ROYAL ASIATIC SOCIETY

OF

GREAT BRITAIN AND IRELAND.

THE BṚHAT-SAṄHITÂ;

OR,

COMPLETE SYSTEM OF NATURAL ASTROLOGY

OF VARÂHA-MIHIRA.

TRANSLATED FROM SANSKRIT INTO ENGLISH.

BY

Dr. H. KERN.

PART 1-6 ~~VI~~.

Digitized by Google

of
nd
ve
nd
lc,

th
ry
of

Sir
.
ch
iii.
.
Ise
the
ed.

m-
ith
ces
ns.

THE BṚHAT-SAṄHITÂ;

OR,

COMPLETE SYSTEM OF NATURAL ASTROLOGY OF VARÂHA-MIHIRA.

TRANSLATED FROM SANSKRIT INTO ENGLISH.

BY DR. H. KERN.

CHAPTER I.

Introduction.

1. Victory to the Allsoul, the source of life, the inseparable ornament of heaven, the Sun, who is adorned with a crown of a thousand beams like unto liquid gold!

2. After studying the subject matter which former Seers[1] have revealed with infallible truth, I purpose to treat of the same in an easy style, and in verses neither too few nor too many.

3. Should any one think that an ancient work, as being made by Seers, is good, and that a book by a human author is not, (then I would fain ask) what difference it makes in the statement, however different the wording may be, if the thing told remain the same?[2] The Holy Writ is here excepted.

[1] The commentator, Utpala, takes प्रथममुनि as 'the first seer, viz. Brahma,' but ग्रन्थविस्तर, not being identical with शास्त्रविस्तर, points to a plurality of infallible authors, although it is true that Brahma, the Creator, is, of course, the very first astronomer in the Hindu system. The word प्रथम does not necessarily mean 'first.'—*Cf.* v. 5.

[2] To understand Varâha's meaning, one must bear in mind that the Ṛshis, Munis, in a technical sense, are superhuman beings. They are no more men than, *e.g.* angels, devils, Vidyâdharas, Râkshasas, etc., are. In enumerations of the various beings, they are classed apart from men, *devas*, demons, etc., *e.g.* Sarvadarçana-Sangraha, p. 93, l. 20: देवदैत्यमुनिमानवादयः. Ṛshis and Devas, however, get often confounded, because both are manifestations of light, as stars, the sun, planets, lightning, the hearth-fire, etc., or rather the spirits, the

Digitized by Google

4. Whether the words run thus: "The week day presided over by Mars is not auspicious," as we read in the work issued by Brahma; or thus: "Tuesday is an unlucky day;" what (real) difference is there in the two works, one of which is made by a man, the other by a heavenly being?

5. Having taken notice of the numerous works that have come from Brahma, etc., in succession, I now undertake this composition. My aim is to give an epitome of those works.

6. Once this world was darkness (chaos). On its waters was a golden egg of light, one half of which was heaven, the other earth. In it Brahma was born, the maker of all things, he whose eyes are the Sun and Moon.

7. Kapila declares Matter, Kaṇâda Substance, etc., to be the cause of the universe; some proclaim that Time, others that Spontaneousness, others again that Action is the cause.[1]

spiritual powers of those manifestations. It would be difficult to decide whether Agni is a *deva*, or a *ṛishi*, *kavi*; indeed, he is now the one, then the other. A curious passage is found in Mahâbhârata (ed. Bombay), xii. 210, 21, where Gârgya (another form of Garga), the celebrated mythical astronomer, is mentioned:

वार्ष्णेयं नारदो वेद भरद्वाजो धनुर्ग्रहम् ।
देवर्षिचरितं गार्ग्यः क्षत्रियचरितितम् ॥

Here is *devarshicaritam*, the mythological phrase for *jyotishâṅgati*. Garga himself is clearly a meteoric phenomenon; see, *e.g.* Mahâbh. vii. 190, 34:

सिकताः पुत्रयो गर्गा वालखिल्या मरीचिपाः ।
भृगवो ऽङ्गिरसश्चैव मूर्धान्यान्ये महर्षयः ॥

This is pretty clear, at least to all who have no preconceived notions, and have taken the pains of spelling the alphabet of mythology before they ventured into its higher regions. It would seem that *garga* originally denoted 'thunder, lightning,' as a derivative from *garj*. It is the masculine form of γεργά. When real men, as Pâṇini, are called Ṛishis by posterity, it is *honoris causâ*; and this is natural enough, because *ṛishi*, *muni*, *kavi*, have, besides their technical meaning, the more general one of 'seer,' 'a wise man,' 'poet,' notions which are constantly used as synonyms in Sanskrit and other languages.

[1] Although the six categories (*padârtha*) of Substance, Quality,

8. But enough of this; for to decide all incidental questions would require too much time. Here I have only to determine what the divisions are of the Jyotiḥçâstra, or Science of the Stars.

9. The Jyotiḥçâstra, treating of several subjects, is contained in three branches. A complete course of it is termed by the Seers Sanhitâ. In one branch are to be found the motions of the heavenly bodies, as determined by calculation: this is called Tantra, or doctrinal part. The second branch is Horoscopy, or the casting of the horoscope. Something different is the third branch.[1]

10. The retrograde and post-retrograde motion,[2] the heliacal setting and rising, etc., of the five planets, are expounded by me in my work on mathematical astronomy. I have also copiously treated the nativity, which is contained in the "Horoscopy," and along with it the prognostications for marching and weddings.

11. Whilst omitting questions, answers, tales, which are of little use, the origin of the planets, and other futile things, I shall set forth what is essential and real in all points.

Action, Generality, Speciality, Inherence, are the foundation of Kaṇâda's System (see Vaiç. Sût. 1, 4), they are nowhere said, at least to my knowledge, to be the cause of the universe. It appears that the statement of our author is not accurate. Those who represent Time to be the first cause are, as Utpala rightly observes, the mythologists (*pauráṇikâs*). He quotes a well-known verse from the Mahâbh.:

कालः सृजति भूतानि कालः संहरति प्रजाः ।
कालः सुप्तेषु जागर्ति कालो हि दुरतिक्रमः ॥

Spontaneousness is the cause, according to the Laukâyatikas; Action, in a collective sense, according to the Mîmâṅsakas, or followers of the Pûrva-Mîmâṅsâ. Their tenet is shortly expressed in those words:

पूर्वजन्मार्जितं यत्तु कर्म पुंसां शुभाशुभम् ।
तदेव सर्वजन्तूनां सृष्टिसंहारकारणम् ॥

From this, however, it does not necessarily follow that the material world, too, is an effect of Action.

[1] See Pref. to the text, p. 23.

[2] On *anuvakra* see Indische Studien, x. p. 205, *seq.*

Digitized by Google

Chapter II.

Astrologer's Vade-mecum.

We shall now proceed to give an exposition of the astrologer's *vade-mecum.*

An astrologer ought to be of good family, friendly in his appearance, and fashionable in his dress; veracious, and not malignant. He must have well-proportioned,[1] compact and full limbs, no bodily defect, and be a fine man, with nice hands, feet, nails, eyes, chin, teeth, ears, brows, and head, and with a deep and clear voice; for generally one's good and bad moral qualities are in unison with one's personal appearance. Now, good qualities in a man are, that he is pure, clever, free, eloquent, ready-witted, able to discern time and place,[2] good in the highest sense of the word; not timid in society, unsurpassed by his fellow students, skilful, not addicted to bad passions, well versed in the arts of expiation, of procuring prosperity, of incantation, and of anointing;[3] further, that he is regular in worshipping the gods, in his observances and fasts; that he is able to raise the prestige of science by the wonderful perfection of his branch of study, and to solve satisfactorily any question, except in cases wherein supernatural agencies baffle human calculation; finally, that he knows both text and meaning of the works on Mathematical astronomy, Natural astrology, and Horoscopy.

[1] The edited text has समः सु°, which is wrong; read समसु°.

[2] Utpala explains देशकालविद्, as though it applied only to astrology, but it is more likely that the word must be taken in its more general sense.

[3] Since the translation gives an inadequate idea of the terms used in the original, the comment on it is copied here in full:

उत्पातप्रतीकारार्थं वेदोक्तमन्त्रपाठविधिनियोगानुष्ठाता शान्तिकविद्याभिज्ञः। आयुर्धनादिष्वधिकरणं पौष्टिकविद्या तदभिज्ञः। छत्रावेतालोत्थापनमारणोच्चाटनविद्वेषणवशीकरणस्तम्भनवाजनादिकमभिचारविद्या तदभिज्ञः। स्नानविद्यासु नित्यनैमित्तिकस्नान्यक्रियाङ्गास्त्रभिज्ञः पुण्यस्नानादिषु वेत्ता॥

As to Mathematical astronomy, he must know the divisions of heaven and of time, in ages, years, half-years, seasons, months, half-months, days, watches, hours ($\frac{1}{30}$ of a day), half-hours, minutes, respirations, moments, subdivisions of a moment, etc.,[1] as taught in these five Siddhântas: the Pauliça,

[1] Comm. यामो ऽहोरात्राष्टभागः । मुहूर्तो ऽहः (*i.e.* here a half nycthemeron) पञ्चदशांशः । नाडी घटिका अहोरात्रषष्ट्यंशः । प्राणः श्वासनिर्गमप्रवेशौ । त्रुटिश्चत्रुर्निमेषद्वयम् । त्रुट्यवयवस्तदर्धः । तथाच भगवान्पराशरः ।

यावता कालेनाविच्छिन्नमक्षरमुच्चार्यते स निमेषः । निमेषद्वयं त्रुटिः । त्रुटिद्वयं लवः । लवद्वयं क्षणः । दश क्षणाः काष्ठा । दश काष्ठाः कला । दश कला नाडिका । नाडिकाद्वयं मुहूर्तः । त्रिंशन्मुहूर्ता दिनमिति ।

According to this system there is no connection between the division of time and that of the circles of heaven. The system in which both divisions are made to correspond with each other may be held to be a fruit of the introduction of Greek science. It is given by Utpala as follows: तत्र (in another system than Parâçara's) कालक्षेत्रयोः साम्यं तथथा । स्टाके षट् प्राणा विघटिका । विघटिकानां षष्ट्या घटिका (the same as नाडी or नाडिका) । घटिकानां षष्ट्या दिनम् । दिनानां त्रिंशता मासः । मासा द्वादश वर्षं भवति ॥ अत्र चेत्रे षष्ट्या तत्परावां विक्षिप्ता भवति । विक्षिप्तानां षष्ट्या क्षिप्ता भवति । क्षिप्तानां षष्ट्या भागः । भागानां त्रिंशता राशिः । राशिद्वादशकं भगण इति ॥ तथाच ब्रह्मसिद्धान्ते ।

प्राणैर्विनाडिका (स्यात्?) षड्भिर्घटिका विनाडिकाषष्ट्या ।
घटिकाषष्ट्या दिवसो दिवसानां त्रिंशता मासः ॥
मासा द्वादश वर्षं विकलाक्षिप्तांशराशिभगणाप्तः ।
क्षेत्रविभागस्तुल्यः कालेन विनाडिकाक्षेत्रे ॥

तथाच पौलिशे ।

षट् प्राणास्तु विनाडी तत्षष्ट्या नाडिका दिनं षष्ट्या (viz. nâḍîkânâm) ।
दिवसास्त्रिंशन्मासो मासैर्द्वादशभिरब्दः ॥
षष्ट्या तु तत्परावां विकला तत्षष्टिरपि कला तासाम् ॥
षष्ट्यंशैस्त्रिंशद्भाग्रिस्ते द्वादश भगणम् ॥

Moreover Âryabhaṭa (Siddh. 3, 3), is quoted.

Digitized by Google

Romaka, Vâsiṣṭha, Saura, and Brâhma Siddhântas. He must know the reason why there are four kinds of months—the solar, natural, stellar, and lunar months,—and how it happens that there are intercalary months and subtractive days.[1] He must know the beginning and end of the Jovian cycle of sixty years, of the lustrums, years, days, hours ($\frac{1}{24}$ of a day), and their respective lords. He must be able to explain in what respect the reckoning after solar time shows similarity or difference, compared with the lunar, stellar, and natural reckoning of time, and to what use each of these is adapted or not. And when there is discrepancy between the Siddhântas, he must be able to prove experimentally, by means of the agreement between the shadow and the clepsydra, between observation and calculation, at what moment the sun has reached the solstitial point, and at what time of the day (alias, at how many *ghaṭikas*) the sun enters the prime vertical.[2] He must know the cause of the swift and slow motion, the northern and southern course, and the moving in an epicycle of the sun and the other planets. He must foretell the moment of commencement and separation, the direction,

[1] For अधिमास see Siddh. Çirom. (p. 49, 22, and 271, ed. Bâpû-Deva); cf. Sûrya S. Trans. i. 40, *note*. For अवमानि (a *plurale tantum*) see Siddh. Çirom. p. 272 and 22. Utpala says concisely: अधिमासावमानयोरन्तराद्दवमोत्पत्तिः । चान्द्रं मानं यावत्सावनमानेन मीयते तावन्ति प्रतिवर्षं यद् दिनान्यधिकतराणि न पूर्यन्ते । तान्येवोनराणयाणि तिथीनां न्यूनता अवमानि । From the Brâhma. Siddh. is quoted: अधिसावनदिवसान्तरमवमानीति.

[2] The translation follows Utpala, who divides the sentence in this manner: अयनयोर्दक्षिणोत्तरयोर्या निवृत्तिर्निवर्तनम् । तस्या अपि प्रतिपादने कुशलः । तथा समसूत्रसरेखासमयोनाभ्युदितांशानाञ्च प्रतिपादने कुशलः ॥ There would have been more symmetry in the style if the author had written: निवृत्तिः (viz. प्रतिपादने). It is, after all, quite possible that the *manus auctoris* really is निवृत्तिः. Instead of छायाजलयन्त्र° the Comm. reads छायायन्त्र°, and explains accordingly छायया तात्कालिकया। यन्त्रेण चक्रधनुस्तुर्यगोलयष्टिशङ्कुघटिकाजलयन्त्रवर्तनरीतीतिः कालपरिच्छेदकैः ।

measure, duration, amount of obscuration, colour, and place (where visible) of the eclipses of sun and moon; also the future conjunctions and hostile encounters of the nine planets. He must be skilful in ascertaining the distance of each planet from the earth, expressed in *yojanas*; further, the dimension of their orbits, and the distance of the places on earth, in *yojanas*.[1] He ought to be clever in geometrical operations and in the calculation of time, in order to determine the form of the earth, the circuit of the circle of asterisms, etc.; the depression of the pole, the diameter of the day-circle, the ascensional differences in time, the rising of the signs, the *ghaṭikas* corresponding to the shadow of the gnomon, and such like processes. If, moreover, he knows how to speak pithily, because he thoroughly understands all sorts of captious questions; if the science he expounds, by being put to the test by his own exertion and unceasing study, has become more refined—like gold is rendered purer by being put on the touchstone, by purification in fire, and by careful workmanship—then he may be said to be a scientific man.

It has been said:

1. "How can one who solves no difficulty, nor answers any question, nor teaches his pupils, be styled a scientific man?

2. The ignorant person who knows the words wrongly, interprets the sense wrongly, and performs the operations wrongly, may be compared to one who praises his grandmother in presence of his grandfather on account of her meretricious arts.

3. The words of one who instructs will not be sterile if he thoroughly understands his science, accurately knows the rising of the signs by means of the shadow and the clepsydra, and is familiar with the contents of the Horoscopy."

[1] Here is a part of the Commentary: प्रतिग्रहस्य भगणे योजनानि तेषां परिच्छेदे विज्ञाने शक्तः। यथा अमुको ग्रह एतावद्भिर्योजनैर्भूगोलादुपरि भ्रमति। ग्रहयोजनवर्गं जानातीत्यर्थः। तथा कक्षाप्रमाणपरिच्छेदकुशलः। अमुकस्य ग्रहस्तावति कक्षायोजनानि। मध्यमो ग्रहो यत्र भ्रमति तदुत्तरज्ञानमित्यर्थः॥ The word वर्ग denotes here the 'half-diameter.'

Digitized by Google

It has been said also by the most honourable Vishṇugupta:

4. "A sea-faring man may, owing to the wind, possibly reach the opposite shore of the ocean, but never will any one, unless he be a Ṛshi, reach, even in his thoughts, the other side of the ocean called 'Time.'"[1]

In Horoscopy are the following topics: the power or weakness belonging to the signs, half-signs, third-parts, ninth-parts, twelfth-parts, and degrees;[2] the determination of the power of the seven planets, which is various, as depending upon the direction, the place occupied, the moment and the contention;[3] the temperaments, bodily elements, substances, caste, and sphere of activity, etc., that belong to the department of each planet;[4] conception, time of birth, prognostication of prodigious accessories, instant death of the child,[5]

[1] The compound कालपुरुष means 'time-person,' *i.e.* 'time-personified,' which in English is simply expressed by writing Time with a capital.

[2] On these terms Varâha-mihira dilates (Bṛh. Jât. 1, 5-20, and Laghu-Jât. 1. 8-20, in Ind. Studien, ii. p. 278-82).

[3] An explanation of these terms is also met with in the Bṛhaj-jâtakam, viz. of दिग्बल in 2, 19; of कालबल in 2, 21; of चेष्टाबल or चेष्टितबल in 2, 20.

[4] As to प्रकृति, that is, वातपित्तश्लेष्मात्मकत्वं, see Bṛh. Jât. 2, 8; for धातु, *i.e.* वसासृङ्मांसमेदो-ऽस्थिमज्जशुक्राणि, see 2, 11; for द्रव्य, ताम्रादि 2, 12; for जाति 2, 7; चेष्टा (explained by विनियोग 'employment,' has the more general sense assigned to it in the translation); see 2, 1, from the words राजानौ रविशीतगू इ॰ आ॰.

[5] Utpala renders सद्योमरणं with रिष्टाध्यायः; that is to say, the *sadyomaraṇam*, 'instant death,' is treated in the chapter on रिष्टानि 'fatal signs,' chapter 6 of the Bṛhaj-jâtakam, रिष्टाध्यायः. That only *rishṭa*. and not *arishṭa*, can have this sense, is a matter of course. Nevertheless, we often meet with अरिष्ट in the MSS., where रिष्ट is required; and not only scribes, but even some authors, seem to have confounded both words, as appears from Indian lexicographers (see Dict. by Böhtlingk and Roth, *s.v.* अरिष्ट). The origin of the rather strange confusion must be a mis-read अनिष्ट, which means the same as रिष्ट.

duration of life, destiny and intervening changes of it, the most favourable combinations of planetary positions as may exist in theory, the constellations under which kings are born, the lunar constellations, the constellations formed by only two planets, etc., the celestial constellations, etc., and the consequences of all these; descent and character, the planetary aspects, manner of death, state after death, state in a former birth; the good or bad symptoms at the moment of consultation,[1] the calculation of a lucky period for weddings and other ceremonies.

In the Yâtrâ, or work containing prognostics for marches, is treated of: good or evil dates, week days, *karaṇas*, hours (of 48 minutes), the horoscope, constellations, trembling of the body, dreams, the anointment for securing victory, the sacrifice to the planets, the offering to the goblins, the foretokens of the fire, the gestures of elephants and horses, the talk and spirit of the troops, the measures of policy in conformity with the forebodings of the planets, the auspicious and evil auguries, the ground for encampments, the colour of the fire, the use to be made, after circumstances, of ministers, spies, envoys, and savages, and the expedients for taking the strongholds of the enemy.

By a great master has been said:

5. "The teachings of one whose theoretical and practical knowledge of astronomy[2] has, so to say, spread abroad everywhere, and is engraved, as it were, in his thoughts, and fixed in his heart, are not fruitless."

An astrologer must also be accomplished in natural astrology, in which the following matters are contained: the

[1] All these subjects form the argument of Bṛhaj.-jât., from chap. 3 to 25. The word अनूक has here the meaning expressed in the translation; अनूकशब्देनेहातीतजन्मोच्यते, says Utpala on Bṛh. Jât. 25, 13.

[2] Comm. यत्र शास्त्रे यन्त्रः सभगणं भगणज्ञानेन सहितं संयुक्तं गणितेनेत्यर्थः. The addition of *gaṇita* is not exact, for this is contained in *çâstram*, the theoretical part of the science. The word गिणितम् in the text has to be changed into गिणितम्, in spite of all MSS. The error is very common, yet an error, and a ludicrous one.

Digitized by Google

course of the sun and of the other eight planets, and, during it, their natural and unnatural symptoms, their size, colour, brightness of the rays, their shape, risings and settings, their roads and deviations, their retrograde and post-retrograde motions, the conjunctions of planets with asterisms, their course through the asterisms, etc., as well as the respective consequences for the different parts of the globe; the course of Canopus, the course of the Seven Seers (Great Bear), the division of things as belonging to the domain of each planet, the same as appertaining to the domain of each asterism, the conjunction of the five planets in the figure of a triangle, etc., the planetary war, the conjunction of the five planets with the moon, the effects produced by the planets on the years presided over by them, the symptoms of pregnancy of the clouds, the conjunction of the moon with Rohiṇî, with Svâti, with Ashâḍhâ; the forebodings of instant rain, the conclusion to be drawn from the growth of flowers and plants as to the produce of trees and crops, the mock-sun, the halo, the cloudy line piercing the sun's disc at rising or setting, the wind, the meteors, the glow of the sky, the earthquake, the glowing red of twilight, the Fata Morgana, the dust rain, the typhoon, the cheapness or dearth of the products of the earth, the prognostics for the growth of corn, the banner of Indra, the rainbow, architecture, palmistry, the auspicious or ill-lucky movements of crows, the augural circle, the movements of wild beasts, of horses, the circle of winds, the good or bad signs of temples, of statues, the consecration of statues, the treatment of trees, the observation of the soil for finding veins of water, the lustration, the sight of wagtails, the allaying the influence of portents, miscellaneous matters, the anointment of a king;[1] the signs of swords, of ornamental gold-plates, of cocks, of tortoises, of cows, of goats, of horses, of elephants, of men, of women; reflections on womankind; the

[1] The ceremony denoted here by the term घृतकम्बलम् is commonly called पुष्यस्नानम्; see ch. 48, v. 3, and Var. Lect. The ceremony is styled *ghṛtakambalam*, because *ghee* is poured over the king by the priest, which being done, the former has to put on a *kambala*.

prognostics of boils, of shoes, of torn garments, of chowries, of umbrella-sticks, of couches and seats, the examination of jewels, the foretokens at a lamp, the good or bad signs of tooth-sticks, etc., such as occur in common life to every body as well as to kings,—all these things have every moment to be considered by an astrologer with undivided attention. And since the symptoms cannot be observed uninterruptedly by one man, an astrologer, if well paid, ought to keep in his service four other persons conversant with the science. One of them should observe the east and south-east, another the south and south-west, a third the west and north-west, and the last of them the north and north-east,—for meteors and other omina appear suddenly, and produce effects by their form, colour, glossiness, size, by their touching planets or stars, etc.

Thus has been said by the great Seer Garga:[1]

7. "The king who does not honour a scholar accomplished in horoscopy and astronomy, clever in all branches and accessories,[2] comes to grief.

8. Even those who, free from egotism and without anything to care for, lead a hermit's life in the wilderness, consult the man that knows the motion of the stars.

9. As the night without a light, as the sky without the sun, so is a king without an astrologer; like a blind man he erreth on the road.

10. If there were no astrologer, the hours, dates, asterisms, seasons, and half-years, would all be confused.

[1] Garga is represented as the astrologer of king Vaiṇya, whose domestic priest was the planet Venus, and whose ministers were the Vâlakhilyas. See Mahâbh. xii. 59, v. 110 *seq.*, and *cf. note* to ch. I, v. 3, here before.

[2] Utpala defines *aṅga* and *upâṅga* clearly and concisely: सहचचरा-ग्रीणाञ्चित यदुक्तं तान्यङ्गानि । परिशिष्टान्युपाङ्गानीति । To the *pariçishṭâni* belong, for instance, the *purushalakshaṇam*, the *ratna-lakshaṇam*, etc. Garga, as quoted by Utpala, puts it thus:

अधिकृत्य यहर्षादि जगतो येन निश्चयः ।
तद्ज्ञमुत्तमं विद्यादुपाङ्गं श्रेयमुच्यते ॥

Digitized by Google

11. Therefore a king should consult a learned and eminent astrologer if he desire victory, glory, fortune, enjoyments, and happiness.

12. No one who wishes for well-being should live in a country where there is no astrologer, for where he is the ever-watching and all-foreseeing eye, there no evil will be found.

13. No one that has studied astrology can go to the infernal regions; nay, in the divine world of Brahma the divinator obtains a place.

14. The twice-born, who knows the whole, both text and interpretation, deserves to be the first in touching food at a Srâdh, and honoured as purifying the company by his presence.

15. The Greeks, indeed, are foreigners, but with them this science is in a flourishing state. Hence they are honoured as though they were Ṛshis; how much more then a twice-born man, if he be versed in astrology.[1]

[1] The commentator quotes from an unknown work the following characteristic stanzas which purpose to explain how it happened that the astronomical *âgama* had been preserved in so great purity amongst the Greeks:

यस्मादविद्राय मयाय सूर्यः
शास्त्रं ददौ सम्भवताय पूर्वम् ।
विष्णोर्वसिष्ठस्य महर्षिमुख्यो
ज्ञानामृतं यत्परमाससाद ॥
पराशरस्याप्यधिगम्य सोमाद्
गुह्यं सुराणां परमामृतं यत् ।
प्रकाशयामकुरुत क्रमेण
महर्षिमध्यो यवनेषु तत्ते ॥

That in this passage the Sun is represented to be the fountain head of astronomical science, and in other passages the Creator, is quite natural, because the Sun and Brahma (Hiraṇyagarbha) are identical. The word सविता means simply 'Producer, Creator,' and सवनम् 'Creation,' and because the creation of the world is only a generalization of the Sun's rising every morning, सवनम् denotes 'morning;'

16. A person who frames predictions, basing them on pretended revelations (from an unseen voice) to his ears, and sealing (?) (the trustworthiness of) these by entering deceitfully statues, etc. (from whence he emits sounds as a would-be oracle); such a person ought in no case to be consulted: *he* is no diviner.[1]

17. A person who without knowing the science exercises the profession of astrologer, is a wicked man, and a disgrace to society. Consider him to be a mere star-gazer.

18. Everyone that acts according to the star-gazer's advice,

from this *savana* is derived सावनदिनं, etc., *i.e.* 'a day reckoned from sunrise to sunrise, a natural day.' In Bactrian also *havana* is 'morning.' Another derivation from *su* is सोम 'the produced, *i.e.* not original, borrowed light;' therefore the Moon is called सोम, Bactrian *haoma*, whereas the producer of light, the unborrowed light, is सवितृ, the Sun. As to Vishṇu this also is another *name* of the Sun. Therefore the hymn, in Ṛgveda x. 90, that is a hymn to the Sun, is called Purusha-sûkta, the hymn to Purusha (alias: Vishṇu). Cf. Colebrooke Misc. Ess. I. p. 26, *seq.* A parallel to the Purusha-sûkta is to be found in Mahâbh. xii. chap. 47; cf. chap. 200, v. 13, and chap. 280, v. 29.

[1] The scholiast seems to have misunderstood the word कर्णोपमुति. For comparison's sake here may follow the commentary: कर्णोपमुत्या कश्चिन्मन्त्रविशेषं जप्त्वा (r. जप्त्वा?) कर्णे यत्रेष्टं कथयति। लोके कर्णपिशाचकेति प्रसिद्धः॥ अथवा प्रष्टारो यथोपविष्टाः स्त्रितास्तथा आसीनं शिशुं विसर्ज्य तेषां स कथां परस्परं क्रियमाणामाकर्णयति। तामाकर्ण्य पितुर्वक्ति यथा यस्येदमभिज्ञानं तस्येदं (भवता) वक्तव्यमिति॥ हेतुना तर्केणाशयं बुद्ध्वा॥ His explanation of कुहकावेश is thus: कुहकेन्द्रजाले (न in one MS.) प्रसना (v. l. प्रसेना) दिकेन। आवेशेन (देवतादिप्रवेशनेन wanting in one MS.) पिहितः प्रच्छन्नो मिथ्यादिके -अन्तरस्थितो -अन्यथा वाचा सभाषते। एतैः कुहकावेशपिहितैः। The last words do not agree with the singular पिहितः above. It is doubtful whether the reading followed by Utpala, and perhaps by Varâha himself, be the original one. Garga's words may have been कुहकादेशपिहितैः in which case the rendering would be: "on grounds of revelations, produced with deceitful announcements."

Digitized by Google

which is no better than a farce, goes to the realm of darkness along with the star-gazing charlatan.

19. A prediction by ignorant men is as useless as questioning a clod of earth at the town-gate; only that which proves true is held in estimation.

20. A person who frames his predictions by good luck, and, proud of his partial knowledge, delights in disputes[1] with the men of science, ought to be dismissed by the king.

21. But such a one as properly knows horoscopy, astronomy, and natural astrology, him ought the king to honour, and his service he ought to secure, if he be desirous of victory.

22. Not a thousand of elephants, not four times that number of horses, achieve so much as one diviner does, who knows the right time and the right place."

23. Evil dreams, evil thoughts, and deeds ill-considered and badly executed, soon vanish on one's hearing the harmony between the moon and the asterisms.[2]

24. Neither the king's own father, nor his mother, family, or friends, desire the welfare of him and his army so much as a trustworthy diviner does, who is naturally eager to increase his own reputation.

[1] The commentator explains सम्पत्ता with धर्मदानेन, but to whom and from whom money would be given? Farther he analyses the compound तद्विच्छिन्न into तद् and विच्छिन्न, remarking: तद्इति ज्योतिःशास्त्रं परामृशते; but the Jyotiḥçâstram not being mentioned in our passage, the pronoun *tad* cannot refer to it. The component parts are तद्विद् and छिन्न, or, as another r. has, भिन्न. The latter means 'different from,' the former, 'cut, held in disrepute,' the verb छिद् being in some cases synonymous with हा.

[2] 'Learning or hearing the harmony between the moon and the asterisms,' means in prose, as Utpala remarks, simply, 'being told the date of the month and the asterism (*nakshatra*) of the day,' तिथिनक्षत्रं श्रुत्वा. The same idea, in other words, occurs in our author's Yogayâtrâ, 2, 22, *seq.* (Ind. Studien, x. p. 170).

Chapter III.

The Sun's Course.

1. There certainly was a time that the southern progress of the sun began in the middle of Açleshâ, and the northern at the beginning of Dhanishṭhâ; for this is the statement of ancient works.[1]

2, 3. Now-a-days the sun's southern progress commences at the beginning of Cancer, and the other at the beginning of Capricorn. Any deviation from this rule is unnatural, as may be rendered clear by experimental proofs, either by observing the sun at rising or setting by means of a mark placed at a great distance, or by marking the shadows entering and leaving in a great circle.[2]

[1] Cf. Colebrooke, Misc. Ess. ii. 465; i. 109. Weber, Naxatra, i. 311; ii. 354, *seq.* Sir W. Jones, As. Res. ii, 391, *seq.*

[2] The term वेध, properly, 'piercing,' denotes here, as the popular expression 'shooting a star, the sun,' does in some European languages, 'pointing at a star to take its height,' etc; in short, 'observing.' In this sense वेध occurs, for instance, in Siddh. Çirom. p. 16, p. 220, and p. 337, *seq.* ed. Bâpû Deva. It has been quite exactly rendered by Sir W. Jones, As. Res. ii. 392. Here is the commentary: दूरे तिष्ठतीति दूरस्थं । दूरस्थस्य तच्चिह्नस्य दूरस्थचिह्नं । तेन वेधो दूरस्थचिह्नवेधः । तस्माद्दूरस्थचिह्नवेधात्सहस्रांशोरादित्यस्योदयं उदयकाले [-यवनचलनमन्वेयं । यतो मकरादावादित्यः प्रतिदिनमुत्तरां दिशं याति। तथा कर्कटकादावास्तितः प्रतिदिनं दक्षिणां दिशं याति । तेन दूरस्थितं चिह्नादिकमुदये] -समये -यथा सवितुश्चिह्नं ज्ञात्वा द्वितीये -पि दिने तथैव स्थित्वा पुनरपि विचारः कार्यः किमयनचलनविवृत्तिर्जाता भवेति । एवं दिनसप्तकं यावद्व्यतिपातवतसङ्क्रान्तिकालात्प्राक् पश्चान्नेयं किं स्फुटव्यतिपातवतसङ्क्रान्तिकालतुल्या जाता किमादौ किं पश्चादेति । The words in brackets are not found in all MSS.; they are interpolated, as appears from यथा, which is out of place. On the observation of the equinoctial shadow Utpala dilates considerably; here is a part of his commentary: यथा बृहद्वृत्तमुत्पाद्य दिनद्वितं ज्ञात्वा तन्मध्ये शङ्कुं निवेशयेत् । तथा विषुवद्दिने सूर्योदया-

Digitized by Google

4. If the sun returns without having reached Capricorn, he brings ruin to the western and southern countries; if he goes back without having reached Cancer, then he destroys the north and the east.[1]

5. By returning after passing the winter solstitial point, he brings safety and growth of corn; he follows then the natural law. It is when he takes an unnatural course that he causes danger.

6. When the being named Tvashṭṛ[2] obscures the sun's orb, it not being the period of an eclipse, he destroys seven sovereigns and their people through war, fire, and famine.

7. There are thirty-three Ketus, sons of Râhu, called Tâmasaklakas (*i.e.* 'opacous wedges'). When these are seen on the sun, one must foretell the consequences from their colour, place, and figure.

समयवोः प्राच्यपरारेखायां तस्य ग्रङ्गोच्छाया पतति । ततो यथा-यथार्को मिथुनं यायात्यति तथातथार्कोदयकाले छाया दक्षिणेन याति प्राच्यपरारेखायाः । अस्समये -विषं । ततः कर्कटादौ स्थिते -र्के प्रतिदिनं छायोत्तरेण याति यावत्कन्यान्तं । इ॰ आ॰; then, about the time of the equinox: अयनविवृत्तावासन्नायां तस्मिन्मण्डले यस्मिन्प्रदेशे पूर्वाह्णे छाया प्रविशति तत्र चिह्नं कार्यं यथापराह्णे निर्यच्छति तत्रापि चिह्नं कार्यं । Thus also on the second day: कृतचिह्नयोर्यदि साम्यमुत्पन्नं तदा तद्दिने -अयनविवृत्तिरेव । तस्यां ज्ञातायां विचारयेत् किमयन-विवृत्तिः करणावतसङ्क्रान्तिवासतुल्या किमादौ किं पश्चादेति ॥

[1] It is unnecessary to point out all the passages where our author represents physical impossibilities, although as portentous (विकृति), still as possible. He mentions these out of reverence for the seers of yore, or, as Utpala puts it, पूर्वशास्त्रानुसारेण. *Cf.* chap, 9, v. 7.

[2] It may be doubted whether the author exactly knew what the ancient authorities meant with त्वष्टृ. Parâçara, as quoted by Utpala, says:

अपर्वणि ग्रसाद्भानौ त्वष्टा नाम महाग्रहः ।
आवृणोति तमःस्तोमः सर्वलोकविपत्तये ॥

Apparently, it is another name for Râhu, but Varâha-mihira must have thought otherwise, for eclipses—possible and impossible ones—are treated in chap. 5.

8. They are baleful if they appear on the sun's orb, but propitious if they appear on that of the moon; yet they are bad even on the latter, if they bear resemblance to crows, headless trunks, and weapons.

9, 10. The symptoms of their being about to appear are: turbid water, a sky covered with dust, a violent wind shattering the tops of hills and trees and accompanied with grit, trees having an appearance as if the seasons were changed, wild beasts and birds vexed,[1] a glowing sun. There are, then, also other uncommon phenomena, as whirlwinds, earthquakes, and others.

11. These phenomena exercise no peculiar influence if comets, the Tâmasakîlakas or Râhu, are seen: one has only to tell the influence of the latter, because these are the cause of the former (viz., turbid water, etc.) appearing.

12. In every country where they are seen on the sun's disc, one may be sure that calamity befalls the king.

13. Then even holy men, attenuated with hunger, forsake duty and good behaviour, and get, with starved children at their hands, painfully to foreign countries.

14. The honest citizens are plundered of their wealth by robbers; their bodies are weakened, their eyelids swollen from incessant sobbing, and their eyes filled with tears of sorrow.[2]

15. Other people, starved, indignant at what they suffer at the hands of their own king and of foreign armies, give vent to their feelings in talking of the conduct of their king and the doings of the enemy.[3]

[1] 'Vexed,' दीप्त or प्रदीप्त, is an augural term. The vexation may be of different kinds. First and chiefly, animals are said to be 'vexed' when they are सूर्याभिमुखदिक्स्थाः. Further, when they emit hoarse sounds (परुषरवाः). For other kinds of vexation, see ch. 86, 15.

[2] In the text r. बाष्पं for बाष्प, and in v. 8, कबन्ध for कबन्ध.

[3] Utpala r. पुराकृतम्. Here his words: अन्ये = परे। एवं प्रकुर्वन्ति कथयन्ति (not wholly accurate) यथा यत्कर्माणाभिरनुभूयते तत्पुरा पूर्वं स्वचरितमात्मनार्जितं। नृपतिचरितं राज्ञा वा। चर्जितमिति॥ It being a matter of course for a Hindu, that यत्कर्माणुभूयते is पूर्वं

Digitized by Google

16. The clouds, although they were in successful condition at the time of their becoming pregnant,[1] give but little rain at the time of birth. The rivers get shallow; corn grows at but a few places.

17. If a staff in the sun is seen, the sovereign will die; if something in the shape of a headless trunk, there will be danger from sickness; if something like a crow, danger from robbers; if it be a peg there will be famine.[2]

18. The sun being marked with things in the shape of royal emblems, like umbrellas, banners, chowries, etc., causes a change in Government; if covered with sparks, smoke, etc., he destroys the people.

19. One of such figures brings famine; two or more tend to the ruin of the king. According as the colour of the figures whereby the sun is covered is white, red, yellow, or black, he hurts the castes severally.[3]

20. The danger approaches mankind from the same side as where these great portents show themselves first on the sun's disc.

21. When the great luminary, with beams turned upwards, is red, it destroys the commander-in-chief; when yellow, the king's son; and when white, his priest.

22. Variegated, or smoke-coloured rays, cause the land to

ऋतं, it would be unbefitting to mention this as something quite extraordinary. Moreover, the symmetry between the former and latter half stanza necessarily requires यत्. As to the meaning of आहित, cf. Daçakumâra, p. 94, l. 1 (ed. Wilson).

[1] The *Garbhas* are the fancied fetuses of the clouds, conceived in a certain period of the year, and born 195 days after the time of conception. See chap. 21.

[2] The method after which predictions are framed is simple enough. Since the staff, the sceptre, is a token of royalty, the appearance of it forebodes good or evil, according to circumstances, to the king. A crow, being known as thievish, points to theft. A peg is a means of shutting, and therefore denotes the closure of granaries.

[3] White is the colour of the Brahmans, red of the Kshatriyas, yellow of the Vaiçyas, and black of the Çûdras.

be disturbed by robbers and battles, unless it rain very soon.

23, 24. The sun is auspicious, when copper red, or russet, in the dewy season; yellow, saffron-hued in spring; pale, gold-coloured in summer; white during the rains; tinged like the calice of the rosy water-lily in autumn; blood-red in winter. At the commencement of the rains he may show whatever colour he uses to show at any other season, and will, nevertheless, bring good luck, provided he be glossy.

25. A rugged sun is pernicious to Brahmans, if white; to Kshatriyas, if blood-red; to Vaiçyas, if yellow; and to Çûdras, if black; on the contrary, a smooth sun bestows good upon the same.

26. In summer a red sun brings danger; a dark one in the rains causes drought; a yellow one in winter produces ere long dangerous diseases.

27. If the sun's orb is crossed by the figure of the rainbow, he produces quarrels between the monarchs. A bright, shining sun at the time of the rains setting in, brings rain in the course of the same day.

28. In the rainy season he gives rain the same day, if tinged like a Sirisa flower. If he has the dye of a peacock's feather, it will not rain during twelve years.

29. They assert that there will be danger from insects if the sun be gray, and from a foreign army if he appears ashy. Ruin to that sovereign in whose asterism the sun, while having a flaw, is standing.[1]

30. If the sun at mid-heaven has the appearance of hare-blood, there will be battles; if he resembles the moon, the king is about to be killed and a foreigner to reign.

31. A pot-like sun occasions famine and pestilence; a fragmentary one destroys the king; one without beams is terrifying; one resembling a gateway ruins the town; one appearing as if it were an umbrella, tends to the loss of the country.

[1] The asterism, lunar mansion, of a sovereign is the asterism under which his country stands according to the division of the globe, as taught in chap. 14.

Digitized by Google

32. Whenever the sun resembles a banner or a bow, is trembling and rough, battles are at hand. A black line on the luminary shows that a royal councillor will kill the king.

33. When a meteor, a thunderbolt, or lightning,[1] hurts the Day-god at rising, then you may hold that the king shall die, and a foreign ruler be invested with government.

34. A sun that day for day, or at dawn and evening twilight is surrounded by a halo, or sets and rises blood-red, brings about a change of rulers.

35. When the sun at both twilights is covered with clouds that resemble weapons, he causes battles; when they resemble deer, buffaloes, birds, asses, and camels, he brings danger.

36. An asterism suffers greatly when it is scorched by the sun's rays; but afterwards it becomes purified thereby, as gold is by the heat of fire.

37. A mock-sun, when standing north of the sun, gives rain; when south, wind; when at both sides, there is danger of inundation; when it is seen above, it is pernicious to the sovereign; when below, to the people.

38, 39. The sun in the sky looking red like blood, or having his disc reddened by coarse dust, brings death to the king before long; being blackish, spotted dark, or accompanied at morn and eve with the dreadful and hoarse shrieks of birds and wild beasts, he is deadly to the people.[2]

40. The Day-god bestows bliss upon mankind when his surface is spotless, his orb not crooked, his beams are distinct, large, bright, and long; in short, when he has his natural bulk, colour, and signs.

[1] A definition of *ulkā*, *açani*, and *vidyut* may be found chap. 33, verse 1, *seq.*

[2] Verse 38 and 39 of the text form one stanza in the metre Narkuṭaka. Cf. ch. 104, 53; Colebrooke, Misc. Essays, ii. pp. 148, 162; Weber, Ind. Studien, viii. p. 396.

Chapter IV.

The Moon's Course.

1. One-half of the moon, whose orbit lies between the sun and the earth, is always made bright by the sun's rays; the other half is made dark by her own shadow, like the two sides of a pot standing in the sunshine.

2. The solar rays being reflected[1] on the moon that is of a watery nature, dispel the nightly dark, as rays falling upon a mirror (placed at the door of a room) dispel the darkness in the room.

3. As the brightness attaches itself to the moon, on her going forth from below the sun, from the west side, so she rises brighter and brighter in proportion as she is going farther onward from below the sun.

4. Thus the brightness of the moon increases from day to day, in proportion to the difference of her position in respect to the sun, in the same manner as the shine on the west side of a pot in the afternoon.

5. The moon, when taking her course south of the asterisms Jyeshṭhâ, Mûla, and both Ashâḍhâs, destroys seeds, aquatic animals, and forests, and causes danger of fires.

6. She is evil when going south of Viçâkhâ and Anurâdhâ; but auspicious when going through Maghâ or Viçâkhâ.

7. There are six asterisms with which the moon enters into (actual) conjunction before (theoretically) reaching them—viz., Revatî, and the five following: Açvinî, Bharaṇî, Kṛttikâ, Rohiṇî, and Mṛgaçiras. There are twelve, the conjunction with which takes place when the moon is (actually) in them—viz., Ârdrâ, and the eleven following: Punarvasu, Tishya, Açleshâ, Maghâ, Pûrva and Uttara-Phalgunî, Hasta, Citrâ, Svâti, Viçâkhâ, and Anurâdhâ. With the

[1] Utpala explains मूर्छिताः with सँहतगाः प्रतिपादिताः; this passage proves that he is right. In this acceptation the word occurs often enough, indeed, but the Hindu commentators have commonly misunderstood it.

Digitized by Google

remaining nine the moon enters into conjunction (actually), when she has (theoretically) passed them—viz., Jyeshṭhâ, Mûla, Pûrva and Uttara-Ashâḍhâ, Çravaṇa, Dhanishṭhâ, Çatabhishaj, Pûrva and Uttara-Bhadrapadâ.[1]

8. (The different forms of the moon bear some resemblance to certain figures). She is said to have the shape of a boat, when she is broad and has one cusp somewhat erected. Boatsmen suffer by it, but all other people will be happy.

9. They call it "the plough," when one cusp is half erected. Ploughmen suffer by it, but there is abundance of food, and friendship reigns between the monarchs, even more than can be accounted for.

10. When the southern horn is half erected, then the figure is named "the mischievous plough." It causes the death of the King of Pâṇḍya, and occasions warlike preparations.

11. Both cusps of the moon happening to be "equal," there will be plenty, safety, and rain, as much as in the first days. If the moon rises like "a staff," the cows will suffer, and the king rule despotically.

12. A moon in the shape of "a bow," produces battles, and victory will be theirs whose country lies in the direction of the string. The position of the moon in which she is stretched out from south to north, is styled "the yoke," and occasions earthquakes.

13. The yoke may be slightly turned up at the southern cusp; then the moon is said to be "lying on the side;" this

[1] The statement contained in this verse is one of those which our author found in the ancient standard works, and repeated out of piety for the Ṛshis. The commentator quotes one of those seers, Garga, from whose words we may gather that in his time (*i.e.* in the time of the author of the work ascribed to the mythical Garga) the Nakshatras had not all of them the same extension. *Cf.* Weber, Naxatra i. p. 309, *seq.*, where the passage from Garga is to be found. The remark of Utpala, cited by Weber, l.c., after a very corrupt MS., runs thus: मन्वाचार्येणा-यथोक्तान्येतान्यन्यथा स्थितानि । उच्यते । आचार्येणातिनोक्तमतथा यद्विपर्यस्तेव वेधदर्शनदृक्यात्यान्युक्तानि ॥

ruins the chiefs of trading companies, and hinders the fall of rain.

14. If one horn of the moon is turned down, so as to be lower than the upper edge of the crescent, they term it "the inclined" position. It makes food scarce, both for men and for black cattle.

15. The moon shows an entirely uninterrupted curved line in the shape of "the basin."[1] At this occurrence princes that govern a province lose their place.

16. The moon—apart from the forementioned positions, being erected at the north side, causes the growth of corn and rain. When turned up north, she is declared to be threatening with dearth.[2]

17. Anybody beholding the moon with one cusp vanished, or turned down, or without cusps, or the new moon full, loses his life.[3]

18. The rules concerning the different figures of the moon having been told, now her various sizes follow. A small moon is said to produce famine, but a big one to bring abundance.

[1] The reading of the printed text and of the comm. कुण्डाकृतिः is against grammar. Not the curved line (being the subject in the sentence) is called कुण्ड, but the figure. Therefore, the true r. is कुण्डाकृतिः, as exhibited in most MSS.

[2] The ten positions (स्थान) or figures (संस्थान) of the moon were well known to Varâha-mihira as wanting a scientific base. The motive that led him and other scientific Hindu astronomers to attend to such matters is well explained by Utpala: किमर्थमाचार्येण फलमुक्तम् । उच्यते । यानि (viz. संस्थानानि) नोत्पन्नेषु परिलेखविधौ तान्युत्पातरूपाणि यदाचिन्तयन्ते । अतस्तेषां भगवद्गर्गादिविरचितशास्त्रेषु फलानि दृश्यन्ते तानिचाचार्येण पूर्वशास्त्रानुसारेणोक्तानीति ॥

[3] The comm. follows another r. (see VV. ŚR.), and divides the sentence in this way: एकेन शृङ्गेणोपलक्षितम्—विहीनं वक्रितमिति चैव शृङ्गेण—अवाङ्मुखमधोमुखं शृङ्गं यस्य भवति—तथा सम्पूर्णम् इ. आ.

This cannot be right, because शृङ्गं, not being an adjective, cannot be an attribute to इन्दु; yet it ought to be, because the following वक्रितम् is such an attribute.

Digitized by Google

19. Being of a moderate bulk—known under the name of "thunderbolt"—she threatens with famine and excites turmoils among sovereigns. A moon like a drum brings safety and plenty of food.

20. One may hold that a moon of very large bulk tends to increase the happiness of kings; that a big one causes abundance, and a small one dearth.

21. The moon, when one of her horns is touched by Mars, destroys the savages of the borders, and low princes; when touched by Saturn, she causes danger from war and famine; when by Mercury, drought and dearth; touched by Jupiter, she destroys the chiefest kings; by Venus, the lesser ones. The influence of these planets is trifling in the light half of the month; but in the dark half it shows itself in the manner aforesaid.

22. The moon being crossed by Venus, hurts, during seven months, the Magadhas, Yavanas, Pulindas, Nepalese, Bhṛngis,[1] Marukuccas,[2] Surashtrians, Pancâlas, Kekayas, Kulûtas, Cannibals,[3] and Uçînaras.

23. When transversed by Jupiter, the moon will afflict, during ten months, the Gandharians, Suvîras, Sindhians, Kîras, the grains, the mountains, the Draviḍa-kings and Brahmans.

24. At the occurrence of a transit of Mars, during a period of six months, the moon will destroy those kings that are prepared for war, along with their chariots, horse, and elephants; also the Trigartians, Mâlavas, Kulindas, the

[1] This word is very doubtful; see VV. RR.

[2] Instead of मरुवच्छ, as exhibited in the printed text, we ought to r. मरुकुच्छ, as one codex of the comm. actually has. It is one word, also, according to Utpala's comment. The Marukuccas, or Murukuccas, were a people in the modern Kaferistan, or thereabouts; cf. ch. 14, v. 23. As to मरुवच्छ, this would be grammatically correct, and mean 'Marwar and Kach;' yet, wherever it is intended to be *one* word, it is nothing but a very frequent clerical error.

[3] The cannibals being always placed in the far East must denote either the inhabitants of the Andamans and Nicobars, or the cannibal tribes of the Indian Archipelago, or both.

foremen of corporations; the Çibis, the princes of Oudh, the rulers of the Kurus, Matsyas, and Çuktis, and most eminent Kshatriyas.

25. When the moon's orb is crossed by Saturn, she will, during ten months, strike with grief the Yauddheyas, royal councillors, Kurus, the chieftains of the eastern countries, and the Ârjunâyanas.

26. By going across the moon, Mercury will oppress Behar, Mathurâ, and the banks of the Vena, but everywhere else the Golden Age, so to say, is come back.

27. The moon on being transversed by a comet destroys safety, health, and abundance, undoes the men of arms by profession, and causes distress by the prevalence of thieves.[1]

28. When the moon is touched by a meteor during an eclipse, then the king in whose birth-star she stood[2] shall be stricken.

29. An ashy, rugged, reddish moon, deprived of beams, or one that is gray, split, and trembling, occasions danger of famine, war, sickness, and robbery.

30. A moon appearing white as hoar frost, jessamine,

[1] In order to show in what manner Varâha-mihira made use of his authorities, the following passage of Parâçara's, being a counterpart to v. 21-27, is given as a specimen: तथा च पराशरः ।
अथ भेदेष्वसुरगृहभिन्नः पा (v.l. प) शाखम (v.l. मा) वधमद्र (v.l. घु) कुशिन्ध्रकोसूतककेकययवनधूम्राम्बष्ठमार्गया (v.l. रा) कृणाराज्यवृद्धि-मरकुशीशीवरपुलिन्दपुरुषादनेपालान् सप्त मासानुपतापयति । चमर-गुरुणा दश मासान् गान्धारवासातिसिन्धुबाह्लीकपार्वतकाश्मीरान् । चितिसुतभिन्नः कुरुशिबिमालवचिनर्तकुशिन्ध्रायोध्याधिपतींश्च चा-धिभिः सह षण्मासानुपतापयतीति । अर्कसूनुसमेदे नृपविरोधामा-त्यभेदा गणपयोधेयार्बुदायनभयानावृष्टिप्रादुर्भावश्च दश मासान् । बुधभिन्नः सुभिक्षक्षेमवृष्टिकरः । केतोस्तद्विपर्ययः । प्रवर्धमानो वपुष्मा-नपराधियहभिन्नो यशुभफलसंहारिको (MSS. संवाहिको and संहर्तेति) भवति ॥

[2] One's birth-star is the asterism the moon is standing in at the time of one's birth.

Digitized by Google

JRAS. NS. iv. 455 ff.
26 = 455

the white water-lily, or crystal, and looking as if she had been carefully polished bright by Gaurî, because she knows that at night it will be an ornament on the head of her beloved Çiva; such a moon will bring happiness to mankind.

31. If the moon, white like the fibres of the nymphæa or pearls, regularly wanes or increases, and shows nothing unnatural in her motion, disc, rays, or conjunctions, she forebodes the heroes' triumph.

32. By the moon duly increasing in the bright half of the month, the nobility obtain elevation and the people thrive. If the moon wane during that period, all classes of the population decline; if she remain stationary, the condition of the country remains stationary also. In the dark half of the month the consequences of the aforesaid circumstances are quite the reverse.

Chapter V.

Râhu's Course.

1. Some say that Râhu is, forsooth, a demon's head, which, albeit severed from the trunk, yet, by virtue of having tasted of nectar, has continued alive and become a Graha (*i.e.* 'seizer,' or 'planet').

2. Having the same shape as the orb of the sun and moon, and being dark, he cannot, forsooth, be seen in the sky except at the period of the nodes, when he appears in consequence of the boon granted to him by the Creator.[1]

3. Others declare Râhu to have a body, consisting only of head and tail, the figure of a snake. Others again tell us that the so-called son of Sinhikâ is uncorporeal and opacous!

4. Now, if Râhu, having a round form, were a corporeal being moving through the signs of the zodiac, or if he were

[1] Cf. Mahâbh. i. ch. 19. The nectar, *amṛta* or *soma*, which the Devas and Râhu drink, *i.e.* with which they plenish and replenish themselves, is the light they borrow from the sun.

a head, how then could he "seize" at a distance of half the zodiac, and his motion be subject to a rigid rule?

5. And if his motion were not subject to a fixed rule, how could it be found by calculation? As to the Râhu known under the name of "Mouth and Tail," by what reason does not he "seize" at an intermediate distance?[1]

6. And now, the Râhu who has the shape of a huge snake must "seize" with his tail or with his mouth; how, then, is it that the part of his body between the mouth and tail does not cover the half of the zodiac?

7. If there were a couple of Râhus, then, at the occurrence of an eclipse of the moon at her setting or rising, the sun too would be eclipsed by the second Râhu, which is at six signs from the former.[2]

8. (The true explanation of the phenomenon is this): In an eclipse of the moon, she enters the earth's shadow; in a solar eclipse, the sun's. Hence the commencement of a lunar eclipse does not take place from the west side, nor that of a solar eclipse from the east.

9. In like manner as the shadow of a tree falls on one side and stretches far, so does every night the earth's shadow by its concealing the sun's light (from the moon).

10. When the moon stands in the seventh sign from the sun, and not too much to the south or to the north,[3] then, on tending onwards, she enters the terrestrial shadow.

[1] That is, at the distance of five, four, or three signs.

[2] Comm. अथ राहुद्वयमप्यस्त्विति । तथैको नियतचारो द्वितीयो ऽनियतचारः । स यद्राशन्तरितो ऽर्कचन्द्रयोर्ग्रहणं करोतीत्येतत्प्रतिषेधार्थमाह । राहुद्वयमित्यादि ॥ एतदुक्तं भवति । यदा यस्यचन्द्रमा उदेति यस्यो वास्तमेति । तदा पूर्वापरहरिवासस्थितेन्दोरर्कस्यापि पूर्वापरक्षितिवासस्थितिर्भवति । यद्राशन्तरितत्वादुपपद्यते । द्वावपि हरिवादुपरिस्थितौ दृश्यौ भवतः पर्वकालस्य च सम्भवादेकेनानियतचारेण चन्द्रग्रहणं भवति ऽपरेण च नियतचारेण यद्राशन्तरितेन यद्राशन्तरितः सूर्य इति ॥

[3] That is, if she has the same latitude, or nearly so.

Digitized by Google

11. The moon moving in a lower sphere reaches like a cloud the sun from the west. Hence a solar eclipse has a different appearance at different places according to the point of view.

12. That which covers the moon is larger than herself; hence her cusps form obtuse angles when she is half obscured. As, on the contrary, the body obscuring the sun is smaller than the latter, the horns of the sun form acute angles.

13. This is the cause of an eclipse, as set forth by masters of heavenly wisdom; the scientific truth may be expressed in these words: "Râhu has nothing to do with it."

14. As to that demon Râhu, the Creator granted him the boon, that, at the period of an eclipse, he should feed upon a portion of the offerings to the gods.

15. Since at that time he is present, "Râhu" has become a figurative way of speaking. The northern or southern motion of the moon[1] is in mathematical astronomy also figuratively called "Râhu."

16. The occurrence of an eclipse cannot by any means be known from forebodings, as these appear at other times too, nor (if they be seen before an eclipse) are they to be considered as portents.

17. From the conjunction of five planets, to be sure, no eclipse can arise. Nor should the learned pay any attention to (the old method for finding out the direction in which the eclipse shall commence, by pouring) oil in water on the

[1] In other words, 'the moon's node,' चन्द्रपात. Comm. शशिगतिर्याम्योत्तरा दृक्षिणोत्तरा विक्षेपवशात् स चविक्षेप उत्पद्यते पातवशात्। (Cf. Sûrya-S. 2, 6) यतश्चन्द्रपात एव लोके राहुरिति प्रसिद्धिः। भौमादीनां ताराग्रहाणामपि पाता विद्यन्ते तेषामपि तद्वशाद्विक्षेपो भवति। तेन याम्योत्तरा गतिर्ज्ञायते। किमर्थं ग्रहः क्रान्त्यपादुत्तरेण विक्षिप्तः किंवा दक्षिणेन। एवं चन्द्रस्य यासौ दक्षिणोत्तरा गतिः पातवशात्सिद्धति सैवापि लोके राहुर्वेनोपचर्यते।—एतदुक्तं भवति। चन्द्रविक्षेपज्ञानार्थं चन्द्रपातः परिकल्पितः स एव लोके राहुरित्युच्यत इति। Cf. Sûrya-S. 1, 68, seq.; Siddh. Çirom. Gaṇit. Madhyamâdhy, v. 21.

eighth of the half-month (in order to see in what direction the oil moves).[1]

18. The observation on the sun has to be derived from the parallax in latitude; the direction from the parallax in latitude and the variation of the ecliptic (alias, deflection); the moment to reckon from is the end of the lunar day. This has been treated by me in my work on mathematical astronomy.[2]

19. Seven deities, viz., the Creator, the Moon, Indra, Ku-

[1] Utpala quotes a verse from Vṛddha-Garga (v. l. Garga):

ग्रहपञ्चकसंयोगं दृष्ट्वा न ग्रहणं वदेत् ।
यदि न स्यात्तुषस्यैव तुषं दृष्ट्वा ग्रहं वदेत् ॥

Utpala observes—एतद्सत् ॥ अथापि दिक्परिज्ञानार्थमाह तैलस्य जले इ॰ आ॰ । ग्रहणं यदा भविता तदाष्टम्यां तिथौ अवमध्ये तैलं क्षिप्तं यस्यां दिशि न प्रसरति तस्यामेव ग्रहणं वक्तव्यं । तथा वृद्धगर्गः (v.l. च गर्गः) ।

अष्टम्यां परिवेषः स्यात्तैले अवनते यदा ।
प्रसारिते विजानीयात्ततः खण्डग्रतग्रम इत्येतद्ग्रसत् ॥

[2] For the whole process cf. Sûrya-S. 4 and 5; Siddh. Cirom. Grahapavâs. v. 11, *seq.*—Utpala calls the अवनति also स्फुटविक्षेप, as the corrected latitude is, in fact, the latitude applied with the parallax in latitude. He says: अवनतिरिति स्फुटविक्षेपस्य नाम । यदुक्तम्

अवनतिवर्गं वह्नाद्रवीन्दुपरिमाणयोगदलवर्गात् ।
तद्मूलात्तु द्विगुणात्तिथिभुक्तिवदाहिशेत्कालम् ॥

i.e. "subtract the square of the corrected latitude from the square of half the sum of the measures of sun and moon; multiply the square root of the remainder by two; from this predict the moment of obscuration, in the same way as you find the date in lunar time (*i.e.* multiply by 60 and divide by the difference of the daily motions of sun and moon)." This verse is taken from Varâha-mihira's Pancasiddhântikâ, the very work referred to in the text. The Comm. proceeds: एवमवनत्या स्फुटविक्षेपादावर्के यासौ भवति सर्वग्रहणमित्यादि ॥ To वक्तव्यं, a more common form of which is वक्तव्यं, he adds only an explanatory तात्पर्योत्पन्ना. See Bâpû Deva in Transl. of Siddh. Cirom. p. 184, *seq.*

Digitized by Google

bera, Varuṇa, Agni, and Yama, have to be regarded as rulers, in regular succession, of the periods of eclipses, each for six months (from creation downward).

20. In the period presided over by the Creator, Brahmans and cattle thrive, safety and well-being reign, and the grain crops flourish. This likewise happens in the period ruled by the Moon; but there is want of rain in it, and suffering amongst scholars.

21. In the period of Indra, one may expect discord between sovereigns, loss of the autumnal corn, and want of safety. In the period of Kubera, great merchants lose their wealth, but else there is abundance.

22. The epoch of Varuṇa is unlucky to kings, but produces security to others, and good crops. That of Agni, which is also named after Mitra, gives grain, health, safety, and rain.

23. That of Yama causes drought, dearth, and loss of the crops. Any other period of eclipses[1] is unlucky, and brings famine, pestilence, and drought.

24. When an eclipse takes place before the (calculated) moment of contact, the fetuses of the clouds miscarry and war will rage; when after the just moment, flowers and fruits will be lost, and there is unsafety and a failure of crops.

25. These effects of such eclipses as take place too early or too late I have mentioned because I have found this in ancient works; for one who knows mathematical astronomy, there can be no question of an eclipse occurring at a wrong time.

26. If an eclipse of the sun and of the moon should happen to occur both in the same month, then monarchs perish by the troubles in their own armies, and war rages violently.

[1] That is to say, an eclipse at any other period but that of six months. Comm. एतदुक्तं भवति । षण्मासोत्तरवृद्धा पर्वेशा उक्ताः । तत्र यदा-चिदुत्पातवशात्(!) पञ्चभिर्मासैः सन्धिः पञ्चभिर्वा षड्भिः सन्धिः सप्तभिर्वा पर्व भवति । तदा तत्पर्व ब्रह्मादि न भवति तत्र चुत्पारावृष्टिदम् ॥ A quotation from Garga—

चन्द्रे पञ्चममासे तु मासे सेचाद्दशे तथा ।
सप्तदशे वा सूर्यस्य सहर्षं चुन्नयाय तत् ॥

27. The sun and moon, eclipsed at rising or setting, are pernicious to the autumnal corn and to kings; when wholly obscured and seen by evil planets (viz., Mars and Saturn), they bring famine and pestilence.

28. The sun, being obscured when half risen on the horizon, destroys the populace and all kinds of sacrifices; when in the first division of heavens,[1] he ruins those who in their profession make use of fire,[2] men excelling in virtue, priests, and ascetics.

29. The same being eclipsed in the second division, strikes the husbandmen, heretics, merchants, Kshatriyas, and commanders of armies; in the third, the artisans, Çûdras, foreigners, and royal councillors.

30, 31. Obscured on mid-day, the sun is fatal to sovereigns and the middle-country, but the grain will fetch fair prices; in the fifth division of heavens, he damages grass-eating animals, ministers, women, and Vaiçyas; in the sixth division, women and Çûdras; at the time of setting, the robbers and savage tribes of the borders.[3] When an eclipse ends in that part of the heavens to which those indicated here before belong, then happiness awaits them.

32. Râhu appearing when the sun is in its northern progress, ruins the Brahmins and princes; when the sun is in the southern progress, the Vaiçyas and Çûdras. The same when

[1] The heaven, and also the day, are for the purpose divided into six parts. Yet the Scholiast says, 'into seven parts.' याम्यदिनप्रमाणस्य सप्तभिर्भागमपहृत्य यद्लब्धं तत्खांशप्रमाणं। अनेनाकाशमपि सप्तधाकृतं भवति। तथाच

स्वार्शिकं मौचिकद्वाभ्यां कार्यं सप्तगुणं हरेत्।
दिनमानेन यल्लब्धं खांशमानं युगस्य तत्॥

एवं कृत्वा विचारयेत् कस्मिन्नाकाशभागे ग्रहणं मोक्षो वा॥

[2] The Scholiast explains the word चरन्युपजीविन् and synonyms, both here and at other passages, by 'goldsmiths, blacksmiths,' etc. सुवर्णकारप्रभृतयः and at v. 35: सुवर्णकारलोहकाराद्यस्कारप्रभृतयः

[3] Comm. प्रत्यन्ता मङ्गरवासिनः

Digitized by Google

seen in the north, the east, and so on, destroys the Brahmans, the Kshatriyas, and the rest, in succession.[1]

33. By standing in an intermediate direction he strikes the barbarians, kings who have taken the field, and the keepers of sacrificial fires. In the south, he is deadly to aquatic animals and elephants; in the north, to cows.[2]

34. When the demon comes up from the east, he makes the earth replete with water; when from the west, he is declared to be pernicious to farmers, servants, and seeds.

35. At an eclipse (of the sun or moon whilst standing) in Aries, the Pancâlas, Kalingas, Çûrasenas, Kâmbojas, Orissees, Kirâtas, men who follow the profession of arms and smiths come to grief.

36, 37. When the sun or moon is obscured in Taurus, cowherds, cattle and its breeders, as well as persons who have risen to eminence, come to grief; so do noble ladies, kings, king-like men,[3] persons endowed with strength and with artistic talents, the people dwelling on the banks of the Jamna, the Bâhlîkas, Matsyas, and Suhmas, when the eclipse occurs in Gemini.

38. An eclipse in Cancer causes suffering to the Âbhîras, Çabaras, Pahlavas, Mallas,[3] Matsyas, Kurus, Scythians, Pancâlas, and maimed persons, and ruins the corn too.

[1] The author and Utpala were perfectly well aware that many statements of the ancient astrologers have no foundation whatever in observation. The remarks of the commentator to this verse are curious—नन्वयं यदुक्तं उद्दमादिदृष्टो राजर्षिप्रादीन्निहन्ति तदुत्तरदक्षिणदिग्भागात्कदाचिदपि रविशशिनोः प्रग्रहणमोक्षौ न भवतस्तत्किमित्युक्तम्। एतद्दत्तं गणितगोचरविरुद्धमिति। अत्रोच्यते। पूर्वशास्त्रेषु भगवत्पराशरगर्गादिविरचितेषु दृश्यते तैर्वीत्पातिकं पर्वाधिकृत्योक्तं फलमेतत्। तदेव पूर्वशास्त्रदृष्टत्वादाचार्येणाप्युक्तमिति। यतस्तस्य प्रतिज्ञेयम् ज्योतिषमानमशास्त्रं विप्रतिपत्तौ न योग्यमशास्त्रं स्वयमेव विकल्पयितुं किन्तु बहूनां मतं यत्रो. (See Bṛh. Sanh. ch. 9, v. 7, where this program, प्रतिज्ञा, of Varâha-mihira is found).

[2] Comm.: नृपमाचा नृपस्तदृशाः, to which in some MSS. is added चमात्माचाः.

[3] The Scholiast takes मल्लान् here as an appellative noun, बाहुयुद्धज्ञान् 'boxers.'

39, 40. One in Leo destroys the Pulinda-hordes, the Mekalas, courageous men, peers of kings, monarchs, and the inhabitants of the woods; one in Virgo, the grains, poets, writers, singers, the countries of Açmaka and Tripura, and the rice fields; one in Libra, the Avantis, the people of the western border land, honest men, merchants, the Daçârṇas and inhabitants of the province of Bhroach; one in Scorpio, the Udumbaras, Madras, Colas, the trees, Yaudheyas, and such as fight with poison.[1]

41. An eclipse in Sagittarius is mortal to chief ministers, horses, the Videhas, boxers,[2] the Pancâlas, physicians, merchants, cruel persons, and military men from profession; in Capricorn, to fishes,[3] ministers' families, the populace, to persons skilful in spells and herbs, to aged men, and soldiers.

42. An eclipse in Amphora will strike the natives of Antargiri[4] and of Western India, the porters, robbers, Âbhîras,

[1] The expression विषायुधीयाः is somewhat ambiguous. According to the Scholiast it is विषमायुधं येषाम्. It must denote, in the widest sense, all living beings that make use of poison in self-defence, like the scorpion, for the system of astrology requires a connexion between Scorpio, in which the eclipse occurs, and the sufferers by it.

[2] Or, 'the Mallas;' may be the expression applies both to these and to boxers.

[3] 'To fishes,' because the Makara is an aquatic animal.

