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ERRATA.

In the page-headings of pp. 18, 20, 22, 24, 26, 28, 30, and 32, for CARITAM, read CARITA.

Page 2, Verse 14, read sōtān¹.
" 5, In footnote, read pōthi¹.
" 6, Verse 69, read wuchān.
" 6, Verse 72, read Ojudyā.
" 6, Verse 74, read kōpān.
" 8, In title to Chapter 4, read MĀRGA.
" 20, Verse 259, read sirī khot¹ lob⁴.
" 24, Verse 294, read 'mē.
" 26, In Heading, read KĀNDA.
" 29, Verse 369, read warn.
" 35, In Heading, read KĀNDA.
" 35, In the title to Chapter 26, read VĀLI.
" 40, In Heading, read KĀNDA.
" 42, Verse 545, read shurāh shēth.
" 44, Verse 573, read Wasanth.
" 45, Verse 585, read kānd¹.
" 66, Verse 883, read āsan.
" 71, In the title to Chapter 48, read HANUMAT.
" 97, Verse 1255, read Wōlmiki.
" 99, Verse 1277, read shēnashcar.
" 111, Verse 1461, read vūsh⁹kh ākāshē-wōnī.
" 129, Verse 1646, read Waikunṭh.
INTRODUCTION.

During my stay in Kashmir in the year 1893 I often heard of the existence of a Rāmāyaṇa in the Kāshmirī language, but failed to obtain a copy of it. I ascertained, however, that the name of the author, Divākara Prakāśa Bhaṭṭa, was well known, and that there was a tradition that he was alive during the eight years of the reign of the Hindū king, Sukhajivana Simha, who, according to Hariścandra's Kāśmīra Kusuma, came to the throne in 1786, and that he lived in the Gōjawār (Skt. Guliṅkāvāṭikā) Quarter of the City of Śrīnagar. So far as I could make out, in 1893 the poem could be found only in fragments, no entire copy of the epic being then known to exist. I accordingly employed Paṇḍit (afterwards Mahāmahōpaṭhīya) Mukunda Rāma Śaṇṭrī, who was assisting me in the preparation of my Kāshmirī Dictionary, to endeavour to collect the fragments, and from them to piece together as complete a copy of the whole as was possible. He was fortunate enough to procure several long sections, and from them the text of the poem as given in the following pages has been compiled. This is the text to which references are made in the Kāshmirī Dictionary, and it is offered merely as a valuable specimen of the language, and in no way as a critical edition. The preparation of such an edition must wait for some more fortunate editor.

In the year 1910, an edition of the poem, similarly pieced together from scattered fragments, was published in the Persian character by the Partāp Steam Press in Śrīnagar. It naturally differs somewhat from the text here given in the order of the verses, and, to a certain extent, in the order of the subject-matter. It also has some passages not occurring in the present text, and, on the other hand, does not contain passages that occur in the following pages; but, making due allowance for all this, it is satisfactory to be able to state that the wordings of the two versions closely agree.¹

After the text had been carefully compiled and collated by Paṇḍit Mukunda Rāma, it was copied out by him with a Chāyā, or word for word translation in Sanskrit, similar to that provided by him for Krṣṇa

¹ A concordance of the two texts is given in the second Part of the Kāshmirī Dictionary, published by the Asiatic Society of Bengal in 1924.
Rājānaka's poem entitled the Śīva-Parinaya. In the present case, I have not printed the Chāyā, contenting myself with offering the text alone. As practically every word in this text is referred to and explained in the Kāshmiri Dictionary, a Chāyā is hardly necessary. Whether the text is a correct representation of the original poem as it came from the Author's pen or not, it can at least claim to be a specimen of the purest Kāshmiri as spoken by Paṇḍits in Śrīnagar.

The language of the poem is the modern Kāshmiri described in the usual grammars. There is only one important divergence. In Kāshmiri, as now written, the present participle of every verb ends in ān, as in karān, doing. In this poem, it ends either in an or in ān as required by the metre. Thus, karān or karān. This is further explained below in the account of the system of sansion followed by the poet (p. xvi, No. 8c).

In the songs, interjunctional suffixes that are not provided for by the grammars are often added. Thus, in the song beginning with verse 210, gōbarō, is for gōbar, O son; karayō is for karay, I shall make for thee; kotū is for kot, where?; kasū is for kas, to whom?; and so on through the rest of the song.

Forms such as lasiyēy (verse 425) and gatshiye (496) may perplex a beginner in the study of the language. They should be analysed as lasi-y-e and gatshi-y-e, in which the y is the suffix of the dative singular of the second personal pronoun, and ēy is for ay the suffix with the meaning 'if,' in which the a has become ē under the influence of the preceding y. Lasiyēy therefore means "if she survive for thee (a dativus commodi)", and gatshiye means "if (thine own life) is desirable for thee". In verse 531, kor is a village form for kod, and has no connexion with karun, to do.

The metre of the poem, as presented in the following pages, requires some explanation. In the first place, it must be remembered that it is probable that, as was customary in his time, the poet wrote it down in the Persian character. This has since been transcribed by Paṇḍits into the Śāradā or Nāgarī character and has then been copied and re-copied, so that, in the course of its many saṁsāras, it has been necessarily subjected to textual changes. In the second place, in Kāshmiri verse, stress accent has usually superseded quantity, so that,
while the various metres of the poem are based on metres current in Persia or in India, in most instances few traces of the original rules of scansion have survived, and each metre must be considered as it exists at present, without reference to that to which it may be referred historically.

The greater part,—nearly all the narrative sections,—of the poem can, however, be recognized as composed in the well-known Hazaj metre of Persia, in its catalectic hexameter form, ... ː ː ː ː ː, ː ː ː ː, ː ː ː. Subject to numerous licences and other irregularities, this metre can be traced throughout. On the other hand, the songs scattered throughout the poem are now purely accentual in metre, and it would be a waste of time to seek for the original metres from which their present forms have been derived. Indeed, this point is often so doubtful, that some authorities that I have consulted have recognized a Persian, and others an Indian origin for the metre of one and the same song.

I, therefore, begin by describing the rules of scansion that generally apply to the Bahr-i-Hazaj as written by our author. It will be observed that, on the whole, they agree with the rules laid down by the late Professor Burkhard in his edition of Mahmud Gami's Yusuf Zulaikha, published in the ZDMG, XLIX (1895), pp. 422ff. and LIII (1899) pp. 551ff. The rules that I have deduced are the following:—

1. a. Vowels may be long either by nature or by position, and a syllable containing a long vowel is usually scanned as long, as in pōlid (19), scanned as ː ː (cf. No. 6), lācār ː (29, cf. No. 8c), sampanan ː (12), gardān (16, cf. No. 6) and rost (161, 1239), scanned or ː (cf. No. 6).

b. As a rule, conjuncts of a consonant plus y do not lengthen a preceding vowel by position. Thus satakyau ː ː (11), and patyum (13, cf. No. 6).

c. Conjuncts of which the first member is a nasal rarely lengthen a preceding vowel. Thus, bōmbara ː ː (190, so 184); chambas and phambas, both ː (1014); kambar ː (882); sambōj (977, so 574, 1289); yēmb̪r zal ː (184); but pamposh ː (648, cf. No. 8a); sōmbōrakh ː (777);

lānguk (607, cf. No. 6); mangyūm ː (612); prangas ː (1147); tēngal ː (1082); but sankāth ː (419); nēngalān ː (415);
gandīth ː (86, 852), but ː (882); kandīyau ː (1210);
andar (53, 609, \textit{et passim}); mandachana (1241); sōndarāh (351); tasandis (961); tsandan (692, 1080); wanday (1079); yindarzīth (872); zinda (1260, so 849);
kahanza (766, cf. No. 5a); tasanzau (1251).

2. A closed syllable containing a short vowel is generally scanned as long (but see No. 3b). Thus, \textit{achiv wuch} and \textit{namith bēh wuch wanan} (11), and so elsewhere. In \textit{bēh} the syllable is closed, as the \textit{h} is part of the word; but a syllable ending in \textit{ha-e mukhīta} is not treated as if closed. This is most common in parts of the verb substantive, such as \textit{chuh}, \textit{chēh}, both of which scan as \textit{c}, e.g., in 13, 48. If these words scan as long, it is under rule 5a.

3. \textit{a.} An open syllable with a short vowel usually scans as short, as in \textit{na} (74); \textit{bē} (21); \textit{āsi} (18); \textit{ka-ras} (170); pātāla \textit{ta-la} (21).

\textit{b.} Also, a closed syllable containing a short vowel (see No. 2) occasionally scans as short if the next syllable begins with a vowel, as in \textit{gam-o-shōdī} (24); \textit{gashan ālam-i} (722, cf. No. 5a). But usually the syllable even in such circumstances scans as long, according to No. 2, as in \textit{gashun āsiy} (21); \textit{bāgas andar} (22, cf. No. 1c).

\textit{c.} Occasionally a closed syllable with a short vowel scans as short, even when followed by a consonant. All the examples noted end in \textit{n}. Thus, \textit{dēshēn na zāth} (258, cf. No. 5a); \textit{nidarshēn hōwun} (260, cf. id.); \textit{timan nish} (1753, cf. id.). On the other hand, we have cases like \textit{kārīn pāray}, scanned \textit{-}, for which see No. 96.

4. \textit{a.} A syllable containing a vowel long by nature is sometimes scanned as short, for the sake of metre. Thus \textit{sūtin} is in 95, 469, 530, 606, etc., but in 31, 90, 94, 106, etc. Similarly, we have \textit{bāhan} (742); \textit{khōwor} (552); \textit{yūtuy} (633); \textit{būtarāth} (504), but \textit{-} (595).

\textit{b.} This change of quantity is sometimes indicated by the spelling. Thus, we have \textit{butarāth} in 585. Similarly, in the reverse way, \textit{mangani} becomes \textit{manganē} in 1393, and \textit{trāhi} becomes \textit{trāhē} in 1403.

5. \textit{a.} Any short syllable may optionally be scanned as long. This is indicated in reading by stress-accent, as if the succeeding consonant were doubled in the English fashion. Thus \textit{akīs} may, if
the metre require it, be read as if it were akkis —. This is very common, occurring in line after line. Typical examples are: — athā — (724), but athawās — — (737); biyē, twice in 671, once —, and once (written biyē) —; dasta, and basta both — in 573, cf. dudasta and sēdasta, both — — in 1351; gayē — (607); gashānālām-i — — — — (722, cf. No. 36); gashiyēy — — (496, 840); kahanza — — — (766, cf. No. 1c); kāmī — — (184); kruh — — (885, cf. No. 8d); mārani — — — — (424, 546); musārin — — (141); nidarshēn höwun — — — — (260, cf. No. 3c); samāph — — — — (1730, cf. No. 8a); suLANōvin — — — — (1129); tā dān — — (1281); timan-nish — — — (1753, cf. No. 3c); yitha — — (1266). When a trochaic word is repeated, the second word is scanned as a spondee, as in rāma rāma — — — (182, etc.); sāta sāta — — — (1365); wāra wāra — — (1731). In trāhi trāhē — — — (1403), the scanion is indicated by the spelling (cf. No. 4b).

b. What may be called metrical metathesis occurs in mahā (735), scanned —; but mahāryoshū — — — (1681).

6. The treatment of māṭrā-vowels is not always consistent. Generally they count as short syllables, as in bīthā — — — (982); kāmī — — (see No. 5a) (184); ṥāsī yūṣū — — — — (1332); rūdū — — (904). Often it is impossible to say whether they are counted or not. Thus yūṣū quoted above may be counted either as — or as —. So lāghī thāh — — — (546); pushārin — — — (141); rēshī ākī — — — (551); sondū (56, cf. 1c) and other similar words — — or — —.

Sometimes a māṭrā-vowel is certainly not counted, as in būzū — (592). This is frequent at the end of a line, as in āndhīrū — — or — — (982); bīthū (rhyming with Yindarzith) — (872); ḍīthū (id.) — (699); sāndū pōthū — — — — (1332); ṭhōthū — (1332).

7. Two short syllables are regularly considered as the possible equivalent of one long syllable. Thus, biyē — — for — — (671); mandaχana — — — for — — (1241); satakyau — — — for — — (11); tsandrama — — — for — — (1188); yēli — — for — — (144), but — — (see No. 5a) in 147.

8. a. As in Persian, a closed syllable containing a vowel long by nature or position may be scanned as —, provided the next word begins with a consonant. Thus, āv lāṛi — — (607); gānī pushārin — — — (141); gōs kindrā — — (144); lūkh kahanza — — — (cf. No. 5a) (766); manz tim — — (603);
nāv Lankā - (607); nēr kar - (481); sakth tyuthānāv Lankā - (607); nēr kar - (481); sakth tyuthuās - (417); samāph kar - (cf. No. 5a) (1730); sawār pyāda - (1323); zanm prōwuth - (347).

b. Sometimes, this even occurs when the next word begins with a vowel, as in: — bār ās - (460); khūn az - (814); kōpyōv ākāsh - (751); lōl akh - (1268); nāv āsas - (317); pampōsh āsām - (648); yād ōsiy - (667).

c. But this rule is very laxly followed, and, in Kāshmirī, the addition of the extra short vowel is really optional. Thus we have butarāth kānd - (585), but būtarāth sōray - (505); gōs dikh - (235), gōs sandrama - (1188), but gōs dubāray - (800), and gōs mōl - (815); kān wuch - (552); mangyūm kyān - (cf. No. 1c) (612): sūty pānas - (943), but sūtī rūd - (904); zamīn Sugriv az - (454).

d. Occasionally we find the same phenomenon after a close syllable containing a short vowel, as in dēv mōrun - (350); kruh tot - (885); zāy mōsum - (1384).

e. The modern Kāshmirī Present Participle ends in -ān, but the old language had also the termination -an. Thus, karān or karan, doing. In poetry, both forms are used, according to the requirements of the metre. Thus, wuchan gats - (10); wuchān āsam - (535), and so on.

9. a. Scansion is not uncommonly helped out by Anaptyxis (Svarabhakti). Examples are āphtāban - (1273); āsmānas - (878); hukmrōni - (1133, 1137); shēstras - (1113); pyāda - (1323); yistāday - (950). Occasionally this is indicated by the spelling, as in arsth - (for arth) (1187); hukum - (for hukm) (1186), while we have hukm - , without anaptyxis, in 1185; jālād - (770); karām - (581); wastār - (1189).

b. Sometimes this occurs even between two words, especially when the final consonant of the first word is n. Thus, ditin dānas - (1734); dyutun Lōhūr - (1738); kādin kāh sās - (1740); kārin pāray - (221, 253); lodun Sugrivās - (833).

t0. Even if all the above licences are allowed for, there are still
some lines that defy quantitative scansion, and in which stress-accent takes the mastery. Thus, in the second half of verse 258, khoṭ"nam yuthu bōḥ dēshēn, which should scan ʊ ʊ ʊ ʊ ʊ ʊ, must be read as if it were ʊ ʊ ʊ ʊ ʊ ʊ; and in 425 lasiyēy occurs twice, and the first time must be read ʊ ʊ ʊ, and the second time ʊ ʊ ʊ.

Occasionally a line begins with a trochee instead of an iambus. Examples are sarv-i-kad (353), where we have ʊ ʊ instead of ʊ ʊ, and hēr sōṭhkučn (571) ʊ ʊ instead of ʊ ʊ ʊ (cf. No. 8a) sōrgha-manza (1567) ʊ ʊ (cf. No. 1c) instead of ʊ ʊ ʊ. Sometimes two short syllables are telescoped into each other, and must be read as one short syllable. Thus, in 242, we have jīgaras dādi sastis, which scans, ʊ ʊ ʊ ʊ, but must be read as ʊ ʊ ʊ ʊ. The word jīgaras being read as if it were scanned ʊ ʊ and dādi sastis as ʊ ʊ ʊ.

Similarly, two contiguous vowels are occasionally telescoped into one as in dashā ṣyēs (420), which must be scanned ʊ ʊ.

Now and then we come across rhymes that would not be allowed in India Proper. Such are tīm rhyming with kāmī (795), kāḍ rhyming with tār (632), and Yindarzīth rhyming with dīthb and bīth b (699,872). The last two (kāḍ and Yindarzīth) are due to the weak difference in sound between cerebrals and dentals in Kashmir.

So much for the Bāhṛ-i-Hazaj in which the greater part of the poem is composed. As stated above, we must look upon the numerous songs and one or two pieces of narrative in other metres as requiring a scansion that depends entirely on stress-accent. No rules such as those which I have given for the Hazaj can be laid down for these, and I must content myself with giving here as examples a few verses from two songs, in which the stress-accents employed in recitation have been kindly marked for me by Panḍit Nityānanda Śāstṛī, the Head of the S.P. College in Sṛinagar. In the following verses, there are three accents to a line, as indicated in each case by the sign ':

Kusalyāyē-ḥandī gōbarō
karayō gūra-gūra
kotū gōhām sʰ mē trōvith
kasū hēka hāl bōvith
ās₁ kasū máti-thōvith
karayō gūra-gūra

210.

211.
lagayô pót−shâyê
hiy kûr̂̄thas bör̂̄ zâyê
nâras wÔth bör̂̄ lâyê
karayô gûra-gûra

mê dápyôv Râma râja
khôsh gôy na óra-mâji
âdanâki sfra-bâji
karayô gûra-gûra

sê pûr̂̄tham bûrza-jâma
bör̂̄ shâdath gâma-gâma
parayô Râma Râma
karayô gûra-gûra

In the following, there are four accents to a line:—
hàryêy bör̂̄z pôshênûlûnâ börâla-báshê
ãshê-rastên gâsh hâîy áv

dâm chuâh dunîyâh téastîth wâlawâshê
zâla lég¹ rázahams kâthi kân thâv
Râma-jûv¹ shêch¹ hâîy lûzº ânda-gâshê
ãshê-rastên gâsh hâîy áv

brûthîmº ãsh chêy nêndºrî nàshê
sêndºrî-tham sônº ãgân tsâv
hada-röstº dîla tâs kar tàláshê
ãshê-rastên gâsh hàîy áv

lalawûn làla-phôlº ma kar shûr¹-báshê
sulawûn sulavîth hâîl tás bâv
môlawâni gâshi nyûnº phôlawâni gâshê
ãshê-rastên gâsh hâîy áv

pâtâla khotº kînâ wothº âkâshê
prakâshê tasandi-sûtrî dâg hâîy drâv
nâv chus azalâyê abadâki gâshê
ãshê-rastên gâsh hâîy áv.
Although the whole Kāshmīrī poem roughly corresponds with Vālmīki’s epic, it widely differs from it in detail. The most important point of variance is the account of the parentage of Sītā, regarding which Vālmīki is silent, while in the present poem it is repeatedly alluded to, and hangs like a menacing cloud over Rāvana from her birth until his death. According to our poet, Mandōdāri was originally a fairy (parī, i.e. apsaras) who took human form merely to compass Rāvana’s destruction (Verse 1033). Rāvana took her for his wife, and in his absence she bore him his daughter, Sītā. The babe’s horoscope showed that she would kill her father, and that, if she were allowed to marry, she would become a dweller in the forest, and would come from there to destroy Lāṅkā. Mandōdāri, on hearing this tied a stone round the infant’s neck and threw her into a river (426, 1037). The babe was washed ashore, and was then found by Janaka, as in the ordinary tradition. Mandōdāri never ventured to tell Rāvana of this, though, when he brought Sītā to Lāṅkā, she recognized her, but was afraid to do more than warn him in general terms. This legend of Sītā’s parentage, although not recorded by Vālmīki, is very widely spread. In the Adbhuta Rāmāyaṇa,1 although said to be the daughter of Mandōdāri, Rāvana had nothing to do with her begetting. Mandōdāri became miraculously pregnant, the goddess Lakṣmi becoming incarnate in her womb, and being in due course born as Sītā. According to the Jaina Uttarapurāṇa,2 Rāvana had insulted an ascetic princess, named Mānīmatt, who, out of revenge, became in her next birth his and Mandōdāri’s daughter, in order to destroy him. In the Malay Rāmāyaṇa, Sītā is also the daughter of Mandōdāri, but it is doubtful whether her father was really Rāvana or was Daśaratha, who is stated to have introduced himself into Rāvana’s harem in disguise.3 In the

1 See Bulletin S.O.S., IV, 13ff.
2 Parvan 68, p.366 of the Indore edition of Sam. 1975. I owe this reference to the kindness of Professor Von Glasenapp.
3 See A. Zieseniss. Die Rāma-Sage bei den Malaien, ihre Herkunft und Gestaltung, pp. 12, 71. The Malay version has a curious addition that Mandōdāri was Daśaratha’s wife, and was mother of Rāma and Lakṣmaṇa. Daśaratha had promised Rāvana a boon, and the latter demanded Mandōdāri in fulfilment of it. Unknown to Daśaratha, Mandōdāri, by magical means, created an exact replica of herself, which Rāvana took away under the impression that he was taking away the original. It was this replica that was the mother of Sītā. If Daśaratha was her father, she would be Rāma’s half-sister, thus agreeing with the well-known Jātaka-story.
INTRODUCTION.

Javanese version of the story, however, she is the daughter of Rāvana and Mandodari. The latter, learning that she is fated to become the wife of Rāvana, puts the infant into a box and casts her into the sea. The box is washed ashore, and is found by Janaka.¹ In the Tibetan Rāmāyaṇa, she is the daughter of Rāvana by a wife not named. At her birth the astrologers declare that she will ruin her father and all the demons. So she is enclosed in a copper vessel and committed to the waters, being ultimately found and adopted by Indian peasants.² In our present poem, Rāma is shown as apparently cognisant of the facts of Sītā’s birth; for, when Hanumat returns from his visit to Laṅkā, Rāma anxiously enquires about the attitude of her brothers,—who can only have been Indrajit, etc.—towards him for having taken Sītā with himself into banishment (758).

There are many other minor discrepancies between the Vālmiki Rāmāyaṇa and our present poem to which I need not here allude, but attention must be drawn to Vālmiki’s Uttara-kāṇḍa. This begins with a long account of the birth and exploits of Rāvana,—what Professor Jacobi calls the “Rāvaneīs”. In the Kāshmirī poem, this is all transferred to the Sundara-kāṇḍa, being inserted into the episode of Hanumat’s visit to Laṅkā. There Hanumat meets Nārada, who tells him, first, the history of the creation of Laṅkā (only briefly referred to by Vālmiki), and, secondly, the story of the Rāvaneīs. In the Vālmiki Uttara-kāṇḍa, after the Rāvaneīs, the story of Sītā’s banishment and the birth of Lava and Kuśa is taken up, and the Kāṇḍa concludes with the account of Sītā’s disappearance, Laksmana’s death, and Rāma’s ascent to heaven. Here, our poem, though dealing with the same part of the story, gives an altogether different version. None of the details, except those at the very end, agree. I do not here give the particulars, as they are narrated in the footnote on p. xlii. Suffice it to say, that the reason given for Sītā’s banishment is also found in the Bengali and in the Malay Rāmāyaṇas, and that the latter, like the Tibetan, agrees with the Kāshmirī account of the miraculous birth of Kuśa.

¹ See W. Stutterheim, Rāma-Legenden und Rāma-Reliefs in “Der Indische Kulturkreis”, München, 1925, pp. 75 ff. For other similar Javanese legends, see id. pp. 92 ff. In Siam, Sītā is also called the daughter of Rāvana, id., note 328, p. 290.

With these preliminary remarks, I proceed to give a pretty full abstract of the contents of Divâkara’s poem as given in the text here printed.
SUMMARY OF THE POEM.

I. THE RAMĀYĀṆA.

BĀLA KĀṆḌA.

1 (1-48). Introduction praising the incarnate Rāma and Lakṣmaṇa. Advice to the reader. Life is short, let it be full of virtue. Look upon Sītā as pious desire and Rāma and Lakṣmaṇa as the causeway of truth, Hanumat as courage, and Rāvaṇa as the evil man. Make sharp the sword of austerities, and with it cut off Rāvaṇa’s head. Tie on the dagger of patience, and seek for Laṅkā. Grasping the shield of pious intentions smite the Daityas. Don the vestment of discretion, and take the virtues,—Āṅgada, Sugrīva, Jāmbavat, and Vibhiṣana—as thy weapons. Kaikēyi is ignorance, and Sumitrā pious desire. Daśaratha is virtue, and Kauśalyā destiny. Dwelling in the forest is instruction of the heart, and Rāma will issue from it and destroy the Laṅkā of desire;—and so on.

2 (49-69). Dēvī asks Śiva to tell how people are to be saved in the Kali age. He explains that they will be saved by hearing the story of Rāma. She asks him to tell it to her. He tells of Rāvaṇa and his oppression, and how the earth appealed to Viṣṇu. Viṣṇu promised to become incarnate as Rāma.

3 (70-100). Daśaratha is a pious king of Ayōdhya. He has no sons. Nārāyaṇa appears to him in a dream saying that he (Nārāyaṇa) must become incarnate from him. On awaking, Daśaratha consults a great saint (Vasiṣṭha), who advises him to perform a sacrifice. He does so. There arise from the fire two portions of milk. Daśaratha sends the milk by the saint to his wives, and gives one share to Kauśalyā and the other to Kaikēyi. Each of these gives half her share to Sumitrā. In process of time, Īsvara (i.e., Rāma) is born from Kauśalyā, Bharata from Kaikēyi, and Śatrughna and Lakṣmaṇa from Sumitrā. The horoscopes. Rejoicing in the court. All nature
becomes peaceful at Rāma’s birth. The dove becomes the friend of the hawk, fire blossoms, like a lotus, in the midst of water, jackals play with sheep like brothers, cats make friends with jays, the lions make advances of friendship to the cows, and the mongoose tells the young partridges to have no fear. Pious men live in peace, and difficulties and poverty all disappear.

4 (101–113). Viśvāmitra’s austerities are disturbed by Rākṣasas. He asks Daśaratha for Rāma, and threatens to curse him if he refuses. Daśaratha is unwilling, but Vasiṣṭha persuades him. Rāma goes with Viśvāmitra, and kills many Rākṣasas. Especially, in his boyish way, he shoots and wounds Mārīca. Rāma asks Viśvāmitra about the history of the Ganges, and Viśvāmitra tells him the story of Bhagiratha.

5 (114–123). Viśvāmitra tells Rāma about Janaka, and how Lākṣmi (i.e., Sītā) had come into his house. When he had no children, he found her in a box hidden in the earth. Śiva had given him a bow, on condition that she should be given in marriage to the man that could draw it. “Many heroes have tried to do this, but have all failed. I know that she is fated to be your wife.” They set out, and arrive at Janaka’s city. Rāma pulls the bow, and discharges the arrow with a loud twang.

6 (124–139). Viśvāmitra points out to Janaka that the omens are favourable. He had better send at once for Daśaratha and carry out the wedding. He enlarges on Rāma’s virtues. Daśaratha arrives with a large wedding party, and Sītā is made over to Rāma. Janaka has a daughter [Urmilā] born of his loins. Her he gives to Lākṣmaṇa, and he also gives two nieces to Bharata and Śatrughna. General rejoicings.

7 (140–143). On the way back to Ayōdhya with the brides, they meet Paraśu-rāma. Rāma breaks his bow, and tells him to go in peace. They reach Ayōdhya, and it is arranged that next morning the kingdom is to be made over to Rāma.

1 The Kāshmirī form of the name is “Mōrinj,” which it is interesting to compare with the Malay “Martanja” (Ziesenis, 29, 85).
2 The fact of the telling is stated, but the story is not given.
SUMMARY OF THE POEM.

AYÖDHYA KĀNDĀ.

8 (144–165). When Jupiter, the Sun, and Mercury are all in prime, Nārada reminds Rāma that he is the incarnate deity, and urges him to carry out his purpose. Rāma tells him to wait and see what that very night will bring forth. On this Indra dispatches Sarasvatī to corrupt Kaikēyī. At night Daśaratha visits Kaikēyī. She asks him for a boon, and, urged by her, he swears to grant it, no matter what it may be. She asks that Bharata may be declared king, and that Rāma be banished to the forest. Daśaratha’s distress. He entreats her to withdraw her demand. She persists, and threatens to hang herself if her request is not granted.

9 (166–181). The matter becomes public property. Rāma goes to his father, and asks permission to set forth, leaving Daśaratha on the throne. Lakṣmaṇa’s wrath. He threatens to start a revolution. Rāma appeases him, and invites him to accompany him, so that he may see Laṅkā, and also Rāvana, whom it is necessary to kill. Further arguments for obeying the order of banishment.

10 (182–200). Kaikēyī brings bark-clothing and puts it on Rāma, while the whole city laments. Sītā distraught with grief, approaches him. He tells her to stay at home, but she (in a long conversation) insists on accompanying him. He consoles her.

11 (201–208). The three (Rāma, Sītā, and Lakṣmaṇa) don bark garments, and set forth. The people of the city weeping accompany them for the first stage, and then return. The three go on and settle in the Daṇḍaka forest.

12 (209–219). Kauśalyā’s lament for her son.

13 (220–229). Daśaratha’s lamentations. Vasiṣṭha consoles him. “He must accept what is fated. It is Nārāyaṇa (Viṣṇu) who has been born a son to thee, while Lakṣmaṇa is Śeṣa. Viṣṇu’s conch and discus are re-born as Śatrughna and Bharata, Kaśyapa is re-born as thee, and Aditi as Kauśalyā. Rāma had to become incarnate in order to destroy Rāvana. It is with that object he has betaken himself to banishment in the forest, and because of Sītā he will destroy Laṅkā.” Daśaratha still laments, and becomes blind from excessive weeping.

1 Verse 166 is repeated in verse 202, and is here clearly out of place.
14 (230–242). The story of Śrāvana. Daśaratha tells how he once accidentally killed Śrāvana who was fetching water for his blind parents. They cursed him to die crying “my son, my son”, and at the same time not to be able to see him. If such a curse could not be removed from so pious a king, how are you (the reader) to escape the consequences of your sins?  

15 (243–261). Daśaratha’s song of woe. In his sorrow, they bring him to Kauśalyā. He and she lament together. He faints and dies. The only person left happy is Kaikēyī.  

16 (262–272). Bharata and Śatrughna are at this time absent on a visit to their grand-parents. They are summoned home. Bharata reproaches Kaikēyī, and they betake themselves to Kauśalyā who assures them that they still possess her love. She tells them how Daśaratha died with Rāma’s name upon his lips. Rāma is now in the Daṇḍaka forest, and she does not know whether he has heard the sad news.  

17 (273–296). The courtiers and people summon Bharata, and call upon him to assume the crown. The queens (including Kaikēyī, who now repents) and Śatrughna all lament, but Bharata hastens to the Daṇḍaka forest in search of Rāma. The two brothers meet affectionately. Bharata tells Rāma of his father’s death. Rāma’s grief. He refuses to return, but asks Bharata to send Kauśalyā to him. Bharata gives up the hope that Rāma will return.  

18 (297–311). Kaikēyī comes with Bharata and beseeches Rāma’s forgiveness. Rāma consoles her and sends them home. Bharata takes with him Rāma’s wooden sandals, which he sets upon Daśaratha’s throne.  

There is a story that when Rāma became a wanderer, he reproved Lakṣmaṇa.1  

When Rāma with a priest is making the offerings for his father, Daśaratha appears to him,2 but on one particular day he does not  

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1 Apparently a reference to V. Rām. II, xxvi, xcvi. Lakṣmaṇa displays anger at the approach of Bharata, and Rāma reproves him. If this assumption is correct, the mention here is out of place.  

2 This is an account quite different to that told in V. Rām. II, cii. It partly agrees with a story told in the Brahmā Purāṇa ch. cxxiii. According to it,
appear. Rāma is filled with wrath, attacks Yama, kills Takṣaka with his arrow, and thereby makes easy the task of Yama. On that very day a causeway (for Daśaratha) is built (from hell) to the Pitrlokā, and thereby Rāma is able to provide for him the ship of funeral rites (so that he reaches heaven).

ARANYA KĀNDA.

19 (312–320). Rāma introduces Sītā to Ahalyā,¹ and the three visit Agastyā.² The meeting with Jaṭāyu. They all march on and settle in a lovely grove [Pañcavati]. Sītā is annoyed by a crow,³ which is driven away by Rāma with an arrow made of darbha-grass.

20 (321–335). They finally reach the Daṇḍaka forest. One day there comes a Rākṣasī [Śūrpanakhā]. Seeing the three she assumes a beautiful form, and determines to take away Rāma for herself. Rāma rejects her advances, saying it is not the custom of his people to marry twice, and suggesting that she should offer herself to Lakṣmaṇa instead. Lakṣmaṇa declares himself unworthy of her, and, sarcastically suggests to Rāma that he should put away Sītā, and marry her. She becomes indignant, and urges Lakṣmaṇa to marry her. Finally, in a rage, she threatens to kill Sītā. Lakṣmaṇa thereupon cuts off her nose and tears her garments.

21 (336–342). Śūrpanakhā goes off to her elder brother, Rāvana, and tells him that she has been insulted, and how Rāma has killed Khara. Her version of the affair is that she had been

Daśaratha, being guilty of Brahmacide owing to the death of Śrāvaṇa, when he dies, goes to hell and endures many torments. Rāma, Sītā, and Lakṣmaṇa reach the Gīḍhavāri, and on account of the sanctity of that river, Yama decides to release Daśaratha from hell. He appears to Rāma and Lakṣmaṇa with his face terribly distorted by his sufferings. They at first take him for a demon, but he tells them who he is. Rāma faints at the recital, and Sītā upbraids him. They then make the funeral offering, and Daśaratha disappears leaving only a corpse remaining. The gods come, Daśaratha among them, as he has now reached heaven (svarga). Daśaratha blesses Rāma. I am indebted to the late Mr. Pargiter for this reference.

¹ Not in V. Rām. ² V. Rām. III, xiii. ³ V. Rām. II, xcv.
insulted by Rāma in her sleep, that she had escaped from him, and told Khara, but Rāma had killed him with a single arrow. She describes Rāma’s appearance.

22 (343–368). Rāvana’s wrath; he digs a pit and falls into it himself. He rises into the air, and seeks Mārica who had already been wounded by Rāma (§ 4). Mārica is still in woeful plight. He tells Rāvana how he has been wounded by Rāma, and how he is still suffering. Rāvana tells how Śūrpanakha has suffered at the hands of Rāma who had seized hold of her and touched her bosom. He must be punished. Moreover Rāma’s wife is described by Śūrpanakha as very lovely. There are only three in the party or at most four. Mārica replies that he has known Rāma since he was a child. This wound from which he is suffering was inflicted by him in mere boyish sport, now he is in his prime. Rāvana says he will carry off Sītā by a trick, while Mārica is to appear to Rāma in such a form that Rāma will run after him to capture him. Mārica explains that a thousand Rāvanas could not carry off Sītā if Laksmana were there, and advises Rāvana to give up the project. Rāvana threatens to kill Mārica if he will not consent, and Mārica unwillingly does so, considering that if Rāvana kills him he will go to hell, while, if Rāma kills him while saying “Rāma, Rāma,” he will go to heaven.

23 (369–404). Mārica transforms himself into a golden deer and enters the Dāṇḍaka forest. Sītā sees the deer. She urges Rāma to go forth and kill it. Rāma is suspicious, but goes forth, telling Laksmana to guard Sītā. He follows the deer, who leads him into the hills. There he shoots it, and as it falls it screams “Laksmana”.

Sītā hears the cry, and tells Laksmana to run off and help Rāma. Laksmana tells her there is no fear, it is only the cry of a Rākṣasa, not of Rāma, and there is no danger. Sītā refuses to believe him, calls him a traitor. He wants Rāma to be killed so that he can take her for his wife. He wants to get his own brother Śatrughna made king in the place of Rāma, his step-brother. If he does not go, she will kill herself. Stung by these reproaches, Laksmana rends his clothes and sets out weeping.
SUMMARY OF THE POEM.

Rāvanaṇa appears to Sitā in the guise of a Yōgī and asks for charity. She says all her men-folk are away. Then he invites her to become his queen in Lāṅkā. She rejects the offer with scorn. He threatens her. She threatens him with Rāma's vengeance, and is at the same time terrified. Indra comes secretly and offers her a draught of amṛta. Rāvanaṇa seizes her by the hair, and flies off with her into the air. Lamentations of the animals of the forest.

24 (405–431). Jaṭāyu hears of the rape. He bursts open his cage (sic) and hastens to the spot. He threatens Rāvanaṇa, and attacking him from above compels him to come down to the ground, but he has only one resource (himself) against Rāvanaṇa's ten heads and twenty arms. Rāvanaṇa with his sword cuts off Jaṭāyu's wings, and he lies helpless. Sitā tells him her story, and wonders how she can prevent his being killed at once. She persuades Rāvanaṇa (to stop his sword-play, and instead) to smear stones with blood, and throw them at him, which he will swallow, so that he will not be able to move. In this way (she thinks) Rāma will find him here, and he will tell him what has happened, and then he will die.1 Rāvanaṇa does so. Jaṭāyu falls to the ground, and Rāvanaṇa again flies off with Sitā into the sky. He carries her to Lāṅkā, where he deposits her in a garden. Sitā laments. She calls to mind the unlucky aspects of the planets at her birth, which fated her to this calamity. Rāvanaṇa puts Sitā in the charge of Mandōdāri.

Sitā is really the daughter of Mandōdāri. When she was born, it was prophesied that she would kill her father (Rāvanaṇa), and that, if she was allowed to live, she would marry, become a dweller in the forest, and would come from there to destroy Lāṅkā. So her mother threw her into water to drown (cf. § 53), but she was taken out, and now, a second time, her mother has recognized her.

Mandōdāri asks Sitā who had suckled her, and who had cared for her after she had abandoned her. She replies that she is the

1 All this is very much confused, but I think I have got the right meaning.
born daughter of Janaka, but nevertheless it is true that she was brought to him by an inundation. They lament together.

Next morning Rāvaṇa recollects Sītā. He rises, sword in hand, [and goes to her].

25 (432–443). When Rāma sees Lakṣmaṇa coming from the hermitage, Lakṣmaṇa is filled with foreboding. He sees from a distance that Mārica has been killed, and that Rāma finds great difficulty in flaying him. As soon as he flays him on one side, the skin on the other side is back in its place again. The corpse at last tells him to peg the skin of one side down to the ground as soon as he has flayed it. Rāma curses him for not telling him this before, and just then Lakṣmaṇa arrives.

When Lakṣmaṇa tells him how Sītā has sent him, Rāma is certain that a calamity has occurred. They [return to the hermitage, and] find that the moon has become eclipsed, and that all the flowers are weeping [i.e., they find Sītā gone]. They wander searching and weeping, and at length come upon Jaṭāyū lying wounded and helpless. He tells them all about Rāvaṇa, and when he has finished falls down dead. They cremate him, and he obtains final release.

KIŚKINDHYA KĀṆḌĀ.

26 (444–512). As the brothers go mourning on, they see some monkeys on the top of a hill. The monkeys are alarmed on seeing them armed and, as it were, seeking for something they had lost. Hanumat considers that they are two young warlike princes, and offers to make enquiries. He approaches the brothers and hears their tale. He then sends for Sugrīva, the king of the monkeys, and he and Rāma tell each other’s stories. Sugrīva tells about his trouble with Vāli his elder brother, how they two pursued the Rākṣasa Máyāvin into a cave; how Vāli entered the cave while Sugrīva waited outside; how he waited a whole year, after which a torrent of blood issued from

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1 This part of the story is continued in § 32.

2 Apparently this difficulty was magical, being intended to delay the two brothers, and so to give Rāvaṇa his opportunity to carry off Sītā.
the mouth of the cave; how he assumed that Vāli had been killed, blocked up the mouth of the cave with a mountain, and returned home weeping; how after three years Vāli reappeared, saying that he had killed the Rākṣasa, and that Sugrīva had deliberately shut him up in the cave; how Vāli threatened to kill Sugrīva, and had robbed him of his wife, family, and possessions. "Therefore" says Sugrīva "I fled to this mountain, where Vāli has no power; for, if he comes here, his head will be cut off. The reason is that when Vāli long ago slew Dundubhi, the buffalo demon, his blood flowed over this mountain. The Rśi Mataṅga [was settled here, and some of the blood fell upon him. When he] saw the blood he uttered a curse on Vāli that if ever he again set foot upon this mountain, he should be summoned by the God of Death. For this reason I and my companions have settled here."

Sugrīva implores Rāma's assistance. Rāma tells him to challenge Vāli, and he will help him. Sugrīva doubts his power. Dundubhi's huge skeleton is lying there, and Rāma just touches it with his toe, and so kicks it away to a great distance where it falls smashed to pieces. Sugrīva explains that Vāli can whirl round seven trees with one hand. Thereupon Rāma with merely a little twist flings the mountain to a distance. Sugrīva now believes in Rāma's power, and challenges Vāli. Vāli rushes out, knocks Sugrīva senseless with a single blow on the head, and returns to his own place. Sugrīva reproaches Rāma for giving him false encouragement. Rāma explains that he and Vāli were so much alike, that, for fear of killing the wrong combatant, he dared not shoot. He puts a flower-wreath round Sugrīva's neck so that he can recognize him, and persuades him to challenge Vāli again. Tārā advises Vāli not to accept the challenge, as she suspects that Sugrīva's ally is Rāma, and suggests that he should send out his son, Aṅgada, to plead with Rāma. Vāli refuses to hear her, rushes out, and pursues Sugrīva. Rāma shoots Vāli. In his dying words he reproaches Rāma—'for killing an innocent man. Rāma tells him he had done this because Vāli had committed the unpardonable sin of taking
his brother’s wife. Vālī admits the sin, confides Aṅgada to Rāma’s and Sugrīva’s protection, and dies.

Sugrīva is made king of the monkeys. He makes Aṅgada his Grand Vizier, Hanumat, his Chief Secretary, and Jāmbavat, the bear, Commander-in-chief.

SUNDARA KĀnda.

27 (513–566). Sugrīva dispatches the monkey hosts to seek Sitā. They search everywhere and at length reach Svayamprabhā’s cave. Holding each other1 they venture in, and ask her for news of Sitā. She tells them to shut their eyes. They do so, and, when they open them, find themselves in a terrible mountainous district. Looking up they see Sampāti above them, who makes ready to eat them. Aṅgada mentions to Hanumat that the bird resembles Jaṭāyu, and, hearing that name, Sampāti flies down and asks what news they have of him, who was his younger brother. He tells how he and Jaṭāyu had flown up to the sky in emulation of the sun. “Our wings were scorched by the sun’s heat. I tried to shade my brother with my wings, but to no avail. I fell here, and I know not what became of him. I am now 1400 years old and my eyes have become weary looking for him; so that now, in whatever direction I look, that place is subjected to burning heat. I can see clearly for a distance of 400 kōs.” Hanumat tells him of Jaṭāyu’s fate and of the rape of Sitā. Sampāti, much affected, tells then that Sitā is in a garden in Laṅkā, and dies with Rāma’s name upon his lips.

The monkeys descry the peaks of Laṅkā, and discuss how they are to cross the 1600 kōs of ocean. Each boasts of his prowess in leaping, but admits that he cannot leap so far. Jāmbavat says he could do it, but could not face the Asuras. Aṅgada offers to try the jump, as he is young and strong, but Hanumat says he can easily do it, and at the same time compass Rāvana’s destruction. When he was a baby he once jumped up to catch hold of the Sun, and the Sun in fear hid himself under Sumēru. “After that, what

1 In the Tibetan Rāmāyana, each holds the other’s tail (Thomas, op. cit., p. 202).
is this jump? I will visit Sītā and bring news of her at once." He jumps with such force that the mountain on which he is standing sinks to Hell and leaves a lake in its place. He leaps like the wind and lands in Lāṅkā. A great python is close to the city gate. Hanumat lands in its mouth, and turns himself into copper (and so releases himself). Then he enters the city in search of Sītā.

