

Raghuvarsha, Canto 12.

Notes and Translation.

1. राज्य—not necessarily 'kingdom' but राज्यः कर्म 'the duty of king' viz. 'administration.' गुरुणा—by the sire. The word गुरु is used the sense of 'an elder,' 'senior' e. g. शुश्रूषस्व गुरुन् *Shaku*. III; एवं गुरुं संदिष्टम् *Veni*. I. प्रतिपद्य—having gained. दिनाग्ने—दिनस्य अन्तः close day, तस्मिन्. cf. *Raghu*. II. 14. निहितं—p. p. of धा with नि to plः सवित्रा—*instru. sing.* of सवितृ *m.* the sun; सुवति प्रेरयति प्राणिनो विषयेषु सविता. In the *Rigveda* the sun is often called 'the impeller.' Mr. Par. remarks that he is also called 'the producer' or 'creator' since with morning rays the world and the whole creation comes to sight. For *Śāruis* regarding the lustre of the sun being deposited in fire in evening see *comm.* Mr. Kāle suggests that सवितृ may refer to Dii. This seems to be strained and hardly desirable.

Trans. :—He (Raghu), on receiving the [charge of the] kingdom handed over to him by [his] father, shone more brightly [before] like fire (which has received) the radiance put in it sun at the close of day.

2. प्रतिष्ठितम्—placed, established. पूर्वम्—an *impr.* This may refer to the time when Dilipa was reigning when Raghu was heir-apparent. प्रभूमितः—smouldering in the hearts of the princes who had been kept under subjection the fire of jealousy and discontent. उत्थितः—sprung up;

Trans. :—On hearing him established in the office of king in succession to Dilipa, the fire (of jealousy) which was smouldering in the hearts of princes blazed up.

3. पुरुहूतध्वज—*orig.* the rain-bow, which, being the banner of rising clouds, was worshipped in honour of Indra the god of rain. पुरुहूत—पुरु बहुलं हूतमान्दानं यज्ञेषु अस्व or पुरुणि हूतानि नाम्नि—*mythological legend with regard to this 'banner' is* Brihat-sanhitā which says—'once on a time when the demons whereupon the former waited upon Vishnu who gave a banner

eyes were turned upwards. सप्रजाः—प्रजाभिः सहिताः with their children. People generally take out their children to see sights and visions.

Trans. :—His subjects with their children beholding the new banner of that prince were pleased like people with upturned eyes gazing at the banner of Indra.

१. समम्—an *inde.*—simultaneously, at one and the same time. अन्तम्—over-come. द्विरद्वगामिना—(1) द्विरदः (द्वौ रदौ teeth यस्य सः) इव गति goes majestically like an elephant द्वि= गामी, तेन; (2) द्विरदः गति goes with a large number of elephants in attendance: refers to the throne. सिंहासनम् = सिंह आसनम् or सिंहाकारमासनम्. It is made of gold distinguished from नृपासन and भद्रासन which are studded with jewels. अरिपितुः आगतं descended from father. अरिमण्डलम्—अरीणां मण्डलम् the whole body of enemies; (2) the area; hence, kingdom belonging to the enemies.

Trans. :—Two things were simultaneously kept under control by those gait (was as majestic as that) of an elephant—(1) the throne, and (2) the whole host of his enemies.

१५०... लक्षणेण—छायायाः (see *comm.*) मण्डलं (here the meaning of different from that of the foregoing stanza; it is 'circum-
 मण्डलेन लक्ष्यम् (recognisable), तेन. किल—*inde.*—certainly, this particle is generally found in literature in the sense of 'It is used in various senses 'किल इत्यागमारुचिन्वङ्करणसं-
Gana. Here it is used in the sense of 'methinks, it appears,' the sense of उत्प्रेक्षा. पद्मा—goddess of wealth. 'लक्ष्मीः पद्मालया अदृश्या—द्रष्टुं योग्या दृश्या; न दृश्या अदृश्या. पद्मातपत्रेण—आतपात् पत्रम् (that which protects one from the sun); hence, an umbrella आतपत्रम्, तेन. भोजे—served, waited upon. साम्राज्यदीक्षितम्—असौ सम्राट्; सम्राजः कर्म साम्राज्यं; तस्मिन् दीक्षितः (दीक्षा is the vow of the ruler, the rules of conduct etc.) तम्—one established on the throne being initiated and made to promise the duties of government etc.

spoken at great length about छायामण्डललक्षणेण

Trans. :—Padmā (the goddess of wealth) herself [remaining] invisible waited on him who was appointed to imperial status; by [holding over him] a lotus-umbrella recognizable only by the halo of light.

6. परिकल्पितसान्निध्याः सन्निधानम् भवः सान्निध्यं proximity. परिकल्पितं सान्निध्यं ययोः सा. काले काले—at proper times; from time to time. वन्दिषु—वन्दिन् a bard, a panegyrist. स्तुत्यं refers to Raghu. अर्थ्याभिः—अर्थात् अनपेताः अर्थ्याः; ताभिः those that are not distant from the sense i. e. meaningful, true. उपतस्थे—served. The Atm. use of स्था with उप is restricted only to certain senses which are given in the *comm.* सरस्वती—the goddess of learning. The popular notion is that wealth and learning cannot co-exist, but the case of Raghu was an exception.

Trans. :—Sarasvatī, (the goddess of learning), stationing [herself] near the bards served him who was worthy of praise at appropriate times by meaningful encomiums.

7. मनुप्रभृतिभिः—मनुः प्रभृतिः (beginning, commencement. In this sense प्रभृति is the last member of a Bahu. comp.) येषां ते. “Fourteen Manus or rulers of the earth are mentioned, each ruling 4,320,000 years.” The Manu of the present age is वैवस्वत्. His son is इक्ष्वाकु from whom the solar dynasty arose. मान्यैः—मानयितुं योग्याः मान्याः तैः अनन्यपूर्वा—अन्यः पूर्वः यस्याः सा अन्यपूर्वा; न अनन्यपूर्वा अनन्यपूर्वा. The न becomes अन् when followed by a word beginning with a vowel. बर्षधरो—वसुभिः wealth, धारयतीति बर्षधरो the earth: so called because it holds all kinds of wealth.

Trans. :—The earth, although enjoyed by honoured kings such as Manu and others was yet, in his case, as if hitherto she had had no other master.

8. हि—because; हि पादपुरणे हेतौ विशेषऽप्यवधारणे । प्रश्ने हेत्वपदेशे च संभ्रमानुवयोर्पि *Medini*. युक्तदण्डतया—युक्तः दण्डः युक्तदण्डः; तस्य भावः युक्तदण्डता, तथा. cf. समवृत्तिरूपैति मार्दवं समये वक्ष्यते तनोति तीक्ष्णतान् ॥ अधिनिष्ठति लोकमोजसा स किंस्वानिव मेदिनीपतिः *Kir.* II. 38. आददे—held, attracted, kept attached. नातिशीतोष्णः—शीतश्चासीत् उष्णश्च शीतोष्णः, अत्यन्तं शीतोष्णः अतिशीतोष्णः, न अति-ष्णः नातिशीतोष्णः neither too hot nor too cold. दक्षिणः नभस्वान् southerly breeze. The southerly breeze is very well known for its grateful agreeableness; see *Hitani*. I.

Trans. :—By the adequateness of [his] punishments he won the hearts of the people just like the southern wind [which is] neither very cold nor very hot.

9. मन्दोत्कण्ठाः—मन्दा उत्कण्ठा येषां ते those whose eagerness had cooled down. गुणाधिकतया—अधिकस्य भावः अधिकता, गुणानां अधिकता गुणाधिकता, तथा. गुरौ—in regard to the father i. e. Dilipa. सहकार is a fragrant kind of mango. See *comm.*

Trans. :—People were made unmindful in regard to the father by him [the son] on account of the possession of more virtue by the latter, as the regard for the bursting of the blossom is lessened by the fruit of the mango-tree.

10. नयविद्धिः—नयं विदन्ति ते नयविद्धिः, तैः. सदसद्—see *comm.* पूर्व—*the first.* पक्षः—adherent, partisan ; an alternative. उपदर्शितम्—shewn ; hence, first taught. उत्तरः—latter, second.

Trans. :—Men proficient in politics placed before that king both fair as well as unfair [tactics] ; the former alone became the line of action with him but not the latter.

11. भूतानाम्—भूत from भू to be, to exist, means *lit.* a created thing ; hence, a primary element. The five elements according to the Nāyāyikas are पृथ्वी, अप्, तेज, वायु, आकाश ; and the *gūṇas* or qualities of each are शब्द, स्पर्श, रूप, रस, गन्ध of पृथ्वी ; the first four of अप् water ; शब्द, स्पर्श, and रूप of तेजस् ; शब्द and स्पर्श of वायु and only शब्द of आकाश. *i. e.* "पृथ्वी पञ्चगुणा तीर्थं चतुर्युगमथानलकिगुणो द्वियुगो वायुर्विचदेकरुणं भवेत्" *Vallabha.*

Trans. :—Even the qualities of the five [primary] elements acquired a [greater] excellence during the regime of the new king ; [now] everything became, as it were, new.

12. महादत्तात्—प्रकर्षेण आत्सादनम्, तस्मात्. अन्वः—see *comm.* प्रतापात्—*स्मात्.* तपन्ः—तपति इति तपन्ः the sun ; तपन्ः सविता रविः *Amā* प्रकर्षेण तपः, त. अन्वर्धः—अर्थ अनुगतः अन्वयः *cf.* अन्वर्धो ननु तपन्ः तपन्ः तपन्ः *Murā:* राजा—*रक्षणीति राजा;* however, see *comm.* also *Mahā-Bhā. Shāntiparva* "रक्षिताश्च प्रजाः सर्वोत्तेन राजेति शब्दते." प्रकृतिरज्ज्वात्—प्रकृतीनाम् (प्रकृति a subject, citizen *cf.* प्रवर्ततां प्रकृतिहिताय पार्थिवः. *Shaku.* VII. 35) रज्जनं, तस्मात्. Accurately the word प्रकृति comprises :—'स्वान्यमाल्यनुहत्कोपराद्दुर्गवटानि च । राज्याङ्गानि प्रकृतवः पौराणां श्रेणयोऽपि च ॥ but it has been used in the sense of 'subjects,' 'inhabitants' only in various places by poets.

Trans. :—Just as *Chandra* (the moon) by [virtue of his] creating extreme pleasure and the *Tapana* (the sun) by his excessive heat justified their names ; similarly this (king) was *Rājā* in the literal sense of the word in consequence of his satisfying his subjects.

13. कामं—*an inde.* signifying a forced admission, 'granted.' *cf.* कामं नन्दमिव प्रमथ्य जरया *etc. Mudrā.* कर्णान्तविश्रान्ते—कर्णयोः अन्तैः तयोः विश्रान्ते resting on the tips of the ears. चक्षुष्मत्ता—चक्षुः विषते यस्य असौ चक्षुष्मान्, चक्षुष्मत्तः भावः चक्षुष्मत्ता. तु—a disjunctive particle. In this connection *cf.* सर्वस्य लोचनं शालं नास्त्वन्ध एव सः *Hitop.* ; also *Dashakn.* सूक्ष्मं...दक्षिणा—सूक्ष्माणि च तानि कार्याणि च सूक्ष्मकार्याणि, तेषां अर्थाः, ताश्च दर्शयति तत् सूक्ष्मं...दर्शी, तेन ; or the word सूक्ष्म in the sense of subtle, nice, may be compounded with कार्यार्थाः as सूक्ष्माश्च ते कार्यार्थाश्च.

Trans. :—Granted that his large eyes reached the tips of his ears,

still he possessed the function of discernment through a knowledge of the Shâstras which indicate the meaning of the smallest action.

