**Vālmīki Rāmāyaṇa**

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**general notes**

*as elsewhere, JLB and MB are used to identify the individual authors*

Notes in this document consist either of points taken from various secondary sources which we judge significant (but do not necessarily endorse) or extracts from our own data. Our own views on the development of much of the text have already been published but those on stage 3 (basically the Bāla and Uttara kāṇḍas), which are not as complete, are contained partly in this document but mainly within the folder “F. New beginnings”. On the stages of development **see**: JLB 1985: ch. 10 + Appendix [table copied below]; JLB 1998a: 377-97; JLB 1998b; JLB 2006a; MB 1999a (abstract below); on the composition of stage 1 **see** MB 2012a; on the composition of stage 2 **see** MB 2007.

JLB 1985: 46 – **“**In general, I have not attempted to examine the status of individual verses but have taken sargas or groups of sargas as the unit. The reason for this is purely practical ... Certainly, many individual verses which have less than full manuscript support would probably be better removed from the text.”

**abstract of MB 1999a**

The role of the original author is crucial to the *Rāmāyaṇa*, just as it is to a modern novel. Study of his conception of the text will resolve or even eliminate some of the problems of interpretation which it has posed for subsequent generations. The question we should ask is not “Why did Rāma act in such a way?” but rather “Why did Vālmīki choose to make Rāma act in such a way?”

The text shows Vālmīki to have been a gifted and methodical author who from the outset had a clear idea of what he wanted to say and of how he wanted to say it. He started by fixing three inter-related elements: technique, genre and content, starting with his hero at the climax of the story and working backwards through the events which bring about that climax and its resolution. Before he could work out the plot in detail, he had to settle the broader themes to be explored: the tensions of family and sexual relationships. The heroes, Rāma and Daśaratha, bring about their own suffering, but largely by their virtues, not by any failings. The personalities of the main characters are determined by, and help to determine, the plot and genre.

Other details of the plot result from these initial decisions; nothing must prevent the story’s progress towards its pre-determined climax. Sometimes this process will entail inconsistencies of plot or characterisation, or actions which later generations have condemned as ethically difficult to defend.

Details of plot dependent on the initial decisions include Rāma’s presence in the forest (rather than in Ayodhyā) before the abduction, the nature of the abduction and the parts played by Mārīca, Sītā and Lakṣmaṇa; the mutilation of Śūrpaṇakhā, which is the ultimate cause of the abduction; Rāma’s intervention in the quarrel between Vālin and Sugrīva; the provision of jewels for Sītā; and the whole episode of the exile and its limitation. The hackneyed motif of the rash vow and Daśaratha’s inevitable death are developed with great sensitivity.

The personalities of the main characters stem partly from the exigencies of the plot, partly from the contrast Vālmīki wishes to portray between them and the *vānara* and *rāksasa* brothers.

The *Rāmāyaṇa* of Vālmīki should be judged as a work of literature, not as a social history or a treatise on morals.

**various notes, comments and quotations**

*Rāmāyaṇa characters in earlier literature (?)*

Raghu ṚV 5.45.6

Māndhātṛ ṚV 10.146.1-6

Sudāsa ṚV 3.53.9

Ikṣvāku ṚV 10.60.4, AV 19.39.9

Daśaratha (??) ṚV 1.126.4: *catvāriśad daśarathasya śoṇāḥ*

Daśagrīva (??) AV 8.6.1: ... *daśaśīrṣa daśāsyaḥ* |

Rāma ṚV 10.93.14, *Śat.Br.* 4.6.1.7,  *Ait.Br.* 8.34

Sītā ṚV 4.57.6-7 (as giver of prosperity), ṚV 8.21.3 (wife of Indra),   
 cf. AV 3.17.4, YV 12.69-72

dark (*śyāmā*) at *Kauśika Sūtra* 13.106.11

rich in lotuses (*puṣkariṇī*) *KS* 13.106.7

with golden garland (*hiraṇyasraj*) *KS* 13.106.11

already assimilated to Śrī at *KS* 13.106.6 + 8

wife of Indra at *Pāraskara GṛS* 9.17.9 (? 2.17.1-19)

*Gobhila GṛS* 4.4.29

*Tait. Br.* 2.3.4.1 and 2.3.10.1

cf. Gonda 1954: 29 — “Indra was often associated with the goddess of the furrow, with the Furrow herself, Sītā: when the ploughing is started Sītā has her share in the offerings mentioned above (GGS.4,4,28ff.). According to the PārGS.2,17,9 Sītā is even his wife. Elsewhere he is the lord of husband of the *urvarā*, “the fertile field” (cf. ṚV8.21.3). In the Ṛgveda he is stated to win tilth, he is lord of tilth (2,21,1; 6,20,1), and as such he is besought to reduce, in co-operation with Pūṣan, the furrow to the right condition (4,57,7). Finally his name is also mentioned in connection with the ploughshare, the penis, and the impregnation of domestic animals.”

*Critical Edition —* Wadekar 1994 [from Wadekar 2001: 248] on methods and procedures adopted in producing the CE – “There being numerous manuscripts of the text, sometimes it becomes necessary to study actually the manuscripts and make a selection, so that preference can be given to pure, complete, good and different types of manuscripts, to those that are corrupt, damaged, incomplete, and similar types and those that are copies of the copy.”

*recensions* **—** Bulcke 1960: 37 (cf. *JORM* 17: 1) found that of the 4202½ verses of the NW recension of the Sundarakāṇḍa 31% are absent from the Bengal recension and 28% from the S recension, and 13% belong exclusively to the NW recension. He adds that the narrative changes very little since the additional verses are often due to repetitions of laments, consolations and fuller descriptions of events already narrated. He suggests that all three recensions were reduced to writing independently on the basis of a text which had been transmitted orally for several centuries by professional singers.

*orality* **—** cf. Bulcke’s suggestion, noted above. On the other hand Pollock, 2006: 78-79, relying just on the opening of the *Bālakāṇḍa*,argues that the reference to its oral beginnings are simply nostalgia composed from the perspective of a literary culture familiar with if not absolutely grounded in writing.

*speeches* **—** Söhnen-Thieme 2017, emphasising that literary texts are our only testimony for speech patterns at the time, identifies differences between narrative sections (mostly using finite forms of the past tenses, dialogue (using more often p.p.p. [including + *vat*]), and direct speech (using especially present verbal forms); full statistics given on her handout.

*other points/comments*

Yardi 2001: 42 — “Valmiki’s original Ramayana was expanded in five successive stages by Suta and his son Sauti, Harivamshakara, Parvasamgrahakara and the author of the U-style by the addition of some imaginary characters and events and myths and legends. Of these the first four redactors have made additions in the Mahabharata also (see Chapter 5).”  
[charts of his original Rāmāyaṇa and later additions at Yardi 2001: 222-23; cf. Brockington 1998: 372] He places the last of these no later than 100 A.D. (Yardi 2001: 66) and the first composition of the *Rāmāyaṇa,* Sūta and Sauti all before 450 B.C.(Yardi 2001: 68-69).

Hellwig 2016: 30 – “Books 3-6 form a large and heavily connected area. However,   
one may distinguish two subareas consisting of Books 3 and 4 and Books 5 and 6. This distinction is by far not clear-cut, but can be reproduced by using other parameter constellations.”

Hock and Pandharipande 1978: 13 — “. . . Epic Sanskrit seems to hold a quite peculiar position in older Indo-Aryan: somewhere between Vedic and Classical Sanskrit in some respects, but somewhere between Prākrit and Classical Sanskrit in others (cf. 2.8 below).”

Hock and Pandharipande 1978: 17 — “. . . most Sanskrit literature contains at least some violations of the rules of grammar.  
 This is especially true of the Epic tradition, in which many of these violations are quite similar in character to the corresponding linguistic forms of Middle Indo-Aryan. At first this was considered to be due to the fact that the Epics were Sanskritizations of Prākrit originals (cf., for instance, Barth 1914 . . . ). However, since Jacobi (1894) showed that there are many other violations which do not find any support in Middle Indo-Aryan, and suggested that the Epic language simply is in origin a less standardized and ‘correct’, more ‘popular’ variety of Sanskrit, the earlier view has been losing ground. Oldenberg’s (1922: 130-32) position perhaps best sums up the consensus today: Epic Sanskrit is not quite up to the level of correctness of Classical Sanskrit. This may be the result of the fact that the Epic tradition began, and established its own norms, before Pāṇini and his normalizing influence. But there was also a certain influence from the Prākrit vernaculars, accounting for the Prākritic deviations from normative Sanskrit grammar, as well as from Vedic.”

Ruben's passages (Ruben 1936)

I – IV = 4.39-42

V = 1.17/514\*

VI = 2.1.11-2.34[l.v.] with 20\* etc.

Albrecht Weber (Weber 1870: 7) suggests an allegorical interpretation of the epic:

Rāma = symbol of moon (cf. pp.20-21)

exile = winter (cf. p.14)

Sītā = furrow (cf. p.14)

her love = the attraction of the furrow for the light of the moon

Roy 2005 makes a distinction between **forest types**:  
tropical deciduous forests, e.g. Citrakūṭa and Daṇḍakāraṇya  
alpine semi-forest, Himalayan, i.e. Kailāsa to Ṛṣabha, oṣadhi mountain  
evergreen forest of Laṅkā  
but **n.b.** p. 21: “There is no major difference between tropical deciduous forest and evergreen Laṅkān forest stated as green wood.”

The *Kumāratantra* (also called *Rāvaṇakṛtabālatantra / Rāvaṇakṛtakumāratantra / Laṅkādhipatirāvaṇakṛtakumāratantra*) attributed to Rāvaṇa has only the name of its supposed author (as chief of demons) to connect it with the *Rāmāyaṇa,* according to Filliozat 1937.

Rāvaṇa is not necessarily associated with the number 10. In the Malay shadow theatre he is sometimes described as having 7 or 12 heads. 12 heads were also known to the Korku in India. He is possibly 6-headed in a Balinese *stava,* if the analogy of the 6 Śivas is valid (cf. Goudriaan 1977 [“Khaḍga-Rāvaṇa”]: 146).

For a tabular listing of *VR* parallels to the *MBh* arranged by *MBh parvan* see “Mahābhārata parallels (tabular list of locations)” within Further Notes (verbal + general) in the Ancillary material folder; for shared passages generally with *MBh* **see** JLB 1998: 383-85.

**n.b.**notes on various characters in both *VR* and later versions can be found in “Further Notes (verbal + general)” within “ancillary material” folder.

**Table of manuscripts by recension**

*kāṇḍa* | NW | NE | W | S

Bāla | Ś1 D5.7.11-13 | Ñ1.2 V1-4 B1-4 D10 | D1.2.3.9 | T1-3 G1-2 M1-4 Dt D4.6.8.14

Ayodhyā | Ś1 D6.7 | Ñ1.2 V1 B1-4 D4 | D1-3.5 | T1-3 G1-3 M1-4 Dg1 Dt1 Dd1 Dm1

Araṇya | Ś1 D1-3 | Ñ1.2 V1.2 B1-4 D5.7 | | T1-3 G1-3 M1-4 Dg1 Dt1 Dm1 D4.6.8

Kiṣkindhā | Ś1 D2.12,13 | Ñ1.2 V1-3 B1-4 D7 | D1.3.4.11 | T1-3 G1-3 M1-3 D5.6.8-10

Sundara | Ś1 D2.10.11 | Ñ1.2 V1.2 B1-4 D6 | D1.3.4 | T1-3 G1-3 M1-3 D5.7-9

Yuddha | Ś1 D1.2.8.12 | Ñ1.2 V1-3 B1-4 D13 | D3.4 | T1-3 G1-3 M1-3.5 D5-7.9-11

Uttara | Ś1-3 D1.2.8.9.12 | Ñ1.2 V1-3 B1-4 D5 | D3.4 | T1-4 G1-3 M1-10 D6.7.10.11

**The stages of development**

**Stage 1** (oral: c.5th to c.4th century B.C.)

Certain sargas of books 2-6 have been shown on linguistic grounds to contain material which augments or elaborates Vālmīki’s original text. These sargas, and all verses in longer metres, constitute the second stage of composition; the remainder (listed below) are all that can reliably be assumed to represent Vālmīki’s original composition, though it must be understood that many sargas contain passages or individual *ślokas* not from the stage to which the sarga as a whole has been assigned. In addition, the first stage must obviously have contained a large amount of material which was subsequently replaced or elaborated out of all recognition, particularly at crucial points in the narrative such as the banishment.

