BIBLIOTHECA INDICA.

Work No. 253.

ŚRIRĀMĀVATĀRACARITA.

THE KĀSHMIŘĪ RĀMĀYANA.
# CONTENTS.

<table>
<thead>
<tr>
<th>Errata</th>
<th>..</th>
<th>..</th>
<th>..</th>
<th>..</th>
<th>..</th>
<th>..</th>
<th>ix</th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>xi</td>
</tr>
<tr>
<td>Summary of the poem</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>..</td>
<td>xxii</td>
</tr>
</tbody>
</table>

## I. ŚRĪRĀMĀVATĀRACARITAM.

### BĀLA KĀNDĀ.

1. Introduction ..... 1
2. Pārvatī asks Śiva to tell the story of Rāma’s incarnation ..... 5
3. Śiva complies. The birth of Rāma and his brothers ..... 6
4. Viśvāmitra takes Rāma and Laksmana to destroy the Rākṣasas.
   Defeat of Mārica ..... 8
5. Viśvāmitra takes the boys to Janakapura. The breaking of the bow ..... 9
6. Rāma’s marriage ..... 10
7. The return to Ayōdhyā. The meeting with Paraśu-rāma ..... 11

### AYŪDHYĀ KĀNDĀ.

8. In Ayōdhyā. Kaikēyi’s treachery ..... 12
9. Rāma’s submission ..... 13
10. Sītā determines to accompany Rāma ..... 14
11. The departure to the forest ..... 16
12. Kaśālyā’s lament ..... 16
13. Vasīṣtha consoles Daśaratha ..... 17
14. The story of Śrūvāna ..... 18
15. Daśaratha’s lament ..... 19
16. The return of Bharata ..... 21
17. Bharata follows Rāma. The interview ..... 21
18. Rāma consoles Kaikēyi and Bharata, and makes over his sandals to the latter. Rāma performs Daśaratha’s funeral rites ..... 24

### ARANYA KĀNDĀ.

19. The meetings with Ahāya, Agastya, and Jātāyu. The episode of the crow ..... 26
20. The repulse of Śūrpanakha ..... 26
21. Śūrpanakha complains to Rāvana ..... 27
22. Rāvana and Mārica ..... 28
23. The golden deer. The rape of Sītā ..... 29
24. The battle with Jātāyu. Rāvana brings Sītā to the garden in Lāṅkā ..... 32
25. The search for Sītā and the meeting with Jātāyu ..... 33
THE KĀSHMĪRĪ RĀMĀYĀṆA,  
COMPRISING THE  
SRIRĀMĀVATĀRACARITA  
AND THE  
LAVAKUSAYUDDHACARITA  
OF  
DIVĀKARA PRAKĀŚA BHATTĀ.  
EDITED WITH AN INTRODUCTION AND SUMMARY OF THE POEM  
IN ENGLISH BY  
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CONTENTS.

KIŠKINDHYA KĀNDĀ.

26. The meeting with Hanumāt and Sugrīva. The death of Vāli .......................... 35

SUNDARA KĀNDĀ.

27. The dispatch of the spies. Hanumāt’s leap. He reaches Laṅkā .......................... 40
28. Hanumāt reaches Laṅkā ............................................................................. 43
29. The building of Laṅkā ............................................................................. 45
30. The story of Pulastya. The birth of Rāvaṇa and his brothers and sister .......... 47
31. Hanumāt finds Sītā in the garden ................................................................. 48
32. Rāvaṇa woos Sītā in the garden ................................................................. 49
33. Hanumāt addresses Sītā. Her song of joy ................................................... 51
34. Conversation between Sītā and Hanumāt. Hanumāt destroys the garden, and is captured by Indrajit .................................................. 52
35. Hanumāt brought before Rāvaṇa. They set fire to his tail, and bring him before Sītā ............................................................ 53
36. The blazing Hanumāt brought before Sītā. She appeals to the god of fire .... 53
37. The burning of Laṅkā. Departure of Hanumāt ........................................... 56
38. Hanumāt’s report to Rāma ........................................................................ 56

YUDDHA KĀNDĀ.

39. The assembling of the army. The building of the causeway ......................... 59
40. Aṅgada’s embassage ................................................................................. 60
41. Vibhīṣaṇa remonstrates with Rāvaṇa. He joins Rāma and is made king of Laṅkā .......................................................... 62
42. Rāvaṇa’s letter to Sugrīva ..................................................................... 62
43. Sugrīva’s reply ......................................................................................... 63
44. The armies join battle. Indrajit wounds Laksmanā ..................................... 64
45. Rāma laments. Vibhīṣaṇa tells of the Sānjīvana plant. Hanumāt’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 Laṅkā .................. 65
46. Revival of Laksmanā. Death of Indrajit. Awakening and death of Kumbhakarṇa ............................................................. 67
47. Rāvaṇa appeals to Śiva for help. Śiva gives him the Makēśvara Linga, which Rāvaṇa loses ........................................................................... 70
48. Rāvaṇa’s incantation. It is disturbed by Hanumāt afflicting Mandōdāri .......................................................... 71
49. Rāvaṇa himself sallies forth. His death .................................................... 72
50. Vibhīṣaṇa installed as King of Laṅkā ....................................................... 74
51. Rāma determines to search for Sītā ......................................................... 75
52. Mandōdāri and Sītā ................................................................................. 75
53. Mandōdāri’s lament. She intercedes with Rāma for Sītā ......................... 76
CONTENTS.

54. Mandodari brings Sītā to Rāma. Rāma’s doubts about Sītā. The gods and Daśaratha bear witness to her purity. The ordeal by fire ............................................. 79
55. The coming of spring. Rāma’s return to Ayodhyā ............................................. 82

UTTARA, KĀNDĀ.

56. Rāma’s return to Ayodhyā ........................................................................ 83
57. Sumitrā’s song ......................................................................................... 83
58. Kaushalyā’s joy ....................................................................................... 85
59. Sumitrā’s song of welcome ..................................................................... 86
60. Rāma’s happy rule .................................................................................. 87

II. LAVAKUŚAYUDDHACARITAM.

61. Sītā’s conception .................................................................................. 88
62. Sītā’s song to Rāma ............................................................................... 88
63. The treachery of Sītā’s sister-in-law ....................................................... 90
64. Rāma instructs Lakṣmanā to abandon Sītā in the forest ................. 91
65. Lakṣmanā abandons Sītā in the forest ................................................... 91
66. Sītā forlorn ........................................................................................... 93
67. Sītā takes refuge with Vālmiki ............................................................ 97
68. The birth of Lava ................................................................................... 98
69. The creation of Kuśa. The childhood of the boys. The magic arrows ......................................................................................... 99
70. Rāma’s regret. Vasishtha advises him to carry out an asvamāna sacrifice ............................................................................................ 101
71. The release of the horse guarded by Bharata and Śatrughna. The battle with Lava and Kuśa, who kill them ...................................... 102
72. Rāma hears the news and sends Lakṣmanā to enquire. Lakṣmanā’s army is defeated and Lakṣmanā is killed ........................................... 105
73. Rāma sets out with an army. It is defeated by Lava and Kuśa, and its champions killed. Rāma finds himself filled with affection for the boys and attempts to reason with them, but they refuse to hear, resume the contest, and slay him ....................................................... 107
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 ........................................................................................................ 111
75. The boys lead Sītā to Rāma’s corpse. Her lament .................................. 113
76. Sītā’s woe. Horror of Lava and Kuśa at having slain their father. Remarks on filial duty ........................................................................... 115
77. Vālmiki restores all the slain to life. Sītā in a revulsion of feeling refuses to see Rāma ............................................................................ 118
78. Rāma returns home taking Lava and Kuśa. He then goes back to the hermitage and implores Sītā to accompany him, but she refuses .................................................................................. 118
79. Rāma’s supplication .............................................................................. 120
<table>
<thead>
<tr>
<th>CONTENTS.</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>80. Sītā’s response</td>
<td>122</td>
</tr>
<tr>
<td>81. Rāma’s entreaties and Sītā’s refusals. At dawn Vālmiki intervenes</td>
<td>126</td>
</tr>
<tr>
<td>82. Vālmiki remonstrates with Sītā. She still refuses. Vālmiki directs</td>
<td></td>
</tr>
<tr>
<td>Rāma to return to Ayodhyā and there prepare a sacrifice, to which he</td>
<td></td>
</tr>
<tr>
<td>promises to bring Sītā</td>
<td>128</td>
</tr>
<tr>
<td>83. Rāma prepares the āśvamedha sacrifice. He sends Śatrughna to seek</td>
<td></td>
</tr>
<tr>
<td>Sītā</td>
<td>131</td>
</tr>
<tr>
<td>84. Vālmiki induces Sītā to attend the sacrifice. She calls upon the</td>
<td></td>
</tr>
<tr>
<td>Earth to bear witness to her chastity. The Earth opens and swallows</td>
<td></td>
</tr>
<tr>
<td>her up. The site of this was unknown to the gods, but it is located at</td>
<td></td>
</tr>
<tr>
<td>Śrīnākrpār</td>
<td>132</td>
</tr>
<tr>
<td>85. Rāma’s distress at Sītā’s disappearance. The Rṣis console him.</td>
<td></td>
</tr>
<tr>
<td>He completes the sacrifice, and makes Kuśa, king of Kuśavatī, and Lava,</td>
<td></td>
</tr>
<tr>
<td>king of Lavapura (Lahore)</td>
<td>134</td>
</tr>
<tr>
<td>86. Rāma reigns for 11,000 years. Yama warns him that it is time for</td>
<td></td>
</tr>
<tr>
<td>him to leave the earth. Death of Lakṣmaṇa. Rāma ascends to heaven with</td>
<td>135</td>
</tr>
<tr>
<td>Bharata and Śatrughna</td>
<td></td>
</tr>
<tr>
<td>87. The Epilogue.</td>
<td>137</td>
</tr>
</tbody>
</table>
ERRATA.

In the page-headings of pp. 18, 20, 22, 24, 26, 28, 30, and 32, for CAVITAM, read CARITA.
Page 2, Verse 14, read sōtān⁵.
" 5, In footnote, read pāthī.
" 6, Verse 69, read wuchān.
" 6, Verse 72, read Ojudyā.
" 6, Verse 74, read kōpān.
" 8, In title to Chapter 4, read MĀRICA.
" 20, Verse 259, read sīrī khot" lob".
" 24, Verse 294, read 'mē.
" 26, In Heading, read KĀNDĀ.
" 29, Verse 369, read warn.
" 35, In Heading, read KĀNDĀ.
" 35, In the title to Chapter 26, read VĀLI.
" 40, In Heading, read KĀNDĀ.
" 42, Verse 545, read sūrān shēth.
" 44, Verse 573, read Wasanth.
" 45, Verse 585, read kānd⁴.
" 66, Verse 883, read āsan.
" 71, In the title to Chapter 48, read HANUMAT.
" 97, Verse 1255, read Wōlimīki.
" 99, Verse 1277, read sēnashcar.
" 111, Verse 1461, read vūsh⁴kh 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, Sukhājivāna Sūhuha, who, according to Hariścandra’s Kāśmīra Kuṣumā, came to the throne in 1786, and that he lived in the Gōjāwār (Skt. Guliṅrāvītikā) 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 Mahāmahōpādhyāya) Mukunda Rāma Śāstrī, 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 Kṛṣṇa

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.
INTRODUCTION.

Rājānaka's poem entitled the Šiva-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 Pāṇḍits 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 scansion followed by the poet (p. xvi, No. 8e).

In the songs, interjectional 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 kotu, where?; kasū is for kas, to whom?; and so on through the rest of the song.

Forms such as lasiyēy (verse 425) and gatshiyēy (496) may perplex a beginner in the study of the language. They should be analysed as lasi-y-ēy and gatshi-y-ēy, in which the y is the suffix of the dative singular of the second personal pronoun, and ēy is for āy 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 gatshiyēy means ‘if (thine own life) is desirable for thee.’ In verse 531, korō is a village form for kodu, 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 Pāṇḍits into the Śrādā or Nāgarī character and has then been copied and re-copied, so that, in the course of its many sāṁsāras, it has been necessarily subjected to textual changes. In the second place, in Kāshmiri verse, stress accent has usually superseded quantity, so that,

1 Published in the Bibliotheca Indica with the Chāyā in 1924.
2 This has been fully explained in pp. 14ff. of Dr. Barnett's and my edition of Lallā Vākyānī, and I need not repeat what is there said.
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, ... \( \sim \ldots \ldots \sim \), \( \sim \ldots \ldots \), \( \sim \ldots \). 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 Maḥmūd Gāmi's Yūsuf Zulaikhā, 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 pōlōd\(^{1}\) (19), scanned as \( \sim \sim \sim \) (cf. No. 6). lācār \( \sim \) (29, cf. No. 8c), sampanan \( \sim \sim \) (12), gardūn\(^{a} \) \( \sim \sim \) (16, cf. No. 6) and rost\(^{a} \) (161, 1239), scanned \( \sim \sim \) or \( \sim \sim \) (cf. No. 6),

b. As a rule, conjuncts of a consonant plus y do not lengthen a preceding vowel by position. Thus satakya\( u \sim \sim \) (11), and paty\( u \sim \sim \) (13, cf. No. 6).

c. Conjuncts of which the first member is a nasal rarely lengthen a preceding vowel. Thus, bōmbara \( \sim \sim \sim \) (190, so 184); chambas and phambas, both \( \sim \) (1014); kambar \( \sim \sim \) (882); sambōj\( h^{n} \) \( \sim \) (977, so 574, 1289); yēm\( b^{*}rżal \sim \sim \) (184); but pampōsh \( \sim \sim \) (648, cf. No. 8a); sōmbōrūkh \( \sim \sim \) (777);

lāngu\( u \sim \) (607, cf. No. 6); mangyūm \( \sim \sim \) (612); prangas \( \sim \) (1147); tēngal \( \sim \) (1082); but sankaṭh \( \sim \) (419); nēngalān \( \sim \sim \) (415);

gāndiṭh \( \sim \) (86, 852), but \( \sim \sim \) (882); kand\( yau \sim \sim \) (1210);
andar ʊ ʊ (53, 609, et passim); mandachana ʊ ʊ ʊ ʊ (1241); sōndarāh ʊ ʊ ʊ (351); tasandis ʊ ʊ (961); tsandan ʊ ʊ (692, 1080); wanday ʊ ʊ (1079); yindarzīth ʊ ʊ (872); zinda ʊ ʊ (1260, so 849);

kahanza ʊ ʊ (766, cf. No. 5a); tasanzau ʊ ʊ (1251).

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

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

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 gam-ō-shōdī ʊ ʊ ʊ ʊ (24); gashan ālam-i ʊ ʊ ʊ ʊ (722, cf. No. 5a). But usually the syllable even in such circumstances scans as long, according to No. 2, as in gashun āsiy ʊ ʊ ʊ (21); bāgas andar ʊ ʊ ʊ ʊ (22, cf. No. 1c).

c. Occasionally a closed syllable with a short vowel scans as short, even when followed by a consonant. All the examples noted end in n. Thus, dēshēn na zāth ʊ ʊ ʊ (258, cf. No. 5a); nidarshēn hōwun ʊ ʊ ʊ ʊ (260, cf. id.); timan nish ʊ ʊ (1753, cf. id.). On the other hand, we have cases like kārin pāray, scanned ʊ ʊ ʊ ʊ ʊ, for which see No. 9b.

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

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

5. 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 akis ʊ ʊ may, if
the metre require it, be read as if it were akks - . This is very common, occurring in line after line. Typical examples are: - atha - (724), but athawas - - (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); gathān ālam-i - - (722, cf. No. 36); gashiyēy - - (490, 810); kahanza - (766, cf. No. 1c); kāml - - (184); kruh - (885, cf. No. 8d); mārani - - (424, 546); musārīn - - (141); nidarshēn hōwun - - - (260, cf. No. 3c); samāph - - (1730, cf. No. 8a); sulanōvin - - - (1129); ta dān - - (1281); timan-nish - - - (1753, cf. No. 3e); 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 scansion is indicated by the spelling (cf. No. 4b).

b. What may be called metrical metathesis occurs in mahā (735), scanned - ; but mahāryosh - - (1851).

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

Sometimes a mātrā-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 Yindarzīth) - (872); dīthū (id.) - (699); sāndī pōthī - - or - - (1332); tḥōthī - (1332).

7. Two short syllables are regularly considered as the possible equivalent of one long syllable. Thus, biyē - for - (671); man-dachāna - - for - - (1241); satakyau - - for - - (11); ṭsandrama - - 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 lāgī - - (607); ganj pushārin - - - - (141); gōs kindras - - - - (144); lūkh kahanza - - - - (cf. No. 5a) (766); manz tim - - - (603);
nāv Lankā – o – – (607); nēr kar – o – (481); sakth tyuthu
ās – o – – (417); samāph kar – o – (cf. No. 5a) (1730); sawār
pyāda – o – o – o (cf. No. 9a) (1323); zamū prōwuth – o – –
(347).

b. Sometimes, this even occurs when the next word begins with a
vowel, as in: —— bār āsI – o – o – (460); khūn az – o – (814);
kōpyōv ākāś – o – – (170); lōl akh – o – (751); nast almā-
sūcI – o – – (1268); nāv òsus – o – – (317); pampōsh āsam
– – o – – (648); yād òsiy – o – – (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 kāndI – o – – – (585). but butarāth sōry – o – – –
(595); gōs dikh – o – (235), gōs tsandrama – o – o – (1188),
but gōs dubāray – o – – (800), and gōs molu – – (815); kān
wuch – – (552); mangyūm kyāh – – – (cf. No. 1c) (612): sūty
pānas – o – – (943), but sūty rūdu – – o (904); zamūn Suǔrīv
az – – – (454).

d. Occasionally we find the same phenomenon after a close
syllable containing a short vowel, as in dēv mōrun – o – – (350);
kruh totu – o – (885); zIy mósum – o – – (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 ġatsh – – (10); wuchān āsam – –
– – (535), and so on.

9. a. Scansion is not uncommonly helped out by Anaptyxis (Svara-
bbakti). Examples are āphtāban – o – – (1273); āśmānas
– o – – (878); hukmrōnI – o – – (1133, 1137); shēstras – o –
(1113); pyāda – o – (1323); yistāday – o – – (950). Oc-
casionally this is indicated by the spelling, as in ar*th o – (for arth)
(1187); hukum o – (for hukm) (1186), while we have hukm – o,
without anaptyxis, in 1185; jaI*d o – (770); kar*ma o – (581);
wast*r – – (1189).

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

10. Even if all the above licences are allowed for, there are still
INTRODUCTION.

some lines that defy quantitative scansion and in which stress-accent
takes the mastery. Thus, in the second half of verse 258, khoṭ"nam
yuthn bōh ḍēshēn, which should scan ० ० ० ० ० ० ०, must be
read as if it were ० ० ० ० ० ० ०; and in 425 lasiyēy occurs
twice, and the first time must be read ० ० ० and the second time
० ०.

Occasionally a line begins with a trochee instead of an iambus.
Examples are sarv-i-kad (353), where we have ० ० instead of ० ०,
and hēr sōthkiēdī (571) ० ० ० instead of ० ० ० ० ० (cf. No. 8a)
sōrga-manza (1567) ० ० ० (cf. No. 1c) instead of ० ० ०.

Sometimes two short syllables are telescoped into each other, and
must be read as one short syllable. Thus, in 242, we have jiğaras
dādi sastis, which scans, ० ० ० ० ० ० ०, but must be read as
० ० ० ० ० ०. The word jiğaras being read as if it were scanned ० ०
and dādi sastis as ० ० ० ०.

Similarly, two contiguous vowels are occasionally telescoped into
one as in dashā āyēs (420), which must be scanned ० ०.

Now and then we come across rhymes that would not be allowed
in India Proper. Such are tim rhyming with kāmī (795), kād rhyming
with tār (632), and Yindarzīth rhyming with dītīb and bītīb (699.872).
The last two (kād and Yindarzīth) are due to the weak difference in
sound between cerebrals and dentals in Kashmir.

So much for the Bahr-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 Paṇḍit Nityānanda Śāstri, the Head of the
S.P. College in Śrīnagar. In the following verses, there are three
accents to a line, as indicated in each case by the sign ँ:

Kusalyāyē-handī gōbarō
karayō gūra-gūra
kotū gōhām tēh mē trōvith
kasū hēka hāl bōvith
āśī kasū máti-thōvith
karayō gūra-gūra

210.

211.
lagayó pótⁿ-thàyê
hiy kūrⁿthas boh zâyê
nāras wōth boh lāyê
karayô gûra-gûra 212.

mĕ dápyôv Râma rája
khôsh gôy na óra-mâji
ādanâki sfra-bâji
karayô gûra-gûra 213.

tœ pûrᵗham bûrza-jâma
boh shâdath gâma-gâma
parayô Râma Râma
karayô gûra-gûra 214.

In the following, there are four accents to a line:—
hâryêy bör pôshênûlûⁿ bôla-bâtshê
âshê-rastên gâsh haiy ãv 1102.

dâm chuh duniyâh tsaîtîth wâlâwâshê
zâla lâg¹ rázahams kathi kân thâv
Râma-jûv¹ shêch¹ haiy lûzã ânda-gâshê
âshê-rastên gâsh haiy ãv 1103.

brûthîmº âsh chêy nêndⁿrit nâshê
sêndⁿritʰtham sônº âgân tâv
hadâ-rôstº dîla tîs kar tálâshê
âshê-rastên gâsh haiy ãv 1104.

lalawûn lăla-phólº ma kar shûⁿ-bêtshê
sulawûn sulâvîtth hâl tas bâv
mûlawâni gâtshì nyûnº phôlawaûni gâshê
âshê-rastên gâsh haiy ãv 1105.

pâtâla khotⁿ kîna wothⁿ âkâshê
prâkâshê tasandi-sûty dâg haiy drâv
nâv chus azâlâyê abâdâki gâshê
âshê-rastên gâsh haiy ãv. 1106.
Although the whole Kāshmirī poem roughly corresponds with Vālmiki'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 Vālmiki 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, Mandodāra was originally a fairy (parī, i.e. apsarās) 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 Laṅkā. Mandodāra, 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. Mandodāra never ventured to tell Rāvana of this, though, when he brought Sītā to Laṅka, 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 Vālmiki, is very widely spread. In the Adbhuta Rāmāyaṇa, although said to be the daughter of Mandodāra, Rāvana had nothing to do with her begetting. Mandodāra became miraculously pregnant, the goddess Lākṣmī becoming incarnate in her womb, and being in due course born as Sītā. According to the Jaina Uttarapurāṇa, Rāvana had insulted an ascetic princess, named Manimati, who, out of revenge, became in her next birth his and Mandodāra's daughter, in order to destroy him. In the Malay Rāmāyaṇa, Sītā is also the daughter of Mandodāra, 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. In the

1 See Bulletin S.O.S., IV, 13ff.
2 Parvan 63, p.366 of the Indore edition of Sam. 1975. I owe this reference to the kindness of Professor Von Glasenapp.
3 See A. Ziesenis. Die Rāma-Sage bei den Malaien, ihre Herkunft und Gestaltung, pp. 12, 71. The Malay version has a curious addition that Mandodāra was Daśaratha's wife, and was mother of Rāma and Lākṣmaṇa. Daśaratha had promised Rāvana a boon, and the latter demanded Mandodāra in fulfilment of it. Unknown to Daśaratha, Mandodāra, 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.
Javanese version of the story, however, she is the daughter of Rāvaṇa and Mandodari. The latter, learning that she is fated to become the wife of Rāvaṇa, puts the infant into a box and casts her into the sea. The box is washed ashore, and is found by Janaka. In the Tibetan Rāmāyaṇa, she is the daughter of Rāvaṇa 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. In our present poem, Rāma is shown as apparently cognisant of the facts of Sitā’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 Sitā 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 Rāvaṇa,—what Professor Jacobi calls the “Rāvaṇeīs”. In the Kāśmirī 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 Rāvaṇeīs. In the Vālmiki Uttara-kāṇḍa, after the Rāvaṇeīs, the story of Sitā’s banishment and the birth of Lava and Kuśa is taken up, and the Kāṇḍa concludes with the account of Sitā’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. xli. Suffice it to say, that the reason given for Sitā’s banishment is also found in the Bengali and in the Malay Rāmāyaṇas, and that the latter, like the Tibetan, agrees with the Kāśmirī account of the miraculous birth of Kuśa.

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

INTRODUCTION.

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

I. THE RAMÁYANA.

BÁLA KÁNDÁ.

1 (1-48). Introduction praising the incarnate Ráma and Lakşmana. Advice to the reader. Life is short, let it be full of virtue. Look upon Sítá as pious desire and Ráma and Lakşmana as the causeway of truth, Hanumat as courage, and Rávana as the evil man. Make sharp the sword of austerities, and with it cut off Rávana's head. Tie on the dagger of patience, and seek for Lańká. Grasping the shield of pious intentions smite the Dáityas. Don the vestment of discretion, and take the virtues,—Ańgada, Sugriva, Jāmbavat, and Vibhíšaṇa—as thy weapons. Kaikéyí is ignorance, and Sumitrá pious desire. Daśaratha is virtue, and Kauśalyá destiny. Dwelling in the forest is instruction of the heart, and Ráma will issue from it and destroy the Lańká of desire;—and so on.

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

3 (70-100). Daśaratha is a pious king of Ayódhyá. He has no sons. Náráyaṇa appears to him in a dream saying that he (Náráyaṇa) 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 Kauśalyá and the other to Kaikéyí. Each of these gives half her share to Sumitrá. In process of time, Íśvara (i.e., Ráma) is born from Kauśalyá. Bharata from Kaikéyí, and Šatrughna and Lakşmana from Sumitrá. 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 Mārica.1 Rāma asks Viśvāmitra about the history of the Ganges, and Viśvāmitra tells him the story of Bhagiratha.2

5 (114–123). Viśvāmitra tells Rāma about Janaka, and how Lakṣmī (i.e., Sitā) 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 Sitā is made over to Rāma. Janaka has a daughter [Urmilā] born of his loins. Her he gives to Lakṣmaṇa, and he also gives two nieces to Bharata and Śatrughna. General rejoicings.

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

1 The Kāśmīrī 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.

AYODHYĀ KĀṆḌĀ.

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 Kaikēyi. At night Daśaratha visits Kaikēyi. 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). Kaikēyi 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 Nārāyana (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 262, 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 Kaikēyi.

16 (262–272). Bharata and Śatrughna are at this time absent on a visit to their grand-parents. They are summoned home. Bharata reproaches Kaikēyi, 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 Kaikēyi, 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). Kaikēyi 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 Laksmana.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

¹ Apparently a reference to V. Rām. II, xvi, xvii. Laksmana 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, ciii. It partly agrees with a story told in the Brahmā Purāṇa ch. exxxii. 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 Pitṛloka, and thereby Rāma is able to provide for him the ship of funeral rites (so that he reaches heaven).

ARANYA KĀXDA.

19 (312–320). Rāma introduces Sitā to Ahalyā,1 and the three visit Agastya.2 The meeting with Jaṭāyū. They all march on and settle in a lovely grove [Pañcavati]. Sitā 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 [Śūrvanakā]. 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 Sitā, and marry her. She becomes indignant, and urges Lakṣmaṇa to marry her. Finally, in a rage, she threatens to kill Sitā. Lakṣmaṇa thereupon cuts off her nose and tears her garments.

21 (336–342). Sūrvanakā 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

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1 Not in V. Rām.  
2 V. Rām. III. xii.  
3 V. Rām. II. xcv.

Daśaratha, being guilty of Brāhmaicidal owing to the death of Śrāvana, when he dies, goes to hell and endures many torments. Rāma, Sitā, and Lakṣmaṇa reach the Gīdvārī, 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 Sitā 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.
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). Rāvaṇa’s wrath; he digs a pit and falls into it himself. He rises into the air, and seeks Mārīca who had already been wounded by Rāma (§ 4). Mārīca is still in woeful plight. He tells Rāvaṇa how he has been wounded by Rāma, and how he is still suffering. Rāvaṇa tells how Sūrpanakha 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 Sūrpanakha as very lovely. There are only three in the party or at most four. Mārīca 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. Rāvaṇa says he will carry off Sītā by a trick, while Mārīca is to appear to Rāma in such a form that Rāma will run after him to capture him. Mārīca explains that a thousand Rāvaṇas could not carry off Sītā if Laksmaṇa were there, and advises Rāvaṇa to give up the project. Rāvaṇa threatens to kill Mārīca if he will not consent, and Mārīca unwillingly does so, considering that if Rāvaṇa kills him he will go to hell, while if Rāma kills him while saying “Rāma, Rāma,” he will go to heaven.

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

Sītā hears the cry, and tells Laksmaṇa to run off and help Rāma. Laksmaṇa 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, Laksmaṇa rends his clothes and sets out weeping.
Rāvana appears to Sītā 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. Rāvana 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 Rāvana, and attacking him from above compels him to come down to the ground, but he has only one resource (himself) against Rāvana’s ten heads and twenty arms. Rāvana with his sword cuts off Jaṭāyu’s wings, and he lies helpless. Sītā tells him her story, and wonders how she can prevent his being killed at once. She persuades Rāvana (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 Rāvana does so. Jaṭāyu falls to the ground, and Rāvana again flies off with Sītā into the sky. He carries her to Lāṅkā, where he deposits her in a garden. Sītā laments. She calls to mind the unlucky aspects of the planets at her birth, which fated her to this calamity. Rāvana puts Sītā in the charge of Mandōdārī.

Sītā is really the daughter of Mandōdārī. When she was born, it was prophesied that she would kill her father (Rāvana), 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.

Mandōdārī asks Sītā 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 Rāvana 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 slaying 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 Jaṭāyu lying wounded and helpless. He tells them all about Rāvana, and when he has finished falls down dead. They cremate him, and he obtains final release.

KIŚKINDHYA KĀṆḍA.

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 Sūgrīva, the king of the monkeys, and he and Rāma tell each other’s stories. Sūgrīva tells about his trouble with Vāli his elder brother, how they two pursued the Rākṣasa Māyahāvin into a cave; how Vāli entered the cave while Sūgrīva 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 Rāvana 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 Rṣi 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. Vāli admits the sin, confides Aṅgada to Rāma’s and Sugriva’s protection, and dies.

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

SUNDARA KĀΝDA

27 (513–566). Sugriva dispatches the monkey hosts to seek Sītā. They search everywhere and at length reach Svayamprabhā’s cave. Holding each other they venture in, and ask her for news of Sītā. 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 Sītā. Sampāti, much affected, tells then that Sītā 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 Rāvaṇa’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 Sumeru. “After that, what

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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\(^1\) is close to the city gate. Hanumat lands in its mouth, and turns himself into copper (and so releases himself\(^2\)). Then he enters the city in search of Sītā.

28 (567–589). Hanumat views Lāṅkā. Description of its magnificence. It was built by Dhanēśa\(^3\)-Kumāra (i.e., Kubēra) and by Viśvakarman, and Indra had been the mason. Hanumat inspects the twelve bastions, and sees in the palace a statue of Lāṅkā. Brahmā comes there to worship an image of Śiva, Karma is the Secretary, and Yama, the Sheriff (nāzir). 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.\(^4\) Once Umā, seeking a pretext (for the destruction of Rāvaṇa), asked Śiva to provide her with a fine residence. Śiva (approving of the pretext) agreed, for Rāvaṇa had asked for this very thing. Śiva sent for Kubēra 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\(^5\):——

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1 Simhibikā, V. Rām. V, 1.
2 In the V. Rām. this occurred during the leap. Hanumat, when she got him in her mouth, tore him to pieces, and that apparently is what is intended here.
3 Dhanēśh 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 Kathāsaritāgara, 11, 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 Kashmirīr 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 Pāṭāla, 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 (Ksh. 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. As she grew up, he discovered that she was a Rākṣasī. (After marrying Viṣravas) 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 Viṣravas, viz., Vibhiṣana, and last of all, Vaiśravana. These two were virtuous.

31 (639–653). When Nārada has finished his story, Hanumat 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 Kaikasi, daughter of Sumali, but was simply sent by Sumali, and was not taken out of the water as above described. The son, not named above, was Viṣravas.

2 According to V. Rām. VII, iii, Vaiśravana was born of another mother (Dēvavarnini), and was the eldest of the five. Khara is not mentioned.
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.

Mandodari 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 Vibhīśaṇa would be by to help him.

35 (705–720). Hanumat is brought before Rāvana, who orders him to be skinned alive. Vibhīśaṇa 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.
37 (737-746). Hanumat leaps upon Laṅkā, 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 Sugriva’s orchard. News is brought to Sugriva, who conducts him to Rāma. Rāma asks many questions about Sitā, and Hanumat describes her condition.

YUDDHA KĀṆḌĀ

39 (777-797). The army assembles. The monkeys wonder how they are to cross the sea to Laṅkā. 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. Then Varuṇa tells him the following story:

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

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1 North of Kashmir is the ‘Sand Ocean’ of the Nilamata.
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 Laṅkā, and Rāvaṇa strengthens the fortifications. Aṅgada, after burning and demolishing Laṅkā, 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 Vibhiṣaṇa. The latter tells him it is all his fault, and counsels him to make peace with Rāma. Rāvaṇa banishes Vibhiṣaṇa, and the latter takes refuge with Rāma who gives him Rāvaṇa’s crown and appoints him king of Laṅkā.1

42 (831–840). Rāma’s army approaches Laṅkā. 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 Laṅkā 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.

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1 In the V. Rām. Vibhiṣaṇa’s flight, and Śuka’s message (in § 42) occur earlier, before the bridging of the ocean.
SUMMARY OF THE POEM.

Rāvana despatches against them an army of demons in various shapes headed by Indrajit. They are successfully opposed by Jāmbavat and Hanumat. Vibhiṣaṇa warns Rāma that Indrajit will try to kill Laksmana with a magic arrow. Hanumat is detailed to protect Laksmana. He has a moment of forgetfulness, and Laksmana is hit.

45 (874–900). Rāma laments. Vibhiṣaṇa 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 Ayōdhya. 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). Vibhiṣaṇa finds the healing herb on the mountain and restores Laksmana to life. Laksmana attacks Indrajit and kills him. Rāvana sends out Kumbhakarna at the head of another army. Sugriva fights Kumbhakarna, and after seven days, is felled by the latter and is carried off by him. In his arms Sugriva 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 Kālanemi is referred to en passant, in a single line (verse 887). It will be observed that it is Indrajit, not Rāvana, who wounds Laksmana, and that it is Vibhiṣaṇa, not Suṣeṇa, who tells of the herb.

2 According to V. Rām, Indrajit had been previously killed by Laksmana 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.
the way Rāvana is seized with an urgent call to make water. Nārada 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. Aṅgada, Hanumāt, and Vibhīṣaṇa attempt to interrupt the sacrifice by distracting Rāvana’s attention, but fail. At Vibhīṣaṇa’s advice Hanumāt goes to Mandōdari 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 “Wah 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 Sītā. He wonders if she has been faithful to him.

52 (1015–1028). Sītā asks Mandōdari as to what is to become of her. Mandōdari 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 Mandōdārī addresses Rāma, and intercedes for Sītā. She explains how she (Mandōdārī) was a heavenly damsel, and was married to Rāvāṇa 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). Mandōdārī brings Sītā to Rāma. He addresses Mandōdārī 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-māyaḥ 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 Rāvāṇa. The poem follows the Adhyātma Rāmāyana in maintaining that Rāvāṇa never carried off Sītā at all, but only an illusory form (Mōha-māyaḥ) who resembled Sītā, and was miraculously created, in order to save the real Sītā from desilement. It was this illusory 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 KĀnda

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

57 (1102–1109). Sumitrā’s song.

58 (1110–1118). Kauśalyā’s joy. Her meeting with Rāma. Sumitrā joins them.

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 KUŚA.

61 (1138–1142). Daśaratha appears to Rāma in a dream and complains that Rāma has no son. Rāma consults Vasiṣṭha, who performs an Āśvamedha 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 Rāmāyana.

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 Rāmāyana of Candravati, written in Eastern Bengal. According to that version the sister-in-law was a daughter of Kaikēyi, and was named Kuku. See Dineshchandra Sen’s “The Bengali Ramayanas,” pp. 196ff. So also, in the Malay Rāmāyana, where she is named Kıkéwi, i.e. Kaikēyi (Zieseniss, op. cit., pp. 60, 108). In the Javanese Rāmāyana, Dewi Goṭakju (i.e. Kaikēyi) draws a picture of Rāvana on Sītā’s hair, and lays it on her bed, where Rāma finds it (Stutterheim, op. cit., p. 79). On the other hand, in the Khmer version from Cambodia, a Yakṣini, 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 loses it, and is seized with
She asks Sītā to draw for her a portrait of Rāvana. 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 Rāvana 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 Lākṣmana, and tells him to take Sītā away and abandon her in the forest. He wants to have her killed without anyone knowing it. Lākṣmana unavailingly remonstrates.

65 (1167–1188). Lākṣmana 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 Lākṣmana 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 Lāvā and Kuśa given in this poem is radically different from that given in the Vālmīki Rāmāyana. In that work Sītā, at her own request, goes with Lākṣmana on a visit to Vālmīka's hermitage. Lākṣmana, under Rāma's instructions, leaves her there. Both Lāvā 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 Rāmāyana. There is no mention of the treacherous sister-in-law, of Lākṣmana abandoning Sītā in the forest, of the miraculous creation of Kuśa, of the war between Lāvā 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 Rāmāyanas describe "the war of Rāma with Lāvā 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.

convinced 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 Mandodari'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 Vālmiki, 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 Tisya, 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 Kuśa grass and prays over it. The wisp becomes alive, as an exact replica of Lava.¹ 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 ‘Kuśa.’ Sītā takes him also to her heart, and the boys grow up together. When they become older Vālmiki gives to each arrows made of Kuśa 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 Āsvamedha.² 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 Kuśa is sitting. Lava had gone to play with the other children of the hermitage. These last, seeing the army, are

¹ So the Malay Rām. See Ziesenis, op. cit., pp. 61, 105. The same story is found in the Kathāsaratīgāra, IX, ii, (Tawney I, 487; Penzer IV, 128), and in the Tibetan Rāmāyana (Thomas, op. cit., p. 208).
² We have already had one Āsvamedha 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 Sītā. 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 dis-
charges 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 Lākṣmaṇa to go and investigate. Lākṣmaṇa
tells Rāma that this calamity serves him right for abandoning
Sītā. 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 Sītā was pregnant when
he abandoned her. He is much affected by the memory. Lava
and Kuśa see the army approaching, and discharge arrows at
Lākṣmaṇa. 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. Aṅgada runs at the boys, but is shot by Kuśa. Lava shoots Sugriva. 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 proferred 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 Sitā, who recognizes them. She laments, and names to them the owners of the crowns, Rāma, Lakṣmaṇa, Śatrughna, Bharata, Hanumat, Aṅgada, Jāmbavat, and Sugriva. 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 Sitā to Rāma's corpse. Sitā’s lament over it.