28 (567–589). Hanumat views Lāṅkā. Description of its magnificence. It was built by Dhanesā-Kumāra (i.e., Kubera) and by Viśvakarman, and Indra had been the mason. Hanumat inspects the twelve bastions, and sees in the palace a statue of Lākṣmi. Brahmā comes there to worship an image of Śīva, Karma is the Secretary, and Yama, the Sheriff (nāzīr). The cool North Wind ever blows there, and he sweeps the place clean with his beard. Varuṇa is the water-bearer. In fact, all the gods look upon the place as holy (as the future residence of Sītā), and have assembled there waiting for her arrival. Hanumat’s surprise and astonishment.

29 (590–618). Nārada meets Hanumat and tells him the history of Lāṅkā. Once Umā, seeking a pretext (for the destruction of Rāvaṇa), asked Śīva to provide her with a fine residence. Śīva (approving of the pretext) agreed, for Rāvaṇa had asked for this very thing. Śīva sent for Kubera and Viśvakarman and ordered them to build such a palace, and so filled Rāvaṇa with longing. They wandered all over creation (seeking for a model) but found nothing suitable. At length, looking down from the sky, they saw a beauteous island in the midst of the sea. They asked Brahmā about it, and he told them the following story:

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1 Śimhikā, V. Rām. V, i.
2 In the V. Rām. this occurred during the leap. Hanumat, when she got him in her mouth, tore her to pieces, and that apparently is what is intended here.
3 Dhanesāt of the poet.
4 Not in V. Rām.
5 The story of Garuḍa, the elephant, and the tortoise will be found in MBh. I, xxix, xxx, but there is no mention of Lāṅkā. It is briefly referred to in V. Rām. III, xxxv. In the Kathāsaritasūgara, II, xii (Tawney I, 79; Penzer I, 144), there is also a brief account, and the broken branch is definitely identified with Lāṅkā. It is a Kashmiri work.
Once Garuḍa was hungry and asked his father, Kaśyapa, for something to eat. Kaśyapa pointed out to him a gigantic elephant and a gigantic tortoise who were engaged in combat. Garuḍa carried both off, and settled down on a branch of the Pārijāt tree, which broke off under the combined weight. Garuḍa caught the branch in his beak, and dropped it into the sea. The thick end of the branch sunk down to Pātāla, but the leaves remained above water and became this island.

Nārada continues:—They built the palace there for Śiva, and Rāvaṇa was filled with longing for it. Because it was founded on a branch (Kṣh. *lang*), it was named “Laṅkā”.

Śiva made a great house-warming festival. All the saints and Brāhmaṇas were invited. Amongst them were Pulastya and his grandson Rāvaṇa. After the sacrifice was over Śiva told each guest to choose a boon. Rāvaṇa asked for Laṅkā. Śiva, letting him fall into the trap, gave it to him.

30 (619–638). The history of Pulastya and his descendants. Nārada continues:—Once on a time when the gods were fighting the Asuras, after a battle in which Indra had been victorious, Pulastya, who had gone to bathe, saw a box floating down the river. He opened it and found inside a dead woman and a live girl-baby. He rescued the latter, brought her home, and reared her, intending to marry her to his son.1 As she grew up, he discovered that she was a Rākṣasī. (After marrying Viśravas) she bore in order Rāvaṇa, Khara, and Śūrpanakhā. Description of their terrible appearance. Then followed Kumbhakarna. Pulastya was so horrified that he threw himself into the fire. After these four there were born two other sons to Viśravas, *viz.*, Vibhiṣaṇa, and last of all, Vaiśravaṇa.2 These two were virtuous.

31 (639–653). When Nārada has finished his story, Hanumāt searches for Sītā and sees her in the garden. She is the most

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1 According to V. Rām. VII, ix, she was Kaikāśī, daughter of Sumāli, but was simply sent by Sumāli, and was not taken out of the water as above described. The son, not named above, was Viśravas.

2 According to V. Rām. VII, iii, Vaiśravaṇa was born of another mother (Dēvavānapīṇī), and was the eldest of the five. Khara is not mentioned.
SUMMARY OF THE POEM.

beautiful flower in it, and puts the other flowers to shame. As he looks, Rāvana enters, and Hanumat hides himself in a tree.

32 (654–668). Rāvana woos Sītā. She repels him with scorn and threatens him with Rāma's vengeance.

Mandodāri had been afraid to tell Rāvana that Sītā was her child or to show him Sītā's horoscope, but she warns him that Sītā will be his ruin.

33 (669–679). Hearing this warning Rāvana departs, and Hanumat approaches. He shows her Rāma's signet-ring. Sītā's song of joy at seeing it.

34 (680–704). Hanumat offers to carry her away. She refuses, first, because Rāvana is her father, and she should not act against his wishes, and, secondly, because the report that she had been secretly carried off from Rāvana, would injure Rāma's fair fame. Rāma must come himself and take her. She tells Hanumat to give this message to Rāma. Hanumat consoles Sītā and promises her release.

He determines to show Rāvana what he can do. He enters the garden and ravages it. Rāvana sends two armies to capture him, but Hanumat defeats them. Then Indrajit comes at the head of a huge army. They capture Hanumat with Brahmā's noose and bind him. Brahmā tells Hanumat to accept the noose without fear, as Vibhiṣāṇa would be by to help him.

35 (705–720). Hanumat is brought before Rāvana, who orders him to be skinned alive. Vibhiṣāṇa intercedes, but only enrages Rāvana. The demons try to carry out the orders, but Hanumat knocks them down, while they are unable even to move him. He kicks Rāvana and overturns his throne. Then he pretends to become senseless, and as if speaking to himself, says, "I hope they won't tie a mountain round my neck, or set fire to my tail." The demons hear this. They tie a mountain to his neck, and, wrapping cotton wool round his tail, set fire to it.

36 (721–736). They bring the blazing Hanumat to Sītā. She is distraught with pity and calls on the God of Fire to rescue him. The God consoles her and tells her that not a hair of Hanumat will be injured.
SUMMARY OF THE POEM.

37 (737–746). Hanumat leaps upon Lāṅkā, crushes its gold under the mountain tied to his neck, and burns it with his blazing tail. Eleven out of twelve of its bastions are destroyed. Then he returns to the headquarters of the army of monkeys, still carrying the mountain tied to his neck.

38 (747–776). The monkeys signal Hanumat’s arrival by plundering Sugrīva’s orchard. News is brought to Sugrīva, who conducts him to Rāma. Rāma asks many questions about Sītā, and Hānumat describes her condition.

YUDDHA KĀṆḌA.

39 (777–797). The army assembles. The monkeys wonder how they are to cross the sea to Lāṅkā. Rāma politely asks Varuṇa to show him how to do so, but Varuṇa gives no reply. Rāma in anger draws his bow and threatens to destroy the ocean and its contents with his arrow. Varuṇa appears and apologizes, asking that the arrow may be directed elsewhere. The arrow is discharged to the north, and where it falls the earth is burnt to ashes and becomes a desert.¹ Then Varuṇa tells him the following story²:—

There was a certain Dhōbī who used to wash the garments of Rṣis and other holy men. A monkey named Bala one day saw him, and filled with envy, asked the Dhōbī to wash something for him, or, at least, to allow him to don some of the clothes he was washing. Should he refuse, he would throw the stone that formed the Dhōbī’s washing platform into the water, where it would remain hidden for a year. As the Dhōbī refused, Bala threw the washing-stone into the water, and the man went off to complain to his master. The holy man then commanded that whatever stone the monkey should throw into the water should float like a boat, and by the blessing of Sadāśiva this has actually been the case. “This monkey,” continues Varuṇa “is now one of your most zealous followers in the army.” Rāma hastens to

¹ North of Kashmir is the ‘Sand Ocean’ of the Nīlamata.
² Nothing like this in V. Rām. Note that the monkey’s name is Bala, not Nala.
the sea-shore. The monkeys collect rocks huge like mountains, and Bala casts them into the sea, so that (they float and) become the causeway. Its width is 100 kōs, and its length 400. It is finished in three days and they take forty days to pass over.

40 (798–821). The news reaches Lāṅkā, and Rāvaṇa strengthens the fortifications. Aṅgada, after burning and demolishing Lāṅkā, comes to him as an ambassador. Rāvaṇa asks him who he is and who are his people, that he has done all this mischief. Aṅgada tauntingly reminds him how he (Aṅgada) in his childhood had seized him when he was bathing as a lion seizes a dog and would have crushed him, as a babe sucks dry a fig, had not his father Vāli intervened. Rāvaṇa asks what had become of Vāli, and Aṅgada tells how he had sinned and Rāma had killed him. Rāvaṇa reproaches Aṅgada for not avenging his father, and offers to assist him in taking vengeance. Aṅgada abuses Rāvaṇa, and tells him to yield to Rāma. The guards arrest Aṅgada, but he stands up, strikes Rāvaṇa on the head, and snatches off his crown. The guards surround him but he kills several, and makes off with the crown, which he brings to Rāma.

41 (822–830). After Aṅgada’s departure Rāvaṇa consults Vibhiṣanā. The latter tells him it is all his fault, and counsels him to make peace with Rāma. Rāvaṇa banishes Vibhiṣanā, and the latter takes refuge with Rāma who gives him Rāvaṇa’s crown and appoints him king of Lāṅkā.1

42 (831–840). Rāma’s army approaches Lāṅkā. Rāvaṇa sends Śuka with a letter to Sugrīva, reminding him of old friendship, charging Rāma with the murder of Vāli, his brother, and inviting him to change sides and join with him in attacking Rāma, or at least to hide and remain neutral. Otherwise he (Rāvaṇa) will illuminate Lāṅkā with lights made of balls of Sugrīva’s fat.

43 (841–853). Sugrīva’s reply. He refuses to join Rāvaṇa, and advises him to submit to Rāma, who is divine.

44 (854–873). While Rāvaṇa is reading this reply, Rāma’s army attacks the city, and news of the fact is sent to Sītā.

1 In the V. Rām. Vibhiṣanā’s flight, and Śuka’s message (in § 42) occur earlier, before the bridging of the ocean.
Rāvana despatches against them an army of demons in various shapes headed by Indrajit. They are successfully opposed by Jámbavat and Hanumat. Vibhīṣaṇa warns Rāma that Indrajit will try to kill Lakṣmaṇa with a magic arrow. Hanumat is detailed to protect Lakṣmaṇa. He has a moment of forgetfulness, and Lakṣmaṇa is hit.

45 (874–900). Rāma laments. Vibhīṣaṇa tells of the magic herb on a distant mountain which must be brought before morning. Hanumat hastens there, picks up the entire mountain, and sets off back to Laṅkā. The exploit causes an earthquake in Ayōḍhyā. Bharata sees Hanumat flying through the air, and, thinking him to be a demon, brings him down with an arrow. Hanumat explains the situation, and Bharata puts him and the mountain on his arrow and shoots him to Laṅkā, where he arrives in safety at the camp in the Aśoka-wood.

46 (901–933). Vibhīṣaṇa finds the healing herb on the mountain and restores Lakṣmaṇa to life. Lakṣmaṇa attacks Indrajit and kills him. Rāvana sends out Kumbhakarna at the head of another army. Sugrīva fights Kumbhakarna, and after seven days, is felled by the latter and is carried off by him. In his arms Sugrīva comes to himself and bites off his nose and tears out his ears by the roots. Kumbhakarna drops him and looking like a man whose face has been torn off by a bear, pursues him as he runs back towards Rāma. Rāma shoots Kumbhakarna.

47 (934–953). Rāvana in despair goes to Kailāsa, and appeals to Śiva for help. Śiva gives him the Makēśvara Liṅga, and tells him that, if he sets it up in Laṅkā, Rāma cannot prevail; but he is to carry it all the way, for, if he once puts it down on the ground, it will become immovable. Rāvana carries it off. On

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1 The episode of Kālanēmi is referred to en passant, in a single line (verse 887). It will be observed that it is Indrajit, not Rāvana, who wounds Lakṣmaṇa, and that it is Vibhīṣaṇa, and not Susūga, who tells of the herb.

2 According to V. Rām. Indrajit had been previously killed by Lakṣmaṇa and it was Rāvana who smote the latter with the magic arrow.

3 According to V. Rām, the death of Kumbhakarna preceded that of Indrajit.

4 Nothing like this in V. Rām.
SUMMARY OF THE POEM.

the way Rāvana is seized with an urgent call to make water. Narada approaches in the guise of an old Brāhmaṇa. Rāvana asks him to hold the liṅga while he retires. The Brāhmaṇa consents to do so for the space of two ghatikās; after that he must go on, as he has an engagement, and is already late. Rāvana retires, but is unable to stop the flow of urine which continues beyond the agreed time. The Brāhmaṇa puts the liṅga down on the ground and departs. Rāvana tries to lift it, but it is now immovable, and he cannot do so. He returns home disconsolate.

48 (954–970). Rāvana consults his guru Śukra, who advises him to perform a secret sacrifice lasting seven days. If he succeeds, he will defeat Rāma, but if the sacrifice is interrupted he will be killed by his enemy. Rāvana digs a cavern in the ground and begins his sacrifice.

Vibhīṣaṇa sees its smoke and warns Rāma. Āṅgada, Hanummat, and Vibhīṣaṇa attempt to interrupt the sacrifice by distracting Rāvana’s attention, but fail. At Vibhīṣaṇa’s advice Hanummat goes to Mandodarī and insults her by using vile language. She goes to Rāvana to complain, and so interrupts the sacrifice. Rāvana gives it up, and considers that the only thing now to do is to get himself killed by Rāma, and so to obtain salvation.

49 (971–1000). Rāvana himself sallies forth alone like a crow among eagles, and crying “Wāh Nārāyaṇa!” Description of his appearance and accoutrements. His bowstring is wrath, his shield cruelty perfected by delusion, his chariot is hypocrisy, and his saddle self-pride. The monkeys fly to Rāma for refuge. He ridicules their fear, draws his bow, and kills Rāvana.

50 (1001–1003). Rejoicing in the army. Vibhīṣaṇa is installed king of Laṅkā. The monkeys and bears who have been killed in battle all come again to life.

51 (1004–1014). Before returning home Rāma hesitates about Sīta. He wonders if she has been faithful to him.

52 (1015–1028). Sīta asks Mandodarī as to what is to become of her. Mandodarī consoles her, and offers to take her to Rāma, and make her over to him.
SUMMARY OF THE POEM.

53 (1029–1043). A song in which Mandōdarī addresses Rāma, and intercedes for Sītā. She explains how she (Mandōdarī) was a heavenly damsel, and was married to Rāvaṇa merely as a pretext (for his destruction). “Sītā was the darling of me, her mother whose milk she sucked, and she was put away from her father’s house. It was fated that I should tie a stone to her and cast her into the river (cf. § 24). Be not wroth with her.”

54 (1044–1088). Mandōdarī brings Sītā to Rāma. He addresses Mandōdarī kindly and bids her return to Laṅkā. As he walks away, Sītā joins him. Rāma treats her coldly, because (1) the demon has felt love for her, and so has defiled her, (2) because she has been filled with self-pride in the possession of Rāma’s love, (3) because everyone will know that she has been a woman alone in Laṅkā, and (4) because he (Rāma) no longer cares for her.

Sītā calls on the gods to bear witness to her purity. A voice from heaven confirms this. The Sun-god and Indra bear witness to her chastity. Daśaratha appears and does so too. Rāma now says he will tell the truth to his darling. He admits her purity, but, as gold is refined by fire, so must she enter it to prove her chastity.

The pyre is prepared, and the army of monkeys and bears assemble to watch. They discuss the situation. The Mōha-māyā\(^1\) approaches and circumambulates it. She enters the fire. The fire burns for fourteen days, and then (the real) Sītā emerges from it unharmed and more beautiful than ever.


\(^1\) I.e. the Sītā, who had been carried off by Rāvaṇa. The poem follows the Adhyātmā Rāmdyaṇa in maintaining that Rāvaṇa never carried off Sītā at all, but only an illusive form (Mōha-māyā) who resembled Sītā, and was miraculously created, in order to save the real Sītā from defilement. It was this illusive Sītā who was captive in Laṅkā, and who entered into the fire. She was consumed, and the real Sītā came out from it.
SUMMARY OF THE POEM.

UTTARA KĀṆḌĀ

56 (1098–1101). Rāma's return to Ayōdhya with Lakṣmana and the army. Kauśalyā is there mourning, when Sumitrā approaches her with a song of joy.

57 (1102–1109). Sumitrā's song.


59 (1119–1127). Sumitrā's song of welcome.

60 (1128–1137), The two queens welcome Rāma, Lakṣmana, and Sītā. The people assemble, with Bharata and Śatrughna do homage to Rāma, and crown him king. His long and happy reign.

II. LAVA AND KUṢA.

61 (1138–1142). Daśaratha appears to Rāma in a dream and complains that Rāma has no son. Rāma consults Vasiṣṭha, who performs an Aśvamēdha sacrifice and gives a potion to Sītā. The pearl (i.e. a son) comes to take its place in the oyster-shell (i.e. the mother), but the story goes that there was a dispute among the shells (as to who should have the pearl).

62 (1143–1144). A song of Sītā giving a summary of the events in the Rāmāyaṇa.

63 (1145–1163). Sītā (now pregnant) has a sister-in-law (husband's sister) who hates her with jealous treachery.¹

¹ This story of the sister-in-law is not confined to Kashmir. It is also found in the Rāmāyaṇa of Candravati, written in Eastern Bengal. According to that version the sister-in-law was a daughter of Kaikēyi, and was named Kukuśa. See Dineschandra Sen's "The Bengali Ramayanas," pp. 196ff. So also, in the Malay Rāmāyaṇa, where she is named Kikēwi, i.e. Kaikēyi (Ziesenis, op. cit., pp. 60, 105). In the Javanese Rāmāyaṇa, Dewi Gotaṇjī (i.e. Kaikēyi) draws a picture of Rāvana on Sītā's fan, and lays it on her bed, where Rāma finds it (Stutterheim, op. cit., p. 79). On the other hand, in the Khmēr version from Cambodia, a Yakṣiṇī, of the demon race, determines to separate Sītā from Rāma, and persuades her to draw a portrait of Rāvana on a slate. She then incarnates herself in the portrait, which Sītā consequently is unable to rub out. Sītā, in a fright, hides it under the bed, on which Rāma subsequently lies down, and is seized with
SUMMARY OF THE POEM.

She asks Sītā to draw for her a portrait of Rāvaṇa. Eleven different reasons given for Sītā falling into the trap, viz: (1) The sister-in-law’s craft, (2) Sītā’s fear that she will injure her if she does not comply, (3) she is helpless before a woman’s talk, (4) in her present happy condition she is becoming self-centred, (5) as it is late she is in a hurry to go home, (6) the sister-in-law has been spreading tales about her, (7) the washerman has said scandal to Rāma, (8) when Rāma once asked her what she wanted most, she had said she wanted to go to the forest and consort with the holy men there, (9) Nārāyaṇa himself wished it, (10) fate made it a pretext, (11) man proposes, but must accept what God disposes. She draws a portrait of Rāvaṇa which the sister-in-law carries off and shows to Rāma, saying she had seen Sītā gazing at it and weeping. So she stole it from her. “If she hears that I have taken it from her, she will kill me, for she is a witch.”

64 (1164–1166). Rāma believes the story, sends for Lākṣmaṇa, and tells him to take Sītā away and abandon her in the forest. He wants to have her killed without anyone knowing it. Lākṣmaṇa unavailingly remonstrates.

65 (1167–1188). Lākṣmaṇa most unwillingly leads Sītā forth to the forest. Sītā asks him what it all means. She is

violent fever. The room is searched for the cause, and the portrait is found. Sītā confesses that she was the artist, and Rāma orders Lākṣmaṇa to take her away and kill her. See Miss S. Karpelēs in The Influence of Indian Civilization in Further India, in “Indian Art and Letters,” Vol. I, No. I, (1927), pp. 33 ff.

It is hardly necessary to point out that the whole account of Sītā’s banishment and of the exploits of Lava and Kuśa given in this poem is radically different from that given in the Vālmīki Rāmāyaṇa. In that work Sītā, at her own request, goes with Lākṣmaṇa on a visit to Vālmīka’s hermitage. Lākṣmaṇa, under Rāma’s instructions, leaves her there. Both Lava and Kuśa are born to her as twins. They grow up, and are brought by Vālmīki to Rāma’s court where they recite the Vālmīki Rāmāyaṇa. There is no mention of the treacherous sister-in-law, of Lākṣmaṇa abandoning Sītā in the forest, of the miraculous creation of Kuśa, of the war between Lava and Kuśa on the one side and Rāma’s armies on the other, or of the slaughter of Rāma and his brothers and friends and their resuscitation by Vālmīki, though, according to Dinesh Chandra Sen (op. cit., p. 68), Bengali Rāmāyaṇas describe “the war of Rāma with Lava and Kuśa.” The rest of the story in this poem, telling of Sītā’s appearance at the sacrifice, and her disappearance, and of Rāma’s departure to heaven agrees with V. Rām.
SUMMARY OF THE POEM.

convincing that it is due to her sister-in-law’s treachery, Lakṣmaṇa, in great misery, tells her to wait there. She grasps his intention of abandoning her, and faints. Coming to, she asks him to give her a drink of water before he abandons her. He brings water, and finds her lying senseless on the ground. He hangs the jar on a tree, so that it drips on to her, and goes away, bitterly lamenting, and reproaching himself for obeying Rāma.

66 (1189–1249). Sītā comes to herself and finds herself alone. She looks about for Lakṣmaṇa, sees him in the distance as if hesitating, and then disappearing. She thinks that perhaps her eyes have failed her owing to excessive weeping. She stands and listens, and concludes that he has really gone and left her. In her distraught condition, utterly alone, she totters along with bleeding hands and feet, lamenting over Rāma’s former cruelty in making her enter the fire at Laṅkā. She considers her hard state, her delicate form, her pregnancy, her abandonment by her husband, the fact that she had been secretly born as Mandōdari’s child. (May Janaka, who acted as her father, live long!) She has no memory of ever having displeased Rāma. As she goes along she appeals to Rāma. He is happy on his throne, she is miserable. She recalls how he used to address her in endearing terms, and now he heeds not her suffering. But she is still faithful to him, and full of love. She will never forget him, innocent as she is. What shall she say if a stranger meets her? When she was being married, she was told that Rāma was an incarnate deity. There was then no mention of the fact that she would be abandoned in the forest.

67 (1250–1257). She wanders on, her feet and hands bleeding from the sharp stones and thorns. At length she comes upon a bark hut to which she hastens. She finds in it Vālmīki, her father’s guru, who welcomes her, and guards her like the apple of his eye. The darkness that once encompassed her has now fled before a rising sun of happiness.

68 (1258–1282). Sītā’s pregnancy is completed, and she bears a son, in the sign of Sagittarius, the third lunar day, in the asterism of Tīṣya, on a Thursday. The glorious future portended
by these facts. Sītā’s rapture as she gazes on the infant. Description of his beauty. Vālmiki hears of it. He calculates the boy’s horoscope (lengthy description), and names him Lava.

69 (1283–1303). It is Sītā’s custom to go out to gather wild herbs for food, leaving Lava in the hut, in the care of Vālmiki, who listens to the child’s babbling, as he meditates on God. Sītā, fearing that the babbling will disturb him, one day takes the baby out with her. Vālmiki, missing the sound, searches for the child in the hut and, not finding it, assumes that it has been carried off by a wild beast. So he takes a wisp of Kuṣa grass and prays over it. The wisp becomes alive, as an exact replica of Lava. Vālmiki dandles him and puts him to sleep. Sītā comes back with Lava, and is astonished to find another Lava. Vālmiki, also astonished to find that the real Lava is safe with Sītā, explains what he has done and why he did it. He names the second child ‘Kuṣa.’ Sītā takes him also to her heart, and the boys grow up together. When they become older Vālmiki gives to each arrows made of Kuṣa grass, over which he utters a spell, so that whomever (even if he be a great hero) they are aimed at, he will die. The boys run out with them, and at once slay a lion and much other game. Sītā’s pride in their prowess.

70 (1304–1321). Rāma’s remorse on account of the abandonment of Sītā. He feels himself under a curse. Vasiṣṭha, in order to console him, dilates on the harshness of the world, comparing it to a game of chess. He advises him to hold an Āsvamēdha. The curse will then leave him, and he will become spotless as a new-born babe.

71 (1322–1379). The horse is made ready and let loose. It is accompanied by a huge army led by Bharata and Śatrughna. The horse wanders widely, and on its way back comes to a mountain on which Kuṣa is sitting. Lava had gone to play with the other children of the hermitage. These last, seeing the army, are

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1 So the Malay Rām. See Ziesenis, op. cit., pp. 61, 105. The same story is found in the Kathāsaritāgāra, IX, i, (Tawney I, 487; Penzer IV, 128), and in the Tibetan Rāmāyaṇa (Thomas, op. cit., p. 208).

2 We have already had one Āsvamēdha in chapter 61.
frightened and hide themselves; but Kuśa is delighted with the horse, and catches hold of it in spite of its bounding. The army is astonished. "It is like a water-drop seizing a river." He leaps upon its back and, to the amazement of the army and the grooms, rides it successfully. They warn Kuśa to leave the horse alone. He refuses and dares them to do their worst. He kills numbers of them with his arrows, and they retreat. Bharata then comes up. On seeing Kuśa he is struck by his beauty and by his resemblance to Rāma. He wonders if he could by any chance be his own son, and if he has captured the horse as a challenge. He advances to speak to him, but Kuśa discharges an arrow, and he falls from his chariot. He collects himself and aims an arrow at Kuśa who falls senseless. The children, who are hiding near by, run and tell Sitā. She laments. Lava hears what has happened. He runs to the scene and abuses Bharata. Bharata is astonished at the mutual resemblance of the twins. Lava discharges an arrow at him, and he falls crashing to the ground. Kuśa revives and Lava suggests that they should now go home to their mother, but Kuśa regrets the loss of the horse, and declares that he will capture it again. Bharata revives, and angrily abuses Kuśa till Lava shoots another arrow and kills him. The two then attack the army and slay many of the soldiers, Kuśa at the same time slaying Śatrughna. The few remaining soldiers run away.

72 (1380–1400). The remnant of the army reaches Ayōdhyā, complains of the conduct of the two boys, and tells how Bharata and Śatrughna have both been killed. Rāma at first refuses to believe it, and orders Lakṣmana to go and investigate. Lakṣmana tells Rāma that this calamity serves him right for abandoning Sitā. He says that Rāma should go himself, but eventually sets off with an army. They meet Lava and Kuśa. He recognizes them as Rāma's sons and remembers how Sitā was pregnant when he abandoned her. He is much affected by the memory. Lava and Kuśa see the army approaching, and discharge arrows at Lakṣmana. He is killed, and welcomes the death at their hands. The army is routed and flees back to Rāma.

73 (1401–1460). Rāma, accompanied by Aṅgada, Sugrīva,
Jāmbavat, and Hanumat, sets out with a huge army to avenge Lakṣmaṇa. Āṅgada runs at the boys, but is shot by Kuśa. Lava shoots Sugrīva. Jāmbavat leaps at them but they shoot him over and over again while he is still in the air. Hanumat raises a mountain to cast at them, but they shoot him before he can throw it. Rāma enraged draws his bow, but, filled with pity for the two apparently orphan boys, hesitates. He begins to feel parental affection for them, and thinks that possibly they may be his sons. He addresses them kindly, and remonstrates with them for killing his soldiers. Lava refuses to believe him. In a long speech he rejects the professed friendship. Rāma, now enraged, shoots at the boys, but misses them, and is himself wounded by them. Finally, when all his weapons are exhausted, they shoot him, and he falls dead crying "Nārāyaṇa! Nārāyaṇa!" The boys, laughing, carry off his crown, and go home wearing it awry.\(^1\)

74 (1461–1476). The two boys, in response to a voice from heaven, triumphantly return to their mother, bringing with them as spoil the crowns of their eight victims. They show them to Sītā, who recognizes them. She laments, and names to them the owners of the crowns, Rāma, Lakṣmaṇa, Śatrughna, Bharata, Hanumat, Āṅgada, Jāmbavat, and Sugrīva. She tells them to lead her to the place of combat, so that she may burn herself with Rāma’s corpse.

75 (1477–1497). The boys lament and lead Sītā to Rāma’s corpse. Sītā’s lament over it.

76 (1498–1539). Sītā’s grief. The horror felt by Lava and Kuśa at having killed their father. Reflections on filial duty, fate, and maternal love. Further account of the lamentations of Lava and Kuśa.

77 (1540–1550). Vālmīki returns home after a long absence and discovers what has happened. He prays to Sadāśiva, and,

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\(^1\) According to the Javanese Rāmāyaṇa, Sītā has only one son,—Butwala (i.e., Lava). There is no mention of the horse-sacrifice, but he conquers Lakṣmaṇa in a fight and binds him. Vālmīki releases him, and tells him the story of the boy. On hearing of this, Rāma comes, and Sītā is reconciled to him (Stutterheim, op. cit., p. 79).
in a flash of lightning, a shower of *amṛta* falls from heaven. All who had been killed return to life. Sītā, in a revulsion of feeling, refuses to show herself to Rāma, hurries home, and shuts herself into the hut.

78 (1551–1568). Vālmiki brings the two boys to Rāma and introduces them. Rāma, Bharata, Lakṣmana, and Śatrughna take them home with much rejoicing to the city. Rāma, full of thought of Sītā, returns with Vālmiki to the hermitage. They find the door shut. Rāma entreats her to come out to him. She refuses, as she is quite happy where she is, and does not want to go back. He had better go back, and be happy with the two boys.

79 (1569–1584). Rāma’s song of supplication to Sītā.

80 (1585–1617). Sītā’s song of refusal. She appeals to Pārvatī to be her help, and reminds her how, after she was born, her mother (Mandōdari) tied a stone to her and flung her into a river; how then Janaka became her enemy, by saving her life when he should have killed her; how Viśvāmitra had brought her and Rāma together, and how, nevertheless, her husband had not protected her; how her bridal vestments had been barked clothing, and how she, a queen, had wandered over mountains; how she was now here lone and lorn, and so on. She wails that she was born a girl, and was not poisoned at birth, for her fate is dust. She tells of her ordeal by fire and how the Gods and Rāma’s father himself bore witness to her purity, and so on. Owing to one little speech of her sister-in-law she has been cruelly treated. A curse on those who separate a wedded pair.

81 (1618–1636). Song of entreaty by Rāma. His appeal lasts the whole night. At dawn Vālmiki comes to Rāma and offers to remonstrate with Sītā.

82 (1637–1677). Vālmiki advises Sītā to open the door, and to pardon Rāma, who really loves her. He enlarges on the duties of a wife to a husband. She should go away with him.

Sītā replies. She has been deeply wounded by Rāma. Being God, Rāma looks so equally on all, that he believes whatever is said by anyone, including calumny. To him all things are
equal, hating and loving are the same thing, caring for and abandoning. She has now abandoned the world, and after his treatment cannot trust him. She has been sullied by false charges brought by his sister, "he abandoned me, and I am not now going to run after him."

Rāma is much distressed at hearing this reply. He maintains that what had happened was the will of God. Vālmīki replies that he, Rāma, is himself an incarnation of God, and that what had happened had to be. "Sitā is the Earth in human form. From the earth she came forth to Janaka. She devoted herself to you, and you abandoned her. Go back to the city, and arrange a great sacrifice. When the time comes I will bring her there."

83 (1678–1691). Rāma returns to Ayōdhya, and prepares an Aśvamādha sacrifice. It is attended by many holy men. On the West sit Vasiṣṭha and Vyāsa, on the South Agastya and Nārada, on the North Rṣis, and elsewhere other holy men. These all unite in saying that they miss Sitā, who should be present as the wife of the sacrificer. Rāma sends Śatrughna to fetch Sitā. Śatrughna goes to Vālmiki, and asks him to persuade Sitā, and to bring her to the sacrifice.1

84 (1692–1723). Vālmiki goes to Sitā and asks her to come with him. She is most unwilling. If she returns to Ayōdhya, unaccompanied by Rāma, people will say that she came uninvited, but she is in the dilemma that, if she does not go, Vālmiki will curse her. She does ultimately go to Ayōdhya with Śatrughna and Vālmiki. Rāma is pleased at seeing her, and she falls at his feet, and asks what he wants. She asks his pardon (for her previous refusal). He tells her that she will be absolved if she swears to her purity before the assembled Rṣis. She prays to Nārāyaṇa to prove her purity by sending her back to the place whence she came (i.e. the earth). The ground splits open, and the Earth

1 According to the Cambodian Rāmāyana, Sitā refuses to return home till Rāma be dead, when she will come for the last offices. Rāma then pretends to die, and has himself laid on a funeral pyre. Sitā returns, apparently to become sātī with his corpse. Rāma then arises and takes her in his arms. She is at first indignant at the deception, but relents and is finally reconciled to him. (Miss S. Karpelēs, op. cit., pp. 36 ff.)
taking visible form emerges and approaches Sītā. She proclaims Sītā's chastity, and calls upon her to abandon her life here and to return to her own abode. Sītā mounts the throne on which Earth is seated, and descends with her into the abyss. Rāma's sorrow. The gods shower flowers from heaven. Ever since then the Trimūrti (Brahmā, Viṣṇu, and Śiva) have been searching for the place where Sītā disappeared. They search in Hell, in the sky, and at every place where they see a brilliant light. They ask the Rṣi (Vālmiki), and he tells them that it is in Shēnkarpōr that she descended. It is a place a kōś distant from Kurīgām. "I went there and saw a fountain, where I called upon Sītā to come forth. The fountain then became agitated with a terrible roar. If you go thither you will observe the same manifestation."

85 (1724–1739). When Rāma sees Sītā disappear, he attempts to dig for her, but the ground has become as hard as copper. He weeps and the Rṣis console him and consecrate him at the sacrifice. They explain to him that Sītā's disappearance was his fault. She was pure as a mirror, but had to fulfil her destiny.

Vālmiki instructs him in the path of knowledge, and how all is māyā. Rāma recovers himself, opens the treasury, and distributes gifts. He blesses his two sons, and makes Kuśa King of Kuśāvatī, and Lava King of Lahōr (Lavapura).

86 (1740–1761). Rāma reigns for 11,000 years, and then Yama comes to him disguised as a Brāhmaṇa. Rāma welcomes him. Yama tells him to hold a darbār, and that he (Yama) has been sent to him by Brahmā to summon him from being incarnate. Rāma is distressed at the summons, for the world is sweet to everyone. At that time Lakṣmaṇa is on guard at the door to

1 Professor Nityānanda Śāstri informs me that Kurīgām is in the Kulgām Tahsīl of Kashmir and is about forty miles from Srinagar. Shēnkarpōr (i.e., Śaṅkarapura) is about four miles distant from Kurīgām and is in the Anantnāg Tahsīl. Shēnkarpōr possesses a sacred spring and was formerly inhabited only by Brāhmaṇas with a reputation for sanctity, but is now inhabited entirely by Moslems, though Hīṅdūs visit the spring for religious bathing. I have failed to trace either of these places in the maps. Anantnāg, a well-known site, is in the South-East end of the Valley.
prevent interruption, but Durvāsas comes and wrathfully insists on entering. As Lakṣmana has broken Rāma’s order in admitting him, he at once goes forth, and dies on the bank of the Ganges. Hearing this Rāma gives up hope and prepares to depart. He takes Bharata, Śatrughna, and a large retinue with him. In the presence of all the townsfolk he ascends in a vimāna to heaven. General lamentation.

87 (1762–1785). Author’s concluding remarks:—Take refuge in Rāma, and imitate Sītā. If you are a householder, place your hope in Lava and Kuśa, and make known your desires to your guru. Final song.¹

¹ Verses 1765–1785 are a song of meditation on the whole poem. In the text printed in the Persian character (see p. xi) they are put between verses 1043 and 1044, where they are not inappropriate.
I.

ATHA SRIRAMAVATARACARITAM.

BALA KANDA.

1. INTRODUCTION.

[Metre, Irregular. Based on the Caupāi, \((6+4+4+2)\times4\).]

kūrṁkh zaţi-húnzā rachākōṛī
Rāma-Lākh'mana autōrī āy

1.

lāgī vēsāras zaţi-hândī sōriy
zaţi-handi-pūshy tim zanmas āy
zaţi-nishē gālī rākhēs sōriy
Rāma-Lākh'mana autōrī āy

2.

sōrūkh Govinda Gōwardhana-dōrī
drāna-rūpa-dwāran bar dina ākh
tāthī-manz wuchukh Mādhawa-Murōrī
Rāma-Lākh'mana autōrī āy

3.

Zanakh-rāzūnā hāy wana-hōrī
dashērath-rāzas gāsh kyāh āv
yishṭa-dīna pūrin brōhman sōriy
Rāma-Lākh'mana autōrī āy

4.

karīth rāzas Kīkī rōzī
donēnas rāj Baratas thav
būrza-jāma walīth kūrṇth tāyōrī
Rāma-Lākh'mana autōrī āy

5.

rūpa-sūty chēkh rūpa-kōmōrī
shēkh-sī sūty mōkti-rūph baktēn hāv
manas-kun kan yēmaw dōriy
Rāma-Lākh'mana autōrī āy

6.
wōpawas kār¹ kār¹ bōv¹ wana-sōri
sāri wōpa-diʃuk¹ thowukh nāv
sōdāhan wār¹hēn vrath timau dōriy
Rāma-Lākh¹mana autōrī āy

trāwū pānō nēth ahankōrī
ahankāras nāsh pēv nāv
nēsh¹phāl¹ kār¹ sōr¹ tām¹ ahankōrīy
Rāma-Lākh¹mana autōrī āy

tēth-pawanuc⁰ rēh kamāyidōrī
mag¹n mav gatsh ogun sandarāv
gōra-rastēn pad kamav dōriy
Rāma-Lākh¹mana autōrī āy

(Metre, Ḥazaj, ◊ ◊ ◊ ◊, ◊ ◊ ◊ ◊, ◊ ◊ ◊ ◊)
wuchan gatsh kyāh yih wūth⁰ ākāshē-wōnī
duyī tsū⁰ lūj⁰ yinē nūv⁰ pōr¹zōnī

achiv wuch lōlacyau satakyau kanau bōz
namith bēh wuch wanan kyāh Shiv shēmith rōz

hēchith būzith wuchith lāgun⁰ pazyā on⁰
phalis chuy hyol⁰ hēlis chuy sampanan gōn⁰

panun⁰ dam chuy ganīmath bōz yih r⁰ts⁰ kath
chuh brūthylum⁰ brōṭh rōzan chuy patyum⁰ path

z⁰h dōh sōntān¹ ganīmath chēy jawōnī
wawakh yiy tiy ts⁰h lōnakh yār-i-jōnī

rathⁿ chuy dam panun⁰ suy rathi khārun
rathⁿ yēli rāvi bē-hōsil chuh shārun⁰

rathⁿ rāṭhⁿrun sō-bōz⁰-sūty s⁰h karun yēl
 thawus bar-dārē dith gardūn⁰ tshunus jēl

rathⁿ chuy dam panun⁰ khārun⁰ ta wālun
tamyuk⁰ kaimath manuk⁰ malasār gālun⁰

kadūr⁰ yēm¹ zōn⁰ pānas-nīshē timan dōn
suh yōdwai āsi shēstᵉ r sampanēs sōn

panjar pōlōd¹ brōhmana-mor⁰ rachun zān
khaṭun gatshī sīr shēmʳāwun rāṭun prān
1. INTRODUCTION.

20-34

\(\text{gæshiy hösil yih këshhāh yĕsh tē āsiy diiy darshun dila-nishē vyād kāsiy} \)

20

\(\text{gæshun āsiy tē yot}^a \ tot^a wātanāviy ṭupith pātāla-tala ākāsh hāviy} \)

21

\(\text{thavus bar-dārē dīth chukh pāna dēwār wuchakh bāgas-andar kyāh ġul ta ġulzār} \)

22

\(\text{trapith nav dār thav prazalun}^a \ hēyiıy dīph ṭalîyy malasār dēshēkk Vishnu-sond}^a \ rūph \)

23

\(\text{samay dīshith ma sampan shād-u-gamgı̇n ḡam-ō-shödı wuchakh ŏyın-ba-ōyın} \)

24

\(\text{wuchun samsār kyāh bram bōz}^l \ hāwān asōra-varna manōshēn khōesānawān} \)

25

\(\text{asath wān}^l \ wān^l suh yot}^u-tāmath niwan dil patav-lākan wuchan tath kēh na hōsil} \)

26

\(\text{ma kar aparād yād kath thav tśh sath zān asata-nishē tāl manōshē-sond}^u \ phal chuh santān} \)

27

\(\text{achiv wuch bōz kanau tas rāza-sānd}^l \ kār yēmis rāzas ġōbur zāmot}^u \ chuh autār} \)

28

\(\text{sapon}^u \ lācār suh shāpas-nishē tśh thav kan ma gath yūt}^a \ tēz tśh kar parhēz pāpan} \)

29

\(\text{dagābōziyē tśh yot}^u \ tot^u \ khōsh zi path rōz dayē-gath sath-sarūc}^a \ wath sāra-kath bōz} \)

30

\(\text{halab-shīshēs taliyy bōzana-sūtin khay asath trōvith satas-sūtin karun lay} \)

31

\(\text{karun yēkrāj rākhēsa-bōz}^a \ nishin man shēran gath Yishōras yitha ġav Vībhīshēn} \)

32

\(\text{ma tas khōtsus satas-sūtin sapan pūr}^u \ asath yod}^u \ bōz}^a \ tē āsiy dūri tāl dür} \)

33

\(\text{poz}^u-ay bēgāna āsiy rath wandus rath kariyy prath-jāyi poz}^u \ pānay raphākath} \)

34
satuc⁰ yešh bar Sadāshiv chuy satas-sūty t⁰h sath sōpan wuchan gatsh yin gashan kūt₁ 35.
søyēš Sitā satuk⁰ sōth⁰ Rāma-Lākh'man hēmath Halmoth⁰ asōr Rāwun chuh dōrzun 36.
shēmith shēmshēr t⁰h wōrāguc⁰ karun tēz tātus gārdan chuh dušman kar t⁰h parhēz 37.
khēmā khānjar gaṇḍīth Lankāyē shārun sīpar shōba-wāsanā hēth daity mārun 38.
giyānuk⁰ jāma chuy sāmāna r⁰t⁴ gōn Angūd Suṅrīv Zāmōwan Vibhishēṇ 39.
prakrēth Kīkī sōyēš zānun Sumitrā dar⁰m Dashērath Kusalyā karma-liṇkā 40.
zara santōsh dīl-wōpadish wan-wās gatshīth ada Rāma lūbacē Lōki kari dās 41.
chēh kāmuć⁰ kōl tar⁰n⁰ tākh dīth karun band vētsāracē wati pakh zahras gatshīy kand 42.
wanun kath bōz Day zānun panun⁰ vir asōr malatsār gālun¹ gōra-shēbd dis tīr 43.
anun bal gōr panun⁰ shal hāvi say hēr khasakh ākōsh¹ hrēdayēki kōcē-kin¹ phēr 44.
yih kēh rāviy tih chuy pānas nishē shār labakh tēli yēli satith trāwakh ahankār 45.
manath Mandōdarī chēy yintizāras ma kar mash'rāb wuchun satakis shēhāras 46
surawun sūra-sūty ōyīna hyuh⁰ man Tsaturbhuz Vishṇu ḍēshēkh mōkth t⁰h sōpan 47.
gōrav gūnd⁰mūn⁰ chēh wath kath bōz t⁰h kan dār chuh kyāh rōzun chuh bōzun⁰ Rāma-autār 48.

¹ V. I. manuk⁰, but both break the metre. The whole verse is corrupt in all copies.
2. STORY OF RĀMA’S INCARNATION.