2.31-45 3. 5-7 4.1-12 5.9-11 6.1-3

48-56 12 14-16 18-25 6-22

59-60 14 19-20 28-32 25-29

62-64 16-24 22 38-42 32-45

70-73 26-27 25-26 44 49-52

75-84 31-32 31-38 48-53 54

86-87 34-39 43-48 59-66 56

90-93 41-43 50-58 64-69

96-97 46-49 62-64 74-78

99 51-52 83-86

103-105 54-57 88-89

109 59 92-101

61-70 108-110

**Stage 2**  (oral: c.3rd century B.C. to c.1st century A.D.)

The following complete sargas of books 2-6:

2.1-30 3.1-4 4.13 5.1-8 6.4-5

46-47 8-11 17-18 12-17 23-24

57-58 13 21 26-27l.v.] 30-31

61 15 23-24 33-37 46-48

65-69 25 27-30 43 53

74 28-30 39-42 45-47 55

85 33 49 54-58 57-63

88-89 40 59-61 70-73

94-95 44-45 65-66 79-82

98 50 87

100-102 53 90-91

106-108 58 102-07

110-111 60 111-16 (some perhaps stage 3)

71

All verses in longer metres in books 2-6.

**Stage 3** (written: c.1st to c.3rd centuries A.D.)

Books 1 and 7 (and perhaps parts of the end of book 6).

**Stage 4**  (written: c.4th to c.12th centuries A.D.)

\* passages or App.I with good manuscript support.

**Stage 5** (written: c.12th century A.D. onwards)

\* passages or App.I with poor manuscript support.

[table adapted from JLB 1985: 329; **see** now also JLB 2006a and next page]

**Verses or part verses excised from JLB + MB 2006**

**as insufficiently supported by mss evidence:**

2,41.29-33

2,56.2

2,93.4c-5b

3,41.6-7, 36-44b

3,47.26c-27b, 36

3,49.1, 16-17, 33

3,51.4ef (*as suggested in the Critical Notes*)

3,52.12c-13b

3,59.16ef

3,62.10-11

3,64.29-30

3,65.29ab

3,67.20cd, 21cd-22 (*with re*-*ordering as in N mss*)

3,68.5ab, 8-9

3,69.13-14ab

4,2.2

4,4.10ab

4,16.15-17

4,20.7

4,32.26ef

4,37.7cd

4,46.13ab

4,48.6, 22

4,57.13

5,9.4-9, 13c-14d, 15c-18b, 26‑28, 31-32, 34ab, 44

5,10.15ab, 24

5,11.1-2, 6, 13-14, 19, 21, 32, 36, 38cd-40, 44, 46-50, 52-67

5,20.31-33

5,22.7a-d, 38cd, 39cd

5,24.26-49

5,25.11ab, 13-16

5,28.17cd, 25, 29ab, 36cd-39   
*(37-39 = 5,2.37-39)*

5,29.2ef, 9

5,31.8

5,32.5-12, 15-16

5,38.12-20ab

5,40.27

5,41.1-2, 11-15ab

5,44.21

5,49.35

5,51.12-13ab, 17, 19, 27, 34

5,53.2-4

5,59.1, 12-13

5,60.17-27

5,62.8 (*as suggested in Critical Notes*), 30ef-33

5,64.15ef (*as suggested in Critical Notes*)

6,8.16ab

6,11.49-56b

6,14.21 (*also rare vocab.*)

6,15.18

6,19.8

6,20.4ab

6,21.21ab, 28cd

6,26.31-32

6,28.11d-12a, 13ab

6,33.30-31, 35-42

6,35.12ab

6,43.5

6,45.2, 29, 31ab, 33cd

6,65.5cd-6ab

6,67.12c-13

6,68.17ab

6,78.6ef-7

6,83.25ab

6,88.6

6,89.16a-d, 17, 20cd

6,93.26

6,96.16-17, 20ab

6,99.20cd, 26ab, 31ef

6,101.6, 23-24

6,109.16

**N.B.** A detailed analysis on narrative grounds of the structure of the *VR,* entitled “Outline structure”, is located in the folder “F. New Beginnings”

**linguistic and stylistic features**

*linguistic and stylistic features of stage 3 are also given separately below*

**points of grammar**

in general **see** JLB 1969-70a/2000 and JLB 1969-70b/2000

on the secondary conjugations **see** JLB 2000: 35-40 (= final section of 1969-70a); fuller lists (including instances noted from the 4th-5th stages), where not given there, are:

**desideratives**

anīpsanīya 4 App.14.44[l.v.]

īpsita 1.52.1d 54.18b 2.4.12b 3.36.6f 55.7b 4.18.31b 27.46a[l.v.] 5.56.38b 6.88.44b(ifc) 114.6d 7.3.16d 5.18b 10.37d(ifc),39d 11.28d 60.17c 77.16d 78.27a 97.10c 114.6d   
1.355\*1 725\*1 1186\*2 1190\*13,15 1300\* 2.130\*1 388\*4 748\*3,6 6.2092\*3 3151\*3 3626\*4 3682\*1 App.30.143(ifc) App.53.36 App.57.78 7.165\*2 782\*2 1527(D)\*1 App.11.12

parīpsat 5.19.18b 7.6.22c

samīpsita 4.28.4b

īpsā 7.6.51c(ifc) 6.3350\*19(ifc) 3367\*1(ifc)

īpsu 1.15.8d(ifc) 2.102.17b(ifc) 6.47.69c(ifc) 7.31.10b(ifc) 34.34c(ifc) 6.1498\*7(ifc) App.3.153(ifc)

abhīpsat 1.36.1c 7.6.32d

abhīpsita 1.64.6d 1.42\*1(iic) 827\*6 1337\*5

prepsu 3.44.8a 3.57.17c(ifc) 4.6.3c 7.34.4d(ifc) 7.693\*

abhiprepsu 6.31.49a 1.1093\*1

cikitsati 6.40.28d

cikitsā 6.79.15d

cikīrṣati 1.64.9c 6.3201\*3

abhicikīrṣati 6 App.3.207

pracikīrṣe 6.57\* 3

vicikīrṣati 6.51.8b

cikīrṣita 1.7.6d 73.20f 2.9.29d 3.68.15b   
1.257\* 2.118\*2 365\*1 4.648\*14 6.1373\*

cikīrṣat 5.1.28b 6.25.2b 3.1293\*2 5.1\*1 6 App.3.146 App.70.1

cikīrṣamāṇa 2.2164\*9

cikīrṣā 1.31.2b(ifc) 34.15b(ifc) 2.32.19d(ifc) 40.10d(ifc) 46.73d(ifc) 5.36.7b(ifc) 6.307\* 7(ifc) 577\*(ifc) App.62.87(ifc)

cikīrṣu 1.62.1d(ifc) 2.14.4b(ifc) 30.22c[l.v.] 98.50c(ifc) 6.11.25d(ifc) 69.20b(ifc) 71.11b(ifc) 7.78.12c(ifc) 82.11b(ifc) 1.894\*1 1010\*(ifc) 2.310\*4(ifc) 6.1901\* App.44.9 7.157\*

cikhādiṣu 6.80.21b(ifc)

jigamiṣu 2.18.40b[l.v.] 1 App.1.194

jigīṣā 1.13.14d(ifc) 59.2f(ifc) 4.10.6d(ifc) 7.59.7d(ifc) 67.3b

vijigīṣā 7.94.15a

jigīṣat 6 App.51.23\*3

jigīṣu 4.29.30b 2.148\*4

vijigīṣu 3.15.7d 5.34.16c 6.9.10b

jighāṃsati 4.53.20d 6.73.32d 7.6.38c   
4 App.14.29[l.v.] 6.1546\*

prajighāṃsati 6 App.51.14

jighāṃsat 4.53.18c 6.73.31a 78.2a  
1.684\*1 5.1189\*3

jighāṃsā 2.102.18 4.45.4d(ifc) 7.7.36d(ifc) 1.1277\*2(ifc) 6.1444\*(ifc) App.39.4 App.45.25 App.56.245(iic) App.61.37 App.62.172(ifc)

jighāṃsu 2.57.15d 58.12c,15(ifc) 3.24.8d 27.26c 37.10c 4.45.10a 6.43.13d(ifc) 73.7d(ifc) 114.40c 1.671\*3 3 App.8.16 6.1122\*2 1612\*2 1624\*2 App.37.9

jighāṃsin 6.1937\*

jighṛkṣati 7.35.31d

jighṛkṣat 7.34.18a 6.999\* 3465\*2 7.705\*1

jighṛkṣamāṇa 7.34.15a

jighṛkṣā 7.35.45b(ifc)

jighṛkṣu 4.65.19c 7.2.24c 35.35b 7.691\* App.2.88

jijīviṣu 4.54.7d 6.51.41d

jijīviṣeyam 5.34.29c[l.v.]

jijñasati 2.775\*2[l.v.] App.14.42

jijñāsat 1.30.10b 4.60.3d 4.1240\*2

jijñāsamāna 1.65.19a 3.59.15e 5.1.105c

jijñāsitum 2.775\*2[l.v.]

jijñāsā 1.49.24c 1.1042\*2 1043\*2(iic) 1212\*14(ifc) 2.229\*3 5.744\*14(iic) 1174\*2(iic) 1175\*2

jijñāsayiṣu 1.1212\*13

jijñāsu 1.65.18d 2.2.16c 4.62.13d 7.32.4a 2.702\*1 6.1365\*1

jihīrṣati 2.17.29c[l.v.]

jihīrṣu 2.57.29c 3.45.1b

jugupsat 2.63.17c

jugupsita 2.98.48d 103.29b 3.28.2d(ifc),7b(ifc) 4.17.31d 54.3d

juhūṣat 6.45.16c

titīrṣati 5.1.27c

titīrṣu 2.46.61c 7.45.28c 6.275\* 1 307\* 7

didṛkṣate 2.31.4d

didṛkṣamāṇa 2.53.25b 3.65.7a 5.15.4a

didṛkṣā 2.12.23d 5.63.8d 6.17.4d 113.43c[l.v.](ifc) 5.1193\*1 6.307(C)\*(ifc), 1498\*8(ifc) 3545\*3[l.v.](ifc) App.43.26(ifc)

didṛkṣu 1.1.56d 42.10c 2.6.28b 30.22c[l.v.] 5.16.28c 49.14f 55.15d 56.131d 7.50.3d 93.3c 1.502\*4[l.v.] 3.404\*1(ifc) 5.1074\*2 1131\*7(ifc) 6.3206\*5 3246\*9 App.6.151 7.1403\* App.3.7\*122 App.3.293

didhakṣati 3.64.27c

didhakṣat 2.57.28d 90.12c 3.13.36d[l.v.] 60.22b 6.17.25d 7.22.20d   
6.3021\* 7.419(A)\*

didhakṣamāṇa 2 App.9.231

didhakṣu 7.36.43b[l.v.] 2.1408\*2   
4 App.19.18 6.57\*4 App.41.2

ninīṣati 2.24.19b[l.v.] 3.4.24b

pipāsā 1.21.15a(ifc) 3.56.19b[l.v.] 4.48.11d(iic) 49.7a(imc) 50.2c(imc) 58.11c(imc) 7.4.10d(imc) 69.11b(ifc), 12d(imc),13b(imc),16d(ifc),19d(imc) 90.22d 4.1066\*1(iic) 7.386\*7(imc)

pipāsita 2.57.31b 3.49.20d 4.50.3b 5.14.22d 6.19.13b 6.1125\*2(ifc)

pipāsu 5.1.53c 6.48.80c

piprīṣā 2.327\*9(ifc)

bhakṣayām āsa 6.1198\* 2[l.v.]

bubhukṣita 2.46.79c[l.v.] 85.49b 4.39.32d 51.9c,15d 53.16b 6.48.54a 49.27b 55.72a[l.v.] 7.32.31d 2.1759\*1(su-) 7.1158\*8

bubhukṣā 2.25.9b 4.51.16d(iic),17b 7.35.34a(iic)

bubhūṣate 2.94.51d

mīmāṃsya 6.47.115c

mumūrṣati 6.36.34b

mumūrṣat 5.33.57b 6.607\*2

mumūrṣā 6.89.5f

mumūrṣu 3.51.16a 6.31.51b 45.42d[l.v.] v.l. 6.11.13d 6.566\* 4[l.v.]

vibodhayiṣu 6.1037\*

vimardayiṣu 6 App.16.73

mokṣayati 3.33.32f 6.40.48a 6.1212\*3[l.v.] App.56.228 7.614\*7

mokṣayām āsa 6.1186\* 12

mokṣita 6.40.52a 55.61a 84.27c 88.27a,28a 6.3636\*3 App.56,220,227,316 App.60.3 7.405\*1

mokṣayat 5.46.28d

mokṣaya 5.1.115a

mumukṣu 6 App.62.283

mumokṣyayiṣu 6.4.54c 7.34.22c

vimokṣayati 6.88.25a 6.1507\*

vimokṣita 6 App.59.21

yiyāsu 1.751\*2 6.1496\*7

yuyutsat 4.11.19d 6.41.21d 42.17d 71.22c[l.v.] 73.16d 7.28.5b   
6 App.2.136,138 7.573\*

yuyutsā 1.29.3b,8b 6.43.6b 6.1342\*2 App.27.38 App.45.5 7.382\*2[l.v.]

yuyutsu 1.74.12b 5.39.17c[l.v.] 43.16c[l.v.] 6.3.18b 4.19b 62.24d 68.7d 94.7c 1.1360\*2 6.212\* 1(a-) 953\*4[l.v.] 1169\*3[l.v.] 1443\*1 App.53.222[l.v.] App.64.54 7.574\*

riraṃsu 4.39.41d

rirakṣiṣat 6.63.25c

ārādhayiṣṇu 3.10.89d

lipsamāna 1.725\*1

lipsu 2.187\*18

lilaṅghayiṣu 5.1.10b 5.1119\*1

vivakṣat 4.27.34b

vivakṣita 1.54.14b 6.72.3d 7.93.4d

vivakṣā 6.11.47c 12.2a 5.1034\* 6.175(A)\*

vivakṣu 2.4.9d 2.1369\*2 4.98\* 5.1305\*1

pravīvivikṣu 7.36.43a[l.v.]

