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F.R.S.L., M.R.A.S.
MANI MÁLÁ

मणिमाला

Part 1

By

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रत्नविश्वान-ग्रन्थः।

श्रीशीरोंद्रोधन ठाकुरेश्वर सिद्धिन्दु डाक्टर,
नारड़ कुञ्जवर्धन, चार दि चारह वर्ण निमित्तोपनक वर नेपालमसुद्र,
नारायण चार दि वर दैर वर दि चारह वर अत्यावश्यक वर साक्षीन,
सिंहे प्रवर्तन चार दि दैर वरेंड्र चारह वर भेष डिज्ञान डिर तर्करी,
श्रीमद्वीर्य नारायण चार दि चारह वर वरमयमा,
नेपाली नारायण दि गुरु चारह वर सरस्ती, सेवकनाथा, सेवकसागर;
संसूचित-विद्यालय-मुख्यालय महर्षि
कविकारान महानगरोदयनेरी सांस्थिक, लाभान भव मव धर्मभावित सीताराम; श्रीमहानगरीय सरकारी राजनीतिक सोसाइटी में भर हुआ,
हरिजन रघुवर चारह वर सांस्थिक भी भर हुए।

छात्रहुन राजविशा एकहलास नगरीय श्रीमती विद्याकेदारी अध्यापित में भर हुये,
फूलस राजविश्वानी पारिश नगरीय विद्यालय दिल्ली प्रकाशन पुस्तक एकाडेमिक वाच्याचार,
संस्थान राजविश्वानी राज विद्यालय उन्नत विद्यालय राज एकाडमी एसोसियेटेड में भर हुये,
संस्थान राजविश्वानी श्रीमती विद्याकेदारी अध्यापित में भर हुये,
विद्यालय राजविश्वानी राज एकाडमी एसोसियेटेड में भर हुये,
अद्वैत राजविश्वानी राज एकाडमी एसोसियेटेड में भर हुये,
निमिन्त राजविश्वानी राज एकाडमी एसोसियेटेड में भर हुये,
राजविश्वानी दिल्ली पुस्तक एकाडमी एसोसियेटेड में भर हुये,
राजविश्वानी राज एकाडमी एसोसियेटेड में भर हुये,
नेपाल राजविश्वानी श्रीमती विद्याकेदारी अध्यापित सीताराम को विद्यासागर,
वीर राजविश्वानी श्रीमती विद्याकेदारी अध्यापित सीताराम को विद्यासागर,
महाप्राचीन राजविश्वानी राज एकाडमी अध्यापित सीताराम को विद्यासागर,
राजविश्वानी श्रीमती विद्याकेदारी अध्यापित सीताराम को विद्यासागर,
राजविश्वानी दिल्ली पुस्तक एकाडमी एसोसियेटेड में भर हुये,
आदि विद्यालय ज्ञातवर्तुन नगरीय विद्यालय राज एकाडमी अध्यापित सीताराम को विद्यासागर,
इक्काबुचाहिते प्रकाशित।

कविकाराने वनकार च प्रकाशित है।
भाषिमाला 
अबादु 
रक्तके विख्यानका ग्रन्थ।
मीरोंदेशमोहन ठाकुर भिंजिकांक डाहर,

नाइट काकापाहर धर दो धाहर कवि निजिपोधक धर ब्रजनिक, 

नाइट काकापाहर धर दो माटे काम धर दो धाहर कवि वाजवार्ड़ कवि साक्षीन, 

सिमेहोंगर धर दो ब्रजनिकाले काहर धर में डाहरित धर डाहरी, 

ग्याम देशका नाइट धर दो धाहर धर ब्रजसानका, 

नेपालका नाइट धर दो सुरंजा धाहर धर वर्तु, सुरंजा नाइक, सुरंजा साहब, 

ब्रज-वसुंद्रित-विख्यानका प्रतिचालक तथा सम्मानी, 

कविकाला एडिनियर्सिसिका फॉलों, नाइरर साहित्य एडि दिवस, 

जेट ब्रिटन एडि राहुलसिका रायल आर्टिस्टिक रोइडस्कटिका में ब्रर, 

माहिमके रायल रोइडस्कटिका फॉलों, 

श्रेष्ठका राजधानी एकवारका सुखरीत विख्यानका एकादाशिका अनररिए में ब्रर, 

घुनाका राजधानी पृथक हिंदिए डिला जुड़ा कस्मु 

प्रशिक्षक एडि एकादाशिका आफिसर, 

वेल्जियमका निगम साधिक एडि विख्यानको रायल एकादाशिका एससीएसएम में ब्रर, 

आमदार ग्रामिका सुखरीत विख्यानका रोइडस्कटिका करै सुप्लिशं में ब्रर, 

निदारशक्षक ब्रज नगरका 

रायल पायलटजिकल एडि-पायलटजिकल भारतीय सेना दिनिटिटियडका में फरेन में ब्रर, 

जिजिमा नगरका विच-निकाणका करै सुप्लिशं में ब्रर, 

रोम राजस्थ सेयट्सिमिकलका रायल एकादाशिका सोसियालिस्ट अनररिए, 

ईटली राजस्थ सेयट्सिमिकल विख्यानका एकादाशिका सोसियालिस्ट अनररिए, 

चेतनर नगरका रायल मिनिटिजिकल दिनिटिटियडक एकादाशिका एकादाशिका का करै सुप्लिशं में ब्रर, 

ईटली दुनियाका राजधानी एकादाशिका एकादाशिका सोसियालिस्ट अनररिए, 

पार्सा रायल विच-विख्यानका वेदनारंशों, 

नेपाल राजस्थ विख्यानका एकादाशिका सोसियालिस्ट अनररिए, 

दोस्तांना डॉक्टर ब्रजनिकाले एकादाशिका सोसियालिस्ट अनररिए, 

वीडी एडि नगरका आर्टिस्टिक कोर्टिका रोइडस्कटिका में ब्रर, 

सिसिलिया दिवस पारागमेंका रायल एकादाशिका सोसियालिस्ट अनररिए, 

एर्किमोनिडा दिवस कोर्टिका विच-विख्यानका देवनान, 

आज़िजाबद एडि अल्पमका फिल्म चर्चा अधिक रोइडस्कटिका अनररिए में ब्रर। 

कलकार्त देव वन्दकारण प्रकाशित।
MANI-MÁLÁ,
or
A TREATISE ON GEMS.

BY
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PART I.

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মণিমালা

অধ্যায়

রত্নবিজ্ঞান-এগুলি

শ্রীশৌরীরী মোহন ঠাকুর, দিউজিকৃ ডাক্তার,
নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার, নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার,
নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার, নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার,
নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার, নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার,
নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার, নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার,
নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার, নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার,
নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার, নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার,
নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার, নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার,
নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার, নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার,
নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার, নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার,
নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার, নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার,
নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার, নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার,
নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার, নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার,
নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার, নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার,
নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার, নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার,
নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার, নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার,
নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার, নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার,
নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার, নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার,
নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার, নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার,
নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার, নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার,
নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার, নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার,
নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার, নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার,
নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার, নাইট কমাওয়ার অধ্যাপক দিব্যারুণ সুন্দরীনার,
भूमिका।

शास्त्रां एव पुराणादिमाशाकारोस्य रसायनः शैव “भगिमाणा” हिन्दी-राजी-संस्कृत त-विष्णुभाषाचतुरुस्तीयसृजितं। प्रतिरोधबिवर्गानि रचनायो द्रव्यासमाधानार्थ ग्रान्थांन्योक्तिरूपमिकृतेदृपेयरूपचिंतिं भर्तं विशिष्टेऽणितं। ग्रन्थांवे मालायाधिकलबिवयवकर्षनपरिशोभितमध्यमरूपः।

ग्रन्थकारः।
भूमिका।

चार्चर्ज-जातिका पुराण, धौर चन्द धन्य शास्त्रहृदय आजारसे रब सब सफूँ छ करके यह "मणिमाला" अंगेरी, हिंदी, बांझाली धौर संक्षेप यह चारी भाषा खरूप चारी सूत्त करके बनाया। प्रथेक रब से यह बनानके श्रेष्ठभागमे रचनाका हदता करनके वाहीं दुरोपका रबतत्त्व परिश्रित चोंगके मत ग्रन्थि खरूप कचितत भये। यह मायामे नाना रब से बनानके विषयका वर्णन करके परिश्रमित मध्यममिति खरूप एक परिश्रित सुप्तिभया।

प्रस्तुतकार।

[Stamp: Office of the Director General of Archaeology, India.]
PREFACE.

THIS “Maṇi-mālā” (Chain of Gems) has been strung on the four-fold thread of English, Bengali, Hindi and Sanskrit languages, with the gems obtained from the precious mines of the Purānas and other classic works of the Hindus. At the end of the description of each class of gems have been inserted the views of the European authorities thereon as a knot in order to compactness. To the whole has been attached a Pendant forming the supplement, replenished with miscellaneous information on diverse kinds of gems.

S. M. TAGORE.
भूमिका ১

আর্যজাতির পুরাণ ও অন্যান্য পুরাতন গ্রন্থমুহূর্ত আকর হইতে রহন সমূদায় আহরণপূর্বক এই "মণিমালা" ইংরেজী, বাংলা, হিন্দী ও সংস্কৃত এই চারি ভাষার চারি গ্রন্থিতে হাতাহাতি প্রকাশিত হইয়াছে।

প্রত্যেক রচনার বর্ণনার শেষভাগে রচনার দৃচ্ছিত্ত সম্পাদনের নিমিত্ত ইউরোপীয় রাজতাত্ত্বিকবিদ্যার নত এক্ষিন্দ্র কল্পিত হইয়াছে। এই মালাতে নানা রচনাবিরিয় বর্ণনা ধারা পরিশোভিত মধ্যমিক চারি একটি পরিশিল্প সংযুক্ত হইয়াছে।

প্রশ্নকার ১

[Stamp: Office of the Director General of Archaeology, India]
To

THE HON'BLE SIR ASHLEY EDEN, K.C.S.I.,
Lieutenant-Governor of Bengal,

THIS

MANI-MÁLÁ

is

Most Respectfully Dedicated

by

HIS MOST GRATEFUL

and

OBLIGED SERVANT

THE AUTHOR.
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PART I.
मणिमाला।

मझलाचरणम्।

चन्द्रान्वयनं नवं विधिहरितिर्मशैि: सूक्षमानं प्रशान्ता
शेषतामोजे वसल्लि चिमकरसुबचि: शेषमुहावरता या।
बीणादेशः द्रष्णां कभु हदममलं युस्मं विभुती तां
वन्दे वायों प्रस्नमा परिहरितं व्यथाज्ञातां शं दुःखति॥

जो चन्द्रान्वय आँधेरे को नाश करति है, तदन्ना, विषु
और महेश संवर्दा जांहा स्वति करते रहते हैं, जिसकी
मूरत चित्र शान्ति है, जो सफेद कमलमुलके बन्दे स्वति
करति है, जिसके चाँदी की ब्रज चन्द्रमा के समान शुची
बच, जिसका सर्वोपरि सफेद गहनें मुखित है, और जिसके
कामले के समान हाथमे कभी वीण और कभी उमडा युस्मक
शोभा देति है, वह प्रसंव होकर मनुष्यामी मुख्ताताजो नाम
और कल्याण करे, वही वाग्वादिनी सरस्वती देवीको
बनना करता हैं।
MANI-MÁLÁ,  
OR  
A Treatise on Gems.  

THE INVOCATION. 

HAIL to the goddess who chases away the darkness of ignorance! Her, who is ceaselessly adored by the Holy Triad, whose form is gentleness, who dwells constantly in the lotus forest, whose lustre resembles that of the moon, whose person is decked all over with milk-white ornaments, whose hand sometimes holds the hard handle of the Vina, at others, the neat volume, whose favor reclaims people from ignorance and brings about their good, —hail to the word-presiding goddess, Saraswati!  

* * * * *  

यिनि अज्ञातारूप अन्नकार विनाश करेन, भक्त,  
बिष्णु ओ महेश्वर सर्वदा याहार स्तव करिया थाकेन, याहार  
मूर्ति अति प्रशान्त, यिनि श्रेष्ठकमल-कानने निरंतर बास  
करेन, याहार अंशे आभा निशाकरसदृश, याहार सर्वाङ्ग  
श्वेत अलंकारे भूषित, याहार कर-कमले कथन काठन वीणा-  
दण, कथन वा परिच्छन्न पुस्तक शोभा पाय, यिनि ग्रामस्थ हइले  
मानवगणे मूर्ताः नाश ओ कल्याण विधान करेन, सेइ बाग्-  
बादिनी सरम्भतीदेवीके बदना करि।
मुच्छमः
रल्लित निघारे वेत कोवे गुहुं सदुः सजुवणमशयः।
स्त्रुपुनामतो जाति गुणां तेषां परीक्षेत् ॥ १ ॥
सुखवा मन्यं: सुहु दुःखदा दैवस्माल्यिनः।
अतो मणीमां कव्यांमि सदास्त्रार्द्धनि तत्वतः ॥ २ ॥
तदार्थी रल्लकातः
वाणमुखामोहमतपररागा: समरकता: प्रोका।
अपिचन्द्रीनोलमाणिवेद्यांवुधः सुधरागानः ॥ १ ॥
कर्तनं सुपलवं भिदराहस्मश्विन्तं तथा स्वर्णं।
विद्यमणियू वातादुहिष्टं संग्रहमेत तत्ज्ञः ॥ ८ ॥

तदर्शमः
समथ रल्लकी जात चौर गुण पत्रिले परीचा करके
जी विशुष्ण चौर गुणवुक्त वोध होय, बदी सब खासानेमे
रहनेको योग है। १ ॥

वें अथवा रलित सिसुपाकार मनुष्यको नानाप्रकारको
सुखबर निेवन है, उसी प्रकारको शोषुक रल नानाप्रकारको दुःखा हेतु है; अथवा रलका वायाय्य लाहुरा
विद्यादि लिखा जाता है। ॥ २ ॥

रलका जात।
रल-परीचा-परिविद कहते है, के चौरा, मति, गोभद्धका
माणक, पास्रा, नितम्भा वा लीचा, चनुलिवा, पोखराक,
कर्तक, तामुटा, नरम, फाटिक, चौर सुंगा पद्माध्यक्षीका रलमे
गर्भात है, चौर बलपुरुषः सदृश्च चौर तासाधर करते है। ॥ ८ ॥
TRANSLATION.

1. Of the various kinds of gems, those only that, on examination, turn out to be sterling, should be treasured up.

2. As a pure jewel is a source of manifold blessing to man, so a flavy one is the cause of diverse troubles. I shall therefore expose the real properties of precious stones.

3—4. According to authorities in the science of precious stones, the following classification well nigh exhausts the more important ones: diamond, pearl, zircon, ruby, emerald, sapphire, cat's eye, topaz, cymophane, garnet, spinel or balas ruby, quartz and coral.

অনুবাদ।

প্রথমে রঙ্গ সমূহারের জাতি এবং গুণ পরীক্ষা করিয়া যে গুলিকে বিশ্বজয়। এ গুণ বলিয়া বোধ হইবে, তৎসমূহার কেই ধনাগারে স্থাপন করা যাইবে। ১।

বিশ্বজয় রঙ্গ যেমন মানবজগতের অশেষ স্থখের নিদান, দোষায়িত রঙ্গ তত্ত্বায় নানাদুঃখের হেতু; অতএব রঙ্গ সমূহের যথার্থ লক্ষণাতি বলা যাইতেছে। ২।

রঙ্গ-পরীক্ষা পন্থে হীরা, মুক্তা, গৌমধ্য, মার্কিক বা চুঁচি, পানা, নীলম্বর বা নীলমণি, লালমবার, বিড়ালচস্কু, গোধূলিভাজ, করক্ততন, তামড়া, নরমচুরিঃ, ফ্লটিক ও পলা প্রভৃতিকে রঙ্গের পরিগতি করেন, এবং অতি যজ্ঞহারে এই সকল রঙ্গের অনুসংহার ও সাংঘে করিয়া বিধি দেন। ৩৪।
राजपार्वती-पक्षिद पक्षिले रक्षक कार्य, रजः, ज्ञान, अभ्येत चौर नफः, नोकरण परिचय भरके वाद वैसे विकसित करें ॥ ५ ॥

जो रक्षक कृद्रिन चौर और कुलमे पवित्र होता है, चौर्य रक्षक उनके दृष्टि होते हैं ॥ ६ ॥

जो राजा चाहे महर्षी को कामना करते है, उनके उद्देश करते है, पक्षिले रक्षक परिचय भरके वस्त्रे जो निदाश्य होते, उसीको संग्रह चौर धारण करें दे ॥ ७ ॥

जो मन्नधा रक्षकसे निपुण सबूता रक्षक अवधार करते है, विशेष रक्षक बन उभित है, उसे विशिष्ट जाननेवाले चौर रक्षकसे परिपक नहीं, वही लोग रक्षपारं चैत हैं ॥ ८ ॥
TRANSLATION.

5. The worth of gems is ascertained by persons skilled in the knowledge of them, after examination of their figure, color, flawlessness or otherwise, and the effects deducible therefrom.

6. Stones originating on inauspicious days and at unlucky moments are not only void of any beneficial quality, but are positively harmful.

7. Those princes that are desirous of securing good fortune, should procure and wear jewels of spotless chastity.

8. Only such persons as have mastered the knowledge of gems, use them habitually, can judge their value with precision, and are skilled in the lapidary art, should be reckoned as connoisseurs of precious stones.

অনুবাদ।

রত্নবিং পণ্ডিতের। প্রথমে রঙের আকৃতি, বর্ণ, পুণ, দোষ এবং পুণ্দরের ফলাফল পরিক্ষা করিয়া পশ্চাৎ মূল্য নিরূপণ করিতেন। ৫ ।

যে সকল রত্ন কুদিনে কূলিগে উৎপাদন হয়, সেই সকল রত্নই গুণহীন অঝচ দোষাঞ্চিত। ৬।

যে রাজা নিজ মণ্ডল কামনা করেন, তীহার কর্ত্তব্য, অথবা রঙের পরিক্ষা করিয়া তন্মধ্যে যে গুলিকে বিশ্ব বলিয়া বোধ হইবে, সেই গুলিই সংগঠন বা ধারণ করেন। ৭।

যে সকল বাক্তি রত্নাদ্যান্ত্রিণু, সরবর নানারক্ষে ব্যবসায় করেন, কোন রঙের কিরূপ মূল্য হওয়া। উচিত, ইহার বিশেষতা, রত্ন-চিদন্ত-পরিপক্ক তাহারাই রত্ন-পরিক্ষা বলিয়া পরিগণিত হইতে পারেন। ৮।
रज्ञानं रुपोद्ग्रामभाष्टौ जनानामितः प्रभवसति हरित प्रकटिकृत
वल्ले सामन्तकोपप्रकाशान्नमहत् ।

मूलम्

सामन्तकोपप्रकाशान्नम्

बनेन्द्रस्निप्नसनसचालिताः। तस्मै च सचा
जितस्य भगवानादिभ्यः सङ्खा भवन्ति । ५ ।

एकदा तु ब्रह्मोधोगीरस्त्रयः सूर्यं सचालितस्यवायः।
तन्नन्दनतया च भाषायमिस्य मोहनोऽग्रत्सङ्ख्यतः । असङ्ख्य
सूर्यादर्शेङ्करोधालोकोऽस्चालितः सूर्यास्व चेत्रेव ब्रह्म
लाव विश्वापरममाशयं तथविद्वारतः गतत्वाय न
किंचिद्विगंवता प्रसादीर्दत्तं विशेषवस्तुपलचार्यामि । १० ।

रत्निः श्रुतिदृश्ये प्रमाणे आदिनाथेः पवित्र च वारद नौनो मने 
कष्टे, वह वात प्रकाश करेन्द्रकृते यथा जगति भूमिन सामन्तको
व्यापयो किवा है।

तद्विषा

बनेन्द्रानं लेंख्का निध्व, चौर निध्वेद दृष्टे लेंखे ।
वहृं नाम सचालित, चौर छोटिका नाम प्रसन । भगवान्
सूर्यदेव सचालितकृति परम मिच्छे ते । ८ ।

एक सभी सचालित सन्दर्भके जितनाः वेध त कर सूर्याकी
आराधना करते थे। एकदिन होकर सूर्याका लोच
पाठ करते थे, उस समय सूर्य उकी पाप चाहे। सचा
लिन्से सूर्याकी सूत्र सम्भवी ना देखकर कहा, “भगवन!
बै ओसामे अपको जिततरहें जानके पिछड़े समान
देखता हृं, चाज चाप वामरे सागने मौलूङ है, लेकिन
उस परभी अपको उसी तरह देखता हृं। अपके
पुपकाका धीरे चिन्ते में नाच देखा।” १०।
In order to illustrate the influence which gems exercise over the destinies of individuals, I shall narrate the history of the classic gem, Syamantaka.

**Translation.**

*The History of Syamantaka.*

9. Nighna, the son of Anámitra, had two sons, Satrágjita and his younger brother Prasena. A great intimacy is said to have subsisted between Satrágjita and the divine sun.

10. Once Satrágjita took up his abode in the seacoast for the purpose of spending his time in worshipping the sun. After he had prayed long and intently, the ‘king of day’ appeared before him. Satrágjita, not perceiving the god distinctly, said,—

"Lord, why, notwithstanding your personal appearance before me, do I see in you the same globe of fire that crests the welkin? I see no signs of your favor."

...
मूलम्।

dिवसवस्तूः (भगवत) सूर्यण निजकांठाद्रुम्भं स्मृतंकनामा मणिरत्नायः एकाने व्यस्तः। तत्समातास्मृतोज्जवलः
क्षयपुर्यं ईयदापिस्तलनवनमादित्यमद्राचीत्। कलाप्रियन-पालस्वाध्यायकः चतुर्जितमात्र भगवान्
वरस्मानोखामितं शणीपुमात्। स च तदेव मणिरत्नवाचात्। स च चापि तस्को तत्
द्रष्टावित्य सं धिश्याग्रामासरोऽह। ११।

cतातूजोतपि चम्मलमणिरत्नसनायकपदत्या सृष्टं द्रव
tेजोभिरेश्वरिणगनराज्यायुः भासयन् हारकां विषेष। १२।

tूजमा।

cतातूजितकं इस्ते तर्कं कहनेसः सूर्यदेवने अपने
gलेये स्मृत्तंकनाकेमणि खोलकर रक्त दी। वाद उसके
cतातूजितने सूर्यदेवका प्रवक्त दर्शन किया। उनका रंग
tांवेको समान धोड़ा लाल और उज्ज्वल, कोटा कद, अंख
धोड़ी पिकःकवर्णम्, चर्चात् धोड़ा नीला और बझत् पोला
मिला डया। वाद उसके सतातूजितने प्रणाम करके सूती
किया, तब सूर्यदेवने उनको कहा, के सतातूजित! तुम दमसे
अपने इक्कापूर्वक वर मांगो। सतातूजितने सूर्यदेवकी
वह वात शोनकर वही मणिरत्नको मांगा। सूर्यदेवने सतातूजितको बहर मणि देकर अपने स्मृत को गमन किया। ११।

cतातूजित उसे वेध्येत मणिरत्नको अपने गलेने
पहरतें ही सुर्यदेव्यं समान तेजस्वी चोकर अपने तेजको
चारों और प्रकाश करते ढेरे हरका नगरीमें दाखिल
जये। १२।
TRANSLATION.

11. On being thus accosted, the divine sun took out the gem Syamantaka from his neck, and laid it out. Satrájita could now see his real form. His complexion was reddish like copper, and lustrous; his body was under the middle stature; his eyes were slightly tawny. After Satrájita had worshipped him duly, the divinity said,—"Satrájita, do you ask for some recompense for your merit." Satrájita thereupon asked for the gem. The sun accordingly gave it him and went away.

12. On wearing the jewel over his neck, he appeared resplendent like the sun, and entered Dváraká.

अष्ठादश।

सत्राजिते एक कथा बलिबामात्र सूर्यदेव अपनार कठ हि त समस्तक मणि उभोचन करिया एक पार्ष्दे राखिलेन।
तदनुसूर सत्राजित सूर्यदेवकं प्रत्यक्ष दर्शन करिलेन।
ताहार बर्ण तारभें नाय संघ लोहित, उज्ज्वल, शरीर खर्ब,
चन्द्र ईष स्पर्श र्पर्मार्ब। अनुसूर सत्राजित प्राणिपातपूर्वक
स्तवादि करिलं सूर्यदेव ताहारकं बलिलेन, सत्राजित्! तुम्
आमार निकट अभिलवित बर प्रार्धना कर। सत्राजित सूर्य-
देवं एय बांक श्रवण करिया। सेई मणिरंत प्रार्धना करिलेन।
अथमाओ तदनुसारे सेई मणिरंत सत्राजितकं
प्रदन करिया। स्वयं स्वयं प्रहसन करिलेन। ११।

सत्राजित सेई अमल मणिरंत कठ धारण करिबामात्र
सूर्ये नाय तेजस्वी हि। नतेज्जे दर्शिक्कु उज्ज्वल करिया
द्वारकानगरींते प्रवेश करिलेन। १२।
मूळम्।

दारकावासिजनपदस्थ तमायान्तमवेच्य भगवन्तमनादि-
पुरुषं पुरुषोत्समं चविन्नारवतावतरणायशेन सानुपरुप-
धारिणं प्रणिपलवाच भगवन्। भगवन्तमध्ये नूनं क्रुद्दमायाव-
चार्दिवः।। इत्यादीं प्रवृस्छं च तानां भगवान् नायमादिवः।
सचाजितोमवमारिद्रूः खमन्तकाखुं महामाणं विभव-
द्रूपावायि।। तपेनं विच्छ्वः। पश्वत इत्युकाँखे च्वः।। १२।।

स च तं खमन्तकाखुं महामाणिमाक्षवेणे च्वः।। १४।।

प्रतिदिनपल तत्वारंते प्रवर्मणी कदकभारान् सुविवः।। १५।।

तर्कमा।

दरकावासिली आडमी सचाजितको आते देखकर
पुरुषको भारके नाश करनेवाले चाँगूंस्थ मनुष्यरूप चनादि
पुरुषोत्समको पास चाकर प्रणाम कर्के बोले, भगवन्।
खापे देखनेकेज्ञे सूचिग्राह च्वः।। श्रीकाष्ठ उन्हीं
वह वात शुनकर हासते हासते बोले, तुम्ह लोग
जिस्को सूचिने खेवल करते हो, वह सूर्या नहिं है, वह
राजा सचाजित हैं।। उन्हे सूचिके दोज्यी स्मर्नत-
काने महामाणिको पहड़कर याचां भागमन किया है, इस
लिवे तुम लोग निभे उन्हों देखो।। श्रीकाष्ठिके इस
वातको शुनकर सव दरकावासी वाले गये।। १२।।

सचाजितने वही स्मर्नतकाने महामाणिको चपने
मकानमे रखें।। १४।।

वहीं अंधं मणिरतं चकर रोजः छाट भार मोणा
देता।। १५।।
TRANSLATION.

13. When the inhabitants saw him coming, they hastened to that Incarnation of the Deity and Bearer of our sins—Krishna, and, bowing themselves down before him, said,—"Lord! the divine sun is coming hither to see you." On hearing this, Krishna replied, with a smile, "He whom you take for the sun, is king Satrájita. He is coming hither, decked in the great gem obtained by him from the sun. You may therefore see him without fear." Thus enlightened, they went their way.

14. Satrájita kept Syamantaka in his palace.

15. This matchless gem every day produced eight loads* of gold.

अनुवाद।

द्वारकानाथी जगन्न सत्राजितकें आगमन करिते
देखियाँ पृथीबीं भार अवतरणे जन्म अंशे श्रीभूमंकरुपी
अनादि पुरुष पुरुषोत्तमे सम्भिनाने गमन करत प्रभुपात-पुरुषक बलिल, भगवं! आपानकेक दर्शन करिबार आशये
सूर्यदेव आसितेछेन। श्रीकुंज ताहांगेंगे ऐसे कथा
शुनियां स्थितमुखे बलिलेन, तोमरा बाहाके सूर्य बलिला
बिबेचना करितेछ, तिनी सूर्या नेहेन, राजा सत्राजित।
इहिं सूर्यंदाड भास्मोकनम भास्मण धारण करत खाने
आसितेछेन, अतेव तोमरा अर्थश मने इहांके देख।
श्रीकुंजेंगे ऐसे कथा शुनियांताहारा प्राप्त करिल॥ १३॥

सत्राजितको देष भास्मोकनकाक महामणि आपानार
निकेतनें रुक्का करिल॥ १४॥

सेही श्रेष्ठ मणिखात अट भार स्वर्ण प्रसव
करित। १५॥

* Sanskrita, वृष्ण = 20 Tolás = 2,000 Palas of gold.—Williams.
मूलम्

तत्रप्रभावायु शकलस्वीव राष्ट्रस्य दर्पणी चनादिष्टी- 
व्यालामिचिरुद्धिचादिभयं न भवति । १५।

अच्युतोपि तद्रुपतुप्रसनस्य सूपतेवेत्त्वमातदेति लिप्सा- 
ढवके गोविशेषभावायु शकोपिन न जहार । १७।

रचानितो स्वयंतो समेतम् वाचिष्टिष्टीव बनगरस्वतः स्वाच्छे अस्त्रेनय तदर्थेः दलवान । १८।

उत्तरमा

स्वस्वतिकम्पति के प्रभावसे राजमे पाणि ना वधनां, 
साप, चांग, चोर चौर दुविचि इस सवका भय ना या । १६।

उस महाराष्ट्राको राजा उग्रेनके लाइक ममभर 
श्रीलक्षणे उसके लेकें अभिलाषी होकरभी जातके 
भगवद्गी भये बाजुरद शकि चौर ताकते उसके जोसे न 
लिया । १७।

इस मण्डल पर क्रृष्णको लोभ पवदा झवा है, समभेते 
हैं, की पीछे हमारे पास वह ग्राघना करेगे। इस भयेसे 
सचाजितने अपने भाग्य प्रसनको वह मण्डल दे दिया । १८।
Translation.

16. Through its magical influence, the kingdom became free from draught, serpents, conflagration, thieves and famines.

17. The gem having been deemed worthy of Ugrasena in the opinion of Krishna, he was anxious to have it, but the fear of family feud restrained him from taking possession of it by force.

18. "I understand that Krishna covets this jewel." Lest he asked for it of him, Satrajita transferred it to his brother, Prasena.

অনুবাদ।

স্মরন্তক্ষিমি-প্রভাবে রাজ্যমধ্যে আনার্থ, সর্প, অমি, চোর ও ছুর্ভিকাদির ভয় থাকে না। ১৬।

সেই মহারাজ মহারাজ উগ্রাসেনের উপযুক্ত বিবেচনায় শীর্ষক তাহা। এহেন ভিলায়ক হইয়া অতিবিরোধ আশ্রম সামর্থ্যসম্পন্ন বলপ্রকাশ করিয়া তাহা এহেন করিলেন না। ১৭।

এই মণির প্রতি রূপ্তে লোভ জমিয়াছে, রুক্তিতে পারিতেছি, পাছে আমার নিকট হই প্রার্থনা করেন, এই ভয়ে সত্রাজিত নিজস্বাদি প্রেসেনেকে তাহা সমর্পণ করিলেন। ১৮।
मूलभ।

तत्क शुचिना द्रिष्यमाणमेषांकुवयोऽसावादिकं युष्मयुक्तः नाश्या य एव वार्यति तथ्ये व चतुर्भा। चाका व रात्रिः प्रसनः स्मानकेन कंप्टसितानाश्यामाघाताः बन्धयां मग्धतः। तत्र च विन्दुः बन्धापर्। साम्भवे तत्निष्ठ्य विन्दुःप्रत्याभिज्ञ मन्धिराद्य गन्दुः। गन्दुः युधिष्ठिरपतिनाः वाज्यवता हट्टे घातार्थ। जाम्भवान्धः मलं तन्नाश्यामस्नातिस्वरूपायमुखस्य मुक्तवाच वालकाय कीदन्निरूपे।

तर्जमा।

पवित्र होकर पहरनेके बदल मणि सोना देगी, उसके विपरीत होनेके चर्चात् चक्रुख रहनेको निचय उसके नाशका कारण होगी। किसी समयमें प्रसन वही मणि चपने गलेमे पहरकर घोड़े पर यहाँ होकर शिकार खेलनेकी बनने गये थे। वनमे वायु ही एक सेरने उसको और उसके घोड़े के मारा, और उस मणिको सुखमे लेकर चला; उसी समयमे भालुको राजा जाम्भवान्धे उसको मारकर उसके निकृष्ठ मणिको ले लिया, और चपने घरमे चला गया। और सुकुमारकनामे चपने बेलकों को खेलनेके लिये चावले लिया।

१८।
TRANSLATION.

19. When worn by a clean man, it produces gold, but to an unclean person it indubitably proves fatal. On one occasion, Prasena, decked in this gem, rode a-hunting into the forest. There a lion slew both the horse and the horseman, and was about to depart holding the gem in his mouth, when Jámbabán, king of bears, slew him in turn, took the spoil home to his cell and gave it to his son as a gowgaw.

अभवाद।

पवित्र हई धारण करिले सेह मणिरिख हर्षणग्रस्वादि करें, तदनधाय अर्थ अपवित्र शरीरे धारण करिले अव-शय ताहार बिनाशे निदान हय। कोन समयेप्रसेन 

सेह अमतत्य मणि निजकर्ते परिधान करिय। अध्यामोहणे 

हर्षणग्रस्वादि बनमध्ये गमन करें। बनमध्ये प्रभेष- 

मात्र एक सिंह ताहाके ओ ताहार असके बिनाश करिय। 

सेह महामणि अमत्त्य मुखे धारणपूर्वक गमन करिते उद्देश्य हई ले ऋषाधिपित जामबाल ताहाके बिनाश करत सेह अमल मणिरिख एहण करिय। निज आवासगर्भे प्रभेष 

करिल एवं हुकुमारकनामे आत्मजके क्रीडानार्थ प्रदान 

करिल। १९।
मूलम्

अनागच्छति तत्सिन् प्रसेने कथाओ मणिरबमभिलिपिवान न च प्रामाण्यु नूनमेतद्वृक कः नामेन प्रसेने हन्यत इत्यभिल एव बहुतोऽक्षण्यं कह्यत्। २०।

विदितापापवादं तालाव भगवानु यदुवंशपरिवारः प्रसेनाध्यपनंवीमनुसार ददृव्य चामुण्डस्मत्र प्रसेनं निश्चिन्तं सिंह्न। चामुण्डलजनपदं च सिंहपदच्छन्नकतपरिशुद्धि। सिंहपदमसकाः। २१।

तत्रज्ञम्

मोकर वक्तपुर जव प्रसेन फिरकर निम्न चाया।

तव सब यदुवंशी चापसे काना फुसकी करने लगे, के श्रीकृष्णने खुशनकमणिको बावत् चार्पन इत्या प्रकाश किये। परस्तु वह प्राप्त निम जड़े। इस कारण चाह लोगों के समस्याने कथाहिनी प्रसेनको मारकर मनी लिया है; और किसीने प्रसेनको मारा निम। २०।

श्रीकृष्णने इसे मुट्ठा बातको शुनकर यदुवंशीयोंको सेना एकक्ता करके प्रसेनके घोड़े के पाषाण्ये चिन्ह चार्पार बनने गुमकर देखा, के प्रसेन घोड़े चहित छोरे पक्षों मारा ढाया जमींपर पड़ा है। श्रीकृष्णने अपने साथी लोगोंके प्रसेनने स्वतं शरीरको और छोरे पक्षोंके निशानको देखाकर अपना कलह देखा किया। वाद उसके सरक पक्षोंके निशानक्ष अतुसार चलना सुन किया। २१।
TRANSLATION.

20. When the Jādavas saw that the hour for Prasena’s return had gone by, they concluded that, without doubt, Krishna had murdered him and appropriated the gem, he having been before known to covet it.

21. When intelligence of this false accusation came to the knowledge of Krishna, he assembled the Jadu host, and entering the forest by tracing the hoof-marks of Prasena’s horse, discovered the dead body of Prasena and his steed. By showing the prints of the lion’s paws, he exculpated himself from the blame laid at his doors; and then began to search for the lion guided by the paw-marks.

প্রত্যাগমনকাল অতিক্রান্ত হইলেও যখন এসেন প্রত্যাগত হইলেন না, তখন যাবতীয় যদ্বন্ধীর যাবকি পরষ্পর বলাবলি করিতে লাগিল যে, শ্রীকৃষ্ণ সম্ভাবনার প্রতি অভিলাষ প্রকাশ করিয়াছিলেন, কিন্তু তাহা পাণ্ড হন নাই, অতএব আমাদিগের বিচেন্ত। করিয়া করিয়া মণি এঘু করিয়াছেন, অন্য কোন ব্যক্তি এসেনকে বিনাশ করে নাই। ছোটের এই মিথ্যাপাদের কথা করণপরম্পরায় শরণ করিয়া। যথাসৈন্যভেদে হইয়া এসেনের অধো পদচিহ্ন অনুসারে বনমধ্যে এবেশ করিয়া দেখিলেন, এসেন অশ্বের সাহিত সিংহকর্কুক নিহত হইয়া ভূমিতে পতিত রহিয়াছেন। শ্রীকৃষ্ণ স্বসমতিব্যাহারী ব্যক্তিবর্গের এসেনের মৃতদেহ ও সিংহের পদচিহ্ন দেখাইয়া। নিজকল্পনাপন্ন করিলেন, পশ্চাৎ সিংহের পদচিহ্ন অনুসারে তাহার অশ্রুরণ করিতে লাগিলেন। ২১।
मूर्तम्।
छाविनिषत्र सिंहमयः मूर्तम् हृद्या तत्तथ तद्भजः
गौरवात्सल्यापि पदायत्युयथः। गिरिभेदे च सकलमेव
वदुसैनमवस्त्राय तत्पदाचार्यी क्षचविलं प्रविषेः। चढः
प्रविष्ट्वधाचा: सुकुमारकसुझावनं वाणी युञ्जाव॥२१॥
सिंहः प्रसेनमवधीतु सिंहो जाम्बवता हतः।
सुकुमारक मा रोदीश्वर च्छेप स्वमन्तकः॥॥२२॥

तर्जमा।
श्रीकृष्णं सर्वको पञ्चोको निशानं कुकु दूर जाकर
देखा, के सर्वभी किन्तु मालुकका हातसे मारकर जमीनपर
गिरा है। वाद उसके उस स्वमन्तकमणिको बजत दुलभ
समभकर मालुकके पाषाणके निशानके अनुसार चलना सुह
किया। यद्यपि दूर जानेपर एक पाषाणको करिवकी
जमीनपर सब सेनको रक्षक भालुकके पाषाणके निशानके
अनुसार उसके गृहतक पड़के। उस सुखामें योंदी दूर
जातेही सुकुमारककी दाईकी नीचे लिखे जये बेदका
खतानिको चावाज गुली। ॥२२॥
सुकुमारक। तुम रो मत, एक सर्वने प्रसेनको मारकर
यो मणि लिया था, तुझारे बाप मालुकके राजाने उस
सर्वकी मारकर उस मणिको लाकर तुझे दिया है; वह
मणि अब तुझारीरची है। ॥२३॥
TRANSLATION.

22. After proceeding some way, he lighted upon the carcass of the lion. Having regard to the rarity of such a gem as *syamantaka*, he then proceeded to search for the bear in the direction pointed out by the traces of his paws. After having advanced awhile, he stationed his army in a valley; and himself entered the den of the bear. When he had advanced only half way, he heard the following soothing-speech addressed to Sukumára by his nurse:

23. "Hush, child! Don't you know that the gem of which the prince of bears, your father, forcibly possessed himself by slaying the lion, has been given to you, and that now it is your own?"

অব্দাদ।

শ্রীরূঢ় সিংহের পদচিহ্ন ধরিয়া কিয়দর গমন করিয়া দেখিলেন, সিংহও কোন ঝঞ্জকর্ক নিহত হইয়া ভূমিতে পতিত রহিয়াছে। পরে সেই স্যামন্তকের চ্যুতভঙ্গ জ্ঞানে ঝঞ্জকের পদচিহ্নহৃদয়ারে গমন করিলেন। কিয়দর গমনের পর এক কিয়দ্দশ্মিনিত ভূভঙ্গে সমুদায় স্যামন্তক স্থাপন করিয়া ঝঞ্জকের পদচিহ্নহৃদয়া হইয়া। ঝঞ্জকের বিবরণ্যে প্রবেশ করিলেন। বিবরণের অর্থমাত্র প্রবেশ করিয়াই স্যামন্তকের প্রতি ধাত্তীর নিম্নলিখিত সাতসুনাবাদ শুনিতে পাইলেন। ২২।

স্যামন্তক! ভূমি রোদন করিও না, এক সিংহ প্রসেনকে বিনাশ করিয়া নু মণিধর এরূপ করে, তোমার পিতা ঝঞ্জকরাজ সেই সিংহকে বিনাশ করিয়া সেই মণি আনয়ন করিয়া তোমাকে দিয়াছেন, এক্ষেত্রে এই মণিধর তোমাই হইল। ২৩।
मूलम्।

इत्याकथः लक्ष्मनकाकोदनोत्तमः प्रविष्टः कुमारकः कृष्णकीर्तिकाश्व धारीका से तेजोभिक्षुजज्ञामान स्मरणके दृश्यः ॥ २४ ॥

तद्र दृश्यमानकाभिलाषचुबिमूलः सुब्रमण्यागतमवेच्छा धारी चाहि चाहिति व्याज्ञारः ॥ २५ ॥

तद्राेचनादेश्वरानात्तरश्रवणे पूते तस्मात् जाम्बवतान्गानाथ गाम तथोऽवसात् तुम्हें भूय्योऽविश्वेद्विविश्विधिनायम्यभवत्।

तर्जमा।

श्रीकारे यह बात गुनों श्रीमन्तक मणिया चाह मालम करके गुहामे प्रवेश किया। देखिए, श्रीमन्तक मणि लेडुकी खेलनेके लिये दाईकी चाहके है, चौर उसके तेजसे चाहि तरारे प्रकाशमान है। ॥ २४ ॥

दाईने देखिे के एक चादोंकी जिसकी नच्छ कभी देखिे था, परंतु उसे मणिया देखिे है, हमको वचारहो, हमको वचारहो ऐति सोरकर बठ़ी। ॥ २५ ॥

जाम्बवतादाईका ऐति सोर गुने जोधातुर ढोकर उसीदम उस जगद्ध सो मौजद गया; चौर श्रीकारे हनुम बुढ़ करने लगा। चौर वह लड़ाई एकिस दिनतक जड़।
TRANSLATION.

24. On learning this, Krishna came forward, and found *syamantaka* lying in the hand of the nurse and illuminating the spot.

25. When the eyes of the nurse fell upon a person whom she had never seen before, and who eyed eagerly the prize in her hand, she cried out, "help, help! O."

26. Alarmed by her cries, Jámbabán immediately appeared on the spot, filled with wrath, and entered into a fierce combat with Krishna. This lasted for twenty-one days.
ते च यहुदैनिकान्त वसाट दिनानि तस्मिन्नक्ति-सुदृढ़मण्यांस्यः। अथिन्यक्मानि च मधुरिप्रद ब्रह्मावमसां-मध्य विलेय्यनानामास्माद भविष्यत्यन्या तस्म कथेतात-बनिन्न दिनानि शुचिवे व्याचिप्रे भवतीति कथात्वसताया दार्कामागता हत; क्षणा दृति कथामासुः। २६।

तदाभवाख तत्कालोवितमहिलाभरतक्षितायाख्यालकानः। २७।

तच चायु शुभमानशायात्वहानिविशिष्टपाचोपबुकानः-तोयादिना क्षणस्य वल्मणामपुष्ठरूपः। २८।

तर्जना।

चौर दृधर यहुदैनिकोऽवकी सेनाने श्रीकायको युधासे बाहर होके सत्यिति चार दिनतक कारा; जब देखा, के स्वकाया सात चार दिनतकहिः फिरकर नहीं भागे, तब उनलोगाने तजबीज़ किया, के स्वकायने जहर युधासे अपना प्राण कोड़ दिया; जति रहने से दुसरे मारने दुःखी देर नो होती; यही निष्क यकने उन-लोगाने दरमासे फिर खारक यह वात मुहरकी, के स्वकायने प्राण कोड़ दिया है। २६।

श्रीकायके भाइवननुः वष वात चुनकर उसीवक चिन्य-करण वर्तित आइकर भीड़ याकर। २७।

भाइवनने वड़तु अहुवें चन्द्र पाणि श्रीकायके हेत दान किया। चौर वही चन्द्र पाणि लडाइ करते जबे श्रीकायके बल्का मजबूत करने वाला स्या। २८।
Translation.

When the Jadu army found that he did not return after a week had passed they concluded him dead; for had he lived, (thought they) he would certainly have returned by this time. Under this conviction, they returned to Dwārakā, and gave out that Krishna had given up the ghost.

27. On receiving this tidings, the friends of Krishna performed his funeral ceremonies.

28. The various articles of food offered to his manes contributed but to impart a fresh accession of strength, while engaged in the combat.

অহুবাদ।

এখানে বূঝি সৈনিকেরা श्रीरुक्षे के गर्भ हইতে निदुमण अपेक्षाय सत्स आट दिनां अतिक्रियित तथिक। যখন দেখি, 
শ্রীরুক্ষ সাত আট দিনের পরেও প্রত্যাগত হইলেন না, তখন তাহারা স্থির করিল যে, অবশ্যই শ্রীরুক্ষ গর্ভমধ্যে লীলাসমর্ণ করিয়াছেন, জীবিত থাকিলে কখনই শক্রজয় করিতে তাহার এত বিলম্ব হইত না। এইরূপে রুক্তচিন্তা হইয়া তাহারা ধারকায় প্রত্যাগমনপূর্বক এই কথা রটাইয়া দিল যে, শ্রীরুক্ষ প্রাণ পরিত্যাগ করিয়াছেন। ২৬।

শ্রীরুক্ষের বন্ধুবাদকেরা এই কথা শ্বাস করিয়া ততকালোচিত প্রতিকার্য্য সমুদায় সম্পন্ন করিল। ২৭।

বন্ধুগণ অতি শ্রদ্ধাপূর্বক অন্যান্য সেই শ্রীরুক্ষের উদেশে দান করাতে তদ্ভাব যুক্তে ব্যাপৃত শ্রীরুক্ষের বলাদির পুষ্টিসাধন হইল। ২৮।
भूषे धर्मे और प्रवृत्तिवान् चौक्षणाः वहैं भारी येन धराये तामाम ब्रटु चूर चूर होजनेस जाकुण्ड बलहीन होकर गिर पड़ा। चौक्षणाः चानावास उसको पराजित किया। जाकुण्ड इत्य तरहसे हारकर चौक्षणाः प्रणाम कर्के बोला, भगवन्! जिस समय सब सुर, चुरं, यथा और गन्धर्व वगवरं ग्राणीमाच एकाकः होकर कभी चापको पराजयकर नभ सके, तब प्राणिके रहने वाले कमताकत मनुर्य-चाकृति निःश्रेणि योनि-चबुतार रम ऐसे चांद्रमी चापको हारिन्य, यथा कभी खेवाल्मे नभ चा चता। इसको सच वकोन जयहा है, के जो सब जगात् एकामाच चाधार चमारा प्रभु वहै नारायणके चम्के चाप चबताल है। २८।
Translation.

29. What through privation, and what owing to the many and deep wounds inflicted by his powerful adversary, Jámbabán at length succumbed. Being thus defeated, he bowed humbly to Krishna, and said, "Lord! when all the Gods and Asuras,* Jakshas† and Gandharvas‡ could not defeat thee, what is the chance of a weak beast like me, although in a human form? On my life, thou partakest of the nature of that Universal God who is the author of my life as of all else that breathe."

अभवबद।

निराहारे एवं प्रवल पराक्रमन् श्रीकुशेषे गुरुतर
निष्ठूर प्रहारे सर्वाङ्ग क्षतिकित ह्याते जायबान् एक-
वारे निष्ठेज ह्याइ। पड़िल, स्तरां श्रीकुश अनायासेई
ताहाके पराजित करिलेन। जायबान् एइरुपे पराजित
ह्याइ। श्रीकुशके प्राणिपत्पुर्वक कहिल, भगवन्! यथन
समुदाय ह्य, अह्म, यक्ष ओ पद्मक ह्यक्ति प्राणिय एकत
ह्यािौ कथनेय आपनाके पराजय करिते सम्भव ह्य ना,
तथन ये, पृथिवीस्थ, असलसू, नराकार, तिर्यग्योनिर अथु-
सारी अभीभुद्ध व्यक्ति आपनाके पराजय करिवें, इहा
कथनेय सम्भवपर नहे। आमार निष्वरे बोध हीतेहँ,
यिंन समुदाय जगनेरे एकमत्र आधार, आमार एदु देइ
नारायणेरे अङ्शे आपनी आविभूष ह्याइ धारितेन। २९।

* Adversaries of the Gods.
† Demi-gods who are attendants on Kuvera, the God of wealth, and employed on the care of his garden and treasures.—(Williams).
‡ Celestial musicians who form the orchestra at the banquets of the gods, and who belong to Indra's heaven.—(ibid.)
मृणमुः।
तस्मि भगवान् खिलमवनं भिवारायतारस्माचचे ॥ ३०॥
प्रीत्यास्तिकार्तनस्य श्रेणीं न चैनपगतवर्युक्तेऽचकार ॥ ३१॥
स च प्रेमपत्यं युनार्प प्रसाध जाम्बवतीं नाम कल्यां
गुहागममाधिगृहंत मामायाय ग्रहयामास ॥ ३२॥
श्यमन्त्यकमणिमयिः प्रणिपत्य तस्मि प्रद्रौह। चच्चु-३३॥
श्यतिरीत्वंतात् तस्माद्राघ्रायमिः तन्मणिरलमाताश्रोधानाय
जयाज्र ॥

तर्जमा।
श्रीकामाने जाम्बूवनस्की बच बात तनकर बाहा, के
प्रश्नके सोमने ह्यरनेके उपरनेके उपर च्यं चतुरत चतुर जो जै। ॥ ३०॥

जाम्बूवन श्रीकामानी बातिसे सन्तुष्ट चौकर चदनपर
हाथ फरकर युद्धका कुट दूर किया ॥ ३१॥
उसं बाह जाम्बूवन चहीपर माथा रक्षकर प्रणाम
करके श्रीकामानी प्रसन्न करके उसं मकानपर श्रीकामा
आये हैं, इस कारण युक्त खुशिय प्रणामी लेंदी जाम्ब-३२॥
वतीको दिया।

जाम्बुवनसे फेर प्रणाम करके श्यमन्त्य मणिभी
श्रीकामानी देवाले किया । चगर के श्रीकामाने चपने
भकतीकी चिन लेना, गवेर मनासिफ सम्भा, लेकिन नाचा
चौकर अपना कलंज दूर करनेके विशेष वह मणि लेना
पड़ा ॥ ३३॥
TRANSLATION.

30. At this, Krishna frankly confessed to his incarnation for bearing the sins of this world.

31. Highly satisfied at this frank avowal, Jámbabán began to shampoo Krishna’s body, with a view to relieving the pain incident to the late combat.

32. Jámbabán again reverentially bowed, and, by way of paying suitable respect to Krishna for having condescended to come to his dwelling, bestowed on him the hand of his daughter, Jámbabatí.

33. He also presented his divine guest with the gem Syamantaka. Although fully alive to the impropriety of depriving his friendly host of the jewel, Krishna was obliged to accept it, in order to wipe out the stigma that had attached to his name.

अनुवाद।

श्रीकृष्ण जाम्बानेद्र एह कथा शूनिया तिनि ये, पृथिवीर भारापनोदनेर जग्य अंशाबतारसुपे अवतीर्ण हइयाछें, ए कथा ताहाकेबलिलेन। ३०।

जाम्बान् श्रीकृष्णेकेबाक्ये प्रीत हैया अंगे हस्तार्मखण द्वाराताहार संग्रामजनित रेश अपनीत करिल। ३१।

तत्परे जाम्बान् प्राणिपातपुर्वक पुनराय श्रीकृष्णकेके प्रसंस करिया ताहार भवने ये, कृषु आगमन करियाछें, ताहार अर्ध्यग्रुप जाम्बवती नामी निजतनयाकेताहाकेसम्प्रादान करिल। ३२।

जाम्बान् पुनराय कृतप्रणाम हैया। श्रमस्थाक मणिओ श्रीकृष्णकेके प्रेयान करिल। एरुप अनुगृह बायतिके निकेत हइते सेइ मणि एहण अतिहायर्क्यब बिबेचन। करियाओ श्रीकृष्ण शुद्ध आत्मकलक्पपनोदनेर जग्य अगत्याताहाएहण करिलेन। ३३।
मूलम्

सह जाम्बवत्त्यां हर्कामाजघाम। भगवद्रागमनोन्मूतः
वघोर्तुकस्य दारकावासिजनस्य कृष्णावलोकनानुचरणे
चेतवनिः परिणतवयसोऽपि नवबौवनविभाववत। ऋणकुश
दिंत्रादिन्यंत्रिति च सकलवादवः शिवश्र्क सभाजया-
भाखुः। ३४।

भगवानिपि येघानमुखभत्यायदवसमाजे यशावद्राचिहे
स्वानकक्ष मंचाजितात दुचा मिघ्रभिशेषक्षिशुहुःमावप
जाम्बवतीप्राणः पुरे निवेशयामास। मंचाजितोऽपि महासा-
भूतलभिन्नमारोपितिमति जातमन्नासः स्वानतां सधभामां
भगवते भायां ददी। ३५।

तद्रमा।

उस्के बाद श्रीकृष्ण जाम्बवती सहित हर्कामे फिर
अध्ययः। श्रीकृष्णेके फिर चार्यसे हर्कानिवासी लोगं ऐसे
भानमूः इहे, के बुद्धे आदमी जावाने ऐसे ताकतन्दर
घोगे और तमाम बहुरूँगी ही युरव बहुवींके दान
जाकर बजंत चानन्द जारें करने लगे। ३४।

इसे मणिके मध्ये जो जो धारण, श्रीकृष्णसे सवसे कहा।
और मंचाजितो वा श्रीकृष्ण देखकर चपने भुज्य कल्हँसे
कहे। उस्के बाद जाम्बवतीके चल्ये युरे में भेजवा दिया।
मंचाजितने जो श्रीकृष्णके भुज्य कल्हँसे लगायाः, उस्के
सवसे बजंत भयभोग देकर चपनी लेकर ती सत्यभामाको
धाराले कर दिया। ३५।
TRANSLATION.

34. Then Krishna returned to Dwáráká with Jámbabatí. His unexpected return infused such joy into the people, as made even the old young. All the men and women of the Jadú race flocked to Vasudeva and expressed their heart-felt congratulations.

35. Krishna now related all that had befallen the gem; and finally bestowing it on Satrájíta, wiped out the ‘damned spot’ on his fair fame. He then sent Jámbabatí to the inner apartments. Satrájíta now became a prey to fear for having groundlessly blamed Krishna, and married his daughter Satyabhámá to him, by way of conciliation.

অনুবাদ।

অন্তত্র শ্রীকৃষ্ণ জান্তবতীর সহিত ধারকার প্রতিগমন করিলেন। শ্রীকৃষ্ণের পুনরাগমনে ধারকানিবাসী জনসমূহের এরূপ আন্দোলন হইল যে, শ্রীকৃষ্ণের দর্শন করিবার রুদ্ধ ব্যক্তিরাও নর-মুখের নায় বলশালী হইল, এবং যজ্ঞ বংশীয় সম্যদয় ত্রী পুরুষ বহুদের নিকট গিয়া মহা আনন্দ প্রকাশ করিতে লাগিল। ৩৪।

এই মণিমধ্যক্ষে যাহা যাহা ঘটিয়াছিল, শ্রীকৃষ্ণ সর্বসমক্ষে তাহা ব্যক্ত করিলেন, এবং সত্রাজিতকে সেই সমস্ত মণি প্রদান করিয়া নিজ মিথ্যাগার্দ হইতে মুক্ত হইলেন। পরে জান্তবতীকে অন্তঃপুরে প্রেরণ করিলেন। সত্রাজিতও শ্রীকৃষ্ণের প্রতি অকারণ কলকারোপ করিয়াছিলেন বলিয়া অত্যন্ত তীতান্তর্জরণ হইয়া তাহাকে নিজ তনয়া সত্যভামাকে প্রদান করিলেন। ৩৫।
मूलम्

तात्त्वकगृहत्ववर्षातशतक्षणसुखायाद्रा: पूवं वर्यामासः।
तत्त्वतःप्रदानाद्वारात्माभायं मन्यत:। सचाजिते वैरानुवन्वः च।

तत्त्वतःगृहत्ववर्षातशतक्षणसुखायामूचः च। चतुर्वतःगृहत्ववर्षात्।
योजनाभावता चास्मिन्यातोऽयाभाजाः। मन्यत: चाविगणे यष्टायां दुःखावः।

तद्भवनेन जीवनः, धातुर्वेलः तन्महारावः लयः किं न गृह्यते।

वन्यस्यामपपत्साहः वधुचुत्वंतवा वैरानुवं करिष्यते। ३४।

तर्जनम्

चकूरे, चतवर्षी चैर शत्खणं बदुवंशीयने पाठिले सत्यभामाके सादिकरनेके लिये सचाजिते वह कहाया।
चैव सत्यभामाको श्रीकृष्णके हावले करनेसे उन सभीने आपने वे जड़ी समभकर सचाजिते दुसरे करनेको तैयार ऊँचे। चकूरे चैर चतवर्षी वगवर्ष बदुवंशी शत्खण्डसे बोले, के देख, सचाजित बढ़ा दुरास्ता है।

हमने चैर तुमने सचाजिते सत्यभामाको देखा कस्ती, लेकिन उसने हम दोनो मे किसी को न दिया, चैर चखा करने श्रीकृष्णको दिया; इससे हमारे तुमारे सलामे उसको जीता रखना मनालित नहीं। खुद छो, जो उसको मारकर वह भग्ने लें। चखर जो कहा इस बारे तुमने दुसनी करेगे, तो हम साफ़ कहते हैं, के जहाँ हमलोग तुझारी मदद करेंगे। ३५।
TRANSLATION.

36. Akrura, Kritabarmá, Satadhanvá and other jádavas had before this sought the hand of Satyabhámá. Now seeing that Sattrárjita gave her away to Krishna, they felt insulted and plotted against the father. Akrura, Kritabarmá, &c., said to Sata
dhanvá—"Lo! Sattrárjita is a villain: see, he has given away Satyabhámá to Krishna, slighting us. Down with him! Why do you not slay him and possess yourselves of the matchless jewel held by him? If Krishna prove hostile to you, depend upon it, we shall be at your back."

অনুবাদ।

অক্রুর, কৃতবর্ষী ও শতধর্মা প্রভুতি যাদবগণ পূর্বে সেই সত্যভামাকে বিবাহার্থ সত্রাঞ্জিতের নিকট প্রার্থনা করিয়াছিলেন। এক্ষণে সেই কথা শ্রীকৃষ্ণকে সমর্পণ করাতে তাহার। সকলে আপনাদিগকে অবমানিত বোধ করিয়া সত্রাঞ্জিতের প্রতি বৈরাগ্যাদি রাখিলেন। অক্রুর ও কৃতবর্ষী প্রভুতি যদুবংশীয় শতধর্মা কহিলেন; দেখ, সত্রাঞ্জিত অতি জ্বারায়, কারণ, তুমি এবং আমরা ইহার নিকট সত্যভামাকে যাচ্ছ করিয়াছিলাম, কিন্তু সে তোমাকে ও আমাদিগকে অবজ্ঞা করিয়া। এখন কি না কৃষ্ণকে সেই কথা দান করিল; অতএব আমাদিগের বিবেচনায় ইহাকে জীবিত রাখা কয়েক নহে। তবে তুমি যে, কেন ইহাকে বিনাশ করিয়া সেই মহামারি গ্রহণ করিতেছ না, বলিতে পারি না। যদি শ্রীকৃষ্ণ এ বিষয়ে তোমার সহিত বৈরতা করেন, আমরা মুক্ত বলিতেছি, অবশ্যই তোমার সাহায্য করিব। ৩৬।
मूलम्।
एवसुक्षमवेल्वनावाहै। अतुग्रहधामानां पाषु-नदनां विदितपरमर्मार्थीपि भगवन् दुर्योधनप्रवर-श्रीविष्णुवं कुलकर्णाय वारणावतः गतः। ३७।

गति च तस्मिन् सुभ्रेष्ठ सचारिज शतथन्व जघान मणिरक्षादेः। पितवधार्मपृणां च साध्वमामा श्रीमुं ख्यदन-माट्टा वारणावतं गतवा भगवतेऽव प्रतिपादिति सचारिज-मता शतथन्वा अस्तु निर्विद्विधाना नायापरि विज्ञानः। तत्र सम-न्द्र करङ्गरक्षणप्रवेध तत्त्वदेहाम्मस्वकारणां। तद्धारो च यदृच्छ युग्मां तन्त्र क्रियात्माति इश्वाराय। ३८।

तर्जमा।
शतथन्वाने चक्कर रक्षाक वह वात शुनकर कबुल किया। बाद उसके श्रीकाँ वह वात शुनकर पाषुवण बाचाएँ। ग्रहमें जवलकर मरवते हैं। दुर्योधन जिसे फेर पाषुकी तलास ना करें इस अभिग्राह्ये इन्द्रप्रस्थें वाह सरन-वाले चले गये। ३७।

श्रीकाँ इन्द्रप्रस्थके जाने के बाद शतथन्वाने सचारिजताको सोते धेरे भारकर समान्त भ्रष्टको चोराय लिया। साध्वमामा वापके मेरजाने कुर्खे श्रीधातर धौकर उसी समये रथपर सवार हो इन्द्रप्रस्थको पक्षं गई, और श्रीकाँ कवचा, दमारे वापके तुझारे साथ हमारे बाद चोके सबसे शतथन्वाने मारात्मा, अब अय इस वापने जो मनासिफ हो, सो कबीये। ३८।
37. Satadhanavá consented. In the meanwhile, Krishna with a view to confirming Durjyodhana in his belief that the Pándavas had been burnt to death in the house of lac, went to Báranaábata in order to perform their funeral obsequies.

38. Taking advantage of his absence, Satadhanavá murdered Satrájita while asleep and took possession of Syamantaka. Satyabhámá, all grief for the death of her father, immediately went to Báranaábata and said to Krishna, "Satadhanavá has murdered my father and stolen the gem Syamantaka, because he gave away my hand to you; now, I leave it to you to do the needful."

अन्यवाद।

शतधन्वा अकूरादिर कथाय सम्मत हिलेन। परे श्रीरुक्ष पाणुवृा हज़ुरुहे दधु हियाहें, एहि संबाद अभेणे दृश्योधन याहाते तहादिगेर अभेणे आर अधिक यस्ते न। करेन, एहि अभिगाये पाणुमदनिदिगेर प्रेत-कार्य करिबार जग बारणावते गमन करिलेन। ३७।

श्रीरुक्ष बारणावते गमन करिले पर, शतधन्वा सत्राजितके ह्माक्तमाय संहार करिया समस्तकमणि अपहरण करिलेन। सत्यभामा पितृधामर्पण हिया तंक्रांग रथारङणे बारणावते उपस्थित हिलेन, एवं श्रीरुक्षके कहिलेन ये, आमार पिता आपनाके आमार दान कराते शतधन्वा तौहार प्राप बिनाश करिया समस्तक मणि अपहरण करियाचे। एकेणे ए विषये आपनार बाहा कर्तव्य हय, करून। ३८।
मूर्तम।
तथा चैवहुँ: परितु ठाण्यः करणोद्धिकृत्यः सत्यभामामर्पणस्नातः सत्यभामामर्पणस्नातः प्राच सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्माना नामेतां तस्य दुरामाणः सत्यः सभीवाचवास्मानা
TRANSLATION.

39. Although this intelligence filled Krishna with delight, (the cause whereof will appear in the sequel), he feigned wrath and with blood-shot eyes, said, "O Satye! This proceeding of Satadhanvá has not disgraced your sire but me, and woe unto the wretch for it. Unless you ascend the tree where the bird has taken shelter, you can not kill it."

40. "Pray, fobear to bewail the loss of your father." Thus having soothed Satyabhámá, Vásudeva returned to Dwáракá and taking Baladeva aside, said, "Prasena, as you know, was slain in the forest by a lion, now Satrájita also has been killed by Satadhanvá. These two having died, Syamantaka will be ours."

अहवाद।

सत्यभामा एই कथा বলিলে, শ্রীকৃষ্ণ মনে মনে অতি- শয় সন্তুষ্ট হইয়াও কৃত্তিপেক্ষজ্বলে চক্ষুবর্ণ লোহিতবর্ণ করিয়া সত্যভামাকে কহিলেন, সত্যে! ইহা ত তোমার পিতার অবমাননা নহে, আমাই অপমান করা হইয়াছে। আমি কদাপি সেই দুরাংশুরূপ এই অবমাননা সহ্য করিব না। আশ্রয়তরুকে অগ্রে উল্লজ্জন না করিলে তদানিত পক্ষীকে কখনই বিনাশ করিতে পারা যায় না। ৩৯।

তুমি আমার নিকট আর শোকবাঙ্কবাক্য প্রয়োগ করিও না। বাহুদেব সত্যভামাকে এই প্রকার সাজনাক্ষ বলিয়া শারকায় প্রত্যাগমনপূর্বক বলন্দেকে নির্জনে তার্কিয়া বলিলেন; দেখন, প্রাণেত বনমধ্যে সিংহকৃতী নিধনপ্রাপ্ত হইয়াছে, অধৃতা স্ত্রীজিতও শতস্বাকৃত নিহত হইয়া-ছেন। অতএব এই উভয় ব্যক্তির বিনাশ হওয়াতে সমস্ত আমাদিগের দুই জনের হইবে। ৪০।
मुख्यम्

नामोक्त चारस्तां रथः शतधनुर्निधनायोविषम् कुरू इत्याभिवित्तत्वं समन्वीयत्ववान्। कतोद्दोगा च तातुभा-व्रजावते शतकथा जजवायुण्मुपेश यो नूतनकर्मिनयु-मचोदयत्। चाह चैनं जजवायु नान्य वल्मिकज्ञासेवायां सन्त विरोधावलम इत्यकोकारमचोदयत्। चाह चासावपि निही बचनान्त भगवता पादप्रहारपरिकायमितजगन्तयेव असुर-वरविन्तविध्वंकारिणा प्रेमविरुप चक्रात्मितिहतचक्रमेय चक्रिणा

तद्जनम्

चाप नठिये, और रवर कहार चोकर शतधन्माके बालनेकावसे तैयार जोगीे। बलदेवने श्रीकापियो यह बात गुणकर कहा, ऐसा चोगा। कृष्णालराम उस्की लडाइकावसे तैयार जोगी हैं, शतधन्माने यह बात गुणकर जजवायुण्म सद्व चाही, उसने कहा, के यह कृष्णालरामसे लडाइ न कर सकेंगे। तत्र शतधन्माने चक्रके पास जाकर मद्द चाही। चक्रके बोले के निजु ने एक लायसे तिनो लोगो कृष्णालमण करदियावा, और जिनको बड़ा प्रवाल पराक्रम है, और अधरोकी खींचौंको निजु ने विधवा कर दिया है, और चापने चक्रके प्रवाल शांत्रको दलन करते हैं, ऐसे चकधारी भगवान श्रीकापियो साथ,
41. "Do you therefore, Sir, get up, and prepare for slaying Satadhanvá." Baladeva replied:—"Be it so." Hearing that Krishna and Balaráma were preparing for battle against him, Satadhanvá asked the aid of Kritabarmá. "I shall not be able to compete with Krishna and Balaráma," was the answer of Kritabarmá. Satadhanvá now applied to Akrura. Akrura said, "He who by one kick shook the three worlds, who has brought about the widowhood of the wives of mighty Asuras, who by his discus subdues powerful enemies, is an overmatch

अनुवाद।

आपने गात्रोधान करूँ, रथारूढ़ हईया शतधशाके विनाश करिबार जगे उदेशागी हौन। बलदेव श्रीकृष्णे एই कथा शुनिया तथापि बलिया श्रीकृष्ण हैलेन। रूप बलराम ताहार विरुध्द संघामर्थ सजित हईयाँचेन, एि कथा शुनिया शतधशा रूत्वर्मीर निकट साहाय्या श्रांर्था करिलेन। आमि रूप बलदेवे शहित संघामे समर्थ हईय ना, रूत्वर्मी शतधशाके एि कथा बलिले शत-धशा अक्कूरे निकट साहाय्या श्रांर्था करिलेन। अक्कूर बलिलेन, यिनि एक पदादाते जगद्रय कृष्ण कपित करियाँ-चिलेन, यिनि अति प्रबल पराक्रांत अस्मृतर्गो वनितागेंर वैधव्य-सम्पादन करियाँचेन, यिनि श्रीय चक्रे प्रबल रिपु-चक्र दलन करेन, सेई चक्रीह भक्षान श्रीकृष्णे शहित
मूलम्।

मद्यविद्यतनवालोकिततार्थविषयानेन अतिशयवैरवारणकौतुकाविषयेऽऽिन्दिवरा च सह सकलजगद्यानमरवरणामपि योधुः सम्बृः क्रिमुताहं।

तद्यतः शरणमविच्छयन्ति। ८९।

इत्यतः शतधुराक वद्यम्युलपरिचरणसम्यं भवानाश्रानेन मवाग्न्ति तद्यस्मान्मणिः संज्ञा ही रचनाम्। इत्यतः

व्याख्यान्यथायथ्यवक्षऽन् न कस्मेर्चिद्वान् कथविषयति

तर्जमः

और जो सुरापानसुड्डिनयनकडाचे सब श्रुकूल सेन्य संहार कर सकते हैं, और श्रुकूप प्रवल सब हाथीको पकड़नेसे जिसकी महिमा प्रकाश झल्ले हैं, ऐसे वलामके साथ बुढ़ करनेको लोगती देखता लोग समर्थन ना शाकर छोटे, तब तब लोग केहा है। इस कारण तुम और लोगोंको पास शरणागत हो। ८९।

शतधन्याने चक्कूरकी वह बात शुनकर कहा, के चाहर चाहे हमारे रचा नहीं करते हैं, तो वह मान चप्पे पास राखिये। चक्कूरके शतधन्याकी वह बात शुनकर कहा, के देख, तुम चाहर मरते बजाक्रिसी वह बात जाहेर ना करो,
TRANSLATION.

for even the gods, not to speak of weak men like us; and who again can take the field against him whose half-shut eyes (through drink)* can disperse adverse hosts by his side-glances, and who has achieved immortal fame by drawing by main force a herd of elephants which had arrayed themselves against him—namely the mighty Haláyudha? You must therefore seek for help in other quarters.

42. Hearing this, Satadhanává replied, “If you don’t think you can assist me, you will, I hope, oblige me so far as to keep this gem with you.” “I can comply with your request,” said Akrura, “on condition that you engage never to give this fact out—

अनुवाद।

एवं विन श्रवपानमुदिति-नयनकटाक्षे सकल शक्रैनं गराच करिते पारेन, अत्यंत प्रवल शक्रौथ दंशियूह अकार्ध कराते धार नहి. प्रचारित हीइच्छाचे, सेहन हलायुधे सहित युद्ध करिते लोकपुजित-देवगीत करन सम्म हं ना, तबन अरण गोधार आचि! अतएव तुम्हि अन्ग कों ब्रक्षि शरणागत हीइते चेकट कर। ४१।

शहद्रा अकूरे एक कथा गूढ़ी बलिलेन, यदि आपल्या आमाके रंगा करिते पारित नाह, एकर रोध करेन, ताहि हीले एह मणी एचण करित मोहानार निकट राखून। अकूर शहद्रार उभ वाक्य गूढ़ी कहिलेन, देख, यदि तुम्हि आपल्या चरम-देशातेपाक्रमे एका काहाऱो निकट एकशान ना कर,

* Baladeva is a staunch votary of Bacchus as also Krishna although in a lesser degree. The former is always ‘tottering’ and ‘reeling,’ Vide Horivansa, a chapter of Mahabharata, and a highly interesting and entertaining paper by Dr. Rajendra Lala Mitra in No. CLXXX. of th Asiatic journal.
मूलभूत।

तद्दैवेन्त्र यशोधराम। तथेकुर्के यकृतरस्यमणिरं ज्यां। ८२।

शतमूळकार्त्तवेगा शत्रुयज्ञनाधिनी। ब्रजवाडारस्या। ८३।

स्त्रीवृद्धि भृगुस्यार्यवाकाम प्रभुत्तदवृक्षार्य।

वश्च रजस्या शत्रुयज्ञनमास्य मार्गमतीत्वा।

युनरपि वाच्यामनाम सिद्धिप्रकाशकोज्ञों श्राणातुसम्यं।

शतधर्मपि तां परित्यज्य पद्धोरिवाच्यत्। ८९।

त्यं त्यं श्रमत।

तो इत्तर्म मणियों कबूल कर सके हैं। शतधर्माने

वच्ची भानकर मणि चक्र रक्ष हावली की, चक्र रनेमी वह

मणि ग्रहण किया। ८२।

शतधर्माने अकृतकर मणि देखकर रोज चार श्री कोश

जानवाले घोड़ी पर सवार चोकर भागा। कृष्णबलरामने

शतधर्माके भागने का चाल युनकर श्रीं। स्मृति, भृगुशी

और व्यापक नामे चार घोड़ीको रथमें लगा सवार

चोकर शतधर्माके पिके पिके ढूंढ़े। ८३।

शतधर्माकी घोडी एकदिनमें चार श्री कोश जाकर पैर

चलनेके मिष्कियादिवेशके कारिक जड़ूले घुसकर भगव।

शतधर्म उस सम्रा घोडीको चाकर पायदल भगा। ८४।
nay, not even in your death-bed." Satadhanvá, agreeing to this, Akrura accepted the gem.

43. Having given the jewel to Akrura, Satadhanvá mounted a mare which could go a hundred *jojanas* a day, and departed. On hearing of his escape, Krishna and Balaráma yoked to a car the four horses named Saivya, Sugriva, Meghapushpa and Baláhaka and hastened in pursuit of the fugitive.

44. After having gone a hundred *jojanas* in one day, the mare of Satadhanvá died of fatigue in a woodland tract close to Mithilá.† So he was obliged to continue his journey on foot.

* A particular measure of distance, sometimes regarded as about equal to an European league, (i.e. four or five English miles, but more correctly = 4 kroás or about nine miles; according to other calculations = 2½ English miles, and according to some = 8 kroás) (Williams)

† The Modern Ode.
मूलम्

कुष्योऽपि वरभद्रमाच तावद्वेष खन्दने भवता खेवम्।
\(अधमेनमधमाचारं पद्मीः पदारितेऽव भद्रिमुगम्यम् वावड़ घातः याभी।\)
चच दि मुँहोऽऽ हस्तद्रोहम् हया मैतेः खा भवतें भूभिभागसुखं नेवाः। नै ॥

ततेवित्तका वरभद्रो रथ एव तथ्यो। कुष्योऽपि विक्रोश-\(\text{मार्गлюд भूभिभागसुखः दुरखशीव चरिं बिति। शतघनुः गिरिविषेदः। तवकरीराष्ट्रादितुष च वज्रप्रकारस्यचिन्वद्रादिपि खमानवं मणि नावप वहा तदोपगम्य वरभद्रमाच देवी\
\)वास्तार्भः धातित्। शतघनुः ग्रासं वाहिलजनगतसार्वं तपस्यिवर्। इत्यादौ उहूः तकोऽव वासुदेवमाच

तत्रज्ञान।

श्रीकृष्ण वल्लरामसे बोले, बाप इस जगह इस रथपर रहिये। हम एकलेहे पायदल उस अभिमान-भावार शत-\(\text{धनवाको माङको भाजते हैं। हमारे बोलोऽने इस जगह अनिश्चित देखा है, इस कारण इन घोड़ोको इहांसे आगे ले जाना मनान्यत निश्चित है। नै ॥

बलराम इस वातको मानकां उस रथपर बठे रहे। श्रीकृष्णान्दे दी कोशे चन्द्र फेरकर शतघनवाको गिर काठ डाला। और उसके कपड़े भी मणिको तवास सिया, मगर न पया। तव बलरामसे भागकर कहा, के हमारे बेरवर्ट शतघनवाको मारा। जो मणि तमाम तुर-\(\text{याको दौलतका मूल है, वह न मिली। बलभद्र श्रीकृष्णाको यह वात भुजकर बजत् कौश करके बोले।}
Translation.

45. When Krishna came to the spot, he said to Balarama! "Please stay here, while I go to have the life of this slave. Our horses has come upon this unsightly spectacle here. They should not therefore go forward."

46. Baladeva accordingly remained in the car. After having proceeded only two miles or more, Krishna sent his discus from a distance and cut off the head of the fugitive. Next he examined Satadhanva's body and searched his clothes for Syamantaka, but in vain. He returned to Baladeva and communicated his disappointment. "We have slain Satadhanva to no purpose, because that pink of perfection, Syamantaka was not with him." At this Balarama flew into a towering rage—

প্রকৃত বলরামকে কহিলেন, আপনি এই স্থানেই স্থানে অবস্থিতি করুন; আমি একাকী পদভঙ্গে সেই অধমাচার পদাতি শতধার অনুপমপূর্বক তাহার প্রাণ সংহার করিয়া অসিতেছি। আমাদিগের অশ্রমে এই স্থানে অনিষ্ঠ ঘটনা দর্শন করিয়াছে, অতএব ইহাদিগকে এ স্থান অতিক্রম করিয়া হাস্যন্তরে লইয়া যাওয়া আপনার উচিত নহে। ৪৫।

বলদেব তাহাতে সম্ভাত হইয়া রথেই অবস্থান করিতে লাগিলেন। শ্রীকৃষ্ণ ক্রোশরম্যমাত্র গমন করিয়াই দুর হইতেই চক্র নিক্ষেপ করত শতধারার শিরশ্চেদন করিলেন। পরে তাহার অঙ্গব্যাপি বিশেষরূপে অনুমোদন করিয়াও যখন স্মার্তক মনি প্রাণ না হইলেন, তখন বলদেবের নিকট আসিয়া বলিলেন, আমার অকারণ শতধারে বিনাশ করিলাম, যেহেতু সমস্ত জগতের সারস্থূত সেই মণিরঞ্জ পাইলাম না। বলভদ্র শ্রীকৃষ্ণের এই কথা শ্রবণ করিয়া অত্যন্ত কৌপিকাশপূর্বক কহিলেন,
तर्जमा।

के कारण! तुमको विकार है, तुम ऐसे हिन्युको लोभी छो! झमने तुमको भाइ समेतकर चमा दिया; चार जोड़ उस्तरा चौरा, कभी मेरे चाहते न वाचता। यही सिधा राजा है, जिहार चाहे चले जाहे। झमको हरकास मद्दोगो नहीं, चाहर न तुझारे ऐसे भाइको जहरत है, चाहर न भावन्तुको हरकास है। तुम वेदवदा को जमारे पाष मंत्र कसम खाते हो? वल्लिदेवने इस प्रकारको कारणो तिरस्कार करके राज्या लिया। कारणामे बजत तरह विनय दिया, परनु जराः सामी न ठहरकर विद्रेण नगरमा चले। ८६।
TRANSLATION.

"O fie! Krishna," exclaimed he, "Your cupidity has struck me dumb. I forgive you in this matter, as you are my brother, but had it been any body else, by Heaven, he would never have raised his head more. The path lies before you, go wherever you like. As for me, I have no further need of Dwáráká, no further need of such a brother as you, no further need of friends and relatives. A truce to your false protestations." After having thus vented his rage, Baladeva left the scene, notwithstanding the reiterated attempts of Krishna to dissuade him; and went to Videha.