76 (1498–1539). Sitā’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). Vālmiki returns home after a long absence and discovers what has happened. He prays to Sadāśiva, and,

¹ According to the Javanese Rāmāyana, Sitā has only one son,—Butwala (i.e., Lava). There is no mention of the horse-sacrifice, but he conquers Laksmana in a fight and binds him. Vālmiki releases him, and tells him the story of the boy. On hearing of this, Rāma comes, and Sitā 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. Sitā, 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 Sitā, 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 Sitā.

80 (1585–1617). Sitā’s song of refusal. She appeals to Pārvatī to be her help, and reminds her how, after she was born, her mother (Mandōdārī) 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 bark 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 Sitā 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.

Sitā 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. Vālmiki 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 Aśvamētha 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, unaccompained 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

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1 According to the Cambodian Rāmāyaṇa, 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 sāti 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.¹ "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 distrib-
utes gifts. He blesses his two sons, and makes Kuṣa King of
Kuṣāvatī, 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 Laksmaṇa is on guard at the door to

¹ Professor Nityānanda Śāstri informs me that Kurīgām is in the Kulgām
Tabšīl of Kashmir and is about forty miles from Srinagar. Shēnkarpōr (i.e.,
Śāhkara-pura) is about four miles distant from Kurīgām and is in the Anatanāg
Tabšīl. 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 Hindūs visit the spring for religious bathing. I have failed to
trace either of these places in the maps. Anatanāg, a well-known site, is in the
South-East end of the Valley.
prevent interruption, but Durvāsas comes and wrathfully insists on entering. As Lakṣmaṇa 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 SRĪRĀMĀVATĀRARACITAM.

BĀLA KĀṆḌA.

1. INTRODUCTION.

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

kūr\(^{a}\)kh zaĝi-hünz\(^{u}\) rachākōrī  
Rāma-Lākh'mana autōrī āy

1.

lāg\(^{i}\) vēsāras zaģi-hānḍ\(^{i}\) sōriy  
zaģi-handi-pūshy tim zanmas āy  
zājī-nīshē gāl\(^{l}\) rākhēs sōriy  
Rāma-Lākh'mana autōrī āy

2.

sōrūkh Gōvinda Gōwardhana-dōrī  
prāna-rūpa-dwāran bar dina ākh  
tāth\(^{1}\)-manz wuchukh Mādhawa-Murōrī  
Rāma-Lākh'mana autōrī āy

3.

Zanakh-rāzūn\(^{a}\) hāy wana-hōrī  
Dashērath-rāzas gāsh kyāh āv  
yishṭa-dina pūrin brōhman sōriy  
Rāma-Lākh'mana autōrī āy

4.

karīth rāzas Kīkī rōzī  
won'nas rāj Baratas thav  
būrza-jāma walth kūr\(^{a}\)th tayōrī  
Rāma-Lākh'mana autōrī āy

5.

rūpa-sūty chēkh rūpa-kōmōrī  
shēk\(^{s}\)-sūty mōkti-rūph baktēn āv  
manas-kun kan yēmāu dōriy  
Rāma-Lākh'mana autōrī āy

6.
wōpawâs kâr¹ kâr¹ bōv¹ wana-törü
sârî wōpadîshuk¹ thowukh nāv
sōdâhan wâr'hēn vrath timâu dörîy
Râma-Lâkh'mana autôrî āy 7.

trâwū pānō nēth ahankörî
ahankâras nāsh pēv nāv
nēš'phâl¹ kâr¹ sör¹ tām¹ ahankörîy
Râma-Lâkh'mana autôrî āy 8.

tēth-pawanâc¹ rēh kamâyidörî
mag¹n mav gatsh ogun sandarâv
gōra-rastên pad kamav dörîy
Râma-Lâkh'mana autôrî āy 9.

(Metre, Hazaj, ـ ـ ـ ـ, ـ ـ ـ ـ, ـ ـ ـ)
wuchan gatsh kyâh yih wûsh⁰ ākâshê-wöni
duyî tsûj⁰ lûj⁰ yinê nûv⁰ pôr'zôni 10.

achiv wuch lôlacyau satakayu kanau bûz
namith bêh wuch wanan kyâh Shiv shêmith rôz 11.

hêchith bûzîth wuchîth lâguîn¹ pazyâ on¹
phalis chuy hyol¹ hêlis chuy sampanan gôn¹ 12.

panun¹ dam chuy gânîmth bôz yih râts¹ kath
chuh brûthyum¹ brôth rôzan chuy patyum¹ path 13.

z¹h dôh sôntân¹ gânîmth chêy jawöni
wawakh yiy tiy têh lônakh yâr-i-jôni 14.

rath¹n chuy dam panun¹ suy rathi khârun
rath¹n yêli rávi bê-hôsil chuh thârun¹ 15.

rath¹n râsh¹rûn sô-bûz⁰-sûty s¹h karun yêl
thawus bar-dârê dith gardûn¹ thunus jêl 16.

rath¹n chuy dam panun¹ khârun¹ ta wâlun
tamyûk¹ kaimath manuk¹ malatêr gâlun¹ 17.

kadûr⁰ yêm¹ zôn⁰ pânas-nishê timan dön
suh yôdwai âsî shêšt'ër sampanês sôn 18.

panjar pôlôd¹ brôhmana-mor⁰ rachun zân
khaṭun gâshi sîr shêm²râwun raṭun prân 19.
1. INTRODUCTION.

20-34

गळ्शिय होसिय यिः केशाह येस ते असिय दियिय दर्शन दिला-निश्वे व्याृद कालिय ।

गाृशुन असिय तृे योतृ तोतृ वातानावी गुपिथ पताला-ताला अकाश हावीय ॥

21.

थावुस बार-दारे धिथ चुक्ह पाना देवाृ वुचख धागास-वादर क्याह गुल ता गुल्जार ॥

22.

त्रपिथ नाव धिर थाव प्रावलनु हेयिय दिप हॉली मलासार देशेक्ह विश्नु-सोदू रूपह ॥

23.

समाय दिशयिथ मा सामपन शाद-उ-गाम्गिन गाम-उ-षोटिय वुचख श्यिन-बाृ-षयिन ॥

24.

वुचुन सामसार क्याह ब्रम्बोज लै हावान अस्ग्रा-वार्ना मानोशेन व्होसनावान ॥

25.

असाथ वानु वानु सुह योतो-तौमथ निवान दिल पताव-लाकन वुचन ताथ केह ना होसिल ॥

26.

मा कर अपराद याद काथ थाव तृह साथ ज्ञान असाता-निश्वे तसल मानोशेन-सोदु फाल चुह सांतान ॥

27.

अचिव वुच बोज कानात तास राजा-सांद कृ येमिस राजस गोबुर जामोतू चुह अटार ॥

28.

सापोतु लाजर सुह शापस-निश्वे तृह थाव कान मा गास युिनु ते तृह कार परहेज पापान ॥

29.

दागाबोजिये तृह योतोतु कोश जी पाथ रोज दायें-गास ताथ-सारुणु वाथ सारा-काथ बोज ॥

30.

हालब-शिश्वे तसलीय बोजना-सुतिन खाय असाथ त्रोविथ तासमा-सुतिन कारुन लाय ॥

31.

कारुन येक्राज राखेसा-बोझु निशिन मान शेरान गास विश्नर यिथा गाव विभिन्न ॥

32.

मा तास कोशसतास-सुतिन सापन पुरु असाथ योडू बोझु ते असिय दुरी तसल दुर ॥

33.

पोजु-यै बेगाना असिय राथ वंदुस राथ कारिय प्रावत-जयो पोजु पान राप्पृताकाथ ॥

34.
satüc^a yêsh bar Sadâshiv chuy satas-śûty
śâh sath sôpan wuchan gâsh yin gashan kûtî 35.
sôyêsh Sîtâ satuk^a sôthu Râma-Lâkh'man
hêmath Halmothu asôr Râwun chuh dôrzun 36.
shêmîth shêmshêr śâh wôrâgûc^u karun têz
śaṭus gardan chuh dushman kar śâh parhêz 37.
khêmâ khanjar gândith Lankâyê tshûrun
sîpar shôba-wâsanâ hêth dâity mûrun 38.
giyânuk^u jâma chuy sâmâna râ^î gôn
Anûd Sugrîv Zâmîwan Vibhishên 39.
prakrôth Kîkî sôyêsh zânûn Sumitrâ
dar^m Dashûrath Kusalyâ karma-lîkhâ 40.
zarâ santôsh dil-wôpâdisch wan-wâs
gâshîth ada Râma lûbacê Lôkî kari dâs 41.
chêh kâmûc^u kôl tarâ^û śâkh dith karun baud
vêtsâracê wâti pakh zahras gâshiy kand 42.
wanun kath bôz Day zânun panun^u vir
asôr malasâr gâlun^1 gôra-shêbd dis tîr 43.
anun bal gôr panun^u bhal hâvi say hêr
khasakh âkôshî hrêdayêki kócê-kinî phêr 44.
yih kêh râviy tih chuy pânas nishê tshêr
labakh têli yêli tâtith trêwakh ahankâr 45.
manath Mandôdari chêy yintizâras
ma kar mashârab wuchun satakis shêhâras 46.
surawun sûrâ-śûty öyîna hyuhû man
Teâturbhuz Vishnu dêshêkh môkth śâh sôpan 47.
gôrav gûnd^a-mûthû chêh wath kath bôz śâh kan dâr
chuh kyâh rôzun chuh bôzûn^u Râma-autâr 48.

1 V. I. manuk^u, but both break the metre. The whole verse is corrupt in all copies.
2. PĀRVATĪ ASKS ŚIVA TO TELL THE STORY OF RĀMA'S INCARNATION.

2. STORY OF RĀMA'S INCARNATION. 49-63

dapan, Nārad rēshīy būzun zē Brahmāh
Sadāshīv dēwatā hēth ḍs" yēkh-jāh 49.

dopus Dēviyē, 'hē Shiwa-ji dayā kar
'wanum autār dēwa nērēm manuk" shēr' 50.

dopus Dēviyē, 'hē Shiwa-ji, mē poz" wan
'sapani kyāh hāl kali-yōgakēn manōshēn 51.

'timay āsan sēthāh gōmāt" adarmī
'dar"m trāwan sēthāh lāgan kōkarmī 52.

'gatshan shāpan-andar sōriy giriphtār
'bōdan pāpan-andar kētha-pōth" chukh tār 53.

'mē chum talwās tim kētha-pōth" mōkalan
'timan āsēkh sēthāh gōmot" malut" man' 54.

dapani Dēviyē-kun log" yiy Sadāshīv
'mōkalan tim sōkha-sān-pōth" 1 ts"h kan thav 55.

'agōphil yim manas hēn Rāma-sondu" nāv
'timan sōruy manuk" malasār chalana āv 56.

'adai kāthāh sōrēs mana-kin" ha"rēs āy
'yiyēs darshun diyēs Waikunth chēh tas jāy 57.

'kanau yus bōzi būzith shrōtsi tas man
'gāthēs tshēta nār narakuk" man gāthēs sōn 58.

'achiy yus dēshi tas cashman yiyēs gāsh
'tithay yitha-pōth" sūrēs ās" prakāsh 59.

'thawan kan yim tih būzith man gāthēkh sāph
'gālēkh rākhyos" manuk" sōruy tsalēkh pāph' 60.

dopus Dēviyē, 'Shiwa-ji bōzanāwum
'tamyuk" kāran tasondu" prakh"cār hāwum' 61.
dopus tām",—yēli suh rākhyos" gāv namūdār
korun taph Lōkh ziṅdu" yēch korun kār 62.

mongun mrath sārēniy-handi dasta mūkūph
moṭhus na-ta sahal zōnun manōshē-sondu" rūph 63.

1 V. l. kāshī sūtin for sokha-sān-pōth".
kārin yēch kār prēthwī āyē lācār
wadan Vishṇas-nishīn āyē yūnā wānīn zār 64.
dopus Vishṇan, ‘teh gash chum zanm dāruna
‘pēyēm Rāwun manōshē-sandi varna māruna 65.
‘gashiy lāgūnā te pānas Yōga-māyah
‘mē Vishṇas Rām lāgun chēy te Sītā 66.
‘karâm kari rāza Dashērath chus na santān
‘zēmay tas-nīsh hēmay ada Rāwanas jān 67.
‘samith sōriy trikōtī dēwatā yim
‘zanâm dāran ta wādar sampanan tim’ 68.
yithay būzith sapūnā prēthwī sēthāh shād
wuchan osā kar thvēm nētran-andar pād 69.

3. ŚIVA COMPLIES. THE BIRTH OF RĀMA AND HIS BROTHERS.
wanani logu,—Rāza Dashērath osu rāzāh
mudā mōlīk̄h malūk̄u cāra-sāzāh 70.
satū-gōna shēkti bodu tas osī mānān
sēthāh rāsa kāmē karē tāmī bāgēwānan 71.
tamīs osu dar-Ajudyā jāy āsān
ɡāriban osu suō wōndākī ġōṣa kāsān 72.
wōthān sulī prath-prabātas nēth karan dān
rachan jōgēn ġōsānīn-sūty thawan zān 73.
ɡōbur ēsu na tsantsal osu tamīs man
tithay yitha sūrē pōnis-manz chuh kōpan 74.
sēthāh rātas dōnas līlā karān osu
shēran samponu Narāyēn pāna tōṭhyōs 75.
dapan, sōpna-sẤndar tas dyutun darshun
dopun tas, ‘gash mē chum zanmas te-nīsh yun’ 76.
‘lāgī na bāwunu sōpan Rāwun bōh gālan
‘sōrājuku shēnkh wōyith Lōkh zālan’ 77.
3. BIRTH OF RĀMA AND HIS BROTHERS

sōpan dīshith dopun, ‘kyāh-sana yutshum kam’
onun tāmath mahā-ryoshuy panunu tām

78.
dopun tas-kun, ‘gatshēm āsunu mē santān’
dopuš tām, ‘kar tsh jag dēwa bōzi Nārān’

79.
ānin tān rēsh’ sēthāh jag karani lōgiy
khātis tati āgna-manza khiras zēh bōgiy

80.
triyēn-nish pāna ryoshu süzun suh khīr hēth
timau khēv pānavūnū āsukh mōhobath

81.
Kusalāyē akh dyutun Kikīyē akh nyuv
timau dyutu sōni nēspēh-ā-nēspēh būziv

82.
dapan, Day pāna Kausalyāyē-nish zāv
Baruth tas Kikīyī-nishē zāv kan thāv

83.
trēyimū āsukh Sumitrā tas korukh bāv
Shēturgun biyē Lākh’man-juv tamis zāv

84.
ānikh brōhman ta pandith mājē yān zāy
karyōhakh nāv byonu byonu āsīnakh āy

85.
gōran zātukh ganḏith dopūnakh karan kār
Shēturgun Baruthu Lākh’man Rāma-autār

86.
timān-manz Rāma-juv zan sūrē nirmal
gāshān rākēs ta rahazar aṅēgāṭis-tai

87.
samith yēli sūty bāyēn āsū suh nērān
trikōṭī dēwatā āsī carda phērān

88.
timān wuch’ wuch’ karani logu rāza shōdī
ba-shōdī būmī-pēth phirūvun munōdī

89.
dapan, tas sārēvūy rūbū rūsū khabar wūnu
gāyēs yiy bōd Dayēs-sūtīn ġūndun ānu

90.
‘kharca-bāpath kuniy kāh āsi mōhtaj
‘khabar kār’zēm dimas darmas panunu rāj’

91.
subh phōlū sārēniy tūjū aṅēgāṭa ēr
munōdī drāyē Rāmunu rāj chuh mashhūr

92.
dapan, pōzūs-sūtin kōtur saponū yār
phōlan pampōsh zan pōnis-andar nār 93.

gābēn-sūtin kūrūkh shālav waphōyī
gīndan tim pānavūnā zan bōyī-bōyī 94.

vēšārūcū wath wuchith brāryav salāh zōnū
korukh hārēn-sūtin brāryau vēsapōnū 95.

kōhas-pēth pēravūnū sīmiū sapūnū gāv
dapan, sūh bīma-sūtin gāsa hēth āv 96.

kakav-pōtēn sabakh lāgī yiy wanani nūl
tachiv mav drāyē astas khār mōsūl 97.

yityādēkh rēshū tapīshōr jūgī sannyās
sapānī khōsh-dil toulukh mushkyūnū ta talwās 98.

karan kaisāh chih yotū totū shād-mōnī
marunū mūkūph saponū tēli dar-jawōnī 99.

samay tyuthū rāj dīshith zinda sōponū
manōshēn wāsanā sōpūnū tapas-kun 100.

4. VIŚVĀMITRA TAKES RĀMA AND LAKŚMAṆA TO DESTROY THE RĀKṢĀSAS
DEFEAT OF MĀRĪṢ.

korun yūtsū taph Vishāmitran porun vīd
dapan, tas rākhēsau dyutū wārayāh khīd 101.

dapan, yēli rākhēsau korū yūtsū awāray
gāshīth tāmī Dashērathas wonū wāra-wāray 102.

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

sēthāh nākōsh saponū rāzas korun nyāy
Wasīṣṭhan dopū, ‘gāshīn khē chus-na parwāy 104.

‘yih āmotū yiy karani autār dōrith
‘gāshūn chus rākhēsan prath-jāyi mōrith’ 105.

mudā tāmī korun Dashērath rāza lācār
rēshīs-sūtin dapan gāv Rāma autār 106.
5. THE BREAKING OF THE BOW.

panun\textsuperscript{a} ðsus garaz sı̄pon\textsuperscript{a} rawān̄ay
baban won\textsuperscript{a}nas wanun\textsuperscript{a} ðsus bahān̄ay 107.

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

dyutun bālaka-warnan tīr-i-hōrinj\textsuperscript{u}
pakan gav rath chēkan tāt\textsuperscript{t} dēv-i-Mōrinj 109.

Vishāmitras dapan tasünz\textsuperscript{y} khalish ās\textsuperscript{u}
dayā kūr\textsuperscript{a}nas gāshith tām\textsuperscript{t} tas yēlath kōs\textsuperscript{u} 110.

Vishāmitras tithay pryuṣ\textsuperscript{u} Rāma-sandran
Gangā kētha-pōth\textsuperscript{t} wūsh\textsuperscript{u} ākāshē-nishē bōn 111.

Gangā yāmath wasith ākāshē-nishē āyē
Mahādēwan jāṭan-manz tas dīs\textsuperscript{a}n jāyē 112.

tithay Bhōgirathūṅ\textsuperscript{u} wōtpath tamis wūn\textsuperscript{u}
Gangā kētha-pōth\textsuperscript{t} tām\textsuperscript{t} butarōs\textsuperscript{u}-pēth ūn\textsuperscript{u} 113.

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

tū\textsuperscript{a}s tēl\textsuperscript{t} vyād yēli āzād sampon\textsuperscript{u}
wonun tas, \textsuperscript{t}wōṭh gatshav Waikunṭhasay-kun 114.

\textsuperscript{t}Zanakh-rāzas dapan kōrāh chēh zāmūṣ\textsuperscript{u}
\textsuperscript{t}sa mā Lākh\textsuperscript{m}i chēh tasonduy gara āmūṣ\textsuperscript{u} 115.

\textsuperscript{t}sēṭhāh santāna-pushy lācār bōnā ās\textsuperscript{u} 1
\textsuperscript{t}sandūkas-kēth lūb\textsuperscript{u}n mēsē-tal sa khōsh gōs 116.

\textsuperscript{t}kamān dīṣ\textsuperscript{a}mūṣ\textsuperscript{u} Shiwan tas yiy chuh tadbīr
\textsuperscript{t}dīzēn tas kash kaḍīth yus trāvi ath tīr 117.

\textsuperscript{t}lomukh yōdwāi balāvīrau sēṭhāh tath
\textsuperscript{t}achirwālāh gatshan kar tath chēh harakath 118.

\textsuperscript{t}yiwan tot\textsuperscript{t} vir chiy sub\textsuperscript{a}han ta shāman
\textsuperscript{t}riwan nēran diwan chiy cákh jāman 119.

\textsuperscript{1} V. 1. \textit{sītāk h santāna-pushy yālī vyād tas ās}.
'manas kath thāv tas pēv nāv Sītā
dīh chus zānan sē-sūty chēs karma-liḫā'

pakan ġay wōt1 tath shēhras-andar tāy
khabar rāzas kūn̄kh tim hēth kamān drāy

laman kam ġś tath vīras shūrāh sās
Dayē-gath wuch rēshis bōzana kyāh ġś

tūn thod2 kash kadith tath tīr trōwun
sadā kor3nas ta samayāh shōranwun

6. RĀMA'Smarriage.

Vishāmitran Zanakh-rāzas dopun, 'dēsh
' chuh nēsh'tur jān Rūhin rōt4 ta biyē Tēsh

'saliy shēr āch1 mutsarīth kar namaskār
'lakhēn wuch rōt4 tē tōthyōy Rāma autār

'anun Dashērath karīv tōhē ġš'hīnōyī
' phikir tūj5 sāric6y ġayē wōn ba-jōyī

'kamar ġan̄ tēz Dashērath rāza tshārun
'anukh sōriy kōmōri tāra tārun

'nēcyu̇w chuy khōś-yiwun gātul4 hōnarmand
' hōnar mūzūd Lākh'mī wāti kas and

'agōphil nishē pānas wātanāwun
' wuchun gātul4 chuh kyāh-tāñ ġz'māwun

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

'amārath-gar chuh bar-āb-i-rawāna
' karan sangīn bunā tōmir khāna

'munahjim tyuth5 khabar āgāz-u-anjām
' dilas likhīth zi ġardīshhā-yē-ayām

'banan tiy yiy wanan drēshṭānth hāwān
' amā chuh-na kaīsi-nish tim sīr bāwān'
7. THE RETURN TO ÁYÓDHYÁ.

apozu pozu tām1 wonun lōgun manzyum-o-yōr

tīman ōsū lōn1 tām1 pānas hyotun bōrā

134.

Vishāmitran lakhēn wān1 rāza-Zanakas

ūnąkh Sītā ta pushārūkh Rāma-tsandras

135.

lūzān shēch1 gara khōsh gav āv Dashērath

korun khādar ta gara gav sōra nōshē hēth

136.

Zanakha-rāzas panūnā ōsūs kōmōri

sa pushārūn Lākha manas khōsh gaiy sōri

137.

zāh āsas bāwāza pushērēn tīman dön

Baruth biyē ōsū santān tas Shēturgūn

138.

garēm bāzār samponu dharm-kā rāj

manōshy khōsh gaiy kāh chuh-na kāisi mōhtāj

139.

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

pakān gay myūlū wati tas Bhārāgav-Rām

kamān phutērīth dopun tas, 'kar tāh ārām'

140.

mutsārin ganj pushērin yēli ārābin

sōnas-tal ārkē sōpān1 sōri brōhman

141.

jamāh sōriy sapān1 ārkān-i-dōlath

timau kūrū sārēvūy rāzas-sūtīn kath

142.

mukarar gav pagān subēnas prabātan

samith yīn Rāma-tsandras tāj pushēran

143.
AYÖDHÝA KÂNĐA.

8. IN AYÖDHÝA. KAÍKÉYÍ’S TREACHERY.

Brēhaspath Sūrē Bōd yēli gōs kindras
tatiy Nārad-rēshiy won¹ Rāma-śandras 144.

‘mahārājā Narāyēn chukh ṭ̄h zāmot¹
‘khabar chēy-nā ṭ̄h chukh kyāh karani āmot¹’ 145.

dopun tas, ‘rōz khōsh wūn bōz pānay
‘sapani az rāt-kyut¹ kyāh-tān wakānay’
146.

yīhay shēch¹ yēli Yindrāzas-nishin wōts²
ūn³n tām Sarasōṭī sūz⁴n tamīy rōts³
147.

dopun tas-kun, ‘ṭ̄h gatsh Kīkīyē phir man
‘tyuthuy yuth” Rāma-śandras thuni kaḍith wan’ 148.

tamīy dōhā rāza gav Kīkīyē-nish rāth
dopus tamī, ‘daph mē mā monguy tsē kēh zāth
149.

‘mangay kēhshāh bōh wūn-kēn tiy gatshēm dyun”
dopus tān¹ tōra, ‘dyut”may wūn gatshēm nyun”’ 150.

athas-kēth wāsh hēth kor”nas bandānay
‘ṭ̄h yōdwai zuv mangakh push”ray bōh pānay
151.

‘chuḥ kyāh chīzāh mangakh ősith dimay-nā
‘dapakh yot” tot” bōh buth¹-kin¹ sūty yimay-nā
152.

dapan Kīkī sēṭhāh tas ēs⁰ dilkāh
dopus tamī, ‘Rāma-śandrun” rājy chum dāh
153.

‘kasam chuy-nā khēmot⁵ gatshi wākh pālun”
‘mēth⁶r rachun” shēth⁶r gatshī mūla gālun”
154.

‘Baruth gatshi rāza āsun” Rāma wan-wās’
dapan, Kīkīyē wuch yēdbār kyāh ās
155.

tithay būzith wasith pēv rāza bar-khākh
korun jānas ta jāmas sōr’say cākh 156

12
9. RAMA'S SUBMISSION

wodun wäräh dopun tas, 'kyäh yih won"tham
jigar zölith shikam këtha nära bor"tham 157.

të ös"y Räma-tsandrën" mäy wäräh
koruth lyuthu kyäh wonuth ath kyäh chuh cäräh 158.

'yih kámî dop^nay zinday bartäh ts"h zälun
mathus amrëth ts"h bargañ mülä gäluñ 159.

'yih kámî dop^nay rañith dis dôn achên tir
më chum yiî sëph pânas kyäh të takhsîr 160.

'amä kartam khêmâ sôzan yih wan-wâs
maray tas-rosto bôh wön kartam tamyu"k" päs 161.

'yih-këshâh chum tih sôruy gav Baratas
më gav akh Räma-juv chum tiy sëthâh bas 162.

'wanzânas zuv prîñânas wâra-wâray
jigar zölltham gâyêm wölinj" përay

'ma kar yiish" bôzî yîth-manz kyäh naphâh chuy
më bûzuy yuthu na wön biy kâh ti bôzîy ' 164.

'ts"h nay bôzakh,' dopus tami, 'pân märay
nëbar nêray pâgâh kath razi khâray'

9. RAMA'S SUBMISSION.

Baruth Shêtruğn mâtâmâl chih gömât¹
gayêkh shëch tim ti äsan yûr¹ ämât¹ 166.

'tithay kath gayê nêbar sîras nañer gös
wadan gav Räma-juv râzas paran pëös 167.

'më dim rukhsath takhtar² bëh ts"h pânay '
harani logu mokta oshu zan dâna-dânay 168.

dapan, râzan wañânas, 'bëh wanday rath '
dopus tâmî, 'shâph badalunu chum na tâkath ' 169.

'grazunu hyout Lâkh'manan kôpyûk ákâsh
dopun râzas, 'rañith räjes karas násh ' 170.

¹ V. l. dîma for gav. ² V. l. palangas for takhtas.
dopus tām¹ Rāma-tsandran, 'bēh shēmith rōz
'wanay wōpadish adyātmuk¹ kanau börz
171.
'tih būzith Mög¹ āsiy Shrāwanun¹ tāp̪h
'tih būzith pōn lägiy sōruy t̪al̪iy pāp̪h
172.
'sōrun wan mana-kin¹ wōth wuñ gāshav wan
'yēshāh gāng̪rāv yiy t̪aⁿ tansal ma sōpan
173.
'tē yōdwai rāj būgūn¹ chuy nēbar nēr
'gāshakh Lankā wuchith rājata-nīshē sēr
174.
'wuchun Rāwun karan kyāh sōkh ta ānand
'raṭith Yēm-rāza thow̪'mot¹ gari karith band
175.
'pagāh kus dās kari tas mari kahandi-sūty
'suh marihē kōna tas-sūty biyē maran kūty
176.
'marun¹ maśhrōw² yēm¹ tas rōw² sōruy
'marun¹ yēm¹ zōn² tām¹ zuv rathi khōryu
177.
'suh zanmas āv yēm¹ sōr̪y duyī trōv³
'duyī suy trāvi yēs Nārōn¹ wath höv³
178.
'duyī trāvūn⁴ chēh yiy māyāyē dyun⁴ nār
'mēthér zānun⁴ shēthér trāwun⁴ ahankār
179.
'dōyum⁴ Yīshōr panun⁴ bab mōj⁵ zānun⁵
'trēyum⁴ góra-shēbd būzith gör suh mānun⁵
180.
'chēh tārim⁶ kath yihay tshādūn⁶ satūc⁶ wath
'yih pūnsim⁶ pān push̪'rāwun⁶ Dayēs path'
181.

10. Sītā DETERMINES TO ACCOMPANY RĀMA.

ānikh Kīkiyē pūrith būrza-jāma
parani log⁷ shēhr sōruy Rāma Rāma
182.

wadan Sītā gayēs phār'yād lāyan
karith kīsh gayē paraishān sina wāyan
183.

dopun tas, 'bēh t̪aⁿ chēkh bāgūc⁸ yēmb̪'r-zal¹
'dopun tami, 'kām¹ bōmbaran kū⁹ mē grāgal¹
184.
dopus tâm¹, 'bêh tʰh chêkh nôzukh gul-andâm'
dopus tami, 'kâm¹ korum bar-mandînës shâm'

185.

dopus tâm¹, 'bêh tɛ chêy pampōsh-hish⁶ tan'
dopus tami, 'cyâni dûrêra nâra zâlan'

186.

dopus tâm¹, 'bêh tʰh chêkh rambavûn⁴ tõdûsh⁶ zûn'
dopus tami, 'cyâni dûrêra chum chôkas nûn'

187.

dopus tâm¹, 'bêh tʰh chêkh-nâ táza gul-zâr'
dopus tami, 'yêth na mîl kêh tath gulas nár'

188.

dopus tâm¹, 'bêh tɛ chiy atha kôsamâk¹ pan'
dopus tami, 'cyâni gashanay ach¹ më lôsan'

189.

dopus tâm¹, 'bêh tʰh gatsh bâgûc⁵ bômbara lâg'
dopus tami, 'kyâ-zi thow⁶tham pëth dilas dâg'

190.

dopus tâm¹, 'bêh tɛ Kausalyâ rachiy jân'
dopus tami, 'mûn⁶ trâvûn⁵ kar gatshiay jân'

191.

dopus tâm¹, 'gatsh tʰh râzas path jîgar gâl'
dopus tami, 'cyâni nêrêna âsi tas kâl'

192.

dopus tâm¹, 'bêh tʰh chêkh-nâ mâh-i-tâbân'
dopus tami tôra, 'pâdan-tal dimay jân'

193.

dopus tâm¹, 'bêh tʰh chêkh sârën achen gâsh'
dopus tami, 'tân ma kar panânën sîran phâsh'

194.

dopus tâm¹, 'bêh tʰh gatsh shêch¹ sôz mâyûn⁶'
dopus tami, 'wâhy, tɛ zôl⁶tham tâpa tâlyûn⁶'

195.

dopus tâm¹, 'kar hêkakh tsôlíth saphar zâth'
dopus tami, 'têy siwâ wâísâh gatshêm râth'

196.

gôlîbîn kûr⁶n yûts⁰ öjîz yêmb⁸r-zal
khaṭîth handrama thow⁶ tami târakân-tal

197.

wanani log⁶ Râma-juv Sitâyê-kun, 'bôz
'ma wad bas kar woduth wârâh tʰh khośh rôz
' ma wôñ wadana-sûty gôy ranga bêrang
'ma wad wôñ wadana-sûty shîshës pëwan sang

198.

199.
11. THE DEPARTURE TO THE FOREST.

woluhk tani būrza trōwukh tāsa-makhmal paṅkan gay trēnaway az-rāh-i-jangal 201.
tih yān wuchu shēhrakyau lūkau riwan drāy wanani lāg, 'kyāh-sanā wōn kati raṭan jāy' 202.
dilas-pēṭh dāg hyotu wōzalyau gulālav dopukh, 'dūrēr akis sātas na tālav' 203.
sapānī sōriy prazalawānī gul awārah phōlan tēli yēli darshun din dubārah 204.
pakān yēli gay kōhas-kun aili hēth rōṅg badala gay Zīthī-pōshēs Kārtikukuū kōṅg 205.
sa Kīkī shīna-ṭhaṭh Mōnjhūri gayē tēz wan-as-kun lūjī luṅkan zan Pōhī-panas rēz 206.
tōtuṅk manzila rotukh yēli wan khoṭukh pān khalīqīkh path phīriī sōriy āy nālān 207.
tithay tim gay Dāndakh-wan-manz rūṭīḥīkh jāy zanam krēchēr ta karmas kēh na parwāy 208.

12. KAUSALYĀ’S LAMENT.

khabar yēli gayē Kusalyāyē suh kotu gay wanani lūjī zār gōbaras-kun, tēh kan thav 209.

(Metre, accentual.)

'Kusalyāyē-ḥandi gōbarō
'karayō gūrā-gūrā 210.

'kotū gōham tēh mē trēvīth
'kasū hēka hāl bōvīth
'āsī kasū maṭī-thēvīth
'karayō gūrā-gūrā 211.

'lagayō potu-ṭhāyē
'hiy kūrēthas bōh zāyē
'nārās wōṭh bōh lāyē
'karayō gūrā-gūrā 212.
13. Vasiṣṭha consoles Daśaratha. 213–221

‘mē dapyōv Rāma rāja
‘khōsh gōy na ōra-māji
‘ādanāki sīra-bāji
‘karayō gūra-gūra

213

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

214

‘mē kamū shāph āsiy
‘tim kōna kāsi kōsiy
‘tēh gōham wan-wōsiy
‘karayō gūra-gūra

215.

‘lōli-manz lalanāwath
‘jigaras-manz bōh sāwath
‘wunē ti nō kāsi hāwath
karayō gūra-gūra

216.

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

217

‘dūrēr nō bōh sālay
‘kasū kūr'thas hawālay
‘lōjū'has mōha-zālay
‘karayō gūra-gūra

218.

‘achēn-hond' gāsh kot' gōm
‘sirī-prakāsh kot' gōm
‘kēh chēm-na āsh kot' gōm
‘karayō gūra-gūra’

219


(Metre. Haqaj, ∞ - - ∞, ∞ - - ∞, ∞ - - ∞.)

wadani log' rāza yān ahwał būzun
wanani log' zōr' pananis Yishōras-kun

220.

wodun wārāh ta jāman kārin pāray
wanani log', 'kyāh-sanā kati gay awāray'

221.
Wasishthan yith wonus, ‘kyäh chukh e’h sädai
‘yih wuch Dayē-kār ath yiy ös’ wāday 222.
‘gōbur zanmas te₃-niṣh āmot’ Narāyēn
‘war’n chuy Shēshēnāguk’ pāna Lākh’man 223.
‘Baruth Shētrūṅg gōmāt¹ shēnkha-ṭakras
‘chēh Sītā pāna āmūts⁰ būm zanmas 224.
‘Kashēph chukh pāna, Adīṭī chēy Kusalyā
‘barun’ chuy dēn karun” chuy zanma-tyāgāh 225.
‘kor”wa taph wārayāh āg”nas hum”wa pān
‘wadān ös⁰ Adīṭī tōṭhyōs Nārān 226.
‘yun” ösus pāna tām¹ autār dōrun
‘karith khēy rākhēsan Rāwun chuh mārun” 227.
‘taway bāpath suh sampon” pāna wan-wās
‘hītā Sītāyē-handi Lānkāyē kari ās’ 228.

tithay rāzas sapon” darham ta barham
wadan wārāh ta sampon” gāsh tās kam 229.

14. THE STORY OF ŚRĀVĀṆA.

dapan dōha aki path-kun wan ḣamot” ös”
tatiy bōna pāpa-dashi-sūtī atha-shēr gōs 230.
pakan az-dūri tām¹ bōna dīth⁰ shāyāh
gumān tas yiy sapon” kūh-kyāh balāyāh 231.
tulun tarkash dyutun tas tīr dōrith
ṭhunun tām¹ bē-khabar rēṣh¹-zāda mōrith 232.
wuchun rēṣh¹-bālukhāh akh pōṇ” sāran
tamis tami tīra-sūtī zakhlmi gāyēs tan 233.
wadan won”nas, ‘wanum wōṅ kyāḥ karān tim
‘panun” bab mōj” nābīnā gamāt¹ chim 234.
‘e’h gāsh tāṅ pāna zan bōy gōs dikh tresh
‘timan ada bāv tās kyāḥ āv darpēsh’ 235.
15. **Dāṣaratha's Lament.**

(Metre Irregular. Based on Ramal, \( \cdot \_ \_ \_ \cdot \times 4 \).)

\begin{align*}
\text{wandayō mañe bōh pādan} & \quad 243. \\
\text{Vēsār-nōg\textsuperscript{i} wati lāray} & \quad 244. \\
\text{Nūnarāk\textsuperscript{i} nāla prāray} & \quad 245. \\
\text{Krēkanadiyē-kun dimay kan} & \quad 246. \\
\text{wandayō mañe bōh pādan} & \quad 247. \\
\text{shāḍathō Rāmarādan} & \quad 248. \\
\text{achēn-hāndi gāshē myānē} & \quad 249. \\
\text{khōsh-yiwwawānē nundabānē} & \quad 250. \\
\text{kōl\textsuperscript{i} rōv\textsuperscript{b} mē hiyē-tan} & \quad 251. \\
\text{shāḍathō Rāmarādan} & \quad 252. \\
\text{kashē tīr lōy\textsuperscript{u}tham mē} & \quad 253. \\
\text{lāsh\textsuperscript{i} chēm nari-nērē} & \quad 254. \\
\text{Ashiphēr\textsuperscript{i} zan mē harēm tan} & \quad 255. \\
\text{shāḍathō Rāmarādan} & \quad 256. \\
\end{align*}
‘Mahōlishi-kun yimayō  
‘Haramōkha wān¹ dimayō  
‘Hamsadwār gashīth raṭay wan  
‘ṭhāḍathō Rāmarādan 249.