śikṣate 3.8.20b 6.94.7c

śuśrūṣati/e 2.2.27a 8.10f 16.52b 18.19c 3.10.32d 7.70.14d 2.530\*1 607\*1 755\*3 919\*1 1262\*3 2134\*4 App.12.14,18,19

śuśrūṣamāṇa 1.76.12c 2.24.10a 50.15a 108.7a 4.53.4c 2.623\*1

śuśrūṣaṇa 2.46.43a 108.7b(iic) 110.9c(ifc) 5.14.20b(ifc) 6.107.35b(ifc) 2.551\*1(ifc) 6 App.68.63(ifc)

śuśrūṣa 5.51.24a(ifc) 6.107.27a(°tā),29a, 32c(°tā) 7.2.23c(iic) 65.17d

śuśrūṣā 2.16.48c 21.10c,21a 69.27c 110.10d(ifc) 3.9.8c(ifc) 11.8b(iic) 70.8c(ifc) 5.51.24a(ifc) 1.639\*4 2.546\*1 547\*1(iic) 556\*2(iic) 559\*9(ifc) 604\*3(iic) 717\*17(iic) 6.3298\*1(ifc)

śuśrūṣu 2.18.20a

saṃstambhayiṣu 6.80.22d

prajihāsu 2.108.18b

juhūṣat 6.45.16c

**pseudo-desiderative adjectives**

abhiṣektukāma 2.171\*4 App.12.72

kartukāma 1.40.15b 3.41.41b 3.790\*94 6.2035(A)\*7

gantukāma 2.16.59a 4.982\*2

grahītukāma 7.34.20a 35.24c   
6 App.I.58.221

cartumāma 7.330\*

chettukāma 7.10.12c

jetukāma 1.62.14b

jñātukāma 1.645\*3

tartukāma 6.16.12b

tyaktukāma 4.71\*

parityaktukāma 2.27.5c

trātukāma 6.114.22a

vitrāsayitukāma 3.59.15c

dagdhukāma 3 App.6.11 6 App.62.310 App.63.123

dātukāma 7.86.5c

draṣṭukāma 1.65.5c 72.4b,5f 2.95.38c,39b 3.55.2b 4.59.11a,13c 65.33c 5.48.15a 6.15.23d 66.24d 7.99.17a 1.1317\* 5.462\* 1229\* 6.1682\*2 1694\*7 App.73.3 7.1127(C)\*2

draṣṭumanas 7.1457\*2

pātukāma 2.38.16c

bhoktukāma 7.90.23d

bhoktumanas 2.84.13c

martukāma 3.38.1d v.l.   6.11.13d

moktukāma 6 App.I.57.18

yaṣṭukāma 1.10.8b 56.17a

yoktukāma 2.2.3c

yoddhukāma 6.40.63d 46.5d 66.1d v.l. 7.60.12a,v.l. 17a 91.4c 4.329\*   
6 App.30.12\* App.58.449

vaktukāma 2.10.13b 3.10.34b 6 App.6.92

nivartayitukāma 2.102.1e

praveṣṭukāma 5.143\*2 6.3242\*1   
7 App.1.20

śaptukāma 7.1006\*2

śrotukāma 5.55.36a 1.206\*4 2.1998\*3

sraṣṭukāma 7.55.12a

svaptukāma 5.782\*2

hantukāma 3.61.2c 6.77.14a 6.1013\*2 1197\* 5 App.2.331 App.48.18

hotukāma 6.1568\*

āhartukāma 7.35.21c

prahartukāma 6.91.9c 7.22.32a 6.1691\*

**intensives** – for instances noted in the   
4th-5th stages see below

of the **reciprocal pronouns** *anyonya* occurs mainly in the 1st stage (49 times against 25 in 2nd stage, also 9 times in 3rd stage), *paraspara* slightly more in 2nd stage (15 times in 1st, 18 in 2nd, 16 in 3rd), and *itaretara* only in the Yuddhakāṇḍa (46.38b and 114.29c(iic.); both 2nd stage)

on the so-called **past active participle** (i.e. p.p.p. + *-vat*) *see* JLB 2013; a full list of occurrences of the true perfect participle (cf. JLB 2000: 25-26, updating JLB 1969-70a) is:

*īyuṣaḥ* 2.59.13d

*eyivān* 2.56.17d, 4.66.1d, 6.47.126d

*apeyuṣaḥ* 4.18.21b

*upeyuṣaḥ* 2.18.7b and 48.31b

*upeyivān* 1.41.9d, 57.2d, 7.95.16d

*abhyupeyivān* 1.68.7b

*samupeyivān* 1.72.1d

*sameyivān* 1.76.18b[l.v.]

*jagmivān* 6.1293\*9, 3596\*11

*upajagmivān* 7.76.18d, 94.9d

*tasthivān* 7.10.6d

*abhidadhyuṣī* 2.14.17c

*abhipedivān* 5.3.7d

*āpedivān* 2.10.31c

*upapedivān* 2.66.43d

*-śaṃsivān* 2.16.60d (*apriya*-)

*jaghnivān* 7.12.19d, 13.38b, 57.16b

*vijahrivāṃs* 2.88.27a[l.v.]

*vidvān* 1.1.3c,74d, 11.17b, 2.2.14a(ifc), 6.23a, 94.5a,29a, 4.5.18a(ifc), 7.23d[l.v.], 12.7c(ifc), 5.16.2a(ifc), 35.12b, 6.40.27c(ifc), 51.15a(ifc), 57.13a(ifc), 59.27d(ifc) and 7.61.5c; also 1.126\* 2, 2.20\*3 etc

*avidvān* 1.6.8d,14d, 13.7c, 2.47.10a and 3.35.12b

on the **agent noun in *-tṛ*** and the **periphrastic future** *see* Lowe 2017a: 287-88 and Lowe 2017b: 162-77 (drawing in part on JLB 1969-70a/2000)

instances of **irregular gerund** forms are *gṛhya,* occurring 48 times (1.48.6c, 74.23d, 2.30.17c, 78.9a, 3.25.12c, 49.17d,22c, 52.5c, 64.13c, 70.1c, 4.43.14a, 50.14c, 51.14b, 5.16.12d, 25.25c, 35.64c, 36.26a, 38.19a, 42.14c, 49.21c, 51.38a, 55.16b, 56.134a, 60.10b, 65.12a, 6.22.8a,37a, 25.13c, 33.38c, 40.24c, 61.24c,34a, 62.3d, 86.6a, 114.8c, 7.7.33a, 9.2c, 18.13a, 32.63b,71c, 33.7a,17a, 34.20a,30c,35c, 61.9c, 71.15b, 88.13b) against 68 times for *gṛhītvā,*  and *uṣya,* occurring 11 times (1.26.1a, 47.98c, 2.13.1a, 46.69b, 86.1a, 3.1.39a, 7.25.49e, 45.27c, 51.1a, 63.15c, 92.14a); *uṣya* occurs mainly in the third stage, whereas both *gṛhītvā* and *gṛhya* are fairly evenly distributed across the stages

for **forms in *-ī* with √*kṛ* or √*bhū*** *see* JLB 2010b (“Rāmāyaṇa Notes I”), to which should be added: *kṛtā ... bhasmasāt* 5 App.14.32-33. They increase in frequency in the 3rd stage and particularly in the 4th-5th stages:

**totals**

bk.2 7 out of which 5 in stage 2

bk.3 9 out of which 4 in stage 2

bk.4 9 out of which 4 in stage 2

bk.5 12 out of which 8 in stage 2

bk.6 14 out of which 5 in stage 2

totals 51 26 (≠ 50.98% of occurrences in bks 2-6 — not significant)

bk.1 14 and bk.7 14 total (stage 3) ≠ 28 (≠ 35.44% of instances in text)

\*passages and App.I 104 (almost a third more than in whole of text)

**discrepancy of number** between subject and verb:

with subject preceding

2.2.23ab *tenāsyehātulā kīrtir yaśas tejaś ca vardhate*

3.10.8 ...... *rāmo lakṣmaṇaś ca mahārathaḥ* | ... *praṣṭum samupacakrame*

one subject in sg. preceding, rest following

2.62.7ab *purohitas tvāṃ kuśalaṃ prāha sarve ca mantriṇaḥ*

also 2.107.11, 111.15ab, 3.10.40cd, 14.4ab, 57.4ab

**discrepancy of person** between subject and verb:

*bhavān ..... arhasi* v.l. at 2.99.9

*aham ..... bhavet* 4.375\*2

*sa tvaṃ pradīptaṃ cikṣepa* 5.65.13a

on some apparently irregular **optatives** *cf.* pp. 48-50 of Leonid Kulikov, “The Sanskrit -yet-Optative: A Formation Not Yet Recorded in Sanskrit Grammars”, *WZKSA* 50 (2006): 27-68 –

“A number of forms in *-yet* can be found in the Mahābhārata and Rāmāyaṇa:

. . . . . .

*yas trāyet tridaśān api* // (Rām. 3.57.11d) “(the one) who could protect all thirty (gods)”

*setur atra yathā badhyed* *yathā paśyema tāṃ purīm* / *tasya rākṣasarājasya* (Rām. 6.2.9abc) “that a bridge is bound up here, so that we could visit the city of the Rākṣasa king.”

*rāghavasya yaśo hīyet* (v.l. *hīyāt*) (Rām. 5.35.57c) “Rāghava’s glory would be diminished.”

. . . . . .

Strictly speaking, the argumentative validity of the Epic forms in -yet is somewhat weaker than for the evidence from Vedic. While in Vedic and (early) post-Vedic texts middle -ya-presents (passives) with the ir- regular active inflexion are exceptional, in Epic Sanskrit they become more common (albeit still fairly rare), and some forms quoted above can be explained as replacements of regular middle present (passive) optatives (i.e. +*trāyeta*, +*badhyeta*, etc. – which are indeed attested in some cases as variant readings) – sometimes for metrical reasons. Yet, this explanation does not work for all such forms. The strongest evidence for Epic -yet-optatives is furnished by occurrences for which mss. attest the regular precative form in *-yāt* alongside a form in -yet, as is the case with *adhīyet* // *adhīyāt*, *jāyet* // *jāyāt*, *ādriyet* // °*driyāt*, *praṇudyāt* // °*ṇudyet*, *pravāyet* // °*vāyāt*, °*śiṣyet* // °*śiṣyāt*, *supyāt* // *supyet*, *hīyet* // *hīyāt*; cf. also Mbh. 4.47.9 *khyāyet*, v.l. *khyāyāt*.”

**formulæ, etc.**

**see** JLB 1970/2000, JLB 1985a: 37-43, JLB 1985b/2000

Instances of three stock *pādas* in a single stanza are to be found, for example, at 3.37.8, 43.19 and 46.19. Cf. however Hopkins’ remarks (Hopkins 1901: 70) on Bombay 6.71.67. Hopkins’ remarks on the greater frequency of stock *pādas* in the later parts is true of the Rāmāyaṇa also, as is his remark about quotations from Manu (Hopkins 1901: 70-71 and 19).

The very large proportion of stereotyped phrases in the Yuddhakāṇḍa which can be paralleled in the *Mahābhārata* is noteworthy. Some formulæ occur only in the third stage or later, e.g. *atha kāle gate tasmin* (1.29.9a, 36.16a, 62.9a, 1173\*27pr.; not in *MBh*. at all).

