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## PREFACE.



IN presenting this Note to the public, I may add a word of explanation for venturing to tread on sacred ground and trace the original scope and character of the great epic of Vālmiki, which marked an important epoch in the early history of the Aryān race. The Rāmāyana may be compared with the *Akshay Bata*, the primeval and everlasting shade-tree of India that lies buried, over-grown with numerous creepers and parasites, which in course of time pass for parts of the parent tree. It is probable that this colossal work existed for a long time in the oral traditions of the people, and, when the whole or the parts were collected and put to writing, became inseparably mixed up with extraneous matters and legends, more or less connected with the subject of the poem. The hand of the rhapsodist who used to delight the people with the characters represented in it, has not been slow to alter, decorate or disfigure the poem from time to time. There was scarcely a poet in Ancient or Modern India, who did not derive his inspiration from Vālmiki's Fount and impart to the subject the stamp of his genius and fancy. When the Sanskrit work was neglected and almost forgotten, there arose two poets of no ordinary merit who wrote mostly from hearsay the story of Rāma and his exploits and carried the subject in high flights of fancy to the verge of the fabulous. It is no exaggeration to say that Tulsi Das in Upper India and Kirtti Vāsa in Bengal, have in fact, made a romance of the Rāmāyana.

Though the original Rāmāyana has been saved from oblivion by the labours of modern scholars, it is no easy



task to clear it from the foreign materials with which it has been mixed up from time immemorial. The several recensions which have been preserved differ so much from one another, that it is difficult to say which of them represents the original.

Válmiki has portrayed his hero with those virtues which adorn and elevate humanity. Ráma's life was a series of misfortunes, borne manfully from a high sense of duty and love of truth. Like an ordinary mortal he wandered from place to place in the trackless forests of the Dakshin in search of Sitá after she was carried away by Rávana. He gave vent to his sorrows with the simplicity of a child. He was entirely bewildered and knew not what to do, until he met the *Vánar* chiefs of Kishkindha. With the assistance of Sugriva, the *Vanar*-king, he recovered his wife after a long and tedious war in Lanká, in the course of which he and his devoted brother, Lakshman, were several times worsted by the enemy.

Rávana was the most powerful island-king of the South. It was hardly compatible with the genius of Válmiki which delineated human nature and events so minutely and faithfully, to have actually attributed *ten heads* to that king so as to convert him into a monster. Such an inconvenient load of heads was scarcely necessary to magnify or maintain the extraordinary powers with which Rávana was credited. It is true that he has been designated in the *Rámáyana* as *Dasa-mukha* (ten-faced) or *Dasa-mauli* (ten-crowned).\*

\* The *human* character of Ráma is visible throughout the *Rámáyana* of Válmiki, and the *Purānas* have sought to explain it away by the legend that *Vishnu* in his incarnation of Rama was *forgetful* of himself, under an imprecation pronounced by the sage *Sanat Kumār* :—

“तेनापि शापितो विष्णुः सर्वज्ञत्वं तवास्ति यत्  
 किञ्चित् कालं हि तत्त्वज्ञा त्वसंज्ञानी भविष्यसि ।”

(*Vide* my Translation of *Raghuvamsa* Part II, Page 42).



These epithets like the name of *Dasa-rātha*,\* Rāma's father, appear to have been used in a metaphorical sense, and simply meant that Rāvana had access to the ten quarters of the globe, or that he wore *ten crowns*, or *ten headed* crowns (head gems)† in token of his vaunted conquests in the ten quarters of the globe and his paramount power. Pandit Satyavrata Sām-Sramj, the commentator of the *Yajur-Veda*, gives the latter interpretation to the epithets applied to Rāvana. There are two solitary passages; one in the *Aranya kānda*, and the other in the *Uttara kānda*, where Rāvana is said to have possessed ten heads and twenty hands.‡ The authenticity of these passages is open to doubt and some scholars are of opinion that the whole of the *Uttara kānda* was, as its name *uttara* implies, subsequently added to the work of Vālmiki which originally consisted of six *Kāndas* and ended with the fall of Rāvana and Rāma's return to Ajodhyā with Sitā and his prosperous reign.§

\* दशरथः—दशसु दिक्षु रथी यस सः—Whose chariot had access to the 10 quarters of the globe.

† In the *Rāmazat*, the Burmese version of the *Rāmāyana*, Rāvana is called *Dasa-giri* that is the *wearer of the ten-peaked crown*. See Buddhist Text Society's Journal Pt. 1 Vol. IV,

‡ Vide *Aranya-kanda* Ch. 49 and *Uttara kanda* Ch. 9. The epithet *Dasa-griva* is a fanciful inference from the word *Dasānana* or *Dasa-mukha*, as the latter is from the word *Dasa-mauli*.

§ "The *Rāmāyana* is divided into seven Books, but the action of the poem ends with the sixth, and there is every reason to believe that the Seventh Book is a later addition. This last Book or the *Uttara-kānda* contains various stories, legends and traditions which still have some connection of affinity with the principal poem. The mythical origin of the *Rākshasas* is there related, with the banishment of Sita and her giving birth in the hermitage of Vālmiki to twin sons, Kusa and Lava, who were the first rhapsodists or *aoidoi* of the *Rāmāyana*, and other traditions and legends only distantly connected with the *Rāmāyana* properly so called." Griffith and Gorresio :—

“प्राप्तराज्यस्य रामस्य बाष्पौकिर्भगवानृषिः

चकार चरितं कृतं विचित्रपदमर्थवत् ।



It is not within the scope of this little work to discuss this serious question. It is probable that the *Uttara kānda* was added by Vālmiki himself after the composition of the first six Books, or by some other author at a subsequent period. It has, however, been regarded as a part of the *Rāmāyana* from very remote antiquity. It contains the episodes of the exile of Sitā and her tragic end, which form the subject of countless poems and ballads and have passed into the life-blood of the Aryan race and literature. The last scene of Sitā's life in which she calmly proves with characteristic moral courage the purity of her life and vanishes from mundane existence, being received with open arms by her *mother*-Earth is no less sublime than pathetic. No words can describe, no pencil can delineate it. (See frontispiece to this book).

In the *A'raṇya-kānda* Rāvana is said to have appeared before Sitā as an ordinary mendicant. In the passage referred to, it is added that he revealed his ten heads to her after she was seized by him and struggled to get free. This may be explained as a trick or *Rākshasi māyā*,\*

चतुर्विंशसहस्राणि श्लोकानामुक्तान्वयः  
 तथा संग्रहतान् पञ्च षट्-काण्डानि तथोत्तरं ।”  
 बालः ४ ।

“ When Rāma had obtained his kingdom, that worshipful sage, Valmiki, composed his entire history in excellent metre and fraught with high meaning. The Saint recited twenty-four thousand *Slokas*, and it consists of 500 sec. and is divided into 6 *Kāndas* with the *Uttara* (M. N. Datta's translation). The commentator Ramanuja considers this and other *slokas*, in which Valmiki is spoken of in the 3rd person, as put in by the *kathakas* (rhapsodists), as with the *Uttara-kanda* the number of *Kandas*, Chapters and *Slokas* in the Epic greatly exceeds what is indicated therein. There is no doubt however, that at the time of this particular compilation of the *Rāmāyana*, the number of *Slokas* was found to be 2400 only, by the compiler.

\* The practice of wearing *masks* still prevails in the war-dance of Tibet. The characters representing *Rākshasas* generally use a combination of masks. The *Ugupa* or the nine-headed warrior wears the heads of nine different animals while fighting with the Buddhists. (Buddhist Text. So. Journal Vol. 1 Part 1.)



on his part, or that he tried to overawe her into submission by putting on his *ten-headed crown*, to signify his sovereign power. The addition of twenty hands was a further fanciful development of the ten-head story. Throughout the *Lankā-Kānda*, which describes the great war with minuteness, Rāvana is shewn to have fought as an ordinary person with *two hands*. The actual use of ten heads and twenty hands is nowhere to be found in it. The other passage referred to above, which attributes ten heads and twenty hands to Ravana, appears in the legendary portion of the *Uttara Kānda*, where the mythical origin and rise of the Rākshasa tribes and the birth of Rāvana have been recited with a view to glorify the exploits of Rāma by extolling the power of his foe beyond even that of the gods. It is also stated in it that Rāvana practised penance to propitiate Brahmā after all his heads except *one, which was evidently his real head*, had been cut off.†

The ten-head story evidently originated from the fact that he had ten crowns or *maulis* which he used to wear and put off at will. Divested of poetry, fanciful legends

\* Great heroes are sometimes credited with numerous hands in poetry on account of their agility and quickness in using arms. For instance, Arjuna, Kārtavirya, is said to have had 1000 hands and Kāli Dāsa says that this remarkable fact was *perceptible* when the hero was engaged in *fight* :

संग्राम-निर्विष्ट-सहस्र-बाहुः

अष्टादश-दीप-निखातयूपः

अनन्य-साधारण-राज-शब्दः

बभूव योगी किल कार्तवीर्यः ॥ रघुः ६।३८,

The commentator, Mallinatha, interprets the adjective संग्राम-निर्विष्ट-सहस्रबाहुः (Sangrāma-nirvīṣṭa-sahasra-vāhu) as follows :

संग्रामेषु युद्धेषु निर्विष्टाः अनभूताः सहस्रं बाह्वो यस्य स तथोक्तः । युद्धादन्यत्र विभुज एव दृश्यते इत्यर्थः—(He was seen as two-handed when not engaged in war).





and interpolations, the work of Válmiki displays in the clearest lines the realities of the eventful life of Ráma. The Rámáyana not only shaped the character, social and moral, of the early Aryan race, but continues even to the present day to influence the moral beliefs and instincts of the masses in India.

The ethics of the Rámáyana are of the highest order and may be studied with profit by the people of all climes and ages. It holds forth to the world a perfect model of humanity in Ráma and his brothers, whose lives were as exemplary in filial and fraternal affections as in love for the people they ruled over; whose sense of duty and love of truth out-weighed all considerations of personal comfort or safety. They wavered not to court death, rather than break a plighted word even for the most cogent of excuses.

Where is to be seen a king more subject-loving than Ráma, a brother more affectionate than *Bharat* who spurned at sovereignty, when thrust upon him, or more devoted than Lakshman, who cheerfully shared Ráma's misfortunes in all the trials of life? Sugriva was the typical friend and the far-famed Hānumán was the staunchest and the most devout follower ever known in history or in romance.

Even in Rávana, the main figure on the dark side of the epic, we have a true and dignified warrior who in spite of his hatred towards the people of the north and his tyrannical rule in the early years of his life, possessed virtues and traits of character not unworthy of his great adversary, the hero of the Rámáyana. When his city was closely besieged by the enemy and his greatest generals, including his son, the heroic Meghnád, fell one after another in the course of the protracted war, Rávana scorned the idea of submission by yielding up his captive Sitá against the advice of all his councillors; nor did he resort to the mean course of putting her to death by



which he could have frustrated his enemy's object and sent him away broken-hearted from Lanká. He tried his strength to the last, and preferred death to the reproach of cowardice and meanness.

The name of Ráma and his faithful Sitá are still by-words for the *model king* and the *model wife*, the two most important factors in the social and domestic life of a nation, throughout the length and breadth of this country. An attempt to restore this great epic, if possible, to its original form and to study and realize the high ideals of ancient Aryan life with the attention they deserve, is of vital importance to us, as much for the regeneration of ourselves from a fallen state, as for the right understanding and appreciation of our national character, habits and instincts by the present rulers of India, in the calm that has followed centuries of storm and revolution.\*

\* "The *Rámáyana* and *Mahábhárat* are closely connected with the present religious faith of millions, who acknowledge British sway and have a right to expect the British public to take an interest in works which are the time-honoured repositories of their legendary history and mythology, of their ancient customs and observances, as well of their most cherished gems of poetry. It needs no argument to show that some knowledge of the two great Indian epics ought to be required of all who hold office in India whether in the Civil Service or in any other capacity.....The duty of studying the past history of our Eastern Empire, so far as it can be collected from the ancient Sanskrit literature can no longer be evaded by educated men." Prof. Monier Williams' *Ind. Epic Poetry*.

"Justice, it may be said, demands that rulers and teachers should rightly understand those whom they attempt to rule or teach and certainly men so peculiar as the inhabitants of India cannot be rightly understood without study . . . . Knowing nothing of the Hindu mind or the Hindu literature and taking it for granted that whatever was heathen must be bad, the first missionaries attempted to root up wheat and tares without discrimination. The more usual effect was that those whom the teacher desired to influence, flatly refused to listen. In an instant they shrunk into themselves. Just so one may see a bed of the graceful sensitive plant suddenly turn stark and stiff when touched by an idler's stick. *India is, in truth, a sealed book to those who approach it without sympathy.*"

Mrs. Manning's *Ancient and Mediaeval India*.





In conclusion I offer my grateful thanks to Mr. R. T. Griffith M.A., C.I.E., late Principal of the Benares College and translator of the Rig, Sáma and Atharva Vedas,\* from whose unbiassed and excellent translation of the Rámáyana I have largely borrowed in preparing this Note. He has brought to light the real character of the great work of Válmiki and has exposed several fallacies and errors which obtained currency for some time, from the imperfect knowledge and hasty surmises of some workers in the same field.

KRISHNAGHAR :

*The 17th February 1896.*

NOBIN CHANDRA DAS

\* His Hymns of the Rigveda 4 vols. Pop. Ed. now in the Press. Messrs. Lazarus & Co., Benares.





# A NOTE

## ON THE

### GEOGRAPHY OF VÁLMIKI-RÁMÁYANA.

**T**O trace something like a geography of India from the accounts given in the great Epic of Válmiki is a task beset with difficulties, intensified not less by the changes in the physical and political aspects of the country in the lapse of ages, than by the apathy and ignorance of the people themselves. The substrata of truth, which underlie almost all the so-called legends, superb with the fancy and exuberance of the oriental mind, do nevertheless exist and can be seen, if looked at with an unprejudiced eye.\*

\* Professor Wilson observes : "States and tribes and cities have disappeared, even from recollection ; and some of the natural features of the country, specially the rivers have undergone a total alteration. ....

Notwithstanding these impediments, however, we should be able to identify at least mountains and rivers, to a much greater extent than is now practicable, if our maps were not so miserably defective in their nomenclature. None of our surveyors or geographers have been oriental scholars. They have consequently put down names at random, according to their own inaccurate appreciation of sounds carelessly, vulgarly and corruptly uttered. \* \* \*

There is scarcely a name in our Indian maps that does not afford proof of extreme indifference to accuracy in nomenclature, and of an incorrectness in estimating sounds, which is, in some degree, perhaps a national defect." Note to Griffith's Rámáyana B. K. II. Ch. 68.



One who has carefully studied the Rāmāyana will be impressed with the idea that the Aryan conquest had spread over parts of Northern India only, at the time of the great events which form its subjects. The Arjyas\* or Aryans spread themselves in the course of time in the tract lying between that river in the West

\* To ascertain the original home of the Aryan race is still a puzzle with antiquarians. It is scarcely safe to proceed on imaginary grounds, and set up theories extinguishing the glimpses of light, which are obtainable from ancient records, about the pre-historic period. The *Rig-Vedas* which are believed to be the oldest record in existence, do not anywhere mention that the *Rishis* and the people, who chanted the hymns to the infinite powers of Nature, had come from any place, beyond the limits of the so-called *Brahmāvarta*, between the rivers Saraswati (Sarsooti) and Dirshadwati (probably Caggar or Ghaggar in Ambala and Sirhind) both of which originally flowed from the Himalayas, but are now lost in the sands of the desert in Rajputana. If it were a fact that the Indian Aryans had migrated from beyond the Indus, some reference to their original home, (so dear to man) wherever it might have been, would naturally have appeared in the numerous *Suktas* where the simple habits and customs of that primitive race have been described with almost child-like simplicity. In most of the oldest Sanskrit Scriptures and epic poems, we find allusion made to the great Deluge, which washed away the older creation except *Baivaswata Manu*, who was saved from the flood in a ship. The *Satapatha Brāhmaṇa* of the *Rig-Veda*, gives an interesting legend about the Deluge and describes how *Manu* built a ship, at the instance of the Divine Fish, who had apprised him of the approaching calamity, and tied her to the horns of the Fish and landed on the Himalayas, after the flood. According to the *Mahā Bhārat*, *Manu* embarked in the ship with the seven *Rishis* :—

“And now when all the world was deluged, nought appeared above the waves But *Manu* and the seven sages, and the fish that drew the bark, .....till at length it bore the vessel to the peak of *Himavān*.”

Prof. Williams' translation.

The same story is reproduced with variations in the *Matsya*, *Bhāgavata* and *Agni Purānas*.” Dowson's. Class. Dic. Hind. Myth.

The *Srimat-Bhāgavat* has the following Ch. 3 Bk. I. :—

“वृद्धं स जगद्दे मातृत्वं ज्ञात्वा श्रीदधिसंज्ञवे ।  
 नाभ्यारोप्य महीमभ्यासपातवैवस्वतं मनुं ॥

“When the Ocean deluged the earth, in *Chākshusa Manwantar*, he appeared as a Fish and saved *Baivaswata Manu* in a ship like earth (in miniature.)”

According to the Hebrew Scriptures, Noah and his family were saved from the Deluge by an *ark* which rested on mount *Ararat*. It thus appears, that two progenitors of the present human race, were saved from deluge, by adopting the only possible means of escape from water, (*viz.* a boat or ship) in two different countries. (Continued at p. 3)



the Himālayas in the North, the Ganges and Gandak in the East, and the Vindhya Range in the south.

This is known as the Madhya Desha, middle region, or more generally, Arjyāvarta, the seat of the Aryans\* where king Sagar, Rāma's ancestor, performed the jāna ceremony :—

“ Within the spacious plain that lies  
From where Himālaya's heights arise,  
To where proud Vindhya's rival chain  
Looks down upon the subject plain—  
A land the best for rites declared,  
His sacrifice the king prepared.”†

*Griffith's Rāmāyana*, B. I. Ch. 40.

The settlements, originally made by chieftains or heads of families or clans gradually developed into principalities, but the establishment of a paramount power was not known till the rise of Raghu, born in the line of Baivaswata Manu, who claimed his descent from *Bivaswat* the Sun-God. Ikshwāku and Kakutstha were the most famous among the ancestors of Raghu in the period

Unless facts are found to discredit the authority of these oldest records of the human race, on the point in question, there can be no doubt that the so-called Indian Aryans descended from Baivaswata Manu, and had their original home in the south-Himalayan tract, and extended in the course of time over the rest of the Peninsula, in the same way as the descendants of Noah spread over Western Asia. In the absence of any substantial data, it is idle to speculate that Noah and Manu were identical and the same, a theory which is neither necessary nor tenable. From Manu are derived the words '*manusya*,' '*manuja*,' and '*Mānavā*,' which mean man. The word *man* itself points to the same origin.

“ From Manu all creation, gods, *asuras*, men must be produced,  
By him the world must be created that which moves and moveth not.”

Mahā Bhārat. Williams' translation.

\* Vide Manu, II 21, 22. “ The Sanskrit Indians called themselves Arjya, which means honourable, noble, to distinguish themselves from the surrounding nations of different origin.” Gorresio.

† अथर्वा विश्वरी राम सगरस्य महात्मनः ।  
शङ्कर-श्वररी नाम्ना हिमवानिति विश्रुतः ॥ ४  
विश्वरूपैतमासाद्य निरीक्षेते परस्परम् ।  
तयोर्मध्ये समभवत् यज्ञ सः पुरुषोत्तम ॥ ५  
रा. आदि. ३८ स ।



anterior to the Rāmāyana, and their names have come down to the remotest posterity as patronymics of the solar dynasty. Raghu conquered all the other princes of India. He was the 20th in descent from Ikshwāku, according to Vālmiki ; and Rāma was 14th from Raghu. Kāli Dāsa who has followed the Padma Purāna gives the name of Raghu *par excellence* to Rāma's great grand-father. The apparent anomaly may be explained by the tradition that the patronymic Raghu was given to all the kings of the solar line.\*

Ajodhyā was the renowned capital of the country lying between the Himālayas on the north, the rivers Ganges and Jamuna on the West and South, and known as the North and South Kosālas, intersected by the river Saraju or Ghaghra. This city known also in ancient times as Saketa was situated on the south bank of the Saraju and is thus described in the Rāmāyana :

“On Sarju's bank of ample size,  
 The happy realm of Kosal lies,  
 With fertile length of fair champaign  
 And flocks and herds and wealth of grain.  
 There, famous in her old renown,  
 Ajodhyā stands, the royal town,  
 In bygone ages built and planned  
 By sainted Manu's princely hand.  
 Imperial seat ! her walls extend  
 Twelve measured leagues from end to end,  
 And three in width from side to side,  
 With square and palace beautified.”

Griffith's Rāmāyana, B. I. Ch. 5.

The Rāmāyana which so minutely described all that came within its scope, also speaks of the 4 prime castes (Brāhmins, Kshatriyas, Vaisyas and Sudras) as residing in that city, from which it would appear that the mixed classes had not yet come

\* रघुनामव्ययं वक्ष्ये तनुवाग्निमवीपि सन् ।

तद्गुणैः कर्णसामान्यं चापलाय प्रणीदितः

रघुवंश । १ म अः ८ ।



into existence or assumed noticeable proportions, in that early age. \*

"Horses had she of noblest breed,  
Like Indra's, for their form and speed,  
From Váhli's<sup>1</sup> hills and Sindhu's<sup>2</sup> sand,  
Vanáyu<sup>3</sup> and Kámboja's<sup>4</sup> land :  
Her noble elephants had strayed  
Through Vindhyan and Himalayan shade."

*Griffith's Rámáyana B. I. Ch. 6. †*

Dasaratha's daughter Sánta was adopted by king Lomapáda of Anga which was situated at the confluence of the Saraju and Ganges. It derived its name from the legend that the *anga* or body of the Love-god Káma, was consumed here by the fury of Siva's rage:

"Then to the hallowed spot they went  
Along fair Sarju's side  
Where mix her waters confluent  
With three-páthed Ganga's tide.

\* "जातं ब्रह्मसुखं चासीत् वैश्याः क्षत्रसमुन्नताः ।  
शूद्राः स्वकर्मानिरताः त्रीन् वर्णानुपचारिणः  
राः आदिः इह ।

† "कास्वीजविषये जातेर्वाहलीक्षेत्रेऽप्युत्तमैः ।  
वनायुजैर्मदीक्षैः पूर्णा हरिहरीत्तमैः ॥  
विश्वरूपैस्तैर्मत्तैः पूर्णा हंसवतैरपि ।  
मदास्वितैरतिवल्लभातैः पर्वतोपमैः ॥  
राः आदिः इह ।

(1) Váhli or Váhlika is identified with the country known afterwards as Bactriana and its name is still preserved in modern Balkh.