‘ṣēh rūd⁰ham kath shāyē  
‘Kōlasara¹ wōth bōh lāyē  
‘Gangabāl⁰ yun⁰ chūh ādān  
‘ṭhāḍathō Rāmarādan 250.

‘wandayō mañē bōh pādān  
‘ṭhāḍathō Rāmarādan’ 251.

(Metre, Hazaj, ə - - ə, ə - - ə, ə - - ə)
wanani log⁰ rāza yān ahwāl būzun  
karanī log⁰ zōr¹ pananis Yishāras-kun 252.

wodun wārāḥ ta jāman kārin pāray  
wanani log⁰, ‘kyāh-sanā kati gōs awāray 253.

wanani log⁰ rāza yān ahwāl būzun  
karanī log⁰ zōr¹ pananis Yishāras-kun 254.

wanani log⁰, ‘Darmarāzan karma yiy lyūkh⁰’  
gayēs say hān ² Kusālāyē-nish nyūkh 255.

dopus tami tōra, ‘kür⁶tham kyāh tē niki  
’yih kēh ọsuy tih push⁴rōwuth tē Kiki’ 256.

‘achēn-hond⁰ gāsh ọsūm Rāma-autār  
‘kadjīth tshun⁰tham ta kyāh wol⁰tham zinday nār’ 257.

wodun tas-kun, ‘ṣēh wantam chum patyum⁰ sāth  
‘tyuthuy buth⁰ khot⁷nam yuth⁰ bōh dēshēn na zāth’ 258.

parani log⁰ ‘Rāma Rāma’ sub⁷ha tā shām  
wodun rātas sūrē khot⁰ lobu na ārām 259.

sapon⁰ bē-hōsth takhṭ-ō-tāj trōwun  
wudith gav pōpiyēn nidarshēn höwun 260.

wadan wārāḥ zi samsārāh riwān ọs⁰  
dapan, Kīkiyē dīl bōnā khōshēy bōs⁰ 261.

1 V.l. Brahmāsara.  
2 V.l. gayēs hiy hāye Kū.
17. THE INTERVIEW.

16. THE RETURN OF BHARATA.

Baruth Shētruṅ mētāmāl chih gömātī gayēkh shēchī tim ti āsan yūrī āmātī 262.

Baruth Shētruṅ mālini manganōwun jīgār mūsarīth timan ahwāl bōwun 263.

wodun Baratan sēlhāh āsus na cāray 'marthīt gav mōlī kati mēlēm dubāray' 264.

dapān, tämī mājē-pēth wārhāh nānēr wonū kabīlay-khōta tās zyādā tatiy wonū 265.

karēn dēwānaṇīyē sīnas dyutun cākh sēlhāh Kīkiyē-pēth samponī gazabnākh 266.

wodun wārhāh ta Kusalyāyē-nīsh nāv wadan wonūnas, 'yīh kāmī shunī mōsaman wāv 267.

'wanum pozī kyāh saponī na-ta wūn khēmay vēh' dopus tami, 'tāṭhi göbāro bōṭhā-kāni bēh' 268.

dōnawānī kala hēth tami lalanōvin jīgār mūsarīth timan sūrākh hövin 269.

wanūnī hyotīnakh, 'lasiv tōhī ṭōsnawa āy 'mē chēm tas Rāmā-śandranī nīsh tūhūnīūr māv 270.

'wuchiv wōn kyāh tithis rāzas bānith āv 'dyutun zuv zēvi-pēth hēth göbara-sōndū nāv 271.

'khabar chyā Rāmā-śandran būzī yā nay 'Danḍakh-wan-manz chuh tāmī rōtīnītī motīūr makānāy' 272.

17. BHARATA FOLLOWS RĀMA. THE INTERVIEW.

(Metre, Accenthual )

achīv lāgī rath harāṇē Rāmā Rāmā lāgī paranē 273.

shēra-pēth tāj trōwukh
tani jāma mūsarōwukh
Baruth rāza māganōwukh
Rāmā Rāmā lāgī paranē 274.

21
śrīrāmāvatārācaritam.

śāpas kēh na yēlāj
‘ Baratō shēri dyuv tāj
‘ mōl" gāshīth mōjā kariy rāj’
Rāma Rāma lāgī paranē 275.
samīth āv sōr" kabilay
waṅāhas zār ta villay
‘ kālas kēh na hilay’
Rāma Rāma lāgī paranē 276.
Kīkī lūjā wadanē
buthis lūjā rab ladanē
‘ brōth kyāh gav mē manē’
Rāma Rāma lāgī paranē 277.
Sumitrā lūjā wadanē
zōra lūjā nāla dinē
‘ bōd phēri yiy sapanē’
Rāma Rāma lāgī paranē 278.
Kusalyā āyē nālan
‘ sōmbul korun dōn gulālan’
dopun, ‘ tan nāra zālan’
Rāma Rāma lāgī paranē 279.
Kusalyāyē dop" timan dōn
‘ hyōr" khotū kina wōth" bōn’
Sumitrāyē dop" yīh, ‘ phūrā sōn’
Rāma Rāma lāgī paranē 280.
shōr gav āsāmānas
bümi-kamph wōth" jahānās
rāza khot" pēth vīmānas
Rāma Rāma lāgī paranē 281.
tēsith āv sōr" ālam
Kīkīyē-pēth korukh zam
kālas kyāh tamyuk" gam
Rāma Rāma lāgī paranē 282.
Shēturgun cākh dith drāv
bōzana kēh na tas āv
wadan, ‘ pēv mōsaman wāv’
Rāma Rāma lāgī paranē 283.
17. THE INTERVIEW.

Barath-rāza drāv lāran
achiv-kin¹ rath chuh hāran
Danḍakh-wan wōt² tāhāran
Rāma Rāma lāg¹ paranē

wuchun yēli sūrē-rūpas
grahana-sūty got² zan tas
kōṭhēn-tān woth₉mot² yīnas
Rāma Rāma lāg¹ paranē

284.

wuchun yēli māl'shē-khānay
horun osh¹ dāna-dānay
pyēmāl¹ zan āsᵐmānay
Rāma Rāma lāg¹ paranē

285.

Baratan yēli suh vih dyūth₉
wasith pēv yān pathar byūth₉
dyutun pādan tamis myūth₉
Rāma Rāma lāg¹ paranē

286.

dopus tām¹ Rāma-zīwan
  'Barata kyāzi chukh t₃h riwan
  'kot₉ chukh t₃h yōr yīwan'
Rāma Rāma lāg¹ paranē

287.

' baban mājē kor₉ mē bēdād
  'wuchum kyāh chuh yih rōdād
  'moth₉sakh kina wūnē chusakh yād'
Rāma Rāma lāg¹ paranē

288.

Baratan hāl wonⁿnas
wasith pēv zāph onⁿnas
dopun, 'kām¹ korus bēkas'
Rāma Rāma lāg¹ paranē

289.

'dōkh dōḍ¹ sakth tōlin
  'pazanāk¹ wākh pōlin
'dōh yēli nakha wōlin'
Rāma Rāma lāg¹ paranē

290.

babas-pētḥ nāla trōwⁿ
dōḍ¹lad mandachōwun
bōyis tih hāl bōwun
Rāma Rāma lāg¹ paranē

291.

292.
18. Rāma consoles Kaikēyī and Bharata, and makes over his sandals to the latter. Rāma performs Daśaratha’s funeral rites.

(Metre, Haza'ī, ∞ ∞ ∞ ∞, ∞ ∞ ∞, ∞ ∞ ∞.)

gayēs Kīkī Baruth hēth wān'nas zār
' tṣ'h bakhcum chēs gamūtsō pāpan giriphtār 297.
' khabar kēh chēm na tati bōzana na kēh ām
' sapon" dil sōkhta bāzāh pōkhta gōm khām 298.

dīm'm pānay barith gardan ba-shēmsēr
' dopus pānay zuwas pananis, "nēbar nēr" 299.

'dapan chēs wōñ, "zaminas-tal guṭsh'm jāy"
' chēsay pālūn" tṣ'h kēshāh karta wōpāy' 300.

asan won"nas, ' tṣ'h guṭsh chēkh myōn" mātā
' kunuy lyukh° kyāh tṣ'h Kīkī kyāh Kusalyā 301.

'tṣ'h kēh dōkh bār'zi na yimi tālana myānē
' Dayēn lyuṅh'motu mē ēsum karma-lānē 302.

'tṣ'h yotu"-tān zinda chēkh totu"-tān mē chēm māy
' marith os'nay tē Waiyūnθhas-andar jāy' 303.
tasünz\textsuperscript{a} lilā sēṭhāh yēli pāna būz\textsuperscript{a}n
sapon\textsuperscript{a} khōsh khōsh karith phīrith sa sūz\textsuperscript{a}n

304.
dilāsāh dīth Baruth sūzūn ba-khānay
athas-kēth khrāv hēth sampon\textsuperscript{a} rawānay

305.
kūrn\textsuperscript{a}n yūs\textsuperscript{a} kāl tāmath khrāv rājē
rachēn zan zuv panun\textsuperscript{a} tām\textsuperscript{i} ōra-mājē

306.
dapan, yēli Rāma-juv āwāra sampon\textsuperscript{a}
wanani log\textsuperscript{a} grāwa sārēy Lākh\textsuperscript{ı}manas-kun

307.
prakh\textsuperscript{ı}n tās\textsuperscript{l} rāza shrādaki dōha yiwān ḍūs\textsuperscript{a}
purōhith hēth tamis āpyā diwān ḍūs\textsuperscript{a}

308.
dōhāh akh sōponus dyut\textsuperscript{n}nas na darshun
khūs\textsuperscript{s} tāskh Darmarāzas kahari sampon\textsuperscript{a}

309.
yōdās gav tīr dīth Takhakas hyotun jān
kūrn tati Darmarāzūn\textsuperscript{u} kōm\textsuperscript{u} āsān

310.
tamiy dōha pitrulūkuk\textsuperscript{a} sōth\textsuperscript{a} gāndith āv
pītar ḍīshith kriyā-karmūc\textsuperscript{u} thūv\textsuperscript{n} nāv

311.
19. THE MEETINGS WITH AHALYĀ, AGASTYA, AND JAṬĀYU. THE EPISODE OF THE CROW.

Ahalyā śāpa-nishē yōsa mōkalōvun
punimū-tándrama hishū Sitāyē hōvun

 Ağasty dyūṭhun tamis-nish byūthū yūsū kāl
pryūṭhun tas tāmī wonus sōruy panunū hāl

wuchun tāthī parbatas-pēth jānawārāh
dopun Lākh'man-juwas, ‘ath kyāh chuh cārāh’

tulun tarkash dopun, ‘tas yān dimas tīr’
tatīy tas jānawāras wāsanā phīrū

ba-zōrī pāna pādan-pēth paran pyōs
dapan, suy jānawar yāgar-pachin ōsū

Jaṭāyū nāv ōsus khōsh timan āv
hyotukh pānas-sūtin korūhas sēṭāhā bahūv

pakan gay tān lobukh akh rōtū makānāh
bahārā tāḍa dilkash bōṣṭānāh

bihith Sitā ba-gulshēn paida gav kāv
pakan lābī lābī tamis Sitāyē-nish āv

dyutus tāmī Rāma-tándra darbi-hondū kān
korun sōrīsāy jahānas hāl-i-hairān

20. THE REPULSE OF SŪRPAṆAKHĀ.

Danḍakh-wan-manz rūṭkh ōkhūrā bēhan-jāy
dōhāh akh rōṭsāh láran totuy āy

wuchun yēli Rāma Lākh'man biyē sa Sitā
wasith pēyē shēra-kinī trōvūn sēṭānā

karith rōtū vish wuchith Sitāyē roṭū gam
dopun, ‘māṣārith nimas barā dimas bram’

dopus tāmī Rāma-tándra, ‘rach panunū’ dil
‘dōyumū nēthēr karunū asē-nish chuh mushkil
21. Śūrpaṇakhā Com plains to Rāvaṇa. 325-339

' na-tay gāsth Lākh'manas ahwāl bāwus
  ' tagiy yuthu tyuthu panunu lōcēr s'h hāwus 325.

' wariy yōdwai sē Lākh'man mas chuh āsān
  ' dapiy yōdwai sē yēch ada rach panunu pān' 326.

ṭih būzith Lākh'minan koru tas namaskār
dopun bōyis, ' amis kar yiyi mē-sūty wār
  s'h chukh rāzā pari yōdwai warahan 327.

' akhāh chēyēy sa trōvith byākh karahan'

tyuthuy būzith sa rōṭas āyē dar-jōsh
dopun Lākh'man-juwas, ' chukh-nā karan hōsh
  ' ma phir gardan dapan chuy zyuthu barādar
  ' sē yōdwai bēkha-dōlah chēy mē-sūty kar

' pari chēs kēn na rāy rōṭas na chēs pūnz
  ' ganīnath zānta āy tē dāri-kin1 ūnzu' 330.

wōdaṅē wōshu yān hetin vih-hih1 hāwān1
tasani lági tim asani lági bōy'1-bārān'

wanani lūju Shūrpaṇakh, ' yith kyāh chuh cāray
  ' bōh zōj'nah Rāma-tsandrān lōla-nāray' 331.

dopun, ' yotu-tān na Sitā wōn bōh māran
  ' sa mōrīth āsanam yim pata mē īrān
  ' tih chwā pozu yim kathan myānēn thawān kan'

korun vēktsār tiy wuchu yēli Lākh'manan
tatiy sūt'nah nas ti dyut'nah cākh jāman 332.

21. Śūrpaṇakhā Com plains to Rāvaṇa.

dapan, bōna ḍu tas zyuthu bōy u Rāwun
tsālith gayē tas hyotun ahwāl bāwun 333.

wonun wati Khar-dēwas īrān yōdas āv
wuchun buthu Rāma-tsandrunu zan na zāyāv

wanani lūju Shūrpanakh tas Rāwanas yiṣ
  ' mē nay phār'yaḥ bōzakh pāph myōnī chiy

' shōngith ḍu's manōshyāḥ gāl dinē ām
  ' salith āyēs mē dopu, ' ‘lagi Rāwanas pām' 335.

1 This line is omitted in most MSS., but is necessary for the sense.
Kharas bòwum suh tám¹ pòwum ba-yēkh-tīr 1
lūyš¹s kami zāla wōṅ kas bāwa yih sīr 340.
wanan chis nāwa sōriy Rāma-autār 2
wanas-manz yith karān asōran chuh samhār 341.
mahā-sōndarāh wanay kyāh tas chēh rūpīth 3
sōrga-lūkas-andār Yindran na mā dīth⁴u 4

22. RĀVANA AND MĀRICA.

tih būzīth Rāwanas sōpon⁵ badal-rang
khanani log⁶ gang gayēs tath-manz panūṅ⁷ zang 343.
wōthīth ākōsh¹ gav tshōdun suh Mōrinīj
khēmot⁸ yēṁ¹ Rāma-tsandrun⁹ tīr-i-hōrinī¹⁰ 344.
wuchun tám¹ ās¹ hyot⁴mot² jēnda bar-tan
tih dīshīth Rāwanas dūz³ nāra han-han 345.
wanani log¹u tas, tē wantam kyāh gayōy¹ hāl
shikast āyōy² tē kami āphūts³ woluy nāl 346.
būdīth kyāh goy⁴ kyāh yuth⁵ zanm prōwuth
tē kēh āsuy na Rāwun mandachōwuth ³⁴⁷.
dapus tám¹, Rāma-tsandrun¹ tīr yēna ām
tatiy-pēṭha lūb prath-cīzuk¹ manas drām ' 348.
dapus tám¹ Rāwanan, wōṅ kyāh chuh tadbīr
korus bō-ti Rāma-tsandran sakth dilgīr 349.
korun yōd wārayāh Khar-dēv mōrūn
rūṭhūn tám¹ Shūrpanakh tas sīna sōrun 350.
dōyim⁶ sōndarāh chēh tamisay bāgi āmūts⁶u
khabar chyā pōpiyēs kas āsi zāmūts⁷u 351.
tithis vōrōgiyēs dīs⁷u tīsh⁸u parī kāṁ¹
gāndīth kūn⁹ kōli tawa-nish kōna tshuṅ¹ tām¹ 352.
saṅ-i-kad khōsh-yivūṅ¹ bāgūc⁹ yēmb⁸r-zal
kanau būz⁵m amā chēm zan achēn-tal 353.
ba-jinsan tan wanana yitha chēy achē-pōsh
kanḍēn-pēṭh jāy shūbyā tas t⁴h kar hōsh 354.

¹ V.l. gowey.
² V.l. āwuy.
23. THE RAPE OF SĪTĀ. 355–369

chih kōsam-pōsh-hih¹ tām¹-sānd¹ atha-khōr
chih tim trēy zān¹ tśʰ gānzʳāwukh chih mā tōr’ 355.

dopus tām¹ tōra phīrīth, ‘chuy-na mōlum
mē chum mōlūm tēli yēli ōs⁸ mōsum 356.

‘gindan dyutⁿam tyuthuy tīrāh chēh kyāh kath
‘achiv wuch wuṅē zakhmān chum pakan rath’ 357.

zakh⁸m hōwun pāth⁸ras-pēth pān trōwun
wodun wārāh tamis ahwāl bōwun 358.

‘suh āmōt⁹ āsi wūn-kēn dar-jawōnī
‘pazyā barbād dii⁵ yitsh⁶ zindagōnī’ 359.

dopus tām¹ Rāwanan phīrīth zi, ‘tadbīr
‘tagiyyē kēh ma kar yīth kāmē takhsīr
‘tśʰ chukh ģamkhār zi kartam cāra-sōzī
‘yitam sūtīn yīman wuṅ hēth ba-bōzī 360.

‘tśē chuy māti Rāma-tandras vih suh hāwun”
‘yīyī lāran tyuthuy ġaṭshi tambalāwun” 361.

dopus tām¹, ‘tati yōdwai sās Rāwan
‘jamā yīn kar zi nin Sītā yēti Lākh’man
‘shoruy nāwāh panun” mā mandachāwakh
‘pozuy won⁸may tśʰ rājuth rāwarāwakh’ 362.

dopus tām¹ tōra, ‘wuṅ mārath ba-shēmshēr
‘ť⁹kān pakh chus bōh gōmot” rājē-nish sēr’ 363.

wanani Mōrinj log”, ‘yōdwai yīh mārēm
‘narukh būgun” dinam rākhěs-prakrēth chēm
‘mē yōdwai Rāma-juv mārēm diyēm kān
‘paran ġaṭsha “Rāma Rāma” athi yiyēm jān’ 364.

tih būzīth Rāma-nāv mana-kin¹ gayēs rāy

23. THE GOLDEN DEER. THE RAPE OF SĪTĀ.

pakan gay warⁿ badalōvith Dandakh-wan
wuch⁶kh Sītā bihīth dīth⁶kh ba-gulshēn 366.

367.

dopun, ‘dēwa Vishnu-bawanas-manz diyēm jāy’ 368.

29
nazar truvān wuchun tami jānawārāh
tilāvucā tan ba-gardan mokta-hārāh

Dopun tas Rāma-tandras-kun, 'tān nēr
'khanjara yā tira mārun yā ba-shēmshēr'

Tamis dīshith sapūṇā kaisāh sa bētābh
sapūṇā yitha nāra-sūtin kāhm sīmāb

dapyōv tāmī Rāma-tandran Lākh'manas-kun,
'chuh Rākhyosā jānawar kūh kyāh chuh dēshun'ā

ṣāh bēh yiti rōchī Sītā chēy havālay
'bōh yotā-tāmath amis nith pōst wālay'ā

Tsulīs Mōrinj tas-pata gav suh lāran
kadith gari nyūn lōgun kōha-sāran

ba-tundī tīr lōyith sakth pōwun
maran-vīzī rākhēsan bōna nāla truvān

tamiy kraki-sūty rākhēsan gūjā zi bun'yād
dyutun yēli rākhēsan 'Lākh'mana' karith nād

tyuthuy būzith sa Sītā lūjā wadanē
horun oshā nār gondānas hiyē-tanē

dopun tas Lākh'manas-kun, 'gāsh ṣāh lārān
'kariv kath bōy'ū-hyuhū bōyū chuy tshādān'

dopus Lākh'man-juwan, 'bēh, chēkh ṣāh mōsum
'tē kar chuy rākhēsan-hondū' vih mōlum

'dōyumā kar Rāma-juv diiy yūrū phār'yād
'trēyumā kar kāsi-hondū' tati jāy-ē-yimdād

'chuh tūryumā rōz bēgām kyāh chuh talwās
'zi shunānas pōst wōlith yūrī hēth ās'ā

Dopus tami tōra, 'kath gānṣrāv mushkil
'mē zōnum chuy khayāl-i-khām dar-dil

'gōdān yim ōra-bāyēn-hāndī chih atwār
'dōyumā āsiy mē dīshith dil giriphtār

'trēyumā trāwunā tē bōyā lās'nam Shētrurgun
'yih tūryumā' cāra kyāh ōsuy suh dushman

370–385
‘apoz\(^{a}\) chuy yuth\(^{a}\) na ami rāyē wāra rāwak\({}^{h}\)h
suh trōvith nāv tām\(^{i}\)-sond\(^{a}\) mandachāwak\(h\)
\(386.\)
‘bōh māray pān vēh khēmay tāliy zāg’
tih būzith Lākh\(b\)manan pēth hyot\(^{a}\) dilas dāg
\(387.\)
tāṭīth jāmay wadan tāv jangalan-kun
sapon\(^{a}\) paidā suh Rāwun jūg\(^{i}\) lōgūn
\(388.\)
angan basmāh malith āgan-andar tāv
athas-kēth āsa hēth ōhī karān āv
\(389.\)
alakh-krahā lōya\(^{a}\)nas lāran nēbar drāy
dapyōnas, ‘dān dim Rāmas laqiya āy’
\(390.\)
dopus tami, ‘gōm wan gūnd\(^{a}\)nam dilas rēh’
dopus tām\(^{i}\), ‘wōth tākān Lānkāyē-pēth bēh’
\(391.\)
dopus tami, ‘Rāma-sandrun\(^{a}\) buth\(^{a}\) wuchuth nā’
dopus tām\(^{i}\), ‘khōsh gatshakh dīsith tāh Lānkā’
\(392.\)
dopus tami, ‘gatsh tāh tath Lānkāyē dis nār’
tih būzith Rāwanan tas hōw\(^{a}\) vēkhār
\(393.\)
‘tāh chēkh-nā parzanāwān āy\(^{i}\) gūl-andām
‘gōsōn\(^{a}\) trāwun\(^{a}\) mē Rāwun chim dapan nām
\(394.\)
‘dayā kar wōn mē-pēth trāwun\(^{a}\) yih sannyās
‘thaway sīwā karani hūras shurāh sās’
\(395.\)
yih kath būzith tamis Sītāyē gāv gāsh
wanan, zan Rāwanas thōwkhu karih khasū
\(396.\)
gōlābas sōsanuk\(^{a}\) hyuh\(^{a}\) rang tatiy gāv
halab-ōyīnā-hyuh\(^{a}\) man tas kānē-pēth pēv
\(397.\)
chapith Yindrāza gāv hēth amrētūc\(^{a}\) trēsh
Garūḍa-sandi bi̇ma sarpau darbi dyut\(^{a}\) phēsh
\(398.\)
tōdūsh\(^{a}\) tāndramā Kitan koro\(^{a}\) awāray
wasith ākāshē pēyā sōriy sitāray
\(399.\)
taway tāndramā Kitan rot\(^{a}\) punim\(^{a}\) doh
wuchun yēli sūrē woth\(^{a}\)mot\(^{a}\) az-sarē-kōh
\(400.\)
nā-tay bōna dyūth\(^{a}\) sūrēn ‘yiy gāshēm jān’
dyutun tāndramā mōkalōwun panun\(^{a}\) pān
\(401.\)
wūshu's yēli kāla-gañā nētran añuwō pyōs
tujēn kēshau raṭīth ākōshē hēth gōs
402.

tsalan gav tyūtu wāwās wath kūrēn tān
wanan, ākāsh samponō sōsanukō rang
403.
tithay wōthu shōr wanakēn jānawāran
samith tīm āy sōriy pān māran
404.

24. THE BATTLE WITH JĀṬĀYU. RĀVANA BRINGS SĪTĀ TO THE GARDEN IN
LANKĀ.
khabar būzīth Jāṭāyū gav khabardār
kaphas phutrun ta īrān gav ba-yēkh-bār
405.
punimō tāndras wuchun yēli hēth gaśhan Kūth
dopus tāmā, 'ōy mṛath pāpukō gowuy hīth'
dīsēn krakh tas, 'wōthu kyāh yuthu andakār
'kawau-bāpath garas pananīs dyututh när
406.
'kūrēth āwāra kami-bāpath parī-zāth
'rumāh kar sabēr labanāwath mukāpāth'
407.
kami kēh kūrē na tāmē tati zōr hōvin
parau-sūtin pāthēr-pēth wātanōvin
408

tṣāṭān osukh raṭān osukh panjan-tāl
kalan dahan narēn wuhaṇ kunuy tshāl
409.
kūdēn shēmshēr tūri löyōn sa tās-kun
tṣāṭān tas par sēthāh lācār suh samponu
410.
ūnēn saktī tamis Sītāyē wonō hāl
'āmis jānāwaras kētha-pōthē chus Kāl'
411.
dopus tāmē, 'rāth mathith pal dis tāh dōrith
'yih pal shunī nēngalīth zāniy na lōrith
412.
'patav yēli Rāma-tāndras bāvi ahwāl
'wanith wōbarāvī ada būthu hōvēnas Kāl'
413.
diwānōsūs barith pal nēngalān ōsū
gōbith yēli pēv suh tās ākōshē hēth gōs
414.
nīyēn yēli shēhr-i-Lankā wātanōvēn
khaṭīth tsoēn raṭīth dar-bāg sa thōvēn
415.
dyutun phāryād tēli yēli sakth tyūtuō ās
tujēn gāshēs gaṭa ākāshēs buṅulō ās
416.
wanani lūj, 'sūrē gōvāra kath garas gōm
' karith ziwas ti zanmas wakri chum Bhōm'

Shēnaishcar Mīnī ashtum jāyē tas byūth kaḍun sankath tamis chuy dēn borun krūth'...

tamis Sītāyē yēli wulkā dashā āyēs
sapūnā āwāra sūrēy lōn1-nyāyēs

Shōkhur tas lōn1-sakruk khōwār1-kin1 byūth gasmith pardish tami krēchēr sēthāh dyūth

dapan, yēli Rāwanan gīl rūtā sa zālay
ūnũn Mandōdarī kūrũnas hawālay

dopun tas-kun, 'rachũnā tēy shēn reṭan chēy
' karus siwā tũh yotũ-tāmath gasheś lay'

yīh ōśy say tamis-nishē ōśū zāmũtsũ
wānāhas, 'Rāwanas mārani āmũtsū'

' lasiyē yīh vēwāh karith sōpani wan-wās
' lasiyē tōra yith Lankāyē kari dās'

tih būzith tami zalas manz-bāg trōvũn
lūbn yēli biyē dubāray parzanovũn

pryushun ada tas, 'tũh kām1 dōda-dām cyōvũkh
'rūchũkh kām1 zuv dyutuy yēli māji trōvũkh'

dopus tami, 'chēs Zanakh-rāzas bōh zāmũtsū
' chuh pozuy chēs bōh yīpīs-sūty āmũtsū'

dopukh yēli sīr sōruy pānawōnī
karani lūjā ada wuch1 wuch1 lēla ta wōnī

wadan Mandōdarī, 'wōlinjē chōkh chum
' wanun chuy byonũ wanunũ lāyēkhi mē kar chum.'

pagāh yēli sūrē khotũ tas zūn pēyē yād
athas-kēth hēth wōdana wōthũ tēgā phōlād

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

garaz yēli Rāma-juv Lākh1man yiwān dyūth
dopun, 'kyāh-tān saponũ', dōkhũ dith pathar byūthũ 432.
3
wuchani loga dūri tāmī Mōrinj gōlun
sēṭhāh sakhti karith tas pōst wōlun 433.

tulān aki tarāpha yān ōsus ba-khanjar
gāshān biyē tarāpha tas ōsus barābar 434.

dopus tāmī rākhēsan, 'okuy karum phand
'zamīnas-sūty kijēv-sūtin karum band ' 435.

dyutun tas shāph, 'gāsh ḡuhī-ryūnzū sōpan
'wonuth suli kōna', tāmath wōtū Lākh'man 436.

dapan, Lākh'man-juwan yēli hāl bōwun
dapan chus, 'phaḥ yēch āwāra sōpan'ū' 437.

pakan gay gūl riwan dīṭhīkh diwan nād
grahonū gav tsandramas hēth dād-i-bēdād 438.

wadan gay wānī diwan kōhan tā bālan
prīṣhan gārān gay subhakēnūy sitāran 439.

pakan nētrau chakan rath pān māran
sa gōmūsa dāg thōvith dōn gūlālan 440.

wuchukh dyūṭhukh Jāṭāyū sakth gamnākh
pēmotū bar-khāk-i-gam jāman kārikh cākh 441.

wūnūn shēchī Rāwanūnū sōrūy tīman-kun
wanith wōborūn zanūm tas mōkth sōponū 442.

dyutukh tas dān mashan-pēṭh mōkth sōponū
pakan gay bōyī-bārānī tīm kōhan-kun 443.
KIŚKINDHYA KĀṆDĀ.

26. THE MEETING WITH HANUMAT AND SUGRĪVĀ. THE DEATH OF BĀLL.

karith gay cákh jáman khākh bar-sar
wuchukh tathiy kōhas-pēth ōs1 wādar 444.

timau yēli wuch1 tulukh yūsū nāla phār1yād
dopukh, 'yim dēv chyā kina ādamī-zād 445.

'kamānāh hēth nakhas-pēth yim chih lārān
'yīman kyāh rōw"motu yim kyāh chih shādān' 446.

Hanūmān dopukh, 'kas kyāh chuh mōlum
'chih sāhēbžāda jōrāh lūk1 mōsum 447.

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

'samandar tīra-sūty zan gāsa zālān
'pēwan yim athi dushman tas chih gālān' 449.

dopukh, 'pritshahōkh gāshīth yim yōr kotu ay
mētha>r chyā kina shēthara kina yōd karān ay' 450.

pakan gav pāna Halmotu hāl būzun
sēṭhāh khōsh gav biyēn paīgām sūzun 451.

onun Suṅrīv pādan-pēth paran pyōs
dapān, Suṅrīv wādaraṇ pād"shēh ōsū 452.

kūr"kh shōdī dīluṅk" gam gōsa trōwukh
akis āk1 pānavūn1 ahwāl bōwukh 453.

dopus yēli Rāma-tsandran hāl-i-Sītā
wasith pēv bar-zamīn Suṅrīv az-pā 454.

wonun tas-kun, 'ē chuy bēgāna dushman
'mē chum dushman sapon"motu bōy" thav kan' 455.

dapān Suṅrīv, 'chum zyuṭh" bōy" Wōlī
'suh gari āsan bōh phēran bōl1 bōlī 456.
‘Māyōvī nōmā rākhyusāḥ ḍōsā yūtsā kūrā
‘nazari-sūtīn karān ḍōsā parbatah sūr 457.

‘nabūcā traṭh zan zamīnas-pēṭh pēwān ḍōsā
‘pēwan yim athi dushman tim khēwān ḍōsā 458.

‘kheıyēn yēli wārayāh badrāh suh sōponā
‘karani logā āzāmoyīsh wādaran-kun 459.

‘ūnān tsakh Wōliyēs, “rākhyus bōh māran’
‘gāyēs yēk-hār āsī bārānī zēh lārān 460.

‘suh gav kamzōr tsołā gāras-andar tāv
‘tyuthuy lāryōs Wōli path kūrūn wāv 461.

‘gālis-pēṭh gārakīs byūṯhus bōh pānāy
‘wahūrī tati rath wuchum nēran nishānay 462.

‘sēṭhāh yēli rath wuchum sōponū namūdār

‘saponū mushkyulū dopum, “kath chēh-na āsān’
‘tulum parbuth tamikīs gālis ṭhān 464.

‘wādan phār’lād lāyan, “wāhy Wōli”
‘kūrūn sārēnī wazīrān hāl hōlī 465.

‘wādan tīm pānzī tā wādār āsī yēk-hāj
‘trēyumū wār’hyāh saponū tām gav suh pāidāh 466.

‘dopun, “mōrum suh yēli gāras-andar tāv
‘“dyutum tās ṭhānā dōn wār’hēn nēbar drāv 467.

‘“nēbar nērahō kawa thōw”nam mē ṭhānay
‘“nēbar nīrīth karan wōn tāna-tānay” 468.

‘yīh wōbarōwun wanith gār-bāra hēth gōm
‘panūnū āsīth gāyēm parādēn-sūtīn kōmū 469.

‘yīh kēh āsūm tīh pānas nyūn yēk-hār
‘lōgum lārānī tā mārānī tsoṅūnam lār 470.

‘khoṭuṣ yīth parbatas-pēṭh chēs-na kāh bāth
‘shēnēs tēli kala yōdwai wāti yutā zāth 471.
26. THE DEATH OF BÁLI. 472-486

dapan, path-kun Dōndōbh dēv mūshu mōrun
tasondu rath rūd-hyuḥu prath jāyē hōrun 472.

Matang rēshu rath wuchith dopu, "kāmā yih koru pāph"
sēthāh tākh khūṣu tamis ada yiy dyutun shāph 473.

lagan yith parbatas-pēth yān tāsāndu pād
diyēs tēli Wōliyēs Yēm-rāza yith nād 474.

taway asē osu kūrūmuṣu yiti bēhan-jāy
tṣuh kar wōpāy pādan-tal chapani āy 475.

dopus tāmā Rāma-sandran, "gāṣh ṣ̣uḥ dis nād
ekāriv tōh yōd yimay bōh kara yimdād" 476.

dopus Suṅrīv, "gōḍa hāwum panunu zōr" wuchun kranz Dōndōbhunu tāmā lōg u tath khōr 477.

onguji-sūtin korun tath tāmā yishāray
gatshīth pēv dūr tath gay pāra-pāray 478.

waṭōnas, "yēli suh Wōli zōr hāwān
akiiy atha-sūty sath kulāalarāwān" 479.

kamān tujū Rāma-sandran zōr hōwun
gīlūn̄u-sūtin suh parbothu dūr trōwun 480.

tiḥ diṣhīth khōsh saponu Suṅrīv dil-tang
dopun bōyis, "nēbar-kun nēr kar jāng" 481.

tiṭhāy būzīth suh Wōli drāv lārān
achīv-kinā nāra-wuzamal osu hārān 482.

kalas dyutunas akhāh bē-khōd wasith pēv
khumun butarōtsu-pēṭh āyēs phāṭīth zēv 483.

suh gav phīrith sökhas osus-na parwāy
wōthith tas Rāma-sandras-sūty korun nyāy 484.

mē kar osuṃ khabar chukh yūtu komzōr
mē shānaṇ-pēṭh loduth biyē trōwuṣmotu bōr 485.

"apozu won"tham apazis kan mē thōwum
"shōngith dushman dubāray wuzanōwun 486.
šh sāhēb-zāda āsukh nāz-parward
'taway dar-wakt-i-mardī drākh nāmard'

asan won'nas, 'mē nō zōn'm taphāwath
'tē-sūty tas Wōliyēs lágī tīs' phursath'

tu'īn akh pōshē-mālāh tshu'n'nas nōl
'tākan sūzun dubāray, 'yikh-na wōn khōl'

dapan Suṅrīv, 'zōraki tíra mōrēm
'gāshas yēli wōn suh mā ada zinda chōrēm'

dilāsāh dith suh ĝav biyē lōy'nas nād
tih būzith drāv Wōli dyutun phār'yād

dapan, Tārāyē won'nas, 'āy' pahalwān
'ma gāsh wuṅ-kēn bōh khōsān chēs hēyī yān

'khabar chya Rāma-juv mā āsi zāmot
'tē āsiy pōpiyēs mārani āmot'

'gulen ganḍ raz paran pēs gāsh wanes zār
'wanus, '‘bakhcum mē āmot' chukh ts'h autār’

'Angōd' chuy ĝāsh cashman-hond' suh sōzun
'gōnāh bakhciy shērān sōpan tamis-kun

'ts'h nay bōzakh suh nay sōzahan khaṭīth rōz
'gatshiyēy zuv panun' won'may ts'h poz' bōz'

tyūtuy būzith sapon' Wōli gāzaph-nākh
ba-tundī drāv jāman tām' dyutun cākh

tsalani Suṅrīv log' yēli gōs suh lāran
rotun zōgith dopun, 'yāmath bōh māran'

wuchun ākāsh-hyuh' ġanz'run panun' pān
dyutun tāṇ Rāma-tandran zōra tyuth' kān

wasith pēv parbatas-tal sōrma tas gāv
wanani log' Rāma-autāras, 'ts'h kan thav

'rochuth nāmard kētha mōruth dilāwār
'ts'h pōpi chukh wanan chiy '' Rāma-autār''

‘dyututh tirāh khaṭīth rūduy na yinsāph
‘mē pāpbā hōsum-na kawa pānas hyouth pāph’ 502.

dopus tāmī Rāma-sandran, ‘lōy"may kān
‘taway bōyis niyēth āshēn tīh chwā jān 503.

‘koruth aparād yuth" tyuth" kāh karyā zāth
‘karan yōdwaī wasith pēyi nab ta būtarāth’ 504.

tithay būzith Angodu" sūzun gandīth gulī
‘yih rāch"zēn wuṅ mē pāpākī phal panānī tulī, 505.

dopun bōyis, ‘ts"h gāri rāch"zēn paran-tal
‘mē koru" yuthu" tyuthu" mē wōn dyūθhum tamyuk" phal 506.

wanith wōborun saponu" dēha-nishē wōdōsī
gandīth nār tas saponu" tāṅ sōrgawōsī 507.

wuchukh nēsh"tur khabar angāh nagār gay
saponu" Suṅrīv shāh tōthyōs panunu" day 508.

chuh sath yiy yād rūζ"s bōy"-sūnzū kath
onun Angodu" tamis push"r"n wazārath 509.

dapan, tas bōna bōy"-sândī shurī gayēs tōthī
rūch"n tāmī bōy"-kēkān mājē-hândī pōthī 510.

onun Halmotu" dīsūn tas pēshkōrī
(balāvīras laγas pādan bōh pōrī) 511.

