INDONESIAN RĀMĀYĀṆA

VOLUME 1

SOEWITO SANTOSO
Rama and Sita in Royal Dress
RAMAYANA KAKAWIN

SOEWITO SANTOSO

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Founded by
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To

The memories of

Professor Dr R. Ng. Poerbatjaraka
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PREFACE AND ACKNOWLEDGEMENT

In a way a preface of a book is a retrospect, and at the end of an undertaking such as the edition and translation of the Rāmāyana-Kakawin, it is indeed a pleasant retrospect. There is a feeling of relief tinted with serenity.

Several months before his death, I visited Professor Dr. R. Ng. Poerbatjaraka at the hospital in Jakarta. It was in 1964 and I wanted to take his leave to go abroad, to Australia. He inquired about my work on the Sutasoma, and I told him I would go on with it. He nodded and added: ‘There is still so many work to do in the field of Javanese literature.’ I did not pay much attention to it, as I had read the same words somewhere in his book titled Kapustakan Djayi. I wished him a quick recovery and asked his blessings for my journey. My hand was already on the doorknob when he called: ‘Mas,’ he always called me mas, ‘do not forget my message’. Yet I did not know what he meant, I simply replied: ‘Yes.’ and stepped out of the room.

When I heard the news about his death, I remembered ‘the message’. After the completion of my work on the Sutasoma in 1968, I directly worked on the translation into Indonesian of Old Javanese texts, previously edited by Pak Poerba, with the intention to rekindle the memory of the Indonesian people towards the treasure left behind by the late ‘guru’. As I write these lines, the news comes to tell me, that at last Bale Pustaka succeeds in publishing the Calon-Arang and Nirarthapakrêta, but to my horror only the translation is published, not the text. Even though the contribution of Pak Poerba is then reduced to the introduction and notes to the translation, I hope my intention is not diminished by it. Back in 1969 there was a search going on to recover the translation of the Rāmāyana-Kakawin into Bahasa Indonesia, done by Pak Poerba. Up to now I do not know the outcome. Then I met Professor Lokesh Chandra. He proposed that I do the translation of the RK into English. I got the vision as if I was asked to scale the Mandara mountain, but I did not know what made me answer ‘yes’, a positive ‘yes’. It might be the thought of the loss of Pak Poerba’s work. Thus, my dear readers, I reveal to you the reason of my decision to dedicate this work to the memory of Pak Poerba, the ardent lover of the Rāmāyana Kakawin and the study of Old Javanese language and literature.

This re-edition of the Rāmāyana-Kakawin, has its purpose, to place the study of the Rāmāyana on a new plane.1 In the past, because the text is

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1 I completely agree with Uhlenbeck’s statement in his ‘The languages of Java and
published in Javanese characters, access to it was limited to a selected few. Not one translation is complete, so that an overall picture of the Old Javanese Rama-story has in fact never been portrayed. Besides, most of the translations are in the Dutch-language, again excluding those students of Rāmāyaṇa who are not conversant with the language. Experience teaches the present editor and translator, that translations, done bit by bit at a long stretch of period will produce a different result than one which is conducted continuously within a relatively short period. Translations of episodes or parts found in articles and the like give another different picture. They look like close-up photographic pictures, with clearer details for the prize of composition, relation between the parts etc.

An attempt to compare the translations in existence is found in the notes, but very briefly. More study is needed. Though from time to time references are made to the Bhattikāwyā and the Rāmāyaṇa of Vālmīki, no attempt is made to compare them with the RK. The notes once and again also give glimpses of possible further studies in various fields.

In the Introduction an attempt is made to clarify the relation between the RK and other Old Javanese literary products, scantily and superficially remarked in the past. For too long a time, these signposts have been created without any endeavour being undertaken whether they lead to a green pasture land or to a ravine full of venomous dragons.

And while I rest on the top of the Mandara-mountain, glancing back at the beautiful sceneries below, breathing in the nice-scented breeze, I reflect the strains and tensions while climbing up. I recollect the moanings and grumblings which I cried out loud under the distress. I moaned because the road is so difficult, I grumbled vehemently, sometimes close to cursing, because the people before me had left a false clue or an unfinished map. Now that all these are over, I hardly can suppress a smile which tends to burst into a hearty laugh, when I think of the grumblings and harsh words which will be flung towards me also by people coming after me, following the path which is still very rough and a map which is far from being perfect. Ah, well, that is life, whoever sows will reap.

I turn my face from the pleasant views below and with growing confidence want to go ahead, but before me loom the peaks of the Windhyā and the Himalayas, crushing away the feeling of pride and self-esteem. It is as if a cold drizzle has come down, bringing a sense of humbleness and a sense of

Madura', p. 133, and work along the same lines.
'littleness', as so frequently expressed by Javanese *kawis* in the foregone past. I share their feelings now and in this situation, let me pay tribute to all students of Old Javanese language and literature before me for their guide-lines and sign-posts, without which the road would be much more rugged.

Turning to a smaller circle of people and institutions much concerned with my work on the Rāmāyaṇa Kakawin, let me express my heartfelt gratitude to Professor A.H. Johns, and through him The Australian National University for the opportunity and facilities given to me to proceed with the research. To Professor K.S. Sandhu and the Institute of Southeast Asian Studies in Singapore, I forward my thanks for the grant of research fellowship, which gave me the opportunity to work in Singapore, which surroundings and people proved to be much help in the translation of the Rāmāyaṇa Kakawin. I thank Professor Lokesh Chandra and the International Academy of Indian Culture for his full and undiminishing support from the start to the end of this project and the publication of the end result. I have enjoyed the warm hospitality and endless interesting discussions with Professor Slametmulyana during my stay in Singapore, for which I express my deepest gratitudes.

To Mrs N. van Setten Van der Meer, M.A., I extend my sincere indebtedness for her willingness to read through the translation and other parts and also for her invaluable suggestions of improvements. To all the librarians and libraries and members of staff, too many to be mentioned, I pronounce my great appreciation for their involvement in the enterprise. And last, may I be permitted to thank my wife, Dra Sriwoerjanti, for her part in the compiling of the bibliography and most of all for her patience, forbearance and leniency at times of separation and stress.

Canberra 1976.
INTRODUCTION

a. THE TEXT

For some time voices have been raised, mentioning that works of Professor Dr H. Kern need reviewing or overhauling, as they were already out of date. Actions followed, some hail them as positive improvements, some accept them rather sceptically; and others shrug their shoulders in disbelief. In the case of the Rāmāyaṇa Kakawin, it is no exception. We may recall e.g. the controversy about the date, authorship, interpolated parts etc. There is one thing however, namely the text of the Rāmāyaṇa Kakawin, edited by H. Kern in 1900 A.D., that curiously goes against the rule.

1 Kern's text

This text is published in Javanese characters, which is also different to other works of Kern, which even the Javanese or Old Javanese texts are already romanized. Perhaps this matter is the main reason, why this work is exempted from severe criticism. Those who can get access to it consist only of a selected few, and whoever works on an article or translation or something else, always turns to K's text, in most cases without any doubt whatsoever concerning the imperfections of the text-edition. In studying the fiery controversies, in many cases I discover that the reason lies in faulty reading of the parties concerned, as well as faulty reading on the part of the editor. Without consulting the original mss. these faults are extremely difficult to detect, partly because the various readings in K's edition cannot offer any assistance, and another part because of stilzwijgende verbeteringen (tacit corrections).

Despite some flaws mentioned above, I choose to use K's text as the basis of the text-edition, because it is the most and well known text so far. However, deep down in my heart, it is because of my admiration to the 'Father' of the Study of Old Javanese language and literature. Concerning Kern's merits in the study of linguistics, culture and Old Javanese language and literature, his monumental Verspreide Geschriften can give undeniable evidence, whilst C. Snouck

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2 Further it will be denoted by K, which is the code for Kern as well as Kern's text.

3 See the examples in the notes.
Hurgronje’s eulogy gives proof of his colleague’s and student’s affection and adoration. See BKL73, 1917. (See further principles of edition and spelling.)

At last there are two items worth mentioning before we go further, namely about the incorrect numbers of stanzas in sargas VIII and XXI, in K’s text-edition. In sarga VIII, stanza 135 is missing, that is the number of the stanza jumps from 134 to 136. I have the notion however, that K. might not have that stanza in the text he uses as the basis of his edition, but intends to include the stanza from other mss., e.g. cod. or. no. 2200, which he also uses. For one or another reason it seems that his intention never materializes. In sarga XXI, the number of stanza jumps from 92 to 98. In fact stanza no. 98 should be no. 93 and the number of the last stanza in this sarga should be 243 instead of 248. So in real terms the difference in the number of stanzas in K’s edition and the present one is only one stanza, and that is the missing stanza 135 of sarga VIII. Other things, such as the re-arrangement of sarga XXVI. 25 and emendations will be dealt with in the sub-chapter principles of edition and spelling.

2. OTHER MANUSCRIPTS

To establish the text, besides Kern’s, I use 8 other mss. in microfilms and microfiches. They are cod. or. nos. 2200 (A); 2202 (B); 4436 (C); 4438 (D); 2201 (E); 4444 (F); 3881 (G) and 1790 (H).


However, the descriptions in the catalogues mentioned are so brief, and there are important discrepancies which are found by reading the mss. more closely, so that I find it necessary to forward any own.

Cod. or. no. 2200 (A). It consists of 6 reels of microfilms of different length. At several places the film is so dark that the letters are hardly visible, e.g. reel 6, lontar nos. 47, 57, 62, and 68. The Balinese translation is literal and seems to serve as a guide for students of the Old Javanese language. This is apparent, because the Balinese words, written above or below the Old Javanese text, are aligned with the corresponding Old Javanese words, and marked by dotted lines which in reels 3, 5 and 6 disappear. Perhaps the copyist considers the student to be already advanced in his knowledge, so that the dotted lines are no longer needed. The Balinese script is beautiful and clear.
Reel 1 consists of 206 palm-leaves, one page has only one line. It contains the text from sarga I.1a to VI.91b.

Reel 2 consists of 88 palm-leaves, containing sarga VI.91b to VII.48a.

Reel 3 is marked as cod. or. 2202II, but in fact it is cod. or. 2200, reel 3. It consists of 136 palm-leaves, containing sarga VII.48a to IX.73d.

Reel 4 is marked as cod. or. 2200III, and consists of 219 palm-leaves, containing sarga IX.74a to XV.55c.

Reel 5 begins with lontar no. 41 and ends up with no 110, containing sarga XV.55c to XVII.1a.

Reel 6 consists of only 70 palm-leaves, numbered from 1-70, and contains sarga XVIII.1a to XX.49.d.

Cod. or. no. 2202 (B). This is a complete ms. of the RK, and consists of 2 reels. The Balinese script is beautiful and clear, each lontar has 4 lines. There is no Balinese translation. It is dated 1716 Śaka.

Reel 1 consists of 212 palm-leaves, containing sarga I.1a to XXII.53c.

Reel 2 starts with p. 326 and ends up with p. 418, containing sarga XXII.53c to XXVI.52d.

Cod. or. no. 4436 (C). This is also a complete ms. of the RK, likewise are mss. cod. or. nos 4438 (D) 2201 (E) below. The ms. is written in Balinese script on folio-size paper, consisting of 569 pages, with an average of 30 lines on each page. The script is not beautiful, but clear and easy to read. There are already notes on the margins, but no Balinese translation. The date is 1729 Śaka.

Cod. or. no. 4438 (D). This ms. forms the basis of Juyamboll’s Kawi-Balinese glossarium on the Rāmāyaṇa Kakawin which might explain the existence of the notes on the margins. It consists of 2 volumes, and is written in beautiful and clear Balinese script. Volume 1 is of 684 pages, and volume 2 of 272 pages folio. Each page has an average of 25 lines in volume 1, and 21 lines in volume 2. There is an interlinear Balinese translation. It dates from 1753 Śaka.

Cod. or. no. 2201 (E). It consists of 126 palm-leaves, but the Rāmāyaṇa text ends on page 124. It is written in Balinese script, beautiful and neat, but rather small, and on one side only. There are 4 lines on each page. There is no Balinese translation. The colophon is rather long, and is written in Karangasem in the year 1729 Śaka.
Cod. or. no. 4444 (F). This ms., written on folio-size paper, is rather dirty and therefore not easy to read, though the script is beautiful. Each page has an average of 26 lines and there is an interlinear Balinese translation. The text contains sarga XXIII.66a to the end of the story. The colophon is compact and mentions the year 1750 Śaka.

Cod. or. no. 3881 (G). This ms. is written on folio-size paper, around 60 pages, but there are other stories besides the Rāmāyāna in it. Each page has only 26 lines. The Balinese script is clear and easy to read. It contains the Rāmāyana text sarga III.52a to III.85d; sarga XXII.50a to XXII.33d; and sarga XXIV.43a to XXIV.127c. I suspect it as originating from one's preparation to go to a mabasan meeting. The other part contains texts derived from the Sumanasantaka, Smaradahana etc.

Cod. or. no. 1790 (H). This ms. is copied at Surakarta in the year 1790 Śaka. It is written in what is called kadaton-script on folio-size paper, of around 736 pages. Each page has 15 to 16 lines. The punctuation is confusing and irregular. The text is also not clear. The order of the last stanzas is erratic, namely sarga XXVI.49 is followed by stanzas 52, 51 and 50.

3. PRINCIPLES OF EDITION AND SPELLING

I use the same principles of edition as those stated in my former books Sutasoma¹ and Lilaracana Rāmāyana², save from the fact that this time, I place metre before grammar, e.g. if a long vowel is needed according to grammar, but the metre needs a laghu, then the laghu prevails, such as II.26a. Tājaka. According to the correct spelling the last a should be an ā. It is the same with X.67b Janakasuta. See also e.g. note on XVIII.3d. Sometimes there is no need for a long vowel, because the syllable is by position already guru, but the text nevertheless has a long vowel, yet I do not wipe it off.

My consideration is that the rules of guru by position might already be forgotten by the present generation of users/readers of the Rāmāyana Kakawin. Examples are e.g. II.27d maitān. The last long ā is not necessary. II.49b mhayān sira......The ā in mhayān is not necessary.

The opposite case is also true. Many times, according to grammar a syllable should be spelled with a short vowel, but the metre needs a guru, so the short vowel becomes a long one. This type of thing is e.g. frequently found

¹ Sutasoma, New Delhi, 1973.
in personal names. So we might see Hanūman spelt as Hanuman, Hanūman; Bali as Bāli, Sugriwa as Sugriwa etc. The spelling of the Old Javanese language used in this edition is the ordinary one.

In brief the symbols not in agreement with the old system are as follows:

\[\hat{e} \quad \hat{e} \quad \hat{\epsilon} \quad \hat{\epsilon} \]

\[\hat{\epsilon} \quad \hat{\epsilon} \quad \hat{\epsilon} \quad \hat{\epsilon} \]

4. SARGA XXVI.25

Stanza 25 of sarga XXVI is a remarkable one. The common rule of a stanza is that it consists of four lines, and that each line consists of the same number of syllables and constructed on the same metric pattern (short laghu, long guru syllables). There are some exceptions which I do not discuss further here, except the one in relation with the stanza in question. The metre of sarga XXVI.25 belongs to the category of daṇḍaka metres. There are other 11 stanzas of this metre found in the RK, besides this one.

According to Zoetmulder, the stanzas in the daṇḍaka metre can hardly be called a stanza any longer. I quote in toto: After an initial 6 short syllables, there follows a series of anapaests (1-1-g) or amphimacers (g-1-g), and this again is repeated four times:

\[1-1-1/1-1/1-1/n \quad (g-1-g) \quad -4x.\]

The \(n\) varies according to the particular type of daṇḍaka, and may even represent a number of over 40.

What is remarkable about the stanza in discussion is the fact, that it defies every rule set up above, because according to Kern's edition it comprises only of 1 endless line, so that Zoetmulder does not recognize it as a stanza, confirming his notion quoted above. In my view, there should be something wrong with the text of Kern, which originates from the text he uses as a basis for his edition. I begin counting the metre with the \(75 \times [-g-1-g-]\) formula, but to no avail. Then I work with a different principle. I divide the whole lot into four parts, based on its content, as logically the stanza should consist of four lines. Promptly I obtain a good start, because the line ends up with the

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1 The heedful reader is recommended to read the chapter on Old Javanese verse technique, in Kalangwan, p. 101-25 and Appendix III, on p. 451-472. Concerning the daṇḍaka metre, it is found on p. 469. The above quotation is on p. 104. "\(\hat{\epsilon}\) stands for laghu and \(g\) stands for guru."

2 Ibid., p. 469.

3 See e.g. Uhlenbeck : ‘De interpretatie van de Oud-Javaanse Ramāyaṇa-Kakawin' p. 197.
part in which the *banda* Bandira begins with his speech. The other three lines prove to be the address of Bandira, and the division into the three other lines goes as simple as the egg of Colombus. Each line turns out to consist of 360 syllables, with some imperfections in the arrangement of the guru and laghu here and there, which is not only found in this particular metre. I even believe that the stanzas in Dandaka metre seem to be better preserved than some other stanzas in relatively simpler metres. With the formula stated above, I am then in the position to make use of the various readings to reconstruct the guru-laghu as best as possible. The result seems promising and proves to help considerably in the translation. It becomes clear to me that the arrangement of the metre has some logical relationship with the units of phrases and I believe that if it is accompanied by the gamelan-orchestra, it will become more evident. This kind of thing happened to me also, when I read some parts of the Serat Centini in Surakarta. After repeatedly reading it in *tēmbah* (soang), I still could not grasp the meaning. Then I had the idea to read it while someone is playing the tune on the gender. The problem was solved.¹

In closing this matter I would like to express my belief that there should be a connection between the *dandaka*-metre with the *suluk* or *janturan* in the wayan-play. In contents there seems to be a close relation between the stanzas used to be composed in the *dandaka*-metre and the parts in the wayan-play, known as the *suluk* or *janturan* ada-ada. See as example below: Will *gora-goda magalak rangah siyuih nya minis, mānērik mānkrač kuṣaya, mīśa-rin latean.*² And another one: *Punapa pratandana panaṁribawa, bumi gonjaṁ-ganjiṁ, sumodra mawalikan, wukir cancala, grahana suya-candra, pancawora sinduṁ-rivut, jawah dērēs salah maṁsa, katon oṭer saisini jaga, tēmah gara-gara.*³

5. EMENDATIONS

Before, I have remarked that *stilzwijgende verbeteringen* might create a havoc for later translators, who want to re-examine the original reading of the text. Therefore as best as possible I adhere to the notion to note every emendation I make, especially those which do not occur in the other mss. I use. If necessary I add a note to account for the emendation.⁴ Besides, the original readings of the mss. can be straight away consulted in a glance, because it is


² *Rahinipun Raṭen Surjatmaṭja*, p. 50.

placed directly under the stanzas of the Old Javanese text. The code of my reading which deviates from the mss. is S which stands for Santoso.

Fundamentally I am not very keen in making emendations. If the text is clearly legible, all mss. I use agree in the reading, though the meaning is obscure, in many cases I retain the reading of the text, with the exception of those cases which I have sufficient support for the emendation, due to meaning or other sources, such as the translations of the Rāmāyaṇa of Wālmīki and the Bhaṭṭikāwya. Normally wherever I retain the reading of the text, my suggestion of emendation is expounded in the notes, e.g. 1. XV.37b apan tan durbbalā etc.

This particular phrase is very hard to understand, if the word tan is understood as to mean not. So I propose to read it yan. Other suggestions can be seen in the note. 2. XXIII.71c waruga. K's reading of this word is waruna, J seems to read waruga also. But the meaning of both readings is uncertain. So I propose to read it waraga which means name of a place probably in the temple compound, based on M.W. p. 922. But the present text has waruga yet. As examples for the latter case I can forward as follows:

1. IV.15b wanawāsakūtithi ya

K's reading is wan anata katithi ya. Because he cannot comprehend this phrase, he does not translate it and combines stanza 14 and 15 in the translation. The readings of the other mss. can be consulted in the text.

2. IV.40b adhawātah

The reading of all the mss. including K's is athawātah, which creates misconception and untenable translation. See further note.

3. XXIV.95b saṅ Guna.

Kern's reading is sagoṇa. The reading of Guna I base on mss. BCDEF, while that of the word saṅ is based on metric causa. See note.

4. XXV.50a taḥ [w]ay.

Because of the metre, the poet is forced to spell it taḥay or taṇē. As the meaning becomes obscured due to the spelling, the translations of J and CH are based on a guess. My reading is not supported by the mss., only by logic. I place the w between square brackets to make the meaning clear, while not spoiling the metre. One or two emendations might not be given any explanations or acknowledgements in the notes, if I am in the opinion that they are obvious or duely justified by the various readings, e.g.

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1 I hope with this cautious stance I could satisfy the need of other fellow students. See e.g. Teeuw and Uhlenbeck, 'Over the interpretatie etc.', p. 217. It is interesting to note whether my emendations will be justified by another text-edition of the RK based on 34 original mss., prepared by Dr Soebadio in Jakarta. See Uhlenbeck, 'De interpretatie etc.', p. 201.
(a) sarga IV.33c hiyunya instead of hayunya of the mss. My reading makes more sense than those of the mss., and the difference is only a i- mark, which is very easily overlooked by a copyist.

(b) sarga VII.41a tak para instead of tat para. My emendation from tat into tak is based on grammar.

(c) sarga VII.160a pinipis instead of pinipè. The meaning pinipis is to be ground, whilst pinipè is to be broken. The first is appropriate to the context, and the difference in writing of a i- mark and e- mark is indeed slight in Balinese or Javanese scripts.

(d) sarga XXI.10c ràmì instead of ràma. My reading is supported by grammar as well as metre.

(e) sarga XXIII.70d tar instead of tatar of K and tân of BCDEF. The metre is the support of my reading here.

b. PRINCIPLES OF TRANSLATION

There is already very much written on the principles of translation in general or translation of Old Javanese texts or in particular about the translation of the Rāmāyana Kakawin. Suffice to say that some of the principles of Nida and Taber¹ are taken into account by the present author. Most of the guidelines of Teeuw and Uhlenbeck² are made use too, whilst Uhlenbeck's notions upon the interpretation of the RK³, especially his remarks on the last part of his paper are wholeheartedly adapted. Last but not least I should mention the principles taken by Johns⁴ in his article titled 'On translating the Nāgarakṛtāgama'.

Before going further with other principles which the present author set out by experience, it would be illuminating to see the experiences obtained by previous translators as can be extracted from their work.

It can be said that so far, nobody has completely translated the Rāmāyana Kakawin in any other language. Kern, the first editor of the text has only completed six sargas. Juynboll, who took charge henceforth has omitted parts he and others regard as interpolations. A.C. Hooykaas so far has complemented the translation of the parts left behind, though still bristling with question

marks, gaps and lacunae. Other students, including the present author, have occasionally translated parts of the *kakawin* as needed in articles.\(^1\)

Studying the ways of translation and approaches of these predecessors, the present author has obtained the idea, to leave all the existing translations behind and start the hard way anew in order to produce a translation free from the influences of others, that may lead to confirming misconception of others. This does not imply that my translation will be free from faults and flaws, but at least if there are mistakes, then let them be new ones, so that others may learn from them. Besides it may give response to Teeuw’s and Uhlenbecks idea that one text be studied by as many people in the field as possible. Teeuw and Uhlenbeck have used the word *vakmensen* which I would like to render with *experts* or *specialists*, perhaps with disqualifying myself. And let it not be misunderstood that my idea does not originate from presumptuous conception. It is only because there have been a tremendous advance in the study of Old Javanese language and literature and culture of Indonesia since Kern’s period, that I feel to be in a better position than my predecessors. It seems to contradict Teeuw’s views, but in fact it is not, and I say these words in earnest, as a person who has stayed in this field for more than a quarter of a century at a stretch.

I feel I have to explain further about my findings about the problem concerned. As I have hinted before, all my predecessors in the translation of the RK have not done it completely and only one of them has ever edited the text, namely Kern. Kern had the advantage of reading the original mss. at least a couple of times each, while Juynboll for instance, though he might use original mss. for the compilation of his ‘glossarium’, the effect of it is different than on Kern. Editing a text gives more insight and understanding of the text. It gives the editor an opportunity to live in the situations related in the *kakawin* in a more intense degree than a translator who does not edit the text. One must realize that even a transcription from Balinese script into Javanese script has brought along the interpretation of the text by the transcriptor. His way of dividing the words into phrases for instance might lead into a dazzling translation by a translator sometimes after the transcription has been completed.

\(^1\) e.g. 1. W. Aichele: ‘Oudjavaansche Bijdragen tot de Geschiedenis van den Wenschboom’ in *Djawa* 8, 1928.
This is the more evident at corrupt parts of the text. The same situation arises when a translator has one or more older translations of the same text he wants to work on. The instant he is in that situation, he is not free anymore. He is led or if not, tightly bound by the interpretations of the text by his predecessors. This is e.g. felt by Poerbatjaraka when he says: ‘Daar in de overigens prijzenswaardige vertaling van Dr Juynboll het een en ander niet goed tot zijn recht komt, zij het mij veroorloofd, dit stuk in vertaling aan te bieden, met behoud zoveel mogelijk van Dr Juynboll’s woorden.’

The last part of the sentence gives clear indication, how Poerbatjaraka is much obliged to follow Juynboll’s ideas. There might be, that mutual regard restricts these two scholars to do their work independently from each other, free from fear of offending the other, because Juynboll includes the translation of Poerbatjaraka without any reserve. It appears to me, that Hooykaas’ way of translation is in one way or the other also influenced by Juynboll’s, only by the fact that he consults Juynboll’s translation before or while making his own. When I translated anew the Calon-Arang and the Nirarthaprakreta which are mentioned in the preface, beforehand I had the intention to leave Poerbatjaraka’s translation and solely be guided by the Old Javanese text, with the result that my translation sometimes differs very much with that of Poerbatjaraka. My feeling however, at that time was that the Bahasa Indonesia which is of one family with the Old Javanese language was the main reason, but in reality there were many more. I believe therefore, that Teeuw’s principle which reads: b.v. door vergelijking van oudere vertalingen (e.g. by comparison of older translations) should be expounded further, that this process should be performed after one’s own translation is completed. In this way the latest translator/interpreter can have a dialogue with his predecessors on equal terms. If differences cannot be reconciled, he can maintain his stance, and judgement can be left to others, contemporaries as well as of later generations.

There is another handicap that forms a severe disadvantage to Juynboll, namely the length of time he worked on his translation. He translated the RK from the year 1922 till 1936, almost fifteen years. Besides, it could be imagined that he did other jobs as well. Therefore, Juynboll seemed to forget minor details in his translations of the earlier chapters. This handicap is also felt in Hooykaas’ translations, because he is too concerned with only those parts he is interested in. On the other hand occasional translators can give a more vivid

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1 *TBG* 72, 1932, p. 162.

2 See *BKL* 92, 1935, p. 130-1. Including translations of others might create problems too, as it might contradict other parts without one’s knowledge.
picture of one or two parts, in my opinion, as the result of deeper and specialized study. But then it is not always wise to include such translations in toto into a translation with a wider scope without due consideration. As in photography, the contrast might be disturbing. Also the angle, lighting and expertise of the photographer might add to the incompatibility of the picture with the other parts.

I have spent four months on the translation of the RK, seven days a week, ten to 12 hours a day. An average of 2 stanzas an hour. It was hard work, but I still feel that comparing the translations is more gruesome and nerve-wrecking. I think, it will be apparent in the notes, and I thank God, that I have decided to do the comparison after the translation. Otherwise I might lose the courage altogether.

Now that I come to the problem of mood, or feeling that overcomes a translator, I may as well start opening the discussion on the problem. I am aware that I will solicit the wrath of other scholars in the field, if I admit, that I give also free reign to my feelings (?) as well as to my brain (reasoning faculty) in solving the problems of translating the RK. However I see no use of hiding it or covering it up with soothing words, because I observe that others are also not free from it, while working on any project or on the RK in particular.

I find very true the words of E.E. Wood who says: ‘One of the most important things to which my attention was directed in the course of my Oriental studies was the fact that every idea is accompanied by feeling. …’ This is an expression of a professor of Sanskrit for more than ten years and it seems to me that he is also an adept yogin.

Swami Sivananda once says: ‘Feeling always accompanies thinking. You cannot separate thinking from feeling. They are like fire and heat.’

Swami Sivananda was educated and graduated as a physician, but left his profession to become a spiritual leader of the Vedanta sect. He set up the Yoga-Vedanta Forest Academy in 1948 whose aim is the dissemination of spiritual knowledge and training of people in Yoga and Vedanta.

If Poerbatjaraka says in Javanese ‘Sajeg kula gesan bérén naté maos serat Jawi inkân saênpun bâb bâsa, rereângan iâsp. kados serat Râmâyâna (As long as I live, I have never read a Javanese work as beautiful as the Râmâyâna in regard of its language, embellishment etc.),’ I believe he is expressing his feelings. And if

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2 Sure ways for success in *Life and God Realisation*, p. 33.
3 *Kapustakan Djawi*, p. 4.
Uhlenbeck in his latest article states,\(^1\) that: ‘Voor mij bestaat er in ieder geval nog een andere reden nl. de overtuiging dat wij hier te maken hebben met een literair Kunstwerk van de eerste orde. Ik moet direct bekennen, dat ik dit op geen enkele wijze wetenschappelijk kan bewijzen, hoewel ik van de juistheid van dit waarderingsoordeel door de jaren heen steeds meer overtuigd ben geraakt en mij in dit opzicht gesteekt weet doordat ik onlangs vernam dat Poerbatjaraka dit oordeel blijkbaar geheel deelde.’\(^2\)

I have printed above Poerbatjaraka’s words, which Uhlenbeck refers to, and if he cannot explain his conviction in a scientific way, I can only conclude that he expresses his feelings. There are more passages in Uhlenbeck’s article which can be shown as an expression of his feelings about the Rāmāyana Kaka-win, but the quotation above may suffice. In relation to the translations of the RK by Kern and Juynboll, Uhlenbeck states that they are inadequate in the sense that the reader of today cannot get the impression about the great literary value of the work.\(^3\) Uhlenbeck might have the same thing in his mind as Poerbatjaraka again when he wrote those lines. Poerbatjaraka says: ‘...taksik kātah inkañ prétalān punāpā wontenipun tembūn; raosipun kerep boten kecepen. (in many cases the translation is just a literary translation, the real meaning is very often lost).’\(^4\) As seen I render Poerbatjaraka’s word raosipun (rasa-nē-ňoko) with the real meaning, the significance of the word/ phrase/ sentence. The word raos or rasa in Javanese however means also feeling, taste etc. Now, many times I ponder upon this question. How could one reach the rasa (real meaning) without using the rasa (inner feeling). It must also be recognised, that it is not always necessary to take refuge into the realm of feelings fortunately. In a lot of cases one can rely on his intellect and right thinking and reasoning, but if all these fail to solve the problem, then rasa has to be given the chance to make an attempt on it. Perhaps I should describe the process a bit further, though I am not convinced, whether it will sound convincing.

If I come across a word or phrase whose meaning is not clear, usually and automatically my hand reaches to a dictionary. If dictionaries and other resources including background knowledge such as history, culture, custom, legends, myths etc. cannot help, then I feel that reason has failed. Then I will let loose the rasa. Reason is disengaged, and in meditation of the word, phrase or sentence, the rasa probes into the problem. The feeling is, as if the rasa sinks into subconsciousness, cit according to the Vedantins. I mean to find the origin of

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the meaning of the compound cita-rasa in Bahasa Indonesia, that is the mental process that takes place in the subconscious, which then produces a feeling of happiness (suka-cita) or sorrow (duka-cita). To return to the matter concerned, when the key to the problem is found, usually reason will be re-engaged. It will usually respond accordingly, bringing about the solution of the problem. So I feel, that the engagement of rasa is in fact only another facet of the thinking process, since it passes through the state of meditation or contemplation, which many people regard as a state of deep thinking. Yet I feel, that the use of the word think is not suitable, because the process of reasoning is absent, and everything seems to flow to the surface, when the situation is appropriate. The question here is how to create the appropriate situation in the state of meditation. This explains why I still use the word 'usually' and not 'always', and the root lies in the fact, that I am not good in meditation. Therefore I emphasize that more study is needed, and why I show the way to reach rasa (significance of s.t.) by engaging rasa (a mental process, different from the working of reason). Like a policeman who wants to trace a thief, imagine himself to be in the situation of the thief, likewise the researcher when he works on a literary product of a yagin, as the writer of the Rāmāyana Kakawin might be. See further authorship.

C. DATE, AUTHORSHIP, COMPOSITION

1. Date.

The common view on the date of the Rāmāyana Kakawin at present is that it was written at the period of King Balitûn's reign (898-930 A.D.), ending the controversy existing for more than half a century\(^1\). However, the present author is not entirely satisfied with it, because the scholars concerned overlook one thing, that is the fact that the Rāmāyana Kakawin is a product of continuous reshaping and remodelling.

In my paper presented at the International Seminar on the Rāmāyana, in December 1975, in New Delhi\(^2\), I argued that the main story and material of the Rāmāyana Kakawin might already be very popular throughout the kingdom of Balitûn, which means in Central as well as East Jawa. Further I advance the possibility that Stutterheim, who has the notion that the Rāmāyana Kakawin might be written in East Java, might get that impression from

\(^1\) See Zoetmulder's hypothesis of the absence in the RK of words like lahit, lehên and also the absence of the mahgala, regarded as characteristic of Old Javanese kakawins of the East Javanese period. *Kalangan*, p. 231-2.

\(^2\) 'The Oldjavanese Rāmāyana, its composer and composition'.
parts of the Rāmāyaṇa which are products of the reshaping and remodelling process. With this I do not mean that I want to defend the interpolation theory of Kern, Juynboll and Poerbatjarakā. C. Hooykaas in his studies of the Rāmāyaṇa Kakawin is so ardent in opposing it, in exposing its incorrectness, so that he does not pay proper attention to Berg’s statement about the reshaping and remodelling of the kakawin. Observing this process has also happened with the Rāmāyaṇa of Vālmiki in India, I am in the opinion that it is very likely that the same has taken place concerning the Rāmāyaṇa Kakawin. See further about it in composition.

In my paper mentioned before, I have shown, that the Bhaṭṭikāwya had been followed by the Javanese author right to the end, in disagreement with Hooykaas’ findings who says that the parts comparable go only up to sarga XVII, and that from here on the Javanese writer had gone his own way. This view has enjoyed wide acceptance, included Zoetmulder¹ and Uhlenbeck². When I met Bulcke at the Seminar in New Delhi, he stated that he fully agreed with me, because he has the same findings. The fact that this matter had been overlooked by Hooykaas only highlights the significance of the reshaping and remodelling process. It appears to me that this process went on till the late years of Majapahit. Since arguments based on language, style, metre etc. has been scrutinized before, I will base mine on some facts found in the text, namely the relation of the RK with the Nitiśāstra and Nāgarakṛtāgama and the information in the RK concerning the Pañji story and the Kuṭāramāṇa.  

(A) RK-NITIŚĀSTRA-NAGARAKRTĀGAMA

The relationship between the Rāmāyaṇa Kakawin and the Nitiśāstra³ has been mentioned once and again⁴, but how close the relationship was, has never been examined. Zoetmulder notes that sarga III.53-85, is practically a nitiśāstra, likewise sarga XIII.39-97 which gives a lengthy exposition on arthaśāstra and nitiśāstra. For the instruction of Rama to Wibhisana, commonly known as the Aṣṭabrat, Zoetmulder calls it instructions on niti. On all these places Zoetmulder spells nitiśāstra with a small n, signifying that he means the literature of that particular genre. Then we meet with a note on one of this word, which refers to p. 166 in which the Nitiśāstra is dealt with. Does this mean that in fact he has some notions about the relation of the Rāmāyaṇa Kakawin and the

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¹ Kalangowan, p. 228.
² BKI, 131, 1975, p. 199.
³ I mean here the Old Javanese Nitiśāstra as published by Poerbatjarakā as vol. 4 of the Bibliotheca Javanica.
⁴ Zoetmulder, Kalangowan, p. 166, and pp. 218, 223, 225. See also C. Hooykaas, ‘The Old Javanese Rāmāyaṇa, an exemplary kakawin...’, p. 31-3.
Nitisastra in Old Javanese mentioned above?

I have extended this observation to the Nāgarakṛtāgama, because primarily the three texts contain common ideas. Secondly the Nāgarakṛtāgama and the Nitisastra might be of the same age. The Nāgarakṛtāgama was written around 1365 AD, whilst according to Poerbatjaraka the Nitisastra must originate at approximately the same time as the Nirarthaprakṛta, that is around the last years of Majapahit.

The examples quoted below will show the extents of the relation between the three.

RK III.77:

\[
gunuh ya ta pađan.ta bhūpati ikañ prajāṅkēn dukul,}\n\[
patūti gan-ḍaśa nin[ n] ulah ika mataṅ nyān suka,}\n\[
ikiṅ prawara pera wargga wanatulya yāṅkēn [ n] alas,}\n\[
kītekana ta sīṅha rākṣaka dumēh nya šobhaṅ katon.\]

(The king is like the mountain, his people grass. Response to all their good and bad deeds for their own welfare. The people, high and low, are like a forest, you are the lion, guarding over it, that it looks beautiful).

Nitisastra 1.10:¹

\[
Sīṅha rākṣaka niṅ halas, halas ikăṅraksēḥ hari nityaṣa,}\n\[
sīṅha muraṅ wana taṅ patul pada wirodāndoḥ tikaṅ kēṣari,}\n\[
rug brāṣṭa n wana de nikaṅ jana tinor wrekṣa nya śṛṇāpadaṅ,}\n\[
sīṅhāṅket ri juraṅ nikaṅ tēgal ayū n sampun dīon durbola.\]

(The king is the guard of the forest, [on the other hand] the forest protects the lion all the time. [Then] they are angry at each other and do not live in harmony. The lion leaves. The forest is destroyed by the people who cut the trees down to clear the wood. The lion which has hidden himself in a ravine between cultivated fields, is attacked by the people and has found his terrible fate).

Nāgarakṛtāgama LXXIX.2:²

\[
āpaṅ ikaṅ pura lēn suwiṣaya sīṅha lawan gahana,}\n\[
yan rusaka i thani milweṅ akuraṇ upajīwa tikaṅ nāgara,}\n\[
yan taya bhṛṣṭa katon wayantka para nūsa tekāṅrēvēkā,}\n\[
ētu nikāṅ pada rākṣan apağēha kalih phala niṅ mawuvas.\]

(Because the city and the rural areas are like the lion and the forest. If the people are in trouble, the livelihood of the city will be affected as it becomes less. If the population is small, the weakness of the state is obvious, and other

¹ The text is derived from P’s edition. Spelling and translation however are mine.
² The text is derived from Pigeaud’s edition. The spelling and translation however are mine.
nations will come to invade. Therefore strive for the well-being of both of them as the result of this meeting (consultation).\footnote{This is part of the speech of King Hayam Wuruk at the royal assembly, where representatives of the rural areas and other districts are present.}

We can see in the example above how the \textit{niti} in the \textit{Nitiśāstra} is used by Rāma and Hayam Wuruk to give guidance to their subordinates.

Further I will give another example to show the relation between two texts, that is between \textit{Nitiśāstra} and RK, and between RK and \textit{Nāgarakṛtāgama}.

\textit{Nitiśāstra} III.2:

\begin{quote}
\begin{center}
surud nikanāh artha riṅ grēha hilaṅ nya tan hana winawa nya yan pējah,\newline
ikā manidara swa-wandu surud ih pamasaran umulih padānānis,\newline
gawē hala hajēṅ manuntun ahirih manuduhokēn ulah tēkēn tēkan,\newline
caliṅan ika riṅ dadi wwan i sedēṅ hurip aṅulaka dharma sādhana.
\end{center}
\end{quote}

(When one dies, he leaves all his wealth behind (at home), nothing can be brought along. The rosary-bearers (the priests) and relatives go along to the grave and then return home weeping. Bad and good conduct lead and accompany [the soul of the dead] along its way to the destination. Therefore people while alive should strive to do good deeds as a means [to attain Bliss]).

\textit{RK} XXIV.70-71:\footnote{This is part of the instruction of Rāma to Wibhiṣaṇa, known as the \textit{Aṣṭabrata}. See also \textit{Nīrāthapraprāta} III.1.}

\begin{quote}
\begin{center}
Ikaṅ viṅhava tan wawēkān pati,\newline
hana nya sakareṅ humērhēr i hurip,\newline
pējah pwa kita duṣṭa mantun [n] ikā,\newline
gunanta ginēgēta yānutakēn.
\end{center}
\end{quote}

\begin{quote}
\begin{center}
Ya rākṣaka riṅkā hawaṅ durggama,\newline
parahwa nikanāh paratran parān,\newline
suluh salawah iṅ jagat tan padēm,\newline
ya maṅdumunhaken iṅ kamokṣaṅ tēmēn.
\end{center}
\end{quote}

(You do not take along power when you die. It serves you while you are alive, but once you are dead, power sneakily leaves you, but your good deeds go along, you can keep them. They will protect you at dangerous spots. They will become your boat to cross the sea of death, the torch in the world that is never extinct. They will verily lead you to heavenly Bliss).

We can see the examples so far that theme and words/phrases employed are the same, so that safely we can see the close relationship between them. Let’s now look into the relationship between the RK and the \textit{Nāgarakṛtāgama}.
RK III.70:¹

Nihan ta gawayanta nitya mañëmit prañā mañḍala
vihāra pahayanta parhyahan umah batārāmērēn,
hawān patani pañcaran talaga sētu tambak taman,
pēkēn uwwatan asin sakakyuna nikan orañā yad-gawē.

(These matters [I will tell] you should always be done, namely protecting
the people and the kingdom. You should look after monasteries, holy domains,
and temples. Roads, rest-benches, waterspouts, ponds, dams, dykes, gardens,
markets, bridges, which are requested by the people should be built).

Nāgarakṛtāgama LXXXVIII.2:²

nkān pawuwus narēswara ri Wēnkēr ojar iparāndyanādī wadana,
ē kita³ haywa tan ihu susatyā bakṣyasīh aniyanātha ri haji,
sthitya kitēn⁴ kawēsyān aśīnāndēn⁵ hajeñāni prādēsya ya genēn,
sētu damargga wandāra grēhādi salwir ikanañ sukārtti pahayun.

(Then the king of Wēnkēr took his turn to speak to the nobilities and
officials etc.)

'Èi, all of you, do not be untruthful, be very loyal and devoted in the
service of the king and state. Always take care of the people (waiśyas), do your
best in improving the state of the rural areas; dams, dykes, roads, banyan-trees,
rest-houses and other institutions for the welfare [of the people] should be looked
after).

The first part of the stanza in the Nāg. does not correspond with the
first part of the stanza in the RK, but we can see that this too is implemented
by the kings and vazals of Majapahit, e.g. in canto LXXXII there is mentioned
about the king and other minor kings founding temples etc. There are still
many parts of the three texts which can be compared, but which does not belong
to the scope of this introduction. It is suffice for this time to show the extent
of relationship between them.

(b) PANJİ AND KUTARAMANAWA

There are still two items that I would like to put forward here, as already
being touched before, namely the information of the reading of Pañji and the

¹ This is part of the instruction of Rāma to Bharata.
² This is part of the speech of the king of Wēnkēr at the Royal Assembly mentioned
before.
³ The text reads kitēha.
⁴ The text reads kitēhē.
⁵ The text reads i sīn etc.
existence of the Kutâramânawa-book.

_Sarga_ XXV.85 relates that in order to console Sîtâ who is depressed by her worries about Râma, the girls in the service of Sîta and Trijatâ sing the story of Pañji (_puya mapañji_). This singing of episodes from the Pañji, usually the romantic episodes, becomes very popular in the Javanese and Malay literature later on. It is indeed surprising that it is found in the Râmâyana Kakawin, and it appears to me that it is inserted later, as this part is not found in the Bhaṭṭikâvyâ. According to students of the Pañji, the date of the Pañji-stories is estimated as follows: Berg puts it between 1277-1400 A. D.¹ and Poerbatjaraka 14th century A.D.². If Berg’s findings about the identification of Inu of Koripan (Pañji) with Hayam Wuruk (king of Majapahit), the son of Tribuwana-tuṅgadêwî bears some truth, then once again the information refers to the end of the 14th century. And if we consider also that the influence of the Râma story in the Pañji-stories cannot be said insignificant, then we might think that the flow of communication has gone both ways in later years, which is apparent in the literary works.

The Kutâramânawa-book is mentioned in the RK in _sarga_ XXIV.167d. That is when Sîta is consoling Trijatâ who is in tears, because of the harshness of Fate that overcomes princess Sîta, who is rejected by Râma. Sîta says a.o.: ‘It is good and even worth to tell him (Wibhiṣâna), because he knows the teachings of the Kutâramânawa. (_yogya ta sira warahên saphala, wihikan siren aji Kutâramânawa_).

The Kutâramânawa is a law-book, so that it might be more appropriate to understand the word _aji_ as regulations rather than teachings. According to Slametmulyono³, the Kutâramânawa does not exist in India. If it is true then it should be a compilation from some Indian law-book, e.g. the Mânawadharma-book, which is also mentioned in the RK⁴. It is also evident in the Kutâramânawa itself, e.g. in an article about _paradâra_ (adultery), article no. 201, it is said that if a person takes hold of a married woman and has sexual intercourse with her or if there is a person who supports him or gives him the opportunity to do it in his house, then the adulterous man can be killed by the husband

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² Tjerita Pandji dalam perbandingan, p. 408-9. See also, Liaw, Y.F., _Sejarah Kesusastraan Melayu Klassik_, p. 84.
³ See (a) _The Story of Majapahit_, p. 160-5.
⁴ I cannot consult the edition of Jonker, as it is not available.
whilst the supporter will be fined 20,000 [coppers?] by the ruler. That is according to Mānawa. According to the Kuṭāra, the adulterous man will be sentenced to death. If he wants to save his life, he has to pay a fine of 40,000 [coppers]. The supporter will be fined 40,000 [coppers] by the ruler.¹

Juynboll in his ‘Supplement etc.’² mentions that cod. or. 3878 contains the Kuṭāramānawa on p. 1-44 followed by the Rāmāyaṇa on p. 45 containing sarga XX.75c till sarga XXI.7c, and closed up with the Krētabasa on p. 46-48.

Although the contents of these three books contained in cod. or. 3878 does not suggest any link between them, but it is interesting to see that the three books bearing these titles (Rāma-story, Kuṭāramānawa, Krētabasa) seem to have a deeper correlation to each other. As we have seen the Kuṭāramānawa is mentioned in the RK and it seems that Rāma’s defence of his action in killing Bāli is also based on the paradāra article in the Kuṭāramānawa or Mānavadharmaśāstra.

Cod. or. no. 3954 contains beside the Kuṭāramānawa also the Swarajambu,³ which for a great deal contains the translation of the Mānawadharmaśāstra (cod. or. no. 4530)⁴. Also cod. or. 3904 contains the Kuṭāramānawa and the Swarajambu (translation of Mānawadharmaśāstra).⁵

What makes the subject more interesting is, that in one of the Krētabasa mss. (cod. or. no. 3965), the mss. closes with the story of Rāma.⁶

Whether it happens to be a coincidence or whether there is indeed a correlation between the RK, the Kuṭāramānawa, Swarajambu and the Krētabasa, needs still to be seen. However, I feel there are many things that are hidden behind it, because there exist so many mss. and the Balinese people with their custom of reading and studying the kakawins (mabasan) might have something to do with it.

To return to the subject of the relationship between the RK and the Kuṭāramānawa, I dare say now that the answer is positive. According to Slametmulyono the Kuṭāramānawa might have been compiled during the reign of Tribhuwanatungadēwi Jayawiṣṇuwardhani (1828-1350). L. Suryadinata in his article about Gajah Māda seems to confirm this, as he mentions that ‘a law

¹ Perundong-undongan Madjapahit, p. 149-50.
⁴ Ibid., p. 197.
⁵ Ibid., p. 197.
⁶ Ibid., p. 211.
book that had a great significance in Javanese history was also compiled under his (Gajah Mada's) instructions.  

Summing up our findings so far in connection with the relationship between the RK and other works mentioned earlier, we can surmise that there are enough evidence to believe that some parts of the RK must have been younger than the Ramayana proper, and that those parts are the result of rewriting and reshaping which took place from the time of Balitun's reign to the end of Hayam-Wuruk's reign (900-1400 A.D.).

I place the end of the rewriting and remodelling process at 1400 A.D., because from around this year the kingdom of Majapahit had been plagued by wars and battles, so that to my estimate there was not many activities in the field of culture in general, and literature in particular. When the Ramayana was brought along by the refugees from Majapahit to Bali, it seemed that some time had passed before they could settle down. From 1400 A.D. till that time of settlement, appears to be sufficient to establish the form of the Ramayana Kakawin which comes down to us till the present time.

2. AUTHORSHIP

It is commonly accepted now that the assumption that the Ramayana-Kakawin was written by Yogiswara, is not true. In his paper in New Delhi, the present author argues that the RK is attributed to Walmiki, the author of the Ramayana in Sanskrit. After hearing other participants of the seminar from most countries of Asia, it was known that in most of Asia the Ramayana has been attributed to Walmiki, no matter how wide the differences and discrepancies are. Even the setting of the story is brought over to those lands. In the case of the RK, Zoetmulder still maintains that the setting of the story is still India, but I believe, there was an attempt to identify some places in Indonesia, e.g. the river Sarayu, the city of Yogyakarta in Central Java with those names in the Ramayana. Even I believe that the island of Bali, is in fact called after the brother of Sugrīva, the king of the monkeys. The kingdom of monkeys in Sanghe (Bali), a tourist attraction up to the present days, is felt as a timorous attempt at identification with the monkey-kingdom of Kiskindha.

As far as the name of the writer of the RK is concerned, I am of the opinion, that it will be a hopeless search, though an attempt will be undertaken. However, what he was, might be traced from information in the kakawin itself.

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2 See e.g., Slametmulyono, Story of Majapahit, part 4.
3 Kalangwan, p. 229.
The Javanese Moslem tradition attributes the Rāmāyaṇa to Sunan Kalijaga, the ‘adiwali’ I call him, who played an extremely important role in the advance of Islam in Java/Indonesia. He is believed to be the first dalaṅ and the inventor of the gamelan (Javanese orchestra), besides the writer of a wide range of titles of books in the Javanese and Old Javanese list of literary works.¹

From the babad literature and other sources it is well known that the walis (Moslem saints) of Java were mystics, especially Sunan Kalijaga. This fact may at least be regarded as an indicator that the poet of the Rāmāyaṇa was a saint, a mystic, adept in all kinds of Javanese culture. The counterpart of such a person in the pre-Islamic period was the brahmanic yogin. This is perhaps the reason, why the Balinese tradition attribute the Rāmāyaṇa Kakawin to the yogiśwara tiṣṭa, which in fact refers to Wālmiki, but who the Balinese regards as the name of the poet himself (Yogiśwara). This notion was dismissed by Poerbatjaraka, rather harshly, which seemed to make the other scholars disbelieve Poerbatjaraka’s findings, but after further research, even Hooykaas has to admit that Yogiśwara is not the name of the writer of the Rāmāyaṇa Kakawin. From passages in the kakawin which have relationship with the practice of yoga e.g. about the diet of yogins etc² I get the impression that the author was indeed a practising yogin. If one reads the books written by Swami Vivekananda³ or Sivananda⁴ and Gonda⁵ or A. Avalon,⁶ then one can see the difference, that the first two are works of yogins and the latter two of scholars on yoga. The impression I obtain from these works is as if the yogins in describing e.g. a vessel, they are inside it and try to invite other people to enter and see by themselves from the inside, while the scholars are describing the vessel from outside and try to peep into the dark inside. I have tried with all good intentions and might to honor the invitation and to enter into the vessel that is called Rāmāyaṇa, to try to realize what it contains. Whether the

² See RK, XXV, 12 sqq, in which Rāma relates the conditions in the hermitage of the sage Bharadvāja.
⁵ E.g. Sure ways for success etc.
⁶ E.g. Inleiding tot het Indische Denken.
⁷ E.g. The Serpent Power.
result is satisfactory, I do not know, but I have learned very much in the process, which only confirms my conviction in what is said in the māhātmya (saṁ yogātvarā śīṣṭa saṁ śūjana suddha manah īra huvaṁ mače siru, byaktāvās ucaṇanta riṇ julaṁ adhomukha pīnakanimaṁti niṁ lēpaś).¹

In conclusion I would like to put forward the last lines of the poem Rāmāyana, in which the poet talks about himself as a man short of intellect etc. and his motives of retelling the story (tumura sota ni carita), namely to follow the steps of paramount pandits², to obtain the benefit from their virtuous conducts. Indeed writing or reading the Rāmāyana is regarded as good conduct, which is apparent in Sivananda’s words³: ‘In the evening some four people can join together and read the Bhāgavata, the Rāmāyana, etc. This will give peace of mind and strengthen the spiritual samskāras. This will fill the mind with purity and divine thought.’

It amazes me deeply when I find that the last sentence of the Rāmāyana Kakawin shows a striking similarity of a mantram in Sivananda’s book. The RK reads kusuma surabhi ya pada nira munulari vanī suyaśa satata suci marum (like the surabhi-flower which gives sweet scent and fame to others [are the sages], but remains pure and fragrant), whilst Sivananda’s book⁴ runs as follows: ‘The lotus spreads its fragrance equally to all. Even so, the sage disseminates the divine knowledge to all. Frogs do not know the fragrance of the lotus and the existence of honey etc...’

And again I am struck in amazement when I recognise the sentence beginning with ‘frogs do not know etc. to be the same as Nirarthaparakrēta I.4⁵. If we compare the last stanzas of the RK with Nirarthaparakrēta I.3-5, we really obtain the impression as if the poet is one and the same. But is he the writer of the whole kakawin or just the last part? If we can establish this fact, then the whole idea of the date of the RK might need a re-investigation. However the case, even if we can establish the identity of the writer of the RK as also the writer of the Nirarthaparakrēta, we still do not know his name, as the writer of the latter poem prefers to be anonymous. Yet I have the idea that this anonymity might prove to be a clue which can lead to a solution. The writer of the Nirarthaparakrēta calls himself puputus tan wrin deya (the ascetic to be who does

¹ RK. XXVI.50cd.
² RK. XXVI.50ab.
not know what to do or the foolish ascetic to be). This foolish ascetic to be says that he will be staying in the village forever and does not want to reveal his identity for fear of recognition. Poerbatjaraka states that the Nirarthaprakṛēta is a unicum like the Nāgarakṛētāgama, because it forms one bundle with the Nāgarakṛētāgama together with the Kuṇjarakarna Kakawin. The Kuṇjarakarna kakawin is suspected by Poerbatjaraka to be written also by Prapanca. This notion is then confirmed by Slametmulyono. The interesting thing however is the fact, that the writer calls himself mpu-dusun. Prapanca was also exiled to live in a village called Kamalāsana, and the writer of the Nirarthaprakṛēta lived also in a village, and the Nāgarakṛētāgama, the Nirarthaprakṛēta and the Kuṇjarakarna kakawin were written/copied in the village of Kaṇcana.

Based on O.J.O.LXXXV, Slametmulyono concludes that Prapanca is saṅ arryadhīrāja daṇ ṛcāryya Kanakamuni. But is Kanakamuni in fact his real name, because kanakamuni can mean the monk of Kanaka, and Kanaka is synonymous to Kaṇcana, so that kanakamuni is synonymous to mpu dusun Kaṇcana. Can we see in the village of Kaṇcana the village of Kamalāsana where Prapanca used to live? If we consider the lexical meaning of the word prapaṇca in Old Javanese, then we can see that a.o. in the RK VIII, 154. d, magawē prapaṇca ya māwē unēn magēn (they create confusion or confused, bewildered, perplexed etc). A confused person usually does not know what to do (tan wriṅ dēya). If it is true, then we can see that Prapanca is the puputut tan wriṅ dēya of the Nirarthaprakṛēta who once lived in Kamalāsana or Kaṇcana on the banks of the Kali Mas. Do we have now the writer of the Rāmāyaṇa Kakawin? The answer is no, even if we can establish Kanakamuni as the real name of Prapanca. The reason is that it will contradict the findings of Zoetmulder, concerning the absence of the maṅgala and the words lanē, lēhē etc., which he mentions as being characteristic of east-javanese Kakawins. The only possibility is that Prapanca might be one of those people responsible for the reshaping or remodelling process. He might be the writer of the Aṣṭabrata and that part which mentions the Kuṭāramānawa, and most likely the last stanzas of the kakawin which corresponds with the first stanzas of the Nirarthaprakṛēta and the Nāgarakṛētāgama. This possibility

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1 Ibid., p. 214.
2 Menudju Puntjak Kemegahan, p. 5-28.
3 Ibid., p. 25.
4 Nāg. 95.3.
5 BKI, 107, p. 205.
6 e.g. Nāg. I.1b and Nirarthaprakṛēta I.1b.
becomes more feasible, as the writer admits himself that he relates the story word by word to obtain the benefit inherent in the act of following the steps of the exalted pundit (tumirwa guna nira sah ārrya pandita). Here again we might have an indication that refers to Prapāñca. In Nāg. 97 and 98, he talks about an mpu winada (renowned pundit), to whom he wants to follow as an example. In the Nirarthapakrētā, the writer admits that he only came to write the lambaṅ, because he was ordered by his father (pitā), and father can mean teacher as well. On the other hand it is also conceivable, that anyone can say those phrases, as writing, copying, reading listening to holly scriptures are regarded as a good deed which can purify the mind.

3. COMPOSITION

Hooykaas, concerning the method of composition of the Rāmāyaṇa Kakawin moves a question as follows: "And what do we know about the method of working of a Javanese poet of a thousand years ago?"

If he expects to find a treatise in Old Javanese on how to compose a kakawin, such as the Wrēttasaṅcaya in the case of poetry writing, or a īlpaśāstra in the field of kāvaṭa-writing, indeed he has reason to despair. Yet if he really believes, that the Rāmāyaṇa Kakawin is an exemplary kakawin then in fact he has to regard the RK as an example for kāvaṭa-writers. Frankly I am very much puzzled as to why Hooykaas prompts the question, which I believe he is capable of answering himself so clearly. He has studied the art of kāvaṭa-writing, which can be seen in chapter one of his book. He mentions that the writer of the RK should have a mastery of the Sanskrit language and have studied its metrics and poetics, he must have known his O.J. as no other etc. He should deduce therefore, that the O.J. poet should know the art of kāvaṭa-writing as known from the śāstras of this genre. He, the Javanese poet, must have known, how e.g. a story of Paṇcaṭantra comes into the Kathāsaritsāgara and from the Kathāsaritsāgara in turn goes into the Jātaka etc. etc. That is why, I came to the hypothesis of a filing cabinet in connection with the frame-stories, in which I state that a frame-story is like a filing cabinet with drawers full of folders which in turn are full of documents. Anyone in charge of the files could add or take some folders, remove or replace them whenever there is need for it. The RK is no exception, and this is why the reshaping and remodelling process had

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1 I regard winada being derived from wad (to speak, to talk), and prefer to see it mean renowned, famous etc., rather than the pejorative meaning in N. Javanese.
2 'The Old Javanese Rāmāyaṇa, an exemplary kakawin', p. 65.
3 Ibid.
4 S. Santoso Sutasoma etc., p. 30-5. See also 'The Old Javanese Rāmāyaṇa, its composer and composition'.

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taken place. In the discussion about the date for instance, we have seen glimpses of the result of this process. In Hooykaas ‘Exemplary kakawin’ we also have seen statements of extension or condensation of passages and also passages not found in the Bhaṭṭikāwya, the mahākāwya of Bhaṭṭi called Rāwaṇawadha, believed to be the model of the Rāmāyaṇa Kakawin. In the light of the filing-cabinet hypothesis, the condensation and extension of passages can be ascribed to re-writing of the theme, whilst passages not found in the Bhaṭṭikāwya can be regarded as additions. Besides these, there are elements of the story in the Rāmāyaṇa of Wālmīki which are omitted in the Bhaṭṭikāwya, but included in the Rāmāyaṇa Kakawin though with a kind of reluctance, e.g. the episode in which Manthara, the hunchback maid of Kēkayi, urges her mistress to claim the boon promised by King Daśaratha. In the Bhaṭṭikāwya, there is only mentioned about ear-whisperers, but the episode is omitted entirely. The name of Manthara is not mentioned. We can find the name of Manthara in the RK., but in an extremely awkward position.

Sarga XVII.85a reads Ḥana Mantharākyā giri Mandarādbhuta apūrava parivṛttata magōṇ.

The word/name Manthara is placed here incorrectly or in most probability by mistake. If the word Manthara is omitted, the sentence will be flawless in structure as well as in meaning. Above all it should be kept in mind that from the episode of the illusory heads of Rāma and Lakṣmaṇa till the resolve of Sītā to die by fire is not represented in the Bhaṭṭikāwya, so that we might safely call it an addition, with a possibility that it might be derived from another version of the Rāma-story. In other words, we can surmise that the Javanese author might have other Rāma-stories or versions of the Rāmāyaṇa in front of him besides the Bhaṭṭikāwya. From previous parts of the introduction we may also assume that he has other books concerning other fields of knowledge as well, e.g. the Kuṭāramāṇava, the Indrāntīsāstra, Nītīsāstra, Nirarthaprakṛtā etc. If this is a fact, then we may conclude that the author should have a good library at his disposal. And a good library in those times must be the library of the king. Another possibility is that these type of additions is provided or done by more than one person at different times, and with different backgrounds of education and vocation. In my paper, submitted at the International Rāmā-

1 ‘The Oldjavanese Rāmāyaṇa... etc.’, p. 20-31. Hooykaas’ comparison of the RK and BK goes only to sarga 16, so the reader is bidden to see ‘The Oldjavanese Rāmāyaṇa, its composer and composition’ of the present author.

2 G. G. Leonardi, Bhaṭṭikāwya, p. 16.
yaṇa Seminar, I suggest a.o. that dalaiḥ (puppeteers) have something to do with it. At present I believe that there are more than one type of people who had interfered with the Rāmāyaṇa Kakawin. Hooykaas, while, perhaps under the influence of the way the Bhāratayudha came to existence, and while admitting the possibility of another poet as the writer of the second half of the poem, still maintains the view that he cannot see any reason to believe or substantiate the hypothesis1. In regard of materials forwarded so far in the foregoing parts of the introduction, it cannot be denied that the process of reshaping and remodeling has taken place for a long time. That it is very difficult to trace the difference in style and structure of the language may not prevent us to see the feasibility of highly educated people, adept in literature and other sciences doing the job with care and conscience. The other possibility which is more probable than the other, is, that our knowledge of the Old Javanese language and literature has not reached a sufficient level to be able to sense the question yet.

While we might still fail to see/to solve the question on stylistic, we might have more success in other fields, such as the nature and content of the additional passages. The present author does not and will not claim to have solved the problem at present, but will indicate to some extent the direction to follow.

