "The bodily *Vāyu* (wind) in conjunction with the (aggravated) *Kapha* (phlegm) of a jackal, dog, wolf, bear, tiger or any

311 *Visuddhimagga* 343,21.

312 Cf. *BaudhDhS* 2,1,2,26.

313 Saletore 1943: 550, and 552 quoting the *Bṛhaspatisaṃhitā* (11–12th cent.) 26 ff. *śva-viṣṭāyām kṛmih*.

314 *Somam ... vikrīyād śrotriyo vārdhuṣi bhūtīvā narakam triṃśatam prāpya śva-viṣṭam upajīvati* (*Mbh* cr.ed. 13,104,14).

315 Dange 1986: 117.

316 *Suśruta*, *Utt* 60,29, cf. 60,25. Cf. dog excrement used in a medico-magic procedure by the Hittites (Collins 2002: 322), and by the ancient Jews (Loth 1994: 784).

317 *VarāhamihiraBṛS* 51,18 *gaja-go-śunām puriṣam dhana-yuvati-suhṛd-vināśa-karam*.

318 *BrahmaPur* (Wiesbaden, 1987) 40,115.

319 See Bollée 1998 III: 53.

320 On its etymology see Burrow 1972: 45 and Mayrhofer, *EWAia* III 15.

321 *Bhattachaccakkhāṇa-paiṇṇa* 125 *ālakka-visam va purisassa*.

other such ferocious beast affects the sensory nerves of these animals and overwhelms their instinct and consciousness. The tails, jaw-bones (i. e., neck) and shoulders of such infuriated animals naturally droop down, attended with a copious flow of saliva from their mouths. The beasts in such a state of frenzy, blinded and deafened by rage, roam about and bite each otherA person bitten by a rabid animal barks and howls like the animal by which he is bitten,³²² imitates it in many other ways and, bereft of the specific functions and facilities of a human subject, ultimately dies³²³ This unlucky development is alluded to in a simile in the Uttaraṛāmacarita.³²⁴ “Dogs which go mad are allowed to wander dangerously until they die, or until untouchables agree to beat them to death. When one of our own dogs contracted rabies, our neighbors ... disapproved of the shooting of our dog.”³²⁵ Nevertheless the Agni-Pur 279,58 states as a remedy a draught consisting of the juice of the Arka plant (*Calotropis Gigantea*),³²⁶ sesamum oil and ground sesamum with jaggery; it should quite quickly suppress the dog-poison, which is hard to be restrained.³²⁷ Another recipe was a decoction of *karnikāra* (*Pterospermum acerifolium*) and *sauvīra* (jujube) plants, mixed with honey and three pungent substances [pepper, etc.] and combined with the seed of a creeper, sugar and milk.³²⁸ Suśruta prescribes a similar treatment for a man bitten by an *ālarka*.³²⁹ In the Bombay region

322 Kāvinda, too, howls like a mad dog when possessed by the *yakṣa* Naradeva: *ahaṃ ummattaka-sunakho viya viravāmi* (Ja VI 383,14).

323 Suśruta, *Kalpa*. VI 4ff. translated by Bhishagratna 1963: 733f. Hemacandra, Tri° 1,2,39 confirms this in a simile. – In Uttarpradesh alone about 200 people died every day in 1985 after being bitten by mad dogs (*Frankfurter Allgemeine Zeitung* of April 26, 1985).

324 *Para-grha-vāsa-dūṣaṇaṃ* *ālarkaṃ viṣaṃ iva sarvataḥ prasṭam*, 1,40.

325 Wiser 1963: 69. Yet a bad king may be put to death like a mad dog (Mbh 13,61,33).

326 S. K. Jain 1991: 42 and 209 confirms the use of *Calotropis* against hydrophobia, p. 14 of the root of *Aegle marmelos*, and p. 70 of *Datura metel* against dogbite, but not of Sesame (p. 163) or *Saccharum officin.* (p. 158).

327 *Arka-kṣīraṃ tilaṃ tailaṃ palalaṃ ca guḍaṃ samam || pānāṃ jayati durvāraṃ śva-viṣaṃ śighram eva ca ||*

328 Sternbach 8829 *karnikāra-sasauvīra-guptaṃ tri-kaṭu-mādhaviṃ | yaṣṭi-dhānya-guḍa-kṣīraṃ daṣṭo matta-śunā pibet.*

329 Suśruta, *Kalpa* VI (or VII in the ed. Calcutta, 1917) 8B.

about 1900, the victim of a rabid dog went to a dog's well (*kutri bāvaḍī*) inhabited by a *vacharo*, a spirit who cures hydrophobia, with two earthen cups with milk, with a *paisa* in each, and emptied the contents into the water, in the hope of being healed. There is such a well near Sholāpur in the Deccan.³³⁰ A sick animal designated as mad dog seems to be used also in a simile for a person unable to tell pure from impure.³³¹ The dog bite in Agni-Pur 170,45 is not determined as caused by rabies and therefore only requires a *kṛcchra-vrata* as a penance for being touched by an impure being. In Gujarat the goddess Haḍḍkālī protects against rabies, and therefore rides a black and white dog with a curved hairy tail.³³² *Alarka* is also a worm with eight legs, sharp canine teeth and needlelike hairs, the rebirth of a *rākṣasa*.³³³

Mange is rare in literature: only one reference was found, in a 13th century Pāli text, where a brahmin saw a mangy dog in a resthouse and out of pity healed him by means of the sap of a black creeper³³⁴ pressed into sour buttermilk,³³⁵ probably for external use. Yet the disease cannot have been rare. Alsdorf, at any rate, saw many mangy dogs on his travels in 1930.³³⁶ “Do not die like a dog”³³⁷ says Vidurā and thus exhorts her son to engage in battle. Dying thus is infamous for a *kṣatriya*.

Dogs, horses and asses are believed to soon forget pain.³³⁸

330 Enthoven 1924: 107.

331 Rasavāhinī (Colombo, 1961) 187,25* *a-jānanto khitta-citto bhavē taṃ a-suciṃ suciṃ | garutabbe a-jānanto ummatto sunakho viya.* ||

332 Fischer / Jain / Shah 1982: 82.

333 Mbh 12,3,13.

334 Vanda tessellata Roxburghii (MW), an orchid (S. K. Jain 1991: 185, where it is stated to be used against sores).

335 *Brāhmaṇo kuṭṭha-rogātura-sunakhaṃ disvā tasmiṃ kārūṇṇena nīlavallīṃ takk'-ambile madditvā pāyesi. Sunakho upasanta-rogo pākatiko hutvā* (Rasavāhinī 2,8,3 ed. Geiger).

336 2005: 193f.

337 Mbh 5, 131,9 *mā śvêva nidhanaṃ vraja !*

338 Pāñcatantra V 6 vs 56 (ed. Kosambi. Bombay, 1950, p. 331).

2.6 Nature and behaviour (*śauvana*; Pāli *kukkurākappa*, *kukkurānaṃ gamanākāra*)

Canine behaviour is described by Buddhaghosa as ‘standing, sitting ... answering calls of nature, and showing the teeth after seeing other dogs’.³³⁹ Yet there are other physical aspects as, e.g., barking; scratching; digging holes; wagging the tail, e.g., in order to get food; gnawing a bone or, as an alternative, a shoe; rolling on the ground and a particular way of copulating.

Dogs distinguish themselves audibly from other animals by **barking**, for which the RV has the word *rāyati*: ‘bark at a thief, Sārameya, or a dacoit; regressive one,’³⁴⁰ you bark at those who sing Indra’s praise’³⁴¹ From the epic onwards we also find the onomatopoeic verbs *bukkati* and *bhaṣate*, Pāli *bhasati* and *bhu[s]sati*, *bhūsati*, further Sa. *gāyate*, *ruvati*, *virauti* and *svanati*³⁴²; Pā. (vi)*ravati*,³⁴³ *huṃ karoti*³⁴⁴ and *bhuṃ bhuṃ karoti*. The last expression is used of a dog ascetic who imitates his idols.³⁴⁵ BHS *bukkati*³⁴⁶ and Pkt *b(h)ukkai*³⁴⁷ are rare. Hāla uses the latter form when he says that a lascivious woman trains her dog with food and drink to greet her lover, but to bark at the master of the house when he comes home. *Bhaṣati* occurs in the Mahābhārata when Ekalavya shoots seven ar-

339 Ps III 101,18ff. *ad M I 388,1*.

340 ? Cf. perhaps *vivartana* ‘backing off’ in Mbh 5,70,71.

341 *Stenām rāya, Sārameya, tāsakaram vā punaḥ-sara ! Stotṛṇ Indrasya rāyasi* (RV 7,55,3).

342 MārḥPur 12,27 *śvānas svananti*.

343 For Ja IV 183,13* *kiṃ ravi sunakho tava* (B^c), C^cE^c read *kiṃ dhīra*, S^c: *vi-ravi*.

344 Dh-p-a I 173,1 used of a dog which sees a Paccekabuddha fly away in the sky and barks out of grief, then dies. There is, however, for *huṃ karitvā* a variant *bhukkaritvā*.

345 *Bhuṃ bhuṃ katvā hattha-pāde sammīñjitvā sunakho viya nisīdi* (Papañcasūdanī III 101,3).

346 Karmavacana 22,7; 26,1.

347 Pischel § 209: Hāla, *Sattasāi* (ed. Weber) 664 (not in Patwardhan’s ed.) *khāṇeṇa a pāṇeṇa a taha gahio maṇḍalo aḍaṇāi jaha jāram ahiṇandai bhukkai ghara-sāmie ente*. Further *bhukkau chaṇayandahu sārameu* ‘let the dog bark at the full-moon’ (Shriyan 1969: 172).

rows into the mouth of a dog because he barks at him.³⁴⁸ The man may have deemed it a bad omen, just as Veda recital has to stop, when a dog barks,³⁴⁹ and barking in dreams portends misfortune.³⁵⁰ *Bhusati* and variants occur in the story of the cowherd who has trained his dog to fetch a Paccekabuddha by barking three times at the door of his hut.³⁵¹ When seeing the monk leaving through the air, it barked before having a heart attack from grief.³⁵² A dog also *hum karoti* to indicate that it has found something buried in the earth.³⁵³ Barking at the Buddha can have serious consequences, as the Tathāgata is said to have told the former brahmin Todeyya, reborn a dog in his own former house: “Todeyya, as you formerly offended me by barking at me and also now bark (at me), you will go to the Avīci hell.”³⁵⁴ It is deemed dangerous, if a dog barks at the full moon³⁵⁵ and at the sun at sunrise³⁵⁶ (see further under 3.5.2). At the sound of dogs, asses or camels the study of the Veda must be interrupted.³⁵⁷ When Sakka turned Mātali into a dog, his barking was one of the loudest three sounds in Jambudvīpa.³⁵⁸

348 *Bhaṣataḥ śunaḥ sapta śarān mukhe mumoca (Niṣādaḥ)*, Mbh 1,123,19ff. Cf. Kathāratnākara 185,20 where Arjuna is surprised to see a dog the mouth of which is full of arrows shot by a Bhil, but which do not hurt its lips, palate, tongue or teeth: *Arjunaḥ śvānam ekam a-viddhādhārōṣṭa-tālu-rasanā-daśanaḥ śaraḥ pūrṇa-mukham ālokyā*.

349 ĀpDhS 1,3,10,19; Manu IV 115; AgniPur 162,15.

350 Enthoven 1924: 245.

351 Sv 317,20f. and more fully Dhp-a I 171.

352 *Sunakhassa tam ākāsenā gacchantam disvā hum karitvā ṭhitassa hadayaṃ phaliṭam*, Dhp-a I 173,1.

353 *Sunakho hum hum ti karonto pādena paṭhaviṃ khaṇitvā saññam adāsi* (Papañcasūdanī V 10,9f.).

354 *Naṃ Bhagavā avoca: “Todeyya, tvaṃ pubbe pi maṃ: bho bho ti paribhavitvā sunakho jāto, idāni pi bhukkāraṃ katvā Avīciṃ gamissasīti”* (Sumaṅgalavilāsinī 384,25). Cf. the fate of Udayana who set his dogs on a Pratyeka-buddha and was therefore devoured by dogs in 500 subsequent births (Lacote 1908: 246).

355 Shriyan 1969: 172 *bhukkau chaṇayandahu sārameu*.

356 *Sūryodaye ’rkābhimukho virauti yadi sārameyaḥ*, Varāhamihira, *BrhS* 89,2, see further under 3.5.2.

357 Manu 4,115 *śva-kharōṣṭre ca ruvati*. Cf. ĀpDhS 1,3,10,19, etc.

358 Ja IV 182,17ff.

To quiet a dog one says *ced ced* ! to it.³⁵⁹

The whelp, which in the beginning of the Mahābhārata approached Janamejaya's long *sattrā* and was beaten by his brothers, ran howling to his mother, the *deva-śunī* Saramā, who then went to Janamejaya and prophesied that an unseen danger would come to him.³⁶⁰ Intra-uterine communication, which we know since RV 4,18,2, is not restricted to gods³⁶¹ and humans, but takes place also in canine embryos, who barked at and wanted to bite a man whom their mother greeted by licking his feet.³⁶²

For *gāyate* in a proverb see under 3.2. – Barking is designated as *pratiravaṇa*,³⁶³ *bukkana* and *bhaṣaṇa*³⁶⁴, *bhaṣita*³⁶⁵ ; in Pā. *bhubhuk-karaṇa*³⁶⁶, *bhuṃ-karaṇa*³⁶⁷ and *bhusita*³⁶⁸; in BHS *buk-kāra*.³⁶⁹ In Rangoon in the sixties the present author noticed that every day at about 11 a. m. the dogs would howl near the monasteries, waiting for the monks to return from their alms round. They would often get, as he was told, the cold mixture in the alms bowls, while the monks would eat fresh warm meals, thus reducing the alms-tour to a mere opportunity for laymen to collect karmic merit. People knowing the canine language (*sāṇa-ruta*) are mentioned in the Kuvalayamālā, p. 184,14. For the howl of a dog Deśināmamālā 1,132 states *uṇṇuiko huṃkaro gaganōnmukhasya śunaḥ śabdaḥ*. On *śva-niśā*, 'the night in

359 PārGrS I 16,24.

360 *Sa Janamejayasya bhrātrbhir abhihato rorūyamāṇo mātulḥ samīpam upāgacchat* (Mbh I 3,2). See Hildebeitel 2001: 170. Iranian influence ? (see Willman-Grabowska 1931: 31). Cf. Hemacandra 1958: 698 *kim api bhayaṃ tat patati, yena samāpsyate janma*. On unseen perils in Graeco-Egyptian magic see Bonner 1950: 95–102.

361 See Bollée 2005a: 6. At BrahmaPur 124,53ff. Indra enters Diti's womb in order to cut the embryo of Agastya's son to pieces though it implores him not to do so. From the pieces the Maruts arise who, still from the womb, inform Agastya that Indra had acted like a dog-eater.

362 Chavannes 1910: C 252.

363 Kauṭīlya 5,5,11. Cf. Mbh 5,70,71 *pratirāva* 'bark in reply'.

364 Hemacandra, *Abhidh* 1407.

365 Jātakamālā 23,8.

366 Vibhanga-a 477,5.

367 Jātaka VI 355,5.

368 In Jātaka IV 182,17 Indra's dog *Mahākāṇḥo mahā-bhusitaṃ bhusi*.

369 Cf. βαύ in Iosephus Alexandrinus' De acc., p. 32,23 and Lilja 1976: 47, also for the verb βαύζω.

which dogs howl' (PWB), the authorities differ, for Vasu³⁷⁰ thinks it means 'tomorrow night.' We do not know the kind of noise made by Rudra's dogs in AV 11,2,30 *ailaba-kārā*. Usually a dog will growl before barking. The noun for this, *kṣveḍa*, occurs in Mbh 5,70,71. In Pāli it is (*kukkura*-)*kūjita*, as Buddhaghosa tells us.³⁷¹ For attacks see at 3.1.7. Before a stronger enemy a dog will bare his teeth and growl, but then slink away;³⁷² to his own abode, however, a dog, too, becomes terrifying.³⁷³ The sound *hiṃ* is made by dogs holding paws around their leader, a white dog, in order to obtain food from the seer Dālbhya Baka.³⁷⁴ Sanskrit expresses this flattering somebody by a dog by the verb *laḍati*.³⁷⁵ A dog's sneezing and scratching as portents are dealt with in 3.5.2.

The animal also scratches the earth for things buried there³⁷⁶ and is in the habit of **scratching**,³⁷⁷ or **digging** a hole, for a lair.³⁷⁸

"When one tosses a morsel to a dog, it wags its **tail**, rolls at the feet (of the giver), falls on the ground and turns up its face and belly towards him."³⁷⁹ "If a dog comes face-to-face with him in a joyous mood frolicking and rolling on the ground in front of him, then ... will there be great gain of wealth ... to the person who starts on a journey."³⁸⁰ A dog is a conservative animal and will gnaw a shoe even if made a king.³⁸¹

370 1891:319 on Pāṇini 2,4,25.

371 Ps III 100,26.

372 Sternbach 1974: 7321, 8816.

373 *Sake gehe kukkuro vi dāva caṇḍo bhodi* (Mṛcch 1,43).

374 ChUp 1,12,4; Ruben 1935: 134. See further infra under 3.1.7.

375 *Alaṃkāraśāstra* 61 b (R. Schmidt, *Nachträge zum Sanskrit-Wörterbuch*).

376 *Śuni nidhāna-sthānam amhrinā cakḥāna* (Hemacandra, *Parī*° 2, 352; it remains open why this is said of a bitch). – Cf. König 1984: 63 f.

377 Pāṇini 1,3,21 *vārt.*: *apaskirate śvāśrayārthi* 'the dog scratches to make his lair'.

378 Hemac, *Parī*° 2,352; Surasundarī 2,103 *peccha imaṃ ... suṇaḥaṃ cullie sunna-gehammi siṇa kuṇakuṇantaṃ kharakhara-khaḍḍaṃ khaṇemāṇaṃ*.

379 Pañc I 10 (Edgerton 1965: 27). The text (1924: 19) runs: *lāṅgūla-cālanam adhaś caraṇāvapātaṃ bhūmau nipatyā vadanōdara-darśanaṃ ca śvā piṇḍa-dasya kurute*. Trsl. 1924: 278. Cf. below, Hitopadeśa 3,42, and KSS 61, 212. In Harṣacarita 225,1 a *kṛibha*'s mean fawnings are compared to a dog.

380 Sternbach 1974: 5097.

381 Hitopadeśa 3,7,58.

Moreover, canine **sex life** did not fail to catch the interest of some authors. According to Śīlāṅka even an emaciated, one-eyed, limping,³⁸² deaf, tailless, hungry, old dog whose neck is hurt by pots and bowls, whose body is polluted by wounds, moist with pus, and hundreds of ant peoples, is affected by passion even when bitten.³⁸³ Thus also Hāla writes: “ May my (pet) bitch, who when she departs for another village draws after her a whole pack of hounds, live for a hundred years in unimpaired charm (i.e. sexual attractiveness).”³⁸⁴ Struck by the characteristic that dogs turn away after copulation,³⁸⁵ he asks “from where has the dog who (formerly) flattered (coaxed his mate) in that manner (i.e. abundantly), (now) learnt that (well-known) (art of) turning away his face, the moment his object (viz, coitus) is achieved ?” insinuating that they learnt it from his brother-in-law.³⁸⁶ Dogs and jackals mate with their sisters; the Koliyans used this behaviour offensively against the Sākiyans, see 3.2.1. The canine reproduction process seems pleasant only in the beginning just as debts, pregnancy, etc., thus suggesting a transfer of human experience.³⁸⁷ In their mating period – Bhādrapada (Aug.–Sept.) – dogs should not be considered as bad omens.³⁸⁸ It is of course wrong, when Dhammapāla states that a bitch brings forth one pup in the sixth or seventh month (after impregnation).³⁸⁹

382 For modern animals with this defect when run over by a train Alsdorf coined the term *canis ferroviarius tripes*. See also his remarks in 2005: 193.

383 Tīkā I 115a 3 on Śūyagaḍa 1,4,2,1 *kṛśaḥ kāṇaḥ khañjaḥ śravaṇa-rahitaḥ kṣudhā-kṣamo jirṇaḥ piṭharaka-kapālārdita-galaḥ | vṛṇaiḥ pūya-klinnaiḥ kṛmī-kula-śatair āvila-tanuḥ śunīm anveti śvā hatam api ca hanty eva madanaḥ*.

384 *Aṇṇa-ggāma-pauṭṭhā kaḍḍanti maṇḍalāṇa riṃcholiṃ akkhaṇḍia-sohaggā varisa-saam jiau me suniā* (689; Patwardhan 627).

385 *Nivattiya-kajja-parammuhā suṇayā* (688). See also Emeneau 1943: 163 and cf. Harṣacarita 222,14 *śariraṃ kṣapayataḥ śuna iva nija-dāra-parāṇmukhasya*.

386 *Saccaṃ sāhasu, deara ! Taha-taha caḍuāraeṇa suṇaeṇa nivattia-kajja-parammuhattaṇaṃ sikkhiṃ katto ?* (690; Patwardhan 1980: 628 whose translation is quoted here).

387 Śukraniti III 578f. quoted after Meyer 1926: 855.

388 Brhatsaṃhitā 86,27. Dogs, however, have two mating periods, the other one being Phālguna (Febr./March).

389 Dh-p-a I 171,14 *sunakhī chaṭṭhe vā sattame vā māse ekaṃ kukkuraṃ vijāyi*.

In the Chinese Tipiṭaka a canine code is mentioned which prescribes that a dog can only enter another house leaving its tail outside.³⁹⁰

Dogs live in packs, *śva-gaṇa* (Pāṇini 4,4,11), *śva-cakra* (Mbh 12,136,109), *śva-yūtha*³⁹¹ or, in Pāli, *kukkura-saṃgha*. Hunters stay with their packs of dogs outside the army camp³⁹² and the Anguttara-Nikāya mentions the Licchavi youngsters who strayed near Vesālī with bows strung and surrounded by a canine pack.³⁹³ In RV 8,46,28 a royal procession is said to be urged on by dogs;³⁹⁴ one can imagine them barking and running along.

According to Cāṇakya, man should learn six qualities from a dog: to eat much, but be content with little, to sleep well, be alert, be attached to his master³⁹⁵ and be courageous.³⁹⁶ This opinion is confirmed in literature. Thus dogs are said on the one hand to be voracious,³⁹⁷ esp. those of a confectioner,³⁹⁸ probably because he may use eggs and/or ghee. A dog is afraid of rivals, as it does not know when it will get its next meal. On the other hand, they will subsist on very little.³⁹⁹ In north Kafiristan it is believed that the dog was created to awaken

390 Chavannes 1910: C 277f.

391 Mbh 14,54,15; VāmanaPur, Saromah. 26,56.

392 Kauṭilya 10,1,11.

393 AN III 75,23 *Licchavi-kumārakā kukkura-saṃgha-parivutā*. See also Bollée 1981: 179 and Das 2000: 112f.

394 *Āśvêṣitaṃ rājêṣitaṃ sūnêṣitaṃ prājma tad* (Geldner: “vom Hund getrieben [dieser Zug des Königs]”), cf. AiG II,1: 201 and 212 “von Hunden getrieben”, which seems more realistic.

395 Mbh 12,117,10 said of a vegetarian dog with a human disposition: *tasya r̥ṣer upaviṣṭasya pāda-mūle mahā-muneḥ | manuṣyavad gato bhāvaḥ sneha-baddho 'bhavad bhīṣam*. || See Hildebeitel 2001: 200.

