



두세노 드니사
 운드폭탄 4발 투하... 두 아들과 함께 사망
 진지구축... 이틀째 시가戰
 령이 대중 앞에 나타나거나 애국심
 을 고취하는 노래만을 내보내던 방
 송마저 중단됐다.

DIVERSITY AND DOMINANCE

THE SITUATION OF WOMEN IN THE KAMA SUTRA

The ancient Indians articulated three broad areas of human concern: Dharma—the realm of religious and moral behavior; Artha—the acquisition of wealth and property; and Kama—the pursuit of pleasure. The Kama Sutra, which means "Treatise on Pleasure," while best known in the West for its detailed descriptions of erotic activities, is actually far more than a sex manual. It addresses, in a very broad sense, the relations between women and men in ancient Indian society, providing valuable information about the character and activities of men and women, the psychology of relationships, the forms of courtship and marriage, the household responsibilities of married women, appropriate behavior, and much more. The author of this text, Vatsyayana, lived in the third century C.E. He claims to be abridging and sharpening a series of earlier texts on the subject.

When a girl of the same caste, and a virgin, is married in accordance with the precepts of Holy Writ, the results of such a union are the acquisition of Dharma and Artha, offspring, affinity, increase of friends, and untarnished love. For this reason a man should fix his affections upon a girl who is of good family, whose parents are alive, and who is three years or more younger than himself. She should be born of a highly respectable family, possessed of wealth, well connected, and with many relations and friends. She should also be beautiful, of a good disposition, with lucky marks on her body, and with good hair, nails, teeth, ears, eyes and breasts, neither more nor less than they ought to be, and no one of them entirely wanting, and not troubled with a sickly body. The man should, of course, also possess these qualities himself. But at all events, says Ghotakamukha [an earlier writer], a girl who has been already joined with others (i.e. no longer a maiden) should never be loved, for it would be reproachable to do such a thing.

Now in order to bring about a marriage with such a girl as described above, the parents and relations of the man should exert themselves, as also such friends on both sides as may be desired to assist in the matter. These friends should bring to the notice of the girl's parents the faults, both present and future, of all the other men that may wish to marry her, and should at the same time extol even to exaggeration all the excellencies, ancestral, and paternal, of their friend, so as to endear him to them, and particularly to those that may be

liked by the girl's mother. One of the friends should also disguise himself as an astrologer, and declare the future good fortune and wealth of his friend by showing the existence of all the lucky omens and signs, the good influence of planets, the auspicious entrance of the sun into a sign of the Zodiac, propitious stars and fortunate marks on his body. Others again should rouse the jealousy of the girl's mother by telling her that their friend has a chance of getting from some other quarter even a better girl than hers.

A girl should be taken as a wife, as also given in marriage, when fortune, signs, omens, and the words of others are favourable, for, says Ghotakamukha, a man should not marry at any time he likes. A girl who is asleep, crying, or gone out of the house when sought in marriage, or who is betrothed to another, should not be married. The following also should be avoided:

- One who is kept concealed
- One who has an ill-sounding name
- One who has her nose depressed
- One who has her nostril turned up
- One who is formed like a male
- One who is bent down
- One who has crooked thighs
- One who has a projecting forehead
- One who has a bald head
- One who does not like purity
- One who has been polluted by another
- One who is affected with the Gulma [glandular enlargement]
- One who is disfigured in any way
- One who has fully arrived at puberty
- One who is a friend
- One who is a younger sister
- One who is a Varshakari [prone to extreme perspiration]

In the same way a girl who is called by the name of one of the twenty-seven stars, or by the name of a tree, or of a river, is considered worthless, as also a girl whose name ends in "r" or "l." But some authors say that prosperity is gained only by marrying that girl to whom one becomes attached, and that therefore no other girl but the one who is loved should be married by anyone.

When a girl becomes marriageable her parents should dress her smartly, and should place her where she can be easily seen by all. Every afternoon, having dressed her and decorated her in a becoming manner, they should send her with her female companions to sports, sacrifices, and marriage ceremonies, and thus show her to advantage in society, because she is a kind of merchandise. They should also receive with kind words and signs of friendliness those of an auspicious appearance who may come accompanied by their friends and relations for the purpose of marrying their daughter, and under some pretext or other having first dressed her becomingly, should then present her to them. . . .

