1. राज्य—not necessarily ‘kingdom’ but राज्य कर्म ‘the duty of king’ viz. ‘administration’ गुरु—by the sire. The word गुरु is used the sense of ‘an elder,’ ‘senior’ e.g. गुरुपरवर गुरु शकु. III ; एवं यु संविदात् नेत्र. I. प्रतिष्ठा—having gained. विवाह—दिनाय अन्तः close day, तस्माच्. of Raghu. II. 14. निहित—p. p. of नि to प्रज्ञा—instr. sing. of सति m. the sun; सूर्योदय निर्माण विषयेषु सति. In the Rigveda the sun is often called ‘the impeller.’ Mr. Pa remarks that he is also called ‘the producer’ or ‘creator’ since with morning rays the world and the whole creation comes to sight. For Shruti regarding the lustre of the sun being deposited in fire in evening see comm. Mr. Kâle suggests that सूर्य may refer to Dil. This seems to be strained and hardly desirable.

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

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

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

3. पुरुषूल—orig. the rain-bow, which, being the of rising clouds, was worshipped in honour of Indra the गुरु—पुरुषूल वृक्षमानवान यज्ञेऽत्र अय अय or पुरुषूल घूलानि नामात् mythological legend with regard to this ‘banner’ is Brihat-sanhita which says—‘once on a time by the demons whereupon the former waited upon Vishnu who gave a banner...
Those eyes were turned upwards.

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

1. समस्य — an inde. simultaneously, at one and the same time.
2. भास्करत्व — over-come. भ्रणगामिना— (1) दिस्त : (प्राचीन तथा वर्ण सह) हस्त वामिति गoes majestically like an elephant हिन्दा भास्करत्व: जनी, तेन; (2) दिस्त : हस्त वामिक: गoes with a large number of elephants in attendance: refers to भ्रणगामिना = निंिन्दा अवस्था or षिद्धांकनास्थानम्. It is made of gold distinguished from जुड्सन बद्ध जस्ता जिम्मे यह which are studded with jewels.

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 enemies.

तथारो— लघुवेण— गद्यावः (see comm.) शालिं (here the meaning of शालिं from that— the foregoing stanza : it is ‘circum-

समीति विदि च विन्याच करभाके च। कुषप्रभेद्युपसुधे कथमि सर्वेण शालिंसि (recognisable), तेन. किर—inde. —certainly, is particle is generally found in literature in the sense of 1. It is used in various senses 'किर हस्ताक्षरमहात्मयम्—

Gana. Here it is used in the sense of 'methinks, it appears,' the sense of तथारो. पद्मा—goddess of wealth. ‘संकृति: पनसारी अवधाय—कूट्यं लोकं यहस्ता स देवाय अद्भुता. पद्मात्पद्येण—अपातान पञ्चसि (that which protects one from the sun); hence, an un-

साधनासुथीस्मि— गसी सामात्; ततायां कमलानां साहा त्व; चस्मय शीक्षित: (दीप्रका is the vow-

ular rules of conduct etc.) तथा—one established on the

being initiated and made to promise the
government etc.

केन at great length about गद्यावमुद्धलक्ष्योऽ

‘साधनासुथासि: the small word
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.

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. **नयविविधः**—वर्त्तमान विविधता नयविविधः, तद्वृत्त—see comm. पूर्व—
the first. **यात्रा**—adherent, partisan; an alternative. **व्यतिरिक्तम्**—shewn:
hence, first taught. **उपरी**—latter, accord.

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. **अतानामः**—मृत from यू to be, to exist, means lit. a created thing; hence, a primary element. The five elements according to the Naiyāyikas are पृथ्वी, अग्नि, तेजस्, वायु, आकाश; and the गुणस or qualities of each are प्रकृति, यथा, रस, नृत्य of पृथ्वी, the first four of यू water; प्रकृति, यथा, रस, and नृत्य of तेजस्, वायु and only नृत्य of आकाश.

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. **भूमि-विविधः**—प्रकृति अतानामः, तद्वृत्त। अग्नि—see comm. भूमिका.
स्थलम्—स्थलित श्रृङ्खला: the sum; तपमा सविता रहि: Ama प्रकृति तापम्, तेजस्वि:
अग्निवस्तुः—अर्थ अनुवस्तुः: अनुव: of. अनुपाते नमि रक्षितो सुवर्णोऽग्नितः. Mūdrā: तापम्—
अर्थात:—स्थलित राज्य, however, see comm. also Mahā-Bāh. Shantiparva “रक्षिताय
रक्षिताय रक्षिताय जीवनशैली रक्षिताय रक्षिताय.” प्रकृतिवेत्ता-अतानामः (प्रकृति a subject, citizen
of) प्रकृति रक्षिताय वायू। पतीश्वर: Shāk. VII, 35) रदने, तससात्. Accurately the
word प्रकृति comprises: ‘स्थायिकतृतुकोपरामर्शयात्रिच ि रक्षितायानि प्रकृतिः 
वैराग्य अभ्यासोपि च 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 Raja in the literal sense of the word in consequence of his satisfying his subjects.

18. **कार्यं**—an inde. signifying a forced admission, ‘granted,’ of कार्यः नवविशिष्ट यंज्ञ ज्ञातवृत्ति
कृषि-कृषिविभागस्य—कृषिका: अन्तः: तयां: विचारते रेखिते on the tips of the ears. कार्यम्—कार्य: विचारते वस्त्र अस्त्र: कार्यम्; कार्यम्: 
कार्यम्: तु—a disjunctive particle. In this connection of
कार्यी, लोगों अर्थमात्रा नारायणं पद स: Hitop.; also Daśakāra. सूक्ष्म:... दिनिता—
सूक्ष्मानि तानि कार्यानि च सहस्राणानि, तेनां अर्थं, तामु दशंबलि ततु सूक्ष्म:...दशाम्, 
लेन; or the word सूक्ष्म in the sense of subtle, nice, may be compounded 
with कार्यानि as सूक्ष्मानि ते कार्यानि.

Trans. — Granted that his large eyes reached the tips of his ears,
still he possessed the function of discernment through a knowledge of the Shāstras which indicate the meaning of the smallest action.

14. लक्ष्यप्रयासस्वस्त्र—लक्ष्यम् (of that which is obtained i.e. the ‘kingdom obtained from his father’) प्रशासन (pacification; proper settlement, ) नत्य स्थः; तम. It may be observed that प्रशासन may also mean ‘the measures of pacification’ प्रशासनम् शरीरि see comm. पूजाजनकशणा—पूजा जनि कहते बलत् सा पूजाजनकशणा. पारिवारिकश्रीग्राह्य:—पारिवारिक: इष्टर्व पारिवारिक तस्य श्री:; पारिवार श्री: is the autumnal season आविभ, आविभिक corresponding to the months of September and October of the English calendar.