[4] The different copies of the Comm. have been so meddled with that it is well-nigh impossible to make out what reading is the one preferred by Utpala himself. Thus much is certain, that some copies have, or should have अन्तर्गिरिजातपश्चि॰, others अन्तर्गिरिजान्सपश्चि॰. One MS. has अन्तर्गिरि गिरेरन्तरे जाताञ्जनानित्यर्थः। Another, however, अन्तर्मध्ये गिरौ पर्वते जाता अन्तर्गिरिजास्तान्पर्वतमध्ये जातान्। तांश्च सपश्चि॰, yet this latter copy contains the following words, which would have been expected in the former copy, where they are just wanting: केचिदन्तर्गिरिजान्सपश्चिमजनानिति पठन्ति। गिरेरन्तरेजान् जनांश्च जना (!) प्राकपाठो ऽपि शोभनः॥ The difference itself is trifling, but the quoted passage may show how the MSS. have been altered. I am not able to say which part of the Himâlayan hill-country was called Antargiri; it may be Kumaon, or a still more eastern district. Cf. ch. xvi. 2, and Mahâbhâr. II. ch. xxvii. 3.

Digitized by Google

Darda, Âryas,[1] the inhabitants of Sinhapura and Barbaras; in Pisces, the shores of the ocean, substances coming from the sea, great people, wise men, and those who get their living by water. The consequences of (an eclipse of the sun or moon in any of) the lunar mansions must be told according to the geographical division of the earth, taught (in ch. xiv.)[2]

43. There are ten kinds of obscuration, termed as follows: Standing to the right, standing to the left, licking, biting at, subduing, total obscuration, assailing, touching slightly, darkness in the middle, and darkness at the outer edge.

44. When the eclipsing body stands to the right,[3] mankind will have plenty of rain, feel glad and safe; when to the left, the people perish by depredations of kings and robbers.

45. The so-called licking takes place when a tongue, as it were, licks around the orb of the luminary (sun or moon). At this event there is great joy amongst all beings on earth, and an abundance of water.

46. They call it "biting at," when a quarter, or a third, or even the half is obscured. Then wealthy monarchs lose their treasures, and wealthy countries suffer.

47. When the obscuration, after beginning at the extremities, continues thickened in the middle, it is known under the name of "subduing," and brings great joy to all creatures.

48. It is a "total obscuration" if the dark one long continues obscuring the whole disc; this occurring, he will destroy the chief countries and the chief potentates.

49. If, after the end of an eclipse, Râhu immediately re-

[1] Utpala takes आर्यान् appellative, प्रधानजनान्, 'Seigniors.' It seems more likely that the inhabitants of Âryâvarta are meant.

[2] That is to say, when an eclipse occurs whilst the sun or moon is standing in such or such a Nakshatra, woe betides that part of the globe which is allotted to the Nakshatra.

[3] Comm.: तमसि राहौ सव्यगते चन्द्रस्यार्कस्य [वा] दक्षिणभागगते। Further is explained what is meant with the right and left side of the sun and moon: अथ चन्द्रग्रहस्य आग्नेय्यां राहोरागमनं सव्यमैशान्यामपसव्यम्। चन्द्रग्रहे वायव्यां सव्यं नैर्ऋत्यामपसव्यमिति॥

turns and appears again, it is styled "assailing,"[1] which is terrific because of the internecine wars waged by the kings.

50. When you see, as it were, a mirror covered at one spot with vaporous breathing, it is the obscuration known as "touching slightly;" it brings nice rain and fertility.

51. When the darkness is confined to the middle, whereas round it remains a bright ring,[2] it causes the ruin of the middle-country, and danger from gastric diseases.

52. Very thick darkness at the extremities, and very little in the middle, appears in the obscuration called "darkness at the outer edge." At this it is to be dreaded that all sorts of plagues of the country[3] will waste the grain, and unsafety prevail on account of robbers.[4]

53. When Râhu is white, one may announce safety and copiousness of food, but suffering to the Brahmans; when fire-red, danger of fires and affliction to smiths.

54. When greenish yellow, diseases will be frequent, and the grain be lost by plagues of different kind; when russet,

[1] The scholiast does not fail to observe the impossibility of this case: यद्यप्येतन्नोपपद्यते । तथापि पूर्वशास्त्रानुसारेणाचार्येणोक्तम् ।

[2] Utpala again remarks that this can only happen with solar eclipses, and he adduces the reason why.

[3] The definition of ईतयः *i.e.* सस्योपद्रवाः is given in this distich:

अतिवृष्टिरनावृष्टिर्मूषकाः शलभाः शुकाः ।
अत्यासन्नाश्च राजानः षडेते ईतयः स्मृताः ॥

[4] Parallel passages to vv. 43-52 are quoted in the Comm. from Parâçara and Kâçyapa. For comparison's sake the latter passage, being also the shorter of the two, here follows. तथाच काश्यपः ।

सम्यगे तु सुभिक्षं स्यादुपसम्ये तु तस्कराः ।
क्षेमे (v.l. क्षीणे) प्रजाः प्रहृष्टाः (v.l. हर्षिताः) सुवर्णस्य क्षोभणाद्भयम् ॥
निरोधे जनहर्षः स्यादारोहे नृपसङ्क्षयः ।
आमर्दिते चापमर्दे स्वयं युध्यन्ति पार्थिवाः ॥
स्वच्छवर्णप्रदेशं यदाघ्रातं तद्विवृद्धये ।
मध्ये तमसि सन्दृष्टे पीडयेन्मध्यदेशजान् ।
पर्यन्ते तमसि दृष्टे सस्यानामीतिभं भवेत् ॥

Digitized by Google

swift-going animals and barbarians perish, and famine prevails.

55. When coloured like the rising sun, there will be dearth, lack of rain, and distress amongst birds; when showing a dark purple tinge, one may predict security, abundance, and little rain.

56. When pigeon-dyed, red, russet, or gray, danger of famine may be positively announced. A pigeon-coloured and black-tinged Râhu produces sickness amongst the Çûdras.

57. One that is yellow as the topaz[1] is pernicious to the Vaiçyas, but conducive to abundance of food. At one that is flaming, there is apprehension of fires; at one looking like red chalk, war.

58. Is it that Râhu appears gray like the stalks of Dûb-grass, then you may announce that there shall be pestilence. When he resembles the trumpet flower, he brings danger from thunderbolts.

59. Being dust-coloured, or red, he is fatal to the Kshatriyas and the rains; showing the hue of the morning sun, the nelumbium speciosum, or the rainbow, he tends to excite the raging of arms.

60. Mercury, on seeing the sun or moon eclipsed, occasions the loss of ghee, honey, oil, and of sovereigns; Mars, slaughter in hostile encounters, raging of fires, and danger from robbers.

61. Venus (when looking on an eclipse) causes the destruction of corn and manifold annoyances on earth. Saturn brings drought, scarcity, and unsafety on account of robbers.

62. Any evil produced by a planet through its look, at the beginning or end of an eclipse, is allayed by the look of Jupiter, as burning fire is quenched by water.

63. When, during an eclipse, the following foretokens arise, viz., storm, fall of meteors, dust, earthquake, darkness, and

[1] विमलमणि is in Wilson's Dictionary rendered by *crystal*, but that cannot be the acceptation of the term here. From the yellow colour we may infer that it is one of the different sorts of stone which are known under the name of 'oriental topaz,' as chrysolith or corindon.

thunder-strokes, then another eclipse takes place after six months, twelve months, and further in regular succession.[1]

64. By Mars partaking of an eclipse,[2] the country people of Avanti, those who dwell near the banks of the Kâverî and Nerbadda, and proud monarchs, become afflicted.

65. Mercury (in the same case) ruins the Doab, the Sarayû, Nepal, the eastern ocean, the Sone, women, kings, soldiers, lads, and scholars.

66. When Jupiter becomes obscured, scholars, kings, ministers, elephants, horses, perish; besides those who dwell along the banks of the Indus and the inhabitants of the north.

67, 68. By Venus becoming eclipsed, the Daserakas, Kekayas, Yauddheyas, the inhabitants of Âryâvarta, Çibis, and women, ministers, and companies suffer; by Saturn, the inhabitants of the desert, the Pushkaras, Surashtrians, minerals, the people of Mount Arbuda, the lowest classes of the population, the Gomanta[3] and Pâriyâtra mountaineers go to destruction very soon.

[1] Comm. तथाच पराशरः ।

उपरक्ते यदा चन्द्रे बलवान्वाति मारुतः ।
मासे षष्ठे तदा विद्याद्राहोरागमनं ध्रुवम् ॥
उल्कायां द्वादशे मासे रवसाष्टदशे तथा ।
भूकम्पे तु चतुर्विंशे त्रिंशे तमसि निर्दिशेत् ।
षट्त्रिंशे शनिपाते स्यात् सर्वेषु स्यात्त्वदुत्तरे ॥

[2] A planet is said to be 'eclipsed,' when, at the time of an eclipse, it is standing in the same sign or asterism (राशि) with the sun or moon, and having nearly the same latitude with one of these. Utpala expresses himself in this way: यथादौ ताराग्रहाणां ग्रसत्वं व्याख्यायते । यो ग्रहो रवेण चन्द्रेण वा सहैकराशौ भवति तत्र चातिविषिप्तो न भवति । तदाच्छादनाद्राहकस्य (सो ग्रसदृशो भवति । तेन wanting in some MSS.) ग्रस्त इत्युच्यते ॥

[3] The scholiast r. गोमन्तः पा॰ (although in the MSS. is written गोमन्तपा॰) and regards गोमन्तः as an appellative noun, paraphrasing it by गोमिनः 'possessors, breeders of kine.' Cf. however ch. xvi. 17, where the word is certainly the name of the mountain or hill district. In some Codd. of the Comm. are added the words: केचिद्गोमंदा (v.l. गोमर्दा) इति पठन्ति.

Digitized by Google

69. Râhu, seen in the month Kârttika[1] afflicts the smiths, the Magadhas, the potentates of Eastern Hindustân, the Kosalas, Kalmâshas, Çûrasenas, and Kâçis; he will also soon strike the king of Kalinga, with his councillors and servants, and bring the Kshatriyas to grief, but produce safety and plenty.

70. In Mârgaçîrsha he will hurt the Kashmirians, Kausalakas, and Puṇḍras, the wild beasts and people of the western marches; he also crushes the drinkers of Soma, but brings beautiful rains, safety, and abundance.

71. By an eclipse in Pausha, the Brahmans and Kshatriyas meet with adversity, and the Sindhians, Kukuras, and Videhas become ruined. Moreover, one may be sure that there will be little rain, unsafety, and dearth.

72. Râhu, when seen in Mâgha, afflicts those as are piously attached to their parents, those who bear the family name of Vasishṭha,[2] the sedulous students of Scripture, the elephants and horses, the people of Anga, Vanga, and Kâçi; but yields rain to the heart's wish of husbandmen.

73. An eclipse in the month of Phâlguna causes distress to the Vangas, Açmakas, Avantis, Mekalas, dancers, grains, noble ladies, bowyers, Kshatriyas, and ascetics.

74. By an eclipse in Caitra, grief is caused to the painters, writers, singers, to those whose beauty is venal,[3] to Vaidic scholars, gold merchants, the Puṇḍras, Orissees, Kekayas, and

[1] Properly: at full moon or at new moon. Comm.: पौर्णमास्यमावस्या (v.l. पौर्णमामावास्या) वा कार्त्तिकी.

[2] Utpala expresses himself accurately in saying: वसिष्ठो गोत्रो येषाम् whence follows that *Vasishṭha* is a *nomen* of a *gens*, like the Roman Julius, Cornelius, with this difference, that in Latin not only is said Cornelii, as in Sanskrit, Vasishṭhâh, but also Cornelius, whereas in Sanskrit, in names of tribes and nations, a simple individual is denoted by a derivative, *e.g. Vâsishṭha* = one out of the family called Vasishṭha. The mythical ancestor of the Vasishṭha-vaṅça is the Ṛshi Vasishṭha, one of the stars of the Great Bear, in the same way as the sun is the ancestor of the Sûrya-vaṅça.

[3] Schol. वेश्यावनाः; the expression in the text reminds one of the Latin *corpore quaestum faciens*.

Açmakas; in the same year the Rain-god will distribute the rain unequally.

75. By an eclipse in the month of Vaiçâkha, cotton, sesam, and beans will be lost; the Ikshvâkus, Yaudheyas, Scythians, and Kalingas meet with calamity, but there will be plenty of food.

76. By one in Jyaishṭha, sovereigns, Brahmans, and queens, the grain crops, rain, great associations, the people of the north, the Sâlvas, and also the savage tribes, come to perdition.

77. When an eclipse occurs in Âshâḍha, one may say that tanks, dikes,[1] rivers, streams, men living on fruits and roots, the Gandharians, Kashmirians, Pulindas, and Chinese, are undone; only in some districts rain[2] will fall.

78. An eclipse seen in Çrâvaṇa will strike the Kashmirians, Pulindas, Chinese, Yavanas, the people of Kuru-field, the Gandharians, the Middle-country, the Kâmbojas, and also one-hoofed animals and corn sown in autumn. In other quarters than those here specified, it makes the earth filled with people rejoicing at the plenteousness of food.

79. The demon, when appearing in Bhâdrapada, produces plenty, but causes to perish the Kalingas, Vangas, Magadhas, Surashtrians, Barbarians, Suvîras, Darda, and Scythians, and unborn children likewise.

80. When seen in Âçvina, the demon greatly promotes abundance, but he will strike the Kâmbojas, Chinese, Yavanas, and also the surgeons, Bâhlîkas,[3] the people dwelling along the banks of the Indus, the Ânartas, Puṇḍras, Kirâtas, and physicians.[4]

[1] The Comm. takes उदपानवप्र as one compound; उदपानं जलाधारः। वापीकूपतडागादि। तस्य चोदपानस्य वप्रं तटः. The translation attempts to retain the probably studied ambiguity of the text.

[2] Comm.: मण्डलवर्षं भवति। क्वचित्क्वचिद्वर्षतीत्यर्थः।

[3] In this way the word is written in those MSS. that generally follow a correct orthography.

[4] For comparison's sake a passage from Parâçara is quoted, as being the counterpart to v. 69-80. तथाच पराशरः।

तत्र कार्त्तिके सुभिक्षक्षेमाय काश्मिकोसलशूरसेनामावायच। मार्गशीर्षे

Digitized by Google

81. There are ten ways in which the separation in a solar and lunar eclipse takes place, denominated as follows: piercing the jaw, piercing the loins, piercing the anus, each of two kinds; bespitting, consuming, splitting the middle, and splitting the edge.

82. The separation in the south-east is known by the name of "piercing the right jaw," namely, in the case of a lunar eclipse.[1] This occurring, the corn will be wasted, mouth diseases be prevalent, kings be afflicted, but the rains favourable.

83. "Piercing the left jaw" is the separation in the north-east; it is dangerous to princes royal; and one must expect diseases of the mouth, danger of war; yet, at the same time, abundance of food.

84. Should the emergence happen in the south, then it is called "piercing the right loin." Kings' sons will suffer by it; no other but southern enemies should be attacked.[2]

85. And if Râhu goes away northward, it is what they term "piercing the left loin;" then women miscarry and the grain crops are but middling.

मृगपुण्ड्रसोमपभयायावृष्टये। पौषे भयदुर्भिक्षब्रह्मक्षयोपरोधाय। माघे शस्त्रप्रकोपाय प्रावृड्वृद्धये वङ्गाङ्गानर्तकयवनकादिदेशोत्पादनक्षत्रु। फाल्गुने न सम्पद्य नटनर्तकधनुष्करसस्यविनाशाय। चैत्रवैशाखे रमकपुण्ड्रोड्रद्राविषु (? MSS. द्राविषु and द्रोण्येषु) वृक्षसस्याभावाय। ज्येष्ठे ज्येष्ठनृपपत्नीगणमुख्यसस्योपद्रवाय। साल्वनिषादवृष्टिध्वंसाया (? MS. वृष्टिसघ्रामा) षाढे। श्रावणे क्षेमसुभिक्षमन्यत्र धीनकाश्मीरपुलिन्द्वान्धारेभ्यः। भाद्रपदे मगधदरत्क (MS. द्राक्) सिङ्गाङ्गवङ्गानयाय सस्यक्षेमायच। आश्वयुग्यहर्षं सुभिक्षक्षेमायावन्तिकवाह्लीकानर्तकमोक्षसिन्धवानामभवायचेति॥ It is clear that Varâha-mihira had this passage before his mind, but he must have followed other authorities too, and here and there another reading than is exhibited above; this applies especially to the passage about an eclipse in Âshâḍha.

[1] For the case of a solar eclipse, see v. 91.

[2] Utpala observes the imaginary character of this and the following separation: एतदौत्पातिकं यतो गणितमोक्षवासनया दक्षिणोत्तरयोर्दिशोर्यासमोक्षौ न कदाचिदपि भवतः। आचार्येण पूर्वशास्त्रानुसारेणोक्तम्।

86. "Piercing the right side of the anus" takes place in the south-west; "piercing the left side of it" in the north-west.[1] In both cases there will be diseases of the hidden parts, and little rain; in the latter case the queen shall die.

87. If the darkness begin from the east, and go away the same side, then they name it "bespitting;"[2] it brings safety, corn, and contentment to mankind.

88. When the first contact in an eclipse is in the east, and the separation in the west, it is what they call "consuming." Then, O! where shall people find protection, anxiously agitated as they are by fear of famine and war?

89. If brightness reappears first in the middle, the separation is named "splitting the middle;" it causes intestine troubles, bestows abundance, and yields not too much rain.[3]

90. Brightness at the extremities and thick darkness in the middle is seen at what is termed "splitting the edge;" thereby the Middle-country gets ruined, and the grains sown in autumn will be lost.

91. All these kinds of separation must be stated as occurring also with (an eclipse of) the sun; but what in the case of the moon is East, has to be applied, in the case of the sun, to the West.

92. A rain of dust within a week after the end of an eclipse causes the loss of the grain, mist brings danger of sickness, an earthquake the death of a great monarch.

93. A meteor causes a minister to perish; variegated clouds, extraordinary unsafety; thunder, the miscarrying of the pregnant clouds;[4] lightning, vexation by the king and mordacious animals.[5]

[1] The Comm. r. नैर्ऋतवायव्यस्थे, and supplies तमसि.

[2] The original meaning of the term सञ्छर्दनं or छर्दनं, as we find in a passage from Kâçyapa, is left unexplained by the scholiast.

[3] Comm.: एतदप्यौत्पातिकं। यतो गणितगोचरविरुद्धम्॥ The same is repeated in the following verse.

[4] So the Comm.: गर्भवधयोक्ता च क्षियाः. There is, however, no cogent reason for this, and it might as well mean: 'of the pregnant women.'

[5] These animals are, as the scholiast intimates: सर्पवराहचमूमृगाः.

Digitized by Google

94. A halo causes distress in consequence of sickness; the glow of the sky, danger from the part of the ruler and from fires; a rough wind, unsafety, owing to thieves.

95. A whirlwind, a rainbow, or a staff in the air,[1] brings danger of famine and hostile invasion; a planetary battle, strife between sovereigns; the appearance of a comet does the same.

96. When rain, without any unnatural symptom, falls within a week, one may predict abundance, and all the baleful influences whatever of the eclipse shall come to nought.

97. In case there be an eclipse of the sun a fortnight after the end of a lunar one, distress[2] shall be amongst the people, and mutual hatred between husband and wife.

98. But should (as many days) after a solar eclipse be seen one of the moon, then the Brahmans shall obtain the reward of manifold sacrifices, and the people have great joy.

Chapter VI.

The Course of Mars.

1. If Mars[3] commence his retrograde motion in the ninth, eighth, or seventh lunar mansion from that in which he rose heliacally, the retrogradation is termed "the hot one." This

[1] The rendering of दण्ड by 'staff in the air,' is only a makeshift, for, although a description or definition of the phenomenon is given ch. xxx. v. 16, and ch. xlvii. v. 19, I have not been able to find out its precise nature.

[2] The Comm. wrongly renders अनय by दुर्नय 'bad behaviour,' as the author evidently meant the compound अन् + अय, not अ + नय. Cf. Goldstücker's Dictionary, s.v. अनय.

[3] It is strange that in the text the noun proper is omitted. To account for the omission we must assume that in the author's autograph every chapter was headed with the words: अथ—प्रारभते or अथ—; this chapter, *e.g.*, must have been inscribed अथ भौमचारः or अ॰ भौ॰ प्रारभते.

causes suffering, at the period of the planet's rising again, to those who deal with fire (smiths, etc.).[1]

2. When Mars becomes retrograde in the twelfth, eleventh, or tenth mansion, it bears the name of "the weeping face." At the time of the heliacal rising it will vitiate the essences and produce diseases and drought.

3. The retrogradation beginning in the thirteenth or fourteenth mansion is "the serpent," and shows its effects at the period of the heliacal setting. It brings vexation through mordacious animals,[2] serpents, and wild beasts, but plenteousness too.

4. "Bloody face" is the name of the retrogradation when Mars moves backward in the fifteenth or sixteenth mansion. This brings instantly mouth diseases, unsafety, and, at the same time, abundance.

5. "Sword and club" is the retrogradation beginning in the seventeenth or eighteenth mansion. It causes at the period of the planet's returning to the right motion[3] distress owing to gangs of robbers, drought, and danger of war.

6. When Mars, after rising in Pûrva-Phalgunî or Uttara-Phalgunî, goes back in Uttara-Ashâḍhâ, and sets in Rohiṇî, he oppresses all the three worlds.

7. The retrogradation of Mars, after he has risen in Çravaṇa, occurring in Pushya, brings woe to the anointed heads of monarchs.[4] (As a general rule) those people that according to the distribution of the countries of the globe[5] belong

[1] Utpala observes that this case is an impossible one, or, as he puts it, an unnatural one, whilst he accounts in the usual way for the author's mentioning the case.

[2] Comm.: मूषककुक्कुरादयः Cf. ch. v. 93.

[3] Comm.: अनुवक्रे सप्तदशत्वाभिते भौमे. Cf. Ind. Studien, x. p. 206, *seq.*

[4] Comm.: मूर्धाभिषिक्तानां राज्ञाम्. Quotation from Parâçara:

उदितः अवधे भौमः पुष्ये वक्रं प्रवेशदि ।
मूर्धाभिषिक्ता राजानो विनश्येयुः परस्परम् ॥

[5] In ch. xiv. Exceptions to the rule are given in v. 12, below.

Digitized by Google

to the mansion in which Mars happens to rise, are hurt by him.

8. When the blood-red planet takes his crooked course midst through the stars of Maghâ, then the king of Pâṇḍya perishes, unsafety arises by the outbreak of war, and drought prevails.

9. Mars causes famine when, after going midst through the junction star of Maghâ,[1] he takes his course right through the junction star of Viçâkhâ. By passing through the junction star of Rohiṇî he brings horrible pestilence.

10. In going south of (the star) Rohiṇî, Mars has a depressive influence on the prices,[2] and obstructs the rain. When appearing wrapt in smoke, or having a crest, he will crush the inhabitants of the Pâriyâtra hills.

11. When moving in Rohiṇî, Çravaṇa, Mûla, Uttara-Phalgunî, Uttara-Ashâḍhâ, Uttara-Bhadrapadâ, or Jyeshṭhâ, Mars damages the cloudy masses.

12. Auspicious is his moving or rising in Çravaṇa, Maghâ, Punarvasu, Mûla, Hasta, Pûrva-Bhadrapadâ, Açvinî, Viçâkhâ, and Rohiṇî.[3]

13. When Mars shows a large and bright surface, the hue

[1] Comm. भौमो ऽङ्गारको मघां भित्त्वा मघायां योगतारकभेदं कृत्वा यदि विशाखां भिन्दन् तामपि पुनर्भिनत्ति । तदा दुर्भिक्षं युद्धभयं करोति ॥ यदि च रोहिणीं भित्त्वा याति रोहिण्यां योगतारकभेदनं कृत्वा गच्छति । तदा इ॰ आ॰. Cf. about भेद्, भिद् ch. ix. v. 24, note, and about the occultation of the junction star of Maghâ especially, ib. v. 28.

[2] Utpala says: अर्घस्य नियहः स्वल्पत्वं वृष्टेर्नियहस्याभावः. It is however, not quite certain whether अर्घस्य (as it is *written* in some MSS.) or अर्घस्य is intended. Uncommonly low prices, it must be understood, are certainly a sign of declining prosperity.

[3] Exceptions to the general rule contained in the second part of v. 7 (see above). The statements of this verse moreover supersede or restrict, according to Utpala, v. 11: प्रावापत्ते भवेयं इत्यस्यापवादो ऽयम्. It would seem more correct to consider the want of rain (v. 11) to be an exception to the generally auspicious character of the conjunctures mentioned in v. 12.

of the flowers of the Butea frondosa or red Asoka, distinct and serene rays, the lustre of red-hot copper, and moves along the northern road,[1] he brings blessing to the kings and satisfaction to the people.

Chapter VII.

The Course of Mercury.

1. Mercury never rises without portents: he causes danger of inundation, fire, wind, or occasions the (sudden) lowering or rising of the corn prices.

2. By crushing[2] in his course Çravaṇa, Dhanishṭhâ, Rohiṇî, Mṛgaçiras or Uttara-Ashâḍhâ, he produces drought and danger of sickness.

[1] After the Comm. यस्मिन्नयने स्थितस्योत्तरभागे यदि याति. In support of this view he cites Parâçara: तथाच पराशरः । वर्षरश्मिप्रभाप्रमाणतेजोयुक्त उदङ्मार्गगः स्नेहवान्सर्वलोकहिताय ॥ यथिच

प्रदक्षिणगतिः कान्तः स्निग्धस्तु कनकोपमः ।
तप्तकाञ्चनसङ्काशो भवेल्लोकविवृद्धये ॥

He adds that the expression may be explained otherwise: अन्य एवं व्याचष्टे यथा भरण्यादिर्मघान्त उत्तरो मार्गः. This, indeed, is the definition of उत्तरमार्ग in ch. ix. v. 6, and, in order to show that the author might have meant the same here, he quotes Garga:

तथाच गर्गः ।

याम्यादि पितृपर्यन्तं नवर्क्षं मार्गमुत्तरम् ।
भाम्यादि नैर्ऋतान्तं तु मध्यमं मार्गमुच्यते ॥
आषाढायश्विनान्तं तु दक्षिणं समुदाहृतम् ।
सौम्यमार्गस्थितो भौमः प्रजानां हितकारकः ॥

The neuter gender of मार्ग is a solecism, probably due to the copyists, cf. ch. ix. v. 1-6.

[2] *i.e.* 'goes midst through,' or 'causes the occultation of,' as the Schol. says: मर्दनं भेदः. Whether here precisely the junction stars are meant, is doubtful. At all events some of the statements in the text imply an impossibility: मर्दनमत्र भवत्यादिषु मध्यान्तेषाश्लिष्ट सम्भवति । आचार्येणोक्तं पूर्वशास्त्रानुसारेण. Cf. note to v. 4 below.

Digitized by Google

3. When Mercury approaches Ârdrâ, Punarvasu, Açleshâ, and Maghâ,[1] people will suffer by war, danger of famine, sickness, drought, and grief.

4. The planet in its course oppressing[2] Hasta, Citrâ, Svâti, Viçâkhâ, Anurâdhâ, and Jyeshṭhâ, is disastrous to the cows, yet at the same time makes the prices of oils and essences rise, and the land yield copious food.

5. The same whilst crushing[3] Uttara-Phalgunî, Kṛttikâ, Uttara-Bhadrapadâ, and Bharaṇî, occasions the waste of the elements of the body.

6. When Mercury crushes Açvinî, Çatabhishaj, Mûla, and Revatî, he damages merchandise,[4] physicians, boatmen, products of the sea (as pearls, etc.), and horses.

7. Should he oppress[5] either Pûrva-Phalgunî, or Pûrva-Ashâḍhâ, or Pûrva-Bhadrapadâ, then he brings, during his course, to mankind danger of famine, war, robbery, and sickness.

8. In the doctrinal work by Parâçara are mentioned seven stations of Mercury, divided over the lunar mansions; they

[1] The text has only उपाश्रिते 'having approached, standing in,' but the Comm. supplies 'and crushing,' उपाश्रिते व्यवस्थिते। तानिचोमूल-वाहि विचरति. A parallel passage from Kâçyapa has:

रौद्रादीनि यदा पञ्च नक्षत्राणीन्दुनन्दनः।
भिनत्ति शस्त्रदुर्भिक्षव्याधिभिः पीड्यते जगत्॥

[2] Comm.: उपपीडयन्योगतारकाभिर्हन्। तथाच काश्यपः।

हस्तादीनि चरन् यद्वा नक्षत्राणीन्दुनन्दनः।
नवामसुभदः प्रोक्तः सुभिक्षचेमकारकः॥

[3] Comm. भिन्नसुपमर्दयन्.

[4] The Schol. combines पञ्च with बीविक्ष, and interprets accordingly: पञ्चवृत्तीनां वणिक्प्रभृतीनाम्, but this is too great a license, because पञ्च is separated from बीविक्षा through भिनन्.

[5] The parallel passage from Kâçyapa bears:

पूर्वाषाढे चरन् भौमो भेदं कृत्वा यदा व्रजेत्।
पुष्पस्तकारभयैः करोति प्राणिनां वधम्॥

are termed the natural, the mixed, the compact, the poignant, the extreme, the dreadful, and the baleful station.[1]

9. Svâti, Bharaṇî, Rohiṇî, and Kṛttikâ form what is called the "natural station." The "mixed station" is indicated as consisting of Mṛgaçiras, Ârdrâ, Maghâ, and Açleshâ.

10. In the "compact station" are Pushya, Punarvasu, and both Phalgunîs; in the "poignant" one, the two Bhadrapadâs, Jyeshṭhâ, Açvinî, and Revatî.

11. The "extreme station"[2] of Mercury comprehends Mûla and both Ashâḍhâs; the "dreadful station," Çravaṇa, Citrâ, Dhanishṭhâ, and also Çatabhishaj.

12, 13. Hasta, Anurâdhâ, and Viçâkhâ are the "baleful station." The same author has indicated the stations also by stating the number of days of rising and setting; to wit, forty, thirty, twenty-two, eighteen, nine, fifteen, and eleven days the planet is standing in the natural station, and the rest in succession.[3]

[1] The passage which Varâha-mihira almost copied from the Rahi's work, is quoted in the Comm. तथाच पराशरः

अथास्य गतयः सप्तच। प्राकृता विमिश्रा सङ्क्षिप्ता तीक्ष्णा घोरा पापा योगान्तिकी (rather यौ॰) च। तत्र प्राकृता याम्याग्नेयरोहिणीवायव्यानि। विमिश्रा (v.l. मिश्रा) सौम्यार्द्रामघाश्लेषा च (r. °वाश्च) सङ्क्षिप्ता पुष्यार्यम्यभाग्याश्विन्यानि। तीक्ष्णा श्रवणाद्यानि चत्वारि शाक्रश्च। घोरा भौणि श्रवणादीनि त्वाष्ट्रश्च। पापा साविषिक्ष्याग्नि (r. °त्र) मैत्राणि। योगान्तिकी (rather यौ॰) मूलाषाढे (sic).

[2] The origin and purport of the term योगान्तिका (गतिः) is not clear, and the rendering of it by 'extreme' (properly, 'being at the end of the period'?) questionable. From the form योगान्त in v. 8 we may infer that Varâha-mihira considers योगान्तिका to be the feminine to योगान्तक, formed with Samâsânta कप्, so that the word is no compound with अन्तिक, but with अन्त. Another form (see below) is यौगान्तिकी, in the feminine gender; this seems to be the preferable, not to say the only correct form; it is no compound at all, but a derivative from a compound योगान्ते.

[3] This passage implies that Mercury, when rising in the natural station, will be visible for forty days, and, likewise, when setting in it,

Digitized by Google

14. The planet moving in the natural station, there will be healthiness, rain, good growth of the grains, and safety; when in the compact and mixed stations, the good is not unmixed; when in the rest, quite the contrary is to be.

15. After the opinion of Devala there are four motions (or

continue invisible during the same period. Utpala says—चत्वारिंशद्दिति। एतानि चत्वारिंशद्दादीनि दिनानि प्राकृतादीनां गतीनामुदये प्रवासेच प्रमाणं। तथा प्राकृतायां गतौ यदि बुधः क्षितं उदेति तदा चत्वारिंशद्दिनान्युदित एव तिष्ठति। अथास्तमेति तदा चत्वारिंशद्दिनान्यस्तमित एव तिष्ठति। एवं मिश्रायां विंशत् इ॰ आ॰. Farther: यद्यपि गर्गितवासनयैतन्नोपपद्यते तथापि पराशरमतमङ्गीकृत्याचार्येणोक्तं। तथाच पराशरः।

अथ चत्वारिंशत्त्रिंशद्द्वाविंशत्यष्टादशपञ्चदशैकादशनवरात्राणि गतिक्रमादुदितो ऽभिदृश्यते। तान्येवास्तमितो भवति। उच्यशीतवाद्वथ (v.l. वायुवर्ष) सूर्येन्दुग्रहाणावेदयति सस्यविघातायच॥. The Scholiast acquaints us that some other ancient authorities taught the same as Parâçara, for, says he: न केवलं पराशरेणोक्तं यावन्नर्गादिभिरपि। तथाच वृद्धगर्गः।

चत्वारिंशत्प्राकृतायां गतावास्तमयते बुधः।
मासमेकं विमिश्रायां दर्शयित्वास्तमृच्छति॥
चन्द्रां द्वाविंशतिं सार्धां सङ्क्षिप्तामेव लक्षते।
अष्टादशाहं तीक्ष्णायां घोरायां दश पञ्चच॥
पापायां पादहीनानि तथैकादश तिष्ठति।
यौगान्तिकायामिन्दुसूनुर्गर्वाहं लक्षते तथा॥
चारकालो य एवोक्तः सोमपुत्रस्य भागशः।
अस्तकालः स एव स्यात्सूर्यमण्डलचारिणः॥
तथाच व्यासः।
चत्वारिंशत्तथा विंशद् दिनानि द्वौ (sic) च विंशतिः।
अष्टादशार्धमासश्च दश चैकयुतानिच॥

stations), namely, the direct, the very crooked, the crooked, and the defective motion. The periods of the planet moving right, etc., are, respectively, thirty, twenty-four, twelve, and six days.[1]

16. The "direct" motion is wholesome to the people; the "very crooked" one destroys wealth;[2] the "crooked" one brings danger of war; the "defective" motion produces unsafety and sickness.

17. Mercury, when visible in the month of Pausha, Âshâḍha, Çrâvaṇa, Vaiçâkha, or Mâgha, is dangerous to mankind, but his heliacal setting in the same produces salutary effects.

18. When the same is visible in the month of Kârttika or Âçvina, then he brings about danger of water, thieves, fires, sickness, inundation, and famine.

19. Towns which are besieged whilst Mercury has set, shall be released at his rising. Other authorities, however,

नवच प्राकृतायासु सोमजसूदितस्यथा ।
चस्यकृतः सर्वथार्थं तिष्ठतीति विनिश्चयः ॥

Utpala adds that Varâha-mihira himself holds by no means the same opinion with the authorities copied by him: आचार्यस्तितन्नाभिमतं । यतः समासंहितायामनेनैवोक्तम्

प्राकृतविमिश्रसङ्क्षिप्ततीव्रयथोत्तमघोरपापाख्याः ।
गतयो चचयमासा गोदयदिविधैः स्फुटं भवति ॥

[1] The definition of these four stations or motions is, according to Utpala: प्रकृतिव या स्वाभाविकी गतिः सा ऋजुः । वक्रं कुटिलगतित्वमाश्रितस्य मन्दग्रहस्य यदा भुक्त्यभावो भवति तदा चतिवक्रा गतिरुच्यते । ऋजुं मार्गं परित्यज्य निवृत्तिं करोति सा वक्रा । विकला वैकारिकी (v.l. वैकारिकी) गतिर्या न्यूना ॥ See also Ind. Studien, x. p. 205, *seq.*

[2] Some MSS. of the Comm. write चर्च, others चर्च, but all concur in the paraphrase: दुर्भिक्षं करोति.

Digitized by Google

say that the (invested) towns shall be taken in case Mercury rises in the west.[1]

20. When Mercury shines like gold, or is parrot-coloured, or resembles the chrysoprase stone,[2] and shows a smooth and large surface, he is salutary; otherwise, disastrous.

[1] To these 'other authorities' belongs Nandin. Comm.:

तथाच नन्दी ।

यद्वार्धादुदिते सौम्ये भजते पुररोधकः ।

पुनः प्रागुदिते तस्मिन् पुरमोघं विनिर्दिशेत् ॥

Whether this Nandin be the same as the grammarian of the name (Colebrooke, Misc. Ess. II. 49) is unknown; not likely.

[2] The rendering of यद्वायमणि is doubtful.

(*To be continued.*)

51 = V.45

Chapter VIII.

Jupiter's Course.

1. Each year (during which Jupiter completes a twelfth part of his revolution) has to bear the name of the lunar mansion in which he rises; the years follow each other in the same order as the lunar months.[1]

2. The years Kârttika and following comprehend two lunar mansions beginning with Kṛttikâ and so on, in regular suc-

[1] This verse has been treated at full length by Davis in his admirable paper on the Indian Cycle of Sixty Years in As. Res. III. 217, *seq.* In it a part of Utpala's commentary also is given in translation. The reading followed by Davis, as appears from his translation, is: नक्षत्रेण सहोदयमस्तं वा येन याति सुरमन्त्री, which is mentioned also in the Var. Lect. to the edited text. The comparison of the MSS. leaves little doubt that this reading is a correction, suggested by the remark of Utpala, that in case the planet should set in one and rise in another Nakshatra, only that name must be taken which agrees with the order of the month. It may happen that the Jovial year is called Mârgaçîrsha, although the planet sets in it, and this does not seem to agree with the author's rule, but *only* those names of Nakshatras can be used, from which the names of the lunar months are derived; even if Jupiter rises in Rohiṇî, the year cannot be called Rauhiṇa, there being no month of the name. The addition of the word मासनामेषेण implies the rule which is expressed in the reading followed by Davis. Cf. also Warren, Kâla Sankalita, p. 197, *seq.*, and Whitney's remarks on Sûrya S. 14, 17.

Digitized by Google

cession, except the fifth, eleventh, and twelfth years, to each of which appertain three asterisms.[1]

3. In the year of Kârttika, waggoners, those who have to deal with fire (smiths), and cows, suffer; sickness and war rage, but all sorts of red and yellow flowers thrive.

4. In the year of Mârgaçîrsha will be drought and loss of the grains, owing to wild beasts, mice, grasshoppers, and birds; there is danger of sickness, and monarchs get into hostilities even with their friends.

5. Pausha is a happy year to mankind; the kings make an end to their quarrels, the grains will sell at double and thrice the prime cost, and all actions tending to promote welfare have good success.

6. In Mâgha the Ancestors are extremely honoured, and all creatures feel satisfaction; there is health, rain, good prices, and acquisition of friends.

7. In the year of Phâlguna one may expect in a few places safety, prosperity, and corn. Women will be neglected by their husbands, thieves be numerous, and sovereigns cruel.

8. In Caitra there is slight rain and dearth, but safety prevails and the kings rule mildly. Pulse[2] thrives; beautiful persons will have to suffer.

9. In Vaiçâkha both people and kings will obey the laws and feel safe and glad; sacrifices are carried on happily, and all kinds of crops succeed.

10. In Jyaishṭha such as are eminent by caste,[3] family wealth, craft,[4] kings, and those who know the law, have to

[1] To the fifth year, Phâlguna, the corresponding mansions are: Pûrva-Phalgunî, Uttara-Phalgunî, and Hasta; to the eleventh, Bhâdrapada: Çatabhishaj, Pûrva-Bhadrapadâ, and Uttara-Bhadrapadâ; to the last year, Açvayuja: Revatî, Açvinî, and Bharaṇî.

[2] Comm. कोद्रवधान्यस्य त्रिविधान्यस्य मुद्गादेर्वृद्धिः.

[3] Some MSS. *write* जाति; as no paraphrase of the word is given, it remains uncertain what the commentator *meant*.

[4] The term श्रेणी is the counterpart of the Latin *ordo*, especially in its more restricted sense, *e.g.* in *ordo publicanorum*. The definition by the scholiast is, बहूनां समानजातीयानां सङ्घः श्रेणी.

suffer, as well as the crops, barring panic seed, and the genus of leguminosa.[1]

11. In Âshâḍha grain will grow at some places; elsewhere drought prevails. Increase of wealth and safety there is, albeit indifferently, and the monarchs are turbulent.

12. In the year of Çrâvaṇa there is safety, and the grains grow duly ripe; but the vile infidels,[2] and those that cling to them, have to suffer.

13. In Bhâdrapada the creepers (amongst the leguminosa)[3] and the early corn succeed well, but the late corn does not get on; somewhere there is abundance, elsewhere uneasiness.

14. In the year of Âçvayuja the rains fall continually; there is gaiety amongst the people, and safety; all creatures increase in strength and have plenty of food.

15. Jupiter, when moving in the north of the lunar mansions, produces health, abundance and safety; when in the south, the reverse; when in the middle, he exercises an influence holding the mean between both extremities.

16. When he makes in his course two mansions during a year, he is auspicious; when two and a half, his influence is neither good nor evil; should he, perchance, go through more, then he destroys the grain crops.

17. When the planet looks red like fire, there will be danger of fires; when yellow, sickness; when gray, a battle is impending; when greenish yellow, one has to suffer from robbers, and when blood-red, from the force of arms.

18. Drought prevails when Jupiter has the hue of smoke; when he is visible at day, the king will be killed; but when the planet is seen at night, large, spotless and bright, the people will enjoy well-being.

[1] Comm. मुनीवातिखिवादिः।

[2] It is manifest that these infidels, वेदबाह्याः, are the Bauddhas, for because the year happens to be called Çrâvaṇa, suffering must come to the Çrâvakas. The whole of astrology is based on such quibbles, which it would be tedious and useless to point out in every instance. Cf. ch. ix. 33.

[3] Comm. मुद्गादिकम्.

Digitized by Google

19. Rohiṇî and Kṛttikâ are (figuratively) the body of the year; both Ashâḍhâs, the navel; Açleshâ, the heart; Maghâ, the flower.[1] These being free of evil influences,[2] the effects will be good; but when the body is afflicted by a cruel planet,[3] danger arises from fire and wind; when the navel, danger is caused by famine; whenever the flower suffers, roots and fruits perish; the heart being hurt, the corn is lost most certainly.

20, 21. Multiply the years expired since the era of the Çâka-king (*i.e.* the Çâka era) by eleven, and the product by four; add 8589; divide the sum by 3750; to the quotient add the Çâka years; divide this by sixty (to find the cycles), and the remainder by five; the quotient shows the number of lustrums ruled by Vishṇu, etc., and the remainder will be years in their regular order.[4]

22. Multiply the years by nine, and add one for every twelve years;[5] divide by four; the quotient shows the number of mansions to reckon from Dhanishṭhâ, and the remainder shows the number of fourth-parts of the lunar mansion which have expired in the present year.[6]

[1] The term कुसुम or पुष्प is not explained by the commentator. It probably denotes the centre of the heart, the seat of the soul, the हृदयं पुण्डरीकं of the Chândogya-Upanishad 8, 1, 1. The Prâkṛt सुमणी (सुमनः) in Çâkuntala, pp. 74 and 76 (ed. Böhtlingk), must also have the meaning of "soul, life."

[2] *i.e.* not visited by evil planets.

[3] The cruel or evil planets (*grahâ*) are the Sun, Mars, and Saturn.

[4] The principles of this computation have been explained by Davis, As. Res. iii. pp. 219 and 215. In the latter passage, however, there is an inaccuracy, inasmuch as the additive number or *kshepa* is not 4892, as Davis has it, but $4294\frac{1}{2} = (\frac{8589}{2})$, according to the rule of Varâhamihira, and 4291 according to that of the Jyotistattva. The same passage is almost literally a translation of Utpala's Commentary.

[5] In the text r. द्वादशकक्षमेव.

[6] Here a part of Utpala's Commentary, the condition of which in my MSS. leaves much to be desired: वर्तमानवर्षाद्यद्वर्षा ये गताः सपिण्डवर्षा वर्षा चतुर्थाः पृथक् स्थापाः। तान्सपिण्डवर्षान् पृथगेव नवभिर्गुणयेत्।

23. Vishṇu, Bṛhaspati, Indra, Agni, Tvashṭar, Ahirbudhnya, the Ancestors, Viçve-Devas, the Moon, Indra-Agni, the Açvins, and Bhaga, are indicated to be the lords of the lustrums, successively.

24. The (first year of each lustrum called) Saṃvatsara is (ruled by) Agni; the second, Parivatsara, by the Sun; the third, Idâvatsara, by the Moon; the fourth, Anuvatsara, by the Creator; and the last, Udvatsara,[1] by Rudra.

25. In the first year of a lustrum there is indifferent rain; in the second, rain falls only in the beginning of the season (*i.e.* in Çrâvaṇa and Bhâdrapada); in the third, rain is very copious; the fourth year brings rain in the later season (*i.e.* only in Âçvina and Kârttika); the fifth year is said to give very little rain.

26. Amongst these lustrums there are four excellent, viz., those ruled by Vishṇu, Indra, Bṛhaspati, and Agni; the four middlemost are indifferent, and the four last are reputed to be very bad.

27. When Jupiter, on reaching the first quarter of Dhanishṭhâ, rises in the lunar month of Mâgha, then begins

ततो द्वितीयस्थानस्थेभ्यो वर्तमानवर्षवर्षेभ्यो द्वादशभिर्द्वादशभिर्वर्षैरेकैकं वर्षं योजयेत्। The years are multiplied by 4, and divided by 9, because a sign is equal to 2¼ Nakshatras; ततो नवाहता वर्षा नवचपादा भवन्ति राशाश्रयत्वात्। तत्र द्वादशकमेकैको नवचपादो दीयते पृथक्स्थाद्वर्षसमूहाद्यतस्तत्र वर्षद्वादशकेन नवचपादमन्तरं भवति। चतुर्भिर्भागे हृते नवचाणि सकलानि लभ्यन्ते। तेषाञ्च धनिष्ठादिका नवना यतो धनिष्ठास्थे गुरौ वर्षप्रवृत्तिः। यतो वक्ष्यति आर्द्रं धनिष्ठाद्यमिति (v. 27) यथादेव शेषं भोग्यनवचपादा भवन्तीति॥

[1] The r. उद्वत्सर is preferable to इद्वत्सर as adopted in the printed text, for it denotes the *last* year. Cf. the Var. Lect. It must be added that some MSS. of the Comm. too have उद्वत्सर. Cf. also Weber, Naxatra, 2, 298.

Digitized by Google

the first year of the cycle of sixty, named Prabhava, a year salutary to all beings.[1]

28. At some places, however, will be drought, and raging of storms and fires; plagues of the country also and phlegmatic diseases are found in the course of this year of Prabhava; yet people will feel no serious grief.

29. The year following is known as Vibhava; the third is Çukla; after it, Pramoda; and, finally, Prajâpati. These years and their effects are happy in an always increasing degree.

30. Over countries where rice, sugar-cane, barley, and other corn produce good crops, where dangers are past, hostilities stilled, mankind rejoicing, where the miseries of the Iron Age have disappeared, the monarchs then hold their sway.

31. In the second lustrum, the first year is Angiras; the two following Çrîmukha and Bhâva; then Yuvan; finally, Dhâtar; these are the five years in due order. Three out of them are excellent; the two remaining middling.

32. In the former three years[2] it rains sufficiently, and people live free from affliction and dread. In the latter two also it rains indifferently well, but diseases prevail and war is impending.

33. In the lustrum presided over by Indra, the first year bears the name of Îçvara; the second, of Bahudhânya. The three following years, as measured by the motion of Jupiter, are known as Pramâthin, Vikrama, and Vṛsha.[3]

34. The first and second are good years, and bring back the Golden Age, as it were, amongst mankind. Evil is Pra-

[1] Cf. Davis, As. Res. III. p. 220. The word aṅça also means "degree," but is here rendered by "quarter," according to Utpala, who explains it by *pâda*.

[2] R. in the printed text, विष्वाद्यवर्षेषु, as the Comm. has.

[3] This word is constantly written विष in one MSS. of the Comm. This in addition to the Var. Lect. The word is introduced into Tamil in the form of *vîsu*.

mâthin, but Vikrama and Vṛaha bestow copiousness of food, although at the same time they cause dangerous diseases.

35. The first year of the fourth lustrum, which they call Citrabhânu, is excellent; the second, named Subhânu, is middling; it brings sickness, yet causes no mortality.[1]

36. Then follows Târaṇa, which gives copious rain; further, Pârthiva, joyful, with the luxuriant growth of grain. The fifth year, Vyaya, is held to be a happy one: love reigns supreme, and festivities follow one another without interruption.

37. In the lustrum of Tvashṭar, the first year is termed Sarvajit, the second Sarvadhârin; on this follow Virodhin, Vikṛta, and Khara. Of these the second is auspicious, the others are dangerous.

38. Then (in the lustrum allotted to Ahirbudhnya the years are:) Nandana, Vijaya, Jaya, Manmatha, and Durmukha. The first three in this lustrum are beneficent; Manmatha produces indifferent effects; the last year is very bad.

39. In the seventh lustrum are Hemalamba; farther Vilambin, Vikârin, and Çarvarî;[2] the fifth Jovian year in the cycle is known by the name of Plava.

40. During the first year there will be a great many plagues in the country and rains accompanied with much wind. In the second year there will be but little corn and not much rain;[3] the third will be very rich in terrors and rain; Plava, finally, is beneficent, and gives plenty of rain.

41. In the lustrum ruled by the Viçve-Devas the first year is called Çobhakṛt,[4] the second Çubhakṛt, the third Krodhin; the succeeding are Viçvâvasu and Parâbhava.

[1] The Comm. follows a wholly different reading. See Var. Lect.

[2] The names of the years are as well masculine as neuter, because *abda* is promiscuously used in both genders. As to Çarvari, our text would admit also a stem Çarvaria. Utpala does not analyze शर्वरीति. The Tamil form is *ôdrvari*.

[3] यज्ञसहितं is erroneously printed as if it were a compound.

[4] Utpala, according to the testimony of the copyists or correctors of

Digitized by Google

42. The first and second bring pleasure to the people; the third many evils; the last two are indifferent, but in Parâbhava will be fires, distress owing to war and sickness, and danger to Brahmans and kine.

43, 44. The first year in the ninth lustrum is Plavanga, the second Kîlaka; farther, Saumya, Sâdhâraṇa, and, lastly, Rodhakṛt. Kîlaka and Saumya bestow hail; Plavanga is unfortunate for mankind, in many respects; Sâdhâraṇa brings little rain and plagues of the country. As to the fifth year, Rodhakṛt, the rain in it and the thriving of the crops will be unequally divided.

45. In the tenth lustrum, which is sacred to Indra-Agni, the first year has the name of Paridhâvin. Then comes Pramâdin and Ânanda; the following are Râkshasa and Anala.

46. In Paridhâvin, the middle-country is ruined, the king lost, the rain deficient, and fire shows its fury. In Pramâdin men are indolent; there will be riots, and loss of red flowers and seeds.

47. The following year makes all men rejoice. Both Râkshasa and Anala bring damage; the former produces summer corn, the latter excites conflagrations and pestilence.

48. In the eleventh lustrum are Pingala, Kâlayukta, Siddhârtha, Raudra, and Durmati. During the first year there is excessively much rain, theft, asthma, cough, and shaking of the jaws.

49. Kâlayukta has many evils, but in Siddhârtha are many good things. Raudra is declared to be very cruel and pernicious. Durmati brings, moderately, rain.

50. In the lustrum lorded over by Bhaga, the first year, called Dundubhi, greatly promotes the growth of the grain.

some MSS. of his commentary, prefers शोभकृत्, but according to other copyists, शोभनृत्. The Tamil has borrowed this and the following name in the form of *śubakirutu* and *śobakirutu*, consequently in inverse order.

The following, termed Udgârin,[1] is baneful to sovereigns, whilst the rains during it will be unequally distributed.[2]

51. The third year is Raktâksha, in which there is danger caused by mordacious animals, and sickness. The fourth, Krodha, arouses much wrath, and depopulates kingdoms through wars.

52. The last year of the last lustrum is styled Kshaya. This, the originator of manifold loss, causes danger to Brahmans, though it makes cultivators thrive, and augments the profits of Vaiçyas, Çûdras, and thieves.

Herewith I have given, in a succinct form, the whole of what is contained in the work, "the Cycle of Sixty Years."

53. The planet Jupiter, when bristling with bright rays, showing a large orb and the hue of the white lotus, of jessamine or crystal, whilst moving on the right road,[3] not overpowered by another planet,[4] brings weal to mankind.[5]

Chapter IX.

The Course of Venus.

1. There are nine paths[6] (along which Venus moves), namely, that of the "wild elephant," "the elephant," "the celestial elephant," "the bull," "the cow," "the old ox," "the deer," "the goat," and "fire." Some state that these

[1] The Comm. has उद्गार for उद्गारि, most probably a clerical error (see Var. Lect.). The Tamil has *urettiroṭkâri*, which points to the Sanskrit रुधिरोद्गारि.

[2] Comm. विषमा । अतुल्या । अतिवृष्टा वा ।

[3] *i.e.* in the north of the Nakshatras.

[4] To wit, in the *grahayuddha*. See ch. xvii. 9.

[5] हतविरो is, of course, an erratum for हितवरो.

[6] *Vîthi* or *vîthî* is "an alley, a passage, a footpath." It denotes as well a parcel of a more extensive road (*mârga*), as a small, narrow road. The translation attempts to mark the difference between *vîthi* and *mârga* by using the terms "path" and "road."

Digitized by Google

paths extend, each of them, over three lunar mansions, to begin with Açvinî, and so on.[1]

2, 3. But (in our opinion) the wild elephant's path includes Svâti, Bharaṇî, and Kṛttikâ; the three following paths comprehend each three mansions, beginning with Rohiṇî.[2] In the cow's path lie Açvinî, Revati, and both Bhadrapadâs; in that of the old ox, Çravaṇa, Dhanishṭhâ, and Catabhishaj; in that of the deer, Anurâdhâ, Jyeshṭhâ, and Mûla; Hasta, Viçâkhâ, and Citrâ make up the goat's path; the two Ashâḍhâs form that of fire.

[1] This view is held by the authorities Devala and Kâçyapa. Comm. तथाच देवलः

चित्रिव्याहिचिभाः सर्वा नागवीथ्या दहनान्तिकाः ।
वीथयो भृगुपुत्रस्य नव प्रोक्ताः पुरातनैः ॥

It is evident that this statement and the whole work ascribed to Devala, a Ṛshi in the proper acceptation of the term, a superhuman being, cannot have preceded Varâha-mihira for a long period, since the first Nakshatra in the enumeration is Açvinî. Moreover, the words प्रोक्ताः पुरातनैः are quite significant, though containing an inaccuracy, for the "Ancients" could not have begun with Açvinî. The same remark applies to the work fathered upon Kâçyapa, from which the following is quoted:

चित्रचित्राहिषु यदा चरति भृगुनन्दनः ।
नागवीथीति सा ज्ञेया प्रथमा ॰त्रा निबोधत ॥
रोहिण्याहि मघा ज्ञेया ॰॰हित्राथिरावता स्मृता ।
मघाया चर्मभा ज्ञेया हस्ताया गौः प्रकीर्तिता ॥
चारस्रवी विशाखाया मूलाया मृगवीथिका ।
चक्रवीथी चित्रभाया पूर्वाया दहना स्मृता ॥

Remarkable is here the use of मघा, दहना, चर्मभा, etc., instead of the derivatives, or of the compounds मघावीथी, etc. Varâha has imitated this in v. 3.

[2] Consequently, Rohiṇî, Mṛgaçiras and Ârdrâ form the Gajavithî; Punarvasu, Pushya, and Açleshâ the Airâvatî vithî; Maghâ, Pûrva and Uttara-Phalgunî the Vṛshabhavithî.

4. Of these, the first three are in the northern road; the following three in the middle; the remaining three in the southern road; and each of them occupies the northernmost, middlemost, and southernmost part of each road.[1]

[1] *e.g.* the Nâgav. is the northernmost in the Northern road; the Gajav. the middlemost in it, and so forth. The author has but partly followed Parâçara: तथाच पराशरः । अथ मार्गास्त्रयो भवन्ति । उत्तरमध्यमदक्षिणाः । पुनरेकैकशस्त्रिधा नव वीथय इत्याचक्षते । तत्रोत्तरे नागवीथीरावती मध्ये ऋषभगोवरन्ध्रो दक्षिणे मृगावाग्निकाः (v.l. °वद्दहनाः) । तासां नामा ··ग्नेयथाम्यवायव्यानि । नववीथी रोहिण्यादीनि चोक्तानि । चत्वारि परमैरावती । आर्षभा फल्गुनी । गोवीथी प्राक्प्रोष्ठपदादीनि चत्वारि । मघयमधनिष्ठावारुणानि वारुणी वीथी । त्वाष्ट्रहस्तमाली । मैत्रमैन्द्राग्नं मार्गिका । ऐन्द्रं मूलमषाढा च वैश्वानरसुतं । एवमेवेच्छन्ति ॥ The authority closely followed by our author is Garga: तथाच गर्गः ।

छत्तिका भरणी स्वाती नागवीथी प्रकीर्तिता ।
रोहिण्यार्द्रास्त्रिभाश्विनी नवैरावतकार्षभाः ॥
आहिर्बुध्न्याश्विपौष्णश्च गोवीथीहि प्रकीर्तिता ।
मघयाश्रितयं त्रेया वीथी वारुणीति सा ॥
मैत्राग्निभा मृगाख्या स्वाहस्त्रचित्राविशाखिकाः ।
नववीथी तु दहना षाढायुग्ममिति स्मृता ॥
पूर्वोत्तरे नागवीथी नववीथी तदुत्तरा ।
ऐरावती तृतीया स्यादेतास्तूत्तरतः स्थिताः ॥
आर्षभी च चतुर्थी स्यात्पौष्णवीथी पञ्चमी स्मृता ।
षष्ठी वारुणी त्रेया तिस्रस्ता मध्यमाश्रिताः ॥
सप्तमी मृगवीथी स्यादजवीथी तथाष्टमी ।
दहना नवमी त्रेया दक्षिणं मार्गमाश्रिताः ॥

This statement of Garga *disagrees* with another ascribed to him, and given here below.

Digitized by Google

5. Others say that the paths and roads are north, middle, or south, according as the junction stars of the mansions are in the north, middle, or south of the girdle of asterisms.

6. Some others again[1] define the roads in this way: the northern road commences with Bharaṇî (and goes to Maghâ included); the middle road begins with Pûrva-Phalgunî; the southern road extends from Pûrva-Ashâḍhâ (to the end of Açvinî).

7. (But enough); the science of stars is founded upon tradition, and where the authorities disagree it does not become us to make our own choice either way. My task is to mention the different opinions.

8. The planet Venus setting or rising in the northern paths, produces abundance of food and happiness; in the middle paths, it has indifferent effects; in the southern ones, it has a miserable influence.

9. One may state the effects to be very excellent, excellent, a little less, indifferently good, middling, less than this, bad, miserable, and utterly miserable, in the northern paths, and so on, in succession.

10. The first division (of the cluster of Nakshatras) consists of the four mansions, Bharaṇî, Kṛttikâ, Rohiṇî, and Mṛgaçiras. It[2] brings abundance, but causes terror in the countries of Vanga, Anga, Mahisha, Bâhlika, and Kalinga.

[1] Comm. तथाच वर्गः ।

अश्वयुग्भोगपर्वस्थे भाद्रादौ नवके नवे ।
वर्तमानः सदा शूरो दक्षिणे पथि वर्तते ॥
शुक्रो विशतिपर्वस्थे भाग्यादौ नवके नवे ।
वर्तमानश्च मध्यस्थो मध्यमे पथि वर्तते ॥
भरणादौ मघान्ते च तृतीये नवके नवे ।
वर्तमानः शुभो ज्ञेय उत्तरे पथि वर्तते ॥

There is a considerable discrepancy between this passage of Garga's and the one quoted immediately before. The word मध्यस्थ in the second stanza means "indifferent, neuter, neither good nor bad."

[2] This is a very elliptical way of speaking for "the planet standing in this division."

11. If another planet overtakes[1] Venus after the latter has risen in this division, it will destroy the kings of the Bhadrâçvas,[2] Çûrasenas, Yaudheyas, and of Koṭivarsha.

12. The second division is made up of Ârdrâ, Punarvasu, Pushya, and Açleshâ; it brings immense rain and good crops; to Brahmans, especially to such as are cruel-minded, it is disastrous.

13. When Venus is assailed[3] in it by another planet, distress presses the barbarians, savages, horsekeepers, possessors of kine, the Gonardas, proletaries, Çûdras, and Videhas.

14. The planet if rising in Maghâ, Pûrva-Phalgunî, Uttara-Phalgunî, Hasta, or Citrâ (forming the third division), causes the loss of the crops, danger of famine, and robbery, the rise in rank of low-born people, and confusion of the different classes of society.

15. The same being checked[4] in Maghâ, etc., by another planet, strikes the shepherds, Çabara-savages, Çûdras, (barbarous) Puṇḍras, the savages of the western marches, the

[1] Utpala: यत्रो यह आरोहेदुपरि पतेत्। यथतस्थितीत्यर्थः।

[2] The Bhadrâçvas are a mythical people, fabled to live in the remote East, or, according to the phrase of the astronomical Siddhântas, at 90° E. from Lankâ, in the region where Yavakoṭi, "Java Point," is situated. (The r. *Yamakoṭi* is erroneous, for Yama's kingdom is in the South, not in the East; and, besides, the compound Yamakoṭi is devoid of sense.) The origin of the Bhadrâçvas dwelling near the Udayagiri may be traced, I think, to Ṛgveda, i. 115, 2, *seq.*

सूर्यो देवीमुषसं रोचमानां मर्यो न योषामभ्येति पश्चात्।
यत्रा नरो देवयन्तो युगानि वितन्वते प्रति भद्राय भद्रम्॥
भद्रा अश्वा हरितः सूर्यस्य चित्रा एतग्वा अनुमाद्यासः।
नमस्यन्तो दिव आ पृष्ठमस्थुः परि द्यावापृथिवी यन्ति सद्यः॥

[3] The term *ākramate*—"jumps up against, assails, attacks, overpowers"—is synonymous with *ārohati* (v. 11), "jumps upon, overtakes."

[4] *Avashṭabdha* is another synonym to *ākrānta* and *ārūḍha*.

Digitized by Google

Sûlikas,[1] the inhabitants of the Vanavâsin district,[2] the Draviḍas and coasters.[3]

16. The three mansions, Svâti, Viçâkhâ, and Anurâdhâ, form the fourth division, which causes no danger, promotes abundance and prosperity amongst the nobility, but, at the same time, dissensions betwixt friends.

17. The planet, when assailed in it, is deadly to the chieftain of the Kirâtas, and crushes the Ikshvâkus, the savage border tribes,[4] the Avantis, Pulindas, Tangaṇas, and Çûrasenas.

18. The five lunar asterisms, Jyeshṭhâ, Mûla, Pûrva-Ashâḍhâ, Uttara-Ashâḍhâ, and Çravaṇa (which makes the fifth division), bring famine, robbers, and sickness, and annoy the Kashmirians, Açmakas, Matsyas, Avantis, and those that dwell along the banks of the Cârudevî.

19. In case of Venus being overtaken in this division, the Âbhîras, Draviḍas, Ambashṭhas, Trigartians, Surashtrians, and Sindhu-Suvîras are ruined, and the lord of Kâçi-country will be killed.

20. The sixth division consists of the six Nakshatras, Dhanishṭhâ, Çatabhishaj, Pûrva-Bhadrapadâ, Uttara-Bhadrapadâ, Revatî, and Açvinî; it is a lucky one, rich in corn, teeming with wealth and flocks of cows, though, here and there, it is not exempt from perils.

21. Should Venus be overtaken in it, then the Sûlikas, Gandharians, and Avantis get afflicted, the King of Videha

[1] This seems to be the preferable spelling.

[2] Utpala takes वनवासिन: here *appellativè*, as वनेचरा:; but this being a general term would include all tribes living in forests, consequently the Çabaras too. Cf. ch. xiv. 12; Mahâbh. ii. 31, 69; Lassen, Ind. Alt. vol. iii. p. 185 and 279.

[3] Thus the scholiast: सामुद्रा: समुद्रतीरवासिन:. Since सामुद्रा means *maritimi*, the word certainly may denote the coasters, but here we have rather to think of the islanders of the ocean. Cf. Mahâbh. ii. 31, 68.

[4] Utpala: प्रत्यन्ता मङ्गरवासिन: ।

is killed; the forest tribes of the Borders, the Yavanas, Scythians, and servants[1] flourish.

22. The fourth and fifth divisions are happy in the west; the third division is so in the east. The remaining have such results as are mentioned above.[2]

23. Hesperus, when visible before sunset, bodes unsafety; when visible the whole day, famine and diseases; when seen with the moon at noon, he brings discord between the royal troops and the city.[3]

24. When the planet goes through the midst[4] of the Pleiads, then the earth will be equally covered by the streams, whose water-masses step out of the banks, so that heights and depths on her surface are no more discernible.

25. When Rohiṇî's Wain[5] is cleft (by Venus), the earth, being chequered with hairs and pieces of bones (of the slain

[1] Comm. दासाः कर्मकराः.

[2] *i.e.* the rising of the planet in the fourth or fifth division brings luck to the Western regions. With Parâçara the six divisions are termed भाव, रोहित, दारव, विरोचन, ऊर्ध्वदण्ड, तीक्ष्ण.

[3] The Comm. understands it to be discord between the king, the army, and the city.

[4] The term *cheda*, "cleaving, going through," might, if we had to do with its acceptation in scientific Hindu astronomy, be rendered by "occultation." See below, v. 28.

[5] The Wain of Rohiṇî is cleft, *i.e.* undergoes occultation by a planet, when the latter, standing in the 17th degree of Taurus, has a southern latitude (*vikshepa*) of a little more than two degrees. Thus in Sûrya S. 8, 13, and in the two following passages, one from Brahmagupta, the other from Bhânubhaṭṭa—

तथाच ब्रह्मसिद्धान्ते ।

विक्षेपो ऽग्रहितयाद्धिको वृषभस्य सप्तदशभागे ।

यस्य महस्य चान्यो भिनत्ति शकटं स रोहिणीः ॥

तथाच भानुभट्टः ।

वृषस्यांशे सप्तदशे विक्षेपो यस्य दक्षिणः ।

चन्द्रदयाधिको भिन्द्याद्रोहिणीः शकटं तु सः ॥

Digitized by Google

in battles), performs, as it were, the penance of "wearing skulls," as though she had committed sin.[1]

26. Venus, at reaching Mṛgaçiras, is said to be pernicious to essences and grain; by standing in Ârdrâ, the planet hurts the Koçalas and Kalingas, and gives plenty of rain.

27. When the same stands in Punarvasu, the Açmakas and Vidarbhas suffer great distress; when in Pushya, there is copious rain, and warfare betwixt the hosts of the inhabitants of Fairyland.[2]

28. Venus, moving in Açleshâ, makes men suffer horribly from serpents. By cleaving the star Maghâ,[3] the same is

[1] This stanza of our author's is cited in the Pancatantra (i. st. 239), and that in a corrupt form.

[2] The Vidyâdharas are more especially the "wise" elves of Teutonic mythology; etymologically, the elves, Icel. Alfar (the Gothic form of which cannot be Albôs, as Grimm supposes in D. Myth. p. 248, but must have been *Albjus*, sing. *Albus*), are the Skr. Ṛibhus, a word that likewise means "clever, skilful." King Alfred the Great, or, as the Northmen called him, Elfrâdr hinn Ríki, rightly bore his name, "having the wisdom of an elf."

[3] Utpala gives in a quotation the definition of the cleaving, alias occultation, of the junction star of Maghâ by a planet: भेदलक्षणं गणितकारिदर्शनम्।

छादयति योगतारां मानार्धोनाधिकान्नविक्षेपात्।
स्फुटविक्षेपो यस्माधिकोनको भवति समदिक्कः॥

"The definition of the occultation of the star in question is, according to the scientific astronomers, as follows:" "A planet occults the junction star of Maghâ (Regulus) when its own rectified latitude, being in the same direction (north), is more than half the latitude, and less than one and a half the latitude of the star." From this we may deduce that the author of the stanza, whoever he may have been (probably Brahmagupta), had a still more accurate knowledge of the real latitude of Regulus than the Sûrya S. has, in which the latitude is stated to be 0. Another stanza defines the latitude of the Moon when causing the occultation of certain stars:

विक्षेपे [illegible] सौम्ये तृतीयतारां भिनत्ति पिशाचः।
इन्दुर्भिनत्ति पुष्यं सौम्यं वारुणमविक्षिप्तः॥

mischievous to the great treasurers (*akas*, prime ministers), but bestows much rain.

29. In Pûrva-Phalgunî the planet annihilates the savage Çabaras and Pulindas, and promotes the fall of rain; in Uttara-Phalgunî it brings rain and strikes the inhabitants of Kuru-field and Pancâla.

30, 31. By Venus standing in Hasta, the Kurus and painters suffer, and the rain is prevented from falling; in Citrâ, affliction comes to diggers of wells and to birds, but there will be a fine rain; in Svâti the rain will be plentiful, and distress reigns amongst messengers, merchants, and skippers; in Viçâkhâ also the planet gives nice rain, though merchants, to be sure, incur peril.

