

THE  
**RÁMÁYAN OF VÁLMIKÍ**

TRANSLATED INTO ENGLISH VERSE

BY

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**FORMER PRINCIPAL OF THE BENARES COLLEGE, AND LATE DIRECTOR  
PUBLIC INSTRUCTION N. W. P. AND OUDH.**

With a memoir by **M. N. Vankataswami, M. R. A. S.**

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# A Memoir of Ralph T. H. Griffith, M.A., C.I.E.

Ralph Thomas Hotchkin Griffith, the translator of the immortal work of Valmiki, first saw the light at Corsley in Wiltshire on the 25th May, 1826. His father was the Rev. Robert Clavey Griffith, rector of Corsley (1815-1824) and of Fifield Bavant, also in Wiltshire (1825-1844) and his mother was Mary Elizabeth Adderly, daughter of Ralph Hotchkin of Uppingham Hall. Griffith was first educated at Westminster School and then at Uppingham from whence he proceeded with an exhibition to Queen's College, Oxford, where he graduated B. A., in 1846 and M. A., in 1849. While at Oxford he was the pupil of the Orientalist Horace Hayman Wilson, and here gaining the Bodan scholarship, he continued the study of Sanskrit to the end of his long life. Before leaving for India in 1853, where he was appointed in the Educational Department and given the post of Professor of English Literature in the Sanskrit College at Benares, he held the appointment in his native country as an Assistant Master at Marlborough College, for four years, after which his services were confined to India; which country he evidently adopted for he saw his father-land no more, his bones being laid at Kotagihiri, one of the picturesque sanatoria in India, having an altitude of 7000 feet.

The Sanskrit College at Benares is an old institution as old, as the Calcutta Sanskrit College (its age being 100 years) and in unison with the sacredness of the place and its people composed largely of Pandits arguing on metaphysical questions it began, like its sister institution as a Sanskrit Institution and it was only in later times—and that too 70 years ago—an English Department was added to it under its principal Dr. James Robert Ballantyne, the versatile scholar. The Benares College rose to eminence and it was one of the colleges that held its own in the pre-university days and in the days when the Department of Public Instruction was not created, its only rival for the imparting of higher education in Upper India was the Agra College. Here for 6 years Griffith carried on his professorial duties with success, his forte lay in teaching English poetry and he had the honour, besides, of being the colleague of that eminent Scottish pedagogue already named. Him he succeeded, on his retirement in 1861, as the principal of the College, which position he held with conspicuous ability for 17 years, Government itself holding him in high esteem finding him a successful administrator and teacher and acceding to his request in naming the College as Queen's College, after his own college at Oxford and, of course, after our Queen-Empress Victoria, the Good. In 1876 he became the Director of Public Instruction, retiring in 1885, Government granting him a special pension and conferring on him the title of C. I. E. While Principal, his ambition was that his students should show superior culture and scholarship coupled with character, and his ambition was more than realized for his students held high positions in the state with great credit to themselves and to the college which produced them; and while attached to the college, apart from his life's work, which will be noticed later, he gave a direct impetus to the study of Sanskrit by founding in 1866 "The Pandit," a monthly journal of the college devoted to Sanskritic studies, editing it himself for 8 years and giving to the world no less than 40 vols.

Griffith was a gentleman, an English gentleman in the true sense of the word. He at all times exhibited in a striking manner a refinement of manners and speech. Though by nature sensitive and reserved and genial in sympathetic society alone, yet he was sympathetic to the Indian students to an eminent degree encouraging them even in their sports; and, though his presence inspired awe in them, his appreciation of them, however, went so far as to reward the meretorious student not with one but with two and three scholarships at the same time—(the students, be it said to their honour, founded scholarships and prizes in the Benares College to perpetuate the memory of their *guru* after his retirement, one grateful pupil Mahamahopadhyaya Pandit Adityaram Bhattacharji M. A. presenting a large sized photo from a painting by F. M. Wood which is now gracing the College library). Moreover, he had the highest regard for the national virtues which unfolded themselves to him in the classical writings and which he put into practice in valuing animal life and giving succour to the distressed (besides being generous and liberal both as a man and as an official). Griffith, moreover, had the true spirit of the scholar in being engrossed with his studies, as was clear from the beginning of his Indian career from the fact, that throughout the Indian mutiny he worked tranquilly in his bungalow without being distracted in the least from the disaster and tumult that surged around. Now to his life's work:—