The episode of the illusory heads of Rāma and Lakṣmana in the RK,2 shows us that the extension/addition is needed to dramatise this particular part of the story. If we cast this part on this background, then we can realize that this part, complete with dialogues, violence and tears is really prepared for performance on the stage or screen. So we can assume that the person who has a hand in it must be closely involved with the dramatic arts, e.g. the dalaiḥ (puppeteer).

We can go further, for instance with the parts which includes the teachings of Rāma to Bharata in sarga III and to Wibhiṣaṇa in sarga XXIV. Parts of them can be traced back/further in other Old Javanese works, such as the Nitiśāstra, Nirarthaprkṛēta and perhaps also the Kūṭaramāṇawa.

The nature of these passages refers to a person/persons, skilled in the art of politics and administration. That they do not act at will but follow certain guidelines is also apparent, because the Rāmāyaṇa of Vālmīki is also known as a source for this type of knowledge (arthaśāstra). An example can be noted here, that is the case of the death of Bāli, the brother of Sugrīva. Bāli accuses Rāma of committing murder, as he is only fighting with his brother. He claims, that

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1 Hooykaas, 'The Oldjavanese Rāmāyaṇa... an exemplary kakawin’, p. 67-8, 70.
2 The Bhāṣṭikāwya suffices with 1 stanza only.
in cases like this, a third person must act only as an arbiter. Rāma however, claiming his status as a kṣatriya (ruling caste), replies that he does not sin, because he has killed an adulterous man. This judgment seems to be based on the Mānawadharmaśāstra, and this precedence paves the way to more additions of this nature in the RK, derived from other sources of the same kind. Those already mentioned may perhaps be added the discourse of Wibhiṣana in the audience hall concerning the nava ṣadgūṇa (six constituents of policy) and janaṁarāga (regard to other people), the debate of Hanūmān and Rāvana concerning war and peace and others.

Of another type certainly belongs the passage whose theme is the lamentation of Trijata in the audience hall when she defends the chastity and purity of Sītā. She talks about the life of people in wedlock, the stress and strains of separation of people in love with each other, and her conclusion that the happiest people are in fact the ascetics because they are free from all the sufferings that come out of love and marriage. In brief it is a propaganda to incite people to cast off their daily burden and take on the robe of priesthood. This kind of material can come only from one direction, too obvious to mention.

Distinct from but related to what is stated above are the passages which deal with the life in the hermitage in general, and that of the sage Bharadwāja in particular, yoga and yogins, their diet and duties, medical science in connection with herbs etc. I will try to expose here that this part is a genuine addition, though combined with rewriting the story at both ends. As we see, Rāma first describes to Hanūmān the route from Lanka to Ayodhya and later on he describes everything found along the journey to Sītā.

In sarga XXIV.216 the text reads:

Sarayū palayū parerīya, śitalā uṣay nya sugandha yākunīṅ, kinēbur niṅ Ayodhya kanyakā, masibū syūh jēnu kumkumē susu.

and in sarga XXV.50 the text reads:

Wulati tuṅkuli taṅ Sarayū taṅ[w]ey, aku tak adwā mabaṅ makuniṅ kunēṅ, kinēbur iṅ taruṅi mataluṅ-taruṅ, lumēbu kāswa makēmbar akēmbuṅ.

In substance both stanzas are the same, even most of the words are the same, which gives a striking similarity of appearance. Comparison in metre however fails.¹

The part between both stanzas consists of 94 stanzas in the RK, whilst the Bhaṭṭikāwya counts only about 13 stanzas,² while the corresponding stanzas

² See Leonardi, Bhaṭṭikāwya, p. 190.
seems to vary widely, a reason why they are so hard to identify. The material is so exclusive, so that without prior knowledge of its background, a translator is doomed to fail. There are certain points however that can be used as clues that could lead the translator to the correct direction, e.g. the description of the supernatural faculties of the sage Bharadwaja, whose power of patience influences even the ferocious animals of the forest to live in harmony with other animals. If the translator can see in this power, as the power of one described by Swami Vivekananda as follows:1

'The man who is perfectly moral has nothing more to do; he is free. The man who is perfectly moral cannot possibly hurt anything or anybody. Non-injuring has to be attained by him who would be free. No one is more powerful than he who has attained perfect non-injuring. No one could fight, no one could quarrel, in his presence. Yes, his very presence, and nothing else, means peace, means love wherever he may be. Nobody could be angry or fight in his presence. Even the animals, ferocious animals, would be peaceful before him,'

then a translator will be able to use this hint to lead him to a better knowledge of the text, which seems to be as inpenetrable as the Daṇḍaka forest itself.

The purpose of writing the Rāmaṇa, seems to be different in the Bhatṭikāwya and the Kakawin. In the Bhatṭikāwya, the aim of the writer is to teach people in the Sanskrit language, to enable them to become proficient in speaking and grammar. The aim of the study of the Rāmaṇa Kakawin however is congruent with the ultimate goal of life, that is mokṣa (heavenly Bliss) or kalēpasan (release from the cycle of birth). This is clear from the last sentence of XXVI.50 which reads: byaktawas ucapanta riṇ juluṇ adomuka pinakanimitta niṇ lēpas (if [the Rāmaṇa Kakawin] is read to unfortunate people, be he low or high in rank, they will understand it beyond doubt, which ultimately leads them to heavenly Bliss.) It will indeed be extremely strange if this introduction will not discuss the matter. Because of the variance of purpose in the two books, believed to be closely related, we now can expect that in fact there was another element, which forced the Javanese poet to deviate from the Bhatṭikāwya, namely the need to accommodate the purpose of composition of the poem, and that is to educate people, to give guidance to people towards dharma, so that ultimately one can reach mokṣa, through unio mystica. If we look back and scrutinise everything said before, then we can see that everything seems to fit in

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1 The complete works etc., vol. V, p. 92.
2 Leonardi, G. G., Bhatṭikāwya, p. 192.
this pattern.

The sym bol of union mystica is the union of man and wife, of Śiwa and Śakti, of linga and yoni. In the Rāmāyaṇa Kakawin, beyond doubt, the man and wife should be Rāma and Siṭā. Although at several places, there is a lively description of sexual intercourse to the full, there is no indication towards yoga or dharmā, for the simple reason, that copulation occurs amongst the demon-people\(^1\) or animals etc.\(^2\).

The passage in question relates the first night of Rāma and Siṭā in Ayodhyā, after they arrive from Laṅkā on the Puṣpaka. After a day-long festivities and banquet, to celebrate the victory upon Rāwaṇa and to entertain the guests, Rāma slightly affected by liquor and heavily weighted by yearning from long separation enters the quarters reserved for him and Siṭā. Then the story in translation goes as follows:\(^3\)

31. They stayed in bed like a couple of ascetics. Affected by heat their clothes went off. They were absorbed in meditation, contemplating the essence of the Supreme Truth. They performed the worship of the secret organ of generation (liṅga).

32. They were in full concentration when the phallus reached the vulva, filling it up to repletion, which is the clear symbol of the union with God. Its voluptuousness was reached to its peak and they performed it again and again until they were satisfied.

Symbolizing the union with God (unio mystica) like this is very widespread in India, Nepal as well as in Indonesia (Java). In India and Nepal we can see the yab-yum images symbolizing the union of the Deity with his consort, while in Java due to its popularity in the sacred mystic societies, it attains many aphorism, such as paṭamorīn kawula-gusti (the union of creation with Creator) curiga manjiṇi waraṅka, waraṅka manjiṇi curiga (the crees enters the sheath, and the sheath encers the crees) etc. Misconception of the matter in the present time, leads to scandals involving dukuns or gurus (spiritual teachers) and their female devotees in Java. These cases signify that this notion of unio mystica still live in the community of Indian and Indonesian people. To close the discourse I will quote Swami Vivekananda about worship through Love:\(^4\) He expounds that there are five steps in human love, the first being peaceful love, love that needs a feeling of security. The second is love which makes one want to serve.

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1 RK. XII.4-30.
2 RK. XXIV.103, 121.
3 RK. XXV.131-2.
4 The complete works...etc., V, p. 108-9.
The third is the love of a friend, the fourth is the love of a mother, which looks at the deity as her child. The fifth or highest love is the love of husband and wife. Love for love’s sake. The Swami explains further about the last one as follows: ‘It has beenbeautifully expressed:’ Four eyes meet, a change begins to come into two souls; love comes in the middle between those souls and makes them one.

When a man has this last and most perfect form of love, then all desires vanish, forms and doctrines and Churches drop away, even the desire for freedom (and the end and aim of all religions is freedom from birth and death and other things) is given up. The highest love is the love that is sexless, for it is perfect unity that is expressed in the highest love, and sex differentiates bodies. It is therefore only in spirit that union is possible...

The words of Swami Vivekananda are plain and straight-forward, yet so difficult to comprehend. I think the reason for it, is because it is not perception that is needed, but realisation.

After we have examined the way of composition of the RK and examples of rewriting of themes due to need of accommodating the purpose of the writing of the kakawin and the variety of material that we find in these additions, we come to wonder why the kakawin still maintains its appearance of unity in style and composition. I have said in passing before, that it is possible that adept people had done the job with care and conscience. We can go one step further now, by considering the fact that in the foregone past, copying or re-writing holy books such as the Rāmāyaṇa was regarded as a meritorious act for anyone, especially religious people. It seems also apparent, that a brahmin or yogin is highly respected due to their knowledge of the śāstras, no matter the type and theme. In the Nāgarakṛtāgama for instance, mention is made of a certain outstanding brahmin, called Brāhmaṇa, who excelled in the knowledge of poems/literature (kāvya), as well as the various type of philosophies (tarkka).1 By mentioning Brāhmaṇa, I wish to show that people with such qualifications might have also done the re-writing of poems. And since he was also a great poet (mahākavi), he might have re-edited a whole poem, say for instance the Rāmāyaṇa Kakawin. If my notion is correct, then it explains the unity in appearance of style and composition of a certain work, in our case the Rāmāyaṇa Kakawin. To an expert in stylistic, the differences in style of the various parts of the kakawin may be easily traceable, and it is our sincerest hope, that he may come in the near future. For the present we must acquiesce in it and admit whole-heartedly that our knowledge is yet inadequate.

1 Pigeaud, Java in the fourteenth century, Vol. I, p. 64, canto 83.3.
TEXT AND TRANSLATION
PRATHAMAS SARGGAH
Awighnam astu.*

1. Hana sira ratu dibya reöön,
   jaya pändita riñ aji kabëh,
   präśästa riñ rät musuh nira** prañata,
   sañ Daśaratha nña tamoli.

* BE
** BEK. b. E. ira.

May there be no trouble!

There was an excellent and famous king, renowned throughout the world
and respected by his enemies, victorious, and adept in all kinds of
knowledge, whose name was the unequalled Daśaratha.

2. Sira ta Triwikramapitã,
   pinakabapa bhatära Wiśnu mañjanma,
   inaka nikañ bhuvana kabëh,
   ya ta don ira nimitta* niñ janma.

* ACD. a. B. sira Triwikramapitã. d. BEK. nimita.

He was the father of Triwikrama, that is god Wiśnu when he descended to
earth for the purpose of bringing happiness to the world.

3. Gunämäta sañ Daśaratha,
   wruh sira riñ wëda bhakti riñ déwa,
   mäsih ta siren swagotra kabëh.

Sang Daśaratha was full of moral excellence, he knew the wëdas, he was
devoted to the gods, never forgot to worship his ancestors, and loved all
the members of his family.

4. Rägädi musuh maparo,
   riñ* hati ya teögwanya tan madoh riñ awak,
   yëkä tan hana ri sira,
   prawira wihikan siren niti.

* B. b. ACDK. ri c. AE. yëka.

Passion etc. are close enemies, staying in one’s heart and [never] far from
the body, but they were not found in him, as he was gallant and wise in all
his conducts.

5. Kadi mégha mañhudanakën,
   pañña nira yar wëhakën nikañ dana*,
   dimädha këpana ya wînëh,
   nuni-nuni dañ hyän dañ acaryya.

* AE. b. BCDK dana. c. A. dinanë. BCDE dinanë. d. A nuni-nuni. BD nuni-nuni
   lawan dañ.

Like clouds giving rain was his equal when he gave away alms to blind,
needy and humble people, moreover to the ascetics and religious teachers.
* A. b. BCDEK mrëswâda. c. AB ñuni-ñuni. CE ñuni-ñuni. rïn.

Also he was true to his words, even to his wives he did not lie; the more so to other people; all his words were very kind and good.

7. Saphala sira râkśakên rât, tuwi sira mitra hyañ Indra bhakti têmên, mæhëswara ta sira lanâ, Šiwabhakti ginön lanâ ginawê.
He was successful in ruling the world, also he was a close and very devoted friend of Indra. He was a faithful adherent of Šiwaism, and conducted Šiwa-worship regularly with increasing dedication.

8. Ikanañ dhanurdhara kabêh, kapwa ya bhakti ri sira prañata matwañ, kadi mañwatya yaša lanâ, rûpa nyan agôn ta kîrtti nira.
c. ADE mañwat. d. B rûpa nya maxôn.

All the ksatriyas were humble and submissive to him, they were always ready to give their services, (as) it seemed that his prestige was great.


His insight was as clear as the moon, unselfishly looking after the welfare of the people. He was exactly like Indra in visible form, differing only that he was on earth.

10. Ikanañ pratâpa dumilah, suka nikanâñ rât yateka ginawê nya, kadi bahni rïn pahoman, dumilah mañde suka nikañ rât.
b. ABCDE nikañ. d. ABCD niñ rât.

As his glory grew vigorously he created happiness amongst the people, like the burning fire of the offerings gave rise to the welfare of the people.

11. Hana râjya tulya kendiran, kakwêhan sañ mahârddhika susila, rïn Ayodhya subhâgen rât, yêka kañatwan nirañ nrêpati.
b. D kakêhan.

There was a capital city like that of Indra, full of wise sages of noble character. It was the residence of the king, wellknown throughout the world by the name of Ayodhya.
12. Hayu niñ swargga tuwi masor, dé niñ Ayodhyāpurātiśaya, suka nityakāla mēnak, ri* reñrēn towi riñ lahrū.

The beauty of heaven was inferior to that of the excellent city of Ayodhya. It was always pleasant (there), in the rainy season as well as in the dry season.


There were plenty of all invaluable things, [such as] gold, silver and precious stones. They were like the white teeth [of the city] mocking heaven because of its inferiority.


There was a golden pavilion studded with precious stones and surrounded by a wonderful garden. Lovely young maidens were wandering around, like graceful nymphs [roaming around] at Mount Meru.


Crystals of precious stones, abundantly studded on the look-out pavilion were shining brilliantly. [It looked like] the goddess Gaṅgā [descending] from the Himalayas, radiating gloriously.

16. Suka trēpti sañ narēndra, bhuktiña bhoga tan papaḍa dibya, nirbhaya tan hana katakut, sāmanta kabēh masō pranata.

The King was contented and happy, enjoying luxury unequalled in excellence. He had nothing to fear, as all the kings of the neighbouring countries were humble and submissive.
17. Sau Kékayi Sumitra, Kośalyā ghāra sau naréndra tiga,*
    Durggā Gaṅgā Gorī, pada nira surūpa** dibyaguna.
*BCDE. b. ABDE katīga. d. K nira ya surūpa.
The three queens of the king were Kékayi, Sumitra, and Kosalya who in
beauty and excellent virtues equaled Durggā, Gaṅgā and Gorī.

18. Sukha sau naréndra makurēn, dewi nira kapwa yatna maniwi*,
tan hana māmbēk irṣya**, ri sira*** dewi matūt katīga.
d. K sira.
The king was happily married, as his wives served him with care. Not
one was envious of the others, and all lived in harmony.

19. Kadi harṣa sau mahārṣi, saktēn rēk sāma lēn yajurwēda,
    mānkanā sau Daśaratha wēh, harṣa sira* ta dé mahādēwī.
*BCDE. b. ABCDE sakta nire hrētya. d. AK nira ta dé. BCDE sira dé.
As a sage felt gratification with and fond of the Reg, Sāma, and Yājurwēda,
likewise was king Daśaratha with his wives.

20. Malawas sirā papaŋguh, masnēha lawan mahādēwī,
surasa* saṅgama rinasan, rāgāliṅganacumbānādi** nya.
*BCDE. **ABCDE. c. AK surasēn. d. K alīngana cumbānādi.
He had been married for a long time and lived happily together with his
wives. He had enjoyed the fulfilment of marriage, passionate love-making,
courting etc.

21. Mahyūn ta sira maputrā, mānaka wēt nyar warēg riṅ wīṣaya*,
    malawas tar pānak atah. mahyūn ta sirāgawēya** yajña.
*CDE. **CD. b. A wēt nyā warēg riṅ. BK wēt nyan warēg rikaṅ. d. ABEK sirāgawē.
He wanted to have children, as he was satiated with sexual pleasures. For
so long he had not obtained a child, [and] that was why he wished to make
a sacrifice.

22. Hana sira rēśyaśreṅga, praśāsta karēnō widagdha riṅ sāstra,
    tamoli* ri yajña kabēh, anuṅ makaphalān anak dibya.
*ABCDE. c. K tamologi.
There was a sage called Rēśyaśreṅga, well known to be adept in all sciences,
without equal in the knowledge of all kinds of offerings which would result
in the birth of excellent children.
23. Sira ta pinet naranatha, mara ry Ayodhya purohita nkan,
tatar wihañ sira pinet, pininta kasiha tan sirayajna.

He was sent for to come to the city of Ayodhya to become the purohita [of
the king], and he was not reluctant when he was asked to make a sacrifice.

24. Saji nin yajna ta umaduñ, shri-wreksha samiddha puspa gandha phala,
dadhi ghreta kresnatila madhu, mwan kumbha kuṣagra wreti wetiñ.

The dishes of the offering were ready, sandalwood, fire-wood, flowers,
perfume, fruit, as well ghreta (purified butter), black sesame-seeds, together
with pots, leaves of tallgrass, and rice and corn-bubbles.

25. Lumekas ta sira mahoma, pretadi pisaca raksasa minantran,
bhuta kabèh iniligaken, asin mamighnerikan yajña.

He started to perform the offerings. Evil spirits, imps, ogres and demons
who were disturbing the sacrifice were banished by means of magic
formulae.

26. Sakali karana gínawè, zwahana len pratiṣṭa sūnidsyña,
Paraméswara inanèn-anèn, umunga riñ kuṇḍa bahnimaya.

All that was required were ready; the invocation and establishment of the
Godhead was performed. He kept Paraméswara in his mind, while bowing
[his head] over the offerings fire.

27. Sampun bhatara inènã, tinitisaken tan miñak sasomyamaya,
lawan ikañ kręṣpatila madhu, shri-wreksha samiddha rowañ nya.

When the Godhead had been established, the oil consisting of soma-drink
mixed with black sesame-oil and honey was poured down over the statue,
together with the burning of sandalwood and fire-wood.

28. Sañ hyañ kuṇḍa pinuñã, caru makulilinë samatsyamānsadadhi,
kalam sèkul niwèdyã, inamèsalwir nikan marasa.

Then he prayed to the god of fire, in the midst of offerings dishes consisting
of fish, meat and butter, together with rice offerings mixed with all kinds
of delicacies.

While the offerings fire was burning high, all the offerings, herbs and jam with flowers, perfume, incense etc. were offered.

30. Sâmpun pwa sîra piñûjâ, binojânan sañ mahärìsì paripûrâ, kalawan sañ wiku šâkõ, winûršitan* dinaksîñân ta sîra, *ACDE. d. AK winûrsîta.

Afterwards the priest was suitably honoured with food [and drinks] and also the sages who witnessed the sacrifice were honoured and given their fees.


The left-overs from what the priest offered, which were perfect offerings with excellent and beneficial taste and flavours, were eaten by the queens together.


Time passed by. The beloved queens of king Daśaratha gave birth to children. Râma was the eldest and was born to queen Kośâlyâ.


Queen Kekayi bore as son Bharata famous for his supernatural powers and excellent virtues, whilst Queen Sumitra bore two sons Lakṣmaṇa and Śatrughna.

34. Ri wêtû nikañ putra kabëh, pinuluñ ñañ hyañ lawan ñañ acaryya, paripûrëna sîra piñûjâ, binojânan dé mahärâja, b. E ñcâryya.

When the sons were born, the ascetics and religious teachers were assembled and perfectly honoured by the king with food and drink.
35. Matuhānak naranātha, winara-warah mañajya* wēḍāstra, bhagawān Wasiṣṭha mañajar, nipuṇa wrūh sirēn** dhanurwēda.

The princes grew up and were given lessons in the art of weaponry. The sage Wasiṣṭha, who was an expert in the science of archery was the teacher.

36. Saṅ Rāma sira winarahan, riṇ astra dé saṅ Wasiṣṭa tar malawas, kalawān antēn ira katiṣga*, prajñēṇ widyā kabeḥ wihikan.
*BCDE. c. ADK. tiga. d. ABCDE wēḍa.

Rāma together with his three brothers were instructed in the art of weaponry by the sage Wasiṣṭa and soon all [kinds of] knowledge were absorbed completely.

37. Sāwara-warah mahāṛṣi, hēnti kabeḥ tan paśeṣa kapwa tama, karēṇo ta sira riṇ* rāṭ, gunāmānta susīla šakti** towi rary.

All that the great sage had instructed was completely mastered without exception. They became wellknown to the world, as being full of virtue, well-behaved, supernaturally powerful, even though still very young.

38. Hana sira Gadhisutarṣi, yogiśwara lēn tapaswi rājāṛṣi, Wīśvāmitra naran nira, sira rumēṇō šakti saṅ Rāma.
b. E tapaswi.

There was a sage of royal origin, a descendant of the sage Gāḍhi, Wīśvāmitra by name, who heard about the power of Rāma.

39. Patapan ira yā maṇanā, dé nikaṇ* rākṣasa kṛurakarma, mahyun ta sira riṇākṣa, patapan nira dé niraṅ Rāma.
*BCDE. b. AK niṁ.

His hermitage was destroyed by demons of evil conduct. He wanted his hermitage protected by Rāma.

40. Naranātha saṅ Daśaratha, sira pīnaran dé niraṅ mahāṛṣivara, gorawa saṅ prabhu pīnaran, praṇata manambah sirānuṇsuṅ.

So the great sage went to king Daśaratha, who was very surprised [by the visit] and respectfully met him with folded hands.
41. Apa don irañ* sañ mahārṣi, kita jaya riũ mantra siddha sākahyun, tatwa ya** linolyanta lanā, yatikā mūlya riũ wañ*** kadī kita.
*B. **BCDE. ***BCD. a. ACDEK i. c. AK tatwa linolyanta. d. AEK ri rēṣi.
‘What is the purpose of your visit, O, great sage? You are successful with your magic formulae, all your wishes come true. Only Truth is sought after by you continuously, as is worthy to people like you.’

42. Sumahur ta sañ mahārṣi. tan madwa wuwus naręndra yukti tēmēn, kami ikihēn wiku hana matapā*, jñāna lawan yoga mūlya jāga.
*ABCDE. c. K wiku matapa.
The sage answered: ‘The words of the king are not wrong but very true. We ascetics are people who do penance, as only insight into knowledge and union [with God] are worthwhile.

43. Ikana kunañ dona mami, mamalakwa rinakṣā dé mahārāja, hana sañhułun mayajña, ndan yālīlañ* rākṣasāmighnē.
*BDE. d. ACK yālīla. A rākṣasāmighnā.
‘As for the purpose of my visit, it is to ask protection of Your Majesty. Every time I perform offerings, it is disturbed by mischievous demons.

44. Ikana kunañ yan yogyā sañ Rāma marā riũ āsrāma maṅrakṣā*, umatyanāṅ rākṣasāmighnē.
*BCDE. b. ABK marā āsrāmāṅrakṣā.
‘If your Majesty does not mind, let Rāma come to the hermitage to protect it, as a means for me to kill the disturbing demons.’

45. Maṅkana liṅ mahārṣi, naręndra trēṣṇa tēmēn ri sañ Rāma, ndā tar sahur tumuṅkul, mojar tā sañ mahārṣi muwah.
c. B ndā tan.
Thus spoke the great sage. The king loved Rāma very much. He looked down without a word, [and] the great sage spoke again.

46. Hē nātha sañ Daśaratha, nojarku rēṁonti yatna pituhun ya, yan tan yogya kṣama ya, jāti niṅ aswi māminta kasih.
b. BE yatna pituhun. D rēṁonti pituhun. c. ABCDE ya tān......kṣamā. d CE mapinta kasih.
‘Hey, O, king Daśaratha. Listen to my words carefully and let them be granted. If they are wrong, forgive me, as I really urge you to grant your mercy.'
47. Nyā dharmma niñ kadi kita, pinakāśaraṇa dē niraṇ tapaswi kabēh, salwira niñ katakuta, kita tāṁrākṣa ri duhka kabēh.

Here, the duty of people like you, is to be the protector of all ascetics. All kinds of danger and misfortune should be averted by you.

48. Nyā dharmma niñ kadi kami*, mawaraха kita riū sinaṅguhan dharmma, punya lawan pāpa kunaḥ, kami mawaraха ū waṅ** kadi kitēn yuktī.

As for the duty of people like me, it is to instruct [people] what is regarded as dharmma (religious law), or about what is good and what is bad. We have the duty to point out to you what is true (good conduct).

49. Brahmana Kṣatriyan* padulur, jāṭi nya parasparopasarpana ya, wiku tan panāṭha ya hilaṅ, tan pawiku kunaḥ ratu wiśiṁna.

Brahmins and kṣatriyas should go along together, in fact to support each other. Brahmins without the kṣatriyas will perish; without brahmins the kṣatriyas will vanish.

50. Kalawan tambhāra ikē, apan mahāsakti rakwa saṅ Rāma, yēki* rānak śri naranātha, tatan hana paḍa nira ri kaśaktin.

Therefore, O, king, have no doubt that your son will be victorious, the demons and titans will be destroyed, because of the power of Rāma.

51. Ya mataṅ nya hé narēndra, haywa ta sandēha riū anak* jayā, dānawa rākṣasa hilaṅa, prabhāwa saṅ Rāma hētuka** nya.

Therefore, O, king, have no doubt that your son will be victorious, the demons and titans will be destroyed, because of the power of Rāma.’

52. Nā liṅ mahārṣi mojar, umēnēṅ atah Narēndra* maṅēn-aṅēṇ, dolayamānacitta, képwan ta** sira tar wēnaḥ sumahur.

Thus said the great sage. The king was silent and in [deep] thought. He was worried and could not reply.
53. An lakwéki si Ráma, lumágé muñush mahársí riú patapan, 
pejahawäs ya kásámbya, apan ráre tuwi tan wruh riú* bišama. 
If Ráma goes to the hermitage to fight the enemies of the priest, he will surely be killed in vain, because he is [still] young and is not aware of danger. 

54. Tuhu yan wruh ya riú astra, 
nda tan tahu manlágé musuh bišama, 
ndá tan tahu manlágé musuh bišama, 
láwan paracidra yan paprañ. 
It is true that he knows [how to handle] weapons, but he has never fought a dangerous enemy [before]. The demons are no real beings and they are deceitful when they are fighting. 

55. Yapwan wihañe mahársí*, tak anumodá** yar paminta šaraña ñké, 
krodhá sirán salahasan, byakta kami kabéh šínápa níra. 
*ACE. **ABCDE. a. BDK wihañe sán rèsí. b. K anumodá. 
‘On the other hand if I disobey the great sage, if I disagree with his request for protection, he will be disappointed and angry. He will surely curse all of us.’ 

56. Ri huwuś nirán* mánën-anën, 
sumahur ta siránanumoda tar pamihan, 
om-om sajña mahársí, yan yogyá pwa ŋulun** šaraña. 
After he had considered [everything carefully], he replied, agreeing [with the request] without hesitation: ‘Well, at your service my lord, if you think I am good enough to be your protection, [I do not mind].’ 

57. Balaka raray mapuńguñ, 
tapwan paprañ taman panon šatru, 
yapwan wénañšarana, sojar mahársí* tan wihañen. 
*CE. d. A tan wiyian. BDK sojar ta mahársí. 
‘[Ráma] is still young and inexperienced, he has never fought [before], he has not yet faced an enemy, but if [you think] he could protect you, it is up to you, I have no objection.’ 

58. Dadi tušta sáñ mahársí, 
madég ta sira mámwit mulihá* šíghra, 
sáñ Ráma sira madandan, lumakwa marérikañ** patapan. 
*ABCE. **ABCE. b. DK. umulihá. c. A hadandan. d. DK umarérikañ. 
Thus the sage was happy, he stood up to take leave immediately. Ráma made his preparations to go to the hermitage.
59. Sañ Lakṣmana sira dibya, sira sasuka* duhka mwañ sañ Rāma, rumakēt citta nira lanā, dadi ta sira tumūt marēn patapān.
*ABCDE. b. K sirā sama suka duhka.
The excellent Lakṣmana wanted to be with Rāma in happiness and sorrow. His thoughts were [always] with [Rāma], so he went to the hermitage [with him].

60. Sira magawé pratiwimba, tuladana* ikañ wwañ ulah nirār paniwi, sakwan sañ Rāma tumūt, tar dadi kantun asiñ saparan.
*BE. ACDK tuladan ikañ.
He made of himself an example to those who serve [others]. He carried out all the orders of Rāma, and did not want to stay behind, wherever he [Rāma] went.......

61. Rahina ya sakatambé māwa tañ déśa rāmya, lumaku ta sira kālih sampun amwit manambah, mamawa ta sira lañkap astra sañhārārāja, anakbi ry Ayodhya šoka monēñ manah nyā.
b. D manēmla.l.
It was morning, the region was glowing with beauty. Both of them, after taking leave with folded hands, set off, taking along with them bows and arrows, destroyer of kings. The damsels in Ayodhya were sad and distressed [in their heart].

*A. b. BCDEK lumakwa. C ni.
When the time of departure arrived, the priests gave their blessings. The royal drum was beaten as a sign of departure. The right shoulder of the handsome Rāma (Rāmabhādra) twitched slightly, an omen that foretold the complete destruction of the enemy.
1. It happened that it was autumn when they started their journey. The villages they passed through were beautiful, they found many great rivers with excellent bathing-places, and gardens; the water of the lakes and waterfalls was clear.

2. There were red and white lotusses [with] bumble-bees buzzing energetically. Also a soft fragrant breeze was blowing, arousing delight in the hearts of Rāma and Laksmana.

3. Everywhere on the sides of the footpaths were flowers. Then Rāmabhadra picked some flowers and [they] took a bath and rinsed their mouths in the river. There, on a flat stone, they rested comfortably for a while.

4. The red lotusses were blossoming and moved by the ripples of the water of the lake. Clearly they looked like moving flames and the bumble-bees upon them were like smoke.
II

5. Ramya ñ alas kadi mahā manilo tumunkul, cāyā nya yēninēt-inēt ya mawās rikañ lwah, mēdī dēlēg agul-agul magēlis ya molah, cāyālilan malimunan makusut ya dé nya.
b. B lēn. c. ADE yya.

Gracefully the trees seemed to look down, gazing at their clear reflection in the water. A pike teasingly wriggled by quickly and the clear image blurred and disappeared.

6. Tatkāla sampun umētu pwa bhatāra Suryya, ruṣēkanan kumuda śunya hilān hayu nya, sakwēh nikan kayu kadi pwa tumūt mākīnkīn, moni ñ manuk mawurahan kaharan tañis nya.
d. B moni manuk.

When the sun came up, the red lotuses wilted, quietly their beauty disappeared. All the trees seemed to join in their grief, the noisy cries of the birds were as in mourning.

7. Mwañ lēr nikan kayu kadi pwa mahā padēlwān, lawan tikañ talaga kapwa saharṣa kalīh, kēmbān nya kapwa maputih kaharan mata nya, kumbañ umandēl ahīrēn ya ta taraka nya.

Besides, the trees and the lake seemed to look at each other with ecstasy. The white flowers [of the trees and the white lotuses] were as their eyes, the black bumble-bees upon the.m were the irises [of the eyes].

8. Tunjun prakampita tinīb rin anin ya molah, tulyāñ.lak kadi mahā ri laki nga mēlīk, kumbañ marēñ kumuda ŋūni dumēh ya méwa, irṣya swabhāwa nikanāñ wini ghāra kāṣjīh*.


The blue lotusses were moving, blown by the wind. They seemed to reject their husbands because of great jealousy. They were angry, because the bumble-bees had visited the red lotusses first. Being jealous is characteristic of a devoted wife.
II

9. ḇkānēn alas bhramara matta maśabda mandra, nidrān kidaṅ kinidunān juga paṅ hiḍēp nya, caṇḍala yēkana manah nya luput pwa dé nya, apan pijēr ya rumēṅō kalahanṣa moni.
   a. B manta.

   There, in the forest a bee, drunk [with honey], was buzzing softly, a deer was drowsing off, as she thought to be lulled to sleep. ‘Damned’, she cursed in her heart, as the sleep slipped away, because she repeatedly heard the pining of the geese.

10. Ahēniū maho talaga dibya makin ya saśrī, kātējanān sakēna dē ni sēnō hyān Arkka, sindurawarāna kadi laka mabān prabha nya, lwir nyan katon kadi ta téja tēṅuh dadi wway.

   The excellent and clear lake glowed and became more and more beautiful as the rays of the sun touched [the water]. Like red wax was its radiance and looked as if its rays melt into water.

11. Nāhan tinor ira rikaṅ wanadēśa rāmya,
    n ton taṅ gaga saphala dibya pari nya wrēddhi,
    kapwākiris wau huwās winatun ya rāmya,
    san Rāma Lakṣmanā saharṣa tumon ya saśrī.

   Thus was the beauty they saw in the forest and villages. They saw the rice-field with excellent rice-plants growing rapidly and successfully. They looked brilliantly green after being weeded, and Rāma and Lakṣmanā looked upon them with delight.

12. Wanwē gunūṅ-gunuṅ alēmbu gawē nya mahwan,
    yēkā hawan ira tinon ira taṅ palēmbwan,
    gopāla yēkana mamōh rikanaṅ prabhēta,
    mawwat miṅak susu gawē nga marē ryy Ayodhya.

   The occupation of the people in the villages in the mountains was raising cattle. They went through a stable where cow-girls were milking the cows in the morning. The villages produced milk and butter for Ayodhya.
13. Gopāṇgana anakēbi sañ makēmit palemı̄bwan,
rārā gunūn dugā-dugā sipi maryada nya,
yar ton sirān humaliwat madulū rwa sānak,
wiśwāsa yan wahu mulat sapi wēh wulat nya.
c. ACDE madulu.
The beautiful cow-girls who were in charge with the stables, were girls from the mountains and were pure and simple in their behaviour. When they saw the two brothers passed by, the one after the other, they were infatuated, and when [the princes] looked at the cows, [the girls] gave them side-glances.

14. Gambīra šabda nikanañ mamutēr ya mandra,
yānkēn padahya nikanañ mañinum magoṣti,
sakwēh nikañ wwañ amutēr mańigel jugānton,
bāhu nya kalih asilih-silihan ya molah.
b. B ikanañ.
The deep soft sound of the stirring of the milk was like the music of people drinking and chatting. All the men stirring [the milk], looked as if they were dancing, [namely] their two shoulders alternatively moving.

15. Darppā ñ kidan ya makidañ-kidañan ya mādṛēs,
wèt nyan saratsamaya kalā dumēh ya darppa,
nkanē tēgal-tēgal lawan manañan-mañana ya,
san Rāma Laksmaña alah magiran tumon ya.
a. BDE manidañ-kidañan. c. E lawān.
Because it was autumn, the deer were high-spirited and frolicked fast there, in the field, while grazing. Rāma and Laksmaña were amused to see them.

16. Śuddhāputih pwa ya ta mégha magōn akandel,
imbañ nikan gunūn i sor kahanan nya lumra,
dē nīn añīn makin agōn ya makin ya māwān,
lwr nyan katon kadi gunūn Himawān apūrwa.
There was a pure white massive and enormous cloud spreading along the lower slopes of a mountain. Blown by the wind, [the cloud] spread further and further and higher and higher, [so that the mountain] looked like the incomparable Himalayas.
17. Lên sinha muñgu rikanañ giripārśwa moni, sabda nya riñ gagana mapratiśabwa mādrēs, sakrodhā maṇḍēmakā liṅ nya mulat tumēnha, āh sinha mūḍa winaliṅ nya musuh nya monī.

A lion, staying in a cave on the slope of the mountain, roared, and the echo came back loudly in the sky. Angrily he looked up and wanted to pounce. ‘Ah, dumb lion!’ He thought his enemy was roaring [in reply].


On the other slope a beautiful lake could be seen. There were only white lotuses, none were red ones. No white swans were seen, only their pining was heard, soft and vague.


All the lakes had lotuses, upon all the lotuses were bumble-bees, all the bumble-bees were humming, and it was all pleasant to the ears, not one was distressing.


When they arrived at the hermitage of the great sage, all the brahmins and ascetics gave them a warm welcome by presenting holy water, flowers, tuber, perfume, incense, fruit, betel and drink water.
II

21. Sampun siromaṇan* ikañ panamuy sutrepti,
mamōn-mamōn sira rikan patapan mahārṣi,
wiswāsa san tapa kabēh paḍa gorawānulīn,
menak ta ungwan ira rin patapan wisāta.
* CD. a. ABEK iromaṇan. c. B pada

After they had eaten to their fill the food offered by the ascetics, they walked around the hermitage. All the ascetics were impressed [with their appearance] and addressed them kindly, [expressing the hope] that their stay may be comfortable and that the hermitage may become peaceful.

22. Masih ta saṅ rēṣi mawēh ta sirāstra diwya,
saṅ Rāma Laksmaṇa parēn winarah maṇajya,
widyātīdirjaya jaya wijaya jayanti,
yēkin pawēh ri sira dibya amoghasakti.

The sage liked them very much and gave them excellent weapons. Rāma and Laksmaṇa were instructed to learn formulae which made them invulnerable, victorious and undefeatable [so that] they [would always] win. These were his gifts to them, excellent and extremely powerful [formulae].

23. Sampun tikān aji kabēh tama dé nirāwās,
mamōn-amōn sira rikan wanadēsa rāmya,
n-ton rākṣasī tēka mamātyana donya tan lēn,
wadwa nira ū prabhu Daśāsyā si Tatākākyā.
d. E si Tatākā tībā.

After all the formulae were clearly absorbed by them, they travelled around to the beautiful spots of the forest. They saw an ogress, a subject of king Daśāsyā, called Tatāka, coming only with the intention to kill them.

24. Saṅ Rāma yatna inayat nira taṅ sudhanwa,
ganḍōwa dibya tumihau warayaṅ malaṇḍēp,
tēṅgēk nya yēnarah-arah nira taṅ papirwan,
mūrccān tība magulīnān ta si Tatākākyā.

Rāma was prepared. He drew his excellent bow, with a sharp arrow on it. He aimed at her neck and as soon as he discharged the arrow, Tatāka fell rolling on the ground and died.
25. Sampun pêjah pwa ya saharṣa ta sañ mahārṣi,
tātan hanañ bhaya rikan patapan samṛeddhi,
mārīn manuk muni mēné matakut ya kasran,
dé nin mahāmuni raray muni yāmicāra.
b. E hanā.

After she was killed, the great sage was very happy, there was no longer any danger, the hermitage became prosperous. The birds stopped making noise as they were afraid of being attacked by young monks who were talking [freely] now.

26. Ñūnin hanékana si Tātaka tāpa moni,
mon mona mungu ri guhā nya humīs* awak nya,
sinhomēhah ya malapākuru yar mahuńhan,
anhīn warak juga warēg rumuruk rikan rwī.

Before, when Tātakā was alive, the hermits were silent, the tigers were quiet, staying in their caves with their bodies sweating [because of fear]. The lions were lean and moaning, they howled from hunger, only the rhinoceroses were satisfied feeding themselves on thorny plants.

27. Sampun pêjah pwa katakut nya si Tātakākyā,
mon mari mabrata warēg ya kēnas kidān kwēh,
sinhātisāhasa mahas rin alas madasyu,
mattā ñ liman ya pinańanya labuh brata nya.
c. ABCE madasya.

After the death of the fearful Tātakā, the tigers broke their fasting with many deer, the lions savagely went into the forest to hunt for a huge elephant to break their fasting.

28. Sakwēh nin oṣadhi anuñ tinānem mahārṣi,
mārīn nana saphala dibyā parēn ya mawwah,
poh ambawān wawan atōb ya kabēh umēnduh,
lwir nyān katon kali sumēmbahakēn phala nya.
b. ACE mari(u) nanā na.

All the herbs [bushes] the great sage planted were not longer ruined and successfully bore excellent crops. Mangoes of all kinds were bowing low, laden with fruit as if they were presenting them [to the people].
29. Tatkāla yan rahayu n āśrama pūrṇa-ṝṇḍhi,  
śaṅ Rāma Lakṣmaṇa winṝṣita dé mahārṣi,  
dīnyūs inarggha sira muṅgu rikaṅ palaṅka,  
mojar ta śaṅ reśi tumon sira dībyajātī.

When the hermitage was secure and developed into perfection, the great sage paid tribute to Rāma and Lakṣmaṇa. They were bathed, their feet washed and they were seated on a bench, and upon perceiving their excellent origin, he said:

30. Hé Rāma Lakṣmaṇa anaku nihān rēṁōnta,  
Nārāyaṇāṇa kita Wiśṇu awakta jāti,  
sakwēh nikaṅ bhuwana ūṇi dhināraṇanta,  
rākṣanta yajña mami dēnta kamīkyayajī.  
d. C mamīkyayajī.  
’Hey Rāma and Lakṣmaṇa, my sons! Listen, you are the manifestation of Nārāyaṇa, the embodiment of Wiśṇu. All the world was supported by you in the past. We want to make a sacrifice, please protect us.’

31. Nā liṅ mahārṣi sumahur taṅ sira pīṁjā,  
sojar mahārṣi kita tan hana saṅśayanta,  
āpan prabhāwa ni tapanta magōṅ alaṅghya,  
yēkēṅ dumēh kami jaya ri musuh mahārṣi.  
Thus spoke the great sage, the honoured ones replied: ‘At your service, o, great sage. Do not worry, because the power of your asceticism is enormous and cannot be surpassed. That would make us victorious over your enemies.’

32. Nā liṅ niraṅ nṛēpasutottama Rāmabhadra,  
sāmbut* taṅ āyudha laras lawan astra dībya,  
maṅkat sirāmulini patapan prayatna,  
śaṅ Lakṣmaṇēka dulur nira kapwa sāṅkēp.  
*A. b. BCDEK sāmbutaṅ. E āstra.  
Thus said the outstanding prince Rāmabhadra. Reaching for his weapons, an excellent bow and arrows, he set out to patrol the hermitage carefully. Lakṣmaṇa went along, well-armed.
33. Tatkāla saṅ reši kabēh ta winēh mamūjā*,
tandwa ŋ musuh tēka parēn sumahab ya rodra,
ṅkanēn lañit kadi ta mēgha sēdēn gumantun,
danśtrokarāla ya sihun nya kilat paḍa nya.

*A. a. BCDEK pamūjā. c. ABṅkanē. d. ABCE daṇstra. CD siyuṇ.

When all the sages were given the opportunity to make their sacrifice, not long afterwards the enemy came in throngs and were very horrible. There in the sky, they looked like hovering clouds, their flaming teeth the flashes of lightning.

34. Saṅ Lakṣmaṇēkana wawaṅ umulat tumēnha,
wēntāṅ laras nira sudhira manēkapāda,
tatan salah r-arah-arah ya riṅ arddhacandra,
śirṇāpasah mati kabēh nya taman paśēga.

Lakṣmaṇa looked up quickly, lined up his feet firmly and drew his bow. Without error he aimed his crescent-shaped arrow [at the demons] and they were all killed, smashed into pieces.

35. Tēṇdas nya ghoratara Rāhu paḍa nya rodra,
sahda nya bhīṣaṅa rikaṅ gagaṅn paṅohan,
lawan awak nya manawandha tībā gumēntēr,
sakwēh nirān tapa kabēh matakut tumon ya.
b. overlooked by A.

Their heads looked terrible like that of the horrible Rāhu, their cries sounded fearfully in the sky and their bodies fell down thunderously. All the hermits were frightened at the sight of them.

36. Mārica yēkana tuha nya masō masēnhit,
māyā yatēka pinasaṅ nya masō tumandaṅ,
saṅ Rāma tar wighani śūra sudhīra maṅsō,
mojar siraṅ nrēpatiputra maḥā marīkṣā.

Mārica, their chief, advanced angrily. He put on a magic formula while advancing to attack. Rāma was not affected, courageously and firm of mind, he stepped forward. The Prince spoke in order to interrogate Mārica.
37. Marlca mūḍa apa donmu rin āśrama ākē, 
kon māṇsabakṣaṇa ri saṅ wiku tar pāmāṇsa, 
yapwan ēmās ya* kaharēpmu ri saṅ tapaswī, 
tan drēbya saṅ wiku haranya atitaduṅka. 
*ABCDE. c. K ēmās kaharēpmu.

'Foolish Marlca, what is your purpose in coming to this hermitage? You are a meat-eater, and the ascetics have no meat. If it is gold that you are after, the hermits do not have any, they are very poor.'

38. Ai Rāmabhadra atimūḍa dahat mapuṅguṇ, 
tātan ēmās pinakadon mami yan para ākē, 
tar māṇsa tan apa mahānraḥbhasā juga ākē, 
dhārma swabhāwa mami rākṣasa śatru niṇ rāt. 
c. AE mahārabhasā.

'Hey, Rāmabhadra, [you are] very foolish and very stupid. We do not come here for gold, not for meat, we come for no other purpose than to destroy this place, because it is our duty and nature as rākṣasa (demons) to be the enemy of the world.

39. Mighnēn ayajña unatt wiku tan padosa, 
nā dhārma niṅ asura-rākṣasajanma jāti, 
mūṛkātisāḥasa mamaṅcana baṇcanēn rāt, 
krūra swabhāwa mami tan hana ṣādhubuddhi. 
d. C hanā

'Disturbing people making offerings, killing sinless ascetics, thus is the duty of those born as titans and demons, to be a menace to the world by attacking it cruelly and savagely.

40. Nyaṅ rāt kabēḥ ya rabhasāṅkwa taman paśeṣa, 
wēhēnku tan bhūwana dadya alas ya śūnya, 
apaṇ swabhāwa mami rākṣasa sāḥasēn rāt, 
nā liṅ nya śīghra sumahur mrēpaputra Rāma.

'So I will put to waste all the world without exception. I will turn the world into one deserted forest, because my nature as a demon is to act savagely against the world, thus he said. Immediately prince Rāma replied:
II

41. Yan rākṣasaprarāti duṣṭa ya tūtananwā,
jatinku sūdha karatun ya ta tūtanaṅkwa,
sakwēh nikān adhama rākṣasa šātru niṅ rāt,
tātana pataṅga sahāna nya ya patyanaṅkwa.
d. ABCD ya taṅgwa.

If you follow the bad behaviour of a demon (rākṣasa) I will follow the pure
candidates of a member of the warrior caste (kṣatriya). I will destroy all the
debased demons, the enemies of the world without warning.

42. Mārica ko kalana mūḍa tāman panolih,
attyanta sāhasa rikeṅ patapan mahārśi,
ko tan pasāra trēṇatulya ḍukut mahumpañ,
mēraṅ aku g-lawana ko laku mūr saka ŋkē.
b. A rīkaṅ.

‘Mārica, you are a stupid scoundrel, you do not see yourself as you are. How savage are you against the hermitage of the great sage. You are as powerless as dry grass. Ah, I am ashamed to fight you. Get out from here!’

43. Nā lin nirār adēgakēn ta laras nirāgōn,
bāyabya* yēkā pamanah nira bāyu mādēs,
Mārica rākṣasa kapuk juga tan pasāra,
kontal katūb ya tāmanan papulih muliṅ ya.
* CD. b. ABEK bāyawya.

Thus he said, drawing up his tremendous bow. He put a bāyabya-arrow on, an arrow which issued a strong wind. The demon Mārica was as powerless as capok, tossed and blown away and without giving resistance he went home.

44. Sāmpun katūb kapalupuy pwa ya dé nin astra,
Indrādi déwata saharṣa manādhukāra,
ai Rāmā hé Daśarathātmaja sādhu dibya,
nā lin nirāṇhudanakēn sira* puṣpawarṣa.
* C. d. ABDEK nirāṇhudanakēn puṣpawarṣa.

After he was blown and carried away by the arrow [of Rāma], Indra, [and] other deities etc. happily applauded [Rāma]: ‘Hey Rāma, son of Daśaratha! Good! Excellent!’ Thus they said and poured down a rain of flowers.
45. Ménak manah nira mahāmuni yan payajña, nirwighna tan hana kurań rikaná̄n pamūjā, lawan ta yajña nira nirmala nirwikāra, sāmpun mahoma umuwah ta mahārṣi mojar.
c. E lawan.

The great monk was at ease at the performance of the offerings so that it was carried out without disturbance and lacked nothing; also the offerings were free of impurities and flawless. After the offerings the great sage spoke again:

46. Ai Rāmabhadra kita dibya anugrahanta, bhuḥlokapāla kita linkwiki yan hana ſāktē, sāswargga dé nikana taṁ préthiwi hiḍēpku, kabwat nikan hana bhatāṛa Śacīpati ſāktē.

'Hey Rāmabhadra, your reward is great. I say: ‘You are the King of the Universe at this time, on earth as well as in heaven, even though god Śacīpati is ruling there’.

47. Sakwēḥ nyawakta katutaruku tinonku* māṅkē, Wiśnwanāśa déwata kitānakū dibya ſākti, rin pūrwakāla Balirāja hilaṅ ya dēnta, kṣīrodasāgarā nahan pinutērtā ſūnī.


'I remember and I see now all [the marks on] your body. You are the incarnation of Wiśnu, my son, excellent and powerful. In former times king Bāḷi was slain by you, you had also churned the Ocean of Milk.

48. Mwaṅ Rāhu yékana cinakra gulū nya dēnta, kwēḥ daitya dānawa anuṅ talu dēnta ſūnī, prākkalpa dibya tēmahanta warāhaṛūpa, san hyaṅ Lēmāh kalēbu ſūnī dhinaraṇanta.
b. AC dēṇya. c. BCD prakampa. E prākkampa.

Besides, you severed Rāhu’s neck with your disc and many daityas, [and] dānawas were defeated. In the past you took the excellent form of a boar and saved the sunken [Goddess of] Earth.
II

49. Nyānuṁ rēnōnta ratu saṁ Janakojarēnkwa, maḥyūṁ sirāgawaya yajña ta rakwa manke, lawan swayambara nahan gawayen wanehan, Sītā anak nira rārā warañēn malakya.

Now listen carefully! I will tell you about king Janaka. I hear [the news that] he wants to make a sacrifice together with a swayambara (a ceremony to choose a husband) for his daughter Sītā who will be given away as bride.

50. Ndaṁ tan wēlin riṁ upabhoga lawan kaḏatwan, trailokyaraṁya tuwi tan ya pamēlya riya, aṁhin wišeśa kaharēp nya anuṁ siwin ya, wwaṁ śaktimānta gunamānta kulinajanma.
b. BE iriyya.

But she is not to be bought with wealth or kingdom; even the kingdom of the threefold world will not be considered as dowry. He wants only that an outstanding person shall be the groom, powerful, virtuous and of good lineage.

51. Sītā sēḍēn nya mētu ṇūni laras dulur nya, ganḍēwa dibya yatikā pinakārīyari* nya, yapwan hanānuṁ umētēn ya mayat ya šaktya, ya swāmya saṁ Janakarājasutā tatan lēn.

* E. b. ABCDK pinakāri-ari. c. CD umējaṁ.

When Sītā was born (formerly), her afterbirth was [in the form of] an excellent bow. If there is someone who is able to or has the strength to draw it, he will be the husband of the daughter of king J. naka, no one else.

52. Ndan liṅku yogya kita milwa atah marā ūkā, aṁhin kiṭekana anuṁ wēnañomayat ya, ganḍēwa yadyapin akas tikēla ta dēnta, Sītā awās ya kita kēwala kahyūna nya.

‘Now—I say—it is advisable that you go there to take part [in the swayambara]. Only you will be able to draw to bow. The bow, however strong, will be broken by you. It is certain that Sītā would only want you [as a husband].’
53. Nā līṁ mahaṛṣi ri siraṁ nṝpaputra kāliṅ, 
 tātan wihaṁ sira parēṁ ta maśo maṇēmbah, 
 sāmpun maṇēmbah adulur sira śīghra lūṁhā, 
 saṅ Rāma Lakṣmaṇa marēṅ Mitilādhīrājya.

Thus said the great sage to the two princes. Without reluctance they stepped forward to make their obeisance together. Thereafter Rāma and Lakṣmaṇa set out, the one after the other, to the excellent capital city of Mithilā.

54. Tatkāla yar tēka rikaṁ pasabhaṁ saśobha, 
 sök ghora ghūṁita humuni tikanaṁ manonton, 
 tonton ta rūpa nira saṅ nṝpaputra kāliṅ. 
 āścaryya* tēkana manah nya wijah ya mojar.

* BCDE. d. AK kaścaryya.

When they arrived at the beautiful adorned audience hall, there was a noisy packed multitude looking on. When they saw the two princes, they were amazed and noisily they shouted.

55. Hyaṁ Aświno sira kunāṁ umahas marā ṑkē, 
 hyaṁ Kāmaṇḍēva ta kunāṁ madulur Basanta, 
 ākāra ingita sulakṣaṇa rūpa sampat, 
 saṅ hyaṁ Triwikrama kunāṁ umahā katona.

b. ABCDE kunēṅ.

'Are they the gods Aswino who come here, or are they god Kāma accompanied by god Basanta. What a perfect body, movement and appearance. Or perhaps he is god Triwikrama, making himself visible!'

56. Na līṁ nikaṁ wwaṅ umulat paḍa haṁsaṅcitta, 
 saṅ Rāmaṇḍēva pinuji nya surūpa dībya, 
 mojar ta saṅ Janakarāja mulat sahaṛṣa, 
 saṅ Rāmaṇḍēva pīnāṅkṣa winēṁ ta Jaṅkap.

Thus said the onlookers excitedly, praising Rāmaṇḍēva (the divine Rāma) as being extremely handsome. King Janaka, looking glorious said: 'Let Rāmaṇḍēva be tested, give him the bow.'
57. Gandéwa dibya pañalah Tripuréka ŋński, laŋkap bhaṭāra Paraméswara pūrvaṅkāla, sakvē niran nrēpati ta umētēn mayat ya, saṅ Rāma kēwala anuṅ tumikēlakēn ya.
c. CD umēlān.
It was formerly the great bow of Paramēswara with which Tripura was defeated in the past. All the kings [attempted] to draw and string it, but only Rāma was able to break it.

58. Sampun tikēl pwa ya saharṣa ta saṅ narēndra, tuṣṭāgirāṅ hati niraṅ Janakaṅdhirāja, dé niṅ* prabhāwa nira saṅ nrēpaputra Rāma, mojar ta saṅ Janaka rin bhaṭāmantrimukya.
*ABCDE. c. K dé ni.
After it was broken, the king rejoiced exceedingly. King Janaka's heart was filled with ecstacy at the strength shown by prince Rāma. King Janaka spoke to the prime minister.

59. Saṅ Rāma yogya rasikā ta* siwīn i Sītā, sampat kulina tuwi yowana saktimānta, undaṅ ta saṅ Daśarathāt laku śīghra ménggal, saṅ Rāmadēwa waraṅēn ya ta pājaranta.
*CDE. a. ABK rasikā siwīn.
'It is fitting that Rāma becomes the husband of Sītā, immaculately coming from a good family, young and also powerful. Invite king Daśaratha. Go immediately and be quick! Tell him that Rāmadēwa will be married [to Sītā].'

60. Na liṅ niraṅ Janakarāja rikaṅ kionkoṅ, luṅhā datēn tumama mājār-aŋar yya* wrētta, kagyat siraṅ Daśarathān winarah inundaṅ, tātār wihan sira pinēt tēkā śīghra méngal.
*ABCDE. b. K ya. c. ADE Daśarathāt.
Thus said King Janaka to the messenger. He went, he arrived and entered [into the audience of king Daśaratha] to tell the news. King Daśaratha was surprised when he was told and at being invited [to the wedding]. Without delay he promptly set out for the journey at great speed.
II

61. Tatkāla yar tēka rikaṁ Mitilādhīrājya,
maṅkāt sagoṛawa siraṅ Janakār paṇunusun,
naṁ na prakāra paṇamuy paribhoga yogya,
mojar ta saṅ Janakarāja mulat saharā.

When he arrived at the excellent city of Mithilā, king Janaka went to meet him respectfully, with offerings of all kinds of food and drink to welcome him. Looking happy, king Janaka spoke:

62. He nātha saṅ nrēpaţi śūra mahāprabhāwa,
dharmārtha kāma gawayēn tuwi ċ narēndra,
mitra hyān Indra kita déwata tulya sākṣāt,
brahyan tēmēn kamī ḍatēn narānātha mānkē.

'Well, o, heroic king with great powers, dharma (religious acts), artha (gathering worldly wealth), kāma (striving for sexual fulfilment of progeniture), should be observed also by a ksatriya (warrior caste). You are a close friend of god Indra, almost a deity yourself. How fortunate I am, that Your Majesty has come here.

63. Rānak narēndra guṇamānta susīla sakti,
saṅ Rāmadēwa tamatan papaḍērikaṁ rāt,
Śītā ya bhaktya ryanak narānātha tan lēn,
naḥan prayojana narēndra pinēt mārā nkē.

b. ABCDE papaḍa rikēn.

'Your son Rāmadewa is full of virtues, well-behaved and powerful without equal in the world. Śītā will serve your son devotedly, no-one else. This was the reason that Your Majesty was sent for to come here.'

64. Na liṅ niromētu ta saṅ wara rājakanyā,
pahyās huwus hana kabēh maśēk kar sugandha,
maṅsō manēmbah i siraṅ narānātha kālih,
lāwan siraṅ nrēpatipūtra Surāmabhādra.

Thus he spoke. The beautiful princess together with prince Surāmabhādra [the most handsome Rāma], after being fully dressed [and] with fragrant flowers, came forward to pay obeisance to the two kings.
65. Sampun manembah adulur sira kärwa muṅgah, ūkānēn umah pawaranan paḍa harsācitta, mēraṇ-irān hana gīrān nira yan pasaṇḍin, tan yogya yan wuwuś wēḥ paturū nira ūkā.

After paying due homage, they both entered the wedding pavilion with happiness in their hearts. They sat side by side, a little embarrassed but full of joy. It is not proper to relate about their sleeping together there.

66. Luṇhā n kulem* rahinakāla wijil hyaṅ Arkka, mamwit ta saṅ Daśarathomulihēry Ayodhya, lāwan anak nira ta Rāghawa Lākṣmaṇātah, Sītā tumūt sapāricāra paren umāṅkata.

* C. a. ABDEK luṇhā kulem.

Night passed. It was morning. The sun came up. King Daśaratha requested leave to return to Ayodhya together with his sons Rāma and Lākṣmaṇa. Sītā went too together with all her entourage.

67. Lāwan amaṭya bhaṭamantrī kabēh manūngaṅ, luṇhā sirāta liwat* in wanadēśa rāmya, kāwīt hana pwa maṇawit wiku rodrarūpa, paṅjaṅ nyawak nira satal mamikul ta laṅkap.

* BC. b. AK sirāliwat. D sirār ta ĕwát. E sirār haliwat.

Also highranking officials and ministers went along, all on horseback. They went through beautiful places in the forest. Suddenly there was a brahmin with awe-inspiring appearance, blocking their way. He was as tall as a palm-tree and carried a bow on his shoulder.

68. Wok bris kumis nira piśāṅga jaṭā nīrāwyāṅ, saṅ Rāmabhargava nārān ira tan hanoli, sankēp sēnaddha umāso ta mapatrayuddha, mojar nīraudara wuwuś nira tan hana twaṅ.


His beard was curly, his moustache and plaited hair were red. His name was Rāma, son of Bhṛgū, the unequalled. Well-armed and prepared for a duel he stepped forward. Then he spoke without respect.
69. Ai Rāmadēwa aku Rāma ūnaranku rin rāt, 
yan sakti ko papagakēn [n]aku yan prawīra, 
ko mātya dēnku athawa aku mātya dému, 
wēntan* larasku yadiyan tuhu saktimānta. 
*ABDE.  d. CK wēntēn.

'Hey Rāmadēwa. I also am called Rāma by the world. If you are pow-
erful and have courage, meet me in battle. Either you will be killed by me 
or I will be killed by you. Draw my bow, if you are really powerful.'

70. Na lin niraṅ Paraśurāma mapatrayuddha, 
Sitā gēlawsa kumēṭer ta manon apūrwa, 
mojar ta saṅ Daśaratāsi manēmba-nēmbah*, 
sāṅka ryasih nira maputra lawan mamantu. 
Thus Paraśurāma (Rāma with the axe) spoke, ready for a duel. Sitā was 
filled with fear, her body trembled, seeing [a person] she had never seen 
before. While constantly paying homage with folded hands out of love for 
his son and daughter in law, king Daśaratha spoke.

71. Hē Jāmadagni kita sakti gahan rikēn rāt, 
kwēh saktimānta ratu śirṇa pējah ya dēnta, 
mahyun ta mapraṇa puwihi kalawan si Rāma, 
tan yogya dēnta ya raray tuwi hīnasakti. 

'Hey Jāmadagni, you are wellknown throughout the world as being pow-
erful. Many mighty kings were slain by you. But now you want to fight 
Rāna. It is not right that you do so, as he is still a child and not 
powerful.'

72. Na* lin narādhipea** maminta kasih manantwa, 
tan parēṅō Paraśurāma sirabhimana, 
sāṅkā ri darppa nira tan panahā-nahā wwan, 
tā sakti lin nira waneh sira kēwalātah. 
*E.  **BCE.  a. ABCDK na.  ADEK narādhipe.
Thus spoke the king, begging for mercy, but the haughty Paraśurāma 
would not listen. Because of his pride he did not consider anyone else to 
be powerful, only he himself.
II

73. Lanka niratiṣaya dibya magōn apaṇjan,
   mwaṅ hrū pawēh ri sira saṅ nirēpaputra Rāma,
   yapwan wēnaṅ mayat i ko alahāku dému,
   bhaktyāku liṅ nira mahā mamarikṣa sakti.

He gave his extremely large and long bow together with an arrow to prince Rāma. ‘If you can draw it, you win. I will pay my tribute to you’, he said, eager to try the strength [of prince Rāma].

74. Saṅ Rāmadēwa sira śūra sudhīra mansō,
    taṅgap tikan laras agōn madulur tat anģwan,
    śīghrār watēk ya kawēnaṅ tumihan tikan hrū,
    saṅ Jāmadagni mawēnēs humēnēn kapuahan.

Rāmadēwa, brave and firm of mind, stepped forward and received the big bow. Then without hesitation he promptly drew it and was able to put the arrow on it. Jāmadagni was surprised, his face turned pale, and he remained silent.