ṭshun⁸kh Zāmōwanas trāī-māl nōllī
kūrīkh tas māṭi mulkūcū kuṭ₃awōlī 512.
SUNDARA KĀNDA.

THE DISPATCH OF THE SPIES. HANUMAT'S LEAP. HE REACHES LĀṆKĀ.

dapyōnakh lōla-kin¹, 'shīshēn phiriv may
'ānvīv paiγām Sītā kōr-kun gay

'niyīv lashkar sūtin yēshi-kin¹ diyīv shōh
'thedāvīv samsār sūryā vāṭhī tay dōh'

asan tim drāy tshādīth āy disheṇ
wuchukh yith maṇōshē-lūkan sōrō han-han

dachyun⁴ khōwor⁶ wuchukh sūryā pachyum⁶ pūr⁴
tshondukh pātīl gātsh'nakh cēshm-i-bad dūr

patav-lūkan timuā bōna akh gōphāh dīth⁰
wuch′kh sūn⁰ nīlā-kūn⁰ gōmūt⁰ sēṭhāh krūṭh⁰

asīth tath akh akis-kun thaph karān ēs¹
pēwan buth¹-kin¹ wasith tim zan marān ēs¹

wuchukh bāgāh guṇīth sōrgūc⁴ zamināh
palangēs-pēṭh biḥith akh nāzēnīnāh

sarv-i-kad kōmathāh āshōb-i-ālam
parīyāh praζalavūn⁰ rūpas na kēh kān

karān ēs⁰ taph shērān gōmūt⁰ Dayēs-kun
gamūt⁰ rūs⁰ wāsanā milith payēs-kun

dopukh tas, 'rōv⁰ Sītā Rāma-sandras'
dopukh tami, 'āch¹ waṭīv wōtīv makānas'

wacēkhi yān cēḥma muṣaɾāvēkhi wuchukh rang
kōhistānuk⁰ makānāh akh sēṭhāh tāṅg

wōdōsī āyī wuchukh akh tāṅg jāyāh
mūṭh⁰kh Sītā wōdaṇē dīth⁰kh balāyāh

suḥ yūn⁰ bōch⁰ ēs⁰ tih āṭīth nāhma tām⁰ lōg⁰
dopun, 'az Yīshōran kor′nam yutuy bōg⁰'

tithay būzith suh jānāwar wasith pēv wanani logā, ‘pāra kārīwam wāra wānītav’ 527.

timau dopāhas, ‘suh kyāh wātiy pozuy wam’ dopukh tāmī, ‘būzītav tōhī thōvītav kan 528.

‘aċēn-hondī gāsh zan āsum lōkoṭī bōyū
‘tōlu trōvīth mē tāmī wōlinjē chōkh lōyū 529.

‘zāh bārānī āsī zōrāwar pahālwān
‘zēhan ēyī āsī karav sūrēs sūtīn mān 530.

‘aḥānkārān tulith niy korū pakhan wāsh
‘tyuthuy tujiū zōra wuph yuthū wōtī ākāsh 531.

‘tulun tāpas tāsar sūrēs zi ṭakh āyē
‘dazāni lāgī par tamis rūdūsas bōh tḥāyē 532.

‘dādis par tāpa-sūty rūdus na kēh hōsh
‘zalas kina āgna-jōshēs logū suh pampōsh 533.

‘mē āsum mōlī korīmōtū nāv Sampāṭh
‘Jaṭāyun tās, dapanī, mēlēm na wōn zāth 534.

‘tōdāh shēṭh waīsi gāy yēna yuthū mē samponū
‘wuchān āsam mē lōsān ċēshma tās-kun 535.

‘wuchān yēṭh-kun bōh chus tath-kun pēwān tāpī
‘bihīth chēm tōn hatan kruhan nazar sāph’ 536.

Hānumāṇān wānīs tās bōyī-sāndī kār
sēṭhāh tōṭhyōv tamis-pēṭh Rāma-autār 537.

wonun yāmahā tamis tānēṭh wadunū ās
dopun, ‘kari-nā mē-pēṭh tās bōyī-sōndū pās’ 538.

parani logū ‘Rāma Rāma’ nāv būzun
wodun yūtsō lōla-sūtīn mōkth sōponū 539.

tithay próuçōhā has timau Sītā wuchūth-nā
dopukh tāmī, ‘chēwa bihīth dar-bāg-i-Lāṅkā’ 540.
lobun Rāma-juv hrēdayē gav mōkth pānay
tamis Sītāyē-hondā wonānakh nishānAY
541.
borukh ānand wādar tim sōkhas bīthī
wuchākh Lāṅkā sōnūcā prawa bōna timau dīthī
542.
‘ zalas-manz zan punīmā tsandrāma chēh kyāh kath
‘ amā totā wātanukā mā kāisi tākath ’
543.
korukh tadbīr, ‘ kati-kinā ath labav tār
‘ chuh dārāyāwāh tarunā wuch Dayē-sondā kār ’
544.
parandan par phutikh dīshith marān āsā
kathā chē-na kēh shurāh hath kruh tarānā āsā
545.
salāh thāḍān karan thucā tātā timan wāh
akāli-kinā tim zalas māranā lāgā thāh
546.
wānani logā akh, ‘ dahan kruhan mē tākath ’
dapan byākāhā, ‘ trāhan tānēth chēh kyāh kath ’
547.
dapan byākāhā, ‘ bōh namath kruh nīmas tshāl ’
dopukh Zāmōwanan, ‘ vrēdd chus mē chum kāl
548.
‘ natay yēli lūkā āsus bāla-bāwās
‘ tujāmākāsh wōth akisay hawāwās
549.
‘ bōh āsus wāv hyuhā ākōshā phērān
‘ mē dīshith āsā daitēn prān nērān
550.
‘ niyēm wuh carkh ēnārzēt martē-lūkas
‘ wuchus rēshā ākā dīshith āyē tāk tās
551.
‘ dyutum tāmā darbi-hondā kān wuch tapukā zōr
‘ mahābaliyēs yithis phutōrun khōwārā khōr
552.
‘ tamyukā āsum na gam wūn tārahōs tshāl
‘ amā khōṣān chus walanām asōr nāl ’
553.
Angud tān wōthā, ‘ mē chum yāwun panunā pūrā
‘ dimas wūn wōth yimas shēhras karith sūr ’
554.
Hanūmānan dopukh, ‘ yāwun ma hōviv
‘ bōh tāras tshāl yima tsintāyē trōviv
555.

1 V. t. budith chus longā gamotā na-ta tārahōs tshāl.
wuchiv yēli Rāwanas kyāh āv yiphlās
‘taras wōn bōh karas wuṅ sōrsāy ḍās’ 556.

wanani láŋ1 vird1, ‘Halmotu dōd cēwān ōsu
wuchith sūrēs,’ dapan, ‘raṭonuy manas gōs 557.

dis2n ākāsh wōth sūrēn yiwan dyūthu
‘dopun, ‘roṭ”nas,’ Sumīras-tal khaṭith byūthu 558.

’yih kath tas kyāh tamis-nīsh Rāwanas zōr
‘tsīh kēh wānlēs na yotu”-tāmath khasēs bōru 559.

‘wuchith Sītā khabar hēth nēr ṭa’kan yūr1
‘sa pāṇaṃ zāni yēli yin dōh tamis pūr1 560.

roṭun tām Rāza-Rāmunu mōkh manas yād
wōthith gav thśl hēth zan gav wōthith bād 561.

dapan, yēli sangara-pētha tām1 zōra dis3 tshāl
saponu path pōnu tal gav zēr-i-pāṭāl 562.

tyuthuy yēli wāv hyuhu Halmotu wōthith gav
gasthith Lankāyē par Lankāyē-pēth pēv 563.

sēṭhāh bodu” āch’darāh tati dēḍē-pēth ōsu
gasthith Halmotu tamis oṣa”-sandar pyōs 564.

dapan, tas Rāma-sandras-kun gamotu man
lobun war Halmatan trāmūvu gayēs tan 565.

pakan gav ōsu suh Sītāyē tshādān,
‘laban-nā lōla-cashmau mōkta hārān’ 566.

28. HANUMAT REACHES LANKĀ.

wuchun yēli shēhr-i-Lankā āsh Saras gav
wanani logu, ‘gath yih kyāh cyōnu, hē Sadāshiv’ 567.

wuchun tath bāri-kani rōph sērē kānē sōn
bilhōrāk1 tham jarith jathar laban sōn 568.

paṭhr1 rawakan wathor”motu lāla-yōkūth
sab”z tālav ta tārakh mōkta jamrūth 569.
wuchun darwāza sōna-tālav patyum\textsuperscript{a} wōj
pacēv-kani pariyē lōgith phōj-dar-phōj 570.

hēr sōṭhāc\textsuperscript{a} wuch\textsuperscript{a}n sōṛ\textsuperscript{b}y sar-ā-pāy
dopun, 'sōrgas-andar Yindrās na yīth\textsuperscript{a} jāy' 571.

Dhanēśht-Kōmār Vishōkam òś\textsuperscript{1} shēran
baran dārēn wōṭēn brāndan tā hēran 572.

Vasanth-ādēkh shēh rēth nēth òś\textsuperscript{1} bar-pāh
kamar-basta ci guldasta ba-yēkāh-jāh 573.

wuchun Yindrāza sōpōn\textsuperscript{b}mot\textsuperscript{a} suh ġil-kār
sambālan sātā sātay dar tā dēwār 574.

tatiy nēran totuy wātan prabātan
sandyā waktan ṭand\textsuperscript{a}r ůyith prabātan 575.

timan-pēth\textsuperscript{1}-kin\textsuperscript{1} wuch\textsuperscript{a}n tās Rāwanas jāy
tithis asōras manōśhē-son\textsuperscript{a} kyāh chuh parwāy\textsuperscript{1} 576.

wasav-kani rēsh\textsuperscript{1} wuchin lāg\textsuperscript{1}māt\textsuperscript{1} sitāran
laban wuch\textsuperscript{1} wuch\textsuperscript{1} laban zan mōkta-hāran 577.

timan-pēth\textsuperscript{1}-kin\textsuperscript{1} wuch\textsuperscript{a}n tās Rāwanas jāy
tithis asōras manōśhē-son\textsuperscript{a} kyāh chuh parwāy 578.

wuchan gav sārēniy bāhwan\textsuperscript{1} barūjēn
wathor\textsuperscript{b}mot\textsuperscript{a} pharsh zan ākāsh han-han 579.

sa Lākh\textsuperscript{1}mī wuchta Lākh\textsuperscript{1}mī kyāh wanan rūz\textsuperscript{d}
iywan Brahmā karan chuy Ṭhōkurās pūz 580.

wanith hēk\textsuperscript{1}zyā Oğun tās òś\textsuperscript{a} wāza
Kar\textsuperscript{a}m muharir tā nōzīr Dharmārāza 581.

Shimāluk\textsuperscript{a} Wāv tati prath-sātā āsan
duwan lath dāri-sūty āman tā khāsan 582.

Warun\textsuperscript{a} pānur\textsuperscript{a} iywan tot\textsuperscript{a} pōn\textsuperscript{1}-pānay
dapan Dayē-gara Dashē-Rawun bahānay 583.

Kazal-wan cuk\textsuperscript{d}dar zan tās chih mārān
nakhas-pēth zin\textsuperscript{1}-gēdāh hēth pāna lārān 584

\textsuperscript{1} This verse accidentally anticipates verse 578.
29. THE BUILDING OF LANKĀ. 585-598

tithay Butarāth kanḍi-hūrā-hishu wuchiv tshal
liwan pānay prabātan Thōkurast-tal 585.

bihith tati Rōginiā lōgith sa sañēwōr
timan sārēn sa Sītā wātanucu tōr 586.

yih kēshāh tati tih kar sōris jahānas
raṭith Yēm-rāza thowmotu kaid-khānas 587.

yimay sāmāna yēli pānay tatiy dīth
Hanūmānan, tamis pādan dimas mīth 588.

sēṭhāh khośh gav wuchnu yēli jān jāyā
dopun, 'karanōv kām yīshu Vishnu-māyā' 589.

29. THE BUILDING OF LANKĀ.

dopus tān Nāradan, 'wuch kyāh karan Day
'Wumā-dēvīyē dōha aki yēsh yiy gay 590.

'shran sōpuṇa Shiwas tami rot bahānāh
'"gāshēm āsun bēhun kyutu rotu makānāh" 591

'Shiwan yēli būz prayōv tas tiy yih khośh gōs
'karith taph Rāwānan mongmotu yih gara ēsu 592.

'Dhanēsht-Kōmār Vishokam manganōwun
'"lodun gara tyuthu,"' dopukh, '"yuthu tambalō-
wun" 593.

'pakān gay tim zāh yēli sōruy əhanśith āy
'Prazāpat hāyē-nish "prōṇy"' dapih drāy 594.

'wuchukh yēli būtarāth sōry barābar
'wōthith ākōsh gay dyūthukh samandar 595.

'wuchukh pōnis-ander dyūthukh zuwāh jān
'dopukh, "kāmī kyāh-sanā kor motu chuh yuthu
dān" 596.

'pryushukh Brahma-juwas, "sōruy yih zāl ēsu
" zalas-pēth sōrga-dwārāh paida kar gōs" 597.

'dopukh Brahma-juwān, "yēli nā Garuḍ zāv
"lūj's bōchē gav wōthith Kashēpas-nishin āv 598.
"dopun mölis,—सँह केत्स्हाह क्योन् त्सकन डिम—
"dopus tām',—क्योः सँह महद-होस्त्सु बियेक्ह ख्रूम। 599.

"trēh-hath kruh thād' chih tīm tawa-nishē dōgan zīth'
"karani lāg' yōd sēthāh,—गरुदान तिथय छिथ। 600.

"tīthay yēli wāv-hyuhu zōgīth gashīth pyōkh
"panjan dōn-tal tulin ākōsh' hēth gōkh

"niyēn totu pārizātuk' osu yēti kulu
"wuchiv tām' mōsaman kyāh trāpajyār tulu

"duzōlis-manz tim hēth yān thuvañ' zang
"gōḇēra-sūtin kulis woth' tu'sta akh laŋ

"rotun lan gōti-sūty, wuch'tav thānd' gōn,
"raṭēś yōdnai wasith butarāth gāyēs bōn

"onun pōnīs-andar dōrith dyutun lan
"halani lūj' büm biyē ākāsḥē-पेथ Gaṅ

"languk' gōḍ byūthu pāṭālas-sūtin suv
"lanjēn arhaṅk log' yuṭh' soponus zuv

'lodukh gara Yishōras yēli gayē hēmsā
'languk' kūn' āv lagi ath nāv Lankā

'luž'nu tīsh' Lōkh yīsh' dhīthēth tē pānay
'wuchakh wōn kyāh karēs Sītā wakānay

'manōshē-लुकस अंदर यूथु wājē-hondu krēkh
'kūr's prōvish Shiwan darmuk' dyutun shēkh

'tapishōr rēsh' ta brōhman āy sālas
'timau darshun karith mang kūr's na mālas

'Pulastēs-sūty putur'u Lankāyē yēli tsāv
'Shiwan yāñ dyūthu wārāh khōsh tamis āv

'kūr's pūzā ta pōtra-sāl trōwun
'dopus, "dakhēnā māngyūṃ kyāh kas gatshēṃ dyunu"
dopuś tāṁaṁ Rāwanan, "Lanka gatśhēṁ diṁū" 613.

dopuś tāṁaṁ tōra, "dīśamay wuṇ gatśhēṁ niṁū" 613.

ṭithay ditśuṇaṁ ta tāṁaṁ kūrūnas hawālay
mokalith mas korun lōgun suh zālay 614.

korun tāṁaṁ sankaḷaph dītśuṇaṁ sa dānay
samith sōriy diwūtaṁ ṭōlī pānay 615.

suh Brahmā Sūrē Tandrāma Shiv chuh pānay
chēh kyāṁ kath tas-nishin dān ṭōlī bahānay 616.

hēwan chuh mōshkh prath pōshēs baran lōl
sēṭhāṁ tālān tā gālan chuy-na kāh byōlū 617.

yēmau taph korū timan yēli ḍav aḥānkār
dapan bōna rākḥēsan dyutūnakh raṭiṁh mār 618

30. THE STORY OF PULASTYA. THE BIRTH OF RĀVANA AND HIS BROTHERS AND SISTER.

ekorun tyuthū tēli yēli yuthū manas gōs
dōhay dēwan ta asōraṁ yōd sēṭhāṁ ṭōlū 619.

samayē aki yōd korun Yiṅdrāza vīran
kōlav-kinī ayē rākḥēs-bāyē yīran 620.

yōdās Yiṅdrāza ḍav pēv rākḥēsan wāv
wuchiv kētha-pōthū teṇē-phati-tala tēṅgul drāv 621.

rēshwāṁ akh boḍū Pulastē ṭōlū tas nāv
prabātas wōthū nadiyē-pēṭh būthū chalani drāv 622

sandūkhāṁ akh wuchun pōṇis andar ṭōlū
roṭun thaph dīth andar wuchanukū manas gōs 623

wuchun musarīth triyāṁ dīthūn harīth prān
dōyīṁū tas dōd cēwan kaṅēkhāṁ wuchūn jān 624.

kaṅēkh khorūn ṭa mojū tamis tātī trōvūn
athan-kēṭh tāṁ bāthīs-pēṭh wāra khoruṁūn 625.

niyēn pānās-sūtīn gāra wātanōvūn
garas pananis andar tāṁī wāra thōvūnūn 626.
31. Hanumat finds Sitā in the garden.

... Hanumat had found Sitā in the garden of the Goddess Dāpana, Nārad-rēshi. They were sitting together. 

... Hanumat had found Sitā in the garden of the Goddess Dāpana, Nārad-rēshi. They were sitting together.
wuchun bāgāh bihishtukā sōrga-dwārāh
wuchin tati ösī phēran daity wārāh 641.

samēmātī sāri samsārākī tatiy gūl
amā tath bāgwān kāway na bulbul 642.

wuchun hyotumotī dilas-pēth dāg lālan
dapan, ‘dūrēr bōnā chus yār tsālan’ 643.

ariṇ hēsūmūsī nakhas-pēth dōnū-pōshēn
dapan jāphurū gōlābas, ‘chus-na pōshēn’ 644.

yēṃbr-zal bara gōmūsū barg-i-kōsam
dapan, ‘kōtāh zarith hēka cashma lōsam’ 645.

‘bābrī bētāb gōmūsū pān māran’
batakh-lītis dapan dōn gūl-i-anāran 646.

laḍar-pōshēs dapan waṭa-phātī ta zindōr
‘phōlakh-nay pāna asē wātyā karunū zōr’ 647.

wadan pampōsh, ‘āsam cashma lōsan’
tamis shēmshēr hēth gav lāri sōsan 648.

samith sōmbul saponū nargīs rūṭīn hiy
dapan tas kāripātī, ‘mūzūlām myōnī chiy’ 649.

gōlābas ösū lāyan nād maswal
‘yitam chēm tūrī-kun rātas dōhas kal’ 650.

garaza Sītāyē sōrgacē hiyē pēyē hāy
tyuthuy yuthū pōpiyēn narakas andar jāy 651.

wuchun tāsmotū dilas tas dūrērukū dāg
dapan, tāmath suh Rāwun wōtū dar-bāg 652.

kulīs-pēth khotū Hanūmān thāy-ḥolū byūthū
yih kēshāh korū tīmau sōruy tih tāmī ḍyūthū 653.

wuchiv, dar-bāg yāmath sāv Rāwun
pariyē pūrith hyotun sāmāna trāwun 654.
yēmbra-zala nära-sūtin kāri-pāt gay pēyēs ōyīna-pānas dēshēwun khay 655.

wanani lūī Rāwanas, ‘lānath tē lāriy ‘bōh māray pān myōn bartā tē māriy ’ 656.

dopus tām tōra, ‘tām sond bīm kam hāv’
dopus tami, ‘āy lasanūc shēkh wōn trāv’ 657.

dopus tām, ‘ɡotsh suh yun karahōn bōh barbād’
dopus tami, ‘yēli yiyī yut tēli pēyī yād’ 658.

dopus tām, ‘kar chēn tas yut pōshēnū bāth’
dopus tami, ‘kyāzi āham sūri hēth rāth’ 659.

dopus tām, ‘rōz kōsh wōn gav suh wan-wās’
dopus tami tōra, ‘yith Lankāye kari dās ’ 660.

dopus tām, ‘rōz kōsh wādāk shēh rēth sūr’
dopus tami, ‘wōn yiyēm bartā nīyēm tūr’ 661.

dopus tām, ‘wōth sōkhāk sāmāna pairav’
dopus tami, ‘cyōn dōkh āishith tētas thay’ 662.

dopus tām, ‘myōn bōzon chuy gānīmāth’
dopus tami, ‘kar tsēh biyē dōh pāfshē phursath’ 663.

garaz tas-kun wuchith yūs ēli tamis hān khabar chyā kōna pushrōwun Dayēs pān 664.

tamis Mandōdariyē ēli kōchi-kēth ēsī rētan shēn-hūnzī sa zan zāmūtsī tamis ēsī 665.

wanani lūī Rāwanas yōdwai bōh bāwas ‘anith Sītāyē-hondī zātukh bōh hāwas 666.

‘yih mā mārēs bōh mā ġaṭsha nara-wōsiy’
tamikī sōry lakhēn tas yād ēsiy 667.

dopun tas Rāwanas, ‘ruswā ġaṭshakh-nā‘
yih māriy pān ada apśūs tsēh khēkh-nā’ 668.
tithay būzith suh Rāwun biyē nēbar drāv 
Hanūmānan wuchun Sītāyē-nish āv 669.

gōdān tas-kun wuchith kath pāna bōwān 
kađith tas Rāma-tsandrūnā wōjā hövān 670.

achēn tami wōjā lōjiān gāsh biyē ās 
morāh òsus gamotā shēv biyē zuv tās 671.

wōdañe wōshā Halmatas-pēth ãlowun pān 
wandani lūjā Rāma-tsandrañe wājē zuv jān 672.

(Metre. Accentual.)

āwa bahār bōlū bbululō 
sōnā wōlō barawō shōdī 673.

drāv kath-koshā grazū pā-chulō 
zara tsālā nō wōndākā dōdī 
wuzū nēndāri wunē chēyē sulō 
sōnā wōlō barawō shōdī 674

kāwa-kumorā wuchū pōshēnūlō 
āv nālan zan phāryōdī 
bāwū dilākā gām-gōsā gūlū 
sōnā wōlō barawō shōdī 675

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

hāwū darshun Yīshēbūrā wōlō 
chim mē gōmatā lōlan lōdī 
shīshē kāran chuy kōlakōlō 
sōnā wōlō barawō shōdī 677.

tāv sōth tāy nab ġav khulō 
būtarōsā-pēth tōlā phasōdī 
tēka-batūnā yir′kumī phōlō 
sōnā wōlō barawō shōdī 678.
hāwū prakāsh gāsh hō phölō
wuchū sūrēn phirā munōdī
chēm nō yiwān rātas zōlō
sōnū wōlō barawō shōdī 679.

34. CONVERSATION BETWEEN SĪTĀ AND HANUMAT. HANUMAT DESTROYS THE GARDEN, AND IS CAPTURED BY INDRAJIT.

(Metre, Hazaj, ☼ - - --, ☼ - - -, ☼ - -.)

Hanūmānān dopus, 'wuṅ-kēn hēmav wath
'dapakh yōdwai bōh tas-nish wātanāwath' 680
dopus tami tōra phirith, 'chukh ēh sāda
'mē wātēm mōlū Rāwun yiy chuh wāda 681.
'dūjūs yēli wāsanā ath yiy chuh dastūr
'sōnas sartal ahankāras gāṣhēs sūr
'dōyumū tas Rāma-tsandras rōzi pāmā
'niyēn ada Rāwanas-nishē sūri Sītā 683.
'tsēh wantas myānē zēvi yiy'tan suh pānay
'mē niy'tan mōkalōvith kaid-khānay 684.
'suh gairath gōs kotū kāwas dyutun kān
'niyēs wōn Rāwanan zōnun yih āsān 685.
'gulāh tyuthū yuthū na jāman wāv tāmotū
'suh gul chukh-nā wuchan kyāh bara gōmotū' 686.
parani lūjū, 'Rāma Rāma āy yih kyāh gōm
'kaman parazan rāyēn-sūtin gāyēm kōmū' 687.
yithay būzīth suh Halmotū sāv dar-bāg
dopun, 'tas Rāwanas thawaha dilas dāg 688.
'pagāh yin Rāma-Lākh'man tīm karan jōsh
'bōh kūh kath jāyē rūzīth āsa khāmōs 689
'balāvīr abada-bādī āsan timan-sūtī
'jamāh āmātī, jamāh yin biyē kōh kūtī, 690.
yithay gānz'rīth dopun, 'wuṅē chum gānīmath
'balāvīri pānūnū hāwakh chēh phursath' 691
35. HANUMAT BROUGHT BEFORE RĀVĀNA. 692-705

35. HANUMAT BROUGHT BEFORE RĀVĀNA. THEY SET FIRE TO HIS TAIL, AND BRING HIM BEFORE ŚĪTA.

raṭith tāṁ Rāwanas-nish vātanówun
gāṇḍith tasandis palangas-sūty thōwun 705.
tiy yām wuch Rāwanan sōpon sēthāh shād wanani log bar-pisar, 'sad āpharin bād'

dopun asōran, 'wōthiv thod wāra pōvyūn 'baras-pēith pōst wōlith zinda thōvyūn'

Vibhishēn āv ta lilā kür n tas-kun
dopun tas, 'kar yih kōsid wāti mārun'

tithay būzith sapon krūdī suh Rāwun
mat sar kor tāmī Hanūmān hyotukh pāwun

timan asōran kamī mā kēh-ti zōran
amā harakath mulay kür nakh na khōran

tamannah yēli timan asōran panun sūr
wanan chih, zang tāmī trōvith tshuṅ n dūr

kalas harakath kür n Rāwun wasith pēv
pāthāri-pēthā takht dār'yāwas-andar gav

sapon raswā suh Rāwun yēli wuchun jōsh
Hanūmān pēv pathar zan gav suh bē-hōsh

dopun dar-bēkhōdī zan pōnī-pānas
'mē kar māran khalish kāsan jahānas

'tshunēm kūh-kus mē nōlī parbuth ba-gardan
'latīs kar nār ganḍanam zālanam tan'

ṭākan gav parbatas sūrākh tōrukhu
sapon dōndūra, 'Halmot'-Ludr mōroukhu'
onukh sōris jahānas phamb thōrith
wolukh tas lacē dyutīhas til dōrith

saponī yīrshād, 'wūṅ gatshi nār tas dyun
'dazunī hēyi jālīd gatshi Sītāyē-nish nyunī

'sa yēli dēshēs mashēs tēli Rāma-sondī nāv
'wadunī hēyi, "kyāzi Halmot Lōkī-pēth āv"

'sa Sītā yēli dazan tas dēshi nāra
'timan shēchī sōzi kāh yi yi na dubāra'
36. THE BLAZING HANUMAT BROUGHT BEFORE SITĀ. SHE APPEALS TO THE GOD OF FIRE.

36. BLAZING HANUMAT BROUGHT BEFORE SITĀ. 721-734

dazawun suh diph hyuh Sitāyē-nish nyūkh
wanani lūjā, 'kyāh dēkas myōnis Dayēn lyūkh'  

wadani lūjā yuth suapon sahlāb jōriy
bōh khūsus ḡaṭshan ālam-i-āb sōriy  

ashiki tami āwalana gayē nāvi manz-bāg
zinday zan gōdā gayē tāti tāvi manz-bāg  

murani lūjā atha dōnaway wuṭh chēh tāpan
'Hanūmānō tēh wulukō myōnī shāpan  

'tē gūndānay rēh mē gōndūnam jīgaras nār
'shēran ḡaṭsha Āgna-rāzas wōn bōh wana zār  

'Ogūn-rāzō yih zālun mupht nō chuy
'chuḥ kōsid Rāma-tsandrun gōpūth nō chuy  

'yih mō zālun suhō ākōshī tē zāliy
'akiy kāna suh cyōnī rum-rāṭh gāliy  

'suh tām bōziy yih mā rōziy khaṭīth wōn
'mē yīshū rēh tāli-kinī nēriy phaṭīth wōn  

'mē chēm tas Rāma-tsandraṅē khrāvī-hūnzū drij
'amis nō tōthū biyē kāḥ tamis chuy  

'khēmā nō karay bōṭi, nō wōn yiyēm ār
'mē sōpon asandi-khōta wōlinjē-pēṭh nār'  

wanani logū Āgna-dēv tas-kun, 'mē chēm pray
'karan tshēta wōn tē sākhyāth tath mē chum Day'  

dopus tāmī biyē, 'mōlum chum mē dātā
'wōpar chum na mē chum santān mātā  

'khabar chēm nā yih Halmotū bābatār chum
'mē zālūnū Lōkh biyē Rāwun shēṭār chum  

'yih mā lōsēm kōmbaka-bāpath bōh yutū ās
'kōmōrī ḍēka-būḍū phōph mōjū kyāh mās  

734.
OGUN ADA WÅTI PUSHÅRUN MAHÅKÅLAS
KHALAL YÖDWAi AMIS GÅTHI MÔ-YÈ-WÅLAS 735.

SÅH MÅTÅ MAN PANUNÅ WUÑ SÅWÅDÅN THAV
NANIY SÖN NÄRA NIRITH YÈLI DAZÈS ZAV 736.

37. THE BURNING OF LÅNKÅ. DEPARTURE OF HÅNUMÅT.
DÅPÅN, ÅGNAN TA WÅWAN KORÅ ATHA-WÅS
LÅRÅKH LÅNKÅ ZI KORÅHAS SÔRÅSAY DÅS 737.

YIH ÔSUS SÖN TIH PHUÅRUN SÅNGÅRA-SÅTY
GÅNÅRİ KUS TATH SÔNAS-TAL DÅITY GAY KÅTÅ
738.

DÅPÅN, KUNI KUNI ÔSUS TATH TSÅNÅN-DÅR
PHÅRÅWÅNAS LÔTÅ TA GÔNÅNAS SÔRÅSAY NÅR
739.

SÅTÅÅ HÅTHÅ WÔTHÅ SHÔR KÅH SHÅTH PÔR ZÖLIN
SATAN GÅV SÅR BIYÅ TÅMåı SÔRÅ WÅLIN 740.

KÅTHÅH CHÉNA KÅH SHÅTH KRÅU BÅDå PANÅHDÅR
KÅRIN RÅTÅS BARÅBAR WUCH TASÅNDå KÅR 741.

TYUTHUY TÅMåı RÅKHÅSAN JÅBRÅUTH HÅWÅN
BÅHÅN BÅRÅN-ANDÅR AKH BÅRÅ THÅWÅN 742.

WÅNÅNI LÅGåı RÅKHÅSAN, SÅMSÅR SBÅTÅ GÅV
TYUTHUY LÅNKÅYÅ SÅHÅRÅS AÅÅGÅTUå GÅV 743.

KÅRåN SÅTÅ SA TÅMåı ÅÅÅGÅ-ÅNÅN LÅL
KÅRON TÅS RÅMÅ-TÅNDÅS-KYÅTUå YIH RÅTåå PHÅL 744.

DIÅNå YÅLI TSÅL TÅMåı LÅNKÅYÅ-NÅSHÅ DRÅV
TÅSÅNÅå TÅZÅ WUCHÅTH SÅRÅMÅDA GÅV WÅV
745.

NÅKÅÅS-KÅTH KÅH HÅTH GÅV PÅV BARÅBAR
TOTÅÅ YÅTH PARÅTÅS-PÅÅå TÅÅå WÅÅDÅR 746.

38. HÅNUMÅTÅS RIÅRT TO RÅMÅ.
TIMÅU BÅRå CÅV YÅLI HÅLMÅTå YIÅWÅN DÅYÅTHå
GÅTHÅTH SÅGRÅWÅNIS BÅGÅS TSÅNUKÅH LÅÅåH 747.

GÅTHÅTH WÅNå PÅÅÅSHÅHAS BÅGåÅWÅNAN
BÅÅå KÅÅH KÅRA CHÅYÅ-NA HÅNÅMÅN TÅå MÅÅNÅ 748.
h"nani Sugriv log" jāman šhēn"s tūn"
tih zōnun Halmatan rūs" rūs" khabar ūn" 749
wanani rūs" rūs" khabar log" yān Hanūmān
pakan gay Rāma-t-sandras-kun khōshi-sān 750.
tamis dīshith barani lāg\ lōl akh akh
karani lāg\ sōr\ tas manzil mubārakh
 751
dopukh Rāmas, ‘Hanūmān bā-khōshi āv’
barani log\ Rāma-juv Sītāyē-pēṭh cāv
 752
prishani log\ tas, ‘sa Sītā kas gamūn" dās
‘ zinday chyā kina marith gaye kyāh banith ās
 753.
’tēh yēli wuch"nakh setas mā kēh korun myōn"
‘ sōkhas-pēṭh chyā tamis mā kaīsi-hond" krōn" 754.
‘ wadani lūj" kina āsān ās" Lōkī-pēṭh bīth"
‘ mē mā shādān yēli sa Rāwanān dīth" 755.
‘ dopun kyāh, ‘‘wan gomot\ bartāh,’’ chusā yād
‘ asan mōkh ās" tas kina gōs bēdād
 756.
‘ suh nā Lākh’man mē tas-nīsh ās" thōw"mot\'
‘ tamis trōvith suh mēy pata ās" āmot\ 757.
‘ tasond\ mā gōsa kēh tami won\ būyēn
‘ bōh chus khōsān amis tim yuth\ na lāyēn
 758.
‘ sa düz"mūs\ ās"-nā zala-and"ra nāra
‘ wonun mā, ‘‘ōra-hashē kūr"nas awāra ‘’ 759.
‘ apoz\ chuna mājē mōlis tūrī zāmūts\'
‘ wonun mā, ‘‘kas bōh chēs bāgān\ āmūs\ ‘’ 760.
‘ khabar chyā rūz"mūs\ āsyā tamis zān
‘ tih yāmath wani tām biyē chēs tulūn\ hān
 761.
‘ wonun mā mājē-nīsh hashē-hond\ malāla
‘ mē mā raṭī bab tasond\ kuni dōha nāla
 762.
‘ wonun mā, ‘‘wardanau-kani būrza chum nōl\’’
‘ bōh chus thāran tih mā būzum tasānd\ mōl\ 763.
sē dopthas-nā yih, "gav Day mandachāwun"
"apoz poz wōrivyuk mālini bāwun"
764.

wonun mā, "vēgi-pētha wanwās kūrānas
"bōh ōsūs rōnā kawa-pushty ādā kūrānas"
765.

tih mā wonnak, "mē khōlī khēv wōpal-hākh"
wanan mā lūkh, "kahanza raṅe banith ākh"
766.

tih mā donnak, "mē trōvith gav shikāras"
kūrān tami āwathan sūras ta nāras
767.

bōh chus gānzran yih kath mā gāyē sēthāh tūl
amiy kathi-sūty tshēnanas mālinik mūl
768.

wadan tām1 tas wonun Sītāyē-hondū āhāl
yih kyāh āshār kōna az-tān Rāwanas kāl
769.

sa yishū āwāra gāmūtsū tyuthū kāh ma āsūn
jalūd Yishōr gatsthīth totū vyād kōsin
770.

kasam chum cyōnū chukh prath chīza-nish pākh
pēwan chēm yād wōlinjē chim gatshan cākh
771.

wadan yūtsū gāshē-nishē dēthmūn anyēmūtsū
"gāmūtsū apshōrda zan ākāshē pyēmūtsū"
772.

amā wuchmas triyāh akh chēs waphādār
rachan bēkas chēh tas zan mōjū gāmkhār
773.

galan yūtsū zan chalan ashi-sūty jāma
haran yūtsū oshū paran āsū, "Rāma Rāma"
774.

wanith tas tiy dopun, "tōru" bōz pānay
wanan kēh kēh ditin tām1-sānd1 nishānay
775.

tih būzith Rāma-juv bētāb sōponū
suh nārūcū rēh wuchith sīmāb sōponū
776.
YUDDHA KĀṆḌA.

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

khabar gayē garm sŏmbŏrakh kushūnay kathāh Wŏli ta Zāmōwan namūnay 777.
pakan mŏkta chakan wādar ta tim pānzer dapan kēh, 'shāl mārav,' kēh, 'tarav mānzer', 778.
samith gay wōṭ tati ḍyūṭhukh samandar wuchith pōnis parandan lāg̣ phuṭani par 779.
karanī logā Rāma-juv Warunas madārāh 'mē ath pōnis tēh kuni-kinī hāv tārāh' 780.
dilāsāh karana-sūty būẓ̣̣̣̣s-na Warunan tulun tān tir, 'zal zālan bōh han-han' 781.
Warunī sōponī shēran korunās dilāsîay 'bōh cyōnuy band yotū-tām zinda āsāy' 782.
korun rad tir wōtarā-khand-kun pēv saponī tati ḍākh dodā sōrūy shāṇāh gav 783.
wonus Warunan, 'dōbāh akh āsū āsan 'chalan wast-r rēshēn jōgēn sāṇyāsan 784.
'wanas-manz wādurāh āsus Bolō nāv 'khūnsīs tēkh dōhū wuchith yūsū tas hadād āv 785.
'wanani logā tas dōbis, 'mē-ti kēh chalān ās ' 'chalach-nay chālmātī mē-ti kēh wālān ās 786.
' 'na-tay pōnis-ander tshunanyay chalan-kūnā ' 'wāṛhēs-tān gathān āsīy-na zāh nūnū' 787.
'mudā tas tiy korun dōhū āv lācār 'rēshīs-nishē gav wadan tas yūsū wonun zār 788.
'korun tāmī wākh, 'yōsa kūnū Bolū ba-dārīyāv ' 'barith pōnis-ander diyi tath gathshin nāv' 789.

59
'Sadāshiv chuyṇa rēsh′-sonḍu wākh phirān
'yih kēh pōnīs-andar ṭhun′ tāmī tīh yīrān 790.