14. लक्ष्मप्रशमनस्वस्थं—लक्ष्मस्य (of that which is obtained i. e. the 'kingdom obtained from his father') प्रशमनं (pacification; proper settlement,) तेन स्वस्थः, तम्. It may be observed that प्रशमनं may also mean 'the measures of pacification' प्रशम्यते एभिः इति see *comm.* पङ्कजलक्षणा—पङ्कजानि लक्षणं यस्याः सा पङ्कजलक्षणा. पार्थिवश्रीः—पृथिव्याः ईश्वरः पार्थिवः, तस्य श्रीः. शरत् is the autumnal season आश्विन, कार्तिक corresponding to the months of September and October of the English calendar.

Trans. :—The autumnal season which, clearly discernible by [the appearance of] *Pankanja* lotuses, being itself, as it were, a second divinity of regal splendour, came up to him who had secured ease by his conquests.

15. निर्वृष्टलघुभिः—निःशेषं वृष्टाः अत एव लघवः, तैः. The poet means to say that the clouds having poured out all their contents during the rainy season were now, during the autumn, empty and moved about in the wind. मुक्तवर्त्मा—मुक्तं अर्थं यस्य सः agrees with प्रताप. सुदुःसहः—दुःखेन सोढुं शक्यः दुःसहः; सुवरां दुःसहः सुदुःसहः. प्रतापः—*is*, as the *comm.* explains by a reference to Yâdavakosha, 'valour' [of Raghu] and 'heat' [of the sun]. युगपत्—simultaneously cf. सहस्रमक्षणां युगपत्पपात *Kumâ.* III. व्याकृते—occupied, covered. दिशः—*nom. plu.* of दिशः.

Trans. : The prowess of the king as also the brilliance of the sun both of which were unendurable, spread [far and wide] in all directions in consequence of the passage of each having become clear by the clouds rendered insignificant through the exhaustion of their contents.

16. वार्षिकं—वर्षासु भवन् appearing during the rains. संवहद्—contracted, withdrew. जैत्रम्—जेतुं शीलमस्य conquering. प्रजार्यसाधने—प्रजानां अर्थः तस्य साधने in the accomplishment of the object of the people viz. (1) prosperity by the timely fall of rain; (2) by giving peace; in the case of Raghu, who undertook an expedition to conquer his enemies at the expiration of the monsoon. पर्यायोद्यतकामुंक्ौ—पर्यायेण (in turn) उद्यते पर्यायोद्यते, पर्यायोद्यते कामुंके धाम्नां तौ; see *comm.* raised up in turn.

Trans. :—Indra put back his rainbow when Raghu took up his conquering one, since both of them lifted up their bows in turn for the achievement of the good of the people.

17. पुण्डरीकाक्षपत्रः—see *comm.* the white lotus is here selected because the colour of the regal umbrella is white. वि०...चामरः see *comm.* विडम्बयामास—mimicked, imitated. पुनः—but, however; 'पुनरप्रथमे मेवे.'

Trans. :—The season (autumn) with its *umbrella* of white lotus and its *chauri* of the waving Kâsha-grass imitated Raghu but could never come up to his regal splendour.

18. **प्रसादसुमुखे**—see *comm.* The countenance of Raghu was always pleasant to look at, while the disc of the moon was not so during the monsoon. **विशदप्रभे**—विशदा (clear) प्रभा यस्य तस्मिन् whose light was [now] bright; refers to चन्द्रे. **चक्षुष्मतां**—चक्षुषि विद्यन्ते येषां ते चक्षुष्मतां, येषां. **समरसा**—समः रसः यस्याः सा, एतादृशी प्रीतिः an affection or attraction which was equal in both cases.

Trans. :—At that time the attachment of those who possessed eyesight was equally ardent towards both i. e. towards him who had a benignant sweet countenance and towards the moon spreading clear radiance.

19. **हंसश्रेणीषु** हंसाणां श्रेण्यः (rows, lines); तेषु. **कुसुद्रासु**—कुसुद्रानि गन्ति येषु तानि, तेषु; agrees with वारिषु. **तदीयानां**—तस्य इमानि तदीयानि, तेषां. **पर्यन्ताः**—spread out.

Trans. :—May be, perhaps the grandeur of his renown was spread over the rows of swans, stars, as well as over the waters full of lotuses.

20. **इक्षु...दिन्यः**—इक्षुणां (इक्षु sugar-cane) छाया इक्षुच्छाद्यः; the word छाया at the end of a compound becomes *neuter*, especially at the end of a Tatpu. when बाहुव्यध् or intensity is meant. See *comm.* इक्षुच्छाये निपादिन्यः. **गोप्तुः**—*geni. sing.* of गोप्तु a protector. **गुणोदयं**—गुणेभ्यः उदयः यस्य तत्. See *comm.* a Vyadhikarāṇa Bhaṇu. Such compound is not sanctioned by Pāṇini but is frequently seen in literature. In regard to such compounds Vāmana remarks अवज्यो हि बहुव्रीहिन्यधिकरणो जन्माद्युत्तरपदः i. e. a Vyadhikarāṇa Bhaṇu. is unavoidable when the last member of the compound is a word such as जन्म etc. **आकुमारकथोदात्तम्**—कथायाः उदात्तः कथोदात्तः, कुमारादारभ्य इति आकुमारं, आकुमारं कथोदात्तः यस्मिन् कर्मणि यथा स्यात्तथा. The compound may be taken adverbially to agree with जगुः, or an adjec. agreeing with यशः. In the first case it means ‘commencing the tale of their song from his [Raghu’s] boyhood.’ (2) the commencement of the narrative of which was made even by boys.

Trans. :—Females seated under the thick shade of sugar-canes watching the fields of the *Shāli* corn sang the fame of the protector which arose from his merits, recounting his deeds from his very youth.

21. **प्रससाद्**—became clear, **उदयात्**—उदय rise: used in a double sense, rise of the (1) star, (2) rise of Raghu. **अम्भस्**—water. **कुम्भयोनेः**—कुम्भः योनिः यस्य सः. He who is born from, or come out of a water-pot viz. the great sage Agastya. Yāska in the Nirukta says:—तवोरादित्ययोः सत्रे दृष्ट्वाप्सरसमुर्वशी । रेतश्चमन्द तत्कुम्भेन्यपतद्वा सतीवरे (1) ॥ तैनेव तु मुहूर्तेन वीर्यवन्ती तपस्विनी । अगस्त्यश्च वसिष्ठश्च तत्रयां सम्बभूवतुः ॥ बहुधा पतितं रेतः कलशे च जले स्थले । स्थले वसिष्ठश्च मुनिः संबभूवर्षिसत्तमः ॥ कुम्भे स्वगन्धः सम्भूतो जले मत्स्यो महावृत्तिः । For further details see *Rign.* VII. 33. “Agastya is said to rest in the heavens as the star ‘Canopus’ belonging to the constellation Argo Navis.” The time of the rising of this star is about August i. e. the latter part of the

monsoon when the waters gradually lose their turbidity and become clear. अगस्त्योदये जलानि प्रसीदन्ति इति श्रुतिः, also 'तस्याविलम्बःपरिशुद्धिहेतोर्भौमो मुनेः स्वानपरिग्रहोऽयम् XIII. 36. महौजसः—महत् ओजः यस्य सः, महौजस् one having great power. For the extraordinary power of Agastya see VI. 61. अभिमवाशक्ति—अभिमवं (defeat) आशंकते तत्. चुक्षुभे—became excited; see *Buddha*. I. 38. द्विषतां—*geni. plu.* of द्विषद् an enemy.

Trans. :—At the appearance of the pitcher-born sage of great splendour—(the constellation Agastya)—[all] water became clear and calm, but the hearts of the enemies of Raghu apprehensive of a defeat from him became agitated.

22. मदोदग्राः—मदेन उदग्राः (infuriated). ककुग्रन्तः—see *comm.* कू०... द्रुजाः—कूलानि (banks) उद्रुजन्ति (dig up) इति i. e. those who dig up the banks of rivers. This is an *Upapad*. Tatpu. see *comm.* for the construction. महोक्षाः—महान्तश्च ते उक्षाणश्च (large bulls, उक्षन् a generic name for the bovine kind.) see *comm.* for the formation of the word. लीलाखेलम्—खेलतीति खेलः, लीलया खेलः, सं; agrees with विक्रमं—sportively playful. तन्व refers to Raghu. अनुप्रापुः—see *comm.*

Trans. :—Furiously powerful bulls with big bumps, digging up the banks of rivers imitated Raghu's prowess which had an amount of sportive grace in it.

23. प्रसवेः—प्रसव् a flower, स्वादुत्पादे फले पुष्पे प्रसवो गर्भसोचने *Amar.* सप्तपर्णानां—the Saptaparna is a strong smelling tree, see note on सप्तच्छद *Fori.* I. मदगन्धिभिः—मदस्य एव गन्धः येषां ते मन्धयः. The word गन्ध becomes गन्धि under various conditions; the most important is when a comparison is involved. For a fuller discussion see *Kale's Gram.* p. 168, and IV. 45. असूया—usually explained as 'jealousy' but in cases like the present one it signifies 'detraction' or 'fault-finding spirit.' असूया परमुष्णेषु दोषाविष्करणम्. तन्नागाः—the elephants of Raghu. The seven parts from which elephants pour forth ichor are enumerated in the *comm.*

Trans. :—His elephants, touched by ichor-scented flowers of the Saptaparna trees, poured forth ichor from the seven parts of their bodies as if through emulation.

24. The subject is शरद्. गाधाः (adj. agreeing with सरितः) shallow, fordable, from गध् *Atm.* to dive, plunge. In the tropics the rivers are flooded during the monsoon and become fordable in the autumn. आश्यानकर्दमान्—agreeing with पथः आश्यानः (partially dried, cf. आश्यान-शाल्यैकनाङ्गरागम् *Amal.* VII. 9). पथः—*accu. plu.* of the irregular word पथिन्. यात्रायै—for the purpose of setting out on a campaign. प्रथमम्—prior to, before.

The graphic picture of the autumn given in stanzas 11-24 is so accurate that it cannot fail to appeal to any one who has marked the seasonal changes in India.

Trans. :—The autumnal season (शरत्) which had made the rivers fordable and had made the roads of dried mud incited him to [undertake] an expedition of conquest even before his personal energy (incited him to do so).

25. तस्मै—to Raghu. The dative is used with the verb ददौ for its indirect object. सम्यक्—properly, in right form. बाजिनीराजनविधौ—नीरस्य आजना=नीराजना; बाजिनां नीराजना वा०-जना, तस्याः विधिः, तस्मिन्. The Nirājana ceremony was a lustration of military arms etc. before setting out on a campaign, which was generally undertaken at the close of the rains. Chātrita. says:—इन्द्रदयामष्टम्यां कार्तिकशुद्धस्य पञ्चदश्यां वा । अश्वगजस्य हि कुर्यात्नीराजनसंज्ञितां शान्तिम् । It is described in detail in the Devi and Padma Purāṇas Uttar. chap. 107, as also in the Agni Purāṇa chap. 267; also see *Naiṣha*. I. 144. and *Varāha-Mihira Brihat-Sanhitā* chap. 44. It is highly conducive to victory, say the Purāṇas. The Shrutī says गजाश्वमङ्गलाय राजानः प्रयाणसमये नीराजनां विधिं कुर्वन्ति. प्रदक्षिणार्चिव्याजेन-प्रगता दक्षिणा दिग्बया सा (vide वार्तिक on Pāṇi. II. ii. 24), प्रदक्षिणा सा वासो अर्चिश्च प्रार्चिः, सैव व्याजः (विशेषेण अजन्ति अनेन इति व्याजः), तेन. जयं is the direct object to ददौ. 'इन्द्रः प्रदक्षिणगतो हुतशुद्धनृपस्य धात्री समुद्ररशनां वशगां करोति'.