(2) Sindhu is the country watered by the river of the same name corrupted laterly by the Arabs and Greeks into Hind or Indus.

(3) Vanáyu is believed to be ancient Arabia. Pandit Táránáth in his "Savda Stoma Mahánidhi" gives Vanáyu as the ancient name of Arabia, whence the best horses (Vanáyuja) were imported into India.

(4) Kámboja was probably situated some where, north of the Hindu-Kush and Kashmir. Prof. Lassen surmises that this name is etymologically connected with Cambyes which in the cuneiform inscriptions of Behistan is written "Ka (m) buja."

The great poet Káli Dása places Kámboja to the north of the Himá layas *Raghu Vansa* Ct. IV. 69.



\* \* \* \*

Since the great god's terrific rage  
 Destroyed his form and frame,  
 Káma in each succeeding age  
 Has borne Ananga's name.  
 So, where his lovely form decayed,  
 This land is Anga styled :  
 Sacred to him of old this shade  
 And hermits undefiled." \*

*Gr. Ram. B. I. Ch. 25.*

Champá (Chāmpá nagar) was probably the capital of Anga.

" Sweet Champa, Lompad's fair town †  
 Wreathed with her Champac's leafy crown."

*Gr. Ram. B. I. Ch. 17.*

Dasaratha thus speaks of his empire :

" Mine are the tribes in eastern lands  
 And those who dwell on Sindhu's sands :  
 Mine is Suráshtra † far away,

\* तव गाव' इतं तस्य निर्दग्धस्य महात्मनः ।  
 अश्वरौरुजतः कामः क्रोधाद्देवेश्वरेण ह ॥  
 अनङ्ग इति विख्यात सदा प्रभृति राघव ।  
 स चाङ्गविषयः श्रीमान् यवाङ्गं स सुसीच ह ॥  
 राः आदिः २३ स ।

† Champá is believed to have been near the modern town of Bhagalpur." From Mongir, Hwen Thsang travelled eastwards for 300 *lis*, or 50 miles to Chen-po or Champa which is an old name of the district of Bhagalpur." *Cun. Geo. An. India. p. 447.*

‡ The name Suráshtra (good realm) is preserved in modern Surat ; Suvira was probably the large territory to the South-west of Rajputana, overlooking the gulf of Cambay and Cutch. The great town, Mahishmati on the bank of the Nerbudda was probably its capital, where *Arjuna* known as Kártavirja the chief of the Haihaya and other tribes of Kshatriyas, wielded paramount power in India. He was killed by Parasu-Ráma head of the *Bhrigu* family of Bráhmans, who is said to have extirpated the Kshatriya race 21 times, and established the ascendancy of the bráhmans.



Suvira's \* realm admits my sway ;  
 My hest the southern nations fear,  
 The Angas and the Vangas hear.  
 And as lord paramount I reign  
 O'er Magadh and the Matsya's plain †  
 Kosal, and Kasi's wide domain  
 All rich in treasures of the mine,  
 In golden corn, sheep, goats and kine."

Gr. Ram. B. II. CH. 10.

At the sacrifice performed by Dasaratha, Janaka, king of Mithilā (Videha), the kings of Kāsi (Benares), Kekayas, Anga and Magadha, were invited.

"And those who rule Surāshtra's land  
 Suvira's ‡ realm and Sindhu's strand."

Gr. Ram. B. I. Ch. 12.

\* As regards Suvira Vide note †) below.

† General Cunningham holds that Matsya included the greater part of the present state of Jaypur in Rajputana. The present town of Bairāt 105 miles to the S. W. of Delhi and 41 miles to the north of Jaypur retains the old name "Virat." Bhim-guhā or Bhim's cave is still shewn here. Hwen Tshang noticed this town in 634 A.D., as ruled by a king of the race of Fei-she (either a Vaisya or a Bais Rajput). The next historical notice of Bairat occurred during the reign of Mahmud of Ghazni, who invaded the country in 1009 A.D. when the Raja submitted.

Cun. Geo. An. Indian p. 337.

‡ "प्राचीनान् सिन्धुसौविरान् सीराष्ट्रियां पार्थिवान् ।  
 दक्षिणायां नरेन्द्रां समस्ताननयस्व ह ॥

रा. आदि: १३ स।

General Cunningham identifies *Suvira* with Vadari or Eder in South Western Rajputana at the head of the gulf of Cambay, the *Ophir* of the Old Testament :—

"I understand the name of Vadari to denote a district abounding in the Vadari, or Ber-tree (jujube), which is very common in Southern Rajputana. For the same reason I should look to this neighbourhood for the ancient *Suvira*, which I take to be the true form of the famous *Sophir*, or *Ophir*, as *Suvira* is only another name of the Vadari, or Ber-tree, as well as of its juicy fruit. Now, *Sofir* is the Coptic name of India at the present day ; but the name must have belonged originally to that part of the Indian coast which was frequented by the merchants of the West. There can be little doubt, I think, that this was in the gulf of Khambay, which from time immemorial has been the chief seat of Indian trade with the west. During the whole period of Greek Hist



King Janaka killed Sudhanwá, king of Sankásya\* and gave the town to his brother Kusadhwaja,

"Where Ikshumatí rolled her wave  
 Her lofty rampart's foot to lave."

Gr. Ram. B. I. ch. 70.

this trade was almost monopolised by the famous city of Barygaza, or Bharoch, at the mouth of the Nerbuda river. About the fourth century some portion of it was diverted to the capital of Balabhi, in the peninsula of Gujrat; in the middle ages it was shared with Khambay at the head of the gulf, and in modern times with Surat, at the mouth of the Tapti."

"This, indeed, is the very position in which we should expect to find it, according to the ancient inscription of Rudra-Dáma, which mentions Sindhu-Sauvira immediately after Surashtra and Bharukachha, and just before Kukura, Aparanta, and Nishada. According to this arrangement, Sauvira must have been to the north of Surashtra and Bharoch, and to the south of Nishada, or just where I have placed it, in the neighbourhood of Mount Abu.....

In the Septuagint translation of the Bible, the Hebrew *Ophir* is always rendered by *Sophtr*. This spelling was perhaps adopted in deference to the Egyptian or Coptic name of *Sofr*. The earliest mention of the name is in the Book of Job, where the "gold of *Ophir*" is referred to as of the finest quality. At a later date, the ships of Hiram, king of Tyre, "went with the servants of Solomon to *Ophir*, and took thence 450 talents of gold, and brought them to king Solomon." The gold of *Ophir*, is next referred to by Isaiah, who says "I will make a man more precious than gold, even a man than the golden wedge of *Ophir*."

.....According to Pliny, the country to the north of the gulf of Khambay formerly produced both gold and silver, which it does even at the present day. Specimens of gold from the Aravali mountain may be seen in the Indian museum, and the same range is the only part of India in which silver is found in any quantity. Western India also was colonised by the Aryan race at least two thousand years before Christ, and the Aryan language had become the common speech of the country long before the time of Solomon. I would therefore identify the *Ophir* or *Sophir* of Scripture with the Indian *Sauvira* of the Hindus, where the captains of Solomon's fleet could have obtained the fine and pure gold for which *Ophir* was famed, and where they would have obtained ivory, apes, and peacocks (or parrots) called by the very names which they have preserved to us in the Bible."

Cun. Geo. Ancient India pp. 496 and 561.

\* General Cunningham identifies it with the present village Sankissa, about 33 miles to the S. E. of Kanuj, perched upon a lofty mound of ruins 41 feet in height above the fields. It was enclosed with an earthen rampart 18,900 feet or upwards of 3½ miles in circuit. The Káśi or Kálinđri river (probably the Ikshumati) flows past the south west corner of the rampart. It was one of the most famous places of Buddhist pilgrimage, as Buddha is said to have descended here from the *Trayasa* (thirty-third) heaven by a stair-case made of 7 precious gems,



The name *Vanga* is preserved in modern Bengal. But nothing beyond its name appears to have been known in those ancient times, and that country, lying to the east of Anga, was undoubtedly ruled by aboriginal kings. So the southern nations, are said to 'fear Dasaratha's hest'; among them may be mentioned the monkey-tribes of Kishkindhyá (Vanabási, north of Mysore) ruled by Báli and the feathered tribes of Vindhya and Janasthán ruled by Sampáti and Jatáyu, winged chiefs, of whom the latter was Dasaratha's friend and ally; as well as the Rákshas tribes ruled by Khara in Janasthán and by Rávana in Lanká. The country south of the Vindhya range would thus appear to have been mostly ruled by non-Aryan tribes at that time. The so-called Rákshasas were supreme in the south and were the constant dread of the few Bráhmaṇ sages who had established isolated hermitages in the trackless forests of Dandakáranya and Janasthán in that early age. Rávana, king of Lanká was supreme lord of the south and established his conquest at times, over the Aryan Kingdoms in Northern India up to the heights of the Himalaya and Kailasa, as described in the Rámáyana, Uttara Kánda. The only check which he is said to have received was from Arjuna, known as Kártavirjya (chief of the Haihaya tribes, who ruled at Máhismati on the bank of the Narmadá or Nerbudda) and from Báli, the monkey-chief of Kishkindhya, who discomfited him. This shews that the Aryan settlers were confined to a few places in the north and were constantly menaced by the aboriginal kings who were more than their rivals at that time. Even when Ráma ruled supreme in Northern India, after the fall of Rávana, the valley of the Jamuna was devastated by Lavan, Rávana's nephew, who lived at Madhupura and oppressed the Bráhmaṇs. At the request of the sages, Satrugghna, Ráma's youngest brother, killed Lavan and established the famous town of Madhurá or Mathurá (Muttra) on the Jamuná.

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accompanied by Indra and Brahmá, after having preached his tenets to his mother Máya, who had ascended that heaven 7 days after his birth.

Hwen Tshang names it as Seng-kia-she and also calls it by the name of Kia-pi-tha (Kapitha). Cun. Geo. An. India p. 369.



Apart from the mention of names of places, rivers and hills in the general course of events, we find 4 routes described with minuteness in the Rámáyana :—

I. The way by which Ráma and Visvámittra journeyed from Ajodhyá to Visvámittra's hermitage and thence to Mithilá.

II. The way by which Ganga came down from the Himalayas to the sea at the mandate of Siva, the tutelary god of the snowy range including mount Kailás, at the time when Bhagirath ruled in Ajodhyá.

III. Bharat's journey from Giri-vraja, in Northern Punjab to Ajodhyá.

IV. Ráma's journey from Ajodhyá to Panchavati and thence to Lanká, in search of Sitá.

I.

#### RA'MA'S JOURNEY FROM AJODHYA' TO MITHILA'.

Visvámittra accompanied by Ráma, came to the south bank of the Saraju (Ghágrá),

"Upon fair Saraju's southern shore  
They now had walked a league or more"

Next day they came to Anga, at the confluence of the Saraju and the Ganges.

Next morning they crossed the confluence of Ganga and Saraju and came to the forest of the demoness Tádaká. \* This region was formerly known as Malaja and Karusha which according to Mr. Griffith are probably non-Aryan words, signifying hilly or wild country; but taken as Sanskrit compounds they mean "Sprung from dust or defilement." It was occupied at the time by Tádaká. This demoness,

"Whose mighty strength, exceeding vast,  
A thousand elephants surpassed,  
Was to fierce Sunda, lord and head  
Of all the demon armies, wed.

\* This region is believed to correspond with part of the modern district of Shahabad (Arrah), through which the river Sone flows into the Ganges. Visvámittra's hermitage was some where near the modern Buxar. Vide Prafulla Chandra's "Válmiki and his times."



And she, a constant plague and pest  
 These two fair realms has long distressed.

*Gr. Ram. B. I. Ch. 26.*

Tādakā and her son Mārīcha were cursed by Agastya for their oppression and out of vengeance, they devastated the place and,

"Had on this land their fury dealt  
 Where once the saint Agastya dwelt."

Rāma killed Tādakā and on the next day, the party resumed their journey and reached the Grove of the Dwarf, where Bāmana, the Dwarf incarnate of Vishnu, had practised asceticism in olden times. They then came to Visvāmitra's hermitage, where Rāma kept watch for 6 days over a sacrifice in which that sage was engaged, and he killed or dispersed the demons named Suvāhu and Marīcha and their host, who came to disturb the ceremony. After the *jajna* was over, Visvamittra, Rāma and Lakshman set out on their journey towards Mithila and proceeded "Northwards"—

"And made, their portioned journey o'er  
 Their halt on Sona's distant shore." \*

Visvāmitra then recites the legend about the country as follows :—

King Kusa, by his wife, a princess of Vidarbha † had four sons.

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\* This river is the modern Sone which rises in Bundelcund and falls into the Ganges near Patna. *Sone* means the red river, and was also called in old days "Hiranyavāhā" (gold stream or auriferous, the Eranno-boas of the Greeks. The confluence of the Sone and Ganges, was then probably a long way off to the west and north of where it is at present owing to the shifting of the course of the rivers. Vide note § p. 14.

† Vidarbha—Berar probably including with it the adjoining district of Beder, which name is apparently a corruption of Vidarbha. The capital was Kundinapura, the modern "Kundapura, about 40 miles east of Amarāvati." (Dowson's Classical Dic. p. 355). Prince Aja on his way to Vidarbha encamped on the bank of the Nerbudda :—

"स नर्मदासीधसि सीकराष्ट्रैः । मरुत्तिरानर्चितनक्तमाले ॥  
 निवेशयामास विलङ्घिताम्बा । ज्ञानं रजोधूसरं केतु-सैन्यम् ॥

रघुवंश ५म ४२ श्लोक ।



- (1) "Kusámba, prince of high renown  
Was builder of Kausámbi town." \*
- (2) "And Kusanábha, just and wise,  
Bade high Mahodaya's towers arise" †
- (3) Amurta-rajās chose to dwell  
In Dharmáranya's citadel ‡
- (4) "Vasu bade his city fair  
The name of Girivraja bear" §

\* कुशान्बं कुशनाम्बव अमूर्तरजसं वसुम् ।  
दौमित्युक्तान् सद्दीत्साहान् चतुर्धसंत्तिकीर्षया ॥  
कुशान्बस्तु सद्दीतेजा कौशान्बीसकरोत् पुरीम् ।  
कुशनाम्बस्तु धर्मात्मा पुरं चक्रे सद्दीदयम् ॥  
अमूर्तरजसी नाम धर्मारण्यं सद्दामतिः ।  
चक्रे पुरवरं राजा वसुर्नाम गिरिव्रजम् ॥

राः आदिः ३२ स ।

General Cunningham is of opinion that Kausambi was on the site of the present village of Kosam, on the Jumna, 31 miles from Allahabad. He says: "Not only do the people themselves put forward this claim, but it is also distinctly stated in an inscription of the time of Akbar, which is recorded on the great stone pillar, still standing in the midst of ruins, that this is Kausambipura. (An. Geo. India, p. 396.)

Laterly it was the capital of Chakra, 8th in descent from Arjuna (Pāndu), after Hastinapur had been swept away by the Ganges. It was also the capital of Vatsa-rájá, the scene of the drama "Ratnávali." The Meghaduta makes mention of Udayana, king of Kausambi.

The Bengal recension gives the name of Kausásvi (town of Kasásva) instead of Kausámbi. But the reading of the Northern recension giving Kausámbi as the name, is confirmed by Foe Koue Ki, p. 385, where the city Kiaoshangmi is mentioned. It lay 500 *lis* to south west of Prayága, on the south bank of the Jumna.

† Mahodaya is another name of Kányakubja (modern Kanauj).

‡ Dharmáranya, the wood in Madhya-Desha to which the god of justice is said to have fled through fear of Soma the Moon-god, is believed to be in Magadha.

§ Girivraja, (Hill-surrounded) is identified with the Kusagárpura and Rajagriha of the Buddhists. Fa-Hian states that "the 5 hills form a girdle, like the walls of a town." The 5 hills are named in the Mahabharata as Vaihāra, Varāha, Vrishabha, Rishigiri and Chaityaka, and are known at present Baibhār-giri, Vipulagiri, Ratnagiri, Udayagiri and Sonagiri. According to Turnour, the Pali annals of Ceylon describe them as Gijjhakuta, Isigili, Webharo, Wepullo and Pandavo. Cun. An. Geo. India p. 463. In the time of the Mahābhārata, king Jarāsandha ruled at Girivraja.



Then Visvámित्रा goes on—

“ This fertile spot whereon we stand  
Was once the high-souled Vasu's land.  
Behold ! as round we turn our eyes,  
Five lofty mountain peaks arise \*  
See ! bursting from her parent hill  
Sumágadhi,† a lovely rill  
Flowing through Magadh's‡ plains and groves  
With many a fair meander roves.” *Griffith.*

The 100 daughters of king Kusa-nábha, so runs the legend, were bent down by the God of Wind, who had wooed them without success and after their name the city Mahodaya was called “ Kányakubja ” (the city of the Bent Virgins)—

“ Since then, because the Wind-god bent  
The damsels' forms for punishment,  
That royal town is known to fame  
By Kányakubja's borrowed name.” *Gr.*

\* About the five peaks, vide note § p. 12.

एषा वसुमतीनाम वसुलक्ष्य महात्मनः ।  
एते शैलवराः पञ्च प्रकाशन्ते समन्ततः ॥  
समागधी नदीरस्या संग्रहान् विवृता ययौ ।  
पञ्चानां शैलसुख्यानां मध्ये मालेव शोभते ॥”  
रा. आदि. ३२ स ।

† This is also read *Soná nadi* (river Sone) in the original.

‡ According to Hwen Tshang, who travelled in India (629-745 A.D.) Magadha was bounded by the Ganges on the north, by the district of Benares on the west, by Hiranya Parvata (or Monghyr) on the east and by Kirana Suvarna or Singbhum on the south. He noted that its old capital known as Kusumapura (Pataliputra) was then in ruins. According to the Váyu Purana that city was built by Udayáswa, grandson of Ajátasatru, contemporary of Buddha, but the “Mahawunso” makes Udaya the son of Ajatasatru. It would thus appear that the old capital Rajagriha, was deserted in the reign of this king. According to Megasthenes the capital city of India was Palibothra (Pataliputra) in the confines of the Prasii (Sanskrit Práchi, the east), near the confluence of the two great rivers Erannoboas (Hiranya-Váhá, the golden river or the Sone) and the Ganges. *Cun. An. Geo. India* p. 454.



The Bent-daughters of Kusanábha were married to Brahmadatta who ruled in Kámpili \*

“ King Brahmadatta, rich and great,  
 In Kámpili maintained his state.”

His son, Gádhi was the father of Visvamittra. †

The river Kausiki or Koshi‡ is mentioned here as deriving its name from Satyavati, the sister of Visvámittra “born of Kusa’s line.”

Next morning Visvamittra and his party crossed the *Sone*, §

“ And many an isle whose bosom shewed ;  
 For many a league, they journeyed on  
 Till, when the sun of midday shone  
 The hermit-haunted flood was seen  
 Of Jáhnvi, the rivers’ Queen.” Gr.

They then went on their journey and rested at night as guests of Sumati king of Visála.

“ On Ganga’s shore they lighted down,  
 And saw Visála’s lovely town.” ¶ Gr.

\* This was the capital of South Panchála in the time of the Mahábhárat, and corresponds with the Kampila of modern times, situated in the Doab on the old Ganges between Badaun and Furrukabad.

Dowson’s Class. Dict.

† Mr. Griffith is of opinion that Gádhi ruled the regions to the east of Benares which in after times were called Gádhipur, moslemized in modern times into *Ghazipore*. The original name of *Gádhipur* is preserved in a land grant on copper now in the Museum of the Benares College. His kingdom probably extended beyond Kánaui

‡ This river flows from the heights of the Himalaya towards the Ganges, bounding on the east, the country of Videha (Tirhoot). The name is probably half-hidden in Cosoagus of Pliny and the Kossoanos of Arrian. (Gr. Ram. note B. I. Ch. LXIII).

§ “अयं शीणः शुभजलोऽगाधः पुलिनमण्डितः ।

कतरिण पथा ब्रह्मन् सत्तरिष्वामहे वयम् ॥

ते गत्वा दूरमध्वानं गतेऽर्वादिबसे तदा ।

जाह्नवीं सरितां श्रेष्ठां ददृशुर्मुनिदेविताम्” ॥

रा. आदि. ३५ स ।

¶ General Cunningham identifies the town Vaisali, with Besarh to the east of the Gandak. The old ruined fort here is still called “Raja-Bisal-ka-garh” or the fort of Raja Visala. *Cun. An. Geo. India* p. 443.



King Visála, born of Alambusá by old King Ikshváku is said to have built this town. Visvámitra, Rama and Lakshman then passed through the hermitage of Gotama—\*

“The sons of Raghu journeyed forth,  
 Bending their steps 'twixt east and north,”  
 and reached Mithila. †

II.

DESCENT OF GANGA' (GANGES) FROM THE HIMALAYAS.

King Sagar, with his two queens, Kesini daughter of the king of Vidarbha and Sumati daughter of Arishtanemi, went to the Himálayas,

“Where springs the stream called Bhrigu's rill”  
 and there practised penances to get a son. By the blessing of the sage Bhrigu, he got 60,000 sons. He commenced the *jajna* of *Aswamedha*, or horse-sacrifice. The horse allowed to stray (as was the custom) in charge of his 60,000 sons was stealthily taken away by Indra to *Pátala* or the lower regions and kept by the side of the sage Kapila who was then engaged in devotion. The army of princes, so runs the legend, searched for the horse,

“Deep through the earth their way they made”  
 and found it cropping the sod, near the sage Kapila, an incarnation of Vishnu ;

“And on him rushed the furious band  
 Crying aloud, ‘Stand, villain ! stand !’  
 ‘Avaunt ! avaunt !’ great Kapila cried,  
 His bosom flusht with passion's tide ;  
 Then by his might that proud array  
 All scorcht to heaps of ashes lay.”

*Griffith's Rámáyana* B. I. Ch. 41.

\* “In the Trikánda Sesha, the names of Lichhavi, Vaideha, and Tirabhukti are given as synonymous. Tirabhukti is the present Tirahuti or Tirhut. Now, the modern town of Janakpur, in the Mithari (Mati-hári) district is acknowledged by the universal consent of the natives of the country to have been the capital of Raja Janaka, Sita's father.”

Cun. Geo. An. India p. 445.

† This was the ancient sage, Gotama, whose wife was Ahalyá, and not Gautama Buddha, who belonged to a much later age.



Sagar's grand son Ansumán practised penances in the Himalaya

"And planned to bring Gangá down,"

for the salvation of his grand-uncles, but without success and died there. His grand-son Bhagirath succeeded by his devotion and penances to bring the river down from the Himalayan heights.