For nearly 50 years Griffith interpreted the East to the West by means of his masterly and exquisite translations of Sanskrit poetry—sacred and profane, epic and lyrical. He began his studies at Marlborough College, publishing "*Specimens of old Indian Poetry*" (1852) being translations in the finest rhyme from the *Mahabharata* and *Ramayana* from Kalidasa's *Shakuntala*—an extract in blank verse—and also a translation of that work of Kalidasa, greatest of India's poets, "*Kumar Sambhava*". (Birth of the War-god) 1853; 2nd Edition 1870; and from India, while in service, there followed "*Idylls from the Sanskrit*" (1868, 2nd Edition 1870, 3rd Edition, Allahabad 1912); "*Scenes from the Ramayana*" (1868, Allahabad 1912) and then the *Magnum opus*, the translation of the whole epic, the *Ramayana* in rhyming octo syllabic couplets occasionally varied by other metres in 5 vols. 1870-75, 2nd Edition in 1 vol. and the present large typed edition; and *Yusuf and Zuleika*, a translation of Jami's poem from the Persian (1888). And then, after retirement, there followed from Kotaghiri, perched on a spur of the Neilgheries, the sacred books of the Hindus, the *Vedas* (as distinguished from the books of the classical Sanskrit literature that preceded). The *Rigveda* or Veda of Hymns, in a verse translation under the name of "*The Hymns of Rigveda*" or Hymns representing the higher religion of the Indo-aryans, with a popular commentary in 4 vols (Benares 1889-92, 2nd edition 2 Vols, 1896-97), the *Hymns of the Sama Veda* or Veda of chants concerned with the Soma ritual (Benares 1893), the *Hymns of the Atharva Veda* or Veda mainly consisting of magical spells (Benares 2 Vol. 1895-96), and the Texts of *White Yajur Veda* or Sacrificial Veda (Benares 1889). This was the last work published; he had done much for India though he had done nothing for the Grecian and Latin countries whose language and literature he was highly proficient in as well. After that, Griffith, being well-stricken in years, there remained but a decade to close his life (he died on 7th November, 1906), seems to have done nothing except enjoy the salubrious climate of the place and the sublimest scenery of the sylvan wilds covered with spontaneous growth of flower, fruit, fern and shrub with the added beauty at nature's fixed intervals of the soft luminous rays of the tropical moon falling on the whole landscape; interesting

himself in the largest and finest of gardens, abounding in flowers of all kinds, of all hues and of every variety of shade, of which he was an enthusiastic lover as much as of their relation, Poesy ; and well he might have exclaimed in all sincerity and truth, " Creation's heir, the world, the world—the flowery world—is mine,"

Though he lies in a different clime and more than 8000 miles away from his home, Griffith lives in both the continents. His name will remain so long as the sun and the moon endure and the English language exists. It is as imperishable as that of Valmiki, the bard of India whose master-piece he rendered into superb verse ; imperishable as that of the Shakespeare of India whose work, the *Kumara Sambhava*, he translated ; imperishable as that of the authors of the old Vedas whose work he Englished. His name will be cherished by the English knowing Hindu in his home, the Englishman in his mother country and the Colonies beyond the seas, to the end of time. We may fittingly conclude this memoir by quoting the criticism on his poetry by Professor A. A. Macdonnell Ph. D.

"In the translation (of Sanskrit works presented to the world) Griffith abandoned rhyme and rendered each verse by one syllabically harmonising with the original and generally divided into corresponding hemistiches. Griffith's command of poetical diction enabled him to reproduce the form and spirit of the ancient hymns better than by means of prose or of rhyming verse. His method of interpretation is eclectic ; it follows partly the mediæval commentators, partly the researches of western scholars supplemented by investigations of his own. His renderings cannot be considered authoritative but they are the only versions that present the general spirit of the ancient hymns to the English reader in an attractive garb. Thus Griffith was not only the most voluminous but also the best translator of ancient Indian poetry that Great Britain has yet produced."

THE HERMITAGE,  
HYDERABAD DECCAN,  
DASERA DAY,  
28th September, 1914.

M. N. VENKATASWAMI, M. R. A. S.

## NOTE.

---

a is pronounced like u in fun.  
á                    like a in father.  
e                    like a in fate.  
i                    like i in fill.  
í                    like ee in feel.  
u                    like u in full.

ú is pronounced like u in flute.  
ai                    like i in fire.  
au                    like ou in foul.  
y is a consonant only.  
ś is pronounced nearly as sh.