32. The planet, when in Anurâdhâ, occasions strife between the potentates; in Jyeshṭhâ, grief to great monarchs; in Mûla, to druggists and physicians; in all three there is drought.

33. In Pûrva-Ashâḍhâ, aquatic animals are vexed; in Uttara-Ashâḍhâ, diseases rage; in Çravaṇa, sickness of the ear prevails; in Dhanishṭhâ, danger awaits the infidels.[1]

34. In Çatabhishaj, Hesperus afflicts distillers; in Pûrva-Bhadrapadâ, gamblers from profession, as well as the Kuru-Pancâlas; at the same time he brings rain.

35. The same, when in Uttara-Bhadrapadâ,[2] damages fruits and roots, and, when in Revatî, such kings as are to undertake a campaign; when in Açvinî, horse-keepers; and, in Bharaṇî, the Kirâtas and Yavanas.[3]

"The Moon occults the third star of Maghâ when she has her greatest latitude north; so she does Pushya, Revatî, and Çatabhishaj, when she has no latitude." From this we must conclude that the third star of the mansion Maghâ is η Leonis.

[1] To understand the quibble, we must bear in mind that another name of Dhanishṭhâ is Çravishṭhâ, and that Bauddhas are Çrâvakas. Cf. ch. viii. 12.

[2] In the printed text आहि° is an erratum for आहि°.

[3] We see that not only in the Râmâyaṇa the word Yavana is quibbled upon by being connected with यौवन, for मरवी is synonymous with, or

Digitized by Google

36. When Venus becomes visible, or sets on the 14th, 15th, or 8th of the dark half of the month, then the earth resembles one sea of water.

37. When Venus and Jupiter stand, one in the west, the other in the east, in the seventh asterism (*alias*, at six signs distance) from each other,[1] then the people, oppressed with sickness, unsafety, and grief, look in vain for rain from the Rain-god.

38. When Jupiter, Mercury, Mars, and Saturn move, all of them, before Venus, then arise conflicts among men, dragons, and the inhabitants of Fairyland, and storms causing the downfall of all that is high.

39. Friends will be fickle in their friendship; Brahmans do not duly attend to their work; and not the slightest rain is granted by the Thunderer, who, with his thunderbolt, cleaves the tops of the mountains.

40. At Saturn advancing before Venus, the barbarians, cats, elephants, asses, buffaloes, dark sorts of grain, hogs, Pulinda-savages, Çûdras and inhabitants of the Dekkhan, perish by the outbreak of ophthalmia and rheumatic diseases.

41. Venus preceding Saturn, destroys the people by fire, the sword, famine, drought, and robbers, and hurts movable and immovable things in this world, and the northern country, and the space around by fire, lightning, and dust.

42. The same staying behind Jupiter, ruins everything white, Brahmans, cows, temples, and the East; the clouds pour showers of hailstones; diseases of the throat prevail; but the autumnal corn will be plentiful.

43. Mercury standing before Venus, at rising or setting, brings rain, and occasions different kinds of jaundice of

at least figured by, योनि. That भरवी once must have been a common word for womb may be safely inferred from the fact that भरवं really occurs as *partus, gestatio*, Ṛgveda, x. 31, 6.

[1] The author "intimates herewith," says Utpala, "that one of them must be on the eastern, the other on the western horizon"—तेनैतदाह-यदति यदोदयास्तमय इवास्तमयोरर्थं योन इति । नान्यथा ।

bilious origin,[1] promotes the growth of summer corn, is deadly to monks, keepers of sacrificial fire, physicians, stage performers, horses, Vaiçyas, cows, kings along with their vehicles, to yellow things, and the West.

44. When Hesperus is red, like fire, there is danger of fire; when blood-red, the sword will rage; when pale, like a gold line on a touchstone, diseases reign; when greenish yellow or russet, asthma and cough rage; when ashy, coarse, or dusty in appearance, no water falls from heaven.

45. But when the brightest of planets shows the hue of curdled milk, the white water-lily, or the moon, has distinct and far expanding rays, and a large orb, occupies a favourable position amid the stars, is free from unnatural signs and victorious,[2] then it brings about a state of things similar to that in the Golden Age.

Chapter X.

Saturn's Course.

1. In staying in Çravaṇa, Svâti, Hasta, Ârdrâ, Bharaṇî, and Pûrva-Phalgunî, Saturn, if bright, makes the earth to be covered with plenty of water.

2. The same, standing in Açleshâ, Çatabhishaj, and Jyeshṭhâ, brings safety, but no abundant rain; in Mûla, he brings famine, the sword, and drought. I will also state the effects (of Saturn) in each mansion separately.

3. By moving in Açvinî, Saturn destroys horses, grooms, poets, physicians, and kings' counsellors; by moving in Bharaṇî, dancers, musicians, singers, outcasts, and reprobates.

4. At Saturn standing in Kṛttikâ, such as are dependent upon fire in their profession (smiths, etc.) and generals

[1] The r. कामवां च is wrong; r. कामवांच with the Comm., or, as some MSS. have, कामवाच.

[2] A planet is styled "victorious" when it shows the signs enumerated in ch. xvii. 10.

Digitized by Google

suffer; so do the Kosalas, Madras, Kâçis, Pancâlas, and waggoners during the planet's stay in Rohiṇî.

5, 6. The Vatsas, sacrificers, their employers, noblemen, and the inhabitants of the Middle-country suffer, when Saturn is moving in Mṛgaçiras; likewise the Pâratas, Râmaṭhas, oil-millers, bleachers, and thieves, during the planet's stay in Ârdrâ; so do the Panjabees, the inhabitants of the Western Marches, Surashtrians and Sindhu-Sauvîras, when Saturn stands in Punarvasu; and when in Pushya, bell-ringers, public criers, Yavanas, merchants, gamblers, and flowers.

7, 8. The planet's motion in Açleshâ causes affliction to aquatic animals or products, and snakes; in Maghâ, to the Bâhlîkas, Chinese, Gandharians, Sûlikas, Pâratas, Vaiçyas, to storehouses and merchants; in Pûrva-Phalgunî, to vendors of liquors,[1] women of the town, damsels, and the Mahrattees; in Uttara-Phalgunî, to kings, sugar, salt, mendicant friars, water, and the district of Takshaçilâ.

9. By the planet standing in Hasta, barbers, potters (or oil-millers), thieves, physicians, tailors, elephant catchers, harlots, the Kausalakas, and makers of garlands are afflicted.

10. When Saturn is staying in Citrâ, the same occurs to women, writers, painters, and variegated vessels;[2] when in Svâti, to bards, spies, envoys, equerries,[3] shippers, mimics, and such-like people.

11. By the planet's stay in Viçâkhâ, the Trigartians, Chinese, Kulûtas, saffron, lac, corn, madder, and safflower are lost.

12. When the planet stands in Anurâdhâ, the Kulûtas, Tanganas, Kashmirians, along with kings' counsellors, magicians,[4] and bell-ringers, come to grief, and discord arises between friends.

[1] Utpala differently: रसाः षड् मधुराम्ललवणकटुतिक्तकषायाः। एषां विक्रयिणः।

[2] Utpala: चित्रिताणि नानामाच्छादनानि। बहुवर्णानीत्यर्थः।

[3] सूताः are, according to the Comm., सारथयः कथामावका वा; they combine, however, both qualifications.

[4] Otherwise the Comm. चक्रधरैः कुम्भकारप्रभृतिभिः।

13. Kings, priests, men honoured by kings, heroes, associations, families, and guilds come to grief by Saturn standing in Jyeshṭhâ; so do the Kâçis, Kosalas, Pancâlas, fruits, herbs, and soldiers, by his stay in Mûla.

14. When the planet is moving in Pûrva-Ashâḍhâ, the Angas, Vangas, Kausalas, Magadhas, Puṇḍras, Mithilas, the inhabitants of the district of Girivraja and Tâmaliptâ come to grief.

15, 16. Saturn moving in Uttara-Ashâḍhâ, destroys the Daçârṇas, Yavanas, Ujjain, the Çabaras, the mountaineers of Pâriyâtra, and the Kuntibhojas; in Çravaṇa, judges, eminent Brahmans, physicians, chaplains, and the Kalingas. When the planet stands in Dhanishṭhâ, the king of Magadhâ conquers, and treasurers thrive.

17. During the planet's remaining in Çatabhishaj and Pûrva-Bhadrapadâ, some among the physicians, poets, distillers, traders, and politicians are distressed; so are rivers,[1] cartwrights, women, and gold, by Saturn moving in Uttara-Bhadrapadâ.

18. When Saturn is moving in Revatî, persons maintained by kings, the inhabitants of Kraunca-dvîpa, the autumnal corn, Çabaras and Yavanas are crushed.

19. When Jupiter is moving in Viçâkhâ, while Saturn stands in Kṛttikâ, then most horrible calamity befalls the people; when both planets are staying in one mansion, there will be civil feud.

20. If Saturn is variegated, he destroys the birds; if yellow, he causes danger of famine; if blood-red, he threatens danger of the sword; and if ashy-coloured, he occasions many quarrels.

21. If he is spotless bright, showing the lustre of the beryl, he brings good to the people. He is also auspicious if showing the hue of the blue Barleria and flax-flower. Agreeably to the statements of the Seers, Saturn is destructive to the members of such and such a caste, the colour of which he happens to assume.[2]

[1] नद्यो in the printed text is an erratum for नद्यो.

[2] In the text यद्यापि is an error for यद्यापि.

Digitized by Google

Chapter XI.

The Course of Comets.

1. After a previous study of the Course of Comets by Garga, Parâçara, Asita-Devala, and many other authorities,[1] I undertake now to treat this subject in such a way as to remove perplexity.

2. The rising or setting of comets cannot be known by astronomical rule, as there are three different kinds of them; celestial, atmospheric, and terrestrial.

3. Anything which, without fire, has an igneous appearance, is a species of blazing star, except glow-worms, meteors on the graves,[2] gems, jewels, and the like.[3]

4. Atmospheric lights are such as are (occasionally observed) on banners, swords, dwellings, trees, horses, elephants; celestial ones are seen among the asterisms. Such as do not belong to these two descriptions are terrestrial Ketus.

5. Some state that there are 101 comets; others, that there are 1,000; the Seer Nârada declares there is only one comet, which assumes different shapes.

6. What does it matter, whether there is but one or more?

[1] These are, according to Utpala, Kâçyapa, Ṛshiputra, Nârada, Vajra, etc. From Vajra very little is known. I surmise that it is synonymous with Parâçara (*cf.* Atharva V. 6, 65, 1) and Garga (see footnote at ch. i. 3).

[2] The term *piçâcâlaya* is, to my knowledge, nowhere explained. As the Piçâcas are supposed to have their favourite abodes in the cemeteries, I think that phosphorical phenomena so common in burial grounds are so termed.

[3] From this definition it appears that the term *ketu* admits of no exact rendering; generally it denotes "comets," but the terrestrial and atmospheric *ketus* are most likely *phospheric* and *electric* phenomena, as well as falling stars and gaseous lights in morasses. I cannot forbear recalling to the memory of the reader the lines in Byron's "Manfred": "When the moon is on the wave," etc.

The effects, though, should at all events be told, along with their rising, setting, place, contact, hazy covering and colour.

7. The number of months wherein the comets show their influence is equal to the number of days during which they are visible; in the same manner the number of years corresponds to that of months. The effects begin to take place after forty-five days.[1]

8. A comet which is short, small, serene, glossy, not crooked, white, and appearing but for a short time, or only perceived just rising,[2] brings abundance and happiness.

9. If a comet shows an appearance the reverse of the forementioned, it is not auspicious, especially if it resembles a rainbow, or has two or three crests.[3]

10. Twenty-five comets with crests, and shining like a necklace of pearls, jewels or gold, are termed "the Kiraṇas." They are visible in the eastern and western region,[4] and occasion quarrels amongst sovereigns. They are the offspring of the Sun.

11. Even as many stars resembling in colour to parrots, fire, the Dophariya-flower, lac or blood, are visible in the south-west, boding danger of fire. They are the sons of Fire.

12. As many others, with crooked crests, and rough and

[1] The Comm. confesses that the statement is not very clear—अत्र सन्देहव्युदासार्थं मनोज्ञे निशामवमभिधिष्यते ।

यावन्त्यहानि दृश्यः स्यात् तावन्मासान् फलं भवेत् ।
मासांस्तु यावद्दृश्येत तावन्तो वर्षाणि वेदिताः ॥
चिपचात्परतः कर्म पच्यते स्व शुभाशुभम् ।
सवस्त्रमुदिते केतौ फलं नेहादिशेद्बुधः ॥

[2] Utpala r. अभिवृष्टः, and explains तस्मिंस्तु दृष्टमात्रे यदि वृष्टिर्भवति ।

[3] *i.e.* in common parlance, "tail."

[4] Utpala remarks that the whole number of them is not visible at the same time, but each of them separately. This rule is of general application: एतेषां मध्यादेक एव दृश्यते । न सर्वे युगपदिति सर्वत्रैवं परिभाषा ।

Digitized by Google

dark, appear in the south. Being the sons of Death, they forebode pestilence.

13. Twenty-two stars, radiant, but without crest, in appearance round, like a mirror, and resembling water or oil, visible in the north-east, are the children of Earth, and threaten with famine.

14. Three comets shining like to moon-light, silver, hoar-frost, the white lotus or jessamine, show themselves in the north. They are the sons of the Moon, and bring plenty.

15. There is a single comet, with three crests and three colours, the offspring of the Creator. Know that this star, which may rise in any quarter, is called "Brahma's rod," and foretells the end of the world.

16. Herewith are enumerated the 101 comets.[1] I shall now proceed to indicate the tokens by which the 899 (other) comets may be clearly recognized.

17. In the north and north-east rise the so-called eighty-four comets, the sons of Hesperus. They show large and white stars, a soft brilliancy, and produce hard effects.

18. Sixty stars, termed "the Gold comets," children of Saturn, are glossy, resplendent, and double-crested. They may appear in any quarter, and have a most deleterious influence.

[1] The same number is given by Paraçara; yet the enumeration differs in detail: तथाच पराशरः। शतमेकोत्तरं केतूनां भवन्ति। तेषां षोडश मुनिभिःशासया द्वादशादित्यसंज्ञया दश दक्षमरुत्विसंज्ञये चद्रक्रोधजाः षष्ठ पितामहाः पञ्चदश चर्चेरीहाखिकश्च पुत्राः सप्तदश मरीचिकश्यपचाटजाः पञ्च प्रजापतिहासजाः। त्रयो विभावसुसुताः। धूमोत्रवर्चिकः। चतुर्दश मध्यमाये -मृते सोमेन सह सम्भूताः। एकस्तु ब्रह्मकोपजः। इति॥ The Ṛshi Auddâlika is only another form of Uddâlaka, for in mythology father and son, *i.e.* the earlier and later phases of the same phenomenon, get naturally confounded. Çveta-ketu, "the white comet," the well-known fabled teacher in the Upanishads and Brâhmaṇas, is, as the name by itself clearly shows, a star, and not a man. Cf. v. 37 below.

19. The "hairless" comets, the offspring of Jupiter, have no crest, and one bright nucleus. These, sixty-five in number, are fulgent, appear in the south, and are of evil augury.

20. The fifty-one, named the "Thieves," sons of Mercury, are faint, not very clear, long and white; they may rise in any direction, and produce evil effects.

21. Ill-omened, too, are the children of Mars, sixty in number, who look like blood or fire, and show three crests and three kernels. These, styled the "Saffron-coloured" comets, are visible in the north.

22. The thirty-three sons of Râhu, nominated the "Opacous wedges," show themselves on the disk of sun and moon. What they presage, has been told in the chapter headed—The Sun's Course.[1]

23. A hundred-and-twenty others, called the "Omniform" comets, are the offspring of Fire. They are enwrapt in a blazing circle, and occasion dreadful fires.

24. Seventy-seven comets, of dark red hue, without a nucleus, with diffuse rays, and in the shape of chowries, are the sons of Air. These, known by the appellation of the "Red," are rough in appearance, and bring evil.

25. Eight other comets, named the "Heap," because resembling a cluster of stars, are children of the Creator. The 204, called the square comets, are likewise his offspring.[2]

26. Thirty-two, sons of Varuṇa, termed the "Herons," have the shape of a bamboo or shrub. These, brilliant as the moon, are said to have cruel effects.

27. Ninety-six, styled the "Trunks," as bearing the shape of headless bodies, are children of Time. These comets, whose nucleus lacks distinctness, are malign and dreadful.[3]

28. The nine comets, rising in the nine quarters, show one bright and great star. So much for the general description of the thousand comets; I shall now enter into details.

[1] ch. iii. 7.

[2] It is to be understood, as the scholiast adds, that these have an evil influence: पापफला एव ज्ञेयाः । ते चाशेषदिक्षलभवाः

[3] Utpala follows another reading (see Var. Lect.) and explains accordingly, "bring safety to the Puṇḍras."

Digitized by Google

29. The Fat comet rises in the west, stretching far to the northward; is large and of glossy appearance. It causes instant mortality, yet egregious abundance too.

30. The Bone comet, having the same characteristics, save that it is rough, is said to bring frightful famine. Another, known as the Sword comet, having the same appearance, except that it is smooth, and rises in the east, occasions affrays and pestilence.

31. The Skull comet, with purple-tinged rays and crest, becomes visible at the day of new moon, in the east, and extends its course through half the heavens; it causes famine, mortality, drought, and sickness.

32. The comet of Rudra rises in the east, on the path of Fire,[1] with a crest in the shape of a trident, and with a blackish, rough or red glare. It extends its course over a third part of heaven, and has the same effects as the former.

33. In the west rises the Movable comet, whose crest is an inch high, and turned to the south. It is steadily increasing in length the more it proceeds to the north.

34. As it has come near the asterism of the Great Bear, the pole-star and Abhijit (Vega), it goes back, and having moved through half the firmament, sets in the south.

35. It will destroy the country from Prayâga, on the Ganges, as far as Ujjain and Pushkarâranya,[2] and northwards up to the river Devikâ, along with the greatest part of the middle country.

36. Some parts of other countries, too, will be stricken by diseases and famine. Its influence will be felt for ten months, or, according to others, for eighteen.

37. The White comet will be visible in the east, at midnight, with a crest pointing to the south, and another, named Ka,[3] resembling a yoke, in the west. Both will be seen at the same time, during seven days.

[1] In the printed text r., of course, पैशाचर. As to the path of Fire, cf. ch. ix. 3.

[2] The erratum in the text needs scarcely to be pointed out.

[3] In Parîçara is added, "Ka, the son of the Creator," कः प्रजा-

38. Both bring plenty and luck, if they be smooth. Should Ka be seen for a longer period, then he bodes distress from the fury of the sword during ten years.

39. When the White comet resembles a tuft of hair, is rough and darkish, and when, after moving through a third part of the firmament, it retrogrades from right to left,[1] then it destroys two-thirds of the population.

40. A hairy star with purple-tinged crest, becoming visible near the Pleiads, is known as the Radiant comet. It has the same effects as the last-mentioned.

41. The Dhruva-ketu[2] has no determined course, dimension, colour, or form, and may appear in any direction, as well in the heavens as in the sky, or on the earth. If fulgent, it has agreeable results.

42. But the princes on whose warlike equipments,[3] the countries on whose dwellings, trees, and hills, and the householders on whose implements this luminary is seen, are doomed to destruction.

43. The comet termed the Water-lily, as bearing the hue of that flower, appears for one night in the west, with its crest tending to the east. It brings surely uncommon abundance throughout ten years.

44. The Gem comet, visible but once, for the space of one

पतिपुत्रः, and Çveta-ketu bears the surname of Uddâlaka: तथाच पराशरः। अथोद्दालकश्वेतकेतुर्द्वयोत्तरं वर्षशतं प्रोच्य भटश्वेतोत्तरायणे पूर्वस्यां दिशि दक्षिणाभिनतशिखो ऽर्धरात्रकाले दृश्यः। तेनैव सह द्वितीयः कः प्रजापतिपुत्रः पश्चिमेन शङ्खकेतुर्धूपसंस्थायी ध्रुवपदृश्येत। ततस्तावुभौ सप्तरात्रदृश्यौ दश वर्षाणि प्रजाः पीडयतः॥ Cf. v. 16.

[1] Utpala: अपसव्यम् अप्रदक्षिणं। वामभागे विनिवृत्तिं करोति।

[2] The rendering would be "the firm, fixed comet," but this does not agree with the description. It may be supposed our author followed a corrupt reading, for Parâçara calls this comet Dhûma-ketu.

[3] Utpala: सेनाङ्गेष्वश्वोपकरणेषु स्वजीवनपर्यायादिषु. This definition seems too narrow, since horses and elephants themselves are reckoned to belong to the सेनाङ्गानि. Cf. Amara-kosha, ii. 8, 2, 1.

Digitized by Google

watch, in the west, has an extremely faint nucleus; its crest is right and white, like a drop of milk from a woman's breast.

45. At rising it brings abundance for four months and a half. Sometimes, however, it gives rise also to the prevalence of noxious animals.

46. The Water comet appears likewise in the west; it looks glossy, and wears its crest erected in a westerly direction. It produces for nine months plenty and tranquillity among mankind.

47. The Bhava-ketu, showing a faint nucleus, and shedding a soft lustre, is visible for one night in the east. Its crest, turned to the right, is like a lion's tail.

48. One may predict uncommon abundance during a number of months, corresponding to that of hours for which the star continues visible. In case the comet looks rough, one may expect deadly diseases.

49. The Lotus comet, white, like the fibre of the nymphæa, will be seen for one night in the west; it brings plenty and joy during seven years.

50. The comet styled Âvarta rises in the west, at midnight, shining bright, red-coloured, and with its crest turned southward.[1] The abundance caused by it lasts as many months as is the number of hours the star is visible.

51. Another, styled Saṃvarta, bears a purple red crest, and shows itself at twilight, in the west. After percurring a third part of the heavens, this horrible comet makes a stand, showing a crest in the shape of a trident.

52. Throughout a number of years, equal to that of hours it is visible, it will slay monarchs by the sword, and vex the asterism in which it rises.[2]

53. Now I shall set forth which kings are killed, if an asterism is touched or wrapped in haze by any other but auspicious comets.

54. A malign comet in Açvinî will strike the ruler of the

[1] Comm. सव्यमिश्रो दक्षिणदिगाश्रितः ।

[2] The consequence of which is that those who stand under the influence of the particular asterism will suffer at the same time.

Açmakas; in Bharaṇî, of the Kirâtas; in Kṛttikâ, the sovereign of Kalinga; in Rohiṇî, the chieftain of the Çûrasenas.

55, 56. Such a one in Mṛgaçiras, destroys the king of the Uçînaras; in Ârdrâ, the chief of the Fishermen;[1] in Punarvasu, the lord of the Açmakas; in Pushya, the governor of Magadhâ; in Açleshâ, the lord of the Asikas; in Maghâ, the king of Anga; in Pûrva-Phalgunî, the sovereign of Pâṇḍya; in Uttara-Phalgunî, the king of Ujjain; and in Hasta, the chief of the Daṇḍakâ district.

57. When a comet hurts Citrâ, those who are well up in the lore may predict the death of the ruler of Kuru-field. The kings of the Kashmirians and Kâmbojas are annihilated, in case an evil comet stands in Svâti.

58. If such a one stays in Viçâkhâ, the sovereigns of the Ikshvâkus and of Alakâ[2] are killed; if in Anurâdhâ, the Puṇḍra chieftain; and if in Jyeshṭhâ, the emperor is slain.

59, 60. Through an evil comet in Mûla, the king of Andhra, as well as he of the Madrakas, finds his death; by one in Pûrva-Ashâḍhâ, the potentate of Kâçi. One in Uttara-Ashâḍhâ, will kill the monarchs of the Yaudheyas, Ârjunâyanas, Çibis, and Cedis; in Çravaṇa and the five following, successively, the chief of Kekaya, the Panjâb, Ceilon, Vanga, the Nimisha district and Kirâtas.

61. A comet whose crest is touched by a meteor is auspicious; still more auspicious one at whose appearance rain falls,[3] although it bodes ill luck to the Colas, Afghans, white Huns, and Chinese.

62. Countries lying in the direction where the crest of a

[1] Utpala places them in the East: प्राग्देशवासिन इत्यर्थः।

[2] The r. of the Comm. इक्ष्वाकुरलकनाथौ, incautiously rejected by the editor, seems preferable. It is passingly strange to find an Alaka mentioned as if it were different from Alakâ ruled by Kubera, but a people of the name of Ralaka is as yet wholly unknown. The scholiast says only: अलकानगरी तन्नाथो राजा।

[3] The scholiast r. अभिदृष्टः, and explains accordingly, उदितमात्र एव दृष्टः "just seen at rising."

Digitized by Google

comet is bent or pointing to, and those whose presiding asterism is touched by a comet, are struck down by heaven's power. When a monarch attacks them, he will take possession of the goods of hostile kings, like the eagle preys upon the coils of the snakes, his enemies.

Chapter XII.

The Course of Agastya (Canopus).

[Succinctly is here treated the course of the Seer Agastya,[1] the purifier of the waters, him who checked the Vindhya mountain in rearing its head as a hindrance to the Sun's course; him who devoured the demon Vâtâpi, that had split the loins of many Seers; him, the ocean of purity, by whom the ocean was swallowed[2] and the southern quarter adorned.]

1. It is he who, in the days of yore, at once heightened the splendour of the ocean, by causing the water to vanish: the rocky peaks, scooped out by the claws of sea-monsters, were no longer covered with waves, but with a rolling tide of the choicest gems and jewels, blended with dropping pearls, as if to abash the gods with their bright jewelled crowns.

2. It is he who increased the magnificence of the sea, although he bereft her of the water, since the treeless cliffs showed coral-trees, precious stones, and jewels, and glittering snakes coming forth in long rows.

3. It is he who, by swallowing the waters of the great

[1] *i.e.* in common parlance, "bright Canopus." *Agasti*, of which *agastya* is a produced form, is derived with suffix (or seeming suffix) *asti*, like *gabhasti*, from the base *aj*, *anj*, "to brighten," a meaning especially apparent from অঞ্জ, অঞ্জি. Thus *agasti* signifies bright, shining. From the same base is অগ্নি "fire," অঞ্জি "an ornament," and probably অঙ্গু, as well as Greek ἄνθος.

[2] The myths alluded to are so well known, chiefly from the Râmâyaṇa and Mahâbhârata, that they require no other indication.

ocean, brought it to grief, but, at the same time, to a state of lustre, such as immortals only know, through the sparkling dolphins, water-elephants, serpents, and the jewels scattered round about.[1]

4. The ocean, bereft, indeed, of its water, but covered with floundering dolphins, pearl-oysters, and conch-shells was lovely as the lake in autumn, with its rippling waves, water-lilies, and swans.

5. It is he who made the sea shine as heaven, with dolphins for its white clouds, with precious stones for stars, with crystal for its moon, with its drained bottom for a serene harvest sky, and with the radiant gems in the hoods of snakes for comets and planets.

6. The Vindhya stands raising its shaking summits, in order to mar the road to the Day-god's chariot; like banners gaily float on high the garments which support the disturbed Elves (in moving through the sky), who are eagerly pressing to their bosom their dear loves clinging to their shoulders; the mountain waterfalls, issuing from the caves, are haunted by lions, from whose heads hang, like chaplets of blue Barlerias, clusters of bees following the scent of the elephant's frontal juice mingled with the quaffed blood; it seems as if

[1] The scholiast understands प्रस्फुरत्तिमिवलेभविह्वगः to have a double meaning: the first and natural one as rendered above; the other, as referring to चमरश्री, as follows: तथा सुरलोकः प्रस्फुरत्तिमिवलेभविह्वगः। प्रस्फुरन्तश्चलन्तो ये सुरास्तिमिवलेभविह्वगाः। तिमिना मत्स्यवाहनाः केचित्। यथा वितस्ता नदी। केचिच्चलनाः पाकीयक्षाः। यथा समुद्रे भगवान्नारायणः। केचिद्दिभगा हस्तिनां पुष्पवताः। यथेन्द्र ऐरावणः। केचिच्चिह्नं कुटिलं गच्छन्तीति विह्वगाः कुटिलगतयः। यथा भीमादयस्तारायहा वक्रिताः॥ Now, waiving some minor points, *e.g.* the inaccuracy of identifying *prasphurat* with *calat*, it will be observed that the animal on which an image is represented to sit has little to do with the god's श्री; most certainly the retrogradation of Mars does not show his श्री. In short, the second explanation is devoid of meaning.

Digitized by Google

the mountain is to touch the roof of the sky with his reared rocky tops, where hyenas, bears, tigers, and monkeys dwell, and crowds of inebriated bees, troubled and startled by the elephants pulling down the blossoming trees, tune their humming sounds; the Narmadâ embraces, like a loving damsel in amorous sport, the mountain, where immortals frequent the pleasure-grounds, and sages live without other food but water, roots, and air. Such was the Vindhya, when he was stemmed by Agastya. Listen ye now to the description of the Seer's appearance.[1]

7. At the rise of Agastya, the waters, which (during the rains) have grown soiled, through the contact with mud, become clean spontaneously, like the heart of the virtuous.[2]

8. Autumn,[3] by nurturing a row of noisy swans flanked on both sides by ruddy geese, shines like a smiling lady showing her (white) teeth, whose extremities are tinged red by the use of betel.

9. Dazzling, like a dexterous damsel, who intimates her

[1] The rise of Canopus must have been celebrated already in Vaidic times, as may be gathered from Ṛgveda i. 170 and 180, 8, in which latter passage the Açvins, the geniuses of the year, are invocated as bestowing the boon of Canopus' rising. In the same manner the Açvins restore youth to Cyavâna or Cyavana (alias Bhṛgu's son), *i.e.* Bhṛgu (Hesperus) is born again as Bhṛgu-putra (Lucifer).

[2] कुसमायोवमलप्रदूषितानि has a double meaning. As attribute to हृदयानि it is "defiled by contact with the wicked;" कुसमा is "bad soil, mud;" कुसमाः is "wicked men," or, as Utpala expresses himself, कुत्सिता जनाः. As to the idea expressed in the stanza, *cf.* Râja-taraṅgiṇî, 3, 327; 2, 144. Agastya's purifying influence on the mind seems to be hinted at also in Ṛgveda i. 179, 5 (an Agastya hymn, however fragmentary),

वत्सीमावचक्षमा तत् सु मृळतु पुलुकामो हि मर्त्यः

His beneficent influence is mentioned in the subsequent stanza:

उभौ वर्षावुषिदयः पुपोष सद्या देवेष्वाप्यो जगाम

[3] As well in this couplet as in the next following, we have to r. शरत् with the MSS., in lieu of सरित्.

love by knitted brows and side glances, is Autumn adorned with a cluster of hovering bees, while she abounds in white water-lilies, blooming near blue lotuses.[1]

10. As if desirous of beholding the lustre the Moon has assumed after the disappearance of the rainy clouds, the pond with its eddying waves opens at night its eyes, the water-lilies, whose petals cover black bees as beautiful lashes deck eyes with dark pupils.

11. The earth, replete with pools that abound in a motley variety of lotuses, swans, ruddy geese and ducks, presents, as it were, a hospitable gift of jewels, many flowers and fruits to Agastya.

12. The water which has been poured out at Indra's command by the snakes, whose bodies are wrapt in the clouds, and thus has been stained by burning poison, becomes pure at the appearance of Agastya.

13. He, Varuṇa's son, removes sin, even when he is remembered, how much more when he is praised. How he ought to be honoured has been taught by the Seers, which I here repeat for the king's sake.

14. The heliacal rising of Agastya for each country must be found and stated by the astronomer through calculation. Now, for Ujjain, this takes place, when the true place of the sun is seven degrees short of Virgo.[2]

15, 16. At the time when the rays of morning just pierce through the nightly dark, the king, after being shown by the astrologer the point of Agastya's rising, should reverentially

[1] As the translation does not clearly mark the corresponding parts of the comparison, I subjoin part of the Comm.: चमेन (*i.e.* with इन्दीवर and सितोत्पल) नेत्रस्य सादृश्यमुक्तं। यतो नेत्रे मध्यभागे कृष्णमुभयपार्श्वयोः सितं भवति; and anon; चमेन (*i.e.* भ्रमत्पदपङ्क्ति) भ्रूसादृश्यमुक्तं। यतो नयनस्योर्ध्वभागस्था भ्रूवता भवति। यत एवोत्प्रेक्षते सभ्रूवता, etc.; the latter is not sufficient. The विभ्रम (कटाक्ष, etc.) of the black eyes is compared to the विभ्रम of black bees.

[2] Colebrooke has copiously commented on this passage, Misc. Essays,

Digitized by Google

lay down on earth, in honour of the guest, his gift, consisting of fragrant flowers and fruits of the season, of jewels from the sea, of gold, garments, a milch-cow, a bull, milk porridge, cakes, curdles, barley-corns, fragrant incense, and salves.

17. When the king, with belief in his heart, offers this gift, he will be freed from sins and conquer his enemies; and if he bring the oblation duly during seven years, he will acquire dominion over the sea-girdled earth.

18. A Brahman, offering a gift according to what he chances to possess, obtains knowledge of the scriptures, wives, and offspring; a Vaiçya acquires land; a Çûdra, great wealth; and all shall obtain health and the reward of their deserts.

19. When Agastya looks rough, he causes diseases; when russet, drought; when purple-tinged, harm to cows; when twinkling, perils. When he shows the colour of madder, he brings famine and battles; when he seems small, he forebodes that the town shall be beleaguered.

20. But if, shining like gold or crystal, he refreshes, as it were, the earth with streams of light, then the country will have plenty of food and teem with a contented and healthy population.

H. p. 253, *seq.* (As. Res. ix.). The passage from the Pancasiddhântikâ, referred to by Colebrooke, as analagous to one in the Bhâsvati, is:

विषुवच्छायार्धगुणा पञ्चत्रिंशत्त्वयाप्तचापम् ।
छायाचित्रप्रच्युतं दृग्भिर्गुणितं विनाड्यः ॥
तानिः कर्कटकाद्यायाद्यत्रगं तादृशे सहस्रांशौ ।
याम्याशाविनामुखविशेषतिलको मुनिरवस्त्रः ॥

"Multiply half the length of the equinoctial shadow by 25; take from this product, expressed in minutes, the corresponding arc; add the length of the shadow multiplied by 21; multiply by 10; this gives the number in Vinâḍîs. At this number, reckoning from the beginning of Cancer, stands the sun, when Agastya rises in the south, like a mark on the front of a damsel."

21. Agastya brings danger of famine and pestilence, when hurt by a meteor or comet. He rises (thus it has been said of yore) when the sun is standing in Hasta, and sets when the sun has reached Rohiṇî.[1]

Chapter XIII.

The Course of the Seven Seers (Great Bear).

1, 2. I shall tell, according to the theory of Vṛddha-Garga, the course of those Seven Seers by whom the northern region is, as it were, protected; through whom she shines, as if adorned with a string of pearls, like a maiden with joyful countenance, wearing a wreath of white water-lilies; those Seven Seers by the turning round of whom the northern region seems dancing, the pole-star being the regulator.

3. The Seven Seers were in Maghâ, when king Yudhishṭhira ruled the earth, and the period of that king is 2526 years before the Çâka era.[2]

4. They remain moving for a hundred years in each lunar

[1] See Colebrooke, *l.c.* His statement that there are three periods of rising and setting, according to Utpala, is not quite exact. On the contrary, Utpala expressly intimates that the rising of Canopus, when the sun stands in Hasta, is contrary to science, and only repeated by the author out of deference for the Ancients. He says क्षिपेत्यावमसूचये, which is quite true; where our author uses क्षिप्त, it is so much as *relata refero;* यद्यपि यथितसाम्यं न भवति। तथाप्याचार्यैव पूर्वशास्त्रदृष्टत्वात् कृतम् । The three periods of rising are enumerated by Parâçara, as quoted by Utpala. Here part of the passage: तथाच पराशरः। हस्तस्थे यथितर्युदेति रोहिणीसंस्थे प्रवसति। यथाच विधिचारोदयवाचो दृष्टः। आद्ययुग्मऊनाष्टमीपक्षद्वयोः कार्त्तिकाष्टम्यां वा। तथाचयुग्मऊनोदितः सुवृष्टिक्षेमाप्रसम्पत्करः। इ० प्रा०

[2] This stanza is quoted by Kahlaṇa in his Râja-taraṅgiṇî, i. 56.

Digitized by Google

mansion, and rise constantly in the north-east, together with Arundhatî.[1]

5, 6. At the eastern extremity stands Marîci; next to him in westerly direction is Vasishṭha; next to whom Angiras; then Atri, next to whom Pulastya, Pulaha, and Kratu, in regular succession, beginning from the east. Arundhatî, that pattern of spouses, is seen next to Vasishṭha.[2]

7. When these luminaries are pale, devoid of beams, faint or vexed by meteors, thunderbolts, haze, and such-like, they will destroy each their own dependency;[3] on the contrary, they tend to make the same prosper, in case they seem large and bright.

8. Marîci is understood to have power of doing harm to Gandharvas, gods, demons, spells, herbs, angels, goblins, dragons, and elves.

[1] *Cf.* Colebrooke, Misc. Essays, ii. p. 356. The other reading of the latter part is rendered by Colebrooke, "Being connected with that particular Nakshatra, to which, when it rises in the East, the line of their rising is directed." This does not agree with the Sanskrit words, as given by Colebrooke in a foot-note, but these are evidently misprinted. One MS. of the Comm. has: प्रागुद्यतो ॰ध्रुवविवराद्ध्रुवमुन्नयं स्वचसंयुक्ताः, the interpretation of which is: ध्रुवविवरात् निरन्तरं। प्रागुद्यतः प्राक् पूर्वस्यां दिशुद्यतो यन्नचयं तेषां (!) ध्रुवमुन्नयन् स्रष्टतां सप्तर्षिपङ्क्त्या भवति। तच तस्मिन्नचये संयुक्ताः स्थिता इति। एतदुक्तं भवति। [यस्य नचयं तेषां स्य प्रागुद्यतः सप्तर्षिपङ्क्तिः स्रष्टा भवति] तस्मिन्नेव स्थिता इति॥ Text and commentary are corrupted and adulterated; so much is certain, whereas Colebrooke's rendering cannot but express the purport. Now, we have to r. ॰चत्सूचसंयुक्ताः in the text, for स्व and सू are regularly confounded; in the Comm. तेषां is, in both instances, an error for रेवा (रेखा), and this the word by which सूच of the text was rendered. The passage is debased to such an extent that the hand of Utpala is only partially visible.

[2] Consequently, the stars α, β, γ, δ, ε, ζ, and η, of the Great Bear, correspond to Kratu, Pulaha, Pulastya, Atri, Angiras, Vasishṭha, and Marîci. Arundhatî must be the small star near ζ, called Alcor or *g*.

[3] Mentioned in the subsequent verses.

9. Vasishṭha, when hurt, is deadly to the Scythians, Yavanas, Darda, Pâratas, Kâmbojas, and hermits living in the wilderness; he gives prosperity, when he is radiant.

10. Scholars, wise men, and Brahmans are enumerated as belonging to Angiras; and foresters, aquatic produces, the sea and rivers are allotted to Atri.

11. To Pulastya are said to belong giants, devils, children of darkness, fiends and serpents; to Pulaha, roots, and fruits; and to Kratu, sacrifices and sacrificers.

Chapter XIV.

Division of the Globe.[1]

1. Each group of three lunar mansions, to begin with Kṛttikâ, forms a ninth of the whole series; to each of these groups corresponds a part of the countries, the division of which begins at the centre in Bhârata-varsha, proceeding hence to the eastward, south-eastward, and so forth.[2]

[1] The word *kûrma* is the specific Sanskrit form of a word once common to all Indo-European tongues, viz. *kurma*, Lat. *culmus*, Teuton. *holm*, etc. It does not originally denote the "tortoise" itself, but its back, for the proper meaning is "mound, buckle, half-globe, holm." Even in Sanskrit, in such compounds as *kûrmonnata*, the word signifies the form of the back of the tortoise. At the time when the term कूर्मविभाग became current, *kûrma* was taken in its proper sense. Yet in later times they wholly mistook the meaning, and made an absurd drawing, representing a tortoise, as if *kûrma* could denote a level! The rendering by "globe" is not wholly exact, since properly only a half-globe, a *holm*, is supposed to be raised above the waters. *Cf.* Ind. Stud. x. 209.

[2] The astrological use of this partition is, that, a particular group of Nakshatras being vexed, the corresponding group of countries suffers too, or, as Garga puts it:

कृत्तिकाद्यस्त्रिनक्षत्रो मध्यदेशे गते यदा ।
पापिदपहतो हन्ति मध्यदेशे ऽखिलांस्तदा ॥
रौद्रादिको हन्ति पूर्वां सार्पाद्यः पूर्वदक्षिणाम् ।
आर्यम्णाद्यस्तथा याम्यां स्वात्याद्यो दक्षिणापराम् ॥

Digitized by Google

2, 3, 4. The centre is formed by the Bhadras, Arimedas, Mâṇḍavyas, Sâlvas, Nîpas, Ujjihânas, Sankhyâtas, Marwâr, the Vatsas, Ghosha, those who dwell along the banks of the Jamnâ and Sarasvatî, the Matsyas, Mâdhyamikas, Mathuresa, Upajyotisha, Dharmâraṇya, the Çûrasenas, Gauragrîvas, Uddehikas, Pâṇḍus, Guḍas, Açvatthas, Pancâlas, Oudhe, the Kankas, Kurus, Kâlkoṭe, the Kukuras, Pâriyâtra-hills, Udumbaras, Kapishṭhalas, and Hastinâpura.

5, 6, 7. In the east are situated the four mountains, named Anjana, Vṛshabhadhvaja, Padma, and Mâlyavat; then the Vyâghramukhas,[1] Suhmas, Karvaṭas, Candrapur, the Çûrpakarṇas, Khasas, Magadha, Mount Çibira, Mithilâ, Samataṭa, Orissa, the Açvavadanas, Danturakas, Prâgjyotisha, the Brahmaputra,[2] the Milksea, the Ocean, the Cannibals, the Mountain of Sunrise, the Bhadras,[3] Gauras,[4] Pauṇḍras, Utkala, Kâçi, Mekala, the Ambashṭhas,[5] the one-footed people, Tâmaliptikâ, the Kausalakas, and Bardwân.

8, 9, 10. In the south-east are Kosala, Kalinga, Vanga, Vanga minor, the Jaṭhara-Angas, Saulikas (or Maulikas?), Vidarbha, the Vatsas, Andhra, Cedi, the Ûrdhvakaṇṭhas, the

[1] *i.e.* "tiger-faced men;" most likely a mythical people, as well as the Açvavadanas ("horse-faced beings," with Parâçara: Vâjimukhas), the Ἱππουρόποδες of the Periplus Maris Eryth.

[2] Whether the term Lauhitya or Lohitya properly should be applied to the river seems doubtful. Probably the name of the stream was *Lohita*, "Red river," whereas the people in its vicinity or some district near it, were called Lauhitya. One MS. of the Comm. has actually लोहितो नदः, another, however, लौहित्यो नदः.

[3] *i.e.* "the Blessed," probably the same with the Bhadrâçvas. *Cf.* ch. ix. 11.

[4] *i.e.* "the Whites," supposed to live in Çvetadvîpa, which, according to Kathâsaritsâgara 54, 18, 199, lies near the Cocoa-island. See the first note of the next page.

[5] These are the Ambastæ of Ptolemy, vii. 1, 66, *seq.*, not to be confounded with their namesakes in the North-West. *Cf.* Lassen, Altert. iii. iii. p. 174, *seq.*

Island of Bulls, of Cocoas,[1] of Tree-barks, the inhabitants of the recesses of the Vindhya-range, Tripurî, the Çmaçrudharas, Hemakuṇḍya,[2] the Vyâlagrîvas (*i.e.*, beings with snake necks), Mahâgrîvas (*i.e.*, people with long necks), Kishkindha, Kaṇṭakasthala, the territory of the Aborigines, Purikas, Daçârṇas,[3] naked Çabaras and Parṇa-Çabaras.[4] These are the regions standing under the group Açleshâ, Maghâ, and Pûrva-Phalgunî.

11–16. In the south are Ceilon, the Kâlâjinas, Sauris, Kîrṇas,[5] Tâlikaṭa, Girnar, the Malaya-, Dardura-, Mahendra-, and Mâlindya-hills, Bhroach,[6] Kankaṭa, Ṭankaṇa, Vanavâsi-district, the Çibikas, Phaṇikâras, Konkan, the Âbhîras, the Mines (Kandeish), the Veṇâ-river, Avanti, Daçapura, the Gonardas, Kerala, Karnatic, the Great Forest, the Cîtrakûṭa-hills, Nasik, Kollagiri, Cola, Krauncadvîpa, the Jaṭâdharas, the river Kâverî, Mount Rishyamûka, the Mines of beryl-stone, the places where conch-shells and pearls are found, Atri's hermitage, the Mariners,[7] Yama's city, the Islands,[8] Gaṇarâjya, Kṛshṇa-Vellûra, the Piçikas, Mount Çûrpa, Mount Kusuma, Tumbavana, the Kârmaṇeyakas, the South Sea, the Hermitages, the Ṛshikas, Konchî, Marucî,[9] Cerya, Âryaka,

[1] According to Kathâsaritsâgara 9, 54, 14 and 56, 54, the Cocoa-island is a great island.

[2] This is the preferable reading, as Parâçara exhibits the same form.

[3] The Dosarene or Desarene of the Periplus Maris Eryth. Cf. Lassen Altert. iii. p. 202.

[4] *i.e.* "leaf-savages," meaning those that feed upon leaves. They are manifestly the Phyllitæ of Ptolemy.

[5] The Comm. r. सैरिकीर्ण. and takes it for one word. The Sauris I presume to be the Soræ of Ptolemy.

[6] The Barygaza of the Greeks.

[7] These may be the Pirates of Greek sources.

[8] Apparently the Maledives.

[9] Marucî, or Muracî, Marîcî, seems to be the Muziris (transposed from Murizis) of the Greeks.

Digitized by Google

the Sinhalas,[1] Ṛshabhas, Baladeva-pattana,[2] Daṇḍakâ-forest, the Timingilâçanas (*i.e.*, whale-eaters),[3] Bhadras (*i.e.*, blessed), Kach (in the Dekkan), Kunjara-darî (*i.e.*, elephant's cave), and the river Tâmraparṇî.

17–19. In a south-western direction (from the midland) are the following tracts:[4] Of the Pahlavas, Kâmbojas, Sindhu-Sauvîras, Vaḍavâmukha,[5] Ârava, the Ambashṭhas, Kapilas, Nârimukhas (*i.e.*, men with a woman's face), Ânartas, Pheṇagiri, the Yavanas, Mâkaras, Karṇaprâveyas,[6] Pâraçavas, Çûdras, Barbaras, Kirâtas, Khaṇḍas, (*i.e.*, dwarfs?), Raw-flesh-eaters, Âbhîras, Cancûkas, Hemagiri, the Indus, Kâlakas, Raivatakas, Surashtrians, Bâdaras, and Draviḍas.[7] These, as well as the great (Indian) Ocean, stand under the three asterisms, Svâti, Viçâkhâ, and Anurâdhâ.

20, 21. In the west are the Maṇimat and Meghavat hills,

[1] It is strange here to find Sinhala after the occurrence of Lankâ in v. 11.

[2] The *Balaipatna* of Ptolemy, so that the r. Palaipatna, preferred by Lassen, is proved to be a false form; see Lassen, Altert. iii. pp. 181 and 183.

[3] The Comm. sees two words in the compound, viz. Taimingilas and Sanas or Çanas, whatever this may be.

[4] Some of the countries enumerated do not lie in the S.W., *e.g.* the Kâmbojas, Yavanas, Ambashṭhas, and others.

[5] In the astronomical Siddhântas Vaḍavâmukha is the supposed abode of the dead at the South Pole.

[6] Synonymous with Karṇaprâveya is Karṇaprâvaraṇa. Now, प्रावरण is synonymous with प्रावेणि, so that प्रावेय either stands for प्रावेण्य, or प्रवेणि and प्रावेण्य are derived from the same base with प्रावेय. The Mârkaṇḍeya-Purâṇa 58, 31, has Karṇaprâdheya, in which *dh* is a misread *v*.

[7] Or, as another MS. has, Dramiḍas. There must be some Dravidian tribe in the West, perhaps the Brahui in Beluchistan, who belong to the Dravidian stock. See Caldwell, Drav. Grammar, p. 11. It is worth while remarking that Parâçara in his enumeration mentions Dramiḍas, Draviḍas in the East too; these seem to be the tribes of the Râjmahal hills. See Caldwell, *l.c.*

Vanaugha, Mount Kshurârpaṇa, the Mountain of Sunset, the Aparântakas (*i.e.*, people of the western marches), Çântikas, Haihayas, Mount Praçasta, the Vokkânas, the Panjâb, Ramaṭhas, Pâratas, Târakshiti, the Jṛngas, Vaiçyas, Gold-Scythians,[1] and all the lawless hordes of barbarians living in the west.

22, 23. In the north-west are the Mâṇḍavyas, Tukhâras, Tâlas, Halas (or Lahas), Madras, Açmakas,[2] Kulûtas, Lahaḍa (or Laḍaha),[3] the kingdom of the Amazons, the Man-lions, the Woods,[4] the inhabitants of the sky, the rivers Veṇumatî, Phalgulukâ, and Guruhâ,[5] the Marukuccas (or Murukuccas), Carmarangas, the One-eyed men, the Sûlikas (or Mûlikas), the Long-necks, Long-faces, and Long-hairs.

24-28. In the north lie the mountains known as Kailâsa, Himâlaya, Vasumat, Dhanushmat, Kraunca and Meru, the Hyperboreans, Kshudramînas, Kaikayas, Vasâtis, those who live near the sources of the Jamnâ, Bhogaprastha, the Ârjunâyanas, Âgnîdhras (or Agnîtyas), Âdarça, Antardvîpa, Trigarta, the Horse-faced, Dog-faced,[6] Long-haired, Flat-noses, Dâserakas, Vâṭadhânas, Çaradhânas, Takshaçilâ, Pushkalâvatî, the Kailâvatas, Kaṇṭhadhânas, Ambaras, Madrakas, Mâlavas, Pauravas, Kacchâras, Daṇḍapingalakas, Mânahalas,

[1] The Comm. explains differently, "the region of Gold" and "Scythians."

[2] The Assakanoi of the Greeks.

[3] This seems to be Lahara, so frequently mentioned in Râja-taraṅgiṇî, *e.g.* 7, 912, 1373 (*Lâhara* "Laharian," 1173). It is a borderland betwixt Kashmir and Dardistân; to this identification of Lahara and Lahaḍa, it will not be objected that our author, committing the grave blunder of placing Kashmir and Dardistân in the North-east (v. 29), should needs have assigned a wrong situation to Lahaḍa too.

[4] The Comm. takes नृसिंहवनं for one word.

[5] Guruhâ (also Garuhâ) is, to my apprehension, the Garoigas of the Greeks; the river district they called Goryaia. Lassen, in his Altert. iii. p. 127 and 136, identifies the Greek name with Gauri. It need not be pointed out how exactly both forms coincide with Garuhâ and Guruhâ.

[6] R. with one MS. of the Comm. नुरवाणनचमुखाः.

Digitized by Google

Huns, Kohalas, Çîtakas (or Çâtakas), Mâṇḍavyas, the city of the Spirits,[1] the Gandharians, the town of Yaçovati,[2] the Hematâlas, Kshatriyas,[3] the inhabitants of the sky, Gavyas, Yaudheyas, Dâsameyas, Çyamâkas, and Kshemadhûrtas.

29-31. In the north-east are Meruka, the kingdom of the Dead, the Nomads, Kîras, Kashmirians, Abhisâras, Dards, Tanganas, Kulûtas, Sairindhas, the Wood territory, Brahmapura, the Dârwas, Ḍâmaras, the kingdom of the Woods, the Kirâtas, Chinese, Kauṇindas, Bhallas, Palola (the swamps),[4] the Demons with elf-locks, the Kunaṭhas, Khasas, Ghoshas (stations of herdsmen), Kucikas, the One-footed people, the Anuviçvas, Gold region,[5] the groves of Vasus (spirits), the inhabitants of Heaven,[6] Pauravas, the people clad in barks, the beings with three eyes, Mount Munja, and the Gandharvas.

32, 33. In case these groups, the first of which consists of Kṛttikâ, Rohiṇî, and Açvinî, and so forth, suffer from evil planets; then the following monarchs, in regular order, are to perish; to wit: the kings of Pancâla, Magadha, Kalinga, Avanti, Ânarta; farther, he of the Sindhu-Sauvîras, Hârahauras, Madras; and, finally, he of the Kuṇindas meets his fate.

[1] Parâçara has: सुरभूतपुर° "the city of the gods, of the Spirits," etc.

[2] A mythical city of the Elves.

[3] The Chatrialei of Ptolemy.

[4] R. मल्ला: पलोल°; *palola* must be the vulgar pronunciation for the Skr. *paloala*, "swamp, marsh." The modern name is Terai, the eastern part of which, near Cooch Behar, seems to be meant by *palola* in our list.

[5] In all likelihood a mythical land; with Ptolemy it is called Chryse (cf. Lassen, Altert. iii. 242), which is not to be confounded with the real island and peninsula Chryse. The latter is held to be Malakka; the Golden Island, however, the existence of which is denied by Lassen (Altert. iii. 247), but sufficiently attested not only by the Greeks, but also in the Kathâsarit-sâgara x. 54, 99; 56, 62; 57, 72; xviii. 123, 110, cannot be but Sumatra, including, perhaps, Java. Cf. Râmâyaṇa, iv. 40, 30 (ed. Bombay).

[6] With Parâçara, सर्वभूमिदेवसद्देवोद्यानानि.

Chapter XV.

Allotment of animate and inanimate objects to the asterisms severally.[1]

1. To Kṛttikâ are assigned: White flowers, keepers of holy fires, reciters of sacred poetry, those who know the sacrificial rules, grammarians, miners, barbers, Brahmans, potters, chaplains, and makers of calendars.[2]

2. To Rohiṇî: Keepers of devotional observances, merchandises,[3] kings, wealthy persons, those that are engaged in religious meditation, waggoners, cows, bulls, aquatic animals, agriculturists, stony heights, and domineering men.

3. To Mṛgaçiras: Fragrant things, garments, aquatic produces, flowers, fruits, jewels, beings roaming the woods, birds, wild deer, Soma-drinkers, musicians, lovers, and letter-bearers.

4. To Ârdrâ: Slayers, catchers, cheats, adulterers, thievish persons, false-hearted men, instigators to discord, husk grain, bravoes, charmers, bewitchers, and ghost-banners.[4]

5. To Punarvasu: Truthful, noble-minded, pure, well-born, handsome, sensible, estimable and rich men, the most prized grain sorts,[5] dealers, attendants, and artisans.

6. To Pushya: Barley, wheat, rice, sugar-cane, woods, royal counsellors, men living by water,[6] honest men, and persons delighting in solemn and occasional sacrifices.

[1] The astrological use of such a division is taught below, v. 31.

[2] The principle upon which the allotment rests is perspicuous; most of the classes of persons enumerated are in constant connection with fire, the lord of Kṛttikâ; the barbers pertain to the asterism on account of *kṛttikâ* signifying "a razor." The makers of calendars do so because Kṛttikâ once was the first Nakshatra of the year.

[3] One MS. of the Comm. r. पुण्य, explaining it by पुण्यवृत्तयः "men of holy deeds."

[4] All evildoers are assigned to Ârdrâ, because this asterism is presided over by Çiva, their patron.

[5] According to Utpala, कलमशाल्यादि.

[6] Chiefly fishers, धीवरमाद्याः.

Digitized by Google

7. To Açleshâ: Counterfeits, bulbs, roots, fruits, insects, snakes, poison, robbers, husk grain, and all classes of leeches.

8. To Maghâ: The possessors of wealth and corn, granaries, mountaineers, men pious towards ancestors, traders, heroes, carnivorous animals, and woman haters.

9. To Pûrva-Phalgunî: Mimics, damsels, amiable persons, musicians, artisans, merchandises, cotton, salt, honey, oil, and boys.

10. To Uttara-Phalgunî: Mild, pure, modest, heretical,[1] charitable, and studious persons, fine sorts of corn, men of great wealth, of virtue, and monarchs.

11. To Hasta: Robbers, elephants, charioteers, elephant-drivers, artisans, merchandises, husk grain, scholars, merchants, and energetic men.

12. To Citrâ: Persons skilled in the art of attire, jewelry, dyeing, painting, music, and perfumery, as well as arithmeticians, weavers, oculists, and king's corn.[2]

13. To Svâti: Birds, wild deer, horses, traders, corn, such produces of the field as cause flatulency,[3] men fickle in friendship, feeble characters, ascetics, and connoisseurs of wares.

14. To Viçâkhâ: Trees with red blossoms and fruits, sesamum, beans, cotton, peas, lentils, and men devotedly attached to Indra and Agni.

15. To Anurâdhâ: Gallant men, deacons of corporations, persons delighting in the fellowship of the good,[4] travellers, honest people generally, and all that grows in autumn.

16. To Jyeshṭhâ: Heroical men, persons of good family, wealth and fame, thieves, ambitious kings, and commanders of armies.

17. To Mûla: Medicaments, physicians, foremen of corporations, persons dealing in flowers, roots and fruits, various seeds, very rich men, and individuals feeding on fruits and roots.

[1] R. पाषण्ड, *i.e.* "heresy."

[2] Explained as षष्टिकादि.

[3] Viz., lentils, etc. चणकप्रभृतीनि.

[4] The Comm. differently, साधूनां ये रताः। योषिरता नर्मासक्ताः.

18. To Pûrva-Ashâḍhâ: Soft-minded men, people frequenting water-roads, truthful, pure and wealthy men, makers of bridges (and dikes), persons living by water, aquatic fruits and flowers.[1]

19. To Uttara-Ashâḍhâ: Mahouts, boxers, elephants, horses, pious men, immovables, soldiers, persons living in comfort, and energetic men.

20. To Çravaṇa: Jugglers, constantly active, able, enterprising and righteous men, Vishnuites, and speakers of truth.

21. To Dhanishṭhâ: Contemptible and unmanly individuals, fickle friends, men obnoxious to their wives,[2] charitable, rich and quiet persons.

22. To Çatabhishaj: Snarers, fish-catchers, aquatic produces and dealers in fish; to this division belong also boar-hunters, bleachers, distillers, and fowlers.

23. To Pûrva-Bhadrapadâ: Robbers, herdsmen, mischievous persons, niggards, low and false-hearted people, those who are devoid of virtue and devotion, and boxers.

24. To Uttara-Bhadrapadâ: Priests, persons in the habit of sacrificing, giving alms, and leading an austere life, men of magnificence, ascetics, heretics, sovereigns, and grain of best quality.

25. To Revatî: Aquatic fruits and flowers, salt, jewels, conch-shells, pearls, and other produces from water, fragrant blossoms, perfumes, traders, and helm's-men.

26. To Açvinî: Horse-dealers,[3] commanders of armies, leeches, attendants, horses, horsemen, merchants, handsome persons, and horse-grooms.

27. To Bharaṇî: Those that feed on blood and flesh, cruel men, slayers, catchers, cudgellers, husk grain, low-born persons, and men wanting in character.

[1] Thus it is understood by Utpala, and notwithstanding the irregularity of the construction, it must be the purport of the statement.

[2] R. of course in the text, द्वेष्याः.

[3] Utpala, चञ्चयाहृताः; the term in the text sounds opprobrious, but in all countries a horse-dealer and a horse-thief are held to be interchangeable terms.

Digitized by Google

28. The three asterisms, whose name begins with Pûrva, as well as Kṛttikâ, are the Brahmans' own; the three Uttarâs and Pushya, are the princes'; Rohiṇî, Revatî, Anurâdhâ, and Maghâ, are the husbandmen's.

29. Punarvasu, Hasta, Abhijit, and Açvinî, are declared to be the asterisms of merchants;[1] Mûla, Ârdrâ, Svâti, and Çatabhishaj, exercise dominion over the cruel classes of society.

30. Mṛgaçiras, Jyeshṭhâ, Citrâ, and Dhanishṭhâ have power over servants. The outcasts are assigned to Açleshâ, Viçâkhâ, Çravaṇa, and Bharaṇî.

31, 32. A lunar mansion is said to be hurt, when occupied by the Sun or Saturn, when damaged by Mars cutting through or retrograding in it, when suffering from an eclipse,[2] when hit by a meteor, when manifestly crushed by the moon,[3] or, in short, when something extraordinary happens with it. All this is noxious to the fore-mentioned dependency of the particular asterism, whereas the contrary augurs prosperity.

[1] *i.e.* Çûdras. Utpala, चरितजनानां शूद्राणां।

[2] That is to say, when sun or moon standing in it is eclipsed: यस्य नक्षत्रं सूर्यचन्द्रौ वा राहुर्वा ग्रसते।

[3] *i.e.* when the moon goes through the middle of the junction star, or takes her course to the southern part: यस्य नक्षत्रस्य चन्द्रमा योगतारामेदमाच्छादयं मध्यमार्गं दक्षिणमार्गमार्गं वा चरति।

97 - V. 231 -

Chapter XVI.

Countries, People, and Things belonging to the Domain of each Planet.

1–5. The eastern half of the Narbadda district, the Çoṇa, Orissa, Vanga, Suhma, Kalinga, Balkh, the Scythians, Greeks, Magadhas, Çabaras, Prâgjyotisha, the Chinese, Kâmbojas, Mekalas, Kirâtas, Viṭakas,[1] the people beyond and within the Mountains,[2] the Pulindas, the eastern half of the Draviḍas, the south bank of the Jamnâ, Campâ, Udumbara, Kauçâmbi, Cedi, Vindhya forest, Kalinga,[3] Puṇḍra, Mounts Golângûla, Çrîparvata, Bardwân, the river Ikshumatî; moreover, robbers, Pârata, wildernesses, herdsmen, seeds, grains in husks, pungent substances (pepper, etc.), trees, gold, fire, poison, heroes, medicines, physicians, quadrupeds, ploughmen, princes, evil-doers, chiefs on march, thieves, beasts of prey, woods, renowned men and bravoes; of all these the Sun is the lord.[4]

[1] These are the same tribes who by a synonymous term are called Lampâkas and Utsavasanketas; they are said to scorn the institution of matrimony, and to form only temporal engagements, lasting for the time of a festival.

[2] *i.e.* a part of the Himâlaya; cf. Mahâbh. ii. 27, 3 (Bombay ed.).

[3] The author forgets that he has mentioned Kalinga just before.

[4] Throughout this chapter Varâha-mihira appears to have chiefly followed Kâçyapa; for comparison the corresponding passage in Kâçyapa here follows:

तथाच काश्यपः

प्राचीं नर्मदायाश्च प्रोक्तं प्रवरमानधान् ।
चोड्रान्वङ्गान् कलिङ्गांश्च बाह्लीकान्यवनाञ्छकान् ॥

Digitized by Google

6–8. The Moon presides over: mountain strongholds, forts defended by water, Kosala, Bharoach, the Ocean, the Romans, Tocharians, Vanavâsi-district, Tangaṇa, Hala, the kingdom of the Amazons, the islands of the great Ocean, things of sweet taste, flowers, fruits, water, salt, gems, conch-shells, pearls, aquatic products, rice, barley, weeds, wheat, the Soma-drinkers, princes coming to the rescue of their allies, priests, white objects, beloved persons, horses, paramours, damsels, generals, food, clothes, horned animals, night-walking beings, agriculturists and persons acquainted with sacrificial rules.

9–15. The inhabitants of the western half of the districts of the Çoṇa, Narbaddâ and Bhîmarathâ, the Nirvindhyâ, Vetravatî, Siprâ, Godâvarî, Venâ, Mandâkinî, Payoshṇi,[1] Mahânadî, Sindhu, Mâlatî, Pârâ, North Pâṇḍya, Mount Mahendra, those who live near the Vindhya and Malaya hills, the Colas, Dravidas (or Dramidas), Videhas, Andhras, Açmakas, Bhâsâparas,[2] Konkan, Matrishika,[3] Kuntala, Kerala,

काम्बोजानेकजान्मुञ्जान्माग्ज्योतिषकिरातकान् ।
चीनान्सर्वासु (?) शैलेयान्पार्वतान्बहिरन्तकान् ॥
वसुनाथा धान्यं कूलं कौशाम्बोदुम्बराणि च ।
विन्ध्याटवीश्च पुण्ड्रांश्च वर्धमानश्च पर्वतम् ॥
श्रीपर्वतं चेदिपुरं गोसाकूलं तथैव च ।
दृप्तमत्राभिता ये च जनाः शूरा मदोत्कटाः ॥
कान्तारमथ गोपांश्च कन्दरांश्चखरांश्चथा ।
समरे विषमाञ्छूरांश्चखरान् कटुकानपि ॥
चतुष्पादान्मेषवांश्च धान्यश्च भिषजश्चथा ।
चरश्चथाथिवाडांश्च कार्षकान्वाजकांश्चथा ॥
वीरं यत् पद्मकिञ्जल्कं पुंसश्चा ये च जनावः ।
सर्वेषां भास्करः स्वामी तेजस्विनामपि ॥

[1] Another reading, also in Kâçyapa, is Paroshṇî.

[2] Or *Bhâsâpura* or *Bhâsâvaras*. May be, *Bhâsâparas* (= *Bhâsâvaras*), means "those who live on this side of Mount Bhâsa." Utpala gives no explanation.

[3] Perhaps an error of the copyists or of the copies of some works

Daṇḍaka, Kântipura, the Barbarians, half-castes, townspeople, agriculturists, Pâratas (or quicksilver), people using fire in their trade, professional soldiers, foresters, fortresses, boroughs (or the Karvaṭas), slayers, cruel men, arrogant fellows, kings, princes, elephants, hypocrites, riots,[1] blows, herdsmen, red fruits and flowers, coral, generals, sugar, spirits, anything sharp, treasuries, keepers of holy fires, mines, Buddhist monks, thieves, false, vindicative, and gluttonous persons; all these have Mars for their lord.

16–20. To Mercury's domain belong: the Lauhitya, Indus, Sarayû, Gambhîrikâ, Rathasyâ,[2] Ganges, Kauçikî, and other rivers, Videha, Kâmboja, the eastern half of Mathurâ, the Himalaya-, Gomanta-, and Citrakûṭa- mountaineers, Surashtrians, dikes (and bridges), water-roads, merchandize, inhabitants of caverns, hill-people, water-reservoirs, mechanicians, singers, caligraphists, connoisseurs of precious stones, dyers, perfumers, painters, grammarians, arithmeticians, outfitters,[3] preparers of potions securing longevity,[4] artisans, spies, jugglers,[5] infants, poets, false-hearted men, denunciators, exorcisers, envoys, eunuchs, buffoons, ghost banners, magicians, policemen, stage performers, dancers, ghee, oil,

consulted by the author, for सहाश्रुषिका: "with Atri's hermitage and the Ṛshikas." ch. xix. 14 and 15.

[1] The r. क्षिप्त of the printed text would denote "ignorants."

[2] It is difficult to decide upon the true form; my MSS. of C. have रथस्या, रथंपा, रथस्या, or रथस्या. Cf. B. and R. Sans. Dict. l. v.

[3] The construction in the text is ungrammatical, *jna* being connected not only with *âyushya* and *çilpa*, but also with *gapita*, *çabda*, and *âlekhya*. The irregularity would disappear if we read *prasiddhana*.

[4] Comm. आयुष्यं रसायनं वाजीकरणादि।

[5] Utpala: कुहकेनाद्भुतेन प्रसेनादिदर्शनेन ये जीवन्ति. The word प्रसेन, or, as a MS. has in the passage cited in the footnote on ch. ii. 16, प्रसन, is evidently synonymous with प्रपञ्च. Since the verbal base प्रस् is stated to mean "to extend," like प्रपञ्च्, प्रसन or प्रसना must be a regular derivative of it, or the base may have been made in order to explain the existing noun. Neither प्रसन nor प्रसेन is found in the dictionaries.

Digitized by Google

seeds, anything bitter, votaries, preparers of philters, and mules.

21–25. The eastern part of the Indus, the western half of Mathurâ, the Bharatas, Sauvîras, Srughnas, Northerners, the rivers Vipâçâ and Çatadru, the Ramaṭhas, Sâlvas, Trigartians, Pauravas, Ambashṭhas, Pâratas, Vâṭadhânas, Yaudheyas, Sârasvatas, Ârjunâyanas, half the rural provinces of Matsya, elephants, horses, royal chaplains, kings, ministers, persons engaged in festivals and actions for promoting well-being, compassionate, truthful, honest, pious, learned, charitable, and righteous men, citizens, rich men, grammarians, philologers, knowers of the Veda,[1] exorcisers, politicians, royal equipments, umbrellas, banners, chowries, etc., benzoin, spikenard, borax, costus, myrrh, salt, pepper (or beans), sweet juices, honey, wax and Coraka-perfume: all these are Jupiter's.