A degree of repetition is common to epic material in general, as shown by a rough count of stereotyped material in sample passages of about 250 lines from the *Iliad,* the *Odyssey* and *La Chanson de Roland*. The actual passages and figures are as follows: 32 stereotyped phrases in the *Iliad* [passages 1-6 and 21-2 in *O.B.G.V.*], 38 in the *Odyssey* [passages 38-9, 43 and 55 in *O.B.G.V.*, and 53 in *Roland* [lines 1-9, 78-95, 214-29, 252-63, 425-40, 894-908, 994-1016, 1235-60, 1320-60, 1412-37, 1661-70, 1830-41, 2375-96 and 3988-4002].

Figures for the Ayodhyā, Araṇya and Kiṣkindhā kāṇḍas for each type of stereotyped expression: personal epithets 97, 11, 65; introductions to speeches 34, 49, 12+; stereotyped phrases 66,72, 53; repeats 60, 89, 95; refrains 41, 9, –; proverbs, etc. 30, 8, 8; parallels with MBh. (brief) 12, 7, 4; *pāda*-length long compounds 33, 37, 40; similes (= parallels with MBh.) 50, 101, 47; totals: 423 in 3144.5 *ślokas*, 393 in 2035.5 *ślokas*, and 324 in 1297.5 *ślokas*.

A large degree of stereotyping is also seen in a group of phrases expressing the general concept of “the best of ...” with a standard alternation between *vara* and *śreṣṭha* to fit their use in odd or even *pādas* (and use of superlative in longer verses), although the only one that is fully formulaic is *rāmo dharmabhṛtāṃ varaḥ.* Instances are:

x x *astravidāṃ varaḥ* 5.46.17b,34b(*astraṃ*), 6.59.39d, 60.26b, 88.5b

x x *astravidāṃ śreṣṭhaḥ* 5.36.36a, 43.2c(*kṛtāstrā*, pl.), 65.18a, 6.76.22a(du.)

x x *astravidāṃ mukhyau* 6.87.29c

x x x x *astravidāṃ variṣṭha* 5.46.10d[l.v.]

*gatiṃ gatimatāṃ vara* 1.34.21d, 6.23.22b(*gato*)

x x *gatimatāṃ varaḥ* 2.66.29f (*gato*)

x x x *japatāṃ varaḥ* 1.51.1d(acc),20b, 54.6b,26b, 55.20b, 64.16b,18d

x x x *japatāṃ śreṣṭhaḥ* 1.51.6c, 55.13a,21c **Bālakāṇḍa only**

x x x  *jayatāṃ vara* 2.94.54b, 3.31.8b, 39.8b,10b(*jayaś ca*), 4.37.26b

x x x *jayatāṃ śreṣṭhaḥ* 1.50.28c, 6.100.21c(voc.), 7.32.2a(*arjuno*!)

x x  *jñānavatāṃ varaḥ* 6.105.5b

*śreṣṭhaḥ sarvadhanuṣmatāṃ* 5.29.5d, 6.57.24d

*mukhyaḥ sarvadhanuṣmatāṃ* 6.60.14d

*varaṃ sarvadhanuṣmatāṃ* 6.102.1d

x x *dharmabhṛtāṃ varaḥ* 2.2.10b(acc.), 6.105.26d(voc.)

*rāmo dharmabhṛtāṃ varaḥ* 2.21.12b, 31.24b, 33.12b, 1619\* 3 post., 3.5.6b(acc.), 6.7b(acc.),8b(voc.), 4.38.1b, 6.99.35b, 102.5b,9d, 106.10d

x x *dharmabhṛtāṃ śreṣṭhaḥ* 1.123\*4 pr. (*rāmo*), 2.21.23c, 97.18c(voc.), 5.56.17c (*rāmo*)

x x x *patatāṃ varaḥ* 4.58.8d,11d, 62.13b, 66.33b, 5.36.24b, 65.10b

x x x *patatāṃ śreṣṭhaḥ* 6.4.32c

x x *balavatāṃ śreṣṭhaḥ* 4.62.22c(pl.)

x x *buddhimatāṃ vara* 6.11.59d

x x *buddhimatāṃ śreṣṭhaḥ* 6.2.14c

x x x x *buddhimatāṃ variṣṭhaḥ* 6.61.2b[l.v.]

*matiṃ matimatāṃ vara* 5.36.25d, 65.11d

*rathena rathināṃ varaḥ* 2.3.7d(acc.), 6.44.6b, 53.27f(acc.), 59.37b(*rathasthaṃ*, acc.)

x x x *rathināṃ śreṣṭhaḥ* 6.59.15c

x x x *vadatāṃ varaḥ* 2.92.12d, 98.37d(voc.), 111.13b, 3.61.8b(voc.), 6.11.42b(acc.), 107.14b(voc.), 108.4d(voc.), 110.42b(acc.), 7.93.10b

x x x *vadatāṃ śreṣṭhaḥ* 2.70.1c

x x x x x *vadatāṃ varasya* 5.4.24b[l.v.]

x x x *vāgvidāṃ varam* 1.1.1b

x x x *vedavidāṃ varaḥ* 2.5.3b, 5.32.3b(*veda*), 6.19.20b(*veda*)

x x x *vedavidāṃ śreṣṭhaḥ* 1.64.15a(*kṣatra*°), 2.1.23c(*dhanur*°)

x x *śastrabhṛtāṃ varaḥ* 2.92.10d, 3.3.14d(*rāmaḥ*), 5.33.67b(*sarva*-), 6.107.2d(voc.), 112.15b(voc.)

x x x x *śastrabhṛtāṃ variṣṭhaḥ* 5.46.2a[l.v.], 50.16c[l.v.](pl.), 6.47.11c[l.v.](acc.)

**hiatus between pādas (śloka metre only)**

1.1.33cd, 3.11ab,18ab,19cd, 8.16ab, 9.13cd,26ab, 13.12cd,35ab,cd, 16.5cd, 24.9ab, 25.21cd, 26.6cd, 28.8cd, 31.2ab, 32.12cd, 33.7cd, 34.19cd,20cd, 37.8cd,22ab, 41.19cd,21cd, 44.6cd,18ab, 47.11ab, 48.12cd, 51.22cd, 55.6ab,10cd, 57.9ef, 60.5ab, 62.21cd, 66.1cd,11cd,12cd,21cd,24cd, 68.13ab, 69.6ab,14ab,25cd,28ab, 70.20ab,21ab, 71.14cd, 72.18ab,20ab,26cd

2.11.2ab, 12.5cd, 13.20cd, 30.2ab, 44.18ab, 47.29ab, 53.13cd, 58.37cd, 65.2cd, 70.13ab, 82.25cd, 100.2cd, 105.24ab, 109.3cd, 110.1ab,51ab

3.10.60cd,69cd, 11.23cd, 12.4ab, 34.4ab, 41.40ab, 47.21cd, 62.5cd, 65.19cd

4.19.27cd, 21.11ab, 24.43ab, 31.18ab, 39.9cd, 42.21cd,31ab, 45.6ab,16ab, 54.19ef, 55.15cd, 57.13cd, 58.19ab

5.1.61ab,117ab, 7.8cd, 11.32ab,40cd,50ab,60cd,67cd, 22.26ab, 25.14ab, 33.36ab, 35.46ab, 47.9cd, 49.12cd, 53.9ab,23ab, 55.22cd, 56.79ab, 57.8cd, 58.18ab, 62.22cd

6.3.26ab, 4.19cd,31ab, 6.6ab, 11.6cd, 14.5ab, 15.24cd, 19.13cd, 38.28ab, 46.21ab, 58.7cd, 59.29cd, 64.13cd, 65.8ab, 70.23ab, 102.32ab, 105.27cd

7.1.11cd, 2.20cd, 4.9ab, 6.1ab,4ab,9ab,18ab,34ab,45ab, 7.24cd,34ab, 19.14cd, 25.24ab, 30.27cd,40cd, 31.4ab, 32.20cd,29ab,40cd,49cd,68cd,69ab, 33.4cd,5cd,11ab,17ab, 34.18cd,27cd, 35.6cd,23cd,36cd,59ab, 36.1cd,19cd,21cd,28ab,38ab, 38.9cd, 39.12ab, 41.24ab, 45.12cd,13ab, 46.11ab, 47.2cd, 50.2ab,14ab, 51.12cd, 54.2ab,12ab,cd,13ab, 55.4ab,19ab, 56.4ab, 57.32cd, 61.16cd, 63.11ab, 65.5ab, 66.7ab, 71.17ab, 72.13cd, 74.6ab, 75.17cd, 77.4ab, 80.23ab, 81.20cd, 82.9cd,13ab, 83.14cd, 84.6cd, 87.4cd,20ab, 90.18ab, 92.8ab, 13cd, 93.5ab, 94.14cd, 95.10cd, 97.11ab,19ab, 98.21ab, 99.10ab,13cd

**also** e.g. 4.691\*

**hiatus within a pāda**

1.7.2b, 8.19c, 14.20b, 16.18a, 20.7b, 26.7d, 34.7d (another introduced by emendation at 1.71c)

2.43.12a, 110.50c

3.44.3b

5.1.84c, 45.35b[l.v.], 48.15c, 66.7d

6.61.25d

7.5.36e, 28.39a, 31.31d,33d, 35.16b,42c, 36.35a+d, 37.4a, 38.12b, 53.19a, 59.5c, 79.7d,9a, 81.7b, 84.2c+d, 95.2b,5a, 97.10a,15d, 100.26a (others introduced by emendation at 25.13d and 65.10b)

**hiatus within a compound**

1.17.39d[l.v.]

**metrics**

Jacobi 1896: 50 (‘Über den Śloka im Mbh’, cf. Jacobi 1895: 25; van Daalen 1980: 67-77) notes 8 irregular 2nd *vipulās* in Rām. 2-6, all with caesura after 4th syllable:

*ekaśāle sthānumatīm* 2.65.11e (2nd stage)

*pariśrāntaṃ pathy abhavat* 2.66.9c (2nd stage)

*apāsarpat dvitripadam* v.l. for *apāsarpat pratipadam* at 3.29.23c

*nātisthūlān nātikṛśān* 5.3.31a (2nd stage)

*apaviddhaiś cāpi rathaiḥ* v.l. for *apaviddhaiś ca bhinnaiś ca* at 6.33.43c

*tataḥ kruddho vāyusutaḥ* v.l. for *atha vāyusutaḥ kruddhaḥ* at 6.47.108a

*durāvāraṃ durviṣahaṃ* 6.78.26a

*nityapuṣpā nityaphalāḥ* 6.116.88a (2nd stage)

irregular 3rd *vipulā*: *dhikṣu sarvāsu margante* 5.51.12c (n.b. hiatus between c and d); *iha prahastenānītaṃ* 6.22.42c (also, unless there is a failure to ‘make position’: 1.53.9a, 54.3c, 55.14a, 64.6e,18c, 5.3.31b, 21.12c)

4th vipulās:

*sumitrayānvāsyamānā* 2.4.32c (weak caesura)

*yatprasādenābhiṣiktam* 2.6.24c (no iambus, weak caesura)

*viṣṇoḥ padaṃ prekṣamāṇā* 2.62.13e (regular)

*vaikhānasā vālakhilyāḥ* 3.5.2a

*ete nāgāḥ kādraveyāḥ* 6.40.49a (no initial iambus)

*anantaram rājadārāḥ* 2.83.14c

*vayasyatāṃ pūjayan me* 4.7.13c

hypermetric *pādas*: 2.95.31c, 3.10.70a, 33.9a (with v.l. *daśāsyo*), 5.160\* pr., 6 App.I.65.20 post. (with v.l. *hiraṇyaretāṃ*), 7.5.23c, 404\*6 pr., 1539\* (v.l. *kṛtavān pracetasaḥ putraḥ*)

metrical irregularities: 3.8.12cd

words crossing pādas: 3.41.7ab, 5.41.1cd (*caityaprāsāda*), 7.6.19ab, 15.3ab, 20.12ab (cf. list of long compounds)

comments and figures for verses in non-*śloka* metre in the CE text at JLB 1985a: 50-53 and 56-58; among the *triṣṭubh* verses nearly three-quarters are *upajāti* (365.5), followed by *upendravajrā* (97.5) and *indravajrā* (34)

Manjula Sahdev 1997 gives the following figures for the entire CE text (as noted in Sarma 1997: 78-79):

total number of verses 18,756

*pathyā* verses13,754

*vipulā* verses 3,412

*triṣṭubh* verses477

*jagatī* verses 293

verses in other metres 3,920

percentage of *pathā* verses 73.33%

*pathyā* and *vipulā* together 91.52%

longer metre verses in the Bāla and Uttara kāṇḍas

*upajāti* 1.1.79, 7.17, 16.20, 18.20; 7.6.53-54, 36.41-44,

*upendravajrā* 7.33.23

*jagatī* 1.4.26-27, 5.23, 6.24, 14.21

*puṣpitāgrā* 1.17.39

*rucirā* 7.11.41 (*d* = *vaṃśastha*)