## ERRATA.

Page.	Column	Line	For	Read	Page	Column	Line	For	Read
6	1	14	down	down	136	1	30	romise	promise
9	2	32	-entertained	entertained	137	"	38	Heavenword	Heavenward
11	1 note	4	improvvisa- tore	improvisatore	140	2	4	blee	bleed
14	1	23	neat.	neat,	143	"	30	following	following
16	"	26	Taanmitter	Transmitter	159	"	28	fail	fail
22	"	26	obedient	obedient to	182	"	41	for	For
24	"	39	though	through	186	1	12	he	be.
29	"	36	words	worlds	209	2 note	24	willoughbury	Willoughbury
31	"	12	from	form	230	1	43	found and	and found
32	2	27	died	did	233	"	36	our	hour
34	1 note	1	Vibhāṇḍak	1 Vibhāṇḍak	241	2	23	is a	a
37	1	33	amrit <sup>4</sup>	amrit <sup>3</sup>	242	1 note	10	Magnifera	Magnifera
"	1 note	1	This saint	This saint	"	"	20	1 Vidyá- dharis	2 Vidyádharis.
"	"	6	2 The son	1 The son	"	"	"	"	"
"	"	7	3 At the	2 At the	252	2	17	crowned.	crowned,
"	"	9	4 The Indian	3 The Indian	254	1	26	crowd.	crowd,
38	1 After	3	add—A holy	rite employs	256	2	11	go	gold
			me now.		267	1	9	high-souled.	high-souled
38	2	31	sense	senses	"	"	27	followers	followers
39	"	7	height	hight	280	2	42	hast	hast
51	"	32	Sona's	Sona's <sup>1</sup>	290	1	18	In	Is
55	"	38	speed.	speed,	"	2	12	sings	signs
60	1 note	1	Garuḍ	1 Garuḍ	298	1	29	sky.	sky,
66	"	14	'And	3 'And	303	"	35	pressed.	pressed,
80	1 after	6	read—No	other hope or	304	2	23	sped	speed
			way I see:		305	1	4	to hand	to hand.
82	1 note	9	Indra	India	309	2	8	fight.	fight,
103	1	31	drawn	dawn	310	1	14	fled	flew
129	"		before I add :—		311	2	1	eare	ere
			To Ráma's palace flew,		317	1	11	strems	streams
			And all who lined the royal road,		321	"	4	lanká's	Lanká's
			Or thronged the prince's rich abode,		323	2	1	XXIV	XXXIV
			Rejoiced as near he drew.		325	1	34	Bálakhilyas <sup>2</sup>	Bálakhilyas <sup>2</sup>
			And with delight his bosom swelled		329	2	48	thee	thee,
			As onward still his course he held		331	1	43	all	and all
			Through many a sumptuous court		349	2	10	te	to
			Like Indras palace nobly made,		350	1	37	eye.	eye
			Where peacocks revelled in the shade,		351	"	30	could	cloud
			And beasts of silvan sort.		359	"	34	sleep	Sleep
			Through many a hall and chamber wide,		361	2	7	from	form
			That with Kailása's splendour vied,		"	"	8	come	came
			Or mansions of the Blest,		366	"	17	faithfull	faithful
			While Ráma's friends, beloved and tried,		"	"	33	fiends	fiend
			Before his coming stepped aside,		367	1	1	My	my
			Still on Sumatra pressed.		369	"	32	Whit	With
			He reached the chamber door, where stood		370	2	8	revished	ravished
			Around his followers young and good,		372	1	12	sky	sky.