396 *Bahv-āśi sv-alpa-saṃtuṣṭaḥ su-nidro laghu-cetanaḥ | svāmi-bhaktaś ca sūraś ca – śaḍ ete śvānato guṇāḥ* || (Rājanīti VI 20 < Kressler 1907: 21).

397 Cf. *giddhā suṇaya-siyālā maṃsaṃ khāyanti asaṇa-taṇhāe; je vi hu khāyanti narā, te tehi samā* (Paum 22,84) and further, e.g., Apollonius' *Argonautica* 3,1058 (Lilja 1976: 100); Lilja 1976: 106.

398 *Kāṇḍukasyēva kukkuraḥ sprhayāluḥ* (Hemac, *Tri*° 1,2,856).

399 Hitopadeśa (ed. Parab. NSP. Bombay, 1955) 3,41 *sv-alpa-snāyuvāsavaśeṣa-malinam nirmāṃsam apy asthikam śvā labdhvā paritoṣam eti*. A dog's way of life (*śva-vṛtti*), the life of a dogsbody, forbidden to brahmins, is to go about and hardly receive anything (*yathā hi śvā preryate kṛcchreṇa ca labhate* (Medhātithi on Manu IV 4 and 6).

man.⁴⁰⁰ Dogs' sleep is considered a sign of quiet and peace,⁴⁰¹ though it is proverbially light.⁴⁰² In the *Mṛcchakaṭika*, Śarvilaka boasts of being a dog in judging the strength of a person asleep or awake.⁴⁰³ The R̥bhūsa are woken up by their dog,⁴⁰⁴ but, if not treated well, a dog may refuse to awaken its master, when burglars plunder the house at night.⁴⁰⁵ A king should be active like a dog.⁴⁰⁶

Sometimes a dog's attention is not unselfish as when it guards a butcher's hut.⁴⁰⁷ It shows its attachment to its master (lit.: food-giver) by wagging its tail, falling down at his feet, laying itself on the ground and showing its face and belly,⁴⁰⁸ a juvenile gesture of humility by which the adult dog shows that it wishes to play with its master.⁴⁰⁹ Here it seems also to express a friendly request to get something. This is because it is unable to fill his stomach even though free.⁴¹⁰ The heart of a dog attached to a *paccekabuddha* broke when it saw him flying up and disappearing in the sky, because animals are straightforward and not given to deceit, whereas men think one thing and say something different.⁴¹¹ See further 3.1.7.

A dog behaves like a lion when its master is near; thus a king should go at the head of his army and make it fight under his eyes.⁴¹²

400 Jettmar 1975: 85. For other myths about the origin of dogs see Thompson / Balys 1958: A 1831 and Lewin 1870: 225.

401 *Mṛcchakaṭika* 3,5.

402 *Śvāna-nidrā* (MW, no reference).

403 *Yo 'haṃ suptāsupṭa-manuṣya-vīrya-tulane śvā* (3,20).

404 *ṚV* I 161,13. See Krick 1972: 34.

405 Hemavijaya, *Kath'* 434,1 a dhobī's dog says "rajaḥko 'yam idāniṃ mama bhaktādi na datte. Tenārārthe nāhaṃ ātma-vīryaṃ sajjhayaṃi."

406 *Mbh* 12,138,62 *śva-ceṣṭa*. Cf. Hiltebeitel 2001: 201.

407 *Yāśastilaka* 3,130.

408 *Hitopadeśa* 3,42 *lāṅgūla-cālanam adhaś-caraṇāvapātāṃ bhūmau nipatyā vadanōdara-darśanaṃ ca śvā piṇḍa-dasya kurute*.

409 Klever 1959: 128.

410 *Api sva-cchanda-cārī śvā svōdarāpūṇe 'kṣamaḥ* (BIS 4381).

411 *Dhp-a* I 172,22ff. *sunakhassa hadayaṃ phaliṭaṃ. Tiracchānā uju-jātikā honti a-kuṭilā, manussā pana aññaṃ hadayena cintenti, aññaṃ mukhena kathenti*.

412 *Puraskṛtya balaṃ rājā yodhayed avalokayan / svāminādhiṣṭhitaḥ śvāpi kiṃ na siṃhāyate dhruvam* || BIS 4136.

2.7 Dogs and other animals

Like humans, dogs are their own worst enemies,⁴¹³ the latter because of their smell⁴¹⁴ and food rivalry, though “bones of contention” have no counterpart in Indian languages. Thus the great epic shows us humans following the example of dogs; “When conciliation fails, frightful results follow. The learned have noticed all this in a canine contest. First there comes the wagging of tails, then the bark, then the bark in reply, then repeated roars, then the circumambulation, then the showing of teeth, then repeated roars, then at last the fight” (K. M. Ganguli).⁴¹⁵ In his comment on the Piṇḍa-Nijjuttī, Malayagiri gives a Jain version hereof, the intensity of which is expressed in the Italian proverbial simile *battersi accanitamente*: on his begging tour the monk Dharmaghoṣa stopped at the house of the minister Vārattaka, whose wife came out with milk rice with ghee and candy, a drop of which fell on the ground. When the monk saw that he refused the alms. The minister who was looking on was surprised and only understood the reason for the refusal after observing that: first flies settled on the sweet drop, then spiders caught the flies; a lizard came for the spiders, a cat for the lizard, a dog seized the cat, other dogs attacked the first one⁴¹⁶ and this resulted in a fight between the dog owners. Somadeva depicting the scene at a burning *ghaṭ* says, that flocks of hawks, etc., were frightened by the fighting of canine packs.⁴¹⁷ Regrettably Raghavan does not give a reference for *sārameya-vinoda*⁴¹⁸ (not in MW) which is the royal pleasure of hunting with dogs,⁴¹⁹ whereas Urban/Jansen mention modern shows

413 Sternbach 9291 *sa-jāti-parihantāraḥ siṃhāḥ śvānaḥ* Cf. the designation *sva-jāti-dviṣ* for ‘dog’ in MW.

414 Castrated dogs have a different smell.

415 Mbh 5,70,70f.; cf. Lokanīti 2:15 (p. 122) *sunakho sunakhaṃ disvā dantaṃ dasseti himsituṃ*. Hiltebeitel 2001: 171.

416 *Dvayor api tayoḥ śunor abhūt parasparaṃ kalahaḥ* (170a 7).

417 *Śyena-kulaṃ* *śva-kula-bhaṇḍanād bhitam* (Yāśastilaka I 84).

418 Raghavan 1979: 69. The word is actually found in Mānasollāsa II 4,1328 (p. 266) and is the title of ch. 12.

419 Ja IV 400,10* *parikiṇṇo supānehi sv-ājja rājā ti vuccati*. Sivaramamurti 1970: 82.

of dogfights in Mohenjo-Daro, which may be connected with wagers.⁴²⁰

Though domestic cats are late⁴²¹ – in literature they do not occur before the epic and Pāli Vinaya – yet a brick in Chanhu-Daro shows traces of a cat hunted by a medium-sized dog⁴²² named *Canis familiaris tenggeranus var. harappensis* by Prashad.⁴²³ This conduct is often the subject of similes as in Rām “As a dog before a panther, as a cat flees before a dog so did the Rākṣasas flee before the mighty Viṣṇu.”⁴²⁴ Budhasvāmin depicts the voiced disappointment at the birth of a daughter as “a harsh sound, like that of a tom-cat screaming on being attacked by a dog, (that) came from inside the house which sounded like a dog’s kennel.”⁴²⁵ See further 3.2. The enmity between cats, whose characteristics are described by Manu,⁴²⁶ and dogs expressed in the Pañcatantra is a recent interpolation, according to Hensgen (1958: 39), but he gives no reference,⁴²⁷ and no editor of the famous text has cared to add a glossary. This enmity may also be the reason that dogs must be restrained in a rat plague, when cats and mongooses are let loose, lest they should chase the cats.⁴²⁸ However, when Śiva performs ascetism and becomes completely calm, dogs play with cats.⁴²⁹ Dogs catching deer are considered pure.⁴³⁰

Other animals dogs prey on are hares, as early as Harappa, where a toy hound was excavated carrying a hare in its mouth,⁴³¹ and jackals,⁴³² as in Ja III 536,5 and Mṛcch I 52. The reference Mṛcch

420 Urban/Jansen 1987 : 182.

421 Hensgen 1958: 39; Zeuner 1967: 325.

422 Mackay 1943: 222; Conrad 1968: 235.

423 Quoted in Conrad 1968: 234.

424 *Dvipinēva yathā śvānaḥ, śunā mārjārako yathā* (7,7,21).

425 *Śva-grhītasya mārjārasyēva kūjataḥ antarbhavanam udbhūtaḥ śvāgāraparuṣa-śrutiḥ* (BKSS 21,87).

426 Manu IV 195.

427 Perhaps in the prose at Pañcat 2,1,25f. (p. 223 in Ryder’s translation [Chicago, 1956], to which O’Flaherty points in 1976: 62 note 22).

428 Kauṭilya 4,3,22 with Kangle’s note 22. Yet dogs will also chase rats.

429 Manmathonmathana 2,21 quoted by O’Flaherty 1976: 288.

430 BaudhDhS 1,5,9,2.

431 Vats 1940: 38; 305; Plate lxxix no 48 ff.

432 Jackals are the smartest of predators according to Pañcatantra III 2 vs 74 (Kosambi, p. 210) *dhūrtaḥ daṁṣṭrīṇāṃ ca śṛgālaḥ*.

1,28, where dogs in a forest hotly pursue a female jackal, seems less clear, because it is a female, and I do not understand Karmarkar's objection that "dogs would not be going after a *śṛgālī*."⁴³³ Further, dogs chase foxes, as in Patañjali⁴³⁴ and Hemacandra,⁴³⁵ then also boars,⁴³⁶ hogs,⁴³⁷ deer,⁴³⁸ mainas⁴³⁹ and porcupine, who gore dogs and are named *śvā-vidh* thereafter.⁴⁴⁰

In the Jātaka there can be friendship between a ram and a dog.⁴⁴¹ Dogs are the lowliest of animals⁴⁴² – the *cāṇḍālas* among the quadrupeds⁴⁴³ – and thus often found together with crows,⁴⁴⁴ vultures,⁴⁴⁵

433 Karmarkar 1950: 363. – Cf. Mṛcch 1,52. – Think also of *śva-bhīru* 'fearing dogs > jackal.' – On "Female animals in Indian literature" see Bollée forthcoming.

434 *Mahābhāṣya* (ed. Kielhorn; Bombay, 1892) I 476.

435 *Siddhahemacandra* III 1,141.

436 Pāṇini 4,2,104 *śva-varāhikā*. Cf. as early as AV 5,13,9 *śvā-vidh* 'dog-piercer > boar,' but cf. below Lüders 1940: 178. In RV 10,86,4 the angry Indrāṇī shouts that the dog, boar hunter (*varāhayu*), may snap at Vṛṣākapi's ear, and in 7,55,4 souls address Sārameya not to bark at them, but to care about > hunt a boar. Puṣpadanta, *Jasah*. 2,31,5 says of a dog *bahu-sūra-kula-ghanghala-vayaṇu* 'whose face means trouble for many families of boars.' Here one is reminded of the proverbial expression "to make someone see the mouth of a dog" (see at 3.1.7 [p. 78]).

437 Samantapāsādikā 383,14f. *suṇakha-daṭṭaṃ sūkaraṃ*. – Pigs mating with dogs are an evil portent because of which Mālyavān warns Rāvaṇa to make peace with Rāma (Rām 6,35,30).

438 Manorathapūraṇī II 211,28.

439 Kamala 1984: 116.

440 Lüders 1940: 178.

441 Ja VI 353,20* *meṇḍassa suṇena sakhyam assā*. Both are unclean animals (ŚpBr 12,4,1,4).

442 BKBh 894 distinguishes between *tiriyā ya duṭṭī* '–a-duṭṭhā (comm.: *duṣṭāḥ: hasti[!]-śunakādayaḥ*). Mbh cr. ed. 12,139,53 *mṛgānām* (v.l. *śṛgālād*) *adhamam śvānam pravradanti maniṣiṇaḥ | tasyāpy adhama uddeśaḥ śarīrasya śva-jāghani* || – Remarkable is the exchange of six dogs for an elephant and three dogs for a pot in a story in Steermann-Imre 1977: 237.

443 *Cāṇḍālāḥ paśūnāṃ cāiva kukkurāḥ* (BIS 3850).

444 BaudhŚS 14,9: 16; Cullavaṃsa 60,74 *bhattam cādāsi so kāka-sonādīnam dayā-paro*. Schlerath 1954: 34 assumes that the soul nature ("Seelennatur") of dog and bird is related to their eating corpses inclusive of the soul they contain. At this moment the animals are soul carriers and hardly distinguishable from the soul who thus overcomes the intermediate world in

asses and camels.⁴⁴⁶ Dogs and tigers have a special relation.⁴⁴⁷ Dogs bred with care in the palace, with enormous eye-teeth, resemble tigers in courage and strength.⁴⁴⁸ Thus it is not surprising that on the tiger-hunt of the Malayāli, the tiger is not called by his name, but designated a dog,⁴⁴⁹ for the names of inauspicious animals are avoided.⁴⁵⁰ Bhils in the Panc Mahals do the same with the panther.⁴⁵¹ Sometimes dogs are an equivalent of tigers: Marāthī *vāghyā* ‘dog’ < Sanskrit *vyāghra* ‘tiger’;⁴⁵² in the Mbh 12,117,34 in the story of the seer, who transformed by magic a vegetarian dog into a leopard, then into a tiger, etc.; in the Mallāri/Khaṇḍobā myth and the Dasarā festival at Devaragudḍa (Karnataka) in the cult of Mailār.⁴⁵³ In the Padinain-dampulli game, played with two sets, dogs and tigers are opposites.⁴⁵⁴ Thus also Sītā reviles Rāvaṇa “Like a dog vis-à-vis two tigers, when you have got the smell of them, you are unable to face Rāma and Lakṣmaṇa.”⁴⁵⁵ A nun bitten by a dog should lie on a tigerskin or the

the shape of a dog or a bird. This is an Indo-European notion. Cf. Bollée 1977: 140, 143, 157; 1988: 282, 284.

445 Mbh 3, 255,3 *śva-grḍhra*..... *atṛpyaṃs tatra virāṇāṃ hatānāṃ māṃsa-śonitaiḥ*; 6,112,131 *śvānaḥ kākāś ca grḍhrāś ca praṇedur bhakṣyaṃ āsādyā*.

446 Manu IV 115; X 15; Yājñavalkyasmṛti 1,148 *śva-kroṣṭa-gardabhōlūka*

447 R. C. Dhere in Sontheimer 1995: 249f.

448 *Antahpure ’tisamvṛddhān vyāghra-vīrya-balōpamān damṣṭrāyuktān mahākāyān śūnaś cōpāyanam dadau* (*Kaikeyi Bharatāya*), Rām 2,70,20, cf. Ja I 177,2* *ye kukkurā rāja-kulasmi vaddhā koleyyakā vaṇṇa-bal’-ūpapannā* and the Roman fighting dog, three times as big as an Alsatian dog, used against knights in mediaeval times. See also MārḥPur 12,28. *śūnaś ca tatra* (in a hell) *sa-balāḥ svananty mahā-vaktrā mahā-damṣṭrāḥ vyāghrā iva bhayānakāḥ* and Sontheimer 1997: 53; 62 note 24 (mentioning dogs big as tigers in Rāmdās (17th cent.) *abhaṅg* 1170 on Khaṇḍobā); 67 and 96. Cf. Elwin 1954: 368.

449 Grünwedel 1914: 18.

450 Abbott 1932: 43.

451 Abbott 1932: 44.

452 Falk 1986: 19; Feldhaus 1997: 67. – Alsdorf 2005: 193 thinks that the panther of Mysore in E. Lüders 1950: 40f. and in Śāntiniketan might have been dogs.

453 König 1984: 100 note 391 quoting Sontheimer; Feldhaus, *loc. cit.*

454 Raghavan, 1979: 239.

455 *Na hi gandham upāghrāya Rāma-Lakṣmaṇayor tvayā / śakyam saṃdarśane sthātum śūnā śārdūlayor iva* || (Rām 5,21,31).

wound should be covered thereby.⁴⁵⁶ In Orissa there is a belief that dogs' urine blinds tigers.⁴⁵⁷ Like the tiger, the leopard is also an enemy of dogs.⁴⁵⁸ According to Malayagiri, dogs may be eaten by mad dogs (*alarkas*).⁴⁵⁹ As early as AV 3,9,4 the monkey is called a spoiler of dogs.⁴⁶⁰ Surasundarī mentions dogs in a lion's den.⁴⁶¹ Apparently as an escort, two black dogs are mentioned as accompanying a young doe in Vdh 298,31.

3. CYNANTHROPIC RELATIONS

3.1 The General relation is ambivalent⁴⁶² as in ancient Greece,⁴⁶³ or, as the NisīhaCū says: 'The gods (*Guhyakas*) who have their palaces on Mt Kailāś come to the world of men in the shape of *yakṣas*, dogs, that is.⁴⁶⁴ They are worshipped when they do good and not, when they do not.'⁴⁶⁵ About ten centuries later Hemavijaya characterized the relationship by an Apabhraṃśa quotation: "Who may assert that a wicked man should be compared with a dog? Help both: then one will guard your money; the other will get off with it."⁴⁶⁶ Dogs, *yakṣas*,

456 BKBh 3816ff.

457 Elwin 1954: 372; Thompson/Balys 1958: D 1331.2.7.

458 Mbh 12,117,14 *śva-śatrur ... dvīpī*.

459 Malayagiri IV,2 87 a 4 on Vavbh 382.

460 *Śūnāmī kapīr iva dūṣaṇo*.

461 (*siha-guhaṃ*) *duggandha-dharaṇi-nivāḍiya-bhaḍa-maṃsa-vasā-pasatta-bahu-sunaham* | *sunaha-bhaya-mukka-māṇusa-karanka-sīva-mukka-phek-kāram* || (9,204).

462 Dandekar 1976: 58, cf. Faust 1969: 111 note 206. – On the phenomenon see Jung 1984: 175ff.

463 Heichelheim und Elliot 1967: 89.

464 *Āyāraṅga-ṭīkā* I 11 b 13 *śvāno yakṣāḥ*. In *Jātaka* I 399,5 *yakṣas* devour cocks and dogs.

465 On Nijjuttī 4427 *Kailāsa-bhavaṇe ete āgayā Gujjhagā mahiṃ* | *caranti jakkha-rūveṇaṃ pūyāpūya-hitāhitā* || *Jakkha-rūveṇa – śvāna-rūpeṇēty arthaḥ* (IV 416,4).

466 Free translation by Hertel 1920: II 46: "Wer darf behaupten, dass ein böser Mensch mit einem Hund sei zu vergleichen? Hilf beiden: dieser hütet dann dein Geld; der andre wird mit ihm entweichen." The original runs: *Kahe*

brahmins, deities and *pitāmahas* lack the ability of humans to know evil through enlightenment (?).⁴⁶⁷

In the Vedic period the dog was first seen as a danger for the sacrifice,⁴⁶⁸ as evil (*pāpman*),⁴⁶⁹ and associated with leprosy (KauśS 13,12), but not with rabies. Later, there was a ban on dogs entering temples as early as Rām 7,59 pra. 1, 20, not only as an impropriety towards the gods there, Agni, Indra, Dharma, etc., but also because they could overturn oil lamps and so cause fire.⁴⁷⁰

The nearness of dogs to Pāṇini's mind is shown in his *sūtra* 5,4,7,7 *upaśunam*. Though man is the highest among the animals,⁴⁷¹ this may not apply to the tribes said to be descended from dogs,⁴⁷² but sages see Brahman in a wise brahmin, as well as in a cow, a dog or an out-caste.⁴⁷³ Similarly, Mahāvīra on his alms round gives way to a brahmin, *cāṇḍāla* or dog.⁴⁷⁴ Between the latter two there is no difference⁴⁷⁵ anyway, because there is a mutual trust between them,⁴⁷⁶ and as early as ŚpBr 14,1,1,31 woman, *śūdra*, dog and crow share untruth (*an-ṛtam*); BKBh 2852 puts also human guests on a par with dogs.⁴⁷⁷

kima kukkura-samavaḍeṇ dujjaṇa jaṇa tolāya | ika pālyo dhana jālave ika pālyo lei jāya || (ed. Jamnagar, 1911: 339f. read *jāi* for *jāya*). More literal would be: "How can one say that the notion (?) of dog should be compared with a wicked person ? The one if cared for will guard the money, (but) the other will take it and run away."

467 Sūyagaḍacuṇṇi (ed. Puṇyavijaya) 46,16 *jesiṃ suṇayā jakkhā vippā devā pitāmahā | te loga-duvviyaddhā dukkhaṃ makkhā vibodhiṃ*. ||

468 The dog is driven away from the sacrifice in RV 9,101,1.

469 KauśS 18,1; BaudhŚS 15,5f.

470 Comment on BKBh 3465 *śvānādinā vā pradīpasya cālanā bhavet ... tataḥ stambhaḥ pradīpyate tṛṇāni vā pradīpyeran*, what may pertain to a wooden pillar.

471 ŚpBr 6,2,1,18 *puruṣo hi prathamam paśūnām*.

472 Briffault 1969: III 187f.

473 Bhagavadgītā 5,18; Ṭikā II 132b 7* *ad* Sūyagaḍa II 5,28. Cf. Siegel 1987: 235 < Kalāvilāsa 6,16.

474 Āyār 1,8,4,11. Cf. OhaN 522 and OBh 271 (Mette 1974: 115 and 208f.); Schubring's ref. to Droṇa 204b may pertain to the *pothi* Bombay 1919 which is not available to me (Hamm/Schubring 1951: 70 note 3).

475 E. g. Pañcat (ed. Kale) 57, vs. 116 *śvāna-kukkuṭa-cāṇḍālāḥ*. Cf. KauśGS 3,9,28 *śūdravad iti śūdrasya śunaś ca sādharma-jñāpanārtham*.

476 *Samvāsaj jāyate sneho ... anyonyasya ca viśvāsaḥ śvapacena śuno yathā* (Mbh 12,137,36).

477 *Pāhuṇa-sāṇāi-khaie ...*

A dog may show its watchful nature when Khaṇḍobā's dog appears to a devotee in a dream in order to summon him to Jejuri.⁴⁷⁸

3.1.1 Treatment of dogs by humans

Humans keep dogs⁴⁷⁹ – as early as the riddle in ṚV 10, 117,8 'the one-footed has proceeded further than the two-footed; the two-footed overtakes the three-footed from behind. The four-footed, which is with the herds and guards them, comes when called by the two-footed' – as faithful⁴⁸⁰ and useful, though they are deemed unclean, just as are boars and rams.⁴⁸¹

Food looked⁴⁸² or sniffed⁴⁸³ at, or touched⁴⁸⁴ by a dog is to be avoided by brahmins, but acceptable for others, e.g., Buddhists,⁴⁸⁵ even for a king,⁴⁸⁶ though elsewhere an *atikṛcchra* penance must be performed for eating food worried by dogs.⁴⁸⁷ A brahmin should therefore not accept food from a dog-keeper, among many other people,⁴⁸⁸ nor do the gods.⁴⁸⁹ If at the Vedic sacrifice a dog or bird snatches away the omentum, one should recite the verse *divaṃ prthvīm ...* and offer oblations of ghee.⁴⁹⁰ With a play on the meanings

478 Sontheimer 1989: 308.

479 Medhātithi on Manu 4,216 *śuno bibhrati*. At Nis 9,22a dog-owner is a *sunaha-posaya*.

480 Dogs have an urge to seek human company (MacKrell 1996: 265).

481 ŚpBr 12,4,1,4. After touching a dog one has to sip water (Kane IV 1973: 115) or take a bath (Kane, op.cit., 331 with further references; MärkPur 35,36). – Our classical antiquity also deemed dogs to be impure, as they are necrophagous (Scholz 1937: 7; 25).