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

15. निर्क्षुशुभस्वम:—निर्क्षुशुभं वृषा: अत एष लक्ष्म:; के: 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. मुख्यामानी—मुखें कन्या यथा स: agrees with प्रताप. मुख्यामानी—मुखें संसारं तस्य:; मुखामानी मुखा संसारं. प्रताप:—is, as the comm. explains by a reference to Yadhavakosha, ‘valor’ [of Raghu] and ‘heat’ [of the sun]. गुप्तम्—simultaneously of सहस्राणां वस्मपपाय Kumā. III. आविभक्त—occupied, covered. विश:—nom. plu. of विशः:

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. बारिष्के—वारिष्के मनम् appearing during the rains. संरक्षित:—contracted, withdrew. वेदङ्ग:—पेतु स्वित्स्य स्वित्स्य: conquering. प्रायंसाधकान्तयं:—उन्म: अवे: तस्य: ताप: 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. परांतथासाधकान्तयं:—चलेत (in turn) उन्म: वर्षारोपित, परांतथासाधकान्तयं: अन्नः ती; 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. गुण्डाकालपक्ष:—see comm. the white lotus is here selected because the colour of the regal umbrella is white. विषय:...शायर: see comm. विषय:...शायर:—mimicked, imitated. पूनः—but, however; ‘पूनसमये आँदे’

Trans. :—The season (autumn) with its umbrella of white lotus and its chauri of the waving Kāsha-grass imitated Raghu but could never come up to his regal splendour.
18. प्रतारम्युक्ते—see comm. The countenance of Raghu was always pleasant to look at, while the disc of the moon was not so during the monsoon. विशिष्टस्य—विशिष्ट (clear) prasā, prasā, prasā, whose light was [now] bright; refers to the moon. श्चदनमात्र—श्चाचैं विबंधो वेयष्टे संवारमात्र; ना. स्मरस्य—स्म: स्म: ना, प्रतारम्युक्त श्रील एक दिशा श्रीलि: 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. हस्तज्ञापी (rows, lines); तेषु: कुमुदस्य—कुमुदलिन निति वेथु सा, तेषु: agrees with वारिः. तद्वियानी—तद्वियानी वारिः सा, तेषु: पर्यंतः—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. हस्तु—निम्नः—श्रीकरां (रूस sugar-cane) प्रायः हस्तुवतः; the word प्रायः at the end of a compound becomes nuter, especially at the end of a तापु, when तापु or intensity is meant. See comm. हस्तुच्चििे निपावदि. सोलु—gen. sing. of सोलु a protector. गुप्तन्द्र—गुप्तन्द्र: उरस स्य तद्द्. See comm. a Vyadhikarana Bhalu. Such compound is not sanctioned by Panini but is frequently seen in literature. In regard to such compounds Vāmana remarks अवलोकितहितिप्रवर्ती कपालसदयः i.e. a Vyadhikaran Bhalu, is unavoidable when the last member of the compound is a word such as नक्षत्र etc. आकुमारथोद्भतम्—कथायतः अवलोकितहितिप्रवर्ती कपालसदयः। आकुिंस आकुमारथोद्भतम्: विशिष्ट, कृमिणि यथा राष्ट्रमा. The compound may be taken adverbially to agree with जृगुः, or an adjec. agreeing with चतुः. '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 शलि corn sang the fame of the protector which arose from his merits, recounting his deeds from his very youth.

21. पत्तासर्वत्र—became clear, उदयातु—उद्धर रिः used in a double sense: rise of the (1) star, (2) rise of Raghu. अवसरस—water. इम्पर्णोऽर्जुः:—हस्त: श्रीलि: यथा सरस:। He who is born from, or come out of a water-pot rises the great sage Agastya. Yāska in the Nirukta says: स्योपायांहि स्योपायांहि स्योपायांहि निर्वाचनस्य निर्वाचनस्य निर्वाचनस्य (??) तैलिः व शृन्तो त्वद्यथातियोऽति काव्यिः। अस्ताः विष्काः तन्त्राः समायस्य:॥ उद्धर रिः पिताः रिः कल्लोऽ ब्रह्मसः । नसोऽपि दानसम्स्वमी रिः नसोऽपि दानसम्स्वमी । नसोऽपि दानसम्स्वमी। For further details see रूप, 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. Agastya here has also the power of changing rivers according to the visis of the season. 脇 Fadn. XIII. 36. महायज्ञ: —वहन ओक: पयः सः, महायज्ञ: one having great power. For the extraordinary power of Agastya see VI. 61. अभिनवसागरको—अभिनव (defeat) आयस्तके नन्द. उद्धृतः—became excited; see Bull. I. 38. दिपतं—gen. pl. of दिख्य an enemy.

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

22. मरोद्य:—चोंदन उद्या (infuriated). कड़ुक्षणत:—see comm. कूँ चु:ज़ा—वहन (banks) नवजनिन (dig up) इति i.e. those who dig up the banks of rivers. This is an Upapad. Tatpu. see comm. for the construction. महायज्ञ:—महानाम ते उद्यानाम (large bulls, उद्या a generic name for the bovine kind.) see comm. for the formation of the word. तीर्थानेलम्—वेदीतीति ब्रह्म; तीर्था नेग:; न: agrees with विद्यम:—sportively playful. तन: refers to Raghu. अनुपाय:—see comm.

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

23. प्रस्वच्छ:—प्रस्व एक floweर, स्वादुपत्र: फले पुष्पे प्रसवन: स्वादुपत्रे:। amar. सप्तपर्णीता:—the Saptaparna is a strong smelling tree, see note on सप्तपर्णी Feni. I. साधारणिः:—प्रस्व एक त्रस्त वेगां ते मो-नव्य. The word नव्य becomes नाशिय in under various conditions; the most important is when a comparison is involved. For a fuller discussion see Kule's Gram. p. 163 and IV. 45. अस्युः—is usually explained as 'jealousy' but in cases like the present one it signifies 'detraction' or 'fault-finding spirit.' । रस्या परुस्यों नीपायनभवन:। तदनाम:—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 शरद: गाय: (adj. agreeing with निरिः) shallow, fordable, from शर अक्षर: to dive, plunge. In the tropics the rivers are flooded during the monsoon and become fordable in the autumn. आश्वायनकर्तः—agreeing with पथः आश्वायन (partially dried, of आश्वायन सादेवकाहुलांस्थः Koni. VII. 9). पथः—acc. plu. of the irregular word पथिः. वायस्य:—for the purpose of setting out on a campaign. प्रथमस्य—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 (कर्त्त) 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. तरस्य—To Raghu. The dative is used with the verb दृष्ट्य for its indirect object, सम्प्रभु—properly, in right form. कालिनिमायविषयेऽ नीरस आज्ञनाः—वा। वा! नीरस आज्ञना वा; शत्रु: विषयः, तत्त्वम्। The Nirajana 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:—सर्वस्यामपत्तं कालिनिमायविषये स्वच्छन्दां वा। अत्यन्तः श्री, कृष्णेऽवर्त्त्यान्तसंज्ञितः शायतिः। It is described in detail in the Devi and Padma Purāṇas. Uttar. chap. 107, as also in the Agni Purāṇa chap. 267; also see Naiṣa. I. 144. and Varaha-Mihira Brihatsanhitā chap. 44. It is highly conducive to victory, say the Purāṇas. The Shruti says सर्वस्यामपत्तं राजाः: प्रयाणसन्ये नीरसाणां विषये कुलस्थानं। प्रदक्षिणास्वमित्यत्वान्तत्त्वम् द्विन्द्र दिशयम् सान। (vide baṣya on Tāṇḍya. II. ii. 24), प्रदक्षिणा या नासी अविनाशी। उपास: (विद्येवनु अविन मिदन दत्त व्यः), तेन: जंतु इस the direct object to दृष्ट्य। 'हव: प्रदक्षिणाययो हुनुस्त्यो भारी समुद्रसन्यास विषयं 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. सुसमृद्धःत्र्यं—वर्त्त्य (metropolis) न प्रवत्त्य (प्रवत्त्य is the frontier or border of one's kingdom) सम्प्रभुः; शुद्धौ सुमृद्धानां श्रेणि स। सुवर्षसिद्धः—शुद्धः (well protected) पाणिः: (rear) येन स। अवलोकतः—अयम् (see comm.) अन्तःतः (attended). पद्वर्त्त्य—पद विशयः (varieties) यथा से (see comm.). The six kinds of fighting men were ‘श्रेणि: those that are well-born and hereditary servants, शुद्ध: : those who are paid servants, अयम्: those that are well-disposed and allies, अंतः: mercenaries bands of soldiers taken up for the occasion, श्रेणि: 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 आन्तः: foresters.