Trans. :—The properly fed sacrificial fire at the lustration ceremony of his horses conferred on him victory with his own hand, as it were, by the flame inclining to the right.

26. गुप्तमूलप्रत्यन्तः—मूल (metropolis) च प्रत्यन्तश्च (प्रत्यन्त is the frontier or border of one's kingdom) मूलप्रत्यन्तौ; गुप्ता मूलप्रत्यन्तौ येन सः. शुद्धपार्थिणः—शुद्धः (well protected) पार्थिणः (rear) यस्य सः. अयान्वितः—अयेन (see comm.) अन्वितः (attended). चक्षिप्तं—चक्षु विधयः (varieties) यस्य तं (see comm.). The six kinds of fighting men were 'मौलः those that are well-born and hereditary servants, श्रुत्याः those who are paid servants, सुहृदः those that are well-disposed and allies, श्रेणयः mercenary bands of soldiers taken up for the occasion, द्विषदः hostile persons i. e. enemically disposed towards him against whom a campaign is undertaken or those who have been won over from the enemy's camp, and आटविक्राः foresters. "मूलादंसपरम्परयागतम् । एतद्दृढभक्तित्वाद्गतम् । द्विषत् उत्तोचमेवादिभिरुपायैः शत्रुपक्षा स्वपक्षानीतम् । आटविकं एतत्परदेशप्रवेशे उपयुक्तम् ।" दिग्जिगीषया—जेतुं इच्छा जिगीषा; दिशां जिगीषा, दिग्जिगीषा, तथा.

Trans. :—Being thus attended with good luck [and] having his capital and the border-fortresses properly guarded, having cleared the rear of all foes, he set out with six kinds of armies with the intention of bringing the various quarters under subjection.

27. अवाकिरन्—Imper. of कृ to scatter with अव, sprinkled over, scattered. वयोवृद्धाः—वयसा वृद्धाः i. e. elderly, advanced in years. It appears to have been a very common custom among the people of India for women to strew fried grain and flowers &c. on the heads

of kings and princes as a tribute of honour. See I. 12. *ते* *i. e.* on Rāghu. **ह्राजैः**—by means of fried grains. **पौरयोषितः**—पुरे भवाः पौराः, पौराणां योषितः पौरयोषितः *i. e.* women of the city. **मन्दरोद्धृतैः**—मन्दरेण उद्धृताः, तैः. **वृष्टैः**—by sprays. For an account of the churning of the ocean see notes *Veni. I.* **क्षीरोर्मयः**—क्षीरस्य ऊर्मयः the waves of milk. **अच्युतम्**—नास्ति च्युतं स्वस्वभावात्स्वलनं यस्य. 'यस्मान्न च्युतपूर्वोऽहमच्युतस्तेन कर्मणा.' *Bhāgavata.*

Trans.:—The matrons of the city covered him with *Lājās* (fried grain) as the milky ocean [covered] Achyuta with the sprays tossed up by the Mandara mountain.

28. This and the next stanza are to be construed together. **प्राचीनवर्हिषा तृष्यः**—resembling प्राचीनवर्हिष् *i. e.* Indra. **अहितान्**—enemies. **अनिलोद्धृतैः**—अनिलेन उद्धृताः tossed about, waved about by the wind, तैः. **केतुभिः**—by banners. **तर्जयन्**—threatening, menacing *vide XII. 41.* The root *तर्ज्* belongs to the 1st and 10th conj., in the first it is *Paras.* and in the second it is *Atma.* The form would therefore be *तर्जयमान.* Mallinātha explains the form *तर्जयन्* on the authority of *Vāmana* taking *वृज्* and *मर्ज्* as *Paras.* in the 10th conj. It would, however, be much better to take *तर्जयन्* as the *pre. par.* of the causal of *तर्ज्* and explain it thus:—Rāghu went on in his march causing his banners to terrify his enemies.

Trans.:—He who was equal to Indra, first of all marched towards the east menacing, as it were, his enemies with his banners waving about in the air.

29. **घनसन्निभैः**—Mr. Kāle observes 'सन्निभ' properly means that which appears or shines; while the meaning wanted here is 'equal to' or 'like.' Amara says that words like *निभ, सैकाश* etc. express this meaning when they form the latter members of a compound; so this is a *नित्यसमास* admitting of no *रूपद्विग्रह.* Mallināth himself explains this in *Māgha I. 21.* The commentator brings out the comparison in three ways *viz.* by colour, action, and size—the colour of clouds is dark so is that of Rāghu's elephants; (2) clouds discharge water in showers, so do elephants send forth rut; (3) the clouds are massive, so are the well-fed elephants of the king. **तलम्**—This word is both *mas.* as well as *neut.* It had better be taken as *neuter* to fully compare with *व्योम.* *vide Jīmakī. IV. 17.*

Trans.:—Covering the sky with [masses of] dust raised by his chariots and the earth with [numerous] elephants resembling dark clouds he made the sky [look] like earth, and the earth [look] like the sky.

30. **प्रताप**—see IV. 15. **पराम**—dust, see *comm.* **रथादि**—रथाः आदिः यस्याः सा **चमूः**—which consists of 729 elephants, 729 chariots, 2,187 horses, and 3,645 foot-soldiers. The poet instead of accepting this four-fold

division says 'the prowess of Raghu, which was already well known was one, the second was the din of the approaching large army, the third was the dust raised by the march and the fourth was the actual army comprising all the different usual sections taken collectively.

चतुःस्कन्धा—चत्वारः स्कन्धाः यस्याः सा.

Trans. :—Ahead went the terror of his name, then [went forth] noise, thereafter the dust; and lastly the chariots etc., thus—the army was made up of four divisions as it were.

31. मरुपृष्ठानि—त्रियन्ते मृतानि अस्मिन्निति मरुः, मरोः पृष्ठानि (arid tracts). उद्गर्भांसि—उद्गतानि अर्भांसि देवु तानि. नाव्याः—*see comm.* सुप्रतराः—सुखेन प्रतर्तु शक्याः सुप्रतराः easily fordable. प्रकाशानि—cleared away so as to be lighted. शक्तिमत्त्वात्—on account of possessing power. शक्तिः विद्यते यस्व सः शक्तिमान्; शक्तिमत्तः भावः शक्तिमत्त्वं, तस्मात्. Annotators take शक्ति in the sense of supernatural power.

Trans. :—Being possessed of ample resources he converted sand; tracts into well-watered ones, navigable rivers into easily fordable ones, and deep forests into open tracts.

32. पूर्वसागरगामिनी—पूर्वश्चार्सा सागरश्च the eastern ocean; पूर्वसागं गच्छति इति पूर्वसागरगामिनी, ताम्. हरजटाभ्रष्टाम्—हरस्य जटाः, ताम्भ्यः भ्रष्टा fallen from the matted hair of हर, तां गङ्गां. भगीरथः—the great-grandson of Sagara. The legend about the carrying of Ganges by Bhagiratha is given in the Rāmāya. I. 35-44. It says, Sagara commenced performing the 100 horse-sacrifices necessary to attain the position of Indra. At the 100th sacrifice the horse that was loosened was carried away by Indra. The sons of Sagara tried in vain to find out the horse. After a long search they found it grazing by the side of the sage Kapila in the nether world. They charged the sage of having stolen the horse, whereupon the latter in his wrath at once reduced them to ashes. Nothing but the holy waters of the Ganges, which watered the plains of heaven, could gain salvation to these Sāgaras. It was Bhagiratha who succeeded in propitiating Bramhā to be allowed to take the Ganges to the sublunary world. The stream fell on the head of Shankara and after meandering through his matted hair descended to the earth. From there she was taken to Pātāla where the heaps of the ashes of Sagara's ancestors being sprinkled with her holy waters their souls ascended to heaven.

Trans. :—As leader of a vast army marching towards the eastern ocean he resembled Bhagiratha who led the Ganges fallen from the matted hair of Hara.

33. The kings are compared to trees and Raghu to an elephant. He brought the kings under his control and did havoc in conquering and overcoming them, just as a furious elephant does in clearing a

passage for himself in a dense forest. फलम्—(1) wealth; (2) fruits. उखातिः—(1) dethroned; (2) uprooted. भ्रष्टैः—(1) defeated; (2) broken. उत्सवण—clear, free from obstacles. दन्तिनः—दन्ती विधेते यस्य सः दन्ती, तस्य.

Trans. :—His course was [left] clear and well-marked by his compelling hostile kings to give up their wealth, and by his dethroning and ronting them in a variety of ways, just like that of a tusker whose path is marked by trees shorn of their fruits or uprooted and broken down in various ways.

34. पौरस्थान्—पुरः (on the east) भवाः पौरस्थाः according to the rule given in the *comment*: The Mahābhārata in the *Saḥsra-Pāṭya* enumerates the countries situated to the east of India. आक्रामन्—traversing. तान् तान्—The various. The repetition of दीप्ता is to give a comprehensive sense. *cf.* *Budha*. II. 48. जनपदान्—countries. जयी—ever victorious. तालीबन्ध्यामम्—तालीनां वनानि, तैः बन्ध्याम्. उपकण्ठम्—shore, उपगतः कण्ठमुपकण्ठः, तम् a Prādi com. उपकण्ठान्तिका वृणोन्वय्या अप्यभितोऽन्वयम् *Amar*. महोदधेः—उदकानि धीयन्ते अस्मिन् इति उदधिः, महाक्षासौ उदधिश्च महोदधिः, तस्य.

Trans. :—That conqueror over-running the various eastern kingdoms, came to the shores of the great ocean which was dark with palm-groves.

35. भ्रमज्जपां—न, नभ्राः अनभ्राः, तेषां. समुद्रतुः—समुद्रति इति समुद्रतां, तद्गुणं सिन्धुरथात्—सिन्धोः (of the river, see *Ku.* III. 6, *Me.* 46.) रयः (speed) *cf.* जन्तुप्रतिहरयं तोयम् *Me.* 20.) तस्मात्. सुहृः—by the people of the country called सुहृ situated to the west of Vanga. It is believed to have been named after the fourth son of Bali. Its capital ताम्रलिपि has been identified with Tamruk on the right bank of the Cossyā which is the Kapishā of Kāśidāsa. In Mahābhārata II. 30 Sumba is called Rādha which is the name of Western Bengal. Tāmralipta has long been known for the temple of Kālī to which Dandin has referred in his *Dashakumāra*. Vallabha and Sumati. explain सुहृः as ब्रह्मदेशीयैः राजभिः वृत्तिम्—वर्तते अनया इति वृत्तिः, ताम्; course of action. वैतसीम्—वैतसः इयं वैतसी, ताम् *cf.* वृणानि नोन्मूलयति प्रभञ्जनो वृद्धिं नीचैः प्रणतानि सर्वशः । समुच्छ्रितासु वैतरुन्मवाधते महान्महत्वेव करोति विक्रमम् ॥

Trans. :—From him who was the extirpator of the unyielding, the Samhas saved their lives by following the conduct of the cane-plant against the force of a river-current.

36. वङ्गान् the kings of Vanga or Eastern Bengal which lay to the West of Tipperāh. Vanga is quite separate from Gaud or Northern Bengal. In the Mādhyama. Champu the two countries are distinguished Vanga appears to have at one time included the sea-coast of Bengal. It is also called समतल or 'the plain.' Heoun Tshang does not make

any mention of Vanga, but speaks of Samatata in its place. Suvarṅga-grāma and Vikrampura were important old towns. It appears that Vanga at one time enjoyed a good maritime trade with some of the islands of the Eastern Archipelago, Malaya and China. उखाय—uprooting i. e. removing from his throne. तरसा—*ins. sing.* of तरस n. energy, vigour. cf. V. 28; Ma. IX. 72. नेता—*nom. sing.* or नेतृ n. leader; here signifies Raghu. नैसाधनोद्यताम्—नावः एव साधनानि; तैः उद्यताः (ready, equipped, at hand) तान्. निष्काम—fixed. गङ्गा...रेपु see *comm.*

Trans. :—By his power that leader (Raghu) vanquished the Vanga chief, who stood forward [to resist him] with [their] fleets, and erected pillars of victory [on the islands] in the stream of the Ganges.