482 ĀpastambaDhS I 5,16,30. Cf. MärkPur 50 (47), 45 where Brahmā designates such food for Duḥsaha.

483 AgniPur 173,33 declares such food to be spoiled.

484 Manu 4,208 (*na bhuñjīta brāhmaṇaḥ kvacit*) *śunā saṃsprṣtam*. Such food belongs to the demons (Mbh 9,42,21).

485 Jātaka VI 63,27.

486 Steermann-Imre 1977: 49.

487 VāsDhS 14,33.

488 Manu 4,216 (*na bhuñjīta kadācana*) *śvatatām (annam)*. There are, of course, enough people who own dogs, *śvā-pati* (VS 16,28, etc.) and/or are huntsmen, *śva-poṣaka* (Kādambarī, MW).

489 VāsDhS 14,11.

490 Dandekar 1958: 872.

of the √ *KHAD*, a brahmin says if he would go alone and accompany Vasantasenā, he would time and again be harassed by people, as an offering placed in a square be devoured by dogs.⁴⁹¹ If a dog smells the curdled butter oblation (*pr̥ṣadājya*), the ladle with the butter should be thrown into water.⁴⁹² According to VāsDhS 14,25 one should not throw away food which, at a procession with images of the gods, at weddings or at sacrifices, is touched by crows or dogs, but after the defiled portion has been removed the remainder should be purified.⁴⁹³ However, if a dog licks the *agnihotra*-milk, it should be poured away.⁴⁹⁴

Vessels touched by a dog are buried in the earth for 3, 5 or 7 days in order to become pure again.⁴⁹⁵ Further, the fire of the *agnihotrin* may not be touched by a dog, or other impure animals, lest it loses its *śakti*.⁴⁹⁶ When a dog goes between the *gārhapatya* and the *āhavanīya* fire, the priest should take ashes from the former and strew it on the dog's track while reciting a stanza addressed at Viṣṇu: "here Viṣṇu strode",⁴⁹⁷ thus apparently connecting the animal with that deity. In Indra's opinion, dog-keepers have no place in heaven,⁴⁹⁸ though he is one himself, for Saramā is his bitch. Moreover, the gods do not eat offerings from dog-keepers.⁴⁹⁹ For other gods with dogs see under 3.5.1.

"A dog's life", according to Pāñcatantra, "has a most persuasive ring: dogs can do the things they like (; a slave obeys his king)." ⁵⁰⁰ It

491 Mṛcch I 56 (p. 45: 15) *ahaṃ uṇa bamhaṇo jahim tahiṃ jaṇehiṃ cauppahō-vaṇīdo uvahāro kukkurehiṃ via khajjamāṇo vivajjissam*.

492 Dandekar 1958: 876.

493 Cf. BaudhDhS 1,6,14,15.

494 MānavaŚrāutasūtra 3.2.5 (Dandekar 1958: 167).

495 Abbott 1932:151.

496 Abbott 1932:192.

497 ĀpŚS 9,611; cf. ĀśvalāyanaŚS 3,10,10 where interference with the sacrifice requires an expiatory *iṣṭi*.

498 Mbh cr. ed. 17,3,10 *svarge loke śvavatām nāsti dhiṣṇyam* to which Nilakantha explains *a-śucitvāt*. Indra and Dharma are adversaries also in KSS 7,96 *Indra-Dharmau tatas tyaktvā rūpaṃ śyena-kapotayoḥ*, but in ŚpBr xiii 4,3,14 they are identical.

499 VāsiṣṭhaDhS 14,11.

500 Pāñcat (ed. Kosambi) I 10, p. 81 vs 291 *sevā śva-vṛttir ākhyātā yais, tair mithyā prajalpitaṃ | sva-cchandaṃ śva-carati śvātra sevakaḥ para-śāsanāt* ll. Trsl. Ryder 1975: 99. – Mudrarākṣasa III 14.

is a good one because it is the life of one who is cared for,⁵⁰¹ because a dog, like a fool, depends on what he is given (?).⁵⁰² Thus king Rantideva hands his food to a Śūdra and his dogs making them his commensals,⁵⁰³ just as a dog goes to a Buddhist monk just returned from his almsround and shares his meal.⁵⁰⁴ Casimir (forthcoming note 40) mentions Parsis in Bombay going around and feeding stray dogs, following an old tradition, and the Kukur Tihār in Nepal, when dogs are fed and their heads are marked with a *tilaka*. In Mumbai there is now an action called “The Welfare of Stray Dogs” (WSD). The animals are said to be widely kept as pets by the more than six million urban slumdweller. The “Stray dog club” has over a hundred members, see further <http://www.wsdindia.org> (p.c. Mr Manish Modi).

Further, dogs are bred,⁵⁰⁵ kept in the royal courts, in the upper floors of the palace,⁵⁰⁶ and as pets.⁵⁰⁷ An aristocratic Punjabi lady gave her old pet dog Ganges water to drink, after it had walked around in circles one morning, refused its accustomed *halva*, and had put its head on her feet, and read the Bhagavadgītā over it till it died.⁵⁰⁸

501 *Bhiccassa jīviyāo kukkura-jīyaṃ varaṃ havai* (Paumacariu 94,80). Cf. BIS 7170. – A brahman, however, should not live like a dog (Manu 4,4), as a servant, that is, – *sevā-vṛttiḥ śva-jīvikā* (Hemac, Abhidh 866) – being sent about and hardly getting anything (Medhātithi on Manu 4,6 *śva-vṛtti*). Cf. Mudrarāksasa 3,14 (Naidu 1992: 111); BKŚS 10,46 *dhig imāṃ kṣudrāṃ śva-vṛttim anujīvināḥ*, This attitude to a dog’s life corresponds more or less to French *vie de chien*, ‘dog’s life’ in English, *Hundeleben* in German, etc. Cf. also the expression “Life’s a bitch” (Naughton 1998: 38).

502 Sāratthappakāsinī II 327,2 *sunakho viya vaṭṭa-nissito bālo*.

503 BhāgPur 9,21,9. Cf. Ja I 178,4 *rājā ... sabba-sunakhānaṃ attano bhojana-sadisam eva nicca-bhattaṃ paṭṭhāpetvā* Cf. Homer, *Odyssey* 17, 309.

504 Sīhaḷavatthupparakaṇa (C^e 1959) Ch. 38 vs 5f. *bhunjamāno so thero piṇḍaṃ soṇāya nikkhipi; therassa piṇḍaṃ bhunjītvā khup-pipāsaṃ vinodayi*.

505 *Śva-jīvana* in Durga’s comm. on Yāska’s *Nirukta* 2,3 (PWB).

506 *Upari-pāsādato koleyaka-sunakhā otarītvā* Ja I 175,12; Coomaraswamy 1930: 189; Chavannes 1910, no 361.

507 Hariṣeṇa, *Bṛhatkathakośa* no 73, vs 27 (Hardy 1990: 120). – On pets see further below.

508 Freda Bedi in: Godden 1972: 334.

When men play with dogs in the forest, they frighten deer and so cause harm to living beings.⁵⁰⁹ Once a king punishes a criminal woman by having her face disfigured and makes her a cook for dogs.⁵¹⁰ Another wicked woman poisons a dog who kept going to the tomb of the adulterer killed by her husband.⁵¹¹ Here Hariḥbhadrā contrasts the baseness of the woman with the animal's fidelity.

Bipedes address dogs with: *tāta*,⁵¹² but to domestic pets in general also *kūr kūr* is often said.⁵¹³ An ass addresses a dog with *bhadra*,⁵¹⁴ but canines among each other use *mitra*.⁵¹⁵ An interpolation in the Rāmāyaṇa exemplifies Rāma's justice by the folksy tale of the dog who complains before the king of being groundlessly hit on its head⁵¹⁶ by a brahmin, who is a veritable *caractère de chien*, just because it was in the latter's way when begging on the street. The brahmin admits his guilt, and is reproached by Rāma as having allowed himself to be carried away by his anger. Rāma's advisers do not want their fellow brahmin to be punished and thus, at the request of the dog, the king appoints the man an abbot of the Kālāñjara monastery, a function he cannot cope with. The poet thus makes the dog, which is considered the lowliest of animals and thus impure,⁵¹⁷ to be a justified plaintiff against a wicked brahmin, and the king to be a righteous justice in popular opinion, according to Ruben.⁵¹⁸ Despite the distance in place and time this brahmin's attitude still resembles

509 *Ye śvabhiḥ kṛīḍamānāś ca trāsayanti vane mṛgān | prāṇi-himsām ... kurvanti* (Mbh Madras, 1936: 13,124,78), cf. Manu 3,164 *śva-kṛīḍi śyena-jīvi ca himsraḥ*.

510 Daṇḍin, *Daśak* (NSP ed. Bombay, 1940) 220,9 *rājñā virūpita-mukhī sā duṣkṛta-kāriṇī kṛtā śvabhyah paścikā*.

511 Hariḥbhadrā, *Samar* 757,13ff.

512 E. g. in Pāli: *Gaccha, tāta, ayyaṃ ānehi !* (Dhp-a I 171,26).

513 Kipling 1891: 322.

514 Hemavijaya, *Kath*^o 433,10.

515 Kathāratnākara 201,9.

516 Chaube 1895: 72 states that "Dogs never die of any wound they can lick. So thieves when they want to kill a dog hit it on the head so that it cannot lick the wound."

517 For Baudhāyana a dog is as impure as the killer of a brahmin, a *cāṇḍāla*, a menstruating woman or one in child bed, a corpse or a man who teaches the Veda for money (BaudhDhS 1,540).

518 Ruben 1962: 34 < Rām 7,59 *prakṣipta* 1,14.

the one expressed in the utterances of the archbishop Alfredo Battisti of Udine (Italy), who said in his Christmas homily in 1988, that “beating or starving to death a dog is not injustice (towards the animal), since the dog is not a person, but a thing belonging to man”⁵¹⁹ (who is the “centre of the creation”), thus rightly becoming himself an unperson for many animal lovers, fitting his antiquated beliefs, which are of course not in touch with reality, and are harmful to bi- as well as quadrupeds.⁵²⁰

In order to trick a brahmin out of a goat he is carrying on his shoulders, rogues make the man believe his goat to be a dog so that he puts the animal on the ground, takes a bath and goes home; the rogues then take the goat and eat it.⁵²¹ Carrying a dog along seems to be a punishment for a thief in Mbh 13,96,17. Though lowly, a dog can nevertheless have a value. If this is less than 25 *paṇas*, then stealing or killing⁵²² one is punished by 54 *paṇas* or cutting off of the tip of the nose of the culprit.⁵²³ Also, “some of the products of the dog are so valued in driving off spirits that they seem to be a distinct element in the feeling of respect shown to the dog.”⁵²⁴ Dogs as guardians or companions are typically chthonic animals, testifying to the other world,⁵²⁵

519 “Il cane non è persona ma cosa dell’uomo” (Il Gazzettino, 28. 12. 1988; p. c. Dr D. Turello). Otherwise Jaini 1987.

520 See esp. the Gazzettino of Jan. 3rd 1989. In the Vita Cattolica of Jan. 7th Mgr Battisti described his queried words in a justification as paradoxical phrase (*frase paradossale*). – Non-Christians such as the ancient Egyptians knew that man is not lord, but partner of the animals (Hornung 1967: 72), cf. in the Avesta the idiom *spānaśca naraśca* translated even by Herodotus, it seems (see below), and Vīdēvdāt XV,19 connects biped and quadruped mothers. Thus Yama’s messengers may receive Monsignore warmly, for *un chien regarde bien un évêque*.

521 Pañcat 3,5; KSS 62,62 ff.; BKŚS 26,20.

522 Thus the Sūyagaḍa-cuṇṇi 22,18 (ed. Puṇyavijaya, 1975) says that even at the killing of a dog there is a major assembly of people in the street (*suṇaga-vadhe vi tāva paramparaṃ vaṭṭamāṇe mahā-saṃgāme havejja, kimanga purisa-vadhe*), cf. Wiles 1963: 69. – For such punishments in the Lex Salica see Peters 1998: 173.

523 Kauṭīlya 4,10,2. – Cf. Steermann-Imre 1977: 237 quoted above, and Kammenhuber 1958: 303 for Iran.

524 Campbell 1885: 276. Dogs’ tongues were believed to be curative (see above under 2.4).

525 Bächtold-Stäubli 1936: I 1070.

which is shown by the Pāṇḍavas going to the Himālaya mountain that represents the other world. Then Yudhiṣṭhira is saved by his love (*ānṛśaṃsya*) of his devoted dog,⁵²⁶ and his refusal to enter heaven without his faithful companion may betray Iranian influence.⁵²⁷ The dog's fidelity is here perhaps used to arouse a kind of pathos, though different from that, when Homer lets the old and weak Argos recognize his returned master and wag its tail unable to do more,⁵²⁸ but the consequences of the karman theory replace any sentiments in the case below of the wicked woman who killed her dog for always dogging her.

Similarly, Śivānanda's very beloved dog, who on a trip one day got lost, was later found with Caitanya in Nīlācala only the next day. The latter gave it holy food and made it bark "Kṛṣṇa, Kṛṣṇa !" Thereafter the dog disappeared without trace. He had obtained a *siddha*-body and had entered Viṣṇu's Vaikuntha heaven.⁵²⁹ Casimir (forthcoming note 44) quotes from Campbell the legend about the discovery of the Brahmakuṇḍ in the Bhinmāl temple in Rājasthān which recounts how the builder of the Sun temple contracted leprosy, and how he was led by his mangy dog, which was faithful despite being maltreated, to a secret pool the waters of which cured both. This narrow bond is also meant when the four Vedas are represented as the dog companions of the sage Dattātreya,⁵³⁰ but sometimes a faithful dog is killed by an overhasty master,⁵³¹ as "the Baṇya or Banjāra, who had mortgaged it to a merchant. The latter is robbed and the dog recovers the stolen

526 Mbh 17,3,7 *ayaṃ śvā bhakto māṃ nityam*, cf. 18,3,41. Hildebeitel 2001: 209. It is very important that Dharma reincarnated himself as a dog. In this context it must be remembered that Yudhiṣṭhira is also Yama's son and Yama uses dogs as messengers. Dharma's test of Yudhiṣṭhira became proverbial in Rājatarāṅginī 4,76.

527 Herodotus I 140 οἱ δὲ δὴ μάγοι αὐτοχειρίῃ πάντα πλὴν κυνὸς καὶ ἀνθρώπου κτείνουσι; Basham 1954: 196; Widengren 1965: 113.

528 Most 1991: 145; cf. Peters 1998: 167f. As Most, p. 152, found out, posthomerian antiquity did not experience the Argos story as emotional.

529 Stursberg 1907: 33.

530 Crooke II 1896: 220; Rao 1914: 251; Sontheimer 1997: 112 note 48 where Śiva is followed by four dogs: the Vedas. On Dattātreya see further Joshi 1965.

531 The B 331.2.2 motif in Thompson / Balys 1958: 69 related by Crooke 1896: 221 and Emeneau 1941 and 1942.

goods. In his gratitude the merchant ties around the animal's neck a scrap of paper, on which he records that the debt has been satisfied. The dog returns to its original master, who upbraids it for deserting his post, and without looking at the paper, kills it, only to be overcome by remorse, when he learns the honesty of the faithful animal. In its more usual form, as in the *Pañcatantra* and *KSS*,⁵³² the mongoose takes the place of the dog and kills the cobra on the baby's cradle."⁵³³

When a peacock observed the adultery of a queen with a hunchback and attacked her, she hit it so violently that it fell down the stairs into the king's apartment and was seized by his dog. His master then beat the dog with a diceboard so that it let the bird go, but both died soon afterwards and were buried with great pomp⁵³⁴ (see also below under 3.5.5).

Another rash act is prevented by the Buddha, when a king, whose palace dogs have bitten through the thongs of his chariot, orders all dogs to be killed.⁵³⁵ As the limit of heinous human ingratitude, the Buddha once told the story of the wife of a certain householder in Benares. She had a dog who used to sit watching her as she performed her household duties and whenever she went to the forest to collect firewood and leaves, that dog always went with her. One day some young men, seeing her with her dog, teased her saying: "Ah ! Here comes a hunter with a dog; today we shall have some meat to eat." Annoyed the woman beat the dog with sticks, stones, etc., and chased it away. The dog, however, began to follow her again. The woman was in a great rage picked up a rope started back home took an empty waterpot and went to a water-pool. Having filled the vessel with sand she heard the dog barking close by. It ran up to her wagging its tail, but she seized it firmly by the neck, fastened the end of the rope to the water-vessel and the other to the dog's neck, then started the vessel rolling down the slope into the water. The dog was dragged along by the water-vessel, fell into the

532 *Pañcat* V 2; *KSS* X 64,1–12: see also Tawney / Penzer V 1924: 138f.; Zachariae 1977: 284f.

533 Balbir 1993: 127.

534 Haribhadra, *Samar*. 255,4; Puṣpadanta, *Jasah*. 2,34f.

535 *Ja* I 176,5 *rājā sunakha-vadhaṃ āṇāpetvā* Cf. Chavannes 1910: B 330f. and 397f.

water and died there and then. When reborn the wicked woman's husband – the dog in her pre-birth – was a captain whose ship was in trouble mid-ocean, apparently because of a person who was a bad luck. Lots were cast and the lot fell upon the wife of the captain, who had her wrapped in a piece of cloth and thrown overboard with a jar of sand around her neck.⁵³⁶

Another wicked woman, a female ascetic, gave a bitch a piece of meat with pepperdust and entered a room it guarded, but tears prevented the animal from seeing. This the false ascetic then interpreted as tears of joy of recognition, saying she and the bitch had been a brahmin's wives in a prebirth (KSS 13,125). In an oral tale, childless queens ate a magic mango given them by a sage, and threw the seed and the peel to a bitch. After some time they gave birth to puppies, the bitch to two baby girls, whom she hid in a cave where they grew up. Once two men rested near the cave, found the young women and carried them away on horses in order to marry them. One woman tore pieces of her sari and thus left a trail behind her. Thus the bitch, her mother, later found her and was received well. She then went to her other daughter, who did not like to be known as being born of a dog, and beat her to death with a stick. Her corpse was put into a box which was later found to contain a gold bar instead⁵³⁷

Brahmins may kill a dog for touching their food; a Jain then whispers the *pañcanamaskāra mantra* in the dying animal's ear so that it be reborn a *deva*.⁵³⁸ A dog entering a house shows the carelessness of the housewife.⁵³⁹ It may be hit⁵⁴⁰ with a club; even so is an adulterer treated.⁵⁴¹ A dog straying outside (the village) does not find a cover; it is attacked by clods, etc., thrown at it,⁵⁴² but after entering

536 Atthasālinī 273,21; Dh-p-a III 38,19 ff. and 41,8 ff. with Burlingame's translation.

537 Ramanujan 1997: 43 ff.

538 Chakravarti 1974: 73. Cf. Vinson II 1900: 43 (< Jivaka-cintāmaṇi); Coomaraswamy 1971: 15.

539 Comm. ad VavBh ed. Ladnun 445 (Bollée 2002: 51). On feared consequences see Varāhamihira 89,1.

540 Hemac, *Triṣaṣṭi*° 4,1,320.

541 Hemacandra, *Par*° 2,328.

542 Atthasālinī 315,11 *kukkuro pi bahi vicaranto khema-tṭhānaṃ na passati, leḍḍu-ppahārādihi upadduto hoti. Anto gāmaṃ pavisitvā uddhana-dvāre*

the village it is comfortable, when it has laid itself down on ashes heaped up at the opening of an oven. If a dog dies in a brahmin's room a modern direction ordains it to be impure for ten days.⁵⁴³ The place must be purified by sprinkling water mixed with cow dung, or with cow's urine. This is a minor purification which is often resorted to for lesser defilements.⁵⁴⁴ Dropping cadavers of dogs and other animals inside town is banned and punished by three *paṇas*.⁵⁴⁵ Thus a monk on his begging tour may see a dog's carcass near the village gate.⁵⁴⁶ The meaning of a dog skeleton found in Burzahom (24 km NE of Kashmir; neolithic–megalithic period) is uncertain. It was buried deep in an oval pit plastered with lime under the body of an adult, who possibly was the hunter-master, and it was the case of a faithful animal being buried near him. Alternatively, both died of wounds sustained in a hunt and the survivors thought it fit to bury them together.⁵⁴⁷

3.1.2 Use of dogs

'*Molt sont li chien de grant servise*' it says in the romance of Tristan.⁵⁴⁸ Thus they first serve as **watchdogs** and guardians of the house, whom intruders want to go to sleep (see above under 2.3). Therefore a banbitch sits in front of Devasmitā's private appartments⁵⁴⁹ and a dog is tied in front of a palace and barks at aliens approaching.⁵⁵⁰

Indra's dog searches and finds the cows RV 1,63,3; 72,8; 10,108.⁵⁵¹ Guard dogs and hounds are different breeds and so it is peculiar that a sheep-dog is presented to the king and becomes a hun-

chārikam byūhivā nipannassa pan' assa phāsukam hoti. ≠ Sāratthapakkāsinī III 70,32ff.

543 Smārta Raghunandana, *Vyavasthārṇava* quoted in Chaudhuri 1979: 206.

544 Padfield 1975: 28.

545 Kauṭilya (ed. Kangle) 2,36,30.

546 Visuddhimagga 343,3 *gāma-dvāra-samīpaṃ kukkura-kuṇapāṇi pi daṭṭhabbāni bhavanti.*

547 Gupta 1972: 86.

548 Beroul/Thomas 1968, vs 1636.

549 KSS 13,118 *Devasmitāvāsa-grha-dvāram upāgatām tāṃ śunī śṛṅkhalābaddhā rurodha.*

550 Kathāratnākara 201,6 *purato nibaddhasyâikasya śunaḥ śabdaṃ nīsamya*

551 See also O'Flaherty 1976: 66.

ting dog, as Somadeva recounts.⁵⁵² The gift of a hundred dogs, as well as bamboo poles, hides and sheep or cows to a poet also seems peculiar.⁵⁵³

An important use of dogs is the **hunt**.⁵⁵⁴ According to Hemacandra, *viśva-kadrus* are good hounds.⁵⁵⁵ Hunting, esp. of boars, is a madness of kings,⁵⁵⁶ thus Revanta, son of Sūrya,⁵⁵⁷ and as early as R̥V 10,86,4 the dog is called a boar hunter⁵⁵⁸ for which there is a special breed called *kola-suṇaga* (-ya) in Ardha-Māgadhi⁵⁵⁹ *kola* (ts.) meaning ‘boar’.⁵⁶⁰ A monk is warned against these animals.⁵⁶¹ Indra,

552 *Vikramāsarālasya vraja-pālasya sadmani mṛga-daṃśa-vaṃśe ... Candramatir ... kauleyako babhūva* (Yaśastilaka V 186: 5).

553 R̥V 8,55,3.

554 Thus Medhātithi on Manu 4,216: *ākhetākādy-arthaṃ ye śuno bibhrati, te śvavantaḥ* (‘fewterers’).

555 *Viśvakadrus tu kuśalo mṛgavye* (Abhidh 1281).

556 Somadeva, *KSS* IV 21,28 *mṛgayā nāma pramādo ... bhū-bhṛtām*. For Licchavis hunting with dogs see 2.6 (p. 48). Many hunting scenes are found in Vijayanagara (p.c. Prof. Dallapiccola).