2. PĀRVATĪ ASKS ŚIVA TO TELL THE STORY OF RĀMA’S INCARNATION.

dapan, Nārad rēshīy būzun zē Brahmāh
Sadāshiv dēwatā hēth ḍs" yēkh-jāh 49.
dopus Dēviyē, 'hē Shiwa-ji dayā kar
'wanum autār dēwa nērem manuk" shēr' 50.
dopus Dēviyē, 'hē Shiwa-ji, mē poz" wan
'sapani kyāh hāl kalī-yōgakēn manōshēn 51.
'timay āsan sēṭhāh gōmāt' adarmī
'dar"m trāwan sēṭhāh lāgan kōkarmī 52.
'gatshan shāpan-andar sōriy giriphtār
'bōdan pāpan-andar kētha-pōṭh" chukh tār 53.
'mē chum talwās tim kētha-pōṭh" mōkālān
'timan āsēkh sēṭhāh gōmot" malu" man' 54.
dapani Dēviyē-kun log" yiy Sadāshiv
'mōkālān tim sōkha-sān-pōṭh'1 tēh kan thav 55.
'āgōphīl yim manas hēn Rāma-sondu" nāv
'timan sōrūy manuk" malatsār chalana āv 56.
'adai kāṭhāh sōrēs mana-kin' hūrēs āy
'yiyēs darshun diyēs Waikunth chēh tas jāy 57.
'kanau yus bōzi būzith shrōtsi tas man
'gatshēs tshēta năr narakuk" man gatshēs sōn 58.
'achiv yus dēshi tas cashman yiyēs gāsh
'tithay yitha-pōṭh" sūrēs āś" prakāsh 59.
'thawan kan yim tih būzith man gatshēkh sāph
'gālēkh rākhyos" manuk" sōrūy tālēkh pāph' 60.
dopus Dēviyē, 'Shiwa-ji bōzanāwum
'tamyuk" kāran tasondu" prakhtēcār hāwum' 61.
dopus tām",—yēli suh rākhyos" gāv namūdār
korun taph Lōkh ziṇ"n yēch korun kār 62.
mongun mrath sūrēniy-handi dasta mūkūph
moṭhus na-ta sahal zōnun manōshē-sondu" rūph 63.

1 V. l. khośhē sītīn fōr sōkha-sān-pōṭh'.
kärin yēch kār prēthwi āyē lācār
wadan Vishṇas-nishin āyē yūs⁰ wānin zār
64.
dopuṣ Vishṇan, ' təh gaṭh chum zanm dārun
' pēyēm Rāwun manōshē-sandi warna mārun
65.
' gaṭshiy lāgūn⁰ te pānas Yōga-māyā
' mē Vishṇas Rām lāgūn chēy te Sītā
66.
' kar⁰m kari rāza Dashērath chus na santān
' zēmay tas-nish hēmay ada Rāwanas jān
67.
' samith sōriy trikōṭi dēwata yim
' zan⁰m dāran ta wādar sampanan tim'
68.
yithay būzith sapūn⁰ prēthwi sēṭhāh shād
wuchan os⁰ kar thavēm nētran-andar pād
69.

3. Śīva Complies. The Birth of Rāma and His Brothers.

wanani log⁰,—Rāza Dashērath os⁰ rāzāh
mudā mōlikh malūkū cāra-sāzāh
70.
satū-gōna shēkti bod⁰ tas os¹ mānan
sēṭhāh r²sa kāmē karē tām¹ bāgēwān
71.
tamis os⁰ dar-Ajudyā jāy āsān
gariban os⁰ suh wōndāk¹ gōsa kāsān
72.
wōthan sulī prath-prabātas nēth karan dān
rachān jōgēn gōsān-sūṭy thawan zān
73.
gōbur osus na sanṭsal os⁰ tamis man
tithay yitha sūrē pōṇis-manz chuh kpōan
74.
sēṭhāh rātas dōhas lilā kārān os⁰
shēran sampon⁰ Narāyēn pāna tōthēs
75.
dapan, sōpna-s-andar tas dyutun darshun
dopun tas, 'gaṭh mē chum zanmas tsē-nish yun
76.
' lāgī na bāwun⁰ sōpān Rāwun bōh gālan
'sōrājuk⁰ shēnkh wōyith Lōkh zālan'
sōpan dhishith dopun, ‘kyāh-sana yushum kām’
onun tāmath mahā-ryoshuy panun⁰ tām¹

78.
dopun tas-kun, ‘gāshēm āsun⁰ mē santān’
dopus tām¹, ‘kar sʰh jag dēwa bōzi Nārān’

79.
ānin tān rēsh¹ sēṭhāh jag karani lōgiy
khātis tati āgna-manza khīras zʰh bōgiy

80.
triyēn-nish pāna ryosh⁰ sūzun suh khīr hēth
timau khēv pānāvūn⁰ ēsukh mōhobath

81.
Kusalāyē akh dyutun Kikīyē akh nyuv
timau dyut⁰ sōni nēspʰ-ā-nēspʰ būzīv

dapan, Day pāna Kausalyāyē-nish zāv
Baruth tas Kikīyī-nishē zāv kan thāv

82.
trēyīm⁰ ēsʰkh Sumitrā tas korukh bāv
Shēturgun biyē Lākh’man-juv tamis zāv

83.
ānikh brōhman ta pandith majē yān zāy
karyōhakh nāv byon⁰ byon⁰ ēs¹nakh āy

84.
gōran zātukh gandith dop"nakh karan kār
Shēturgun Baruth" Lākh’man Rāma-autār
timau-manz Rāma-juv zan sūrē nirmal
gāshan rākhēs ta rahazan afēgatis-tal

85.
samith yēlī sūty bāyēn ēs⁰ suh nērān
trikōṭi dēwatā ēs¹ carka phērān

timau wuch¹ wuch¹ karani log⁰ rāza shōdi
ba-shōdī būmi-pēṭh phirūv⁰n munōdī
dapan, tas sārēv⁰ fast⁰ fast⁰ khabar wūn⁰
gayēs yiy bōd Dayēs-sūtin ēnḏ⁰n mnū⁰
timau-manz Rāma-juv zan sūrē nirmal
gāshan rākhēs ta rahazan afēgatis-tal

86.
samith yēlī sūty bāyēn ēs⁰ suh nērān
trikōṭi dēwatā ēs¹ carka phērān

timau wuch¹ wuch¹ karani log⁰ rāza shōdi
ba-shōdī būmi-pēṭh phirūv⁰n munōdī
dapan, tas sārēv⁰ fast⁰ fast⁰ khabar wūn⁰
gayēs yiy bōd Dayēs-sūtin ēnḏ⁰n mnū⁰
timau-manz Rāma-juv zan sūrē nirmal
gāshan rākhēs ta rahazan afēgatis-tal

87.
samith yēlī sūty bāyēn ēs⁰ suh nērān
trikōṭi dēwatā ēs¹ carka phērān

timau wuch¹ wuch¹ karani log⁰ rāza shōdi
ba-shōdī būmi-pēṭh phirūv⁰n munōdī
dapan, tas sārēv⁰ fast⁰ fast⁰ khabar wūn⁰
gayēs yiy bōd Dayēs-sūtin ēnḏ⁰n mnū⁰
timau-manz Rāma-juv zan sūrē nirmal
gāshan rākhēs ta rahazan afēgatis-tal

88.
samith yēlī sūty bāyēn ēs⁰ suh nērān
trikōṭi dēwatā ēs¹ carka phērān

timau wuch¹ wuch¹ karani log⁰ rāza shōdi
ba-shōdī būmi-pēṭh phirūv⁰n munōdī
dapan, tas sārēv⁰ fast⁰ fast⁰ khabar wūn⁰
gayēs yiy bōd Dayēs-sūtin ēnḏ⁰n mnū⁰
timau-manz Rāma-juv zan sūrē nirmal
gāshan rākhēs ta rahazan afēgatis-tal

89.
samith yēlī sūty bāyēn ēs⁰ suh nērān
trikōṭi dēwatā ēs¹ carka phērān

timau wuch¹ wuch¹ karani log⁰ rāza shōdi
ba-shōdī būmi-pēṭh phirūv⁰n munōdī
dapan, tas sārēv⁰ fast⁰ fast⁰ khabar wūn⁰
gayēs yiy bōd Dayēs-sūtin ēnḏ⁰n mnū⁰
timau-manz Rāma-juv zan sūrē nirmal
gāshan rākhēs ta rahazan afēgatis-tal

90.
samith yēlī sūty bāyēn ēs⁰ suh nērān
trikōṭi dēwatā ēs¹ carka phērān

timau wuch¹ wuch¹ karani log⁰ rāza shōdi
ba-shōdī būmi-pēṭh phirūv⁰n munōdī
dapan, tas sārēv⁰ fast⁰ fast⁰ khabar wūn⁰
gayēs yiy bōd Dayēs-sūtin ēnḏ⁰n mnū⁰
timau-manz Rāma-juv zan sūrē nirmal
gāshan rākhēs ta rahazan afēgatis-tal

91.
samith yēlī sūty bāyēn ēs⁰ suh nērān
trikōṭi dēwatā ēs¹ carka phērān

timau wuch¹ wuch¹ karani log⁰ rāza shōdi
ba-shōdī būmi-pēṭh phirūv⁰n munōdī
dapan, tas sārēv⁰ fast⁰ fast⁰ khabar wūn⁰
gayēs yiy bōd Dayēs-sūtin ēnḏ⁰n mnū⁰
timau-manz Rāma-juv zan sūrē nirmal
gāshan rākhēs ta rahazan afēgatis-tal

92.
dapan, pōz²-s-sūtin kōtur sapon⁹ yār phōlan pampōsh zan pōnis-andar nār 93.

gabēn-sūtin kūr⁸-kh shālav waphōyī ġindan tim pān navūn⁶ zan bōy¹-bōyī 94.

vēsārūc⁶ wath wuchith brāryav salāh zōn⁹ korukh hārēn-sūtin brāryau vēsapōn⁹ 95.

kōhas-pēṭh phēravūn⁶ sīmiṅ sapūn⁹ gāv dapan, s¹h bīma-sūtin gāsa hēth āv 96.

kakav-pōtēn sabakh lāg¹ yīy wanani nūl tachiv mav drāyē astas khār mōsūl 97.

yityādēkh rēsh¹ tapīshōr jūg¹ sannyās sapān¹ khōsh-dīl solukh mushkyul⁶ ta talwās 98.

karan kaiśāh chih yot⁶ tot⁶ shād-mōni marun⁶ mūkūp sapon⁹ tēli dar-jawōnī 99.

samay tyuth⁶ rāj dīshith zinda sōpon⁹ manōshēn wāsana sōpuñ⁹ tapas-kun 100.

4. VIŚVĀMITRA TAKES RĀMA AND LAKŚMAṆA TO DESTROY THE RĀKHŚASAS.

DEFEAT OF MĀRĪCL.

korun yūt⁶ taph Viśvāmitran porun vid dapan, tas rākhēsau dyut⁶ wārayāh khīd 101.

dapan, yēli rākhēsau kor⁶ yūt⁶ awāray gashith tām¹ Dashērathas won⁶ wāra-wāray 102.

‘mē-sūty din Rāma-juv diyi rākhēsan mār ‘na-tay bad wākh karay butarōē⁹ hēyiy nār’ 103.

sēthāh nākhōsh sapon⁹ rāzas korun nyāy Wasishthan dop⁹, ‘gashin kēh chus-na parwāy 104.

’yih āmot⁹ yīy karani autār dōrith ‘gashun chus rākhēsan prath-jāyi mōrith’ 105.

mudā tām¹ korun Dashērath rāza lācār rēshis-sūtin dapan gav Rāma autār 106.
5. THE BREAKING OF THE BOW. 107-119

panun\u0101 ōsus gāraz sōpon\u0101 rawānāy
baban won\u0101nas wanun\u0101 ōsus bahānāy 107.

onun mrath rākhēsan prath-jāyi thōrin
lābin yēth shāyi tim bēwāyē mōrin 108.

dyutun bālaka-warnan tīr-i-hōrin\u0101
pakan gav rath chēkan tāt\u0101 dēv-i-Mōrinj 109.

Vishāmitras dapan tasūnz\u0101y khalish ōs\u0101
dayā kūrnās gāshith tām\u0101 tas yēlath kōs\u0101 110.

Vishāmitras tithay pryuṣ\u0101 Rāma-sandran
Gangā kēthā-pōṭh\u0101 wūṣ\u0101 ākāshē-nishē bōn 111.

Gangā yāmath wasith ākāshē-nishē āyē
Mahādēwan jātan-manz tas dīs\u0101n jāyē 112.

tithay Bhōgīrathūn\u0101 wōtpath tamis wūn\u0101
Gangā kēthā-pōṭh\u0101 tām\u0101 butarōs\u0101-pēṭh ūn\u0101 113.

5. VIŚVĀMITRA TAKES THE BOYS TO JANAKAPURA. THE BREAKING OF
THE BOW.

tūj\u0101s tēl\u0101 vyād yēli āzād sampon\u0101
wonun tas, 'wōth gāshav Waikunṭhasay-kun 114.

' Zanakh-rāzas dapan kōrāh chēh zāmūhs\u0101
'sa mā Lākh'mi chēh tasonduy gara āmūhs\u0101 115.

'sēṭhāh santāna-pushy lācār bōnā ōs\u0101 1
'sandūkas-kēth lūb\u0101n mēṣē-tal sa khōsh gōs 116.

'kamān dīs\u0101mūhs\u0101 Shiwan tas yiy chuh tadbīr
'dizēn tas kash kāḍīth yus trāvi ath tīr 117.

'lomukh yōdwai balāvirau sēṭhāh tath
'achirwālāh gāshan kar tath chēh harakath
'yiwan tot\u0101 vir chiy sub\u0101han ta shāman
'riwan nēran diwan chiy cākh jāman 119.

1 V. 1. sēṭhāh santāna-pushy yēli vyād tas ōs\u0101.
manas kath thāv tas pēv nāv Sītā
bōh chus zānan tē-sūty chēs karma-līkhā'

pakan gāy wōt¹ tath shēhrs-NDAR tāy
khabar rāzas kūr²kh tim hēth kamān drāy

laman kam os¹ tath vīras shurāh sās
Dayē-gath wuch rēshis bōzana kyāh ās

tuj³n thod⁴ kash kaḍīth tath tīr trōwun
saddā kor⁵nas ta samayāh shoḥanōwun

6. RĀMA'S MARRIAGE.

Vishāmitran Zanakh-rāzas dopun, 'dēsh
'chuh nēsh'tur jān Rūhin r:o² ta biyē Tēsh

'taliy shēr āch¹ mutsarīth kar namaskār
'lakhēn wuch r:o² tē tōthyōy Rāma autār

'anun Dashērath kariv tōhē ōsh¹nōyī
'phikir tsūj³ sāric⁶y gayē wōn ba-jōyī

'kamar gānd tēz Dashērath rāza thārun
'anukh sōriy kōmōri tāra tārun

'nēcyu⁶ chuy khōsh-yiwu⁷ gātul⁸ hōnarmand
'hōnar mūzūd Lākh'mi wāti kas and

'agōphil nishē pānas wātanāwun
'wuchun gātul⁹ chuh kyāh-tān āz⁹māwun

'hakīmāh bē-dawāh kari zinda mōrdan
'kalam-zaN bar-hawāh tasvīr lēkhan

'amārath-gar chuh bar-āb-i-rawāna
'karan sangoN būNā tōmīr khāna

'munahjm tyuth⁶ khabar āgāz-u-anjām
'dilas likhith zi ġardīshhā-yē-ayām

'banan tiy yiN wanan dṛēshṭānth hāwān
'amā chuh-NA ūaši-nisha sīr bōwān'
apozu pozu tâm1 wonun lôgun manzyum"-yôru
timan ösu lön1 tâm1 pânas hyotun böru

134.

Vishāmitran lakhên wân1 rāza-Zanakas
ünökh Sîtâ ta pushörukh Râma-sandras

135.

lüzãn shêch1 gara khôsh gav āv Dashërath
korun khâdar ta gara gav tsûra nôshê hêth

136.

Zanakh-râzas panûñö ösûs kômori
sa pushöru Lâkh1manas khôsh gaiy sôri

137.

zöh âsas bawëza pushôren timan dön
Baruth biyê ösu santân tas Shêturgun

138.

garöm bâzâr samponu dharm-kâ râj
manôshy khôsh gaiy kâh chuh-na kaïsi möhtâj

139.

7. THE RETURN TO AYÔDHYA. THE MEETING WITH PARAŚU-RĀMA.

pakan gay myûlö wati tas Bhārâgav-Rām
kâmân phuṭrîth dopun tas, ' kar tsöh ärâm '

140.

musârin ganj pushërin yëli garîban
sônas-tal gârkh sôpân1 sôrî brôhman

141.

jamâh sôriy sapân1 arkân-i-dölath
timau kürö sârëvö y râzas-sûtîn kath

142.

mukarar gav pagâh suböhas prabâtan
samith yin Râma-sandras tâj pushëran

143.
AYODHYA KANDA.

8. IN AYODHYA. KAIKEYI'S TREACHERY.

Brhaspath Surē Bōd yēli gōs kindras
tatiy Nārad-rēshiy wona Rāma-tandras

' mahārājā Narāyēn chukh tēh zāmot""
' khabar chēy-nā tēh chukh kyāh karani āmot""

dopun tas, 'rōz khōsh wuñ bōz pānay
'sapani az rāt-kyut" kyāh-tān wakānay'

yihay shēchī yēli Yindrāzas-nīshin wōtsū
ūnān tām Sarasōti sūzūn tamiy rōtsū

dopun tas-kun, 'tēh gāsh Kīkiyē phir man
'tyuthuy yuth" Rāma-tandras tshuni kaḍthiṣt wan'

tamiy dōha rāza gav Kīkiyē-nīsh rāth
dopus tami, 'daph mē mā monguy tē kēh zāth

'mangay kēhshāh bōh wuñ-kēn tiy gashēm dyun"'
dopus tāmī tōra, 'dyut"may wuñ gashēm nyun"'

athas-kēth wāsh hēth korūnas bandānay
'tēh yōdwai zuv mangakh pushēray bōh pānay

'chuh kyāh chizāh mangakh ēsith dimay-nā
'dapakh yotū totū bōh būthi-kīnī sūty yimay-nā'

dapan Kīkī sēṭhāh tas ēsū dīlkhāh
dopus tami, 'Rāma-tandruna rājy hum māh

'kasam chuy-nā khēmot" gāshi wākh pālun"'
'mēthūr rachun" shēthūr gāshi mūlā gālun"'

'Baruth gāshi rāza āsun" Rāma wan-wās'
dapan, Kīkiyē wuch yēdbār kyāh ās

tithay būzith wasith pēv rāza bar-khākh
korun jānas ta jāmas sōr'say cákh
9. RĀMA'S SUBMISSION.

wodun wārāh dopun tas, 'kyāh yih won\textsuperscript{tham} 
'jīgar zōlith shikam kētha nāra bor\textsuperscript{tham} 157.

'tē ōs\textsuperscript{y} Rāma-\textsuperscript{sandrün}ā máy wārāh 
koruth lyuth\textsuperscript{u} kyāh wonuth ath kyāh chuh cārāh 158.

'yih kām\textsuperscript{t} dop\textsuperscript{nay} zinday bartāh t\textsuperscript{h} zālun 
mathus amrēth t\textsuperscript{h} bargan mūla gālun 159.

'yih kām\textsuperscript{t} dop\textsuperscript{nay} raṭith dis dön achen tīr 
mē chum yiy shāpī pānas kyāh tē takhīr 160.

'amā kartam khēmā sōzan yih wan-wās 
maray tas-rost\textsuperscript{u} bōh wōn kartam tamyuk\textsuperscript{a} pās 161.

'yih-kēshāh chum tih sōrūy gāv \textsuperscript{1} Baratas 
mē gav akh Rāma-juv chum tiy sēthāh bas 162.

'wanzānas zuv priñānas wāra-wāray 
jīgar zōl\textsuperscript{tham} gayēm wōlinj\textsuperscript{u} pāray 163.

'ma kar yish\textsuperscript{a} bōz\textsuperscript{t} yith-manz kyāh naphāh chuy 
mē būzuy yuth\textsuperscript{u} na wōn bīy kāh ti bōzly' 164.

't\textsuperscript{h} nay bōzakh,' dopus tami, 'pān māray 
nēbar nēray pagāh kath razi khāray' 165.

9. RĀMA'S SUBMISSION.

Baruth Shētruṇn mātāmāl chih gōmāt\textsuperscript{1} 
gayēkh shēch\textsuperscript{t} tim ti āsan yūr\textsuperscript{t} āmāt\textsuperscript{1} 166.

tithay kath gayē nēbar siras nañēr gōs 
wadan gav Rāma-juv rāzas paran pyōs 167.

'mē dim rukhsath takhtas \textsuperscript{2} bēh t\textsuperscript{h} pānay ' 
harani log\textsuperscript{u} mōkta osh\textsuperscript{u} zan dānā-dānay 168.

dapan, rāzan wañānas, 'bēh wandaṅ day rath' 
dopus tām\textsuperscript{1}, 'shāpī badalun\textsuperscript{u} chum na tākath' 169.

grazun\textsuperscript{a} hyot\textsuperscript{a} Lākh'\textsuperscript{manan} kōpyōv ākāsh 
dopun rāzas, 'raṭith rājēs karas nāsh' 170.

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1 V. i. dima for gav. 2 V. i. palangas for takhīs.
dopus tām1 Rāma-tandran, ‘bēh shēmith rōz
wanay wōpadish adyātmuk2 kanau bōz 171.

‘tih būzith Mōg1 āsiy Shrāwanun2 tāph
‘tih būzith pōn laqi yōry taliy pāph 172.

‘sorun wan mana-kin1 wōth wuñ gāsthav wan
yētshāh gānžrāv yīy ts’h tantsal ma sōpan 173.

‘te yōdwai rāj būgun2 chuy nēbar nēr
‘gāsthakh Lankā wuchith rājata-nishē sēr 174.

‘wuchun Rāwun karan kyāh sōkh ta ānand
‘rāṭith Yēm-rāza thow3 mot4 gāri karith band 175.

‘pagāh kus dās kari tas mari kahandi-sūty
‘suh maribhē kōna tas-sūty biyē maran kūty 176.

‘marun5 māsh5rōw5 yēm1 tas rōw6 sōruy
‘marun5 yēm1 zōn6 tām1 zuv rathi khōry 177.

‘suh zanmas āv yēm1 sōrōy duyī trōv6
‘duyī suy trāvi yēs Nārōn1 wath hōv6 178.

‘duyī trāvūn9 chēh yīy māyāyē dyun6 nār
‘mēth7r zānun6 shēth7r trāwun6 ahankār 179.

‘dōyum5 Yīshōr panun5 bab mōj6 zānun6
‘trēyum5 gōra-shēbd būzith gōr suh mānun5 180.

‘chēh tsūrim6 kath yihay shāqūn9 satuc6 wath
‘yih pluntsim6 pān push6rāwun6 Dayēs path’ 181.

10. SĪTĀ DETERMINES TO ACCOMPANY RĀMA.

ānikh Kīkiyē pūrith būrza-jāma
parani log1 shēhr sōruy Rāma Rāma 182.

wadan Sītā gayēs phār’yād lāyan
karith kīsh gayē paraishān sīna wāyan 183.

dopun tas, ‘bēh t’s h chēkh bāgūc6 yēmb8r-zal’
dopus tami, ‘kām1 bōmbaran kūr9 mē grāgal’ 184.
dopus tām¹, 'bēh ṭaⁿ chēkh nōzukh ġul-andām'
185.
dopus tami, 'kām¹ korum bar-mandiňes shām'

dopus tām¹, 'bēh te chēy pampōsh-hish⁰ tan'
186.
dopus tami, 'cyāni dūrēra nāra zālan'

dopus tām¹, 'bēh ṭaⁿ chēkh rambavūn⁰ ṭōōdūsh⁰ zūn'
187.
dopus tami, 'cyāni dūrēra chum chōkas nūn'

dopus tām¹, 'bēh ṭaⁿ chēkh-nā tāza ġul-zār'
188.
dopus tami, 'yēth na mōl kēh tath ġulas nār'

dopus tām¹, 'bēh te chiy atha kōsāmāk¹ pan'
189.
dopus tami, 'cyāni gashanay āch¹ mē lōsan'

dopus tām¹, 'bēh ṭaⁿ gash bāgūc⁰ bōmbara lág'
190.
dopus tami, 'kyā-zi thow³tham pēth dīlas dāg'

dopus tām¹, 'bēh ṭaⁿ Kausalyā rachiy jān'
191.
dopus tami, 'mūn⁰ trāvūn⁰ kar gashiy jān'

dopus tām¹, 'gash ṭaⁿ rāzas path jīgar gāl'
192.
dopus tami, 'cyāni nērana āsi tas kāl'

dopus tām¹, 'bēh ṭaⁿ chēkh-nā māh-i-tābān'
193.
dopus tami tōra, 'pādan-tal dimay jān'

dopus tām¹, 'bēh ṭaⁿ chēkh sārēn achēn ġash'
194.
dopus tami, 'tān ma kar pananēn sīran phāsh'

dopus tām¹, 'bēh ṭaⁿ gash shēch¹ sōz mālyun''
195.
dopus tami, 'wāhy, te zōl⁴tham tāpā tālyun''

dopus tām¹, 'kar hēkakh tōōlith saphar zāth'
196.
dopus tami, 'tey siwā waisāh gatshēm rāth'

gōlāban kūr⁰n yūts⁰ ḍjįz yēmb⁵r-zal
khatiṭh tāndrama thow⁷ tami tārakan-tal
197.
wanani log⁵ Rāma-juv Sitāyē-kun, 'bōz
' ma wad bas kar woduth wārāh ṭaⁿ khōsh rōz
' ma wad wōn wadana-sūty gōy ranga bērang
198.
' ma wad wōn wadana-sūty shīshēs pēwan sang
199.
11. THE DEPARTURE TO THE FOREST.

wolukh tani bûrza trîwukh tása-makhmal
pakán gay trênavay az-râh-i-jangal

201.
tih yâñ wuchu shêhrakyuau lûkau riwan drây
wanani lág, 'kyâh-sañã wôñ kati rațan jây'
dilas-pêth dâg hyotu wôzalyau gułâlav
dopukh, 'dûrêr akis sâtas na şâlav'

202.
sapán sôriy prazalawan sül awârâh
phôlan têli yêli darshun din dubârâh

203.
pakan yêli gay kôhas-kun aili hêth rônq
badala ġav Zîth-pôshôs Kârtikukû kông
sa Kîkî shîna-şhaṭh Mônjhûri gayê têz
wanas-kun lûjû lukan zan Pôh-panas rêz

204.
toṭukh manzîla rotukh yêli wan khoṭukh pân
khalûkh path phîn sôriy ay nälân

205.
tithay tim gay Danḍakh-wan-manz rûtûkh jây
zanam krêchêr ta karmas kêh na parwây

206.

12. KAUSÂLYÂ'S LAMENT.

khabar yêli gayê Kusalyâyê suh kotu ġav
wanani lûjû zár göbaras-kun, sêh kan thav

(Metre, accentual.)

'Kusalyâyê-hândi göbarô
' karayô gurä-gûra

'kotû göham sêh më trôvîth
' kasû hêka hâl bôvîth
' âšî kasû maţi-thîvîth
' karayô gurä-gûra

'lagayô potu-şhâyê
' hiy kûrûthas bôh zäyê
' nîras wôth bôh láyê
' karayô gurä-gûra

209.
13. VASIŚTHA CONSOLES DAŚARATHA. 213-221

'mē dapyōv Rāma rāja
'khōṣh gōy na ōrā-māji
'ādanāki sīra-bāji
'karayō gūra-gūra

tē pūr'tham būrza-jāma
'bōh tshāḍath gāma-gāma
'parayō Rāma Rāma
'karayō gūra-gūra

'mē kamū shāph ōsiy
'tim kōna kāisi kōsiy
'ts'h gōham wan-wōsiy
'karayō gūra-gūra

'lōli-manz lalanāwath
'jīgaras-manz bōh sāwath
'wuṇē ti nō kāisi hāwath
karayō gūra-gūra

'nērayō shāma-laṭi
'mār myōn' chuy tē māṭi
'gāshēra lāla-traṭi
'karayō gūra-gūra

dūrēr nō bōh tśālay
'kasū kūrūthas hawālay
'lōjūthas mōha-zālay
'karayō gūra-gūra

'achēn-hondu gāsh kotu gōm
'sirī-prakāsh kotu gōm
'kēh chēm-na āsh kotu gōm
'karayō gūra-gūra'

13. VASIŚTHA CONSOLES DAŚARATHA.

(Metre, Ḥazaj, ☼ ☼ ☼ ☼, ☼ ☼ ☼ ☼, ☼ ☼ ☼ ☼)

wadani logu rāza yān ahwāl būzun
wanani logu zōrī pananis Yīshōras-kun

wodun wārāh ta jāman kārin pāray
wanani logu, 'kyāh-sanā kati ēay awāray'

2
Wasishthan yith wonus, ' kyāh chukh təh sāday
'yih wuch Dayē-kār ath yiy ēsə wāday
222.
'
'gōbur zanmas tē-nish āmotu' Narāyēn
'warən chuy Shēshēnāguku pāna Lākh'man
223.
'
'Baruth Shētruṅī gōmāt1 shēnkha-taśkras
'chēn Sītā pāna āmūsə būm zanmas
224.
'
'Kashēph chukh pāna, Aditū chēy Kusalyā
'barunə chuy dēn karunə chuy zanma-taśgāh
225.
'
'korwa taph wārayāh ṣgənas humwa pān
'wadān ēsə Aditū tōthyōs Nōrān
226.
'
'yunə ēsus pāna tām1 autār dōrun
'karith khēy rākhēsan Rāwun chuh mārunu
227.
'
'taway bāpath suh samponə pāna wan-wās
'hīta Sītāyē-handi Lankāyē kari dās'
228.
'tithay rāzas saponə darham ta barham
wadan wārāh ta samponə gāsh tas kam
229.

14. THE STORY OF ŚRĀVANA.
dapan dōha aki path-kun wan ġamotu ēsə
' tātiy bōna pāpa-dashi-sūty atha-shēr ġōs
230.
pakan az-dūri tām1 bōna ġīthə tshāyāh
' gumān tas yi yip saponu kūh-kyāh balāyāh
231.
tulun tarkash dyutun tas tīr dōrith
'shumun tām1 bē-khabar rēsh1-zāda mōrith
232.
wuchun rēsh1-bālukhāh akh pōnə sāran
'tamis tami tīra-sūty zakhmī ġayēs tan
233.
wadan wonənas, 'wanum wōn kyāh karan tim
'panunə bab möjə nābīnā ġamāt1 chim
234.
'teə gāsh tān pāna zan bōy ġōs dikh trēsh
'timān ada bāv tas kyāh āv darpēsh'
15. DAŚARATHA'S LAMENT. 236-248

tithay gav rāza pānas-nishē ti nirāsh
timan-nishē trēsh hēth gav zan panunu gāsh 236.
lāgis tim shāna sārani, 'tūrī kētha ākh'
badal zōnukh ta jīgaras samponuh cākh
pryutshukh tas, 'chukh tśh kus āsī kyāh chih ċēshan
'achēn-hondu gāsh asē kotu gav pozuy wan' 237.
wanunu yāmath timan hyotu tāmī panunu pāph
wasith pēy dōnaway tas yi y dyutukh shāph
238.
''gōbāra gōbāray'' karan yotu-tām galiy pān
'tasondu' darshun wuchun rūz'nay tśe armān' 239.
tithis rāzas badal samponu na tyuthu shāph
tśh kar vēsār wōn wātyā karonu pāph
wanani logu nāla trāwan bāka lāyān
'jīgaras dādi-sastis zan shrāka lāyān 240.

15. DAŚARATHA'S LAMENT.

(Metre Irregular. Based on Ramal, - - - × 4.)

'wandayō mañē bōh pādan
'shādathō Rāmarādan 243.

'Vēsār-nōgī wati lāray
Nūnarākī nāla prāray 244.

'Krēkanadiyē-kun dimay kan
'shādathō Rāmarādan 245.

'wandayō mañē bōh pādan
'shādathō Rāmarādan 246.

'achēn-hāndi gāshē myānē
'khōsh-yiwawānī nundabānē
'kōlī rōvā mē hiyē-tan
'shādathō Rāmarādan 247.

'kashē tīr lōyutham mē
'lāshī chēm nari-nērē
'Ashiphērī zan mē harēm tan
'shādathō Rāmarādan 248.
Mahōlishi-kun yimayō
Haramōkha wān' dimayō
Hamsadwār gashith rātay wan
tshādathō Rāmarādan

ṭaḥ rūḍ"ham kath shāyē
Kōlasara' wōth bōh lāyē
Gangabāl' yun' chuh ādan
tshādathō Rāmarādan

wandumō maṅē bōh pādan
tshādathō Rāmarādan'

(Metre, Hazaj, ṣ - - ṣ, ṣ - - ṣ, ṣ - -.)
wanani logu rāza yāṅ ahwāl būzun
karani logu zōr1 pananis Yishōras-kun

wodun wārāh ta jāman kārīn pāray
wanani logu, 'kyāh-sanā kati gōs awāray
wanani logu rāza yāṅ ahwāl būzun
karani logu zōr1 pananis Yishōras-kun
wanani logu, 'Darmarāzan karma yīy lyūkh'2
gayēs say hān Kusalyāyē-nish nyūkh

dopus tami tōra, 'kūrōtham kyāh tē nīkī
'yih kēh āsūy tih pushrōwǔth tē Kīkī'

'achēn-hondu gāsh āsūm Rāma-autār
'kādhith shun"tham ta kyāh wol"tham zinday nār'

wodun tas-kun, 'ṭaḥ wantam chum patyum' sāth
'tyuthuy buthu khoṭ"nam yuthu' bōh ċēshēn na zāth'

parani logu 'Rāma Rāma' sub'ha tā shām
wodun rātas sūrē khotu lobu na ārām

saponu bē-hōsh takht-ō-tāj trōwun
wudīthī gav pōpiyēn nidarshēn hōwun
wadan wārāh zi samsārāh riwān āsu
dapan, Kīkīyē dil bōnā khośēy bōs

---

1 V.l. Brahmāsara.
2 V.l. gayēs hīy bāyē Ku'.
17. The Interview. 262-274

16. The Return of Bharata.

Baruth Shētruṅn mātāmāl chih gōmāṭī
gayēk̃h shēchī tim ti āsan yūrī āmātī 262.

Baruth Shētruṅn mālini manganāwun
jīgar mūsarīth timan ahwāl bōwun 263.

wodun Baratan sēṭhā hūsus na cāray
‘marīth gav mōlū kati mēlēm dūbāray’ 264.

dapān, tāmī mājē-pēṭh wārāh nañēr wonū
kabīlay-khōta tas zyādā tatiy wonū 265.

karēn dēwānāgīyē sīnās dyutun cākh
sēṭhāh Kīkīyē-pēṭh samponū gazabnākh 266.

wodun wārāh ta Kusalāyē-nish tāv
wadan wonūnas, ‘yīh kāmī tshunū mōsaman wāv 267.

‘wanūm pozū kyāh saponū na-ta wūn khēmāy vēh’
dopus tami, ‘tāṭhi gōbara brūtha-kāni bēh’ 268.

dōnawānī kala hēth tami lalanōvin
jīgar mūsarīth timan sūrākh hōvin 269.

wanūnū hyotūnakh, ‘lasiv tōhī ośnawā āy
‘mē chēm tas Rāmā-sāndrānī nish tūhūnūnū māy 270.

‘wuchiv wōn kyāh tīths rāzas bānīth āv
‘dyutun zuv zēvi-pēṭh hēth gōbara-sondū nāv 271.

‘khabar chyā Rāmā-sāndrān būzū yā nay
‘Dāndakh-wan-manz chuh tāmī roṭumōtū mākānay’ 272.

17. Bharata Follows Rāma. The Interview.

(Metre, Accentual.)

achīv lāgī rath haranē
Rāma Rāma lāgī paranē 273.

shērā-pēṭh tāj trōwukh
tani jāma mūsarōwukh
Baruth rāza manganōwukh
Rāma Rāma lāgī paranē 274.
śrīrāmāvatāracaritam.

'shāpas kēh na yēlāj
' Baratō shērī dyuv tāj
'mōlō gashīth mōjō kariy rāj'
Rāma Rāma lāg1 paranē 275.
samith āv sōrā kabīlay
wañāhas zār ta villay
'kālas kēh na hīlay'
Rāma Rāma lāg1 paranē 276.

Kīkī lūjō wadanē
buthis lūjō rab ladanē
'brōth kyāh gav mē manē'
Rāma Rāma lāg1 paranē 277.

Sumitrā lūjō wadanē
zōra lūjō nāla dinē
'bōd phērī yī yī sapanē'
Rāma Rāma lāg1 paranē 278.

Kusalyā āyē nālan
'sōmbul korun dōn gulālan'
dopun, 'tan nāra zālan'
Rāma Rāma lāg1 paranē 279.

Kusalyāyē dopō timan dōn
'hyorō khotū kīna wōthō bōn'
Sumitrāyē dopō yīh, 'phūrō sōn'
Rāma Rāma lāg1 paranē 280.

shōr gav āsmānas
būmi-kamph wōthō jahānas
rāza khotō pēth vīmānas
Rāma Rāma lāg1 paranē 281.

tāsith āv sōrō ālam.
Kīkīyē-pēth korukh zam
kālas kyāh tamyukō ġam
Rāma Rāma lāg1 paranē 282.

Shēturgun cākh dīth drāv
bōzana kēh na tas āv
wadan, 'pēv mōsaman wāv'
Rāma Rāma lāg1 paranē 283.
Barath-rāza drāv lāran
achiv-kin⁴ rath chuh hāran
Danḍakh-wan wōt⁶ tshāran
Rāma Rāma lāg¹ paranē 284.
wuchun yēli sūrē-rūpas
grahana-sūty goṭ⁶ zan tas
kōṭhēn-tān woth"mort⁶ mas
Rāma Rāma lāg¹ paranē 285.
wuchun yēli māl¹shē-khānay
horun osh⁴ dāna-dānay
pyēmāt¹ zan ās⁷mānay
Rāma Rāma lāg¹ paranē 286.
Baratan yēli suh vih ḍyūṭh⁷
wasith pēv yān pathar byūṭh⁷
dyutun pādan tamis myūṭh⁷
Rāma Rāma lāg¹ paranē 287.
dopus tām¹ Rāma-zīwan
' Barata kyāzi chukh tʰh riwan
' kōt⁷ chukh tʰh yōr yīwan'
Rāma Rāma lāg¹ paranē 288.
' baban mājē kor⁷ mē bēdād
' wuchum kyāh chuh yih rōdād
' moṭh⁷sakh kina wunē chusakh yād'
Rāma Rāma lāg¹ paranē 289.
Baratan hāl won⁸nas
wasith pēv zāph on⁸nas
dopun, ' kām¹ korus bē-kas'
Rāma Rāma lāg¹ paranē 290.
' dōkh dōḍ¹ sakth tšōlin
' pāzanāk¹ wākh pōlin
' dōh yēli nakha wōlin'
Rāma Rāma lāg¹ paranē 291.
babas-pēṭh nāla trōw⁶n
dōḍ¹'lad mandachōwun
böyis tih hāl bōwun
Rāma Rāma lāg¹ paranē 292.
śēriṃāvatāracaritam.

kus hēki vyād kōsith
'yih ōsum suh zinda ōsith
'bōh nō wōn tār hēkay yith'
Rāma Rāma lāgī paranē

Baratō gāsh ts'ūh nagar-kun
'Kusalyā yūrī sōzun
mē nō wōn tār chuy yunu'
Rāma Rāma lāgī paranē

₃aṭa yēli sūrū phōlū gāsh
sūrēn ti trōwū prakāsh
Baratas sūrū yīnūcū āsh
Rāma Rāma lāgī paranē

achiv lāgī rath haranē
Rāma Rāma lāgī paranē

18. Rāma consoles kaikēyī and Bharata, and makes over his sandals to the latter. Rāma performs Dāśaratha's funeral rites.

(Metre, Ḥazaj, ⏎️ ⏎️ ⏎️ ⏎️ ⏎️ ⏎️ ⏎️ ⏎️ ⏎️)

gayēs Kīkī Baruth hēth wān'nas zār
'ts'ūh bakhcūm chēs ɡamūtsū pāpan giriphtar

khabar kēh chēm na tati bōzana na kēh ām
'saponū dil sōkhta bāzāh pōkhta gōm kham

dīnūm pānay barith gardan ba-shēmshēr
dopus pānay zuwas pananis, "nēbar nēr"

dapan chēs wōn, "zamīnas-tal ġūsh'm jāy"
'chēsay pālūnū ts'ūh kēthāh karta wōpāy'

asan won'nas, 'ts'ūh gāsh chēkh myōnū mātā
'kunuy lyukhū kyāh ts'ūh Kīkī kyāh Kusalyā

'ts'ūh kēh dōkh bār'zi ni yimi salana myānē
'Dayēn lyūkha'motū mē ōsum karma-lānē

'ts'ūh yot'u-tān zinda chēkh tot'u-tān mē chēm māy
'marith ōs'nay tsē Waikūnṭhas-andar jāy'

293-303
18. RĀMA PERFORMS DAŚARATHA’S FUNERAL RITES. 304–311

tasūnz⁹ līlā sēṭhāh yēli pāna būz⁸n
sapon⁹ khōsh khōsh karith phīrith sa sūz⁸n 304.
dilāsāh dith Baruth sūzun ba-khānay
athas-kēth khrāv hēth sampon⁹ rawānay 305.
kūrn⁹ yūb⁹ kāl tāmath khrāv rājē
rachēn zan zuv panun⁹ tām¹ ēra-mājē 306.
dapan, yēli Rāma-juv āwāra sampon⁹
wanani log⁹ grāwa sārēy Lākh'īmanas-kun 307.
prakhē⁹ tās¹ rāza shrādaki dōha yiwān őṣ⁹
purōhith hēth tamis ēpyā diwān őṣ⁹ 308.
dōhāh akh sōponus dyut⁹nas na darshun
khūts⁸s tsakh Darmarāzas kahari sampon⁹ 309.
yōdās gav tīr dith Takhakas hyotun jān
kūrn tati Darmarāzūṅ⁰ kōm⁰ āsān 310.
tamiy dōha pitrulūkuk⁹ sōth⁹ gandith ēv
pītar āishith kriyā-karmūc⁹ thūv⁹n nāv 311.
19. THE MEETINGS WITH AHALYĀ, AGASTYA, AND JAṬĀYU. THE EPISODE OF THE CROW.

Ahalyā shāpa-nishē yōsa mōkalōvān
punimā-tsandrama hishā Sītāyē hōvān 312.

Agastya dyūṭhun tamis-nish byūṭhā yūsā kāl
pryūṭhun tas tāmī wonus sōruy panunā hāl 313.

wuchun tāthī pabhatas-pēṭh jānawārāh
dopun Lākh'man-juwas, 'ath kyāh chuh cārāh' 314.

tulun tarkash dopun, 'tas yān dimas tīr
 tatiy tas jānawāras wāsanā phirān 315.

ba-zōrī pāna pādan-pēṭh paran pyōs
dapan, suy jānawar yāgar-pachinōsā 316.

Jaṭāyū nāv āsūs khōsh timan āv
hyotukh pānas-sūtin korāsā sēṭhāh bāv 317.

pakan gay tān lobukh akh rōtī makānāh
bahārā tāza dilkash bōstānāh 318.

bihith Sītā ba-gulshēn paida gav kāv
pakan lābī lābī tamis Sītāyē-nish āv 319.

dyutus tāmī Rāma-tsandran darbi-hondā kān
korun sōrīsāy jahānas hāl-i-hairān 320.