The Trident-wielding Siva, pleased by the prayers of Bhagirath bore on his head the furious Gangá in her descent from the heights—"For earth alone could never bear

Those torrents hurled from upper air."

Mr. Griffith thus beautifully translates the episode : \*

"He stood upon the lofty crest

That crowns the Lord of snow,  
 And bade the river of the Blest—

'Descend on earth below.'

"Himálaya's child, adored of all,

The haughty mandate heard,  
 And her proud bosom, at the call,  
 With furious wrath was stirred.

"Down from her channel in the skies

With awful might she sped

With a giant's rush, in a giant's size  
 On Siva's holy head.

\* The original text is given below :—

“प्रौतस्तोऽहं नरश्रेष्ठ करिष्यामि तव प्रियम् ।  
 शिरसा धारयिष्यामि शैलराजसुतामहम् ॥  
 ततो हैमवती ज्येष्ठा सर्वलोक-नमस्कृता ।  
 तदा साविमहद्रूपं कृत्वा विगच्छदुःसहम् ॥  
 आकाशद पतद्राम शिवे शिवशिरस्युत ।  
 अचिन्त्यस्य सा देवी गङ्गा परमदुर्द्धरा ॥  
 विश्रान्यहं हि पातालं स्वीतसागृह्य शङ्करम् ।  
 तस्यावलेपनं ज्ञात्वा कुञ्जकु भगवान् हरः ॥  
 तिरौभावयितुं बुद्धिचक्रे विनयनस्तदा ।  
 सा तस्मिन् पतिता पुण्या पुण्ये रुद्रस्य मूर्धनि ॥  
 हिमवत-प्रतिमे राम जठामण्डलगह्वरे ।  
 सा कथञ्चिन्मूर्धौ गन्तुं नाशक्तौद यवसास्थिता ॥  
 नैव सा निर्गमं लेभे जठामण्डलमन्ततः ।



[ 17 ]

"He held the river on his head,  
 And kept her wandering, where,  
 Dense as Himālaya's woods, were spread  
 The tangles of his hair.  
 No way to earth she found, ashamed,  
 Though long and sore she strove,  
 Condemned, until her pride were tamed,  
 Amid his locks to rove.  
 There, *many lengthening seasons* through,  
 The wildered river ran :  
 Bhagirath saw it, and anew  
 His penance dire began.  
 Then Siva, for the hermit's sake,  
 Bade her long wanderings end,  
 And sinking into *Vindu's* lake  
 Her weary waves descend.  
 From Gangā, by the God set free,  
*Seven* noble rivers came ;  
*Hlādini, Pāvani*, and she  
 Called *Nalini* by name :  
 These rolled their lucid waves along  
 And sought the *eastern* side ;  
*Su-chakshu, Sitā* fair and strong,†  
 And *Sindhu's* mighty tide—  
 These to the region of the *west*  
 With joyful waters sped :  
 The *seventh*, the brightest and the best  
 Flowed where Bhagirath led.

तत्रैवावभसद्देवौ संवत्सरगणान् वदन् ॥  
 तामपश्यत् पुनस्तत्र तपः परममास्थितः ।  
 स तेन तौषितयासौदम्यन् रघुनन्दन ॥  
 विससर्ज ततो गङ्गां हरौ विन्दुसरः प्रति ।  
 तस्यां विसृज्यमानायां समन्तीतांसि जज्ञिरे ॥  
 ह्लादिनी पावनौ चैव नलिनी च तथैव च ।  
 तिस्रः प्राचीं दिशं जम्बुगङ्गाः शिवजलाः शुभाः ॥  
 सुचक्षुष्यैव सीता च सिन्धुष्यैव महानदी ।  
 तिस्रश्चेता दिशं जम्बुः प्रतीचीन् दिशं शुभाः ॥



\* \* \*

On countless glittering scales the beam  
Of ruddy morning flashed,  
Where fish and dolphins through the stream  
Fallen and falling dashed !

\* \* \*

And white foam-clouds and silver spray  
Were wildly tossed on high,  
Like swans that urge their homeward way  
Across the autumn sky.  
Now ran the river calm and clear  
With current strong and deep :  
Now slowly broadened to a mere,  
Or scarcely seemed to creep.  
Now o'er a length of sandy plain  
Her tranquil course she held ;  
Now rose her waves and sank again  
By reflux waves repelled."

सप्तमी चान्दगातासां भगीरथरथं तदा ।  
भगीरथीऽपि राजर्षिर्दिव्यं स्यन्दनमास्थितः ॥  
प्रायादथे मङ्गातेजा गङ्गा तं चाप्यनुव्रजत् ।  
गगनाच्छङ्करश्चिरस्तती धरणीसागता ॥  
असर्पत जलं तत तीव्रशब्दपुरस्कृतम् ।  
मत्स्यकाच्छपसंज्ञैश्च शिशुमारगणैस्तथा ॥  
पतङ्गिः पतितैश्चैव व्यरीचत वसुन्धरा ।  
ततो देवर्षिगन्धर्वा यच्चसिद्धगणास्तथा ॥  
व्यलीकयन्त ते तव गगनाङ्गाङ्गतां तदा ।  
विमानैर्नगराकारैर्हयैर्गजवरैस्तदा ॥  
पारिव्रजगताश्चापि देवतास्तव वेष्टिताः ।  
तदद्भुतमिदं लोके गङ्गावतरसुतभम् ॥  
दिदृक्षुर्देवगणाः सनीयुरमितौजसः ।  
सम्पतङ्गिः सुरगणैस्तेषाञ्चाभरणौजसा ॥  
श्रुतादित्यमिवाभाति गगनं गततोयदम् ।  
शिशुसारोऽरुगगणैर्लौनेरपि च चञ्चलेः ॥  
विद्युद्भिरिव विस्त्रिभ्रैराकाशमभवत्तदा ।  
पान्धुरैः सलिलोत्पीडैः कौर्यमाणैः सहस्रधा ॥  
शारदाक्षैरिवाकीर्णं गगनं हंससंघैः ।  
क्षिप्रततरं याति कुटिलं क्ष्विदायतम् ॥



The reader will see from the above how poetically and graphically has Vālmiki described the rise, not only of the Ganges, but of the great river-system of Northern India from the snowy range of Central Asia, and their fall into the ocean. The natural phenomena of the formation of rivers which took years and years (संवत्सरमणान् वङ्गन्) to swell into mighty streams before they flowed out of their hilly cradles, over rocks and precipices, and purified and gladdened and fertilized the plains, have been conceived in the spirit of the sublimest romance, which not only enraptured the Indian Aryan, but everlastingly fastened his religious faith to the worship of the Blissful Lord of the Sky (*Siva, Vyomakesha*), who resided above the Himālayas, and of his Consort, the "Ever-flowing" Gangā\* or Pārvatī, the

विनतं क्वचिदुद्धृतं क्वचियाति शनैः शनैः ।  
सलिलेनैव सलिलं क्वचिदभ्याहतं पुनः ॥

\* \* \*

जगाम सरितां श्रेष्ठा सर्वपाप-प्रणाशिनौ ।  
ततो हि यजमानस्य जज्ञीरद्भुतकर्षणः ॥  
गङ्गा संज्ञायामास यच्चवाटं महात्मनः ।  
तस्यावलिपनं ज्ञात्वा क्रुद्धो जङ्गुश्च राघवः ॥  
अपिवत्सु जलं सर्व्वं गङ्गायाः परमाद्भुतम् ।  
ततो देवाः सगन्धर्वाः चक्षयश्च सुविस्मिताः ॥  
पूजयन्ति महात्मानं जङ्गुं पुरुषमुत्तमम् ।  
गङ्गां चापि नयन्ति स्म दुहितुल्यं महात्मनः ॥  
ततस्तुष्टो महातेजाः श्रोत्राभ्यामवजत् प्रभुः ।  
तस्याञ्जङ्गुसुता गङ्गा प्रीणति जाङ्गवीति च ॥  
जगाम च पुनर्गङ्गा भगीरथरथातुगा ।  
सागरश्चापि सम्प्राप्ता सा सरित्प्रवरारूतदा ॥  
रसातलमुपगच्छत् सिद्धार्थं तस्य कर्मणः ।  
भगीरथोऽपि राजर्षिर्गङ्गामादाय यवतः ॥  
पितामहान् भयङ्कृतानपश्यद्भूत-चेतनः ।  
अथ तद्वृक्षानां राशिं गङ्गासलिलमुत्तमम् ॥  
प्रावयत् पूतपाभानः स्वर्गं प्राप्ता रघूत्तम ॥  
रामः आदिः ४३८ ।

\* The word "gangā" (intensive form of गन्, to go,) literally means a running or ever-flowing river.



daughter of the Mountain.\* Two of the seven rivers mentioned in this episode, *Sindhu* (or Indus) on the west and *Gangá* or *Bhāgirathi* in the middle, still bear their names. The other rivers, *Hlādini* (the Gladdener), *Pāvani* (the Purifier) and *Nalini* (the Lotus-clad) in the east, † *Su-chakshu* (the fair-eyed) and *Sitā* (the fair-complexioned) in the west, require still to be identified. ‡ The legend further on describes how the central or main stream, out of the seven or *sapta nadis*, (i.e. *Gangā par excellence*) passed on her way through the hermitage of *Jahnu* and was stopped by that sage and afterwards set free by him, an incident from which we get the name of *Jāhnavi* i.e. *Jahnu's daughter*" applied to her : §

"Hence Gangá through the world is styled  
 Both *Jāhnavi* and *Jahnu's* child.  
 Then onward still she followed fast,  
 And reached the great sea at last."

The part of the Ganges from Bhāgalpore downwards, specially the branch known as the Hooghli, is still locally called the *Bhāgirathi*

\* "In the Mahābhārata, Siva is the God of the Himālaya mountain, its summits his brow, its lofty crags and forests his hair. The Ganges could not descend to earth until he consented to receive its waters on his head." Mrs. Spier's "Life in Ancient India" p. 373.

† The *Nalini* is the easter-most of these rivers, and was probably meant to be the Sampo or Brahmaputra (the *Lohityā* of the Purānas) which dragged its slow length encircling the Himālayas in the north and east and was believed to be covered with lotuses and weeds, on account of the stagnant pools, which abound in its higher course. It is significant that the name *Brahma-putra* does not appear in the Vālmiki-Rāmāyana. The *Nalini* is mentioned there along with *Kuvera's* town and North Kuru's realm, situate north of the Himālayas. (Vide p. 29.)

‡ One of these joined the Sarasvati in Panchāla. Vide note p. 22.

§ This place is believed by some to be near Sultangunge, 16 miles west of Bhāgalpur town, which was known formerly as *Jahnu-griha* or (Jahnu's residence) moslemised into *Jehangira*, of modern Geography. There are two steep rocky hills here, one in the main river and the other adjoining the bank ; on the former stands, in solitary eminence, a temple of Siva, called *Ajgavināth*, and on the latter is a mosque built by the Mahomedans. Both these appear to have been one hill, which was split into two by the current of the river. The rocks and boulders of the Ajgavināth Hill still contain Buddhist figures engraved on them. At *Colsong* (*Koholgrām*) east of Bhāgalpur, the Ganges still flows through hills, said to have been cut asunder by the chariot of Bhāgirath. A tank near it, is known as *Jahnu's hrad* (lake). Opposite to it, is the *Kausiki Sangam*, the junction of the Kusi river. (Vide Padma Nāv Ghosal's Indian Travels.)



and it is probable that the Ganges originally met the sea in the tract, which now forms the District of Murshedábád or *Navadvipa* (Nuddia, *new isles*). Lower Bengal or the delta of the Ganges and the Brahmaputra was then a part of the sea, which gradually receded southwards in the course of time, a theory which receives corroboration from other quarters also.\* The hermitage of Kapila said to have been in the Nether regions was probably on the seaside where the Ganges joined the sea at that time and washed the ashes of Sagar's numerous sons. The sea

\* We find in the *Mahábhárat*, *Vana Parva*, Ch. 113, that Yudhisthira came to the *Kausiki Tirtha* (junction of the Kausi or Coosi and the Ganges, opposite Colgong) and found the sea beyond, with 500 rivers flowing into it. (Vide note § p. 20).

Kali Dása in his *Raghu-Vamsa*, Canto IV, speaks of the army of Raghu as having flowed, like the Ganges, led by Bhagiratha, to the eastern ocean and conquered the *Suhmas*, on the seashore dark with palm trees, and the *Vangas*, who fought with boats, and erected monuments on the isles at the mouth of the Ganges :—

स सिनां सहतीं कर्षन् पूर्वसागर-गामिनीं  
बभौ हर-जटा-भ्रष्टां गङ्गासिन्धु भगीरथः ।  
पीरस्त्रानेवमाक्रामन् तांस्तान् जनपदान् जयौ  
प्राप तावीनस्यामं उपकण्ठं सहोदधेः ।  
अनखाणां ससुवर्तुः तस्मात् सिन्धु-रथादिव  
आत्मा संरचितः सुह्रैः हस्तिमाथित्य वैतसीम् ।  
वङ्गानुत्खाय तरसा नेता नौसाधनीयतान्  
निचखान जय स्तब्धान् गङ्गा-सीतांऽलरेषु सः ॥

The *eastern ocean* meant is the Bay of Bengal, which then probably rolled her waves up to the Sub-Himálayan tract east of *Anga* (Bhagalpur) and west of *Kámrupa* (Assam). The present Bay can hardly be said to be east of Ajodhya, whence the army had marched down eastwards, according to the Geography of the times as known to Kali Dása.

Hwen Thasang, in the seventh century A. D. came to the place known as *Samathata* (level country) 100 croshes south of *Kámrupa* (Assam) on the sea-shore. Viswa Kosha. We gather from Mr. R.C. Dutt's "Ancient India" that Hwen Thsang's account of Northern India ended with Bengal, and that he made mention of *Pundra* (Northern Bengal), as the country lying to the east of *Champá* (Bhagalpur), and *Kámarupa* further to the east, beyond a great river (the Brahmaputra); *Samathata* (East Bengal) south of *Kamarupa*; and of *Tamralipti*, which corresponds with Tumlook and Midnapur. According to the *Rajtarangini*, king Lalitáditya of Kashmir came to Gaur (Maldah), and saw the eastern sea, beyond it. Viswa Kosha.

In the opinion of Geologists, the sea once rolled up to the vicinity of *Ráj Mehal*. Viswa Kosha.



itself is still called Sagar in the Sanskrit lexicon, having been extended or dug by the sons of Sagar. According to popular belief, pilgrims flock by thousands annually to a place near Sagar-point, at the mouth of the Hooghli supposed to be the hermitage of Kapila at the *Sagar-Sangam* which must have shifted southwards with the recess of the sea.

### III. BHARAT'S JOURNEY FROM GIRI-VRAJA TO AJODHYA.

Asvapati (lord of the horses) father of Kaikeyi, the favourite wife of Dasaratha was the ruler of the Kekaya tribes in Northern Punjab and held his capital at *Giri-vraja* \* (which literally means hill-surrounded or a mountain-pass); after Dasaratha's death Bharat, his son by Kaikeyi, was summoned to Ajodhya through envoys, to prevent the anarchy which followed Rāma's exile.

He accordingly came to Ajodhya by the following route :

Bharat crossed the *Sudāmā* and *Hlādini* rivers and came to the *Satadru* (Sutlej), the hundred-channelled river, the Zaradrus of Ptolemy and Hesydrus of Pliny) which he crossed at a place—

“ Near *Ailadhāna* on the strand,  
 And came to *Aparparvat's* land.  
 O'er *Sila's* flood he hurried fast,  
*Akurvati's* fair stream be passed,  
 Crossed o'er *A'gneya's* rapid rill,  
 And *Salyakarsan* onward still.  
*Silāvahā's* swift stream be eyed,  
 True to his vows and purified,  
 Then crossed the lofty hills, and stood  
 In *Chaitraratha's* mighty wood.  
 He reached the confluence where meet  
*Sarasvati* and *Gangā* fleet,†  
 And through *Bhārunda* forest, spread  
 Northward of *Vir-Mastya*, sped.

\* This *Giri-vraja* in the Punjab is different from *Giri-vraja* of Magadha, described at p. 12, above.

† Gangā is said to have joined the Sarasvati here. According to Rāmānuja, Ganges means here one of the 3 streams of the heavenly Gangā, which flowed westerly out of *Vindu* lake, in the higher Himalayas (Vide note † p. 17 above.) Profulla Chandra's "Valmiki and his Times."



He sought *Kalinda's* child, who fills  
 The soul with joy, begirt by hills,  
 Reached *Jamuna*, and passing o'er  
 Rested his army on the shore :

\* \* \*

At *Ansudhāna*, *Gangā*, hard  
 To cross, his onward journey barred,  
 So turning quickly thence he came  
 To *Prāgvat's* city dear to fame.  
 There having gained the farther side  
 To *Kutikoshtikā* he hied :  
 The stream he crossed, and onward then  
 To *Dharma-vardhan* brought his men.  
 Thence, leaving *Toran* on the north  
 To *Jambuprastha* journeyed forth.  
 Then onward to a pleasant grove  
 By fair *Varutha's* town he drove”.

He then proceeded eastward and having passed *Ujjihāna*,

“A while at *Sarva-tirtha* spent  
 Then o'er *Uttaragā* he went

\* \* \*

And passing *Hastiprishtak*, took  
 The road o'er *Kutikā's* fair brook.  
 Then, at *Lohitya's* village, he  
 Crossed o'er the swift *Kapivati*,  
 Then passed, where *Ekasāla* stands,  
 The *Sthānumati's* flood and sands  
 And *Gomati* of fair renown  
 By *Vinata's* delightful town.”

*Griffith's Ram. B. II. CH. 71.*

Then he passed through the *Sāl* forest at *Kulinga* and reached  
 Ajodhyā. The journey from *Giri-vraja* to *Ajodhyā* took 7 days—

“Seven nights upon the road had passed  
 Then *Bharat* saw the town at last.”



The envoys who had gone from Ajodhyá to summon Bharat, chose a different and shorter route, in their haste to reach Girivraja and take the prince to Ajodhya to prevent confusion and anarchy consequent on Rama's exile and Dasaratha's death.

"Then northward of *Prolamba*, west  
 Of *Apartála*, on they pressed,  
 Crossing the *Málini* that flowed  
 With gentle stream athwart the road.  
 They traversed *Gangá's* holy waves  
 Where she *Hastinápura* laves,\*  
 Thence to *Panchála* westward fast†  
 Through *Kurujánga's* land they passsd."‡

After crossing *Saradandá* they reached *Kulínga's* town.

"Then, having passed the *Warrior's* wood  
 In *Abhikála* next they stood."

After crossing the sacred *Ikshumati*,

"And through *Báhika* journeying still§  
 They reached at length *Sudáman's* hill :

\* Hastinapura was in later times the capital of the Kurus. Its ruins are traceable near an old bed of the Ganges 57 miles N. E. of modern Delhi. It is said to have been situate on the south bank of the Ganges N. E. of Meerat and S. W. of Bijnor.

† Panchála a place to the east of Kuru-jánga or Tháneswar. It rose into importance in the time of the Mahá Bhárat. It extended north and west from Delhi, from the foot of the Himalayas to the *Chambal* or *Charmanwati*, divided by the Ganges into Northern and Southern Panchálas. The latter corresponds with the Gangetic Doab, with its capital at *Kámpilya* on the old Ganges, between modern Bádaun and Furrakhabad. Cunningham considers North Panchala to be Rohilkhand. The ruins of its capital, *Ahi-chhatra* (Adisadra of Potlemy), are found near Ramnagar (Dowson). *Ikshumati* is probably the Káli or Kalindri, a branch of the Ganges on which Sankásya was situated. Vide Cun. Geo. Ind. p. 279.

‡ Kuru-jánga lay to the west and north of Panchala, according to the Rámayana. According to "Vámana Purana" it is identifiable with Tháneswar or "*Sthánu Tirtha*," where Siva, known as "*Sthánu*" was worshipped: "तेजसे शम्भुननवं स्थापुष कुरुजाङ्गले" । Viswa kosha.

§ The Báhikas described in the Mahá Bhárat, Karna parva, comprehend the different non-Aryan nations of the Punjab from the Sutlej to the Indus. They are described here as inhabiting some tract between the Sutlej and the Beas (*Vipásá*).



There Vishnu's footstep turned to see  
*Vipásá* viewed,\* and *Sálmali*." *Ram. B. II. CH. 68.*

And then exhausted by the journey and riding fast they reached  
"Giri-vraja's splendid town."

According to Professor Lassen, *Giri-vraja* the capital of the Kekayas lay to the west of the Vipasa or Beas, but the text of the *Rámáyana* does not bear out this. Neither the envoys, nor Bharat had to cross the Vipása, in the journey to or from *Giri-vraja*, which was therefore to the east of that river.† Between it and the Satadru (*Sútlej*), stretched the country of the Bábikas. According to the Bengal recension, there follow towards the east the river Indamati, (instead of Ikshumati) the town of Ajakála (for Abhi-kála) belonging to the Bodhi, then Bhulinga (for Kulinga) then the river Saradanda. According to the direction of the route both the rivers, Ikshumati and Saradanda, must be tributaries of the Satadru. The road then crossed the Jumna, led beyond that river through the country of the Panchálas, and reached the Ganges at Hastinápura (near Delhi). Thence it led over the Ramaganga and its eastern tributaries, then over the Gomati, and then in a southern direction along the Málini, beyond which it reached Ajodhya. In Bharat's journey the following rivers were passed from west to east: *Kutikoshtiká*, *Uttánika*, *Kutiká*, *Kapivati*, *Gomati* according to Schlegel, and *Hiranyavati*, *Uttaragá*, *Kutilá*, *Kapivati*, *Gomati*, according to Gorresio. As these rivers are to be looked for on the east of the Ganges, the first must be the modern *Koh*, a small affluent of the Ramaganga, over which the high way cannot have gone, as it bends too far to the north. The *Uttánika* or *Uttaragá* (north-flowing) must be the *Ramaganga*,

\* *Vipásá* (modern Beas) is the Bibasis or Hyphasis of the Greeks. It is believed to be the Arjikiá, one of the 10 rivers mentioned in the Rig-Veda :

“इमं मे गङ्गे यमुने सरस्वती शुतुद्रि सीमं सचता पदगङ्गा ।

असिकनी मरुदुधे वितस्तयार्जिकीये शृणुह्य सुपीनया ।”

Parushni, Asikni, Marut-Vridha and Sushoma were known in later times as *Irāvátī* (Ravi), *Chandra Bhágá* (Chenab), *Apagá* and *Sindhu* (Indus); *Vitastá* retains its old name. Rajkrishna Ray's *Ramayana* p. 343.



the Kutika or *Kutila* its eastern tributary, *Kosila*, the *Kapivati* the next tributary which on the maps has different names, *Gurra* or above Kailas, lower down *Bhaigu*. The *Gomati* (Goomtee) retains its old name. The *Mālini* mentioned only in the envoys' journey, is supposed by Mr. Griffith to have been the western tributary of the Saraju now called *Chuka*. (Vide Note to Griffith's Ram.)