47. The king of that place lavished costly presents upon him and conducted him to his palace. Balaráma became domiciled there. Krishna returned to Dwáráká. While Baladeva was staying under the roof

অম্ববাদ।

কৃষ্ণ তোমাকে দিক্ক! তুমি এমন অর্থনোত্তী! আমি তোমাকে ভাত। বলিলাই এ বিষয়ে কর্ম করিলাম, অর্থ কেহ হইলে কখনই তাহাকে কর্ম করিতাম না। এই সোজা পথ রহিরাছে, তোমার যথায ইচ্ছা চলিয়া যাও, আমার আর দ্বারকায় প্রয়োজন নাই! তোমার মত ভাত যাতে প্রয়োজন নাই! তুমি আর অকারণ কেন আমার নিকট অল্পক শপথ করিতেছে? বলদেব এই প্রাকারে গীতকৃষ্ণকে তিরস্কার করিয়া প্রহানি করিলেন। কৃষ্ণ বহুবিধ অনুনয় করিয়া উল্লেখ করিয়া করিয়া বিদেহনগরীতে গমন করিলেন। ৪৬।

বিদেহ রাজ জনক অর্থ প্রদান করিয়া বলদেবকে নিজামরে লইয়া গেলেন, তিনি সেই খানেই থাকিলেন। এদিকে কৃষ্ণ দ্বারকানগরীতে প্রত্যাগমন করিলেন। বলরাম যৎকালে জনকের আলয়ে
भव्याचने च वङ्गमयसिद्धांनूः सन्नढ़तत्त्वमिन्नाऽन्तः।

तीव्रवाक्ये व वङ्गमयसिद्धांनूः सन्नढ़तत्त्वमिन्नाऽन्तः।

स्वनगिनी द्वितीयावेशी निघुन् वन्दना भवतीत्वतो

वीजावर्णः प्रविष्ट एव तत्स्तिर्हिंदितिर्हिंन्ति ॥ ५० ॥

तर्कमहाः

चे, उस समय धृतराष्ट्रका लेडका दुर्योधन गदाधर

बच्ची शिखन्ता था ॥ ६७ ॥

तिन वरस दुरुस्ते बाद विषु श्रीर उग्रसेन चादि वाद

लोक विदेशप्रदे माकर बलरामसे वह बात बोली, के

अवयाने वह संपूर्ण चोरीकर न लिया । इस तरह का बिघास

देलाकर बलदेशको फेर दरकारे ले चाहे ॥ ६८ ॥

अकर उस महामार्गी सोणे पवदा ज्ञेये श्रण्त

tरणके यागयज्ञे समय काटने लगे ॥ ६५ ॥

वशिष्ठविदी चाचनेचे वाचि श्रीवशिष्ठी वचने मारा जायः

तो उसके मारने की चला वशिष्ठविदीके पापके सामान है ।

मालम होता है, के अकर इस दुःपासे अपनी जान वाचा-

नवयाचे बालग वरसतर दोळारूप कच्चे अपना वथन

कपाय राखा था ॥ ५० ॥
TRANSLATION.

of king Janaka, Duryodhana, son of Dhritarashtra, learnt from him the principles of mace-warfare.

48. After three years had elapsed, Bahru, Ugasesna and other Jadavas, visited the palace of the king of Videha and creating in Baladeva the belief that Krishna had not appropriated Syamantaka, prevailed upon him to return to Dwarka.

49. Furnished with immense gold through Syamantaka, Akrura spent his time in celebrating various jajnas.*

50. A man who slays a Kshetriya or a Vaisya engaged in a jajna, is guilty of killing a Brähmin.† It was perhaps this which shielded him for no less than sixty-two years from any hostile manifestations on the part of Krishna.

अमुवाद।

अबस्थिति करेन, सेई समयेक धृतराश्ट्रस्य ज्योयोधन ताहार निकट गदाधृष्टिं शिक्षा करेन। ४७।

तत् वंशर अतीत छइलं ब्रह्मो औ उग्राधृष्टि सादवगः

विदेहपुरीदेष्् गमन करत रूप सेई समस्तक मणि अपहरण

करेन नाइ, एइरुपि विशास ज्ञानशिर दिय बलदेष्व कुमर

राय दारकार आनगन करिलेन। ४८।

अकूरः देई महामणिष्कृत शर्वराशिवार। बिविष्य

वज्जुष्ठान करत कालयापन करिते लागिलेन। ४९।

यद्दं वशी क्षत्रियं एवं वेश्तेर प्राण वध करिले ज्ञानहत्यार पापग्रस्त हुइहेत हय; बोध हय अकूर एই 'उपाये

अष्ट्रारकार निमित्ति द्विषधि वंशम काल अनवरत दीक्षारूप

कबचारार आरृत थाकितेन। ५०।

* A general name for certain ceremonies presided over by priests, in which oblations are presented and sometimes sacrifices made.
† According to Manu the slaying of a Brähmin is one of the five capital sins, mahāpātakas, (vide the Institutes by Sir W. Jones.)
मल्लम्।
एवं तन्माणिरलप्रभावात् तत्र उपर्युपभिर्मरकादिकं नामत्। ॥ ५१ ॥
अथात् रघुचिबोधीस्त्राळु सालंकस्य प्रकृते चयापदमिते भोजः। चनासूरहो हराकामप्रभाय चक्रकान्तः। ॥ ५२ ॥
तद्यथानितिनिदरास्य तत्रोपसर्गम्यालानन्निदितमरकां दुपार्वा वभूष।। अथ वादववलभुवध्रोपसर्गेशस्त्रोमस्यमिथि भगवार्गार्कितेन। कियदिदेवकेद्र चुषरोपप्पुर्वागमनः। मेतदलोचितम्। ॥ ५३ ॥

तत्रूपमा।
उसी समय उस मल्लके प्रभावसे हरकानगरीमे कोई उपद्रव, दुर्भिच्छ, मरिका भव न था। ॥ ५१ ॥
इस प्रकारसे कुछ दिन व्यतीत होने पर चक्रवर्ती देवि भजगण नामके सालको पर्योगे शचयको मारडाला।
इस भये को चक्रवर्ती भजगणके साथ हरका कोडकर भाग गया। ॥ ५२ ॥

जिस दिन चक्रवर्ती भागा, उसी दिनमे हरकाने नानाप्रकारका उपद्रव, सापका भय, चनाविष्ट चौर महामारी होने लगी। उभी तात्र भीडक्षण, चलराम, उत्सचेन चौर वादवलोग वगयरेष एकधे चौड़ाला करने लगे।
के किस कारण वह सब दृष्टि चिप्पा होने लगे, इसका निचय करना चाहिये है। ॥ ५३ ॥
51. During all this time, through the influence of this gem, Dwáraká enjoyed perfect freedom from wars, rebellions, famines, pestilences, &c.

52. Afterwards, the bhojas of Akrúra slew Sattrughna, the grandson of Sátvata. Alarmed at this Akrúra fled from Dwáraká with them.

53. His departure was the signal for the prevalence of snake-bites, droughts, pestilences and other calamities. Krishna, Baladeva, Ugrasena and others met together and seriously addressed themselves to the ascertaining of the causes of the miseries which the people were groaning under.

�হৃবাদ।

তৎকালে সেই মণির প্রভাবে ধারকানগরীতে কোন উপদ্রব, দুর্ভিক্ষ ও মরকাদির ভয় ছিল না। ৫১।

এইরূপে কিছু দিন গতে অক্রুরের পক্ষে ভোজগণ সাস্ত্রের প্রাপ্তরশ্মিকে বিনাশ করে। তাহাতে অক্রুর ভীত হইয়া ভোজগণের সহিত ধারকা পরিত্যাগপূর্বক পলায়ন করিলেন। ৫২।

যে দিবস অক্রুর পলায়ন করেন, সেই দিবস হইতেই ধারকাতে নানা উপসর্গ, সপ্তদিতীয়, অনার্থি ও মরকাদির উপদ্রব হইতে লাগিল। তাহার পর শ্রীরক্ষ, বলদেব ও উগ্রসেন প্রভূতি যাদবগণ একত্র সমবেত হইয়া মগণ করিতে আরম্ভ করিলেন। কি কারণে অক্সমাৎ একবারে এই সমস্ত দৈববিধিতন্ত্র উপস্থিত হইতে লাগিল, তাহা নিরূপণ করা অবশ্য কর্তব্য। ৫৩।
मध्यमः।

इत्यतः अनन्तकामा युद्धम् प्राच चस्यांको रस्य पिता श्रीपलको नाम च वच भावभूत तत्तच तत्त दुभिष्मसरकानान्यानिन्दितं च नामभूत। पुस्तक ।

काशिराजस्व विषयेत्यंत्रानान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यान्यारे म्रहमः ।

ततः तत्नात च देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी देवी । पुस्तक ।

सारं पृष्ठभंडारी प्रस्तुतिकाले नैव निष्काम। एवं तस्मात गभेष्य हाद्रम वर्णपरिनिष्कामतो वचः। काशिराजस्व तानास्मातमानाः गम्भीर्य धार्मिकाः पुष्टि। कल्पना जावे से निष्कुट्यातम चार्ये ।

तर्जमा ।

सबने जब यह वात कही, तब चन्द्रक नामे एक बुद्धता बदनी यद्यथायस्यरेन्द्रे बोला, देख, हमने देखा है, के अजुरका बायं श्रीपलक जिस जिस अगाज रहा, वहाँ कभी दुभिंचि, मरी, और चानादाटि वगवरलका भय नहीं चोता था। पुस्तक ।

एक समय काशिराजके राजमे अयोद्या अनाटिको हौसली श्रीपलकको उस जगह ले गये। श्रीपलकके राजमे जातही देवराज इन्द्रने वर्णण प्रारम्भ कर दिया। उस समय काशिराजकी श्रीरामें एक कन्या थी। पुस्तक ।

लेडका पवदा होनेके समयै अतीत हो जाने वादभी लेडकी पवदा न जइ। इस प्रकारे वारह वर्ण अतीत रहे। तवभी कन्या पवदा न जइ। एक रोज काशिराज गभेष्य कन्या बोली, हे युधि। तुम किस वस्त्राः गभेषे बाहर नहीं चोती, बाहर चार्ये, हम तुझारे सुख
TRANSLATION.

54. An old Jádava, Andhaka by name, said, "I have remarked that wherever Saphalka, the father of Akrúra, resides, the natural calamities cannot approach.

55. "Once the provinces of Kásiráj were suffering terribly from drought; but no sooner Saphalka entered the kingdom than the Thunderer* began to send down heavy showers. A daughter was then residing in the womb of the royal spouse.

56. She was not delivered of her burden even when the proper time had gone by. Twelve weary years passed in this manner. Once the king addressed his embryonic daughter thus: "O daughter, why are you yet delaying to come out? Do, I beseech you, come out. How my soul longs to see your dear face!"

�হৃতাঃ

সকলে এই কথা বলিলে অষ্ঠকনামক এক জন বদ্ধরুক কহিলেন, দেখ, আমি দেখিতেছি অক্ষুরের পিতা শফলক যে যে স্থানে অবস্থিত করেন, সেই সেই স্থানে কখনই দুঃখিক, মরক ও অনারুষ্টি প্রভূতি উপদর সংঘটিত হয় না। ৫৪।

এক সময়ে কাশিরাজের রাজ্যমধ্যে অত্যন্ত অনারুষ্টি উপস্থিত হওয়াতে শফলককে তথায় লইয়া যায়। শফলক রাজ্যমধ্যে প্রবিষ্ট হইবামাত্র দেবরাজ ইন্দ্র প্রচুর বর্ষণ আরম্ভ করিলেন। তৎকালে কাশিরাজের পত্নীর গর্ভে এক কন্যা অবস্থান করিতেছিল। ৫৫।

এদের সময় উন্মুষ্ট হইলেও সেই কন্যা গর্ভ হইতে নিঃস্থত হইল না। এইরূপে স্বাদশ বর্ষ গত হইল, তথাপি কন্যা ভুমিষ্ঠ হইল না। এক দিন কাশিরাজ সেই গর্ভস্থ কন্যা সেন্দ্রন করিয়া কহিলেন, পুত্রি! তুমি কি নিমিত্ত ভুমিষ্ঠ হইতেছ না? গর্ভ হইতে নিঃস্থত হও, আমি তোমার মুখচান্দ্র

* Indra, the supreme god in the Vedic hierarchy, the Hindu Zeus.
मूषमः

tे दुःखमिच्छामि | स्त्राकाश मातरं किमिति चिरं कः स्वयंभि
इत्युता सा गम्भीरः घ्याज्यार तातः | यद्यकस्य गा दिने दिने
वाच्यपेयः प्रकृतसि | तदात्मादित्वाय सिध्द्विविषयं रसायगम्भीरः
तावदवशः नित्यमिश्यामि। | एतचं तहतन्माधवः राजा
वाच्यपेयः दिने दिने गा प्रादात्। | सार्थ तात्रताकलेन
जाता। | तत्कालिनः पिता गान्धिनीसः नाम चकार।
| तात्र गान्धिनी कन्या शुफल्काणोपकारिः
| ग्रहागतायावधिभूतं प्रादात्। | सा च गान्धिनी प्रतिदिन यावज्जीव वाच्यपेयः
| गा दृष्टवती। | तस्माद्यमंजूः शुफल्काणो ज्ञे।
| तस्माय सुगमस्युपवः निमित्तनः। | प्रै।

तर्जमः

dेखनेको बजन ब्याकु ल है, जोर एतने दिन किस्बालेचे चपनी
माको गम्भीरारं मारण करनेको महौ छ देती हो। | काशि-
राजका इस प्रकारका बजन चुनाक कन्या गम्भीराये बोली,
| पिता। | श्राय चर काजसे दर रोज एक एक वाच्यपेयको
| एक एक गी दीन करें, तो उसको तिन वरस बादले गम्भीरे
| बाहर चांगी। | काशिराजने गम्भीरारं कन्याको कहनेको
| चुनाया र्त्रिदिपन वाच्यपेयको एक एक गी दीन करने लगे।
| इस प्रकार तिन वरस व्यतीत होनेके कन्या चतुर्प्रभ छई।
| दिन दिन गी दीन करनेको कन्या उत्पद छईथे।
| इस कारण उसका नाम गान्धिनी रक्खा गया। | जिस समय
| शुफलको चानेको अनाढ्यू हूर छई, उस समय उसको
| गान्धिनी कन्या दीन किया। | वह गान्धिनीभी प्रतिदिन
| वाच्यपेयको एक एक गी दीन देती थी। | शुफलको बीतते
| गान्धिनीको गम्भीर ऊछा रक्खा जबम है। | ऐसे सुगमस्य गुणस्वाद
| लीलापुरकासे चक्कू जम्मे है। | प्रै।
TRANSLATION.

Why are you, again, inflicting so much hardship upon your mother?" "If you, dear father," replied the daughter, "henceforth daily offer a cow to a Bráhmin, I shall be born only after three years." Kásiráj complied with this. After three years had thus passed, the daughter saw the light. Having regard to the unique circumstances that preceded her birth, her father called her Gándini.* By way of rewarding Saphalka, the king bestowed Gándini on him. She also daily bestowed a cow on a Bráhmin. This lady bore her husband Akrúra. Sprung from such parents, Akrúra should naturally partake of their wonderful virtues.

* The word, through the particle ना, alludes to the singular circumstance of the offering of kine.
मूर्ति।
तत् कथमसिद्धप्रकारत्र भरकुरुभिचारुपुरक्रा न भवि-निष्ठि। तद्वर्ज्ञानीया वत्तानिदितमिति क्लमचार्याश्च वत्यपराधानिदित-पशोऽन इति। पू-।

वदुडिस्यान्यास्य यत्वचनमानकर्ष्य केत्योग्रेश्यन-वल्लभपुरोग्यदेवदत्तश्रिवासकृ। कलापराधितिवीर्यं वमयं दृश्यान्यासकृ। स्थपुरमानीत। तथ चागत एव तत्वस्यमन्नक-मणि:। अनुभवाद्यं तिमांकुरुभिचारुपुरक्रा शशां।

कव्याव चित्तवासस्य संसूक्ष्मतं कारणं यद्यसंगति गान्तिस्य ठुड़लकनाकृ। जनित:। सुमचास्यामनाः जिद्दिकां कमकार-पुरुषस्यमकारी प्रभावः। पू-।

तर्जन्म।
जक के ऐसे भक्ति दरकार के छोड़कर गये, तब कह उस जगह मरी, और दुःखी नाह चोगा। चम्पार सलाह से अरकार के लिए इस जगह लाना मनासिफ है। चागर चागर ने अब चपराध में फिर, परन्तु जिसका ऐसा अचिक गुण है, उसका चपराध पकड़ना उचित नहीं। पू-।

कव्या, उग्रेश्य और वधैव आदि यात्रवगण चन्द्रकक्षी वह वात शुकर शुकल-पुच चनुरा रक्षा पहिला चपराध चमा करते चन्द्रकक्षी के चनुर देजैकर मरी दरकार लाये। चंद्रकक्षी नगरमें प्रवेश करते ही उस स्यमन्ती मणि: प्रभाव में शनार्यान, मरी, दुःखी और सांपका भव सब निवारण हो गया। कव्या शक्ति रक्षा यह वह लहर देखकर चन्द्रकक्षी होकर चिन्ता करने लगे, के चनुरा गान्तिस्य गान्ति: शुकलको वीजिये पवटा जाए है, वह चनुर बोल बोला कारण है, बलवतें चनारष्टि, दुःखी और मरीका दूर होना चनुर भारी है। पू-।
TRANSLATION.

57. “What wonder, then, that natural calamities should befall the land on which he has turned his back? My voice is for bringing him back. Although I grant that he has committed wrong, yet what may not be forgiven to such as he?”

58. Agreeably to this sage advice, Kes’ava, Ugrasena, Baladeva and other Jādavas, brought the son of Saphalka over to Dwārakā, condoning his past transgressions. Anon the drought, plague, famine, snake-bites, &c. ceased to rage by virtue of Syamantaka, which was with him. The sudden change led Krishna to reflect:—“Akrúra’s having sprung from the loins of Saphalka and the womb of Gándini,” thought he, “is no sufficient reason. To a certainty, this extraordinary phenomenon must owe its origin to a far more potent cause.

অনুবাদ।

যখন সেই অক্কুর এই ধারকা পরিভাষাগোরি গিয়াছেন, তখন কেনই বা এখানে মরক দুর্ভিক্ষাদি না হইবে? আমার বিলেভিয়া অক্কুরকে পুনরায় এখানে আনন্দ করা কর্তব্য। যদি চ অক্কুর মহা অপরাধ করিয়াছেন বটে, কিন্তু যাহার এত অধিক গুণ, তাহার অপরাধ ধর্তব্যই নহে। ৫৭।

কেশব, উগ্রনেহন, বলদেব প্রশস্ত যাদবগণ বর্ণ্যবৃদ্ধ অন্ধকার এই মূটুম্মুক্ত বাক্য অন্বেষণা করিয়া যথাক্রমে অক্কুরের পুষ্টিকৃত অপরাধ ক্ষমা। করিয়া অভয় দিয়া পুনরায় তাহাকে ধারকায় আনন্দ করিয়া। অক্কুর নগরে এরূপ করিবামাত্র তাহার নিকটস্থি সামন্তগণভাবে অনাস্থিতি, মরক, দুর্ভিক্ষ ও সর্পাদির উপদ্রব প্রায় হইয়া গেল। শ্রীরামে অক্কুরের এই অসাধারণ ক্ষমা দর্শনে বিশ্বাস হইয়া চিন্তা করিয়া লাগিলেন। অক্কুর গাঞ্জিনীর গর্তে এবং যথাক্রমে তৃসৃষে জমিয়াছেন, ইহা অতি সামান্য কারণ, কিন্তু এই অনাস্থিতি, দুর্ভিক্ষ ও মরকাদি নিরাকারণপ্রভাব অত্যন্ত ওরুতর। ৫৮।
मख्माः

tक्षरानमस्य सकाशे स महामणि: स्ममनकार्थ्यसिद्धति।
tसः चूँवंविधा: प्रभावः चूँचने। चयमाप चत्तास्तर अन्यत् कालनारं तस्स्नात् वच्चान्तरं च सत्ति। चत्तोपादानांसः।
चर्मण्यस्मासि वर्मणिसिद्धतीति क्रताधवसायोऽवत् प्रयोजनसुधुः सकलवादवसमाजमात्रे एवाचीकरत्। तत्र चोपतिष्ठ्युःखिलेपु बादवेपु पूर्वप्रयोजन:
सूपमस्य पर्यावस्ते च तस्य स्वस्थानगत्तपरिधासकथा-
मक रेष सह खावा जनाइन्नमयूः रमाः। पृष्ठ ।

तर्जमा।

dhamko nivay malam hota hai, ke aksharke paα vadh
sūmanak maha Rat है। Dhamne bhuna hai, uska prabhawa
vadh sah upadra shaant hota hai। Akshar ek yaaske baad
 dusra yaas, tisra yaas, issitarah dameya karata rachata hai।
Isski dihitamahi eshi nahe hai, jiski hara rane yaas ho
sake। Dhamse yahi nivay malam hota hai, vadh sūmanak
maṇi isske paα či। Shīruṇe manahi mane vadh nivay
karek ekaṭṭin chaynne maṇanpar ek kām thākar kar sud
vādavgaṇako ekach kīya; Chīr uth kāmke śākher ho
jānake vadh śīruṇe aksharka sah tarch tarchkii dil
lāgī karake vole। पृष्ठ।
Translation.

59. “It is odds he has got the magical *Syamantaka* with him. I have heard people attribute wonderful properties to the gem, whereby natural calamities can be removed. What, again, enabled *Akrúra* to celebrate *jañnas* without number, if he were not furnished with heaps of gold by *Syamantaka*?” Having come to this conclusion, *Krishna* brought together the whole body of the *Jádavas* on some occasion. The avowed purpose of the meeting having been accomplished, *Krishna* began to talk with *Akrúra* in a light vein. The conversation having been brought to the intended pass, the former said:—

अनुवाद।

आमार নিশ্চয় বোধ হইতেছে অক্রুরের নিকট সেই স্যামন্তক মহারাজ আছে, আমি শুনিয়াছি তাহারই প্রভাবে এই সকল উপদ্বর প্রশমিত হয়। অক্রুর এক যজ্ঞের পর অপর যজ্ঞ, তাহার পর অন্য যজ্ঞ, এইরূপে অনবরতই যজ্ঞানুষ্ঠান করে, ইহার বিভব ত এত অধিক নহে, যাহা দ্বারা এতাদিক যজ্ঞ সম্পন্ন হয়। ইহা দ্বারাও নিশ্চয় বোধ হইতেছে যে, সেই স্যামন্তক ইহারই নিকট আছে। শ্রীকৃষ্ণ মনে মনে এইরূপ নিশ্চয় করিয়া। কোন অন্য একটা উপলক্ষে নিজালয়ে সমুদায় যাদবকে সমর্পিত করিলেন। যাদবগণ উপবিক্ষে হইলে যে উপলক্ষে তাহাদিগকে আমাকে করা হইয়াছিল, তাহ শেষ হইলে শ্রীকৃষ্ণ প্রসঙ্গক্রমে অক্রুরের সহিত নান্দেকার পরিহাস করিয়া। তাহাকে বলিলেন। ৫৯।

* Vide ante.*
रामपते! जानिए एव वर्यं यथा शतधन्वना चकिलोजगतसारभूतं स्मरणकरलं भवत। सकाशे समपितं। तयित्वव्रहणपकारं भवत। सकाशे तिष्ठतीन पिछन विवर्यं एव वर्य तत्तमवावफलभुज। किन्नु व वलभवस्मःसानायनंषिद्वहान।

तद्राम्प्रवेशवे दशं इतिभिन्नतं सरलः सोचतियत। वधमानुष्यं। अम्मया चेतु ववीक्षयं तपवलाब्धारितीर्धानमनिष्ठतं रहनेते दृष्यनीतिः चतोऽन्येव न वैमुन्नित छरित्तह तमालिङ्गजगतारुपभूतं नारायणाधिकृः। भगवन्! समेतं कर तमालिङ्गजगतारुपभूतं शतधन्वना समपितम्। ॥६०॥

तर्जमा।

हे रामपते! शतधन्वने जो चापको पास सव जगत को सार समतलक मणि रक्षा रा, सो भी जानते हैं, वह मणिरल राजका वजत उपकारी है, भगर वह चापको पास है, रहे, भम सवकी उसका फलभोग करते हैं, भगर वलदे वहमारे पर भभेगा नदेह करते हैं। इत्यादी हमारे सानोमको लिये वह मणि एकबार देखता हो। योज्याकी वह बात शुनकर चक्कुर महसो मनमे बिना करने लगे, के मणि तो हमारे पासवी है, इत्यादि हमारे कहते हैं। भगर भट कहते, तो वह एटा लगकर हमारे कापड़े में नेिकाल लगे, और सव देखते हैं। वह भगर तलास करते, तो हमारा चाच्चा न रोगां। चक्कर रने वह सव बात बिचार कर सकल जगतके कारणस्वरूप नारायणांसे बोले, भगवन्! शतधन्वने हमको समतलक मणि दि थी। ॥६०॥
60. "O Lord of Dánavas, that Satadhanvá has kept with you the incomparable Syamantaka is well-known to us. That gem is a blessing to the land; and we don't grudge you the possession of it: enough that it is with one of us. But Baladeva suspects me of having appropriated it—in order to disabuse him of this false notion, please show it me once before this assembly." In this dilemma, Akrúra thought, "The gem is with me: now, what shall I say? If I deny, they will search my body, and will surely find it out. Nor will this be a happy circumstance for me. O Lord," he then said to the Great Cause of this Universe, "Satadhanvá did lodge the jewel with me.

अनुवाद।

दानपाते! शतधर्मा ये, आपनार निकट सेई समस्त जगतेर सारभूत स्मरणक मणि राखियाचिले, ताहा आमरा जानी। सेई मणिरुख राज्येर अशेष उपकारी, ताहा आपनार निकट आहे, धाकूक, आमरा सकलेइ त ताहार फलोंगी,बलदेव किन्तु आमर प्राप्तीच्या सर्वर्धा सोनेह करेन, अतएव आमर संपत्तीचे जन्य सेई मणिटी एकारं देखान। श्रीकृष्णार एरुप वाक्य श्रवण करिता अकुरू मने मने चिंता करिते लागिले, मणि त आमर निकटेइ रहियाचे, एकत्रे कि बली? यादि मिठा। बली, ताहा हीले ईहारा अनुसंधान करिब, वस्त्रमध्य हितेत बाहिर हितया पडिवी, सकलेइ देखितेपाहिते। ईहारा यादि अश्रेष्ठ करे, सेटा आमर पक्षे मंदलजनक हितेया ना। अकुरू एरुप एरुप बिस्म मंडलालोचन। करिता सकल जगतेर कारण एरुप नारायणकेले बलिले। भगवन्! शतधर्मा आमर निकट एरुप स्मरणक मणि समर्पण करियाचिली। ६०।

* Hindu 'Titans who warred on' the Suras (goda.)
मूलस।

चपते च तस्मिन् चढ़त जहः परशोऽ वा भगवान् मां वाचिष्ठोत्ती। क्रमशः तत्काल चढ़तावनां कालमधारवम् चस्य च धारणके सिवाह्मधे योपभोगोस्यसिद्धानां स भेदः सङ्कुचकालाधियु। ॥३१॥

एतावस्मांकाम यथार्थपकारि धारिततुं न शग्गोत्ती तु मा भगवान् मंसृत्त इत्यादना न चोदितम्। ॥३२॥

तद्रेण स्वाभावकर्तत्व गृह्यताम् इंत्यथा वस्सर्मितां तस्य समय्यताम्। ततः सोगेवक्षिस्निगोपिनातिष्ठव गाक्ष-समुद्रोऽपि प्रकटोकत्वान्। ॥३३॥

तर्जनम्

शतलन्ते के मरने बाद चाह या काल, या तर्पणं जय कमया वह मणि माँजेन, यह विचार करके मैं व्यक्ति कमया एते दिन रचा किया। इसके रखने में हमको बड़ा लोग उठा है। मैं सब उपभोग से बंधित होकर सव सुख की दिया। ॥३१॥

पाके चाप भने कहेंगे के कहूँ चायों भाग, के सख-दाय राजका व्यस्त भक्ति करनवाली मणिको रख न चरा। इस भव्यते एते दिनतक मैंने चापके बिना मांगे दिया नहीं। ॥३२॥

इस समय चाप वह स्थानत मणि सुते लेकर जिसकी मनासन कहे, उसको दिनी। अति रो मनो यह बात कहकर अपने कापड़े से एक कोटी पाए दिविया बाहर नेकाली। ॥३३॥
Translation.

61. "I have kept it in my possession so long, in the hope of bestowing it on you after the death of Satadhanvá. Alas! sir, it has been a thorn in my side.

62. "I did not give it to you so long, lest you should think me incapable of bearing about a gem of such mighty virtues.

63. "Now accept it, sir, and bestow it on whomsoever you please." Having delivered himself thus, Akrúra took out a small golden box from his dress.

তত্ত্বনিষেধ মৃত্যুর পর আজ হউক, কাল হউক, বা পরশুই হউক, অবশ্যই আপনি এক দিন আমার নিকট চাহিবেন, এই ভাবিয়া আমি অতি করে এতকাল ইহা রক্ত। করিয়াছিলাম, ইহার ধারণে আমার এত ক্রেশ হইয়াছে যে, আমি সমুদায় উপভোগে বক্ত হইয়া কালের যাপন করিতেছি, স্বথের লেশাত্র্যো অমূলভ করিতে পারি নাই। ৬১।

পাছে আপনি মনে করেন, অক্ষর এমনই অক্ষর যে, সমুদায় রাজ্যের অশ্বে উপকারক মশিনত্রস্থা হইয়া কালের যাপন করিতে পারিল না, এই ভয়ে এতদিন আমি স্বয়ং উপযোগক হইয়া আপনাকে ইহা সম্পত্তি করিতে পারিনি। ৬২।

এক্ষেত্রে সেই অমন্তক রক্ত এরণ করিয়া বাহাকে অভিমত হয়, তাহাকেই সম্পত্তি করুন। অক্ষর কোন কষ্টা বলির। নিজ পরিধে যে বস্ত্রধর হইতে একটি কুড়া স্বর্ণ কোটা বাহির করিলেন। ৬৩।
मुख्य।

ततथ निष्क्रम्य स्मरन्तकर्माणि तथ यदृस्माजे सुमोच।
मुक्ताचे च तेनातिकात्रा तदशिलमास्त्रासृंगोतितम्।

अथाहास्य र: स एव मणिये: शतधन्वनग्राणि समाप्ति:।
बखाय र: एवं गृहस्थालिन्ति। तन्मणिरबालोऽवं वच्चवानां सावूः साविन्ति विधितमनसं वाचोस्वेतः।
तमालोकः समावमयलभुतेवेव सामान्यः समन्वीपिष्टि: इति
वषमधा: सख्यः होउवहवत्। हृः।

तर्जमा।

उसकरी बाद उक्त करने उस सोनेरी दिनियाभरे वह स्मरनतक मणि नेकल कर उपस्थित बादवगणनी देखलाया।
बादर नेकलतेही उसके दूसर प्रभुकर सताम समावहवल प्रकाशमाणां हो गया। हृः।

बाद उसके छाकर बोले, के शतधन्वाने हमारे पास जो मणि रक्षकी थी, वह मणि बची है। वह जिसकी
चित्र चो, वह लेवे। बादवगण उस मणिकेदेशन करतेही
वज्ञ भाष्यवस्यः चारिः तरफः वाक्वका श्रद्ध द्वजारण
करने लगे, वलदेव देखकर उस मणिकेवाके वज्ञ भाष्य-
चित्र होकर मनही मनमें कहने लगे, के क्षणाने पड़िले ही
कहा है, के वह मणिरब हम दोनों चादमोकी होगी। हृः।
Translation.

64. And laid Syamantaka before the assembled Jádavas. The gem sent a gleam far into the bosom of the apartment.

65. "Listen, princes," said Akrúra, "this is the gem which Satadhanvá lodged with me. Let him who is its rightful owner claim it." The Jádavas were struck with surprise at the sight, and were lavish in their praises. Baladeva secretly pined for possessing it, and thought within himself, "Krishna promised formerly that this gem should be our common property."

অন্নবাদ।

পরে অক্রুর সেই কৌটা হইতে সমুটক বাহির করিয়া উপনিষিত যাদবগণকে প্রদর্শন করিলেন। বাহির করিবামাত্র তাহার প্রভায় সমুদয় সভামণ্ডপ আলোকিত হইল। ৬৪।

অন্নবাদ অক্রুর কহিলেন, শতধন্ত আমার নিকট বে মণি রাখিয়াছিলেন, সেই মণি এই; ইহা বাহির বস্ত্র, তিনি গ্রহণ করুন। যাদবগণ সেই মণি দর্শনমাত্র অত্যন্ত বিময়ের সহিত চতুর্দিক হইতে সাধুবাদ প্রদান করিতে লাগিলেন। বলদেব দেখিয়া তাহার প্রতি অত্যন্ত আসক্তচিন্তা হইয়া মনে মনে কহিতে লাগিলেন, শ্রীকৃষ্ণ পূর্বে অঙ্গীকার করিয়াছেন যে, এই মণিরস্ত্র আমাদিগের উভয়ের সম্পত্তি হইবে। ৬৫।
मुख्य।
ममणेवेन्द्र पिठधनमित्यतीव च सत्यभामापि खृतद्वारः अक्षर। वल्लभाननाबोकवनात् क्रियापयामान चक्रपर्नातराविशिष्टमिव मने। है।
सकलवयादवसचर्मचारक्षीष्ठ प्रतिबन्धामः शोधनविविधां श्र्वनां दृष्टिमः। एतत्र भम वल्लभद्वृक्ष च सामान्यं पिठधननवीनं सत्यभामायं नायस्य। है।
एतत्र सवर्णं चुनिना वृद्धचर्यायुक्तता धियन्मानम् मशेयपरायुक्ताकरणं अपुचुनिना धियन्मानाधारामेव है। है।

तांत्रज्ञ।
सत्यभामा मनन तहने लगिये, के यह चमराव वापकी चिन्ह है, यह चमकोरी मिलना चाहिये। क्रिया वल्लभव चाँद और सत्यभामके मुख्या माव देखकर भकुएकी तरफ हो गये। है।
वाद उसके श्रीकृष्ण समुदाय वादगणके साथने वोले, के देख, मैने केवल अपने कबड़े के डर करणं केवल सवको यह मषिर देखता। पहले मैने कजल किया था, के यह मषिर वल्लभव चाँद चमराव साथकी चिन्ह चोगी, लेकिन यह सत्यभामके वापकी धृत है, इस कारण सत्यभामकी मिलना चिन्ह है, इसको लोम करणा मानासिंग नहीं। है।

यह मषिर पवित्र चाँद नप्रच्यं वर्ती होकर धारण करणेर रजस्का मद्दल करणवाला है, लेकिन पवित्र अद्भुतवे धारण करणेर उसका नायक करणवाला है। है।
TRANSLATION.

66. Satyabháma thought that since Syamantaka was the property of her father, it should now be hers. Seeing the countenances of Baladeva and Satyabháma, Krishna became embarrassed.

67. Then addressing Akrúra, he said, "You must know, Sir, that I have shown this gem, only to remove the stain which had attached itself to my reputation. Formerly I promised that it should be the joint property of Baladeva and myself. But, it is Satyabháma's paternal possession, and now ought to be hers. None else should covet it.

68. "When a man who is clean and who is engaged in Brahmachariya, wears it, it conduces to his good; but it is destructive to an unclean person.

*The condition of a young Brahmin or student in the first period of his life, involving much rigorous prayer and fasting. Vide The Commentaries.
मूर्त्य

जन: यह चक्षु दोषों न विश्वसित च न समझी गई धारण।

काश्चेते सत्यमान स्वीकृर्त। चार्धेपं वल्लभेषोपि मदिरापनायेशोपभोगपरिवारे: कथा कायः। तद्विं वदुनोकोणं वल्लभोदिशे सत्य पच्चल्ल द्वारपते प्रार्थियाम: एतद्वानेव धारितं सम्बोध। वत्सकात्मक राधुकृपकारक नाधवनाथश्रोपकारिनिमित्तमेतत् पूव्ववत् धारयत्। तवान्यथा न वक्त्रालिक्ये द्वारपति: चतुर्युध्या जग्नाच।

तर्जमा

इस चालये किस तरहसे उसके धारण कराओंके में योग्य हैं। केवलवाले के मेरी गोल चाहार खी हैं। तट

सत्यमानाभी इस स्का किते तरहसे धारण करेगी। वह केवल इस मधिके वल्लभच्यू वत्त धारण करेगी। और वल्लभेशी इस मनुष्य धारण कराके वाहक वसान चार्धे सव भोगको त्याग कराओंको सामय होगे? ये द्राता चंडके। और किसीको देनेकी में त्याती नाही करता। यही वादवन्य, वल्लभ, सत्यमान और में सवलीग कहते हैं, के वह सवराजके मझके वाल्लभेशी वह स्वभाव का मनुष्य धारण करे। यह चापके पास रहने मे राजका मझल होगा। इस कारण चाप धारण करे। इसके सेवाय और इसी वात क्यत न करें। श्रीमानकी यह वात शुन- कर चंडके बोले वडत् चंडका। हमारे ही पास रहें, यह कहेकर वह मनुष्य चाप उड़ाने से लिया।
69. "How then can I wear it, considering that I have no less than sixteen thousand queens?

70. "How again can Satyabhāmā use it? Shall she engage in Brahmacarīja for the sake of the jewel? Shall the respected Baladeva renounce the convivial cup and other pleasures in order that he could grace his person with Syamantaka? O Lord of Dānavas, no use of my endeavours. Here are these Jādavas, here is Baladeva, here is Satyabhāmā, and here am I. We all beseech you, do you wear the gem for the good of this kingdom. "Pray, do not disregard this advice." "Be it so"

�हুবাদ।

এরূপ অবস্থায় আমি কিরূপে ইহা ধারণ করিতে সক্ষম হই? যেহেতু আমার মোড়শহস্র মহিবী। ৬৯।

সত্যভামাই বা কি একাকে ইহা ধারণ করিবেন? তিনি কি মণির অনুরোধে ব্রাহ্মচর্য-তত্তাবলম্বন করিবেন? এবং আর্থ বলদেব কি এই মণি ধারণের উদ্দেশে স্রোতানাদি সমস্ত উপভোগ পরিত্যাগ করিতে সমর্থ হইবেন? দাঙ্গপতে! অপর চেষ্টায় প্রয়োজন করে না, এবং যাদবগণ,এই বলদেব, এই সত্যভাম এবং আমি, আমরা সকলেই আপনাকে অনুরোধ করিতেছি, সমস্ত রাজ্যের কল্যাণের জন্য এই মণিপুঞ্জ আপনি ধারণ করুন। ইহা আপনার নিকট ধারণ করুন, ইহার অন্তঃখা করিবেন না। শ্রীবৃন্দ এই কথা বলিলে অক্রুর তথাপি বলিয়া সেই মণিরূপ এহঁ করিলেন।
भगवती। भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती भगवती

उसीलिए चक्र कब भस्मार्ब भणि भापने गलेमे पर्षाक्रब प्रमुख तेजः पुष्कि कलेवर दूरे सूर्यके समान फिरने लगे। ७०।

जो चढ़मी भगवान श्रीकाश्यका वह महुर कलड़ दूर दोहेकी कथा पुनेरा, श्राक्षा भनेरे लाेरा, कभी योढामी कलड़ उस्को न क्रये गा, और उसकी सब इन्द्रियभी ठिक रेंगी, और शेषमे वह चढ़मी सब पापसे सुक्त होकर वैकुण्ठ वास करे गा। ७१।

स्वामतकका बाणाना बाखर।
Translation.

said Akrúra, who continued to wear Syamantaka, and ranged Dwáráká like a second sun."

71. When a man remembers the false accusation of Krishna mentioned above, he can bear with equanimity lesser false charges against him, and is finally absolved from all sin.

End of the History of Syamantaka.
The Diamond, Ruby, Catseye, Pearl, Zircon, Coral, Emerald, Topaz and Sapphire are called the nine precious gems.

हीरक, माणिक्य, बैदूर्य अर्थां लंग्निया, मुक्ता, गोमेद, बिज्ञम अर्थां प्रवाल, मरकृत अर्थां पाना, पुन्थराग अर्थां पुक्ष्राज एवं इंद्रनील अर्थां नीलम एই नय प्रकार रंग नवरत्नमध्ये परिगणित । ७२।
GENERAL REMARKS.

THE taste for gems and precious stones can be traced to the most remote ages, and though it is now a hopeless task to point out the country where they were first discovered, or the nations by whom they were first worn, there are many circumstances which materially help us in concluding that India was their birth-place. For every luxury and comfort that man enjoys, for everything rare and beautiful in nature, for every delight that charms his senses and gratifies his vanity, for perfection in plants, flowers, perfumes, animals, birds, insects, music,* gems, pearls, &c., we are indebted to the East.

Mention is made of gems and jewels in the earliest writings of the Hindus. The Vedas speak of a place illuminated by rubies and diamonds which gave out a light as resplendent as that of the planets. Precious stones play a prominent part in the mythologies of the Hindus; in their traditions, poems and legends. In the two great epics of Hindustan, the Rámayana and the Mahábhárata, frequent

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* The country which affords us the most ancient memorials of a perfect language, of an advanced civilization, of a philosophy where all directions of human thought find their expression, of a poesy immensely rich in every style, and of a musical art corresponding with the lively sensibility of the people,—India appears to have given birth to bow-instruments, and to have made them known to other parts of Asia, and afterwards to Europe.—F. J. Férès.

There is nothing in the West which has not come from the East.—F. J. Férès.
mention is made of stones and pearls with which the kings and the people of the period used to decorate their persons. Amongst the other ancient nations of the East, the Persians had a great taste for gems. The Phœnicians are known to have brought from the East precious stones and jewels to Egypt and Greece. The Egyptians are noted to have been very fond of them. The belles of ancient Egypt used to adorn their brows with diadems of Pearls, and their throats with necklaces of four rows of precious stones. The fingers of the men were loaded with rings. Five or six centuries before Christ, the Grecian kings and rulers of the neighbouring countries used ornamental and signet rings made with cut stones. Onomacritus, a priest and founder of Hellenic mysteries, is said to have treated of precious stones and their supernatural powers (500 B.C.). Heredotus mentions, (besides the Emerald in Polycrates' ring,) signet rings such as that of Darius, and also speaks of the so-called Emerald column in the temple of Hercules in Tyre, which emitted a splendid light at night. Plato makes mention of the Sard, Jasper and Emerald. Aristotle had a better knowledge of stones than those authors that preceded him. His scholar, Theophrastus, has left a work on the subject. Alexander the Great had his breast-plate set with stones, and his mantle embroidered with gold and gems. When the Romans conquered Egypt and Greece, they took away, as the spoils of their
successful invasions, all the luxuries of the subjugated countries, and thus imbibed, among others, a taste for gems and stones. Caesar and Cleopatra are said to have met in a hall of tortoise-shell, studded with Emeralds and Topaz. Caligula adorned his horse with a collar of Pearls; the shoes of Heliogabalus were studded with gems, and the statues of the gods had eyes of precious stones,—a custom borrowed evidently from the East. Even now, the horses of the Oriental Princes are brought out, on festive processions, studded all over with Pearls and other gems. In the time of the Ptolemies, jewels were used in profusion for ornamenting arms, drinking cups, and even the altars of the gods, and were also set in the frames in which the sacred pictures were put. Constantine is said to have entered Rome in a chariot of gold, adorned with dazzling gems, and in his time the Royal Crown was first set about with precious stones. This custom still prevails throughout the civilized world. Pliny and Strabo make prominent mention of gems and jewels in their works. The Bible gives descriptions of various kinds of stones known to the Hebrews. The twelve stones which were in the breast-plate of the High Priest were—the Sard, the Topaz, the Carbuncle (or Ruby), the Emerald, the Sapphire, the Diamond, the Ligure, the Agate, the Amethyst, the Beryl, the Onyx and the Jasper. The twelve Apostles were also represented by gems, called the Apostle stones:
1. — The hard and solid *Jasper*, representing the rock of the Church, was the emblem of *Peter*.

2. — The bright-blue *Sapphire* was emblematic of the heavenly faith of *Andrew*.

3. — The *Emerald*, of the pure and gentle *John*.

4. — The white *Chalcedony*, of the loving *James*.

5. — The friendly *Sardonyx*, of *Philip*.

6. — The red *Cornelian*, of the martyr, *Bartholomew*.

7. — The *Chrysolite*, pure as sunlight, of *Mathias*.

8. — The indefinite *Beryl*, of the doubting *Thomas*.

9. — The *Topaz*, of the delicate *James the younger*.

10. — The *Chrysoberyl*, of the serene and trustful *Thaddeus*.

11. — The *Amethyst*, of *Matthew the Apostle*.

12. — The pink *Hyacinth* of the sweet-tempered *Simeon*, of Cana.

Sidorus, the Bishop of Seville, is said to have written a work on stones (630 A.C.) The number of properties attributed to precious stones at this time was wonderful; they were said to have the power of conferring health, wealth, beauty, honor, good fortune, and influence. Men and women used to carry them about their persons and called them amulets. These were also thought to have some connection with the stars and seasons. A particular stone was supposed to be sacred to each month. The following are what were known as the *Zodiac stones*:
Jan DA AD... January  ... Jacinth (Hyacinth), or Garnet.
February ... Amethyst.
March ... Bloodstone, or Jasper.
April ... Sapphire.
May ... Agate.
June ... Emerald.
July ... Onyx.
August ... Cornelian.
September ... Chrysolite.
October ... Aquamarine, or Beryl.
November ... Topaz.
December ... Ruby.

Supernatural influences have been attributed to particular stones, which are still believed in by the superstitious. The Ruby is known to be a sovereign remedy for pestilence and poison; it also drives away evil spirits and bad dreams. The Jacinth, if worn on the finger, procures sleep, and brings riches, honor, and wisdom. The Amethyst dispels drunkenness and sharpens the wit. The Balas Ruby restrains passion and fiery wrath, and is a preservative from lightning. The Emerald discovers false witnesses by suffering alteration when it comes in contact with such persons; the Sapphire procures royal favor, and frees men from enchantment. The Chrysolite was said to cool boiling water, and soften wrath, and if placed in contact with poison, it lost its brilliancy until removed. Opinions, of course, differ as to these attributes, according to the fancy of the writers.
The superstitions attached to these stones were not confined to the ancients only. The Empress Eugenie of France, it is said, would not wear a precious Opal, because it was known to have brought ill-luck to the wearer. But our Most Gracious Majesty the Queen Victoria, Empress of India, having no superstition on the point, has presented each of her daughters, on their marriage, with a parure of Opals and Diamonds.

It has now become a fashion to have finger-rings set with certain stones, so arranged that the initials of their names would give a desired name. The following alphabetical list of precious and half-precious stones will be of great use in forming the names:

<table>
<thead>
<tr>
<th>Transparent</th>
<th>Opaque</th>
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<tbody>
<tr>
<td>A...Amethyst...</td>
<td>Agate...</td>
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<tr>
<td>B...Beryl...</td>
<td>Basalt...</td>
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<tr>
<td>C...Chrysoberyl...</td>
<td>Cacholong...</td>
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<td>D...Diamond...</td>
<td>Diaspore...</td>
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<tr>
<td>E...Emerald...</td>
<td>Egyptian pebble...</td>
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<tr>
<td>F...Felspar...</td>
<td>Fire-stone...</td>
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<td>G...Garnet...</td>
<td>Granite...</td>
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<td>H...Hyacinth...</td>
<td>Heliotrope...</td>
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<td>I...Idocrase...</td>
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<td>J...Kyanite...</td>
<td>Jasper...</td>
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<td>K...Lynx-Sapphire...</td>
<td>Krokidolite...</td>
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<td>L...Milk-Opal...</td>
<td>Lapis-Lazuli...</td>
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<td>M...Natrolite...</td>
<td>Malachite...</td>
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<td>N...Opal...</td>
<td>Nephrite...</td>
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<td>O...Opal...</td>
<td>Onyx...</td>
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<td>Pyrope</td>
<td>Porphyry</td>
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<tr>
<td>Quartz</td>
<td>Quartz Agate</td>
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<tr>
<td>Ruby</td>
<td>Rose Quartz</td>
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<tr>
<td>Sapphire</td>
<td>Sardonyx</td>
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<tr>
<td>Topaz</td>
<td>Turquoise</td>
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<tr>
<td>Uranite</td>
<td>Ultra-marine</td>
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<tr>
<td>Visuvianite</td>
<td>Verd-antique</td>
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<tr>
<td>Water-Sapphire</td>
<td>Wood-Opal</td>
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<tr>
<td>Xanthite</td>
<td>Xylotile</td>
</tr>
<tr>
<td>Zircon</td>
<td>Zurlite</td>
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</table>

Thus, the name “Charles” may be represented by Chrysoberyl, Hyacinth, Amethyst, Ruby, Lapis-Lazuli, Emerald and Sapphire. The Prince of Wales, on his marriage with the Princess Alexandra, gave her a ring which represented his own name “Bertie.” It was set with stones in the following order—Beryl, Emerald, Ruby, Turquoise, Jacinth and Emerald.

The following account of precious stones, as supposed to be found on reptiles and animals, is taken from “All the Year Round” of the 1st June, 1878:

“Among the Arabians, serpents were supposed to possess precious stones of inestimable virtue. This belief was current through many ages. Mathew Paris relates the story of a miserly Venetian, named Vitalis, who was rescued from a terrible death—having fallen into a pit in which were a lion and a serpent—by a wood-cutter, to whom he
promised half his property for this deliverance. The lion and the serpent, who take advantage of the ladder by which Vitalis is brought to the surface, also testify their gratitude to the woodcutter, by crouching at his feet. While the poor man is having his humble repast in his little hut, the lion enters with a dead goat as a present. The serpent also enters, bringing in his mouth a precious stone, which he lays in the country-man's plate. He next goes to Venice, and finds Vitalis in his palace, feasting with his neighbours in joy for his deliverance. On being reminded of his promise, the rich man denies having seen the woodcutter, and orders his servants to cast him into prison; but before this could be effected, the rustic escapes and tells his story to the judges of the city. At first they are incredulous; but on showing the jewel, and proving further the truth, by conducting them to the dens of the lion and the serpent, where the animals again fawn on their benefactor, Vitalis is compelled to perform his promise. This story, adds Mathew Paris, was told by King Richard, to expose the conduct of ungrateful men.

"In Timberlake's discourse of the Travels of two English Pilgrims to Jerusalem, Gaza, &c., (1611), we find an account of a great jewel which was taken from a serpent's head, and used in conjuring. In Alphonso's Clericalis Disciplina, a serpent is mentioned with eyes of real Jacinth. In the romantic history of Alexander, he is said to have
found serpents in the Vale of Jordan with collars of huge Emeralds growing on their backs. Milton gives his serpent eyes of Carbuncle. A marvellous stone was said to be found in the serpent's brain, but in order to secure its lustre and potent influences, it was to be extracted from the living animal.

"The Draconius, described by Albertus Magnus as of a black-color and pyramidal form, was also taken out of the heads of dragons, while they lay panting. To the snake-stone a popular superstition is still attached in the East. In the narrative of a voyage in Her Majesty's ship Samarang, Captain Sir Edward Belcher says:—"At my last interview with the Sultan of Guning Taboor, he conveyed into my hand—suddenly closing it with great mystery—what they term here as the snake-stone. This is a polished globe of Quartz, about the size of a musket-ball, which he described as of infinite value, an heirloom, and reported to have been extorted from the head of an enchanted snake." Allusions to serpent-stone are frequent in the early writers. We read in the Gesta Romanorum that the Emperor Theodosius the Blind ordained that the cause of any injured person should be heard on his ringing a bell, which was placed in a public part of his palace. A serpent had a nest near the spot where the bell-rope hung. In the absence of the serpent, a toad took possession of her nest; the serpent, twisting itself round
the rope, rang the bell for justice, and at the Emperor's special command the toad was killed. A few days afterwards, as the Emperor was reposing on his couch, the serpent entered the chamber, bearing a precious stone in its mouth, and, crawling up to the Emperor's face, laid it on his eyes, and glided out of the apartment; the monarch was immediately restored to sight.

"Apropos of the burglarious toad, the philosophers taught that though ugly and venomous, "it wears yet a precious jewel in its head." Lupton, in his Book of Notable Things, instructs his reader how to procure it; "you shall know whether the tode-stone be the ryghte or perfect stone, or not. Hold the stone before a tode, so that he may see it, and if it be a ryghte and true stone, the tode will leap toward it, and make as though he would snatch it. He envieth so much that none should have that stone." If swallowed, it was a certain antidote against poison; and it was usual to take it as a precautionary pill—rather a hard one—before eating.

"In the Philosophical Transactions, vol. vi., p. 21, we find that the toad-stone was supposed, in the Highlands, to prevent the burning of houses and the sinking of boats, and if the Commander in the field had one about him, he would either be sure to win the day, or all his men would die on the spot!"
"The bezoar was a stone procured from the cervi-cebra, a wild animal of Arabia, and was supposed to have been formed of the poison of serpents which had bitten the creature, combined with the counteracting matter with which Nature had furnished it. There was a belief in the Middle Ages that the bezoar was a potent charm against the plague and poison.

* * * * *

"The wonderful effects of stones found in various animals are too numerous to mention. The brain of a tortoise contained one that had the effect of a fire-annihilator in extinguishing flames; moreover, whoever did at a proper time—having first washed his mouth—carry it under his tongue, felt a divine inspiration to foretell future events. Birds were particularly distinguished for the possession of talismanic stones. The hyæna was very properly hunted; not, however, for its ferocious propensities, but for a precious stone in one of its eyes, full of mystic virtues. One of the most curious superstitions, and one which has been a favorite theme with writers of all ages, is connected with the Carbuncle, or Ruby. Ælian has a singular story on this subject, how a certain widow, Herculia, had tended a young stork which had broken its leg, and how the grateful bird, returning from its annual migration, dropped into her lap a precious stone, which on her awaking
at night, lighted up her chamber like a blazing torch.

"The fabulous animal called the carbunculo, said to have been seen in some parts of Peru, is represented to be about the size of a fox,* with long black hair, and is only visible at night, when it slinks slowly through the thickets. If followed, it is said to open a flap, or valve, in the forehead, from which an extraordinary and brilliant light issues. The natives believe that the light proceeds from a precious stone, and that any person who may venture to grasp at it rashly is blinded: then the flap is let down, and the animal disappears in the darkness."

The following lines from the journal of Sir Jerome Horsay, who was employed as a special messenger between Ivan the Terrible of Russia and Queen Elizabeth, sufficiently prove the superstitions that existed with respect to precious stones at that period (1584).

"The old emperor was carried every day in his chair to the treasury. One day he beckoned me to follow. I stood venturously and heard him call for some precious stones and jewels. He told the princes and nobles present before and about him the virtue of such and such, which I observed, and do pray I may a little digress to declare for my

* A variety of the fox known as the oolka-mookhee (Sans. Dwipta-jeeva) exists in Bengal, from the mouth of which a bluish light is known to issue. This is called by the ignorant natives, the "will-o'-the-wisp."
memory's sake: 'the loadstone, you all know, hath great and hidden virtue, without which the seas that encompass the world are not navigable, nor the bounds nor circles of the earth cannot be known. Mahomet, the Persian’s Prophet, his tomb of steel hangs on their Rapetta at Dorbent most miraculously.' He caused the waiters to bring a chair of needles touched by this loadstone, and hanged all one by the other. 'This fair coral and this fair turcas, you see. Take it in your hand. Of his nature and orient colors put them on my hand and arm. I am poisoned with disease. You see they show their virtue by the change of their pure colour into pale—declares my death. Reach out my staff royal, an unicorn's horn, garnished with very fair diamonds, rubies, sapphires, emeralds, and other precious stones that are rich in value—cost seventy thousand marks sterling of David Gower from the fowlkiers of Ausborghe. Seek out for some spiders.' He caused his physician, Johannes LlofF, to scrape a circle thereof on the table, put within it one spider, and so one other that died, and some other alive, then run apace from it. 'It is too late, it will not preserve me. Behold these precious stones, the diamond is the orient’s richest and most precious of all others. I never affected it. It restrains fury and luxury, gives abstinence and chastity. The least parcel of it in powder will poison a horse, given in drink, much more a man.' Points at the ruby, 'ah, this
is most comfortable to the heart, brain, vigour, and memory of man, clarifies congealed and corrupt blood.' Then at the emerald: 'The nature of the rainbow, this precious stone is an enemy to uncleanness. The sapphire I greatly delight in; it preserves and increaseth courage, joys the heart, pleasing to all the vital senses, precious and very sovereign for the eyes, cheers the sight, takes away blood-shot, and strengthens the muscles and sinews thereof.' Then takes the onyx in hand. 'All these are God's wonderful gifts, secrets in nature and yet reveals them to man's use and contemplation as friends to grace and virtue, and enemies to vice. I faint, carry me away till another time.'"

The following lines about the supernatural properties attributed to precious stones are also taken from "All the Year Round" of the same date:—

"Innumerable were the effects produced by certain precious stones; among others the Heliotrope had special virtues. It was called by necromancers the "Babylonian gem," and if rubbed over into the juice of the herb of its own name, it rendered the wearer invisible. In the Middle Ages, the Heliotrope which contained many red spots, were highly valued from a belief that the blood of Christ was diffused through the stone. The Moonstone was, as its name implies, venerated from its supposed lunar attractions. It is one of the prettiest, though most common of precious stones in Ceylon. Pliny describes it as containing an image of the moon,
"which, if the story be true," he observes, "daily waxes, or wanes, according to the state of that luminary." Chalcedony hung about the neck, dispersed sadness, and if a person carried one perforated with the hairs of an ass run through it, he would overcome all disasters. Crystal dispelled witch-craft. The Chrysophrasus gladdened the heart, the Chrysolite expelled phantoms, and what was more servicable rid people of their follies. The Onyx, in the Middle Ages, was believed to prevent ugly dreams by night, and law-suits by day. The Jasper was a charmer of scorpions and spiders, and was worn as a talisman by the Roman athlete. Burton, in the Anatomy of Melancholy, tells us that, "if hung about the neck, or taken in drink, it much resisteth sorrow and recreates the heart."

The same qualities were attributed to the Hyacinth and Topaz. The Crystal has been the most popular of all oracular stones; a favorite stone was the Beryl, "which," says Aubrey in his Miscellanies, "is a kind of Crystal that has a weak tincture of red; in this magicians see visions." The custom was to consecrate, or "charge" them, as the modern term is, for which purpose set forms were used, which are described in Reginald Scotts' Discovery of Witch-crafts. The famous Crystal of that prince of quackery, Dr. Dee, is preserved in the Ashmolean Museum at Oxford.

"The properties of the Ruby were endless; bruised in water it was a panacea for all com-
plaints; it had the peculiarity, wherever worn, of discovering its presence by its lustre, which would shine through the thickest clothes. Powdered Agate was an infallible remedy for "all the ills that life is heir to." Pliny quotes the Magii, as teaching in Persia that storms could be averted by burning Agates. The Amethyst would prove a boon to modern tipplers, if, as the ancients asserted, it prevented intoxication. The Sapphire and the Emerald strengthened the sight, a property said to have been also possessed by the Turquoise; but it could confer a still more wonderful gift on its wearer; "whoever," says Van Helmont, "wears a Turquoise, so that it, or its gold setting, touches the skin, may fall from any height and the stone attracts to itself the whole force of the blow, so that it cracks and the person is safe." The Romans regarded the Diamond with superstitious reverence and Pliny tells us that it baffles poison, keeps off insanity, and dispels vain fears.

According to ancient authorities, all composite substances consist of the four elements—fire, air, earth and water: the difference between gems and common pebbles being caused by the predominance of water in the former, and of earth in the latter. The water condensed and congealed by the dryness of the earthy particles was supposed to give to precious stones their brilliance and transparency. Aristotle asserted that the first cause of stones was viscous mud, a sap that shrinks and is congealed by
cold, in which water predominates over earth: to these he adds stony fragments and particles of stone, and another special sap, which he calls lapidific sap. Theophrastus taught that "stones were made of pure, equal and compact substance, after its perlocation, the which substance, being in certain places become petrified by flowing, or in some other manner." Avicenna only says mud or foul, stagnant water composes stones. Falopius thinks stones to be the produce of a very pure juice. Cardan says that "they are engendered between the rocks by means of a sap, which is distilled through their concavity even as the babe in the maternal blood." This last assertion gave rise to a new theory, the object of which was to establish that the engendering of precious stones was not to be attributed to the same causes as that of inert nature, but that it proceeded from causes absolutely similar to those of animated living being. Boetius de Boot, a physician of the 17th century, attributes the formation of the stones to the almost direct intervention of the Deity.

The precious stones and pearls are mostly obtained from Ceylon, India, Brazil, Australia, California, Siberia and South Africa.

In the widest interpretation of the term, a gem or a precious stone is nothing but a mineral—hard, of a beautiful color, or absolutely colorless; usually transparent, of great rarity and value. Minerals possessed of these properties have been generally divided into two classes—(1) jewels or gems, perfectly pure; (2) half-pure precious stones, colored or tinted. The first class includes in its province those rare minerals which are distinguished by colors at once bright and dazzling, soft and tender; also by transparency, high lustre, great density and capability of polish. The so-called precious stones which have these characteristics, but in a much less degree, come under the category of the 2nd class.
चथ वज्ञः।

मृचायः।
महाप्रभावं विवृथ्येश्वरान्युवदातं ।
वज्रपूजः परिवेशं ततोप्रभाम: प्रकीर्तिते ॥ ७३ ॥

हैमः सत्यांश्रूरः पौष्पकालिकोकोशः ।
वेणातीयशौरीर वज्रस्वादिधारकः ॥ ७४ ॥

हीरेकी व्यानः।

तुषामः।

देवताश्रीसम रलो जीरेकी श्रेष्ठ काहा है,
नन्दनायां परिवेशे हीरेका विवध लिखा जाता है ॥ ७३ ॥

हैमः (हिमालय प्रदेश), मात्जः (द्वारिणायके चन्द्-
गंगा ज्योतिष पवित्रके निनक पम्प नदीके किनारके देश),
सौराष्ट्रः (मुंबई), पौष्पः (रज कुम, दिनाजपुर, राजस्थानी,
वीरभूम, सुरसिद्धाराम, नवडीय, वड़ियामन, बौर मेदिनीपुर,
बगवर्च प्रदेश), कलिंगः (द्रविद चौर उद्धारके मध्य-
वर्षी प्रदेश), कोशः (चण्डी), सहाराके गोळाके नदीके उपनदी वेणा,
श्रवण राज्य आदिके तिर, गीवोर (शतांत्र नर्तल चौर तीने नदी नदीके मध्येश),
वेणा चाहात जगहों में हीरेकी खान है ॥ ७४ ॥
THE DIAMOND.
TRANSLATION.

73. The Gods have considered the diamond as the best of gems. I shall accordingly describe it first.

74. The diamond is produced in the following eight places:—
Haima,* Mátanga,† Sauráshtra,‡ Paunda,§ Ka-linga,¶ Kosala,‖ Venwa,*** or the shores of the Vena-Gangá, and Saubiira.††

হীরক ১
অহঃবাদ।

debatara samudra rataner madhye hirHKakei sarBh-raJ-
shrestha baliya kalpana kariyachaen, houtara mandhuasar prathamie
hirHKakei bivash bala yaithe 73।

heim (himalya prades), matanga (daShkhiitaeyer amatga
shyamjyothi pSravan nador tiirbhir prades),
soarasthi (svarat), pousha (ruppur, dinajpur, rajshahi,
ibirhum, murusidabadd, bardoMan o mehidipur prathiti shram),
kaljina (draShdha o udShiyar madhyag prades), koushal
(ayodhya), beena o been-ganggare tiir (maharasthre amatga
gaodabhir o padhyar kula), soobir (paShchafter shtadru
o siddhu nader madhyabhir prades), eis aat shram hirHK
utspanno hoy 74।

* The country of the Himalayas.
† The lands adjacent to the shores of the river Pampá near the
Hrishyamukha mountains in the Deccan.
‡ Surat.
§ Rungpore, Dinagepore, Rajshahye, Beerbhoom, Moorshedabad,
Burdwan, Midnapore, &c.
¶ The provinces between Orissa and Drávira.
§ The modern Ajodhya.
*** A tributary of the River Godávari in the Maharatta country.
†† The tract lying between the Satadru and the Indus.
मूलम्

छानाश्र षिमैंवलजः शशिनिध वेणातिरिया शुभा।
शौवीरराशि सिंताक्षे ग्रहहिंसालक्ष्मा सौराष्ट्र जाः।
कालिका कनकावदातकृतिचिरा पीतप्रभा कौशलिन।
श्या: युष्ठदप्रव तात्राविषये नात्यन्तपीतप्रभा:॥ ६५॥
एविद्धापौ विचित्रेऽजो सरस्वतेऽपि पशुभि:।
वच्चुत्यात्मे ब्रह्मानं कथितं ब्रह्मकोविदः॥ ६६॥

तर्जयम्

हिमालय प्रदेशः भर्षि हिमालय पर्यंत निकटके
क्षानेमेः जो चीरा पय्यदा होता है। उस्जों रज्जः तांवपन
भलक्ता है; वेण गड़के किनारे जो चीरा पय्यदा होता है;
वह चन्द्रमाके समान उष्णुल चमकता है; शौवीर देशमे
जो चीरा पय्यदा होता है, उस्का रज्जः शेष कमलके समान
चयवा सादे वादवके समान होता है; सुराट प्रदेशमे जो
चीरा पय्यदा होता है, उस्का रज्जः तांवेके समान
होता है; कलिङ्ग प्रदेशमे जो चीरा पय्यदा होता है,
उस्का रज्जः सोने वसान होता है; चयोध्यामे जो चीरा
पय्यदा होता है; उस्का रज्जः पीला होता है; पौड़ प्रदेश-
मे जो चीरा पय्यदा होता है, उस्का रज्जः श्यामवन होता
है; चौर मात्रः प्रदेशमे जो चीरा पय्यदा होता है, उस्का
रज्जः चाल्का जलद्वार होता है। ६५॥

वच्चु-विदाये कुशल परम्परा कहते है, के हीरेमें द्रूपी,
जल, चाकाश, तेज चौर वायु यही पछ्व महाभूत सामान्य
विशेष करके है। ६६॥
TRANSLATION.

75. The diamonds of the Himalayas are slightly copper-colored, those found on the shores of the Venwa are lustrous like the moon, those of Saubíra resemble in hue the white lotus or the silvery cloud, those of Surat are copper-colored, those of Kalinga dart golden rays, those of Kosala are yellow, those of Paunda, sable, and those of Mátanga, yellowish.

76. According to persons versed in the knowledge of jewels, diamonds vary in the preponderance of one or other of the five primal elements—earth, water, the sky, energy and the air.

अमृवाद।

हिमालय पर्वतेत ईश्वर तात्म्यबर, ब्रह्मातीरे चन्द्रे नाय शूरवर, सौबीरे ग्रेत्तपध्र अधव शुद्ध मेयरदृश, सौराष्ट्र प्रदेशे तात्म्यबर, कुल्लश प्रदेशे हवरवर, कोशले पीतवर, पौंढ़ प्रदेशे श्यामवर, मात्स्य प्रदेशे ईश्वर पीतवर श्रीरक उत्पन्न हय। ७५।

बजपरीक्षा-कूशल पद्धतेरा कहेय, श्रीरकविशेषे कृषिते, अप, आकाश, तेज ओ वायु एश पंह महाभूतेर प्राधान्य लक्षित हय। ७६।
मूलम्

महाभाषां सदृश शुभेम पारिवर्तिनं विदु: ||
सिम्भं वदु धनं स्त्रक्षामायमाधः परं वुधा: || ७७ ||
विमलं शुचि तीजायां वैतरं वज्रसुचयते
पद्मभूतात्मकं वक्तं तेजसं प्रायोगं भवेत्
लघु तीजाम् बरस्यं शाङ्गं वायमं परिश्रयते
समायं तद्विषयं पाति पारिवर्त्यं विधारणात्
कसिदेँजीविः कौन्तिराज्यवद्य धारणात् || ७५ ||

तद्भावम्

जिसं हृतेमेश्वरीका चंस ज्वादा हैं, वह हृता गांव होता है; जिसमे जलका चंस ज्वादा है, वह हृता घन,
समान, अर्थतः स्त्री, चमत्कार और स्नेह होता है। ७७।

जिसमे आकाशका चंस अधिक है, वह हृता निश्चल, पवित्र और तीव्रात्म होता है; जिसमे तेजका चंस अधिक है, वह हृता रक्षण होता है; और जिसमे वायुका चंस
ज्वादा है, वह हृता चालका, तीव्रात्म और बुध्वरा
होता है 78।

जिसं हृतेमेश्वरीका चंस अधिक है, उसकी जो धारण करे, वह राजा है; जिसं हृतेमेश्वरीजलका चंस अधिक है,
वह हृता धारण करने वाला है, तदूरी, व्यापक और
कौन्ति लाभ होए 78।
TRANSLATION.

77. The diamonds in which earthy matter forms the base are thick, while those in which water preponderates are dense, smooth, cool and transparent.

78. Diamonds mainly composed of the sky, are exceedingly flawless, clean, and sharp-ridged; those having for their base, energy, are almost always blood-red; and those preponderated by the air are exceedingly light, sharp-pointed and rough.

79. The wearing of earthy diamonds leads to universal dominion; and the watery kind brings contentment, riches, fame and renown.

অনুবাদ।

যে লকল হীরকে পার্থিবাঞ্চের আধিক্য ধাকে, সেই লকল হীরক দলে পুরু ; যাহাতে জলীয়াংশের প্রাধান্য ধাকে, তাহা অতি ঘন, মহর্য, নিষ্পূহ এবং ব্যস্ত। ৭৭।

আকাশাংশের প্রাধান্যে হীরক অতি নির্মিত, পবিত্র ও তীক্ষ্ণাদেহইয়া ধাকে ; তেজপ্রধান হীরক প্রায়ই রক্তবর্ণ হয় এবং যাহাতে বায়োর প্রাধান্য ধাকে, সেই হীরক অতি লালু তীক্ষ্ণাদেহ ও খরশ্বর্ণ হয়। ৭৮।

পার্থিবাঞ্চপ্রধান হীরকধারণে সমস্ত পৃথিবীর আধিপত্য লাভ হয় ; জলীয় হীরকধারণে মানসিক ভূষিত, লক্ষ্মী, মর্ম ও কৌতুক লাভ হয়। ৭৯।
मुख्यम्

उत्साहप्रियवहितः वायुभस्म विधारणात्।
तथा सम्पन्न; सब्र वैयतथा विधारणात्।
प्रतापः शौर्यसुलभोऽसुभाष विधारणात्। ॥८०॥

हिमकुंडलोकवर्तको समाधीयता तथा।
तीव्र वारिस्वर्ण वचन धन्यकान्वयितम्।
अभिकारे च दीयेत तद्यज्ञं वचारुचम्। ॥८१॥

सुनादं तीतिशारं वस्त्रपर्पिनिवारणं।
तस्क धारणामाण्डल विषयोऽर्थं प्रशाम्यत्। ॥८२॥

तर्जनम्

जिसं हीरमेव वायुका चंग अधिक है, वह हीरा धारण करनेसे उच्चाकारी दृष्टि हो, और लोगों पर प्रभा हो जाता है, जिससे हीरे में आकाशका चंग अधिक है, उसे हीरको धारण करनेसे सम्भव हो जाता है, जिसे हीरेमें तेजसका चंग अधिक है, वह हीरा धारण करनेसे प्रताप, वीरता, और उत्तम दृष्टि हो जाता है। ॥८०॥

जो हीरा वर्फ, कुद्दल, सफरद वायु, और चन्द्रमाके समान शुकर्य होता है, और ककोता चंगहरा चार्टकोण-शुक, तीतिवर्ग, अलेक्टर उपज्ञ होता है, और बाइरेमें प्रकाश पाता है; वह हीरा एकता उत्तम है। ॥८१॥

सुनादुक और तीतिवर्ग हीरा धारण करनेसे सप्तका बिह और प्रवासिय विधार जन्मबारिक विष नष्ट होता है। ॥८२॥
TRANSLATION.

80. The airy sort give heart and gracefulness; and the skyey diamonds bring about the possession of all kinds of wealth. The use of energy-preponderated diamonds adds to puissance, heroism and hope.

81. Those diamonds that are white like hailstones, the Kunda flower,* white clouds or the moon, possessed of six or eight corners and sharp-ridged, that have originated from water, and that shine even in darkness, are the acme of excellency.

82. The wearing of a genuine and sharp diamond leads to instant cure from snake-bite, and proves efficacious in neutralizing the effects of other poisons.

* Jasaminum Multiflorum or Pubescens.
भूचता।
कोटिसूचनप्रतीकाश् कोटिचन्द्रशीतलं।
चन्द्रकारणं वर्जं विश्रे कथं महुतं।
तस्य धारणमचेन सम्बोध्य: प्रश्राम्यति॥ ८५॥
तसे दुधे जले तैले छते विस्तृति पि व विबः।
शीततां नावेणश्चैं स च च: सुदुःखेः।॥ ८६॥
वद्धचचिर्चिर्विद्व गुरुभेदास्माय चतुर्विंशतः।
ऋणो वधं तेपासुधेति हिन्धरम्॥ ८७॥

तत्समा।
जो चीरा कोट सूखे के समान प्रकाशमान, चौर कोट
चन्द्रमानके समान शीतल, चौर चाँदरेत्रे प्रकाश पाता है,
वह चीरा सबी सेष है, चौर उसके पहिरने सब विमारी
नष्ट होते है॥ ८६॥

जो चीरा गरम जल, गरम दुध, गरम छत चौर गरम
तालमें पेक्ष दिया जाय, चौर उसी समय उन, वस्तुकी
गरम्भ दूर हो जाय, ऐसा चीरा देवताको दूरत्व है॥ ८७॥

सर्दियगम्ये जिस प्रकारके वाच्चुण, चचि, वैश्य, चौर
गुरुदर चाँदी चार वर्ण है; उसी प्रकार हौरामें वाच्चुण,
चचि, वैश्य चौर गुरुदर चाँदी चार वर्ण है, द्वुक्र द्वुक्र करके
उसका वधं लिखता जन॥ ८८॥
TRANSLATION.

83. A diamond which is resplendent like myriads of suns, while deliciously cool as numberless moons, which illumines even palpable darkness, is excellent, and proves a panacea as soon as worn.

84. The diamond which, on being thrown into hot water, milk, oil, or clarified butter, extinguishes the heat, is coveted by the gods.

85. Like men, diamonds are divided into Brahmmins, Kshetriyas, Vaisyas and Sudras. The distinctive features of each caste I will now set forth.
मूलम्

विभव शङ्कुसुदस्तिकावदानः
स्यात् चचिवच शशवकबिलोचनाः।
वेश्वर कान्तकर्दलस्मिनः
शून्यच चौतकरबालसमानस्तिः॥ ८७॥

विभवचित्रवैश्वानां सूर्यानेयशाक्रमं
अति रक्ता तथा पीता कृष्णा चायाच्छुबिधा: ॥ ८७॥

वधृष्टे देनिष्कपोभिष्य यदाप्रोति तद्रापु यात।
गुणुक्षम स्वस्य विप्रजातेऽधारणात् ॥ ८८॥

तर्जमा

जो चीरा शङ्कु, कुसुदफल, चीर स्तिकके समान
शुक्लवर्ण, वह चीरा वाणययवर्ण है; जो चीरा खरगके
चाकःके समान रक्तवर्ण, वह चीरा चचिवयवर्ण है; जो चीरा
नवे केले व पातके समान सुबर्णवर्ण, वह चीरा वेशवर्ण है;
चीर जो चीरा परिचार खदुके समान, वह चीरा मूर्ति
वर्ण है। ॥ ८८॥

वाणयवर्णचीरेका काया सफर; चचिवयवर्ण चीरेका
काया रक्तवर्ण; वेशवर्ण चीरेका काया पीलवर्ण चीर
शुक्लवर्णचीरेका काया छायवर्ण होगा। ॥ ८७॥

चन्द्र, दान, चीर कठिन नप्साके हारा मनुष्य जो फल
लाभ करता है, गुणुक्षम वाणयवर्ण चीरा धारण करनेवे
बही फल पाता है। ॥ ८८॥
Translation.

86. Diamonds white like the conch, waterlily, or crystal, are Vipras (Brahmins); those which are red like the eyes of the hare, are Kshetriyas; those which are verdant like the cool plantain-leaf, are Vaisyas; and those which resemble in color the cleaned sword, are known as Sudras.

87. The Brahmin, the Kshetrika, the Vaisya and the Sudra, cast around white, red, yellow and black gleams respectively.

88. The fruit which is reaped through the celebration of various sacrifices, munificence, and the austerest devotion, is also gained by wearing superior Brahman diamonds.
मूच्छम्।

जयः पराभ्रंमस्य शचुनाशच जायते।

gुणवत्तचचरानियं वर्णं सभितं वषुद्वहस्। ॥ ५५ ॥

cलाकुशलता तस्य प्रन्ता चेम्स वेगो महत्।

गुणिनः पविवर्भस कैश्यजातिस्व धारणात्। ॥ ५० ॥

परोपकारिता चेम्स धनधान्यसमुदयः।

गुणवश्यस्य वर्णस्य गूढ्रजातिस्य धारणात्। ॥ ५१ ॥

वर्णं सुवर्णं देवानामपि परिश्रमः प्रोक्तः।

वर्णस्य सिम्भागः कायमेको वर्णाशयदेन्। ॥ ५२ ॥

तरंजम।

गुणयुक्त चचरानि चीरा जिसके घरमे रहता है, उनके
सब कायमें जवलाभ, पराभ्रंमधि चीर शचु का नाम
होता है। ॥ ५५ ॥

जो मनुष्य गुणयुक्त वेश्यवर्णं चीरको धारण करे, वह
मनुष्य कलाकुशल, वज्जृंघः, चरोगिः चीर यश्विः
होता है। ॥ ५० ॥

जो मनुष्य गुणयुक्त गूढ्रवर्णं चीरके धारण करे, वह मनुष्य
बलन्त परोपकारिः, चरोगिः, चीर धनधान्यां चारिको
समुद्रिशाली होए। ॥ ५१ ॥

सोनमे जा जया चीरा देवता लोगों में पशुद् करते
हैं; चीर का केवल संस्चारेण चीरकी भिन्नता वुभाइ
देते हैं। ॥ ५२ ॥
TRANSLATION.

89. The better sort of the Kshetriya class bring about uniform success, accession of power, and destruction of foes.

90. First-rate diamonds belonging to the Vaisya caste are productive to their wearers of wisdom, cure, fame and skill in the elegant arts.

91. The higher order of the Sudra class induce benevolence in their master, and make him hale and wealthy.

92. Diamonds set on gold are an acceptable offering to the gods. They are classified according to color.
मूलम्।
चरितसनिपितपिक्रलतामक्षामः। खभावतिसुचिरः।
चरिवचनश्रुवकतवपिठपायततां सखा वर्णी।॥ ५३॥
हो बचवणा प्रवचनीनसंस्क्रिती प्रदृश्यी नन्दसाहित्यां।
व: स्त्राज्ञावार्देहुमभ्रमणः यो वा प्रग्राहसंगविकायः॥ ५४॥
ईश्वरस्वरुपां श्रुत्यं नणवतं सार्वभाष्यां।
कामतो धार्येत्राजः न लघुसंज्ञेन कदनन।॥ ५५॥

तद्राजम्।
सजन्त, सर्पम्र, पीता, पिन्चल (नीला चौर पोला मित्रित)
tविद्ये भवानां चौर खाम यही क्रमकर्क्का रज्ज हरेरे
होता है। नारायण, वर, इन्द्र, जन्म, यव चौर बायु
छक्के रज्ज मनुवरोलीके के देवता है॥ ५३॥

यही क्रमकर कर्णुसका हरेरे मध्ये कलेल पाल, चावाँ
मुद्रेके भवानां रक्तवर्णं, चावा चल्लैंके समान पीलारज्ज
यही दो वर्णितश्रेणी हरेरा राजा लोगोंको शुभद्रायक
है॥ ५४॥

चागर किसी एक हरेरे के प्रकारका रज्ज पाया जाये,
तो उसू हरेरे हरेरा धारण कर सकता है, लेकिन के
प्रकार रज्जका के हरेरा एकदमः सभी धारण नही
करेगा।॥ ५५॥
TRANSLATION.

93. Diamonds are generally green, white, yellow, brown, copper-colored or black; and the classes are presided over by Náráyana, Varuna, Indra, Agni, Yama and Váyu respectively.

94. Of the six classes, those that are red like the China rose or coral, or yellow like turmeric, are productive of good fortune to princes.

95. They can wear a diamond whose hue is a medley of all the colors enumerated above, but never diamonds of diverse colors at one and the same time.
मुखम्

चापरोऽर्थनिः छि याहे ख्यातवर्णस्यमहरः।
ततः कष्टकरो वञ्चवर्णानां सहारौ सतः। ॥ ५६ ॥
कोय्या पारस्विनि धारास्य गढः हाद्वेदितं च।
उत्तुममतोऽक्षमाय वञ्चस्याकरणा गृहः। ॥ ५७ ॥
गृहः पद्ध समाख्याता दोषः पद्ध प्रकृतिमितः।
काव्यविवेचन्यायारो वञ्चाणां रक्षोक्षिष्टेः। ॥ ५८ ॥
पद्धकोकणलं लघुधर्म समाधानं तथा।
तीव्राद्रान्ततिः निम्नलिखितमिब पद्ध गृहः। ॥ ५९ ॥

तर्जनम्

जिसे प्रकार मनुष्यामेव ब्राह्मण, चाचिय, वैश्य और शूद्रके\nपरस्पर संयोग होने सहारवर्णका उत्पत्ति होती है,\nउसी किसी से ही र्रीके विभिन्न संयोग होने सहारवर्णी\nहोता है; वही सहारवर्णी हीरा मनुष्यके कष्टरूपक\nहै। ॥ ५६ ॥

ककोण, चापार्श्वत (चाठो चांसघाट) बार धार\n(गैरस घाट) गढ़ा, समान, चार तीव्राद्रान्त बही सब गृह\nहीरमें स्वभाविक पद्ध चोटा है। ॥ ५७ ॥
रक्षोक्षिष्टे पशुहत हीरके पांच गृह, पांच दोष\nऔर चार काव्य तजावज किया है। ॥ ५८ ॥
ककोण, भालक, चाठो चांस घाट, तीव्राद्रान्त, चार\nनिम्नलिखित बही पांच गृह हीरे में होता है। ॥ ५९ ॥
TRANSLATION.

96. As the promiscuous intercourse of one caste with another gives rise to mixed castes among mankind, so it is with diamonds, the mixed classes of which are fraught with great troubles to man.