26–30. To Venus belong: the Takshaçilas, Mârttikâvatas, Hill districts, Gandharians, Pushkalâvatas, Prasthalas, Mâlavas, Kaikayas, Daçârṇas, Uçînaras, Çibis, those who drink the waters of the Vitastâ, Irâvatî, and Candrabhâgâ, chariots, silver-mines, elephants, horses, elephant-drivers, wealthy men, fragrant things, flowers, unguents, gems, diamonds, ornaments, lotuses, couches, bridegrooms, young fellows, damsels, necessaries for love-making,[2] invigorating remedies,[3] those that take sweets, parks, water, lovers, renowned, happy, liberal-minded and handsome men, scholars, ministers, merchants, potters, speckled birds, cardamoms, cloves, bdellium, silk, wool, bleached silk, Lodh-bark, malobathrum (?), cassia-bark, mace, agallochum, orrisroot, pepper and sandal.

31–34. Saturn's are: Ânartta, Arbuda, Pushkara, the Surashtrians, Âbhîras, Çûdras, Raivatakas, the country where the Sarasvatî disappears, the western country, the inhabitants of Kuru-fields,[4] Prabhâsa, Vidiçâ, Veda-Smṛtî, those who dwell

[1] The ungrammatical nomin. pl. *vidushaḥ* is by no means rare in the Mahâbh. and kindred works.

[2] Comm. पुष्पमाल्यानुलेपनादि.

[3] For मुष्क r. वृष्य.

[4] *i.e.* the country about Thanesar (Skr. *Sthâṇvîçvara*).

along the banks of the Mahî, rogues, dirty fellows, low people, oil-millers, cowards, eunuchs, fetters,[1] fowlers, dishonest men, fishers, deformed persons, presbyters,[2] swineherds, foremen of companies, those that have broken their vows, the Çabaras, Pulindas, poor men, anything pungent and bitter, potions, widows, snakes, thieves, queens, donkeys, camels, lentils, and such grains in pods as cause flatulency.[3]

35–37. To Râhu belong: the inhabitants of mountain peaks, of dens and chasms, the tribes of Barbarians, Çûdras, Jackal-eaters, Sûlikas, Vokkâṇas, the people with horse faces, crippled persons, those who dishonour their lineage, evil-doers, ungrateful men, thieves, faithless, dishonest and stingy persons, donkeys, spies, boxers, wrathful men, un-born children, low people, reprobates, hypocrites, giants, all sleepy beings, lawless men, peas and sesamum.

38–39. The following are enumerated as pertaining to the domain of Ketu:[4] mountain strongholds, the Pahlavas, Çvetas, Huns, Colas, Afghans, the Desert, Chinese, the Marches, rich men, those that wish to achieve great things, resolute and energetic men, adulterers, disputants, those that take joy at another man's misfortune, persons elated with pride, blockheads, unjust and ambitious men.

40. A planet is auspicious to those whose lord he is mentioned to be, if, at rising, he be large, bright and in his natural state, if no typhoon, meteor, dust or planetary conflict annoy him, and when he stands in his own mansion, has reached his height, and is looked at by benign planets.

41. If a planet shows signs contrary to the aforesaid, his dependency is ruined; people and kings feel sad, suffering from affrays, unsafety and disease.

[1] This is an elliptical way of intimating "jailers and captives," बन्धनपाला बन्धनस्थाश्च, as Utpala understands it.

[2] Comm. स्थविराः.

[3] Comm. वातला राजमाषप्रभृतयः, but विष्पावाः शूकराः।

[4] The singular Ketu is here perfectly meaningless, because in the system of Varâha-mihira Râhu is both the ascending and the descending node; just before (v. 37) Râhu is called Arkaçaçîçatru. - The plural Ketavaḥ would denote "the comets."

Digitized by Google

42. If no danger awaits the kings from the foe, then, to be sure, it threatens them from their own sons or ministers. In consequence of the drought, the country-people will frequent towns, mountains and rivers which they never visited before.[1]

[1] The whole of this chapter has been condensed in the author's Samhita-Sanhitā into the following:

तथाच समासंहितायाम्

भानोरङ्गविङ्गवङ्गयमुनाः श्रीपर्वतः पारता
वाह्लीकाः कुटसुह्मशोणमगधाः प्राङ्मर्दार्धं मघाः।
श्रीमाली भ्रमरोद्भपीलुयवना याम्यग्रिता मेखलाः
पीनोदुम्बरवर्धमानविदिशाम्भेषुमत्ताभिताः॥
अलपर्वतदुर्गकोशला वनितारण्यतुखारटङ्कणाः।
वनवासिहलाः सरस्वती सीतांशोर्भवच्छकोशलाः॥
चितिवस्त्र महानदी परोष्णी वेला वेत्रवती च मालती।
मलयद्रुमिडारमलाम्रचोला भीमार्धस्त परेच ये स्थिताः॥
पारा विन्ध्या पश्चिमः शोणभागो गोदावर्यः सूलमद्रिर्महेन्द्रः।
सिप्रा सिन्धुर्भूमिजस्रोति देशा वैदेहाख्याष्टङ्कणाः केरलाश्च॥
सौम्यस्त सौराष्ट्रमोजदेशौ मद्राभितासोत्तरकूलवयः।
सिन्धर्धमस्त्र मथुरापुरस्तात् सुवास्तुसिन्धद्रिमुहाभिताश्च॥
सौवस्त सारस्वतमत्स्यसाल्वाः प्राक्सिन्धुभागो मथुरापरार्धम्।
सुह्मः प्रतङ्ग रमठा विपाशा चिनर्तयोधेयकपारताश्च॥
देशा भृगोस्तश्चिखा वितस्ता गान्धारकाः सैन्धवाः पौरवाश्च।
हाशार्वकोशीनरचन्द्रभागाः शैवाः सप्तप्रस्थवसातयाख्याः॥
सरस्वती यच मता प्रयाग वेदस्मृती मालवकाः सुराष्ट्राः।
पाञ्चालदेशा विदिशा महीच सौरे स्मृताः पुष्करमर्बुदश्च॥
राहोः शतघ्नुसपांसनगीचमुद्र-
पौण्ड्राखसूचिकभिषुकविदुषकोपाः।
मोनापुमचविरिदुर्गनिवासिनश्च
धर्मक्षहिंसपरदाररताः खलाश्च॥
शिखिनो वनसंस्थिता वनाद्या मरुभूः पद्मवचोत्तरवचीनाः।
वनसाचपराक्रमोपपन्नाः परदारापुरता महोत्कटाश्च॥

Chapter XVII.

Planetary Conflict.

1. How and when a conflict (of the planets) will take place, according to the teaching of the sages who know past, present, and future, has been explained by me in the Astronomical Treatise, after the Sûrya-siddhânta.

2. The planets move in the firmament in severally higher and higher orbits, but owing to the great distance they seem, to our sight, to move in the same plain.

3. According to the degree of their (seeming) approachment, there are four kinds of conflicts, as stated by Parâçara and other sages, to wit, cleaving (*i.e.*, occultation), grazing, clashing of the rays, and passing southward.[1]

4. At the occurrence of an occultation the rains will fail and discord prevail among friends and powerful families. When planets graze one another, there is danger from the sword, dissension amongst royal councillors, and dearth.

5. At a clashing of the rays there will be war between kings, and desolation by sword, disease, and famine. Likewise there will be hostile encounters between monarchs at the planetary conflict termed passing southward.[2]

[1] Utpala: यत्र द्वयमपेक्ष्य इव लक्ष्यते स भेदः। अधःक्षेपोर्ध्वस्थ-स्थाप्यत इति यावत्॥ यत्र ग्रहस्य ग्रहेण बिम्बपरिधिसंस्पर्शः क्रियते स तूल्लेखः॥ अंशवो रश्मयस्तेषामंशुनां परस्परं मर्दनं। भेदोल्लेखव्यतिरेकेणासन्नयोर्ग्रहयोः परस्परं रश्मयः संयुक्ता आहन्यमाना इव लक्ष्यन्ते तदंशुमर्दनम्॥ *Cf.* comment. on Sûrya-siddhânta, vii. 18, seq. The *apasavyam* or *asavyam yuddham* takes place, when the interval is somewhat less than a degree; at a greater interval there is no conflict at all. This statement of the Sûrya-siddh. is more explicit than our author's; yet it is clear that the *asavyam* or *apasavyam* in this chapter is that kind of conflict which occurs at the greatest interval allowable. About the words *apasavya* and *asavya*, see next note.

[2] Utpala says: अपसव्यो ऽग्रहणिव उच्यते। सम इला दक्षिणोत्तरा-यत्राणमपसव्यमुच्यते। आचार्येण चन्द्रग्रहसमागमे ऽपसव्यत्वं उक्तं (ch. xviii. 8) शशिनि यत्समुदक्षे यद्ग्रहस्योपदिष्टं भवति तदपसव्ये

Digitized by Google

6. The Sun, when standing in the meridian, is (compared to) an ally coming to the rescue; when in the east, he is (like a king) staying in town; in the west, he is (a king) marching off. Mercury, Jupiter, and Saturn are always staying in town, and the Moon is always an ally.

सर्वमेव प्रतीयम् इति। अमुमेवार्थमुपपुष्य आह। दक्षिणेनापसव्यं स्वादुत्तरेण प्रदक्षिणम्। यद्यपि चन्द्रमा श्रेयो नयत्यपि तथैव॥ This is not difficult to understand, for the moon leaving, in her eastward course, a planet or star at her own right (*i.e.* standing north from the planet or star), may be said to make a *pradakshiṇa;* standing to the south, *i.e.* leaving a planet or star at her left, she makes an *apasavya.* Thus *apasavya* means "from the left, at the left," and, in a special application, "at the south side;" but from this it does not necessarily follow that *apasavya* originally was simply the opposite of *savya,* "left." Yet it cannot be doubted that they have taken *apasavya* as the reverse of *savya,* or, in other words, that *apa* was understood to mean, not "from, from the side," but "not;" therefore *asavya* was considered to be simply synonymous with *apasavya.* Moreover, *savya* has got the meaning of "right," precisely the reverse of its most common acceptation, viz. "left." *Savya,* "right," *e.g.* from hands, arms, etc., as opposite to *vâma,* "left," occurs, *e.g.* in Bṛh. Saṃh. li. 41; *asavya,* "left," 42. *Savya,* "right," also in Râjaçekhara's drama of Bâlarâmâyaṇa, Act i. 33 (ed. Govinda Deva): वामेराजस्य वैमात्रप्रमुखितशिरसः पाणिभिः क्षेत्रबन्धान् सचिरबाणशस्त्रप्रवयनपटुभिश्छिन्नतः कण्ठपीठीः। Also in the same Act, 47 and 50. Not to be confounded with this acceptation of *savya* is its use in augury. Applied to augural birds, etc., *savya* is strictly and properly "left," but as birds first appearing from the left of the observer move in the direction of his right, and keep him at their own right, *savya,* "left," and *pradakshiṇa,* "moving to the right," imply the same, without being the same. Utpala remarks: सर्व एव शकुनादयो चातुर्यामपार्श्वादयत आगत्य दक्षिणपार्श्वेगामन्ति यत् तत् प्रदक्षिणं सव्यम्। एतद्विपरीतं दक्षिणपार्श्वादामपार्श्वगमनं यत् तदपसव्यम्। In astronomical works सव्य "moving (revolving) toward the right," and अपसव्य "moving toward the left," is common enough; *e.g.* Sûrya-siddh. xii. 55; Siddh. Çirom. Goladhy. 3, 51; Âryabhaṭîya iv. 16: देवाः पश्यन्ति भगोलार्धमुदङ्मुखसंस्थितास्सव्यं। अपसव्यं तथार्धं दक्षिणतश्चामुखे प्रेताः॥ *Cf.* अपसव्य in B. and R. Skr. Dict. Suppl.

7. Ketu, Mars, Râhu, and Venus are marching planets. All the planets, when hurt, destroy, severally, kings coming to the rescue, marching or staying in town. In case of their being victorious, they bestow victory also upon those of their own class.

8. When a stationary planet is overpowered by another of the same description, then kings keeping the town will kill others in the same predicament. The Sun produces the same effects on marching chieftains, and the Moon on allies; the same applies to stationary and marching planets.

9. A planet is overcome when he is standing south, rough, quavering, retrograding, small, covered, of unnatural appearance, without brilliancy, and colourless.

10. He is termed victorious when he shows signs the reverse of those aforementioned; also, if he be large, glossy, and brilliant, in spite of his standing south.

11. Where two planets at their conjunction are radiant, large, and glossy, there is mutual love; whereas, in the contrary case, they destroy those who belong to their own party.

12. If, owing to the indistinctness of the tokens, it cannot be made out whether a conflict or a conjunction is taking place, the effects concerning the potentates on earth are said to be equally uncertain.

13. When Mars is overcome by Jupiter, the Bâhlîkas, chieftains taking the field, and people dependent upon fire, are vexed; the Çûrasenas, Kalingas, and Sâlvas suffer from Mars being vanquished by the Moon.

14. Should Mars be defeated by Saturn, citizens (and kings staying in town) are victorious, but the country people cast down; should he be so by Venus, granaries,[1] barbarians, and knights come to grief.

15. When Mercury is beaten by Mars, trees, rivers, ascetics, Açmaka-land, monarchs, the Northerners, and persons initiated for a sacrifice, are to suffer.

[1] The comm. explains कोष्ठागार as अविषयग्राम "a village not received in fief," which implies, I suppose, that such a village is exempt from tributes.

Digitized by Google

16. In consequence of Mercury being overcome by Jupiter, the barbarians, Çûdras, thieves, wealthy men, citizens, Trigartians, and Pârvatîyas are vexed, and the earth shakes.

17. If Mercury is quelled by Saturn, shippers, soldiers, aquatic products, rich men and pregnant women will suffer; if he is overcome by Venus, fires will rage, and corn, rain-clouds and marching kings be lost.

18–19. When Jupiter is overpowered by Venus, the Kulûtas, Gandharians, Kaikayas, Madras, Sâlvas, Vatsas, Vangas, cows and grain, are destroyed; so are the Middle country, sovereigns and kine, when Jupiter is defeated by Mars, and the Ârjunâyanas, Vasâtis, Yuadheyas, Çibis and priests, when the same is vanquished by Saturn.

20. But should Jupiter be overcome by Mercury, then the barbarians, truthful persons, swordsmen and the Middle country, will be ruined, apart from the results following from what has been stated in Chapter XVI. (v. 41.)

21–22. When Venus is defeated by Jupiter, an eminent chieftain on march finds his death, discord reigns betwixt Brahmans and Kshatriyas, and the Rain-god yields no rain; the Kosalas, Kalingas, Vangas, Vatsas, Matsyas, the Middle country, eunuchs and Çûrasenas, suffer severely.

23. In case of Venus being vanquished by Mars, commanders of armies will be slain and kings wage war. If Venus is overcome by Mercury, the Pârvatîyas are lost, the cows yield no milk, and there is but little rain.

24. By Venus being defeated by Saturn, foremen of corporations, military men, Kshatriyas and aquatic beings are afflicted; moreover, the general effects (taught) in Chapter XVI. take place.

25. When Saturn is subdued by Venus, the prices rise, snakes, birds, and proud men will suffer; likewise the countries of Ṭankaṇa, Orissa, Kâçi and Balkh.

26. The Angas, merchants, birds, cattle, and elephants will suffer, should Saturn be defeated by Mercury; but should he be so by Jupiter, then countries where women are predominating in numbers, the Mahishakas and Scythians, will be afflicted.

27. Herewith are described the special results of Mars, Mercury, Jupiter, Venus and Saturn, if worsted. The other (general) effects must be determined from Chapter XVI. The more any planet is stricken, the more he will ruin whatever belongs to his department.

Chapter XVIII.

Conjunction of Moon and Planets or Stars.

1. The Moon, when moving more or less to the north of the stars or planets, *i.e.* keeping them at her right side,[1] brings good to mankind; going at the outside, she is not auspicious.

2. If the Moon stands north from Mars, the Pârvatîyas and commanders of powerful armies will conquer, knights and marching kings be cheerful, and the earth rejoice at the multitude of corn.

3. The Moon, when north from her own son (Mercury), brings victory to chieftains keeping the town, and causes plenty, increases the stores of grain, the happiness of the people, and the treasures of the rulers.

4. When the Moon stands at the north of Jupiter, home-staying monarchs, Brahmans, Kshatriyas, and scholars will thrive, as well as justice and the Middle country; there will be abundance of food, and gladness amongst the subjects.

5. The Moon, in moving north from Venus, makes horses, elephants, and hoarders of wealth thrive. Then, also, chiefs on-march and warriors will conquer, and the crops prove most excellent.

[1] *Cf.* ch. xvii. 5, note, and the following lines:

तथाच वृद्धगर्गः

नक्षत्रस्य ग्रहाणां वा यदा मूत्तरतः शशी ।
तत् प्रदक्षिणमित्याऽऽर्भवेत् क्षेमसुवृष्टये ॥
नक्षत्रस्य ग्रहाणां वा यदा दक्षिणतो व्रजेत् ।
अपसव्यं सदैव स्याद्वृष्टिभयकरम् ॥

Digitized by Google

6. Should the Moon leave Saturn at her right, then sovereigns keeping the town will triumph, and the Scythians, Bâhlîkas, Sindhians, Pahlavas, and Yavanas be joyful.

7. The Moon profits those chieftains, whether marching or not, those things and countries that belong to the domain of the planet or star to the north of which she happens to move, provided she be unhurt. The same are crushed by her, if she stands south.

8. All the effects announced in case of the Moon standing north from a planet become inverted when she stands south. Herewith are enumerated the Moon's conjunctions with stars and planets; a hostile conflict between the Moon and planets or stars is wholly out of question.[1]

Chapter XIX.

The years presided over by each of the Planets, and their results.

1. Everywhere the earth is but scantily covered with corn; the woods are fatally teeming with greedy mordacious[2] animals; in the rivers flows no plenty of water; medicines have almost lost their power.

2. The Sun is scorching hot, even in the cold season; the clouds, although huge like mountains, yield not much rain; the Moon and starry host have lost their lustre; the congregations of ascetics and herds of kine are in dismal condition.

3. Monarchs with irresistible forces, consisting of elephants, horse and foot, with their followers,[3] and with an excellent

[1] Nevertheless, Varâha-mihira himself speaks, in ch. xvii. 6, of Sun and Moon as "an ally coming to the rescue, marching," etc. Why such incongruities abound in the Saṁhitâ has been explained more than once. Utpala remarks: सूर्यश्च यदि: सह समागमो ऽसमयग्रहवाच्यः। भौमादीनां परस्परं युद्धग्रहवाच्यः। इत्यस्मिन्शास्त्रे सिद्धान्तः। यैश्चोक्तमादित्यस्य यथपराजयं ते गोचरासमागमाद्याः॥

[2] In the text r. of course, विभक्षिषु.

[3] Comm. भूपालपदैः सचिवैर्लोकपालैः, *i.e.* "provincial governors, counts."

armament of bows, swords, and clubs, go about destroying the lands by war. Such is the state of things in a year, or month, or day presided over by the Sun.[1]

4–6. In the course of a year ruled by the Moon, the sky is covered with clouds that, showing the dark hue of snakes, collyrium, and buffalo's horn, and resembling mountains in motion, fill the whole earth with pure water and the air with a deep sound such as arouses a feeling of tender longing. The water-sheets are decked with lotuses, nymphæas, and water-lilies; the trees are blossoming and the bees humming in the parks; the cows yield abundant milk; lovers unceasingly delight their delightful paramours by amorous sports;[2] the sovereigns rule an earth rich in (flourishing) towns and mines, in wheat, rice, barley, Kalama rice, and plantations of sugar-cane, whilst she is dotted with fire-piles, and resounding with the noise of greater and smaller sacrifices.[3]

7–9. Most violent fires, aroused[4] by the wind, spread about, threatening to burn villages, forests, and towns; crowds of

[1] This chapter bears a different stamp from those which originally make part of an Indian Sanhitâ. Its subject is treated in the Greek Horâçâstra, but Varâha-mihira judged it to belong rather to the Phalagrantha, *i.e.* Sanhitâ. We are informed by Utpala that the author himself in a former work (the Pancasiddhântikâ ?) had promised to reserve the subject of this chapter for the book he intended to write after finishing his Horâ: आचार्येण पूर्वमेव प्रतिज्ञातमासति वर्षे यवस्य फलं मासे च मुनिप्रणीतमालोक्य । तत्तदुत्तिर्धर्मे होरातन्त्रोत्तरविधावे ॥ इति ॥ It is not known which source has been chiefly used by our author in this particular instance; thus much, however, is certain, that long before his time Greek horoscopy had been introduced into India. Utpala quotes Yavaneçvara; तथाच यवनेश्वरः ।

दिवाकराद्दो रयविग्रहोग्रधितीश्वरस्त्रीत्रविवस्त्ररात्रिः ।
यवर्षमुष्कवयथात (?) सस्त्रः प्रचण्डवद्भुयविवाधिरोवः ॥

[2] r. रामाः instead of रामान्.

[3] तथाच यवनेश्वरः ।

सम्पन्नसस्येषुप्रशस्यशाखिः प्रकृष्टमुक्तो यजवर्षवारिः ।
रसौषधस्नेहपटुप्रसेकस्वाम्ब्रो रतिस्त्रीमखवर्धनो ऽब्दः ॥

[4] Preferate वातोद्धुत to वातोद्धत.

Digitized by Google

men, ruined by the inroads of hordes of robbers and bereft of goods and cattle, cry "Alack-a-day!" throughout the land. The clouds, although bulky in appearance and piled up, yield nowhere rain in great quantity; the corn may shoot out, perhaps, at the boundary, but will wither, and even if it grow up, will be pilfered by others. Kings do not properly attend to their governing duties, bilious diseases prevail, and snakes are raging. Such calamities befall the people, whose crops, moreover, have failed, in a year presided over by Mars.

10–12. Enchantment, magic, jugglers,[1] mines, townspeople, singers, writers, arithmeticians, and military men prosper; monarchs wish to exhibit to each other wonderful and pleasant shows in order to make friends; business in the world is carried on honestly; the threefold science of religion is in a perfect state, and human justice is duly administered, as if by Manu himself. Some apply their minds to the knowledge of the highest Word (and Principle),[2] or try to attain the highest rank in the study of logic.[3] To jesters, envoys, poets, children, eunuchs, perfumers, those that live near dikes, water, and mountains, Mercury brings joy, and to the earth abundance of herbs, in a year or month of his own.

13–15. Continually many sounds emitted by the priests at the sacrifices go up to heaven, rending the hearts of evil spirits, but gladdening the gods partaking of the offerings. The earth is so provided with excellent grain, so teeming with elephants, horse and foot, so stored with wealth and large herds of kine, and so prosperous owing to the protection of her rulers, that her inhabitants seem to vie with the gods in heaven. The sky is covered with many towering clouds, that refresh the soil by raining, and the exceedingly fertile fields produce plenty of corn, in the happy year presided over by Jupiter.

[1] Comm. मायाविनां प्रपञ्चकुशलानाम् । इन्द्रजालज्ञानां विस्मयद-र्शनानाम् । दुष्करविद्यानामाश्चर्यप्रदर्शनानाम् ।

[2] Comm. केचिद्ब्रह्मविद्यासु योगशास्त्रेषु सक्ताः ।

[3] Comm. न्यायविद्यासु तर्कविद्यासु. Cf. Vâtsyâyana on Nyâya-Sûtra i. 1 (p. 3, ed. Calc.).

16–18. Earth is decked with rice and sugar-cane, for the fields are copiously watered by the rain poured from mountain-like clouds; by her numerous tanks adorned with beautiful lotuses, she shines like a woman brilliant with new ornaments. The rulers of the country destroy their powerful enemies amidst the numerous cries of victory resounding in the air. Owing to the protecting care of the kings, the good rejoice and the wicked are put down[1] in the kingdoms where cities and mines are in a flourishing state. At spring-time there is much sipping of sweet wine in company with dear loves, much delightful singing accompanied by flute and lute, much feasting in company with guests, friends, and kinsfolk, and Love's shouts of triumph are ringing in a year ruled by Venus.

19–21. Throughout the course of a year ruled by Saturn the countries are disturbed by unbridled bands of robbers and by many battles, and plundered of cattle and goods; the inhabitants, whose kinsmen have been killed, are sorely crying, and whole families are heavily tried by disease and hunger. The sky shows no clouds, as these are chased by the wind; the soil is covered with heaps of branches torn off; the beams of Sun and Moon are invisible in the firmament, concealed by a dense mass of dust. The reservoirs are without water and the rivers shallow. In some parts the products of the field perish from want of rain; in others they get on (only) after being watered (artificially), as the Rain-god gives but little rain.

22. If a planet is small, with faint rays, standing in his lowest mansion, or overcome, he produces no full effect; in the contrary case, he causes great prosperity. The evil effects of a month increase in an evil year; the same applies to the good effects; should the one neutralize the other, then the results are trifling.

[1] The compound दुष्टविनष्टवर्गं is irregular, inasmuch as it ought to be विनष्टदुष्टवर्गं. The same irregularity is met with also in Mṛcchakaṭī (p. 10, ed. Stenzler), where रत्नोत्पवप्रवरकुङ्कुमवसुत्सुवन्ती has the meaning of रत्नोत्पवकुङ्कुमप्रवरम्. In both instances grammar has been sacrificed to the exigencies of prosody.

Digitized by Google

Chapter XX.

The planetary triangle.

1. In any quarter where all the planets together either appear or set heliacally, will be danger from the raging of the sword, from famine, and calamities.

2. The configurations termed discus, bow, triangle, staff, town, dart, and thunderbolt, bring famine and drought to mankind, and promote war.

3. In any quarter where a cluster of planets is seen at sunset, there will be another king and great calamity from foreign hosts.

4. When planets come together in one asterism, they will be fatal to the people standing under that asterism's influence,[1] but auspicious to the same if they shed bright rays and do not occult one another.

5. I shall now describe the tokens and effects of the (six) constellations, called planetary concourse, gathering, tarnishing, meeting, encounter and fellowship.[2]

6. The conjunction of four or five planets, marching or stationary, in one asterism, is styled a "concourse." If combined with a comet or Râhu, it becomes a "tarnishing."

7. When a stationary planet comes together with another stationary planet, or one on march with another of the same description, the conjunction is named a "meeting." When another accedes to the conjunction of Saturn and Jupiter, there is a "fellowship."

8. One (of two planets in conjunction) rising (heliacally) from the south, and the other doing so from the east, make an "encounter." In a "gathering"[3] the planets are auspi-

[1] According to ch. xiv. and xv.

[2] *Koça*, "fellowship," especially secret fellowship, or the German *Brüderschaft*, also Râjataraṅgiṇî 5, 325; *pîtakoçâḥ* are those who have drunk the cup of secret fellowship.

[3] The definition is simply omitted. Utpala: एतेषां षड्राणां संघातागमनाभावे यो सहसंयोगः स सहसमागम इति ज्ञेयः ॥

cious if they be large, resplendent, and natural in appearance.

9. The constellations termed "concourse" and "gathering" are indifferent; "tarnishing" and "fellowship" are dangerous to the people; the "meeting" is said to be good middling; but at "encounter" one may with certainty expect the raging of hostilities.

Chapter XXI.

Pregnancy of the Clouds.

1. Since food is the world's life and dependent upon the rains, the setting in of the rainy season deserves to be carefully investigated.

2. Having read the works composed by Garga, Parâçara, Kâçyapa, Vâtsya,[1] and other sages, in which the symptoms of the future setting in of the rains are described, I now proceed to treat this subject.

3. The prediction of an astrologer who day and night attentively watches the signs of the pregnancy of the clouds, will prove true like that of a sage, when he determines the fall of rain.

4. Indeed, is there any science that could surpass this, by knowing which one becomes a seer of past, present, and future, even in this time of perdition, the Iron Age?

5. Some[2] say that the days of pregnancy begin after the end of the light half of Kârttika. This, however, is not the opinion of the majority. I will tell Garga's opinion.

6. In the (first) days after the first of the light half of Mârgaçîrsha, or at the time of the Moon's conjunction with Pûrva-Ashâḍhâ (after that date), the symptoms of the pregnancy of the clouds ought to be observed.

[1] Another reading has Vajra.

[2] Comm. सिद्धसेनादयः ॥ तथाच सिद्धसेनः
शुक्लपक्षमतिक्रम्य कार्त्तिकस्य विचारयेत् ।
मार्गादौ सकलं सम्यक् सकलसम्पत्तिकारकम् ।

Digitized by Google

7. The fœtus formed during the Moon's stay in a particular asterism will be born 195 natural days hence, the Moon standing again in the same asterism, according to the laws of her revolution.

8. The fœtuses of the light half come out in the dark half, those of the dark in the light half, those of day-time at night, of night at day-time, of evening twilight at dawn, of dawn at twilight.

9. The fœtuses from Mârgaçîrsha and the light half of Pausha are of little consequence. The dark fortnight of Pausha corresponding to the time of conception, the light half of Çrâvaṇa may be fixed upon as the period of birth.

10. The fœtuses from the bright half of Mâgha are born in the dark fortnight of Çrâvaṇa. The former part of Bhâdrapada may be fixed upon as the period of birth corresponding to the dark half of Mâgha.

11. The fœtuses conceived during the bright fortnight of Phâlguna are to come out in the latter half of Bhâdrapada; but those from the dark fortnight are born in the former half of Âçvayuja.

12. The fœtuses from the light fortnight of Âçvayuja will be produced as rain in the dark half of Âçvayuja; those coming into existence during the dark part of Caitra fall down as rain in the light half of Kârttika.[1]

13. The cloud embryos formed in the eastern quarter will issue in the west, those formed in the west will issue in the east. In like manner the other directions and the winds are reversed (at the two periods compared).

14. (Good symptoms, generally, are:) A refreshing soft breeze from the north, north-east or east; a clear sky; a Sun or Moon surrounded by a sleek, bright, and thick halo.

15. A sky covered with large, bulky, smooth or needle-

[1] तथाच गर्गः ।

माघेण मासस्य विन्द्यान्नभस्यं फाल्गुनेन तु ।
वैशाखमासुतं प्राऊर्वैशाखेन तु कार्त्तिकम् ॥
शुक्लपक्षे ऽन्धकारं ऽन्धपक्षे चेतरम् ।
रात्राह्नोश्च विपर्यासः कार्यः कालविनिश्चये ॥

like, stratified red clouds, or such as show the hue of crows' eggs or a peacock's neck, when the Moon and Stars are shining brightly.

16. A rainbow, rumbling of thunder, lightning, a mock sun, beautiful twilight, troops of birds and wild deer emitting auspicious sounds from the north, north-east, or east;

17. The planets large, beaming brightly, moving at the north (of the asterisms) and unhurt; trees with shoots unimpaired; men and quadrupeds merry:

18. Such are the general symptoms announcing the prosperous development of all rain-embryos. There are, however, some special rules arising from the particular nature of the season, which I am about to propound forthwith.

19. (Good symptoms are:) In the months of Mârgaçîrsha and Pausha a red glow of the horizon at morn and evening, clouds and halos, not too severe a cold in Mârgaçîrsha, and not too much snow in Pausha.

20. Happy tokens in Mâgha are: a strong wind, a sun or moon dim by hoar frost, great cold, and a sun rising or setting with clouds.

21. In Phâlguna are auspicious: a rough, violent gale, thick clouds showing a smooth surface, halos broken off, and a russet or red sun.

22. In Caitra fœtuses forming among wind, clouds, rain and halos are of good augury; in Vaiçâkha, such as are attended with clouds, wind, rain, lightning, and thunder are favourable.

23. Clouds that at the period of embryo formation show the colour of pearl or silver, or the hue of Tamal, blue lotus or collyrium, or those that resemble aquatic animals, contain copious rain.

24. Clouds shone upon by sharp sunbeams and riding on a soft breeze will, at the time of birth, pour out water, as if with a vengeance.

25, 26. The signs of the miscarrying of the fœtuses are meteors, thunderbolts, dense dusk, red glow of the quarters, earthquake, Fata Morgana, opaceous wedges (appearing on the Sun's disc), comets, planetary war, tornados, a porten-

Digitized by Google

tous rain of blood or the like, a cloudy bar crossing the Sun's disc, a rainbow, an eclipse: by these and similar portents of three kinds[1] an embryo gets destroyed.

27. Signs precisely the reverse of those, both general and special for any particular season, by which the growth of an embryo is assured, produce the contrary results.

28. A fœtus commencing its development at (the Moon's standing in) the first and second Bhadrapadâ, first and second Ashâḍhâ and Rohiṇî, in whatever season it may happen, will yield much rain.

29. An embryo formed at Çatabhishaj, Açleshâ, Ârdrâ, Svâti and Maghâ is said to occasion fertility for many days, if unimpared; but it will be disastrous, if hurt by portents of three kinds.

30. Fœtuses coming into being at (the Moon's conjunction with) one of the aforesaid asterisms during the months of Mârgaçîrsha, Pausha, and the four following, will produce rain (after 195 days) for eight, six, sixteen, twenty-four, twenty, and three days severally.

31. If the asterism is occupied by an evil planet, the embryos will result in hail, thunderbolts, and rain of fishes; but if the Sun or Moon be in conjunction with or looked at by a benign planet, in copious showers.

32. Too much rain, without apparent cause, at the forming of fœtuses, tends to their destruction; if the quantity of rain fallen (as measured in a basin used for the purpose)[2] exceeds an eighth of a Droṇa, the fœtus gets dissolved.

33. If a fœtus, prosperous in other respects, is, at the time of birth, prevented from producing rain in consequence of planetary and other evil influences, it will (afterwards) give rain mixed with hail, and that at the same period as when it first developed.

34. As the milk of the milch cow grows hard, if retained too long, so does the water, kept back beyond its time.

35. An embryo, if attended with five phenomena,[3] will

[1] To wit, celestial, atmospheric, and terrestrial; cf. ch. xi. 2; xlvi. 2.

[2] See ch. xxiii. 2.

[3] Viz. wind, rain, lightning, thunder, and clouds; see ver. 37.

extend its rain over a hundred *yojanas*, and for every phenomenon less, over half the extent of the former,[1] but, if it has only one concomitant, over five *yojanas* around.

36. The quantity of rainfall will at the season amount to a Droṇa (in basin measure), if the embryo has five concomitants; three Âḍhakas are the results of wind, six of lightning, nine of clouds, twelve of thunder.

37. An embryo has five concomitant signs, if it developes amidst wind, rain, lightning, thunder, and clouds. Such a one brings much rain. One which at the time of formation loses too much water, produces at the period of birth a drizzling rain.[2]

Chapter XXII.

Pregnancy of the Air.

1. The eighth, ninth, tenth, and eleventh days of the bright half of Jyaishṭha are the days of the air's pregnancy, which are auspicious if the breeze is gentle and favourable, and the sky covered with smooth clouds.

2. Should it rain during those days at (the Moon's con-

[1] Consequently, fifty, twenty-five, and twelve and a half *yojanas*.

[2] Sâyaṇa, in his comment on Ṛg Veda 1, 6, 4: आदह स्वधामनु पुनर्गर्भत्वमेरिरे। दधाना नाम यज्ञियम् ॥ alludes to the formation of rain-embryos in explaining *garbhatvam erire* by *meghamadhye jalasya garbhâkâram preritavantaḥ*. For eliciting this meaning he must have recourse to the quite fanciful and unwarrantable supposition that *erire* implies, though not formally expresses, a causative sense. But it is sufficiently clear that *garbhatvam er* is only a variation of such common expressions as *garbhatvam âyâ*, *âgam*, *âpad*, or *yâ*, *gam*, or *upayâ*, *upagam*, etc. *Garbhatvam erire* is, according to English idiom, simply, "they became *garbhas*." The Maruts become *garbhas* again, in other words, "retire to their place of birth" (mythologically, Priçni's womb, *e.g.* R. V. 6, 66, 3), or "disappear." The whole verse in English is: "And after they disappeared again of their own accord, rendering their name to be revered."

Digitized by Google

junction with) Svâti, Viçâkhâ, Anurâdhâ and Jyeshṭhâ, then the rain-embryos,[1] melting away, are lost for the months of Çrâvaṇa, Bhâdrapada, Âçvayuja and Kârttika, successively.

3. The four days mentioned are lucky if uniform, but bode no good if varying, in which latter case they are stated to bring danger from robbers. Let me quote the following stanzas of Vasishṭha's:

4. "Such days of pregnancy as are accompanied by lightning, trickling drops, masses of dust and wind, the Sun and Moon being overcast, contain in them the germs of happiness.

5. And when most splendid flashes of lightning keep near the good regions (viz. north, north-east, and east), then also the discriminating observer may announce the prosperous growth of all products of the field.

6, 7. A rain of dust and water; gentle motions of young children; good-sounding notes of birds and their frolicking in dust, water and the like; halos, sleek and not too much impaired, round the Sun and Moon: from such signs is to be anticipated with certainty a (future) rain promoting the growth of all products of the field.

8. If the clouds are sleek, compact and tending to turn from east to south, there will be a plenteous rain, causing the full development of all crops."

Chapter XXIII.

Prognostics for the Quantity of Rainfall.

1. From the quantity of rain falling at (the Moon's conjunction with) Pûrva-Ashâḍhâ, etc., directly after the day of full moon of Jyaishṭha, should be told by the experts the

[1] *Dhâraṇâ*, agreeably to its grammatical form, properly means "bearing" and "womb," but in the same manner as *racanâ*, properly "composing," has got the passive notion of "composition," so *dhâraṇâ* may have been taken in the passive sense of "what is borne." In no other way can I account for its construction with *parisruta*, which applies also to receptacles, wombs; but in this instance *dhâraṇâ* hardly denotes that which contains the embryo.

quantity of water (to be expected) during the rainy season, along with the good or evil omens.

2. The quantity of water must be determined by taking a basin, a *hasta* (cubit) in diameter, for hydrometer. Fifty Palas are equal to one Âḍhaka, by which standard the water that has fallen is to be measured.

3. The prognostication of the quantity of rain is to begin as soon as there has been rain sufficient to make impressions in the soil[1] or leave drops on the grass spriga.

4. Some say (that the measure is to be taken), whatever may be the extent of land rained upon;[2] others propose a region of ten *yojanas* around;[3] the opinion of Garga, Vasishṭha and Parâçara is that the circle shall be one of twelve *yojanas* at the utmost.[4]

5. Generally it will rain again (in the season) at (the Moon's conjunction with) that same particular asterism (Pûrva-Ashâḍhâ, etc.), at which some (previous) rain has been falling. If it does not rain at Pûrva-Ashâḍhâ and the rest, there will be no rain at all (during the season).

[1] In the printed text धरिणी is erroneously separated from मुद्रा (*i.e.* मुद्राः).

[2] Utpala: केचिन्मुनयः काश्यपप्रभृतयो यथाभिवृष्टं यावत्तावन्मात्रं वृष्टं वदयन्ति। प्रवर्षणकाले यथातथैवाभिन्नमपि प्रदेशे वृष्टे वर्षाकाले शोभनं वर्षं पूर्वाषाढादिग्राह्यम्। तथाच काश्यपः.

प्रवर्षणे यथादेशं वर्षणं यदि दृश्यते।
वर्षाकालं समासाद्य वासवो बहु वर्षति॥

[3] Comm. अन्ये देवलादयः। प्रवर्षणकाले दशयोजनके वृष्टे वर्षाकाले भुवनवर्षं ("the quantity of rain to be announced for the rainy season") नाम्नादूनमिति। तथाच देवलः

प्रवर्षणे यदा वृष्टं दशयोजनमण्डलम्।
वर्षाकालं समासाद्य वासवो बहु वर्षति॥

[4] तथाच गर्गः

अषाढादिषु वृष्टेषु योजनद्वादशात्मके।
प्रवृष्टे शोभनं वर्षं वर्षाकालं विनिर्दिशेत्॥

Digitized by Google

6–9. The quantity of rain at the asterisms Hasta, Pûrva-Bhadrapadâ, Mṛgaçiras, Citrâ, Revatî and Dhanishṭhâ is stated to be (normally) 16 Droṇas; at Çatabhishaj, Jyeshṭhâ and Svâti 11; at Kṛttikâ 10; at Çravaṇa, Maghâ, Anurâdhâ, Bharaṇî and Mûla 14; at Pûrva-Phalgunî 25; at Punarvasu 20; at Viçâkhâ and Uttara-Ashâḍhâ 20; at Açleshâ 13; at Uttara-Bhadrapadâ, Uttara-Phalgunî and Rohiṇî 25; at Pûrva-Bhadrapadâ and Pushya 15; at Açvinî 12; at Ârdrâ 18 Droṇas, provided all these asterisms are free from baneful influences.

10. The asterism being vexed by the Sun, Saturn, a comet, or hurt by Mars, or portents of three sorts, there will bo no weal, nor raṇ; but good will ensue, if the same is in conjunction with a benign planet and unscathed.

Chapter XXIV.

The Moon's Conjunction with Rohiṇî.

1-3. On the top of the mountain where the gods have their abode, the parks of which resound with the humming of the bees upon the blossoms of the trees grown in the dells of the golden hills, and ring with the bustle of many birds and the sonorous notes of the song of Heaven's nymphs,—there it was that Bṛhaspati told the matters concerning the Moon's conjunction with Rohiṇî. Having duly taken cognizance of them, as well as of those taught by Garga, Parâçara, Kâçyapa and Maya to the crowds of their pupils, I shall attempt to treat of the same subject in a (comparatively) short composition.

4. It is by observing Rohiṇî in conjunction with the Moon in the dark half of Âshâḍha, that the astrologer must predict weal or woe, according to the teachings of authoritative works.

5. How a future conjunction can be foretold has been shown by me in my Treatise under the head of "Conjunction with Fixed Stars." The practical results, however, must be set forth as deduced from the Moon's (apparent) size,

brightness, colour, road, and also from omens and the direction of wind.

6, 7. The divining Brahman, going to a spot north or east from the town, staying there three nights,[1] attentive to the holy fire, is to draw a diagram of the planets and cluster of asterisms, and worship them by oblations with incense and flowers. He must occupy the sacred plot strewn with sacrificial grass, and adorned, at the four quarters, with vessels kept clean, and not blackened at the bottom, filled with gems, water, and herbs, and covered above with sprouts of trees.

8. After taking all sorts of seeds, while delivering the Mahâvrata prayer, and putting them in a pot, he must immerse them in the water mixed with sacrificial grass and gold. Thereupon an offering with prayers to the Maruts, Varuṇa and Soma (*i.e.* the Moon).[2]

9. He should prepare a thin, black streamer, four *hastas* (cubits) long and three times as much raised above the ground. Having first ascertained the precise direction of the quarters, he should by means of that instrument observe the wind during the Moon's conjunction.

10. For prognostics of the rains, the watches ($\frac{1}{8}$ of the day) ought to be counted as corresponding to as many half-months,

[1] The comm. intimates that *tryahoshita* implies fasting: द्विपक्ष स्थितस्यच कृतोपवासः । तथाच मर्गः

नगराद्पनिष्क्रम्य दिशं प्रागुत्तरां शुचिः ।
विविक्ते प्रस्थले देशे देवतायतने ऽपिवा ॥
राज्ञा नियुक्तो दैवज्ञः कृतशौचो जितेन्द्रियः ।
निमित्तकुशलो धीरः शुक्लाम्बरसमावृतः ।
उपवासमथातिष्ठेद्दर्भीं संयतव्रतः ॥
ततो ऽष्टम्याः परे यस्मिन्दिने संयुज्यते शशी ।
प्राचापक्षेनच ततो निमित्तान्युपलक्षयेत् ॥

[2] The Comm. mentions a r. होम्यसहर्वा°, which cannot be but a superficial innovation by some one whom the construction struck as very abrupt. The common r. is undoubtedly right, because a prayer to the Maruts may not be omitted from the ceremony.

Digitized by Google

and the subdivisions of a watch as answering to days.[1] The wind when tending to veer round from east to south is favourable. A wind is "steady" if it is constant.

11. As for those seeds kept in the waterpot, such as have sprouted at the end of the conjunction will grow prosperously, and that for such a part only as has sprouted.

12. The air resounding with the cries of tranquil (*i.e.* not vexed) birds and animals, a clear sky and a favourable wind, are blessed signs at the Moon's conjunction with Rohiṇî. Forthwith I will tell the effects of the clouds and wind.

13. Big clouds that, resembling snakes, some of whom are coiled, others showing only their bellies, others again their backs,[2] appear somewhere spotted, elsewhere white, at other places again dark, while surrounded by glittering flashes of lightning which cover the heavens.

14. Or the sky is studded, as it were, with variegated clouds fair as the calix of the expanded lotus and tinged at the outer edges by the gleam of the morning sun, or showing the dark lustre of bees, saffron, the blossom of *Butea frondosa*.

15. Or the firmament is occupied by gloomy clouds and illumined at the same time by flashing lights and a rainbow, as if it were a forest that, crowded with elephants and buffalos, stands in full blaze.

16. Or the canopy is shrouded by clouds bearing likeness to mounds of collyrium or imitating the brightness of snow, pearl, mussel-shells and moonbeams.

[1] *i.e.* the wind being favourable during the first watch, rain will fall during the first half of Çrâvaṇa; in the contrary case, there will be no rain during the same period; and so forth. यस्मिन्नहोरात्रे रोहिण्या सह चन्द्रमा युज्यते तत्र सूर्योदयात्प्रभृति प्रथमं प्रहरं यावच्छोभनो वातो वहति। तदा श्रावणस्य प्रथमपक्षे देवी वर्षति। अनुभे वाते -नावृष्टिरेव वक्तव्या। एवं द्वितीयप्रप्रहरे शोभने वाते वहति श्रावणस्य द्वितीयं पक्षं वर्षति। तृतीये भाद्रपदस्य प्रथमपक्षम् इ॰आ॰। प्रहरेण यदि वर्षं तत् प्रहरार्धेन सप्त सार्धानि दिनानि। प्रहरचतुर्भागेन पाक्षोपानि चत्वार्येवमादि॥

[2] The belly of the snake is fair, the back dark.

17. Or it is decked with clouds dark like Tamâl or bees, and comparable to elephants, having lightning for golden girdles, (white) cranes for prominent tusks, trickling rain for frontal juice, the moving extremities for trunks, the vari-coloured rainbow for a banner erected by way of ornament.[1]

18. And also when heaps of clouds, in a sky tinged red by the gleam of dawn and twilight, show the deep hue of blue lotuses, or when they appear to have appropriated to themselves the lustre of Hari (the Sun) clad in yellow.

19. If clouds with (alternately) deep and sharp sounds that blend with the cries of peacocks, câtaka-birds, and frogs, stretch all over the sky, hanging down to the horizon, they will pour on the earth a flood of rain.

20. If the heavens are occupied by a multitude of such-like clouds as described, during three days, or two, or one day, there will be plenty of rain, abundance of food, and gladness among mankind.

21. Neither good nor rain is to be expected from clouds rough, small, shattered by the wind, noiseless, and resembling camels, crows, spectres, monkeys, or other sinister creatures.

22. The Sun darting fierce rays in a cloudless sky brings rain; so, too, a nightly canopy bright with stars like a lake that, abounding in white lotuses, shines in full bloom.

23. Clouds coming up from east make the field products ripen; those which arise from south-east cause the raging of fires; by those which come from the south, the corn is ruined; by clouds issuing from south-west, the prices go down;[2] clouds which originate in the west bring a choice rain.

24. Clouds looming up from the north-west result in a rain seconded by a strong wind, and that only here and there; a thick rain follows upon clouds in the northern region; exceedingly good corn may be expected from clouds gathering to the north-east. The wind, too, in the different quarters, produces similar results.

25. Falling meteors, lightning, thunderbolts, red glow of

[1] Comm. उपरिध्वजं नृपवाणां भवति ।

[2] Comm. r. अर्धं "half," viz. of the crops, which r. seems preferable.

Digitized by Google

the horizon, tornados, earthquakes, and sounds of wild deer and birds, should be observed, as well as the clouds.

26. The water-jars spoken of before, placed north, east, etc., and marked with the names (of the quarters), foreshow the months of Çrâvaṇa, Bhâdrapada, and so forth. If a jar proves full, the month denoted by it will yield rain; if empty,[1] there will be no rain; if diminished in volume of water, one must make a calculation in proportion.

27. By means of water-vessels marked with the king's name, and others marked with the names of the quarters, should be foretold the fortunes (of the king and members of the four classes), in proportion to the pots being broken, empty, diminished, or quite full.

28. If the Moon, while standing on the northern road, either far off or near, makes her conjunction with Rohiṇî, one may decisively announce nothing but woe to mankind in every way.

29. If the Moon, trenching on Rohiṇî, moves northward, there will be a good rain, but, at the same time, numerous disasters. By entering into conjunction from the northward, without touching, she produces plenteous rain and blessing.

30. Should the Moon take her stand in the midst of Rohiṇî's wain,[2] men, having no drink but water from sun-heated vessels, and rendered helpless, run about, the little children begging them for food.[3]

31. If Rohiṇî goes after[4] the Moon-god just rising, then good ensues, and maidens, love-sick, wholly yield to their lovers' power.

32. Should the Moon-god follow Rohiṇî from behind (*i.e.* from the west), like a wooer his dear love, then men, wounded by Cupid's shafts, will stand under the sway of womankind.

[1] सुत in the text is, of course, a misprint for सुति.

[2] See ch. ix. 25, footnote.

[3] This means, in common prose, that there is drought, and in consequence thereof hard times.

[4] *i.e.* if Rohiṇî at the Moon's rising is seen at the west side. Comm. पुरतः पश्चाद्रोहिणी एति गच्छति समुदेति ।

33. When the Moon stands south-east from Rohiṇî, there is to be great calamity; when south-west, the products of the field, smitten by land-plagues, are lost; when north-west, the gathering of grain is middling; when north-east, there are to be many advantages, good growth of the products higher prices fetched, and the like.

34. It may happen that the Moon touches the junction star, or that she screens it by her disc. At the former contingency they assert the peril to be dreadful; at an occultation, the king is killed by his wife.

35. If at the time of the cows coming home, a bull, or even any black beast,[1] takes the lead, there will be much rain; if the animal be black and white, the rain is middling in quantity; and if white, there will be no rain at all. A proportionate estimate (of rain to be expected) is to be made with cattle of other colours.

36. If the Moon, when in conjunction with Rohiṇî, is not seen in the overclouded sky, great danger from sickness is imminent, but, at the same time, the earth will be provided with plenty of water and grain.

Chapter XXV.

The Moon's Conjunction with Svâti.

1. The same effects as at the conjunction with Rohiṇî has the Moon's conjunction with Svâti and Ashâḍhâ, which all of them ought to be observed in the bright half of the month of Âshâḍha. How far there is a difference, I am now going to set forth.

2. If it rains in the first part (terce) of night (during the Moon's stay) in Svâti, all field products will thrive; if in the second part, sesamum, beans, peas; if in the third, there will be summer corn, but no autumnal growth.

3. Rain falling during the first part of the day produces excellent rain (for the future); that which comes in the second part brings the same, but insects and snakes too.

[1] Comm. छागादिकः.

Digitized by Google

Moderate rain will result from rainfall during the last part. If it rains both day and night, there will be (afterwards) an uninterrupted rain.

4. There is a star due north of Citrâ (Spica Virginis), called Apâṃvatsa.[1] The conjunction with Svâti taking place when the Moon is not far from the said star, is beneficial.

5. If on the seventh day of the dark half of Mâgha snow falls, the Moon standing in Svâti, or if the wind is vehement, or a rainy cloud is incessantly rumbling; or if the heavens, wherefrom sun, moon, and stars, have disappeared, are scattered over with garlands of lightning, one may be sure that the rainy season will be rich in all sorts of crops, so as to gladden the country people.

[6. In the same manner one must consider the Moon's conjunction with Svâti, when occurring in the month of Phâlguna, Caitra, or dark half of Vaiçâkha, and particularly in Âshâḍha.]

Chapter XXVI.

The Moon's Conjunction with Ashâḍhâ.

1. At the time of full moon in Âshâḍha, some seeds, weighed in equal portions, should be kept for a night.[2] Such seeds as prove the next day to have increased will thrive; such as have diminished will not flourish. The spell used as incantation to the balance is as follows.

2. "To be praised by the spell is Sarasvatî,[3] the truthful goddess. Thou shalt show the truth, O truthful goddess! for true are thy decrees;

3. As infallibly as Sun and Moon, planets and hosts of

[1] From this statement, compared with Sûrya-siddhânta viii. 21, we must infer that Apâṃvatsa (*i.e.* the Little one of Âpas) is the small star between Spica Virginis and ζ Virginis (Âpas) The maps consulted by me show the star, but no indicatory letter. 74 Virginis.

[2] Comm. चधिवासितानि महाव्रतेन मन्त्रेणाभिमन्त्र्य रात्रिमेवानुषितानि ।

[3] Sarasvatî or Vâc is not only word, speech (Lat. *oratio*) personified, but also oracle (*oraculum*). *Cf.* xlvii. 98; lxxxviii. 42.

stars, in this world, rise in the east and go a-setting in the west,

4. May also now appear the Truth, that Truth which is in all the Vedas, in the Brâhmaṇas, in the three worlds!

5. Thou art Brahma's daughter, and celebrated as the child of Aditi, and thou art also of the family of Kaçyapa, thou, far-famed under the name of Tulâ!"[1]

6. Each of the two scales[2] should be of linen cloth, six digits long and wide, fastened with four strings. The strings are ten digits long, and the cord by which the balance is held[3] in the midst of the two scales only six digits.

7. In the southern scales must be laid gold and in the northern one the other substances, as well as water. Water from wells, streams and lakes indicate (in prognostication) little, moderate and excellent rain, (severally).[4]

8. Elephants are indicated (in prognostics) by ivory;

[1] It is not clear by virtue of what function Sarasvatî is identified with the Balance. Maybe that Sarasvatî in older times had the attributes of the Greek goddess Themis. To explain the cosmical function of the goddess is no less difficult. Since Tulâ (*i.e.* an attribute or part, *aṅça*, of Sarasvatî) is the daughter of Aditi (*i.e.* Not-light), and of the family of Kaçyapa (*i.e.* Crepusculum), she may denote the horizon, the limit between day and night; hence the words in v. 3. About Aditi and Kaçyapa, *cf.* preface to the text, p. 41. I will add here that Aditi is the same idea as in the later Sanskrit *adṛshṭa*, the unseen, highest power or eternity. It is a general rule that the "unseen" is higher than the "visible," the latter being only a part (*aṅça*) of the former. Therefore *Kṛshṇa* is higher than *Arjuna*, though both are essentially the same and inseparable.

[2] *i.e.* the receptacles wherein the things to be weighed are put. Comm: यच स्थितानि द्रव्याणि परिच्छिद्यन्ते तच्छिक्यवस्त्रम्।

[3] Comm. कक्षाशब्देन यष्ट्यसूत्रमुच्यते।

[4] Comm. तथाच पराशरः

सारसे ऽपि सस्यानां राशाश्च विजयो ऽधिके।
नादेये मध्यमा सम्पत् कनीयस्यवटोदके॥
यस्यां दिशि भवेत्सस्यमस्यानं मुचिवन्यवत्।
तस्यां दिशि विजानीयाद्राज्ञां शिवमनामयम्॥

Digitized by Google

cows, horses and the like by hair from the same animals; kings by gold; Brahmans, Kshatriyas, etc., as well as countries, years, months, quarters of the horizon, by wax. Other substances point only to their own sort.

9. The very best balance is one made of gold; one of silver is middling. In case these are not procurable, one should make one from Acacia Catechu, or from a shaft by whom a man has been wounded. The measure is a span (=12 digits.)

10. Such substances as, being weighed, prove to have diminished in weight, will be lost; such as have increased will thrive; such as continue in the same condition will but indifferently come on.[1] This is called the mystery of weighing with the balance,[2] which one may apply also at the Moon's conjunction with Rohiṇî.

11. Evil planets standing in Svâti Ashâḍhâ or Rohiṇî, are mischievous. If an intercalary month (intercalary Âshâḍha) is the cause that there are two conjunctions, one should, after devotional fasting, observe both conjunctions.

12. If all three conjunctions point to the same results, one may confidently predict the latter; in the contrary case, however, the influence of Rohiṇî must be stated as being predominant.

13. Accordingly as the wind happens to be east, south-east, south, and so forth (during the conjunction with

[1] Utpala: तथाच वर्गः

यस्य प्रवर्धते सारं ते भवन्तिच तां समाम्।
येषान्तु हीयते सारं तेषां नाशं विनिर्दिशेत्।
समानि तु समानि स्वस्वजया तुलितानि तु।

[2] This *koça*, or rather *kosha*, is derived from *kush*, *kushṇâti*, in the sense of *nishkarsha*, *i.e.* "to weigh." In the Dhâtumanjarî (ed. Bombay, 1865), the example given is: कुष्णाति स्वर्णं स्वर्णकारः with the derivative कोषः. Cf. B. and R. Skr. Dict. under कुष्, अनुकुष्=अनुतुलयति and अवकुष्=अवतुलयति. Apparently a different word is *koça*, *kosha*, "the interior of something, calice, case," which is etymologically identical with English *house*, whence follows that the orthography and pronunciation *koça*, though Vedic, is as far removed from the original form as *çvaçura*, *çushka*, etc.

Âshâḍhâ), the consequences are (successively): good harvest, raging of fires, little, middling, very good rain, much rain, seconded by wind, abundant and good rain.

14. If after the full moon of Âshâḍha, on the fourth day of the dark half, at the asterism of Pûrva-Bhadrapadâ, the Rain-god pours his showers, the rainy season is favourable; otherwise not.

[15. If at full moon of Âshâḍha there is a north-easterly wind at the time of sunset, the produce of the crops will be excellent.]

Chapter XXVII.

The Wind Circle.

[1. When an easterly wind[1] blows from heaven, rolling on, dashing the tops of the eastern ocean's billows, at the same time clashing with the dense beams of Sun or Moon, then one may be sure that the earth, covered by a roof of dark clouds extending all around, will abound in autumnal field products, and her surface be adorned with luxuriant vernal[2] corn.

2. When at the period of the conjunction (with Âshâḍhâ) a south-eastern wind, battering the peaks of the Malaya mountains,[3] blows at the time the Day-god is about to disappear, then the earth, in continual blaze from the flames sweeping along her surface, emits (as it were) a heap of ashes along with the glowing sighs heaving up from her body.

3. When at the said conjunction a very rough, blustering south wind flutters through the leaves of the corypha, the awnings of creepers and trees, making the monkeys dance, then the clouds, rising with great difficulty, and rubbed as

[1] On the day of full moon in Âshâḍha, it is to be understood, here and in the sequel.

[2] वसन्त in the printed text is an error for वासन्त.

[3] An error, committed also by Subandhu, in his Vâsavadattâ (p. 196, *sq.*).

Digitized by Google

elephants by the sharp points of the Tâl,[1] niggardly yield but few water-drops.

4. When unremittingly a south-west wind hovers at sunset, tossing up and down in the sea heaps of small cardamoms, averrhoes and cloves, then the earth, decked by a heavy load of scattered broken bones of men who have perished by hunger and thirst, appears wild and restless, like a spouse maddened by grief at the loss of her husband.

5. When there is a strong gale from the west about sunset, stirring every now and anon with heavy squalls, and hurling up the dust, then the earth, albeit stored with grain, will have to sustain the battles of mighty monarchs, and show everywhere an unbroken row of flesh, fat and blood.

6. If at full moon in Âshâḍha a north-west wind blows about the time of sunset, vehement in his course like an eagle, one may be certain that earth, glad of the briskly-falling drops of rain, and noisy with the loud sounds of the frogs, and showing everywhere the brilliant verdure of the corn-fields, will, for the multitude of pleasures, seem to possess the fullness of blessings.

7. And when, at the end of summer, a northerly breeze is blowing, fragrant with the sweet-scented flowers of Nauclea Kadamba, while the sun's crown of rays is screened by Mount Meru, then the clouds, enraged that by the roaming flashes of lightning all becomes illuminated, will fill, as in a fury, the earth with showers, by which the lunar beams are concealed.

8. When there is a blustrous north-easterly wind, cool, courted by the gods and scented by the blossoms of Punnâg, agallochum and Pârijâta, then earth, restored to youthful vigour by the abundance of water, will have a profusion of ripe grown corn; the sovereigns will curb their foes and protect the classes of society with the utmost justice.]

[1] The poet quibbles upon *tâla*, "Borassus flabelliformis," and "flap, slap."

Chapter XXVIII.

Foretokens of Instant Rain.

1. If in the rainy season the Moon, occupying an aquatic asterism[1] of the ecliptic, at the time of prognostication, is on the horizon, or, during the bright month-half, in the fourth, seventh, or tenth mansion, she will presently send forth water, and that in great quantity, if she be looked at by benign planets; in little quantity, if looked at by evil ones. Venus does the same when under the same circumstances.

2. If the person inquiring touches any wet object or water, or anything termed after water,[2] or if he stands near water, or is about to do some humid work, or if at the time of consultation the word "water" is being heard, the inquirer may be sure that without doubt it is going to rain very soon.

3. When the Sun, in the rainy season, dazzling by extreme splendour, while lingering on the Mountain of Sunrise, shines like molten gold or lustrous beryl, he procures rain on the same day. So, too, when, high in the meridian, he is darting forth most keen rays.

4. The water tasteless, the sky coloured like cows' eyes or crows' eggs, the air serene, moisture of salt, calmness of wind, much tumbling of fishes ashore, repeated croaking of frogs, these are tokens of coming rain.

5. Cats strongly scratching the ground with their nails, rust and a musty smell of iron implements, and dikes made by children in the high road, announce rain to be approaching.

6. Mountains resembling heaps of collyrium, or their cloughs wrapt in vapour, and haloes of the colour of cocks' eyes round the Moon, bring rain.

[1] Cancer, Capricorn, or Pisces.

[2] Comm. gives for examples: वर्षा मुस्ता चम्पुपालकमित्येवमादि। The dictionaries only mention चम्पुप, Cassia Tora; but *pa* and *pálaka* are synonymous, and therefore interchangeable terms.

Digitized by Google

7. Ants shifting their eggs[1] without mishap, snakes copulating and climbing upon the trees, and cows frisking, are signs of rain.

8. Rain will fall very soon, when the lizards on the tops of the trees keep their eyes fixed upon the firmament, and cows are looking up to the Sun.

9. If cattle are unwilling to leave the house, shaking their ears and hoofs, and similarly dogs, one may state that rain is about to come down.

10. When dogs are standing on the thatches or look steadily up to the heavens, or when lightning at day-time arises from the north-east, the earth's surface will be levelled by exceedingly much rain.

11. When the Moon is hued like the eyes of a parrot or dove, or honey-coloured, and when a mock-sun appears in the sky, then rain will ere long fall from heaven.

12. When there is thunder at night, blood-red and perpendicular lines of lightning at day-time, and a fresh easterly breeze, rain is at hand.

13. Fall of rain is near, if the shoots of creepers erect themselves aloft, the birds bathe in water and dust, and creeping worms betake themselves to the sprigs of grass.

14. At dawn or twilight clouds showing the same colour as peacocks, parrots, blue jays or câtaka-birds, or having the lustre of roses and red lotuses, and resembling in shape waves, hills, crocodiles, tortoises, boars, fishes, and piled up with manifold breaks, yield water within short time.

15. Such clouds also as, being white at the ends like stucco or moonlight, lustrously black in the middle as collyrium or bees, with many breaks, sleek, trickling, divided in stairs, issue from the east and move to the westward, or after looming up from the west veer eastward, presently send forth plenty of rain upon earth.

16. Should there, at the Sun's rising or setting, be seen a

[1] Thus also in Râjataraṅgiṇî, viii. 722, where we have to read:

उद्गीर्णिते नवां वृक्षमूर्धारोहेव भोविनाम् ।
पिपीलकवृकाकाक्षोपसङ्गान्वेव वर्षयन् ॥

rainbow, a cloudy crossing bar, a mock-sun, a red line seeming like a fragmentary rainbow,[1] and lightning, then abundant, imminent rain may be predicted.

[17. If the sky wears the tinge of francolines' feathers, and the crowds of birds warble forth merrily at sunrise and sunset, day and night, the clouds will pour out rain very soon.]

18. The so-called "unerring" sunbeams,[2] stretched upward like the hands, as it were, of the Mountain of Sunset, and clouds sounding hollow as the ground, are important signs of (instant) rain.

19. If the Moon, during the rainy season, stands in the seventh mansion from Venus, and is looked at by a benign planet, or stands in the fifth, seventh, or ninth mansion from Saturn, there is a tendency to rain.

20. Not unfrequently rain ensues at the planets' heliacal rising or setting, their conjunction, and their entering in a new division,[3] or at the end of a half-month, of a half-year, and certainly at the Sun's staying in Ârdrâ.

21. Rain falls also at a conjunction of Mercury and Venus, of Mercury and Jupiter, and of Jupiter and Venus. From a meeting of Saturn arises peril from wind and fire, unless they are looked at by, or in conjunction with, good planets.

22. When the planets tend to cling[4] to the Sun, forward or backward,[5] then they will make the earth, as it were, one sea.

Chapter XXIX.

Prognostics from Flowers and Plants.

1. By observing the prosperous condition of the fruits and blossoms of trees, one should ascertain the cheapness of substances, and the good success of the crops.

[1] Cf. ch. xlvii. 20.

[2] See ch. xxx. 11, and cf. ch. xlvii. 20.

[3] As mentioned in ch. iv. 10, *sqq.*

[4] *i.e.* are about to set heliacally.

[5] According to their motion, being slow (near the apsis), or swift (near the conjunction).

Digitized by Google

2. From (the floweriness of) the Sâl-tree (is to be known the happy growth of) Kalama-rice; from the red Açoka, red rice; from the Asclepias,[1] yellowish rice; from the dark Açoka, hog's rice.

3. The Indian fig-tree (thriving), indicates (the growth of) barley;[2] by the ebony tree blossoming, the Shashṭika-rice will grow; from the holy fig-tree one may know the success of all crops.

4. From rose-apples are inferred sesamum and peas; from Sirisa-flowers is known the full development of panic seed; from Bassia, wheat; from Echites, the growth of barley.

5. From Dalbergia and jessamine one may predict cotton; from Terminalia, mustard seed; from jujube, Dolichos; from Karanj, kidney-beans.

6. Linseed may be anticipated from ratan blossoming; Paspalum, from the flowers of Butea frondosa; conch-shell, pearl and silver from the Tilaka-tree; and hemp from Terminalia Catappa.

7, 8. One may foretell (the cheapness of) elephants from Ricinus; of horses, from Vatica robusta; of cows, from Bignonia suaveolens; of goats and sheep from plantains; gold from the blossoms of Michelia champaka; plentifulness of coral, from the Pentapetes Phœnicea; diamond from the flourishing state of red Barberia; and beryl from Tabernæmontana.

9. One has to infer pearl from Negundo; saffron from Carthamus tinctorius.[3] By the red lotus is indicated a king; by the blue one, a minister.

10. Chief merchants are indicated by the flowers of Bauhinia (?); Brahmans by lotuses; court priests by esculent white water-lilies; generals by the odoriferous water-lily. Increase of gold is foreshown by the sunflower (Callotropis).

11. Mangos point to safety; Semecarpus to danger; wal-

[1] The Comm. explains चीरिका to be दुग्धिका.

[2] Otherwise the Comm. यवः प्राधिविशेषः ।

[3] If we follow the reading of the Comm., i.e. *kiruka*, we have to translate, "artisans are indicated by Carthamus."

nuts to healthiness; Mimosa catechu and Mimosa albida to famine; the fruits of Terminalia Arjuna to good rain.

12. The blossoms of Azadirachta and Mesua presage good times; wood apples, wind; Barringtonia, danger from drought; Wrightia, danger from diseases.

13. The blooming of Dûb and sacrificial grass bespeaks sugar-cane; that of the Bauhinia, fires; by the luxuriant growth of Syâmlatâ, courtesans will thrive.

14. Good rain is generally predicted for any tract of country where trees, shrubs and plants show smooth and unimpaired leaves; whereas, these being rough and impaired, little rain is predicted.

Chapter XXX.

The Signs at Dawn and Twilight.

1. The time during which the stars are indistinct, before sunrise and after sunset,[1] is the time of dawn and twilight.[2] The signs of it, which produce effects, are the following:

2. Wild deer, augural birds, wind, halos, mock suns or moons, cloudy bars crossing the solar orb, tree-shaped clouds, rainbows, Fata Morgana, peculiar solar beams, staffs in the air, dense dust, glossiness and colour.

3. A wild beast, repeatedly uttering loud and horrible shrieks, bespeaks the destruction of a village; being blasted[3] by the sun and screaming from the right side,[4] he makes the military forces to be slain.

[1] The expression in the original is, properly, "having half set," *i.e.* "half the orb still appearing above the horizon."

[2] Comm. तथाच वर्गः

अहोरात्रस्य या सन्धिः सा च सन्ध्या प्रकीर्तिता ।
दिनाद्दिवा भवेत्सातु यावद्दा ज्योतिदर्शनम् ॥

The word *jyoti*, instead of *jyotis*, is worth being remarked. Cf. ज्योतिष in B. and R. Skr. Dict. The feminine gender of *sandhi*, too, has not been met with elsewhere, so far as I am aware.

[3] *i.e.* facing the sun, सूर्याभिमुख.

[4] Utpala explains it differently, viz., "from the south."

Digitized by Google

4. If the animal does so from the left, there will be a battle. If he happens to be on the right side and unmolested,[1] an encounter of armies will ensue. Should a great many animals or the wind stand in mixed quarters, during dawn or twilight, then there will be rain.