“मुलाइयपर-परमयमुण्ड । एतद्र्ममिभवनागमम् । द्विन्दु: उपानमे दानमित्रायमेव: श्रीक्षण लवण्यास्त्रियम् । अत्यन्तः एतदर्षस्त्रियमेव उपासना ।” दिविज्ञायते—देवं इत्य निगरीणीया; दिमर्द्या निगरिणीया; दिर्गिज्ञायणी, तदा।

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. अवस्थित—Imper. of कृ to scatter with श्रव, sprinkled over, scattered. योगीत:—यस्य बुद्धा: 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. त्यित्वे:—by means of fried grains. पौराणिक:—पुरा: पौरा: पौराणिक: i. e. women of the city. गद्वास्तः:—गद्वास्तः: गद्वास्तः: the waves of milk. अन्युत्तमः—नाबिक चुन रसामार्गस्य वस्त्र: ‘रसायन चुन्तुपुलोनियमकुलेन कर्मणि’ Bṛhadāraṇyaka.

Trans.:—The matrons of the city covered him with Łajiś (fried grain) as the milky ocean covered Ācyuta with the sprays tossed up by the Mandara mountain.

28. This and the next stanza are to be construed together.

प्राचीनसम्प्रविजय—resembling प्राचीनसम्प्रविजय i. e. Indra. अहिरान्न:—enemies. असलोकदुर्ग:—असलोकदुर्ग: tossed about, waved about by the wind, से:—

केतुचित्र:—by banners. तर्जनय:—threatening, menacing vide XII. 41. The root तर्ज means to the 1st and 10th conj., in the first it is Ārya, and in the second it is Atma. The form would therefore be हर्जानातम. Mallātāḥ explains the form तर्जानातम on the authority of Vāmana taking तर्ज and मात्र as Ārya, in the 10th conj. It would, however, be much better to take तर्जानातम as the pre. par. of the causal of तर्ज and explain it thus—Raghu 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. सरसीति:—Mr. Kāle observes ‘समस्त’ properly means that which appears or shines; while the meaning wanted here is ‘equal to’ or ‘like.’ Amara says that words like सिद्ध, संग्रह एवंc express this meaning when they form the latter members of a compound; so this is a जित्रसमान admiring of no सप्रविजय. Mallātāḥ himself explains this in Nāgāraḥ 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 Raghu’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. तयस्य:—This word is both सम्पुर्ण as well as नेैत. It had better be taken as नेैत to fully compare with अन्युत्तम. vide Almukta. 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. अताप:—see IV. 15. परस्य:—dust, see comm. ब्रह्मी:—स्थ्राय: आदिः

प्रस्ताव: स जनो:—which consists of 729 elephants, 729 chariots, 2,187 horses, and 3,640 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.

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. वृषभरावि—विबंध दुनासि अरिमवित नक, मरे: प्रदानि (arid tracts).
   उदाशान्—उदानसि अन्हासि देव तानि. नात्याः—see comm. सुपदारा—हलेन हलुऽ
   तर्क: सुपदार: easily fordable. प्रकाशानि—clearly away so as to be lighted.
   शिशुसबलित—on account of possessing power. शिषय—विवेकदस्य नान: शिशुसबलित:
   शलिंगम: अव: श्रवादक, नात्याः. Annotators take शिक्ष in the sense of
   supernatral power.

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

32. पृष्णसामग्रामिनाः—पृष्णसामग्रामिनाः मात्रश्र the eastern ocean; पृष्णसामग्रामिनाः
   नकुलि शिल्कुलाः पृष्णसामग्रामिनाः, नायक. हस्यबद्धत्वम्—हस्य ज्ञाति; नायक:
   भ्रह्मणै अटक भ्रह्मणै अटक: fallen from the matted hair of हर, ति गांन. अन्न:—the great-grandson
   of Sagara. The legend about the carrying of Ganges by Bhagiratha is
given in the Rāmāyaṇa. 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 loosed 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 Sagaras. It was
Bhagiratha who succeeded in propitiating Bramaś 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
ecean 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. उपरसात्र—(1) dethroned; (2) uprooted. विनायक—(1) defeated; (2) broken. रस्म्य स्वतः—clear, free from obstacles. दृश्यम—दनो बिखेले बस हृ दनो, तसस्.

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

34. पचर्वान्—परं (on the east) भवान्: पचर्वान्: according to the rule given in the comment: The Mahābhārata in the Sahā-Paṁ inscription enumerates the countries situated to the east of India अनाकामन—traversing. तातू तातू—The various. The repetition of तातू is to give a comprehensive sense. cf. Bṛhad. II. 48. जातपदान—countries. जयी—ever victorious. तातीयवेदायि—तातीय वेदायि, कै:—स्वयम्. उपकाण्डम—shore, उपाय—स्वप्नपायय. समा: a Prāti con. उपकाण्डाक्षाकृपानाम अनवरितो वद्य्य्य अमां. महादेवोऽहुः—उपकाण्ड विषाले अभिसर्वद: दति उत्त्पच, महादेवी अदविष्ठस्ता तसस्.

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

35. अघित्वम्—प्रजापति: अमादे: तत्त्वां. समुद्रधुर्—समुद्रसुधि हि समुद्रत, सम्मन्त्रस्थयां—सम्मन्त्रस्थयां (of the river, see Ku. III. 6, Ms. 46.) स्व:—(speed) cf. अनुक्रमनानवहरस्य नियम, Ms. 20.) तस्मात्. सुभाषी—by the people of the country called सुभाष situated to the west of Vanga. It is believed to have been named after the fourth son of Kali. Its capital तालफक्त has been identified with Tamluk on the right bank of the Cossys which is the Kaliāśa of Kañāda. In Mahābhārata II. 30 Sumba is called Rādha which is the name of Western Bengal. Tannralipta has long been known for the temple of Kāli to which Dandin has referred in hi DΒahakumāra. Yaddhaka and Simati. explain सुभाष as महादेवीय: राजविषयः—कौशिक: अनाय: हि चृस्तः, ताम:; course of action. वैसृस्मृ—बैसृ: इति कौशिक: तातू समाका: (हि) नागात्मी तोप्य उद्धारानि नीचो प्रणालि सदानि. समुक्षलाइज़ तत्त्वात्मीय श्रीनवान: श्रीनवान: तसस्.

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

36. वामन: the kings of Vanga or Eastern Bengal which lay to the West of Tipperah. Vanga is quite separate from Caud or Northern Bengal. In the Maññhava, Champ and the two countries are distinguishd Vanga appears to have at one time included the sea-coast of Bengal. It is also called समांत or 'the plain.' Heoun Thasang does not make
any mention of Vanga, but speaks of Samatata in its place. Suranagrama 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, Malay and China. तात्राफ—uprooting i.e. removing from his throne. ततसा—ins. sing. of तत्र न energy, vigour. cf. V. 28; Ma. IX. 72. नेता—nom. sing. or नेतु as leader; here signifies Raghu. नीलानाथायथास्यताः—नाजिव सन् लालकानिति; तै: उद्दता: (ready, equipped, at hand) तत: निपक्षाय—fixed. गङ्गा—...सेतु 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. आस्था—गता:—पादः चेय वच, पादपस्य पादपस्य मर्यादिकेष विन आपदपूः, अपदपूः प्रगताः अपदपूः; (2) bent down to the roots. कानसा:—paddy stalks. तै:—alludes to the Vanga king mentioned above. गङ्गा:—(1) by wealth. See comm. (2) by grain. गङ्गा प्रायः प्रतिविनिद्यता: (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 Vind. IV, 5 where also the transplanting process is mentioned.