97. The qualities of being six-cornered, eight-sided, twelve-edged, high, smooth and sharp, diamonds bring from their quarries.

98. Persons skilled in the knowledge of jewels enumerate five good, and as many bad qualities of diamonds; and have also mentioned four kinds of shades as proper to them.

99. The qualities of being six-cornered, light, sharp-edged, and pure, as well as the state of having eight equal sides are the five good properties of diamonds.
मुखम्

पर्कोणशुद्धमलं सुचि तीच्छाधारं
वर्णीन्तिः लघु सुपालय मरेतद्रोपं।

इन्द्रयुधां सुभिक्षितस्मिन्नरीरः
मेवेविंधे मुखि भवेत् सुलभं न वच्चं। १००।

अतः लघु वर्ण तस्य गुणवत् पार्श्वं घु सम्यक समं
रेखाविन्दकल्पकाकपकदकािला तिन्वितिः।
लोकेष्विनं परमात्मा मपि यहं कृत्वा घट्टा
तस्मि देवस्मायो द्वितविक्षीयाधारं यदि। १०१।

तदृशम्।

जो हीरा विगुण, बक्षोण रुक, चत्यन निश्च्य चर्यात्
बजत घाय, तीच्छाधारं, उत्तम वर्ण विशिष्ट हास्य चार्चा
घाटदारं, बेगचेव, चौर जिससे इन्द्रयुधको समान
आभा निकले, ऐसा हीरा पृथ्वी पर बजत नायक है। १००।

बजत हास्या, उत्तम वर्ण वुक, रुषायुक, बरावर घाट,
तीच्छाधारं, चर्यत् चुटीदारं, चौर, सिंता, द्राग, भाजपद,
गड्ढा, यही सब चर्यविमृद्धि, हीरकेको कोटे तारेके
समान जिस जगते रहे, उसी जगते जहाँ देवताका
वास होगा। १०१।
Translation.

100. The diamond which is free from defect, six-cornered, pure, sharp, possessed of an agreeable color, light, beautifully shaped, flawless and iridescent is a rarity in the world.

101. The place where there is even a particle of such a diamond as is sharp, equal-sided, exceedingly light, possessed of an excellent color and of other good properties, and free from Rekhá, Vindu, Kalanka, Kákapada, Trása, &c., is certainly frequented by the gods.

अन्नवाद।

যে হীরক বিশ্বাস, বটকোপবিশিষ্ট, অতি নির্মল, তীক্ষ্ণ-ধার, উল্লভবর্ষীরিত, লম্ব, স্বপার্ক, নির্দোষ এবং যাহা হইতে শিশুধনুর প্রভা নিঃস্তত হয়, সেপ্রকার হীরক পৃথিবীতে অতি দুর্লভ। ১০০।

অত্যন্ত লম্ব, উৎকৃষ্ট বর্ণান্বিত, সম্পন্ন, সমপার্ক, তীক্ষু এবং রেখা, বিন্দু, কাকপদ ও ত্রাসাদি দৌষিবিতজ্ঞ হীরক পরমাণুপরিমাণে যে স্থানে থাকে, সে খানে আবশ্যই দেবতাদিগের সমাগম হইয়া থাকে। ১০১।

* A dark spot.
लोकमा
विमलमोति विवेदीयोः
धनी ्यः प्रभवततमः सदैव वज्रः
बहुद्वायः प्रतिनिधित्वं वावदुः
श्रीसप्तविधिन्तरनं नागोपड़ुणाः ॥ १०२ ॥
वर्जु सर्वं गुणं दृष्टं वर्जं तयानि वारिणि
रब्रवर्जु सम्राट्पि तथा धारणामिभवति ॥ १०३ ॥
चामकलरति च वहजुः मेघं विमलद्वैताम
तथा संस्कृतप्रकोणं लघु भागवन्दनः ॥ १०४ ॥
प्रभा च शक्तिपाखा वस्काप्रिनिमुखी भवेत्
तद्रज्ञ धारणा राजा सचि न जयति शाच्यान्तः ॥ १०५ ॥

वर्जमा
जो चढ़सी चोटीदर, साफ, चौर वेचरवेब चैरा
वतन कर के पहुँचे, वह चड़सी जेतने दिन जीता रहेगा,
उतने दिन दौलत, सप्त, चौनाद, वन, थाना, गौ चौर
पशुका मालिक रहकर जीतियी भर बजलत खुबीसे बसर
करेगा ॥ १०२ ॥

जो चैरा तामाम तारीफ़ी मौखुफ चौकर पांगिपर
तारिए, वही सब रबरों रहँगा है, और उसके पहेलने बजल
फलदा है ॥ १०३ ॥

जो चैरा बजल साफ, चबेर चर्चित् जिस्को में ना
कर में, कबीर, बजल वाला, पांगिपर तरता हो, और
सर्वके सामने रखने इत्यादि घनके समान धामा देंगे,
वही चैरा पहेलने राजा लोग सब जगह जय पानेवाले
होते हैं ॥ १०४। १०५ ॥
TRANSLATION.

102. The man who carefully keeps about him a sharp-pointed, spotless and genuine diamond, is blessed with the life-long possession of riches, good fortune, sons, corn, kine and other beasts.

103. The diamond which crowned with every good property, floats on water, is the very pink of perfection; and the use of such a gem is attended with greater good.

104-105. The possession of such a diamond as is exceedingly flawless, impervious, six-cornered and light to a degree, as forms the rainbow on being exposed to the sun, and as does not sink in water, renders a prince victorious over every enemy.

�हুবাদ।

যে ব্যক্তি তীক্ষ্ণ, নির্মল এবং নির্দোষ হীরক অতি যত্নসাধকের ধারণ করে, সে ব্যক্তি ধারাবাহিক লক্ষ্মী, সম্পদ, পুষ্প, ধন, ধান্য, গো ও পশুর আধিপত্য লাভ করিয়া কাল যাপন করিতে পারে। ১০২।

যে হীরক সর্বগুণালক্ষ্য হইয়া জলে ভাসমান হয়, সমস্ত রক্ষমধ্যে সেই হীরকই উৎকৃষ্ট, এবং তাহা ধারণেও অধিক ফল লাভ হয়। ১০৩।

যে হীরক অতি নির্মল, অভ্যন্ত, ষট্টকৌশলবিশিষ্ট, অতি-শয় লব্ধ, জলে ভাসমান, সূর্যাভিমুখে ধৃত হইলে ইন্দুমহূর প্রভা বিস্তার করে, এপ্রকার হীরক ধারণ করিলে রাজগণ সর্বভার সকল শক্রকে জয় করিতে সমর্থ হন। ১০৪।১০৫।
मूलम्।
चन्द्र बारिभवं नाम द्रव्याधिकारणम्।
कुचिनार्थं तुलया तहजं कोटिभजनं ॥ १०४॥
चढ़ापि विशेषंकोटि: सविन्द्र रेखानितो विवणां वा।
सोडपि च धनशाख्सतान करोति संद्राधुधो वजः ॥ १०७॥
सोदासिनीविरुद्दतिरभिरामं राजा यथोत्कुक्तं कृत्यं द्रव्यं।
पराक्रमान्तपरमताप: समस्तसामन्ताभवं भुनितं ॥ १०८॥

वद्यमा।
जो चीरा पाणिसे प्रयोग चोता है, चीर जिसका राणा
सवृज घासके पाणिके बूंटके समान, चीर चोजनमे एक
तोला भारी हो, उस चीरेरे द्राम कोर रूपेय होता
है ॥ १०५॥

टुटकोणा, कटा, चिर, चीर बदरकः यही सब
आवेदुदार चीरसे चागर इन्द्रधनुके समान भावा प्रकाश
पायें, तभी पहरेनसे धन, दैलत चीर चायवालकी तर
किक होये ॥ १०७॥

जो राजा परिपूर्वे वियुष्टि गये वेचयेव चीर बिजने
के समान भावा प्रकाशित चीरा पहरे, वह बड़ा एक
वालमिक चीरकर तासाम जमीनका राज लाम करे। ॥ १०८॥
TRANSLATION.

106. The diamond which has originated from water, which weighs one tóla,* and which is transparent as the dew-drop on a blade of grass, is worth ten millions.

107. Even a diamond which is cracked, spotted, striped, discoloured, or otherwise defective, leads to wealth and increase of children, if it possesses the power of forming the iris.

108. The sovereign who wears a diamond possessed of the good qualities mentioned above, and laughing like the lightning's flash, attains to universal dominion.

अन्तवाद।

वे हीरक जल हईते उंगपन, याहार वर्ण दूर्बादलो-परि पतित जल-विन्दुर न्याय वृष्टि, एवं ओजने एक तोलापरिमित, ताहार मूल्य कोटि मृदा। १०६।

भव्यकोण एवं विन्दु, रेखा ओ वैरंग इत्यादि दोष-दुष्टित हीरक हईते। यदि इन्द्रधनुर त्रथा प्रकाश पाय, ताहाओ धृत हईलेखन, धातु, ओ सन्तति रुक्ति करे। १०७।

वे राजा पूर्वोक्त गुणसमुहे दुष्टित एवं सौदामिनीर न्याय प्रतापकाशक हीरक धारण करेन, तिनि अतिशय पराक्रमशाली हई। समस्त पृथ्वीर आधिपत्य लाभ करेन। १०८।

* A weight of gold or silver, calculated at 12 māshās, Jeweller's Weight, and equivalent to nearly 210 grains; but actually it is of the same weight as the sicca or 179⅓ grains.—Williams.
ब्रह्म कविता

मुख्यः 

मलो बिन्द्राढः रेखा चासः काकपद्वः 

यते दौप्यः समाखः पद्म वज्रेश्वर कोवःः || १०४ || 

मले मलिनता खाता बिन्द्रो स्वधिनार्मस्थन। 

रेखायां दृष्ट्यो भोतिः चासे चासः चयः पदे || १९० || 

द्रोपद् बिन्द्राखः परिवर्तः ववाकातःः। 

चतुर्विंशः समाखः बिन्द्रो ब्रजस्थितः || १९१ ||

होरेका भावः

तर्कमः 

रबिशालो पशिलक मवला, किता, चिर, मदुषा चौर 
काकपद् यही पांच प्रकारके होरेके अवेब कहे गये हे। १०८। 

मलिन होरेके पहेल ने मन मवला होता है, कितेरके बिन्द्रे पहेल ने सब्रानार्म होता है, चिरेरके पहेल ने सापणका भव होता है, मदुषाराके होरा पहेल ने हमेसा मनों दुःख रचता है, और चाकपद्रचिन्द्रुक 
होरा पहेल ने छद्दी बजत जलद नाशको प्रास होता है। १९०। 

होरेने जो किता हे, वह प्रकारभेदसे बिन्द्रा, चावर्त्त, 
परिवर्त और यवाकात यही चार प्रकार होता है। १९१।
DEFECTS OF DIAMOND.

Translation.

109. Authorities in matters of precious stones mention five bad qualities of diamonds; namely, mala,* vindu,† rekhá,‡ trásá and kákapada.| |

110. The first defect causes impurity, the second brings down destruction on the wearer, the third renders him apprehensive of snake-bite, the next infuses constant fear into the mind, and the last leads to ruin.

111. Diamond spots are divided (according to the respective character of each) into four classes, namely; vindu (or the spot proper), ávarta, pari-varta, and jabákriti.¶

हीरकेके दोष ।

अख्यातः

रहस्यत्वात् परिणतेरा मल, बिन्दु, रेखा, त्रास, ओ काक-पद एि पाँच प्रकारके हीरकेके दोष बलिया उल्लेख करिया गियाछेन । १०९।

मलिन हीरकेमनेरा मालिन्य जन्मे; बिन्दुयुक्त हीरक सर्दनाशीर निदान; रेखाविशिष्ट हीरक सर्पादिदांशी भयंक-पादक; क्रासयुक्त हीरक सर्ददा त्रासजनक एवं काकपद-चिन्हित हीरक संयुक्तः क्रमाकरक बलिया कथित आचे। ११०।

हीरकस्थित बिन्दु प्रकारभेदे बिन्दु, आबर्त, परिबर्त ओ बबारूति एि चतुर्दिश हुइया थाकें। १११।

* Impurity. † Spot. ‡ Stripe. § Fear. || Crowfoot.
¶ Literally, that which is shaped like a barley corn.
मूँगम्

रक्तोश्च बलम्बी विन्दुराचार्यः सत्यवर्णः।
रक्तवर्णं परिवर्त्तते रक्त एव वशवासिः। १२१॥

विन्दुराचार्यं चन्द्राचार्यं सामान्यामपि।
परिवर्त्तं भवेद्व्याक्षिवर्भे तत्परमवक्ते। १२२॥

रक्तवर्णं वये खायं गजामक्ष्य विनाशायं।
वये पीते कुब्स्वानं धनात्मुः च यव भवेद्व।
एवं दोषा: समाख्याता च विन्दुराचार्यः। १२३॥

तत्त्वम्

रक्तवर्णं गोल चिक्को विन्दु चयर्त्तो भिठा करतेः हें,
समान्यगोलाकार चिक्को चयर्त्तो स्वर्णं करतेः हें,
समान्य रक्तवर्णं चिक्को परिवर्त्तं करतेः हें,
चौर रक्तवर्णं जव चिक्को जवाहारिः करतेः हें। १२२॥

जो चौरा चिंडेर्दार हें, वय हम्ब चौर दोषातो नाश
करते हें, चर्चाका चयवेद्वर होनेसे बज्जत प्रकाराका
ख्रिफ पहुँचा करते हें, परिवर्तं चयवेद्वर होनेसे बिमारी
करते हें, चौर जवाहार चयवेद्वर होनेसे बहु अनुभव
होता हें। १२३॥

किसी प्रकारके मतातुसार जवके समान निशाण सुख
होनेसे हाती चौर घोड़ाको नाश करे, चौर पीला होनेसे
कुल, घन चौर उमर नाश करे। जव चिक्के वही सव
अयेव होता हें। १२४॥
TRANSLATION.

112. A blood-red, circular spot is a vindu, a circular spot situated in the middle is called an ávarta, a simple red speck is entitled a parivarta, while a Jabákriti is a blood-red mark shaped like a barley corn.

113. A vindu-marked diamond is inimical to life and property; an ávarta-spotted one gives rise to various fears; a parivarta-specked and a jabákriti-spotted one are fraught with disease.

114. According to some, if the barley corn-shaped speck is red, it is destructive to horses and elephants; and when it is yellow, loss of family dignity and of wealth and curtailment of life are the consequences.

অষ্টবাদ ।

রক্তবর্ণ বর্তুলাকার চিহ্নকে বিন্দু, মধ্যবর্তুলাকার চিহ্নকে আবর্ত, সামান্য রক্তবর্ণ চিহ্নকে পরিবর্ত ও রক্তবর্ণ যবচিহ্নকে যথাক্রমে হয়ে । ১১২।

বিন্দুযুক্ত হীরক আয়ু ও ধন নাশ করে, আবর্ত-দৌষ্টী হীরক নানা ভয়ের উৎপাদক, পরিবর্ত ও যবার্তকে দৌষ্টী হীরক নানাব্যাধিজনক হয়। ১১৩।

কাহারো মতে রক্তবর্ণ যবচিহ্ন হস্তী ও অশেষ বিনাশক এবং পীতবর্ণ যবচিহ্ন কুলনাশক এবং ধনাশ্রয়কারক হয় যবচিহ্নের এই সকল দৌষ্টী হইয়াছে। ১১৪।
शूलम्।

समयवक्र सुभा रेखा वामवक्र भवद्वरी।
केद्रामानिक्री केद्रा रेखा शस्ममयप्रदा ॥ ११४ ॥
पचाअप्रभुष्कः वा केद्रा सा परिकर्षिता।
रेखा वन्धुविनाशय जाते वजसुमन्वया ॥ ११५ ॥
सम्य चैवापसव्या च केद्रा रेखोज्जगाभिनी।
सम्य चामाभिद्रा चैव अपसव्या घनचिद्र।
जारी चारंप्रहाराय केद्रा केद्राय वन्धुरः ॥ ११६ ॥

सरसम्।

चिर चागर ताहिने तरफ टेंडा छोए, तो वह उत्तम फल देवे, बांट तरफ टेंडा छोए, तो बढ़त तरहेका खौफ पवदा करे, चौर जिस चिरसे हीरा फाटा मालम होए, वह चिर होनेसे तलबारका खौफ छोए ॥ ११४ ॥

चौरैमे जो चिर पचिके परके समान होए, उसे केद्रा बढ़ते हैं, चौर केद्रा निशान भाद्र वन्दु के बिनाशक गारण होता है ॥ ११५ ॥

केद्रा निशान चागर बांटे तरफ टेंडा छोए, तो चापने कुलेके साथे कलह पवदा करे, दृष्टिण तरफ टेंडा होए, तो दौलतका नाम करे चौर सिधा होए, तो दोसीसे उस्मूचि करावे ॥ ११६॥
A TREATISE ON GEMS.

Translation.

115. If the above-mentioned stripe appears in a bent form on the right side, it is productive of good consequences; but the same appearance on the left occasions various fears; again, the streak which looks like a cleft renders one liable to blows from weapon.

116. That stripe in a diamond which resembles a bird's wing is termed chhedā. This mark brings about loss of friends.

117. When the chhedā mark is visible in a crooked form on the left, it leads to dissension with kindred; a like mark on the right side entails loss of wealth, and if pointing upwards, brings on difference with friends.

অষ্টবাদ ।

রেখাচিহ্ন দক্ষিণে বক্র হইলে শুভ ফল প্রাপ্ত করে, বামদিকে বক্র হইলে নানা ভয়ের কারণ হয়, এবং যে রেখা দ্বারা হীরকে ফাটা বলিয়া বোধ হয়, সেই রেখা হইতে শত্রুঘাতের তীব্র উৎপত্তি হয়। ১১৫।

হীরকচিহ্ন যে রেখা দেখিতে পদ্ধার পদ্ধের দ্বারা, তাহাকে ছেদা কহে, ছেদা চিহ্ন বদ্ধবিনাশের নিদান। ১১৬।

ছেদা চিহ্ন বামদিকে হইলে আনন্দীয় জনের সহিত কলহ সঞ্জ্ঞাত, দক্ষিণদিকে হইলে ধনহার্ম এবং উঁচ্চগামী হইলে বদ্ধ বিচ্ছেদ করে। ১১৭।
मूलम्

श्रवः काकपदार्कप्र दक्षते दो मलार्यिनः।
स मृत्युमादिष्ठवायु धनं बासग्रंहं हरेऽऽ। १९८।
भनायः भगवधारसा द्वहीनश्च वर्नुः।
कालिकाहीनश्च यदज्ज दूषाय न युष्याय ततुः। १९५।
भिन्नचातानिकः चासः स चासं जनबेदं छुवः।
एवं दूषाय गुणः प्रोका वज्राणं सीमबूमचा। १९०।

सर्जमा

श्रो द्राग कौएको पांचोक्स समान होए, चौर वही द्राग
मलिन होएउसे काकपद चर्चेव कहते है, जो चदमो
एसा चौर पहरे, उसका सर्वनाश होए, चौर भीडः
होए। १९८।

जिसौ चौरका चालेका हिर्सा, चंधवा बोधी चिनारा
टुटा होए, चौर जो चौर दल्होन च्याति पल्या, तेजाहीन
चौर देखौसे गोलाकार, यही चौर वहा चापेवी, चौर
तर तरके चर्चेका पठा करैवाला है। १९५।

जिसौ सबके हौरको टुटा समजकर सक्ल पवदा होए,
उसको चास कहते है, चौर चाससुक हौरा हैमेसा सब
कामोमें चास च्यांति भव देवे, सोमराज पवहोत्ने इसी
तरके हौरका सिफत चौर चर्चेको लिखा है। १२०।
TRANSLATION.

118. The spot which is like the claw of a crow as well as dirty, is called kákapada. Death and ruin are near the man who wears a diamond marked with kákapada, and a stranger shall lord it over his home.

119. That diamond, the top or any side of which has been rifted, which does not show a leaf-like arrangement of parts, which is devoid of lustre and which is globular, is not only void of any good property, but is positively productive of a variety of evils.

120. The mark the existence of which in any diamond imparts to it an air of apparent brokenness, is denominated trásā. Such a diamond always gives rise to fear. These good and bad qualities of diamonds have been described by Rájá Soma.

अञ्चवाद।

हीरकस्थितं यदा दाग काकेर चारेर चिह्नेर अनुरुपम, अथ मलिनम ताहाके काकपद्य सोष कहे। ये बयति काकपद्योपत्तर गृहक धरणस्य करे, ताहार सर्वकईश, वासगृह परित्यागस्य, एमन कि मृत्यु पर्यवेक्ष्य आसम। ११८।

ये हीरकेस अग्निधारा बा कोन मेछर भन्न, यांहा दलकृत्य अथ गातिहीनम, देखिते गोलकार, से हीरक अति निगुणम्य एवं नाना दोषेर आकर। ११९।

ये चिह्नश्यारा हीरकेस भग्न बलिया। आक्षति ज्ञमे, ताहाके स्तास कहे, स्तासदोषाधित हीरक सर्वकष्म बिषयं त्रास उत्पादन करे। सोमायाजकर्त्त्व हीरकेस एह सकलप्रकार गुणदोषेर बिषय उल्लिखितम हई-स्याचे। १२०।
मूलम्

एकापि यस्य श्रृंखला विद्वा विद्वानं बलवता विषीयेम्।
गुणवर्धिनि तदन्त्यः वद्धं सद्वेच्छितं सिद्धिभोजने॥ १२१॥
सुभिताग्रविषीयेन श्रृंखलेन स्वामि, पृष्टीश्च पेतमथ।
नाहि वज्रस्थलोपि श्रृंखलामु विषयान्यं च चिन्तामणि || १२२॥
वधिकर्मार्ने चतुजाब्रह्मासे च चिन्तामणि नाहि चिन्तामणि।
न तदन्त्य वज्राक्षारपि श्रृंखला सुख्स्वरुपपि जीवननां || १२३॥

तर्जमा

जिसं हीरेका चाणका दुर्दूरा, वद्य वजनं
गुणकृतं चरवर्तं सव नारिफोसे भरा हो, तभी वद्य
हीरा चप्पा मला चाहेनालेको कभी चप्पा नाश
रक्षना मनासिफ नाहि। १२१॥

जिसं हीरेका चाणका हिस्साका कांठा, श्रृंखला तूरा
बौबा हिस्सा मलन हो, ऐसा हीरा इन्द्रके समान
दीलको नष्ट करेनाली है। १२२॥

जिसं हीरेका कोई हिस्सा वजनके किन्नि के समान निशान
रखता हो, या कुल हिस्सा वजनके किन्नि के समान भरा
हो, तदन्त्य हीरा चार्के मले चार्के जलद मौतका
समान है। १२३॥
TRANSLATION.

121. The diamond, the peak of which shews breaches, or which is decayed, no man who seeks his welfare should keep in his house, although it should be otherwise furnished with every perfection.

122. A diamond, the face of which is cracked, whose top is rent, and whose centre is full of dirt, can deprive even Indra of His highest Heaven.

123. If any diamond is marked with a blood-red spot, or if it is throughout red-spotted, it brings a speedy death to the most hale man.

अनुवाद।

ये हीरकेर शृंग भग बा विशीर्ण, ताह। अशेष गणमुक्त हईलें। निजगिताभिलाषी ब्यक्ति कदाच गृहे राखिबे न। १२१।

ये हीरकेर अग्रभाग काटा, शृंग विशीर्ण, एवं मध्यभाग मलपूर्ण, सेम हीरक इश्वर इश्वर सर्वर्त्त अन्य ब्यक्तिर करतलगत करितें सक्म। १२२।

ये हीरकेर कोन अंश रक्षर्ण चिह्न चिह्नित अथवा समुदाय अंश लोहितवर्णे चिह्नित, सेम हीरक अति स्वभू ब्यक्तिरो आशु मृत्यूर कारण हय। १२३।
मंगलः।
प्रथम गुणसम्पदाम्यूर्तं प्रतिवदं सतुपेति वध्योपं
चलमभरणेन तस्य राष्ट्रो गुणानितोऽधिक मणिर्म भूणनाय। ॥ १२४॥
वस्त्र नाहि भव्येश्वरो दाही वा ज्वर एव वा।
तत्र विस्मिचिमाहेत तद्युं दुष्टसम्य।
कर्मेण गुणं यथवचं न तद्हारणेन तुप। ॥ १२५॥
निकोणं कल्वाहय खासतुक्कोणं मयावचं।
पिन्दरोणे भवेन्मूलः पद्योकणं शुभमादिशे। ॥ १२६॥

तर्कमः।
तो चिरा पहिले गुणेऽधृक समभा जाय, चिर वरे
चोनमें जड़वानेशे उस चिरेमें चिबेव पयदा चोए, अङ्गित्
वच पासिच चिर वच चचमक वाकी ना रहे, तो यहा चिरा
गहनेमें जड़वानेके लाभक नण, किंसिल्लेके प्रयेनी वस्त्र
कभी मूणनमें चोग नण। ॥ १२४।

जिस कीर्कने जिसमें पर कानवाते जामभी शोध पयदा
चोए, वुखारे दृष्टी ठिठी चिर चण्ड चिम मिरं कबे,
वच चिरा नेहायत खाराफ चोए, इस कारण उसके
मकानमें धरना मनासिफ नण; चिर जो चिरा त्रोजनमें
भारी, नेहायत हांमार, वजत करेन, वच चिरा काजाको
किशी तरसे पहर्ना फूचित नण। ॥ १२५।

तिनकोणा चिरा भगड़ेक, चोकोणा चिरा वजत
तरसे खौफका, पांचकोणा चिरा मौतका कारण चोए,
चिर करकोणा चिरा मङ्गल करेनवाला हे। ॥ १२६॥
TRANSLATION.

124. The diamond which at first appears possessed of good qualities, but which on being set on gold, &c., betrays defects, should never be selected for ornamentation; since a thing devoid of good properties should never be used for such a purpose.

125. A diamond the touch of which causes swelling in a wound and an increased sensation of burning in a fever and which brings on a sensation of fainting, is a bad gem and must not be treasured. The diamond which is rough is not acceptable to kings, although it may be weighty.

126. A three-cornered diamond gives rise to quarrel, a four-cornered one occasions various fears, a five-cornered one brings death, but a six-cornered diamond is productive of good.

অস্ত্রবাদ।
যে হীরককে প্রথমে গুণমূলক বলিয়া প্রতিভমান হয়, কিন্তু শ্বেবার্থের সঙ্গে পার্ক্য ভাবে দোষান্ত হইলে দোষান্ত হইয়া পড়ে, এক হীরক দ্বারা কদাচ অপরাধ নির্মাণ করান কর্তব্য নহে, যেহেতু শ্বেবার্থ কত্ন কখনই হুমকির উপযুক্ত নহে। ১২৪।
যে হীরকের স্পর্শে কতে শোথ, জরে দাহরূদ্ধি হয় এবং অঙ্গ চিমচিম করে, সে হীরক অতি চুষ্ট, হুতাস তাহা গৃহে রাখা কর্তব্য নহে। এবং যে হীরক পরিমাণে গুরু, কিন্তু অতিশয় কর্কশ, সে হীরক নৃপতিদিগের অগ্রাহ্য। ১২৫।
ত্রিকোণ হীরক কলাহের, চতুর্কোণ হীরক নানা ভয়ের, পঞ্চকোণ হীরক মৃত্যুর এবং চতুর্কোণ হীরক মসলের নিদান। ১২৬।
महिमाला ।

सूचना ।

दिदूँले कलही नित्यं चिदृले सुखनामनं ।
चतुरौँले सुखावासः शोकः पक्षमे दृः ॥ १२७॥
पढःले राजनो भौतिमूः लकः सत्यः तथा ।
अष्टदलं भवेक्षुः वज्रमित्याख्यान पावः ॥ १२८॥
विद्वानं विपदेनुः रोति मलिनं धने शुचि बोधः
दुःखं शोकनीमलसनकरणं श्वास्वाच्छिवं को गहतः ।
रेखाकान्त्यकरालेवासं संहितं श्वास्वाच्छिवं वेदीनां
वचे वज्रविच्छिन्नसु बिभवानस्तानाहिच्छायं श्च। ॥ १२८॥

तर्जना ।

अभिमुखाण्वे मः सते दीर्घका चौरा भगड़े का कारण, ॥
तिनेलका चौरा सुखका नाश करनेवाला, चौर्धलका चौरा ॥
सुख दीनवाले, पार्श्वलका चौरा शोक पद्रा करनेवाला ॥ १२७॥

ब्रह्मलका चौरा राजमय करनेवाला, सात्तलका चौरा ॥
भौतिका कारण और अष्टदलका चौरा बजत, आच्छात ॥ १२८॥

चमककीन चौरा चापड़ा सब, मलिन चौरा गम ॥
दीनवाला, नायक अयत्त चन नीचा चौरा दुःख ॥
दीनवाला, कम पाणि चौरा खफकान होनेका कारण, ॥
शामवर्णा चौरा बजत दुःख दीनवाला, चौरे चौर, काकपड़ ॥
और किन्नारी चौरा मौतिका कारण है । इसीलिये पतिमे ॥
शुचि चाच्छिव तरहे परस्क करवे बाद उसुऽक प्राण करना
मनस्यंक है ॥ १२८॥
Translation.

127. A two-layered diamond, (says the Agni Purāna,) brings about quarrel, a three-layered one is destructive of happiness, a four-layered diamond is productive of it, and a five-layered diamond occasions grief.

128. A six-layered diamond causes fear to kings, a seven-layered diamond is mortal,* while an eight-layered one is surpassingly pure.

129. Since a shadeless diamond is fraught with danger, a dirty diamond with grief, a rough diamond with unhappiness, an unfeeling diamond with intoxication, a black diamond with various troubles and a rekha-marked, a vindu-marked, or a kākapada-spotted diamond, with death, it behoves a man to wear diamonds after minute examination.

* Used literally; L. mortis, death; Sanskrita, mṛi, to die.
मूलना

चम्काइप च दोषेण लक्ष्मालक्ष्मण दृष्टिं
तन्नूष्क्लासंभं भएगं वज्रं वभो न वा न वा || १३० ||
प्रकारतनेकदेवश्च शुक्लस्म महतोपिः वा।
स्मृत्ताच्छल्लो भागो वज्रस्म न विधीयते || १३१ ||
सुप्रेदोपलद्वृरे वज्रं वदापि वभोते।
रज्ञानाम विविधादिं मूल्यनास्म भवेश्चु || १३२ ||
शुक्लीयोभिमयं दर्शन्यो धृतीभिरं मणिः।
जठरेऽवज्रस्मांमुक्तां मन्त्राः स्वन्तः मणिः || १३३ ||

तुपुजमा।

जो हिरा योगी ध्यानवेचे ध्यानवी है, चौर वड आये
देखनेम आये जा ना आये, लेकिन उस हिरेका द्राम वे
अन्य हिरेके ध्यान द्रामबं वरारव भी नहीं दो सका ।१३०।

जो हिरा वज्जन, ध्यानवेचे ध्यानवी है, चौर वड सब
अन्य वज्जन घोड़ा घोड़े, या ज्यादा घोडे, उस हिरेका
द्राम वेश्यवेचे हिरेके मोकारेम शतद्रामके वरारव
नहीं है । १३१।

जिस हिरेने ध्यानवी हिरा जठिरा होए, वड सब भुना
अगर देखनेमे वज्जन भाला होए, मगर उसका द्राम वज्जन
कम होगा । १३२।

खाराव हिरा गर्भिणी स्वीक लिये वज्जन दुःखरायी
है; इस कारण ध्यानवी हिरेके पाश रबनेसे गम्भी घिर जानेका
खोफ है । १३३।
TRANSLATION.

130. It is doubtful whether those diamonds that are slightly defective, are even half as valuable as flawless ones, although their defects should escape the eye.

131. The worth of those diamonds that possess many bad qualities, although all of them of a trifling nature, is not even a hundredth part of the value of a sterling diamond.

132. The value of such ornaments as are set with impure diamonds is small, although the ornaments themselves may otherwise be very fine.

133. Defective diamonds are very dangerous to youthful women under conception; the contact of such gems may lead to abortion.
मूलम्

चिथ्या पद्मरागेण तथा गोमेद्वेंचे च।
बेंद्वीक्षितकाव्यात्प्रकाशकथ्योपनिषदः॥ १३४॥
प्रतिपादित्वकुण्डलिन्वज्ञुकुष्ठकुशलान्नरः॥
परीचया नेमु कर्मण्यविदंच्योपपरीचयः॥ १३५॥
चारोऽन्तिकंखण्डमन्यक्तां संग्रहं परीचयः॥
चयते शास्त्रसंग्रहस्तू घर्तृत्वायामाणां बाब्यान्ति ॥ १३६॥
चाराश्रूपाश्रयितव तु रौद्रेचावं परिवर्तितेऽः
कृतिर्यां बाब्यान्ति वै जनन्त्रस्तानात्तिरः॥ १३७॥

तर्जुमा।

लोचा, भाषिक, गोमेद, लघुनिया, सहितक चौर च हर
तर्जुमा काच, इस सव चीजोंके जरिये चाहें कारिगर
लोक फरेवी चौरा बानात है, इसलिये चौरा खरिदनेके
सम्म चाहें जहरीसे दारा छोरीका परीचया करना मनान
मिश्च है॥ १३८॥ १३४॥

चौणा चार्दी चार्दी, धिशनेके चौर शास्त्रये इन तिन
चीजोंमें छोरींकी परीचया होति है, परेवी छोरा होनेके
चौणा चार्दी चार्दी संबंधमें चौर हो जावेगा, चौर धिशनेके
और शास्त्रये जलद धिश जावेगा, लेकिया चासल होरा
होनेके कभी घटे, वादेगा नहिं, नांदु समान
रहेगा। १३६॥

चार चौर अथि दोनको मिलाकर छीरेपर लेघ करके
धपमें गुफ्सकार पाणिण्यों घोड़ियों से मुठा छीरा मयरा
हो जावेगा, लेकिया चासल होरा इत्य मसालेके देंनेके छौर
भी चमकादार हो जावेगा। १३७॥
Translation.

134—135. Skilful lapidaries make use of iron, the ruby, the gomeda (agate?), the lapis lazuli, crystal, and glass of various colors, in fabricating false diamonds; therefore, before buying diamonds, they should be first tested by a skilful judge of precious stones.

136. There are three ways of testing a diamond; 1st, by mixing it with ashes; 2ndly, by rubbing; and, 3rdly, by whetting a weapon over it. A false diamond is reduced to powder by the first test, and wears away by the second and the third,—changes which can never be produced in real diamonds.

137. Again, smear a diamond with a mixture of ashes and acid, and dry it in the sun; and if it is a false diamond, it will show loss of lustre on being washed, but a real one will receive additional brilliancy.

অনুবাদ।

লৌহ, পান্নরাগ, গোম্বা, বৈরুষ্য, ক্ষীরক এবং বিভিন্ন বর্ণের কাচ, এই সকল বস্তুদ্বারা স্তন্ধিলিত শিলী ব্যাস্করা হীরকের প্রতিরূপ অর্থাৎ কান্তিম হীরক প্রত্যক্ষ করিয়া থাকে, অতএব হীরক ক্রয় করিয়া হইলে বজ্রকুলশ স্পর্শ্বকালে অগ্রে পরীক্ষা করিয়া পশ্চাৎ ক্রয় করা কর্তব্য। ১৩৪। ১৩৫।

ক্ষারসংযোগ, জ্বালা ও শাণ এই ত্রিভিন্দ উপায়ে হীরকের পরীক্ষা হইয়া থাকে, হীরক কৃত্রিম হইলে চূণ্ডি ক্ষারসংযোগে চূণ্ড হইয়া যায়, এবং জ্বালা ও শাণ দ্বারা কান্তিপ্রাপ্ত হয়, কিন্তু প্রকৃত হীরক কাচের উক্ত পরীক্ষায় বিকৃতভাব ধারণ করে না। ১৩৬।

ক্ষারযুক্ত অন্ন হীরকে লেপন করিয়া রৌদ্রে শুক করত ধৌত করিলে কান্তিম হীরক বিচর্তা প্রাপ্ত হয়, কিন্তু অনুকূল্য কুস্ত পুরীপ্পেক্ষ। অধিকতর দীপ্তিপূর্ণহীল হইয়া উঠে। ১৩৭।
मूचम्।
एदिवां जानि रबानि वे चानें लोहघातवः।
सर्वाणि विलिसेबुर्जः वज्रं तैर निबिलिचितिे। १२५॥
गुरुता स्वरेबानां गोववाच्यकारणं।
वज्रं तु तद्विरोधं चुरिभि: परिचयः। १२५॥
जातिरजातिं विलिसिति जातिं विलिसिन्नि वज्रं कुविन्द्रः।
वज्रं वेच्चं विलिसिति नाथेन विलिचितिे वज्रं। १५०॥

तर्जमा।
जाणिनपर जित्ने शिलिसमो रब और लोहा बहुगौर ह सक्त
चीज है, उन तामाम चीज हीरेसे कटति हैं, लेकिन
चीरा किसी चीजसे कट नहिं सकता। १२५॥
रबपर्चे पीठोंके मकः अचूर्य भारतीयन, सव
रबोऽका उमदःका कारण है, लेकिन चीरा इसके खेलाप
तारिफः सक्त है, चर्चित चीरा कदिे बहु और
चोजनमे कस्म चीरा तारिफः सक्त है। १२५॥
सर्वां चर्चित चीरे के जरिये सर्वां चर्चित
भूटा चीरा कट जाता है, और आसल चीरा कुशबिन्द
अरवा आसल हीरे के जरिये कट जाता है, लेकिन और
किसी चीजसे नार्ष कटेगा। १५०॥
TRANSLATION.

138. The diamond can make scratches on every other hard substance, but itself is not susceptible of such impression by ever so hard a thing.

139. Ancient authorities in the science lay down heaviness as the most valuable quality of all gems, but this does not apply to diamonds; i.e., the less the weight of a diamond in proportion to its bulk, the greater is its value.

140. An unreal diamond can be scratched by a real one, as also the latter by a kuruvinda,* or by a real diamond, but not by anything else.

* A kind of ruby.
मूलम्
बलाणि सुकामण्डो ये च कैसे जातवः।
न तेषा प्रतिविधानां भा भवत्तूज्जगामिनी। १४१॥
बलेव ब्राह्मणे प्रोक्तं पादेनान्नन वाङ्जे।
चन्दने न व्रमणेव मणिमूखं विचित्रायते॥ १४२॥
चतुर्विषमिः वज्रं यदुकं जातिभेदतः।
चतुर्विषाओऽपि परिवर्धियमण्डमनक्रमात्।
चतोन्नयाः गृह्यं कुमारत्रोगशेषमबं तथा। १४३॥

तारम्
चौरा, भौति, माणिका वाह्नेत्र चाकर वन्दे ज्ञायते।
तो उस्की किरण उपरक्रो ना जावेगो। १४१॥
व्राह्मण कीर्ति जो द्राम होगा, चचिर्वणि कीर्ति चाकरणा द्राम घट जावेगा,
वेम्बरणि कीर्ति चाद्रा द्राम चौर ग्रुड़वणि कीर्ति चावाइ द्राम होगा। १४२॥
व्राह्मणवणि कीर्ति व्राह्मणको, चचिर्वणि कीर्ति नानिको,
वेम्बरणि कीर्ति वैभवको चौर ग्रुड़वणि कीर्ति ग्रुड़को पहेरना
चाहिए, उसकी खेलाप विमारी, रक्षा, गम, खौफका
सवब है। १४३॥
TRANSLATION.

141. When a diamond, a pearl, &c., set on gold or any other precious metal, look downward, their rays do not radiate upwards.

142. The price of a Kshetriya diamond is one-fourth, that of a Vaisya diamond one-half, and that of a Sudra diamond three-fourth less than the price of a diamond of the Brahmin class.

143. If a king wearing a diamond belongs to the same caste that it belongs to, the circumstance is productive of good; the reverse brings about disease and grief.

হীরক, মুক্তা এবং অপরাপর যে কোন মণি স্থবিন্ধী দ্বারা প্রতিবন্ধ হইলে অর্থাৎ তাহাদের নিম্নবাদ করিলে তাহাদিগের ক্রিয়া কখনই উঠে নাই। ১৪১।

ক্ষুদ্রবর্ণ হীরকের যে মূল্য হইতে পারে, ক্ষুদ্রবর্ণ হীরকের তাহার একপাদ নূন, বৈশ্ববর্ণ হীরকের দ্বিপাদ নূন এবং শুদ্ধবর্ণ হীরকে ত্রিপাদ নূন মূল্য হইয়া থাকে। ১৪২।

ফ্রাঙ্ক্রাদি চারি জাতীয় হীরক ফ্রাঙ্ক্রাদি চারি জাতীয় নৃপতিকর্তৃক ধৃত হইলে গুরু ফল প্রসব করে, তথ্যেপূর্ব্বে রোগ, শোকাদি ভয়ের নিদান হয়। ১৪৩।
चथ वज्रमारणविधिं।

मूचम्।
चशुदं कुश्ते वचं कुरं पाखं वच्चनं तथा।
पाष्ठुतां पद्धुरलं तस्मात् संशोध्य मारवेत॥ १४४॥
गृहीताक्षृणं शुभे वचं व्यासीकर्दोरे चिपेत।
मार्गीविषया लिषनं कारिवाग्नं विपाचेत॥ १४५॥
विचारावर्तं चतुरायं यामिन्येनस्मृतये।
संचेत्त पाचबेदें सपराचेष्य शुभं॥ १४६॥

हीरेका मारनेका उपाय।

तर्जमा।
चशुदं हीरा चौधमें अवधार करनेसे कुछ, पाखं का
वेदना, पाष्ठुरोग चौर खज्जना हों, इसलिये पहिले
हीरेको संशोधन करने पीछे चौधमें अवधार करना
चाहिये॥ १४४॥

शुभ दिनमें हीरेको कस्तिकारियसमें भिजाकर भंदसका
विषा लें देकर चुंकुला चागेसे दस्म करना मनासिक
है॥ १४५॥

तामाग रात वही प्रकारसे दस्मकर फजोरे घोंडोंका
सम्ये भिजाकर चागेमें दस्म करा उचित है, वही प्रकारसे
सात दिन दस्म करनेसे हीरा संशोधित हो जागा॥ १४६॥
THE PROCESS OF REFINING A DIAMOND.

Translation.

144. Impure diamonds when used in medicine lead to leprosy, pleurisy, jaundice and lameness. It is therefore highly advisable to refine a diamond before using it medicinally.

145. The process is on some auspicious day to dip a diamond in the juice of kantakāri* and then to burn it in a fire made by dried pieces of the dung of cow and buffalo.

146. The burning should be carried on for a whole night; in the morning the diamond should be put under horse's urine, and again burnt. By this process of burning being continued for seven days together, the diamond will be refined.

हीरकमार्गविधि ।

अहूबाद ।

अशुद्ध हीरक औषधे व्यवहार करिले तद्वारा कुष्ठ, पार्श- गुदा, पांजुरोग ओ वष्णुता। ज्योम, अत्र अग्रे हीरक संशोधन करिया। पंचाङ औषधे व्यवहार कर। कर्त्तव्य । १४५।

शुद्ध दिनेह हीरकके कांडाकारीरसे भुवाईया महिषेर विठालिणो करिया घुंटॅरे आँगले पुड़ाईबे । १४५।

समस्त रात्रि उक्त्रहारारे दंड करिया। प्रातःकाले अष्ट- युत्रे भिजाईया पुनराय अगिते दंड करिवे, एँ भावे मात दिन दंड करिले हीरक शुद्ध हईबे । १४६।

* Solanum jaciiri.
मूलम्

हिंदू सैन्यसंघ के चिपेत बाये कुलत्थे।

तत्त्वं तत्त्वं पुनवं ज्ञानवेश्यसा चिन्हतथा ॥ १४७॥

आदु: पुष्पा व च वीर्यं वर्षं सौजन्यं करोति च।

स्वेतिं सूज्योगवं मृत्युः बज्रं न संस्थवः ॥ १४८॥

व्याघ्रीकंद्रवे चिमा वस्था उठिते पचिते।

मधुकं कांख्ये पाचे निग्रुहा खापयेत् खधी ॥ १४८॥


tadām

हिंदू चौर सैन्य सैन्यसंघ भलकलाहुका कायमे भिजाकर एकिष वार तत्व करनेस हीरा भस्म हो-जाता ॥ १४७॥

संशोधित हीरा चड़मी-का आदु, वदुनका पुक्षित, वल, वीर्यं, रक्त चौर खुद्र इम्म चलत्रवका बहु चौर चाक्र-प्रकार विमारीका शान्ति करेगा ॥ १४८॥

पर्वत हीरको कवारकारी गाभरे रसमे दुखाकर सात वार पुढ़ पाके (एक माके कटरा जी चीज मस्का करना चो, वह रखकर उसेरे माके कटरेरे वव मके साहि चौर गीद भिलाकर खुम शेप करके भागे ज्वलानेको पुढ़पाक कहते हैं) पाक करना चाहिए, वाद उसके एक बाँचके बताने में एक भंडक रखना चाहिए ॥ १४८॥
**Translation.**

147. Then immerse it in a gruel made of *kaldya,* into which assafetida and *saindhava* salt† also enter as ingredients, and lastly heat it repeatedly twenty and one times. By this means, the diamond will be reduced to ashes.

148. The imbibition of a purified diamond conduces to longevity, general development of the body, strength, energy, beauty of complexion and happiness, and effects cure from every distemper.

149-150. The process of burning a diamond is as follows:—Put the diamond in the juice of *kantakári,* place it in an earthen-pot, and placing another over it, smear the two with hard clay and cow-dung, then burn the whole; this should be repeated seven times. Then steep the

अनुवाद।

हिङ्ग ओ नैद्धवलब्धसंयुक्त कलारे काठे भिजाइय।
एकविंशितस्तवार पुनः पुनः तत्त्व करिले हीरक भस्मरं हइया वाइवे। १४७।

संशोधित हीरकनेवने आयु, शरीरेर पृष्ठ, वल, बवरत, वर्ण ओ रथ्य एस समुदारेर रुद्धि एवं सर्वप्राकार
रोगेद शान्ति हय। १४८।

प्रथमतः हीरकेक कांटकारीसे घराविय तत्त्वार पुट-
पाके (एक खामी स्थूली बा तदाकार कोन मुंगपाटे कोन
बन्द राखिया। अपर एकधानि तहाते मुखाकारे आचादन
करिया। आठारमाटी ओ गोमय इत्यादि नेप दिया। सेइ
पात्र अमिते दध जरायर नाम पुटपाक) पाक करिते
हय, परे एकधानि कांस्तपाटे एकटा मुडक धरिया।
राखिये १४९।

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* Various leguminous seeds, chiefly of the order Phaseolus. *Williams.*
† A kind of rock salt found in the country of the *Siadhu* (Indus). *Ibid.*
मूःमः
स भीतो सूचयेन च तन्मेच वजळामायेत्।
तसं तस्मा वजिधा वजळेऽवं मृतिभवेत्। १५०।
रसे वच भवेहुः रसः सोऽसृतं उच्यते।
भस्मोभावगतं युक्ता वजळवत् कुष्ठे तनुः। १५१।

तर्जमा।
वह मेंढक खोफ करके उसे वर्तने मृत देगा, बाद उसके
उसी मृत में वह ज्वला झया चीरा भिगोना होगा, चीरा
फरे चागे मे ज्वलन होगा, इस तरहसे वह चीरा खाक
चन्द्रानं भस्म हो जायेगा। १५०।

चीरके संयुगसे जो दार्शणिक तैयार कि जाती है, वह
भूमतके समान है, इसलिए वही दार्शणिक साधन
चीरके समान मजबूत होएगा। १५१।

प्रति चीरका वाणाः।
TRANSLATION.

diamond in frog's urine held in a pot composed of zinc and copper, and heat it over and over in fire. The diamond will then have been entirely burnt, and can be reduced to powder.

151. Those medicines into the composition of which the diamond dust enters, are like ambrosia; and the imbibition of these imparts adamantine strength to the limbs.

अध्यात्म.

मधुकु भैत हईया सेई पात्रे मूत्र परिच्छाग करिबे, सेई मूत्रे पूर्वपुटपाकदङ्क हीरक उलिखित मधुकुत्रे भिजाइया पुनः पुनः अभिर उभाप दिलेइ हीरक दंप्त प्रस्तर-बं चूर्णकारे परिणत हईबे। १५०।

हीरकभिम्मसंयोगे ये सकल औषध प्रस्तृत हय, तৎसमु-दाय अमृतसदृश, सेई औषध सेवने सेह बजेर न्राय दूष हय। १५१।

इति हीरक।
THE DIAMOND.

Its properties.

THE Diamond might appropriately be called the king of gems. Whether, in respect to beauty, lustre, transparency, hardness or density, there is no other stone yet discovered that can surpass it. In fact it is the hardest of all substances—it resists the action of the file and can only be cut by its own dust. It is known in Sanscrit as the bajra and in the West, was called, in times of old, the Adamant; both the terms signifying hardness. The origin of this precious stone is lost in the mist of antiquity. The imagination of poets has supplied the data which history has failed to afford. It is said that "Diamond was the name of a beautiful youth of the Island of Creta, one of the attendants of the infant Jupiter, in his cradle. The God who placed, among the celestial bodies, the nymphs and goat that had reared him, could not leave this youth subject to the ills 'that flesh is heir to.' Diamond was transformed into the hardest and most brilliant substance in nature."

All the opinions that have been collected as to the origin and formation of the Diamond can be placed under two heads, (a) that it is formed immediately from carbon or carbonic acid by the action of heat: (b) that it is formed from the gradual decomposition of vegetable matter. Its spe-
cific gravity is about 3.5; its cleavage, very perfect; its refraction, simple; it is transparent and translucent; infusible, and unassailable by acid. Doubts were entertained as to its combustibility, but experiments made by scientific men, on various occasions, have led to the discovery of the fact that it was only by entirely shutting out the air and therefore the oxygen with which the carbon combines, that the Diamond could be preserved from burning; whereas, by simply letting in the air of which oxygen is a constituent part, it would burn just as well as common coal. The temperature must be very high to burn a whole Diamond. Small Diamonds and Diamond-dusts can be burnt up in a much lower degree of temperature. The crystalline form of the Diamond is either octahedron (as found in India) or rhombic dodecahedron (as found in Brazil). Its magnifying power being greater than that of glass, it is sometimes used for microscopic purposes. It possesses, in addition to its strong refracting properties, the power of reflecting the coloured rays of light. It becomes phosphorescent, on its being exposed to sunshine and remains so until it is removed or even when covered with cloth or leather or paper. It is known to be a non-conductor of electricity, but by friction, however, both in the rough and polished state, it becomes positively electric, though only for a short time.
Where found.

The ancient authorities seemed to agree in considering India to be the place from which Diamond was first supplied to them, but none of them could point out the particular locality where it was first discovered. Pliny says very vaguely that "the gem-producing rivers are the Acesines (Jenaub) and the Ganges." Dronysius Periegetes enumerates the Diamond amongst the numerous gems picked up in the river-beds by the natives of India, as anciently understood, lying to the east of Mount Paropanisus and Ariana. All that Mahomed Ben Mansur knew of the Indian Diamond mines was the fable, that "in the eastern part of India, there is a deep valley inhabited by serpents, where the Diamond is produced, but some believe it to be gotten in the mines of the Jacut (Ruby)."

Amongst the many fables describing the mode in which Diamond could be obtained, is one which says that when Alexander visited the mountain Zulmeah (called by others, Sarandip) where the inaccessible valley of Diamonds is situated, he directed pieces of flesh to be thrown in; vultures picked these up with the precious stones attached to them and dropped them on various parts of the earth, in the course of their flight. Marco Polo, who travelled in India, in the beginning of 13th century, gives accounts of the manner in which Diamonds were then obtained—which agree materially with the tale given above. The first authen-
tic and detailed account of the Indian mines is known to have been written by Jean Baptiste Tavernier, a merchant-jeweller, who had travelled in India in the 17th century. He is known to have visited three Diamond mines; the first being that of Raolconda, a place about five days’ journey from Golconda and eight or nine from Visapore; the others being those of Coloor and Sumbulpore. People give Tavernier the credit of being the first European that had visited the Golconda mines. But it is really due to one Methold who had visited them before him, in 1622. Several other mines have since turned up. Karl Ritter has divided the Diamond-producing countries of India into five groups:

1st. The Cuddapah group, on the Pennar River. Diamonds are found in Cuddapah, Condapetta and Ovumpully, Landur, Pinchetgapuda and still further beyond the Pennar valley as far as Gandicotta and according to some, even Gutidrug. The Diamond-beds in the Ovumpully mines are of varying width and the stones are generally rounded. Those found still further west are said to be the best.

2nd. The Randial group, between the Pennar and the Kistna, near Bangapally. The Diamond-beds here are only about a foot thick. Most of the Diamonds of this district lie loose and their forms are of the double pyramid and dodecahedra.

3rd. The Ellore group, on the lower Kistna or the Golconda group. It is worth while disabusing
the minds of many of the impression that Golconda produces Diamonds. Golconda proper has no mines, nor any, in its immediate vicinity. The stones were found at the base of the Neela-mulla mountains in the neighbourhood of the Kistna and Pomar Rivers; they were then brought to Golconda in a rough state, and there cut and polished. This place becoming the principal mart, it was commonly supposed that the gems were found close by. The Fort at Golconda was the storehouse of the great Diamonds in the Nawab's dominions. The discovery of the mine, which has made Golconda so famous, is attributed to a poor shepherd who came across what he thought a pretty pebble, in the course of tending his flocks. This he bartered to another for a little rice. After passing through several hands, it fell, at last, into those of a merchant who at once knew what it was and discovered the mine, after considerable trouble in searching. It has been mentioned before that Tavernier visited the mines of Raolconda. This place comes within the province of this group. Its position is towards the middle tributary of the Kistna. There are other mines to the eastward, on the lower Kistna. The most celebrated amongst these, is the one called "Coloor" by the Persians, and "Gani" by the natives, situated about 15 miles north-west of Masulipatam. This was also visited by Tavernier and was described by him as being the birth-place of the "Great Mogul," which was
said to have weighed 787\(\frac{1}{2}\) carats in its rough state and 297 after it was cut.

4th.—The Sumbulpore group, north of the Gogra-very, on the central tributary of the Mahanuddy. This Diamond district extends to the immediate vicinity of Sumbulpore only and between the Rivers Mahanuddy and Brahmine. In the year 1818, the year in which Sumbulpore was annexed to the British territories, a Diamond was found here which weighed 84 grains, and although of only the third quality it was said to have been sold for Rs. 5,000.

5th.—The Panna group in Bundelcund, between the Rivers Sonar and Sone. The Diamond beds in this group lie near Bengal, Behar and Allahabad on the south bank of the Ganges. The most productive Diamond mines in this group were, in 1860, at the village of Sukariah, situated about 20 miles from Panna. Four kinds of Diamonds were found here; 1st Motichul, clear and brilliant; 2nd Manik, verging in color to green; 3rd Panna, with a faint orange tint; 4th Bansput, dark-colored.

There are also Diamond mines in Siberia, Brazil, South Africa, Australia, Borneo, Sumatra, Java, and the Celebes Islands. It had been the theory of Pliny and other ancient naturalists that Diamonds were generally to be found in the gold beds, and this has most remarkably been borne out by facts. Upwards of 50 Diamonds were said to have been found in the gold mine of Adolph, (Siberia), near the Ural Mountains (1830 to 1833).
The discovery of the Diamond mines of Brazil which occurred in 1730, was, like that of the Indian mines, the result of chance. Some miners searching for gold in the districts of Serro do Frio, came across certain pebbles of peculiar hue and lustre, which, when carried home, were given to children and used as counters in card play. They fell soon after into the hands of an officer who had spent some years at Goa in the East Indies. Struck with their symmetry and weight, he caused some of these stones to be sent to Lisbon; the Dutch Consul at which place, having examined them carefully, pronounced them to be genuine Diamonds. The Diamond district of Serro do Frio is about 60 miles in length and 27 in breadth. Diamonds have also been found in the remote provinces of Goyazes and Matto Grosso. At one time the prejudice against the Brazilian stones was so strong that the merchants were obliged to export them to India and thence to Europe in order that they might pass for Indian Diamonds. The places which yielded the greatest quantity of Diamonds were Diamantina (in the province of Minas Gerais), Bahia, (the old capital of Brazil,) and the beddings in the Paraguay and its many tributaries.

In 1840, M. Hericart de Thury announced to the Academie des Sciences that Diamonds had been discovered in the River Gumel, in the Algerian province of Constantine, Africa,—mingled with gold-dust, brought down by the stream. One specimen
weighing 3 carats was bought for the Ecole des Mines, Paris; another of 5 grains for the Musée de L'Histoire Naturelle, (Museum of Natural History) and the 3rd, by the Marquis de Drée. The discovery of the Cape Diamonds is connected with a story very much the same as that of Diamonds of other places. Amongst the number of pebbles used as playthings by a child of one Mr. Jacob (a Dutch farmer who had settled near Hope Town), was one pretty stone whose brightness attracted the attention of the farmer's wife. This was afterwards shewn by Mrs. Jacob to a neighbour, named Schalk Van Nickerk, who requested Mr. J. O'Reilly, (a hunter and trader, then passing through the interior of the country,) to ascertain its nature. This pebble being sent through Mr. Boyes to his friend Dr. G. W. Atherstone, of Graham's Town, that excellent mineralogist boldly declared it to be a real Diamond. This was in March 1867, when the Universal Exhibition in Paris was about to open. The first opportunity was taken to present it at the Exhibition, where it remained for the whole period it was open and was, at its close, purchased by Sir Philip Wodehouse, then Governor of the Colony, (and afterwards the Governor of Bombay,) for the sum of Rs. 5,000. The weight of this Diamond was known to be $21\frac{3}{4}$ carats. Several other fields have since been discovered, of which some lie in the Colony of Griqualand, west, which has come under British rule since 1871.
Australia was generally known to be the land of gold, but now it bids fair to be the land of Diamonds too. New South Wales was the only place in Australia which had yielded a sufficient quantity of Diamond, such as to invite exploration. In a certain report written in 1851, Mr. E. H. Hargraves, and the Revd. W. B. Clarke, referred to some specimens of gold and to a number of gems including what they called rather vaguely, "a small one of the Diamond kind," which was found in Reedy Creek, near Bathurst. But it was chiefly the Revd. gentleman named above who first drew public attention to the Diamonds of New South Wales. Four specimens were brought to him from the Macquaire River, near Sutton's Bar, in September 1859, and a fifth from Burrendong, in October. In the mean time he had collected Diamonds from Pyramul and Calabash Creeks. It was in July 1869, that a company, called that of the Australian Diamond Miner's, began in right earnest the work of hunting after Diamonds. A few years ago a Diamond field has been opened up near Binjera, in the New South Wales. This town is situated on the Horton (popularly known as the Big River) and is about 400 miles north of Sydney. In 1852 some Diamonds were discovered near Echuca, about 20 miles south-east of Adelaide. In 1862 the discovery of a Diamond in the Ovens district (in Victoria,) was announced by Mr. George Foord. It was a transparent yellow
crystal, with perfect edges, weighing about 2 grains.

The first Australian Diamond ever brought to England was presented by Sir Thomas Mitchell to the Museum of Practical Geology in Jermyn Street. This small stone weighs 3/4 of a carat and was found near Ophir, west of Bathurst, New South Wales.

The Diamond mines of Borneo are all on the west side of the mountains known as the Ratoos Range.

About the year 1840, some Diamond beds were discovered in the district of Dolodoulá in the Island of Sumatra.

**COLORED DIAMONDS.**

The Hindus divide Diamonds into four classes, according to their castes. Those that are of clear and pure water belong to the *Brahmana* class; those that are clear and are of the color of honey, to the *Kshetriya*; the cream-colored, to the *Vaisya* and the greyish-white, to the *Sudra*. Diamonds of several colors have been found, principal among which are the Blue, Red, Green, Olive, Black, Fire-colored and the Yellow.

The Blue Diamond is a thing of great rarity and, consequently, of very great value. The first Blue Diamond on record was the one bought by Tavernier
in India, in 1642, and sold to Louis XIV. It weighed in the rough, 112$\frac{1}{4}$ carats and 67$\frac{1}{8}$, when cut and kept in the French Regalia. In 1792, it was abstracted from the Garde-Meuble, where it was kept with the rest of the French Regalia, after they had been seized. All trace of this stone was lost since that period till 1830 when a Blue Brilliant was found in the possession of one Mr. Daniel Eliason, which was perfectly identical with the lost stone in quality and color. It was afterwards traced to Mr. Henry Thomas Hope and was then known as the Hope Diamond, weighing 44$\frac{1}{4}$ carats. This difference in weight with the original stone is thought, by some conjecturers, to have been due to reduction by cleavage. The smaller part weighing 6 or 7 carats (most assuredly the cleavage of the larger one) turned up in the market in April, 1874. It was purchased in Geneva at the sale of the late Duke of Brunswick’s jewels and now passes by the name of the “Blue Drop Diamond.”

The only specimen of a red Diamond known to English jewellers is the one bought by Mr. Joseph Halphen of Paris, from a London firm.

A beautiful green stone of 80 grains is said to have fetched Rs. 360, at the sale of Marquis de Drée. The King of Saxony is in possession of a green Diamond which forms the button to his state hat. The finest specimen of a Diamond of this color was obtained for Rs. 2,000, about 20 years ago.
It was afterwards sold for Rs. 3,000. It subsequently fell into the hands of a jeweller in Bond Street, who sold it to an American gentleman for Rs. 6,000. Mr. Charles Drayson is its present owner and is known to be quite unwilling to part with it.

Black Diamonds of very great beauty sometimes come from Borneo. They are so remarkably hard that the ordinary Diamond-dust cannot make the slightest impression on them. They can be cut or polished by using their own dust. A coal-black Diamond was exhibited at the World's Fair of 1851, by Mr. Joseph Meyer. It weighed 330 carats. A black Diamond was seen about nine years ago, at Charles Nephews & Co., Jewellers, of Calcutta.

The yellow Diamonds are the most common of all.

**Mode of Cutting—Indian and European.**

The Diamond, as mentioned before, can only be cut by itself in the form of a fine powder, which is generally prepared from defective stones and from the refuse in cleaving and cutting. This being put into a mortar of hardened steel is beaten until it is fine enough for use. Reference to the fact that Diamond is made to cut itself, is made in the touching verses composed by Charles I, on the night after his condemnation.

"With mine own power, my majesty they wound,
In the king's name the king himself's uncrowned;
So doth the dust destroy the Diamond."
The art of Diamond-cutting seems to have had its origin in India and that, at a very early period. Indirect evidences might be adduced to support this fact. Garcias ab Horto, (writing in 1565,) remarks that the Indians preferred the Diamonds of the "old rock," particularly those in their natural state, (which they called "Naifes,"), to those that were polished by human art. Tavernier in visiting the Roalconda mines in 1665, found a large number of Diamond-cutters at work there. Each of them was furnished with a wheel of steel about the size of a dinner-plate. They worked on only one stone at a time but did so with great rapidity. The principal consideration which guided the Indians in cutting Diamond was that it should lose as little of its size as possible and they would rather leave it in an irregular shape than diminish it to any great extent—a practice, in direct opposition to the system now adopted in Europe.

The discovery of the art of cutting and polishing Diamond by means of its own dust, is attributed to Louis de Berquem, of Bruges, who is known to have constructed, in 1476, a polishing wheel in which Diamond-dust was used instead of Corundum, which the Chinese and Hindus had hitherto employed. But there are several instances to prove that Diamond-cutting was known in Europe, previous to this time. The clasp of the royal cloak of King Charlemagne was set with Diamonds. In the year 1290, a corporate body of gem-polishers
and cutters was formed in Paris; and in 1373, there were Diamond-polishers in Nürnberg. In 1434, Guttenberg learned gem-cutting and polishing of Andreas Drytzehen of Strasbourg. Amongst the jewels of Louis, Duke of Anjou, exhibited in the years 1360-1368, were several Diamonds; one of which was cut into the shape of a shield; another, in the form of a round mirror; a third, in that of a lozenge, &c. &c. &c. Of the pupils of Louis de Berquem, some went to Antwerp, some to Amsterdam, and others to Paris. The Diamond-cutting made considerable progress in this last place, under the patronage of Cardinal Mazarin. He had ordered twelve Diamonds of the French Crown to be newly cut and these were henceforward known as the "twelve Mazarins." At the present time, Diamond-cutting is a flourishing trade in Holland and is chiefly in the hands of the Jewish inhabitants. Diamonds are now cut in a variety of forms, the principal among which are the Brilliant, Rose, Table, and the Lasque.

The Brilliant form is said to be the crowning invention in the art of Diamond-cutting. It is the form most esteemed, as it exhibits the peculiar lustre of the stone to the best advantage. But in this there is a larger waste of the material than in

* After they had disappeared after the Revolution of 1830, no one knew what became of them. At the recent betrothal of King Alphonso with Princess Mercedes, an Amsterdam merchant came to Madrid with twelve Diamonds which, he said, he was commissioned to sell by an owner who wished his name to be kept secret. Competent authorities have, upon careful examination, pronounced them to be the long lost Mazarins.
any other mode. This style of cutting was introduced by Vincenzo Peruzzi (or Vincente Perggi,) of Venice, in the latter end of the 17th century. "The Brilliant is formed of two truncated pyramids by a common base; the upper pyramid being much more deeply truncated than the lower; the upper side of the stone presenting a table of 32 facets inclined under different angles, and the underside, 25 facet. The correspondence between the upper and lower facets is arranged so as to multiply the reflection and refraction." Some explanation is necessary to render the technical names of the several parts of a cut Diamond intelligible to the lay reader. "The plane surface at the top is called the table; the bottom plane is called the culet or culette; the junction of the upper truncated pyramid with the lower is the girdle; and the lower pointed portion is called the pavilion. The facets are small triangular spaces or planes." The Brilliant is said to be single, double or old English cut (otherwise called the star single-cut); according to the number of facets. The English cutters make the girdle rather sharp but the Dutch make it broader. Brillonéts are those stones which are cut as Brilliants on the surface but have neither culette nor girdle. These are very rare.

The "Rose" cut has been in use since 1520 and resembles an opening rose-bud. It is formed by covering the rounded surface of the stone with equilateral triangles, placed base to base, making
the figure of a rhomb. The number of facets together with their position determines the different names of the Rose. Thus 24 facets make a Dutch Rose; the same number, but less raised, a Brilliant Rose; 36 facets, a Rose Recoupée &c. The circular stones are best suited for "Rose" cutting.

The Table-cut is made of those stones which, with considerable breadth, are of very trifling depth. It is produced by a series of diminishing four-sided planes below the girdle.

Lasques are formed from flat or veiny Diamonds and are said to be manufactured in India. The Indian cut has according to some, an upper part, lower part, and girdle. Its usual form is that of a single-cut Brilliant. But as the effects produced are not of much consequence, the stones are generally re-cut.

The point-cut was well known to Kentman who wrote in 1562. Some precious stones may either be cut as four-sided pyramids, or are so formed by polishing the faces of the octahedron and making them exactly true and regular. This style is only found in old ornaments.

Engraving.

According to Blum, the discovery of the art of engraving the Diamond is assigned to Ambrosius Caradosso, a Milanese, and engraver to the Mint of Pope Julius II. He is said, in the year 1500, to have
executed upon a Diamond the figure of a Father of the church. But Paolo Morigia gives the credit of the discovery to Trezzo, the famous cameo-artist of Milan and asserts that his first attempt was the Coat of Arms of the Emperor Charles V. Clement Birago, a pupil of his, is known to have engraved upon a Diamond a portrait of Don Carlos, intended as a betrothal present to Anna, the daughter of the Emperor Maximilian II. He is also said to have engraved on Diamond the Spanish Arms as a signet for the same prince. One Jacobus Thronus (believed to be a Hollander) engraved on a Diamond, the Arms of Mary, Queen of Scots. Among the Hope precious stones, there were several engraved Diamonds. One of these had the bust of the Emperor Leopold I on a large Table-Diamond. Costanzi, who flourished at Rome in the beginning of the 18th century, is known to have executed several engravings on Diamonds, prominently amongst them, a Leda and the heads of Antonius and Nero.

In the collection of Her Most Gracious Majesty, our Empress, is preserved the signet-ring of Charles II, when he was the Prince of Wales; the device of which is the ostrich plumes between the letters C and P, very neatly cut upon a large yellow Diamond, a table \( \frac{3}{4} \times \frac{5}{8} \) inch in dimensions, quaintly fashioned into a heater-shaped seven-sided shield. Louis Siries, gold-smith to Louis XV, is also said to have done some engravings, one of which is reported to be a very minute head of Julia, (daughter
of Titus,) executed upon the upper table of a regularly cut Brilliant.

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**The price of Diamond. Its flaws and defects; mode of testing.**

The price of Diamond, as of any other commodity, depends entirely upon the law of supply and demand. It is therefore well nigh impossible to fix a price which would be a safe guide to the intending purchaser, for all times. Approximate prices can, however, be given, when the market is supposed to be normal. In no other object of commerce, there are so many faults and imitations, of which the inexperienced should beware, as in Diamonds and other precious stones. The value depends materially upon the degree of perfection in which the articles are found when offered for sale. Amongst the most frequent faults are (1) *feathers*, *i.e.*, little rents or fissures in the inside of the stone. (2) *clouds*, *i.e.*, gray, brown, and white specks, which look very much like clouds. These give great deal of trouble when working the stone. (3) *sands*, or little seed-like bodies within the stone, of white, brown and red color. These are also called *dusts*, when very fine and found in large number in a stone.

A Diamond, wanted to be sold to the best advantage, must be perfectly free from the faintest tinge of color of any sort; must have no flaws, or
specks or fissures in any part; must be bright and lively and free from what is technically called "milk" or "salt," which are semi-opaque imperfections in the body of the stone. To ascertain if any of the above flaws exists, the stone should be breathed on until its lustre is temporarily destroyed and then the imperfections will be apparent. The stone must also be well-proportioned and properly cut. Even to the least experienced, the lustre of a Diamond when cut is sufficient to establish its identity. Some colorless Topazes, Emeralds, Sapphires and the white Zircon have sometimes been passed off as Diamonds. If the surface of the stone be the least scratched by the action of a fine file, it is not a Diamond. The rays of the sun easily pass through other gems, but in the Diamond they are refracted by the surface, which causes the superior brilliancy. According to Mr. Milburn, if the coating of a rough Diamond be smooth and bright with a little tinge of green in it, it is not bad; but if there is a tincture of yellow with the green, it is a soft, greasy stone, and will turn out bad. Though the specific weight of the Diamond is nearly the same as that of the Topaz, the one can be distinguished from the other by its electrical properties. The Topaz retains its electric powers several hours after it has been developed by friction, whereas the Diamond loses it in the course of half an hour. The Diamond can, by its weight, be distinguished from colorless Corundums,
whose weight exceeds that of the former in the proportion of 8 to 7.

The jewellers of old used the "tincture" test to distinguish the real Diamond from the spurious, of which so many were then current, as the white Sapphire, the Citrine Beryl, and the Crystal cut into a pyramid. This tincture was a varnish made of ivory-black and mastich applied to the back of the stone, which, if it was a real Diamond, became all the more brilliant on account of this back ground; if any other gem, it became dull and lustreless showing the black through its substance. Some used the oil exuding from a roasted grain of wheat darkened with ivory-black, others backed the stone with a bit of black silk. The "Novas Minas" white Topaz of Brazil, known there as the "Slave's Diamond," is now the only stone which has any chance of being passed off for a Diamond. Though it is very hard and brilliant, it very much lacks "the Adamantine lustre and iridescence."

The terms, first water, second water, mean only first and second quality. Perfect Diamonds should be as clear as drops of the purest water; and they are of the second and third water, according to the degree of clearness in them, until decidedly yellow or brown, when they come under the category of colored stones. These colored Diamonds, on score of their rarity, are sold at fancy price.

Diamonds are generally valued per carats and it is necessary to explain the term. The word is
probably derived from the name of a bean, the fruit of a kind of *Erythina*, which grows in Africa. The tree which gives this fruit is termed by the natives "Kuara" or the sun. These fruits, when dried, were afterwards imported into India and here used for weighing the Diamond. They have now been universally adopted.

4 grains make ... 1 carat.
6 carats or 24 grains ... 1 penny-weight.
$15\frac{1}{2}$ carats ... 1 ounce troy.

But a carat is not of the same weight in all countries; for instance, in England it is equal to 205,4090 milligrams; in France, 205,5000; in Borneo, 105,000; in Madras, 207,3533, &c. &c.&c.

The following is an approximate price-list as given by standard authorities.

**Diamonds below 2 grains.**

Inferior, from ... £ 4 to £ 6 per carat.
Medium ... £ 6 to £ 8 " " "
Good ... £ 8 to £10 " " "
Fine ... £10 to £12 " " "
If over 2 grains, Fine £12 to £15 " " "
Over 3 grains ... £15 to £20 " " "
Of one carat ... £20 to £23 " " "

But the valuing of rough Diamonds is not to be made according to the above standard. The form and proportion of the crystal must first be taken into consideration, for, on these only, the loss of weight in cutting chiefly depends. Then, care must also be taken to distinguish the degrees of color and
the purity of the specimen. The best forms to select would be the octahedral and the rhombo-dodecahedral. In valuing large rough Diamonds and specially those that came from the Cape, the fact should always be remembered that tints of color may be brought out in the cutting of a stone, which do not at all appear in its rough state; perfect polish and the power of reflection natural to the stone intensify any tint of yellow existing in it.

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**The Supernatural and Medicinal Properties attributed to the Diamond.**

The mythology of all nations in the world attributes supernatural influence to almost every thing in nature. Trees and fields, temples and stones, mountains and rivers,—all were supposed to be the abode of good or evil spirits. Anselm Boece De Boot, physician to the Emperor Rodolph and Maximilian II, wrote in 1664, as follows: “From their purity, beauty, and brilliancy, it is most probable, gems were selected as receptacles for good spirits, even as filthy, stinking and frightful places are usually the abodes chosen for evil and unclean spirits.” Diamond being of all stones, the purest, hardest and most brilliant, it was naturally considered to be the most powerful in spiritual influence. It was consecrated to all that was holy and heavenly, and was known to have been a powerful charm, and, when under the influence of the planet Mars,
productive of great success. For many centuries past it was thought to be a most potent talisman against poison, pestilence, witchery, insanity, evil spirits and night-mare. It was esteemed a safeguard to virtue. Though it had the power of preventing evils, as above stated, on external application, (i.e. if worn,) it had a quite disastrous effect, if taken internally. Diamond-dust had such a fatal poisonous property that nothing could save the unfortunate who swallowed it. The Diamond was also supposed to bestow victory, fortitude and strength of mind. It softened wrath and strengthened wedded love; hence it was called the stone of reconciliation. It was also an infallible test of conjugal fidelity. A Diamond placed under the pillow of a married lady, without her knowledge, would make her reveal, during sleep, any secrets of her life, which she might have to conceal from her husband. Though it was believed to be incombustible, its lustre and other properties were supposed to be affected by heat. Hence, perhaps, the ancient practice of taking Diamond rings off the finger at bedtime, and putting them in a cup of cold water or on a marble, or some other cool surface. To the Ancients, Diamond represented inexorable justice and immutable fate. Hence the judges of the Hades were described as having hearts and bosoms of Adamant. The clouds which covered Destiny were also described as being of Adamant. To the moderns, it is a symbol of inno-
cience, constancy, faith, strength, &c., &c. A gem, (supposed to have been a Diamond), worn in the girdle, by Aaron, the High Priest, had, according to a Jewish legend, marvellous properties. It would become dark and dim, if brought into contact with a man, actually guilty: if the accused was really innocent, it would shine on with increased brilliancy. If the sins of the Hebrews were to be punished with death, the stone would put on a bloody color. But the most absurd and unique virtue, attributed to Diamond—and to no other gem—was the power of multiplying its species. Boëtius De Boot makes serious mention of a lady who possessed two hereditary Diamonds, which produced several others and thus left a generation.

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CELEBRATED DIAMONDS.

The Koh-i-noor.

Perhaps there is no other jewel in the world which is so much renowned for its antiquity and for the interesting romance with which it is connected as the Koh-i-noor. It is so old that some attribute its ownership to Karna, the king of Anga, who first discovered it near Masulipatam, in the bed of the Godavery, 5000 years ago. Other traditions speak of Rajah Vikramaditya of Oujien (56 B. C.), as having been the happy possessor of it. All subsequent trace of this stone was lost till it was taken
from the king of Malwa by Ala-oeddeen, in 1304. After the defeat of the Pathans by the Moguls in 1526, it remained in possession of the latter till the invasion of Nadir Shah. When Nadir Shah came to take possession of Delhi, Mahamood Shah, the then Emperor, had to give up every valuable thing in his treasury, except this jewel, which he used to keep concealed in his turban. A woman in the harem betrayed this fact to Nadir, who, strongly bent upon having it, planned a grand festival in which both the conqueror and the conquered were to meet and swear friendship. Nadir Shah proposed an exchange of turbans and thus managed to get possession of the stone. It was he who gave it the name Koh-i-noor, or the "mountain of light." From him it descended to his son, from whom Ahmed Shah, the founder of the Cabul dynasty, succeeded in getting it, by professing friendship in his time of distress. Shah Shujah, the son and successor of Ahmed Shah, being driven out of his kingdom by his brother, Mahmood, took away the Koh-i-noor with him and made it the companion of his exile. Runjeet Sing, the celebrated "Lord of the five rivers," contrived to get him at Lahore, where he was at once put to prison and given to understand that his release could be effected if he would part with the jewel. Suffering with his wife and family, all sorts of privation and misery at the hands of Runjeet, Shah Shujah at last consented to make over the thing to him. This was done on
the 1st June, 1813. Struck with the brilliancy of the stone, Runjeet asked him, "at what rate do you value it?" to which he replied, "good fortune: and that is always the property of those who had vanquished their enemies." The Diamond was now set in a bracelet and was always worn by Runjeet. People attached bad luck to the possessor of this stone, for it would appear that all who had it in their hands subsequently came to grief, and an attempt was therefore made to make it over to the idol Juggernath of Puri. This was never done and it was occasionally worn by his successors. After the murder of Shu Sing, it was deposited in the Lahore treasury, until Dullip Sing, (the son of Runjeet), was stationed at Lahore with an English Regent. When Punjab was annexed to the British Crown, all the state-jewels of Lahore were confiscated by the East India Company. It was stipulated that the Koh-i-noor should be presented to the Queen. It reached Her Majesty on the 3rd June 1850 and then weighed 186 carats. Its original weight, when it was with Arungzebe, was 793 carats. This reduction was due to the unskilfulness of Hortensio Borgio, a Venetian lapidary, who had been entrusted with the cutting of it. The Emperor had been so much displeased with his work that instead of paying for all his labors, he dispossessed him of his property and was with great difficulty persuaded to leave him his head. This stone created quite a sensation in the great
Exibition of 1851, where it was valued at 14,00,000 of Rupees. The re-cutting of this stone being thought necessary, Herr Voorsanger of Amsterdam was selected to do it. The operation (conducted by steam) which commenced on the 6th July, was completed at the end of 38 days of 12 hours each, and is said to have cost 80,000 Rs. The Koh-i-noor has now assumed the form of a regular cut Brilliant, weighing 106½ carats and is one of the principal jewels in the British Crown.

The Great Mogul.

This stone is often confounded with the Koh-i-noor. It is reported to have been found in or about 1650, in the Coloor mines, a place about 7 days' journey from Golconda. Meer Joomla, by birth a Persian, was the Grand Vizier and General to the King of Golconda. He had amassed enormous wealth, (principally by farming, under other names, the Diamond mines of the place,) and thus made himself the eye-sore of his master, who had on one occasion openly threatened his life. The Vizier sought and obtained the aid of Prince Aurungzebe, then Governor of the neighbouring provinces, and with his co-operation, surprized the King of Golconda and was about to make him surrender when the Prince was re-called by his father the Emperor Shah Jehan. Meer Joomla ingratiated himself into the favor of the great Emperor by making him magnificent presents, amongst
which was the "Great Mogul." Tavernier relates
that he saw this Diamond at the Court of
Aurungzebe, and that it weighed at that time
787½ carats. It was at this stage of its history
that the stone has come to be confounded with the
Koh-i-noor. The same story about the cutting
by Borgio, about Nadir Shah's trick in obtaining
it, &c., is repeated in connection with this Diamond.
Some conjecture that Tavernier has described one
large stone as having been seen by him in the
Court of Aurunzebe. If there had been another
of the same weight and size, it must have surely
been noticed by him. Hence it is thought that the
Koh-i-noor and the Great Mogul are merely conver-
tible names. Others suppose that the Great Mogul
was a personal present to the Emperor Shah Jehan
and most naturally it remained in his possession
when he was in prison,—at the time of Tavernier's
visit, and that consequently that traveller had no
opportunity of examining it. They further believe
in its existence amongst the regalia of the Persian
Crown and in its having been designated there as
the "Derya-noor," or "the ocean of light." But
the drawings of the Shah's Diamonds which have
lately been sent up to England, do not confirm this
assertion. There has another theory been started
which makes Borgio cut up the big stone into three;
the one of which is now known as the Koh-i-noor;
the other, as the Great Mogul, and the third was
captured amongst the jewels of some petty Indian
Chief. But the description which Tavernier gives of the character of the stone he saw, differs materially from the actual character of the Koh-i-noor. "It was circular, rose-cut, very deep, of fine water, with but one little crack externally and one flaw internally and the work upon it that of an European lapidary; whereas the Koh-i-noor was in outline an irregular ellipse, facetted to no definite pattern, very flat, exhibited no more water than a bit of rock crystal, had several flaws, besides a large deficiency or fracture at one end and rude grooves cut in the sides, whilst all the work upon it was of that peculiar character, which the least experienced eye would detect at once as that of a Hindu Diamond-cutter."