5. A twilight[2] during which wild beasts and birds, vexed, raise cries from the east, bodes the ruin of the land; one resounding with the screams of animals, blasted by the sun, from the southern region, points to the capture of the town.

6. Ill-omened is the twilight, if a strong wind, raising dust and clods, with great noise shakes dwellings, trees, and gateways, and vehemently throws the birds down.

7. Auspicious is the twilight, if animals and birds, unafflicted, send forth soft notes, and if there is no wind, or only a gentle breeze by whose rubbing the foliage of the trees is being slightly moved.

8. Sleek staffs in the air, lightning, fish-like clouds, a mock-sun, a halo, a rainbow, straight lines resembling fragmentary rainbows and distinct sunbeams, at the time of twilight, bring speedy rain.

9. The Sun's rays being broken off, unequal, dissipated, unnatural, crooked, turned to the leftward, thin, short, crippled, and dimmed, bring war and drought.

10. The Sun's beams being brilliant, clear, straight, long, turned to the right, in a cloudless sky, tend to the weal of mankind.

11. The bright, distinct, unbroken, straight sunbeams that extend from the horizon up to the midst or over the whole of the heavens, are the so-called "unerring" beams. These produce rain.

12. Greyish,[3] tawny, russet, variegated, madder-hued, greenish-yellow and spotted rays, stretching all over the

[1] Comm. प्राग्दिक्स्थे मधुरस्वरे नार्वाभिमुखेच।

[2] "Twilight" denotes here and in the sequel both dawn and evening twilight.

[3] Comm. कषायाः पीतवीरक्तश्यवर्णाः।

heavens, are conducive to rain, but produce also, after a week, some danger.

13, 14. Copper-red sunbeams cause the death of a general; yellow and rosy ones, his ill-fortune; greenish-yellow ones, the ruin of cattle and crops; dark purple ones, the loss of kine; madder-coloured rays occasion consternation, owing to the sword and fires; tawny ones, a rain with wind; ashy-coloured ones, drought; spotted and greyish rays[1] cause slight rain.

15. If at the time of twilight dust, tinged like the blossom of Pentapetes Phœnicea, or like collyrium powder, goes up to the Sun, mankind will be afflicted by hundreds of diseases. White dust presages men's prosperity and bliss.

16. A compound of solar rays, clouds and wind, in the shape of a staff, is called an (airy) "staff." If seen in the intermediate regions, it is baleful to monarchs; if in the cardinal points, it is so to Brahmans, Kshatriyas, etc.[2]

17. A staff appearing at the beginning, middle, or end of the day,[3] causes danger from the sword and grief. If white, it destroys the Brahmans; if red, the Kshatriyas, etc., and that in the direction to which it is turned.

18. A dark blue tree-like cloud, with milk-white top, in the midst of the canopy, and screening the Sun, as well as clouds with yellow streaks and big at the bottom, procures much rain.

19. If a tree-like cloud arises behind a sovereign on march, he will be killed; if it looks like a young tree, the prince royal or minister will die.

20. A dawn showing the hue of blue lotus, beryl, nelum-

[1] Comm. शबलकल्माषाः सितकृष्णनीलपीतधूमिलवर्णाः।

[2] The r. द्विजादीनाम् is preferable to द्विजातीनाम्।

[3] The word प्राक्प्रभृतिसन्धिषु is a striking example of inaccuracy, as the author must have meant प्राक्प्रभृतेः or प्राक्प्रभृतेरासन्धिषु. This must be inferred from the plural सन्धिषु, which would have been सन्ध्योः, if only the beginning and middle of the day were meant. Utpala also: उदयमध्याह्नास्तमयकालेषु.

Digitized by Google

bium filaments, free from wind, and brightened by the Sun's rays, produces rain the same day.

21. Dawn in the rainy season being attended with ill-shaped clouds, Fata Morgana, mist, dust and smoke, puts a stop to the rain; in any other season, it occasions the raging of the sword.

22. The natural colour of twilight during the different seasons, to begin with the cold season, is red, yellow, blank, variegated, nelumbium-hued and crimson, each of which is favourable in the proper season. Any deviation from this rule is portentous.

23. A cloud fragment in the shape of a man with a weapon, and tending to the Sun, points to danger from the foe. When a bright airy city (*i.e.* Fata Morgana) is approached by the Sun, a (beleaguered) town will be taken; when the same is crossed by the Sun, the town will be destroyed.

24. The Sun being concealed by white and far-stretching clouds on the right side[1] bestows rain; so, too, does the Day-god, being covered by clouds resembling tufts of Andropogon grass, and issuing from a quarter not blasted.[2]

25. A white cloudy bar through the Sun's orb at the time of his rising causes disaster to the king; one of bloody appearance occasions the raging of armies; one shining like gold makes armies prosper.

26. Two colossal mock-suns, one on either side of the Sun, bring plentiful rain; but if mock-suns surround the Sun in four directions, there will not be one drop of rain.

27. Clouds at dawn or evening twilight, in the form of banners, umbrellas, rocks, elephants, or horses, bode victory; blood-red ones, a battle.

28. Clouds suspended like heaps of smoke from straw fire, and smooth in appearance, make the armies of monarchs prosper.

29. Clouds at twilight hanging down, or tree-like, or

[1] From the south.

[2] About दीप्त and शान्त, cf. ch. lxxxvi. 12, and Ind. Stud. x. p. 202.

rough[1] in appearance and rosy, are auspicious; such as resemble towns, bring good luck.

30. A twilight accompanied with the cries of vexed birds, foxes, and wild beasts, with airy staffs, dust, cloudy bars, and the like, or with daily recurring unnatural solar phenomena, foreshows the ruin of land, king, and welfare.

31. Dawn produces its results immediately; evening twilight the same night, or after three days; halos, dust and cloudy bars show their effects either instantly or a week after. The same with solar beams (of peculiar cast), rainbows, lightning, mock-suns, clouds, and wind. Birds do so the same day or that day week; wild beasts in a week.

32. Twilight sheds its gleam (and shows its effects) over one *yojana;* lightning illumines by its flickering six *yojanas;* the sound of thunder extends over five *yojanas;* no limit can be assigned to the falling of meteors.

33. The circle termed a mock-sun shines three *yojanas* far; a cloudy bar, five; a halo is visible five or six *yojanas;* the rainbow shows its lustre for ten *yojanas.*

Chapter XXXI.

The Glow at the Horizon.

1. The glow at the horizon, if yellow, presages peril to the king; if fire-red, the ruin of the country; if rubicund and observed with wind from the left, it occasions the loss of the crops.

2. One that makes its appearance with great brilliancy, and distinctly sets off shadow, as the Sun does, bodes great danger to the king; if bloody-red, it betokens the raging of the sword.

3, 4. By a glow in the eastern quarter, knights and sovereigns are to suffer; by one in the south-east, artisans and princes; by one in the south, Vaiçyas and persons of cruel

[1] Otherwise Utpala: खरा । चतीव चावावरवता ।

Digitized by Google

occupations; by one in the south-west, envoys and widows who have re-married; by one in the west, Çûdras and agriculturists; by one in the north-west, thieves and horses; by one in the north, Brahmans come to grief; so do heretics and merchants by one in the north-east.

5. A serene sky, bright stars, and a wind blowing from left to right, combined with a gold-hued glow at the horizon, is for the weal of people and king.

Chapter XXXII.

Signs of an Earthquake.

1. Some say that an earthquake is caused by some huge animal living in the midst of the waters;[1] others, however, that it arises when the elephants of the quarters, being tired of the earth's load, are taking breath.[2]

2. A wind falling down upon earth with noise, as if struck by another wind, occasions it, say some;[3] others, however,

[1] Comm. तथाच काश्यपः

यद्यस्योपरि पृथ्वी सशैलवनकानना।
स्थिता जलजसत्त्वाच संक्षोभात्कम्पयन्ति ताम्॥

[2] Comm. तथाच वर्गः

चत्वारः पृथिवीं नागा धारयन्ति चतुर्दिशम्।
वर्धमानः सुवृत्तश्चातिवृत्तश्च पृथुप्रवाः॥
वर्धमानो दिशं पूर्वां सुवृत्तो दक्षिणां दिशम्।
पश्चिमामतिवृत्तस्तु सौम्यामाशान्तु पृथुप्रवाः।
विशोनाद्रुह्यतो ह्येते धारयन्ति वसुन्धराम्॥
ते चसन्ति यदा श्रान्ताः स वायुः श्वसनो महान्।
वेगात्पृथ्वीं चालयते भावाभावाय देहिनाम्॥

The names of the elephants differ wholly from those we meet with in Amarakosha I. 1, 2, 5; Hemac. 170.

[3] *e.g.* Vasishtha.

maintain that it is ordained by unseen powers;[1] other masters[2] again narrate the following.

3. In the days of yore the mountains being winged shook Earth by flying up and down, on which in the assembly of the gods she spoke bashfully to the Creator:

4. "O Lord! the name of firmness, which thou hast bestowed upon me, is put to naught by the mountains stirring. I am not able to bear that toil."

5. As the Creator beheld her face slightly bent, and her eyes in tears, while with quivering lips she stammered forth her speech, he spoke:

6, 7. "Remove, Indra, the grief of Earth; throw thy thunderbolt, in order to lop off the mountains' wings." "It shall be done," quoth Indra. "Fear not," said he unto Earth. "Henceforth Vâyu, Agni, Indra and Varuṇa shall shake thee, in the first, second, third and fourth part of day and night, in order to make known the consequences of good and evil."[3]

[1] Utpala says: अदृष्टशब्देन धर्माधर्मावुच्येते; erroneously, so far as concerns this passage. He cites himself the following stanzas of Vṛddha-Garga's: तथाच वृद्धगर्गः

प्रजाधर्मरता यत्र तत्र कर्म शुभं भवेत्।
जनानां श्रेयसे नित्यं विसृजन्ति सुरोत्तमाः॥
विपरीतस्थिता यत्र जनास्तत्रानुभं तथा।
विसृजन्ति प्रजानान्तु दुःखशोकाभिवृद्धये॥

It is manifest that अदृष्ट corresponds to सुरोत्तमाः. Moreover, Utpala takes कारित to mean कृत, which is purely fanciful.

[2] *e.g.* Parâçara.

[3] Comm. पराशर आह

तत्र चतुर्षु चतुर्भागेषु दिवानक्तमनिशानक्तेन्द्रवरुणयमं कर्मफलं विन्द्यात्॥ एतत्स्पष्टतरं गर्ग आह

कृत्वा चतुर्धाहोरात्रं द्विधाहो ऽथ द्विधा निशम्।
देवतास्त्रयोयोगाच्च चतुर्धा भवनं तथा॥
पूर्वे दिनार्धे वायव्य आग्नेयो ऽथैतु पश्चिमे।
ऐन्द्रः पूर्वेच रात्र्यर्धे पश्चिमार्धेच वारुणः॥

Digitized by Google

8. The asterisms Uttara-Phalgunî, Hasta, Citrâ, Svâti, Punarvasu, Mṛgaçiras and Açvinî constitute the division ruled by Vâyu. The foretokens belonging to it show themselves a week before the event, and are the following:

9. A wind that raises the dust of the earth into a most hazy sky, and bruises trees in his course, while the Sun shines with faint rays.

10. By an earthquake of Vâyu's, it is said that crops, rain, woods and weeds get damaged; merchants are to suffer by intumescence, heavy sighing, madness, fever, and cough.

11. Handsome persons, men of arms, physicians, women, poets, singers, dealers, artisans, the Surashtrians, Kurus, Magadhas, Daçârṇas, and Matsyas have to suffer too.

12. The asterisms Pushya, Kṛttikâ, Viçâkhâ, Bharaṇî, Maghâ, Pûrva-Bhadrapadâ and Pûrva-Phalgunî make up Agni's division, to which pertain the following symptoms:

13. The firmament, covered with falling stars and meteors, stands in a blaze, as it were, by the glow of the quarters; fire, seconded by wind, stirs abroad for a week.

14. By an earthquake ruled by Agni, the rain-clouds vanish, the water-reservoirs become empty, the potentates quarrel, herpes, scab, fever, erisypelatous eruptions and jaundice[1] prevail.

15. Ardent and fierce characters, the Açmakas, Angas, Bâhlîkas, Tangaṇas, Kalingas, Vangas, Draviḍas (or Dramiḍas), and various tribes of Çabara-savages are to suffer.

16. The mansions Abhijit, Çravaṇa, Dhanishṭhâ, Rohiṇî,

चत्वार एवमेते सुरहोरात्रविकल्पवाः ।

निमित्तभूता योगानामुल्कानिर्घातभूयसाः ॥

इयं चतस्रो वेला इति चिह्नम् ॥

For what purpose a natural day is divided into four parts, and the whole of the lunar mansions into as many portions, will appear from stanza 27.

[1] Or chlorosis (?). Comm.: पाण्डुरोग उदरामयः. Probably the same disease as हलीम; Atharva-Veda i. 22. In the text पाण्ड is, of course, a typographical error for पाण्डु.

Jyeshṭhâ, Uttara-Ashâḍhâ and Anurâdhâ form Indra's division; the tokens of it are:

17. Clouds that, bulky as mountains in motion, similar in colour to buffalo's horn, swarms of bees or snakes, emit a deep sound and lightning, and pour out rain.

18. An earthquake during Indra's division destroys such as are renowned by learning, family and lineage, sovereigns and headmen of corporations. It produces dysentery, influenza, mouth disease, and violent vomiting.

19. It afflicts the Kâçis, Yugandharas, Pauravas, Kirâtas, Kîras, Abhisâras, Halas, Madras, Arbuda, Suvâstu, and Mâlava, but yields desirable rain.

20. Revatî, Pûrva-Ashâḍhâ, Ârdrâ, Açleshâ, Mûla, Uttara-Bhadrapadâ and Çatabhishaj constitute Varuṇa's division. Its signs are:

21. Thick, soft muttering clouds, showing the dark lustre of blue lotus, bees or collyrium mixture, illumined by lightning, and diffusing prickly drops.[1]

22. An earthquake at Varuṇa's division hurts the denizens of the seas and rivers, bestows very much rain, and strikes the Gonardas, Cedis, Kukuras, Kirâtas and Videhas; at the same time, however, quarrels cease.

23. An earthquake produces its results six months afterwards; a typhoon after two. According to some authorities, the divisions before mentioned are applicable also to other portents.[2]

[24–26. Meteors, Fata Morgana, dust, typhoons, earthquakes, glow at the horizon, storm, solar and lunar eclipses,

[1] Utpala r. धाराङ्कुर, but clouds can scarcely be compared to seeds, or the fine drops to shoots.

[2] Comm. तथाच वर्गः

निर्घातोल्कामहीकम्पाः स्निग्धकीरनिःस्वनाः।
मेघस्तनितशब्दाश्च सूर्येन्दोर्ग्रहणे तथा॥
परिवेषेन्द्रचापश्च गन्धर्वनगरं तथा।
मण्डलैरेव गोचराः शुभाशुभफलप्रदाः॥

The three stanzas in brackets are taken from our author's Samâsa-Saṁhitâ.

Digitized by Google

unnatural phenomena of lunar mansions and other stars, rain by a cloudless sky, unnatural rain, rain attended with wind, smoke and sparks of flame without fire, a wild beast entering a village, rainbows appearing at night, unnatural signs at dawn and twilight, fragmentary halos, rivers flowing backward, notes of musical instruments in the air; of these, and other phenomena contrary to the common course of nature, the effects must be made known in reference to the same divisions.]

27. An earthquake ruled by Indra annuls one of Vâyu's department, and Vâyu paralyzes one of Indra's. In the same way do the earthquakes arising in the period and department of Varuṇa and Agni neutralize each other.[1]

28. By an earthquake occurring during the division of Agni and the period of Vâyu, or *vice versa*, renowned monarchs will die or suffer calamity, and the subjects, too, will be vexed by dread of famine, by pestilence, and drought.

29. By an earthquake happening during the division of Varuṇa and the period of Indra, or *vice versa*, there will be abundance of food, happiness, rain, and contentment among the people; the cows will yield plentiful milk, and the kings will put an end to hostilities.

30. As to those omens for which no term is fixed,[2] Vâyu produces his effects in four half-months, Agni in three, Indra in a week, and Varuṇa the same day.

31. Vâyu shakes the earth to an extent of 200, Agni of 110, Varuṇa of 180, and Indra of 160 *yojanas*.[3]

[1] *i.e.* the influence of an earthquake that is to occur when one of the asterisms in the division or department of Indra happens to be the asterism of the day, is paralyzed in case the period of its occurrence coincides with the peculiar period of the day allotted to Vâyu, and *vice versa*.

[2] Comm. देहसन्ध्यपिटकप्राचेषु कालः समयो नोक्तो न कथितस्ते यथाविधि वायवे मण्डले भवन्ति। तदा चतुर्भिः पक्षैर्मासद्वयेन फलन्ति।

[3] Comm. तथाच वाक्यपः

वायवे मण्डले निर्दं योजनानां शतद्वयम्।
इन्द्राधिकमथापेय ऐन्द्रे षष्ट्यधिकं शतम्।
शतमाग्नीतिसंयुक्तं वारुणे मण्डले चलेत्।

32. If there be another earthquake on the third, fourth, or seventh day, or a fortnight, month, or three half-months after, it will be deadly to eminent potentates.

Chapter XXXIII.

Foretokens from Meteors.

1. Meteors are the dropping fruits of merit enjoyed in heaven, in visible form. They are divided into five kinds: ignescent balls, meteors, thunderbolts, lightning, and (shooting) stars.[1]

2. A meteor (in restricted sense) produces its effects in a fortnight; likewise an ignescent ball; a thunderbolt in three half-months; lightning in six days; a (shooting) star the same.

3. Three out of the five phenomena of meteors have full effects, viz., lightning, meteors, and thunderbolts; a shooting star is said to produce the fourth part of the full effect, and an ignescent ball the half.

[1] Comm. वर्गादिभिः पुनरन्यथा कथितम् यथा कोल्पपाता कोल्काना शुभाशुभफलसूचनायास्त्राणि व्यक्तिताम्युत्सृजन्ति ताम्येवोल्काः। तथाच वर्गः

स्त्राणि सम्भवन्त्येते शुभाशुभनिवेदिनः।
कोल्पपाता महाल्काना कोल्काना व्यक्तानि तु॥

आचार्येण स्वसंहितायां तदेवोक्तम्

अस्त्राणि कोल्पपाता कोल्काभावाय सम्भवन्त्युल्काः।
केषाञ्चित्पुण्यक्षयतो तथोल्का विच्युतिः स्वर्गात्॥
इति॥

The explanation of these mythological phrases is not difficult. *Ulká*, in the most common acceptation of the term, is a "shooting" or "falling star." Now, the notions of star, ray and darted weapons are generally expressed by the same word. One instance may suffice, viz., the etymological identity of Sanskrit अस्त्रम् and Greek ἄστρον. Hence an *ulká* may be called an *astrum*. The notion of "shooting" or "shot" finds its expression in उत्सृज्; that of "falling," in विच्युति and पत्.

Digitized by Google

4. A thunderbolt comes, crackling, down upon men, elephants, horses, wild beasts, rocks, houses, trees, or cattle, at the same time wheeling and rending the surface of the earth.

5. Lightning frightens on a sudden animals by its crackling, moves flaming in wide zigzags, and falls down upon living creatures and faggot piles.

6. An ignescent ball is small, with a short tail,[1] and continues visible over a space of forty cubits or more. It looks like a burning coal, and measures two cubits.

7. A (shooting) star is (apparently) a cubit in extension, and white, red, or of the colour of lotus filaments. It moves in the heavens horizontally, downwards or upwards, as if being drawn.

8. A meteor (in restricted sense) is large at the top, and increases in size in falling, dragging all along behind itself a very thin tail. Its length (the tail included) is three cubits and a half. There are many sorts of it.

9. Such as resemble spectres, weapons, asses, camels, crocodiles, monkeys, boars, ploughs, wild beasts, great lizards, snakes, and smoke, have evil consequences, as well as such as have two crests.

10. Such as appear like banners, fishes, elephants, mountains, lotuses, the Moon, horses, glowed silver, or are shaped like the figures called Çrîvatsa,[2] thunderbolt, conch and cross, bring times of plenty.[3]

[1] What here is called "tail" (*puccha*), is not to be confounded with the tail, or rather crest (*çikhâ, cûlâ*) of a comet. The former is simply a result of optical illusion.

[2] Utpala r. श्रीवृक्ष, about which he remarks that it is well known, (*prasiddha*). From other passages it appears that he takes श्रीवृक्ष to be synonymous with बिल्व, Ægle Marmelos. Cf. Weber, Fragment der Bhagavatî, pp. 306, 312. The compound यथाश्रितलक्षणोपेतश्रीवृक्षत, i.e., is an error for °लांछ, I presume; whereas Weber proposes to read °लाञ्छित. The compound is a Bahuvrîhi, and may be rendered, "whose Çrîvrksha-figure possesses the proper marks."

[3] Comm. तथाच ब्राह्मणः

नरेभतुरगाद्रिमवृक्षिपुष पतितस्तदा ।
ज्वलन्ती चलवद्रूक्षा लम्बी रावसंयुता ॥

11. Meteors, dropping in great numbers from the midst of the canopy, are pernicious to king and land. By whirling high in the sky, a meteor presages commotion among mankind.

12. One coming in contact with the Sun or Moon, or issuing from either at the time of an earthquake, causes a hostile invasion, the king's death, famine, drought, and unsafety.

13. A meteor destroys monarchs staying in town or those on march, according to its passing the Sun or Moon to the right. One dropping from the Sun in front of the traveller brings good.

14. A meteor, being white, ruins the Brahmans; being red, the Kshatriyas; being yellow, the Vaiçyas; and, being black, the Çûdras. The members of the four castes are also hurt, severally, by meteors falling upon the head, shoulder, side, and behind.

15. A meteor of coarse appearance brings woe to Brahmans, by falling in a northerly direction; in an easterly direction, to Kshatriyas, and so forth. If it appears sleek, not crooked, entire, and is moving low, it tends to the prosperity of the same.

विद्युत् चासकरी भीमा शब्दायन्ती तडातडा ।
बृहच्छीर्षातिसूक्ष्माङ्गी जीवेषु च पतेत्सदा ॥
धूमूषि दृश्य या दृश्या सूक्ष्मा भिन्ना प्रकीर्तिता ।
ज्वलिताङ्गारसदृशी द्वी हस्ती सा प्रमाणतः ॥
पद्मताम्राकृतिश्चैव हस्तमात्रायतानता ।
तिर्यगूर्ध्वमधो याति सोह्यमानेव तारका ॥
उल्का मूर्धनि विस्तीर्णा पतन्ती वर्धते तु सा ।
तनुपुच्छा गुमाचा तु वज्रभेदसमावृता ॥
आयुधप्रेतसदृशी अम्बुकोष्ट्रखराकृतिः ।
धूमरूपा तु पापाख्या विस्तीर्णा या तु मध्यमा ॥
ध्वजपद्मेभहंसाभा पर्वतास्त्रसमप्रभा ।
मीनुचमङ्गसदृशा याचोल्का सा शिवप्रदा ॥

It is not necessary to point out how closely our author has imitated this passage.

Digitized by Google

16. One that is grey, rosy, blue, crimson, fire-red, dusky, or ashy, and rough, visible at dawn or day-time, broken and moving in a crooked way, bodes danger from hostile invasion.

17. In hurting asterisms or planets, a meteor is stated to be disastrous to whatever belongs to their department.[1] By dashing against the Sun or Moon at the time of rising or setting, it is deadly for monarchs staying in town or on march.

18. If Pûrva-Phalgunî, Punarvasu, Dhanishṭhâ, and Mûla are scathed by a meteor, damsels are to suffer. Brahmans and knights come to grief if Pushya, Svâti, and Çravaṇa are attainted.

19. The (so-called) constant and kind asterisms being hurt, sovereigns are afflicted; the harsh and cruel mansions being struck, thieves are to suffer; whereas artisans will suffer, should the swift and neutral asterisms[2] be in the same predicament.

20. By falling upon idols, meteors cause danger to king and land; by coming down upon an image of Indra, they occasion distress to sovereigns; by falling upon dwellings, they bring affliction to the owners.

21. By hurting the planet of a particular region,[3] a meteor causes suffering to the people in that quarter. If it comes down on a threshing-floor, agriculturists are to suffer. If it falls on a holy tree, the beings worshipped there are distressed.

[1] As enumerated in ch. xv. and xvi.

[2] Among the asterisms are called constant (ध्रुव): Rohiṇî, Uttara-Bhadrapadâ, Uttara-Ashâḍhâ, and Uttara-Phalgunî; kind (तीक्ष्ण, मृदु): Mṛgaçiras, Çitrâ, Anurâdhâ, and Revatî; harsh (उग्र): Bharaṇî, Maghâ, Pûrva-Bhadrapadâ, Pûrva-Ashâḍhâ, and Pûrva-Phalgunî; cruel (दारुण, तीक्ष्ण, क्रूर): Ârdrâ, Açleshâ, Jyeshṭhâ, and Mûla; swift (क्षिप्र, चर): Açvinî, Tishya, Hasta, and Abhijit; neutral (साधारण, मृदुतीक्ष्ण): Kṛttikâ and Viçâkhâ. Cf. ch. xcviii. 6-11; also Weber, Jyotisha, p. 95; and Naxatra, ii. 385.

[3] The planets of the eight regions, east, south-east, etc., are the Sun, Venus, Mars, Râhu, Saturn, the Moon, Mercury, and Jupiter.

22. A meteor, if coming down upon a city gate, bespeaks the ruin of the city; if on a bolt, the destruction of the people; if on a shrine of Brahma, it crushes the Brahmans; if on a cow-house, the cow-keepers.

23. If at the moment of a meteor falling are heard such sounds as roaring, claps, instrumental music, song and clamours, they augur danger to the land and its ruler.

24. A staff-like meteor, whose train continues for a long time visible in the sky, is dangerous for the king. So, too, one that appears in the air as though it were drawn by a thread, or one that resembles the banner of Indra.[1]

25. By going backward, a meteor ruins head merchants; by going in a horizontal direction, king's wives; by tending downward, kings; by moving upward, Brahmans.

26–28. A meteor shaped like a peacock's tail brings destruction to mankind; one creeping like a snake, is disastrous to women; a circular one, is fatal to the town; one in the form of an umbrella, to the court priest; one resembling a tuft of bamboo, is noxious to the kingdom. Mischievous also is one that bears a likeness to beasts of prey, or boars, and shows a crown of sparks, or is shattered to pieces, and attended with noise.

29. One that looks like a rainbow, destroys the empire; one that dissolves itself in the heavens, undoes the clouds; one moving against the wind, in a crooked way or backwards, is not auspicious.

30. Danger threatens the king from the quarter from which a meteor is approaching the town or host, but if the monarch marches off to the quarter where a meteor comes down blazing, he will ere long conquer his foes.

Chapter XXXIV.

Signs of Halos.

1. Halos consist of solar or lunar beams that, reflected by the wind, take a circular shape and show themselves in a slightly clouded sky in various colours and forms.

[1] About the banner of Indra, see ch. xliii.

Digitized by Google

2. They are crimson, deep blue, pale yellow, dove-coloured, darkish, speckled grey, greenish yellow or white, according to their being produced by Indra, Yama, Varuṇa, Nirṛti, Vâyu, Çiva, Brahma, or Agni.

3. Kubera is the author of one having the hue of a peacock's neck; others produce halos of mixed colours. Vâyu's work also is a halo that ever and anon is fading away, having trifling results.[1]

4. A halo shining like the blue jay, peacock, silver, oil, milk, or water, being glossy and entirely round, bestows welfare and plenty, if appearing in its proper season.[2]

5. Mischievous is one that extends its course through the whole firmament, shining, variegated or blood-red, rough, broken, having the shape of a cart, bew, or triangle.

6. On the appearance of a halo tinged like the peacock's neck, follows much rain; of a varicoloured one, the death of the king; of a dark purple one, unsafety; of one coloured as the rainbow or the red Açoka, war.

7. When there is a glossy, thick halo, which shows the natural colour of the season, and is overcast with stratified clouds, it brings rain on the same day. So, too, does a yellow one, when the Sun is shining fiercely.

8. A huge, hazy halo seen at dawn, noon, or twilight,

[1] Comm. तथाच काश्यपः

सितपीतेन्द्रनीलाभरक्तकापोतवर्णवः ।
भवन्ति वर्हिवर्णाश्च विज्ञेयास्ते शुभावहाः ॥
ऐन्द्र्याम्याग्नेयनैर्ऋत्यवारुण्याः सौम्यवह्निजाः ।
दृश्यादृश्येन भावेन वायव्यः सो ऽभिदृङ्ः ॥

[2] Much more perspicuous is the following passage from Kâçyapa:

त्रिशिरे चापवर्णाश्च वसन्ते त्रिशिखस्त्रिभः ।
ग्रीष्मे रजतसङ्काशः प्रावृड् तैलसमप्रभः ॥
गोक्षीरसदृशः शक्रः परिवेषः शरत् स्मृतः ।
हेमन्ते वसनसङ्काशः स्वकाले शुभदः स्मृतः ॥

Curious are प्रावृड् and शरत्, instead of the locative, instrumental, or even accusative case.

while blasted birds and wild deer emit their cries, causes unsafety, and, if hurt by lightning, meteors and the like, it slays the king by the sword.

9. Whenever the Sun or Moon daily, during day and night, looks red, death awaits the sovereign; likewise, when both are repeatedly surrounded by a halo at the time of rising, setting, or noon.[1]

10. A halo consisting of two circles is threatening to the commander of the army, though the raging of arms caused by it is not so very violent. Three circles foreshow the raging of the sword; four of them, peril for the prince royal; five of them, the siege of the town.

11. A planet, the moon and a star being inclosed (within a halo, at the same time), there will be rain in three days, or war in a month.[2] A halo surrounding the lord of the horoscope, the lord of nativity, or the birth-star[3] of the king, is an evil omen for him.

[1] Comm. तथाच गर्गः

दिवा सूर्ये परिवेषो रात्रौ चन्द्रे यदा भवेत्।
एकस्मिंश्चिद्दिनोरात्रे तदा नश्यति पार्थिवः॥
एतेन विधिना नित्यं सप्ताहं परिवेष्टने।
सर्वभूतविनाशः स्यात् तस्मिन्नुत्पातदर्शने॥

[2] Utpala: एतदुक्तं भवति। चन्द्रपरिवेषमध्यगते ग्रहनक्षत्रे यदा भवतस्तदा त्र्यहेण दिनत्रयेण वृष्टिर्भवति। तथाच गर्गः

त्रीणि यथावदभ्रेरन्नक्षत्रं चन्द्रमा ग्रहः।
त्र्यहेण वर्षतोऽभ्रस्य मासाद्वा जायते भयम्॥

[3] The lord of the horoscope is the planet presiding over the horoscope; the signs Aries, Taurus, etc., are lorded over by Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter. See Brh. Jâtaka, i. 6; Laghu-Jâtaka, i. 8 (Ind. Studien, ii. p. 278). The lord of nativity is the sign the Moon is standing in at the time of one's birth. About the birth-star, see ch. iv. 28, footnote. Utpala: होराधिपो जन्मलग्नपः। जन्माधिपो राशिपः, and in his comment on Yogayâtrâ, iv. 43: यत्र राशौ (*i.e.* lunar mansion, here) स्थिते चन्द्रमसि जातस्तज्जन्मर्क्षम्.

Digitized by Google

12. Saturn, if shut up within the halo, ruins the lesser grain sorts,[1] occasions rain seconded by wind, and destroys trees, plants, etc., along with agriculturists.

13. If Mars happens to stand within the halo, young princes, military commanders and soldiers are defeated, whereas fire and sword are threatening. Should Jupiter be encircled, then court priests, ministers and kings are to suffer.

14. A prosperous condition of ministers, trees and writers, as well as a good rain, are the effects of Mercury being encircled. Distress comes to chiefs on march and sovereigns, and dearth ensues, should Venus be inclosed.

15. Danger owing to famine, fire, mortality, the ruler and the sword, arises from a comet standing within the circle. If Râhu is shut in, there will be danger for the king, danger for unborn children, and sickness.

16. If two planets stand within a solar or lunar halo, one may with certainty expect battles, and if three planets are in the same predicament, danger from famine and drought is announced.

17. The sovereign, along with his ministers and court priest, falls a prey to death, if four planets are invested. Know that the world cometh to an end, as it were, if five or more planets stand within the circle.

18. The appearance of a halo, apart from a planet or any asterism (being inclosed), may cause the king's death, unless a comet appear at the same time.[2]

[1] Comm. क्षुद्रधान्यानि प्रियङ्ग्वादीनि।

[2] In the latter case the effects of the comet only should be considered. Comm. तथाच वाक्यम्:

परिवेषान्तरगौ द्वौ ग्रहौ यायिनावरी।
युद्धस्य भवति क्षिप्रं घोररूपं सुदारुणम्॥
अनावृष्टिक्षुद्भयन्तु परिवेषगतैस्त्रिभिः।
चतुर्भिः परिविष्टैस्तु राज्ञांस्तु मरणं भवेत्॥
मण्डलान्तरिताः पञ्च यतः सङ्घयावहाः।
पुनर्ताराग्रहश्चैव नक्षत्रामयापिवा॥
परिवेषो यदा दृश्यस्तदा नरपतेर्वधः।
यदि केतूदयो न स्यादन्यथा तत्फलं वदेत्॥

19, 20. A halo being seen on the first, second, etc., of the month, has baneful results for Brahmans, Kshatriyas, Vaiçyas, Çûdras, in succession. On the fifth, it is fatal to the guilds; on the sixth, to the town; on the seventh, to the treasury; on the eighth, to the prince royal; on the three days following, it is noxious to the ruler; on the twelfth, it occasions the siege of the town; on the thirteenth, mutiny among the soldiery.

21. A halo, showing itself on the fourteenth, makes the queen suffer; on the fifteenth, it afflicts the king himself.

22. A straight line within a halo is to be considered as concerning kings staying in town; one without the circle, as pertaining to kings on march; one through the midst of the halo, as belonging to allies coming to the rescue.

23. Those kings whose special line looks crimson, dingy and coarse, get worsted, but those whose own line is white, bright and sleek, will conquer.

Chapter XXXV.

Signs of Rainbows.

1. The rainbow is formed by varicoloured solar rays that, pressed by the wind, appear in the shape of a bow in a cloudy sky.

2. Some Masters[1] say that the rainbow arises out of the exhalations of the serpents of Ananta's family.—A rainbow, if seen by kings on march in front, brings defeat.

3. A thick, varicoloured rainbow, unbroken, reaching to the ground, brilliant, sleek, double, observed behind (the person marching), is auspicious, and bestows rain.

4. One that arises in any intermediate region is pernicious to such classes as preside over that particular quarter;[2] one

[1] Amongst others, Kâçyapa.

[2] The classes presiding over the eight quarters are enumerated in ch. lxxxvi. 34, *q.v.*

Digitized by Google

being seen in a cloudless sky produces pestilence. Pink, yellow, and dark blue rainbows engender evils from war, fire, famine.

5. A rainbow, appearing in water, produces drought; on the earth, the loss of the crops; on a tree, sickness; on an ant-hill, danger from the sword. If seen at night, it indicates the death of a minister.

6. A rainbow, if shining in the eastern quarter, out of the rainy season, brings rain, but within the season it prevents rain. If seen in the west, a rainbow announces rain at any time.

7. A nocturnal rainbow in the east brings distress to the king; such a one being observed in the south, west, or north, will crush a chief commander, a grandee, or minister (severally).

8. A night rainbow of white colour brings woe to Brahmans; one of red colour to Kshatriyas, and so forth. It will, besides, ere long, destroy the principal monarch in the quarter where it happens to be observed.

(To be continued.)

Chapter XXXVI.

The Phenomenon termed an Aerial City (Fata Morgana).

1. An aerial city in the north is detrimental to the court priest; one in the east, is so to the sovereign; one in the south, to the commander of the troops; one in the west, to the prince royal. A white one is pernicious to Brahmans, a crimson one to Kshatriyas, a yellow one to Vaiçyas, and a dusky one to Çûdras.

2. The same phenomenon, if visible to the northward, brings victory to such kings as stay in their residences; if it is seen in any intermediate quarter, it tends to the destruction of individuals of the mixed classes. When an aerial city, along with triumphal arches, appears in a tranquil quarter, it forebodes triumph to the king.

3. On arising, in all quarters and at all times, the phenomenon brings danger to king and people. When it resembles smoke, fire, or a rainbow, it will kill thieves and foresters.

4. An aerial city of faded colour brings wind and thunder; a glowing one causes the death of the monarch; one seen on the left augurs danger from the enemy, but one on the right brings victory.

5. When a vari-coloured aerial city makes its appearance with streamers, standards, and gateways, then the earth is soon to swallow abundantly, on the battle-field, the blood of elephants, horses, and men.

Chapter XXXVII.

Mock Suns.

1. A mock sun, if sleek and showing the hue appropriate to the sun in the season in which it appears, is held auspicious;

Digitized by Google

it brings peace and prosperity by being very bright, and beryl-coloured or white.

2. A yellow one causes sickness, and one red, like an Açoka-blossom, announces the raging of the sword. A row of mock suns betokens danger from robbers, and is mortal to the sovereign.[1]

3. A mock sun, when standing north of the sun, gives rain; when south, wind; when on both sides, there is peril of inundation; when it is seen above, it is pernicious to the sovereign; when beneath, to the people.

Chapter XXXVIII.[2]

Haze.

1. They say that the death of the king is augured by a haze appearing like a heap of thick darkness, when all quarters are so shrouded that hills, towns, and trees, are not discernible.

2. In the same quarter where a mass of vapour first arises or vanishes, danger is undoubtedly approaching in a week.

3. By a white mass of hazy clouds, the ministers and country people are to suffer; before long the sword will rage and success be much impeded.

4. If at sunrise a haze arises, covering as it were the whole canopy for one or two days, it presages awful danger.

5. Dimness uninterruptedly thickening during one night, destroys the principal monarch, but is conducive to the safety of sage rulers.

6. In the kingdom where a thick mass of gloom is spreading for a couple of nights, one may foretell an invasion from hostile forces.

7. A dimness descending and staying for three or four

[1] In the compound *dasyubhayâtankanrpahantrî* a word like *da*, *kara* is omitted by the poet.

[2] This chapter is wanting in the MSS. of the commentary, and betrays a style different from our author's.

nights, blights food and fluids; when it lasts for five nights, there is to be a mutiny amongst the royal troops.

8. When dimness arises, apart from the appearance of comets and the like, it produces horrible danger. Its effects are, as the masters of the science declare, unimpaired in any season but autumn.

Chapter XXXIX.

Typhoons.

1. When a wind clashing with another wind is struck down from the air to the earth, then a typhoon is produced. It is ill-boding if accompanied by the cries of vexed birds.

2. At sunrise it will injure judges, kings, wealthy men, soldiers, wives, merchants, and courtesans; in the morning (from six to nine o'clock) it is mischievous to goats and sheep, Çûdras and burgesses.

3. At the time (from nine o'clock) till noon it will affect royal attendants and Brahmans; in the third part of the day (from noon till three o'clock), it will be bad for Vaiçyas and rain-clouds, and in the fourth part for thieves.

4. Just after sunset it destroys the outcasts; in the first watch of night it ruins the grains; in the second watch it vexes the hosts of imps.

5. It will oppress horses and elephants in the third watch, and princes on the march in the fourth. It destroys the region to which it is tending, with a terrific, hollow noise.

Chapter XL.

Prognostics for the Growth of Crops.

1. Here are described which constellations on the Sun's entering Scorpio and Taurus are favourable, or the reverse, to the growth of autumnal and summer corn, according to the statements of Bâdarâyaṇa.

2. The summer corn thrives, if, on the Sun's entering Scorpio, the first, fourth, seventh, and tenth house are occu-

Digitized by Google

pied by benign planets,[1] or if he is looked at by the benign planets when in their power.[2]

3. If the Sun stands in Scorpio, Jupiter in Aquarius, and the Moon in Leo, or Jupiter in Leo and the Moon in Aquarius, the summer corn will prosper.

4. If Venus or Mercury, or both, are stationed in the second house from the Sun, or in the twelfth, the corn will thrive, and exceedingly so should the constellation be favoured by the aspect of Jupiter.[3]

5. If the Sun, being in Scorpio, stands between Mercury and Venus, while Jupiter and the Moon are in the seventh house from the Sun, the harvest will be most excellent. When the Sun stands in the first part of Scorpio, and Jupiter in the second, one must expect a half crop.

6. By Venus, the Moon and Mercury occupying the eleventh, fourth, and second house, the Sun being in Scorpio, the grains will prosper uncommonly, and so too will the cows should Jupiter at the same conjuncture occupy the tenth house.

7. Jupiter in Aquarius, the Moon in Taurus, the Sun in the beginning of Scorpio, Mars and Saturn in Capricorn, form a constellation that promises a rich harvest, but afterwards danger from hostile invasions.

8. The Sun, by standing in Scorpio, between two evil planets, makes the corn perish; a malign planet in the seventh house ruins it while sprouting.[4]

9. An evil planet occupying the second house, if not

[1] *i.e.*, Mercury, Jupiter, and Venus.

[2] The parallel passage in Bâdarâyaṇa has:

वृश्चिकसंस्थे सूर्ये सौम्यैर्बलवद्भिर्निरीक्षिते वृष्टिम् ।
तैरेव वेक्षितैर्वा सौम्यवधाच्चैव निर्दिशेन्महतीम् ॥

[3] Bâdarâyaṇa:

सूर्याद्बुधे द्वितीये शुक्रे वा तत्र युगपदेव तयोः ।
रिष्फगयोरपि वेयं विज्ञप्तिर्गुरुदृशातीव ॥

[4] Bâdarâyaṇa:

क्रूरान्तःस्थः सूर्यो वृश्चिकसंस्थो विनाशयति सस्यम् ।
वार्तावार्तं पापः सप्तमसंस्थो ऽपि नाशयति ॥

looked at by good planets, spoils the first growth, but is decidedly favourable to the corn sown afterwards.

10. Two malign planets, if stationed in the seventh, tenth, fourth, or first house from the Sun, in Scorpio, make the crops miscarry, but not everywhere, so that the planetary aspects be not adverse.[1]

11. When two evil planets are standing in the seventh and sixth houses from the Sun in Scorpio, then one may expect a good harvest and a lowering of prices.

12. In like manner the learned astrologer must determine whether the Sun on entering Taurus is to be pernicious or favourable to the grains that shoot out in autumn.

13. If the Sun, when moving in Aries, Taurus, or Gemini, is in conjunction with benign planets, or in their aspect, the result is that the summer corn gets cheap[2] and is consumed in peace.

14. The Sun has the same effect upon the autumnal corn, if he stands in Sagittarius, Capricorn, or Aquarius at the period of collecting. The reverse will take place if he is in the aspect of, or in conjunction with, malign planets.

Chapter XLI.

Classification of Natural Products.

1. To the domain of the sundry asterisms of the ecliptic, the Seers have assigned several natural products, for the prognostication of good or ill. I shall enumerate them according to traditional and authoritative lore.

2. To Aries are said to belong: cloth, sheep's wool, goat's

[1] Bâdarâyaṇa:

सूर्यात्सप्तमसंस्थः पापो ऽन्यः केन्द्रगश्च हानिकरौ ।
सौम्यग्रहसम्दृष्टौ न तथा सर्वत्र निर्दिष्टौ ।

[2] Not समर्घ, as the printed text has it, but समर्घ is the true reading; cf. ch. xli. 12. The same word occurs in a passage from some Smṛti quoted by Nîlakaṇṭha in Mahâbhârata, xiii. 23, 21 (Bombay ed.):

समर्घं धान्यमादाय महार्घं यः प्रयच्छति ।
स वै वार्धुषिको नाम हव्यकव्यबहिष्कृतः ॥

Digitized by Google

hair, lentils, wheat, resin, barley, weeds growing on land, and gold.

3. To Taurus are referred, cloth, flowers, wheat, rice, barley, buffaloes, and bullocks; to Gemini, corn, whatever grows up in autumn, creepers, esculent bulbs of water-lilies, and cotton.

4. To Cancer belong, paspalum, plantains, dûb-grass, fruits, roots, leaves, and cocoa-nuts; to Leo, grain in husks, essences, skins of lions, etc., and sugar.

5. To Virgo pertain, flax, awnless barley,[1] dolichos, wheat, kidney-beans and grain in pods;[2] to Libra, peas, wheat, white mustard seed and barley.

6. Under Scorpio are brought, sugar-cane, whatever grows through being watered, iron, goats and sheep; under Sagittarius, horses, salt, cloth, missiles, sesamum, grain, and roots.

7. To Capricorn belong, trees, shrubs, whatever grows through being watered, sugar-cane, gold and black iron; to Aquarius, aquatic products, fruits, flowers, jewels, and brilliant things.

8. Under Pisces are, such jewels as come from testaceous animals,[3] aquatic products, diamonds, various oils, and whatever comes from fishes.

9. By standing in the fourth, tenth, second, eleventh, seventh, ninth, or fifth house, from the particular asterism (to which any product belongs), Jupiter promotes the increase of the products; so does Mercury by standing in the second, eleventh, tenth, fifth, or eighth house.

10. The planet Venus causes loss in the sixth or seventh house, but increase in the rest. The malign planets are favourable, if stationed in the Houses of Increase,[4] but inflict loss if standing in other places.

[1] The meaning is doubtful; the Comm. only says that *kalâya* is a *sasyam*; at any rate it must be something different from *kulattha*.

[2] About *nishpâva* the Comm. remarks: चणुप्राणि यानि पुनर्वाचन्ते विप्रावाच प्राचयः। इति केचित्। शिम्बिधान्यमिति केचित्॥

[3] *e.g.* from the pearl oyster.

[4] *i.e.* the third, sixth, tenth and eleventh.

11. If the evil planets in their power stand at evil distances from any asterism, the articles assigned to such an asterism will become dear and scarce.

12. The benign planets in their power, by occupying a good place with respect to any asterism, have the effect of making the products belonging to such an asterism cheap and abundant.[1]

13. A sign in the aspect of good planets in their power produces no evil, even if the houses occupied are unfavourable. The reverse applies to the aspect of malign planets.

Chapter XLII.

Prognostics for the Rising or Lowering of Prices.

1, 2. A change in the prices may be foretold on observing uncommon rainfall, meteors, an airy staff, halo, eclipse, mock sun or moon, and such like phenomena at new or full moon, and at the Sun's entrance into a new sign, every month. As to uncommon phenomena on any other day of the month, those have a tendency to make monarchs suffer from frays.

3. (If any of the aforesaid phenomena is seen) when the Sun has reached Aries, one should purchase summer corn; and when the sun stands in Taurus, buy wild roots and fruits. Then one shall gain (in selling those articles) in the fourth month following.

4. If one makes a store of all sorts of flavours and grain during the Sun's stay in Gemini, he shall in selling them in the sixth month after have an enormous gain.

5. By laying up honey, perfumes, oil, ghee, and syrup, at the time of the Sun's stay in Cancer, one will get twice the prime cost in the second month; but by selling before or after that period, one will sustain loss.

6. When the Sun is in Leo, one should buy gold, jewels, skins, bark, weapons, pearls, and silver. If one sells them in the fifth month, there will be profit, but otherwise loss.

[1] सामर्घ्यम् instead of सामर्घ्यम्; cf. ch. xl. 13.

Digitized by Google

7. The buyer of chowries, donkeys, camels, and horses, when the Sun has reached Virgo, shall gain double if he sell in the sixth month afterwards.

8. When the Sun is in Libra, let one purchase woven articles, jewels, woollen cloths, glass, yellow flowers, and corn; these will, in six months, fetch double their price.

9. Fruits, bulbs, roots, and various gems, taken in when the Sun stands in Scorpio, and laid up for two years, yield a profit equal to double the prime cost.

10. Let one buy saffron, conch shells, coral, glass, and pearls, when the Sun is in Sagittarius; six months after those articles will fetch double prices.

11. He who is anxious to gain must purchase iron wares and corn when the Sun occupies Capricorn and Aquarius, and sell a month after; he then gets double their prime cost.

12. By storing roots, fruits, bulbs, vessels, and jewels, when the Sun has reached Pisces, for half a year, one shall obtain a handsome profit.

13. These profits in reference to each sign of the ecliptic are only promised in case the Sun or Moon is in conjunction with a friendly planet, and in the aspect of such a one as is befriended for the time being.

14. The Moon, by being in conjunction with the Sun, or, when full, in conjunction with, or looked at, by benign planets, instantly causes a rising of prices. Both she and the Sun, however, spoil the prices, if both are in conjunction with, or in aspect of, evil planets. In this way one has to tell the good or evil effects, after ascertaining which substances are assigned to each house.

Chapter XLIII.

Festivity of Raising Indra's Banner.

1. The immortals said unto the Creator: "O Lord! we are unable to resist in battle the children of darkness. Hence we approach Thee, the resource of those who are in need."

2. The Lord said to the gods: "In the Milk-sea is Keçava;

He will give you the ensign, at the sight of which the demons shall not withstand you in the struggle."

3, 4. On obtaining this boon, the gods with Indra went to the Milk-sea, and praised Him who is marked by the Çrîvatsa, whose breast is beaming with the rays of the Kaustubha gem, Him the Lord of Çrî, the incomprehensible and incomparable one, the life essence of all living beings, Vishṇu, the highest soul, who is without beginning, and to whom no limit is known.

5. Then, satisfied by their praises, the divine Nârâyaṇa gave them the ensign that shall prove for the faces of the brides of the demons such as the Moon is for the day blowing lotus, but for the countenances of the goddesses, such as the Sun is for the same flowers.

6. Indra gladdened at receiving the ensign produced from Vishṇu's lustre, which was carried on an eight-wheeled fulgent chariot, resplendent with gems, as if it were the Sun beaming forth in autumn.[1]

7. By raising that standard, adorned with many tinkling objects, garlands, umbrellas, bells and trinkets, the king of the gods annihilated in battle the host of the enemy.

8. The king of the gods granted the bambu flagstaff to Vasu the sky-traveller, lord of Cedi, and that monarch treated the gift with due respect.[2]

9, 10. Satisfied by that festive demonstration, the ruler of heaven declared: "Those kings who will act in the same manner shall be rich like Vasu, and see their behests obeyed on earth. Their people will be contented, free from peril and sickness, and have abundance of food. The ensign is

[1] The general import of the myth appears to be, that the Sun, the source of light (Vishṇu) bestows on heaven (Indra) his own *ketu* (*i.e.* ensign and first gleam of day), before which the spirits of darkness must needs vanish. The festival described in this chapter, like many other feasts at certain seasons, may be called a natural myth rendered plastic, dramatized. The eight-wheeled chariot is the day divided into eight *yâmas*.

[2] The same myth is told in Mahâbhârata i. 63, 15, *seqq.* (Bombay ed.).

Digitized by Google

also to bode through foretokens what good or evil consequences await mankind."

11. Now am I going to propound, according to authoritative traditional lore, how in the days of yore monarchs wishing for victory and increase of power have honoured that standard by Indra's command.

12. The precept is as follows:—The astrologer and master-carpenter go to the wood at a lucky Karaṇa,[1] day, asterism, and at an auspicious hour, when all augurs well for the journey.

13, 14. Trees not fit as material for Indra's standard are such as grow in public gardens, temple yards, cemeteries, ant-hills, roads, and hallowed spots; or such as are stunted, sear at the top, spinous trees, those entwined by creepers and parasitic plants, or covered with numerous birds' nests and holes, or hurt by fire and wind, and such as bear feminine appellations.

15, 16. The fittest trees are Terminalia Arjuna, Vatica robusta, Terminalia tomentosa, Grislea tomentosa,[2] and glomerated fig-tree. In taking one out of these five or some other estimated timber tree growing on white or black soil, the Brahman divine has first in due form to pay his respects to the tree, and after approaching it on a lonely spot at night time, touch it and recite the following spell:

17. "Hail to all beings living in this tree! Reverence to ye! May you change your abode after taking this oblation:

18. "Hail to thee, O pre-eminent tree! The king chooses thee for the standard of the king of the gods: accept thou this homage!"

19. On the next morning the carpenter has to hew the tree, with his face turned towards the north or east. A hollow sound of the felling axe is not auspicious, but a soft and full tone favourable.

[1] *cf.* ch. 99, 6.

[2] The r. *dhava* of the printed text is as doubtful as its rendering; the Comm. has *vadha*, certainly the word from which *bâdhaka*, explained as *rājavṛkṣa* and *girimâla* (see Böhtl. and Roth, Dict. i. v. *bâdhaka*), is derived.

20. If the tree falls to the eastward or northward, unimpaired, not crooked, and without getting entangled in another tree, it bodes victory to the sovereign; should the tree come down under the contrary circumstances, it must be left alone.

21. After chopping off four digits from the top, and eight from the bottom, one must throw the trunk into water; and then, after it has been taken out again, have it transported to the town gate by means of a cart, or carried by men.

22. If one of the spokes gives way, there will be bickerings in the army; if it is the periphery that breaks, you may be sure that the army will be destroyed. Rupture of the axle presages loss of wealth, and of the axle-pins bodes ruin to the carpenter.

23, 24. On the eighth day of the bright half of Bhâdrapada should the king, surrounded by citizens, with the astrologers, ministers, chamberlains, and Brahmans foremost among them, all in festive dress, order the standard of Indra to be carried by citizens into the town, amidst the sounds of horns and musical instruments, while the staff is covered with new cloth, and enveloped in garlands, perfumes, and incense.

25, 26. Gaudy streamers, triumphal arches, and festoons of wild flowers adorn the town where the inhabitants are over-merry; where the streets are cleaned and trimmed, crowded with handsomely-attired courtesans; where the shops are trimmed up, the squares crowded with mimics, dancers, and singers; where many festive and solemn shouts are heard.

27. White streamers foreshow triumph, but yellow ones sickness; vari-coloured ones bring victory, whereas red ones presage the raging of the sword.

28. If the staff in entering the town is subverted by elephants or other animals, danger is impending. A sound of boys clapping hands or a fight between animals (on that occasion) augurs war.

29. Thereon (when the beam has safely arrived in town) must the carpenter plane it, and then raise it on a machine according to the rules. The king now orders a vigil to be

Digitized by Google

kept with it, on the eleventh (of the bright half of Bhâdrapada).

30. The court priest, clad in white and wearing a white turban, makes a sacrifice to the Fire with hymns to Indra and Vishṇu, whilst the astrologer has to observe the symptoms.

31. A blazing fire, ardent, smooth, compact, having the shape of auspicious things, brings blessings; one showing different qualities is evil. This subject has been more amply treated in the Yâtra.[1]

32. A fire that at the final benediction blazes forth of itself, and with soft lustre turns its flame to the right, renders all earth subject to the monarch, she whose girdle is the ocean and whose lovely necklace is the glittering stream of the Ganges and Jamnâ.

33. When the fire shows the hue of gold, Açoka blossom, yellow Barleria, lotus, beryl stone or blue lotus, then shall darkness, expelled by the rays, find no room in the royal house.

34. Those (princes) to whom fire emits a noise like that of a multitude of chariots, like the sea, clouds, elephants, or battle-drums, shall in their march cause the regions to be darkened and shaken by the troops of their infuriated elephants.

35. Whenever fire assumes the shape of a banner, jar, horse, elephant, or hill, earth (in all her extension, so as to have) the mountains of sunrise and sunset for lips, and the Himâlaya and Vindhya for breasts, comes under the sway of (such) kings (for whom the sacrificial fire shows those symptoms).

36. If fire has the scent of the elephant's frontal juice, of oil, lotus, fried grains, ghee, or honey, earth is to be like a mosaic formed by the rays issuing from the crown jewels of prostrate potentates.

37. These good or evil omens which arise from the fire at (the festival of) Indra's banner, are likewise to be observed

[1] Yogayâtrâ, ch. viii.

at the casting of horoscopes, at sacrifices, propitiating oblations to the planets, at the periods of marching and wedding.

38. When the priests have been honoured with sugar, cakes, milk porridge, etc., and with guerdons, the ensign of Indra should be raised on the twelfth, whether the asterism of the date be Çravaṇa or another.

39, 40. Manu has laid down the rule, that there are seven or five smaller flagstaffs to be wrought by skilled artisans and called "Indra's daughters." The two named Nandâ and Upanandâ measure three-quarters of the height (of the great standard), Jayâ and Vijayâ, and two others, both termed Vasundharâ, are taller by a sixteenth. Higher by an eighth than all these is "Indra's mother," in the middle.

41. The various trinkets with which the immortals once joyfully decorated the divine banner, ought to be put on in due order.

42. The first ornament, being of quadrangular shape, and of the hue of red Açoka blossom, was given by Viçvakarman. Brahma and Çiva gave a vari-coloured girdle.[1]

43. The third ornament, octangular and dark red, was granted by Indra. Yama bestowed the fourth gift, a dark, yet lustrous, pillow.[2]

44. The fifth gift from Varuṇa, was a sexangular, madder-hued, and resembling waving water; the sixth, from the god of air, was an armlet made of peacock's feathers, and dark as a cloud.

45. Skanda contributed for the banner his own motley arm ring,[3] being the seventh gift. The eighth ornament, given by the god of Fire, bore likeness to a fire flame.

[1] The first ornament seems to signify the first streak of red at dawn; the girdle belonging to Brahma, in his quality as Prajâpati and *saṃvatsara*, and to Çiva, in his quality as Time, is a symbol of the circle of Time.

[2] The gift of Indra is, apparently, a symbol of the day divided into eight watches; Yama's is a symbol of rest, and at the same time something lustrous, because Yama is the lord of the dead and the genius of evening twilight.

[3] Skanda, the "marching" god, and therefore called the Warged, is

Digitized by Google

46. The Moon presented, ninthly, a collar hued like beryl-stone.[1] The Sun in his quality of Maker (of the phenomenal world) bestowed a tenth gift, an ornament resplendent and similar to a chariot's wheel.

47. The Viçve Devas contributed the eleventh ornament, called Udvança,[2] and lotus coloured. The Seers gave the twelfth, termed Nivança, and showing the tinge of the blue lotus.

48. The planets Jupiter and Hesperus offered as their share to the standard the thirteenth ornament, something projecting at the upper and lower ends, largest at the top, and coloured like red lac.

49. These decorations to the banner are, each of them, consecrated to the divine being by whom they were produced, which the wise will do well to observe.

50. The circumference of the first trinket is a third of the extension of the banner. The dimensions of each of the following must be lessened by an eighth.

51. On the fourth day next, a skilled person must equip Indra's standard, and the king[3] devoutly recite the following prayers which Manu has handed down from tradition.

52, 53. "Even as thou, O source of vigour, hast been honoured with manifold sublime ornaments by Çiva, the Sun, Yama, Indra, the Moon, Kubera, Agni, Varuṇa, the hosts of great Seers, the goddesses of the quarters, the Nymphs, Hesperus, Jupiter, Skanda, and the host of Winds, so mayest thou now, O God, graciously accept these beautiful ornaments."

54. "Thou art the unborn, imperishable, eternal, unchangeable One; thou the all-fertilizing Vishṇu, the

the personification of the year in its course; hence his token is a ring, a circle.

[1] A symbol of the cluster of asterisms, of course. The colour *vaiḍûrya* is, according to Utpala, "deep yellow," *nîlapîtakânti*.

[2] The Comm. gives no satisfactory explanation of the terms *udvança* and *nivança*; he only says, *udvançandmâbharaṇam* and *nivançam nâma*.

[3] That the king himself has to recite the prayers is not only stated by the Comm., but is also manifest from st. 56.

primitive soul; thou art Death, the all-destroying Fire; adorable art thou, with a thousand heads and a hundred moods!"

55. "I invoke the seven-tongued Seer, who will save us; I invoke Indra, who will protect us, the ruler of the gods, the mighty, well armed killer of Vṛtra. May our warriors be victorious!"

56. The king should, without breaking his fast, recite these auspicious verses when Indra's standard is being decorated, raised, brought into town, cleaned, crowned with garlands, and when it is being removed.

57, 58. The ensign of Indra must be adorned with an umbrella, streamer, mirror, fruits,[1] crescents, variegated garlands, stems of plantain and sugar-cane, with trinkets, figures of snakes and lions, loopholes and images of the guardian gods of the quarters. Then should it be raised, fastened with unimpaired ropes and props made from strong wood, together with the smaller standards styled "Indra's daughters," these also made of strong wood, and unbroken. The triumphal arch is secured at the bottom by tightly fitting mechanisms and pins.

59. The unceasing shouts of the crowd, along with festive cries, benedictions, and salutations; the piercing sounds of war-drums, tabors, horns, kettle-drums and other instruments must accompany the raising of the standard, all inauspicious sounds[2] being hushed, as Brahmans incessantly recite texts prescribed in the Scriptures.

60. The sovereign should (if necessary) order the citizens having fruits, curds, ghee, fried grains, wax, and flowers in their hands, while bowing their heads and shouting praises, to keep Indra's standard with the point directed against the residence of the foe as if threatening death to him.

[1] The v. r. has *hala*, "plough."

[2] The compound *açubharahitaçabdam* here denotes "without inauspicious sounds," and not, as it grammatically does, "with sounds free from evil omens." Grammar has been sacrificed to the exigencies of prosody; cf. ch. xix. 17 (trans.). The correct form of the compound would be *açubhaçabdarahitam*.

Digitized by Google

61. The raising is lucky, if it is proceeding neither too hastily nor too slowly, steadily, without damage to the garlands, trinkets, and other decorations. If otherwise, it is an evil omen, which the court priest should assuage through expiatory rites.

62. If carrion birds, owls, doves, crows, and herons perch on the banner, it is asserted that great peril awaits the sovereign; and if a blue jay perches on it, the prince royal is threatened. A hawk alighting on it forebodes danger to eyesight.

63. The breaking or falling of the umbrella gives rise to the king's death; marks of honey clinging to the standard presage robbery; a meteor (coming down on it) destroys the monarch, and a thunderstroke the queen.

64. The fall of a pennant has for its effect the loss of the queen; the coming down of a trinket produces drought. The flagstaff snapping asunder in the middle, at the top or the bottom, destroys the ministers, the king, or citizens (successively).

65. Danger from fire is foreboded by smoke; obscuration of mind by darkness; the ministers are undone when snake images are breaking or drop. In consequence of portents (seen) to the northward (of the banner), Brahmans are afflicted; by such as are seen to the eastward, Kshatriyas, and so forth. The death of courtesans is announced by one of the smaller staffs, termed Indra's daughters, breaking.

66. If a rope gets loose or snaps asunder, children will suffer; if a prop does, the king's mother comes to grief. Whatever unseemly or decent should be acted by children or histrions, will have results corresponding with it.

67. When the erected standard of Indra has been worshipped during four days, the king must, for the weal of his army, in company with his ministers, with all reverence cause it to be removed.

68. A prince who respects this institution, first established by Vasu, the sky-traveller, and always since observed by other rulers, may feel certain that no danger from enemies shall befall him.

Chapter XLIV.

Lustration Ceremony.

1. A lustration of horses, elephants, and troops ought to be performed at the season when our Lord Vishṇu, whose eyelashes are the rain-clouds, and whose eyes are Sun and Moon, awakes from his slumber.

2. The expiatory ceremony termed lustration is to take place on the eighth, twelfth, or fifteenth of the bright half of Kârttika or Âçvayuja.

3, 4. There must be constructed on an approved spot, northeastward of the town, a triumphal arch of excellent wood, sixteen cubits in height, and ten cubits in extent; besides a lodge where the expiatory rites are to be performed, made of branches of Shorea robusta, glomerated fig-tree or Terminalia Arjuna, and thickly strewn with holy grass, its door adorned with bambu fish figures, pennons, and quoits.

5. When the horses are brought into the lodge, they should have attached to their necks, by means of an amulet string, marking nuts, rice, costus, and white mustard seed, for the sake of their thriving.

6. The priest performs in the lodge the expiatory ceremony for the horses, during a week, with prayers to the Sun, Varuṇa, the Viçve-Devas, the Creator, Indra, and Vishṇu.

7. The horses are to be treated with respect, not spoken to in a harsh way, nor beaten, their fears being removed by festive sounds, and the noise of horns, musical instruments, and song.

8. On the eighth day is erected, south of the arch, a shed with its front to the north, strewn with holy grass and tree barks; the fire is placed on the sacrificial eminence[1] (prepared) east of the shed.

[1] Utpala adds: वेदीलक्षणमग्नाचार्येण गोत्रे। यज्ञाभिरक्षाशास्त्रात्-दर्शते। तथाच

यज्ञे चतुःषष्टिकरा विवाहे वेदी द्विजानां द्विगरप्रमाणा।
कार्या ततो-ऽग्निमपश्चमेव राजन्यविशूद्रवधाक्षयांगान्॥

Digitized by Google

9, 10, 11. Sandal, costus, madder, yellow orpiment, realgar, fragrant Priyangu, orris root, Croton polyandrum, Cocculus cordifolius,[1] Morunga,[2] Curcuma longa, Tabernæmontana coronaria, Premna spinosa, Clitoria ternatea,[3] Pûrṇakosha,[4] Kaṭambharâ,[5] Trâyamâṇâ, aloe, Nâgapushpâ, Mucuna pruritus, Asparagus racemosa and Asclepias acida: these are the sacrificial ingredients to be put in jars, whereas an oblation is made in due form, consisting of various meats, especially honey, milk, and barley cakes.[6]

12. The fuel must be from the khayar, Butea frondosa, glomerated fig-tree, Gmelina arborea or pîpal. One should make the sacrificial ladle of gold or silver, if one is anxious of well-being.

13. The king, in full pomp, attended by the horseleech and the astrologer, has to take his seat on a tiger-skin, near the fire, with his face to the east.

14. The foretokens of the altar, the priest and the fire,

तथाच

यज्ञहस्ता ब्राह्मणानां वेदी यज्ञे प्रकीर्तिता ।
चतुराश्रामतो मूला निर्दिष्टा मुनिभिः सदा ॥
यतो मूलाधिका वेदी यजमानस्य मुक्तिदा ॥

अथाच

यज्ञे विवाहे वक्ष्यामि वेदिमानं समासतः ।
त्रिसप्तहस्तविस्तारा ब्राह्मणानां शुभावहा ॥
क्षत्रियाणां पञ्चदश वैश्यानां नवसम्मिता ।
सप्तहस्ता तु शूद्राणां शिल्पिनां पञ्च कीर्तिता ॥
त्रिहस्ता चतुराश्रामतु वेदी सर्वत्र कीर्तिता ।
शुभो यज्ञाभे मर्त्यानां चातुर्वर्ण्ये प्रकीर्तिता ।
पञ्चहस्ता कृता वेदी सर्वमङ्गलदायिका ॥

[1] Comm. explains *amṛtâ* with *guḍûcî*.

[2] Uncertain; Comm. says, *anjanam śrotâñjanam prasiddham, çobhâñjanam vâ*.

[3] Utpala explains *agnimanthâ* with *tarkârî*, and *çvetâ* with *girikarṇikâ*.

[4] Probably the same with *pûrṇakoshṭhâ*, a kind of Cyperus grass.

[5] Synonymous with *mahâçvetâ*, according to Utpala.

[6] Comm. says only: *yâvakam yavaprakâraḥ*.

such as mentioned both in the Yâtrâ in the chapter on the sacrifice to the planets, and in the chapter on Indra's banner, must on this occasion also be attended to.

15, 16. After consecrating and washing a horse marked with lucky signs and a choice elephant, honouring them with new white cloth, perfumes, garlands, and incense, one should softly lead them, with caressing words, under the triumphal arch amid the sounds of musical instruments, horns and festive shouts filling the quarters far and wide.

17. If the horse led to the spot, there stands with his right foot uplifted, the king will soon without difficulty conquer his foes.

18. A restive animal bodes ill to the sovereign. The other motions of elephants and horses have been expounded in the Yâtrâ, and ought here also to bo considered so far as applicable.

19. The priest should give the courser a morsel, having muttered a benediction over it. By smelling at it or eating, the animal is said to bring victory; in the contrary case, the reverse is to happen.

20. The priest now plunges a branch of glomerated fig-tree into the water in the jars, and touches with it horses, soldiers, elephants, and the king himself, with prayers for expiation and prosperity.

21. The expiatory ceremony for the weal of the realm being done, the priest proceeds to utter imprecatory spells, at the same time piercing with a stiletto the breast of a clay figure representing the enemy.

22. The court priest then puts, praying, the bridle bit into the horse's mouth, whereupon the king mounts, and, the lustration being finished, moves with his army in a north-easterly direction.

23. The monarch, illumined by the multitude of moving gleams proceeding from his numerous crown jewels, shines like the sun at the season when the clouds have disappeared, whilst the wind is scented with the fragrance of the juice trickling from the elephants that are merry from hearing the sound of tabor and horn.

Digitized by Google

24. The bright chowries wafting delicious breezes around the king resemble the rows of swans of the king of the mountains (Himâlaya) flying to and fro. It is those breezes by which the splendid wreaths and garments are slightly moved.

25. Equipped with diadem, earrings, and armlets studded with various gems and diamonds, and perfused by the rays of many jewels, the monarch shows the lustre of the rainbow.

26. Surrounded by horses that seem to fly upwards to the sky, and by elephants that appear to rend the earth, the prince will march amid his men as if he were Indra amid the victorious gods.