20. THE REPULSE OF SūRPAṆAKHĀ.

Danḍakh-wan-manz rūṭīkh ōkhārā bēhan-jāy
dōhāh akh rōṭasāh lāran totuy āy 321.

wuchun yēli Rāma Lākh'man biyē sa Sītā
wasith pēyē shēra-kinī trōvān tēṭanā 322.

karīth rōtī vish wuchith Sītāyē rotī gam
dopun, 'māsērith nimas bartā dimas brām' 323.
dopus tāmī Rāma-tsandran, 'rach panunā dil
'dōyumā nēṭhēr karunā asē-nish chuh mushkil 324.
21. Śūrpaṇakha Complains to Rāvaṇa. 325–339

't na-tay gāṣh Lākh'manas ahwāl bāwus
tāgiy yuthu tyuthu panunu lōcēr tāh hāwus 325.

' wariy yōdwai tē Lākh'manu tas chuh āsān
dapiy yōdwai tē yēch ada rach panunu pān' 326.
tih būzith Lākh'manan koru tas namaskār
dopun bōyis, ' amis kar yiyi mē-sūty wār
327.
'tāh chukh rāzā pari yōdwai warahan
' akhāh chēvyē sa trōvith byākh karahan' 328.
tyuthuy būzith sa rōtas āyē dar-jōsh
dopun Lākh'manu-juwas, ' chukh-nā karan hōsh 329.
'ma phir gardan dapan chuy zyuṭh u barādar
tē yōdwai bēkhā-dōlath chēy mē-sūty kar
330.
' pārī chēs kēn na rūy rōtas na chēs pūnzu
' gānīmath zānta įy tē dārī-kinī ūnzū' 331.
wōdaṇē wōshu yāṅ hēttin vih-hihī hāwānī
t̄asānī lāgī tim asānī lāgī bōy'-bārānī
332.
wanānī lūjī Shūrpanakh, ' yith kyāh chuh cāray
' bōh zōjīnas Rāma-sandran lōlā-nāray ' 333.
dopun, 'yotū-tān na Sītā wōn bōh mārān
'sa mōrith āsanām yim pāta mē lārān 1
' tih chwā pozu yim kathan myānēn thawan kan'
334.
korun vēkhsār tiy wuchu yēli Lākh'manu
'tatiy tūṭīnas nāst ti dyutūnas cākh jāman
335.

21. Śūrpaṇakha Complains to Rāvaṇa.

dapan, bōna ōsū tas zyuṭhū bōyū Rāwun
tsalith gāyē tas hyotun ahwāl bāwun
336.
wonun wati Khar-dēwās lāran yōdas āv
wuchun buthu Rāma-sandrunu zan na zāyāv
337.
wanānī lūjū Shūrpanakh tas Rāwanas yīy
'mē nay phāṛyād bōzakh pāph myōnī chiy
338.
'shōṅgith ōsū s manōshyāh gāl dinē ām
'tsalith āyēs mē dopu, ' 'lagi Rāwanas pām' 339.

1 This line is omitted in most MSS., but is necessary for the sense.
'Kharas bōwum suh tām¹ pōwum ba-yēkh-tīr
'lūj²s kami zāla wōn kas bāwa yih sīr 340.
'wanan chis nāwa sōriy Rāma-autār
'wanas-manz yith karān asōran chuh samhār 341.
'mahā-sōndarāh wanay kyāh tas chēh rūpīth
'sōrga-lūkas-andar Yindran na mā dīth³' 342.

22. Rāvaṇa AND MĀRICA.

tih būzīth Rāwanas sōpon⁴ badal-rang
khanani log⁵ gang gayēs tath-manz panūn⁶ zang 343.
wōthith ākōsh⁶ gav tshōṇun suh Mōrinj
khēmot⁶ yēlm¹ Rāma-sandrun⁶ tīr-i-hōrinj⁶
wuchun tām¹ ὡs⁶ hyot"mot⁶ jēnda bar-tan
tih dīshith Rāwanas dúz⁶ nāra han-han 345.
wanani log⁶ tas, 'mē wantam kyāh gayōy¹ hāl
'shikast āyōy² tē kami āphūts⁶ woluy nāl
'budith kyāh goy³ kyāh yuth⁷ zanm prōwuth
'tē kēh ὡsuy na Rāwun mandachōwuth' 347.
dapus tām¹, 'Rāma-sandrun⁶ tīr yēna ām
'tatiy-pēthā lūb prath-cīzuk⁶ manas drām¹

dopus tām¹ Rāwanan, 'wōn kyāh chuh tadbīr
'korus bō-ti Rāma-sandran sakth dilgīr
'korun yōd wārayāh Khar-dēv mōrun
'rūṭ¹n tām¹ Shūrpānakh tas sīna sōrun
'dōyim³ sōndarāh chēh tamisay bāgi āmūts⁴
'khabar chyā pōpiyēs kas āsi zāmūts⁴
'tīthis vōrōgiyēs dīt⁷ tīsh⁸ pari kām¹
'gandith kūn⁵ kōli tawa-nish kōna tshūn⁶ tām¹
'sarv-i-kad kōsh-yīvūn⁶ bāgūc⁶ yēmb⁶r-zal
'kanau būz⁶m amā chēm zan achēn-tal
ba-jinsan tan wanay yitha chēy achē-pōsh
'kandēn-pēth jāy shūbyā tas tēh kar hōsh

¹ V.I. gowuy.
² V.I. ēwuy.
chih kōsam-pōsh-hih1 tām1-sānd1 atha-khōr
chih tim trēy zān1 ts3h gānz3rāwukh chih mā tōr1' 355.
dopus tām1 tōra phīrith, 'chuy-na mōlum
mē chum mōlūm tēli yēli ōs mōsum 356.
'gīndan dyut3nam tyuthuy tīrāh chēh kyāh kath
'achiv wuch wuñē zakhman chum pakan rath' 357.

zakh3m hōwun pāth3ras-pēth pān trōwun
wodun wārāh tamis ahwāl bōwun 358.
'suh āmot3 āsi wuñ-kēn dar-jawōnī
'pazyā barrbād diṁ3 yīsh3 zindagōnī'
dopus tām1 Rāwanan phīrith zi, 'tadbīr
'tagiyyē kēh ma kar yīth kāmē takhsīr
's3h chukh ġamkhār zi kartam cāra-sōzī
'ytam sūtīn yīman wuñ hēth ba-bōzī 360.
'tsē chuy maṭī Rāma-tsandras vih suh hāwun'
'yīyi lāran tyuthuy ġaṭsi tambalāwun'
dopus tām1, 'tati yōdwai sās Rāwan
'jamā yīn kar zi nīn Sītā yēti Lākh'man
'tshoruy nāwāh panun3 mā mandachāwahk
'pozuy won3may ts3h rājūth rāwarāwahk' 364.
dopus tām1 tōra, 'wuñ mārath ba-shēmshēr
'tsān pakh chus bōh gōmot3 rājē-nish sēr'
wanani Mōrinj log3, 'yōdwai yih mārēm
'narukh būgün3 dinam rākhēs-prakrēth chēm
'mē yōdwai Rāma-juv mārēm diyēm kān
'paran gāsha "Rāma Rāma" athi yīyēm jān' 365.
tih būzith Rāma-nāv mana-kin1 gayēs rāy
dopun, 'dēwa Vishnu-bawanas-manz diyēm jāy' 366.

pakan gay war3n badalōvith Danḍakh-wan
wuch3kh Sītā bihith dīṭh3kh ba-gulshēn 369.
nazar trövən wuchun tam jänawärääh
tilävücə tan ba-gardan mökta-härääh 370.
dopun tas Räma-tsandras-kun, 'ta'kan nër
'khanjara yä tira märün yä ba-shëmshër' 371.
tamis dîshith sapüŋə kaisäh sa bètäb
sapüŋə yitha nàra-sùtin khäm sîmäb 372.
dapyöv tämî Räma-tsandran Låkh'manas-kun,
'chuhä Råkhysu' jänawär küh kyäh chuh ñëshunə 373.
tüh bëh yiti röchö Sità chëy hawälây
'böh yotu-tâmath amis nïth pöst wälây' 374.
tolus Mörinj tas-pata gav suh lärän
kaçïth garî nyün lõgun kōha-säran 375.
ba-tundi tîr löyith sakhth pòwun
maran-vizi râkhésan bõna nälä trövən 376.
tamiy kraki-sûty râkhésan güjə zi bun'yääd
dyutun yëli râkhésan 'Låkh'mana' karïth näd 377.
tyuthuy bûzith sa Sità lüjə wadanë
horun oshə när gondu'nas hiyë-tañë 378.
dopun tas Låkh'manas-kun, 'gåsh tüh lärän
'kariv kath böy'-hyuhu' böy' chuy tshâdän' 379.
dopus Låkh'man-juwan, 'bëh, chëkh tüh mösüm
'të kar chuy râkhésan-hondu' vih mölum 380.
'döyumə kar Räma-juv diyi yütu phär'yääd
'träyumə kar kaisi-hondu' tati jëy-ë-yimdääd 381.
'chuhä sùryumə röz bëgäm kyäh chuh talwää
'zi shunu'nas pöst wölith yûru' bèth äs' 382.
dopus tami tōra, 'kath gänz'rav mushkil
'më zönum chuy khayäl-i-khäm dar-dil 383.
'gōdañ yim öra-bâyën-händ chih atwär
'döyumə āsiy më dîshith dil giriphtär 384.
'träyumə trâwunu tē böyə lâs'nay Shëtrurgun
'yih sùryumə cära kyäh osuy suh dushman 385.
23. THE RAPE OF SĪTĀ. 386-401

'apozu chuy yuthu na ami rāyē wāra rāwakh
suh trōvīth nāv tâm1-sondu mandachāwakh 386.

'bōh māray pān vēh khēmay tśaliy zāg'
tih būzith Lākh'manan pēṭh hyotu dilas dāg 387.

tśaṭīth jāmay wadan tāv jangalan-kun
saponu paidā suh Rāwun jūg1 lōgun 388.
angan basmāh malith āgan-endar tāv
athas-kēth āsa hēth ōhi karān āv 389.
alakh-krakh lōyuñas lāran nēbar drāy
dapyōnas, 'dān dim Rāmas lagiy āy' 390.
dopus tami, 'gōm wan gūduṇam dilas rēh'
dopus tāmr1, 'wōth t'kān Lankāyē-pēṭh bēh' 391.
dopus tami, 'Rāma-tsandrūnu buthu wuchuth nā'
dopus tāmr1, 'khōsh gatshakh dīshith t'sh Lankā' 392.
dopus tami, 'gāsth t'sh tath Lankāyē dis nār'
tih būzith Rāwanan tas hōwu vēkhār 393

t'sh chēkh-nā parzanāwān āyu gul-andām
'gōsōn' trāwunu mē Rāwun chim dapān nām 304.

dayā kar wōn mē-pēṭh trāwunu yih sannyās
' thaway sīwā karani hūras shurāh sās' 395.

yih kath būzith tamis Sītāyē gav gash
wanan, zan Rāwanas thōwukh karith khass 396.
gōlābas sōsanuku hyhu rang tatiy gav
halab-ōyina-hyuhu man tas kañē-pēṭh pēv 397.

chapith Yindrāza gav hēth amrētūcū trēsh
Garuda-sandi bīma sarpau darbi dyutu phēsh 398

tśōdūshu tsandrāma Kitan koru awāray
wasith ākāshē pēy sōriy sitāray 399.
taway tsandrāma Kitan roṣu punimu dōh
wuchun yēli sūrē woṭh"motu az-sar-ē-kōh
na-tay bōna ḳyūthu sūrēn 'yiy gatshēm jān'
dyutun tsandrāma mōkalōwun panunu pān 400.

31
wūsh⁶s yēli kāla-gewater nētran añuw⁸ pyōs tuj⁹n kēshau rāthīth ākōsh¹ hēth gōs

402.

sālan gav tyūt⁹ wāwas wath kūr⁹n tang wanan, ākāsh sampon⁹ sōsanuk⁹ rang
tithay wōth⁹ shōr wanakēn jānawāran samith tim āy sōriy pān māran

403.

404.

24. THE BATTLE WITH JĀṬĀYU. RĀVANA BRINGS SĪṬA TO THE GARDEN IN LĀNΚĀ,

khabar būzith Jāṭāyu gav khabardār kaphas phuṭ⁹ runa lāran gav ba-yēkh-bār

405.

punim⁶ tandras wuchun yēli hēth gatshan Kīth dopus tām¹, ‘ōy mṛthā pāpuk⁹ gowuy hīth’
dis⁶n krah tās, ‘wōthuy kyāh yuth⁹ andakār
‘kawau-bāpath garas pananis dyutuṭh nār
‘kūr⁹th āwāra kami-bāpath parī-zāth
‘rumāḥ kar sab⁶r labanāwath mukāphāth’

406.

407.

408.

kami kēh kūr⁹ na tām¹ tati zōr hōvin parau-sūtin pāṭh⁹r-pēṭh wātanōvin
tāṭān Ṽosukh raṭān Ṽosukh panjan-tal kalān dahan naren wuhan kunuy tshal

409.

410.

kūḍ⁶n shēmshēr tūri lōy⁹n sa tās-kun tāṭin tās par sēṭhāh lācār suh sampon⁹

411.

ūn⁶n saktī tamis Sīṭāyē won⁹ hāl ‘amīs jānāwaras kēṭha-pōṭh¹ chus Kāl’
dopus tām, ‘rath māthīth pal dis tāh dōrīth ‘yih pal tshuni nēŋgalith zāniy na lōrīth
‘patav yēli Rāma-tandras bāvi ahwāl ‘wanith wōbarāvī ada buth⁹ hōv¹nas Kāl’

412.

413.

414.

diwān Ṽosus barith pal nēŋgalān Ṽos’ gōbith yēli pēv suh tās ākōsh¹ hēth gōs

415.

niyēn yēli shēhr-i-Lānḳā wātanōv⁹n khaṭith tōn⁹n raṭīth dar-bāg sa thōv⁹n
dyutuṭh phāṛyād tēli yēli sakth tyuth⁹ ās tuj⁹n gāshēs gaṭa ākāshēs buṇul⁹ ās

416.

417.
wanani lüj¯, 'sūrē gōtsara kath garas göm
'karith ziwas ti zanmas wakri chum Bhōm'

Shēnaishcar Mini ashtum" jāyē tas byūth" kaḍun" sankaṭh tamis chuy dën borun" krūth"'

tamis Sitāyē yēli wulkā dashā āyēs
sapūnā āwāra tūr"y lōn¹-nyāyēs

Shōkhur tas lōn¹-sakruk" khōw"r¹-kin¹ byūth" ġāshith pardīsh tami krēchēr sēthāh dyūth"

dapān, yēli Rāwanan ġil rūṭ¹ sa zālay
ūn¹n Mandōdarī kūr"nas hawālāy

dopun tas-kun, 'rachūn¹ tēy shēn rētan chēy
'karus siwā ish" yot"-tāmāth ġāshēs lay'

yih ős"y say tamis-nīshē ős¹ zāmūts
waṇāhas, 'Rāwanas mārani āmūts¹

'lasiyē yih vēwāh karith sōpani wan-wās
'lasiyē tōra yith Lankāyē karī dās'

tih būzith tami' zalas manz-bāg trōv"n
lūb"n yēli biyē dubāray parzanov"n

pryutshun ada tas, 'ts¹h kām¹ dōda-dām cyōv"kh
'rūch"kh kām¹ zuv dyutuy yēli mājī trōv"kh'

dopus tami, 'chēs Zanakh-rāzas bōh zāmūts¹
cuh pozuy chēs bōh yīpis-sīlty āmūtsº'

dopukh yēli sīr sōrūy pānawōnī
karani lüj¹ ada wuch¹ wuch¹ lēla ta wōnī

wadan Mandōdarī, 'wōlinjē chōkh chum
'wanun chuy byon" wanun" lāyēkh mē kar chum.'

pagāh yēli sūrē khot" tas zūn pēyē yād
athas-kēth hēth wōdañe wōth" tēga phōlād

25. THE SEARCH FOR SĪTĀ AND THE MEETING WITH JAṬĀYU.

garaz yēli Rāma-juv¹ Lākh'man yiwan dyūth¹
dopun, 'kyāh-tān sapon¹', ḍokh¹ dith pathar byūth¹ 432.
wuchani logu düri täm¹ Mörinj gölun sëṭhāh sakhti karith tas pōst wōlun

tulän aki tarapha yān įsus ba-khanjar gatshan biyē tarapha tas įsus barābar

dopus täm¹ rākhēsan, 'okuy karum phand 'zamīnas-sūty kijēv-sū tin karum band'

dyutun tas shāph, 'gatsh guh¹-ryūnz³ sōpan 'wonuth sulī kōna', tāmath wōt³ Lākh'man
dapan, Lākh'man-juwan yēli hāl bōwun dapan chus, 'phal yēch āwāra sōpon''
pakan gay gul riwan diṭhikh diwan nād grahon³ gav sandramas hēth dād-i-bēdad

wadan gay wān¹ diwan kōhan ta bālan prishan gārān gay subšakēn³ś y sitāran

pakan nētrau chakan rath pān māran sa gōmūṭ³ dāg thōvith dōn gūlālan

wuchukh dyūṭhukh Jaṭāyū sakth gamnākh pēmot³ bar-khāk-i-gam jāman kārīkh cākh

wūn³ś shēch¹ Rāwanūn³ sōr³ś y timan-kun wanith wōborun zan³śi tas mōkth sōpon³

dyutukh tas dāh māshan-pēṭh mōkth sōpon³ pakan gay bōy¹- bārān¹ tim kōhan-kun
KIŞKINDHYA KANDA.

26. THE MEETING WITH HANUMAT AND SUGRİVA. THE DEATH OF BALL.

karith gay cakh jāman khākh bar-sar wuchukh tathiy kōhas-pēṭh ōst wādar 444.

timau yēli wuch1 tulkh yūṣū nāla phārīyād dopukh, 'yim dēv chyā kina ādami-zād 445.

'kamānāh ħēth nakhas-pēṭh yim chih lārān 'yiman kyāh rōwust motu yim kyāh chih ṭḥāḍăn' 446.

Hanumaan dopukh, 'kas kyāh chuh mōlum 'chih sāhēbząda jōrāh lūk1 mōsum 447.

'bōh chus zānan chih yim bārān1 balāvīr 'zamīnas-sūtī suwān ākāsh chih az-tīr 448.

'samandar tīra-sūtī zan ġāsa zālān 'pēwan yim athi dushman tās chih ġālān' 449.

dopukh, 'prīshahōkh ġasīth yim yōr kotu āy mēthār chyā kina shēthār kina yōd karani āy' 450.

pakan gav pāna Halmotu hāl buzun sēthāh khōsh gav biyēn paigām sūzun 451.

onun Sugriv pādan-pēṭh paran ṭyōs dapan, Sugriv wādarān pādšēh ōstu 452.

kūrukh shōdī diluku gam ġōsa trowukh akis āk1 pānavūnū ahwāl bōwukh 453.

dopus yēli Rāma-prandran hāl-i-Sitā wasīth pēv bar-zamīn Sugriv az-pā 454.

wonun tas-kun, 'ṭē chuy bēgāna dushman 'mē chum dushman saponuout bōyū thav kan' 455.

dapan Sugriv, 'chum zyuṭu bōyū Wōli 'suh gari āsan bōh phēran bōl1 bōli 456.
ŚRIRĀMĀVATĀRACARITA.

‘Māyōvi nōṁu rākhyusāḥ ōśu yūtsū kūrū
‘nazari-sūtin karān ōśu parbatan sūr 457.

‘nabūcū traṭh zan zamīnas-pēṭh pēwān ōśu
‘pēwan yim athi dushman tim khēwān ōśu 458.

‘khēyēn yēli wārayāh badrāh suh sōponu
‘karani logu āzumōyish wādaran-kun 459.

‘ūnūn sakh Wōliyēs, “rākhyus bōh māran”
‘gayēs yēkh-bār āsū bārānī zūn lāran 460.

‘suh gav kamzōr sōlū gāras-andar tāv
‘tyuthuy lāryōs Wōli path korun wāv 461.

‘galis-pēṭh gārakis byūṭhus bōh pānay
‘wāhārai tātī rath wuchum nēran nishānay 462.

‘sēṭhāh yēli rath wuchum sōponu namūdār
‘gumān yīy gōm, “Wōli mūdū dar-gār” 463.

‘saponu mushkyulū dopum, “kath chēṃ-na āsān”
‘tulum parbuth dyutum tamikis galis thān 464.

‘wadan phāryād lāyan, “wāhy Wōli”
‘korum sārēnī wazirān hāl hōli 465.

‘wadan tim pānzi ta wādar ōśi yēkh-jāh
‘treyumū wārhyāh saponu tām gav suh paidāh 466.

‘dopun, “mōrum suh yēli gāras-andar tāv
‘dyutum tā ṭhāna dōn wārēhēn nēbar drāv 467.

“nēbar nērahō kawa thownam mē thānay
“nēbar nīrith karān wōn tānā-tānay” 468.

‘yih wōbarōwun wanith gar-bāra hēth gōm
‘panūnī ōśith gayēm paradēn-sūtin kōṃu 469.

‘yih kēḥ ōsum tih pānas nyūn yēkh-bār
‘logum lārani ta mārani sōnun lār 470.

‘khotus yith parbatas-pēṭh chēs-na kāh bāth
‘tshēnēs tēli kala yōdwai wāti yutu zāth 471.
26. THE DEATH OF BÅLÌ.

'dapan, path-kun Döndöbh dëv mûsh' mørun
tasond' rath rûd-hyuh' prath jâyë hórun 472.
Matang rêsh' rath wuchith dop', 'kâm' yih kor' pâph''
sëthâh sakh khûts' tamis ada yiy dyutun shâph 473.
lágan yith parbatas-pëth yânn tasând' pâd
diýës tëli Woliyës Yëm-râza yith nàd 474.
taway asë ôs' kûrnûmûn' yiti bëhan-jäy
's'h kar wôpây pâdan-tal chapani ây ' 475.
dopus tâm' Rämâ-sandran, 'gash t'hs dis nàd
'kariv tôh' yôd yimay bôh kara yimdâd' 476.
dopus Sûgriyî, 'gôda hâwum panun' zôr ' wuchun kranz Döndöbhun' tâm' lôg' tath khôr
ong'ji-sûtin korun tath tâm' yishâray
gâsthith pëv dûr tath gây pàrà-pàray 478.
wañônas, 'yëli suh Wöli zôr hâwân
'akiy atha-sûty sath kul' alarâwân' 479.
kamân tuj' Rämâ-sandran zôr hòwun
gilûn' sûtin suh parboth' dûr tròwun 480.
tih dîshith khôsh sapon' Sûgriy dil-tang
dopun bûyis, 'nêbar-kun nêr kar jang' 481.
tithay bûzîth suh Wöli drâv låràn
achiv-kin' nàra-wuzamal ôs' hårân 482.
kalas dyut'nas akhâh bë-khôd wasith pëv
khomun butarös' pëth âyës phâthith zëv 483.
suh gav phîrith sökhas ôsus-na parwây
wôthith tas Rämâ-sandras-sûty korun nyây 484.
më kar ôs'm khabar chukh yût' kamzôr
më shânan-pëth loduth biyë tròw'mot' bör 485.
apoz' won'tham apazis kan më thôwum
shôngîth dushman dubâray wuzanôwun 486.
श्रीरामावताराकरिता।

‘साहब-जादा दृढ़ता नझ-पारवार’
’taway dar-wakt-i-mardī drākha nāmard’

asen wonnas, ‘में नो जोँम मारत’
‘सेसुती तस वोलियेस लागी तिस phursath’

तुजन अख पोश-मालाह त्शुननस नोल्त
ट्यान सुजुन दुबार, ‘यिक्ह-नावोन कोल’

dapan Suğriv, ‘उराक तिरा मोरें’
‘गास्डास येली नोन सह मा आदा जिंडा चोरें’

दिलासाह धिथ सह गैव बियेलोयनस नाड
tih buzith dray Vōlī dyutun phārlyād

dapan, Tārāyē wonnas, ‘आय’ पाहल्वान
‘मा गास्थ वुन-कें बोह खोसान चेस हेलिय जान’

‘खबरचया रामा-जुव मा एसी जामोट’
‘सेस एसी पोल्येस मारणी अमोट’

‘घलेन गाँड रय परान पेस गाष्ट वानस जार’
‘वानस, “बाक्छुम में एमोट” चुक्ह तांह अटार’

‘एंगोद’ चुया गास्थ चशमन-होंड सह सोजन
‘गोनाह बाक्हीय किम सोपान तामिस-कुन’

‘तांह नाय बोजख हित सय सोजान ह्याती रोज
‘गाष्टीये जुव पानुन’ wonmay tānh poz ‘बोज’

tyūtuy buzith sapon Vōlī gāzaph-nākh
ba-tundī drāy jāman tām dyutun cák

सालानी Suğriv log येली गोस सह लारन
trothun zōgith dopun, ‘यामथ बोह मारण’

wuchun ākāsh-hyh गांजरुन पानुन pān
dyutun tān रामा-संद्रान जोरा यूथ kān

wasith पेव परबात-सल गोरमा तस गव
wanani log Rāma-autāras, ‘तांह कान थाव

‘रोचुथ नामारां केथा मोरुथ दिलावार’
‘तांह पोपी चुक्ह वानने चिय “रामा-अटार”’

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487-501
'dyututh tīrāh khaṭīth rūduy na yinsāph
' mē pāph əsum-na kawa pānas hyotuth pāph'

dopus tāmī Rāma-sandran, 'lōyamay kān
' taway bōyis niyēth āshēn tih chwā jān

'koruth aparād yuthu tyuthu kāh karyā zāth
' karan yōdwai wasith pēyi nab ta būtarāth'

tithay būzith Angōdu sūzun gāṇḍith guīl
' yih rāch'zēn wuṅ mē pāpāk tī phal panānī tūlī,

dopun bōyis, 'ts'h gari rāch'zēn paran-tal
' mē koru yuthu tyuthu mē wōn ḍyūthum tamyuk phal 506.

wanith wōborun saponu dēha-nishē wōdōsī
gāṇḍith nār tas saponu tān sōrgawōsī

wuchukh nēsh'tur khabar angāh nagāh gay
saponu Su-grīv shāh tōthyōs panunu day

chuh sath yiā yād rūz's bōy'-sūnzu kath
onun Angōdu tamis pushrānu wazārath

dapan, tas bōna bōy'-sāndī shurī gayēs tōthī
rūchūn tāmī bōy'-kākañ mājē-hāndī pōthī

onun Halmotu dīś'ūn tas pēshkōrī
tibalāvīras lagas pādan bōh pōrī)

'ʃuŋ'kh Zāmōwanas trāṭ'-māl nōlī
kū'kh tas maṭi multük suṭawōlī

39
dapyōnak hōla-kin1, 'shishēn phiriv may
ānīv paigām Sītā kōr-kun gay 513.

'niyiv lāshkar sūtīn yēshī-kin1 dīyiv tshōh
'tshandīv samsār sōryu rāth tay doḥ '
514.
asan tim drāy tshādīth āy dīshēn
wuchukh yith manōshē-lūkan sōṛā han-han 515.
dachyunu khōworu wuchukh sōryu pachyumū pūru
ṭshondūkha pāṭāl gātshīnakh cēshm-i-bad dūr 516.

patav-lākan tīmau bōna akh gōphāh dīthā
wuchūkh sūnā nila-kūnā gōmūnā sēṭhāh krūthā 517.

asith tath akh akis-kun thaph karān āsī
pēwan bēth1-kin1 wasith tim ran marān āsī 518.
wuchukh bāgāh gupith sōrgūcā zamīnāh
palangas-pēth bīhith akh nāzānīnāh 519.
sarv-i-kad kōmathāh āshōb-i-ālam
parīyāh prazalavūnā rūpas na kēh kam 520.

karān āsā taph shērān gōmūtsā Dayēs-kun
gāmūtsā rēsā wāsānā mīlīth payēs-kun 521.
dopukh tās, 'rōvā Sītā Rāma-tandras'
dopukh tami, 'āchī wätiv wōtiv mākānas' 522.
wacēkh yān cēsha musarāvēkh wuchukh rang
kōhīsānākā makānāh akh sēṭhāh tang 523.
wōdōsī āy wuchukh akh tang jāyāh
mūthākh Sīṭā wōdanaē dīthākh balāyāh 524.
suh yūsā bōchā āsā tih ḍīshīth nagmā tambā lōgā
dopun, 'az Yīshōrān korānam yutuy bōgū', 525.
27. THE MEETING WITH SAMPÁTI. 526-540


tithay búzith suh jānāwar wasith pēv wanani log", ‘pāra kār’wam wāra wān’tav’ 527.

timau dop"has, ‘suh kyāh wātiy pozuy wan’ dopukh tām1, ‘búz’tav tōh1 thōv’tav kan 528.

‘achēn-hond" gāsh zan ősum lōkoṭu bōy”
‘sōlum trōvith mê tām1 wōlinjē chōkh lōy” 529.

‘zäh bārān1 ős1 zōrāwar pahalwān
‘zēhan gayē ās1 karav sūrēs sūtīn mān 530.

‘ahankāran tulith niy kor” pakhan wāsh
‘tyuthuy tuj6 zōra wuph yuth” wōt1 ākāsh 531.

‘tulun tāpas tatars sūrēs zī tākh āyē
‘dazani lāg1 par tamis rūd"sas bōh tshāyē 532.

‘dādis par tāpa-sūty rūdus na kēh hōsh
‘zalas kina ḍgna-jōshēs log" suh pampōsh 533.

‘mē ősum mōl1 kor”motu nāv Sampāth
‘Jaṭāyun tas, dapan, mēlēm na wōn zāth 534.

‘tōdāh shēzh waïsi gay yēna yuthu mê samponu
‘wuchān āsam mê lōsan cēshma tas-kun 535.

‘wuchan yēth-kun bōh chus tath-kun pēwan tāph
‘bihith chēm tōn hatan kruhan nazar sāph’ 536.

Hanūmānan wānis tas bōy1-sānd1 kār
sēṭhāh tōthyōv tamis-pēth Rāma-autār 537.

wonun yāmath tamis tānēth wadun” ās
dopun, ‘kari-nā mē-pēth tas bōy1-sondu pās’ 538.

parani log” ‘Rāma Rāma’ nāv būzun
wodun yūs1 lōla-sūtīn mōkth sōponu 539.

tithay pryun”has timau Sītā wuch6th-nā
dopukh tām1, ‘chēwa bihith dar-bāg-i-Lanka’ 540.
lobun Rāma-juv hrēdayē gav mōkth pānay
tamis Sītāyē-hondv won"nakh nishānay 541.
borukh ānand wādār tim sōkhas bīthl
cuchak Lāṅkā sōnucp prawa bōna timau dīthl 542.
' zalas-manz zan punimā tśandrama chēh kyāh kath
' amā totā wātanukv mā kāsi tākath' 543.
korukh tadbīr, ' kati-kinl ath labav tār
' chuh dār'yāwāh tarun" wuch Dayē-sondu kār' 544.
parandan par phuṭikh dīshith marān osī
dīshith kē-na kēh shurāh hath kruh tarānī osī 545.
salāh tshādān karan thūcā tātl timan wāh
ak"li-kinl tim zalas mārani lāgī thāh 546.
wānani logu akhh, ' dahan kruhan mē tākath'
dapan byākhhā, ' trāhan tānēth chēh kyāh kath' 547.
dapan byākhhā, ' bōh namath kruh nīmas tshāl'
dopukh Zāmōwanan, ' vrēdd chus mē chum kāl 548.
' natay yēli lūku osus bāla-bāwas
' tujum ākāsh wōth akisay hawāwas 549.
' bōh osus wāv hyuhu akōshl phērān
' mē dīshith osu daitēn prān nērān
' nīyēm wuh carkh gānzārīth martē-lūkas
' wuchus rēshī akō dīshith āyē sakh tas 550.
' dyutum tāml darbi-hondu kān wuch tapuku zōr
' mahābaliyēs yithis phuṭrun khōworu khōr 552.
' tamyuk" osum na gam wuṇ tārahōs tshāl t
' amā khōtsān sum walanam asōr nāl' 553.
Angud tān wōthu, ' mē chum yāwun panun" pūr
' dimas wuṇ wōth yimas shēhras karith sūr' 554.
Hanūmānan dopukh, ' yāwun ma hōviv
' bōh tāras tshāl yima tśintāyē trōviv 555.

1 V. l. buṭīh chus longu gamotu na-ta tārahōs tshāl.
28. HANUMAT REACHES LANKĀ. 556-569

‘wuchiv yēli Rāwanas kyāh āv yiphlās
‘taras wōn bōh karas wuṅ sōr’sāy dās’ 556.

wanani láṅgī virīdī, ‘Halmotū dōd cēwān ḍās’
wuchith sūrēs,’ dapan, ‘raṭonuy manas gōs 557.

dīsūn ākāsh wōth sūrēn yiwan ḍyūthū
‘dopun, ‘roṭ’nas,’” Sumīras-tal khaṭith byūthū 558.

‘yih kath tas kyāh tamis-nīsh Rāwanas zōr
‘tēh kēh wān’zēs na yatū-tāmath khasēs bōrū 559.

‘wuchith Sītā khabar hēth nēr tē’kān yūrl
‘sa pānay zānī yēli yin dōh tamis pūrlī 560.

roṭun tāmī Rāza-Rāmunū mōkh manas yād
wōthith gav tshāl hēth zan gav wōthith bād 561.

dapan, yēli sangara-pēṭha tāmī zōra dīsū tshāl
saponū path pōnū tal gav zēr-i-pāṭāl 562.

tyuthuy yēli wāv hyuhū Halmotū wōthith gav
gashith Lankāyē par Lankāyē-pēṭh pēv 563.

sēṭhāh bōdū āch’darāh tati dēdē-pēṭh ēsū
gashith Halmotū tamis ēsūs-andar pyōs 564.

dapan, tas Rāma-śandras-kun gamotū man
lobun war Halmatan trāmūvū gāyes tan 565.

pakan gav ēsū suh Sītāyē ṭhādān,
‘laban-nā lōla-cashmāu mōkta hārān’ 566.

28. HANUMAT REACHES LANKĀ.

wuchun yēli shēhr-i-Lankā āshāras gav
wanani logū, ‘gath yih kyāh cyōnū, hē Sadāshīv’ 567.

wuchun tath bāri-kani rōph sērē kānē sōn
bilhōrakī tham jarith jawhar laban tōn 568.

pāṭhārī rawakan wathor’motū lāla-yōkūth
sabūz tālav ta ārakh mōkta jamrūth 569.
wuchun darwāza sōna-tālav patyum¹ wōj
pacēv-kani pariye lōgith phōj-dar-phōj
570.
hēr sōṭhāc¹ wuch³n sōr⁴y sar-ā-pāy
dopun, 'sōrgas-andar Yindṛas na yîsh⁹ jāy'
571.
Dhanēshṭ-Kōmār Vishōkam īs¹ shēran
baran dārēn wōṭēn brāṇḍan tā hēran
572.
Vasanth-ādēkh shēh rēth nēth īs¹ bar-pāh
kamar-basta ci ġulḍasta ba-yēkh-jāh
573.
wuchun Yindrāza sōpon"mot" suh ġil-kār
sambālan sātā sātay dar tā dēwār
574.
tatiy nēran totuy wātan prabātan
sandyā waktan tsand⁷r ōiyth prabātan
575.
timan-pēṭh⁴-kin¹ wuch³n tās Rāwanas jāy
tithis asōras manōshē-son⁵ kyāh chuh parwāy¹
576.
wasav-kani rēsh¹ wuchin lāg⁴māt⁵ sitāran
laban wuch¹ wuch¹ laban zan mōkta-hāran
577.
timan-pēṭh⁴-kin¹ wuch³n tās Rāwanas jāy
tithis asōras manōshē-son⁵ kyāh chuh parwāy
578.
wuchan ġav sārēniy bāhwān¹ barüjēn
wathor"mot" pharsh zan ākāsh han-han
579.
sa Lākh⁷mī wuchta Lākh⁷mī kyāh wanān rūz⁶
yiwan Brahmā karan chuy Thōkurā pūz
580.
wanith hēk'zyā Oğun tās īs⁶ wāza
Kar⁷m muharir tā nōzi r Dharmārāza
581.
Shimāluk⁶ Wāv tati prath-sāta āsan
duwan lath dāri-sūṭy āman ta khāsan
582.
Warun⁶ pānur⁶ yiwan tot⁶ pōn⁷-pānay
dapun Dayē-gara Dashē-Rāwun bahānay
583.
Kazal-wan cuk'dar zan tās chih mārān
nakhas-pēṭh zin⁴-gēdāh hēth pāna lārān
584.

¹ This verse accidentally anticipates verse 578.
29. THE BUILDING OF LAŃKĀ.

585–598
tithay Butarāth kanḍ¹-hūr²-hish³ wuchiv tshal
liwan pānay prabātan Ṭhōkuras-tal 585.

bihith tati Rōgiṅñā lōgith sa saṅņeṛū³
timan sāren¹ sa Sītā wātanuc⁶ tōr⁴ 586.

yih kēshāh tati tih kar sōris jahānas
raṭith Yēm-rāza thow°mot⁶ kaid-khānas 587.

yimay sāmāna yēli pānay tatiy dīṭh¹
Hanūṃānan, tamis pādan dimas mīth¹ 588.

sēṯhāḥ khōsh gav wuch⁶n yēli jān jāyā
dopun, 'karanov⁶ kām¹ yīsh⁴ Vishṇu-māyā' 589.

29. THE BUILDING OF LAŃKĀ.
dopus tān Nāradan, 'wuch kyāh karān Day
'Wumā-dēviyē dōna aki yēsh yīy gay 590.

'shēran sōpūṅ⁴ Shiwas tami rot⁴ bahānāh
' 'gatsēm āsun bēhun⁶-kyut⁶ rōt⁴ makānāh ' 591

'Shiwan yēli buz⁴ prayōv tas tiy yih khōsh gōs
' karith taph Rāwanan mong°mot⁶ yih gara ōs⁶ 592.

'Dhanēshṭ-Kōmār Vishōkam manganōwun
' 'lodun gara tyuth⁶', 'dopukh, 'yuth⁴ tambalō-
wun' 593.

'pakan gay tim z⁴h yēli sōrūy tshandith āy
' Prazāpath jāyē-nish 'prōn⁵y' dapith drāy 594.

'wuchukh yēli būtarāth sōr⁵y baraṅbar
' wōthith akōsh¹ gay dyūṭhukh samandar 595.

'wuchukh pōnis-āndar dyūṭhukh zuwāh jān
'dopukh, 'kām¹ kyāḥ-sanā kor°mot⁶ chuh yuth⁴
dān' 596.

'pryutshukh Brahā-m-juwās, 'sōrūy yih zal ōs⁶
' 'zalas-pēṭh sōṛga-dwārāḥ paida kar gōs' 597.

dopukh Brahā-m-juwān, 'yēli nā Garuḍ zāv
' 'lūj⁴s bōchē gav wōthith Kashēpas-nishin āv 598.
"" dopun mōlis,—ts[h kēshāh khyon" ūkān dim—
"" dopus tām[,—khēn ts[h mad-hostu biyē akh krum. 599.
"" trē-hath kruh thād[ chih tim tawa-nilhē dogan zīth[1
"" karani lāg[ yōd sēthāh,—Garuḍaṇ tithay dīth[ 600.
"" tithay yēli wāv-hyuḥu zōgīth gathith pyōkh
"" panjan dōn-tal tulīn ākōsh[ hēth gōkh 601.
"" nīyen totu pārizātuk[ ōsu yēti kul[1
"" wuchiv tām[ mōsaman kyāh trāpajyār tul[ 602.
"" duzōlis-manz tim hēth yān thv[nu zang
"" gōbēra-sūtīn kulīs wōthu ts[ta akh lang 603.
"" roṭun lang tōti-sūty, wuch'[av tasānd[ gōn,
"" raṭēs yōdnai wasith butarāth gayēs bōn 604.
"" onun pōnīs-andar dōrith dyutun lang
"" halani lūj[ būm biyē ākāṣhē-pēth Gāṅ[ 605.
"" languk[ gōd byūth[ pātālas-sūtīn suv
"" lanjēn ar"hākh log" yuth[ sōponus zuv 606.
' lodukh gara Yishhōras yēli gayē hēmsā
' languk[ kūn[ āv lagi ath nāv Lankā 607.
' lūz[n tīsh[ Lōkh yīsh[ dīth[th tē pānay
' wuchakh wōn kyāh karēs Sītā wakānay 608.
' manōshē-lūkas andar yuth[ wājē-hond[ krēkh
' kūr[ prōvish Shiwan darmūk[ dyutun shēkh 609.
' tapīshōr rēsh[ ta brōhman āy sālas
' timau darshun karith mang kūr[ na mālas 610.
' Pulastēs-sūty puturu Lankāyē yēli tāv
' Shiwan yān dyūth[ wārāh khōsh tamis āv 611.
' kūr[ pūzā ta pōtra-sāl trōwun
' dopus, "dakhēnā mangyūm kyāh kas gatshēm dyunu[" 612.
30. BIRTH OF RĀVANA, ETC. 613-626

dopus tām1 Rāwanan, "Lankā gāthēm diāh" 613.
dopus tām1 tōra, "dīthūnāy wuñ gāthēm niṅ" 614.
tithay dīsūnas ta tām1 kūrūnas hawālay
mōkalith mas korun lōgūn suh zālay 614.
korun tām1 sankalaph dītūnas sa dānay
samith sōriy diwatah ōs1 pānay 615.
suh Brahmā Sūrē Tandrama Shiv chuh pānay
chēh kyāh kath tas-nishin dān ōsū bahānay 616.
hēwan chuh mōshkh prath pōshēs baran lōl
sēṭhāh tālān ta gālan chuy-na kāh byōlū 617.
yēmau taph korū timan yēli gav ahankār
dapan bōna rākhēsan dyutūnakh raṭith mār 618

30. THE STORY OF PULASTYA. THE BIRTH OF RĀVANA AND HIS
BROTHERS AND SISTER.
korun tyuthū tēli yēli yuthū manas gōs
dōhay dēwan ta asōran yōd sēṭhāh ōsū 619.
samayē aki yōd korun Yindrāza vīran
kōlav-kin1 āyē rākhēs-bāyē yīran 620.
yōdas Yindrāza gav pēv rākhēsan wāv
wuchiv kētha-pōthū te"nē-phati-tala tēngul drāv 621.
rēshwāh akh boḍū Pulastē ōsū tas nāv
prabātas wōthū nadiyē-pēṭh buthū chalani drāv 622.
sandūkhāh akh wuchun pōnis andar ōsū
roṭun thaph dīth andar wuchanukū manas gōs 623.
wuchun musarīth triyāh śīthūn harith prān
dōyimū tas dōd cēwan kaṇēkhāh wuchūn jān 624.
kaṇēkh khorūn ta mōjū tamis tāī trōvūn
athan-kēth tām1 baṭhīs-pēṭh wāra khorūn 625.
nīyēn pānas-sūtin gara wātanōvūn
"garas pananis andar tām1 wāra thōvūn 626.
31. HANUMAT FINDS SĪṬĂ IN THE GARDEN.

dapan, Nārad-rēshiy thūvānas yih lādan (Hanūmānas bōh wandas cashma pādan) 639.

pakan gav ḍū suh tas Sīṭāye tshāḍān 'laban-nā lōla-cashmau mōkta hārān' 640.
wuchun bāgāh bīhīshtuḵu sōrga-dwārāh
wuchin tati ʾōs1 pheran daity wārāh

samēmāt1 sārī samsārāk1 tatīy gul
āmā tath bāgwan kāwāy na bulbul

wuchun hyot"motu dilas-pēth dāg lālan
dapan, 'dūrēr bōnā chus yār tālān'

ariṉ hēnāmūnā nakhas-pēth dōnā-pōshēn
dapan jāphuru gōlābas, 'chus-na pōshēn'

yēmbur-zal bara gōmūnā barg-i-kōsam
dapan, 'kōtāh zarith hēka cashma lōsam'

'bāhānā bētāb gōmīnā pān māran'
batakh-lītīs dapan dōn gūl-i-anāran

laḏar-pōshēs dapan waṭa-phāt1 ta zindōr
'phōlakh-nay pāna asē wātyā karunu zōr'

wadan pampōsh, 'āsam cashma lōsan'
tamis shēmshēr hēth gav lāri sōsan

samith sōmbl saponu nargis rūṭu nīy
dapan tas kāripāṭ1, 'mūzālām myōn1 chīy'

gōlābas ʾōsā lāyan nād maśwal
'yitam chēm tūr1-kun rātas dōhas kal'

garaza Sītāyē sōrgacē hiyē pēyē hāy
tyuthuy yuthu pōpiyēn narakas andar jāy

wuchun tāmotu dilas taṣ dūrēruk dāg
dapan, tāmath suh Rāwun wōtu dar-bāg

kulis-pēth khotu Hanūmān tshāy-holu byūṭu
yih kēshāh koru timau sōrūy tih tāmī ĭyūṭu

32. RĀVĀŅA WOOS SĪTĀ IN THE GARDEN.

wuchiv, dar-bāg yamath tāv Rāwun
pariyē pūrīth hyotun sāmānā trāwun

32. RĀVĀŅA WOOS SĪTĀ IN THE GARDEN.
yęb العراقي نارا سوتين كاري ديت غاي پي يه ويي نا لاناس ذهشون خوئي 655.

واناني لوي روانزاس، "لاناتح تخ لتري ي " بوب ماري دين باتي تشي ماري " 656.

dopus 태미1 토را، "태미1-سودون " بيم كام هاف " dopus 티미، "اي لاسانو شخل وون طو " 657.

dopus 태미1، "고슈1 سوه يو1 كارهون بوب برباد " dopus 티미1، "يئي ييي يوت1 تشي پييي ياد " 658.

dopus 태미1، "كار شه تاس يوت1 پوشلن1 باث " dopus 티미1، "كيي شام شوري خط ثات " 659.

dopus 태미1، "روز كروش وون غاف سوه وان-واس " dopus 티미 토را، "يتوه لانكي چار داس " 660.

dopus 태미1، "روز كروش واداک1 شه ليت سرق1 " dopus 티مي، "وون ييهم بتار ييهم تور1 " 661.

dopus 태미1، "ووث سوكاک1 سامانا بيراو " dopus 티مي، "صور1 دوکح ديشيت سيتاس ثاو1 " 662.

dopus 태미1، "ميو1 بوزون1 دحيي چانونماث " dopus 티مي، "كار تش1 بيه دوه بايشه فورساث " 663.