*vaṃśastha* 1.2.41, 76.18; 7.3.31, 4.31, 5.40-41, 6.55, 11.40, 31.40, 32.72, 35.64-65, 47.18, 52.16, 61.38, 84.16 (*a = indravajrā*), 92.17 (*b = indravaṃśā*)

*aparavaktra* 7.29.39-40

mixed 12-syllable 7.29.37-38

**alaṃkāras** [cf. JLB 1977/2000 (“Figures of Speech in the Rāmāyaṇa”)]

multiple similes 5.13 (cf. Diwekar1930: 52)

string of similes 1.1.16c-18b 17.33 47.2-4=49.17-19 54.9

*sāṅga rūpaka* 5.7.57-60 55.1-4 (Diwekar 1930: 49)

hyperbole 5.9.3b 14.14a 44.6c,13ab 46.38c[l.v.] 48.5ab 49.32b 6.21.33

*utprekṣā*  6.4.87-88

chiasmus 1.16.13 23.19ab 2.9.35cd 10.39 12.7 26.9ab 27.17ab 97.20(?) 5.33.10ab   
(list incomplete)

refrain 5.10.19ff. 6.38.2-4 82.13,15-18

elaborate metaphor 6.46.25-28 81.9

*nityaṃ prāṇo bahiścaraḥ* 6.19.24d

*priyaḥ prāṇo bahiścaraḥ* 6.40.46b

**alliteration/*anuprāsa* in Ayodhyākāṇḍa**

*ekasyāḥ khalu kaikeyyāḥ kṛte ’yaṃ kliśyate janaḥ* 34.7ab

*kaikeyyāḥ priyakāmārthaṃ kāryaṃ tad avikāṅkṣayā* 46.17cd

*kṛtakāmā tu kaikeyī* 47.6c

*kiṃ kariṣyati kāmātmā kaikeyyā vaśam āgataḥ*  8cd

*kṣudrakarmā hi kaikeyī*  18a

*iṣuṇābhihataḥ kena kasya vā kiṃ kṛtaṃ mayā* 57.19cd

*ārtānāṃ karuṇaṃ kāle krośantīnāṃ sahasraśaḥ* 70.21cd

*puśyārkaketakābhāś ca kecij . . .* 88.6ab

*kliṣṭam akliṣṭakarmaṇām* 96.4b

*kaḥ kasya puruṣo bandhuḥ kim āpyaṃ kasya kenacit* 1003ab

*gato mārgo ’nugamyate* 18.30d

*guho gahanagocaraḥ* 79.5d + 80.1d

*bāṣpagadgadayā girā* 86.26b

*snigdhagambīraghoṣeṇa* 106.1a

*janendro nirjanaṃ prāpya dhiṅ me janma sajīvitam* 93.14cd

*stuvantam taṃ tadā sūtaṃ sumantraṃ mantrakovidam* 13.20ab

*sīte tatrabhavāṃstātaḥ pravrājayati māṃ vanam* 23.18cd

*tvatkṛte sā kṛtā vatsa vanavāsānusāriṇī* 40.22cd

*tatas tu tamasātīraṃ (ramyam āśritya rāghavaḥ)* 41.1ab

*tathā tatrāsatas tasya* 90.1a

*tato mandākinītīrāt pratyuttīrya sa rāghavaḥ* 95.29ab

*adadād dhanado yathā* 29.17d

*durhṛdas te diśo daśa* 98.65d

*dadarśa vadatā varaḥ* 111.13b

*niśedur niyatā nṛpāḥ* 1.36d

*nadīnilayanāḥ sarpāḥ nadīkuṭilagāminaḥ* 25.11ab

*nānumene mahābāhus tāṃ netuṃ vijane vane* 26.20d

*vasantaṃ nirjane vane* 32.6d

*(yauvarājyena yuktāsmi) prītaḥ puruśapuṃgavam* 2.10cd

*puṣyāt pūrvaṃ punarvasum* 4.21b  
*prajā nikṣipya putreṣu putravat paripālane* 20.21cd

*prajāḥ paramapīḍitāḥ* 30.13b

*yāvad rājā priyaṃ putraṃ paśyaty atyantadhārmikam* 37.2ab

*pitṛvat paripālitam* 51.12d

*putraśokaparidyūnaḥ pañcatvam upapedivān*  20cd

*evaṃ pṛṣṭas tu kaikeyyā priyaṃ pārthivanandanaḥ* 66.7ab

*putraśokaparidyūnam apaśyat pāṇḍure gṛhe* 43cd

*tam ṛṣiḥ puruśavyāghraṃ prekṣya prāñjalim āgatam* 86.2ab

*puṣpavadbhiḥ phalopetaiś* 88.10a

*pranṛtta iva parvataḥ* | *pādapaiḥ patrapuṣpāṇi* 89.8bc

*pādāv aprāpya rāmasya papāta bharato rudan* 93.36cd

*(bhṛtyānāṃ bharaṇāt samyak) prajānāṃ paripālanāt* 98.32ab

*pituḥ pratijñāṃ tām eva pālayiṣyāmi tattvataḥ* 105.10ab

*putravat pratyapadyata* 109.5d

*svayaṃbhur iva bhūtānāṃ babhūva guṇavattaraḥ* 1.10cd

*bhṛtyavatsala tiṣṭhantaṃ bhartṛputragatae pathi*

*bhaktaṃ bhṛtyaṃ sthitaṃ sthityāṃ tvaṃ na māṃ hātum arhasi* 46.48

*sarvabhūtabhavābhavau* 71.23d

*bhagavan bhagavadbhayāt* 85.6d

*cakāra mātā rāmasya maṅgalāni manasvinī* 22.1cd

*lohitākṣaṃ mahābāhum āmuktamaṇikuṇḍalam* 53.22ab

*malinaṃ muktamūrdhajam* 63.8b

*matysamāṃsamadhūni ca* 78.9b

*vāpyo maireyapūrṇāś ca mṛṣṭamāṃsacayair vṛtāḥ*

*prataptapiṭharaiś cāpi mārgamāyūrakaukkuṭaih* 85.65

*kaluṣeṇādya mahatā medinī parimucyatām* 90.21cd

*kaccin mukhyā mahatsv eva madhameṣu ca madhyamāḥ* 94.20ab

*mātṝṇāṃ manujavyāghraḥ sarvāsāṃ satyasaṃgaraḥ* 96.15cd

*mā bhūr bāṣpapariplutaḥ* 31.31b

*bāṣpaviplutabhāṣiṇī* 51.28d

*praharṣajāś taṃ prati bāṣpabindavo* 73.16c

*bahupuṣpaphale ramye* 88.16a

*mūlaiḥ puṣpaiḥ phalaiḥ puṇyaiḥ pitṝn devāṃś ca tarpayan* 101.26cd

*yauvarājyena yuktāsmi (prītaḥ puruṣapuṃgavam)* 2.10cd

*yaṃ yāntam anuyāti sma* 30.6a

*yaṃ yāntam anuyānti sma* 52.5a

*naro yānena yaḥ svapne kharayuktena yāti hi* 63.16ab

*athābhivādya rājānaṃ ratham āruhya rāghavaḥ* 3.31ab

*rāmo rājīvatāmrākṣo* 4.2c + 52.17c

*virājayan rājasuto rājamārgaṃ narair vṛtam* 23.2ab

*āruroha varārohā* 35.12c

*rāmo ramayatāṃ śreṣṭha* 47.1c

*rāme ramayatāṃ vare* 55.1b

*ramyaṃ rājagṛhaṃ puram* 64.1d

*uktvā vedavidāṃ varaḥ* 5.3b

*uvāca krodhasaṃyuktā vākyaṃ vākyaviśāradā* 7.14cd

*vivarṇavadano ’bhavat* 12.9b

*vivarṇavadano dīno* 16.12a

*vatsyāmi vijane vane* 17.15b

*rāghavavaṃśavardhanaḥ* 20.36b

*vivarṇavadanaṃ dṛṣṭvā tam* 23.7a

*āvṛtaṃ vadanaṃ valgu*  9c

*vane vastavyam ity api* 24.3d

*vane vastavyatāṃ prati* 26.2b

*caturdaśa hi varṣāṇi vastavyāni vane tvayā* 35.11ab

*(tvatkṛte sā kṛtā) vatsa vanavāsānusāriṇī* 40.22cd

*tato vedaśrutiṃ nāma śivavārivahāṃ nadīm* 43.8ab

*saha rāghava vaidehyā bhrātrā caiva vane vasan* 46.11ab

*(ayodhyāyāś cyutaś ceti) vane vatsyāmaheti vā* 21cd

*adya duḥkhaṃ tu vaidehī vanavāsasya vetsyati* 77cd

*iha vā vanavāsāya vasa rāma mayā saha* 48.29cd

*vanadāvair vivarjitaḥ* 49.6d

*vanāntaṃ praviśantau tāv aśvināv iva mandaram* 52.8cd

*vyavadhūya ca saṃtāpaṃ vane vatsyati rāghavaḥ* 54.5cd

*gajaṃ vā vīkṣya siṃhaṃ vā vyāghraṃ vā vanam āśritā* 17ab

*vivāsād vāsavopamam* 57.2b

*nivṛttavanavāsaṃ tam* 58.54a

*vinivartayituṃ vanāt* | *vane tatraiva vatsyāmi* 76.17bc

*uvāca prāñjalir b hūtvā vākyaṃ vacanakovidaḥ* 86.19cd

*. . . raghuvaṃśavardhanaḥ* 89.19d[l.v.]

*vane vasati rāghavaḥ* 93.15d

*nivṛttavanavāso ’pi* 95.15c

*vastavyaṃ daṇḍakāraṇye mayā valkalavāsayā* 97.20cd

*vaśinā vadatāṃ vara* 98.37d

*caturdaśa vane vasan varṣāṇi varadānikam* 99.7cd

*kriyāvidhivivarjitam* 101.6d

*vanavāsaṃ vasann evaṃ*  26a

*rāghavavaṃśavardhanaḥ* 104.24c

*śīlavṛttavatāṃ vara* (+ *naravyāghra* in a) 105.16b

*patiṃ vīryavatāṃ varam* 110.52d

*śayānāṃ śayane śubhre* 9.40c

*catuḥśālāni śubhrāṇi śālāś ca gajavājinām* 85.29ab

*śokānaśanakarśitām* 86.20b

*śilāḥ śailasya śobhante viśālāḥ śataśo ’bhitaḥ* 88.20ab

*khaḍganiṣpeṣniṣpiṣtair* 20.28a

*jātyena ca suvarṇena suniṣtaptena sundari* 9.36ab

*sūtaḥ saumitriṇā saha* 41.11d

*rāmaḥ saumitriṇā sārdhaṃ sabhāryaḥ saṃviveśa ha*  12cd

*sūtas tataḥ saṃtvatitaḥ syandanaṃ tair hayottamaiḥ*  23ab

*haṃsasārasasaṃghuṣṭāṃ* 44.3a

*iti bruvan nātmasamaṃ sumantraḥ sārathis tadā* 46.13ab

*sūtāvaśeṣaṃ svaṃ sainya hatavīram ivāhave*  33cd

*kaccin na sagajā śāśvā sajanā sajanāddhipā* 51.6ab

*santaḥ sadasi saṃmatāḥ* 68.15b

*rāmaś ca sahasaumitriḥ proṣitaḥ saha sītayā* 66.42cd

*surabhiḥ surasaṃmatā* 68.15b

*satyasaṃghaḥ satāṃ śreṣṭho* 69.14c

*prasrutaḥ sarvagātrebhyaḥ svedaḥ śokāgnisaṃbhavaḥ* 79.18ab

*ārāmodyānasaṃpūrṇāṃ samājotsaraśālinīm* 80.21ab

*svāstare saha sītayā* 81.20b

*subhakṣyaḥ supratiśrayāḥ* | *. . . sarve sma susukhoṣitāḥ* 86.6b+d

*haṃsasārasasevitām* 89.3b

*(māṭṝṇāṃ manujavyāghraḥ) sarvāsāṃ satyasaṃgaraḥ* 96.15cd

*saphenāṃ sasvanāṃ bhūtvā sāgarasya samutthitām* 106.7ab

*svayaṃ ātithyam ādiśya sarvam asya susatkṛtam*

*saumitriṃ ca mahābhāgāṃ sītāṃ ca samasāntvayat* 109.6

*sā tadā samalaṃkṛtya sītā surasutopamā* 111.12ab

*svapne ’pi sāgaraṃ śuṣkam* 63.11a

*satyasaṃghaḥ śuciḥ śrīmān prekṣamāṇaḥ śilāvahām* 65.3ab

*saritaś ca sarāṃsi ca* 51.3b

*śataśo ’tha sahasraśaḥ*  7b

*rukmaniṣkasahasre dve ṣoḍaśāśvaśatāni ca* 64.18ab

***lāṭānuprāsa*** — Ingalls 1959: 107-8 —

“From a small collection which I have made from *Rāmāyaṇa,* Books six and seven, I observe three types of epic *lāṭānuprāsa* to be especially common. I give only sufficient examples to illustrate the types:

1. Where a name is followed by the same word (usually in a compound) used in its non-name sense. E.g.

*Rāvaṇo lokarāvaṇaḥ* (6.69.17; 6.99.34; 6.111.100; 7.1.17 and frequently).