557 Sharma 1975: 26. Cf. Ja IV 437,18 *rājā ... su-sikkhita-koleyyaka-sunakha-ḡaṇa-parivuto*.

558 *Śvā nv āsya (vṛṣākapes) jambhiṣad āpi kārṇe varāha-yūr*. In a simile in Homer (*Iliad* 8,338) Hector pursues the Achaeans as a hound a boar; cf. Hemac, *Triṣaṣṭi*^o 10,11,206 where the single king Udayana is surrounded by soldiers as a boar by dogs. Hunt and battle are often connected as a stylistic device, see Krottenthaler 1996: 61f. For the connection between the hunt and the office of a ruler in our Middle Ages see Stürner 2000: 446.

559 Āyār 2,1,5,3; Uttar 19,54 *kola-suṇayehiṃ sāmehiṃ sabalehi ya phāḍio* ‘I have been torn to pieces by black and spotted hounds’; comm.: *śūkara-śvan* (see also under 2.3 supra).

560 For a picture of the boar hunt from Bhārhut (2nd cent. BCE), which Lüders dealt with (1941: 132), see Krottenthaler 1996: 170, Sned 1989 plate 87 or Iyer 1977 plate 194. The dogs, whom Iyer styles as hill dogs (whatever that may be), seem to be short-haired, but with bushy tails. Lüders also refers to a fable in Kautālya 9, 2, 6 where a *cāṇḍāla* always wins in a fight between a dog and a boar: he eats whichever is killed.

In Sind in the early 20th cent. a kind of bulldog was used (Mackay in Marshall 1931: 348) for the boar hunt, whereas in Germany today boars are chased with field spaniels, and in Roman antiquity, with Molossians (Peters 2005: 8f.).

561 Āyār 2,1,5,3. Jacobi’s rendering as ‘boar’, following Śīlāṅka’s *mahā-sūkara*, is wrong here, for the same enumeration of animals, *siyālaṃ virālaṃ suṇayaṃ kola-suṇagaṃ*, occurs in Pannavaṇā (Ladnun, 1971) 1,66;

in the guise of a dirty naked Mātāṅga, hunts with a pack of dogs⁵⁶² and unworthy brahmins do also.⁵⁶³ An unarmed man who hunts with a dog is called a hero.⁵⁶⁴ Tribals in middle India also use hounds.⁵⁶⁵ For the Jains it is of course clear that by such very bad deeds a hunter with dogs makes (people) say (bad things) about him (or: ruins himself?).⁵⁶⁶ The animals can be exhorted (*śīt-kṛta;chik-kāriya*) by certain cries like *chikkā chikkā*!⁵⁶⁷ or *chucchū*! (*Āyār* I 8,3,4).⁵⁶⁸ A signal of command or attention (*accharā*) is made by a snapping of the fingers.⁵⁶⁹ Wild animals killed by dogs must be sprinkled with water for purity before man may eat them.⁵⁷⁰ The *rājā* Jagat Singh of Jaipur used a favourite dog as a *postillon d'amour* and carrier of *billets doux*.⁵⁷¹ For his services the trusty animal received a monument still to be seen in the palace garden. Another dog, which had saved its master, the Mahratta king Sāhū, from a tiger, was given an estate, allowed the use of a palanquin and had the *rāja*'s own turban put on its head.⁵⁷²

JambuP 2,36; Paṇhav 1,6; Jīvāj 3,620 with the epithet *sa-nappaya* 'with claws'. *Kola*-° is a *tatpuruṣa* compound, as is foxhound or °-terrier.

562 *Dig-vāsasaṃ ... Mātāṅgaṃ mala-paṅkinaṃ apaśyata marau tasmin śva-yūtha-parivāritam* (Mbh [Poona, 1933]14,55,16).

563 Mbh 13,90,10; cf. 13,96,17.

564 Comm. 464,14 on BKBh 1585 explains *vīra* as *yaḥ śunaka-dvitiyaḥ śaṣṭrādy-apekṣā-rahito mṛgayāṃ karoti, sa vīra ucyate*.

565 Ruben 1939: 19f.

566 Sūyagaḍa 2,2,28f. *soṇaie aduvā sovaṇiyantie ... mahayā pāvehiṃ kam-mehiṃ attāṇaṃ uvakkhāittā bhavaī*. Jacobi translates *uvakkhāittā* by "degrades himself" (i. e. he will be reborn in one of the low levels of existence), but does not explain his rendering. We probably have to do with the causative of *upa √KṢI*, *kṣāpayati* (cf. CDIAL 3670). *Upa √KHYĀ*, as supposed by Śīlāṅka, does not fit very well semantically and may even have been a slip in his or an earlier copy, reading *y* for *ṣ*, as Professor Mette thinks (p.c.), whereas *upa √KHĀD* is not evidenced.

567 Ohabhāṣya 124 *vīra-suṇiyā chikkā chikkā ! pahāvae turiyaṃ*. Cf. PiṇḍaN 451.

568 Cf. Elwin 1954: 370 *chu chu* and Dhp-a I 171,21 *sū sū*.

569 Ja IV 438,5.

570 Vasiṣṭha DhS III 45.

571 Fodor 1986: 172.

572 Crooke 1906: 146. See also below, p. 105.

Dogs for **play**, pets,⁵⁷³ as we have seen above, are as old as Mohenjo-Daro, and were kept in palaces as well as in ordinary households, but Manu 3,164 enjoins a brahmin to avoid, among many others, people who keep dogs for pleasure (*śva-kriḍin*). Yet a brahmin puts a puppy on his shoulder, which a herdsman had said that, because of his age, he was unable to carry, nor could he lead it “a dog’s dance”⁵⁷⁴ out of affection towards it.⁵⁷⁵ The Mahrattas in particular have always loved dogs, as Crooke reports, and early in the 19th century Broughton describes the ladies in their camp petting little lap-dogs which they had obtained from the French officers.⁵⁷⁶ Tribals like the Gadaba in Orissa also keep pet-dogs,⁵⁷⁷ but in Nepal apparently few people do.⁵⁷⁸ Sometimes lap-dogs serve a more intimate use, viz, when they seem to have sex appeal, *avoir du chien*, which to men apparently happens only in dreams,⁵⁷⁹ but queen Mallikā is said to have given herself passionately to her dog⁵⁸⁰ while, in order to show feminine lecherousness – a favourite topic in monastic scriptures⁵⁸¹ – the scholiast on BKBh 2547, quoting a Prākṛit source, recounts not only the same behaviour of a naked common laywoman in a lonely place, but that this person let herself be enjoyed also by deer, jackals, monkeys, etc.⁵⁸² The frequent bans on bestiality in Indian ascetic lit-

573 Pets are called *vallabha* in Hariṣeṇa, *Bṛhatkathākośa* 73 vs 28.

574 For this American expression with the sense of ‘to leave alone’ see *Time of* Febr. 6, 1978, p. 10 col. 3.

575 Merutunga 47,20f. *śvāna-śāvaṃ vṛddhatayā nōdvodhuṃ vatsalatayā na moktuṃ ca śaknōmi*.

576 Crooke 1906: 148 < Broughton 1977: 106.

577 Elwin 1954: 368.

578 Anderson 1971: 166.

579 Negelein 1912: 119.

580 Dh-p-a III 119,12 *vallabha-sunakho Mallika-deviṃ (nahāna-koṭṭhe) onataṃ disvā a-sad-dhamma-santhavaṃ kātuṃ ārabhi. Sā phassaṃ sādīyanti aṭṭhāsi*. Cf. Keilhauer 1983: 40 where a similar scene from Patan in Nepal is depicted, but it seems hardly animallike.

581 A real dog-and-pony of this show is the Kuṇāla-jātaka (Bollée 1970 : 117 et passim).

582 *Egā <agāri> a-viraiyā a-vāudā kāiyaṃ vosiranti virahe sāṇeṇa diṭṭhā so ya sāṇo puccham lolento cādūṇi karento allīṇo. Sā agāri cinteī: “Pecchāmi tāvai. Esa kiṃ kareī ?” tti. Tassa purato sāgāriyaṃ abhimuham kāmū jāṇuehiṃ hatthehi ya ahomuhi ṭhiyā. Teṇa sā paḍiseviyā. Tie agārie tatth’eva sāṇe anurāgo jāto. Evaṃ miga-chagala-vānarādī vi agāri abhi-*

erature testify to its occurrence not being so rare in daily life.⁵⁸³ Figures of dogs in a chesslike game are thought to be alluded to in Hāla's *Gāthāsaptaśati* 338 by Kamala when she says: "Here the lady is moving from one house to another like the maina or the Dyūta Gutikā, from one house to another, in search of her lover, in a village full of dogs. The Sāri or Sārī, thus moving in the game, is always in danger of being eaten by the dog. She may be molested by the *Viṭas* in the village, who are abundant like the dogs themselves. In this game of dice the models used to be the maina and dog – its enemy."⁵⁸⁴ For marrying a dog see under 3.5.3.

It appears that **war dogs** may have been used in India as in Greek antiquity⁵⁸⁵ and in the ancient Near East.⁵⁸⁶ Thus, when king Harṣavardhana set out with his army, 'horsemen shouted to dogs tied behind them'⁵⁸⁷ and Khaṇḍobā's faithful dog assisted his master in his battle against the demons.⁵⁸⁸ The army of Mallanna – a local variant of Khaṇḍobā – consisted of seven dogs.⁵⁸⁹ See also under 3.5.5 (p. 105).

Dogs as **draught** animals are seldom mentioned; a rare instance is the *kukkura-jāṇa* 'dog cart' of a deformed brahmin in Vasudevahiṇḍi 94,4. In Tibet, however, huge dogs are used as beasts of burden to

lasanti (718, 6ff.). – In the Sutasomajātaka, however, the initiative starts from a lioness on heat, which raises its tail in front of King Sudāsa (Ajaṇṭā Cave XVII; Schlingloff 1999: 52; 2000: I 254).

583 Bollée 1988: 185.

584 Kamala 1984: 115f. Patwardhan's text runs: *suṇaya-paurammi gāme hiṇḍa<n>ti tuha kaṇa sā vālā | pāsaya-sāri vva gharaṇ ghareṇa keṇāvi khajjihū ||* in Weber vs 344/138 the last quarter runs: *ghareṇa kaṭāvi khajjihai*.

585 Pauly-Wissowa, *RE* 1913/62 VIII,2 col. 2566f.; Scholz 1937: 11 und 45; Lilja 1976: 14 note 4 with further literature; Giebel 2003: 121 and Peters 1998: 175 note 176 (the Romans probably had no proper war dogs, but kept nasty tracker dogs in their watchtowers along the *limes*).

586 Claudius Aelianus, *Varia Historia* XIV 46; Zeuner 1967: 86 picture 46 (Babylon); Collins 2002: 243.

587 Cowell 1897: 201 ; Forster 1940–1: 114; Lilya 1976: 14 note 4 and 111 (in Magnesia as early as 600 BCE); Harṣacarita 206,9 *hayārohāhūy amāna-lambita-śuni*.

588 Hiltebeitel 1989: 276.

589 Sontheimer 1997: 122.

carry salt.⁵⁹⁰ A dog is the *vāhana* of the goddesses Haḍkāī (in Gujarat)⁵⁹¹ and Śītalā (?), the North Indian smallpox deity; of a *kṣetrapālā* in Gwalior Fort (Bhattacharya 1974: 135).⁵⁹²

The use of dogs by a provident king to select a successor among his sons is uncommon: “(he) put his three sons to test. He served them [with] a splendid dinner and while the sons were dining, he let loose furious dogs on them. The first prince left his dinner and ran away, the second one stopped the dogs with sticks⁵⁹³ and finished his dinner, whereas the third prince continued his dinner and also allowed the dogs to eat. The king was pleased with the last one and made him the heir-apparent.”⁵⁹⁴ A special use of animals such as dogs, tigers, etc., is as a nightmare in Gujarat in order to silence weeping children by threatening them that the animals will get them.⁵⁹⁵

3.1.2.1 Utensils

The most important utensil of dogs in the hot climate is a drinking bowl, *sā-pāna-doṇi*, in PED stubbornly translated by ‘dog’s trough’, despite the commentary’s *sunakhānaṃ pivana-doṇi*,⁵⁹⁶ unless *sāpāna-* somehow stands for *suvāna-doṇi*, which occurs in later Pāli.⁵⁹⁷ We do not know what this object looked like, only that it was made of wood, as Hemacandra remarks.⁵⁹⁸ House dogs further can

590 Crooke 1906: 143 quoting Sir J. Hooker.

591 Fischer / Jain / Shah 1982: 82.

592 Fischer / Jain / Shah 1982: 107. However, on p. 91 she is riding a donkey.

593 Cf. ŚpBr 11,1,5,11.

594 Jain 1984: 65 referring to VavBh (IV) 2,327. This vs corresponds to vs 1301 in the Ladnun ed. which deals with the simile of the *āvekkha* and *nirāvekkha* king. The comm., however, does not mention the above story.

595 Enthoven 1916: 135. *Śva-lomini* in BhāradvājaGS I 23 may be a demon, just as *śva-graha* in II 7:1 is one hostile to children in BhGS II 7. Cf. Sakka’s turning Mātali into a black dog in order to punish men (Ja IV 181,26).

596 MajjhimaN II 152,7 = 183,18 *sā-pāna-doṇiyā vā sukara-doṇiyā vā ... uttarāraṇiṃ ādāya aggim abhinibbattentu tejo pātu-karontu* ‘let those ..., bringing an upper piece of fire-stick from a dog’s trough or a pig’s trough ..., light a fire and get it to give out heat’ (Horner).

597 Vism 344,17 *āhāro ... suvāna-doniyam thita-suvāna-vamathu viya paramajeguccha-bhāvaṃ upagacchati* ‘food ... becomes as utterly nauseating as a dog’s vomit in its trough’ (which is fully unrealistic).

598 *Dāru-pātre daduḥ kiṃ tu śunakhasyēva bhojanaṃ* ‘food given in a wooden bowl to a leper like a dog’ (Triṣaṣṭi° 10,9,101), cf. Jātaka V 228,13 *sunakhasa bhājanaṃ āhārāpetvā*.

have an unspecified bowl, a muzzle, a collar, a leash or tether, a kennel and a lair. For the bowl, the Kāśīkavṛtti on Pāṇini 6,3,137 gives *śvā-kunda*, for muzzle the word *mukha-tuṇḍaka* is used.⁵⁹⁹ Another term may be *phelaka*, if Kangle's interpretation of the thieves' spell causing sleep in Kauṭilya 14,3,23 is correct. He translates it, however, as 'tying the dog-kennels' (?),⁶⁰⁰ because he assumes that the dogs would probably be free at night. The normal word for 'kennel' is *kulāya*⁶⁰¹ or *śvāgāra*,⁶⁰² for lair *āśraya*.⁶⁰³ Collars have been known since Mohenjo Daro⁶⁰⁴ and Harappa; in the latter place a dog with a double collar was excavated, from which on either side of the collar a pannier ornament rises such as has not previously been found on animal figures.⁶⁰⁵ I have no designation for collar in literature, but Untracht 1997: 202 (fig. no 385) shows a silver collar, called *kuttā-guluband* in Hindī, for a favourite pet of the Mahārāja of Junagadh. One can take a dog and tie it to a strong leash,⁶⁰⁶ but royal dogs may have a golden leash.⁶⁰⁷ Finally, two references are unclear: *iha te bālā viparivartante kurkurā iva *gardūla*-baddhāḥ*, which Edgerton translates as 'tied to a thong like dogs',⁶⁰⁸ and the word *kulūṇṭhaka*, which is rendered as 'leash' and is not in our dictionaries.⁶⁰⁹

599 Karmavibhaṅga 28,23 in Lévi's edition.

600 'Tying up' ? *Baddhvā śunaka-phelakāḥ ... kṛtaṃ te svāpanaṃ mahat*. See his note in 1963: II 585.

601 According to PWB in Vārt. on Pāṇini 1,3,21.

602 BKŚS 21,87.

603 Vārttika *apaskirate śvāśrayārthi* on Pāṇini 1,3,21.

604 Yule 1985: 2 and figs 19 and 21.

605 Vats 1940: 306 no 49.

606 SaṃyuttaN IV 198,30 *kukkuraṃ dalhāya rajjuyā bandheyya*. Mātali disguised as a big black dog is tied by a fivefold thong: *pañc'-angika-bandhena bandhitvā* (Ja IV 181,26). In Bhimbetka, SE of Bhopal in Madhya Pradesh, a man is seen on a rock painting with a dog on a leash, the animal keeping its tail raised on its back; the painting possibly dates from the Gupta time (Neumayer 1983: 143, plate 149).

607 Bilhaṇa, *Vikramāṅkadevacarita* (ed. G. Bühler. Bombay, 1875) 16,39.

608 Lalitavistara 207,17.

609 Harṣac 213,5 *kulūṇṭhaka-pāśa-viveṣṭyamāna-grāmiṇa-grāsākṛṣṭa-kaule-yakam* 'there village dogs, entrapped by bits of food, were being tied in leashes' (Cowell / Thomas 1897: 209). The scholiast, Śaṅkarakavi, explains *kuḷ*^o by *śunām bandhana-laguḍāḥ* 'rods for enchaining dogs' (whatever that may mean in Agrawala 1969: 198 note 2, perhaps poles to tie dogs to).

3.1.3 Names of dogs

Giving names to dogs, just as to conches or swords, shows their narrow relationship with their possessors. According to Bloomfield,⁶¹⁰ domestic animals in India began to receive names only with the Epic, nearly two thousand years later than in Egypt.⁶¹¹ He would therefore take *dirgha-jihvyā* in RV 9,101,1 against Geldner,⁶¹² as an epithet, as does Hopkins.⁶¹³ In a note Geldner refers to the Āsurī Dīrghajihvī, who has the shape of a bitch in the Brāhmaṇas,⁶¹⁴ but she, just as Śyāma and Śabala, Yama's messengers, is not a domestic animal, and would not have licked the plant juice, soma, whatever that may be.

She, however, used to lick at all soma that was pressed at the oceans, and therefore Indra ordered everyone not to perform sacrifices. Domestic dogs are the sons of Saramā,⁶¹⁵ 'the fleet one,' who is the bitch of the gods.⁶¹⁶ The father of the dogs is Maṇḍākaka or Sīsara, a dog-demon.⁶¹⁷ Śiva-Khaṇḍobā's dogs are Gulhe and Mogare.⁶¹⁸

Some other names, describing physical characteristics, occur in a canonical Jātaka stanza:

Māliyo Catur-akkho ca Pīngiyo atha Jambuko, a goat alleges to a jackal that it has as its companions. The commentary states them to be the names of four dogs, which the prose text specifies as the leaders of 500 others.⁶¹⁹ Sāma and Sabala are two enormous barghests in the

Schmidt 1928: 151 translates *k°* in Harṣa (1936) 447,9 by *Knüttel* ('cudgel'); cf. Malayalam *kuraṇṭu* 'log' ?

610 Bloomfield 1919: 235.

611 Hornung 1967: 83.

612 *Purōjiti vo āndhasaḥ sutāya mādayitnāve / āpa śvānaṃ śnathiṣṭana, sākḥāyo, dirgha-jihvyām* 'Friends, for the intoxicating pressed juice, kick away the dog Longtongue in order that your juice wins the day first' (*auf dass euer Trank zuvörderst siege, stosset für den berausenden Presstrank den Hund Langzunge fort, ihr Freunde*).

613 Hopkins 1894: 155 note.

614 JaimBr 1,162; TāṇḍBr 13,6,9; AitBr 2,22,10.

615 RV 10,14,10.

616 Mbh I 3,9 (see also supra under 2.6).

617 MW; Sharma 1959–60: 223.

618 Sontheimer 1997: 194.

619 Nevertheless Francis and Neil translate: 'Hounds grey and tan, four-eyed one too, with Jambuk form my escort ...', yet remark in a note that "Māliya

Lokantara hell; with iron teeth they devour anyone who is removed from this world and has reached the other.⁶²⁰ Further names in the Jātaka are Kaṇha ‘Blacky’⁶²¹ and Bobhukka, apparently an onomatopoeia,⁶²² cf. *Bello* in German, after the verb *bellen* ‘to bark’. In the Karmavacana 22,2ff. a dog named Śaṅkha-kuñjara⁶²³ occurs, but Śaṅkha-kaṇa ‘Shell-ear’ could not be checked.⁶²⁴ A dhobi called his dog Būcika.⁶²⁵ The dog who saved King Sāhū from a tiger was called Khaṇḍya ‘Fragile’.⁶²⁶ Finally a modern example: in a slum in Bhubaneswar the dog Mantu married the five-year-old girl Kuni.⁶²⁷

The number five inspired a tantric yogin in Orissa to name his five dogs after the Pāṇḍavas and equate them to the five senses, his control over which he could display by making them sit, fetch, etc. ⁶²⁸ Columella, *De re rustica* 7,12, 3f. advises peasants and cowherds to give their dogs short names to make them obey soon.⁶²⁹

3.1.4 Dogs in human names

Naming humans after animals is a very ancient practice, in Egypt dating to pre-dynastic times, and for India Hilka gives a selection of nearly two pages.⁶³⁰ Therefore the name of the author of the 2nd ṛgvedic *maṇḍala*, *Śunaka*, need not support the opinion that this man must have lived in Iran, where dogs were worshipped, because they were

and Pingiya probably refer to the colour of the dogs; Caturaksha is one of Yama’s dogs in the Rgveda; Jambuka is a spirit in the train of Skanda.” Caturakṣa, however, is an epithet, not a name in the RV and Jambuka will be a dog resembling a jackal, the normal meaning of this word.

620 Jātaka VI 247,16*.

621 Jātaka IV 183,12*.

622 *Adakkhi kira sakkhī taṃ jan’-indo Bhobhukkassa ca puṇṇa-mukhassa*, Ja VI 354,27*, explained 355,5’ as *bhuṃ-karaṇa-sunakhassa*.

623 Read: *-kañjara* ‘Shell-belly’?

624 In Bilhaṇa’s *Vikramāṅkadeva-carita* (MW without ref.).

625 Hemavijaya, *Kath°* 433,8.

626 Sontheimer 1997: 257 note 4.

627 *The Telegraph* (Calcutta) of April 8, 2005 (p.c.O.v. Criegern M.A.). See further under 3.5.3 (p. 102) where also another married dog, named Bacchan, is mentioned.

628 Siegel 1987: 240.

629 Peters 1998: 169.

630 Hilka 1910: 117 ff.; Heimann 1931: 151.

regarded with contempt in India.⁶³¹ In the same way, it may be no mockery or satire on the part of the Vedic seer to compare brahmins with frogs,⁶³² because he would not ridicule his own social class. According to MW (no source given) *Saramā Deva-śunī* is also the name of the poetess of a part of RV 10,108; Geldner, however, speaks of a poet (note on vs 11). Velze 1938: 96 further mentions *Śaunaka*,⁶³³ *Śaunakāyana*, *Śaunakī-putra*, *Śunaka-vasiṣṭha*, *Śunas-karṇa* (Npr. of a king, son of Śibi),⁶³⁴ *Śvājani* in Vedic; *Śvan* in Grammar, and *Kukkura* (Name of a Nāga)⁶³⁵ in Epic literature. *Alarka* is mentioned as the name of an *ṛṣi*.⁶³⁶

The name *Śunaka* may have the same origin as *kutro* ‘Dog’ given to sons of the Kālī Parāj, aborigines in Gujarat, when a dog barks at their birth,⁶³⁷ or *kutriya* given to children to protect them from expected evil.⁶³⁸ For ‘Dog’ as a proper name compare the designation ‘Great Dog’ for Alexander the Great on the part of the hellenist Egyptians, who called the Greeks ‘dogs’, which was positively meant given the veneration of dogs in ancient Egypt,⁶³⁹ and further, in 14th cent. Italy, *Can Grande della Scala*, *signore* of Verona,⁶⁴⁰ and the *condottiere* of duke Giovan Maria Visconti, *Facino Cane*.