Page	Column	Line	For	Read	Page	Column	Line	For	Read
377	2	45	th	the	450	1	25	towerings	towering
380	"	10	slate	stay	"	2	18	spleandours	splendours
381	2	35	Lurd-voiced	Loud-voiced	"	2note	9	Válakhlyas	Válakhilyas
383	"	3	haxe	have	"	"	10	chumb	thumb
385	1	9	Matang's	Matanga's	452	1	25	profuse.	profuse
"	"	12	father	farther	"	2	41	crimc	crime
386	2	27	Cassias <sup>1</sup>	Cassias <sup>2</sup>	453	2note	11	the the	the
387	"	14	gloom	gloom.	"	"	21	Vishnu,	Vishnu
"	"	17	galles	gales	454	1	13	high sould-	high-souled
"	"note	2	or peafow	of peafowl	"	"	"	lord	lord
388	2note	1	Ráma	1Ráma	455	1note	2	soa	son
392	2	19	Hanúmán, <sup>1</sup>	Hanúmán, <sup>2</sup>	"	2note	14	als	also
"	Headline		Book III.	Book IV.	460	2	34	groun	ground
393	2	41	deem.	deem,	465	2note	8	mado	made
394	1	1	gold.	gold	467	2	27	yore	of yore
"	"	21	true.	true,	468	1	9	sage.	sage
"	"	26	Rishymúka's	Rishyamúka's	"	2	1	qlent	blent
395	to 1 note	8	add—In the same spirit	the same spirit	470	"	39	Uishnu	Vishnu
"	Homer has his		eternal	των δ'απ' ύποδρα	473	1	41	we.	we,
"	ιδων, or τον δ'απαμειβομενος προσεφη, &c.				"	2note	8	agan	again
396	2	15	Rishymúka's	Rishyamúka's	474	Headline		Book IV.	Book V.
"	"	41	Vanar	Vánar	475	"		Canto LIX.	Canto I.
397	2	13	rever	revere	"	2note	1	She	1 She
398	1	3	fiends	friends	476	Headline		Book IV.	Book V.
"	"	20	Laksman	Lakshman	"	2note	1	if	is
"	"note	16	tráition,"	tradition."	477	2	20	Een	E'en
"	2	16	GORESIO,	GORRESIO.	482	Headline		Book IV.	Book V.
"	2note	2	oft	of	"	2	7	sendal's	saudal's
401	1	30	enmiy	enmity	483	1	2	BENQUET	BANQUET
402	2	19	blots	bolts	483	2	29	trees tread	tread
407	1	18	viewed.	viewed	486	1	15	woded	wooded
416	1 note	3	course	curse	487	2	21	het	her
"	"	"	n	in	489	1	20	husband's	husband's
"	"	"	seems to	seems to point	490	2	21	ulastya	Pulastya
"	"	4	idiferent	different	491	1	27	inbis	in his
418	2	40	Manu	Manú	"	2	44	kness	knees
423	2	34	fatherg ave	father gave	493	1	4	ot	of
429	1	9	coucillor	councillor	494	"	22	take	talk
433	"	14	demons's	demon's	496	"	9	steadifast	steadfast
"	"	31	Ashádha	Ashádha	"	2	35	sing	sign
"	1note	13	Praustha-	Praushtha-	499	"	7	Phen	When
"	"		pada	pada	506	1	1	hare	here
"	"	20	Asháda	Ashádha	508	"	31	Asroars	As roars
435	1note	1	south	south,	515	"	32	Omit Line 32	And clomb
440	1	15	bloomin g	blooming	"	"	"	.....might,	
"	"	16	thewalls	the walls	526	"	5	Tha	The
"	"	28	rea ched	reached	531	2	37	an	as
"	2	21	brast	breast	536	1	40	to lord	to her lord
442	1	19	aman	a man	"	2	41	wodrous	wondrous
443	1	13	Lot	Let	537	1	14	Cañda	Chañda
"	"	28	impiou's	impious	541	"	38	Hishand	His hand
444	2	29	the	thee	543	"	39	bear	here
449	2note	19	fo	of	551	2note	1	omited	omitted

Page	Column	Line	For	Read	Page	Column	Line	For	Read
551	2note	3	victory	victory	589	"	34	thunderer	Thunderer
555	1	33	secrets	secret	592	2After	43	read—	
556	"	12	guardian	guardian	"	2	Yea, or the throne of Paradise.		
559	2	10	foman	foeman	"	"	44	Yea	But
562	"	34	foee	force	593	2note	3	description	Description
"	"note	3	possossed	possessed	600	1	16	wild	her wild
563	1	37	Thuse	Thus	"	"	36	slain. <sup>1</sup>	slain. <sup>3</sup>
564	1	22	Laká's	Lanká's	602	1	27	patures	pastures
"	2note	4	Rávan	Rávan	"	2	16	fanting	fainting
566	1	37	batte	battle	606	"	45	hand	land
"	2	35	wost	wast	9	Appendix	18	seen	seen by
569	2	28	sacred	soared	12	"	13	invitably	inevitably
570	1	44	gain in	gain	13	"	20	intertain	entertain
572	"	4	haugty	haughty	19	Additional			
577	"	15	wib	with		notes	45	raises	which raises
578	"	32	hand	hand.	26	"	7	Parsians	Persians
580	2	19	host.	host	32	"	25	battle	battle.
582	"	8	my	of my	33	"	18	dangers'	dangers.'
583	"	18	eyes.	eyes. <sup>1</sup>	"	"	22	com mentator	commentator
585	"	37	sovereing	sovereign	37	"	49 col.		
587	1note1	4	father	father,	"	"	2nd	nt olcois	not coils
"	2	20	glourious	glorious	50	"	2note1	deen	been
"	2note1	3	censidered	considered	57	"	36	*	at
588	1	24	a blaze	ablaze					





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