Trans.:—As the Kalama-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. तौला—crossing, from त to cross. करिलान्त्र:—a river identified to the modern Cossyř. See St. 38 supra. बहु:—तेलुभ: see comm. करिलातिखरणा:—उद्दता: आविष्कर्त: पाद: तत्त्व स: The change of 'ता' to 'पा' at the end of a compound is by the rule तंपूर-पुंपि-सुमामले Pāñj. V. iv. 11. the Utkalas country or modern Orissa lay to the south of Tāmralipta, the chief town of this province ‘Cuttak’ better known as Padmapati as founded in the 10th century. करिलाकल्पिन:—कल्पकृष्य अभिन्न: Kalinga appears to have been the country lying to the south of Odra and extending to the mouth of the Godavari. 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. प्रताप:—prowess; valour. See St. 15 supra. It is here compared to the जंग या a good used in driving elephants. कहेरक्रष्ण सुधि:—on the top of the Mahendra mountain which extends from Utkala or Orissa and the northern Circars to Gondavana. Genl. Cunningham identifies it with Mahendra Male which divides Ganjam from the valley of the
Mahândri. The modern town of Râja mahendri was probably the capital of the king of Mahendrâ. लील्मानाद—(1) undurable, as applied to अटप, and (2) sharp, as applied to अटक. गद्देशाहन—(1) established, (2) drove in. अटु—अटु मात्र अनेन नित्य a goading-rod used in driving and controlling elephants. यन्त्र—poem. sing. of यन्त्र of the driver of an elephant, see VII. 37. Also 'the driver of carriage-horses,' see I. 51.

राजाश्रेयसिनित्राः—सा-राजाश्रेयसिनित्राः (राजस्वं बेहदं शीलस्य) 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 Râghu just as a powerful elephant is unmindful of the goading of the driver.

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

40. प्रतिज्ञयाह—[the root गु (with गत लो) 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 Râghu by means of weapons i.e. in a hostile manner. कालिंक—कालिंक (names of countries are always used in the plural in Sanskrit since they are taken from the inhabitants) राजा कालिंक: see comm. ग्राजसाधनन्याः—यन्त्र: प्रायः नापसे यस्य सा पश्चिमेऽज्ञात:—यन्त्राः (of wings; of adherents) औद्व: निविन्न उक्तस्य: सं समूह: III. 60; VI. 54; and IX. 12. also Vitt. 36 and Notes; Nainiś 1. 20 and Rândyana Sundarakâpita. "पशुकुम युरा हैला हेपु: नैप्राणिनिः अजमिन स्यां हिलामचिरिस्याः:" || तत्संस्करण प्रत्येकं देशस्यः। कल्याणं सत्यमेव अवश्यमेव पदार्थस्य || तत्संस्करण प्रत्येकं देशस्यः। कल्याणं सत्यमेव अवश्यमेव पदार्थस्य || पशू अजमिनिः वथेयं तत्सं शान्ताः || सिखायरी—चिला: वर्तिति निति; 'showering 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. हिर्स्वा—Gen. plu. of हिर्स्व an enemy. विपश्च—(p.p. of सह with ठ): कककुकस्य— the descendant of कककुकस्य. 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 Puranajaya of Ayodhya. 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 Puranajaya rode him, fought the demons, and destroyed the enemies of the gods. Hence Puranajaya obtained the appellation कककुकस्य i.e. rider on the hump, see VI. 71 infra. नारायणदिवर्द्वार—नारायण समूहं नारायण: नारं
is a cloudy day but here, as the comm. says, by signifies a 'shower' the result of a cloudy day. 

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. gained, became possessed of.

Trans.:—There (on the Mahendra) Kākutthā [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. —The is a creeper called the whose leaves are used for chewing, called also . —by means of the leaves made into cups which they used as or drinking bowls. 

The Bhāvaprakāśa defines to be the fermented liquor in general. —the warriors of Taghiu. apertaining 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 coca-wine in cups of betel-leaves and [in doing so] quaffed off the glory of the enemy too.

43. ——goes with . The commentator explains:—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. —(of the tide; is appropriately the land covered by the water of the sea at high-tide). The is the betel-nut tree. to the direction. —— an
This is Malli's explanation. Chiritra 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. शैल्परिमोनेने—संस्फार परिमोनेन (शरीरश्व enjoyment such as bathing, sportings in the river. The soldiers of the army indulged in bathing etc. in the waters of the Kāverī). गाढ़ो...सिद्धाना—(agrees with शिवो-शेष); पलानी वनाली (copious flow of ichor), तः: तुषारिका: तेन. Malli considers the formation of तुषारिका in the present case unjustifiable. According to the Vārttika quoted by him the smell ought to be 'natural' to warrant the at the end of the compound. But the word तुषारिका 'natural' is not to be found in the works of recognized grammarians and hence there seems no reason to explain away the formation by the remark तुषारिका: दक्षिण, see Kāle's gram. p. 168. कावेरी—one of the rivers in the south of India. It rises in the Western Ghats and falls into the Bay of Bengal. सरिता पति:—the ocean, said to be the lord of the rivers. The Brahma-Purāṇa says:—शलिनां ठिमकते च सदीमानं अय नास्ति नवकामण्डलयमात्र नेत्रे नित्यां तिविश्व बहुदीयम—शहुरीयम्या...साहुद्वा भोग बहुदीयम Worth 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 [impacted to her waters] he made the river Kāverī become an object of suspicion (as to her fidelity) in the mind of the lord of rivers.

46. बङ्:—See st. 26 supra, and comm. अन्युपिति:—resorted to, विजिते:—विजितं रुक्ष: विजितं, तत्र लिखी. one eager to conquer, and this meaning may be accepted as Rāgga had yet to conquer. Mr. Kāle refers to st. 11 as an argument against this, perhaps taking अन्ताश्वज्ञ: 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.' गताध्वजः:—गतं: अध्व (अध्वम् road) द्रय स: agrees with रुक्ष. सारीरोन्महाराजः—सारीरानां विषयं मारिन्य: the land abounding in black-pepper-creeper. मारिन्यों उज्जातं: मारिन्यात: मारिन्याः हरिन्याः (parrots) बाहुं तः: महाशयाः—महाशय: is the southern portion of the Western Ghats in Malabar 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 Kāverī in the Mahāvira-charita. In the Bāla-Rāmā. III. 31 the mountain is said to be covered with cardamom and pepper, and mentioned to be rich in sandal forests (vide Nagānanda and Rānapāli). It may be safely taken to be the southern portion of the Ghats running from the south of Mysore
Notes and Translation, [Canto IV]

and forming the eastern boundary of Travancore. उपाखयः—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. अष्टुण्णाम्—trodden by horses, see comm. and I. 17. \text{Ved.} 1.2. \text{पत्तोम्}—cardamom-plants. \text{सप्तित्व}—The krit affix हुम is added to the verb अष्टुण्णाम् to indicate the sense of possessing 'the property of treading by easily slipping away.' See Kāli Gr. §77. \text{क्रिक्रय}—particles or grains; the seeds, \text{तुल्यानिन्य}—twinning; कुश: यन्त्र ते is not quite accurate like \text{स्नेहस्त्र} as explained in the comm. It ought to be dissolved as follows—\text{स्नेहस्त्र} \text{तुल्यानिन्य}; स यम अश्ले हि कुशानिन्य: तेषु, resembling the strong smell. \text{महसरक्षु}—metal (influenced by dropping out) ते नेना (elephants) श्र; नेना कट: (temples. See II. 37), तेषु. \text{सबरुः}—stuck.