*Lakṣmaṇaḥ śubhalakṣaṇaḥ* (6.80.38; 6.84.20; 6.91.1 and frequently).

*Mālyavato bhāryāṃ Sundarī nāma sundarī* (7.5.34).

*Aṅgadāyāṅgade dadau* (6.128.77).

2. Where a non-name word occurs in two different compounds, or once alone and once in a compound (the second variety is much commoner as it is also in Type 1).

*uvāca Lakṣmaṇaṃ Rāmo dharmajñaṃ dharmavatsalaḥ* (6.128.77).

*prajādhyakṣa prajā sarvā bādhyante ripubādhanaiḥ* (7.6.4).

*uvāca ca samīpasthān rākṣasān rākṣaseśvaraḥ* (6.95.5).

*udaikṣata mukhaṃ bhartuḥ saumyaṃ saumyatarānanā* (6.114.34).

3. The type to which *ātmanātmānam* belongs. Here an independent (uncompounded) non-name word is repeated in a different grammatical case. Type 3 is well-represented, though not so common as Types 1 and 2.

*paryavasthāpayām āsū rudatyo rudatīṃ bhṛśam*  (6.111.89).

*sa gāndharveṇa gāndharvaṃ daivaṃ daivena Rāghavaḥ*

*astraṃ rākṣarājasya jaghāna paramāstravit* (6.102.19).

*Rāvaṇasya hayān Rāmo hayān Rāmasya Rāvaṇaḥ* (6.107.27).

*ātmanātmānam* (see above). [Rām. 6.41.76]

In all these examples of word repetition the sense remains constant with one very small area of exception. In what I have called Type I, and I have categorized it separately for this reason, the sense shifts from name to non-name. In every other case the sense of the second word is precisely the sense of the first. The force of analogy demands that the same hold true in the *Gītā* of *ātmanātmānam.*”

Jhala 1978 regards the simile *naṣṭāṃ vedaśrutiṃ yathā* in 4.6.43*d* as reflecting a Buddhist practice but this is called by V. Raghavan (in intro. to Jhala 1978 at p. xii) “a problem that does not exist there” and “a baseless suggestion”, citing the Vedic story of the Vedas stolen by Madhu and Kaiṭabha and rescued by Nārāyaṇa as Hayaśīrṣa.

*tṛṇam antarataḥ kṛtvā* **see** Crit. Notes on 5.19.3a. **n.b.** also *Narasiṃha Purāṇa* 51.23:  
 *ity evaṃ bhāṣamāṇaṃ tam antardhāya tṛṇaṃ tataḥ* | *prāha vākyaṃ sītā kampamānātha rāvaṇam* ||

*roṣatāmrākṣa* at least 4 times in HV \*/App.

5 times in *VR* text

5 times in *MBh* (3.77.17a, 7.131.63a, 132.37c, 141.16a, 150.64a)

Gonda 1949: 20-21 — “The well-known epic hyperbolic similes have their root in an intense admiration, veneration, respect and suchlike feelings with regard to the gods, heroes and persons whose deeds are described.”

***pāda*-fillers**

In line with the tendency to greater use of formulæ and stereotyped phrases in later stages of the text, there is also a tendency to use essentially redundant monosyllabic words at the end of a *pāda,* “*pāda*-fillers”. The use of *ha* following a 3rd sg. perfect form is so common as not to be particularly diagnostic but its use with other nominal or verbal forms in this position is rare, though slightly less so in stage 3, and *iti hovāca* is also very occasionally found at the start of an even *pāda* (and more rarely still *iti ha* in other positions), all for essentially metrical reasons.

A particularly good example of such *pāda*-fillers is *vai,* which is often so used in addition to its use as an emphatic particle anywhere within the *pāda* except initially. Although its general use increases between the first and second stages (except in the Yuddhakāṇḍa), the main jump in usage occurs in the third stage (see figures below). However, the most striking feature is that it occurs approximately twice as frequently in *sargas* 1-36 of the Uttarakāṇḍa compared to *sargas* 37-100, which are broadly in line with the Bālakāṇḍa.

*vai* final in *pāda*

1.8.12c,16c, 9.15c,16b, 12.11a, 13.23a, 14.4c, 15.18b, 30.4c, 34.13c, 37.20f, 43.2b,5c, 44.16d, 66.26b total: 14

2.2.12d, 9.31a, 17.32d[l.v.], 55.9c, 95.9c,11d, 100.11b, 110.25c total: 8

3.4.29b, 8.9c, 10.25d, 13.13a,28a, 33.33c, 39.12b, 42.3b, 58.31b, 64.22c total: 10

4.1.4b, 6.23c[l.v.], 27.30a[l.v.], 34.19a, 35.9d, 36.17d, 57.34a, 58.15c total: 8

5.1.50c,103b, 13.26c, 19.25d, 20.17a, 33.7b, 36.23a, 37.2a, 46.5c[l.v.], 56.104e, 66.5b total: 11

6.11.52b, 15.13a, 19.16d, 25.20a, 66.26c,35a, 73.3c, 77.6a total: 8

7.1.4c, 4.17a, 6.15d,47c, 7.36b, 8.23a, 10.22d, 11.18c, 12.15d,20a,23a,25a,28b, 13.37d, 17.25c, 18.33c, 19.20c, 20.13c,19a, 23.11a,45c, 24.22d, 25.25c,43c,44b, 26.26b, 30.1b,4d,11c, 32.26b, 35.20c,21c, 36.30c, total: 33  
57.21c,23c.29a, 61.12d, 66.6d, 68.15b, 69.11a, 70.9b, 74.18d, 76.4c, 77.13b, 80.2d, 84.7b, 86.13a total: 14  
 overall total: 47

*vai* anywhere in *pāda*

Bāla 45 [18 in 1.30-64 (Viśvāmitra’s narrative)]

Ayodhyā 27 [19 in stage 2; cf. 7 out of 8 instances final in *pāda* in stage 2]

Araṇya 21 [12 in stage 2; cf. 7 out of 10 instances final in *pāda* in stage 2]

Kiṣkindhā 29 [10 in stage 2; cf. 5 out of 8 instances final in *pāda* in stage 2]

Sundara 21 [15 in stage 2; cf. 8 out of 11 instances final in *pāda* in stage 2]

Yuddha 36 [12 in stage 2; cf. 3 out of 8 instances final in *pāda* in stage 2]

Uttara 80 [53 in *sargas* 1-36; 27 in 37-100]

**specificity of patronymics**

In the great majority of cases the patronymic *rāghava* designates Rāma but there are a certain number of instances in which it is applied to another member of the dynasty (or to more than one) and their distribution is often significant in terms of the narrative. The same is true for *kākutstha, dāśarathi* and *daśarathātmaja.*

Thus *raghava* is used of:

Daśaratha at 2.38.2a and 96.8b (but of Rāma at 8c)

Bharata at 2.63.5 (*bharataḥ ... rāghavaḥ*), 64.14, 73.4b, 77.5b (but of Rāma at 9b), 79.17b, 83.1bc (*rāghavaḥ* | *bharataḥ*), 84.3b, 86.18d, 93.13b (but of Rāma at 12d), 97.19b (spoken by Rāma), 103.23b (spoken by Rāma

Lakṣmaṇa at 2.45.1b+d (*lakṣmaṇam ... rāghavaṃ*), 80.3d (*ṛāghavanandana*), 4.32.8d, 6.77.30c

in dual of Rāma and Lakṣmaṇa at 2.30.1d, 87.22d, 3.6.3d, 65.1b,5b,22d, 66.5b, 70.3d, 4.3.1d, 4.25d, 5.1d, 5.62.2b, 6.35.12b, 36.3d,7a, 38.16d, 40.60a, 41.9b; and similarly *raghunandana* in dual at 3.70.3b; but cf. *rāghavalakṣmaṇau* at 6.40.22b, while *rāghavāśrayāḥ kathāḥ* at 6.78.54d could be either Rāma and Lakṣmaṇa or just Lakṣmaṇa

dynasty in general at 2.60.6d, 62.8d, 84.19d

indeterminate at 2.84.9d (Rāma or Bharata or dynasty)

Sagara (by implication) at 6.13.13-14

*kākutstha* is used of:

Daśaratha at 2.32.9a, 35.26a, 6.108.1a

Bharata at 2.78.12a, 83.5b, 103.20c (but *rāghava* of Rāma at 20d)

Lakṣmaṇa at 3.41.8a, 4.34.223

in dual of Rāma + Lakṣmaṇa at 6.36.33c, 38.27c,28c, 40.38a, 74.26a

*dāsarathi* is used of Lakṣmaṇa at 6.76.1a

*daśarathātmaja* is used of Lakṣmaṇa at 6.76.7d

**a- privative with verbal forms (except p.p.p.)**

akampya 3.45.29 5 App.I.7.16

akartum 2.1446\* App.I.11.44

akartṛ 2.1793\*5

akārya 2.101.2c 3.29.15c(ifc) 5.46.5b[l.v.] 2 App.I.14.11(°tā) 5.1092\*4 6.1690\*1 App.I.15.66(ifc),126(ifc) App.I.30.60(imc) App.I.33.59(imc)

akurvat 2.16.14b 3.36.22

akṛtvā 3.68.10 6.75.24a 2.223\*9

akṣaya 1.1.34d(iic) 2.28.13b(iic) 95.28b 3.4.26c 8.25a 11.30d(iic) 52.8b 70.12d 4.39.25c 6.2.17b 7.9a 82.12d 7.4.29b 18.32b 21.15d 25.12a 98.12d 100.9b

akṣayya 1.75.17a 2.95.7c 110.38d(iic)

akṣobhya 2.37.22a 71.13c 3.30.11 45.29 6.38.15c 5 App.I.7.15 6 App.I.3.182 App.I.20.14

agrāhya 3.15.19a(iic) 31.15a

agṛhya 6.89.19a

acarantī 2.106.9b

acintayat 6.83.37a

acintayantī 2.24.9c 6.3521\*2

acintayitvā 3.49.10c 5.14.19c 6.76.15c 88.43a 6.1125\*1

acintya 2.19.18a 49.10a 6.43.9c 44.12a 46.52a 60.45a[l.v.] 87.28c 99.2b(iic) 6.1519\*11[l.v.] App.I.62.316 App.I.64.36 App.I.74.22

ajānat 2.2.16c 66.14c 69.13a 6.89.17d 97.1c 6 App.I.25.4

ajeya 3.30.6 6 App.I.20.9 App.I.62.50 App.I.76.4\*4

atoṣayat 2.16.14a

atyajya 2.882\*4

adṛśya 3.42.6 6.67.2c 71.22b[l.v.] 74.5a 5.1127\*2(imc) 6 App.I.8.13 App.I.12.14 App.I.58.431[l.v.](°tā)

adṛśyamāna 6.38.17a 60.29c[l.v.]

adṛṣṭvā 3.4.25d 59.2 5.10.5a[l.v.],8a 11.2c,20a,40d,45d 2.1676\*5 5.344\*1 353\*2 356\*2 App.I.4.27

adhārayat 2.93.32a

adharṣaṇīya 6.1593\*

adhṛṣya 5.59.8c 1.700\*9 6.1594\*

anadhigamya 5.11.46b,51b

anadhītya 6 App.I.8.9

anarcitum 2.42.10d

anarhat 5 App.I.4.15

anavakṣipat 6.75.25b

anavajñāya 2.94.31c

anavāpya 2.45.17b 80.17b 1.894\*2

anaśnan 3.171\*11

anāgacchat 5.26.6c[l.v.]