There is one Diamond of the name of Derya-noor which is said to be in the possession of Nawab Abdool Gunny of Dacca, East Bengal, but whether it is identical with its great name-sake, we are not in a position to state.

*The Pitt or Regent Diamond.*

If not the largest, the Pitt or Regent Diamond is generally looked upon as the most perfect and beautiful Diamond in existence, remarkable alike for its shape, proportion and fine water. It weighed 410 carats in its original state. According to the story with which its history is connected, it was found by a slave at Puteal (about 135 miles
from Golconda) and kept concealed in the calf of one of his legs which he had purposely wounded and bandaged, for its reception. An English sailor promised to find a purchaser for it, provided he was paid half the value. But bent upon having the whole of the proceeds to himself, he lured the poor slave on board his ship and pitched him over the water. This Diamond was sold by him to a celebrated Parsee merchant named Jamchand, for the sum of 10,000 Rupees. Jamchand sold it, in 1701, to Mr. Thomas Pitt (grand-father of the Earl of Chatham,) the then Governor of Fort St. George, Madras, for 1,25,000 Rupees. The operation of cutting it into a perfect Brilliant, which was finished in two years, reduced its weight to 136 ½ carats and cost him Rs. 50,000; 35,000 of which, however, was recovered by selling the fragments. The Duke of Orleans, Regent of France, bought it of Pitt for 13,50,000 Rupees. This Diamond was stolen from the Garde-meuble in 1792, but was restored to its possessor most mysteriously. The Republic then pledged it to a Berlin merchant from whom it was again redeemed. The Emperor Napoleon I. used to wear it in the pommel of his sword and always considered it to be the key-stone to all his future greatness. It was shown in the French Exhibition of 1855.

The Orloff or Amsterdam Diamond.

This stone formed, according to one account, one of the eyes of a Hindu God, and was stolen away
by a French Grenadier of Pondicherry, who had, with that object in view, taken refuge with the Brahmins and professed their faith for some time. It was afterwards sold for Rs. 20,000 to an English sea-captain who resold it to a Jew for 1,20,000 Rs. He, again, sold it to the Armenian merchant Shafras from whom it was purchased at Amsterdam, in or about 1772, by Prince Orloff, for presentation to Catherine II, at 9,00,000 of Rupees and a life-annuity of 40,000 Rupees and the grant of a Russian nobility to the seller. Another account says that it was one of the stones taken away by Nadir Shah from the Moguls; that it had a prominent place in his throne; and that it had, after his assassination, passed into the hands of one of his Afghan Generals and thence to the Armenian merchant Shafras. This stone resembles in its outline the "Great Mogul," as described by Tavernier, so closely, that, but for the difference in the weight, it may be taken for that long lost Diamond. A third account supposes it to have been brought to Russia by Lazarus Lazareff, the head of the Armenian family of that name, and grand-son of Manouk Lazareff, treasurer to Shah Abas II. Hence it is called by some the "Lazareff" Diamond. It is now placed in the Russian Imperial sceptre and weighs 194½ carats, and, like the Koh-i-noor, has the underside flat and is rose-cut. Its size is about that of a pigeon's egg. The water is of a rather yellowish tinge.
The Nassuck Diamond.

This stone was originally found among the spoils captured from the Mahrattas at the conquest of Deccan, under the command of the Marquis of Hastings. It was then as large as a good-sized walnut and weighed $89\frac{3}{4}$ carats. But when re-cut, in London, as a Brilliant, by order of its proprietor, the Marquis of Westminster, it weighed $78\frac{3}{4}$ carats. It is very bright and pure but is very badly shaped. The East India Company had sold it to Messrs. Rundell and Bridge, who, on their retirement, sold it by auction to a jeweller for 72,000 Rs., though it was valued at three lacs.

The Nizam.

This stone is said to have been found at Golconda and is now almost in its primitive condition. It weighs 340 carats. It was by some ominous accident broken asunder in the year of the Indian Mutiny.

The Shah of Persia.

Cosroes, the younger son of Abass Mirza Shah, of Persia, presented this stone to Emperor Nicholas of Russia. It weighs 86 carats and is perfectly pure and brilliant. It is only partially cut; many of its natural octahedra being preserved. The interest of this stone is enhanced by the Persian
inscription it bears of its former owners, engraved as follows:—

\[
\begin{align*}
\text{Ek-bek Shak,} \\
\text{Nizim Shak,} \\
\text{Feth Ali Shak,}
\end{align*}
\] \\
\text{Lords of Irostan.}

Its shape is that of a long prism.

---

The Pacha of Egypt.

All that is known of this stone is that it was found in the possession of Ibrahim Pacha. It weighs 40 carats; is of an octagonal form, Brilliant-cut and of very good quality.

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The Mattam Diamond.

This stone belongs to the Rajah of Mattam, Borneo, and is at present the largest Diamond known; its weight being 367 carats. It was found at Landak, Borneo, in the year 1787. It is egg-shaped; is of pure water and has a small indentation at the short end. Notwithstanding the many battles fought for it, this precious stone is still in the possession of the Rajah. The Dutch Governor of Batavia offered for it five lacs of Rupees, and two men-of-war, with stores and ammunitions complete; but the owner refused to part with it on any account, considering it to be a talisman, on the possession of which depended the fortune and happiness of his family. The Malayese believe that all kinds of disease can be cured by means of the water in which this Diamond has been steeped.
The Sancy Diamond.

The early history of the Sancy Diamond is not minutely traceable. According to some, it came from India and, in 1479, fell into the hands of the King of Portugal, Don Antonio, who, on the occasion of his visit to England, made with the purpose of securing assistance in prosecuting his claims to the throne, which was then in the possession of the Spaniards, pledged it with Queen Elizabeth for £5,000 sterling. To avoid further importunities from the Portugese Pretender for more money, the Queen returned the Diamond to him, giving up all claims to the sum she had advanced. This stone was subsequently sold by him to Nicholas de Harlay, Baron de Sancy, a Huguenot gentleman. From this owner the stone has assumed the name "Sancy." It was borrowed of the Baron by Henry IV of France. The messenger sent in charge of this valuable stone was waylaid and murdered by robbers, but, acting up to previous arrangements, he managed to elude them, by swallowing it. It was afterwards taken out of his stomach by the Baron, in whose family it remained for more than a century. It was next traced to James II of England, who, in his exile (1688) carried it to France. There it was sold to Louis XIV for 2,50,000 Rupees. Louis XV wore it in the clasp of his hat, at his coronation. In the French revolution of 1792, along with various
other Crown jewels of France, the Sancy was lost, until 1830, when it was found in the possession of a French merchant. In 1838, the Prince Paul Demidoff bought it at 7,50,000 Rupees. In 1865 Messrs. Garrads of London purchased it of the Demidoff family, for the late Sir Jamsetjee Jee-jeebhoy of Bombay, at two lacs of Rupees.

This stone is almond-shaped, of very fine water and weighs 53½ carats. The cut is evidently Indian.

Charles the Bold’s Diamond.

According to some, the Sancy is quite a distinct thing from what is called Charles the Bold’s Diamond. Those who confuse the one with the other, say that the Sancy, after it was brought from India, fell first into the hands of Charles the Bold, Duke of Burgundy, and then into those of the king of Portugal. Those who want to establish a separate identity for “Charles the Bold’s Diamond,” affirm that this was one of the three Diamonds which Charles the Bold had given to Louis de Berquem to be experimented upon in rose-cutting. After the defeat at Granson, the Duke’s Diamond was found by a common soldier, enclosed in a valuable box. Preferring to have the latter, the soldier threw away the stone, but subsequently changing his mind, picked it out from under a waggon and sold it for a florin to a priest who, in his turn, sold it to a citizen of Berne for
three francs. Jacques Fugger, a famous merchant, of the Nuremburg family, bought it of the Bernese Government. From this family it came into the hands of Henry VIII, whose daughter Queen Mary, brought it, in her dower, to Phillip II. We have already noticed that a large Diamond was pledged by Don Antonio with Queen Elizabeth, and from this portion of the history, the Sancy, (which was evidently the stone pledged by Antonio) is confounded with the Burgundian Jewel. It was a matter of utter impossibility for the latter to have passed into the hands of Antonio—one, who was known to have been the mortal enemy of Phillip’s. By a strange chance, it came back to the great-grand-son of its original owner, Charles the Duke of Burgundy. Its present whereabouts are unknown.

*The Florentine Brilliant.*

This stone was, according to a tradition, bought for a trifle at a curiosity stall in Florence, being then considered as nothing more than a yellow crystal. The history of this stone is sometimes confounded with that of Charles the Bold’s. The same story regarding its being found by a soldier and sold by him to a priest is also repeated in connection with the history of this stone. The fact is, Charles the Bold had three Diamonds of very great beauty and value, and it appears that the history of the two is confused with one another. The third is the Sancy. We have already noticed the
story in connection with what we have called Charles the Bold's Diamond. The story about the other stone, which we will designate as the Florentine Brilliant differs from that of the other, from the point, where the gem was sold by the priest. Instead of its being purchased by Fugger (as in the case of the other stone), the story makes it come into the hands of a rich Bernese merchant, Bartholomew May. In 1482, it was sold to a Genoese, who, in his turn, sold it to Ludovico Sforza the Moor, Duke of Milan, for 14,000 ducats. After the fall of the house of Sforza, this stone came into the possession of Pope Julius II, who presented it to the Emperor of Austria. It is also called the Grand Duke of Tuscany or the "Austrian Yellow," owing to its decidedly yellow color, notwithstanding which, it is valued at 10,50,000 Rs. It is cut as a double-rose and weighs 139½ carats.

The Braganza.

This stone was discovered in Brazil, in 1741, and weighed, in its rough state, 1680 carats. It is of the size of a hen's egg, of deep yellow color and is reported to be valued at 58,35,00,000 Rupees. But doubts are entertained as to its being a Diamond, it being generally believed to be a white Topaz, and as the Portuguese Government, of whose Crown Jewels it forms a part, would not suffer it to be cut or even examined, there is very little chance of the doubts being cleared up.
The Pigott Diamond.

This stone was taken away from India by Lord Pigott. Over fifty years ago it was sold in a lottery for three lacs of Rupees and was subsequently bought by Messrs. Rundell & Co. for 60,000 Rupees. When sold to the Pacha of Egypt, it fetched 3 lacs of Rupees again. It is Brilliant-cut, of a beautiful shape and weighs 82\frac{1}{2} carats. The name of the present owner is not known.

The Hope Diamond.

A detailed account of this stone has already been given under the heading of "Coloured Diamonds." This beautiful and most important blue Diamond was supposed to have been taken from India by Tavernier and sold to the French Government, wherefrom it was stolen, during the Revolution. It was subsequently traced to Mr. Eliason and from him to Mr. H. T. Hope. Its original weight was 112\frac{1}{2} carats; when stolen from the French Regalia, it was 67; and being subsequently re-cut as a Brilliant and thereby reduced by cleavage, (which has given us its counter-part, the blue Drop Diamond,) it weighed 44\frac{1}{2} carats. It figured a great deal in the Great Exhibition of 1851.

The Eugénie Brilliant.

This perfect Brilliant was purchased by the late Emperor Napoleon III, and given to the Empress
Eugénie. We are not certain whether it is still in her possession, as the greatest portion of her valuable jewelry has been sold to His Highness the late Maharajah of Puttiala, through Messrs. Hamilton & Co., Jewellers, of Calcutta. It is of an oval shape and blunt at one end and weighs 51 carats.

**The Cumberland Diamond.**

This stone was bought by the City of London for a lac of Rupees and presented to the Duke of Cumberland, after the battle of Culloden. It was one of the stones claimed by the Hanover Crown, to whom it has been restored by our Most Gracious Majesty. Its weight is 32 carats.

**The Star of the South.**

This is the largest Diamond ever found in Brazil. It was found in July 1858, by a poor Negro who was at work in the mines of Bogagen, in the province of Minas-Geräes. When rough, it weighed 254½ carats, but the cutting of it into a Brilliant has reduced it to 125 carats. It is a Diamond of the purest water and under light exhibits a lovely rose-tint. It was purchased by M. Halpen, or according to some writers, by Mr. Coster of Amsterdam, who is also reported to have cut it. It was shown in the London and Paris Exhibitions.

**The Polar Star.**

This Brilliant was at one period owned in England, but is now to be found among the Russian
Crown Jewels. It is remarkable for its purity and lustre, and is said to weigh 40 carats.

Other large Diamonds.

The Portuguese Crown possesses many large and brilliant Diamonds, foremost among which is a Brazilian stone found in 1775 by a Negro, in the bed of the River Abaite, near Rio Plata. The following is the romance connected with the discovery. Three Brazilians, convicted of some high misdemeanour were banished to the interior of Brazil, for life. These unfortunates used to beguile their time by searching for valuable matter. One day they came to the River Abaite, the bed of which had lain dry for sometime, owing to scarcity of rain. There they chanced to see a Diamond, nearly an ounce in weight, which, with the help of a priest, was taken to the Governor of Villa Rica. All the officers of this place having been satisfied as to the nature of the stone, the Governor restored the exiles to freedom and had the gem sent to Rio de Janiero and thence to Lisbon. Its weight was then 138½ carats. Some conjecturers connect this story with the discovery of the "Star of the South," with which they identify this stone.

Some very large Diamonds have come from the Cape. One was the "Star of South Africa," weighing in the rough 83½ carats and after cutting, 46½. The largest stone yet discovered here is what is now famous as the "Stewart Diamond," which
weighed in the rough state $288\frac{3}{4}$ carats. It was consigned to Messrs. Pittar Levenson & Co., who have also in their possession the so-called "Fly Diamond" which was also discovered in this place by one Antonie. The "Dudley Diamond" weighing about 46 carats is another important stone, come from the Cape. It is triangular in shape, very brilliant, perfectly free from color and very difficult of distinction from an old Indian stone. It was sold by Messrs. Hunt and Roskell to the present Earl of Dudley.

The Brazilian Government is in possession of some very large and curious stones.

The Spanish Government is also very rich in Diamonds and other jewels.

In the Russian Treasury is a brilliant Ruby-colored Diamond of 10 carats, bought by Paul I, for 1,00,000 roubles.

Mr. Dresden, a London merchant, possesses a drop-shaped Diamond; one of the finest stones at present in the market. It was lately found at Brazil; is perfectly free from flaws and has extraordinary brilliancy. It weighs $76\frac{1}{2}$ carats.

In the "GreenVaults" at Dresden, there is a green Diamond which once belonged to Augustus the Strong. It is remarkably beautiful and weighs $48\frac{1}{2}$ carats. Here are also some very beautiful parures, and four very valuable yellow Brilliants, the largest of which weighs $117\frac{1}{4}$ and the smallest $52\frac{1}{2}$ grains respectively.
There are two large Diamonds with the Turkish Government, one of which is of 84 and the other of 147 carats in weight.

There are several Diamonds of more or less brilliancy and weight, in Burmah and China; also in the possession of some of the native princes and noblemen, in India (especially at Hyderabad, Baroda and Puttiala.) There are some very beautiful and costly Diamonds in Bengal, particularly, some with the Maharajah of Burdwan, Nawab Abdool Gunny C.S.I. of Dacca* and Maharani Surnomoye of Cosimbazar.† Some of the rich families in Calcutta have Diamonds, conspicuous alike for their size and brilliance; amongst which may be mentioned the stones set in finger-rings, belonging to the estates of Babu Kally Kissen Tagore,‡ Coomars Raj Coomar Roy and Kally Kissen Roy, and the late Babu Khelut Chunder Ghose. There are some very good Diamonds in the Mullick Family. There are also some valuable Kanthás or necklaces, to be found with the natives of this country, amongst which may be cited those in the possession of Rai Dhunput Singh Bahadoor of Azimgunj, Rai Budridas Mokeem (Jeweller to His Excellency the Viceroy and Governor-General of India) and of the estate of the late Babu Khelut Chunder Ghose.

* Used by the Nawab’s son as an armlet.
† Also with Josheee jee of Benares, and in the estate of the late Juggut Sett of Moorshedabad.
‡ This Diamond shows a rosy color.
Several remarkable Diamonds are to be seen in the estate of the Hon’ble Maharajah Joteendro Mohun Tagore Bahadoor, of Calcutta. Amongst those that are set in rings may be mentioned the "Tagore Brilliant," a Diamond of about 55 Ratis* in weight, of the purest water and very great brilliance, free from any flaws whatever; the "Sukh-tárd" (or the Morning Star), very white and of a round shape; the Arun-dhati (the Sanskrit name for a certain star), flawless and of exquisite beauty and purity; and the Banga-tárd, (or the star of Bengal,) rose-cut, of great lustre, and of a lovely rose-tint; without the slightest spot or flaw in it. There is a brilliant Cape Diamond, (also set in a ring,) circular in shape and weighing about 34 Ratis. The large Diamond of about 50 Ratis, which is set in the Seerpaich or head-ornament of the Maharajah is a specimen of rare beauty. A splendid greenish Diamond, belonging, according to the jewellers, to the Bunsput species, (which are believed to bring good luck to the owner,) bought of the late Sooklal Johury, adorns the crown of the Maharajah’s family idol. There is also in the Maharajah’s estate a magnificent kanthá, consisting of 19 brilliant Diamonds, the largest of which weighs about 37 Ratis and the smallest, about 6. It has been valued by the jewellers at 80,000 Rupees.

* A Rati is one-eighth less than a carat,
There is also in the possession of the Hon'ble Maharajah a red Diamond, called the "Cingalese Red," set in a ring, and weighing about 10 *ratis*. The stone is so red that no layman would know it for anything else but a Ruby. But, in fact, it is a rare specimen of a Diamond, conspicuous alike for its brilliancy and flawlessness, and without having the faintest tinge of what are called the "milky" imperfections, so common in the Ruby. It is said to have been discovered in a mine at Ceylon, and to have remained for sometime in the possession of a respectable family of that place. Johurlal Mokeem, son of the late Boodh Sing Mokeem of Delhi, had this gem brought to him by a *Chulia* (*petty dealer*), and has subsequently sold it to the Hon'ble Maharajah.
चथ माणिकं ।

मूळम्।
सिन्हौ रावणग्रायां सिन्हेले जन्म कीर्तितं।
चेषाणि चोषि तस्य सुमर्माणिकस्य जयगुरुः। ॥ १५२ ॥
सिन्हेले तू भेदेक्तं पण्ड्यरागमुनां।
पीरं कालपुरोऽऽतुऽ कुशविन्दभिमित सूतं। ॥ १५३ ॥
चशोकपष्टक्षायम् सोगिनिकं सिचु।
तुस्के चायया नीलं नौलग्न्यस्य प्रकाशितं। ॥ १५४ ॥

माणिकका वयन् ।

तर्जनम्।
रामपरशु प्रज्ञत लोक कहते है, सिन्हौ रावणग्राया।
और सिंहल देश इन्हीं तिन जगहोमे माणिक पयदा होता है। १५२।

कोई कोई प्रज्ञत कहते हैं, के सिंहल, कालपुर और तुम्ह देश यदी तिन जगहोमे माणिककी खान पाइ जाति है, उसीमे सिंहल देशमे जो माणिक पयदा होता है, वह वाद्य उज्जवल, और सुख रक्षा, कालपुरमे जो माणिक पयदा होता है, उसका पीला रक्षा, और उसको कुशविन्द कहते है; अगर चशोकपष्टके पक्षवके समान रज्जुदार चौह, तो उसको सोगिनिक बोलते है, और तुम्ह कुशविन्द कहते है, उसका पीला रक्षा होता है, और उसको नौलग्न्य कहते है। १५३। १५४।
152. According to some authorities, the ruby is found in Ceylon and the lands bordering upon the Indus and the Rāvana-Gangā.

153—154. According to others, ruby quarries are found in Ceylon, Kālpur and Tumbura. The rubies of Ceylon are beautifully red; those of Kālpur are yellow, and are called kuruvinda (rubicelle); and those of Tumbura are furnished with a blue shade and are hence called nilagandhi (violet ruby). That ruby which shoots a gleam green as the leaf of the asoka goes by the name of saugandhika (spinel).
मूलम्
उत्तरं सिंहलोऽहतं निकटं तुम्हारोऽहतं।
मध्यम मध्यमं च चेवं माणिक्यं चेचन्ते।\[15\]
वन्नुभूतयाः सकलं गोप- राजान। महासम्बरः।।
स्त्राजिष्याः दानिस्मविज्ञवर्गः।
सदापरे किंशुकुपुरः।\[15\]

तर्जमा।
सिंहल देशमें जो माणिक पय्यदा चोता है, वही सबसे उमड़ा है, चौर तुम्हारे देशमें जो माणिक पय्यदा होता है, वह बड़ा खाराप और कालपुर देशका मध्यम और जगतोंके विश्वसनेत भारतका तिन कविसमका होता है।\[15\]
माणिकमें बड़तसे माणिक केतने बन्धुकोंके फुल, केतने घुंघरी, केतने वीरवज्जी, केतने कनेलफुल, केतने लौगों समान रंग्दार होते हैं, और केतने बड़े चमकदार ज्ञानारे दानोंके समान, केतने पलाशफुलके समान
Translation.

155. The rubies of Ceylon are good par excellence, while those of Tumbura are at the bottom of the scale, the rubies found in Kālpur occupying the middle position. Rubies vary in value in accordance with the place where they are respectively found.

156—159. Of rubies, some are like the bandhīka* flower, some are like the gunjā berry, some like the cochineal, some like the China rose, some like blood, some like the seeds of the pomegranate, some like the flower of the butea frondosa,

अनुवाद.

সিঙ্গল দেশে যে মাণিক জমে, তাহাই সর্বোৎকৃষ্ট; তুম্বুরেরদেশোৎপন্ন পান্দাগুলি সর্বনিকৃষ্ট; এবং কালপুরোহিত মাণিক মধ্যম বলিয়া প্রাসিক আছে। ক্যাটেরাদে মাণিক উত্তম, মধ্যম ও অধম এই তিনপ্রকার হইয়া থাকে। ১৫৫।

পাসলাগের মধ্যে কতকগুলি বন্ধুক (ঈশ্বরী) পূজ্জন, কতকগুলি গুঞ্জার (কুচের) নায়, কতকগুলি ইন্দ্রগোপকীর সমান, কতকগুলি জবাকুমের ভাষ, কতকগুলি রঙ্কের ভাষ, কতকগুলি দাঙ্গুকের ভাষ, কতকগুলি পলাশপুষ্পণ্যদৃশ,

* A species of plant.
मूलम्

सिन्दुरकोपलकुकुमाराः
लाचारस्वायति समानवर्णः।
सान्द्रेष्य रागे प्रभवेः सूवेव
भवन्ति लाचारस्वायत्रतथोऽभोः ॥ १५७ ॥

कुकुमारीनीलालाविरागिनः
प्रत्यालाचारसुधैर्मासः।
तथापैरे गोचुरकङ्कस्तकारी—
पुष्यार्थायो हिंदुवत्तियोऽये ॥ १५८ ॥

चकोरपुरःकोपलिचारसानां
नेचारभासद्वृत्तवच केचित्।
चन्द्र पुनररीतितिती चतुराः
तुल्यतिथिं कौकनेरद्राणाः ॥ १५९ ॥

तद्रज्ञाम्

केतने सिन्दुरकोपलकुकुमारेः समान, केतने लाचारस्वायते समान, केतने रोलकोपलकुकुमारेः समान, केतने महावरकोपलकुकुमारेः समान, केतने गोचुरकोपलकुकुमारेः समान, केतने कुकुमारेः समान, केतने नीलालाकुकुमारेः समान, केतने महावरकुकुमारेः समान, केतने गोचुरकुकुमारेः समान, केतने कुकुमारे समान, केतने दुर्गकुकुमारे समान, केतने वकोरे समान, केतने कोंकले समान, केतने महावरकुकुमारे समान, केतने कुकुमारे समान, केतने गोचुरकुकुमारे समान, केतने दुर्गकुकुमारे समान, केतने वकोरे समान, केतने कोंकले समान, केतने महावरकुकुमारे समान, केतने कुकुमारे समान, केतने गोचुरकुकुमारे समान, केतने दुर्गकुकुमारे समान। १५६। १५७। १५८। १५९।
TRANSLATION.

some like red lead, some like the red lotus, some like saffron, some like alakta,* some like deep blood, some like deep alakta, some like the kusuma flower, some like alakta with a shade of blue, some like the flower of asteracantha logifolia and kantakārī,† some like vermillion, some like the eyes of the Greek partridge, cucus Indicus, or the Indian crane, and some like the interior of the half-blown red water lily.

अखबादः

कतकगुलि सिन्दुरेर दरमा, कतकगुलि रकु पन्हेर अय, कतकगुलि कुहुमेर तुला, कतकगुलि अलक्षेर सदुश, कतकगुलि गाड़ रक्षेर अय, कतकगुलि गाड़ अलक्षेर अय, कतकगुलि कुहुमकुहुमेर समा, कतकगुलि ईव्व नीलेर जातिमिश्रित अलक्षेर अय, कतकगुलि गोकुर ओ जातीकारीपुंससदुश, कतकगुलि हिन्धुलेर अय, कतकगुलि चकोर, कोकिल ओ सारस पक्षीर चकुर समा, एवं कतकगुलि नातिप्रकृतित कौकन (रककुमुद) पुष्पेर उदरेर अय बर्णविशिष्ट हई।

खाके। १५६१५७।१५८।१५९।

* The red resin of certain trees.
† Vide ante.
मूलम्

प्रभावकाठिन्यशुच्यनि:  
प्रायः समाना: सफलितेभवान  

वनििरकोप: चाएभवान:  
सौगमिकाघा मणयो भवनि॥ १६०॥

धनरागः कुशबिन्देपु  
स एव जातः सफलितेभवेघु  

निरापिदविवेणििभवनि  
प्रभाववलोकि प नतुसमाना: ॥ १६१॥

वे तु रावणग्रामाया जान्ते कुशबिन्द:  
पञ्चरागसम: राग: विच्छाणा न सुटाशिङ: ॥ १६२॥

तर्जमा  

सौगमिक मणि चमके सकिमे, चौर भारीपमे  
व्याकरण सत्किमो जो माणिक पयु दा होता है, उसके समान  
है, चौर उसका राग थोडे नीलापनलिलेजे लाल कबल  
फुलके समान है ॥ १६०।

जो कुशबिन्द थोड़े रक्षराद होए, वह सत्किमेश्री  
पयु दा होता है, चार वह रक्षरे कमरे होए, लेकिन  
उसके भितरका तेज एसा व्याडा है, के वजन रक्षराद  
चौर कुटरनेिवाला अथवान अतिप्रभाविष्ट माणिक उसके  
समान नही है ॥ १६१।

रावणग्रामाये जो कुशबिन्द पयु दा होता है, वह  
माणिकके समान सुख रक्षराद होता है, लेकिन माणिकके  
समान दीपिमान नहीं ॥ १६२।
TRANSLATION.

160. The saugandhika resembles the crystal in brightness, weight and hardness; and its color is like that of the red-lotus dashed with blue.

161. Of kuruvinda rubies, that which is reddish, owes its origin to crystal; still its inner lustre is such as even to surpass the brightest padmarága.*

162. The kuruvindas which are produced in the Rávanagangá, are red like the padmarága, but are not so bright.

* A kind of ruby.
मूलम।
बन्धुजीवि शिखरदीकं इन्द्रगोपयोगुध्यकं
रकाखं कुटिलमृढः पांच सीमन्तकं तथाः ॥ १६२ ॥
गैरिकाखं सूर्यंजं दुमामयमहोत्तरं
महाराजनगाङ्राङ्गं गोरुरं कपटकारिकं ॥ १६८ ॥

तर्जनम।
माणिकका गङ्गका अनुसार जो जो नाम है, वही सब
नीचुपे विलक्षज्ञा है। अयसः-जिसका गङ्गा बन्धुजीवि-
युतके समान, उसको बन्धुजीवि, जिसका गङ्गा चुंडचीके
समान, उसको शिखरदीक; जिसका गङ्गा इन्द्रगोप कोषके
समान, उसको इन्द्रगोपि; जिसका गङ्गा कलेलफलके
समान, उसको चोटु युधकं; जिसका गङ्गा सुखके समान,
उसको रकाख; जिसका गङ्गा चानारके दानाके समान,
उसको कुटिल; जिसका गङ्गा पलाशफलके समान, उसको
पण्ण; चौर जिसका गङ्गा सिंदुरके समान, उसको सीमन्तक
कहते है। १६२।

जिसका गङ्गा गैरीमाण्डके समान, उसको गैरिक;
जिसका गङ्गा जाफरानके समान, उसको सूर्यसंत्र; जिसका
गङ्गा लालके समान, उसको दुमामय; जिसका गङ्गा कुटिल-
फलके समान, उसको महाराजनगाङ्ग; जिसका गङ्गा
गोरुरके फलके समान, उसको गोरुर; चौर जिसका गङ्गा
कपटकारिकके समान, उसको कपटकारिक कहते
है। १६८।
TRANSLATION.

163. Rubies have different appellations according to their colors. That which is like the bándhuli flower, is called bandhujibî, that resembling the gunjâ berry, is called sikhandîka, that which is like the cochineal, is called indragopî, that which resembles the China rose, is called odrapushpaka, that which is like blood, is called raktâkhyâ, that which is like the seed of the pomegranate, is called kuttima, that which is like the kinsuka flower, is called parna, and that which is like vermilion, is called simantaka.

164. That ruby the color of which is like mountain slime, is called gairikâkhyâ, that which is like saffron, is called sürjasanga, that which is like lac, is called dhrumâmaya, that which is like the kusuma flower, is called mahârâjanagandhi, that which is like asteracanthâ longifolia, is called gokshura and that which is like the solanum jaquini, is called kantakârika (Almandine Ruby.)
मूलम्।
मणिरागं चकोराणं कोकिलाचं तथैव क।
सारसां कोकनं मारिकां परमं विहु।
एवं वज्रविहं विप्र मारिकां भुविजाते || १६४४ ||
वर्णनियायनकोपाध्यायं देशे तथापि।
प्रजायनी तु ते केवल मुल्यनो समवासुः व: || १५४५ ||
तथैव स्फटिकोत्थानं देशे तुखरसंज्जये।
समरागा: प्रजायने सख्सूल्या चि ते खुरता: || १६४७ ||

तत्जन्मा।
जिमका रङ्गं हिंदुके समानं, उसको मणिरागं; जिस्का
रङ्गं चकोर पदीयं चांखके समानं, उसको चकोरारं।
जिसका रङ्गं कोकिलके चांखके समानं, उसको कोकिलारं।
जिसका रङ्गं सारसचीयं चांखके समानं, उसको सारसार।
और जिसका रङ्गं सारसपाचीयं चांखके समानं, उसको कोकनं
कहते है। जमीनपर यही प्रकारसे बजन्ते तरहका मारिक
पयऱा होता है || १६४५।

चन्द्र देशमें जो मारिक पयऱा होता है, उसमें जिसका जिस्तरहका रङ्गं होए, उसका ऐसा द्रम होता
है || १५४५।

तुखर देशमें स्फटिकसे मणिरागी तरह जो मारिक
पयऱा होता है, उसका द्रम बजन्त्स कम होए || १६४७।
165. The ruby the color of which is vermilion, is called manirāga, that which resembles the eye of the Greek partridge, is called chakarāksha, that which is like the eye of the coccus Indicus, is called kokilāksha, that which is like the egg of the Indian crane, is called sārasākhyā, and finally that which is like the red-lotus, is called kokaṇada. The earth produces a splendid variety of the kinds enumerated above.

166. The Andhra country* produces rubies resembling the kuruvinda of Rāvaṇagangā. These have the same value as kuruvindas.

167. The padmarāgas of Tumbura, which resemble in color crystalline padmarāgas, are of small worth.

* The modern Telingana. Its people are called Andara by Pliny.
मूलम्।
वर्णाचिक्यं युहता खिमता सम्भवं शुभं।
चतुर्भुजां मच्छन्त च मणिनां गुणं संग्रहः ॥ १६६॥
माणिकायां प्रवचनां मथाजातिचतुर्यं ।
वञ्चचतुर्भुजः शुद्ध खण्डः च यथाक्रमः ॥ १६७॥
पद्मरागो भेद्विप्रः कुरुक्तिः वाञ्जः ।
सौरचिको भवेहैशाय मानसखर्क्षः वायात्माजः ॥ १६८॥
शोणिप्रसमाकारः खुद्रार्गासाध्यः ।
पद्मरागो विजः प्रकाशवामेहिन सब्दः ॥ १६९॥

तंजमः।
व्यादा रङ्गः, भारी, चमकेला, समान, शुभलक्षणः, बृत्त चिह और कदमे वाला, वही सव रक्षका वही खास गुणः ॥ १६८॥

जिस प्रकार महुवंको वाचणं, चैचित्व, वैश्वं चौर शूद्रतः, वही चार जात होत्से, उसी प्रकार माणिकिस चार प्राक्षमकी जात् है, चालक चालक उनका लच्छन कहते हैं ॥ १६८॥

माणिकावाच्चणवाणः, कुरुक्तिः चाँचवाणः, सौरचिकवाणः और मानसखर्कः (चाँचत, कुटिज्वाय मांसके समान) शूद्रवाणः कहा जाता है ॥ १६८॥

किसी किसी पिछड़तों मनके चनुजार वाच्चणवाणः माणिक चालकमल, खेतेकाटे चालाको समान वर्ग-विशिष्ट होता है ॥ १६९॥
TRANSLATION.

168. Heaviness, coolness, evenness, luster, thickness, deepness of color and auspiciousness are the principal good qualities of gems.

169. The four-fold division into castes obtains also among rubies. The characteristics of each class I shall now describe.

170. The padmarāga (Oriental Ruby) is reckoned a Vipra (Brahmin), the kurucinda (Rubicelle) a Khetriyā, the Saugandhika (Spinel) a Vaisya, and the Mansa-khanda (Balas Ruby) a Súdra.

171. Some say that the Vipra rubies emit a shade red like the color of the red-lotus or the red-hot charcoal of the Acacia Catechu.

অনুবাদ।

বর্ণালীক্য, গুরুত্ব, স্বীকৃতা, অবন্দ্রবতা শূলক্ষণ, দীপ্তি এবং স্থলতা এই গুলি সাধারণের রূপের প্রধানগুণমধ্যে পরিগণিত। ১৬৮।

ব্রান্তক, ক্ষীর, বৈশ্ব ও শুদ্ধ এই জাতিচতুর্থেরের মালিকাও চতুর্ব্যাট হয়, ক্রমে তাহাদের লক্ষণ বলা যাই-তেছে। ১৬৯।

পুনরাগ বিপ্রজাতি, কুরুবিন্দ ক্ষীরিজাতি, সৌরাষ্ট্রিক (নরম) বৈশ্বজাতি এবং মাঙ্গকঙ্কাল লাড়াই শুদ্ধজাতি বলিয়া কথিত হয়। ১৭০।

কেহ কেহ বলেন, বিপ্রজাতি পুনরাগ হইতে রক্ষণ বা খদিকাঠের অঙ্গারের ন্যায় ছায়া নির্গত হয়। ১৭১।
मूलम्
गुरुविन्दूरबन्धुकारकरणसम्बन्धः

dādīमेकुसमाधिमार्गः कुरुविन्दूकारकरणसम्बन्धः ॥ १७२॥

ciṇḍukālāsāgarpāmaṃजेरजमेजगन्धोत्तोत्तोत्तरं लोकितं

dādīमेकुसमाधिमार्गः बैशाखः सौभाग्यां विषुः ॥ १७३॥

dādīमेकुसमाधिमार्गः बैशाखः सौभाग्यां विषुः ॥ १७४॥

तर्जमा

चत्वारिणी कुरुविन्द मंत्रचैव अवश्यः गुरुविन्द, सिन्दूर, बन्धुकारं

हय्य, नारं कथा चालानक सुखक समान रक्षादार होता है ॥ १७२॥

बैशाखः सौभाग्य इंगुरं, शशुककां फलं, चारण चारण न ललेज्यते सुख, कनेलफलं और महानरसं समान

रक्षादार होता है ॥ १७३॥

श्रृद्धारं यो एवं सौभाग्य निरन्तर चत्वारिणी, चित्रण, चारण चारण न ललेज्यते सुख, चालानक समान रक्षादार होता है ॥ १७४॥

* कथ्यतिचिन्हने रक्षादारे भवेदि विरुक्तित्वत्रसु चत्वारिणी।

रक्षादारे भवेदि विरुक्तित्वत्रसु चत्वारिणी।

† कौरोको मतमेक्र शुक्री सर्पेदिमाल्य धाशायलयः, वज्रः शुक्री

चारणलयः, शुक्रीपीपालनबिज्जः वैसूमयः, और शुक्रीनीलापनबिज्जः

श्रृद्धारं॥
TRANSLATION.

172. The Kshetriya ruby casts forward a shade resembling in hue a gunja, vermilion, or the flower of the bandhuka, the orange, or the pomegranate.

173. From the Vaisya saugandhika comes out a shade like vermilion, the flower of the asoka, the China rose, or alakta; or a red lustre tinctured with yellow.

174. A Sudra mansakhanda emits a reddish, unbeautiful, and glossy shade resembling a piece of flesh.*

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अन्हवादः

क्षत्रियजाति कुरुविन्द हिते गुणा (कुच), सिन्धु, वाङ्खुली, नागरङ्ग औ दाङ्गिमेर पुष्पसूदुश छाया बिंगत हय। १७२।

वैश्यजाति सौगंधिक हिते हिंदुल, अशोककुम्भ, ईवं पीठेर आतायुक लोहित, ज्वापुष्प, औ अलकेकेर नयाय छाया बाहिर हय। १७३।

शृद्रजाति मांसखोद हिते ईवं रक्त, कांठिहीन, चिक्रुर, एवं मांसखोदेर सदृश छाया निगत हय। १७४।†

* The Ruby which is red-white, is a Brahmin, that which is deep red, is a Kshetriya, that which is red-yellow, is a Vaisya, and finally that which is red-blue, is a Sudra.

† काहार में पञ्चरागेर में येति रक्तपीत-मिश्रित-वर्णविभि, येति बाङ्खुरणजातिमेधें; येति अत्यक्त-लोहितवर्ण, येति क्षत्रियजातिमेधें; येति रक्तपीत-मिश्रित-वर्णकुकु, येति वैश्यजातिमेद्यें एवं येति नीललोहित-मिश्रितवर्णशाली, येति शृद्रजातिमेधें परिगितिः.
माशिका क्रायाद्यः।

माशिका समाखाताकायः योद्धः कीर्तितः।
गुणाचिलार चालाना बच्छे दोषा सुनिहरे। १७४।
काया स्नात पद्मारागस्य रक्तकोकनद्रभा।
ख्योतानिकपोतानिकोनेश्वरस्वनिभा। १७५।
सारासचिकोरस्य वनमीवनु समाधा।
एतः: सुमकलामाया: सिंद्लोमस्माहामणे। १७६।
सिन्द्ररलोप्यायाम्युज्ज्याकिंतुकस्मिन्निभा।
काव्यासा: कुशुंबदलोचनः चतः: परिवीरिनित्तः। १७७।
धन्यव चीरसंकायः कुशुंबोदकस्मिन्निभा।
ईष्ट्रका भवेच्या सौगतिकममेणियं। १७८।

माशिका क्राया वगेरह।

तर्जमा।
रक्तपार्वती परिहित माशिके सन्तो गोलप्रकारकी काया,
चारप्रकारका गुण और चारप्रकारका बच्छे कहे गये है। १७४।
सिंद्लोमस्ने माशिके लालकमल, भगवनों वर्तुः
ख्रिद्य, चाग, कब्जर, कोवेल, चार और चारों का खाने
के समान काया निर्गत होता है, और वही सातप्रकारकी
काया सुभोध्यक है। १७५। १७६।
कुशुंबदल माशिके सिन्द्रू, लोप्यायाम्युज्ज्या और पलाश-
फलके समान काया निर्गत होती है। १७७।
सौगतिक काये: दुध, रोजीमिलेङ्जे जलके समान,
और योढः सुखीमात्रेय काया निवेदती है, उसके सन्ते
दुधके समान काया दौलतको नाम करती है। १७८।
Shades and other Qualities of Rubies.

Translation.

175. The authorities mention sixteen kinds of shade, four good and eight bad properties of rubies.

176—177. The rubies of Ceylon emit a gleam like the red-lotus, the glow-worm, fire, or the eye of the pigeon, the *cuculus Indicus*, the Indian crane or the Greek partridge. All these shades are auspicious.

178. The *Kuruvida* shoots a shade resembling red lead, the *gunjá* berry, or the flower of *symlocos racemosa* or of the *butea frondosa*.

179. The *saugandhika* gem scatters a gleam either pale-red or like milk or the water colored by the *crocus Sativus*;—of these, the milky lustre blights wealth.

মাণিকের ছায়াদি।

সিঙ্গল-দেশীয় পাদ্মরাগ হইতে রক্তপদ্ম, খণ্ডোমাত, অগ্নি, কঞ্জুর, কোকিল, সারস ও চক্রের চহুর ন্যায় ছায়া বহৃত হয়; এই সপ্তবিংশ ছায়াই শুভজনক। ১৭৬। ১৭৭।

কুরুবিন্দ হইতে সিন্দুর, লোধপুষ্প, গুঞ্জা ও কিংকুর-পুপ্প সদৃশ ছায়া নির্গত হয়। ১৭৮।

সোর্বদিক মধু হইতে দুঃখ, কুকুমরের জল ও ইষ্ট রক্তের ন্যায় ছায়া বিকীর্ণ হয়, তন্মধ্যে দুঃখছায়া ধনহানিকর। ১৭৯।
मुख्यः।

नीलोत्पललच्छाया लोककालितसमग्रभा।
नीलगन्धिमिणि: प्रोते हे च्छाये रक्षकोविदिे।। ९०।।
वा:लाकीभिमुखः कला दृष्टे धार्‌वेदः।
तत् कान्तिविभागः चायाभागः विनिर्दीशेत्।। ८४।।
वा:लाक्षकरसंध्यशालः शिखां लोहिनिा वमेनौ।
र्ज्ज्वेदायः वापि स महायुण उच्चते।। ८२।।

तर्जः।

नीलगन्धिमिणिे नील कमल चौर लोहिके समान
च्छाया निकेलति है। ९०।।
पञ्जाग मंगेरच मणिको एक खूब साफ चार्द्दायपर
रक्षक गुव्हको सूर्यके सामने रक्षनेसे वही घोल
प्रकारकी च्छाया उभेद्वें प्रकाश होगी। ८४।।
गुव्हकप्रकाशकी किरणके स्वरूप जिस् मणिकसे
लालरुङ्ग किरणकार तामांभ मकानको लालरुङ्ग करैै,
वही मणिक महायुणविषेष जलात् वेलकुल वेच्येव
चौर खूब है। ८२।।
TRANSLATION.

180. The nilagandi shines in a halo like the blue lotus or iron.

181. When the ruby is placed over a mirror and is then exposed to the morning sun, the glass will flash with a lustre composed of all the above-mentioned shades.

182. That ruby which, when exposed to the sun ‘new risen,’ radiates red rays or paints the whole house with crimson, is surpassingly fair.

अनूठाद।

नीलगत्ति मणि हইতে নীলোৎপল ও লৌহের স্পৃষ্ট ছায়া বহিত্তহয়। ১৮০।

পাদরাগমণিকে একখানি দর্পণে স্থাপন করিয়া বালারি-ভিমুখে ধারণ করিলে তাহা হইতে উল্লিখিত মণ্ডরশবিধ ছায়া সেই দর্পণে প্রাতিরিখিত হইবে। ১৮১।

প্রাথমিকের কিরণসম্পর্কে যে পাদরাগহইতে লোহিত-বর্ণ শিখা উদগীর্ণ হয়, অথবা যাহা সমস্ত আশ্রমকে রঞ্জিত করে, সেই পাদরাগই মহাপঞ্চসম্পন্ন। ১৮২।
मूलम्

दुर्गे गतियुगे चिन्तो रथवेद्य: समन्तः।
बमेच्छिन्नं लोहिताम्बः पञ्चरागः स उत्तमः। १८३॥
चन्द्रकारी महाघोरे यो नस्त: सञ्चामार्गः।
प्रकाशयति भूर्यांमां स भेषः पञ्चरागकः। १८४॥
पञ्चकोषेतु यो नस्तो विकाशयति तत्त्वानात्।
पञ्चरागवरो छेष देवानामिः दुर्लभः। १८५॥
यो मणिः खते दूरात् ज्वलदमिनमसच्चिबः।
वंशकार्यः स विशेषः सवर्षस्यतिकारकः। १८६॥

तर्जमा।

जो माणिक चापनेसे शौर्यन ज्यादा दुधमे कालरोकरे; ध्वनवा दुधके चन्द्रसे लाल-शिखा बाहर करेः, वहां माणिक नेहायेत उमदा चोता है। १८३॥

जो माणिक चाङ्गरेसे सुर्यके समान तेज प्रकाश करे, वह वड़तू उत्तम, और चौल्ल दुर्जेका है। १८४॥

जो माणिक कमलके फलके कलिपर रक्तरत्ती हा कमलकोखाला देगा, वहां माणिक सवर्षें उमदा है, और देवताओंको दुर्लभ है। १८५॥

जो माणिक दूसरी भागके समान देखलाई देखे, उसको वंशकर्त्ता कहते हैं और उस माणिकके द्वारा सव-प्रकारकी सप्तति हासिल होती है। १८६॥
TRANSLATION.

183. That *padmarāga* which, on being cast into a quantity of milk a hundred times its bulk, makes the white mass one entire sheet of red, or sends out a red flame, is nonpareil.

184. That *padmarāga* which, like the sun, can destroy even Egyptian darkness, is supremely excellent.

185. That *padmarāga* which, when placed on the lotus-bud, anon makes it blossom, is Perfection's self—and is hardly attained even by the Gods.

186. The *padmarāga* which is perceptible from a distance like a flame, is entitled *vansakānti*—it leads to wealth.

अन्धवाद।

ये पद्मराग व्याय परिमाणेिरेपशतत्तीड़े निक्षिप्त हइया समुदाय दुःखके लोहितवर्ण रजित, अर्था लोहित वर्ण शिखा उदगीरण करें, सेई पद्मराग अति उत्तम बलिया प्रसिद्ध। १८३।

ये पद्मराग अति प्रगट अधकारेऽदूहेयेिर याय आया प्रकाश करें, ताहा अति श्रेष्ठ। १८४।

ये पद्मराग पद्मेिर कोंलिकाणे उपर स्थापन करिबामात्र ताहा। तत्क्षणं प्रस्फूटित हय, सेई पद्मरागई सर्क्र-श्रेष्ठ, एंव देवतादिगेिरेऽहुर्न्द। १८५।

ये पद्मराग दूर हईतेबलंति अयििर शिखाणेिर याय दृष्टि-मान हय, ताहाके वंशकाप्ति कहें, एंव तद्वारा सर्क्र-प्रकािर सम्पूति लात करा याय। १८६।
मूलम्।
नीलोरसं दम्परसं जलम्।
वे रज्ज्वतं विशतप्रभाम्।
ते ते वद्या पूर्वचारप्रभासः।
शीभाममप्यतिविधानदायकः । १८७॥
माणिकस्य समाख्याता चः चौथी दोषा सुनीलरेः ।
लचणं क्रमश्चेष्यं वच्चाभि यंति दिज । १८८॥
हिच्छायलं वेदृपलं समेदं कत्वन्तह।
श्रोभं कोकिलजन्तः गजः घोूर्वाभिमवल्ल । १८९॥

तर्ज्ञमा।
जो माणिक अपने प्रभासे दोषी गुण नीलरज्ज जल,
और दुध चयवा फकत् जलमे डालदेवीि दुःखी तिने
चिरोंको लालकर दे, तो दृश्ये बद् सेवत है,
चर्यार्थों नीलरज्ज जलको सुख करनेवाला चौथा
दृश्यका माणिक है, और दुधको सुख करनेवाला दोषी
दृश्यका माणिक है, और फकत् जलको सुख करनेवाला
सेवन दृश्यका माणिक है। और यह तिने माणिक
दृश्यको कारण है । १८७॥

रबपरवरी पश्चिमोणि माणिकका जो चाट फिसिमका
चबेब कहा है, उसकी तपसीवयान किजाती है । १८८॥
हिच्छायल, विशृपल, समेद, कत्वं, श्रोभम,
कोकिल, जल और घोम यही चाटफिसिमका चबेब
हमेहा माणिकमें देखा जाय । १८९॥
Translation.

187. All those padmārāgas that, on being thrown into a quantity of milk or of water pure or blue two hundred times their bulk, crimson the liquid, conduce to prosperity though they differ among themselves as regards worth.

188. I shall now describe the eight bad properties of rubies, which have been enumerated by the authorities.

189. Dwi-chchhāyatwa, virāpatya, samveda, kar-kara, asovana, kokila, jara, and dhumra, are the defects commonly found in rubies.

अधुवादः

ये सरल पद्माराग त्रियर परिमाणे बिशिष्ट गुण नीलीरस, चुंबक अथवा जले तथा निन्दित हुइले उल्लिखित बन्दर्यके लोहितवर्णे रजित करिया। तुल्य, तर्कध्ये पूर्व पूर्वगुणि पर परगुलि अन्यक। अधिक श्रेणी एण्ड समुदायगुलिए सम्पत्तिकारक। १८७।

रक्त-परीक्षकोऽ। मानिक्यांक रे आट प्रकार दोष निर्देश करिया गियाहें, सेही अठाविध दोषेर नाम ओ लक्षण क्रमसः विरूस्त करा याइतेहें १८८।

विच्छयनं, बीरपंपं, संक्षेपं, कक्कर, अशोभनं, कोकिल, जड़ ओ धुत्र एहि अठाविध दोष सचराचर मानिक्ये दृष्ट हय। १८९।
२१०

मधिमाका।

मूर्ति।

काव्यानितिसम्बन्धात् दिखायं वनमुनाशनं।
वीरुपं विपद्वेत साधिकोन पराभवं। \(150\)
सम्भेदे भिक्कुभिष्यानं शख्तातिविधायं।
कविरं वनरायुं पशुवन्मुविवनाशस्त्रम् \(151\)
दुर्ग्नैव समालिं लम्बलीपुटसूचने।
चशोभमं समुहितं माणिकं बंधुच्छक्तम। \(152\)

तर्जमा।

जिसं माणिकम् दौकिषिमकी क्रवा निकले, उसको
दिखाय बहते है, वीरुपका माणिक बनको नाश
करता है; जिसं माणिकम् पशुकी पांडोका निशान नियो,
उसको वीरुप चारेर बहते है, वीरुप माणिक माणिकको
सव जागे चार देता है। \(150\)

जो माणिका दौकितम कुटा निहं है, मगर भ्रकुट्वाव
मालम होता है, दुसको सम्भेद चारेर बहते है, सम्भेद
माणिक माणिकको शक्तातिवेत्र भवे कुटा निहं
का। माणिकम् जो कम्भरसा देखा जाने, चागे कम्भर
करते है, दुसं भारिक, खुर चौर बनको नाश
करता है। \(151\)

जिसं माणिकम् दौकिते समान मालम होता हो, दुसको
चशोभन चारेर करते है; चशोभन माणिक बहा दुंख
आयी है। \(152\)
Translation.

190. The *padmaraṇa* which emits a two-fold shade is called a *dvi-chchhāya*. A *dvi-chchhāya* ruby is the death of friends. That ruby which bears a mark like a bird's foot, is called a *virūpa*. A *virūpa* gem always brings humiliation to its master.

191. A *sāmveda* ruby is one which shows a mark like a rift. This gem renders its owner liable to blows from a weapon. A *karkara* ruby bears in its bosom a gritty fragment. It causes the death of friends and is also fatal to domestic beasts.

192. That *padmaraṇa* which naturally appears as if it were immersed in milk, goes by the name of *asovana*; this gem is the source of a multiplicity of evils.

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অধ্যায় ১।

যে পদ্মরাগ হইতে দ্বিভিষ ছায়া নিঃকর্ষ হয়, তাহাকে দ্বিভিষায় বলে, দ্বিভিষ পদ্মরাগ বহুনাশক, যে মাণিকে পক্ষীর পদচিহ্ন দৃষ্ট হয়, তাহাকে বীরুপ বলে, বীরুপ মাণিকে দ্বারাত্রি পরাভূত করে। ১৯০।

ভঙ্গভাবকে সংযুক্ত বলে, সংযুক্তদেশার্থিতাতাত্ত্বিকী-স্বামী শ্রেষ্ঠাতের ভয় হইতে মুক্ত হইতে পারেন না, পদ্মরাগের মধ্যে যে কর্কর (কাকার) দৃষ্ট হয়, তাহাকে কর্কর বলে, কর্কর যুক্ত পদ্মরাগ পশু ও বন্ধু বিনাশক। ১৯১।

পদ্মরাগকে ছুঁদে অভিষিক্ত করিয়া যেবো আকার ধারণ করে, বতাবতং যে পদ্মরাগ তজ্জপ, তাহাকে অশোভন বলে, অশোভনদীয়শালী পদ্মরাগ বহু ছুঁদের আকর। ১৯২।
मूलम्

मधुविन्दसम्बन्धम् कोकिलं परिकीर्तितं।
ब्राह्मणर्मीयो चलित चतुर्वं तद्र धारितं॥ १५३ ॥
रागहीनं जडं प्रोक्तं धनधार्मिकायविनाशकं।
भूसं भूसः समाकारं वैदुर्तं भवयावहितं॥ १५४ ॥
इहगुदृढःततो निन्द्रा मनो भूल्यवर्जितं।
ऋपम प्रासा न ते धार्य। उसे शोभनमिच्छता॥ १५५ ॥

सूक्षमः

जिसे माणिकमे सहङ्गे किरेके समान हो, उसको
कोकिल चबूतर कहते हैं, कोकिल माणिक उमर, दैत्य
और नामरीको नाम करता है। इस कारण ऐसा
माणिक कभी पड़ेरना मनासिफ नहीं। १५३।

जो माणिक रक्षादर नहीं, उसको जड़ कहते हैं,
जड़ चबूतर का माणिक धन और धार्मिक नाम करता है।
भूसं ऐसे रक्षादर माणिको भूस्त कहते हैं, भूसं चबूतर
माणिक विज्ञान गिराता है। १५४।

जो सब चबूतर उपर वयन कियेरग्यें, चक्क सब चबूतर
रक्षादर माणिक नेशनेंत, चबूतर और निन्द्रा योग है,
और वजन्तम निकाल, ऐसे माणिक सुसं मिल्लेदिनी
अपने भालाई चाहेनेतर कभी चापने पाश या
मकानमे ना रखेगा। १५५।
193. The mark in a ruby which looks like a drop of honey, is called a kokila. A kokila ruby is inimical to life, wealth and fame, and must be shunned.

194. The quality of being discolored is called jara. A jara padmarāga causes loss of wealth. The color of a padmarāga which looks like smoke, is called dhumra.* A dhumra-colored padmarāga renders one liable to lightning-stroke.

195. The above-mentioned rubies are worthless and pernicious, and should never be treasured up, even were they to be had for the gathering.

* Literally, smoke.
मव्वसा 

शोभावित्ववन्तो ये मणयः चतिकारकः।
उभयच पदं चेयं तैरैव स्वातं पराभवः। १५८
ये कश राज्यंत्रमलोपदिष्टा:
प्रभावित्वकः पश्चा विवरणः।
न ते प्रशस्ता मणयो भवन्ति
समस्तो जातिगुणः समस्तः। १५७
दौरोपस्यं मणिमवेदादृ
विभवसः कचन कवि देवः।
तं वन्युःकार्य सवन्यकपनि
नाशाद्यो दौरगण भजने। १५८

वर्जमा 

जिस मणिकाको शोभा दोकसिमकी है, अचर्यात्
कभी कोइ रजः, और कभी विशेष तरहेका देखकलाई देता है,
बह बजाने को लोकान्त्र करनेवाला है और जिसके दो
जगद्धमे पक्षके पांचोकै निगम को, उसका हारुनेका
कारण है। १५४।

जो मणिक कबीर रा अचर्यत् कबीर रद्दाक, केन्द्रा अचर्यत्
स्वात्वा, मलिन, चर्चात्त मवला, प्रभावित, अचर्यत् दूसरिकोन,
कान्छ अचर्यत् खुर्सरा, और विवरण अचर्यत् बेंजः,
ऐसा मणिक चंगर उत्स मात, चर्चां और गुणोंसे भूषित
हो, लेकिन कभी चाँचा नहि। १५७।

चंगर कोइ स्रासी क्षट्यां वर लाइलायसे चतवी
मणिक पहिरे, तो जहाँ उस स्रासीको भाग्य, और दीलत
वागिरके नामका दुःखोभोग कर्ना होगा। १५१८।
TRANSLATION.

196. Those rubies which send out a two-fold shade, bring about loss; and those which are marked with a bird's foot in two several places, are the cause of defeat.

197. Those which bear gritty fragments and are indented, dirty, lack-lustre, rough and discolored, are certainly unlucky, although they may be otherwise good and may belong to a superior caste.

198. If through ignorance, a person happens to wear a defective ruby, loss of friends, destruction of wealth et cetera, are the inevitable consequences.

अनुवादः

যে সকল মণির শোভা দিবিধ, তাহারা অতিশয় ক্ষুদ্র-কারক, এবং যাহাদের দুই স্থানে পদ্ধীর পদ-চিহ্ন থাকে, তাহারা পরাভূবের কারণ। ১৯৬।

যাহারা কর্মরুপক, সচিব, মলিন, প্রভাতীন, কর্মে ও বিবর্ণ, তাহারা উত্তমজাতি বা অম্বায়া গুণসমূহে ভূষিত হইলেও কদাচই প্রশস্ত নাহে। ১৯৭।

যদি কোন ব্যক্তি অজ্ঞানতঃ দোষদৃষ্টি মণি ধারণ করে, তাহাও হইলে সে ব্যক্তিকে অবশ্যই বন্ধুবিনাশাদি চূড়ান্ত তোগ করিতে হইবে। ১৯৮।
मूलम्
सापब्रम्भेद्यपि सताधिवार्ष
प्रमद्वद्वार्यपि वर्तमानः।
न पद्मरागस्य महायुण्यस्य
भन्तिरभापति समुपैति कालित्॥ १८५॥
दौपीयस्य प्रभावार्यै तै
नोप्यमासि समहीद्रवतिः।
गुणं समुखः सकलैः पेलं
व: पद्मराग्य प्रयतो विभिन्नः॥ २००॥
चश्चाल एकोऽपि यथा दिजातीनः
सैन्य भूरीनपि धनि चलतः।
तथा मणिन महर्युषोपपद्यानि
श्रधृतिः विष्णुपचिवंति विज्ञातः॥ २०१॥

tतर्जया।
जिसके बकाने वेष्येन्त्री माणिक रहे, वह चाद्रे
आगर स्वर्दा चैतरचना इसरमन के रहनेवाले मकान के रहे,
अख्या वाजुते तरमी की तक निपमे पदे, तोसी उस्का कोई
चाफता पकड़ निह चक्ता ॥ १८५॥

जो चाद्रे स्वर्युणस्य प्रस्तुत तमाम वस्फों
भराज्यमा एक माणिक पहरे, और उसके साथ शी माणिक
अत्तदार पहरे, तो उसका कुछ लोकप्रिय नष्ट न हो
सका ॥ २००॥

किसी पकिस्तान के मने ऐसीमा काहा है, के एक
बारदाल जिसे तरसे की चार वारको दृष्टि करदेता
है, उसी प्रकार एक विज्ञाति रल शी स्वर्युणस्य
मकान को दृष्टि करता है ॥ २०१॥
Translation.

199. The man who keeps in his house a sterling padmarāga, can with perfect safety, constantly live in the midst of enemies, and is impervious to the attacks of adverse fortune.

200. He who wears a padmarāga of matchless virtues, need not apprehend any mischief from the foul touch of bad padmarāgas without number.

201. According to some, as the contact of a single chandāla* suffices to contaminate ever so many Brahminns, even so one impure gem serves to pollute pure gems ad infinitum.

* The generic name for a man of the lowest and most despised of the mixed tribes, born from a Sudra father and a Brahmin mother.
मुख्य

जात्यात्मक सूचनापि मणे ना जातू निवाचन: सल्ल दरिंत समानवणि:।

tथापि नानाकरणाथायमेवं 

बेदप्रकार: परम: प्रदिष्ट: || २०२ ||

गुणोपस्थित सहायवंड्रूः

मणे: धार्यों वियुगो विजात्यः।

न कौशुभेनापि सहायवंड्रूः

विधान्विजातिनिविभयात्कदार्चित्तो || २०३ ||

गुज्जाफलमान्यस्य दृष्ट: सस्य वियुग्म्यकान्।

पद्मरागलक्षणोति वधापूः महायुण: || २०४ ||

तर्जना

सब तरहसे विजाति मणी कभी सुजात मणे के समान वर्ण हो नैसका, वजन: तरहसे खानोंके मेधे राखे विहसाची योड़ा फर्का होता है। २०२।

विजाति मणी सब तरहसे गुणमंदिरमणिसंबंधित एक अग्रज जड़ूयाने कभी पहरे रुना मनानिफ नैसका पश्चिन लोग कहते है, विजातिमणी कौशुभमणीके सातमें के पहरे रुना मनानिफ नैसका २०३।

गुज्जाफलके समान मणीके चोजनेमें तिन, चबवा सात, या दृष्टि गुज्जाफके बराबर हो सकता है, उसमें हो जिस्व कदर जगात्रोजनी चोगा, वह गुणवे जगात्रा है । २०४।
TRANSLATION.

202. The colors of defective rubies are never like those of good rubies, yet to a certain extent they differ one from the other in color in accordance with their respective mines.

203. Bad rubies should never be worn, although set along with the best rubies—nay, should they happen to be in company with Kaustuva itself.

204. Padmaragas which resemble in shape a gunjá berry, may weigh three, seven or ten gunjas, and the heaviest is the most precious.

* The name of a celebrated jewel obtained with thirteen other precious things at the churning of the ocean. It was suspended on the breast of Krishna.
मू० ९ ।
कृष्टिकोलफलाकारो बादशाही दिगुलमान।
पद्मराग स्लायत वयापूर्ण महायुग: || २०५ ||
वदरीफलतुल्यो यः सूरदिक्नवमाधायकः।
धाशोफलमक्षरं शिष्णविधातरभाषायकः || २०६ ||
तथाचचफलतुल्यो तथो विक्षिप्तभाषायकः।
तामूलीफलमानो वस्तुतिल्लिहेकतोलकः || २०७ ||

तर्जमा।
कश्यपल वर्णित म्याकुलको समान बहु माणिकको छानने वाम, छचवा छाट, छचवा दी बुझक्को प्रमाण छौँहा है। २०५।
जिसका काल भरेको समान है, उसका राज छाननेवार, दूर और नै माण, जो देखेको भामलके फलको समान है, वह छाननेवाल विश्व, विश्व छचवा पैल माणात्मक हा सका है। २०६।
रौट्रासके फलके समान माणिकतन, छचवा दी छचवा एक माण होए, तामूलीफलके समान तो माणिक होए, वह छाननेवाल चार, तन, दी और एक तेला छो सका है। २०७।
205. Padmarāgas resembling the fruit of Kroshtu (Terminalia Catappa), may weigh two, eight or twelve gunjās.

206. That padmarāga which is plum-shaped, weighs nine, ten or twelve māshās, that resembling the fruit of the Emblic Myrobalam in shape, weighs sixteen, twenty or thirty māshās.

207. A rudrākshya-shaped† padmarāga weighs one, two or three māshās; a tāmbuli-shaped‡ padmarāga weighs from one to four toldās.

* A particular weight of gold, = five krishnalas = 1/4th suvarna
(the weight in common use is said to be about seventeen grains Troy). Williams.

† The berry of a kind of tree, Elaeocarpus Ganiurus.
‡ The berry of a plant of the same name.
विभिन्न सचिव के बस्थित हृदय तथा दशोत्कर
परं प्र सचिव न च न लभते।
यदि लभ्यते पुष्पन तदा सिद्धिमवासु यात् ॥ २०८॥
केवलाक्ष्यात्ति सन्नित जात्यानि प्रत्यक्षाः।
विभजाति यन्त्रण केवल विभाव्यत् तुष्काः ॥ २०५॥
चै ध्वस्तिन न च तो निधाति
यो त ऋषित्वः प्रजीवाति द्रीमि ॥
आक्रान्तमूहृं च तथः दुःस्विम्यः
मया कालिका पार्श्वायतन विभाव्यति ॥
तस्य रूपं जातिविचं धोरणा
दूराचरजेत भूमिपति च सहं ॥ २१०॥

तर्जमा।
जिसका कद् विभिन्नसत्ते समान हों, उसका चौजन
दृश्य, ब्याथ, क्रृति तोला च हो सकता है; इससे ज्यादा वज्र
और चौजन भारी मार्गित पाया नहीं जाता, लेकिन
किस्मत भायति के नसीबी इससे ज्यादा चौजन का मार्गित
मिले, तो वह तामाम बस्तु मे चिन्हको राहस्यकर चक्ता
है ॥ २०८॥
केतने विजयति राख सुहाति राखकेव समान दिल्लवर
उच्चिस्तित मनो च होते है; लेकिन पशिदह लोग इसी किस्मके
रक्षको लियाकरने के कहते हैं ॥ २०५॥
जो मार्गित चमकदार होकर प्रकाश ना पावे, और
विश्वा कारण साफ करने पहले कि ऐसी चमक कम हो
जाय, और दो चहुलिये पकडकर उठाने गये कालापञ्च
देवषदूर कृि, एवं किस्मका मार्गित काळिन अर्थात्
पर्वती और विजयति कहलाता है, उसको सुह दिल्लवे
ऐहार्या मनास्प नहीं ॥ २१०॥
Translation.

208. That padmarāgā which is like a vimba,* weighs six, eight or ten tolās—this is the maximum of weight. If any man by good luck happens to obtain a heavier padmarāgā, he will succeed in whatever he undertakes.

209. Some vicious rubies are as beautiful as good ones; but the authorities advise us to shun them carefully.

210. That padmarāgā which is lack-lustre, or which loses its former brightness on being rubbed by cloth, and which betrays a dark shade on its sides on being held between two fingers, is a false and vicious gem, and should never be worn even when it is selling for a song.

* The bright-red gourd of a plant (Momardica Monadelpha).
मुख्यः।
अप्रभाम्यसति सद्वैश्वागायं परिधानयिते।
सुजातकमुखेन निकेशदार्यी परसर॥ २११॥
छडौयीत्यन्तरोभावान गरिमार्गन न सुख्ति।
स च चः यहुः जातिशा च या कायः विनाययः॥ २१२॥
कृष्णविन्दः तथा वधुः विमुच्यायने कृष्णित।
न श्रीकुले लेखनं कर्तुष पद्मरागेन्द्रनीलयोऽ॥ २१३॥
वनसूल्यं पद्मरागेन सुगुणस्य प्रकृपितत।
तावनं मूल्यं तथा मूल्ये कुष्ठविन्दे विधीयते॥ २१४॥

तर्जमा।
कोइप्रकारं परीता करनेसभी चगर संदेह दूर ना
होता, शानके वन्यपर विच्छेदारी फरवी चौर खाल
मार्गका हाल मालम हो जायेगा, चिन्ते खाल मार्ग-
के विच्छेदारी मार्गका हाल मालम हो जायेगा,
अन्तर्भू जायेगा ॥ २११।
जो मार्गिक विच्छेद चौरभी उमड़ा हो चौर चोरोमें
कम ना चोर, चही मार्गिक खाल है, उसके सेवाय सब
मार्गिक विनायसे सुखार किये गिये हैं ॥ २१२।
कृष्णविन्द चौर चोरके सेवाय कसि जातका रब मार्गिक
को कट नही सका ॥ २१३।
स्वःगुणसम्भवः चार्यत सव तारिफेसे भरा छज चौर मार्गिक
का जो खुल दौता है, चही शिष्यत वेश्चेवेकुष्ठविन्द
कीभी चौर है ॥ २१४।
Translation.

211. Should other tests fail in dispelling doubt, the reality or otherwise of a *padmarāga* will be indubitably ascertained by rubbing it upon a whetstone or with a *padmarāga* of tested genuineness. A false *padmarāga* will receive scratches from the process.

212. That *padmarāga* which shines out the more, the more it is rubbed, and which is moreover not light, is a pure gem; the others are impure.

213. Excepting *kuruvinda* and diamond, no gem can make scratches upon either the *padmarāga* or the *indranila*.

214. A genuine *kuruvinda* is worth as much as a *padmarāga* furnished with every quality.

अन्यान्य परीक्षाद्वारा सन्देह दुर न हइले शाण्ड-मश्ते घरण करिलेि पम्मरागेि कूत्रिमाकूत्रिमहि प्रकाश पाइबे, अथवा सुपरीक्षित अपर एक्खानि पम्मरागेि सहित पर- स्पर घरण करिबे, ताहि हइले कूत्रिमाखानि अक्षित हइबे। २११।

ये पम्मराग अत्यन्त दृष्ट हइले अधिकतर शोभा पाय, एंि परिमाणेि लघु न हय, सेि पम्मरागाई शुद्धजाति, तत्वात्मिकतेि बिजातिमध्ये परिगणित हय। २१२।

कुरुबिन्द एंि हृदय भिंि अपर कोन जातिी रतुि पम्मराग औि इद्रनीलकेि अक्षित करिते सम्बर्त हय न। २१३।

सवर्गोऽसम्पतिि पम्मरागेि यंि परिमाणेि मूल्या निदित्त हय, बिशुद्ध कुरुबिन्देिि सेि परिमाणेि मूल्या हईया थाके। २१४।
मूळाम्।

सर्गुणे कुरुविन्दके च वायवन्स्वत्यं प्रकीर्णितं।
तावन मूळचतुर्थं शेषं न स्वाधे सुगन्धिने। २१५।
वायवन्स्वत्यं समाख्यातं वेष्यवः च सूक्तिः।
तावन मूळचतुर्थं हीयतं स्रद्धज्ञमनि। २१६।
वर्णदीपसूपत्रं हि मणिरहं प्रक्षिपः।
ताव्यासोष्टि शेषः मणिमूखाया श्रविश्वयं। २१७।
सन्देशो वंदे जावेदं कृतिमे सहस्रेष्ठी।
अन्योंचं घर्जेकुर्बं लघुं सचिमं तद्विभूते। २१८।

लक्ष्मा।

वेष्यवेव कुरुविन्दके जेत्ना द्राम होगा, सौगन्धिकका
द्राम उस्से चार च्याना कम होगा, चर्चात् कुरुविन्दका
द्राम अगर एक रोपवा होे, तो सौगन्धिकका द्राम वारे
च्याना होगा। २१५।

वेष्यवः माणिकका जो द्राम होगा, श्रद्धवर्ण माणिकका
उस्से चार च्याना कम होगा। २१६।

सब किसीमुक्ता जवाहरतपु कुट और रक्षसे उमद्या
चोता है, और इसीमुक्ता जरायस कमिमे उद्या दासभी कम
को जाता है। २१७।

च्यार विसी रक्षाको समिर्यकर सब पयादा होें, तो एक
साधा रक्षासे घिनना चाहिए, तो भूमा रक्ष चुर तो जाये
गा। २१८।
Translation.

215. A saugandhika is worth three-fourth the price of a kuruvinda.

216. A súdra padmarága is, according to the authorities, worth three-fourth the price of a Vaisya padmarága.

217. All gems derive their value from their lustre and their color; accordingly, gems which are found wanting in these two essentials are of small worth.

218. When doubts arise as to the reality of a gem, the infallible test is to rub it with another gem of tested worth. A false gem will be reduced to fragments under the process.

সাহিত্য কুরুক্ষিপ্রণালীর যত মূল্য হইবে, স্পষ্টিক মূল্য তাহার তিনের চতুর্থাংশ হইয়া থাকে । ২১৫।

পত্রের। বৈশ্ববর্ণ পুরাণের চতুর্থাংশ হইন মূল্য শুভ্র- জাতি পুরাণের মূল্য নির্দেশ করিয়া গিয়াছেন । ২১৬।

সর্বপ্রকার রস দীপ্তি ও বর্ণানুসারে প্রাপ্ত লাভ করে, সেই বর্ণ ও দীপ্তি হইতে ঈষৎপরিমাণে ভক্ত হইলে তাহার মূল্য ও অন্য হইবে । ২১৭।

যদি কোন রসকে কৃত্রিম বলিয়া সন্দেহ জমে, তবে 
একাধিক কৃত্রিম রসকের সহিত ঘর্ষণ করিয়া, তাহাতে কৃত্রিমত্ত্ব চূর্ণ হইয়া যাইবে । ২১৮।
मूलम।
सब्जलचणसम्पूणः पद्मरागे गृहे स्चिते।
अब्बमेधफलं तस्य विनमरयजयं लभेत॥ २१८॥

तर्जनम।
सब्जलचणाक्रान्त एक पद्मराग अर्थात् माणिक समाने
रहनेसे अब्बमेधयज्ञका फल लाभ अनावास प्राप्त होता
है, और उसें धन, उमरकी चंद्रि और जन्म लाभ
होता है॥ २१८॥

हित पद्मरागका व्याख्या।
219. The treasuring up of a padmarāga furnished with every perfection is as meritorious as the celebration of the Asvamedha* jajna, and leads to wealth, success and long life.

*The Horse Sacrifice a celebrated ceremony, the antiquity of which reaches back to the Vedic period. Vide hymns 162 and 163 in the first Mandala of the Rig Veda. In later times its efficacy was to entitle the sacrificer to displace Indra from the dominion of Swarga. In it, the horse was generally, if not always, immolated.
THE RUBY.

Its Properties.

The Ruby is perhaps the hardest substance known, next, of course, to the Diamond. It is a variety of the Corundum, which name (derived from the Sanskrit korund,) is used to denote the class of aluminous stones generally; and particularly a species or subdivision of that class. Besides the crystalline form (which is generally rough and deformed), the Corundum appears in compact masses and in aggregates of grains of different sizes. All the different varieties of the Corundum derive their names from their colour. Thus, the crimson red Corundum is called the Oriental Ruby; the colourless, white Sapphire; the azure-blue, Oriental Sapphire; the indigo blue, indigo Sapphire; the violet, Oriental Amethyst; the yellow, Oriental Topaz &c. &c. &c. Count Bournon was the first European who had classified the Corundums into different heads (in 1802.) But the Eastern nations have however adopted the different designations for several centuries past. The first and most important variety of the Corundum is the Ruby—the coarsest being the Emery, which is used for polishing metals, gems, marble, &c. It is some-
times more valuable than the Diamond, when it is of a large size, good colour and free from defects. Its specific gravity is from 3.9 to 4.1. The electricity which it obtains by friction continues for a considerable time. This stone is composed of alumina and coloured by traces of metallic oxides, chrome, &c. Like the other varieties of the Corundum, it is infusible by itself, but together with a flux, melts with difficulty into clear glass. It is possessed of double refraction, though not to a very high degree. The system of crystallization to which it belongs is rhombohedral. Its cleavage is basal, that is, it breaks across the prisms with nearly a flat surface. Its lustre is vitreous. It loses nothing of its beauty when viewed by artificial light. Its colour varies from the lightest rose-tint to the deepest carmine. The two extreme colours are not liked at all. The most esteemed colour is, what is called by the jewellers, the "pigeon's blood," which is a pure deep rich red, without the faintest tinge of blue or yellow. The other colours are light-red, white, crimson, peach-blossom, violet, &c. The Ruby is divided into four classes.

1st.—The Oriental Ruby, called by Pliny the Indian Carbuncle, is the best favorite and most valuable of all. Its chemical properties have been described under the general heading. Theophrastus speaks of it as being incombustible and having the appearance of a burning coal when held up to the sun. Hence the name "Anthrax" (or "live coal,"
given to it by the Greeks. The ancient writers, both of the East and West, have described it as having the power of shining in the absence of all light. The fact is, that the Ruby can be rendered phosphorescent by exposing it to sunshine for sometime or by putting it in a close crucible, heated to a certain degree.

2nd.—The Spinel Ruby is of a fine lively red hue, with a cinnamom tint about it, but is very inferior to the true Ruby in brilliance. It is found in granular lime-stones; is transparent and translucent and receives its red tint from chromic acid. It belongs to the cubic system of crystallization and is almost found in octahedral crystals. It does not acquire electricity either by friction or heat; is possessed of simple refraction and is infusible before the blow-pipe. It is distinguished from the Ruby by its peculiar formation and inferior hardness. Its specific gravity is from 3·5 to 3·8. It is called by the natives of India the Lal Rumani or the Pomegranate Ruby.

3rd.—The Balas Ruby is of a pale rose-colour and is of the same composition as the Spinel. According to the Persian tradition, the mines of these stones were not discovered until after an earthquake which rent the mountain in two. Their inferior hardness prevented people from taking them as the real Rubies. The ancient Greeks connect the origin of the name "Balas" Ruby with the word "Palatius," as they supposed it to be the matrix or
palace in which the true Ruby was found. Probably, the name is derived from the mountain "Ballaheia" in India, which, according to Marco Polo, used to supply this stone. The old French name "Rubin de Balais" adds weight to this assertion. The name Balas may have originated from the word "Ballen" or king—the Phrygian name for a certain fiery stone. Chardin attributes the origin of the name to "Balachani," the stone of "Balachan" (Pegu)—the Persian name for the Ruby. Some say that the original of the term "Balas" Ruby is the ancient name of Beloochistan, Badakschan or Balaschan.

4th.—The Rubicelle is an inferior variety of the Spinel and is of a yellowish red color.

The Rubies are often found in company with Sapphire, Zircon, oxide of tin, magnetic iron, Topaz, &c. Where Rubies and Sapphires are met with, gold is almost certain to be present.

Where found.

The finest Oriental Rubies come from Burmah, Siam, India and Ceylon. Rubies are also found in Hohenstein on the Elbe, in the rivers Rhine and Danube; Espailly in Anvergne and Iser; in Bohemia; France, Brazil, Australia, Borneo, Sumatra, &c.

The most beautiful of these stones are those that come from Burmah. The mines are very strictly guarded and rendered difficult of access to the Europeans. They are a royal monopoly, extreme care being taken to prevent the stones getting
out of the country. The excessive fondness of the King for these stones has earned him the title, "Lord of the Rubies." Whenever any particularly large stone is found, a procession is sent with great éclat to meet it. When Pegu, the "father-land of Rubies," was annexed to the British Crown in 1852, it was thought that the English Government would be richer by its acquisition. But whether on account of the dangers in the shape of wild beasts that surround the Ruby-yielding countries, or some other cause, the Government has been sadly disappointed. The inhabitants of Burmah believe that Rubies ripen in the earth, that they are at first crude and colorless, and that, as they ripen, they become yellow, green, blue and last of all, red—which is the sure sign of perfect ripening. The Burmese law prohibits the sale of Rubies in the market and makes it compulsory on the discoverer of stones of a certain weight (100 ticals) to make them over to the Government, under pain of death. To avoid this dangerous law, the finder often breaks up the large stones into small pieces; thus causing more loss to the Government than he gains. The Rubies that come out of Burmah must be either stolen ones or passed out through the agency of private individuals.

The Rubies that come from Ceylon are generally found in the beds of rivers.

Some pretty-looking Rubies have been found for many years in Badakshan, a part of Tartary.
Some were also found on the slopes of the Oxus, near to Shushan and Charan. The natives of these places are under the impression that Rubies always occur in pairs. If they chance to find out one, they are sure to conceal it until the other is found, failing which, they will break it in two.

Many Rubies have been found in the gold washings in Australia, but most of them are taken no notice of, being considered as Garnets. Some, however, of very good quality have found their way into the London market.

The Spinel Rubies are found in rolled pebbles in alluvial deposits and the beds of rivers in Ceylon, Ava, Mysore, Beluchistan, and other Eastern countries; in Meronity in Bohemia and in Libenburgen; in the region between Amity and Andover in North America; also in the Ovens River in Victoria and in the Pearl Rivers of New South Wales and other parts of Australia. Blue Spinel are found at Aker in Sweden; also in Forland and Straskan in Moravia; in Antwerp and Ceylon. These are translucent and generally contain three to four per cent. of iron. The Chloro-Spinels or green Spinel are found in the Ural Mountains. Black Spinel or Ceylonites, (also called Pleonaste by Haüy,) have been found in Ceylon, Bohemia, in the River Iser, in the Tyrol, at Andernach on the Rhine, in Russia and in several places in the United States, where also the brown Spinel are found in abundance. The specific gravity of the Pleonaste
is from 3.5 to 3.8. The principal thing in its composition is aluminum and about 10 per cent. of protoxide of iron. It is infusible before the blow-pipe and with borax forms into an iron-colored glass. The automalite or zine Spinel is found in Sweden. The white Spinel is found at La Riccia near Rome. Some also come from Brazil mixed with Diamonds.

The Balas Ruby has been described by Marco Polo as being chiefly found in the Balasceea or Ballahia (on the upper Oxus,) where they were found below the surface soil, and from which place, he had, in the latter half of the 13th century, made a collection.

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Mode of Cutting.