Cunningham considers it probable that the *Mālini* was the Erineses of Megasthenes which flowed through Madāwar (Mundore) in western Rohilkhand, near Bijnor. "It was in a sacred grove on the bank of the *Mālini* that *Sakuntalā* was brought up, and along its course lay her route to the court of Dushmānta at Hastināpur. While the lotus floats on its waters and while the *chakwa* calls to its mate on the bank, so long will the little *Mālini* live in the verse of Kāli Dāsa."

It is held by some scholars, that Pralamba was the aforesaid Madāwar and that the *Mālini* flowed into the Ganges separating it from *Āpartāla*, in the west.\*

#### IV. RĀMA'S ROUTE.

Rāma accompanied by Sitā and Lakshman started from Ajodhya and halted for the night on the bank of the *Tamasā* † and pushing his journey next day—

"Through the auspicious flood, at last,  
 Of *Vedasruti's* ‡ stream he passed.  
 Still on for many an hour he hied  
 And crossed the stream whose cooling tide  
 Rolls onward till she meets the sea,  
 The herd-frequented *Gomati* ;  
 Borne by his rapid horses o'er,  
 He reached that river's farther shore

---

\* Vide Raj Krishna Ray's Rama. P. 340.

† *Tamasā* (modern *Tons*) is the first river which Rāma crossed after leaving Ajodhya. It flows through Azamgarh and joins the Ganges in Balia District.

‡ *Vedasruti* was the next stream crossed and after it, the *Gomati* or *Goomti* which was fordable.



And *Syandika's*, \* whose swan-loved stream  
 Resounded with the peacock's scream.

\* \* \*

So through the wide and fair extent  
 Of *Kosala* the hero went.  
 The car-borne chieftain passed the bound  
 Of *Kosala's* delightful ground."

B. II. Ch. 619 & 50.

Here, *Rāma* took leave of the "mournful multitude" who had followed him from *Ajodhyā*—

"Before him three-pathed *Gangā* rolled  
 Her heavenly waters bright and cold."

The party rested on the bank of the *Ganges* for the night, near the famous *Ingudi* tree in *Sringaverapur*,† where he was hospitably received by *Guha*, the king of the *Nishādas*, an aboriginal tribe. Next morning *Rāma* took leave of *Sumantra*, his father's trusted friend and charioteer, and crossed the *Ganges* in a boat supplied by *Guha*.

Next day passing through *Vatsa*, the party reached *Prayāg* (modern *Allahabad*)—

"On to that spot they made their way  
 Through the dense wood that round them lay  
 Where *Jamuna's* swift waters glide  
 To blend with *Gangā's* holy tide."

*Kāli Dāsa* thus describes the junction of the two rivers, in his *Raghu-Vamsa*, canto XIII—

"Now, see the waves of *Jumna's* stream divide  
 The fair-limbed *Gangā's* heaven-descended tide !

\* *Syandika* the next stream, is probably the modern *Sāi*. It is said to be 7 miles south of *Jaunpur*, on the *Goomti*, and 25 miles north of *Benares*. *Padma Nāv Ghosal's* "Indian Travels" p. 43.

† *Sringaverpur* is the modern *Sungroor*, in *Allahabad* district.  
 (Vide my translation of *Raghu-Vamsa* Pt. II, p. 106.)

"इन्द्रदीपादयः सीतलं यज्ञवेरपुरे पुरा  
 निषादपतिना यत्र खिन्नेनासीत् समागतः ।"

उत्तररामचरितम् ।



Distinct, though joined, bright gleaming in the sun  
Like pearls with sapphires mixt, the rivers run.  
Thus intertwined, the azure lotus through  
Crowns of white lilies pours its made of blue,

ॐ  
ॐ  
ॐ  
ॐ

\* \* \* \* \*  
Or as the moon whose silver radiance steals  
Through the dark cloud that half its face conceals;  
Or as a row of autumn's clouds, between  
Whose shifting ranks the blue of heaven is seen."

In the evening they came to the hermitage of the sage *Bharadvāja* "near where the rushing waters met." Here they rested for the night, and on the morning, resumed their journey and crossing the Jamuna or Kālindi on a *raft*,\* adored on "her farther bank" the sacred "*Syāma Bata*," the "*Brown fig tree*," whose relics are known even to the present day as the everlasting "*Akshaya Bata*."

Next day they reached the *Chitrakuta* hill "famed mountain of the varied peak, where great Lāngurs in thousands play."

This hill is ten *kroshes*† away from *Bharadvāja's* hermitage, situate "near the rushing waters." At *Chitrakuta* they met and were welcomed by "*Vālmiki*, the ancient anchorite."

\* The construction of the raft is interesting and is thus described :

"At length with logs together laid,  
A mighty raft the brothers made.  
Then dry bamboos across were tied,  
And grass was spread from side to side;  
And the great hero Lakshman brought  
Cane and rose-apple boughs, and wrought,  
Trimming the branches smooth and neat,  
For Sita's use a pleasant seat."

G. Ram. B. II. Ch. 55.

†

"दशक्रोश इतन्नात गिरिर्यस्मिन्निवत्ससि ।

महर्षिसेवितः पुण्यः पर्वतः शुभदर्शनः ॥

गीलाङ्गुलानुचरिती वानरचैर्निषेवितः ।

चित्रकूट इति ख्याती गन्धमादन सम्निभः ॥" रामाः अयोः १४ सः ।

"Ten *kroshes* hence, my child, is the Mountain, where thou shalt dwell. It is inhabited by *Maharshis* and is sacred and picturesque throughout, abounding in *Goldāngulas*, monkeys and bears, known by the



Válmiki thus speaks of Chitrakuta :

“North Kuru’s realm is fair to see,  
 Vasvaukasará, *Nalini*,  
 But rich in fruit and blossom still  
 More fair is Chitrakuta’s hill.”

The stream “Mandákinī” flows by Chitrakuta and is thus described by Válmiki :—

“How sweetly glides, O darling, look,  
 Mandákinī’s delightful brook,  
 Adorned with islets, blossoms gay  
 And *sarases* and swans at play.

Káli Dása describes the hill in his Raghu Vamsa as follows :

“Now to the left, dear Sitá, turn thine eyes,  
 Where Chitrakuta’s lofty peaks arise.  
 Like some proud bull he lifts his haughty crest ;  
 See the dark cave his mouth and shaggy breast !

name of Chitrakuta, resembling Gandhamádan.” Manmatha Nath Dutta’s *Rámáyana* p 344.

A *Kroska* probably indicated a longer distance, than what it is understood to mean at present. Mr. Griffith renders it by “league.” Ten *krosches* approximately gives the distance of Chitrakuta, in a south westerly direction, from Allahabad, *i.e.* about 60 miles. Padma Náv Ghosal in his “Indian Travels,” p. 124, describes this hill from his personal experience. It is 12 miles from Markunda station on the Jubbulpur Railway, in Hamirpur, west of Banda. The Mandákinī flows on one side. On the top of the hill are stone-figures of Ráma, Lakshman and Sitá. There are Rám Ghát, shrine of Anasúá and the river *Payosni* (पयोनी, probably the *Pisuni*) and many other places of interest and worship to the pilgrim. Some scholars have tried to prove that Chitrakuta is far to the south and east, in Central India, a theory which is disproved by the description and situation of the hill given in the *Rámáyana* itself, as shewn above.

A writer in the Calcutta Review (vol. XXIII.) thus describes the scene “We have often looked on that green hill : it is the holiest spot of that sect of the Hindu faith who devote themselves to this incarnation of Vishnu. The whole neighbourhood is Rama’s country. Every headland has some legend, every cavern is connected with his name ; some of the wild fruits are still called *Sitá phal*, being the reputed food of the exile. Thousands and thousands annually visit the spot, and round the hill is a raised foot-path, on which the devotees, with naked feet, tread full of pious awe.”



Now like a clod in furious charge uptorn,  
 A cloud is hanging on his mighty horn.  
 See, how the river with its lucid streams  
 Like a pearl necklace round the mountain gleams." G.

(Vide Miss Manning's "An. and Mediaeval  
 India" Vol. II. p. 110.)

Bharat with the whole royal family came here and failing to persuade Rāma to return to Ajodhya and resume his crown, took his wooden shoes as emblem of the king and resided at Nandigram, (*Nundgaon* in Oudh) and from that place, governed the country as regent for Rāma; and he did not sit on the ancestral throne at Ajodhya.

From Chitrakuta, Rāma came to the hermitage of the sage, Atri. The river Mandākini flows through it, *brought by diversion from the Ganges*, by Atri's wife, the pious Anasúá, when the country was visited by a drought of 10 years' duration—

"She, when the clouds withheld their rain  
 And drought ten years consumed the plain,  
 Caused grateful roots and fruits to grow  
 And ordered Gangá here to flow."

Rām. B. II. Ch. 107.

After having resided for long time near about Chitrakuta and the river Mandākini, Rāma entered the great forest of Dandakā-ranya, south of the *Vindhya* Range, in the gorge of which the party was opposed by Virádha,\*

"Vast as some mountain-peak in size,  
 With mighty voice and sunken eyes,  
 Huge, hideous, tall, with monstrous face,  
 Most ghastly of his giant race."

Virádha took up in his arms, Sitá,

"Who trembled for terror, as a frail,  
 Young plantain shivers in the gale."

\* एष विख्यातवौमुखे विराध-सूरीधः । उत्तरचरित ।

"Here is shewn how Virádha strove to bar our way at the entrance of the Vindhya wood." C. H. Tawney's Translation.



Rāma killed the giant and rescued Sitā. Before his death, Virādha, had asked Rāma to bury his body, for

“Such was the law ordained of old  
 For giants when their days were told.” \*

The party then journeyed half a *fojana*,† and came to the hermitage of Saravanga, who burnt himself in sacrificial fire in Rāma's presence. They crossed the Mandākini on a *raft*. Here many Brahman-hermits surrounded Rāma and asked his help against the oppression of the Rākshases who were the terror of the *Dakshin* (Deccan):

“These wicked fiends the hermits kill,  
 Who live on Chitrakuta's hill,  
 And blood of slaughtered saints has dyed  
 Mandākini and Pampā's side.  
 No longer can we bear to see,  
 The death of saint and devotee,  
 Whom through the forest day by day,  
 These Rākshases un pitying slay.  
 To thee, O prince, we flee, and crave  
 Thy guardian help our lives to save.” G.

Rāma promised to help them with his characteristic readiness to suppress cruelty and oppression even at the risk of his life and he thus appeased the affectionate misgivings and fears of Sitā, for launching upon so perilous a task :—

“As thus the troubled hermits prayed,  
 I promised, dame, my ready aid,  
 And now—for truth I hold most dear—  
 Still to my word must I adhere.

\* “रक्षसां गत-सखानामिष धर्मः सनातनः  
 अवटे ये निषीयन्ते तेषां जीका सनातनाः

रामः आरः ४ स ।

† इतो वसति धर्मात्मा शरभङ्गः प्रसापवान्  
 अर्धार्धं योजने ताव सङ्घर्षः स्थैर्यद्विजः”

“Half a *fojana*, hence, my child, dwells the righteous and potent Maharshi, Saravanga, resembling the sun.”

Manmatha Nath Dutta's, Translation Rām. B. III. Ch. 4.



My love, I might *endure to be*  
*Deprived of Lakshman, life and thee,*  
But *ne'er deny my promise, ne'er*  
To Bráhmans break the oath I swear."

B. III. CH. 10.

After crossing the Mandákini on a raft, Ráma proceeded to the hermitage of the great sage "Sutikshna ; "

" Through woods for many a league he passed  
O'er rushing rivers full and fast  
Until a mountain fair and bright  
As lotfy Meru rose in sight.\*

The two brothers with Sitá Journeyed through the forest and at last came to the *Panchápsara* lake (the lake of the 5 nymphs), where a sage named Mandákarni, lived in mirth with the nymphs :

" A lovely stream-fed lake they spied,  
Two leagues across from side to side."†

Ráma resided in this part of the *Dandakáranya* for 10 years and fought with Rakshases and slew numberless of them, who infested the forest and disturbed the few isolated Brahmanical settlements in that little-known, nameless and trackless country :—

"Here for months, content he stayed  
There for a year his visit paid :"

\* \* \* \*

As there the hero dwelt at ease  
Among those holy devotees,  
In days untroubled o'er his head  
*Ten circling years* of pleasure fled." G.

Ráma then came back to Sutikshna's hermitage as he had pro-

\* Mr. Griffith is of opinion that this was the celebrated Ramagiri or Rama's hill, now Ram-tek, near Nagpore—the scene of the Yaksha's exile in the "Messenger Cloud," of Káli Dása.

† The area of the *Panchápsara* lake is given in the text as *jojana* square ( तटाकं योजनायतं ) ।



mised before. Thence he proceeded to the hermitage of the great sage *Agastya*, pursuing the way described by *Sutikshna* as follows :

" Southward, dear son, direct thy feet  
Eight leagues beyond this still retreat :  
*Agastya's* hermit brother there  
Dwells in a home most bright and fair."

\* \* \* \*

There for one night, O *Rāma*, stay  
And with the dawn pursue thy way.  
Still farther, bending southward, by  
The thicket's edge thy course must lie,  
And thou wilt see, *two leagues* from thence  
*Agastya's* lovely residence." B. III. Ch. 2.

*Agastya*, so runs the legend, had crossed the *Vindhya* chain and after killing the fiends (non-Aryan tribes) who had devastated the forest, settled here :

" In days of yore within this place \*  
Two brothers fierce of demon race,  
*Vātāpi* dire and *Ilval*, dwelt,  
And slaughter mid the *Brāhmans* dealt.  
A *Brāhmaṇ's* form, the fiend to cloak,  
Fierce *Ilval* wore, and *Sanskrit* spoke."

B. III. Ch. 2.

*Agastya* killed the fiends

" And gave this southern realm to be  
A refuge, from oppression free."

After spending sometime, as the guest of *Agastya*, *Rāma* went to *Panchavati*, the way to which is thus described by that sage :—

" Beloved son, *four leagues* away,  
Is *Panchavati* bright and gay :

\* \* \* \*

---

\* *Ilval* is said to have lived in Manimatipur, identifiable with the caves of *Ellora* (so named from *Ilval*) near Daulatabad. The temples and grottoes are of a later age.



Not far remote from here it lies  
A grove to charm thy loving eyes.  
*Godāvari's* pure stream is nigh :  
There *Sitā's* days will sweetly fly

\*

\*

\*

Now yonder, Prince, direct thine eyes  
Where dense *Madhuka* woods arise :  
Pierce their dark shade, and issuing forth  
Turn to a fig-tree on the north,  
Then onward up a sloping mead  
Flanked by a hill the way will lead :  
There *Panchavati*, ever gay  
With ceaseless bloom, thy steps will stay."\*

B. III. Ch. 13.

*Rāma* met *Jatāyu*, the winged chief, on his way to *Panchavati*. He stayed at this place for some time. This place was frequented by *Surpanakhā*, sister of *Rāvana*, the king of *Lankā*, under the protection of the Demon chief, *Khara*, *Rāvana's* cousin, who governed *Fanasthān*, the south and western part of the Indian Peninsula.

Her attempt to court *Rāma's* love by killing *Sitā*, resulted in her being deformed by *Lakshman* who cut off her ears and *nose*. *Surpanakhā* ran away and told the story of her disgrace to *Khara*.

\* The original text is as follows :

इतो द्वितीयं तात वृद्धमूलफलौदकः ।

देशो वृद्धवृक्षः श्रीमान् पञ्चवत्याभिविश्रुतः ॥

\*

\*

\*

स देशः स्नायनीयश्च नाति दूरे च राघव ।

गोदावर्याः समीपे च मौथिलि तत्र रक्षते ॥

रामः आरः १२ सः ।

*Panchavati*—a place in the great Southern forest near the sources of the *Godāvari*, believed to be the modern *Nasik*, so called from the incident that *Surpanakhā's* nose (*nasikā*) was cut off by *Lakshman* there.

Dowson's Hind. Myth.

The town of *Nasik* is 6 miles from *Nasik Road Station* on the *G.I.P. Railway*, and its *Ghat* extends for nearly half a mile on the *Godāvari*, whose sources are at *Tryambaka-nāth* (*Trimbak*) 20 miles higher up. Here is a temple of *Rāghunath* at *Panchavati*. *Padma Nav Ghosāl's* "Indian Travels."



“ To Janasthán the monster flew,  
Fierce Khara there she found  
With chieftains of the giant crew  
In thousands ranged around.”

Ráma was attacked by the demon legions, but he slew Khara and his generals, *Dushan*, *Trishira* and others,\* and annihilated the army of 14,000 demons, which was the scourge of the South.

Rávana received the terrible news of the disgrace of his sister, and the destruction of Khara and his army from Akampan, a fugitive, and burnt with fury to wreak his vengeance on Ráma. He had heard of the great prowess of Ráma from *Máricha†* before, and ventured not to meet him in open fight. So he came to Panchavati in a mendicant's guise and managed to carry off Sitá, when Ráma and Lakshman were away in the forest in pursuit of a “Golden” deer.

In his flight with Sitá, Rávana was opposed by the winged chief *Fathyu* in *Janasthán*, who was, however, defeated and mortally wounded in severe fight.

After reaching Lanká, Rávana did not rest in peace. He sent other legions of demons to uphold his rule in *Janasthán*. He exhorted his warriors as follows :—

“ Arm, warriors, with the spear and bow ;  
With all your speed from Lanká go,  
For *Janasthán*, our own no more,  
Is now defiled with giant's gore ;  
The seat of *Khara's* royal state  
Is left unto us desolate.

\* \* \*

And naught but Ráma's death can sate  
The fury of my vengeful hate.

\* \* \*

\* The other names are :—“*Syenagámi*, *Prithusyáma*, *Jajna-satru*, *Vihangama*, *Durjaya*, *Paraviráksha*, *Parusha*, *Kálakámukha*, *Megha-máli*, *Mahá-máli*, *Varásya*, and *Rudhirásana*, which bespeak their fierceness and anti-Aryan character.

† Vide p. 11 above.





Watch there Ráma with keenest eye  
And all his deeds and movements spy."

B. III. Ch. 54.

Ráma and Lakshman were overwhelmed with grief at the loss of Sitá ; they journeyed *southwards* in search of her and met the disabled *Jatáyu* in *Janasthán*, somewhere near the river Godávari. The winged chieftain informed them of Rávana's flight with Sitá and expired in their presence. They performed on the body of the feathered chief, funeral rites befitting a father:—

" Then hastening went the princely pair  
To bright *Godávari*, and there  
Libations of the stream they poured  
In honour of the vulture-lord."

After this, the brothers pursued their journey *westwards*, and

" Still onward with a *southern* course,  
And passing through the mazes stood  
Beyond that vast and fearful wood."

Passing 3 *krosches* from *Janasthán* they came to the "*Krauncha*" forest (Curlew's wood)—

" Then turning further *eastward* they  
Pursued *three leagues* their weary way,  
Passed *Krauncha's* wood and reached the grove  
Where *elephants* rejoiced to rove."

Here in a cave they met *Ayomukhi* (ironfaced), a giantess.

In the next forest, Ráma met and killed a giant, known as *Kabandha*.\*

" Who stood before them dire and dread  
Without a neck, without a head,  
And deep below the monster's waist  
His vast misshapen mouth was placed ;

---

\* Bhavabhuti calls the forest where *Kabandha* lived as *Chitrakunjavan* (with beautiful groves). "Here is that region of the *Dandaka* wood to the west of *Janasthán* called Chitrakunjavan." Mr. Tawney's *Uttara Rám-charita*.





His form was huge, his voice was loud  
As some dark-tinted thunder-cloud.  
Beneath long lashes, dark and keen  
The monster's single eye was seen.  
Deep in his chest, long, fiercely bright  
It glittered with terrific light."

B. III. Ch. 70.

The brothers then pursued the path "extending *westwards* far away," traversed several forests, and

"The onward path pursuing still  
From wood to wood from hill to hill,"

reached the stream-formed lake *Pampá*.\* Here they met the *Vánar* chiefs, *Sugriva* and *Hanumán* and 3 others on the adjacent *Rishya-mukha* hill,

"Fair mountain, lovely with the flow  
Of *Pampá's* waves that glide below."

---

\* *Pampá* is said to be the name of a lake and a river which rising from *Rishyamuka* flows into it. (Vide *Raghu Vamsa* Ct. XIII. 30).

"When they travelled over the scenes in which they had passed their years of banishment, *Ráma* alluded in touching words, to his distress at losing *Sitá* :

"Look far before us ; see the distant gleam  
Through the thick reeds of *Pampá's* silver stream,  
There on the bank I saw two love-birds play,  
And feed each other with a lotus spray !  
'Ah, happy birds !' I sighed, 'whom cruel fate  
Dooms not to sorrow for an absent mate !'  
Well I remember, in my wild despair,  
I thought a bright *Asoka* glowing there  
Was *Sitá*."

Griffith.

(Vide Miss Manning's *An. and Mæd. India*, and my translation of *Raghuvasa* Part II. ch. XIII. p. 99).

*Bhavabhuti* in his "*Uttara Ráma-charita*" thus touchingly refers to this lake :—

"This *Pampá* lake is beautiful. On this lake, in the intervals between the falling and gushing of tear drops, I beheld tracts covered with blue lotuses





On the *western* shore of the *Pampá*, stood the hermitage of  
the sage *Matanga*. Here the brothers met *Savarí*,

"The aged votaress pure of taint  
Revered by every perfect saint."

Hanumán after addressing Ráma, went back to his chief,  
Sugriva—

"From *Rishyamuka*'s rugged side  
To *Malaya*'s hill the *Vánar* hied."

Ráma after pledging friendship with Sugriva, went from  
*Rishyamuka* to *Kishkindhyá*, passing through the forest, where the  
*Seven Rishis* (sages) are said to have performed penances, before  
their transformation into stars. After the fall of the *Vánar*-  
monarch Báli, Sugriva was installed king of *Kishkindhyá* and the  
*Vánar* tribes. The rains having set in, Ráma and his brother

---

and in which the white lotuses trembled with their broad stalks, being  
shaken by the wings of *mallikáksha* geese sweetly singing from joy." Mr.  
Tawney's Translation.