37. आपा...णताः—पादः एव पद्मं, पादपद्मं; पादपद्मं मर्वादीकृत्य इति आपादपद्मं, आपादपद्मं प्रणताः आ...तः bent down to the feet, fallen at the feet (of Raghu); (2) bent down to the roots. कलमाः—paddy stalks. तैः—alludes to the Vanga king, spoken of above. कलैः (1) by wealth. See *comm.* (2) by grain. उखाय...विताः—पूर्वं उखायताश्च पश्चात् प्रतिरोपिताः (1) First removed, brought under subjection and then re-established. (2) signifies the transplanting of the paddy stalks. Bengal is a pre-eminently rice-growing country and the description is very accurate. Compare *Kīrīt.* IV. 4 where also the transplanting process is mentioned.

Trans. :—As the Kalkama-stalks after they are first rooted up and then transplanted grow up bending low to their roots by the [weight of their] grain, so those Bengal chieftains being first dethroned and then re-instated bending down to his very lotus-feet brought forward immense treasures to Raghu.

38. तीर्त्वा—crossing, from तृ to cross. कपिष्ठा—*a* river identified with the modern Cossyā. See St. 35 *supra*. बद्ध...सेतुभिः see *comm.* कलावर्षितपथः—उत्कलैः आदर्शितः पन्था यस्य सः The change of रथा to पथ at the end of a compound is by the rule ऋक्पूर्वभूःपदान्मानक्षे *Pāṇi.* V. iv. 14. Utkala country or modern Orissā lay to the south of Tāmralipta. The chief town of this province 'Cuttak' better known as Padmāvati was founded in the 10th century. कलिङ्गाभिमुखः—कलिङ्गस्य अभिमुखः Kalinga appears to have been the country lying to the south of Odra and extending to the mouth of the Godāvarī. See *Dasha.* VII.

Trans. :—Having crossed the river Kapishā with his army by means of bridges of elephants he proceeded towards Kalinga the road to which was pointed out [to him] by the Utkalas.

39. प्रतापं—prowess; valour. See St. 15 *supra*. It is here compared to the अंकुश a goad used in driving elephants. महेन्द्रस्य मूर्ध्नि—on the top of the Mahendra mountain which extends from Utkala or Orissā and the northern Circars to Gondavana. Genl. Cunningham identifies it with Mahendra Male which divides Ganjam from the valley of the

Mahānsī. The modern town of Rājmahendri was probably the capital of the king of Mahendra. **तीक्ष्णम्**—(1) unendurable, as applied to प्रताप, and (2) sharp, as applied to अङ्कुश. **स्यवेशयत्**—(1) established, (2) drove in. **अङ्कुशः**—अङ्कुशते अनेन इति a goading-rod used in driving and controlling elephants. **यन्ता**—*nom. sing.* of यन्तु the driver of an elephant, see VII. 37. Also 'the driver of carriage-horses;' see I. 51. **गम्भीरवेदिनः**—a गम्भीरवेदिन् (गम्भीरं वेदितुं शीलमस्य) is an elephant who is slow to understand or to mind any goading from the driver, or who is not easily frightened (*vide* quotations in the *comm.*). The simile here is complete; since the mountain is insensible to the control established by king Raghu just as a powerful elephant is unmindful of the goading of the driver.

Trans :—He vigorously established his authority on the head of Mahendra just as a driver plunges his goad in [the head of] an unmindful elephant.

40. **प्रतिजग्राह**—the root जृह् with प्रति *lit.* means 'to accept,' but, here it is used in the sense of 'to resist,' 'to be hostile.' It is used in this sense again in VII. 36. It may be taken in the *literal* sense:—The Kalinga king gave a (warm) reception to king Raghu by means of weapons *i. e.* in a hostile manner. **कालिङ्गः**—कलिङ्गानां (names of countries are always used in the plural in Sanskrit since they are taken from the inhabitants) राजा कालिङ्गः see *comm.* **गजसाधनः**—गजाः एव साधनं यत्र नः. **पक्षच्छेदोद्यतः**—पक्षाणां (of wings; of adherents) छेदः, तस्मिन् उद्यतः तं; see III. 60; VI. 54; and IX. 12. also *Niti*, 36 and *Notes*; *Kumārī* I. 20 and Rāmāyana Sundarakāṇḍa. "पक्षवन्तः पुरा शैला वज्रुतः शीघ्रगगिनः । द्रवन्ति स्म दिशः सर्वा गरुडानिलरंहसः ॥ तवस्तेषु प्रवर्तितेषु देवसंघाः महद्वशः । भूतानि च भव्यं जग्मुस्तेषां पदनशकया ॥ ततः कुडः सहस्राक्षः पर्वतानां महद्वशः । पक्षाधिच्छेदं वज्रेण तत्र तत्र शतक्रतुः ॥ शिलावर्षी—शिलाः वर्षति इति; 'showing stones.'

Trans :—The king of Kalinga possessing [war] elephants received him with weapons just as [was done by] the mountain pelting stones at Indra [who stood] ready to lop off its wings.

41. **द्विषां**—*Geni. plu.* of द्विषु an enemy. **विषह्य**—(p. p. of सह् with वि). **काकुत्स्थ**—the descendant of ककुत्स्थ. In a war between the gods and the demons the former were routed when, as usual, they went to Vishnu for help. Vishnu referred them to Puranjaya of Ayodhyā. On waiting upon this king the gods were told that he would become their leader and defeat their enemies provided Indra consented to carry him on his shoulders. Indra assumed the form of a bull and Puranjaya rode him, fought the demons, and destroyed the enemies of the gods. Hence Puranjaya obtained the appellation ककुत्स्थ *i. e.* rider on the hump, see VI. 71 *infra*. **नाराचतुर्दिवम्**—नारणां समूहः नारम्; नारं

आन्वामति इति नाराचः (an arrow wholly made of iron), नाराचानां दुर्दिनं *lit.* दुर्दिन is a cloudy day but here, as the *comm.* says, by लक्ष्मणा it signifies 'a shower' the result of a cloudy day. **सन्मङ्गलस्नातः**—मंगलाय स्नातः मंगलस्नातः or मंगलेन (मंगलद्रव्यमिश्रेण जलेन) स्नातः; सत् मंगलस्नातः सन्मंगलस्नातः, see *comm.* It is necessary for a conqueror to have the ceremonial bath before taking possession of the conquest. Here the poet makes the shower of the steel-darts do the duty of such a bath. **प्रतिपेदे**—gained, became possessed of.

Trans.—There (on the Mahendra) Kākutstha [patiently] bore the volley of the iron-arrows of the enemies and being thus, as it were, bathed in due form acquired the beauty of a conqueror.

42. ताम्बूलीनाम्—The ताम्बूली is a creeper called the *pipper betel* whose leaves are used for chewing, called also नागवल्ली. **दलैः**—by means of the leaves made into *improptu* cups which they used as **वषकः** or पानपात्राणि, drinking bowls. **रक्षितापानभूमयः**—आ सम्भूय विवन्ति अत्र इति आपानम्, place for a drinking bout; तस्य भूमयः आ०-मयः; रक्षिताः आ०-मयः वैस्ते. **नारिकेलसर्वं**—नारिकेलम् आसवं coconut-liquor. The *Blāvaprakāsha* defines आसवं to be यच्च पक्वौषधान्मुम्बानां सिद्धमन्नं स आसवं । *Mādhavakāra* says शीघुरिन्द्रियैः पक्वैरपक्वैरासवो भवेत् । मेरियं धानव्रीपुष्पगुडधानाम्लसंहितम् ॥ but मेरियनासवं शीघ्रः is any fermented liquor in general. **योधाः**—the warriors (of Raghu). **शात्रव्यं**—शत्रूणां इदं appertaining to the enemies. It is figuratively said that in indulging in drinking on the Mahendra mountain after the battle the warriors drank, as it were, the victory over their enemies.

Trans.—His soldiers who arranged a drinking stall there (on the mountain) drank the cocoa-wine in cups of betel-leaves and [in doing so] quaffed off the glory of the enemy too.

43. गृहीतप्रतिमुक्तस्य—अदी गृहीतः पश्चात् प्रतिमुक्तः or गृहीतश्चाप्ती प्रतिमुक्तश्च तस्य, goes with महेन्द्रनाथ. **धर्मविजयी**—धर्मार्थे विजयी इति. The commentator Vallabha explains:—धर्मविजयी लोभविजयी असुरविजयी चेति त्रिविधो राज्ञः । यः शत्रुं निजित्य तदीयां नृपश्रियं नीत्वा शत्रुं तरिमन्त्रेव स्थाने स्थापयति स धर्मविजयी । यः शत्रुं निजित्य तदीयां श्रियं मेदिनीं च गृहीत्वा प्राणैः न विकुरुते स लोभविजयी । यः शत्रुं हत्वा तदीयां श्रियं मेदिनीं च गृह्णाति सः असुरविजयी ।

Trans.—The king who conquered for the sake of charitable deeds took possession of the wealth and not the territory of the ruler of Mahendra who [though taken] a prisoner was set at liberty.

44. वेलातटेन—वेलायाः (of the tide; वेला is appropriately the land covered by the water of the sea at high-tide). तटः (limit, shore), तेन. **फल-मालिना**—फलवंताश्च ते पूगाश्च; तेषां माला (a row) यस्मिन् तत्. The पूग is the betel-nut tree. **अगस्त्याचरिताम्**—अगस्त्येन आचरिताम् one which is taken up, resorted to, by Agastya; see *comm.* and note on st. 21. **आशाम्** to the direction. आशा ककुभिः नृणांयाम् *Amara*. **अनाशास्य जयः**—न आशास्यः

अनाशास्यः, अनाशास्यः जयः यस्य सः to whom victory came unsought. This is Malli's explanation. *Chāritra* and *Sumati* explain it as 'a triumph over whom was not to be hoped for' 'whose victories i. e. victories like whom, could never be expected by others.'

Trans.:—Then, [proceeding] exactly along the sea-beach lined with Areca-trees laden with fruit, he whom victory came unsought marched on towards that direction where *Agastya* rises.

45. **सैन्यपरिभोगेण**—सैन्यस्य परिभोगेण (परिभोग enjoyment such as bathings, sportings in the river. The soldiers of the army indulged in bathing etc. in the waters of the *Kāveri*). गज०...न्धिना—(agrees with सैन्य-भोगे); गजानां दानानि (copious flow of ichor). तेः सुगन्धिः; तेन. Malli. considers the formation of सुगन्धि in the present case unjustifiable. According to the *Vārtika* quoted by him the smell ought to be 'natural' to warrant the \ddot{g} at the end of the compound. But the word नैसर्गिक 'natural' is not to be found in the works of recognised grammarians and hence there seems no reason to explain away the formation by the remark निरङ्कुशः कवयः, see *Kāle's gram.* p. 166. कावेरी—one of the rivers in the south of India. It rises in the Western Ghats and falls into the Bay of Bengal. सरितां पतिः—the ocean, said to be the lord of the rivers. The *Brahma-Purāna* says :—शैलानां हिमवन्तं च नदीनां चैव सागरम् । गन्धर्वाणामधिपतिं चक्रे चित्ररथं विधिः ॥ शङ्कनीयाम्—शङ्कितुं योग्या शङ्कनीया worthy of being doubted as to her chastity.

Trans.:—By the indulging of [his] soldiers [in her waters] and by the strong smell of the ichor of [his] elephants [imparted to her waters] he made the river *Kāveri* become an object of suspicion (as to her fidelity) in the mind of the lord of rivers.

