ART. V.—*The Brhat-Saṃhitā; or, Complete System of Natural Astrology of Varāha-mihira.* Translated from Sanskrit into English by Dr. H. KERN.

(Continued from Vol. VI. p. 338.)

CHAPTER LXV.

Signs of Goats.

1. I will tell the lucky and evil signs of goats. Such as have eight, nine, or ten teeth, are lucky, and may be kept; such as have seven teeth, should be removed.

2. A black circle on the right side of a white goat is a favourable mark. Likewise a white circle on the right side of one having the colour of an elk, of sable hue, or red.¹

3. The udderlike part hanging down from the neck of goats is known by the name of “neck ornament.”² A goat with one dewlap brings happiness; extremely lucky are those having two or three dewlaps.

4. All goats without horns, and those that are entirely white or entirely black, promise good. Lucky also are such as are half black, half white; or half russet, half black.

5. A goat that marches in front of the flock, and the first that plunges into water,—that has the head white, or blazes³ on the forehead,—is favourable.⁴

¹ Or “dark red.”

² *Anglicè* dewlap or wen. *Maṇi* is taken in the sense of Latin *monile*, Norse *men*, Old Saxon *meni*; it is well known that the same acceptation is very common in Vedic writings.

³ Utpala reads *kṛttikā* instead of *ṭikkikā*, explaining it by *tilakāḥ*. The word *kṛttikā*, evidently in the acceptation of “blaze, star, white dot,” occurs also in the Çrautasûtra of Kātyāyana 20, 1, 34, where *kṛttikāñjī* is interpreted by the commentator in this way: कृत्तिका शकटमिव यस्य ललाटे पीरङ्गाणि. The man understood the general purport, but was evidently unacquainted with the technical meaning of *kṛttikā*.

⁴ A goat of this description is termed *kuttaka*; see below, st. 9.

6. One that has the neck or head speckled, the colour of pounded sesamum, and the eyes red, is esteemed of good augury. Likewise a white one with black legs, or a black one with white legs.¹

7. A white goat with black testicles and a black patch in the middle, or one whose step is resounding and slow, is auspicious.²

8. A goat with horns and feet like an elk's, or white in the forepart and black behind, promises good.³ About this matter there is a stanza of Garga's, running as follows :

9. ("The various kinds of goats denominated) *Kuṭṭaka*, *Kuṭīla* (or *Kuṭṭika*), *Jaṭīla* and *Vāmana*, are all four children to Fortune, that do not dwell in places from whence she has fled."

10. Inauspicious are such goats as have a voice like a donkey, a wretched tail, misshapen claws, a bad colour, stunted ears, an elephant's head, or a black palate and tongue.

11. Such as have a colour and dewlap of favourable appearance, are hornless and red-eyed, will, when properly attended to in the dwellings of men, yield pleasure, renown, and fortune.

CHAPTER LXVI.

Signs of Horses.

1. A courser will be perfect in all its limbs, when the neck is long, the prominences above the eyes⁴ extensive, the rump

¹ Such goats go by the name of *kuṭīla*.

² An animal of this description is called *jaṭīla*.

³ The term for it is *vāmana*.

⁴ In a quotation, not unlikely from *Parāçara*, we find a definition of *akshikūṭa* :

नेत्रे तथोपरि स्यातां तयोः प्रच्छादनं ततः ।

अभ्यन्तरं सितं कृष्णं दृष्टिमण्डलमेव च ॥

and heart broad, the palate, lips and tongue red, the skin, hair and tail fine, the hoofs well formed, the pace and face good, the ears, lips and tail short, the legs, knees and thighs round, the teeth equal and white, the shape and appearance nice. Such a horse kept by the king will always tend to the destruction of the foe.

2. (Turnings in the hair) under the eyes, on the jaws, cheeks, heart, throat, nose, temple, hip, abdomen, knee, scrotum, navel, shoulder, or breech, and on the left (or "right") loin or leg, are ill-omened.¹

3. Turnings of hair on the muzzle, throat, ears, back, eyes, lips, haunches, forelegs, loins, flanks, along with those on the brow, are of very good augury.²

4. Amongst them there is one "constant turning" on the muzzle, one in the hairs of the forehead, two on the

कनीनिके चान्तःकोणे तथापाङ्गौ च बाह्यतः ।

वत्सोपरि च पक्षाणि अचिकूटे तथोपरि ॥

¹ In a work on horsecraft, ascribed to Kātya Vararuci, and cited at large by Utpala, we read the following :

शङ्खभूगण्डनासाहनुकटिककुदक्रोडकच्यासनस्थै-

र्मन्याहज्जानुकूर्चश्रवणगलगुदप्रोथकुक्ष्यश्रुपाते ।

स्थूरासिक्रीकसाड(?) चिकवृषणवहस्कन्धनाभ्युज्जाते-

रावर्तैरेवमेतैरशुभफलकैर्वर्जनीयास्तुरङ्गाः ॥

The term कीकसा is defined in another quotation (probably from Parācara):

स्कन्धस्य चोपरि ग्रीवा तस्याश्चोपरि केसरम् ।

वज्रतो जघुतश्चोभाः कीकशाः ककुदन्ततः ॥

आसनश्चैव पृष्ठश्च पृष्ठवंशस्ततः परम् ।

² Comm.: तथाच वरश्चिः

सृक्त्रिप्रपाणाश्रवहायकण्डकेशान्तवच्चःश्रवणोपरन्धे ।

निगालदेशे च ललाटदेशे ये रोमजास्ते श्रियमावहन्ति ॥

groins, two on the adjoining parts,¹ two on the head, and two on the breast.²

5. A colt is marked by six white teeth, which become tawny when the horse is two years old; at three years it loses, and (at four years) recovers its middlemost incisors; at five (and six) years the eyeteeth. The same teeth will after every subsequent period of three years become darkish, yellow, white, coloured like black salt, wax, conch-shell, become hollow, slack, and at length fall out.³

CHAPTER LXVII.

Signs of Elephants.

1. Elephants with tusks of the colour of honey, with well-proportioned body, being neither too fat nor too lean, fit for use, with even members, a back curved like a bow, and buttocks like those of a boar, are denominated Bhadra (i.e. well-favoured).

2. The characteristics of the species called Manda (i.e. dull) are: a slack breast, slack folds on the waist, a paunch-belly, a thick skin and neck, a huge loin and root of the tail, and the look of a lion.

¹ Utpala: कुबिनाभिमध्यभागे रन्ध्रस्थानं । तत उपरिभागे उपर-
न्ध्रस्थानं । उक्तञ्च

कुबिनाभ्यन्तरे रन्ध्रमुपरन्ध्रं तथोपरि ।

I am unacquainted with the English terms.

² The corresponding passage from Parâçara has : दश ध्रुवावर्ताः ।
प्रपाण एको ललाट एक एव । मूर्धनि द्वौ । द्वौ वक्षसि । रन्ध्रोपरन्ध्रयो-
र्द्वौ द्वाविति ॥

³ Comm.: तथाच वररुचिः

सन्दंशं मध्यमन्त्र्यं दशनयुगमधः सोत्तरं वर्षजाते

श्वेतं द्यव्दे कषायं पतितसमुदितं त्रिशतुःपञ्चकेषु ।

वींस्त्रीनेकैकमब्दानसितहरिसिताः काचमाक्षीकशङ्ख-

च्छिद्रं चालं च्युतिश्च प्रभवति तुरगे लक्षणं वक्तव्यम् ॥

3. The elephants of the species *Mrga* (*i.e.* deer) have the lip, tail and penis short, the feet, neck, tusks, trunk and ears small, the eyes large. The sort called *Sankârṇa* (*i.e.* mixed) shows the characteristics of those before described intermingled.

4. The height of the *Mrga* is five cubits, the length seven, the circumference eight. These numbers increased by one are those of the *Manda*; by two, of the *Bhadra*. The "mixed" elephant has no fixed measure.

5. The colour of the *Bhadra*'s frontal juice is green; of the *Manda*'s, turmeric hued; of the *Mrga*'s, sable; of the mixed elephant's, mixed.

6, 7. Auspicious are such elephants as have the lips, palate and mouth red; the eyes like a sparrow's; the tusks smooth and turned up at the extremity; the face broad and long; the backbone arched, long, not protruding, and lying deep; the frontal globes like a tortoise's back, and covered with thin and scanty hairs; the ears, jaws, navel, front and genitals big; the claws convex, to the number of eighteen or twenty; the trunk round and covered with three lines; the hairs of the tail nice; the frontal juice, and the wind from the trunk's point, of good odour.

8. Elephants with a long finger¹ and a red point of the trunk, with a voice like the din of rainclouds, and with a big, long and round neck, bring luck to the king.

9. But elephants devoid of frontal juice; having too many or too few claws and limbs; crooked, undersized, with tusks similar to ram's horns; with prominent testicles; lacking the extremity of the trunk; having the palate dusky, dark-blue, spotted or black; with small tusks or no tusks at all; or without sex; those, as well as a female elephant that shows some characteristics of the male, and one that is pregnant, should the king order to be removed to another place, as they produce very dire consequences.

¹ Comm.: गजानां करप्रान्ते मांसपेक्षकुलशब्दवाच्यः । करप्रान्तं स-

कलं पुष्करमच्यते ॥

CHAPTER LXVIII.

Signs of Men.

1. By duly observing the height, weight, gait, compactness, temperament, colours, sleekness, voice, natural character, physiognomy, division of limbs,¹ and complexion, the skilled soothsayer may reveal the past and the future.

2. Feet not sweaty, hued like the calix of a lotus, warm, curved like a tortoise's back, with soft soles, connected toes, bright and red nails, well-shaped heels and no projecting ancles, are those of a monarch.²

3. Feet shaped like a winnowing basket, rough, with whitish nails, crooked, covered with veins, meagre, with toes standing far from each other, bring poverty and pain. Feet elevated in the middle are fit for travelling; tawny ones lead to the extirpation of the lineage; feet with soles of the hue of burnt clay cause Brahman murder; yellow ones go to forbidden ground.³

83. Any limb being coarse, lean and covered with veins,

¹ Cf. ch. lxx. 24-26.

² Comm.: तथाच समुद्रः

पादैः समांसैः सुस्निग्धैः श्लिष्टैः सुशोभनैः ।

उन्नतैः खेदरहितैः सिराहीनैश्च पार्थिवः ॥

तथाच गर्गः

पद्मरक्तोत्पलनिभैस्तथा चतुषसन्निभैः ।

नृपाः पादतलैर्ज्ञेया ये चान्ये सुखभागिनः ॥

³ Comm.: तथाच समुद्रः

शूर्पाकारैस्तथा भयैर्वक्त्रैः शुष्कैः सिराततैः ।

सखेदैः पाण्डुरै रूक्षैश्चरणैरतिदुःखिताः ॥

उत्कूटावध्निरतौ कषायौ कुलनाशनौ ।

ब्रह्मघ्नौ पक्कमृद्वर्णावतिपीतावगम्यगौ ॥

The translation from st. 4-82 is here omitted, as it affords very little

is pronounced ill-favoured; in the contrary case entirely auspicious.

84. Three parts of a king's body should be broad; three others deep; six lofty; four short; seven red; five long and fine.

85. Navel, voice and character—these three should men have deep. Breast, forehead and face—these three being broad is a happy sign in men.

86. The six members (which should be) lofty are breast, girdle, nails, nose, face, and raised part of the neck. The four limbs that bestow benefits by being short, are penis, back, neck and legs.

87. The outer corner of the eye, feet, hands, palate, lips, tongue and nails—these seven, to be sure, bring happiness by being red. Five parts, viz. teeth, finger-joints, hair, skin and nails, being fine,¹ are proper to happy people.

88. Jaws, eyes, arms, nose and the space between the paps—these five will not be long in men, unless they be kings.²

interest, and as some stanzas are couched in a language too free to be decent in an English garb. It may be noticed that the signs of beauty, such as described in this chapter, generally agree with the 32 *lakṣhaṇas* and 80 *anuvyañjanas* of the ideal image of Buddha; e.g. *sunigūḍhagulpha* in st. 2 corresponds with *gūḍhagulpha* in *Lalitavistara* 122, 17; *ruciratāmranakha* in the same stanza and st. 41 with *tāmranakha* of Čākyā; and so forth. Cf. Burnouf, *Lotus de la bonne loi*, 583, sqq. Any distinction between *lakṣhaṇa* and *anuvyañjana* is unknown to our author.