anācarantī 2.34.19c

anādāya 2.27.9a

anādṛtya 3.45.28 59.29 6.102.25a 1.738\*2 5.1308\*2 6 App.I.35.26

anādhṛṣya 2.93.22c 3.35.15a 6.109.27a 1.1165\*1

anālakṣya 2.87.5c 1.1022\*

anāsādya 6.87.28c 91.11c 95.9a

anāsādyamāna 3.59.12a

anikṣipya 2.45.17c 80.17c

anicchan 5.20.9b 2.2235\*1

aniyojya 2.222\*4

anirūpya 3.41.27

anirjitya 5 App.I.1.33

anivartya 2.2173\*2

anivārya 3.43.13a

anuktvā 3.34.7c 6.75.25a

anuddhṛtya 6.80.15c

anupabhogya 3.15.5c

anupasthīyamāna 3.3.21a

aparihārya 2.71.22c

apaśyat 2.10.38c 12.10b 13.13c 53.8c 66.1a,43a 67.11b 3.4.8 43.7 59.29 60.13 5.11.44d 13.23a 56.47a

apaśyantī 2.38.19c 55.9c 3.50.42 51.14 52.1 5.17.7c 23.15a 24.35d 6.82.25c 5.1195\*2 6.3511\*2

apūrayitvā 3.59.7c

aprakampya 2 App.I.12.26 3.44\*6

apratikūlayat 2.46.63b

apratijalpat 6.101.13b

aprativārya 3.31\*2 609\*1

apradhṛṣya 2.1.24c,28b(iic) 5.1032\*1 1278\*7[l.v.] 6.1940\*6[l.v.] App.I.2.154

aprameya 2.80.1a 3.26.17c(iic) 35.18a 6.1078\*3[l.v.] 1732\* App.I.10.7

apraśasya 2.108.15a 3.28.16d

aprasahya 2.305\*6

aprāpya 2.93.36c 97.7a 3.65.28 6.69.11a 6.3116\*4

abruvāṇa 6.1666\* 1667\*1

abhavya 3.44.9a

abhedya 2.3.36d(imc) 28.13a(iic) 6.78.6a(iic) 6.1636\*7 1989\*1(iic) App.I.63.23

abhojya 2.1328\*2

amantrayitvā 3 App.I.11.34

amīmāṃsya 6.47.115c

amṛṣyamāṇa 6.46.20a 57.43c[l.v.] 58.38a 59.45c[l.v.] 61.59c[l.v.] 77.33c 2.2241\*1 6.1246\* 1393\*3[l.v.] App.I.16.40 App.I.28.92 App.I.47.15

ayudhyamāna 6.59.43b[l.v.] 67.38a   
6 App.I.23.23

arakṣat 2.69.18b

alakṣya 3.52.28d(iic)

avadhya 2.10.10a 72.20c 3.43.12 54.8 5.46.33c[l.v.](°tā),35a 49.24a(°tā) 6.47.53c(°tva) 48.7c(°tva) 54.2a 59.95c(iic),97b(iic) 87.35c 98.15a 5.1018\*2 6.1786\* App.I.6.102 App.I.8.6,12(iic) App.I.17.24 App.I.20.32 App.I.22.19 App.I.31.29(°tva) App.I.53.34,63,65 App.I.63.28

avartitum 2.103.6b

avarṣat 2 App.I.9.205

avaśya 2.103.26a 5.46.12c 51.2c,13e 6.51.31a 99.36c 106.11a,19a 107.35c 6.3116\*8 3271\*4 App.I.2.272 App.I.3.50 App.I.40.28 App.I.57.132 App.I.71.5

avācya 3.29.14c(ifc) 5.56.61c 5.1092\*4

avārya 3.549\*6(iic) 6.1726\*10

avāryamāṇa 2.13.28c

avikatthat 6.75.25c

avigaṇya 3.41.42a

avicārayat 3.41.32b

avicārya 2.16.37c

avicālayat 2.16.57d

avijitya 2.2.24d

avijñāya 2.18.32e 27.26b 110.49c

avidvān 2.47.10 3.35.12b

avindat 5.28.9b

avilambayat 2.99.16

aviṣahya 3.27.2 6.99.6c

aśakya 1.66.8d 3.44.33 5.46.5a[l.v.] 6.1515\*3 App.I.2.154,260 App.I.56.96\*2

aśaknuvat 1.63.13c 2.16.53 93.29 3.70.21 5.1228\*2

aśraddheya 2.82.9a

aśrutvā 2.254\*1

aślāghya 6.3133\*1

asaṃspṛśat 3.4.5c

asaṃspṛśya 2.10.41d

asaṃhārya 2.2158\*4

asaṃkhyeya 3.24.19a 25.14

asaṃcālya 2.110.39a

asat 2.98.42 6.70.23b,24b 6.3133\*1

asatī 3.16.23 17.11,15,20 18.14 6.80.49a

asamīkṣya 2.52.20

asaṃprāpya 2.31.14

asahan 3.15.34 1.828\*7

asahya 6.52.15c 70.12c 95.11c 6.1752\*2(iic) App.I.18.33(iic) 7.27\*2

asevya 3.60.20c

astutya 2.239\*13

aspṛśat 6 App.I.18.41[l.v.]

aspṛśya 6.3283\*1

asvapat 2.81.12

ahatvā 3.22.21c 52.23d 6.93.25c   
5 App.I.9.27 6 App.I.9.30

aheḍamāna 2.62.15c

**p.p.p. forms:** akṛta, acodita, acyuta, ajāta, atandrita, atuṣṭa, atṛpta, adagdha, adayita, aduṣṭa, adṛṣṭa, adhṛta, anadhiṣṭhita, anantarhita, anavāpta, anākhyāta, anāgata, anāvṛta, anāśita, anāhūta, anindita, aniyukta, anirjita, anirviṇṇa, anivārita, aniṣṭa, aniṣṭita, anukta, anucita, anupasevita, anupasaṃprāpta, anūḍha, apatita, aparikīrtita, aparijñāta, aparisaṃsthita, aparyāpta, apṛṣṭa, apracodita, aprativārita, apratisaṃhṛta, apratīta, apramatta, aprayata, apraśasta, aprahṛṣṭa, aprīta, abahiṣkṛta, abuddha, abhĪta, amarṣita, amita, amīlita, amṛta, ayantrita, ayukta, ayuta, ayuddha, arakṣita, ariṣṭa, alabdha, avicārita, avijñāta, avitarkita, avidita, avinīta, avipanna, avipramatta, aviprahata, avyakta, aśakta, aśruta, asaṃyata, asaṃvṛta, asaṃskṛta, asaṃklinna, asaṃkliṣṭa, asaṃtrasta, asamāpta, asaṃrddha, asaṃbhrānta, asaṃmata, asaṃmūḍha, asiddha, ahata, ahita, ahīna, ahṛṣṭa

**ἅπαξ λεγόμενα**

The main list of ἅπαξ λεγόμενα found in the CE text, on which these comments are based, extends the strict definition of one unique occurrence of a term to include occurrences within one *sarga* only (or in one instance a passage repeated *verbatim* at some distance). Their distribution between the stages within the text suggests that they are a feature in particular of the second stage. The total figures for occurrences, excluding those that are only unique by the presence of one of the prefixes *a-, ati-, duḥ-, niḥ-, vi-, sa/saha* or *su*, or of multiple prefixes, show an increase of not far short of half between the first and second stages (445 in stage 1 against 646 in stage 2, with 281 found in stage 3). A full listing of all forms will be found in Further Notes (verbal/general).

The third stage contains substantially fewer in proportion to total length than the first two stages. However, this conceals in particular the marked contrast in the Uttarakāṇḍa between *sargas* 1-36 (containing 91 instances) and the rest of the *kāṇḍa* (44 in a similar overall length of text).

The fourth and fifth stages add a considerable number of such terms among the many new words occurring first in them but no figures are given for them, since these stages have not been systematically checked. An example is the occurence of a term for a lawyer, *dharmapāṭhaka,* only at 7 App.10. 309 and 426. Another, even more significant culturally, is that the term *maṭha* has been noted only at 2.1867\*1, a passage which is found only in the Kumbhakonam edition and lacks manuscript support.

**Features of material culture**

Kaul 2010: 238 — If one adopts this approach to Vālmīki’s *Rāmāyaṇa,* one finds that Ayodhyā on the one hand, and Kiśkindhā [sic] and Lankā on the other, represent not different levels of material development in the text but different models of behaviour. The “socio-political normality” of the *vānara* and *ṛakṣasa* cities seems intended precisely to highlight the ethical realm where difference is asserted.

On the weaponry mentioned in the 1st stage of development **see** listing of weapons (with text references and translations used) in Ancillary material, Notes towards publications [for JLB and MB 2006 (*Rāma the Steadfast*) + JLB 2012c]

McHugh 2012: xi — “... ... To illustrate, there is no mention of musk in the (critical editions of the) Sanskrit epics, not to mention any ambergris, and the latter only appears at a much later period. ... ...”

McHugh 2012: 186 — “A search of the critical editions of the *Mahābhārata* and the *Rāmāyaṇa* reveals that *candana* is, for the most part, described in the epics as an adornment smeared on the body (or on a weapon as above), presumably in the form of a paste.18 *Candana* is also said to be fragrant and cool,19 and there are also references in both epics to red *candana* (*raktacandana*).20” [also as an item of tribute and added to Daśaratha’s pyre (21)]

[refs are: weapon ? Bhīma’s club at MBh 9.10.45ab  
18 MBh. 5.166.38  
19 MBh. 1.118.19a,22a, 213.32c  
20 MBh. 7.111.24ab, Rām. 2.30.9  
21 Rām. 2.70.16]

Duration of rains: 4 months at 4.25.12 but 3 months, by implication, at 4.27.3. Also at 3.6.2 the exiles cross rivers in full spate (presumably soon after the monsoon).

Although in general plant or tree names are used meaningfuly and without repetition, there are exceptions, noted next; it is significant that so many are in the list of trees at 4.1.35-40, indicating the artificiality of this list (cf. JLB 1985a: 103).

1) Repetition of the same term is found in *ketaka* at 4.1.36a and 40a, *kiṃśuka* at 4.1.34d and 40c, and *panasa* at 3.16.16b and 18b.

2) Instances of terms which elsewhere are synonyms occurring close together are:   
*arjuna* and *kakubha* (both Terminalia arjuna) at 3.58.14ab/15a,  
*āmra* and *cūta* (Mangifera indica) at 3.14.16b,17a,  
*naktamāla* and*ciribilva* (Pongamia pinnata) at 4.1.37a,40e,  
*palāśa* and *kiṃśuka* (Butea monosperma) at 4.1.30a/34d/40e,  
*vaṭa* and *bhaṇḍīra* (Ficus bengalensis) at 3.71.21b/22b,  
*vāsantī* and *mādhavī* (Hiptage madhoblata) at4.1.36bc or alternatively   
*vāsantī and pāṭala (*Stereospermum suaveolens) at 4.1.36c/39a,  
*syandana* and *timiśa/tiniśa* (Dalbergia ougeinensis) at 3.14.16c/18a and 4.1..40ef,

*sāla* and *aśvakarṇa* occur in close proximity (in same *pāda* or compounded) at 2.93.18a, 4.30.14a, 6.15.16a, 6.47.73a, 6.63.31ab (adjacent words) and within a single list of various trees at 3.14.16a (*sāla*) and 18c (*aśvakarṇa*); at 3.14.16a+18c and 6.33.20c+31c they occur at no great distance; only at 1.23.14a and 6.44.20a+21b does *aśvakarṇa* occur separately (cf. JLB 1985a: 102).

**correction** to JLB 1985a: 107 §1 – **delete** *śalya* (Vangueria spinosa) which is not found (only *śalya,* ‘point, thorn’)

The usage of terms for very large numbers is infrequent and tends to be clustered in certain passages, such as the mustering of the *vānaras* to search for Sītā (4.34-39) and Hanumān’s description to Rāma of Laṅkā’s military strength (6.3), for obvious reasons. Surprisingly *lākṣa* is absent and only *koṭi/koṭī* is at all frequent; others occurring are: *ayuta, niyuta, prayuta, arbuda, vṛnda* and *śaṅku.*

Both 1998 defines “Komik” mainly as what is incongruous (unangemessens), adducing:  
Agastya v. Vātāpi and Ilvala  
Viśvāmitra v. Vasiṣṭha  
Śūrpaṇakhā episode (citing Erndl in *Many Rāmāyaṇas*)  
aspects of Kaikeyī demanding the boons: “Die Episode, in der Kaikeyī die beiden Wünsche von Daśaratha einfordert, fällt insofern aus dem Rahmen der komischen Erzählungen, weil der Dichter sie in einem Balanceakt zwischen Komik und Tragik schildert: Als Daśaratha die Gemächer Kaikeyī’s betrat, sah er sie ohne jeden Schmuck auf dem bloßen Boden liegen, und er was äußerst besorgt, was seines Leiblingsfrau fehlen könnte . . .”  
Ahalyā’s seduction by Indra and incongruous replacement with ram’s testicles.

