

## APPENDIX III

I. FLORA AND FAUNA  
IN THE DHARMĀRANYAPURĀṆA

## 1. PLANT-KINGDOM

Aguru (-vrkṣa) : It figures in the description of Devasaras (XV.25). It was used as fuel at the king Daśaratha's funeral (XXXV.21). It is recommended for worshipping the goddess Sāntā (XIX.48).

Akṣoṭa : It appears in the description of Moherakapura (VII.59) and of the Devasaras (XV.25).

Amalaka : It figures in the description of Moherakapura (VII.63). Its flowers are recommended for worshipping Śiva (X.27).

Āmra : It figures in the description of Moherakapura (VII.58).

Āśoka : It appears in the description of Moheraka (VII.59) and of Devasaras (XV.24)

Āśvattha : It is referred to in the description of Moherakapura (VII. 59,65).

Bakula : It figures in the description of Moherakapura (VII.59) and Devasaras (XV.24). The temple of Sūrya at Moherakapura was built where the Bakula tree was situated (XVII. 47). It is mentioned as a material for worshipping (XX.25).

Bilva : It figures in the description of Moherakapura (VII.63) and Trisṛṅgagiri (LXIII.44). Its flowers are recommended for worshipping Śiva (X.27).

Campaka : It figures in the description of Moherakapura (VII.59) and Trisṛṅgagiri (LXIII.44). It is recommended for worshipping the goddess Śrīmātā (XX.22,25) and Gaṇeśa (XVIII.28).

Candana : It figures in the description of Moherakapura (VII.61) and Trisṛṅgagiri (LXIII.44). It is used as fuel at the king Daśaratha's funeral (XXXV.21). It is recommended for worshipping the goddess Śāntā (XIX. 48).

Cūta : It figures in the description of Trisṛṅgagiri (LXIII. 44).

Dādima : It figures in the description of Moherakapura (VII.60) of the Devasaras (XV.24) and Trisṛṅgagiri (LXIII.43).

Dhatturaka : Its flowers are recommended for worshipping Śiva (X.27).

Devadāru : It figures in the description of Moherakapura (VII.59) and Trisṛṅgagiri (LXIII.44).

Durva : It is mentioned as a material for rituals (LIII.85).

Elā : It figures in the description of Moherakapura (VII.65).

Iksu : It figures in the description of Moherakapura (VII.58).

Ṭṅgudī (-vrkṣa) : It figures in the description of Moherakapura (VII.63).

Jālaka : It is referred to in the description of Moherakapura (VII.65).

Jambīra : It appears in the description of Moherakapura (VII.61).

Jambu (-vrkṣa) : It figures in the description of Moherakapura (VII.58). It is mentioned in connection with Jambukeśvara (XXIX.51).

Kadali : It figures in the description of Moherakapura (VII.58).

Kadamba : It appears in the description of Moherakapura (VII. 62).

Kapittha : It figures in the description of Moherakapura (VII.63).

Karañja : It figures in the description of Devasaras (XV.24).

Karavīra (-ka) : It figures in the description of Moherakapura (VII.63). It is mentioned as a material for worshipping (XX.25).

Ketaka (-kī) : It figures in the description of Moherakapura (VII.62). It is recommended for worshipping Śrīmātā (XX.22) but not for worshipping Śiva. (LXV.96).

Khadira : It appears in the description of Moherakapura (VII.63).

Khajūra : It appears in the description of Moherakapura (VII. 617) and Trisṛgagiri (LXIII.43).

Kimśuka : It appears in the description of the Devasaras (XV.24).

Kovidāra : It appears in the description of Moherakapura (VII.59) and Deva-saras (XV.24).

Kumuda : It appears in the description of Deva-saras (XV.23).

Loghravr̥kṣa : It appears in the description of the Deva-saras (VII.24).

Mālatī : It figures in the description of Moherakapura (VII. 62).

Mallikā : It appears in the description of Moherakapura (VII.63). It is mentioned as material for worshipping (XX.25).

Mandāra : It appears in the description of Moherakapura (VII.59).

Mucakunda : It is referred to the description of Moherakapura (VII.62). It is mentioned as a material for worshipping (XVIII.28; XX. 25).

Muni (-vrkṣa) : It figures in the description of Moherakapura (VII.64) and the Deva-saras (XV.24). Its flowers are recommended for worshipping Śiva (X.27).

Nālikera : It figures in the description of Moherakapura (VII.61) <sup>and</sup> or Trīśṛṅgagiri (LXIII.43).

Nāgakesara : It figures in the description of Moherakapura (VII.61).

Nīpa : It is mentioned as a material for worshipping (XX.25).

Nyagrodha : It figures in the description of Moherakapura (VII.58), Trīśṛṅgagiri (LXIII.44) and in connection with the life of Vanarāja (LXVI. 75).

Padma : It figures in the description of a river near Moherakapura (VII.66).

Pālāśa : It figures in the description of Moherakapura (VII.64).

Panasa : It figures in the description of Moherakapura (VII.61) and Trisṛṅgagiri (LXIII.44).

Picumanda : It figures in the description of Moherakapura (VII.63) and Trisṛṅgagiri (LXIII.44);

Pījapūra : It figures in the description of Moherakapura (VII.61).

Plakṣa : It figures in the description of Moherakapura (VII.58).

Pūga : It figures in the description of Moherakapura (VII.61).