'suh chuy wuṅ-kēṅ divan sīṅa-angār tshōh
'karan khāḍmath suh cyōṅ′y rāth ta dōṅ′ 791.

tīh būzith Rām-juv kōṅā sapon′ shād
wanani log′ bar-Warun′, 'sad āpharīn bād′ 792.

bāṁs-pēṅ Rām-juv yēli phōṅ hēṅ gāv
tamis tāmath Balāvīrīn′ tētas pēṅ 793.

hukum yiṅ drāṅ, 'sōṅ′ ganḍanas diyīv tshōh′
athan-kēṅ pāṅ′ ta wādār āy hēṅ kōṅ 794

tulan pal Bol′ thāvin pōnīs-angār tim
gōṅdūk kōṅ′ Lōkī tāmath bōṅa yih kor′ kāmī 795.

khōṅī kūr′ sārēy′y sōṅ′ jāṅ kyāṅ gōṅ
khajēr hath kruṅ tā zēchēr tōr hath ōs′ 796.

dōṅhān ṭrēn sōṅ′ gōṅdūk tāṅ tā cahil rōṅ
trē-ālām jama āmāṅ′ wāra poz′ bōṅ 797.

40. ANGADA′N EMBASSAGE.

khabar yēli garm sēpūṅ′ dūra-nazdīk
sapon′ tsas Rāwanas gōṅ gāshē tōrīk 798.

khabar būzith suh Rāwun gāv khabārdār
khabar tāmī kūr′, 'gandīv Lāṅkāyē dēwār′ 799.

Angud paiṅām hēṅ yēli gōṅ dubāray
khotus zōṅ′n ta wōj′n wāra-wāray 800.

dopus tāmī Rāwanan, 'sir bāṅ kyāṅ chuy
'pāthar bēṅ wān tēṅ ōkh′rē ṇāv kyāṅ chuy 801.

'pozuy wān kyāṅ chuh ōkh′rē kīṇa dar-dīl
'tē zōṅ′th Lōkī ami-nishē kyāṅ tē hōsēl 802.

'panun′ kus chuy tēṅ kas-sūṭy chuhk tēṅ kas zāṅk
'marani kīṇa zinda rōzān kyāṅ karani ākh′ 803.
asān Angadan jawāb tas dyutā zi dilkhāh 
tyuthuy yuthā Rāwanas tami-sūty gav dāh

"bōh chus tasonduy nadiyē-pēṭh yus karan shrān
"angōchas walana ākh āyī dēv-i-nādān

"bōh osus dōd cēwan tami wakhta mōsum
"moṭhuy kētha myōnā buthā kar wāra mōlum

"tithay roṭ"makh yithay hūnis raṭan s'h
"na-tay yitha dōda-shurā khūzūras diwan s'h

"dopus tāmī Wōliyēn, "wōn atha trāwun" 
pazyā mē dushta wuṇ-kēn zōr hāwun"

dopus tāmī Rāwanan, "kotā gav suh Wōli 
"zinday chvā kina kūrīn tāmī jāy khōlī"

"wadan won"nas, "korun tāmī cyōnā hyuḥu pāph 
"hyotus zuv Rāma-sandran kar s'h yinsāph"

dopus tāmī tōra phirith, "āyī barā dar 
"pisar nā kāsh"kē āsakh s'h dōkhtar

"kēthau tas mōlī-sondū kartūth tē śrōwuth 
"zinday ēsith marith kētha mandachōwuth

tasondu" ġara-bār kēthā paradēn dyututh khyonū 
"tē-hyuhū santān tas mōlis pazyā zyonū

"tē nay tākath yimay sūṭin tē totā bōh 
"hēmāv tas khūn az-aphsūn-i-jādōh

dimay hisa sāryukuy sata-kīnī baray lōl 
"gumān gashi sārēniy biyē zinda gōs mōlū
dsopus tāmī tōra, "kam-zātō yih mō wan 
"yinay gardan dinay wōn Rāma Lākh'man

"pozuy won"may chēyē yēkhabālmandi 
"shēran sōpan ma kar kēh khōd-pasandi'

tithay būzīth suh Rāwun āv dar-jōsh 
gondukh Angud dopukh tāmī, "wōn kariv hōsh"
wōdanaśi wōthu tāj nyūnas pāna az-zōr
kalas dyutunās akhāh sōponu sēthāh shōr 819.
jamāh rākhēs sapān1 tas āvrūkh tan
ṣaṭan māran wōthith gav tshāla māran 820.
athas-kēth tāj hēth rāzas-nishin gav
shēran gav Rāma-sandras-pēṭh paran pēv 821.

41. vibhiṣāṇa remonstrates with rāvana. he joins
rāma and is made king of laṅkā.
dapan, yēli Rāwanas tām1 zōra nyuva tāj
Vibhiṣēṇ tām1 korun tami mulka yēkhṛāj 822.
prīṣhōnas tas, ‘wanum yith kyāh chuh tadbīr’
dopus tām1 tōra, ‘pānas chuy tē takhsīr 823.
śahal waziyāh kathāh akh ōsū āsān
śaponu mushkyulu ta mandachōwuth panunu pān 824.
śōkhas-pēṭh dōkh wuchith pānay pashun ay
wuchuth shēmshērī-kun gārdūnū kashun ēy 825.
śē kyāh gam chuy yih gōluth rākhēsan byōlu
śēh chukhnā shōkh yith zōluth panunū ūlu’ 826.
waṇānas pozunu nasihath zahr-i-kōtil
wanunu āsān amā bōzuṇu chuh mushkil 827.
amiy kathi-sūty Rāwun shōr khyōwun
wadani logu jahala-sūtīn tāj trōwun 828.
korun āwāra tami gara-bāra-nishē gav
shēran gav Rāma-sandras pēṭh paran pēv 829.
dyutus tām1 Rāma-sandran Rāwanunu tāj
dopun tas, ‘tēy dimay Lankāyē-hondu ēraj’ 830.

42. rāvana’s letter to sugrīva.
tabal wōyūkh yōdas-pēṭh drāy khōsh-dil
pakan gav Lōki-kun manzil-ba-manzil 831.
tithay yēli Rāwanan paygām būzun
Shukāsōr wādaran hēth nāma sūzun 832.
43. Sugrīva’s reply.

mudā tāmī lodūn Sugrīwas namaskār
‘mē chum tiy yād Sugrīv mā mē chum yār’ 833

wanani logu, ‘myōnī kāmī-sanā bāriy kan
‘taway mārani āham hēth sēh dushman 834.

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

‘tē kūh kami sāta māriy chēyya na kāh bāth
‘ganīmath chuy tīkan wōla yutu mē-nish wāth 836.

‘sēh yōdwaī mēthēr chukh wōla yāwarī kar
‘samīth shētras hēmav khūn āy le barādar 837.

‘yiyyi nay wath yinas path sāl khaṭith rōz
‘dazan chum dil mē tas-sūtin pozuy bōz 838.

‘sālakh nay dēsh ada carbas karay gūlu
‘tamīy-sūty zāla yith Lankāyē zuwūlu 839.

‘gāshiyyē zindāgī gāshi ān mānūnu
‘khabar kūru’may khabar gāshi shērth zānūnu’ 840.

43. Sugrīva’s reply.

saponu dil-khasta tāmī māwāza tamyuknu lyūkhu
korukh sar-basta Dashē-Rāwanas-nishin nyūkh 841.

musorun yiy porun cashmau horun khūn
achār shēmsēr tath mazmūn chōkas nún 842.

mudā yiy lyūkhomotu, ‘pāzī-kinī sēh chukh dōst
‘āmā phyūrugh Dayēs wālunu paziy pōst 843

chuh bē-parwāh dayāh wanānūcū chēyā jāy
‘shēnāh kari sōrśay tas kyāh chuh parwāy 844.

chuh kyāh ada myōnu yā yih cyōnu tas ĝam
‘gāshēs dārlyāwa-nish akh pā-phyorāh kam 845.

‘Niranzhon bodu chuh Nārāyēn Nīrākār
‘karunu chus pāna lūkan-pēth ladan bār 846

63
karunā' tas tiy tē rākhēs-wāsanā phirā
' phyuruy man yēli kūrā'y tāmī Nāradan zirā
847.

' khabar kar kēh tē chēy kas-sūty gayēm kōmā
' wuchan chukh triyē-nazari nōshē-hanzē zōmā
848.

' tēh chukh pōpī tē kar shūbiy oğun hyonā
' tēh wātakh āchī kaḍīth hōnēn zinday khyonā
849.

' mē kyāh maṭi cyānē gardūnā cyōnā zuv jān
' bōh panani pāpa-sūty chus hāl-i-hairān
850.

' chuh Nārāyēn wuchan sōruy yih pānay
' khōshi ḍēsī ta gav sōruy bahānān
851.

' chiyēy kēh zōr hāwānī hāv wuē-kēn
' na-tay wōla guī gāndīth līlā Dayēs wan
852.

' tēh nay yikh āyī āsī Lankā gatshiy hūṅū
' aday tath pāph kēh tim cyānē gardūnā'
853.

44. THE ARMS JOIN BATTLE. INDRAJIT WOUNDS LAKŚMAṆA.

yih khath porā Rāwanan yān pānasay yōtā
dapan, tān Rāma-tsandrūnā phōj totā wōtā
854.

samandara Rāma-juv shēhras-andar tāv
Angud sūtīn Oğun Halmotā Ludar-Wāv
855.

khōwārī kinī tim zāh zānī mārānī lágiy dēv
dachinī kinī drāv Zāmōwanth Suģrīv
856.

pakan gav Rāma-juv āndī āndī zi pāltan
ṭēkān gav bōth sārēn pāna Lākhīman
857.

lūzān Sītāyē shēchī āsī āy khōsh rōz
' hēmav zuv Rāwanas aki sāta pozā böz'
858.

tithay yēli Rāwanan paygām būzun
nēcyuwā' zyuṭhā-hyuḥā sēṭhāī hēth phōj sūzun
859.

samith tim abada-bāḍī rākhēs ba-autār
Yindarzitas-sūtīn láryēy ba-yēk-bār
860.
गात्सन केघ वि ह करिथ अण्डहिरु लागान
पाकन केघ वर्न बादलिथ सुरी जागान 861.

gatshan kēh nāra-wuzamal kēh gatshan ḍh

gatshan kēh ās lāpah kēh gatshan ṣh

सपानँ केघ मणोशी तिम केघ पारिये केघ जिन
श्रव लागान त वालन रुढ़ या शिन 863.

yōdas yēli mīlī tim rākhēs ta wādar
timān ṣorān sapon u zan kōri-khādār 864.

wuchith Zāmōwanas γαιरथ sēṭhāh ās
khūsūs ṭakh yūnsīa ta mōrin sāsa-bādī sās

Hanūmān asōr yēli mōrī wārāh
wanān chiy, Yindrazith bo Vân jōdīgārāh

khasith gāv bar-hawā tāmī tir trōvin
sēṭhāh mōrin ta wārāh ṣalanōvin 867.

wanāni log u Rāma-sandras-kun Vibhīṣēṅ
khabardōrī kariv gathi māra Lākh'man

‘yiyēs jōdāh karith dushman diyēs tīr
‘gatsēs Halmotū sipar dyunī tiy chuh tadbīr ’

869.

Hanūmānas wanāni log u Rāma-autār
‘tāh sūty pakh Lākh’manas rōzus khabardār ’
870.

ba-hēkmath rāth dōh tas sūty sūty ōsī
kazāh yēli ās parhēzuk u mashith gōs

871.

nēndu r pēyē Halmatīs khōsh gāv Yindrazith
barish lōyni ta say tas Lākh’manas bīthū
garaz Lākh’man ba-zakhmi tīr-i-jādō
sapon u bēhōsh bōshuk u tas na akh mō

873.

45. RĀMA LAMENTS. VIBHĪṢĀNA TELLS OF THE SAMJAYANA 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 LĀΝKĀ.

khabar yēli būz u maranūc u Rāja-Rāman
mathani log u khākh kārī tāmī cākh jāman 874

5

65
wadani logu zöra trōwun nāla-phāryād
dopun, 'kyāh koru mē ākāshēn yih bēdād’ 875.
wodun, 'yiy rāza Dashērath gam khēwan gav	'tamis-pata pyāla zahrūku Lākh'manacēv 876.
'amis pata pān myōnu mārūnu chuh āsān
'bōh marith pāna Sītā āsi hairān 877.
'tamis yān luṅk wanān diyi nār pānas
'tyuthuy wadi yuthu gatshan chala āśmānas 878
'tamyuṅu āsum na gam yiy chum yiwān ār
'patav-lākān Vibhīshēn gav ĝiriptār 879.
'yih kyāh kari zāni wōn kath jāyi rūzīth
'diyēs kati sókh suh Rāwun hāl būzīth’ 880.
wodun wārā, 'Baruth yodu āśihēm yōr
'mē-pēth kar wātihēm yuthu kaiśi-hondu zōr’ 881.
Vibhīshēn logu wanāni, 'tyuthu āsū kus vīr
'kambar gandith dapas dawahāk' bōh tadbīr 882.
'chuh gāsāh akh wanās amrēth-sanṣīwan
'kōhas-pēth rāth-kyutu āsān shēmāh zan 883.
'anēy kāshāh gathith subhuhan prabātān
'sūrē-khasanay suliy gatshi zinda Lākh'man 884.
'amā totu-tān gashhonu wārā chuh manzil
'shurāh shēth kruh totu biyē yunu chuh mushkil’ 885.
mandochu motu āsun nā Halmōtu ātākan drāv
wōlith gav tshāla hēθ zan gav wōlith wāv 886.
rumāh akh parbatas-pēth wōtu yēkha-bār
wuchun tath rākhēsāu dīth thōwomotu nār 887.
tulun parbuth nakhas-pēth āv ākōsh
Wudas sōponu buṇulu tim lágí karani kōsh 888.
Baruth bēdār sōponu tambalith drāv
wuchun ākōsh yēli dyūṭhun tsalan wāv 889.
46. REVIVAL OF LAKŚMAṆA. 890-903

nakhas-kēth hēth tśalan zan sóna-sūnī Lōkh dyutus tāṁī tir ōsūs Rāwanūnī shēkh 890.

Hanūmānas suh Barathunī tir yēli āv
wuchiv kētha-pōthī pēv butarōsīn-pēth wāv 891.

parani logū 'Rāma Rāma kyāh yīh bēdād
'yīh jin chwā dēv chwā kina ādāmi-zād' 892.

tīthay būzīth Baruth gav nāla trāwan
prishan shēchī ōsū suh nēth āwan ta kāwan 893.

tasanē zēvi bōyī-sondū yān nāv būzun
pathar pēv yūsū wodun bētāb sōponū 894.

wadan pryushūnas, 'chuh kyāh tas bōyī-sondū hāl
'mē tas-nishē dūr gōmotū wōtū yūsū kāl' 895.

Hanūmānan wonun tas hāl sōrūy
'suh Lākh'man Yīndrāżītī az rāth mōrūy 896.

tasandi lasanukū dawāh ath parbatas ōsū
tē dyutūmotū tir dōrith yitī wasith pyōs' 897.

dopus Baratan, 'tamyukū nō yāra chuy gām
'bōh tīras-pēth tśhunath tōrith ba-yēkh-dam 898.

'tulun parbuth karav yotū-tān kuṇūy kath
'bōh tīras-pēth ba-Lāṅkā wātanāwath' 899.

Hanūmānas tīh būzīth khōsh saponū man
wōthith gav kōh hēth pēv dar-ashukh-wān 900.

46. REVIVAL OF LAKŚMAṆA. DEATH OF INDRAJIT. AWAKENING AND DEATH OF KUMBHAKARṆA.

Vībhīṣēṅ āv ta tśhōdūn nōsh-ē-dārōh
dyutun cyonū Lākh'manas tas tōlū suh jādōh 901.

saponū biyē zinda Lākh'man dīsūn āwāż
korukh Hālmotū Ludar tāmāth saraphrāz 902.

suh wōthū thodū Rāma-tandras gāsh biyē ās
khanjar hēth pāna wōthū asōran korun dās 903.
Vibhīṣhēṇ Lākh'manas-sūty rūḍa pānay
tamis hövin Yīndarzītan nīshānay

suh Lākh'man-juvā karānay bōzē yēli dyūṭhē
khatīth-pōṭhin raṭīth mōrun harith byūṭhē

Angud biye Zāmawanth Halmotu Ludar Wāv
gatshīth pēy rākhēsan sahlāb zan āv

saponu dēwāṇa Rāwun trān lōryōv
Yīndarzītūṇu khabar būzīth vēlaryōv

dapan, tas ṥūsū bōywāh akh dilāwār
shēh rēth sūrīth gaṭshān ṣūsū nēnādri bēdār

sēṭhāh saktī karīth suy wuzanōwun
wādani logu tas panunu aḥwāl bōwun

achēn phash-phash diwan lāran yōdas āv
khēlis-manz-bāg pādār-sūh zan tatiy tsāv

raṭān yēs tas tāṭān zan sūts kapar-thān
karan pārah dubāray kēh na tas jān

yīwan yus tas diwan dōrīth ba-ākāsh
dapan, tas kēh na rōzan lāsanūcā āsh

wuchan yēs tas buchān āchīdar hēwan jān
ṭāalan yus tas walan zan mār-i-pētsān

sēṭhāh mōrin ta wārāh dūr trōvin
rāṭīn wārāh tsaṭīth tāmē nēngalōvin

kūrūn tīzī ta khū-rīzī karān āv
kārin maidān khōli zan na kāh zāv

wasīth pēy sórī wādar khyōkha hazīmath
thī Sugrīwan wuchun cashman khotus rath

khūsūs yēli tākāh sēṭhāh lāran tamis drāv
wōthīth tas myūlā yītha nāras-sūtīn wāv

saponu ākāsh mētsū būmī sapūnū kūnū
tatiy mā Shēshēnāgas thār sapūnū nūnū
kamān phutā tīr sūrīth phīrā shēmshēr
tsātkh jābājāma thaph löyākh rātikh ġer 919.

garāh lath akh ākis lāyan garāh mushth
garāh buthī-kinī garāh biyē pusht-bar-pusht 920.

garāh gurī sōpanan yistāda rōzan
garāh sāpan badan khūnī ġashan tan 921.

garāh tim zar-kakav lāgan khasan hyūrū
pēwan pānay wasith yēlí yūsū yiwan gyūrū 922.

garāh kāth sōpanan jābrūth hāwan
diwān daka akh ākis-kun kala chāwan 923.

satan dōhan satan rōtsūn korukh jāng
ditikh pātāl pādī ākāsh-kun hēŋ 924.

patav-lākan asār sōponū zabardast
dyutun dōrith pathar Sugrīv gav past 925.

saponū bē-hōsh yēlí buthī-kinī pathar pēv
kūrūs kōm Kumbhakarṇan hēth tamis gav 926.

raṭith yēlí rākhēsan tyuthū pādāshāh nyūn
Angūd Halmotū patay gav yān timau tsyūnū 927.

saponū sāthāh ġashith bēdār Sugrīv
wuchan hēth kōchī-kēth ḍōsus niwan dēv 928.

dandau-sūty nast rūṭūnas dōn athan kan
kāḍīn tas mūla trōvin parbathāh zan 929.

tākan gav Rāma-sandas-nish asān ḍōsū
suh rākhyosū tyuthū karith lāran patay gōs 930.

pakan gav rath chakan yēlí wādaran-mānzī
wuchani lágī tas buthīs zan chis pēwan pānzī 931.

wuchan yīm ḍōsī tim tas-nish chih khōsān
tākan wōthū Rāma-juv tān tas dyutun kān 932.

Sumiṅrāh hyūhū wasith butarōsū-pēth pēv
phutūs han-han ta āḍljēn sūr tas gav 933.
47. RĀVANA APPEALS TO ŚIVA FOR HELP. ŚIVA GIVES HIM THE MAKEŚVARA LĪNGA, WHICH RĀVANA LOSES.

khabar būzīth tabar zan Rāwanas āy sēṭhāḥ gav āshtrsaras tśhāḍani logu pāy 934.

sēṭhāḥ kōpyōv drāv ada päna Rāwun gayēs iyi bōd Dayēs tiy ōṣu hāwun 935.

khēwān aphsūs yūsā tāpani logu zēv ‘mē tās kyāh wonu,’ tētas pēv tās Sadāshiv 936.

sēṭhāḥ kōpyōv ada yēli pyōs tālwās onun pushpakh ta gav bar-kōh-i-Kailās 937.

shēran sōponu Shiwas wonu tāmī ba-zōrī padēn-pēth pāda-kamalan logu suh pōrī 938.

wonun tas, ‘Rāma-tsandran koru mē bēdād’ ditin bārav wadan phār’yād-phār’yād 939.

paran-tal gav Mahādēwas paran pyōs shēran sōponu prakhōṭu Shiv pāna tōṭhyōs 940.

Makēshōr tāmī dyutus, ‘gash Lōki nin rāth ‘thawun tati Rāma-juv pōshiya na tātī zāth 941.

‘thawun yiti nith totu dushman yiyiy na ‘amā yēti thāwhan tati thodu wōthiy na’ 942.

Makēshōr suty pānas yēli suh hēth āv wuchiv kētha-pōthī Nārodu tas prakṛēṣu sāv 943.

yih gav tshal, āv zal tas logu wuchani dūr dopun, ‘kāsthā hotschum raṭihēm yih ṭhōkur’ 944.

wuchun buḍu brōhmunāh dyūthun yīwan tām dopun tas-kun, ‘tṣuḥ raṭh ṭhōkur mē zal ām’ 945.

dopus tāmī tōra, ‘dāṭā őra-kani phēr ‘mē chum manzil pakunu wārā gashēm tsēr’ 946.

wonus tāmī zār, ‘raṭh yima päñ nōvith ‘dōyimū gūru yēli gashēm tēli tshun tṣuḥ tōvith’ 947
48. RĀVAṆA'S INCANTATION.

roṭus tāmī gav suh Rāwun yēli nēbar drāv pakani logu zal tamis dār'īyāv-dār'īyāv 948.
saponu lācār wārāh logu riwani ditsuṅ krakh, 'zōra zal āv kōra-kani' 949.
dopus tāmī brōhmanan, 'wōn sūru wāday' thowun ṭhōkur mōhalak yīstāday 950.
wuchiv kētha-pōṭhī Rāwun tshāl'rowun mōnīshōr gav Makēshōr wōdañē thowun 951.
lajyāv ada ṭhōkuras wārāh wandani rath 'wōthēm thod', tāmī mulay kūr'nas na harakath 952.
Makēshōr sūty nyunuku sūrus tamanna tasallī gōs suh phīrith gav ba-Lankā 953.

48. RĀVAṆA'S INCANTATION. IT IS DISTURBED BY HANUMĀN AFFlicting MANDŌDARI.
onun ṭhōḍith Shōkhur ōsus panunu gor dopun tas, 'kyāh karav rūdum na kêh zōr 954
'chukhay gor myōnu pozuw wonu'may t'shu' pozu' bōz' dopus tāmī, 'sankalaph kar wōth khatith rōz 955.
'yih chēy kath sath satan dōhan ogun zāl 'zapith manthur humun pōshiy na zāh kāl 956.
'gaṇzu'r yōdwaī yih zaph kāh kari na wāray 'shētra-sandi mōkha tēli sōpani suh māray' 957.
khonun sonu càh tathiy-manz-bāg suy byūthu ogun zōlun tamyu'ku dūhu bōyī tasandī dyūthu 958.
gashith tāmī Halmatas hyotu hāl bowun 'ts'hu gash Rāwun āgna-pētha nōshrōwun' 959.
gayēs lārān Angud Halmotu Vibhīshēn wuchukh Rāwun tapas-pēth müd'omotu zañ 960.
mulay thodu wōthu'-na tas asōras dyutus mār karani logu zaph tapas tasandis namāskār 961.
Hanumānas wanani logu yiy Vibhiṣṭa
'ōth gatsh Mandōdariyē saktī sēṭhān an' 962.
suh ghan Mandōdariyē onu′nas sitēzay
wonun tas, 'wōn tshunay wōlinjē nēzay' 963.
porun tāmī nā-sazāh Mandōdariyē-kun
gatshith tami hāl sōruy Rāwanas wonū
'yiwan chim pānzī ta wādar chim paran phāsh
′solum trōvith nēcyuvū wōn čhem kasūnzū āsh ' 965.

wodun wārāh cashma-duła horun rath
tih būzith drāv Rāwun ās gairath 966.
dopus Mandōdariyē, 'wōn chum na tākath
dōhay wonū′may ta zāh būzīth na kāh kath ' 967.
dopus tāmī Rāwanan, 'yim Rāma-juvī mōrī
'timau yim pāph kārīmatī ösī tim hūrī' 968.

wodun wārā dēkas pananis ditsūn tsūndū
'Dayēs ösūm kōshī tapasiyē gāyēm khūndū 969.

'khabar chēy-nā Narāyēn pāna autār
'mudā chum mōkth gatshun yiy chum karūnū kār ' 970.

49. RĀVĀṆA HIMSELF SALLIES FORTH. HIS DEATH.
silāh sōruy onun sūtin tamis drāv
dazan lāshī zan grazan sūthī zan yōdas āv 971.
kūrīn yūsū kāl tāmath zōrawōrī
dopun, 'kēma vēh asōr gay māra sōrī' 972.
kunuy zonū gav suh zan gōtan-andar kāv
gayēs hūnū Lōkh yīrawūnū sōpuñūs nāv 973.
sangara-pēṭha sūrē lūstus anē-goṭū gōs
badan ōtyukū amā pōlōdī hotū gōs 974.
tabal wōyūn yōdas-pēṭh drāv lārān
horun oshū wanani logū tān, 'wāhy Nāṛān ' 975.
samay söruy wolun pānas kabāh zan
shēmala ākāsh būmi-khōta vēthu tamis tan 976.

camān krūdūc̱u kamand az-kām zī lōj̱u n
sipar māyāyē-sūty saktī sambōj̱u n 977.

rathāh dambuḵu lodun tath zิน ahānkār
ṭ̤ukan gav byūthu sūras tal chapith nār 978.

wālin jaba-jāma r⁴sh lūbūc̱u dīsu n khūḏ
rathas lāg̱ u yim lamani tim gām khēwan mūḏi 979.

wadan butarāth yēli badzāth dyūṭhun
sapongu tas shēm dopun, 'butẖu āhwa kas-kun' 980

pakan yēli gav wuchun sör'say jahānas
kunuy Rāwun ta pētarun pyōs pānas 981.

camān krūdūc̱u tuj̱u n yēli lāyihē tīr
dapan, tāmath achēn tas bīzẖu ānḏhīru 982.

tīh dīshith pānẕ u ta wādar āy lārān
manas-manz Rāma-sandaras ōś̱ tshārān 983.

shērān sōpāṉ u paran Nārāyēnas pēy
wuchith tas Rāwanas māzās lūj̱ukh rēy 984.

dapani lāg̱ u tas, 'chuh Rāwun vīh hōvīth
'tyuthuy yutẖu sārēniy tshuni nēngalōvīth 985.

'mahārājā dayā kar chukh Nārāyēn
'tshariy āśi vēri gāḻ tsantsal sapongu man 986.

'samandar chukh tšhi āśi chiy pā-bubar zan
'hawāwā dith chuh dāwā māyē-sūty man 987.

'tagān chuy Rāwanas-sūtin karuṉ u tshal
'Nārāyēn rachta pananēn wōn paran-tal 988.

'chuh būgunu yūṯu krēchēr kar chuh tākath
'Nārāyēn hāv tšhi ṟteras-kun panūṉ u wath' 989.
padyau-pēthha shēra kin¹ trōwukh amāma
parani lāg¹ pānz¹ ta wādar ‘Rāma Rāma’

wadana-sūty pān nōvikh yūs⁵ wānikh zār
shēran gay Yīshōras trōwukh ahankār

saponukh sāwadān man ālukh suh dushman
shēmith nishē máyē santōshēs ditākh tan

kanau kath bōz sōmana lag Yīshōras-kun
parun abyōs¹ rōt⁶ hāviy suh darshun

nawakh prōnith thawakh yōdwaī kathāh yād
galiy rākhyos⁷ ada sōr⁸y taliy vyād

dapan, yēli Rāma-sandran dyūth⁹ Rāwun
yēmau yuth¹ wuch¹ timan tyuth¹ ās¹ hāwun

wanani log¹ wādaran, ‘ath kyāh chuh cāray
‘asōr dishith gatshan būmiyē chih pāray

‘waniv wuñ-kēn kamis chiwa Rāwanān¹ zōr
‘aniv tas kala šaṭith samayēs kariv dōr’

dapan, sārēn¹ sapūn¹ tāmath zabān band
humanī lāg¹ pān āgnas yitha humān kand

kamān karmūc⁹ tuj¹n tas Rāwanas-kun
nishānas pāpakis-pēth tīr sēz⁰run

vēsārūc⁵ wath wuchith dyut⁷nas ba-gardan
ratas-sūty myūl⁹ tyuth¹-hyuḥ¹ Dashērāwun

50. vibhūṣaṇa (n-stalled a- king of lankā).
kūn⁴kh shōdī munōdī drāy dith tāj
Vibhishēn Lōki-pēth gav dharm-kā rāj

dapan, yot⁸ tān chuh tāban sūrē sandram
karun⁹ rājuth ba-Lankā kēn na tas ġam

raṭith yēli tati timau sōriy asōr mōr⁷
tatiy tim pānz¹ ta wādar zinda gay sōr⁸
51. RāMA DETERMINES TO SEARCH FOR SīTĀ. 1004–1017

sapon¹ yēli Lōki-pēṭh asōran yih samhār
dapan, phirith pakan gav Rāma-autār 1004.

wandūc⁴ sardī wuchith sardyōv bulbul
taway gul tshaḍanas kor⁵ tām¹ tagōphul 1005.

ṭih mā zōnun harud atsanay guḷālan
wandas mā nāra-sūtin cashma zālan 1006.

babūr⁶ tēph dith khaṭith rōzan yēmb⁴r-zal
ṭithay yitha pōṭh¹ sabzī kōla-baṭhēn-tal 1007.

guḷ-ē-kōsam ta biyē waṭaphāṭ⁵ ta zindōr
tsalan pānas zēmīstānas ladan bōr 1008.

samith sōriy bahāràk¹ guḷ ba-di-hāl
wandu⁶k bōzan khaṭith rōzan ba-pātāl 1009.

guṃān tas gav, ‘gulas mā kor⁵ wandañ lūṭh
na-tay wuch darm būguṇ⁷ zanm chuy krūṭh⁸ 1010.

ṭakur dūrēr halab-shīshēs kakur⁹ pyōs
wandu⁶k bahāña man tas pāna hand⁸ryōs 1011.

manas mā gav tamis Sītāyē kar-tān
bōh chēs rātas tōdūsh⁶ sandrama prazālān 1012.

bō-nay nērakh chih tārakh pān mārān
Sumīras sōr⁴say chum sūrē tshārān 1013.

sēṭhāh ősus gamot⁷ tīzuk⁶ ahankār
chambas-pēṭh lūr⁷ gāyēs hyot⁶nas phambas nār ’ 1014.

52. MANDōDARĪ AND SĪTĀ.
dopun Mandōdariyē māṭāyē yānē
ts⁴h wantam kyāh mē ősum karmalānē ’ 1015.
dapan, tami lōla-sūty yith dop⁷ tamis-kun
yithay-pōṭhin zan⁸m sōrūy chuh būguṇ⁷ 1016.

kaway-bāpath tē lōj⁷th nāra-wuzamal
kēthay sandrama khōṭ⁸tham tārakan-manz 1017
śrīrāmāvataṛarakīṭa.

'kaway-bāpath wadan chēkh mōkta hāran
'kēthay sōsan koruth dōn gul-i-anāran 1018.

'kaway-bāpath tē lōguth āshka-pēcān
'matay wadtam kēthay khōruth rāzē pān 1019.

'kaway-bāpath yēmbār-zal bara kūrtham
'horuth rath wārayāh bēb nāra būrtham 1020.

'kaway-bāpath koruth sōmbul paraishān
'maran bulbul karān armān ba-armān 1021.

'kaway-bāpath tē wuñ nilyēy wōzālī nam
'khēwan chēkh gam tē ami-sūty kyāh gatshiy kam 1022.

'kāmiy dopnay, "ma kar kuni sāta ārām"
'kāmiy dopnay, "tē gāṣh'nyay mandēnēn shām" 1023.

'kāmiy dopnay, "tē lōlas yūsū gatshiy hōl"
'kāmiy dopnay, "tē dushman ōs'nyay mōlu" 1024.

'kāmiy dopnay, "lōkūtū āwāra sōpan"
'kāmiy dop Rāwanas, "hiyē-māl phōjū wan" 1025.

'mē būzum hiy niyēm bōna nōglīrōiy
'yih kāmī yutsh'nyay zinday gāṣh'nyay judōiy 1026.

'bōh nay wōn cyōnū gam khyonū yūtū tālay
'pakum sūtin nimath karathas hāwālay' 1027.

wadan gayē lūjū wanani Mandōdarī zār
wodun tyuthū yuthū narakan tshēta gatshan nār 1028.

53. Mandōdarī's Lament. She Intercedes with Rāma for Sītā.

(Metre, Accentual.)

'parayō lōla yēshi "Rāma Rāma"
'ma wōn rōsh Rāma-tsāndarō 1029.

'sēy chukh hiyē ḍhērūkū dāna
'yih chēy pāna yēmbār-zal
'kyāh kara bara kūrtham khāma
'mav rōsh Rāma-tsāndarō
53. MANDÔDARÎ'S LAMENT. 1030-1035

'parayô lôla yêshi "Râma Râma"
 'ma wôn rôsh Râma-şandarô 1030.

gôlâbô mav taşlum trôvîth maswal
 'maswal pân nôvîth chêy
 'yêmbrâzal-pâna bâdâm-cashmô
 'mav rôsh Râma-şandarô
 'parayô lôla yêshi "Râma Râma"
 'ma wôn rôsh Râma-şandarô 1031.

'yih chêy butarâth têh chukh nab
 'mav dis dab dôgûn" măr
 yih chêy tan ta têh chêhas jáma
 'mav rôsh Râma-şandarô
 'parayô lôla yêshi "Râma Râma"
 'ma wôn rôsh Râma-şandarô 1032.

Dashêráwun ős mê bahânay
 'bôh ős's pânâ pariyê-zâth
 kawa zâna Dayês khôsh kyâh âmô
 'mav rôsh Râma-şandarô
 'parayô lôla yêshi "Râma Râma"
 'ma wôn rôsh Râma-şandarô 1033.

têh ősûkh mâjê mâl'şê-khânay
 'yih ős'y pânâ yêmbrâr-zal
 'karmalâni yîy mê nêkhpûr" tâmô
 'mav rôsh Râma-şandarô
 'parayô lôla yêshi "Râma Râma"
 'ma wôn rôsh Râma-şandarô 1034.

'yih chêy mâjê-hûnzęh shîr-khârô
 'âwâra gômûsh" mâlinî az
 'cyônam dôd biyê dâmâ dâmâ
 'mav rôsh Râma-şandarô
 'parayô lôla yêshi "Râma Râma"
 'ma wôn rôsh Râma-şandarô 1035.

'ôsus lâni drâyêm krâni
 'karma-lôn' myön¹ won'nâm yîy
 'dop'nâm tas ti yîy lêchûmô
 'mav rôsh Shyâma-sîndarô

77
parayō lōla yēshi "Rāma Rāma"
ma wōn rōsh Rāma-tsandarō 1036.

gün̄mas künlū thuñm köli
mē dopū zōlī gayēs-nā
shēhra lūbūtha kina kuni gāma
mav rōsh Rāma-tsandarō

parayō lōla yēshi "Rāma Rāma"
ma wōn rōsh Rāma-tsandarō 1037.

azalaki lāni öiy bāgi
tēy pata lāgi tōnz kyāh dāy
pās kar pitarēnē din mā pāma
mav rōsh Rāma-tsandarō

parayō lōla yēshi "Rāma Rāma"
ma wōn rōsh Rāma-tsandarō 1038.

hārān āyēs ashicē tūla
lāran sūty Sīṭā hēth
khōsh yiwañār khōsh andāmō
mav rōsh Rāma-tsandarō

parayō lōla yēshi "Rāma Rāma"
ma wōn rōsh Rāma-tsandarō 1039.

kanāki myāni hē kanadūrō
bōh gūра-gūra karayō
dūra-phali myāni khōsh-kandāmō
mav rōsh Rāma-tsandarō

parayō lōla yēshi "Rāma Rāma"
ma wōn rōsh Rāma-tsandarō 1040.

haṭāki myāni hā mōktahārō
pōkhtā-kāra kar mō hōl
gu̇ma-bōlū lōla cyānī āmō
mav rōsh Rāma-tsandarō

parayō lōla yēshi "Rāma Rāma"
ma wōn rōsh Rāma-tsandarō 1041

gu̇ma-haṭī myāni būm kōpōni
mūhani tira mōrūthas bōh
siyā-cashma chēy bādāmō
mav rōsh Rāma-tsandarō
54. **MANDÔDARÎ BRINGS SÎTÂ TO RÂMA.**

1042-1053

'parayô lôla yêshi "Râma Râma"
' ma wôñ rôsh Râma-sandarô 1042.

' prakâshê-sûty yêli rôza hôshê
' gîlîbas gav kônga-pôshê-rang
' dil gav sang tar ten gayê trâmô
' mav rôsh Shyâmä-sôndarô
' parayô lôla yêshi "Râma Râma"
' ma wôñ rôsh Râma-sandaro' 1043.

54 **MANDÔDARÎ BRINGS SÎTÂ TO RÂMA. RÂMA’S DOUBTS ABOUT SÎTÂ. THE GODS AND DÂSÂRÂTHA BEAR WITNESS TO HER PURITY. THE ORDEAL BY FIRE.**

(Metre, Hazaj, o - - - , o - - - , o - - - )

muďa Mandôdari Sîtayê hêth gayê
wadani lüjã Râma-autâras paran pêyê 1044.

wodun wârâh dopun tas, 'myônû kar pây'
dopus tâmî, 'gats'hê chêy Lankayê-manz jây' 1045

kûrs' tami lôla-sûty lilã sa bûz'ûn
dîlásâh dith tîthay Lankayê sûz'ûn

dîlásâh dith sa yêli sûz'ûn ba-Lanka
pakan gav lüjã pakani tas-sûty sa Sîtâ 1046.

dopun Sîtayê-kun tâmî Râma-tsandran
'tê-kun wuch'wuch' mê wârâh man chuh hânûran 1047

'gôdan tâmî râkhêsan dar-dil kûrûy jây
'thêtyôy mâ man tamyûkû mâ chuy tê parwây 1048

'dôyumpû osuy sêthah gömotû ahankûr
"mê-pêth dêwâna gömotû Râma-autâr'" 1049.