*Pampá*, according to Prof. Wilson is a river which rises in the *Rishya-*  
*muka* mountain and falls into the Tunga-Bhadrá, before *Anagandí*. Mr.  
Beglar's opinion that *Pampá* is in the Central Provinces and is the  
modern *Ramp* river, is evidently erroneous. The Viswa-Kosha, in which  
the subject has been carefully discussed, attempts to shew that the *Pambai*,  
in Travancore, corresponds with the description of the *Pampá*, given by  
Valmiki himself. This river rises from the *Western Ghats* locally known  
as *Anamalai* or *Hasti-Giri*. But Padma Náv Ghosal in his "Travels"  
holds that the *Hampi* and *Anagandí* hills, 60 miles from Bellari  
correspond with the ancient *Kishkindhyá*, and that 8 miles thence is the  
*Rishyamuka* hill by the foot of which flows the *Pampá*, falling into the  
Tunga-Bhadrá. There is also a lake of the same name. On the other  
side of *Kishkindhyá* is the *Mályaván* or the *Garlanded Hill*. *Gajendra-gaḍ*,  
at the foot of the hills, whence a stream (probably the *Pampá*) rises and  
flows into the Tunga-Bhadrá, is believed by Mr. K. Basu to be near  
the hermitage of *Matanga*, a name which also means an elephant. These  
corroborate Professor Wilson's opinion. (Vide Constable's "Atlas of  
India" 34 Cb).



stayed from *Srāvan* to *Kārtik* July to October) in a neighbouring hill called "*Prasravana*" \* whence

"Nor is *Kishkindhyā's* city, gay  
With grove and garden, far away.  
Thence did the breeze of evening bring  
Sweet music as the minstrels sing." B. IV. Ch. 27.

\* Bhavabhuti places the *Prasravana* hill near the *Godāvri* :

"मेषमालिव यथायमारोहति विभाव्यते ।  
गिरिः प्रस्रवणः सीऽयं यव गोदावरी नदी ॥  
अथैवासीन्महति शिखरे गृध्रराजस्य वास-  
स्तस्याधस्तादयमपि रतास्तेषु पर्णोऽंजेषु  
गोदावरीः पयसि विततं श्यामला-नीकहरी  
रक्तः कृज्जुखरशकुनी यव रम्भी वनाक्तः ॥  
अथैव सा पञ्चवटी ।"

"And this mountain, which though far off is beheld, like a garland of cloud is the *Prasravana* where is the river *Godāvri*; on its great summit was the home of the vulture-king (*Jatayu*), beneath it we dwelled happily in those leafy huts, where is the delightful border of the wood in which coo the noisy birds, the dark and graceful trees of which are reflected in the water of the *Godāvri*! Ah, here is the *Panchavati*." Mr. Tawney's translation.

Again: "Here is the mountain named *Prasravana* in the middle of the forest of *Janasthān*, the blackness of which is rendered more intense by means of clouds continually appearing, the ravines of which resound with the river *Godāvri*, which expands into a lake in a forest, the borders of which being closely planted with a dense array of trees are cool and dark." Mr. Tawney's Translation.

Bhavabhuti graphically notices the change which time wrought in the aspect of the country :—

"पुरा यव स्नीतः पुलिनमधुना तव सरिता  
विपथ्यासं याती घनविरलभावः क्षितिर्बर्हा ।  
वह्नीर्दृष्टं कालादपरमिव मयि वनमिदं  
निवेशः शैलानां तदिदमिति बुद्धिं द्रढयति ॥"

"Where formerly was the main stream, there now is the sand of the rivers; where once the trees stood in dense array, they now are straggling; where once straggling, they now are dense; seeing this wood after a long time I almost think it some other; but the position of the rocks is unaltered, this confirms my opinion that it is the same." Tawney.

"एते ते कुहरेषु गद्गदनदद्गोदावरी वारयी  
मेषमालकृतमौलिनीलशिखराः क्षौभीभती दक्षिणाः "

Here are those *southern mountains*, the peaks of which are blue from having their crests adorned with clouds, in the ravines of which the waters of the *Godāvri* make a bubbling sound." Tawney.



From *Prasravana*, the *Mályavat* (garlanded hill) was visible :\*

"See, brother, see," thus Ráma cried,  
 On *Mályavat's* dark-wooded side,  
 A chain of clouds, like lofty hills,  
 The sky with gathering shadow fills.  
*Nine months* those clouds have borne the load  
 Conceived from sun-beams as they glowed  
 And, having drunk the seas, give birth,  
 And drop their offspring on the earth.  
 Easy it seems at such a time  
 That flight of cloudy stairs to climb  
 And, from their summit, safely won,  
 Hang flowery wreaths about the sun."

Rám. B. IV. Ch. 78.

Sugriva in his direction to the army sent southwards in search of *Sitá*, speaks of the following places :—

"The thousand peaks that *Vindhya* shows  
 Where every tree and creeper grows :

\* *Káli Dása* thus speaks of the *Mályavat* hill :—

एतद्द्विरेर्माख्यवतः पुरस्तात् आविर्भवत्यम्बरलेखि शङ्कः ।

नवः पथो यत्र घनैर्मया च त्वदिप्रयोगाशु समं विवृष्टं ॥

रघुवश, १३ सः, २६ ।

*Bhavabhūti* thus describes it :

"सौख्यं शैलः ककुभ-सुरभि माख्यवान् नाम यस्मिन्

नीलक्षिप्तः शयति शिखरं नूतन सौख्यबाहः ।" उत्तरचरित ।

"This is that mountain named *Mályavat*, fragrant with the flowers of the *Arjuna* tree, on the top of which a fresh cloud is just settling blue and beautiful." Mr. Tawney's translation.

The correct name of this hill according to *Válmiki*, *Káli Dása*, *Bhavabhūti* and all the Sanskrit authors of India is *Mályavat* (माख्यवान् or in Nom. singular form माख्यवान् *Mályaván*) and not *Malayavat* as erroneously supposed by some of the European scholars. The word *mályā* (माख्य, or माला *mālā*) means a garland, the significance of which is apparent from *Válmiki's* description of the array of clouds hanging round the top of the hill. The *Malaya* range of hills is quite distinct from the *Mályavat* hill and is identified with the southern part of the *Western-Ghāts* extending along the *Malabar* (or *Malawarā*) coast. (Dowson).



Where *Narmadā's* sweet waters run,  
 And serpents bask them in the sun :  
 Where *Krishna Veni's* currents flee,\*  
 And sparkles fair *Godāvāri*.  
 Through *Mekhal* pass† and *Uthal's* land‡  
 Go where *Dasārna's* cities stand ;  
*Avanti* seek, of high renown,§  
 And *Abravanti's* glorious town.  
 Search every hill and brook and cave  
 Where *Dandak's* woods their branches wave.  
*Ayomukh's* woody hill explore  
 Whose sides are bright with richest ore,  
 Then will ye see *Kāveri's* stream  
 Whose pleasant waters glance and gleam,  
 And to the lovely banks entice  
 The sportive maids of Paradise." B. IV. 41.

Then he speaks of the *Malaya* hills, after which come *Tāmra-parṇi* floods|| which flow into the sea.

\* River Krishna.

† About the sources of the Sone.

‡ Orissa.

§ These are in Malwa and Rajputana.

|| This river still bears its name as *Tāmraparni* in Tinneveli, the southern-most district of the Deccan. This, as well as *Kṛita-mālā* and other rivers are said to rise from the *Malaya* range, according to Vishnu Purāna :

“कृतमाला ताम्रपर्णी प्रमुखा मलयोद्भवाः” वि: पु: २।३।११।

The name *Tamra-parṇi* is also given to a rock (*silā*) in that chain of hills, whence probably the river derives its name or *vice versa* :

“ताम्रपर्णीशिला राजन् श्रीमान् मलयप्रज्वलः ।” म: भारत ।

The *Tāmra-parṇi* flows into the Sea (Gulf of Manaar) opposite the island of Ceylon, and was known for its pearl fishery in ancient time. Kāli Dāsa in his *Raghu Vamsa* (Ch. IV. St. 50) speaks of the abundance of pearls at the junction of this river with the Sea :

“ताम्रपर्णी समेतस्य मुक्तासारं महीदधेः

ते निपत्य ददुक्तस्यै यशः स्वमिव सञ्चितं ।”

It is probable that the Greeks and other western people, who traded with Southern India were attracted by the pearl fisheries at the mouth of the *Tāmraparni* and on the opposite coast of *Ceylon* and designated the latter also as *Taprobane* (Vide note † p. 42.)



Kāli Dāsa speaks of the *Malayarange*\* as visible in the distant horizon from *Lankā* (Ceylon) : †

Look Sitā, look ! away to *Malaya's* side  
 My causeway parts the ocean's foamy tide.  
 Thus hast thou seen, on some fair autumn night  
 When heaven is loveliest with its starry light  
 From north to south a cloudy pathway spread  
 Parting the deep dark firmament o'er head."

Griffith. (Raghuvamsa Ch. XIII.)

*Ayomukh* is probably a part of the *Malaya* range "rich with iron ore" and *sandal* wood :

"Search well his forests where the breeze  
 Blows fragrant from the *sandal* trees." B. IV. 41.

\* The *Malaya* hills are situate in the *southern* part of the Indian Peninsula, and include the *southern* part of the Western Ghats, along the Malabar Coast, the Nilgiris, which are the connecting link between the Western and Eastern Ghats (Mahendra range), the Anamalai, and other elevations, extending to Kumarika or Cape Comorin (Vide note p. 37.) Mr. K. Basu identifies this range with the *Melagiris*, on the south-eastern boundary of Mysore, along the bank of the Kaveri. But the term has a wider application and was used by different authors to mean the *southern* hills generally. According to Kāli Dāsa, the *Malaya* region is to the south of the Kaveri (Raghu Vamsa Ch. IV. 45-51.) General Cunningham holds that "in the southern part of the territory, towards the sea coast, stood the mountain named *Molaye*, or *Malaya*, which produced *sandal* wood. The country thus described is therefore the southern end of the Peninsula, part of which is still called *Malayālam* and *Malayawāra* or *Malabār*. This is called the province *Malay Kuta* (Mo-lo-kiu-cha of Hwen Tshang) and must have included the modern districts of *Tanjor* and *Madurā* on the east, with *Coimbatore*, *Cochin* and *Travancore*, on the west." (Vide note † p. 43).

† "In the seventh century of our era, Ceylon was known by the name of *Seng-kia-lo* or *Sinhala*, which was said to be derived from the lion-descended *Sinhala*, whose son *Vijaya* is fabled to have conquered the island on the very day of Buddha's death, in B. C. 543..... Its existence was first made known to the European world by the expedition of Alexander, under the name of *Taprobane*..... The true form however would appear to be *Tāmba-panni* or red-leaved from the Sanskrit *Tāmra-parṇi*. Ptolemy calls the island *Salike* (corrupt form of *Sinhalaḥka*). Ammianus calls it *Serendivus*, which is the same as the *Siēladiba* of Kosmas, derived from *Sihala-dīpa*, the *Pāli* form of *Sinhala-dvīpa*. Abu Rihan gives the form of *Singal-dib*, or *Sirindib*, which is the *Serendib* of European sailors. From the same source came the Arabic *Zilan*, and our own *Ceylon*." Cun. Geo. An. India p. 557.



Then the range of *Mahendra* hills is mentioned as extending southwards into the sea,

"And glorious in his golden glow  
Spurns back the waves that beat below."

Then *Lankā* is described :

"One hundred leagues in fair extent  
An island fronts the continent." B. IV. 41.

*Hanumán* crossed this channel, having rested on the isolated hill, *Máināḥ* "which stood above the foamy sea." There he met *Surashá*, the mother of the serpents (probably a rocky crag) and passed through her jaws, which extending fifty leagues had threatened to devour him. Farther on, he passed through the cavern of *Sinhiká* \* and lighted on *Lamba's* peak,

"And reached *Lankā's* splendid town  
Which shone on the mountain like a crown."

After *Hanumán* brought the news of *Sitá's* captivity in *Lanká*, *Ráma* marched southwards with the whole *Vánar* army and passed on to the southern extremity of the *Mahendra* range :†

"Thence *Dasaratha's* son beheld  
Where billowy ocean rose and swelled."

\* It thus appears that rocks and islets and fordable shoals existed in the channel, even at that time. The feat of connecting the gaps to construct a cause-way was not impossible with *Sugriva*, who had almost all the resources of Southern India at his command. (Vide pp. 48 & 49).

† The *Mahendra* range, so called from *Indra*, the tutelary god of the east, is identified with the *Eastern Ghats*, which run in a succession of ranges from Orissa in a south and westerly direction almost along the eastern coast of the Deccan until they lose themselves in the *Malaya* range to which it is linked by the *Nilgiris* and the *Palni* hills on the south. According to *Válmiki*, both *Hanumán* and *Ráma* passed on from the *Malaya* to the *Mahendra* range, on the sea-coast opposite which, on the other side of the channel, was *Lanká*. It is thus evident that the southern extensions of the *Mahendra* range, known at present under various names such as *Kumbhakam-Drug* (opposite lake *Pulicat*), *Nagari Nose*, *Jawadi Hills*, *Kalrayan*, *Pach malais*, *Kolla-malais*, and *Alagar hills* (near *Madura*) formed the natural eastern barrier of the Deccan, which kept off the Bay; and that the low irregular tracts which now lie between the hills and the Sea, as the *deltas* of the *Penner* (*Pinákiní*) the *Vellar*, the *Coleroon*, the *Káveri* and the *Vaigá*, were, like Lower Bengal, subsequent formations due to alluvial deposits of the rivers and recess of the sea. The



The *Vānar* legions mustered strong on the shore of the *southern* sea. Rāma halted here with his numberless host and thought on the means how to cross the channel, which separated *Lankā* from the continent. He thus expressed his anxiety to Sugriva, the king of the *Vānar* races :

" And one great thought, still vexing, how  
To cross the flood, awaits us now.  
The broad, deep Ocean that denies  
A passage, stretched before us lies.  
Then let us halt and plan the while  
How best to storm the giant's *isle*."

The numerous army stayed on the shore, over-shadowed by trees :

" Then from the shore the captains gazed  
On billows which the breezes raised  
To fury, as they dashed in foam  
O'er *Varun's* realm, the *Asur's* home :  
The sea that laughed with foam and danced  
With waves whereon the sun-beams glanced :  
Where awful serpents swam and showed  
Their fiery crests which flashed and glowed,  
Illumining the depths of the hell,  
The prisons where the demons dwell.  
The eye, bewildered, sought in vain  
The bounding line of sky and main.  
Alike in shade, alike in glow  
Were sky above and sea below.  
There wave-like clouds by clouds were chased,  
Here cloud-like billows roared and raced ;  
Then shone the stars, and many a gem  
That lit the waters answered them.

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channel which separated *Lankā* from the mainland probably extended at that time up to the spurs of the *Mahendra* range (Alagar hills) near modern Madura, and was 100 *fojans* (nearly 150 miles) in extent and was studded with islets and shoals, as described in the *Rāmāyana*. The cause-way constructed by Rāma would thus appear to have been very nearly along the lower course of the *Vaigā* (not mentioned in the *Rāmāyana*) which flows through *Rāmnad* into the sea, opposite *Rāmeswaram*. The distance between India and Ceylon at present is about 60 miles.



They saw the great-souled Ocean stirred  
 To frenzy by the winds, and heard,  
 Loud as ten thousand drums, the roar  
 Of wild waves dashing on the shore."

Griffith's Translation of Ram. B. VI. ch. 4.

It so happened that *Vibhisana* insulted and disgraced by his eldest brother, *Ravana*, for having advised the latter to restore *Sita* to her husband, and avoid the impending war, came here and obtained *Rama*'s protection. He proved his trusted friend and swore that he would guide *Rama*'s army

"To storm the city of the foe  
 And aid the tyrant's overthrow."

*Valmiki* here alludes to the old legend that *Rama*'s ancestors had dug the channels of the Ocean in search of the sacrificial horse of king *Sagar*, and gracefully describes in flights of poetic fancy how *Rama* implored the Ocean-god to grant him a passage over the channel, and finding his prayer unheeded, threatened him in rage:

"Then rising from his bed of grass  
 'This day,' he cried, 'the host shall pass  
 Triumphant to the southern shore,  
 Or Ocean's self shall be no more.'  
 Thus vowing in his constant breast  
 Again he turned him to his rest,  
 And there his eyes in slumber closed,  
 Silent beside the sea reposed.  
 Thrice rose the Day-God, thrice he set,  
 The Lord of Ocean came not yet." B. VI. 21.

Then *Varuna*, the god of the sea, is said to have appeared before him attended by his two river-queens, *Gangā* and *Sindhu*, \*

"And every stream and brook renowned  
 In ancient story girt him round."

He advised *Rama* to construct a bridge over the channel. Underneath this grand imagery, the reader will see the plain fact

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\* *Gangā* and *Sindhu* literally mean an ever-flowing river. Vide notes (\*) p. 19 and (\*) p. 54.



that Rāma found the sea stormy and boisterous for some days after his arrival there and despaired how to cross it, and when it calmed down, a mighty bridge was constructed under the guidance of the *Vānar*-chief *Nala*, said to have been born of *Viswa-Karmā*, the divine mechanic, for his skill in the celestial art.

“Uprooted trees to earth thy threw  
 And to the sea the timber drew.  
 The stately palm was bowed and bent,  
*Asokas* from the ground were rent,  
 And towering *sāls* and light bamboos  
 And trees with flowers of varied hues,  
 With loveliest creepers wreathed and crowned,  
 Shook, reeled, and fell upon the ground.  
 With mighty power piles of stone  
 And seated hills were over-thrown :  
 And ocean with a roar and swell  
 Heaved wildy when the mountains fell.  
 Then the great bridge of wondrous strength  
 Was built, *a hundred leagues in length*.\*  
 Rocks huge as autumn-clouds bound fast  
 With cordage from the shore were cast,  
 And fragments of each riven hill,  
 And trees whose flowers adorned them still.  
 Wild was the tumult, loud the din  
 As ponderous rocks went thundering in.  
*Ere set of sun*, so toiled each crew,  
*Ten leagues and four* the structure grew ;

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\* The traditions of the bridge, are still preserved under the name of *Rāmeswar Shetu-Bandha*, and thousands of pilgrims flock there from different parts of India. The Europeans have applied to it the name of *Adam's Bridge*. Vide note p. 43.

“The temple of *Rāmeswaram* is a huge structure. There is a gigantic image of *Nandi* (bullock), in front of the deity. I saw also two other huge figures representing *Mahodadhi* (Bay of Bengal) and *Ratnākar* or abode of pearls (Gulf of Manaar). They typify the confluence of those two waters at *Dhanus koti* (Thunni kadi) about 16 miles S. E. of *Rāmeswaram*.....When the vessel was 36 miles from Ceylon I espied the *Adam's Peak*, the name given to it by the Portuguese. The sunshine had made it sparkling and the *Peak* looked like a temple made of



The labours of the *second* day  
 Gave *twenty* more of ready way,  
 And on the *fifth*, when sank the sun,  
 The whole stupendous work was done."

Griffith's Translation of Rām. B. VI. Ch. 22.

gold. There is a place called *Nekumbhildā* about 40 miles from Colombo. It is associated with a *jajna* or sacrifice performed by *Indrajit*. The *Asoka* forest of Rāvana where Sītā was kept is still in existence and I was told by a Brāhman of Jaffna that there is an image of Sītā, which is still worshipped.<sup>9</sup> There is a rock in the waters at Point-de-Galle which goes by the name of Rāvan-Kotta". D. N. Ganguli's trip to Colombo. Buddhist Text Society's Journal Vol. III. Pt. I. Ap.

"The islands of *Rāmeswram* and *Manaar*, and the chain of islets and sand banks between them, called Adam's Bridge, appear to be remnants of the natural land connection between the mainland of India and Ceylon, which existed in some recent geological epoch. There is no doubt of the fact that Ceylon once formed a part of the Deccan. The existence in Ceylon of Indian elephants (*elephas Indicus*) and other animals and vegetables, natural to Southern India, proves the former connection of Ceylon to India. If that were not the case, elephants and other land-animals, could not have crossed the sea to make the Island of Ceylon their *habitat*. The *Eastern Archipelago* once formed a part and parcel of the continent of Asia. But by the gradual subsidence of land, from *volcanic* action, to the bottom of the sea, portions of the *south* and *south eastern Asia* got detached from the mainland and became islands. The separation of Ceylon, and the islands of the Archipelago took place, I think, at the same geological epoch and by the same cause or causes. It will appear from a study of the map of Asia that the subsidence took place in a *latitudinal broad belt almost parallel to the Equator*, on both sides of it, separating Ceylon, Sumatra, Jávā, Borneo, Celebes and a host of smaller islands from the mainland of Asia. It will also appear that the Malay Peninsula very narrowly escaped complete detachment from this volcanic disturbance. It will also appear from a study of the Geographical distribution of animal and vegetable life in the south and south-eastern parts of the Asiatic Continent, and the islands, that most of them have got detached from the mainland by subsidence, and that some of them, on the other hand, have *sprung up from the bottom of the sea* by upheaval. (Vide Wallace's Malay Archipelago; Island Life and Geographical Distribution of Animals 2 Vols; Hackel's History of Creation, 2 Vols.

"I further think that the islets between Rameswaram and Manaar were much more numerous then, than they are at present, and they were separated from each other by shoals, which Rama probably filled up with timber, rocks, and loose earth to form a causeway for the passage of his army. The remains of such a temporary and perishable structure could not have lasted long after Rama's expedition to Ceylon. It would appear also that the sea or shoal between Rameswar and Manaar was much more shallow than it is at present, and it was interspersed with more numerous



Rāma and Lakshman with the army led by *Vibhisana* and *Sugriva* then crossed over to *Lankā* by the cause-way, which shook not "with their countless tread."

" Behind, the *Vānar* hosts pursued  
Their march in endless multitude.  
Some skimmed the surface of the wave,  
To some the air a passage gave.  
Amid their ceaseless roar the sound  
Of Ocean's fearful voice was drowned,  
As o'er the bridge by *Nala* planned,  
They hastened on to *Lankā's* strand."

Griffith's Translation of Ram. B. VI. Ch. 22.

### THE KINGDOM OF KISHKINDHA.

The reader of the *Rāmāyana* is aware that *Bāli* was at that time the most powerful king in *Southern* India and ruled over numerous tribes, known under the generic name of *Vānar*. This remarkable word originally meant the "dwellers of the *Vana* (forest)" or a people "like *nara*\* (man)," a term by which the Indian Aryans at first designated themselves. As it also meant a monkey, the name with its various synonyms such as *kapi* and *hari* was applied to those people as well, and the story of their being monkeys was gradually developed.