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

48. \text{मेघिवेश्वरमाणिश}—माणिश (see II. 32) तेषुनाथ (twinning round); तव नाम: (the grooves); तेषु. \text{सामपित्वित्व}—tied. अक्षर:—3rd pers. sing. of the Aorist of अक्षर: which though अक्षर: becomes अक्षर: in the 2nd variety of the Aorist). \text{पीत}—see comm. halter. क्रियाविशेषिताः—क्रियाविशेषिताः पवा अन्वा श्रीसत (formed irregularly like क्रियाविशेषिताः); ता श्रियाश्रमि ते, तेषु.

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

49. \text{महायते}—becomes dim. The brightness of the sun becomes dim, when he travels from the north to the south. \text{प्रतात्म}—see 12, 15, 30 supra. \text{पाण्ड्य:}—पाण्ड्य: राजा पाण्ड्य:; पाण्ड्य: सुदव: पाण्ड्य: the partisans of Pandy: Pandy: is a country to the extreme south of India. The mountain Malaya and the river Tamraparni fix its site beyond all doubt. In the time of Kālidāsa it must have extended from the banks of the Kāvāti to the Indian ocean as he calls its capital उपाखयः which is probably the modern Negapatam. \text{विषेषिर}—3rd plu. of the perfect of सुद्धु with तु.

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

50. \text{तारह}—रध्य—तारहक्ष: संगीत:; तारह. Tamraparni is a slender stream flowing past Pālānkoṭi and falling into the Gulf of Māmārī. The place where it joins the sea appears to be celebrated for its pearl fisheries. The stream is described by Rājashekharā. \text{मुदासारसम्}—पाण्ड्य: \text{अ}यः सार: or \text{मुदासारसम्} सार: (the select). \text{ते}—refers to पाण्ड्यः.
Stanzas 47-53]

RAGHUDANSAH

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

51 and 52. वस्त्राकाम सिद्ध— to heart's content, to satisfy. 

on the slopes. 

अलीकन चत्तर्न — आलीकन: (overgrown) नादना: (अलंकृतूर्मः) 

यो: सि तौ अराजान ( smeared over, annointed) कटन्तं (unguent) वस्त्र: त्वी. 

सद्यस्तु रूपैः— For Malay see st. 19. 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 Mārk. Purāṇa.

�स्त्रालिक्षः—

न भक्षः अस्त्रः: अस्त्रः: बिक्रम: यद्य सि: सह्यं— i.e. the Sāhyādi mountain. 

दुरुग्मम्— is an Aluk comp., see comm. उपन्यासः (उपस्थि सर्व अव दिन उत्तवाकः the sea), by the sea. नितळम्— the hips, or the lower part. 

सकलसुगुः—तत् (dropped down) अंशुकः (garment) संस्कारः सि: ततः। अस्त्रालिक्षः— came up to, reached. The two stanzas together form what is called a सुस्त्र. See I. 5 for definition.

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

53. अवैकः—“अनीकः is orig. the face, and then meaning, the edge of any sharp weapon, it signifies like the Latin aevus, 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 significant derivation. from the last e.g. that of multitude or army.” Pandit. विरूत्तिः—marching, travelling onward. अपरान्तजयेऽथत्च— अपरान्ताय (the people of the west, see Jaina. III. 64 and comm.) यथा, निर्यात कालान्तः कैसे। रामस्त्रीलिपिः— रामस् अग्राणि कैः निर्यात्तिः (thrust back). The Rāma here is Parshurāma. He destroyed the Kṣatriyas 21 times, took possession of the whole world and then made a gift of it to Kāshyapa as dātākāma in a sacrifice. There was no room left for Parshurāma to practise his austerities. The ocean told him to find out space for himself if he could by pushing back its waters. Parshurāma 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 Surārēska in ancient times, was left dry for Parshurāma. This legendary account is found in the Mahā-Bhārata while in his Vishnu Purāṇa Prof. Wilson traces the antiquity of the legend at least as far back as the Christian era. संत्खारः— नादो रत्नः touching the Sāhyādi mountain. The sea had been pushed back by the arrows of the warrior Parshurāma. The armies of Rāghu stretching far and wide along the coast appeared as if it were a continuation of the ocean.
and hence, Rama, the poet says the sea appeared as if brought back to the foot of the Sahyadri 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 Parasurama now appeared as if touching it.

54. अग्नि...प्राणी—कृति उपजायः: मयोमित्तः; मयोमित्तः: विभूषणः वास्ते: साताः। के स योधिताः—के स योधिताः चौहिताः; तासाः। Kerala is the ancient name for the whole tract of Cochin, Cannar and Travancore. In the 8th Uchavasā of the Dasha-kumara Daśāna makes a mention of the kings of Kuntala, Konkan, Vanavāśi, Muraka, Rohika and Nāsiṣkya rising against the king of Vaiḍēmbara. Of these Muraka appears to be another name for Kerala. The principal rivers in this part of the country are the Netrāvati on which Manglore stands; the Saraswati on which stands Honāvar and the Kāli-Nadi on which is situated Śadāshivagad. It is probably the last one which can be said to be the Muralī river of our poet, as also of Bhavabhūti who speaks of the same in his Uttara. Kerala may, therefore, be taken to be the strip of land between the W. Ghats and the sea north of the Kāveri stretching up to the southern confines of Konkan. के स योधिता—सत्करः: 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 & VII. 51. तुफूः...कृतः—प्रतिनिधित्वाः विन विशिष्टाः। चूँचातु मार्गिताः: चूँचातु मार्गिताः। न चूँचातु मार्गिताः: अन्नुः। विशिष्टाः; अन्नुः। चूँचातु मार्गिताः: चूँचातु मार्गिताः। सन्न्यासाः: कृतः। The ablative Tatpurusha is adopted in consequence of Pāṇini's remark प्रतिनिधित्वाः: प्रतिनिधित्वाः; चूँचातु मार्गिताः: although we find it taken as a genitive Tatpurusha by some annotators; for प्रतिनिधित्वाः: 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 Kerāla women who had given up all personal decoration [at his approach].

55. सुचुः...कृतम्—मुराराम: मत्त: तेन उक्तसंस्करः। For the river Muralī see notes on st. 51. कृतकरः—उक्तसंस्करः कृतकरः; तत्त्वंशाखभाषाः। तन्त्र ओषधी: (the warriors of Baghā) हेमः सर्वः: (mālī:conta). अस्त्रान्तरी: (the weapons of Baghā) भाषणः भाषणः: अनुच्छेदः (a compound of the Mayurvyānaksādi class). लेखम्। अस्त्रान्तरात्माः—पद्यी वाचनीयाः अनेन पद्माः। अवस्थाः: वस्त्रा: तन्त्र ओषधी: अस्त्राः: तातः। The ingredients of the opium are given in Brihad Saṁhitā to be:—“तन्त्राशः: सर्व: सर्व: समुद्रसिन्धुं भाषा: प्रस्तावः सुगुणश्रेष्ठो: भाषा: प्रस्तावः” but lit. पद्माः may be any fragrant powder.

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

56. अव्ययुक्त—eclipsed, put in the shade. वाहान:—of the horses.
moving about, agreeing with बहानाः. Even if the horses be
halted 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. बल्मी—is a generic term for
an armour. It signifies here the accoutrements of the war horse.