46. बलैः—See st. 26 *supra*, and *comm.* अध्यूयिताः—resorted to. विजिगीषोः—विजितुं इच्छुः विजिगीषुः, तस्य *lit.* one eager to conquer, and this meaning may be accepted as *Raghu* had yet to conquer. Mr. *Kāle* refers to st. 11 as an argument against this, perhaps taking अनाशास्यजयः in the sense of 'to whom victory was not a thing to be sought after' but we would take this phrase in the sense of 'over whom a victory was not to be hoped for.' गताध्वनः—गतः अध्वान् (अध्वन् road) यस्य सः agrees with तस्य. मारीचोद्धान्तहारीताः—मारीचानां विषयो मारीचः the land abounding in black-pepper-creepers मारीचेषु उद्धान्ताः मा०-उद्धान्ताः मा०-न्ताः हारीताः (parrots) यान्त ताः. मलयाद्रेः—मलयाद्रेः is the southern portion of the Western Ghats in Malabār and known in Sanskrit literature particularly for its cool breezes and fragrant sandal forests. The slopes of Malaya are said to be circled by the river *Kāveri* in the *Māhāvira-charita*. In the *Bāla-Rāmā*. III. 31 the mountain is said to be covered with cardamoms and pepper, and mentioned to be rich in sandal forests (*vide* *Nagānanda* and *Ratnāvali*). It may be safely taken to be the southern portion of the Ghats running from the south of Mysore

and forming the eastern boundary of Trâvancore. उपत्यकाः—sides, slopes. See *comm.*

Trans.:—The tracts at the foot of the Malaya mountain full of parrots frequenting forests of pepper, were selected as halting-grounds by the armies of the victory-seeking [hero] who had travelled a sufficient distance of the road.

47. अश्वभुण्णानां—trodden by horses, see *comm.* and I. 17; *Fea.* l. 2. मूलाणां—cardamom-plants. उपतिष्णवः—The kṛit affix इष्णुच् is added to the verb प्त् with उच् to indicate the sense of possessing 'the property of flying by easily slipping away.' See Kāle Gr: §777. फलरेणवः—particles or grains: the seeds. तुल्यगन्धिषु—तुल्यः गन्धः येषां ते is not quite accurate like सर्वधनी as explained in the *comm.* It ought to be dissolved as follows:—तुल्यश्च गन्धः तुल्यगन्धः, स येषां अस्ति इति तुल्यगन्धिनः; तेषु. resembling the strong smell. मत्तेभकटेषु—मत्ताः (infuriated by dropping rut) च ते इथा (elephants) इः तेषां कटाः (temples. See II. 37), तेषु. ससजुः—stuck.

Trans.:—The particles flying about [in the air] of the seeds of cardamoms crushed by the hoofs of [his] horses settled on the temples of the infuriated elephants emitting a similar smell.

48. भोगिवेष्टनमार्गेषु—भोगिनां (see II. 32) वेष्टनानि (twining round); तेषां मार्गाः (the grooves), तेषु. समर्पितं—tied. अश्वसत्—(3rd pers: sing: of the Aorist of अश् which though Atm. becomes Paras. in the 2nd variety of the Aorist). श्रेवं—see *comm.* halter. त्रिपदीच्छेदिनां—त्रिपदा, यथाः पादा अस्या इति (formed irregularly like कुम्भपट्टी); तां छिन्दन्ति ते, तेषां.

Trans.:—The halters—of the elephants possessing the power to break their shackles, tied in the groves formed in the [trunks of the] sandal-trees by the winding round of the serpents,—did not slip down.

49. मन्दायते—becomes dim. The brightness of the sun becomes dim, when he travels from the north to the south. प्रतापं—see 12, 15, 30 *supra*. पाण्ड्याः—पाण्डूनां राजा पाण्ड्यः, पाण्ड्यं साधवः पाण्ड्याः the partisans of Pândya. Pândya is a country to the extreme south of India. The mountain Malaya and the river Tâmraparṇi fix its site beyond all doubt. In the time of Kâlidasa it must have extended from the banks of the Kâveri to the Indian ocean as he calls its capital उरगाख्यपुर which is probably the modern Negapatam. विषेहिरे—3rd plu. of the perfect of सहृ with *fv*.

Trans.:—The heat of the sun loses in intensity when he is in the southern solstice, but the Pândya princes though in that very region could not endure the energy of Râghu.

50. ताम्र-तस्य—ताम्रपर्णा समेतः, तस्य. Tâmraparṇi is a slender stream flowing past Pâlamkotâ and falling into the Gulf of Mâunâr. The place where it joins the sea appears to be celebrated for its pearl fisheries. The stream is described by Râjashekhara. मुक्तासारम्—मुक्ताः एव सारः or मुक्तानां सारं (the select). ते—refers to पाण्ड्याः.

Trans.:—Falling at his feet they (the Pândya princes) presented to him the finest pearls [found] at the joining of the Tâmraparñi and the ocean ; [and in doing so] they passed over, as it were, to him all their amassed fame.

51 and 52. यथाकामं *ind.*—to heart's content, to satiety. तटेषु—on the slopes. आलीनचन्दनौ—आलीनाः (overgrown) चन्दनाः (चन्दनद्रुमाः) वयोः तौ or आनीने (smeared over, anointed) चन्दनं (unguent) वयोः तौ. मलयदुर्गुरौ—For Malaya see st. 49. Dardura is probably a hill-top which forms the south-eastern boundary of Mysore. The two mountains are also spoken of in one connection in the Mârk. Purâna. असह्यविक्रमः—न सह्यः असह्यः असह्यः विक्रमः यस्य मः. सह्यम्—i. e. the Sahyâdri mountain. दूरान्मुक्तम्—is an Aluk comp., see *comm.* उदन्वता—(उदकानि सन्ति अत्र इति उदन्वताम् the sea), by the sea. नितम्बम्—the hips, or the lower part. स्वस्तांशुकम्—स्वस्तं (dropped down) अंशुकं (garment) यस्मात् मः, तन. अलङ्घयत्—came up to, reached. The two stanzas together form what is called a वृत्तम्. See I. 5 for definition.

Trans.:—Having enjoyed to his heart's content the slopes of the two mountains Malaya and Dardura covered with sandal trees as if they were the breasts of the south, this hero whose power was unbearable ascended the Sahya mountain, which was, as it were, the hip of the earth nuded by the falling down of its garment in consequence of the receding of the ocean.

53. अर्नाकैः—“ अर्नाक is orig. the face, and then meaning, the edge of any sharp weapon, it signifies like the Latin *acies*, the sharp edge or edge-like appearance of an army in a march i. e. a row. In classical Sanskrit the word only bears one signification derived from the last viz. that of multitude or army.” *Pandit.* विसर्पद्भिः—marching, travelling onward. अपरान्तजयोद्यतैः—अपरान्तानां (the people of the west, see *Jîva*. III. 64 and *comm.*) जयः, तस्मिन् उद्यतानि; तैः. रामास्त्रोत्सारितैः—रामस्य अस्त्राणि तैः उत्सारितः (thrust back). The Râma here is Parashurâma. He destroyed the Kshatriyas 21 times, took possession of the whole world and then made a gift of it to Kâshyapa as *dakshinâ* in a sacrifice. There was no room left for Parashurâma to practise his austerities. The ocean told him to find out space for himself if he could by pushing back its waters. Parashurâma shot an arrow on the waters of the western ocean at which a strip of land along the western Ghauts known now, as ‘ the Konkan ’ and Surpâraka in ancient times, was left dry for Parashurâma. This legendary account is found in the Mahâ-Bhârata while in his Vishnu Purâna Prof. Wilson traces the antiquity of the legend at least as far back as the Christian era. सह्यलग्नः—सह्यं लग्नः touching the Sahyâdri mountain. The sea had been pushed back by the arrows of the warrior Parashurâma. The armies of Raghu stretching far and wide along the coast appeared as if it were a continuation of the ocean

and hence, *figu.* the poet says the sea appeared as if brought back to the foot of the Sahyâdri mountain.

Trans.:—When his vast armies spread out in view of conquering the west the sea though (at one time) sent back by the missile of Parashurâma now appeared as if touching it.

54. भयो०...घाणां—भयेन उरसुष्टाः भयोत्सुष्टाः; भयोत्सुष्टाः विभूषाः याभिः तासां. केरलयोपितां—केरलानां योपिताः, तासां. Kerala is the ancient name for the whole tract of Cochin, Canarâ and Travancore. In the 8th Ucchavâsa of the Dasha-kumara Dandin makes a mention of the kings of Kuntala, Konkan, Vanavâsi, Murala, Rehika and Nâsikya rising against the king of Vidarbha. Of these Murala appears to be another name for Kerala. The principal rivers in this part of the country are the Netrâvatî on which Manglore stands; the Sarasvatî on which stands Honâvar and the Kâli-Nudî on which is situated Sadâshivagad. It is probably the last one which can be said to be the Muralâ river of our poet, as also of Bhavabhûti who speaks of the same in his Uttara. Kerala may, therefore, be taken to be the strip of land between the W. Ghauts and the sea north of the Kâveri stretching up to the southern confines of Konkan. अलकेषु—अलकाः are properly the short soft curly hair stretching up to the front of the ears which impart a beauty to the female face. See VI. 23 & VIII. 51. चूर्ण०...कृतः—प्रतिनिधीयते इति प्रतिनिधिः; चूर्णात् प्रतिनिधिः; चूर्ण-प्रतिनिधिः; न चूर्णप्रतिनिधिः अचूर्ण-प्रतिनिधिः अचूर्ण०...निधिः चूर्णप्रतिनिधिः सम्भवमानः कृतः. The ablative Tatpurusha is adopted in consequence of Pânini's remark प्रतिनिधिः प्रतिदाने च यस्मात् although we find it taken as a genitive Tatpurusha by some annotators; for प्रतिनिधिः see I. 81 and V. 63.

Trans.:—The dust raised by the army was deposited, as a substitute for hair-powder by him on the curling ringlets of the Kerala women who had given up all personal decoration through terror [at his approach] .

55. सु०...दुतम्—मुरलायाः गन्तः तेन उद्धतम् सु०-दुतम्. For the river Muralâ see notes on st. 54. कैतकं—कैतकस्य इदं कैतकं. तद्यो०बाणानाम्—तस्य योधाः तद्योधाः (the warriors of Raghu) तेषां वारवाणाः (mail-coats). वारयन्तीति वाराः; बाणानां वाराः वारवाणाः a compound of the Mayurvyansakâdi class), तेषाम्. अयलपटवासताम्—पटो वास्यते अनेन पटवासः; अविद्यमानः यत्रः यस्यै अयलः; अयलः पटवासश्च; तस्य भावः अ०सता, ताम्. The ingredients of the पटवास are given in Brihat Samhitâ to be:—"त्वग्दीरपत्रभासैः सुक्ष्मैलाधेन संयुतैर्क्षणाः । पटवासः प्रवरोऽयं सृगकपूरप्रबोधेन," but *lit.* पटवास may be any fragrant powder.

Trans.:—The Kotaka pollen carried by the breeze on the Muralâ served as a natural scent-powder for the mailed coats of his warriors.

56. अभ्यभूयत—eclipsed, put in the shade. वाहानां—of the horses.

चरतां—moving about, agreeing with वाहानां. Even if the horses be haltered or be grazing along the banks of the rivers their limbs would be in motion and they could not be stiff like statues; hence, it is not necessary to suppose them to be on a march. Besides it is hinted in st. 53 that the army was on a halt. **वर्मन्**—is a generic term for an armour. It signifies here the accoutrements of the war horse. **पव०...ध्वनिः**—see *comm.* राजतालयः may be dissolved as तालीनां राजानः by taking it in the राजदन्तादि class.

Trans.:—The rustling sound in the forests of the magnificent Tāla trees was eclipsed by the clanking of the mailed trappings of the different limbs of his moving horses.