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islets many of which have gone down the sea from subsequent subsidence. It is evident from these geological facts that it was much easier for Rāma in his time to fill up the gaps between the numerous, islets and rocks to form a causeway than it would now be possible; for since his time, further subsidence of the bottom of the sea has undoubtedly taken place and has made the sea deeper than before. The shallow sea (100 fathom-line) around the mainland of India and Ceylon, and the Malay Archipelago proves that the separation of these islands from the mainland took place, geologically speaking, recently, but in so remote a period as to cause variations in the species of some of the animals and vegetables both in Ceylon and in the islands of the Archipelago." K. Basu.

\* *Vā-nara* is also derived from *vā* (वा तुल्याये) like + *nara* (नर) man. The word *vā-nara* as distinguished from *nara*, was applied to the wild people of the South, as the name *kin-nara* (किं + नर), ugly people, was used to designate the hill-tribes of the North, specially of the Snowy range.



The great poet Kāli Dāsa in his *Raghuvamśa* says that the *Vānar* chiefs assumed the form of *manusya* (born of Manu, i. e., Aryan) and entered the city of *Ajōdhyā* riding on elephants, (which reminded them of their native hillocks of Kishkindha) after Rāma's return from *Lankā*. It may be inferred from this that they assumed a more decent look by wearing clothes in the fashion of the dwellers of *Arjyāvarta*.\*

Mr. Griffith is of opinion that there is much inconsistency in the passages of the poem in which the *Vānars* are spoken of; which seems to point to two widely different legends. The *Vānars* are generally represented as semi-divine beings, with preternatural powers, living in houses and eating and drinking like men, sometimes as monkeys, living in woods and eating fruit and roots. The great scholar Gorresio, who translated the *Rāmāyaṇa* into Italian, observes that Sugriva's story in Book IV paints in vivid colour the manners, customs and ideas of the wild mountain tribes which inhabited Kishkindhā, or the Southern hills of the Deccan, of the people whom the poem calls monkeys, tribes altogether different in origin and civilization from the Indo-Sanskrit race.

In cantos 37 to 39 (B. IV.), Sugriva is said to have summoned all the chiefs who ruled over the *Vānar* and the kindred races from even the heights of the Kailāsa and Himālayan ranges. The *Vānars* flocked in myriads from the *Anjanā*, the *Vindhya* and *Mahendra* ranges, the *Eastern* and *Western* mountains where the sun rises and sets, the *Mandar* hills,† the *Pancha shailas*‡ the *Padmāchala*, *Mahā shaila*, *Meru*, *Dhumra Giri* and *Mahārūna* mountains. They came not only from the hilly regions but from the *plains*, *river valleys* and *sea coasts* and *islands* as well :

"From many a sea and distant hill,  
 From rock and river, lake and rill.  
 Some like the morning sun were bright,  
 Some like the moon, were silver-white :

\* "कृत्वा मनुष्यवपुःरारुह्यर्जुनेन्द्रान्" रघु. १३स. ७४ ।

† Vide note § p. 52.

‡ "The five hills" probably refer to the hilly tracts of *Magadh*. (Vide p. 13).



These green as lotus-fibres, those  
White-coated from their native snows.\*

Griffith's Translation.

The reader will notice here the different complexions of the various *Vānar* tribes, who hastened to *Kishkindha* in response to the summons of king Sugriva. The white and light complexions of the wild races inhabiting the Himalaya and the connected ranges contrast with the brown and sombre and dark complexions of the tribes of Central and Southern India and with the yellow-brown races of *Burmah*, *Siam*, *Malay Peninsula*, and *Malaysia*.†

According to Mr. Griffith and other authorities, the territories of *Kishkindha* may be identified with the greater portion of the Deccan, with *Vidarbha* (Berar) and *Dandaka* on the north, *Janasthān*‡ along the upper Godavary, on the north-west, and the seas on the east, west and the south. They included the modern Mysore and were traversed by the *Sajhya*§ and *Dardura* and *Malaya* ranges

\* “नादेयैः पार्वतेयैश्च सासुदैश्च मङ्गावलैः  
हरिभिर्मैत्र-निर्झादैरन्यैश्च वनवासिभिः ।  
तरुणादित्य-वर्णैश्च शशिगौरैश्च वानरैः  
पद्मकेसर-वर्णैश्च श्वेतैर्मङ्गतालयैः ।” किल्किः ३६: सः ।

“Observe the variety of colours which the poem attributes to all these inhabitants of the different mountainous regions, some *white*, others *yellow* etc., Such different colours were perhaps peculiar and distinctive characteristics of these various races.” Gorresio.

† The name *Malay* was evidently imported here by the settlers who came from the *Telugu* and *Malaya* country.

‡ *Janasthān* was the tract which forms a part of Central Bombay Division including *Nāsik* (wherein was *Pancha-vati*), Poona, Satara and Konkan, and also Aurangabad, in which are the caves of *Ellora*, the city of *Ival*, who was conquered by *Agastya*. (Vide pp. 33, 34 notes.) The *Mulā*, which flows into the Godavari, south of *Nāsik*, is probably the *Muralā* of Uttara Rāma Charita. The earliest Aryan settlements were probably made here. Hence its name *Janasthān* (the peopled tract) as distinguished from the *wilds* of *Dandaka*.

§ According to the Vishnu Purana, the *Godāvari*, *Bhimā* and the *Krishnā* rise from the range, *Sajhya*, northern parts of the Western Ghats :

“गोदावरी भीमरघी कृष्णवेण्यादिकस्तथा  
सद्यपदीङ्गवा नद्यः कृतान्पापभयापह्नाः ।” विः पुः २।३।२२ ।  
Vide Raj Krishna Ray's “Bhārat-Kosha.”



(the Western Ghats), in the west and south, and the *Mahendra hills* in the east.

Mr. K. Basu holds that the river *Kapini* (a female monkey) a place called *Anjaná*, probably after the name of Hanumán's mother, and the river *Laksman Tirtha* in Coorg point to this conclusion. There are several other places, such as *Angadipuram* in Malabar, and *Banavási* in North Canara, which corroborate the above opinion. The name *Mysore*, or more correctly *Mahisur* was in all likelihood given latterly to the central tract, from the fact of the demon *Mahisha* (buffalo), known as *Dundhuvi*, having been killed by *Báli*.\* His bones which lay in the outskirt of the city of *Kishkindha*, like a hill, were shown to *Ráma* by *Sugriva*:

“Look, prince, before thee white and dry  
The demon's bones' un-covered lie.”

I have already shewn that *Kishkindha city* was probably situated in the range of hills north of modern Bellari (p. 38). But its authority extended over almost the whole of Southern India, and the Central Provinces traversed by the *Rikshaván†* and the *Saktimán Hills‡* and also over the wild tribes of the Himalayas and the East.

In Book VI canto 26, of the *Rámáyana*, *Rávana* surveyed the *Vánar*-army encamped in *Lanká* and his old minister *Sárana* described some of the chiefs among them. The *Vánar* chief *Kumuda*

\* जगाम तां पुरीं तस्य किंकिन्ध्यां वालिनस्तदा  
वारयन्नाहिषं वेषं तीक्ष्ण-शङ्खी भयावहः ।” किष्किः ११ ।

† The *Tápi* (*Tapti*) *Payosni* (*Pisuni*) and *Nirvindhya* rivers have their sources in the *Rikshaván range*, which therefore corresponds with the hills in *Chindwarah*, *Bala Ghat*, and *Bilaspur* in the Central Provinces :

“तापी पयोनी निर्विन्ध्या-प्रसुखा चक्षुसम्भवाः । विः पुः २।३।१० ।

‡ The *Saktimán* or *Suktimán* range was the connecting link between the *Vindhya* and *Rikshaván* chains on the north and west, and the *Mahendra* range on the east, and includes the hills of *Chhatishgarh* and *Sambalpur*, whence the *Rishi-kulyá* and *Kumári* rivers took their rise :

“अपिकुल्या कुमारीदि शक्तिमत्-पद-सम्भवाः ।” विः पुः २।३।११ ।

The *Rishi-kulyá* falls into the Bay of Bengal below *Ganjam*. The name *Sakti-mán* is preserved in *Suktel* river which joins the *Mahanadi* near *Sonpur*, and also in *Sákti* hills in *Raigarh*, Central Provinces.



is said to have come from Mount *Sanrochana*; and his authority was felt up to the river *Gomati*; *Sweta*, clothed in *sandal bark* came from *Malaya*; *Rambha* and his legions from *Krishnagiri* \* *Vindhya*, *Sudarsan* and *Sajhya ranges*. *Fanasa* came from the *Párijátra* † mountain in Western Rájputáná, and *Vinata* drank from the *Vena* river.‡ *Sarabha* was the ruler of the *Sálweya* range, and his tribes were known as *Viháras*. *Dhumra* and his brother *Jambaván* were the kings of the *Riksha* tribes, who dwelt on *Rikshaván* hills and drank the water of the *Narmadá* (probably at its upper course). *Pramatha* and his *Hari* tribes dwelt on the *Mandar* hills§ south of the Ganges and *Kesari* father of *Hanumán* belonged to *Mahá-meru* or the *Golden hill*.

### THE WORLD AS KNOWN IN RAMAYANIC TIMES.

In the *Kishkindhá Kánda* or Book IV of the *Rámáyana*, the *Vánar-monarch Sugriva* is described as having sent armies to the 4 quarters of the globe in search of *Sitá* and *Rávana*.

In his instructions to them, he makes mention of several places, which may interest the reader, as giving an idea of the Geography of the times, as known to the author of the *Rámáyana*. Evidence of interpolations is, however, visible here, as in other parts of the great epic, and we have therefore to proceed with great caution in approaching the subject.

"The poem has evidently undergone considerable alteration since the time of its first composition, but still underneath all the

\* The name is probably preserved in *Krishnagiri* in North Salem.

† The *Veda-smṛiti* rises from this range, which includes the *Aravali* hills: "वेदस्मृति-मुखाद्यान्वा पारियात्रीङ्गवा मुने ।" वि: पु: २।३।६ ।

‡ *Vená* or *Venī* is supposed by some to be a tributary of the *Krishna*. It better corresponds with the *Wana* or *Wain Gangá*, both of which flow into the *Wardha*, a tributary of the *Godaveri*, in the Central Provinces.

Some editions read *Parnásá*, instead of *Vená*. *Parnásá* is the *Bánás*, which flows into the Gulf of Cutch.

§ The *Mandar* and its connected chain of hills lie in South Bhagalpur, Sonthal Perganahs, and Hazari Bágh.



subsequent additions, the original elements are preserved, and careful criticism might perhaps separate the interpolations and present the more genuine parts as a whole by themselves. .... For many ages, it is certain that the work existed only by oral tradition, and each rhapsodist added or altered at his pleasure, or to suit the taste or vanity of the princely families whom he served. .... But when the Indian Pisistratus arose who collected these separate songs and reduced them to their present shape, the genuine and the spurious were alike included, and no Hindu critic ever appears to have attempted to discriminate between them."\*

It is quite possible that what we now assert to have existed at the time of the hero and the author of the *Rāmāyana*, who were contemporaries, may turn out to be erroneous, by light of careful scrutiny in future. But in a matter like this, internal evidence in the poem itself is of the utmost value, and we must not be led away by mere suppositions and surmises, though they may proceed from eminent persons, unless we are sure of the grounds, after having read the original text of the *Rāmāyana*.

### THE ARMY OF THE EAST.

This was under the lead of the *Vānar*-chief, Vinata, whom Sugriva instructed to explore the eastern regions, in search of Sitā and Rāvana, and addressed as follows :—

To *Sarju* and *Kausiki* † repair,  
*Bhagirathi's* daughter ‡ fresh and fair.  
 Search mighty *Jamun's* § peak, explore  
 Swift *Jamuna's* delightful shore,

---

\* Westminster Review. Vol. I. Preface to Griffith's *Rām*.

† The river Coosi, which flowed east of *Mithila*, now falls into the Ganges opposite Colgong. Notes (†) p. 14 and (\*) p. 20.

‡ The Ganges is meant; it flows through the tract east of *A'rjya-varta*.

§ Mount Kalinda, whence, according to commentator, *Rāmānuja*, the river *Jumna* rises. The name *Kalinda* is also applied to the Sun, and *Jumna* is called *Kālindī*, the daughter of the Sun. The reader of science is aware of the natural phenomena of evaporation of the sea by the heat of the sun, and the formation of rivers from rains or melted snow. *Kāli Dāsa*



*Saraswati* and *Sindhu's* \* tide,  
 And rapid *Sona's*† pebbly side ;  
 Then roam afar by *Mahi's* bed ‡  
 Where *Kāla Mahi's* groves are spread. B. IV. 40.

Then are mentioned the large tracts inhabited by the *Brahma-mālas* § *Videhas* || *Mālavas* ¶ *Kāshi-kosalas* \*\* *Māgadhas*, *Pundras* †† and the *Angas*; the grounds native to *silk-worms*, and lands containing mines of *silver*, and mountains and cities embosomed in the Sea, and the place about the *Mandar* mountain inhabited by *Karna-prāvaranas*, *Oshthakarnakas*, the *Ghora loha-mukhas* ††

in his *Raghu Vamsa* Ch. XIII. speaks of the numberless rays of the sun, impregnated or laden with the water of the sea. (Vide p. 40 above)

\* Some other river than the Indus is probably meant, or there has been transposition of the verses from the chapter about the "Army of the West." *Sindhu* from *syanda* to drip, means a flowing river, and the *Amar-Kosha* gives the different meanings of this word: a branch of the *Jamuna* still bears the name of *Sindh* or *Sindhu*, on which *Narwar* is situate. The mention of the *Saraswati* which also originally meant a river is ambiguous here. The name was applied to several other rivers.

† The river *Sone*, which is an eastern river. Note § p. 14.

‡ This is said to be the river *Mahi*, which rises in *Malwa* and falls into the *Gulf of Cambay* after a westerly course of 280 miles. *Griffith*. The mention of this river is out of place here and is probably due to erroneous transposition of the verses.

§ The commentator, *Rāmānuja*, describes them to be an eastern people between the *Himalaya* and *Vindhya* chains.

|| *Mithilā*, or modern *Tirhoot*.

¶ People of *Malwa*.

\*\* *Kāshī Kosalas* are a central nation in *Vāyu Purāna*. The *Rāmāyana* places them in the East. The combination indicates the country between *Benares* and *Oudh*. ...In the *Mahā Bhārat*, we have one *south Kosala* in the east and another in the south, besides the *Prāk Kosalas* and *Uttara Kosalas* in the east and north. *Wilson*.

†† The mention of the *Pundras* is open to suspicion. This tribe is said to reside in *Western Bengal*. *Paundra Vardhan* of a later age is sought to be identified with *Pubna* or *Gaur* in *North Bengal*.

‡‡ The situation described indicates some places in the *Indian Archipelago*, in the *Eastern Sea*. Some of the wild maritime tribes are mentioned here as those "with ears like cloth" or "reaching their lips (broad lipped)," or as "subsisting on raw fish" and so forth.



(fierce ironfaced), and the swift *eka-padas* (one-footed), the *Kirātas*\* dwelling in islands, with stiff *hair-tufts*, *gold-hued* and fair to look upon, subsisting on *raw fish*; and the fierce *Tiger men* who

\* The *Kirātas* (probably the *Kirrhadae* of Arrian) were savage tribes living in woods and mountains. Here they refer perhaps to the people of the hilly regions known in modern time as Burmah and Siam and the adjacent islands.

Prof. Max Muller in a recent article on *Kutho Darw* near Mandalay observes: "Most, if not all, of the monuments in that part of the world are Buddhist, but there is more and more evidence coming forth, which shows that Indian civilization had reached Trans-Gangetic India in an earlier, and as yet, purely Brāhmanic form. There is a stratum of customs still prevalent in Burmah and Siam which cannot be accounted for except as a remnant of the old Brahmanic *Sanskār i. e.* domestic institutions. The very names that are given to the kings, the princes and the nobility in Burmah and Siam are taken from *Sanskrit* and not from *Pāli*; and the same applies to many of the names of the old towns and rivers. There is an abundance of inscriptions both ancient and modern, some of them in ancient Gupta characters, going back to A. D. 476, and recording the foundation of New Hastināpura by *Gopala*, who had come from the old *Hastināpura* on the Ganges. There is a Burmese chronicle, the "*Mahayazeawin*," which records the arrival of an Indian king at *Mani-pura* in the sixth century B. C. Here there is still much to be done by Burmese scholars, and it is not impossible that the history of the trans-Gangetic kingdoms may in time reflect new light on the history and chronology of the ancient Gangetic kingdoms of India."

I am indebted to Mr. Kedar Nāth Basu for the following information on the Ancient Hindu kingdoms in the Far East:

"From the recent researches of M.M. Aymonier and Garnier in Cambodia and Annam we learn that the region was under Hindu king, in ancient times and that there are ruins of Hindu temples, towers, sculptures etc. with inscriptions both in Sanskrit and ancient Khmer, the former language of the country. Dr. Rehatsek has an elaborate paper on the subject in the Journal of the Anthropological Society of Bombay, (Vol. I. No. 8,) in which he describes minutely the Hindu ruins of Angkor Wat, Bakong etc. in Cambodia and Annam. The same authority mentions that there are also Hindu ruins in a *Ayuthia* (a corruption of *Ajodhya*) in Siam. It will thus appear that not only Java and Bali, but portions of Burmah, Siam, Cambodia, and Annam also, were Hindu kingdoms in ancient times. The ruins in Cambodia, Annam and Java speak of the former splendour of these ancient Hindu kingdoms. M. Desiré Charnay in his *Ancient Cities of the New World* says that the ancient civilization of Mexico, and Cambodia and Java is of the same origin; and Col. Hamilton Smith in his *Natural History of the Human Species* says that the ancient religious beliefs, architectural monuments, colossal idols, etc. of the New and the Old worlds have connecting links in the scattered islands of the Pacific and they bespeak Caucasian reasoning and Caucasian skill. Both of the two last authorities are of opinion that the resemblances in



lived amid the waters. Sugriva then speaks of *Java dwipa*\* with seven kingdoms and the islands of *Suvarna* and *Rupyaka*† thronged by gold miners: beyond the island of *Java*, is the *Sisira* mountain uplifting its head to the sky. Then a red water-flood under the name of *Sona* is mentioned.

Sugriva goes on :—

“ Then on with rapid feet, and gain  
 The islands of the fearful main  
 Where tortured by the tempest's lash  
 Against rude rocks the billows dash :  
 An Ocean like a sable cloud, †  
 Whose margent monstrous serpents crowd :

architectural remains, religious belief, etc. in the two worlds are more than mere coincidence, something better than fortuitous analogies. (For descriptions and pictures of Hindu ruins in Java, see Sir Stamford Raffle's *History of Java*.) Vide note p. 58.

\* *Java dwipa*—The island of Java. “ Besides, the image of *Ganesha* in stone has been found in many parts of *Java* and in the island of *Bali*. Mr. Bucke, in his ‘ Beauties, Harmonies and Sublimities of Nature,’ writes that of all the Asiatic islanders, this race (*Javanese*) is the most attractive to the imagination. They still adhere to the *Hindu* faith and worship”; and in speaking of the inhabitants of *Bali*, he says that they were divided into 4 castes, having much of the *Hindu*, not only in religion but in manners. K. Basu's “ *Hindu Civil. in An. America*.”

The reader may note here that *Java dwipa* described as consisting of 7 kingdoms was probably the group of islands now called the *Indian Archipelago*, of which Java was at that time the most powerful. The chief islands of this group are Sumatra, Java, Bali, Borneo (*Vārana*) and Celebes.

Mr. Cust, in his *Linguistic and Oriental Essays*, writes: “ In the third group, that of *Java*, we come once more on traces of the great *Aryan* civilization of India; for, many centuries ago, some adventurous *Brahmans* from the *Telugu* coast conveyed to *Jává* their religion, their sacred books, and their civilization... Together with the ruins of magnificent temples, an archaic language has come down to our times, known as the *Kawi* understood to be of the *Malayan* family, and an archaic *Javanese* heavily charged with *Sanskrit* loan-words.”

K. Basu's “ *Hind. Civi. in America*.”

† These would seem to refer to the gold and silver producing mountains in the Eastern Archipelago. Some of the descriptions are naturally of a mythic nature, as based on hearsay and tradition in that early age; but so much can be gathered, that these remote regions of the East were not altogether unknown at that time.

The *Bhāgavat Purana* represents that *Lankā* which is identified with Ceylon formed at one time a part of the great Indian Continent, but was



[ 57 ]

An Ocean rising with a roar\*  
 To beat upon an iron shore.  
 On, onward still ! your feet shall tread  
 Shores of the sea, whose waves are red.  
 Huge giants named *Mandehas* there,  
 In each foul shape they love to wear,  
 Numbing the soul with terrors chill.  
 Hang from the summit of the hill." B. IV. 40.

The *Milky Sea*, the white mount *Rishabha*, lake *Sudarsana* are then described :

"On I leave the *Milky Sea* behind :  
 Another flood your search shall find,  
 A waste of waters, wild and drear,  
 That chills each living heart with fear.

detached and broken off from the summit of mount *Meru* and hurled into the sea by the God of the Wind. This in plain words refers to some cataclysm or cyclone, so frequent in the Tropical regions. It is not improbable that at one time or other of the world's history, Asia and the vast group of islands, including the Indian Archipelago, Australasia, and Polynesia (Oceania) and the continent of America were in closer communication with one another by land, than they are at the present day. (Vide pp. 16 and 17 K. Basu's Hind. Civ. in An. America p. 47, note).

\* The reader will see from the above description, that reference was probably made here to the vast Ocean with gulfs and bays, - studded with an infinity of islands, which separates the *Old* from the so called *New* world, I mean, the "Pacific." "The independent nature of the three-fold development of pre-historic art in America and the migration of the 3 groups of humanity there, prove that the civilization of *America* was neither autochthonous nor gradual, but was a foreign element transported there by the *Hindus*, inhabiting the islands of *Java* and *Bali*.....The facsimile of *Ganesha* among the paintings of the ancient *Mexicans* is a very strong evidence towards this conclusion." K. Basu's Hind. Civ. in Am.

Mr. Leland quotes a passage from the pen of Col. Barclay, of the U. S. North Pacific Survey Expedition : "From the result of the most accurate scientific observation, it is evident that the voyage from *China* to *America* can be made without being out of sight of land for more than a few hours at any time." Professor Maxmüller in his "Introduction to the Science of Religion" observes : "In their languages, as well as in their religions, traces may possibly still be found, of pre-historic migrations of men from the Primitive *Asiatic* to the *American* continent either across the stepping stones of the *Aleutic* bridge in the north, or lower south by drifting with favourable winds from island to island, till the hardy canoe was landed or wrecked on the *American* coast never to return again to the *Asiatic* home, from which it had started." Ibid.