جاراز تس-كن ووختي يووس1 غايي تاميس هان خوبار شيي كونا پوشوروون دايي دين 664.

tamis مانوداريي ييلي كوشي كيث ظ1 ريتان شن-هنز1 سا زان زاموت1 تاميس ظ1 665.

واناني لوي1، "رووانزاس يود واي بوب باواس " anith سيرلي-حود1 زاتوك بوب هاواس 666.

"يه مارس بوب ماه گاتسا نارا-وسي " tamik1 نور1 لاههن تس یاد یسي 667.

dopun تس روانزاس، "رسعگ گاتشك-نآ " yih ماريي بون ادا افسوس تش1 خكك-نآ " 668.
tithay būzith suh Rāwun biyē nēbar drāv
Hanūmānan wuchun Sītāyē-nish āv 669.

gōdañ tas-kun wuchith kath pāna bōwən
kaḍith tas Rāma-tsandrūnə wōjə hōvən 670.

achēn tami wōjə lōjən gāsh biyē ās
morəāh ōsus gamotə shēv biyē zuv tās 671.

wōdañe wōshə Halmatas-pēth ālowun pān
wandani lūjə Rāma-tsandramē wājē zuv jān 672.

(Metre. Accentual.)

āwa bahār bōlū bulbulō
sōnə wōlō barawō shōdī 673.

drāv kāth-koshə ĝrazū pā-chulō
zara tālə nō wōndākə dōdī
wuzū nēndəri wuñe chēyē sulō
sōnə wōlō barawō shōdī 674.

kāwa-kumorə wuchū pōshēnūlō
āv nālan zan phār' yödī
bāwū dīlākə gam-gōsā gūlō
sōnə wōlō barawō shōdī 675.

nāwū man tan nērū sōmbalō
pēv zamīnas khat-i-āzōdī
pyāla hēth chēy yēmbər-zalō
sōnə wōlō barawō shōdī 676.

hāwū darshun Yishēbūrə wōlō
chim mē gōmātə lōlan lōdī
shīshē karān chuy kōlakōlō
sōnə wōlō barawō shōdī 677.

tāv sōth tay nab gāv khulō
būtarōsə-pēth tōlə phasōdī
tēk-batūnə yir'kumī phōlō
sōnə wōlō barawō shōdī 678.
34. CONVERSATION BETWEEN SĪTĀ AND HANUMAT. HANUMAT DESTROYS THE GARDEN, AND IS CAPTURED BY INDRAJIT.

(Metre, Hazaj, ₡ - - -, ₡ - - -, ₡ - - -.)

Hanūmānan dopus, 'wuñ-kēn hēman wath
'dapakh yōdwaï bōh tas-nish wātanāwath'

dopus tami tōra phirīth, 'chukh tśāh sāda
'mē wātēm mōlū Rāwun yi yuh wāda

'dūjūs yēli wāsanā ath yi yuh dastūr
'sōnas sartal ahankāras ḡathēs sūr

'dōyumū tas Rāma-sandras rōzi pāmā
'niyēn ada Rāwanas-nishē tūri Sītā

'tśāh wantas myāñē zēvi yi̊t̂an suh pānay
'mē niyēt̂an mōkalvīth kaid-khānay

'suh gairath gōs kōtū kāwas dyutun kān
'niyēs wōn Rāwanan zōnun yih āsān

'gūlāh tyuthū yuthū na jāman wāv tāmōtu
'suh gūl chukh-nā wuchan kyāh bara gōmotū'

parani lūjū, 'Rāma Rāma hāy yih kyāh gōm
'kaman parazan rañēn-sūtin gayēm kōmū'

yithay būzith suh Halmotū tśāv dar-bāg
dopun, 'tas Rāwanas thawaha dilas dāg

'pağāh yin Rāma-Lākh'man tim karan jōsh
'bōh kūh kath jāyē rūzith āsa khāmōsh

'balāvīr abada-bādī āsan timan-sūtī
'jamāh āmātī jamāh yin biyē kōh kūtī,

yithay ganzūrīth dopun, 'wuñē chum ganīmath
'balāvīri pānūṇā hāwakh chēh phursath'
tithay wōthu tami bāgāk l sōr l sandan-kul l kaḍani logu mūla daitēn shunani tul l tul 692.

tyuthuy wōthu shōr yēlī tām l Rāwanan būzu Sakhāsōr rākhyusāh tām l phōj hēth sūzu 693.

Hanūmānan timan yāgar-pachinan kajyēnakh lanjē byonu byonu tsari-bacan zan 694.

khabar yēlī Rāwanan būzun barābar nēcyuu sūzun sēṭhāh hēth phōj lashkar 695.

Hanūmānan, dapan, kār l zōr paiddā thūnu na rākhesan lasanuc wōmēdāh 696.

nēciv l tām-sānd l, dapan, kār l wārayāh tshal onun shōdith dyutun dōrith panjan-tai 697.

panjan-tai hēth kōdun tān tāna-tāna tithay yitha dach khēwan chiy dāna-dāna 698.

sēṭhāh yēlī Rāwanan zōrāwarī dīthu onun shōdith nēcyuu zyuθu hyhu Yindarzīth 699.

dopun tas-kun, 'te chuy-nā dāna yinsāph 'wuchan chukh-nā yih zamwāras pyowuy tāph' 700.

Yindarzītan niyen lashkar sēṭhāh sūty karani logu yōd kathāh chēna māra gay kūt 701.

dapan, tām l löyu phūsu Halmotu korun band suh kōsh sōponu Hanūmānan korus phand 702.

sa phūsu yāmath tamis dōrith diwān osu panjau-sūtin sāṭith tāmath tshunān osu 703.

tamis tāmath yithay Brahmā-juwan wonu 'ts'h raṭh phūs l kōsh ma mōra chuy Vibhīshēn' 704.

35. HANUMAT BROUGHT BEFORE RĀVANA. THEY SET FIRE TO HIS TAIL, AND BRING HIM BEFORE SĪTĀ.

raṭith tām l Rāwanas-nish wātanōwun gandith tasandis palangas-sūty thōwun 705.
tiy yäm wuch" Râwanan sôpon" sêthâh shäd
wanani log" bar-pisar, ‘sad äpharîn bâd’

dopun asôran, ‘wôthîv thod" wâra pövyûn
‘baras-pêth pöst wölith zînda thövyûn’

Vibhîshên âv ta lilâ kûrin tas-kun
dopun tas, ‘kar yih kösid wâti märûn’

mithay bûzith sapon" krûdî suh Râwun
màsar kor" tâmî Hanûmân hyotukh pàwun

tîman asôran kamî mä kêh-ti zôran
amâ harakath mulay kûrinakh na khôran

tamannâ yêli tîman asôran panun" süru
wanan chih, zang tâmî tròvith shuñhîn dûru

kalas harakath kûrin Râwun wasîth pév
påth’ri-pêthâ takht dår’yâwas-ander gav

sapon" raswâ suh Râwun yêli wuchun jôsh
Hanûmân pév pathar zan gav suh bê-hôsh

dopun dar-bêkhôdî zan pönl-pânas
‘mê kar märan khâlish kâsan jahânas

‘shunêm kûh-kus mê nölî parbuth ba-gardan
‘latîs kar nàr gânânam zâlanam tan’

†’kan gay parbatas sûrakh tôrûkh
sapon" döndûra, ‘Halmot”-Ludr môrûkh’
onukh sôris jahânas phamb thôrîth
wolukh tas läcë dyut’hâs til dôrîth

sapon" yirshâd, ‘wuñ gatshi nàr tas dyun”
‘dazun” hêyi jal’d gatshi Sitâyê-nîsh nyun”

‘sa yêli ëshës mashës têli Râma-sond” nàv
‘wadun” hêyi, ‘‘kyâzi Halmot” Lôki-pêth âv”

‘sa Sîtä yêli dazan tas ëshëi nàra
‘tîman shêch’ sôzi kûh yîyi na dubâra’
36. Blazing Hanumat Brought Before Sītā. She Appeals to the God of Fire.

Dazawun suh dīph hyuh Sītāyē-nish nyūkh wanani lūjā, 'kyāh dēkas myōnis Dayēn lyūkh' 721.

Wadani lūjā yuthu sapon sahlāb jōriy bōh khūsus gatshan ālam-i-āb sōriy 722.

Ashiki tami āwalana gayē nāvi manz-bāg zinday zan gōdā gayē tāvi manz-bāg 723.

Murani lūjā atha dōnaway wuṭh chēh ṭāpan 'Hanūmānō tāh wolukhō myōnī shāpan 724.

'Tē gūṇḍuṇay rēh mē gōndunam jīgāras nār 'shērān gatsha Āgna-rāzas wōn bōh wana zār 725.

'Ogun-rāzō yih zālun mupht nō chuy 'chuh kōsid Rāma-tsandrun gōpāth nō chuy 726.

'Yih mō zālun suhō ākōshī tē zāliy 'akiy kāna suh cyōnī rum-rāḥ gāliy 727.

'Suh tām bōziy yih mā rōziy khaṭīth wōn 'mē yīshā rēh tāli-kinī nēriy phaṭīth wōn 728.

'Mē chēm tas Rāma-tsandraṇē khrāvi-hūnzā driy 'amis nō tōthu biyē kāh tamis chuy 729.

'Khēmā nō karay bōti, nō wōn yiṃēm ār 'mē sōpon asandi-khōta wōlinjē-pēth nār' 730.

Wanani logu Āgna-dēv tas-kun, 'mē chēm pray 'karan tshēta wōn tē sākhyāth tath mē chum Day' 731.

Dopus tām biyē, 'mōlum chum mē dātā 'wōpar chum na mē chum santān mātā 732.

'Khabar chēm nā yih Halmotu bābathār chum 'mē zālūnū Lōkh biyē Rāwun shēṭhār chum 733.

'Yih mā lōsēm kōmbaka-bāpath bōh yutu ās 'kōmōrī dēka-būḍā phōph möjū kyāh mās 734.
Ogun ada wāti pushērun Mahākālas
khalal yōdwaī amis gatshi mō-yē-wālas
735.

aḥ mātā man panunu wuñ sāwadān thav
naniy sōn nāra nīrith yēli dazēs zav
736.

37. THE BURNING OF LAṆKĀ. DEPARTURE OF HANUMAT.
dapān, Āgnan ta Wāwan koru atha-wās
lūrākh Lankā zi koru̍s has sōr' say dās
737.
yih òsus sōn tih phuṭruṇ sangara-sūty
ganz'ri kus tath sōnas-tal dainty gay kūṭ
738.
dapan, kuni kuni òsus tath tsand안-dār
phīrōu̍nas lōt u ta gōndu̍nas sōr'say nār
739.
sēthāh wōṭhu shōr kāh shēth pōr zōlin
satan gav sūr biyē tām tōr wōlin
740.
kathāh chēna kāh shēth kruh bādI panāhdār
kārīn rātās barābar wuch tasāndI kār
741.
tyuthuy tāmI rākhēsan jābrūth hōwun
bāhan burjan-andar akh burja thōwun
742.
wanani lāgtI rākhēsan, 'samsār tshōtu gav
tyuthuy Lankāyē shēhāras aṅēgoṭI gav
743.
kūrnI Sītā sa tāmI aṅēgātē-manz lāl
korun tas Rāma-tsandras-kyutu yih rōtu phāl
744.
dīsuIn yēli tshāl tāmI Lankāyī-nishē drāv
tasūnzu tīzī wuchith shērmanda gav wāv
745.
nakhas-kēth kōh hēth gav pēv barābar
totuy yēth parbatas-pēṭh ᦆsI wādar
746.

38. HANUMAT'S REPORT TO RĀMA.
timau boru càv yēli Halmotu yiwan dyūthu
gatshith Sugriwanis bāgas thunukh lūṭh
747.
gatshith wonu pādās-hāhas bāg̃wān
bōh kyāh kara chuy-na Hanūmān tē mānan
748.
38. HANUMAT’S REPORT TO RĀMA. 749–763

हनानि सुग्रीव लोगु जामान त्हेनसु तुना
तिह जोनुन हलमतन रोसु रोसु हबार उना 749.

उनानि रोसु रोसु हबार लोगु यान हनुमान
पाकन गाय रामा-संद्रस-कुन कोशी-सान 750.

तमिस जिसिथ बारानि लागु लोल अख अख
करानि लागु सोरु तस मानजिल मुबाराक 751.

dopukh Rāmas, ‘Hanumān bā-kośī āv’
barani logu Rāma-juv Sītāyē-pēth cāv 752.

prishani logu tas, ‘sa Sītā kas gamūsa dās’
zinday chyā kina marith gayē kyāh banith āś 753.

‘tēh yēli wuchnakh setas mà keh korun myōn’
’sōkhas-pēth chyā tamis mà kaïsi-hond krōn’ 754.

‘wadani lūṭu kina asān ōsā Lōki-pēth bīth’
‘mē mà shādān yēli sa Rāwanan dīth’ 755.

‘dopun kyāh, “wan gomotu bartāh,” chusā yād’
‘asan mōkh ōsu tas kina gōs bēdād’ 756.

‘suh nā Lākh’man mē tas-nish ōsu thōw‘motu’
‘tamis trōvith suh méy pata ōsu ‘āmotu’ 757.

‘tasondu mà gōsa keh tami wonu bāyēn’
‘bōh chus khōsān amis tim yuthu na lāyēn’ 758.

‘sa düzmuṭu ōṣu-nā zala-and̄ra nāra’
‘wonun mā, “ōra-hashē kūr̄naś awāra”’ 759.

‘apozu chuna mājē molīs tūri zāmuṭu’
‘wonun mā, “kas bōh chēs bāgān āmuṭu”’ 760.

‘khabar chyā rūzmuṭu āsyā tamis zān’
‘tih yāmath wani tām biyē chēs tulūnā hān’ 761.

‘wonun mā mājē-nish hashē-hondu malāla’
‘mē mà raṭī bab tasondu kuni dōha nāla’ 762.

‘wonun mā, “wardanau-kani būrza chum nōl”’
‘bōh chus thāran tih mā būzum tāsānd mōl’ 763.

57
764-776

ŚRĪRĀMĀVATĀRACARITA.

"tē ŋë dop" thas-nā yih, "gav Day mandachāwun"
"" apoz" poz" wōrivyuk" mālini bāwun"

"wonun mā, "vēgi-pēṭha wanwās kūrənas
" bōh ōsə s rōnə kawa-puṭhəy dās kūrənas"

"tih mā wonənakh, "mē khōli khēv wōpal-hākh"
"wanan mā lūkh, "kahanza rañe banith ākh"

"tih mā dopənakh, "mē trōvith gav shikāras"
"kūrən tami āwathan sūras ta nāras

"bōh chus gānzran yih kath mā ģayē sēṭhāh tūl
"amiy kathi-sūtə tēnənas mālini|m ūl

wadan təm tās wonun Sitāyē-hondə hāl
"yih kyāh āshtər kōna az-tān Rāwanas kāł

"sa yīshə āvāra gəmūsə tyuthə kāh ma ᵃsən
"jāləd Yishör gəṭhət totə vyəd kōsən

"kasam chum cyōnə chukh prath chīza-nīsh pākh
"pēwan chēm yād wōlinjē chim gatshan cāk

"wadan yūtsə gāshē-nīshē dīthəm anyēmūtsə
"gəmūtsə aphshōrda zān ākāshē pyēmūtsə

"amā wuchənas triyāh akh chēs waphādər
"rachən bēkas cēh zān mōịgə gəmkhār

"galan yūtsə zan chalan ashe-sūtə jāma
"haran yūtsə oshə paran ōsə, "Rāma Rāma"

wanith tās tiy dopun, "tsorə bōz pānay',
wanan cēh cēh dītin tāmə-sāndə nishānay

tih būzith Rāma-juv bētāb sōponə
suh nārūcə rēh wuchith sīmāb sōponə
YUDDHA KĀṆḌA.

39. THE ASSEMBLING OF THE ARMY. THE BUILDING OF THE CAUSEWAY.

khabar gayē garm sōmbōrukh kushūnay
kathāḥ Wōli ta Zāmōwan namūnay 777.

pakān mōkta chakan wādar ta tim pānżī
dapan kēh, 'tshāl mārav,' kēh, 'tarav mānżī' 778.

samith gay wōl tati dyūthukh samandar
wuchith pōnīs parandān làgī phuṭani par 779.

karani logū Rāma-juv Warunas madārāh
'mē ath pōnīs tēh kuni-kinī hāv tārāh' 780.

dilāsāh karana-sūty būzūs-na Warunan
tulun tān tīr, 'zal zālan bōh han-han' 781.

Warunū sōponū shēran korūnas dilāsay
'bōh cyōnuy band yotū-tām zinda āsay' 782.

korun rad tīr wōtarā-khand-kun pēv
saponū tati dākh dodū sōruy shūnāh gav 783.

wonus Warunan, 'dōbāh akh āsū āsān
'chalan wastār rēshēn jōgēn sānīyāsan 784.

'wanas-manz wādurāh āsus Bolō nāv
'khūtūs tēk kōbū wuchith yūtsū tas hasad āv 785.

'wanani logū tas dōbis, 'mē-ti kēh chalān ās
'chalakh-nay chāl'mātī mē-ti kēh valān ās 786.

'na-tay pōnīs-andar thunanay chalan-kūnā
'wār'hēs-tān gathān āsiy-na zāh nūnā' 787.

'mudā tas tiy korun dōbū āv lācār
'rēshis-nishē gav wadan tas yūtsū wonun zār 788.

'korun tāmī wākh, 'yōsa kūnā Bolū ba-dār'yāv
'barith pōnīs-andar diyi tath gathīn nāv ' 789.
Sadāshīv chyna réshīr sondū wākh phirān
' yih kēn pōnis-andal sħunū tāmī tih yīrān

'suh chuy wūn-kēn diwan sīnū-andal sḥōh
' karan khādmath suh cyōnyī rāth ta dōh'

Tih būzith Rāma-juv kōtāh saponū shād
wanani logū bar-Warunū, ' sad āpharin bād'

bāthis-pēth Rām-juv yēli phōj hēth gav
tamis tāmath Balāvirunū tsētas pēv

hukum yiy drāv, 'sōthū ganḍanās diiyīv sḥōh'
athan-kēth pānzī ta wādār āy hēth kōh

Tulan pal Bolū thāvin pōnis-andal tim
gondukh sōthū Lōki tämath bōnā yih korū kāmī

khōshī kūrū sārēvyī sōthū jān kyāh gōs
khajēr hath kruh ta zēchēr tōr hath ōsū

dōhan tēn sōthū gondukh tārī tā cāhil rōz
trē-ālam jama āmātī wāra pozū bōz

40. Aṅgada’s Embassage.

Khabar yēli garm sōpūnū dūra-nazdikh
saponū sas Raṅvanas gōs gāshē tōrikh

Khabar būzith suh Rāwun gav khabardār
khabar tāmī kūrū, ' ganḍiv Lankāyē dēwār'

Angud paigām hēth yēli gōs dubāray
khotus zōjīn ta wōjīn wāra-wāray

Dopus tāmī Raṅvanan, ' sir bāv kyāh chuy
' pathar bēh wan tēh ōkhīrū nāv kyāh chuy

'pozuy wan kyāh chuh ōkhīrū kīna dar-dīl
' tē zōjīth Lōkh ami-nishē kyāh tē hōsīl

'panunū kus chuy a'h kas-sūty chukh tēh kas zākh
'marani kīna zinda rōzani kyāh karani ākh'
asān Angadan jawāb tas dyutā zi dilkhāh
tyuthuy yuthā Rāwanas tami-sūty gav dāh

' bōh chus tasonduy nadiyē-pēth yus karan shrān
' angōchas walana ākh āyī dēv-i-nādān

' bōh ēsus dōd cēwān tami wakhta mōsum
' moṭhuy kēthā myōnā buthā kar wāra mōlum

' tithay rotāmakh yithay hūnis raṭan sāh
' na-tay yitha dōda-shurā khūzēras diwan sāh

' dopus tāmī Wōliyēn, "wōn atha trāwun"'
' pazyā mē dushṭa wuṅ-kēn zōr hāwun"'

dopus tāmī Rāwanan, 'kotā' gav suh Wōli
' zinday chwā kīna kūnān tāmī jāy kholī'

wadan wonānas, ' korun tāmī cyōnā hyuha pāph
' hyotus zuv Rāma-sandran kar sāh yinsāph'

dopus tāmī tōra phīrith, 'āyī barāda
' pisar nā kāshēs kē āsakh sāh dōkhtar

' kēthau tas mōlī-sondu kartūth sē trōwuth
' zinday ēsīth marith kētha mandachōwuth

tasonduā gara-bār kētha parādēn dyututh khyonā
' sē-hyuhā santān tas mōlis pazyā zyonā

' sē nay tākath yimay sūtin sē totā bōh
' hēmāv tas khūn az-aphsūn-i-jādōh

dimay hisa sāryukuy sата-kinī baray lōl
' gumān gashi sārēniy biyē zinda gōs mōlu'

dopus tāmī tōra, 'kam-zātō yih mō wan
' yinay gardan dinay wōn Rāma Lākh'man

' pozuy wonāmay chēyē yēkẖbālmandi
' shēran sōpan ma kar kēh khōd-pasandi'

tithay būzith suh Rāwun āv dar-jōsh
gondukh Angud dopukh tāmī, ' wōn kariv hōsh'
41. VIBHISHANA REMONSTRATES WITH RAVAÑA. HE JOINS RÄMA AND IS MADE KING OF LÄNAÑA.

dapan, yëli Räwanas tâmë zöra nyuv tâj Vibhishëñ tâmë korun tami mulka yëkhräj

prithhönas tas, 'wanum yith kyåh chuh tadbïr' dopus tâmë tõra, 'pânas chuy të taksïr

'sahal waziyåh kathëh akh ösë ësän
'saponë mushkyyulë ta mandachöwuth panunë pân

'sökhas-pëth dôkh wuchith pânay pashun äy 'wuchuth shëmshëri-kun gardüñë kashun ëy

'të kyåh gam chuy yih göluth räkhësan byöllu 'seh chukhnä shökh yith zöluth panunë öllu

wañanas pozë nasïhath zahr-i-kötïl wanunë ësän amë bözunë chuh mushkil

amiy kathi-sûty Räwun shör khyôwun wadani logë jahala-sûtin tâj trîwun

korun ëwâra tami gara-bâra-nishë gav shëran gav Räma-sandras pëth paran pëv
dyutus tâmë Räma-sandran Räwanunë tâj dopun tas, 'tëy dimay Lankäyë-hondë râj'

42. RAVAÑA'S LETTER TO SUGRÍVA.
tabal wöyûkh yôdas-pëth drây khôsh-dil pakan gay Lëki-kun manzil-ba-manzil

tithay yëli Räwanan paygëm bözun Shukäösör wâdaran hëth nâmà sëzun
43. Sugrīva's Reply. 833-846

mudā tām1 lodun Sugrīwas namaskār
‘mē chum tiy yād Sugrīv mā mē chum yār’ 833

wanani logu, ‘myōn1 kām1-sanā bāriy kan
‘taway mārani āham hēth tāh dushman 834.

‘tih chuy-nā yād yēli tām1 bōyu mōruy
‘tih būzith rākhēsan wōthu sārēniy huy 835.

‘se kūh kami sāta māriy chēy-na kāh bāth
‘ganimath chuy t’kan wōla yutu mē-nish wāth 836.

‘tāh yōdwai mēthur chukh wōla yāwarī kar
‘samith shētras hēmav khūn āy1 barādar 837.

‘yiyyiy nay wath yinas path tsal khātith rōz
‘dazan chum dil mē tas-sūtin pozuy bōz 838.

‘salakh nay dēsh ada carbas karay gūllu
‘tamiy-sūty zāla yith Lankāye zuwūl 839.

‘gāshiyyē zindagī gatshi ān mānūnā
‘khabar kūr1may khabar gatshi shērth zānūnā’, 840.

43. Sugrīva's Reply.

saponu dil-khasta tām1 māwāza tamyuklu lyūku
korukh sar-basta Dashē-Rāwanas-nishin nyūkh 841.

musorun yiyy porun cashmau horun khūn
achar shēmshēr tath mazmūn chōkas nūn 842.

mudā yiyy lyūkulmù, ‘pāz1-kin1 tūh chukh dōst
‘amā phyūrakh Dayēs wālun puli paziy pōst 843

‘chuh bē-parwāh dayāh wananūc1 chēyā jāy
‘shānāh kari sōrsāy tas kyāh chuh parwāy 844.

‘chuh kyāh ada myōn1 yā yih cyōn1 tas gam
‘gāshiēs dāryāwa-nish akh pā-phyorāh kam 845.

‘Niranzan boḏu chuh Nārāyēn Nirākār
‘karunu chus pāna lūkan-pēth ladan bār 846
karun\textsuperscript{a} tas tiy tše rākhes-wāsanā phir\textsuperscript{a} 
phyuruy man yēli kūr\textsuperscript{y} tām\textsuperscript{t} Nāradan zīr\textsuperscript{a} 
847.

khabar kar kēh tše chēy kas-sūty gayēm kōm\textsuperscript{a} 
wuchan chukh triyē-nazari nōshē-hanzē zōm\textsuperscript{a} 
848.

ṭ\textsuperscript{a}h chukh pōpi tše kar shūbiy oglān hyon\textsuperscript{a} 
ṭ\textsuperscript{a}h wātakh āch\textsuperscript{t} kādith hōnēn zīnday kyōn\textsuperscript{a} 
849.

mē kyāh maṭi cyānē gārdūn\textsuperscript{a} cyōn\textsuperscript{a} zuv jān 
bōh panani pāpa-sūty chus hāl-i-hairān 
850.

chuh Nārayēn wuchan sōruy yih pānay 
khōshi ṽōs\textsuperscript{a}s ta gav sōruy bahānay 
851.

chiyē yēk zēr hāwān\textsuperscript{t} hāv wuṅ-kēn 
nā-tay wōla gūl\textsuperscript{t} gāndith lilā Dayēs wan 
852.

ṭ\textsuperscript{a}h nay yikh ōy\textsuperscript{t} ās\textsuperscript{t} Lantō gāshiy h\textsuperscript{h}ūṅā 
aday tath pāph kēh tim cyānē gārdūn\textsuperscript{a} ' 
853.

44. THE ARMIES JOIN BATTLE. INDRAJIT WOUNDS LAKŚMAṆA.
yih khath por\textsuperscript{u} Rāawanān yāṅ pānasāy yōt\textsuperscript{u} 
dapān, tāṅ Rāma-tsandrun\textsuperscript{u} phōj tot\textsuperscript{u} wōt\textsuperscript{u} 
854.
samandara Rāma-juv shēhras-andar tāv 
Angūd sūtin Oṅgū Halmot\textsuperscript{u} Ludar-āv 
855.
khōwār\textsuperscript{t} kin\textsuperscript{t} tim z\textsuperscript{h} zāṅ mārānī lágiy dēv 
dachin\textsuperscript{t} kin\textsuperscript{t} dāv Zāmōwānth Suṅrīv 
856.
pakan gav Rāma-juv ānd\textsuperscript{t} ānd\textsuperscript{t} zī pältān 
ť\textsuperscript{a}kan gav bṛāth sārēn pāna Lākh\textsuperscript{t}man 
857.
lūṅ\textsuperscript{a}n Sītāyē shēch\textsuperscript{t} ās\textsuperscript{a} āy khōsh rōz 
ḥēmav zuv Rāwanas aki sāta poz\textsuperscript{u} bóz ' 
858.
tīthay yēli Rāwanan paygām būzun 
nēcyuu\textsuperscript{a} zyuṭh\textsuperscript{u}-hyuh\textsuperscript{u} sēṭhāā hēth phōj sūzun 
859.
samith tim abada-bāḍ\textsuperscript{t} rākhes ba-autār 
Yindārztas-sūtin lāryēy ba-yēk-bār 
860.
44. INDRAJIT WOUNDS LAKŚMAŅA. 861-874

gatshan kēh vih karith āndʰhīrʰā lāgān
pakan kēh warn badalith tūrī zāgān 861.
gatshan kēh nāra-wuzamal kēh gatshan dʰh
gatshan kēh ōs¹ hāpath kēh gatshan sʰh 862.
sapān¹ kēh manōshy tim kēh pariyē kēh jin
əbʰr lāgān ta wālan rūḍ yā shīn 863.
yōdas yēli mil¹ tim rākhēs ta wādar
timan asōran sapon² zan kōri-khādar 864.
wuchith Zāmōwanas gairath sēṭhāh ās
khūṭs⁸s takh yūn⁹ ta mōrin sāsa-bād¹ sās 865.
Hanūmānan asōr yēli mōr⁴ wārāh
wanan chiy, Yindrazith boḍ⁶ jōḍ⁶gārāh 866.
khasith gav bar-hawā tām¹ tīr trōvin
sēṭhāh mōrin ta wārāh tālānōvin 867.
wanani log⁴ Rāma-sandras-kun Vibhīṣēn
¹ khabardōri karīv gatshi māra Lākh¹mān 868.
‘ yīyēs jōḍāh karith dushman diyēs tīr
‘ gatshēs Halmot⁶ sipar dyun⁶ tīy chuh tadbīr ’ 869.
Hanūmānas wanani log⁴ Rāma-autār
‘ sʰh sūty pakh Lākh¹manas rōzus khabardār ’ 870.
ba-hēkmath rāth dōh tas sūty sūty ōs⁶
kazāh yēli ās parhēzuk⁶ mashith gōṣ 871.
nēndʰr pēyē Halmatis khōsh gav Yindrazith
barish lōy⁴n ta say tas Lākh¹manas bīth⁶ 872.
garaz Lākh¹man ba-zakhmi tīr-i-jādō
sapon⁶ bēhōsh hōshuk⁶ tas na akh mō 873.

45. RĀMA LAMENTS. VIBHĪṢANA TELLS OF THE SĀMĪVANA PLANT. HANUMAT'S
JOURNEY IN SEARCH OF IT. HE RETURNS WITH THE MOUNTAIN ON WHICH IT
GROWS. ON THE WAY BACK HE IS BROUGHT DOWN BY BHARATA'S ARROW.
INTERVIEW WITH BHARATA AND SAFE ARRIVAL IN LĀNḫA.
khabar yēli būz⁶ maranūc⁶ Rāja-Rāman
mathani log⁶ khākh kār¹ tām¹ cākh jāman 874.

5

65
wadani log" zōra trōwun nāla-phār'yād
dopun, 'kyāh kor" mē ākāshēn yih bēdād' 875.
wodun, 'iyī rāza Dāshērath gam khēwan gav
'tamis-pata pyāla zahrūk" Lākh'manan cēv
'amis pata pān myōn" mārun" chuh āsān
'bōh marīth pānā Sītā āsi hairān 877.
tamis yān luhk wanan diyi nār pānas
'tyuthuy wadi yuth" gātshan chala āsmānas
	tamīyuk" ōsum na gam iyī chum yiwān ār
'patav-lākan Viṃḥēshēn gav girīptār 879.
yih kyāh kari zānī wōn kath jāyi rūzhīth
'diyēs kati sōkh suh Rāwun hāl būzhīth' 880.
wodun wārā, 'Baruth yod" āsihēm yōr
'mē-pēth kar wātihēm yuth" kaīsi-hond" zōr' 881.
Viṃḥēshēn log" wanani, 'tyuth" āsi kus vīr
'kambar ganḍīth daspā daswahāk 1 bōh tadbīr 882.
'chuh gāsāh akh wanaṃ amrēth-sanzīwān
'kōhas-pēth rāth-kyut" āsān shēmāh zan
'ānēy kāshāh gātshith suba"han prabāṭān
'sūrē-khasanāy sušiy gatshī zinda Lākh'man 884.
'amā tot"-tān gatshon" wārā chuh manzil
'shurāh shēth kruh tot" biye yun" chuh mushkīl' 885.
mandoch"mot" ōs" nā Halmōt" t"kan drāv
wōthith gav šhāla hēth zan gav wōthith wāv 886.
rumāh akh parbatas-pēth wōt" yēkh-bār
wuchun tath rākhēsau dīth thōw"mot" nār

tulun parbuth nakhas-pēth āv ākōsh1
Wudas sōpon" buṇul" tim lāgl" karani kōsh1
Baruth bēdār sōpon" tambalith drāv
wuchun ākōshī yēli dyūthun sālon wāv 887.

889.
nakhas-kēth hēth tālan zan sōna-sünzā Lōkh dyutus tāṃī tīr ṥōsē's Rāwanūnā shēkh 890.

Hanūmānas suh Barathunā tīr yēli āv wuchiv kētha-pōthī pēv butarōsē-pēth wāv 891.

parani logū ' Rāma Rāma kyāh yih bēdād ' yih jin chwā dēv chwā kina ādamī-zād ' 892.

tīthay būzīth Baruth ĝav nāla trāwan prīthshn shēchī ṣōsū suh nēth āwan ta kāwan 893.

tasanzē zēvi böyī-sondū yān nāv būzun pathar pēv yūnā wodun bētāb sōponū 894.

wadan pryusĥnas, ' chuh kyāh tas böyī-sondū hāl ' mē tas-nīshē dūr gömotū wōtū yūsū kāl ' 895.

Hanūmānan wonun tas hāl sōrūy ' suh Lākh'man Yindrazit' az rāth mōrūy 896.

'tasandi lasanukū dawāh ath parbatas ṣōsū ' tē dyut̄motū tīr dōrith yitī wasith pyōs' 897.

dopus Baratan, ' tamyukū nō yāra chuy ġam ' bōh tīras-pēth shunath tōrith ba-yēkh-dam 898.

'tulun parbuth karav yotū-tān kuṇū'y kath ' bōh tīras-pēth ba-Lankā wātanāwath' 899.

Hanūmānas tīh būzīth khōsh saponū mañ wōthith ĝav kōh hēth pēv dar-ashuhk-wan 900.

46. REVIVAL OF LĀKṢMAṆA. DEATH OF INDRAJIT. AWAKENING AND DEATH OF KUMBHAKAṆA.
Vibhīṣeṇ Lākh' manas-sūty rūdu pānay
tamis hōvin Yindarzītan nishānay 904.
suh Lākh'man-juvī karānay bōzī yēli ḍyūthu
khaṭīth-pōthin raṭīth mōrun harith byūthu 905.

Angud biye Zāmawanth Halmotu Ludar Wāv
gatshith pēy rākhēsan sahlāb zan āv
saponu dēwāna Rāwun trān lōryōv
Yindarzītūnā khabar būzith vēlaryōv 906.
dapan, tas ōsu bōywāh akh dīlāwār
shēh rēth sūrīth gatshān ōsu nēndri bēdār 907.
sēṭhāh saktī karīth suy wuzanōwun
wadani logu tas panunu ahwāl bōwun
achēn phash-phash diwan lāran yōdas āv
khēlīs-manbāg pādar-suh zan tatiy tsāv 908.
raṭān yēs tas tṣatān zan sūts kapar-thān
karān pārah dubāray kēh na tas jān 909.
yiwan yus tas diwan dōrīth ba-ākāsh
dapan, tas kēh na rōzan lasanūcā āsh
wuchan yēs tas buχahān āch'dar bēwan jān
tṣalan yus tas walan zan mār-i-pētsān 910.
sēṭhāh mōrin ta wārāh dūr trōvin
raṭīn wārāh tṣatīth tāmī nēngalōvin
kūrūn tīzī ta khū-rīžī karān āv
kārin maidān kholī zan na kāh zāv 911.
wasith pēy sōrlī wādar khyōkh hazīmath
thih Sugriwan wuchun cashman khotus rath
khūsū's yēli tāk sēṭhāh lāran tamis drāv
wōthith tas myūlu yitha nāras-sūtin wāv
saponu ākāsh mēsū bōmī sapūnū kūnū
tatiy mā Shēshēnāgas thar sapūnū nūnū 912.

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46. DEATH OF INDRAJIT AND KUMBHAKARNA. 919–933

kaman phuṭa tlr sūrīth phirā shēmshēr 
śātikh jabajāma thaph lōyākh rāṭikh ġēr

919.
garāh lath akh akis lāyan garāh musīth 
garāh buth1-kin1 garāh biyē pusht-bar-pusht

920.
garāh gur1 sōpanan yistāda rōzan 
garāh tsāpan badan khūnī gashan tan

921.
garāh tim zar-kakav lāgan khasan hyūru
pēwan pānay wasith yēli yūsu yīwan gyūru

922.
garāh kath sōpanan jabrūth ġāwan
diwan daka akh akis-kun kala chāwan

923.
satan dōhan satan rōsu korukh jang 
ditikh pātāl pād1 ākāsh-kun hēng

924.
patav-lākan asōr sōponu zabardast 
dyutun dōrīth patharSuṅrīv gav past

925.
saponu bē-hōsh yēli buth1-kin1 pathar pēv 
kūrsu kōm Kumbhakarṇaṇ hēth tamis gav

926.
raṭīth yēli rākhēsan tyuthu pādūshāh nyūn 
Angud Halmotu patay gav yān timau tśyūnu

927.
saponu sāthāh gashith bēdār Suṅrīv 
wuchan hēth kōchi-kēth ḍōsus niwan dēv

928.
dandau-sūtī nast rūṭu nas dōn athan kan 
kādin tas mūla trōvin parbathāh zan

929.
ṭa Kan gav Rāma-tandras-nish asān ḍōsu 
suh rākhyosu tyuthu karith lāran patay gōs

930.
pakan gav rath chakan yēli wādaran-mānζ 
wuchani lāg1 tas buths zan chis pēwan pānζ1

931.
wuchan yim ḍōsu tim tas-nish chih khōtsān 
ṭa Kan wōthu Rāma-juv tān tas dyutun kān

932.
Sumirāh hyuńu wasith butarōṭu-pēṭh pēv 
phuṭu s han-han ta āḍjēn sūr tas gav

933.
47. RĀVANA APPEALS TO ŚIVA FOR HELP. ŚIVA GIVES HIM THE MAKESVARA LINGA, WHICH RĀVANA LOSES.

khabar būžīth tabar zan Rāwanas āy
sēṭhāh gav āshṭaras tshādani log" pāy

sēṭhāh kōpyōv drāv ada pāna Rāwun
gayēs yiy bōd Dayēs tiy ās" hāwun

khēwān apsūs yūs" tāpāni log" zēv
‘mē tas kyāh won",’ tētas pēv tas Sadāshiv

sēṭhāh kōpyōv ada yēli pyōs talwās
onun pushpakh ta gav bar-kōh-i-Kailās

shēran sōpon" Shiwas won" tām¹ ba-zōrī
padēn-pēth pāda-kamalan log" suh pōrī

wonun tas, ‘Rāma-tsandran kor" mē bēdād’
ditin bārav wadan phār’yād-phār’yād

paran-tal gav Mahādēwas paran pyōs
shēran sōpon" prakh’ēt" Shiv pāna tōthyōs

Makēshōr tām¹ dyutus, ‘gaśh Lōki nin rāth
‘thawun tati Rāma-juv pōshiy na tāt¹ zāth

‘thawun yiti nith tot" dushman yiyiy na
‘amā yēti thāwahan tati thod" wōthiy na’

Makēshōr sūty pānas yēli suh hēth āv
wuchiv kētha-pōṭh¹ Nārod” tas prakrēs⁸ tāv

yih gav tshal, āv zal tas log" wuchani dūr
dopun, ‘kāshhāh gośhun raṭihēm yih ṭhōkur’
wuchun bud⁹ brōhmunāh dyūṭhum yīwan tām
dopun tas-kun, ‘tāh raṭh ṭhōkur mē zal ām’
dopus tām¹ tōra, ‘dātā ṭrā-kani phēr
‘mē chum manzil pakun⁹ wārā gatshēm tēr’

wonus tām¹ zār, ‘raṭh yima pān nōvith
‘dōyim⁸ gūr⁰ yēli gatshēm tēli tshun tāh trōvith’

934-947
roṣus tām¹ gav suh Rāwun yēli nēbar drāv pakani log⁶ zal tamis dār'yāv-dār'yāv 948.
sapon⁶ lācār wārāh log⁶ riwani dits⁶n krakh, ‘zōra zal āv kōra-kani ’ 949.
dopus tām¹ brōhmanan, ‘wōn sūr⁶ wāday ’ thowun thōkur mōhalakh yistāday 950.
wuchiv kēthā-pōth¹ Rāwun tshal⁷rōwun mōnīshōr gav Makēshōr wōdānē thōwun 951.
lajyāv ada thōkuras wārāh wandani rath ‘wōthēm thod⁷’, tām¹ mulay kūr⁷nas na harakath 952.
Makēshōr sūty nyunuk⁷ sūrus tamannā tasallī gōs suh phirith gav ba-Lankā 953.