27. Or adorned with diamonds and pearls, wearing a white garland, turban, and perfumed garments, mounted on an elephant and covered by the umbrella, he bears comparison to Hesperus, when shining forth above a dark cloud and below the Moon.

28. He who owns an army in which men, horses, and elephants are over-merry, which is glittering from the beams of polished weapons, shows no evil symptoms, and strikes terror into the ranks of the enemy, shall soon conquer the earth.

Chapter XLV.

Sight of Wagtails.

1. I am going to tell the effects which, agreeably to the statements of the sages, take place on the first appearance of the bird commonly called wagtail.

2. A big sort of wagtail, with erected and black neck, is named "lucky," and brings luck. Another, black as far as his neck and face, is called "complete," and fulfils hopes.

3. A third species has a black dot on the neck and white cheeks; his name is "empty," and he makes empty. A yellow one, called orpiment-yellow,[1] augurs evil by its appearance.

[1] In this instance *gopîta* is not well to be explained, but as another spelling for *gopîtta*. The words *pîtta* and *pîta* are certainly originally identical.

4, 5, 6. A wagtail brings happiness by being seen on sweet odorous fruits, flowers, and trees; at water reservoirs, hallowed spots, on the head of an elephant, horse, or snake; on palaces and temples, in public gardens, near mansions, cows, a cow station, a company of fashionable people, a sacrifice, feast, princes, Brahmans; on stables for elephants or horses; on umbrellas, flags, chowries, and the like; near gold; on white cloths, water-lilies, blue lotuses, places decorated and patched up, vessels of curds, and corn ricks.

7. Sweet food will be obtained when the bird is standing in mud; abundance of milk (may be expected), when he is standing on cow dung. When he goes on the turf, one is to get cloth, and when he stands on a cart the country is to perish.

8. By being seen on the thatch of a house he intimates loss of wealth; by standing on a thong, imprisonment; by being stationed on an unclean spot, sickness. By being perched on the back of a goat or sheep, he will bring about a speedy meeting between lovers.

9. A wagtail is ill-omened and threatens death and disease when appearing on buffaloes, camels, donkeys, bones, cemeteries, in house corners, on gravel, hills,[1] town walls, ashes, or hairs.

10. The wagtail is disastrous when he is clapping his wings, but auspicious when drinking water or standing by a river. He bodes good at sunrise, but produces evil effects when seen at sunset.

11. If a sovereign after the consummation of a lustration of his army moves in the direction in which he sees a wagtail go, his foe soon comes under his sway.

12. On the spot where a wagtail goes a-pairing, there is a treasure; beneath the place where he vomits, is glass; and where he voids his increments is charcoal. So they say; wherefore, to remove your curiosity, you may dig the soil.

13. A dead, crippled, wounded, or diseased, bird produces effects corresponding with his bodily condition. When he is

[1] The Comm. has *aṭṭa*, "a turret, bastion," instead of *aṭṭi*.

Digitized by Google

alighting in one's presence, he brings wealth; and when he is flying up into the air, he yields a meeting with relations.

14. The king, too, when he sees an auspicious wagtail on an auspicious spot, should arrange on the ground a hospitable offering, wholesome and acceptable, along with fragrant flowers and incense. Then he shall prosper.

15. Even if it be an ill-omened wagtail the king descries, he shall not come to grief, provided he be careful to honour the Brahmans, his *gurus*, virtuous men, and the deities, and take no flesh meat for a week.

16. The effects attending the first appearance of wagtails are to take place within a year; in other cases, however, on the very day at a later hour. (To foretell the effects), one must make due allowance for modifying circumstances, as direction, place, countenance, horoscope, state of quiet or molestation, and so forth.

Chapter XLVI.

Portentous Phenomena.

1. I am going to treat of the portents which Garga expounded to Atri. A portent may be shortly defined as anything contrary to nature.

2. From the accumulation of evil, owing to men's sinful conduct, comes calamity, which celestial, atmospherical, and terrestrial portents foreshow.

3. The deities, displeased with men's sinful conduct, produce these portents, to paralyze which the ruler should order an expiation in his kingdom.

4. Celestial portents are unnatural phenomena of planets and stars, meteors, typhoons, storms, haloes. Atmospherical ones are aerial cities (Fata morgana), rainbows, and such-like.

5, 6. Terrestrial portents are those which occur with movable and immovable things. The latter may be checked by expiations and allayed; an atmospherical portent may be somewhat mitigated, whereas a celestial one cannot be assuaged. Thus it is asserted by some. Yet a celestial portent also may

be allayed through donations of much gold, food, cows, and land, through (the ceremony of) milking a cow on a precinct hallowed to Rudra, and through the Koṭihoma.

7. A celestial portent may affect the sovereign in eight different ways, viz., in its consequences to himself, his children, his treasury, his horse and elephants, his residence, his wife, his priest, or his people.

8. The falling into pieces without any assignable cause, the moving, sweating, weeping, talking, and the like, of emblems of Çiva, of idols and shrines, tend to the destruction of ruler and land.

9. The breaking or coming down of an axle, wheel, yoke, flag on the cart at a religious procession, the being upset, sinking in or getting entangled of the cart, bring no good to land and king.

10. A portent appearing at images of the seers, Yama, the ancestors and Brahma, is disastrous to Brahmans; a portent at the idols of Rudra and the guardians of the quarters, is so to cattle.

11. A portent at images of the planets Jupiter, Venus, Saturn, augurs ill to court priests; one at Vishṇu's idol, to the people at large; one at Skanda's and Viçâkha's, to governors of provinces.

12. An unnatural phenomenon at the image of the Veda-Vyâsa, threatens the royal counsellors; and one at Vinâyaka's, the commander of the army. A portent at Dhâtar's and Viçvakarman's statue is stated to be disastrous to the people.

13. Any unnatural symptom at the images of the boys, girls, wives, and attendants of the gods, concerns the king's sons, daughters, wives, and retainers.

14. The same applies to images of giants, imps, elves, and snakes. All of them produce their effects in eight months.

15. On perceiving an abnormal phenomenon at an idol, the court priest, purified by a three days' fast and bathing, should worship the idol with a bath, flowers, ointment, and garments.

16. The priest has, in due manner, to wait upon the idol with a dish of honey and milk, such as presented to a guest,

Digitized by Google

to which are added sweetmeats and oblations of fruits, etc. Farther he should present a cooked oblation, according to the rules, along with prayers addressed to the god.

17. Those kings who, at the appearance of unnatural symptoms of idols, duly direct expiations to be performed, Brahmans and gods to be honoured, and a festival with singing and dancing to be held for a week, shall not experience the evil results, as they are checked by those formalities and by sacrificial fees.

18. In any country where something not fiery blazes forth, and where fire not lacking the necessary fuel will not flame, you may be sure that ruler and subjects shall be distressed.

19. If water, flesh, or anything wet, blazes, the king shall be killed; if a weapon does so, there is to be a dreadful war; the going out of fires in camps, villages, or towns, brings danger.

20. Where palaces, houses, gateways, flags and the like are burned by fire or lightning, there is surely a hostile invasion to be expected.

21. Smoke issuing from something else but fire, as well as haziness and utter darkness by day, forebode great danger. The disappearing of the stars in a cloudless night, and their being visible by day, is mischievous.

22. A glare proceeding from towns, quadrupeds, birds, or men, is said to be dangerous. The appearing of smoke, fire, and sparks, on couches, clothes, and hair, causes death.

23. On seeing weapons[1] blaze, move, utter sounds, jump out of the sheath, tremble, or show any other unnatural symptoms, one may predict that dreadful war and tumult is quickly approaching.

24. In such cases one has to offer white mustard seed and

[1] The Comm. has a remark touching the proper meaning of *âyudha*, in reference to the word *praharaṇa* occurring in stanza 19. He says: यथविता चित्रवचव आयुधानां चयो भेदा अभिहिताः। प्रहरणानि पाशिमुक्तानि चक्रमुक्तानि चेति। तत्र प्रहरणानि खड्गादीनि। पाशिमुक्तानि चक्रादीनि। चक्रमुक्तान्यस्त्रशस्त्रोदस्त्राणीति। चेयनायुधमिति सञ्ज्ञा सा सर्वव्यापिनी॥ Nagnajit is the reputed author of a work on the art of painting; cf. ch. lviii. 4.

ghee to the God of Fire, with invocations to him; the fuel needed ought to be from juice-producing trees (e.g. *Calotropis gigantea*). Besides, gold must be bestowed on the Brahmans. Such is the expiation for portents of fire, etc.

25. When boughs of trees on a suddon snap asunder, you may predict a warlike expedition. On the laughing of trees follows ruin of the country; on their weeping follows prevalence of diseases.

26. A tree produces discord in the realm by blossoming out of season. When a young tree is excessively in bloom, children will die. When milk is flowing from a tree, all kinds of substances will be lost.

27. The oozing out of spirituous liquor produces the loss of elephants and horses; that of blood, brings war; that of honey, sickness. When oil is flowing out, there is danger of famine; when water issues, there is some great peril.

28. The sprouting of withered trees, and the withering of healthy ones, augurs loss of strength and food. When trees, once fallen, raise themselves, danger is to arise by the decrees of fate.

29. When a tree held in especial esteem bears blossoms and fruits out of season, it is concluded that death awaits the sovereign; smoke or glare from it denotes likewise the king's death.

30. By trees leaving their places or talking, the ruin of the country is announced. All portentous tokens of trees take effect in ten months.

31. After putting an umbrella upon the tree, worshipping it with garlands, perfumes, incense, and cloth, and propitiating him, the priest has to mutter the prayer to the Rudras that commence with "*Rudrebhyaḥ*," at the same time performing the sacrifice divided into six parts.[1]

[1] Reading and translation are equally uncertain. The Comm. has षडेव होमाः and gives an explanation that is not wholly satisfactory: अथाग्निमुत्पातविषये रुद्राणां मन्त्राणामेकादशानामनुवाकानां जपः कार्यः। रुद्रेभ्यः स्वाहा। इत्येव षडेव होमाः कार्याः॥ Probably the षडङ्गहोम is the same with the six Kûshmâṇḍas; cf. ch. xlviii. 71, footnote.

Digitized by Google

32. The king has to treat the Brahmans with milk-porridge, honey, and ghee. The reward to be bestowed consists of land, agreeably to the rule laid down by the eminent Seers in reference to portents shown by trees.

33. Two or three lotuses, barley-ears, and such-like, growing on one stalk, presage the death of the owner. The same is true of a germinated blossom or fruit.

34. Excessive growth of corn, and generic difference of fruits and blossoms on one tree, intimate with certainty a hostile inroad.

35. When sesamums yield only half the usual amount of oil, or no oil at all, and when food loses its flavour, then you may be sure an extreme danger is impending.

36. A portentous blossom or fruit must be removed from the village or town. At such an emergency a cooked oblation is to be offered to Soma, or a victim killed, for expiation.

37. On seeing unnatural signs in corn, the owner should first bestow the field where it grows to the Brahmans, and then bring, in the midst of it, a boiled oblation to Earth. By so doing one shall suffer no injury.

38. Want of rain causes dearth; too much rain gives rise to danger of famine and foreign invasion; rain in the wrong season produces illness; and rain by a cloudless sky forebodes death to the king.

39. From an irregular change of heat and cold, and from a disordered progress of the seasons, ensues after six months unsafety to the realm, as well as horrible diseases engendered by (the wrath of) Fate.

40. A continual rain during a week, and that out of season, is followed by the death of the sovereign; a blood rain produces war; a rain of flesh, bones, fat, and such like, produces pestilence.

41. You may hold danger to result from a rain of grain, gold, barks, fruits, flowers, and the like. A town where it rains charcoal and dust is going to perdition.

42. A rain of stones from a cloudless sky, or of monsters, or a (sudden) break in the midst of excessive rain, engenders manifold calamities to the grains.

43. [From a rain of milk, ghee, wax, curds, blood, and hot water,[1] may be prophesied the ruin of the country; and from blood rain, strife between princes.]

44. When no shadow is seen by bright sunshine, or the shadow is seen inverted, one may announce a very great peril to be near.

45. When by day or night, in east or west, is seen a rainbow in a cloudless sky, there is great apprehension of famine.

46. It is said that at the time of a portentous rain, the Sun, Moon, the Rain-god and Wind do co-operate. Donations of corn, food, and cows ought (in such cases) to be made, by which the evil is assuaged.

47. The receding of rivers from a town, and the drying up of never shallow rivers or other waters, like deep lakes, etc., produces desolation within a short time.

48. Rivers that carry fat, blood, or flesh, that are troubled, filthy, or run backwards, presage the approach, six months hence, of a hostile army.

49. Blazing, smoking, boiling, as well as weeping, shrieking, singing, and talking of wells, are said to produce mortality among the people.

50. The springing up of water without previous digging, any change in the water's smell and taste, or any portent in reservoirs, denotes great danger. At such an emergency the manner of expiation is as follows.

51. In case of water showing unnatural symptoms, Varuṇa is to be worshipped with muttering of prayers addressed to him. By such means the evil is allayed.

52. When women bring forth monstrosities, or two, three, four, and more children at a time, and long before or after the usual period, ruin befalls the family or the country at large.

53. Mares, camels, buffaloes, cows, and elephants perish by giving birth to twins. The effects of portentous births appear in six months. Anent the expiation has Garga delivered the following stanzas:—

54. "If a man is anxious of his own weal, he must

[1] The r. *varṣáṃ* is certainly wrong; it should be changed into *vírīpa*.

Digitized by Google

leave those women in a stranger's territory, satisfy the Brahmans by fulfilling their wants, and cause expiatory ceremonies appropriate to the occasion to be performed by them.

55. "Quadrupeds ought to be dismissed from their flocks (and brought) to foreign grounds. Else they will prove fatal to the town, their owner, and flock."

56. Quadrupeds covering animals of totally different kind, cows leaping upon one another, and a dog sucking a calf, these are bad signs.

57. On such an emergency you may know for certain that in three months a hostile inroad shall occur. To avert it, Garga has taught the two stanzas that follow:—

58. "Parting with the animal, banishing or giving it away, that will speedily expiate (the portent). At the same time (the owner) must treat the Brahmans, and bid them perform muttered prayers by way of sacrifice.

59. "The court priest offers a cooked oblation and a victim to the Creator, with a prayer to the god, while food and fees in plenty are distributed."

60. When a carriage without the drawing animal moves on, and one being drawn does not, or when the wheels stick or give way on the road, then the kingdom is threatened.

61. When musical instruments sound without being struck, and give no sound at all when struck, or a wrong note, the foe is approaching or the king about to die.

62. Tunes of song and sounds of musical instruments in the sky, as well as unnatural transformations of movable and fixed objects, presage death or diseases; a jarring instrument announces defeat at the hands of the enemy.

63. Where ox and plough get entangled, where spoons, winnowing baskets and other implements show portentous tokens, and where jackals are hooting, there is danger from the sword. The Sage's advice (with regard to the aforementioned portents) runs thus:—

64. "These aerial portents producing themselves, the monarch ought to honour the God of Air with fried flower,

and bid the Brahmans to devoutly mutter the five verses beginning with '*Á vâyo.*'[1]

65. "He is to honour the Brahmans with milk, food, and guerdons. They must likewise carefully perform sacrifices to the Fire, the reward for which consists in plenty of food and fees."

66, 67. Town birds roaming in the forest and wild birds entering the town without marks of fear; day birds roaming by night and nocturnal ones by day; wild beasts or birds forming circles at dawn and twilight, or shrieking with one accord in a blasted quarter: all these bring danger.

68, 69. Threatening also are dogs wailing, as it were, at the door; jackals yelling in vexed condition; a dove or owl penetrating into a palace; a cock crowing at eve; the *kokila* warbling early in winter; hawks and the like moving in the sky in gyrations from right to left.

70. Assemblies of many birds on dwellings, holy trees, triumphal arches and gates, as well as their coming up from beehives, ant-hills, and lotuses, are forebodings of ruin.

71. Dogs carrying limbs of dead bodies and bones into a room, intimate pestilence. Cattle or swords, when uttering words, announce the king's death. The Sage says:

72, 73. "When wild beasts and birds show unnatural signs, one should make sacrifices to Fire, and give sacrificial fees. Five Brahmans should mutter the prayer, '*Devâḥ kapota,*'[2] etc., and one Brahman the prayer '*Su devâ,*'[3] etc. Or they may use the augural song for a prayer, and the headings of the Atharva-veda.[4] The reward to be given to the priests consists of cows."

[1] Ṛgveda 7, 92. Instead of वायोरिति the author may have written वायो इति, as the rules of Sandhi are not always observed before *iti*. Yet वायविति would be preferable.

[2] Ṛgveda 10, 165.

[3] Vâlakhilya 6, 4.

[4] Utpala considers *manoveda-çirâṅsi* to be a Dvandva: मनो मन्त्राः। वेदशिरांसि अथर्वशिरःप्रभृतीनि. But such a *mantra* would needs

Digitized by Google

74. The falling down and breaking of Indra's standard, of door-bolts, columns, gates, door-leaves, arches, and ensigns, foreshows the king's death.

75. A strong glare at dawn and twilight, the appearance in woods of smoke without fire, the splitting of the earth without chasms being visible, and her trembling, give rise to apprehension.

76. The country where the sovereign is attached to heretics and atheists, immoral, irascible, envious, cruel, and bent on making wars, that country comes to ruin.

77. Where little boys, with weapons, sticks and stones in their hands, are fighting and uttering such cries as "Strike! strike! cut! pierce!" there also is danger impending.[1]

78. A dwelling where with charcoal, red chalk, and the like, are drawn figures of monsters and ghosts, or which is painted over by hobgoblins,[2] such a dwelling soon comes to perdition.

79. That house too meets ruin which is motley with cobwebs, not honoured at morn and evening, filled with quarrels, and where the housewife is always sluttish.

80. When goblins show themselves, you may predict pestilence to be near at hand. For averting these evil tokens, Garga has prescribed the following expiation:—

81. "The best expiations, in such a case, are oblations of fruits, etc., and treats on a grand scale, which the king should

require some defining word. *Manoveda* must be a Tatpurusha, and as *manaḥ* = *manu*, is "a spell," and in so far synonymous with *brahman*, and as the Atharvaveda is also called *brahmaveda*, we may conclude that *manoveda* is one of the designations of that Veda.

[1] Comm. तथाच पराशरः

यदि धनुरसिबाहुबोडहस्ताः पुरं शिशवो रथवत्समाचरन्ति ।
प्रहर हर बहीलुदाहरन्तो भयं नचिरात्तुमुलं निवेदयन्ति ॥

[2] All MSS. have *nâyaka*, which the Comm. explains to be *gṛhasvâmi*. As the passage, so interpreted, is unintelligible, I suppose that the word *nâyaka* is to be taken in the acceptation of *vinâyaka*, although I am unable to adduce any other example of the word being thus used.

order, at the same time worshipping Indra with metrical prayers addressed to the god."

82. The appearance of portents at the time a monarch or realm is destroyed, at the rise of a comet, and at an eclipse of sun or moon, as well as their appearance in the proper season, has no injurious effects.

83. Those phenomena that, as being natural effects of the season, produce no mischief, may be known from the ensuing concise verses of Ṛshiputra's:—

84, 85. "Lightning, thunderbolts, earthquakes, gleaming of morning and evening, squalls of whirlwind, haloes, settings and risings of the sun darkened by haze or vapour, the trees bearing food, juice, oil, numerous flowers and fruits, increase of rut with bulls and birds, are favourable tokens in the two months of spring."

86, 87. "In summer you may presage good on seeing the rivers dry up and the sky rosy at dawn and twilight, and boisterous like a sea, or covered with a blaze not proceeding from fire, with explosions, vapour, dust, and wind. The sky may also appear stained by falling stars and meteors, and the orb of Sun and Moon in it shine tawny."

88, 89. "Rainbows, haloes, lightning; sprouting of sear trees; trembling, upheaval, change in appearance, rumbling and splitting of the earth; rising, overflowing, and inundations of lakes, rivers, and water reservoirs; giving way of hills and dwellings: all these are symptoms not dangerous in the rainy season."

90, 91. "The sight of celestial nymphs, spirits, gandharvas, celestial chariots and prodigies; the appearance in the heavens of planets, asterisms, and stars by day; strains of song and music in woods and on mountain edges; the luxuriant growth of corn and the decrease of water, are, all of them, said to be favourable in autumn."

92, 93. "Cool breezes, frost, noise of wild deer and birds, the sight of giants, gnomes, and such-like beings, the sound of an inhuman voice, the darkening of the horizon, canopy, woods and mountains owing to haze, and high risings and settings of the sun, are held auspicious in winter."

Digitized by Google

94, 95. "Fall of snow, abnormal winds, the sight of deformities and prodigies, a sky black like collyrium, streaked yellow with falling stars and meteors; wonderful births from women, cows, goats, horses, wild beasts and birds; strange symptoms on leaves, sprouts, and twigs: all this is auspicious in the dewy season."

96. "All these phenomena produce good in their own season, as being the natural concomitants of the season, but they are most dreadful when appearing out of the season."

97. "What madmen utter in their songs, children in their talk, and women in their chattering, will never go amiss."

98. "Indeed, truthful is that oracular voice; first the goddess of speech walks amongst the gods before she descends to men, and she speaks not unless incited."

99. A clever observer of portents, should he be even devoid of astronomical knowledge, will become a renowned man and a favourite of the king. It is this mystery revealed by the Seers, by knowing which a man will be enabled to look into past, present, and future.

Chapter XLVII.

Miscellaneous.

1. In the preceding part of this work I have amply mentioned the good and evil influences of celestial and atmospheric phenomena, chiefly when describing the planets' courses, conjunctions, conflicts, roads, etc.

2. "Hence Varâha-mihira ought not to treat the same matter again, he professing to be a compendious author;" thus they will blame him and say: "Men of science should not give the chapter generally known by the designation of Miscellaneous chapter,[1] since it contains a repetition of already mentioned effects."

3. But it is the very character of this chapter to repeat what has previously been told, and if I did not write it I should be no less liable to blame.

[1] Properly, "motley as a peacock's tail."

4. All planets, if radiant and moving in the northern paths, bring peace, abundance, and happiness; but the same, by moving in the southern paths,[1] and bereft of radiance, produce famine, robbery, and death.

5. If Venus stands in Maghâ, and Jupiter (at the same time) in Pushya, monarchs will keep peace, and their subjects enjoy happiness, mirth, and health.

6. If the planets, the Sun excepted, oppress Kṛttikâ, Maghâ, Rohiṇî, or Jyeshṭhâ, the western country is visited with distress.

7. If at evening the same are stationed like a flag in the east, there must needs be strife between the sovereigns of the east; and if they are so disposed in midheaven, the middle country is sure to come to grief. These effects, however, only take place in case the planets are coarse, not if they are bright and radiant.

8. By the planets occupying the southern quarters, the rain-clouds in the Dekkhan get dispersed. War results from their showing small and coarse, but peace is augured from their appearing bulky and radiant.

9. By beaming brightly, while standing in the northern road, they bring bliss to the kings in that quarter; by looking small and ashy-hued, they will harm countries and princes in that direction.

10. When the stars of the lunar mansions and planets are wrapped in smoke, flame, and sparks, or remain invisible without assignable cause, the whole land and its ruler will come to destruction.

11. When a brace of moons shine by day, then will Brahmans soon thrive uncommonly well; two suns forebode war between Kshatriyas; three, four, or more suns, announce the world's end.

12. A comet by coming in contact with the Seven Seers, Abhijit, the Polestar, and Jyeshṭhâ, destroys the rain-clouds, is injurious to good actions, and brings sorrow. Açleshâ being touched, the rain will certainly come to nought, and

[1] Cf. ch. ix. 1-6.

Digitized by Google

the country, distracted and full of (fatherless) children, will perish.

13. Saturn, by moving and retrograding in Kṛttikâ and the next six lunar mansions, causes famine, violent danger, discord amongst friends, and drought.[1]

14. If Saturn, Mars, or a comet crosses Rohiṇî's wain, need I tell that the whole world shall perish in a sea of calamities?[2]

15. When a comet repeatedly appears or moves through the whole of the asterisms, then shall the world, movable and immovable, taste the bitter fruits of actions in a former existence.

16. By showing the shape of a bow, and by being rough and blood-coloured, the Moon threatens famine, announces the moving on of armies, and victory on the side the string of the bow is turned to. When her cusps are turned downwards, she is fatal to kine, and gives rise to the loss of the crops. By flaming or smoking, she forebodes death to the king.

17. When the Moon is sleek, large, showing equal horns, broad, and standing high northward in the wild elephant's path,[3] when looked at by benign planets, and far removed from the malign ones, she greatly promotes the happiness of mankind.

18. If the Moon accomplishes her conjunction with Maghâ, Anurâdhâ, Jyeshṭhâ, Viçâkhâ, or Citrâ, by approaching them from the south, she is not auspicious. She is, on the other hand, beneficial, if taking her course north or through the midst of those asterisms.

[1] Comm. तथाच वर्गः

विचलितवतिः सौरः प्राग्द्वारेषु यदा भवेत् ।
महाभयानि चत्वारि विजानीयात् समन्ततः ।
जनावृष्टि भयं चोरं दुर्भिक्षं भिक्षविग्रहम् ॥

[2] This stanza is quoted in Pancatantra i. st. 240. Cf. also ch. vi. 9; ix. 26. Comm. तथाच वर्गः

रोहिणीशकटं भौमो भिनत्त्यर्कसुतो यदा ।
केतुर्वा भवतो ब्रूयात् प्रलयं समुपस्थितम् ॥

[3] Cf. ch. ix. 1.

19. The cloudy horizontal line that crosses the Sun at rising or setting is termed a "bar."[1] An "inclosure" is the same with a mock sun, and an airy staff[2] has the appearance of a straight rainbow.

20. The long beams going up from the Sun at rising or setting are the "unerring" beams.[3] A fragmentary straight rainbow is called the "red line";[4] the same, but longer, is termed Airâvata.[5]

21. Twilight (of evening) is the time from the Sun's disc having half set upwards to the time when the stars become distinctly visible; and (twilight of morning) is the time from whence the stars begin to fade in lustre until the moment the Sun has half risen.

22. From the aforesaid phenomena at twilight (of morning and evening), one has to foretell good and evil. When all of them appear sleek, there will be instant rain; when coarse, there will be unsafety.

23. Rain is to be expected by an unbroken cloudy bar, a clear sky, darkish or sleek sunbeams, a bright rainbow, lightning in the north-east, or when a tree-shaped cloud is shone upon by the Sun's rays, or when a huge cloud shrouds the setting Sun.

24. In the country where the Sun seems broken off, wry, blackish, small, or marked with the figures of crows or other inauspicious animals, and coarse, in that country it is almost certain that the ruler is undone.

25. He whose army is followed by troops of carnivorous birds when he is about to do battle, shall suffer a heavy defeat; but if the birds are in advance, he shall triumph.

26. When at sunrise or sunset a Fata morgana in the shape of an army obstructs the solar orb, then you may predict that battle and peril draw near to the king.

27. A softly gleaming twilight, joined to a soft breeze and the noise of unmolested birds and wild beasts, is lucky; one that is obscured by dust, is lacking lustre, or shows a tinge like blood, causes the ruin of the country.

[1] Cf. ch. xxx. 25. [2] Cf. ch. xxx. 16. [3] Cf. ch. xxx. 11.
[4] Cf. ch. xxviii. 16. [5] Cf. ch. xxx. 8.

Digitized by Google

28. Herewith have I expounded, without repetition, all that the Seers have more copiously stated. Even after hearing the *kokila's* tune, the crow will not leave off croaking; for it is but its nature not to outdo the *kokila*.

= begin. of Pt II of 1884-85 ed.

Chapter XLVIII.

Royal Inauguration Ceremony.

1. The ruler is to the people what the root is to the tree. Since general woe ensues from the root being impaired, and general weal follows from its being kept in good condition, the sovereign must, in the first place, be taken care of.

2. Now learn the propitiating ceremony, such as it has been revealed by the Creator for Indra's sake to the teacher of the gods (Bṛhaspati), and handed down by the latter to Vṛddha-Garga, who delivered it to Bhâguri.[1]

3. This inauguration ceremony,[2] than which no rite for

[1] The *pushyasnânam* agrees in its general features with the royal inauguration ceremony as prescribed in Aitareya-Brâhmaṇa viii. and Çatapatha-Br. v.; yet in the particulars there are important discrepancies.

[2] Utpala takes *pushyasnânam* to signify "the washing at (the conjunction of the Moon with) Pushya." The period fixed upon for the ceremony is, indeed, the conjunction just named, but that is plainly done upon the principle of *nomen omen*. The original meaning is that of "auspicious washing," for it was by no means necessary to perform the rite at Pushya, though it was the more common course. The wrong etymology is countenanced by these lines of Vṛddha-Garga's:

देवाश्च दितिजैः सार्धं स्पर्धमाना हि मानिनः ।
परस्परं महद्युद्धं चक्रुः सर्वे सुरासुराः ॥
ततो दैत्यभयैः क्रुद्धैर्देवाः सर्वे विनिर्जिताः ।
ततो ऽङ्गिराः सुरगुरुर्ध्यानसक्तो ऽभवत्पुरा ॥
पुरन्दराभिषेकार्थं बृहस्पतिरकल्पयत् ।
तिष्यमासीधनर्क्षं यत्र देवो बृहस्पतिः ॥

quelling evil portents is more efficacious, must be conducted by the astrologer and the court priest.

4, 5. A fit place for the ceremony is some spot in a forest covered with young trees, shrubs, creepers, and spreading plants, abounding with lovely, sweet-smelling trees, with unimpaired leaves and shoots; where no cordia, no beleric myrobalan, no spinous, bitter, bad-smelling trees are found, and where no inauspicious birds, like owls, vultures, etc., are staying.

6, 7. Some woodskirt ringing with the noise of cocks, pheasants, parrots, peacocks, woodpeckers, blue jays, green pigeons, sylvatic partridges, red partridges, francolines, *vanjulas*,[1] doves, *çrîkas*,[2] bees inebriated with sipping flower-juice, *kokilas*, and others,—such a place also is adapted to the purpose; as well as some pure building on consecrated ground.

8. Or one should perform the rite on beautiful sandy river banks, scratched by the nails of aquatic birds, and as charming to eye and heart as the (swelling) haunches of sportful damsels.

9, 10. Or near a lake azure as the clear sky, where dark lotuses are open like so many eyes, where skipping swans form as it were a (white) umbrella, and ducks, ospreys, and cranes raise their cries. Or a lake where the water-lilies, like so many damsels, show their full-blown flowers like so many faces, and their swelling buds like breasts, whilst they seem to chatter in the melodious tones of warbling swans.

11. Or else one may perform the ceremony in a cow-station that is gay with the lowing and frisking of young calves, where the ground is covered with impressions of hoofs, dung, and froth proceeding from kine ruminating.

तेन देवो ऽभिषिक्तः स देवराजः पुरन्दरः।
ततो वर्षं समाहूतो नाशयामास दानवान्॥
देवाश्च हृष्टमनसः पुरीं प्राप्यामरावतीम्।
पुण्यकार्यं बहुतरं तद्दारभ्य प्रवर्तितम्॥

[1] What kind of bird the *vanjula* is I cannot tell; a synonymous term is *khadiracuñcu*.

[2] According to the Comm. the *çrîka* is the same as *çrîkarpa*.

Digitized by Google

12. Or on the seaside crowded with happily arrived splendid ships, and showing a line half dark, half white, owing to the fishes and white birds lurking in the rotang.

13. Or in hermitages where the young ones of deer and birds find a safe refuge, and a lion is subdued by a hind, like wrath is quelled by patience.

14. Or in a house blessed with deer-eyed women with voices sweet as the *kokila's*, and with steps that betray them to be hindered by the golden girdle, ankle rings and heavy haunches they have to carry.

15. Or at hallowed shrines, bathing-places, in public gardens, spots with beautiful scenery, on some tract of land sloping down to the north-east, and bounded by a stream running in a direction from left to right.[1]

16, 17. The soil, to be conducive to victory, must be hard, good-smelling, sleek, sweet, plain, not covered with ashes, charcoal, bones, brackish spots, husks, hairs, cavities, lairs of land-crabs, holes of porcupines and mice, and ant-hills. In choosing an encampment for the troops, one has to follow the same rules as much as circumstances allow.

18, 19. The astrologer, minister, and officiating priest must set out by night from the town in an easterly, northerly, or north-easterly direction, where, after preparing an oblation, the priest devoutly and humbly performs the invocation, presenting fried grains, whole barleycorns, curds, and flowers. The verses for the invocation, such as taught by the Seer, are:

20. "May they come! all the divine beings who are desirous to receive our worship, the regents of the quarters, the snakes, birds, and whosoever has a share in the offering."

21. Having thus invocated them all, the priest shall say: "On obtaining our worship, they will depart to-morrow morning, leaving their blessing to our sovereign."

[1] Comm. तथाच वृद्धगर्गः

समुद्रतीरे सोद्याने नदीनां सङ्गमे शुभे ।
महाह्रदे ऽथवा तीर्थे देवतायतने ऽथवा ॥
सर्वर्तुकुसुमोपेते वने द्विजवरैर्युते ।
गृहे रम्ये विविक्ते वा पुण्यस्थानं समाचरेत् ॥

22. After they have worshipped the invocated beings, they are to stay there over night, to observe good and evil dreams, agreeably to the rules laid down in the Yâtrâ.

23. On the next morning, the ingredients for the rite, which will presently be described, must be carried to the designated spot. The following stanzas bearing upon the subject have been delivered by the Seers:

24, 25, 26. "Then should the priest, by drawing a circle, prepare the ground, to bo decked with various and numerous gems; then divide the diagram into different compartments, which he assigns severally to the Snakes, Yakshas, Gods, Ancestors, Gandharvas, Nymphs, Seers, Blessed, Planets, Lunar Mansions, Rudras, Mother Deities, Skanda, Vishṇu, Viçâkha, the Guardians of the Eight Quarters, and the Wives of the Gods.

27, 28. "Having marked them by different colours, he must skilfully honour each of them, according to their rank, with delicious fragrant perfumes, garlands, and ointments; likewise with sweetmeats, and various other sorts of food, as fruits, roots, flesh; and with different delicious beverages, liquor, milk, wine, and the like."

29. I proceed to tell how the deities, whose names are written down in the diagram, should be honoured. As to the planets, one must keep to the rule stated in (the chapter of the Yâtrâ on) the offering to the planets.

30. The imps, demons, and children of darkness are worshipped with flesh, boiled rice, wine, etc.; the Ancestors, with unguents, collyrium, oil, and also with flesh and boiled rice.

31. The Seers are honoured with passages from the Sâma-, Yajur-, and Ṛg-Veda, along with perfumes, incense, and garlands; the Snakes with colours not amalgamating with one another,[1] with honey, ghee, and sugar.

32. The Gods are worshipped with incense, ghee, oblations to fire, garlands, jewels, praises and signs of reverence;

[1] The rendering is doubtful; Comm.: यत्र यद्वर्णा वर्णानामश्लेषः संयोगो नास्ति तैः।

Digitized by Google

the Gandharvas and Nymphs, with most sweet-scented perfumes and garlands.

33. The rest are treated with vari-coloured oblations. As tokens of worship to all of them in general must be laid down amulet strings, raiments, flags, ornaments, and sacrificial strings.

34, 35. The priest then proceeds to kindle fire on the sacrificial eminence, either on the western or southern side of the circle, and bring up the ingredients, viz., long sprigs of Dûb-grass not yet in the bud, fried grains, ghee, whole barleycorns,[1] curds, honey, white mustard seeds, perfumes, flowers, incense, orpiment, collyrium, sesamum, and sweet fruits of the season.

36. Further there must be dishes of milk porridge and ghee. It is with these ingredients the priest performs his sacrifice on the western eminence, where the inauguration is to take place.

37. In the corners are arranged strong water-jars, with white yarn tied round their necks, and covered with sprouts and fruits from such trees as yield a milky juice.

38. The jars contain water mixed with the substances for the washing, and with gems. As to the substances for the ceremony, they are enumerated in the following verses of Garga's.

39–42. "Into the water-jars one shall put the plants Jyotishmatî,[2] Trâyamâṇâ, Abhayâ, Aparâjitâ, Jîvâ, Viçveç-

[1] The Comm. explains यवताः by यवाः; of खाद्याः he only remarks: प्रसिद्धाः.

[2] The original names of the plants have been retained in the translation, in order to show that the choice of those plants is based upon the principle of *nomen omen*. The place of several among them is not yet determined. The Comm. gives a paraphrase that is not without value: ज्योतिष्मतीं सुप्रसिद्धाम् । त्रायमाणां प्रसिद्धाम् अभयां हरीतकीम् - अपराजितां भूमीं (v.l. भूमां) । जीवां जीवन्तीम् । विश्वेश्वरीं पद्मचारिणीम् । पाठां प्रसिद्धाम् । समङ्गां रक्तमञ्जिष्ठाम् । विजयां वचाम् । सहां (v.l. सहां) सुप्रपर्णीम् । सहदेवीं (v.l. °वां) प्रसिद्धाम् । पूर्णकोशां प्रसिद्धाम् । शतावरी प्रसिद्धैव । अरिष्टां प्रसिद्धाम् । शिवां प्रसिद्धाम् ।

varî, Pâṭhâ, Samangâ, Vijayâ, Sahâ, Sahadevî, Pûrṇakoshâ, Çatâvarî, Arishṭikâ, Çivâ, Bhadrâ, Brâhmî, Kshemâ, Ajâ; further all sorts of seed, gold, things held auspicious at festivities, so far as procurable; all sorts of herbs and flavours [gems, all sorts of perfumes, fruits of Ægle marmelos and Flacourtia sapida, herbs with auspicious names, gold and things used at festivities].[1]

43. "The priest shall spread out, first, the skin of a bull with auspicious marks, who has died from old age. The skin is to be laid so that the neck is turned to the east.

44. "Thereupon is put a red, unimpaired skin of a fighting bull; then, thirdly, a lion's skin, and thereon a tiger's.

45. "These four skins should be spread out on the sacrificial eminence when the moon is in conjunction with the asterism of Pushya, and at a lucky hour."

46. Upon the skins is to be placed a throne wrought of gold, silver, or copper, or made from the wood of such trees as yield a milky juice.

47. The seat is raised a cubit, or one cubit and a quarter, or one and a half, the first bringing luck to governors of provinces, the second to those princes who aspire to conquer their neighbours, and the third to those who wish to lord it over a whole empire.

48, 49. The king shall lay a piece of gold on the stool, and then take his seat, cheerful, surrounded by his ministers, intimates, priest, astrologer, burgesses, and persons of an auspicious name,[2] while the solemn acclamations sent forth by bards, citizens, and Brahmans, and the festive sounds of tabors, horns, and musical instruments, quell all evil.

भद्रां यवाम्। ब्राह्मीं प्रसिद्धाम्। चेमां यष्टगुग्गुलं चोरकमिति प्रसिद्धम्। यवां प्रसिद्धां केचिदेडिकाचीमितीच्छन्ति॥ मङ्गल्यानि दध्यक्षतसुमनसादीनि॥ प्रशस्तगन्धो वा औषधः। यथा यथा यवती जीवपुत्रा पुनर्नवा विष्णुक्रान्ता वाराही यवया॥

[1] St. 42 contains a superfluous repetition of the three preceding; yet the author may have found the stanza in his copy of Garga's work.

[2] The Comm. adduces as examples: Jayarâja, Siharâja, Bandhurâja, Vyâghrarâja.

Digitized by Google

50. The court priest now wraps the king, who wears a new linen garment, in a woollen blanket, and after making a libation, pours over him the contents of the jars filled with ghee.[1]

51. The number of jars may be eight, or twenty-eight, or a hundred and eight; the greater the number the greater the efficacy. The prayer to be recited on the occasion, composed by the Seer (Vṛddha-Garga), here follows:

52, 53. "This glossy liquid is identified with splendour; this is the best expeller of ill; this is the food of gods; on it the worlds are founded. Whatever evil, earthly, atmospherical or celestial, has reached thee, may it all come to nought by contact with the shining liquid!"

54. Then, taking off the woollen blanket, he sprinkles the king with the water destined for the rite, mixed with fruits and flowers, and recites this prayer:

55–70. "May the gods sprinkle thee, and the Blessed from all eternity, Brahma, Vishṇu, Çiva, the Sâdhyas, the hosts of Maruts, the sons of Aditi, Vasus, Rudras, the healing Açvins, Aditi the Mother of Gods, Benediction, Perfection, Eloquence, Glory, Fortune, Firmness, Magnificence, Sinîvâlî, Kuhû, Danu, Surasâ, Vinatâ, and Kadru. So, too, may the other Goddesses not named, the Mothers of Gods, and the heavenly crowds of Nymphs sprinkle thee, all together. The Lunar Asterisms, Hours, Halfmonths, Days, Chief Day Periods, Years, Regents of the Days, Minutes, Seconds, Moments, Bits,—these, and other divisions of Time, may they graciously sprinkle thee. The Vaimânikas, the celestial Legions, Manus, Oceans, the Seven Seers with Arundhatî, the Fixed Places,[2] Marîci, Atri, Pulaha, Pulastya, Kratu, Angiras, Bhṛgu, Sanatkumâra, Sanaka and son,[3] Sanâtana, Daksha, Jaigîshavya, Bhalandana,[4] Ekata, Dvita, Trita,

[1] In so much does the ceremony more resemble an anointment than a washing.

[2] Amongst them the Pole-star.

[3] Or *Sanandana* as noun proper.

[4] Cf. the Var. rr.

Jâvâli, Kaçyapa, Durvâsas, Durviṇîta, Kaṇva, Kâtyâyana, Mârkaṇḍeya, Dîrghatapas, Çunaççepa, Vidûratha, Ûrva, Saṃvartaka, Cyavana, Atri, Parâçara, Dvaipâyana, Yavakrîta, Devarâja, and his younger brother,—these, and other Seers intent on wisdom and holiness, rich in purity, may they sprinkle thee, along with their pupils and wives. The Mountains, Trees, Creepers, holy Shrines, the blessed Rivers, the Snakes, Elves, blessed Vaikhânasas, Vaihâyasas, the Father of Creatures, Diti, the Kine who are the Mothers of the Universe, the heavenly Chariots, all the Worlds, changeable and unchangeable, the Fires, Ancestors, Stars, Clouds, Sky, Regions, Waters,—these, and many others whose names are hallowed, may they graciously consecrate thee with water that destroys all evil omens, and bestow on thee hail, long life, and health!"

71. These are the verses recited, as well as others prescribed in the ritual of the Atharva-veda, and the prayers called Rudragaṇa, Kûshmâṇḍa, Mahârauhiṇa, Kuberahṛdaya (or Kuberahṛdya), and Samṛddhi.[1]

72. The washing finished, the king has to put on a brace of cotton garments, over which have been muttered (by way of benediction) the three verses beginning with *Âpo hi shṭhâ*, and the four commencing with *Hiraṇyavarṇâḥ*.[2]

73. The monarch, after taking water and honouring the deities, his *gurus* and the Brahmans, and also the royal umbrella, standard, and weapons, amidst jubilations and blowing of horns, proceeds to do his personal devotion.[3]

[1] Comm. एकादशानुवाका रुद्राः। कूष्माण्डैः षडनुवाकाः कूष्माण्डाः। महारौहिणेन मन्त्रेण। कुबेरहृदयेन समृद्धा चर्चा॥ About the six Anuvâka verses termed Kûshmâṇḍa, *cf.* Skr. Dict. of B. and R. i. v.; about Mahârauhiṇa, *cf.* i. v. *rauhiṇa* l. c. What *ṛcas* are called Kuberahṛdaya and Samṛddhi is unknown to me.

[2] Atharva-veda 1, 5, 1, *sqq.*, and 1, 33, 1, *sqq.* It may be remarked that the former *mantra* has in our editions of the A.V. not three but four verses. An inaccuracy of the author's is that he indicates *hiraṇyavarṇa*, instead of *hiraṇyavarṇâḥ*.

[3] Comm. आत्मीयेष्टदेवतार्चा, *i.e.* commending himself to the protection of his guardian deity.

Digitized by Google

74. He puts on his new triumphal apparel, which has been consecrated with the three verses: *Áyushyaṃ varcasyaṃ râyaspoṣaṃ*, etc.[1]

75, 76. He now goes to the other sacrificial eminence, and seats himself upon skins, which must be spread out, one above the other, in this order: 1st, a bull's skin; 2nd, a cat's; 3rd, an antelope's; 4th, a porcine deer's; 5th, a lion's skin; and 6th, a tiger's.

77. The court priest presents on the principal place an offering to Fire, made up of fuel, sesamum, ghee, etc., at the same time addressing prayers to Rudra, Indra, Bṛhaspati, Vishṇu, and the Wind.

78. The astrologer expounds the foretokens of the fire, in the manner indicated in the chapter on Indra's banner. All being finished, the court priest, joining his hands in supplication, says:

79. "All the multitudes of divine beings, now that they have received worship at the hands of the king, and bestowed on him unbounded success, may they depart to return another time!"

80. The monarch then honours the astrologer and court priest with many gifts; farther, such other persons as can claim rewards, Brahmans skilled in the ceremonial, and others, according to their deserts.

81. He must issue an amnesty to his people, relieve the victims in the slaughter places, and free the prisoners excepting those guilty of high treason.

82. A repeated performance of this ceremony at the time of the Moon's conjunction with Pushya makes pleasure, renown and wealth increase. When the same propitiating rite is performed at any other conjuncture, it will, according to ancient authorities, yield but half the (desired) results.

83. "The auspicious washing ceremony may be performed at a time when evil portents and calamities are afflicting the realm, at the time of eclipses, the appearing of a comet, and a planetary conflict.

[1] Vâjasaneyi-S. 24, 50-52.

84. "There is no portent on earth that cannot be assuaged by it, and there is no solemnity that can excel it.

85. "This rite is very salutary at the king's inauguration, and also when he aspires to the rank of an emperor, or when he is longing for the birth of a son.

86. "It was for the sake of mighty Indra that Bṛhaspati, of world-wide fame, taught this extraordinary washing, which is conducive to long life, increase of progeny and popularity.

87. "He who in the same manner causes his horses and elephants to be washed, shall see those parts of his forces free from disease and attaining the highest efficiency."

Chapter XLIX.

Signs of Gold Diadems.

1. The lucky and unlucky signs of gold diadems that have been amply described by the Masters, are here enumerated by me, and that completely, though in a succinct manner.

2. The diadem of a king must, to be auspicious, have an expansion of eight digits in the middle; a queen's should, according to prescription, be seven digits; and a prince royal's, six.

3. The diadem of a commander of the troops has an expansion of four digits in the middle, and a diadem bestowed by way of royal favour[1] two. These are the five kinds of diadems known.

4. All have a length double of the expansion, whereas the expansion on both sides is half that of the middle. All should be wrought from pure gold for the sake of increasing bliss.

5. A royal diadem has five crests; a prince royal's, or

[1] Cf. Kathâsarit-Sâgara, ix. 54, 233:

ततः प्रविश्य नगरं वीरदेवयशी च सः।
चचिवेनापती पट्टं बद्धा रत्नैरपूरयत्॥

Digitized by Google

queen's, has three. A chief commander's diadem has one crest; a diadem bestowed as a mark of royal favour has none.

6. When the gold plate for the diadem in being wrought easily expands, it bodes success and victory to the king, and happiness to the people.

7. A flaw in the middle produces loss of life and kingdom. A diadem having a split in the middle must be cast away; one that shows a burst on the sides, gives trouble.

8. At the appearance of evil tokens, the diviner has to prescribe an expiation for the king. A diadem with auspicious signs is conducive to the weal of king and land.

Chapter L.

Signs of Swords.

1. A sword of the longest description measures fifty digits; the shortest is of twenty-five digits. A flaw on such a spot (of the sword) as corresponds with an odd number of digits, must be deemed ill-ominous.

2. Yet flaws resembling a Bilva-fruit, Vardhamâna-figure, umbrella, emblem of Çiva, earring, lotus, banner, weapon, or cross, are held auspicious.

3. Flaws shaped like a lizard, crow, heron, carrion bird, headless trunk or scorpion, and several flaws along the upper edge, are not lucky.

4. A sword that shows a chink, is too short, blunt, damaged at the upper edge, unpleasing to eye and mind, and without tone, is inauspicious. The reverse qualities forebode favourable results.

5. The rattling of a sword (of itself) is said to portend death; its not going out of the sheath (when drawn)[1] augurs defeat. There will be strife when the sword jumps out of the scabbard by itself, but victory when it is seen flaming.

6. The king ought not to unsheath it without reason, nor rub it, nor look at his own face in it, nor tell its price. He

[1] In the text we should read परचक्राचाग्रवर्तनं, as the Comm. has it.

should not mention the place whence it has come from, nor take its measure, nor, without precaution, touch the blade.[1]

7. The most esteemed swords are those that are fashioned like a cow's tongue, a lotus-petal, a bambu-leaf, an oleander-leaf, rapiers and scimitars.

8. If a wrought sword proves too long, it may not be shortened by striking off a portion of it, but should be polished till it has the length required. The owner dies if a piece is struck off at the upper end, and his mother dies if the same is done at the point.

9. From a flaw on the hilt you may infer the existence of a corresponding flaw on the blade, just as you may conclude on seeing a mole in the face of a damsel, that there is another such in her hidden parts.

10. And by observing which part of the body is touched by a swordsman, when consulting the diviner, the latter will be able to indicate the place of the flaw on the sword in the scabbard, provided he (the diviner) knows the following rules.

11–15. If the man touches his head, the flaw is at the first digit; the second digit corresponds with the forehead; the third with the spot between the brows; the fourth with the eyes; the fifth with the nose; the sixth with the lips; the seventh with the cheeks; the eighth with the jaws; the ninth with the ears; the tenth with the neck; the eleventh with the shoulders; the twelfth with the breast; the thirteenth with the armpits; the fourteenth with the paps; the fifteenth with the heart; the sixteenth with the belly; the seventeenth with the loins; the eighteenth with the navel; the nineteenth with the abdomen; the twentieth with the hip; the twenty-first with the pudendum; the twenty-second with the thighs; the twenty-fourth with the knees; the twenty-fifth with the legs; the twenty-sixth with the part between the legs; the twenty-seventh with the ankles; the twenty-eighth with the heels; the twenty-ninth with the feet; the thirtieth with the toes: such is the theory of Garga.

[1] Cf. the passage from Parâçara as quoted in the foot-note on st. 24.

Digitized by Google

16–19. The consequences to be foretold from a flaw in the first, second, third digit, and so forth, up to the thirtieth digit, are as follows: death of a child, obtaining of wealth, loss of riches, good fortune, captivity, birth of a son, quarrels, acquiring of elephants, death of a child, acquiring of wealth, destruction, getting a wife, grief, gain, loss, getting a wife, death, prosperity, death, contentment, loss of wealth, acquiring of riches, death without salvation,[1] obtaining of wealth, death, good fortune, poverty, dominion, death, kingly power.

20. Upwards of the thirtieth digit no consequences are specified; in general, however, the flaws at the odd digits are injurious, at the even ones auspicious. But according to some authorities, the flaws from the thirtieth digit upwards to the sword's point are of no consequence at all.

21. A sword that smells like oleander, blue lotus, elephant's frontal juice, ghee, saffron, jessamine, or Michelia champaka, brings good luck; but ill-omened is one that has the odour of cow urine, mud, or fat.

22. A smell similar to that of tortoise blubber, blood, or potash, augurs danger and pain. A sword glittering like beryl, gold, and lightning, brings victory, health, and prosperity.

23. The fluid to imbrue a sword with, according to the precept of Uçanas, is: blood, if one wishes for a splendid fortune; ghee, if one is desirous to have a virtuous son; water, if one is longing for inexhaustible wealth.

24. An approved mixture to imbrue the sword with, in case of one desirous to attain his object by wicked means, is: milk from a mare, a camel, and elephant. A mixture of fish bile, deer-milk, horse-milk, and goat-milk, blended with toddy, will make the sword fit to cut an elephant's trunk.[2]

[1] The Comm. has *aśirvāpi*, and explains it by *mṛtyu*.

[2] Comm. तथाच पराशरः ।

अथ पाषाणानि । वीरपाथितमरिवधार्थी धारयेत् तिक्ततैलारना-लाभ्यामर्थार्थी । पुत्रार्थुद्भेन । सर्पिषा श्रीकामः । साहसिकः प्रोक्षितेन । हस्तिनोष्ट्रीरैः शिवाकारच्छेदकामो •आवीरेण तावयंश्चयोर्मत्स्यव-सावर्हिवधितेन द्विरदस्कन्धच्छेदकामो निम्बेन, अपपुष्पगन्धवन्धुपहा-

25. A sword, first rubbed with oil, and then imbrued with an unguent compounded of the milky juice of the Calotropis, goat's horn, ink, dung from doves and mice, and afterwards whetted, is fit for piercing stones.

26. An iron instrument imbrued with a stale mixture of potash of plantains with buttermilk, and properly whetted, will not get crooked on a stone, nor blunted on other iron instruments.

Chapter LI.

Art of Soothsaying.[1]

1. The soothsayer must tell a consulting person's fortune by observing the latter's direction, utterances, place, what the same is taking into his hand, and which limb of his own or another's he is touching; conjointly with this the diviner should intelligently consider the time being. For Time, comprehending all that is movable and immovable, is all-knowing, all-seeing, and all-present, and shows to all who need it, the good and evil consequences through means of bodily motions and utterances.[2]

2. The place (of consultation) is favourable if it is level, covered with good grass, pleasing in the limpidity of its sweet water, covered with beautiful flowers or corn, frequented by Gods, Seers, Brahmans, virtuous men, and Blessed

रैरर्चयित्वा शिरस्युपशायिनं कुर्यात्तावमन्वेत नचोच्छिष्टः संयुक्तेन्द्रा-दर्शीकुर्यात्तानिमित्ते विवृणुयात्न क्रीडेत्तास्य मूकं ब्रूयादिति (v. l. क्रीडितेनास्य मूकं विवृणुयादिति) ॥ Cf. st. 6.

[1] This chapter is probably spurious; see the remarks of the Comm. quoted in the Var. rr.

[2] The passage in Parâçara which has obviously served as the model, runs thus: इह खलु चराचराणां भूतानां कालो ऽनराधा सर्वदा सर्वदर्शी शुभाशुभैस्तत्फलसूचकः। सविशेषेण प्राणिनां स्वपराधेषु स्पर्शनादिकाकाशव्याहारेङ्गितचेष्टादिभिर्निमित्तैः फलमभिदर्शयति। तत्प्रयतो दैवज्ञो ऽनुपहतमतिरवधार्य स्वशास्त्रार्थमनुकूलं यज्ञोपधा-नुपहार्यमर्थिनां शुभाशुभानामर्थानां भावाभावमभिनिर्दिशेत्॥

Digitized by Google

(inhabitants of Heaven), and if it is shadowed by trees of auspicious appellation, charming in their bloom, loaded with many fruits, possessed of sleek barks and leaves, and not occupied by ill-omened birds.[1]

3. Not good is a place abounding with such trees as are cut, split, perforated by insects, thorny, scorched, rough, crooked, bearing unseemly[2] names, inhabited by ill-ominous birds, and covered with sear and withered leaves and barks.

4. Unfavourable also are: a cemetery, desolate shrine, crossway, a dismal rugged spot, an always brackish ground, a spot covered with sweepings, charcoal, potsherds, ashes, husks, or dry grass.

5. Bad is, besides, any place, when occupied by monks, naked friars, barbers, enemies, shackles, butchers, outcasts, gamblers, ascetics, or persons in distress; moreover, any place where weapons or spirits are being sold.[3]

6. East, north, and north-east are the directions[4] of good augury to the consulting person; not so north-west, west, south, south-east and south-west. The favourable time is forenoon, not night, nor dawn, nor twilight, nor afternoon.[5]

7. The same good or evil tokens as expounded in the rules

[1] Comm. तथाच पराशरः

यत्र पुष्पितफलितहरितस्निग्धत्वक्पत्रप्रशस्तनामाङ्कितसौम्यद्विजनिषेविततरुच्छायोपेते सस्यकुसुमहरितमृदुशाद्वलसिक्तमृष्टद्रव्यप्रसन्नसिद्धावकाशे (देशे) देवर्षिसिद्धसाधुद्विजावासे प्राङ्मुखोत्तरमुत्तरपूर्वाभिमुखो वा यः पृच्छेत् तस्य प्रार्थितोपपत्तिमभिनिर्दिशेत्॥

[2] e.g. *vibhîtaka, vetasa.*

[3] Comm. तथाच पराशरः

छिन्नभिन्नशुष्करूक्षवक्रकृमिजग्धकण्टकिकव्याद्द्विजनिषेविताप्रशस्तनामाङ्कितपादपच्छाये श्मशानशून्यायतनचत्वरोपररिपुनापितायुधमद्यविक्रयशालासु नैर्ऋतायेयाम्यवारुणवायव्याशाभिमुखः प्रश्नोद्देत् तत्रोद्भवमर्थमनर्थाय विद्यात्॥

[4] *i.e.* to be faced at.

[5] Parîçara:

नेष्टाः सर्वाः प्रश्नलग्ने पूर्वाह्णे परिपृच्छताम्।
सन्ध्ययोरपराह्णेतु वर्जयेत् तु (r. च) विवर्जिताः॥

for journeys, must in this case be interpreted, and that from observing what object is placed before the inquirer, or seen in his hand, his coat, or what is being carried by the crowd.

8, 9, 10. The masculine[1] limbs are: thigh, lip, pap, testicle, foot, tooth, arm, hand, cheek, hair, throat, nail, thumb, temple, armpit, shoulder, ear, anus, and joint. Feminine are: brow, nose, buttock, wrinkles, hip, line of felicity in the palm, finger, tongue, neck, instep, ankle, leg, navel, margin of the ear, and hindpart of the neck. Neuter are: mouth, back, collarbone, knee, bone, side, heart, palate, eye, penis, breast, end of the spine, head and forehead, Touching of a limb of the first description, foreshows speedy results; touching of one of the second kind, denotes slow results; the touching of neuter limbs produces no effects whatever; nor do the other two, if they happen to be coarse, impaired, broken, or lean.

11. When the querist touches or moves his great toe, he is to suffer from eyesore; when he touches or moves a finger, one may announce sorrow on account of his daughter; when he strikes his head, there threatens danger from the king.

12. His touching the breast, presages separation; his taking off a piece of cloth from his body, denotes loss; when he pulls a piece of cloth closer to him, and joins foot to foot, he will get friends.

13. When he scratches the earth with his great toe, he is thinking of land; when he scratches his feet with the hand, his thoughts are fixed on a female slave.

14. If the man looks at a tâl- or birch-leaf, he is thinking of muslin; if he is standing on glass, husks, bone, or ashes, sickness is soon to befall him; if he gazes on a string, net, or bark, captivity awaits him.

15, 16. Should he mention or see long pepper, black pepper, ginger, cyperus grass, lodh, costus, cloth, andropogon, cumin, spikenard, anise, and Tabernæmontana, one may foretell that his thoughts are engaged on the following subjects, severally: a wife's fault, a man's fault, a person in distress, loss of all,

[1] *i.e.* denoted by words of masculine gender.

Digitized by Google

missing of the road, loss of a child, of wealth, of grain, of a child, of bipeds, of quadrupeds, of land.

17. From his keeping in the hand a fruit of the Indian figtree, of Bassia, ebony-tree, roseapple, waved-leaved figtree, mango, and jujube,[1] it may bo predicted that he is to acquire wealth, gold, men, iron, muslin, silver, and copper.

18. The sight of a dish filled with grain and a full water-pot, augurs the thriving of the family; excrements of an elephant, cow, or dog, denote the loss of wealth, women, or friends (severally).

19. On seeing cattle, an elephant, buffalo, lotus blossom, silver, or a tiger, the querist is destined to get a multitude of sheep, riches, garments, sandal, silk, or ornaments (successively).

20. When a fortune-teller is consulted by persons in the sight of a skull-wearing Çaiva monk, they do so for the sake of friends or gambling; when in the sight of a friar of a decent order, their query concerns a courtesan, king, or wife in childbed.

21. The consultation being held in the sight of a Buddhist monk, a teacher, a Jaina monk, a naked mendicant friar, a diviner, a pedlar,[2] a fisher, it concerns a thief, a commander of the troops, a merchant, a female slave, a soldier, a shop-keeper, a condemned criminal.

22. From the sight of an ascetic is to be inferred that the inquirer is thinking of an absent person; he is thinking of cattle tending, if a vendor of liquors is in sight. From the

[1] To r. in the text जात, instead of जाति.

[2] That *naimitta* must be understood to mean *naimittika*, appears not only from the Commentary, but also from the corresponding passage of Parâçara's: निर्ग्रन्थदर्शने दासीपुत्रता। बुद्धश्रावकदर्शने मिचद्युतछता वा। श्राक्यस्य चौरछता। परिव्राजकस्य नृपसूतिकागणिकार्था वा। उपाध्यायस्य चमूपतिछता। नैगमस्य श्रेष्ठिछता। नैमित्तिकस्य योधार्था। अर्हतो वाणिजकार्था। उच्छवृत्तीनां विपन्नार्था। तापसस्य प्रोषितार्था। श्रौत्रियस्य पशुपालनार्था। कैवर्तस्य वधघातछताम्. Remarkable in this passage is *ता* after a compound, as if the component parts were separated.

sight of one busy with gleaning, you may conclude that mishap has befallen the querist.

23. The man using the expression: "I should like to ask," it denotes him to think of a meeting; the expression "do; tell!" shows he is thinking of his household; the words: "Master! pray, look!" intimate the man to think of gain; the expression "do, prophecy!" shows that he cares for dominion.

24. If he says, "inform me," his thoughts are bent on victory or travelling. Should he say: "examine, and tell my thoughts," then his care concerns a kinsman. If he suddenly rushes upon the diviner, who is standing among a crowd, with the word "look!" he is thinking of a thief.

25, 26. By an internal part of the body being touched, a member of the family is indicated to be the thief; by an external part being touched, a stranger is indicated; by a motion of the great toe, a slave is referred to; by the other toes, a female slave; by the legs, a domestic; by the navel, a sister; by the heart, one's own wife; by touching the thumb, a son is denounced; by the fingers, a daughter; by the belly, one's mother; by the head, one's father or uncle; by the right arm, one's brother; by the left arm, a brother's wife.

27, 28. Indications that the inquirer is not destined to recover the property stolen from him, are the following: if, after touching an internal part of the body, he takes to an external one; or if he emits phlegm, urine, excrements; or suffers something to drop from his hands; or vehemently bends and stretches his limbs; or if he descries people carrying empty vessels, or a thief; or if ominous words are heard, such as "taken, fallen, impaired, forgotten, lost, broken, gone, stolen, dead," and the like.[1]

29. The aforesaid signs, when combined with the sight of

[1] Comm. तथाच पराशरः:

आभ्यन्तराङ्गं स्पृष्ट्वा बाह्यं स्पृशेन्निर्हरणं वा श्लेष्मपुरीषमूत्राणां कुर्यात्तथाहा क्षिप्तपातयेत् नाचाधि वा स्फोटयेत् चतहतपतितमुषितविस्मृतनष्टदुष्टानिष्टभग्नतवीर्यशब्दप्रादुर्भावो वा स्यात् रिक्तभाण्डतस्करावा दर्शने नष्टस्वामानं विद्यात्॥

Digitized by Google

husks, bones, poison, etc., or with the sound of weeping and sneezing, portend death to men attacked by illness. When the querist, on sharply touching an internal part of the body, breaks wind upwards, then you may foretell that he is satiated by having copiously dined.

30. From his touching the forehead and from seeing awns, you may infer boiled rice has been his food; from his touching the breast, king's rice; from his touching the neck, a preparation of barley.

31. If he touches his loins, paps, belly, or knees, he is sure to have eaten pease, milk, sesamum, or rice gruel. From his smacking and licking his lips, you may know that he has tasted something sweet.

32. By something loathsome,[1] he will stretch his tongue; by something sour, he will make a wry mouth; by something pungent, bitter, tart, or hot, he will hiccough, and by something salt, spit.

33. If he gives up phlegm, it is a sign that he has eaten something dry and bitter, and that in little quantity. The sound or sight of a carnivorous animal is a token of his having enjoyed fleshmeat; if he touches his brows, cheeks, or lips, he has eaten fowl.

34. His touching the head, throat, hair, jaw, temple, ear, leg, abdomen, proves him to have taken elephant's flesh, buffalo's flesh, mutton, pork, beef, hare's flesh, deer's flesh, mixed meat.

35. When an evil augury is seen or heard, you may foretell that he has eaten lizard's flesh and fish. In similar manner may, at the time of consultation, the deliverance of a pregnant woman be prognosticated.

36. Whether a male, female, or androgynous child is to take birth, is foreshown by something masculine, feminine, or neuter being seen, inferred, present, and touched. A happy deliverance is augured from the sight of drink, food, flowers, and fruits.

37. When a woman touches with the thumb her eyebrow,

[1] r. *vispkve*, as one MS. of the Comm. has it, instead of *vispykke*.

belly, or finger, she is thinking of the child she expects; so, too, when honey, ghee, gold, gems, corals, or the woman's mother, nurse, or children, are before her eyes.

38. Should a pregnant woman uphold her belly with her hand while an evil omen is seen, she will miscarry; so, too, if she withdraws her belly from the pressure of the stool,[1] or joins one hand to the other.

39. When she touches the right nostril, you may foretell that she is to conceive next month; when she touches the left nostril or the left ear, her pregnancy is to begin after two months; when it is the right ear, two months will elapse before that occurrence; and when it is the breasts, four months.

40. She will give birth to three sons and two daughters if it is the lower part of her hair-knot she touches; five sons, if it is the ears; three sons, if it is the hand. The thumb being touched, it denotes five sons; the forefinger, four; and so on in succession. The great toe and both ankles denote one daughter.

41. She is to be mother of a couple of girls or of boys according to her touching either the left or the right thigh, and the mother of four or three children according to her touching the middle or the end of her forehead.

42, 43. Head, forehead, brows, ears, cheeks, jaws, teeth, neck, right[2] shoulder, left shoulder, hands, chin, pipe of the lungs, breast, right pap, left pap, heart, right side, left side, belly, hip, joint of the holy bene, right thigh, left thigh, knees, legs, feet; each of these parts of the body corresponds

[1] The translation is doubtful; the corresponding passage in Paraçara has: पीठमर्दकं वामतरा कलोदरं कक्षूपेदग्रहणं हस्तेनाभिगृह्य वा पृच्छेत्. It is not clear what is meant, in this passage, with *pîthamardaka*; apparently a cushion.

[2] It is most strange that in the foregoing stanza the word *savya* is used in the acceptation of "left," but here of "right." The former passage is an imitation of Paraçara's words: दक्षिणोदरसन्धौ द्वौ पुत्रौ द्वेच कन्यके जनयिष्यति। वामस्य तिस्रः कन्यका द्वौ पुत्रौ; the latter passage has दक्षिणांसे प्राक्पक्षमुन्नाम। उत्तरस्यां वामे॥

Digitized by Google

with one of the twenty-eight lunar asterisms beginning with Kṛttikā.[1]

44. Herewith have we clearly expounded the prognostics from limbs being touched, after we had duly studied the authoritative works, with the view of attaining the results wished for. He who knows all this, and is not deficient in intelligence and alertness, shall always be honoured by the king and the multitude.

[1] Consequently the head being touched, the child will be born at Kṛttikā, and so on. Paraçara: शिरसि संस्पृष्टे क्षत्रियायां जन्म विद्यात्। ललाटे रोहिण्यां भ्रुवोर्मृगशिरसि। इ. आ.।

(*To be continued.*)

Chapter LIII.[1]

On Architecture.

1. To gratify clever astrologers, I now proceed to compose a work on the art of building, such as it has been transmitted from the Creator to our days, through an unbroken series of sages.[2]

[1] The preceding chapter, on boils and their consequences, has been omitted, the contents thereof being of no interest whatever.

[2] According to Utpala: Garga, etc.; more explicit is the statement in a work bearing the title of Çrî-Brahmokta-Viçvakarmaprakâçika (sc. çâstra), where we read, 13, 10, sqq.:

इति प्रोक्तं वास्तुशास्त्रं पूर्वं वर्गाय धीमते ।
वर्गात्पराशरः प्राप तस्मात्प्राप बृहद्रथः ॥
बृहद्रथाद्विश्वकर्मा प्राप्तवान्वास्तुशास्त्रकम् ।
स विश्वकर्मा जगतो हिताथाकथयत्पुनः ॥
वासुदेवादिषु पुनर्भूलोके भक्तितो ऽब्रवीत् ।
. . . . . .
अथ स विमलधियो विश्वकर्मा महात्मा
सकलसुखवरिष्ठः सर्वशास्त्रार्थवेत्ता ।
सकलसुरगणानां सूत्रधारः कृतात्मा
भवनविषयतां सच्छास्त्रमेतच्चकार ॥

This passage, with many others, shows that Garga, Parâçara, and the like, are mere mythological beings, of exactly the same historical value with Brahman, Viçvakarman, Vâsudeva; cf. ch. i. 3, footnote. In the opening stanzas of the Viçvak. we find:

यदुक्तं ब्रह्मणा पूर्वं वास्तुशास्त्रं पुरातनम् ॥

Digitized by Google

2. There was, it is affirmed, some Being obstructing with his bulk both worlds, but on a sudden he was subdued by the host of gods and hurled down.