Śāla : It figures in the description of Moherakapura (VII.58).

Samī : It figures in the description of Moherakapura (VII.64).

Śataoatra : It figures in the description of the Devasaras (XV.23). (XVIII.28). It is used in worshipping Gaṇeśa.

Śimsāpa (-vrkṣa) : It figures in the description of Moherakapura (VII.64). Hanumat searched for Sītā at this tree. (XXXVII. 26).

Sirīsā : It figures in the description of Moherakapura  
(VII.64).

Śrīparṇi : It figures in the description of Moherakapura  
and  
(VII.64) ~~or~~ Trisṛṅgagiri (LXIII.43).

Tamāla : It figures in the description of Moherakapura  
(VII.58).

Tāla (-ka) : It figures in the description of Moherakapura  
(VII.58) and Trisṛṅgagiri (LXIII.44).

Tilaka : It appears in the description of Moherakapura  
(VII.59).

Yuthikā : It appears in the description of Moherakapura  
(VII.65).

Vata : It is mentioned in connection with ritual (XXII.55).

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## II- ANIMAL KINGDOM

Ali : It appears in the description of Devasarovara (XV.25).

Aśva : Sūrya turned himself into a horse when he met Samjñā in the form of <sup>a</sup>mare at Dharmāranya (XVII.21).

Baka : It figures in the description of Moherakapura(VII.67).

Bhramara : It figures in the description of Devasarovara (XV.25).

Bidāla : The fruition of Brahmanicide is the possible rebirth as a cat (X.39).

Cakravākī : It appears in a simile (XLIII.13).

Cāsa : If Cāsa makes noise on the right side of a way-farer, it is a good omen. (LXVI.71).

Chāga : It is the offering to the goddess Bahucarī (XXIX.79).

Divābhīta : If divābhīta makes ~~makes~~ noise on the left of the way-farer, it is a good omen.(LXVI.71).

Garuda : It figures in the enlogy of Rāma by Vaśiṣṭha(XLI.37).



Go : One who fights to protect the life of a cow is the best of men (XXXIX. 58 etc.).

Grdhra : The vulture named Jatāyus fought with Rāvana to rescue Sītā. (XXXVI. 29 ff.).

Hamsa : It figures in the description of Moherakapura (VII.66).

Harina : It is the offering to the goddess Bahucārī (XXIX.79).

Jambuka : The fruition of Brahmanicide is the possible rebirth as a jackal (XII.39).

Kāka : The fruition of Brahmanicide is the possible rebirth as a crow. (XII.39).

Kāraṇḍava : It figures in the description of Moherakapura (VII.66).

Kekā :- It figures in the description of Moherakapura (VII.67).

Kokilā : It figures in the description of Moherakapura (VII.60) and Devasarovara (XV.25).

Krauñca : It figures in the description of Moherakapura (VII.67).

Kṛṣṇasāra : It was pursued by the king Daṇḍaka (XLVII. 31).

Kukkuta : It is mentioned in connection with offerings.  
(XXVII.22).

Kurārī : It figures in a simile (XXXVI. 28).

Mahisa : It is the offering to the goddess Bahucarī  
(XXIX. 79).

Mrga : Mārīca disguised as a golden deer to deceive Rāma  
Lakṣmaṇa and Sītā (XXXV. 60).

Nāga : A five-hooded nāga is said to have been born of  
Agniśarman's wife. (XXIV. 15 ff).

Pannaga : If a snake spreads its hood for a way-farer,  
it is a good omen. (XLVI.72).

Rathāṅgā : It figures in the description of Moherakapura.  
(VII.66).

Rāsabha : The fruition of Brahmanicide is the possible  
rebirth as an ass. (XII.39).

Sārameya : It is <sup>with</sup> ~~held in~~ the goddess Matangi's ~~hand~~.  
(XXI.22).

Sārasa : It figures in the description of Moherakapura(VII.67).

was cursed

Sarpa : The king Nahusa<sub>k</sub> to be a snake by the sage Agastya (XXI.76).

Sasaka : It is the offering to the goddess Bahucari (XXIX.79).

Simha : It is mentioned in the account of the world-creation (IV.50).

Suka : It figures in the description of Moherakapura (VII.60) and in connection with the sanctity of Dharmāranya (XLII. 4 ff.).

Surabhi : If a surabhi and her calf comes towards a way-farer, it is a good omen (LXVI.70).

Svan : The fruition of Brahmanicide is the possible rebirth as a dog (XII.38).

Tittibha : It figures in the description of Moherakapura (VII.67).

Tittira : If<sup>a</sup><sub>k</sub> tittira makes noise on the right of a way-farer, it is a good omen. (LXVI.71).

Ustra : The fruition of Brahmanicide is the possible rebirth as a camel (XII.39).

Vadavā : Sāmjñā turned herself into a mare and then practised penance at Dharmāranya (XVI. 40).

Vānara : Rāma and Lakṣamaṇa met monkeys at the lake Pampā (XXXVII. 51).

Varāha : It is mentioned in the account of the world-creation (IV.50).

Vṛṣabha : It is mentioned in connection with the origin of the tīrtha Devamajjanaka (XVII. 51).

Wyāghra : It is mentioned in the account of the world-creation (IV.50).

Vyāla : It occurs in the simile that Kaikeyī is like a poisonous snake (XXXIII.55).

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