Other men named after dogs or parts thereof are *Śunah-śepa*⁶⁴¹, *Śunah-puccha* ‘Dog’s tail or penis’, *Śuno-lāṅgula* ‘dog’s tongue’, three sons of Ajīgarta Sauyavasi in AitBr 7,15. *Śunas-karṇa* ‘Dog’s ear’ is the son of king Śibi, Vṛṣṇyaha or Baṣkiha;⁶⁴² this name refers perhaps to alertness. A nine-versed *agniṣṭoma* to reach heaven without

631 Cf. also the monk *Kukkura* in Mbh 2,4,19.

632 As in RV 7,103. See also Siegel 1987: 85f.: “The frog, in Sanskrit satirical verse and fable, was a symbol of limited vision and self-satisfaction” In the Kathāratnākara 7,8 a brahmin is reborn as a frog (*bheka*).

633 This name may indicate shamanistic connotations.

634 BaudhŚS 21,17; Caland 1926: 28.

635 Vogel 1926: 191.

636 Mbh 2,8,17; 14,30,2.

637 Enthoven 1914: 144; 1924: 211.

638 Abbott 1932: 48.

639 Loth 1994: 781.

640 Höfler 1940.

641 RV 5,2,7. See Falk 1984.

642 PVB 17,12,6 (see Caland’s note 2 on 17,12,1).

illness is named after him.⁶⁴³ Vdh 297,25 mentions an *uvajjhāya* called *Śuṇaya-ccheya* ‘alert (*cheka*) like a dog’ (?). *Śva-mukha* ‘Dog-face’ is recorded as the name of a people.⁶⁴⁴ *Śva-phalka* ‘with the extended body of a dog’ is the son of Vṛṣṇi in Harivaṃsa 1,34 et passim.

Uncertain cases are, e.g., RV 5,29,11 R̥jī-śvan ‘with fast dogs’, the name of a king protected by Indra. This compound is also given the meaning ‘with swelling testicles.’⁶⁴⁵

3.1.5 Dogs in names of other animals

Examples hereof are e.g. *suṇaga-medha*, a goat’s name in Vdh (Jain 1977: 301).

3.1.6 Dogs in place names

This phenomenon is best known by Κυνὸς κεφαλαί ... in Greece, but occurs elsewhere, also by Lykonpolis (Assiut) in Egypt, and in India, e.g., a *tīrtha* called *Śvāna-lomāpaha* and *°lomāpanayana*⁶⁴⁶; *Śuna-śoka* as a place name⁶⁴⁷; *śva-bhakṣa*⁶⁴⁸ and *śva-bhojana*⁶⁴⁹ ‘dogs-food or dogs for food’ as the name of a hell. *Śva-śīrṣa* ‘with a dog’s head’ is given in Mahāvvyutpatti 205 (PWB).

3.1.7 Treatment of humans by dogs

An important characteristic of dogs is their attachment (*svāmi-bhakti*)⁶⁵⁰ and gratitude to humans,⁶⁵¹ also contrary to the behaviour of the latter towards them.⁶⁵² Thus in the ṚgVeda Agni is kindled as

643 ĀpŚrautasūtra 22,7,20 (*stoma*); BaudhŚS 24,11:2 (*yajña*).

644 Varāhamihira, *BṛhS* 14,25.

645 AiG II,2, p. 177 ‘mit schwellenden Hoden’, but p. 895 ‘κύνας ἀργούς besitzend’.

646 Mbh 3,81,50f. ~e *tīrthe* ... *prāñāyāmair nirharanti śva-lomāni dvijōttamāḥ*.

647 Kirfel 1920: 73.

648 GaruḍaPur I 57; SkandhaPur III 1,1,29ff.; ŚivaPur 5,16,5

649 ViṣṇuPur 2,6,5.

650 Kathāratnākara 191,15.

651 Kathāratnākara 32,7 *aśana-mātra-kṛta-jñatayā guror na piśuno ’pi śuno labhate tulām*; 240,18. See also Elwin 1971 and Emeneau 1941 and 1942.

652 Cf. 3.1.1 p. 59 and 62 supra.

the intimate four-eyed guardian of the sacrificer⁶⁵³ and the poet addresses the Aśvins: “Just as dogs do not bear our bodies to be hurt so protect us from suffering a fracture.”⁶⁵⁴ The Jātaka tells us the story of the dog, which its peasant owner sold in Benares for a garment and a piece of money to a villager, who treated it well but tied it up with a strap in its hut. On the advice of the Bodhisatta it gnawed the strap through when people were asleep and went back to its former master.⁶⁵⁵ Another dog warned its benefactor of danger.⁶⁵⁶ A dog also gratefully saved its brahmin owner’s life⁶⁵⁷ by biting to death his enemy, who lay in wait for him in a thicket, because the latter had healed its mange (see above under 2.5.3). In the VāmanaPurāṇa a dog purifies the wicked Vena by showering him with water from the Sthāṇu shrine. Then Vena praises Śiva and obtains a boon, by which the deity grants him to keep the dog with him.⁶⁵⁸ Crooke mentions *kṛtajña* ‘grateful’ as an epithet of dogs and of Śiva.⁶⁵⁹ For a hunter, shepherd, itinerant merchant and the Marāṭhā king a dog is not a “messenger of death”, but the embodiment of bravery and faithfulness.⁶⁶⁰

A rare case of apparent ingratitude to its master by a dog is found in Mbh 12,118, though the animal had first been very faithful.⁶⁶¹

As guardians of herds and huts dogs are distrustful of strangers, as is shown in RV 7,55,3 by the question “Dog, why do you threaten us ?”⁶⁶² Often it will not stop at that: a brahmin bitten by a dog has to purify himself by bathing in a river with his clothes on.⁶⁶³ Mahāvīra

653 RV 1,31,13.

654 *Śvānēva no āriṣaṇyā tanūnām visrāsaḥ pātam asmān* (2,39,4), cf. Willman-Grabowska 1931: 34.

655 *Mahājanne niddam okkante yottaṃ khāditvā attano sāmikānaṃ gharaṃ eva gato*, Ja II 247,24.

656 *Koleyyako pingala-sunakho “mayā attano balena tassa jivita-dānaṃ dātuṃ vaṭṭati,”* Ja V 231,18 ff. depicted in Bhārhuṭ (see under 3.3).

657 For the motif of the helpful dog see Thompson/ Balys 1958: 68f.

658 VāmPur, Saromāhātmya 26,55 ff.; 27.1 f. Cf. O’Flaherty 1976: 326.

659 Crooke II 1896: 218.

660 Sontheimer 1997: 238.

661 *Manuṣyavad gato bhāvaḥ sneha-baddho ’bhavad bhṛśam* (12,117,10).

662 *Sārameya* (....) *kīm asmān duchunāyase* ? See also Willman-Grabowska 1931: 34f.

663 BaudhDhS 1,5,11,39.

was bitten in Lāḍha (Bengal).⁶⁶⁴ He may have been on his alms round and evoked in the dogs the “postman’s syndrome”⁶⁶⁵ of aversion to odd-smelling aliens such as the Digambara monk seen by King Harṣa, – he was black as soot, with the collected filth of many days besmirching his body⁶⁶⁶ – or Hemacandra Maladhārīn, or other food rivals,⁶⁶⁷ but the locals also set their dogs upon the Jain saint uttering the cry *chucchū*.⁶⁶⁸

Later, there was even a belief that seeing a monk foretold ill luck, as in the case of King Harṣa just mentioned, especially in hunting, which made another king chase his dogs on Sudatta.⁶⁶⁹ It is perhaps after such an attack on his person that the famous 9th century scholiast Śīlāṅka even opines that a dog is vicious by nature.⁶⁷⁰ The texts therefore often contain warnings for monks to keep their distance.⁶⁷¹ Further, a dog may approach a single monk from behind, when he purifies his almsfood, and bite him. When the monk looks at the dog, he may not observe the begging rules.⁶⁷²

Śramaṇas had the same nasty experience,⁶⁷³ sometimes with hilarious consequences. Thus a stupid śramaṇa bitten by a dog on his

664 As they did according to Āyāranga 1,8,3,3. See also Wujastyk 1984: 191.

665 Bollée 1988: 90.

666 Bāṇa, *Harṣac* 152,15f. *kajjalamaya iva bahu-divasam upacita-bahala-mala-paṭāla-malinita-tanur abhimukham ājagāma ... nagnāṭakaḥ. Durnimittair ...*

667 *Samaṇas, māhaṇas, caṇḍālas* (Āyār 1,8,4,11). Cf. Sūyagaḍa 1,3,1,8 *app ege khu(d)hiyaṃ bhikkhuṃ suṇi daṃsai lūsae*.

668 Āyār 1,8,3,4. According to Hemac, *Triṣaṣṭi* °10,3,558 they set the dogs upon him out of curiosity: *bhaṣaṇān mumucuḥ ke 'pi prati svāmim kutuhalāt*.

669 Haribhadra, *Samar*. 268,11; Puṣpadanta, *Jasah*. 3,35. Cf. in the comm. 964,10f. on BKBh 3450 = 3469 the noise made to scare away dogs, cows or thieves entering: *chuk-kāraṇa tti chi-chi-kkāraḥ kartavyaḥ*. Cf. Hertel 1922: 93 note. – In Europe, too, meeting Christian clerics is deemed inauspicious ((Bächtold-Stäubli 7 [1936]: col. 322f.).

670 *Lūṣakaḥ prakṛtyāiva krūro bhakṣakaḥ* (Śīlāṅka 82a 11 on Sūyagaḍa 1,3,1,8).

671 Āyār II 1,5,3; Dasav 5,1,12 and 22; OhaN 424 *sāṇā goṇāi ghare, parihara !* (Mette 1974: 58), etc.

672 Scholiast on BKBh 1702 (p. 501,13f.) *sa ekāki bhikṣāṃ śodhayati, tadā prṣṭataḥ śvānaḥ samāgatya taṃ daśet. Atha śvānam avalokate, tata eṣaṇāṃ na rakṣati*.

673 MN I 519,17.

knee sounds the gong, when come back to his monastery, in order to save him the time and trouble of telling every monk separately of his mishap. The assembled monks then laugh at the great fuss about nothing.⁶⁷⁴ The Buddha, who once noticed canine hostility when entering (the compound of) a house for alms,⁶⁷⁵ disliked the town of Mathurā inter alia for its curs.⁶⁷⁶

Sometimes, however, dogs are very friendly and respectfully circumambulate a monk,⁶⁷⁷ perhaps not wholly unselfishly, as it is said of a monk who always runs about for alms that dogs stick at his feet.⁶⁷⁸

Dogs were also used straightaway as executioners, as when they tear dacoits to pieces;⁶⁷⁹ were let loose on a gambler unable to pay off his debt;⁶⁸⁰ as when Manu VIII 371 prescribes that an adulterous woman should be devoured by dogs⁶⁸¹ (she is not killed first, but caused to be bitten to death⁶⁸²), or as a punishment for setting one's dogs on a begging *pratyekabuddha*, as occurred to Udayana, who was

674 KSS 65.132 *śramaṇaḥ rathyāyāṃ bhramaṇi jātu śunī jānuny adaśyata*

675 *Bhagavā taṃ gharaṃ piṇḍāya pāvisi. Sunakho Bhagavantam disvā bhukkāraṃ karonto Bhagavato samīpaṃ gato* (Sv 384,21 f.).

676 Anguttara-Nikāya III 256,20 *Madhurāyaṃ caṇḍā sunakhā*. Is this *caṇḍa* related to *caṇḍāla* ?

677 Haribhadra, Samar. 268,16* *taṃ sāṇā daṭṭhūṇa nippahā jāyā kāūṇa payāhiṇaṃ suṇaya-vandaṃ*; Hertel 1917:90.

678 *Supāsaṇāhacariya* 277 vs 38 *pāesu tujjha laggantu kukkurā niccaṃ bhikkhaṃ bhamantassa*. Cf. *Sīhalavatthu-ppakaraṇa* (C^e 1959) 102,14*.

679 AnguttaraN I 48,9 and in hell Uttar 19,54 (*pāva-kammo*) *kūvanto kola-suṇaehiṃ ... phāḍi*. Cf. *ĀvCū* 496,11 about the wicked king Datta: (*Dattaṃ*) *kumbhiḥ suṇae chubhittā bāraṃ baddhaṃ. Hetthā aggi jalito. Te suṇayā tāvajjantā taṃ khaṇḍākhaṇḍehiṃ chindanti*. Cf. *ĀvNH* 370a 6.

680 *Mṛcch* 2,12.

681 Also *Mbh* 12,165,63 and *AgniPur* 227,42. Cf. Kane, *History* I 1975: 527; III 1973: 401. – In a list of life's evils the Buddha mentions dogs being made to bite the flesh of the body: *sunakhehi khādāpanaṃ pi dukkhaṃ* (*Milindapañha* 197,13).

682 *Tāṃ śvabhiḥ khādayed <rājā> yāvan mṛtā* (*Medhātithi*). This is different from the 19th Dynasty Egyptian story where the adulterous woman is killed first and then thrown to the dogs (Tawney / Penzer II 121). – For dogs used in this way by the Bactrians and Sogdians (to kill the ill and old) see Loth 1994: 779 and in mediaeval Italy Giovan Maria Visconti may be mentioned.

therefore devoured by dogs in five hundred successive lives.⁶⁸³ Similarly, when a policeman (*rakṣin*) says to a presumed thief: “You will see the mouth of a dog”, he refers to the custom of burying a condemned man in the ground up to his neck, and then letting loose dogs to tear him up.⁶⁸⁴ This idea as a warning against infringement of the law, however, is not thought to be behind the engraving of a dog on a stone in Ceylon, but it is rather interpreted as a threat of canine rebirth, as a result of such a violation.⁶⁸⁵ In Daṇḍin, *Kirāṭas* let young dogs bite a boy to death as a sacrifice to their deity.⁶⁸⁶ Unintentionally being killed by a dog is a danger which a baby, whose mother has gone out, may be exposed to and if a *sādhū* sees this, he has to take the child up, bring it to a safe place and keep watch;⁶⁸⁷ this will rarely be necessary, however, as most times other women will be near, though ayahs are notoriously afraid of dogs.⁶⁸⁸

Against dogbites there are various remedies, religious and medical ones: to perform the *kṛccha-vrata* penance,⁶⁸⁹ or bathing in a river that flows into the ocean, so that the water can take away the impurity; to practise *prāṇāpāna* a hundred times, to eat ghee,⁶⁹⁰ and use a preparation from the Aśoka tree (*Croton oblongifolius* Roxb.).⁶⁹¹ The wound of a Jain nun should be wrapped in a tiger skin⁶⁹² (she may not

683 Lacote 1908: 246.

684 Kālidāsa, *Śakuntala* 6 Intro. 1–2 (ed. Devadhar & Suru. Poona, 1934: 334) *śuṇo muhaṃ vā dakkhiśśaśi*. Also Mṛcch 10,54 *ākarṣantu su-baddhvānaṃ; śvabhīḥ saṃkhādyatām atha*. AnguttaraN I 48,9 about a dacaoit (Mp II 90,16 *chāta-sunakhehi khādāpentī; te muhuttana aṭṭhika-saṃkhalikaṃ eva karonti*).

685 Bechert / Gombrich 1984: 139.

686 Dkc (ed. Goḍbole. Bombay, 1940) 27,2 *kumāraṃ devatōpahāraṃ kari-ṣyantaḥ Kirātāḥ an-eka-caraṇaiḥ palāyamānaṃ kukura-bālakair daṃśayitvā saṃhaniṣyāmaḥ*.

687 Mette 2003: 219 quoting Haribhadra’s Āvassaya commentary.

688 Cormack 1953: 13.

689 Agnipurāṇa 170,45. This penance is defined in ĀpastambaDhS I 9,27,7 as dietary rules four times daily for three days.

690 VāsiṣṭhaDhS XXIII 31 (Renou / Filliozat I 1947 § 1250), cf. BaudhDhS I 5,41.

691 S.K. Jain 1991: 63.

692 For a Jain nun in BKBh 3816f.

treat it herself);⁶⁹³ the middle-Indian tribe of the Bhuiya make a bitten person eat seven long ants and seven harmful insects in oil of the *Bassia latifolia* tree.⁶⁹⁴ Finally, to prevent being bitten, people in Thailand wear phallic amulets (*phlad khik*) around their waist, which are believed to be useful against snakes as well as dogs.⁶⁹⁵ This again reminds us of the evil eye,⁶⁹⁶ against which such amulets are quite common, e.g., also in Italy from ancient times⁶⁹⁷ up to our days; on this see further sub 3.5.3.

3.2 Similes

The properties of dogs and the role they play in Indian life may nowhere be observed more clearly than in similes. Thus in RV 2,39,4 the Aśvins as protectors are compared to dogs and the Pāli simile of the dog, *sunakhôpama*, illustrates the unchangeable canine fidelity which Abhayanāga required of his followers: after he had chided and punished a dog he had with him, the animal followed him nevertheless, wagging its tail.⁶⁹⁸ Thus a brahmin lies at the door of a prostitute like a poodle.⁶⁹⁹

Similes (*dṛṣṭântas*) are a fixed part of Indian discussion, either replacing an argument or clarifying or illustrating a view. In most cases, however, a list of them is missing in editions and translations and thus is an urgent desideratum. Thus the *vīra-śunikā-dṛṣṭânta* ‘the parable

693 Cū II 214,17 *suṇaha-ḍakka* explaining *vaṇa* in Nis III 33 *je bhikkhū kāyaṃsi vaṇaṃ phumejja vā raejja vā*

694 König 1984: 121 f. quoting Roy 1935: 274.

695 Bechert / Gombrich 1984: 168.

696 See also under 2.4. On the evil eye of a snake (*dṛṣṭi-viṣa*) see Tawney-Penzer II 1924: 298 and Abbott 1932: 117.

697 Near Osnabrück in Germany, e.g., where the Roman general Varus in a battle in 9 CE lost his three legions, a phallic amulet has been found near a horse’s harness which apparently should protect the animal and its load against the evil eye (Berger 1991: 225). For the phallic image to ward off the evil eye see Dundes 1981: 284 and, esp., 134 (Pitrè’s article).

698 Atthakathā on Mahāvamsa 36,44.

699 Hemacandra, *Par°* 3,134.

of the sharp bitch', found more than once, says that a bitch, when called, runs around again and again, but tired of useless effort refuses to catch game even if she has seen it.⁷⁰⁰ Thus the *śunaka-māṃsa-dṛṣṭānta*⁷⁰¹ should be recited in explaining *saṃdāsa* (VavBh 378). The proverb "let sleeping dogs lie" has even a Sanskrit pendant in the expression: "Seven beings when asleep should not be woken up, viz a snake, a king, a tiger, an old man, a child, the dog of someone else and a fool."⁷⁰² Yet a king should also be vigilant.⁷⁰³ Further it is said "Who curses us ..., him I throw to death like a bone (or: a piece of meat) to a dog."⁷⁰⁴ Here the dog, like Yama's messengers, represents death⁷⁰⁵ – an ancient idea, also in the game of dice,⁷⁰⁶ and still alive even for modern man, as Carl Gustav Jung experienced.⁷⁰⁷ Thus also Bilhaṇa can compare dogs to swans in the pleasure-tank of hunting, messengers of the god of Death towards young deer.⁷⁰⁸ In a canonical Buddhist text a dog with cropped ears, through the ripening of its

700 *Puvviṃ pi vīra-suṇiyā chikkā chikkā pahāvae turiyaṃ sā camaḍhaṇāe siggā santaṃ pi na icchae ghittuṃ* (OhaBh 124; cf. BKBh 1141 and 1585). In BKBh 1141 the simile is called *suṇi-payasa-taraccha-aṭṭh'-uvamā* and explained in the comm. 356,11 *yathā sā vīra-śunikā pūrvam āla-mālaih pari-kheditā, paścāt sad-bhūtam api nēcchati, evam atrāpi pūrvam śrāddha-dharme kathite, paścād yatnato 'bhidhīyamānam api śramaṇa-dharmam asau na pratipadyate*.

701 Malayagiri IV,2 87a 4ff. *yathā ko 'py alarkeṇa śunā khāditāḥ : sa yadi tasyaiva śunakasya māṃsam khādati, tataḥ praguṇī bhavati, aneka-kāraṇena śunaka-māṃsam khādyate, satataṃ khāditu-kāmaḥ "katham ahaṃ sarvāsprīyaṃ śunaka-māṃsam sprīśāmīti" saṃdaṃśakena mukhe kṣipati, evaṃ pārihāriko 'pi kāraṇata ekasmin pārśve upari vā grhītaṃ sthavira-satkaṃ jugupsamāna iva tat pariharan ātmīyaṃ samuddiśati*.

702 Sternbach 4079.

703 Mbh 12,138,62 *śva-ceṣṭaḥ simha-vikramaḥ (rājā)*.

704 AV 6,37,3 *yás ca naḥ śápāt, śune péṣtram iva taṃ prátasyāmi mṛtyáve*.

705 For the dog as an animal of the dead ('Totentier') in northern Europe see, e.g., Höfler 1934: 55f.

706 Schlerath 1954: 36; Falk 1986: 109 *et passim*.

707 In Jaffé 1971: 316 who mentions a dream of Jung in which he saw a gigantic dog running past him in a primeval forest, which made him conscious that the Wild Huntsman had ordered the animal to bring a human being to him. Jung awoke scared and was informed the next morning of his mother's death.

708 Vikramāṅkadevacarita 16,31.

karman, eats the body of the person by whom the evil (of cropping ?) was done, one member after the other.⁷⁰⁹ The earless dog, which could have betrayed an adulterous woman, could not do that anymore.⁷¹⁰

An awkward situation, from which there is no way out, is expressed by the saying: “When one sees a dog, one finds no stone; when one sees a stone, there is no dog; when one sees a dog and a stone, it will be the king’s dog. What shall we do now ?”⁷¹¹ One should, however, not look at a dog, because it, just as a woman, *śūdra* and crow, is untruth.⁷¹²

Dogs are often chased away, said Hemacandra of two Mātāṅgas, who fled a house like dogs when beaten.⁷¹³ He further compares Bhil tribesmen to dogs surrounding the elephantlike Nala,⁷¹⁴ and lets Gośāla, who used to wander like a dog from house to house seeking superior food,⁷¹⁵ be chased from a temple like a dog by heterodox people.⁷¹⁶ It may not be accidental that in another simile he has Gośāla equate himself to a dog, with the words “I have experienced misfortune hard to endure, like a dog separated from its master (i.e. Mahāvīra).”⁷¹⁷ According to Hemacandra, Gośāla, on his deathbed, also identified himself with a dog, when conjuring his disciples to drag his corpse through the city of Śrāvastī, tied by a rope to his left foot, like a dead dog.⁷¹⁸ These are illustrations of the low status of a dog,⁷¹⁹ just as is the white and therefore auspicious milk, which does

709 Petavatthu II 12,12 (358) *kiṃ nu ... dukkaṭaṃ kaṭaṃ kissa kamma-vipākena kaṇṇa-muṇḍo sunakho aṅga-m-aṅgāni khādati.*

710 Hāla, *Sattasaī* 550 *boḍa-sunao vivanno*, says the woman. The meaning of the compound is unclear, see Weber 1881: 258.

711 BIS 6488.

712 ŚpBr xiv 1,1,31.

713 *Triṣaṣṭi*° 9,1,46.

714 *Triṣaṣṭi*° 8,3,492.

715 *Triṣaṣṭi*° 10,3,394. As to Gośāla, Hemacandra appears not free from slander.