57. **खर्जू०...द्धानाम्**—खर्जूरीणां स्कन्धाः ख०-स्कन्धाः (the trunks of the date-palms. It may here be noted that the date-palm is not found in the Konkan) तेषु नद्धानां करिणां. **कटेषु**—on the temples (see st. 47). **मदो०-धिषु**—मदस्य उद्गारः (flow), तेन मुग्धनीनि, तेषु; agrees with कटेषु. **शिलीमुखाः**—bees. **पुन्नागेभ्यः**—पुन्नाग is a flowering tree having a strong smell and is probably the *Rottlera tinctoria*.

The poet means that the bees left the flowers of the Punnâga and swarmed on the temples of the elephants who were discharging ichor from their temples.

Trans.:—The black bees from the Punnâga trees alighted on the temples, perfumed by the flow of ichor, of the elephants tethered to the trunks of the date-palms.

58. **अवकाशम्**—space, *cf.* अवकाशो न पर्याप्तस्तव बाहुलतान्तरे *Dandi*. **उदन्वान्**—the sea. उदकानि सन्ति अत्र इति. see st. 52 *cf.* उदन्वच्छन्नाभूः *Bhartri*. **रामाय.**—See st. 53. The dative is according to the rule explained in note on तस्मै st. 25. **अभ्यर्थितः**—requested, entreated *cf.* नान्यर्थितो जलधरोऽपि जलं ददाति *Bhartri*. **अप०-व्याजेन**—महीं पालयन्ति ते or पालयन्ति ते पालाः, मद्वाः पालाः महीपालाः; अपरान्ताः च ते महीपालाश्च, तेषां व्याजं, (see *Jāna*-III. 17) तेन. **करम्**—a tribute. **किल**—if taken in the sense of 'it is related' it may be taken with the first clause or if taken to convey उत्प्रेक्षा it may be construed with the latter half of the stanza.

Trans.:—It is mentioned that the ocean when entreated, gave a space to Parashurâma; [the same ocean] now paid tribute to Raghu through the kings of the West.

59. **मत्ते०...लक्षणम्**—मत्ताश्च ते इभा (see st. 47) श्च मत्तेभाः, मत्तेभानां रदनाः मत्ते०...दनाः, तैः उत्कीर्णानि (marks); व्यक्तानि च तानि विक्रमलक्षणानि (विक्रमो लक्ष्यते एभिस्तानि) च व्यक्त०-लक्षणानि. मत्ते०...णीनि एव व्यक्त०...क्षणादि यस्मिन् ते or the compound may be dissolved in another way by taking उत्कीर्णं to be a p. p. instead of a noun in the following manner. मत्ते-भरदनोत्कीर्णानि अत एव व्यक्तानि मत्ते०...व्यक्तानि; विक्रमस्य लक्षणानि विक्र०...क्षणानि; मत्ते०-व्यक्तानि विक्रमलक्षणानि यस्मिन् तं or मत्ते०-त्कीर्णः अत एव व्यक्त-लक्षणः तं. Kālidāsa speaks of elephants sporting by the slopes of mountains.

वप्रकीडापरिणतगजप्रेक्षणीयं. *Megha*. I. 2. The diggings of the sides of the mountains by their tusks are *fig.* spoken as the engraven marks of victory. **त्रिकूट**—a three peaked mountain in Travancore or somewhere in its neighbourhood but certainly not the त्रिकूटाचल of the Rāmâyana. **उच्चैः**—an *indi*. **जयस्तम्भ**—pillar of victory; see st. 36. It has always been a universal custom to erect a trophy in commemoration of a victory.

Trans.:—He made the Trikûta mountain, which bore unmistakable marks of his valour cut out by the tusks of his maddened elephants as if it were a lofty monument of [his victory].

60. पारसीकान्—The inhabitants of Persia or at least those of the adjoining tracts. In V. 73 it has been called वनायुदेश. See also Hall's preface to Vâsavadattâ. Sumativijaya calls them सिन्धुतटवासिनो म्लेच्छराजान्. **स्थलवर्त्मना**—by a land route; as opposed to जलवर्त्मना. **इन्द्रियाख्यान्**—इन्द्रियाणि एव आख्या येषां ते इन्द्रियाख्याः तान्. See *Jâna*. III. 3. The Pârasikâs are likened to the senses—the seats of passions—which are overcome by a **संयमी** *i. e.* one who has brought his mind under control. **रिपून्**—In the case of a संयमी these are काम, क्रोध, लोभ, मोह, मद and मत्सर. **तत्त्वज्ञानेन**—In the case of Raghu with reference to the Pârasikâs तत्त्व may be taken to mean 'the exact condition' as in वयं तत्त्वान्वेषाम्भुकरहताः *Shd.* I. 24; while, in the case of a संयमी we may take तत्त्वज्ञानं to be 'a knowledge of the real nature of the human soul or of the material world as being identical with the Supreme spirit pervading the universe.'

Trans.:—Then he set out by an inland route to overcome the Pârasikâs just as an individual possessed of self-control proceeds with the help of the 'knowledge divine' to conquer the foes known as 'the senses.'

61. यवनीमुखपद्मानाम्—मुखानि पद्मानि इव मुखपद्मानि an Upamita-Samâsa. यवनीनां मुखपद्मानि यव-पद्मानि, तेषां. The Yavanis spoken of by Kalidâsa seem to be of Persian and other races on the north-west of India. Viewing them to be Greeks or Ionians is only too far-fetched. **मधुमदम्**—मधुना मदः the flush from drink; the glow of wine. **बालातपम्**—बालश्चासौ आतपश्च, तम् the morning sun. The genitive पद्मानां and अब्जानां is possessive. In the latter, sunlight being favourable to lotuses they are supposed to be invested with a mastery over them. **अकाण्डयः**—न कालः अकालः, जलदानां उदयः जलदोदयः, अकाले जलदोदयः अण्डयः appearance of clouds out of season when least expected. *cf.* *Ratnâ*. II. 1. 247.

Raghu's invasion, as observed by Mr Kâle, took place at a time when they were in their best spirits and did not expect any hostile invasion.

Trans.:—He did not tolerate the flush of wine on the lotus-faces of the Yavana women; just as the rise of an untimely cloud does not permit the morning sunlight to the lotuses.

62. संग्रामः—battle. **तुमुल**—fierce, tumultuous. **पाश्चात्यैः**—पश्चात् भवाः पाश्चात्याः; तैः. **अश्वसाधनैः**—अश्वाः एव साधनानि येषां ते, तैः. In the *Mudrâ-Râkshasa* we have a distinct reference to the horses of the Persians and especially as cavalry-horses. “मेघाक्षः पञ्चमोऽस्मिन्पृथुतुरगबलः पारसीकाधिराजः” *Mu.* I. 20; also see V. 73. Just as the Kalinga king is mentioned in st. 40 to be गजसाधनः or the Vangâs to be नौसाधनोद्यताः in st. 36, so these have cavalry as their speciality. **शार्ङ्गकू०...योधे**—for शार्ङ्ग see *comm.* तस्य कूजितानि (twangs) तैः विज्ञेयाः (विज्ञातुं योग्याः) शार्ङ्ग०...विज्ञेयाः; प्रतियुध्यन्ते ते इति or प्रतिगताश्च ते योधाश्च प्रतियोधाः warriors of the opposite side. शार्ङ्ग०...ज्ञेयाः प्रतियोधाः यस्मिन् तस्मिन्. The poet means to imply that the battle waged so furiously that the fighting men could hardly distinguish each other; secondly, to hint at great superiority in archery on the part of Raghu's soldiers who recognised their antagonists by the mere twanging of their bows.

Trans.—Then a fierce battle took place with the westerners possessing horses, in [a canopy of] dust wherein the opposing warriors could be recognised [by each other] by the twangings of their bows.

63. भङ्गापवर्जितैः—भङ्गैः (by means of spears) अपवर्जितानि (severed), तैः; agrees with शिरोभिः. **श्मश्रुलैः**—having beards. *Châritravardhana* remarks in this connection “पाश्चात्याः श्मश्रूणि स्थापयित्वा केशान्वपन्तीति तद्देशाचारोक्तिः.” **सरघाव्याप्तैः**—सरघाभिः (see *comm.*) व्याप्तानि, तैः. **क्षौद्रपटलैः**—see *comm.*

Trans.—He covered the earth with their bearded heads cut off by spears as if they were so many honeycombs covered with bees.

64. अप०...स्त्राणाः—अपनीतानि (removed) शिरस्त्राणानि (helmets) येस्ते. **प्रणिपातप्रतीकारः**—प्रणिपातः (falling at the feet, prostrating) एव प्रतीकारः (remedy), यस्य सः. **संरम्भः**—anger, irritation. **हि**—may be taken as ‘since’ or ‘certainly.’ **महात्मनाम्**—महान् आत्मा येषां ते (those whose minds or souls are magnanimous) तेषां. **तं शरणं ययुः**—*lit.* went to him the protector, sought his protection.

Trans.—The [survivors] removed their helmets and [with uncovered heads] went to him to seek protection, since the anger of the generous is [readily] appeased by submission.

65. विनयन्ते स्म—removed. The *Âtma.* formation of the verb नी with वि is special. It becomes *Âtma.* when its object is in the body of the Agent and not a part of it by *Pañi.* I. iii. 36. **स्म**—a particle added to the present tense of verbs or to pres. participles to impart the sense of past tense to them. *cf.* काचित् । भर्तुर्भुवः कूजयति स्म कर्णे *Jâna.* III. 57. **तद्योधाः**—His (Raghu's) warriors. **मधुभिः**—by means of wine. For *Madhu* see *Ratnâ.* I. 1. 104. **आस्ती०...रत्नासु**—अजिनेषु (among antelope skins) रत्नानि (the best) अजिनरत्नानि. (The word रत्न is often used to indicate the best of a class *e. g.* पुरुषरत्नमलंकरणं सुवः). आस्तीर्णानि (spread

out) अजिनरत्नानि यानु तासु. द्राक्षावलयभूमिषु—द्राक्षाणां बलद्यानि, तेषां भूमयः, तासु. 'The warriors are supposed to take rest on antelope-skins in the bowers of vines. The north-western countries have been celebrated for their lucious grapes and other fruits.

Trans.:—His soldiers [seated] on excellent antelope-skins spread on sites full of vines, removed the fatigue of victory by means of wine.

66. कौबेरि दिशम्—कुबेरस्य अर्तो इति the north. cf. 'कौबेरिदिग्भगमपास्य नगम्.' Kubera or the god of wealth is supposed to be the regent of the northern quarter. उक्तेः—by means of rays. उदीच्यान्—belonging to the north. The idea is, just as the sun travels northwards after he has reached the extreme southern point i. e. 23½° S, so Raghu travelled on northwards, after he had conquered the southern kings.

Trans.:—Raghu then proceeded in the northerly direction with the object of extirpating by his arrows the northern princes just like the sun who sucks up moisture with his rays during his passage in the northern solstice.

67. विनी०...श्रमाः—अध्वनः श्रमाः अध्वश्रमाः (the toils of the road, the fatigue of a journey.) विनीताः अध्वश्रमाः वैस्त. cf. *Ma.* I. 17. सिन्धुतीर-विचेष्टनैः—सिन्धोः तीरं सिन्धुतीरं. (The river may not necessarily be the Indus but may be any other northern river according to the distance that Raghu may have gone in the interior of Persia. Malli. speaks of a river in Káshmere, why not the Amoor or any other river.) सिन्धुतीरेषु विचेष्टनानि (rolling about. Horses particularly are freed of their fatigue by rolling) तैः दुधुषुः—shook off. लग्न०...केशरान्—See *comm.* for the dissolution of the compound. Mr. Kále remarks that the meaning will change according as the reading is केशरान् or केशरान्. He takes केशरान् as specially meaning 'saffron filaments' and केशरान् as 'manes of horses.' Mallináth does not seem to observe this distinction. Cháritra-cardhana's explanation appears cogent. "काश्मीरदेशं कुकुमकेशरबाहुल्यात् तत्र विचेष्टनं लोटनेन लग्नकुकुमकेशरत्वं युक्तम्.