When a girl, possessed of good qualities and well-bred, though born in a humble family, or destitute of wealth, and not therefore desired by her equals, or an orphan girl, or one deprived of her parents, but observing the rules of her family and caste, should wish to bring about her own marriage when she comes of age, such a girl should endeavour to gain over a strong and good looking young man, or a person whom she thinks would marry her on account of the weakness of his mind, and even without the consent of his parents. She should do this by such means as would endear her to the said person, as well as by frequently seeing and meeting him. Her mother also should constantly cause them to meet by means of her female friends, and the daughter of her nurse. The girl herself should try to get alone with her beloved in some quiet place, and at odd times should give him flowers, betel nut, betel leaves and perfumes. She should also show her skill in the practice of the arts, in shampooing, in scratching and in pressing with the nails. She should also talk to him on the subjects he likes best, and discuss with him the ways and means of gaining over and winning the affections of a girl . . .

To the girl also she [the daughter of the girl's nurse, essentially a friend of the same age serving as a go-between] should speak about the excellent qualities of the man, especially of those qualities which she knows are pleasing to the girl. She should, moreover, speak with disparagement of the other lovers of the girl, and talk about the avarice and indiscretion of their parents, and the fickleness of their relations. She should also quote samples of many girls of ancient times, such as Sakoontala and others, who, having united themselves with lovers of their own caste and their own choice, were ever happy afterwards in their society. And she should also tell of other girls who married into great families, and being troubled by rival wives, became wretched and miserable, and were finally abandoned. She should further speak of the good fortune, the continual happiness, the chastity, obedience, and affection of the man, and if the girl gets morose about him, she should endeavour to allay her shame and her fear as well as her suspicions about any disaster that might result from her marriage. In a word, she should act the part of a female messenger by telling the girl all about the man's affection for her, the places he frequented, and the endeavours he made to meet her, and by frequently re-

peating, "It will be all right if the man will take you away forcibly and unexpectedly." . . .

A virtuous woman, who has affection for her husband, should act in conformity with his wishes as if he were a divine being, and with his consent should take upon herself the whole care of his family. She should keep the whole household well ordered, and arrange flowers of various kinds in different parts of it, and make the floor smooth and polished so as to give the whole a neat and becoming appearance. She should surround the house with a garden, and place ready in it all the materials required for the morning, noon and evening sacrifices. Moreover she should herself revere the sanctuary of the Household Gods, for, says Gonardiya [another earlier writer], "nothing so much attracts the heart of a householder to his wife as a careful observance of the things mentioned above." . . .

The wife should always avoid the company of female beggars, female Buddhist mendicants, unchaste and roguish women, female fortune tellers and witches. As regards meals, she should always consider what her husband likes and dislikes and what things are good for him, and what are injurious to him. When she hears the sounds of his footsteps coming home she should at once get up and be ready to do whatever he may command her, and either order her female servant to wash his feet, or wash them herself. When going anywhere with her husband, she should put on her ornaments, and without his consent she should not either give or accept invitations, or attend marriages and sacrifices, or sit in the company of female friends, or visit the temples of the Gods. And if she wants to engage in any kind of games or sports, she should not do it against his will. In the same way she should always sit down after him, and get up before him, and should never awaken him when he is asleep.

QUESTIONS FOR ANALYSIS

1. In what ways are women given essentially equal treatment to men in these excerpts? In what ways are they treated unequally?
2. On what bases do men and women choose spouses and lovers?
3. What were the most important household responsibilities of ancient Indian women? What social, intellectual, and cultural activities did they engage in?
4. In light of the treatise's prescriptions for how a married woman should treat her husband, what do you think was the nature of the emotional relationship of husband and wife? How might this differ from marriages in our society?

Source: Sir Richard Burton and F. F. Arbuthnot, *The Kama Sutra of Vatsyayana* (1883), sections III.1, III.4, III.5, IV.1, found at <http://www.sacred-texts.com/sex/kama/index.htm>.