716 *Triṣaṣṭi*° 10,3,496 *daridra-sthaviṛās kupitās te 'pi sārameyam ivālayāt kanthe gṛhītvā Gośālaṃ tat-kālaṃ nirasārayan (pākhandāḥ).*

717 *Triṣaṣṭi*° 10,3,601 *vipat śunēva svāmi-hinena mayā labdhādya duḥsahā.*

718 *Triṣaṣṭi*° 10,8,465.

719 The dog is the *cāṇḍāla* among quadrupeds (BIS 3850).

not stay in a dog's stomach⁷²⁰ and the critically ill man who lies at home and like a watch-dog must catch what people scornfully throw to him.⁷²¹

Lokanīti, comparing people to dogs who, when they see each other, show their teeth to bite/kill,⁷²² says that bad people behave just so to good people, cf. the saying that the barber, the dog and the brahmin, these three snarl at meeting one of their own kind.⁷²³ As to canine straightforwardness, Vaiṣampāyana compares the brisk approach to Draupadī by Duryodhana's "usher" to that of a dog.⁷²⁴ When after the war, appalled by its devastation, Yudhiṣṭhira remarks: "We are not dogs, but like them we are greedy for a piece of meat and now the meat, as well as those who would eat it, have disappeared,"⁷²⁵ he is told by Arjuna that he is abandoning prosperity and looking for food like a dog,⁷²⁶ a bad characteristic of monks people censure as "they thus do not stop begging for food, etc., just as those wretched dogs who have not received anything."⁷²⁷

A nice parable of greed concerns a sleeping brahmin who said "thank you," as he rose with a start, when a dog urinated in his open hand. A thief reflected that such was the brahmin's greed for alms that it persisted even while he was asleep, and that he must not steal there.⁷²⁸ The Buddha shows his monks the evil consequences of greed after the pattern of a prebirth of Upananda who then was a dog and lived near two monasteries on either side of a river. It had noted that a gong sounded for the mealtime and went to the monastery at that time to get the leftovers from the bowls. Once it heard the

720 Śālibhadracarita 5,57 *kṣīraṃ śvānōdare na tiṣṭhati*.

721 Naunidhirāma, *Sārōddhāra* 1,22.

722 Lokanīti 2: 15 (ed. Ū Sein Tu. Mandalay, 1962: 122) *sunakho sunakham disvā dantaṃ daseti hiṃsitaṃ | dujjano sujanaṃ disvā rosayaṃ hiṃsaṃ icchati* ||.

723 Low 1917: 197f. cited in Tawney-Penzer III 1925: 101.

724 Mbh 2,60,3; see Hildebeitel 2001: 242.

725 Mbh 12,7,10; see Hildebeitel 2001: 171.

726 Mbh 12,18,12; see Hildebeitel 2001: 171. In Mahānīsiha 2,1,21,7 "women, like dogs, are only interested in gifts" (Deleu / Schubring 1963: 113).

727 Comm. on BKBh 4419 *doṣāḥ a-datta-dānā śvānā iva varākā amī yad evam āhārādi-nimittam a-viratakānām api cātūni kurvanti*.

728 Bloomfield 1919: 61.

gong in the monastery on the other riverbank and started swimming to it when in midstream the gong of the other *vihāra* sounded. Frustrated the dog began to swim back and was carried off far by the stream.⁷²⁹

Vidūṣaka well expresses canine importunity, with a *double entente* of the verb *khādyate*, when he expresses his fear that, if he instead of Cārudatta should alone accompany a lady: “I, again, a Brāhmaṇa, would fare badly, being harassed (*khādyamāna*) by people here and there, like an offering placed in a [public] square, being devoured by the dogs.”⁷³⁰ Association with the wicked ... effects a change for the worse, like the poison of a mad dog.⁷³¹ For Buddhaghosa food becomes most repulsive, like dog vomit in a dogs’ feeding bowl.⁷³²

In a famous simile the Buddha compared the fool, who believed his body to be his self, to “a dog tied up by a leash to a strong stake or pillar : if he goes, he goes up to that stake or pillar; if he stands still, he stands close to that stake ...” (Woodward).⁷³³ Further, teaching the uselessness of grasping after material things and pleasures of the senses, he pronounced the parable of the dog to which, in a slaughterhouse for cows, was thrown a fleshless bone with a smearing of blood, with which he could not appease his hunger,⁷³⁴ but it is said elsewhere that a dog is content with a mere bone, whereas a lion

729 Gnoli 1978: 41 (Professor Mette kindly drew my attention to this parable of the *gaṇḍī-kukkura*).

730 Mṛcch 1,56,35 *aham jaṇehiṃ caupphōva ṇīdo uvahāro kukkurehiṃ via khajjamāno vivajjissam* with Karmarkar’s translation.

731 Triṣaṣṭhi° 1,2,39 *a-satām ca saṃsargo ... alarka-viṣavat ... yāty eva vikriyām*.

732 Visuddhimagga 344,17 *āhāro suvāṇa-doniyaṃ ṭhita-suvāṇa-vamathu viya parama-jeguccha-bhāvam upagacchati*, cf. 358,28.

733 SamyuttaN III 151,6ff. *Seyyathāpi ... sā gaddula-baddho dalhe khile vā thambe vā upanibaddho, so gacchati ce pi tam eva khilam ... upagacchati ... , evam eva ... a-ssutavā puthu-jjano “Rūpaṃ etaṃ mama”, “eso ham asmi”, “eso me attā” ti samanupassati*. According to Buddhaghosa, the dog is the fool, the leash is the belief or opinion of the people, the pillar is one’s own body (*sunakho viya vaṭṭa-nissito bālo, gaddulo viya diṭṭi, thambho viya sakkāyo*, Spk II 327,3). Cf. MajjhimaN II 232,25 and BhāḡPur 3,14,27 where the body is called “fare for dogs”.

734 MajjhimaN I 364,12ff.

chases an elephant.⁷³⁵ A man of limited vision is compared to a dog which has begun to lap up curds: he sees himself, but not the big club which is ready to fall upon its head.⁷³⁶

Similarly an old man who cannot enjoy the pleasures of the senses any more is said to resemble a toothless dog which can only lick a bone.⁷³⁷ No wonder then, that a stanza blames the meanness of the god of love, who makes even an old, ear- and tailless, hungry, etc. dog run passionately after a bitch.⁷³⁸

On riches the goddess Lakṣmī teaches a brahmin who wants to enjoy her, that he who does not possess good karman is unable to enjoy wealth, even if he has succeeded in gaining it, for a thirsty dog can only lap at a full lake.⁷³⁹

A dog's curved tail is a symbol of something impossible, as it is said: "An evil man turns to his evil nature, though he be tended zealously; he is like a dog's tail that one strives to straighten by means of softening and oiling,"⁷⁴⁰ and to serve an unintelligent man is like crying in the wilderness ... straightening a dog's tail.⁷⁴¹ Johnson's translation of a stanza in Hemacandra seems therefore unclear: "if a dog's tail were put in a machine many times, it would be crooked." It should rather be: 'even if it would still be curved.'⁷⁴² Another way to express impossibility is the question: "Could a dog crack and eat a coconut ?"⁷⁴³ The opposite is

735 Kathāsarisāgara 60,36 *śvā tuṣyaty asthi-mātrena*. Cf. BIS 7322.

736 Jātaka VI 358,5 *dadhiṃ pātum āraddha-sunakho viya ca sayam eva passati, sise pattanakaṃ mahā-muggaraṃ na passati*.

737 Hitopadeśa 1,5,113; Siegel 1987: 136.

738 Sternbach 11 223, cf. Śīlāṅka I 115 a 3 on Sūyagaḍa 1,4,2,1 (see above under 2.6 [p. 47]).

739 Hemavijaya, *Kathāratnākara* 9,15f. *upabhuñjīṃ na yāṇei riddhiṃ patto 'pi puñña-parihiṇo | bhariaṃmi jaleṇa sare maṇḍalo lihai jihāe ||*

740 Pañcatantra (ed. Edgerton 1924: 89,7; trsl., p. 49) I 6. Cf. Hemavijaya, Kath^o 126,1 *je jasa hoyā sa hāvaḍā te phīte maraṇeṇa | suṇahā vanki puṃchaḍi samī na kijeṃ keṇa ||* Malayagiri compares the syllable *ḍha* to the curved tail (see p. 30 supra).

741 Pañcatantra I 327 (104); ed. Edgerton 1924: 306. Cf. BIS 570.

742 Triṣaṣṭi 10,4,116 *yantre 'pi bahuśaḥ kṣiptaṃ śva-pucchaṃ an-rjū bhavet*. Johnson VI 88. See also Sternbach 1971: 162.

743 Basavaṇṇa, Vacana 31, cf. Jātaka V 384,1 where it is said that money for a wicked man is like a coconut found by a dog, i.e., something useless.

illustrated by the saying “just as a four-eyed dog sees by night.”⁷⁴⁴ Though wearing necklaces of gold a dog does not possess the majesty of a lion.⁷⁴⁵

The enmity of dogs and cats is well observed and compared in Sternbach 4304: “The cat has humped her back; mouth raised and tail curling, she keeps one eye in fear upon the inside of her house, her ears are motionless. The dog, his mouth full of great teeth wide open to the back of his spittle-covered jaws, swells at the neck with held-in breath until he jumps her.”⁷⁴⁶ He arrests the cat as he does a boar.⁷⁴⁷ A harsh sound is compared to the screaming of a cat caught by a dog,⁷⁴⁸ but dogs also hotly chase a female jackal in a simile of a pursuit.⁷⁴⁹ Otherwise a cat flees before a dog and so did the Rākṣasas before the mighty Viṣṇu.⁷⁵⁰

The proverb of two dogs fighting over a bone and the third one runs away with it, has an Indian equivalent in the idiom of the *caṇḍāla* looking at the fight between a hound and a boar.⁷⁵¹ In The-rīgāthā 509, women are called upon to “willingly just control yourself among sensual pleasures.. (You are) like a dog bound by a chain; assuredly sensual pleasures will treat you as hungry outcasts treat a dog”,⁷⁵² kill and eat it, that is. The dog is often a metaphor for “shameless” sexuality⁷⁵³ and all animal passions, cf. the German verbs, derived from canine species, *mopseln* and *pudeln* ‘coire’.⁷⁵⁴

Another observation enabled Vanarāja to build his capital on as much land as a dog was chased over by a hare, and shown to him by Aṇahilla on condition that the town should bear his name.⁷⁵⁵

744 AVPaippalāda 3,22,5 and 8,6,5.

745 Hitopadeśa 1,6; Pañcat 2,4,63* (in Edgerton’s text 1924: 244).

746 Ingall’s translation.

747 Hemacandra, *Parīśiṣṭaparvan* 8,285.

748 BKŚS 21,87.

749 Mṛcch 1,28 (see p. 52 above).

750 Rāmāyana 7,7,21.

751 Kauṭīlya (Kangle’s edition) 7,1,34; 9,2,6 . Cf. above under “hunt” (p. 65 note 560).

752 Norman 1971: 50.

753 Sontheimer 1984: 166; Falk 1986: 30.

754 Stekel 1922: 128; Anthropophyteia III 1906: 222.

755 Prabandhac. 19 (p. 13,8) *yāvatīm bhuvam śaśakena śvā trāṣitas, tāvatīm bhuvam darśayamāsā*.

Low men who bark instead of speaking are called *śva-narāḥ*.⁷⁵⁶ Thus the ugly voice of a Bhilla woman is compared to the bark of a bitch,⁷⁵⁷ but also in the words of Bhīṣma, when he encourages Yudhiṣṭhira against his foes: “A dog cannot not kill a lion. These kings of the earth gather and bark like a pack of dogs around a sleeping lion.”⁷⁵⁸ Further a magician says: “I am a vexer of the *piśācas* like dogs on seeing a lion; they do not find a hiding-place.”⁷⁵⁹ A king who has set his hounds to chase the monk Sudatta, is ashamed when he sees that the animals prostrate themselves before him instead of attacking him, and says to Sudatta: “These are humans in the shape of dogs, but I am not a man behaving like a dog.”⁷⁶⁰

A difficult simile is pronounced by the Buddha when his monks tell him that king Ajātasattu waits twice daily on Devadatta and his followers with a gift of food. As long as Devadatta is thus favoured, the Buddha says his skilled mental states will decline, not grow. “It is as if, monks, they were to throw a bladder at a fierce dog’s nose – as that dog would become much fiercer, even so, for as long as Prince A. there may be expected for Devadatta decline”⁷⁶¹ The same text occurs in SamyuttaN II 242,20ff.⁷⁶² and is translated by Woodward as: “..... just as if they were to crumble [dried] liver on the nose of a fierce dog – the dog would thereby become fiercer.” Even Buddhaghosa, who had not commented the Vinaya reference, did apparently not understand the parable and explained *bhindeyyum* as

756 Mbh cr. ed. 2,66,9 *bhaṣanti hāivam śva-narāḥ sadāiva*.

757 Hemavijaya, *Kathār*. 64, 8, cf. *nr-kukkura* in Rājatarāṅginī 7,290. – In Homer’s *Odyssey* 20,14 ff. a barking bitch symbolizes Odysseus’ bitterness.

758 Mbh 2,37,6f.

759 AV iv 36,6 with Whitney’s translation.

760 Haribhadra, *Samarāiccakahā* 268,19 *ee (suṇahā) suṇaha-purisā, na uṇa ahaṃ purisa-suṇaho*.

761 Vinaya II 188,4 *seyyathā pi caṇḍassa kukkurassa nāsāyaṃ pittaṃ bhindeyyum, evaṃ hi so kukkuro bhiyyoso-mattāya caṇḍataro assa* with Horner’s translation in the Book of the Discipline. Part 5, p. 263. Should one read *patta* for *pitta* and translate ‘break a vessel before his nose’ (‘on his nose’ would kill the dog) ? Can *patta* mean ‘a dog’s trough’ ? However, all this does not seem to fit Devadatta very well, who may, like Gosāla by Hemacandra, be compared to a dog, but does not become fierce(r) by letting himself and his followers be spoiled by Ajātasattu’s luxury food.

762 Quoted in Udāna-atthakathā 65.22.

pakkhipeyyum and *pittam* as *accha-pittam vā maccha-pittam vā*. *Pittabheda* ‘blasting the gall-bladder’ is mentioned as a designation of sheep fever (?).⁷⁶³ Morris therefore thought *pitta* might stand for *phitta* < *sphīta* ‘swelling, boil’ and that a fierce dog, if a boil on his nose should burst as a result of a blow, he would become fiercer.⁷⁶⁴ Dogs are also associated with slanderers.⁷⁶⁵ Thus Rāma complains that the slander of Sītā has spread once more like the poison of a mad dog.⁷⁶⁶ A person who stays at home and slanders his neighbours, a malicious or censorious person, resembles a dog in a cow-pen who barks at every one (*gosthī-śva*; MW < Lexx.).⁷⁶⁷ Pride is worse than a poodle-like servility to a vile person.⁷⁶⁸ A fixed decision (to become a monk) may be stressed by saying (to one’s wife): “Even if you give (our) son to the jackals (and) dogs (you will not turn me back again for the child’s sake).”⁷⁶⁹ A dog’s observance is when nuns go on their alms-round without a bowl,⁷⁷⁰ the practice of dog ascetics (see under 3.5).

There are various kinds of men identifying themselves with dogs, viz the Vṛātyas as members of sodalities calling themselves ‘dogs’,⁷⁷¹ and ascetics with canine behaviour who suffered from the νόσος κυνάνθρωπος, as the Greeks would say. This kind of renouncer existed as early as the days of the Buddha (5th–4th cent. BCE) and up to the present day,⁷⁷² for Khaṇḍobā has cynanthrope *bhaktas* who

763 Mbh (Poona, 1932) 12,283,55 *avinām pitta-bhedaś ca sarveśām iti naḥ śrutam jvaraḥ*. The cr.ed. 274,53 has *abjānām* for *avinām*. According to Professor R.P. Das (p.c.) *pitta-bheda* does neither occur in Suśruta nor in Caraka or Vāgbhaṭa.

764 R. Morris. Notes and Queries. *JPTS* 1893: 4.

765 Hemacandra, *Triṣaṣṭi*° 4,4,148.

766 Bhavabhūti, *Uttar*° 1,40 *dūṣaṇam yad Vaidehyāḥ ... tat ālarkam viṣam iva prasṛtam*.

767 BKŚS 20,359; cf. Heraclitus, Fragment Diels 22 B 2 κύνες γὰρ καταβαύζουσι τῶν ἄν μὴ γινώσκωσι.

768 Mbh 13,104,15 *śva-caryām atimānam ca tulayā dhārayad dharmo hy atimāno ’tiricyate*.

769 Therīgāthā 303 (Norman’s translation).

770 Comm. on BKBh 5940 *amūbhir go-vratam śvāna-vratam vā pratipannam*.

771 Falk 1986: 19; Das 1987: 248; 1991: 752 note 52.

772 Sontheimer 1997: 141. ‘To behave like a dog’ is *kurkuriyati* in Pāṇinī 8,2,78.

bark.⁷⁷³ People possessed by Mallanna behave like dogs and more-over make predictions.⁷⁷⁴ Schafer, however, unmasked the dogheaded people mentioned by Ctesias.⁷⁷⁵

As a simile shows, dogs were sometimes killed in a privy.⁷⁷⁶ To die a dog's death, *mourir comme un chien*, has also a Hindī equivalent: *kutte kī maut maranā*. The Buddha uses the carcass of a dog, etc., tied to the neck of a person, who has just washed his head and dressed up, to illustrate repulsiveness of the body.⁷⁷⁷ The smell of a canine cadaver, as of that of a cow or a snake,⁷⁷⁸ is for the Jains infinitely less bad than that of the black, blue and grey *leśyās*,⁷⁷⁹ the kind of subtle substance accompanying the soul.⁷⁸⁰ The frequent simile of the canine cadaver with the beautiful white teeth has been dealt with several times so far. In the assembly of the gods Indra extolls Viṣṇu (Vāsudeva) as a man who only sees the good qualities of beings. One deity, considering this impossible, transforms himself into a canine carcass with beautiful teeth, lying at the side the road. All gods hold their noses and go out of their way disgusted, but Vāsudeva quietly looks at the dog and says: "How attractively this dog's teeth shine!"⁷⁸¹

A person approaching his ruin in South India is said to be like a dying dog climbing the roof.⁷⁸²

ŚB 11,1,5,2 designates heat or a disease as 'dog's clutch'.⁷⁸³ This metaphor is difficult to understand as it is a ᾠπαξ λεγόμενον and we

773 Sontheimer 1997: 71 and 78 ref. to Tukārām vs. 4429.

774 Sontheimer 1989: 325.

775 Schafer 1964.

776 Rājataranīnī 5,413.

777 Anguttaranikāya IV 377,1 *seyyathā puriso kukkura-kuṇapena kaṇṭhe āsattena aṭṭiyeyya*.

778 The smell of a dead snake is recorded as quite undesirable in Vivāgasuya (ed. Vaidya; Poona, 1935), p. 8 § 18 *se jahā nāmae ahi-maḍe i vā sappakaḍevare i vā an-iṭṭatarāe gandhe pannatte* and this is confirmed by Roth 1983: 79. Cf. also Vism 343,3f. *—ahi-kuṇapa-kukkura-kuṇapāni gandho pi nesaṃ ghānaṃ paṭihanamāno adhvāsetabbo hoti*. In all Amg. dictionaries *ahi-maḍa* and *sappa-kaḍevara* are missing as keywords.

779 Utt 34,16.

780 Schubring 2000 § 97.

781 Zieseniss 1949: 273; Balbir 1993: 373ff.

782 Thurston 1912: 57.

do not know the disease. A modern simile is the designation of the narrow-gauge rail in Shivrpurī as *kuttā-gharī* ‘dog’s train.’

3.2.1 Dogs in abuse

Richter explained the use of “dog” as an invective in general, not only in Homer, because of canine necrophagy.⁷⁸⁴ In Faust’s words: “A person who has the necessary means of speech at his command may start abusing another one in aggressive affect. Man shares such moods with such animals possessing brains not too much primitive. The brain regions decisive for such moods are phylogenetically old,” and he concludes that prehistoric man was therefore certainly a *homo maledicens*, putting the metaphor into the service of his affect (Faust, *loc. cit.*, 125). Man apparently remained in this way up to the Bodhisatta Gotama’s conception, following which all beings became sweet-speaking, according to tradition.⁷⁸⁵ Tradition also has it, that the Sākīyan royals used to marry their sisters and the Koliyans abused them accordingly for that reason,⁷⁸⁶ but Willman-Grabowska is perhaps right in remarking that, other than in Homer, ‘dog’ as an invective is rare in Sanskrit texts, because it is courtly literature.⁷⁸⁷ Exceptions then are RV 9,101,13 where the poet demands that the man, the niggardly dog, who did not listen to Soma’s words and did not reward him (the poet), be beaten and driven away as the Bhṛḡus did with the Makha. The latter is an allusion to an unknown legend, but ‘dog’ is here an abuse for the greedy person.⁷⁸⁸

Further Bāṇa who, annoyed with his fellow writers, remarks: “Countless such (poetasters) there are, like dogs following their own

783 *Upatapat ācakṣate śva-lucitaṃ* explained as *śunā rikti-kṛtaṃ ity ācakṣate abhijñāḥ kathayanti*. See Satya Prakash Sarasvati 1988: 304. Note the different translations in AiGr II,2: 571 and 659.

784 Faust 1969: 111 note 207; cf. 123.

785 Jātaka I 51,12 *sabba-sattā piyaṃvadā ahesuṃ*.

786 Paramatthajotikā I 357 *are, tumhākaṃ rāja-kulaṃ bhaginihiṃ saddhiṃ saṃvāsaṃ kappesi kukkuṭa-sona-sigālādi-tiracchānā viya* (Weber 1862: 421f.), cf. Spk I 67,13; Dhṛp-a III 255,7; Jātaka V 413,1. – The act is a transgression of RV 10,10,22 *pāpām āhur yāḥ svāsāraṃ nigācchāt*.

787 Willman-Grabowska 1931: 45.

788 Sāyana on RV 9,101,13.

vile nature from house to house,”⁷⁸⁹ and king Śūdraka, when he lets the offended Śākāra, the brother-in-law of king Pālaka, return to his abode, remarks that he does so like a jackal being barked at by dogs and bitches, Vidūṣaka and the maid-servant Radanikā, that is.⁷⁹⁰ In Mbh 12,34,17 brahmins are called *śālā-vṛkas*, but this word can, beside ‘dog’, also mean ‘wolf, cat’, etc. (MW). It is at any rate meant as an offence, for in parables Śīsupāla uses it for Janārdana,⁷⁹¹ the Buddha for Devadatta and Hemacandra regarding Gośāla.⁷⁹²

It seems a little different in Pāli and Prākṛit, proved here by the Sākiyan ‘sister-fuckers’⁷⁹³ and Candanaka comparing Viraka to a barking dog (who thus scarcely bites anyone).⁷⁹⁴ Further it is said of a bad (male) pupil that he is like a bitch with sore ears,⁷⁹⁵ because he apparently does not hear well. People call a monk, dogged by a female fan reborn as a bitch, *śunī-pati*.⁷⁹⁶

3.3 Dogs in art

The earliest representations of dogs in bronze and terracotta have been excavated in Lothal, Mohenjo-Dāro and Harappā⁷⁹⁷ as we have seen above (1.0). From the latter site Basham has a picture of a dog on top of a pin.⁷⁹⁸ Dog figurines have been found at many places in the Gangā-Yamuna valley, esp. in Kausambi and Vaiśālī.⁷⁹⁹ Auboyer 1961: 97 shows a dog from Mathurā, where a rare mixed being, dog with fishtail, was also dug up.⁸⁰⁰

789 Harṣacarita, introductory stanza 5; translation by Cowell and Thomas 1897: 1.
790 Mṛcchakaṭika 1,52.

791 “You prize this (royal) honor that does not befit you, like a dog, that has found the spillings of an oblation, to devour it in a lonely place” (Mbh 2,34,19; translation by van Buitenen).