The Ruby is cut by means of Diamond powder on an iron wheel or skaif, and polished on a copper one with tripolis and water. In the East, Corundum is used for cutting, but the work is not flat and sharp. The usual form of cutting is the mixed or half-brilliant, although silky and imperfect stones are often cut en cabochon—a cut by which the stone receives one or two convex faces, with or without facets at the base. The Asteriated Rubies, that is, those that have a six-pointed star across the crystal, formed by a silky imperfection in the gem, are also cut en cabochon and particular care is taken to get the centre of the star as nearly
as possible in the middle of the gem. Such stones, if possessed of good colour, fetch very high price in the market.

The Spinel is cut on an iron wheel, with Emery or Diamond powder and polished on a copper one. The form is generally the mixed-cut. The colour of this stone becomes deeper by being heated.

The Ruby, as known to the Ancients.

The Ruby is spoken of in the book of Job and in the Proverbs, in the Bible. The breast-plate of the High Priest, which was composed of twelve stones, included the Ruby, then known as the Carbuncle. The fact of its having been well known to the ancient Greeks and Romans admits of no question whatever. The Anthrax of Theophrastus and the Indian Carbuncle of Pliny are, beyond doubt, Rubies. According to Pliny, the Ethiopians used to increase the lustre of Rubies by steeping them in vinegar for 14 days. Though this process added to their splendour for the same number of months, they were afterwards rendered softer and more brittle. Ælian, an ancient natural-historian, relates how a certain widow named Heraclea, had tended a young stork and cured one of its fractured legs and how the bird, in token of its gratitude for her kindness, presented her with a Lychnis (Ruby). But the question as to why of all others the Lychnis was selected for the present, is best answered by the
assertion of Philostratus, according to whom, storks were in the habit of placing these stones in their nests as amulets against serpents, and therefore as a fitting reward for the valuable services rendered by Heraclea, such a useful thing was presented to her. In an account of the statue of the Syrian Goddess (Astarte), Lucian speaks of her, as wearing on her head a gem called Lychnis (lamp-stone,) which used to light up the temple throughout the night. Epiphanius, speaking of Carbuncle, says, "when worn, it is impossible to conceal it, for notwithstanding whatsoever clothes it may be covered over with, its lustre shows itself outside its envelope, whence it is called Carbuncle." The Oriental nations speak of Rubies and other precious stones as illuminating the place in which they were kept.* In China, Rubies have been used from the earliest times for ornamenting the slippers of women, and in India, for being set into cups, vases, sword-handles or pipe-mounts and other ornamental things.

Engravings.

Ancient intaglios and cameos,† engraved on this stone, are still in existence, some of which are said

* There is a belief existing in India that Rubies grow in the head of serpents and that they can be obtained by throwing a lump of cow-dung over them, when the serpents occasionally take them out of their heads to illumine the place where they search for food, and in order that flies and insects might gather round them, attracted by the light. It is popularly believed that these stones are so valuable, owing to their rarity, as, to be called "the wealth of seven kings."
† Intaglios have the design sunk below the surface; in cameos, the subjects are in relief, or raised above the surface. Both these kinds of engraving can be executed on almost all sorts of stones.
to have been done, 500 years B. C.,—a period when the Greeks had attained the acme of artistic excellence. A large oval slightly convex stone, of the real pigeon’s-blood colour, in the Devonshire parure, has a "Venus Victrix" engraved upon it. There also exists a full-length figure of Osiris in half-relief. Then there are a gorgon’s head and a head of Pertinax, engraved on Spinels; and the head of a Bacchanite, upon a Balas. The earliest example of an engraving executed in the Middle Ages, has been discovered in the Spinel of the Marlborough cabinet. It is a beautiful stone, \( \frac{3}{8} \) of an inch square, upon which is engraved a head in front face, wearing a crown, resembling very much that of Henry VI, as found upon his great seal. The Italians have left many engravings on the Ruby, amongst which may be mentioned an intaglio, of a head of Thetis, capped with a crab’s shell, at present in the possession of the Rothschilds; and a cameo of a head of Serapis in front face, found in the Hope cabinet of precious stones. Amongst the collection of cameos of our Most Gracious Majesty, is one having the head of Louis XII, engraved upon a fine stone of considerable size,—a specimen of the art after the Revival. Dominico dei Camei engraved upon a Balas of the size of a shilling, the intaglio portrait of Ludovico il Moro. The Orleans cabinet had a Ruby engraved with an intaglio head of Henry IV, with the date 1598. Chardin who, in 1666, examined a Ruby, amongst the
Crown jewels of Persia, describe it as being as big as a hen's egg cut in half. The upper part of this stone bore the name "Chaic Sophy," cut upon it by its former master who had considerably marred its beauty by so doing. Pissirucci executed a beautiful front face of Diana on a Ruby, about \( \frac{1}{2} \) inch long.

**The Price of the Ruby; its Flaws and Defects; Mode of Testing.**

The jealous care with which the best Oriental Rubies are kept by the King of Burmah, renders them difficult of access to the public and makes them sometimes more valuable than the Diamonds. The ancients put a very high price upon the Rubies. In the present day, fine Rubies under \( \frac{1}{2} \) a carat, if English cut, cost from £ 4 to £ 10; if Indian cut, from £ 1 to £ 4.

A Ruby of one carat is worth from £ 14 to £ 20

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Stones of greater weight than 4 carats, being rarities, fetch fancy price.

Rubies with flaws and specks, or having any silky or milky appearance, either on the table or beneath it or which are too deep or too pale in colour, are now much depreciated in value. A pale Ruby of 4 carats might be worth less than £ 12. It is true
that there are many Rubies in the market but these are of inferior quality and cannot command the same value as the true Oriental Rubies that come from Burmah and Siam.

The value of the Spinel and Balas Rubies varies chiefly according to the demand, character and cut of the stones, and sometimes, to caprice and fashion. At the present time the value of small Spinels ranges from 5 to £10 per carat.

Medium size of fair color, 20 to £40 per carat
Large ,, 60 ,, £100 ,,  

As an instance of the uncertainty of the value of the Spinels, a stone weighing 40 carats, clear and of good quality, was sold in 1856 for £400; in 1862, it fetched £80 by public auction, and was lately sold for £240.

So is the case with Balas Rubies; for example, a dark rose-red Balas of 10 millimetres, square-cut and polished as a brilliant will fetch 300 francs; while a pale rose of like character and size will sell for 20 francs only. A specimen of 5 carats will occasionally realize £50. At the sale of the Marquis of Drée, a Ruby of 10 grains sold for £56.

In order that the pivots of watches may turn with greater precision, they are set in small Rubies perforated for the purpose; but these small jewels, about the size of millet grains, though very useful, are not of much value, owing to their abundance.

To test a perfect Ruby, it has to be placed on the same sheet of paper on which the fresh blood of a
pigeon has been dropped. The perfection of the stone can then be ascertained if it exactly agrees with the blood in color. The Spinels or Balas Rubies have often been passed off as true Rubies: but with any one acquainted with the physical and chemical properties of these stones, the deception would not succeed. The hardness and specific gravity of the true Ruby is much greater than those of the others. An unset stone can easily be tested by taking its specific gravity; a set one would, if a true Ruby, be scratched by Diamond only but would scratch all other stones; if a Balas or Spinel, it would be scratched by a Sapphire. Then the refraction would point out the nature of the stone. In the case of the true Ruby, it would be double (though in a small degree,) but in that of the Spinel or Balas, it would be absolutely simple. The Brazilian pink Topaz is often made to imitate the Ruby by placing it in a crucible with sand and heated till it gets the requisite color. But it differs essentially from the real Ruby in its character. Its specific gravity is from 3·4 to 3·6, whereas that of the Ruby is from 3·9 to 4·1. It is 8 in the scale of hardness, while the Ruby is 9, i. e., next to Diamond, which has the full standard number 10.

The Garnet is sometimes made to pass for the true Ruby. The Garnet, however, pure and brilliant, will appear black and opaque, if held so as to reflect the light directly; while the Ruby would
retain its transparency and true color. Sometimes Garnets backed up by Ruby foils have been mistaken for Rubies. The Parisian traders have recently hit upon a plan by which they can, without the use of foils, give to pale valueless Rubies the best color they should have. They fill up the inside of the setting with Ruby-enamel, which gives a deep tinge to the entire stone enclosed within. The Rubies are also imitated in paste, which can only be detected by touching them with the emery-stone (cote). The artificial gems will appear softer and brittle, inferior in weight and, in some cases, showing silvery air bubbles in the interior. The Rubies are sometimes infected with white spots but these are removed by burning.*

The Spinel is also mistaken occasionally for the Garnet and more frequently for the Jacinth owing to similarity of color. But both these stones are of inferior hardness: while the Spinel would scratch quartz readily, these would, but slightly. Then, the Jacinth has double refractive power in a very high degree, whereas the Spinel has simple refraction.

* The Indian jewellers, however, in spite of great care and labor, have not yet succeeded in entirely removing these spots from the stones.
the ancients had, among its most potent remedies, a very costly compound called the "Five Precious Fragments" which consisted of powdered Rubies, Topazes, Emeralds, Sapphires, and Hyacinths. But as the patients were not likely, nor were they competent, to analyze the chemical properties of the mixture, it generally happened that the physicians used to pocket the real gems, by substituting false ones in their place. The Oriental Ruby, or the Carbuncle of the ancients, whether used externally or internally, was an antidote to poison and plague; it drove away sadness, evil thoughts, wicked spirits, night-mares and diverted the mind from sensuality. It was also used as an amulet against all illness. It would warn the wearer of the approach of any misfortune, by a change of color to blackness and would not resume its original brightness until the peril had passed away. To confirm the above, we can not resist the temptation of reproducing here the following apparently authentic story related by Wolfgang Gabelchover, a German philosopher, as quoted by Tollius: "It is worthy of notice that the true Oriental Ruby presages to the wearer by the frequent change and darkening of its color that some inevitable loss or misfortune is not far off: and in proportion to the greatness of the coming evil, so doth it assume a greater or less degree of darkness and opacity—a thing which I have heard repeatedly from people of the highest eminence and have, alas! experienced in my own person.
For, on December 5th, 1600, as I was travelling from Stuttgard to Cal-wam in company with my beloved wife Catherine Adelmann, of pious memory, I observed most distinctly during the journey that a very fine Ruby, her gift, which I wore set in a ring upon my finger, had lost, once or twice, almost all its splendid color and had put on dullness in place of brilliancy and darkness in place of light: the which blackness and opacity lasted not for one or two days only, but several: so that being beyond measure disgusted thereat, I took the ring off my finger and locked it up in my trunk. Whereupon I repeatedly warned my wife that some grievous mishap was impending over either her or myself, as I foreboded from the change of color in my Ruby. Nor was I wrong in my anticipation, inasmuch as within a few days she was taken with a fatal sickness that never left her till her death. And truly after her decease, its former brilliant color again returned spontaneously to my Ruby.”

Celebrated Rubies.

Tavenier speaks of a Ruby seen in the possession of the King of Visapore, India, weighing 50 carats and of very fine quality. The best Oriental Rubies, as we have said before, are rare in the market, being monopolized by the King of Burmah, who is reported to be the owner of a Ruby, of an extraordinary quality and of the size of a pigeon’s egg.
But no Europeans have hitherto been allowed to have a look at it. The king of Ada has a perfect Ruby of the size of a small hen's egg, which he uses as an ear-drop. One of the largest Rubies in the Crown jewels of France, adorns the Order of the Golden Fleece and is cut into the form of a dragon with extended wings. There was a remarkable Oriental Ruby of the size of a pigeon’s egg, in the Crown of the Empress Catherine of Russia, known to have been presented to her by Gustavus III of Sweden, when on a visit to St. Petersburg, in 1777. There was one in Paris, seen by Pastier, which weighed 406½ carats. There are several Rubies of good size and quality among the Crown jewels of Austria. It is related by Gesner that Catherine of Arragon used to wear a ring set with a stone which became luminous at night and which was therefore conjectured to be a Ruby. Two remarkable genuine Rubies were sent to England from Burmah in 1875. The sale of these two stones caused great excitement at Burmah and the fact of two stones of such extraordinary quality appearing simultaneously created not a little sensation in England. One was a dark-colored stone, cushion-shaped and weighing 37 carats, and the other, a blunt drop shape of 47½ carats. Both were put in the hands of Mr. James N. Forster of London for recutting. The former was reduced to 32½ and the latter to 39½ carats. Both of these have found purchasers in the Continent, the smaller
fetching over a lac of Rupees. The largest Ruby seen in India by Garcias did not exceed 24 carats; it was bought by a prince in the Deccan for 1561b. weight of gold.

Rudolf II possessed a Ruby as big as a small hen's egg, bequeathed to him by his sister, the Queen Dowager of France; it was about 100 carats in weight and was reported to have been originally valued at 66,000 ducats. But modern mineralogists have pronounced this to be a Spinel.

In the front of the Crown of our Most Gracious Majesty is the famous Ruby (now pronounced to be a Spinel) said to have been given to Edward the Black Prince by Don Pedro (King of Castile,) after the battle of Najera (near Vittoria,) in 1367. It was afterwards worn upon his helmet by Henry V, at the battle of Agincourt, 1415. It is an irregular oval, pierced through the middle, according to the usual oriental fashion; the upper part of the perforation being concealed by a small Ruby. Two large Spinels taken from India in 1861 were shown in the Exhibition of 1862. The one that was exhibited by Messrs. Hunt and Roskell, was a cabochon-cut, octagon-shaped stone, of perfect color and free from flaws. It originally weighed 197 carats and after being cut by Mr. Forster, 81 carats. The other Spinel was also of the same shape and color, originally weighing 102½ carats, and after being recut, 72½ carats. One Spinel collected by Dr. Heron, is said to be 49lb; being* in 3 pieces
and containing cavities filled up by crystals of Corundum. In the list of the French Crown jewels taken in 1791, we find, amongst others, one Spinel Ruby of \(56\frac{3}{4}\) carats, worth 50,000 francs. A specimen of a blue Spinel, a thick oblong stone, was in the possession of Messrs. Pittar Leverson & Co. It was an Indian-cut stone, weighing \(37\frac{1}{2}\) carats and after being recut (by Mr. Forster,) 25 carats. It was originally sent from India as a Sapphire and having been afterwards found out to be a Spinel, the purchaser returned it to the merchant, who at once wrote to the consigner in India. The statement not being believed, the merchant had it cut and upon its identity as a Spinel being established, sold it for a much higher sum than it had fetched as a Sapphire. Tavernier tells us that he counted on the Great Mogul’s throne, 180 large Rubies varying in weight from 100 to 200 carats and one single gem that weighed 2\(\frac{1}{2}\) ounces. These were, however, Balas Rubies. In the catalogue of the French Crown Jewels, of 1791, mention is made of two Balas Rubies, one of which, weighing 20\(\frac{3}{8}\) carats, was valued at 10,000 francs and the other, weighing 12\(\frac{3}{8}\), at 3,000 francs.

Charles the Duke of Burgundy, had lost several valuable stones at Granson. Among these were 3 Rubies called the “three brothers” and two called “La Hotte et la Balle de Flandres.” James I, in sending some jewels to his son, mentions the “three brethren.” The similarity of the name
leads many to identify these as the Rubies once belonging to the Duke.

Sir James Melville, in his Historic Memoirs, says that Queen Elizabeth showed him "a fair ruby, great, like a racket ball." Runjeet Sing is said to have owned a large Ruby weighing 14 tola, with the names of Aurungzebe, Ahmed Shah and several other kings engraved upon it. Robert de Berquem mentions that when Josephus Barbaro had (in 1472) an audience with Yussum Cassam, the king of Persia, (at whose Court he was an ambassador for the Venetian Republic,) he was shown a handkerchief, filled with the most valuable of precious stones. Amongst these was a table cut Balas Ruby, of, at least, a finger's breadth, of the most beautiful colour and weighing 2½ ounces. De Berquem also speaks of 3 great Rubies, belonging to a Parisian of great rank. The one had once been set in a gold crown covered with gems, with which Pope Stephen V, (who came to France in 817) crowned the King of France, Louis le Debonnaire, as Emperor. This Ruby was in the shape of a Lozenge and weighed 129½ carats. The other was egg-shaped and weighed 244½ carats. It was given to Charles, Duke of Anjou, by the Neapolitans, in 1264. The third, weighing 209 carats, had belonged to Anne, Duchess of Brittany who married Charles VIII in 1491. How these monster stones came into the hands of the Parisian nobleman and what became of them subse-
quently are not known to us. It is said that when Peter the Great left England, he presented the King with a "rough Ruby, which the greatest Jewellers of Amsterdam (as well Jews as Christians) valued at £2,000 sterling."

Some very good Rubies are to be found in India. A fine Oriental Ruby was recently bought of a Burmese merchant (at 22,000 Rupees), by Sir Salar Jung, on one occasion of his visit to Calcutta. The estate of the Paikpara Raj family (in the suburbs of Calcutta) has in its possession a large Ruby, set in a ring, and free from flaws. Another Ruby of a good size, also set in a ring is to be seen with Rai Luchmeeput Sing Bahadoor of Azimgunj. Babu Hurruck Chand of Mooshedabad has with him a Ruby of the true "pigeon's blood" color. A large Ruby is to be seen in the estate of the Hon'ble Maharajah Joteendro Mohun Tagore Bahadoor, set in a ring and having some Chinese letters, forming the name of God engraved on its back. There is also one large Ruby of the size of a pigeon's egg lengthwise cut in half, set in one of his watch-chains. It weighed about 500 Ratis in its rough state, and has, upon being cut, been reduced to about 300 Ratis. There is also one beautiful Ruby of about 93 Ratis, set in another watch chain of the Maharajah's.
अष्ट वैद्युर्यम् ।

मूलम्।

विद्वान् गिरे: कस्य तवैवोत्सवः।
विविद्यकारणां च वैद्युर्यसाकरो भवेत्। २२०।
पञ्चरागरामदाय मणिवरण दृष्टिः ये जिली।
सविस्तारस्तृ वर्णोन्मात्रवेंद्रम्भमेतरः २२१।
सत्तन्त्र घुलकषायशीयपत्तुसलिपिभवेत्।
वैद्युर्यं नाम तद्रथं राजविविधानसंवारः २२२।

सेवाएँ प्रदानं गंगागंगानीलोऽवन्धुरेद्वं।
बच्चा भवेदेशुद्वंप्रकाशः।

चाराप्रणालं भूमिश्रियो वे

न ते प्रश्ना मणिशास्त्रविनिष्ठः २२३।

वैद्युर्यं चार्तित् लक्षणीयको वयान ।

तर्जनम्।

किस किसी पाठाक के करीबकी जमीनमें, बीचके
हिससे में और छोटे छोटे लक्षणयां पाया जाता है। २२०।
पञ्चराग घाड़ी जहाँरात्रियाँ जिस तरहः रक्त देखाई
देता है, वही सब रक्त वैद्युर्यं चार्तित् लक्षणियांमें होता
है। २२१।

उसके सेवाय सभी रक्ते वैद्युर्यी रक्ते और बड़ी सेवायः
वही तिन रक्ते लक्षणियांमें देख जाते हैं। २२२।

रक्तपार्श्वी परिवर्तनाकार कहते हैं, के जिसने किसीमका
लक्षणियां है, उससे जो रक्ते गोरे के गले और बांधके
पनके समान हैं, वही प्रधान है। और जितना रक्ते
नीलकपटनीके परके समान है, वह चांच्चा नाहिं। २२३।
THE CAT'S-EYE.

TRANSLATION.

220. Cat's-eye quarries are found at the top, or the mid region of certain mountains, as well as in their vicinity.

221—222. All those colors that shine in the padmarāga and other gems of a like nature, are also seen in the Cat's-eye. Besides these, we find white, smoke-colored and gray cat's-eyes.

223. Of Cat's-eyes, those which in color resemble the peacock's neck or the bamboo leaf are first-class, while those resembling the wing of the nilakantha* bird are of small worth.

* A species of gallinule or water-hen. (?)
मूलम्:

वद्य वदिनियन्तिम्, शूद्र जातिमेके दार्शनिकः।
सुलचाणसं मूलद्राम्, वैदुष्ये नाम सूचितः।
सितानीलो मूर्दितः, सितारकश वानजः।
पौतानीलेखे वेश्ये, स्वाभिल एव वि शूद्रकः।
एकं श्रेण्याश्रुतो भूमिते मायुरकाक्षतिवाया
मातारेवणिप्रिन्तकर्मिविना चे यं चिथा क्ष्रयाया।
न्तु धन्यवर्धनवर्णे द्वारा नितां निगमनु द्विपोविं
वैदुष्ये विश्वेद बदनिसुधिवे, स्वर्णसेतु तत्रोमसं।

श्रेणोऽः:

जिन्तरसं महुये दार्शन, चन्द्र, वैश्य चौर शूद्र
चार जातं होते, उसी तरसं लघुनियाम्बी चार जातं
होते। चौर यही चार जातं सुलचाणकानान् लघुनिया जमी-
न्यं पयः होते । २२४ ।

श्रोता नीलापनविप्रयोज्ये सफेद रक्तं लघुनिया दार्शन
जातं होते, श्रोता सुखोमायेव सफेद रक्तं लघुनिया चन्द्र
जातं होते, श्रोता नीलापनजर्दिप्रयोज्ये लघुनिया वैश्य जातं
होते चौर नीलरक्त लघुनिया शूद्र जातं होते । २२५ ।

वांग्यका नया पति, सोर्जि गलं, विभीषी क्षांतं, इत्यादि
तिन चीणां ये समान लघुनियाओ छाया दैर्घ्याः जातते हो,
चौर जो लघुनिया चोजने मार्दी, चौर वक्तू निगम,
सुवर्षेव, निम्नाव चौर स्वर्ण हो, पित्तल लोक उस्को चारि
शुभस्पर्श कहते हैं । २२६ ।
TRANSLATION.

224. The earth produces all the four castes of Cat’s-eye redolent of lucky signs.

225. A white Cat’s-eye furnished with a blue gleam (say the authorities), is a Brahmin, a white Cat’s-eye with a gleam of red, is a Khetriya, a yellow Cat’s eye with a blue lustre, is a Vaisya, and a purely blue Cat’s-eye is a Sudra.

226. Cát’s-eyes possess a shade like the color of a fresh bamboo leaf, peacock’s neck, or a cat’s eye. Those Cat’s-eyes that are heavy, deliciously cool, flawless, smooth and otherwise faultless, the authorities consider to be very lucky.

নাম্বার ৪।

ব্রাহ্মণ, কুটিয়া, বৈশ্য ও শূড্র এই জাতিচতুর্ক্ষীয়েরে চতুর্ধিক শ্রীলক্ষণকারণ বিদূর্ধ্ব-মণি ভূমি হইতে জমিরা ধাকে। ২২৪।

ঈষৎ নীলের আভাযুক্ত শূড্রবর্ণ বিদূর্ধ্ব ব্রাহ্মণজাতি, ঈষৎ লোহিতের আভাযুক্ত শূড্রবর্ণ বিদূর্ধ্ব কুটিয়াজাতি, ঈষৎ নীলের আভাযুক্ত পীতবর্ণ বিদূর্ধ্ব রাজসজাতি ও বিশুদ্ধ নীলবর্ণ বিদূর্ধ্ব শূড্রজাতি বলিয়া কথিত হয়। ২২৫।

বিখ্যাত নূতন পত্র, মরুকঠাঁ ও মার্জারের চক্ষু এই তিন বস্তুর স্মার্য ছয়। বৈদূর্ধ্ব দৃষ্টি হয়, এবং যে সকল বৈদূর্ধ্ব ওজনে ভারী, অত্যন্ত মিছ, দোষবর্জিত, নির্মল ও স্বচ্ছ, পণ্ডিতেরা তাহাদিগকে অতি শুভ-লক্ষণ-যুক্ত কহেন। ২২৬।
मूलम्
चयय यदावनन सप्त्त सप्त्ताय निकराधारिन्
सुहृ द्रापदे दैवदैष जात्मकुष्ठौ || २२७ ||
चय वेदृष्ण गुष्णा:
माध्यमनयनप्रक्ष्ण रसोनप्रतिन्न् वि वा
कलिनं निमित्तं व्यंजन वेदृश्वं देवभुवयान् || २२८ ||
वत्तारं घनमत्तत्त्वं कालिनं अज्जनेव च
वेदृश्वं समाख्यातम् एते पध्म महायुगम् || २२५ ||
उद्धरन्निन्दिष्ठे वसू पुत्रभेदिति गद्ये
प्रमाणादासः गुष्ण वत् घनमित्वभिधीयेते || २३० ||

तर्जमा
कसौटीपर विचित्राये जिसं लघुनियीको सच्चता और
साफाई जगातार होति जाव, वही लघुनिया चालि
है || २२७।

लघुनियीका गुष्ण।
विशालीं चांख और लघुनिये को समान, कलिनं, निमित्तं
और अक्ष लघु निया देवताश्रयंके लोके हैं || २२८।
सुतारं, घन, चतुर्सं, कलिनं और अक्ष, यही पांच
किषिमका लघु निया बादतु गुणसम्पन्न हैं || २२५।
जिसं लघुनियमें ग्रामा निकले, उसे सुतार कहते हैं,
जो कदमे कोरी, लेकिन चोजमे भारी, उसको घन
कहते हैं || २३०।
Translation.

227. That Cat's-eye which on being rubbed over the touch-stone attains additional lustre and smoothness, is sterling and excellent.

Qualities of the Cat's-eye.

228. That kalila or byanga Cat's-eye which is like a veritable cat's-eye, or a garlic, and which is perfectly smooth, is a gem worthy of the acceptance of the gods themselves.

229. Sutāra, ghana, atyachechha, kalila and byanga are the five best kinds of the Cat's-eye.

230. The Cat's-eye which sparkles beautifully, is called sutāra; that which combines small bulk with heaviness, is called ghana.

অস্মৃতি।

করপাহাণে দৃষ্ট হইলেও যে বৈদূর্য্যের স্বচ্ছতা ও ছায়া অধিকতর উজ্জ্বলভাবে প্রকাশ পায়, সেই বৈদূর্য্যই উৎকৃষ্ট বলিয়া প্রসিদ্ধ ও অনুক্রম। ২২৭।

বৈদূর্য্যের গুণ।

মার্জার-নয়ন বা রসোনের প্রতিরূপ, কলিল, স্বচ্ছ ও ব্যঙ্গ বৈদূর্য্য দেবভোগ্য। ২২৮।

স্বতার, ঘন, অত্যাচ্ছ, কলিল ও ব্যঙ্গ এই পঞ্চবিধ বৈদূর্য্য মহাপুণ্ডক্সম্পন্ন। ২২৯।

যে বৈদূর্য্য হইতে দীপ্তি উদগীর্ণ হয়, তাহাকে স্বতার কহে, যাহা প্রামাণে অল্প, কিন্তু ওজনে ওর, তাহা ঘন নামে বিখ্যাত। ২৩০।
मृत्यु。
कलङ्कादिविभीमं तद्भवच्छिन्ति कौज़ितं।
व्रजसुधूकृत्यलाकारवच्चलो यच हस्यते॥ २३१॥
कलिल नाम तद्भवं सहस्रसप्तिकारकं।
विशिष्टारंभते वै देवयः ब्रह्मदिक्षमिचिदीयते॥ २३२॥

अयु ६५३०दापृषा।
श्रकरं कहरं चासः कलङ्को देव इत्यपि।
एते पञ्च महदोपा: वै देवयांशुपारं दिदीरता॥ २३३॥
श्रक रायकर्तिव दत्तु निमाति च श्रकरं।
स्मस्ते ऋतं तजस्य च कहरं वन्दुनाशनं॥ २३४॥

त्वरणमा।
कलङ्कु चाथ ऋषेबोधे खाली लघ निवेदो अथ्येक्षं
कहते है, जिसं लघ निवेदे चल्लकलाको ऐसा चल्ल
सन देखिलाई देने, उसके कलिल कहते हैं, कलिल लघु
निवे सघ सम्प्रत्कल कारण है॥ २३५॥

जिसं लघुनिवेदा ऋषा अघ्न काटा मालम चो,
उसको अथ्येक्ख कहते हैं॥ २३६॥

लघुनका अयव।
कहं, श्रक, चास, कलङ्क और देव लघुनिवेदे
बहु पांच त्रिसमिका अयव है॥ २३७॥

जो कुही महर्षाया, उसे कहरं कहते हैं, कहरं
लघुनिवेदा भादोतको नाम करता है, और दुधिया
लघुनिवेदा के श्रकरं कहते है॥ २३८॥
Translation.

231. That Cat's-eye which is free from such defects as kalanka etc., is called atyachchha; that which shows a lustre resembling the Brahminical thread and aye twinkling like the moonbeam, goes by the name of katila. This is the veritable cornucopia.

232. That which manifests a variety of parts and sides, is entitled byanga.

Defects of the Cat's-eye.

233. Karkara, sarkara, trása, kalanka and deha are the five defects belonging to this class of gems.

234. A Cat's-eye which is hard to the touch, is called karkara; and that which contains grits, is called sarkara. A karkara Cat's-eye brings about loss of friends.

अहर्वाद ।

कलक्षणधोषविहीन बैदूर्ध्याके अत्याच बले। एवं याहाते चम्करकलर नायः चंगल अक्षुत्त लक्षित है, ताहाके कलिल बल। यायः, कलिल बैदूर्ध्य सर्वभस्तितिर निदान। २३१।

याहार अङ्ग विलिक्ष, अर्थां अङ्ग प्रत्याङ्ग पृथक सलिया बोध है, ताहार नाम बयङ्ग। २३२।

बैदूर्ध्येः दोष ।

कर्कर, शकर, त्रास, कलक्ष ओ देह, बैदूर्ध्य मनीते एक पंक्रकार दोषेर विद्यमानता देखा यायः २३३।

याहार स्पष्ट अति कठिन, ताहार नाम कर्कर, एवं शकरज्ञक बैदूर्ध्यके नरकर कहे, कर्कर बैदूर्ध्ये बन्धुविनाश करे। २३४।
भिन्नत्वान्तिकरकाणां स कुष्ठात्व कुलस्मचारं।
विरहध्वनिः वधाशः कलछः चचकारकः।
मलदेक्ष सुवभाति तेषो तेषविवाशः॥ २३४॥
गिरिकाचः शिघुपालः काचः सत्तिकसः सूर्यिनिभिष्मः।
वेदुष्टोम्परः विज्ञातयः सतिः च सति॥ २३५॥
लिखाभावाकारं लघुभावाभिक्षुपालकं विद्वात्।
गिरिकाचमदीस्वातं सत्तिकं वणोज्जुलनेन॥ २३६॥

तत्रः

जिसं निशानां जरिये लघुनिया दुःसा मलुम चो, 
उस्को चास कहते हैं, चास अयेवका लघुनिया कुलका 
नाश करनेवाला है, और जिसं लघुनियके मध्ये दुस्सरा 
रजः खेलाप मलुम चो, उस्को कलछः कहते हैं, कलछः 
अयेवका लघुनिया अत्मस्वका नाश करनेवाला है; और 
जिसं मध्ये मयः मयः मलुम चो, उस्को देह कहते हैं, 
देह अयेवका लघुनिया अत्मस्वका शरीर नष्ट करता 
है॥ २३५॥

गिरिकाचः शिघुपालः काचः और सत्तिक कुल्रो चोजःके 
हारा भुगठा लघुनिया वाताता है॥ २३६॥

हीरेषेववं और चीजःके जरिये जो ना कहे, वह 
काचः, चालः होनेसं शिघुपालः है, दृष्टं ना रहनेसं 
गिरिकाचः और ज्यादा उज्ज्वल होनेसं सत्तिक समभुना 
चाचिबे॥ २३७॥
TRANSLATION.

235. That mark in a Cat’s-eye which looks like a break, is a *trása*. It destroys family dignity. That which shows conflicting colors, is called *kalanka*. Such a gem is destructive. A *deha* Cat’s-eye bears dirt within it. This gem wastes the body.

236. *Girikácha*, *Sisupála*, glass and crystal are made use of in fabricating false Cat’s-eyes.

237. A false Cat’s-eye, if it is made of glass, is detected by being scratched by the diamond alone; if it is made of *sisupála* by its lightness; if of *girikácha*, by its want of lustre, and finally if of crystal, by its excessive gloss.

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অনুবাদ।

যে চিহ্নঘারা বৈদূর্য্কে ভগ্ন বলিয়া বোধ হয়, তাহাকে ত্বাস কহে, ত্রাসযুক্ত বৈদূর্য্ক কুলক্ষয়-কারক। যাহার মধ্যে বিরুদ্ধ বর্ণ লক্ষিত হয়, তাহাকে কলঙ্ক বলে, কলঙ্কদোষ মনুষ্যের ক্ষয়কারক, এবং যাহার মধ্যে মলা থাকে, তাহাকে দেহ কহে, দেহে দেহক্ষয় করে। ২৩৫।

গিরিকাচ, শিশুপাল, কাচ ও স্ফটিক এই সকল পদার্থ দ্বারা কৃত্রিম বৈদূর্য্ম মণি প্রস্তুত হইয়া থাকে। ২৩৬।

হীরক ভিন্ন অন্য কোন বস্তুদ্বারা অনিম্ন না হওয়াতে কাচ, লম্বা দ্বারা শিশুপাল, অদীন্দ্রিয়ে গিরিকাচ ও অধিকতর উজ্জ্বল বর্ণ দ্বারা স্ফটিক প্রকাশিত হইয়া পড়ে। ২৩৭।
मूलम्।

जात्वस्य संवेश्य मणोक्त बाह्यक्

विजातयः सन्ति समानवण्यः।

तथापि नानाकरणासु तुमेवः

भेदप्रकारः परमः प्रदिष्टः। २३८।

सुखोपलक्ष्य सदा विचारयोः

छावं प्रभेदे विदुषा नरेन।

छेदप्रभेदोऽवृद्धा खंतुलं

विजातितिं खलु सावृषाण्यं। २३५।

कुशलः कुशले प्रश्नमाना।

प्रतिवधा: प्रतिवत्क्षिप्यायार्योऽगे।

गुणाकेषसमुहं लभन्ते

मण्योऽर्धनृत्सूयमेव भिन्नः। २४०।

तर्जनः।

भृःता जवाहेर छगर बेरकः और कदम सात्रे समान हो, लेकिन तर्क तर्के परीछे के द्वारा उसका हाल आसल मालम ही नहीं है। २३८।

रल्ल्यार्ही परिक्षित छेदप्रभेद, लघुता, कोशलता इत्यार्ही सव विजातितिनिशाने अर्थेष्वेऽ चनायास सुभाष मणिका विचार कर सके हैं। २३८।

सोंके जड़ने कोंकणार्ही चर्वेवे वर्धया रल्ल्या खरार है, और चोकियार कालिने हातका जड़ीज पाटा है। २४०।
TRANSLATION.

238. Even when a false gem resembles in color a real one to a degree, still there are characteristic differences between the two, which legibly mark out the one from the other.

239. Persons well versed in the science can easily distinguish a mendacious jewel from a genuine one, by its lightness, softness, gloss etc.

240. Much depends upon the art with which a gem is set on gold or any other precious metal,—indeed so much that a gem of really superior order may be shorn of half its lustre by the vicious skill of the goldsmith, while another of far less worth may gain in brilliancy from the skill with which it is set.

অনুবাদ।

সর্বপ্রকার বিজ্ঞাতি মণি সুজাত মণির সমান বর্ণ-বিশিষ্ট হইলেও নানাপ্রকারে তাহাদের পরস্পর ভেদ প্রমাণী-কৃত হইতে পারে। ২৩৮।

রস্ততম্বুজ পঞ্চভোজ, লম্বুরা, কমলতা প্রভৃতি বিজ্ঞাতি চিহ্নিত। অনায়াসে সুজাত মণির বিচার করিতে পারেন। ২৩৯।

মণিসমুদ্র শব্দার্থ ধাতু সর্বোৎপত্তি হইলে শিলার শিলাদোষে উভয় রক্ষণ অতিজ্ঞান এবং শিলায়পুণ্যস্বরূপ অতি সামান্য রক্ষণ অতি উভয়তরপে প্রতিভাত হয়। ২৪০।
मूच्छम्

चदिंत्रनीलक्ष महायुगक्ष
सुवर्णसंस्कृताकलितख सूख्।

तदेव वैद्य ध्येयः प्रदिप्तः
पलबोध्यापितगौरवः ॥ २४१ ॥

अयति बद्रि सुवर्ण त्यागेश्वरे वदा वा
वज्रबिधमणिहरू भूपतिर्वै वितिवर्ताति।

दधःप्रति धृतत्रों जातु वैद्य रब्रं
प्रतिशतफलस्यः पातं तथार्थवश्च ॥ २४२ ॥

तर्जनम्

महायुगक्ष एक तोला इन्द्रनीलक्ष जो मूल होता
है, गुणशाली दोपल लपसुनिये का वही दाम है। २४१।

त्यागेश्वर अधिक वज्रग्रहक मणिधारी अधिराक्ष वज्रकृष्ण
तर्जना जवावित परहेज़े राजा अधिक जिंदेंद्र य
सम्रासी कोइतेहो न को, चरबदार लम्बिणिया पहारेज़े
जहर पतित चौना होगा। २४२।

इति चमुनियाका विदान।
241. A Cat's-eye weighing two *palas* is worth as much as a very good *padmarāga* weighing one *tola*.

242. A vicious Cat's-eye paves the way for the sure ruin of the wearer, be he a self-denying individual, a king accustomed to wear gems of all sorts, or an ascetic who has learned to restrain his senses.

* (Equal to four *karahās*.)

† *Vide ante.*
THE CAT'S-EYE.

Its Properties.

The Cat's-eye is a rare variety of the Chrysoberyl, of extreme hardness and is characterized by the remarkable play of light in a certain direction, probably caused by a peculiarity in its crystallization. This ray of light, or in the jeweller's language, this "line," shines in well-polished stones with a phosphorescent brilliance. This stone is found of various colours, ranging through all the shades of yellow, brown, green, and very rarely, black. No matter what the ground colour of the stone may be, the "line" is always white and more or less iridescent. The gas-light or full sun-light, which renders the line more vivid, displays the lustre to the best advantage. The most popular colours are the clear apple green and the dark olive—these forming splendid black grounds over which the line appears in beautiful contrast. When held towards the light, the stone resembles the contracted pupil of the eye of a cat. Its peculiar beauty lies in the mysterious gleaming streak which moves from side to side as the stone is turned. The specimens most liked by the Indians are those of a dark olive colour, having the ray so bright on each edge as to appear double. The hardness of the
Cat's-eye is 8.5 in the scale; it being scratched by the Sapphire, Ruby, &c. Its specific gravity is 3.8. It is infusible before the blow-pipe alone, but is not affected by acids. It contains about 80 per cent. of alumina and 20 of glucina and colouring matter (protoxide of iron). It belongs to the trimetric or rhombic system of crystallization. Its lustre varies from being almost perfectly transparent to almost opaque. It possesses a double refraction and acquires electricity by friction and retains it for several hours.

Where found.

This gem is found in rolled pebbles in parts of North America, Brazil, Moravia, the Ural Mountain, India, but chiefly in Ceylon together with Sapphire.

Mode of Cutting.

The Cat's-eye is generally cut in Ceylon, en cabochon. The Chrysoberyl of which it is but one variety, is cut on a copper wheel with Emery and polished with Tripoli.

Its Price; Flaws and Defects; Mode of Testing.

The Cat's-eye is much used in jewelry for rings and pins and is never engraved upon. Its value chiefly depends on its size and beauty. The varie-
ties of colour do not affect the value very much; some people like one colour, some, another. To fetch a good value, the line should not only be perfect and brilliant but it should be well-defined, not very broad and should run evenly from end to end across the middle of the stone. It has always been very highly prized by the Indians and the Cingalese. The value has of late considerably increased, owing to the fancy which the Europeans have begun to take to it. A ring-stone may be worth from £10 to £100 or upwards. There are some large stones in the market said to be valued at more than £1,000.

The jewellers have frequently confounded the true Cat's-eye with another stone of the same name which is a variety of the Quartz, and have often sold the one for the other. Even by the least experienced, the Quartz Cat's eye can be distinguished from the true one, by its inferior hardness and want of brilliance. The colour of the Quartz Cat's-eye is of various shades of yellow and brown only. Its hardness is from 6 to 6.5. It can only scratch glass. Its specific gravity is 2.65. It melts with soda into a clear glass and is soluble in fluoric acid. The chemical composition is of 48 parts of Silicium and 51 of Oxygen with a small amount of oxide of iron and lime. It is usually set with a black or gold foil to add to its play and brilliancy.
Marvellous Powers.

The fact of the gleaming streak shifting from side to side as the stone is turned, has led the superstitious to believe it to be the abode of some evil spirits. It was dedicated by the ancient Assyrians to their god Belus and was called, on this account, the oculus Beli and by others, the "wolf's eye." It is regarded by some nations as a sacred stone and used as a charm against witchcraft.

Celebrated Cat's-eyes.

The largest Cat's-eye (also the "Hope") is hemispherical and ½ inch in diameter. In 1815 it was captured from the King of Kandy (Ceylon), with whom it had been an object of great pride. It has attained a celebrity for many centuries past and appears to be the identical stone mentioned by Ribiero, in his History of Ceylon, as belonging in the 16th century to the Prince of Ura. It is mounted in massy pure gold and set* with Rubies (cut en cabochon), in the Eastern fashion. A very large-sized Cat's

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* The late King Victor Emmanuel had many peculiarities one of which may be related in a few words. It appears that His Majesty each year allowed one of his toe-nails to remain uncut through the year, and on New Year's Day he cut off his projecting nail which was always about an inch in length. A jeweller cut and polished this piece of nail, which acquired the appearance of the stone known as a "cat's eye," and framed it in a rim of gold set round with diamonds. The King each year presented this jewel to his mistress, the Countess Mirañori, who already possessed fourteen of these novel ornaments. The fifteenth had been cut by the late King on the 1st January 1878, and as His Majesty died on the 9th of that month, the jeweller had not had time to polish and mount it. It has since been conveyed to the Countess by King Humbert.—The Indian Mirror, 15th June 1878.
eye was once seen with one Pundit Lutchminarain, who had at one time refused an offer of Rs. 10,000 for it. It has afterwards been bought by a zemindar of Mymensing, East Bengal, for Rs. 6000. Babu Than Sing Boyed of Moorsheedabad has a good Cat’s-eye of a black color. Rai Budridass Mokeem has, in the shape of a kanthá, a collection of Cat’s-eyes of various shades and tints. There is a very large Cat’s-eye, about the size of a pigeon’s egg, set upon a pán-dán, in the possession of the Hon’ble Maharajah Joteendro Mohun Tagore Bahadoor. It is of a brownish color and shows the “line” to great advantage.
वध सुक्ता ।

मृत्युम्।

नागेन्द्रजीमृतवराधश्रू—
मत्स्याशिशुधुक्रंकवेलुगुञ्जनि।
सुकाफलानि प्रथितानि लोके
तेषाचु शुक्रादेवमेव मूरि ॥ २४३ ॥

धाराधरयु जावेत मौतिकं जलबिन्नुमिः।
दुर्भें तन्महारं देवै श्रायोयं दर्शत् ॥ २४४ ॥

इभाभिकोलमत्स्यानं शीघ्रं सुकाफलोज्जवः।
त्वक्सारशुकिष्ठज्ञानं गेभं सुकाफलोज्जवः ॥ २४५ ॥

मतिका व्याख्याः।

तत्ज्ञां।

हाथी, मेघ, शुकर, शुष्क, मकुलि, साप, सिप और
वांश इन्द्र सब वक्षमे मौति पय्यदा चोटा हैं। यह इनमें
मकुल हैं, लेकिन इन सबमें चाक्षर मौति सिपके
भाद्र पय्यदा चोटा हैं। २४३।

मेघ चोकर जलके बुंदके जरियसे जो मौति चोटा हैं,
उसकी महारामें गिनित होता हैं, बाद्मोकी वक्षतः दुल्लभ
हैं, देवता लोक चाक्षरमें उसकें ले लेते हैं। २४४।

हाथी, साप, शुकर और मकुल इन्द्र सबमे मकुलमें
और वांश, सिप और शुष्कमे पेटमे मौति चोटा हैं। २४५।
PEARL.
TRANSLATION.

243. It is generally believed that the Pearl originates in elephants, clouds, boars, conch-shells, fish, serpents, oysters and bamboos—of which oysters have the largest share in their production.

244. The Pearl which originates in a water-drop from the clouds, is a gem of the first rank and a rarity;—the gods appropriate it from the sky.

245. Pearls originate in the heads of elephants, boars, serpents and fish, in the hollows of bamboos, and in the wombs of oysters and conch-shells.

मुक्ता ।

अब्राद ।

हंस, मेघ, बराह, शत्र, मंग, सर्प, शुक्कि एवं बंध एव सकल पदार्थेयं प्रत, मुक्ता जनम, इहा लोकप्रसिद्ध, तमत्थेनुन हुक्कि हि तेहि अधिक परिमाणे मुक्ता जन्मियां थाकें। २४३।

मेघ हि ते जल-बिनदुवरारणे मुक्ता जन्म, ताहा महाजनमये परिगमित, उहा मनुष्यैं र पक्षे अतिघुल्लक्, देवताराहै आकाश हि तेहि एवहुं करेन। २४४।

हंस, सर्प, बराह ओऽ मंग इहादिगेर शीर्यदेश एवं बंध, शुक्कि ओऽ शत्र इहादिगेर गर्भमये मुक्ता जन्मियां थाकें। २४५।
मूलम्

गजाहिङ्ग सुकुमारायं मौलिकं तपस्या बिना।
मौलिकं लघ्ये वेदांकारेपु कली चिपु। २४५॥

वेदान्तु शुक्राङ्गेव तेषां
शेषायुष्मेदवानि वदनि तज्ज्ञाना।

मत्त्रान्तं ये तु विशुद्धं आसा
से मौलिकानां प्रम्वा: प्रदिष्टं। २४६॥

तक्षारानागेन्द्रितितिप्रवृत्तं
रक्षकाः वच्छ वराहजार।

प्रायो विमुक्तानि मयं न्याया
शोकानि मात्ज्ञ्ययो तथापि। २४८॥

तर्ज्जमा

चायी चौरी सापी मसाके जो मोति पयद्रा होता है,
बिना तपस्या के वह मोति वझत बुलभ है, चाव वांश, सिप
चौरी श्रृंगे वर्दा वर्दा मोति पयद्रा होता है। २४५।

पहिले जो विविध मोतिकी व्याख्या कि गँड, उसमें
सीपक मोति बेचा अर्थात् उसी जातका मोति बेचा जाता
है, उसके वेदान्त चौरीजातका मोति कबेच, अर्थात् वेद हो
नाह रक्षा, पाणि वर्धणसे जो मोति पयद्रा होता है, वही
सव मोति प्रधान हैं। २४७।

वांश, चायी, निमि मकलिन, श्रृंग चौरी शूकर इन सवमे
जो मोति पयद्रा होता है, वही सव मोति चव्यादार नहि
होता है, लेकिन मकलियाम्रे बजतः उत्तम है। २४८।
TRANSLATION.

246. Those Pearls that are found in the heads of elephants and snakes, are rarely to be had except by devout austerities;—at present good Pearls are obtained from bamboos, oysters and conch-shells.

247. Of the kinds of the Pearl enumerated above, those derived from the oyster alone are penetrable, the rest being impervious. Those Pearls that originate in clouds, are the best of their sort.

248. The Pearls that are produced in bamboos, elephants, whales, conch-shells and boars, are generally lack-lustre, although they are of great use in auspicious rites.

অহোরাবাদ।

গজ ও রপ্তের মন্তকে যে মুক্তা জয়ে, বিনা তপস্যায় তাহা অতিশ্রুতপ্রাপ্ত, অধুনা বংশ, শুক্তি ও শত্রু এই তিন বন্দ হইতেই উভয় উভয় মুক্তা প্রাপ্ত হওয়া যায়। ২৪৬।

পূর্বে যে কর্ত্তর্কার মুক্তার বিষয় উল্লেখ করা গেল, তত্ত্বায় শক্তিজাত মুক্তায় বেধা, অৰ্থাৎ এই জাতীয় মুক্তাতেই ছিদ্র করা যাইতে পারে, তত্ত্ব অপরাপর জাতীয় মুক্তা অবধু, অৰ্থাৎ তৎসমাদায়ে ছিদ্র করা যাইতে পারে না। মেষ হইতে যে সকল মুক্তা উৎপন্ন হয়, তাহাতেই সর্পপ্রকার মুক্তার প্রধান। ২৪৭।

বংশ, হস্তী, তিমিমৎস্য, শত্রু ও বরাহ এই সকল পদার্থ হইতে যে সকল মুক্তা জয় কোন সকল মুক্তা প্রায়ই তেজোনিভায় হইয়া থাকে, কিন্তু তথাপি মাঙ্গল্যকার্যে অতিশয় প্রশস্ত। ২৪৮।
मूलम्

वच्चो गणपरिचायं गणजातितेथुतविन्धा।
मौकिसंतं तेपु जातं हि चतुरिंथभुद्रीयंति॥ २४५ ॥

वाच्छा पीतशमः चतुहं पीतरकने।
पीतशामलु वेशं स्वात्सूं स्वातं पीतनीलकं॥ २४५॥

कुकु टालडसं दसं मौकिसं निविठं गुरु॥
धनं भद्रस्वाराग्दं देवयोग्यमभावुं।॥ २५१॥


tरङ्गमा।

गणविवद्याके पश्चिमोति हाथीकी चार किमकी तक्षसिंमः की है, चर्थानं उसम बाजन, चांसु, वेश्च और श्रुति
चार जात काव्यम की है, इस कारण गणमूर्ति चार
किमका होता है॥ २८५॥

जो मौति पीलापनलिखियेध्ये, सफेद चन्द्र होए, वह
वाजनवेद्या है, जो मौति पीलापनलिखियेध्ये सुख चन्द्र
होए, वह विनचरवेद्या, जो मौति पीलापनलिखियेध्ये
वाजनवेद्या है, वह चन्द्रवेद्या और जो मौति पीलापनलिखियेध्ये
वाजनवेद्या नीलवेद्या होए, वह गुरुवेद्या है॥ २४५॥

मेधसे परहाँचं मोतिमें जो सूरके खचके बराबर
वर्मादा, गोल, ठोस, बोकने मारी, और सूरके समान
तेलकी खान, ऐसा मौति देवताणं किमभी रहता है,
मनुष्यकुलम है॥ २५१।
TRANSLATION.

249. Persons who have studied the elephant with particular attention, have divided it into four classes, called after the names of the four cardinal divisions of the Hindus. Accordingly, Pearls derived from elephants are classed under four heads.

250. Pearls which are white and which emit a yellow lustre, are Brahmins; those which are red and possessed of the same lustre, are Kshetriyas; those which are black (lustre same), are Vaisyas; and those which are blue (lustre do.), are Sudras.

251. Of cloud-begotten Pearls, those which resemble in shape the hen’s egg, which are beautifully circular, substantial, weighty and bright as the sun, are enjoyable by the gods and cannot be obtained by men.

অস্ত্রবদ।

গজপরীক্ষ পন্ধতেরা হান্তিকে ভাঙ্গণাদি চারি জাতিতে বিভক্ত করিয়াছেন, স্তুতরাং তদনুসারে গজধাতুপন্ধ মুক্তাও ভাঙ্গণাদি চচ্চরিতহইয়া থাকে। ২৫৯।

যে সকল মুক্তা পীতের আত্যাযুক শরবর, তাহারা ভ্রান্তবর; যাহারা পীতের আত্যাযুক রক্তবর, তাহারা কষ্টিয়বর; যাহারা পীতের আত্যাযুক শামবর, তাহারা বৈশ্ববর; এবং যাহারা পীতের আত্যাযুক নীলবর, তাহারা শুদ্ধবর বলিয়া পরিচিত। ২৫০।

মেঘধাতুপন্ধ মুক্তার মধ্যে যে গুলি আকারে কুক্কুটের অঙ্গসূচো, উভয় গোলাকার, নিরেত, ওজনে ভারী এবং সুখের চায় তেজশুক্ত, তৎসমুদ্যায় দেবোপ্য, মনুয়ের অপ্রাপ্য। ২৫১।
मूलम्
काशोजकुम्भस्मृतं घातकीलतिंभं युक्तं।
अतिपिज्जरस्चार्यं मौतिकं मन्द्रीविधितं ॥ २५४ ॥
फणिं वर्त्तुं रम्यं नीताच्यां महादायां।
पुष्पस्विना न पश्यन्ति वासकेष दुः समः ॥ २५४ ॥
नाथेन्ति भेंग्रमयं घरीवि
विद्वज्जगं तहिषुधा हरिंति।
ञ्च:प्रतानाहतितदिग्विभागः
मादियव्रु:खिमव्रियिम् ॥ २५४ ॥

तर्जमा
श्रावदेशे किमे काशोजदेशे जो दाढी पवदा
होता है, उसके मायेमे जो मौति पवदा होता है,
वह सब मौति शामको फलके समान, चोजनमे भारी,
प्यादा पीला, लेकिं कम चाव। २५४ ॥
सांपसे जो मौति पवदा होता है, वह दाढा गोल,
देखनेमे दाढा, घीरा नीलापनलघुवेद्यो और बजत,
शावदार, पुष्पस्विन चामरीको ऐसा मौति चामरी
देखना नसीव नहिं घरिं होता। २५४ ॥
भेंगते से मौति पवदा होता है, वह कभी जमीन नहिं
क्रूता, दाढाश्चिमे देवता लोग से जाते हैं। उस् मौतिका
ऐसा तेज है, के दूमधको चूक्ष्ये समान, उस्पर
चाम नहिं ठहर सकित ॥ २५४ ॥
TRANSLATION.

252. Those Pearls that originate in the head of the elephants of Khamboja in the country of Shyāma, are large as the fruit of the Emblic Myrobalan, heavy and more yellow but not more lustrous than the other kinds.

253. Pearls which originate in the crest of serpents, are beautifully round, and are embosomed in a blue halo of surpassing glory. These, persons void of merit are denied the privilege of even looking at.

254. Cloud-begotten Pearls never touch the earth, and are appropriated by the gods from the sky. They are clad in the mighty effulgence of the mid-day sun.

अहरबाद।

श्रामदेशेर अन्तर्गत कमङ्ग्जदेशजजङ्क हस्तीक खंडकेषे ये मुक्ता जजमे, ताहा आकारे आमलकी फलेर भार रूह्त, ओजने भारी, अधिक पीतवर्ण, किन्तु अधिक तेजस्वी नहे। २५२।

सुपर्ष्जङ्क मुक्ता उत्तम गोलाकार, अतिरमणीय, ईश्वर नीरेर आतायुक्त एवं अतितेजस्वी; पुण्यहीन व्यक्तिरा एताहुश्च मुक्ता केकन चक्षुन देखिते पाय ना। २५३।

मेघोत्पन्न मुक्ता कदाच पुर्विकी स्पर्श करे ना, शून्य हइतेइ देखिते ताहा प्रहण करेन, सेज सकल मुक्तार तेज एत अधिक ये, मध्याह्नकालीन सूर्येर भार अति घुसह। २५४।
मुखम्

नेतजस्विरक्त्य जताशनेनेुपति

नचन्तारायणस्वस्वम्

दिवा च य दौसिकरक्षेत्रवें

तमोगांगादास्पिंतत्व्रिशास्य

विचित्रराजस्विचारोऽया

चतुःसंसुक्त्रभरणाभिरामा

मूलय न वा स्वादिष्ठिनिन्यथे मे

कृत्या मही तस्य सुर्यपूर्णी

चिह्नोपि वक्षश्रवे कथन्वन्ति

दियानामागान्ह्वातः शुभम्य

बाप्त्वा भीमानुष्यिभी समग्रां

मनुष्यं तस्सिद्धं यावदेव

तर्जमा

मेघसं जो मोति पव्वते होता है, वह प्रकाशम चाग, चन्द्र, नचार, तारा चौर ग्रहणाको मन्द करदेता है, चौर वही मोति जिस तरह दिनों प्रकाश पाता है, इसी तरह गांडी बांधेरे में रोशन रहता है । २५५।

उत्तम किरणविशिष्ट जवाहरें भरि चारिं सचनुक्त्र-सूक्तिक रबसे भरि तामाम प्रथमी एक मेघे पव्वता जो के मोतिके बराबरे नद्दं हो सकृति । २५६।

वज्रत कौटा खादमी साथवे जर्जरे विकी सरसे एक मेघे पव्वता जो के मोति पावे चौर जितने दिन वह मोति उसके पास रहेगा, उतने दिन वह खादमी इस नामाम पृथ्वीय पर राज करेगा । २५७।
TRANSLATION.

255. They surpass in lustre, fire, the moon and stars, and are equally flaming in the light of day and the blackest night.

256. This world, ornamented by the four oceans,*—the home of the most splendid gems of infinite variety, can scarcely equal in value one cloud-generated Pearl.

257. If by rare good fortune even a person belonging to the very lowest order comes in possession of such a Pearl, he shall reign paramount in this world so long as the gem is with him.

* Our English readers are requested to remember that we go by our Sthastras, and not by the far more advanced lights of European Science. As it is our most cherished object to give a peculiarly Indian air to the book, (which is all the more necessary, having regard to the authorities we follow) we have not scrupled to cast it in the mould of Sanskrita writers.
मशामा।

न केवल तत्क्षुभक्त्स्य
भागी: प्रजानामयि जन्म तस्मां

वद्योजनानां परितः शतस्म
स्वायत्नेऽन् सिववक्षीकरोति || २५८ ||

जलज्योतिः हय्यान्मेघानां हिविधकोवेत्
जलाधिकोवें सघः कोमलं युग्म कानिमत् || २५८ ||

अयोतिमं कानिमथहृंदि दृश्यरूपं वरिष्ठं
कानिमथकोमलं दृष्टं माहत्तयिस्यं लघु || २६० ||

तर्जमा।

मेघस्य पद्यार्जवायो मोतिः ऐंसा नहिं है, के फक्त
उनके मालिककी क्षति करे, बलके जिसं राजाके
राजमें ऐंसा मोति रहे, तो उसको योजनातसक दूरं
रचनेवाली प्रजाका दुःख नाश करे। २५८।

पाण्ड, तेज, चौरूपाक्र इन तन तत्क्षण सिलनेसे मेघ
पवद्या चोटा है, हृदयतरं मेघस्य पद्यार्जवायो मोति
तिनकिमका चोटा है, क्षतिकृया किसीके पाणि, किसीके
तेज और राजकी हावाका खिसका च्यादा बाध्या नमक
रहता है, क्षतिकृया जिसं मोतिमे पाणि मे पाणि का
खिसका च्यादा रहता है, वह वजल्स साफ, उस्सदा धोजनमे ज्यादा चौर
नेहावेत रोशन है। २५८।

जिसके तेजका खिसका च्यादा चोटा है, वह
च्यादा चमकदार नेहावेत गोल और सूंधके तरहसे
उसपर खाँच नहिं ठहरति; और जिसके हावाका
खिसका च्यादा चोटा है, वह च्यादा रोशन, गोल,
वजल्स साफ और धोजनमे चालुका। २६०।
TRANSLATION.

258. A cloud-begotten Pearl is a blessing not only to its owner;—but it shoots its blessed influence a hundred yojanas* beyond the precincts of the domains of the king possessing it.

259. Clouds are produced by the union of three things;—water, energy and the air; accordingly, cloud-begotten Pearls are divided into three classes, agreeably to the preponderance of one or other of these substances. Those in which water forms the base, are very transparent, soft, weighty and highly agreeable.

260. Those in which energy preponderates, are beautifully round and perceptible from a distance like the sun; while such as are predominated over by the air, are agreeably tender, spherical, highly transparent and light to a degree.

* A Yojana is sometimes regarded as about equal to a European league (i.e., 4 or 5 English miles, but more correctly 4 krosas or about 9 miles according to other calculations 2 1/2 English miles, and according to some 8 krosas) — M. Williams.
शूकरके मस्तकमें जो सोट पड़ा होता है, वह सोट
शूकरके दृष्टको समान सफेदवण्ण होता है, लेकिन किसी
किसी जगहमें शूकरके बदलके समान रंग होता है। २६१।
जिसतरह मनुष्यके वाद्यण, चन्द्र, विष्णु चौर गुरु चार
जात है, उसीतरह शूकरभी चार जातका होता है, और
उसमें पयादाहया मोतिभी चार जातका होता है। २६२।
वाद्यणजातका मोति सफेदवण और चेकुना; चन्द्र-जातका मोति सफेद सुखीमायेल और कुनमे कक्ष। २६३।
विष्णुजातका मोति सफेद पीलापनलिखवेज्य और कुनमे
चेकुना; चौर गुरुजातका मोति सफेद नीलापनलिखब्ज्ये
और कुनमे कक्ष। २६४।
TRANSLATION.

261. Pearls which originate in the head of the boar, are generally white as the tusks of that animal;—rarely resembling in hue, the color of the boar.

262. As boars are divided into four orders denominated after the names of the four cardinal castes, even so are the pearls which are produced by them.

263-64. The Brahmin Pearl is white and soft to the touch; the Kshetriya one is red-white and hard; the Pearl of the Vaisya class is yellow and tender; while the Sudra Pearl is blue-white and hard to the touch.

অম্ববাদ।

বরাহমুক্তঃকে যে সকল মুক্তা জন্মে, তৎসমুদয় প্রায়ই বরাহ-দস্তের যায় শুল্কা হয়, তবে কোন কোন প্রায় কখন বা সেই বরাহের গাউতের বর্ণের যায় তর্কিতো গঙ্গায় থাকে। ২৬১।

ব্রাহ্মণাদি জাতিভেদে বরাহও যেমন চারিপ্রকার হয়, তদুপহ মুক্তাও তদৃপ চতুর্দিখ হইয়া থাকে। ২৬২।

ব্রাহ্মণ মুক্তা শুল্কা ও কোমলযাপন, ক্ষত্রিয়বর্ণ মুক্তা শুল্ক-রত্নবর্ণ ও কক্ষশাপার্ণ। ২৬৩।

বৈশ্ববর্ণ মুক্তা শুল্ক-গীতবর্ণ ও কোমলযাপন, শুক্কবর্ণ মুক্তা শুল্ক-মীলবর্ণ ও কক্ষশাপার্ণ। ২৬৪।
सूक्ष्मः
कोलं कोशस्वरं तहं ग्रामगढ़स्वरं।
छालबं मनुष्य रस्मं मौकिनं पुष्पसिन्धुः।
॥ २६५॥
कामवः शान्तिसंसारसः
पीतसः श्यामप्रवशसः गोचे।
भ्रामौकिकामनि तेषु जनम।
ताक्षचाँ जुम्भ समार्थतो कौशियः।
॥ २६६॥
श्योरनिम्धबच्चवितुल्यवाण।
श्यामाहृतिकोलप्रमाण।
कमल्ली तेषु शुभं प्रदिष्टः
सुतवंशि यथा गणेशकुमारः।
॥ २६७॥

तर्जमः
जी मौति वेरके फलके समान चाँ उदके दांतके समान सफेद, ऐसा शहरके जातका मौति देखनेमें वजत्
चाच्चा और पुष्पधीन चाद्भूमिको नांच मौल सकता ॥ २६५॥।
जिस शहरका बदन पीलारक्रम होए और सु काला
रक्रक, ऐसीही शहरमें मौति यद्यो होता है, इसलिए
अब उसके जातका मौतिका हाल सिखा जाता है ॥ २६६॥।
शहरसो मौति पयदा होता है, उसका कद बढ़े
जो वेरके समान है, और उसका रक्र शहरके पेटके समान
है; शहरवाला मौति और मौतिका रक्रक मौति सबी
चेत और मज़बुल करनेवाला है ॥ २६७॥।
Translation.

265. A boar-begotten Pearl resembling a plum in shape and the tusks of that animal in hue, is a most beautiful object in nature and is not to be obtained by a meritless individual.

266. Of conch-shells, those only that are yellow-bodied and black-mouthed produce Pearls. I shall now describe Pearls of this origin.

267. A Pearl that is derived from a conch-shell, is of the dimensions of a large plum, and is white as the inner surface of the coat of that shell-fish. Such Pearls as well as those produced by elephants, are the best of their kind and are productive of good fortune.

অহুবাদ।

আকারে কুলের সদৃশ অধ্য বরাহ-দন্তবৎ শুল্কবন্ত বরাহ-জাত মুক্তা দেখিতে অতিরিক্তীয় এবং পূণ্যহীন ন্যাতিবর্গের অপ্রাপ্ত। ২৬৫।

শক্ষের মধ্যে যেগুলির অবয়ব পীতবর্ণ এবং মুখ কৃষ্ণবর্ণ, সেই সকল শক্ষেই মুক্তা জমিয়া থাকে, সপ্রিতি তদ্ভাব মুক্তার বিবরণ বিবর্ত করা যাইতেছে। ২৬৬।

শক্ষ হইতে যে সকল মুক্তা জমে, তাহাদিগের আকার বৃহৎ কুলের জ্যায়, বর্ণ শক্ষের উদরের জ্যায়, শচ্চ জাত ও গজ-কৃষ্ণজাত মুক্তাই সর্বপ্রধান এবং মসলজানক। ২৬৭।
मूलम्।

वर्गोपलसमं दीपमा पाषजन्यकुलोज्ज्वलं।
कपोताशुक्रप्रमाणं तद्विन्दरानिच्छन्नोंरं॥ २६॥

ब्रह्मिन्यादिकोवस्य ये जाता: कक्ष: पुष्कर:।
मौलिकं तेषु जातं हि समर्पिन्धरसम्ब्धकः॥ २६॥

शुक्राशुकलीपितरः कीलात्सिंधिक्षरः।
आकाशः: पाटलाचं नव वर्षी प्रकृतिसः॥ २६॥

तद्नमः।

शुक्रकে मध्ये पाषजन्य शंख सबे प्रधान है, उसके
बंशे जो शुक्र हैता है, उसका मोति कबुतरके
बंशके समान है और चोले पाषके समान सफेद,
निर्माल, रोमन और देखनेमें मनका छरनेवाला। २६॥

चन्दनी ब्रह्म नववसे शाकाइश नवचतक साताइश
किसमका शुक्र पवदां होता है, इसी तरह शुक्रसे
पवदांवा मोतिभी साताइश किसमका होता है। २६॥

शुक्रसे पवदांवे मोतिभे सफेद, काल, कमलाला,
ज्वारा लाल, कील, कम लाल, ज्वारा पीला, चालका
खाकी और इनके प्रसा रंग, इसी तरह नौकिसमका
रंग होता है। २६॥
TRANSLATION.

268. The conch-shell called *panchajanya* is the best of its kind. The Pearls produced by it are like the pigeon’s egg in size, and transparent as hail as well as white. These are exceedingly beautiful.

269. There are twenty-seven kinds of conch-shells, produced by as many stars of the *Asvini* class; accordingly Pearls generated in them being marked out by distinctive qualities, are divided into twenty-seven orders.

270. A conch-shell Pearl is white, black, yellowish, crimson blue, reddish, deep-yellow, ashcolored or pale-red.

*So called because it is related to the five classes of beings, viz., gods, men, Gandharvas and Asuras, serpents and Pitris.—Williams.*
सूक्ष्मः
मृणूः यलघूकानि यस्विनिशतिधा भवेत्।
व्रततिर्यु विन्द्रेऽ नाचन्तिप मनोविर्भू। ॥ २७१ ॥
पाठीन्द्रिष्क हस्यसमानवणः
भीनात् सक्रन्त लघु नातिसूक्ष्मः।
उत्पत्तिसे बारिचरानेनुस्
भीनाः ये मधचरः पयोधे। ॥ २७२ ॥
युक्ताफलसं यथ सूक्ष्मकं तिमिरं लघु।
पाठलीपुष्पस्वसम्मसत्कान्ति सुवर्चुल। ॥ २७३ ॥

tārjaṇāma
चकिनी चाद सानाइश नचरचे मधी चकिनीमें
लेकर चस्सोपातक यथ नी नचरचे पयदायाय मोति
छोजने बजस्त्र भारी, मधा नचरचे जोड़ा नचरचक
यथ नी नचरचातका मोति फक्त छोजनी और मूल
नचरचे रेवती नचरचक यथ नी नचरचातका मोति
छोजने हाल्का होता है। ॥ २७९ ॥
जो मकलिसंसुध्रे पयदा मोति है, उसके सुमे
मोति पयदा होता है, मकलिजातका मोति बजत गोल,
देखने होटा, छोजने हाल्का और दसुका वर्ष बोयाल
मकलिके शिले समान। ॥ २७२ ॥
तिमी मकलिसे जो मोति पयदा होता है, उसका
णील चुंबक चर्यापु गुजारे समान, छोजने बजत
हाल्का, पाठलीपुष्पके समान रङ्गे हुम्दा, देखने हुम
और कदमे गोल, लेकिन ज्यादा चावदार नहँ। ॥ २७३ ॥
TRANSLATION.

271. The nine species of Pearls obtained from the first nine stars of the Aswini order from Aswin to Aslesä. are very heavy—those produced by the next nine from Maghà to Ieshthvā are less so; while those produced by the rest from Mūlā to Revati are very light.

272. Pearls are also obtained from the mouth of sea-fish. Such pearls are singularly round, small and light, and in color are like the back of the sea fish, (Silurus Boalis).

273. Those Pearls that originate in whales, are gunjā-shaped* and páltali-colored.† They are very light and agreeably round, but are not highly lustrous.

* Patali is the trumpet flower, Bignonia Suaveolens.—Williams.
† A red and black berry of Abrú’s Precatorius forming the smallest (f) of the jeweller’s weights averaging about 114 grains Troy.—Williams.
मुख्यम्

वातपिनकिकद्वरविपत्तिप्रभेदत् ।

वस्त्रप्रस्तृत्रो मीना: समधा तेन मौकिन् ॥ २७४ ॥

वच्छिन्नमुखं वातात् चापीतं मृदु पिनत: ।

शुक्रं शुभ कपोध्रं कात् वातपिनकान्ध्रुङ्गः ॥ २७५ ॥

तर्कम्

वास्त, पिन्त, कपर; वातपिन्त, कपपिन्त; वायुकक्ष
क्षर वायुपिनकएवं सात मिलिकरी मकरिवी साव
प्रकारका होति है, इसवाते मकरिवे पवदाङ्गवा मोतिवी
सात तर्केका होता है ॥ २७४ ॥

जिस् मकरिििे काया च्यादा होगी, उससे पवदाङ्गः
ज्याया मोति षोजनमे वजत, हालका, क्रमवाय; जिस्
मकरिििे पिन्त ज्यादा होगा, उससे पवदाङ्गः मोति
हालका पीलारक; क्षर जेरा ठोकरसे लड़ जावेगा;
जिस् मकरिििे कप ज्यादा होगा, इसका पवदाङ्गः मोति
षोजनमे भारी, क्षर सफेड राङ; क्षर जिस् मकरिििे
वातपिन्त ज्यादा होगा, उसका पवदाङ्गः मोति षोजनमे
वजत हालका, क्षर जेरा ठोकरसे लड़ जावेगा ॥ २७५ ॥
TRANSLATION.

274. Fishes are divided into seven kinds, according to the preponderance of one, two, or all of the three vital properties—the air, bile and cold; and so are the Pearls produced by the finny kind.

275. Pearls which come from fish into whose composition the air principally enters, are exceedingly light and reddish brown; those produced by bilious fish are yellowish and brittle; those produced by fishes in which cold preponderates, are heavy and white; and those which originate in fish predominated over by the air and bile, are brittle and excessively light.

অনুবাদ।

বাত, পিত্ত, কফ; বাতপিত্ত; বাতকফ এবং বাতপিত্তকফ; এই সূত্রবিধ ধাতুপ্রাধান্যনিবিষ্ট মৎস্য সূত্রবিধ হইয়া থাকে, হেতৃত্ব তঞ্জাত মুক্তাও সাতপ্রকার হয়। ২৭৪।

বাতপ্রধান মৎস্যজাত মুক্তা ওজনে অতিশয় লয় ও অরুণবর্ণ; পিত্তাধিক মৎস্যজ্জন মুক্তা ঈষৎ পীতবর্ণ ও ভঙ্গ-প্রবণ; কফম্বাজাত মৎস্যজ্জন মুক্তা ওজনে ভারী ও শুরুবর্ণ এবং বাতপিত্তাধিক মৎস্যসম্ভব মুক্তা ভঙ্গপ্রবণ ও ওজনে অতি লয়। ২৭৫।
महामाया ।
वातसै युभवं स्तः पिन्नेष्युजज्ञम च ।
सर्वलिङ्गप्रयोगेऽगुण साधिपातिकस्युचिते ।
एकजाः सुभद्राः प्रोकाशवार्त हि साधिपातिकः ॥ २७५ ॥
भौजक्षे नीरविषुद्धर्तं
सुधैर भवेत् प्रोकाशलेल्लर्त्योऽभि ।
नितानाचौत्रिप्रतिकाः जमान-
निन्दिः ग्राहारासमायोऽभि ॥ २७६ ॥
भौजक्षे विघ्नेववहसा:
श्रीवासुकेण्यश्वाभाः छलिकाः ।
कार्तिक कदाचित्त खलु पुष्यते
निर्देशोऽति पर्यतित तानु मन्यतः ॥ २७७ ॥

tājāma ।

जिष मकरल्ये बायुकप्य म्यादा होगा, उसका पवदत- धया मोति कर्मे कुच बढ़ाः; जिष मकरल्ये पिन्न- कप्य म्यादा होगा, उसका पवदत-धया मोति बजन्त सफ चौर निषेधः; जिष मकरल्ये बायु पिन्न कप तिनो समान होगा, उसका पवदत-धया मोति पूर्वलिखित तिन गुणपक्य होगा; चौर इसी सातकक्षुक्य मकरल्ये मोतिको सधे जो मोति एवंजातिप्रतिह ध्रवन्या सर्वधातुप्रतिह मकरल्ये पवदत हो, वही शुभद्रायक है। २७८।

साप्ते मकरले जो मोति पवदत होता है, वह दस्तुदा, गोल, बजन्त साफ चौर जेनाति उड़ तत्वाके बाटे समान नीरार्खः ॥ २७९।

जिष साप्ते मकरले मोति पवदत होता है, वह बायुक- धन्यका साप होता है, चौर एसा साप जमीनपर ढरजहै नाइ पवदत होता, कदाचित्त चिंति पतिश्च देशें एसा साप पाया याता है। २७५।
TRANSLATION.

276. Pearls produced by fish predominated over by the air and cold, are rather large; those produced by fish in which bile and cold preponderate are very transparent; and those produced by fish into which the three substances enter in equal proportions, combine all the first-mentioned qualities. Of these, those only into the composition of which either one substance or all the three enter, are productive of good.

277. Pearls which adorn the serpent's crest, are finely round and highly shining; and reflect a beautiful blue halo like the flash of a polished sword.

278. Those serpents that bear Pearls on their head are the descendants of Vāsuki*; these are not born everywhere, and are rarely seen by men in some sacred ground.

* Sovereign of the snakes.
महिमांश ।

मूर्तम्।
फणिज्ञ वर्चुलं रध्यं नीलचक्षृं महाकुटृति ।
पुष्पहिना न पश्चिमनं वाः कुल्लभं ॥ २७५ ॥
शुगलकोलालकोलश्चु।
फलप्रमाणानं च चतुर्वि।धारा ॥
स्वतं ज्ञावातं हबेश्वरं नृढः।
छपु जाता: प्रवरासु स्वरं ॥ २८० ॥
प्राप्यापि रञ्जनि धनं विविभा
राजाधिविभा भस्तिः कुराप्य ॥
तेजोदित्तव: युग्मशोभे भवन्ति
सुकाफलस्यास्मि विदारणेण ॥ २८१ ॥

तर्जमा।

सांपके मखकका पवयाचज्या भोति गोव, देखनेचे खुश-सुरत, नीलरुपकी चाम्पासहित, बजात रोधन, ऐसा मोति
पुष्पवीण फारकीको चाँखे देखनामी नसीव निधि
होता ॥ २७५।

सांपके मखकके जो भोति पयार होता है, वहमी
त्राभण, वाणी, वैश्व चौर श्रुतोऽसमान चारवर्णका है,
उसुमें जो त्राभणवर्ण होते, उसका कद श्वाकुलके पलके
समान; जो दानिनवर्ण, उसका कद खामलाफलके समान;
जो वैश्ववर्ण, उसका कद कोटे बैरके समान चौर जो श्रुति-
वर्ण, उसका कद गुञ्जीके समान है ॥ २८०।

पुष्पवान् आदमी वज्जत रक, धन, लघु, या बजात
सुस्करके डासिन्हो नेवारी राजलक्षी न वास्तित करके
जिंदगी अंस चमकति, वेदनी चौर नुराणी वेधारा होते
है, उसी तरह सांपके मखकका एक भोति धारण
करनेस तेजवान हो सकता है ॥ २८१।
A TREATISE ON GEMS.

Translation.

279. Persons void of merit cannot see the class of Pearls under description;—the exceeding brilliance and beauty of which are hidden from their view.

280. Such Pearls as are found on the head of serpents, are divided into four classes called after the names of the four principal castes. Of these, those which are Brahmins, resemble in form Shyā-kula*; the Kshetriya class are like the fruit of the Emblic Myrobalan; the Vaisya Pearls are like common plums; while the Sudra ones are gunjā-shaped.

281. The power which is attained by virtuous people through the possession of innumerable gems and great wealth, through ordinary prosperity or through regal good fortune, is attained by wearing one serpent-begotten Pearl.

* A thorny shrub.
मूलम्

जिन्नास्या राजविनिविवधे: ।
शुभे मुख्ये प्रयते: प्रयम्बान् ।
राजाविधानं सुमहंतेहुयाय ।
हस्ताक्षरोपिशं जिम्बाते यदा तत् ॥ २८२ ॥
तद्रा महंतुम्भुत्तुम्भुर्गोवणी- ।
श्रेणीमेहाराजावतेस्तदारीचं ।

न तं भुज्झर्ग न तु जातुधाना ।
न राचसा नापि च हुष्टिलोका: ॥

हिंसन्ति वस्त्राशिराय: समुद्यं ।
सुकावलं निस्त्यति कोऽवधाने ॥ २८५ ॥

वेकादिपिप जावने मणयो वे कारच्छ कारच्छ ।
भौजकामयैसुकलासी विश्वे वा उघोत्से: ॥ २८८ ॥

तर्जनम्

जिसक्रमे कोक्ष चामसी राजपार्चनीके मनो अध्यात्म
नेकंते घनमें सांपके मस्कके पयुदा डाणे मोतिको मकानमें
रखते हैं, उस्वकी आगाममहत्तमे घन घन दुर्बुधि
बाजे, वो धुन होती है, इस कारण जो चामसी खाजाने
सांपके मोति रक्षे, वह चामसी कभी सांप, राजस, निशा-
चर और डाकु वगैरहयो भय नही रखता। २८२/२८३।

किसी किसी जगहें मेंड़ककंघी मस्कके मोति छोटा
है, पश्चात लोक उस मोतिको सांपके मोतिके समान
कहते हैं। २८५।
TRANSLATION.

282—283. When in an auspicious hour, a person carefully keeps such a gem in his house, in conformity with the instructions of the authorities, the skies resound with the sound of the *Dundhuvi,* and such a person has nothing to fear from serpents, *Rākṣasas* and other demons, or from wicked people.

284. In certain places, Pearls are found on the head of frogs; learned men class these with serpent Pearls.

* A sort of large kettle drum.  
† Vide ante.
तरजमा। 

सिंहल, पारलौकिक ( सिंहल इसवकोम कोह मालम, के उसका नाम क्यू है), सोराँ, ( सुराघ), तासपण ( पिस्किम घाटपवीतके पास), पारसिक ( पारसु देश), श्रीवर ( केलासपवीतके निकट), पाश्चा ( द्राविडुके चन्द्राणी), विराट ( मतुर देश), इसी छाट जगहमे मोति पवना होता है।

सूर्य जिस समस्त स्नातिनष्पनमे रहता है, उस समयमे जो सब जलकी बुंदे सिपोम पहुँच है, उसी जलकी बुंदे के हरा वजना वायु वजना वजना रोसन मोति पवना होता है।

जलकी बुंदे जिस तरहकी बांधनी, उसी तरहका मोतिभोगी होगा, व्याधिभाग जलकी बुंदे रति होगी, तो बढ़ा मोति होगा, और मध्यम जलकी बुंदे मध्यम मोति होगा और पटलि बुंदे छोटा मोति होगा।
TRANSLATION.

285. Pearls are produced in the following eight places:—Sinhala,* Páralaukika,† Saurástra,† Tamraparní,¶ Párasika,∥ Kauvera,§ Pándya** and Viráta.††

286. The Pearls that originate in water-drops falling upon oysters, when the sun rests on the Sváti†‡ star, are flawless and bright.

287. The size of these varies in strict concomitance with the size of the water-drops—i. e. a large drop producing a proportionately large Pearl, and a small drop, a proportionately small one.