There see the *horse's awful head*, \*

Wrath-born, that *flames in Ocean's bed*.

Past to the *Northern shore* and then,

Beyond the flood *three leagues and ten*.

Your wondering glances will behold,

Mount *Jāta-rupa* † bright with gold." B. IV. 40.

Then the abode of the *Serpent-God Ananta* ‡ is spoken of and after it uprises the golden mount *Saumānasa*; the sun having passed by *Jambu Dwipa* on the north, and arriving at that

\* This evidently refers to the *Sub-marine Volcanic fire*, which so often changed the aspect of the Indian Archipelago and the groups of islands lying in the *Pacific*. According to a legend in the *Mahābhārat*, *Aurva* was one of the descendants of *Bhrigu*. From his wrath proceeded a flame that threatened to destroy the world, and so *Aurva* cast it into the Ocean where it remained concealed. It has the face of a *mare* (*baqabā*), through which the fire issues forth now and then. Hence its name "*Bāqabānala*," the mare's fire.

The Volcanic belt from Sumatra through *Java*, Bali, Lom-Bok, Sumbawa, Flores Timor, Flores Sea, Banda Sea, Moluca Passage to the Philippine groups is evidently meant. In speaking of the volcanic eruptions of this region at various times, Mr. Wallace notes :—"More recently in 1883, the Volcanic Island of *Krakatoa* was blown up in a terrific eruption, the sounds of the explosions being heard at *Ceylon*, New Guinea, Manilla, and West Australia, while the ashes were spread over an area as large as the German Empire. The chief destruction was effected by great sea-waves which entirely destroyed many towns and villages on the coasts of *Java* and *Sumatra*, causing the death of between 30,000 and 40,000 persons. The atmospheric disturbance was so great that air-waves passed *three and a quarter* times round the globe and the finer particles floating in the higher parts of the atmosphere produced remarkable colours in the sky at sunset for more than two years afterwards and in all parts of the world." Malay Archipelago, p. 5, (Mac. Colonial Library). K. Basu.

† *Jāta-rupa* means gold. Here we have a glimpse of the gold producing mountains of China or of *Mexico*, on the other side of the Ocean.

The word *mākshika* (माक्षिक) also means *gold*, and the name *Mexico* is probably derived from the ancient tribes of gold miners who called themselves "*Mexica* or *Asteca*." Fernandez and Acosta share the opinions of their time that the great *fossil-bones* found in *Mexico* were the remains of giants, and it was argued that, as before the *deluge*, there were *giants* on the earth; therefore *Mexico* was peopled from the *old world* in ante-deluvian times." It is also supposed by some scholars that the *Mexicans* were the lost tribes of Israel. (British Encyclopædia.)

‡ *Ananta* (the infinite) is the great Serpent God, who is said to hold the universe on his hoods and was the symbol of the sky or *infinite space*, studded with the stary and planetary systems. Allusion has probably been made to the region of the Serpents, of whom the *Dragon* is sym-



summit, again becomes visible to the dwellers of *Jambu-Dwipa*.\*  
There are seen those *Vāla-Khilya* † and *Vaikkánasa* sages,

“ Who in their glory half divine,  
Touched by the morning glow, do shine ;  
The light that flashes from that steep  
Illumines all *Sudarsan dwip*.  
The rising sun, the golden hill  
The air with growing splendours fill,  
Till flashes from the East the red  
Of morning with the light they shed.  
This, where the *Sun* begins his state  
Is Earth and Heaven's most eastern gate.

Griffith's Trans. B. IV. Ch. 40.

## II. THE ARMY OF THE SOUTH.

This was under the command of Prince *Angad*, son of *Bālī*, who had checked *Rāvana*'s power in the *Dakkhina Patha*. The famous

bolic of *China*, and the largest species, known as the *Boa*, abound in the tropical parts of *America*, believed to be the land of the *antipodes*, or *Nāga-loka*, the country of the serpents. *Serpent*-worship was known in *Ancient America* as in *India*. Mr. Squier in his “*Serpent Symbol*” observes that the idea existed in *America*. The great century of the *Aztecs* was encircled by a *serpent grasping its tail*, and the great calendar stone is intertwined by serpents bearing human heads in their distended jaws. The principal god of the *Aztecs* was *Tonac-atl-coatlē*, which means the *Serpent-sun*. The Mexican *Quetzalcoatlē* was represented in the form of a serpent.” K. Basu.

\* Here is an interesting reference to the physical phenomena of the apparent diurnal motion of the sun, which sets in the West (*America*) and reappears again in the East, *Jambu Dwipa*, the central continent (*Asia*), Vide Williams' *Vishnu Purana*, II.

† The *Vāla Khilyas*—pigmy sages, no bigger than a joint of the thumb, 60000 in number, chaste, pious and resplendent as the sun. (Wilson's *Vishnu Purana*, vide also my Translation of *Raghu Vansa*, Vol. II, p. 136, note.) They are said to surround the chariot of the sun, and move along with him and appear to be personification of the numberless rays of the sun :—

“सुवन्ति सुनयः सूर्यं गन्धर्वैर्गोचरे पुरः  
दृश्यन्त्यपसरसो यान्ति सूर्यस्यानु निशाचराः  
बालखिल्या सहैवेन परिवार्य समासते ।”

विः पुराः २५. ।



*vānar* hero *Hanumán*, belonged to this legion, and by his intrepidity and indomitable courage pursued his way into Lanká, across the straits, and brought the news of Sitá's captivity in that island.

The southern regions are then described. The *Malaya* range is mentioned, and after it, the *Támraparni* river,

... " whose isles  
 Are loved by basking crocodiles.  
 The *sandal* woods that fringe her side  
 Those islets and her waters hide ;  
 While, like an amorous matron, she  
 Speeds to her own lord the sea.  
 Where, by Agastya's high decree  
*Mahendra* planted in the sea \*  
 With tinted peaks against the tide  
 Rises in solitary pride,  
 And glorious in his golden glow  
 Spurns back the waves that beat below." B. IV. Ch. 41.

Then the island of Lanká, ruled by Rávana, is described. Further to the south, *Angáraká*,

"A mighty monster stands to keep  
 The passage of the southern deep,  
 Lifting her awful arms on high  
 She grasps even shadows as they fly." B. IV. Ch. 41.

Then *Pushpitaka*, the Flowery Hill, in mid sea is mentioned. To the farther south are *Suryaván Hill* and *Vaidyul's* "airy-peaks" and mount *Kunjar*. Then *Bhogavati*, the city of the Serpent God, *Vásuki* is described. Beyond it, is the *Rishabh* Hill, inhabited by the fierce *Rohitas* :—

"Here they who merit heaven by worth  
 Dwell on the confines of the earth.

\* *Vide* pp. 41, 43, and notes.

† In the Bengal recension, the country of the *Vidarbhas*, *Nisháikas*, and the *Múhishakas*, *Matsyas*, *Kalingas* and *Kausikas* are mentioned here:—

"सहस्र-शिरसं विन्ध्यं नानादुसलतायुतं ।  
 नर्मदाञ्च नदीं रम्यां महीरम-निषेवितां ॥ ८ ।  
 ततो गोदावरीं रम्यां कृष्णवेणीं महानदीं ।  
 नेकलानुत्कृष्टांश्चैव दृष्टार्थनगराखपि ॥ ९ ।

(See next page).



[ 61 ]

There stay, beyond it dark and drear  
Lies the departed spirits' sphere ;  
And girt with darkness, far from bliss  
Is *Fama's* sad metropolis.  
So far, my lords, o'er land and sea  
Your destined course is plain and free,  
Beyond your steps you may not set,  
Where living things never journeyed yet." B. IV. Ch. 41.

० आश्रवन्तीमवन्तीश्च सर्वमेवासुपश्यत ।  
विदर्भान्दृष्टिर्वा शैव रम्यान्नाष्टिपञ्चानपि ॥ १० ।  
तथा मत्स्य-कलिङ्गांश्च कौशिकांश्च समन्ततः ।  
अन्तीत्य दण्डकारणं सपञ्चत-नदी-गुहं ॥ ११ ।  
( नदीं गोदावरीश्चैव सर्वमेसानुपश्यत  
अथैवास्यांश्च पुण्ड्रिंश्च चीलान् पाण्ड्यांश्च केरलान् ॥ १२ । )  
अथीमुखश्च गन्तव्य पर्वतो धातुमण्डितः ।  
विचित्रशिखरः शीमान् विषपुण्ड्रित काननः ॥ १३ । रासाः किष्किः, ४१ स ।

Translation of a part of this extract has been quoted at p. 41. The reader will see in it evidence of a rather clumsy interpolation. The passage within (verse 12, is evidently the work of an unskilled hand and inserted in at a much later time to suit the vanity of the comparatively modern dynasties of the *Andhras*, *Cholas*, *Pândyas* and *Keralas*. The verses are irregular in metre and do not agree in diction with those which precede or follow them.

The *Andhras* ruled in modern *Telingana* in Central India. They were known as *gens Andaræ* to Pliny. The *Andhra-Bhritya* dynasty that reigned in Magadh about the beginning of the Christian era, was probably founded by an off-shoot of the *Andhra* family of the South.

The *Cholas*—A country and kingdom of the south of India about Tanjore. The country was called *Chola Mandala*, whence comes the name *Coromandal Coast*. Dowson.

The *Pândya*—This was well known to the Romans, as the kingdom of king *Pandion*, who is said to have sent ambassadors on two different occasions to Augustus Cæsar. Its capital was Madura, the Southern Mathura. The river *Tâmra-parvati*, known for its pearls, flowed through it. (*Vide* Raghuvansa Canto IV; and note p. 41.) *Pândya* seems to have fallen under the ascendancy of the *Chola* kings in the seventh or eighth century A. D. Dowson's Dict. Hind. Myth.

*Keralas*—People of Malabar proper, on Western Coast. *Ibid.*

In verse 9, the river *Mahânadî* is mentioned but some scholars have interpreted the word in its adjective sense of "great river," as applied to *Krishna Veni* or the *Krishna*. The Narmadâ rises from the *Mekal* hills and is therefore called *Mekal-kanyâ*. *Vide* p. 41.



## THE ARMY OF THE WEST.

Sugriva's father-in-law, Sushena, was sent to the west, and was instructed as follows :

"Explore *Saurástra's* distant plain,  
Explore *Váhlíka's* wild domain,  
And all the pleasant brooks that flee  
Through mountains to the *Western Sea*.

\* \* \* \*

The country's farthest limits reach  
And stand upon the *ocean-beach* ; \*  
There wander through the groves of palm  
Where the soft air is full of balm.  
Through grassy dell and dark ravine  
Seek *Rávan* and the *Maithil* queen.  
Go visit *Soma Giri's* steep  
Where *Sindhu* mingles with the *deep*. †

\* \* \* \*

There golden-peaked, ablaze with light  
Uprises *Pári-játra's* height. ‡

\* In the Bengal recension *Chandra-chitrás*, *Murachi pattana*, the delightful *Jatádpura*, *Avanti*, *Angalepá* and *Alakshita* are mentioned. Some of the names are evidently modern and the passages appear to be interpolation :—

"वेलातल निविष्टेषु पर्वतेषु वनेषु च ।

सुरचीपत्तनञ्चैव रम्यञ्चैव जटापुरं ॥

अवन्तीमङ्गलेपाञ्च तथा चालचित्तं वनं ।

राष्ट्राणि च विशालानि पत्तनानि ततस्ततः ॥" किष्किः ४२ ।

† This corresponds with the southern spurs of the Great Khirthar Range, (Hala mountain) along the Lower Valley of the Indus ;—

"सिन्धु-सागरयोश्चैव सङ्गमे तच्च पर्वतः

महान् सोमगिरिर्नाम शतशङ्खी महादुमः ॥" किष्किः ४२ ।

‡ This is probably the Soleiman range and is other than the *Párijatra* of Western Rajputana. (Vide p. 52, note.)



Where wild *Gandharvas* \*fierce and fell  
In bands of countless myriads dwell.  
Pluck ye no fruit within the wood\*

Beware the impious neighbourhood." B. IV. Ch. 42.

Mount *Vajra*,† mount *Varāha*,‡ sunk in the sea, *Chakravān* Hill, whose firm rooted feet beats back the sea, and the golden mountain *Meru* round which the sun shines night and day are then described. Sugriva thus concludes :

" Thus far the splendid Lord of Day  
Pursues through heaven his ceaseless way,  
Shedding on every spot his light,  
Then sinks behind mount *Asta*'s height.  
Thus far advance ; the sunless sea  
Beyond is all unknown to me."§ B. IV. 42.

#### THE ARMY OF THE NORTH.

The *Vānar*-chief *Satavala* went to search the northern regions and was thus addressed by Sugriva :—

" Through every land in order go  
Right on-ward to the *Hill of Snow*.||  
Search mid the peaks that shine afar  
In woods of *Lodh* and *Deodār*."

\* The region is known as *Gāndhār* and corresponds partly with Afghanistan known for fruit. The name is half-hidden in *Cāndābhār*.

† *Vajra* means diamond and thunderbolt.

‡ *Prág Jyotish* is placed on mount *Varāha* ruled by a demon, named *Naraka*. This verse and the legend are out of place here, inserted evidently through compiler's error. *Prág Jyotish* is in the east and is identified with *Assam* and was known in the time of the *Mahābhārat*. Golden Mountain called *Sarva-Sauvarna* (all-gold) and *Megha* are mentioned as situate in the far west.

§ The reader should notice here that Valmiki makes mention of a few places only, most of which are mountains, in the *West*, and ends with the poetic Land of the setting Sun. This shews that little was known at that time of the famed nations of the *west*, inspite of the great antiquity claimed by Egypt, Assyria and Greece, and one might be led to think that these nations had not yet risen to power in the time of Valmiki, or if they existed at all, communication was not yet opened between them and the Indian Aryans.

|| The Himalayas where *lodh* (*lodhra*, *symplocos racemosa*) and *deodār* (*deva-dāru*, *Cedrus Deodara*) abundantly grow.



Here we find mention of several tribes, such as the *Mlechhas*, \* *Pulindas*, † *Sura-senas*, ‡ *Prasthalas*, § *Bharatas*, || *Madrakas*, ¶ *Kambojas*, \*\* the *Yavanas*, ††

\* *Mlechhas*—a generic term for persons speaking any language but *Sanskrit*, from *Mleচ্ch* (म्लेच्छ) to speak non-Sanskrit word.

† This term is applied to any wild or barbarous tribe. *Pulindas* are met with in the mountains and forests across Central India, the haunts of the *Bhils* and *Gonds*. Ptolemy places them along the banks of the Narmadá (Nerbudda) to the frontiers of *Larice*, the *Lata* or *Lár* of the Hindus—Khandesh and part of Guzerat. Wilson's *Vishnu Purána*.

‡ *Sura-senas*: a tribe of the *Jáday* family, whose capital was at Mathura, probably from *Sura*, grandfather of *Krishna*. We find in the Uttara Kánda of the Ramayana, that Satrugna, Ráma's youngest brother killed the demon *Lavan*, and founded the city of *Madhura* (the delightful) or Mathurá on the bank of the Jamuna. Arrian calls this tribe the *Suraseni*. They had therefore no existence at the time of the Ramayana. (Vide p. 9.)

§ The *Prasthalas* have not been identified. The word probably means the dwellers of the Himálayan plateaus or *Prastha* (प्रस्था), on the Káshmir and Tibetan side.

|| It is not understood why the *Bharatas* are mentioned here. They were pre-eminently the Aryan race, from whom India is known as Bhárat-Varsha.

"Bharata was a king and hero from whom the warlike people called Bharatas, frequently mentioned in the *Rig-Veda* were descended. The name is mixed up with *Viswámitra*. Bharata's sons were called *Viswámित्रas* and Viswámitra's sons were called *Bharatas*." Dowson. Laterly the sons of *Dhritarástra* and *Pándu* were also called Bháratas as descended from *Bharata*, *Sakuntalá's* son by *Dusmanta*.

¶ The *Madrakas* lived in the North West of India in the territory extending from the Beas (*Vipásá*) to the Chenab (Chandra Bhága), or as far Jhelam (Vitasta). *Sakala* is said to have been their capital. They correspond with the *Mardi* of the Greeks. Their name came into prominence in the time of the Mahábhárat. *Salya*, the king of the *Madras*, took up the cause of *Duryódhana* in the great war. His sister, *Máári* was the second wife of *Pándu*.

\*\* The *Kambojas* are said to be the people of *Arachosia*, famous for their horses. (Vide p. 5 note).

†† The *Yavanas*—This word is derived from य + वन् (to mix) and originally meant a mixed tribe. "The name Yavans, or *Javans* seems to have been used rather indefinitely for nations situated beyond Persia country of the *Pahlavas* to the West. After the time of Alexander the Great, the Indians as well as the Persians called the *Greeks* also *Yavans*." Schlegel.

The *Javanas* probably migrated westwards and spread over Asia Minor and Greece in ancient time.

According to Greek history, *Ion*, king of Helice aided the *Athenians* in their war against the *Eleusintians* and defeated them. "The *Athenians*



*Sakas\** and the *Varadas*,† jumbled together, without any regard to time or place probably by the hand of the compiler, commentator or interpolator.

Some of them appear to be *non-Aryans* in their origin, while others belong to the Aryan stock. The passage which contains them, like the legend of the fight between *Vasistha* and *Viswāmitra*, (inserted in Book I, wherein it is said that the *Sakas*, *Yavanas* and the other despised tribes issued forth from the body of the *divine cow* of the former and smote down the army of the latter) appears evidently to be interpolation of a later age. Nowhere else in the long and minutely described narrative of the *Rāmāyana*, do we find mention of most of these tribes, which belong to comparatively modern time.

sensible of his services invited him to come and settle among them, and the more strongly to shew their attachment to him, they assumed the name *Ionians*." (Vide Lempriere's Class. Dict.)

The *Ionians* were subsequently driven out of *Aegialus* by the *Achaean*s and migrated into Asia-Minor, 60 years after the return of the *Heracidae*, (B. C. 1044). The confederacy of *Ionia* in Asia-Minor consisting of 12 states, among which were *Priene*, *Miletus*, *Ephesus*, *Phocia*, *Samos* and *Smyrna*, flourished for long time till their subjugation by *Cræsus*, king of *Lydia*." Ibid.

It is thus evident that the *Javans* were originally an *Asiatic* people, who migrated from the East and at length came to be known as the *Greeks* under the generic name of *Ionians*.

\* The *Sakas*.—They were, according to Schlegel, nomad tribes, inhabiting Central Asia, the *Scythes* of the Greeks. They were a remarkable people who overran and extended over Northern Asia and Europe. "Scythians made several irruptions upon the more Southern provinces of Asia especially B. C. 624 when they remained in possession of Asia Minor for 28 years," and we find them at different periods extending their conquests in Europe, and penetrating as far as Egypt. Lempriere.

"These people, the *Sakas* and *Sacæ* of classical writers, the Indo-Scythians of Ptolemy, extended along the west of India from the Hindu-kush to the mouths of the Indus." Wilson. They invaded and settled in the north-west territories of India, and were thus known as Indo-Scythians. They were encountered and kept back by king *Vikramāditya* of *Ojien* (*Ujjayini*, the Victor city), known as *Sakāri*, the Vanquisher of the *Sakas*, in the first century before Christ. Their progress was further effectually checked in the time of king *Sālivāhana*, whence the *Sakāvāda* era (A. D. 78) was started. (Cunningham and Dowson).

† The *Varadas*.—The Bengal recension has *Daradas* instead. They are said to be the *Dards*, whose name is still retained in modern *Durdistan*, along the course of the Indus, above the Himalayas, just before it descends to India.

Griffith.



Then passing Son.a's hermitage the Vánars would reach *Kāla*, *Sudarsana*, and Deva Sakhá Mountains.\* Then Sugriva proceeds :—

“ A dreary land you then will see  
Without a hill, or brook or tree,  
*A hundred leagues, bare, wild and dread*  
*In lifeless desolation, spread.* †  
Pursue your onward way, and haste  
Through the dire horrors of the waste,  
Until triumphant with delight  
You reach *Kailāsa*'s‡ glittering height.  
There stands a palace decked with gold,  
For King *Kuvera* wrought of old.” G.

B. IV. Ch. 43.

The *Krauncha* (or Curlew's Hill) is then described, where *Maharshis* are said to dwell. There is the tree-less *Mánasa* lake the abode of birds and water-fowls, the scene of *Kāma*'s austerities.

\* These hills are difficult to identify. *Kāla* means black, *Sudarsana*, fair to see, and Deva-sakhá, friend of the gods.

† This evidently refers to the great desert of Gobi or Shamoo, in Chinese Tartary, North of Tibet, which is Himavat proper. The text is—

“तमतिक्रम्य शैलेन्द्रं हेमगर्भं सहागिरिं ।

ततः सुदर्शनं नाम पर्वतं गन्तुमर्ह्य ॥

ततो देवसखा नाम पर्वतः पतगात्रयः ।

नाना पक्षिसमाकीर्णो विविघट्टमभूषितः ॥

तमतिक्रम्य चाकाशे सञ्चतः शतयीजनं ।

अपर्वत-नदी-वृक्षं सर्व्व-सुख-विवर्जितं ॥

तत्तु शीघ्रमतिक्रम्य कानारं रोमहर्षणं ।

कैलासं पाण्डुरं प्राप्य ह्यष्टा युयुं भविष्य ॥” किल्किः ४२ सः ।

‡ The *Kailāsa* mountain believed to be the abode of Siva, the tutelary God of the Snowy Range of Central Asia, and of the Wealth-God *Kuvera*, was to the north of the Himalayas. It would appear to correspond with the *Kiunlun* range, which extends northwards and connects with the Altai chain. The route indicated must have been by the south skirts of the desert, towards the west, to pass by the *Kailāsa* range.



Beyond *Krauncha Hill* is the *Mainak Range*, \* an extension of the Himalayas, probably the *Altai chain*, with its plains, plateaus and woods, inhabited by *Kinnaras* whose faces resemble those of horses. The *Sailoda rivers* (hill streams) are described, beyond which is the realm of *Uttara Kuru*,

"Where the golden lands of lilies gleam  
Resplendent on the silver stream !