792 Vinaya II 188,4 and Triṣaṣṭi° 10,3,539 *hitvāgasy api Gosālaṃ śālā-vṛkam ivātha*. See above under 3.2.

793 Jātaka V 413,1 *ye soṇa-sigālādayo viya attano bhaginihi saddhiṃ vasiṃsu*.

794 Mṛcch 6,23 (ed. Karmarkar, p. 198).

795 Uttarajjhāyā 1,4 *jahā suṇī pūi-kaṇṇi*.

796 Kathāratnākara 495,1.

797 Mode 1959 Plates 11 and 53, p. 247; Sankalia 1978: figs 30f.

798 Basham 1975: 16.

799 Prakash 1985: 65 (last centuries BCE), 93 (red and grey figures), 115, 128. They are all roughly modelled.

800 Krishnamurthy 1985: 57.

In the Janapada period (ca 600–320 BCE) among pictures of other animals, that of a dog is found on coins.⁸⁰¹ Of special interest is the small dog on the very ancient so-called punch-marked coins, which may refer to Rudra.⁸⁰² In Bhārhut a panel depicts a clump of mangoes to the left of a woman who is seated in front of several cats and dogs.⁸⁰³ On another, one sees the king's dog who barks at the Bodhisatta in the canonical verses, but warns him against his master's evil intentions in the prose of the Mahābodhi-jātaka.⁸⁰⁴

The Ajaṇṭā murals (5th cent. C.E.) also present us dogs in Jātaka illustrations, e.g. in the Sutasomajātaka when king Sudāsa leaves his city for a hunt in the jungle.⁸⁰⁵ They have short tails and ears pricked up; drivers keep some of them on a lead, tied to a collar, whereas others have no collars and are free. The dog kept leashed by a man on Singh's photo of the Mṛgajātaka seems to be short- and smooth-haired, with a thin, medium-sized upright tail and a big head with small ears.⁸⁰⁶

The brown hound under the large boar on a mural in the Lepākṣī temple near Hindupur, dated to ca 1540, seems out of proportion.⁸⁰⁷ A very different white house-dog, smooth-haired and with a long tail, is found in a 1603 Moghul miniature representing a scene in front of the house of the Sūfi Abū Bakr Duqqi.⁸⁰⁸ A popular oil painting shows Khaṇḍobā on horseback fighting two demons, one of whom his dog bites in his thigh.⁸⁰⁹

801 Jain 1995: 55 referring to Theobold's article in JASBengal 59 (1890), p. 212, unavailable to me.

802 Held 1935: 228; 257f. with older literature.

803 Darian 1978: 84.

804 Coomaraswamy 1956: 85 fig. 137; Lüders 1941:153.

805 Yazdani IV 1955 Plate 33b; Schlingloff 1999: 52; 2000: I, p. 254 (I owe these and the following art references to Dr Monika Zin). Similarly the Śarabhajātaka (Yazdani IV 1955 Plate 45b and Schlingloff 1999: 52; 2000 I, p. 108. Here the dogs have no collars) and the Rurujātaka (Schlingloff 2000 I, p. 101; the dog on a leash has a very small tail and ears).

806 Singh 1965: 122 Plate 57.

807 Barrett / Gray 1963: 47.

808 Barrett / Gray 1963: 97.

809 Hildebeitel 1989: 282.

3.4 Dogs in literature and philosophy

Texts on dogs include the Kukkurajātaka (I 175 ff.), Varāhamihira's *Bṛhatsaṃhitā*, ch. 89 and Haṃsadeva I 941 ff. There are of course several pretty descriptions of dogs, such as the one given by Puṣpadanta⁸¹⁰ or Somadeva's 'a dog has a fleshless face, brown eyes, lean loins, broad buttocks, a broad chest, small teeth glossy like milk⁸¹¹; it is running fast for the hunt of the lords of the earth and has a somewhat curved tail.'⁸¹² Mostly, as we have seen (2.7), dogs are no match for lions or tigers, yet Yaśastilaka quotes a stanza on an epitaph as "Verily, this dog is gone to heaven. Let the lion now live happily on the mountain slope,"⁸¹³ probably posthumous praise of a faithful comrade, in the same way as the memorial stone for the dog in Western Ganga, which killed a tiger, but did not survive (see under 3.5.5 infra). Epitaphs on animals do not seem to occur in *kāvya* poetry.⁸¹⁴

3.5 Dogs in religion and superstition

In a so-called "mystic" hymn the gods, confounded, both sacrificed with a dog and sacrificed variously with limbs of a cow.⁸¹⁵ The heavenly dog in AV 6,80,1 and 3, who is born from the waters and looks down on all beings, may be the moon.

For the Āsurī Dīrgha-jihvī in ṚV IX 101,1 see above under 3.1.3. A dog-demon *maṇḍākaka* is found in later Vedic literature,⁸¹⁶ and in tantric Buddhism there is a dog-faced goddess Śvānāsya, who belongs

810 Puṣpadanta, *Jasah.* 2,31,5 *pingala-vilola-bhāsura-ṇayaṇu bahu-sūara-kulaghāṅghala-vayaṇu.*

811 The dogs' white teeth much impressed the Indians, see above under 2.4.

812 *nirmāṃsāsyah kapila-nayanah sv-alpa-tikṣṇāgra-karṇah kuṣi-kṣāmaḥ pṛthula-jaghanah pūrṇa-vakṣah-pradeśah | dugdha-snigdha-pratanu-daśanah sārameyo mahiśam ākheṭāya prajava-caranaḥ kimcid-ābhugnavālah.* || (Yaśastilaka V p. 187,4 ff.). See also Sundaracharya, 1927: 73–76 and J. C. Jain 2004: 454, 458, 478.

813 *Siṃhaḥ sukhāṃ nivasatād ... gato 'yam adhunā nanu viśvakadruḥ* (Handiqui 1949: 165).

814 Handiqui 1949: 164.

815 AV 7,5,5 with Whitney's translation.

816 Sharma 1959–60: 223.

to the retinue of Hevajra and Kālacakra. She guards the western gate in the Maṇḍala of Hevajra and others, and is always represented as fierce.⁸¹⁷

Bhairon and Kṣetrapāla are Śivaitic guardian divinities;⁸¹⁸ the former is seen on a picture as a black man with his left foot on the dark back of a light-coloured running dog with a black tail tip.⁸¹⁹ Dog ascetics are known from the Pāli canon, but in the Tipiṭaka nothing is said about the doctrine of these “cynics”. We only read of a naked *kṣatriya* (nick)named Kora (‘Bandylegs’), who “was wont to behave like a dog, walking on all fours or sprawling on the ground and taking up food, whether hard or soft, only with his mouth.”⁸²⁰ The Buddha talking to his renegade follower Sunakkhatta predicts that Kora will be reborn as a Kālakañja, a lowly Asura.⁸²¹

Another naked canine ascetic (*kukkura-vatika*) was Seniya, about whose bourn the bovine ascetic Puṇṇa asks the Buddha, who reluctantly tells him that the canine practice leads either to companionship with dogs (*kukkurāṇaṃ sahaḥyataṃ*) or to the Niraya hell.⁸²² Men barking like dogs are mentioned in Basavaṇṇa 568; and at Dharwār, on the fair day of the Dasahra at Malahāri’s temple, the Vaggayya ministrants dress in blue woollen coats and meet, with bell and skins tied around their middles, the pilgrims barking and howling like dogs. Each Vaggayya has a wooden bowl into which the pilgrims put milk and plantains. Then the Vaggayya lay down the bowls, fight with each other like dogs, and putting their mouths into the bowls, eat the contents.⁸²³ Parading the speech of dogs, as these ascetics do, is not a lucky sign.⁸²⁴ Their time was past in the 19th century, though there are still Khaṇḍobā devotees behaving like dogs,⁸²⁵ but one could imagine

817 Mallmann 1986: 363f.

818 Fischer / Jain / Shah 1982:107.

819 Glasenapp 1922: opp. p. 40 (no source given).

820 T. W Rhys Davids on Dīghanikāya III 6,9ff.

821 About these see Whitney’s note on his translation of AV viii 80,2.

822 Majjhimanikāya I 387,11 ff.; cf. Nettippakaraṇa 99,9.

823 Crooke 1896: II 220–1.

824 Basavaṇṇa 567.

825 Sontheimer 1981–4: 6; 1997: 53 where the author says he saw devotees of Birappa/ Birobā in Andhra ritually drink milk like dogs, bark and bite each other, and imitate canine copulation.

them to look like a caricature of Vaishnavite (?) ascetics from the Pa-hari school.⁸²⁶ Marie-Louise von Franz, the Jungian psychologist, remarks about them: “*Considéré du point de vue de la psychologie moderne, un homme qui se comporte comme un animal, n’est pas en harmonie avec ses instincts.*”⁸²⁷ In an abstract sense Buddhaghosa lets heretics behave like dogs when, in causing ill to cease and showing its cessation, they concern themselves not with the cause, but with the effect,⁸²⁸ just as when, hit with a stick, they bite the latter instead of the man who hit them.

Dogs (*sāṇa*) are among the eleven mnemonics which protect a *sādhu* against harming the six categories of living beings.⁸²⁹ According to BĀU 6,1,14 everything extant up to dogs and worms is the food of the vital force.⁸³⁰ The idol of a deity loses its *śakti* when touched by a dog.⁸³¹ A dog or a cart may not pass between the Gārhapatya and the Āhavanīya fire.⁸³² A black dog is sacrificed to the Rākṣasas.⁸³³ Also BrahmāPur 93,8 mentions a sacrifice of dog flesh. Even nowadays a young Kañcavīra, who is the dog of Mailāra, sacrifices himself to his god, the “Lord of the Horses” (*haya-pati*), tying himself to the god by passing a rope through his leg. The ritual thus seems to be related to Rudra.⁸³⁴ In younger texts the youth, as the dog, is no longer the scapegoat, but an actual dog is killed.⁸³⁵ When Viśvamitra, in a famine, took a haunch of dog’s flesh from a *caṇḍāla* and had it prepared by his wife, it started to rain.⁸³⁶ The critical edition eliminated the *aindrāgneya* rites and the sacrifice of the dog’s

826 Leach 1982: 173 (fig. 275).

827 M.-L. von Franz 1981: 91.

828 Visuddhimagga 507,9ff. *suṇāna-vuttino pana titthiyā te dukkhaṃ nirodhentā dukkha-nirodhaṃ ca desentā atta-kilamathānuyoga-desanādihi phale paṭi-pajjanti, na hetumhi.*

829 OhaNijjuttī 388 (s. Mette 1974: 35).

830 *Yad idaṃ kiṃcā śvabhya ā kṛmibhyaḥ, tat te ’nam (prāṇasya).*

831 Abbott 1932: 443.

832 Krick 1982: 286 note 717.

833 Keith 1925: 324 < MaitrāyaṇīS 3,14,21. Renou / Filliozat § 700. – In Rām 5,15,24 *rākṣasas* are compared to dogs when Hanumān sees Sītā *paśyantīm rākṣasī-gaṇaṃ* | *śva-gaṇena mṛgīm hinām śva-gaṇenāvṛtim iva.*

834 Sontheimer 1997: 136.

835 Falk 1986: 160ff., esp. 162; Iyer 1977: 3.

836 Mbh (Poona, 1932) 12,141,97. In the cr.ed. it is 12,139,90.

flesh for the deities and ancestors in the older version. These rites appear to explain the reason for the rain, probably because a dog is unfit for ordinary sacrifice⁸³⁷ or, if it was a black dog, for “the nature of rain is black,”⁸³⁸ and black, the colour of Śūdras, is the dog’s true colour.⁸³⁹

Dog demons occur since ṚV and AV. In ṚV 7, 104, 22 Indra, Soma and other deities are asked to smash the Śva-yātus as a millstone crushes the grain; Geldner takes them to be magicians in the shape of a (wild) dog. In AV viii 6,6 “the brown *bajā* has the after-snuffling, fore-feeling and the much-licking flesh-eater, the niggards, the dog-kiṣkins made to disappear.”⁸⁴⁰ The female doglike ones are unspecified.⁸⁴¹ Bhūts and Piśācas manifest themselves as black dogs.⁸⁴² Other ones are Tūla, Vītūla (EWAia), Sīsara, Sīsarama and Sukurkura (MW). The brahmin, who in Pañcat 3,129 carries a goat which tricksters want him to believe is a dog, thinks the animal to be a dog-demon.⁸⁴³ As such, a sorcerer interrupts the sacrifice in AV viii 4,20. When a dog passes between teacher and pupil, a three day’s fast and a journey are prescribed.⁸⁴⁴ For dogs believed to cause diseases see under 3.6. (cynotherapy).

3.5.1 Dogs of the gods

Three deities of old have a dog: Indra and Rudra / Śiva; Yama even has two,⁸⁴⁵ of which more later. Saramā is Indra’s bitch in ṚV

837 Keith 1925: 324.

838 J. Gonda, *Die Religionen Indiens I*. Stuttgart, 1978: 112 on Kauśikasūtra 40,1,1–7 (no reference given).

839 Śārīṅgadhara-paddhati (14th C.E.) 83, 13f., see White in Lopez 1995: 290.

840 Whitney. *Anujighrām pramṛśantaṃ kravyādam utā reriham arāyāṃ chva-kiṣkiṇo bajāḥ piṅgō anīnaśat*. Some, according to MW, take *śva-k°* to mean ‘having the tail of a dog.’ *Bajā*, according to Zysk 1998: 51 note 31, may be white pepper, or, on p. 169, mustard. The origin is not clear (EWAia).

841 AV 13,36,6 *śvanvatī* warded off with the *śatāvāra*.

842 Enthoven 1916: 132. For a black dog representing evil and the devil as a seductor see Stekel 1922: 137 note 1).

843 In Edgerton’s edition: p. 316,7 *śva-rūpi rākṣasaḥ*.

844 GautamaGS 1,59.

845 At TaittBr 1,1,2,6 ~ Kāth 8,1 they are Asuras, at MS 1,6,9 Yama-śvā. – Schlerath 1954:37 against Bloomfield 1893:164.

10,108,2; in Mbh, as we have seen above under 2.6, she has a whelp. The dog, of whom Indrāṇī says: “The dog, eager after boars, should rightly bite dear Vṛṣākapi on his ear, (Vṛṣākapi) whom you, Indra, stand up for” is unspecified.⁸⁴⁶

In Jātaka IV 183,12* the dog Kaṇha ‘Blacky’ is found.⁸⁴⁷ He is Indra’s charioteer Mātali in disguise. In the shape of a renouncer named Śunaḥ-sakha ‘friend of dogs’, Indra kills the female demon Yātu-dhānī,⁸⁴⁸ and in the SkandaPur he is even called ‘dog-face’.⁸⁴⁹ In the guise of a dog, Śakra demands food from a miser,⁸⁵⁰ and as a Mātāṅga, Indra is hunting with a pack of dogs (see under 3.1.2).

In AV 11, 9,15 nymphs are said to have canine company (*śvanvatīr apsarasaḥ*), and so is Dharma as an ascetic⁸⁵¹, whereas in Mbh 2,61,51 he disguises himself as a *yakṣa* and a dog.⁸⁵² Dattātreyā, a partial incarnation of Viṣṇu, has four dogs⁸⁵³ at his feet representing the four Vedas.⁸⁵⁴ Agni can appear as a dog.⁸⁵⁵ Śiva Bhairava is called Śvāśva ‘whose mount is a dog’ (MW). Today, Śiva-Khaṇḍobā is a lord of dogs, has a dog with him,⁸⁵⁶ who arose from the Sāmaveda and forever stays at Śiva’s gate.⁸⁵⁷ Khaṇḍobā’s Dhargar wife Banai, too, has a dog who follows her⁸⁵⁸ and Cāmuṇḍā’s dog appears

846 RV 10,86,4.

847 This is a name, not just an epithet, according to Jātaka IV 181,26 *kāla-vaṇṇaṃ Mahā-kaṇha-sunakhaṃ katvā*. Cf. supra, p. 72.

848 Mbh 13,95,49.

849 *Śuno-mukha* (SkandaPur 6,32,62 ff.).

850 Chavannes 1910: A 372.

851 MārḥPur 8,83 (*śva-gaṇḍbhivṛta*).

852 Cf. Mbh 17,3,16 where a dog turns into Dharma (Hiltebeitel 2001: 256; 272). In Rām 7,18,5 Dharma is a crow.

853 MārḥPur 17,6 et passim.

854 Wadiyar 1957: xii “... the four dogs ... represent the four Vedas which follow at the feet of the Lord as hounds of heaven and watch-dogs of truth, owned by Dattātreyā, the Great Hunter for the souls of men”; Saletore 1985: 356.

855 Hiltebeitel 2001: 266.

856 E.g., VāmanaPur, Saromah. 27,2. Sontheimer 1989: 197; 1995: 249 where the dog is a *vāghyā*. See further 3.5.1.

857 Mārtaṇḍa Vijaya 34.50. The Sāmaveda is sacred to the ancestors and has therefore to do with death (Sontheimer 1997: 53).

858 Enthoven 1924: 216.

at Siddhēśvara's temple in Haveri (Dharvaṛ district).⁸⁵⁹ Later, under the name of Khaṇḍobā, he has even two (see under 3.1.3). This deity also assumes the shape of a dog and bites such people as abuse his devotees.⁸⁶⁰ In Pali, hunters seek his blessing.⁸⁶¹ Khaṇḍobā as King Mārtaṇḍa has 700 dogs; Mallanna's army consists of seven dogs.⁸⁶²

In his rule 6,4,133 about the declension of masculine nouns in *-an*, Pāṇini, who often refers to dogs, connects *śvan*, *yuvan* and *Maghavan*, an epithet of Indra. As to this, Padhye quotes a *triṣṭubh* by an unnamed poet who, noting Pāṇini's apparent ignorance of the Ṛgveda, wonders at his associating the god with a dog: "Women string glass and gold beads into a necklace, (an action) which is not, however, to be wondered at, for do we not find Pāṇini putting together a dog, a young man and Indra?"⁸⁶³ Sakka, as Indra is mostly called in Pāli, transforms his charioteer Mātali into a black dog to punish men.⁸⁶⁴ Yama's dogs serve as *ψυχοπομποί* and guards on the way to the hereafter. Thus the poet says to the dead man: "Run past the two saramaic dogs, the four-eyed and spotted ones, on the right path and reach the ancestors", but in the next stanza: "I entrust him to your two dogs, Yama, the four-eyed ones who guard the path"⁸⁶⁵ As food (and bribe) for them, and thus protection against them, a *piṇḍa*⁸⁶⁶ is laid down for them⁸⁶⁷ or a cow's kidneys, which are associated with sun and moon, dark and light, are placed into the hands of a dead person.⁸⁶⁸

859 Handiqui 1949: 397.

860 Sontheimer 1989: 308.

861 Sontheimer 1997: 107.

862 Sontheimer 1997: 122.

863 *Kācam maṇim kāñcanam eka-sūtre mugdhā nibadhnanti. Kim atra citram / vicāravān Pāṇinir eka-sūtre śvānaṃ yuvānaṃ Maghavānaṃ āha ?* (Padhye 1932-9: 265).

864 Jātaka IV 181,22f.

865 RV 10,14,10f.

866 AgniPur 234, 25; Jātaka VI 247,16*. For ancient parallels see Hommel 1916. – For the protection cf. RV 2,14,10f.

867 Cf. the honey cake for Kerberos the ancient Greeks used to give the dead in his grave, so that he might safely reach the Hades (Lurker 1969: 207).

868 Caland 1896: 54f.; Schlerath 1938: 35; Casimir forthcoming.

3.5.2 Cynomantics

The interpretation of signs is found as early as the Vedic period. Thus, as Baudhāyana says, if a dog touches the *prṣadājya* (oblation of curdled butter), the sacrificer's cattle will perish,⁸⁶⁹ because butter is a dairy product. Yet dogs are not to be used in portending during their mating period, Bhādrapada (Aug.-Sep.).⁸⁷⁰

One should not choose to live at a place where at night many dogs loudly howl and do not leave, when hit.⁸⁷¹ It is a prediction of destruction through famine when many crows, rats, cats, dogs, etc., are seen, the animals apparently being unable to find their food elsewhere.⁸⁷² A dog scratching the wall portends burglary.⁸⁷³ Thus there is a logical relation between the omen and the prediction, which is not always visible as, e.g., when (in a dream) a woman delivers a dog, harvest and property will be destroyed.⁸⁷⁴ Seeing a dog urinate in front of a traveller portends danger, whereas it is auspicious when the animal does so against sacred plants, etc., behind him.⁸⁷⁵ In southern India, a dog barking on the roof of a house during the dry weather portends an epidemic, and in the wet season a heavy fall of rain.⁸⁷⁶ The omen also signifies the death of several members of the family, so the dog's ears and tail are cut off,⁸⁷⁷ and rice is steeped in the blood.⁸⁷⁸

869 Dandekar 1958: 874.

870 VarBrS 85,27.

871 AVPar 27.5 (Kohlbrugge 1938: 123). – Cf. Crooke II 1896: 222 citing Shakespeare (Boston, 1997) *3 Henry VI*, V, vi, 44–46:

“The owl shriek’d at thy birth, an evil sign; The night-crow cried, aboding luckless time; Dogs howl’d and hideous tempests shook down trees” (p.c. Professor K. P. Jochum).

872 AVPar 28.3; cf. Negelein 1912: 209.

873 Thurston 1912: 57.

874 AVPar 71,7,5. In Egypt such a woman will obtain a male child (Volten 1942: 99); in Babylon the child will look like the animal (Stol / Wiggermann 2000: 160).

875 AgniPur 232,19 (wrongly translated in Dange 1986: 95). See also VarBrS 89,1.

876 VarBrS 28,9f.; cf. Abbott 1932: 419.

877 For cropping a dog's tail in Roman antiquity see Peters 1998: 177.

878 Thurston 1912: 57.

Many texts as, e.g. the Atharvaveda-Pariśiṣṭa 70f., Agnipurāṇa 232, Matsyapurāṇa 241, Vasanta-rāja-śākuna 18 (p. 85), Varāhamihira's Bṛhatsaṃhitā 89, Rīṣṭasamuccaya and Svapna-cintāmaṇi deal with or contain passages on omina; the Sāṇa-ruya deals with the prediction of the future by the interpretation of dogs' barking.⁸⁷⁹ Thus the sacrificer, gone out of the village after the Śabalī-homa, should shout three times *śabalī* ('spotted cow') If any animal other than a dog or an ass answers by howling or crying he should know his sacrifice to be fruitful.⁸⁸⁰ Sneezing animals as well as humans should be avoided by all.⁸⁸¹ Sometimes the interpretations of similar omina seem to contradict each other, e.g. an oncoming dog with a piece of shoe leather augurs success⁸⁸², but should a man on his way to a temple see a dog chewing a shoe, he cannot enter the temple till he has taken a bath.⁸⁸³ Several omina mentioned in Varāhamihira (6th cent. C.E.) were still actual, when Abbott wrote in 1932: 419. Thus a dog entering a house with a dry bone warns the inhabitant of a great danger,⁸⁸⁴ in BṛhS 89,1 even of his death. This would also occur when a dog comes with a burning stick, which of course is absurd in reality; other omina in the texts seem just as improbable, esp. the bad luck, if a dog devours the dreamer.⁸⁸⁵ Some omina will come through in a very remote period: the 10th inauspicious dream of Bharata in the Digambara tradition is a dog eating *naivedya* (sacrificial food), which portends that people in the 5th world period will respect bad brahmins,⁸⁸⁶ and it is an evil omen, when dogs enjoy the *bali*-offerings in front of the houses.⁸⁸⁷ The colour of the dog in signs is seldom indicated, but to meet a black dog in the morning is bad.⁸⁸⁸

879 A MS hereof is in the Pāṭan Bhaṇḍār (Jain 1981: 149). Hearing a dog's bark in a dream portends misfortune (Enthoven 1914: 104; 1924: 245; Sternbach 6692).