3. Of the several parts of his body, each is subjected to the particular deity by which it was attacked. It is that Being of immortal substance, who by the Creator was destined to be the dwelling-house personified (*alias* House-spirit).

4. The largest of the five houses of a king should be of 108 cubits (*hasta*) in width; the following, of 100, 92, 84, 76. The length always exceeds the width by one-quarter (is, consequently: 135, 125, 115, 105, 95).

5. The first mansion of a commander-in-chief measures 64 cubits in breadth; the next following, six cubits less, and so on. The length of each is equal to the width augmented by one-sixth.

6. The five houses of a minister have a breadth of 60, 56, 52, 48, 44, severally; the length is equal to the width increased by one-eighth. The dimension of the dwellings of a queen is half that of a minister's.

7. The width of the first mansion of a prince royal is of 80 cubits, which number must be diminished by six for each subsequent house; the length is equal to the width increased by one-third. The measures for the dwellings of the younger princes are half those for the prince royal.

8. The measure for the houses of provincial governors, high-born men and king's officers,[1] is equal to the difference

पराशरः प्राह बृहद्रथाय बृहद्रथः प्राह च विश्वकर्मणे।
स विश्वकर्मा जगतां हिताय प्रोवाच शास्त्रं यज्ञभेदसूत्रम्॥
विश्वकर्मोवाच
वास्तुशास्त्रं प्रवक्ष्यामि लोकानां हितकाम्यया।

The Viçvak. seems to be a compilation, for most of the passages quoted by Utpala, either from what he terms Kiraṇâkhya-Tantra, or from Garga, from Bṛhaspati, Viçvakarman himself, Kâçyapa, etc., recur in the Viçvak., a copy of which is in the translator's possession. Cf. st. 39, footnote.

[1] The wording of the text would admit of a translation, "provincial

between the numbers assigned to a king and a minister. The difference between the numbers for a king's and a prince royal's houses, gives the measure for the dwellings of guardians of the interior apartments, courtesans, and artisans.

9. The houses of all inspectors and functionaries have the same dimensions with the king's treasury and pleasure-house. The difference between the numbers stated for a prince royal and a minister, gives the measure for overseers of manufactories and envoys.

10. The first house of a court astrologer, king's priest, or physician, has 40 cubits in breadth, to which number must be added four for each subsequent house; the length is equal to the width increased by one-sixth.

11. It will be well to determine the height of a building so as to coincide with the breadth. Of buildings consisting of a sole room, the length may be double the width.

12. The breadth of the houses of a private man from one of the four classes is 32 cubits, which must be diminished by four for each next following, down to 16.[1] A lower amount of cubits is only for the very lowest people.

13. The length amounts to the breadth $+\frac{1}{16}$, in the case of Brahmans; to the same $+\frac{1}{8}$, in the case of Kshatriyas; to the same $+\frac{1}{4}$, for Vaiçyas; and to the width increased by $\frac{1}{2}$, for Çûdras.

governors and superior king's officers." As in st. 14, *râjapurusha* denotes a person of much inferior rank, such a translation would seem preferable. But the Comm. takes the words as we have done above, and the parallel passage in Viçvak. has:

नृपमन्त्रिगृहाणाञ्च चत्वारे चत्रमाणकम् ।
सामन्तराजपुत्राणां प्रवराणां गृहं स्मृतम् ॥

[1] The purport of this elliptical, or rather wholly inadequately expressed statement is, that a private Brahman may have five houses, the first of 32, the second of 28, the third of 24, the fifth of 16 c.; a private Kshatriya may have four houses, of 28, 24, 20, and 16 c., respectively; a private Vaiçya three, of 24, 20 and 16 respectively; a private Çûdra may have two dwellings, of 20 and 16 c. in breadth.

Digitized by Google

14. The treasury and pleasure-house have a dimension equal to the difference between the numbers assigned to the houses of the king and of the chief commander. The difference between the measure for a chief commander and that of a private man from one of the four classes, gives the measure for king's officers.[1]

15. The dwellings of persons from mixed classes, like Pâraçavas, etc.,[2] have dimensions equal to half the sum of the measures for the two classes (to whose intermingling they owe their origin). A house, the dimension whereof is either below or above the legitimate one, occasions evil to all.

16. There is no fixed measure for cattle houses, monasteries, granaries, arsenals, and firerooms, but the authorities in architecture do not approve of a height upwards of 100 cubits.

17. Add the number of 70 to those for the breadth of the mansions of the king and the commander-in-chief. Write down the sum, at two places. Divide it, at one place, by 14; this gives the measure for a hall. Divide the same sum by 35; the quotient is the measure of the terrace.[3]

[1] That is to say: if an officer belongs to the Brahmanical class, the difference meant is that between the measure of the chief commander's house and a private Brahman's; if an officer be a Kshatriya, we are directed to subtract the number allotted to a private Kshatriya's house from the measure of the commander's mansion; and so forth.

[2] The Pâraçava class traces, theoretically, or rather fancifully, its origin to the intermarriage of a Brahman and a Çûdra woman. The measure for the former being 32, for the latter 20, it follows that a Pâraçava's house measures $\frac{32+20}{2} = 26$ in breadth.—Comm. ब्राह्मणेन शूद्रायां जातः पारशवः । एवं वैश्यायां जातो भटः (v. l. भूताः जाताः r. भूर्वजाताः) । क्षत्रियायां जातो मूर्धावसिक्तः । This does not wholly agree with Manu's theory.

[3] The same is more plainly expressed in Viçvak.:

प्रमितं विप्रशालायां तु शुभदं तत् प्रकीर्तितम् ।
सेनापतिनृपाद्दीनां सप्तत्या सहिते कृते ॥

18. In the houses of 32 cubits' width (being those of private Brahmans, etc.), the halls are 4 cub. 17 digits; 4 cub. 3 dig.; 3 cub. 15 dig.; 3 cub. 13 dig.; and 3 cub. 4 digits.

19. The terraces for the same are, with a steady amount of decrease: 3 cubits, 19 digits; 3 cub. 8 dig.; 2 cub. 20 dig.; 2 cub. 18 dig.; and 2 cub. 3 digits.

20. Outside the dwelling one should make a gallery, being in width a third part of the hall. If the gallery be in front (and to the east), such a building is termed one with a turban.

21. Where the gallery is behind, the house is styled one with a back-support;[1] where it is on the sides, the building is one with side supports; where there are galleries all around, the edifice is said to be a well-supported one. All of them are approved by the authorities in architecture.[2]

व्यासे चतुर्दशहते शालामानं विनिर्दिशेत् ।
पञ्चविंशद्युते "व्यासविष्कम्भानं भवेच्छतत् ॥

About *alinda* the Comm. has: अलिन्दशब्देन शालाभित्तेर्बाह्ये या वर्मणिका आलवालवृताङ्गणसम्मुखा क्रियते ॥ The word might as well be rendered by 'balcony,' 'gallery.'

[1] In the text सायाश्रय is a misprint for सापाश्रय; *apâçraya* is properly "anything to fall back upon, a support from behind;" further, a pillow upon which the hind part of the head is resting; *e.g.* in Duçakumâra, 90, 13.

[2] Comm.: तथाच किरणाख्ये तन्त्रे

शालातो यत्तृतीयांशेन कार्या तु वीचिका ।
यद्यपतो भवेद्वीची सोष्णीषं नाम तद्गृहम् ॥
पश्चात् सापाश्रयं नाम सावष्टब्धं तु पार्श्वयोः ।
समन्ताद्यदि याता सा तदा सुश्लिष्टमुच्यते ॥

The Viçvak. has here with some variation in the wording:

शालाविभागतुल्याच कर्तव्या वीचिका बहिः ।
भवनात्पूर्वतो "व्यीषं (!) पश्चात्सापाश्रयं भवेत् ।
सावष्टब्धं पार्श्वयोस्तु सर्वत्र सुश्लिष्टं भवेत् ।

Digitized by Google

22. The height of (the first storey of) the edifice must be a sixteenth of the width, with addition of four cubits.[1] The altitude of each following storey is to be lessened by one-twelfth.

23. A sixteenth part of the breadth gives the measure for the wall of all buildings made of bricks; as for houses of wood, there is no choice.[2]

24. Add to the number of cubits assigned to the houses of a king and a chief commander (as well as others mentioned in st. 6–9) one-eleventh, then seventy. Equal to this sum, in digits, is the height of the door; half of it gives the width.

25. In the case of private Brahmans, etc., take one-fifth of the number of cubits, adding 18; to this sum again add one-eighth. The resulting number expresses the width of the door in digits; the height is thrice the width.[3]

26. The thickness of the two side-frames of a door is as many digits as the altitude numbers cubits. Once and a half that measure gives the thickness of the threshold and upper timber.

27. The breadth of all four is equal to an eightieth part

[1] Consequently, the breadth of the king's house being 108, the height will amount to $\frac{108}{16} + 4$ cubits; making 10 cub. 18 digits.

[2] R. न विकल्पः for सविकल्पः

[3] A rough measuring only is intended; *e.g.* the first house of the king numbers 108 cubits; to this we should add 10, being nearly $\frac{1}{11}$ of 108; to the sum 118 adding 70, we get 188; the door then is 188 digits high. As for private persons, the first house of a Brahman has a breadth of 32 cubits. We are directed to take one-fifth of it, but the meaning is, we should roughly take 6; adding 18 to it, we get 24; again adding $\frac{1}{8} = 3$, we get 27, being the number of digits for the width of the door; the height comes to 81.—Instead of द्विगुण read त्रिगुण, the Viçvak. has:

नृपसेनापतिगृहमष्टाशीतिः प्रतिर्युता ।
चतुष्कानि द्वारमानं प्रवदन्ति मनीषिणः ॥
विप्राद्दीनां तथा सप्तविंशतिस्तच्चतुष्कानि च ।
द्वारस्य [मानं] तत्रोक्तं त्रिगुणोच्छ्राय उच्यते ॥

of seven times the door's height. The eightieth part of nine times the altitude (of the storey) gives the width of a column at the bottom; this diminished by one-tenth is the width of the column at the top.

28. A column with wholly square shaft is termed Rucaka; one with eight angles, a Diamond; one with sixteen sides, a Double-diamond; one with thirty-two angles, a "grooved column"; a round one is called a Cylinder.

29. When you divide the whole column into nine parts, one part will be the pedestal; the second, the base. The capital and also the upper lip must be made so as to form one part, each of them.[1]

30. Equal to the thickness of the column is that of the architraves; the thickness of the superior cross-beams and upper rafters is lessened by one quarter, again and again.[2]

31. An edifice with uninterrupted terraces on every side is termed Sarvatobhadra (*i.e.* goodly on every side); such a one is fit for kings and gods; and ought to have four entrances.[3]

32. Nandyâvarta[4] is the name of a building with terraces that from the wall of the room extend to the extremity in a direction from east to south (*alias* from left to right). It must have doors on every side, except the west.

33. The Vardhamâna has a terrace before the (chief) entrance, extending to the end; then, when you proceed in a direction from left to right, another beautiful terrace, and

[1] Comm.: तथाच किरणाख्ये तन्त्रे
विभज्य नवधा सर्वं कुर्यादुदहनं चटम्
कमलं चोत्तरोष्ठं तु भागे-भागे प्रकल्पयेत् ॥

Almost the same in Viçvak.; all this is exceedingly vague. Cf. Rám Ráz, Archit. p. 28, sqq.

[2] This stanza and the following occur also in the Viçvak.; as stanzas in Âryâ are found nowhere else in that work, the verses must have been taken from our author.

[3] Cf. Rám Ráz, Arch. p. 23, where Sarvatobhadra is the term to denote a village built upon an analogous principle.

[4] Both this and the three following terms denote certain figures.

Digitized by Google

thereon, again, another in the aforesaid direction. No southern door should be made in it.

34. The Svastika is auspicious, if it have the entrance on the east side, and one continual terrace along the west side, at the ends whereof begin two other terraces going from west to east, while between the extremities of the latter lies a fourth terrace.[1]

35. The Rucaka has a western and eastern terrace running to the end, and between their extremities two others. A northern door in it brings evil; doors on any other side are auspicious.

36. The Nandyâvarta and Vardhamâna are the very best of all; the Svastika and Rucaka are of middling quality; the Sarvatobhadra is suitable for kings and the like.

37. An edifice with three halls, wanting as it does a northern hall, is styled Hiraṇyanâbha, and insures luck. One without an eastern hall is named Sukshetra, and brings prosperity.

38. A building lacking a southern hall is called Culli; it causes loss of property. One in which there is no western hall, the so-called Pakshaghna, occasions the loss of children and enmity.

39, 40, 41. A house with only a western and southern hall is termed Siddhârtha; one with a western and northern hall, Yamasûrya; with a northern and eastern, Daṇḍa; with an eastern and southern, Vâta; with an eastern and western, Gṛhaculli; with a southern and northern hall, Kâca. In Siddhârtha there will be acquisition of money; in Yamasûrya, the death of the householder; in Daṇḍa, death by way of punishment; in Vâta there is always excitement occasioned by quarrels; in Culli, will be loss of property, and in Kâca discord amongst kindred.

42. In order to divide (the ground-plan of a house) into

[1] R. विधृत for विधृत, and शुभदम्. Comm. तथाच वर्गः
पश्चिमो भवतो भिन्नः प्रागन्तौ द्वौ तदुत्थितौ।
अन्यतश्चान्ये विधृतः प्राग्द्वारं स्वस्तिकं शुभम्॥

eighty-one squares, draw ten lines from east to west, and ten others from north to south. Thirteen deities occupy the interior; thirty-two are stationed in the outer compartments.[1]

43. (The latter are:) Agni, Parjanya, Jayanta, Indra, Sûrya, Satya, Bhṛça, Antariksha, and Anila, the first-named occupying the corner in the north-east, and the rest (the compartments from the top to the bottom) in regular succession, while Anila keeps the south-east corner.[2]

Roga	Ahi	Mu.	Bhal	So.	Bhu	Adi.	Diti	Agni
Pâpa ya.	Ru dra	khya	lâṭa	ma	jaga	ti	Âpah	Parj.
Çosha		Râja ya.	Pṛthvî	dh	ara	Âpav	Jay	anta
Asura		Mi		Brahm	an	Ar	Indra	
Varuṇa	t		Brahm		an	ya	Sûrya	
Kusumad		ra	Brahm		an	man	Satya	
Sugrîva		Indra	Vir	asava	nt	Sav	Bhṛça	
Dauv	Jaya	Bhṛṅga	Gan	Ya	Bṛ	Vi	Sâvitra	Antar
Pit	Mṛga	râja	dharva	ma	hatk	tatha	Pû.	Anila

44, 45. Then follow Pûshan, Vitatha, Bṛhatkshata, Yama, Gandharva, Bhṛngarâja, Mṛga, the Pitars, Dauvârika, Sugrîva, Kusumadanta, Varuṇa, Asura, Çosha, Pâpayakshman, Roga, occupying the north-west corner, Ahi, Mukhya, Bhallâṭa, Soma, Bhujaga, Aditi, and Diti.

[1] See the above Diagram, and cf. Rám Ráz, Arch., p. 41; footnote, p. 42, l. 21, seqq.; p. 44, l. 8, seqq.

[2] However strange it may seem that N.E. should be presided over by Agni, and the S.E. by Wind, there can be no doubt about the author's meaning; the proofs are to be found in st. 49 and 63.

Digitized by Google

46, 47. In the centre is Brahman, occupying nine squares; east of him Aryaman; to the south of whom, at the interval of one compartment, is placed Savitar; at the same interval (proceeding westward) from the latter, Vivasvant. Then follow Indra, Mitra, Râjayakshman, Pṛthvîdhara, and Âpavatsa. These are all stationed round Brahman.

48. In the intermediate compartment (between Âpavatsa and Agni), in the north-east direction, is placed Âpaḥ; south-east (between Savitar and Anila), Sâvitra; south-west, Jaya; north-west, Rudra.

49. Âpaḥ, Âpavatsa, Parjanya, Agni, and Diti form a group of deities occupying one compartment each, in the north-western corner. In the same manner there are five deities, each of them possessing one compartment, in the other corners.

50. The remaining exterior deities, twenty in number, have two squares each. Finally, to the share of the four deities, Aryaman, Vivasvant, Mitra, and Pṛthvîdhara, are allotted three compartments, severally, in the east, south, and so forth.

51. The spirit of the house area has his head directed north-westwards and his face turned downwards. His head is held by Agni, his face by Âpaḥ, his (right) pap by Aryaman, and his chest by Âpavatsa.

52. Parjanya and the (three) next exterior deities occupy his (right) eye, ear, bosom, and shoulder. Satya and the four subsequent lie on his (right) arm; Savitar and Sâvitra on his (right) hand.

53. Vitatha and Bhṛhatkshata are stationed on his side; Vivasvant on the belly; the thigh is occupied by Yama; the knee by Gandharva, the lower leg by Bhṛngarâja, and the hip by Mṛga.

54. In the same manner as these are stationed on the right side, the other deities (such as have been specified) have their place on the left.[1] The penis is taken by Indra and Jayanta;[2] the heart by Brahman; and the foot by the Pitars.

[1] E.g. Pṛthvîdhara on the left pap; Diti on the left eye; etc.

[2] In the diagram, Jaya.

55. One may also, should one prefer it, divide the area into sixty-four compartments, and draw, besides, oblique lines from angle to angle. Of this area Brahman possesses four squares, and each of the deities, placed in oblique direction near him, half a square.[1]

Roga / Pâp.	A-	Mu-	Bhal-	So-	Bhu-	Adi-	Diti / Agni
Çosha / hi	khya	tâta	ma	jaga	ti	Parjanya	
Asura		Rajy / Rud.	Prithvidhara		Apah / Apas	Jayanta	
Varuna		Mi-	Brahman		Aryan	Indra	
Kusumad		tra	Brahman		man	Sûrya	
Sugrîva		Jaya / Indra	Vivasvant		Sav / Savit	Satya	
Dauvâr	Bhrnga-	Gan-	Ya-	Bhrat	Vita	Pû-	Bhrça
Pit / Mrga	râja	dharva	ma	kshata	tha	shan	Anila / Anila

56. The eight standing in the extreme corners, have to their share half a compartment, and those next to them on both sides have one and a half. The remaining twenty out of those enumerated possess two squares.

57. The meeting points of the longer diagonals and the very middle points of the compartments must be considered the vulnerable spots,[2] which one will do wisely not to hurt.

58. When those parts are injured by impure vessels, bolts,

[1] See Diagram above.

[2] Comm.: मंडलानां कोणात्कोणगतानां सूत्राणां ये सम्पाताः। A special name of four of those diagonals is रज्जु; as we are taught by Utpala quoting a work of his own (unless we have to read मण instead of मदीय): तथा मदीयवास्तुविद्यायाम्

Digitized by Google

pillars, and the like, as well as by (what is termed) a "wounding point," they cause suffering to the house-owner at the corresponding member of his body.

59. That member of the body where the householder feels an itching, or that spot where at a sacrifice an evil omen is produced, or where the fire shows unnatural symptoms, contains a wounding point.

60. If the wounding point consists of wood, there will be loss of wealth; if it is something made of bone, there will be suffering amongst cattle, disease and unsafety. [If the point is something of iron, there is danger from the sword; skullbones and hairs denote death.]

[61. If it is charcoal, you may predict unsafety on account of thieves; if it is ashes, continual danger from fire. In fact, any wounding point, unless it be gold or silver, on a vulnerable spot, is most disastrous.]

[62. A heap of chaff, whether found on a vulnerable spot, or on any other, prevents the acquisition of wealth.] A peg, also, on a vulnerable spot, is mischievous.

63, 64. The nine meeting points of the lines drawn from Roga to Anila, from the Pitars to Agni, from Vitatha to Çosha, from Mukhya to Bhṛça, from Jayanta to Bhṛngarâja, and from Aditi to Sugrîva, are declared to be the excessively vulnerable spots. The dimension of a vulnerable spot is set down at one-eighth of a compartment.

65. A long diagonal has in breadth as many digits as each square numbers cubits. The measure of a vein[1] is stated to be one and a half the breadth of a diagonal.

66. The householder, if he is anxious to be happy, should

रोगाद्वायुं नयेत्सूत्रं पितृतो ऽग्न उताग्रनम् ।
एतत् सूत्रद्वयं प्रोक्तं मुनिभिर्वंशसञ्ज्ञितम् ॥
वितथाच्छोषणं चाम्बसूत्रं मुख्यात् तथा नयेत् ।
जयन्तात्भृङ्गिराजाख्यं सुग्रीवमदितेस्तथा ।
एतत्तुद्वयं प्रोक्तं रज्जुसञ्ज्ञं मनीषिभिः ॥

The general name, however, is vaṅça; see below, st. 63, sq.

[1] Comm. रोगाद्वायुम् इत्यादिकं सूत्रद्वयं वंशशब्देनोच्यते । सिरा-

carefully preserve Brahman, who is stationed in the centre of the dwelling, from injury by remains of food and the like, lest he should come to grief.

67. When the house-spirit has lost his right arm, loss of wealth and faults of the housewife are denoted by it. Loss of the left arm forebodes loss of property and corn. When his head be hurt, one is to lose all advantages.

68. Faults in the wife, death of a son and servitude will result from an organ being impaired. Where the house-spirit is unimpaired, the inmates will enjoy honour, wealth, and pleasures.

69. In the manner aforesaid deities are stationed in all houses, towns, and villages, where Brahmans and the other classes must be established according to their respective rank.

70. The dwelling-houses of the Brahmans are situated to the north, of the Kshatriyas to the east, and so on with the rest. They are, moreover, made in such a way that on entering the door you have (the greater part of) the space of the house to your right.[1]

71. According to the doors standing on different portions of the outline of the ground plan, whether of nine times nine

शब्देन पूर्वापरायता दक्षिणोत्तरायताश्च दण्ड-दण्ड रेखा श्रेयाः । All those diagonals and veins have their own names, a list of which is given by Utpala.

[1] The same is far more clearly indicated in Rám Ráz, Arch. p. 46: "If the front of the house be ten paces in length, the entrance should be between five on the right and four on the left." Differently Utpala: तथाच कार्याणि यथा भवनं गृहाभ्यन्तरमङ्गणं विशतां तान्येव वासगृहाणि दक्षिणतो दक्षिणस्यां दिशि भवन्ति । एतदुक्तं भवति । प्राङ्मुखस्य गृहस्याङ्गण (v.l. °स्थाचार) द्वारमुत्तराभिमुखं कार्यम् । दक्षिणाभिमुखस्य प्राङ्मुखम् । पश्चिमाभिमुखस्य दक्षिणाभिमुखम् । उत्तराभिमुखस्य पश्चिमाभिमुखमिति ॥ How a house can be said to face the east, without having its door facing the same quarter, is beyond our comprehension.

Digitized by Google

or of 64 squares, the consequences vary; thus, to begin with the door in the north-eastern corner, indicated here below:

72. Danger from fire, birth of a girl, abundant wealth, favour with the monarch, wrathfulness, falsehood, and thievishness (are the results of the door standing) eastwards.

73. Few sons, servitude, lowness, increase of food, drink and progeny, cruelty, ungratefulness, poverty, and loss of children and strength (are the consequences, if the door stands) southwards.

74. Suffering of a son, increase of enemies, no acquisition of wealth or sons, happy possession of sons, wealth and power, riches, danger from the king, loss of wealth, and sickness (await the owner, where the door faces the) west.

75. Death or captivity, increase of enemies, acquisition of wealth and sons, happy possession of all good things, getting sons and wealth, enmity with one's own son, faults in the wife, and poverty (may be expected where the door is placed on the northern edge).

76. A door being hindered by a road, tree, corner, well, column or water spring, brings ill luck; but on its being removed to a distance equal to twice its height, it will not do any harm.

77. A door that is impeded by the road is destructive; one that is hindered by a tree will be noxious to boys; a door with mud before it threatens grief; when water is flowing near it, expenses are predicted.

78. A door being injured by a well occasions epilepsy; by a temple, destruction; by a column, failings of the housewife. Where a door faces Brahman,[1] the family will perish.

79. A door which opens of itself produces madness; one

[1] There is a long inquiry in the Comm., in order to find out how to reconcile this statement with that in st. 75. The upshot is that the one cannot by any means be made to agree with the other. It has been pointed out more than once that Varâha-mihira has the habit of uncritically copying his authorities.

that closes of itself, ruin of the family. A door whose dimensions are too large causes danger from the king; a low one forebodes robbery and brings calamity.

80. A door placed above another, and one that is too narrow, promises no good; a somewhat yawning one threatens famine; a curved one destroys the family.

81. A door being excessively pinched (by the threshold) gives rise to distress; one that is bent inwards tends to evil; one bent outwards causes absence from home; one standing awry in regard to the quarters produces vexation by robbers.

82. One should not have the principal entrance out-done by other doors, owing to a loftier appearance of the latter, and must richly ornament it with auspicious objects, as water-pots, fruit, foliage, images of goblins, and the like.

83. Outside the house are stationed in the intermediate quarters, north-east, south-east, etc., the following (female spirits): Carakî, Vidârî, Pûtanâ, and Râkshasî.[1]

84. The angles (north-east, etc.) in towns, villages, and houses, are attended with evils for those who abide there, but persons of the lowest tribes, Çvapacas and such like,[2] will prosper in them.

85. The wavy-leaved fig, the banyan, the glomerous fig, and the holy fig-tree are trees of evil augury if growing on

[1] Other authorities of superstition know eight spirits; Comm.: अष्टान्तरेष्वष्टौ पठ्यन्ते ॥ तथाच

ऐशान्यां चरकी प्रोक्ता स्कन्दः प्राग्भागसंस्थितः ।
पूतना नैर्ऋते ज्ञेया जम्बुकः पश्चिमे स्थितः ॥
राक्षसी चानिले कोणे पिशिपिच्छस्तथोत्तरे ।

And

स्कन्दो ऽर्धमा जम्बुकाख्यः (v.l. जम्बु°) पिशिपिच्छस्तथापरः ।
प्राच्यादिदिक्चतुष्के ऽपि निवसन्ति महाग्रहाः ॥

Cf. also Suçruta II. p. 332 seq.

[2] Comm.: श्वपचा डोम्बाः । आदिग्रहणाच्चाण्डालपुक्कसादयः ।

Digitized by Google

the south side, west side, etc. (of the house), but are auspicious in the north, east, and so on.[1]

86. Thorny trees near the dwelling occasion unsafety from the enemy; milky ones presage ruin of wealth; fruit-trees destroy posterity. Their timber also should be avoided.

87. In case one should not wish to cut those trees, one has to sow amidst them others held to be of good augury, such as Punnâg, Açoka, Azadiracht, Mimusops, bread-fruit tree, Sami, Shorea.

88. A level ground, sweet, of good odour, decked with good herbs, trees, and plants, smooth and not full of cavities, bestows happiness on those even who come to rest themselves on it from the fatigue of travel; how much more then on those who have a permanent home on it?

89, 90. The neighbourhood of a minister's residence brings loss of wealth; of a cheat's house, death of a son; of a temple, agitation; of a cross-way, ill repute; of a holy tree, danger from planetary influences; of ant-hills or holes, calamities; of a well, thirst; of a mound in the shape of a tortoise-back, loss of wealth.

91. A declivity on the north side is deemed fit for Brahmans; one on the east, for Kshatriyas, and so forth. But there are those also who opine that Brahmans may dwell in any direction, and the other classes according to their rank.[2]

92. (To try the fitness of the ground) let one dig in the middle of the house site a pit a cubit in diameter and in depth, and afterwards return the earth into it. If, then, the

[1] The word *pradakshipena* serves only to indicate that from the south one has to go eaward in a direction which follows the course of the sun.

[2] This elliptical phrase is explained by the Comm.: विप्रो ब्राह्मणः सर्वेषु सर्वस्यां भूमौ वसेत् उत्तरपूर्वदक्षिणपश्चिमायामिति। अन्येषां क्षत्रियादीनामपेक्षमनुक्रमेण शोभनम्। तथा पूर्वस्यां दक्षिणस्यां पश्चिमस्यां क्षत्रियायाम्। etc. The latter rule totally upsets the former, and it has been rightly said by Rám Ráz, Arch., 16: "The principle on which these distinctions are founded is altogether nugatory." Cf. also the latter part of stanza 95.

earth prove insufficient, it is a bad sign; if it takes up the same space, it is indifferently good; should it be more than sufficient, it bespeaks good luck.

93. Or fill the pit with water. If, having walked a hundred paces, you find, on returning, the water not diminished, it is a lucky token; which it is also, when an *Ádhaka* (of earth dug out) weighs sixty-four *palas*.[1]

94. Or (put into a vessel four lamps); where the wick of a lamp that has been put into a vessel of unbaked clay, and placed in a peculiar quarter within the pit, shines longer (than the other wicks), the ground is fit for the class (to which the quarter is assigned).

95. The ground where a flower appropriated to one of the classes, after being left lying in a pit for one night, does not fade, is fit for the class (whose colour corresponds to the hue of the flower). In general, the soil will be suitable to any one whose mind is pleased with it.[2]

96. A white soil is favourable to Brahmans; a red one to

[1] To read, as the Comm. has it: पलानि पांसाढकं.

[2] Comm.: तथाच गर्गः

यो यस्य रचिता भूमिर्भवेत्तु गृहकर्मणि ।
तस्यां ग्रहं समेग्रहे हस्तमात्रं समन्ततः ॥
तच्छूर्भं पूरयेत्तेन पांसुना सुविचक्षणः ।
वर्धमाने च वृद्धिः स्याद्धीयमाने विगर्हिता ॥
साम्ये साम्यं विनिर्देश्यमथवान्यद्विचारयन् ।
पूरयित्वाथवा ग्रहं मृद्भिः क्रमशतं व्रजेत् ॥
पूर्णं स्यादागमाद्यावत् सा भूमिस्तु प्रशस्यते ।
तस्मिंस्तु धारयेच्छूभे चिपमाखमनुक्रमात् ।
यस्मिराम्नायते मांसं तद्वर्णस्य चावसेत् ।
ग्रामे वा मृण्मये पात्रे दीपवर्तिचतुष्टयम् ॥
यस्यां दिशि प्रज्वलति चिरं तस्यैव सा शुभा ।

The Viçvak. 1, 61, sqq., contains the same rules, but in other words. Part of the corresponding passage from Kâçyapa is translated in Rám Ráz, Arch. p. 17.

Digitized by Google

Kshatriyas; a yellow one to Vaiçyas; and a black one to Çûdras. A smell like ghee, blood, food and spirituous liquor, denotes a ground suited to Brahmans and the rest, in succession.

97. A soil covered with sacrificial grass, Çara, bent grass and *Saccharum spontaneum*, promotes the weal of the classes respectively. Likewise a sweet, astringent, sour and pungent earth.

98. At a period indicated by the astrologer, let the house-owner go to a piece of ground which has been ploughed, abounds with seed grown up, has served for a resting-place of cows, or has got the approval of the Brahmans.

99. He has to worship the deities with various sorts of sweetmeats, with curds, unground barley-corns, fragrant flowers and incenses, and to pay honour to the architects and Brahmans.

100. Then—touching his head, if he be a Brahman; the breast, if a Kshatriya; the thigh, if a Vaiçya; the foot, if a Çûdra—let him draw a line, the first act when a house is to be built.

101. It is allowed to make the line by means of the thumb, middle finger, or forefinger, as well as by means of gold, precious stone, silver, pearl, curds, fruits, flowers, or unground barley-corns.

102. A line scratched with a sword causes death by the sword; with an iron object, captivity; with ashes, danger from fire; with grass, danger from robbers; and with wood, danger from the king.

103. A crooked line, drawn with the foot, occasions danger from the sword and troubles; so also does a deformed line. One made by means of leather, charcoal, a bone or tooth, brings misfortune upon him that makes it.

104. Hostility may be predicted from a line being scratched from right to left; good luck, from one being drawn from left to right. Harsh words, spitting and sneezing (during the act) are said to be inauspicious.

105. When the edifice is half-built or finished, let the architect enter it and observe the omens, on what spot the house-owner happens to stand, and what limb he is touching.

106. Should, on that moment, an ominous bird, being scorched by the sun,[1] emit hoarse sounds, you may predict that on the spot (where the house-owner is stationed) there is a bone of a member corresponding to the member touched.[2]

107. And by other animals, like elephants, horses, dogs, shrieking in return at the time of augury, may be known that the specified spot contains a bone from such an animal and belonging to a corresponding limb of the body.

108. The sound of an ass when the measuring line is being extended announces that there is a bone hidden. You may predict that there will be another "wounding point" (as it is termed), on seeing a dog or jackal leaping over the measuring line.

109. When a bird of augury sweetly warbles in a quiet quarter, then it may be foretold that a treasure lies hidden at the corresponding spot, or in that part of the house-spirit's body upon which the owner is standing.

110. By the measuring line snapping asunder may be predicted death; by the plug drooping its top, great sickness; by the house-owner and architect falling short in their memory, death.

111. The waterpot dropping from the shoulder forebodes headache; its being overturned, calamity in the family; its getting broken, death of the workmen; its slipping from the hands, death of the house-owner.

112. Having made an oblation, one has to lay the first stone in the south-east angle, and then, proceeding from left to right, the rest. Similarly the pillars ought to be raised.

113. The pillar must be raised, decorated with an umbrella, garlands, cloth, scented with incense, and smeared with

[1] *i.e.*, facing the quarter in which the sun is standing at that period. The eastern quarter is "scorched" (*dîpta, prâdipta*) from sunrise upwards to the end of the first *prahara;* during the same period the north-east is termed *angâra*, the south-east *dhûmra* or *dhûmita*, the rest *çânta*. Cf. ch. 86, 12.

[2] Comm.: उक्तमानमात्रे

पृच्छाकाले गृहस्वामी यदङ्गं स्पृशति स्वकम्।
भुवो ऽभ्यन्तरमाश्रेण ग्रस्तं ब्रूयात्तदङ्गजम्॥

Digitized by Google

unguent. The erecting of the door should be performed, with all care, in the same manner.[1]

114. The consequences of pillars shaking, falling, standing

[1] In Garga, as quoted by the Comm., we find this solemn lay:

शिलान्यासस्य मन्त्रोऽयं निर्दिष्टो मुनिभिः पुरा।
नन्दे नन्दय वासिष्ठे वसुभिर्वासुभिः प्रजाः।
यथे भार्गवदायादे प्रजानां भद्रमावह॥
पूर्णे आङ्गिरसदायादे पूर्णकामाः प्रजाः कुरु।
भद्रे काश्यपदायादे प्रजानां भद्रमावह॥
सर्वबीजसमायुक्ते सर्वगन्धौषधिर्वृते।
दृढिरे नन्दने नन्दे वासिष्ठे रम्यतां गृहे॥
प्रजापतिसुते देवि चतुरस्रे महीसुते।
सुभगे सुव्रते देवि गृहे काश्यपि रम्यताम्॥
पूजिते परमार्घार्घैर्गन्धमाल्यैरलङ्कृते।
भव भूतिकरी देवि गृहे भार्गवि रम्यताम्॥
अलङ्कृते चाचते पूर्णे मुनेरङ्गिरसः सुते।
दृढके त्वं प्रवक्ष्येऽहं प्रतिष्ठां गृहिणां कुरु॥
ग्रामस्वामिपुरस्वामि गृहस्वामि परिग्रहे।
मनुष्यपशुहस्त्यश्वधनवृद्धिकरी भव॥

The fact that these stones or bricks are held to be goddesses, in their essence at least, and that their fathers are the sages Angiras, Vasishṭha, etc., may be recommended to the attention of those who adhere to the creed of Euemerus concerning mythology. In Viçvak. we meet with analogous spells, *e.g.*

नाभिर्मेति च मन्त्रेण स्थिरो भवेति वै तथा।
प्रार्थनं च ततः कुर्यादानमोत्रेण मन्त्रवित्॥
नन्दे त्वं नन्दनी पुंसां त्वामहं स्थापयाम्यहम्।
प्रासादे तिष्ठ संहृष्टा यावच्चन्द्रार्कतारकाः॥
आयुः कामं श्रियं देहि देववासिनि नन्दिनि।
अस्मिन्संस्था त्वया कार्या प्रासादे यत्नतो मम॥

The two prayers indicated are Vâj. S. 20, 9, and 11, 44.

feebly, and of birds alighting on them, are the same with those specified at the banner of Indra, where the good omens have been enumerated at the same time.

115. A dwelling too elevated on the north-east side causes the loss of property and sons; one that has a bad smell, the death of a son; one that is not straight, destruction of kinsmen. In a habitation which does not face any distinct quarter, no children will bo born.

116. Let him who is anxious for the weal of his house raise the soil on every side to the same level; and if there must needs be a fault, let it be on the east or north side.

117. If an elevation is to be found in the east, there will be enmity with friends; if in the south, peril of death; if in the west, loss of wealth; if in the north, heart-burning.

118. A chapel is to be made in the north-east; a kitchen in the south-east; a (room for) vessels and utensils in the south-west; a treasury and granary in the north-west.

119. By water being found to the east, south-east, etc., of a habitation, the results will be, respectively, loss of sons, danger from fire, peril from enemies, quarrel with the housewife, wickedness of the same, poverty, increase of wealth, and increase of progeny.

120. In cutting timber, one has to avoid trees inhabited by birds, or broken, withered, scorched, standing near temples, on cemeteries, milky trees, *Terminalia bellerica*, Azadiracht, and *Premna spinosa*.[1]

121. Having presented an oblation, and paid worship at night, let the carpenter hew the tree in the daytime, from left to right. It is a lucky token if the tree falls north or east; coming down in another direction, it is not acceptable.

122. If the cut shows no unnatural phenomena, the timber will be fit for building material; if a yellow circle is visible on it, you may foretell that there is a great lizard within the tree.

[1] The translation readers the obvious meaning of the author; as to his words, they express, in the former half of the couplet, precisely the reverse of what is intended; instead of °रबीवर्धितान् it ought to have been °बीर्वर्धन्.

Digitized by Google

123. A madder-hued ring on the cut denotes a frog; a dark one, a snake; a red one, a chameleon; a bean-coloured one, a stone; a brown one, a mouse; a sword-hued one, water.

124. Let him who desires to prosper sleep not above grain, cows, persons to bo venerated, fire and deities, nor in the same straight line with the diagonals, nor with his head turned northward or westward, nor naked, nor with wet feet.

125. Amid the shouts of Brahmans the proprietor has to make his entrance into his newly-built house, it being strewed with a great many flowers, adorned with archways, and decorated with waterpots filled, the gods being worshipped with incense, perfumes, and oblations.

Chapter LIV.

On the Exploration of Water-springs.

1. Forthwith I will explain the meritorious and reputable art how to explore springs to obtain water. Even as there are veins in the human body, so, too, in the earth, some of them running higher, others deeper.

2. Although all the water falling from heaven has the same colour and taste, yet it becomes different in taste, and of various colours, owing to the difference of soil.[1] Hence an examination of it may be based on its analogy with the soil.

3. Indra, Agni, Yama, Nirṛti, Varuṇa, Vâyu, Soma, and Çiva, are to be considered the rulers of the quarters, east, south-east, and so on in succession.

4. Eight veins are denominated after the ruler of the region; a ninth, in the centre, is called the great vein. There are hundreds of others, that issue from different quarters, and are known by their own names.[2]

[1] Cf. Suçruta, i., p. 169, l. 9 sqq.

[2] This statement is couched in somewhat hyperbolical language; yet it appears from st. 23 below, that some at least of these veins were endowed with elegant names.

5. The veins running above the infernal regions, and those that are found in the four cardinal points, are good; those that issue from the intermediate points are evil. I now proceed to describe the tokens of the veins.

6, 7. If you find rotang in a waterless country, there will be, at a distance of three cubits from thence, and at a depth of 1½ man's length,[1] a vein flowing from the west. The (further) signs are: at a depth of ½ m. l. a pale yellow frog, then yellow clay and a stone protruding from it; beneath there is water.

8. Northwards from a roseapple-tree, at a distance of three cubits, and a depth of 2 m. l. under ground, will be an easterly vein; there (will appear as further indications) clay of a smell like iron, then pale yellow clay, and, at 1 m. l. deep, a frog.

9, 10. Where an ant-hill is near a roseapple-tree, there will be sweet water, 2 m. l. deep, on the south side. (The signs are:) a fish at a depth of ½ m. l., and a pigeon-coloured pebble. There, also, will be dark clay and much water for a long time.

11. To the west of a glomerous fig-tree, at three cubits' distance, and 2½ m. l. under ground, there will be a vein of good water. (The signs are:) a white snake at a depth of 1 m. l., and a stone resembling collyrium.

12, 13. If an ant-hill is seen to the north of a *Terminalia Arjuna*, there is water in a westerly direction, three cubits from the tree and 3½ m. l. deep. (The indications are:) a great fair-hued lizard at a depth of ½ m. l.; grey clay 1 m. l. underground; further, black, yellow, white clay blended with sand; at last water, one may predict, in immense quantity.

14, 15. At the above-mentioned number of cubits to the south of a *Vitex Negundo*, with an ant-hill annexed, there will be water, sweet and never drying up, at a depth of 2¼ m. l. A *rohit* fish at ½ m. l., then red-brown clay, further

[1] Comm.: पुरुषशब्देनोर्ध्वबाहुः पुरुषो ज्ञेयः। स च विंशत्यधिकशतद्वयतं (= 5 cubits) भवति।

Digitized by Google

pale yellow clay, then sand mixed with gravel (are the indications); beneath it is water.

16. If an ant-hill appears to the east of a jujube-tree, one may announce that there is water on the west side,[1] at 3 m. l. A fair house-lizard (being found) at ½ m. l. (is a further indication).

17. Should a jujube-tree, along with a *Butea frondosa*, stand to the west, then there is water 3½ m. l. deep, the sign being a newt at 1 m. l.

18. Three cubits more to the south of a spot where a Bilva and a glomerous fig-tree stand connected, there will be water at 3 m. l., the indication being a black frog at ½ m. l.

19, 20. If an ant-hill is seen near an oppositifolious fig tree, there is a water-vein running in the west, at a depth of 3¼ m. l. (The tokens are:) whitish clay and a milk-coloured stone. At 1½ m. l. will be perceived a mouse of a colour like the water-lily.

21, 22. Where in a waterless region a Kampilla-tree is seen, a southern vein runs at three cubits' distance to the west. First appears (as an indication) clay of a colour like blue lotus and like pigeons; at one cubit is a fish with the smell of a he-goat; below, is a little brackish water.

23. Two cubits more to the north-west of a Bignonia is a water-vein, bearing the name of Kumudâ, and flowing at 3 m. l.

24. If an ant-hill rises near a beleric myrobalan, on the south side a vein is to be found in the east, at 1½ m. l.[2]

25, 26. In case an ant-hill should be perceived west of the same tree, there will be a vein in the north, a cubit thence, and at 4½ m. l. (The indications are:) a white

[1] Whenever no distance is specified, it must be understood to be the same as that mentioned in the preceding stanza.

[2] Comm.: तथाच सारस्वतः

विभीतकस्य याम्यायां वल्मीको यदि दृश्यते।
चरद्व्यात्तरोः पूर्वे सार्धे च पुरुषे जलम् ॥

Sârasvata is frequently quoted in the Comm. throughout the chapter.

scorpion (?) and a saffron-hued stone, at 1 m. l. In the westerly direction, also, is a vein, which will dry up after three years.

27, 28. Where an ant-hill, along with sacrificial grass and indigo,[1] is stationed north-east of a Bauhinia, there is water, never drying up, between the tree and the ant-hill, at a depth of 4½ m. l. As signs are to be mentioned: a snake of the colour of a lotus calix, at 1 m. l.; red earth, and a coryndon stone.

29, 30. If an Echites is surrounded by ant-hills, it may be predicted that to the north of it is water, at 5 m. l.; the signs being, a yellowish-green frog at ½ m. l., earth like yellow orpiment, and a stone of the colour of a dark cloud; under it is a northern vein yielding good water.

31, 32. A frog being seen under any tree shows that water is to be found at a cubit's distance, at 4½ m. l. At 1 m. l. will be discovered an ichneumon, then dark clay, further on yellow, at last white clay, and a stone of the colour of a frog.

33, 34. In case a snake's abode[2] appears standing south of a Karanj-tree, there is a vein in the south at two cubits, at 3½ m. l. depth. At ½ m. l. is a tortoise; and there will then be discovered, first, an eastern vein; further on, a northern vein with sweet water; beneath lies a yellowish-green stone; then again water.

35, 36. An abode of snakes standing north of a Bassia is an indication that water will be found on the western side of the tree, five cubits off, at 7½ m. l. (The signs are:) first, a big snake at 1 m. l.; then deep-purple earth, and a stone of the colour of dolichos. Beneath is an eastern vein, supplying water which is always foamy.

37. Where a smooth ant-hill, combined with sacrificial and bent grass, stands south of a Tilaka-tree, an eastern vein will be discovered in a westerly direction at 5 m. l.

[1] The Comm. reads सकुशः सित, and explains accordingly, "a white ant-hill with sacrificial grass."

[2] This word and ant-hill are interchangeable terms.

Digitized by Google

38, 39. In case an abode of snakes is stationed west of a Nauclea, there is water three cubits from it, at 5¾ m. l. It is a northern vein that flows there, having a smell like iron, and inexhaustible. (As tokens will be found:) a gold-tinged frog, at 1 m. l.; and then yellow clay.

40. If either a tâl or a cocoa-tree be surrounded by ant-hills, there is, six cubits further to the west of it, a southern vein, at 4 m. l.

41, 42. On perceiving an abode of snakes on the west side of a wood apple-tree, one may predict that water will be discovered at seven cubits' distance, by digging 5 m. l. deep. (The signs are): a spotted snake at 1 m. l.; black clay and a protruding stone; white clay. Underneath runs a vein from the west; then another from the north.

43, 44. Should a jujube-tree or a snake's abode appear to the left (*i.e.* northwards) of an Açmantaka-tree, water will be found six cubits distant, in a northerly direction, at 3½ m. l., (the indications being) a tortoise at 1 m. l., a grey stone, clay mingled with sand. The first vein issues from the southern quarter; the second, from the north-west.

45, 46. Should an ant-hill rise on the left side (*i.e.* northwards) of a yellow sandal-tree, there will be water three cubits to the east from thence, at 5¾ m. l. (The indications are): a black snake at 1 m. l.; yellow clay and an emerald-like stone; then black earth. First there will be found a vein coming from the west; afterwards another from the south.

47. Where, in a waterless region, the characteristics of an aquatic vegetation, or soft andropogon and bent grass, are conspicuous, there is water at 1 m. l.

48. *Clerodendron syphonanthus*,[1] Ipomœa, Croton, Sûkara-pâdî, Lakshmaṇâ, and double-jessamine denote water to be near, two cubits from thence to the south, at 3 m. l.

[1] A word भार्वी, as given in the dictionaries, has no existence but in corrupt manuscripts; the name of the plant is भार्ङ्गी. That this reading of good manuscripts is the only legitimate one is proved by the fact that the plant is also called भृङ्गजा, which is, of course, virtually the same with *Bhârngî*.

49. Bushes and trees, growing low, looking smooth and having their boughs hanging down, have water near them; whereas hollow, coarse trees, with shattered leaves, lack water.

50, 51. If Tilaka, Spondias, Crataeva, marking nut, Bilva, ebony, Alangium, Piṇḍâra, Sirîsa, Anjana, Grewia, Dalbergia, and Sida appear very sleek, and surrounded by ant-hills, there is water three cubits from thence to the north, at 4½ m. l.

52. Where a plot is grown with grass in the midst of a grassless plain, or where a grassless spot is conspicuous in the midst of a soil abounding with grass, a water-vein is indicated; or one may predict that a treasure will be discovered on the spot.

53. Where trees with thorns and those devoid of them grow intermixedly, you will discover three cubits further to the east, by digging 3¾ m. l., water, or, perchance, a treasure.

54. Where the soil, being struck by the feet, sounds deep, there is water, at 3½ m. l.; the vein issues from the north.

55. If one of the branches of a tree is bent or faded, you will be sure to obtain water beneath the branch after digging 3 m. l.

56. A tree that shows unnatural symptoms in its fruits and blossoms points to a vein, three cubits to the east, at 4 m. l.; under the surface (will appear) a stone and yellow earth.

57. If a *Solanum Jacquini*[1] is seen without thorns and with white blossoms, one may predict there is water below, at 3½ m. l.

58. Where in a waterless country a betelnut-tree shows two tops, it may be asserted for certain that on the west side there will be water, at 3 m. l.

59. In case you see a white blossoming Pterospermum or Butea, there will be water, two cubits to the south, at 3 m. l.

60. Where the ground steams or smokes, there is water at 2 m. l.; and it may be stated that the vein will yield an abundant supply of water.

[1] Comm. कण्टकारिका निर्दिग्धका (v.l. निर्दिग्धिका).

Digitized by Google

61. Where, on a single spot of a field, the sprouting corn perishes, or looks thin and exceedingly pale, there is a great vein at 2 m. l.

62. Now am I to set forth how a vein is discovered in a desert country. The water-veins run below the earth's surface in the guise of camels' necks (*i.e.* syphons).

63, 64. If an ant-hill is stationed north-east of a Pîlu-tree, there will be water to the west; you may hold for certain that the vein flowing in the north is at the depth of 5 m. l. The first indication is a frog; then red-brown clay; after that yellowish-green clay; at 1 m. l. lies a stone; there is certainly water underneath.

65, 66. Should the ant-hill stand on the eastern side of the Pîlu-tree, then it may be predicted that in a southerly direction there is water, at 7 m. l., at a distance of four cubits and a half. (The signs are:) at 1 m. l. a snake, half white, half black, one cubit long. A vein from the south there supplies plenty of brackish water.

67. From a snake's abode standing to the north of a Karîl-tree, one may infer that there is sweet water southward, at 10 m. l., the token being a yellow frog at 1 m. l.

68. If to the west of an Andersonia there is an abode of snakes, you will find, at three cubits more to the south, after digging 12 m. l., a western vein of brackish water.

69. An ant-hill being visible to the east of a *Terminalia Arjuna* indicates that you will come at a vein at a cubit's distance to the west, by digging 14 m. l. (An indication is:) a great brown lizard at 1 m. l.

70, 71. Or, if there be a snake's abode to the left (*i.e.* north) of any tree denominated after gold, there is water two cubits from thence in a southern direction, at 15 m. l. The water is brackish. (The tokens under the surface are:) an ichneumon at ½ m. l., and a copper-coloured stone along with red earth. The vein is one issuing from the south.

72, 73. Where a jujube-tree and an Andersonia stand conjoined, whether an ant-hill be near or not, there is water three cubits further to the west, at 16 m. l. (Below the surface will be discovered:) first, water of good taste, produced

by a southern vein; then, a northern vein; at ½ m. l. a leaden-hued stone, white clay, and a scorpion.

74. Should a jujube-tree appear conjointly with a Karîl, there will bo water in the west, three cubits off, at 18 m. l. It is a north-eastern vein, rich in water.

75. On the east side of a jujubo combined with a Pîlu, water will be found, never drying, but brackish, at 20 m. l.

76. Where a *Terminalia Arjuna* stands conjointly with a Karîl, or with a Bilva, water will be found two cubits further off in the west, at 25 m. l.

77. Should it happen that bent grass and sacrificial grass on the top of an ant-hill appear of a pale yellow colour, then sink a well in the middle thereof, for there is water at 21 m. l.

78. Where bent grass, along with *Andropogon serratus*,[1] is seen growing on an ant-hill, there is water three cubits further off to the south, at 25 m. l.

79, 80. If an Andersonia, conjointly with three other trees of various kinds, is stationed in the midst of three ant-hills, there will be water to the north, at an interval of four cubits sixteen digits, and at a depth of 40 m. l., where a stone will be found, under which the vein runs.

81. At a distance of five cubits, in a westerly direction, from a spot where a knotty Sami-tree is seen, having an ant-hill on its north side, there will be water at 50 m. l.

82. If the middlemost of five ant-hills stationed at one place be white, it indicates a vein at 55 m. l.

83. Where a Sami-tree has a Butea near it, water is on the west side, at 60 m. l. First (you will discover below the surface) a snake at ½ m. l.; afterwards yellow clay mixed with sand.

84. One cubit eastward of a spot where a white Andersonia is surrounded by an ant-hill, will be water at 70 m. l.

85. Where a white Sami shows a great many thorns, there is water in a southerly direction, at 75 m. l., while a snake will come to sight at ½ m. l.

[1] R. in the text मूर्वीकदम्बक॰ as one word, though the Comm. understands it otherwise.

Digitized by Google

86. The existence of water in a woody tract of land may not be determined on such indications as apply to a desert only. The number of m. l. which has been given in st. 6, sqq., has to be doubled in the case of a desert.

87, 88, 89. A roseapple-tree and the plants Teori, bow-string hemp, Çiçumârî, Echites, Çivâ, Çyâmâ, Dioscorea, Cardiospermum, Garuḍavegâ, Sûkarika, Glycine and Ricinus, growing by a snake's abode, denote water to be near the ant-hill, three cubits off to the south, at 3 m. l. The latter number applies to a watery country, but for a woody tract the depth is to be fixed at 5 m. l., and for a desert at 7 m. l., if the indications be the same.

90. Where some ground, otherwise uniform and devoid of grass, trees, ant-hills or shrubs, contains a piece of unusual appearance, there is water.

91. And where the earth is smooth, low, sandy or resounding, there is water at 4½ or 5 m. l.

92. To the south of smooth trees there will be water at 4 m. l. The same may be said, should a tree in the midst of a thick wood show uncommon symptoms.

93. Where the soil slopes downwards, there is water at 1½ m. l., in the case of a woody or watery tract of country. Where insects are frequent, without having their abode in that place, there, too, is water.

94. An isolated cold spot in a warm ground denotes cold water; a single warm spot in a cold ground, warm water, at 3½ m. l., and at four cubits' distance, if a rainbow, fish or ant-hill be conspicuous.

95. If in a row of ant-hills one is prominent above the rest, there is water beneath it. There is water also, where the corn in the field withers or does not come up at all.

96. A banyan, a Butea and a glomerous fig-tree standing conjoined denote water, at 3 m. l. The same may be said from a banyan and Pîpal appearing in close connexion. The vein lies northward.

97. A well being situated in the south-east of a village or town is likely to occasion constant danger from fire and men.

98. A well in the south-west causes loss of children, and

one in the north-west threatens the wife. Wells in any other direction are productive of good.

99. Thus much have I composed in *âryâ* couplets, with constant reference to the work, "Exploration of Water-springs," by the Seer Sâraṣvata.—I will now expound the system of Manu also, in *vṛtta* verses.

100. A water-vein will be found in those parts where trees, shrubs and creepers appear covered with entire leaves and smooth; where lotus,[1] Asteracantha, Andropogon, Trichosanthes, Cyperus, Kâça or sacrificial grass, Nalikâ or reed grows.

101, 102. Where betelnut, roseapple, *Terminalia Arjuna*, rotang wax, or milky trees, shrubs and creepers, or mushrooms, Ricinus, Mesua,[2] lotus, Nauclea *nîpa*, Karanj, and *Vitex Negundo;* or beleric myrobalan or jessamine; there is water at 3 m. l. Where one hill rises upon another, there also is water at 3 m. l. at the foot.

103. Where the soil abounds with reed-grass, Kâça and sacrificial grass, and consists of blue clay mingled with gravel, or where the clay is black or red, there is much delicious water.

104. A copper-coloured earth mixed with gravel, yields water of an astringent taste; red-brown earth, brackish water; a pale yellow ground is an indication of salt, and a blue soil of sweet, water.

105. Pot-herbs, *Vatica robusta*, *Terminalia Arjuna*, Bilva, Shorea, *Gmelina arborea*, Ruellia (?), Grislea, and Sissoo are signs that water is far off; so, too, are trees, shrubs, and creepers looking coarse and having hollow leaves.

106. A soil the colour of which resembles that of the sun, fire, ashes, camels or asses, is said to be waterless. If the ground be red, and Karîl trees exhibit red sprouts and a milky sap, there is water under a stone.

107. A rock in colour like to lapis lazuli, kidney-beans,

[1] Comm.: पद्मं खचपद्मम्।

[2] The rendering is doubtful; Comm.: हत्ता प्रसिद्धा। हत्ता हस्तकर्णी। नागो नागकेसरः।

Digitized by Google

clouds, the eyes of a peacock's tail, or to a nearly ripe fruit of the glomerous fig-tree, or to a black bee[1] and collyrium, or of a reddish-brown hue, has much water near it.

108. A rock showing the colour of pigeons, wax, ghee, or of a linen cloth, or of the Soma-plant, such a one, also, will soon produce inexhaustible water.

109. A rock exhibiting red and variegated speckles, being of a pale yellow colour, or tinged like ashes, a camel, ass, or like a bee, Angushṭika-blossom,[2] or like the sun and fire, is waterless.

110. Of good promise are those rocks which show the hue of moonlight, crystal, pearl, gold; and those which appear like sapphire, vermilion, antimony; and those which have the colour of the beams of the rising sun and yellow orpiment. Thus speaketh the Sage in the next verse:

111. "Indeed, these rocks are extremely hard, boneficial and always frequented by Yakshas and Nâgas. Never will

[1] The reading of the Comm., viz. भङ्गाञ्जनाभा, may be right, but his explanation, भङ्गे स्त्रीटने। अञ्जनसदृशी। is not exact. *Bhangânjana* means "collyrium used *for bhanga*." Now, *bhanga* being synonymous with *bhangi*, and the latter having the sense of "toilet, fashion," in French *mode*, the compound may be rendered by "toilet-collyrium." *Bhangi* distinctly expresses what is called fashion in English, *mode* in French, e.g. in Râja-tar. 7, 922:

स शोभादायिनीर्भङ्गीः प्रावर्तयत मण्डले।
निर्मत्सरो नरपतिः पुष्पर्तुरिव कानने॥
मुक्तवेशा निरव्रीडा निष्कलाभरणाः पुरा।
सञ्जातैकं महीपालमभवन्निह (Kashmir) देहिनः॥

And then:

तेन राज्योचितो वेषश्च राज्ञा प्रवर्तितः।

And

दाक्षिणात्याभवन्नङ्गिः प्रिया तस्य विलासिनः।
वर्षाटाणुगुणडङ्कलतसेन प्रवर्तितः॥

[2] Comm.: चतुर्दिका विटपविशेषः। The plant is, under this name, unknown to the dictionaries.

drought threaten those kings in whose dominions they are found."

112. When a stone resists splitting, then kindle a fire with fuel from Butea and ebony. On being made red hot, and sprinkled with milk and water, the stone will burst.

113. Or boil water with ashes from Mokshaka.[1] When the stone, being heated, is seven times sprinkled with this decoction, joined with potash from reed-grass, it will burst.

114. Butter-milk, sour gruel, spirituous liquor, dolichos, and jujube fruits mixed together, and left to ferment for a week, will, by being used in sprinkling, surely make a stone burst, after it has been heated.

115. Take leaves and bark of Azadiracht; stalks of sesamum; Achyranthes; ebony fruits, and Menospermum. The potash of all these, liquefied with the stale of cows, being poured six times over a glowing stone, the stone will split.

116, 117.—The same as Ch. 50, st. 25, sq.

118. A pond extending in a direction from east to west retains the water much longer than one running from north to south, because the latter is more often exposed to rupture by the agency of billows roused by the wind. Let him who wishes to make such a pond stem the conflux of water by means of strong timber, or make the dams on every side from stones and the like, the soil being rendered hard by trampling of elephants, horses, etc.

119. The banks must be shaded by *Terminalia Arjuna*, banyan, mango, wavy-leaved fig, *Nauclea Kadamba*, along with Barringtonia, rose-apple, rotang, *Nauclea Nipa*, Barleria, tâl, Açoka and Bassia, intermingled with Bakula.

120. On one side let a flood-gate be made, in such a manner that the passage be built with stones, and let a pannel without fissures be fixed in a frame, and covered by grit heaped up against it.

121. (For clearing the water) let a mixture of antimony, round cyperus grass, Andropogon, powder of Koçâtaka and

[1] Comm. मोचको वृक्षः। यस्य मदयन्ति इति प्रसिद्धिः।

Digitized by Google

emblic myrobalan, combined with *Strychnos potatorum*, be put into a well.

122. If the water is muddy, sharp, salt, bad of taste or not pleasant of odour, it will by this mixture become clear, tasteful, very nice of smell, and possessed of other good qualities.

123. The asterisms which are propitious when commencing the sinking of wells, are Hasta, Maghâ, Anurâdhâ, Pushya, Dhanishṭhâ, Uttara-Phalgunî, U.-Ashâḍhâ, U.-Bhadrapadâ, Rohiṇî and Çatabhishaj.

124. He (for whom a well is made) having made an oblation to Varuṇa, has, first, to cause a plug of banyan wood or rotang to be put into the soil at the place of the vein, while he honours it with flowers, perfumes, and incenses.

125. I have formerly,[1] after studying the opinions of Baladeva and others, set forth how rain-water is got after full-moon's day of Jyaishṭha. The manner how to find spring-water has, secondly, been told by me, Varâha-Mihira, in this chapter, thanks to the Sages!

Chapter LV.

Culture of Trees.

1. Considering that water reservoirs without shade on the margin are not lovely, one ought to have gardens laid out on the banks of the water.

2. A soft soil is favourable to all sorts of trees. Let one thereon sow sesamum, which must be reaped when in bloom. This is the first work to prepare the ground.

3. Then plant in the garden or by the house, in the first place, auspicious trees, as Arishṭa, Açoka, Rottleria, Sirîs, and Priyangu-trees.

4, 5. Bread-fruit, Açoka, plantain, rose-apple, Lakucha, pomegranate, grape, Pâlîvata, citron, and *Gaertnera racemosa*, are trees that, on being smeared with cow-dung, should be

[1] Ch. 23, 1, sqq.

planted by slips, or carefully grafted on the root-stump or stem (of a different tree).[1]

6. Trees having no branches yet, must be transplanted in the dewy season; those that have their branches developed, in winter-time; and those that are possessed with goodly stems, in the rainy season, care being taken that they are stationed in the particular direction suiting them severally.

7. Let trees, when being transplanted, be smeared all over the stem down to the root with ghee, root of Andropogon, oil wax, worm-seed, milk, and cow-dung.

8. The planter, duly purified, has to pay honour to the tree with washing and unguents before planting it. The tree, once set, will show the same foliage as it had before.

9. When the trees have been planted, they need to be watered morning and evening in summer;[2] during the day in the cold season, and whenever the soil is dry during the rains.

10, 11. Rose-apple, rotang, Vânîra-rotang,[3] Nauclea, glomerous fig, *Terminalia Arjuna*, citron, grape, Lakucha, pomegranate, Dalbergia, Karanj, Tilaka, bread-fruit, Timira, and Spondias, are the sixteen trees, which, according to generally received opinion, require a moist ground.

12. The greatest space to be left between two trees is twenty cubits; the middling, sixteen; and the smallest, twelve.

13. Trees which, by growing too near one another, touch each other, and get their roots intermingled, are hindered, and do not yield fruit properly.

[1] Comm.: अन्यवृक्षस्य मूलच्छेदं कृत्वा तत्रच्छिन्नमूलस्योपरि द्वितीयो वृक्षो रोपणीयः। अथवा स्कन्धार्धादन्यवृक्षं छित्त्वा तत्र स्कन्धमुत्कीर्य द्वितीयो वृक्षो रोपणीयः। तत्र मृत्तिकाश्लेषं दापयेदिति॥

[2] The reading घर्मर्ती is preferable to घर्मान्ते, because the latter does not occur, for aught we know, but in the sense of "end of summer"; yet, etymologically, it might as well signify "within summer-time."

[3] *Vetasa* and *vânîra* clearly denote two varieties of rotang; the Indian lexicographers know nothing about the difference; for the distinction of plants they are not to be trusted, at least the edited works of Amara, etc.

Digitized by Google

14. By the agency of cold, wind, or heat, diseases are engendered,—either faded colour of foliage, stinted growth of shoots, scarness of branches, or flowing out of sap.

15. To heal the trees, first trim them with a knife, then smear them with worm-seed, ghee, and mud, and sprinkle them with milk and water.

16. In case a tree loses its power of bearing fruit, a sprinkling with a refrigerated decoction of milk, mixed with Dolichos, pease, beans, sesamum, and barley, will be conducive to a revival of the growth of fruits and blossoms.[1]

17, 18. To promote the growth of the fruits and blossoms of trees, creepers, shrubs and plants, at all times, sprinkle them with a mixture of two *âḍhakas*[2] of dung from sheep and goats in the form of powder, with one *âḍhaka* of sesamum seeds, one *prastha* of flour, one *droṇa* of water, and one *tulâ* of cow's-flesh, the whole to be infused during a week.

19, 20. Let a seed be steeped in milk, then (when being taken out) handled with a hand greased with ghee; moreover, let it be repeatedly rubbed with cow-dung, and suffumigated with flesh of hog and deer; thereupon, with an addition of fish-blubber and hog's-suet, let it be planted in a prepared soil, after ten days.[3] Being sprinkled with milk and water, it will grow and bloom.

[1] Comm.: तथाच काश्यपः

तिलैर्माषैर्यवैर्मुद्गैः कुलत्थैः स्रापितं पयः ।
शीतेन सेको वृक्षाणां फलपुष्पाभिवृद्धये ॥

[2] An *âḍhaka* = 64 *palas*; a *prastha* = 16 *palas*; a *droṇa* = 256 *palas*.

[3] More accurately, as to the general purport, the Comm.: यस्य वस्त्रचिद्रुचस्य बीजं दश वासराणि दश दिनानि । दुग्धभावितं चीरेण सिक्तं कार्यम् । कोद्रुषम् । आज्यतहसयोजितं आज्यतेन घृताभ्यक्तेन करेण संयोजितं चीरमध्ये चिप्तं पुनर्गृहीत्वा घृताभ्यक्तेन करेणैकीभूतं पुनश्चार्यम् । एवं प्रत्यहं कर्म कार्यं यावद्दशदिनानि । ततो गोमयेन गोशकृता यज्ञो यज्ञन्वारान्विरचितं मर्दितं । क्रोडः सूकरः । मृगो हरिणः । क्रोडमार्जपिशितैर्मांसैर्धूपितं भाण्डान्तरस्थं धूपयेत् । ततो मांसेनानिषेव सूकरवासया वाराहमज्जया समन्वितं समायुक्तं परिकर्मिता-

21. Even a tamarind produces a sprout when sprinkled with a compound of ground rice, pease, and sesamum, with flour and stale flesh, and afterwards repeatedly suffumigated with turmeric.

22. For making the wood-apple shoot, they use a combination of eight roots, viz. the root of Echites,[1] emblic myrobalan, Grislea, Gendarussa, thick-leaved rotang, and Sûryavallî,[2] Syâm-latâ and Dalbergia.

23. The recipe is this: let the wood-apple seed remain during a hundred pulsations[3] in milk that has been boiled, mixed with the before-mentioned compound of eight roots, and afterwards wholly refrigerated; dry the seed every day in the sun's rays; repeat this for a month, and then plant it.

24. Dig a round pit, a cubit in diameter and twice as deep, fill it with such water as is described above; wait until the pit is dry and have it parched;[4] then smear it with honey and ghee, along with ashes.

25. Fill it up again with ground pease, sesamum, barley, and clay; add to it an infusion from a mixture of water with fish and flesh; pound all this until it becomes a thick mass.

26. Plant the seed at a depth of four digits, and sprinkle it with an infusion of water blended with fish and flesh. Soon will a tendril with nice sprouts cover the porch in an astonishing way.

27, 28. Any seed, being steeped a hundred times in a paste of Alangium-fruit, or in its oil, or (the dregs and oil of) Cordia, will, when planted in clay, impregnated with hail-water, sprout instantaneously, and what wonder, that the branches should be loaded with fruits?

यामवनी रोपितम्। परिकर्मिता तिलवापनेन (see st. 2). The reading मांस for मात्स्य has been noticed in the vv. rr.

[1] Comm. आस्फोटः शारिवा.

[2] The plant *sûryavallî* is not explained by Utpala: शामा प्रसिद्धा। केचित् चिबुद्दितीच्छन्ति।

[3] The reading is doubtful; Utpala has ताताग्रतम्, and explains ताता (v.l. तातो) हस्वशब्दः।

[4] Comm. शुष्कमग्निना प्रदहेत्.

Digitized by Google

29, 30. (When you wish to plant) Cordia seeds, take the precaution of stripping them of the shell and of steeping them, in the shade, seven times in water mixed with a thick sauce from Alangium-fruits; then rub them with buffalos' dung, and lay them in manure. Being afterwards planted in clay soaked with hail-water, they will produce fruit (so to say) in a day.

31. The asterisms declared by the Seers of transcendental wisdom to be favourable to the planting of trees are the Fixed asterisms (*i.e.* the three Uttarâs and Rohiṇî), the Mild asterisms (*i.e.* Anurâdhâ, Citrâ, Mṛgaçiras, and Revatî), Mûla, Viçâkhâ, Tishya, Çravaṇa, Açvinî, and Hasta.

CHAPTER LVI.

Description of various Temples.

1. Having made great water reservoirs and laid out gardens, let one build a temple, to heighten one's reputation and merit.