¹ In the text read सूक्ष्माणि, of course.

² Utpala quotes from Garga :

चतुर्दशसमद्वन्द्वश्चतुःकृष्णश्चतुःसमः ।

दशपद्मो दशबुहंस्त्रिभुक्तः शस्यते नरः ॥

पादौ गुरुफौ स्निग्धौ पार्श्वौ वृषणी चतुषी स्तनी ।

स्तन्योष्ठी वंक्षणी जङ्घे हस्तौ बाहुचक्री तथा ॥

चतुर्दशसमद्वन्द्वं ममुद्रो नृषु शंसति ।

अचित्तारे भुवी इमंश्च केशाश्चैवासिताः शुभाः ॥

On Complexion.

89. Let those who are able to predict the future from the marks on the body, observe the complexion of men, quadrupeds and birds, as it announces lucky and unlucky consequences. For it is like the shining of a lamp within a crystal jar, revealing the qualities of the inward light to the outside.

90. A complexion that originates in the element of earth

अङ्गुल्यो हृदयं नेत्रे दशनाश्च समा नृणाम् ।
 चत्वारः सम्प्रशस्यन्ते सदैश्वर्यसुखावहाः ॥
 जिह्वोष्ठं तालुरास्यञ्च मुखं नेत्रे स्तनौ नखाः ।
 हस्तौ पादौ च शस्यन्ते पद्माभा दश देहिनाम् ॥
 पाणिपादस्वरग्रीवा वृषणी हृदयं शिरः ।
 ललाटमुदरं पृष्ठं बृहन्तः पूजिता दश ॥
 नेत्रे ताराविरहिते दशनाश्च सिताः शुभाः ।
 एतच्च लक्षणं कृत्स्नं नराणां समुदाहृतम् ॥
 पञ्चदीर्घश्चतुर्ह्रस्वः पञ्चसूक्ष्मः षडुन्नतः ।
 पञ्चरक्तस्त्रिविस्तीर्णस्त्रिगम्भीरः प्रशस्यते ॥
 बाहू नेत्रान्तरे चापि हनुनी वृषणी तथा ।
 स्तनयोरन्तरश्चैव पञ्चदीर्घः प्रशस्यते ॥
 ग्रीवा प्रजननं श्रोणी ब्रूखे जङ्घे च पूजिते ।
 तथेतरेषु सर्वेषु सर्वमेव प्रशस्यते ॥
 सूक्ष्माण्यङ्गुलिपर्वणि दन्ता रोमाणि च च्छविः ।
 तथा नखाश्च सर्वे च पञ्चसूक्ष्मः प्रशस्यते ॥
 कक्षाचिवक्षांसि तथा मुखं पृष्ठं कक्षाटिका ।
 सर्वभूतेषु निर्दिष्टः षडुत्सेधः प्रशस्यते ॥
 पाणिपादौ तथा चास्यं मुखं नेत्रे स्तनौ नखाः ।
 पञ्च रक्तानि यस्याङ्गर्मनुजेन्द्रं तमादिशेत् ॥
 उरौ मुखं ललाटं च त्रिविस्तीर्णं प्रशस्यते ।
 सत्त्वं स्वरश्च नाभी च त्रिगम्भीरं प्रशस्यते ॥

manifests itself in the sleekness of teeth, skin, nails, hairs on the body and the head,¹ and is connected with a sweet smell. It causes contentment, acquisition of wealth, bliss and daily progress in virtue.

91. A complexion due to the element of water is smooth, white or clear yellow, and delightful to the eye. It gives affection, meekness, pleasure and bliss. Like a mother it causes that wants get fulfilled, and grants to mortals its beneficial effects.

92. The "fiery" complexion is harsh and fierce, showing like red lotus, gold or fire. Allied with energy, valour and ardour, it leads men to victory, and effects that the object aimed at is soon attained.

93. A complexion derived from the element of wind will be smutty, coarse, black and of bad odour; it engenders death, captivity, sickness, misery and loss of wealth. A complexion arising from the aerial element shows like crystal, is bright, very noble, allied with good fortune, and a treasury, so to say, of felicity.

94. The complexions enumerated are the products, severally, of earth, water, fire, wind and sky. Some teach that there are ten of them, to wit (besides the foregoing), those derived from the Sun, Vishṇu, Indra, Yama, and the Moon, successively. In their characteristics and effects, however, they are, to state it briefly, equal to the others.

On Voice.

95. Kings have voices resembling the sound of an elephant, bull, host of chariots, battle-drum, tabor, lion or thunder. A voice like a donkey's, or broken and harsh, is proper to men deprived of wealth and enjoyments.

On Temperament.

96. There are seven constituents of temperament: fat, marrow, skin, bone, sperm, blood, and flesh. The effects of

¹ Read °केशा ह्याया.

the different temperaments of men may be stated, in short, as follows :

97. Those in whose temperament blood is the prevailing element have the palate, lips, gums, tongue, outer eye-corners, anus, hands and feet red, and are blessed with many enjoyments, wives, goods and sons.

98. Persons with a smooth skin are rich men ; those who have the skin soft, will be beloved ; intelligent men have it thin. Those in whom marrow or fat prevails, are possessed of a handsome form, and rich in sons and goods.

99. A man in whom the bones predominate, has thick bones, is strong, an accomplished scholar and good-looking. Men with much and heavy sperm are happy husbands, learned and handsome.

100. One in whose constitution flesh plays the foremost part, is corpulent, learned, wealthy and comely. The being well knit of the joints is called compactness. It is a characteristic of a man enjoying a good fortune.

101. Five parts ought to show a sleeky appearance, viz. mouth, tongue, teeth, eyes and nails. They are sleek with men rich in sons, wealth and popularity ; rough with the poor.

On Colour.

102. A bright, sleek colour is proper to kings ; the same, but in inferior degree, marks persons possessing sons and wealth ; a coarse colour is proper to indigent people.

On Physiognomy.

103. The peculiar character implied by one's physiognomical appearance, must be studied from the countenance. Those who have a face like a bull, tiger, lion or sun-eagle, are endowed with irresistible valour, and monarchs conquering foes.

104. Men with countenances like a monkey, buffalo, boar or buck, are owners of sons, riches and happiness. Persons marked by faces and forms resembling those of asses and camels have neither wealth nor enjoyment.

On Height.

105. The number of digits which make the measure of men's height is, for the tallest, 108; for those of middle height, 96; for the shortest, 84.

On Weight.

106. A man living in happy circumstances weighs half a *bhāra* (=1000 *palas*); an unhappy man less than that. One *bhāra* is the weight of very well to do people; one and a half, that of monarchs.

107. A female has her full weight and height at twenty years of age, but a male at twenty-five years, or else in the fourth period of life.¹

On Natural Character.

108. Man is born with a character that is congenial to earth, water, fire, wind, aether, gods, men, giants, imps or beasts. The marks are the following:

109. A man of the nature proper to earth has the odour of fragrant flowers, is liberal in sharing with his fellow-creatures, of sweet breath, and constant. One of a watery genius is in the habit of drinking much water, fond of women, and relishes liquids.

110. A man of the nature of fire is fickle, very keen, cruel, hungry and gluttonous. One of the nature proper to wind is restless, lean, and soon swayed by anger.

¹ The words of the text are clear in themselves, but convey no distinct meaning. The Comm. says: जीवितभागे चतुर्थे-तीते वा मानो-न्मानमर्हति। वर्षशतादूने तु जीविते निश्चिते चतुर्थभाग इत्युक्तम्. But how can it be said that any person may grow in height after his fortieth year? It may be supposed that the author had only in view the weight. As to the interpretation of the commentator, it is wholly wrong; the four periods are शैशव्य (infancy), कौमार्य (boyhood), यौवन (prime of age), and the fourth वृद्धत्व, वार्द्धक. The यौवन coincides with the *juvenilis aetas* of the Romans, and extends to the fortieth year; cf. *Suṣrūta*, i. 129.

111. One of aetherial nature is ingenious, has an open face, is skilled in the knowledge of sounds, and porous of his body. A man who has the genius of gods will be generous, placable and affectionate.

112. A person of the genius of mortals delights in song and finery, and is always ready to share with his fellow-creatures.

113. One endowed with the character of giants is irascible, knavish, and wicked. One who is congenerous with imps will be fickle, dirty, talkative and very plump of body.

114. One that is timid, greedy and voracious, you may take to be a man of bestial character. Such is the different nature of men which by the soothsayers is called "the character."

On Gait.

115. In gait kings resemble tigers, swans, elephants in rut, bulls and peacocks. Likewise persons whose pace is noiseless and quiet will be great lords; while the step of poor fellows is swift and skipping.

116. A carriage when tired; a meal when hungry; drink when vexed by thirst; a guard when in danger—the man who can command these things in time is called fortunate, indeed, by those skilled in telling a man's character and future from the marks on his person.

117. Herewith have I, with (due) attention to the opinions of the Sages,¹ succinctly expounded the signs of men. He who studies it will become esteemed by the king and a favourite with everybody.

¹ That is, in other words: "myself am not responsible for any statement." Appealing to the Sages is usual with our author whenever he wishes to disburden himself from responsibility. Utpala fails not to make a similar observation: पूर्वमेवाचार्येण स्वयं प्रतिज्ञातं यथा "ज्योतिषमागमशास्त्रं विप्रतिपत्तौ न योग्यमस्माकं स्वयमेव विकल्पयितुं किन्तु बहूनां मतं वक्ष्ये (Ch. ix. 7)" इत्येवं विचार्य पूर्वागमतः पुरुषलक्षणं कथितम् ॥

CHAPTER LXIX.

Signs of the Five Great Men.

1. By the planets being powerful, standing in their own asterisms, in their culmination, or in the centres (*i.e.* the first, fourth, seventh and tenth houses), will be born the five exalted personages I am now going to speak of.

2. By Jupiter being in its power will be born (the personage denominated) Hansa; by Saturn, the man Çaçā; by Mars, the Rucaka; by Mercury, the Bhadra; and by Venus, the Mâlavya.

3, 4. The person's character, in its fulness, derives from the Sun (in full power); the qualities of body and mind, from the Moon's power. Moreover, the man will show the same characteristics with (the lord of) any subdivision Sun and Moon happen to stand in; so that he will agree in temperament, elements, nature, complexion, colour, character, shape, etc.¹ When the Sun and Moon, while occupying such and such a subdivision, are weak, the persons to be born will have characteristics of a mixed nature.

5. From Mars comes spirit; from Mercury weight; from Jupiter the voice; from Venus grace; from Saturn the colour.² The qualities will be good or bad, according to the planets being well or ill circumstanced.

6. Persons with qualities of mixed nature will not become sovereigns, but have a similar course of life and become happy men. The differences arise from the benign planets (*i.e.* full moon, Mercury, Jupiter and Venus) being stationed in the house of their enemy, or in descension, or from their being looked at by the evil planets.

7. The length and stretch of the Hansa³ is of 96 digits.

¹ For the *dhātu* or *sāra*, cf. Brh. Jātaka, ii. 11 : for the five elements, 6; for the character and shape, 8-11; for the colour, 5.

² Cf. Brh. Jātaka, ii. 1.

³ *i.e.* what we call Phenix, metaphorically.

The personages going by the names of Çaçā, Rucaka, Bhadra and Mālavya, are each taller than the preceding by three digits.

8. A person in whom the quality of goodness predominates will possess charity, steadiness, uprightness of character and piety to Gods and Brahmans. One in whom the quality of passion is uppermost will have the mind addicted to poetry, art, sacrifices and women, besides being a great hero.

9. He in whom the quality of gloom prevails will be a cheat, stupid, lazy, irascible and sleepy. As the qualities of goodness, passion and gloom may be differently combined, there will be seven kinds of persons with mixed characters, bating the minor varieties.

10. The Mālavya will be marked by arms resembling an elephant's trunk, and by hands reaching to the knees. His members and joints are fleshy; he has a well-proportioned and neat frame, and a slender waist. His face, of oblong form, measures thirteen digits, the transverse measure between the ears being three digits less. He has fiery eyes, comely cheeks, even and white teeth, and not too thick lips.