75. Saṅ Rāmabhargawa apanta tujunķu liṅa,
    yapwan gulūnta panahēn yadiyan hatinta,
    tan dadya nispāla ikē kita matya dēṅku,
    yapwan palanḏuṅa manēmbaha bhaktya sojar.

‘Rāmabhārgawa, at what part of your body should I aim. Is it to be your neck or your heart? I will not fail. You will be killed by me. If you want to live longer, pay tribute, as you said.’

76. Mērāṅ siraṅ Paraśurāma gēlāna kēpwan,
    trēṣṇa sireṅ hūrip asih wēkasan ta mojar,
    swarggāṅkū dibya i ruhur pāṇāhā hyāṅ Indra,
    yēkāt panah hilaṅkāṅ māra tak para ŋkā.

Paraśurāma was abashed, sad and worried. He was too attached to life. At length he spoke: ‘Indra has reserved an excellent place in heaven for me, there above. Shoot at it and destroy it, so that I cannot go there.’
II

77. Nā lin niraṅ Parāśurāma neher ta luṅhā, 
meraṅ tumona muka saṅ nṛpapūtra Rāma, 
mahyā ikaṅ bala kabē h nā humun paṭātri, 
saṅ Maitili* sira sahaṛṣa marir mākiṅkiṅ.

Thus spoke Parāśurāma, then went away, ashamed to look at the face of 
prince Rāma. All the army shouted out aloud and noisily. Maithili (Sītā) 
rejoiced and was no longer worried.

78. Atha ri seṭeh ikā saṅ Bhṛggaṇelah ya luṅhā, 
Daśaratha sira haṛṣān kolaken pūtra Rāma, 
krama lumaku umaṅkat tuṅgaṇan kapwa maṅrap, 
satēkā nira sinuṅsun dē nikaṅ wwaṅ ry Ayodhya.

When Bhṛgwa was defeated and had gone, Daśaratha happily embraced 
his son Rāma. Then they continued their journey on their vehicles swiftly. 
As they arrived in Ayodhya, they were met by the people [of all walks of 
life].
1. Datėn pwa mahārāja sañ Daśaratha ṛyy Ayodhyāpura, inastuti ta sañ naraṇēndrasuta Rāma dé nīn sarāt, apan ilaṅkēn musuh nira mahāraṇi rīn gśrama, lawan Paraśurāma sktī tuwi sor atah dé nira.

King Daśaratha was back in the city of Ayodhya. Prince Rāma received the praise of all the people because he destroyed the enemies of the priest in the hermitage and even the powerful Paraśurāma (was defeated by him).

2. Tatan hana wañēh anuñi pinuji dé nikañ wwañ kabēh, naraṇēndrasuta Rāmadēwa sira šakti tätan kalēn, amātya bhatamantri tuṣṭa magirāṇa pāḍānastuti, sirēkana iništī ratwa nikanāṇi Ayodhyāpura.

Nobody else was glorified by the people, only prince Rāmadēwa [who] was powerful, no-one else. High-ranking officials and ministers were full of joy and praise; they desired that Rāma should be crowned ruler of the kingdom of Ayodhya.


Likewise king Daśaratha was exceedingly happy. He said: ‘Rāma will be king, not Bharata.’ The words of the king were already known to the people, and the army and officials had been instructed concerning the king’s intention.

4. Anēka saji saṅgrahēkañ* abhiṣēka yomeh teka, sīnaṅgraḥa sapañḍapāta** maņimukhya siṁhāsana, lawan kanaka kumbha tīrtha ya isi nya sāmpun mawit, ginomaya ikañ sabhā sinawuran ta gandhākṣata.

All the offering dishes for the coronation ceremonies were almost ready. A throne with a footstool studded with precious gems was prepared, also golden pots filled with holy water were ready. The audience hall was cleansed with cow-dung and fragrant grains was strewn [over the floor].
III

5. Sugandha kumukus ú asöp ya tinatā kabēh tūt sistī,
kukus nya mawelun-welun gugula dhūpa* gandhotkaca,
sēkar surabhi cāmpakāsana sugandha lumrā marūm,
lawan dhwaja patāka komala kēlab nya dé niñ añin.
*ABCD. b. EK gugula. ABCD gandhokata.

The smoke of bdellium and fragrant incense whirled up out of incensories arranged alongside. Sweet smelling surabhi, campaka and asana-flowers were strewn everywhere. Banners and flags flew softly in the wind.

6. Sēdeñ nira kinārryya ratwañabhiṣēka yomē tēkā,
gēlāna sira sañ narēndraghariṇī sirañ Kēkayī,
anak nira atah sirañ Bharata ratwa kahyun ira,
apan pasamayan sēdeñ nira sinoma-somah pwa wēh.

As the time of the coronation ceremonies came near, Queen Kēkayī was ill at ease. She desired that her son should be crowned king, as had been promised at her wedding formerly.

7. Nda tan hana anak nirāpara-paran maré sañ kaki,
sirañ Bharata tar wēruh ryayañ-en-añēn irañ Kēkayī,
sirāta juga mogha kimburu tumon sirañ Rāghawa,
alah pracaya riñ [i] ujar samaya niñ sumomah sira.
b. BD yyaañ-en-añēn nirañ.

But her son was not present. He had gone to his grandfather. Bharata did not know of his mother’s intention. She was also jealous of Rāma and put too much faith in the words of a suitor.

8. Masō sira ri sañ narādhipa mahā mamighnāna don,
pininta nira sañ narēndrasuta Rāma muṅggeñ alas,
anak nira atah ya ratwa kaharēp nirañ Kēkayī,
gēlāna ta narēndra sañ Daśaratāśa képwān sira.
b. B muṅgwiñ.

She went to the king with the purpose of foiling his plans. She requested that prince Rāma be banished to the forest and claimed, that her son should be crowned king. King Daśaratha was upset and was most discomforted.
9. Owing to his truthfulness, the king ordered his son to go [into exile], as if all his love [for Rāma] had gone, people thought. Distressed and very much disappointed, sighing again and again, all of them assembled and approached Rāghava (son of Rāghu).

10. ‘Alas, alas! the king is very harsh and inconsiderate of virtuous [people]. Bharata is also fraudulent. Ah! How mean is Kēkayī.’ Thus were their words in front of Rāghava; they wanted to go with him to the forest and did not wish to be left behind.

11. The prince was firm of mind. Quickly he spoke: ‘My friends, all of you, do not feel dejected that I have to go to the forest, because it is the order of the king and [an order of the king should be regarded] as a favour. It is the [ultimate] wish of a child to carry out the order of his father.

12. ‘Because he brought him to this world, he instructed him which is north and which is south. He looked after him and watched over his child against danger. The care of the king towards me is limitless, therefore I will not disobey [his orders]. I prefer to die at this very instance than to defy my father.'

"Return home, do not feel sad about me. Serve my brother Bharata as king wholeheartedly, because I make my brother king, no one else. And tell the king not to worry!"

14. Nahan ikana lii nira krama madeg ta luñhã sira, lawan ari nirâta Lakṣmaṇa tumût sirañ Maitili, Sumantri mapatîh sirañatêrakên parékâñ alas, lawan såhana sañ sumadhya sira ratwa yâsih tumût. Thus were his words. He stood up and departed, followed by his brother Lakṣmaṇa and [his wife] Maithillî (the princess of Mithila). The prime minister Sumantrî accompanied them to the forest, followed by those people who wanted Râma to become their king.

15. Datên sira rikâñ alas ri tamasã mahârâmya ya, lalu ñ diwasa mañhinêp sira rikâñ alas bhîṣaṇa, rinâkṣa nira têkanañ bala kabêh pîjër yyãturû, wânûñ dahiña sighra miṅat añênês ta sañ Râghawã.

They arrived at a place near the Tamasã-river, the forest with extremely beautiful scenery. Day had gone and they stayed overnight in the dangerous forest. He (Râma) watched over all his subjects who were in deep sleep. Soon at daybreak Râghawã quietly went away,


followed by young Lakṣmaṇa and the princess of Mithila. No one saw them disappearing quietly [into the woods]. Prime minister Sumantrî cried his heart out, and all the people were distressed when they awoke and saw that Râghawã had gone without trace.
III
17. Humuñ ya manañis rikāñ alas alah masāmbat masū, tatan wruh i pamētana nya ri sirañ hilañ tan katon, maluy ta ya kābēh mulih tēka rikēñ Ayodhyāpura, manah nya juga tan mulih milu tumūt ri sañ ṟaghawa.
   a. A masu.

They wept and lamented loudly, they did not know where to look as they had disappeared without trace. So they returned and arrived back at the city of Ayodhyā, but their hearts did not return, but remained with ṟaghawa.

18. Lawan sañ apatih Sumantri marahup sirēñ lwah magōñ, linālana nirañ manah makin agōñ ta kiñkiñ nira, mulih ta sira āt hawan r-añēñ-añēñ ta sañ ṟaghawa, ōtēñ sira rikāñ Ayodhyapura sūnya tañ rāt hiōp.
   c. A muli.

Likewise prime minister Sumantri; he washed his face in a large river. Though he tried to console himself, he became more and more depressed. He returned, along the way continuously thinking of ṟaghawa. Arriving at the city of Ayodhyā, he felt as though the world were empty.

19. Masuk sira rikañ kaḍatwan umasō ri sañ bhūpati, mulat pwa naranātha sañ Daśarathānarañ* mūrcchita, apan mulat i sañ Sumantri juga tar parowañ sira, tēñuh hati nirāpasah r-añēñ-añēñ lara niñ anak.
   *BE. a. A umasō bhūpati. b. ACDK. Daśarathānarañ-arañ.

He entered the palace to have audience with the king. King Daśaratha looked up, then swooned away out of distress, as he saw that Sumantri came alone. His heart broke when he recalled the sufferance of his children.

20. Inastuti siren daññi pinuji dhīra tātar lēgō, sahiṣṇu humēnēñ kumēlakēn ikañ larāgōn temēn, mēnē ri papasah nira pwa ya sahiṣṇu tātan hana, gupē kapalupuy hiōp nira hilañ kaḍhiran nira*.

In the past he was praised and famous for his steadfastness and unwavering mind. Patiently and quietly he bore the burden of great unhappiness. Now at the separation from his children his forbearance gave way, his mind turned weak and broken, his steadfastness disappeared.
21. Sekul tar aharép asín sarumakét tuùnàarryakèn,
marir pawëdihan malit inalapan tikañ bhūṣaṇa,
añahs mabayañan manah nira n-akùn kinunkùn juga,
nahan* laku marënl tamän sira lumålänèkañ manah.
*C. b. C mawëdihan.  d. ABDEK hanan laku. BDE maré.

He did not want to eat rice, he cast away everything he had liked [before].
He stopped wearing fine clothes, and took off all his fine garments. His mind wandered away, suffering from pent up sorrow. So he went to the pleasure-garden to comfort himself.

22. Makin pwa ya makùn ikañ hati gelâna monèn atah,
naréndra baribìn manah nira tumon taman râmya ya,
walìñ nira pañèsadhan lumipuràñ unèn riù anak,
mulih sira sakèn taman malara kaṣṭa puh mùrcchita.
b. C baribìn.

However his heart became more depressed, frustrated with unfulfilled longing. The mind of the king was disturbed when he saw the beautiful garden, at first he thought that it would bring relief for his yearning to his child. He returned from the garden more broken-hearted and senseless.

23. Hanau kēlu rikañ tilâm tuwi malît malèmbut matìs,
awak nira linèpanèn sulur usër lawan caṇḍana,
nda tan paraṣa tan pañisi mapanas kabhèn yan hidèp,
ri tiбра nikanâñ unèn dadi mulih sìrèn swargga wëh.
c. D pañisi. ABDE yak.

His bed was cool, soft and smooth, his body was anointed with cream made of grounded roots and sandalwood, but these had no effect at all, it could not bring his temperature down, he felt his body was hot all over. Because of deep remorse he returned to heaven.

24. Mawù mawalikan anakbi nirañ naréndrâñañis,
gēlùñ linuputan apùs nya umûrè sawèt niñ lara,
manìk kanaka bhūśaṇâdi sësërán tibâ riù lëmah,
apan maguliñan gelâna makuṣã masâmbat masù.
c. C mañì kanaka.

The queens wept and lamented while rolling over the ground. Out of grief they undid their hairknots and left the hair loose. Jewellery, golden ornaments [such as] earrings fell on the ground, because they [the queens] rolled over and over while weeping and lamenting.
25. Amātya bhaṭamantrya kapwa ta masō mahōm-hōm kabēh,
sirañ Bharata šighra yar laku mulih hinundañ ūtēn,
tinon ita tikan kaḍatwan asamun ya tistis kabēh,
kadi pwa lēburēkanāñ lēbu apan tayāndwal mētu.

All the high-ranking officials and ministers assembled and entered the palace. Bharata, who was sent for, immediately departed [from his grandfather’s place] and arrived soon after. He saw that the city was deserted, everything seemed to have come to a standstill. There seemed to be a breakdown on the highway, as nobody turned up to do business.

26. Sagadgada manah nirar laku masuk riñ abhyantara,
umuñ sahana sañ kapamūñ anañis sumuānum sira,
matakwan amēpēr sircē kalara sañ narēndrār pejah,
satorai sircē ibū marahaken sirē sañ anak.

With doubtful mind he entered the audience hall, everyone he met, was in tears. He asked about the disease which lead to the death of the king. Then respectfully his mother told him [everything].

27. Huwus nira wēruh ri hētu nira sañ narēndrār pejah,
saroṣa magēlēn sircē ibu masō ta mojar sira,
lukan kita harēbu nirghrēna hatīnta duṣṭāgelēh,
wēnañ kita rumuddha kāryya naranāthā taṭtar hēnē.

When he heard about the reason for the death of the king, he was greatly infuriated with his mother. Then he spoke: ‘How cruel you are, mother. And extremely wicked. You had the heart to foil the plans of the king and allowed him no rest.’

28. Apa k-phala ri sañ tigār para rikāñ alas durggama,
kita hana rikāñ Ayodhya pira gōña nīmakta wēh,
kumañ kami kabēh umilwa mati denta wēt niñ lara,
ah-o saphala denta māmbēk umaṭīn sarāt tar masih.

‘What benefit do I gain from the leaving of the three of them to the impassible forest. You stay in Ayodhya, let’s see what great pleasure you can get. As for us, we will join in the death [of my father], because of you, because of sorrow. Ah! O! How successful is your plan in killing the people throughout the kingdom without mercy.'
III

29. Nhulun niki* kinonta ratwa aparan guṇā niñ ratu,
yadīn pamuharā wirodha umalākēnaṁ** ṛat kabēh,
lawan aku winēhta sora adhamā sakēṁ Laḵṣmaṇa,
tumūṭ ya drēdabhati ṭār alaṅ-alaṅ ri saṅ Raṅghawa.

‘You wish me to become king. What is the use of being king at the expense
of the distress and breakdown of the world. And you have made me inferior
to Laḵṣmaṇa. He goes along with Raṅghawa, unlimited is his devotion.’

30. Nahan nikana* liṅ nirāṁuman-uman ri saṅ Kēkayī,
tatar gērēmē ratwa dhīra sira satya bhaktīṁ kaka,
nirantarā humis ta luh nira gēlana wēt niṅ lara,
wawaṅ sira kataṅguhan maṅēn-aṛēn pējah saṅ prabhū.

Thus were his words of abuse towards Kēkayī, he did not want to be
crowned king. He was firm and devoted to his older brother. Incessantly
his tears flowed down, out of grief. Then he was reminded to think about
the dead body of the king.

31. Sinantwa sira dé nikaṅ bala kabēh lawan saṅ ibu,
ilaṅ lara nirālīlaṅ hati maho maluy nirmmala,
apan prakrēti jāti niṅ dadi kabēḥ matuṁtuṅ pati,
yā tēkan inaṅēn-aṛēn īra hilaṅī ta kiṅkīṅ nira.

He was addressed by all his subjects as well as by his mother. His sorrow
disappeared, his mind became clear and pure again, because that is life.
Everything born should end up in death. That was in his mind so that
his sorrow vanished.

32. Kinon īra ta saṅ balādhika tumunwa saṅ bhūpaṭi,
maśoca ta mawēḥ tilēṁ sira rikaṅ tilēṁ niṅ wulan,
samāptta mahāreṅ ta saṅ Bharata mēta saṅ Raṅghawa,
ri satya nira bhakti riṅ kaka īrūn nikaṅ rāt kabēḥ.
c. B saṁmanta.

He ordered the chief of the army to cremate the body of the king. He
performed the rituals of purification and ceremonies for the death at the end
of the month. When it was over, Bharata wanted to look for Raṅghawa,
because of his true devotion to his older brother, which should serve as an
example to the world.
III

33. Liman kuda lawan ratha pramuka niñ balanuñ tumūt,
    sēnaddha dumulur sirañ Bharata śighra luñhā sira,
    tēka pwa sira riñ alas gaja rathāśwa kapwanusup,
    mahas sira rikān alas umulisāk ri sañ Rāghawa.
c. AC riñ [r]alas.

Elephants, horses, and wagons were the vanguard of the accompanying
troups which were prepared to follow prince Bharata, who immediately
departed. He arrived at [the limits] of the forests and with wagons, horses,
elephants etc. he entered the woods to search for Rāghawa.

34. Ri pīŋgir ikanañ nadī ri Tamasērikā durggama,
    alas gahana gahwarāgraha guhā nya gambhīra ya,
    lawan kali jurañ tēbīs bīṣama bhīṣaṇālwañawit,
    sirañ Bharata tātakut nira alah umēt sañ kaka.

At the banks of the river Tamasā, it was very difficult to get by. The woods
were thick and impassible with large deep caves. Besides, the ravines and
river banks were steep and full of perils, but prince Bharata was not afraid
to lead the search for his brother.

35. Taman katēmu sañ pinēt lumaku sañ mamēt tar mañēl,
    tēmu ni lwah atinirmnalātiśaya dibya Gāṅgā gahan,
    manik sphaṭika candrākānta ya paḍa nya suddhāputih,
    kadi pwa ya manah nirañ Bharata satya bhaktin kaka.
b. AD lwa. c. BCD candrākānta. paḍā. d. DE bhaktin.

As he did not find him, he just pressed on unwearily, and arrived at a
flawless and sacred river, the wellknown river, Gāṅgā, pure and white
like the crystals of candrākānta stones. Likewise was the mind of Bharata,
truly devoted to his older brother.

36. Muwah ta manusup rikān katēmu tēkanañ lwah magōn,
    pratīta Yamunā naranva makiris hili* nyāhēni,
    i sor hana ta saṅgama nya kalawan ta Gāṅgāputih,
    kadi pwa ya bhaṭāra Viśṇu kalawan Bhaṭārēśvara.
    d. ADEK hili. B hili nya.

Then he went further in, and came to another big river, the well known
Yamunā with its glowing clear water. Below streams, it flowed together
with the shining Gāṅgā, like god Viśṇu united with god Īśwara.
When he went further, he came to a hermitage. It was the prosperous and attractive hermitage of the sage Bharadwaja. Daylight was suddenly gone, nightfall arrived. The great sage together with his pupils respectfully welcomed him.

Various food was offered by the great sage which was produced by the power of his yoga. Suddenly attractive and marvellous pārijāta-trees descended [from heaven] which could produce everything one wished as a gift from the sage. Oh! Great asceticism indeed gives good result, it fulfills all that one wishes.

Ladies from Indra’s heaven descended together with heavenly nymphs, they served the unsuspecting guests as their wives, playing flutes, made of bamboo and gourd-fruit, and string-instruments, singing and dancing. The guests were happy and stayed over-night.
At daybreak they quickly set out again to look for the older brother. He [Bharata] together with his troops arrived at the excellent lake of Mandākinī. By accident they met a naked forest-dweller who told him the place where Rāghava lived.

41. Pawitra hana Citrakutagiri durggamāwān magōn, manohara ya rāmya yēka kahanan niraṅ Rāghawa, saharṣa winarah ta saṅ Bharata sīghra manṇat sira, lawan bala kabē manēk sira* rikaṅ gunuṅ durggama.

*ABCD. d. EK manēk rikaṅ.

‘There on the holy mountain of Citrākūta, big and high and inaccessible [to men], but attractive with beautiful scenery, is the place where Rāghava lives.’ Bharata, rejoicing at receiving the information, promptly left for the inaccessible mountain, followed by his troops.

42. Umēh nira tēkā sasaṅśaya mulat ta saṅ Lakṣmaṇa, waliṅ nira musuh datēṅ r-adēgakēn ta laṅkap nira, sēnaddha pinasuk niraṅ kawaca yatna dhīrāṇadēg, alis nira ya cāla mārēṇu lalāta kumrūtakēna.


When they came near the place, Lakṣmaṇa saw them. Suspecting them to be an approaching enemy, he put up his bow, wore his armour and stood ready and firm, with his eyebrows twitching with anger and furrows appearing on his forehead.

43. Tinon ira ya ta pasāṅjata taya ē galah tāpapan, tuhun kuda liman rathādulu-dulur ya makwēh juga, makin ta maparo wēruh siraṅ inaryakēn taṅ laras, masō sira ri saṅ kakāwara-warah ri saṅ Rāghawa.

Then he saw that they were not armed, there were no lances and shields, though there were many horses, elephants and rows of wagons. As they came closer, he knew [who came] and laid down his bow. He went to his brother Rāghawa to inform him.
Sirāṅ Bharata śighra yar tēka masō manambah sira,
lawan bala nirāwarah ta sira yar pējah saṅ prabhu,
saśoka mananis humuṅ sira kabhē sawēt niṅ lara,
anantara marir makiṅkīṅ arahup ta madyus kabhē.
d. ABE anāntara.

Bharata, followed by his troops soon came and made his obeisance with folded hands. Then he told the news about the death of the king. Sadly they wept altogether and lamented loudly of great sorrow. After a while they stopped crying and washed their bodies and faces.

Narendrasuta Rāma sāmpun arahup ta mojar sira,
ariṅku Bharatāt ulih hara rikaṅ Ayodhyāpura,
ujar haji ikā dumēh aku marēṅ alas tan kalēṅ,
kitékana gumantya ratwa ya mataṅ nya tat saṅsaya.

After washing himself prince Rāma spoke: 'My younger brother Bharata, please return to the city of Ayodhyā. It is because of the king’s order that I went to the forest, nothing else. You succeed [our father] as king, don’t have any doubt.

Lawan kita magōṅ guṇanta gaṅitan tatan hēntya ya,
prawira wiḥikan kitēṅ aji lawan kalap niṅ naya,
mataṅ nya kita yogya ratwa saphalan siwin rākṣakā,
guṇanta aparan guṇa nya yadi tan guṇa niṅ ratu.
b. BE kalap. d. ABCDE yadiyan.

Furthermore, you have great virtues, countless and limitless. You are brave and adept in the sciences, and a master in politics. Therefore you are the best man to be king, who can rule and protect [the people] with success. What is the use of your virtues if you are not to be king.

Kunēṅ yăn aḷēmēṅ pi ratwa ri hanaṅku mungaṅiṅ alas,
ujarku pītuhunta kēwala kitāta bhaktyākaka,
avās ya mulihāta linku kita haywa śoka ŋ hati,
hanā ta juga rākṣakā kita rikaṅ kaḍatwan [n] ari.
c. C śoka kaṅ.

On the other hand if you feel reluctant to become king, because of my exile in the forest, just follow my words, obey your older brother. Certainly you have to return [to Ayodhyā], I order you. Do not grieve. Protect the kingdom, my younger brother!

Thus were his excellent words, as an expression of his firm and good heart. He was capable of upholding [the honour of] his father and his truthfulness. Meanwhile Bharata who was ordered to return to become king, was very reluctant to do so, because of his devotion to his older brother. Then he spoke.

49. Pirä inaka ni ſhulun hana rikañ kaďatwan kunëń, sedëńta humiđēp ikañ lara hanëń alas käsyasih, lawan kita ta yogya ratwa tuwi râkšaka niñ jagat, apan matuha šaktimënta guṇamënta šūrën raña.

‘What pleasure do I gain in staying in the city, whilst you are suffering hardship in the forest. Besides it is more fitting that you become the king, to rule over the world, because you are older, powerful, virtuous and victorious in battle.' 

50. Nya tañ kuda liman lawan kanaka ratna yogya prabhü, ndya yuktyan ikhišen ſhulun kumawašakënēkā kabēh, amātya bhātañamanti yogya karikā sumiwyā ſhulun, matañ nya mulihañta mēnaka kitāta bhūpālaka.

‘Behold! All those horses, elephants, gold, jewels, are suitable for kings. There is no way that I am qualified to take control of them. I am only fit to become a highranking official or a minister, to serve you. Therefore please return home and take the throne.' 

51. Lawan ſhulun atīta nirguṇa guṇanta Gaṅgopama, diwākara guṇuñ paďanta Himawān lawan sägara, ſhulun pwa pinujinta šakti guṇamënta tätan tahu, asambhawa wuwusta maṇḍuḥunakēn maḥā mañlarē.

‘And I have practically no virtue at all, your virtues are like those of the river Gaṅgā. You are like the sun, the mountain Himawān or the ocean. You praise me as being powerful and virtuous, it is not correct. Your words are impossible, misleading and hurt very much.'
52. Nahan ikana wuwus sañ Kékayiputra sādhu, dadi sumahur ikā sañ Rāmabhadrāsi maswī, muliha ata kitāntēn ikā ryy Ayodhyā tamolah, yadin alēmēhā sēwan pādukaṅkwíki ratwa.
c. G yy Ayodhya.
Thus were the words, of the goodhearted son of Kékayī. So Rāmabhadra replied with pleading words: 'Please return and stay in Ayodhya, my brother. If you are reluctant [to be king], serve my sandals. They will be the king.

53. Ndan kita pi sarabhāran rākṣaṅ sakala jagat, kṣatriyawinaya yēkā rākṣan katuturakēn, śāsaṇa ya gēgēn tan śāstra d-wulati lanā, sojariṅ aji tūtēn yēkā mawa kasukan.
a. AE rākṣā. BD rākṣā.
'But you will be the enforcing power, protecting the whole world. Keep in mind the rule of the warrior-caste and uphold it. Hold the guidance of the holy scripts and look them up regularly. Follow the good teachings. These will bring you happiness.

54. Dēwa kuśala śāla mwaṅ dharmma ya pahyun, mās ya ta pahawṛēddhin byāya riṅ hayu kēkēsen, bhukti sakahareptād wehi ī bala kasukan, dharmma kalawan artha mwaṅ kāmāta īnan ikā.
'Maintain the temples to worship the gods and hospitals, improve the state of the dharmmas (religious domains). Increase wealth to be used to finance good/useful programs. You may enjoy [life] as much as you wish, but also give your subjects a good life, that is in the scheme of artha, kāma, dharmma.

55. Śīla rahayu rākṣan rāga dwēśa hilaṅkēn, kimburu ya ta hilan śūnyāmbēkta lawan awak, nyāṅ winaya gēgōn asiṅ solah kinalulutan, mwaṅ abhimana sampat antēṅku prabhu maṅaliṅh.
c. G kinalulutan.
'Improve good conduct, get rid of passion and hatred. Banish jealousy completely from your heart [and body]. Occupy yourself with discipline, let all your actions be agreeable to everyone. Mind also, my brother, that too much of self consciousness leads to downfall.
56. Wrūh pwa kita rikāndē prajīā dibya ūnaraṇa ika, riṅ raṇaṃuka sāra mwaṅ vākśūra ya guniṇaṇ, tyāga kita maṇuṇyā riṅ brahmaṇaṇa muniwara, nāgata gawayentāt rāksāṇ rāt ya pahapagēh.


‘You must see the origins of excellence and insight. These are courage in the battle-field and rhetoric in counsel. Renounce [worldly life], be generous to brahmins and all kinds of ascetics, do not do what should not be done and protect the people with all your might.

57. Krētaṇṇata ūnaraṇ ikanaṇi wrūh in guṇa, mulat rikaṇ bala manēkēt manon ulah, asin lēwih linēvihakēn rikaṇ hayu, ikaṇ masor kinila-kilēn sasambhawa.


‘One who has regard for virtue is a wise man. Closely he watches the behaviour of his subjects. Whoever is good in conduct and the performance of his duty, is rewarded, and whoever is not responding to expectations, is measured in accordance with his deeds.

58. Maḥāt-manon guṇaṇaṇa dibya riṅ prabhu, tumon ikaṇ hala-hayu yatna tan hēnēṅ, rumēṅwakēn lara nikanaṇ prajā kabhē, apan ikaṇ ubhaga lanā ri saṅ prabhu.

‘There are many, if you want to see the excellent virtue of a king. [He should] look into what is good and what is bad very carefully and may not be inactive. [He should] listen to the complaints of all the people, because this is the eternal obligation of a king.

59. Uṭṣaḥṭa larapana, kāryyāni pahapagēhēn, sampay tan gawayakēna, riṅ satwadhama ya tuwi.

b. A kārūya.

‘Firm action is the way to set up any work on a strong foundation. Do not insult [anyone] even low creatures.’

60. Śakti sīha katatakut, riṅ wīrāsama winuwus, yatna* nyāṅ pamati-mati, yēkanuṅ satiru-tirun.

* B. c. ACDEGK yatna.
III

'The power of the lion is dangerous and is said to be the same as that of a great hero. It is the selective character [of the lion] when killing, that should be taken as example [by a great hero].

61. Gōn hēṅkāra ya ta hilan, ninda tan gawayakēna, 
taṅ janmāmuhara wēro, yēkā praśraya sumuka.
d. C praśraya.

'Get rid of great self consciousness. Do not take anything for granted. Do not get carried away by noble ancestry, humbleness is preferable.

62. Nyāṅ mukyāntēn kanēkētakēn, hēṅkāra haywasampay riṅ asih-asih, 
dibyaṅ śaṅstrāṅ linagi-lagin, yāwat mēwēh ya pinituhun.

'These are the most important things which should be closely kept in mind. Do not insult humble people. The excellent guidance of the holy scripts should always be taken into account, even if it is very difficult, it should be followed.'

63. Saṅka niṅ wruh aji ginēgō, nītijēṅcāra kapuhara, 
pandṛyācāryya dwija pahayun, goṅēntātaḥ ikanaṅ asih.
b. C kāpuhara.

'Take note of science and its application [as they] give rise to wise conduct. Pay respect to intellectuals, religious teachers and brahmins, strive to increase their sympathy [towards you].

64. Krodhāmbeṅkē yēlagakēn ika, dośākwēṅ* durbbala winuwus, 
maṅ niṅ wadwānun rahayu milag, mitrādoḥ taṅ musuh aparēk.
*E. b. AG dośākwēṅ. BCDGK dośākwēṅ.

'Get rid of discomposure. It is said only great sins and trouble come out of it, also good subjects go away, good friends are far and enemies are near.

65. Sāntēsīh nitya tuhagānan, haywāpēs riṅ kinatakutān, 
wadwā doṣa nya paḷe-paḷēṅ*, tan wruh riṅ twaṅ ya guragaḍa.
*ABDEG. b. E haywāpōs. c. CK paḷēḥ-paḷēḥ.

'Be always patient and tender towards friendly [people], but stand firm against danger. A subject that sins again and again has no respect [towards you], he is insolent.
III

66. Kadyangā nīn wēdus upaman, yapwan sūndō wijah umanēk, bhitāwān riṅ kayu maṅadēg, c. ABE wija. icchā tan saṅsaya malayū.

‘Take for example a goat. It is afraid and respects a tree standing upright, but if [the tree] is aslant, then it will gladly climb on it without any remorse and go away without any worry.


‘Drinking [liquor] is a great sin; one gets drunk, becomes unaware and his mind stupefied. [He] becomes rude and talks offensively. All secrets which should be kept private come out.


‘Do not speak untruths, which only causes trouble. If you are unfortunate, clearly you will be abused. If you see a wicked subject, dismiss him.


‘Cast aside your disregard for people. Do not be too fond of sensual pleasure. Gambling is also not a respectable occupation. Do not do that.


‘These matters [I will tell] you should always attend to namely protecting the people and the kingdom. You should look after monasteries, holy domains, and temples. Roads, rest benches, waterspouts, ponds, dams, dykes, gardens, markets, bridges, which are requested by the people should be built.
III

71. Limanta ratha tungaān lagī-lagīn śramaṇa sañjata, mawēha kita karmma piṇḍa reśibhojanāṅkēn salēk, ikaṅ kuśala hosakēnta ya kabēh pāmūjā gēnēn, ya tonēn ikanaṅ sarāt kita janāṇurāgērikā.

'The elephants, wagons, horses etc. should have manouvres regularly. Every month give to the sages food in the form of rice-balls. Encourage good deeds, increase divine worship. Show the people that you love them.

72. Wulatta rikanaṅ manēwita kabēh watēk sēwaka, guṇa nya kalawan asihnya matuhaṅ ikā tīṅhali, suśīla sagunātibhakti yadi tan sujanmā tuwi, sayogya pahayun [u]kīṅa Ṽuni-ṅunin sujanmālapēn.

'Give your attention to all the attendants, especially observe their conduct and attachment to their master. If he behaves well, is very devoted and capable, though of humble origin, you should promote him, the more so if he is of good parentage.

73. Tatan wawaṅ awēha riṅ suka parikṣaṇēntēriya, lumakwakēna ū ajīṅa yan dadi rikā ta yan wēhana, guṇa nya mapagēh māṅah nika sumiwyā saṅ bhūpati, kitēkana kināsiban subhaga dibya ratnopama.

'Do not reward [an attendant] prematurely, before you examine him. Let him carry out an order. If he can do it, give him the reward. If he proves to be more capable and his mind is firm and devoted in the service of the king, then you are fortunate, and well beloved like a wonderful jewel.

74. Samaṅkana ikaṅ manēwita yadin salobhāsulit, hanomarakhēṅ ya tan rahayu lāṅi saṅkēṅ hala, inētakēṅa cāra yēkāna paṅawruhēṅ durjjana, asīṅ lāṅi katon bēṅēr nya ya ta gopītan saṅ prabhu.

'On the other hand if an attendant is greedy and troublesome and there are reports that his wickedness causes unhappiness, dispatch spies to investigate the wrong-doer. And what comes to light, whether it is correct or wrong should be considered [carefully] by the king.
III

75. Awās ya hala wigrahanta ika yan ulah nyān salah, hilānakēna yan sadoṣa wuwusēn wiwēkan tēmēn, samaṅkana yadin r-ahat dēmakananta wēhēn suka, ya tēkana wēnán [n]anugraha lawan wēnān wigraha.

‘If it becomes clear, that one has committed wrong deeds, he should be dismissed or sentenced to death after his case has been examined thoroughly and considered carefully. On the other hand, if he is acquitted you must give him a present to make him happy, that is [what you would call] generosity and justice.

76. Bhatāra Rawi yopamanta manasēṇa sarāt tar maṇēl, samaṅkana ta san prabhūmilaṅkēn [n]ikanā durjījana, šaśāṅka magawē asih sira janānurāgēn sarāt, awās ta kita maṅkanārī yat ahāta riṅ pun-punan.

Your equal is the Sun (god) who burns the world relentlessly, likewise is the king in eliminating the evildoers. The moon gives love, he is well beloved by the people. Be careful, my brother, if you wish to be likewise, in caring after the multitude of people.


The king is like the mountains, his people the grass. Respond to all their good and bad deeds for their own welfare. The people, high and low, are like a forest, you are the lion, guarding over it, so that it looks beautiful.

78. Ikaṅ thāni prīṭīnuhbhaya guṇa niṅ bhūpāti lāṅā, ya sāṅka nyān bhogāṅ hana pākēna niṅ rājya* ya tuwi, asin sēnāluh nyēkana ta tuluṅēn haywa humēnēn, lima lwir niṅ sākṣat bhaya tēka rīkaṅ pora ya paḍēm.

The peasants and the king have to strive together for their common gratification, because they are producing the food needed in the city. Therefore, whatever their complaints, you may not sit idle, you have to give them your helping hand. There are five things that come as danger to the peasants, you should stop these.

'To be ordered by the master to go to hot regions, too many thieves that brings evil everywhere, besides rebels, the fourth are the favourites [of the king] who could also be said very wicked, and the fifth is the greed of the king. Those are the five great dangers.

80. Mataṅ nyāṅtēn tiṅhal sahana ni watēk niṅ bala dēlōn, ikan prajāṅa wruh riṅ naya winaya šilā nya rahayu, tan adwāmwaṅ yatānān drēḍa maniwi tan lobha samatā, nahan pratyakṣantēṅ hala-hayu taman dadya manasar. a. G. nyā tiṅṭha.

'Therefore my brother, observe the conduct of all your attendants closely. Those who are capable, versed in statesmanship, good natured, honest, careful in all their conducts and devoted in the service, not greedy, and calm, you should investigate about their bad and good sides, so that you would not be mislead.


'Be tactful, try to introspect, and expand your faculties. Try to get rid of your enemies once and for all, dry up the heat of the snare. Attack your enemies with all your might and means, do not let them rise again. Make your efforts to burn down all the rebels.

III

‘One who is mindful of his knowledge about his attendants who are careful and devoted in their service, are careful in all their actions and do not retreat from good works. Perplexity should be rooted out from your heart, you must fight it. It is human nature, that bewilderment and perplexity overpower the mind.

83. Kašaktin mwań pražña kušala ya ta bhoga nya tamalah, surūpā tatwajñēn aji ya sapujintékana kabēh, kitāntēn saṅkēp riṅ guṇagāna ikaṅ bhakti sudrēḍa, hilantēkāṅ ambēk manaya-naya mattāmiṣa puji.


‘Power and wisdom are appropriate and their enjoyment are not inconsiderate. You should hold friendly and highly intellectual people in high esteem. My brother, you are equipped with virtues and great devotion. Get rid of intriguants who intoxicate you with poisonous praise.

84. Nahan dé saṅ nāthākēmita irikaṅ bhūmi subhaga, parārthāsīh yāgoṅ saka lara nikaṅ rāt winulatan, tumīṅhal yatāsīṅ sawuwus ikanāṅ sasanā tīṅt, tepēt māsīh tar wruh kutila mīlāng in baṅcana dumēh.

b. B ikaṅ.

‘Thus is the way a king looks after his prosperous kingdom. Benevolent, and with great love he guards against misfortune that might harm his people. Consciously he follows all the teachings of the holy scriptures. Actions, strict but generous, without mercy towards evilness, keep misfortunes away.’


d. G. sahāna nikaṅ.

Thus were the words of Rāma giving firm guidance to his brother. Bhārata was happy to hear his benevolent words. He paid obeisance to Rāmawijaya (the victorious Rāma) and with his multitude of troops and followers took leave.
III

86. Atha lumaku mulih saṅ Kékayi putra lunhā,
tinawanakēn [n]jirēkaṅ pādukātyanta dibya,
ya ta siniwi sinēmbah dé nikaṅ wwaṅ ryy Ayodhyā,
Bharata sira tamolah bhakti maṅrakṣa rājya.
c. B yy Ayodhyā.

So the sun of Kékayī returned home, bringing along with him the great sandals. They became the object of worship for the people of Ayodhyā, whilst Bharata stayed there to look after the kingdom.
CATURTHAS SARGGAH
CHAPTER IV

1. Ndat atita sirār hanēn kaḍatwan,  sira san Rāma hanēn alas tamolah,
 rikanāñ giri Citrakuṭa r-uṅgu,    kalawan Lakṣmaṇa Jānaki susatyā.
a. B sirā.

Let us leave those staying in the palace. Rāma lived in the forest of the
mountain of Citrakuṭa, together with Lakṣmaṇa and the devout Jānaki
(daughter of Janaka.).

2. Hana taśrama san mahāṛsi Atri,    ya tikānuṁ pīnaran [n]iraṁ tigaṁ wwañ,
 atigorawa san mahāṛsi mauni,    karunēkaṁ saraṇāgatātīdibya.

The three of them went to the hermitage of the great sage Atri. The great
sage welcomed them most respectfully, [as he] had pity for the noble
refugees.

3. Tamatar malawas sirār hana ṭka,    hana tālas karēṅo pratīta riṅ lwā,
atibhiśaṇa Daṇḍakā naryana,    ya paran san Raghuputra Rāmadēwa.
a. BE sirā.

They stayed there a short while. The son of Raghu, Rāmadēwa then
went to a vast and most dangerous forest, which was already known from
ancient times, called Daṇḍaka.

4. Umahas sira ta hanaṁ katakut,    kalawan san aṁ lēn priyā nira,
hana rākṣasa rodra yēka maṁśō,    umahā mātyana donya tan kalēn.
b. B halawan.

He entered [the forest] together with his younger brother and his beloved
wife. Then there was a dreadful demon blocking their way with the sole
intention of killing them, nothing else.

5. Si Wirāḍha naryana tan paṇoli,    i ruhur n-uṅgu suku nya ṭeh sumuṁsan,
atirodār taṇanyā paṇlaku nya,    atakut Mrētyu tumon ya rodrartīpa.
a. AE hanoli.  D paṇolih.

He was the unequalled demon Wirāḍha (by name), he was upside down,
he walked with his hands, whilst his legs were above. [Even] Mrētyu
(Death) was afraid when he looked at his dreadful form.
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6. Umulat ta naréndraputra kālih, sira tātar matakut masō tumandañ, awamāna ikañ Wirādha mūrkkā, tumahā sañ nṛēpaputra hīnāsakti.

The two princes were watchful and not afraid. They stepped forward to attack. The wicked Wirādha was presumptuous, thinking that the princes were not powerful.

7. Umasō mañañ tutuk nya malwa, kadi rañdō ta suku nya bhinna yāgōn, maluṇid kadi gañjiran kuku nya, ya ta pānduk nya ri sañ naréndraputra.

He advanced with his mouth wide open, his widespread big legs were like capok-trunks, his nails were pointed like spurs, with which he stabbed the princes.

8. Umulat sira kārwwa sīghra maṅsō, sumikēp kārwwa matuṅggalan suku nya, sinēbit* wadi dé nirār dudut ya, mati tātān pabiśān siwak [k]awak nya.


Alert they both stepped forward, quickly grabbing his legs, one each. They pulled forcefully and tore his body apart, so that he died without doing any harm [to them].

9. Ri pējah nikanan Wirādha mūrkkā, umahas sañ nṛēpaputra nirbhayātah, tēmu ī āśrama dibya sōba rānya, patapan sañ Śarabhaṅga yoga siddhi.

When the wicked Wirādha was killed, the princes pressed on without fear. They arrived at an extremely magnificent hermitage of the perfect yogīn Śarabhaṅga.

10. Sira sañ réshi siddha dibya yogī, wihikan riṅ paramārtha tatwa sūkṣma, paripakwa samādhi niṣkalēṅka, dadi mamwīṭ ta siromaṛēṅ kamokṣan.

The sage was an excellent and holy yogī, an expert in the Supreme (ethereal) Truth, completely conversant in faultless samādhi (abstract meditation). Then he asked leave to return to heavenly Bliss.
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11. Kita Rāma nāranta rājaputra,  
lalu bhāgya tēmēn kitāt para ūkē, 
b. BCDE marā riṅaṅ.

'O, Prince Rāma, I would like to ask your leave, to return to heavenly Bliss. How fortunate [I am] that you have come here, as you are Nārāyaṇa, an auspicious omen for me.

12. Hana tāsrama saṅ Sutiksṇa yogī,  
maparō ya taman madoh saṅka ūkē, 
'yatikānuṅ wēgilēnta tat makūna,  
reśi yogī saraṇānta saṅ Sutiksṇa.  
'There is an hermitage of the yogin Sutiksṇa, where you can take refuge. Do not worry, it is not far from here and the yogin Sutiksṇa will be your shelter.'

13. Iti nā ta wuwus niraṅ tapaswī,  
magawē ta* sira bahnidhārāṇa,  
*A. c. BCDEK magawē sira.

Thus were the words of the ascetic. So he made a yoga (meditation) and reached the perfect samādhi (last stage of yoga). Fire issued from his body which was burnt to ashes and scattered [by the wind].

14. Atha mokṣa siraṅ mahārṣi siddhi,  
umuwah manusup sireṅ alas göṅ,  
When the perfect great sage had reached heavenly Bliss leaving the son of Raghu, Rāmadēwa behind, [Rāma] then penetrated again into the vast forest and arrived at the hermitage of the yogin Sutiksṇa.

15. Saphalān winēgil siraṅ Sutiksṇa,  
malawas ta narēndraputra Rāma,  
karuṅa riṅ wanawasakātithī* ya,  
*S. b. AC riṅ waṅ anāsakātiti ya. BDE riṅ waṅ anāsakātiti ya. K waṅ anātha kātithi ya.
The yogin Sutiksṇa was worthy of being taken as refuge, as he had pity for his guests who were banished into the forest. Prince Rāma stayed a long time at the hermitage, because the yogin loved him very much.

16. Umahas ta sireṅ tapowana,  
phalamūlā pawēh niraṅ reśi,  
tinamuy dé nira saṅ mahāmuni,  
a. B tapohana.

He wandered around in the forest, and gave food to the great monks in the form of tuber which was also his [own] food while living in the forest.
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17. I sedēn nikanañ wēnin tēka, maturū sañ nṝpa-putra riñ [n] alas, kalaśa nira ron ikañ kayu, umahā mabrata dhīra tar lēgō.
When night came, the prince slept in the forest, using leaves of trees as a
mat, because he intentionally wanted to do penance firmly and continuously.

18. Rahina nya mahas sirēn alas, mṛēga yā* tēka gawē nirāburu,
mamattika kēnas rikēn alas, ya pamūja nira nityakāla ya.
When it was morning, he went into the forest to hunt deer. He killed them
and used them as his regular offerings while in the forest.

19. Wiku paṇḍita wēdapāraga, umahas māmēn-amēn riñ āśrama,
rasiṅa tinamuy ya de nira, pinakāhāra saṣeṣa sañ tamuy.
c. BE ta.
When brahmins versed in the vedas, came to enjoy themselves at the hermi-
tage, they were offered food by him, and ate what was left by the guest.

20. Wiku rūpa nirār hanēn alas, paḍa saṅtoṣa rikaṅ kulit kayu,
kayu yēka kadaṅ nirāda-si, ya pāṅhōban* nira kāla niṅ panas.
*S. c. A nirāda-si. d. ABCDEK paṅhōban.
His appearance, while living in the forest was like that of an ascetic, and
he clothed himself in clothes of tree-barks. The trees were his close com-
panions and his shelter when the sun was hot.

21. Sira tāpa-sawēsa yan katon, ndaṅ ikaṅ ayudha yēka tan kasah,
abhayaṅ nira* sañ maḥārshi don, brata saṅ wīra rumākṣa sañ wiku.
*ABCDE. c. ABCDE sabhayā. K niraṅ.
He looked like an ascetic, but he was never separated from his weapons.
His purpose was to protect the great seers from danger. Protecting the
ascetics is a penance for members of the warrior-caste.

22. Patapan ri samīpa niṅ gunuṅ, paḍa kapwēna-hasan ta de nira,
kīnēmit ya rīnākṣa riṅ bhaya, suka mēnak ta pahoma sañ reṣī.
He visited all the hermitages on the slopes of the mountain and protected
them from danger, so that the sages were happy and felt at ease when
performing their offerings.
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During his stay in the forest, there was nothing else in his mind but the well-being of the great monks. This was what he cared for and thought about.


Prince Raghūttama (the greatest son of Raghu) was really outstanding, as his mind was occupied only by his striving for the weal of others, without paying attention to his own sufference. He worked only to be of service to the great monks.

25. Kramakāla umēh kulem tēka, rikanān āśrama sāndhyawēla ya, tamatar malupēn bratājapa, kadi sań tāpa susatya* sātwika. Day had passed and nightfall came. It was evening in the hermitage. [Rāma] did not forget to perform brata (religious practice) and japa (prayers), as befitted a devout and truthful ascetic.

26. Rahina nya atita tań kulēm, sakatambē umuwah sirājapa, tamatar kalupān hēlēm-hēlēm, matutur tēn brata dhīra niścala. It was dawn and night had gone. At daybreak he prayed again, and he never forgot to do that, always keeping in mind his firm and unweavering brata (religious austerities).

27. Hana Śūrpanākhē ta rākṣasi, ya tīkā cāra nirān Daśānana, umahas ya rikān alas kabēh, tēka riń Daṇḍaka kānanāśrama. There was a she-demon called Śūrpanākhē, a spy of king Daśānana, who was roaming the forest, [and once] came to the hermitage in the Daṇḍaka-forest.
28. Tinēmu nya ta saň nrēpātmāja, riň alas kāwit amēt sēkar sira, kalawan Janakātmajādulur, sira tar kāntun asǐ parān tumūt.

She found by chance the prince in the forest picking flowers together with Janakātmajā (the daughter of Janaka), who was never separated from him wherever he went.

29. Dadi mūr yya tumon sirādulur, manusup ya rikān alas wanēh, ikanān Śūrpanakhā ta kēranān, tēmu saň Lakṣmaṇa tānālap sēkar. c. B mānusup.

And when she saw them together Śūrpanakhā ran away, out of shame, into the forest and met Lakṣmaṇa [also] picking flowers.


On seeing him, she fell in love [with him]. So she took another form, she became perfect in beauty, [her face was] like the full moon and [she] walked with style.

31. Maḍēmit sapēgēg tēnah nya māmbēt, mamanis lēn pamata nya rāmya molēm, malurus ta pūpur nya lēn wētis nya, jarīji nyānuji laṇḍak ujwalabān. Her waist was small, just two spans of the hands and supple, her eyes, beautifully shaped, were sweet and calm, her thighs and calves were well formed, her fingers were like the spines of a porcupine with brilliant red [nails].


Her hips were large and her breast full, her teeth white and straight, her nose fine, her jewelled earrings were marvellous and attractive, and she wore ornaments of lovely flowers on her head reaching to her ears.
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33. Mamanis ta wulat nya lēn guyu nya, ikanawir nya makin sarāga mahyuan, ri sawēt ni hiyunya* tā irañ nya, ri sirañ Lakṣmanā yañ masō ta mojar.
*S. c. ABCDEK hayu nya.

Her look and smile were sweet. It seemed that she became more in love and passionate. Because of her strong desire she lost all sense of shame, and approaching Lakṣmanā she spoke:

34. Kaka Lakṣmanā hé Sumitraputra, aki kumāchā kēna kāma dēnta, asihanta kunēn taman pahītan, hulunantāku baṣā kitē tuwuḥku.

'O, my dear Lakṣmanā, son of Sumitra. I am deeply in love with you. Give response to my unlimited passion, let me be your slave, take me!' 

35. Sālawas ni huripku tan kasaḥa, rī kitāsin saparanta tan madoha, sapakonta rikē ṇhulun kadadya, rī sēdēntat anumāna rīn kēnēn hyun.

'Let us not be separated as long as I live. Let me always be near you and with you. I will do what you ask, as long as you fulfil my need.'

36. Iti nā wuwus nya tā irañ nya, sinaput ē ni panah bhaṭāra Kāma, sumahur ta sirañ sinoma-somah, sira sañ Lakṣmanā gadgada* tā dé nya.

Thus were her words without shame at all, as she was overwhelmed by the arrows of the god of Love (Kāma). Lakṣmanā, to whom she had proposed, answered with surprise.

37. Aparan kita dibyarūpa mojar, ryyapa saṅkanta amānusākrēntinta, tamatat* matakut rikēn alas gōn, tak anon n waṅ tuwi lēn anuṅ tēka ńkē.
*E. b. ABE yyapa. c. ACDK tamatan. B tamatak.

'Who are you (who speaks to me), O, beautiful one? Where do you come from, O, superhuman one? Are you not afraid to be alone here in the forest? I do not see anyone else [with you].
38. Lalu dibya hayunta kadbhutāku, apa jātinta yan apsarī kunèn, 
paricāra winēh ya kāntuna, kita kanyāhayu towi tūnga-tūngal.

'I am amazed at your divine beauty. What are you? Are you perhaps a heavenly nymph, or a lady of the court who has been left behind? You are a beautiful young lady and all alone?

39. Nya dumēh aku saṃsāya tēmēn, kita mojar [r]yyaku tan kēnēn irān, 
kadi medi wuwusta manlare, kita déwākrēti manusa nhulun.

'That really makes me suspicious. You speak to me without feeling ashamed. Your words seem only to tease and to hurt. You are a divine being, I am human.

40. Yuwati kita kanyakā kunēn, adhawātah lakunta ta diṅḍara*, 
ya mataṅ nya taman kēnēn irān, ta wuwus torasi ri nhulun [n] ari.
* S. b. ACDEK. adhawātah palakunta diṅḍaré. B adhawatah palakunta diṅḍaré.

'You are a young lady and perhaps still a virgin, but you act like a widow not an innocent girl. That is why you are not shy, and do not talk to me in a respectful way.

41. Kalawan [n] aku tak sayogya* wēh, ri kakāṅku t-para yogya māsīh, 
sira Rāma naraṇ nirēn jagat, anumānēn kēna rāga mūrcchita.
* ABCDE. a. ACE tav. BD tan. K tak. b. ABCDE k-para.

'Besides I am not fit [for you]. Go to my brother. He is well-known throughout the world and his name is Rāma. He is more able to respond to one who is overwhelmed by deep passion.

42. Guṇamānta sēdēnta yowana, sira saṅ Rāma māsihe kita, 
wihikan manēriṅ [n] anākēbi, sira tamolya* ri kahyunanta wēh.
BK. siratah molya.

'You are virtuous and young, Rāma will love to have you [as a wife]. He knows his way with women, surely he will respond to your wishes.

43. Amanis pamata[n] nirālaris, panawak sahya lawan mukābuṇah, 
tuwi bāhu nirāwiḍāṅ katon, panalah satru gawē nya riṅ raṇa.

'His look is soft and sweet, his figure fine and his face is handsome. Besides he has broad shoulders and he is a slayer of his foes in battle.
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44. Hana kadga nirātitikṣaṇa ya,  
tinahā ikanañ raṇan tēkā,  
d. A nirā.

‘He has a very sharp sword which he has always with him in case there is an enemy. If there is danger of a fight, then that sword is his protection.

45. Wwara tāyudha lēn laras magōn,  
taya tān wwañ umēnañ mayat tikā,  
panālah nira riñ musuh kabhē,  

‘He has also an extremely large bow, no human being is able to draw it. It is his weapon with which he defeats all his enemies. The wicked and brutal demons.

46. Sumukī patapan mahāmuni,  
reśīsatru ya mélik in wiku,  
who have attacked the hermitages of the great sages and disturbed their offerings, who are the enemies of the sages and hate the sages, he kills all of them completely.

47. Suka sañ reśi nirbhayēn alas,  
ri kadibyan nirañ āryya Rāghava,  
\(\text{*ABCDE. c. K yan. d. A bāgya. G yadiyat.}\)

‘The sages are happy and have nothing to fear in the forests, owing to the power of Rāghava. That is why you best marry him. You will be delighted if you are near him.’

48. Wara Lākṣmana nā* ta lin nira,  
rumēnō guna sañ Raghūttama,  
\(\text{*CD. a. AE Lākṣmanā. BK na ta.}\)

Thus said the excellent Lākṣmana. Śūrpaṇakha was dismayed when she heard about the virtues of Raghūttama. So filled with glee she approached [Rāma].

49. Satēka nya wuwus nya tan kalēn,  
sira sañ Rāma wwañ sirāsahur,  
\(\text{b. A sira Rāma. sira sumahur. d. A katangama.}\)

In front of Rāma she said bluntly what she wanted. Rāma replied quickly: ‘My dear, your tender beauty is miraculous. It is really a pity if it does not get [worthy] acceptance.
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‘Look my dear, my wife is not far away. She is known to the world by the name of Śiṭā. I do not want to think of marrying another girl, only her.’


‘But let me advise you of a better plan. I have a younger brother, Laksmaṇa. Go to him, marry him. He will love you, as you are a gentle and lovely girl.’

52. Raghuputra nahan wuwus nira, i siraṁ tarunāryya Laksmaṇa, ikanaṅ Śūrhoṇakhā maluy ta ya, alah ahyun kēṇa kāmabāṇa ya.

Thus said the son of Raghu. Śūrhoṇakhā returned to young Laksmaṇa, more desirous owing to the effect of the arrow of Love.


She came without a spark of abashment and squatted [in front of Laksmaṇa] very indecently. Oh! It is not the conduct of a woman, but that of a debased and dirty [female].

54. Umulat maṇīnte-īnteṅkēn, sira saṅ Laksmaṇa kādphutaṅ manah, kala mūrkka ikē ta rākṣasī, ya ta sandēha sirār sīkēp ta ya. She looked at him with longing eyes. Laksmaṇa was suspicious. ‘This is a wicked and immoral she-demon.’ Realizing thus, he seized her.


And cut her nose off. As she was noseless, she flew up into the air and changed into her original form, a she-demon.
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56. Aku Śūrpaṅkhaḥku rākṣasī, kita tan wruh ryyaku mūḍa kūsyaśih, jaga yatna huripta rākṣa ya, biśamat mātya tēkā kakāṅku śighra, b. ABE yyaku mūḍa.

‘I am a she-demon, Śūrpaṅkhaḥ is my name. You do not know me, o, silly fool. Look out! Be on guard! Protect yourself. If my brothers come, you will soon be cruelly killed.’

‘Khara and Dḥūsana are champions of the demons, unparalleled in power, irresistible and heroic in battle. You both will fall victim when they come.’

58. Ri huwus ni wuwus nya maṅgēmēr, malayū Śūrpaṅkhaṁanis ta ya, winēgīl nya kaka nya śighra ya, Triśirah mwāṅ Kara lēn si Dūṣaṇa.

After she delivered the threat, Śūrpaṅkhaḥ ran away weeping and quickly took refuge to her brothers, the demons Triśirah, Khara and Dḥūsana.


‘Well my brother Triśirah, help me. You do not yet know my sorrow at all. You will never believe that enemies have been violent towards me.

60. Wwara Rāma naranya tāpasa, hana tāri nya ŋaranya Lākṣmaṇa, wikubhāwa katon mahārddhika, gumēgō n ayudha duṣṭacitta ya. a. A tāpasa. BCD wara. BC tāpaṣā.

‘There is an ascetic Rāma by name who has a younger brother called Lākṣmaṇa. They look like venerable ascetics, but they are evil and have weapons with them.'


‘They were outrageous and violent, brutally severing my nose, though I did nothing wrong. Lākṣmaṇa is the insolent rascal.'
IV

62. Yadiyat hēnēnāta riñ musuh, tat asēnhit hana sāhasē nhulun, apa dona ni jiwitaṅku wēh, apa tak pēruṅ* iraṅku tan sipi.
   *CDE. a. AC yadiyan. b. ABCDE tan. c. A riñ. d. ABK sēruṅ.

‘If you do nothing against the enemies, and are not angry if one is violent against me, what is the use for me to go on living? I am very ashamed because I have no nose.

63. Prabhu Rāwaṅa nātha ni nhulun, tuwi mākwēh ta kakaṅku rākṣasa, tamatar matakut [t] ikaṅ musuh, ya masampē ryyaku tan pakāraṅa.

‘I am a subject of king Rāwaṅ, and my brothers, demons are many. Still those enemies are not afraid, they insult me without reason.

64. Aparam ta guṅaṅku yak hanā, lēhēnāṅ* mātya kunēn misan-misan, yadiyat hēnēnāta riñ musuh, tat asēnhit hana sāhasē nhulun.
   A. hēnēna ta.

‘What use is it for me to exist? It is better that I die, if you do nothing against the enemies, if you are not enraged with one rendering violence against me?

65. Ya mataṅ nya yadin hanśāṅhanta, ikanan Rāghawa Lakṣmaṅoliṅhanta, aku niśśaraṅa kitāśrayāṅkwa*, yan agōṅ sakhī nikaṅ musuh prihēnta.

‘Therefore, if you have pity on me, kill Rāma and Lakṣmaṅa. I am alone, you are my refuge. If you have courage, fight the enemy.

66. Apa tan pasahāya tuṅga-tuṅgal, phalamālaṅsana yāmaṅan gaṅan, daluwaṅ wēdihanyā rūkṣa duḥka, ikanan sakṣaṅa yālahāta dēnta.
‘They are without allies, they eat only fruit, tuber and vegetables. They are clad only in torn tree-barks of poor quality. You will kill them in a second.’
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67. Kala Śūrpanākhā nahan ujar nya,
Triśirah krodha ya maṅgēṭėm masēṅhit,
Kara Dūṣāṇa len sarodra* matta,
manēpak bāhu masinhanaḍā mojar.

*ABE. c. CDK parodra.

Thus said Śūrpanākhā. Triśirah was enrage, ruthless and revengeful. Kara and Dūṣāṇa were also mad with anger, while beating on his arms, roaring like a lion, they spoke:

68. Ari Śūrpanākhā tamat saṅoka,
   kami kālih ta makoliḥēkanaṇ ṃwanaṁ,
   takarīn narabhāḥśakāmaṇaṇ ṃwanaṁ,
   taya doṣa nya tuwi n pējah ya dēṅku.
   b. BD mami. BCDE waṅ.

   'My little sister Śūrpanākhā, do not worry. We all will take care of those human beings. Moreover we are by nature man-eaters, though they are sinless, we kill them all the same.'

69. Ri huwus nya masinhanaḍā mankaṁ,
   kalawan rākṣasa bhrēṭya kapwa saṅkēp,
   tēka yēn patapan parēṇ ya maḥyā,
   paḍa maṅsō suṁahāb lawan bala nya.

   After they roared like lions they set out, together with all their well-armed demon troops, heading for the hermitage they shouted aloud together, and advanced in groups with the troops.

70. Mapapan makaṭap-katap ya saṅkēp,
    matilaṅjāṇa majajar kabeḥ maṇaṅjāṇaṁ,
    maṇalāḥ maṇalak malād ilat nya,
    malipuṅ puṅ juga riṅ wēgig[g] umaṅkat.
    d. B wēgil.

   They were equipped with shining shields, clad only in loincloth. They marched in long rows, holding lances and looked fearful with their tongues out, [others] with short javelins looked full of brutality.

71. Saḍatēn nya kabeḥ maṅēmbuli,
    sira saṅ Raghawa Laksmaṇomasō,
    pinanah nira tan paśeṣa ya,
    hibēkan wāṅkay ikaṅ tēgāl kabeḥ.

   On arrival they attacked together. Rāma and Laksmaṇa came forward and shot them all dead. The field was full of their dead bodies.
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72. Hana bhinna siwak [k] awak nikā,
    hana timpan pinanah pupū nya timpal,
    tahulan ni hulu nya ya rēmuk,
    hana mānañ-manañ an hilañ tāñanya.

    There were those whose bodies were torn into pieces, some had their legs
    shot off, others were smashed in the head and there were those who lost
    their arms and yelled [with pain].

73. Kumētēr sawanēh hanālayu,
    hana mérañ umaluy pwa yēkañāmūk,
    ri muka nya mabāñ mulēk mētu n rāh,
    gumalungān ri gulū nya rodra tañ hrū.

    Others ran away trembling all over their body. There were also those who
    were ashamed to run away and attacked fiercely. Their mouths were red
    with blood spurting out, whilst arrows were sticking out of their necks.

74. Bala makabalasah wanēh kabuñcañ,
    dadi mapulih Triśirah masō masēñhit,
    sarabhasa magalak ulā paḍa nya,
    Garuda paḍa nira sañ narendraputra.