2. Let him who wishes to enter the worlds that are reached by meritorious deeds of piety and charity,[1] build a

[1] The definitions of *iṣṭâpûrta* all agree in the main point. Utpala quotes some of them:

इष्टं यज्ञादिकं पूर्तं वापीकूपतडागादिकम् ।
तथाचोक्तम्
इष्टं यज्ञेषु यद्दानं ततो ऽन्यत्पूर्तमिष्यते ।
इष्टाभिः पशुबन्धैश्च चातुर्मास्यैर्यजेद्द्विजः ॥
अग्निष्टोमादिभिर्यज्ञैर्यो यजेत स इष्टवान् ।
वापीकूपतडागादि देवतायतनानि च ॥
अन्नप्रदानमारामाः पूर्तमित्यभिधीयते ।
तथाच काश्यपः
इष्टापूर्तादिभिर्यज्ञैर्यावत् कुर्वन्ति मानवाः ।
अग्निष्टोमादिपशुभिरिष्टं यज्ञः प्रकीर्तितम् ॥

temple to the gods; by doing which, he shows both (piety and charity).

3. The gods use to haunt those spots which by nature or artifice are furnished with water and pleasure-gardens.

4, 5, 6, 7, 8. Lakes where groups of lotuses like umbrellas ward off the sun's darting beams, and the waters receive access of brightness by the rows[1] of white water-lilies pushed aside by the shoulders of swans; where swans, ducks, curlews and paddybirds utter their resounding notes, and fishes repose in the shade of Niculas on the brinks; places where rivers flow, having curlews for their tinkling zone, singing swans for their melodious voice, the watersheet for their cover, and carps for their belt; regions where streams have blooming trees on the margin, comparable to ear-ornaments, confluences not unlike to buttocks, sandy banks like to high-swelling bosoms, and merry laughter from the swans; tracts of land in the neighbourhood of woods, rivers, rocks and cataracts; towns, with pleasure-gardens: it is such grounds the gods at all times take delight in.

वापीकूपतडागादि पूर्तमायतनानि च ।
स्वर्गस्थितिं सदा कुर्यात् तदा तत्पूर्तसञ्ज्ञितम् ॥

The word *yajna* in the first stanza of Kâç. is taken in its general sense of "act of religion"; in the same manner are "study" and "hospitality," two of the *yajnas*, i.e. religious duties. In Vedic language इष्टापूर्त means "merit owing to deeds of piety," and "reward of piety"; it nearly coincides with the later acceptation, and exactly corresponds to *puṇya*, "pious merit," and "reward of pious deeds," e.g. Ath. V. 2, 12, 4:

इष्टापूर्तमवतु नः पितॄणाम्

"The religious merits of the Manes may protect us." But R.V. 10, 14, 8:

सं गच्छस्व पितृभिः सं यमेनेष्टापूर्तेन परमे व्योमन्

"Meet with the Manes, with Yama, with the reward of pious deeds in the highest heaven." The sense of "satisfaction of wishes," attributed to the Vedic *ishṭâpûrta* in the Dictionary of B. and R., is based upon a wrong etymology, and is discountenanced by all the passages where it occurs. There is no doubt that in deriving *ishṭâ* from *yaj*, the Indians are right; a decisive passage is Ath. V. 7, 103.

[1] Read वीची, as the Comm. has it, for वीची.

Ko yajñakāmaḥ ka u pūrtikāmaḥ

Digitized by Google

9. The several sorts of soil which we indicated, when treating of house-building, as suited to Brahmans, etc., are likewise recommended to persons of the different classes, when they wish to erect temples.

10. Let the area of a temple always be divided into sixty-four squares, while it is highly commendable to place the middle door in one of the four cardinal points.

11. The height of any temple must be twice its own width, and the flight of steps equal to a third part of the whole height (of the edifice).

12. The adytum measures half the extent (of the whole), and has its separate walls all around. Its door is $\frac{1}{4}$ of the adytum in breadth and twice as high.

13. The side-frame of the door has a breadth of $\frac{1}{4}$ of the altitude; likewise the threshold; the thickness of both door-posts is commonly stated to be equal to $\frac{1}{4}$ of the breadth.

14. A door with three, five, seven, or nine-fold side frames is much approved. At the lower end, as far as the fourth part of the altitude of the doorpost, should be stationed the statues of the two doorkeepers.

15. Let the remaining part be ornamented with (sculptured) birds of good augury, Çrîvṛksha-figures, crosses, jars, couples, foliage, tendrils, and goblins.

16. The idol, along with the seat (*i.e.* pedestal), ought to have a height equal to that of the door, diminished by $\frac{1}{8}$, of which two-thirds are appropriated to the image, and one-third to the seat.

17, 18, 19. Meru, Mandara, Kailâsa, Vimâna-figure, Nandana, Samudga, Padma, Garuḍa, Nandin, Vardhana, Kunjara, Guharâja, Vṛsha, Hansa, Sarvatobhadra, Ghaṭa, Sinha, Rotunda, Quadrangle, Octangle, and Sixteen-angle,—these are the names of the twenty kinds of shrines. I now proceed to describe their characteristics, following the order in which they have been enumerated.

20. The Meru is sexangular, has twelve stories, variegated windows,[1] and four entrances. It is 32 cubits wide.

[1] Comm. कुहरा अम्बलरवयाचा:

21. The Mandara is 30 cubits in extent, has ten stories and turrets.[1]—The Kailâsa, too, has turrets, and eight stories; it measures 28 cubits.

22. The Vimâna is 21 cubits in extent, and has latticed windows.[2]—The Nandana has six stories and sixteen cupolas; it measures 32 cubits.

23. The Samudga (*i.e.* round box) is round. The Padma (*i.e.* lotus) has the shape of a lotus, measures 8 cubits, has one spire, and only one story.[3]

24. The Garuḍa and Nandin show the form of the sun-eagle, are 24 cubits wide, must be constructed with seven stories, and adorned with twenty cupolas.[4]

25. The Kunjara (*i.e.* elephant) has a figure like an elephant's back, and is 16 cubits long, and broad at the bottom. The Guharâja likewise measures 16 cubits. Both have a roof with three dormer windows.[5]

26. The Vṛsha (*i.e.* bull) has a single story and one turret, is everywhere round, and measures 12 cubits. The Hansa has the form of a swan; and the Ghaṭa, being shaped like a water-jar, has an extension of 8 cubits.[6]

[1] Comm. तथाच काश्यपः

मन्दरः शिखरैर्युक्तः षड्भिर्द्वादशभूमिकः ।
त्रिंशद्धस्तश्च विस्तीर्णः प्रासादो ऽयं द्वितोयकः ॥

[2] A copious description of diverse Vimânas or pyramidal shrines is to be found in Rám Ráz, Arch., p. 51, sqq.; and p. 48.

[3] It must be understood that the signs of a Padma apply also to a Samudga, barring the shape.

[4] The same is more clearly expressed by Kâçyapa:

गरुडो गरुडाकारः पक्षपुच्छविभूषितः ।
नन्दी तदाकृतिर्ज्ञेयः पक्षादिरहितः पुनः ॥
करार्या चतुरुच्छ्रायं विस्तीर्णं सप्तभूमिकी ।
द्वाभिर्द्विगुणैरष्टैर्भूषिती कारयेत्तु तौ ॥

[5] The Comm. paraphrases चक्रशाला by चक्रसारिका (v.l. °शारिका); in Kâçyapa the word is used as m. or n. चक्रशाल.

[6] To a Hansa belong the same qualifications as to the Vṛsha, except-

Digitized by Google

27. The Sarvatobhadra has four entrances, many summits, many beautiful dormer windows, and five stories, its extent being 25 cubits.

28. The Sinha is a building with twelve angles, and is covered by lions; it is 8 cubits wide. The four remaining (viz. Rotunda, Quadrangle, Octangle, and Sixteen-angle) are dark (in the interior). The Quadrangle has five cupolas (whereas the rest have one only).[1]

29, 30. A story's altitude is of 108 digits, according to Maya, but Viçvakarman pronounces it to be of 3 cubits and a half (*i.e.* 84 digits). As to this, however, able architects have declared that (in reality) there is no discrepancy of opinion, for, if you add the height of the crown-work,[2] the smaller number will equal (the greater).

ing the form. A Ghaṭa differs from the former in other respects, but has the same number of stories and turrets.

[1] The statement in Kâçyapa is much more explicit:

सिंहः सिंहैः समाक्रान्तः कोणैर्द्वादशभिर्युतः ।
विष्कम्भाद्दशहस्तः स्यादेका तस्य च भूमिका ॥
वृत्तो वृत्ताकृतिः कार्यः सञ्चातुष्कास्त्वपरे ।
सान्धकारास्तु सर्वे ते भूमिकैकसमायुताः ॥
एकाच्छभूषिताः सर्वे पञ्चभिश्चतुरस्रकः ।

The Comm. adds: तस्य बहिर्द्वारात्प्रविश्य प्रासादस्य वामभागेनागत्य पुरतः प्रासादस्य द्वारं कार्यम् । तस्य मध्यमयी प्रतिमा । तत्कान्ता तस्य प्रकाशमुत्पद्यते ॥

[2] The word *kapotapâlikâ*, properly "dove-ridge, dove-list," may be rendered by crown-work, fillet, gable-edge, and even by cornice. In Tamil *kapotakam* is explained as being "a moulding in masonry"; see Winslow's Tam. Dict., l. v. Rám Ráz, Arch., p. 24, says: "A *kapotam* is a section of moulding made in the form of a pigeon's head. It is a crowning member of cornices, pedestals, and entablatures. When employed in the latter, it often connects utility with beauty, inasmuch as the beak of the bird is so placed as to serve the purpose of a spout."

31. Herewith are the characteristics of temples described in compendious form; it contains (in the main) the whole treatise composed by Garga on it. Of the voluminous works by Manu, etc., have I, in writing this chapter, only taken notice in as much as I remembered.

Chapter LVII.

On Diamond-Plaster.

1, 2, 3. Unripe ebony fruits, unripe wood-apples, blossoms of silk cotton, seeds of Boswellia, bark of Dhanvan, and acorus; combined with these substances, boil a *droṇa* of water, and, when the mass has sunk to an eighth of the volume, take the sediment, which combine with the following substances: turpentine, myrrh, bdellium, marking nut, resin of Boswellia,[1] and of Shorea, linseed, and Bilva-fruit. The paste, being mixed with these, is termed Diamond-plaster.

The same author notices (p. 51) that "the spout may be made to spring from the head of a lion, etc." With this, cf. Utpala's definition: कपोतपालिकाग्रहणेन बहिर्निर्गतानि सिंहमुखानि काष्ठानुच्यन्ते । and also Viçvak. 6, 707:

प्रासादौ निर्गती कार्यौ कपोतौ गर्भमानतः ।
अर्धं भित्त्युच्छ्रयात्तस्य मञ्जरीं तु प्रकल्पयेत् ॥
मञ्जर्याश्चार्धभागेन मुखनासं प्रकल्पयेत् ।
अर्धं तथार्धभागेन वेदीबन्धो भवेदिह ॥

Neither *kapotapālikā*, nor its synonym *viṭanka*, have the meaning of "dovecot," as Colebrooke renders them in his Amara-Kosha. They never occur in that sense, and cannot by any means have such a meaning, on account of their etymology. *Viṭanka* is exactly the English "fillet," in its different acceptations; it denotes more generally also gable-edge, battlement. Colebrooke's error, strange to say, has been perpetuated in all dictionaries; the more reason now to draw attention to it.

[1] Utpala defines *kundura* to be the resin of Deodar, देवदारुनिर्यासः ।

Digitized by Google

4. This plaster, calefied, is to be applied on the roofs[1] of temples and mansions, on Çiva-emblems, idols, walls and wells, to last for a thousand, a million of years.

5, 6. Lac, resin of Boswellia (or of Deodar), bdellium, Gṛhadhûma,[2] wood-apple, Bilva-kernels, fruits of Uraria, of ebony, of Madana, seed of Bassia, madder, resin of Shorea, myrrh and myrobalan; from these is extracted a second sort of Diamond-plaster, having the same qualities with the former, and to be used for the same purposes.

7. Another plaster termed Quasi-diamond[3] is prepared from horn of cows, buffaloes, and goats, apes'-hair, buffalo-hide, and cow-hide, combined with Azadiracht, wood-apple, and myrrh.

8. A mixture of eight portions of lead, two portions of bell-metal, and one portion of iron-rust is mentioned by Maya, and known by the name of Diamond-compound.

Chapter LVIII.

Description of Idols.

1. The smallest particle of dust becoming visible where the sun shines through a lattice is to be considered an atom. In fact, this is the first of all measures.

2. An atom, a particle of dust, a tail-hair's end, a nit, a louse, a barleycorn, and a digit, are, successively, eight times

[1] Comm. वलभी वातायनम्; *vâtâyanam* in general means "any place whither one goes to take an airing;" sometimes "a window" is intended by it, other times the flat "roof" of an Indian house. In the latter acceptation it is here used by Utpala, and frequently elsewhere, e.g. Kathâsarit-sâg. 95, 18, स्वगृहोपगवातायनगताः; 103, 162, हर्म्यवातायनारूढः, etc.

[2] Comm. गृहधूम आगारधूम आग्नेयेति प्रसिद्धः

[3] The comparative suffix *tara* here denotes a resemblance, or may be expressed by "almost, somewhat, quasi"; as in *açvatara*, a mule, properly "quasi-horse." The same interchange of significations is found in *prâyas*, properly "more," Greek πλεῖον, and then "resembling, almost."—The Comm. exhibits the form *vajratala*.

larger than the preceding measure.[1] One digit is also the module.

3. One-third of the altitude of the door of a temple, diminished by one-eighth, is the measure for the seat of the image; the idol itself is twice as high.

4. The face (of a statue) is twelve of its own digits[2] long and broad. Nagnajit, however, notes a length of fourteen digits, which is a measure for Dravidas (barbarians).[3]

5. The nose, forehead, chin, and neck are four digits (*i.e.* modules) long; likewise the ears; the jaws two digits long and broad. The chin is two digits broad.

[1] The Comm. quotes a parallel passage, the former stanza of which recurs in Manu, viii. 132, whereas the latter wholly differs:

तथाच

वालाग्रशतभागो यत्सूक्ष्मं दृश्यते रथः ।
प्रथमं तत् प्रमाणानां चसरेणुं प्रचक्षते ॥
तस्माद्रथः कचार्यश्च लिक्षा यूका यवो ऽङ्गुलम् ।
क्रमाद्दशगुणं ज्ञेयं विनसङ्ख्याङ्गुलैः ग्रमः ॥

From an unknown author are the verses quoted by Bâpû-Deva in his edition of the Siddhânta-Çir. p. 52:

वेरमाणः पतितेषु भा ऽकरेष्वालोक्यते यद्रथः
स प्रोक्तः परमाणुरष्टगुणितैस्तैरेव रेणुर्भवेत् ।
तैर्वालाग्रमथाष्टभिः कचमुक्तैर्लीक्षा च यूकाष्टभिः
स्यात्त्रिभिश्च तदष्टकैश्च यवो ऽष्टाभिश्च तैरङ्गुलम् ॥

[2] Digit has here no absolute, but a relative value; it is the module and equal to $\frac{1}{108}$ of the whole height of the idol, or $\frac{1}{108}$ of idol and seat together. Comm. यस्मात्काष्ठात्पाषाणादिकाद्वा प्रतिमा क्रियते तद्दैर्घ्यं पीठप्रमाणविवर्जितं द्वादशभागविभक्तं कृत्वा तत्रैको भागो यवधा कार्यः । सो ऽङ्गुलसञ्ज्ञो भवति । यस्माद्दशाधिकमङ्गुलशतं प्रतिमाप्रमाणं वक्ष्यति ।

[3] Comm. तथाच नग्नजित्

विस्तीर्णं द्वादश मुखं दैर्घ्येण च चतुर्दश ।
अङ्गुलानि तथा कार्यं तन्नानं द्रविडं स्मृतम् ॥

Digitized by Google

6. The forehead is eight d. in breadth. Two d. further off are the temples, being of four d. The ears are two d. broad.

7. The upper margin of the ear should be made in the same straight line with the brows, and at 4½ d. distant (from the latter). The ear-hole and the prominent part[1] near it lies in the same line with the extreme eye corner.

8. Vasishṭha puts the space between the extreme eye corners and eyes at four d. The under lip measures one digit, and the upper lip one half.

9. The dimple above the lip is half a digit. The mouth must be made four d. in extent and one d. and a half in thickness; an opened mouth is of three d. in the middle.

10. The nostrils extend two d.; at the end of the nostrils rises the nose, two d. high. The intervening space between the eyes is of four d.

11. The hole of the eye measures two d.; the eyes as many; the ball is equal to ⅓ of the eye's measure, and the vision[2] of the pupil is equal to one-fifth of the ball. The aperture of the eye is one digit.

12. The brows, from one extremity to the other, have an extent of ten d.; the thickness of the line representing the brows is half a digit. The interstice between the brows is of two d., so that a single brow is four d. in extent.

13. The streak of hair should be made equal (in extent) to the brows conjoined, and half a d. thick. At the end of

[1] Comm. सुकुमारकं कर्णश्रोतःसमीप उन्नतभागः। नेत्रप्रबन्धशब्देन प्रमूर्विकोच्यते॥ At the further corner is the juncture, as it were, of two eyelids; hence the term *netraprabandha*: similarly the same is called *sandhi* in Suçruta, ii. p. 303.

[2] Comm. कृष्णारामध्यवर्तिनी कुमारी. This is right if we take *kṛṣṇārā* or *kanīnikā* in the sense of the pupil's innermost part; cf. Suçruta, ii. p. 303:

नेत्राणामधिभागस्तु कृष्णमण्डलमुच्यते।
कृष्णात् सप्तममिच्छन्ति दृष्टिं दृष्टिविशारदाः॥

It must be taken into account that the vision in the pupil requires a larger measure in sculpture than in nature.

the eyes must be delineated the inner corner,[1] one d. in extent.

14. The head is thirty-two d. in circumference, and fourteen in extent (*i.e.* apparent width). In a picture, however, only twelve of them are visible, twenty not visible.

15. The face and the hair, put together, make up sixteen d. in length, as Nagnajit states it. The neck has a width of ten, a circumference of twenty-one digits.

16. From the neck down to the heart it is twelve d.; from the heart to the navel, as many; the same interval is prescribed to be kept from the centre of the navel down to the penis.

17. The upper legs measure twenty-four digits; the lower legs likewise; the insteps[2] four d., and the feet equally so (in height).

18. The feet are twelve d. long, and six broad; the great toes are three d. in length, and five in circumference; the second toe is three d. long.

19. The remaining toes should be less by one-eighth, in succession. The prescribed elevation of the great toe is 1¼ d.

20. The (measure of the) nail of the great toe is by the experts set down at ¾ d.; that of the other toes at ½ d., or a little lessened for each succeeding toe.

21. The circuit of the leg at the extremity is stated to be of fourteen, and the breadth of five d ; but in the middle part the width is seven, and the circumference twenty-one.

22. The knees are, in the middle, eight d. in thickness, and twenty-four in circumference. The upper legs are, in their middle part, fourteen d. thick, their circuit being double.

23. The hip is eighteen d. broad and forty-four in circuit. The navel is one d. in depth and in extent.

24. The circumference of the middle, at the height of the navel, is of forty-two digits. The space between the two

[1] The inner corner, *karavîraka*, is also called *mûshikâ* in a quotation from Kâçyapa.

[2] चानुकपित्ते (sic.) ये लोके चक्कलिके इति प्रसिद्धे । This *cakkalikam* or *cakkalikâ* looks like a Prâkrt form of the diminutive of *cakra*, "disc."

Digitized by Google

paps is sixteen. The armpits are six d. higher up (in an oblique direction) than the paps.

25. The shoulders should be made eight d. broad. The arms, as well as the fore-arms, measure twelve (in length), the arms being six d. broad, and the fore-arms four.

26. The arms measure, at the upper end, sixteen, and at the wrist twelve digits. The palm is six broad and seven long.

27. The middle finger is five d.; the fore-finger is half a joint smaller; the ring-finger is equal to the fore-finger and the little finger less by a whole joint.

28. The thumb must have two joints, while the other fingers have three. The measure of a nail is equal to half a joint of the fingers respectively.

29. An image should be represented in such a way that its equipment, dress, ornaments, and outward form be in agreement with the country. By possessing the required characteristics an idol will, by its very presence, bestow prosperity.

30. Râma, the son of Daçaratha, and Bali, the son of Virocana, are a hundred and twenty digits (in height); the others, according to their being of the greatest, middling, or smallest size, measure 108, 96, or 84, respectively.

31. Our Lord Vishṇu may be represented either with eight arms, with four, or with two arms, his breast being marked by the Çrîvatsa-figure and adorned with the Kaustubha gem.

32. He is darkish as lin blossom, clad in a yellow garment, shows a serene face, wears earrings and a topped crown,[1] and has the neck, chest, shoulders, and arms thick.

33. In his right hands he bears a sword, a club, and an arrow, while with the fourth hand he bestows his blessings.[2] In his left hands is a bow, a buckler, a discus, and a conch.[3]

[1] The word *kirîṭa* is a semi-Prâkṛt form of a word that has been lost in Skr., but survives in the Latin *crista*. Similarly the Skr. *jaṭhara* has arisen out of *jastara*, Greek γαστήρ.

[2] आविद्धः च॰ in the text is a misprint for ॰दद्य॰.

[3] Comm. कार्मुकं धनुः शार्ङ्गम्। खेटकं फरः। चक्रं सुदर्शनम्। शङ्खश्च पाञ्चजन्यः।

34. If you prefer to make Vishṇu four-armed, let one hand be represented as if he were in the act of bestowing his blessing, and the other holding a club; this for the right side; in the left hands is the conch and the discus.

35. Of a two-armed image the right hand is (represented as) giving a blessing, and the left as holding a conch. In this manner let the idol of Vishṇu be framed by those who are desirous of happiness.

36. Baladeva must be made having a plough in his hand, with eyes lively from drink, and wearing a single earring. His complexion is fair like a conch shell, the moon, or lotus fibre.

37. The goddess Ekânançâ[1] should be made betwixt Baladeva and Kṛshṇa, with the left hand resting on her hip, and with the other holding[2] a lotus.

38. If it is intended to make her four-armed, then let her hold a lotus and a book in her left hands, while, on the right, she confers a boon on the supplicants with one hand and holds a rosary in the other.

39. The left hands of an eight-armed Ekânançâ should contain a drinking pot, a bow, a lotus, and a book; the right arms a gift, an arrow, a mirror, and a rosary.

40. Sâmba is figured with a club in his hand; Pradyumna as handsome, and holding a bow. Both are accompanied by their wives, bearing a buckler and a sword.

41. Brahman (the Creator) has four faces, a drinking pot in his hand, and is seated on a lotus. Skanda looks boy-like, holds a javelin, and has a peacock for ensign.

42. Indra has a white, four-tusked elephant, in his hand the thunderbolt, and, besides, another characteristic, viz. a third eye placed horizontally on his forehead.

43. Çiva has a crescent on his head, a bull for ensign, and

[1] Ekânançâ is one of the forms of Durgâ in her quality of Hecate; cf. Kathâsarit-S. 53, 171.

[2] The ungrammatical partic. *udvahatî* is used without any necessity, as the author might have availed himself of the 3rd pers. *udvahati*. All MSS., however, agree.

Digitized by Google

a third eye high on his brow; in one hand the trident, and in the other the bow Pinâka. Or, also, his left part may consist of the half-part of Pârvatî.

44. The Buddha ought to be represented seated upon a lotus, and looking as if he were the father of mankind, with hands and feet marked by lotuses, with a placid countenance, and very short hair.[1]

45. The god of the Jainas is figured naked, young, handsome, with a calm countenance, and arms reaching down to the knees; his breast is marked with the Çrîvatsa figure.

46. The Sun ought to be made with elevated nose, forehead, lower leg, thigh, cheek and breast, and clad in the dress of the Northerners, so as to be covered from the feet upwards to the bosom.

47. He holds two lotuses growing out of his hands, wears a diadem and a necklace hanging down, has his face adorned with earrings, and a girdle[2] round his waist.

48. The Sun when made with a body protected by a coralet, a complexion fair, like the interior of the white water-lily, a smiling and placid face, and a light crown brilliant through the gems, bestows bliss upon the maker.

49. A statue (of him) one cubit high is beneficial; one that measures two cubits in altitude brings wealth; an image of three cubits promotes peace; and one of four, abundance.

50. An idol (of the Sun) with excessive limbs bodes peril from the monarch; one with undersized limbs, infirmity to the maker; one with a thin belly, danger of famine; one that is lean, loss of wealth.

51. When it shows a wound, you may predict the maker's death by the sword. By being bent to the left, it destroys his wife; by being bent to the right, life.

52. It causes blindness by having its eyes turned upwards, and care, by the eyes being downcast. These good and evil

[1] Another r. has *sunîla*, "very dark"; a third, *sunîta*, "well trimmed."

[2] Read विषक्षु, and see Dict. of B. and R. i. v. The word is taken from the Bactrian *aiwyâsâka*.

tokens, as told in respect to the Sun's statue, apply to all idols.

53. (For the construction of an emblem of Çiva), set out in the length the (measure of the) circumference[1] of the round part, and divide the whole phallus into three portions, of which the part at the bottom must be quadrangular, that in the midst octangular, and the rest round.

54. Sink the quadrangular portion into a pit in the earth, and put the middle member into the cavity of the pedestal. The pedestal is visible upwards to its cavity, in all directions, over an extent equal to its height.[2]

55. A phallus being excessively lean and long, destroys the country; one which has lost its side, tends to the ruin of the town; one damaged at the top is pernicious.

56. The host of divine Mothers have to be made with the characteristics corresponding to those of the gods whose names they bear.[3] Revanta is figured mounted on horseback, with Chase, Sport, etc., for his attendants.

57. Yama holds a club, and is seated on a buffalo. Varuṇa

[1] *i.e.* the length of a stone slab, piece of wood, etc., destined to serve for the phallus, should be made equal to the circumference of the upper part.

[2] This is awkwardly expressed; Comm. एतदुक्तं भवति । यावत्प्रमाणं वृत्तभागस्य दैर्घ्यं तावत्प्रमाणं समन्ततः पीठिकापृथुत्वं कार्यमिति ॥ Utpala is wrong in taking वृत्तोच्छ्राय for a compound, but as the round portion and the middle part have the same altitude, the results remain the same. पिण्डिका is a mispriat for पिण्डिका.

[3] Comm.: ब्रह्मणो यज्ञिनं ब्रह्मा चमण्डकुमारचतुर्मुखः पद्मासनश्चेति ब्रह्माण्याः कार्यम् । कार्यो ऽष्टभुजो भगवानिति वैष्णव्याः । ग्रथोः शिरसीन्दुकलेति रौद्र्याः । स्कन्दः कुमाररूप इति कुमार्याः । शुक्रचतुर्विषाणो द्विपो महेन्द्रस्य वज्रपाणित्वमितीन्द्र्याः । दण्डी यमो महिषग इति याम्यायाः । हंसारूढश्च पाशभृद्वरुण इति वारुण्याः । नरवाहनः कुबेर इति कौबेर्याः । एवमन्यासां नारसिंहीवाराहीचिमायवीनामप्यूह्यम् । किन्तु तासां स्वशोभा मध्यचामता चितत्वपृथुत्वं कर्तव्यं येन प्रकारेण स्त्रीरूपस्य शोभा वाचत इति ॥

Digitized by Google

is mounted on a swan, and bears a noose. Kubera is carried by men, wears a crown bent to the left, and has a big belly.

(58. The chief of the Goblins is represented with an elephant's face with one tusk, a prominent belly, bearing a hatchet, and having in his hand a turnip of very dark foliage and root.)[1]

[1] Comm.: यदुक्तं तत्सर्वं कार्यम् चतुर्भ्यं लोकतो दृष्ट्वा कार्यमिति ॥ तथाच काश्यपः.

एकदंष्ट्रो गजमुखश्चतुर्बाहुर्विनायकः ।
लम्बोदरः स्थूलदेहो नेपथ्यविभूषितः ॥
ब्रह्मा चतुर्मुखो दण्डी कृष्णाजिनकमण्डलुः ।
विष्णुश्चतुर्भुजः शार्ङ्गशङ्खचक्रगदाधरः ॥
श्रीवत्साङ्कः पीतवासा वनमालाविभूषितः ।
नरसिंहः स्थूलदेहो रोमावर्तविभूषितः ॥
उद्घाटितमुखः सत्वो वह्निज्वालिर्बृहद्भुजः ।
वाराहः सूकरमुखश्चतुर्बाहुविभूषितः ॥
नीलाञ्जनचयप्रख्यो घ्राणाग्रस्थः सुलोचनः ।
ईश्वरो जटिलस्त्रग्वी बुधचन्द्रार्कभूषणः ॥
उरगेन्द्रोपवीती च कृत्तिवासाः पिनाकधृत् ।
चण्डिकाद्यग्रभुजा सर्वप्रहरणान्विता ॥
अथा सिंहरथा धन्या महिषासुरसूदनी ।
मयूरवाहनः स्कन्दः शक्तिकुक्कुटधारकः ॥
सुरूपदेहो विक्रान्तो देवसेनापतिः शिशुः ।
आदित्यलक्षणः सत्वो कवची खड्गधृत्तथा ॥
तेजस्वी पङ्कजकरः पट्टसुत्र (?) किरीटवान् ।
ऐरावणचतुर्दन्तः श्वेतदन्तो महाबलः ॥
तदारूढो महेन्द्रस्तु वज्रहस्तो महाबलः ।
तिर्यग्ललाटगं नेत्रं तृतीयं तत्र कारयेत् ॥
नीललोहितवर्णाभा शची तत्र समीपगा ।
एवं देवगणाः सर्वे स्वायुधाभरणोज्ज्वलाः ।
कर्तव्या ह्यनुरूपाश्च सम्पूर्णाः शुभलक्षणाः ॥

For चतुर्भुः we have perhaps to read प्रोक्षतुः "with prominent jaws."

Chapter LIX.

Solemn ingress into the forest.

1. The solemn ingress into the forest ought to take place on a day propitious to the maker, calculated by the astrologer and boding luck, when, morover, the auguries are favourable for setting out.

2, 3, 4. Trees growing on cemeteries, roads, temple precincts, ant-hills, public gardens, hermitages, sacred spots, near river confluences, or such trees as require being watered from jars, or such as are stinted, hurt by younger or upspringing trees and creepers, or injured by lightning and wind, or fallen spontaneously, damaged by elephants, sear, parched by fire, or inhabited by bees,—all such have to be avoided; whereas those with sleek leaves, blossoms, and fruits, insure good luck. On going to the tree selected, let one pay worship to it with an oblation and flowers.

5. Propitious to Brahmans are Deodar, sandal-tree, Sami and Bassia. Soap-berry, Pîpal, Khayir, and Bilva-tree promote the prosperity of Kshatriyas.

6. *Terminalia tomentosa*, Khayir, Seduari and Dalbergia promise well to Vaiçyas; and ebony, Rottleria, *Terminalia tomentosa*, *Terminalia Arjuna*, mango and Shorea, to Çûdras.

7. Mark the quarters on the tree, as well as its upper and lower end, since a phallus or an idol ought to be thus placed that its sides are turned to the same directions.

8. Let due honour be paid to the tree with milk porridge, sweetmeats, boiled rice, curds, sesasum seeds, partially squeezed out,[1] spouted cakes,[2] and such like, along with spirituous liquors, flowers, incense, and perfumes.

9. In the night do worship to the gods, Manes, imps,

[1] Comm.

[2] Utpala gives no definition of *ullepikâ*, which at any rate is a sort of sweetmeat; *ullap* means "to bedrop, to spout," not as the Dict. of B. and R. l. v. has it, "to pick up, to take out."

Digitized by Google

giants, serpents, demons, goblins, urchins,[1] etc., and, in touching the tree, say:

10. "Thou art destined to serve for the idol of such and such a god. Hail to thee, O tree! accept our worship fittingly."

11. "May those beings who are living here, on receiving our tribute of honour paid in due form, take up their abode elsewhere! May they now excuse us! Reverence be to them!"

12. The next morning, having sprinkled the tree with water, begin to cut it on its north-eastern side with an axe smeared with honey and ghee, and proceed cutting in such a way as to keep the tree always to your right.

13. If the tree comes down to the east, north-east, or north, it brings good speed; its coming down to the south-east, south, and so forth, will have for results, respectively, burning by fire, famine, famine, sickness, loss of horses.

14. The omens observed at the cutting and falling down, as well as the tokens seen in the interior of the timber-wood, which are not mentioned in this chapter, have previously been indicated by me in the chapters on Indra's banner and on house-building. Those have to be taken into account on this occasion also.

Chapter LX.

Setting up of Statues.

1. Let a skilled man construct in the north[2] or east a shed for the inauguration ceremony, with four archways, and covered with sprouts from auspicious trees.

2. For the east side of the shed are prescribed variegated wreaths and streamers; for the south-east side, red ones; for the south and south-west, black ones.

3. They must be white in the west, pale yellow in the

[1] Comm. विघातका विघ्नाः, i.e. vexing spirits, or in German "Poltergeister."

[2] The Comm. has *yámyáyám*, "in the south."

north-west, variegated on the north side, and yellow in the north-east.

4. An idol, being of wood or clay, promises long life, fortune, strength, and victory; one of precious stone, tends to the weal of the people at large; a golden one yields prosperity.

5. One of silver bestows renown; one of copper, increase of progeny. A statue or phallus of stone insures a great acquirement of ground.

6. An image being hurt by a pin kills a person of eminence and the family; one being damaged with a pit, produces diseases and endless calamities.

7. After smearing (with cow-dung) a plot of ground within the shed, and strewing it with sand, then, with sacrificial grass, lay the head, pillow, and feet of the statue on a throne.

8, 9, 10. Let the image, with the head to the east, be bathed with an infusion of wavy-leaved fig, Pîpal, glomerous fig, Sirîs, and banyan, mixed with all sorts of auspiciously named plants, with sacrificial and other grass, with clay dug up by elephants and bulls from mountains, ant-hills, confluences, river banks, and lotus-grown lakes, joined to water from holy bathing-places and the five products of cows,[1] the whole combined with scents and water containing gold and jewels. Let the bathing be performed amid the sounds of various musical instruments, solemn shouts, and the recital of holy texts.

11. Eminent Brahmans have to mutter prayers addressed to Indra, in the east; prayers to Agni, in the south-east; for doing which they ought to be honourably rewarded.

12. Let the special priest make an offering also to Fire, with prayers addressed to the god whose idol is being consecrated. The symptoms of the fire have been indicated by me in treating of the raising of Indra's banner.

13. A fire wholly shrouded with smoke, turned to the left and casting sparks at every instant, is not auspicious. The reciting priest's failing in his memory or stepping forward is pronounced to be unpropitious.

[1] Viz., cow's stale, dung, milk, curds, and ghee.

Digitized by Google

14. When the statue has been bathed, clad in a new garment, smartly adorned and honoured with flowers and perfumes, let the person, whose function it is to set it up, put it on a nicely-spread bed.

15. After the sleeping idol has been consecrated with wakes, dancing, and song, they have to proceed to its setting up at a period indicated by the astrologer.

16. Let the image, worshipped with flowers, unguents, amid the sounds of horns and musical instruments, be led, with all precaution, round the shrine, in such a manner that the latter is always kept on the right side.[1]

17. Thereupon, make a copious oblation to treat Brahmans and fashionable people, and, after a piece of gold has been deposited in the cavity of the seat, let the image be placed upon the base.

18. By particularly honouring the setter-up, astrologer, Brahmans, fashionable people, and carpenter, one shall inherit good things in this world, and heaven in the next.

19. The priests of Vishṇu are generally styled Bhâgavatas; those of the Sun, Magi; of Çiva, Ash-smeared priests;[2] those of the divine Mothers, are termed Adepts in the rites of the Mothers' circle; those of Brahman, Priests; the followers of the all-benevolent Saint (*i.e.* the Buddha) are known as Çâkyas; those of the Jinas, as Naked Monks. These different priests have to perform, agreeably to the rule peculiar to each sect, the ceremony in honour of the god of whom they are the devotees.

20, 21. The raising of idols is favourable when the sun is in his northern course, the moon during the bright half of the month being stationed in a sign, half-sign, etc., of Jupiter's domain, an immovable sign and immovable[3] ninth-

[1] Comm. अधिवासनमण्डपात्प्रिक्रम्य प्राङ्मुखेन प्रासादस्य गर्भगृहं प्रवेशयेत् ।

[2] Comm. पाशुपतानित्यर्थः ।

[3] Comm. वृषकुम्भयोरुत्तमे । तथाच्छिखिमिथुनकर्कटकन्यातुलाधन्विमीनानामुत्तमे स्थिरनवांशकोदये ।

part being on the horizon, the benevolent planets standing in the fifth, ninth, first, fourth, seventh, or tenth House, and the malign in the Houses of Increase (*i.e.* third, sixth, tenth, and eleventh), whilst the lunar asterism of the date may be some of the fixed or mild ones,[1] Çravana, Tishya or Svâti, on a fit day of the week, Tuesday excepted.

22. Here have I given in succinct form a general description of a ceremony that tends to the weal of everybody, but in the work of Sâvitra's, the inauguration and setting up are treated separately.

Chapter LXI.

Signs of Cows.

1. Henceforth I give a brief account of the knowledge of the good and evil signs of cows which Parâçara of yore communicated to Bṛhadratha. As a general rule, all cows are of good omen; yet I will enumerate the divers characteristics in conformity to authoritative lore.

2. Kine with dripping, filthy, coarse, or mouse-like eyes bring no good; nor those that have wavering, flat horns, are dark red or of the colour of donkeys.

3. 4. Cows with ten, seven, or four teeth, with drooping hornless head, depressed back, short thick neck, a middle shaped like a barleycorn, split hoofs, a blackish excessively long tongue, very slender or very big ankles, too large hump, lean body, and having too few or superfluous limbs, are held in bad esteem.

5. A bull, too, exhibiting the same characteristics, brings no luck; nor does one that has too big and excessively hanging testicles, a breast wholly covered with veins, cheeks covered with thick veins, and one that urines in three diverging jets.

6. A bull of russet or dark red colour, with cat's eyes, brings no good, though he has value for a Brahman. An

[1] Comm. उत्तराषितयं रोहिणी चेति ध्रुवाणि । मृगशिरश्चित्रानुराधा रेवती च मृदूनि ।

Digitized by Google

animal with black lips, palate, and tongue, and continually blowing, is pernicious to the flock.

7. A bull that has the colour of a black antelope, has a white belly, makes too much dung, is possessed with a gross gland and huge horns, must be parted with, although he be home-bred; if not, he will bring ruin upon the flock.

8. A bull being partly ashy, partly red of colour, with dark spots on his members and cat's eyes, brings no luck, not even to Brahmans, should they accept such a one.

9. Bullocks that being put to the carriage move on in a manner as if they drew their feet out of the mud, and have a slender neck, timid eyes, and a depressed back, are not fit for carrying loads.

10, 11, 12. But such as have soft yet compact red lips, small buttocks, a red palate and tongue, small, short and erected ears, well-shaped belly and straight legs, somewhat red and compact hoofs, a broad chest, a great hump, a sleeky, soft and thin skin and hair, red and slender horns, a thin tail reaching to the ground, red eye-corners, a long breath, shoulders like a lion's, a thin and small dewlap,—such are esteemed as being good runners.

13. Bullocks[1] showing hair-crinkles which are turned to the left on the left side, and others running to the right on the right side, and having legs like those of a roe, bring good luck.

14. Such as have eyes hued like the beryl-stone, or surrounded by a white circle,[2] or formed like a water-bubble,

[1] It need scarcely be pointed out that the nomin. case *anaḍuhaḥ*, is ungrammatical.

[2] Comm. दृष्टपञ्चवाह्ये मल्लिकाकुसुमसदृशो राज्यो यस्य भवति स मल्लिकाघः। तथाच ग्राविहोत्रः

मुक्तराजिपरिक्षिप्ते यस्यान्तर्लोचने शुभे।
मल्लिकाघो महाधन्यः स हयः छत्यतारकः।

The corresponding passage of Parâçara, however, has:

मृदुसंहततामीक्षाणुविद्धाक्षणुस्निग्धः।
वैदूर्यमधुवर्णैश्च जलबुद्बुदसन्निभैः॥
रक्तस्निग्धैश्च नयनैस्तथा रक्तकनीनिकैः।

and exhibit thick eyelids and unsplit ankles, are highly valued, and all of them fit for carrying loads.

15. A bullock having a wrinkled snout, a cat-like face, being white on the right side, or else resembling in colour the red water-lily, dark lotus, or lac, and furnished with a nice tail, is equal to a horse in speed.

16. An animal with a scrotum hanging low, a sheep's belly, squat groins and breast, is certainly fit for burden and travel, equal to a horse in speed, and conducive of good results.

17. A white one with russet eyes, or with red horns and eyes, with a large mouth, is termed a "swan,"[1] and declared to promise good luck, and to be the increaser of the flock.

18. A motley one with a tail touching the soil, with reddish groins, red eyes, and a big hump, will soon render his owner the possessor of Fortune.

19. Others also, of any colour, but having one leg white, bode good. Where one with absolutely auspicious signs is not procurable, another of partially good promise is acceptable.

Chapter LXII.

Signs of Dogs.

1. A dog that has three feet furnished with five nails, but the right fore-foot with six, whose lips and muzzle are red, that has a lion's gait, and smells the ground in going, the tail being shaggy, the look like a bear's, the ears hanging and soft,—such a dog being kept in a house promises ere long great luck to him by whom he is fed.

2. A bitch with five nails on each foot, but six on the left fore-foot, with eyes surrounded by a white circle, with crooked tail, and having a brown colour and hanging ears, protects the domain of the feeder.

[1] In a similar case we should use the term "phœnix." When a learned man is called *paramahansa*, it may be rendered by "a great phœnix." In fact, both *hansa* and 'phœnix' were symbolical names of the Sun.

Digitized by Google

Chapter LXIII.

Signs of Cocks.

1. A white cock with straight wings and talons, with red face, nails, and crest, and crowing sonorously at the end of night, brings weal to the king, his subjects, and horses.

2. A cock with a barleycorn-shaped neck, or of the hue of a ripe jujube fruit,[1] or big-headed, or glittering with many colours, is much prized for fighting, whereas one of the hue of honey or bees insures victory. Any cock differing from such as described, with a weak and small voice, or halting, is not esteemed.

3. A hen with soft and pleasant voice, with sleek body, bright face and eyes, likewise promises to kings fortune, renown, triumph and success.

Chapter LXIV.

Signs of Tortoises.

1. A tortoise being hued like crystal or silver, variegated with dark streaks, with a body round as a pot, and with a nice backbone, or having a rosy body speckled with dots like white mustard seeds, promotes, when kept in the house, the grandeur of any prince.

2. A turtle dark-hued like collyrium or bees, variegated with dots, perfect in limbs and body, or one with a thick neck and a head like a snake's, equally tends to the weal of realms.

3. A tortoise shining like beryl-stone, with a thick neck, a triangular shape, a nice backbone, and well-concealed cavities, is likewise of good augury. Let kings, for the sake of auspiciousness, keep the animal in an artificial pond, or in a basin supplied with water.

[1] Comm. यवसदृशग्रीवः। यवशिरा कोके प्रसिद्ध इति। यो वा बदरसदृशो लोहितवर्णः सुपक्वबदरफलाभ इत्यर्थः।

271 VII. 81

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 blazes[3] 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 *kṛttikâ* instead of *ṭikkikâ*, explaining it by *tilakâḥ*. The word *kṛttikâ*, evidently in the acceptation of "blaze, star, white dot," occurs also in the Çrautasûtra of Kâtyâyana 20, 1, 34, where *kṛttikânji* is interpreted by the commentator in this way: कृत्तिका मकटमिव यस्य ललाटे पीतद्राणि. The man understood the general purport, but was evidently unacquainted with the technical meaning of *kṛttikâ*.

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

Digitized by Google

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, Kuṭila (or Kuṭṭika), Jaṭila and Vâmana, 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 eyes[4] extensive, the rump

[1] Such goats go by the name of *kuṭila*.

[2] An animal of this description is called *jaṭila*.

[3] The term for it is *vâmana*.

[4] In a quotation, not unlikely from Parâçara, we find a definition of *abhikûṭa*:

नेत्रे तयोपरि ख्याता तयोः प्रच्छादनं ततः ।
अभ्यन्तरं सितं शुभ्रं दृष्टिमच्छयमेव 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

वनीमिके चान्तःकोषे तथापाङ्गौ च बाह्यतः ।
वर्त्मोपरि च पक्षाणि चक्षिकूटे तथोपरि ॥

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

शङ्खभ्रूगण्डनासाहृत्कुक्षिकुद्क्रोडवक्षासनक्षी-
र्मन्थाहव्याणुकूर्पमवपवनवनुद्प्रोथकुक्षमुपाते ।
खूरास्त्रिक्लीवसाङ(?) चिक्वपवपवहस्कन्धनाभूरुजाति-
रावर्तिरेवमेतैरशुभफलकरैर्वर्जनीयास्तुरङ्गाः ॥

The term क्लीवसा is defined in another quotation (probably from Parâçara):

स्कन्धस्य चोपरि ग्रीवा तस्याश्चोपरि केसरम् ।
यकृतो यतुतश्चोभाः क्लीवसाः यकुदन्ततः ॥
आसनश्चैव पृष्ठस्य पृष्ठवंशस्ततः परम् ।

[2] Comm.: तथाच वरदचिः

वृक्षिप्रपाणाभुवहायवक्षश्चेशान्तवचःमवश्चोपरम्मे ।
जिवाचदेशे च ललाटदेशे ये रोमवाशे चिपनावहन्ति ॥

Digitized by Google

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: कुक्षिनाभिमध्यभागे रन्ध्रद्वयं । तत उपरिभागे उपरन्ध्रद्वयं । उक्तञ्च

कुक्षिनाभ्यन्तरे रन्ध्रमुपरन्ध्रं तथोपरि ।

I am unacquainted with the English terms.

[2] The corresponding passage from Parâçara has: द्वयं भ्रुवावर्तताः । प्रपाद एको ललाट एव एव । मूर्धनि द्वौ । द्वौ वक्षसि । रन्ध्रोपरन्ध्रयोर्द्वौ द्वाविति ॥

[3] Comm.: तथाच वरवचिः

वज्रं मध्यमवर्णं दन्तयुगमधः शोत्तरं वर्षजाते
श्वेतं ग्रन्थि वचार्थं पतितसमुदितं चिक्कतुःपञ्चकेषु ।
पीतीभेकमन्दानसितहरिसिताः काचनाचीकयङ्ग-
च्छिद्रं चार्थं च्युतिश्च प्रभवति तुरगे वर्णवं वक्त्रजानान् ॥

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

4. The height of the Mṛga 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 Mṛga'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 finger[1] 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.: नखानां करप्रान्ते मांसपेशयुक्तश्च्छन्दनाद्यः। करप्रान्तं स-कलं पुष्करमुच्यते॥

Digitized by Google

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 स्निग्धैः सुशोभनैः ।
उन्नतैः स्वेदरहितैः सिराहीनैश्च पार्थिवः ॥

तथाच गर्गः

पद्मरक्तोत्पलनिभैस्तथा चतवसन्निभैः ।
नृपाः पादतलैर्ज्ञेया ये चान्ये सुखभाविनः ॥

[3] Comm.: तथाच समुद्रः

शूर्पाकारैस्तथा भग्नैर्वक्रैः शुष्कैः सिराततैः ।
सस्वेदैः पाण्डुरै रूक्षैरतिदुःखिताः ॥
उत्कूटावध्वनिरती तथाधो कुचनाग्रनी ।
ब्रह्मघ्नी पङ्कमुद्धर्षावतिपीतावनम्बनी ॥

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 *lakshapas* and 80 *anuvyanjanas* of the ideal image of Buddha; e.g. *sunigûḍhagulphe* in st. 2 corresponds with *gûḍhagulphe* in Lalitavistara 122, 17; *ruciratâmranakha* in the same stanza and st. 41 with *tâmranakha* of Çâkya; and so forth. Cf. Burnouf, Lotus de la bonne loi, 583, sqq. Any distinction between *lakshapa* and *anuvyanjana* is unknown to our author.

[1] In the text read सूक्ष्माणि, of course.

[2] Utpala quotes from Garga:

चतुर्दशसमद्वन्द्वचतुःकृष्णचतुःसमः ।
दशपद्मो दशवृहच्छिशुक्लः शस्यते नरः ॥
पादौ गुल्फौ स्फिचौ पार्श्वौ पृष्ठौ चक्षुषी स्तनौ ।
स्कन्धौ कंधरौ वक्षे हस्तौ नाडुचकौ तथा ॥
चतुर्दशसमद्वन्द्वं समुद्रो नृषु शंसति ।
चक्षितारि भ्रुवौ श्मश्रु केशाश्चैवासिताः शुभाः ॥

Digitized by Google

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

चक्षुषो हृदयं जिह्वे दशनाश्च समा गुणान् ।
चत्वारः समशस्त्रेते सर्वे सर्वसुखावहाः ॥
शिश्नोष्ठं तालुराज्ञश्च मुखं जिह्वे स्तनौ नखाः ।
हस्तौ पादौ च शस्त्रेते पद्माभा दश देहिनाम् ॥
पाणिपादस्तरग्रीवा वृषणौ हृदयं शिरः ।
ललाटमुदरं पृष्ठं बृहन्तः पूजिता दश ॥
जिह्वे तारारहिते दशनाश्च सिताः शुभाः ।
एतच्च सर्वं छत्रं नराणां समुदाहृतम् ॥
पञ्चदीर्घचतुर्ह्रस्वः पञ्चसूक्ष्मः षडुन्नतः ।
पञ्चरक्तस्त्रिविस्तीर्णस्त्रिगम्भीरः प्रशस्यते ॥
वाहू जिह्वान्तरे चापि हनुनी वृषणौ तथा ।
स्तनयोरन्तरञ्चैव पञ्चदीर्घः प्रशस्यते ॥
ग्रीवा प्रवनणं ग्रीवी कुक्षे जङ्घे च पूजिते ।
तथेतरेषु सर्वेषु सर्वमेव प्रशस्यते ॥
सूक्ष्मास्त्वङ्गुलिपर्वाणि दन्ता रोमाणि च ऋषिः ।
तथा नखाश्च सर्वेच पञ्चसूक्ष्मः प्रशस्यते ॥
ललाटिवर्णानि तथा मुखं पृष्ठं छवाटिका ।
सर्वभूतेषु निर्दिष्टः षडुत्सेधः प्रशस्यते ॥
पाणिपादौ तथा चास्यं मुखं जिह्वे स्तनौ नखाः ।
पञ्च रक्तानि यस्याङ्गमनुजेन्द्रं तमादिशेत् ॥
उरो 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 °चेष्टा छाया.

Digitized by Google

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 *bhâra* (=1000 *palas*); an unhappy man less than that. One *bhâra* 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: जीवितभावे चतुर्थे-तीते वा मानो-न्नतमर्हति। वर्षशताद्ध्वे 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 शैशव (infancy), कौमार्य (boyhood), यौवन (prime of age), and the fourth वृद्धत्व, वार्धक्य. The यौवन coincides with the *juvenilis aetas* of the Romans, and extends to the fortieth year; cf. Suçruta, i. 129.

Digitized by Google

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 "ज्योतिषभावनशास्त्रे विप्रतिपत्तौ न चोन्मनस्कार्यं स्वयमेव विकल्पयितुं किन्तु यद्यन्यो मतं यथो (Ch. ix. 7)" इत्येवं विचार्य पूर्वाचार्यमतः 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 Çaça; 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 Hansa[3] is of 96 digits.

[1] For the *dhâtu* or *sâra*, cf. Bṛh. Jâtaka, ii. 11: for the five elements, 6; for the character and shape, 8-11; for the colour, 5.

[2] Cf. Bṛh. Jâtaka, ii. 1.

[3] *i.e.* what we call Phœnix, metaphorically.

Digitized by Google

The personages going by the names of Çaça, Rucaka, Bhadra and Mâlavya, 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 Mâlavya 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, Surâshṭra, Lâṭa, Sindh, and so forth.

12. This Mâlavya 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, agallochum. 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 *bhâra*, 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.

Digitized by Google

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: जीवेन्नवत्या दशवर्षसङ्ख्यां पश्चाद्वनान्ते 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. Vâmanaka, Jaghanya, Kubja, Maṇḍalaka and Sâmin.[1] Now listen by what tokens these men, generally called the "mixed ones," are characterized.

32. Vâmanaka is corpulent, hunchbacked, and somewhat broad in the middle and between the armpits. He will be a fan ous servant of king Bhadra, prosperous, liberal in giving, and devoted to Vâsudeva.

33. He called Jaghanya will be a servant to Mâlavya. 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 comprehensive[2] 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 bo 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 Sâvin.

[2] It is not a little curious that in one codex of the Comm. बहुमति is explained by चलबुद्धि, in the other by महाबुद्धि.

Digitized by Google

39. As to Sâmin, he will be a retainer to Çaça, 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 Çaça.

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 धन्वौ कूर्मपृष्ठौ सुलोहितौ ।
निगूढगुल्फौ सुश्लिष्टौ घनाङ्गुलिसमन्वितौ ॥
मत्स्याङ्कुशयवाब्जेषु हलवज्रासिचिह्नितौ ।
मृदुश्री रोमरहितौ कुमार्याचरणौ 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 वर्ग:

नोन्नतं नाधवा निम्नं शिरः सौम्यमदं घृतम् ।

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

Digitized by Google

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 or[1] 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 वर्गः

मुष्के वक्षे तिमांसे वा रोमशे अर्धपिण्डके।
एताः स्त्रियः दुःखिता नित्यं पुत्रवित्तविवर्जिता॥

A var. reading, obviously a bad conjecture, exhibits तिमांसे च; *çushka* and *timâmsa* mean exactly the same.

[2] The Comm. explains *kekara* by *kâcara*, a word denoting the colour of a cat's eyes in Kathâsarit-sâgara, 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 *kâcara* 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 knee-pans; 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 वर्गः

वस्त्रमुत्तरखोमन्तु प्राग्दशं नवधा भवेत्।
त्रिधा दशान्तपाशान्ते त्रिधा मध्यं पृथक्पृथक्॥

Digitized by Google

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, Vardhamâna, Çrîvṛksha, 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 Açvinî [1] gives plenty of garments, but Bharaṇî takes them away. A cloth (being worn for the first time) at Kṛttikâ will be burnt; at Rohiṇî, it will bring wealth and success.

7. (From a garment being first used) at Mṛgaçiras, there will ensue danger to it from mice; at Ârdrâ, 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 Açleshâ, it will be torn; at Maghâ, it announces death; at Pûrva-Phalgunî, danger from the sovereign. Uttara-Phalgunî is conducive to acquisition of wealth.

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

[1] *i.e.* if Açvinî 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 Jyeshṭhâ, and it will get a ducking in water, if put on at Mûla. Diseases (attend one's using a new cloth) at Pûrva-Ashâḍhâ.

11, 12. He who wishes to use a new garment at Uttara-Ashâḍhâ may, it is deemed, expect dainty food; at Çravaṇa, ophthalmy; at Dhanishṭhâ, 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-

Digitized by Google

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: 4½, 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, जु—तु.

[2] Read in the printed text भूषित, not विभूषित.

Chapter LXXIV.

Praise of Women.[1]

1. In the domain[2] 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 follow[3] 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 Antaḥpuracintâ 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 acceptation is noticed in the translator's dissertation "Over de jaartelling der Zuidelijke Buddhisten," p. 90 and p. 106.

[3] Read निषेविषा.

Digitized by Google

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 pleasure[1] 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 words[2] 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 *çubham*, "good, boon."

[2] In the text read चटुवाणि, 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 cutling 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 स्वं 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] Tilottamá, of course.

Digitized by Google

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-one[4] 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 Shashṭika 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. 821.

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

[3] Comm.: एतानि घृतमाक्षिकवर्षं सर्वाणि समभागानि कार्याणि। घृतमाक्षिकाभ्यां भावयित्वा गुटिका (*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—विंशतिमहानि.

[5] The Commentator has not understood the passage, because he

Digitized by Google

9. A mixture of Batatas paniculata and Shashṭika-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 beseeming 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 मद्गे च to be one word, in the instrumental case. Hence his explanation मद्गेन सह शेरते is quite wrong; शेरते means here the same as सीदन्ति, अवसीदन्ति.

[1] According to the reading of the Comm., viz. *ârdrapatraiḥ*. 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, Nalî, Trigonella, myrrh, Tabernaemontana and Andropogon schoenanthus, mingled with Mesua[2] 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 grass[3] and fumi-

[1] Between stanzas 4 and 5 the Comm. inserts the following remarks: अथ द्रव्याणां सर्वेषां प्रायः वाह्लिकेन चाखनं। निर्मलेन केशाद्विव्यवेण। केशाद्विन्नोमूषेण। नखं तिलतैलेनायसभाण्डस्थं पचेत्। मृद्यिना पाकवेधबोधधूपनानि लोकतो ज्ञेयानि। यतः सकलसंहिताखानिर्व्याख्यातुमारब्धा। केवलमुष्यचराणां व्याख्या क्रियते। न चाखानं तथाविधमथ प्रावीखमतस्तन्निर्लोकव्यवहारतः कार्यः प्रयोजनियम 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 ध्याम is a synonym of कुष्ठ, though the dictionaries give ध्याधि and a much suspected ध्याम्य. The proof that ध्याधि and ध्याम are right is this: *kushṭha* denotes "costus," and "a certain disease (leprosy)." As ध्याधि means "disease," the words are considered synonymous, and, according to Indian fashion, interchangeable. Consequently we have to look for another synonym in ध्याम. This word

Digitized by Google

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 Nakhi[2] 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. Bdellium, 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 आम = व्याधि, and व्याधि = कुष्ठ, therefore आम = कुष्ठ. Herewith is established the existence of *vyâma* in the acceptation of "disease, evil," and it follows that the reading आम in one MS. of the Comm. is corrupted. Another question remains: "what did Utpala read?" He paraphrases आमक (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) मृवाखो रामंवो (v. l. गमवो) वापर्क (v. l. वामर्क) देवदग्धकम् ।

The term *devadagdhaka* 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 मङ्गोस्त्वचं चर्म ।

[3] In the text read भावो.

[4] Reading and rendering equally doubtful. In my MSS. of the Comm. it is here written चव, elsewhere चव. Utpala gives here no

schoenanthus, sugar, costus, benzoin and cyperus-grass, by increasing the proportion of each subsequent drug out of the nine by $\frac{1}{4}$, $\frac{1}{3}$, and so forth.

11. Four proportions of sugar, benzoin and cyperus-grass; two of turpentine and Sâltree-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 Tamâla-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*: आर्द्रे आर्द्रो यो दीयते स वेधः। चूर्णिते चूर्णो दीयते स बोधः। He quotes for the purpose a distich in Prâkrit, from Îçvara, an author on the art of preparing perfumes: उत्तमीश्वरेण स्वस्यां गन्धयुक्तौ

उज्जसिओ उज्जसिए जो दिज्जइ वेहो इति सो भणिओ।

बोहो उण जो चुण्णो चुण्णे विणिआस्स गन्धस्स॥

The last words should be corrected, I think, into विणिअत्थु गन्धस्सि (or गन्धस्सि or गन्धम्मि) = Skr. विन्यस्तो गन्धे; the rest is clear.

[2] Comm.: अतोऽस्माद्द्रव्यगणादेतैरेव घनादिभिश्चतुर्भिश्चतुर्भिः स्वेच्छापरिवर्तितैराद्यैश्चेच्छापरिणामितैर्विपर्यस्तीकृतैः। कथम्। एकद्विचतुर्भागैर्गन्धार्णवो गन्धसमुद्रो भवति। अत्र षोडश कोष्ठकाः कार्याः। तिर्यक् चत्वारो-धो-धश्चत्वारः (such a receptacle is called a कक्षपुट)। तत्राद्यकोष्ठकात्प्रभृति यथापाठक्रमेण घनादीनि विन्यस्तानि। तद्यथा।

Digitized by Google

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 fragrancy, 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 यथादीनि चत्वारि। द्वितीयस्यामुशीरादीनि। तृतीयस्यामनुर्वादीनि। चतुर्थ्यां धानकादीनि। यदुक्तं "स्वेच्छापरिवर्तितैश्चतुर्भिरतः। एकद्विचतुर्भिर्भावैर्गन्धार्थवो भवति" तत्र भेदाः प्रदर्श्यन्ते यथाक्रमेण सर्वेषां प्रत्येकस्य षड्भेदाः सम्भवन्ति। चतुष्कस्य चतुर्विंशतिरिति (see st. 18 sq.)। तद्यथा वनस्त्रैकभावः। वासकस्य द्वौ भावौ। श्रीवेष्टकस्य त्रयो भावाः। कर्पूरस्य चत्वारः। एको गन्धः॥ वनस्त्रैको भावः। वासकस्य द्वौ। श्रीवेष्टकस्य चत्वारः। कर्पूरस्य त्रयः। द्वितीयो गन्धः॥ वनस्त्रैको भावः। वासकस्य त्रयः। श्रीवेष्टकस्य द्वौ। कर्पूरस्य चत्वारः। तृतीयो गन्धः॥ and so forth.

[1] Read कर्पूर.

[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 Tamâla-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 mouth[2] 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-bark[3] and yellow myrobalan; permute and vary them three

[1] The translation of st. 22 (recurring in Bṛh. Jâtaka, 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 Bṛh. Jâtaka.

[2] Comm.: पारिवाताः पारिवातसदृशगन्धा मुखवासा भवन्ति ।

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

Digitized by Google

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 while[1] 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, ingratiates, gives fragrance to the mouth, is tonic, quells phlegmatic diseases, and is producive 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, Averrhoa and Erythrine,[2] it awakens the joys of amorous intoxication.

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

[1] Half a day, says Utpala.

[2] The Comm. takes पारिजात to mean जातीफल, and about जवत्री-फल he says: जवत्रपुष्पं 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-land[1] 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:

स्नातानुलिप्तः सुरभिः सभ्वी शुचिरभूषणः ।
स्नातां सद्दन्तवसनां पश्येद्देवीमभूषणाम् ॥
नहि देवीगृहं गच्छेदाप्तीयसन्निवेशनात् ।
अत्यन्तवल्लभो-पीह विस्रब्धं स्त्रीषु न व्रजेत् ॥
देवीगृहगतो धाता भद्रसेनमसारयत् ।
मातुः शय्यान्तरासीनं काल्पं चौरसः सुतः ॥
खाद्यान्विषेण संयोज्य मधुनेति विशोभितम् ।
देवी तु काशिराजेन्द्रं निबधान रहोगतम् ॥
विषाक्तेन च सीवीरं मेखलामणिना नृपम् ।
नूपुरेण च वैयर्त्यं (v. l. वैवर्त्यं) काल्पं दर्पणेन च ॥
वेश्यां 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* (*dṛç*, *darçanam*, etc.), meaning "to receive one's visit." On the other hand, we have to read with the Calc. ed. देवीगृहगतं and शय्यान्तरे शोनः. I am doubtful about सद्दन्तवसनां 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.

Digitized by Google

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-taraṅgiṇī 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 वात्स्यप:

दुष्टसङ्गरता या तु सा क्षिप्रं नाशयेत्कुलम् ।
तीर्थयात्राटनं भेदो परवेश्मसमागमः ॥
देवाख्ये रात्र्यटनं परस्परनिवासिभिः ।
पितृवेश्मनि वासं(!)च न श्रेयः स्वामिना विना ॥
घृतकुम्भोपमा नारी पुरुषो वह्निवर्चसा ।
संश्लेषाद्भवते कुम्भस्तद्वत्स्त्री पुंसि भाविता ॥
निर्जने तु विविक्ताङ्गे या स्त्री पुरुषमीक्षते ।
तस्याः प्रस्विद्यते गुह्यमगुयाद्वेच्छयान्विता ॥

The third stanza has been received into Vetâla-pancavinçati 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 *vâsam* 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 ।

Digitized by Google

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, develope into an embryo.

21. Let a woman during those three days not indulge in bathing, wearing wreaths, and anointing the body, and let her bathe[2] 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 night[4] omitted, long-lived, handsome and lucky males.

[1] Cf. Suçruta, i. p. 315.

[2] Cf. Suçruta, i. p. 316.

[3] Cf. Suçruta, i. p. 321.

[4] Comm.: समासु 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

Digitized by Google

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 $50 - \frac{5}{2} =$ 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 Çrîvatsa, Vardhamâna, 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

Digitized by Google

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 leg[2] 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 Veṇâ 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.

Digitized by Google

coloured; the sort derived from Matanga[1] 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 Vishṇu.

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 Brahmans; 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 ¼ (*i.e.* 150,000) Karshas silver; weight sixteen grains, price twenty lakhs—⅓ (*i.e.* 133,333⅓); weight fourteen grains, price 100,000; weight twelve grains, price 66,666⅔; 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, dull[2] or perforated, are bad.

[1] According to Utpala: मतङ्गदेशसम्भूतम् ।

[2] Comm.: चर्म विवतकानि ।

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.

Cf p. 319 note

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, Tâmraparṇî, Persia, the North country, Pâṇḍya district, and Himâlaya.

3. The pearls coming from Ceylon are many-shaped, glossy, swan-white, large; those from Tâmraparṇî 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 Râmâyaṇa, iv. 40, 29.

Digitized by Google

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

7, 8. A pearl, dark-tinged like flax-blossom, is consecrated to Vishṇu; 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 Vâyu; 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 Mâshakas, is 5300 Karshas silver.

10. The prices for pearls weighing 3½, 3, 2½, 2, 1½ Mâshakas, successively, are: 3200; 2000; 1300; 800; 353 K. silver.

11. A single pearl, having the weight of 1 Mâshaka, may fetch 135 K.; a single pearl weighing 4 Rettis[1] is worth 90 K.; one of 3½ 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 2½ Rettis, comes to 35 silver pieces.

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

14, 15, 16. Sixteen pearls to one Dharaṇa 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 Dharaṇa, 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 Dharaṇa, 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 (*gunjá, kṛshṇala*) = ¼ Mâshaka.

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 Airâvata at (the Moon's conjunction with) Pushya, Çravaṇa, 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 Vâsuki, and the snakes roaming at will[1] 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*.

Digitized by Google

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 Indracchanda (*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 Raçmikalâpa (*i.e.* radiant zone) has 54.

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

34. The chain called Mandara consists of 8 strings; the Hâraphalaka (*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.* coaxer), 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=Kârshâpaṇas); 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 •रागो.

Digitized by Google

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 $\frac{1}{\cdot\cdot\cdot}$. Such is the price of rubies, as stated by the ancient masters.

Chapter LXXXIII.

Trying of Emeralds.

1. An emerald[1] 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 long[2] 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 Açvakarṇa,[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 Açvakarṇa are generally taken to be synonymous.

Digitized by Google

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 tranquil[1] 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.) It was not cont=

Chaps. 86–107

conclude the work.

81–

= J. Ras. As. VII. 134. 1874-5.

Nothing in vols VIII–X.

Digitized by Google

LINGUISTIC PUBLICATIONS

OF

TRÜBNER & CO.,

8 AND 60, PATERNOSTER ROW, LONDON, E.C.

विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धन
विद्या भोगकरी यशःसुखकरी विद्या गुरूणां गुरुः।
विद्या बन्धुजनो विदेशगमने विद्या परं दैवतं
विद्या राजसु पूजिता न हि धनं विद्याविहीनः पशुः॥

MESSRS. TRÜBNER & Co. respectfully solicit orders for all classes of Publications connected with the History, Antiquities, Geography, and Languages of the East, published abroad. Messrs. TRÜBNER & Co. have established agencies in all parts of the East, of Europe, and America, and are thus enabled to furnish such publications with as little delay as possible, and at prices below the hitherto customary charges.

Authors desirous of printing their own books may be furnished with Specimens, and Estimates for Paper, Printing, and Binding, and every facility will be afforded them, if works are intended for publication, of bringing the same advantageously before the public.

Alcock.—A PRACTICAL GRAMMAR of the JAPANESE LANGUAGE. By Sir RUTHERFORD ALCOCK, Resident British Minister at Jeddo. 4to., pp. 61, sewed. 18*s.*

Alcock.—FAMILIAR DIALOGUES in JAPANESE, with English and French Translations, for the Use of Students. By Sir RUTHERFORD ALCOCK. 8vo., pp. viii. and 40, sewed. Paris and London, 1863. 5*s.*

Benfey.—A PRACTICAL GRAMMAR OF THE SANSKRIT LANGUAGE, for the Use of early Students. By THEODORE BENFEY, Professor Publ. Ord. of Sanskrit in the University of Göttingen, etc., etc. *Second Edition, carefully revised and corrected.* Royal 8vo., pp. xviii. and 296, cloth. 10*s.* 6*d.*

Goldstücker.—A DICTIONARY, SANSKRIT AND ENGLISH, extended and improved from the Second Edition of the Dictionary of Professor H. H. WILSON, with his sanction and concurrence. Together with a Supplement, Grammatical Appendices, and an Index, serving as a Sanskrit-English Vocabulary. By THEODOR GOLDSTÜCKER. Parts I. to VI. 4to. 1856—1864. Each Part 6*s.*