\* \* \*

Still on your forward journey keep,  
• And rest you on the *Northern deep*,  
Where springing from the billows high  
Mount *Soma Giri* seeks the sky,  
And *lightens with perpetual glow*  
The *sunless realm* that lies below.†

\* \* \*

\* The original text is given below :

क्रौञ्च' गिरिमतिक्रम्य मैनाकी नाम पर्वतः

सयस्य भवनं तव दानवस्य स्वयङ्कुतं । किष्किः ४३ सः ।

† Here we have a glimpse of the *Arctic regions* with the *Aurora Borealis*, to the north of the *Uttara Kuru* realms. The original text is :

"तमतिक्रम्य शैलेन्द्रमुत्तरः पयसान्निधिः ।

तव सोमगिरिर्नाम मध्ये हेममयी मृद्वान् ॥

स तु देशो विस्मर्योऽपि तस्य भासा प्रकाशते ।

मृथेलक्ष्म्याभिविज्ञेय सप्रतेव विवस्वता ॥

स हि सोमगिरिर्नाम देवानामपि दुर्गमः ।

तमालोक्ष्य ततः क्षिप्रमुपावर्त्तितुमर्हथ ॥

एतावदानरेः शक्यं गन्तुं वासर-पुङ्गवाः ।

अभास्करममर्यादं न जानीमस्ततः परम् ॥ किष्किः ४३ सः ।

"The *Uttara Kurus*, it should be remembered, may have been a real people, as they are mentioned in the *Atareya Brahmana VIII, 14*....Wherefore the several nations who dwell in this northern quarter, beyond the *Himavat*, the *Uttara Kuru* and the *Uttara Madras*, are consecrated to glorious dominion and people term them glorious." Muir's *Sanskrit Texts Vol. I.*



Then turn, O Vánars, search no more  
Nor tempt the *sunless* boundless shore."

Griffith's Translation.

Professor Lassen remarks : " At the furthest accessible extremity of the earth appears *Hari Varsha* with the *Northern Kurus*....The *Uttara Kurus* were formerly quite independent of the mythical system of *doipas*, though they were included in it, at an early date. That the conception of the *Uttara Kurus* is based upon an actual country and not on mere invention is proved (1) by the way in which they are mentioned in the *Vedas*; (2) by the existence of *Uttara Kuru* in historical times as a real country and (3) by the way in which the legend makes mention of that region as the home of primitive customs. Ptolemy speaks of a mountain, a people and a city called *Ottoro-korra*. It is a part of the country which he calls *Serica*. According to Lassen's view the *Ottoro-korra* of Ptolemy must be sought for to the east of Kashgar."

Considering the description given in the Rāmāyana the realm of Uttara Kurus (North Kurus) appears to be the indefinite semi-mythic tract, which extends from the Kailasa range and the great desert of Mongolia, on the east and south, to the Arctic Ocean on the north. It probably included the countries now known as Mongolia, China, and Siberia. This unexplored region was believed to be resided by *Siddha Purushas* and demi-gods, such as the Yakshas, and Kinnaras. Its description in the Rāmāyana is necessarily of a mythic nature. It is to be noted here that the name China does not appear in the Rāmāyana, and it is incredible that the part of that region lying almost co-terminously with the Himavat country (Tibet) was altogether unknown at that time. The mention of the name China is found in the Maha Bharat, where king Bhaga Datta of Prág Jyotish (Assam) is said to have resisted Bhima with a large army composed of the *Chinese, Kiratas* and the maritime tribes of the east :—

“स किरातैश्च चीनैश्च वृतः प्रागज्योतिषोऽभवत्

अन्यैश्च बहुभिर्योधैः सागरानुपवासिभिः" सभाः २६ ।





## APPENDIX I.

### THE RĀMĀYANA AS A HISTORY.

Signor Gorresio in the Preface to the 10th volume of his Rāmāyana has ably proved the historical basis of that work, and has refuted the opinion of Professor Weber who held that the story of Rāma and Sitā (born of the furrow) was a pure allegory, representing agriculture introduced to the southern regions of India by the race of the Kosalas and that of father P. S. Bartolommeo who considered that the exploit of Rāma was a symbol and represented the course of the sun. "Such ideas born at a time when *Indo-Sanskrit* antiquities were enveloped in darkness have been dissipated by the light of new studies. They are as ingenious as the idea of the anonymous writer, who, in order to prove how easily we may pass beyond the truth in our wish to seek and find allegory everywhere, undertook with keen subtlety to prove that the great personality of Napoleon I. was altogether allegorical and represented the sun: Napoleon was born in an island; his course was from west to east, his twelve marshals were the 12 signs of Zodiac, &c." I quote the following from Gorresio's learned preface printed in the notes to Griffith's Rāmāyana. "Towards the southern extremity and in the island of Lankā (Ceylon) there existed undoubtedly a black and ferocious race, averse to the *Aryans* and hostile to their mode of worship: their ramifications extended through the *Islands of the Archipelago*, and some traces of them remain in Java to this day:.....The Sanskrit Indians certainly altered in their traditions the real character of this race: they attributed to it physical and moral qualities not found in human nature; they transformed it into a race of giants, they represented it as monstrous, hideous, truculent, changing forms at will, blood-thirsty and ravenous, just as the *Semites* represented the races that opposed them as impious, horrible and of monstrous size. But notwithstanding those mythical exaggerations, which are partly due to the genius of the *Aryans* so prone to magnify everything without measure, the Rāmāyana in the course of its epic narrations has still preserved and noted here and there some traits and peculiarities of the race which reveal its true character. It represents the *Rākshasas* as black of hue, and compares them with black clouds and masses of black collyrium; it attributes to them *curly woolly hair* and *thick lips*, it depicts them as loaded with chains, collars and girdles of



gold, and the other bright ornaments which their race has always loved and in which the *kindred races of the Soudan* still delight. Such is the *Rākshasa* race as represented in the *Rāmāyana* and the war of the *Aryan* *Rāma* forms the subject of the epic, a subject certainly *real* and *historical* as far as regards its substance, but greatly exaggerated by the ancient myths."

Dr. John Fraser L.L.D., writes in the *Polynesian Journal*, Vol. IV, December 1895, as follows :

"Further, the earliest population of Ceylon was Dravidian\* and pre-Aryan, and a considerable proportion of it is so still—of the same race as the dark-coloured people who now occupy most of the Indian countries south of the Vindhya Mountains, and especially on the Coromandel and Malabar Coasts, from which many immigrants must have originally come to Ceylon. In the forests of this island are the Veddabs, a still earlier black race, rude and untamed, who are thought to be akin to the blacks of *Australia*. The Dravidian tribes of the Deccan and southern India are descended from that black race which occupied the whole of India before the Aryans came in ; and some ethnologists believe that portions of that black race were, by the Aryan invasion of India, driven onwards into the *Eastern Peninsula*, *Indonesia*, and *Oceania*, and that the *Melanesians* near our shores are their modern representatives.... The tide of migration flowing, on the one hand, to the east and south-east from India into *Further India* and what is now called the *Malay Archipelago* ; and, on the other, from India and Ceylon west and South-west into the *Maldives* and onwards into *Madagascar*, where the reigning language is well known to be a branch of the so-called *Malayo-Polynesian* family. Southern India would thus be the apex of a triangle representing by two of its sides the south-eastern, and south-western direction of the same mixture of Pali and Dravidian dialects. It seems to me very difficult in any other way than this to account for the presence of a language in *Madagascar*, not far from the coast of *Africa*, which is clearly much the same as that of *Samoa* in the middle of the South Seas—120 degrees of longitude apart." (Vide pp. 50, 55, 56, 57, notes.)

## APPENDIX II.

*Dharmāranya*—Opinions differ as to its situation. According to Kāli Dāsa, the hermitage of the sage *Kanwa* was on the bank of the *Malini*.

\* The name "Dravida" was applied to the tract at a later time. Vide App. III.



river, which is supposed to be the modern *Chuka*, western tributary of the Saraju. (Vide p. 26):

“एष खलु काश्यपस कुलपते:

अनुमालिनीतीरमायसीदृश्यते।” अभि: शकु: १ अङ्क: ।

King Dusmanta after his arrival there replied to the query of Anasuyā that he had come to that Dharmāranya to see that the sages were undisturbed in the performance of their duties :

“भवति यः पौरवेण राज्ञा धर्माधिकारिः नियुक्तः

सीदृश्यते विप्रक्रियोपलभाय धर्मोदरः निदमायातः ।”

It would thus appear that Dharmāranya was a sub-Himalayan forest between Panchala and North Kosala and corresponds partly with the *Naimisāranya* of the Mahābhārat. It is not in Magadh, as supposed by some. Vide p. 12.

### APPENDIX III.

The state of *Drávida*, appears to have no existence at the time of the Rāmáyana. Its name has crept in only once in the Bengal recension, evidently through error in the reading of the Mss. In Chapter 13 B. I. we find the word प्राचीन (Práchina) or the Eastern countries spoken of in contrast to *Sindhu Sauvira*, the western regions, thus :

“प्राचीनान् सिन्धु सौवीरान् सौराष्ट्रं यांश्च पार्थिवान्  
दक्षिणाथान् नरेन्द्रांश्च सप्तसा नानयस्वह ।”

But in Ch. 10 B. II. we find the name द्राविड (Drávida) substituted for प्राचीन (Práchina) in a similar passage where the eastern and western countries were meant to be described :—

“यावदावर्त्तते चक्रं तावती मे वसुन्धरा ।

द्राविडः सिन्धु सौवीराः सौराष्ट्राः दक्षिणा पथा ।”

In both the above slokas, the Southern countries are separately mentioned as *Saurástra* and *Dákshinátya* or *Dakshinápatha*. So the insertion of Drávida as a southern country along with *Dakshinápatha* in the 2nd sloka is out of place, and was a mistake for *Práchina*.

The mention of *Kānchipuram* (modern Conjevaram) the famous capital of Drávida, is nowhere to be found in the Rāmáyana. (Vide pp. 60 and 61).

### APPENDIX IV.

The *Sapta Sindhus* “*Sapta nadis*.” “The seven rivers are spoken of in the *Vedas* and have been widely known and somewhat differently



applied." "The term was apparently known to the Romans in the days of Augustus, for Virgil says—

*Ceu septem surgens sedatis amnibus altus*

*Per tacitum Ganges.*

*Ænied, ix. 30.*

"Like Ganges with her *seven* calm streams proudly rising through the silence."

They appear in *Zend* as the *Hoptaheando*, and the early Muhammadan travellers have translated the term. But there *Sabā'sin* 'seven rivers', according to Birunī, applies to the rivers which flow northwards from the mountains of the Hindukoh, and uniting near *Turmuz* form the river of Balkh (the *Oxus*).

In the *Rāmāyana* the seven rivers are the *seven streams* into which *Gangā* (the Everflowing) divided after issuing from the snow-clad peaks of the *Himālayas*. It is known to the reader of modern Geography that four mighty rivers took their rise from the central Himalayan range *viz.* the *Brahmaputra* which flows easterly, the *Indus* or *Sindhu* proper, which runs to the west and south, the *Ganges* (*Gangā* proper) which flows south-wards, down the plains of *Arjyāvarta*, and the *Oxus*, which takes a north-westerly course, beyond *Kāshmir* and the *Punjab*. The *Brahmaputra* is identifiable with the *Nalini* (Lotus-clad) and the *Oxus*, with the *Shu-chakshu* (the fair-eyed). The word चक्षु (*chakshus*) and its form अक्षि or अक्ष (*akshi*, *aksha*) means an eye. The *Asikni* is one of the seven rivers mentioned in the *Rig-veda* and is akin to the word *akshi* (with its form *akshini*), the eye, and it is a question whether it refers to the *Oxus*, or to the *Chinab*, a tributary of the *Indus*. The other three rivers, the *Pāvani* (Purifier) *Hlādini* (Delightful) and *Sitā* (Fair-watered) have not yet been identified. (Vide pp. 17, 19, 20 and 25, notes: and also Dowson).

## APPENDIX V.

An interesting account of the effects of the silting up of the *Indus* is given in a recent article in the *Indian Forester*. The writer states that "the present tract of alluvial country extending from the *Bhangar* lands in the *Punjab* to *Ketty Bunder* at the mouth of the *Indus* has all been reclaimed from the sea by deposits from the river *Indus*, and the process of reclamation is still going on." He calculates that its "deposits probably are equal in amount to those of the *Ganges*, regarding which it has been calculated that at 500 miles from its mouth it carries 577 cubic feet of solid matter a second, its annual discharge being equal in weight to the 60 great pyramids of *Egypt*, and so great in bulk that if accumulated upon *Ireland* it would raise the surface of the whole island one foot in 144 years." Vide pp. 22 and 48.



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\* Those in italics belong to the Valmikian age, so far as our present knowledge goes.



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*The President of the Asiatic Society of Bengal notices the work in his Annual Address (p. 27) :—*Feb. 1896. “The translation of



Kāli Dāsa's immortal epic the Raghu-Vamsa by Babu Nobin Chandra Dās in Bengali metre has elicited the highest praise not only from educated people, but also from the *Tol-Pandits* of Bengal."

Mahāmahopādhyāya Mahesh Chandra Nyāya-ratna, C. I. E., writes :—আপনার গ্রন্থে লালিত্য, সরলতা প্রভৃতি করেকটা গুণ বিলক্ষণ দৃষ্ট হয়, ইহা পাঠ করিলে, অনুবাদ বলিয়া বোধ হয় না, যেন একটা নূতন পদ্য কাব্য রচনা করিয়াছেন, অথচ রঘুবংশের ভাব প্রায় সমুদায়ই ইহাতে রক্ষিত হইয়াছে। সংস্কৃতানভিজ্ঞ ব্যক্তির মূল রঘুবংশের অভিপ্রায় জানিবার এবং অল্পসংস্কৃতজ্ঞ ব্যক্তির রঘুবংশ পাঠের একটা উৎকৃষ্ট উপায় করিয়া দিয়াছেন। আপনাকে আশীর্বাদ করি, আপনি এই রূপ কাব্য রচনা করিয়া বঙ্গভাষার উন্নতি সাধন করুন। মহামহোপাধ্যায় শ্রীযুক্ত মহেশচন্দ্র ত্রায়রত্ন সি, আই, ই।

মহামহোপাধ্যায় শ্রীযুক্ত মধুসূদন স্মৃতিরত্ন লিখিয়াছেন—“আপনি মহাকাব্য রঘুবংশের পথে অনুবাদ করিয়া বঙ্গীয় সাহিত্যের শ্রীবৃদ্ধি সাধন করিয়াছেন সন্দেহ নাই। এ রূপ প্রাঞ্জল অথচ সুললিত সর্বাঙ্গ সুন্দর অনুবাদ বিশেষ গৌরবের বস্তু। অনুবাদে মূলগ্রন্থের ভাব যথাযথ রক্ষিত হইয়াছে।” সংস্কৃত কালেক্স :

ভূতপূর্ব “বাকব” সম্পাদক শ্রীযুক্ত কালীপ্রসন্ন ঘোষ লিখিয়াছেন ;—“আপনি রঘুবংশের এই পত্নানুবাদ প্রকাশ করিয়া বাঙ্গালা সাহিত্যকে অলঙ্কৃত করিয়াছেন। অনুবাদ সরল হইলে সাধারণতঃ সুন্দর হয় না। অর্থ রক্ষার অনুরোধে আক্ষরিক হইলে, অজ্ঞাত অংশে প্রায় কখনও উপাদেয় হয় না। কিন্তু আপনার এ অনুবাদ সরল অথচ সুন্দর, আক্ষরিক অথচ উপাদেয়। বস্তুতঃ কাব্যের এইরূপ অনুবাদ যার পর নাই প্রশংসনীয় এবং ভাষার উপর অসাধারণ ক্ষমতার পরিচায়ক। এ পুস্তক ছু খানি বিশ্ববিদ্যালয়ের প্রথম পরীক্ষার “পাঠা” রূপে ব্যবহৃত না হইলে, তাহা বড়ই লজ্জা ও পরিতাপের কারণ হইবে।”

Babu Chandra Nath Bose, M.A., Bengali Translator to Government, writes :—“রঘুবংশের অনুবাদ চমৎকার হইয়াছে। উহাতে বিস্তৃতি ও বাহুল্য দোষ একেবারেই নাই। ছন্দ মিষ্ট অথচ শক্তিশালী হইয়াছে। সংস্কৃতের ধারা ও ভঙ্গি নিপুণতা সহকারে রক্ষিত হইয়াছে। অথচ অনুবাদ পড়িতেছি বলিয়া মনে হয় না। অতি দ্রুত কাজ আপনি যেন অব-



লীলাক্রমে সম্পন্ন করিয়াছেন। আপনার কবিতা যথার্থই প্রশংসনীয়।... বাঙালা সাহিত্য আপনার দ্বারা সমৃদ্ধিত হইতেছে এবং ভবিষ্যতে আরও সমৃদ্ধিত হইবে মনে করিয়া আমার আনন্দের সীমা নাই।” শ্রীচন্দ্রনাথ বসু।

“কালিদাসের রঘুবংশ অপূর্ণ কাব্য। শ্রীকৃষ্ণ নবীন দাসের অনুবাদ ও অপূর্ণ কাব্য। মূলের রস, ভাব, ধ্বনি, গুণ, অলঙ্কার অনুবাদে রক্ষিত হইয়াছে। ইহা অনুবাদক দাস মহাশয়েরও বড় সাধারণ কবিত্বের পরিচায়ক নহে। পোপ নিজে স্নকবি ছিলেন বলিয়াই হোমর-কাব্যের মান রাখিতে পারিয়াছিলেন। নবীন দাসও নিজের কবি বলিয়া, কালিদাস-কাব্যের মান রাখিতে পারিয়াছেন।

বাঁহারা সংস্কৃত জানেন না, মূলে বাঁহাদের অধিকার নাই, অনুবাদে তাঁহারা আক্ষেপ মিটাইতে পারিবেন। মূলে বাঁহাদের অধিকার আছে, অনুবাদে তাঁহারাও নবীনচন্দ্রের গুণপনা দেখিয়া তৃপ্তিলাভ করিবেন।”

বঙ্গবাসী, ২২।২।২৬।

“কবিকুলশিরোমণি কালিদাসের অগাধ পাণ্ডিত্য, লোকচরিত্রে তীক্ষ্ণ দৃষ্টি, নানাবিষয়ক গভীর জ্ঞান, শব্দযোজনায় পারিপাট্য, উক্তির কোমলতা, উপমায় অপূর্ণ কোশল যদি কেহ বাঙালা ভাষায় অনুভব করিতে চান, তাঁহাকে আমরা নবীন বাবুর অনুবাদ পড়িতে অনুৰোধ করি। যত দূর সম্ভব, কালিদাসের মহিমা নবীন বাবু বাঙালা ভাষায় ফুটাইয়াছেন।

নবীন বাবু কালিদাসের শ্লোকগুলি যথাযথ অনুবাদ ত করিয়াছেনই, অধিকন্তু অনেক স্থানে মূল শব্দ সকল যেমন তেমন রাখিয়া দিয়াছেন। তাহাতে ভাব ও রচনা বিকট হয় নাই, বরং অধিকতর সুন্দর ও মধুর হইয়াছে। নবীন বাবু বিজ্ঞতার সহিত শব্দমাধুর্য্যের লোভ সম্বরণ করিতে পারেন নাই। এত বড় প্রকাণ্ড গ্রন্থে ছন্দোভঙ্গ ও যতিপতন দোষ অতি বিরল, ইহাও অনুবাদকের পক্ষে কম গৌরবের বিষয় নহে।” নব্য ভারত।

“His translation of Kāli Dāsa's Raghū Vamsa into Bengali verse is a magnificent work,—accurate, elegant, savoury of the original. It takes its place at once in the front ranks of Bengali literature,



and bids fair to be monumental. If there are men bent upon encouraging Bengali literature, why do they not offer to Babu Nobin Chandra the expenses of publication and a *bonus*? Why waste power on an agitation? Agitation is only a means: in the work before us there is a realisation of end, the *enrichment of the national literature.*" *Indian Nation*, 6th April, 1896.

"The rendering is easy and graceful, the style is chaste and levid, and does no small credit to the author who is an indefatigable worker in the field of Bengali literature. The volume forms one of the brightest gems in our literature." *National Magazine*, April, 1896.

২। আকাশ কুসুম কাব্য      মূল্য ১০/০ আনা।

৩। **Miracles of Buddha.** Part I. Price 12 as.

*Dr. Paul Carus, Editor of the Monist, Illinois, U. S. A., writes :—*

I am very much pleased, not only with the contents of the legends, but also with the translation. As the originals, so far as I know, are little known among Sanskrit scholars, and also as, so far as I know, they have not been translated, your service of translation will be highly appreciated by all lovers of Indian and Buddhist lore."—25th February 1896.

*Babu Sarada Charan Mitter, M.A., B.L., writes :—*

"Your Legends and Miracles of Buddha, Sākya Sinha" is a delightful metrical translation. Your power of expression in a foreign tongue is surprising to me. The pieces are themselves, in original, excellent, and you have done admirably in rendering them into English."

"The poetical genius of Babu Nobin Chandra Dās has manifested itself in two languages. In the Bengali language, it has already given an admirable rendering of the *Raghu Vamsa*, and in the English, it has now introduced some of the Legends of Buddha, taken from the *Boḍhi-Sattva-Avadhān Klapalātā* of Kshemendra, the great Sanskrit poet of Kāshmir. In both the essays Babu Nobin



Chandra Dās has given indubitable proofs of his mastery of *Sanskrit*, and the mediums through which he has presented the texts. Kshemendra's colossal work, which was lost in India, has been recovered in Tibet by Rai Sarat Chandra Dās Bāhādur, C.I.E., and it was a happy thought of his brother to publish a portion of the work in the garb of an English translation... The smoothness of his versification, and his sedulous efforts at preserving the *aroma* of the original, are sure to be appreciated and admired by any one who would do himself the pleasure of going through the publication."—*Indian Mirror*, 18th February, 1896.

"Babu Nobin Chandra Dās has done a service to the cause of Buddhistic scholarship by doing into English verse some of the exquisite poems of Kshemendra, the great Sanskrit Buddhist poet of Kashmir. The sublime sentiment and noble precepts which hitherto lay hidden in the undiscovered Sanskrit Buddhist works of India are thus being introduced to the notice of the English-reading public.....His versification is smooth and easy, and seems to breathe an *aroma* of original Sanskrit, at the same time preserving the sense and beauty of the original. His rendering is chaste and accurate. His command over the English language, and the resources of versification is truly remarkable. We commend his *Legends* to the notice of all lovers of true poetry, and all interested in the study of Buddhist literature. They are sure to be struck by the intrinsic beauty and sublimity of the sentiments contained in the poems. We are sure the readers will find these very interesting reading."—*Amrita-Bazar Patrika*, 28th December, 1895.

"The style is graceful and eminently readable." *National Magazine*, April, 1896.

"Mr. Nobin Chandra Das has, in the above metrical translation, produced a work of considerable merit; its style is at once easy and graceful, exhibiting shades of poetical imagery and sentiment." *The Buddhist*, Aug. 1896. Colombo.

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