    The demon troops were smashed and repulsed. Triśirah advanced outra-
    geously to counter-attack. He was wild and savage like a dragon, and the
    prince was like Garuda.

75. Inarah-arah ikā gulū nya riñ hrū,
    hana warayañ dadali jugāñlayañ ya,
    suniñita maputih tēlas malañḍēp,
    ya mēgataken ri gulū nya rāh nya muñcar.

    The prince aimed at the neck [of Triśirah] with an arrow which flew like a
    swallow. The white arrow was razor-sharp severing his neck and blood
    gushed out.
76. Hulu makabarubuh tibā kabēh nya,
kadi ta ya pārśwa nikaṅ gunuṅ rubuh rūg,
tat ujara ta takut niraṅ tapārēs,
tuwi bala rākṣasa tan wēnaṅ mulat ya.

His heads fell down like a landslide. The ascetics were afraid beyond
description, even the demon-soldiers were too frightened to look at it.

After the death of Triśīrah [and his heads had fallen down], swiftly Khara and Dūṣāṇa advanced outrageously. Together with his troops they flew up and looking like a black cloud, the swords, maces and discuses they brought along, were like flashes of lightning.

2. Hana mamanah wanēh kadi ta bajra panah nya bīṣa, tali ni panah nya rodra kumupak* kaharan gēlapa, Raghushuta bāyubajra ya paḍa ni panah nīra bāp, ya ta kumēnčīkanaḥ kala tibā sahana nya pējah.

Those shooting with arrows, [their arrows] were like thunder, the string of their bows sounded like thunder-claps. Raghushuta’s arrows were like thunderstorm hitting all the malicious [demons] who fell down dead.

3. Ri pati nikaṇ musuh si Khara Dūṣāṇa lēn Triśīrah, makin asekēl gēlāna ta si Śūrpanakhā manaṇis, dadi malayū tēkēnajaraḵēn ta kaka nya pējah, ri sīra ta saṇ Daśāṇana masō ya mahā manēsēl. d. A Daśāṇaṇa.

When Khara, Dūṣāṇa and Triśīrah were killed, Śūrpaṇakhā became more and more distressed and cried grievously. She ran away to report the death of her brothers to Daśāṇana. [On arrival] she spoke remorsefully.


‘O king, Rāwaṇa, you are extremely powerful and victorious throughout the world. All your enemies are afraid; humble they pay tribute to you. Even the king of the gods, god Indra respectfully makes his homage. However, your policy is wrong and bad. You are not honest.
5. Hana kari cərəkəntə ya kinon mahasən prətıwɨ, 
sumusupanən alas bɨsama šatu hanə matapa, 
ya tɨkə təɥənə haywa humənən pwa kitən bɨsama, 
ya ika kadurnəyəntə amənənı balanta pəjah. 
d. Kadurnəyəntə.

‘You have sent your spies to every part of the world, to enter forests where dangerous enemies were making asceticism. Think about that and do not remain idle concerning that danger. [To your subjects] your bad policy leads to the death of your subjects.

6. Si Kara si Dūsəna Trişira sūra sudhira pəjah, 
lumakə kinon matunəwə rikanaŋ giri Danədaka ya, 
mati kəpisan təman pəbisa də nika saŋ matapa, 
prakəsita Rama Lakṣmaṇa mətə yə təman pamales. 
a. BDE sūra. d. ABC prakəsita.

‘The courageous Kara, Dhusana and Triṣira, who were assigned to keep guard in the Daṇḍaka-forest, were heroically killed by the ascetics, well-known by the name of Rama and Lakṣmaṇa, without being able to render any harm.

7. Sahana-hənəntə mətyə kita də nə si Dəsərati, 
ya tə wələsəntə toh kira-kiša pəjəha nə huwus, 
saphala ikə kasənhtəkənəkə pəjah nə yakən, 
əpan anipis pagərta yədiyan mahurip bɨsama. 

‘All your attendants were killed by Dəsarəthi (the sons of Daśaratha). Avenge them! Make plans that they be killed as soon as possible. It is necessary that they be killed [out of revenge], or your defence will become weaker and weaker. It is dangerous while they are alive.

8. Kita mamaŋən maŋəʃti maŋinəm saha brətea wijə, 
wişaya kasakta tat [t]ənən-ənən ə awəsəna pijər, 
kita wəgər iə nəsuh daŋu-daŋu magələm aŋəwət, 
hana paribhūta šatu tamatan pamales pwa mənə. 
b. B awəsəna.

‘You hold noisy parties with your attendants, eating and drinking. You give in to sensual pleasures, you never think of the future. In the past you were ruthless towards the enemy, and liked to ambush them, but now there are aggressive enemies, and you do not raise a finger.
9. Rikanan alas ri Dandaka siraŋ tapa tar matakut, pratidina homayajña ginawé nira kapwa lanã, tuwi taya raksasānipik-ipik rikanan patapan, Raghusuta Râma Laksmana atah katakut nya kabêh.

The ascetics in the Dandaka forest have nothing to fear. Every day, regularly they make their offerings. No demons dare to touch them, as they are afraid of the sons of Raghu, Râma and Laksmana.

10. Rasika ta saṅ Raghūttama taman pasahāya tuwi, inatus-atus ta rowaṅ ikanaṅ Khara Dūṣaṅa bâp, punar api tan hanāmyati matap mati yāguliṇān, ikana panah niraṅ Raghusutādbhuta mrētyu juga.

Raghūttama had no allies, hundreds and hundreds were Khara’s and Dūṣaṅa’s troops. Even so they were powerless, they were killed in heaps. The amazing arrows of Raghusuta were like Death himself.


‘Now the exalted deities satiate themselves with (eating) delicious butter, sour milk and fruit. All your subjects are starving and hiding, out of great fear of Rāghawa and Laksmaṇa.

12. Ya tika dumēh kitāmriha mabuddhya ya lanḍēpana, wīsaya ya tāryakēn maran agōn ta hayunta lanã, atiśaya cañcalékanaṅ* inak kṣaṇa matra hilāṅ, ya ta kēmitēn prihēnta gawayēnta ū upāya huwus.

That is why you have to act and sharpen your mind. Refrain from sensual pleasures in order to secure your happiness for ever. Fortune is very transient, it could disappear in a matter of seconds. Therefore you have to look to it, you have to act and make plans quickly.
13. Wwara ta ya* ghāra sañ Raghusutottama riñ rahayu, awak akilākiris mṛēdu ya komala konēn-unēn, swara nira haṅsanāda mamanis juga yan karēnō, ya ta alapēnta linku saphalān kawawēri kita.

*ABCD. a. EK ta ghāra. ABC. Raghuttama. c. A śwara.

'[By the way] Raghusutottama (the excellent son of Raghu) has an excellent beautiful wife. Her body is shining, smooth and soft, tender and graceful. Her voice has the tone of the voice of a swan very sweet to hear. I say, take her, she is worth possessing.


c. E saujar nya.

'Your eyes are ineffectual because they have not seen [her] beauty, your nose is unyielding if it does not smell her, also your ears are worthless if they do not hear her voice, everything about her is fine and perfectly beautiful.

15. Sari-sari niñ rasātīṣaya sāri nikañ wiṣaya, yan ika jugānakēbya tat anipya wanēha ta ya, asin umulat riyāhyuna manah nya sumomaha ya, tribhuwanarājya yēka palaku nya wēlīna ta ya.

b. AC yatika. ACE tak anipya. B tak anipya.

'She is the ultimate in taste and sexual fulfilment. If you have her as wife, you would not dream of another woman again. Everybody falls in love with her on seeing her and wants to marry her. Even if the dowry is the kingdom of the threefold world, she is worth it.


'The wife of Hari, Śacī even, is no match [for her] in beauty. The daughter of Giri (Pārwatī), Rohinī and Rati [are considered] to be matchless on their beauty. Oh! these are merely the words of fools. Only the wife of Raghūttama is the most beautiful lady, I say.'
17. Ya ikana liṅ nikāṅ adhama Śūrpanakāṅ pawuwus, 
ri sira ta saṅ Daśānana wawān sumahur ta sira, 
ari kita haywa cāla hṛdayanta tamat [t] alara, 
takarin ikē si* Rāwaṅa ńaranya jayēn bhuwana. 

*ABCDE.  
a. A pahuwus.  
c. ABDE taman ta lara.  
d. K saṅ.

Thus were the words of the debased Śūrpanakha expressing her feelings to him. King Daśānana quickly answered: ‘My younger sister, do not break your heart, do not worry, is not Rāwaṅa known to be victorious in the world?’

18. Syapa karikā tinonta kinabhaktyan in Indra kunēn, 
kuliṣa ta śirṇna bajra ri ṣaḍaṅku taman paṅani*, 
hana ta liman hyaṅ Indra sinikēpku taman paṅapa, 
dukut upama nya tan pagaṇa dēṅku tinimpalakēn. 

*CE.  
a. E kinabhaktya riṅ.  
b. ABCDE balīśa. ABDK paṅēnē.

‘Do you know to whom Indra pays tribute? His bajra (the weapon of Indra) is smashed into pieces when it hits my chest without hurting it. I have seized the elephants of Indra without trouble. She was just like grass to me and I threw her away, regarding her as worthless.

19. Nda taṅa-taṅa prabhāwa ni si Rāwaṅa tan papaṅa, 
satata mara ń wulan umētu pūrṇama tar wiluma, 
mamawa wuṅa ń tahun sahana niṅ hyaṅ alah matakut, 
sa-isi nikaṅ Surālaya anēka kahēnti kabēh. 
a. D. papaṅa.  
AC sahisi.

‘Look around at [the evidence] of the unequalled power of Rāwaṅa. Punctually the moon comes, always full [all the time]. Out of extreme fear, the deities bring tribute annually in the form of all that is in heaven, without leaving anything behind.

20. Ikana wuwusta hāsyā mata kēraṅ-iraṅ dahatēn, 
yak atukarāpraṇa mwaṅ ikaṅaṅ tapa Daśarathī, 
tuwi ya manūṣya* hīnabala tan hana ṣakti riya, 
saka riyaśilku tag wihāṅ asīṅ sapakonta rari. 

*A. a. ADE hah syapa ta.  
b. ABCDE yat.  
c. BCDEK manūṣya.  
d. ABCDE tar.

‘Your words are ridiculous and it would be a great shame to me to fight the ascetic Daśarathi, because he is a human being, lacking in troops and
power. However, because of my affection for you, I am willing to do what you say, my dear.'

21. Atha ri huwus nirominaki citta si Śūrpaṇakā, lumaku sirāhawan gagana śīghra manojawana, pratita si candrahāsa ya tēwēk nira tan kapasah, satekā nirēn samudra sumēpēr ta sirēn pasisi.

a. ACE wuuwus, ABCE ri.  
b. A hawān.  
c. E ta.  

So after comforting (the mind) of Śūrpaṇakhā, he went away in a flash by air. He took along with him his sword called candrahāsa. When he arrived at the beach [of the continent] he came down,

22. Mara-marahaņ Marica ya ta don ira yan sēpēra, satekā nirār warah ta si Marica ri kārya nira, dadi sumahur satorasi mataŋguh alah matakut, ya huwus alah pwa ūnī pinanah riṅ anin ya katūb.

c. A sumawur.  
d. A wuuwus.

to tell Marica about the intention of his visit. On arrival he told Marica about his plans. Thus [Marica] replied respectfully giving his advice out of fear [of Rāma], because he had been defeated in the past. He was blown away when shot at with a wind-producing-arrow.

23. Prabhu kita hé Daśānana nanā kita yat malaga, lawan ika saṅ Raghuprawara Rāma ya sakti tēmēn, ikanā si candrahāsa ya tēwēkta taman paṅapa, mataṅ ika haywa māra irikaṅ tapa Daśarathi.

a. A yat.

'Oh, lord Daśānana, you will be destroyed if you fight [him]. That hero of the Raghu race, Rāma, is really powerful, your sword Candrahāsa is nothing [to him]. Therefore do not go near the ascetic Daśarathi.

24. Hana sira Jāmadagni wiku sakti mati ratu bāp, saṅ umējahikaṅ Arjuna Sahasrabhujēn palagan, syapa karēṅo anuṅ malahakēn sira tan hana lēn, Raghusuta kēwalēta winuwus sira sakti jaya.

a. A bāp.

'[You know] Jāmadagni, the powerful sage who killed many kings, who slayed Arjuna Sahasrabhū in battle? Who is known to have beaten him?
No one else, but the son of Raghu. He is the only one known to be powerful and victorious.

25. Nya ta ya si Tātākāya bali māti tēkap rasikā, atha* ri sē Đi mayajīa sīra sañ reśī kampalayu**, kapati gupuy nhulun kapalupuy pinanah ri àtin, prabhu ta turū tamad wruh i gēlis nīra yān pamanah.


'Look, the mighty Tātākā was killed by him. I was driven away when [disturbing] the offerings of the sages. I was powerless and blown away when shot at with a wind-producing-arrow. My lord has not yet seen his shooting speed.

26. Atisaya riñ dhanurdhara Raghūttama tar papaďa, taku-takutēn nikañ* asura rākṣasa tar papulih, samēna nikan wańal mati cēnēl nya pēgat pinanah, si Khara si Dūṣaṇa Triśīra sīrṇa sudhīra pējah.


'Raghūttama is an unequalled and outstanding archer, the irresistible terror of the demons and titans. Before, the bold ones were killed, their necks severed by arrows. Khara, Dūṣaṇa and Triśīra were heroically killed.

27. Umilu sīrṇa swayambara ri yajīa nirañ Janaka, hana ta laras umuńgu ri tēnah nikanan pasabhān, sahana nirañ rata pwa ya mayat ya taman kawēnañ, katham api sañ Raghūttama mayat ya tikēl wēkasān.

'He took part in the swayambara (contest) held by king Janaka. A bow was placed in the middle of the arena. All the kings [present] were unable to draw it, yet Raghūttama was able to draw and break it.


b. BCDE metta.

'You are only fond of drinking till you become drunk, and eating. Together with your attendants you consume intoxicating meat and liquor all the time.
You enjoy wearing ornaments of flowers and fragrant cream, you are absorbed with a luxurious life. Now what should be your weapon [to fight him with]; you will be defeated by him in battle.

Thus were the words of Marica, urging him to return home by praising Raghūttama as being exceedingly powerful with the intention of frightening Daśānana to death. However, Daśamukha became angry and quickly replied:

‘You are insolent, Marica, your mind is debased, stupid and filthy. Your words are rubbish, but you mean it. [You said] he defeated Paraśurāma. Of course he was beaten, because he was old and Rāma in the prime of his life.'
'You were also shot at by Rāghawa and you were a lightweight (powerless). It is because your mind was filled with terror, you were panic-stricken. His arrow was not so strong, the wind was weak, but because you were afraid, you ran away, even though nothing happened.

33. Hana ta ujarmu lēn umuji sakti ni Daśarathi, anikēlakēn laras apan awūk malawas kinēkēs, ya pinañan in bubuk gilig-gilig ya dumēh nya nana, ikañ umayat ya tambayan atah lalu hina dahat.
   c. AC nanū.

'You also praised the strength of Daśarathi. He certainly broke the bow, because it had been stored away for so long and was perforated and ruined by woodworms. [The kings] who drew before him were very very weak.

34. Pati nikanān Kara Triśira tan ya dumēh ya pujin, apan akēlē pramāda ya dumēh nya kabēh pējaha, yan agalakēnlagāna ri si Rāghawa ghoratara, niyata pējaha ni Rāghawa rikañ kṣaṇa tar pānapa.

The slaying of Triśira and Khara is not praiseworthy, because they were indifferent so that they were killed. If they had attacked Rāghawa fiercely and with all their might, certainly Rāghawa would have been killed in a minute and without trouble.

35. Ndy a ta ya pujimwa* sakti ni sī Rāghawa koñ adhama, druḥaka jugāhāreṇ malīha buddhimu bhaktya riya, matan ika kompuṭjirīya guṇaṅku tamar puji ya, jaga-jaga mātya ko druḥaka cīttamu tañ ḍahayu.
   *ADE.    a. BCK pujimnu,    c. A tama.

'Now, why did you praise the power of Rāghawa, you debased creature. You want to betray [me], you want to desert me, you want to serve him. That is the reason why you praise him and do not praise my faculties. Beware! I will kill you, treacherous and wicked fool.'

Then after his words of abuse, he drew out his sword, his mustache was trembling, his body sweating, his face was red (as if slapped) and terrible, and threatened Marīca [with it] who fell at his feet begging for his life.


'I am your humble slave, devoted and not treacherous. I am really sincere towards my lord and give myself to your orders. The reason why I gave you advice is because I follow the dharmma (morality). The obligation of a servant is to give advice having in mind the welfare of his master.

38. Yadyapi yat pituhwa hayu niņ naya tan wihañēn, sarahayu sēṣti sañ prabhu ya tūtēna dadyakēna, nahan ikanañ upaya yadyan kēna yat* pituhun, tēmahana ni nhulun kidañ arambuta mās kanaka. *CDE. a. A wihañēn. CD rad wihañēn. c. ABK yan. d. A ends up with the word mās (IV, 38, d.) and is continued with the word abah (IV, 40, b.).

'If you take my advice, without doubt you act correctly. But all right, whatever my lord wishes, I will do it. I have a plan, if you think it is good, let us carry it out. I will take the guise of a golden deer.

39. Ikana si Rāma Lakṣmaṇa ya dohakēnāṅkwa huwus, ri wuri nikā sakēṣti nira nātha taman warahēn, nahan ujariñ Marīca wēkasan madulur lumaku, tēka ya rikāṅ alas matēmahan ta kidañ kanaka-b. CDE sasēṣti. tamad.

‘Then I will detract Rāma and Lakṣmaṇa to a distance place. After my leave, it is up to you, I will not say anything.’ Thus spoke Marīca. At length they went together and arrived at the [Daṇḍaka] forest. [Marīca] changed himself into a golden deer.
40. Marakatawarna rāmya makiris ta gigir nya katon, ikana wulu nyawak nya malenis ya kabh mas abān, tēka ya masō ri sai* Janakarājasuta ya mariń, kadi giraś-girāt hari nirādbhuta dé nya jēnēk.

*BCD. c. AEK rikan.

His back was shining brightly, beautiful and smooth, the coat of his body was radiating. He came near the place where Janakarājasuta (Sītā) was resting. She became excited and surprised because [the deer] was so tame.

41. Inīrēt-inīt nirāhayu kulit nya kēmul-kēmula, apan alēnįs katon kanaka rambut alēmbut alit, hati nira tōbra dé nira harēp ri hayu nya katon, dadi ta makoliha rīkān mrēga ratnamāya.

a. B kēmulan.

She thought that the coat of (the deer) would be nice to make a stole, because it was shiny, with gold coloured fur, smooth and fine. Her heart was thrilled by her desire to possess what she saw. So she asked [Rāma] to obtain the golden deer for her.

42. Raghusuta tar wihań juga asiń sapakon i sira, ari nira Lakṣmaṇa ta kawēkas makēmit patapan, lumaku siromusi ya sinikēp nira tan kawēnań, apan agēlįs lumumpat analimpētakēn mawilēt.

a. A irya. c. CD tar.

Raghusuta was unreluctant to fulfill all her requests. He left his younger brother Lakṣmaṇa to guard the hermitage and went to pursue the deer, but he could not catch it, as it left around and around.

43. Kadi ya mariń mahā ya sakarēn manadēg maparō, wahu tinalandańan ya sinikēp nira sīghra mēsα, apan alēyō wulu nya malenis linēnān juga ya, kamaga tańan nirān kaluputan malayū ya muwah.

c. A alēyēp.

Then it seemed that it stopped intentionally for a while, standing nearby, but as soon as [Rāma] tried to seize it, it slipped away, because its fur was smooth and shiny as if it was oiled. His hands became numb as he missed the deer once more, and it ran away again.
44. Dadi ta madoh ulih nira manũtí taman kawënañ, tuwi mañidídî yāmarimisin* mañadēg sakarēñ, hatí nira hēwa dè n ya tamatan kawënañ sinikēp, r-ayat ikanañ laras r-arah-arah ya rikañ warayañ.

*ACE. b. BDK yāmarimisi. c. CE tamatar.

So he went further and further away chasing the deer and still could not capture it, even when it stood still for a minute, teasing and taunting. Rāma became impatient because he could not capture him. He drew his bow, and shot it with an arrow.

45. Kadi hinarit higa nya mēt u rāh nya usus nya mulū, wēkasi hurip nya yēkanaw pawū nya mamañcana ya, Janakasutā gēlāna rumēñō ri tañis nya mawās, kadi ta ya šabda sañ prawara Rāma maminta tuluñ.

So Sita cried aloud. ‘My brother Lakṣmana, go and help your brother. He called you to come and help. Why are you so heedless concerning your brother. Go on. Save him!’

47. Ya ikana liñ nirañ Janakarājasutār panañis, saka ryasih nirēki panahā nikanañ hrēdaya, dadi sumahur ta sañ taruna Lakṣmana tan kagēmer, pracaya ri šakti sañ kaka rikañ rana tar malaha.

Thus spoke Sītā crying, out of love, urged by her feelings. Then young Lakṣmana answered without fear, as he was convinced about the power of his brother and that he would not be defeated in battle.
Kita Raghuwîraghâra kadasihi ni kakaŋku kita,
athawa naréndra san Janakarâja bapanta sira,
lalu ta ya dênta hîna kagêmô rumêno manânis,
sira karikânañis syapa wêruhtâ kunanî ya hadê.

‘You are the wife of a hero from Raghu lineage; you are the beloved of my brother, also you are the daughter of king Janaka (who is your father). Why do you worry and cry so at hearing such a call? Do you know that it is he who calls? Do you know who that is?

Syapa kari sakti riñ bhuwana liñta anuñ wênaña,
lumawana san naréndrasuta Raghawa riñ palagan,
sira juga saktimânta wihikan ta riñ astra kabêh,
ndya ta ya kasañsayân pêjaha panduk ikan harîna.

‘You may ask, who is powerful enough in this world to fight prince Raghawa in battle? He is the most powerful person, the most skilled in handling all weapons. How could you have fears that he would be killed, butted by a deer?

Syapa wêka san Raghûtama anuñ rinêñonta dañû,
alah atakut ya mâyta mamalakwa ta rakwa tulûn,
sahana nikan wâtek Raghu kabêh tak anon alayû,
mati ya mamûk taman mawêdi yan hana satru biça.

‘Have you ever heard that amongst the sons of the excellent Raghu, there was ever one who, out of fear of being killed, asked someone for help. I have never seen a son of Raghu run away, he would rather run amuck and fall in battle. No one was ever afraid of a powerful enemy.

Athawa ikan ikañ kadi mahâ maharêp pêjaha,
rasa ryulah nya kâdbhuta tumon sira tan matakut,
atisaphalâstra san Raghûsuta pwa ya dona pêjah,
maturun apuy hidêp nya ri panah nira bahnimaya.

‘Moreover it seems that the deer intended to die. It was amazing that it was not afraid of him. It wanted to be killed by the arrows of Raghûsuta, as that is regarded as very blissful. It regards itself to being cremated in his fire-producing arrow.
52. Syapa karika tan ādbhuta tumon Raghuputra harah, jaya rikanān musuh sira taman papaḍēn* bhuwana, mataṅ ika haywa šoka kita dē nikanaṅ manaṅis, muliha kakanta Rāghawa makoliṅ ikaṅ hariṅa.


‘Now, do you know anyone who is not afraid of Rāma, as he defeats all his enemies and has no match in this world. Therefore do not worry about that call. Your brother Rāghawa will come back with the deer.

53. Ikanan awu taman sira ikā kala rākṣasa ya, kira-kira baṅcanékana ya don i uni nya mahā. tanis ikanan kidan ikana linku huwus pinanah, umāda-maḍēkanā* swara niranā Raghusinā ha juga.


‘That call was not his, it was the call of an evil demon, it was a trick with the purpose of deceiving [us]. I say, it was the cry of the deer which was hit by an arrow, sounding like the voice of the Raghusinā (the lion of the Raghu lineage).’

54. Atha ri huwus niranā taruṇa Lakṣmaṇa yar pawuwus, Janakasutā tatar pamituhu pwa amogha wihan, ikanaṅ asih takut ya manawēśa rikan hredaya, dadi sumahur mrēṣodita wuḥus nira tāṅ daḥayu.


Thus spoke young Lakṣmaṇa. Janakasutā did not want to obey, she was very stubborn. Love and fear took hold of her. So she replied with harsh words.

55. Ari kita saṅ Sumitratanayāpa kaḷiṅan ikā, wahu-wahu dēṇta māṁbēk alēmōh ri pakonku mēné, atiśaya bhakti riṅ daṅu-daṅu kita sātya kaka, punar api durbala pwa sira hina tamat patuluṅ.

d. A taman kanulus. BE taman patuluṅ.

‘My brother Sumitrātanaya (son of Sumitrā). What does this mean? This is the first time that you do not obey my orders. In the past you were very faithful to your brother, but now he is in trouble, shame on you, you do not want to help.'
56. Wruh aku ri don i buddhimu kaṭunka tamaṇ ḍahayu, druhaKA ri saṅ Raghūṭṭama manahmu harēp wipatha, atiśaya durjanādhama dahat Raghuwaṁśa karih, wēnaṅ abhimāna riṅ kaka ah o atikaśmala ya.

‘I know the intention of your evil and crooked mind. You want to deviate [from the good path], you want to betray Raghūṭṭama. How debased and evil is this son of Raghu, having the heart to plot against his older brother. Oh! how wicked.

57. Ikana aṅen-aṅenmu ri siraṅ Raghupūtra nihan, māti sira dé nikaṅ mṛēga sadē nya sabhāgya tēmēn, sumilīha tāku riṅ Janakarājasutāku baśā, syapa saraṇā nya tan hana wanēh aku liṅmu nihan.

‘You think about Raghuputra like this. ‘Let him be killed by the deer. It will be very lucky! I will take his place and marry Janakarājasuta. Who will be her protector, no one else except me.’ You said this to yourself, did not you?

58. Adhama wimūḍa Lakṣmanā waliṅmu manahku kalā, wēnaṅa makāmbēka ū hala matāku mahalwana wēh, aku tak aṅen-aṅen laki wanēh sira tūṅgal atah, makahulunāku tan hana wanēh Raghuputra juga.

‘Debased and foolish Lakṣmanā, do you think I am wicked, capable of thinking such evil, such lewdness? I do not have any intention of marrying again, just this once. I will only serve Raghuputra, nobody else.

59. Yan alalisāṅ bhaṭāra pējahāta siraṅ siniwi, Raghusuṭa sora riṅ samara panḍuk ikaṅ hariṇa, pēgartākaṅkwa tékana gulūṅkwa turūn apuya, tumutura tāku riṅ priya tamāṅ wēgilāta ri ko.

a. BCDE yan alalisā.  b. ABCE niṅ. d. BCD tampāt.

‘If my lord and master died, if Raghusuṭa is killed in battle butted by the deer, I will sever my neck and burn myself. I will follow my husband, I will not take refuge with you.’
60. Ya ikana lin nirañ Janakarājasutā magēlēn,
manuman-uman amogha wulañun maharēp mahalā,
hala ni manah nirāta juga tan tinahān mahalā,
saka ri wirodha niṁ hati matañ nya halān tinahā.

b. D hulañun.

Thus were the angry words of Janakarājasutā, abusing [Lakṣmaṇa], very much confused and wanting to hurt [him]. Because of anger in her heart, she did not realize the malice of her words. Her troubled heart gave rise to evil thoughts.

61. Daśarathaputra Lakṣmaṇa gelana ta mépu sira,
atisiya dibya tēkana wuwus nira yan karēnē,
naya nira yukti, tēkana lalu pwa ya tan kahiḍēp,
ya ta lumārē manah nira wawaīi sumahir ta sira.

The son of Daśāratha, Lakṣmaṇa was upset and ashamed. When he spoke, the excellence of his words was apparent. His conduct was truthful, but it was not acknowledged. This hurt his feelings, so he replied:

62. Nhulun ikihen sinaṁsaya kalā* druhākk makaka,
ikana manahku śuddha juga satya taman kalana,
sahana baṭāra sākṣya ni hatiṅku siromulata,
naraka tēmūṅkwa duḥka hiḍēpeṅkwu yādin druhakā.

*A. a. BCDEK kala. BCD druhakat. d. ABCD tēmūṅkwi. BCD hiḍēpeṅkwki.

‘You suspect me of being wicked, having the intention to betray my older brother. My mind is pure, truthful, and not wicked. Let all the deities bear witness to the purity of my heart. Let me fall into hell, let me be overcome by misfortunes, if I am treacherous.

63. Janakasutā samaṅkana kitāt mawuwus mahala,
kadi maṇajap sumaṅguh aku mahyuna wēh ri kita,
saka ri wuwusta taṅ ḍahayu duḥka tēmūnta magōṅ,
tawanēn ikāṅ musuh kita mēṅe ri wuriṅku harah.


‘O, daughter of Janaka, you have uttered bad words, as if you meant it, when you accused me of wanting you [to be my wife]. Because of your bad words, may you find great sorrow. You will be captured by the enemy, after my leave!’
V

64. Nahan ika liṅ Nirār panapathē dadi śighra sīra,
laku tumūṭur i saṅ kaka tumūta māṇīta kidaṅ,
ri wuri niromadēg Janakarājasuta vēkasān,
lumaku mamēt sēkar sīra ri saṅdiṅ ikaṅ patapan.
Thus he spoke, rendering a curse on her, then left quickly to follow his brother and join him in the hunt of the deer. After he left, at length Janakarājasuta stood up to look for flowers in the surroundings of the hermitage.

65. Atiśaya śuddha huntu maputih sphaṭikopama ya,
tēka ta sīraṅ Daśānana mahārddhika rūpa nīra,
wiku sūci suddha Śaiwa sīra sūtwika śānta katoṁ,
hulu malēnis ginuntuṅ araṅa hana kuṅcir aṅit.
So when she was picking flowers in the forest, Daśānana came in the disguise of a hermit, a pure and holy Śiwaitic sage, looking truthful and serene. His hair was shining, cut evenly except of a small pig-tail.

66. Atiśaya śuddha huntu maputih sphaṭikopama ya,
tuwi magaṅitrikundaḷa waluh ya saṅdaṅaṅ ira,
lituhayu warna lāka daluwaṅ nīra rāmya mabāṅ,
lumaku manasya yēka dalihān ira tan katēṅer.
His teeth were very clean and white like crystals. He wore rosaries and shouldered a gourd. His clothes of tree-bark were beautiful and red-coloured like wax. His disguise, which was very hard to detect, was begging for food.

67. Majapa maṅunyakēn ta sīra mantra tēhēr lumaku,
mreṅu mamaniś wulat nīra marūm atisomya katoṁ,
iṅa karākṣasaṅ ira kadi pwa ya taṅ hana wēṅ,
tama ta macaṅkramē tépi niṅ āśrama rāmya kābēṅ.
b. A hulat.
While walking, he muttered mantras and japas, his look was friendly and sweet, and he looked very patient, his original shape of demon seemed to have disappeared. He entered the hermitage, to roam around in the vicinity of it.
V

68. Tinēmu nirā ta san Janakājasutā rīñ alas,
sira juga tuṅga-tuṅgal anusup tamatar matakut,
dadi ta masō siraṁ Daśamukhātaṁsarā sira,
makin aparō sagorawa sirān pawuus wēkasān.
c. B nirā.

He met Janakājasutā in the forest. She was alone going into the undergrowth without fear. So Daśamukha most happily approached her; when he came near her, at length he spoke respectfully:

69. Apa kita dibya rūpa manusup manalap ta sēkar,
atiśaya tā paḍanta rikanaṁ hayu pūrṇa tēmēn,
hayu nikanāṁ wulan tuwi taman pamaḍēri kita,
apan awēnēs ya rīñ rahina hina tamar pasēnō.
‘Who are you, o beautiful one, who enters the forest to pick flowers. How unparalleled is your beauty, most perfect. Even the beauty of the moon is no match for yours, because it waned at daytime and becomes ugly without radiance.

70. Kusuma saroja rīñ talaga kapwa sēdēn sumēkar,
rahayu sugandha warna ya maban mapuith sawanēh,
tuwi tamatan paḍēkana hayu nya masor juga ya,
apan umaluy kucup ya rikanaṁ wēni taṅ dāhayu.
‘The lotuses in the lake are in full bloom, they are beautiful, fragrant, and white and red in colour, yet their beauty is no match [for yours]; their’s is inferior, because they close up at nightfall and no longer look beautiful.

71. Iki kahananta bhīṣaṇa amānuṣagamyā sukēt,
tan awēdi rīñ ulā biśama lēn alimān magalak,
syapa sa ranānta liṅku yadiyan hana mōn manawit,
ikana hayunta hēman ari yogya kahātakēna.
‘This place of yours is dangerous, thick and impassable, but you are not afraid of venomous snakes and wild elephants. Who is your protector, I ask, if there is a lion laying in ambush? Take care of your beauty my dear, it is best that you pay attention to it.
V

72. Kita mrēdu komalātiśaya konēn-unēn ri hati,
kadi ta bhinīsaṇān ikan alas ri hananta riya,
sañapa narān irāta sira sañ siniwinta kunēn,
atiśaya gōn ni dharma rasikān pamawēri kita.
b. E nikañ. d. BCDE i dharma.
‘You are soft, tender and attractive. By your presence the forest appears to
be ornamented. Who in fact is your husband? How great is his fortune to
marry you.

73. Aku ta paribhramanta paradēsa rīkāṅ bhuwana,
tuwi tak anon anūṁ paḍa-paḍānta surūpa tēmēn,
kita juga īnā nīn hayu ya līnku tanora wanē,
saphala ikē huripku ri huwusku wēruh ri kita.
d. A wuwusku.
‘I have been wandering everywhere in this world, yet I have not seen such
a beautiful lady as you. You are the ultimate of loveliness, I say, no-one
else. I feel my life has been worthwhile, now that I have seen you.

74. Ikana hayunta yāk inēt-inēt ya kadi pwa sēkar,
huwus inišēp nikaṅ bhramara tēka sari nya rūrū,
hana ta hayu nya mātra kawēkas ya paḍānta katon,
y a paṇēnērkwawās ya sira siniwīnta hana.
a. BCDE yat.
‘As I look closely at your beauty, to me it is like that of a flower, which
has already lost its honey to a honey-bee, and its pollen has fallen. There
are still traces of its beauty apparent. You are like that. That is why I
can see that you have a husband.

75. Ikana bhaṭāra Wiṣṇu tuwi mārya sīrā pahiyun,
i sira ta saṅ priyā nira masor sira dēnta tēmēn,
athawa bhaṭāra Kāma sira kāmuka līnku pijēr,
ri sira ta saṅ Ratih nira taman pamađēri kita.
a. ACD. sīrā mahiyun. B sīrā mahayun.
‘Even god Wiṣṇu would stop loving his wife, as she is inferior to you. Or
god Kāma would be overwhelmed by passion, I dare to say that again and
again, because his wife Ratih is no match for you.
V

76. Sahana nikan anak[klebi tuwin yadiyan wulata, 
niyata ya kadbhuté kita manah nya kapuhan atah, 
ñuni-ñuni tékanañ taraña yan wruha mahyuna ya, 
pira waréga nya riñ wişaya matta bhatára tuwi.

Even women who see you, clearly they will be amazed at your beauty and 
their hearts will be filled with anxiety, let alone youths as soon as their eyes 
fall on you, they will fall heels over ears in love with you. However satiated 
deities were with sensual pleasures, they too would be crazy about you.

77. Hana daridra duhkita tuwin mari yan pahiyun, 
yan apa ya taśihériya* sumandina yén sayana, 
manayam-ayam mahas** mabayañan hati sañ wişayi, 
kita yatikamretosadha nirán këna këmașara. 
*CDE. **ABCDE. a. ABCD ahïyun. b. ABK ta yăsihériya. c. K manayam-ayam 
mabayañan.

Even an extremely poor ascetic who has overcome his sensual impulses, 
why should he not be passionate if you are at his side in bed? Moreover 
the lovelorn one, his heart would wander around like a wood-pigeon in 
the forest. And you are the nectar to cure people hit by the arrows of 
love.

78. Wēka-wēka sañapéki sira sañ siniwinta kunen, 
lalu wihikan iran hana kitën patapan asuket, 
saka ri takut nirán hana wanèha tumona kita, 
yatika dumèh siränsup umúngu rikan patapan.

‘Whose son is your master. How smart he is, to bring you here to an 
impenetratable hermitage. It is because of fear that someone else will see 
you, that is why he came to this wood and stayed in this hermitage.’

79. Daşamuka na ta лиn nira sarhăr sañ sarır pawuwus, 
Janakasutā sagadgada manah nira yan pinuji, 
hati rumaras puhun wulu niromuririñ matakut, 
prañata sarır pasabda mawarah ta ri sañ siniwi. 

Thus spoke Daşamukha gaily. When he spoke praising words [like that] 
Janakasutā was apprehensive. Her heart beat faster, her body-hair stood 
erect with fear. Respectfully she spoke, informing [the sage] about her 
husband.
V

80. Wwara sira Rāma Daśarathi śakti tamar papađē,
sira rasiké anuń makahuluń nhulun aryaguna,
atiśaya bhakti riń bapa siromituhu ŋ sapakon,
sahan a nińa tapaswi sira rākṣaka riń patapan.
c. A ra bapa.

‘Rāma, the son of king Daśaratha, unequalled in power, and of great
virtues, is my husband. Out of his deep devotion to his father he carried
out all his orders. He is the protector of all the sages in the hermitage.

81. Sahana nika musuh nira mahārṣi pinatyan ira,
sira ta sumorakēn Paraśu Rāma rikań palagan,
sira kumēmit mahārṣi yan ahoma mayajia lanā,
mara ta siren* alas saka ri bhakti nirār mabapa.
*E. a. A ya patyan ira. BDE nikan. c. ACDE yat. d. ABCDK sirań.

‘He killed all the enemies of the great sage, and defeated Paraśurāma in
battle. He took guard regularly when the great sage made his offerings, he
went to the forest out of devotion to his father.

82. Satēka nirēn alas hana ta rākṣasa sahasika,
y a ta lumagē sirār tēka parēń mańabēhi masō,
saha bala śaktrimānta sahana nya pējah pinanah,
ri tēpi niń āśramāt taña-ťañā hana wankay atap.
d. Daśramā.

‘On arrival in the forest, there were savage demons who attacked him
simultaneously. Together with all their troops they were killed by his
arrows. [You] can see heaps of corpses near the hermitage.

83. Sira karēńö dhanurdhara rikań bhuwanāṅda kabēh,
magiatan dadya tamatan hana koli nira,
kadi pinusus tikań musuh asin umasō kapisān,
kita kadi molya mēngēp amēpōri sirań siniwī.
b. C riya. CD amēpēri.

‘He is renowned throughout the world as the best Bowman. He is also a
master in fighting with clubs, he is unequalled in this. His enemies who
attack him, are smashed. You appear to be a reverent [ascetic] who
wants to see my husband.
84. Ikana mataṅ nya tan katēmu dēnta nihan ya rēṇōn,
wwara ya kidaṅ hēmas ya inusi nira kādbhuta ya,
ari nira Lakṣmaṇēka kawēkas wēkasan tumutur,
saka ri pakonku yēkana dumēh nira tar wihaṅa.
a. C rēṇō.

‘He is not at home, the reason why is as follows. There was an amazing golden deer which he hunted. He left his brother Lakṣmaṇa behind, but later on Lakṣmaṇa joined him because of my order. That is why he was not reluctant [to go].’

85. Atha ri huwus niraṅ Janakarājasutār pawarah,
maakin umasō siraṅ Daśamukār pawuwus ta muwah,
wruh aku rika si Rāghawa ńaranya taman pagaṇa,
apa ta dumēh kitghyun iriyā ri kaniṣṭa dahat.
a. AC wuwus.  b. ABCD Daśamukā pawuwus.

Then, after Janakarājasuta finished her speech, Daśamuka went closer and spoke again: ‘I know that Rāghawa. He is worthless. Why do you want to stay with him in this extreme destitution.

86. Adhama masor ya saṅka ri arī nya kabēh wihikan,
yā matuha yogya ratwa ya kinon pwa marēkiṅ alas,
mamati-matika rākṣasa āsin mara rīn patapan,
ndya ta ya kawismayanta ri si Rāghawa hīnaguna.

‘He is debased and inferior to all his clever brothers. He is the eldest, fitted to be king, but he is banished to the forests, killing every demon who came to the hermitage. Why do you adore Rāghawa, the virtueless?

87. Ndak ajar-ajar kitāri ikanaṅ ratu ṣakti tēmēṅ,
hana ri parākrāma nya ya dumēh nya manēmwa suka,
sahana nikaṅ jagattraya taman hana moli riya,
yā ta ikahēn si Rāwaṇa ńaranya yatēki /datēṅ.
a. A misses the part from the word ikanaṅ (V.87a.) down to the word jiwita (V.88c).

‘I will tell you, my dear, about a really powerful king. He has courage which makes him find wealth. There is no match for him throughout the world. That king is Rāwaṇa and here he comes.
88. Aku ta jayëṅ surālaya manuṣya caracara lën, ikana bhaṭāra Waiśrawaṇa sāṁpun alah sinukū, Yama ya maminta jiñāta alah matakut pējaha, surapati saṅ hyaṅ Indra ya ta bhakti kabēḥ prañata.

‘I am victorious over deities, men and animals. God Waiśrawaṇa is defeated and has submitted. God Yama has begged for his life out of fear of death. The king of the gods, god Indra, has paid tribute. All of them respect me.

89. Kadi ta karēm rikaṅ tasīk ikaṅ suraloka kabēḥ, pada mawēnēs kagōman asamun sahana nya maruk, hana nikanaṅ* prabhāwa ni si Rāwaṇa tulya riwut, ya ta katakut nikaṅ sura dumēḥ nya masor arusak.

*BC. b. B pada. c. ADEK nikana.

‘The abode of the gods appeared to plunge into the ocean. All the inhabitants were in a terrible state, pale, frightened, and quiet. It is the power of Rāwaṇa which like thunderstorm, that defeats and destroys the deities, and frightens them.
SAT SARGGAH
CHAPTER VI

1. Ikä kaḍatwanku samīpa niṅ tasik,
gahan ri Lēnkā kadi kānti niṅ wulan,
i Ratnapārayaṇa nāma tan kalēn,
ri dé nyan akwēh maniratna yojwala.
b. Bulan.
'My palace is on the beach of the ocean and is known as Leṅka glorious as the moon. It is also called Ratnapārayaṇa (the cradle of Jewels), for no other reason than that there are plenty of brilliant jewels and precious stones.

2. Ya tékanānum kawaśakēnanta ya,
mamuktya lāwan [n] aku haywa saṅśaya,
asīn sakahyunta haṅa ta yēriya,
kawīt ta kēmbaṅ haḍanēn samēnaka.
d. ABCDE kambā añānēn.
'You may rule over it, to share a luxurious life with me. Have no doubt, everything you wish is there, e.g. flowers can be requested at will.

3. Sayogya sampat ika linku kāsiha,
ñhulun sēdēn yowana saktimānta ya,
awakta saśrī yuwatī sēdēn hayu,
si Rāma tātar pagonāri tāryakēn.
'I say, it is perfectly fitting that we love each other. I am young and powerful, you are a beautiful young lady in the prime of womanhood. Rāma is worthless my dear, leave him!

4. Panān inum saṅgama yēka bhuktinēn,
ñhulun hulun tulya manēmbabē kita,
tadēg ri Lēnkā nda huwus ta liṅkwari,
awakta yēkā hyasi wēhēn adyana.
b. ACDE manambabē.
'Enjoy food, drink and sex. I will be your slave serving you. I say, rule over Leṅka, my dear. Dress up and make yourself beautiful.'
VI

5. Ujān niran Rāwaṇa yar panomaha,
   Sītā tan aṅgā humēnēn taman sahur,
   Daśāsyā sakrodha masō sirāṅgyakēn,
   Sītā* pinunḏut nira śīghra manlayaṁ.
   *B. a. ABCD nya ār [n] niran. d. ACDEK. Sītān.

Thus spoke Rāwaṇa proposing. Sītā was unresponsive and kept silent. Daśāsyā was angered [by this] and stepped forward swiftly, grabbed Sītā and flew away into the sky.

6. Gēlāna dewī Janakātmajānaṁīs,
   masū mauṃbāt karēṅō rikaṅ laṅit,
   kidān manuk riṅ patapān paḍomēnēn,
   kagōmaṇāṅon riṅ ulah samaṅkana.

Janakātmajā (the daughter of Janaka) wept in despair. She cried out and lamented aloud in the sky. Deer and birds at the hermitage were quiet, frightened to see such outrageous conduct.

7. Ai Rāma hé Rāghawa nir(grēṁanta wēṁ,
   lukan kētēṅa tan asīhta riṅ hulun,
   asin pakon tar dadi laṅghanā atah,
   waliṅku sihtēryaku hāh lalis karih.
   b. B tékana.

'Hey Rāma, son of Raghū, how relentless you are. Evidently you do not love me. You never opposed what I requested. I thought you did it out of love for me. Ah! It was false indeed.

8. Lāna marīnāsa* kitāṁriṅ manah,
   widagda riṅ citta mariṅ anak[ŋ]ēbi,
   asin sakahuntu dinadyaṅkēnta ya,
   űhulun [n]atēṅnugunān kināsihan.
   *ABCDE. a. K marīnāsa.

'You always fulfil all my wishes to contentment. You know how to please a woman, all what I wish is carried out, I am spoilt by love.
VI

9. Samankanārīṅku si Lakṣmaṇottama,
ah-o mahāprajñā rikaṅ nayēṅgita,
ujar jugākās kadi sabda niṅ wihaṅ,
hatinta māsih takarin tēmēn-tēmēn.
c. A wiyaṅ.

‘On the other hand, my brother Lakṣmaṇa is wonderful. Ah, Alas! He is so versed in the knowledge of politics as well as physiography. His words are also not submissive but severe, even though his heart is truly loving.

10. Kṣamākēna ujakwi kitāri Lakṣmaṇa,
ayogya tātan parēṅōnta yāhala,
swabhāwa niṅ stri juga nirwiwēka ya,
kalotakēn haywa kitāgēlēn ryaku.
b. ABCD sarēṅānta.

‘I beg your pardon for all my words to you my brother Lakṣmaṇa. They are inappropriate and evil, do not listen to them. It is the nature of woman, carelessness [that made me say them]. Forgive me and do not be angry with me.

11. Kakanta saṅ Rāma lukan lalis nira,
parintusāsih sapakonku tar wihaṅ,
kītāt wihaṅ nūni sakēn asiḥ karih,
ñhulun atah pātaka nīca kaśmala.

‘Your brother Rāma is very heartless. He has never opposed what I asked, out of love and a wish to satisfy me. But you did disobe[y me once, also out of love. I am the sinful one, debased and wicked.

12. Pīrē kadhirān ira saṅ mahārddhika,
rēṅō wuwus niṅ kala mūr atah sira,
mataṅ nya yuktīka ta dēnta tar salah,
sakē kaḍuṣṭan nī* wuwusku mūr kita.
*d. ADK i.

‘How constant is the mind of a noble-minded man? When he receives rude words, he just leaves. Therefore you were right, not wrong. Because of my harsh words you left [me].
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13. Ikāpi saṅ sajjana yān winēh ujar,
gēlēn nirēn wwaṅ sapētik tamar lanā,
tinon irēkan kala duhka kāsyasih,
amogha māsīh umāsō sirānuluṅ.
b. A tamā.

‘But a noble-minded person, given harsh words, is a little angry only for a while. If he sees, that the evil person [who says harsh words] meets misfortunes and miserable, he will come forward to help him out of compassion.

14. Matān nya hē Lakṣmanā sādhu sajjana,
tasō tulūntāku gēlāna duhkita,
īkā wuwustānapathē lukan tuhu,
nihan nḥuluṅ wēh tinawan [n]ikanāṅ musuh.

‘Therefore, O, Lakṣmanā, noble and gentle brother, come and save me from great distress. Your curse has come true, now I am captured by the enemy.’

15. Nahan pasāmbat Janakātmajār pawū,
humūṅ sirāminta tuluṅ masāmbatan,
Jaṭāyu kāwit sira marēṅō tanis,
mēsaṭ sirar ton sira saṅ Daśānana.

Thus was the lamentation of Janakātmajā crying and calling aloud for help. By chance Jaṭāyu heard her cries, and moving forward quickly, he saw Daśānana.

16. Daśānāntyanta rikaṅ kaladhama,
musuh niraṅ tāpasa mūrka sāhasa,
wēnaṅ masampay paribhūta riṅ wiku,
tasō huwus yan tuhu wīra riṅ raṅa.
c. D. maribhūta.

‘O, Daśānana, the evil and savage enemy of the ascetics, because you have the heart to insult and humiliate priests. How dabased and depraved are you! Come on! Attack me if you are really a hero in battle.'
17. Ikāpi saṁ Rāghava māsīh in wiku,  
yā sātwikāsīh tuwi bhaktī riṁ bapa,  
wēnaṁ pwa ko sāhasa dhik kalādhāma,  
lukan tan ēraṁ lumarēṁ mahārddhika.  

‘Although Rāghava is merciful towards the hermits, and truthful and devoted to his father, you have the heart to render violence [upon him], o, debased evildoer! How despicable you are, torturing the noble people.

18. Jaṭāyu yēki ta bhaṭāra Bhāskara,  
umatyaṇaṁ mūrkka kabēṁ tamomaya,  
patik-patik saṁ Raguputra tekihēn,  
rēṅaku nūnin pakamitra saṁ bapa.  

‘This is Jaṭāyu. I will destroy the outrageous ones as the Sungod destroys darkness. I am the humble servant of Rāma. It is my obligation [to protect Rāma] as a friend of his late father.’

19. Nāhan liṅ nira saṁ Jaṭāyu umāsō masyaṅ umunṣyāpraṅa*,  
kumēlab tēka hēlar nirādbhuta makas malwā malanḍēp kabēḥ,  
śārdulākrēti sīṅhatulya magalak śīghrāmarēk** sāhasa,  
tuṇḍāghāta patuk nīrāyudha nīrālanḍēp ya bajropama.  
*E. **A. a. ABCDK umunṣyāpraṇa. c. BDEK śīghrāparēk. c. śīgrān parēk.

Thus Jaṭāyu spoke. He flew forward to chase [Rāwaṇa] and attack [him]. His amazingly strong, wide and sharp feathers shone. Fiercely and wild like a lion he came nearer and nearer and used his beak, sharp as bajra as his weapon.

20. Yēkan sāhasa saṁ Daśānana r-unus taṅ candrahāsākīlat,  
harṣāmbēk nira saṁ Jaṭāyu marēpō rodran panampyal muka,  
mundur yatna siromilag inayatan riṅ candrahāsomēsat,  
āścaryēkana saṁ Daśānana mulat tēṅhā Jaṭāywī ruhur.  
c. A rī.

That made Daśānana angry and he quickly drew out his sword. With ease (in his heart) Jaṭāyu swooped down and hit his face forcefully, then withdrew, cautiously evading the sword coming in a flash. Daśānana was surprised to see Jaṭāyu already above himself.
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21. Umyus téka hélar nirār papagakēn sañ Rawanaṅt tunkuli, sakrodhār pamatuk-patuk nya kapēṭek mār bāhu sañ Rawanaṅ, muṅcar tan* rudirār isēp ta ya muwah mundur mēsat riṅ laṅit, manāṅin darpa sīrāwērō minum ikā rāh-āh niraṅ Rawanaṅ.


B muṅcar ta.  d. C darpāya ya.

His wings swished loudly as he swooped down to attack Rawanaṅ. Angrily he pecked and pecked until the shoulder of Rawanaṅ was torn to pieces. He sucked the spurting blood, and flashed back into the sky. He became more and more aggressive, intoxicated by the blood of Rawanaṅ.

22. Kēpwan sañ Daśawaktra sor sira sukēr sun̄gwī siraṅ Maithiliṅ, sambē taṅ bala rākgsaṅhabēt ikan awomībēr taṅ ratha, yēkōṅwān ira manlāyāṅ kuda manogāmi masō maṅdēmak, sīrṇāṅak rinēmēṅk rēmuk kinēpēkān rēmpāk tībā taṅ ratha.

Daśawaktra was in trouble and loosing ground, handicapped by carrying Maithiliṅ (the princess of Mithilā). He beckoned his demon-soldier who whipped the horses and the wagon flew in the air. There he (Rawanaṅ) took his place, and the horses attacked and pounced in a flash. But the wagon was completely smashed by the wings [of Jātāyu].

23. Sañ Sītā sira muṅgu riṅ ratha tībā umrēm sawēt niṅ takut, mūrcā riṅ gaganāntarālā maṅēlīh mosah gēlanomēhāh, minōr śighra siraṅ Jātāyu sumuyug sāmbut ta saṅ Maithiliṅ, mahyā taṅ daśādēsādēwāta humuṅ kawādābhūtānāstuti.

Sītā was placed in the wagon and when it fell, she closed her eyes in fear. She moaned and groaned and finally swooned away. Jātāyu swiftly swooped down and caught Maithiliṅ [in her fall]. The deities of the ten directions shouted aloud, with amazement and admiration.

24. Pahyā niṅ surasaṅghādēwāta lawan gandharwa kawāmūjī, héwa krodha sīraṅ* Daśānana nanā maṅkēp tīkāṅ bāhu mār, lawan rāh nya nirantaromētu humis ndā taṅ, hiḍēp yālara, maṅsō sahasikāhūsī mabayaṅān mēraṅ Jātāywar layū.

*CDE.  b. A ri sīraṅ Daśānana.  BK krodha saṅ Daśānana  c. E humis.


The loud applause of the groups of deities and demi-gods, made the wounded Daśānana spiteful and angry. He covered his smashed shoulder, from
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which blood flowed down continuously, with his hand. Then, without giving attention to pain, he fiercely advanced, chasing Jātāyu everywhere, who dodged away with humiliating feelings.


*ABCDE.  b. K ādrēs.

He tightly held Sītā who was afraid and moaning. He could not fly fast, but slowly though he exerted himself, because the burden [he had to carry] was too heavy for him. If he had not caught the princess, she surely would have been killed in the fall. That was the reason why Jātāyu flew slower and slower.


Daśānana almost caught Jātāyu who was in trouble and wearily breathing heavily. Wherever he went, Daśānana was in pursuit (in the sky). Suddenly he attacked Jātāyu with his flaming sword. His wing was severed when Rāwaṇa struck with his sword. He fell down.

27. Daśawadana wawan siromēkul sañ, Janakasutār wiparīta tibra mūrca, hana ta ratha wanēh masō manuṇsuñ, pinakahawan* irda yar ulihi ri Lēnkā.

*ABCDE.  d. K makahawan.

Quickly Daśawadana caught the daughter of Janaka who was in a very deep swoon. Another wagon came to meet him on which he returned to Lēnkā.

28. Satēkā nira ri Lēnkā glāna kāmāturāhyun, hana ri hati nirānnhiñ Maithilti uṣadḥatāh, winaliñ irda umaṅgā Janakī rājaputri, dadi ta sira umaṅsō wēt nikan rāga tibra.
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As he arrived in Lēnkā, he was unhappy, over-whelmed by love and passion. He thought, only Maithili would be the cure. He believed that princess Jānaki would agree [to marry him]. So he went to her, troubled by raging desire.

29. Sahana-hana nikañ vwil wira yēkā kinonkon, umiṇetakēna saṅ śrī Rāmabhadrār makiṅkiṅ, alah awēdi ri dé nyan śrīṇa taṅ rākṣasākweṅ, Daśawadana sirādwāhēnti wadwa* nirākrah.
*ACDE. d. BK sirādwā hēnti wadwa.

He ordered scores of demon-heroes to spy on sorrowful Rāmabhadra. He was very afraid, because so many demons had been killed. Daśawadana was concerned that his numerous soldiers would be annihilated.

30. Ri laku nikana taṅ vwil cāra yāmratyawēkṣa, dadi ta sira sumomah Jānaki ndā taṅ anga, tinudiṅan i kiwān lēn tar winē śabda mēnāk, Daśamuka sira mūrkātyanta maṅsō taṅ ērāṅ.

When the demon-spies had gone into operation, he went to propose to Jānaki, who rejected him. She pointed at him with her lefthand finger and scorned him. Daśamukha was evil to his core. Without shame he approached her.

31. Pratidina sira mojar ndan mahāsatya dēwī, Raghutanaya cinītta dé nikañ citta taṅ lēṅ, salahasa sira mosah saṅ Daśāṣyāsī maśwī, r-ujari bala nirār kon Jānaki rākṣa-rākṣan.

b. C Raghusuta ya.

Everyday he proposed to her, but the princess was very loyal. Only Raghutanaya was in her mind no one else. She moaned distressfully whilst Daśāṣya was pressing [with his request]. He ordered his soldiers to keep an eye on Jānaki.

*E. b. ABCDK āśa.
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So when Jānakī was in Lena, Raghūtanaya was in a gloomy and sad mood. He saw a bad omen, telling him that Jānakī had disappeared, namely birds meeting him on his way, delivering cries sounding like lamentation.


Daśarathasuta (the son of Daśaratha) was sad, weary and worried: ‘Janakatanaya (daughter of Janaka) ah, how lucky [if] you are found! [Perhaps] she has been devoured by a tiger or has fallen into a ravine, she is so active. Ah, how pitiful!’

34. Sedaḥ anaṅen-anēn saṅ Rāghawa bhrāntacitta, teka ta sira saṅ antēn ndān ikan wēsā rūḵa, makin alara sirār ton wēsā saṅ Lakṣmanoruk, nyata pati nīkā saṅ Maithili lin nirāśa.

While confounded Rāghawa was in deep thought, there came his younger brother in a terrible state. He became more alarmed when he saw Lakṣmana like thus. ‘Certainly Maithili is dead’, he said hopelessly.


So he quickly asked his brother, who answered frankly informing him of his loyalty and devotion to his older brother. Raghutanaya was upset when he heard the story [of what had happened]. His heart was broken into pieces, he thought the world was void.


It was as if his soul had slipped away from his body, he could not think because of his deep sorrow. He only thought of Jānakī, tears poured down his cheeks continuously and uncontrollably.
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37. Ari Janakasuta ndi desa ungwantu tajar,
sahuri aku gelanasya-sya aswi masambat,
pijer amupu sekar kwé na manta nyat tan ariso,
athawa milu manajyañrëñwakë dharmañstra.

‘Janakasuta my dear, where are you, tell me! I call you again and again, I beg you [to reply]. I wail. Please answer! Have you gone picking flowers that you do not come? Or have you joined [the sages] to listen to the lectures about dharmañstra [the holy scriptures].

38. Syapa ta kunañ ikanuñ takwanañkwë* wëkasta,
wrutha ta ri amëñantënuñ satorasya mojar,
bapa ta tanisanañkwëbënku ñëdoh taman wruth,
suragañ humëñëñ dïk déwatë tan hanojar.
*DE.  a. ABCK takwanañkwa.

‘To whom should I ask about your message [which you probably left] who would know where you have gone, and who can tell me truthfully. I cannot ask father or mother as they are so far away. Even the gods are silent and the deities do not speak.

39. Atisaya aku yatnamet kiteñ desa mamrih,
mara haku ri paturwantë* danu tat kapanñgë,
hana watu maratañwa ñak paromët kitatah,
sahana ni hawalantaku k-paromët kitantë.
*BCDE.  b. ABCDE tar.  K paturwantë.  c. ABCDE ñkën.

‘I have looked for you everywhere as best as I could. I have gone to your usual sleeping-place, you are not there. I have gone to the big flat stone. I have gone to all places frequented by you to search for you, my dear.

40. Masuk aku riñ alas goñ len pametanta këmbañ,
katemu kusuma lumra këna laywan ruru kwë,
saka ri panas ikañ wë kapwa ÿëm yaërükë,
kadi saka ri lara nyën tat hanëkiñ ya mëñë.
a. ABCDE këmbañ.  c. BCD rëmyërükë.  d. BCDE tat.

‘I have also penetrated into the vast forest where you used to pick flowers. [I] found plenty of flowers fallen and scattered everywhere. Because of the hot day they were withered and ruined, as if they grieved over your disappearance and were very depressed and yearning.
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41. Kusuma saphala dibyāśih nya tibré kītāntēn,
atiśaya kari kīnkiū nyār kāsah dēnta mōnēn,
akū kalana tā kāsīh pūspa tātan pāḍē ya,
taya kita tuwi dēwī tan pējah dē nyunēnku.
c. A ta kāsih. BCDE tat asih.

‘The flowers were true in loving you so deeply, my love. They were so grieved at the separation from you. But I am a scoundrel and my love cannot be compared with theirs. Even at the loss of you I do not die with yearning.

42. Apa kita mamarikṣā donta mēngēp umiṅgat,
prahasana ta kunaṅ don in humōt guywa-guywan,
wētu ta rari huwus hē tan wruh in sōka mōnēn,
bīṣama tiki huripkun tūta miṅgat pwa dēnta.

‘Do you want to put me to the test that you pretend to go away? Or is it just a joke of yours, that you are hiding? Come out my dear, quickly. Ah! You do not know, how I yearn and grieve. Because of you, my life is in danger, as I want to join you.

43. Aku mulih umatikaṅ rākṣasa krūrakarman,
apa kita tat anuṅsuṅ kolakēntāku dēwī,
aparan ikana dōsaṅkwī kitaṅ toh pwa tājar,
lalu kita lumareṅ īwaṅ bhakti māsīh pwa nitya.
b. ABCD tak. c. A misses out the part from the word ikana do- (VI.42c) to the word -takēn (VI.44d). B tojar. d. C lumareṅ.

‘I come home from killing demons of evil conduct. Why do you not meet me and embrace me, my dear. What wrong have I done towards you? Please tell me! You torture me too severely even though I am always devoted to you and care for you.

44. Giri gahana gunuṅ ndin takwanantāku* wēkasta,
lalu talib i gēlēntāmogha hēwāntat añliū,
hilaṅ ikana kadhirankwāpasah sakya dēnta,
kadi dinudutakēn mēh mētwa jiwaṅku lūnhā.

*BCDE. a. AK takwanaṅkwē wēkasta. b. BCD lalu lēmēs gēluṅtāmogha. E. lalu lēmēs i gēlēntāmogha.

‘To what perilous mountain should I ask for your message. Are you so terribly furious and annoyed that you do not want to talk? All my spirit
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has gone at the loss of you. I almost die, I feel as if my soul is drawn from me.

45. Aku mananis aböh mêh mëtwə râh niň mařabañ,
satatə aku mašəmbat tan katoliŋ pwa dënta,
yan ahuwusan kâshînî rîryəku monën,
kita tamat awarah rîn kârya luŋhâ tat amwît.
d. ABCD tak. After the word amwit A has the missing part of VI.42c.

‘I cried until my eyes were swollen and red with blood, continuously I lament, but you do not pay attention to me. If you do not love me any more my dear, I will stop longing [for you]. But you did not talk about going away, you did not even take your leave.