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. खास०....ज्ञानम्—संज्ञायां स्‌नम्भा: सन्-ञक्षणा: (the trunks of the
date-palms). It may here be noted that the date-palm is not found
in the Konkan) तेनु नादानां करिणः। केटेषु—on the temples (see st. 47).

Trans.:—The black bees from the Punnāga 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 पविस्तैति बाहुल्यातः Dandi.
उद्ववन्—the sea. उद्ववनि सति अत्र इति. see st. 52 cf. उद्ववन्-ञक्षणम्: Bhartri.

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

59. मसेषो....हस्तक्षणम्—सत्तान्त ते हर्मा (see st. 47) अथ मतेनाः, मतेमानाः
रदना: मसेषो...नाना: तै: उक्ताणि (marks); व्यक्ताणि च तानि विभ्रमक्षणानि
(विभ्रमये यथेऽ पण्याशालय) च यजुर्वेदक्षणानि: मसेषो....झाणि च व्यक्तो....हस्तक्षणों
यस्मन् ते or the compound may be dissolved in another way by taking
उक्ताणि to be a p. p. instead of a noun in the following manner.

Kālidāsa speaks of elephants sporting by the slopes of mountains.
Megha. I. 2. The diggings of the sides of the mountains by their tusks are fig. spoken as the engraven marks of victory. त्रिकुट — a three peaked mountain in Travancore or somewhere in its neighbourhood but certainly not the त्रिकुटाचल of the Rāmāyāna.

Trans.:—He made the Trikūta 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. पारसिकान—The inhabitants of Persia or at least those of the adjoining tracts. In V. 73 it has been called वनायुद्धस. See also Hall's preface to Vāsavadattā. Sumativijaya calls them सिन्धुवासिनी, स्थलवासिना—by a land route; as opposed to जलवासिना. इतिहासवास—रूपाणि एव आच्छाद्य वैषयं ते इतिहासवय: तानृ. See Jina. III. 3. The Pārasikās 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. विश्व—In the case of a संयमी these are क्रम, कोष, लोम, मोह, मद and मल्लस. तत्तत्ज्ञान—In the case of Rāghu with reference to the Pārasikās तत्त्व may be taken to mean 'the exact condition' as in वद्तं तत्तवात्परंतुमण्डलहं: Sha. I. 24; while, in the case of a संयमी we may take तत्तत्त्व 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 Pārasikās 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. यवनीन्युक्तप्राणानां—युन्ति प्रणानि इव मुल्मण्डलि an Upamita-Samāsa. यवनीना मुल्मण्डलि यव्य-प्रणालि, तेपां. The Yavanis spoken of by Kalidāsa 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. मधुमद्यम्—मधुन नद: the flush from drink; the glow of wine. वाणीपम्—वाणीसात आत्मस, तमू the morning sun. The genitive प्रणाना and अन्नाना is possessive. In the latter, sunlight being favourable to lotuses they are supposed to be invested with a mastery over them. अकाल-दृश्य—न काल: अधकालं, जलदाना उदयं: जलदीर्घं; अकाले जलदीर्घं: अब्धं: appearance of clouds out of season when least expected. cf. Ratnā. II. I. 247.

Rāghu's invasion, as observed by Mr Kāle, 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. तुमुकः—fierce, tumultuous. पायानः—Persian. मनः पायानः—Persian: अयानः एव सापेनानि वेयान तेत, तेत. In the Mudrā-Rākshasa we have a distinct reference to the horses of the Persians and especially as cavalry-horses. "संग्रामः पायानन्दन्तः तुमुकः पायानः अयानः एव सापेनानि वेयान तेत, तेत."

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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. महापाल्लि:—सहः (by means of spears) अपमहापाल्लि (severed). तेत; agrees with श्लोकः. शमयुषः—having beards. Chāritravardhana remarks in this connection "पायानः शमयुषः केनान्याश्वनान्ति तद्यथावाचाराः करी."

राष्ट्रायायाः—राष्ट्रायाः (see comm.) वायायाः, तेत: शाहलोकः—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. अपो...स्थानः—अपनीतालि (removed) विकावनालि (helmets) देवस्त: प्रणवालस्मिन्तालि:—प्रणालि: (falling at the feet, prostrating) एक प्राकारः (remedy), वस: संग्रामः अलंकृत: अन्तर: अन्तर:—anger, irritation. हि—may be taken as 'since' or 'certainly'. महामात्राः—महान्यात्मा वेयान तेत: (those whose minds or souls are magnanimous) तेत:.

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. विनयते यसः—removed. The अत्मा. formation of the verb नि with विनयते यसः is special. It becomes अत्मा, when its object is in the body of the Agent and not a part of it by Pañj. I. iii. 36. रम—-a particle added to the present tense of verbs or to pres. participles to impart the sense of past tense to them. cf. काचित् भृद्धेऽवः कृत्यमिति रम कः? Jāna. III. 57.

नायायाः—His (Raghu's) warriors. श्मुद्वायाः—by means of wine. For Madhu see Ratnā. I. I. 104. आस्तीशः...स्थानः—अविनयु (among antelope skins) रसायाः (the best) अविनयु. (The word रस is often used to indicate the best of a class e. g. पुप्पलमस्तिक: चुः:.) आस्तीशः (spread
out) off the bowels 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.

68. कीर्ति दिशाम्—कुबरस्त अष्टि द्रत्त the north, cf. कृति दिशायमानस्य सान्तं. Kubera or the god of wealth is supposed to be the regent of the northern quarter. उत्क्रष्ट—by means of rays. उत्रीचायनो—belonging to the north. The idea is, just as the sun travels northwards after he has reached the extreme southern point i.e. 23° 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 extinguishing 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. बिवीरौधम्—अन्तर्य-अन्तर्य अन्तर्यमः: (the toils of the road, the fatigue of a journey.) बिवीरौधम्: अन्तर्य में. cf. Ma. I. 17. अन्तर्य प्रवेशने:—तिमी: नीरं निर्क्तुरीरहं. (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 Khishmore, why not the Amur or any other river.) अन्तर्य बिवीरौधम्: (rolling about. Horses particularly are freed of their fatigue by rolling) हे:। हुष्ठद्:—shook off. हुष्ठस्:कस्माश्वम्—See comm. for the dissolution of the compound. Mr. Kâle remarks that the meaning will change according as the reading is हुष्ठस् or कस्मान्. He takes हुष्ठद् as specially meaning ‘saffron filaments’ and कस्मास as ‘manes of horses.’ Mallinâth does not seem to observe this distinction. Chântravardhâna’s explanation appears cogent. “कस्मास नक्सदेवनालंयान् तत् विक्रेण वोटनान् ब्रमकुमारे मयैः हुष्ठस्.”

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

68. भुगालोपावानाः—भुगालोपावानाः: (the women of the seraglio) भुगालोपावानाः. The Hindus were evidently those who had settled in the Panjab and along the Indus at the commencement of the Christian era and probably the descendants of the nomadic tribes who lived for centuries in the plains of Tartary and were a great scourge to the Chinese and Roman possessions, vide Wilson’s Vishnu Purâna. Vol. II. अष्ट्रिकमः—अष्ट्रिकम् अष्ट्रिकम्: (redness on the cheeks), तयः अष्ट्रिकम् अष्ट्रिकम् अष्ट्रिकम् अष्ट्रिकम्: 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 Charitravardhana and Sumati-vijaya “ह्रद्योगित: क्षिप्रपलितावरणपूवच रद्दनीति तद्वात:”) so much as to redden them. Mallināth has another interpretation taking अंद्रेन to signify ‘indicator’ hence the redness of the cheeks of the Hūṇa 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 Hūṇa women that it brought a redness on their cheeks.