'trêyîmû trîvarna ôs'kh-nû ba-Lanka
'dapan sôriy, "kü'nû yûnû ôsû Sîtâ "' 1050.

'yih tsûrimû cyônû buthû dîshîth dûlum man
'tshê'nû yôrî tshênîth wôñ gös dushman 1051.

'môhôbath gav kathah sûrum tamannâ',
tih bûzîth lüjã wadani kôtâh sa Sîtâ 1052.

79
dopun tas-kun, 'satücä sökhí anay won
'trikotí dëwatä sörčiy anay wuñ' 1054.

wuchun äkäsh-kun wüthä tóra woní
'chëh pëpau-nish judë yih lál-i-köni' 1055.

pryutshun Sürës támiy wära kasam hovä
'yih chëy nirmal apožë dörzan hëyin növä 1056.

dopun Yindräs, 'pozuy Närän-nëmatä wan
'më mä zäh Rämâ-sandras-rostä dólum man' 1057.

kasam Yindrâza hawan, 'tä-ba’-í-häl
'kañëkh Sîtä më chum sähyaśth Mahâkâäl' 1058.

wadan Sîtä dapan tas, 'chukh tëh autâr
'kasam chum yiy të-path gatsha nëndra bëdâr 1059.

kasam chum yiy paradën-nish lagëm päm
'kasam chum brötha bëh bar-pharsh-ë-arâm 1060.

'të-roostuy kus döyümä tëy chukh tëkâran
'yëman râtas dôhas sörčiy chït shâran 1061

'kasam chuh yiy të-roostä-ay kâh më khośh âm
'sahâ äsum më won käsum paruzä päm' 1062.

wodun yüsè, gös Dashërath râza paidä
dopun gôbaras, 'pozuy nirmal chëh Sítâ' 1063.

wonus tâmä Rämâ-sandran, 'áyè Dil-ârâm
'wanay won pozä taway äsakh na bad-näm 1064.

'üñth yëli śhrotsaruc ä sökhí dyututh lâph
'tëh aśh nărâs-andar sôruy taliy pâph 1065.

'sëthûh rötä wonë sarâphas-kun sönrëtä böz
' 'naniy sön nàra nîrith yära khośh röz' 1066.

'tëh aśh nărâs-andar yodë chiy të râtë gön
'tatiy gatshi sara sartal âsi yä sön' 1067.

shêmâh gardan gayës hüä lûtä wadani
'tih zânakh yës yih bani tas kyâh sapani' 1068.
munödī drāyē yiy nösūri lod trān  
balin yā när zölin tas chuh tiy jān  1069.

wadan Sīṭā jamā gay pānź ta wādar  
ogun shītan kruhan sōpon barābar  1070.

dapan kēh, ‘nāra dazi wuñ pōparis tan’  
dapan kēh, ‘āsi wuñ prazalan shēmāh zan’  1071.

dapan kēh, ‘tāyē sōrgūc ē hūr nāras’  
dapan kēh, ‘wāti wuñ mā sōrga-dwāras’  1072.

dapan kēh, ‘asōra-sandi-pushy gōs yuth ē hāl’  
dapan kēh, ‘pariyē wuñ āch’dar walēs nāl’  1073.

dapan kēh, ‘kyāh-sanā kyuth-ī hyuh ē banēs rān’  
dapan kēh, ‘dürū yuth ē dunīyāh gatsēs tāng’  1074.

dapan kēh, ‘Rāma-tsandran hyot ē amis khūn’  
dapan kēh, ‘nēri wuñ zan abra-tala zūn’  1075.

dapan kēh, ‘yiy chuh tas yēs pāph āsan’  
dapan kēh, ‘kūh na karmūc ē hān kāsan’  1076.

pakan gayē pāna āmūs ē Mōha-māyā  
pakan phīrith wuchan chēy tshāyē tshāyā  1077.

pakan gayē pāna yīran āyē Sīṭā  
tithis nāras-ander zan wuṣh ē ba-daryā  1078.

karan mōrchala ēs ēs nāra-pēth ē rēh  
‘wanday rath kath karum sāthāh atiy bēh’  1079.

dazith gav tas wuchith sōrūy tsandan-kāth  
sa tizūc ē rēh wuchith d’th tso ē diwan lātḥ  1080.

suh gairath när dīshith path gav az-nūr  
gayēs kēh tseṅē kēshāh basm kēh sūr  1081.

riwan Sīṭā pēwan tas-pēth tēngal* kūt  
raṭan gul zan tēṭan kōsam athau-sūty  1082.

* V. L. nāra-kang.
55. THE COMING OF SPRING. RĀMA’S RETURN TO AYŪDHAYĀ.

dazith yēli när gav tā cār-dah rōz
tśōdušū tśandrama sōponu māhi-dilsōz 1083.

achēn lūjū zūn wuchh wuchh tśandramas-kun
wanani lāgl, ‘kami sangara hāvi darshun’ 1084.

saponu tśandrama zan shāmas namūdār
wuchith tās-kun tōlukh sārēn gātakār 1085.

wuchukh tās krūd gōmotū dēka-nishē dūr
dopukh, ‘Lākh’mī chēh mā Brahmatā-juvūnū kūrū’ 1086.

sōnākū wastar walith yēli drāyē Sitā
shurāh sāmāna tami ānlmāth sarāpā 1087.

wōndukū tōlu gōsa gam sapūnū sōkhāst-tal
gōlābas mijū biyē bāgūcu yēmbar-zal 1088.

tsalith gav shin rūdu shēph dith suh dar-kōh
zēmīstān sūru sōtanā āy reth dōh 1089.

raṭith tās yir’kumis ditū nyōvū paizār
ariṅē-pōshēs sapūnū biyē-māl bēzār 1090.

wonuy yiy tēka-bātañēv gīli-tūryēv
wuchith tās sōsanas āmūsū phāṭith zēv 1091.

asanī lāglū pānāvūnū wāta-phātī ta zindōr
kōngas wuch pōparay rūzhū gāyēs khōr 1092.

ładār-pōshēn anāras korū gulīs myūthū
wanan kanṭhas, ‘hasa, asē kaśi mā dyūthu’ 1093

asan kōsām khasan zuv handi-pōshēn
tsasan zamabh wadan maswal chēh tōshēn 1094.

yih pamphōshēs dapan biy-āsmōni
‘mē-sūty kēśhā thavūnū gatshi pōr’zōnī’ 1095.

babrū lāran tabar hēth gair-e-jinsan
mōshka-sūtīn tshondu namsār zi han-han 1096.

wōzāl-pōshau-sūtīn yēli sabz gav kulū
gulan-pēth tshāla māran chuy suh bulbul 1097.
UTTARA KĀṇḍa.

36. RĀMA’S RETURN TO AYODHYĀ.

sapūṇa yēli sabza sabzī sōr butarāth
yēshāh sōpūṇa garas tas drāv roṭa sāth 1098

wōthith ākōshi gav bar-takht-i-Rāwun
pakan Yindrās thēkan nēhadāv chuh hāwun 1099.

ţkan tot wōti yēti-nā ōsū tas mōjū
suh wōtith wōtu Lākh’mān sūty hēth phōj 1100.

bihith gam hēth sēṭhāh mātā Kusalyā
asān āyēs wanani lūjū tas Sumitrā 1101.

37. SUMITRA’S SONG.

(Metre, accentual.)

‘hāryēy bōz pōshēnūlūn bōla-bāshē
‘āshē-rastēn gāsh haiy āv 1102.

dam chuh duniyāh ṣaṭith wālawāshē
‘zāla lāgā rāzahams kathi kan thāv
‘Rāma-juvī shēchī haiy lūzū anda-gāshē
‘āshē-rastēn gāsh haiy āv 1103.

‘brūthimū āsh chēy nēndri nāshē
‘sēndri-tham sōn āgan tsāv
‘hada-rostū dīla tas kar talāshē
‘āshē-rastēn gāsh haiy āv 1104.

‘lalawun lāla-pholū ma kar shurī-bāshē
‘sulawun sulavīth hāl tas bāv
‘mōlawanī gāshī nyunū phōlawanī gāshē
‘āshē-rastēn gāsh haiy āv 1105.

‘pāṭāla khotū kina, wothā ākāshē
‘prakāshē tasandī-sūty dāg haiy drāv
‘nāv chus azalayē abadāki gāshē
‘āshē-rastēn gāsh haiy āv 1106

83
'wōthtay bōzī kartas zōrī
'Rāma-juv bōzi-nā yiyi-nā sōn'
'zāra-pāra kartas bōzi-nā bāshē
'āshē-rastēn gāsh haiy āv'

'Kīki ta Kusalyā āyē brōtha lārān
'būzukh zi Rāma-juv ta Lākhīman āv
'kān thav kathan bōzta bōla-bāshē
'āshē-rastēn gāsh haiy āv'

[Sumitrāyē dop"nakh, 'wāntav wāray
'apoz" chwā poz" chwā Rāma-juv sōn"
'aṅgōt" gömot" ḍōs" āv wōn gāsh
'āshē-rastēn gāsh haiy āv'

pāna tāmī korun darm ta dānay
naṅarākī lūkh gay traphtaṁh sōriy
jānawār bōlānī lāgī karēkh bōla-bāshē
āshē-rastēn gāsh haiy āv

samith sōriy āy totā lārān
dēwatā sōlī tōtā karanē lāgī
sārēvāy samith wonī, 'āv az prazi gāsh
'āshē-rastēn gāsh haiy āv'

kāmadīnī sōh āv gāsa hēth pānay
shāl gūbā hōrā brōrā āsa yēkh-jā
sōriy chih karan panaṅē bōla-bāshē
āshē-rastēn gāsh haiy āv

gyāna zōnī sārēvāy gyānawālēv
āmotī chuh Bhāgawān pānā zanmas
bāhan sūrēn-hondī chuy tas prakāsh
āshē-rastēn gāsh haiy āv

Rāma-juv yēli byūthī takhtas pānay
dēwatā sōriy samith 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.
prath jäyi sōpān¹ nagma ta nācē
āśē-rastēn gāsh haiy āv

zūna-pāch¹ navim⁰ sitras kyuṭuy
bōdwar rūhin vrushē-lağ⁰n ās⁰
ardā-rāth gōmūṣₚ ās⁰ āv biyē gāsh
āśē-rastēn gāsh haiy āv

prabhāth phōl⁰ tōy būz⁰ yēli rāzan
khōsh gav Dāshērath vēṭhāni log⁰
Vāsishṭhān dop⁰nas zāv phōlawani gāshē
āśē-rastēn gāsh haiy āv]

58. Kauśalyā's Joy.

(Metre, Hazaj, ○ - - -, ○ - - -, ○ - -.)

‘wōthith wananōv'tōs wōlinji śhēr drav
‘suh tōl"mot" Rāma-juv Sītāyē hēṭh āv’

1110.

tih yān won¹nas tamis kētha-pōṭh¹ osh⁰ rūd"u
wasith pēyē rāza Dāshērath zan tēlyi mūd"u

1111.

wonun sārēn¹, ""talith gav yār" wāntav
‘suh rūṭhum Rāma-juv tas zāra wāntav’

1112.

tatiy tami dōḍi wān¹, ‘gāṭh'nas balāy dūr’
tih būzīth sōpanani log⁰ shēstras sūr

1113.

pakān gāyē dōn aĉhēn rūdus na kēh gāsh
achīv dyūṭhun gōbur biyē āv tas gāsh

1114.

korukh yēli nālamot⁰ dōnaway wasith pēy
onukh yūts⁰ zōr lōlan bēkhabar gāy

1115.

gānz"r yēs āsi tas hyuh" rōw"mot" lāl
labēs yēli kyāh gāṭhēs tas-kun wuchith hāl

1116.

wadana-sūṭin badan dōnawān¹ wanyēyēkh
bandan-kun band zan nistar sanēyēkh

1117.

Sumitṛā āyē ānd¹ ānd¹ grāyē māran
pakān mōkta chakan pēṭh¹-kin¹ sitāran

1118.
59. SUMITRA’S SONG OF WELCOME.

(Metre, Accentual.)

‘Rāma-śandra Hari-Nārāyēṇo
  lāgay dāna-dānay hiy

manas mā tē roṭtham gōsa
  lāgayō tōsa-pōbarē
  āham hēth tēh Lākh'mī pāna
  lāgay dāna-dānay hiy

khotuham pūri-kani sūrē-rūpa
  tālēm mūrē-alarun
  tēh chukh pāna zuwuk jāna
  lāgay dāna-dānay hiy

mōktuk hār tē chuy haṭī
chēsay maṭi pālanī
wuchana cyāni wōganan shāna
  lāgay dāna-dānay hiy

tēy chukh ann tēy chukh dana
  tēy chukh mana-manzuk tīz
  tē khyāh wanay bōh kyāh zāna
  lāgay dāna-dānay hiy

tēh chukh hēri tēy chukh bōna
  waṅām mana wuchath nēth
  tēh chukh tēy zānak pāna
  lāgay dāna-dānay hiy

tēh chukh mājē zāmot rāja
  tēh chukh wājē nishānay
  tēh chukh pāna māl'shē-khāna
  lāgay dāna-dānay hiy

tēh chukh hiyē and'ruk dāna
  tēh chukh jāna-mirāh jān
  mē tali wōnda-nishē armāna
  lāgay dāna-dānay hiy
60. RĀMA'S HAPPY RULE.

'wōthum tāj lōgum shēri
'wōnduk" nēri tamannā
'yēshī yus na suh nēth āsi hairāna
'lāgay dāna-dānay hiy'

60. RĀMA'S HAPPY RULE.

(Metre, Hazaj, φ - - -, φ - - -, φ- - -)

tamīs Sītāyē biyē dōn rāja-zādan
lajēkh byōn" byōn" wandani tima cashma pādan 1128.
kōthis-pēth kala hēth tami lalanōvin
dilāsāh dith sambōlin sulanōvin 1129.
jamāh sōriy khālākh yēli āy yēkh-bār
samith tas Rāma-tsandras yīy wānikh zār 1130.
Shēturgun Baruth biyē lūkh āy sōriy
lagani lāg¹ Rāma-tsandras pōr¹-pōriy 1131.
tulukh mōrchala kār¹ kār¹ lōg⁰has tāj
Hindustānas korukh mūkūph chath bāj 1132.
sapūnº mashhūr yēli tīsh⁰ humrōnī
tih amrēth cēth lukau lūb⁰ zindagōnī 1133.
tapīshōr rēsh¹ ta wādar jūg¹ brōhman
sapān¹ khōsh-dil Dayēs-kun gōnd⁰ timau man 1134.

ānikh ġanjina mutsārovīkh khazānay
ditin darmas garīban panani pānay 1135.
parani log" 'Rāma Rāma' sōr⁰ ālam
borukh ānand trōwukh sāryukuy ġam 1136.
kūr⁰n yūs⁰ kāl tāmath humrōnī
dapān ġōs¹, ġūsh⁰ zī āsūn⁰ tsūr⁰ jawōnī 1137.

ITI ŚRĪRĀMĀVATĀRACARITAM.
ATAŘ PARAŘ LAVAKUSAYUDDHACARITAM.
II.

ATHA LAVAKUŚAYUDDHACARITAM.

61. Sītā's Conception.

(Metre, Hazaj, ○ - - - , ○ - - - , ○ - -.)

dōhāh akh Rāma-tandras bab ṭētas pēv
wonus tām1 sōpān1, 'cyōn2 pōtrō mē gam khēv'

onun ryosh3 nād dith won"nas panun" hāl
dopun, 'gāshi dōn achēn āsun" trēyum" lāl'

Vasishṭhan yith korun tān jag-i-ashōmid
dyutun Sītāyē amrēth cyon" porun vid

bahārāk1 dōh zamīn ṥē bāpharōnī
ābhār1-naisōn1 roṭun tami lāl-i-kōnī

wanan, tān yān rūṭ6kh hōgiē-andar jāy
dapan, wōth" hōgiēn-sûty hōgiēn nyāy

62. Sītā's Song to Rāma.

[Sītā wanān Rāma-tandras.]

(Metre, Accentual.)

'mōr7thas madanō thuvaθham lādan
'pādan wandayō zuv tay jān

'mātā Kusalyā āyē brōtha lārān
' " " Rāma-juv raṭahōn nālamati bōh"
'Sumitrā chēh lāran, "wandas zuv pādan"
'pādan wandayō zuv tay jān

'mātā yēli dith6 tām1 Rāma-juwan
'Rāma-juvan paran pyōs pēth pādan
'Kikiyī zuv wond" Rāma-juwas pādan
' "pādan wandayō zuv tay jān"

'nād dith onun Vasishṭha mahā-ryosh3
'wuch-bā nēchatur rāj dimōs
'sōriy paran pēy tasandēn pādan
'pādan wandayō zuv tay jān

1 Verses 1143-1144 occur only in one MS.
62. Sītā’s Song to Rāma.

'Baruth ta Shētrūghn āv brṓtha lārān
''Rāma-juvas paran pēy pādan-pēth
''''mōrčhala-tāj dith wandid zuv pādan''
''pādan wandayō zuv tay jān 1143d.

khōsh gav nagar dyūṭhukh yēli rāza
''sōriy darm dān lāg¹ karanē
khōsh gav Rāma-juv būzⁿakh pāñay
''pādan wandayō zuv tay jān 1143e.

'' zanm pyoy¹ hyon¹ Rāwanani bāpath
'' hīthāh Dāshērathā-rāzanē
'' taway wanwās gōkh tʰh pāñay
'' pādan wandayō zuv tay jān 1143f.

wanwās byūṭh²am Danḍakh-wanay
'' āshram roṭuth wanās-manz
'' Shūrpanakhi vih kor⁶ āyē tot⁶ lārān
'' pādan wandayō zuv tay jān 1143g.

' pach rēth yēli goy⁴ tasandis wādās
'' Shūrpanakhi shēch¹ kūr⁶ tas Rāwanas
'' tambalyōv Rāwun láryōv pāñay
'' pādan wandayō zuv tay jān 1143h.

'sānˈyās lēgith gōs yēli dānas
'' sōri āv Sītā hēth pānas
'' bram kēthā dyutun tithis Bhāgawānas
'' pādan wandayō zuv tay jān 1143i.

'' gayē yēli khabar tas Bhāgawānas
'' būzun zi Sītā hēth gav Rāwun
'' pāra pāra korun sōna-sandēn jāman
'' pādan wandayō zuv tay jān 1143j.

' wati yēli nīr⁴ nīr⁴ dīthikh tim wādar
'' nāla tul⁶ timau, ''kam-sanā chih''
'' Rāma-juv dyūṭh⁶ yēli Halmāt¹ pāñay
'' '' pādan wandayō zuv tay jān 1143k.

'' zār myōn¹ bōztō Shī Bhāgawānō
'' pādan wandayō zuv tay jān'' 1143l.
Rāwanas mārani ākh Bhagawānō
‘Rāwun tiy zānawunuy ḍōs’
‘dōha aki dop’nas, “ma kar aparāday”
‘pādan wandayō zuv tay jān’ 1143m.

‘“Sitāyē hēth ākh Danḍakh wanay
‘“taway Rāma-juv mārani ōy
‘“zāra pāra tas kar, chuy autārō”
‘pādan wandayō zuv tay jān’] 1144.

63. THE TREACHERY OF SITĀ’S SISTER-IN-LAW.

(Metre, Hazaj, ☃ - ☃, ☃ - ☃ - ☃, ☃ - ☃.)

tamis Sitāyē mā ḍōs’s lōkūťū zām
	tamiy kyāh kor’ tamis bar-mandīnēn shām 1145

gamot’ū ḍōsus tamis Sitāyē-sūty wör
	lobun yēli dastağāh pēv tas kōthēn pēr 1146.

rash’kāh on’nas ta wuch’tav kyāh yih won’nas
	prangas khōr’ūn ta tāl’-kin’ cāh khon’nas 1147.

‘ēn’chēkh mā zāh-ti kāmān myōn’ū bozan
‘panūn’ū sūth vēndan chēkh, “chēm yih dushman”’ 1148.

‘priśhāy pāz’-kin’ gāsthēm līkhith mē hāwun’ū
‘ba-sūrath ḍōs’ kas hyuh’ Dashē-rāwun’ 1149.

sa ḍōs’ nā tas-nishin wārā garāzmand

dōyum’ū zōnun na, ‘yih mā kēh kārēm phand’ 1150.

tréyim’ū triyē-sāṅgā-nīshē wananas na cāray

sapūn’ū āwāra Sitā biyē dubāray 1151.

yih tsūrim’ū kath tārēr yēli tas sōkhas ġav

ahankāras karān chuy yīy Sādāshiv 1152.

natay pūnstim’ū panun’ū tas yīy mudā ḍōs’ū

gōbēr hōrith gāsthun gara tēr mā ġōs 1153.

shēyim’ū shēnkā kūr’s lūkau phūr’s zām

satim’ū kath Rāma-tandas dōb’ dits’ūn pām 1154.
65. LAKŚMAṆA ABANDONS SĪTĀ IN THE FOREST. 1155–1168

amā aiṭhim⁴ pṛyuṭhus tām¹ Rāma-sandran
‘wanum wuṅ-kēn pozuy kyāh chuy mangan man’ 1155.

dopus tami, ‘chēṃ wasnas gatshanuṇa⁶ manas rāy
‘gatshith tim rish¹ bōh wuchahōkh biyē tihün⁴ jāy’ 1156.

navim⁶ Nārāyēṇan yuṣh⁵nas yih pānay
dahim⁶ Dayē-wākh tas-nishē yiy bahānay 1157.

yih kōhime⁶ kath kuniy kēh kar chuh lārun⁴
khaṭīth bēh wōṅ raṭīth Bhagawān tē⁴ hēshun 1158.

mudā tami līch⁴ sūrath tas dopun, ‘dēsh
‘yih Rāwun Naraka-wōsī vēh khēwān dēsh’ 1159.

raṭīth tami nthī tithay bōyis sa hōva⁶
wuchīv kētha-pōṭh¹ Sītā māranōv⁵n
1160.

dopun tas-kun, ‘tē⁴ h wuchtan bāyi kyāh chuy
‘dōhay Sītā wuchān ath-kun tulan huy
1161.

‘mē niyēmas tūri yēna tana pān māran
‘wadan, ‘mēṭra,” chēḥ nētrau khūn hārān
1162.

’sa wōṅ bōzēm, ‘sa kākaz-han niyēm zōm⁵u”
‘shunēm mōritch gayēm dōgīṇē-sūtin kōm⁴” 1163.

64. RĀMA INSTRUCTS LAKŚMAṆA TO ABANDON SĪTĀ IN THE FOREST.

tih būzīth Rāma-juv bēṭāb sōpon⁴
onun Lākh‘man wonun sōruy tamis-kun
1164.

‘tē⁴ h gatsh Sitāyē-sūty trōvith shunun wan
‘natay māran tithay yitha biyē na bōzān’ 1165.

waṅās tām¹ Lākh‘man ‘rūduy na yinsāph
‘sati Sītā mē wantam kyāh korun pāph’ 1166.

65. LAKŚMAṆA ABANDONS SĪTĀ IN THE FOREST.

niyēn Sītā wanas-kun nthī shunani dūr
manōshē-zōs⁶-manz kāḍīth zan sōrga-nishē hūr 1167.

dapan, wārā suh Lākh‘man-juv riwān ōs⁴
pakan path-kun nazar phīrith diwān ōs⁴ 1168.

91
wadana-sūty gōs tās hyot
nas dilas nār
wuchān ős sāta sāta dēwa yiyēs ār 1169.

wanan, Sītāyē won tās Lākh'manas-kun
‘tēh wantam wāra ōkhθrū kyāh mē sōpon’ 1170.

‘lātān-hondu rath watan lārēm yih kyāh gōm
‘bōh chēs zānan yih wōpadīsh mā korum zōm8’ 1171.

dopus Lākh'man-juwan, ‘sāthāh yitiy bēh
‘jīgar dōdu nēra kotu chēm shēra-pēth rēh’ 1172.

yih kath būzith wasith bōn lūjā khēnē vēh
sūjās pōrāzān, yith pānas lūjās rēh 1173.

mañēn gōs gāsh kam dīn lūjā kañēn phēsh
dopun tās, ‘trāvtam ḡōḍa cyāvtam trēsh’ 1174.

suh gav shōdith onun tās pōnā dūriy
wuchun pyēmūtā nēndr tās pariyē hūriy 1175.

tabri-sūtin sātith buth1-kin1 pēmūtā ősū
pathar pēth pōshē-thūrā zan bara gamūtā ősū 1176.

wuchun zan shēv gamūtā Brahmā-juvūnā kūrā
ganīmath zōnā tāml tās-nish tālunā dūnā 1177.

thowun pālōtā awēzān kulis-kun
hyotun tām tās buthis-pēth pōnā patshpūn 1178.

tithay phīrith suh Lākh'man āv riwānāy
yithay kāh chīn raṭith mārānī niwānāy 1179.

wadan buth1-kin1 pathar wās1 wās1 pēwān ősū
tih mā tasandēn padēn rukhsath hēwān ősū 1180.

‘ Wumā-dēvī khēmā kartaṁ khotuṁ pāp
‘ mē chum wōlinjē chōkh āmotu tē chuy zāp 1181.

‘ dagā kartaṁ chēyē sōth kīna horuth prān
‘ pazyā tās yēs mē hyuhū yuthū āsi santān 1182.

‘ mē kar tākath tē-kun wuchanas dubāray
‘ hēmay rukhsath padēn-pēth wāra wāray 1183.
66. SĪTĀ FÖRLORN.

1184-1198

"tā ātī trōvīth aĉēn pūtā dīth tālān ās
shēran yin mājē gōbaran-pēth karan pās 1184.

"mē kar gōtshū Rāma-tsandrunū hukm bōzunū
bōh kar tas wātahō yith kāmē sózunū 1185.

"natay tēlī kōna māryānās ba-shēmshēr
ba-khōrī yēli hukum korūnam tē-sūty nēr 1186.

"natay mātā tē ēsuī karmalānē
"arēth ath yīh chuh tīshādūnū kyāh chuh mānē " 1187.

wodun tyuthū gōs tsandrama rambawunū rāv
namaskārāh kārīth shēhrās-ANDAR gav 1188.

66. SĪTĀ FÖRLORN

sapūṁū bēdār Sītā pā-phēri-sūty
gumau-garmau-sūtin wastār wanyēmātī 1189.

wuchun Lākh'īman sēthāh tas-nishē gamotū dūrū
galani lūjū zan alani lūjū wāwā-sūty mūrū 1190.

dopun, "kyāh gōm kāmī sarpan wolum nāl
"pēnam mā kāv wōn yīti mā khēnam shāl " 1191.

wadana sūtin aĉēn tas gāsh kam gōs
suḥ mā Lākh'īman tamis trōvīth tālān ḍōsū 1192.

riwan dyūthun yīwan zan pānasay-kun
rumāh rūzīth nazari-tala gāib sōponū 1193.

wanani lūjū pōnī-pānas-kun sōndar māl
"wadana sūtin chattyēm mā wūn aĉēn lāl 1194.

"taway mā chum-na Lākh'īman drēth yīwan
bihith lūjū pakani kina sadahan thawani kān 1195.

rumāh rūzīth suḥ mā zōnun garay gōm
"me trōvīth tūrī kūrūnas dūrē kyāh gōm " 1196.

wadani lūjū dādī sarōn shākh sōpānī
banīn shētran kānēn kyāh cākh sōpānī 1197.

wadana-sūty jānawārān ākh sahlāb
wanas-nishē man ḍolukh tālī wōtī Panjāb 1198.

93
gulau yēli wuch° tasondu' buth° zan pēyēkh ēay raṭīth zardi mēsē-tal-kun rūf°kh jāy 1199.

tan-ē-tanhā sa Sitā kyāh kuñ°y zūn° kaṇḍyau-kāṭhau-sūtin yēkh-sān sōpuṃ° 1200.

achiv-kin° osh° athau khōrau horun khūn pēwan buth°-kin° wasith cashman lūj°s zūn 1201.

wanani lūj°, kot° suh gav yēmi nāra zōj°s
'suh kot° gav yēm° bōh karmani-shātha lōj°s 1202.

'suh kot° gav yēm° kūr°s ada nāra-nīsh sōn
'suh kot° gav yēm° karith yēkh-sān dyut° dōn 1203.

'suh kot° gav yēm° kūr°s wūn-kēn awāray
'suh kot° gav yēm° barith diś°nas bōh nāray' 1204.

sa akh nōzukh badan biyē yīsh° garābār
trēyiṃ° stri-warṇa barta-rūsh° āwār 1205.

yīh sūrim° sūri zan Mandōdariyē zāy
Zanakh rāzas babas làgi°tan sēṭhāh āy 1206.

wadani lūj° zēv gāyēs kūj° wāwa lūj° wan
wanas-kun tūj° gāyēs hūj° ūnz°-gardan 1207.

wanas-manz yīy wanani gāsh'nay kanan rōz
chēh kōṭāh zār wanani thav t°h kan bōz 1208.

'khabar kēh chēm-na kar phut°rum tamis man
'taway mē tāpa-sūty dúz° nāra han-han 1209.

'khabar kēh chēm-na tas kami dōha korum wād
'kaṇḍyau-sūtin mē nīlyēyēm wōzag° pād 1210.

'khabar kēh chēm-na kar gyūlum atītan
'timau dop°ham, 't°h nēshpartīth sōpan' 1211.

'khabar kēh chēm-na kar tas-sūty korum nūy
'taway bōna yīshē sōrgacē hiyē pēyēm ēay 1212.

'khabar kēh chēm-na kam kāṭhan mē ās° yīy
'timau dop°ham, 'tē sōpan yūts° wōdōsiy' 1213.
khabar kēh chēm-na kas bōwum tasondu sir
taway dyut"nam barith wōlīnjē yuthu tir

khabar kēh chēm-na tas-pēth kar dyutum lāph
taway lyuthu gōm natay yuthu kyāh korum pāph'

pakan gayē rath chakan wārā sa Sītā
wanan tas Rāma-tsandras-kun sa līlā

tha bōzan kōna chukh chuy-nā yiwan ār
mē kyāh kor"may bōh kūrūthas yīshu giriptār

tha āsakh masnadas-pēth tyouthu kōshī-sān
bōh shūbā yuthu kandēn-pēth hāl-i-hairān

khotum kyāh pāph wōn rachtam paran-tal
gayēs āwāra wārāh kuṇū ta kīwal

wanān ōsim Zanakh rāzūnū kōmōri
wuchiv wuñ-kēn kūrūm mā kāsi yōri

wuchan chukh-nā gamūtsu kyāh chēs awāray
wadana-sūtin badan gōm pāra-pāray

wuchiv wuñ-kēn achiv chēs rath bōh trāwān
wuchiv wath rāvī wōn mā kāh chuh hāwān

tē dop"tham-nā, "tha chēkho nōzukh guīr-andām"
wuchan chukh-nā tha wuñ-kēn kyāh banith ām 1223.

tē dop"tham-nā, "tha chēkho bāġūcē vakūb"r-zal"
wuchan chukh-nā gāshān kyāh chum kandēn-tal 1224.

tē dop"tham-nā, "tha tandrāma chēkh prazalavūn\nu\n"wuchan chukh-nā pakān kētha chēs kuṇūy zūnū 1225.

tē dop"tham-nā, "te nōzukh chēy badan-tan"
wuchan chukh-nā mē dīshith kāndī chih kōsān 1226.

tē dop"tham-nā, "te Kausalyā rachīy jān\n"wuchan chukh-nā tami tī mā myōnu rotu pān 1227.

tē dop"tham-nā, "tha chēkho sārēnu achēn gāsh"
wuchiv wuñ-kēn mē mā wōn kāsi-hūnū āsh 1228.
lava kuñy ọsụs kunuy ọsukh təh myǒnuy
gayem zولا papa-sịty wọn mọl mẹ zόnuy 1229.

kamis lada räh mẹ pānas ləni ọsum
yih chum büğunů tih mā wọn kaisci kọsum 1230.

amā chum yiy manas kari-ną khēmā wọn
manas thavtō mẹ məşhıravtō na mọ wọn 1231.

mashēm yödwai mẹ prím chēm yiy manas rāy
bōh məşhıravith kara biyē kyāh mẹ chum pây 1232.

mẹ yotů-tāmath kađan az-tan yih jāmay
parān āsay bōh totů-tān Rāma Rāmay 1233.

mashēm tēli tani gatshēm yēli sör'say sūr
narukh dūrēr tē-nishē sōrguců dūzůs hūr 1234.

pralay yēli sōpanēm tēli tan bōh nāway
mụsarīth sīna yim sūrākh hāway 1235.

pralay tēli yēli panańů tan nāra zālay
gayēs totů-tān Dayēs kūrmūtsů hawālay 1236.

tøj chukh ākāsh mē tē sätzā karunů zār
tih mā ganzuruth yih shānan-pēth khotum bōrů 1237.

chuh pozů yēs pāph khasi tas wāti hyonů prān
amā na zi pați triyē-pēth yitshů karunů hān 1238.

mē pāpau-rostů kor'thamō sitēzay
yitam tawa-khōta kartam rēza-rēzay 1239.

tih mā wonůs may pozuy sōruy mē hēm rath
tē mā kūrttham khēmā tishů chēy-na dyānath 1240.

yih mā ganzuruth mē mā mandachana yiyem nāv
dapan mā lūkhh, "kəm-sanzē raňē banith āv" 1241.

dapēm kāh kathē, "zaminax chum makänay"
dapakh, "buth-kın pēyēs wună ḥsmanay" 1242.

dapēm, "ada pozů tē tāń kyāh chiy wanah nāv"
dapakh, "sārēn gatshunů rōzani kus āv" 1243
67. SITÄ TAKES REFUGE WITH VALMIKI. 1244-1257

‘dapém, “ada yiti gashtiy āsūnū bēhan-jāy”
‘dapakh, “sārēn′ gashun′ tath jāyē yatiy āy” 1244.

‘prīshēm, “ada kyāzi chēkh oshû yūtû hārān”
‘dapakh, “chēs oshû haran-kani mōkta shārān” 1245.

‘na-tay būzin yih Day biyē kāh ma būzin
‘yiman sīran mē tas-nish parda rūzin 1246.

‘Vishāmitran babas won′nam, “chuh autār
′ s′h dis nēth′r kariy rētī rētī yih pōtra-kār” 1247.

‘tih mā ās′s khabar Sitāyē trāvēm
‘sa Sitā sath zan′m mā mandachāvēm 1248.

‘tih mā gānz′run, “yih mā dōda-shurī mizāzay
′ “chuh mā dinan bikshukan-hondū rāzay”’ 1249.

67. SITĀ TAKES REFUGE WITH VALMIKI.

wanan gayē yiy sanēyēs khōr khambarēn
pakani lūjū tāwa-chōkh logū lávē mūrēn 1250.

pakani gayē rath chakan kōsam-athau-sūty
kaṇēn sūrākh gay tasanzau kathau-sūty 1251.

pēwan wāsī wāsī gashtan zad zan ġulālan
athau sūty thaph karani lūjū krūḍa-zālan 1252.

wanas-manz tān wuchun akh rēta makānāh
karith būrzukū suh thōvith tābadānāh 1253.

athau khōrāu achiv tūrl-kun pakani chēy
rēshwāh akh parzanōwun zan lobun Day 1254.

suh Vōlmīkī rēshishōr mōl′-sōndū gōr
jahānas phērawunū wātawunū tsōwāpōrū 1255.

nirāś gōmūsū tatiy tishū tas nishin āy
wuchith manz-bāg achēn tas rēshī kūr′n āy 1256.

sub′h phōlū aňēgaṭa tsūī gāšh biyē āv
prazalawunū sūrē parbata-tala nēbar drāv 1257.
68. THE BIRTH OF LAVA.

barābar āy tatī Sitāyē nav mās
mahārūpīth sosantānāḥ tatiy zās

lagān dan tēth treyimū biyē tēsh gōrawār
sēṭhāh dana-sostū hastēn-hondū kharidār

1259.
tithay dēwa-zāth tēshukū gōn treyimū triy
maran yim Yīshōras hēyi zīnda karīth tiy

1260.
lakhēn dan-lagna-kinī khētriy warān drāv
balāviras babas mārānī zan āv

1261.
sirī tsandrama tamis kindras gamotū jān
sapanī biyē manōsē-lūkay bab yih santān

1262.
athan likh'matī achar kari parbatan sūr
padēn-manz pādē-rikhā zēnī Lōhūr

1263.
prabātan yēli prazalawunū sūrē tas zāv
sūjūs gāta dōn achēn biyē gāsh tas āv

1264.
tasondu mōkh dīshithāy mōkh dyutū prabātan
sirī sōponū wōday zan arda-rātran

1265.
tamis mōkh chuy yitha aḍa-phōlī wōzālī pōsh
wanan, tas wuṭh waṭith thōvith raṭith jōsh

1266.
manas wuchanūcū tamis shēnkā gamūsū Ṩū
wōndūcū sardī wuchith thōvith waṭith Ṩū

1267.
wuchūkh tas nast almāsūcū kalam-trāsh
mahāvirau wuchīv lasanūcū taṭukh āśh

1268.
buman-manz kash kaṇith thūvūmūsū kamānāḥ
shikāras-pēth taphāwath kēh na zānān
suh shikār chuy pānay āśh trāwān

1269.
suh yōdwai kash kaṇith trāvi akh ačhīr-wāl
maran Sugrīv hiḥū biyē sāsā-bāḍū bāl

1270.
zūnī achē bādāma-khōta tas āsa zēbā
tih dīshith rūsū-kacē gayē nāshēkēbā

1271.

98
69. THE CREATION OF KUŚA

897-900

suh buthu dīshith sapūn maswal gōlāban
taway din rāth-kyut tōph āptāban

1273.

khabar yēli gayē rēshis dop nas, 'wadāv chēy
'Sadāshiv tūthnay wōn ēs'nay zay'

1274.

gōndun zātukh dopun, 'Lākh'mī tē-kun phirā
'sīri dani ās zanmas-pēth balāvir

1275.