11. Having by his valour obtained wealth, he will, residing in the recesses of Mount Pâriyâtra, reign as a wise king over Mâlava, Bharoach, Surâshtra, Lâta, Sindh, and so forth.

12. This Mālavya will at the age of seventy years piously depart from life at a place of pilgrimage.—Having in due form indicated the characteristics of this man, I now proceed to mention those of the others.

13. The man Bhadra is marked by having the arms thick, equal, round and long; his length is equal to the stretch of his arms from one side to the other; his cheeks are covered with soft, small and dense hairs.

14. In his constitution skin and sperm are predominant; his breast is broad and thick; his prevailing quality is goodness. He has a tiger-like face, is steadfast, forbearing, virtuous, grateful; he has the pace of an elephant, and knows many sciences.

15. He is sagacious, handsome, clever in the arts, con-

stant, an adept at ascetic philosophy ; has the forehead and temples well-shaped ; the loins likewise ; the hands and feet hued like the lotus calix ; the nose fine ; the eyebrows even and well-knit.

16. His person smells like earth when moist from fresh rain, or cassia-leaf, saffron, frontal juice of elephants, agal-lochum. The hair of his head is black, curled, and such that each single hair has its own pore. Sicut equi vel elephantis, pudenda ejus non conspicua.

17. His hands and feet are marked by the figure of a plough, pestle, club, sword, conch-shell, quoit, elephant, sea-monster, lotus, chariot. His imperiousness will be fully experienced by his people, for, self-willed as he is, he does not spare even his own kin.

18. Should his length come to 84 digits, and his weight to one *bhāra*, then he will be lord over the Middle country ; but if he have the full measure implied in the words " taller by three digits " (st. 7), he will be emperor of the whole country.

19. After dutifully ruling the country he acquired by his bravery, the Bhadra, at eighty years of age, will depart from life at a place of pilgrimage, and go to heaven.

20. The *Çaça* will have somewhat projecting, otherwise fine teeth, fine nails, blubber eyes ; a swift pace ; he takes delight in science, mining and trade ; has full cheeks ; is false ; a good general ; fond of love's sport and partial to other men's wives ; restless, valorous, obedient to his mother, and attached to woods, hills, rivers and wildernesses.

21. The same *Çaça* is suspicious, and a keen observer of another's weak points. He is 92 digits in length, and, not being very heavy, has a soft step. The chief constituent of his body is marrow.

22. His waist is slender ; the lines on his hands and feet show the figures of a buckler, sword, lute, couch, garland, drum, trident, and run in an upward direction.

23. This *Çaça* will be a border chieftain or provincial governor. His body afflicted with colic or a fistula on the buttocks, he will, seventy years old, reach Yama's home.

24. The marks of the Hansa are: the mouth red; the face gold-coloured, and showing thick cheeks and an elevated nose; the head round; the eyes honey like; the nails wholly red; the figures (formed by the lines on hands and feet) similar to garlands, fillets, elephant's hooks, conch-shells, intertwined fishbraces, sacrificing implements, water-pots and lotuses; the voice sweet as a swan's; the feet well-shaped; the senses subdued.

25. He delights in water; the predominant constituent in him is sperm; his weight comes to 1600 *palas*, whereas his length, according to the statement of the Sages, will be 96 digits.

26. The Hansa will possess the country of Khasa, Çûrasena, Gândhâra, and the land between the Ganges and Jamna. After exercising the royal power for 90 years,¹ he will meet death within a wood.

27. (The worthy Rucaka by name) will have good eyebrows and hairs; a red-tinged dusky colour; a neck marked with three folds like a shell; an oblong face. He is brave, cruel, an egregious counsellor, a chief of robbers, and a practised soldier.

28. The measure of Rucaka's face, in length, being taken four times, gives the measure of his middle. His skin is thin; in his temperament blood and flesh are the chief parts. He is a killer of foes, and attains his objects by dint of reckless audacity.

29. His hands and feet are marked with figures like a club, lute, bull, bow, thunderbolt, spear, moon and trident. He shows piety towards his *gurus*, to Brahmans and deities. His length is a hundred digits; his weight a thousand *palas*.

30. He is an adept in charms and spells, and has thin knees and legs. When this Rucaka has reigned as king

¹ This is evidently a mistake of the author's; he certainly means, "at ninety years of age the H. will die," but his words convey quite a different meaning. Better in the Sârâvali: जीवेन्नववर्षां दशवर्षसङ्ख्यां पञ्चाद्वनान्ते समुपैति नाशम्. It must, however, be noticed that the author of the Sârâvali is posterior to Varâha-mihira.

over the Vindhya, Sahyagiri and Ujein, he will, on reaching seventy years, find his death by the sword or fire.

31. There are five other men, who will be the attendants of the fore-mentioned monarchs, viz. Vāmanaka, Jaghanya, Kubja, Maṇḍalaka and Sāmin.¹ Now listen by what tokens these men, generally called the "mixed ones," are characterized.

32. Vāmanaka is corpulent, hunchbacked, and somewhat broad in the middle and between the armpits. He will be a famous servant of king Bhadra, prosperous, liberal in giving, and devoted to Vāsudeva.

33. He called Jaghanya will be a servant to Mālavya. His ears are similar to a crescent; the joints of his body are good; sperm is the principal part of his temperament; he is a denunciator, a poet, rough of skin, and has gross hands and fingers.

34. The same Jaghanya will be cruel, rich, of comprehensive² intellect, generally famous, red of complexion, and a jocose fellow. On his breast, feet and hands, he shows the figure of a sword, spear, noose and axe.

35, 36. As to the man of the name of Kubja, he shows no defects in the lower members, but is somewhat shrunk in the forepart of the body and crooked. He will be an attendant on Hansa, an atheist, rich, learned, brave, an informer, grateful, ingenious in arts, quarrelsome, have plenty of retainers, and be wife-ridden. This said Kubja, always stirring, will on a sudden leave this world to which he was so much attached.

37. He named Maṇḍalaka will be a follower of Rucaka's, an adept in spells, clever, and devoted to acts of witchcraft, ghost-banning and the like, and to sciences.

38. He looks elderly, has rough and coarse hair, is able in destroying enemies, devoted to the Brahmans, deities, religious worship and ascetic philosophy; swayed by his wife, and intelligent.

¹ Also Sāvin.

² It is not a little curious that in one codex of the Comm. **सुलमति** is explained by **अल्लवृद्धि**, in the other by **महावृद्धि**.

39. As to Sâmin, he will be a retainer to Çaçā, very misshapen of body, liberal in giving, and a man that performs deeds by powerful enterprise. For the rest, he will in his qualities resemble Çaçā.

CHAPTER LXX.

Signs of Women.

1. If one aspire to become lord of the country, let him marry a girl whose feet are sleek, elevated, thin at the extremity, with red nails and ancles equal, not bony, nice and not protruding; with connected toes and rosy soles.

2. Of good augury are feet marked with fishes, hooks, lotuses, barley-corns, thunderbolts, ploughs and swords; not sweaty and soft on the soles. So, too, legs not hairy, without prominent veins, and quite round; knees even and not fat at the joints.¹

4. Broad, plump and heavy hips to support the girdle, and a navel deep, large and turned to the right, are held of good omen in women.

5. A female middle with three folds and not hairy; breasts round, close to each other, equal and hard; a bosom devoid of hair and soft, and a neck marked with three lines, bring wealth and joys.

6. A swelling lip hued like the blossom of Pentapetes or the brilliant Bimba fruit, and equal teeth white as jessamine buds, are such qualities in wives as will be conducive to the husband's joy and immense advantage.

7. A tone of voice sweet as the kokila's and swan's,

¹ Comm.: तथाच समुद्रः

स्निग्धौ ताम्रनखौ धन्यौ कूर्मपृष्ठौ सुलोहितौ ।

निगूढगुल्फौ सुस्निग्धौ घनाङ्गुलिसमन्वितौ ॥

मत्स्याङ्कुशयवान्जैस्तु हलवज्रासिचिह्नितौ ।

भूसृष्टौ रोमरहितौ कुमार्याश्चरणौ शुभौ ॥

The translation of the third stanza is omitted.

genteel, sincere, not grovelling, is attended with much happiness. A straight, handsome nose, with even nostrils, and an eye vieing with the lustre of the petals of the dark lotus, are esteemed of good foreboding.

8. Auspicious are brows curved like a crescent, not knit together, not too broad, not hanging. Likewise a forehead neither low nor lofty, of the shape of a crescent, and not hairy.

9. They deem it also of good augury that the two ears are properly thick, soft, equal and close to the head. Hairs sleek, dark, soft, curled and coming forth one by one from the pores, bring joy; so does a head of moderate size.¹

10. Damsels who bear the following marks on foot or handpalm attain to the state of queen, viz. waterpots, seats, horses, elephants, Bilva-fruits, sacrificial posts, arrows, garlands, ear ornaments, chowries, hooks, barleycorns, rocks, standards, archways, fishes, crosses, altars, fans, conch-shells, umbrellas, lotuses.

11. Hands with not prominent pulses, and similar in colour to the inside of young lotuses; with slender fingers the joints of which are placed far from each other; are proper to king's wives. A palm neither too flat nor too rising, and showing good lines, secures to her who owns it the possession of children, pleasure and wealth, and causes her to be not widowed for a long time.

12. A line running from the pulse up to the middle finger, either in a woman's handpalm or a man's, as well as a line going upward along the footsole,² will lead to the joy of sovereignty.

13. The line that, issuing from below the little finger, runs to between the fore and middle finger, insures the longest term of life; the shorter it is, the shorter will be one's life.

14. At the bottom of the thumb are the lines of progeny.

¹ Comm.: तथाच गर्गः

नोन्नतं नाथवा निम्नं शिरः सौख्यप्रदं स्मृतम् ।

² The author seems to mean "a line on the footsole running from the heel to the toe."

Big lines denote boys; thin ones girls. Long-lived persons will have them long and uninterrupted; short-lived ones, short and broken off.

15. Herewith has been told what promises good in females; anything contrary to it is pronounced evil. I will now briefly mention the consequences that are particularly execrable.

16. A wife whose little toe or the one next to it does not touch the ground, or whose second toe extends beyond the great toe, is a most vile whore.

17. Legs either lean or¹ too plump, covered with veins, hairy, with the calves drawn up; a pudendum wry to the leftward, low and small, and a potlike belly, are proper to unhappy females.

18. A short neck with a woman announces poverty; a long one, the ruin of the family; a broad and prominent one, malignancy.

19. She who has squint,² or tawny, or grey and fickle eyes, will be of a bad character, and she who, when smiling, shows dimples in her cheeks, is pronounced unquestionably to be an unchaste wife.

20. If the forehead is hanging over, she will kill her brother-in-law; is it the belly that projects, she is to kill her father-in-law; is it the buttocks, her husband. A

¹ This is the meaning of *ca*; तथाच गर्गः

शुक्ले जङ्घे - तिमांसे वा रोमशे ऊर्ध्वपिण्डके ।

यस्याः सा दुःखिता नित्यं पुत्रवित्तविवर्जिता ॥

A var. reading, obviously a bad conjecture, exhibits विमांसे च; *ṣuṣhka* and *vimāmsa* mean exactly the same.

² The Comm. explains *kekara* by *kācara*, a word denoting the colour of a cat's eyes in Kathāsarit-sāgara, 65, 162, and 167. It occurs also in a parallel passage, probably from Garga; तथाच

पारावताक्षी या कन्या काचराक्षी तथापिवा ।

उद्भ्रान्तचपलाक्षी च तां कन्यां वर्जयेद्बुधः ॥

It is by no means likely that in this passage *kācara* is used in the sense of *kekara*.

female being excessively tall, and having the upper lip covered with too thick hair, brings no good to her husband.

21. Hairy, smutty looking and lumpish breasts, and unequal ears, produce misery. Big, protruding and unequal teeth bode misery, and black gums thievishness.

22. Hands lean, showing thick veins, unequal, and marked with figures like beasts of prey, wolves, rooks, herons, worms and owls, are proper to women deprived of joy and wealth.