69. कर्मोजाः—Those people who probably inhabited the Hindu Kusha and the adjoining country reaching perhaps up to little Tibet and Ladāk. In the Mahā-Bhārata the Kāmbojās are said to have been conquered by Arjuna. They are referred to in the Mudrā-Rākshasa.

70. तेषाः—of the Kāmbojās. सदृ-भूविष्ठा—सता: च ते अवश्य सद्वा: ते: भूविष्ठा: त्वः...लया:—large heaps of gold; see comm. उद्भः—presents, see comm. शक्त:—frequently. विभिषु—reached. उलके:—pride. कोलेवेश्वरम्—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 Rāmāyaṇa was situated along the banks of the Sarayu, the river Ghagra of modern times.

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

71. गौरिपुरसः—see comm. the father of Pārvati, the Himalaya, see II. 26 and Kumār. I. 20, 24. अयसास्थनः—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 Pārasikās and Kāmbojās. तक्षरात्र्तूः—तरस्य त्राज्यन् its peaks. उद्धृः:—raised up. पारसिकाः—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 Pārasikās and Kāmbojās. तक्षरात्र्तूः—तरस्य त्राज्यन् its peaks. उद्धृः:—raised up. पारसिकाः—the Himalaya 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. शरणस्—lit. told; here the sense is 'indicated.' तुल्यस्वामा—

strength, moral firmness 'तुल्यस्वामा' (those who have the same firmness as that of the armies of Raghu), सिंहासन—see comm. नर्सवेये—सैन्य श्रोत: the noise of the army in motion. असर्गसम्—न सर्गसम् lit. no agitation i.e. not being excited. There are two kinds of negations recognised by writers on Rhetoric (1) प्रसन्नप्रतिष्ठेष or that in which the negation instead of the affirmation is prominent and the नस् is expressed with the verb; and (2) प्रत्यः or that in which the affirmation is more prominent than the negation with the नस् being compounded. In the present case the नस् ought to be taken as प्रसन्नप्रतिष्ठेष since the negation of the attribute gives superiority to the lions over the armies. For further elucidation see Kāvyā Pra. VII. 3.

In this stanza Malli. takes अवलोकितम् on the part the lions to be the subject, असर्गसम् completion of the predicate, and शरणस् the predicate. Chāritra., Dinkara, and Vallabha explain the verse in a different manner. Charitravardhan and Dinkara agree in "प्रकटायान्ति इत्यादियते। स यहं तुल्यस्वामां आपातसाधनानां कन्तरस्यिनां सिंहासनों सैन्यों दस्याश्रम साधनायां यथायथात्मा परतुल अवलोकितं शरणस् असर्गसमिः। Vallabha construes the passage in the same manner except that he takes असर्गसम् adjectivally to अवलोकितम् which they take as object to शरणस्, with स्: (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. शृङ्खलाशेरीमूला्—see comm.; समृ: हव संप्रभमाना: those that created a rustling sound. कीचकः...हेतुः—कीचकानां वाणिः: तस् हेतुः see II. 12. गंगाधीर्मण—गंगायाः श्रीकराः: समि चेतु: 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 Bâmboos and surcharged with the spray of the Ganges served him [found him] on the road.

74. उलसो...ज्ञान—उलसानानि (made fragrant, scented) उलसानानि (surfaces) वासाः ता: agreeing with ज्ञान. The word उलसो is lit. the lap; cf. उलसो वा मलिनवसानि सीमा निश्चितेऽत्ता Megha. II. 23
and secondly 'top,' 'terrace' e. g. सौधांग्राममविषयो मानम भू: Ms. I. 27. निषद्धुद्गामानिष्ठिः—निषद्ध ते सुगाम (see I. 89) तेषां मानव:; तानिः. 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. सरलासालिपि:—अचावा समानिः जेतेवाणि (halters), मातानां जेतेवाणि मार्ग….याणि; सरलेवु भासकाणि सर….जानि; सर….जानि च तानि मार….याणि सर….याणि, सेवु सुकृतिः सर….रितिः; सर….रितिः विषय: यासां वा. ओपयः—herbs. नेतू:—of the leader i. e. Raghu. नक्षत्र—an inde. at night. अनेहदीरिकाः—अनेहस्य दीरिकाः: न फो….पिका: अनेहदीरिकाः: 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 flambeaux without oil during night.

76. उशुः—उष्णसारस ते निज्जाणा: (halting places, encampments) न, तेतु. काम्पो….कायः—see comm. किरातिकः—Indirect object to श्रृङ्ग:; the object being गन्धर्म (the size, height of the elephant). The roots नस्थु, स्वयः, शंग्घ, and others in a similar sense, as also हि with भ, नृत्त with भि and the like take the Dative of the indirect object. For an almost similar idea to that in this stanza see Māgha XII. 64.

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

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

77. तत्र—on mount Himalaya. जन्यः—battle, see comm. प्रर्स्परभिवन्तीन्यो जयमानिः Dasha. गोरे—furious. पवेतवाहः—पवेत सन्: पवेतायाः; तैः; by those born in mountains; by mountaineers. गः:-the Gānas are the seven tribes mentioned in the Mahā-Bhārata Sahāparava as inhabiting the northern slopes of the Himalaya; see comm. नारायणोनानमाः—क्षेत्रीयाः (contrivances to throw stones i. e. slings, called in Marāṭhi सोफीण) श अदमनः; but it would be better to take क्षेत्रीयाः in the sense of 'fit to be thrown' and therefore क्षेत्रीयास ते अदमनः i. e. stones of a size suited to be thrown क्षेत्रीयाः: नारायण: ( steel-arrows; प्रकेस्वलादातु नारायणः, Amar. see st. 41 supra.) च क्षेत्रीयाः नारायणः; तेषां निपेतिण्य, (crushing) तेन उपस्तिण्य: अन्याः: वर्तिन् तद्या, agreeing with जन्यः. अभीम्—Aorist of मृ: Although the shades of difference in the senses of the Imperfect, Perfect and the Aorist are laid down by grammarians (see Bhāndār. 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 Utsavasanketas 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. विरोधारणम् — विरोधः उल्लभः (ardour) वेशं ते, तानूः जयोदाहरणस्माः अधिवेत अस्माः 'ardhit 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 Mâlini or similar metres.' "वेन केनापि तालेन गाभुपमकवितान् | जयस्युक्तम् मालिन्यास्वादिसविचित्रितान् || तुदाहरणं नाम् विभव वद्यसंयुतम् ||" वाष्पोः — of the hands [of Raghu]; comp. the English phrase 'by dint of his right arm.' गाभुपमासम् — made [to] sing; from वेन to sing. See II. 70 for the causal. किंचनान् — कु लिताः नारा: (a nitya-samâsa) किर्तिः; तानूः something like the western satyrs half-man half-animal; "स्याक्किजः किंचनुर्तुल्यबद्वी मथुः" Amara. These are said to be the musicians of the Gods. See XV. 33.