880 PVB 21,3,5; LāṭyŚS (Delhi, 1998) 9,8,16.

881 Rīṣṭasamuccaya 149 *haya-gaya-go-maṇuāṇaṃ sāñāñāṇaṃ tu chikkiyaṃ ettha / vajjejja savva loe*.

882 AgniPur 232,18; Thurston 1912: 57.

883 Abbott 1932: 419.

884 AgniPur 232,17, cf. VarBṛS 89,1 d.

885 Negelein 1912: 215.

886 Glasenapp 1926: 343.

887 Rāmāyaṇa 6,35,29 *grhāṇāṃ bali-karmāṇi śvānaḥ paryupasevate*.

888 Abbott 1932: 276.

The Pāli word *sā-cakka*, an occupation of brahmin youths, may pertain to augury from the barking (?) of dogs.⁸⁸⁹ The reader may further be referred to White's paper "Predicting the future with Dogs".

3.5.3 Magic

Practices of this kind start very early in India. Thus in AV iv 5,2 the wind is asked to make all the women and all the dogs sleep. If *śváyātu* means 'dog-sorcerer' (Whitney) these are said in AV viii 4,20 to try to harm Indra, the unharmable. In a rite of rain magic the sorcerer hangs up the heads of a dog and a ram, (human) hair and a pair of old shoes from the top of the main beam of the house, and bumps them into each other while softly reciting AV iv,15 or vii 18.⁸⁹⁰ Caland in a note compares this bumping together with a custom at Ahmadnagar "where on the bright 3rd of Baisākh (April-May) the boys of two neighbouring villages fight with slings and stones"⁸⁹¹ A good fight is supposed to cause abundant rain," but does not explain the possibly apotropaic function of the animal heads, the human hair and the old shoes.⁸⁹² For a dog sacrifice to obtain rain see under 3.5 supra, p. 94. In order to stop rain a dog in Kumaon has hot oil poured into his left ear. When Indra hears the poor animal howl with pain he stops the rain out of pity.⁸⁹³

Inauspicious animals like dogs, cats, owls, etc. are believed to have the evil eye.⁸⁹⁴ Sacrifices seen by a dog are faulty and taken away by

889 Milindapañha 178,21.

890 KauśS 41,6. Caland 1900: 141, where Crooke is referred to as "Crooke 43,44", apparently used the 1st ed. Allahabad, 1894, which was not available to me, but in the 2nd ed. (I, p. 73) the sentence "A good fight, etc." cannot be found.

891 Crooke continues: "The local belief is that, if the fight be discontinued, rain fails, or if rain falls that"

892 Is it an apotropaic gesture against drought caused by demons ? (Bollée 1984: 259).

893 Crooke 1896: I 77; Frazer 1922: 75.

894 See Abbott 1934: 117 and, for the association of envy and evil eye, Dundes 1981: 136 [Pitrè's article: *crepa la 'nvidia, e scatta 'u malocchiu*], 201 ff. [Pocock's art.] and 257 ff. [Dundes' own art.], esp. 269 f.); Bonner 1950: 96 f. To be looked at by a dog in a dream portends insanity (Negelein 1912:

demons.⁸⁹⁵ Food looked at by a dog should not be eaten,⁸⁹⁶ but if a burra quantity of sacrificial viands has been defiled by dogs, etc., only that portion should be thrown away, and the rest, sprinkled with water can be used after the recitation of certain mantras over it.⁸⁹⁷ Thieves believe themselves invisible when, after fasting three days, they smear their eyes on the *puṣya* day with the separately pulverized right and left eyes of a dog, a cat, an owl and a flying fox.⁸⁹⁸

The Muṇḍas believe that marrying off a young girl, just when her permanent teeth appear, makes her immune to attacks by animals. Thus a five-year old girl, Kuni, was married to a dog at Muṇḍa Sahi, a village near Bhubaneswar, on April 7th, 2005. Rituals were performed and people feasted to their heart's content. In keeping with their beliefs, the bride's mother Laxmi got some vermilion, into which Raghunath Muṇḍa's dog dug its paw, and daubed the red powder on the little girl's forehead. That done, the family made arrangements for the "dowry". The bridegroom went through the motions with a perplexed look, while there was much rejoicing on the bride's side.⁸⁹⁹

302). Seligmann 1922: 155. Casimir forth-coming. For the evil eye being singular see Dundes 1981: 286.

895 Mbh 17,3,12 *śunā dr̥ṣṭam krodha-vaśā haranti yad dattam iṣṭam hutam*. Mār̥kPur 32,22 and 26; cf. 34,56 and 50,45. See also ĀpDhS 2,7,17,20 a dog should not look at the offerings of a funeral rite.

896 ĀpGS 1,5,16,30.

897 BaudhDhS 1,6,14,15.

898 Kauṭīlya 14,3,6f.

899 *The Times of India*, April 08, 2005 (<http://timesofindia.indiatimes.com/articleshow/msid/-1072041.curpg-1.cms>), while *The Telegraph* (Calcutta) of the same date gives some different details: "The marriage ceremony was facilitated by Utkal Bikash Mancha, a non-governmental organization which works among tribals in the state. Justifying the marriage, an office-bearer of the NGO said they were trying to preserve the primitive culture of the tribals through the ceremony. after her birth, Kuni developed some "abnormality" in the growth of her teeth and the tradition in the tribal-dominated slum cluster in Palasuni ordained that she undergo the ritual. "If a girl's first tooth appears in the upper gum, she is believed to be in danger of being killed by a carnivorous animal. It can be warded off only if the girl marries a dog" said Naveen Munda, the father of the girl, adding, "our community will allow the girl to remarry a tribal boy after growing up. But for now, I had to conduct the marriage to save my daughter"" (http://www.telegraphindia.com/1050408/asp/nation/story_4589377.asp). (p.c. O. v. Criegern M. A.).

Similarly, in West-Bengal in the Santal village of Khanyhan 60 km from Calcutta the nine year old girl Karnamoni Handsa who had a tooth rooted to her upper gum, which is considered a bad omen, had to be married on 11 June to the stray dog Bacchan to ward off the evil spell. "According to the tribe elders the marriage would not affect the girl's life, and that she would be free to marry again later and did not need to divorce the dog." The girl promised to take care of the dog who survives on left-overs.⁹⁰⁰ For a dog-bride with the Santals see S.C. Mitra 1928 and 1929.

Against dogbite a piece of ground dogbone is mixed with water and, by way of sympathetic magic, smeared as a paste on the wound;⁹⁰¹ or one wears an old copper coin on the wound.⁹⁰² In an enumeration of occult sciences, *sovāgī* is mentioned, the art of *śva-pākas*.⁹⁰³ We have seen above some cases of sympathetic magic.

Similarly, in the Central Provinces, in order to stunt the growth of a dog the animal is passed through a ring made of the cloth, *chambāl* (? cf. Pkt. *cumbhala*, Pāli *cumbaṭa*), which is generally placed on the head when carrying loads.⁹⁰⁴ A dog's milk, used in a mixture of the root of a *vellakuthi* plant, which was grown on the ashes of a dog's head, and the bones of a cat, with which a mark on the forehead is made, will enable a person to assume the form of any animal he thinks of.⁹⁰⁵ "The Paniyans of the Madras Presidency believe that some of them can assume the form of animals and that, if any one of these sorcerers is desirous of a woman, he must pay a visit to her house at night with a hollow bamboo and goes round her dwelling place thrice. She is believed to come out thereafter and the sorcerer, changing himself into a bull or a dog, carries out his wicked purpose (of violating a woman). In such a case, it is believed that the outraged woman will die in the course of two or three days."⁹⁰⁶ In order to chase away a wild dog, a traveller in Kanara used to take a twig of a tree

900 AFP report in the http://news.bbc.co.uk/2/hi/south_asia/3004930.stm on 22. 7. 2005.

901 Abbott 1932: 59.

902 Thurston 1912: 196.

903 Sūyagaḍa (Lāḍnūm, 1975) 2,2,18,50; K. Mitra 1939: 179f.

904 Pedlow 1902: 291. For the Indian words see further CDIAL 4869.

905 Thurston 1912: 260.

906 S. C. Mitra 1905: 343.

and, without looking back, pointed it in any direction he wished and said to the dog: “Go in that direction and seek your prey.”⁹⁰⁷ Dogs passing by should be given some morsels of food against their evil eye,⁹⁰⁸ but in such a way that the food does not drop on the ground.⁹⁰⁹

By magic a mischievous brahmin who mocks at a Vāghyā (Khaṇḍobā’s bard) turns into a dog and bites people.⁹¹⁰

3.5.4 Reincarnation as a dog (*suṇahattaṇa*)⁹¹¹

Evil-smelling karman as, e.g., seduction of the wife of one’s *guru*⁹¹² or *upādhyāya*⁹¹³; pride of birth⁹¹⁴; slandering one’s *guru*⁹¹⁵; miserliness⁹¹⁶; gluttony,⁹¹⁷ or talking to heterodox people⁹¹⁸ leads to rebirth in the evil-smelling womb of a bitch, a sow or a *cāṇḍālī*⁹¹⁹; rarely also doggish fidelity to one’s husband or extreme virtuousness causes a canine reincarnation.⁹²⁰ In the introduction to the Kukkura-jātaka it only says that the Bodhisatta was reborn a dog because of his having

907 Abbott 1932: 325.

908 Abbott 1932: 130.

909 Abbott 1932: 154.

910 Sontheimer 1997: 144.

911 HarivaṃśaPur ed. Alsdorf (Hamburg, 1936) 91,5,2.

912 Mbh 13,112,47 *guror bhāryā yaḥ śiṣyo yāti pāpa-kṛt ... śva-yonau tu sa saṃbhūtaḥ*. In GaruḍaPur 217, 19 the *guru-talpa* becomes a *śūkara*, the deceiver of an *upādhyāya*, however, is reborn a dog in vs 13. In MārkaPur 15,2 the *guru-talpa* will become a dog.

913 MārkaPur 15,2. Cf. Mbh 13,112,46 where it says only *pāpaṃ kuryād*.

914 Mbh 13,104,16 *śvānaṃ vai pāpinaṃ paśya vivarṇaṃ hariṇaṃ kṛśaṃ atimānena bhūtānāṃ imāṃ gatim upāgatam*; Kathākośaprakaraṇa 129,30ff. (see above sub 2.3); Haribhadra, *Samar*. 42,11.

915 Manu 2,201. Cf. Sternbach 7603.

916 For the story of Todeyya see above under 2.6.

917 DhP-a I 171,6 of a herdsman who died from overeating and was reborn in his bitch. The lay-person who eats food given to the Buddhist order in Śrī Lankā will suffer the same fate (Gombrich 1991: 142 note 44).

918 King Śatadhanu suffered this fate by politely talking to heretics (ViṣṇuPur 3,18) which the various denominations disapproved of.

919 ChUp 5,10,7 *ya iha kapūya-caraṇā abhyāśo ha yat, te kapūyāṇ yonim āpad-yaṇ śva-yoniṃ vā śūkara-yoniṃ vā caṇḍāla-yoniṃ vā*.

920 KSS 13,1,135 *eṣā tu śīlam evāikaṃ rarakṣājñānatas tadā | tena śva-yonau patitā ...* In Kathārātānākara 494,10a woman in love with a monk is reborn as a bitch and even then dogs the monk everywhere.

acted accordingly.⁹²¹ In the Ālu Kuṛumba Rāmāyaṇa one can be cursed to become a dog as Yama did to Bhuvaneśa⁹²² or to become a woman.⁹²³ The physical state of a dog: unhappy, wan, pale and lean may betray his human pre-birth.⁹²⁴ Reincarnation occurs independent of gender or socio-religious status. Thus the princess Candramatī was reborn a dog⁹²⁵, a herdsman as a bitch⁹²⁶; a dog can be reborn a princess,⁹²⁷ a Buddhist monk and even an *arhat*,⁹²⁸ and there is a tradition of Kṛṣṇa's *avatāra* as Khaṇḍobā's dog.⁹²⁹ Haribhadra recounts the story of a slanderer gone to hell and then reborn a hound.⁹³⁰

One can also dream of reincarnation as a dog, as happened to king Hariścandra in consequence of a curse by Viśvamitra.⁹³¹ Often a series of rebirths takes place in the animal kingdom, and in the other world a *kokila* can become a dog.⁹³² Thus the bird with the beautiful voice becomes an animal with an ugly one.⁹³³

3.5.5 Canine cult

For this, neolithic burials are not very meaningful⁹³⁴ and few sources in ancient literature are available, as, e.g., in the Śatarudriya: "Homage to the dogs and homage to the dog-owners !" ⁹³⁵ In the Iranian Vīdēvdāt, a four-eyed dog is sent on the way used to carry away a corpse, in order to chase off the corpse-witch, who later symbolized

921 *Tathā-rūpaṃ kammaṃ paṭicca* (Ja I 175,6). No ground is given either for the same rebirth of queen Jasoharā in Haribhadra, *Samar.* 253,11.

922 Adbhuta-rāmāyaṇa VI (Grierson 1926–8: 19).

923 Kapp 1989: 126.

924 Mbh cr. ed. 13,104,16 *śvānaṃ vai pāpinaṃ paśya vivarṇaṃ harinaṃ kṛśam*.

925 *Rāñi vi pavaṇṇi suṇahaṃ bhau* (Puṣpadanta, *Jasah.* 2,31,7), cf. Haribhadra, *Samar.* 253,111 *Jasoharā ... kukkuri-gabbhaṃmi uvavannā jāo ya kukkuro*.

926 Vide note 917.

927 Chavannes 1910: C 221 ff. a dog daily received some food from an arhat and was reborn a princess, who in her turn daily gave alms to hundreds of monks.

928 Chavannes 1910 nos 446, 485 and 97 resp.

929 Hildebeitel 1989: 278.

930 Samarāicchakahā 97,16 *āheduga-suṇaya*.

931 MārḱPur 8,144.

932 Sūyagaḍacuṇṇi 76,5 *para-loke kokilaś ca paribhaṭṭhau saḍḍha-suṇayo jāo*.

933 Hemavijaya, *Kathāratnākara* no 46 § 3.

934 Gupta 1972: 87f.

935 VājasaneyiSamhitā 16,28. See Falk 1986: 18.

the contamination by corpses.⁹³⁶ This may be one of the starting points of the dog cult of the Median Magi, beside *sagdīd*, by which a dog, made to look at a corpse, is thought to protect against the contamination,⁹³⁷ and the near equation of dogs and men.⁹³⁸ In India, as the SkandaPur 9,32 states, a lamp is lit for Yama's dogs,⁹³⁹ and in the AgniPur 264,25 a *piṇḍa* is offered to Śyāma and Śabala with a mantra in order to protect the sacrificer.

At the Bhairava festival the participants ride on the back of she-asses and lift up dogs.⁹⁴⁰ In Nepal, the tutelary deity of which is Bhairava, dogs are worshipped on the second day of Tihar or Dīvālī. "To honour the dog on his special day means that the gate-keeper of Death's kingdom may ease the soul's passage into the Netherworld to receive Yama's judgment. The red *tika*, a mark of blessing, is placed on dogs's foreheads, their necks are garlanded with flowers and they are fed like kings for a day."⁹⁴¹

In a different cult we have grave monuments for the dog of King Sāhū (3.1.2 [p. 66]) and, e.g., at Lohāru (Punjab), one to the Thākur chief's dog, "which is credited with having done noble service in battle, springing up and seizing the wounded warriors' throats, many of whom it slew. Finally it was killed and buried on the spot with beat of drum, and has since been an object of worship and homage."⁹⁴² A state burial was also given to a beloved dog in Haribhadra.⁹⁴³

936 Krick 1972: 34. Cf. Bendann 1930: 122f.; Willman-Grabowska 1931: 41.

937 Seligmann 1922: 456. Crooke 1906: 147 quoting Dosabhai Framji writes that the Parsis of his time seemed to be half ashamed of the rite. Āpastamba-DhS 2,7,17,20 opines a funeral rite to be useless, if a dog throws its (evil) eye on the offerings, also MārḱPur 32,22 and VāyūPur 78,38. – A black dog looked on when Sontheimer's ashes were dropped into the river Nira near Jejuri in 1992.

938 Kammenhuber 1958: 302f.; Mary Boyce, Dog in Zoroastrianism, in: www.cais-soas.com/CAIS/Animals/dog_zoroastrian.htm (p.c. Dr Mrs Shing Mueller).

939 Meyer 1937: II 24.

940 Meyer 1937: I 183.

941 Meyer 1937: II 215 (dogs worshipped on the first day); Anderson 1971: 164 and 166.

942 Crooke 1896: II 220.

943 Samarāiccakahā 255,8 *kālāyaru-lavanga-candaṇa-katthehiṃ mahanto sak-kāro kao*.

A regular hero stone with inscription was erected in Western Ganga in the 10th cent. as a memorial for a dog which had fought and killed a tiger before he died himself.⁹⁴⁴ Such monuments are also found elsewhere, e.g. in Mantua where Giulio Romano created a tomb for Federico II Gonzaga's longlegged bitch, which had expired while giving birth to a litter of puppies in the first quarter of the 16th century; stones with the names of eleven greyhounds of king Frederick the Great of Prussia mark their graves in the park of the Sanssouci castle near Potsdam, and, in Edinburgh, John Gray's skyeterrier Bobby, which guarded its master's grave for 14 years since 1858 and was given a lifesize statue by the baroness Burdett-Coutts in 1872.⁹⁴⁵ In the Ātakūr inscription of 949 C.E. Manālara is stated to have made a gift of land in memory of a hound which had attacked and killed a boar, but died itself in the fight.⁹⁴⁶ A dog can be seen behind a peacock on a small frieze on the xenotaph of *mahārāṇa* Sangram Singh in Udaipur.⁹⁴⁷

Another kind of cult is performed at the Kurkurī-tīrtha on the river Narmadā, where a bitch is worshipped as a deity,⁹⁴⁸ and in the temple of Dattātreya dogs are worshipped.⁹⁴⁹ Elwin quoting Cain relates that a brahmin, who had killed a dog many years ago, built a temple, made an image of a dog, and daily worshipped it.⁹⁵⁰

Traditionally the Vaggayyas of Mailāra and the Vāghyās of Khaṇḍobā in Mahārāṣṭra worship dogs because they descend from Khaṇḍobā's dog⁹⁵¹ and Khaṇḍobā may himself appear as a dog.⁹⁵² The Koīs who belong to the Gonds, worship wild, undomesticated, preferably black dogs, even if they kill cattle.⁹⁵³ Guhyakas walk the

944 Sivaramamurti 1974: 22 and plate 49.

945 Baedeker Schottland. Ostfildern, 2005: 278.

946 Handiqui 1949: 123.

947 Handiqui 1949: 165. See also above under 3.1.1. – For Greek dirges in stone on dogs see Merkelbach 2004.

948 Skandapurāṇa 3,205,2ff. The place is not even in S. Kapoor's *Encyclopaedia of Ancient Indian Geography* (New Delhi, 2002).

949 Enthoven 1924: 216.

950 Elwin 1954: 367 note 1 < J. Cain in *Indian Antiquary* IV (1875) 196f.

951 Stanley 1987: 67.

952 Sontheimer 1997: 238.

953 Sontheimer 1997: 122.

earth in the shape of *yakṣas* (NisīhaBh 4427), which the *cuṇṇi* explains as dogs.⁹⁵⁴

As stated above in 3.1.7, the rude inhabitants of Lāḍha let loose dogs against Mahāvīra. The original inhabitants of this area, the low-caste Bauris, have a dog as their totem.⁹⁵⁵ On a rock at the northern point of ŚrīLankā,⁹⁵⁶ and in Indochina, even a dog's (and a tiger's) footprint was worshipped.⁹⁵⁷

3.6 Cynotherapy

As in ancient Greece,⁹⁵⁸ healing powers are attributed to dogs also in India. Earth which was walked upon by a dog and on which AV vi 80 is recited, is rubbed into the affected side of a hemiplegic patient; then the lame side is fumigated by a coal fire in which one of the dog's lice is thrown, while the hymn is repeated.⁹⁵⁹ The bile of a dog, when gathered in Puṣya (Dec.-Jan.) and made into an unguent, cures a person of epilepsy.⁹⁶⁰

A famous cure for any kind of putrid sore is a mixture of the ashes of a dog's tongue and oil. "People who have very bad sores rub them with curds on Saturday or Tuesday and get a black dog to lick them."⁹⁶¹ For the use of the tongue for its curative power see above under 2.4 (p. 26). A dog's saliva was used against scrofula.⁹⁶²

Further, an insane patient is fumigated with burnt dog's flesh,⁹⁶³ and Campbell Oman notes the use of the head of a black dog boiled in water to cure the marasmus disease (undernourishment),⁹⁶⁴ probably because dogs are gourmands (see above sub 2.5.1). Black dogs also

954 Cuṇṇi 416,4. See also above at 2.1 where *yakṣa* is explained as dog.

955 Roy Choudhury 1967: 32.

956 Low 1835: 65. It was impossible to obtain more information about this.

957 Karutz 1906: 21 < Low 1835: 65.

958 Peters 2005: 15.

959 KauśS 31,18f. with Caland's note.

960 Sternbach 9293. See also White 1989: 294f.

961 Chaube 1895: 72.

962 KauśikaS 30,16. The text is corrupt; see Caland 1900: 97 note 8.

963 Suśruta, *Ut* 62,11.

964 Campbell Oman 1908: 309.

have, however, other therapeutical functions, e.g., bread offered to them is supposed to cure barrenness,⁹⁶⁵ and when a man suffers from indigestion, some of his food is given to a black dog. If the dog eats the food, his illness goes.⁹⁶⁶ In lieu of spitting in the face of a crying child to avert evil-eye, it is sufficient to say: *thu naya* 'spit dog'.⁹⁶⁷ Dog flesh was also used in Greek medicine (Dalby 1996: 60). In Germany, the neuropaediatric clinic in Vogtareuth (Bavaria) uses dogs in the therapy of young comatose patients who react on the animals licking their hands.

Dogs cannot only heal, but, as inauspicious animals, also cause disease. In Kauś 13,12 dogs are associated with leprosy.⁹⁶⁸ Through a hole made in the thatch, a child attacked by a dog-demon (*śva-graha*) is brought into the assembly hall, where the spell to exorcise the demon is performed.⁹⁶⁹ Whooping cough, regarded as a sort of barking and caused by the displeasure of the dog-god Bhairava, is cured by suspending an old copper coin, hammered into a flat round disc and engraved with the figure of a dog, to the waist of the sick child.⁹⁷⁰ Further, as when dogs, etc., bring a dreamer to the South, he will die of consumption,⁹⁷¹ and if he is attacked by a dog when he drinks liquor in the company of spirits of the dead, he will die of fever.⁹⁷² For *mort-de-chien*, corruption of the Portuguese *mordexim* < Konkani *moḍachī* 'cholera' see Hobson-Jobson.⁹⁷³

965 Enthoven 1924: 287.

966 Abbott 1932: 279.

967 Abbott 1932: 34. The Sindhī quotation could not be checked.

968 *Śuni kilāsam* the priest exclaims in a rite to obtain vital energy.

969 HirGS 2,7.2.

970 Thurston 1912: 196.

971 Svapnac II 89.

972 Jolly 1977: 23.

973 Yule and Burnell 1903: 586ff.

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