46. Tuwi ikana arîntə Lakṣmaṇekana tan wruh,
wruhə rîkana gêlêntâtyanta sûkṣma nya mëwëh,
hanə kari magêlən rîn swâmi tâtar padosa,
atišaya kita sadhwacāra* sîlanta linku.
*E. a. BC arîntan. d. ABCDK sadhwacara.

‘Besides, your younger brother Lakṣmaṇa did not know at all about your anger, you covered it up so that it could not be detected. But it is not wrong for a woman to be angry with her husband, your conduct and your behaviour are excellent, I admit.

47. Umara aku maniňjo ťkä ri pahyas-hyasanta,
hana ta ya wulakan len pańcuran ťkâkwaninjo,
katemu ta pasiwortëkîn danũ ťkä tamolah,
aku malara kapûhan dé nya tan ton hana ťkä.

I have looked for you at the place where you used to make yourself up.
I have looked for you also at the pond with the waterspout. I found the place frequented by you and where you used to stay formerly, but I am sad and broken-hearted that you were not here.’

48. Nahan ikana tanis saň Rāmahadhrâtimûrcca,
kapati kadi tinunwan dé nikaň şokabahni,
pawana sumirir alwan tis nya tatan ya tamba,
bîša mišani ya mańdé mohya ť waň ta dé nya.

Thus was the lamentation of Rāmahadra, grieving very much. It was as if he were burnt by the pangs of sorrow. The cool and slowly blowing breeze was no cure, but poisonous drugs causing bewilderment to men.
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49. Krama mawuňu siränlih pér ikaň luh ya madrês, lumaku ta sira madyus tuŋa-tuŋal sirakün, alara tuwi makiṅkiṅ tan hilaŋ dêwa püjà, prakräti jëga pajätyan saň mahäsätwa satya. Then wearily he stood up, wiped his streaming tears. He went to take a bath, all alone in his affliction. Though in misery, and troubled by pangs of love, he did not forget to pray. It is this conduct that illustrates a true example of a devout noble man.

50. Tēlas ajapa mamujānarccanēn* hyañ masandhya, laku ta muwah umêt saň Janaki riň alas gôn, katēmu ta palagan saň Rāwaña mwaŋ Jâṭâyu, hati nira sawitarkän ton ikaň** cilha niň praň. *ABC. **ACDE. a. DEK mamujānarccanē. d. CDE ya witarkān. BK ika. After worshipping the deities at dawn by muttering prayers and offering flowers, he went again to look for Jānakī in the vast forest. He found the place where Rāwaña fought against Jâṭâyu. His heart was filled with suspense at seeing the traces of battle.

51. Ari taruna Sumitrāsūña* taňsō ya tonton, ahalēpaň iki mapraň räkṣasa ŋkē ta ñūni, rudhīra ya tumibābāñ bāhu sēmpal katimpal, kawaca ratha nihañ taň tuŋgañan kapwa širna. *BCDE. a. AK Sumitrāsūnu. 'My brother, son of Sumitrā, come forward, look! Apparently demons have fought at this place. Red blood was shed, an arm was cut off, an armoured wagon and horses were smashed.

52. Ndak inēt-inēt ikāntēn yan mapēkā ya mapraň, susupi ikanañ ālas mēt ikaň räkṣasa ŋkē, maluya ika larâṅkun ton ikaň rāh ya lumra, alemēh aku humēt saň Jānakī liň nirâsā. a. ABCDE mapēkā ri mapraň. Enda t. 'If I think about the reason they were fighting for, and their purpose in entering this forest, I feel miserable once again. Seeing all that blood everywhere, I have no strength to search for Jānakī', so he said hopelessly.
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53. Manuk apa kunēn apraṅ hāh lukan kadbhuta nya, lahuyāṅ atīśayēṅ gōṅ cihna nāhan* katimpal, apa pinarēbutanyāṅ tan patrēṣnēṅ hurip nya, harēpa kunēṅ ikā saṅ Ḫānakī donya tan lēn.

*E. b. ABCDK nahan. c. CDE satrēṣnēṅ.

‘What kind of bird has fought here? Ah! It is amazing. [As proof] a very huge wing has been severed. What were they fighting for that they did not care about their lives? Maybe they wanted to take Ḫānakī. Nothing else!’

54. Nahān ikana wuwus saṅ Ṛmabhadrāṅ paṅūha, jwalita kadi tinunwan twas nira krodha muntab, mata nira ya kabānān wētwakēn tan kadhīran, tribhuwana kadi śiṅṛā dé nirālah sarōsa.


Thus said Ṛmabhadra making his surmise. His anger arose, it was as if his heart were burning. His eyes turned red, his courage returned and he became exceedingly violent. It was as if he wanted to crush the threefold world.

55. Kadi ta sira bhāṭāra Aditya maṅkin satēja, maṅkin apupul atambēh wikramotsaha wrēddhi, awak apanas ahosah dé nikaṅ kroḍhabhaṅi, Ṛaghusuta kadi śiṅḥāśiṅhanadātīdarpa.

a. BCD bhāṭarādītya.

As the Sun (god) becomes more radiant, as it decreases in size, [on the other hand] increases in power and developed more energy, so was his body burning hot by the fire of anger. Ṛaghusuta became ferocious and roared like a lion.

56. Syapa ta kunāṅ ikānaṅ wēwil wēnaṅ sāhasa ṭkē, rumabhasa sira saṅ śri Ḫānakī rājaputri, apa kariki si Rāmāwēḍya riṅ ṣatuṛi ṣakti, mataṅ ika awamāṅātyanta nīca nya duśa.

a. CD ikānuṅ.

‘Who is the demon who dared to rampage here, who dared to attack princess Ḫānakī. Does he think that Ṛma is afraid of powerful enemies, that he dares to insult [me] in a debased and wicked way?’
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57. Dinakara tuwi sor hyan sūrya denkwi prabhāwa,
giriwarāsata sīrṇa sāgarāsata denku,
sahanā-hanā nikan rāt hēntya tātan pāscā,
Uragapati ulāgūn ākā ri pātāla sīrṇā.
b. E. sīrṇā.

‘In power, even the Sun (god) is inferior to me. I could make hundreds of
great mountains collapse and the ocean dry. I could smash the entire world
into pieces completely, including the king of dragons of the nether world.

58. Ūni-ūni ikanañ wwil hēntya tātan pāscā,
Dhanapati tuwi duhka yaksya ya syūha mātya,
aku ta maliha Kālomatyanañ Kālamrētyu,
sakala bhuwana cūrnā bhūmi denkun pusus ya.

‘I have destroyed demons before, even Dhanapati will suffer, the yaksas
will be smashed and killed. I will change myself into Kāla (God of Time)
to kill Kāla, Death. I will demolish the entire world, I will crush the
earth.

59. Surawara awarañkwīñ Indra mandālpāsakti,
gaganatala tan alwā denku wēhēnkwahōta,
maluya laya ikañ rāt rātri tulya nya śūnya,
āśiñ-āśiña ta sādhyān dadya tan dadya madwā.

‘I will savage the deities, to me Indra’s power is nothing, the space above is
not vast, I will make it disappear. Let the world return to doom, void as
the night. Let everything unexpected come. I will not fail.’

60. Nahan ikana wuwus san Rāghawasinhanāda,
tihañaken ikanañ hrū héwa sakrodha riñ rāt,
prarudita manañis san Lakṣmañāsih manēmbah,
muhutaken ikanañ rāt mātya tātan padaṣa.

Thus were the words of Rāghava sounding like a lion’s roar. He put an
arrow on his bow, out of fury and irritation with the whole world. Lakṣmañā,
sad but forbearing, addressed him while making homage with folded hands
with tears trickling down his cheeks, to prevent the destruction of the world
without being sinful.
61. Raghusuta kita mithyātyanta momo wimohā, 
wipathā ta ya katṛēṣnante ā jagad gadgadāku, 
apa kita kadi méđan tan padon dēnta māmbēk, 
ñhulun alara gēlānān ton kitātah salah ton. 
d. BCDE glānār. 

‘Raghusuta, you are wrong, very much bewildered. Your compassion 
towards the world has taken a wrong turn. I am perplexed. Why do you 
act as if you are mad? Your anger is useless. I am sad and disappointed to 
see you lose your head.

62. Gelēn i hati ya tibrātyanta kāmāturāhyun, 
wwān apa wihikana n waṅ manda māndāni citta, 
takarin atiśayāglis buddhi médan pramāda, 
dhrēti ya ta dūlura nyān ruddha tan rōdrabahni. 
c. ABCDE pramōda. 

‘[The power] of anger is enormous, that of love and passion likewise. Do 
[you] want to know the types of men? A stupid man is the one who gives 
in to all his desires, so that in a short time he becomes careless and crazy. 
[You should] follow people who are resolute of mind. Get rid of that fire 
of fury.

63. Apa ta guṇagāna niṅ krodha yan tūtānanta, 
yā mataṅ anuhaṛopēk duryaśēṅ rāṭ ya pāpa, 
kalawān ikana tan rāṭ tan hanātah sadoṣa, 
kita juga wipārīta glāna de niṅ lārgōn. 

‘What is the virtue of giving in to anger? It will lead to evil conduct and 
sin. Besides the world is not guilty. You lose your mind, frustrated by 
intense affliction.’

64. Nāhan tanguh nirāṅ antēn, 
kapwāṇusup sikrēṅ ālas, 
tuṣṭodhāṇi siraṅ kaka, 
adoh saṅka riṅ āśrama. 

Thus were the comforting words of his brother. The older brother regained 
his composure. Both went into the forest again far from the hermitage.

65. Tatkālān panusup kālīh, 
tan byakta téka de niṅ doh, 
n-ton Jaṭāyu manuk magōṅ, 
a. ABC kālīh. b. A ton. 
katon kadi gunun magōṅ. 

When they were both in that forest, they saw Jaṭāyu, the huge bird. From 
a distant they could not see clearly, and it looked just like a great hill.
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66. Yéki māti sīran Sītā,  
    r-ānṣō tandāṇī tan pākṣi,  
    This [bird] has killed Sītā; thought Rāma with certainty. He moved forward to attack the bird, [but] Jatāyu quickly spoke:

67. Hē Rāma hē Raghusuta,  
    Jatāyu tāku tan kālēn,  
    ‘O Rāma, son of Raghu. Do not be violent towards me. I am Jatāyu, no one else. I know that you are looking for Jānakī.’

68. Na līn niraṅ mahāpākṣi,  
   sīran Jatāyu kāruṇya,  
    manēmbah saṅ Raghūttama,  
    mitra kāśī niraṅ bapa.
    Thus said the great bird. Raghūttama made his obeisance. The pitiful Jatāyu was the beloved friend of his father.

69. Sīra glāṇa kanin tībra,  
    alah humēr sīran Rāma,  
    tathāpi mahurīp sīra,  
    saṅka ri drēḍha nīn asīh.
    He was in distress, seriously wounded, but still alive. He had wanted to wait for Rāma, because of his great love.

70. Tēka pwa sira san* Rāma,  
    huwus mājar pējah sīra,  
    mājar ta sīra rīn musuh,  
    sawēt nīn tībra nīn kanin.
    Now Rāma had come, he told him about the enemy, thereafter he died because of his severe wounds.

71. Sapējah nira mūrcāśa,  
    hē Jatāyu mahādībya,  
    saṅ Rāma manaṇis sīra,  
    wēnaṅ dhāraka rīn hurīp.
    As his life slipped away, Rāma wailed aloud: ‘O, Jatāyu, how excellent you are, capable of staying alive,

72. Saṅka ryasihta mamitra,  
    tumuluy tēka rīn putra,  
    bapaṅku kalulut tēmēn,  
    ah-o dibyanta hē kaga.
    ‘Out of affection for your friend. How great is your attachment to my father, and extended to his son. Ah! Ah! O, excellent bird.
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73. Sédentät mahurip nũni, bapanku mahurip hiɗep,
ri péjahta kunën manƙe, mënyak uwuh-uwuh têmën.
‘When you were still alive, I regarded my father as being alive. At your
death now, I feel like crying out loud.’

74. Huwus saŋ Râma mananis, tunu waŋkay ikaŋ manuk,
maʃoca ta mawëh piŋda, muwah lunhâ sirânusup.
After Râma stopped weeping, he cremated the body of the bird. He per-
formed the rituals for the dead and offered rice-cakes. Then he continued
on.

75. Hana râkšasa kâscaryya, bâhu nya madawā têmën,
malapâ maharèp mânšâ, ya pinanguŋ nirën alas.
Further on they met a demon with amazing long arms, hungry for want of
food.

76. Musuh niŋ satwa yën daŋũ, Dërghabâu naran iƙa,
ya ta maṅso sira krûra, r-uns taŋ kadga tikšna ya.
For a long time he had been the enemy of all beings and was called Dërgha-
bâu. He attacked them wildly, and they drew out their sharp swords.

77. Saṅso nya rodra yâgalak, pinraŋ nira taŋanya ya,
sâmpun pëgat pwa bâhu nya, tibâ ta yërikaŋ lêmah.
a. D yânsô.
When he moved forward to make a violent wild attack, they chopped off
his arms. And when his arms were severed, he collapsed on the ground.

78. Maluy ta ya ri jâti nya, déwatârâpa yan katon,
lunrâ téja nikâwâk nya, kadi saŋ hyaŋ Diwâkara.
He returned to his original form, and showed his divine appearance. His
body glowed like the sun (god).

79. Maprêšna ya ri saŋ Râma, mamëpôr i naran ira,
lâwan don in masusupan, ya tinakwanâkën iƙa.
b. C mamëpôr.
He asked Râma his name and the purpose of his journey through the
woods.
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80. Satorasi sirañ Rāma,

mawarah ri ṇaran [n]ira,

lawan don in masusupan,

sumilih ta sīrātakon.
d. BE sīra takwan.

Respectfully Rāma told him his name and the purpose of his travel. Then he asked in return.

81. Apa jātinta hé sādhu,
kita déwakrētin katon,
nihan ta-pajara wanēh,
yan kasiddā sadon mami.
b. BCDE déwakrēti. c. BD pājara.

‘Who are you, O, illustrious one. You look divine, do inform me of one more thing. Shall I be successful in all my quests?’

82. Yan kapāṅguha sañ Šītā,

lawan yan alaha ṇ musuh,
nahan takwan iran Rāma,
dadi mājār-ajar ta ya.

‘Will Šītā be found, and will the enemy be defeated?’ thus were the questions of Rāma. So he replied.

83. Nhulun anak bhaṭari Šrī,

ndan durācāra ta nhulun,
sēdēn kwacaṅkramēn swargga,
aṅlaṅkahī mahāmuni.
b. BCDE durācāra.

‘I am the son of the goddess Šrī, but I have done something wrong. While I was wandering around in heaven, I stepped over a great monk.

84. Saṅkē gēlēn nirē nhulun,

manāpa dadya rākṣasa,
kitātah antaśāpāṅkuwa,
apan putrāku dēnta ṭēb.
c. A antaśāpāṅku.

‘Out of anger towards me, he cursed me to become a demon and you would be the one to end the curse, because I am your son.

85. Kunañ donta kasiddā ya,

sañ dewinta kapāṅguha,
tinawanan sañ Daśamukha,
ri Lēṅkā kahanan nira.
a. BCDE kasiddā.

‘As for your goals, you will obtain them. Your wife will be found. She is kept captive by Daśamukha in Lēṅkā.

86. Nihan gunuṅ parananta,

Ṛśyamūka ṇaran nikā,
hana ta wrē tēmu ŋkāna,
sañ Sugriwa ṇaran nira.
b. A i Ṛśyamūka.

‘Listen. Go to the mountain of Ṛśyamūka. There you will meet a monkey, Sugriwa by name.
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87. Mahārddhika mahāsakti, ndan glāna ta ya duhkita,  
ya tékānugrahānanta, kaka nya ya ta patyani.  
'He is noble and powerful, but [at this moment] in deep distress. Render  
to him your patronage, kill his brother.

88. Sañ Sugriwa gēlanonēn, ri sañ Tāra priyā nira,  
inalap dé ni sañ Bālī, Bālī atyanta duṣṭa ya.  
d. C hatyanta.  
'Sugriwa is frustrated and longing for his consort Tāra, who has been taken  
by Bālī. Bālī is very wicked.

89. Sañ Sugriwa sēḍēn monēn, kadi lēmbu lanañ sira,  
tan winēh maswa rikanān, lēmbu mānak wahū mētu.  
'Sugriwa is anxious like a bull prevented from being near a cow just giving  
birth to a calf.

90. Matañ nya hé Raghūputra*, pada duhkanta yak** hiḍēp,  
yan mitrā ŋ kapi Sugriwa, sahāyāntāt pati musuh.  
*ABE. **ABD. a. CDK Raghusuta. b. CEK yat. B duhkānta.  
d. A sahāyāntāt kapi. BCDE kapi.  
'Therefore, O, son of Raghu, your sorrows are alike. I think you should  
befriend that monkey Sugriwa, to be your ally in killing your enemy.

91. Iké wuwusku tan madwā, satyawākyā nhulun tēmēn,  
mitrānta ŋ kapi Sugriwa, niyatālah ni Rāwāna.  
'I do not lie, I tell you the truth. Make friends with the monkey Sugriwa.  
Then surely Rāwāna will be defeated.

92. Sēḍēntāt masihēriya*, awās ya bhaktya ri kita,  
kita gurwā ikā sisyā, kāryyanta towi dadya ya.  
*ACDE. a. BK masīha riya. b. B ri kita. DE ri.  
'If you render affection to him, he surely will be devoted to you. You are  
the teacher, he is the pupil. Your business will be attended to.

93. Pira doha ni kāryyanta, katēmu ta ya dé nikā,  
tuwi makwēh ta wadwā nya, wrē magōn saktimānta ya.  
'However difficult your undertaking will be, he will do it. Besides he has  
numerous troops, consisting of great and powerful monkeys.
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94. Mataṅ nya mītrā Sugrīwa, marapwan pamāles dlāha, duhka nya ya hilaṅakēn, kitātēmwa lawan priyā. a. AC mītra.

‘Therefore, make friends with Sugrīwa. Save him from his misery [now] in order that he may return [the favour] in the future. May you and your beloved wife be reunited!’

95. Nahan ujar nikaṅ déwa, mēsat ta yomibēr luṅha, ikaṅ rākṣasa purwwaka, saṅ Rāma manusup muwah. Thus were the words of the deity, who was formerly a demon. He flashed away into the sky and Rāma continued on his way.

96. Tinon iṛāṅ alas rāmya, hilaṅ lapā nirānton ya, wwa-wwahan tamalah matōb, tēmu taṅ lwah magōṅ suci. c. C ilaṅ. He saw a wonderful forest, [full of trees] laden with all kinds of fruit. His hunger disappeared just by looking at them. Then he came to a sacred, wide river.

97. Madrēs hili nya mahēnīṅ, tēmu n alas rāmya tēmēn, umēntas ta sirādulur, manon ta sira ṭapasi. d. ABCDE ṭapaswi.

The clean water flowed fast. The two brothers crossed the river and came into a very wonderful forest. There they saw a lady-ascetic.

98. Šawāri téka jāti nya, kulit kayu tapih nikaṅ, warṇṇa nyawak nya mahirēn, kadi warṇṇa niṅ añjana. a. B Sawari. She was a šabari-woman. Her cloth was made of tree-bark, her skin was as black as the colour of collyrium.


Her appearance was pure and flawless, she looked like a girl presenting water to the guest to wash the feet and rinse the mouth, but she was free of passion and firm in performing religious duties. She ate only fruit and always conducted austerities.
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100. Sawulat nira sañ Rāma,  hilañ tékāna nhél nira,
      kadibyan in brata magōn,  mojar ta sira kadbhuta.
      b. AB nhél.

As soon as she beheld Rāma, his weariness disappeared, due to the excellence and severity of her austerities. So he spoke admiringly:

101. Hē tāpasī mahāsādhu,  lalu dībyanta mabrata,
aparan lwir ni pūjavīta,  yat satyēn Iśvaraṛccana.

'O reverend lady-hermit. How excellent are your austerities. What kind of worship (pūjā) do you adhere to? Are you a devotee of Iśwara?

102. Pitrēpūjā kunañ nitya,  lanāsandhyā kunañ kita,
yat satya rin waca-wacan,  lawan carita sañ wiku.
b. BC lanāsadhyā.    c. C yan.

'Or [do you] regularly worship the ancestors, or regularly perform the rites at sandhyās (dawn and dusk). Or do you adhere to the teachings of the holy scriptures and those lectures of the sages?

103. Prastāwa niñ tapa magōn,  kāma moha kunañ hilañ,
dhīra-bratańwan agūru,  nā prakāra nikañ tapa.

'The departure of a great penance is to get rid of kāma (passion) and moha (perplexity), by being strict in carrying out austerities and respectful towards the teacher. Thus are the types of penance.'

104. Nā lin sañ Rāma maprēśna,  irikan śawart brati,
sādarojar ta ya mawēh,  madhuparkka lawan phala.

Thus were the questions of Rāma. The śawart-[lady]-hermit replied respectfully, while offering fruits and a mixture of honey and milk.

105. Om sañjā* hé kitañ Rāma,  nhulun ta magawē tapa,
asāín sakawēnañ dēṅku,  kasatyanku hēlēm-hēlēm.
*BE. a. ACDK sañjā.

'Well, as you say Rāma. I perform penance whatever I am able to do, and I do it with devotion regardless of time.
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106. Kunāñ hētuṅku mabrata, mañhanāken kasambégan,
    utpatti bhatāra Wiññu, lunhā mara ri pāṭāla.

‘As for the reason I do penance it is to find recluse. It started when god Wiññu descended to the neatherworld.

107. Kēna śāpa dé hyañ Rudra, ri kāla niṅ lingodbhāwa,
    madātemahan warāha, mākastri dēwī Pāṭāla.

‘Because of the curse of god Rudra at the time of the lingodbhāwa (the appearance of Liṅga). Because of his crazy ideas, he took the form of a boar and married the goddess Earth.

108. Mijil pwa sira hyañ Wiññu, makārūpa ta warāha,
    umēgīl irikaṅ gunuṅ, amañhān hāraka mami.
c. A misses out this line entirely.

‘When god Wiññu appeared in the form of a boar, he took refuge in a mountain where he ate my food.

109. Tēlas nya maṅkanomati, śawa nya tīṇḍah mami,
    ya tikāṇḍadyakēn duhka, awak mami nila warūṇa.

‘In consequence of this, he died and I ate his flesh. That was the origin of my suffering, and my skin became black.

110. Tāsyasih ā kitaṅ Rāma, tusapi muka ni ūhulun,
    pūrṇa kitāntāpāṅkwa, tāryakēn klēṇa ni ūhulun.

‘Have mercy, O, Rāma. Touch my face with your hand. Let it be you who puts a complete end to the curse befalling me. Deliver me from my impurity.’

111. Na lin saṅ sawari bratī, inusap de niraṅ Rāma,
    paripūrṇa siraṅ yogī, gumanti maṅhanugrahē.
a. BE sawart. c. D yogi.

Thus said the sawart-lady-hermit. Rāma touched [her face] with his hand, and the yogin regained her purity, and bestowed a favour in return.

112. Hē saṅ Rāma mahādibya, Wiññu sakala yar katon,
    wēnaṅ umalapi klēṇa, mataṅ nya malēsā ūhulun.

‘O, Rāma, you are very excellent, a Wiññu manifest. You are able to deliver me of my impurities. Therefore I would return your favour.
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   a. C Wānarādhipā. c. BD katēmā.
   ‘Make friends with the noble monkey-king Sugrīwa, in order that princess Jānaki may be found,’ so she said, then disappeared.

114. Rāma Lakṣmaṇa muwah sira manusup, riṅ [ā] alas pratita Kampa ya karēṅō, kwēh kēnas riya wisāta ya kasukan, mwaṅ mahāmuni hanēṅ alas anusup.
   c. A kwē.
   Rāma and Lakṣmaṇa went further into the forest of Kampa, already well-known from ancient times. There were plenty of deer living there happily, and hermits were wandering around.

115. Trēpti saṅ Raghusutār wulat iṅ alas, rāmya kapwa manēḍēṅ kusuma matap, n-ton ikaṅ talaga dibya ya manulus, padma yēka maputiḥ tamalah-alah.
   d. ACD padma. ABC tamala-malah.
   Raghusuta enjoyed the scenery of the woods, lovely flowers were in abundance and in full bloom. He saw a wonderful clear lake, full with white lotuses.

116. Šokacitta sira dé nya ta maṅaraṅ, Maithili sira lanā inaṅen-anēṅ*, wēt nyunēṅ nira kunaṅ dadi mananis, glāna yar wara-warah ta ari nira.
   [Again] he was overwhelmed by sadness and pangs of love, princess Maithili constantly was in his mind. He wept, his heart overflowing with yearning. Filled with sorrow he spoke to his younger brother.

117. Lakṣmaṇāri wulat ā* talaga maho, bhūṣaṅa nya uni niṅ bhramara humuṅ, kokilomuni malon ya salaki-bi, hāh mahaṅ juga ya mēdi riṅ apasah.
   *C. a. ABDEK wulatī. c. ABCDE kokilā muni. D halon.
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'My brother Lakṣmaṇa, behold the lake is shining, its decoration is the sound of bees humming, a couple of nightingales are sweetly singing. Ah, purposely they are teasing ones in separation, living.

118. Padma rāmya sumēkar pāда manēdēn,
    wintan iṅ gagana sor ta hayu nīkā,
    komala nya ya mawe lara ri hati,
    sōka saṅ priyawiyoga mulati ya.
   a. ABCDE pādma. c. B riṅ.

'Lovely lotuses are in full bloom, inferior in beauty the stars in the sky are in gloom, her sweetness gives rise to pain, in view of them those separated repress their griefs in vain.

119. Saṅ sēdēn priyasamāgama kasukan,
    dē nikaṅ bhramara haṅsa pāda muni,
    rāmaniya ya manohara ya mrēdu,
    kāṛnāśula ya ri saṅ priyawiraha.

'Happy are those in union with their spouses, listening to the voices of bees and geese, it's charming, it's fascinating, it's tender. For those in separation it's thunder.

120. Kīrnna taṅ kusuma nitya ya marurū,
    dē nikaṅ manuk i pādapa masiwo,
    wawān wiṃūḍa ta kunāṅ taman alara,
    mwan ri saṅ tan aharēp suka wirati.
    b. ABCDE i yāpaḍa. A siwo.

'A lot of flowers continuously are falling, as the birds in the trees are playing. Only fools would see no soreness and those who want no end to happiness.

121. Gandha niṅ sēkar arūm mara riṅ irun,
    mwan manuk nya lumarē taliṅa muni,
    rūpa niṅ kusuma yānakiti hati,
    hāh ū Anāṅga mamanah mamarinisi.

'I can smell the fragrance of bloom, the voice of birds I hear in gloom, the sight of flowers make me suffer ah, the arrows of Love are teasing.
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122. Mwañ [n] ikañ kayu kabëh pada mamanah,  
  ronya yapës alaris ya taji tajém,  
  pän nya yëka larasa nya ya malurus,  
  wruh nya yan tuju hatiñku këna rujit.  
a. A pada.  
b. B mapës.  

'Shooting at me are all the trees. Their soft leaves are their sharp arrows,  
their straight branches are the bows and my poor heart is smashed to  
pieces.

123. Mandamarûta mirir ya maniriri,  
  wásita nya wañi niñ wana kusuma,  
  citta yapuy umurub têhêr apanas,  
  håh lukan lara nikiñ priyawiraha.  
b. AE básita.  
b. bhasita.  

'A soft breeze is blowing, taking along the blossoms' fragrance but my mind  
is like fire hot and burning. Ah, how deep is the smart of those in  
separation.

124. Càla ron ikana tañ kayu tumayun,  
  yongwanin bun aputih makatiritis,  
  mutyahâra juga riñ gaganatala,  
  n-ton ikâ drawa hatiñku juga têñuh.  
b. A makatiritip.  

'Leaves on bowing trees are swaying, white clear dew drops are trickling,  
like pearls falling from the sky, upon seeing them my poor heart melts  
away.

125. Hâh kapan kunâñ iké kahuwusana,  
  mukti duhka nikanañ* priyawiraha,  
  Kàlamrëtyu malalis tan anumata,  
  tan patîn aku huuws kasula-sula.  
*CD.  
b. A nikañ.  
BE nikan.  
c. BE tår patîn [n] aku.  
CD tår.  

'Ah it seems so endless this agony of separation, the god of Death is cruel  
and heartless, he does not kill, he keeps me in excrutiation.
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126.  Śabda niṁ bhramara matta ya apuya,
yak rēnō ya mahuyaṁ hati mapanas,
tulya parwwata sēdēn matunu murub,
tan hanīta šaraṇāṅkwa manuluna.
The sound of the elated bees is like fire, hearing it my heart is aflame, like a mountain ablaze, and for me there is no refuge, no solace.

127.  Mogha mohita hatiṅku ya wulaṅun,
n-ton alas ya manēdēn masēkar arūm,
pomahan niraṅ Anaṅga juga katon,
yak pramādā kasasar ta kunēṅ ari.
a. A hatiṅku hulaṅun.

128.  Pan nikari kayu tinūb niṁ aṁin alon,
nartakī ya maṅigēl kayu mamijah,
darppa tan bhramara matta maṅiduni,
wēt nyunēṅku baribin [n]aku kabaran.

129.  Nā taṅis nira saṁ āryya Raghūsuta,
sandhi tiṅra manēliḥ hati wipayoh,
Rēṣyamūka giri bhiśaṇa masukēṭ,
nā paran nira saśoka masusupan.

Thus were the lamentations of prince Raghūsuta, his limbs were weak, his heart broken. They went further towards the mountain of Rēṣyamūka covered with dangerous thickets, whilst their hearts were laden with sorrow.
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130. Tatkāla yar tēka rikañ giri Rēṣyamūka, Sugrīwa śoka sira tibra mañön akiñkiñ, sañ Rāmabhadrā śarañā wēgileñkwa tan lēn, nā liṅ nirān laku manāsakaṣīghra maṅkat.
b. ABE tibra.

While they were heading for the mountain of Rēṣyamūka, Sugrīwa was in the depths of sadness overwhelmed by pangs of love. 'I have to seek shelter with Rāmabhadrā, nobody else,' so he said, then immediately set off to penetrate the woods.

131. Tāmoli riṅ Malaya parwwata durggamāwān, yēkā paran nira lawan bala wanarākwēh, bhakti nya maprabhu dumēh ya kabhē tumūta, Sugrīwa sādhu tuwi yogya siwīn hidēp nya.
b. C yēko.

He wanted to go and stay in the woods of the impassible high mountain of Malaya, together with his scores of monkey-troops. Loyalty to their king was the reason why they all went along, because Sugrīwa was a good king and it was proper that they serve him.

132. Sampun ḍateṅ dadi kinon ta siraṅ Hanūmān, dūtomarā ri sira sañ Raghuputra pētēn, tātār wihaṅ Pawanaputra kinon lumakwa, yēkan pēsat nira rikaṅ gaganantarāla.

On arrival Hanūmān was ordered to become a messenger to look for Rāma. Without reluctance Pawanaputra accepted his assignment, and flew up into the air in a flash.

c. E sīrma kanaṅ.

He went straight to Rēṣyamūka, quick and swift, causing the air to rush along as in thunderstorm. The trees on his path were blown away, uprooted and smashed into pieces.
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134. Praptomasuk sira rikan giri Resyamūka,
meṅgēp mahātma sira siddha sakāma-kāma,
 n-ton téka saṅ Raghhusutāsusupan bhramanta,
maṅsō ta saṅ Pawanaputra waṅañ mojar.
c. C n-ton tékanāṅ Raghhusutāsusupan. d. ABE waṅañ ta mojar.

When he arrived there, he immediately penetrated into the forests of the mountain Resyamūka and took on the appearance of a great sage who had reached the peak of perfection. There he saw Raghusuta coming through the thickets. Pawanaputra came forward and immediately spoke:

135. Hē sadhu dibya kita dhīra wēnaṅ marā ūṅkē,
atyanta durggama nikiṅ giri Resyamūka,
 saṅ hyaṅ Mahēśwara tuwīn maḷēmēḥ marā* ūṅkē,
 ndyānuṅ prayojana ikē panusupta kāliḥ.
*E. a. C kita. c. ABCDK mara.

'O excellent ones. You are marvellous, you dare, and are able to come here. The mountain of Resyamūka is impassible, even god Mahēśwara is reluctant to come here. What is your purpose both of you?

136. Lwir niṅ bhayatiśaya rodra anuṅ hana ūṅkē,
uṅgwiṅ guhā hana ta rāṅgasā len piśaca,
lāwan paran kari hawanta sukē [t] agamya,
wwaṅ len sakē kita taman hana wēḥ mara ūṅkē.
b. ABCDE guha nya na ta. c. E kagamya. d. ABCDE para.

'There are many things that are highly dangerous here. In the caves there are demons and imps, and the path you come through is thick with undergrowth and difficult to pass. Nobody but you have come here.

137. Kweh siṅha sāhasa musuh niṅ asiṅ marā* ūṅkē,
krūrāṅawit ya mawiṅit mruṅutikaṅ mon,
maṅgā umuṅgah irikaṅ giri durggamāwāṅ,
wünkal galintuṅ agaliṅ gumuliṅ inambah.
*E. a. ABCDK mara. b. AE maruṅu[?]ikaṅ. c. ABE umuṅga. d. ABCDE inambah.

'There are many wild lions, hostile to those who come here. Ferocious and savage tigers are waiting to ambush man. When you want to climb the high impassible mountain, you have to step on unsteady shaky bolders which roll down on the slightest contact.
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138. Malwa malok pêluk ikañ lwh alũka-luũka,
    molêk ya kolek akêlêm kamêlêm umêntas,
    tambiñ katalîm in adoh ya tebeñ kahambêñ,
    dé niñ mahâgaja lanã mara darppa madus.
    d. BCE padus.

    'The rivers are wide with deep ravines and full of rocks. There are whirl-
    pools which will carry around and around, those people trying to cross
    the river, and at length down in the deep depth. The banks on the far
    side are steep and blocked by huge elephants which constantly come here
    to bathe and romp.

139. Makwêh anun bhaya nikañ giri bhûana ñké.
    lâwan ñilatala têla nya malâ ulâ nya,
    moñ mãsabhâksha kaharêp nya humôn galak nya,
    tan wismayan pañêbusan mamisan wiša nya.

    'There are many deadly dangers here on this mountain. In the crevices
    of flat stones there are enormous long dragons, fierce and wild, eager to
    catch a tiger for food. It is not surprising that once she squirts her poison,
    it is fatal.'

140. Nâ liñ nirañ Pawanaputra mäsö matakwan,
    mojar ta san Raghusutâr pawarah rikañ don,
    ai àryya don mami nihan ta-reñô tat ânsô,
    mwañ hêtu niñ malarasan ya ta pajarañkwa.
    d. BE pajarañkwa.

    Thus were the words of Pawanaputra inquiring while coming nearby.
    Raghusuta replied and informed him of his purpose: 'O, holy man, my
    purpose is like this. Come near and listen. I will tell you also about the
    reason of my travel.

141. Kyûn sarat Dašäratha prabhu sarwwabhoga,
    salwir nikañ suka wišësa hanê sirâkwêh,
    akwêh anak nira ariâku ya dibyašakti,
    anhiñ nhuluñ juga anak nira mandabhâgya.
    a. A pra sarwwabhoga.   BE prabhu.

    'The wealthy king Dašäratha, wellknown throughout the world, possessing
    all kinds of luxury, has many sons. All my brothers are excellent and
    powerful. I am the exception, the unfortunate.'
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142. Saṅké pakon ira mara* riñ alas malaṅghya,
yékā nimitta mami yan panusup ya kālih,
lunhā megil kami riñ āśrama saṅ Sutikṣṇa,
ṅkā ta tamolah anēmit patapan** prayatna.


‘His orders to go to the impassible forests, is the reason that we both are here. I have been to the hermitage of the sage Sutikṣṇa. There I stayed a while to care for the hermitage.

143. Sītā priyāṅku rasikā ta dulurkwi nūni,
ndan duṣṭā Rāwaṇa malap sira śighra lunhā,
Sītā sirékana pīnēt mami kām paraṅkē,
nā hētu niṅ masusupan [n] umahas bhramanta.

‘My wife Sītā went with me formerly. Then the wicked Rāwaṇa abducted her and fled away so quickly. I have come here to look for Sītā. That is the reason why I go everywhere through the forests.’

144. Nojar niran Raghusutar pawarah rikaṅ don,
mājar-ajar ta sumilīh ta siraṅ Hanūman,
ai Rāghawa nhulun ikē ta kīnɔ marāṅkē,
Sugriwanāma kapirāja makon amēta.

Thus said Raghusuta explaining his purpose. In return Hanūman talked [about his assignment]: ‘O, Rāghawa, I have been ordered to come here. The king of the monkeys Sugriwa gave me orders to look [for you].

145. Prastāwa yēka huniṅan hana wānarāgoṅī,
śakti nya tar papaṅa śura naranāya Balī,
Āditya sor ta sira de nikanāṅ prabhāwa,
krodhāgalak ya paribhūta rikē tuhanku.

‘The situation is like this. There is a great monkey, unequalled in power called Balī. Even god Āditya is inferior to him in power. He was savagely outrageous towards my master and insulted him.
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146. Saṅké takut nira ri saṅ kapirāja Bāli, miṅgat siromara rikaṅ Malaya pradēśa, maprīya don iva makon ta siromara ṅkē, mahyun tamolaha sumiwyu sukunta nātha.

‘Out of fear of the monkey-king Bāli, he [my master] went to the region of Malaya. He ordered me to look for you, as he intends to be friends with you, to stay and serve at your feet, o, lord.

147. Mitrāṇtā yogya sira liṅku anugrahāṇa, āpan mahābala mahārddhika sādhubbuddhi, tūtūta māsiha mītuḥwa asiṅ pakōnta, milwomatī Daśamukha pramukā sirēṅ praṅ. d. BDE milwāmati.

‘I suggest that you may grant him a favour and make him your ally, because he is powerful, noble and goodhearted. Let him follow you and love you and carry out all your orders. Let him take part as commander in the battlefield to kill Daśamukha.’


Thus spoke Anilātmaja pleadingly, Daśarathātmaja (son of Daśaratha) was agreeable and promptly departed. As they left, Hanūmāṅ was exceeding-ly pleased and regarded Rāmadēwa as a wishing-tree.

149. Prāpiṅgunuṅ Malaya saṅ nrēpaputra Rāma, rēṅrēṅ paḍā nira panah nira yēka mégha, Bāli diwākara samopāsāmāmati ya, Sugrīwa yēka mapanas ya maṅob ikaṅ hrū. c. AC samopāsāmā.

Prince Rāma arrived at the mountain of Malaya. In comparison, he was equal to the rainy season and his arrows the clouds. Bāli was the sun covered [by the clouds], and [as a consequence] was killed. Sugrīwa, suffering from the heat of the sun, took shelter in the shadow of the clouds (the arrows).
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150. Tatkala yar patemu kālih amon sirāpuy, sākṣyā nirān prathama tambayaninā pamitra, sāmpun nirāsamaya kapwa saharṣa kālih, maṇēn-[n]ānēn ta sira kapwa mamēt upāya.

When they met each other they made a fire as their main witness to the foundation of their alliance. After they concluded their agreement, both rejoiced, and held discussions to make plans.

151. Saṅ Rāmadēwa mulat in bala wānarākwēh, swēcchā yathāsuka ulah nya sajāti moṁsil, polah nya hūṅ nya gumuruh maturū rikan pāṅ, yēkā dumēh nira sukā magiraṅ tumon ya.

Rāmadēwa looked at the numerous troops of monkeys. They were at ease and happy and showed their liveliness. All their movements, their noisy voices, their way of sleeping on branches made him happy just to look at them.

152. Sāmpun tēguh rika pamitra nirāta kālih, mojar ta saṅ prawara wānararāja mitra, hé Rāghawatiśaya śakti nikāṅ kapindra, Bālī taman hana päda nya rikan triloka.

When their friendship was established, the outstanding and be friended king of the apes spoke: 'O, Rāghawā! the monkey-king Bālī is extremely powerful. There is no match for him in this threefold world.


'It is not out of disdain that I talk to you like this, my lord, but it is because of our friendship that I wish to explain [the matter]. Although Bālī is famed for his power, he will certainly be killed by your irresistible arrows.
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'Well! This is [the story] how he obtained that extraordinary power in the world. It was a boon from a compassionate monk. He became more and more powerful and finally irresistible. He is equal to the Sun, whilst his opponents are Darkness.

155. Glāna ūhulun mawēdi dé nya tumon ya śakti, tāṭan manēṅ-[n]anēṅ i kapējahanya ūnī, manṅkē ḍaṭēṅ pwa kita nātha amoghaśakti, cittanku niśchaya awās ya pati nya dēnta.

'I am sad and afraid to see his power. Formerly I had no idea that he could ever be killed. But now you, my lord, have come. You are unsurpassingly powerful, and I think, he will certainly be killed by you.

156. Bāli ya lāgī mamātī manikēp gajēndra, rēṃpak-rēṃuk satinēpak nya gunuṅ pasēwu, ṣatru hyaṅ Indra Mahiṣāsura śīrṇa dé nya, ndan byakta yan pējaḥa dēnta rikaṅ raṇāṅga.

'When Bāli killed the king of the elephants, he strangled him with his hands. He can smash a mountain into thousand pieces with his bare hands. He killed the enemy of god Indra called Mahiṣāsura. Yet he will be certainly killed by you in battle.'


Thus he explained to prince Rāma, out of fear of his powerful brother. Prince Rāma was aware that he wished to know the extent of his power. So he shot at palmtrees.
158. Kweh nyātatā pitu katūb tumuluy ikañ hrū,
Sugriwa kādbhuta saharṣa tumon ikañ tal,
maṅkat sirar pakadulur nṛępaputra Rāma,
Kiškinḍa yēkana parāna lumakwa maṇdon.

The arrow went through seven trees in a line, and they were blown away in the direction of the arrow. Sugriwa was amazed and rejoiced at the sight of the palmtrees [test]. Lead by prince Rāma they departed for Kiškindhā to go to the offensive.

159. Sugriwa yajña gawayēn nira riṅ raṅānga,
Bāli kēbo ya wunuhan kaharan pamūjā,
saṅ āryya Rāghawa sirēka kinon mayajāṁ,
Tārā sirābhhyudaya bhoga phala nga bhuktin.

Sugriwa wanted to make an offering in the battlefield. Bāli was the buffalo to be slaughtered and used as offering, prince Rāghawa was the officiating priest. Tārā was the fortune that came as the result of the offering which [Sugriwa] would relish.

160. Salunha saṅ Rāmar laku mara ri Kiškindha wiwara,
lawan saṅ Sugriwātirabhasa sahāsaṅ kinasigan,
katon taṅ lyan malwā giriwara guhā ghora madalēṃ,
kaḍatwan saṅ Bāli pratibhaya lawan nyādbhuta pētēṅ.

After travelling for a while, heading for the cave of Kiškindhā, Rāma and Sugriwa who was very fierce and impatience, saw the wide cave on the slope of a mountain, deep and dangerous. It was the residence of Bāli with its formidable dark aperture.

161. Sirāṅ Sugriwāgyāyāṁ i kaka niromētwā malagā,
humun makrak krūra bhrūkūti kutilāhyā sira ri hēn,
unmaṅkat saṅ Bāli mētu ta sira sankēṅ giri guhā,
maḷēs makrak pūrṇāṅ gamanatala digdēsa hibēkān.

Sugriwa quickly challenged his brother to come out to fight. Noisily he roared wildly, with frowning eyebrows, calling aloud from outside. Bāli came out of the cave and roared in reply, so that the sky and the ten directions were completely filled with it.
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162. Humuñ humrën maňõ ta sira kadi wyāghra magalak, lawan saň Sugriwograta r kadi sînhañrêpå mañañ, maňõ madwandwâprép magarut asahut kapwa manikêp, manampyal maňrêngut** paña ta sira gut-gûtem abutên.

*E. **A.  b. ABCDK sînhañrêpå.  d. BCDEK mañrêngut.

Growling loudly like a wild tiger he stepped forward, whilst Sugriwa, more vehemently, was like a pouncing lion advanced with muzzle wide open and a duel ensued, beating, scoring, biting each other and wrestling. They slapped each other and pulled at each other’s hair, gnashing their teeth with fury.

163. Rumukrôk tañ rambut ginêrêmus umungwini palipisan, minis mênas méña paña ta kapaluh lud måñosêsan, humis mamwas tañ râh drawa ya mapi san syuk nya ri pipi, tibâ riñ* båñhalwâ ri ñaçá kaharan kumkuma mabâñ.

They scratched each other on the temple and the hair was pulled out. With bared teeth [they attacked each other], evading each other by turning around or just their head, but at times they were caught in a combination of punches and hissed loudly. Blood flowed down their cheeks and fell on to their shoulder and broad chests which looked like red curcuma.

164. Makin darppâñ paprêp ta manuwil iruñ riñ kuku makas, manimprut rodradrés paña kasidêkuñ mandudut ikû, hanan pamrêp jañgut paña kapisahut huntwa mañana, anêkarûpêkañ kira-kira ya kapwånutîtakên.

They attempted a great variety of tricks, and whirled around each other.

165. Saka kwêh sañ yôgi matapa têpi niñ parwwata kabêh, manonton tan kantun hyañ anak adulur kapwa sabatêk, mahas mâmêt kêmban mari ya sakarêñ kapwa ya milu, sirañ monâmomo mari muna manonton paña humuñ.

They were hit on the jaws and wounded each other with their teeth. They attempted a great variety of tricks, and whirled around each other.
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Many yogins making their asceticism on the slopes of the mountains looked on, not to mention their pupils, accompanying them who were packed together. They went into the woods to gather flowers and stopped for a while to join the crowd. Those monks who had pledged for silence were carried away and forgetting their pledge they looked on noisily.

166. Pijér sañ Rāmār ton ta sira maturuñ kapwa ta bētah, tatan wruh riñ Bālt pada-pada ta Sugriwa juga ya, kalépyan sañ Rāmār miñēt-iñētakēn maṅkin alupa, wuruñ tēkañ τañan* tumihan apatan wruh riñ uliha.
*S. ABCDEK tāngwan.

Rāma, once and again, watched the two who had been fighting for a long time, but could not recognise Bāli as he looked exactly like Sugriwa. Rāma was confused, the longer he looked the more confused he became. His hands failed to put an arrow [on his bow] as he did not know who to shoot.

167. Siran Sugriwānlih tuwi kalalah anhēr sira tēkā, awak rēncēm tāmbis maṭi sira gēlānār pinipitan, dudut tēkā tēndas nira tuwi tīnūŋdēs hinaπitan, umundur mērañ kapwa malara sīroruk mamuruñuñut.

c. BE tīnūŋdēs. D tīnūŋdēs.

Sugriwa was tired and waiting impatiently for him to interfere. His body was bruised black and blue, he was almost killed when he was flattened on the ground with [Bāli on top of him]. When he freed his hand, it was hit and clasped under the arms by Bāli. He withdrew ashamed, painful, wounded and furious.

168. Mulat sañ Rāma r-ton ta sira tēka rūksārddha mawēneg, masō sīgrānēmbah ta ri sukū nirañ Rāmawijaya, ah-o sīwām mithyāsamaya kita hāh madwā riñ ujar, ndya hētu nyāt tonton palaga mami tātān lēkasi ya.

d. ABDE nyār.

He saw Rāma, looking at him and came, looking awful and pale. As soon as he arrived, he made his obeisance at the feet of Rāmawijaya, and spoke: 'O, my lord, why did you not keep your promise, you lied. Why did you just watch our fight without doing anything?"
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169. Wawan mojar sañ śri Raghusuta ri sañ wānarapati, nihan prastāwa nyān kadi ta nirapekṣāku humēnēn, sēdēn tāprēp tonton kita sadrēśa rūpanta ya pāda, rīkañ Bālī tak* wrh ri kita tuwi mankīn tak atutur.

Quickly Raghusuta explained to the king of the monkeys: ‘This is the reason, why I stood idle, as if I did not care. When you were fighting [with Bālī] I saw you and Bālī look alike. I could not distinguish you from him and thus became more and more confused.

170. Nahan prastāwa nyāk kadi malupa riñ mitrasamaya, kunēn topayāntāsawita kita rōndon tēñērana, huwus rācīhna toh palaga ta muwah haywa mawēdi, ikañ Bālī ētāh pējaha kita tan dadya pi kēna.

‘That is the reason I appeared to forget my promise to my friend. Now, do this! Wear leaves around your body as an identification. After you have them on, fight again, do not be afraid. For sure Bālī will be killed and you will not be hit.’

171. Nahan liñ sañ Rāmāsawiti sira rōndon ta riñ alas, maluy maṅsō taįtaį kaka nira ta Bālī mapuliha, tūmandañ sañ Bālī maluy apēluk amrih ta manikēp, mamōŋpōņ sañ* Rāmār tuju ta sira riñ hrū kēna pišan.

Thus said Rāma and gave [Sugrīwa] leaves to wear in the forest. He returned to the battle field and challenged his brother Bālī to fight once again. Bālī started to wrestle and tried to catch him. Rāma took his chance, shot at Bālī, and hit him with the first shot.

172. Bālī tībā wānara wāndoawawu, manah nya mēnēh manēhēr ta yomūr, manānhulun kapwa manañ wānēhan, dīk Rāma liñ sañ muni mona moni.

Bālī collapsed and the monkeys, relatives of his, cried out. Their hearts were deeply moved, then fled towards Bālī, some were taking his head in their laps and others were mourning aloud. ‘Shame on you, Rāma,’ shouted the monks who had pledged silence.
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173. Gelana sañ wanararajja Bāli,
trus tékana pyah nira dé nikañ hrū,
sudhīra tāmbēk nira śūra sādhu,
r-uman-uman sañ nrēpaputra Rāma.

The monkey-king Bāli was in trouble. His stomach was pierced by the arrow, but his mind was firm, courageous and clear. He abused prince Rāma:

174. Hāh Rāma ṣurtādhama ḍik wīmuḍa,
wēsanta śāntātiśayēn kāṭuṅka,
salwir nikañ pāpa magōn tēmunta,
apat panah mapraṅ atah nda tan lēn.

‘Ah Rāma, wicked, debased and silly. You look peaceful, but you are very mean. May all kinds of sins befall you, because you shot at one who only fights [with his brother] and does nothing [to you].

175. Ah-o durācāra taman pahiūnā,
tātan sapēkṣata* bapanta sādhu,
doṣaṅku tātan hana wēh tīnonta,
amogha caṇḍala manahta mūrkka.
*AB. b. CDEK sapēkṣa ta.

‘O, you are wicked beyond limits. You do not uphold the good name of your father. You know I have not done anything wrong. You are extremely depraved, your mind is corrupt.

176. Lukan kari wruh ri bapanta ūnī,
waliṅku tan saṅka ri ko gēlēṇa,
dumēh sīrākona umīṅgatādoh,
sakē kaduṣṭanta kunai ya hētu.
b. ABE gēlēnta.

‘I have known your father very well, I think that it was out of anger with you, that he ordered you to go far away. It was because of your bad conduct, I am sure.

177. Jāṭinkwasānak matukāra towi, doṣaṅku sātus giri Mēru riṅ gōn,
trēṣṇēkanojar siwakēn pasēwun, tātan pēgat sānak apan dagiṅku.
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'\nThe fact that I am fighting with my own brother, is an awful sin as big as one hundred Meru-mountains. On the other hand a proverb says that [even though] br śūyā (brotherly attachment) is cut into a thousand pieces, the relationship between brothers will not be severed, because they are of one flesh [and blood].

178. Ya lēn akun sānaka dibya yāgōṁ,
sākāśa lāwan pṛēthiwi ya sih nāya,
yan krodhamātrāndadi mrētyu yēwat,
tan sānśayaṁcrol* mamatī yapan lēn.

'On the contrary, if I have a very close friend and our love for each other is as big as the sky and the earth, but if (once) discord comes between us, and leads to killing, there is no way to prevent that, for sure we will kill each other.

179. Yan dharmma niṁ waṁ rātu śūra sādhu,
sudhāmatī šatru kālēṇka niṁ rāt,
kēmbānu bhaṭarī Pṛēthiwi ya pūta,
tatan salah pakṣa kawṛēddhiyan iṁ rāt.
  c. A pūta.  C pūta.

'According to the law of human beings, a courageous and good king is exempted from sin if he kills an enemy who is the menace of the world. [He is like] a pure flower on earth [lit. of the goddess of Earth], he is not on the wrong side in striving for the weal of the world.

180. Yan kēwalaṁ paṇḍita tūtananta,
dharmottamāgurwa nikiṁ kaniṣṭha,
tamā niṁ oruk matukar masānak,
pantēs ya tośādha māmin salah dé.
  c. A matukar asānak.  CE matukār asānak.

'If you follow [the law of] the ascetics, then the main dharma (obligation) is to be a teacher for the people inferior to him, to be a cure for discord, a mediator for brothers in disagreement. He should be best to be a cure for me who has done wrong.
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181. Tekwan pwa pakṣanta kurañ wiwēka,
sunguh wiśeṣajña tuhun mapuiguñ,
hētuŋku nisprāya tēkanta sūdhu,
suṣaṅ paṅawruḥta ya hiṅsakarmma.
a. ABCDE pēkṣanta.  c. A nisprāya.

‘Besides you take the wrong side. That is foolish. You think you have the judicious insight, but in fact you are foolish. You think it is good for you, now that I am dead. You are wrong, because your act is an act of murder (hiṅsākarma).

182. Lāwan ndya donaṅku karih pinatyan,
yan maṅsa kahyunta kunēñ [ṁ] iryyaku*,
tuhun watēk paṅcanakā ta bhakṣan,
ndā tan iluṅ wrē tinulak ya bhakṣan.
*A.  b. BCDEK irēku.

‘Furthermore what is the purpose of killing me? If you are killing me for meat, even though the [meat of ] animals with five nails may be eaten, the flesh of a monkey should not be eaten.

183. Lāwan parēṅwanta daṅū suśīla,
wēnaṅ prajārāḵṣaka māsiḥ in rāt,
yasanta bhāgnēka apan patī wrē,
lukan ānāṅta* kari ryyarinta.

‘And you were known formerly to be of good conduct, to be a protector of the world and to care for the people. Your merits are cancelled out, because of killing a monkey. You are not ashamed in front of your younger brother?

184. Lāwan pājātyaṅkwatukar masānak,
hēlēm-hēlēm kapwa maluy ikātūt,
ikē si Sugrīwa kināsihanta*,
wrē nīca śīla nya taman sayogya.
*B.  c. ACDEK kināsihanta.

‘Even though I am in fact fighting with my brother, in the future we might come together again, you love Sugrīwa, a monkey of improper and debased nature.’
185. Balt nahan lin nira mamrih ojar, san shri Raghuwyaghra malës ta mojar, ai wänarë mëngëp ikë wruh in rät, akuk* panah ko tak anémwa papa.

* A. d. BCDEK akun.

Thus were the words of Bali, speaking wearily. The lion of the Raghus replied: ‘Hey, monkey, you regard yourself smart. I do not sin by killing you.

186. Swajati niñ kṣatriya nā tinūtku, tan hiṃsa tēkin pamatī kēnas kwēh, sakwēh niraṅ kṣatriya nūni pūrwa, sīrēkā tūṭēnkwī taman padoṣa.

‘The nature of a kṣatriya is my guidance. It is not hiṃṣā (murder) to kill any animal. All the kṣatriyas in the [foregone] past I take as example, they did not sin.

187. Lāwan kēnas jāti nikin pinatyan, pinrih līnañjak kinalān sinuṅgan, sakwēh nikaṅ satwa hanēṅ alas gōṅ, suśīla duśīla wēnaṅ ya hiṃsan.

‘Furthermore, in fact, animals may be killed in any way, they can be trapped with pitfalls, snares and mantraps. All the game in the vast forest, whether it is good or bad may be killed.

188. Kunēn yadin mānuṣa liṅta tan kēnas, tumūta solah māmi jāti niṅ wwaṅ, tathāpi tan dadya manēṃwa pāpa, apak panah ŋ wāṅ parādārabuddhi.
d. ABCDE apan. A parādārabuddhi.

‘But if you say you are not an animal but a human being, then follow my conduct as a human being. Even then, I would not have sinned in any way, because I have killed an adulterous man.

189. Śilanta sāmpun kārēnō pwa dēṅku, Sugrīwa yēkā pinasāhakēnta, Tarā ya kāśiḥ rasiṅnalapta, lanā nininda kita dē nikaṅ rāt.
b. A yēkā. BDE yēkān.

‘I have heard about your conducts. You drove away Sugrīwa and you stole his wife Tarā. O, you will always be condemned by the world’.
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190. Na liñ nirañ Rāghawa satyawañya,
           Bāli ya merañ hurnēñ katuhwañ,
           katanēhan* manañin umañđem anñlin,
           mamriñ ta sirāñambah aminta matya-
* B. c. A karanēhan. CDEK katāhēnan. C mañliñ d. BC mamriñ
           sirāñambah. D māmriñ ta sirāñamba.

Thus were the frank words of Rāghawa. Bāli was silent and ashamed,
when his [secrets] were revealed. He became weaker and weaker and wea-
rily he raised himself up, trying to pay obeisance and asked leave to die.

191. Ai Rāghawātyanta mahārddhikanta,
           matikasīñ duškrēta duṣta riñ rāt,
           kunāñ ta dharmmanta taman pahīnan,
           tan ilwa matyatañ anakku dēnta.

‘O, Rāghawa how noble you are, that you kill any evildoer who commits
evil in the world. But may your benevolence be without limit, may you
save the life of my child.

192. Samañkanāriñku tasō para ñkē,
           Sugrīwa mamwīta kakanta matya,
           kunāñ ta riñ janma delaha sowah,
        a. A mara.

‘As for you my brother, come near! Sugrīwa, I ask leave to die. In future
incarnations, by the grace of the Gods, may we be brothers again.

193. Mwañ tuṅgalātañ kahananta kālīññ,
           anuñ gunun konē-unēñ kayu nya,
           phala nya madya nya madhu nya wrēddhi,
           tar hēntyā yad bhuktya ya riñ delāña.
        b. C konē-unēñ ayu nya.

‘Let us in the future be of the same abode, whether it will be a mountain
or a tree, with ripe fruits and plenty of honey, never exhausted to be
enjoyed [for ever].

194. Êkē ulahkwāri salah tēmēñ ya,
           nda tan sadé yā makadēya-dēya,
           ukur bhañärēki tukarkwāsanak,
        d. A yapan.
           tādē apan déwa Widhīki mandē.
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‘My conduct was very wrong, but the reason was not evil. It was the trick of the gods that we, brothers were fighting each other. Let it be so! Because it is God’s will.

195. Ławand [n] ikan déwa Acintya sakti, tan wèh kitāntēn parēnān pamuktya, nyā kuk ruhun* maṅguhakēn wibhūti, paṇdé nikaṅ déwa atah ya tūti.


‘Besides the powerful god Acintya [Unimaginable] does not permit us to live together in happiness. So I will go ahead to find heavenly bliss, to follow the decree of the gods.’

196. Nā lin nitye saṅ ari wēhakēn tān, kēmbaṅ eṃās riṅ hulu luh kumēmbēn, sāmpun kasimpēn kawawē saṅ antēn, mūrcchēki nichā ri hurip nirāsih.

b. ABE kambaṅ. c. BCDE masimpēn.

Thus he said, and handed over his brother the golden flower on his head with eyes filled with tears. After it was received and stored away by his younger brother, he, feeling averse to the world swooned away.

197. Solih nirēn swargga sawargga yawrēg, kadaṅ-kadaṅ yēka masō manambah, Sugriwa tātar lupa riṅ swagotra, sāsih kaḍatwan paṇasih nirāsih.

After he returned to heaven, his relatives moved forward. All relations paid their obeisance and Sugriwa, who had not forgotten his family, received the condolences of all the devoted subjects.

198. Saṅ Angadātah yuwarāja tēkā, utus niraṅ Rāghawa hētu niṅ sih, samaṅkanēkaṅ kapi wandhuwargga, winēh dēmak kapwa yathā krama nya.

Out of affection Rāghawa gave the order to appoint Aṅgada as crown prince. All the monkey-relatives were also given rewards according to their positions.
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199. Ménak tämbēk nira lawan ikanaŋ wānarātyanta tuṣṭa, kapwā yāṅsō praṇata matata yar panēmbah kabēk nya, mōrīn matwān ta yar ri sira sān Rāghawā yar panēmbah, maṅsō cūṇḍuk ta ri suku niraṅ Rāma mānkīn saharṣa.

a. C ikaṅ. b. AE panambah.
The mind of [Rāma] was at ease and the monkeys were also contented. They waited upon Rāma with respect, fully and orderly, their mind full of admiration and adoration to Rāghawā. Sugrīva’s devotion and respect made Rāma happier and happier.

200. Hāh āh nāṭhāṭiśaya ya magōn sihta taman pahīnān, tātāh magyā ta ri pamaleśā ni ŋhulun dūha siddha*, dé nyān rēn-rēn iki tēka huwus durbbalāṅ wānarāṭis, rīn lahrū ŋkān** t-alapa sira sāṅ Maithīlī satru śtriṃṇā.

*AE. **D. b. BCDK siddha. d. ABCEK ākā. AB siraṅ.

‘Ah, my lord, how great and unlimited is your mercy towards us, but we cannot return it right away. Let it be delayed for a while, because the rainy season has come, and the monkeys are troubled by the cold. With the dry season we will search for Maithīlī and destroy the enemy.’

201. Nā ta wuwus nira sāṅ kapirāja, minta kasīh ri nārādhīpa Rāma, durbbalā niṅ bala wānara hētu, saṅ Rāghuputra umom yanumoda.

Thus were the words of the king of the monkeys, expressing his gratitude to king Rāma. In the light of the trouble which had befallen the monkey-troops, Rāghuputra gave his agreement.

202. Śāmpun samayāṭūt, rēn-rēn ya ta herēn, Sugrīva maṅembaṅ, mamwīta misāṅa.

After they agreed to wait for [the end of] the rainy season, Sugrīva took his leave to return to his palace.

203. Śāmpun mamwit sīghra mulih sāṅ kapirāja, lāwan wadwā wānara māṅkīn ya saharṣa, rīn Kiśkiṇḍā muktī ta siraṅ kapirāja.

After paying homage with folded hands, the king of the monkeys, his heart filled with increasing joy, went away immediately together with his monkey-troops to Kiśkiṇḍā to enjoy the fruit [of victory]. The rainy season had come and the peacocks were mirthful.
SAPTAMAS SARGGAH
CHAPTER VII

1. Nda tatita sira sañ kapiprabhu,
bhukti tan wiṣaya nirbhayañ manah,
Rāma Lakṣmaṇa muwah sirānusup,
Mālyawān gunuñ agōn paran nira.
d. ABD paran.

Let us leave the king of the monkeys, who finds delight in sensual pleasures without fear (in his mind). Rāma and Lakṣmaṇa continued further heading for the great mountain of Mālyawān.