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

79. पर्याप्रेगः — पर्याप्रेगेः हितं पर्याप्रेगं mutually, by each other. See IV. 45. उपायनमाणिः — उपायनानि (presents) पाणियु वेशं तेषु, (Malli. dissolves the compound as उपायनमाणिः पाणियु: वेशं तेषु ते perhaps to avoid the rule सतामविलेख्य बुढाही; but पाणि i-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 Kinnaras and other hill tribes. सारं — (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. अक्षोध्यं — श्रीमं अन्नः: not to be shaken off; permanent. अवहेलः descended. पौलस्यवांखस्माः — पौलस्य (Pushpak: ई मुखस्य पौलस्य:) तुलितः. This refers to the story mentioned in the Râmâyaṇa; 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, whenupon अविचित्वं स तदा निद्रायांचे मात्र। पुष्पकः गृहिणिष्ठं पल्लुः सम गत्वपि || तममं शैत्यमुख्यं करोमि तद गोपते || एव मुक्तवा ततो राम उज्जातुष्विष्वं
At this Shiva pressed down the mountain with the little finger of his left foot. This lifting of the mountain by Ravana was a humiliation to it. 

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. चक्रमे—trembled. तीर्थंगिरीहुवे—तीर्थं (crossed) तौषित्वा (Lauhitya is the name of that part of the Brahmaputra which flows in upper Assam) येव सः; तत्सिनम्. Thus Raghu returns to India by the N. E. frontier after having gone round the whole country and the Himalayan plateau also.

Trans.:—Prāgjyotisha was the capital of Kāmarūpa which was also known as the kingdom of Prāgjyotisha identified with the easternmost part of India comprising W. Bhutan and E. Assam. With regard to this river the Kālīkā Purāṇa says:—जातसदिवः सोऽध तीर्थं गिरीहुः दं दर्शाणि। बाँधि परसुराम खऽवा जाघुमनवाहया। अज्ञकुण्डलिनः सोऽध बाँधि लोहिताहुः। देवपेश्वनवाहायां तु मात्रयो ब्रह्माण्य सुमनम्। तस्मान विभिन्नाह्ये स्वर्यो लोहिताहुः॥ । लोहिताहुसरसी वाइतो शैवलोकुलसमतादनात्॥ स भक्तसुपरिवर्जिते गीतमाल्याय वारिण्या। तोभ्युद्धीतीविणि दश्युम यद वायसरम्॥” The Kālī. Purāṇa further says:—अज्ञेन हि बशिष्टां स्नान महुः न नृत्यं सस्यार्च हैं। तवह जाल्लोलिताविलासैवूरी श्रृं श्रुतुरी सम।॥ गायनानात्—see st. 69 supra. कालाहुस्वे:—कालाहुन अशुनी एव हुमाः। The Kālāguru 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 Prāgjyotisha tremble in his heart.

Trans.:—When he had crossed the Lauhitya’s river the king of the Prāgjyotisha trembled as also the black Agaru trees which had been the tying-posts for his elephants.

82. हस्त हस्तस्वरूपः अनोः: देव सः: by which the sun was covered. अगराराजः तुदिर्मानम्–राज्यनां वेम्: भारावेहः; अर्थायमनां भारावेहः: गतिमिनु हल्दु:। अथवा:मनं तत्र दुञ्जिनेचः । दुर्मिनीचः, a day having the sky overcast with clouds but without any shower. राख्यं–राख्यं नामश्च, तेना राखं, the dust raised by the chariot-wheels on their tracks. पताकिनी—पताकाः विस्तते अस्यं श्रवणं, an army with unfurled banners; also called विनिर्मी.

Trans.:—He (the Prāgjyotisha 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. कामाकुपालम्—Kāmarūpa is the Sanskrit name of Assam. From the Ajī-Akbarī it appears that Kāmarūpa was its capital. The modern Kuch Bihar is its eastern part. To the east of it is the Chinese province of Chv. To the N. W. is a forest tract abunding in elephants.
Kāmarūpa is mentioned in the Mahā-Bhārata. अत्याङ्गद्विक्रितस्य—अत्यान्तित्व अत्याङ्गद्विक्रितस्य (लक्ष्मण) विक्रमः (विक्रेताद्वोपदेशिति विक्रमः अतिरिक्तिक्यम्) देव तं. विद्वान्:—विवा: कः? नागः:—by elephants. अन्यायः—other enemies than Raghu. उपेनायः—checked.

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

84. कामसपेक्षः:—see st. 83. हेमसु वेदनायमः—हेमनिर्मित्त पीठम् (seat) or हेम: पीठ हेमसु, अभिशिष्टा तासी देवता वा अभिशिष्टा a presiding deity; हेमपीठ स्थापिता अभिशिष्टा हेमसु:—देवता, तास: तथा पादयोऽद्रायः—the orb of lustre; the halo of his feet. रक्षुपोषकरेः—रक्षुः प्रत्येकः यथा गणाणि: तेवा उपहारः; (offering), तेन. आन्यः—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 Kāmarūpa worshipped with offerings of gems for flowers the shadow of his (Raghu's) feet as if it were the presiding deity of his golden footstool.

85. इति:—in this manner; as narrated above. विजयः—ever conquering, see note on उत्तरित्वम् st. 47. रथादस्तः:—वधः वधः (raised up) of अल्पोददेशिते तेजिर्लोकस्यायः Sla. I. 8. उत्तरीत्वम्:—थो: यथा: (destitute of umbrellas. Being defeated the princes could not use umbrellas which are considered as a mark of royalty). मालिक्:—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. विशिष्टिष्ठा:—विशिष्ट अभावयोऽविशिष्ठितः, तस्म: a sacrifice to be performed by a universal conqueror in which the sacrificer has to give all his wealth to the officiating priests. आज्जः:—performed, from अञ्ज; see XIV. 87. सवेक्ष्यक्षिण्यः:—see comm. दक्षिणः is the donation to Brahmans at any auspicious ceremony, and in the present case everything that is acquired is to be given away. आज्जः:—exacting, acquiring, carrying away; from आज्जः 3rd Atm. to take; cf. अञ्जसतस्तिरि सोऽथितम् 1.21. दिलक्षण— for the purpose of 'giving away, pouring down, dropping'; see XVI. 38. Note the idiomatic use of the dative, and see note on जापलम् I. 9. वारियुक्तम्:—वारिणि मुष्टिः वारिणि: (clouds), तेन्यः.

The metre of the Canto up to this stanza is संस्कृतम्. For the scanning see Appendix.
Trans.:—He now performed the Vishvajit sacrifice in which everything is given away as Dakshinā by the performer, since whatever the noble-minded amass is for others, just like [the water of the] clouds.

87. सजान्ते—सौदर्दित अनि अनेन वा हति सत्रे (a sacrifice which lasts from 13 to 100 days); तथा अनेन. सचिवस्वात्—सचिवाय प्रत्य सचिवस्वात्; see comm. According to the rules of grammar (Pāṇini. 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 Bāhuvrīhi understanding it to mean 'who had ministers and not mere mercenaries,' and fulfilling the proposition सवान्तुलेपु वि कुत्ते रति श्रवणामलेपु च सर्वसम्मद; laid down in Kṛttaka I. 3. पुरुषविभागि—see comm. तात्त्—कान्त्—see comm. काकुत्त्यः—Raghu as the descendant of काकुत्य, see VI. 2, 41.

विरोधरायान्—see comm. निकृण विलम्बित विचित्रित:—अक्षयभि हति अक्षयस्; those who are kept in a limited area i. e. restricted to the seraglio or harem. राजः—princes brought under subjection. स्वपुरुषिन्वृत्ते—स्वपन पुरुषूप्त, see comm. and V. 23 & Ja. II. 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. रक्षा—चिन्ह—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. सर्वज्ञः—geni. sing. of सर्वज्ञ a universal emperor. Here of course Raghu; see Malli. on II. 5.

मौदिनी—गौरस्य—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 वद्यस्त्री. 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.