23. A female having the upper lip very high, and the hair coarse at the ends, likes quarrel. Generally speaking, vices will be found with the ugly, whereas the virtues reside there where beauty dwells.

On the Division of the Human Body in General.

24. The first division (of the limbs) consists of the feet along with the ancles ; the second, of the legs with the kneepans ; the third, of the sexual member, thighs and scrotum ; the fourth, of the navel and hip.

25. They call the belly the fifth division ; the sixth is the heart along with the paps ; the seventh, the shoulder and nape of the neck ; the eighth, the lips and neck.

26. The eyes along with the brows make the ninth division ; head and forehead the tenth. The feet and farther divisions being ill-favoured, are indicative of an unhappy lot ; their being auspicious, of a lucky lot.

CHAPTER LXXI.

Omens from Slits of Garments.

1. In the corners of a cloth dwell deities ;¹ in the middle part of the upper and lower ends men ; whilst the remaining

¹ It must be understood that the cloth is to be divided into nine compartments : तथाच गर्गः

वस्त्रमुत्तरलोमन्तु प्राग्दशं नवधा भजेत् ।

त्रिधा दशान्तपाशान्ते त्रिधा मध्यं पथकपथक ॥

three portions fall to the share of the spirits of darkness. The same applies to couches, seats and shoes.

2. When a cloth gets soiled by ink, cowdung, mud and the like,—when it is slit, singed or rent,—you may reckon that the effects, good or bad, shall be complete, if the cloth be new ; but always decreasing the more it has been used. The effects are more intensive, in case of an upper garment.

3. A slit, etc., in the portions of the spirits of darkness bodes illness, if not death ; in one of the portions of men, it bodes the birth of a son and power ; in a part presided over by deities, increase of enjoyments. A flaw in any tip is declared unfavourable.

4. A slit in figure like a heron, pelican, owl, pigeon, crow, beast of prey, jackal, ass, camel or snake, although it appear in a portion presided over by deities, causes among men a danger amounting to death.

5. A slit of the shape of an umbrella, standard, cross, Vardhamāna, Āṇḍiksha, waterpot, lotus, archway, and the like, should it even be found in the parts allotted to the demons, brings men speedy fortune.

6. The asterism Aṇvīṇī¹ gives plenty of garments, but Bharāṇī takes them away. A cloth (being worn for the first time) at Kṛttikā will be burnt ; at Rohiṇī, it will bring wealth and success.

7. (From a garment being first used) at Mṛgaśīras, there will ensue danger to it from mice ; at Āṇḍā, the very death ; at Punarvasu, good luck ; at the asterism next to it (*i.e.* Pushya), acquisition of riches.

8. (If a new cloth is put on) at Aśleshā, it will be torn ; at Maghā, it announces death ; at Pūrva-Phalgunī, danger from the sovereign. Uttara-Phalgunī is conducive to acquisition of wealth.

9. By Hasta enterprises will succeed ; by Citrā good luck is coming. The putting on a new garment at Svāti is auspicious ; by doing so at Viçākhā, one will become generally beloved.

¹ *i.e.* if Aṇvīṇī be the asterism of the day on which a garment is worn the first time, the consequences mentioned are to ensue.

10. Meeting with a friend is the result (of a new garment) at Anurâdhâ. The cloth will be ruined, if used for the first time at Jyeshthâ, and it will get a ducking in water, if put on at Mûla. Diseases (attend one's using a new cloth) at Pûrva-Ashâdhâ.

11, 12. He who wishes to use a new garment at Uttara-Ashâdhâ may, it is deemed, expect dainty food ; at Çravaṇa, ophthalmia ; at Dhanishthâ, acquisition of corn ; at Çatabhishaj, great danger occasioned by poison ; at Pûrva-Bhadrapadâ, danger from water ; at Uttara-Bhadrapadâ, getting of sons, and at Revatî, as they state, possession of jewels.

13. Using a new garment, even at an unlucky asterism, will have satisfactory effects, if it be worn with permission of Brahmans, or if it have been bestowed by the king, or procured for the wedding ceremony.

14. (Using a new garment, even at an unlucky asterism, is approved of on the wedding day, as a token of royal favour, or with permission of Brahmans.)

CHAPTER LXXII.

Signs of Chowries.

1. They say the gods have created the Yacks in the dens of the Snowy Mountains for the tail's sake. The hairs of their tails are some yellowish, some black, some white.

2. Sleekness, softness, density of the hairs, brightness, the being connected with a small bone, and whiteness, are pronounced to be the good qualities in chowries. Such as are defective, small or broken off, are bad.

3. The handle to the chowrie must measure one cubit, or one and a half, or otherwise an ell. Made from favourable wood, decked with gold and silver, and ornamented with variegated gems, it will be to the benefit of kings.

4. Clubs, umbrellas, elephant's hooks, canes, bows, canopies, halberds, standards and chowries with sticks of pale colour, are fit for Brahmans ; of the hue of *Cocculus cordi-*

folius for Kshatriyas; with honey-coloured ones for Vaiçyas; with black ones for Çûdras.

5. Sticks with an even number of knots, two, four, and so forth up to twelve, produce, successively: loss of a mother, of land, wealth, family, engender sickness, and death.

6. The same having an odd number of knots, three, five, seven, and so on, will secure to the owners success in journeying, destruction of enemies, much gain, acquisition of land, increase of cattle, and fulfilment of wishes.

CHAPTER LXXIII.

Signs of Umbrellas.

1, 2, 3. A white umbrella constructed either ¹ of feathers of swans, cocks, peacocks and cranes, or covered entirely with new silk-cloth; studded with pearls; dark with garlands hanging down; with a pommel of crystal and a stick of pure gold; six cubits long; containing nine, seven knots or a single; having three cubits in extension; all over well covered; adorned ² with jewels;—such an umbrella, kept high aloft, will tend to a sovereign's benefit and bring victory.

4. The umbrella sticks of a prince royal, queen, commander-in-chief and general, must be made such as to measure, in succession: $4\frac{1}{2}$, 5, 4 and 2 digits.

5. Let other officers have their umbrellas decorated at the top with gold fillets as tokens of royal favour; furnished with hanging wreaths and jewels, and made from peacock's feathers.

6. Private persons should have the umbrella stick of a square form, but the umbrella of Brahmans is to be made with an entirely round stick.

¹ In the text read जु—जु, and not, as it is printed, तु—तु.

² Read in the printed text भूषित, not विभूषित.

CHAPTER LXXIV.

*Praise of Women.*¹

1. In the domain² of a country there is one city paramount; in the city one mansion, and in that mansion one place, and in this a couch, and on the couch a choice wife, brilliant with jewels, who is the quintessence of royal enjoyment.

2. Jewels are set off by women, but these latter do not derive their splendour from the lustre of jewels: lovely maidens captivate the heart, even without gems, whereas gems do not, unless connected with a woman's form.

3. For princes who are anxious to conceal their inward emotions; who exert their strength to subdue the power of the enemy; who are pondering on policy entangled by the ramifications of business consequent upon so many things committed or omitted; who have to follow³ the decisions of their counsellors; have reasons for suspicion on every side, or are plunged into a sea of troubles,—it is a drop of joy to embrace a dear love.

4. There is not anywhere by the Creator produced a gem, woman excepted, that on being heard, seen, touched, yea remembered, awakens gladness in men. For her sake do virtue and wealth exist; from her are children and worldly pleasures: esteem then women like the goddesses of Fortune in the house by giving them honour and influence.

5. And those who from aversion proclaim the faults of women and pass over their virtues, I inwardly suspect to be malicious men, whose sayings do not proceed from honest motives.

¹ This chapter forms, with the four following, the Antahpuracintā or Reflections on Womankind.

² The word *jaya* is explained by Utpala with *vijaya*, quite right, if the latter be taken in the sense of domain, dominion. That *vijaya* and *vijitam* occur in this acceptance is noticed in the translator's dissertation "Over de jaartelling der Zuidelijke Buddhisten," p. 90 and p. 106.

³ Read निषेविण्.

6. Speak out the truth, what offence is there in females that is not committed by males? They are outdone by men in impudence, but excel them in virtues. And so says Manu about this matter :

7. "Soma has given them purity, the Gandharvas a trained voice, and Agni the faculty of eating all sorts of food. Hence women are like unto pure gold.

8. "Brahmans are clean at the feet ; cows are so on the back ; goats and horses in the face ; but women are clean all over.

9. "They are objects of matchless purity ; in no way can they be defiled, for every month do their courses carry off all faults.

10. "Those houses that are cursed by their female inmates being undutifully treated shall totally perish, as if struck by witchcraft.

11. "Whether it be your wife or your mother, (do consider that) men are sprung from women. What pleasure¹ can you expect, O ungrateful men ! in reviling both ?

12. "It has been established in the moral code that there where man and wife go astray, both have equal guilt. Men do not regard it ; women then are better in this respect.

13. "On transgressing against his wife, a man may expiate his sin by wearing for six months an ass's hide with the hair turned outward.

14. "(A wife's) amorous inclination will not in a hundred years pass away. Men leave off from it by impotence, women by self-command.

15. "O for the impudence of the wicked ! who revile blameless females, and like thieves, themselves engaged in the act of stealing, cry out 'hold, thief ! hold, thief.' "

16. The coaxing words² a man utters to the sweetheart in privacy, he is apt to forget afterwards, but a wife will from gratitude embrace her lifeless husband, and so enter the fire (of the pile).

¹ Utpala reads *ṣubham*, "good, boon."

² In the text read चटुलानि, with the *a* short.

17. He who possesses a jewel of a wife, let him be never so poor, is, to my judgment,¹ a king. Dainty dishes and women are the quintessence of royalty, the rest being but fuel to kindle the fire of appetite.

18. A voluptuous delight equal to that you feel when embracing a paramour in the prime of youth, with swelling bosom, and murmuring sounds, soft, lovely, tender and suppressed, is not to be found, I mean, in Brahma's heaven.

19. (If you demur to this, please) tell me what pleasure is there, owing to gods, Sages, seraphs and heavenly choristers attending on the Fathers and other worshipful beings, such as not to be found in embracing a woman in privacy?

20. This whole universe, from Brahma downwards to the very worms, depends upon the union of male and female. Why then should we feel ashamed of it, when the Lord himself, from desire of a maiden,² assumed four faces?

CHAPTER LXXV.

Winning of Affection.

1. All genuine enjoyment of love is his only, who is beloved; others do not get but the shadow, as the mind is far away.

2. Like a tree's cutting broken off and planted in the soil, or a seed sown in it, retains the nature of the plant, even so one's very nature is reborn within the wife, though some difference may be produced by the varying circumstances of the soil.

3. The soul combines with the mind; the mind with the organs; the organs with their objects, and that in quick

¹ In the text change खं into मां. The sentiment expressed in this half stanza reminds one of Bürger's:

“Wie selig wer sein Liebchen hat,
Wie selig lebt der Mann.
Er lebt wie in der Kaiserstadt
Kein Fürst und Graf es kann.”

² Tilottamā, of course.

succession. This being the natural process, what would be unattainable for the mind? And whither the mind goes, thither goes the very soul (the principle of life).

4. This soul lies concealed within one's own heart, but may be observed by an attentive mind through continual application. Now, since every one identifies himself with the person he cherishes in his mind, therefore women are in their thoughts with the beloved one, and with no other.

5. Genteelness, in the very first place, is the cause that you will be beloved; a contrary behaviour produces aversion. Charms, philters and such-like quackeries are attended with many evils, but no help.

6. You will get beloved by forsaking pride; arrogance engenders dislike. The arrogant man will with great difficulty accomplish his ends, where the affable man will with ease.

7. It is not indicative of vigour, to be partial of violent measures, and to speak odious, ill-devised words. Those are strong, who perform their work calmly; not those who are boasting.

8. If you wish to be generally liked, tell everybody's good parts in his absence. By dwelling on another's faults, you will incur many charges, even unmerited.

9. If a man tries to benefit every one, the world at large will try to benefit him in every way, and the reputation you shall get by bestowing benefits upon enemies in distress, shall prove of no little value.

10. Virtue may be obscured for a while; it will, like fire concealed by grass, grow the stronger, and he who desires to efface his fellow's virtues will reap nothing but the character of a bad man.