2. Prāpta sañ prawara Rāghawēṇ gunuñ,
šokacitta rumaras manah nira,
dē nikān aṅīn alon mirir tēka,
dūta nān rētu mahāgawē unēn.
c. A umirir.

When prince Rāghawa arrived at the mountain, his heart was filled with sadness and anguish, caused by the blowing of a soft breeze heralding the arrival of the rētu (rainy) season, giving rise to pangs of love.

3. Mēgha mogha mapupul ya riṅ lanit,
ghora ghūrṇita gērēh magēnturan,
tulya keṇḍaṇa niraṅ Manobhawa,
yan rēnō ya rumaras manah nira.
d. ABDE yat.

The clouds suddenly began to collect in the sky, peals of thunder were booming loudly, like the drums of Manobhawa which agitated [the heart] of those hearing it.

4. Syuk nikaṅ hudan agōn nirantara,
nā panah nira bhaṭāra Manmatha,
tar kanin tuwi siraṅ Ragbhūttama,
ndan tēfūh hati nirār wulat riya.
a. ABCDE nirāntara. d. Č ndak. riya.

Heavy rains poured down incessantly. Those were the arrows of god Manmatha. Ragbhūttama was not injured though, but his heart was scattered looking at them.
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5. Indracāpa ya tinon irēn lanīt,  
   lwir nikaṁ kadi rajah tamah katon,  
   yēka laŋkapa niraṅ Manobhawa,  
   yar panah priyawiyoga murcchita.  
   d. A yār.

He saw a rainbow in the sky which looked like the colour of delusion. That was the bow of Manobhawa, with which he shot at people who were separated from their sweethearts until they fell in swoon.

6. Nyēka kuntul umulih sakē sawah,  
   harṣa yādulu-dulur paḍāputih,  
   laywa-laywan īra Manmatha juga,  
   n-ton ikā īa kumētēr manah nira.

The herons were happily returning from the field to their nests flying in lines, white in colour. It is the withered flowers of Manmatha, and everyone seeing it, will tremble in his heart.

7. Tar katon wētu bhaṭāra Bhāskara,  
   dé nikaṁ jaladawrēnda riṅ lanīt,  
   yēka buddhi nira tīkṣṇa yāṅlimut,  
   dé ni moha nira wēt nikaṁ unēṅ.  

The rising sun was not visible due to the masses of clouds in the sky. His mind was like that, heavily clouded by his bewilderment created by pangs of love.

8. Māṅkin onēṅ aśekēl manah nira,  
   n-ton kilat ya lumarap nirantara,  
   luh tībā kabarabas sakiṁ mata,  
   dhairyya niṅ hati teṅuh jugānili.  
   b. BCIDE nirāntara.  c. ABCE sakē.  d. C hatt.

His heart became more and more desirous and his mind became more and more bereaved, looking at the lightning flashing endlessly through the sky. Tears flowed from his eyes, dissolving his fading determination.
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9. Tar wenañ tumahenekanan tanis,
kança gadgada gulū nirāseḵēl,
Maithili sira katon mēnaka,
nā ta hētu nikanañ tanis mētu.
c. C katon na mēnaka.

He could not hold back his tears, his throat flinched. He wanted to see Maithili in happiness [but she was in captivity]. That was the reason why his tears ran down freely.

10. Hāh samāraṇa mirir ya lor kidul,
sañ jiṭeṇḍriya hanēṅ alas tuwi,
b. ABCDE bhāṣita.

b. Ah, the breeze is blowing from north to the south, taking along the fragrance of the lovely kadamba flowers. Even the passionless [ascetics] in the forests would truly be thrown into confusion.

11. Mopēk ambēk iñ anon pētēṅ pēpēt,
andhakāra tamatan pasiṅkaban,
tulya paṇjara bhaṭāra Manmatha,
sūkṣma tar pagamēlan katon tuwi.
b. ABC tamatar.

b. Sad is the heart of the pessimist who sees only darkness all around, darkness that in no way will lift. It is like the prison of the god of love (Manmatha). It is tenuous, hard to grasp, but it exists.

12. Nyaṅ kunaṅ-kunaṅ Anaṅgadīpa ya,
tar paḍēṃ paḍa-paḍān kēḍap-kēḍap,
manraraś-rarasakēn manah mibēr,
hāh manahku barbin tumon ikā.

b. The firefly is the fire of Love (Anaṅga). It cannot be extinguished, it flares up once and again, it flies away leaving the mind in confusion. O, my heart is disturbed on seeing it.
13. Len kilat marimist matahulap, gla na kagyat aku dé nya yan larap, tan lan pwa ya hila wawa mu wah, hah mah juga ya médi manlaré.

'Besides the lightning is tormenting my dazzled eyes. I am sad and startled by its flashes. Just one flash and quickly it disappears. O, it is highly irritating and agonizing.


d. A nya.

'What kind of sound is the sound of a thunder clap? To me it is like the twang of a bow. The god of Love is shooting at [everything in] the world and the thunderclap is the sound of his [bow] and arrows.


b. ABCD mäs. d. AD lukân.

'It is clear that Manmatha is shooting at [everything in] the world and he has put golden feathers on his arrows. Those are the flashes in the sky. Ah! Manobhawa [god of Love]. You are tireless.

16. Catakamuhara kûn jugân uni, harça yan syâni ikâ priyâ nya wêh, mârmadoh ya sakarên maluy masô, mêdi riü madanawédanâtura.


'The cäta-ka-bird causes also tender woes with its call. Lovingly it calls its partner. She was away, now she comes back, harassing the feelings of one plagued by pangs of love.
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17. Nyā n añin ya* winalinku oșadha, šītalatīsaya tīs nya riñ awak, nādān apuy juga hidēpku** tar pahi, šīrīna tēki hrēdayańku yāgēsōn.


'I think that the breeze will be a cure. It is very cool, refreshing to the body. Then it proves to turn into fire, with no difference at all. My heart is burnt away into ashes.


'I think it is better that the peacock goes away. I am most disturbed by its voice. How could it know, that I am distressed, separated from my great love. I am most perplexed, languishing with yearning.

19. Nyā n hudan tan anumāna riñ kasah, médi riñ kinawaśākēn in lulut, tan parāryyan amēwēh nirantara, hāh warēg [g] aku huwus rikañ lara.


'The rain has no compassion for those in separation, but taunts people in the grip of desire. Continuously it increases in rigour. Ah! I am fed up with this excruciation.

20. San mahāmuni hanēñ alas kabēh, kölan in dañū-dañū tatan lēgō, wēt nikañ diwasa rèn-rēn an̄géges, mohitāta sīra linku tar suka.

d. A mowitāta.

'The great monks who live zealously in the forest were patient in the past but because of the freezing rainy season [at present], I think they are [also] troubled and unhappy.
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21. Nya ñ wiwuñ muni lawan manuk humuñ, 
tulya matyana ikan kënñi unëñ, 
moni tar pahuwusan rikañ kulëm, 
hah tan érañ anidídi manlarë.

'The croaking of the frogs and the warbling of the birds appeared to be 
killing those lovelorn ones. They croak through the night. Ah! Shame-
lessly they are harassing [me] to death.

22. Jänakí mapa kunañ laranta wëh, 
tan kasah danu-daññu saké ryyaku, 
hah-ah-o lalù lalis nikan Widhi, 
wëh kitări mapasaha sâhasa.

'Jänakí how unhappy you must be. You were never separated from me 
for long. Ah! How cruel is Fate who allows you to be separated violently 
[from me].

23. Tëbra tékana unënku tan sipi, 
riñ lañit athawa riñ alas tuwi,       durbbalâlara matañku yan wulat, 
kapwa hëtu nikanàñ unën kabêh.

'My longing is terrible, beyond description. My eyes ache severely when I 
look into the sky or to the woods. All gives rise to memories.

24. Riñ kidan katutur in wulat marûm, 
riñ liman katutur in [û] ulah wagëd, 
riñ wulan katutur in mukâbuñah, 
hah hayunta mañawësa ri ñhuluñ.

'My memory of your sweet look is kindled by the sight of a deer, the ele-
phant reminds me of your elegance, the moon of your brilliant face. Ah! 
I am possessed by your beauty.
25. Wway nikan lwah adalèm ya cañcala,
   ryyak nya tulya halisanta yañcala,
   rambutiñ mrik anigèl ya tàkiris,
   byakta liñku gèluñanta yàkila.

   'The water of the deep river is flowing, its ripples are like your eyebrows
   moving. Shining are the feathers of the dancing peacock. For sure, I say,
   it is your brilliant hairknot.

26. Haña sa kapwa ya mibèr ya tåñalor,
   wêt nyunèhku harikà kunên muni,
   nà swaranta ri hiçèpku tan pahi.
   b. CB Mànasà. d. ABDE tar.

   'The swans are flying to the north, proceeding towards the lake of Manasa.
   Because of my longing [for you] I think their voice sounds exactly like
   yours.

27. Komalàñ Malaya mårutomirir,
   rùm nya sumrak umarèn iruñ sumàr,
   tulya gandha ni pipinta yak hidèp.
   a. ABD komala. C komala.

   'The breeze blows softly from the Malaya mountain, kissing the déwataru
   (divine-trees) of the forests. Its fragrance spreads around, thrilling my nos-
   trils, it's the fragrance of your cheeks, I guess.

28. Kàla niñ rahina tan makùn dahat,
   kwèh tononku riñ alas ya làlana,
   tarinonku ta paran [n] ikañ manah.
   d. ABC parañ.

   'At day time I do not long a great deal, I see many things in the woods
   that heal, at night time I am lost in affliction, aimlessly my mind wanders
   without direction.

29. Pràrthananka wèñi yèka méngala,
   nityakàla rahina kunên lànà,
   hàh lukan wita gèlana ni ñhulun,
   yan* kanên-anèn atah kîten kulèm.
   * ABCE. d. A kanên atah. DK yat.

   'I wish that the night would be brief, and it always daytime be. Ah, I am
   weak and in grief, at night the memory of you is haunting me.
30. O katañaḥi ṅ alaraṇāraṇ makuṇ,  prem[m]akēn kasula tan pijēr pwa wēh, tan hanānraṣa sawēt nikaṇ huyān, hāh wiyoga kadurus niroṣadha.

   'O, I wake up [at night] seized by the agony of love, kept awake I could not fall in slumber, I have lost my taste and feeling because of my suffering, Ah, there is no cure for the pangs of yearning.'

31. Nahan ta ya tanis nirān hana rikan gunūn Mālyawān, ikaṇ wēnī tamar kējēp* maṅēn-aṅēn priyā Maithili, nirantara sirānaṇis kapatī tibra dē niṇ lara, ah āh kadi ta sēwu warṣa ikanāṅ unēṅ sakṣāna.


   Thus was his lamentation while he stayed on the mountain of Mālyawān. At night he could not sleep, troubled by the memory of his beloved Maithili. Continuously he cried his heart out. Ah! A second of longing seemed to last a thousand years.

32. Nda tātita ikaṇ ghanāgama tēkaṅ śārātkāla wēh, wiśuddha malilaṅ lanit kadi ta buddhi saṅ paṇḍita, ikaṇ jalaṅa tulya mohā nira kapwa yasāṅ hilaṅ, katon hana ta haṅsa śuddha kadi buddhi satwāputih.
   a. E. śārātkāla.

   The time of cloudy days had gone. The dry-season had come. The sky was pure and clear, like the mind of the ascetic. The clouds before were like his bewilderment, [now the sky is] like the pure sattwa (goodness) of the mind [of an ascetic].

33. Mulat ta sira saṅ Raghūttama rikan lanit nirmmala, tinon nira bhaṭāra Candra mawēlū sēdēṅ pūrṇama, kadi pwa muka saṅ priyā Janakarājaputri n-hidēp, wawāṅ sira kataṅguhan r-ujāri tēka saṅ Lakṣmaṇa.
   c. A kadi.

   Raghūttama looked at the flawless sky. He saw the full moon, perfectly round. He thought that it looked like the face of his beloved Janakarājaputri (daughter of king Janaka). Suddenly he realized [that the rainy-season was over] and said so to Lakṣmaṇa.
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34. Arin'ku wula'ti n la'niit hana ta hansa haršānlaya'n, mamēt talaga harša'yan muni kabēch nya konēn-unēn, awa's ya iki lahru liiku samayanta yēkin tēka, ah adwā tikana'n kapinda'ra samaya nya yā tan tuhu.
a. BE wula'ti.

'My brother, look at the sky! Beautiful swans are flying heading for a lake [I think] that they sound so happy. Clearly the dry season has come, the time agreed upon. Ah! the king of the apes has lied, he has not held to his promise.

35. Lawan wēnān ya'paradha n-alupā ika'n wānara, ikana samaya nya ŋūni lalu* dhūr'tta tatan tēka, alah pijēr amukti tan tēnā-tēnēn la'niit yālila'n, satējā hana tārakā tuwi lukan pwa tan ton ika.
   * ABE. a. ABCDE yomarāwa. b. CDK ŋūni dhūr'tta. c. D teñé.

'He dares to make an offence, that ape is negligent. He does not come, his promise formerly is a gross deception. He has enjoyed luxury all the time, without looking at the sky from time to time to see whether it has cleared or not. It is clear now, with stars even. Ah! He is really blind not to see them.

36. Rika'n rahina tar wēnān mētu kunān pijēr yāturū, mata'n nya tar īnōt-īnēt hayu nika'n sarojānēdēn, pramāda ma'nēn ak kapijēran ya dé nīn suka, ah-o tan atakut ya milwa ri kakā* nya Bālīn pējah.
   * A. b. C īnēt-mi'nēt. d. BCDEK kaka.

'At daytime he could not go out because he had to sleep, thus he could not see the beauty of the lotuses in bloom. He is negligent, lost in pleasure and delight. Ah! [Apparently] he is not afraid to follow his brother Bāli in the death.
37. Jenêk lawan anak rabi nya ya dumêh nya mohâ kunañ, ariñku laku tât parería usönta haywatakut, ikañ plawaga dušta wêhi-ta wuwas anuñ mañlaré, apan ya rumuhun tan atwañ i kitân wênañ madwa ya.

‘He is pre-occupied with the reunion with his wife and children. That makes him thoughtless. My younger brother, go to him quickly. Do not be afraid. Speak to that stupid ape with harsh words until it hurts, because he has done first by not respecting you, lying to you.

38. Parigraha jugênivô nya tan ânêñ-[n]ânêñ mitra ya, magoštî mainînum warêg madhu ya iñku mattawêrô, nda tan wawa-rêhô ri hêtu ni hayu nya hâh moha ya, matañ nya laku tât parât ujari yan mapambêk nikâ.


‘He indulges himself only in sex with his wife, he does not think about his friends. He talks and drinks, and gets drunk on honey, I say. He does not remember at all where all that luxury came from. Ah! He is stupid. Therefore go! Tell him that he is sinful.’

39. Raghuttama nanah ta lîn nira madêg ta sañ Lakşañâ, widagdha wihikan sirâñinaki cîta sañ Râghawa, laras ya pinikul nirâr laku maréri Kişkindhaka, datêñ sira rîkañ guhâ kabalasah ikanâ* wrê mu-lat.


Thus said Raghuttama. Lakşmana stood up [and went]. He was experienced and good at appeasing [the mind] of Râghawa. Taking his bow on his shoulder he went to Kişkindhâ. Seeing him heading for the cave, the monkeys dispersed [everywhere].

40. Kapi prawara Mâruti pranata yar panuŋsuñi masö, sagorawa sirâr pakon ta tumamâ rîn abhyantara, masuk sira sañ ârya Lakşmana kapîndra sîghrâr parêk, manêmabah umusap lêbû ni suku sañ Sumitratmaja.


The monkey hero Mâruti came forward to meet him. Respectfully he invited him to enter the audience hall. Prince Lakşmana entered [the hall] and the king of the monkeys soon appeared [before him], paying homage by wiping the dusts off the feet of the son of Sumitërâ.
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‘I am a negligent slave, indulging in luxury instead of coming [to you]. Please, accept my humble apologies. It is very bad [of me]. I was lost in the luxury you gave me, until I became neglectful of the agreement [to come] when the dry season has come, because I am too pre-occupied.


d. BCD sakahanan nirān.

‘Now I will order the monkeys to depart. Do not worry. Order the monkeys to search all the mountains and forests, how impassible the forests may be, the search will be carried out. Wherever Janakarājaputrī be staying, she will be found.’

43. Saṁ Sugriwa nahan ta liṅ nira ri saṁ Somitra maṅkat sira, n-kon tēkaṁ bala wānarāmriha kabēh tātan hanaṁ kāntuna, śighraṁ wrē inatag ḍateṁ kakurutug maṅso kabēh maṅrakēt, saṁ Somitra maṅeṁg sirāndulūrakēn saṁ Sugriwāgyā sira.

Thus said Sugriwa to Saumitra (the son of Sumitra) then went, giving the order to the whole army of monkeys to go along without even one remaining behind. As the monkeys received the order, they swarmed from all directions, dancing, Somitra stood up quickly followed by Sugriwa.

44. Śighra prāpta ri Mālyawān dadi maśō cuṇḍuk siraṁ Rāghava, saṁ Sugriwa huvus maṇēmbah umarēk taṁ wrē kabēh maṅrēpa, sāṃpunyān pranatān palūnguḥ abukuh matwan tumunkul kabēh, dēnyār ton sira saṁ kapiśwara maśō mojar i saṁ Rāghava.

Thus said Sugriwa to Saumitra (the son of Sumitra) then went, giving the order to the whole army of monkeys to go along without even one remaining behind. As the monkeys received the order, they swarmed from all directions, dancing, Somitra stood up quickly followed by Sugriwa.
Soon they arrived at Mālyawān and came forward to meet Rāghawā. Sugrīwa paid his obeisance and the monkeys crawled forward to seek audience. Then they took their seats and respectfully bowed [before him]. When the king of the monkeys saw Rāghawā, he came forward and spoke:


b. ABCDE kṛētāṅhā. c. ADE tar. B tād.

'O, my lord, please accept my humble apologies because I have not been truthful and have lied to you. I forget about my promise to come, and kept away, living in luxury, as if I have attained it myself. I have not thought about your mercy towards me. I am stupid, I am too slothful. I am really foolish not to remember friendship, and not to realise that I have been cared for, the more to return the favour.

46. Lawan jāti nikan wyamoha tumēmu n bhogāwērō yā lucrpa, tan wrūh riṇ manānuṅgrahē ya māhiwān saktēn inak kēwala, ndan lotatya narēndra ri nḥulun apan muḍātīmūḍādhamā, saṅkē pēt naranātha hētu ni tutur niṅ mūḍa yēkīn tēka.


'Besides it is a characteristic of a stupid one who finds luxury to lose his head due to self-indulgence. He does not recognise his benefactor and does wrong things due to his pre-occupation with pleasure. Therefore forgive me my lord, as I am stupid, debased and dumb. It is because my lord has reminded me, that your foolish slave has come now.'

47. Na lin saṅ kapirāja tuṣṭa sira saṅ Rāmanrēṇō* akṣama, n-ton taṅ wrē maśīlāṣēṅk ya hībēkan tēkaṅ gunuṅ Mālyawān, byakta n Rāwaṅa śīrṇa dé nika kabēh apan mahāsaktī ya, nā lin saṅ Raghuputra trēptī mulat in wrē wīra sāṃpun tēka.

* AB. a. CDEK Rāmāreṇō.

Thus said the king of the monkeys. Rāma was happy to hear his apologies. He observed that the monkey troops making their audience were numerous, the mountain Mālyawān was full of them. Rāwaṅa will surely be destroyed, as all of them were of great strength. Thus thought Raghuputra with satisfaction, looking at the assembly of the monkey warriors.
When all the monkey-troops had assembled, Maruti, Nila, Angada, Jambawan, and all the commanders of the monkeys went forward. They were heroic in the strife to accomplish their task which was difficult as the four ocean were very deep. The king of the monkeys Sugriwa spoke to them.

Hey Nila, Angada, Jambawan! Go and accompany Maruti who will be ordered to ascertain whether queen Sītā is in fact at the palace of Lēnka. That is the purpose, and this is the way. Go southward from Mālyawān along the slopes of the mountains and press on until you come to the south sea.

After you pass the ocean look for the mountain of Suwēla. When you arrived there, stay there overnight. Be on guard! Sleep in turns. There are many wild demons roaming there at night-time. So, that is why you have to be careful. And when you [find] Janakātmajā (the daughter of Janaka) in the city of Lēnka, observe her.

And when you [find] Janakātmajā (the daughter of Janaka) in the city of Lēnka, observe her.
'Do not speak to her openly when you find Maithili (the princess of Mithila). Enter the quarters secretly, look to north and south. If you see a lady in sorrow and distress and weeping, come forward and question her. But if she is talking [to others] listen [to her].'


b. C. Āmri-mṛiḥa.

Thus said the king of the monkeys. Then in turn Rāghaṇa spoke: 'Hey Māruti, be careful in all your movements while you are in Leṅka. Take along this ring of mine, give it to Maithili when you find her. The purpose is that she will then believe that you are my messenger.'


Thus said king Rāghaṇa. Then Māruti stood up and went. Besides Nila, Aṅgada and Jāmbawān there were 40,000 monkeys accompanying him. They jumped into the air, their red fur shone; like the energy of ten thousand suns was their power.

54. Luṅhā n dūṭa madēg ta saṇ Śatabali wrē śakti śīgrāṇalor, ūkānēṃ paschimadēsa yēka pinaran dē saṇ Susēnār laku, wētaṅ dhēsa paran niraṅ Winata wēt niṅ gyā lumumpat kabēh, lāwan wrē śata koṭi saṅkya ya tumūṭ sārdūlawikrīḍita.

b. A ūkānē.

After the departure of the messengers, Śatabali, a powerful monkey stood up and went swiftly to the north. Susēna went to the west, whilst Winata went to the east. They jumped swiftly away, followed by one million monkeys who were like playful lions.
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55. Atha lumaku'n wrayasasaran, tucapa tika'wat anidul, saka ri pakon Raghutanaya, makajuru san Pawanasuta.

So all the monkeys went their ways at Raghawa's order. Let us tell about those going to the south, under the leadership of Pawanasuta (son of the Wind-god).

56. Krama tēka ta'n kapibala ri'n, giriwara Windhya ya maruhur, mregapati sinha ya matakut, makabalasah twaritagati.

Then these monkey-troops came at the excellent and high mountain of Windhya. Tigers and lions were afraid, and dispersed to all direction at full speed.

57. Śikara nikari giri bisama, wvara kali lunka hana juran, lwah adalēm adbhuta ya trēbis, haliwatan in prawagabala.

The top of the mountain was dangerous, with many rivers and ravines full of boulders, and deep rivers with steep banks. All of those were passed by the monkey-troops.

58. Paḍa ya humu'ni rikanan alas, makakarasāk ya masusupan, hariwara sinha kapelēnēn, kapatuli kapwa ya Malayū.

They made uproar in the woods, they rushed through the undergrowth. The lions were surprised, and deafened they ran away.

59. Saka ri sukēt nikanān alas, tuwi giri Windya ya maruhur, kapi ya manēl paḍa ya mēhāh, dinakara tikṣṇa mamanasi.

Because the forests were so impenetrable, and the mountain of Windhya was so high, the monkeys were exhausted and complained about the extreme heat of the sun.

60. Kapibala durbbala malapā, manēlih alah warēg anusup, saka ri lapā nya mari humu'n, kadi ta tasik sthiti ta teḍuḥ.

The monkey-troops were troubled and hungry, exhausted by much walking through the bushes. Because of hunger they were no longer noisy, like the ocean still and abated.
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61. Hana ta šilātala maratā.
   kapi maruhun-ruhunan anōb,
   *ACDE.  b. BK nya marēnēb.
   kayu-kayu hōb nya ya* marēnēb,
   paḍa maguliŋ-gulihani anēl.
There was a flat and wide stone, shaded heavily by the trees. The monkeys, competing with each other, ran to shelter and rolled over and over from exhaustion.

62. Hana ta manuk madulu-dulur,
    kapibala kadbuta ya mulat,
    *ABCD.  d. EK mañiñēt.
    mētu saka riṅ giriwiwara,
    paḍa mañadēg mañiñēt-iñēt*.
Then the monkey-troops saw with surprise birds, the one after the other, coming out of a cave. They stood up and looked [at the birds] attentively.

63. Dadi ya manon wiwara guhā,
    wigata bhaya ŋ prawagabala,
    *ABCD.  a. BCD rara.
    ikana lawaṅ nya katatakut,
    tama ta mañōb makakurutug.
And so they saw the aperture of a cave, a dangerous looking opening. But the monkeys fearlessly entered [the cave] together to find shade.

64. Satama nikan kapi ri dalēm,
    atiśaya bhāswara sumēnō,
    *ABCD.  a. BCD rara.
    hana ta umah dhawala putih,
    ya ta tinēmu nya paḍa masō.
When the monkeys were inside, they came to a house, white and shining very brightly. They went forward,

65. Anēmu ta yānakēbi rara,
    kadi ta wulaṅ juga gumawan,
    rahayu sulakṣaṇa manulus,
    ya ta kumēmit [r]ikanaṅ umah.
    and met a young maiden, truly beautiful and well behaved. She shone like the moon. She was the wardress of the house.

66. Gumuyu masō ya tan atakut,
    wwayatiśayēṅ mahēniṅ atts,
    tēka ya mawēh phala matasak,
    ya ta panamuy nya suci marūm.
Smiling she stepped forward fearlessly, and gave them ripe fruit and water, very clear and cool. These were her offerings [to the monkeys], pure and sweet.

67. Dadi ya tumakwani ikanaṅ,
    prawaga hūwus nya ya tinamuy,
    suka paripūrna paḍawarēg,
    duga-duga yan pawara-warah.
So she asked the monkeys, after they had eaten to their fill, [about their destination] and they told her frankly:
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68. Wwara sira Rāghawa karēnō, sira makadūta kami kabēh, lumaku kion lumawada sañ, Janakasutā sira tinawan. 
a. ABCD wara.
'The well-known Rāghawa has sent all of us to investigate [the whereabouts of] Janakasutā who is kept captive.
May we ask about the builder of the cave, and of the house? Please, tell us.
70. Lawana ika sañ dumadi kita, syapa pañaran nira* karēnō, kita ta rarāhayu saphala, sañapa ūranta warahaken. 
*ABCDE. b. K pañaran karēnō.
'Also about your parents. Who are their renowned names? You are a perfectly beautiful young lady. What is your name? Please tell !'
71. Nā lin nikanañ wré, mojar tikanañ stri, māprēśna kabēh nya, kanyā tanumadhyā. 
a. CD tikanañ.
Thus spoke the monkeys, asking simultaneously. The slim (waisted) maiden answered:
'A king of demons, called the unequalled Wiśwakarmma built this house and the cave.
73. Sāmpun swarggasthāna* sira, prastāwa binajra dé bhaṭaréndra, sāṅkā ya tar pahiñan, umaristākēn [n] ikañ prēthiwi. 
*a. K swarggasta. b. ABDE binajra. 
'He has returned to heaven, killed by the weapon of god Indra, because he (the demon) had devastated the earth beyond limit.
74. Aku iki dānawakanyā, nārāñkarēnō Swayemprabha nāma, dānawarāja bapānku, praśastēbuṅku* Mērusāwarṇī. 
*a. BCDE. d. ABCDE. Mērusappārṇī. K praśista. 
'I am a demon-maiden, renowned by the name of Swayamprabhā. The demon-king was my father and my famous mother was Mērusāwarṇī.
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‘If you want to arrive in Lēnka quickly, just in a matter of minutes, I will help you all, but you have to cover your eyes and do not peep.’
Thus were the words of the demon-maiden, intending to deceive the monkeys, nothing else, because she heard that they were heading for Lēnka. She was spiteful and full of malice.
77. Swabhāwa niñ dānawa rākṣasātūṭ, samitra jātī nya ulah nya tuṅggal, nahan ta hētu nya dumēh ya mēlik, mighnēkanañ wrē magawē ta māya. d. ABDE māya.
The nature of demons and giants are alike. They are alike in nature and conduct. That was why she hated the monkeys and wanted to harass them by putting a spell upon them.
78. Samaṅkanañ wrē tamatar wihañ kabēh, sirān Hanūmān tuwi mogha mohita, wijah kabēh mrēm matukup-tukup mata, tatan hanāṅtah tumahā ya baṅcana. c. ABCDE atukup-tukup.
Meanwhile all the monkeys were willing. Even Hanūmān was completely fooled. All together they covered their eyes and none of them suspected [her] of a deceit.
Because they had travelled for a long way, they were tired and wanted to arrive at their destination as soon as possible. That was why they agreed [to the idea of the demon-girl]. While their eyes were closed, a spell was put upon them. They did not know that they were brought out of the cave.
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80. Tinonya tawak nya ri hēn nikañ guhā,
wimoha tan wruh wulañun hilañ tutur,
salēk rikañ* sakṣaṇa mātra yar hiḍēp,
dumēh nya māyā nikanan Swayēmprabhā.

*SABCDE.  c. K rika.

[Suddenly] they realized they were outside the cave, and were confused and could not remember anything. A month seemed to become just an eyewink. That was caused by the spell of Swayamprabha.

81. San Āṅgada glāna sirān-en-[n]añēn,
taman tēmuñ buddhi hilañ hiḍēp nira,
sasoka māśa humēnēn saniścaya,
hanēkanāmbēk nira mātya riñ [n] alas.

Sadly Āṅgada tried to remember, but in vain. He lost his retentiveness. He was worried, hopeless and silently he resolved to die in the wilderness.

82. Samaṅkanātāh kapiwīra Jambawān,
tumon sirān Āṅgada śoka mānasā,
manah niropēk wulañun hilañ tutur,
tumūta mātyāku nahan ta liṅ nira.

b. AE śokamanasa.

The monkey hero Jambawān felt likewise, when he saw Āṅgada in deep sorrow. His mind was blank, and he too lost his retentiveness. ‘I’ll join him in death,’ [thus] he thought.

83. Sirāṅ Hanūmān milu śokamanasa,
tumon sirāṅ wānarawrēddha Jambawān,
ndya dona niñ jiśita nirguñān hanā,
umilwa mātyāku nahan ta liṅ nira.

Hanuman was also worried when he saw the old monkey Jambawan. “What is be the meaning of my life? My existence is useless, let me die also.” So were his thoughts.

84. Satūt niraṅ wānarāwīra Māruti,
tumūt ikañ wrē sahana nya duhkita,
sawismrēti ūkā pāḍa tan hanāṅ tutur,
pinatyākēn yēka awak nya riṅ gunuā.
Then the monkey-hero Maruti joined him, and all the monkeys joined them in their grief. They all had lost their retentiveness, none of them could remember anything. So they wanted to kill themselves in the woods.

While the monkeys were in great distress and misery, there came a bird as big as Garuḍa, called the dangerous Sampāti. He approached the moaning host of monkeys.

His body was featherless and shiny, his beak was pointed and sharp. On seeing him, the monkeys were afraid, and all became more and more apprehensive.

Ah, ah. [We are] wicked, debased and unfortunate. Though called messengers, we are only phony ones, because of the spell of Swayamprabhā we do not know where to go, to the north or to the south.

'O, you are very excellent Jatāyu. You have rendered benevolent service to your friend. You had told Raghawa, the son of Raghū, when you met him in the vast forest.
89. Kami* pwa yātyanta krētaghna durnaya,  
taman walēs sah Raghuputra Rāghawa,  
apā gunāṅku** mahurip ya tan padon,  
mataṅ nya tānhiṅ péjahāta mēnaka.  
*S. **S. a. ABCDEK kita. c. ABCDEK gunantat.

'On the other hand we are ungrateful and full of misconduct. We do not repay the goodness of Rāghawa, the son of Raghu. What the use is it that we live, it is purposeless. Therefore it is better to be dead.

90. Kuyaṅ manuk rodra kagendra tulya ya,  
magōṅ malandēp ta patuk nya bhīṣana,  
masō tumandāṅ kadi mṛētyu yak hīḍēp,  
sabhāgya yan māṭya ta linku dé nikā.  
d. B na.

'This is a dangerous bird, like the king of birds. His beak is big, sharp and dangerous. He comes forward to attack us like the god of Death. I think it will be better that we are killed by him.

91. Ikē śārīranta ya wēhakēn huwus,  
rikaṅ manuk glāna wibhukti yālapā,  
sawēt nyan aulīh malimōr ta yan laku,  
lukan pwa nohan ya tumēmwakēn kita.  
d. D doha nya.

'Let us give our bodies to him. The bird is sad, without food and hungry. Because of hunger, he walks slowly. It is lucky that he found us.'

92. Nahan ujar niṅ bala wānarālara,  
masō ta mojar ikanaṅ manuk magōṅ,  
nḍya donta hē wānarawīra kottama,  
rīkēṅ gunuṅ Windhya atīta durggama.  
a. A wānara lara.

Thus were the words of the monkey warriors. The big bird stepped forward and spoke: 'Where do you want to go, O, excellent monkey heroes? The Windhya-mountain is quite impassible.
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93. Anēn-[n]ānēn towi tamar* tēkēriya,  
lawan ruhum nyātīsāyēn suktē tēmēn,  
kitāt** para ūkē aparān prayojana,  
matan nā nya tēsā sahananta duhkita.  
*B. **B. a. A tama.  CDEK tamatan.  c. ACDEK kitat.

'Even Mind could not come here, and it is very high and very thick. What is your purpose in coming here, so that you have all fallen into this sorrowful state.

94. Lawan sinānguhta* awakta duryyasa,  
Jātāyu yēkā pinujinta sajjana,  
ariṅku kāsihku ikā taman kalēn,  
prasāsta Sampāti naranī rīn jagat.  
*ABE. a. CDK pinānguhta.

'And you regard yourself as umēritoryous. You praise Jātāyu as being a good man. He is my beloved brother no-one else. My name is kown to the world as Sampāti.'

95. Patatri* Sampāti nahan ta liṅ nika,  
wawāṅ ta mojar bala wānarāwarah,  
kamīkēn dūta nīrāṅ Raghūttama,  
marā ri Lēṅkā ya pakon irē kami.  
*S. a. ABCDE patāti.  K patatu.

Thus said the bird Sampāti. Quickly the monkeys replied: 'We are the messengers of Raghūttama, ordered to go to Lēṅkā.

96. Priyā niraṅ Rāghawa dewi Jānakī,  
sirēkā pētēn mānī yar hanāhurip,  
nda tan kasiddhēki pakon irē kami,  
matan nā kāmbuh kami şokamānasā.  
d. ABCDE kita.

'Rāghawa's beloved wife Jānakī was the one we were ordered to find out, whether she is alive [or not]. But his order [to us] will not be successful. That is why we are burdened by sorrow.'
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*AB. c. CDEK ya.

'We promised to return within one month. That time has lapsed long long ago. Lack of success is the reason for our disgrace. Therefore come forward, kill us and eat us.'

98. Na lin nikaŋ wré paḍa mätya don ikä, Sampäti mäsiŋ umuwah siromajar, ah-o lukan käsîh-ashta mohita, amogha mäsä wulaŋun kurau tutur.

Thus said the monkeys wishing to die. Sampäti spoke again sympathetically: 'Ah! How pitiful and confused you are. Extremely hopeless, bewildered and thoughtless.


'You want to kill yourself, regarding yourselves as unmeritorious. What is the use of dying without a cause. Stand up! Pull yourselves together and go on with your task. You will succeed in your mission. Go straight southward.

100. Yapwan panon rājya umah hémas kabëh, umuŋgui puńcak nikanāŋ gunuṅ magön, ya teka Lēŋkā kahanan niŋ apsari, tatan pahi mwań Himawān ikań hayu.

c. AB ya.

'When you see a city, on the top of a great mountain, with houses built of gold, then that is Lēŋkā, the abode of heavenly nymphs. Its beauty is not different from that of the Himalayas.
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101. Lëwih sakêнь swargga hayu nya kâdbhuta, tahan'kwi Lënkâ sari niň jagat kabêh, bhaṭāra Dhâtā gumawé ya tan kalên, ulih nirâmîrih ya dumêh ya ujwala. d. ABDE yolîh.

'It is surprisingly more beautiful than heaven. I think Lënkâ is the essence of the whole world. God Data founded it nobody else. That is why it has that radiance.


'The renowned Waiśrawana, the god of wealth, was the king there in for-gone time. [Because] he was defeated by Râwaña, that is why he moved to Alakâwati.


'This Râwaña, although he is victorious and has beaten the world, and there is no-one who has not been subdued by him, he too truly will be killed in battle by you, because you are all powerful and strong.


'Therefore do not worry! Stand up, carry out the order of Râghawa. May Janakâtmajà be found, in the palace of Daśânama.
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105. Taman mṛṣāwāda wuwusku satya ya,
prayojanantāt laku dūta dadya ya,
awās ya tuṣṭā nira sañ Raghūttama,
sawēt ni pamrihtani umēt priyā nira.
a. AE tamat.

‘I do not lie, my words are true. Your mission as messengers will be successful. Surely Raghūttama will be pleased with your endeavour to find her.’

106. Kagendra Sampāti nahan ta liṅ nira,
tumaṅguhi n wānara kapwa yātutur,
madēg ta lunhā sahana nya harṣaja,
tēkeṅ gunun kyāṭi Mahēndra parwwata.
b. AD tumaṅguhi.  B tumaṅguhi wānara.

Thus said the king of birds Sampāti, addressing the monkeys who regain their awareness. They stood up and departed happily and arrived at the well-known mountain of Mahēndra.

107. Tēka nya riṅ pārśwa kidul saharṣa ya,
maṅan [n] ikaṅ wwa-wwahan in [ń] alas matōp,
sakēṅ gunun n-ton ikanaṅ tasik kidul,
laṅit jugēṅ lwā atighora ghūrṇita.
c. A sankē.  BDE sankēn.

They arrived safely at the south slope and eat their fill of the fruit. From the mountain they could see the ocean, as vast as the sky, booming thunderously.

108. Ikaṅ tasik ryyak nga humun nirantara,
lanā tumampuh suku niṅ gunun makas,
kadi pwa sakrodha ya héwa riṅ gunun,
ri dé nga tan ton hayu niṅ pradēsa lor.

The sound of the breakers of the sea was tremendous and pounding endlessly onto the rocky foot of the mountain. It was as if the sea was angry and resentful towards the mountain, because she could not see the beauty of the regions to the north.
109. Lawan [n]ika lwir nya kadi pwa yâwêrô, sadarppa dé niñ manîratna tar malah, anêka tolah nyan alah wimohita, swabhâwa niñ sîr ya nîmitta riñ wêrô.
a. B läwan.

Furthermore it seemed that the ocean was drunk, it was in high spirit because of the jewels and precious stones found there in plenty. Of all kinds can be the foolish behaviour of those who possess beauty, the cause of madness.

110. Aninya mîdres ya lanomîrir matts, kadi pwa yośwâsa nikañ samudra ya, ahos ikâmbêk nyan alah wâreg dahat, minum [m] ikañ lwah humîlî nîrantara.
d. ABCDE minum ikañ lwah umilî nirântara.

A heavy wind continuously blew and it was cold as the breath of the ocean. His mind was at ease as he had drunk to his satisfaction the water of the rivers flowing hereto incessantly.

111. Jenëk ikanañ wâñara umulat riñ, jaladhi humuñ ryyak nya pañça manêmpuh, dadi tumurun wâñara sahana nya, ri têpi nikañ sâgara paranya*.
* ABE. d. CDK ya paran.

The monkeys were absorbed looking at the ocean with the noisy breakers falling upon the beach. So the monkeys went down to the edge of the ocean.

112. Tëka ya marârryyan pañça ta manonton, makara urañ riñ karañ akaramkam, hana ta iwak wē pañça ya lumumpat, gumuyu kêkêl wâñarabala dé nya.
b. C huran.

On arrival they watched the makaras clinging to the rocks. There were also dolphines leaping around. The monkeys laughed heartily at them.
While the monkey-heroes were indulging in watching the fish, Aṅgada gave the order to proceed. Māruti stood up, because Pawanaputra was the leader of the messengers. He stood up and went away, leaving all the monkeys behind.
1. Atha mēsat ta siraṇ Pawanātmaja, 
gagana yēka hawan nira manlayaṇ, 
Garuḍa Sūryya ni aṇin tamatar papaḍe, 
laku nirādbhuta śighra manojawā. 
c. B tamātta.

Thereafter Pawanātmaja flashed away through the air. Garuḍa, Sūryya (the Sun-god) and the wind were no equal [to him], as his speed was astonishing like the speed of the mind.

2. Kadi dēwākara tēkana yar katon, 
wulu nirojwala tējamayaṇ katon, 
tuwi malit* madawā kadi cāmara, 
kapilawarṇṇa apūrwwa ri bhāswara.
* C. c. ABDEK tuwin alit.

He looked like the sun, his fur shone exceedingly bright, fine and long like that of a yak (cāmara), reddish-brown of colour and extremely brilliant.

3. Pinahagon nira tēka awak nira, 
katatakut kadi parwwata manlayaṇ, 
umēletuk sira śighra uminḍuhur, 
grahaganārkka* wulan ya katunkulan.
* A. d. BCDEK grahamārkka.

He made his body big, and looked [very] terrifying, like a flying mountain. He sprang up in a flash, and came above a group of planets, sun and moon.

4. Jaladhi dhairyya guṇa nya tatar paḍe, 
ıkana dhairyya niraṇ Pawanātmaja, 
aṇin-[n] aṇin nira ghora ya ēhūrṇita, 
pralaya bāyu paḍa nya riwut magōṇ.

The virtue of the ocean is its steadfastness. Yet it was no equal to that of Pawanātmaja, as its wind was loud as thunder, like the thunderstorms at doomsday.
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5. Hana ta sāhasa bhīṣaṇa rākṣasi, pratīta rodra ṇaranya si Ḍākini, atiwiśāla tutuk nya mēnā maṇaṇ, ya humēlō sira śīghra tēkēn wētēn.

There was a savage and dangerous she-demon, notorious Ḍākini, the terrible. She opened her mouth very wide and swallowed him quickly (falling into her stomach).

6. Pawanaputra widagdha sīrāṇḍuduk, sēbitakēn ta wētēn nya mēsat sira, dadi maṇoḥan ikaṇ kala rākṣasi, katatakut kadi šabda niṅ ampuhan.
   a. D sīrāṇḍuduk.

The clever Pawanaputra, however, stabbed and slit open her stomach and flew away. The she-demon gasped for air, sounding like a typhoon, very terrifying.

7. Atha pējah nya tībā ta ya riṅ tasik, wuhaya len hyu masō marēbut dagiṅ, hana timingila kapwa waṛēg kābēh, saka ri göṅ nikanaṅ jaḍa Ḍākini.

Then she collapsed into the sea and died. Crocodiles and sharks advanced to fight for her flesh. All the whales were satisfied too, because of the enormous size of the body of Ḍākini.

8. Sāmpun māṭi dadi saharṣa saṅ Ḍanūmān, n-ton taṅ parwwata ri tēṇaṅ nikaṅ samudra, riṅ Mēnākagiri ṇaranya durggamāwāṅ, aṅhiṅ yādhhuta kumēlab guṇuṅ apūrwwa.
   b. AB parbwata. c. A durggamāwāṅs.

When she was dead Ḍanūmāṅ rejoiced. He saw a high impassible mountain in the middle of the ocean, called the mountain of Menakā, moving heavily as never before.
VIII


A long time before, the Wind-god made friends with him, so that [at length] he became the unequalled friend of Bāyu (the Windgod). He knew that Marutprasūta (Hanūmān) was Bāyutanaya (the son of Bāyu). So respectfully he welcomed him with the words.


   'O, Bāywātmaja (son of Bāyu), drop down here for a while and have a rest. Take your time! I have something to offer to you, such as rose-apples, durians, manggoes, mangosteen, kacapis, oranges, limuses, kapunduńs, laṅsats and duwēts, all sweet and nice. Eat to your heart’s content.

   c. B kitat.

   'Have a sleep on the slopes for as long as you like. Listen to the birds warbling noisily in my forests. If you are in a hurry, then rest only for a while. I know you are assigned to something.

   c. AE masādhya.

   'How happy I am, because of you my son, excellent and devoted, capable of returning [the benevolence] of Lord Rāma. All the sages in the woods prayed that your task may be successful.
VIII

13. Ta-ñhèr-hèr pwa ta sakarèn lukan swagāta,
mitra hyañ Pawana matāku tan hanoli,
sañ hyañ wé tuwi mapanas ta-ñöb pwa ta ūkē,
yan sämpun marèn apanas lumakwa sīghra.
d. A mapanas.

‘Have a rest for a minute. There is plenty to eat. I am the unrivalled friend of [your father] the Wind-god (Pawana). The sun is hot, take shelter here. When it is no longer hot you can go on.

14. Nyañ kumbañ ya rēñö-rēñöta darppa moni,
kèmban niñ [ū] asana sèđēn manojūa tonton,
tontonēn [n] aku kalalah pwa dènta ūnī,
bhāgyaṅkun tēka kita Bāyuputra tan lēn.

‘Listen to the high-spirited humming of the bees, look at the attractive asana-flowers, look everywhere! I have waited a long time for you. I am delighted that you have come, O, son of Bāyu, for this only.’

15. Nā lin niñ gunūn asayut ri san Hanūmān,
wèt niñ* gyā nira sumahur wawañ ta mojar,
hē Mēnaka giri huwus ta haywa képwān,
prēgyākun samaya bāṭāra Rāma magyā.
* D. b. ABCEK ni.

Thus said the mountain, wishing to hold up Hanūmān. Because he was in a hurry, quickly he replied; ‘O, mountain of Mēnakā, do not trouble yourself. I have to go, as I have promised Lord Rāma to travel very fast.

16. Tāmolin kita ta Samirāṇā ta mitra,
ndā magyā wruha ri si Rāwanāku mańkē,
māpa pwēkana muka niñ [ū] ināluh in rāt,
śakti nyēkana papagakēnkwa yan prawira.
a. C tāmolin.

‘Although you are the unequalled friend of [my father] Samirāṇa (the Wind-god), yet I cannot wait to see Rāwanā now, because he is the chief menace of the world. I want to fight him, if he has the courage [to fight me].
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17. Lēṅkā yēkana rābhāsāṅkwa tan pāsēsā,
sakweh nyāṁ surari puru rākṣasoliṅkwa*,
swasthā niṅ bhuwana sādhya** dēṅku tan lēn,
na līn saṅ Pawanautomibēr ta luṅhā.
* B. ** B. b. ACDEK rākṣasoliheṅkwa. c. ACDEK bhuwana ya sādhya.

'I will destroy Lēṅkā completely, I will kill all the demons, enemies of the gods. I have in mind only the welfare of the world,' so said Pawanauta flying away.

18. Hana rākṣasī katēmu dé nira lēn,
Wikatāṅśini* ya ta ēranya gahan,
suka yā pacaṅkrama rikan jaladhī,
manikēp [p] iwak ya pinaṅanya lanā.
* C. b. ABDEK Wikatāṅśini.

Then he met another she-demon, the notorious Wikatāṅśini. She liked to play around in the sea, always catching fish to eat.

19. Umulat pwa yēṅ gagana yēka mēsāt,
inuṣi ta saṅ Pawanaputra wawan,
sinikēp nya śighra hinēlo nya sira,
kadi tuhwa sakti ya wēnaṅ rābhisa.

She saw something moving very fast in the sky. So she chased Pawanaputra. She caught him and swallowed him in a moment. She thought she was really powerful and that was why she dared to act brutally.

20. Ri gulū nya hiṅan ira yar kahēlo,
pahagōṅ [ū] awak nira umaṅkak akas,
Wikatāṅśini kahalēlōn mēlēlo,
umulū mata nya ya maṅēl umēlēd.
c. A kalēlōn.

When he was in her throat, he swelled himself up, big and hard. Wikatāṅśini choked, her throat was blocked, her eyes protruded as she had trouble in swallowing [him].
21. Tinuhuk nirën naka gulū nya duhak, 
dinugaṅ rēmēk rahu-rahu nya siwak, 
sinahut nirēkana gurun-gurun, 
nya pēgat mēsat šira muwah ya mibēr. 

He stabbed with his nails and tore away her neck. He kicked and smashed her adam's apple into pieces and bit her trachea off and flew away speedily.

22. Haliwat nirën jaladhi sīghra ḍatēn, 
rikanan Suwēlagiri ghoratara, 
hana rodra rākṣasa ya māmēn-amōn, 
pinapag nirādbhuta kumōl ta sira. 
a. C aliwat sirēn.

After crossing the sea he soon came at the dangerous mountain of Suwēla. He met a wandering awful looking demon, and surprised he concealed himself.

23. Atiyatna saṅ Pawanaputra huwus, 
sāsaśā ta gōn nira rikaṅ rahina, 
ri tutur nirē sapawēkas nira saṅ, 
Raghuputra ōnī mawuwus ri sira.

Pawanaputra became very cautious. He shrank into the size of a hare at daytime as he remembered the warning of Raghuputra when he gave him the message.

24. Maṅidul muwah manēmu dūrgga tēmēn, 
kali luṅka yākuliṅan kumalūṅ, 
īkanāṅ gunuṅ pinakadurgga nikaṅ, 
nagarāṭbhutātiśaya kātara ya.

He pressed on southward and stumbled upon another hindrance, a rocky river which wound around the mountain slopes like a necklace, which [in turn] formed the defence-lines of the city which looked amazing and extraordinary.
25. When he had crossed the river, it was already night. The ten directions were already dark. At night he entered the city and came to the houses [as if] grouped close together.

26. On his way he met other demons, attendants, chiefs, ministers, the one after the other. They brought along lanterns as they went to the palace to guard it. Afraid of being detected he hid himself carefully.

27. Some demons were talking at the side of the road. Very carefully Pawana-putra came forward, and he found out that they were talking nonsense as they were praising the excellent faculties of Daśāsyā.

28. Some were drinking and noisily dancing, some composing poems, others playing the flute. Some were clowning, another was singing. The city was like the abode of the deities.
29. Wwara śaḷa yékana wiśaḷa tēmēn, yatikā paran nira masuk ta sira, wiku rākṣasēkana isi nya kabēh, mamasān-masaṇ [n] aji sirēp sisulap.

There was a very big building. He went in there. Demon-ascetics were there, reciting their magic formulas to cast a spell which caused people to sleep.

30. Aji bajrakāya pinasaṇ nya waneh, abhiśāra mona hana tāji tiḍēm*, makupik makundah anadēg mrēgigih, atirodra yoga sabhayāṇikikān.

* A. b. A abhacāra. BCDEK tiḍēm.

Others were reciting the bajrakāya-formula, which make the body as hard as steel, abhiśāra-mona-formula or tiḍēm formula, which makes the enemy afraid. They clapped their hands, rolled over the floor, stood up with wide spread legs to perform an awe-inspiring yoga, while uttering terrifying cries.

31. Sanēnēh nikan maṇajī śastra wēgig, macēnil wahil matēmahan matukar, tamatar wiwēka rasa niṁ winuṇuṣ, swaṅ awū mawākya manēḥer maṃisuh.
a. B manēnēh.

After they were finished reciting the formulas to ensure victory, they boasted to each other, disputed each other and at length they were at each others hair. They were not discussing the significance of the formulas they had recited, but merely shouting at each other and finally scolding each other.

32. Hana lēn sagulma ya watēk mapēkēn, naramāṅsasā yēka pinananya lanā, ininum nya rāh wiwā-wijah mawērō, patukar-tukar nya inucap nya kabēh.
d. D matukar.

A gulma of demons went to the food-stalls. They always ate human flesh and drank blood and became drunken and talkative. They bragged about all their quarrels.
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33. Hana téka rākṣasa bètah mañinum,
aman̄an tasak-mètah asin sahanā,
manéwèr pupū ya manisig ya dagiū,
amècèl-mècèl hana kulub-kuluban.

Other demons were very gluttonous, drinking and eating. They ate everything raw or cooked. They cut off a thigh [of a human being] scraped off the flesh, and mixed it with spices and vegetables.

34. Ininum nya rodra sakawah ya magōn,
ibèkan wuduk kinèla lèn rudhira,
ininum hèlèd pisan ikan sakawah,
mawèrò kabèh ya pada wāk prakata.

They drank wildly from a large vessel full of fat cooked together with blood. They drank it up in one go and when they became drunk they talked noisily.

35. Hana ta prawira sabatèk mañinum,
tan adoh tewèk nga inunus nga kabèh,
atidarppa sāmpun aıninum ya madèg,
amutèr krètāla hana dānda gādū.

A group of demon-officers were drinking together. They brought along their bare swords. They became very excited after drinking, stood up and [danced], with their swords, clubs and bludgeons.

36. Wwara lèn wimāna ya hawanya mibèr,
suka yan pacaṅkrama rikàŋ gagana,
hana tāhawan ratha liman turaga,
rikanan kulèm suka ya māmèn-amèn.
c. B. turaṅga.

Some were riding on wimānas (flying vehicles). They were enjoying their joy-flight [in the sky]. Some were riding in wagons, elephants and horses, and delighted themselves in their journeys through the night.
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37. Sawanēh krētārtha ya huwus manukū, jayaśatru kapwa ya mulih manawan, amańan maغوšṭi sahana nya wijah, masēkar karań bali sawit majēnu.

Others had just returned from victorious battle, taking home captives. They were dining together, talking noisily, dressed up with karāh-bali-flowers and covered their bodies with yellow cream.

38. Wwara kāmīnī ya mamarīkṣa mahā, humēnēn pwa mēngōp agēlēn ya malōk, tinawwa nya maśtawa tamar paniñum, tarunātidarppa ya manantwa maṅol.

The girls were looking on and intentionally keeping quiet as they pretended to be annoyed and irritated. They were offered drinks, but did not want to join in. The youths were wrought up and talked to them and embraced them.

39. Umulat ta sañ Pawanaputra rikañ, masiwo sarāga ya seđēn paña sih, kalarañ sirānañan-añēn* matutur, ri larañ niraṅ Raghusutar papasah.
* D. c. ABCEK sirānañen.

Pawanaputra looked at those amusing themselves in love play [because they loved each other], and he became sad, as he remembered the misery of Raghushuta in separation.

40. Karunā manah nira saśoka tēmēn, mari yar wulat riñ aninum masiwo, mari manrēnō kidun alah malara, humilī ta luh nira nirantara ya.

He felt sorry [for Rāma] and was exceedingly disturbed. He could no longer watch those people sporting and drinking, nor did he want to listen to the singing anymore as it made him sad. His tears trickled down incessantly.
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41. Kramakāla mēh ta ya pisan tabēha, pratipāda krēṣṇa ya rīkaṅ diwasa, malayuṅ pētēṅ mētu bḥāṭāra wulan, kadi daitya yar wētu bḥāṭāra Hari.

Time passed. It was almost one o'clock in the morning. It was the dark half of the month. The moon came up and darkness fled away, like the demons fleeing away at the approach of god Hari.

42. Atiṣīghra maṅkin aruhur ta sira, rikanaṅ gunuṅ udaya r-ŭngu katon, mahrēp tumona hayu nīn nagara, ya mataṅ nyan ĭngu rikanaṅ [ṅ] udaya.

Soon the moon was high in the sky, above the eastern mountains, as it was so eager to see the beauty of the city. That was why it stayed above the eastern [mountains].

43. Umulat ta saṅ Pawanaputra rikaṅ, daśādēśa nīn nagara kapwa katon, hana ta prasāda maruhur ya magōṅ, ya tinōṅ ira sphaṭika-ratna-maya.

Pawanaputra looked around, as the city could be seen clearly in the ten directions. There was a prāsāda (temple) high and tall, studded with crystals of precious stones.

44. Hana satwa śaṅa kanakār pinahat, gaja siṅha moṅ mṛēga warāha warak, hana lēn alas ya ta pahat nya wanēḥ, ikanāṅ prasāda kadi parwata ya.
a. A kanakāṅ. d. ABD parbwata.

There were carvings of animals, such as golden rabbit, elephants, lions, tigers, deer, swines and rhinoceroses. Another carving was of scenes in a forest. The temple was like a mountain.
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45. Mani candrakānta ya natar nya maniṣ, 
  hana ratna bhāswara hēni nya malit, 
  wētu niṅ wulan dadi humis ya matis, 
  rikanaṅ natar drawa maho mahēniṅ.  
c. BDE matis.

The courtyard was strewn with jewels and candrakānta stones, and its sand was of beautiful brilliant pearls. At the rise of the moon, the dew fell and the air turned cold. The yard became wet and shone clearly.

46. Sphāṭika prasāda kadi Mandara ya, 
  ikanāṅ natar kadi tasik susu ya, 
  mani mutya yēkana kadi pwa wērēh, 
  wway aho matiś ya amrēta nya mētu.  

The jewelled temple was like the mountain of Mandara, the courtyard was like the milk-ocean, the jewels and pearls were like the forth [of the ripples] and the cold glowing dew drops were like nectar (amrēta) flowing forth.

47. Hana tambak ujwala pinik ya kabēh, 
  sapuluh tumāp kadi alun ryyak agōn, 
  pāḍahi prasāda ri dālēm tinābēh, 
  ya ta śabdā niṅ jaladhī kapwa humuṅ.  
b. BE yyak.  C halun.

There were ten rows of stone walls studded with jewels built around [the temple], resembling waves [of the sea]. The gamelan (orchestra) in the temple was played loudly, sounding like the breakers of the sea.

48. Ri yawa nikā hana ta yāwarana,  
  tamalah prasāda marēṇik mađēmit, 
  inukir ya kapwa ta maniṣ mahirēṅ, 
  kaharan karaṅ kumulilin ri tēpi.  

Outside there were many waraṇa-temples (side-temples), consisting of many small fine temples, carved and studded with black pearls, looking like rocks along the banks [of canals].

49. Ikana prasāda i yawa nya kabēh,  
  paḍa kapwa mēsi kanaka pratimā, 
  kadi déwa dānawa parēṅ umasō,  
  malapēkanāṅ amrēta yēkana don.  

All the temples outside contained golden images, appearing to be the deities and demons advancing together with the intention of obtaining the nectar.
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50. Paḍa kapwa sāyudha ikaṇ pratimā,
    magada maśūla malaras malipuṅ,
    matēwēk macakra hana bajra wanēh,
    kadi tāpraṇārēbuta yēṇ amrēta.

    All the images were provided with weapons, clubs, lances, bow and arrows, short javelins, knives, disks, and also axes. It was as if they were fighting to get the nectar.

51. Hana lēn suwuk lawaṇ ikaṇ pratimā,
    mani candrakānta pinahat mahalēp,
    mawēlū mata nya dumēlo malēlo,
    kadi Rāhwamilwa marēbut [t] amrēta.
    d. A Rāwa milwa.

    There were other images of gate wardens, finely carved from candrakāntastones and studded with jewels. Their eyes were round and protruding. They were like Rāhu joining the battle for the nectar.

52. Wiṣa kālakūṭa ya kunaṇ malayū,
    ikanāṇ suwuk lawaṇ atā matakut,
    ri baṭāra Śaṅkara ri pāpahara,
    hana riṅ prasāda ri dalēm satata.

    Or the images of the gate wardens resembled the poison Kālakūṭa who was running away out of fear of god Śaṅkara, the destroyer of sinful people, who was inside the temple all the time.

53. Ri yawa nīn āwarāṇa rāmya katon,
    hana kalpawreksa matatā marēnōb,
    suka hētwamētwakēn asīn sakharēp,
    kadi pārijāta ulihīn mamutēr.
    d. B pariḻa.

    Outside the side-temples it was marvellous. Shady wishing trees were planted in rows, to provide everything needed for the pursuit of happiness, like the pārijāla-tree obtained by the churning [of the ocean].
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54. I samīpa niñ kanaka kalpataru, hana maṇḍapādbuta ya ratnamaya, pitiga nya markata maṇik makiris, gawayan bhaṭāra ya isi nya kabēh.
b. A ratnamaya.

Near the golden wishing-trees, there was built a fantastic hall studded with jewels. The yard was [strewn] with brilliant shining pearls, and everything inside [the hall] was the work of the deities.

55. Wwara mutyahāra hana téka payuñ, hana tuṅgaṇān gaja rathāpratima, maniratna sāri-sāri niñ jaladhi, pinutēr huwus mētu katon asinaḥ.

[For example] there was an umbrella ornamented with pearls and precious stones. There were statues of horses, elephants and wagons, made of jewels and pearls, the best that came from the ocean when it was churned, that looked resplendent.

56. Hana téki dēwagṛēha ratnamaya, matatā mahojwala kabēh sumēnō, ya tikā wiṁāna nira sañ mamutēr, kawēkas ri bēn hawana niñ mibēra.

There were [small] temples made of jewels, arranged in rows and shining gloriously. These were the vehicles of [the deities] churning [the ocean], left outside, to be used when flying [home to heaven].

57. Wwara téki tambak i yawā maruhur, rajatāputih kumuliliṁ ri tēpi, kadi nāga Bāsuki marāryyan aṅcl, ri huwus nikaṅ jaladhi yan pinutēr.

There was a canal outside winding upwards, with banks made of white silver. It looked like the dragon Bāsuki taking a rest from exhaustion, after the churning of the ocean.

58. Sumēnō maṇik pawāl abān lumarap, ya ta gopura nya kadi cūla lumōn, ri lawaṅ nya rākṣasa mapanṭa kemit*, ya tika sihuṅ nya masalit maluṇid.
*S. c. ABCDEK mapantwakemit. D mapanta kemit. d. ABD siyuṅ nyan asalit.

The pearls and the red gravel of the gate were as radiant as the luminous horn [of the dragon Bāsuki]. At the door [of the gate] they were a group
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of demons on guard. These were like the canine-teeth [of the dragon Basuki], sharp and pointed.

59. Nāhan lwir niñ parhyañan ŋ̬̄n̄a ri Lēṅkā,
    saśrī téja nyojwalābhrā prabhā nya,
    maṅkin māwān hyaṅ wulan maṅkin āwā,
    maṅkin saśrī parhyañan srī nya kasraṅ.
    d. B kāsraṅ.

Thus was the description of the temple of Lēṅkā, it sparkled the more, the stronger the rays of the moon shone. The higher the moon climbed, the more it glittered, and the temple complex became more and more superb.

60. Dēwī Sītā byakta liṅkun hana ŋ̬̄n̄a,
    liṅ niñ cittānarkka yākōn lumakwa,
    yēkān lumpat saṅ Hanūmān tēka ŋ̬̄n̄a,
    ton taṅ wadwā rākśasāṅrākṣa tan krah.
    d. E rākṣasāṅrākṣa.

'Princess Sītā should be there, I think,' [Hanūmān] thought and this assumption lead him to go there. He jumped up and came there; he saw numerous demon-soldiers guarding the temple.

61. Momo niñ wwil yēka wīnāni-wāni,
    yatnā tuṅgwiṅkaṅ catur dwāra n uṅgu,
    kapwāṅraṅkak cānciṅ aṅcāṅ kacāṅkag,
    moṅsil mēnsēl pāwaka nyākrāl-akrāl.
    a. C wanti.

The malevolence of the demons were increased [by practice], as they were staying and guarding the four gates. Stooping, and skilfully taking a run they jumped. They were agile, and their bodies were muscular and strong.