Trans.:—His horses having refreshed themselves by rolling on the banks of the Sindhu shook off the saffron-filaments stuck to their shoulders.

68. हूणावरोधानाम्—हूणानां अवरोधाः (the women of the scraglio) तेषाम्. The Hūnas were evidently those who had settled in the Panjáb and along the Indus at the commencement of the Christian era and probably the descendants of the nomadic tribes who lived for some centuries in the plains of Tartary and were a great scourge to the Chinese and Roman possessions, vide Wilson's *Fishu Pura.* Vol. II. व्यक्तविक्रमम्—व्यक्तः विक्रमः दस्युत्वम्. कपोलपाटलादेनि—कपोलेषु पाटलः (redness on the cheeks), तस्य आदिष्टे शीलम् अस्य इति आदेशो one who orders. Thus when Raghu attacked the husbands all of a sudden the women were so

overcome with terror that their cheeks became pale and white. When they learnt the issue of the battle they slapped their faces with grief (as observed by Châritravardhana and Sumati-vijaya “ हूणयोषितः कुचकपोलविदारणपूर्वं रुदन्तीति तद्देशाचारः ”) so much as to redden them. Mallinâth has another interpretation taking अदिशी to signify ‘indicator’ hence the redness of the cheeks of the Hûna women was an index of the deeds of Raghu.

Trans.:—The action of Raghu evinced such an amount of valour in respect of the husbands of the Hûna women that it brought a redness on their cheeks.

69. काम्बोजाः—Those people who probably inhabited the Hindu Kusha and the adjoining country reaching perhaps up to little Tibet and Ladâk. In the Mahâ-Bhârata the Kâmbojâs are said to have been conquered by Arjuna. They are referred to in the Mudrâ-Râkshasa. सोढुं—inf. of सह् to bear. अनीश्वराः—न ईश्वराः (not poss-ssing power) unable. गजां-क्लिष्टैः—see *comm. cf.* ‘आलानं जयकुञ्जरस्य द्विषदां सेतुविपद्धारिभैः.’ परिक्लिष्टैः—troubled. अक्षौटैः सार्धम्—with the walnut trees. सह, सम, साकं, सार्धं govern the instrumental. आनताः—bent down; (1) the trees bent down by the pulling etc. of the halters by the elephants; and (2) the Kâmbojâs bent down in token of submission.

Trans.:—The Kâmbojâs were unable to withstand his bravery in battle [so] they bent low (before him) along with the walnut trees strained by the neck-ropes of the elephants tied to them.

70. तेषां—of the Kâmbojâs. सदं-भूयिष्ठाः—सन्तः च ते अश्वाश्च सदश्वाः तैः भूयिष्ठाः. तुङ्गं...शयाः—large heaps of gold; see *comm.* उपदाः—presents, see *comm.* शश्वत्—frequently. विविशुः—reached. उत्सेकाः—pride. कोसलेश्वरम्—the king of the Kosalas *i. e.* Raghu who gained the title after his father. *vide* III. 5 *supra.* The kingdom of Kosala according to the Râmâyana was situated along the banks of the Sarayu, the river Ghagrâ of modern times.

Trans.:—Large heaps of gold together with numerous thoroughbred horses constantly reached the Lord of Kosalâs from them; but pride never (came near him).

71. गौरीगुरुम्—see *comm.* the father of Pârvatî, the Himâlaya, see II. 26 and *Kumâr.* I. 20, 24. अश्वसाधनः—having a large cavalry. Raghu must have left his elephants and chariots on this side of the Indus, and taken his cavalry to face that of the Pârasikâs and Kâmbojâs. तत्कूटान्—तस्य कूटान् its peaks. उद्धृतैः—raised up. धातुरेणुभिः—the Himâlaya mountain is known for the abundance of its mineral wealth, see *Kum.* I. 4. 7.

Trans.:—Then Raghu who was escorted by his cavalry got upon the top of the mountain—the father of Gauri, increasing the height of

its peaks, as it were, by the dust of metallic ores raised [by the hoofs of his horses].

72. शशंस—*lit.* told ; here the sense is 'indicated,' तुल्यसत्त्वानाम्—तुल्यं सत्त्वं (strength, moral firmness 'द्रव्यासुव्यवसायेषु सत्त्वमस्ती तु जन्तुषु' *Amar.*) येषां ते (those who have the same firmness as that of the armies of Raghu), तेषां सिंहानां. गुहाशयानां—see *comm.* सैन्यघोषे—सैन्यस्य घोषः the noise of the army in motion. असम्भ्रमम्—न सम्भ्रमम् *lit.* no agitation *i. e.* not being excited. There are two kinds of negations recognised by writers on Rhetoric (1) प्रसज्यप्रतिषेध or that in which the negation instead of the affirmation is prominent and the नञ् is expressed with the verb; and (2) पर्युदास or that in which the affirmation is more prominent than the negation with the नञ् being compounded. In the present case the नञ् ought to be taken as प्रसज्यप्रतिषेध since the negation of the attribute gives superiority to the lions over the armies. For further elucidation see Kāvya Pra. VII. 3.

In this stanza Malli. takes अवलोकितम् on the part the lions to be the subject, असम्भ्रमम् completion of the predicate, and शशंस the predicate. Châritra., Dinkara, and Vallabha explain the verse in a different manner. Charitravardhan and Dinkara agree in "प्रकरणात्स इत्यध्याहियते । स रघुः तुल्यसत्त्वानां आत्मसमानबलानां कन्दरास्थितानां सिंहानां सैन्यघोषेऽपि कटककोलाहलेऽप्यसम्भ्रमं सधैर्यं यथास्यात्तथा परिवृत्य अवलोकितं शशंस अस्तौषीत्. Vallabha construes the passage in the same manner except that he takes असम्भ्रमम् adjectivally to अवलोकितम् which they take as object to शशंस, with सः (understood) as the subject. The translation, according to these commentators, would be 'Raghu applauded the fearless gaze of the lions, sleeping in the caves, [which sleep they cast off] on (hearing) the noise (created by the marching) of the army.

Trans.:—The gazing with turned faces at the tumultuous noise of the army on the part of the lions lying [at length] in the caves and possessing as much courage as the soldiers themselves, indicated their perfect indifference.

73. भूर्जेषु मर्मरीभूताः—see *comm.*; मर्मरः इव संपद्यमानाः those that created a rustling sound. कीचक०... हेतवः—कीचकानां ध्वनिः तस्य हेतवः see II. 12. गंगाशीकरिणः—गंगायाः शीकराः सन्ति येषु ते. These three adjectival phrases indicate the softness, melodiousness and coolness of the breezes. *cf.* VI. 57.

Trans.:—The breezes causing the murmuring noise of the Bhûrja leaves, giving rise to sounds among the Bâmbos and surcharged with the spray of the Ganges served him [found him] on the road.

74. सैनिकाः—the soldiers. वासि०...ङ्गाः—वासितानि (made fragrant, scented) उत्संगानि (surfaces) यासां ताः agreeing with दृषद्ः. The word उत्संग is *lit.* the lap; *cf.* उत्संगे वा मलिनवसने सौम्य निश्चिप्य वीणां *Megha.* II. 23

and secondly 'top,' 'terrace' *e. g.* सौधोत्संगप्रणयविमुखो मास्म भूः *Me.* I. 27. निषण्णमृगनाभिभिः—निषण्णाश्च ते मृगाश्च (see I. 89) तेषां नामयः, ताभिः. The musk-deer are supposed to impart the fragrance of the musk from their navals to the spots where they happen to sit.

Trans.:—His soldiers rested themselves under the shade of the Nameru trees using the rocks whose surfaces had been rendered fragrant by the musk-deer that had sat on them.

75. सरला०-त्विषः—ग्रीवासु भवानि त्रैवेयाणि (halters), मातंगानां त्रैवेयाणि मा०...याणि; सरलेषु भासक्तानि स०...क्तानि; सर...क्तानि च तानि मा०...याणि सर०...याणि, तेषु स्फुरिताः सर०...रिताः; सर०...रिताः त्विषः यासां ताः. औषधयः—herbs. नेतुः—of the leader *i. e.* Raghu. नक्तम्—an *inde.* at night. अस्त्रेहदीपिकाः—स्त्रेहस्य दीपिकाः स्त्रे०-पिकाः; न स्त्रे०...पिकाः अस्त्रेहदीपिकाः see *Ku.* I. 10 for a parallel idea.

Trans.:—The phosphorescent herbs whose light was reflected by the neck-chains of the elephants tied to the pine-trees served this leader as flamebeaus without oil during night.

76. उत्स०-षु—उत्सृष्टाश्च ते निवासाः (halting places, encampments) च, तेषु. कण्ठ०...त्वचः—see *comm.* किरातेभ्यः—Indirect object to शंस; the object being गजवर्षम् (the size, height of the elephant). The roots शंस, ख्या, शंस, and others in a similar sense, as also हि with प्र, सृज् with वि and the like take the Dative of the indirect object. For an almost similar idea to that in this stanza see *Mâgha* XII. 64.

The Kirâtas were a tribe of mountaineers, inhabiting the sub-Himalayan tracts. See *Ratnâ.* II. 29; and notes thereon.

Trans.:—At the halting-places left by him the Devadâru trees, whose barks were bruised in places where the neck-ropes were tied, indicated to the Kirâtâs the heights of the elephants.

77. तत्र—on mount Himalaya. जन्यं—battle, see *comm.* परस्परभिहतसैन्यं जन्यमजनि *Dasha.* घोरं—furious. पर्वतीयैः—पर्वते भवाः पर्वतीयाः, तैः; by those born in mountains; by mountaineers. गणैः—the Ganas are the seven tribes mentioned in the *Mahâ-Bhârata Sabhâparva* as inhabiting the northern slopes of the Himâlaya; see *comm.* नाराच०-तानलम्—क्षेपणीया (contrivances to throw stones *i. e.* slings, called in Marâthi गोफीण) च अश्मनश्च; but it would be better to take क्षेपणीय in the sense of 'fit to be thrown' and therefore क्षेपणीयाश्च ते अश्मनश्च *i. e.* stones of a size suited to be thrown क्षेप०-श्मनः; नाराचाः (steel-arrows; प्रक्ष्वेडनास्तु नाराचाः, *Amar.* see st. 41 *supra.*) च क्षे०-श्मनश्च नारा०-श्मनः, तेषां निष्पेषणं, (crushing) तेन उत्पतिताः अनलाः यस्मिन् तत्, agreeing with जन्यं. अभूत्—Aorist of भू. Although the shades of difference in the senses of the Imperfect, Perfect and the Aorist are laid down by grammarians (see *Bhândâr.* Pre. to Book II) yet they are not adhered

to in classical literature. We find them used rather indiscriminately by classical authors.

Trans.:—A fierce encounter in which fire flashed forth by the striking against each other of the iron-darts and the stones hurled by means of slings took place between Raghu and the hill-tribes.

