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NARENDRA NATH LAW

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loka-rāvaṇa (VI, 100, 33) show that he made his enemies and men cry with fear. He terrified the bhūtas (nadair bhūtavirāviṇam—VI, 114, 61). It seems therefore that he had the capacity to make terrific cries himself and also to make others cry in terror.¹

H. H. Wilson derives the word from 'ru' and says that it means 'afflicting mankind.' The causative form of 'ru' is 'rūv', with 'aṇ' it becomes 'rāvaṇ.' But we have seen that 'aṇ' is the masculine singular termination in the Dravidian languages. It has also been shown that the Rākṣasas are ethnologically allied to the Kuis and that the words like Rākṣasa and Piśāca originated from Dravidian languages. So Rāvaṇa must also be a Dravidian word.

In the Kui tongue there is a word 'Riva' meaning to cry or weep. In Telugu *rivva* means a slender twig or cane, because it makes a *riv* sound if it moves swiftly in the air. The causative form of *riv* is seen in the Telugu word *ravva* (clamour) and in the Kanarese *rava*, both of which mean 'clamour.' *Ravva* becomes Rāva by dropping one *v* and lengthening *a*. With *ṇa* another form of *aṇ*, it becomes *Rāvaṇa*, one that makes others 'clamour.' There are several cognates from 'rav', e.g., *ravaṇa*, a small hand-bell because it makes a sound; *ravaḷi*, (adj.) sonorous; *ravamu*, a noise. The existence of many cognates of *rav* in the Dravidian languages and also the presence of *riva* in Kui, prove clearly that 'riv' is the root from which Rāvaṇa is formed.

Another name that has been used to mention the lord of the Rākṣasas is *Daśagrīva*. It has been shown in the beginning of this paper that the Epic writer never intended to represent him as a being with ten-necks. Moreover, it is not usual in any language to suggest the 'head' by using a word that means 'neck.'

If the 'r' which is generally thrust into the words of spoken dialects to give them a Sanskrit appearance is dropped, 'grīva' becomes 'gīva.' In Kui 'gīva' is added to nouns to form causative verbs; it means 'to do', e.g., *mespā-gīva* = to do a change or to make change; *Vetū-gīva* = to do heat or to heat; *Vajja-gīva* = to do cooking or to cook; *riva-gīva* = to make cry.

Daśa-gīva, the real form of *Daśa-grīva*, must mean the same thing as *Rāvaṇa*, because both of them are applied to one and the same person. Since the word *Rāvaṇa* signifies his valour in afflicting others,

¹ See also *Śabdakalpadruma*, *Sivādibhyo' ṇiti aṇ*. This explains how *aṇ* has come into Rāvaṇa.

Daśagiva also must mean the same thing. What it signifies is shown in

Ravaṇō nāma bhadraṃ te daśagrivaḥ pratāpavān,
which means, "My name is Rāvaṇa. Do not be afraid. I have the power of *daśa-giva*". We have seen above that he became famous by the name of Rāvaṇa, because he afflicted others. So *daśa-giva* must signify the same thing as Rāvaṇa. *Daśa* means affliction and *giva*, to do. In the Epic itself *daśa* is used in this sense.

Cf. *Rāmāyaṇa*, III. 72. 9 :

parimṛṣṭo daśāntena daśā bhāgena sevyate,
daśā-bhāgagato hīnas tvaṃ hi Rāmaḥ saLakṣamaṇaḥ.

Similarly *Daśānana*, the etymology of which is *Daśa-in-an-a*, means a man of affliction. In this 'in' is added for euphony, 'an' is masculine singular termination and the final 'a' is required for euphony.

Daśāsya was originally *daśa+asi*, the latter being a termination for forming a personal noun in the Kui language. *Daśāsi* or *Daśāsa* becomes *Daśāsya* in Sanskrit.

Daśa-mukha and *Daśa-śīrṣa* found in long metre *śloka*s may be dismissed as later introductions.

Now, let us see if this meaning of *daśa* would hold good in the other compounds in which *daśa* is a member.

Daśaratha is one of such words. The Sanskrit etymologists say that because he was a leader of ten war-chariots, he was given this name, but nowhere in the Epic this significance of the name is referred to.

His life so far as is given in the Epic is one of sorrow. He succumbed to the sorrow caused by his separation from those whom he loved even more than his life. Before he breathed his last, he narrated how he had been cursed by an old blind sage that he would die of affliction caused by the separation from his son. Because he was pained (*ūrta*) by affliction (*daśa*), *Daśārta* is a more appropriate name for him. This was transformed into *Daśa-rata* first and then into *Daśaratha*.

Another word with *daśa* is *tri-daśa*. It is explained to signify the beings that perpetually enjoy the youth. It is believed that the gods are ever youthful and therefore *tri-daśa* is explained to be one of their appellations. This explanation, however, does not hold good in *tri-daśūri*, one of the epithets applied to Rāvaṇa. *Tri-daśa* signifies those that are not afflicted. *Daśa*, as has been shown above, means affliction. It is shown elsewhere that *tri* is another form of *tī* and means high or above. *Tridaśa*, therefore, signifies