CHAPTER LXXVI.

Erotical Remedies.

1. When (at the time of coition) the blood exceeds the sperm, a female will be conceived; in the contrary case, a

male; when blood and sperm are equal, a hermaphrodite.¹ Hence one should avail oneself of potions fit to increase sperm.²

2. The flat roof of a mansion, moonbeams, lotus, spring, a sweet girl languid with the effects of wine, a lute, privacy, and garlands: these constitute the ensnaring net of love.

3. By swallowing a mixture of mineral honey, bee's honey, quicksilver, iron dust, yellow myrobalan, bitumen, vermifuge and ghee,³ during twenty-one⁴ days, one will, however old, be he an octogenarian, pleasure a girl as if he were a young man.

4. If one drink milk boiled with cowach roots, or pease cooked in milk and ghee, every sixth portion being followed by a potion of milk, he shall not be exhausted by women.

5. A man having numerous wives should take powder of *Batatas paniculata* with its own sap, repeatedly commixed, and then dried, and drink along with it milk boiled with sugar.

6. On swallowing powder of emblic myrobalan with its own sap, well commixed, and joined to honey, sugar and ghee, and on drinking milk after, a man may at heart's content indulge love, when the remedy has been digested.

7. *Siquis amasius lacte unâ cum testibus hircinis concocto saepe conspersa sesama, deinde bene siccata, ederit, posthac lac biberit, quomodo ei passer antecellet?*

8. Men who take boiled *Shashtika* rice with ghee and pease porridge, and after it drink milk, shall over night not abate in the sport of love.⁵

¹ Cf. *Suçruta*, i. p. 321.

² Cf. *Suçruta*, ii. p. 153, sqq., with the contents of this chapter throughout.

³ Comm.: एतानि घृतमाचिकवर्जं सर्वाणि सममात्राणि कार्याणि ।
घृतमाचिकाभ्यां भावयित्वा गुलिका (i.e. pill) कार्या ॥

⁴ It is strange that all MSS. agree in exhibiting *विंशतिरहानि*; the author ought to have written—I dare not say, has written—*विंशति-महानि*.

⁵ The Commentator has not understood the passage, because he

9. A mixture of *Batatas paniculata* and *Shashtika*-rice, pounded, with sesamum, *Physalis* and cowach root, the whole soaked in goat's milk and ghee, then boiled, will be a very invigorating pudding.

10. After applying *Asteracantha longifolia* with milk, or eating the bulbs of *Batatas paniculata*, one will not be exhausted (in sexual intercourse), if the remedy be well digested. Should the digestion be slow, you may apply the following powder.

11. Yellow myrobalan with Ajowan and salt; pepper with ginger (take equal portions of them, and pound the whole); have the powder soaked in vinous liquor, buttermilk, sour gruel and boiling water. This is a mixture for promoting digestion.

12. One who takes to the habit of eating excessively sour, bitter, salt or pungent things, and meals chiefly consisting of saline potherbs, will lose the power of sight, sperm and manhood, and so, after getting a woman, he will, however young, make several sham attempts, as if he were an old man.

CHAPTER LXXVII.

Preparing of Perfumes.

1. Since wreaths, perfumes, pastils, garments, ornaments, etc., are not befitting in a man with white hairs, one should have care of dyeing the hair, no less than of unguents and ornaments.

2. Put into an iron vessel grains of *Paspalum*, boiled in vinegar, with iron dust; pound the whole fine; apply it to the head after wetting the hair with vinegar, and keep the head covered with wet ¹ leaves.

wrongly takes मद्ने न to be one word, in the instrumental case. Hence his explanation मद्नेन सह शेरते is quite wrong; शेरते means here the same as सीदन्ति, अवसीदन्ति.

¹ According to the reading of the Comm., viz. *ārdrapatrayāḥ*. The

term of the printed text is rendered: "with leaves of *Calotropis*."

3. After six hours take them off; thereon apply to the head an unguent of emblic myrobalan, and have it for six hours wrapt in leaves. On being washed, the head shall become black.

4. Thereupon remove the smell of iron and vinegar from the head by means of scented hair-waters and scented oils, sweet perfumes and sundry pastils, and so indulge in the royal pleasure in the female apartments.¹

5. A scented hair-water fit for kings is prepared from equal proportions of Cassia-bark, costus, Reṇukâ, Nali, Trigonnella, myrrh, Tabernaemontana and Andropogon schoenanthus, mingled with Mesua² and Tamâla leaf (Xanthochymus).

6. Hair oil of the scent of Campaka is made from powder of madder, cuttlefish bone, Nakhi (shell perfume), Cassia-bark, costus and myrrh, which, after being parched in the sun's rays, should be mixed with oil.

7. From equal proportions of Tamâla-leaf, olibanum, Andropogon schoenanthus, and Tabernaemontana is prepared a perfume (going by the name of) "Incentive of love." The same, combined with fragrant Dhyâma grass³ and fumi-

¹ Between stanzas 4 and 5 the Comm. inserts the following remarks :

अत्र द्रव्याणां सर्वेषां प्रायः काञ्जिकेन चालनं । निर्मलेन केषाञ्चिज्जलेन ।
केषाञ्चिज्जोमूत्रेण । नखं तिलतैलेनायसभाण्डस्थं पचेत् । मृद्वग्निना पाक-
वेधबोधधूपनानि लोकोक्तो ज्ञेयानि । यतः सकलसंहितास्माभिर्व्याख्या-
तुमारब्धा । केवलमृष्यचराणां व्याख्या क्रियते । न चास्माकं तथाविध-
मत्र प्रावीण्यमतस्तज्ज्ञैर्लोकव्यवहारतः कार्यः प्रयोगनियम इति ॥

² The identification of the drugs enumerated here and in the sequel rests chiefly upon the authority of the Commentator.

³ With two MSS., read सध्यामो, because something else is required but a term for *kushṭha*, which occurs in the next line. Now the word व्याम is a synonym of कुष्ठ, though the dictionaries give व्याधि and a much suspected व्याय. The proof that व्याधि and व्याम are right is this: *kushṭha* denotes "costus," and "a certain disease (leprosy)." As व्याधि means "disease," the words are considered synonymous, and, according to Indian fashion, interchangeable. Consequently we have to look for another synonym in व्याम. This word

gated with Areca nut and Assafoetida,¹ yields a perfume (called) "Bakula-scent." The same with costus is termed "Lotus-scent," and with sandal, "Campaka-scent." Allied with nutmeg, Cassia-bark and coriander, it goes by the denomination of "Gaertnera-scent."

8. For one-fourth anise and pine-resin; for one-half Nakhi² and olibanum; and for one-fourth sandal and fragrant Priyangu:³ these make a perfume which is to be fumigated by sugar and Nakhi.

9. Bdelium, Andropogon schoenanthus, lac, cyperus grass, Nakhi and sugar (in equal proportions), constitute a compounded perfume. Another is made from spikenard, Andropogon schoenanthus, Nakhi and sandal.

10. Many nice compounded perfumes are prepared from yellow myrobalan, Nakhi, Cassia-bark,⁴ myrrh, Andropogon

is wanting in the dictionaries in the sense of "disease," but there is not the slightest doubt of its existence, because आम = रोग; आमयति, etc., is common enough. Consequently व्याम = व्याधि, and व्याधि = कुष्ठ, therefore व्याम = कुष्ठ. Herewith is established the existence of *vyāma* in the acceptation of "disease, evil," and it follows that the reading व्याम in one MS. of the Comm. is corrupted. Another question remains: "what did Utpala read?" He paraphrases व्यामक (so in the MSS.) with निर्दग्धक. According to the dictionaries the latter should be Solanum Jacquini; it may be, but is as yet rather doubtful. In a list of botanical terms to be found in the Comm. we find this, unhappily corrupted, line: रासा (v. l. रोमो) मृणालो रामंजो (v. l. गमजो) व्यापकं (v. l. व्यामकं) देवदग्धकम् ।

The term *devudagdhaka* is unknown to the dictionaries; it is the same with Utpala's निर्दग्धक (either masc. or neut. and not fem., though the dictionaries know only a fem. निर्दग्धका, etc.).

¹ Comm. takes *hingu* to be bdellium or vermilion; हिङ्गुः । हिङ्गुलकः । गुग्गुलुक इति प्रसिद्धः । I see no reason for this, as Assafoetida is extensively used in India.

² Comm.: नखं शङ्खोद्भवं चर्म ।

³ In the text read भागो.

⁴ Reading and rendering equally doubtful. In my MSS. of the

Comm. it is here written वन, elsewhere घन, Utpala gives here no

schoenanthus, sugar, costus, benzoin and cyperus-grass, by increasing the proportion of each subsequent drug out of the nine by $\frac{1}{4}$, $\frac{1}{2}$, and so forth.

11. Four proportions of sugar, benzoin and cyperus-grass ; two of turpentine and Sāltree-resin ; one of Nakhi and bdellium : let all this be made into a lump with honey, and let the scent be excited by camphor.¹ The result is a compounded perfume termed Kopacchada (*i.e.* concealing anger), worthy of kings.

12. A powder from Cassia-bark, Andropogon muricatus and Tamāla-leaf, in three portions, allied with half a portion of small cardamums, is an excellent perfume for clothes, when the scent has been revived by musk and camphor.

13, 14. An immense number of perfumes can be made from sixteen substances, if every four of them are permuted at will, and that in one, two, three or four proportions.²

paraphrase, but in st. 29 he explains it by *paripelavam*. This term, however, is synonymous with *musta*, and as the latter is enumerated apart in st. 10 and 24, Utpala must be mistaken, unless, contrary to the authority of the dictionaries, *paripelavam* be not = *musta*. Even if we prefer *ghana*, we are not sure that Cassia-bark is intended ; cf. however st. 12 and 24.

¹ The Comm. gives a definition of the terms *vedha* and *bodha* : आर्द्रं आर्द्रो यो दीयते स वेधः । चूर्णिते यश्चूर्णो दीयते स बोधः । He quotes for the purpose a distich in Prākṛit, from Īṣvara, an author on the art of preparing perfumes : उत्तमीश्वरेण स्वस्वां गन्धयुक्तौ

उल्लसिञ्चो उल्लसिञ्चो जो दिज्जइ वेहो इति सो भणिञ्चो ।

बोहो उण जो चुसो चुसे विणिआस्स गन्धस्स ॥

The last words should be corrected, I think, into विणिञ्चत्यु गन्धस्सि (or गन्धस्सि or गन्धस्मि) = Skr. विन्यस्यो गन्धे ; the rest is clear.

² Comm. : अतोऽस्माद्व्यगणादेतैरेव घनादिभिश्चतुर्भिश्चतुर्भिः स्वेच्छापरिवर्तितैरात्म्येच्छापरिभ्रामितैर्विपर्यस्तोद्धतैः । कथम् । एकद्वित्रिचतुर्भागेर्गन्धारणो गन्धसमुद्रो भवति । अत्र षोडश कोष्ठकाः कार्याः । तिर्यक् चत्वारोऽधोऽधश्चत्वारः (such a receptacle is called a कच्छपट) ।

तत्राद्यकोष्ठकात्मभूति यथापाठक्रमेण वनादीनि विन्यस्यानि । तद्वथा ।

The drugs are: Cassia-bark, *Andropogon schoenanthus*, benzoin, *Curcuma Zerumbet*,¹ *Andropogon muricatus*, Mesua, cuttlefish-bone, *Trigonella*, *agallochum*, *Artemisia*, Nakhi, *Tabernaemontana*, coriander, Cora and sandal.

15. Always take only one proportion of coriander, and still less of camphor; of neither add two or more proportions, because otherwise their scent would be too powerful.

16. The enumerated drugs must be fumigated with pine-resin, turpentine, sugar and Nakhi, severally, not combined. As a means to revive the fragrantcy, add musk and camphor.

17. The number of perfumes resulting from sixteen ingredients (being mixed in all possible combinations) is $4000 + 70000 + 100000 + 720 (=174720)$.

18. Each drug taken in one proportion, being combined with three others in two, three and four proportions, successively, makes six sorts of scents. Likewise when taken in two, three, and four proportions.²

19. As in this manner four substances combined in different proportions yield twenty-four perfumes, so too the other tetrads. Hence the sum will be ninety-six.