48. RĀVANĀ’S INCANTATION. IT IS DISTURBED BY HANUMĀN AFFLICTING MANDĪDARI.

onun thōdith Shōkhur ṣōs panun⁶ gōr dopun tas, ‘kyāh karav rūdum na kēh zōr 954.
‘chukhay gōr myōn⁶ pozuy won⁷may tś⁷h poz⁷ bōz ’ dopus tām¹, ‘sankalaph kar wōth khaṭīth rōz 955.
‘yih chēy kath sath satan dōhan oγun zāl ‘zapīth maṇth⁷r humun pōshiy na zāh kāl 956.
‘gānζ⁷r yōdwai yih zaph kāh kari na wāray ‘shēṭra-sandī mōkha tēli sōpāni suh māray ’ 957.
khonun son⁶ cāh tathiy-manz-bāg suy byūth⁷ oγun zōlun tamyuk⁷ dśh bōy¹ tasānd¹ dyūth⁷ 958.
gāṣhitth tām¹ Halmates hyot⁷ hāl bōwun ‘tś⁷h gāsh Rāwun āγna-pēṭha nōsh'rōwun ’ 959.
gayēs lārān Angud Haltot⁷ Vībhiśēṅ wuchukh Rāwun tapas-pēṭh mūd' mot⁷ zan 960.
mulay thod⁷ wōth⁷-na tas asōras dyutus mār karani log⁷ zaph tapas tasandīs namaskār 961.
Hanūmānas wanani loga yiy Vibhīṣhena
taḥ gaḥ Mandōdariyē saktī sēṭhāh an’
suh gaḥ Mandōdariyē onas sitēzay
wonun tas, ‘wōn tshunay wōlinjē nēzay’
porun tāmī nā-sazāh Mandōdariyē-kun
gatshith tami hāl sōrūy Rāwanas wōn
‘yiwan chim pānза ta wādār chim paran phāsh
‘tolum trōvith nēcyuv wōn chēm kasūnza āsh’
wodun wārāh cashma-dula horun rath
th būžith drāv Rāwun ās gairath
dopus Mandōdariyē, ‘wōn chum na tākath
dōhay wonmay ta zāh būžīth na kāh kath’
dopus tāmī Rāwanan, ‘yim Rāma-juv mūrī
timau yim pāph kār’mātī āsī tim hōrī’
wodun wārā ḍēkas pananis dīthān tūndā
‘Dayēs āsīm khōṣhī tapasiyē āyēm khūndā’
khabar chēy-nā Narāyēn pāna autār
‘mudā chum mōkth gatshun yiy chum karunā kār’

49. RĀVĀṈA HIMSELF SALLIES FORTH. HIS DEATH.
silāh sōrūy onun sūtīn tamis drāv
dazan lāshī zan grazon sāh zan yōdas āv
kūrān yūsā kāl tāmāth zōrawōrī
dopun, ‘khēma vēh asōr gay māra sōrī’
kunuy zonā gav suh zan gōṭan-andar kāv
gayēs hōnā Lōkh yīrawūnā sōpūnās nāv
sangara-pēṭha sūrē lūstus añē-goṭū āgōs
badan ōtyukā amā pōlōdī hoṭū āgōs
tabal wōyān yōdas-pēṭh drāv lārān
horun oshū wanani logū tān, ‘wāhy Nārān’
samay söruy wolun pānas kabāh zan
shēmala ākāsh būmi-khōta vēthā tamis tan

kamān krūdūcā kamand az-kām zi lōjān
sipar māyāyē-sūty sakti sambōjān

rathāh dambukā lodun tath zīn ahankār
ṭākan gav byūthā sūras tal chapith nār

wālin jaba-jāma rāsh lūbūcā dīsān khūdā
rathas lāgā yim lamani tim gām khēwan mūdā

wadan butarāth yēli badzāth dyūthun
saponā tas shēm dopun, 'buthā hāwa kas-kun'

pakan yēli gav wuchun sōr'say jahānas
kunuy Rāwun ta pētarun pyōs pānas

kamān krūdūcā tujān yēli lāyihē tīr
dapan, tāmath achēn tas bīthā ānd'hīrā

thī dīshith pānthā ta wādar āy lārān
manas-manz Rāma-tsandras āsī thārān

shēran sōpānā paran Nārāyēnas pēy
wuchith tas Rāwanas māzas lūjākāh rēy

dapani lāgā tas, 'chuh Rāwun vih hōvith
'tyuthuy yuthā sārēniy tshuni nēngalōvith

'mahārājā dayā kar chukh Nārāyēn
'tshariy āsī vēri gālī tsantsāl saponā man

'samandar chukh tēh āsī chiy pā-bubār zan
'hawāwā dīth chuh dāwā māyē-sūty man

'tagan chuy Rāwanas-sūtīn karunā tshal
'Nārāyēn rachta pananēn wōn paran-tal

'chuh būgunā yūtā krēchēr kar chuh tākath
'Nārāyēn hāv tēh rēsaras-kun panūnā wath'
padyau-pēṭha shēra kin¹ trōwukh amāma parani lāgi pānzi ta wādār ‘Rāma Rāma’ 990.

wadana-sūty pān nōvikh yūs⁸ wānikh zār shēran gay Yishōras trōwukh ahankār 991.

saponukh sāwadān man golukh suh dushman shēmith nishē māyē santōshēs dīs⁸kh tan 992.

kanau kath bōz sōmana lāg Yishōras-kun parun abyōsi⁷ rōt[a] hāviy suh darshun 993.

nawakh prōnith thawakh yōdwai kathāh yād galiy rākhyos⁸ ada sōry tāliy vyād 994.

dapan, yēli Rāma-sandran dyūth⁹ Rāwun yēmau yuth⁸ wuch⁸ timan tyuth⁸ ās⁸ hāwun 995.

wanani log⁸ wādaran, ‘ath kyāh chuh cāray ‘asōr dīshith gatshan būmiyē chih pāray 996.

‘waniv wuṅ-kēn kamis chiwa Rāwanān⁴ zōr ‘aniv tas kala tāṭith samayeś kariv dōr ’ 997.

dapan, sāreŋ¹ sapūn⁸ tāmath zabān band humani lāg⁷ pān āgnas yitha humān kand 998.

kamān karmuc⁶ tujān tas Rāwanas-kun nishānas pāpakis-pēth tīr sēz⁹ run 999.

vēsāruc⁶ wath wuchith dyut"nas ba-gardan ratas-sūty myūl⁶ tyuth"-hyuh⁶ Dashērāwuṇ 1000.

50. Vibhīṣaṇa installed as king of Lāṅkā.

kūr⁸kh shōdī munōdī dray dith tāj Vibhīṣeṇ Lōkī-pēṭh gav dharm-kā rāj 1001.

dapan, yot⁷ tān chuh tāban sūrē sandram karun⁸ rājuth ba-Lankā kēh na tas ġam 1002.

raṭith yēli tati timau sōrīy asōr mōri⁷ tatiy tim pānzi ta wādār zinda gay sōril 1003.
51. RāMA DETERMINES TO SEARCH FOR SīTĀ. 1004–1017

saponu yēli Lōki-pēth asōran yih samhār
dapan, phīrith pakan gav Rāma-autār 1004.

wandūcū sardī wuchith sardyōv bulbul
taway gul šhādanas korū tāmā tagōphul 1005.
'tih mā zōnun harud atsanay gulālan
'wandas mā nāra-sūtīn cashma zālan 1006.

'bābūrū tēph dith khaṭith rōzan yēmbūr-zal
'tīthay yitha pōthī sabzī kōla-baṭhēn-tal 1007.

'gul-ē-kōsam ta biyē waṭapāṭhā ta zīndār
'tsālan pānas zēmistānas ladan bōr 1008.

'samith sōriy bahārākī gul ba-di-hāl
'wandukū bōzan khaṭith rōzan ba-pātāl 1009.

'gumān tas gav, 'gulas mā korū wandan īth
'na-tay wuch darm būgūnū zanm chuy krūthū 1010.

'takur dūrēr halab-shīshēs kakurū pyōs
'wandukū bahāna man tas pāna ēndūryōs 1011.

'manas mā gav tamis Sītāyē kar-tān
'bōh chēs rātas tōdūshū ṭsandrama prazalāñ 1012.

'bō-nay nērakh chih tārakh pān mārān
'Sumīras sōr'say chum sūrē tshārān 1013.

'sēthāh ēosus gamotū tīzukū ahankār
'chambas-pēth lūrū gāyēs hyotūnas phambas nār' 1014.

52. MANDōDARI AND SĪTĀ.
dopun Mandōdariyē mātāyē yānē
'tūh wantam kyāh mē ēosum karmalānē' 1015.

dapan, tami lōla-sūtī yith dopū tamis-kun
'yithay-pōṭhin zanūm sōrūy chuh būgūnū 1016.

'kaway-bāpath tē lōjitēth nāra-wuzamal
'kēthay ṭsandrama khotūtham tārakan-manž 1017.
śrīrāmāvatāra-carita.

1018.

kaway-bāpath wadan chēkh mōkta hāran
kēthay sōsan koruth dön ī-anāran

1019.

kaway-bāpath tē lōguth āshka-pēcān
matay wadtam kēthay khōruth razē pān

1020.

kaway-bāpath yēmba-r-zal bara kūrtham
horuth rath wārayāḥ bēb nāra būrtham

1021.

kaway-bāpath koruth sōmbul paraishān
maran bulbul karān arman ba-arman

1022.

kaway-bāpath tē wuñ nilyēy wōzāl nam
khēwan chēkh gam tē ami-sūty kyāḥ gatshiy kam

1023.

kāmiy dopnay, "ma kar kuni sāta ārām"
kāmiy dopnay, "tē gatsh'ny mandēnēn shām"

1024.

kāmiy dopnay, "tē lōlas yūnā gatshiy hōl"
kāmiy dopnay, "tē dushman ōs'nay mōl""n

1025.

kāmiy dopnay, "lōkūṭā āwāra sōpan"
kāmiy dop Rāwanas, "hiyē-māl phōjā wan"

1026.

mē būzum hiy niyēm bōna nōg'rōiy
yih kām'ī yutsh'nay zinday gatsh'nay jūdōiy

1027.

bōh nay wōñ cyōn'u gam khyon'ū yūt'ū tālay
pakum sūtin nimath karathas hawālay'
wadan gayē lūjū wanani Mandōdārī zār
wodun tyuth'ū yuth'nara narañ thētā gatshān nār

1028.

53. MANDŌDĀRĪ'S LAMENT. SHE INTERCEDES WITH RĀMA FOR SĪTĀ.
(Metre, Accentual.)

parayō lōla yēshi "Rāma Rāma"
ma wōñ rōsh Rāma-tsāndārō

1029.

t's'y chukh hiyē ānd'rūkā dāna
yih chēy pāna yēmba-r-zal
kyāh kara bara kūrtham khāma
mav rōsh Rāma-tsāndārō
53. MANDÔDARÎ'S LAMENT. 1030-1035

'parayô lôla yêshi "Râma Râma"
'ma wôñ rôsh Râma-tsendarô 1030.

'gôlābô mav tâlum trövîth maswal
'maswal pân növîth chêy
'yêmbærzal-pâna bâdâm-cashmô
'mav rôsh Râma-tsendarô
'parayô lôla yêshi "Râma Râma"
'ma wôñ rôsh Râma-tsendarô 1031.

'yih chêy butarâth tsh chukh nab
'mav dis dab dûgunu màr
'yih chêy tan ta tsh chêhas jáma
'mav rôsh Râma-tsendarô
'parayô lôla yêshi "Râma Râma"
'ma wôñ rôsh Râma-tsendarô 1032.

'Dashêrâwun ôsû mè bahânay
'bôh ôsûs pânà pâriyê-zât'h
'kawa zâna Dayês khôsh kyâh àmô
'mav rôsh Râma-tsendarô
'parayô lôla yêshi "Râma Râma"
'ma wôñ rôsh Râma-tsendarô 1033.

'tsh ôsûkh mâjê mâl'shê-khânay
'yih ôsû'y pânà yêmbær-zal
'karmaîni yiî mè nêkhpûrû tsâmô
'mav rôsh Râma-tsendarô
'parayô lôla yêshi "Râma Râma"
'ma wôñ rôsh Râma-tsendarô 1034.

'yih chêy mâjê-hûnûs shîr-khârû
'àwâra gômûtsû màllini aûz
'cyûnam dôd biyê dâmà dâmà
'mav rôsh Râma-tsendarô
'parayô lôla yêshi "Râma Râma"
'ma wôñ rôsh Râma-tsendarô 1035.

'ôsus lâni drâyêm krâñî
'karma-lôn' myôn' wonûnam yiî
'dopûnam tas ti yiî lêchyâmô
'mav rôsh Shyâmà-sôndarô
परयो लोल्य येशी “रामा रामा”
मा वों रोश रामा-संदरो 1036.

गुंडमास कुं शुनौम कोलि
मे दोपः िोलि गयेस-नाः
शेह्रा लुब्ध्था किना कुनी गामा
मव रोश रामा-संदरो
परयो लोल्य येशी “रामा रामा”
मा वों रोश रामा-संदरो 1037.

अजलकी लाणी ओयी बागी
तेय पटा लागी तोोङ क्याघ दाय
पास कर पितारेने दिन मा पामा
मव रोश रामा-संदरो
परयो लोल्य येशी “रामा रामा”
मा वों रोश रामा-संदरो 1038.

हराण आयेस एशिके साला
लार सुट्टी सिटा हेथ
कोश यीवानः कोश अंदामो
मव रोश रामा-संदरो
परयो लोल्य येशी “रामा रामा”
मा वों रोश रामा-संदरो 1039.

काण्ठी मयाँि हे कनादुरो
बों गुरा-गुरा करयो
दुरा-फाली मयाँि कोश-कंदामो
मव रोश रामा-संदरो
परयो लोल्य येशी “रामा रामा”
मा वों रोश रामा-संदरो 1040.

हॅतांि मयाँि हा मोक्ताहारो
पोक्ता-कारा कर मो होि
घुमा-बोि लोला चयानि अमो
मव रोश रामा-संदरो
परयो लोला येशी “रामा रामा”
मा वों रोश रामा-संदरो 1041.

घुमा-हाति मयाँि बुम कॉपोि
मूहानी तिरा मोर्थास बोि
सिया-काष्मा चेि बादामो
मव रोश रामा-संदरो
54. **Mandodari Brings Sītā to Rāma.**

1042-1053

‘parayō lōla yēshi "Rāma Rāma"
‘ ma wōñ rōsh Rāma-sandarō

1042.

‘prakāshē-sūty yēli rōza hōshē
‘ golābas gav kōnga-pōshē-rang
‘ dil gav sang ta tan gayē trāmō
‘ mav rōsh Shyāma-sōndarō
‘ parayō lōla yēshi "Rāma Rāma"
‘ ma wōñ rōsh Rāma-sandarō’

1043.

54. **Mandodari Brings Sītā to Rāma. Rāma’s Doubts about Sītā. The Gods and Daśaratha Bear Witness to Her Purity. The Ordeal by Fire.**

(Metre, Hazaj, ○ - - - , ○ - - - , ○ - - )

Mudā Mandodari Sītāyē hēth gayē
wadani lūjā Rāma-autāras paran pēyē

1044.

Wodun wārāh dopun tas, ‘myōn u kar pāy’
dopus tāmā, ‘gash tē chēy Lankāyē-manz jāy’

1045.

Kūrās tami lōla-sūty lilā sa būzān
dilāsāh dith tithay Lankāyē sūzān

1046.

dilāsāh dith sa yēli sūzān ba-Lankā
pakan gav lūjā pakani tas-sūty sa Sītā

1047.

dopun Sītāyē-kun tāmā Rāma-sandran
‘ tē-kun wuch wuch mē wārāh man chuh hāndāran

1048.

‘gōdañ tāmā rākhēsan dar-dil kūrāy jāy
‘ shētyōy mā man tamilyān mā chuy tē parwāy

1049.

‘dōyum u osuy sēthāh gōmotā ahankār
‘ ‘mē-pēṭh dēwāna gōmotā Rāma-autār ’

1050.

‘trēyīmā trivarna osākh-nā ba-Lankā
‘ dapan sōriy, ‘ kūnāy zūnā osā Sītā ’

1051.

‘yih sûrimā cyōnu buthu dīshīth dōlum man
‘ shēnāy yōri shēnith wōn gōs dushman

1052.

‘mōhōbath gav kathāh sûrum tamānā’
tih būzīth lūjā wadani kōtāh sa Sītā

1053.

79
dopun tas-kun, ' satüę̀ sōkhi anay wōn ' trikōṭi dēwatā sōriy anay wuń ' 1054.
wuchun ākāsh-kun wūṭshù tōra wōnī ' chēh pāpau-nish judā yih lāl-i-kōnī ' 1055.
pryutshun Sūrēs tāmiy wārā kasam hōv'l ' yih chēy nirmal apoz'dörzan hēyin nōv'l 1056.
dopun Yindrās, ' pozuy Nārān-nēmāt'l wan ' mē mā zāh Rāma-sandras-rost'n dolum man ' 1057.

kasam Yindrāza hāwan, ' tā-ba-ī-hāl ' kaŋēkh Sītā mē chum sākhyāth Mahākāl ' 1058.

wadan Sītā dapan tas, ' chukh ts'īh autār ' kasam chum yīy tsē-path ġatsha nēnd'ari bēdār 1059.

kasam chum yīy paradēn-nish lagēm pām ' kasam chum brōṭha bēh bar-pharsh-ē-ārām 1060.

'tsē-rostuy kus dōyum' ts'īy chukh trēkāran ' yēman rātas dōhas sōriy chih tshāran 1061

'kasam chuh yīy tsē-rost'n-ay kāh mē khōsh ām ' sahā āsum mē wōn kāsum parūz' pām ' 1062.

wodun yūts'ā, gōs Dāshērath rāza paidā dopun gōbaras, ' pozuy nirmal chēh Sītā ' 1063.

wonus tām'l Rāma-tsandran, ' āy'l Dil-ārām ' wanay wōn poz'n tayaw āsakh na bad-nām 1064.

'ūn'ēth yēli shrōśarūc' sōkhi dyututh lāph ' tsh' ash nāras-āndar sōruy taliy pāph 1065.

'sēṭhāh rō't' won'u sarāphas-kun sōn'tr' bōz ' ' naniy sōn nāra nirith yāra khōsh rōzung ' 1066.

'tsh' ash nāras-āndar yod'u chiy tsē rō'tl gōn ' ' tatiy ġashi sara sartal āsī yā sōn ' 1067.

shēmāh ġardan ġayēs hūj'ā lūj'ā wadāni ' tih zānakh yēs yih bani tas kyāh sapani ' 1068.
munödi dräye yi y nosüri lodu tran
balin yä när zölin tas chuh tiy jän 1069.

wadan Sitä jamä gay pâns1 ta wâdar
ogun shitan kruhan sòponu barâbar 1070.

dapan këh, ‘nära dazi wuñ pôparis tan’
dapan këh, ‘äsi wuñ prazalan shëmâh zan’ 1071.

dapan këh, ‘sâye sôrgûcu hûr näras’
dapan këh, ‘wäti wuñ mä sôrga-dwâras’ 1072.

dapan këh, ‘asôra-sandi-pushy gös yuthu hâl’
dapan këh, ‘pariyë wuñ âch’dar walës näl’ 1073.

dapan këh, ‘kyâh-sanâ kyuthu-hyuhu banës rang’
dapan këh, ‘düru yuthu duniyâh gatshës tang’ 1074.

dapan këh, ‘Râma-tsandran hyotu amis khûn’
dapan këh, ‘nëri wuñ zan abra-tala zûn’ 1075.

dapan këh, ‘yi y chuh tas yës pâph âsan’
dapan këh, ‘kûh na karmûcu hän kâsan’ 1076.

pakan gaye pâna âmûsâ Môha-mâyâ
pakan phîrith wuchan chëy shâye shâyâ 1077.

pakan gaye pâna yiran âyê Sitâ
tithis näras-andar zan wüshu ba-daryâ 1078.

karan mörchala ësâs nära-pëth1 rëh
‘wanday rath kath karum säthâh ati y bëh’ 1079.

dazith gav tas wuchith sôrûy tsandan-kâth
sa tîzûcu rëh wuchith dëh tsolu diwan lâth 1080.

suh gairath när dîshith path gav az-nûr
gayeš këh teñë këshâh basm këh sûr 1081.

riwan Sitä pëwan tas-pëth tëngal* kût1
rañan guñ zan sâtan kösam athau-sûtty 1082.

* V. L. nära-kang.
55. The Coming of Spring. Rama's Return to Ayodhya.

dazith yēli nār gav tā cār-dah rōz
tōdūshā tsandrama sōponu māh-i-dilsōz  1083.

achēn lūjū zūn wuch1 wuch1 tsandramas-kun
wanani lāg, 'kami sangara hāvi darshun'  1084.
sōponu tsandrama zan shāmas namūdār
wuchith tas-kun tsołukh sārēn gaṭakār  1085.

wuchukh tas krūd gōmotu dēka-nishē dūr
dopukh, 'Lākh'mī chēh mā Brahmā-juvūnū kūrū'  1086.

sōnāk1 wastar walith yēli drāyē Sītā
shurāh sāmāna tami ān'māt1 sarāpā  1087.
wōnduku tuolu gōsa gam sapūnū sōkhas-tal
gōlābas mījū biyē bāgūcū yēmbu·r-zal  1088.

583-1097  ŠRĪRĀMĀVATĀRACARITA.

tūlith gav shīn rūdu shēph dith suh dar-kōh
zemistān sūru sōtānī āy rātū dōh  1089.

raṭith tas yir'kumis dīt1 nyōv1 paizār
ariṇē-pōshēs sapūnū hiyē-māl bēzār  1090.

wunuy yiy tēka-baṭaṇēv gīli-ṭūryēv
wuchith tas sōsanās āmūsū phāṭith zēv  1091.

asani lāgū pānāvūnū waṭa-phāṭū ta zindōr
kōngas wuch pōparay rūzith gayēs khōr  1092.

laḍar-pōshēn anāras korū gulis myūthū
wanan kāṇṭhas, 'hāsa, asē kāsī mā ḍyūthū'  1093.

asan kōsam khasan zuv handi-pōshēn
tasān zamabh wadan maswal chēh tōshēn

yih pampōshēs dapan hiy-āsmōnī
'mē-sūty kēshā thavūnū ġatshi pōrūzōnī'  1095.

babūra láran tabar hēth gair-ē-jīnsan
mōshka-sūtīn tshondun samsār zi han-han  1096.

wōzālī-pōshau-sūtīn yēli sabz gav kulū
gulan-pēṭh tshāla māran chuy suh bulbul  1097.
UTTARA KÂNDA.

56. RĀMA'S RETURN TO AYODHYĀ.

sapūṇa yēli sabza sabzī sōr butarāth
yēshāh sōpuṇa garas tas drāv rōta sāth

wōthith ākōshi gāv bar-takht-i-Rāwun
pakan Yindrās thēkan nēhadāv chuh hāwunā

ṭūkan totu wōtī yēti-nā āsō tas mōjū
suh wōtīth wōtū Lākh'man sūty hēth phōj

bihith gam hēth sēthāh mātā Kusalyā
asān āyēs wanani lūjū tas Sumitrā

57. SUMITRĀ'S SONG.

(Metre, accentual.)

'hāryēy bör pōshēnūlūnā bōla-bāshē
'āshē-rastēn gāsh haiy āv

'dam chuh duniyāh saṭīth wālawāshē
'zāla lāgī rāzahams kathi kan thāv
'Rāma-juvī shēchī haiy lūzū anda-gāshē
'āshē-rastēn gāsh haiy āv

'brūṭhimā āsh chēy nēndūri nāshē
'sendūri-tham sōnū āghan tāv
'hada-rostū dīla tas kar talāshē
'āshē-rastēn gāsh haiy āv

'lalawun lāla-pholā ma kar shurī-bāshē
'sulawun sulavīth hāl tas bāv
'mōlawani gāshi nyunā phōlawani gāshē
'āshē-rastēn gāsh haiy āv

'pātāla khotū kina, wōthū ākāshē
'prakāshē tasandi-sūty dāg haiy drāv
'nāv chus azalayē abadāki gāshē
'āshē-rastēn gāsh haiy āv

1098-1106
'wōhtay bözi kartas zōrī
'Rāma-juv bözi-nā yiyl-nā sōnū
'zāra-pāra kartas bözi-nā bāshē
'āshē-rastēn gāsh haiy āv'

'Kīkī ta Kusalyā āyē brōtha lārān
'būzukh zi Rāma-juv ta Lākhūman āv
'kan thav kathan böztā bōla-bāshē
'āshē-rastēn gāsh haiy āv

[Sumitrāyē dop‘nakh, 'wāntav wāray
'apoz‘ chwā poz‘ chwā Rāma-juv sōnū
'aṅēgōt‘ gōmot‘ ōs‘ āv wōī gāsh
'āshē-rastēn gāsh haiy āv'

pānā tāmī korun darm ta dānay
nagarākī lūkh ģay traph‘th sōriy
jānawār bōlānī lāgī karēkh bōla-bāshē
'āshē-rastēn gāsh haiy āv

samīth sōriy āy tot‘ lārān
dēwatā sōrī tōtā karanē lāgī
sārēv‘y samīth won‘, 'āv az prazzi gāsh
'āshē-rastēn gāsh haiy āv'

kāmadīnī s‘h āv ġāsa hēth pānay
shāl ġūbā hōrā brōrā āsa yēkh-jā
sōriy chīh karan panañe bōla-bāshē
'āshē-rastēn gāsh haiy āv

gyāna zōn‘ sārēv‘y gyānawālēv
āmot‘ chuh Bhagawān pāna zanmas
bāhan sūrēn-hond‘ chuy tas prakāsh
'āshē-rastēn gāsh haiy āv

Rāma-juv yēlī byūth‘ takhtas pānay
dēwatā sōriy samīth āy

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1 Verses 1108a-1109 occur only in one MS. They are a mixture of verses celebrating Rāma’s return from exile, and of memories of the rejoicings at his birth. Cf. verses 88, 99.
58. KAUSALYA’S JOY. 1108f-1118

prath jāyi sōpān¹ nagma ta nācē āshē-rastēn gāsh haiy āv
zūna-pāch¹ navim⁶ sitras kyuṭuy bödwār rūhin vrushē-lāg⁸n ās⁹ arda-rāth gōmūn⁶ ās⁹ āv biyē gāsh āshē-rastēn gāsh haiy āv
prabāth phōl⁸ tōy būz⁸ yēli rāzan kḥōsh gav Dashērath vēṭhāṇi log⁸ Vasīṃṭhāṇ dop⁸nas zāv phōlawani gāshē āshē-rastēn gāsh haiy āv]

58. KAUSALYA’S JOY.

(Metre, Hazaj, ० ० ० ०, ० ० ० ०, ० ० ० ०)

‘wōṭhith wannanōv’tōs wōlinji shēr drāv ‘suh tōl”mot” Rāma-juv Sīṭāyē ḥēṭh āv’

1110. tīh yāṇ won⁸nas tamis kētha-pōṭh¹ osh⁸ rūḍ⁸ wasīth pēyē rāza Dashērath zan tēliy mūḍ⁸

1111. wonun sārēn¹, ‘‘ṭalīth gav yār’’ wān’tav ‘suh rūṭhum Rāma-juv tas zāra wānt’av’

tatiy tami dōd¹ wān¹, ‘gātsh’nas balāy dūr’ tīh būzēth sōpanani log⁸ shēstrās sūr

1113. pakān gāyē dōn achen rūdus na kēh gāsh aĉiv ḍyūṭhun gōbur biyē āv tas gāsh

1114. korukh yēli nālamot⁸ dōnaway wasīth pēy onukh yūs⁶ zōr lōlan bēkhabar gāy

1115. gānẓ¹r yēs āsi tas huyu⁸ rōw”mot” lāl labēs yēli kyāh gāshēs tas-kun wuchith hāl

1116. wadana-sūṭin badan dōnawān¹ wanyēyēkh bandan-kun band zan nistar sanēyēkh

1117. Sumitrā āyē ānd¹ ānd¹ grāyē māran pakān mōkta chakan pēṭh¹-kin¹ sitāran

1118. 85
Rāma-tsandra Hari-Nārāyēṇo
lāgay dāna-dānāy hiy

manas mā tētītham gōsa
lāgayō tōsa-pōbarē
āham hēth tēh Lākh'mī pāna
lāgay dāna-dānāy hiy

khotīham pūrī-kani sūrē-rūpa
salēm mūrē-alarun"
tēh chukh pāna zuwuk" jāna
lāgay dāna-dānāy hiy

mōktuk" hār tē chuy haṭi
chēsay maṭi pālanī
wuchana cyāni wōganan shāna
lāgay dāna-dānāy hiy

tēy chukh ann tēy chukh dana
tēy chukh mana-manzuk" tīz
tē khyāh wanay bōh kyāh zāna
lāgay dāna-dānāy hiy

tēh chukh hēri tēy chukh bōna
waṉām mana wuchath nēth
tēh chukh tēy zānakh pāna
lāgay dāna-dānāy hiy

tēh chukh mājē zāmot" rāja
tēh chukh wājē nishānay
tēh chukh pāna mål'shē- khāna
lāgay dāna-dānāy hiy

tēh chukh hīyē ṣand"ruk" dāna
tēh chukh jāna-mīrāh jān
mē tāli wōnda-nishē armāna
lāgay dāna-dānāy hiy
60. RĀMA'S HAPPY RULE. 1127-1137

'woðthum tāj lōgum shēri
'woŋduŋ' nēri tamannā
'yēthi yus na suh nēth āsi hairāna
'lāgay dāna-dānay hiy'

60. RĀMA'S HAPPY RULE.

(Metre, Hazaj, ○ - - -, ○ - - -, ○- -.)
tamis Sitāyē biyē dōn rāja-zādan
lajēkh byonu byonu wandani tima cashma pādan 1128.
kōthis-pēth kala hēth tami lalanōvin
dilāsāh dith sambōlin sulanōvin 1129.
jamāh sōriy khalākh yēli āy yēkh-bār
samith tas Rāma-tsandras yi yānikh zār 1130.
Shēturğun Baruth biyē lūkh āy sōriy
lagani låg1 Rāma-tsandras pōr1-pōriy 1131.
tulukh mörchalā kār1 kār1 lōg4has tāj
Hindustānas korukh mūkūph chath bāj 1132.
sapūn9 mashhūr yēli tīsh9 hukmrōnī
tīh amrēth cēth lukau lūb9 zindagōnī 1133.
tapishōr rēsh1 ta wādar jūg1 brȳhman
sapān1 khōsh-dil Dayēs-kun gōnd9 timau man 1134.
ānikh ġanjina mutsarōvikh khazānay
ditin darmas ġarīban panani pānay 1135.
parani logu 'Rāma Rāma' sōr9 ālam
borukh ānand trōwukh sāryukuy ġam 1136.
kūr9n yūs9 kāl tāmath hukmrōnī
dapān ōs1, gūsh9 zi āsūn9 tūr9 jawōnī 1137.

ITI ŚRĪHĀMĀVATĀRACARITAM.
ATAṬ PARAṬ LAVAKUŚAYUDDHACARITAM.
II.

ATHA LAVAKUŚAYUDDHACARITAM.

61. Sītā's Conception.

(Metre, Hāzaj, ो- - - -, ो- - - -, ो- - -.)
dōhāh akh Rāma-tsandras bab tētas pēv
wonus tām1 sōpān1, 'cyōn2 pōtrō mē ġam khēv'
1138.
onun ryoshu nād dith wonu nas panunu hāl
dopun, 'gāshi dōn aĉēn āsunu trēyumu lāl'
1139.
Vasishṭhan yith korun tān jag-i-ashōmīd
dyutun Sītāyē amrēth cyonu porun vid
1140
bahārāki dōh zamīn oṣu zāpharōnī
abhāri-naisōnu roṭun tami lāl-i-kōnī
1141.
wanan, tān yān rūṭhūkh hōgiṇē-andar jāy
dapan, wōthu hōgiṇēn-sūty hōgiṇēn nyāy
1142.

62. Sītā's Song to Rāma.

[Sītā wanān Rāma-tsandras.]

(Metre, Accentual.)
'mōṛuṭhās madanō thūvūtham lādan
'pādan wandayō zuv tay jān
11431.
'māṭā Kusalyā āyē bhōtha lārān
'"Rāma-juv raṭahōn nālamati bōh"
'Sumitrā chēh lāran, "wandas zuv pādan"
'pādan wandayō zuv tay jān
1143a.
'māṭā yēli dīṭhū tām1 Rāma-juwan
'Rāma-juv paran pyōs pēṭh pādan
'Kīkiyī zuv wondu Rāma-juwas pādan
'"pādan wandayō zuv tay jān"
1143b.
nād dith onun Vasishṭha mahā-ryoshu
'wuch-bā nēchatur rāj dimōs
'sōriy paran pēy tasandēn pādan
'pādan wandayō zuv tay jān
1143c.

1 Verses 1143-1144 occur only in one MS.
62. SITĀ'S SONG TO RĀMA.

'Baruth ta Shētrunā āv brōtha lārān
dā Rāma-juwas paran pēy pādan-pēth
' "mōrehala-tāj dith wanday zuv pādan"
pādan wandayō zuv tay jān

'khōsh gav nagar dyūthukh yēli rāza
dūriy dān ān lāgī karanē
'khōsh gav Rāma-juv būz"nakh pānay
pādan wandayō zuv tay jān

'zānm pyoy" hyon" Rāwanani bāpath
dīthāh Dāshēratha-rāzanē
taway wanwās gōkh tēh pānay
pādan wandayō zuv tay jān

'wanwās byūth"ham Dāndak-h-wanay
āshram roṭuth wanas-manz
'Shūrpanakhī vih kor" āyē tot" lārān
pādan wandayō zuv tay jān

'pach rēth yēli goy" tasandis wādas
'Shūrpanakhī shēcī kūrō tas Rāwanas
tambāyōv Rāwun lāryōv pānay
pādan wandayō zuv tay jān

'sān'yās lōgith gōs yēli dānas
tūri āv Sitā hēth pānas
'brām kētha dyutun tithis Bhaṅgāwānas
pādan wandayō zuv tay jān

'gāyē yēli khabar tas Bhaṅgāwānas
'būznū zī Sitā hēth gav Rāwun
pāra pāra korun sōna-sandēn jāman
pādan wandayō zuv tay jān

'wati yēli nīrī nīrī dīthikh tim wādar
nāla tūtū timau, "kam-sānā chih"
'Rāma-juv dyūthū yēli Halmātī pānay
pādan wandayō zuv tay jān

'zār myōnī böztō Shṛī Bhaṅgāwānō
pādan wandayō zuv tay jān"
Rāwanas mārani ākh Bhaṅgawānō
ˈ Rāwun tiy zānawunuy ōs⁶
ˈ dōha aki dop⁶mas, “ma kar aparādāy”
ˈ pādan wandayō zuv tay jān

“Sītāyē hēth ākh Dāndakh wānay
ˈ “taway Rāma-juv mārani ōy
ˈ “zāra pāra tas kar, chuy autārō”
ˈ pādan wandayō zuv tay jān’ ]

63. THE TREACHERY OF SĪTĀ’S SISTER-IN-LAW.

(Metre, Hazaj, ॄ-ॄ-ॄ-ॄ, ॄ-ॄ-ॄ, ॄ-ॄ-ॄ)

tamis Sītāyē mā ōs⁶s lōkūṭ⁶ zām
tamiy kyāh kor⁶ tamis bar-mandiṅēn shām

ɡamot⁶ ōsus tamis Sītāyē-sūty wōr
lobun yēli dastagāh pēv tas kōṭhēn pōr

rash⁶kh on⁶nas ta wuch¹tav kyāh yih won⁶nas
prangas khōr⁶n ta ṭāl¹-kin¹ cāh khon⁶nas

‘ōs⁶h chēkh mā zāh-ti kāmāh myōṅ⁶ bōzan
‘ panūṅ⁶ ōsīth vēndan chēkh, “chēm yih dushman”’

‘ prīshay pāz¹-kin¹ gāshēm likhith mē hāwun⁶
‘ ba-sūrath ōs⁶ kas hyhu⁶ Dashē-rāwun’

sa ōs⁶ nā tas-nishin wārā garāzmand
dōyum⁶ zōnun na, ‘yih mā kēḥ karēm phand’

trēyim⁶ triyē-sanga-nishē wananas na cāray
sapūṅ⁶ āwāra Sītā biyē dubāray

yih tsūrim⁶ kath tārēr yēli tas sōkhas gav
ahankāras karan chuy yiy Sadaśhiv

natay pūntsim⁶ panun⁶ tas yiy mudā ōs⁶
gōbēr hōrith gashun gara tēr mā gōs

shēyim⁶ shēṅkā kūr⁶s lūkau phūr⁶s zām
satim⁶ kath Rāma-ṣandras dōb¹ dits⁶n pām
amā aithima pryutshus tāmi Rāma-sandran
‘wanum wuñ-kēn pozuy kyāh chuy mangan man’ 1155.
dopus tami, ‘chēm wananas gatshanuc manas rāy
‘gatshith tim rish bhō wuchahōkh biyē tihünz jāy’ 1156.
navim Nārayeṇa yush’nas yih pānay
dahim Dayē-wākh tas-nishē yiy bahānay 1157.
yih kōhim kath kuniy kēh kar chuh lārun
khatith bēh wōn raţith Bhagawān tēh tshārun 1158.
mudā tami lich sūrath tas dopun, ‘dēsh
‘yih Rāwun Naraka-wōsi vēh khēwan dēsh’ 1159.
raţith tami nith tithay bōyis sa höv’n
wuchiv kētha-pōthē Sītā māranōv’n 1160.
dopun tas-kun, ‘tēh wuchtan bāyi kyāh chuy
‘dōhay Sītā wuchān ath-kun tulan huy 1161.
‘mē niyēmas tūri yēna tana pān mārān
‘wadan, ‘mētrav,’ ‘chēh nētrau khūn hārān 1162.
‘sa wōn bōzēm, ‘sa kākaz-han niyēm zōm’
‘shunēm mōrith gāyēm dōgīnē-sūtin kōm’ 1163.

64. RĀMA INSTRUCTS LĀKṢMAṆA TO ABANDON SĪTĀ IN THE FOREST.
tih būzith Rāma-juv bētāb sōpon
onun Lākh’man wonun sōruy tamis-kun 1164.
‘tēh gāsh Sītāyē-sūty trōvith shunun wan
‘natay māran tithay yitha biyē na bōzan’ 1165.
wañās tāmi Lākh’man ‘rūduy na yinsāph
‘satī Sītā mē wantam kyāh korun pāph’ 1166.

65. LĀKṢMAṆA ABANDONS SĪTĀ IN THE FOREST.
niyēn Sītā wananas-kun nith shunani dūr
manōshē-zōs-manz kaḍith zan sōrga-nishē hūr 1167.
dapan, wārā suh Lākh’man-juv riwān ṣu
pakan path-kun nazar phirith diwān ṣu 1168.
wadana-súty gös tas hyotnas dilas när wuchän ős sûta sûta dëwa yiyës är
wanan, Sïtäyë won tas Lëkh‘manas-kun
'sëth wantam wära ökhërû kyäh më soponu'
latan-hondû rath watan lärêm yih kyäh göm
'bôh chës zänan yih wöpadîsh mä korum zömû'
dopus Lëkh‘man-juwan, 'sàthäh yitiy bëh
'jigar dodû nëra kotu chêm shëra-pëthû rëh'
yih kath bûzith wasith bön lüjû khënë vëh
sûjûs pörûzûn, yith pânas lüjûs rëh
mañên gös gäsh kam dini lüjû kañên phësh
dopun tas, 'trëvtam göda cyëvtam trësh'
suh gav sbòdith onun tas pônû dûriy
wuchun pyëmuûû nëndûr tas pariyë hüriy
tab'ri-sûtîn saòith buth-1-kinû pëmuûû ősû
pathar pëth pöshë-thûrû zan bara gamuûû ősû
wuchûn zan shëv gamûûû Brahmä-juvûnû kûrû
ganîmath zônû tamû tas-nish tsalûnû dûrû
thowun pâ-lôta äwëzûn kulis-kun
hyotun tam tas bouthis-pëth pönû pashpun
tithay phirîth suh Lëkh‘man äv riwänay
yithay kâh chin raòith märani niwänay
wadan buthû-kinû pathar wåsû wåsû pëwän ősû
thi hëtasandûn padên rukhsath hëwän ősû
' Wumä-dëvi khëmä kartam khotum pûph
'më chum wölînîjë chôkh âmotû së chuy zaph
'dayë kartam chêyëy söth kina horuth prân
'pazyû tas yës më hyuhû yuthû äsi santân
'më kar tàkath tû-kun wuchanas dubaray
'hëmay rukhsath padên-pëth wära wäray
"tsê åt'i trövitth achên püt'å dith tsalân äs  
shêran yin mäjê göbaran-pêth karan päs  1184.

"mê kar gôtsh'u Râma-tsandrun'u hukm bôzun'u  
bôh kar tas wâtahô yith kâmê sôzun'u  1185.

"natay têl'i kôna märyânas ba-shêmshêr  
ba-khôri yêli hukum kor'nâm tsê-sûty nêr  1186.

"natay mätà tsê êsuy karmalânê  
ar'sth ath yiy chuh tsâdun'u kyâh chuh mânê'  1187.

wodun tyuth'u gös tsandrama rambawun'u rav  
namaskârâh karith shêhras-andar gav  1188.

sapûn'u bêdâr Sîtâ pâ-phêrî-sûty  
gumau-garmau-sûtin wâsta'r wanyêmât'i  1189.

wuchun Lâk'h'man sêthâh tas-nishê gamot'u dûr'u  
galani lût'å zan alani lût'å wâwa-sûty mûr'u  1190.

dopun, 'kyâh göm kâm'i sarpan wolum näl  
pênam mä kâv wôñ yiti mä khênam shâl'  1191.

wadana sûtin achên tas gâsh kam gös  
suh mä Lâk'h'man tamis trövitth tsalân ôs'u  1192.

riwan dyûthun yiwan zan pânasay-kun  
rumâh rûzith nazari-tala gaib sôpon'u  1193.

wanani lût'å pôn'-pânas-kun sôndar mûl  
'wadana sûtin chatyêm mä wuñ achên lâl  1194.

'taway mä chum-na Lâk'h'man drêth yiwan'  
bihith lût'å pakani kina sadahan thawani kan  1195.

rumâh rûzith suh mä zônun garay göm  
'me trövitth tûri kû'r'nas dûrê kyâh göm'  1196.

wadani lût'å dûdî sarôn shâkh sôpân'  
banîn shêtran kañên kyâh cakh sôpân'  1197.

wadana-sûty jânawâran âkh sahlâb  
wanas-nishê man dolukh tâl' wôt'i Panjâb  1198.
gulau yelĩ wucha tasondu bathu zan peyekh häy raṭith zardi měṣe-tal-kun rüṭ₀’kh jäy 1199.

tan-ē-tanhā sa Sīṭā kyāḥ kuń’yu zuṅu kaṇḍyau-kāṭhau-sütin yēkh-sān sōpūṅa 1200.

achiv-kin’ oshu athau khooraus horun kūn pēwau bath₁-kin₁ wasith cashman lūj₈’s zūn 1201.

wanani lūj₉, ˈkotu suh gav yēmi nāra zōj₄’s ˈsuh kotu gav yēmi bōh karmanī-shāṭha lōj₈’s 1202.

ˈsuh kotu gav yēmi kūr₉’s ada nāra-niš sōn ˈsuh kotu gav yēmi karith yēkh-sān dyutu dōn 1203.

ˈsuh kotu gav yēmi kūr₉’s wuñ-kēn awāray ˈsuh kotu gav yēmi barith dis₄’nas bōh nāray’ 1204.

sa akh nōzukh badan biyē yishu garābār trēyimu strī-warna bartā-rūṣh₈ āwār 1205.

yīḥ tśurim₈ tūrī zan Mandōdaṇiyē zāy Zanakh rāzas babas låg’tan sēṭhāh āy 1206.

wadani lūj₉ zēv gayēs kūj₉ wāwa lūj₉ wan wanans-kun tśuj₉ gayēs hūj₉ unz₉-gardan 1207.

wanans-manz yiy wanany gāṭhnay kanan rōz chēh kōtāh zār wanany thav tsu h kan bōz 1208.

ˈkhabar kēh chēm-na kar phutᵣ’rum tamis man ˈtaway mē tāpa-sūty dūz₉ nāra han-han 1209.