अवश्य ।

सिंहल, पारलौकिक (अधुना अज्ञात नामे परिणत) सौराष्ट्र (सूरा०), तात्त्रपर्णि (पश्चिम घाटेर समिजित), पारसीक (पारस्तदेश), कौशेर (कैलास-पर्वतेर समिजित), पाण्ड (प्राबिठेर अतुर्गति), विराङ मंगलदेश), एই अर्कशाने मूला उत्पन्न हय। २८५।

सूर्य ये समये असतीनकाते अवश्तिति करेन, सेह सबसे ये सकल जलबिन्दु सुक्तोर्गर्भे निपतित हय, सेह जलबिन्दु द्वारा अतीनिश्चये अविन्देज्यी मूल जनम। २८६।

बुधवान सकल ये परिमाणे पतित हयवे, मूकावे सेह परिमाणे जनिमवे, अवर्त स्तूलबिन्दु द्वारा स्तूल, मध्य-बिन्दु द्वारा मध्यमाकार एवं अतिसुक्ष्मबिन्दुते अतिक्षु स्तूल मूका उत्पन्न हयवे। २८७।

* Ceylon.
† Cannot be identified now.
‡ Surat.—(Vide ante.)
¶ Near the Western’ Ghāts.
∥ Persia.
§ Adjoining the Kailāsha Mountain.
** Included in Drāvīra.
†† Matsyadēsha.
†† The star Arcturus (as forming the fifteenth lunar asterism.)
मूलम्।
सूक्ष्मं मधुरच्यां मौलिकं सिंहलेेश्वरं।
पारलौकिकसमूहं मौलिकं निविदं गुहं। २८८॥
तास्मय परिदृश्यं तास्मय पीतं पारससमूहं।
ईयस्वराम्भ रूचं सोमविराजविन्दुकं।
पाण्डरेश्वरं पाण्ड शिंतं रूचं विराजतं। २८८॥
कक्कुमाराख्या तु या शुक्लास्तंप्रसूतं। छुड़ैले।
तच जातं शिंतं संबं जातीमलसंवरं। २८०॥

तर्जमा।
सिंहलदेशी मोति बजतु चमकदार चौर शाफ भोमके
समान रङ्गं, पारलौकिक देशका पयदार्ज्ज्या मोति बजतु
दोस्त चौर भोजनसं बजतु भारी। २८८॥
तास्मय देशका पयदार्ज्ज्या मोति तविके रङ्गं,
पारस्क देशका मोति पीला रङ्गं, वैविर देशका मोति धोडा
श्चाम रङ्गं चौर बहा करकं, पाण्डरेश्वरका मोति फिका
सफेद, विराज देशका मोति सुकरारं चौर करकं। २८५॥
कक्कुमार नामकी एक जात सिप पवदा चौती है,
लेकिन उस जातकी सिप बजतु बाम है, उससे जो
मोति पवदा चौती है, वह नैराष्ट्र खोरसं, सफेद चौर
बजतु साफ चौर जातीमलके समान बहा, इससे तर्जेका
मोति काविल देखनें है। २५०॥
TRANSLATION.

288. A Cingalese Pearl is very cool to the touch, pure and honey-colored; a páralaukika Pearl is very substantial, and consequently heavy.

289. A Pearl of the Támraparní country is copper-colored; a Persian Pearl is yellow; a Kauvera Pearl is gray and frightfully rough; and a Pearl produced in Pándya is white and rough.

290. There is a particular oyster called Rukmīnī, which is very rare. The pearls found in it are white, transparent and large as nutmegs. They are much coveted.

অনুবাদ।

সিংহলদেশীয় মুক্তা অতিনিক্ষ এবং বিশ্বদ্বীপের মধ্য মায় বর্ণবিশিষ্ট; পারলৌকিকোত্বপ্ন মুক্তা অত্যন্ত নিরেত, হতরাঙ্গ ওজনে তারী হইয়া থাকে। ২৮৮।

তাম্রপর্ণীসমুদ্রত মুক্তা বর্ণ তাত্তের নায়; পারস্যদেশীয় মুক্তা পীতবর্ণ; কৌবেরদেশোত্বর মুক্তা ঈষৎ শ্যামবর্ণ ও অতিক্রম; পাণ্ডুরঞ্জনীসমুদ্রত মুক্তা পাণ্ডুবর্ণ এবং বিরাট দেশজাত মুক্তা শুরুবর্ণ ও কর্ষ হইয়া থাকে। ২৮৯।

রুক্মিনী নামে একজাতীয় শুভ্র জন্মে তত্তাতীয় শুভ্র অতিদূর্লভ, তাহাতে যে মুক্তা উৎপন্ন হয়, তাহা শুরুবর্ণ, শ্বেত, জায়াক্কলের নায় বৃহৎ হয়, এবং এ প্রকার মুক্তা অতিআদরণীয়। ২৯০।
मुखमूः

कायावच नूः रक्षोऽन्निर्दोष दिदृश्यते।
भूमस्य तांतजीन्द्रिष्टं रक्तलचणकोविधेः।
इतीमः नृपयोगम्य स्थानन्तरायम् नै लयते। २४९॥

विश्वाकुष्ठितमेव शुक्यकौशिकं पुष्पविप्रवः।
तासु संस्फुरसु जातः पि भौतिकं स्थानन्तरविधं। २४२॥

वाच्यांभेशु सितः सङ्क्षेपः सिंधः प्रभावितः।
चारकः चचिष्ठः स्थूलसृष्ट्यांगविभाषिनः। २४३॥

तन्वमा।

रक्षपार्श्वी परिष्ठतीस्कं मतस्कं चंद्रसार बजक्कम कुटटदेवनवाला चौर मोल, देखनेत्राय रमणीय चौर वेष्ठि चौर मोति वजत्त दुर्लभ हि; चौर बेदितम् हि, चौर राजको बोधि हि, उस्म जातका मोति कम नसीवको बोधि नाहिं, बहुे एक मानन्तरप्रतिलामको बोधि हि। २५१॥

जिस प्रकारसं बाच्यां, चालिता, वेष्ठि चौर ग्रहर चार् चार्जात चोति हि, उसी प्रकार सिपसमेवी चार्जात हि, उससे पवद्धतो धोमा मोतिम्नी चार्जा जातका हि। २५२॥

जो मोति सफेद रङ्ग, साफ, चोजामेम भारी, चमक-दृश् चौर तेजसी कोहे, उसको बाच्यांवत्थ कहते हि; जो मोति सुखोमाध्यम, चौर देखनेत्र बहु, सुख-रङ्ग चौर कुटटदेवनवाला, वच मोति चालितहि हि। २५३॥
TRANSLATION.

291. According to the authorities, perfectly circular and chaste Pearls casting a beautiful shade, are rarely found and are of priceless worth, they being fit enjoyment for princes. Such Pearls are beyond the reach of unlucky individuals.

292. The four-fold division of caste holds also with oysters; accordingly oyster-begotten Pearls are of four kinds.

293. Such of these as are white, transparent, weighty, cool and shining, are reckoned Brahmins; those which are ruddy, and large and which possess a reddish light, are Kshetriyas.

अनीबादः

रत्नलंकरः पुष्पितार्केय भूतम् छायाबिशिष्टम्,
सुन्दर गोलाकार, देखिते रमणीय, अथ निर्दोष मुक्ता
अविदुर्लृभ, अमूल्य एवं राजभोग, तज्जनितीय मुक्ता अन्न-
वाग्य ब्यक्तिगणेर अप्राप्य। २९१।

भग्नादि जातिभेदे शुक्लि चतुर्भिर्य हियाथाके, रत्नरंग
शुक्लिजज्ञ मुक्तां चतुर्भिर्य हय। २९२।

ये सकल मुक्ता शुल्कर्ण, स्वच्छ, ओजने तारी, खिन्न ओ
प्रभाविशिष्टं, ताहारा भ्रज्जर्णमध्ये गण्य; सेवुलि ईश्वर
रक्तर्क, अकारे बृहत ओ अरुणर्क प्रभाविशिष्ट सेवुलि
क्रमिनिमध्ये गणनीय। २९३।
मूचम्
वैश्वापीतवर्षीयो विरगः ज्ञेयतामानं ॥
श्रुतः शुकावपुः सूक्ष्माश्च सूक्ष्मावनिति ॥ २८४ ॥
वंशं शशिषकश्च कांडोऽपलभचर्य ॥
प्रायते वधमी युक्तेः लाक्ष्मणं देवस्यानं ॥ २५४ ॥
पद्मभृतस्रस्तुर्कांशं पद्माविघो भवेत् ॥
सुका: पद्माविघः स्त्राणां वधालचन्द्रसुच्यते ॥ २५५ ॥

तर्जनम् ॥

जो मौर्य कम पीलार्जः चमकदार, सफेद और कुटदैने-
वाला हो, उसको विल्यांक बनाते है, चौर जो मोति
सादार्जः लेकिन क्रोटा, चौर जो मोति कदः से इलाका, लेकिन
कालार्जः वह गुरुवर्ण मोति है ॥ २५४ ॥

वांशसे जो मोति पवदा होता है, वह देखनेमें चन्द्रके
समान शुकावपुर और उसका कदः कांडोऽपलको समान
वह, इस कारण मोति खास, कोइ कोई लोक जबति
युक्तो तोरे दो एक पावे। २५५ ॥

पाठी चाद पाण्ड्र महाभाषत जयकिर्ति मादृ, पाणि,
चावा, चाघ और चाकाश इसी पांच तत्त्वके कमी वेदdo हिं
वाशप्रकारका होता है, इस कारण वांशजातका मोतिमी
पांचप्रकारका होता है। २५६ ॥
TRANSLATION.

294. Those Pearls that are yellowish and cool, and which are possessed of a white lustre, are Vaisyas; lastly of Súdra Pearls, some are white and small while the rest are black and large.

295. Pearls which originate in bamboos, are clear as the moon; and are like the *kakkol* fruit in shape. They are generally enjoyable by the gods. Some through rare merit obtain possession of one or two.

296. There are five species of bamboos, on account of the preponderance in them of one or other of the five elements; consequently bamboo Pearls are classified under five distinct heads.

* A fragrant fruit.
मूलम्

पार्वतीय गुजरक्क्षा च तेजसी तेजसा लघुः।
वानराः च भद्रः स्वूला गागनी कोमला लघुः॥ २५७॥
चाया खिम्भा खंभ शुक्का पशुता: प्रवरा मना:।
असां धारणमात्रेऽण्याधिः कोषपन न जावते॥ २५८॥
चतुर्वधू मैतिके च्वाया पीता च मधुरा सिता।
नीला चैव समाक्षाता रबनस्यर्परीचे॥ २५९॥

तर्जमा

जिसे मैतिते प्रह्यणका हिस्सा ज्यादा है, वह चोजने भारी, छोर बद्दत साफः। जिसे मैतिते तेजका हिस्सा ज्यादा है, वह चोजने चालका। जिसे मैतिते भावाका हिस्सा ज्यादा है, वह योजु ठोकसे टुट जाता है छोर कबूल कोड़, छोर जिसे मैतिते भावाका हिस्सा ज्यादा है, वह कु नेमे भावका छोर चोजने चालका। २५७।

जिसे मैतिते चलका हिस्सा ज्यादा है, वह चमकदार, सादा छोर साफः। यही पांचजातके मैति पहेलिये किसी तरक्षकी व्याधिः चर्मोद बदनके विमारिका कौष नहीं॥ २५८।

रबनस्यची पांडुपत पोला, मधुके समान रजः
मुखर्वण छोर नीलर्वण, यही चाराप्रकारका भाषा मैतिकी
बाहते है॥ २५९॥
TRANSLATION.

297. Earthy Pearls are heavy and spotless; energy-begotten Pearls are very light; airy Pearls are exceedingly brittle and thick; skyey Pearls are very soft and light.

298. Watery Pearls are cool and eminently white. All these kinds are superior; and the wearing of them wards off disease.

299. Authorities in the matter of gems mention four kinds of shade as belonging to Pearls;—viz., the yellow, the honey-colored, the white and the blue shade.

অনুবাদ।

পাথরি মুক্তা ওজনে ভারী ও আতিনির্মিত, তৈজসী মুক্তা ওজনে অতিলুগু, বায়বী মুক্তা অতি-ডুবুর ও সুল, গাগনী মুক্তা অতি-কোমল অথচ ওজনে লয়। ২৯৭।

জলীয়া মুক্তা নিগ্ন্র, অত্যন্ত শুরুর্বর্ণ হইয়া থাকে, এই পঞ্জনিম মুক্তাই অতিশ্রেষ্ঠ এবং এই সকল জাতীয় মুক্তা ধারণ করিলে কোন প্রকার ব্যাধিভোগ থাকে না। ২৯৮।

রত্নবিং পণ্ডিতেরা পীত, মধুর, শুরু ও নীল এই চারি প্রকার ছায়া মুক্তাতে নির্দেশ করিয়া গিয়াছেন। ২৯৯।
मूलम्
पीतां चण्डीप्रदा च्छाया मघुरा उद्विभविनी ।
शुक्ल यशस्वरी च्छाया नीला सुभाष्यदायिनी ॥ ३०० ॥
सितच्छाया भवेद्रिष्ट: चन्द्रयुक्तकर भक्तिरामानू ।
पीतच्छाया भवेधीश: गूढः: कपाचिर्भिंत ॥ ३०१ ॥

चर्च सुखा-गुणाः

सुतारां च सुहन्तः सुक्षम निर्भोलनतः
घनं निमिः सुक्षमां तथासुङ्गु टिकितेव ।
कष्टी गुणां समाख्यात: मौक्किकानामशेषत: ॥ ३०२ ॥

तर्कम्
पीताः च भाषयुक्त मोति तैलतका य्याः करनेवाला है ।
मघुरे समान च भाविशिष्ट मोति उद्विभविते देवेवाला, ।
शुक्लवर्ण च भाषयुक्त मोति यशस्वरी य्याः करनेवाला है ।
चाँद्र नील चारायुक्त मोति सुभाष देवेवाला ॥ ३०० ।

शुक्ल चारायुक्त मोति चाँद्रवर्णः । प्रातःकालं कर्त्यमां
समान च भाषयुक्त मोति चाँद्रवर्णः । पीत चारायुक्त मोति
वैश्वर्ण चाँद्र च भाषयुक्त मोति सुभाषवर्णः समार
किया गेया है ॥ ३०१ ।

मोतिका गुणा

सुतारांक, सुहन्तः, सुक्षम, निर्भोलन, घनत्वः,
निमिः, सुक्षमां चाँद्र च अस्फुटित तथा चारायुक्तके
गुण मोतिमें हैता है ॥ ३०२।
TRANSLATION.

300. The first brings on wealth; the second fosters the understanding; the next brings about fame; and the last is the harbinger of good luck.

301. A Pearl with a white shade belongs to the Brahmin, with a pale-red shade to the Kshetriya, with a yellow shade to the Vaisya, and with a black shade to the Sudra order.

Properties of Pearls.

302. A Pearl is named after the name of the quality which forms its distinctive feature; and eight sorts emerge as the consequence of this classification.

অষ্টবাণ।

পীতচাঁা লক্ষীরিপ্পিকারী, মধুরচাঁা বুক্কিদায়িনী, শুক্রচাঁা বিশাৎষিনী এবং নীলচাঁা সৌভাগ্যদায়িনী হইয়া থাকে। ৩০০।

শুক্রচাঁয়াবিষিক্ত মুক্তা বিশাৎসন, তরুণ-অরুণচাঁয়া-বিষিক্ত মুক্তা ক্ষীরিয়বস্ত, পীতচাঁয়াবিষিক্ত মুক্তা বৈশ্ববর্ণ এবং রক্ষিকাবিষিক্ত মুক্তা শুদ্ধবর্ণমধ্যে পরিগণিত। ৩০১।

মূকার গুণ।

স্তুতারস্ব, শ্রুতিবদ্ধ, শ্রুত্তা, নির্মলতা, ঘনতা, শ্রীলভ্য, শ্রীচাপ্ত ও অক্ষুটিতত্ত্ব, এই আটপ্রকার গুণ মূকায় বিদ্যমান থাকে। ৩০২।
मूच्छः
तारकादत्तसङ्ग्रहः युतारंभिति गढाते।
स्वतःपर वर्त्तुः चन्द्र सुचारण तद्निग्राह्यते। २०३।
खच्छः दृष्टेदर्शिन्वितों निर्मलं मलबंजितं।
शुभतः तुलयः वाष्प तद्प्रभुः मौखिकं वर्। २०४।
श्रीतां सुबिम्बसङ्ग्रहः मौखिकं सिखुभ्यते।
क्रयामन्निंतं वच्छ सुचारां तद्निग्राह्यः।
वच्चरेखार्थि ने यत्ततपुनः स्वादसु दितं शुभं। २०५।
भेदता कच्छमारं शुभां शुभां तपोरतिंतं।
भवराज प्रतिच्छायं मौखिकं देवभयं। २०६।

तर्जनम्
जिष्मोवितोत तारेके समान चाम्हा निक्ले, वच्छ सुतारः।
जो मौति गोलाकार, वच्छ सुचारः। २०३।
जो मौति काव्य कहते हैं, जो मौति मया ना कोदें, उसको सिखायीय कहते हैं और जो मौति चोलने भारी होते, उसको घन कहते हैं। २०४।
जो चन्द्रके समान मिरणविशिष्ट है, उसको सिखायीय कहते हैं, जो मौति उपम चावाबंधिष्ट चर्याईत दलम चामाबंधिष्ट, उसको सुचाराय कहते हैं, और जो मौति साफ सुधा होते, उसको अक्षफलत कहते हैं। २०५।
सफेद रंज कच्छके समान, उपम मिरणविशिष्ट, रंज
मक्खलीके समान चामाबंधक, ऐसा मौति देवताओंके गधनेरे गोमय है। २०६।
TRANSLATION.

303. Those Pearls which throw out starry beams, are termed satṭra; those which are entirely round, are called suvrita.

304. Those which are flawless, are called sacchha (transparent); those in which dirt has no place, are called nirmala [dirtless]; those which are weighty, are termed ghana [dense].

305. Those Pearls which are ray-darting like the moon, are called snigāha [cool]; those which cast a fine shade, are denominated suchchhāya (finely shadowing); and finally those which are free from spots or breaks, are termed asfutita (not indented).

306. Such Pearls as resemble in color the white glass as are furnished with an excellent brightness, and as are possessed of a shade like the rohita* fish, are fit ornaments for the gods.

* Cyprinus Rohita.
महामाया

ईद्दक्सवर्ग्योतपि सौरिकं सेन घायते।
तस्यां सुप्रोक्ता तल्ली: सब्यापं प्रज्ञानिति। २०७।

प्रमाणवचनू गौरवसमाविषयां
सिंह सुधानं समसूरार्षं।
चोतरुपरावर्त्तनिः प्रमोद।
यज्ञीकिकं तद्द्वियवत् प्रदिड्ढं। २०८।
एवं समस्तं गृहोद्योगं
यज्ञीकिकं योगसुपार्गं सखत्।

न तस्य भर्तिरसन्यजातं
मेकोपिष्टं दृष्टं: समपैति सदा। २०५।

gुणवद्भुत यहि सौरिकोभेव सिद्धिः।
चश्लापि खिरा भूला कमला तच वचनी॥ २१०॥

तत्वज्ञा।

उपरमेज्ञन सव गुणोद्वार वात काँव गई है, वही सव
gुणवद्भुत मोति जो आदि भारत के, उसकी उमर
और दौलत दोनो वाहत की है, और सब पापनाथ
है॥ २०६।

जो मोति चोजने मारी, छलसा, दृष्टिविशिष्ठ,
सफेद, गोल, समान और बारिष्टव सेवाय खारदारके
देखनेवालेको भी चाँदन्देवाला है, ऐसा मोति सबे
बाँसा है॥ २०८।

जो मोति सवतरहे वेष्यवेष है, वही मोति अपने
मलिकका सव दुःखनाश करेते है, और उसके
मलिकको कोई दुःख ही नही सक्ता। २०५।

जिस घरसे वेष्यवेष मोति रहता है, चश्ल दौलत
उसे घरसे मलिकदा काल चर्चा रहता है॥ २१०।
TRANSLATION.

307. The wearing of such Pearls leads to longevity and wealth, and purges the wearer of every sin.

308. A Pearl which is heavy, lustrous, silvery, well-rounded, which is furnished with equal and minute openings and which is a delight not only to its owner but also to the observer, is the acme of perfection.

309. Those Pearls which are possessed of every valuable quality, shield their master from every evil, and suffer nothing harmful to come near him.

310. The house which contains a perfect Pearl, the ever-restless Laksmi* chooses to make her dwelling for ever and a day.

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যুক্তিপরায়ণ গুণসমূহে ভূষিত মৌলিক রে ব্যক্তি ধারণ করে, তাহার আয়ু ও লক্ষ্যরুটি পায় এবং সর্বপাপক্ষয় হয়। ৩০৭।

যে মুক্তা ওজনে ভারী, উভমীৰ্পিপিস্থিত, শুভবর্ণ, উভমোগলাকার, সমান অংশ সুক্ষ্মাদুঃস্বাভাবিক, কেতা ভিন্ন অপর ব্যক্তিকের প্রমোদবর্ধন করে, সেই মুক্তাই সর্বাপেক্ষা উত্তম। ৩০৮।

যে সকল মুক্তা সমুদায় গুণমুক্ত, তৎসমুদায় নিজস্বার্থের সমুদায় অন্যথা বিনাশ করে, এবং তৎসম্বাদে কেন্দ্র দোষই স্পর্শ করিতে পারেনা। ৩০৯।

যে গৃহে গুণমুক্ত মুক্তা থাকে, স্বভাবচক্তা লক্ষ্যী সে গৃহে চিরকাল নিশ্চল হইয়া থাকেন। ৩১০।

* The goddess of wealth.
धर्ममा।

मोतिका प्रयेव।

रघुराजस् परिष्ठितोऽनि मोतिके दशप्रकारके अभेव काहे कि, उसें चारप्रकारके बड़े अभेव और दशप्रकारके मध्यम अभेव है, चालू चालू उसका लचन लिखित है। ४१२।

जिस मोतिके किसी रूपसे निपुष्का टूकरा लागा राखा जाता है, उसको मूकिलम दोष कहते है। मूकिलम अभेवका मोति पेदनें तोकुड़ी की विमारि होति है । ४१३।
TRANSLATION.

311. The consideration of origin is trivial in regard to Pearls; not so the consideration of form and other qualities: no source but it produces good and bad Pearls.

Defects of Pearl.

312. The authorities mention ten kinds of defects as belonging to Pearls; of which four are principal, the rest being of a less essential character. I will treat of these now.

313. If any part of an oyster remains fast attached to a Pearl, the defect is called sukti-lagnadosa;* and brings on leprosy.

अनुवादः

মুক্তার আকারগত কোন বিশেষ বিবেচনা কর্তব্য নহে, তাহার রূপে ও প্রমাণই বিবেচনীয়, কোন আকারবিশেষে যে শুভজনক বা অমঙ্গলকারক মুক্তা জন্মে, এমন নহে, সকল আর সকল রকম মুক্তাই জামিয়া থাকে। ৩১১।

মুক্তার দোষ।

রক্তবিং পদ্ধতের। মুক্তাসমষ্টে দম্পিধ দোষের উল্লেখ করিয়াছেন, তথায় চারিপ্রকার দোষ মহাদোষ এবং যোগিন মধ্যদোষমধ্যে পরিগণিত, ক্রমশঃ তাহাদিগের লক্ষণ নির্দেশ করা যাইতেছে। ৩১২।

মুক্তার কোন একস্থানে শুক্তিকং সংঘট থাকিলে তাহাকে শুক্তিকং দোষ কহে, শুক্তিকং দোষমুক্ত মুক্তা ধারণ করিলে কুষ্ঠবাধি হইতে পারে। ৩১৩।

* Literally, the defect incident to the fact of an oyster fragment being attached.
मूलम्
मौनलोचनसङ्ग्रामो हस्तिने मौक्षिकने तु वः।
मौनाचः स तु दोषः स्वात् पुजनागारको चर्चा। २१४।
दीर्घस्तिनं गतचक्ष्यां जटर तविद्वृथा।।
दारिद्र्यजनं वस्मात् तस्मात्तत्त्त्वात्तिथिमयेत्। २१४।
मौक्षिकं विद्वृमचक्षायस्तरसं विद्वृथा।।
तत्स्मां मन्यारिते खल्युज्याचे नार चंद्रवः। २१६।
उद्योगपरि निष्ठानं वल्लो सर मौक्षिको।
चिन्तनं नाम त्यस्यां सोभाम् चचिकारः। २१७।

तर्जनम्
मोतिमे मक्कले चांखके समान एकटरसका निशान
रघुनेनको मौनाचः अघेव कहते हैं; चौर वह अघेव
लेडुके नाम करनेवाला है। २१४।
मोतिमे दीर्घ चौर भागा ना रघुनेनको जटर अघेव
कहते हैं; जटर अघेवबद्र मोति पहरेनते दारिद्र्य अघेव
सुप्राचित होत है, इस कारण इस प्रकारका मोति कभी
पहरेना मनासिनि नाहं। २१५।
मोतिमे सुझेन समान भागा निकेलनेको चतिरक्ष अघेव
कहते हैं; चतिरक्ष अघेवी मोतिको पहरेनसे जटर खल्यु
होग। २१६।
मोतिमे जो कांडके समान तिन रेखा होग, चौको
चिन्तन अघेव कहते हैं, चिन्तन दोषयुक्त मोति सुभाग
नाश करता है। २१७।
TRANSLATION.

314. On certain Pearls, there are marks like the eye of a fish and these are hence called mináksha.* Pearls possessed of this defect bring about loss of sons.

315. When a Pearl is without lustre and shade, it is said to have the jathara defect. Such Pearls lead to poverty, and should not therefore be worn by any person.

316. When a Pearl has a shade like coral, the defect is called atirikta; this is inevitably fatal to the wearer.

317. The three bracelet-like streaks which are sometimes met with in Pearls side by side, are termed trivrita. They are destructive of good fortune.

* Literally, the eye of a fish.
मृत्युः
चिन्तन मौतिकं वच्च चिंपित तन्मिश्रिते।
मौतिकं थियरे येन तस्यांकोणां भवेश्वरं। ३१८॥
चिऩ्तन युग्मलाखां मौतिकं चिंपितकारं।
दृष्टि वनस्पर्ष प्रोत्स प्रज्ञाविस्मादकारं॥ ३१५॥
निर्मलमेकं वच्च कामपूणं तद्भवते।
सत्यं मौतिकं निनयं निनियं बोगकरं हि तत्। ३२०॥
चित्रं पारं प्रकृते मन्त्रसमाननित्यः।
चरुस्मुः गुणधीनस्मुः खुस्मूः मौतिकेऽ॥ ३२१॥

तत्त्वाः
जो मौति गोल नहि, उसको चिंपित कहते हैं,
चिंपित मौति पहरनेसे हमें अवश्य खरीत बदनामी
हासिल होए। ३१८॥

जो मौति चितरण कहें, उसका नाम लघुः, लघु
चिन्तनके मौति पहरनेसे स्मृतियं नाश होए और जो मौति
लम्बा, उसे काश कहते हैं, काश चिन्तनके मौति पहरनेसे
बढ़ा जाय। ३१५॥

जो मौति कोई जगहैर ठहर जाय, उसकी कामपूणं कहते
हैं, इस प्रकार की मौति बज्जत खाराय और इस
जातका मौति पहरनेसे बचाया की आसकत्र घटित है। ३२०॥

जो मौति वेलकुल मौल नहि, नानाप्रकारके बिमारिके
चिन्तनके चरुस्मुः भरायः, देखनेमी सुगुर नहि और
बज्जत व्युष्णि, ऐसा मौति सव तरहवे दौलतका नाश
करनेवाला, इस प्रकार उसका दामसी बज्जत कम
होता है। ३२१॥
TRANSLATION.

318. That Pearl which is not perfectly circular, is called c'ipita. It brings its wearer to disgrace.

319. The Pearl which tends to be triangular, is called trasra. A trasra Pearl is inimical to good fortune. A large-sized Pearl is called Krisha. This Pearl is reputed to be fatal to knowledge.

320. A Pearl with a broken side is called Krishapārswa, and brings on inactivity. It is a pest which should be carefully avoided.

321. A Pearl which is not faultlessly round, which is productive of a variety of diseases, which is not agreeable to look at, which is in short utterly void of any valuable quality, is destructive of every sort of wealth; its price is very small.

বিষয়বস্তু।

যে মুক্তা সম্পূর্ণ গৌরে নহে, তাহাকে চিপিত
কহে, চিপিত মুক্তা ধারণে পদে পদে অকীর্তিভাজন হইতে
হয়। ৩১৮।

যে মুক্তা ত্রিকোণাকার, তাহার নাম ভ্যদ্র, ভ্যদ্র মুক্তা
সৌভাগ্যানুষ্ঠান, এবং যে মুক্তা দীর্ঘাকার, তাহাকে ধূস বলে,
ধূস মুক্তা জানের মহা অন্তরায় বলিয়া প্রতিদ্বন্দ্ব আছে। ৩১৯।

মুক্তার কোন স্থান ভঙ্গ হইলে তাহাকে ধূসপাপ্ত বলা
যায়, তাদৃশ মুক্তা অতিনিদ্রিনী এবং তদ্ভাবে মনুষ্য
একবারে নিরুদ্দ্বোগী পড়িয়া পড়ে। ৩২০।

যে মুক্তা সম্পূর্ণ গৌরে নহে, নানা পীড়ক দোষ-
সঙ্কল, দেখিতে রমণীয় নহে, এবং নিতান্ত ঔষধী, সেই
মুক্তা সম্ভাব্যকার সম্ভাব্যবিনাশক, এবং তাহার মূল্য
অতিওজন হইয়া থাকে। ৩২১।
मूलम्
मौखिके यथ सन्देशं कृच्छि सचं जेपियवा।
परीचा तथ करृत्या रक्षसक्षबिश्वार्दे। ॥ २२ ॥
यथा कृच्छिसन्देशं कृच्छि भवति मौखिके।
उप्यु साहवो खेदे नियं तद्वासत्रेभुऽ॥ ॥ २३ ॥
परेद्। प्रातःश्वाय शुष्कवस्त्रोपवेष्टितं।
इति मौखिकमाद्वाय त्रीर्धिमिथ्योपवेष्टि॥ ॥ २४ ॥
यन्तु नायति वैवण्यं विन्यं तदः किर्म।
कृच्छि भज्ञमार्गिति सचज्ञातातिदीप्यते॥ ॥ २५ ॥

तर्जनम्
मौति बनाया चोए, चढळ चासुल चोए, मने सके
चोंने रक्षाय की पशिणके दारा उसकी परीचा कर्ना
जाहर है। ॥ २२ ॥
चगर किसी मौति फरेका सक चोए, तो उच्च
मौति के एक रात गरम में चांगिके पाणि भिगो-कर
रक्षाना चाहिए। ॥ २३ ॥
सवेरे सहे कपड़े में रखकर चौर धूं। चाल में
खासे रक्षा चाहिए। ॥ २४ ॥
इसीलिए कभी चासूल मौति खरारप ना चोए
चौरें साफ़ होगा, और बनायाय चौरि मौति उसीदम
ठोट जावेगा। ॥ २५ ॥
TRANSLATION.

322. Whether a Pearl be real or false, whenever doubts arise concerning its genuineness, the authorities should be resorted to.

323. When doubts are entertained as to the genuineness of a Pearl, it should be placed in salt water for one night.

324-25. The next day, put it on a piece of dry cloth, and mixing it with a quantity of paddy, rub it with the hand, when if the Pearl is real, it will attain greater brightness, while if it is false, it will be broken to pieces.

अनुवाद।

মৌক্তিকুক্তিতে হউক অথবা অক্তিতে হউক, মনোমধ্যে সন্দেহ উপস্থিত হইলেই রক্ষতত্ত্ববিশারদ পঞ্চম দ্বারা তাহার পরিক্ষা করা কর্তব্য। ৩২২।

যদি কোন মুক্তকারা কৃত্রিম বলিয়া সন্দেহ উপস্থিত হয়, তাহা হইলে সেই মুক্তকারা এক রাত্রি উঃ লবণমিশ্রিত জলে ভিজাইয়া রাখিবে। ৩২৩।

পরিদৃশ্য প্রাতঃকালে সেই মুক্ত শুক্ত ব্যক্তিদের রাখিয়া কর্তকগুলি ধান্যের সহিত একত্র করত হন্তে ধর্ষণ করিবে। ৩২৪।

এইরূপ প্রক্রিয়া দ্বারা অক্তিতে মুক্ত বিবর্ণ না হইয়া অধিকতর উজ্জ্বল্য প্রাপ্ত হইবে, এবং কৃত্রিম মুক্ত তৎক্ষণাং ভগ্ন হইয়া যাইবে। ৩২৫।
मूलम्

विषेषं सर्वेषस्तपो तु जन्मवादारसंयुते।
सृजितं विज्ञा वापि लोको भौरंककमाद्रुतम्॥ ३२४॥
क्रोधे सतृष्ण संपराज्य मही वेच तुष तुषः॥
भूमं भूमिमययाति जन्मज्ञानितिदीयते॥ ३२७॥
सन्नस्मत्स्वपूर्वमथगतनु कला।
प्रवातः पच्छित तन्त्र तत्तत्र वितानगयः।
शृवेदं तत्स विद्वभवेत सुरायां
प्रकान्तोपाधिप पवसा प्रर्षिनिमिश्वेन्॥ ३२८॥
शृवेदं ततो विद्ववक्रस्मिन्येन न
स्यायम्यिकं विमलसद्गुरुकालिनियुक्तं।
जम्रीरजातस्वोजनया विपक्ष
कुण्यतु यथे चिन्म भौरककमाय विधु॥ ३२४॥

तर्जमा

नेमकालाजयम् सुखे सृजसे नर्तके नर्तके मोहिनो
रूपसं जागप डौंडा डौंडा गरम करना चोगा, बाद
उसके चाके उठाकर धानके चिलके साथि दिशा वसे
वनायाजयम् मोहि टुट जावेगा, चीर चासल मोहि
चीरमे सार रहेगा ॥ ३२५॥ ३२७॥

पहिले मकने के पट्टि गरम करके उसमे मोहिनो रूपसं
जागप डौंडा गरम करना चोगा, बाद उसके दुध, सराप,
या साफ पाने भावेल साहेलो पाकाना भोगा, बाद उसके
साथि कापडे में रूपसं भीसेना भोगा, चासल मोहि भोगे
बजुं साफ चीर नावदरों भोगा। मोहिनो चागर लेके
रसे पाकान्ति, तो वनसे बजस्त चागानी भोग। ३२८॥३२८॥

इति मोहिना व्याख्यायः।
TRANSLATION.

326-27. This is another way:—Cast a Pearl in cow's urine mixed with salt; then gently heat it in fire; lastly placing it in a small quantity of chaff, rub it with the hand. By this process, a false Pearl will be reduced to fragments, while a real one will shine with greater light.

328-29. Enclose a Pearl in one of the hot lungs of a fish; then gently heating it in fire, boil it successively in pure milk, wine and water; next rub it with a piece of cloth, when it will look fresh and fair. A Pearl can be perforated after it has been boiled in lime juice.

অন্যান্য।

সলবর্ণ গৌমুত্রপূর্ণ ভাঙ্গে মুঁকা নিকেপ করিয়া অগ্নিতে অল্পপরিমাণে উত্তপ্ত করিতে হইবে, পারে হস্তে হুলিয়া। তুষ-সংযোগে পুনঃ পুনঃ মধ্যে করিলে রুদ্রিম মুঁকা ভাঙ্গিয়া যাইবে, এবং অক্ষত্রদ মুঁকা অতিশয় উজ্জল হইয়া উঠিবে। ৩২৬। ৩২৭।

প্রথমতঃ মুঁকাকে মঠভের অতি উষ্ণ পট্টাপার মধ্যে পুরিয়া অগ্নিতে অল্পপরিমাণে উত্তপ্ত করিয়া। পশ্চাং বিশুদ্ধ ঢাকা, হরা ও নির্মল জলে ক্রমাগতে সিড়া করিতে হইবে। ৩২৮।

তৎপশ্চাং অতিশুদ্ধ বলে ধর্ণ করিলে মুঁকা বিশুদ্ধ, অতিনির্মল একং কান্তিমূক হইবে। মুঁকাকে লেবুর বলে সিড়া করিয়া তাহাতে যথেষ্ট ছিদ্র করা যাইতে পারে। ৩২৯।

ইতি মুঁকা।
THE PEARL.

Its Properties.

Though the Pearl cannot properly come under the province of precious stones, on account of its being animal product, it is held in great esteem by the jewellers and all lovers of gems. This beautiful gem is formed in the shells of oysters and mussels and is composed entirely of carbonate of lime and organic matter. It possesses a lustre peculiar to itself and called by its own name, pearly. It calcines by being exposed to heat and is easily affected by acid and fetid gases. The specific gravity is from 2.5 to 2.7. It is found of various shapes and colors and receives certain names according to its size and form. Those of extraordinary size are called Paragon Pearls; when of the size of the cherry, cherry Pearls; small, piece Pearls; smaller, seed Pearls; smallest, dust Pearls. Those of a long and oval form, pear Pearls; while the deformed ones are known as "baroques" Pearls. The Romans called the large ball-shaped Pearls, "Uniones"; the pea-shaped, "Elenchi"; the half ball-shaped, "Tympania"; and those possessed of the most beautiful color, "Exaluminatae Margaritæ." The Saxon word Pearl signifies a gem or white speck. The oriental Pearls are seldom found of any other color than white and yellow, and are generally of a round or button form, while the
American, better known as the Panama, Pearls, are generally blackish or brownish and mostly long and drop-shaped.

**Original formation of Pearls.**

The ancient authorities had started several curious theories as to the presence of Pearls within the oysters. According to Athenæus, the Pearls were found in the flesh of oysters, just as the measles (tubercles), in the pork. Pliny and Dioscorides supposed that the Pearls were the tears of fallen angels, or dew-drops from heaven, taken in by the oysters, which opened at certain seasons to receive them; the size and quality varying according to the size and purity of the dew imbibed. Cloudy weather spoilt the colour, lightning stopped the growth and thunder made the shell-fish miscarry altogether. Valentine said that they were the eggs of female oysters, while Samuel Dale held, that they were a sort of calculus produced by hurt received. This last theory suggested to Linnaeus the idea of creating the disease in the fresh water mussel of Sweden, and thus of manufacturing artificial Pearls. Artificial Pearl-oyster-beds were established in several rivers but the process by which the Pearls were formed was kept a secret. It was, however, ascertained that small holes were drilled in the shells of the living oysters into which some foreign matters were put. But the Pearls which were produced by this means were so small and the labor and cost incurred, comparatively so great,
that this ingenious invention was soon given up. In India a somewhat similar way of producing Pearls existed. Some of the shells of the large Pearl oysters have been found with brass wires inserted throughout their whole length, and the cavities in the interior proved that Pearls had been produced in consequence. The Chinese have succeeded in introducing within the living fish minute Pearl beads, strung on a string, or miniature idols of brass or stone, and in the course of a year these are found so completely covered with a pearly coating as to resemble true Pearls of fantastic figures. A few specimens of these are in the possession of W. J. Ingram Esq., M. P. Pearls are looked upon, according to the most generally received opinion, as concretions arising from the superabundance of calcereous matter destined to form the shell, and in confirmation of this, it has been observed that the oyster is of the same brilliancy as the mother-o'-pearl that forms the inner coat of the shell. If a Pearl is cut, it will be found to be composed of a succession of laminae like the onion and presents the same appearance in its substance as the shell. With the help of the microscope we find that the shells of all the oysters that produce Pearls have three layers. The outside layer, i.e., the outer skin, consists of thin scales or leaves, having no regular form: the second one, is composed of numerous small horny cells, (filled with a calcereous mass) in which the various pigments that give to
the shell such beautiful colors are deposited; the third and inner layer has a more foliated form and an uniform foundation, which looks like fine folds on the outside, and which produces, when the light shines upon it, the peculiar mother-o'-pearl lustre, that adds so much to the beauty of many shells. It is the soft and tender unevenness of its surface and not its material (which is nothing but lime) that gives the exquisite sheen to the mother-o'-pearl. Several naturalists account for the formation of Pearls, in the attempts made by the animal to get rid of some substance which has entered into its shell, by covering it with a deposit similar to the interior of the oyster-shell—commonly known as the mother-o'-pearl. In some cases, a Pearl has been found, by bisecting, to consist of a series of layers or skins round a speck of some darker substance: in others, the middle of the Pearl has been found hollow and of a globular or spherical form; while in some others, it appears perfectly solid and of the same colour, texture and formation all through. The beautiful polish and consequent brilliance of a fine Pearl is the result of the friction of the soft body of the oyster for a long time. In most cases, the polish exists on the outer skin only, the inner layers being found dull as a fish's eye. In other cases, a Pearl of a hard exterior has been found to contain a fine and lovely kernel. The Pearls are situated either in the body of the oyster or loose between it and the shell, or lastly they are fixed to the latter by a kind
of neck. Sometimes the Pearl is a sort of wart, hollow inside, and is then called *coq-de-perle* and fetches but little value. It is said that Pearls take four years for their formation. There are two kinds of Pearls. The one highly valued is called the Margarita* (the sea Pearl oyster) or by its full name, "Meleagrina Margaritifera Lamarck," which is a large oyster of 7 or 8 inches in diameter, with very thick shells, rather flat, and of a greenish black exterior; whilst the inside is of a very white colour, reflecting various hues and is known as the mother-o'-pearl. The other kind is called the *Unio Margarita* (River Pearl oyster). A kind of Pearl called the phantasy Pearl has sometimes been found in the market. These are Pearl substances which are taken out of the shells, consisting partly of mother-o'-pearl and partly of a pearly substance. A curious circumstance in connection with one of these pieces is mentioned by Barbot. "A French Pearl merchant, in Mexico, bought one of these pieces of a fisherman for a small sum of money, in order to learn something of them. He was not a little surprised, on cutting it in half, to find a perfect, round Pearl inside, of purest water and brilliant lustre, weighing 14½ carats and which he sold sometime after in Paris for 5000 francs—about half of its value." Now-a-days, Pearls are fre-

*The term Margarita is probably the Greek form of "Mukta," the Sanskrit name for Pearl, and not, as erroneously supposed by some writers, of "Marakata" which, in Sanskrit, means the Emerald.*
quently peeled and have been found to contain a finer Pearl underneath.

Where found: Pearl fisheries.

Pearls were a mercantile commodity with the Phœnicians and Babylonians. According to the author of the Periplus, Pearls were fished near Manaar, between Ceylon and India. Ceylon, the Taprobane of the ancients, also produced Pearls. According to Arrien, Hercules visited all the Indian ocean and found a Pearl with which he adorned his daughter Pandea. The story of this fishery is also mentioned by the companions of Alexander, when he came to India, and it is therefore clear that it existed prior to this time. There were some other Pearl fisheries also known to the ancients, in the Red Sea and the Coromandel Coast. Those in the Red Sea were at that time considered very important, and were distinguished by the title "Ex-aluminatae," i.e. clear as globules of alum. Under the Ptolemies and latterly under the Egyptian Caliphs, several merchants settled on the coasts and by following the Pearl-trade became considerably rich. Pearls were also fished up in the Mediterranean. The chief Pearl fisheries in the modern times are on the west coast of Ceylon, in the Bay of Manaar, in the Persian Gulf, in the Red Sea, in the Bosphorus, in the Sooloo Islands (near Borneo,) in Japan, Java, and Sumatra; near the island of Papua or New Guinea; in America, (both on the
Pacific and Atlantic coasts); and latterly, in Australia and the Fiji Islands. Some Pearls are also obtained in France, Scotland and Ireland; from the Ilz in Bavaria, the Battava in Bohemia and the Elster in Saxony; in Sweden; in the North of Russia and in Finland.

The Pearl fishery in Ceylon, which is one of the most productive ones, now belongs to the Colonial Government and is conducted by it. The Portuguese were the first Europeans who obtained firm footing in Ceylon (1506.) It was stipulated with the then ruler of the Island that he should pay them an annual tribute in the shape of spices and Pearls. The Portuguese fattened on this tribute for a long time till the Dutch obtained supremacy and seized upon the fishery (1640.) Under them, the natives were allowed every three years twenty alternate days to fish for themselves and every other day was for the Government; after which the produce was sold to the highest bidders. From 1760 to 1796, the fishery at the bank at Manaar was stopped by the Rajah in consequence of a dispute with the Dutch. When the English obtained possession of Ceylon, they had the benefit of the accumulation, which, when sold in 1798, fetched 14,00,000 Rs. clear. This profit might be realized if the fishing was confined to 20 days, every seven years. The fishing season is generally in March and April when the sea is calm and unruffled. Before the commencement of work, the banks are carefully
tested by experienced divers. A fleet of boats, sometimes consisting of 150, are sent out—each containing ten rowers and ten divers, besides a steerman and several "pillai karras," or shark-charmers, whose duty is to keep off sharks, by incantations. The latter people are indispensable in a fishing excursion, as without them no diver would agree to descend, and the Government is consequently obliged to keep them on regular pay. Other conjurors remain on the sea-shore, repeating their prayers until the return of the fleet. The divers go down into the sea, five at a time, the other five remaining on the boat till the first batch come up to refresh themselves for another plunge. These people (Roman Catholics and mostly Hindus) who principally come from the Colang, on the Malabar Coast, get, in some cases, fixed wages but generally, by mutual consent, they keep $\frac{1}{4}$ of the produce to themselves and give $\frac{3}{4}$ to their employers. As a preparation, they abstain from food and drink (except, occasionally, toddy) and rub their bodies over with oil, stuff cotton into their ears, compress their nostrils by means of an instrument made of horn, and bind over their mouths a sponge soaked in oil, which serves as a temporary proof against water. Then they sling a rope round their body and generally hang a heavy stone on their feet to hasten their descent. Some use a crescent-shaped stone which they fasten round their waist, in order to keep the action of the feet free; for some of these
people use the toes as nimbly in picking up the smallest things as any other could, with their fingers. These stones generally weigh 20 to 25 lbs each. With all these preliminaries, which are also attended with prayers and incantations, the divers go down, each seizing a rope with the right hand, and soon reach the bottom. By means of a sharp knife they loosen from the bank and collect as many oysters as they can and put them into bags, with which each of them is provided on his back. The time they can usually remain under water is from one to two minutes and the gain in that time is from 50 to 80 oysters. Some have been known to remain from 4 to 6 minutes. If any accidents happen while under water, either in the shape of loss of strength or the approach of a shark, they give a sign with their rope and are pulled up at once. Some of the divers are provided with a charm or amulet which they keep on their persons, wrapped in oil-cloth, while they go down. The Roman Catholic divers would not commence business until they get an assurance of their safety, from their own clergymen, and also seem to have firm faith in the ability of the conjurors in keeping the sharks away. * Continuous submersion into water tell fearfully on

* In a paper published in the Transactions of the Royal Asiatic Society, Captain Stewart says that he insisted upon a shark-charmer to make a shark appear alongside of the vessel in which he (the Captain) was; but he declined to do so, saying that his business was to keep them away but affirmed positively his ability to do whatever he liked with them. "During the few days," to quote Captain Stewart, "that we were employed marking off the ground to be fished, a shark was seen and reported to me. I instantly sent for the shark-charmer to
the constitution of the divers, many of whom, on coming out, bleed at the mouth and nose. The strongest of them can work only for a few years. These people can make 40 to 50 descents in a day. The adoption of the diving bell in the present times has made diving less dangerous, but unfortunately it is too dear to be of general use. With this a single diver can collect one to four thousand oysters in one season. On the return of the boats, they are unloaded and the oysters left, in closed pits or in closed vessels, to get foul, whereby most of them open of themselves. After this the Pearls are washed from the decayed oysters, in troughs, with salt water. Those shells that do not open of themselves are thrown on one side and made over to the clippers whose duty is to disengage them from the Pearls by means of a forceps and hammer. The part which sticks to the oyster has to be polished by means of a powder made of the Pearls themselves. The roundest and best of these Pearls are rendered fit to be strung with other Pearls, and some of them are used for setting in rings and brooches. The refuse is mixed with the sand Pearl and sold to make chunam (lime) for the consumption of certain Chinese grandees. The oysters are, however, generally sold without being opened, in much the same form as a lottery, the

appear before me and desired him to account for permitting a shark to appear before me at a time when alarm might have a serious influence on the success of the fishery. He replied that I had frequently requested him to summon a shark to appear and he had therefore allowed this one the liberty, to please me."
profit of the purchaser depending on chance; for
some oysters may contain Pearls worth 2000 or
3000 rupees each, while many may contain nothing
at all. At certain times, the Pearl oysters are seen
floating about on the sea, as minute in shape as the
spawn of fish. These are carried by the currents,
around the coasts of Ceylon, where, owing to their
increased size and weight, they sink and form the
beds. The best Pearls are generally taken from the
most fleshy part of the oyster near the hinge of
the shell, but they are also to be found in all other
parts of the oyster, and especially sticking to the
shell. Each oyster is supposed to contain one or
more Pearls, or in some cases, none at all. Some-
times an oyster is found to contain over a hundred
Pearls of different sizes, known as the seed Pearls.
The Ceylon Government derive a considerably large
income from the fishery and take particular care of
it. The beds having become exhausted, the fishery
has been discontinued for some years.

Megasthenes, an officer of Seleucus, King of Syria,
gives to the Western nations, the first account of
Pearls found in the Persian Gulf. The Portuguese held
mastery over the fisheries of this place during the
sixteenth century; after which the native princes
have regained possession of them. June to Sep-
tember is the best time for fishing, which is allowed
freely, barring a small duty paid to the Sheik of
the harbour. The sword fishes are great obstacles
in fishing here. The sum annually realized by sale
comes from 30 to 35 lacs. The Pearls found here are much inferior to those of Ceylon and are commercially known as the Bombay Pearls—Bombay being the place to which they are chiefly sent.

The Red Sea fisheries are not so flourishing as they used to be in former days. Good Pearls are still to be found in the Island of Dhalak, opposite Massowa, on the Abyssinian Coast. The fishery, which is carried on by the Negroes, generally takes place from December to April; the average gain being one Pearl from five oysters.

The produce of the fisheries of the Sooloo islands and of Japan, Java, &c., generally goes to China.

The first Spaniards who landed in America, after its discovery, saw the aboriginal nations decorated with necklaces and bracelets of Pearls. New Cadix, in the little island of Cubagna, was the first place that rose to affluence, owing to the Pearl trade. The next fishery in importance was that of the Island of Santa Margarita or the Isle of Pearls, about three miles from Cubagna. The Pearls produced in this place were in size and beauty far superior to those of the other deposits. Tavernier had one of these Pearls, which weighed 55 carats and which was of a beautiful pea-shape and fine "orient." The third fishery was at Camogote, near the main-land. The fourth was in the River La Hacha, along the same coast. The fifth and last was at Santa Marta, about 180 miles from the River La Hacha. The last three fisheries
produced large Pearls, but they were mostly badly-shaped and had a leaden hue. Now-a-days, the fisheries in the Gulf of Panama and in California supply the best American Pearls. Pearls in the coast of New Jersey were discovered by a farmer, who, when fishing for oysters, came across one which contained a very large Pearl.

The rivers in Scotland produce many Pearls but they are generally small and deformed and liable to become black by wear. A large number of rose-tinted Pearls, much esteemed by the Parisian nobility, has been found here. These together with those found in Ireland are generally called Scotch or Brock Pearls; are possessed of a dull hue and are used for brooches and ornaments, strung with horse-hair or mother-o'-pearl, previously formed into the pattern designed.

The River Moldava in Bohemia annually produces from 300 to 400 Pearls, of the purest orient and of very good shape, besides several hundred deformed ones. The greatest portion of the banks are in the possession of the house of Schwartzenburg. Besides the Moldava, Pearls are also found in another small river called the Wattava. The oysters are not fished up from the river-beds but are picked up from the banks where they are thrown by the overflowing of this river.

The fishery of the Ilz yielded at one time a large income to the Bavarian Government, but owing to
bad management, it has now become almost entirely exhausted.

**Mode of Boring and Polishing.**

The operation of boring, better conducted in India than elsewhere, must be performed slowly, particular care being taken that the Pearl does not break in halves. The Pearl should be held between two pieces of wood and drilled with a very fine drill, with a bow and string. Unbored Pearls are called "virgins," and in Persian, by the generic name, "Merwerid," and those that have suffered from wear, "widows," and in the Persian, "Lulu." In order to perforate the Pearls, which they intend to string, the Arabs take a piece of wood of a porous nature on the flat surface of which they make small spherical holes with a knife; into these holes they put the Pearls so that only a portion of each Pearl goes into the opening, and then the whole is placed in a little water. The Pearl being thus held tight by the wood which swells, a small iron drill, which is turned by means of a wheel, cuts the hole. The Pearl is then loosened and taken out by letting the wood dry. The cleaning, rounding, polishing and, sometimes, the drilling and stringing are performed by skilful Negro workmen. Pearls are polished and rounded (as found in the market) by means of their own dust; the portion taken from one Pearl in the process of cleaning it, serving to round and polish another. If worn next to skin, Pearls are
liable to lose their lustre. Redi who tried the experiment of restoring their original orient by making pigeons swallow them, found out that, after remaining in the stomach* for twenty hours, they have diminished in weight by one-third. Pearls also get discoloured by contact with acids, gases, foul weather and noxious vapours. The simplest and best remedy would be to wipe them, after being worn, with a clean linen and to keep them carefully covered with it, in a closed box. Pearls kept in dry, common magnesia, instead of the cotton wool generally used in jewel-cases, are according to some, never known to lose their brilliancy. Pearls, unlike precious stones, crumble into dust and lose their beauty in course of time. When the tomb in which the daughters of Stilicho were buried with all their ornaments, was opened, after a lapse of 1118 years, all the riches that had been put in were found in good condition except the Pearls, which had become so soft, that they crumbled into fragments when pressed between the thumb and the fingers.

**Pearls as known to the Ancients.**

The beauty of the Pearl being entirely due to nature and being utterly incapable of improvement from art, it has, from the earliest ages, held the

* A similar practice still obtains in India among the Mahomedan Pearl merchants who are in the habit of purchasing blackish Pearls at cheap price and making pigeons swallow them. These are afterwards taken out of the stomach by ripping it open, but the whitish lustre thus obtained lasts for a short time—just enough for them to be sold to advantage.
highest place amongst precious gems. The mythology of the Hindus ascribe the discovery or creation of Pearl to Vishnu and makes frequent mention of the gods and goddesses and of heroes as being adorned with it. It was held in great esteem by the ancient Persians, Egyptians, Babylonians, Medes, and other oriental nations of antiquity. The Persian nobles used to wear in the right ear a golden ear-ring containing Pearls. The Ethiopian and Egyptian princes and nobles profusely used this gem. It is said that, according to an ancient law in India, any one who spoilt the Pearl and precious stones in boring, should not only make good the mischief but pay a fine of 250 _panas_, (a _pana_ being, at the present time, equivalent to one-sixteenth of a Rupee). It was also a great favorite with the ancient Chinese. 2300 years before the birth of Christ, Pearls were known to have been paid as tributes. When Pompey conquered Mithridates, he found in his treasury, besides several crowns of Pearls, one portrait of that king consisting of Pearls in mosaic. In his third conquest over the Asiatic princes (61 B. C.), Pompey took away a large number of jewels, 33 crowns of Pearls and the portrait of his own wrought in the same material. From this period, the taste for Pearls rose so extravagantly high in Rome as to bring down censure from the philosophers and authors of the time. Pliny says that it was the Romans only who gave to drop Pearls the name of "Unio," on account of the
difficulty that then existed in obtaining matches for those white round and brilliant things. Caligula wore slippers made out of Pearls, while his wife Lollià Paulina used, in her parure, Pearls to the value of 70,00,000 francs. Nero presented them in large numbers to his courtiers and adorned with them the sceptres and masks for his theatre as well as his couches. Julius Cæsar presented to Servilla, the mother of Marcus Brutus, a magnificent Pearl (received from Egypt as booty,) the value of which was then estimated at 990,000 francs. The Romans used to decorate their temples and dwelling-houses with Pearls and the ladies used to hire them for personal use on festive occasions, if they had not a sufficient number of them in their possession. Clodius, the son of Æsop, the celebrated tragic actor, is reported to have swallowed, in a banquet, water in which Pearls were dissolved and, relishing the flavour very much, generously provided each of his guests with the same costly drink. Latterly on, Cleopatra laid a wager with Antony (who is well reputed for his extravagance) that she would spend 10 lacs of our money, upon a single dinner, and claimed victory when she had taken out of one of her ear-rings, one of the finest Pearls in the world, dissolved it in a cup of the strongest vinegar, and sipped the contents off. She was about to do the same with the other, when L. Plancus, the appointed umpire, snatched it off her hands, and declared Antony's defeat. After the death of Cleopatra and
the conquest of Egypt, this Pearl fell into the hands of the Emperor Augustus of Rome, who had it cut into two pieces and made into two ear-rings of the statue of Venus, in the Pantheon. A similar piece of folly was committed, in the modern times, by the princely English merchant Sir Thomas Gresham. The Spanish Ambassador at the court of Queen Elizabeth, had, before the Queen, been boasting of the revenue and riches of his master and of the noblemen of his country, when Sir Thomas, who was present, told him that his Sovereign had subjects who could spend on one meal, the whole of a day's revenue of the Spanish King together with that of all his grandees; and this he was prepared to show any day, on a wager. The Ambassador called on the merchant one day, without previous engagement, and dined with him, but finding only an ordinary meal, told him, "you have lost your wager." "Not at all," replied Sir Thomas, and, immediately pulled out from his pocket a box from which he took out one of the finest oriental Pearls, (for which he had often refused 15,000 £) and, after showing it to the Ambassador, ground it and drank the powder in a glass of wine, to the health of his Queen. It is said that one of the things which had excited the cupidity of Julius Caesar in conquering Britain, was the somewhat exaggerated accounts he had heard of the Pearl fisheries that existed in or about the country. He is known to have been a great connoisseur in jewelry, and could tell the specific weight and value of a Pearl
by simply taking it in his hands. The Roman ladies wore Pearls fastened to their finger-rings, and sometimes in their ears in clusters of two or three, which went by the name of "Crotalia" (rattles), on account of the rattling sound made by their clashing against each other. Mahomed Ben Mansur placed the Pearl on the top of the list, while the Romans placed it second, after the Diamond, to which they gave superiority, on account of its talismanic virtues and not, evidently, for beauty.

**Price of Pearls; Imitations.**

The price of Pearls depends upon their form, texture (technically called "skin"), transparency (water) and lustre. It also depends upon national tastes for colour. In Europe, the white specimens, (and sometimes those with the bluish tinge), are most valued. To the Europeans, a perfect Pearl should be perfectly round or drop-shaped, seeming as if fashioned or turned into shape; should have a perfectly white colour; should be transparent in a slight degree; should be free from flaws or blemishes, and should have the lustre peculiar to this gem. The Indians, Arabians and the Chinese prefer those with the yellow tinge, which have this advantage over the white ones that they do not lose their lustre and tint by wear. To fix a standard price for the Pearls would only tend to mislead the buyer, for, like the Diamond, their value greatly
depends upon their shape. For example, a one-carat Pearl may be worth from 24/ to 40/; two-carat ones, if fine, from £6 to £8; and the value of the large and fine Pearls ranges from £2 per grain, upwards. It is easy to examine a single round or drop-shaped Pearl by itself, but not so, if they are strung in a row as in a necklace; for it becomes difficult to find out from the group the particular color of an individual stone,—the Pearl-stringer arranges them so ingeniously, with reference to gradation of color, that the tints, imperceptively blending with each other, make all appear to be of one hue. The yellow tint in the Pearl is said to be due to the decomposition of oysters which are sometimes left to open of themselves. The heat at the Straits of Manaar being greater and consequently the oysters naturally opening 5 or 6 days sooner than in the Isle of Bahrein (in the Persian gulf), the number of yellow Pearls found there is comparatively smaller than those that come from the latter place. Goa was the principal mart in which the Pearls were sold. The American Pearls, commercially called the "Panama Pearls," though appearing whitish (rather quick-silverish) at first sight, have almost invariably a sort of blackness under the skin. Like similar Pearls found in the Pacific and in Western Australia, these are sometimes worth from £1 to £10 per grain. Interior coloured Pearls are often dyed black (with Hematite, and imported iron ore) or russet-brown, but the want of the true
pearly tint and lustre can be detected by even the most inexperienced. The black or bad-coloured Pearls are sold for good price, if they are of good colour and shape. Some people like the lead or plumbago tint, others, the shining greenish black. These would sell for 35/ to £6 per grain. The pink coloured Pearls are generally found in America and the West India Islands and are valued, according to their shape, quality and size, at £5 to £6 per grain. These are seldom found of regular shape, and when bad or deformed look somewhat like decayed teeth. Although called "pink," these are found of different colors, ranging from red to pale yellow, and frequently of a dull white, like a polished fish's eye. The grey Pearls being unfit for use in jewelry are not of much value. The specimen known as La Perle Roséi ranks the same with the clear white rose but the irregularity of its shape prevents its being used for personal ornaments. The pale pink Coral is sometimes cut and shaped like a Perle Roséi and offered for sale as a real Pearl, but an experienced eye would not take the glistening of the cellular structure of the Coral for the peculiar sheen of the Pearl. Jewellers sometimes make very large Pearls by applying, one on the other, two of the hemispherical rounded tubercles taken from the interior of a Pearl shell. The paste-makers of ancient times, notwithstanding their wonderful skill, did not think, or had not the ability, of counterfeiting Pearls. In 1680, one
Jacquire, a rosary-maker of Paris, observing the pearly lustre of the scales of the small river-fish called the bleak, struck upon the idea of filling therewith hollow glass spherules prepared with a glutinous fluid. The manufacture has flourished since that period, the Parisian jewellers exporting four lacs of Rupees worth of these counterfeit Pearls. Although some of the false Pearls are made solid and of fish-scales, and do not break easily, yet they are generally brittle and much lighter in weight than the real ones. Then again, the holes in the real Pearls are drilled very small and have a sharp edge, whereas in the spurious ones, they are larger and have a blunt edge. The deformed Pearls, called the "Barrok Pearls" (perles baroques, in French,) are sold for £10 to £200 per ounce, the value depending upon the quality, colour and size of the specimens. Pearls are split in halves, when they are used for setting in jewelry. Those that are flat on one side and convex on the other are mostly used and are called Button Pearls (perles boutons). These are worth about 25 per cent less than the round Pearls of the same size and quality. The round Pearls, (perfect, according to the given standard,) fetch the highest price. The approximate value of one round Pearl of 10 grains would be from £10 to £11; one of 20, £40 to £50; one of 30, £30 to £100. Pearls above 30 grains are of rare occurrence and consequently of exceptional value. Pearls of rare
colour or of any fanciful tint or shade are, as a matter of course, sold at fancy prices. The value of Pearls generally has risen up since the last few years, owing, perhaps, to the stoppage of the fisheries at Ceylon. The mother-o'-pearl fetched a high value in the Middle Ages.

In Europe large Pearls are sold by carats, like Diamonds and other precious stones, but in Persia, they are weighed by the abas, which is \( \frac{1}{8} \) less than the carat, and in India, by ratis, which is equivalent in weight to the abas. In Europe the ounce weight is used for weighing small and Baroques Pearls, Coral, Peridots and rough Garnets; an English ounce being equivalent to 151\( \frac{1}{2} \) carats and a Cologne ounce, to 72 carats.

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**The Marvellous and Medicinal Virtues of the Pearl.**

From the earliest times the Pearls have come to be considered as emblems of purity, beauty, and nobility. In Bengal, they were at one time worn by virgins on their arms, as preservatives of virtue. The oneirocriticks or interpreters of dreams drew interpretations from Pearls. These had great medicinal effect, when taken internally. It is said that one of the medicines given to restore Charles VI to reason, was a decoction of Pearls and distilled water. In China and other oriental countries, they are used as medicines—being thought to possess the power of
curing syncope, flux of blood, &c. Large quantities of seed Pearls are used, even at present, in the composition of Majoons or electuaries, in the formation of which powders of several precious stones are sometimes used. The Majoon, (in which there is a large quantity of Pearls,) is much in use for its supposed stimulating and restorative qualities. The oriental potentates were supposed to burn Pearls and use the powder as Chunam with the beetle-leaves they chewed. Powdered Pearls were also considered a sovereign remedy in stomach complaints, but there is nothing in the gems or in the shells which can render any more beneficial service than that done by chalks or other anti-acids.

Celebrated Pearls.

One of the largest Pearls known at present is called La Perigrina or the Incomparable. It was brought from India in 1620 by Gongilius of Calais, who sold it to Philip IV of Spain in 1625. This gem is now said to be in the possession of the Russian princess Youssopoff and is valued at 80,000 ducats. It is pear-shaped and is of 106 carats in weight. According to some writers of jewelry, the shell of this Pearl was found by a Negro boy, in the Panama fishery. The Pearl was presented to Philip II and was valued by the jewellers of the time at 14,400 ducats. It was pear-shaped, weighed 134 grains and was "as big as the biggest pigeon's egg." According to these writers, the one which has become so much
celebrated by the name La Perigrina is a different gem altogether. De Boot mentions a Pearl belonging to Rodolph II, weighing 120 grains—"30 carats that cost as many thousands of gold pieces." Napoleon had one, weighing nearly 180 grains. Tavernier speaks of one perfect round Pearl weighing 36½ ratis, purchased by Aurungzebe. He also gives a drawing of a large pear-shaped Pearl bought by the Shah of Persia (in 1635) from an Arab coming from the Catifa fishery. It weighed 192 ratis and was valued at Rs. 5,60,000. It is above an inch in diameter and is still in the possession of the Royal family. The Imam of Muscat has one for which he is said to have refused 3,00,000 Rs. The Pearl, which the King of France gave to Madam de Mainton and which was offered for sale in 1819, weighed 27½ carats. The famous necklace of the Empress Eugénie, consisting of a row of matchless black Pearls, fetched £4,000, after the removal of the Pearl forming the snap, which was subsequently sold, for 1,000 guineas, to form the centre of a bracelet. The Crown Prince of Prussia gave to his bride, the Princess Royal of England, a necklace of 32 Pearls, valued at 5,00,000 francs. The Marquis of Abercorn is said to possess a matchless drop Pearl of considerable size. The Municipality of Florence long gloried in the possession of a splendid single row of Pearls which was borrowed of them by the Grand Duchess, after the Restoration (in 1849). The Devonshire Cabinet possesses a large Pearl of the finest
orient, but of the Baroques nature, skilfully converted into the body of a very graceful mermaid. It is valued at Rs. 20,000. Another specimen of the deformed Pearl, made into a beautiful shape, now belonging to Col. Guthrie, is thus described: "Cinque-Cento pendant in the form of a syren; the head, neck and arms, of white enamel; the body, of a very fine and large Pearl Baroque, ending in scrolls and a fish's tail, beautifully enamelled and set with rubies. She is represented arranging her hair, with a comb in her right hand; her left originally held a mirror. This splendid gem was brought from India; it is of fine Italian work of the 16th century. On the back is inscribed \textit{Fallit aspectus cantusque syrene} and 'D. L. V. D. R.'" The initials can be interpreted as "Donum Ludovice Regis," \textit{i.e.} presented by the king Lodovico, (the XII, of Lombardy). It is supposed that this jewel was brought by Tavernier and other jewellers, to India and sold to the Mogul Emperor. The Londenborough unicorn is modelled out of two big Baroques, mounted by figures of France and Victory in sisterly embrace. In the list of the jewels of Henry III, of England, mention is made of a Baroque resembling a head in relief. The curious articles of jewelry by Dinglinger, in the green vaults of Dresden, mounted in gold and enamel, are made of "Coq de perle." A Pearl of this nature, formed into the shape of a strawberry, was shown in the Exhibition of 1862 and was afterwards sold to an English merchant for a fabu-
lous sum, its intrinsic value being next to nothing.

Pearls of great beauty and value are to be seen amongst the state-jewels of the Indian Princes, of which special mention can be made of those belonging to the Guikwar of Baroda and their Highnesses the Maharajahs of Gwalior, Holkar, Jeypore, &c. The estates of the late Juggut Settjee and of the late Babu Inder Chand, of Mooshedabad, have in their possession, Pearl necklaces of very great beauty and value. In Calcutta* there is a Pearl of extraordinary size in the possession of the Sett family. There are also some valuable ones with the Mullick family. Rajah Kally Kissen, the son of the late Raja Buddinauth, has a valuable necklace of Pearls and also some beautiful single Pearls. The late Rajah Prosnoon Narain Deb of Sobha Bazar had a good collection. There is a Pearl of extraordinary size, nearly as big as a sparrow's egg, in the possession of the Hon'ble Maharaja Joteendro Mohun Tagore Bahadoor. There are also some very good Pearls and necklaces in his estate.

Several specimens of Baroque Pearls have been seen in Calcutta, amongst which was one in the shape of a dog.

* There are some very large and beautiful Pearls in the possession of Mr. David, a Jewish gentleman of Calcutta. A very good necklace, consisting of very large Pearls (valued at Rs. 1,25,000), was once seen in Calcutta in the hands of Panna Lal, a Bombay jeweller.
चय गोमेदः।

मूलम्।

चिमावथे वा सिन्धौ वा गोमेदः मणिसम्भवः।
स्वच्छकार्यः सिम्भो वर्षेन्द्रो दीपितामानि।
वलचः पिन्नो बनो गोमेदः दीत कौरतिः। ३२०॥
चतुर्थी जातिमेकू गोमेदः प्रकाशये।
वाच्यः: शुक्लवर्षः स्वातः चन्द्रिन्यो रक्त चयये। ३२१॥
चापो वैष्णवातिषः शुद्धव्यानीः चयये।
काया चतुर्विधाः स्वता रक्ता पीतास्मिता तथा। ३२२॥

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गोमेदःका व्यायाम।

तर्जमा।

चिमाजय पवैत्र चौर सिन्धुनदे गोमेदः मणि पवेदा
चोतः है। स्वच्छ, गुरु, सिम्भ, गणेशा रक्त, दीपितामानि, सफेद
च्यव जरदृ रक्त गोमेदः वज्रत तारिफके लाखेक है। ३२०॥

जिस् तरहे वाच्यः, चन्द्रि, वैष्णव चौर शुद्ध चार जात
चोते हैं, उसी तरहे गोमेदभी चाराकिसिमका होता है।
सफेद रक्त वाच्यानंजत, लालरक्त चन्द्रिजत, ब्राह्मण पीला
वैष्णव चौर ब्राह्मण नीला शुद्धजत गोमेदः होता है।
सफेद, लाल, पीला चौर काला यही चाराक्राकारी काया
इसी चाराक्रामकै गोमेदः निकलति है। ३२१, ३२२॥
GOMEDA.

TRANSLATION.

330. Gomeda is produced in the Himalaya and the shores of the Indus. A transparent, weighty, cool, deep-colored, shining, and white or green gomeda is worthy of the highest admiration.

331–332. The Brahminical classification of castes obtains also with gomeda. The white gomeda is the Vipra; the red one is the Kshetriya; the yellowish one is the Vaishya; and the bluish one is the Sudra. These respectively cast the white, the red, the yellow and the dark shade.

গোমেদাই

অনুবাদ।

হিমালয় পর্বত ও সিকন্দারে গোমেদামণি উৎপন্ন হয়। ছাঁচ, গুরু, লিঙ্গ, প্রগাঢ়বর্ণ, দীপ্তিমান, গুরু বা হরিধ্রাবর্ণ গোমেদাঅতিশ্বাসনীয়। ৩৩০।

গোমেদাও বাঙ্গালিচারিত্রকারজাতিভেদেআছে। গুরুবর্ণ বিপ্রজাতি, রক্তবর্ণ ক্ষত্রিয়জাতি, ঈষৎশীতলবর্ণ বৈশ্বজাতি ও ঈষৎ শুদ্ধবর্ণ শূদ্রজাতিমধ্যে পরিগণিত। খেত, রক্ত, পীত ও কৃষ এইচতুর্ভিংহায়োক্তচারিতাজিরহইয়াথাকে। ৩৩১। ৩৩২।
मूच्छम्

ग्रु: प्रभाक्र: सितवंशरूपः

धिमो वदुवीतिमधापुराणः।

स्वच्छस् गोमेदमणिधूतोऽवः

करोति लघुरी घनधारायिं हि || २३२ ||

लघुविरुपोतिष्ठरोऽन्नमानः

सेहोपलिसो मलिनः खरोपिः।

करोति गोमेदमणिनामः

सम्भविष्योगालिकायराहैः॥ २३४ ||

चे दोषा हरेके चे यासी गोमेदमणायि।

परोचा विकृतः कायारी शाले वा रक्षकोविदे:॥ २३५ ||

रूपम्

भारी, प्रभाविषिष्ट, सफेद रङ्गः, खिम्म, कोमल बजन्त युराणा और स्वच्छ गोमेदसे बजन्त दौलतके बादङ्त बहोत है॥ २३५ ||

चालुका, वदुवर्त, ज्यासा छुर्धरा छ्रववा कम छुर्धरा, भानिजनक, वर्षातिव इक पवदा करनेवाला, बिक्षम, मलिन गोमेद दौलत, भोग चौर वलबे नाग करता है॥ २३४ ||

चीरका जेत्ना चबेव कहा गया है, गोमेदसे विची सब चबेव पावा जाता है, रामपर्वती परिवेदित चाग और शापिसे गोमेदकी प्रष्णान करते हैं। २३५ ||
TRANSLATION.

333. The wearing of a weighty, lustrous, white, cool, tender, very old, and transparent gomeda leads to prosperity.

334. A light, discolored, exceedingly rough, illusion-creating, and cool yet dirty gomeda blights happiness and saps the foundations of energy.

335. Those defects that have been mentioned as belonging to the diamond, are also found in the gomeda. This gem is tested by fire or by whetting.

অনুবাদ।

গুরু, প্রভাবিকট, শুরু, স্নিগ্ধ, কোমল, অত্যন্ত পুরাতন ও স্বচ্ছ গোমেদ ধারণ করিলে অত্যন্ত শৈবব্রিষ্ট হয়। ৩৩৩।

লষু, বিরুপ, অত্যন্তখরম্পশ, ভান্তিজনক, এবং স্নিগ্ধ অথচ মলিন ও খরম্পশ গোমেদ সম্পত্তি, সমুদায় ভোগ ও সমন্ত বীর্যের নাশকারী। ৩৩৪।

হীরকের যে সমন্ত দোষ উল্লিখিত হইয়াছে, গোমেদেও সেই সকল দোষ লক্ষিত হয়, রজ্জ্বিং পণ্ডিতের। অমি বা শাছন্দার। গোমেদের পরীক্ষা করিয়া থাকেন। ৩৩৫।
मूलकृ.
शुद्ध सोमेद्रमणेऽस्त्र मूलः
सुवर्णीति हृद्यभाषाञ्चरैः
चतुष्यद्वादशमुत्तमत्तमः
तथातरं चारसुत्तमादः ॥ २३६ ॥
स्फटिकेनाय कुण्डलिनी गोमेद्यप्रतिरूपिण
चतुर्विंशतामेवान्तु भाराण पवित्रब्रह्मम् ॥ २३७ ॥

ब्रजनमः
वेष्येव गोमेदका मूल, सवके मतके समान नहिं होना, किसीके कौलके सुजिव भगर एक तोला गोमेद हो, दो तोला सोणा द्राम उसका है। धार किसीके कौलके सुजिव एक तोला सुझका जो द्राम होगा, वही द्राम एक तोला गोमेदका होगा। किसीके कौलके सुजिव चारमका समान द्राम गोमेदका होगा ॥ २३६ ॥

फरवी सवद्रागर स्फटिकेस गोमेद् बनाते हैं। वाच्य-प्रणादि चारप्रकारका शीरा पहरनेसि जो फल होता है, चारप्रकारका गोमेद् पहरनेसि वही फल होता है ॥ २३७ ॥

इति गोमेदका वयान।
336. Opinions are divided as to the price of a sterling gomeda, some maintaining it to be double that of a proportionate mass of gold, some holding it to be equal to that of a Vidruma, some making it equal to that of chámara.*

337. Fraudulent jewellers fabricate false gomedas with crystal. The good that is reaped by wearing the four classes of the diamond, is also obtained by wearing the four classes of the gomeda.

* The bushy tail of the Bos Granniens, used as a fly-flap or fan and as one of the insignia of royalty.
THE ZIRCON, HYACINTH OR JACINTH.

Its Properties.

The Zircon, Hyacinth or Jacinth and Jargoan are identically the same stone, differing only in colour. The Greek name is "Wakinthis," Latin, "Hyacinthus," German, "Hyacinth," and "Ein breuneder Jacinth," French, "Jacinthe La Belle." The word Zircon is supposed to be derived from the Arabic word Zerk, which means a gem; the Hyacinth, from the Arabic Yakut which means the Ruby. The transparent and bright-coloured varieties are known as the Hyacinth or Jacinth; the greyish and smoke-coloured ones, (which are sometimes sold as inferior Diamonds,) as the Jargoan. The Jargoan again occurs of several colours and is seldom perfectly transparent. Bœtius de Boot describes the varieties thus; "(1) there are some that flame like fire or are similar in colour to crimson or to natural vermillion. These the French jewellers call Jacinthe La Belle, and these they esteem the best. (2) Those with a yellow red colour. (3) Others are like unto Amber, so that they can hardly be distinguished from it, but by their hardness. These are of no great value, by reason of the atoms they contain, and the multiplicity of small bodies which are in them, which do hinder their transparency and translucency." Accor-
ding to Cardan us, "there is a fourth kind which have no redness at all in them, which are like to white pellucid Amber, and these are of least value." This gem belongs to the dimetric system of crystallization. Its specific gravity is from 4.07 to 4.75. In the transparent varieties, the lustre is almost adamantine; in the opaque ones, it is vitrious. It varies in colour from red to yellow, brown, green, grey and white. Its number in the scale of hardness is 7.5; it having the power of slightly scratching quartz. Its cleavage is imperfect; its fracture conchoidal and brilliant. It is composed of zirconia, 66.8, silica, 33.2 and peroxide of iron, 1. Being heated it becomes phosphorescent, loses its colour and increases in specific gravity, but regains its normal properties when cool, and if reheated immediately after, the phosphorescence does not appear. It is infusible before the blow-pipe but melts with borax into clear glass. No acids but sulphuric can affect it, and that even, after long maceration. It possesses double refraction in a very high degree, specially the Jargoon of Ceylon. The Zircon is distinguished by its quadrilateral crystals, terminating at both ends in a pyramid, with the same number of facets.

Where found.

Nicols, writing 226 years ago, speaks of the Zircons:—"They are found in Ethiopia, India and Arabia. The Arabs distinguish three kinds;
(1) Rubris Coloris; (2) Citrine Coloris; (3) Antimonii Coloris. Of these the worst is found in the river Isera, which is upon the confines of Silisia and Bohemia. The best and most excellent ones are brought from Cananor, Calicut and Cambia.” Since this period, several places have been found which are known to contain Zircon. It is found in embedded and attached crystals in granite, Syenite and Gneiss and also in beds of rivers together with Garnets, in Ceylon, Pegu, India and parts of Europe and America. It has been found in small crystals in Syenite at Meissen and in the Plätenschen-Grund, (both near Dresden), and in dense basalt, in the Siben-Giberge, in Prussia; in the rivers Espially; (France) and Iser (Bohemia); in the island of Harris, in the Pfitsch Thal in Tyrol; in Gaston, Pennsylvania and in Hammond, New York. It is also found in some volcanic places (and with many Volcanic or Plutonic stones), such as at Neide-Mindy, in porous millstone lava; in Pacherssea, (in little white and red crystals), in volcanic bomb-shells and in the lava of Vesuvius.

Mode of Cutting and Polishing.

The Zircon is seldom used in jewelry, but when it is necessary to prepare it for ornaments, such as rings, pins, ear-rings &c., it is ground in a leaden plate with emery powder, and polished on a plate of copper with powdered rotten stone. The Jargoon is generally cut in the form of a Rose
Diamond; i. e., flat at the bottom and pointed at the top; the Jacinth or Hyacinth, like a brilliant with a rounded table.

The Zircon, Jacinth or Hyacinth as known to the Ancients: Engravings.

Although this stone was well-known to the ancients, it is a matter of question whether the gem they called by this name was the same as the true Zircon. Some suppose it to be the Lycurgium of Theophrastus. Its Hebrew name is Techyleth or blue; hence, perhaps, Pliny called the stone known to us as the sapphire, by the name Hyacinthus. It was a great favorite of the ancient Romans, but is little worn at present. In the Paris Museum may be seen a splendid specimen of a very ancient engraving on a Zircon, representing Moses with the two tables of the law. It is 54 millimetres in length and 34 in width. Lord Duncannon is said to be in possession of a Zircon having the figure of an athlete engraved upon it. The modern Chinese use this gem profusely in decorating their gods.

Price of the Zircon; its Flaws and Defects:
Mode of Testing.

No standard prices can be given for the Zircon as it is seldom used for jewelry purposes. Formerly it commanded a very high price. A solitary specimen of a Zircon, if free from flaws and possessed of a fine colour, may fetch a high price, in the pre-
sent time. A perfect Zircon should be of a beautiful orange colour, with a shade of scarlet, quite clear and without flaws. To remove dark spots from the stone and to equalize its colour, it is sometimes very carefully burnt with sand and iron filings. The Jargoon that comes from Matura (in Ceylon) approaches the diamond so closely in lustre, that in the 18th century it had been supposed to be an inferior diamond and sold as such. The people of Ceylon call it the "Maturian Diamond." It is seldom found of large size—the maximum weight has not yet exceeded more than 12 carats. It was formerly much used in mourning ornaments. The Zircon is sometimes confounded with the Essonite or Cinnamon stone, from which, however, it differs in its essential characteristics. While the specific gravity of the former is from 4.07 to 4.7, that of the latter is from 3.5 to 4.3. Then, in the scale of hardness, the former is 7.5, while the latter is from 6.5 to 7.5. Then there is a great deal of difference in the chemical composition of each. The latter has a large element of lime, magnesium and aluminium in it and is fusible before the blow-pipe, whereas the former is not. As to refraction, the Zircon possesses double, while the Cinnamon stone, single refraction. The Spinel is sometimes mistaken for the Jacinth, owing to similarity of colour in some of the specimens, but a reference to the distinguished characteristics of each will easily correct the mistake. To distinguish the Zircon from all
other stones of a similar nature, it should be looked at through a microscope in front of a strong light, and care must be taken to observe, whether it has a peculiar texture, called in French, *Ratine* (nappy)—which has the appearance of water when spirit is poured into it. This cottony or "nappy" look is its special characteristic.