20. If a quantity of sixteen substances is varied in four different ways, the result will be a number of 1820.

21. Since this quantity combined in four ways admits of

प्रथमपङ्क्तौ वनादीनि चत्वारि । द्वितीयस्यामुशीरादीनि । तृतीयस्या-
मगुर्वादीनि । चतुर्थ्या धानकादीनि । यदुक्तं “स्वेच्छापरिवर्तितैश्चतु-
र्भिरतः । एकद्वित्रिचतुर्भिर्भागैर्गन्धार्यवो भवति” तत्र भेदाः प्रदर्शन्ते
यथाक्रमेण सर्वेषां प्रत्येकस्य षड्भेदाः सम्भवन्ति । चतुष्कस्य चतुर्विंशति-
रिति (see st. 18 sq.) । तद्यथा वनस्यैकभागः । वालकस्य द्वौ भागौ ।
शैलेयकस्य त्रयो भागाः । कर्चूरस्य चत्वारः । एको गन्धः ॥ वनस्यैको
भागः । वालकस्य द्वौ । शैलेयकस्य चत्वारः । कर्चूरस्य त्रयः । द्वितीयो
गन्धः ॥ वनस्यैको भागः । वालकस्य त्रयः । शैलेयकस्य द्वौ । कर्चूरस्य
चत्वारः । तृतीयो गन्धः ॥ and so forth.

¹ Read कर्चूर.

² Cf. foregoing note.

ninety-six variations, the number of 1820 must be multiplied by ninety-six. The product will be the total of possible combinations of perfumes.¹

23, 24, 25. Take two proportions of agallochum, three of Tamāla-leaf, five of olibanum, eight of benzoin, five of fragrant Priyangu, eight of cyperus-grass, two of myrrh, three of Andropogon, four of Trigonella, one of Cassia-bark, seven of Tabernaemontana, six of spikenard, seven of sandal, six of Nakhi, four of pine-resin and one of Deodar-resin. Mix them four by four in a receptacle of sixteen divisions. The mass of eighteen proportions (in each tetrad) constitutes a compound for perfumes, etc.

26. Let the same be blended with Nakhi, Tabernaemontana and olibanum; revive the fragrance by nutmeg, camphor and musk; fumigate with sugar and Nakhi. In this way are made scents called Sarvatobhadra (i.e. "good for all use").

27. Many perfumes for the mouth² are prepared from a collection of four substances among the fore-mentioned, permuted at will. After the fragrance has been excited by nutmeg, musk and camphor, the compound should be sprinkled with mango juice and honey.

28. If the compounded perfumes into whose composition enters turpentine and pine-resin are modified, so that the place of turpentine and pine-resin is taken by Andropogon schoenanthus and Cassia-bark, they become scents for washing.

29, 30. Take Lodh, Andropogon muricatus, Tabernaemontana, agallochum, cyperus-grass, fragrant Priyangu, Cassia-bark³ and yellow myrobalan; permute and vary them three

¹ The translation of st. 22 (recurring in Brh. Jātaka, 13, 4) is omitted, as, without the copious commentary and some diagrams, it would be hardly intelligible. The explanation also is found in the printed edition of the Brh. Jātaka.

² Comm. : पारिजाताः पारिजातसदृशगन्धा मुखवासा भवन्ति ।

³ Reading and rendering doubtful. The Comm. paraphrases the word by *paripelava*. But, this being the same with *mustā*, is wholly out of question, because we find *mustā* in the same line. As *vana* is

by three in a receptacle of nine compartments ; join to each compound one proportion of sandal, one of olibanum, one-half of Nakhi and one-fourth of anise ; fumigate with hellebore (?), vermilion and sugar. In this manner are prepared eighty-four perfumes for the hair.

31. (To perfume) tooth sticks used for brushes, put them for a week into cowstale mixed with yellow myrobalan, and again into scent-water.

32, 33. This scent-water is to be prepared from small cardamums, Cassia-bark, Tamâla-leaf, antimony, honey, pepper, Mesua and costus. Keep the tooth sticks for a while¹ in it ; then powder them with a mixture of four proportions of nutmeg, two of Tamâla-leaf, one of small cardamums, and three of camphor, and let them dry in the sun's rays.

34. Tooth sticks (so prepared) will procure to him who uses them, freshness of colour, brightness of the face, purity and fragrance to the mouth, and an agreeable voice.

35. Betel stimulates love, sets off the countenance, ingratiate, gives fragrance to the mouth, is tonic, quells phlegmatic diseases, and is productive of yet other advantages.

36. Used with a moderate dose of lime, it gives colour ; with too excessive a dose of areca-nut, it destroys colour ; with too much lime, it gives a bad smell to the mouth, but when the betel-leaf predominates, a pleasant smell.

37. At night a quid of betel is salutary, if it consists chiefly of leaf, and at day-time, if it is mixed with lime ; to apply betel in any other fashion than those here prescribed is a mere abuse of it. When the fragrance of betel is enhanced by Kakkola, Areca, Avertroa and Erythrine,² it awakens the joys of amorous intoxication.

one of the terms for water, and any word for water denotes *Andropogon schoenanthus* (*hrîvera*), it is possible that our author, if he really wrote *vana*, meant *hrîvera*.

¹ Half a day, says Utpala.

² The Comm. takes पारिजात to mean जातीफल, and about खवली-फल he says : खवलीपुष्पं तस्य फलासम्भवात् ; of course wrong, for who would say *phala* instead of *pushpa*? As to *pârijâta*, the author may have meant "scents for the mouth" in general.

CHAPTER LXXVIII.

Union of Man and Wife.

1. Tradition says that Vidûratha was killed by his own queen with a weapon concealed in her plaited hair, and the king of Kâçi-land¹ by his disaffected queen through means of an ankle-ring smeared with poison.²

¹ काशीराजम् is an erratum for काशि°.

² Utpala quotes from Kâmandaki a passage, which in the Calcutta ed. of the Nîtisâra is vii. 49, sqq. Some readings in my MSS. of the Comm. (which need not be exactly those Utpala himself wrote down), are better, some worse than in the Calcutta ed.; the passage runs thus :

ज्ञातानुलिप्तः सुरभिः सखी रुचिरभूषणः ।
 ज्ञातां स्वदत्तवसनां पश्येद्देवीमभूषणाम् ॥
 नहि देवीगृहं गच्छेदात्मीयसन्निवेशनात् ।
 अत्यन्तवस्त्रभोऽपीह विस्रब्धं स्त्रीषु न व्रजेत् ॥
 देवीगृहगतो भ्राता भद्रसेनममारयत् ।
 मातुः शय्यान्तरासीनं कार्ष्णं चौरसः सुतः ॥
 लाजान्विषेण संयोज्य मधुनेति विलोभितम् ।
 देवी तु काशिराजिन्द्रं निजघान रहोगतम् ॥
 विषाक्तेन च सौवीरं मेखलामणिना नृपम् ।
 नूपुरेण च वैयंत्वं (v. l. वैवर्त्यं) कार्ष्णं दर्पणेन च ॥
 वेण्यां शस्त्रं समाधाय तथैव च विदूरथम् ।

It is obvious that the reading गच्छेद्देवीं in the Calc. ed. is preposterous, because it is distinctly prescribed in the next following verse that the king should *not* go; *gacchet* is a would-be emendation, from some half-learned reader, who was unaware of *paçyati* (*drç*, *darçanam*, etc.), meaning "to receive one's visit." On the other hand, we have to read with the Calc. ed. देवीगृहगतं and शय्यान्तरे स्त्रीनः. I am doubtful about स्वदत्तवसनां and अभूषणाम्, but judge them preferable, as they harmonize with the tenor of the whole passage, which tends to inculcate the necessity of being suspicious. It may be noticed that Kâmandaki and our author are at variance anent the story of the poisoned ankle-ring.

2. So do disaffected wives occasion deadly mischief: why need we mention other examples? Therefore, let men carefully try whether their wives are affected or disaffected.

3. Affectionateness springing from amorous passion is indicated by expressions of feeling, by showing the navel, arms, bosom, ornaments, by tightening the garments, by untying the plaited hair, by twitches and tremblings of the eyebrows, by side-glances.

4. (Other tokens of affection are :) in her husband's presence, she will spit with noise, laugh loud, rise up from couch or seat, have slight convulsions and yawn, ask little for things easily to be had, fondle and kiss her child; when he has turned his face, she will look at her female companion, follow him with the eye, mention his virtues, scratch her ear.

5. You may hold that she, also, is affectionately disposed who talks kindly, shares her wealth, gladdens at seeing her husband, and, forgetting her anger, wipes out any fault of his by extolling his good parts.

6. She will honour his friends, hate his enemies; be grateful, feel sad at his absence; offer him her breast and lips, clasp him in her arms, sweat, and be the first to apply a kiss.

7. The gesture of a disaffected wife is frowning the brows, turning away the face, ingratitude, want of eagerness, fretfulness, kindness towards her husband's enemies, and harsh language.¹

8. On touching or beholding him, she shudders; plays the proud part; tries not to retain him when he is going; on receiving a kiss, she wipes her mouth; she rises the last, and sleeps the first.

9. Buddhistic nuns, female ascetics, handmaids, nurses, errand-girls, laundresses, flower-sellers, vile women, female companions, barbers' wives, serve as go-betweens.

10. As go-betweens occasion the ruin of respectable families, one should carefully keep any wife from them, that the reputation and honour of the family may increase.

¹ Cf. *Rāja-tarangīnī* iii. 503, sqq.

11. Nocturnal walks, vigils, pretended sickness, visits to another's house, consultations with soothsayers, and immoral festivals, are occasions for rendezvous at which wives must be taken heed of.¹

12. A loving wife will, at first,² show no desire, and will not leave off the amorous chat, though somewhat abashed and drooping. In the midst of the action she will be devoid of shame, and, on the close, bashfully drop her face. Then, again, she will show various expressions of sentiment, and, perceiving the humour of her husband, attentively accommodate herself to him in movements indicative of weariness or otherwise.

13. Good qualities in a wife are youth, beauty, fashionable dress, genteelness, discreetness, sprightliness, and so on. If they are possessed of good qualities, they are called "jewels of wives," whereas others, for an intelligent man, are "nuisances."

14. A wife, when in privacy with her husband, should not

¹ Comm. तथाच काश्यपः

दुष्टसङ्करता या तु सा चिप्रं नाशयेत्कुलम् ।
तीर्थयात्राटनं भेदो परवेशमसमागमः ॥
देवालये रात्र्यटनं परस्परनिवासिभिः ।
पितृवेशमनि वासं(!)च न श्रेयः स्वामिना विना ॥
घृतकुक्षोपमा नारी पुरुषो वह्निवर्चसा ।
संक्षेपाद्भवते कुक्षस्तद्वत्स्त्री पुंसि भाविता ॥
निर्वर्णे तु विविक्ताङ्गं या स्त्री पुरुषमीक्षते ।
तस्याः प्रसिद्यते गुह्यमनुयाह्येच्छयान्विता ॥

The third stanza has been received into Vetāla-pancaviṇṇāti and other works (see Böhtlingk, Ind. Sprüche, 2217), with many corruptions and unsuccessful attempts to restore the true reading. The neuter gender of वास is vouched by unimpeachable authorities, and as in the Dict. of B. and R. it is distinctly noticed that the neuter *vāsam* has not, as yet, been discovered, it is worth while to remark that it occurs in the passage above.

² Comm. : प्रथममेव शयने पतिता सुरतं नेच्छति ।

be smutty, not talk in boorish terms, not speak of unseemly parts of the body, nor mention other business, for it is in the mind that Love takes his origin.

15. Sending forth her breath equally with her husband, ready to offer him her arm for a pillow and her breasts, the hair scented and the amorous desire soon aroused, she goes to slumber after he has fallen asleep and awakes before him.

16. Avoid ill-tempered females, and such as are impatient in times of pressure. Nor are those approved whose blood is dark, blue, yellow or slightly copper-red.