62. Mawyaṅ mēkēl wok nya mākrēp kumis nya,
    wakṣa bris-bris rodra malwā ḍaḍa nya,
    sinākāra krūra luṅid sīluṅ nya,
    byaktāṅ matwāṅ Mrētyu yar ton muka nya.

Their beards were red and curly, their mustaches thick, their stomachs were hairy and their chests broad. Their canine teeth were like those
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of lions, terrifyingly pointed. For sure Mrętyu (Death) would be in fear if he saw their faces.

63. Yar ton tań wwil yékā lińسير nırańdoń, dū nın tambak ākan panęk yatna śighra, mamrih tātah mēt mahādēwī Sītā, tātār pāṅguh Maithili śighra lūnḥā. b. BC ākān.

When he saw the demons, he avoided them and moved away. At the corner of the dykes he climbed over quickly and cautiously, and attempted to find princess Sītā. As he could not find Maithili, he left at once.


He saw young demons in the prime of manhood. They were lovesick at the sight of the moon. So they went together to look for snacks and came to a female [vendor]. They crowded around the girl, jostling and pushing each other while calling to be first served.


When they became tired, they stopped and took seats. The female vendor brought the food and poured drinks for them, rum, palmwine, liquor, wine, and syrup. In good spirit the youths ate and drank their fill.

66. Lyan tań swēcchāpāna mahēnīń sugandha, muńguń pintwan tulya carmmiīṁ juxāho, cāyā sań hyań candramā byakta ya ŋkā, lwir nyań kāmī tulya Rāhu n minum ya. c. BCD candrama.

Others were drinking liquor, clear and fragrant, near the door which was also clear like a mirror. The rays of the moon came into that part [of the stall] and illuminated it. The youths looked like Rāhu drinking [the nectar].
And the youths were very much in love with their beloved, who were sitting near them all the time. ‘Only dalliance is fun,’ they said, while swallowing the arrack quickly without thinking of its effects.

He [Hanūmān] met many horrible looking demons, for whose savageness even Indra had respect. But Hanūmān was not surprised by their looks. He inspected the houses one by one.

The demons could not detect Hanūmān [who was inspecting their houses] because he assumed the disguise as a demon. He thought: ‘Ah stupid fools, blind and careless. Exceedingly arrogant and sly.’

Now he went quickly to the palace, and saw there lovely jewellery and a golden pavillion. That was the place where Rāvana enjoyed his luxurious life with his many wives and heavenly nymphs.
71. Hyā́n Śrī saśrī sor ya kasrā́́ñ ta dé nya,
śrēṅgāramūm komalolēm wulat nya,
wrū̍h riṅ kriṅī̃ tiṅ uthā hānsalīlā,
riṅ Indrāṇī śāstra sāmpun pānaįyan.
b. B śrēṅgarāmūm.

The goddess Śrī was inferior in beauty to them, charming in appearance with tender calm looks, skilled in dalliance and swansplay, versed in the Indrāṇī treatises.

72. Tāṭan kéwran hyā́n Anaṅgār hana ūka,
moliḥ taṅ hrū mwaṅ laras taṅ lēśa ya,
stri yāgānti yomanah taṅ manah syuh,
cakṣu nyādṛēs nā panah nyāṭitikṣṇa.

Anaṅga, the god of Love, was not in trouble there. Unwearily he shot with his bow and arrows the one after the other at the hearts of the ladies which were smashed and who were in tears as his arrows were very effective.

73. Sāmpun tonton apsarī taṅ masowē,
wwaṭen téjojwāla mabhrā ya lumrā,
māṅkīn mēnān taṅ wimāṇojvalābrā,
kakyaṭān rāt Puṭpākāṇāma taṅ lēṅ.

After gazing at the nymphs for a while, he saw something shining exceedingly brilliant. As he came closer, he saw a sparkling radiant aerial car, well-known in the world by the name of Puṭpaka.

74. Tulya nyē göṅ niṅ gunuṅ Mandarāḍrī,
yapwan riṅ drēś yan mibēr* cittagāmi,
yan riṅ téjā sūryyā sēwūpama nya,
yan riṅ krūrā n Rāhu sākṣāt muka nya.

Its size was as enormous as the mountain of Mandara, its speed was as agile as the mobility of the mind. Its lustre was as brilliant as a thousand suns, and its appearance was as horrifying as Rāhu’s.
VIII

75. ṑkānăr tonton sañ Daśāsyā prasupta, tulyātęṅgo nidra tan paṇrēṅo rāt, lāwan cēṭi cēṭta riṅ krīḍa tan krah, māmbō rūm niṅ kasturi bāhu sumrak.
b. B tulya tōṅgēk.

There he saw Daśāsyā asleep, in deep slumber, mindless of the world, together with his ladies, skilled in sexual intercourse. The fragrant smell of muscus on their limbs was intensive.

76. Lwir nyēṅ gātra byakta Kailāśā riṅ gōṅ, tēṅḍas makwēh yēka puṅcak niroccha, lāwan bāhu rwaṅ puluh yēka mālyus*, yāṅkēn ranḍō yālēsēs mwaṅ kēpuh poh.
*B. a. C Kēlaśa. c. ACDEK mālyus.

The size of his body was as big as the Kailāśa-mountain, his many heads were like the high peaks, and his twenty arms, lying in-active were like kapok-trees heaped together with kēpuh and mango-trees.

77. Mawyaṅ mēkēl taṅ kumīs arddha mārēp, nityāṅ polah dé niṅ uśwāsa māḍrēs, tulyālas niṅ Mēru kolahalolah, wēt nyāṅ sēṇuṅ ghurnnitāḍrēs pracaṇḍa.
a. ABCDE yākēp.

His mustache was very thick, red and curly, and moved constantly blown by his heavy breathing, as the trees on the mountain of Mēru sway and rock when blown by the heavy and thundering storm.

78. Āscharyyāmbēk sañ Hanūmāṇ tumon ya, arddhāsowē wēt nirāṅ kāḍbhutātah, manrunkuk riṅ paṅcarāṅkaṅ rumanṅkaṅ, raṅcāṅmēbēk yar paluṅgūh wisāta.
d. BCDE rāṇāmēbēk.

Hanūmāṇ was amazed and looked at him for a long while because he was dumbfounded. He stooped down and crawled around in the pavillion and sat quietly while taking council with himself.
VIII

79. Sakwēh niṅ strī kapwa nidrā kabēh nya,
tan saṅ dēwī téki līn saṅ Hanūmān,
yan saṅ Sitā byakta līnku n-patañhya,
āpanya monēṅ Rāghawātah cintāta.
b. Bta.

All the women were sound asleep. ‘Not one of these women is the princess,’
thought Hanūmān. ‘If [one of them is] Sitā, I think, she would have been
awake, because she is longing for and thinking of Rāghawa.’

80. Āśa tāmbēk saṅ Hanūmān wimoha,
tan ton dēwī Maithillī riṅ kaṭatwan,
aṁhiṅ tékin sambhawār ūṅgua līnku,
nāhan līn saṅ Bāyuputṛaṇ makinkin.

Hanūmān was confused and dismayed, because he could not find the prin-
cess of Mithilā in the palace. ‘I think, this is the only place, where she
could be staying,’ thus said Bāyuputra in his troubled mind.

81. Tapwan ton saṅ Maithillī yēka lumpat,
saṅ Mārutyākāśagamī maluy wrē,
makwēh tan wwil yākēmit kapwa nidrā,
tātār monsil dhīra tātān patī ya.
b. ABCDE Mārutyākāśagamyo.

As he could not find princess Maithilī, Māruti sprang into the sky and
went away, changing himself back into a monkey. All the demons on
guards were sound asleep, not moving a muscle. That was why he did not
kill them.

82. Saṅ Sitātaḥ kwan iṅ āmbēk tātān lēn,
ndiṅgwan dēwī nke kunaṅ līn nirāmēt,
hāh wyarthēkin nēlku tātār padon ya,
tātān pangih Maithillī nēlku wrēddhi.
a. B kwān.

‘The order was only to look for Sītā, nothing else’ was the thought always
in his mind. ‘But where is she now,’ he wondered looking around. ‘Ah !
Useless are all my efforts, and purposeless. If Sītā is not found, the more
weary I should feel.
VIII

83. Tuṣṭa saṅ śri Rāma yar tēmwa dēṅku, mwaṅ trēpti śri Jānakī nā wanēhan, tan siddhēkā dēṅku tapwan kapaṅguh, dūtāpēkīn hīna tan siddhakāryya.
a. AD yātēmwa. BC yat tēmwa. E yātēmwa.

‘If I could find [her], Rāma would be satisfied. Also Jānakī would be reposeful. If I fail to find her, ah, what an inferior envoy I would be, unsuccessful in his assignment.

84. Nyāṅ wwil nidrawās ya mātyēki dēṅku, yak tampyaḷ yāpīla tēkā pipī nya, ndan wyarthēkāpan ya tan mukya niṅ don, anhiṅ déwī mukya tapwan kapaṅguh.
b. B yāmīla.

‘Surely I could kill all these sleeping demons. I could smash their faces with my bare hands, but it is useless, as it is not the real purpose. And the most important task is to find the princess, and she is not found.’

85. Nā liṅ saṅ Bāywātmaja glāna n āmbēk, dolārūḍa n citta kēpwan ta* mawruh, riṅ** digdēśa ŋkā wulat ton aśoka, kēmbaṅ nyābaṅ ya warūna nya sōbhā.

Thus said Bāywātmaja in dismay. He was confused and did not know what to do. He looked in the ten directions and saw the aśoka-trees, with beautiful red flowers.

86. Karnah wētan saṅka riṅ rājya Lēṅkā, n udyānārūm kwēh sēkar nyātimalwā, dé nyān makhēw pwāṅ aśokānēdēṅ ŋkā, na hētu nyān riṅ [n] Aśokā īnarānyā.
a. ABE karnah. CD karnah. b. BCE udyānārūm.

East of the city of Lēṅkā there was a large garden full of fragrant flowers. Because there were so many aśoka-trees in full bloom, it was called the Aśoka-garden.
VIII

87. Lawan ñ wañ tatan kënëñ šoka r-uñgu, mukti këmbañ kälahan nityakäla, rèn rèn lahrû kälal tatar mäkiñîñ, prastâwa nyân riñ [ñ] Åsoka ñaranya.  
b. ABCD kambañ. kälahä. c. B tâtar.  
Besides people who stayed there could not be overcome by sadness [šoka], always enjoying the beauty of the flowers which did not wither, either in the rainy or in the dry season. Because of this phenomenon, the garden was called the Åsoka-garden (the garden of delight).

88. Lawan sañ hyan Candramääwwat haji ŋka, sanka ryyajhna sañ Dašasyâðhiräja, tâtan pañlwañ* tar tilêm pûrñnamâtañ, riñ udyâna ŋka [ñ] amawasyakälä.  
*ABCDE. c. K pañluñ.  
And the Moon (god) was submissive to the king. At the order of king Dašäsyä, [the moon] neither rose nor set, never waxed nor waned, but it was constantly full moon there.

89. Ňka tongwanyän apsarî Mälyakarmma, tâ koli nyën puśpagandhaprawandha, kapwa wruh yën śâstra niñ gandhayukti, ŋkänëñ cêṣṭâtyanta riñ wruh magandha.  
c. D ta pwa.  
That was the place of the heavenly nymph Mälyakarmma who was unequalled in the composition of garlands. Also she knew the recipes for perfumes, and was skilfull in the preparation of them.

90. Akweh rârâ râkṣasi râkṣaka ŋka, ndan mâyâtañ rûpa-rûpa nya mārûm*, kën-kënëñkëñ tan pâkenäryyakëñya, dodot nyâlit sütâra lën luñsir abhra.  
There were many she-demons who were on guard in the garden. Their appearance was ethereal, they looked attractive. They seemed not to wear kains, because their dodots were so fine made of gleaming silk and their ribbons likewise.
VIII

91. Dewi Sītā īkā tamolah tinuṅgu,
ekkāyānhīn kāsyasih yar kinuṅkuṅ,
mēnēh monēh mona māśā saśoka,
āñhīn wwil kwēh tar parowān sīra wwaṅ.

That was Sītā’s guarded quarters. She was alone pitiful and in confinement. She was fearful, yearning, quiet, dejected and depressed. There were a lot of she-demons, but she had no companion, as she was a human being.

92. Ya īkā paran saṅ Anilātmajār pamēt,
manikis sīrā tēka manēk rikaṅ kayu,
ri takut nirān kawurugān manuk pījēr,
maturū ri pān nikaṅ aśoka pādapa-
b. ABD sīrā. c. A kahurugān.

That was the place Hanūmān was heading for. Most cautiously he climbed a tree, as he was afraid of startling the birds which were sleeping on the branches [of the tree].

93. Kramakāla mēh rahina yar pituṅ tabēh,
umirir ū aṅin pracalitēkanaṅ kayu,
aṅatatag mawuṅwa juga yāṅgugah sēkar,
dadi jāgra tān kusuma māri yākucup.

Time passed. It was morning, almost seven o’clock. The wind blew softly and the trees were moving lightly, awakening the flowers. So the flowers woke up and opened their petals.

94. Matakut ta saṅ Pawanaputra riṅ aṅin,
tumahā pawuṅwa nikaṅaṅ manuk kabēh,
humēnēn sīrāmrih aṅuḍampēl iṅ kayu,
cala pāṅ nya tulya ya mānulyat anilīr.
b. C manu kabēh.

Pawanaputra was afraid of the breeze as he thought that it would awaken all the birds. He remained quiet and sat flat against the branch of the tree, which seemed to stretch itself by moving its branches.
VIII

95. Mani candrāṇa tamalāḥ rikāṇ taman, kēna raśmi ya drawa humis nirantara, kadi luh nya yar wulat i ḍewi Jānakī, mananis rikaṇ wēni tamar kēnēn turū.
   b. AE humis nirāntara.   BC nirāntara.

There were plenty of jewels and candrāṇa-stones in the garden. Hit by the rays of the sun, they seemed to melt and flow incessantly, as if like the tears [of the garden] when it could not sleep and saw princess Jānakī weeping during the night.

96. Ikaṇā sēkār ya rinurū rikaṇ ańin, mananis jugān paguliṇān rikaṇ lēmah, tumibān ḍebun kabarabas ya luh nikā, malarār wulat ri sira ḍewi Jānakī.
   a. AD nikań.   b. D jugān ya guliṇān.

The flowers which fell, blown by the wind, seemed to weep too, tumbling over the ground. The dew-drops falling down, were like the tears [of the trees], flowing with pity at the sight of princess Jānakī.

97. Atha mēh wwaluṅ tabēh ajāgra taň manuk, mrēdu komala swara manoharān uni, kadi sabda niń kayu ya kāsihaṇ mulat, umahā tumaṅguhana sań kēnēn lara.
   a. B tambah ajagra.

When it was almost eight o'clock, the birds awoke. Soft and sweet was the sound of their fascinating warbling, like the speech of the trees which, out of sympathy wilfully addressed the one in distress.

   b. B suswaran. ABCDE yak.

Janakāṭmājā heard the noisy birds' singing, and thought that it was good and attractive, consoling her heart which made her feel happy, thinking that the heroic prince Rāghawa would come.
VIII

99. Pawanatmajātiśaya harṣajāḫreṇō,
uni niṇ manuk ṣubhanimitta liṅ nira,
saphalēki ālku wēkasanta yar hiḍēp,
niyatān katēmwa sira dēwī Jānakī.
c. ABCDE saphalīki. A yak. CDE yaṅ hiḍēp.

Pawanatmaja was happy to hear the warbling of the birds. ‘It is a good omen,’ he said. ‘At length my endeavour will be crowned with success, I think. Surely princess Jānakī will be found’.

100. Tinabhē bahiri riṅ taman wawaṅ,
katarāṅgulādbhuta ta saṅ Marutsuta,
hana dūta yēkana tēkā mēnē r-hiḍēp,
kadi mankanān uni makin ta yānītir.

Then suddenly the gong in the garden sounded, and Marutsuta was extremely startled. ‘There is a messenger coming now,’ he thought. It was correct. The beat of the gong became more and more frequent.

101. Wahu mēh umētwā ta bhaṭāra Bhaṭskara,
makucēm wulan kadi wulaṭ* nikan laṁit,
kalaran manon alara rūkṣa kāsiyasiṅh,
milu tēki duhitī mawēnēs tikan śaśī.

As the sun was coming up, the moon turned pale, like the look of the sky, which sympathized with the distressed, destitute and pitiful one. The moon joined in the sorrow and turned pale.

102. Nayawit widagdha sira saṅ Marutsuta,
maḍēmit sawut sira sawēt nikan naya,
tumular-tular sira lumumpat iṅ kayu,
kumēter-kēter tika* wugat-wugat nira.
* C. a. BE nayawit. D Marutsuta. d. ABDEK ika.

Marutsuta was adroit and wise. Lead by his wisdom he assumed a undetectable disguise and jumped from branch to branch, whilst his tail was shaking.
VIII

103. Umulat sirēn lēmah anon ta yānanīs,
    wwañ akūu sēdēn malara tībra kāsyaśih,
    kadi rūpa niñ priyawijaya duhkita,
    a-ha dēwi liṅ nira saniśchayēn manah.
    d. ABC saniśchayan.

He looked down and saw a lady weeping in agony, lovelorn and extremely miserable, who looked as if she was separated from her beloved. ‘Ah! the princess!’ he said, feeling certain.

104. Maninēt-inēt manujiwat sirār wulat,
    mētu kawrayan nira tumunkul anjēnok,
    masēkēl tikā hati nirār wulat masih,
    lara niñ kasah priyawiyoga liṅ nira.

He looked more closely, turning his head left and right. His monkey-nature came to the fore and he looked down with outstretched neck. His heart felt sad, as he looked on with pity. ‘It is the misery of separation from the beloved’, he said.

105. Makurū ū awak raga-ragēkanañ igā,
    kurunāñ jugārañ anipis yayēnañit,
    ikanañ manah kadi manuk jugēniñu,
    kinuruñ kinunkun aharañ makin makuñ.
    b. A yayēnañis- d. C makūn.

Her body was thin and her ribs were showing. It was like a cage with lathes wide apart. The soul was just like a bird, enclosed and confined, dejected and forlorn.

106. Gēluñan masāk ya makusut kēnēñ lēbu,
    magēlōh apan maguliñan rikañ lēmah,
    sumaput pwa yē muka nirākilāputih,
    kadi candra pūrṇnāma kēnēñ lamad-lamad.

Her hairknot was undone enmeshed and full of dirt, soiled as she rolled over and over on the ground. [Dust] had covered her shiny white face, like the full moon dimmed by haze.
VIII

107. Hana sangrahé sira umah hēmas tuwi, tar ahūrakēn ya gumuliň sirēn lēmah, kadi duhka sañ Raghushutar hanēn alas, hidēpēnkwa lin nira matañ nya tar légō.
a. B hēmas.

A golden pavillion was reserved for her, but she preferred to lay down on the ground. ‘I will endure the same suffering as that experienced by Raghusuta in the forest,’ she said. That was why she was so unwavering.

108. Baribin manah niran inambulan [n] ikañ, kala rēkṣast tan anumāna riń kasah, manididi mēdi ri sirañ kēnēn unēn, awijah mamid manujiwat alah puji.

Her mind was disturbed when she was tormented by many evil she-demons, who had no consideration at all for people living in separation. They teased her because she was overwhelmed by pangs of longing, noisily they abused her, [mocking] her with amorous glances and praise.

109. Umulat sīrēkanañ agupyang aṇḍēlō, mawisik-wisik mriskiti n wiyoga wēh, i lukan iké tan anumāna durjiana, ya ta liń nirojar-ujar iń dālām hati.

He, [Hanūman], looked at those playful [she-demons who] watching [Sīta], and whispering to each other to torment the one in separation. ‘Ah, how inconsiderate and evil’, thus he said to himself.

110. Mańisēk-[k] isēk sira sēsōk tikañ hati, ibēkan unēn ika manah nirāsekēl, ikanañ tañis juga lanā hanē sira, kadi gambar wālaka rāre wahū mētu.
d. BD gabbar.

She was sobbing, she felt depressed. Her heart was full of longing and affliction. She seemed to be weeping all the time, she was like a picture of a just born baby.
VIII
111. Nda tatīta sañ malara kaṣṭa duhkita,
daśadēśa māwa ya mawās huwus katon,
bhuwanāṁtarāla malilaṁ hilaṁ pētēn,
hati sañ wiyoga wīnegil nya yan pasuk.

Let us leave the one, lovelorn and burdened by sorrow. The ten directions were radiant, clearly visible. The earth and the sky were clear, darkness disappeared, and penetrating, and taking its refuge in the heart of the separated one.

112. Sira sañ Daśānana glāna tañ manah,
inusī nikan wīṣaya lēn unēn lanā,
dadi ṉighra yar laku marēn taman muwah,
maluyāmujuk-mujukanēki don ira.

Daśānana was frustrated in his heart, haunted by severe passion and desire. So quickly he went to the garden again, intending to pursue his courting.

113. Saḍatēn nirār ujar i ḍēwi Jānakī,
ari Maithilī lalū lalista ri ńhulu, 
narakāku tārī yadiyan mrēṣodita,
kita tārī kēwala guman tuñ in mata.

On arrival he spoke to princess Jānakī. ‘Hey Maithilī, you are very cruel towards me. Let me fall into hell, if I lie. You are the only one, my dear, who always stays in my mind.

114. Jānakātmajātiśaya māṅkin aṅlare,
sa-ulahta tan malalisāta liṅkwari, 
nya laraṅku dēnta kalalah  lệḥōn pējah, 
kašulāpa tan hana asih ta ri ńhulu.

‘Jānakātmajā, you hurt me more and more. You should not be so cruel in all your deeds, my dear. Now my longing for you is profound. I prefer to die, than be tortured like this, because you have no pity for me.'
VIII

115. Sira sañ Daśānana nahan ta liñ nira, mawu̍wus glāna sira kāma mohita, maņiratna bhūṣaṇa asiñ samēnaka, ya pawēh nirāmu̍juki maņgiran-giran.

Thus said Daśānana. His words were full of sadness, because he was overwhelmed by bewilderment and passion. He wanted to give her jewels and precious stones and ornaments, as many as she desires. So he tried to comfort her by coaxing her.

116. Janakātmajātiśaya satya riñ priya, ikanāṅ manah sthi̍t̄i taman parēn wanēh, kadi parwватēnugah-ugah nikaṅ aṅin, kṣaṇamātra taṅcalā manah nirāpa̍gēh.

Janakātmaja was very loyal to her husband. Her mind was constant and did not go out to other men. It was like a mountain shaken by wind. Even in a second it did not move, her mind was solid.

117. Umuwah manantwa sira sañ Daśānana, humēnēn atah Janakarājaputrikā, dadi héwa citta nira sañ Daśānana, ndan ikaṅ gēlēn yā ta ginūḍa taṅ katon.

Daśānana addressed her again, but Janakarājaputrikā kept silent. So Daśānana became angry, but kept to himself and did not show it.

118. Janakātmajāpa ta gunā ni ko t-hēnēn, tar ika dumēh aku umāryya mojara, apa tan salah iki ulahku liṅkwari, prakṛetiṅku rākṣasa tinūtku taṅ kalēn.

‘Janakātmaja! What is the use of remaining silent? That is not the way to stop me from asking [you again and again], because I do not think I am wrong, my dear. I am only following the behaviour of a rākṣasa (demon), nothing else.

* B. b. ACDEK madhyama.

'Besides, whoever is afraid of doing wrong is limited to mediocre happiness. I have enjoyed the full the enjoyable in the world. That is why I have stopped worrying about what is right and what is wrong.

120. Ya matań nya tań jalanī haywa tālara, tamatar pahińan ikanañ anēn-[n] ańēn, apa saṁśayēryaku jayēn jagat kābēh, tuwi bhaktya tāku ri kitāri adyana.

d. ABC addhyana.

'Therefore, you do not need to worry, you do not need to keep to the good path. Do not put a limit on what you want to do. What is there to worry about? I am victorious throughout the world. And I will devote myself to you my dear. Please, say 'yes'.

121. Nyań umah manik kita sinaŋraherikā,
ta-turū yathāsuka lawan ŋhulun [n] ańi,
lalu tan matīs magulińan kitēn lemah,
ri đańkū t-ungha ta-turū sāmēnaka.
c. BDE matis.

'[I] have reserved for you a jewelled pavilion. Let us sleep there and have fun together, my dear. Is it not very cold to sleep on the ground? Stay and sleep on my breast as long as you wish.

122. Ri hatiṅku t-ungha ta kunēn misan-misan,
mara tan madoh ryyaku asiń parankwari,
athawā hatīnta kahanā hāṅhulun,
mara tan madoh ri kita nitya hé priyā


'You are in my heart, you alone, so that you will not be far wherever I go or let me stay in your heart, so that I will not be far from you, my beloved.
123. Pituhun pwa tāri sawuwusku yukti ya,
apa tan waneh kita siwinku kāsiha,
kalawan huripta saphalān paréryaku,
Raghuputra kinkiṅēn apa guṇā nīkā.
c. D kalawun. C parā ryyaku.

‘Please listen to my words, my dear, they are true. No one else shall I
serve and love. Besides, your life at my side will be a success. What is
the use of grieving over Raghuputra?

124. Yadiyan hanoliha susun pamō hēnti,
yra ikā manemwa hayu dé ni Rāghawa,
yra mahan nya haywa ta wihañ ryyujarkwari,
aku kéwalékana siwinta rākṣakā.

‘If milk could be obtained from squeezing sand, then you will find hap-
iness with Rāghwa. Therefore do not deprecate my words, my dear. Let
me be your protector and lord.

125. Yadiyan kēnēka pasiwinta ri ūhulun,
kita ratwa niñ tribhuanāta dénkwari,
ikiñēna tānis apa* guṇa nya tāryyakēn,
aku toṣadhā lumipura ū putēk hatī.
* ABCDE. c. K papa.

‘If I am happy with your service, I will make you the queen of the three-old world. What is the use of all these weeping? Stop it! I will be the
cure, will heal your depressed heart.

126. Nya balaṅku rākṣasa baśā kiteriya,
sapininta yēkana pawēha ni ūhulun,
yadiyan hyaṅ Indra kaharēpta sēwakā,
atiwāhya mēnak ari yan ya kahyuna.

‘You may reign over my demon-army. All what you wish, I will give to
you. If you want Indra to wait upon you, just say so. Do not worry, if
that is what you want.’
VIII

127. Iti nä wuwus nira ta sañ Daśānana,
    Janakātmajātisaya dhūra niśchaya,
    Raghuputra kéwala hané manah nira,
    sumahur sa-niṣṭura ujar nirāpēḍēs.

Thus said Daśānana. Janakātmajā was very firm and resolute. Only Raghuputra was in her heart. She replied insultingly with harsh words.

128. Kala dhik daśānana si Rāwaṇādhama,
    jaḍa dūrtta moha ya piśaca kaśmala,
    yadiyan paḍāna sira sañ Raghūttama,
    apa ko malap ryyaku sēḍēn nya tan hana.

‘Wicked ten headed and debased Rāwaṇa. Deceitful mongrel, stupid and filthy imp. If you dare to fight prince Raghūttama, why did you abduct me while he was absent?

129. Yadiyan prawīra kamu wāni riñ raṇa,
    ndya matañ nya tar papagakēn sirēn alas,
    syapa śūra manrabhasa yan taya ŋ musuh,
    ya ta hīna śakti tēnēranmu durjjana.

‘If you have courage and are brave in battle, what was the reason that you did not look for him in the forest? Is he a hero, who only dares to attack when the enemy is not at home. That [kind of] man is a coward (weakling), and you are that kind of person, a devillish man.

130. Tēnēranyu yan wēdi-wēdi raṇāṅgaṇa,
    paraḍāra kéwala manahmu tar wanēh,
    rīnēṇōṅku dé nikana sañ jayēn musuh,
    ikanāṅ tawan ya ta winēḥ yathāsuka.

That is the evidence that you are a coward in battle. You think only of stealing the wife of another man, nothing else. What I have learned about a [real hero], victorious over his enemies, is that he gives freedom to his captives.
VIII
131. Apa paññéømu i sirañ Raghúttama, 
takarín sirékana dhanurdhareñ jagat, 
puruñottamäñśa sira déwamänuşa, 
niyátäta ko pëjaha dé nirëñ raña. 
c. B déwa manuṣā.

'What do you learn about prince Raghúttama? Truly he is the Bowman 
amongst the bowmen of the world. He is the incarnation of Puruñottama, 
a divine man. You will surely be killed in battle by him.

132. Yadiyan palaywa masëñotanëñ tasik, 
mahirandhra durgga giri gahwara kunëñ, 
gawayanta sükṣma ta awakmwatändriya, 
luputätä düran ika dé nirëñ raña. 

'Even if you run away and hide yourself in the ocean, or in a hole in the 
earth, or on an impassible or inaccessible mountain, or you make yourself 
so small that you cannot be located with the sense-organs of the body, yet 
there is no way to escape from him in battle.

133. Athawa yadin wëgila riñ prabhüttama, 
ratu saktimänta ya ta liñmu āśrayan, 
tuwi tan panëmwà šaranä nreppoḍdhata, 
mapaga prabhäwa nira sañ Raghúttama. 
c. ABCDE tar.

'Or if you take refuge with an excellent king, and you ask for the protec-
tion of that powerful king. You will not find shelter from a malicious king 
to meet the power of prince Raghúttama.

134. Paraméswarātiṣaya šakti riñ jagat, 
tuwi dadya sañ Raghusutomapag sira, 
kimuta ñ suräsura manuṣya råkṣasa, 
panahén pisan niyata yan pëjah kabèh.

Though Paraméswara is extremely powerful in the world, Raghusuta is 
capable of fighting him. Let alone deities and demons, human beings and 
titans. With a single arrow he can surely kill them all.
VIII

135. Lalu kasyashmu lumawan siratukar,
laku tām panembahi narāryya Rāghawa,
sira śīra tar papađa riśi parakrama,
yadi tar panembahi awās ta ko pējah.*

* This stanza is based on mss AC. K misses out this stanza.


‘You are too debilitated to fight him in battle. Go and make your obeisance to that noble man, Rāghawa. He is heroic and without equal in valour. If you do not submit to him, clearly you will be slain.’

136. Iti nā sahur nira ta đewi Jānakī,
wekasan madēg ta sira san Daśānana,
mañunus tēwēk tudiṇī đewi Jānakī,
mēlēlo wulat nira mahāṅgēmēr-gēmēr.
d. C mahāṅgēmēr-gēmēr.

Thus was the reply of princess Jānakī. At length Daśānana stood up, drew his sword out and pointed it at prince Jānakī. His eyes were round and very threatening.

137. Janakātmajā taṇa-taṇāparan [n] ikē,
kadi mrētyu muṅgu ri taṇāku bhīṣaṇa,
sabarīn ya tan pamaṭihē si Rāwaṇa,
niyatān tibā nya ri gulū nyu sāhaśa.
d. ABC sāhaśan.

‘Janakātmajā, look carefully at what this is, which is like death in my perilous hand. If you do not obey the order of Rāwaṇa, for sure it will fall upon your neck savagely.’

138. Ri huwus nirāṅgēmēr ahos ikañ hati,
umulih marēṅ nagara kēraṇan sira,
hana rāķasāt paḍa-paḍa tigan atus,
yā kinon irāṅgēmēra āśīhra yar tēka.

After he made his threats to vent his anger, he returned to the city feeling very humiliated. There were approximately three hundred she-demons he ordered to intimidate [Sītā]. Soon they arrived.
VIII

139. Paḍa kapwa sāhasa parēn maṇēmbuli,
mawuwus mamātyana kabēh nya maṅgemēr,
Janakātmajātiśaya nirbhaya ū manah,
humēnēn suniśchala tumon ya sāhasa.
d. CDE saniścala.

They were all wild, and together they threatened to attack, saying they wanted to kill her. Janakātmajā was not frightened. She kept silent and did not move an inch [though] knowing they were brutal.

140. Hana rākṣasi atiśayēn mahāṛddhika,
saphalān anak nira ta saṅ Wibhīṣāṇa,
Trijaṭā nāranya ya amogha kāṣihaṇ,
yā rumākasā dēwi Janakātmajēn taman.

There was a she-demon, very noblehearted, a true daughter of prince Wibhīṣāṇa, Trijaṭā by name. She felt pity for Janakātmajā and resolved to look after her in the garden.

141. Tudinīkanān adhama rākṣasi kabēh,
apa donmu kon kāla kabēhmu durjjan,
sira tan padoṣa mapasah lawan priya,
sira patyamwa lalu dhūrtta nirghrenā.

She pointed [her finger] at all the debased she-demons. ‘What is your intention, all you evil and wicked people. She has done nothing wrong and is separated from her husband. [You say] you want to kill her. You are false and heartless.

142. Tuwi satya tar papaḍa rin patibrata,
saphalān siwin huluna tāku dē nira,
yadiyan sahāsa ta manahmwmātyana,
niyatāku mātya rumuhun sakē sira.
a. C tar papaḍā.

‘She is also very loyal to her husband without equal, worthy to be my mistress. If you bear evil in your heart against her and want to kill her, you have to kill me first [before her].’
VIII

143. Trijātā nahan ya ta wuwus nya niṣṭura, rikanān mañēmbuli mulih ya kēraṇan, kawēkas ta sañ Janakarājaputrikā, Trijātā ya tēka tan adoh sakē sira.

Thus were the harsh words of Trijātā. The attacking she-demons withdrew with a feeling of humiliation. Janakarājaputrikā was left behind with Trijātā who came to stay with her.

144. Ya ta sādhu dibya winarah nirēn lara, kalawan [n] unēn nira ri sañ Raghūttama, mwañ asih nirēn priya ya tēka pājarēn, ya winaraṇanā nira samantarānanānīs.
c. AD maṇāsīh nirē. BE maṇāsīh nirēn.

To this good-hearted and excellent girl, she confided her sorrows and longing to prince Raghūttama. She also told her about her love for her beloved which she described, while tears were trickling down her cheeks.

145. Trijātāri haywa upahāsa ri ūhulun, ndak ajar kitē lara ni tībra duhkita, hrēdayaṅku sīrṇa ya dinagha riṅ unēn, sinarik nikaṅ widhiwaśāku kāsyasih.
a. ABCDE umahāsā.

'My younger sister Trijātā, do not laugh at me. I will tell you about my severe and deep sorrow. My heart is burnt to nothing by the fire of longing. I am cursed by the Almighty, I feel miserable.'

146. Kita kanyakāri tamatan wruh in lara, aku maṅagasān mapa manahta ri ūhulun, saphalātiśādhu wēka niṅ mahārddhika, ya mataṅ nya kājar ari tan haṅaṅ ī irāṅ.

'You are a young girl, my dear, you have not known sorrow yet. I am mentally tormented. How do you feel about me? You, the worthy and goodhearted daughter of a noble man. That is why I confide in you, my dear, without shame.'
VIII

147. Nya ta-takwa-takwana kitaři ta-rêô, 
tat-anon rikañ bhuwana tibra duhkita, 
umañana téki kalarañku tan sipi, 
sinaranta ruñ widhi huripku sañsara.
b. ABCDE yak anon. c. B umadína.

‘I beg you, my dear, to listen. You have never known a deep sorrow in 
this world that could be compared with my immense distress. I am tor-
tured slowly by the Lord. My life is one of suffering.

148. Nya tiké hidepku rika tan hanå juga, 
kadi papakarma ni awakku mañdadi, 
a-ha mandabhågya mapasah sêññen masih, 
aparanta mënaka iké awakkwari.

‘What I wish now is just to pass away. I seem to be the incarnation of 
sinful deeds. Ah! Ah! How unfortunate I am, to be separated while in 
love. What is the best thing to do, my younger sister?

149. Ndyä* kunën katha carita purwwakala ya, 
irikan puråña aji parwwa kånda len, 
mapasah gelåña rasa mätåya tambayan, 
wèkasan mapanguh adulur lawan sëññë.
* BCD. a. K kunën kathä.

‘But in stories or ancient narratives, found in holy books, scriptures, parw-
was (Mahåbhårata) or kåradas (Råmåyana), [is said that] separation, 
sorrow and eagerness to die is ultimately [followed by] reunion, and re-
conciliation with the beloved.

150. Ya tika samënaka rèñǒnku lâlanan, 
malyâkwapangûha bhatåra mësiha, 
mahurip karif sira kunën podåñunë, 
yadiyan pêjåh nrépåti hah ndya måjåra.

‘Let me hear it in relaxation to comfort my soul, [to give me hope that I 
too] may be re-united with my lord and master and live in tender union. 
May he be alive and equally longing, because if the king is dead. Ah! 
Who would tell me that.
VIII

151. Syapa déwa māsiha tékəwarah kunēn,
    ndya siraṅ mahāṛsi rikanaṅ tapowana,
    lalu nisphalān parahitēṅ jagat kābeḥ,
    tuwi déwata wimuka dhik tamar mawulat.

    'Who is the deity who will be kind enough to come to tell me that. Where are the great sages in the hermitages? O, it is entirely useless to be good towards the world. Even the gods are turning their heads, they do not wish to see.

152. Atitibra riṅ lara wimohā bāp aku,
    satinonkwasiṅ sarinēñoṅkuyāṅlārē,
    tuwi baṅsi kinnara yā karṇaśūlā yā,
    lara niṅ wiyoga kadurus niroṣadha.

    'I am in deep sorrow and brimming with confusion. Everything I see or hear is hurting, even the sound of flutes and string instruments is a torture. The grief of separation is severe, incurable.

153. Nya ta ya ū paṇan [n] inum anēkawarṇṇa yā,
    kadi tāmaṇan wiṣa pasuk nya riṅ gūlū,
    ikanāṅ kulēm kēlu rikāṅ palaṅka lēn,
    kadi paṅjarēkāna hīḍēpkwalah mākūṅ.
c. ABE kēḷirēkan. d. B paṅjarēkanāṅ.

    'Look at that food and drink of all kinds. It feels as if I am swallowing poison when it enters the throat. And at night I am stiff laying on the couch. I feel like being imprisoned by severe longing.

154. Baribin manahku mulat in sēkar marūṁ,
    suka tāpuluṅ ānu sugandha utkaṭa,
    paḍa maṅlarēki sahāna nya nirguṇa,
    magawē prapaṅca ya mawēḥ unēṅ magōṅ.
a. BC mmarūṁ.

    'My heart is disturbed when I catch sight of a lovely flower. I used to like fragrant body-creams, [but now] all of them are useless and cause only pain. They create confusion and great sorrow.
VIII

155. Kapanānta norā ta kuneṅ [ṅ] ikēṅ [ṅ] unēṅ,
mananā maṇahku maṇasar manṅā lanā,
manaranta saṅ Madana mēḍi maṅalāre,
mamanah sīrāmanasi maṅrurah hati.

b. B maṇasār.

‘When will this longing end? My heart is broken and strays aimlessly. The god of Love is torturing me slowly, teasing and hurting. He shoots at me with arrows of fire which shatter my heart.

156. Hati nīṅ wiyoga juga tibra yāgēśēṅ*,
dadi kaṣṭa dé ni śara saṅ Maṅobhawa,
paribhūta dhurtta kadi bhuṭa yan tamē,
hrēdayāṭutur katutupan rajah tamah.

* AB. a. CDEK ya gēśēṅ. c. BC dūṛtta.

‘The heart of one in separation is burnt severely and turned into nothing by the arrows of Maṅobhawa (god of Love); deceitful and extremely humiliating, like evil spirits they penetrate into the heart, and consciousness is then enveloped by passion and bewilderment.

157. Tamatar wruh in asih atīta nirghrēṇa,
sira śatru nīṅ bhūwaṅa sūkṣma tan katōn,
kusumāyudhā nira tajēṃ ya sor tajī,
ya paṅah nirāṅjaya-jayēṅ jagattraṇā.

‘He [the god of Love] has no pity, and is heartless. He is the enemy of the world, subtle and invisible. His arrows of flowers are sharp superior to arrow-points [made of metal]. Those are the arrows he uses to conquer the threefold world.

158. Mapa déwa Maṅmatha kīṭāthā maṇuṣa,
mara yan wruh in lara marāṅ kēnēṅ [ṅ] unēṅ,
kadurus kītēki maḷaṅkū dēnta wēḥ,
pinanah nda tan mati winēhta moṅēṇa.


‘O sinful deity of Love [Maṅmatha], let you be a human being, so that you will experience sorrow, that you will be overcome by desire. You are too [cruel], I am suffering because of you. You shoot at me, but you do not kill me, you just make me lovesick.
'In this house, my mind is depressed and baffled. So I go out and lie down on the ground. Trijaṭā comes along and tries to console me, as she has pity for me, separated from my beloved, and in grief.

'She grinds refreshing roots together with very soothing sandalwood and makes a cream. She rubs my body with it, yet it does not help, I am not well and become more and more perturbed.

'The asoka [trees and flowers] are renowned in the world to be exceedingly beautiful and shady. Because of my severe affliction I am not happy [looking at them], but I became more gloomy and joyless.

'The asoka-flowers fall down and wither away, though the tree is flourishing and lovely. Blown by the wind it moves like a fan, as if it has pity with the one burnt by pangs of love.
163. Hana nāgapuspa pariṣṭhāna riṅ halēp,
matātā manojaṇa maneḍēṁ rīkan natar,
ri wēruḥ nya yar wiraha duhkitālara,
puya kapwa yāsēkar awēh unēṅ magōṅ.

‘The nāgapuspas are perfectly wonderful, marvelously arranged in the yard; they are in bloom. At the sight of them, one separated from his beloved, will become disturbed. All the flowers are like fire, arousing pangs of love.

164. Tan aṅkān manahkwi kusumāti utkata,
maṅgawē raras hati kucup nya komala,
mrēdu pallawa nya ya mawēh lulut masih,
humilī ta luhku maṅadēg wulat riya.
c. ABCDE madhu. A pālawā. BCDE pālawā.

‘My heart is not affected by the numerous flowers, but most aroused by the tender buds. The young shoots stimulate love and attachment. My tears run down while I stand looking at them.

165. Tamatan tular haṅen-āṅēṅku kāsṛēpan,
mulat in śiḷātala i sor nya yālilāṅ,
katutur pwa tāmēṅ-amēṅ in tapowana,
kalawan priyottama narēndra Rāghawa.
c. B katuturkwa. tapohana. d. ABCDE priyāwarā narēndra.

‘My mind is bewildered beyond compare, when I see a clean flat stone below the trees. I am reminded of when I walked together with my beloved master and lord Rāghawa in the woods of the hermits.

166. Māṅēsah tamolah aku moḥa mūrcchita,
balisah masārabali mātyā tan mati,
tamatar kējēp mataha-taha* tar padon,
apa tan tumon priya manahku duryyāṣa.
* ABCDE. c. K mata maṭāṅhi.

‘I sit down [on the flat stone] moaning, baffled and spiritless. Anxiety grows ever stronger. I want to die but I cannot. I cannot sleep, always thinking aimlessly. Because I am separated from my beloved, my mind strays away.
VIII

167. Nya ta lën mawèh unèñ atìta mañlaré,
winarawa naṣṭa maṇuyūyu riṅ kulèm,
kinidùn nya taṅ priyawiyoga suswara,
rumarab ta luhku rumèṅò ya kāsrèpan.
a. D mawé. b. BE wina rāwa nāṣṭa.

'There is something else that hurts very much and arouses pangs of love, namely the clear sound of lutes that comes at night with refined tunes describing the separation of lovers. My tears run down on hearing it, out of dispondency.

168. Hana* maṇḍamāruta mirir ya sītala,
marurū ikaṅ kusuma dé nya riṅ lēmah,
mapupul ta gandha nikanāṅ sēkar kabēh,
tumēṅuh hatinku ya sumār marēṅ iruń.
* C. a. ABDEK aha. B manda māmaṇēn.

'A cool breeze is blowing and the flowers fall down on the ground. The perfume of all the flowers mingled and breaks my heart, as it enters my nostrils.

169. Tamatar hanēkana hiḍēpku sakṣana,
wiparīta tar wēnaṅ aṣabda mohita,
kumēṭēr ta sandhi nikanāṅ awak kabēh,
īkanāṅ hurip kadi ta līna tan hana.

'I swoon for a second and, bewildered, I cannot utter a word. The joints of my body quiver and my soul seems to slip away.

170. Umirir tīkāṅ atīs mawor hrēbuk,
mapanas hiḍēpku riya mimbuḥūṅ unēṅ,
kumēlab hatinku rumēṅō gērēṅ* malon,
tumibā hudan kadi ya médi lot humuṅ.
* BCDE. a. E atis. c. AK tērēṅ.

'The cool breeze blows, taking along pollen which to my sensation is not, increasing the longing. My heart trembles on hearing thunder in the distance. The rain drops noisily, rumbling like the sea, seem to stir my emotions.
VIII

171. Ri śilātala rikāku tēka maṇō,
swāmi nitya ya* lana maṅaway-away,
   toh ndya tā ya hana tamba k-aṅēn-aṅēn,
   tā kadaṅ tānisi tāwaku n-agati.

‘On that flat stone I come to think about my lord who [seems] to beckon all the time. O, is there any cure to these feelings. I remember there is no brother or sister to whom I can complain. I become hopeless.

172. Syuk nikaṅ jawēh awēh unēn amati,
   hrū nikaṅ Madana sūkṣma ya maṇani,
   rāh nikaṅ hati humīs mētu ri mata,
   mandamārutha mirir kadi matulun.
 c. D rīn.

‘The rustling of the rain gives deadly pain. It is the arrow of Madana, subtle but hurting. Blood flows from my heart and trickles down through my eyes. A soft breeze is blowing and seems willing to help me.

173. Hyaṅ Aṅin kita ta māsiha śaraṇā,
    sanmatēṅ kasiharēp sēḍēṅ apasah,
    saṅ Raghūttama riṅ āśrama waralēṅ,
    yak hanēṅ kalana rākṣasa tinawan.

‘O, wind (god), have pity and help. Have compassion on me, separated from my beloved. Please tell prince Raghūttama in the hermitage, that I am here, kept in captive by a demon.

174. Bhakti niṅ [ṅ] unēṅ akūṅ nya ta tēkākēṅ,
   mwaṅ laraṅku mapasah asama-sama,
   mogha mātya yak adoh saka ri sira,
   nā ta pājara ri saṅ priyawiraha.

‘Convey to him my devotion and love, and also my incomparable misery of separation. I am almost dead through being separated from him. Tell that to the prince, who is so far away from me.
VIII

175. Monēn āmbēk i siraṅ ratu Janaka, bhakti nī nhulun agōn ya tēkakēna, līnku yar wiraha duhkita tinawan, nā ta pājara rikā ta laku huwus.
   a. A sira.
   'I long for my father king Janaka, take to him my deep reverence for him and tell him my message, that I am separated [from Rāma] and pitifully live in captivity. Tell that and please go quickly.

176. Hah bapaṅku umapā ta lara nira, tībra māsīh in anak sira maharis, dū ndya tolahan ikin priyawiraha, yak hanēṅ kalana rākṣasa tinawan.
   d. ABCDE yan hanēṅ.
   'Ah my father, how deep would be your sorrow, as you love your daughter so much and so tenderly. Oh! What will my beloved, [separated from me] do now that I am kept captive by a demon'.

177. Krama lumaku ta kāliṅ riṅ prāṣāda r-pamūjā, mapunagi ta ri sāṅ hyāṅ prārthanākēn narēndra, ri hurip nira lawan mēnakēkaṅ palunguh, ya ikana ta sinādhyā tan kalēṅ dē nirāsīh.
   Thereupon they (Suṅga and Trijaṭā) went to a temple to pray, and made an oath to God [to offer something] [if God] would give His blessings to the king (Rāma), giving him longevity and a peaceful reign. These were their prayers arising out of their loving hearts, nothing else.

178. Anilātmajātiśaya harṣa yar wulat, tumurun sakēṅ kayu datēṅ sirēṅ lēmah, ri harēp nirār wruha ta dēvi Jānaki, manulih-ulih macaritā makin masō.
   d. BCD macarito. D manuli-hulih.
   Anilātmaja was very happy to see that. He descended from the tree, and set foot on the ground before them, as he wanted to see princess Jānaki. He approached them while narrating the story
VIII

179. Papasah niraṅ Raghusutēnucap nira, kalawann [n] unēn nira ināryakēn wanēh, panañis nirēn alas umēt priyā nira, ya winarənnanā nira ta saṅ Marutsuta.
   a. ABCE mapasah. c. C mananis.

of the separation of prince Raghusuta and also his despair when he found himself left behind, his lamentation in the forest whilst searching for his beloved. These were described by Marutsuta.

180. Umulat pwa* dēwi Janakātmajē sira, dadi saṅsayēkana manah nirār wulat, wrayapēki mēŋgēp aňulih-hulih masō, si Dašānanēki juga liṅkwamañcana.
   * BCE. a. ADK umulat ta pwa. c. A wreyapēki.

Princess Janakātmajā looked at him and became suspicious at the sight of him. ‘What kind of monkey is this, that he approaches me on the pretence of saying something. I think, he is in fact Dašānana wishing to deceive me.

181. Ri lēmēh nia kawruhana yan si Rāwaṇa, ginawē nia tékana awak nia wānara, carita nia bañcana waliŋku tan tuhu, ri harēp nia yan syañana māryya rākṣasa.
   a. A lēmō nia.

‘Because he does not want to be seen as Rāwaṇa, he takes the appearance of a monkey. His story is not true, it is false. I think because he wants to be addressed, he does not appear in his form as a demon.

182. Hana panrēnōŋku tuwi wrēttamātra ya, pawarah nikaṅ pinakacāra rākṣasa, wwarā rakwa wānara kinon marā ryyaku, ndan asambhawa ŋ prawaga yan ya cārakā.
   c. ADE wara. ABDE meréyyaku.

‘On the other hand I have heard the news, told by the demon spies that probably there is a monkey he [Rāma] ordered to come to me. But it is impossible that he would send a monkey as messenger.
VIII

183. Nya wanéh duméh aku ya saňsayérikà,
    ikanáñ nimitta sakatambayadbhuta,
    uni niñ manuk pada ya komalaswara,
    ndan ikápi rakwa subhadúta wákta ya.
    b. A sakatambayadbhuta.

    'There is something else that makes me doubtful now, that is the amazing
    presentiment this morning. The warbling of the birds sounded so tender,
    that was perhaps a good omen.

184. Ndya kunén anuñ mutusana ñ sinañsaya,
    ikaná ri Dañdaka atita riñ madoh,
    mahélëtasík gunuñ alas jurañ trébis,
    priya Rágwáhá ndya ta gámá nirán wrúha.

    'What will help me to get rid of my doubts? The Dañdaka-forests is so
    far away, separated from here by an ocean, mountains, forests, and im-
    possible ravines. How could my beloved Ráma come to know [all about
    this].

185. I sëchënkwi ñùnì inalap ni Ráwaña,
    têmu tañ gunuñ lwah adalém lawan [n] alas,
    pada kapwa bhíšána kabèh amánuşa,
    aliwat ta riñ tásik asiñ wísála ya.
    b. C tutañ.

    'When I was brought here by Ráwaña, I saw mountains, deep rivers
    and forests, and all of them were very dangerous, no man could pass
    [them], and there was a wide ocean.

186. Rwa jugékanà wënañ alintañèn tásik,
    hyañ Ánin lawan Garúda lëna tan hana,
    ndya ta hétu niñ wray umara tékéryyaku,
    ya matañ nya bañcana ni Ráwañeñihèn.

    'Only two could possibly pass that ocean, the Wind (god) and Garúda,
    nobody else. How could it be that a monkey can come to me. Therefore
    this should be a trick of Ráwaña.'
Thus was the thought [of Sītā], plagued by doubts. She took precautions, not to fall into a trap. The messenger Māruti came near and respectfully made his obeisance, took a seat and spoke:

'‘Hail to thee, O princess! Do not have doubts about me. I am the son of the Wind-god (Pawanātmaja) ordered by prince Rāma to become a messenger to find out about you.'
VIII

191. Wahu meh umaśwa maṇanēn-[n]aṇēn āhul, 
   ri iwēh nikaṇ wwaṇ amēnaṇ rikaṇ raṇa, 
   ikanaṇ pakon bhīṣama yan kasidhdha ya, 
   ya dumēh āhulun wuruṇ umaśwa maṇlagā. 
   d. A me umaśwa. CDE amaṇśwa.

   'Just as I was on the verge of attacking [Rāwaṇa] I thought about the fact 
   that winning in battle is very difficult, endangering the order [of prince 
   Rāghawa] when it is not successful. That was why I did not appear to 
   fight him.

192. Wwara mitra rāka dēwī,           saṇ Sugrīwa naran nira, 
   ratu niṇ wrē ṣakti tēmēn,           sira kumon āhulun dūta. 
   b. BCD naran ira.

   'There is a friend of your husband, Sugrīwa by name. He is the king of 
   the monkeys and very powerful. He ordered me to be the messenger.

193. Umahas āhulun anusup,           ri kaḍatwan umēt dēwī, 
   mamrih ta āhulun maniṇjo,           nda tan panuguḥ rikaṇ rajya. 
   b. B rīṇ.

   'I have entered the palace in search of you, to make my audience, but 
   you were not [found] in the city.

194. Makwēh tāpsari kapauṇgh,         sēdēn rara ta manojaṇa, 
   lawan rākṣasa makēmit,           wiparita kabēh nidrā. 

   'I met many heavenly nymphs, in the prime of womanhood and attractive, 
   guarded by demons who were in deep sleep, (as if they were unconsc- 
   ous).

195. Naranātha Raghusuta,          glāṇākiṅkīn maṇēn dēwī, 
   wēt niṇ unēn sirākurū,           mataṇ nyakon āhulun dūta. 

   'King Raghusuta is very depressed thinking about you. Because of that he 
   is thin, and that is why he ordered me to go as a messenger.
VIII

196. Inaṇēn-[n]aṇēn nirākū, ri tan pārcchaya riṅ dūta,  
     nya ta simsim nirār pawēh, nirē nhulun cihna donya.  
He thinks that you will not believe [me] to be the messenger. So he gave  
     me his ring to be the verification of my mission.

197. Tuwi rāntēn dēwi makūn, saṅ Lakṣmaṇa soka sira,  
     magyā ta sirān parā ūkē, mātyanaṅ Rāwaṅāṅ mūrkka.  
‘Also your younger brother, prince Lakṣmaṇa is exceedingly upset. He  
     wants to come here as soon as possible to kill the wicked Rāwaṅa.

198. Bala wānara umaḍaṅ, mahēm makoliha ŋ satru,  
     ya mataṅ nyan dēwi t-āṅhēr, haywa gyā rākṣaṅ huripta.  
c. B tāṅhēr.  
The monkey-troops are assembled and ready to attack the enemy. Therefore  
     please wait, do not be impatient, look after your life.

199. Mataṅkut ta nhulun ŋūni, sedēṅ ta mojar ŋ mūrkka,  
     yuktī puwih biṣa tēmēn, lēpās riṅ rākṣasa duṣṭa.  
‘I was very frightened when you talked just now to the wicked [Rāwaṅa].  
     It was really very dangerous. [Thank God, you] escape the sinful  
     demon.

200. Niyata ŋ Rāwaṅa pējah, dé sīrī Rāma riṅ palagan,  
     prāṇa nya panahuranya, doṣa nyan mālap ri dēwi.  
a. B nihyataṅ.  
‘Certainly Rāwaṅa will be killed by king Rāma in battle. He has to pay  
     with his life for his sins of kidnapping my lady.

201. Mawēkasa mahūdēwī, ri sīrā saṅ Raghusuta,  
     pēpōnēn taya nikanaṅ, makēmit ya huvus luṅhā.  
a. CD mawēkasā.  
b. A Raghusutta.  
c. BE pēpēnēn.  
‘Give [me] your message to Raghusuta, while the guards have gone and  
     are not here anymore.

202. Kunāṅ sira rāka dēwī, kawēkas rikaṅ Mālyawāṅ,  
     sātus tahun ikanaṅ wē, sowē-sowē wēt nirāgya.  
‘As for your husband, he is staying on the mountain of Mālyawāṅ. One  
     day seems to be one hundred years, because of his eagerness [to come.]’
Thus were the words of Hanūmān. Princess Sītā was delighted. She listened to Marutsuta’s account and became cheerful.

'Hey Pawanātmaja, step forward! I am happy that you were ordered to come here. Give my crest-jewel to Rāma.

Also take with you my letter as a proof of my sorrow and longing. Give it to Rāma.

And tell him this. He should eat and sleep and not worry. I am no longer grieving and miserable, as I now know his plans.'

Thus spoke the great lady. Her doubts disappeared, when she saw Rāma’s ring. That was why she was certain.

Marutsuta came forward and received the [crest] jewel. He paid homage with folded hands and then stood up quickly.

His heart was delighted because he had found the princess. He stopped for a while to think.
VIII

210. Nihan pinuji niñ dûta, ikañ tumêmwa ri donya,  
amêtayasâ yaça nya, anun tañ adbhuta cîhnâ.  
a. A amêta ni yâsa-yaña.  
b. C amêta yâsa-yaña.  
c. A amêta ni yâsa-yaña.  
BE amêta n yâsa-yaña.  
CD amêta yâsa-yaña.  
'It is like this. A messenger is commendable because he has accomplished 
his duty. The [messenger] who strives to be meritorious should give 
admirable evidence of it.'

211. Huwus ta yâku umaŋguh, ri sirañ Janakaputri,  
nda tan hana ya wanêhan, anun ayasa yašaŋka.  
b. C sira.  
c. ABECD tayaša.  
‘Now that I have found princess Janakaputri, there is nothing else for me 
to do than to build merits.'

212. Ašokawana ya téki, taman atisaya riñ lwâ,  
yà téki rabhasanaŋkwa, kayu nya ya ta širñnanên.  

‘This Ašoka-garden is a large garden. I will destroy it by smashing down 
the trees.'

213. Yadiyan hana masën̄̊hît, ya tekana laganaŋkwa,  
pêjah pwa ika ya ñëñk, yašaŋku tuwi ya wrëddhya.  
b. ABCDE papagëŋkwa.  
‘If there are demons who become angry, I will fight them. I will kill them, 
so that my merits will increase.'

214. Atha huwus nira mân̄̊en-anên madêg,  
rabhasa tañ kayu râmya rikañ taman,  
syapa ta râkṣasa wânya masô huwus,  
papagañânta si Mâruti liñ nira.  

Then after he thought thus, he stood up and destroyed the beautiful trees 
of the garden. ‘Who is the demon who dares to come forward. Fight Mâruti!’ he said.

215. Pracalita pu̲spa niñ kayu rumu sarî nya ya mëlêk kadi pwa ya kukuus,  
kalawan ikan palâña tumiba sêkar nya ya mabûn akêñ hûdan apuy,  
ibêkan ikan lemah kadi dilah nya riñ pralayakâla bhîsaña katon,  
ruru këna jën kiñan masasaran kadi pwa matakut manon hûdan apuy.  
d. ABDE kara lën.
The flowers of the trees were shaking, their pollen fell in abundance like a mist. Also the red flowers of the *palāsa*-trees fell like a rain of fire. The ground was full of it, like fire at doomsday looking very terrifying. The roes and roebucks hit by them dispersed everywhere as if they were afraid to see a rain of fire.
1. Atha ri sêden nyâñcalita nanã rûg,
kayu nikañ udyânawana ya śirña,
makaparapal pân nya ya paḍa sêmpal,
manuk umibêr ghûrûnita paḍa kagyat.

Thus when he was leaping to and fro, the trees of the pleasure-garden were smashed and scattered, their branches were broken into pieces and the shocked birds fluttered noisily.

2. Ikañ akêmit kâdbhuta sahana nya,
dadi malayû riñ nagara paranya,
têka ya nikañ* râja paḍa manêmbah,
ri suku nirañ Râwaña dadi mojar.

*CD. c. ABEK ikañ.

All the guards were surprised and ran to the city. On arrival they prostrated themselves at the feet of Râwaña and spoke:

3. Tumaḍaha sojar Suraripûnâtha,
wwara ya mahâwânara awmânâ,
rumabaśa ñ udyânawana nanã rûg,
awu têmahanya ñ kusumawicîtra.

‘We beg your pardon my lord Suraripûnâtha [the king of the enemies of the deities]. There is an insolent great monkey attacking and destroying the pleasure-garden. All the various flowers have fallen [and are smashed].

4. Ikana dañû déwata tuwi matwañ,
kimuta ikañ mânuṣa paḍa bhakti,
tatan ujarên wrê adhama ya tiryak,
kim api mêné wânara ya tan atwañ.


‘In the past even the deities had respect, let alone human beings, [they were] devoted. Not to mention apes, they are low class animals. But now, a monkey has no respect [for the garden].
5. Dinakara t̄kṣṇāmanasi tēnah ṅ wē, kadi tan atis ṅ ātīsayā ya tīkṣṇa, tēka ri taman nātha tan apanas ya, dumadak atis twan nya makadē ya.

‘The sun shines bright at mid-day, because of its severe heat it seems it will not abate [in the evening], but if it arrives at my lord’s garden, suddenly it abates. Its respect is the reason for that.

6. Ḥana ta hānīn sēduṁ ātīsayēṅ drēs, kayu kahawā de nya paḍa rēbah rūg, tēka ya riñ Ądyāna mari ya māḍrēs, alah atakut komala ta gati nya.

‘There was [once] a thunderstorm blowing very hard. The trees struck by it, collapsed and were broken. But arriving at this garden, it ceased to blow hard, and out of fear became a soft-blowing breeze.

7. Wulan awēlū pūrnāma ya hana ṅkā, rīkān amawāsya tuwi ta ya māwa, satata tan anluh maśurugi téja, sumulūhi ṅ udyanāwana gawē nya.

‘The moon is always full there, even at the beginning of the month. All the time unwearingly, it sends its rays to illuminate the garden.

8. Katham api maṅkē lalu wiparita, wrayadhama jāti nya tuwītān atwan, niyata taman Bhupati ya ta śrīnā, dadi ta wamanāt hēnēnakēṅa ṅ wrē. d. ABCD yadi ta.

‘But now the opposite happens. An ape, which by nature is a creature of low class has no respect. It is clear that my lord’s garden will be destroyed and belittled if the monkey is left on its own.’


Thus when the guards finished their reports, Daśamukha turned red with anger. He ordered the demon-army to attack, to kill Marutasuta.


They stood up, one hundred thousand in number, and well-armed with axes, short lances, swords, clubs, bows, stones and slings. Those were the weapons brought along by the soldiers when they set off together.
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11. Tēka ya riṅ udyāna pāḍa ya mahyā*, kadi ta gērēh ghūrṇita ya gumēntēr, Pawanasuta krodha wadana humrēn, jalada si sambarttaka juga moni.

* ABCDE. a. K magyā. b. ABCDE jaladhi.

When they arrived at the garden they yelled, booming like peals of thunder. Pawanasuta was angered, his face turned terrible, even the thunder at doomsday would be silenced because of fear [of him].