ˈkhabar kēh chēm-na tas kami dōha korum wād ˈkaṇḍyau-sūtin mē nīlēyēm wōzāl₁ pād 1210.

ˈkhabar kēh chēm-na kar ɡyūlum atitan ˈtimau dopuham, “t₉’h nēshpartith sōpan” 1211.

ˈkhabar kēh chēm-na kar tas-sūty korum nyāy ˈtaway bōna yīṭshē sōrgacē hiyē peyēm häy 1212.

ˈkhabar kēh chēm-na kam kāshana mē əs i yiy ˈtimau dopuham, “t₉’ sōpan yütu₉ wōdōsiy” 1213.
khabar kēh chēm-na kas bōwum tasondü sīr
taway dyut"nam barith wōlinjē yuth" tīr 1214.

tēh bōzan kōna chukh chuy-nā yiwān ār
mē kyāh kor"may bōh kūr̥thas yīsh̥a giriphtār 1217.

tēh āsakh masnadas-pēṭh tyuth" khōshi-sān
bōh shūbā yutha kandēn-pēṭh hāl-ī-hairān 1218.

khotum kyāh pāph wōn rachtam paran-tal
gayēs āwāra wārāh kuña ta kīwal 1219.

wanān ōsim Zanakh rāzūnā kōmōrī
wuchiv wuñ-kēn kūrnā mā kaisī yōrī 1220.

wuchan chukh-nā gamūsā kyāh chēs awāray
wadana-sūtin badan gōm pāra-pāray 1221.

wuchiv wuñ-kēn achiv chēs rath bōh trāwān
wuchiv wath rāvi wōn mā kāh chuh hāwān 1222.

tē dop"tham-nā, "tēh chēkh nōzukh ġul-andām'
wuchan chukh-nā tēh wuñ-kēn kyāh banith ām 1223.

tē dop"tham-nā, "tēh chēkh bāgūcā yēmbār-zal"
wuchan chukh-nā gashan kyāh chum kandēn-tal 1224.

tē dop"tham-nā, "tēh ēndrama chēkh prazalavūnā"
wuchan chukh-nā pakan kētha chēs kuñya zūnā 1225.

tē dop"tham-nā, "tē nōzukh chēy badan-tan"
wuchan chukh-nā mē āishith kandī chih khōsan 1226.

tē dop"tham-nā, "tē Kausalyā rachiy jān"
wuchan chukh-nā tami ti mā myōnā rofā pān 1227.

tē dop"tham-nā, "tēh chēkh sārēn' achēn gāsh"
wuchiv wuñ-kēn mē mā wōn kāisi-hünzā āsh 1228.
kuňy ūs s kunuy ūsukh s h mūnuy
gayem zola papa-sūty wūn mōl mē zūnuy 1229.

kamis lada rāh mē pānas lānī ūsum
yih chum būgun tīh mā wūn kaīsi kōsum 1230.

amā chum yī manas kari-nā khēmā wūn
manas thavtō mē māshrāvītō na mō wūn 1231.

māshēm yōdwaī mē prīm chēm yī manas rāy
bōh māshrōvīth kara biyē kyāh mē chum pāy 1232.

mē yot-tāmāth kādan az-tan yih jāmay
parān āsay bōh tot-tān Rāma Rāmay 1233.

māshēm tēli tani gāshēm yēli sōrśay sūr
narukh dūrēr tē-nishē sōrgūc dūzūs hūr 1234.

pralay yēli sōpanēm tēli tan bōh nāway
mutarah sīna yīm sūrākh hāway 1235.

pralay tēli yēli panūn tān nāra zālay
gayēs tot-tān Dayēs kūrmūn hawālay 1236.

tēh chukh ākāsh mē tē wātyā karunū zōr
tīh mā gānzhūth yīh shānān-pētī khotum būr 1237.

chuh poz yēs pāph khasī tas wāti hyonū prān
amā na zi pāzi triyē-pētī yīshū karūnū hān 1238.

mē pāpau-rostū korūthamō sitēzay
yītam tawa-khōta kartam rēza-rēzay 1239.

tīh mā wonūmay pozuy sōrūy mē hēm rath
sē mā kūrtham khēmā tīshū chēy-na dyānath 1240.

yīh mā gānzhūth mē mā mandachana yīyēm nāv
dapan mā lūkh, "kām'-sanzē raṅē banīth āv" 1241.

dapēm kāh katī, "zamīnas chum makānay"
dapakh, "buth'-kinē pēyēs wūn āsmānay" 1242.

dapēm, "ada pozū tē tān kyāh chīy wanān nāv"
dapakh, "sārēnī gāshunī rōzani kus āv" 1243.
‘dapēm, “‘ada yiti gâshiyan āsūnā bēhan-jāy’
‘dapakh, “sārēnī gâshun” tath jāyē yatīy āy” 1244.

‘prishēm, “‘ada kyāzi chēkh oshū yūtū hārān”
‘dapakh, “chēs oshū haran-kani mōkta thārān” 1245.

‘na-tay būzin yih Day biyē kāh ma būzin
‘yīman sīrān mē tas-nish parda rūzin 1246.

‘Vishāmitran babas won”nam, “‘chuh autār
‘sāh dis nēth”r kariy rūtī rūtī yih pótra-kār” 1247.

‘tih mā ōs”s khabar Sītāyē trāvēm
‘sa Sītā sath zan”m mā mandachāvēm 1248.

‘tih mā gān”run, “‘yih mā dōda-shurī mizāzay
‘‘‘chuh mā dinan bikshukan-hondū rāzay’’ 1249.

67. Sītā TAKES REFUGE WITH VĀLMIKI

wānān gāyē yīy sañēyēs khōr khambarēn
pakani lūjū tūwa-chōkh logū lávē mūrēn 1250.
pakan gāyē rath chakan kōsam-athau-sūty
kañēn sūrākh gāy tasanzau kathau-sūty 1251.
pēwan wāsī wāsī gâshan zad zan gūlālan
athau sūty thaph karani lūjū krūḍa-zālān 1252.
wanas-manz tān wuchun akh rūtū makānāh
karith būrzukū suh thōvith tābadānāh 1253.
athau khōrāu achiv tūrī-kun pakān chēy
rēshwāh akh parzanōwun zan lobun Day 1254.
suh Vālmīki rēshīshōr mōlī-sondu gōr
jahānas phērawunū wātawunū sōwāpōrū 1255.
nirāsh gōmūsū tatiy tishū tas nishin āy
wuchith manz-bāg achēn tas rēshū kūrūn jāy 1256.
subūh phōlī anēgāta sūjū gāsh biyē āv
prazalawunū sūrē parbata-tala nēbar drāv 1257.

7

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barābar āy tāt\(^1\) Sītāyē nav mās mahārūpiṭh sōsantānāh tatiy zās

lag\(^n\) dan tēth trēyim\(^a\) biyē tēsh gōrawār sēṭhāh dana-sost\(^u\) hastēn-hond\(^u\) kharīdār

tithay dēwa-zāth tēshuk\(^u\) gōn trēyim\(^a\) triy maran yīm Yīshōras hēyī zīnda karith tiy

lakhēn dan-lagna-kin\(^l\) khētriy war\(^n\) drāv balāviras babas mārani zan āv

sīrī tsandrama tamis kindras gamot\(^u\) jān sapani biyē manōshē-lūkay bab yih santān

athan likhīmāt\(^l\) achar kari parbatan sūr padēn-manz pādē-rikhā zēni Lōhūr

prabātan yēli prazalawun\(^u\) sūrē tas zāv tsūj\(^s\) gāṭa dōn achēn biyē gāṣh tas āv

tasōnd\(^u\) mōkh āṭhīthay mōkh dyut\(^a\) prabātan sīrī sōpon\(^u\) wōday zan arda-rātran

tamis mōkh chuy yītha aḍa-phōl\(^l\) wōzdāl\(^l\) pōsh wanan, tas wuth waṭīth thōvīth raṭīth jōsh

manas wuchanūc\(^u\) tamis shēnkā gamūs\(^a\) ṥōs\(^a\) wōndūc\(^a\) sardī wuchīth thōvīth waṭīth ṣōs\(^a\)

wuch\(^a\)kh tas nast almāsūc\(^a\) kalam-trāṣh mahāvīrua wuchīv lasanūc\(^a\) ṣāṭukh āśh

buman-manz kash kaḍīth thūv\(^mūs\(^a\) kamānāh

shikāras-pēṭh taphāwath kēh na zānān suh shikār chuy pānay āśh trāwān

suh yōdwai kash kaḍīth trāvi akh aĉhir-wāl maran Suṅrīv hīl\(^l\) biyē sāsā-bād\(^l\) bāl

z\(^n\)h aĉhē bādāma-khōta tas āsa zēbā
tih āṭhīth rūṣ\(^l\)-kacē gayē nāshēkēbā

1258.
1259.
1260.
1261.
1262.
1263.
1264.
1265.
1266.
1267.
1268.
1269.
1270.
1271.
1272.
suh buthu ḍishith sapūnō maswal gōlāban
taway dīsō rāth-kyutu tshēph āḥṭāban

khabar yēli gayē rēshis dopunās, ‘wadav chēy
‘Sadāshiv tūṭh’nay wōn ōs’nay zay’

gondun zātukh dopun, ‘Lākh’mī tē-kun phirō
sīrī dani ās zanmas-pēth balāvir

‘doyum’ āndrama makari gōmūtsō tamis jāy
sēṭhāh diyi mār shētran chus na parwāy

‘treyum’ byūthus shēnashcor kumbi biye kith
babas-pēth bad sēṭhāh māsh’rab karēs hith

‘shōkhur chus míni tśūrimē jāyē yūsō jān
yiwan khōsht sārēny zan sūrē tābān

‘brēhaspath mīshē pūṃsimē jāyē gātulō
sēṭhāh tas āsi khōsht āsān wōzālō ġul

‘shēyum’ chus shēṭhrahā-gātukh vṛēshē-pēth bōm
gatheṿ rāzas tākravartas-sūtīn kōmō

‘navyum’ gōn āsi yūsō kari darm ta dān
‘nawan wōtith babas-pēth gāli ada pān’

thī būzith man sēṭhāh Sitāyē khōsht gāv
dopus tāmī, ‘rēṣha-gōbaras nāv kar Lav’

69. THE CREATION OF KUṢA. THE CHILDHOOD OF THE BOYS. THE MAGIC ARROWS.

wanas Sitā anan kāḍī kāḍī wōpal-hākh
thawān gōbaras rēṣh-nishē ōsō bēbākh

bihith ryoshu Yishōras-sūtīn gāndith man
gatshan khōsh yēli thawān bāshēn tamis kan

gānζro Sīṭāyē, ‘tāti āsēm mē tshāḍān
‘rēṣh mā wadana-sūty tansāl gāshēs man’

doḥa aki gayē tamis hēth lōli-manz-bāg
thawān ryoshu ōsō bāshēn hōshē-kinī zāg

1273. 1274. 1275. 1276. 1277. 1278. 1279. 1280. 1281. 1282. 1283. 1284. 1285. 1286. 99
ba-ädath yéli na kēh bûzun sadā tām
nazar trövũ korun hāhākār, 'nyuv kām'

1287.

gumān tas yiy sapon' 'nyuv jānawāran
'iyēm Sītā ta āsēm pān māran'

1288.
dopun, 'tām'-sondũ wadunũ hēkahõ na tsōlith
'tujũn akh darbi-kānāh tāmũ sambōlith

1289.
kūrũn oḥi wanani logũ, 'hē Sadāshiv
'wōthin bālukh tyuthuy yuthũ ôsũ yitiy Lav'

1290.
kūrũn lilā shēran sōponũ Dayēs-kun
prazalawunũ darbi-bālukh zinda sōponũ

1291.
thowun tāmũ wāra-pōṭhin tūrī sowith
dopan, tān āyē Sītā pān nōvith

1292.
achēn lūjũ phash karani, 'hālũ chim achir-wāl
'akis achē paida kati-kinũ gōm dōyumũ lāl'

1293.
rēshis ôsũ nā manas pananis gāmuũũ shēkh
nazar trövũn wuchun wājē tâtũ krēkh

1294.
asan won'ũnas, 'sũh wuch yim Dayē-sândũ kār
'yiman dōn mā taphāwath kēh-ти zan hār

1295.
'sapan khōsh chuy panunũ wōn Kush karus nāv
'Dayē-gath wuchta rũsũ rũsũ kath tētās thāv'

1296.
taway tami rochũ achēn-manz yitha andar lāl
prazalawānũ baḏani lāgũ yēli gōkh yũsũ kāl

1297.
karēn hōrinjē-gāsākũ darbi-hāndũ kān
ditin pārũ pārũ timan, wuch'tav, sēṭhāh jān

1298.
koḍun rēshũ wākh, 'yēs-pēṭh bēhi tuhondũ tir
'tamis mrath wāti yōdwāi āsi boḍũ vīr'

1299.
tyuthuy būzith yih kāran drāy lārān
yiwan yus brōtha tas bēwāyē mārān

1300.
sũhas lāran trohān kruhan karan lār
shikāras khyolũ kāran adijēn karan wār

1301.
timan ḍishith karani ljū mōjā ānand
wuchin kōbil ta zōrāwār pharzand 1302.
timan wuch t wuch t sa Sītā shād sōpūnā
dubāray Lōkh zan ābād sōpūnā 1303.

70. RĀMA'S REGRET. VASIŚTHA ADVISES HIM TO CARRY OUT AN ASVAMĒDHA SACRIFICE.
dapan, yēli Rāma-tandras-nish judā gay
sa Sītā nā-wōmīdī hēth roṭun Day 1304.
kārin tām Rāma-tandran cākh jāman
tśātīn gūl zan gērebā-nishē ba-dāman 1305.
wanani loga, 'kyāh-sanā Sītāyē kyāh gav
'zinday āsyā sanā kīnā khēye sa shālav
'wanith kas zāna, kār mē pāna yithiy kār
'bōdūs ath sēndi wōn kati-kin labas tār'
khabar sōpūnā Wasishthas āv suh tshārān
chōkas-kiti tōs dawāh hēth āsū lārān 1306.
harani loga Rāma-juv tān dāna āsh-rūd
wasith pēv zan suh Dashērath rāza tēlā mudā
Wasishthan tōs dōpun, 'wōn kyāh chuh cāra
'thuñth trōvith kati labahan dubāra
'gāshunā sārēn yithay-pōthiṇi awāray
'dukāndārah lukan bardāsht khārān
'kārāz dith lūr ēgōbān hēth chuh lārān 1308.
'tithay māstāran ta māstārōvith diwan wōj
'dapan sōriy, 'yihuy zan bab ta biyē mōjā'
'patav shētaranj shāh-rūkh yith chuh hāwān
'akābirān wazīrān māranāwān 1310.
'kārin sōriy yithay-pōthiṇi awāray
'tēt yēli kōrtānakh biyēn-hondo dyāh chuh cāray 1311.
'patay shētaranj pata-shētaranj chuh hāwān
'durukha-māth karith chuh bōzā khārān 1312.

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samay chuy böţ̥gar bram dith ba-bāzār
balāvīran diwan mōl hēth bāl āzār 1317.

khabar chyā měth r kus na ta shēth r poz ōs
ṭē kyāh won nay ta pānas kyāh gazab gōs 1318.

khabar chyā kas shikas kacē āv yēdbār
apoz won nay buthis pananis tshunun nār 1319.

wōndas chuy dōkh wanay ath kyāh rawā chuy
karun ashōmēd jag ath yiy dawā chuy 1320.

tsaliy tēli shāph sōrūy rōz cālākh
gāshakh tyuth akalankh zan mājē now zākh’ 1321.

71. THE RELEASE OF THE HORSE GUARDED BY BHARATA AND ŚATRUGHNA.
THE BATTLE WITH LAVA AND KUSĀ, WHO KILL THEM.

wonukh yēli tām onukh gūr phēranōwukh
hēs kh lashkar ti sūtīn yān suh trōwukh 1322.

Barath-rāzan hēs lashkar sēthāh sūty
lachan-hānd lach sawār pyāda gay kūt 1323.

gambar tas gav, t mē-sūty jangas anē tāb
manush kus tas wuchith sōpani kōhas āb’ 1324.

Barath-rāzas-sūtin biyē gav Shēturgun
tshandith samsār sōrūy āy han-han 1325.

wuchiv tas yēli guris āyēs patim dōh
biyābānan tshandith lāryōv suh bar-kōh 1326.

totuy nā yēth kōhas-pēth pāna Kush ōs
t kan tān pāna ḍyūṭhun gūr suh khōsh gōs 1327.

bihith tati Kush kunuy zan ġomotuy wan
biyēn rēsh -bālakan-sūty tshāla mārān 1328

timau yān dīth lashkar sāl khaṭith rūd
bāthēn bēran kandēn-tal rūd zan mūd 1329.

sapon khōsh pāna Kush ḍyūṭhun gurāh jān
t kan wōt pāna láran gav khōshī sān 1330.
Kushën dyūṭhun kushūnāh shōr būzu
grazani logu tān höwun bālakan-kun

Kushën gurū dyūṭhū tas gurī ṝīsī yūtsī ṭhōṭī
guris lāryōv pādar-suha-sāndī pōṭī

roṭun thaph dith naban hyotu carka phērunu
sipāhau dyūṭhū hyotu nakho prān nērunu

‘wuchiv, āshsar yih pā-phērī roṭu yih dārīyāv
‘ trebuwan zal samith kami shātha lūjuvā nav’

rūtūn lākam guris thāh dith korun bānd
wanani lāgī tim Kushēs, ‘gōshu āparunu’ kand

‘gurāh tyuthu yuthu na wāwas zāh diwan tan
‘ wuchiv, kētha-pōṭī roṭu tāmī shīr-khāran’

thī yān wuchū sąyisau shērmanda sōpānī
asani lāgī tas wuchith tim kōh zan hūnī

‘wuchiv, kyāh wāv-hyuhu lāran guris āv
‘ sēṭhāh shābāsh bōyīnas mājē yēs zāv’

rāṭith yēli tas gurus ŝīsī charka phēran
thī ḍīshith ŝīsī sipāhān prān nērān

wuchukh jabuṭī ḍīshith pyōkh talwās
tasondu darshun wuchith lasanūcū shēnūkh āsh

‘sirī tsandrama chyā kina nowu chuh autūr
‘ balāvīras bābas bōyīnas namaskār’

asan dopuhasu, ‘ma sa kar kēh guris-sūty’
dopukh tāmī, ‘path tsaliv na-ta wōn mariv kūtī

‘pozuy wonu mawa chīway kēh zōr hāwānī
‘ kariv zōrāwarī chēwa rāwarāwūnū’

thī wōbarōwun wanith musorun suh tarkash
pakan gav khōsh sipāhan zan korun khash

sēṭhāh yēli mörī tāmī path phīru lashkar
Baruth lāryōv Kushēs-sūtīn bārābar

1331-1345

1331.

1332.

1333.

1334.

1335.

1336.

1337.

1338.

1339.

1340.

1341.

1342.

1343.

1344.

1345.

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tasondu darshun wuchith Baratas manas gav
wanani logu, 'rathu chwā kina rambawunu rav 1346.
' kamis-nishē zāv kas-nishē kara bōh mōlum
'yuthuy ōsu Rāma-juv yēli ōsu mōsum' 1347.
tamis ḍishith manas pananis sēṭhāh gōs
wanani logu, 'kyāh-sanā gōbūrāh yuthuy ōsu
1348.
'tih mā ōsūs khabar kēh chum yih pharzand
'amiy āmī dāwa-bāpath ġūru korun band' 1349.
tamannā gōs mōkha wuchanuku ġulālan
rāgan dag réy lūjīs prath mō-yē-wālan
1350.
tih mā ġanzūrun, 'du-dasta tim dilāwār
'sēdasta-bāza mā ġashi rang nādār' 1351.
pakan lōtu lōtu Baruth yēli tas-nishin gav
dyutus Kushu tir ratha-pētha bōn wasith pēv
1352.
khabar chēy nā tēe Barathūnu kyāh balāvir
sambolīth dam Kushēs lōyun ġēkas tir
1353.
onun tas zāph yēli buthu-kīn wasith pēv
rathas khōrith Baruth hēth tām tamis gav
1354.
kanḍēn-tal ōsī khaṭīth bālakh wuchan hāl
gaŝṭhith Sītāyē dopu has kōṭu ġowuy lāl
1355.
tih būzīth gav tamis Sītāyē bēdād
kārīn phār'yād lūju ġōbaras sa dini nād
1356.
wadani lūju tān tatiy paidā saponu Lav
Kushunu būzīth kushūnas-manz ūkan gav
1357.
dapan, tāmath Kushên tati dam sambōlun
Barath-rāza tamis yisband zōlun
1358.
tih mā zōnun, 'yih tas Sītāyē chuh zāmotu
'chuh mā ašē sārēniy mārani āmotu',
1359.
Lawan krakh lōyu'nas, 'ātu rōz vīra
'basī ġashi parbatas ami cyāni tīra
1360.
71. LAVA AND KUSA FIGHT WITH BHARATA. 1361-1375

‘amus-sūtīn te kämi-pushy wör əsy
‘kunuy gots hā mā gashun kawa nō tšeu y du y’ 1361.

Barath-rāzas wonun, ’kam l rāvür-a y wath
‘achiv wuch wuñ kētha-pōthīn boh mārath 1362.

‘shuris-sūty pópiyō gots huyō karun’ nyāy
‘sōuth kēthā tīr dyun’ phir y na kēh māy 1363.

‘wowuth yuth’ tyuth’ mē-nišē lōnakh amyuk’ phal
‘mē won’may böz poz’ yā rōz yā tāl’ 1364.

Barath-rāzan nazār yēli dīt’ tamis-kun
wuchani log’ sāta-sāta tas Kushēs kun 1365.

wanani log’ ‘kyāh-sana kus thāvihēm kan
‘akis sūrūs’ z’h sūrūs’ chus boh dēshan’ 1366.

achēn phash log’ karani, ’mūn mā gayēm rēsh
‘akis dēshan z’h chus kyāh hōw nam brēsh’ 1367.

suh gav tath phikiri Lav gav lōy’nas tīr
shunun trōvith pāth r-pēth tyuth’ balāvīr 1368.

suh Kush wōth dīth tālith bōyis-nishin āv
būr’n shōdī sēthāh zan mājē now’ zāv 1369.

Lawan dop’nas, ‘gashav gara-kun khōshiyē-sān
‘wadan tātī mōj’ mārān āsi mā pān’ 1370.

Kushēs gur’ khōsh gamot’ log’ mēts’ ladanē
pāth r-pēth pān trōvith log’ wadanē 1371.

‘khabar kar kēh te chēy kyāh chukh gurāh jān
’sōnuk’ sāzāh karith zan sūrē tābān 1372.

‘mē lob’mot’ əs’ yēm’ nyūnam suh mārān
‘rātakh gārdan tātakh pyādān sawārān’ 1373.

Baruth yāmath wōdānē wōth’ hāl dyūthun
wanani log’ jahala-sūtīn tas Kushēs-kun, 1374.

‘gashiv pānas hatō nēcivyō yih mō wan
‘kaďōwā tīr dīth wuñ múla gārdan’ 1375.

1 V.1. adds hō after kaďōwa.
72. RAMA HEARS THE NEWS AND SENDS LAKŠMAṆA TO ENQUIRE. LAKŠMAṆA'S ARMY IS DEFEATED, AND LAKŠMAṆA IS KILLED.

wadan gay Rāma-tandras-nish wānīkāh zār 'dōyau rēsh'-bālakāu kyāh kārī yithīyā khār

Barath-rāza Shēṭurgun māra sōpānī marith gayē sōrā lashkār khār sōpuṇā,
asani logā Rāma-juv yāmath tih būzun karani logā sara Lākh'īman jald sūzun

asan dopā Rāma-tandran, 'yim dapan kyāh' dopun Lākh'īman-juwas, 'gav kyāh timan prāh

'tāh wōth thodā gash tākan kar pāna mōlum' wadan dopā Lākh'īmanan, 'tim z'y mōsum'
wodun wārāh pathar pēv zāpī on'as tithay Lākh'īman-juwan phirith yih won'as

'mē chum won'motā tēli yēli Sitā kūrōth khār saphar sōlīth shikāma-nish trāvi yuth'ā nār

'wōthan tim sāric'y rum-rāṭh gālān 'karan yēli jōsh sath ākāsh zālān

'tāh bē-parwāh dayāwān chuy barābar 'yihay chēy kath mē-sūty wōth cāra kēh kar'
tih wōbarōwun wanith lashkāri-sūtīn gav wanās-manz-bāg ḍyūthun Kush ta biyē Lav
wuchin tim Rāma-ṃandānaḥ achē-hāndhā lāl ṭētas tāmāth pēyōs Sītāye-hondhā hāl 1390.

wanani logu, ‘kyāh-sanā tami mā wonukh myōn’
‘ṭhūnām yēlī gari kādīth dara zūni logu grōn’ 1391.

tīman wuchā wuchā anan chus lōl yūtā jōsh pēwan Sītā ṭētas rōzan na kēh hōsh 1392.

gaman onu zōr tas logu dini wūthan phēsh sēṭhāh dōδmotu jīgar logu mānānē trēsh 1393.

wanani ākāsh logu tas Lākh’manas yīy
‘ma wad pṛārān tē trēsh hēth bāpathr chiy 1394.

‘māshēk kār mōjā cyōvumūnsā chēy yiman trēsh
‘tē wūn māwāza tamyūk korumotu yiyīpēsh’ 1395.

Lawan yēlī dītā nazār ḍyūthun yiwan phōj asan bōyis dopun, ‘wuch shā yiman mōj 1396.

‘Kushō khōsh rōz biyē kām-tān chih lārān
‘panani atha-sūty panun’ mrath yim chih tshārān’ 1397.

tulun tān tīr dītā tāmā Lākh’manan tan dopun, ‘mārēm tsalēm pāpau-nishān man’ 1398.

wuchan Kushā zōra lōyun tīr tas pēv
dapunu chwā kēh tithis virās yih kyāh gav 1399.

hazimath khēv sipāhau gay zi az-kār
dadan gay Rāma-ṃandras-nish wānikh zār 1400.

tih būzīth Rāma-juv bēkas wasith pēv
wanani logu, ‘Lākh’manas virās yih kyāh gav’ 1401.

wadan wōthu dṛāy tas-sūty tim pahālwān
Angud Sugrīv Zāmōwan Hanūmān 1402.
karani logu 'trähi trahē' oshu haran drāv pakan lashkar timan sūty zan sa dářyāv 1403

tēlīki khōta balāvīr sūty tamis ās korun yēli nā gashith Lankāyē tām1 dās 1404.

Angud tāmath wanani logu yim phasāna 'kādakh wūn yim z8h bālakh tāna-tāna' 1405.

jahāl onuñas sēthāh lāran yōdas ās Kushēn dyutu tīr tas lát1-kin1 phaṭith drās 1406.

wuchani Suṅrīv logu dyūθun Angud mūd8 kulāh ahā mōra hēth zāgani timan rūd8 1407.

Lawan wuchu, 'kus-sanā wādur chuh zāgān' diṣonas tīr kulis-sūty tas suwun tan 1408.

yih wuchu Zānōwahan ākāsh dīthun tshāl 'karakh tal dōshēway,' wuch'tav tasondu hāl 1409.

gayēs lāran tamis tāl1-kin1 ditikh tīr timan-pēth pēv na hyor8-kun tās gayēs zīr8 1410.

 tulukh tīrau-sūtin ākāsh suh yūn8 kāl pathar pēv tēl1 badanas gōs g8rbāl 1411.

 tīthay-tām wōt8 Halmot8 rāng dyūθun tīh dīshith trām ōsith sang sōponu 1412.

korun tadbīr, 'wōn ath kyāh chuh cāra 'yimau rēsh1-bālakau kār1 ās1 awāra' 1413.

salāh koru tām1, 'dimakh parbuth bōh dōrith 'shunakh tāth1 parbatas tal yim z8h mōrith' 1414.

athaś-pēth tsūri tul8 tām1 sakth bālāh karōra-bād1 khōr9 zan akh mō-yē-wālāh 1415.

dapan, brōthay timau zōnukh, 'yih kotu gav' tīthay lōt8 lōt8 gamotu āsūs patay Lav 1416.

 tulun tān thodu suh parbuth, 'yim karakh tal' wuchiv tām1 mōsaman kyāh-tām korus tshāl 1417.
jahala-sūty tir löyun tas gulēn dōn
Sumīras-tal, dapan, trāmas sapon¹ sōn 1418.
tih has⁴rath Rāma-sandran dyūth⁶ pānay
sapon¹ krūdī horun osh⁴ dāna-dānay 1419.
kamān shir⁹n sapon¹ yistāda bar-jang
wuchun samsār sōrūy diwayē-hond⁶ rang 1420.
kamān tuji⁸ tām¹ dopun, 'wōn Kush bōh māran'
wanani log⁷, 'kyāh-sanā kyāh ath chuḥ kāran' 1421.
wanani log⁷, 'dādi-sūty saṭahōn panun⁵ pān
' amā dōdis dawāh tshādun⁶ na āsān' 1422.
wuchun bālakh panān¹ āwāra diṭhin
achēn-manz maṇe-phāl¹ zan wāra diṭhin 1423.
timan gōmāt¹ panān¹ zan māra sōriy
kandēn-pēth ös¹ phēran nanawōriy 1424.
marith gōmot⁶ timan sōrūy kabilay
Dayēs rostuy timan mā kāh wasilay 1425.
gamāt¹ tim mōl¹-sanzi shēphgūs⁶-nishin dūr
karan tshēpa-shēph wanas-manz ös¹ zan tūr 1426.
wanas manz-bāg mādar-zāda phēran
tih dīshith tas babas zan prān nērān 1427.
gashān krūdī yōdūc⁸ raz ös⁶ wāṭān
prayēmas-kun wuchith wōlinjē prāṭān 1428.
ditin tim zarb lōlāk¹ pōn¹-pānas
karun chus pāna tshārani log⁷ bahānas 1429.
dopun, 'santān chim dēkas dimakh myūth⁷'
tih mā zōnun, 'pakun⁸ manzil mē chum krūth⁷' 1430.
phōlani log⁷, 'wōn mē yim santān pālān'
tih mā zōnun, 'mē yim dastār wālān' 1431.
gōbaras kand¹ yod⁶ khōran atan chiy
kandēn-pēth pān sāwan bab tason⁷ chuy 1432.
gōbur yōdwai wadan yēs oshu chuh trāwān
tasandi bāpath kalas chiy kañē chāwān 1433.
dapyōnak. 'tōh1 ma pāk'tav nanawōriy'
tiḥ mā gānz'u'run, 'yimau myōn1 mōr1 sōriy
1434.
'pazyā pyādan sawāran-sūty khēlun'
yih gav zan būtarōsū ākāsh mēlunu
1435.
'pāth'ra-pēṭh nanawōrī pād1 ma thāv'tav
'yōdūk' sāmāna chum yi'yitav ta ni'yitav
1436.
'rathas myōnis khasith lād'tav mē-sūtin
'hyoch'wa kyāh dushmanath kār'tav mē-sūtin'
1437.
Lawan dop'nas, 'ts'hu' chukh yim bāzē hāwān
'tē gānz'rith shur1 taway chukh tambalawān
1438.
'shētra-sanzē nadiyē-pēṭh kar trēsh gatshi cēnā
'pazyā shētras yih lādan shētra-sūnzu hēn
1439.
'shēth'ra nay chukh tsē-sūty kyāh ősu hyonu dyunu
'gotshwā yuthu phōj hēth mārani asē yunu
1440.
'tē kyāh ősu' asē-sūty bōg'rawunu
'kaman gotshu rāza āyōd thēkanawunu
1441.
'mē driy tasūnzu yē chē' yēs mölis-nishin zās
'karay shēhras ta lashkari sōr'say dās
1442.
'bōh chus pyōmotu ts'hu kar yistāda thāwath
'mē cyōnī driy ts'hu kar wōñ wāra thāwath'
1443.
dīsānas lāph, 'āgar dēvī mē chēm mōjā
'akiy myāni āgna-bāna sōryu dāziy phōj
1444.
'wanay wōñ lāph dith yush'may panān1 mōl1
'saraph māzas-ander wuñ yēranay ōl1
1445.
'sōpōtran-sūty hō rāzō gayēy kōmā
'papana āmotu chukhō kina kōda chēy ōmā
1446.
'gānz'ra mō Lōki-hānd1 rākhēs chih mārānī
'tē mārani āy zanmas āsī z'hu bārānī
1447.
74. DEFEAT AND DEATH OF RAMA. 1448-1461

1. mē drio tasünz¹⁹ y chēn yēs tani būrza chum nöl¹
2. karath wuṅ shānth yit¹ yuthumay panān¹ möl¹ 1448.
3. wonuth wuṅ, "ratha," ratha anonūcº mē shēkth chēm
4. bōh sūrēs manga wuṅ yutº wātanāvēm' 1449.

wanith sūrēs dopun, 'sāmāna sōzum
1. mē chum yiti yōd karunº tā³h ma dūri rōzum' 1450.

yōd°kº sāmāna sūrēn lodº suh sōrūy
aṅēgoṭº gav zi ēōbarau bōlº dōryu 1451.

kamān shērith saponº yistāda bar-jang
wuchiv samsār sōrūy diwayē-hondº rang 1452.

khūsºs tākh jahala-sīty löyin timan kān
timan āyēs na zakhmi gōs panunº pān 1453.

silāh sōrūy timan-pēth sōranówun
saponº kamzōr sōrūy zōr hōwun 1454.

samith āyēs ta dit¹has zōra tith¹ kān
paran pēv bar-zamīn 'Nārān Nārān' 1455.

dapan chiy, pholº phalis-nishē yēli nēbar drāv
saponº khōli suh pholº táṭh pyāla pēv nāv 1456.

dilāwār gay ta tim bārān¹ asān ās¹
kalas-pēth jēga zan holº hēth tāsān ās¹ 1457.

chunā bab gōbara-sandi-pushy pān gālān
gōbur nēran babas dastār chuh wālān 1458.

patav-lākan anan yēli zōnº-hondº jōsh
busar shīnas gatshān rōzan na kēh hōsh 1459.

ɡānǐmath zān wuṅ-kēn zān thav zān
pagāh āsakh na mōlis-nish pashēmān 1460.

74. THE BOYS BRING THE CROWNS OF THE EIGHT SLAIN HEROES TO SĪTĀ. SHE
RECOGNIZES THE CROWNS, IS HORRIFIED, AND TELLS THEM THE SECRET
OF THEIR PARENTAGE.

sapān¹ khōsh tim wuchºkh ākāshē wōnī
1. tamis Sītāyē sūjº wōnda-nish garōnī' 1461.

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tih būzith hol¹ gaṇḍith wōth¹ tim z⁴h bārān¹ hētikh aīthan zanēn-hānd¹ tāj sārān¹ 1462.

ānikh sōmbʰrith timan sārēn¹ korukh bār asan gay mājē-nish ōs⁸kh gamūs⁸ khar 1463.

wanani lāg¹ mājē, 'ās¹ hai nāv¹ sē wōn zāy 'amā raṭh jān cīzāh ās¹ sē hēth āy ' 1464.

dopukh tami mājī, 'lāg'naωa Rumā-rēshun" āy 'aniv kyāh chuwa mē hōviv tshōpa kariv māy' 1465.

ānikh tim bōkh⁵ca tas-nish mutsarōvīkh kaḍith tim tāj byon⁶ byon⁶ mājē hōvīkh 1466.

wuchith Sīṭāyē yēlī tim parzanōvin sapūz⁰ dēwāna sath sāmāna trōvin 1467.

tulin byon⁶ byon⁶ sa lūj⁰ hāwani gōbaran mandūḥ⁸mūs⁸ sīr bāwani lūj⁰ gōbaran 1468.

'yih mōr⁴wan suy bōh yēm¹ mōr⁸s ġunas zan 'buch⁶s yēm¹ bāla-pānay kāla-sarpān 1469.

'yih mōr⁴wan suy mē-sūty yus yut⁶ chuh āmot⁵ 'yih mōr⁴wan suy amis-sūty yus chuh zāmot⁵ 1470.

'yih mōr⁴wan suy lōkāt¹ yēm¹ kār¹ awāray 'yih mōr⁴wan suy sa Lankā zōj⁰ nāray 1471.

'yih mōr⁴wan suy dubāra Lōkh yēm¹ nōsh¹ 'yih mōr⁴wan suy pakān yus ōs⁸ ākōsh¹ 1472.

'yih mōr⁴wan suy suh Wōli māranōwuń 'kār⁴wa kyāh kār zanmas kar ḡotsh⁴wa yun⁶ 1473.

'pakiv hōvyūm tōhē kati kyāh kūr⁸wa kōm⁶ 'bōh zālān pān tas-sūtīn düz⁸s ōm⁶ 1474.

'tithay wōth¹ yitha yēchas chiy dyār rāwan 'azōn⁰ aulād mōlis mājē hāwan 1475.

'azōn⁰y sārēniy bab māranāwān 'patav-lākan azōn⁰y mandachāwān 1476.
pakan gay tim z\h bārān\ rājē-sūty drāy wanani lāg\ Yishōras-kun, 'wuñ t\h kar pāy' 1477.

karan lilā shēran sōpān\ Dayēs-kun 'Narāyēn, wātanāv wōn asē payēs-kun 1478.

'Narāyēn, bē-khabar ās\ chiy wanani zār 'Narāyēn, hāv darshun kās andakār' 1479.

niyēkh tot\ mōj\ won\ has, 'wuch yih has\ Rath' wuchith Sitāyē nētrau-kin\ horun rath 1480.

kārin yēli nālamāt\ tas lūj\ wanani zār 'mē kyāh kor\ may bōh kūr\ thas wōn sēthāh khār' 1481.

sa Sitā Rāma-śandras os\ tshārān achiv-kin\ os\ harith rath os\ hārān 1482.

(Metre, Accentual.)

ashē-kani jōyē jōyē rath chēs bōh hāran Sitā Rāma-śandra prāran chēy 1483.

lashē-nār gond\ tham ta os\ chēs hāran pashē kōna hani hani māra mār gāy khāra gav cyānē vēri ṭsandran tāran Sitā Rāma-śandra prāran chēy 1484.

ṭ\y chukh āra-rost\ wōlinjē sāran ṭēy chāy myāni prān gālanu\ pray ṭ\y zinda karan ta ṭ\y biyē māran Sitā Rāma-śandra prāran chēy 1485.

wata cyānē wuchan pata pata lāran lasanu\ ta maranu\ trōvith bay ṭsandras ta tāran mur\ chēs bōh dāran Sitā Rāma-śandra prāran chēy 1486.

tan nāra dúz\ m mana-kin\ gāran wāna kas sana gōm prīshan cyōn\ pay dazā-nā lōla-nāra razi pān khāran Sīta Rāma-śandra prāran chēy 1487
prōr¹ prōr¹ gōj⁰thas ta wuṅe chēs prāran
tas kyāh chuh parwāy yēs chuhk tē⁴y
khanjē gayē jīgaras lanjē lanjē chhāran
Sītā Rāma-tsandra prāran chēy

1488.

prakāshē tati shrāki hoṭ⁴ chēs bōh dāran
krūth⁰ gashī tulun⁰ bōr⁰ myūth⁰ āsi may
zyūth⁰ chuy samsār sōr¹ sōr¹ hāran
Sītā Rāma-tsandra prāran chēy

1489.

(Metre, Accental.)

mōr⁰thas, Madanō, wuṅe chuy ādan
pādan wandayō zuv ta jān

1490.

kan dār mana-kin¹ yiman phār⁴yādan
bulbul ta biyē gul chiy nālān
yīy yēli won⁰nakh wakhun⁰ wōstādan
pādan wandayō zuv ta jān

prīshōm sārēniy sēdan ta sādan
kyāh-sanā tsālēm-nā wōnduk⁰ armān
kēh-tī nō cāra log⁰ lāninēn wādan
pādan wandayō zuv ta jān

1491.

wōthū prīsh pananēn dōn rāja-zādan
yīm drāy cyānī-khōta bād¹ balawān
kyāh-sanā wanan lūkh awalādan
pādan wandayō zuv ta jān

1492.

yēmb⁰r-zal wandayō pampōshē-pādan
yīshāwāy kathau tsālī mē-ti armān
sarv-i-kada, lagayō shākha-shēmshādan
pādan wandayō zuv ta jān

1493.

wathray sabzī pēṭh nāgarādan
sōna-tani sanīy thod⁰ tul pān
tē⁴nē gayēm jīgaras ta wuṅe chuy ādan
pādan wandayō zuv ta jān

1494.

kan dār mana-kin¹ yiman phār⁴yādan
manushē-bāwa prath kaīsi yuth⁰ guzarān
zāla wōl⁰ jānawar samayē-sayādan
pādan wandayō zuv ta jān

1495.

1496.
prakāśhē cāra kyāh lōn⁰-phasādan
timau zōl⁰ ajñān yēmau gōl⁰ pān
kāh-ti nō wanith hēki yiman samwādan
pādan wandayō zuv ta jān

(Metre, Hazaj, ⚪ - - ⚪, ⚪ - - ⚪, ⚪ - - ⚪)
wuchun yēli Rāma-juv dōh sōponus rāth
sa yish⁰ gayē tīsh⁰ ma āsin kāh manōsh-zāth

lobun yēli dūreruk⁰ yūs⁰ hōl tas ḍōs⁰
duyī trōvith tshuṅ⁰n yēkh-sān tatiy gōs

lobun titha yitha rōw⁰mot⁰ chiy laban Day
zarith biyē zindağı mōrdan diwan may

nadiyē-sūty mīj⁰ yāmath tshēna gamūts⁰ jōy
grazana-nishē shānth sōpuṅ⁰ yēli rūt⁰n khōy

na-zānana-sūty wuchukh chot⁰ chwā wōzul⁰ nyūl⁰
sapuṅ⁰ yēli zān pōnis pōn⁰ zan myūl⁰

yiwan tot⁰ Lav ta Kush dōnaway diwan bākh
riwan wārā ta sīnas sōpanan cākh

wanan wōnī, 'wawakh yuth⁰ tyuth⁰ labakh byōl⁰
'muṭhis chuy muṭh⁰ khasan shōlis khasan shōl⁰', 1504.

na-tay bōzakh suh sōruy ḍōs⁰ pānay
thawan kath pōpiyēn-kit⁰ yim nishānay

zarā kar hōsh wuch yim Dayē-kāran
gōbur mōlis ta gōbaras mōl⁰ māran

yēshakh yōdwai gōbur gōsh⁰ dyon⁰ mé rāhath
gōbur chukh gāl zuv pananis babas-path

karakh yuth⁰ az babas pananis tīh sūty kār
sarakh tyuth⁰ pāna yod⁰ āsakh tīh autār

tshunan tim āch¹ wātith atha sarpa-ālēn
laban tim lāl yim bab mōj⁰ pālan
wölö wōn mājē mōlis-path jīgār gāl
sēdath āsiy tē khur'a kāsiy mahākāl

t'sh yōdwaï wāra chukh almāsa-gardan
ba-dargāh-ē-padar jōrub sōpan

mē won"may, 'yuth" gāshiyy khōsh byōl" tyuth" wav
' pagāh lōnakh tāmyuk" phal yuth" sapon" lav'

1510.

1511.

1512.

1513.

1514.

1515.

1516.

1517.

1518.

1519.

1520.

1521.

1522.

1523.

1524.
dahan-hünzᵃ kath chēh kyāh dōyētrʷh tē chōvith
yiwan chēy wuńe niwan chēy mananōvith 1525.

khēmā kūrⁿay tē mā tas-kun wuchuth zāth
tē rātas dōh dōhas yith rāwürᵗʰ rhāth 1526.

ɡanîmath zān wuŋ-kēn kar thʳᵗˡ kār
Wumā-dēvī ta Shiwa-jī chuy kharidār 1527.

pagāh yēli tim gashan nīrith ba-ākāsh
mē won⁰may, 'yuth' na rōziy mēlanūᶜᵃ āsh' 1528.