'dōyum' sandrama makari gōmūs tamis jāy
'sēṭhāh diyi mār shētran chus na parwāy

1276.

'treyyum' byūthus shēnashcor kumbi biyē kīth
'babas-pēth bad sēṭhāh māsh̄rab karēs hīth

1277.

'shōkhur chus mini tūrimē jāyē yūē jān
'yiwān khōsh sāreniyan zan sūrē tābān

1278.

'brēhaspath mīsh̄ pūṃsimē jāyē gātul
'sēṭhāh tas āsi khōsh āsan wōzāl ēgul

1279.

'shēyum' chus shēthra-gātukh vrēshē-pēth bōm
'gatsēs rāzas tākravartas-sūtin kōmē

1280.

'navyum' gōn āsi yūē kari darm ta dān
'nawan wōtith babas-pēth gāli ada pān'

1281.

tih būzith man sēṭhāh Sītāyē khōsh gāv
dopus tām', 'rāza-gōbaras nāv kar Lāv

1282.

69. THE CREATION OF KUŚA. THE CHILDHOOD OF THE BOYS. THE MAGIC
ARROWS.

wanas Sītā anan kādī kādī wōpal-hākh
thawan gōbaras rēshis-nishē ēsē bēbākh

1283.

bihith ryoshū Yishōras-sūtin gāndith man
gatshān khōsh yēli thawan bāshēn tamis kan

1284.

gānζurū Sītāyē, 'tati āsēm mē thādān
'rēshis mā wadana-sūty tānsal gatsēs man'

1285.

dōha aki gayē tamis hēth lōli-manz-bāg
thawan ryos̄ū ēsē bāshēn hōshē-kinī zāg

1286.
ba-ādath yēli na kēh būzun sadā tām
nazār trővṇa korun hāhākār, 'nyuv kām'

1287.

gūmān tas yiy sapon" 'nyuv jānawāran
' yiyēm Sitā ta āsēm pān māran'

1288.

dopun, 'tām'-sondu wadunhu hēkahō na tsōlith'
tujn akh darbi-kānāh tām- sambōlith

1289.

kūrṇu ohi wanani logu, 'hē Sadāshiv
' wōthin bālukh tyuthuy yuthu āsū yitiy Lav '

1290.

kūruṇu līlā shēran sōponu Dayēs-kun
prazalawunu darbi-bālukh zinda sōponu

1291.

thowun tāmā wāra-pōthin tūri sowith
dopan, tān āyē Sitā pān nōvith

1292.

achēn lūlū phash karani, 'hāl lī chim achir-wāl
' akis achē paida kati-kinā gōm dōyumə lāl'

1293.

rēshis āsə nā manas pananis gamūtsə shēkh
nazār trōvṇu wuchun tath wājē tātə krēkh

1294.

asan wonuṇas, 'ts'hu wuch yim Dayē-sând kār
' yiman dōn mā taphāwath kēh-ti zan hār

1295.

'sapan khōsh chuy panunu wōn Kush karus nāv
'Dayē-gath wuchta rūtsə rūtsə kath tētas thāv'

1296.

taway tami rochu achēn-manz yitha andar lāl
prazalawānĩ bādani lāgũ yēli gōkh yūtsə kāl

1297.

karēn hōrinjē-gāsāku darbi-hánd kān
ditin pātì pārì timan, wuchāv, sēthāh jān

1298.

kōduṇ rēshu wākh, 'yēs-pēth bēhi tuhond u tīr
' tamis mṛtha wāti yōdwāi āsi boḍu vīr '

1299.

tyuthuy būzith yih kāran drāy lārān
yiwan yus brōtha tas bēwāyē mārān

1300.

sũhas lārān trũhan kruhan karan lār
shikāras khyolu karān aḍijēn karan wār

1301.
timan כלכלי karani lüj mőj änand
wuchin köbil ta zöräwär pharzand

timan wuch sa Sītā shād sōpuñ
dübāray Lōkh zan ābād sōpuñ

70. RĀMA’S REGRET. VASÍŚTCHA ADVISES HIM TO CARRY OUT AN ASVAMEDHA SACRIFICE.
dapan, yēlī Rāma-tandrās-nish judā gay
sa Sītā nā-wōmīdī hēth roṭún Day

cārīn tām Rāma-tandrān cākh jáman
tsaṭīn gūl zan gērēbā-nishē ba-dāman

wanani log, ‘kyāh-sanā Sītāyē kyāh gav
‘zinday āsyā sanā kīna khēyē sa shālav

‘wanith kas zāna, kārl mē pāna yithiy īr
‘bōdus ath ēndi wōn kati-kīn labas tār’

khabar sōpuñ Wasishṭhas āv suh thārān
chōkas-kitī tas dawāh hēth ṝō lārān

harani log Rāma-juv tān dāna āsh-rūd
wasith pēv zan suh Dashērath rāza tēl mūd

Wasishṭhan tas dopun, ‘wōn kyāh chuh cāra
‘shuñṭh trōvīth kati labahan dúbāra

‘gāshun sārēn yithay-pōṭhin awāray

‘dukāndārāh lukan bardāsht khārān
‘karz dith lūr gōbaran hēth chuh lārān

‘tithay matran ta matrōvīth diwan wōj
‘dapan sōriy, ‘yihuy zan bab ta biyē mōj’

‘patav shētaranj shāh-rukḥ yith chuh hāwān
‘akābiran wazīran māranāwān

‘cārīn sōriy yithay-pōṭhin awāray
‘s’h yēlī kor nak biyēn-hond kyāh chuh cāray

‘patav shētaranj pata-shētaranj chuh hāwān
‘durukha-māth karith chuh bözl khārān

1302-1316

101
The Release of the Horse Guarded by Bharata and Satrughna.

The Battle with Lava and Kusa, Who Kill Them

wonukh yelí tám₁ onukh gurⁿ phēranówukh hēsⁿkh lashkar ti sățin yâñ suh trówukh 1322.

Barath-rāzan hēsⁿn lashkar sēțhâh sūty lachan-hândⁿ lach sawâr pyâda gay kūt¹ 1323.

gumâñañ tas gav, 'mē-sūty jangas anē tāb 'manush kus tas wuchith sōpani kōhas āb' 1324.

Barath-rāzâs-sûtin biyē gâv Shêturgun tshandith samsâr sôruy āy han-han 1325.

wuchiv tas yelí guris āyēs patim¹ dōh biyâbānân tshandith láryōv suh bar-kōh 1326.

totuy nā yēth kōhas-pēth pāna Kush ōsⁿ tⁿkan tāñ pâna dyūthun gurⁿ suh khōsh gōs 1327.

bihith tati Kush kunuy zan gōmotuy wan biyēn réshⁿ-bâlakan-sūty thâla māran 1328.

timau yāñ dîthⁿ lashkar tâl¹ khaṭith rūd¹ bâthēn bērân kandēn-tal rūd¹ zan müd¹ 1329.

saponⁿ khōsh pāna Kush dyūthun gurâh jân tⁿkan wōtⁿ pāna lâran gav khōshi-sān 1330.
Kushēn dyūthun kushūnāh shōr būzun grazani log" tān hōwun bālakan-kun 1331.

Kushēn gur" dyūth" tas gurīō öśi yūsī ūthōthī guris lāryōv pādār-s'ha-sāndī pōthī 1332.

roṭun thaph dith naban hyot" carka phērun" sipāhua dyūthu hyot'nakh prān nērun" 1333.

'wuchiv, āshēar yih pā-phēriō rotu yih dāryā'vīv 'trēbuwan zal samith kami shā'ha lūjū nāv' 1334.

rūṭhīn lākam guris thāh dith korun band wanani lāgī tim Kushēs, 'gōshū āparunī kand 1335.

'gurāh tyuthū yuthū na wāwas zāh diwan tan 'wuchiv, kētha-pōthī rotū tāmī shīr-khāran' 1336.

tīh yān wuchū sōyisau shērmanda sōpānī asani lāgī tas wuchith tim kōh zan ḥūnī 1337.

'wuchiv, kyāh wāv-hyuhū lāran guris āv 'sēthāh shābāsh bōy'nas mājē yēs zāv' 1338.

raṭith yēli tas guris ōsū charka phērān tīh dīshith ōsū sipāhan prān nērān 1339.

wuchukh jābrūth ḏīshith pyōkh talwās tасondū darshun wuchith lasanūcē shēnīkhu āsh 1340.

'sirī śandrama chyā kina nowū chuh autār 'balāvīras babas bōy'nas namaskār' 1341.

asan dopīhas, 'ma sa kar kēh guris-sūty' dopukh tāmī, 'path tāliv na-ṭa wōn mariv kūtī 1342.

'pōzuy wonūmawa chiway kēh zōr hāwānī 'kariv zōrāwarī chēwa rāwarāwūnī 1343.

tīh wōbarōwun wanith musorun suh tarkash pakan gāv khōsh sipāhan zan korun khash 1344.

sēṭhāh yēli mōrī tāmī path phīrū lashkar Barūth lāryōv Kushēs-sūtin barābar 1345.
tasondu darshun wuchith Baratas manas gav wanani logu, 'rathu'n chwā kina rambawunu rav

' kamis-nishē zāv kas-nishē kara bōh môlum 'yuthuy ōsu Rāma-juv yēli ōsu mōsum'

tamis dīshith manas pananis sēthāh gōs wanani logu, 'kyāh-sanā gōburāh yuthuy ōsu'

' tih mà ōsu's khabar kēh chum yih pharzand 'amiy āmī dāwa-bāpath guru korun band'

tamannā gōs mōkha wuchanuku gūlālan ragān dag rēy lūj's prath mō-yē-wālan

tih mà gānz'run, 'du-dasta tim dilāwār 'sēdasta-bāza mà gashti rang nādār'

pakan lōtu lōtu Baruth yēli tas-nishin gav dyutus Kushī tīr ratha-pētha bōn wasith pēv

khabar chēy nā tē Barathūnā kyāh balāvīr sambōlith dam Kushēs lōyuṇ dēkas tīr

onun tas zāph yēli būthī-kītī wasith pēv rathas khōrith Baruth hēth tām tamis gav

kandën-tal ōsu khaṭith bālakh wuchan hāl gashtith Sītāyē dopuhas khotu gowuy lāl

tih būzith gav tamis Sītāyē bēdād kārin phāryād lūju gōbaras sa dini nād

wadani lūju tān tatiy paidā saponu Lav Kushunu būzith kushūnas-manz tukan gav

dapan, tāmath Kushēn tāti dam sambōlun Barath-rāzan tamis yisband zōlun

tih mà zōnun, 'yih tas Sītāyē chuh zāmotu' 'chuh mà asē sārēniy mārani āmotu',

Lawan krakh lōy'nas, 'ātu rōz vīra 'basm gashti parbatas ami cyāni tīra
'amis-sūtin te kami-puṣhy wör Ṽṣuy
'kunuy goṣh' mā gathun kawa nō tūj'.ly duy'

Barath-rāzas wonun, 'kāmī rāvūr'hy wath
'achiv wuch wuṅ kēthā-pōṭhin bōh mārath

'shuris-sūty pōpiyō goṣhuyō karun' nyāy
'sohuth kēthā tīr dyun' phir'ny na kēh māy

'wowuth yuth' tyuth' mē-nishē lōnakh amyuk' phal
'mē won'ny may böz poz' yā rōz yā tśal'

Barath-řāzan nazar yēli diś' tamis-kun
wuchani log' sāta-sāta tas Kushēs kun

wanani log', 'kyāh-sanā kus thāvihēm kan
'akis sūrūs' z'h sūrūs' chus bōh dēshan'

achēn phash log' karani, 'mūn' mā gayēm rēsh
'akis dēshan z'h chus kyāh hōw'nam brēsh'

suh gāv tath phikiri Lav gāv lōy'ناس tīr
śhunun trúvith pharth'r-pēṭh tyuth' balāvir

suh Kush wōṭh dīth tālith bōyis-nishin āv
būr'n shōdī sēṭhāh zan mājē now' zāv

Lawan dop'ñas, 'gashav gara-kun kōshiyē-sān
'wadan tati mōj' mārān āsi mā pān'

Kushēs gūr' kōsh gamot' log' mēs' ladanē
pharth'r-pēṭh pān trúvith log' wadanē

'khabar kar kēh tē chēy kyāh chukh gurāh jān
'sōnuk' sāzāh karith zan sūrē tābān

'mē lob'mot' ōs' yēm' nyūnam suh māran
'raṭakhe ḡardan raṭakhe pyādana sawāran'

Baruth yāmath wōdaṅē wōṭh' hāl dyūthun
wanani log' jahal-sūtin tas Kushēs-kun,

'gashiv pānas hatō nēcivyō yih mō wan
'kādōwā' tīr dīth wuṅ müla gardan'

1 V.L. adds hō after kādōwā.
LAWAKUSAYUDDHACARITA.

Lawan yān buzū dyutānas tir dōrith
shunun tami tīra-sūtīn Baruth mōrith
khūṣūs sakh jahala-sūtīn logū karāni dās
kathāḥ chyā kūtī mōrin sāsa-bādī sās

Kushēn dith tir tämī mōrun Shēturgun
tyuthuy rath pēv mēśyuwū maidān saponū sōn

tihandiy bima-sūtīn sōriy sipāḥ mūdī
talith gay zinda yōdwai kēh pata rūdī

72. RĀMA HEARS THE NEWS AND SENDS LAKŚMANĀ TO ENQUIRE. LAKŚMANĀ’S ARMY IS DEFEATED, AND LAKŚMANĀ IS KILLED.

wadan gay Rāma-sandras-nīsh wānikh zār
’dōyau rēshī-balakau kyāh kārī yithiy khār

Barath-rāza Shēturgun māra sōpānī
marith gayē sōrū lashkar khār sōpūnū

asani logū Rāma-juv yāmath tih buzun
karani logū sara Lākh’man jald sūzun

asan dopū Rāma-sandran, ‘yim dapan kyāh’
dopun Lākh’man-juwas, ‘gav kyāh timan prāh

‘tsūh wōth thodū gatsh ṭākan kar pāna mōlum’
wadan dopū Lākh’manan, ‘tim zūy mōsum’

wodun wārāh pathar pēv zāph onūnas
tithay Lākh’man-juwan phīrith yih wonūnas

‘mē chum wonmotū tēli yēli Sītā kūrīth khār
saphar tsōlīth shikāma-nīsh trāvi yuthū när

‘wōthan tim sārieūy rum-rāth gālan
karān yēli jōsh sath ākāsh zālan

‘tsūh bē-parwāh dayāwān chuy barābar
’yihay chēy kath mē-sūty wōth căra kēh kar’

tih wōbarōwun wanith lashkari-sūtīn gav
wanas-manz-bāg dyūṭhun Kush ta biyē Lav
wuchin tim Rāma-sandran¹ achē-hând¹ lāl tētas tāmath pēyōs Sitāyē-hond¹ hāl 1390.

wanani log⁴, 'kyāh-sanā tamī mā wonukh myōn⁴ 'shuṇ⁴m yēli gāri kadīth dara zūni log⁴ grōn⁴' 1391.

timan wuch¹ wuch¹ anan chus lōl yūs⁴ jōsh pēwan Sitā tētas rōzan na kēh hōsh 1392.

gaman on⁴ zōr tas log⁴ dīni wuṭhan phēsh sēthāh dod"mot⁴ jīgar log⁴ manganē trēsh 1393.

wanani ākāsh log⁴ tas Lākh'manas yiī' 'ma wad prāran sē trēsh bēth bāpathᵃ r chiy 1394.

' mashēkh kar mōj⁴ cyōv"mūs⁴ chēy yiman trēsh 'sē wuṇ māwaza tamyuk⁴ kor"mot⁴ yiyiy pēsh' 1395

Lawan yēli dis⁴ nazār dyūṭhun yīwan phōj asan bōyis dopun, 'wuch shā yiman mōj 1396.

' Kushō khōsh rōz biyē kam-tān chīh lārān 'panani atha-sūty panun⁴ mrath yim chīh tshārān' 1397.

tulun tān tīr dis⁴ tām¹ Lākh'manan tan dopun, 'mārēm tālēm pāpau-nishin man' 1398.

wuchan Kush¹ zōra lōyun tīr tas pēv dapun⁴ chwā kēh tithis víras yīh kyāh gav 1399.

hazīmath khēv sipāhau gay zi az-kār wadan gay Rāma-tsandras-nish wānikh zār 1400

73. RĀMA SETS OUT WITH AN ARMY. 1390-1402

it is defeated by Lava and Kūsa and its champions killed. Rāma finds himself filled with affection for the boys and attempts to reason with them, but they refuse to hear, resume the contest, and slay him.

tih būzith Rāma-juv bēkas wasith pēv wanani log⁴, 'Lākh'manas víras yīh kyāh gav' 1401.

wadan wōṭh⁴ drāy tas-sūty tim pahalwān Angud Sugrīv Zāmōwan Hanūmān 1402.
karani log’ ‘trähi trāhē’ osh’ haran drāv
pakon lashkar timan sūty zan sa dār’yāv 1403

tēlíki khōta balāvīr sūty tamis ās
korun yēli nā gashith Lankāyē tām’ ās 1404.

Angud tāmath wanani log’ yim phasāna
‘kaḍakh wuṅ yim z’hālulkākh tāna-tāna’ 1405.

jahal on’nas sēṭhāh läran yōdas ās
Kushēn dyut’ tīr tas lāt’-kin’ phaṭith drās 1406.

wuchani Suğriv log’ ḍyūthun Angud mō’d’
kulāh akh mōra hēth zāgani timan rū’d’ 1407.

Lawan wuch’ , ’kus-sanā wādur chuh zāgan’
diṣonas tīr kulis-sūty tas suwun tan 1408.

yih wuch’ Kānōwanan ākāsh dīts’n thāl
‘karakh tal dōshēway.’ wuch’tav tason’d’ hāl 1409.

gayēs läran tamis tāl’-kin’ ditikh tīr
timan-pēṭh pēv na hyor’n-kun tas gayēs zī’u 1410.

tulukh tirau-sūtin ākāsh suh yūn’ kāl
pathar pēv tēl’ badanas gōs g’rbāl 1411.

thōthay-tām wōt’ Halmot’ rang ḍyūthun
thī ḍīshith trām āsith sang sōp’u 1412

korun tadbīr, ‘wōṅ ath kyāh chuh cāra
’yimau rēsh’-bālakau kār’ ās’ awārā’ 1413.

salāh kor’ tām’, ‘dimakh parbuth bōh dōrith
‘shunakh tāthy parbatas tal yim z’h mōrith’ 1414.

athas-pēṭh sūri tul’n tām’ sakth bālāh
karōra-bād’ khōrd’ zan akh mō-yē-wālāh 1415.

dapan, brēṭhāy timau zōnukh, ‘yih kot’ gav’
tithay lōt’n lōt’n gamot’n āsith patay Lav 1416.

tulun tān thod’n suh parbuth, ‘yim karakh tal’
wuchiv tām’ mōsaman kyāh-tām korus thal 1417.
jahala-sūty tīr lōyun tas gulēn dön
Sumīras-tal, dapan, trāmas sapon⁵ sōn

1418.

tīh ħas⁶-raθ Rāma-sandran ḏyūth⁵ pānay
sapon⁵ krūdī horun osh⁵ dāna-dānay

1419.

kamān shīr⁶n sapon⁵ yistāda bar-jang
wuchun samsār sōruy diwayē-hond⁵ raŋ

1420.

kamān tuj⁵ tām¹ dopun, ‘wōn Kush bōh māraṇ’
wanani log⁵, ‘kyāh-sanā kyāh ath chuḥ kāraṇ’

1421.

wanani log⁵, ‘dādi-sūty ṭaṭahön panun⁵ pān
‘amā dōdis dawāh ṣhādun⁵ na āsān’

1422.

wuchun bālakh pānān¹ āwāra ḏīthin
achēn-manz maṇē-phāl¹ zan wāra ḏīthin

1423.

timan gōmāt¹ pānān¹ zan māra sōriy
kandēn-pēth ōs¹ phēran nanawōriy

1424.

marith gōmot⁵ timan sōruy kabilay
Dayēs rostuy timan mā kāḥ wasīlay

1425.

gāmāt¹ tim mōl⁴-sanzi shēphgūṭ⁶-nishin dūr
karan shēpa-shēph wanas-manz ōs¹ zan tūr

1426.

wanas manz-bāg mādar-zāda phērān
tīh ḏiśith tas babas zan prān nērān

1427.

gāṭhān krūdī yōdūc⁶ raz ōs⁵ wāṭān
prayēmas-kun wuchith wōlinjē prāṭān

1428.

ditin tim zarb lōlāk¹ pōn¹-pānas
karun chus pāna tshārani log⁵ bahānas

1429.

dopun, ‘santān chīm ḍēkas dimakh myūth⁶’
tīh mā zōnun, ‘pakun⁵ manzil mē chum krūṭh⁶’

1430.

phōlani log⁵, ‘wōn mē yim santān pālan
’tīh mā zōnun, ‘mē yim dastār wālān’

1431.

gōbarās kand⁵ yod⁵ khōrān aṣan chiy
kandēn-pēṭh pān sāwan bab tasond⁵ chuy

1432.
gōbur yōdwai wadan yēs oshu chuh trāwān
tasandi bāpath kalas chiy kañē chāwān 1433.
dapyōnakh. 'tōh1 ma pāktav nanawōriy'
tih mā ġanzu run, 'yimau myōn1 mōr1 sōriy 1434.
'pazyā pyādan sawāran-sūty khēlunu'
yih gav zan būtarōsú akāsh mēlunu 1435.
'pāthu-r-pēth nanawōri pād1 ma thāv1tav
'yōdūk1 sāmāna chum yi1tav ta ni1tav 1436.
'rathas myōnis khasith lādītav mē-śūtin
'hyochwa kyāh dushtanuth kāt1tav mē-śūtin' 1437.
Lawan dopuñas, 'ts1h chukh yim bāzē hāwān
'tē ġanzūrith shu1 taway chukh tambalāwān 1438.
'shētra-sanzē nadiyē-pēth kar trēsh ġashi cēnū
'pazyā shētras yih lādan shētra-sūnzu hēną 1439.
'shēthu nay chukh tsē-sūty kyāh ōsu hyonu dyunu
'gotshawā yuthu phōj hēth mārani asē yunu 1440.
'tē kyāh ōsuy asē-sūty bōɡ̱rawunu
'kaman gotsu rāza āyōd thēkanawunu 1441
'mē driy tasūnzu y chēhn yēs mōlis-nishin zās
'karay shēhras ta lashkari sōr'say dās 1442.
'bōh chus pyōmotu ts1h kar yistāda thāwath
'mē cyōnū driy ts1h kar wōn wāra thāwath' 1443.
dīsūnas lāph, 'āgar dēvi mē chēhm mōjū
'akiy myāni āguna-bāna sōrūy daziyy phōj 1444.
'wanay wōn lāph dith yushu may panān1 mōl1
'saraph màzas-andar wuṇ yēranay 1ţl 1445.
'sōpōtran-sūty hō rāzō gāyēy kōmū
'papana āmotu chukhō kina kōda chēy 1ţmū 1446.
'gānzr mō Lōki-hànd1 rākhēs chih mārān1
'tē mārānī āy zanmas ās1 z'h bārān1 1447.
74. THE BOYS BRING THE CROWNS OF THE EIGHT SLAIN HEROES TO SITĀ. SHE RECOGNIZES THE CROWNS, IS HORRIFIED, AND TELLS THEM THE SECRET OF THEIR PARENTERAGE.

sapānṅ khōṣh tim wūchṅ khākāshē wōnī
tamīs Sitāyē sūjṅ wōnda-nīsh garōnī' 1461.
tih būzith hol¹ gaṇḍith wōth¹ tim z⁰h bārān¹ hētikh aithan zanēn-hānd¹ tāj sārān¹ 1462.

ānikh sōmbʰrith timan sārēn¹ korukh bār asan gay mājē-nish əs⁰kh gamūṭu² khar 1463.

wanani lāg¹ mājē, 'ās¹ hai nāv¹ tē wōn zāy 'amā raṭh jān cīzāh ās¹ tē hēth āy' 1464.

dopukh tami mājī, 'lāɣⁿawa Ruma-rēshun⁹ āy 'anīv kyāh chuwa mē hōvic tshōpa kariv māy' 1465.

ānikh tim bōkh⁶ca tas-nish musarōvīkh kaḍith tim tāj byon⁶ byon⁶ mājē hōvikh 1466.

wuchith Sītāyē yēlī tim parzanōvīn sapūz⁹ dēwāna sath sāmāna trōvin 1467.

tulin byon⁴ byon⁴ sa lūj⁹ hāwani gōbaran mandūčʰmūs⁶ sīr bāwani lūj⁹ gōbaran 1468.

' yih mōr⁶wan suy bōh yēm¹ mōr⁶s gunas zan 'buch⁶s yēm¹ bāla-pānay kāla-sarpan 1469.

' yih mōr⁶wan suy mē-sūty yus yut⁶ chuh āmot⁶ ' yih mōr⁶wan suy amis-sūty yus chuh zāmot⁶ 1470.

' yih mōr⁶wan suy lōkāt¹ yēm¹ kār¹ awāray ' yih mōr⁶wan suy sa Lankā zōj⁹ nāray 1471.

' yih mōr⁶wan suy dubāra Lōkh yēm¹ nōsh¹ ' yih mōr⁶wan suy pakan yus əs⁶ ākōsh¹ 1472.

' yih mōr⁶wan suy suh Wōlī māranōwun 'kār¹wa kyāh kār zanmas kar gōsh⁶wa yun⁶ 1473.

' pakiv hōvyūm tōhē kati kyāh kūr⁰wa kōm⁰ 'bōh zālān pān tas-sūtīn düz⁸s ōm⁹ 1474.

' tithay wōth¹ yitha yēchas chiy dyār rāwan 'azōn⁷ aulād mōlis mājē hāwan 1475.

' azōn⁷y sārēniy bab māranāwān 'patav-lākan azōn⁷y mandachāwān 1476.
75. THE BOYS LEAD SĪTĀ TO RĀMA’S CORPSE. 1477-1487

pakān gāy tim z’h bārānī mājē-sūty drāy
wanani lāgī Yīshōras-kun, ‘wuñ t’sa har kar pāy ’ 1477.

caran līlā shēran sōpānī Dayēs-kun
‘Narāyēn, wātānāw wōn asē payēs-kun 1478.

‘Narāyēn, bē-khabar āsī chiy wanan zār
‘Narāyēn, hāv darshun kās andakār’ 1479.

niyēkh tota möjū wonūhas, ‘wuch yih hāsērath’
wuchith Sītāyē nētrau-kinī horun rath 1480.

kārin yēli nālamātī tas lūjī wanani zār
‘mē kyāh korāmay bōh kūrūthas wōn sēthāh khār ’ 1481.

sa Sītā Rāma-sandras osū thārān
achiv-kinī oshū harith rath osū hārān 1482.

(Metre, Accentual.)
ashē-kani jōyē jōyē rath chēs bōh hārān
Sītā Rāma-sandra prāran chēy 1483.

lashē-nār gōndūtham ta oshū chēs hārān
pashē kōna hani hani māra mār gay
khāra gav cyāñē vēri sandran tāran
Sītā Rāma-sandra prāran chēy 1484.

tēy chukh āra-rostū wōlīnjē sāran
tēy chēy myāni prān gālanūcū pray
tēy zinda karan ta tēy biyē māran
Sītā Rāma-sandra prāran chēy 1485.

wata cyāñē wuchan pata pata lāran
lasanukū ta maranukū trōvith bay
sandras ta tāran murī chēs bōh dāran
Sītā Rāma-sandra prāran chēy 1486.

tan nāra düzūm mana-kinī gāran
wana kas sana gōm priṣhan cyōnū pay
daza-nā lōla-nāra razi pān khāran
Sītā Rāma-sandra prāran chēy 1487
prōr¹ prōr¹ göjēthas ta wuṅē chēs prārān
tas kyāh cuh parwāy yēs chuṅk ṭṣy
khanjē gayē jīgaras lanjē lanjē tshārān
Sītā Rāma-tsandra prārān chēy

prakāshē tati shrāki hoṭu chēs bōh dārān
krūṭhū gāshi tulunu bōrū myūṭhū āsi may
zyūṭhū chuy samsār sōṛ¹ sōṛ¹ hārān
Sītā Rāma-tsandra prārān chēy

(Metre, Accentual.)
mōṛuṭhas, Madanō, wuṅē chuy ādān
pādan wandayō zuv ta jān

kan dār mana-kin¹ yiman phār'yaḍan
bulbul ta biyē gul chiy nālān
yiī yēli won¹nakh wakhunu wōṣādān
pādan wandayō zuv ta jān

pritshōm sārēniy sēdan ta sādān
kyāh-sanā tālēm-nā wōnduku armān
kēh-ti nō cāra logu lānīnēn wādān
pādan wandayō zuv ta jān

wōthū prīsh pananēn dōn rāja-zādān
yim drāy cyāni-khōta bād¹ balawān
kyāh-sanā wanan lūkh awalādān
pādan wandayō zuv ta jān

yĕmbēr-zal wandayō pampōshē-pādan
yīshaway kathau sāli mē-ti armān
sarv-i-kada, laγayō shākha-shēmśhādān
pādan wandayō zuv ta jān

wathar ay sabžī pēṭh nāgarādān
sōna-tani sanīy thodu tul pān
ṭēṅē ġayēm jīgaras ta wuṅē chuy ādān
pādan wandayō zuv ta jān

kan dār mana-kin¹ yiman phār'yaḍan
manushē-bāwā prath kaĩsi yuthu ēzārān
zāla wolu jānawar samayē-sayādān
pādan wandayō zuv ta jān
prakāshē cāra kyāh lōn¹-phasisādan
    timau zōl² ajñān yēmau gōl³ pān
kāh-ti nō wanith hēki yiman samwādan
    pādan wanda:yō zuv ta jān 1497.

76. SĪTĀ'S WOE. 1497-1509

76. SĪTĀ'S WOE. HORROR OF LAVA AND KUSĪA AT HAVING SLAIN THEIR FATHER.
    REMARKS ON FILIAL DUTY.

(Metre, Hazaj, ∙ - - ∙, ∙ - - ∙, ∙ - ∙.)

wuchun yēli Rāma-juv dōh sōponus rāth
    sa yīsh⁴ gayē tīsh⁴ ma āsin kāh manōsh-zāth 1498.
lobun yēli dūrēruk⁵ yūs⁵ hōl tas ās⁵
duyī trūvīth tshuṅ⁶n yēkh-sān tatiy gōs 1499.
lobun titha yitha rōw⁷mot⁷ chiy laban Day
    zarīth biyē zinda:gī mòrdan diwan may 1500

nadiyē-sūty mi:j⁸ yāmath tshēna gamūts⁸ jōy
    grazana-nīshē shānth sōpūn⁸ yēli rūt⁸n khōy 1501.
na-zānana-sūty wuchukh chot⁹ chwā wōzul⁹ nyūl⁹
    sapūn⁹ yēli zān pōnis pōn⁹ zan myūl⁹ 1502.
iywan tot⁹ Lav ta Kush dōnaway diwan bākh
    riwan wārā ta sīnas sōpanan cākh 1503.
wanan wōnī, 'wawakh yuth⁹ tyuth⁹ labakh byōl⁹
    'mūthis chuy muṭh⁹ khasan shōlis khasan shōl⁹' 1504.
na-tay bōzakh suh sōrūy ās⁸ pānay
    thawan kath pōpiyen-kit¹ yim nishānay 1505.
zarā kar hōsh wuch yim Dayē-kāran
gōbur mōlis ta gōbaras mōl⁷ māran 1506.
yēshakh yōdwai gōbur goṭh⁸ dyun⁸ mē rāhath
gōbur chukh gāl zuv pananis babas-path 1507.
karakh yuth⁹ az babas pananis thāh sūty kār
    sarakh tyuth⁹ pāna yod⁹ āsakh thāh autār 1508.

tshunan tim āch¹ waṭith atha sarpa-ālēn
    laban tim lāl yim bab mōj⁰ pālan 1509.

115
wŏlo wŏn măjé mölīs-path jīgar gāl
sēdath āsiy tē khur" kāsiy mahākāl 1510.

tēh yōdwai wāra chukh almāsa-gardan
ba-dargāh-ē-padar jōrub sōpan 1511

mē won"may, 'yuth" gāshiyy khōsh byōl" tyuth" waw
' pagāh lōnakh tamyuk" phal yuth" sapon" lav' 1512.

tēh yōdwai pōpi bab möj" mānakh
Sadāshiv biyē Wumā ada kar tēh zānakh 1513.

Sadāshiv suy diwan yus zindağōniy
Wumā s"y yēmi khēmā kār¹ krūd cyōniy 1514

babān kyāh kūr² kāmī kor"nakh tēh paidāh
tē mā ās"y panān¹-kin¹ kēh wōmēdāh 1515.

Wumā s"y yēmi tē kūr"nay dar-shikam jāy
tēh wuchō, pōpiyō, rūz"y na kēh māy 1516.

gālath buzīth zalath pōnis-nishin drākh
tyuthuy nīrith nēthanon" mal-barut" zākh 1517

saponuṅ kōkhtā yēli dyūthuth panun" hāl
achiv hōruth tē rath shōruth mahākāl 1518

panun" kartūth tēh dishīth gōkh ĝamnākha
kūr⁴th thaph gāsa-bargan yēli shūt⁴th bākh 1519

tīhīdāti wuchīth rūdūy na kēh hōsh
tuṣįyōhakh dōn athan zardyōkha zan pōsh 1520

Wumā yāmath wuchani lūj" cyōn" ahwāl
khēmā kūr⁴nay dopun lūkān, 'yih chum lāl' 1521.

lōko" tami kōchi-kēth hēth lalanōwukh
wuchan gāsh tami dōd kyāh dāma cyōwukh 1522.

achēn-hond" gāsh hyuh¹ roch"nakh wuchiv māy
kādīth shik"ma kūr⁴n wōlinjē-manz jāy 1523

khabar chā kyāh tamis rūz"y tē-nîsh āsh
prayēm bor"nay dapan, 'chum sūrē-prakāsh' 1524.
76. **FILIAL DUTY.**

1525–1539

dahan-hünzu kath chēh kyāh dōyētruh see chōvith
yiwan chēy wuñē niwan chēy mananōvith

1525.

khēmā kūrnuay see mà tas-kun wuchuth zāth
see rātas dōh dōhas yith ráwūruth rāth

1526.

gānimath zān wuñ-kēn kar tsäh rītā kār
Wumā-dēvi ta Shiwa-jī chuy kharidār

1527.

pagāh yēlī tim gashan nīrīth ba-ākāsh
mē wonu moy, 'yuthu na rōziy mēlanūcā āsh'

1528.

gashakh sannyās yodu dēwāna lāgakh
bāthēn bēran kāndēn-tal pāna zāgakh

1529.

tithay Rāwun marith labahōn tsāh Lankā
na-tay darshun karun rōziy tamānā

1530.

hatu'l-magdūr az yuthu chuy see tākath
karukh khādmath gānimath chuy gānimath

1531.

kasam chum yodu shuniy bab mōjjā trōvith
kasū ada, pōpiyō, buthu hēkakh tsāh hōvith

1532.

walēkin kar tamis yuthu āsā mōlum
dopun, 'siwā kārēm rochnakh tsāh mōsum'

1533.

wuchani lāgī, 'trēn zagān-hondo rāja koto gav'
wadani logu zōnū-bāpath Kush ta biyē Lav

1534.

yiwan totu Kush ta Lav dōnaway diwan nād
marshān ada Rāma-juv Sītā pēwan yād

1535.

garā phāryād lāyan pān mārān
garā tim pān panuṇu chiy razi khārān

1536.

garā dōnaway samith jāman diwan cākh
garā ḍulağān diwan pānas malan khākh

1537.

garā sāpan dandau-sūty gulī diwan nād
dapan, ‘wuch'tav patav āsī nā-khalaph zād’

1538.

wodukh tyuthu wadani yuthu logu pāna ākāsh
sāpān tithi yithi wuchith sapanān jīgar-trāsh

1539.
77. VāLMĪKI RESTORES ALL THE SLAIN TO LIFE. SĪTĀ BY A REVULSION OF FEELING REFUSES TO SEE RĀMA.

karan phār'ya'd Sītā lūjā wadanē
rēshis-kun lūjā ba-zōrī nāla dinē 1540.
suh Wōlmīkh ryoshā gamotā gara ēsā nīrīth
dapan, yūtsā kōli tāmاثay āv phērīth 1541.
pakan totā wōtā dyūḥun yān suh āhwāl
chuh dōd'motā mōkta-pholā dīshīth maraṅ lāl 1542.
wuchun tati rath pakan dār'ya'v dār'ya'v
khabar logā tas prīshāni, 'kas kyāh banith āv' 1543.

wodun wārā wanani logā, 'hē Sadāshiv
'amis yiti myānē bad-baṅkṛtiyē-śūty āv' 1544.
gōran yēli māyē-sūtin pāṅ gōlun
kūr'n wuzamala amrēta-rūḍ āwōlun 1545.
wuchiv rēshī kyāh kūr'n tāmī tītsā zōriy
harīth amrēth zi tim gay zinda sōriy 1546.
dapan, wuch'tvātatē kāh mūd'motā prōnā
saponā su-tī zinda yēli tāmī amrēthāh cyōn 1547.

sapānī yēli zinda tim sōriy dubārah
saponā Sītāyē bīyē dīl sang-i-khārah 1548.
gāshīth tas rēshī-sandis hujaras-āndar tāyē
korun bar band wuch'tav kyāh gayēs rāy 1549.
dopun, 'yotū-tām mēli na nab ta būtārēth
'panunā būthā 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 tāsith gayē nāla trāwān
niyēn rēshī Rāma-tsandras-nish zāh santān 1551.

anith yēli hōv'nas nīshē thōv'nas tim
padēn dōn-tal paran tān pōv'nas tim 1552.
padēn lāg' mīthī dini sōriy timan dōn khasūsan Bharuth Lākh'man biyē Shēturgun

asan khēlan gīndan phīryūv'kh munōdī nagar-kun gay timan-sūty hēth ba-shōdī

pēthār bābathār hēth shēhras-ândar gay wadani logu rāza tas Sītā tētās pēy

rēshīs logu prīthani, 'tas kyāh gōsa gav myōnu' kar'm yiy ōsu' karmunu kār kām' zōn' pākān tas sūty gav vēgalyōv suh zan kand wuchyōkh Sītāyē thow'motu bar karith band

andar Sītā nēbār'-'kinī Rāma-autār baras-pēth byūthu ta wān'nas villa tay zār

dopus tāl Rāma-sandran, 'wōth nēbar nēr 'wōnduku dōkh wōn tāliy shēhras-ândar phēr'
dapan. Sītāyē wonnu' nas, 'chukh tēh autār 'wuchan chukh-nā hēwan jīgaras mē chum nār

'samay dyūthum sēthāh wōn sōpūn'us sēr 'chuh ōkh'ru gara gashunu nērunu gashēm tēr

'bōh nay nēray tē kyāh wōn myōnu' chuy gam 'gashiy dār'yāwa-sūnzu akh pā-phyorāh kam

gōdañ akh bēnē yēs tišhū āsī gamkhār 'dōyum'ū āsakh tēh Nārān pāna autār

trēyum' trēnaway barādar chiy balāvir 'zaminas-sūty suwān ākāsh az-tīr

'pozū ay bōzakh tassali gōm az-zān 'mudā ōsum tē wātānī yim z'h santān

dayā kar wōn tē kyāh chēy māy myōňi 'tēh gash phīrith shurēn kar pōrzōnī'
dōnaway lōla-sūřīn tati dazān ōsu'
sōrga-manza rāsa-manḍul zan ġrazān ōsu'

1553-1567

119
karani loga Rāma-juv tas zāra-pāra
lūjūs sa-ti katha wanānē wāra-wāra

1568.