12. Saha bala taṅ rākṣasa kaharan lwah, tēka gumuruh ghora kadi sēdēn wāh, Pawanasutāṅkēn jaladhi sudhira, pratidīna taṅ wāh tēka riya tan sōk.

The demons with their troops were like a river, coming closer, thundering and rumbling like a flood. Pawanasuta was firm like an ocean, even if the floods reached it everyday, it would not become full.

13. Babahaniṅ udyanawana ya māwān, hana kāṭiṅāṅ gen nya satakaraṅ twas, dadi umanēk saṅ Anilasuta ñkā, humărēpakēn rākṣasabala māṅśō.

The gate of the pleasure garden was tall and [nearby] there was a kāṭiṅāṅ-tree a armspan in circumference and very tough. So Hanūmān climbed on to it, facing the approaching demon-troops.

14. Pāḍa ya tumandēm hana ta humanḍēm,

hana maṅarug rodra pāḍa tumēnha,
wugari hilāṅ yēka makahalintaṅ,
hana mananah lēn manuligī manḍuk.

a. AD pāḍa tumandēm. c. ABCDE halāṅ. A misses out the part from the word ka makahalintaṅ (IX.14c) to tungal (IX.15d) which is found back inserted in IX.17a.

The demon-soldiers [were taking positions], some were squatting, some were lying on their stomach. Others were shaking the tree forcefully while looking up. The missiles thrown [at Hanūmān] flew over him. Others were shooting with arrows while another group were throwing their lances at him.

15. Ikana kābēh tan hana maṅani ñkā,
makapalēyō hru wugari kawaisul,
arug apupug kapwa kapēluk āpēs,
wulu nira tūṅgal tuwi taya siṅsal.


None of the weapons could hurt him. The arrows were broken, the missiles rebounded. They were broken, blunted, bend and crooked, and yet not even a single hair of his body fell.
IX

16. Hana ta kayf candana madawagon,
   pada ya sakol gon nga malurus atwas,
   ya ta dinawut sañ prawaga Hanūmān,
   pamalu niren wwil mati ya kariñkēl.

There was a sandelwood tree, tall and large. Its circumference was one armspan, straight and tough. Hanūmān pulled it out and used it to beat the demons, who were killed, with their bodies crumbling.

17. Hana sumirat rāh nga lawan utēk nga,
    makākērepēk kapwa rēmek igā nga,
    kagulī̧n ikañ wwil pinalu gulu nga,
    mañutahaken rāh nga kagulimpan.

There were some whose blood and brains were spattered around, whose ribs were broken with a loud crack. Those hit on the neck collapsed, vomiting blood, and their bodies were scattered on the ground.

18. Hana sipi-simpir saphala mamūka,
    prihawak anīu̩kis lumaku rumunkūn,
    ikanān umanḍem pada ya kahanḍem,
    pinalu pisan sūs ikana pupū nga.

b. ABCDE anīu̩kī.  c. BCD umanḍem.  d. E puh.

There were others who were limping slightly, after the flogging. Their bodies were bruised and unskinned and they walked stooping. Those lying on their stomach fell flat on it, as their thighs were broken by the first stroke.

19. Hana kabubat bēntis ika* wēteṅ nga,
    pada ya tēdas rodra mētu usus nga,
    ikañ alaras yalarā kapalindēs,
    pinalu laras nyān kapalu wēhaṅ nga.

*ADE. a. BCK bēntis wēteṅ.

Other demons were struck by his tail on their stomach, which were torn up and their intestines issued horrifyingly. Those armed with bows were overrun, as their bows were hit, their jaws were smashed.

20. Hana ta waneh wwil wēdi-wēdi hīna,
    ya ta inuśi san Pawanasutadrēs,
    kēna walakañ nyān pinalu karañkañ,
    mawunu rumēnkēn lumaku rumunkūn.

There were also cowardly demons, who were afraid [and ran away]. They were quickly chased by Pawanasuta, his first stroke hit their backs and they fell on their faces, then stood wearily and crouched away.
IX

21. Hana ta luput ťighra ta ya lumumpat, lumaku mulih tan hana ya manolih, kadi ta kidañ sinha ya ta musi ya, makabalasah durbbala paďa mosah.
   a. C ya ta.
   Some were missed and ran home as quickly as possible without looking back. Hanûmân was like a lion chasing deer, they scattered and moaned wearily.

22. Hana ta wanêh râkšasabala wîra, ya ta mapulih ťighra têka sênaddha, gaja ratha läwan kuda ya dalanya, atirabhâsânëmbuli têka mañdük.
   Then there came other demon-warriors, who made a counter attack, approaching swiftly and well-armed. They were mounted on elephants, wagons and horses. Savagely they attacked and stabbed together.

23. Makin agalak san Pawanasutanhrêâ, jumênat ikêkû nira madawâgon, umañun umurgan wulu nira mañkak, maluy umanék riñ katimañ anumpak.
   Pawanasuta was more angered [by them] and roared, his large, long tail stood erect and swelled up as the hair bristled straight. He climbed back on to the katimañ-tree and perched [on a branch].

24. Mañamah-amah râkšasa ya tûmenhâa, watu sakêbo gôn ni pamugari nya, daça nira san Mâruti këna pañdêm, makakêrêtêg ndâ tan alara dé nya.
   Menacingly the demons looked up, and threw stones as big as a water-buffalo [at him]. The chest of Mâruti was hit and made a cracking sound, but it did not hurt at all.

25. Têduñi tikan* wwil maratha kagöman, pinalu nirêñ daçâ mati karîñkêl, makabalasah sârathi ya lumumpat, umêgil awak nyän pati ni tuha nya.
   *ABCDE. a. EK ikañ. d. ABCDE malara tuha nya.
   He jumped down upon the demon on the wagon, held him tightly and with his club struck him to death, sprawling in the wagon. The charioteer leapt down and fled for his life at the death of his master.

26. Hana ta wanêh wwil makuda tumandañ, mapulih asêñhit mamawa krêtêlû, salahasa mëh mamraña* ya ginêgwan,
   mati kapisan tan pabişa tinampaîl.
   *ABCDE. c. K mapraña.
   There was another demon on horseback who made a brutal counter-attack with his sword, but it was thwarted when he was at the point of striking, he was caught [by Hanûmân] and hit once with the bare hand which killed him.
Another demon riding on an elephant dashed forward. He stabbed at him but failed to hurt him, because he stepped [aside] swiftly. The demon turned cowardly as he saw Hanūmān so fierce. He jumped off his elephant and fled away.

The infantry units of the demon-army marched forward in turn, to make a counter-attack, as they did not want to retreat. 'Those running home are cowards,' they said, while attacking and rampaging together.

The survivors fled away, but a few were only once hit. They covered their breasts with their hands, breathing with difficulty and feeling nauseated. Injured and weeping they came to make their report:
IX

32. A-ha nātha nanā sahana-hana mami, tuwi sāyudha sāsvarathagaja kabēh, paḍa śakti daṇū tuwi taya mamalēs, wray apēki kunēn sarabhasa ya biṣa.
   a. A nanā sahana mami, d. A sarabhava.
   'Ah! Ah! My lord, all of us are ruined, together with our weapons, horses, wagons and elephants. In the past they were powerful and not one or nothing could stand against us. What kind of an ape is he, so wild and dangerous.'

33. Atha sampun anēmbah ikanañ alayī, makin uddhata sañ Daśamukha mabutēn, bala mantri kinon ira mapulihana, tamatar pamihān* lumaku saha bala.
   Thus when the run-away soldiers had made their reports, Daśamukha was all the more irked and enraged. He ordered high ranking demons to counter-attack. Without reluctance they marched out with their troops.

34. Jayaśatru daṇū lagi mañalahakēn, tahu riñ raña sāyudha asama-sama, hana konta kalā ya ta* winawa nikā, tēka matri hūmūn prakata kadi gēlap.
   *ACDE. c. BK ya winawa. d. A makrik.
   In the past they were all conquerors and victorious, as their skill in battle and weapons were unequalled, they brought along short lances and snares, and came shouting and yelling loudly like thunder.

35. Makuwal pañawak nya mabukēt abikal, kadi parwwata bhīṣaṇa kagiri-giri, kadi mégha kumis nya mahirēn asukēt, masalit ta sihuñ nya kadi ta ya kilat.
   b. E parbwata. d. BC siyun.
   Their bodies were black-skinned, muscular and strong, like a very dangerous mountain. Their mustaches were thick and black like rain clouds, their canine teeth sharp like lightning.

36. Masēluk pamata nya dumilah awēlū, kadi sūryya sahasra kiraṇa kumēñar, mapanas kadi bahni ya malatu-latu, makusut ta halis nya kadi ta ya kukus.
   Their eyes started from their sockets, round and glowing like the sun shining with a thousand rays, hot like flaming fire. Their eyebrows were entangled, like smoke swirling up.
37. At the sight of them the deities got gooseflesh and became alarmed. But Pawanatmaja was more courageous [than the deities], he was not afraid. Like a lion facing a mad elephant, he stepped forward without fear.

38. They came in groups and started to attack together, snaring, stabbing with lances and creeses, striking with swords, disks and clubs. They were wild beyond description, with the sole intention to kill.

39. Anilatmaja was not afraid of being attacked by so many demons. He rotated his club as big as a palm-tree. He advanced and began to strike. Anyone hit was smashed and killed in a flash.

40. Those almost killed were surprised and apprehensive. They moaned and yelled out aloud, but like terrible-looking mountains they collapsed, filling up the ground and space.

41. They were killed and their corpses were scattered around and heaped up like a mountain in size, all with wounds. Blood flowed down from their mouths, red coloured like a dhātu [element] welling up out of a cave.
IX

42. Sampun śīrṇā rākṣasabala maṇadēg saṅ Hanūmān sadarppa,
riṇ udyāna ukāṇ ya mara rumabhaśā n pārijātatiśobha,
māwān pāṇ nyāgōṇ kadi ta ya Himawān Mēru mās wit nya tēja,
kweh pāṇ nyomēṇḍuḥ pada ya satakuraṅ pāṇ ni pāṇ nyān samēṇ gōn.
b. ACDE para.
When the demon-army was destroyed, Hanūmān stood up in high-spirits.
He returned to the garden and spoilt the beautiful pārijātā-trees, which
with their branches looked as tall as the Mēru mountain of the Himalayas.
The trees were of sparkling gold, and they had many bowing branches
with twigs of one armspan in circumference.

43. Gantīṅ kuṅkuṅ nopura kanaka kilatbāhu lēn brahmaśūtra,
sīṃsīṃ mwan cūḍāmaṇi ya ta pinakawwah nya nēka prakāra,
lūnsir dwāṅga pracalita ya mabāṅ lēn jamaṅ ronya kumēlab,
mwan mutyāhārojwalita ya mamilēt pāṅ nya yēkā pralēmba.
d. B. mutyāhārojwali ya ta. D mutyāhārojwala ya ta. E mawilet.
Earrings, rings, anklets, armlets, and brahmins' sacred-cords, (finger)rings and
crestjewels made of gold were their various fruit. Their shiny leaves con-
sisted of red draperies and diadems, which swayed [in the wind], and glit-
tering pearls in strings wound around their branches were the pendulums.

44. Sāśrī tán wwaḍ-waad kanaka ya mamilēd pāṅ nikaṅ pārijāta,
salwīr niṅ kēmbaṅ ya ta pinakasēkar nyēka māmbō sumār mrik,
tuṅjuṅ taṅjuṅ cāmpaka surabhī puḍak mandarāsoka mēṇḍur,
nēp punnāga mwan kurawa asana lēn dālima śrīgaḍiṅ poh.
Lovely were the golden roots winding on the branches of the pārijātā-tree.
The flowers [of the garden] were of all kinds, smelling fragrant everywhere.
Lotuses, tanjuḥs, campakas, surabhīs, pandanus, mandaras, āsokas, mēndurs, clus-
ters of punnāgas, kurawas, asanas, pomegranates, and mangoes.

45. Yēkānuṅ śīrṇān rinabhasa mananā dé niraṅ Bāyuputra,
sēmpal pāṇ nyāgōṅ ya ta makabarubh phuṃ gumeṃtēr tībā nya,
liṅdu taṅ Lēṅkā kadi ya lēbura lūḍ ghūṛnīta n rākṣasāwū,
cihna nyān bhraṣṭā sahana-hana nikaṅ rākṣasa kūṛakarmac.
c. A lēbu lalūn.
Those were [the plants] devastated by Bāyuputra. The big branches were
broken, the manggo trees collapsed thunderously. Lēṅkā shook and quaked
as if on the verge of destruction, the demons cried out clamourously, it was
a sign that all the demons of evil conduct would be eliminated.
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46. Tatkāla nyan śirṇa kayu-kayu rin udγṇa de saṇ Hanūmān, maṅkat ta ū* sy-Akṣa prakaṣita ya anak saṇ Daśāsyādhīrāja, śūrēṇ praṅ wīratiśaya ya ta mahāsaktimāntādhikāra, gandēwa nyāgōṇ ya ta winawa nika mwan panah nyāstra tikṣṇa.

*CD. b. ABEK ta.

When Hanūmān was busy destroying all the trees in the garden. Akṣa the famous son of the great king Daśāsyya set off to battle. [He was] courageous in battle, heroic, extremely powerful and superior. He took along his big bow with sharp arrows.

47. Ryyaṅkat nyan ton taṅ kayu-kayu mananā rūg rēbah pāṅ nya sēmpal, wēntaṅ lāṅkap nyan tujun ata sira saṇ Mārutīn arddhacandra, tātan madwēkā lagi ta ya nāpisā yar kēnā śatrū de nya, tātār pawyat saṇ Bayusuta kēna ta pyah nīrā ēkān tēka syuh.


Along his way he saw fallen trees with broken branches smashed into pieces. [On seeing Hanūmān] he drew his bow and aimed at him with a crescent-shaped-arrow. In the past any opponent without exception, would have been killed by the first shot, but Bayusuta though hit in the stomach was not hurt, [on the other hand] the arrow was smashed on impact.


b. B niran.

Pawanasuta was enraged [by it], and angrily leapt forward to attack. He grabbed a branch of a tree and quickly struck the demon Akṣa. His shoulder was bruised by the first strike and his spirit broken, he fled away. Injured and ashamed he fled to rest for a while in his wagon.
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49. Ménak pwékambék nga marí ya mahuyan sìghra gumrit ratha nga,
sàmbut tékañ hrú umaluya* ta manah sañ Hanúmán rín astra,
mákrép ta hrú nyán kadi ta ya hinatép lwir rín ñákáñ dé nga,
kémbar tulya nyán téka ri dañda nírén Máruti syuh wíśiríña.
*B. b. ACDEK umaluyu.

When the shock was over and he did no longer feel much pain, he moved his wagon quickly. He grabbed his bow again and started to shoot at Hanúmán with countless arrows, so that the sky seemed to be roofed with them, but to Máruti they were just like flowers falling on his breast, to become smashed and scattered on impact.

50. Mańkin sakrodhán kapalupuy ikanañ hrú tèkap sañ Hanúmán,
mańso sy-Aksa ñkáñ muwah amanahi rín astra sañhárarañá,
tàntandwan tandañ sañ Anilasuta yar duk tikañ sy-Aksa rín pan,
sèmpal báhu nyán këna mati kapisan räh nga muńcar ya múrcëa.
c. AE yan.

Aksa became angrier and angrier as his arrows were broken by Hanúmán. He moved more closely and shot at him with arrows, destroyer of kings. Without wasting a moment Anilasuta counter-attacked and hit Aksa with a branch of a tree. His shoulders were crushed, blood spouted out and he fell lifeless.

51. Huwus nyán pëjah sy-Aksa dé sañ Hanúmán,
lumumpat sirèn sàgra ñkáñ paràdyus,
ri dé nyán manèl wët ni sowé niráprañ,
mañ nyär parèn sàgarìn manði mogha.

When Hanúmán had killed Aksa, he jumped into the sea to bathe, because he felt weary at having fought for so long. That was why he wanted to go to the sea to bathe.

52. Huwus trëpti madyus mèsat sìghra luñhá,
maluy rín taman rugakèn pàrijáta,
kayuh pàñ nga sëmpal rurú ronya lumrà,
lawàn wwañ nga këgù kabóbèl tibà bàp.

Satisfied with bathing, he returned quickly to the garden to destroy the pàrijáta-trees. He grabbed at its trees which broke off, its leaves fell everywhere scattered on the ground, and its fruit shaken up, fell down like rain.
53. Sékari nín aśokākusut sāk sari nya,
rujīt śīrṇā tātan pāśēṣa ni pālaṣa,
lawan nāgapuṣpaṇēpēṃ pān nya māpēṃ,
pukah puh ikań poh papal ron i pān nya.
   b. phala nya.  c. ABCDE mapēṃ.

The flowers of the aśoka-tree were crushed and their pollen scattered. The
pālaṣa-trees were torn to pieces without exception, and the nāgapuṣpa-trees
were bereft of their branches, cracked and fractured. The kēpuh-trees were
shattered, the leaves on the branches of the mango-trees were cut and
torn.

54. Gaḍūn soṇḍuṇ-unḍuṇ umēṇḍuṇ katuṇḍuṇ,
karūgān kapuṇḍuṇ umēṇḍuṇ ya kāṇḍeh,
maḍēmpeḷ maḍam wwaḥ nya soṇḍuṇ ya kōṇḍuṇ,
kasaṇḍuṇ seḍēn saṅ Hanūmān lumumpat.

The gaḍūṭs in high heaps were kicked around, the kapuṇḍuṇ-trees, laden
with fruit collapsed, the fruit in clusters and almost ripe fell down and were
kicked by Hanūmān during his leaps.

55. Nānā tēkanaṅ nyū kēna ī naṅka dénya,
cacal caṇḍaṇāpaṅ kēṅe wit nikaṅ nyū,
anak nīṅ manuk glāna monēṅ ya moni,
manuṅsuṅ inaṅ nyan umaṅsō manambēr.

The coconut and the jackfruit trees were in ruins, the sandalwood-trees
were deprived of their barks as they were hit by the coconut-trees. The
young birds [in their nests] were crying sadly, while the mother birds flew
to and fro helplessly.

56. Wuru-wuru kawurug rikaṅ wrēṣa mawwah wwarā wwawwa yāwū lawan
wūt mawūṅ jiwa-jiwāwedi wwawwa yāwok umūr mwaṅ lutuṅ,
kaḍawa wuru kutut yān tumūt rin [n] atat yātāt yātakut n-ton ikaṅ
lomaśa mrih mibēṛ mwaṅ mayūrādulur syuṅ swarī,
umulat umututuṅ lutuṅ tunga-tungal manuntuṅ ri tuṭuṅ nikaṅ gintunan
tar pāṇān wwaḥ nya kēnin-inin,
bhraṃara mara marin rikaṅ karaṇikārārūṛu rūg karūgān paḍāntēn sari
nyēnirir dē nikaṅ māruta.
   b. ABE aḍāwa.  n-ton ramamrih.  d. ABE sari nyanirir.
The wild pigeons were driven away from the fruit-bearing trees. There were orang-utans and squirrels crying out, and the *jwajjua*-birds were frightened by the bearded orang-utans and fled away with the black apes, dragging the drunken doves and the turtle-doves along, following the parrots which were always frightened by the appearance of hairy monkeys and wanted to fly away together with the peacocks, followed by starlings and cassowaries. A black ape hanging on his own on the far end [of a branch] of a *gintuñan*-tree could not eat the desirable fruit, because he was dumbfounded at the sight. The bumble bees came to the fallen *karnikāra*-trees, the *padanten*-flowers, were crushed and their pollen blown in the wind.

The rabbits were frightened and dispersed in every direction, sadly they hid themselves there under the dense *saruñi*-shrubs with thick and dense leaves. Quietly they penetrated there to hide, their bodies sweating, and wanted to stretch themselves on the ground to rest. But there was a muskdeer, shaking [his wet coat] and jumping. The rabbits were startled and fled
away swiftly. The yaks were fleeing together in lines, not too quick but attractive to see appeared to move slowly and calmly. The elephants faltered forth wearily, as they were burdened by their stomachs. They could not stretch themselves out [to rest] though exhausted, they breathed heavily, their necks heavy, and their tongues hanging out moved feebly while they moaned. The deer wildly leapt away but an anteater did not want to follow, because he trusted his strong hide. He penetrated into a bush, but was angered at the sight of a porcupine wanting to mate with his female, lying down underneath a pandanus-flower. ‘Ah, how disgusting,’ said the anteater and penetrated into other undergrowths. The beauty of the garden was finished, all the animals living there were pitiable. Likewise was the fruit, its sweetness wasted, as it fell, to the ground shaken by Hanumān, and trodden, the juice came out, as if the fruit were sadly weeping, because it was misformed and squashed.


After Hanumān had demolished the pārijāta-trees, he took a rest at the western gate of the garden, waiting for the infuriated demons. He had even thought of the possibility that Daśāsyā would fight him.


‘If Rāwaṇa is enraged and comes here, I will fight him and take his head, as a gift to Rāma who will certainly be happy. Also princess Sītā will be pleased.’

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Thus he said to himself. Not long afterwards, prince Indrajit, famous throughout the world as the most powerful son of Daśāsyu, came. It was known throughout the world that Meghanāda was very courageous.

61. Yatéka maśēnḥit pējah sy-Akṣa ůṇi,
pratijīṇā nya saṅ Bayuputroliha nya,
tatan madwa maṁśō lawan [n] ayudha nya,
titah téka wadwā nya wiṁₘi-wāṇi.
c. ABCDE tātān adwa. E ayudha.

He was furious at the death of Akṣa [before] and pledged to kill Bāyuputra. Without delay he marched forward well-armed and ordered his soldiers to fight bravely.

62. Rātha nyādbhūtāgōṇ ya malwā ya maḍrēs,
lawan tuṅgaṅaṁ saṅkēpan yēka mīr ya,
panah tīkṣṇa tan krah umuṅgwī rathya nya,
lawan rākṣasāṁrakṣā yēka panaṇḍas.

His wagon was amazingly large, wide and fast, drawn by harnessed horses. There were a lot of arrows in his wagon as his demon-guards formed the advance-guards.

63. Tēka nyēn taman ghūṛṁnītāṁ-in-aninya,
makin śīṛṇaṁ ū udvāna kēgu sēkar nya,
mulat saṁ Hanūmāṁsa maṁśō manuṁsuṁ,
sinambé nirāṁ Indrajit śīḡra mojar.
a. B nyē.

He came in the garden with sizzling speed. The garden became more devastated as the flowers were blown by the wind [of his wagon]. Hanūmāṁ saw him and came to meet him. He beckoned Indrajit and spoke without delay:

64. Āsō ko durācāra sakwēhmu duṣṭa,
papag tékiḥēn dūta saṁ Rāmadēwa,
sakakwēhmwi Lēṅkā wiśīṁnaṁ ta dēṅku,
y aṁ bhaktya ri ſī mahārāja Rāma.

‘Come forward, all of you wicked demons of devilish conduct. Meet this messenger of Rāmadēwa in combat. I will crush all of you, demons of Lēṅkā, if you do not want to submit to the great king Rāma.’
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65. Nahan lin nirań Maruti Méghanáda,
umańđem ya lāwan bala nyā́turodra,
parēn yomanah sań Hanūmān sadarppa,
n-arārah sirèń hrū nya nārācabhalla.

Thus said Maruti to Méghanáda, who taking position with all his extremely savage soldiers, simultaneously shot at Hanūmān confidently. They aimed at him with all kinds of arrows.

66. Malandép ikā hrū nya mákrēp tibā nya,
nda tan pamyatśi sań Hanūmān tēka syuh,
kadīkań hudan riń gunuń kwēh watu nya,
wiśirñāpasah yar tibā tan paśēśa.
c. B Kwē.

Their arrows were sharp and fell like a shower, but they did not hurt Hanūmān, but were smashed on impact. It looked like heavy rain falling down on a rocky mountain, they were completely shattered.

67. Saka kwēh ni wadwā nirań Méghanáda,
mahāghora rūpāndhakārārātidarppa,
umańśo pwa yānēmbuli bhraśtaśṛṇṇa,
Hanūmān sirāditya sākṣāt musus ya.
d. E pusus.

Because of the great number of soldiers of Méghanáda, they looked like rumbling and thundering dark [clouds], advancing simultaneously to attack and destroy. Hanūmān was exactly like the sun breaking the clouds down.

68. Makin darppa sań Maruti r-pānalapā,
ya pāduk nirēn rākṣasāsin umańśō,
gēlāna ū balān ton sirānēkarūpa,
kapūhan kabēh nyādbhutānon sirākwēh.
a. D Maruti.

Maruti became more excited. He took a branch of a tree and used it to beat the advancing demons. The demons were confused to see him in different shapes, amazed and stupefied to see him in different numbers.
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69. Hanūnuga-nūngal hanāsēwu saṅkya,
inaṅsō lumumpat riṅ ākaśa r-uṅgu,
tumūt maṅlayaṅ rākṣasātyanta sīghra,
maluy riṅ lēmah saṅ Hanūmān uminṣor.

At one moment Hanūmān was one, at another moment he was one thousand in number. When he was attacked he flew up and stayed in the sky. The demons chased him up in the sky, and very swiftly Hanūmān was already down on the ground [again].

70. Parēṅ yan tēḍun tūtakēn saṅ Hanūmān,
tēka nyēṅ lēmah kapwa maṅsō tumandaṅ,
muwah saṅ Hanūmān mēsat sēp ikaṅ wwil,
tumēṅhā kabēh nyāṅēsah kapwa képwān.

They descended together to chase Hanūmān and on the ground they began to attack. Again Hanūmān flew up and the demons were too late. They looked up, they moaned as they were tired.

71. Makin tībra yāṅlih pwa ya glāna mosah,
siraṅ Māruti pōnakēn tēka nēl nya,
n-alap pāṅ nikaṅ parijātāta tungal,
pupuh tēkanaṅ mūrkka sakwēh nya sīrṇa.

They became more and more exhausted, breathing heavily and wearily. Māruti took advantage of their tiredness. He picked up a branch of a parijāta-tree and beat them up and reduced them to pulp.

72. Pējah pwēkanaṅ rākṣasānuṅ surākṣa,
masō ṅ Indrajit sīghra gumrit ratha nya,
panah tēka saṅ Mārutiṅ astra tīkṣṇa,
tatar pāṅapātah panah nyār pupug ya.

When the demons of his bodyguards were slain, Indrajit advanced, his wagon swiftly moved forward with sizzling sound. He showered Māruti with sharp arrows, but they did no harm to him, they became blunt on impact.
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73. Masō tuṅgaṇan tulya yā siṅha* maṅhrīk, parēṅ yāndēmāk saṅ Hanūmān lumumpat, tuhuk pyah nikan tūṅgaṇan riṅ nakāgra, mētuṅ riṅ sakērun nya jiwa nya luṅhā.

*ABCDE. a. K siṅha tulya nya. c. AD nīkā.

The horses, roaring like tigers attacked. Together they pounced on Hanūmān who jumped [aside] and stabbed the horses with his sharp nails. Blood issued from their nostrils and their lives were gone.

74. Pejah nyékanāscharyya saṅ Méghanāda, apan riṅ daṅī tan hanātah mati ya, asiṅ lwīra niṅ satru śīṛṇā ta dé nya, lukan yāṁ pejah dé niraṅ Bāyuputra.


At their death Méghanāda was very surprised, because in the past nobody was able to kill them. Any opponent was killed by them, but now they were killed by Bāyuputra.

75. Gumantikanan tuṅgaṇan dibya śakti, umīr tan rathāgōṇ ya sāmpun dinānan, sēsōk rākṣasānuṅ surākṣa nya sēwu, huwus muṅgu maṅṣō paḍānuṅ sēnaddha.

He replaced them with other excellent and powerful horses, put them in front of his wagon and there the great wagon rolled again. His one thousand bodyguards of demons were packed [before him] and marched forward, well armed.

76. Dinānan ikaṅ rākṣasānuṅ prawīra, asiṅ tan surud riṅ musuh śūra sāra, ya muṅgwi harēḥ niṅ rathānuṅ panēṇḍas, ṇaranyāhalēp śākātabāyuḥanāma.

They were extremely courageous demons, who would not retreat in the face of a powerful and brave opponent. They were re-arranged in front of his wagon to form the advance guards, of the excellent battle array śākātabāyuḥa (wagon-battle array).
77. Huwus tékanañ rākṣasābyūha saṅkēp,
pāḍātuṅgalan kadga gaṅḍéwa konta,
tumandañ kabèh nyāmanah sañ Hanūmān,
sēsok hrū nya yātīp laūit wuntu dé nya.
When the demon-battle array was ready, each soldier holding either a
sword or a bow and arrows or a lance, they started to shoot with arrows at
Hanūmān. Their arrows were filling and covering the sky completely.

78. Ika tēn dañū tan hanānuñ mapag ya,
hyan Indrātakut dé nika hrū nya tikṣṇa,
apan yāwat an wwañ kēnā dé nya śīrṇa,
pējah tan paśēṣa ikañ śatru dé nya.
b. D nikañ c. A hwān.
In the past nobody could ever withstand this kind of attack. God Indra
was afraid because their arrows were sharp, since anyone who was hit by
it would perish and any opponent would be [completely] slain.

79. Ikañ* bwat nika tan hanānuñ mapag ya,
da tan pañlarē yan tēkē sañ Hanūmān,
tuhun trus pupū sañ Marutputra dé nya,
da tār ambili hrū tamolah tumaṅgō.
Though there was nobody else who could withstand them, yet they did not
hurt Hanūmān. Indeed the thigh of Marutputra was pierced by an arrow
but he did not pull it out, he let it stay.

80. Pajātyan nika sañ mahāśūra riñ prañ,
tan aṅgēh ta yāṁbēk* nirān tan pacihnā,
matañ nyān hēnēñ sañ Hanūmān sudhīra,
tumaṅgō panah riñ pupū tar watēk ya.
The true nature of a great hero in battle is the one who does not want to
be without evidence [of his bravery]. Therefore the heroic Hanūmān let
the arrow stay, sticking in his thigh, and did not pull it out.
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81. Mulat [t] Indrajit arddha sakrodha yar ton,
kadhbiran niran Bäyuputreṇ raṇāṅga,
winētaṇa nya laṅkap nya ākāra pūrna,
panah saṅ Hanūmān riken nāgapāsa.
b. C Bäyuputré.

Indrajit saw it and was very infuriated when he saw the courage of Bäyuputra in battle. He drew his bow into perfect shape and shot at Hanūmān with a nāgapāsa (snake-issuing arrow).

82. Ula lwir nıkā hrū nya sākṣat ya māwān,
satał gōn nya lāwan dawā nyāpramēya,
mapaŋjan sihuṅ nyāsalit yātiroдра,
mīnīs krūra huntu nya bājropama nya.

The arrow changed into an enormous snake, as big as a palm-tree and its length was immeasurable, its fangs were pointed and exceedingly terrifying, and when it opened its mouth, the teeth were like the bajra (lightning).

83. Ya tékomilēt bāhu saṅ Bäyuputra,
apit taṅ iga dé nikanā nāgapāsa,
pupū yāpisit kapwa kāpūs tēkēn tūr,
tibā saṅ Hanūmān kēnēn nāgapāsa.
a. ACDE ya tikomilēt.

This snake wound around the shoulders of Bäyuputra, pressed in the ribs (breast), clinched the thighs together and bound them around down to the knees. Hanūmān fell in the grip of the nāgapāsa (snake-arrow).

84. Nda tan saṅkā riṅ hina sakti n kāpāsa,
awās yēkanaṅ pāsa śirṇā yar ahyun,
upāya nirār tona saṅ Rāwaṅēkā,
matan nyāṅ hēnēn riṅ bhujaṅgaprayaṭā.
a. BCD ri. b. ABCE yan.

But it was not of his poor strength that he was tied up. For sure the pāsa would be broken to pieces if he wanted. It was his trick to be able to see Rāwaṅa, that he kept quiet in the grip of the winding dragon.
When Pawanasuta was captured, the demon-soldiers yelled out noisily. And Méghanáda crowded around together with his joyous soldiers. They came forward jostling each other and wildly hissing they struck with clubs. Hanúmán was not hurt, like iron hit by hammers of copper.

Thus said Méghanáda addressing all his soldiers. They stopped beating Hanúmán, and quickly lifted him up, and carried him away. ‘Ah, evil monkey, and debased creature. Kill him now, at this moment. Cut his neck off, drink his blood, or beat his head and smash it.'
'This messenger of Rāghawa is very bad, his intention is only to kill and to defeat us. If you look at him for a while he seems to be peaceful, but looked at more closely, there you see his debased and sly nature. He killed even sinless demons who took part in the assault to seize him. Where is the trace of goodness and asceticism in him. Murderer! A phony ascetic.'

89. Nā lin nikanaṁ mūrkka kabēh, mahyā ya rin ākāśa humuṅ,
lunhā ya mulih śīghra datēṅ, winwat nya ta saṅ Bāyusuta.
Thus said all the evil ones, yelling out into the sky noisily. They set off to return to the city and soon arrived. Bāyusuta was brought into the presence of the king.

90. Hē nātha ya téki ŏ mahala, mraṣṭākēn ikaṁ kalpataru,
śīṛṇa ŏ kayu rūg dé nya rēbah, sēśi nikaṁ udyānawana.
'O, my lord, this is the evil one who destroys the wishing-trees. The trees and all that was in the garden were smashed and shattered.'

91. Tat kāla sēdeṅ nya* winarah, san Rāwana sakrodha sira,
wrē duṣṭa duracāra pati, naï liṅ nira wēt nyār magēlēṅ.
*ABCDE. a. K nyān.
When he had listened to the report, Rāwana became furious: 'Deceitful monkey of evil conduct. Kill him!' he said with anger.

92. Saṅ Wibhīṣaṇa sira mulat, n-ton Marutsuta inapusan,
kāsihan ta sira karuṇa, yatna śīghra sira mawuwus.
b. ABCD ton.
Wibhīṣaṇa saw that Marutsuta was tied up. He had pity on him and carefully he spoke:

93. Bhūminātha Daśawadana, sojariṁ aji* ya pituhun,
dūta tan dadi pinējahan, yadyapin ya wēgīga tuwi.
*ABCDE. b. K in [u]aji.
'O king of the world, Daśawadana! Follow the teachings of the holy scriptures. A messenger may not be sentenced to death, even if he is extremely wicked.'
DAŚAMAS SARGAH
Chapter X

1. Itī nā lin nira mojar, irikan śāsana yukti,
sira sañ Rāwaṇa mūrkka, sumahur maṅkin aśeṅhit.
Thus he spoke, every word in accordance with true teachings. The wicked Rāwaṇa replied with increasing fury:

2. Ndya mataṅ nyān loputéki, pejāhatah ya awās ya,
apan atyanta wēgig nya, numanākēn tanēmaṅku.
'Why should he escape [from punishment]? Certainly he should be brought to death, because he is too wicked. He has destroyed my plants.

3. Nya wanēḥ doṣa nikaṅ wrē, umāti rākṣasa bhṛtya,
bala mantri tuwi śirṇā, yadi tan patyana liṅta.
'Here is another of this monkey’s crimes. He killed my demon subjects, even commanders of the troops will be killed, if he is not put to death as you have said.

4. Niyata ṇ rājya wiśrūnā, rabhasānyēkā katēḥ nya,
y a mataṅ nyān pejāhatah, ikanāśiṅ awamana.
d. Ḍīkana liṅ.
'Surely the kingdom will be devastated, all ruined by him. Therefore he must die, as anyone who insults [me].

5. Ikanāṅ wwaṅ kawamāṇa, humēnēṅ* yan hana śatru,
niyata śṛṅ nyā umēṅat, mataṅkūṭ riṅ paribhūṭa.
*ABCDE. a. ABCDE kinamanan. b. K ṃ humēnēṅ.
'An insulted man who does not stand up against on-coming enemies, will lose his fortune for certain, only because he is afraid of superior power.'

6. Kalawan ndya ṇ wwaṅ asampay, salawaskuṅ jayaśatru,
praṅata ṇ rāt sahāna nya, ikanaṅ hyaṅ tuwi bhakti.
d. ikana.
'And besides who is the man who dares to insult me. I am victorious all the time. All the world submits to me, even the deities are [my] devout [subjects].
X
7. Ya matañ nyān pējahēki, ikanañ wrē ya masampē,
numanakēn tanemāṅku, sēdēn awwah ya rinūg nya.

'Therefore, this monkey who dares to insult me, must die. He has destroyed
my plants, while they were bearing fruit.

8. Satēka ākā ri tamanku, mararēm kapwa* kumōl ya,
ikanañ we tēka yatīs, haninādrēs tēka manda.
*A. b. BCDEK mararēm kumōl. c. B ikañ.

'Every one and everything coming in my garden should render respect and
homage. The sun, when it comes at my garden becomes cool. A heavy
wind, driving at the garden, becomes a breeze.

9. Apa sādyanta riki ū wrē, kita trēṣā ri hurip nga,
tuwi tiryak mapacāra, umēnañ sāhasika ūkē.
b. BCD riṅ urip. d. BCD umēnū.

'What do you want with that monkey. Why do you wish to keep him
alive. He is only a sinful animal, who dares to make trouble here.'

10. Nā ta wuwus sañ Rāwana maswi, matyana sañ Bāywātmaja tan lēn,
śighra malēs sañ Māruti mojar, mēngēp anantwāmbēk nira humrēn.
Thus were the vindictive words of Rāwana, intending nothing else but to
kill Bāywātmaja. Māruti replied quickly, pretending to solace his angry
heart.

11. Rākṣasanātha wyartha gēlēnta, tan hana yukti nyān tēka riṅ wrē,
dūta ya ēkākī kēna pāsa, tan pējāhātah wānara dēnta.
d. A tan pahātah.

'O king of the demons. useless is your anger. There is nothing true appli-
cable to a monkey. I am alone, I am a messenger, in the grip of a
snake. You should not kill a monkey.

12. Jāti nīkā sañ dibya jayēn prān, lajjita mērañ riṅ [n]apalīña,
tan dadi sakrodhēn adhamāṭah, solaha niṅ satwēnanumāna.

'The nature of an excellent man, victorious in battle is aversed to harm his
good name. He should not be angry with a lower class of creature. All
the conduct of an animal does not concern him.
X

13. Lawan ikā sañ Rāghawa sadhu, nitya rumāksēn rāt sira dibya, 
    tar wijigī rin satru tar ēlik, ndan kita mūrkkāmogha masēnihit. 
    b. BD rumākṣi.

    'On the other hand Rāghawa is good. He is excellent as he protects the 
    people all the time. He is not cruel to his enemies and does not hate them. 
    But you are wicked and very brutal.

14. Strī kalawan mās ratna wiśeṣa, labha niṅ apraṅ yaṅ jayaśatru, 
    yapwan ikā sādhyā tat anēṃwa, wēt ni kaduhkan sañ Raghuputra. 
    c. ABDE tak. C ta katēṃwa.

    'Women and gold and excellent jewels are the gains obtained when one is 
    victorious in battle. Even if you want those, you will not get them, because 
    you cause Raghuputra sorrow.

15. Rāghawa Sugrīwa ta wanēhan, yat pakamitrātah sira kāliḥ, 
    byakta suktā n rāt wrēddhya hayunta, haywa ta sandēha n hati šānta. 

    [That is] Rāghawa and the other is Sugrīwa. You should make friends with 
    them both. Clearly the world would be happy [with that] and your 
    fortune would increase. Do not doubt. Be peaceful of mind!

16. Tulya tasik sañ Rāma kapīndra, sakti nirāgōn yēkana ratna, 
    yapwat amitra byakta hayunta, hyan Himawān māwak kita sampat. 
    b. B yēka ratna ya.

    'Rāma and the king of the monkeys are like the ocean, their enormous 
    power is the jewels. If you make friends with them, certainly your happi- 
    ness is secured. Your perfection would be like the manifestation of the 
    mountain of Himawān.

17. Kāma ya sādhyā labha kaniṣṭa, artha ya sādhyā madhyama labha, 
    mitra ya sādhyā uttama labha, yēka matan nyān yogya samitra. 

    'The achievement of kāma (sensual pleasures) is the lowest achievement, the 
    achievement of wealth is the intermediate achievement, the achievement of 
    friendship is the highest achievement. Therefore, it is best that you strive 
    for friendship.
X

18. Kyūti sirēñ rāt Lakṣmana ṣāḍhu, sūra sirāntēn saṅ Raghuputra, bhakti sirojar in* kaka satya, tan wihaṅṇatāh milwa samitrā.
* BCDE. c. A riṅ kaka. K ri sojar saṅ.

‘The goodhearted Lakṣmana is famous throughout the world as the heroic younger brother of Raghuputra. He is devoted to his brother and loyal to all the orders of his brother. He will not object to joining in the friendship.

19. Maṅkana tēkaṇ wānaraṇāra, sakti ya bhaktī saṅ kapirāja, nāpariśarasīn sapakona, tar wilumāsīn kāryya kasiddha.

‘Likewise are the monkey-warriors, they are powerful and devoted to the king of the monkeys. Whatever his order is carried out to success.

20. Kwēh pwa ika labhā niṅ amitra, haywa ta sakrodhā ṇ hati śānta, sēmbahakēn dēwī nīra Sītā, saṅ Raghuputrāwās sīrā haṟṣā.

‘There are many benefits of friendship. Do not be angry, keep your mind cool. Return his wife Sītā, then certainly Raghuputra would be happy.


‘Dharma (good conduct), artha (wealth) and kāma (sensual pleasures) are excellent objectives; these three you will obtain for sure. All that you wish will certainly come true, if you submit to Raghuputra.

22. Yogya atah saṅ Rāghawa nāthā, tar papaḍēṅ rāt riṅ jayaśatru, hrū nīra tuṅgal mṛētyu pāda nya, yar pralayākēṃ satrwaniwāryya.
   b. B papaḍē.

‘It is best that Rāghawa be king, he is unequalled, and victorious in the world. His arrow, only one, is equal to Death, bringing destruction to numerous opponents.

23. Tāṭaka Bālī Yojanabāhu, Dūṣaṇa ṇen Mārīca Wirāḍha, yēka pējah dé saṅ Raghuputra, kabwatakēn yan śaktī kabēḥ nya.
   d. D ya.

‘Tāṭaka, Bālī, Yojanabāhu, Dūṣaṇa, Mārīca, and Wirāḍha were killed by Raghuputra, though all of them were powerful.
24. Tātan ikā hētwanta masēnhit, yadyapin akwēh rākṣasa śirṇa, ṛpan ikā wadwānta ya duṣṭa, mātyana saṁ Rāmēkana donya.

‘This should not become the reason for your wrath. Even if many of your demon-subjects were killed, it is because your subjects were evil ones who wanted to kill Rāma.

25. Yukti tēmēn dé saṁ Raghuputra, ar pralayākēn rākṣasa mūrkka, mūlya awk niṅ waṅ ya rīnkṣa, yēka panādhyaṅ dharmma wīsēṣa.

‘It was very good of Raghuputra to kill the wicked demons. He thus protected the lives of exalted persons, and that is the aim of one, who wants to establish the supreme dharma.’


Thus spoke Marutaputra. Rāwaṅa became more furious, [his face] turned red, and his anger resembled that of a roaring thunderstorm. His red eyes were rolling.

27. Hah adhamēkiṅ wānara duṣṭa, muḍa mapuṅguṅ tan tuhu dūta, tan pati mojar tan pati molah, donya ya donyātah ya ta dūta.

a. D āhā.

‘Ah, debased and deceitful monkey. Foolish and stupid and not a real messenger. [A real messenger] says nothing, does nothing. All that he does, is just to be a messenger.


‘You think [you are smart], you pretend to be a messenger. Why did you kill so many demons? Why did you destroy my plants without restrain. What kind of a messenger’s guidance have you followed?

29. Ko pwa muji sakti nya si Rāma, swaṅ puji tan* wruh riṅ sapujimnwa, tar papaṅṅi pāpēkā si Rāma, bwat pējahi ū tan yogya ya hiṁsan.


‘You praised the power of Rāma. Empty praises. You do not know what, and who, you are praising. Rāma is unequalled in sinfulness, because he has killed people that should not have been killed.
X

30. Wruh kari ko riñ Yojanabāhu, yēka pējah dé niñ Raghuputra, pātaka ko dhik nirgrāṇa duṣṭa.
b. C paṅgu.

‘You knew Yojanabāhu, did not you? He had an accident, he was a cripple and yet he was killed by Raghuputra. Damned you! Cruel bastard!

31. Tātaka tātan yogya ya mātya, strī tuwi lāwan tan pasahāya, hāh kala tan wrin wēlas apālīna.
   ya pwa pinatyan dé ni si Rāma, hāh kala tan wēlas apālīna.
d. A apaliṅha.

‘Tātaka should not have been killed. She is a woman, without a protector. She too was killed by Rāma. Ah! Devilish, heartless and shameful.

   tātan ikā don sañ abhīmāna, kirtti yaśātah don ira tan lēn.
b. C yēka ta.

‘Jewels, pearls, and women are the gains of victory. You said that to me once. That is not the goal of people with pride. It is accomplishment and merit, that are strived for, nothing else.

33. Jāti niñ sañ gōn abhīmāna, dhīra tan aṅgā yar kapaḍāna,
   bhaktya nikan lēn yēkana pinrīh, yan* pwa tan aṅgā bhaktya pinatyan.
*ABCD. b. A misses out this line. c. B niñ. d. EK ya pwa.

‘Courage is the characteristic of a man of great pride and he does not want to be equal to other people. He will try to make people bow before him, if they do not obey, they will be killed.

34. Na ta sinādhyā sañ tuhu wira, śrī ya ta tūtūta nya sinādhyā,
   āpari ikā bwat caṇcala méṇa, yāta mataṅ nyān tan ya sinādhyā.
c. A méṇa.

‘That is the objective of one who is really courageous. Glory is not what he is after or desires, because it is very fleeting. That is why he has no ambition [to seek glory].

35. Hāh lalu tan wruh riñ paramārtha, andhya mataṅ nyān kaḍbhuta dému,
   jāti wēgīg tan rākṣasa wira, dharmma nikin hīnāparādāra.

‘Ah! You do not know at all about the Real Truth. You are blind, that is why you are so stupid. The real nature of a demon hero is to be dauntless, his dharmma (vocation) is to commit savage adultery.
36. Rāma lawan Sugriwa ya mitran, yēka ujarumun mūda mapuiagu m, yogya kari ń wwil wwan wrayamitra, tan patut in* sīla nya ulah nya.

*ABCDE. d. K tan padulur.

‘Rāma and Sugriwa should be befriended. That is your foolish and stupid advice. Is it proper that a demon be friends with a human being and a monkey. Their nature and their conduct are incompatible.

37. Wirā Wiradhānuń mati dé nya,  tan pējahēkāki nya ya tunīgal, Rāghawa dhūrtthātyanta tan ērań, Lakṣmaṇa yēkānuń tumuluń ya.

‘The hero Wiradhā was killed by him. He should not have been killed because he was alone. Rāghawa is extremely deceitful and shameless, and Lakṣmaṇa was his accomplice.

38. Lawan ikań Mārica kaniśta,  tan sapujimwikań mējahīkā, kātara yan ton šatrū ya mēnas,  tulya kēnas yan ton ikanań mōn.
b. ACD sapujimwēkāmējahīka. c. B mēnēs.

‘Also the debased Mārica, you should not praise his slayer. It was obvious that he was afraid of enemies, like a deer when it sees a tiger.

39. Nūni sēdēń kwakon* ya lumakwa, mamrih anēmbah wēt ni takut nya, twan nya kunēń ryajīańku n alaŋghya, yēka dumēh nyāmrih-mriha wānya.

*ABCDE. a. K nyāk kon. c. BCD ryyuŋjarku n.

‘Formerly when I gave him the assignment he tried to elude it because of his fear. Only his respect for me, prevented him from refusing my order. That was why he did his best to be bold.

40. Wanara Bālī sakti ya lińmu,  andya matań nyān trus pinanah pwa, yan tuhu sakti syūha ikań hrū,  yēka matań nyān hīna si Bālī.
d. A. si Bālī linku.

‘You said that Bālī the monkey was powerful. How is it that he was pierced with an arrow? If he was truly mighty, that arrow would have been broken. That is why Bālī was in fact powerless.
41. Mankana teka papa si Rama,
   mūrkka matikañ bālt si Bāli,
   ndan sēden aprañ jāwan ari nya,
   hāh hahah ho hāh hīna si Rama.
   A hahah ho hīna.

   'On the other hand Rama was sinful and evil in killing the mighty Bāli,
   because [he shot him] while he was fighting with his brother. Hah! Hah! Hah! O! How debased is Rama.'

42. Dasawadana huwus mojar,  jwalita hati nirān krodha,
   Pawanasuta malēs mojar,  hati nira matēguh dhira.

   After he spoke those words, Dasawadana's fury flared up again. Pawanasuta replied firmly, full of confidence:

43. Apa kita mupawādākū,  rabhasa kayu riñ udyāna,
   makira-kira marañ dùta,  mañēn-ānēn mopaya.
   ABCDE akira-kira.  CD mañēn-ānēna.

   'Why do you blame me for ransacking the trees in the pleasure garden. A messenger should look for a trick. He should plan a strategy.'

44. Aku ikana kinon dùta,  lumawada hana sañ Sītā,
   ndan alēmēh aku mañrakwa,  wruha ri sira atah byakta.

   'I am appointed to be a messenger, to search for the whereabouts of Sītā. In this matter I did not want to guess. I wanted to know the matter exactly.'

45. Nahan ikana ya don kwañrug,  kayu sahana riñ udyāna,
   tat agēlēña tatat krodha,  apa ta halēpakēn molah.
   ABCDE tan.  tatan.

   'That was my purpose in destroying the trees in the pleasure garden. Do not be angry, do not be furious. What is the use of being angry?'

46. Aku mējāhikana sy Aksa,  kalawan ikana wadwānta,
   saha bala ya pējah dēŋku,  kira-kira ya tikā tan lēn.
   ACE ikanaah.

   'I have killed Aksa, together with your subjects and other soldiers. It was a trick, nothing else.'
47. Kalawan ika kabêh mûrkkâ, sahana-hana ni wadwânta,
pêjâhanâ ya kayognya, sarabhâsa numanakën rât.
b. A sahana ni.

‘Besides they, all your subjects, were wicked. It is better that they were
killed, because they had savagely destroyed the world.

48. Athawa ya ta kunên donku, mêjahi sahana ni mûrkkâ,
prakrêti juga ikañ mâna, ri hati nikana sañ dhîra.

‘Or perhaps my purpose in killing all those wicked demons was habitue
(prakrêti) of a man with pride, which should be [always] in the mind of a
hero.

49. Kita tuwi mawarah nüni, yaśa juga ya ta doniñ prañ,
tan ahala ta karih donku, mêjahi sahana ni mûrkkâ.

‘You have said before, only ‘merit’ should be the purpose of battle. [If so]
my actions in killing all the wicked demons were not wrong.

50. Kita tuwi magawê śîla, prakrêti juga tinûtanta,
ikañ adhama karâkâsasyan, ya pinakalarapan dênta.

‘You also make a rule, that you also follow prakrêti (habitude), but it is the
debased nature of a râkṣasa that you take as guidance.

51. Swan awara-warah iñ dhardma, takari* naya nikan jâti,
bali kari tahu riñ jatâ, guragaḍa juga mëngëp wruh.
*ABCDE. b. K tan ari.

[You are] a fool who gives instruction in dhardma (religious Law). Certainly
it is not the guidance towards truth [that you teach]. [You are] the oppo-
site of one who is learned in scriptures, but [in fact] you are an ignoramus
who Pretends to know [everything].

52. Ndyâ ta ya paramadharmmanta, prakrêti ya kawèkas nüni,
satata kita rumâkâñ rât, ya ta tuhu-tuhu ta* râkṣasyan.

‘Where is your higher nature (paramadharmma), your habitude of former
times. You were always protecting the world, [at that time] you were
really a râkṣasa (a protector).
53. Sañ atapa hana riñ śunya, 
yadi tuhu-tuhu rākṣasyan, 
sira tika tuwi rākṣanta, 
yad ikanañ amati ni ṛaṭ p̣wa.
The hermits in lonely places should be protected by you, if you are really a rākṣasa (protector), not to kill people.

54. Aḍah adhama dahat mūrkka, 
tuhagana magawē pāpa, 
kaliku kita ri janmanta, 
ri hala-hayu ni jätinta. 
‘Ah, you are debased and very wicked. You are misguided in your life, regularly committing sins and evil [while basically] your nature was meant to be good.

55. Aku mujari kitāmitrā, 
tat amituhu* alah mūḍa, 
kalawan ikana sañ Rāma, 
tuhu-tuhu tahu riñ pāpa. 
*IABC. c. EK tat apituhu. d. D tuhu. 
‘I advise you to be friends with Rāma, you do not want to, ah how stupid. Really you are a man of sin.

56. Byasana lawan ikañ śṭla, 
tuhun ikana apan mūrkka, 
ya mapa salaha na liñta, 
tamat aṇāṇēn-aṇēn dharmma. 
[I tell you] about what is bad conduct and what is good conduct, and you say that is sinful, and this one is wrong. [It is only] because you are really wicked and do not think about dharmma (good conduct).

57. Lawan ika si Wirādhākya, 
ya pīnējahan irān Rāma, 
sañ atapa ya winighna nya, 
ri hati nira pi tan krodha. 
‘Also regarding that demon called Wirādha. He gave trouble to the ascetics. He was slain by Rāma, but deep down he [Rāma] was not angry.

58. Saphala sira siwin liṅku, 
sañ atapa pinaritrānan, 
hati nira mudiṭā riñ rāt, 
sphatika paḍa nikañ citta. 
‘It is proper that you serve him, I say. He is kind to the world, he protects the ascetics, his mind is as [clear as] crystal.

59. Kalawan ika si Mārica, 
tuwi ya dadi kidan māya, 
yan apa salaha dé niñ hṛu, 
masasaran* alayu méñas. 
*BCDE. d. AK asasaran. 
‘Also concerning that Mārica. Why should it be wrong that he was killed by one arrow. The more so, he was a magic deer, running and leaping away in all directions.
60. Punar api kapisan dé san,  
syapa ta ratu wanèh saktya,  

'Yet once only did Raghusuta shot at his stomach. Who is the kṣatriya other than he, who has the power and ability to shoot a magic deer.

61. Kita umupët ikañ Bāli,  
hana mara ya huwus mūrcca,  

'You abused Bāli. Dou you not remember that he was mighty. There was [once] someone who was almost killed, flattened by Bāli.

62. Ndam acarita rëntéki,  
majapa ya rikanañ sandhyä,  

'I will tell you a story. Listen! First when Bāli was reciting his prayers one evening, and contemplating God.

63. Katham api hana téki wwan,  
mañawara ya mahä mèdi,  

*BCDE. d. AK ajapāpuja.  

'Then there came a human being, with many arms like a crab, who taunted him with the intention of disturbing him in his recitation of charms and prayers.

64. Tëka mamëlëg ikañ duṣṭa,  
kadi tuhu ya mahāsaktya,  

'That devil of a man came to harass and to mock the good man. It was as if he were really very mighty, that he dared to be insolent and insulting.

65. Sëdëñ amëlëg ikañ duṣṭa,  
sagila mati alah mopëk,  

'dadi ya inapitan mosah,  

'Whilst the villain was troubling him, the disturber was caught and flattened, breathing heavily, almost dead, and very frightened. O, who does not know who he is.

66. Daśamuka ya matañ nya sàntacittä,  
marat anëmü wibhåti yàpraméya,  

tat atukara lawan bhaṭāra Rāma,  
yat atukara kita pralåya Lēnkå.

b. ABCDE tan. c. ABCDE maran.
‘Dašamukha, therefore be peaceful in mind. Do not quarrel with god Rāma, in order that you will find unlimited glory. But if you fight [him], Lēṅkā will be destroyed.

67. Raghusuta ya nahan siwinta nāthā, Janakasuta ta tulya déwatānta, waluyakēna ri saṅ naréndra Rāma, kanaka maṇi wawan saha praṇamya.

‘So, serve Raghusuta, let him be the king. Regard Janakasutā as a goddess, the subject of your worship, and return her to king Rāma. Bring along gold, jewels and [most of all your] homage.’

68. Pawanasuta nahan wuwus nirojar, atiśaya sīra nirbhayēn swacitta, Maruti ya mapēḍēs walin nirālon, ri harēp i balamantri rākṣasākwēh.

Thus were the words of Pawanasuta, without fear in his heart. Maruti’s words were stinging ones, pronounced slowly in front of all the commanders of the demon-army as well as high-ranking officials.

69. Dašamuka magalak madēg sirāglis, tudīni ta Pawanātmajé kiwātah, bhrukuti kuṭila bhīṣaṇā n* mukābaṅ, kadi dumilaḥ ikā wulat nirācrēu.

* D. ABCEK bhīṣaṇā. D. BDE dumila.

Dašamukha was furious and stood abruptly. He pointed his left index-finger to Pawanātmaja. He furrowed his forehead and his face was red and terrifying. His eyes were like flaming, looking very stern.

70. Wrayapa naraka dhik luluy nya mojar, kadi manajap-ajap wuwus nya jaṅjan, apusi pahatēguh ikū nya tunwi, prisakiti ta hati nya wēh sarantā.

‘Hell! What kind of monkey are you, you dare to talk so insolently. Your words are rubbish, and yet you seem to believe them. Tie his tail very firmly and burn him. Torture him slowly!’
71. Daśawadana huwus nirojar madēg tékanañ rākṣasa,
hana alalañ akiñ pamuñkus nya rikū nirañ Māruti,
apusi ta daluwañ lawan bwat kēlin kusyara mwañ jamañ,
asin-asin anipis dilah nyāhañan ndan bēbēd nyāpageh.

Said Daśawadana. The demons stood up. They wrapped the tail of Māruti with dry tall grass, paper and [silk] from Keling and put a diadem on his head. Then he was wrapped with all things thin and easy to burn.

72. Krama huwus inapus pwa ya dyus ta riñ taila lāwan miñak,
tēka ñ amawa suluh umañsō sēsōk sāhasānēmbuli,
paḍa tan anumanān panunwi murub tēkanēkū nira,
kagiri-giri dilah nya téja nya mabhra sīnañ lor kidul.
a. AD ya ... s ta.

When he was packed and wrapped, they poured upon him sesame-oil and other kinds of oil. Then the torch-bearers came forward jostling each other, to light the fire simultaneously, without mercy. The tail caught fire, its flame was horrifying and shone brightly, so that north and south [and the other directions] were illuminated.
EKĀDAṢAMAS SARGGAH
CHAPTER XI

1. Atha sēḍēn umurub ikī saṅ Hanūmān umaṅkak tikāwak nirāgōṅ āgni Meru tulyānanāṅ nāgaṁāṅgapāpaśaṁ sāk pasātus tataś śīrṇa rampuṁ pēgat dé nīka bāhu saṅ Bayuputromēsat śīghra ākāśagāṁi mirir taṁ anīn ghora ya ghūṛṇṇitādrēs. riwutpāta humus musus yomēk taṁ læbu,
a. GA nuṇā. A nika Bayuputra mēsat.

So, as the tail of Hanūmān was burning, Hanūmān’s body swelled up to the size of the Mēru mountain. The snake-arrow broke into hundreds of pieces, torn into bits and pieces by Hanūmān’s hands. Bayuputra quickly flew up in the sky followed by a heavy wind blowing steadily and roaring like thunderstorm sweeping along dust and dirt,

kadi ta inububan ya maṅkin murub tékanēkū nirāpan katub dé nikan bāyubajrē sēḍēn nāṛ iètre tulya saṅ haṁ Lēmah maṅlayaṁ wmaṁ Apuy kyāti Kāḷāgni rodrār duṇuṁ taṁ umah żkā riṁ Antahpurāpūrwwa ṛuṇa nya saṣrī saṣobhā yatekān tinunwan nirānēka warṇṇa nya nānāwidha,

b. ABCD bāyubajro. AD rodra.

it appeared as if the fire was fanned [by the wind], it grew and the tail of Hanūmān burnt more brightly, blown by the thunderstorm which followed his flight which resembled the goddess of Earth, flying together with the well-known and horrible Fire of Doom (Kāḷāgni) heading for the buildings of the inner city. It was an indescribable sight of beauty, as the matter burnt consisted of various kinds,

pāḍa makaparupuh ŋ apuy yan dilah riṁ umah* kapwa rēmpak rēmuk maṅkana ŋ maṅḍapāpan parēn yan katuṇwana saka nyomakin wṛēddhi tékaṁ apuy ujwalālola kumēlab dilah nyēn laṁīt nīrbhayataṁ maṁha saṁ Hanūmān mulat kādēbhutekāṁ watek rākṣasē sōr kasorān kāwirān kadhīrān tuwi,


they exploded when the buildings caught fire and everything was smashed and shattered. Likewise was the audience hall, because the main pillars were burnt simultaneously, the fire flared up higher, and its flame quivered in the sky. Hanūmān was fearless. The demons below looked dumb-founded, they were inferior in courage, valour and audacity.
They stood gaping, frightened, stupefied, looking up. They were in terror when they saw the palace was burning. The fire was raging in the north and in the south [and in the other directions] as at Doomsday, the flame moved like the tongue of Death, the smoke whirled around and around, red coloured, resembling the hair on the head [of Death], looking very dreadful. The demons saw that and shouted and yelled in fear.

2. Tripura-pura murub tinunwan bhaṭārēśwarānuṁ pada nyān teṇuh taṁ umah mās ya masyuh masāk taṁ sakāgōṁ manīk bajra bajropama nyān makas kāśyaisiḥ tekanāṁ aparsiṁ riṅ purāpūrwa yar ton apuy kapwa teṅkāgupuy kwēḥ kapēyēḥ gēyuh yan kayuh kēṅ i cēti nya maṅluḥ umāṅuḥ huyāṅ yāṅliḥ,
a. *ABCD. EK kāṅ. AB gēyuh kēṅ i. ABCDE huyun.

It was like the city of Tripura burnt by god Īswārā. The golden palace was ruined, the main pillars made of hard jewels as hard as steel broke into pieces. The heavenly nymphs living in the palace were pitiful. When they saw the fire which had no equal in the past, they collapsed and urinated in their clothes, feebly clutching the kain of their maids who were also groaning and moaning with fear.

talaga-talaga riṅ kaḍatwan winatwan ya dé niṁ manīk candrākāntē daṅū ndan mēṅē śuṣkā yāsāt ya kēsēp sēkaṁ niṁ aśokaṅasut yān kaśūban panā rūkṣa sakweṁ nyā yākī mākīṅīṅ manuk nyānaṁis moni kōlāhalaṁwā walā cakrawākā gēlānā ī ṭeḷuṁ haṁsa māṅa aśokaṁswārāsū ikaṁ sārasa,
b. B sārasaḥ.

The ponds in the palace compound had stone-banks studded with candrākanta-precious stones and jewels [formerly], now they were dry, the water evaporated. The aśoka-flowers quivered when they were affected by the heat and dried up, sadly the birds were weeping and the young cakrawākā-birds were crying, the snipes were in grief, the swans were hopeless and sad, while the animals in the ponds were in uproar.