ɡashakh sannyās yodᵘ dēwāna lāgakh
baṭhēn bēran kaṇḍēn-tal pāna zāgakh 1529.

tithay Rāwun marith labahōn th⁰h Lankā
na-tay darshun karun rōziy tamannā 1530.

hatul'-magdūr az yuth⁰ chuy tē tākath
karukh khādmath ɡanîmath chuy ɡanîmath 1531.

kasam chum yod⁰ shuniy bab möj⁰ trōvīth
kasū ada, pōpiyō, buth⁰ hēkakh th⁰h hōvīth 1532.

walēkin kar tamis yuth⁰ ōsᵘ mōlum
dopun, 'siwā karēm rochⁿakakh th⁰h mōsum' 1533.

wuchani lāgˡ, 'trēn zagan-hond⁰ rāja koth⁰ gav'
wadani log⁰ zōn⁰-bāpath Kush ta biyē Lav 1534.

yiwan tot⁰ Kush ta Lav dōnaway diwan nād
mashān ada Rāma-juv Sītā pēwan yād 1535.

garā phār'yād lāyan pān mārān
garā tim pān panun⁰ chiy razi khārān 1536.

garā dōnaway samith jāman diwan cākh
garā ɡulāgān¹ diwan pānas malan khākh 1537.

garā tāpan dandau-sūty gul¹ diwan nād
dapan, 'wuch'tav patav ās¹ nā-khalaph zād' 1538.

wodukh tyuth⁰ wadani yuth⁰ log⁰ pāna ākāsh
sapān¹ tith¹ yith¹ wuchith sapanan jīgar-trāsh 1539.
77. Vālmiki restores all the slain to life. Sītā by a revulsion of feeling refuses to see Rāma.

karan phāryād Sītā lūjī wadanē  
rehshis-kun lūjī ba-zōrī nāla dinē 1540.
suh Wōlmīkh ryosū gamotū gara ōsū nīrīth  
dapan, yūhū kōlī tāmathay āv phīrīth 1541.
pakan totū wōtū dyūṭhun yān suh aḥwāl  
chuh dōdumotū mōkta-pholū ḍīshith maran lāl 1542.
wuchun tati rath pakan dārīyāv dārīyāv  
khabar logū tas pritshani, 'kās kyāh banīth āv' 1543.
wodun wārī wanani logū, 'hē Sadāshiv  
'amis yītī myānē bad-bakhtiye-sūty āv' 1544.
gōran yēli māyē-sūtīn pān gōlūn  
kūrū wuzamāla ama mēra-ārū dōlūn 1545.
wuchiv rēshī kyāh kūrū tāmī tīsū zōriy  
harith amērīth zi tīm gay zinda sōriy 1546.
dapan, wuchtav tatēy kāh mūdūmotū prōnū  
sapōnu su-tī zinda yēli tāmī amērēthāh cyōn 1547.
sapānī yēli zinda tīm sōriy dubārah  
sapōnu Sītāyē biyē dil sang-i-khārah 1548.
gāshith tas rēshī-sandīs hujāras-andar tāyē  
korun bar band wuchtav kyāh gāyēs rāy 1549.
dopun, 'yotū-tām mēli na nab ta būtārāth  
pununū bathū Rāma-tsandras hāwa kar zāth' 1550.

78. Rāma returns home taking Lava and Kuśa. He then goes back to the hermitage and implores Sītā to accompany him, but she refuses.

sa Sītā yēli salith gāyē nāla trāwān  
niyēn rēshī Rāma-tsandras-nish zūh santān 1551.
anīth yēli hōv'nas nishē thōv'nas tīm  
padēn dōn-tal paran tān pōv'nas tīm 1552.
padēn lāg’ mīth’ dini sōriy timan dōn
khasūsan Bharuth Lākh’man biyē Shēturgun 1553.

asan khēlan gīndan phirūv’kh munōdī
nāgar-kun gay timan-sūty hēth ba-shōdī 1554.

pēth’r bābath’r hēth shēhras-andar gay
wadani log’ rāza tas Sītā tētas pēy 1555.

rēshis log’ prishani, ‘tas kyāh gōsa gav myōn’
kar’m yiy ōs’ karmun’ kār kām’ zōn’ 1556.

pakan tas sūty gav vēgalyōv suh zan kand
wuchyōkh Sītāyē thow’mot’ bar karīth band

andar Sītā nēbār’-kin’ Rāma-autār
baras-pēth byūth’ ta wān’nas villa tay zār 1557.

dopus tām’ Rāma-ţandran, ‘wōth nēbar nēr
‘wōnduk’ dōkh wōn tsaliy shēhras-andar phēr’ 1558.

dapan, Sītāyē won’nas, ‘chukh tēh autār
‘wuchan chukh-nā hēwan jigaras mē chum nār 1559.

‘samay dyūthum sēthāh wōn sōpuś’ sēr
‘chuh ōkh’rū ēgara gatshun’ nērun’ gatshēm sēr 1560.

‘bōh nay nēray tē kyāh wōn myōn’ chuy ēgam
‘gatshiy dār’yāwa-sūnz’ akh pā-phyorāh kam

‘gōdān akh bēnē yēs tīsh’ ēśi gamkhār
‘dōyum’ ēsakh tēh Nārān pāna autār 1561.

‘trēyum’ trēnaway barādar chiy balāvīr
‘zaminas-sūty suwān ākāsh az-tīr

‘poz’ ay bózakh tasalli gōm az-zān
‘mudā ōsum tē wātān’ yim z’h santān

‘dayā kar wōn tē kyāh chēy māy myōnī
‘tēh gatsh phīrith shurēn kar pōr’zōnī’

dōnaway lōla-sūtīn tati dazān ōs’
sōrga-manza rāsa-manḍul zan ġrazān ōs’ 1562.

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karani log Ra'ma-juv tas za-ra-pa-ra
luj's sa-ti katha wananë wära-wära

79. RA'MA'S SUPPLICATION.
(Metre, Accental.)

Räma šandran dop, 'bar mutsarë
kari ānand panani garë

kazál gayēkh azala ősuy
kash't sōlut Yishör tē kōsuy
vyād vig'n wōn na sōndarë
kari ānand panani garë

kām' kür'kh hiyē-māl zāyē
pāna tshāran chuy nōg'-rāyē
shāyē rōzun kōtāh zarē
kari ānand panani garë

bōz, wōnduk gam gōsa taliy
rōz prasan, shēth'ær galiy
sōz wuch, bēh panani garë
kari ānand panani garë

bār tuluth sār sōr ɞwuy
gār sōputh tamannā drōwuy
tār lagith panani garë
kari ānand panani garë

hāv mōkh bāv goy kyāh tē gōsa
trāv malāla wōn āch mē lōsa
thāv tētas Day kyāh karē
kari ānand panani garë

rūch' karith achē-manz thāwath
driy hövith driy hāwanāwath
triyē tsālun' pazi tāra tarē
kari ānand panani garë

wāthi hy kar sāmāna trāwun
sūd kyāh nēri suh múd Rāwun
hōl kyāh goy mōl' kas na marē
kari ānand panani garë
ग्यार रोथु तमै सन्ती वेरेच
युस मारिथ गाशी काटी फेरेच
गाम खेना राथ माज हरेच
करी अनंद पानानी गरेच।

रामा-संद्रण यान्ती वौनौनास पेयेच वसिथ जालव हयोतौनास
लूजः सा तापानी पानाने नारेच
करी अनंद पानानी गरेच।

शीना-मोनौ जान वेसाराना आयें
तामी वौनौनास पानाने जायें
कामी ती वौनौनाय बुकौर दारेच
करी अनंद पानानी गरेच।

बोज काथ चुम-ना पोशेन-पायाल
तोशेकाथ चेम वानिथ मायाल
रोशी डयुतौनाम माक्ह पोशेन-थारेच
करी अनंद पानानी गरेच।

यिय वौंदास गाय हियेन-मालौ
तामी-खोटान दुरेर ताले
रिंदा बोजाक्ह जिंदाय मारेच
करी अनंद पानानी गरेच।

लोला-नारुकौ जालव रोतुन
निला-वात्ख सिना पानुनौ सोतुन
येस्थ येस असी सुय लोल बारेच
करी अनंद पानानी गरेच।

गाश यिथ बियेप्रकाश अनुनौ
लोला-अल्मासा-सुती वौंडा कानूनौ
पोक्ता सोपानी मान मोक्ता हरेच
करी अनंद पानानी गरेच।

मजे दिवियेकौ गयेप्रेप्त शेरान
ोसौ रातास लिलाकारण
zून जान ओसौ लूजौमुसौ दारेच
करी अनंद पानानी गरेच।
80. sītā's response.

(Metre, Accental.)

'māra kūrānas āmā māramati
 'Pārwatī kar myōnā cāra 1585.

'mājē الزیēs drūnā yēli hūrām
 'krāni drāyēs tamannā sūrum
 'lāni āsum amis sūtīn
 'Pārwatī kar myōnā cāra 1586.

'zewawunuy phārā rēshā ta paṇḍīth
 'kōli shunānōvā has kūnā gaṇḍīth
 'chim mē wasan yēma-ūma tāti
 'Pārwatī kar myōnā cāra 1587.

'kōli shuñnānas yēli bōh mājē
 'tāti phorum Zanakh rāja
 'na-ta māryēyēnas kōna tātī
 'Pārwatī kar myōnā cāra 1588.

'myulā dyutā karith Vishāmitran
 'kōna lōnā chum mē wōn pētāran
 'gaib sōpānī tim ti haibatī
 'Pārwatī kar myōnā cāra 1589.

'suy ath sēndī apōr tārē
 'yus wōn nēri panani gārē
 'suḥ na yus myōnī-pōṭhī yītī marē
 'Pārwatī kar myōnā cāra 1590.

'wardana-vēri būrzay mē gāṇḍīm
 'rōnā-āsana kōh bāl tshāṇḍīm
 'wōn gayēs kiwal bōh yītī
 'Pārwatī kar myōnā cāra 1591.

'bāwa wōn kas yēli gōm trōvīth
 'kyāh wana nāv mandachōvīth
 'Rāwanas myōnī paripāph khatī
 'Pārwatī kar myōnā cāra 1592.
80. Sītā’s Response.

'tām' niyēnas yēli tami hāla
'mājē panañ̄ē kūr̄nas hawāla
'kyāh wanith hēka tās chēh satī
'Pārwatī kar myōnū cāra

'ada zōn̄nas tami azōn̄ mājē
'villa wān̄ wān̄ tami ashka gājē
'mashka karēnam shurēn sūti
'Pārwatī kar myōnū cāra

'shūr̄ zōn̄nas karēn shur̄-bāshē
'zōlith lōj̄nas bōh wālawāshē
dēwatā sōr̄ gay āra-k̄ti
'Pārwatī kar myōnū cāra

'anth zōnum na yith bawa-saras
'gāta kūr̄nam ta bōh kyāh karas
'shēchē lazanas tē pāph khāti
'Pārwatī kar myōnū cāra'

yūn̄ wodun, 'kūr̄ kaīsi ma zēyin
'zēyi yēli ta almās khēyin
'kūr̄ zāyēs sūr̄ gōm yitī
'Pārwatī kar myōnū cāra

'kōrē āsūn̄ gashī dēka-sēdath
'na-ta brōṭhāy gashī hēn̄ sa wath
taway bōh tshādath panañ̄ē wati
'Pārwatī kar myōnū cāra

'kyāh bōh wana, tāml sōrga-wāsan
'pash ün̄n āman ta khāsan
'won̄ dēwau, “Sītā chēh satī”
'Pārwatī kar myōnū cāra

dēwatā āy sōkhi dinē
'mōl̄ būzus ta loḡ riwanē
driyē hōv̄nas tām̄ dāri-chēti
'Pārwatī kar myōnū cāra

1593–1600

1593.

1594.

1595.

1596.

1597.

1598.

1599.

1600.

123
'tō-ti panunu pazunu pōlun
'kruha-badēn oğun zōlun
'yithl pralay chyā bōmv'mātī
'Pārватī kar myōnu cāra

1601.

'bōl1 wağānas chuy ādan
'kōl1 rāway thowum na zāh kan
'bara kūr'nas ām1 sūramātī
'Pārватī kar myōnu cāra

1602.

'tyūt1 wodum sahlāba wunyōm
'ashi-sūty sōru samsār wanyōm
'wan tēh rōzakh kati mēsi-dati
'Pārватī kar myōnu cāra

1603.

'Dayē-lōn1 yēli paigām būzun
'ada Halmotu Ludar sūzun
'"vyād gūju wōth mē-sūty satī"
'Pārватī kar myōnu cāra

1604.

'pāna yotu-tām mōrun Rāwun
'ōsus lūkan dēmāg hāwunu
'gōsa kus gōs trōv'nas tati
'Pārватī kar myōnu cāra

1605.

'bara kūr'nas bōh shyāma-sōndar
'sara kūr'nas nāras andar
'dara lōj'nas chivēmātī
'Pārватī kar myōnu cāra

1606.

'pūtu achē dīs'n pōlōd1 pacē
'khōt1 bōh drāyēs tami kahwacē
'gōtu gashith āyēs bōh tati
'Pārватī kar myōnu cāra

1607.

'gari tshu'nás nēbar kadīth
'shrākh dīs'n am wōlinjē barith
'wākh ošum wōn mara yiti
'Pārватī kar myōnu cāra

1608.
80. Sītā's Response.  1609-1616

'gari panani akh rāth būṛm
sāph wantam kōsa hān kūṛm
'kara kyāh kām1 woṇnas "satī"'
'Pārwatī kar myōṇ cāra

lashē ganjēnam nārānē shāṭa
'pashē kōtāh kūṛnam gaṭa
'biyē kūṛnas shērmānda tātī'
'Pārwatī kar myōṇ cāra

'zōṃ kūṛnam nic̣ kathī-hanā
'gōm na wōndas yih böz1 chēn bōnā
'kōṃ gayēm mē kas sūtī
'Pārwatī kar myōṇ cāra

'tīr dit'nam wōlinjē barīth
'gōm tim tīr jīgaras tarīth
'atha-sūty gēv motḥnam satī'
'Pārwatī kar myōṇ cāra

'nāra-tēmḅr phambas pēyēm
'wucḥtav wōn kūṭ jalāv hēyēm
'rēh phāṭith nēri pēth1 parbatī'
'Pārwatī kar myōṇ cāra

'nāl woḷnam lōkūṭ bōh gyụ̄s
'bāl tshuṇ̇nas zālan lūj̣s
'hāl kyāh lāl gayēm mē chātī'
'Pārwatī kar myōṇ cāra

'āyē tas kōna balāy achēn
'lāyē tas kōna gāshān achēn
'drāyē tas kōna zēv kārē-patī'
'Pārwatī kar myōṇ cāra

'yus yēs jörē-judōy1 karān
'Day tas kōna wath rāwarāwān
'chus kōna wasan yēma-guma tātī'
'Pārwatī kar myōṇ cāra

1609.

1610.

1611.

1612.

1613.

1614.

1615.

1616.
LAVAKUŚAYUDDHA.

'sirī wōtith chuy hani-hanē
tāri prakāśhē tēy pāna wanē
'bōz kyāh wani Sarasōtī
'Pārwati kar myōnā cāra'

1617.

81. RĀMA'S ENTREATIES AND SĪṬĀ'S REFUSALS. AT DAWN VĀLMĪKI INTERVENES.

(Metre, Accentual.)

lōla-sūtin oshō ḍōs trāwan
chēs na mulay bar mūsarāwan

1618.
tām1 wonnās, 'yim kam khātīm pāph'
tami wonnās, 'rūduy na yinsāph
'kas tē chukh yim nēhadāv hāwan'
(chēs na mulay bar mūsarāwan)

1619.
'pāph warzith chuh yihuy myōnā mālyunā
'tāpa yitē yēs dazān ḍōsā tālyunā*
'kas chih wōrivē mē zan wath rāwarāwan'
(chēs na mulay bar mūsarāwan)

1620.
tām1 dopnās tōra, 'kar khānadōrī'
tami dopnās, 'trōv'mātē chim mē sōrīy
'yitē bhihith kaīsi buthā chēs na hāwan'
(chēs na mulay bar mūsarāwan)

1621.
tām1 dopnās tōra, 'rachath bōh wōn jān'
tami dopnās tōra, 'wūnē chēs bōh larzān
'yith suh Lākh'man nīth mā tshunēm wan
(chēs na mulay bar mūsarāwan)

1622.
'bēh tāh pānas rēh chēm wūnē jīgaras
'khār wūn chēs kūnā ta kīwal zi bēkas
'chēs-na mōsum chukh tāh mē tambalāwan'
(chēs na mulay bar mūsarāwan)

1623.
wōndā tas gav zan dorā sang-i-khārā
Rāma-tsandran wañānas wāra wāra
'man chuh tāntsāl tan diwān ḍōsā grawān'
(chēs na mulay bar mūsarāwan)

1624.

* V. l. tāpa-nishē yēmī rochā myōnā tālyunā.
81. BÂMA’S ENTREATIES AND SÎTÂ’S REFUSALS. 1625–1632

biyê won"nas, 'sûr"m wôñ jawônî
' kar tulith hêka yim bâr cyônî
' chum-na tâkath tan bôh wôñ nâra nânwan
(chêñ na mulay bar mûsarâwan)  1625.

' hôsh nyûtham tê pôshê-nûla
' môshka bab"a kûd"thas bôh mûla
' kông zöj"thas zan áma-tâwan
(chêñ na mulay bar mûsarâwan)  1626.

' chêm-na tê-rost" biyê kêh wômêdâ
' t's"h las gâshanay kaisâh tê paidâ
' gachê-kuțhên achê-pôsh chih cháwan
(chêñ na mulay bar mûsarâwan)  1627.

' myânî lôluk" tê wôñ sûrûy tamannâ
' chês bôh tîsh"î yîsh"î têli ös"s sa Sîtâ
' âzômîw"mot" biyê kyâh âz mâwan
(chêñ na mulay bar mûsarâwan)  1628.

' kâtsa zûnî lôg"tham nêth tê grônuy
' poz" wanun" kyâh wôñ zâna cyônuy
' khêñ" bôh din"thas gôtan biyê kâwan
(chêñ na mulay bar mûsarâwan)  1629.

' nêd dit"may dit"tham zâh na âlav
' dôî bûzim s"hau shêzdau ta shâlav
' vyâd múth"mûs" biyê chukh yäd pâwan
(chêñ na mulay bar mûsarâwan)  1630.

' hêth bôh yêlí yîy ös"s âmûs"a
' thath"r"-gâsa zan bôh ös"s mâjê zâmûts"a
' khêth thüh"nas tamiy bôh âdâm"-khâwan
(chêñ na mulay bar mûsarâwan)  1631.

' yêm" rësh" yît" rûch"nas bôh wâray
' tûr" gömûts" ös"s yân awâray
' wandâhos tas cashma-pampôsh bôh pâdan
(chêñ na mulay bar mûsarâwan)  1632.
lūb tamannā sōriy mē drāyēm
bāra-kānd1 yēli khōran tāyēm
wōnda dok"mot" kētha shēhalāwan
(chēs na mulay bar mūsarāwan) 1633.

zēth sūrith mōnj"-hōr yām chōwum
pōh1-pan zan mē sāmāna tām trōwum
vīrē-hānd1-pōth1 dōdaryēyēm tatiy tan'
(chēs na mulay bar mūsarāwan) 1634.

rōt1-rātas kūr6kh tāt'hiy humṣīrī
kōna lāgakh pādan nēth bōh pōrī
ōs1 pānayu11 wōndāk1 gōsa bāwan
(chēs na mulay bar mūsarāwan) 1635.

rāth sūrith sub4han yān phōl16 gāsh
hyot1 trāwun" sūrēn brōṭha prakāsh
rēsh1 dop"nas, tēh bēh pānay mananāwan'
(chēs na mulay bar mūsarāwan) 1636.

82. VĀLMĪKI REMONSTRATES WITH SĪTĀ. SHE STILL REFUSES. VĀLMĪKI DIRECTS RĀMA TO RETURN TO AYŪDHĀ AND THERE PREPARE A SACRIFICE, TO WHICH HE PROMISES TO BRING SĪTĀ.

(Metre, Hazaj, ॐ - - ॐ, ॐ - - , ॐ - -.)
dopus ada rēsh1, mūsarus bar kōmōri
khēmā kar chuy karan bartā tē zōrī 1637.

ma dis yüṣ8 tūl chuh bartā jān cīzā
karus khādmath tē gānzrāviy azīzā 1638.

ma kar gaphlath mūsar bar chus sēṭhāh hōl
gashus sūtin bariy yuth1 pazi tyuth1 lōl 1639.

prabātan pūz kar biyē darīm tay dān
wandun6 gashī bartahas pānanis pānun6 pān 1640.

triyēn sīwā karūn8 gashī bartahas-kun
salan pāph sōr1 biyē zanmas na chukh yun6 1641.

chuh bartā zōn8-kin1 Bhāgawān mānun6
karus sīwā tamuyuk1 phal chuy prakaṭh nyun6 1642.
chuh vīdas-manz sēthā won"mot" chēh sath kath
triyēn siwā karūṅ° gashi bartahas path 1643.

gōdaṅ gashi sarana-kamalan mīthl tas din¹
chalith pād tām¹-sānd¹ tawa-pata gatshan cēn¹ 1644.

karus siwā barus lōl shēr zānum
sōbōz²-sūty Rāma-juv Nārān mānum 1645.

yih chēy sath kath chuh bartā pāna Bhagawān
tamis siwā karith Vaikunṭh chih prāwān 1646.

sah chēkh butarāth bardā zān ākāsh
pakus sūtīn karan söriy bē shābāsh 1647.

pakus sūtīn ma kar tōkhūr° kadam tul
sōbōz²-sūtīn zān myōn" nēr chēy sul 1648.

yih kami-pushty chēkh amis-pēth bar karan band
chuh ath-pēth kyāh hasar wātakh na zāh and¹ 1649.
dapus tami tōra, rēsh¹-bāyō yih mō wan
amis-nishē chuy barābar dōst dushman 1650.

zakh°m ām¹-sānd¹ balān¹ pānas bē-dawāh chiy
akis bāmas amis dah lach hawā chiy 1651.

yih chuy hath-gor° pōrush cyōn"y mē driy chēm
amis kar chēy khabar, "kath jāyi triy chēm" 1652.

tithiy dōda-shur¹ siphath nābad-phalyau-sūty
nēhāl āwāra nābad kēth kārin kūt¹ 1653.

tyuthuy chus dil kuniy kāh kath chuh bōzān
mulay chuna ada, rēsh¹-bāyō, yih rōzān 1654.

sēthāh gam hyot° mē path ārām na zāh ām
sōdūsh° candrama chēs Sītā mē chum nām 1655.

amis-sūty zahr-tāpun° lōla-thāwun°
amis-nishē som° chuh rāch"run° rāwarāwun° 1656.

yih kēshāh adijē tay rath māz mē òsum
thī zōlum, zālanan zangāra kōsum 1657.
lavakuśayuddha.

1658-1672

1. mé kêh wōn chum na Rāmanē nāwa-rostuy
2. dazan chum diph nēb°rimē wāwa-rostuy 1658.

1. phuṭith phōnūs zi ṭhīkyā sōg° wāwas
2. karān ālūs° pawan pēth Rāma-nāwas 1659.

1. na rūz°m tan ta man ta wāsanā wōn
2. yih kêh sōruy tih kêh suy bāsanāwun° 1660.

1. amis-nishē sōth-kālas yeṃ¹ na kêh wow°
2. harud atsanay gōḍaṇ suy chuy diwan now° 1661.

1. amis Rāma-tandras path yeś galith pān
2. suh āsyā myōn¹-pōṭhin hāl-i-hairān 1662.

1. kariy siwā bariy yus tas sēṭhāh lōl
2. ġanź°r bā ām¹ suh tāṭh¹ nāras-andar zōl° 1663.

1. gatshān nazdīkh yeś āsiy ba-darshēn
2. wuchan gulzār tas-nishē dūri rōzan 1664.

1. mê kor°nām tas ta chēs bēkas gamūs° khār
2. s°h wantam wōn chuh bartā Rāma-autār 1665.

1. sōkhās wōṭith mōkhas bōy°nas namaskār
2. dōkhas-pēṭh wātanōv°nas cāra lācār 1666.

1. niyēm pānas-sūtin gēlēm yih badzhāth
2. ahankāras khotum hīṭhāh logum gāth 1667.

1. sōlum trōvith bōh kot° lāras zanāna
2. taway yuth° rōsh sōḥḷum pōn¹-pāna° 1668.

1. tih būzith Rāma-juv yūs° gav awāra
2. wanani log° tas rēshis, ath kyāh chuh cāra 1669.

1. yih yēsh āś° Yīshōras bōzana na kêh ām
2. logus dar-māda nāhaka gōs badnām° 1670.

1. dopus tām¹ rēsh¹, s°h chukh autār pānay
2. karun° āsuy lukan-hond° gav bahānay 1671.

1. satī Sitā chēh zanmas būm āmūs°
2. Zanakh rāzas ti mēsē-tala āś° drāmūs° 1672
83. THE ĀSVAMEDHA SACRIFICE. 1673-1686

'śṭhāḥ zōri karan tey-kun gāndīth man
wandan dēn-rāth tey zuv jān pādan 1673.

'śhuṅth trōvith sē māshārōvīth asūnzāth māy
tīh mā gānzeruth wanast manz kyāh chuh tas pāy 1674.

'bōh gātāh nagaras-NDAR wōn gōsā gām trāv
tayōrī kar jagākā sāmāna sōmbārāv 1675.

śē pata zōri karith totā wātanāwan
madāray wāra wāra mananāwan 1676.

wanas rātas dōhas tim tim bahānay
yimas sūtin anan totā-tām bōh pānay' 1677.

83. RĀMA PREPARES THE ĀSVAMEDHA SACRIFICE. HE SENDS ŚATRUGHNA TO SEEK ŚĪTĀ.

yih sēčhē būzith pakon sōn rōph chakan drāy
rēshis rukhsath hyotukh Ojudyā-nagar sāy 1678.

kūrākh shōdī munōdī drāyē bāzōrī
samith rēshē āy yēgēēś-pēth tōwāpōrī 1679.

kūrākh jāyāh mukarar bīthē brōhman
karani lāgā zaph Dayēs-sūty gōnē timau man 1680.

dapan, pūrākinē bōnā bīthē sēd ta sannyaś
pachimākinē akh Wasishēth mahā-ryoshē ta biyē
[Vyāś 1681.

dachinēkinē byūthē Agasty Nārad mōnīshōr
wōtūrēkinē sāri samsārākē rēshīshōr 1682.

biyēn tarphān bīhith ōśī ātmajñōnī
giyān bōwān ta hāwan pōrēzōnī 1683.

samith āmātē tapishhōr sēd ta biyē sād
korukh āramb tulukh yēkh-bār yih saṃwād 1684.

wanani lāgā Rāma-sandras-kun ba-yēkh-jā
'tē-sūty az yēgēē-mandālas shūbi Śītā 1685.

'satūcē sōkhi chēh yiy, "triy sūty āsūnē"
"sapani ashōmēd saphal biyē vyād kāsūnē" 1686.

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daram pôleun pozuy yāmath tih būzun  
Shēturgun anani tas Sītāyē sūzun 1687.

hukum būzith gashith tot‘ wōt‘ lārān  
ryoshwāh dyūṭhun prakaṭh zan pāna Nārān 1688.

paran pēv tas rēshis kor‘nas namaskār  
‘manāk‘ dōkh trōv‘tav wuch‘tav tasānd‘ kār’ 1689.

shēran sōpon‘ ta wān‘nas sōr‘ kāran  
‘sati Sītāyē Rāma-autār chuh tshāran 1690.

‘dayā kar wōth tē‘h Sītā mananāwun  
‘tē‘h yis sūtin ta tās-nish wātanāwun’ 1691.

84. VĀLMĪKI INDUCES SĪTĀ TO ATTEND THE SACRIFICE. SHE CALLS UPON THE 
EARTH TO BEAR WITNESS TO HER CHASTITY. THE EARTH OPENS AND 
SWALLOWS HER UP. THE SITE OF THIS WAS UNKNOWN TO 
THE GODS, BUT IT IS LOCATED 
AT SĪNKAHRĪB.

tih būzith gav suh ryosh‘ tas karani zūrī  
‘gāmuk‘ chal mal tē‘h chēkh nīrmal kōmōrī 1692.

‘patim‘ gōśā tshun trōvith tē‘kan nēr  
‘garas-kun pakh tē‘h wōn pānani sōras phēr’ 1693.

sati Sītāyē būzith tān tshuti‘n bākh  
kañoē tàm‘-sandī wadana yuth‘ sapān‘ cākh 1694

dopun, ‘kētha-pōth‘ gashā tath Ojudyāyē  
‘‘kādith tshun‘mūs‘a’,’ dapan, ‘‘wuṅ pānā āyē’’ 1695.

‘lashēn-hūnz‘ rēh dilas chēm gōm bēdād  
pashēn chēs yūt‘ hashēn kyāh bāwa rōdād 1696.

‘amā kyāh kara, yih ryosh‘ chum yistāda  
‘diyēm shāphāh gashā mā khār zyāda’ 1697.

tih wōbarōwun wanith tami tān tim drāy  
Shētrugnas sūty hēth Ojudyāyē-manz tāy 1698.

jagas Wōlmīkh munishōr wōt‘ tshārān  
tamis-pata āyē Sītā pāna lārān 1699.
yiwan yëli dëth Sïtà Râma-tsandran
jagas-manz tsäyë man tas ös\u2014 harshën

1700.

paran pëyë Râma-tsandras tsâr\u2014 wànin zär
prayëm bor\u2014 nas sëthä kor\u2014 nas namaskär

1701.

' wanum kyäh chum hukum wuñ-këñ bôh äyës
' phûr\u2014m pânas korum kyäh mäjë zäyës '

1702.

dopus täm\u2014 törä, 'kar nîrmal panun\u2014 pân
' rëshën-hëñz\u2014 häv dëriy sôr\u2014 y saliy hän '

1703.

tih bûzith lûj\u2014 wanani Näräyënas-kun
' Niranzana kyäh më-pëth bëdäi yîh sôpon\u2014 

1704.

' gayës äwâra yûts\u2014 Yïshôr prakaðh nër
' adari samsâra-nishë sapûñ\u2014 sëthhä sër

1705.

dazan chës yûts\u2014 razan kyäh pân khôrum
' t\u2014h dim sökhë na-taï tan nära zälum

1706.

' chësav nîrmal më yit\u2014 drëșhtënth hëwum
' yatîy ämûs\u2014 bôh chës tòt\u2014 wätînëwum '

1707.

sà Sïtà yiy wanani wuñh ös\u2014 phëshän
pashën tim rësh\u2014 ta yámath ös\u2014 dëshën

1708.

tasond\u2014 sath wëkh Dayëñ bûz\u2014 ös\u2014 r\u2014 sëth
judâ sôpûñ\u2014 tamîy vizi pâna butaráth

1709.

prakaðh gayë bûm nishë Sîtàyë äyës
wonun tas, 'cära këh na lön\u2014-nyëyës

1710.

'sëthhë sûlûth saphar tay pân gôluth
'sàti rûz\u2014kh sôdarmûk\u2014 wäda pôluth

1711.

't\u2014 kan wöth khas t\u2014h pëth yith wöñ vîmânas
' yitic\u2014 lay träv t\u2014h pakh pananis makànas '

1712.

tih bûzith khûs\u2014 prangas wûsh\u2014 bûmi-manz-bäg
wasith gayë Râma-tsandrun\u2014 hëth dîlas dâg

1713.

samith âkôsh\u2014 wuchani ây dëv darshun
karani Sîtayë lâg\u2014 tim pôshë-warshun

1714.
tanay-pētha az-dōhas-tān tim Trēkāran
diwan wān sani wōgani prath jāyē tshāran 1715.

wasan Pātāl akh tshāran ba-ākāsh
trēyum sa mayes wuchan prath jāyē prakāsh 1716.

rēshis ada pryutuš timau, 'tsūŋ kami gāma
harān osh yūs paran gayē “Rāma Rāma” 1717.

dopukh tām, 'Dōri Shēmkar-pōri manz-bāg
' wasith gayē Rāma-teandrun hēth dilas ċāg 1718.

' kruhāh akh manza totu-tām az-Kurīgām
' wasith yēli gayē tēli bōzana mē tāt ām 1719.

' wuchum tati dōrē-manz akh nāgarādāh
' hyotum Sītāyē-kun layun mē nādāh 1720.

' dopum, “mātā satī Sītā nēbar nēr
' “chuh prāran Rāma-jūv koṛthas sēthāh ėsē” 1721.

'tih būzith nāgarādas wōthu talōtum
'tyuthuy yuthu shōra-sūty kōpyēy rum rum 1722.

'chēyē yēsh ġatsh wuchun hāviy sa darshun
' pēwan yēli chuy zamīnas pōshē-warshun’ 1723.

85. RĀMA’S DISTRESS AT SĪTĀ’S DISAPPEARANCE. THE ṚṢIŚ CONSOLE HIM.
HE COMPLETES THE SACRIFICE, AND MAKES KUSA KING OF KUSĀVATI
AND LAVA KING OF LAVAPURA (LAHORE).

tih dīshithyūṇ sapoṇ krūdī suh Shri-Rām
khūṇ mēṣ būm gōmūṣ ėṣ bōna trām 1724.

wanani logu, 'kyāh mē koṛ Sītāyē-pēth hāl
' harith rath yūṇ tsalith gayē zēr-i-Pātāl’ 1725.

rēshyau yān ēyūtḥ ta koṛhas dam dilāsa
badan nōẉhas ta woḷhas khāsa tāsə 1726.

wanani lāg tās, 'sēthāh kūṛthan sa māra
' karēth shurlāza ģari kūṛthan awāra 1727.

'sati tīsḥ aina-nirmal pān hāwān
'sapūṇ shītal na pānas hān thāwān 1728.
86. RĀMA'S ASCENT TO HEAVEN. 1729-1742

patav-lākan parāyēn tas tih būgun 1729.
gōḍaṅ yus āv zanmas Dāyī yih lyūkhun

’yētiy āmūsə totuy gayē chuy-na kēh pāp 1730.
yēgaṅ samāp kar wōn trāv santāp ə

madāray wāra wāra mananōwukh 1731.
giyānāk¹ shēbd wān² wān³ bōzanōwukh

suh Wōlmikh ryoshu giyān tas bōzanāwān 1732.
patav samsār chuy bram bāzē hāwān

timau yāmath yih wonuhas āv hōshēs 1733.
karani logu nālamāt I tath āgna-jōshēs

tshunin darwāza wāthI tāmI prath khazānas 1734.
garīban ta atītan ditin dānas

rēshēn jōgēn dyutun sōn mōkta jōri 1735.
mangani ōhī logukh yōsu karani zōri

suh phārēkh byūṭhau ānin tim zīthI z′h pharzand 1736.
harani logu oshu karani logu yiy timan sand

‘lasiv tōhI wōn mē chiwa zuwa-jāna-khōta tōthI 1737.
‘hukumrōṇī kariv Yindrāza-sândI póthI’

mōkāta gonduṇak kalas, ‘gāṭshnakh balāy dūr’ 1738.
Kushēs Kushewath Lawas tāmI dyutun Lōhūr

karani lāgI pāthušōhī gōsa trōwukh 1739.
garīban brōhmanan darmārth thōwukh.

86. RĀMA REIGNS FOR 11,000 YEARS. YAMA WARNS HIM THAT IT IS TIME TO LEAVE THE EARTH. DEATH OF LĀKṢMAṆA. RĀMA ASCENDS TO HEAVEN WITH BHAṆATA AND ŚATRUGHNA.

wumar sapūnš barābār kādīn kāh sās 1740.
dapan, Yēm-rāṣa lōgīth brōhmunāh ās

wuchun yāmath wōthith gav pyōs pādan 1741.
dopun tas-kun, ‘tē kētha thūvubham yih lādan

‘prasan rūziv waniv kati chēwa basan-jāy 1742.
‘kunyuku mā chum hukum yi-na man khēyiv grāy’

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dopus tám¹ mõktasar, 'az kar tsʰh darbär
wanay kêh kath tsʰh wõn sõpan khabardär'
tih yäñ bûzun korun mûkûph hyon⁴-dyun⁴
ba-khalwath byûth⁴ suh tas-sûtin kunuy zon⁴
yih kêh wanihês tih tám¹ brôth pâna bûzus
dopus, 'Brahmâ-juwan tsêy-nish bôh sûzus
'dopum tám¹, "myâñi zëvi kâr'zês namaskâr
"Niranzan pâna âmot⁴ chukh tsʰh autâr
"koruth sôruy dyututh sôn mûkta dânas
"dayâ kar wõn tsʰh khas pananis mâkânas
"na-tay chuy yûr¹ rözun asë ma lad bôr¹
"zayês wôtîth Dayês-pêth kyâh karav zôr
"shênith mâ gashi yih sum-sôth⁴ chus bôh khôtsân
"amâ âs¹ kyâh karav, tiy chuy tê rôtsân"'

thi bûzith ârawal zan tas mûkhas gav
sapon⁴ bâbari sôkhas wôtîth dôkhas pêv
Narâyên pâna õsith tas thi gav krûth⁴
wuchiv samsâr sârën¹ kyâh lagan myûth⁴
ba-hukm-a-Râm Lâkh'man ôs⁴ raçith bar
tatiy âyâv tot² Durwâs mânishôr
suh ryosh⁴ krûdï zi rût⁷-rost⁷ timan-nish tâv
sórith phûtr⁷run⁷ hukum Lâkh'man tatiy drâv

tamiy hîta asâr samsâr hîwun
ba-Gângâ-tîr gashîth tâm¹ dêh trôwun
tih bûzith Râma-tsandras shûkh sõpon⁴
hyotun mõkh tas sirî säs zan tân nõpûn⁴ *
shêmîth sâric⁸ âsh trûvîth kûr⁸ tayôrî
mêth⁴r bôy¹ ta wazîr bânîav sûty sawôrî
korun rukhsath tamis nagaras khabar gây
samîth tim drâv trîv⁸kh sâric⁸y lay
wâlith tani pôt¹ wast⁷r Râmâ-juv drâv
Bharuth Shêtruq ên sûty hêth, wõn tsʰh kan thâv

* The metre of this and the following verses is incorrect. Only one MS. is available.
87. THE EPISODE.

asan tim drây, biyê sôriy gay shûkas
khasani yêli logü Râma-juv Vishû-lûkas 1759.
samith pata drây tamis sôriy nagar-lûkh
gayêy tâs¹-sûty lôla trâvyôkh dôkh ta boê shûkh 1760.
wanay kyâh shôr wôthü sôris jahânas
khasith gay Râma-tsandras-sûty vimânas 1761.

87. THE EPISODE.

Dayês-sûty kar t¹h lay muh lüb yitiy trâv
marunü sârên¹ ta wuch rôzani kus âv
sôyêsh phêriy wôndukü nêriy tamannâ
shêran gâsh Râma-tsandras lâg t¹h Sîtä
sê yôdwai Lav ta Kush chiy thav tihûn² àsh
gôras ada bâv suh hâviy sûrê-prakâsh

(Metre, Accentual.)

nâma lêkha shyâma-rûpa lôl âm cyôny¹
biyê wôla sônü Râma-tsandarô 1765.
gâmâ gâmâ shâran lûstim më pâd
wati wati wán¹ diwan ditsâmây nâd
nân¹ gôm sir yâra càra nô më zôn¹
biyê wôla sônü Râma-tsandarô 1766.
okü dôh ta akh dôy dôyîmü kas chêh jây
trêy trêgûn² triyê-hondü kar t¹h wôpây
tsôram tsôwâpôrü t¹y ësawônü
biyê wôla sônü Râma-tsandarô 1767.
pôntsam pônts prân myôn¹ prâran chiy
Shiwa Shiwa shâyî shâyî shêran chiy
sath satam sôbâv cyônü chum karma-lônü
biyê wôla sônü Râma-tsandarô 1768.
kasht kâs ashtamûrta kar më rakhêpâl
nawa dwâr trôpûrith dyâna dîph zâl
navi kôna yetü suh âsi prâni-khôta prônü
biyê wôla sônü Râma-tsandarô 1769.
dah dishê manza dikpâla lâla lô

dah akh yêkâdashê Ludar wölô

bâh burja-manz-bâg bâg châv myôn

biyê wöla sôn Râma-tsandarô

1770.

trayôdashê sûrê rôpa apamân ma kar
tödüshô zûni Sîtâyê hân mô kar

punimô-hândi Râma-tsandra kâstam mê grôn

biyê wöla sôn Râma-tsandarô

1771.

thawayô bôh môshka-sûty tan növith

bawayô sir sîna mustarôvith

rôvus bôh yûtsô kâl az bôzta myôn

biyê wöla sôn Râma-tsandarô

1772.

rôwûmotû yêli lobû lûb-i-lubâb bâv

'Râma Râma' tràv mô, wûndas kath tsîzh thâv

râvi yêli hâvi kyâh hêyi mandachôn

biyê wöla sôn Râma-tsandarô

1773.

Dashêrath tsandar chuy tròv'zên na zîth

'Râma Râma' chuy wanan dôh ta râth

tim trêh bôyî dêshân chih cyônî trê-gôn

biyê wöla sôn Râma-tsandarô

1774.

dyâna cyânî dêwatâ chih zinda gatshân

râkhês chih yîtî ruma ruma marân

rinda bôz kôna wûnda zinda karôn

biyê wöla sôn Râma-tsandarô

1775.

Kîkî kôkômî ôra-môjî chêyô

yotû yotû gâtsakh totû bôh lârayô

wanayô wûnda-vyād wûsanaye shêmônû

biyê wöla sôn Râma-tsandarô

1776.

Dandakh-wana wana-manza tshâran chiy

wûndaki bâg phêli yêmûr-zal ta hiy

rôshê wöla karayô pôshê-warshônû

biyê wöla sôn Râma-tsandarô

1777.
pāma chēm diwan vēsa dāsa wōlō
rāza-warna jōgi sannyāsō lō
vēsa dāsa chēm karan pitarēnī-tōn"
bıyē wōla sōn" Rāma-tsandarō 1778.
sūty sūty ās athawās yān naniy
ādi anta wāsanā dās tān baniy
kūph kāsi tas yus wuchiya rūph cyōn"
bıyē wōla sōn" Rāma-tsandarō 1779.
athawās yod" tē wumri-waisi gashiya
Shūrpanakh shēchī hēth kāsi nō gashiya
tambalāvi shīr yūthī khēyi kābīla-krōn"
bıyē wōla sōn" Rāma-tsandarō 1780.
dōn-hond" sāng mana tsūri-pōṭhl karun" mētra-shētra-bāv gathī dūrūy karun" shur"-bāshē trāv wōn khur" ta zāl ma wōn
bıyē wōla sōn" Rāma-tsandarō 1781.
shētra-rost" shēhr chuy man panun"
sath sōkhi chuy Lākhi man panun" wōla wāl" tāli tsūri yuthū na bōz myōn"
bıyē wōla sōn" Rāma-tsandarō 1782.
lachē-nāvi gacha-kūthi watharōwumay
nawa-dwāra-sost" shrūts" gara thōwumay
Hara mō wōn dubāra dēh kar myōn"
bıyē wōla sōn" Rāma-tsandarō 1783.
sōna rōpa sāvi sāni mandōri bēh
lūb"rāv ma na-ta gandī Lankāyē rēh
tshēta gathī na zi lōkacyāra pōn" samōn" bıyē wōla sōn" Rāma-tsandarō 1784.
Halmata balavīra yūr" wōlō
lōkacyāra bōzgāra hā dābalō
lyukhū hēv wāl" mō mē kār wōn krōn"
bıyē wōla sōn" Rāma-tsandarō 1785.
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