_**Marvellous Properties attributed to the Zircon.**_

In the Middle Ages, this gem was supposed to bring riches, honor and wisdom, and was considered a great charm for plague and wicked spirits. "One of these," says Cardanus, "he was wont to wear about him, for the purpose of procuring sleep, to which purpose it did somewhat to confer, but not much." It was also thought to be a safe-guard against lightning.
चथ विद्व ममः

मुखमः

शम्भागरमये तु जाते वश्री तु या
विद्वमनमरवाखा इलेवा चन्द्रुपिणी || ३२८ ||
विद्वम नाम यद्र्बम धारवतिन मनीपिणः
ब्रह्मादिजातिमेव नाथस्वनिविधस्यते || ३२८ ||
चन्द्रं श्रधरकां कोमलं खिम्बेरव च
प्रवालं विप्रजाति: स्वतं सुखवेधं मनोहरं || ३४० ||

विद्व म चर्चीत मुंगेका वयानः

तर्जनमः

सापेक सुधात्रेष्य सवर्णुपिणी एक किंसिमका जताकार
रब पथरा होता है, उस्को विद्वम चर्चीत मुंगा कहते
है || ३२८ ||

पश्चिमत लोक जिस मुंगेके पहरते है, वह मुंगा जिस
तरहे त्रापणः, चान्त, वेद्य चार रक्त चार जात होते है
उसी तरह उस्को चार जात होते है || ३२८ ||

खरोगोते चांकखे समान सुख, कोमल और बजन्न
खिम्ब मुंगा त्रापणजात हैं, त्रापणजातका मुंगा देखनेमे
बजन्न चाचा है और जलदि वेध होता है || ३४० ||
THE CORAL.

TRANSLATION.

338. A cross-shaped gem resembling a plant is found in the White Sea. It is called Vidruma.

339. The Brahminical classification of castes has also been introduced among Vidrumas.

340. That, Vidruma which is red like the eye of the hare, tender and very cool, is the Brahmin. It is exceedingly beautiful and is easily penetrable.

বিড্রুমা

অস্ত্রবাদ

গ্রেতসমুদ্রের মধ্যে যে বজরপিণী একপ্রকার লতাকার রঙ্গ জন্মে, তাহাকে বিড্রুম মণি কহে। ৩৩৮।

পণ্ডিতেরা বিড্রুমনামক যে রঙ্গ ধারণ করেন, তাহা ব্রাহ্মণাদি জাতিভেদে চারিপ্রকার হইয়া থাকে। ৩৩৯।

শশকের চক্ষুর যায় অরুণবর্ণ, কোমল ও অতিপ্রশস্ত প্রবাল বিপ্রজাতিত্তমেষ্টে গণনীয় এবং দেখিতে অতিমনোহর অথচ অনায়াসে বেধা। ৩৪০।
मूलम्।

जवान्नुकासिन्दूरं दार्शिकुस्मोपं।
कठिनं दूघोस्मिन सृष्टं चचरणातिक्षुद्धते। ॥ ३४१ ॥

पलाशकुस्मामातं तथा पाटलचिन्हं।
बैश्रवात्िवेत् बिष्मं वरण्टाः मन्द्रान्त्विमिः। ॥ ३४२ ॥

रकोतपपल्लाकारं कठिनं श्विरहुति।
वित्तम श्रद्धार्जः स्मायुवेयं तथे च ॥ ३४३ ॥

रक्तता विष्टता दार्यं चिरहुति सुवर्णता।
प्रवालानं गुणं। प्रोक्ता घनधान्यकरः पराः। ॥ ३४४ ॥

सर्जमा।

कनेलका फुलं, वांधुलिका फुलं, सिन्दूर चश्चवा चा्नाराके
फुलं समान सृष्टं, संक, मुखिलेसे वेघोनेवाला चौरं
रिमिं वंगा चानिका ले। ॥ ३४५ ॥

पलाशफुल चौरं पाटलफुलं समान सृष्टं, स्मिगं
चौरं गोड़ा कानिकविशिष्ट मुंगा वैश्रवात्ि है। ॥ ३४२ ॥

जो सुंगा लाल कमलके समान रंगदार, संक, जिसकी
चमक गोड़े दिन रहेः चौरं जो वहंतु आऍ रंग जाय,
वसह श्रद्धार्जः है। ॥ ३४३ ॥

लालरक्त विष्टता, संक, कान्यरक्त चौरं खुपु खुरु
मुंगेका चली कदाकाच खास गुण है। चौरं वही सुंगा
दुक मुंगा घनधान्यकरं चाहीनेवाला है। ॥ ३४४ ॥
TRANSLATION.

341. That which resembles the China-rose, the bandhuli flower, vermilion or the pomegranate flower, which is impenetrably hard and which is not cool, is a Khsetriya.

342. That Vidruma which is like the Butea frondosa, or the trumpet flower, which is cool and slightly lustrous, is reckoned a Vaisya.

343. That Vidruma, the lustre of which is not enduring, which is like the leaves of the red lotus, which is hard yet easily penetrable, is a Sudra.

344. Yellowness, coolness, hardness, permanency of lustre and beauty are the principal qualities of the Coral; and those Corals that possess them, are auspicious.

অষ্ঠবাণঃ

জবা, বাড়ুলীপুশ্প, সিনুর অথবা দাড়িমের পুষ্পের যায় রক্তবর্ণ, কঠিন, হরেদ্য ও আনিষ্ঠ বিক্রমেক ক্ষর্জাতিতমধ্যে গণনা করা যায় ৩৪১।

পলাশ ও পাটলপুশ্পদূষ্ণ বর্ণাভ্য, স্নিগ্ধ, অথচ অল্প কান্তিবিশিষ্ট বিক্রম বৈশ্রাব্যাতিতমধ্যে পরিগণিত। ৩৪২।

যাহার দীপ্তি অচিংহায়্যী, যাহা রঞ্জুৎপলদুর্যায় বর্ণবিশিষ্ট, কঠিন এবং অনায়াসে বেধায়, সেই বিক্রমকে শুদ্রজাতি বলা যায়। ৩৪৩।

লোহিত বর্ণ, স্নিগ্ধতা, দৃঢতা, চিররায়ি কিরণ ও সৌন্দর্য, প্রবলের এই কয়েকটী প্রধান গুণ এবং এই সকল গুণশালী প্রবল বন্ধায়কর ৩৪৪।
मुख्यः।

हिमालाक्षण वनु संजातं तद्रक्षातिनिष्ठुं।
तस्य धारणमाचेन विभूरोगः प्रशास्तिः || २४५ ||
विर्जन्ता तु खरता प्रवले दूषणादिः।
रेखा काकपदे विन्दुरङ्गा वभेयु दोषकात। || २४६ ||
रेखा चन्द्रधार्म वशो लक्ष्मीमावः कुलनायानः।
पद्यस्व रोगकात् खातो विन्दुरङ्गविनायागकात्।
चात: वंजनवेन्यासं नीलिका चतुयकारिणी || २४७ ||

वर्णमः।

हिमालाय पर्वतं वज्रत गाहेरा वाचरखः को मुगा
पयदा चोता है, उसङ्को पहरनेचे जाहेरका रोगनाश
चोता है। || २४५।

वद्यर्थः, खुरधरापन यथा दो मुग्नके प्रधान चैत्य है,
इसके स्वयं चिर, काकपद चिर लित वगैरह चिरिसे
जो चैत्य होते हैं, बहु सव चैत्य मुग्ने मैवी चक्सु
होते हैं। २४६।

चिर चैत्यसे नामवरी चिर दौलतनाश होता है,
चार्ण चैत्य कुलनाय करता है, परिवर्ण चैत्य बिमारी
पयदा करता है, चित्रका चैत्य दौलतका नाम करता
है, चात्र चैत्य चात्र देता है और नीला चैत्य मौतका
कारण है। || २४७।
TRANSLATION.

345. A deep red Coral is found in the Himalaya. The wearing of it leads to instant cure from poisoning.

346. Roughness and the quality of being discolored are the two primary defects of the Coral; besides which, there are Rekhá, Kákapada, Vindu, and other defects found in Diamonds.

347. Rekhá blights fame and beauty, A'varta brings about loss of family dignity, Pattala leads to disease, Vindu to loss of wealth, Trásá to fear and Nílakáya to death itself.

अभिवाद।

हिमालय पर्वतेऽ अतिगाँठ लोहितवर्ण ये प्रावल ज्ञमें, तताहा धारण करिवामात्र बिषरोग प्रशमित है। ३४५।

विवर्णता ओँ खरता। एहो दोही प्रावलों प्राधान दोष, तत्किने रेखा, काकपद ओ बिन्दु प्रशृङ्ख्ल बजन्त्रित दोष समहो गणनान्य गणनान्य। ३४६।

रेखाते यश ओ श्री बिनकट है, अवर्भू कुलनाश, पुउलेन रोग, बिन्दुते धनक्षय, त्रासे त्रास ओ नीलिकाय मृत्यु हहया थाके। ३४७।

* Vide ante.
मूलम्

मूल्यं शुद्धप्रवालसः रूपं दिगुगुणसूचते।
धारणेःस्यापि निन्यमो जातिभेदेन पूर्वेव।। ३४८ ि
विश्वपञ्चाशि विषमं विवर्णां
करप्रवालं प्रवर्षानं ये वा।
त महृदेवालमिनि वै चर्चित।
सत्यं वद्येष्य करो सुनिन्दः। ३४८ ि

gौरवं सख्ततं कान्तिः काठिचं रजन्या गुणा।।
vिषाणव वल्काकाण्डे गौरवं शोभनं भवेत्।। ३५० ि

तर्कम्

वेष्ययेव मुंगेका राम उस्के छोजनसे दुना खालिसं
चांद्री होगी, मुंगा पहरेनेका फलं, जिसं तरं जातेद्रमे
हिसावे सावेक लिखेके राख देते हैं, उसी तरं शुक्लें
मुंगाभीं फलं देता है। ३४८।

कर नामे एक सुनिका वचन है, के जो खादमी वद्रं
विज्ञातं, नौचा उंचा, वद्रर्कर छोर खुरधरा मुंगा
पहरेता है, वह भापिन मौद भाप बोलता है। ३४८।

युधिता, सख्तता, कान्ति और कठिनातापी कोई एक
रक्षके प्रधान गुण हैं, लेकिन चिंतिकेौदेव और रक्षाकी
भारी होनेकी सारिफ है। ३५०।
Translation.

348. The price of a faultless Coral is twice that of an equal quantity of pure silver. As in regard to other gems, the effects of wearing Corals vary in accordance with each of the four classes.

349. According to Kar, the celebrated sage, the man who wears an ugly, discolored and rough Coral, courts his own death.

350. Heaviness, transparency, beauty and hardness are the principal qualities of jewels. But the first holds with respect to diamonds only.

अथवादि।

विश्वेष एवालेर मूल्य विश्वेष रौप्येचे दिगुण परिमाणे हईया थायेत। एवालधारणेचे फल, जाति-विभाग-अनुसारे पूर्ववर्तित अपरापर रक्षाधारणे अनुरूप ३४८।

करणामक मूनिग्राब बलेन, ये व्यक्ति विरुप, विज्ञाति, वशुर, विरवर ओळखपर्व एवाल धारण करे, से आपनार मृत्यू हातान करे। ३४९।

शुद्धता, श्चृंदता, कांति ओळक रक्ते एअं कोप्रुती एवाल शुद्ध, किंतु रज वातिरेने अपरापर रक्ते गृहूताइ अधिक गोरबजनक। ३५०।
महिमाशा।

रक्षानं रूपवास्मतु धूलीं जून्निं बुझितः।
तेषां परिचात वच्चारं रक्षशाखविचारिणी। ॥ ३५१ ॥
ब्रजेण वेधेयवः कृतिमूलं दिपेयते।
कृतिम भौतिकेन नक्षितं चालितं लवणामभा। ॥ ३५२ ॥
माणिक्षार्दिनि रक्षानि घर्गणामु परसारं।
शोधेयदुविव आश्रं कृतिम मुहुलवे च। ॥ ३५३ ॥
ल्वजितं कपितं रामं कृतिमं तद्रीरितिः।
माईंवं हयस्ते गृहं च चैव नन्तुं कृतिमं हुः। ॥ ३५४ ॥

तत्तुजान।

तद्दूलक बुधिवाल कर्षे सांखि रक्ष्ये समान भुट्टा रक्षा
तैयार कर सकेहैं, इस कारण शाखके प्रमाणके मोहास्यिक
रक्षकी परिचा बिख जात है। ३५५।

तीरे के बारा भुट्टा शिरा वेदकपण बेध हो जाता है,
और भुट्टा मोरि जलमे लोण भिलाकर धोनेसे नष्ट हो
जाता है। ३५६।

रक्षराको पण्डत कहें हैं, के परसर किस्सेवे
माणिक चाद रक्षकी भुट्टाड और साचाइ मालूम हो
सकता है। ३५७।

ऐसे गाकी काल वगै भरसे जिसको पाणिमे रंगेर
पाकामे पाणिका रक्षा बदरका हो जाय, और उसे पाणिमे
कस भा जाय, ऐसे जलमे जिसे रक्षको फंक देनेवे दुःखा
रक्षा बदरका हो जाय, और धिंसेवे नरम हो जाय,
उसको भुट्टा कहें हैं। ३५८।
TRANSLATION.

351. Whereas fraudulent traders fabricate false gems, I will now describe the way of testing precious stones as laid down by the authorities.

352. A false diamond is easily penetrable by a real one; a false pearl is destroyed when washed in salt water.

353. The Ruby and other gems, say the authorities, are very well tested by rubbing one by the other.

354. When a false gem is put in any gruel, it loses its brilliance; and when rubbed becomes soft.

ঘৃতলোকেরা নানা কৌশল অবলম্বনপূর্বক রত্নের প্রতিকৃতি প্রস্তুত করিতে পারে, অতএব শাস্ত্রামুশ পরীক্ষা বলা যাইতেছে ৩৫১।

কৃত্রিম বজ্র বজ্রধারা অনন্যে বিস্তার হয়, কৃত্রিম মুক্ত লবণামৃতে ধোত করিলে নষ্ট হইয়া যায় ৩৫২।

রক্তত্বমূঝ পণ্ডিতেরা পরস্পর ধর্ষণ দ্বারা মাণিক্যাদি রত্ন সমুদায়ের কৃত্রিমতাকৃত্রিমহাদি বিচার করিতে পারেন ৩৫৩।

কোন বস্তুর কাথে নিকৃত হইলে কৃত্রিম রত্ন পূর্ব শোভা পরিত্যাগ করে এবং হুকু হইলে কোমল হইয়া পড়ে ৩৫৪।
भगवान।
एवं बिचारे राजा निकट सचित्वान् नृपः।
भायुलेखीं ज्यां कोईं प्राणसूति नाच संघे।
प्रमरं कौमलं लिखलं सुरांगं गीतृं खिंत।
धनधान्यकरं लोके विषाणिमयनाशं।

तर्जना।
राजा लोगोको मनानिफ है, दुर्गादीको मोताबिक राजकी परीक्षा करके बाद उसके रत्नको स्वागते रखनेकी भावा है, इस सबसे उमर, दौड़त चौर नाम्बरी बाढ़े गर फते हासिल बनी।

परिवत, कौमल, लिखल चौर चलम वर्णबिशिष्ट मुग्ना श्रामीलोको हिन्दू रहे हैं धनधान्यकरे ने चौर अतेरका रोग नाशकरे ने है।

इति मुग्नका बयान।
Translation.

355. Princes should examine precious stones by these tests before depositing them in their treasury, so that they may enjoy long life and prosperity, and acquire success and fame.

356. A clear, soft, cool, and finely red Coral is auspicious, conduces to prosperity and is an antidote to poisoning.

ভূপতিগণের কর্তব্য যে, এই প্রাণলীতে অগ্রে পরীক্ষা
করিয়া পশ্চাৎ রজ্জ সম০দায় কোথে স্থাপন করেন, তাহাতে
তাহদের আয়ু, লক্ষী ও কীর্তি বর্ধিত এবং জয়লাভ হইতে
পারে। ৩৫৫।

পরিসূচিত, কোমল, মিশ্র ও উত্তম রক্তবর্ণ বিজ্ঞ
লোকের হিতজনক, ধনধারয়ক ও বিষরোগবিনাশক বলিয়া
বিখ্যাত আছে। ৩৫৬।

ইতি বিজ্ঞ।
THE CORAL.

Its Properties.

The Pearl is one of the two animal products included amongst the precious gems. The Coral, the other, is the production of gelatinous creatures, belonging to the family of "Polypi," of which there are many varieties. The variety known as "Isis Nobilis," (or the precious Coral,) is like a tree with leafless branches, the stem of which is sometimes seen to be as thick as a man's body, but generally about a foot high and an inch thick. "The calcareous axis of the 'Isis Nobilis' is distinguished by its size, hardness and capability of polish as well as by its beautiful red colour. It has a sort of leathery covering in the cells to which the Polypi adhere. In the soft rind which surrounds the axis, there are small lime-needles and outside these the nets of the common canals which the little creatures weave." The sub-marine forests which are formed by the Coral grow to such an extent as to make islands and to seriously obstruct navigation. It was the belief of the ancients—a belief still shared in by many, in the present time—that the Coral is of vegetable origin; but modern science, with the help of the microscope, has discovered the form of the insects which produce this wonderful phenomenon of nature. The Polypi consist of a soft gelatinous substance, and when
they sit in their cells undisturbed, each of them is found to resemble an eight-cornered star, notched on each point and situated in a circle round the mouth, by means of which they catch their food and convey it to this opening. They are so peculiarly organized, that if one of them be touched, even in the slightest degree, all the separate molusks on the branch will form into one corporate body. Though the insects show, in this respect, a marvelous degree of sensitiveness, they have not yet been discovered to possess nerves or any of the five senses. In the case of the precious Coral, the food goes into a hole in the stomach and is there well-mixed with water and circulated in all directions in little vessels, and thus conveyed to the whole mass, which are all in communication with each other. Particles of plants, found in the water and little worms or insects, form their chief nourishment. They are very much averse to light and to a disturbance of the water, either of which is sufficient to make them recede to their cells. The Corals are affected by heat and acids.

Where Found: Coral Fisheries.

The Corals are found in many parts of the water-world, but those that are used for ornaments principally come from the Mediterranean and especially from the African Coast. The beds, (formed by the creatures themselves), in the clefts of rocks,
are evidently the result of very great labour, for,
in some cases, they have been found 700 or 800 feet
beneath the surface of the sea. The Coral fishery
is conducted in many places, principally amongst
which may be mentioned the coasts of Tunis, Algiers, Sicily, Corsica, the Red Sea and the Persian
Gulf. Although it is chiefly carried on by the
Italians and Maltese, it was first initiated by the
French. In 1450, a French Company was estab-
lished at Calle or Kalak, (a seaport of the African
coast), the fishing at which place became their
monopoly, on condition of their employing Pro-
vencal sailors only. In 1791, the fishery was
thrown open to all who traded with the Levant
and states of Africa. In 1794, however, the
French ships were protected by a duty laid on those
of all other nations. During the time England
held possession of Calle (1802-1816), the fishery
was pursued with great energy. In 1830, the
Italians had, according to fresh arrangements, to
pay a duty for it, while the French were exempted.
But still the Italians predominated. The fishery,
which begins in March and ends in the beginning
of October, is conducted in the following way.
"Two iron rods about 7 feet long and having
4 prongs, are bound crosswise together, and wrapped up in hemp about 1/2 inch thick, and bound to
this is a net-work bag. In the middle of the rods
a weight of lead is fastened. This machine is let
down by means of a cable and when drawn up
again, it catches the projecting Coral in the hemp which is gently brought to the surface." Each fishing boat consists of 13 sailors. Experienced divers can sometimes bring up a strong branch of the Coral. It is then cut into various lengths as required and sorted, according to their thickness, size and beauty.

Cutting and Boring of Coral.

The Coral is principally cut into beads and boutons or pieces cut en-cabochon, into drops for ear-rings; also into leaves, flowers and various other forms; for making the carved ornaments, as seen in Naples and Genoa, into charms which are worn in bunches; sometimes into Cameos and into stick and whip-mounts and handles. It is bored by steel needles; in Italy it is done by hand. But Karl Hoffmann of Leipzig has rendered the operation much cheaper by inventing a machine for boring. The working on Coral is chiefly carried on in Marseilles, Leghorn and Genoa. In Leghorn about 300 persons are employed in conducting the operations and the Coral thereof is exported to India, Persia, China and Japan. The branches of the Coral are cut in such a manner as may be convenient and advantageous, according to their shape and freedom from flaws. They are afterwards ground into beads and polished with oil.

Engravings.

On account of its softness the Coral is often used for Cameo. At the sale of the Empress Eugénie's
jewels by Messrs. Cristie and Manson (1872), a very fine suit of carved Coral and gold ornaments fetched a very high value. Fine specimens of carved Coral are not at all rare.

Coral as known to the Ancients:
Its uses.

According to a Greek tradition, the Coral was supposed to have sprung out of the blood dropping from the head of Medusa, which Persuex had deposited on some branches near the sea-shore and which, on becoming hard, was taken by the sea-nymphs and planted in the sea. Pliny termed it "Dendrites" and "Corallum." It was dedicated by the Romans to Jupiter and Apollo.

The Coral is not so much liked in Europe as it was in former times. In the beginning of the present century, however, it was set in gold or silver and was used in ear-rings, bracelets, necklaces and baby-rattles in the nursery of the middle and upper classes of people. In the oriental countries it is held in great favour. The worm-eaten Coral and especially that of the dark red variety is in great demand in certain parts of India. One house of Naples is reported to export Rs. 80,000 worth of Coral to Calcutta, and India is said to spend 20 lacs of Rupees a year for the purchase of this commodity. Coral is very profusely worn by the Eastern nations in strings, on turbans and on the handles of swords and daggers. The Brahmins and Fakeers, use the Coral beads as rosaries to count their
prayers. The rich wear the red Coral on their head, throat and legs. Some writers say that there is scarcely to be found an Indian who does not wear Coral in some or other part of his body. The Chinese mix the red Coral with Jade beads and wear them as ornaments for the neck and head. It is also worn in Spain and in the West Indian Islands by the Negroes.

The Price of Coral: Its Imitations.

Coral is found of several colours, all shades of red and pink, green, brown, yellow, white and black. The last three varieties are not of much value. The most beautiful production is called the "flower of blood." The rose-tinted ones, on account of their resembling the fanciful shapes assumed by pink Pearls, obtain the highest price. These sell for £100 to £200 per ounce. A single large bead or drop will fetch £30 to £40. The next in quality is the pale-coloured one, which sells from £10 to £100 per ounce. The price of the other red varieties ranges according to colour, between £2 and £20 per ounce. The red Coral was once considered the most valuable. But present fashion awards the palm to the pink ones.

Th Coral is often imitated by bone, horn, and ivory, stained with cinnabar—also by a composition of gypsun, gum and cinnabar.
Marvellous and Medicinal Powers attributed to Coral.

In the most ancient times the Coral was held in great esteem. But at the time of Pliny, its influence was evidently not much appreciated, as in one of his works, he remarks that "formerly it was deemed excellent as an antidote to poison." In the Middle Ages, it regained its attributes, both as a medicine and as a charm. It was then considered as a powerful astringent and a talisman against enchantments, witch-craft, venom, epilepsy, assaults of Satan, &c. &c. &c. From an old work quoted by Brand, it appears that, "Witches tell that this stone withstoodeth, lyghtenying and putteth it as well as whirl-windes, tempestes, and the stormes, from shippes and houses that it is in." Pierre de Rosnel says, that if worn by a man, it would deepen in colour and look lively; and would become pale and livid, if worn by a woman or by a man who is ill and likely to die. It would stop hemorrhage, if hung round the neck. Boetius de Boot says, that he was himself cured of a dangerous pestilential fever by taking six drops of tincture of Coral. Armand de Villenevee prescribes 10 grains of Coral, to be given to an infant, in its mother's milk, (provided this be the first child and its first food), in order to preserve it from epilepsy or any other fit, throughout life. In the modern times, the power of the red Coral in withstanding witchcraft is believed in some nurseries and
Corals are sometimes suspended round the necks of infants.*

* Some women in India make their children swallow bits of Coral put within plantains, in the hope of ridding them of itching, &c.
चथ मरकतम्

तुर्क्निविष्क्रमेश्वरसमेतिपिपियमशोरः
भवेन्मरकतं रथं गुणों दौयो冤ख कथाते। ॥४५॥
तचाकरोरुसक्प्रक्षिपियपा
ख्योतरर्यवर्यादिश्रिबलानां
कह्यापचक्पुजञ्जुमजाप्रच.
प्रानालिको मरकतः शुभद्रा भर्मणि। ॥४६॥
तस्मिन्मरकत्स्ते यत्म्मनमिदपञ्चायते।
तस्माते विष्यवागणं प्रश्नमाय प्रच्छाते। ॥४७॥

मरकत चर्तीत पानेका वयान।

तर्जंमा

तुर्क्निविष्क्रमेश्वरसंस्थके करिव नीचे अंची जमीनमें पान मद्य पद्य होता है; पानेका जनर और बच्चे सुपस्क वयान होता है। ॥४५॥

पानेके मध्ये हो करीग चर्तीत खुरफरा निहं, और जिसका रक्त सदुवं गुणें गले, श्रीपुफल, खाद्यानक्ष धिक, नई दास, एवर, कौट फुलपाना और भवद्रे पवाने समस्त सदुवं रक्त, वही सब बजन्त भाष्य है। ॥४६॥

पानेकी खानमे जो कुछ पद्य होए, वह सब जहरे रोगको नाश करता है। ॥४७॥
EMERALD.

TRANSLATION.

357. Emerald is produced in the undulating coast of the Black Sea belonging to Turkey. The good as well as the bad qualities of Emeralds will follow.

358. Those Emeralds that are smooth, and the color of which is like that of the parrot's throat, *acacia sirisa*, the glow-worm's back, new-born grass, *Vallisniria Octandra*, leaves of the water-lily or the peacock's tail, are auspicious.

359. Genuine Emeralds are infallible remedies for all cases of poisoning.
ं शामुः
विगीतत्रेमोद्विगापीविद्या श्रिहर विचित्रितुः।
भसित्रेद्धुप्रभवं विखं तत्क्रिया शावित्रयः। 3४०।
अन्वेषात् तथा यथोपर्य विचित्रितुः।
जाते तत्परविचारासुमं परिकृतिः। 3४१।
सुकं संस्कारायुःं समरामं सौरवेण परिचितोः।
सवितुः कामसंस्कारशिवविषः स्वायत्ते दीर्घः। 3४२।
विद्वा च चरित्रभावं स्वात्मार्च्छितं मयेवतः।
अविरभागप्रभा धतनवशाहलश्रिविभा भावः। 3४३।
ब्रह्म मनसः प्रसादं विद्वात्ति निरीक्षितं मयेवतः।
तन्नरकतं महायुगमिति रघुविद्वान्मनोवतः। 3४४।

तर्कः।
शापका जहर चागर मन्त्र चौर द्वारसे दूर न छो,
वचः पाल्यके जाणिये नाग चोट यह। 3४४।
पाल्यके खानसे चागर चौर कोड़े इसुरूः किसिमूः वे-
चौवन मनि पवदा हो, तो उस्को उम्मदा चहवा उजम
कहते है। 3४५।
जो पाल्या श्रुतिनन्द चौर चोजने बजत खल्का, सब
जगह रज्ज्वे वरावर सूर्यकी किरणसे सस्त्र करके सब
मकानको रोशन करे। चहवा जो रज्ज्वे खल्का, लेकिन
उसके भितको भावा। जिस तरह बिजलिको चमकने से घासके
उपर देख्तराइ देती है, चहवा जिसके देख्तराईसे मने
बजते खुसी चासिल हो, रघुपराशी पश्चिंदोंको मन्ते
खुसार वही पाल्या नेहायत दस्ता है। 3४५॥३४६॥३४७॥३४८॥
TRANSLATION.

360. Such cases of snake-bite in which incantation and medicine are of no avail, are curable by Emeralds.

361. Even any other flawless gem assuming the form of an Emerald is highly prized.

362. An Emerald which is of one uniform color, although excessively light and devoid of any other good property, which illumines a place when exposed to the sun:

363. Which is not extremely green, yet the splendour of which looks like the lightning's play among fresh grass:

364. The sight of which instills the liveliest pleasure into the mind, is the very best of its kind.

অনুবাদ।

যে সকল সর্পিল কোনরূপ মণ্ড বা উষ্ণপ্রকৃতিগ্রহারা নিবাৰিত না হয়, তৎসমুদ্যায় মরক্তচারা শুষ্ক পাপু হয় । ৩৬০।

মরক্তের আকৃতি যদি অন্য কোনরূপ নির্দোষ মণি উৎপন্ন হয়, তাহা ও উত্তম বলিয়া কীৰ্ত্তিত হইয়া থাকে ৩৬১।

যে মরক্ত গুণবিহিত ও গুজন অতিশয় লম্ব হইয়াও সর্বত্র সমান বর্ণবিশিষ্ট এবং সূর্যকিরণসংস্পর্শে সমুদ্যায় গৃহ দীক্ষিত করে ৩৬২।

যাহা নিতান্ত হরিম্ন নহে, অথচ তাহার অন্তর্গত বিচ্যুৎপ্রভা-প্রতিবিভাগ নবতুলদলের সদৃশ ৩৬৩।

অথবা যাহা দৃষ্টিমাত্রই মনের মধ্যে নির্তিষ্ঠ আনন্দ উৎপাদন করে, রহস্ততর্তিবিং পণ্ডিতদের মতে সেই মরক্তই অতি উৎকৃষ্ট ৩৬৪।
मन्यम्

वषु भास्करसंस्त्रमश्रीसिन्ध्वको महामणिः।
रक्षेराघवपार्दशु महामरकं हि तत्। ॥ ३६५॥
वर्ष्णाकाति बजुलात् यस्मान्। स्वच्छकिरणपरिधान।
सान्द्रिकिमविपुलं कोमलवं ह्रास्यादिरिहस्तयोहिनि। ॥ ३६६॥
चलनोप्युलया कान्तर्गा सादुकरो विभास्य भाति।
नरधिन न युष्मवत् सङ्क्रमास्त्रोति हि ताहिरीयवा। ॥ ३६७॥
चतुर्वीर्य जातिमेतेशु महामरकं मणि।
क्रयामेतेत्र विन्दुया चतुर्विंशेषं लच्छैः। ॥ ३६८॥

तरंजना।

जो पान्ना चातपर रक्षणेऽस्य किरणों के किरणों को लगने से अपने किरणों को नेकालिए, और चारा तरफ को खस्तिका करें,
उस पान्ना का महामरकं कहते हैं। ॥ ३६५॥

रक्षणेऽनेको घोटाला, और जिसका वीचारा दिल्लिसा साफ, घन, अच्छी गहि, और मयूरको चारके समान शोभकर वर्णविशिष्ट, वही पान्ना में उसम पान्ना सुमार किया गया है। ॥ ३६६॥

जो पान्ना साफ रोमनविशिष्ट, लेकिन वही रोमनि चार बाढ़कल हो, तो उसका होनसे उसका गुण पहले वाहन विवेकवे चारके समान नहीं है। ॥ ३६७॥

जिसं तरहसे वाहण, वायु इंद्र और गुड़ चार जात होते हैं, उसी प्रकार इसमे महामरकं मणिमें ही चार जात हैं, क्रया भेद और तरह तरहके लच्छैंके हारा चार जातका भेद मालूम होता है। ॥ ३६८॥
TRANSLATION.

365. The Emerald which when placed on the palm, and exposed to the sun, scatters light all round, is termed a Mahā Marakata.*

366. An Emerald, which owing to its deep green has a densely transparent centre, the home of cool and gentle rays of the color of the peacock's tail, is a sterling gem.

367. If an Emerald is lustrous, but if its lustre is unsteady, it can never equal the above-mentioned one in value.

368. Mahāmarakatas are divided into four castes like the Hindus, each caste being recognized by certain peculiarities of shade and by other marks.

* Literally, the Great Emerald.
मूलम्।
दोषा: सत्त भवन्तरस्य युगाः पश्चविधा: सृता: ।
भवन्तप्रस्थिधा चक्षु: मणेभेनरक्षस्य हि ॥ ३६५ ॥

चग मरकतादोषा: ।
षिक्षः रुचिमिथुः व्याचिकश्चिनिः घृति भवेत्।
विष्णुत: श्वादः श्वेते घृते श्वच्छत्तो भवेत् ॥ ३७० ॥
सपाधाने भवेनिधिद्वारं मरकते घृते।
विच्छाद्य मलिनं प्रायो व्याचिकेषो प्रजाते ॥ ३७१ ॥

तस्माः ।

मरकत भृणि षार्थ्यं पालने सत प्रकारका जयेवः
और पांच प्रकारका युग और छात प्रकारकी काया कहते हैं ॥ ३६५ ॥

पालनका जयेव ।

जो स्मार्कविक खिंच नहै, उसको रूचि कहते हैं,
ऐसा पाद्रा पहेनसे विमारी होति है, और जो पाद्रा
किसी जगहेल चलितिका रङ रखता है, उसको विष्णुत
कहते हैं, विष्णुत पाद्रा पहेनसे श्वच्छाति मौत होति
है ॥ ३७० ॥

पाद्रोंके दुःखेने सतहिद्वाल दात्रा पहेनसे मनका
अभिलास नष्ट होति है, और जिसको चक्षार मलिन होए,
उस पाद्रोको विच्छाद कहते हैं, ऐसा पाद्रा होनेसे तरह
तरहकी विमारी पद्धत हो ॥ ३७१ ॥
TRANSLATION.

369. Seven defects are mentioned as belonging to Emeralds, as also five good qualities and eight shades.

Defects of the Emerald.

370. An Emerald which is not cool, is called a Rukshma; it leads to disease. That which has a yellow spot, is called a Bishfota. Death from wounds inflicted by a weapon may be apprehended from wearing it.

371. An Emerald to which a stone fragment is inseparably attached, has a baleful influence. That which is dirty, is called a Bio’c’háya. Such an Emerald may bring on a variety of diseases.

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মরকত মণির সংগ্রাহ দৌষ, পঞ্চপ্রকার গুণ ও অক্যে-বিধ ছায়া নির্দিষ্ট আছে। তাহাকে বিষ্মুক্ত কহে। ৩৬৯।

মরকতের দৌষ।

যে মরকত স্বভাবতঃ অগ্নিক্ষ, তাহাকে রূক্ষ কহে, তাদৃশ মরকতধারণে ব্যাধি হইয়া থাকে; যাহার একদেশ পীতবর্ণ, তাহার নাম বিক্ষোটি, বিক্ষোটি মরকত ধারণ করিলে শক্রাবাদে মৃত্যু ঘটিবার সম্ভাবনা। ৩৭০।

পাষাণঘোষ্যুক্ত মরকতধারণে ইতঃনাশ হয়, এবং যাহার আকার মলিন, তাহাকে বিচ্ছায় কহে, তাদৃশ মরকত হইতে নানাব্যাধি উৎপন্ন হইতে পারে। ৩৭১।
मूलम्।
कर्तर शकरार्धेन युवशोकरहितव्रद्धेन्।
जातर काणिज्जीवेन स्थानिणिः भवमंदिरान् ॥ १७२ ॥
कुलभारवन्धवे भूते क्लयभवस्वधेरे॥
इति दोषाः समाख्यात्वा वध्ये नै जातं गुणः ॥ १७२ ॥

चथ मरकरतगुणः।
निम्बां वासितं स्वच्छं गुरु स्वार्धगृहताबुतं।
सिम्बं रुत्सर्विनिशचं मरकस्यमस्मारेरुक्षं ॥ १७४ ॥
शुरुं रज्जवज्जवमिति पञ्च गुणः सूताः।
एतेऽर्कस्म मरक्षम सवमपयन्यायपणं ॥ १७४ ॥

tājama।
चिनि वर्धति सुदेव शकरको चूर्णि समानचूर्णक पावको कर्तर कहते हैं, कर्तर पावका चाषोलातको नाश करता है, चौर काणिज्जीवेन चर्चित् वे नेव पावको जातर वलते हैं, जातर पावका पहरिनेश्व दांतकार्तेनाले जानवरीको भव पवना हो। १७२।
उदार्डीको दलके समान वणविशिष्ट चघातु रज्ज्वाला पावका पहरिनेश्व भौतिका भव चोए, वहै सातप्रकारका अधूरव वेद धर्म किया गया, सभुति गुणका वहन करते हैं। १७२।

पावका गुणः।
निम्बां गुरु, गुहल, सिभवल, चर्जस्तल चौर सुर्यिल
यही पावका गुण पावको प्रधान गुण है, यहै सब गुणवुक पावा सब पावको नाश करता है। १७४ ॥ १७४ ॥
TRANSLATION.

372. An Emerald containing gritty fragments is termed a Karkara. It causes the death of its owner’s son; an ugly Emerald is called a Jathara. A Jathara Emerald renders one liable to bites.

373. The Emerald, the color of which is like that of Mashakalai,* is fatal to its wearer. These are the seven kinds of defects pertaining to Emeralds. I shall now mention the good qualities.

Good Properties of the Emerald.

374—375. Purity, weight, coolness, freedom from dust, and beauty, are the five principal qualities of Emeralds. Such Emeralds cleanse men from all sin.

अष्टवाणि।

शक्रायुक्त मरकत कक्षर नामे अभिहित, कक्षर मरकत पुजनाशक; कान्तिहीन मरकतके जठर बला याय, जठर मरकत दंगित्तेयोंगूपादिक। ३७२।

माषकलाइयेर नाय वर्णविशिष्ट मरकत धारणकारी कृत्य आसन। अय सुभूति दोषेर विषय बला हैल, एक्षेण गूणे विषय बला बाइतेछे। ३७३।

मरकतेर गूण।

निर्मलस्त, गूरुत्व, निग्रद्व, अरजकस्त ओ सुनरस्त एह पिची मरकतेर प्रधान गुण, एह सकल गूणयुक्त मरकत स्वर्ग्गपूर्णकयकर। ३७४। ३७५।

* Vide antè.
राजपारवी पशिद्ध कहते हैं, के धनधार्मिक ज्योति वाले करनेवाले लटकने वाले, जहाँ रोगेवाले और अध्ययनके विषयके काम सब उसी सब काम करते हैं।

मनुकी पुंछ, नीलकण्ठ पत्तीका पक्ष, सजुज काँच, शेरवाल, भगुगनीकी पिठ, गुगोले वाचे, नद घास और गिंगुफुल, यही नाटकर्की काया पाँचमे देखनाई देती है, और यही नाटक किसीमा कायाविश्वेष पाना वज्रत चाहिये है। ३७५। ३७७। ३७८।
TRANSLATION.

376. According to the authorities, the Emerald causes increase of wealth, brings about success in war, cures cases of poisoning, and renders successful the rites performed according to the Atharva-Veda.

Shades of the Emerald.

377—379. The shade of an Emerald is seen to resemble the hue of one or other of the following eight objects:

The peacock's tail, the wing of the Nilakantha,* yellow glass, moss, the glowworm's back, the young of a parrot, fresh grass, or the Sirisa† flower. Emeralds which possess these shades, are superior.

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শরৎত্বরবিশারদ পঞ্চিতেরা কহেন, ধনধায়াদিরিষ্টকরণে, যুহুক্তে, বিষরোগনাশনে এবং অজ্ঞানবেদনা কর্মে মরকত মণি অতিপ্রশংস। ৩৭৬।

মরকতের ছায়া।

মহুরপুঞ্জ, নীলকণ্ঠপঞ্চিক্ক, হরিয়ান কাচ, শর।, খড়োতপৃষ্ঠ, শুকশিশু, নৃতন তৃণদল ও শিরীষবুক্ক, এই অষ্টবিধ পদার্থের যায় ছায়া মরকতে লক্ষিত হয় এবং এই অষ্টপ্রকার ছায়াবিশিষ্টমরকতঃই সর্বপ্রাপ্ত। ৩৭৭।

* A blue-necked jay.
† Vide ante.
मूलम्
श्रवणवशीर्षिक्यां सरस सासवंतिः
अनंध तं महरकर्त्य प्राणः साधवियाप्यः ॥ ८० ॥
यत् सन्निश्चितं पिनं रबमण् दਮ्रकरतादं भवेन्
श्रवस्वरूपेन तदाधीनं जुतं यज्ञक नरशः ॥ ८१ ॥
कमलयं सह जत्यं हस्ते हृदिर्भि कालि
घोषयेत् प्रसरे व्यजः कालसिद्धिविध्यते ॥ ८२ ॥
लेखयेत् हृदिर्भि देव चूर्णाय विलेयेत्
सम्भ: कालिकाधार्ति कालिमो मलिनायेः ॥ ८३ ॥

तर्जनम्
जो पाण्डा श्रवणे सामान काव्यक, वज्जत् चूंद्ररुपः
रुपः और चारके चुंबने वर्जित, प्रियतम लोग उसको
वेनिमणि बच्चत् अन्नमोल और तामम जहरांका नाम
करनेवाला कहते हैं। ८०।
पाण्डे से श्रवणे दोस्त रुप टुट जाने चिप्पे मालाई
चाहनेवाले उसको कभी पहारे निज और खरीजसे
नभि। ८१।
जो पाण्डा भूंदा मालुम चोगा, उसको किसी साहि
पाण्डे युद्ध चाहिये, तब भूंदा पाण्डा टुट जावेगा। ८२।
लोचनक (एक किंवते) चोखे कलमके सीढ़िया
जिससे तालध्वनि पूर पूर लिखते हैं) से खटे देखकर चुना लागा
जेके भूंदा पाण्डा मिलन हो जावेगा और चाल मालुम पाण्डा
वज्रत साफ होगा। ८३।
TRANSLATION.

380. An Emerald which is furnished with a shade like moss, which is of a fine color, and which is free from flaws, is a priceless gem, and is considered an antidote to poisons of all kinds.

381. Any gem excepting an Emerald found to be broken should not be worn;—nay, should not be bought by one who has a care for his good.

382. Any Emerald which raises doubts as to its genuineness, should be rubbed against a real one, when the former, if false, will be broken.

383. Or scratch an Emerald with Lauhavringa,* and then smear it with lime. By this process a false Emerald will grow exceedingly dim, while a real one will attain additional brilliancy.

* The iron pen with which an Uriya writes on his palm leaf.
मूळमः
भस्मातः पूर्विका च तद्दर्श्यासुविचारिनः।
मेमरकस्त्रको लघुविनया विज्ञातयः ॥ ३८४ ॥
चौमेव बालवा दृष्टि दृष्टि स्वरूपति पूर्विका
ललग्ने वीणव विच भेदा कचुः विभावना ॥ ३८५ ॥
तुल्य द्वारा द्वारागाय वन्याद्वमुपजायते।
लम्भस्याधिकस्तः नवरागिनिर्मकतां शुभम् ॥ ३८६ ॥
तथा च पद्मारागाणां दौभेमुख्यं विभिन्नः।
ततोभिस्वाधिका चानिर्दैवंविभावते भवेत् ॥ ३८७ ॥

तर्जनमः
जिस् पाद्रेका रज्जु भेला या पुंडु झाकः केहि समान है,
वच्चा विष्कम्बे सुरार भिरा गया है ॥ ३८८ ॥
रेत्रसी काव्ये विभिन्ने पोठे ऐसा रज्जुदर भुंता
पापा चपाए चमका बोड़ देगा, और सुविज्ञाकारका
वनायाक्षा यां दलका चोनें अनन्या मालुम हो
आवेगा ॥ ३८९ ॥।
एक श्रद्धा माणिक, एक श्रद्धा पद्मा चागर चोजने
समान हो, तो पद्मारगे पाद्रेका द्रम अच्छा होगा। ॥ ३८० ॥
जिसक चबेके पद्माराग अस्तिति माणिकका द्रम कम
चोठा है, पाद्रेका उस चबेके बजाने बजाने द्रम कम
होगा। ॥ ३८१ ॥।

इति मरकतका वर्णमः।
Translation.

384. An Emerald which resembles in color the Bheld* fruit or Putiká is not classed with first-rate Emeralds.

385. A putiká-colored† false Emerald on being rubbed with a piece of linen, will lose its brightness; and a false Emerald composed of yellow glass can easily be detected by its lightness.

386. If a Ruby and an Emerald weigh equally, the Emerald is the more precious.

387. That defect, the existence of which lessens the price of a Ruby, reduces that of an Emerald still more.

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�হুৱাদ।

যে সকল মরকতের বর্ণ ভেলা বা পৃতিকা শাকের সদৃশ, তাহারা বিজ্ঞতিমধ্যে পরিগণিত ৩৮৪।

কোমরপ্রয়োগ ধর্ষণ করিলে পৃতিকার স্মায় বর্ণবিশিষ্ট কুটিম মরকত ঘীদীণ্টিপ পরিত্যাঙ্গ করিবে, এবং হরিদ্বার্ণ কাচাড়া কুটিম মরকত প্রস্তুত করিলে লম্বাতা জানে তাহা অনায়াসে উপলব্ধি হইবে ৩৮৫।

একথান পদ্মরাঘ ও একথান মরকত যদি ওজনে সমান ভারী হয়, তাহা হইলে পদ্মরাঘ অপেক্ষা মরকতের মূল্য অধিক হইবে ৩৮৬।

যে দোষে পদ্মরাঘের মূল্য অল্প হইয়া থাকে, মরকতে সে দোষ থাকিলে তাহার মূল্য অত্যন্ত অল্প হইবে ৩৮৭।

ইতি মরকত।

* A certain fruit with which Hindu washermen mark the clothes.
† A species of culinary plant.
THE EMERALD.

Its properties.

The beautiful green color which the Emerald possesses has not been surpassed by any other gem. This color is in pleasing contrast with the lime-stone matrix in which the gem is found. Formerly it was supposed that the coloring matter of the Emerald was the oxide of chrome, but the quantity of chromic acid, obtained by Mr. Lewy, on analysis, was so small as to be inappreciable. He gives it as his opinion that the beautiful tint of the Emerald is produced by some organic substance, which, he imagines, is a carburet of hydrogen, similar to that termed chlorophylle, which constitutes the coloring matter in the leaves of plants. The Emeralds of the darkest tint contain the largest amount of organic matter; and it is remarkable as a test that at a low heat the Emerald loses the color and becomes white and opaque, whilst the minerals of which the coloring matter is chrome (as the chrome Garnet, "Uwarowite") remain unaffected by intense heat. It is possible that the organic coloring matter of the Emerald may be derived from the decomposition of the animals whose remains are now fossilized in the rock which forms the matrix of the gem. This rock, as stated before, is a lime-stone slightly bituminous, often black with white veins, and con-
taining ammonites and other shells. Mr. Lewy has also arrived at the conclusion that the Emerald has been formed in the wet ways, that is to say, it has been deposited from a chemical solution. This stone has the same chemical properties as the Beryl or Aquamarine—except in color, which, in the case of the latter, is light blue or sea-green. It belongs to the hexagonal system of crystallization and is found in hexagonal prisms truncated at both ends. Its hardness is between 7·5 and 8. It is scratched by Spinel and can scratch Quartz with difficulty, (though specimens vary in this respect.) It is the lightest of all hyalines, its specific gravity being from 2·67 to 2·75, and its bulk is very large, compared to its weight—it being nearly double the size of a Sapphire of equal weight. It is transparent and its lustre is vitreous. It does not lose its beauty by artificial light. It is so brittle and is so soft just when it is taken out of the mine, that it crumbles by friction, but hardens by being exposed to the air. On account of this softness, it loses somewhat of the intensity of its color by long use. It possesses double refraction, though in a very small degree and acquires positive electricity by friction. It generally remains unchanged before the blow-pipe, and if it changes at all, it becomes a shade cloudy. With borax it fuses into a pale green substance much like glass. Acids cannot affect it, but it can be slowly dissolved with microsmic salt, (salt of phos-
phorus). It is composed of silica 68.5; alumina, 15.75; glucina, 12.50; peroxide of iron, 1; lime, 20; oxide of chrome, 3, the rest being made up of traces of magnesia, lime and soda. Its cleavage is imperfectly basal.

Where found.
The Emerald is now to be found in all the four quarters of the globe.

Europe.—Emeralds of the finest quality have been found in the Ural and Altai mountains. The first Emerald, found in this place (in 1830), was discovered accidentally by a charcoal-burner, at the root of a tree in the district of Perni, (east side of the Ural). A regular working of the bed, which followed at once, resulted in the discovery of several good Emeralds, (one of which weighed 101 1/4 carats). The supply has now diminished. Several dark-green and six-sided stones are supplied by Salzburg in Austria. These are not so very transparent as they should be.

Asia.—Several beds of Emeralds are found on the Chinese borders of Siberia and in parts of Burmah, in sands, or beds of small rivers, mixed with pure gold and Spinel. It is a matter of question whether India has ever produced Emeralds. Some that are sent to Europe bear marks of unfinished cutting, (evidently performed by the Indian lapidaries,) and have to be recut there, in order, that they might have their proper beauty.
These are so very unlike in nature to those that belong to South America, that all conjecturers have been at a loss to account for their real locality. A large Emerald, of a medium-sized hen’s egg, presented to the Queen Victoria, by the King of Oudh, is said to have been found in Burmah.

Africa.—Those found in Egypt are the most esteemed. Pliny mentions the rocks about Coptos, as containing the celebrated mines of old. According to Mahomed Ben Mansur (13th century), the Emerald mines were situated on the borders of the land of the Negroes, which are still in the possession of the Khedive* De Laet points out the same locality in the 17th century. The mines most known at present are in the mountain of the Sahara, and the beds of the river Harrach (in Algiers), where it joins the river Qued Bouman. Some large specimens have been found in the Dolomite mountains.

America.—This is the place from which the best Emeralds come. The conquest of Peru by the Spaniards has opened a rich field to merchant-jewellers. The conquerors got possession of several large-sized stones, one of which was as big as a pigeon’s egg. A large number of Emeralds was taken from the temple of the Sun. When one of the Peruvian chiefs fell into the hands of the Spaniards, he had on his person a collar of Emeralds of large size and of

* This word is evidently a form of the Sanskrit word Khitipa, which means literally, Ruler of the land.
great lustre. They also took possession of the large collection of Emeralds which had remained for centuries in charge of the priests of "Esmeralda"—a large Emerald of the size of an ostrich's egg, which was supposed by the natives of Manta Valley to have been the abode of the goddess of the same and which was worshipped by them on occasions of high festivals, by the offering of as many of her own daughters (small Emeralds), as they could afford to bring. A Dominican friar, who accompanied the Spaniards, declared that the test of the true Emerald was its infrangibility. The ignorant soldiers, who knew nothing of the brittle character of the stones, began to put them to the test as dictated by the priest, by placing them under the hammer—the result being, as may be imagined, the indiscriminate destruction of a vast number of good and large Emeralds. It is said that the advice of the friar proceeded from interested motives, his object in diminishing the number of Emeralds obtained, being to sell those that he had collected for himself, to the best advantage. Most of the Emeralds now come from Santa Fé and the Tunka Valley, between the mountains of New Granada and Popagan. The Peruvians believed that the Eme-

* Stevenson, in his "Residence in South America, Vol. II," speaks of the neighbourhood of Las Esmeraldas, as follows; "I never visited it, owing to the superstitious dread of the natives who assured me that it was enchanted and guarded by an enchanted dragon, which poured forth thunder and lightning on those who dared to ascend the river!"
rals ripened in the matrix just as the fruit does upon the tree; that it was first colorless, and became gradually green, that corner first, which faced the sun. In corroboration of this belief, Pierre De Rosnel, in his book published in 1664, speaks of a Peruvian, who had seen, in Cuzco, an Emerald, a corner of which was green, and the remainder purely white. Philip II. was desirous of obtaining this marvel, but unfortunately the owner of it had shortly before caused the white corners to be rounded off, thinking that this peculiarity detracted from its merit.

The Emerald as known to the ancients.

That the Emerald was known to, and much used by, the ancients, admits of no question whatever. It is called in Arabia, Zamarut; in Chaldean, Ismaragdon; in Greek, Smaragdos; in Latin, Smaragdus; in Spanish, Esmeralda; in French, Emerande; in Italian, Smeraldo. It will appear that the name has undergone but little change in its course through the various countries and that it is evidently derived from the Sanskrit term, "Marakata." Ornaments made of this stone have been excavated from Pompeii and Herculaneum. Similar ornaments have been found in the ruins of ancient Rome and on the Egyptian mummies. Theophrastus says that "the Smaragdus possesses also some peculiar properties, for, it assimilates the color of the water into which it is thrown
to its own color." "It is also good for the eyes; on which account, people wear ring-stones made of it, for the sake of looking at them." Pliny writes about it at great length. In one place he says;—"It is said that the tomb of Hermias, a prince of that island, which stood on the coast near the Tunny-fishery, was surmounted by a marble lion, the eyes of which were made of these Emeralds, (a proof of their large size and little value), and shot forth such lustre upon the sea as to scare away the fish; nor could the cause for a long time be discovered, until the gems in the eyes were changed." The Emerald was for a long time called the Nero-nianus, on account of its being a great favorite of the Emperor Nero, who used to see the feats of the gladiators, through an eye-glass of Emerald.* Seneca speaks of Democritus of Thrace as having been possessed with the power of imitating the Emerald and of throwing the fire and color of this stone into a common pebble. Isidorus (Bishop of Seville, 630 A. C.) speaks of the Emerald thus:— "It surpasses in greenness all green stones and even the leaves of plants, and that it imparts to the air around it a green shimmer; that its color is most soothing to the eyes of those engaged in cutting and polishing the stone." Psellos, in the

* Maximilian II. was credited with the possession of a ring set with an Emerald, by the reflection on which he discovered one of his courtiers helping himself to the contents of a gold cup, (filled with ducats—a present to the Emperor), while all were occupied in looking at a grand show, out of the windows of the reeception room.
11th century, speaks of it;—"It is leek-green, playing easily into gold and blue, and that it has power, when mixed with water, to heal leprosy and other diseases." An Emerald mine, unquestionably known to the ancients, was discovered in the mountains of Zebarah, (near the Arabian sea,) by Monsieur Caillaud, a French traveller who had undertaken a scientific expedition, at the request of the Pacha of Egypt. He saw ropes, baskets, lamps, levers, tools and utensils of various kinds, lying about all over the place. The Persians used the Emerald, in preference to all other gems, for adorning their jewelled goblets. Ben Mansur says, "several bits of Emerald united together upon one surface, by means of mina (green glass) are called Astar." This was evidently borrowed of the Romans. The tradition of the Sacro Catino may have given the idea to the ancient nations. The Sacro Catino was the celebrated Emerald dish, which the Queen of Sheba had, along with other gems, offered to Solomon, (who deposited it in the Temple,) and out of which Jesus Christ was said to have eaten the Last Supper. It was taken out of Palestine by the Genoese Crusaders in the 12th century, and was pledged by them for 9,500 livres. It was afterwards redeemed and placed in the church of San Lorenzo, guarded by Knights of Honor and exhibited once a year with great ceremony. It was then seized by the French and carried to Paris, where, after careful examination, it
was pronounced to be a *piece of green glass*. At the Congress of Vienna (1815), Victor Emmanuel, the King of Italy, insisted upon having the sacred dish, only for the purpose of restoring it to the church of San Lorenzo. The Italians say, that the substitution of the green glass for the real dish was made by the guardians of the sacred relic, before it was taken to Paris.

In the Middle Ages, the Emerald was used to ornament church treasures. In the tiara of the Popes, there was an Emerald, one inch long and \(1\frac{1}{4}\) inch thick. There was also a brilliant Emerald in the Crown of Charlemagne.

Ben Mansur divides the Emerald into 7 classes, according to color:—I. The grass-green, (like the beautiful color of the little worms that are often seen in the grass.) II. The Basil-green. III. The Leaf-green. IV. The Verdigris-green. V. The Euphorbium-green. VI. The Myrtle-green. VII. The Soap-green, (which is the worst quality—pale, opaque, and resembling frozen oil.)

The Emerald has been in use amongst the Hindus from time immemorial. They use it profusely in ornaments and fancy articles. It is used as a pendant for the ear and bracelet for the arm. Ranjeet Sing used a bracelet made of one of the finest Emeralds known. Emeralds are often drilled through and strung together to form beads or nose-rings. They are used in snuff-boxes or as paper-slice, hooka-pipe, &c.
**Engravings on Emerald.**

Pliny says, that on account of its beauty and costliness, "by the common consent of mankind, the stone was spared, being not allowed to be engraved." The fact is, that engraved real Emeralds are seldom met with. A very few can be mentioned. One bore the intaglio head of the Emperor Hadrian, another, that of his consort Sabina, a third, the heads of both facing each other. An intaglio head of the Solar Lion, in full relief, with open jaws, furious and life-like, was engraved upon an Emerald of a very fine color and lustre and of very great value. The Devonshire parure also shows a very large and beautiful Emerald cut into a Gorgon's head in high relief. The Persians were in the habit of engraving upon Emeralds the figures of eagles or beetles, believing in their power of procuring royal favors and of averting tempests. One of these charms had engraved upon it a head of Jupiter within a coiled serpent resting upon a crocodile, surrounded by the symbols of the Planets. The celebrated five Emeralds, which Fernando Cortez brought from the "Golden Castile" (America,) and gave as a wedding present to his bride in 1529, were wonderful specimens of Mexican ingenuity. "The first was in the form of a rose; the second is in that of horn; the third, like a fish with eyes of gold; the fourth was like a little bell with a fine Pearl for the tongue; on the rim of
which was the inscription in Spanish, 'Blessed is He Who created thee.' The fifth, which was the most valuable, was a small cup with a foot of gold, and with four little chains of the same metal attached to a large Pearl as a button." Several texts from the Koran have been found on the Emerald. The Hindus have sometimes these stones carved into figures of idols. In his "Narrative of a voyage round the world in 1835—6—7," W. S. W. Buschenberger, M. D., mentions the following:—"In the temple of Boudha, in Siam, there is the figure of the god two feet high, said to be cut of a single Emerald. This idol had two brilliants, flashing light through the temple, in place of eyes, which cost in Brazil twenty thousand Dollars. The value of the whole god's inestimable. I doubted its genuineness, but Prince Momfani assured me it was an Emerald, and not a Beryl as I suggested."

The Cutting of Emerald.

The Emerald is cut on a copper wheel with emery and polished on a tin one with rotten stone. It is generally trap-cut. The object of cutting it as a brilliant, with rounded tables, is to disguise flaws which would otherwise come to view. The Emerald can be cloven at right angles to its axis. Advantage is taken of this by the Indians, in whose ornaments flat stones of large size are often seen,—simply on this account.
The Price of the Emerald: its Flaws and Defects: Imitations.

In value, the Emerald ranks next to the Ruby. Latterly it has risen enormously in value and has become a great favorite, owing to its uniform pleasing effects, both by night and day. The price depends to a great extent upon its color; for example, a light color, almost white, is worth 5/ a carat.

Lightest green ... ... 20/ "
A fair body of color ... ... 100/ "
Good color, with flaws, from £10 to £15 "
Pure color and clear ... £20 to £30 "
Very fine dark color, velvety, and without flaws, as £50 to £60 "

A perfect Emerald should be of a rich, soft, lively, pure, meadow green and without any flaws. But an Emerald without flaws is a rarity. Perhaps there is no other gem which suffers more from inequality of formation, color, transparency and from clouds and specks than the Emerald. The defect is inherent in the stone to such an extent that "an Emerald without flaws" has become a proverbial expression to mean unattainable perfection. Even the smallest Peruvian stone will show one or more specks when cut. In fact, the total absence of any flaws in it should put the would-be purchaser on guard, as there is no other precious stone which can be more perfectly imitated in glass or counter-
feited, nay, surpassed by paste. There were several pamphlets in Pliny's time, which gave directions for making counterfeit Emeralds. The Rock-Crystal had to be heated and plunged into Verdigris, dissolved in Turpentine. The Crystal became full of minute cracks, into which the coloring fluid entered and tinged the whole substance. Great care was taken in so forming the surface as not to shew these cracks prominently upon it. A large flat Emerald, if so held as to reflect the light, will look as if it is silvered at the back; its green will disappear when its plane is brought to certain angle with the incident ray and in the same position it will exactly appear as a bit of looking-glass. This singular change is not to be observed in any other colored-stone. Ben Mansur says, that an Emerald can be distinguished from the Jasper, the Green Laal (Spinel) and the Mina (green glass,) by its polish. In fact, the lustre of the Emerald even in the palest specimens is such as to make it impossible to be mistaken for any other stone of similar color. The ancient glass Emeralds were far superior to the modern pastes, in color, lustre and hardness. A specimen of the former, found at Rome, had been recut and set in a gold ring. Some jewellers, whenever they come across a fine green paste, get it cut and facetted for a ring-stone and sell it for an Emerald to the inexperienced. The Cingalese are known to collect the thick bottoms of wine-bottles, out of which they cut very good
Emeralds, which they sell to the sailors. The Brighton Emeralds are made of similar stuff. The lapidaries of the place purposely throw away the broken bottles into the sea, where, through the attrition of the shingle, they become transformed into natural pebbles and thus bring to the clever artists a good profit.

Pebbles of Quartz are often mistaken for Beryls and vice-versa. If Emerald or Beryl, the fracture will be in planes; if Quartz, it will never be in a straight line but conchoidal.

Marvellous and Medicinal Properties.

This stone was dedicated to Mercury and was supposed to bestow wealth, eloquence and a knowledge of futurity. Used, as an amulet, about the neck, or set in a ring, it preserved women in childbirth and put evil spirits and vain terrors to flight. It was an infallible test of chastity and betrayed or punished its violation by flying into pieces. The following lines by Miss Landon was evidently suggested by this particular virtue of the stone:—

"It is a gem which hath the power to show,  
If plighted lovers keep their faith or no:  
If faithful, it is like the leaves of spring;  
If faithless, like those leaves when withering.

"Take back again your Emerald gem,  
There is no color in the stone;  
It might have graced a diadem,  
But now its hue and light are gone."
According to an ancient author, "he who dreams of green gems will become renowned and meet with truth and fidelity." Even in the modern times, the fall of an Emerald from its setting has been considered an ill-omen. When George III. was crowned, a large Emerald fell from his diadem. The superstitious attribute to this—the loss of America during his reign.

Being like all precious stones, "of a cold, dry nature," the Emerald had very potent medicinal virtues. Applied to the lips, it stopped hemorrhage. When hung round a child's neck, it prevented epileptic fits. It was a restorer of sight and memory. Where it failed to cure any disease or prevent any evils, it shivered into atoms, "being," says Boëtius de Boot, "as it were, bound to expel the evil or confess itself vanquished in the combat it sustains." He also gives directions for extracting out of Emeralds the coloring matter, which, taken internally, was considered a powerful remedy for many diseases. Amongst the medicinal virtues of the Emerald, he mentions its power of curing dysentery, epilepsy, venomous bites, and pestilential fevers, and gives the following prescription for them:—

"Pound the Emerald in an iron mortar, sift the powder through muslin, then cover it with spiritus urinæ (Sal volatile); the spirit must be distilled off, leaving the powder of a grey color, but which will communicate that of the Emerald to spirits of wine."
Celebrated Emeralds.

There are few Emeralds which are known to possess any historic interest. A finger-ring, (diameter, $1\frac{1}{4} \times 1\frac{1}{8}$ inch), cut out of a solid piece of Emerald of the purest quality, with two Emerald drops and two collets set with Rose Diamonds and Ruby borders,—once belonging to the Emperor Jehangir of Delhi, whose name is engraved on it—was presented by Shah Suja to the East India Company, and was afterwards purchased by the late Lord Auckland, Governor-General of India. It is now in the possession of Hon. Miss Eden. There is also one in the possession of Duleep Sing, which is three inches long, two inches wide and $\frac{1}{2}$ an inch thick. It is of a rare beautiful color and with very few specks. It was, we believe, shown in the Great Exhibition of 1851. The Russian, Saxon, and Papal Crowns contain beautiful and large Emeralds. There is a Crystal of Emerald in the Austrian treasury which is said to weigh 2,000 carats. The Duke of Devonshire has one whose weight is nearly 9 ounces. It came from the Muzo Mines of New Granada, near Santa Fé di Bogota and was purchased by the Duke from Dom Pedro. It is two inches in diameter and is of the finest color. It is still uncut.

There are some very good Emeralds in Bengal, amongst which we may mention those that are in the estates of the late Rajah Chunder Nauth Roy, of Nattore, of the late Baboos Kally Coomar Tagore
and Soobudlas Mullick of Calcutta. Amongst the jewels, belonging to the estate of the Hon'ble Maharajah Joteendro Mohun Tagore, Bahadoor, is an Emerald of about 31 ratis and of exactly the same color as the green grass; another of about 9 ratis and a third of about 5, (the last, without any flaws whatever)—all set in rings. There is also a large stone set in a snuff-box and also one very beautiful paper-slice in the possession of the above Maharajah. One Emerald set in a ring, belonging to the estate of the late Hon'ble Prosonno Coomar Tagore, c. s. l., has engraved upon it, its owner's name in the Persian character. It is now in the possession of the Hon'ble Maharajah.
चथु पुष्परागः।
मूलम्।
श्रीपीतपाणिवचरः पाणिः पुष्परागसंज्ञा।
श्रीद्वारकास्थिताः नाम स्थान स एव वर्त सोषितापीत। ॥ २८८॥
श्रीलोकस्थितस्मिनः पीतः स्नेहः कायायकः स एव वर्त। ॥ २८५॥
श्रीविजयालयस्मिनः स्मिर्यस्मिनः सोमालकः स्नेहः। ॥ २८५॥
श्रीसुद्धाभविन्दः व एव खलु पद्मरागसंज्ञा। स्थानः।
श्रीचेतनालीसंज्ञा स एव कथितः सुनालः सन्। ॥ २८०॥
मल्लं वैद्यशं मणिरवशं गदिंत द्वा रक्षकाण्विदा।
धारणफलद्व सततः किन्यु खोराणां सुनम्प्रदो भवति। ॥ २८१॥

पुष्परागः चध्रितः पुष्कराजका
वयान।

tr.: श्रीविपालोदितकं सन्न्याः। श्रीविपालोदितकं सन्न्याः सवद्द रक्षकं पवरको पुष्परागं चध्रितं पुष्कराज कहते हैं। बड़ी पुष्कराज श्रीविपालोदितकं सवद्द रक्षकं सवद्द रक्षकं पवरको पुष्परागं चध्रितं पुष्कराज कहते हैं। बड़ी पुष्कराज श्रीविपालोदितकं सवद्द रक्षकं सवद्द रक्षकं पवरको पुष्परागं चध्रितं पुष्कराज कहते हैं।

रक्षारूढी पशिविद्या कहते हैं पुष्कराजका सूत और पहनेके फल त्वमुनियाण्ये सम्मान हैं। खास् कहते वांज खलु पुष्कराज पहनेन्ये लेडुवेलकाली को पंक्ति। ॥ २८१॥
388—390. A certain ash-colored stone having a beautiful yellowish shade, goes by the name of Topaz. If it is red with a yellowish shade, it is called Kauruntaka; if it is transparent and yellow with a pale-red lustre, it is called Kasayaka; if it is cool and white with a pale-red shade, it is called Somalaka; if it is deep-red, it is called Padmaraga; and finally, if it is deep-blue, it is called Indranila.

391. In worth and use, (say the authorities) Topazes resemble the coral,—with this difference, that by wearing a Topaz, a barren woman can get a child.

পুপ্পরাগঃ

ঈষৎ পীতের আভাযুক্ত মনোজ্জ পাঙ্কুর্ব পূর্বকে পুপ্পরাগ কহে। সেই পুপ্পরাগ ঈষৎ পীতের আভাবিশিষ্ট লোহিতর্ব হইলে কৌরাণ্টক নামে, ঈষতলোহিতের আভাযুক্ত পীতর্ব ও স্বচ্ছ হইলে কাষায় নামে, ঈষৎ লোহিতের আভাযুক্ত শুরব্র ও স্বচ্ছ হইলে সোমালক নামে, অত্যন্ত লোহিতর্ব হইলে পমরাগ নামে এবং অত্যন্ত নীলবর্ণ হইলে ইন্ধনীল নামে করিত হয় ৩৮৮৩৮৯৩৯০।

মণিশান্ত্রিবিং পাঙ্কুতেরা কহেন, পুপ্পরাগের মূল্য ও ধারণফল, বৈদূর্য মণির সদৃশ, বিশেষের মধ্যে পুপ্পরাগ ধারণ করিলে বদ্ধ। স্ত্রীলোককে পুন্নৰ্বীহ হইতে পায় ৩৯১।
मथमः
श्रेणाय षड्युग्मं कान्ताय स्वच्छभावस्य चिन्द्रः ||
युध्दे यथा युधः युधः युध्यरागमणिस्मतः \| ५४२ ||
ईशायात्तः स्वच्छायं स्वच्छं कान्तया मनोहरं ||
युध्यरागं भवेच्छां कथितं रक्षकोविदः \| ५४३ ||
व्यवधिर्जातिरिति तदायु चतुर्विंच्छं |
काया चतुर्विंश्च तस्य सिद्धापीटाविषाचिताः \| ५४४ ||

तर्जमा
श्रेणको फुलक समान कान्तिविशिष्टं, स्वच्छं, चिन्द्रं, युध्यराज वज़न पाणि न चैर इतिवर्तका युध्यराज भोजरत्ने वेलेदूकवाला लेहेवाला चैर बेहेनं दौलतवाला होता है \| ५४२ ||

रक्ष्यार्थी प्रक्षेत्रको भक्तेको चनुमार योंशा जरद्ध राजः, कायाविशिष्टं, स्वच्छं चैर मनोहरं कान्तिविशिष्टं युध्यराज उच्चम है \| ५४३ ||

जिसं तरं त्यथा व्याख्या, चात्रं, वैश्चं चैर शून्य चार जात होते हैं, उसी तरं युध्यराजभी चार जात होता है और वैही चार किसीकी युध्यराजसे सफेद, जरद्ध, योंशा सफेद और रक्ष्य वैही चारप्रकारकी काया निकृति है \| ५४४ ||
Translation.

392. A Topaz, beautiful as the Sana* flower, transparent and smooth is sacred. By wearing this gem, a person who has no child may be blessed with one; and a poor man acquire riches.

393. According to the authorities, a Topaz which has a fine yellowish shade, and which is smooth, is excellent.

394. The Brahminical classification of castes holds also with Topazes: they emit white, yellow, whitish and black shades.

* Cannavis Saliva.
मूढम्।

सुच्छायपीतगुरु गाणिः सुष्कर्षः

सिंग्धसौ नियंत्रित्वके सहसरशीतोऽगुणं।

वः पुष्कराणशक्ति कलवेदसुधा

युग्मति कौन्तिकमातशीर्य सुखायुर्वर्चम्॥ ८५४॥

युग्मविद्युत्त्वलि रूद्ध धवलं मलिनं लघु।

विच्छायं शशीं रागां पुष्करां सद्ेषकम्॥ ८५५॥

तर्कमा।

जो शादभि उत्तम क्राथविषिष्ट चौर वेषवेष जरदृ

रक्त, भासि, सिंग्ध, वज़लु, शाप, मोल चौर ठीकः पुष्कराज

पहीं, उसके नामवरी, वल, सुख, उमर चौर दौलत

आदि चोति है । ८५४।

जो पुष्कराज किटेदार, नौचा उंचा, शादारङ्गः

बोधा मलाः, चोजनमे चाल्कः, कामरङ्ग चौर दुःध, ऐसा

पुष्कराज वज़लु खाराफ है। ८५५॥

इति पुष्कराजका वचनं।
Translation.

395. A man, who wears a faultlessly yellow Topaz possessed of a beautiful shade, weighty, exceedingly cool, flawless, and perfectly round, reaps fame, heroism, happiness, wealth, and length of days.

396. That Topaz which is spotted, rough, white, yet dirty, light, void of lustre, and containing grits, is noxious.

অনুবাদ।

যে ব্যক্তি উভয় ছায়াবিশিষ্ট, পীতবর্ণ, শুভ্র, বিশ্বজ্বলম, বিশ্রাম, অত্যন্ত নির্মল, উভয় গৌণকার ও অত্যন্ত শীতল পুষ্পরাগ ধারণ করে, তাহার কীর্তি, শৌর্য, সুখ, আয় ও অর্থ বর্ধিত হয়। ৩৯৫।

যে পুষ্পরাগ বিন্দুচিহ্নিত, রুক্ষ, ধবলবর্ণ অর্থাৎ মলিন, ঔজনে লয়, ছায়াবিহীন ও শক্রময়, সেই পুষ্পরাগ দোষদূষিত। ৩৯৬।

ইতি পুষ্পরাগ।
THE TOPAZ.

Its Properties.

The Topaz belongs to the trimetric or rhombic system of crystallization. Its specific gravity is greater than that of the Diamond—being from 3.6 to 4.2, but it is next to it in hardness—being 8 in the scale. It is scratched by Diamond only and can very easily cut Quartz. It possesses double refraction, though in a small degree; acquires electricity by heat, friction and pressure, and retains it for several hours. It is transparent and its lustre is vitreous. It is infusible in charcoal before the blow-pipe, but, under the influence of strong heat, the surface breaks immediately as blisters are formed thereon. With borax it fuses into clear glass and gets blue with cobalt solution. It yields hydrofluoric acid by the application of sulphuric acid, but is not affected at all by muriatic acid. Its cleavage is perfectly basal, i.e., it breaks with a flat surface at right-angles with or across the prism. The Topaz is generally divided into two kinds, according to the difference in the chemical composition. Those called the Oriental Topaz, are composed of nearly pure alumina; those known as the Occidental, contain little more than 57 parts of alumina—the rest consisting of silica and fluorine.
Where found: Varieties of the Topaz.

The Topaz is found in almost all the parts of the world, though it varies in color and appearance in almost every country, where it is met with. Next in importance to the Oriental Topaz, is that variety which comes from Brazil. Those from Villa Rica have a deep orange tint. The crystals, seldom exceeding 2 or 3 inches in length, are generally found in soft loose sandy clay. Those that come from the province of Minas Geräes, are found in rounded pebbles, perfectly pure and colorless. These are called "pingas d'agoa" or "gouttes d'eau," or the "Novas Minas," and, by the Portuguese, the "Slave-Diamond." These are capable of much higher polish than rough crystal. Some specimens of this kind have been found in Tasmania, where also some blue and green ones have been discovered, though these are more water-worn than those of any other place. Topazes of a fine pale-blue color are also found in the east of Siberia, together with Beryl, Felspar, Quartz, &c.; also in the Ural, north of Katharinburg, in Graphic, Granite and Albite. The Saxon Topaz, found at Altenburg, is generally of a clear, transparent yellow, extremely hard and very brilliant. It becomes perfectly white by being put in a small crucible or in a tobacco-pipe, covered with ashes or sand, and subjected to heat. It is also found in the Voigtland, 2 miles from Anerbach, sometimes covered with a yellowish marl. The
Bohemian Topaz is of a deep hyacinth and sometimes of a brown hue. The so-called German Topaz is nothing more than a sort of glassy spar. The Topaz is also found in Connecticut, the United States, Peru, Ceylon, Asia-Minor, Great Britain, and Ireland, and the Hebrides.

**The Topaz as known to the Ancients.**

This stone was called in Hebrew,—"Pittdoh," by Professor Aaron Pick, and "Pittdoh," by Gesenius, who (the latter) thought, that it was derived from the Sanskrit word *Pita* (yellow) and that the Greek "Topásion" is a transposition from "Pittdoh" to "Tipdoh." But the Topazion (found in an island of the same name in the Red Sea,) is not what is known as the present Topaz. Topazion is the modern Peridot, while, according to some, Chrysolite was the ancient name for the Oriental Topaz. The Topaz is one of the stones noticed in the Bible and was, in the Middle Ages, considered to be the emblem of Apostle James the Younger. It was also held in high esteem by the Greeks and Romans.

**Cutting and Engraving.**

The Topaz is cut on a leaden wheel with emery and polished with tripoli. The form of cutting is the
full Brilliant, leaving the table smaller and the bezil rather deeper than in the Diamond. The grain (which is the technical expression for the cleavage surface) is well nigh impossible to polish and it becomes necessary for the lapidary to take a small angle from the cleavage plane, instead of cutting it flat, in order that the highest degree of brilliance might be obtained. Now-a-days, few stone-cutters pay the necessary amount of attention to secure the intense whiteness and lustre, which it should have, and the consequence is, a well-cut Topaz has become a rare article. The *Goutte d’eau*, if cut as a Brilliant, with a small table, will make a beautiful ornament.

There are still to be found several intaglios engraved on this stone by the Greeks. The Emperor Hadrian (Hadrianus Guildmus of Naples) was said to possess a Topaz seal-ring, upon which the following lines were engraved:—

"Natura deficit
Fortuna mutatur
Deus omina Cernit."

Pliny says, that this stone was found in the Alabaster mines, near the Egyptian city of Thebes. In the Bibliotheque Royal in Paris, is a signet-ring of Topaz, upon which the portraits of Philip II. and Don Carlos, are deeply cut. There is also a Topaz, of a citron-yellow tint, which represents an Indian Bacchus. There is in St. Petersburg a specimen of excellent workmanship on the Topaz,
upon which is engraved the Constellation of Sirius. A Persian jeweller is reported to be in the possession of a Topaz amulet, through which the words "From God alone is success" are bored, in Arabic characters. During his visit to Rome (1524 to 27), Cellini mentions, as one of the three finest antiques procured by him from that place, a perfect Topaz, as big as a hazel-nut, upon which was engraved a head of Minerva. But whether the stone was a real Topaz or not is a matter of question.

*Its Price: Imitations.*

The Topaz is not so much liked now as it was 50 years ago. The fact is, it is now only used in the cheapest jewelry, in the jewelling of common Swiss clocks and for optical purposes. The rough stones, used for optical purposes, realize from 5 to 10s. per pound avoidupois. The pink Topaz fetches better value—the price ranging between 40s. to £20 per ounce, according to the depth of the pink color. The Topaz is called by different names according to the difference of color in the specimens:—The Nova Mina is colorless; The Brazilian Sapphire is light blue; the Aquamarine is greenish; the Brazilian Chrysolite is greenish yellow; the Brazilian Ruby is the artificially obtained pink or rose color. It should be distinctly borne in mind that the fine pink in the Topaz is not natural;
it is obtained by covering a brownish yellow Topaz with sand and putting it to a low red heat. The experiment can also be tried by wrapping up the stone in German tinder, bound with thin iron wire, and then exposed to heat, either by setting fire to it or by putting it before the blow-pipe. Those which are of the peculiar brown color obtain this pink hue; while the pale yellow ones become permanently white. The Topaz can be distinguished from the Chrysoberyl or a yellow Sapphire by putting their electrical properties to the test. A yellow variety of the Quartz is sometimes sold for the Topaz, but a careful reference to the characteristics of each will set the question of identity at rest. The Cairn-Gorm (a variety of the Quartz) is often called by the term "false Topaz," owing to its similarity with the stone. The Egyptian Topaz is sometimes passed off for the Oriental, but it is less hard. The true Topaz should be of a bright citron, and at times, of a bright clear gold color. The soft satin-like hue is the one most preferred.

Marvellous and Medicinal Properties attributed to the Topaz.

Like the Ruby, the Topaz was gifted with the power of giving light in the dark. A Topaz given by Lady Hildegarde, (wife of Theoderic, Count of Holland) to Monsieur Adelbert, was known to give such a brilliant light throughout the chapel where
it was kept, that prayers could be read without the help of a lamp. According to the Ancients, the Topaz would become pale and obscure if it came in contact with poison. It soothed anger and quenched the heat of boiling water. It drove away sadness and night-mares, strengthened the intellect, sharpened the wit, bestowed courage and if bound on the left arm or hung round the neck, set in gold, it dispelled enchantments. If worn on the left hand, it preserved from sensuality. It was also supposed to possess great medicinal virtues. When powdered and taken in wine, it cured asthma, sleeplessness and many other diseases.

Celebrated Topazes.

The finest Topaz on record is the one which Tavernier saw in the treasury of Arungzebe, when he had an audience with that Emperor in 1665. It weighed $157\frac{3}{4}$ carats and was of an exactly octagonal shape, with two rows of small facets, along the top of the besil. It was purchased by the Emperor, at Goa, for Rs. 1,80,000.

The Braganza, of which fuller notice has been taken under the heading, "Celebrated Diamonds," is universally believed to be a white Topaz of unusual brilliancy and extraordinary weight. There is a heavy crystal at St. Petersburg, which is $4\frac{3}{4}$ inches long and $4\frac{1}{2}$ wide, weighing 31lbs. A big lump of white Topaz, now in the British Museum,
was many years ago used by a London Marine store-dealer as a door-weight, and afterwards sold by him for 3 shillings. Its weight is about 12 lbs. avoirdupois.