17, 18. A woman that is sleepy, has too much blood and bile, is vexed with the whites, of a rheumatic and phlegmatic constitution, gluttonous, sweaty, with deformed limbs, short-haired and with (prematurely) grey hairs ; further, one whose flesh is not solid, who is paunch-bellied and lisping ; besides, those who in the chapter on the signs of women have been declared wicked : with any such should a man not play the sport of love.

19. The menstrual blood is sound if it is tinged like hare's blood or similar to lac, and fades after washing.¹

20. Such blood not attended with noise and pain, and ceasing to flow after three days, will unquestionably, subsequently to coition, develop into an embryo.

21. Let a woman during those three days not indulge in bathing, wearing wreaths, and anointing the body, and let her bathe² on the fourth day according to the injunction prescribed in a work of authority.

22. Let her use for her bath the herbs enumerated in the chapter on the Inauguration ceremony (Ch. XLVIII.), mixed with water ; on the same occasion the prayer there taught will serve.

23. In the even nights, so they say, males are procreated ; in the odd ones, females ;³ in the even nights, each fourth night⁴ omitted, long-lived, handsome and lucky males.

¹ Cf. *Suṣruta*, i. p. 315.

² Cf. *Suṣruta*, i. p. 316.

³ Cf. *Suṣruta*, i. p. 321.

⁴ Comm. : समास चतुर्थीं रात्रिं वर्जयित्वा ।

24. On the right side (of the womb) lies a male child ; on the left, a female one ; twins occupy both sides ; a fetus lying in the middle of the womb may be held to be a hermaphrodite.

25. Let a man have sexual intercourse with his wife when the central houses (*i.e.* the 1st, 4th, 7th and 10th) are occupied by benign planets ; when the Moon is stationed in the first house and in conjunction with good planets ; when the malign planets occupy the third, eleventh, sixth houses, or when the constellations are of a kind to portend the birth of sons.

26. During the space of time fit for coition should a man by no means hurt his wife with nails or teeth. The fit time for coition is sixteen days, but in the first three nights he had better have no intercourse with her.

CHAPTER LXXIX.

Signs of Couches and Seats.

1. I am going to tell the signs of couches and seats, because this science will constantly be of use to everybody, and especially to kings.

2. Good trees (for beds and seats) are Asan, Dalbergia, sandal-tree, yellow-sandal-tree, Deodar, ebony, Sâl, Gmelina, Morunga, Padmaka, Tectona and Sissu.

3, 4. Unfit are trees overthrown by thunderstrokes, water, wind ; those in which bees and birds have taken up their abode ; those growing on a hallowed spot, cemetery, road, or being sear at the top, and entwined with creepers ; or spinous trees, those growing at the confluence of great rivers or near temples, and such as have fallen down in a south-western direction.

5. From the use of couches and seats constructed from forbidden trees ensues the ruin of the families, and diseases, peril, expenses, quarrels and all sorts of misfortunes arise.

6. Or should the timber have been hewn formerly, then

it behoves to be examined at the time the work is taken in hand. If a little lad climb upon the timber, it will procure sons and cattle.

7. You may deem it a lucky token, if at the beginning of the work you happen to see white blossoms, a rutting elephant, curdled milk, barley-corns, filled water-jars, gems, and other auspicious things.

8. A digit, as used in workmanship, is equal to eight barley-corns deprived of the husks and laid in such a way that they touch each other on the swelling part. A bed of the greatest length, amounting to a hundred digits, is fit for kings and promises victory.

9. Couches of ninety, eighty-four, seventy-eight, and seventy-two digits are fit for princes, ministers, army commanders and court-priests, successively.

10. The width is, after the prescript of Viçvakarman, one-eighth less than half the length.¹ The height of the legs, with swelling part and top included, is equal to one-third of the length of the couch.

11. A couch constructed wholly of Gmelina, will bestow riches; one of Asan, removes sickness; one of the hardest ebony, gives wealth.

12. One exclusively fabricated from Sissu, promotes well being in many ways; one of sandal-wood, repels enemies and promotes virtue, renown and long life.

13. A couch of Padmaka secures longevity, fortune, learning and wealth; one made of Sâl timber, produces happiness; so does one of Tectona.

14. A monarch who reposes upon a couch constructed exclusively of sandal-wood and decked with gold, studded with variegated gems, will be honoured by the very gods.

15. Ebony and Sissu produce no good effects, if joined with other wood; nor do Gmelina, Deodar, and Asan.

16. Tectona and Sâl, however, bring luck, whether combined or separate. Likewise yellow sandal and Nauclea are lucky, whether single or united.

¹ Taken roughly, *e.g.* the width of a royal couch will be equal to

$50 - \frac{50}{8} = \text{nearly } 43.$

17. A couch made wholly of *Dalbergia* is not favourable, whilst one of tamarind-wood is destructive of life. *Asan* being joined with other timber, will soon produce many evils.

18. The legs may be made from tamarind-wood, *Tectona* and sandal-wood, but the best from *Tectona*. Couches and seats from the timber of any fruit-tree will have favourable effects.

19. They approve of using ivory in connexion with any timber before mentioned, provided the ornamental work be made from irreproachable ivory.

20. Cut off from an elephant's tusk a part equal to thrice the circumference at the bottom, a little more in case of tusks of elephants frequenting marshy grounds, a little less in case of hill elephants, and thereon carve the rest.

21. If in cutting figures appear resembling a *Çrīvatsa*, *Vardhamāna*, umbrella, standard or chowries, good health, triumph, increase of wealth and joy are to be expected.

22. A figure similar to some weapon bodes victory; one like a spiral turning to the right, bodes the recovery of land lost; one resembling a clod, the complete possession of land formerly acquired.

23. If some figure showing like a female turns up, riches will be lost; if it be a vase, a son will be born. A water-pot indicates the getting of a hidden treasure, and a rod impediment to a journey.

24. Figures of lizards, monkeys, snakes, portend famine, sickness, oppression by a foe; forms like vultures, owls, rooks or hawks, bode pestilence.

25. If the figure resembles a noose or headless trunk, the sovereign will die; if blood is oozing, calamity befalls the people. If the cut be black, grey, rough and bad-smelling, disaster is near.

26. A white, even, good-smelling and sleek cut will bring luck. The being auspicious or inauspicious of the cuts, produces corresponding effects to the couches.

27. According to the precept of the masters, one ought, in fitting the sidebeams, to lay the points of the beams in a

direction from left to right.¹ If they be laid contrariwise, or all turned to one direction, there will be danger from Spirits.

28. Where one leg² stands topsy-turvy, there will the owner's foot get crippled; where two legs are in the same predicament, food remains indigested; where there are three or four in such a condition, will be misery, death and captivity.

29. If there is a hollow or discoloured spot in the upper part of the leg, it portends sickness; a knob on the swelling part of the leg threatens disease of the belly.

30. Beneath the swelling part is the lower leg, a knob in which causes unsafety. There below is the base; a knob in this place will occasion the ruin of goods.

31. A knob at the hoof (so called) will, it is declared, cause distress to hoofed animals. Inauspicious also is a knob occurring at a third of the whole length of the sidebeams and crossbeams.

32. The different sorts of flaws in the wood may be summed up in the following nomenclature: cavity, boar's eye, hog's eye, calf's navel, freckle and Dhundhuka.³

33. The flaw called cavity looks like a waterpot, hollow in the middle and narrow at the mouth; the other termed boar's eye is as large as a Catjang-pea and blackish.

34. The "hog's eye" is distinguished by being rough, discoloured, and by extending over one knot and a half. The "calf's navel" is a fissure running from right to left, and extending over one knot.

35. The defect termed freckle is black, and the Dhundhuka is a cleft. If a faulty spot shows the same colour with the rest of the wood, it is pronounced to be not so very bad.

36. The defect going by the name of cavity causes loss of property; the boar's eye, ruin to the family; the hog's eye, danger from the sword; the calf's navel, danger from sickness.

¹ *i.e.* in a direction following the course of the sun.

² *i.e.* support of the couch.

³ The true form of this word is uncertain; cf. var. readings.

37. The flaws termed freckle and Dhundhuka, as well as spots vitiated with insects, bring no good. In general, timber with numerous knobs will in no case be favourable.

38. A couch made from one kind of good timber will be lucky; yet more lucky one of wood of two trees; one constructed from three promotes the well-being of one's children; one from four insures wealth and eminent renown.

39. He who rests on a couch constructed from five kinds of trees will lose his life on it. A couch made from the timber of six, seven, or eight trees occasions the ruin of the house.

CHAPTER LXXX.

Trying of Diamonds.

1. A good jewel insures to kings good luck; a bad one, disaster. Hence let connoisseurs examine Destiny as connected with jewels.

2. The word "jewel" is applied to elephants, horses, women, etc., if they excel in the good qualities of their own kind; but here are we to treat of jewels in the sense of precious stones, *i.e.* diamonds and the rest.

3. Some say that gems owe their birth to Bala, the demon; as others tell, to Dadhîca. Others still teach that the variety of precious stones is a result of earth's nature.¹

4, 5. (The most common gems are:) diamond, sapphire, emerald, agate, ruby, bloodstone, beryl, amethyst, Vimalaka, quartz (?), crystal; moongem, sulphur-hued gem (?), opal, conch, azure-stone, topaz, Brahma-stone, Jyotîrasa, chrysolite (?), pearl, and coral.

6. The diamond found on the bank of the Venâ is quite pure; that from the Koçala-country is tinged like Sirisa-blossom; the Surashtrian diamond is somewhat copper-red; that from Supara, sable.

7. The diamond from the Himâlaya is slightly copper-

¹ Cf. also Atharva-Veda, iv. 10.

coloured; the sort derived from Matanga¹ shows the hue of wheat-blossom; that from Kalinga is yellowish, and from Puṇḍra, grey.

8. A hexagonal, white diamond, is consecrated to Indra; a dark one, of the shape of a snake's mouth, to Yama; one hued like a plantain stalk, of any shape, to Viṣṇu.

9. A diamond of the shape of a female pudendum and hued like the flower of Pterospermum, will be Varuṇa's; a trigonal one, of the colour of a tiger's eye, is consecrated to Agni.

10. A diamond having the form of a barley-corn and the hue of Açoka-blossom, is declared to be Vâyu's. Diamonds are found in three different ways: in rivers, in mines, and sporadic.

11. A red or yellow diamond is fit for Kshatriyas; a white one, for Brahmins; one of the hue of Sirisa-flower, for Vaiçyas; whereas a diamond of the dark tinge of a sword is deemed good for Çûdras.

12, 13. Eight seeds of white mustard make one grain. The price of a diamond weighing twenty grains is two lakhs (200,000) Karshas silver; a diamond weighing eighteen grains is worth two lakhs lessened by $\frac{1}{4}$ (i.e. 150,000) Karshas silver; weight sixteen grains, price twenty lakhs— $\frac{1}{3}$ (i.e. 133,333 $\frac{1}{3}$); weight fourteen grains, price 100,000; weight twelve grains, price 66,666 $\frac{2}{3}$; weight ten grains, price 40,000; weight eight grains, price 12,500; weight six grains, price 8000; weight four grains, price 2000; weight two grains, price 200 Karshas of silver.

14. A diamond is said to be beneficial (to the owner), if it cannot be pierced by any other substance, is light, cleaves through water like a ray, shows glossy and similar to lightning, fire, or the rainbow.

15. Diamonds that show scratches like crowfeet, flies, or hairs, are mixed with coloured mineral substances or gravel, have double facets, are smeared, tarnished, dull² or perforated, are bad.

¹ According to Utpala: मतङ्गदेशसम्भूतम् ।

² Comm. : चक्षुः विगतकान्ति ।

16. Likewise such as are covered with bubbles, split at the points, flattened, or oblong like the fruit of Gendarussa. The price of all such is one-eighth less than that above specified.

17. Some authorities maintain that women who are anxious to get children should not wear any diamond, but (our opinion is that) diamonds shaped like a triangle, Tripuṭa-grain,¹ coriander-seed, or female pudendum, are salutary to ladies desirous of offspring.

18. A diamond with wrong characteristics causes to monarchs the ruin of house, fortune, and life; whereas a good diamond dispels foes, danger from thunderstrokes or poison, and promises many enjoyments.

CHAPTER LXXXI.

Trying of Pearls.