79. RĀMA’S SUPPLICATION.

(Metre, Accentual.)

Rāma tāndran dopa, bar mutsārē
‘kari ānand panani gare

1569.

‘kāzāl gayēkh azala ēsuy
‘kashṭ tsōluth Yīshōr teē kōsuy
‘vyād vigēn wōn na sōndarē
‘kari ānand panani gare

1570.

‘kāmā kūrākh hiyē-māl zāyē
‘pāna tshāran chuy nōg1-rāyē
‘shāyē rōzun kōtāh zarē
‘kari ānand panani gare

1571.

‘bōz, wōnduk gōsa tsaliy
‘rōz prasan, shēthēr galiy
‘sōz wuch, bēh panani gare
‘kari ānand panani gare

1572.

‘bār tūluth sār sōrā owuy
‘gār tsōputh tamanaā drōwuy
‘tār lagith panani gare
‘kari ānand panani gare

1573.

‘hāv mōkh bāv goy kyāh teē gōsa
‘trāv malāla wōn ēchī mē lōsa
‘thāv tētas Day kyāh karē
‘kari ānand panani gare

1574.

‘rūchā karith achē-manz thāwath
‘driy hōvith driy hāwanāwath
‘triyē tālun pazi tāra tarē
‘kari ānand panani gare

1575.

‘wāthiy kar sāmāna trāwun
‘sūd kyāh nēri suh mūd Rāwun
‘hōl kyāh goy mōl kas na marē
‘kari ānand panani gare

1576.
79. RĀMA'S SUPPLICATION. 1577-1584

'gār roṭuth tāml₁-sanzi vērē
'yus marith gāshi kati phērē
'gam khēna rath māz harē
' karī ānand panani garē'

Rāma-sandran yān tiy won₄nas
pēyē wasith jalāv hyot₄nas
lūi₄ sa sāpani panānē narē
' karī ānand panani garē'

shīna-mōn₄ zan vēsarana āyē
tami won₄nas panānē jāyē
'kami tē won₄nay buk₄r₁ darē
' karī ānand panani garē'

'bōz kath chum-na pōshēn-pāyā
'tōshē kath chēm wanith māyā
'rōshi dyut₄nam makh pōshē-tharē
' karī ānand panani garē'

yīy wōndas gay hiyē-mālē
tami-khōtan dürēr bālē
'rinda bōzakh zinday marē
' karī ānand panani garē'

lōla-nāruk₄ jalāv roṭun
nila-wath sīna panun₄ soṭun
yēsh yēs āsi suy lōl barē
' karī ānand panani garē'

gāsh yith biyē prakāsh anun₄
lōla-almāsa-sūty wōnda khanun₄
pōkhta sōpani man mōkta harē
' karī ānand panani garē'

mājē Diviyē-kun gayē shēran
ös₄ rātas lilā karan
zūn zan ēs₄ lūi₄mūs₄ darē
' karī anand panani garē

121
80. Sītā's Response.
(Metre, Accentual.)

‘māra kūr'nas ām' māramati
  ‘Pārwatī kar myōn'u cāra

1585.

‘mājē zāyēs drūs6 yēli hūr'um
  ‘krāni drāyēs tamannā sūrum
  ‘lāni ōsum amis sūtin
  ‘Pārwatī kar myōn'u cāra

1586.

‘zēwawunuy phār1 rēsh1 ta pāndith
  ‘kōli shunanōv'has kūn'u gāndith
  ‘chim mē wasan yēma-guma tati
  ‘Pārwatī kar myōn'u cāra

1587.

‘kōli shuñ'nas yēli bōh mājē
  ‘tati phorum Zanakh rāja
  ‘na-ta māryēyēnas kōna tati
  ‘Pārwatī kar myōn'u cāra

1588.

‘myuł'u dyuł'u karith Vishāmitran
  ‘kōna lōn' chum mē wōn pētaran
  ‘gaib sōpān1 tim ti haibatī
  ‘Pārwatī kar myōn'u cāra

1589.

‘suy ath sēndi āpōr tarē
  ‘yus wōn nēri panani gārē
  ‘suh na yus myōn'pōth1 yīt1 marē
  ‘Pārwatī kar myōn'u cāra

1590.

‘wardana-vēri būrzay mē gāndim
  ‘rōn'āsana kōh bāl tshāndim
  ‘wōn gāyēs kiwal bōh yītī
  ‘Pārwatī kar myōn'u cāra

1591.

‘bāwa wōn kas yēli gōm trōvith
  ‘kyāh wana nāv mandachōvith
  ‘Rāwanas myōn1 paripāph khatī
  ‘Pārwatī kar myōn'u cāra

1592.
80. **Sītā's Response.** 1593–1600

'tam⁻¹ neyJnas yéli tami hāla
'mājē panaNē kūrⁿas hawāla
'kyāh wanith hēka tas chēh satī
'Pārwatī kar myōnⁿ cāra 1593.

'ada zōNⁿas tami azōNⁿ mājē
'villa wān¹ wān¹ tami ashka gājē
'mashka karēnam shurēn sūtī
'Pārwatī kar myōnⁿ cāra 1594.

'shurⁿ zōNⁿas karēn shur¹-bāshē
'zōlīth lō;jⁿas bōh wālawāshē
dēwatā sōr¹ gay āra-kētī
'Pārwatī kar myōnⁿ cāra 1595.

'anth zōnum na yith bawa-saras
'gāta kūrⁿam ta bōh kyāh karas
'shēche lazanas tē pāph khatī
'Pārwatī kar myōnⁿ cāra' 1596.

yūsⁿ wodun, 'kūrⁿ kāisi ma zēyin
'zēyi yēlī ta almās khēyin
'kūrⁿ zāyēs sūr gōm yiti
'Pārwatī kar myōnⁿ cāra 1597.

'kōrē āsūnⁿ gatshī dēka-sēdath
'na-ta brōthay gatshī hēnⁿ sa wath
'taway bōh thādath panaNē wati
'Pārwatī kar myōnⁿ cāra 1598.

'kyāh bōh wana, tām¹ sōrga-wāsan
'patsh ānⁿ āman ta khāsan
'wonⁿ dēwau, "Sītā chēh satī"
'Pārwatī kar myōnⁿ cāra 1599.

dēwatā āy sōkhi dinē
'mōl¹ būzus ta logⁿ riwanē
driyē hōvⁿas tām¹ dāri-chētī
'Pārwatī kar myōnⁿ cāra 1600.

...
'tö-ti panun" pazun" pölun
  'kruha-badën ogun zölun
'yith' pralay chyä böv'mätï
  'Pärwatï kar myön" cära 1601.
'böl' wañãnas chuy ādan
  'köl' räway thowum na zäh kan
'bara kür'nas ám' süramätï
  'Pärwatï kar myön" cära 1602.
'tyút" wodum sahläba wunyöm
  'ashi-süy sör" samsär wanyöm
'wan è'n rözakh kati mësi-datï
  'Pärwatï kar myön" cära 1603.
'Dayë-lön' yëli paigäm büzun
  'ada Halmot" Ludar süzun
'" vyäd güj" wóth më-süy satï"
  'Pärwatï kar myön" cära 1604.
'päna yot"-täm mörun Räwun
  'ösus lücken dëmäg hâwun"
'gösä kus gös tröv"nas tatï
  'Pärwatï kar myön" cära 1605.
'bara kür"nas böh shyäma-söndar
  'sara kür"nas näras andar
'dara løj"nas chivemätï
  'Pärwatï kar myön" cära 1606.
'püţ" achë dis"n pölöd" pacë
  'khöţ" böh dräyës tami kahwacë
'got" gashith äyës böh tatï
  'Pärwatï kar myön" cära 1607.
'gari tshuñ"nas nèbar kadith
  'shräkh dis"nam wölinjë barith
'wäkh ösum wön mara yitï
  'Pärwatï kar myön" cära 1608.
80. Sītā's Response. 1609-1616

'gari panani akh rāth būrūm
sāph wantam kōsa hān kūrūm
'kara kyāh kāmū wonūnas 'sati'
'Pārwāti kar myōnū cāra

'lashē ganjēnam nārāṇē tshaṭa
'pashē kōtāh kūrūnam ġaṭa
'biyē kūrūnas shērmanda tati
'Pārwāti kar myōnū cāra

'zōmū kūrūnam ničū kathi-hanā
'gōm na wōndas yih böçī chēh bōnā
'kōmū ġayēm mē kas sūṭi
'Pārwāti kar myōnū cāra

'tīr diṭ'nam wōlinjē barith
'gōm tīr tīr jiğaras tarith
'atha-sūty ġēv mothūnam sati
'Pārwāti kar myōnū cāra

'nāra-tēmbūr phambas pēyēm
'wuchṭav wōn kūtū jālāv hēyēm
'rēh phaṭīth nēri pēthū parbatī
'Pārwāti kar myōnū cāra

'nāl wolūnam lōkūṭū bōh gujūs
'bāl shuṅūnas zālan lūjūs
'hāl kyāh lāl ġayēm mē chātī
'Pārwāti kar myōnū cāra

'āye tas kōna balāy achēn
'läye tas kōna gāshān achēn
'drāye tas kōna zēv kārē-patī
cpyārwāti kar myōnū cāra

'yus yēs jōrē-judōyū karān
'Day tas kōna wath rāwarāwān
'chus kōna wasan yēma-guma tati
'Pārwāti kar myōnū cāra

125
81. RĀMA’S ENTREATIES AND SĪTĀ’S REFUSALS. AT DAWN VĀLMĪKI INTERVENES.

(Metre, Accentual.)

lōla-sūtin oshuō sē trāwan
ches na mulay bar muśarāwan

tam1 won'nas, ‘yim kam khātim pāph’
tami won'nas, ‘rūduy na yinsāph
kas tē chukh yim nēhadāv hāwan’
(chēs na mulay bar muśarāwan)

pāph warzith chuh yihuy myōn1 mālyun1
‘tāpa yit1 yēs dazān ōs2 tālyun2’
kas chih wōriv1 mē zan wath rāwarāwan’
(chēs na mulay bar muśarāwan)

tam1 dop'nas tōra, ‘kar khānadōri’
tami dop'nas, ‘trōv'māt1 chim mē sōriy
yit1 bīhith kaīsi buth2 chēs na hāwan’
(chēs na mulay bar muśarāwan)

tam1 dop'nas tōra, ‘rachath bōh wōn jān’
tami dop'nas tōra, ‘wuṅe chēs bōh larzān
yith suh Lākh'man nith mā tshunēm wan
(chēs na mulay bar muśarāwan)

bēh tshāh pānas rēh chēm wuṅe jīgaras
‘kāhr wuṅ chēs kuṅ6 ta kīwal zi bēkas
chēs-na mōsūm chukh tshāh mē tambalāwan’
(chēs na mulay bar muśarāwan)

wōndā tas gav zan doru sang-i-khāra
Rāma-sandran wānānas wāra wāra
‘man chuh tansal tan diwān ōs4 grāwan’
(chēs na mulay bar muśarāwan)

* V. l. tāpa-nīshē yēmi rochū myōn1 tālyun2.
biyê won*nas, 'sür*um wón jawöni
  kar tulith hêka yim bár cyöni
  chum-na tákath tan bôh wón nara náwan
  (chês na mulay bar musarâwan) 1625.

' hôsh nyûtham te pôshê-nûla
  'môshka babôr* küd*thas bôh mûla
  'kông zöj*thas zan âma-tâwan
  (chês na mulay bar musarâwan) 1626.

' chêm-na âse-rost* biyê kêh wômeđá
  *se'h las gashanay kaisâh te' paidâ
  'gachê-kutên achê-pôsh chih châwan
  (chês na mulay bar musarâwan) 1627.

' myâni lûluk* te wón súrûy tamananâ
  'chês bôh tish*uy yitsh* te'li os* sa Sîtâ
  'äzêmôw*mot* biyê kyâh äzmâwan
  (chês na mulay bar musarâwan) 1628.

' kâsa zûni lôg*tham nêth te grónuy
  'poz* wanun* kyâh wón zâna cyönyuy
  'kheên* bôh dis*thas götan biyê kâwan
  (chês na mulay bar musarâwan) 1629.

' nâd dit'may dit'tham zâh na âlav
  'dôd* büzim s'hau shêzdau ta shâlav
  'vyâd müth*bûs*b biyê chukh yâd pawan
  (chês na mulay bar musarâwan) 1630.

' hêth bôh yêli yî yî os*s âmûs*u
  'thath*r*u-gâsa zan bôh os*s mâyê zâmûs*a
  'khêth tshûn*nas tamiy bôh âdüm*khâwan
  (chês na mulay bar musarâwan) 1631.

' yêm* rês*r yit*r rûch*nas bôh wâray
  'sür* gômûs* os*s yûn awâray
  'wandahûs tas cashma-pampôsh bôh pâdan
  (chês na mulay bar musarâwan) 1632.

127
lūb tamannā só'iy mē drāyēm
bāra-kāndī yēli khōran tāyēm
wōnda dod"mot" kētha shēhalāwan
(chēs na mulay bar mutsarāwan) 1633.

zēth sūrīth mōnjū-hōr yām chōwum
pōhī-pan zan mē sāmāna tām trōwum
vīrē-hāndī-pōthī dōdāryēyēm tatiy tān
(chēs na mulay bar mutsarāwan) 1634.

rōtī-rātas kūrē-kh tāt'hiy husyōrī
kōna lağakh pādān nēth bōh pōrī
ōsī pānāvūnī wōnākī gōsa bāwan
(chēs na mulay bar mutsarāwan) 1635.

rāth sūrīth sub"han yān phēlā gāsh
hyotā trāwunā sūrēn brō'ha prakahāsh
rēshī dop"nas, 'sēh bēh pānay mananāwan'
(chēs na mulay bar mutsarāwan) 1636.

82. Vālmīkī demonstrates with Śītā. She still refuses. Vālmīkī directs Rāma to return to Ayōdhīyā and there prepare a sacrifice, to which he promises to bring Śītā.

(Metre, Ḥazaj, 흡 - - -, 흡 - - -, 흡 - - .)

dopus ada rēshī, 'mutsarūs bar kōmōri
khēmā kar chuy karān bartā tē zōrī 1637.

ma diś yūnā tūl chuh bartā jān cīzā
karus khādmath tē ġaŋz"rāviy azīzā 1638

ma kar gaphlath mutsār bar chus sēthāh hōl
gāshūs sūtīn bariy yuthu pazi tyuthu lōl 1639.

prabātan pūz kar biyē darm tay dān
wandunā gatshī bartahas pananis panunā pān 1640.

triyēn sīwā karūnī gatshī bartahas-kun
salan pāph sōrī biyē zanmas na chukh ṣūnā 1641.

chuh bartā zōnū-kinī Bhagawān mānunā
karus sīwā tāmyūkā phal chuy prakaṭh nyunā 1642.
chuh vida-manz sëthå won\"mot\" chëh sath kath
triënh siwâ Karüñ\" gašhi bartahas path 1643.

\"gödañ gašhi\" barana-kamalan mith\" tas din\'
chalith pâd tâm\"-sând\" tawa-pata gašhan cën\" 1644.

karus siwâ barus lòl shër zânun
\"sôböz\"-sûty Râma-juv Nârân mânun 1645

yih chëy sath kath chuh bartâ pâna Bhagawân
tamis siwâ Karith Vaikunth chih prâwân 1646.

täh chëkh butarâth bartâ zàn âkâsh
pokus sûtin karan sôriy tê shâbâsh 1647.

pokus sûtin ma kar tõkhûr\" kadam tul
\"sôböz\"-sûtin zân myôn\" nër chëy sul 1648.

yih kami-putshy chëkh amis-pêth bar karan band
chuh ath-pêth kyâh hasar wâtakh na zäh and 1649.
dapus tami tûra, \"rësh\"-bâyô yih mo wan
amis-nishë chuy barâbar döst dushman 1650.

zakhm am\"-sând\" balân\" pânas bë-dawâh chiy
akis bâmas amis dah lach hawâ chiy 1651.

yih chuy hath-\"gor\" pôrush cyôn\"y mê driy chêm
amis kar chëy khabar, \"kath jâyi triy chêm\" 1652.
	
tithiy dôda-shur\" siphath nàbad-phalyau-sûty
nêhál ãwâra nàbad khêth karin Küt\" 1653.

tyuthuy chus dil kuniy kâh kath chuh bôzân
mulay chuna ada, rësh\"-bâyô, yih rôzân 1654.

sëthâh gam hyot\" mê path ârâm na zäh âm
sôdûsh\" candrama chës Sîtâ mê chum nâm 1655.

amis-sûty zahr-\"sâpun\" lôla-thâwun\" 
amis-nishë som\" chuh râch\"rûn\" râwarâwun\" 1656.

yih këshâh adijë tay rath mâz mê ôsum
tih zólum, zâlanan zangâra kôsum 1657.
mē kēh wōn chum na Rāmanē nāwa-rostuy
dazan chum diph nēb-rimē wāwa-rostuy 1658.

phūtith phōnūs zi ṭhikyā ṭōgu wāwas
karān ālūs pawan pēth Rāma-nāwas 1659.

na ruž'm tan ta man ta wāsanā wōn
yih kēh sōruy tih kēh suy bāsanāwun 1660.

amis-nişē sōth-kālas yēm na kēh wowu
harud atsanay gōḍaṅ suy chuy diwan nowu 1661.

amis Rāma-sandras path yēs ĝalith pān
suh āşyā myōnl-pōthin hāl-i-hairān 1662.

kariy sīwā bariy yus tas sēṭhāh lōl
ĝanzn bā ām suh tāthī nāras-ANDAR zōlu 1663.

gāshan nazdīkh yēs āsiy ba-darshēn
wuchan gulzār tas-nishē dūri rōzan 1664.

mē kor′nam tas ta chēs bēkas gamūts khār
tsh wantam wōn chuh bartā Rāma-autār 1665.

sōkhas wōtith mōkhas boỳnas namaskār
dōkhas-pēth wātanōv′nas cāra lācār 1666.

niyēm pānas-sūtin ĝēlēm yih badzāth
ahankāras khotum hīthāh logum gāth 1667.

tōlum trōvith bōh kot′ lāras zanāna
ˈtaway yuth′ rošh shōдум pōnl-pāna′ 1668.

tih būzith Rāma-juv yūls gav awāra
wanani log′ tas rēshis, ˈath kyāh chuh cāra 1669.

yih yēsh əsə Yishōras bōzana na kēh ām
ˈlogus dar-māda nāhaka gōs badnām′ 1670.
dopus tām′ rēsh′, ˈtsh chukh autār pānay
ˈkarun əsuy lukan-hondu gav bahānay 1671.

ˈsatī Sītā chēh zanmas būm āmūts
ˈZanakh rāzas ti mēsē-tala əsə drāmūts 1672
83. THE ASVAMÉDHA SACRIFICE. 1673-1686

śēṭhāh zōri karan tēy-kun gandīth man
wandan dēn-rāth tēy zuv jān pādan 1673.

shuṅqth trōvith tē māshārovqth asūnzā māy
tīh mā gantz̄ruth wanās-manz kyāh chuh tas pāy 1674.

tēh gāsh nagaras-ardar wōn gōsa gām trāv
tayōri kār jagākā sāmāna sōmbārāv 1675.

tē jāta 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 ASVAMÉDHA SACRIFICE. HE SENDS ŚATRUNGA TO SEEK SĪTĀ.

yih śečhī būzith pakan sōn rōph chakan drāy
rēshis rukhsath hyotukh Ojūdyā-nagar tāy 1678.

kūrōkh shōdī munōdī drāyē bāzōrī
samith rēshī āy yēgēs-pēth tsōwāpōrlī 1679.

kūrōkh jāyāh mukarar bīthī brōhman
karani lágī zaph Dayēs-sūty gōndī timau man 1680.

dapan, pūrī-kinī bōnā bīthī sēd ta sannyās
pachimī-kinī akh Wasishth mahā-ryoshī ta biyē
[Vyās 1681.

dachinī-kinī byūthā Agasty Nārad mōnīshōr
wōtārī-kinī sāri samsārākī rēshīshōr 1682.

biyēn tarphan bihith ēśī ātmajñōnī
giyan bāwan ta hāwan pōrlīzōnī 1683.

samith āmātī tapishōr sēd ta biyē sād
korukh āramp tulukh yēkh-bār yih samwād 1684.

wanani lágī Rāma-sandras-kun ba-yēkh-jā
tē-sūty az yēgēs-mandālas shūbi Sītā 1685.

satucō sōkhi cheh yi, “triy sūty āśūnū
“sapani ashomēd saphal biyē vyād kāsusūnū’” 1686.
daram pōlun pozuy yāmath tih būzun
Shēturgūn anani tas Sītāyē süzun 1687.

hukum būzith gāṣhith tōtā wōtā lārān
ryoshwāh dyūṭhun prakaṭh zan pāna Nārān 1688.

paran pēv tas rēshis kor'nas nmaskār
‘manākį dōkh trōv'tav wuch'tav tasāndį kār’ 1689.

shērān sōpon' ta wān'nas sōrį kārān
’sati Sītāyē Rāma-autār chuh tshārān 1690.

‘dayā kar wōth t'sh Sītā mananāwun
‘t'sh yis sūtin ta tas-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 SHĒNKAPOOL.

tih būzith gav suh ryoshu tas karani zōrī
‘gamukų chal mal t'sh chēkh nirmal kōmōrį 1692.

‘patimį gam gōsa tshun trōvith t'kan nēr
‘garas-kun pakh t’sh wōn pananis sōras phēr’ 1693.

sati Sītāyē būzith tān tshu'n bākh
kaṅēn tām'1-sandī wadana yuthu sapān' cākh 1694

dopun, ‘kētha-pōthį gāṣha tath Ojudyāyē
‘‘kaḍith tshu'n' mūsą,'’ dapan, ‘‘wuṅ pāna āyę’’ 1695.

‘lashēn-hūnzų rēh dilas chēm gōm bēdād
‘pashēn chēs yūsą hashēn kyāh bāwa rōdād 1696.

‘amā kyāh kara, yih ryoshu chum yistāda
‘diyēm shāphāh gāṣha mā khār zyāda’ 1697.

tih wōbarōwun wanith tami tān tim drāy
Shētruṅgas süty hēth Ojudyāyē-manz tāy 1698.

jagās Wōlmikh munishōr wōtų tshārān
tamis-pata āyę Sītā pāna lārān 1699.
yihan yei dīth^6 Sitā Rāma-sandran jagas-manz tāyē man tas ōs^u harshēn 1700.

paran pēyē Rāma-sandras tār^1 wānin zār prayēm bor^nas sēthā kor^nas namaskār 1701.

‘wanum kyāh chum hukum wūn-kēn bōh āyēs
‘phūr^m pānas korum kyāh māje zāyēs’ 1702.

dopus tām^1 tōra, ‘kar nirmal panun^u pān
‘rēshēn-hūn^z hāv drij sōr^uy tāliy hān’ 1703.

tih būzith lūj^6 wanani Nārāyēnas-kun
‘Niranzana kyāh mē-pēth bēdad yīh sōpon^u
‘gāyēs āwāra yūs^u Yīshōr prakāth nēr
‘adari samsāra-nishē sapūn^u sēthāh sēr 1705.
‘dazan chēs yūs^u razan kyāh pān khōrum
‘tēh dim sōkhī na-tay tan nāra zālum 1706.
‘chēsay nirmal mē yit^1 drēshṭant thāwum
‘yatīy āmūs^u bōh chēs tot^u wātanāwum’ 1707.

sa Sītā yiy wann wūth ōs^u phēshān
pashēn tim rēsh^1 ta yāmāth ōs^l dēshān 1708.

tasond^u sath wākh Dayēn būz^u ōs^u rōt^u sāth
judā sōpuń^u tamiy vīzī pāna butārāth 1709.

prakāth gāyē bīm nishē Sītāyē āyēs
wonun tas, ‘cāra kēh na lōn^1-nyāyēs 1710.

‘sēthāh tōluth saphar tay pān gōluth
‘satī rūz^ukh sōdarmuk^u wāda pōluth 1711.

‘tākan wōth khas tēh pēth yith wōn vimānas
‘yitec^u lay trāv tēh pakh pananis makānas’ 1712.

tih būzith khūs^u prāngas wūth^u būmi-manz-bāğı
wasith gāyē Rāma-sandrun^u hēth dilas dāġ 1713.

samith ākōsh^1 wuchani āy dēv darshun
karani Sītāyē lāg^1 tim pōshē-warshun 1714.
tanay-pēṭha az-dōhas-tān tim Trēkāran
diwan wān¹ sani wōgani prath jāyē tshāran 1715.

wasan Pātāl akh tshāran ba-ākāsh
trēyum⁵ samayēs wuchan prath jāyē prakāsh 1716.

rēshis ada pryuṣh⁴ timau, 'sūj⁴ kami ġāma
'harān osh⁴ yūts⁶ paran gayē "Rāma Rāma"" 1717.

dopukh tām¹, 'Doṛi Shēnkar-pōri manz-bāg
'wasith gayē Rāma-sandrūn⁵ hēth dilas dāg 1718.

'kruḥāh akh manza tot⁵-tām az-Kurīgām
'wasith yēli gayē tēli bōzana mē tāt¹ ām 1719.

'wuchum tati dōrē-manz akh nāgarādāh
'hyotum Sītāyē-kuṇ lāyun mē nādāh 1720.

'dopum, "mātā satī Sītā nēbar nēr
"'chuh prāran Rāma-juv kor'̄thas sēṭhāh tēr'"' 1721.

'tīh būzith nāgarādas wōth⁶ talōtum
'tyuthy uuth⁶ shōra-sūty kōpyēy rum rum 1722.

'chēyē yēṭh gāsh wuchun ġāviy sa dārshun
'pēwan yēli chuy zamīnas pōshē-warshun' 1723.

85. RĀMA'S DISTRESS AT SĪTĀ'S DISAPPEARANCE. THE BŚIS CONSOLE HIM,
HE COMPLET ES THE SACRIFICE, AND MAKES KUSĀ KING OF KUSĀVATĪ
AND LAVA KING OF LAVAPURA (LAHORE).

tīh dīshith yūs⁶ sapon⁶ krūdī suh Shri-Rām
khūn⁰ mēs⁵ būm gōmūs⁶ ös⁶ bōna trām 1724.

wanani log⁴, 'kyaḥ mē kor⁵ Sītāyē-pēth hāl
'harith rath yūs⁶ salith gayē zēr-i-Pātāl' 1725.

rēshyau yān ˈdyūṭh⁶ ta kor'̄has dam dilāsa
badan nōw⁴has ta wol'̄has khāsa tāsā 1726.

wanani lág¹ tas, 'sēṭhāh kūr⁶than sa māra
'karēth shur'lāza gari kūr⁶than awāra 1727.

'satī titsh⁵ aina-nīrmal pān hāwān
'sapūn⁶ shītal na pānas hān thāwān 1728.
86. RAMA'S ASCENT TO HEAVEN. 1729–1742

‘patav-lákan paràyén tas tih bükun
‘gǒđaň yus āv zanmas Dây¹ yih lyûkhun 1729.

‘yêtiy āmüš⁰ totuy gaye chuy-na kêh pâph
‘yêgaň samâph kar wôn träv santâph’ 1730.

madâray wâra wâra mananôwukh
giyânák¹ shêbd wân¹ wân¹ bôzanôwukh 1731.

suh Wôlmîkh ryosh⁰ giyân tas bôzanâwân
patav samsâr chuy bram bâzê hâwân 1732.

timau yâmâth yih won¹̇has āv hôshës
karani log¹ nâlamât¹ tath âgna-jôshës 1733.

ôshunin darwâza wâth¹ tam¹ prath khazânas
garîban ta atitan ditin dânas 1734.

rêshên jögên dyutun sôn môkta jöri
mangani òhi logukh yûts¹ karani zôrî 1735.

suh phârêkh byûth⁰ ânin tim zîth¹ z'h pharzând
harani log¹ osh¹ karani log¹ yîy timan sand 1736

‘lasiv tôh¹ wôn më chiwa zuwa-jâna-khôta tôth¹
‘hukumrôni kariv Yindrâza-sând¹ pôth¹’ 1737.

môkâta gond³'nakh kalas, ‘gâth³'nakh balây dûr’,
Kushës Kushëwath Lawas tám¹ dyutun Lôhûr 1738.

karani lâg¹ pâth³'shôhi gôsa tròwukh
garîban brôhmânân dârmârth thôwukh. 1739.

86. RAMA REIGNS FOR 11,000 YEARS. YAMA WARNS HIM THAT IT IS TIME TO LEAVE THE EARTH. DEATH OF LAKŠMAṆA. RAMA ASCENDS TO HEAVEN WITH BHARATA AND ŚATRUGHNA.

wumar sapûn⁶'s barâbâr kâđin kân sâs
dapan, Yêm-râza lôgith brôhmunâh âs 1740.

wuchun yâmâth wôthith gav pyôs pâdan
dopun tas-kun, ‘tê kêtha thûv⁰ tham yih lâdan 1741.

‘prasan rûzîv waniv kati chëwa basan-jây
‘kunyuk⁰ mâ chum hukum yi-na man khêyiv grây’ 1742.
dopus tám¹ mēktasar, 'az kar t"h darbār
'wanay kēh kath t"h wōn sōpan khabardār'
1743.
tih yān būzun korun mūkuṭh hyonⁿ-dyunⁿ
ba-khalwath byūthⁿ suh tas-sūtīn kunuy zonⁿ
1744.
yih kēh wanihēs tih tám¹ brōth pāna būzus
dopus, 'Brahmā-juwan tēy-nish bōh sūzus
1745.
dopum tám¹, "myāni zēvi kār¹zēs namaskār
"Niranzan pāna āmotⁿ chukh t"h autār
1746.
"koruth sōrūy dyututh sōn mōkta dānas
"dayā kar wōn t"h khas pananis makānas
1747.
"na-tay chuy yūr¹ rōzun asē ma lad bōr
"zayēs wōtith Dayēs-pētîh kyāh karav zōr
1748.
"shēnith mā gashi yih sum-sōthⁿ chus bōh khōbsān
"amā ās¹ kyāh karav, tiy chuy se rōsān"'
1749.
tih būzith ārawal zan tas mōkhās gav
saponⁿ bābarī sōkhas wōtith dōkhas pēv
1750.
Narāyēn pāna ḍōsīth tas tih gav krūṭhⁿ
wuchiv samsār sārēn¹ kyāh lagan myūthⁿ
1751.
ba-hukm-a-Rām Lākh'man ḍōn raṭīth bar
tatiy āyāv totⁿ Durwās mōnishōr
1752.
suh ryoshⁿ krūdī zi rūṭⁿ-rostⁿ timan-nish tēv
sōrīth phuṭⁿrunⁿ hukum Lākh'man tatiy drāv
1753.
tamiy hita asār samsār āhowun
ba-Gāngā-tīr gashith tám¹ dēh trōwun
1754.
tih būzith Rāma-śandras shūkh sōponⁿ
hyotun mōkh tas sīrī sās zan tān nōpunⁿ*
1755.
shēmīth sārīcə āsh trōvīth kūrə tayōrī
mētʰr bōy¹ ta wazīr bānda vūtī sawōrī
1756.
korun rukhsath tamis nagaras khabar gāy
samīth tim drāv trōvⁿk hērīcⁿ y lay
1757.
walith tani pōt¹ wastʰr Rāma-juv drāv
Bhārūth Sētrūn gūtī hēth, wōn t"h kan thāv
1758.

* The metre of this and the following verses is incorrect. Only one MS. is available.
asan tim drāy, biyē sōriy gay shūkas
khasani yēli loga Rāma-juv Vishṇu-lūkas 1759.
samith pata drāy tamis sōriy nagar-lūkh
gayēy tās-sūty lōla trāvyōkh dōkh ta boḍa shūkh 1760.
wana tēy shōr wōthā sōris jahānas
khasith gay Rāma-tsandras-sūty vimānas 1761.

87. THE EPILOGUE. 1759-1769

Dayēs-sūty kar tēh lay muh lūb yitiy trāv
marunā sārēn ta wuch rōzani kus āv 1762.
sōyēsh phēriy wōndukā nēriy tamannā
shēran gatsh Rāma-tsandras lāg tēh Sītā 1763.
tē yōdwar Lav ta Kush chiy thav tihōnā āsh
gōras ada bāv suh hāviy sūrē-prakāsh 1764.

(Metre, Accentual.)
nāma lēkha shyāma-rūpa lōl ām cyōn
biyē wōla sōnā Rāma-tsandarō 1765.
gāma gāma tshāran lūstim mē pād
wati wati wānā diwan dīsāmaya nād
nānā gōm sir yāra cāra nō mē zōn
biyē wōla sōnā Rāma-tsandarō 1766.
okā dōh ta akh dōy dōyimin kas chēh jāy
trēy trēgūnā trīyē-hondā kar tēh wōpāy
tōrām tōwāpōrā tēy āsawōn
biyē wōla sōnā Rāma-tsandarō 1767.
pōnsam pōns prān myōnā prāran chiy
Shiwa Shiwa shāyī shāyī tshēran chiy
sath satam sōbāv cyōnā chum karma-lōn
biyē wōla sōnā Rāma-tsandarō 1768.

kasht kās atāmūrta kar mē rakhēpāl
nawa dwār trēp rith dyāna dēph zāl
navi kōna yodā suh āsi prāni-khōta prōnā
biyē wōla sōnā Rāma-tsandarō 1769.

137
1770-1777

LAVARUSAYUDDHA.

dah dishē manza dikpāla lāla lō
dah akh yēkādashē Ludar wōlō
bāh burja-manz-bāg bāg chāv myōn
biyē wōla sōn Rāma-tsandarō 1770.

trayōdashē sūrē rūpa apamān ma kar
sōdūshū zūni Sitāyē hān mō kar
punim-hāndi Rāma-tsandar kāstam mē grōn
biyē wōla sōn Rāma-tsandarō 1771.

thawayō bōh mōshka-sūty tan nōvith
bāwayō sir sīna mutsarōvith
rōvus bōh yūts kāl az bōzta myōn
biyē wōla sōn Rāma-tsandarō 1772.

rōw mot yēli lob lūb-i-lubāb bāv
Rāma Rāma trāv mō, wōndas kath tōh thāv
rāvi yēli hāvi kyāh hēyī mandachōn
biyē wōla sōn Rāma-tsandarō 1773.

Dashērath tsandār chuy trōvīzēn na zāth
Rāma Rāma chuy wanan dōh ta rāth
tim trēh bōy dēshān chih cyōn trē-gōn
biyē wōla sōn Rāma-tsandarō 1774.

dyāna cyāni dēwata chih zinda gashān
rākhēs chih yit ruma ruma marān
rinda bōz kōna wōnda zinda karōn
biyē wōla sōn Rāma-tsandarō 1775.

Kīkī kōkōm öra-mōj chēyō
yotu yotu gashakh totu bōh lārayō
wanayō wōnda-vyād wāsanāyē shēmōn
biyē wōla sōn Rāma-tsandarō 1776.

Danḍakh-wana wana-manza tshāran chiy
wōndaki bāga phōli yēmbār-zal ta hiy
rōshē wōla karayō pōshē-warshōn
biyē wōla sōn Rāma-tsandarō 1777.
pāma chēm diwan vēsa dāsa wōlō
rāza-warna jōgi sannyāsō lō
vēsa dāsa chēm karan pitarēṇi-tōn
biyē wōla sōn Rāma-tsandarō

sūty sūty ās athawās yāṅ naniy
ādi anta wāsanā dās tāṅ baniy
kūph kūsi tas yus wuchiy rūph cyōn
biyē wōla sōn Rāma-tsandarō

athawās yod te wumri-waiši gatshiy
Shūrpanakh shēch hēth kaisi nō gatshiy
 tambalāvi shōr yuth khēyi kabila-krōn
biyē wōla sōn Rāma-tsandarō

dōn-hond sang mana tsūrī-pōṭhī karun
mētra-shētra-bāv gatshī dūruy karun
shur bāshē tāv wōṅ khur tā zāl ma wōṅ
biyē wōla sōn Rāma-tsandarō

shētra-rost shēhr chuy man panun
sath sōkhī chuy Lākh' man panun
wōla wāl tālī tsūrī yuth na bōz myōn
biyē wōla sōn Rāma-tsandarō

lachē-nāvi gacha-kūthī watharōwumay
nawa-dwāra-sost shrūtī gara thōwumay
Hara mō wōṅ dubāra dēh kar myōn
biyē wōla sōn Rāma-tsandarō

sōna rōpa sāvi sāṅi mandōri bēh
lūb rāv ma na-ta gandi Lankāyē rēh
tēhta gatshī na zi lōkacyāra pōṅ samōn
biyē wōla sōn Rāma-tsandarō

Halmata balavīra yūrī wōlō
lōkacyāra bōžgāra hā ḍābalō
lyukh āv wālī mō mē kar wōṅ krōn
biyē wōla sōn Rāma-tsandarō

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