There is, in the possession of the Hon’ble Maharajah Joteendro Mohun Tagore, Bahadoor, a very large Topaz, of a beautiful citron tint, weighing about 103 ratis, of very great brilliancy and without any flaws whatever. There is also one, with the Maharajah, which is of a smoke-color and weighs about 200 ratis. It forms the pendant to a neck-lace of his family-idol at Moolajore.
अथेन्द्रनीलः।

मुखम्।

इन्द्रनीलसः सम्भृति: सिंहलद्रीपमध्यतः।

नद्या रावणगढ़ाया: कूले पद्माकरे समृद्ध || २५७ ||

तत्चात्मांजिलिकल्पदसनार्तिभं

शारीराधाकरणकलोच्छिन्नः।

शुलो तरायेक कुशमंगिरिकाणिकायाः

सत्सिन्नं मवन्ति मणवं: सहशाब्समा: || २५८ ||

==

इन्द्रनील या नीलम्का वयान।

सर्जमा।

सिंहलद्रीपकेच अन्वर्तिते रावणगढ़ाकेकारिण: पद्माकरे

देशामेइ इन्द्रनील या नीलम्का पवेश: होता है || २५७।

तामाम इन्द्रनीलका रज्ज वायान नल्ल होता, कोई कोई

नीलकमल, नीलाभर, वज्रसंपत्ति तिलावार, भयमर, ऋषाण-

जोका वदन, महादेवनिशाना कण्ठ, सुभृते पुंकका चांद,

और वाले भपराजिता का फल के समान है || २५८।
SAPPHIRE.

"Now glow'd the firmament
With living Sapphires—"
Par. Lost. B. IV.

TRANSLATION.

397. The Sapphire is found in the country of Padmākara near the river Rāvana Gangā in Ceylon.

398. All Sapphires are not of the same color. Those found in Ceylon resemble one or other of the following objects:—The blue lotus, a cloth dyed in blue, a polished sword, the Bhramara,* Sri Krishna,† Mahádeva's throat,‡ the eye in a peacock's tail, the black aparājita.§

अथ इन्दुनील ।
अनहुः ।

सिंहल द्वीपे र र रहु गुर सरीखित शब्दा
कर प्रदेशे इन्दुनील उग्य ह । ३९७ ।

इन्दुनीले र र शतकुली नीलभार, नीलबन, नुमा
र्ण र र वर, श्रीरुपः, महादेवे र कुर्च, ममुर पुष्चन
र्गत चन्द्रक, ओ र फार राजितापुपे नदृष ह । ३९८ ।

* The black bee.

† A God analogous to the Cupid of classical mythology. His color is represented as beautifully gray.

‡ The throat of the Great Destroyer of the Hindu Triad is blue. He swallowed the poison that arose at the far-famed churning of the 'Vasty Sea'—along with the moon, the nectar 'the fair and lovely Shri'—the Impersonation of all loveliness and grace—Mahádeva took in the poison to save Nature and her works, but could not swallow it—a passage in Hindu Mythology rivalled only by the Suffering at Calvary.

§ A name applied to several plants, Clitoria Ternatea, Marsilia Quadrifolia, Seabania Ægyptiaca.
सूचम्।
चन्द्र प्रसादपरस्: यवानिनिभातु-रसुलिपः: शिलिङ्गग्रन्थार्थमापयथे।
नीलोरसुभववेदभाष्य कौशिकः
कौशिकाया सामस्कूलिककष्टभाषः: ॥ ३५५ ॥
एवकारविश्रृष्टवर्णशोभाभिमानिः।
जावनो मण्यारसोसिन्नीला महायुऱ्णः: ॥ ४०० ॥
शो तनोलं रकनोलं पीतनीलमधापि वा।
कः नीलोलं तथा चैव वाचणादक्रमणे तु ॥ ४०९ ॥
क्रायय चतुर्भिधा नस्या गुण वच्चामि लक्षणं।
सितक्रायेऽवेदिरसाध्वेण स्थायेः चन्द्रितः।
पीतक्रायेऽवेदः स्थाय: श्वादायः क्राययोधितिः: ॥ ४०२ ॥

tर्जनम्।
सखुदरका साफ पाणि, सधुरका गला, नीलरक्ष जलका
उद्वुदा विद वामलका कक्ष इत्य च मयो समान
रक्ष इन्द्रनीलमें दीक्षा जाता है। विद इन्द्रीयका
इन्द्रनील सिंघलदेशमें पवया होता है। ॥ ३५५ ॥ ४००।
जिस तरह वाचण, चन्द्र, वैष्ण और सुदृढ़ चारमान
होते हैं, उसी तरह रक्षपरमेश्वरी चारमान होते हैं।
सेवामायेव नीला, सुखसिमायेव नीला, जरदीमायेव नीला
और सेवामायेव नीला यही चारमान होता है ॥ ४०९।
इसी चारमानका इन्द्रनील चारमानके कायाके दिन
चेष्टा जाना जाता है; चारमानके सत्तु क्राया, चन्द्रु
वर्णकी सुख क्राया, वैष्णवावर्णकी जयद क्राया और सुदृढ़वावर्णकी
सेवा क्राया तत्खज्ञकि गेध है ॥ ४०२।
TRANSLATION.

399—400. The ‘dark blue ocean,’ the peacock’s throat, the bubbles of blue water and the throat of the mad Kokila.* These kinds of the Sapphire are generally found.

401-402. A blue Sapphire with a white shade is a Brahmin; a blue one with a red shade is a Kshetrya; a Sapphire of the same color with a yellow lustre is a Vaisya; and finally a blue Sapphire shining in dark lustre is a Sudra.

অধ্যাদ।

সমুদ্রের নির্মল জলরাশি, ময়ূরের কঠ, নীলরসের বুদ্ধি ও মেঘকোকিলকঠ, এই সকল পদার্থের সাদৃশ বর্ণই সচরাচর ইন্দ্রনীলে লক্ষিত হয়, এইপ্রকার বর্ণবিভূষিত ইন্দ্রনীল সিংহহলে জন্মিয়া থাকে । ৩৯৯। ৪০০।

ব্রাহ্মণাদি বর্ণভেদে ইন্দ্রনীলের খেতের আভাযুক্ত নীল, রক্তের আভাযুক্ত নীল, পীতের আভাযুক্ত নীল এবং কৃষ্ণের আভাযুক্ত নীল, এই চতুর্বিং বর্ণভেদ হইয়া থাকে। ৪০১।

উত্তর চারি জাতি চারিপ্রকার ছায়া দ্বারা পরিচ্ছাড় হওয়া। যায়, ব্রাহ্মণের খেতচায়া, কৃষ্ণবর্ণের রক্ষচায়া, বৈশ্ববর্ণের পীতচায়া এবং শুদ্ধবর্ণের কৃষ্ণচায়া নিদর্শিত হইয়াছে। ৪০২।

* Vide antè.
मूचम्

ब्रह्मचर्यां जातकांतः भवेत्।
इन्द्रनीलेवृक्षः तथा दुर्गमविशेषः॥ ४०३॥
वसु मध्यगता भार्तीनीलं संज्ञायतुः।
तमिन्द्रनीलभियाजः हाँ भूविन्दुरलयम्॥ ४०४॥
वसु वर्णस्य सूर्यस्भाति चौरे शतगुणः स्थितः।
नीलभावः नयेन् संवध्मचन्द्रः स उच्छेते॥ ४०५॥
इन्द्रनीलसु नीलापरं पद्मारसु लोचितः।
आनीलमुखकवं भरणकरता भवेत्॥ ४०६॥
आते लोचिताति पीठे पूज्यप्राप्तिविद्।
आपीतपाल्पुराणां पूज्यराजोऽभिवोधते।
तमेव लोचितात्राकरामः कोईः कुवः वधा॥ ४०७॥

तद्दैत्यम्

उत्तम, मध्यम तोऽर अधिम चर्यां पहिला, द्वितीय चौर तिस्रे दूरजके हिसाबे जिससे तरीखः पद्मराग तिन किसीका होता है, उसी तरीखः नीलाभी तिन किसीका होता है। ४०३।

जिस इन्द्रनीलके बीचे इन्द्रधनुके समान छामा निकलती है, वह इन्द्रनील वज्जत दुःखभी है, चन्द्रायास मिलनेसे वज्जत किसीतोके बिकता है। ४०४।

जो इन्द्रनील अपने एकाशियों दुःखे रहनेसे तामाम उपयोगी नीलरक्ष कर दे, उसकी मध्यनील बोलते हैं। ४०५।

रक्तके मध्ये जो नीलरक्ष, वह इन्द्रनील; जो सुखमय, वह पद्मराग; जो सुजरक्ष, वह पास्मा; जो बोढ़ा नीलपनलिखाइंदे चौर बोढ़ा सुख, वह कायाव; जो पीलापनलिखाइंदे बोढ़ा सादा, वह पुख्राज चौर बोढ़ा पुख्राज सुखरक्ष होनेसे कोईः कहलाता है। ४०६। ४०७।
TRANSLATION.

403. As Rubies are good, middling and bad,—so it is also with Sapphires.

404. That Sapphire whose interior gleams with the iris, is a rare gem of priceless worth.

405. That Sapphire which being thrown into a quantity of milk a hundred times its bulk, paints the whole mass with its native blue, is entitled a mahānīla.

406-407. Of gems, those which are blue, are Sapphires; those which are red, are Rubies; those which are green, are Emeralds; those which are red with a shade of yellow are Kasāyas; those which are ash-colored with a yellow shade, are Pushpāḍgas; those of the last which are red, are called Kauran-dakas.

अहबदा।

उत्तम, मध्यम ओ अधमवेदे पम्मराग येमन त्रिविध हय, ईद्रनीलाओ देिौू प त्रिविध हया थाके। ४०३।

वे ईद्रनीलॅर मध्य हयॅऽ ईद्रायूऽ धृय आया विनिमित हय, देेकूऽ ईद्रनील अतिपुरुऽ, देवौग अपूऽ हइले महालुऽ विक्रिय हयेइ पारे। ४०४।

वे ईद्रनील शताग चुऽऽ निकिङ्ग हया। निजनीलवरनें सयदाय चुऽऽके नीलवरण करे, ताहाके महानील बले। ४०५।

रक्षेर मध्ये देेणली नीलवरण, ताहारा ईद्रनील; वे गृऽव लोहितवरण, ताहारा पम्मराग; देेणली हरिद्रण, ताहारा मरकत; देेणली ईष्टेन्तमुक्त लोहितवरण, ताहारा काष्य; देेणली ईष्टेन्तीऽेर आनान्तमुक पापूवरण, ताहारा पम्पराग एंब देे पम्पराग लोहितवरण हइले कौवरुऽक बलिया अभिहित हया थाके। ४०६। ४०७।
मूलम्

गुणः खिम्बल वर्णाश्र: पाश्च वर्णी च रञ्जकः
इन्द्रनीलः समाख्यातः पद्मभिः सुमचार्यः।।४०८।
प्रमाणेऽस्मि गुरुमनि कुलदिव्यकराः गुणः।।
संहें स्वविद्वामाति खिम्बलो धनविविहंनः।।४०५।
वालाकः भिषुस्वार नीलो वामनीलों शिखां च ईः।।
वर्णंद्रो नाम नीलोऽव धनधार्ययिविविहंनः।।४१०।

नीलाका गुणः

तर्जमा

गुणस्य, खिम्बलस्य, वर्णाश्रस्य, पाश्च वर्णितस्य च रञ्जकस्य यथा पांच तर्जका गुणबुध इन्द्रनील श्रेणि हि।।४०८।

जो इन्द्रनीलः कदमे कोटाः च चोजनमे मारी, उस्को गुण कहते हि, गुरु इन्द्रनील चावलात्मकेः च यादामी करता हि; च च जिको होने च हामेसा सुखमें चो नहीं हि, उस्को खिम्बल कहते हि; खिम्बल इन्द्रनील दौलतको दच्चि करता हि।।४०५।

सुवहसो सुहः के सामने रखनेस जिसे इन्द्रनीलाः नील-वर्ण शिखा निकले, उस्को वर्णिता कहते हि; च च वर्णिता इन्द्रनील जारियः धन च धार्यः च दच्चि कहते हि।।४१०।
Qualities of the Sapphire.

Translation.

408. Weight, coolness, depth of color, the quality of being pārscavarti* and beauty, invest a Sapphire with matchless worth.

409. That Sapphire which combines great weight with small bulk is called Gurut+: such a gem conduces to increase of family. That which always gives out moisture is called Snigdha.‡ A Snigdha Sapphire brings on accession of wealth.

410. That Sapphire which, on being exposed to the morning sun, flames in a blue effulgence, is termed Varnādhyā. It brings prosperity.

* See page 443. † Literally heavy. ‡ Vide ante.
मुख्यम्

स्फटिकं रजतं स्फटिकं वसु मन्यता वसु तिजसं।
पाषंि सयं नीलमणि: पाषंि र्वस्री वम्भु: प्रद: ॥ ४११ ॥
चारारं वसु नीलमणि तमसेव समाहि ॥ ४१२ ॥

रचनाको नाम नीलोध्य श्रीवश्चुलवाहि ॥ ४१२ ॥

अनन्तुनीलदीपिकाः

दोपाईले प्रवच्छामिनाममिलेचण्डक घटो
अभिकपरलच्छ्या चासिक्रियक एव च।
क्ष्मकंगरे रौधायणि महानिलेयु दृष्टग्नं ॥ ४१३ ॥

त्याजमा

जिसं इक्षुनीलका एक जगभरे स्फटिकं, रूपं, चुना
अध्या चारकोहु चमकेनवाला पारन्ते देखा जाव, उसका
नाम पाषंि र्वस्रीं अर्थात् लाजवरं कहते है; उसके पहरे नेहे
नाबबरी होती है ॥ ४११ ॥

जो इक्षुनील किसी वर्तनमें रखने मे तामाम वर्तनवा
कर दे, उसका नाम रचना है; रचनाक इक्षुनील
शैलन, नाबबरी चाच चालालकी छंद करते
है ॥ ४१२ ॥

नीलाकाम चुवेव

चम्बकं, वासं, चिकुक मद्यगमं, अभिष्कमं चाच रचना
वचि कपरकारका चुवेव इक्षुनीलमें होता है ॥ ४१२ ॥
TRANSLATION.

411. That Sapphire through which any lustrous substance such as crystal, silver, gold, is seen, is entitled pārswavarti. A pārswavarti Sapphire brings on fame.

412. That Sapphire which, when placed in a pot, darkens it all through, is called Ranjaka. This gem increases wealth and is conducive to fame and increase of family.

Defects of the Sapphire.

413. Avraka, Trāsa, C'itraka, Mridgarva, Asmagarva and Raukshya are the six defects of Sapphires.

ঐন্ত্রিণীলের দোষ।

যে ইন্দ্রনীলের একদেশে স্ফটিক, রঞ্জ, স্বর্ণ বা অন্য কোন তৈজস পদার্থ লক্ষিত হয়, তাহার নাম পাষ্ববর্তী, পাষ্ববর্তী ইন্দ্রনীল হইতে যশোলভ হয়। ৪১১।

যে ইন্দ্রনীল কোন পাত্রে স্থাপন করিলে সমুদায় পাষ্ট্রী রুক্ষবর্ণ ধারণ করে, তাহার নাম রঞ্জক, রঞ্জক ইন্দ্রনীল লক্ষ্মী, যশ ও বংশ বর্ধন করে। ৪১২।

ইন্দ্রনীলের দোষ।

অত্রক, ত্রাস, চিত্রক, মূর্ধর্ণ, অশ্মার্গ, ও রৌক্ষা, এই ছয়প্রকার দোষ ইন্দ্রনীলে লক্ষিত হইয়া থাকে। ৪১৩।
मूलम्
चक्रवत् पत्तलं बल्लिन् तद्भक्षणितं सृतं
धारणे तस्य चम्पौनोरावृत्तिविनुभावितं ॥ ८१४ ॥
मेदसंश्रयक्रमाणस्तन्तं दौष्टि भवं भवेत्
चिच्चवर्णं उत्भावतिः चिच्चकः कुलनाजनः ॥ ८१५ ॥
मृति कार्यिं गंभीर्या लच्चति रक्तबोधि दैः
मृतिकागभेनं नाम नग्द्रपाणकं भवेत् ॥ ८१६ ॥

tर्जुनमा

जिस इन्द्रनीलके उपरके हिस्से में चक्रवत् समान कायां भालम हो, उसको चक्रवत् कहते हैं; इसे तरहका इन्द्रनील पहेंने उभर चौर दूलत नाथ चौर है ॥ ८१४ ॥

जिस निशानके जरिये इन्द्रनील टुटा भालम हो, उसको चास कहते हैं; चास चयेव का इन्द्रनील दूल्त कार्तने जानवारीका खौफ पत्ता करता है। जो इन्द्रनील कोई बोजाकका रक्त रखता हो, उसका नाम चिच्चक; चिच्चक चयेव का इन्द्रनील कुलका नाम करता है ॥ ८१५ ॥

जिसके वीचके हिस्से में सांझठ में भालम होए, उसको मृदुर्गभेन कहते हैं; मृदुर्गभेन चयेव का नीला जिल-दिकी विमारी पत्ता करता है ॥ ८१६ ॥
TRANSLATION.

414. A Sapphire the surface of which wears a mica-like sheen, goes by the name of Avraka. Such a gem brings about loss of wealth and life.

415. That mark in a Sapphire which at first sight looks like a rift, is called Trāsa. A Trāsa renders one liable to bites. That Sapphire which is party-colored, is called Citraka: it causes loss of family dignity.

416. The Sapphire which contains dirt, has the sobriquet of Mridgarva. This gem produces a variety of skin-diseases like itching.

�হৃবাদ।

যে ইন্দুনীলের উপরিভাগে অভের পায় ছায়া দৃষ্ট হয়,
তাহাকে অন্যক কহে, এইপ্রকার ইন্দুনীলধারণে আছি ও সম্পন্তি বিনষ্ট হয়। ৪১৪।

যে চিহ্ন দ্বারা ইন্দুনীলকে সহসা ভগ্ন বলিয়া বোধ হয়,
তাহাকে তৃণ কহে, ত্রাসদ্বারা দৃংশ্টব্য উৎপন্ন হয়।
যাহার নামের্বর্গো চিহ্নিত, তাহার নাম চিহ্নে, চিহ্নে দোষে
কুল বিনষ্ট হয়। ৪১৫।

যাহার মধ্যভাগে মুক্তিকা সমিষ্টিত থাকে, তাহাকে
মুদ্গর্ভ কহে, মুদ্গর্ভদোষ হইতে গাত্রকঙ্গু প্রভৃতি নানা
স্বকের রোগ উৎপন্ন হয়। ৪১৬।
मूलमः
हयंतः प्रस्तते गर्भ अभगभं विनाशकर्तः
श्रंकरमित्रविन वनसः तारोत्चः कथितं वुधेः
तस्मान दूरस्तु पद्मायं देशवाचाकु जायते ॥ ४१७ ॥
दौषिण्यको गुणेऽपि क इन्द्रनीलो महामणिः
वस्त्र चलो मयेनस्य चायुर्विलयश्चकः ॥ ४१८ ॥
इन्द्रनीलो धृते मुहूः शौरिरेष प्रसीदः
आचुः कूलं वशो वुड़िलिङ्गः शोभा च बहुते ॥ ४१९ ॥
धार्मिकमाणध्ये देवोः पंक्रागमणेऽपि ॥
धारणादिन्द्रनीलश्च तानेवभ्रमेऽति मानवः ॥ ४२० ॥

तद्जना
जिसं इन्द्रनीलकी चन्द्र पावरका सा टुकरा मालम होए, उसका नाम अभगभं कहते है, अभगभका नीला जान मारहता है। जिसं चिनके समान सफेद खिसे मालम हो, अथीत दुधक हो, उसको रौळ कहते हैं; रौळ चवेवका इन्द्रनील जो चाद्यसी पहेरे, उसको देश खोंडकर भागना हो ॥ ४१६॥

वेच्छे वेच्छे नानावाली इन्द्रनीलमण जिसं पाँग रहे, उसकी उमर, जोर आनंदी ज्यादा होए। ॥ ४१८।

जो चाद्यसी वेच्छे वेच्छे इन्द्रनील पहेरता है, नारायण उसके होस चोटा हो रे; जोर उसकी उमर, खानदान, नामबी, चामेल, दौलत और ऐसबारे ज्यादा होए। ॥ ४२०।

गुणपुक दम्रागम पहेरनें हो फयुदा होता है, गुणपुक इन्द्रनील पहेरनें हो चकच होता है, चवेवार भाणक पहेरनें हो लोकशान होता है, चवेवार इन्द्रनील पहेरनें वही लोकशान होता है ॥ ४२०।
Translation.

417. That which contains gritty fragments, is called *Amsagarva*. This defect is destructive. That which is rough, is called *Raukshya*. Banishment is the consequence of wearing this jewel.

418. A flawless, sterling Sapphire brings its wearer, strength, fame and length of days.

419. The man who wears a Sapphire of spotless chastity, finds favor with *Narayana* and acquires longevity, family dignity, fame, understanding and wealth.

420. Those good and bad consequences which follow the wearing of a *Padmaraga* combining good and bad qualities, are also produced by the wearing of a Sapphire of a like nature.

*The Preserver of the Hindu Triad.*
मृणम्।
युज्यभवंकर्तनभावावेषेषा नियमेन विद्वेषेः।
काचार्यंवाबवंनरमिव इंद्रमणी विशेषेः ॥ ४२१ ॥
तदारसमस्तृभूतो मनंभृतमस्यमूर्तः।
दृशिकत्रायमाविशिष्टो ब्लासरो मणिययते ॥ ४२२ ॥
भारतवा यदा तत्र तदा दिस्यमासंस्कृतः।
तस्मा धारामास्येन गभिणि खो प्रहोत्ययते ॥ ४२३ ॥
यत् पञ्चरागस्य महागुणस्य।
सून्यं भवेनाशसकसात्मकस्य ॥ ४२४ ॥

tarjama।
भारी चौर सक्त होनेसे इन्द्रनिलका साता सम्भुना चाहियें। चार्तृत जाँच से फरक करना चाहियें। ॥ ४२१ ॥
इन्द्रनिलके खासमें भारको ऐसे रज़का दृशि चौर कारवातिष्ठ जो मणि पवदा होता है, उसको भासर कहते हैं। ॥ ४२२ ॥
जिस इन्द्रनिलके घोड़ा सुखीपायल खाभा मालम हो, उसको दिस्यमासंस्कृत कहते हैं; दिस्यमासंस्कृत मणि गभिणि खोका गरभे वज्जत् जलद चारामें खालस करता है। ॥ ४२३ ॥
महागुणशमन पञ्चराग मणिका जो द्राम होता है,
गुणस्मान इन्द्रनिलकाभी वड़ी द्राम होता है। ॥ ४२४ ॥

dhit niśāka vāhana।
Translation.

421. A Sapphire is distinguishable from glass by weight and hardness only.

422. A shining gem which is found in Sapphire quarries, resembling the Vramara, and furnished with a shade, is called Vramara.

423. That Sapphire which shows a dash of red, is called a Tittiva (amethyst). No sooner a woman who is in her family way, wears a Tittiva than she is delivered of her child, with perfect ease.

424. The price of the best Sapphire is equal to that of the best Padmarāga.
THE SAPPHIRE.

Its Properties.

The Sapphire is a variety of the Corundum and is of the same composition, hardness and electricity as the Ruby, differing from it only in color, which varies from white to the deepest blue and black. The true Oriental Sapphire is of a clear, beautiful, azure blue, (of the shade formerly called "Bleu du roi," soft, rich and velvety, neither too light nor too dark. But the blue is seldom pure or spread all over the stone. It is sometimes mixed with black which gives it an inky appearance; and sometimes with red, which, though difficult to be seen by day, can be found out by candle-light. Sometimes a Sapphire is found exhibiting a variety of colors. The asteriated or Star Sapphire is usually of a greyish-blue color, and shows, under the microscope, "thread-like shafts, directed towards the faces of the six-sided prisms, said to be spaces left at the moment of crystallization; and it is the reflection of light from these which gives to the stone its star-like brilliancy." "The Star Sapphire is also known under the title of Astrapia (lightning stone), from its supposed action in a colorless or an azure ground, sending out, as it were, rays of lightning diverging from the centre."
Where found.

In former days, Sapphires were found in Persia and Arabia. The best stones now come from Mogast and Kiat-pyan, in Burmah, and from Siam. Those that are found in Ceylon are small-sized and rather rose-colored. The blue Sapphire is found in many parts of North America. A fine red Sapphire is said to have been found in South America, with the Diamond. Specimens of the blue and white Sapphires are found in Ballarat, (in Victoria) and near the Pearl river in New South Wales, Australia. The Sapphire is also found in several countries of Europe; on the tops of the Iser Mountains in Bohemia, and in the beds of the river Iser; also in Saxony and Saxon Switzerland.

Sapphire as known to the Ancients.

The Sapphire of the present day was known to the ancients as the Hyacinthus. Pliny believed, that it was so called on account of its resemblance to the colour of the flower of the same name. Solinus says:—"Amongst these things (in Ethiopia) of which we have treated, is found also the Hyacinthus of a shining cerulean color; a stone of price, if it be found without blemish, for it is extremely liable to defects." What was called Sapphirus by the classical authors now goes by the name of Lapis-Lazuli. Sapphire was, in old Arabic, termed "Sappeer," to scratch; and in the Syriac and Hebrew languages, it was called by
similar expressions,—probably, on account of the great hardness of the stone and of its power of scratching any other stone, (except, of course, the Diamond.) According to the Ancients, those Sapphires which were of an indigo or very deep color were the male; the pale blue ones, the female. According to Ben Mansur, the Jacut had six divisions; viz., the red, the yellow, the black, the white, the green or peacock-colored, and the blue or smoke-colored. Sapphire came under the last heading—blue, which had three sub-divisions, viz., the light blue, the Lapis-Lazuli blue and the indigo blue, each of which, again, had peculiar grades of tint.

Engraving and Cutting.

The Sapphire being a very hard stone renders itself difficult of being engraved upon. There are still to be found a few specimens of the ancient intaglios, amongst which may be mentioned a magnificent head of Jupiter. This stone was one inch in diameter and was quite accidentally found in the pommel of a Turkish Dagger. In the Marlborough collection is found a Medusa’s head in nearly full face, engraved on a very clear and beautiful Sapphire; also, the head of Caracalla, on a stone of \( \frac{3}{4} \) inch in length and \( \frac{1}{2} \) in breadth. A large pale stone was seen in 1860, in the hands of Mr. Boocke, on which was engraved the figure of an actor in front of an altar, with another actor
imitating his gesticulations. The Signet of Constantius II, a Sapphire of 53 carats, represented that Emperor as spearing a large wild boar, before a reclining female figure. There was another stone, heart-shaped, of a beautiful color and $1\frac{3}{4} \times 1\frac{1}{4}$, in dimensions, lately seen in the London market, on which was engraved the figure of Hebe feeding the Eagle. Amongst the modern works of Art may be mentioned the portrait of Pope Paul III, executed on a beautiful Sapphire, $\frac{3}{4}$ of an inch square. There is also one pale Sapphire of an octagonal shape, upon which is the bust of Henry IV, with the initials C. D. F., engraved upon it by Coldoré. In the cabinet of Strozzi, in Rome, is a Sapphire, upon which is the profile of Hercules engraved by Cincius. A Sapphire has also been seen in England, on which are engraved the crest and arms of Cardinal Wolsey.

The Brilliant-cut shows the lustre of the stone to the best advantage.

**Its Price: Flaws and Defects: Imitations.**

Sapphires do not, like the Rubies, rise in value according to their size, but like the Diamonds, in proportion to their color, purity, and symmetry. When a Sapphire is too thick in proportion to its surface, its value is not to be estimated by the weight it actually possesses, but by the weight it should have, if it were properly proportioned. A fine, perfect, evenly-colored, spread Sapphire,
under one carat, if English cut, is worth from £4 to £12; if foreign cut, from £2 to £5; if, of one carat, from £12 to £25. The value of the Star Sapphire, (which the Hindus did and do hold in great veneration), if small, is from £2 to £10; if large, from £10 to £100. A really fine Sapphire should appear blue, as well by day as by night. It has often been noticed that two Sapphires which appear to be of the same color by day, differ widely, by night. "In many of these stones, where the color is partially dark, the lapidary has a method of cutting, by which he takes away the dark colored part, with the exception of a small spot reserved for the culet, whilst the upper part of the stone is perfectly white; so that when such a stone is looked at from the table, it will present a most vivid hue, often superior in appearance to those stones which are colored throughout. If the stone be held in a pair of ordinary forceps—or corn-tongs, as they are termed in the trade—an inch beneath the surface of clean water, the parts of the stone colored and uncolored will be distinctly apparent." This test might advantageously be applied to all other stones.

The Oriental Sapphire is most highly admired and is consequently of very great value. A perfect stone of this species, weighing about 3 carats, fetches even far higher price than a Diamond of similar weight and quality. But, like the Emerald, it is rarely free from imperfections, which generally
consist of clouds, milky semi-opaque spots, white glassy stripes, cracks, knots, a congregating of colors at one part and silky flakes on the table. The spots are sometimes removed and the color equalized by burning the stone in a crucible, with sand and iron filings, but this process involves serious risks. The white Sapphire resembles the Diamond to such an extent, that when well cut and polished, it may pass for the latter. The deception can be detected by taking the specific gravity of each, or by testing the hardness with another Sapphire or with a Diamond. The pale Sapphire, by being rendered perfectly colorless by exposure to a regulated heat, and thereby made to acquire great lustre, has often been sold for the real Diamond. The distinction between this uncolored stone, the white Topaz and the true Diamond can always be made by remembering the fact that neither of the two possesses the iridescence which the Diamond always exhibits when catching the light at a certain angle.

The doublets or semi-stones are counterfeit stones composed of two pieces of crystal, with a color between them so arranged as to make the whole substance appear colored. These are often made use of to cheat the inexperienced. The color may partly point out the imitation; and more specially, the inspection of the girdle, where the inferior stone has been joined. The top of a Sapphire is in some cases genuine, and the under part, a gem of less
value, as for instance, Garnet. Sometimes the under part is glass, artistically joined with the top, with cement. In this case, the application of the file to both the parts at once detects the imposition. Stones that are of a pale color or of little lustre are generally set with a back, often with a colored foil, to add to their beauty. Those that are set "azure" or open, have the interior of the setting enamelled or painted, to throw a tint of color into the gem.

The doublets are often sold by the Cingalese at Colombo, to Europeans and to the passengers by the P. & O. Co.'s steamers. Sometimes blue glass, cut into facets, are sent there from Birmingham and Paris, in order that they might pass for real Sapphire and stones of similar color.

Marvellous and Medicinal Properties attributed to the Sapphire.

Epiphanes mentions that the vision which appeared to Moses on the mount was in a Sapphire and that the first tables of the law, given by God to Moses, were of Sapphire. It was dedicated by the Greeks to Apollo and was, when consulting his oracle, worn by the inquirer, on account of its divine nature, which was supposed to secure him an early and favorable answer. St. Jerome, in explaining the 19th chapter of the prophecy of Isaiah, states that the Sapphire procures royal favors, softens the anger of the enemies, frees people from enchantment and obtains for them
release from captivity. If placed on the heart, it bestows strength and energy. It prevents evil and impure thoughts. Owing to its coldness to the touch, due to its great density, it was thought to have the power of extinguishing fire. It "is said to grow dull, if worn by an adulterer or lascivious person," or by an intemperate man. If "worn in a ring or in any other manner," it "is able to quench concupiscence, and for that reason, is proper to be worn by the priest-hood and by all persons vowed to perpetual chastity." For this reason, perhaps, this stone has been used, to adorn the episcopal ring of office, from the commencement of the Middle Ages down to the present time. The ring of the Abbot of Folleville, the oldest ecclesiastical jewel yet in existence is set with a large Sapphire. Great medicinal virtues have been attributed to the stone. Placed on the heart, it cured fever; on the brow, it stopped hemorrhage. It was an excellent preserver of eye-sight. If Sapphire powdered and made into a pill, were placed on the eyes, it would draw out any dust or small insect or any other foreign substance that might have fallen into them, and cured them also of inflammation or irritation by small-pox or any other disease. The application had to be renewed daily for sometime. If the powder were taken internally with milk, it would prove a sovereign remedy for pestilence, fevers, poison, hysteria, &c. The Sapphire is such a deadly enemy to poison that
if put into glass, or on the mouth of a phial that contained a spider, or any other venomous reptile or insect, it would immediately kill it.

Celebrated Sapphires.

A very large Sapphire of 951 carats in weight, of a beautiful blue color and without a single flaw was seen by the English Ambassador, who had, on some occasion, been sent to Ava. In the Musée de Minéralogie of Paris, is another very beautiful and flawless Sapphire, weighing 132½ carats. This stone, called the "Wooden Spoon-sellers," from the occupation of the poor man of Bengal who was credited with its discovery, came somehow in the possession of the House of Rospoli in Rome, and subsequently of a German Prince, who sold it to Perrêt, a French jeweller, for 1,70,000 francs, a sum known to be far less than its true value. It is lozenge-shaped and has six faces. The treasuries and regalias of Europe contain some very good Sapphires. There are also some large and beautiful specimens to be seen in the Green Vaults at Dresden. Amongst the several valuable stones to be found in the Russian treasury is one of a light-blue color, which once belonged to Mr. Hope. There is one Sapphire of considerable beauty and size in Vienna. An English lady had a large-sized Sapphire, which she sold and replaced by such a skillful imitation as to hoodwink the jeweller, who estimated it, for probate duty, at £ 10,000. The disappointment of the legatee, who
came in possession of it, after paying the legacy duty may well be imagined. An oval Sapphire and a drop of a considerably large size and of great purity, belonging to a Russian Countess, were shown in one of the Paris Exhibitions and attracted the notice of all. Several magnificent Sapphires, from the collection of the late Mr. H. T. Hope, were shown in the London Exhibition, where also Mr. A. J. Hope exhibited his well known "Sapphire Marveilleux," which is blue by day and amethystine by night. There is a very large Sapphire, (partly drilled), in the State Crown of England, purchased for it by His Majesty the late King George IV.

A very good Sapphire was once seen with a Mohunt of Mirzapore. Rai Buddree Dass Mokeem has in his possession a small and beautiful stone set, in a ring. The Hindus have a prejudice against this stone and consider it to be the bringer of misfortune. In consequence of this notion, some of them would invariably keep a stone on trial for several days before they would make final settlement with the sellers. Hence, perhaps, the paucity in the number of Sapphires in their possession.
कक्ष तनम्।

मुखम्।
खिम्सा विशुद्धा: समरागिनिः
धापितवर्गाः वर्षो विचित्रा।।
चामकशङ्कालिकविक्रियाः
कक्ष तनाश् परमः पवित्रा।।४२५।।
वर्णः तद्वंद्वत्रार्थमेवपुपकः
मानामुपीत्वद्वन्द्वनिः स्वितं विभाति।।
नीलः पुः खुल सिंह कलाणं विभिन्नः
अख्यादिरोकरणः न तद्विभाति।।४२६।।

कक्ष तकका वयान।

तर्ज्ञमा।
खिम्सा वेष्यैः सव जगह समान रङ्गः खोडः जराद्व रङ्गः
खोजमें भारीं देखनें मनोहर चार चासं
दुःख नीचा अख्यान वगैःहसे पाकः कक्षेऽक बजतु तमदा है॥४२५॥
खुलके समान सुखः चन्द्रमके समान सफेदः सचुके
समान कम जराद्व रङ्गः तावेके समान खोडः लालरङ्गः
भागके समान उज्ज्वलः नीलरङ्गः अख्यान बजतः सफेदः कक्षेऽक
पापका नाम करनेवाला है, लेकिन खुब साफ नाबानानेके
अबैवेदे चमक देनेवाला नहिं होता।।४२६॥
CHRYSOBERYL.

Translation.

425. A Chrysoberyl which is cool, pure, uniformly colored, slightly yellow, heavy, singularly fine and free from such defects as Trása, is the best of all.

426. A Chrysoberyl which is blood-red, pale like the moon, slightly yellow like honey, light-red like copper, yellow, bright like fire, blue, or white, purges sin away; but sometimes has not that glitter which it has, owing to the defective art of the lapidary.
मुख्यः

पञ्चश्रण काच्यनमेव तु वेष्टिविवा
क्षेत्र गलेष्य धुतस्मेकद्वितिप्रकाशः।

रोगप्रशाननकर्ता कलिनाशनस्तते
दादुका रुकलकरसुखप्रदुः ॥४२७॥

एवविधमायुगां मणिमारकता
कं तनं भुमस्मलहुतरे नरा ई।

ते प्रज्ञाना बज्ञाना बज्ञानवाक्षण
नियोजया; प्रसुदिता छापे ते भवनित। ॥४२८॥

कं तनं बदि परिीवितविधकृपसुधाकार्णः
प्रत्ययामासुरदिविकारसुप्रकाशः।

तस्योत्सनमस्य मणिशाच्यानविदा महिष्का
तुल्यन्तु मूलसुदृढं तुलितस्य कायः। ॥४२५॥

त्र्यमः

कंततः मणि सोके परमेष्ट। कर्क्के गले श्रव्या
दाते प्येश्वरन्ते देखनेमैं बज्नां चाँच्छ। मालाम होता है।

रोगाश्रित कलिग्राधको दोषको नाय करता है। चाँच्छ उमर,
खान्दान, सुखी केदर करता है। ॥४२७॥

जो चाँच्छ समकल्याणामें वेष्टणांतुष्टो
कंतक गह नेके वायें पर्यंत है, वह चाँच्छ लोगसमाजमें
प्रज्ञ चाँच्छ बज्नां दीलतमना, बज्नां भाई बादावाला,
लेखक कर्म बाहु जमेश्वर है। ॥४२८॥

कंतक मणि चांग करीरा जियाजया वणिविषुष्ट।
क्षेत्र के समान चाँच्छ, रौमनि पावे, तो रहस्याद्वृत्ते
ष्टिनित्वं स्वरूप अनुसार उद्धार उसके चोजनके समान
होगा। ॥४२५॥

इति कंतकस्य व्यासः।
TRANSLATION.

427. A Chrysoberyl when set on gold and worn on the neck or the hand, is very fine to look at, removes diseases and various vicious properties, and increases life, family and happiness.

428. The man who wears a sterling Chrysoberyl free from every defect, is honored among men, acquires wealth, friends, fame and contentment.

429. If the color of a Chrysoberyl challenges scrutiny, and if it flames like the sun, it fetches (so say the authorities) a price proportionate to its weight.

अनुवाद।

चक्रतनमणि हृवर्णेर पात्रे मुड़िया गले अथवा हस्ते धारण करिले देखिये अतिश्रद्ध हय, रोग और कलिदाय नाश करे एवं आयु, वंश और धर्मव्रिक करे। ४२७।

ये ब्यक्ति बहुव्योरसामस निर्देश, ककेररतन रत्न अलंकारेर निमित्त पारण करे, से मानव लोकसमाजे पुज्य, बहुदनेर अविश्र, बहुवास्क, दीपिकान और नित्य समुदर हय। ४२८।

ककेररतन यदि परीक्षित वर्गविशिष्ट एवं सूर्येर ताय स्पष्टकाशित हय, ताहा हिले मलिनाध्यांविङ पंथितिदेगेर मते ताहार मूल्य ओजेर अनुरूप हिलबे। ४२९।

इति ककेररतन।
THE CRYSTOBERYL.

Its Properties.

The Chrysoberyl, otherwise called the Oriental Chrysolite, is a brilliant stone, the color of which, varies from asparagus-green to grass-green, greenish-white, and yellowish-green. It belongs to the trigonal or rhombic system of crystallization and possesses a vitreous and oily lustre. It varies from being perfectly transparent to nearly opaque. Its cleavage is parallel to the faces of the right-angled prisms; it breaks with a conchoidal fracture rather uneven. Its specific gravity is from 3.6 to 3.8. It is brittle and translucent; possesses double refraction in a high degree, and acquires by friction positive electricity, which it has the power of retaining for several hours. It is infusible before the blow-pipe alone, but with borax or salt of phosphorus, melts with difficulty into clear glass. It is 8.5 in the scale of hardness, scratching Quartz easily and being scratched by the Sapphire, Ruby &c. It is not affected by acids but with a solution of cobalt, it becomes blue. Its composition has been ascertained to be about 80 per cent. of alumina, and 20 of glucina, with traces of protoxide of iron, oxides of lead and copper, according to color and locality.
Where found.

The Chrysoberyl is found in rolled pebbles in Ceylon, Brazil, Moravia, Pegu, and in the river Tajowaja in the Ural Mountains. The last variety shows by reflected light, an emerald-green hue, and by transmitted light, a red one, and is called the Alexandrite, after Alexander, the Emperor of Russia. This stone is also found on the east side of Borneo, mixed with gold dust, Diamond, Topaz, &c. It has latterly been found at Haddam, Connecticut, at Greenfield near Saratoga, New York, and in the granite of Orange Summit, Vermont.

Mode of Cutting.

The transparent yellow Chrysoberyl, which is the variety used in jewelry, is cut in the brilliant form, on a copper wheel with emery and polished with tripoli. The semi-transparent varieties, known as the Cymophanes, and the "Cat's-eyes" of commerce, possess an opalescence and are generally cut en cabochon.

The Chrysoberyl as known to the Ancients.

Chrysoprase appears to have been the gem which was the Chrysoberyl of the Ancients. The name Chrysoberyl is formed of two Greek words, signifying "Golden," and "Beryl." Cymophane is derived from two words, which mean "wave," and "appear;" perhaps, so-called, on account of its variable color.
Its Price.

The transparent yellow Chrysoberyll now being out of fashion and rarely mounted as ornaments, fetches but a nominal value. But the Cymophane or the Chrysoberyll Cat's-eye is worth a good deal; its price varying from £100 to £200 or £300, in proportion to the distinctness and brilliancy of the ray of light across the stone. This gem is considered very lucky by the people of the East, and even by those of the West, and consequently it is getting more valuable than before. An English nobleman is reported to have paid so much as £1000 for one of these. Its beauty is enhanced if surrounded with brilliants or rubies.

The transparent yellow Chrysoberyll, or the Indian Chrysolite must not be confounded with the true Chrysolite, with which it materially differs in hardness and specific gravify; the latter being 6 to 7 in the scale of hardness, and its specific gravity, from 3-3 to 3:5. The Chrysolite, moreover, contains a large element of iron in its composition, and can easily be dissolved into a jelly by sulphuric acid. The Chrysoberyll differs also from the yellow Topaz, in one important point, viz., that of not acquiring electricity by heat.
चघ पुलकः।

मघम॥

dाशाहवाच द्वमेकलकनयकाद्री
रुक्माईनचाँद्रवर्यानवर्यान॥
गत्येवविज्ञापीसहशाशशास:॥
ते प्रश्नः पुलकः प्रसूतः। ॥ ४३०॥
श्रावाभक्राकावधिचङ्गः॥
खचः प्रतिल: पर्यमः पविचा।
माज्ञ्ञ्युक्ता वञ्चाविच:॥
हम्प्रदाये पुलकः भवति॥ ४३१॥

चघ पुलकः कवयः॥

तुज्ञम॥

dरकः वग्रादः नाभरान्तिकी पिनारके देशसे पवदा
धवे गुज्जाके सुखे समान कालार्कः मधुः कमलकी
जडः कसूरीः भाग च धीरौ कोलेको गाके समान रक्ष्दान
पुलक वजन्त्य चाच्चः॥ ४३०॥

श्रृः सफे दः सामूः भमर च और सूक्ष्मः समान वर्ण
विशिष्टः च और सुत्दारः पुलक वजन्तु पविच च और मज्ञः
कर्नेवः॥ ४३१॥
GARNET.

TRANSLATION.

430. The Garnet is produced in the country of Dásarha (Dwáraká) in Bagdad, in the shores of the Narbudda, &c. Of Garnets, those which are colored like the black spot in the Gunjá, like honey, the stalk of the lotus, the musk-deer, fire, or the plan-tain-tree, are first-rate.

431. A Garnet which is colored like the conch, the lotus, the black bee, or the sun, and which is strung on a thread, is sound and auspicious, and heralds good fortune.

অষ্ঠ পুলক।

অহ্বাদ।

দাসার্ধ (দ্বারকা) বাগ্ধর (বোগ্ধাদ) নর্বুদানদীর তীরস্থ অদেশাত্মশ, গুঞ্জাংন (কুচের শীর্ষদেশে রুফবর্ণ), মধু, মুঞ্জাল, কস্তুরীমূর্ত, অগ্নি ও কদলীরকের নায় বর্ণবিশিষ্ট পুলক রত্নই অতিপ্রশস্ত। ৪৩০।

শর, পদ্ম, ভুমর ও সূর্যের নায় বর্ণশালী এবং সূত্রাপ-লক্ষিত পুলক অতিপরিত্য, মগলজনক এবং রুক্ষিপাদ বলিয়া নিদিষ্ট আছে। ৪৩১।
मणिमाला

मूलम्
काकारासभंगालकोपयुपि
रूपे: समानसंज्ञितां सुबिधापतेः।
कत्वः प्रदासु विदुषा परिवर्जनीया
सूलयं पल्लयं कथितं शतानि पद्म॥ ४२२॥

तर्जमा
काक, चोड़ा, गाढा, रूढाल, लकड़ू वाढा, छाड़ेगालके
सुखके मासके समान निशानवाला पुलक मीत करता है,
इसीसे परिभाषणसे चस्को गोड़नेको कहते हैं। और
एक पल चोड़के पुलकका दाम पांच शौ रूपे वाला हो
सकता है॥ ४२२॥

दृशि पुलकका व्याख्या
TRANSLATION.

432. A Garnet which is colored like the crow, the horse, the ass, the jackal, the bull, or the blood-stained beak of a vulture holding a piece of flesh, brings on death; and the authorities advise us to shun it. A Garnet which weighs one pal,* is worth five hundred Rupees.

* Equal to 4 kar shas.
THE GARNET.

*Its Properties.*

The Garnet belongs to the monometric or cubic system of crystallization, and is, for the most part, found in rhombic dodecahedral crystals, also massive and in small pebbles in rivers and alluvial deposits. It is 6.5 to 7.5 in the scale of hardness. It can scratch Quartz slightly and is scratched easily by Ruby or Sapphire. Its specific gravity is from 3.5 to 4.3. Its lustre is vitreous and in some cases resinous. It varies from being transparent to being nearly opaque. Its fracture is uneven or sub-conchoidal. It possesses simple refraction, acquires positive electricity by friction, and has a sensible effect on the magnetic needle. It is fusible before the blow-pipe and melts down to a black enamel. The Garnet is composed of silex, alumina, and a small proportion of oxide of iron, from which it derives its beautiful color. This stone is found of many colors—red, brown, yellow, white, green, black.

*Its Varieties: Where found.*

Perhaps there is no other stone which varies so much in color, shape, and crystallization as the Garnet. It is to be found in almost all parts of the world.

The Almandine or Precious Garnet is found in the Zillerthal and Tyrol, in parts of Norway
and Sweeden, Switzerland, and Spain, and differs from the common Garnet only in color;—that of the former having a blue tinge mixed with the red; that of the latter being blood-red, slightly tinged with brown. The name Almandine, is according to Pliny, derived from the city of Alabanda (in Carien), where this gem was cut and polished. The Garnet is also found in Greenland, United States, Mexico, Brazil, and many other places in America. Some very fine crystals have been found near Oven and the Peel River in Australia.

The Syrian or Oriental Garnet varies in color from the deepest crimson to a violet purple. It is so called, because it comes from Syrian (or Siriam), the capital of Pegu. It is also found in India and Ceylon.

The Pyrope or Bohemian Garnet is of a fine bright deep-red color and is found in Bohemia, Saxony, and other parts of Germany. Its specific gravity is a little lower than that of the Almandine, but it is one of the hardest stones of the Garnet family. It is called by some jewellers, the Vermilion Garnet, or the Vermeille, on account of its unmixed red color.

The Essonite or the Cinnamon stone is, as its name indicates, of a reddish-yellow color, resembling that of the cinnamon, and comes principally from Ceylon. It melts very easily and is much softer than the other varieties—it being 6·5 to 7, in the scale of hardness.
A new variety of the Garnet has found its way into the market, from Siberia. It is very brilliant and of a beautiful green color.

The other varieties come under the province of the mineralogist rather than that of the jeweller, and are as follows:—

The Grossularite, found in Siberia, is of a greenish, and sometimes black color.

The Saccinite, found in Piedmont, is of a yellow hue, of the same composition as the above.

The Colophonite and Melanite, found in Norway and America, are Garnets of the iron-lime species; the one being brown and the other black.

The Leucite, found in Siberia and in the lava of the Vesuvius, is a silicate of alumina and potash, and is of a white color.

The Spessartine, found at Spessart in Germany, and in Sweden and Finland, is brown and is a Garnet of the alumina-manganase species.

The Uwarowite, found in Siberia, is of a bright green and belongs to the lime-chrome class of Garnets. The name is derived from Uwarow, the President of the Imperial Academy of St. Petersburg.

Cutting and Engraving.

Both the common Garnet and the Almandine are frequently cut in facets and polished. When the Almandine is cut en cabochon, it is called the Carbuncle; i.e., when it is cut with a convex
surface,—the back being generally hollowed out in order to show off the color of the stone to advantage and also to enable the jewellers to "foil" it, for the purpose of selling it as a Ruby.

The Oriental Garnet is cut with emery or Garnet-powder, on a copper wheel and polished on lead with tripoli, when faceted. The practice is to keep it thin. It is sometimes cut into beads and strung as necklaces.

The Bohemian Garnet is cut as a Brilliant, but more frequently as a Rose, and mounted as a pavé.

The Essonite or Cinnamon stone, is, according to some, "cut thin on account of the depth of color with a pavilion-cut below and a broad table above, bordered with small facets."

The Garnet is easily engraved upon, on account of the small degree of hardness it possesses. Formerly, engravings on this stone were very frequently executed as evidenced by the several beautiful specimens now found in Paris, Turin, Rome, and St. Petersburg. The Greeks do not appear to have made an extensive use of the Garnet for the purpose of engraving. But the Romans have left splendid engravings on this stone. In the Marlborough Cabinet is a large Indian Garnet, upon which is engraved the head of the Dog-star Sirius, in full relief, and with open jaws, the interior of the mouth being very faithfully represented. In the possession of the same Cabinet, is a celebrated Almandine, with the heads of Socrates and Plato.
engraved upon it. Several Garnets have been found to bear the image and superscription of different Sassanian kings.

Several antiques of Garnet have been seen, amongst which may be mentioned a cup, "hollowed out of a solid Garnet, as large as a half goose-egg, and which was engraved internally with the name of its ancient owner, Codrus; and a heart-shaped tablet (Hertz collection), covered with a long Gnostic formula on both sides, an Alexandrian work of the third century, is 2½ by 1½ inches in extent, showing the immense magnitude of the crystal from which it has been sawn." In the catalogue of the French Crown jewels, (1791) are mentioned "an oval cup of a single Garnet, rich in color, 3 × 2¼ inches wide, and 3 inches high, valued at 12,000 francs; and a round cup of oriental Garnet, full of flaws, 3 inches wide by 1½ deep; a third is vermeille d'Allemagne, 2½ deep, at 6,000 francs; besides six others of less size."

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The Garnet as known to the Ancients.

According to some conjecturers, "Garnet" is an Italian corruption of "Garamanticus," an inferior kind of the Carbunculus of Pliny; according to others, the word is derived from the German "Granat" owing to the similarity of its color to the blossom and kernel of the pomegranate. According to some others, the name is derived from "Granium," a grain, on account of its being often found in that
condition. The name is no doubt modern, but the stone itself was well-known to the Ancients.

Theophrastus and Pliny make copious mention of a stone which exactly answers to our description of the Garnet. It came under the heading of Carbunculus, which Pliny divided into male and female; the former being of a brilliant, the latter of a duller lustre. It has been supposed, from the character of the species as described by that eminent naturalist, that the male Carbuncle was our Ruby, the female, our Garnet. Pliny describes "vessels of the capacity of a pint formed out of Carbuncle devoid of all lustre or beauty of color." These vessels are conjectured to have been formed out of the massive varieties of the Garnet.

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Its Price: Imitations.

The Garnet was at one time in great demand for jewelry purposes, but now its commercial value has considerably gone down, owing to its being out of fashion and abundant supply. A Carbuncle of a large size, if pure and free from flaws, will yet fetch as much as £20. One of the size of half-a-crown is said to have been lately sold for £50. The Bohemian Garnet is held in great esteem in Turkey, Austria, and Transylvania, and is sold at very high prices. 600 gulden, or £60, is known to have been asked in Vienna, for a necklace of beads. The Almandines, that come in abundance from Ceylon are, if of a certain size,
of a fine rich hue and perfectly flawless, worth from £8 to £10 each. One Garnet of this description weighing five carats, had been put down for 1,200 francs, in the catalogue of French Jewels mentioned before. The Bohemian Garnet of the size of a hazel nut, would, according to De Boot, be worth as much as a Ruby of the same size. But in De Laet’s time, (about 50 years later), both the Indian and Bohemian varieties had diminished in value.

The Almandines set with backs and foils are often sold to the uninitiated, for Ruby. The Essonite sometimes passes for the Hyacinth or Jacinth, with which, however, it differs in essential particulars. Some jewellers frequently confound the one with the other. Then, some of the varieties of the Garnet itself are confounded with each other. The Almandine, the most valued kind, is a stone of great lustre, and, if, of the first quality, cannot easily be detected from the purple Spinel. The Visuvian Garnet is hardly distinguishable from an Essonite.

The common Garnet is exactly of the color of Burgundy wine, more or less diluted, according to its quality. The Bohemian variety differs from it in its chemical composition, but not much in appearance, except that it is brighter and clearer. The Syrian Garnet is sometimes made to compete with the Amethyst. But it can be distinguished from the latter by the disadvantage of its losing
its lustre and assuming an orange tint by candle-light.

Marvellous and Medicinal Properties.

In the Middle Ages, the Garnet was a gem of great value and was considered to possess the same marvellous and medicinal virtues as the Ruby.

Celebrated Garnets.

Garnets of extraordinary size have been found in the Cabinet of the Marquis de Drée; amongst which, may be mentioned one Syrian Garnet, of very good quality, octagonal in shape, which measured $7\frac{3}{4} \times 6\frac{3}{4}$, and was valued at 3,550 francs; another of a flame color, which was $10\frac{3}{4} \times 6\frac{3}{4}$ in measurement, and valued at 1,003 francs.
चर भिराराख्यम्।

मूलम्।

तत्स्यं गोपकृत्यं मुक्ति वर्ष्यम्
संख्यानं प्रकटपीलसमाणां।

नानाप्रकारं विविधं भिराराख्यं
सहोद्या तत्स्य खलु सच्चि वामनवेबे। ४३॥

मध्यं पालस्वतीविशुद्धवर्णं
तत्स्यंकल्पं पठादिसं धार्म।

एक्यं भूख्यजनं कर्ष्यं तद्रेव
पक्षं तत्त्वं भवेनसु सर्ववर्णं ॥ ४३॥

सन्तोषम्।

वीरवर्णीयं तस्मा चिन्तविशिष्ट, सुगुरं टैंटकर् समान लालं च फुटनां फुलकं समान रक्तकं भिराराख्यं
बहुतं हैं। ४२।

जिस्मूं भिराराख्यं बीचके फिस्से में चन्द्रमाके समान पाषाण्वं, नर चालापाय वेच्छेवं इन्नपलकं समान नील
रंज, वही प्रकार भिराराख्यं पहरेनें एक्यं की हड़ती हैं। और भिराराख्यं खुब पक्ते सुरवज्जकं समान वर्णविशिष्टं
होता है। ४२।

इति भिराराख्यं का वयान।
CARNELIAN.

TRANSLATION.

433. A Gem which is marked like the cochineal, or which is red like the beak of the parrot, and which is shaped like a blown flower is a Carnelian.

434. A Carnelian, the interior of which is purely pale like the lunar lustre, and the side of which is like the Sapphire, brings its wearer wealth. When a Carnelian attains its perfect development, it has a color like the lightning.

अथ कुधिराख्यः

अन्वेषणः

इदं गोपकोटिच्छ: चिह्नित, शुच पन्नीर ओठेर नाय रक्तवर्ण, प्रक्षुल्तित पुष्पेर नाय आकारविशिष्ट रत्नेक रूढिराख्य केहे। ४३३।

ये रूढिराख्येर मध्यवाय चन्द्रेर नाय विशुद्द पांढुर्वर्ण, तत्पार्श्व इन्द्रनीलसदृश वर्णविशिष्ट, सेइ प्रकार रूढिराख्य धारणें ऐश्वर्य-सुबंधी हय। रूढिराख्य अतिपरिपक हय। हुरबजेर नाय वर्णविशिष्ट हय थाके। ४३४।

इति कुधिराख्यः
THE CARNELIAN.

Its Properties.

The Carnelian belongs to the Quartz species and is a variety of the Chalcedony;—the liver-colored or brownish-red varieties being called the Sard, and the bright red, white and yellow ones, the Carnelian. It is chiefly found in dense imperfect balls; often, however, in obtuse-angled pieces. It is of a cloudy, waxy and semi-transparent lustre. Its hardness is a little less than that of the Chalcedony. It is a fact that its color becomes brighter and intensified by long exposure to the sun, and that by the application of too much heat, it becomes white and pale. The jewellers classify the different kinds of the Carnelian by the following names. "1st, Masc., or Carnelian of old stone, dark red. 2nd, Fem., pale red passing into yellow. 3rd, Sarder, brown, passing into pomeranian and yellow. 4th, Sardonyx, where layers of the Sarder alternate with layers of white. 5th, Carnelian Onyx, blood-red stripes playing into white. 6th, Carnelian Beryl, a whitish yellow."

Where found.

The finest specimens are found in Cambay and Surat, in India and in Arabia. They are also to
be found in Saxony, Scotland, Ireland, New Zealand, and in the rivers of Uruguay. They are also said to be found in Egypt.

Cutting and Engraving.

This stone is cut on a leaden plate with emery and polished on a wooden one with pumice-stone. The finishing polish, is, however, given on a plate consisting of lead and tin, with water. It is generally cut into squares, hexagons or octagons; sometimes round, or by giving the upper part which is called the *treppen* or graduated cut.

The artists of the classical times preferred this stone for cameos, probably on account of its pleasing color and of its possessing a degree of hardness, suited for the execution. In the collection of the Emperor of Germany, is a Carnelian, one of the oldest Greek gems known, on which is engraved a winged Jupiter appearing to Semele, and another an opaque Sardonyx, with a draped figure of Venus represented on it. In the St. Petersburg collection, is a Carnelian, on which is engraved a man's head with a beard most cleverly arranged. It is a specimen of the art of the earliest period. In the British Museum, is a specimen of the second period, in the shape of a Carnelian butterfly, with a figure of Venus, with large wings, and wearing a beautiful dress. In the Royal collection of Vienna is a Carnelian of the third period, representing Helena, with wings on her shoulders. A small Carnelian
has been seen in the collection at Florence, bearing a head of Apollo. There is a very transparent Indian Carnelian in the Berlin Museum, on which is engraved the head of Sextus Pompeius. There was once in the possession of Michael Angelo, a famous ancient stone, upon which was represented the birth-day festival of Dionysius. In cutting a Cameo from this stone, the snow-white layer is used for the figure; the red for the base work; and if it has a third layer of pure white, it serves for the hair of the figure. The natives of India cut the figure upon the hard molten mass which is produced by covering the stone with carbonate of soda, and putting it for some time to intense heat.

The Carnelian as known to the Ancients.

This stone was called in ancient times the Sardius or Sarda, which is derived, according to Pliny, from Sardis in Asia Minor, the place where it was first discovered; according to others, from the Arabic word, "Sered," which means "yellow," or "yellowish red." It is said, that the name came with the thing from Persia; and that the Babylonian mines produced the sort first known and most valued. Hence, perhaps, Epiphanius called this stone the Babylonian Sard. Luther translated the Hebrew word "Odem," or "Adam" (red), (vide Exodus, chap. xxvii, V. 17), by the term Sarda; and this fact confirms the assertion that
the Sarda was a stone of a red color. The modern name Carnelian, is, by the generality of authorities, supposed to be derived from Corneus, or raw flesh, which it resembles in color. It is also spelt Cornelian, which name, according to Lessing, is borrowed from the French term Cornaline, or the cornel cherry, to which it is similar in color. Speaking of the Sard, Pliny mentions, in one place, that, "no other stone was so great a favorite with the Greeks as this: at least the plays of Menander and of Philemon revel in allusions to it." He also remarks that this stone is capable of very high polish, which it can retain much longer than any other gem. Ben Mansur divided the Carnelian into seven classes; viz., the liver-colored, rose-red, yellow, white, black, blue, and bi-colored (evidently including some species of the Agate under this designation). He remarked, "although a hard stone, it is commonly used for the engraving of signets upon." It was found in his time at Senaa and Aden in Yemen; on the confines of India and Rum (i.e. the Byzantine Empire), and in the neighbourhood of Basra.

Its Price.

The Carnelian is not so much used in England as in Germany and Poland. The blood-red specimens are more valuable than the pale-red ones. The price, however, chiefly depends upon the degree of transparency, purity, beauty and
flawlessness of the stones. The abundant supply of
the Brazilian stones has sensibly affected their
market value, as also the Oberstein method of
coloring precious stones. The stone-cutters and
polishers in Oberstein and Idar have attained signal
success, in not only coloring the surface of the
stones but their inner depths. It is said that the
Agate merchants at Idar had learnt the use of the
honey in coloring the stones from the Romans,
who, again, came by the secret either by reading
Pliny's works on the subject, or from tradition.
The so-called "Carnelian of Brazil" is worked in
large quantities in these places.

This stone is profusely used for rings, seals,
watch-keys, and other objects of adornment. It is
particularly suited for seals, as it can be very easily
taken out of the heated sealing wax, without des-
stroying the impression.

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Marvellous and Medicinal Virtues attributed to
the Carnelian.

Epiphanius speaks of the Sard as having been
supposed to cure tumours and all wounds made by
iron. Marbodus, in the 11th century, remarked,
that the Carnelian drove away evil spirits and pre-
served harmony. In the Middle Ages it was sup-
posed to give success in law-suits and bring riches
to the owner. Albert Magnus declared that the
Sard exhilarated the soul and banished fear and
enchantments. The Carnelian, made into powder,
was supposed to be a sovereign remedy for infections, noxious vapours, hemorrhage, &c. It was also an excellent dentifrice. De Laet (in 1647), has described, from personal experience, its power of stopping the bleeding from the nose, and the necessity of wearing rings, cut entirely out of the stone. Some Italians still use rings like these for the same purpose.
ग्रह स्फोटिकम्

मूलम्

हिमालये सिंचले च विन्यापलंबौटीते तथा।

स्फोटिकं जाते रसं नानाधुं समप्रभं ॥ ६३५॥

हिमालौं चन्द्रमण्डलं स्फोटिकं तत्त्वं भवेत्।

सूर्यकान्तः तरे चं चन्द्रकान्तः तन्त्रायं ॥ ६३६॥

बृहद्दुर्गुषंशमंचणं विभक्तमयं यत् चणानुं।

सूर्यकान्तं तदाख्यातं स्फोटिकं रक्षादेवभिनं ॥ ६३७॥

चन्द्रकान्तं तदाख्यातं दुर्लभं तत्त्वलं युगेः ॥ ६३८॥

चन्द्र स्फोटिकका व्याख्

तृजमा

हिमालय पर्वतं, सिंचले च विन्यापर्वतं जलके

करिके जलीनसे बजत् रूमन तरं तरं तरं का स्फोटिक

पवदा होती है ॥ ६३५॥

हिमालय पर्वतं पौर्णमासीके चाँदके समान सफेरद्रङ्गः

सूर्यकान्तं च चन्द्रकान्तं नामे देवसिकमा स्फोटिक

पवदा होती है ॥ ६३६॥

जो स्फोटिक सत्यके किरणके सघरसे चाग देता है, रक्षंपकवी परिण उसको बृहद्दुर्गण चरित्रं ज्यात चत्सी सीसा

कहते है ॥ ६३७॥

पौर्णमासीके चाँदके किरणके सघरसे जो स्फोटिक चभत

देता है, उसको चन्द्रकान्त कहते है, कलियुगमे चन्द्रकान्ति

स्फोटिक बजतं दुर्लभं है ॥ ६३८॥
THE QUARTZ.

Translation.

435. A very bright Quartz is found in the Himalayas, Ceylon, and the forests in the Vindya Mountains.

436. Two kinds of Quartz, respectively called Súrya-kánta and Chandra-kánta,* are produced in the Himalaya. These are deliciously bright as the moon.

437. That Quartz which flames in sunshine, the authorities call Súrya-kánta.

438. That Quartz which runs nectar when the moon at its full bathes it with its balmy influence, is called Chandra-kánta.

* Lit., Sun-like and Moon-like.
मूलम्
शैलकपुल्लवच्यायं दांबिष्मणी ग्रंथिनम्
विन्ध्यालीयेन देशे जाते मन्त्रवाचिनि
श्लोके जाते ज्ञातमार्गे ग्रंथिनलम्
पद्मरागमवे स्वास्व विन्ध्य शाल्यकस्मयस्वेत्
अयनासनिष्ठं सुश्रुंस्ववटीव जलं गुलिचि
श्रीतिवेदनान्त्यर्माश्चतुं सुक्ष्मोतिर्सः हिज
तदेव लोकिनार्कार प्रोक्त राजमयं मुबं
आन्त्वं खुण्डुकः वनं राजवर्णसुखादं
वल्लस्वमयं वनं प्रोक्तं वल्लस्वमयं हिज

तर्जमा
विन्ध्यालीये जगलके कारकवी जमीनके जो स्त्रिक दथा होता है, वह अशोकगुले पश्चवके समान क्षवाशुक तथा शानारदानेको समान प्रभावविशिष्ट होता है, लेकिन ऐसा रौसन नर्षम होता है। ४९७।

हिमालय देशे गत्वनिरकारं स्वास्ववटीव पद्मदा होता है। तथा जिस नागद पद्मराग मणि पद्मदा होत है, तथा स्त्रिकभी तरच तरचका पद्मदा होता है। ४४०।

जो स्त्रिक वस्तु साफः तथा जिससे साफ भाणि निकले, तथा शानाकी तरच रौसन, उद्दको सुक्ष्मोतिर्स कहते हैं, तथा ऐसा जातका स्त्रिक बालराग चोनेको राजवर्ण बोला जाता है, नीलराग स्वाए उद्दनकी राजमय कहते हैं तथा अनेको समान निशान स्वाए जोनेको बालको ब्रजमय कहते हैं। ४८९। ४८२।
TRANSLATION.

439. Those Quartzes that are found in the wilds of the Vindya, are furnished with a shade like the leaves of the Asoka* flower, and with a brightness like the seed of the pomegranate; but are not so fair.

440. A quarry named Gandha-nilaka in Ceylon, produces a black Quartz. Those places that bring forth the Padma-raga, also bring forth various kinds of the Quartz.

441—442. Those Quartzes that are entirely free from flaws, which exude a pure transparent water and which are glorious as the fire, go by the name of Muktajyotirasa. When these are red, they are called Rājavartas; when bluish, Rājamanayas; and when like the holy thread, Brāhmamayas.

* Vide ante.
मूलम्
चाकाशसुइं तैलाखं नेचां स्फटिकं दित।
चणालश्च धवलं किच्छिरमोचनरामितं। ॥ ८४॥
न तु तुल्यं हि रक्षनामधवा पापनाशन।
संकुतं शिष्यिना सद्दो मूल्यं किच्छिरभेनत्। ॥ ८४॥

तर्जमा।
चाकाशके समान निर्मल स्फटिकको तैलाख कहते हैं।
चांककी सफेदी, सफेद कमल, कमलकी जड़, श्वेतके समान
सफेदरंग और कोइंक रंग होने और और रंगके समान
हजारके काविल, और पापका नाश कर्नेवाला निष्ठ
होता है, लेकिन कारिगर कोखालके हातका बनाया
जोय कुछ किमत रखता है। ॥ ८४॥ ॥ ॥

इति स्फटिकका व्याख्या।
translated

443-444. A Tailākya Quartz is pure as the heavens. When a Quartz is like the white lustre of the eye, the lotus-stalk, or is white like the conch, or is colored like any other object, it is not so valuable, or for that matter, so sacred as other gems. But when a Quartz is refined by a skilful lapidary, it may turn out a good gem.

অনুবাদ ।

আকাশের ন্যায় নিম্নল স্ফটিককে তৈলাখ্য কহে। স্ফটিক চক্ষুর ক্ষেত্র, বা খেতপথ, বা মূলাল, অথবা শক্তের ন্যায় ধ্বংস কিন্তু অন্য কোন বর্ণালীত হইলেও অপরাপর রক্তের সদৃশ গৌরবমিতু বা পাপনাশক হইতে পারে না। তবে নিপুণ শিল্পী দ্বারা উভয় সংস্কৃত করিলে স্ফটিকের মূল্য কিঞ্চিৎ বৃদ্ধি হয়। ৪৪৩। ৪৪৪।

ইতি স্ফটিক।
THE QUARTZ.

The Quartz belongs to the hexagonal or rhombohedral system of crystallization. There are many varieties, however, which are found massive and compact. The specific gravity of each of the varieties is from 2.5 to 2.8; its hardness 7 in the scale. In the transparent specimens, the lustre is vitreous, in the opaque ones, it is rather resinous. The fracture is conchoidal and the cleavage not very distinct. It possesses double refraction and acquires positive electricity by friction. The Quartz is formed of pure silica or silicon 48.04 and oxygen 51.96. It is not affected by any acid but hydrofluoric. It is infusible before the blowpipe, but when put before the flame of the oxyhydrogen jet, it melts and then can be drawn into fine threads, and at last becomes volatalized. If one piece of Quartz is rubbed with another, both become phosphorescent and "emit an empyreumatic odour."

Its Varieties.

All the varieties of the Quartz are of the same composition and have the same properties. The difference of color in the specimens gives us the different names. The whole family of Quartz may be classed under three heads:—

The Vitreous—or transparent.
The Resinous—or opaque.
The Jaspers—or the specimens possessed of the dull color and opacity of the Jasper.

The following Stones come under the 1st Class:—

The Rock Crystal, (of a white color); the Amethyst, (of a fine violet color); the Cairn-gorm, (so-called, on account of its being found in the Cairn-gorm mountains of Scotland), also called the False Topaz, (of a brown and yellow color); and the Aventurine (of a grey, brown or reddish-brown color).

The following Stones come under the 2nd Class; (i.e., Chalcedonic Variety):—

The Chryosophrase (of a fine apple-green); the Onyx (with a blackish, brownish or greenish layer); the Sardonyx (having red, or brownish and white layers); the Sard (of a brownish red) and Carnelian (red, white and yellow); the Chalcedony (of a greyish, or milky-white or pinkish color); the Chalceydonyx (having alternate stripes of white and grey); the Mocha-stone (or Moko-stone, "containing infiltrated dendritic oxides of maganese and iron, which gives it the appearance of containing vegetable remains"); the Plasma (of a grass or olive-green color, with yellow and white specks); the Agate (of various colors); and the Quartz Cat's-eye.

The following belong to the 3rd Class:—

The Jasper (yellow, red, green, black and brown); and the Blood-stone or Heliotrope (of a dark-green color, sprinkled with blood-red specks).

Fuller notice will be taken of some of these stones, in their proper places.
चथ भीष्मम्।

मूलम्।
कलिक्षेत्र संगम चौव मलयो च हिमालये।
भीष्मराससुत्त्विनिश्चय वज्रणास्थये। ॥ ४४५॥

शुका: श्लोकामिन्हे: श्लोकाकसलिल्हा: प्रभावन्तः।
प्रभवत्तो तत्रस्तविव बज्रनिधा भीष्माध्यायान:। ॥ ४४६॥

हेमादिप्रिपिविव मुहर्मपूर्ववा विनयेन व:।
भीष्ममणिः ग्रीवादिपु स सम्बद्ध संबद्धा लभते। ॥ ४४७॥

चथ भीष्ममणिकावयान्।

तर्जमा।
कलिक्षेत्र, संगम, मलयगिरि च और हिमालय
प्रवेशाते भीष्मरास पवदा होता है, तपसील वार उसका वयान
होता है ॥ ४४५॥

भीष्ममणि श्लेष्म, सफेद कमलके समान सफेद रङ्ग: सोचा-
फुलके समान जरुरक्षा चौर नवा होनेसे चीरके समान
चमक दिनेशाला है। ॥ ४४६॥

जो चाद्मी वेतचिह्न भीष्मरास सोचे मधु करके गले
चयो चतुर्के पहरे, वच चाद्मी चमकेशा तरह तरहके
दौलतका हिसादार है। ॥ ४४७॥
THE ROCK CRYSTAL.

TRANSLATION.

445. The Rock Crystal is produced in Kalinga, Magadha, and the Malaya and Himalaya Mountains. Its properties I shall now describe.

446. A Rock Crystal is sometimes white like the conch or the lotus,—sometimes it is yellow like the Syonaka flower. When fresh, it is dazzling like the diamond.

447. A man who wears a sterling Rock Crystal set on gold, acquires success in life.

अथ भीमः ।
अथवादः

कलिङ्ग और मगधप्रदेशे एवं मलय और हिमालय-पर्वतेभीमरूढः उৎपन्न हय, क्रमशः तहारः लक्षणादि बलां बाइऽ
तेछे। ४४५।

भीममणि शंक्व और पदेयः यायः शुरुः, श्योणाकपुंपः इत्याय पीत-वर्णविशिष्ट एवं नूतनः अवस्थायः हीरकंरः यायः
प्रभासादृशी हियः थाके। ४४६।

ये व्यक्ति विशुद्भीमरूढः शर्वशिरं करियं गौरीवादिते
धारण करे, दे व्यक्ति सर्वदा नानासम्पद्भागी हय। ४४७।
मूलम्

गुणशाली भीम्बरल पहेरनेसे सव किस्मका जहेरका दोपनाम होता है, चौर लेकड़ वाघा, सेर, झरम (एक किस्मका चाँद पायेका हिंसक चर्चौतः द्राकृंदा जानवर), ठाती, सेर बरगैर जल्लके रहनेवालेहिंसक जानवर उसके पाशबी चा नहीं रहते। ४८८ ४८५।

भीम्बरल पहेरनेसे चांदे, चूवा, विच्छुका जहेर चौर जल. चाण, दुस्मन चौर चीरका डर नहीं रहता। ४५०।

सेवार, मेक्वें समान रज़्टृद्यार, कांग, जरदर्ज, वेचमक, मवला चौर बद्रें भीम्बरणीको पशुस्तलोग दृष्टीके कोष नको काहते है। ४५१।
Translation.

448-449. A good Rock Crystal is an infallible remedy in all cases of poisoning. Wild animals like the leopard, Sarava (an eight-footed beast), the elephant, the lion and the tiger, cannot approach this gem.

450. It neutralizes snake, rat, and scorpion poisons, and the wearer need never fear drowning, fire or a thief.

451. A moss-colored, cloud-like, rough, yellow, dull, dirty and discolored Rock Crystal the authorities shun from a distance.

অস্ত্রহাড়।

গূঁশালী ভীমরন্ধ ধারণ করিলে সর্বশ্রেষ্ঠ বিষদৌষ প্রশমিত হয়, এবং দীপি, শরভ (এক প্রকার অফ্টাদ হিঙ্গরক জন্ত), হস্তি, সিংহ ও ব্যাড প্রভৃতি অরণ্যবাসী বিষম হিংস্র জন্ম্বর্গ তাহার সমীপে অগ্নিতে পারে না। ৪৪৮। ৪৪৯।

ভীমমণি ধারণ করিলে সর্প, ইন্ডুর ও বৃষ্চিকের বিষ, এবং সলিল, অগ্নি, শর ও তক্ষরের ভয় প্রশমিত হয়। ৪৫০।

শৈলবাল ও মেঘের গায় বর্ণবিশিষ্ট, কক্ষ, পীতপ্রভাশালী, হীনপ্রভ, মলিন ও বিবর্ণ ভীমমণিকে পশ্চিমেরা দূর হইতে পরিয়াগ করিবেন। ৪৫১।
मूलम्।
मूलम् प्रक्षणोऽभेदं बुधवरींशकालविन्दानात्।
हूरभूतानं ब्रह्म नित्यिनिर्दलप्रसूतानाम् ॥ ५५२ ॥

तत्त्वमाः।
परिक्रियोऽर चौर समयं भर्त्री भौशमनिका मोह
ठिक कर सकते हैं, चर्यतं बजस्तं हरदेशका पवद्रा ऊषा
भौशमनिका ज्यादा चौर निजिक्षे देशमे पवद्राज्वा भौश-
मणिका जिम द्राम कहते हैं ॥ ५५२ ॥

दति भौशमणिका वयान।
Translation.

452. Rock Crystals vary in price (say the authorities) in accordance with time and place,—i.e., a Rock Crystal coming from a distant country, is more, and that produced near, is less precious.

অহর্বাদ।

পশ্চিমেরা দেশকালভেদে ভীতমণির মূল্যের ভারতম্য করিয়া থাকেন, অর্থাৎ বহুদ্রবদেশোৎপন্ন ভীতমণির অধিক এবং নিকটচু এদেশোৎপন্ন ভীতমণির অষ্টমূল্য নির্দেশ করেন। ৪৫২।

ইতি ভীম।
THE ROCK CRYSTAL.

Its Properties.

The color of the Rock Crystal varies from pure white, to greyish white, yellow white, yellowish-brown, clove-brown and black. This stone sometimes contains a mixture of mica, rutile, tourmaline, topaz, chlorite, &c., and in some specimens possesses a cavity containing water with an air-bubble in it, which moves as the stone is turned. There are some pieces of this nature coming from Madagascar, which emit a smell like that of burnt oil when subjected to friction.

Where found.

This stone is found in numerous places, among which may be mentioned, several places in Ireland, Scotland, France, Hungary, India, Ceylon, Brazil, Canada, Australia.

Cutting and Engraving.

The Rock Crystal is cut on a copper wheel by means of emery and polished with tripoli. It is generally cut in the form of a brilliant, rose or table. Splinter of Diamond is used, in case it is required to be drilled. Diamond-powder is necessary for engraving, and sometimes a device is etched on the stone with fluoric acid. Amongst the engravings on the Rock-crystal, may be mentioned, "the contest between Hercules and Antaeus,"
and an image of Arsinoë, drawn by Satyreius. In the British Museum may be seen a stone of $7 \times 3\frac{1}{2}$ inches in dimension, upon which is engraved the "Crucifixion."

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**The Rock Crystal as known to the Ancients:**

**Its Uses.**

This stone was extensively known to the ancient nations. The Egyptians used it for making cylinders, scarabæi, &c. Theophrastus mentions that it was selected for seals. Pliny says, that it was very largely used for house ornaments. Its name (derived from the word "Crystallus") signified "ice," and the Ancients thought it to be ice congealed by intense cold, and that it could only be found in the frozen regions. Some of them would not even expose it to great heat, lest it should melt. The Emperor Nero is said to have possessed a pair of beautiful Crystal Cups, which he broke asunder, out of jealousy and anger, when he heard of the loss of his kingdom. The Empress Livia gave to the Capitol of Rome, a piece of Crystal, weighing 50lbs. The Roman doctors used the Crystal-balls as lenses, in order to burn out sores. On account of its hardness and superiority to glass, this stone is used for making lenses for spectacles, and is then known as the pebble. The natives of India hollow it out into cups, goblets &c., of very great thinness, and often cover them in beauti-
ful ornamentation. The Chinese use it for the same purpose. The Japanese cut it into large round balls, which are said to be used for cooling the hands. The Indians believe the Crystal to be the mother or external husk of the Diamond—calling the Diamond, the ripe, and the Crystal, the unripe Diamond.

\[\text{Its Price: Imitations.}\]

The price depends upon the quality and size required for particular purposes. Those, for instance, that suit for lenses, vary from 2s. to 15s. per pound avoirdupois, but those of a larger size, intended for cups, dishes, &c., and the execution of which is attended with considerable time and risk, fetch a very great price. The green, pink and various other colored beads, which are sold in Switzerland and Germany, are made of crystals colored, by being exposed to heat and put to various chemical solutions. The sudden change of temperature causes the Crystal to crack all over, and the solution easily enters the pores of this stone, and to the naked eye, gives it the appearance of being colored throughout. The Rock Crystal is used for rings, pins, earrings, seals, caskets, &c., and specimens of these, found in private hands, are still highly valued, though the glass imitations and the abundant supply from Madagascar, have considerably lessened its price. Strass or paste is often sold for Crystal (when
pure and free from air-bubbles,) but it can be easily made out by its greater weight and inferior hardness.

**Marvellous and Medicinal Properties.**

In the middle Ages, this stone was believed to be an enemy to poison and had the virtue of betraying its presence either by breaking into pieces or becoming obscured. The famous "Show Stone" of Dr. Dee, a sphere of 3 inches in diameter, was known to possess magical properties, and would show to those that consulted it future events and distant persons. This stone may still be seen in the British Museum. The Crystal, powdered and mixed with wine, was a sovereign remedy for dysentery. Orpheus recommended it as the medicine for diseases of the kidneys. Marbodus mentions, that Crystal powdered and mixed with mulsum (wine and honey,) if used by women suckling, would give them an abundant supply of milk. Pieces of Crystal were supposed to allay the thirst of fever, if held against the tongue of the patients.

**Celebrated Rock Crystals.**

Crystals, of various sizes and in various forms and of considerable value, may be seen in private collections and in public Museums. The finest
work in Rock Crystal in existence, is said to be an urn, 9\(\frac{1}{2}\) inches in diameter, 9 inches high, and this, together with the pedestal, is made of one entire piece. The upper part contains a representation of Noah asleep, his children holding a covering, and a woman bearing in her hands a basket of fruit. This urn belonged to the French Crown, and was, at the time of the Revolution of 1791, estimated at more than 1,000,000 francs.