1. Pearls come from elephants, snakes, oysters, conch-shells, clouds, bamboo, dolphins, and boars. Out of these the pearl from oysters is by far the best.

2. The latter is produced in eight places, viz. Ceylon, Paraloka,² Surâshṭra, Tâmrarnî, Persia, the North country, Pândya district, and Himâlaya.

3. The pearls coming from Ceylon are many-shaped, glossy, swan-white, large; those from Tâmrarnî are white with a slight red tinge, bright.

4. The pearls from Paraloka are blackish, white or yellow, mingled with gravel, not smooth; those from Surâshṭra neither big nor too small, and hued like fresh butter.

5. The Persian pearls are brilliant, clear, heavy, and extremely valuable. The Himalayan pearl is light, hollow, coloured like curdled milk, big, of various shapes.

6. That from the North country is rough, black or white,

¹ The Comm. takes *tripuṭa* to mean a triangle: त्रिभिः पुटैर्युक्तम्; he may be right.

² A country, according to Utpala; it is not unlikely the Pâraka in Râmâyana, iv. 40, 29.

light, of good size and brilliancy. Pearls from the Pāṇḍya district are like Nīm-leaf, Tripuṭa-grains, or coriander-seed, and fine as grit.

7, 8. A pearl, dark-tinged like flax-blossom, is consecrated to Viṣṇu; one like the moon, to Indra; one having the hue of orpiment, to Varuṇa; a sable one, to Yama; one red like a ripe pomegranate's kernels or Abrus-berry, must be attributed to Vāyu; one resembling smokeless fire or red lotus, to Agni.

9. The price set down for a single pearl of good lustre and quality, weighing four Māshakas, is 5300 Karshas silver.

10. The prices for pearls weighing $3\frac{1}{2}$, 3, $2\frac{1}{2}$, 2, $1\frac{1}{2}$ Māshakas, successively, are : 3200 ; 2000 ; 1300 ; 800 ; 353 K. silver.

11. A single pearl, having the weight of 1 Māshaka, may fetch 135 K. ; a single pearl weighing 4 Rettis¹ is worth 90 K. ; one of $3\frac{1}{2}$ Rettis, is worth 70 K. silver.

12. The price of a single pearl of good quality, weighing 3 Rettis, comes to 50 silver pieces (*i.e.* Karshas) ; that of one weighing $2\frac{1}{2}$ Rettis, comes to 35 silver pieces.

13. The tenth part of a Pala is equal to 1 Dharāṇa. If thirteen nice pearls together fetch the weight of 1 Dharāṇa, their price is fixed at 325 K. silver.

14, 15, 16. Sixteen pearls to one Dharāṇa are worth 200 ; twenty p., 170 ; twenty-five p., 130 ; thirty p., 70 ; forty p., 50 ; sixty or fifty-five p., 40 ; eighty p., 30 ; a hundred pearls, 25 ; two hundred, three hundred, four hundred, five hundred pearls, weighing together one Dharāṇa, are worth, successively : 12 ; 6 ; 5 ; 3 silver pieces.

17. The term to denote a collection of thirteen pearls that together make up the weight of one Dharāṇa, is Pikka ; a collection of sixteen, Picca ; and so in succession are collections of twenty, twenty-five, thirty, forty, fifty-five, or sixty denominated Argha, Ardha, Ravaka, Sikthaka, and Nigara. Eighty, and so forth, are called pearl-dust.

18. The price specified above for collections weighing one

¹ One Retti (*gunjā, kṛṣṇalā*) = $\frac{1}{2}$ Māshaka.

Dharaṇa applies to the case of pearls of good quality, and is to be lowered for such as are of inferior quality. The value of quantities intermediate between the enumerated terms must be calculated proportionally.

19. When pearls look black, whitish, yellowish, copper-red, somewhat rough, they are worth less by one-half; when considerably rough, their value is diminished by one-sixth; and when quite yellow, by one-half.

20, 21. The tale goes that there are pearls engendered in the frontal globes and the hollow of the tusks of elephants from the family of Airāvata at (the Moon's conjunction with) Pushya, Ṣravana, on Sundays and Mondays, and of the happy elephants born during the Sun's northern course at an eclipse of Sun or Moon. They are abundant (it is told), of big size, of various shapes, and splendid.

22. Those are beyond any estimate, and should not be perforated, being too splendid. When worn by kings, they will prove highly purifying, and bestow children, triumph and good health.

23. At the root of boars' tusks there is (it is told) a pearl of great value, lustrous like moonshine. The pearl coming from dolphins resembles a fish's eye, is highly purifying and of great worth.

24. It is also affirmed that pearl is produced in the manner of hailstones, and dropped from the seventh (*i.e.* highest) region of wind, where celestial beings took it from the sky. The pearl springing from the clouds is lightning-like.

25. The snakes of the lineage of Takshaka and Vāsuki, and the snakes roaming at will¹ have bright, blue-tinged pearls in their hoods.

26. If the Rain-god, on a sudden, drops something on a

¹ These snakes are, of course, the clouds, and their pearls the rain and dewdrops. Whether our author understood the mythological phrases he borrowed, is not quite clear; but this much is certain, that he distinctly intimates the mythical character of the tales about snake pearls, etc., for he says *kila*.

blessed spot of the earth, and into a silver vessel, one may regard it to be a pearl coming from the snakes.

27. The inestimable snake pearl, when worn by kings, dispels misfortune, destroys enemies, propagates renown and bestows victory.

28. You may know a pearl to originate from bamboo by its being flat, coarse, and coloured like camphor or crystal. The pearl produced from the conch-shell shows a moonlike hue, is round, glittering, and clear.

29. Pearls from conch-shells, dolphins, bamboo, elephants, boars, snakes and clouds may not be perforated, and as they are of immense value, no price has been fixed upon by the authorities.

30. All these pearls are of great worth, procure to monarchs sons, wealth, popularity, renown; dispel sickness and sorrow, and give them what they desire and like.

31. A pearl chain, composed of 1008 strings and four cubits long, is an ornament of the gods, and termed *Indrachanda* (*i.e.* Indra's pleasure). Half the former in measure is the *Vijayacchanda* (*i.e.* the pleasure of Indra's grandson).

32. A chain of 108 strings is styled a pearl collar; one of 81 is a *Devacchanda* (*i.e.* the pleasure of gods). A half-collar has 64 strings, and a *Raṣmikalâpa* (*i.e.* radiant zone) has 54.

33. A garland is composed of 32 strings; a half-garland, of 20; a *Mânavaka* of 16; a half-*Mânavaka* of 12.

34. The chain called *Mandara* consists of 8 strings; the *Hârâphalaka* (*i.e.* plat collar) of 5 strings. A necklace of one cubit's length, and containing twenty-seven pearls, is named a *Star-cluster*.

35. They call the latter a *Gem-ladder*, when it has precious stones or small balls inserted, and a *Câṭukâra* (*i.e.* coxer), when it has a brooch in the middle.

36. A so-called single string may contain any number of pearls, is one cubit long, and has no gem; but if it is joined with a gem in the middle, it is termed a *Stake* by the connoisseurs of ornature.

CHAPTER LXXXII.

Trying of Rubies.

1. Rubies come from sulphur, cinnabar,¹ and crystal. Those produced from sulphur show the lustre of bees, antimony, lotus, rose-apple, or myrrh.

2. Those which proceed from cinnabar (or black salt) are grey, of a pale lustre, and mixed with mineral substances; those coming from crystal are lustrous, vari-coloured and pure.

3. Smooth, brilliant on the surface, very pure, sparkling, heavy, of nice shape, brilliant within, high-coloured,²—such are the good qualities of these precious stones in general.

4. The defects of the stones are their being impure, of faint lustre, covered with scratches, blended with coloured minerals, fragmentary, ill-perforated, not lovely to the eye, and mixed with grit.

5. They affirm that in the head of snakes there is a gem, hued like a bee or peacock's tail, and shining like the flame of a lamp. Such a one may be considered of inestimable value.

6. The sovereign who shall wear it, shall never receive injury from poison or illness; in his domain abundant rain is always poured by the Rain-god, and he annihilates his enemies by the power of that gem.

7. The price of a single ruby weighing a *pala* (=4 *karshas*) is, we are taught, 26,000 silver pieces (*i.e.* Rûpakas=Kârshâpanas); one stone of the weight of three *karshas* is worth 20,000 p. silver.

8. A single ruby, having the weight of half a *pala*, is valued at 12,000 p. s.; weighing one *karsha*, at 6000 p. s.; one of eight Rettis' weight, at 3000.

9. One having the weight of four Rettis may be bought for 1000, and one of two Rettis costs 500 s. pieces. The price of rubies of intermediate weight must be calculated

¹ Or black salt.

² Read in the text *रुगो*.

proportionally, and with regard to their being of inferior or superior quality.

10. A stone deficient in colour fetches half the (usual) price; one lacking brilliancy, an eighth part; one with few good and many bad qualities, fetches one-twentieth of the standard price.

11. A stone somewhat dusky, with many flaws and few good qualities, will fetch $\frac{1}{100}$. Such is the price of rubies, as stated by the ancient masters.

CHAPTER LXXXIII.

Trying of Emeralds.

1. An emerald¹ of the hue of parrots, bamboo-leaves, plantain or Sirisa-blossom, and of good quality, is extremely beneficial to every man, when worn at ceremonies in honour of the gods or Fathers.

CHAPTER LXXXIV.

Symptoms of Lamps.

1. A light turned leftwards, showing dull rays, sputtering sparks, of little bulk, going out soon, although furnished with pure oil and wick, crackling and quivering, forebodes evil consequences. Not less so, when it has a diffused flame, and gets extinguished without the agency of grasshoppers or wind.

2. A light of compact form, long-sized, quiet, glaring, noiseless, clear, turned rightwards, of the lustre of beryl or gold, reveals speedy luck; likewise when it shines long² and sprightly. The other symptoms resemble those of fire, and apply *mutatis mutandis*.

¹ The first syllable of मरकत has been lost in printing.

² The translation follows the var. reading सुचिरं.

CHAPTER LXXXV.

Tokens of Tooth Sticks.

1. Sticks for cleansing the teeth may be made from thousands of sorts of creepers, spreading plants, shrubs and trees,¹ and one might (if needed) expound the effects of them severally; but in order not to delay too long by doing so, I will only tell the favourable consequences.

2. Let no one use for tooth sticks twigs of an untried sort of wood, nor twigs with leaves, or with an even number of knots, or such as are split, sear at the top, or devoid of bark.

3. From Flacourtia, Bilva, and Gmelina (being used) is to be expected Brahminical illustriousness; from the Kshema-tree, a good wife; from the Indian fig-tree, prosperity; from Calotropis, much splendour; from Bassia, sons; from Terminalia Arjuna, popularity.

4. Fortune is (insured) by the use of Sirisa and Pongamia; much-desired success by the waved-leaved fig-tree. By the use of jessamine-wood one becomes honoured with the people; the use of Pipal, they say, is attended with eminence.

5. Good health may be expected from Jujube and Solanum; increase of dominion from Acacia and Bilva; desired goods from Dalbergia; ditto from Nauclea.

6. Azadiracht procures acquisition of wealth; and Oleander, getting of food; the Indian fig-tree, abundant food. He who uses Sami and Terminalia Arjuna, dispels his enemies; Echites also tends to the destruction of foes.

7. Dignity, they say, will result from the use of Sâl and Aṣvakarṇa,² as well as of Deodar and Gendarussa. By (using the wood of) fragrant Priyangu, Achyranthes, rose-

¹ Cf. Suçruta, ii. 135, sqq.

² Sâla and Aṣvakarṇa are generally taken to be synonymous.

apple and pomegranate, one will become a favourite with everybody.

8. Let one after treasuring up any wish whatsoever in his heart for a year, use an irreproachable tooth stick, seated at his ease, with the face turned northward or eastward, and let him after cleansing leave the stick in a pure place.

9. A tooth stick falling towards you, and in a tranquil¹ quarter of the horizon, is favourable; it is particularly good if it occupies an elevated place. The reverse is declared mischievous, whereas it announces dainty food, if it stands one instant, and immediately after falls.

¹ *i.e.* not scorched by the sun.

(To be continued.)