78. **उत्सवसंकेतान्**—The Utsavasanketâs appear to be one of the hill-tribes in a part of Ladak, north of Kashmere, somewhere along the river Kooner, which is supposed to be the abode of the Kimpurushas, Kinnaras and other semi-divine beings. **विरतोत्सवान्**—विरतः उत्सवः (ardour) येषां ते, तान्. **जयोदाहरणम्**—आह्वियते अस्मिन् इति आहरणं, 'a connected account,' जयस्य उदाहरणं जयोदाहरणम् a song proclaiming victory. According to Pratâprudra this word has a technical meaning, 'a panegyric announcing glory but beginning with such words as जय etc. full of alliteration and composed in the Mâlinî or similar metres.' "येन केनापि तालेन गद्यपद्यसमन्वितम् । ज्येत्युपक्रमं मालिन्यादिप्रासविचित्रितम् ॥ तदुदाहरणं नाम विभक्त्यष्टांगसंयुतम् ॥" **बाह्वोः**—of the hands [of Raghu]; comp. the English phrase 'by dint of his right arm.' **गापयामास**—made [to] sing; from गै to sing. See II. 70 for the causal. **किन्नरान्**—कुत्सिताः नराः (a nitya-samâsa) किन्नराः, तान्; something like the western satyrs half-man half-animal; "स्यात्किन्नरः किंपुरुषस्तुरंगवदनो मयुः" *Amara*. These are said to be the musicians of the Gods. See XV. 33.

Trans.:—He made the Utsavasanketâs spiritless (or brought their festivities to an end) by his arrows, and [thereby] caused the Kinnarâs to sing forth the glories achieved by his arms.

79. **परस्परेण**—परेण परेण इति परस्परेण mutually, by each other. See IV. 45. **उपायनपाणिषु**—उपायनानि (presents) पाणिषु येषां तेषु, (Malli. dissolves the compound as उपायनयुक्ताः पाणयः येषां ते perhaps to avoid the rule सप्तमीविशेषणे बहुव्रीहौ; but पाणि is mentioned as an exception to this rule by Bhâshyakâra, and therefore Malli.'s straining is not necessary); agreeing with तेषु (*loc. absolute*) i. e. the Kinnarâs and other hill tribes. **सारः**—(1) richness. (2) power. See st. 50 *supra*.

Trans.:—On the approach of those mountain-tribes with presents in their hands the king and Himâlaya mountain each became cognisant of the valour and wealth [respectively] possessed by the other.

80. **अक्षोभ्यं**—क्षोभं अनर्हः not to be shaken off; permanent. **अवरोह**—descended. **पौलस्त्यतुलितस्य**—पौलस्त्येन (पुलस्तस्य गोत्रापत्यं पुमान् पौलस्त्यः) तुलितः. This refers to the story mentioned in the *Râmâ.*; about the lifting of the Kailâsa. Once, when Râvana was passing in his balloon called Pushpak its motion was suddenly stopped as he approached Kailâsa. He was told by Nandi to leave the spot, whereupon "अचिन्तयित्वा स तदा नन्दिवाक्यं महाबलः । पर्वतं तु समासाद्य वाक्यमाह दशाननः ॥ पुष्पकस्य गतिच्छिन्ना यत्कृते मम गच्छतः । तमिमं शैलमुन्मूलं करोमि तव गोपते ॥ एव मुक्त्वा ततो राम भुजान् विक्षिप्य

पर्वते । तोलयामास तं शीघ्रं स शैलः समकम्पत्." At this Shiva pressed down the mountain with the little finger of his left foot. This lifting of the mountain by Rāvaṇa was a humiliation to it. आदधानः—producing, causing as it were.

Trans.:—Having established his own imperishable fame there he came down, thereby making the mountain that was balanced in the hand by Paulastya to blush, as it were.

81. चकम्पे—trembled. तीर्णलौहित्ये—तीर्णं (crossed) लौहित्या (Lauhityā is the name of that part of the Bramhaputrā which flows in upper Āssām) येन सः, तस्मिन्. Thus Raghu returns to India by the N. E. frontier after having gone round the whole country and the Himālayan plateau also. प्राग्ज्योतिषेश्वरः—Prāggyotisha was the capital of Kāmarūpa which was also known as the kingdom of Prāggyotisha identified with the eastern-most part of India comprising W. Bhūtān and E. Āssām. With regard to this river the *Kālikā Purāna* says:—जातसंप्रलयः सोऽथ तीर्थमासाद्य तं वरम् । वीथिं परशुना कृत्वा ब्रह्मपुत्रमवाहयत् ॥ ब्रह्मकुण्डात्सुतः सोऽथ कासारे लोहितारवे । कैलासोपत्यकायां तु न्यपतत् ब्रह्मणः सुतः ॥ तस्य नाम विधिश्चक्रे स्वयं लोहितगङ्गकम् । लोहित्यात्सरसो जातो लोहित्यास्थस्ततोऽभवत् ॥ स कामरूपमखिलं पीठमाग्राभ्य वारिणा । गोपयन्सर्वतीर्थानि दक्षिणं याति सागरम् ॥" The *Kāli. Purā.* further says 'अथैव हि स्थितो ब्रह्मा प्राह नक्षत्रं ससर्वं ह । ततः प्राग्ज्योतिषाख्येयं पुरी शन्नपुरी समा ॥' गजालानतां—see st. 69 *supra*. कालागुरुद्रुमैः—कालानि अगुरुणि एव द्रुमाः. The *Kālāgaru* trees shook under the strain put on them by Raghu's elephants who were tied to them. Likewise the appearance of such a powerful warrior as Raghu made the king of Prāggyotisha tremble in his heart.

Trans.:—When he had crossed the Lauhityā river the king of the Prāggyotisha trembled as also the black Agarū trees which had been the tying-posts for his elephants.

82. हृद्, षम्—रुदः अर्कः येन सः by which the sun was covered. अघा०...दुर्दिनञ्—धराणां वर्षः धारावर्षः; अविद्यमानः धारावर्षः यस्मिन् ततः; अघा०-वर्षं च तत् दुर्दिनं च, a day having the sky overcast with clouds but without any shower. रथहर्मरजः—रथानां वर्मानि, तेषां रजः, the dust raised by the chariot-wheels or their tracks. पताकिनीं—पताकाः निचन्दे अस्यां इति; an army with unfurled banners; also called ध्वजिनी.

Trans.:—He (the Prāggyotisha king) could not bear the dust raised by his chariots which shrouded the sun and made the day look gloomy and overcast with clouds without any shower: whence then could he endure his bannered force [itself].

83. कामरूपानाम्—Kāmarūpa is the Sanskrit name of Āssām. From the *Ajn-Akbari* it appears that Kāmātipura was its capital. The modern Kuch Bihar is its eastern part. To the east of it is the Chinese province of Ch. To the N. W. is a forest tract abounding in elephants.

Kâmarûpa is mentioned in the Mahâ-Bhârata. अत्याखण्डलविक्रमम्—अतिक्रान्तः आखण्डलस्य (इन्द्रस्य) विक्रमः (विशेषेण क्रामत्यनेनेति विक्रमः अतिशक्तित्वम्) येन तं. भिन्नकटैः—भिन्नाः कटाः येषां तैः, see st. 47 *supra*. नागैः—by elephants. अन्यान्—other enemies than Raghu. उपरुधे—checked.

Trans.:—The king of the Kâmarûpas paid homage to him who excelled Indra in valour [and presented him] with the elephants whom he had used in obstructing the attack of other [invaders], but whose temples were [now] cloven.

84. कामरूपेश्वरः—see st. 83. हेम०...देवताम्—हेमनिर्मितं पीठम् (seat) or हेमः पीठं हेमपीठं, अधिष्ठिता चासौ देवता च अधिदेवता a presiding deity; हेमपीठं स्थापिता अधिदेवता हेम०...देवता, ताम्. तस्य पादयोः छायाम्—the orb of lustre; the halo of his feet. रत्नपुष्पोपहारेण—रत्नानि एव पुष्पाणि, तेषां उपहारः, (offering), तेन. आनर्चं—worshipped.

The orb of lustre is looked upon as the presiding deity, and the gems that were offered as a mark of tribute to Raghu are the flowers placed for worship.

Trans.:—The king of Kâmarûpa worshipped with offerings of gems for flowers the shadow of his (Raghu's) feet as if it were the presiding deity of his golden foot-stool.

85. इति—in this manner; as narrated above. जिष्णु—ever conquering, see note on उत्पत्तिषु st. 47. रथोद्धतम्—रथैः उद्धतं (raised up) cf. आत्मोद्धतैरपि रजोभिरलंबनीया Sha. I. 8. छत्रशून्येषु—छत्रैः शून्याः (destitute of umbrellas. Being defeated the princes could not use umbrellas which are considered as a mark of royalty). मौलिषु—see *comm*.

Trans.:—Having thus finished the conquest of all the quarters the ever-victorious Raghu returned [to his kingdom] after causing the dust raised by his chariot-wheels to settle on the crowns of the princes who were now without umbrellas.

86. विश्वजितम्—विश्वं जयतीति विश्वजित्, तम्. a sacrificer to be performed by a universal conqueror in which the sacrificer has to give all his wealth to the officiating priests. आज्ञहे—performed, from आजह्; see XIV. 87. सर्वस्वदक्षिणम्—see *comm*. दक्षिणा is the donation to Brâhmanas at any auspicious ceremony, and in the present case everything that is acquired is to be given away. आदानं—exacting, acquiring, carrying away; from आदा 3rd Atn. to take; cf. अग्रहराददे सोऽर्थम् I. 21. विसर्गाय—for the purpose of 'giving away, pouring down, dropping;' see XVI. 38. Note the idiomatic use of the dative, and see note on चापलाय I. 9. वारिमुचाम्—वारीणि मुचन्ति ते वारिमुचः (clouds), तेषाम्.

The metre of the Canto up to this stanza is अनुष्टुप्. For the scanning see Appendix.

Trans.:—He now performed the *Vishvajit* sacrifice in which everything is given away as *Dakshinâ* by the performer, since whatever the noble-minded amass is for others, just like [the water of the] clouds.

87. सन्नान्ते—सीदन्ति अत्र अनेन वा इति सत्रं (a sacrifice which lasts from 13 to 100 days), तस्य अन्ते. सचिवसखः—सचिवानां सखा सचिवसखः see *comm.* According to the rules of grammar (*Pāṇi*. V. iii. 91) this is the only way of dissolving the compound. It would have been very much better to have dissolved it as a *Bahuvrihi* understanding it to mean 'who had ministers and not mere mercenaries,' and fulfilling the proposition सदानुकुलेषु हि कुर्वते रतिं नृपेष्वमात्येषु च सर्वसम्पदः, laid down in *Kirāta* I. 5. पुरस्क्रियाभिः—see *comm.* शमि०...कान्—see *comm.* काकुत्स्थः—Raghu as the descendant of ककुत्स्थ, see VI. 2, 41. चिर०-रोधान्—see *comm.* चिरं विरहः चिरविरहः; अवरुध्यते इति अवरोधाः, those who are kept in a limited area i. e. restricted to the seraglio or harem. राजन्यान्—princes brought under subjection. स्वपुरनिवृत्तये—स्वस्य पुरं स्वपुरं; see *comm.* and V. 23. & *Jā.* 11, 58.

Trans.:—At the termination of the sacrifice king *Kākutstha* aided by his ministers for whom he had a regard, allayed the feelings of sorrow at the defeat from the minds of the assembled princes by honouring them with great marks of respect and consented to their return to their capitals where their wives were uneasy at their prolonged separation.

88. रेखा०...चिन्हं—see *comm.* The marks *viz.* a flag, an umbrella, a disc etc. appearing as lines on the soles of the feet or palms of the hands are interpreted as marks of royalty. सम्राजः—*geni. sing.* of सम्राट् a universal emperor. Here of course Raghu; see *Malli.* on II. 5. मौलि०...गौरम्—see *comm.* So many feudatory princes fell at the feet of Raghu at the time of their departure that the pollen from the flowers of the garlands on their heads coloured the tips of the fingers of the monarch's feet. This also indicates the respectful manner in which the princes paid their respects.

The metre of this and the preceding stanza is षड्विंशति. See *Appendix.*

Trans.:—Those kings bowing low, at the time of departure, to those feet of the emperor attainable only through favour and which bore lines resembling the banner, brightened them on their fingers with the pollen and the honey dropping from the garlands on their crowns.