**Features of religious culture**

Olivelle 1981: 267-8 — “Surprisingly the Rāmāyaṇa never uses *S* [= *saṃnyāsa*] within the context of renunciation. *S* is found in the Rāmāyaṇa at 3.8.25 with the meaning of ‘giving up’ but without any reference to renunciation.20 At least twice saṃnyāsa is used in it to mean ‘deposit’ or ‘trust.’21 The glaring absence of *S* as a term for renunciation in the | Rāmāyaṇa becomes even more significant when contrasted with the Mahābhārata in which it is used a total of fiftythree times [cf., below, IV, VI]. We may reasonably conclude that *S* was at best a very uncommon term for renunciation during the period when the Rāmāyaṇa was put into its present form.”

20 *yadi rājyaṃ hi saṃnyasya.*  The reference is to Rama's abdication. The critical edition gives several variant readings of *saṃnyasya: parityajya, saṃtyakte.* The Rāmāyaṇa uses several terms to indicate a renouncer: *parivrājaka* [3.44.2,3; 3.45.1; 3.47.8; 5.32.15], *bhikṣu* [2.27.31; 3.44.8; 3.47.6; 4.3.3,21; 4.4.14], *śramaṇa* [1.13.8; 4.18.31], *śramaṇī* [1.1.46; 3.69.19; 3.70.7].

21 [quotes 2.107.14, 2326\*, 3.8.15, cf. 3.8.16,17] .... At 5.53.8 *S* is used in the compound *prāṇasaṃnyāsa* to mean suicide.

Olivelle also gives the following figures for *saṃnyāsa* in the Mahābhārata: 22 in BhG, 21 in *Śānti,* 1 in *Anuśāsana*, 5 in *Anugītā,* 4 elsewhere (2.8.33, 3.2.75, 9.49.54 + 55; also at 9.47.15 not meaning renunciation). He suggests (p.273): ‘The entry of *S* into the vocabulary of renunciation may be placed around the 3rd-2nd century B.C.’

Khan 1965: 121 — “In no place do we have an unequivocal assertion that the Jīva undergoes repeated births and deaths on account of deeds done in the past.” [However, he does cite some partial exceptions.]

Eck 2012: 405-6 notes virtual absence of *tīrthas* in VR by contrast with MBh:  
 “It is important to note here that the very notion of the *tīrtha* as it came to be so prominently developed in the *Mahābhārata* and the Purāṇas is | not fully present in the text of the Sanskrit *Rāmāyaṇa.* The itinerary of the Pāṇḍavas in the Vana Parva of the *Mahābhārata* is much later and is plotted around places already identified as *tīrthas.* This is not the case in the *Rāmāyaṇa,* however, where the geography of the exiles’ time in the forest is plotted from one ashram or forest hermitage to another, identified primarily by the *rishis,* ascetics, and sages who dwell there. . . . . . . Given the later importance of the *tīrthas* in Hindu popular culture, it is quite amazing that they are very rarely spoken of in the *Rāmāyaṇa.* . . . . . .  
 . . . . . . These theories [locating Laṅkā in central India] are based in part on the peculiarity that the Narmadā River, which flows so prominently across central India north of the Godāvarī, is not mentioned in the *vanavāsa* account of the *Rāmāyaṇa.* The only way Rāma’s party could have journeyed from Citrakūt to the Godāvarī River without fording the Narmadā would have been to travel southeastward from Chitrakūt, toward the Orissa and Andhra coast. . . . . . .”

Śiva appears under several names within the *VR* text, listed here in order of frequency:

Rudra – 1.34.19c, 65.9c, 74.20a, 3.15.39d[l.v.], 24.26d, (v.l. at 54.10d), 61.2c, 5.11.59c[l.v.](iic), 6.47.9d[l.v.],24d[l.v.], 59.73c(iic). 61.53b[l.v.](iic), 62.36c, 63.52c(iic), 80.17c, 81.32c, 82.24a, 7.6.5a,36a, 32.52a(iic), 53.5c,10a, 61.37d, 78.23d, 81.13f,15c,19a

Maheśvara – 1.35.12b(ifc),25d, (v.l. at 2.224d), 2.98.67d, 6.7.4a(iic), 59.12d, 107.1d, 7.5.19c(iic), 6.1d,11b, 13.26b,35c(iic), 16.30a, 36.8b(ifc)

Śaṅkara – 1.38.4a(iic), 42.7a(iic),16a(iic), 4.11.12c(iic), 6.47.122b[l.v.](ifc), 61.54c[l.v.](iic), 7.6.22b, 13.31b, 16.8b,10c,11d,13b, 36.18c

Tryambaka – 1.74.12b, 6.33.6d, 81.34d, 7.45.18d, 55.14b

Śiva – 1.35.19a, 1,42.4f, 2.22.18a[l.v.](iic), 7.53.12b

Hara – 1.42.22d, 42.6d, 73.18d, 7.4.27b,31b[l.v.], 6.29a, 31.40a[l.v.] (**only**in stage 3)

Pinākin – 3.23.27d, 6.81.32d

Śiva does not appear under any of his names in *VR* 1.14-16 (incarnation episode).

Within Agastya’s narratives at 7.1-36 he appears in person in 5 *sargas*, evenly spread:

7,6 Agastya’s narrative post-victory Sub unit 2:

Śiva rejects gods’ appeal to deal with Sukeśa and sons, it is Viṣṇu’s task

*post-incarnation*

7,13 Agastya’s narrative post-victory Sub unit 1:

Vaiśravaṇa gains approval of Śiva

7,16 Agastya’s narrative post-victory Sub unit 1: Rāvaṇa refused admittance to Śiva’s presence by Nandīśvara, gains curses;

offended, attempts to uproot Kailāsa, gains approval of Śiva, given name

7,31 Rāvaṇa defeated by Arjuna Kārtavīrya Sahasrabāhu:

Rāvaṇa worships Śiva, whereas Arjuna has Vaiṣṇava links

7,32 battle simile

7,36 Agastya’s narrative post-victory (Hanumān): with other gods, grants boon to Hanumān (invulnerability to weapons)

to help him accomplish mission;

no indication of the special relationship to Hanumān found in later versions

*nāmaryādaḥ kathaṃcana* at 3.35.8b used of Rāma by Mārīca to Rāvaṇa

*maryādānāṃ ca lokasya kartā . . .* used of Rāma by Hanumān to Sītā at 5.33.11c

Rāma criticised for being deluded by impossible golden deer seems to have become a general aphorism:

pursues Mārīca despite the manifest impossibility of a golden deer: *Mahānāṭaka*: Bahadur 1840: IV,179

criticised for being deluded: *MBh* (*allusion*): 2,583\*1-2 [cf. “3. MBh & Purāṇas”]  
 *Śukasaptati*: Haksar 2000: 36 tale 6  
 *Hitopadeśa*, Haksar 1998: I, 28 (p.22)

Sternbach p.69 cites Böhtlingk, *Indische Sprüche* ed. 2 no.766

cf. *Vikramacarita* ed. trans. Edgerton 1926: S recension, VII 3

cf. *Vetālapañcaviṃśatikā* ed. Uhle: 1.31

**early geography**

[text references for Index/Glossary in *Rāma the Steadfast*]

Abhikāla *place in Punjab* 2,62.13

Airāvata *‘from Mt Irāvata’, Indra’s elephant* 3,22.24;

*attacked by baby Kumbhakarṇa* 6,49.17

Amarāvatī *‘possessing immortality, Indra’s city* 3,46.10; 6,64.8

Aṃśumatī *= Yamunā*

Añjana *‘collyrium’, mountain* 4,36.5,20

Asta *‘home, setting (of sun)’, mountain on which sun is supposed to set*  4,36.16-26; 6,34.1; 6,39.15; 6,89.34

Ayodhyā *‘invincible’, capital of Daśaratha and then Rāma, identified with mod. Faizabad* 2,31.23; 2,32.8; 2,38.10,12; 2,39.15; 2,44.12; 2,53.8,13; 2,54.11; 2,60.16; 2,71.18; 2,82.25,26; 2,84.7,17; 2,87.14; 2,89,15,17; 2,84.36; 2,97.20; 2,99.15; 2,103.18; 2,105.12,14,19,23,24; 5,66.28; 6,25.26; 6,108.15; 6,109.7,10; 6,110.15.16

*citizens’ affection for Rāma and distress at departure of exiles*   
2,35.15-23 2,36.8-16; 2,37.19-27; 2,40.3,6; 2,42.1-25; 2,45.22; 2,51.1-15

*citizens join Bharata’s expedition* 2,76.21-26; 2,77.8-18; 2,103.19-26

*description of city* 2,45.8-22; 2,51.6-20; 2,80.1-24; 2,105.18-24

Bāhlīka *people (and territory) between Beas and Sutlej rivers* 2,62.13

Bhāgīrathī *river Gaṅgā, made to do his bidding by the sage Bhagīratha* 2,48.2; 2,80.24

Bhogavatī *‘having enjoyments’, subterranean home of nāgas* 2,93.20

Brahmaloka *Brahmā’s world, a heaven* 6,54.22

Caitraratha *Kubera’s forest, tended by Citraratha* 3,41.24; 6,99.19

Candra *‘shining’, mythical mountain, source of healing herb* 6,40.31

causeway to Laṅkā 6,13.19-22; 6,15.4—16.8; 6,27.3-13; 6,50.11-18; 6,101.4-11

Citrakūṭa *‘glittering peak’, mountain south of river Gaṅgā and near river Mandākinī, frequented by ascetics, site of Rāma’s first hermitage*2,48.26.27.34; 2,49.6; 2,50.4,10,11; 2,84.21; 2,86.10.12; 2,87.8,9; 2,90.23; 2,92.9,13; 2,93.13; 2,105.3,5; 3,5.16; 3,6.10; 3,70.10; 5,63.18; 5,65.2; 6,109.18

Daṇḍaka forest *‘staff, stick’, main forest area between Gaṅgā and Godāvarī rivers*2,23.22; 2,31.19; 2,54.3; 2,78.11; 2,97.20,23; 2,99.16; 3,7.6,12; 3,16.24; 3,17.7; 3,18.18; 3,19.7,8; 3,20.13; 3,31.12; 3,32.2,10; 3,34.9; 3,35.11; 3,36.2,10,12; 3,37.2,3,5,6,7; 3,54.14; 3,56.2,3; 3,64.20; 4,51.4; 4,56.7,16; 5,24.15; 5,31.26; 5,49.5; 6,66.11,18; 6,88.46; 6,96.26

Dhūmra *‘smoke-coloured, smoky’ mountain* 4,36.6

Droṇa *‘bucket, tub’, mythical mountain, source of healing herb* 6,40.31

Gandhamādana *‘delighting with perfume’, mountain* 2,48.26

Gaṅgā *holy river, also called Bhāgīrathī, Jāhnavī*   
2,48.2,6,8; 2,51.8; 2,62.10; 2,77.19; 2,78.1,5,6,8; 2,79.4; 2,83.1,7,21; 2,109.10; 3,54.7; 6,19.2

*auspiciousness* 2,44.2; 2,105.18-24

Gayā  *pilgrimage site, associated with worship of ancestors* 2,99.13

Girivraja *‘mountain cow-pen’ = Rājagṛha*

Godāvarī *‘granting cows’, name of various rivers (perhaps a generic term)* 3,12.18; 3,14.12,22; 3,16.1; 3,43.33; 3,47.31; 3,64.35

Gomatī *‘possessing cows’, river near Ayodhyā (modern Gumtī)* 2,43.9,10; 6,17.21

Haimavata = Himālayan

Hastinapura *‘elephant city’, city of Kurus on Gaṅgā* 2,62.10

Himālaya *‘abode of snow’ (also Himavān ‘possessing snow’),* *site of hermitages* 2,79.18; 2,104.18; 4,36.2,23,27; 6,19.2,29

Himavān *Himālaya personified especially as father of Pārvatī, Śiva’s wife*

*refuses to fight Dundubhi* 4,11.12,14,16,20,24;

Indraśiras *‘Indra’s head’, mountain famed for elephants* 2,64.20

Irāvata *‘possessing food’, mountain famed for elephants* 2,64.20

Janasthāna *‘place of people’, a forest area*3,20.17; 3,21.19,22; 3,22.5; 3,26.5; 3,31.10,12; 3,34.2,6,13; 3,42.21; 3,43.17; 3,47.29; 3,48.13; 3,52.19,20,21,25,27; 3,54.5; 3,55.9,10; 3,56.18; 3,65.5; 3,67.19; 4,51.5; 4,55.18,20; 4,56.8; 5,19.25; 5,24.13; 5,29.8; 5,31.10; 5,49.29; 6,9.13; 6,11.11; 6,19.21; 6,21.32; 6,25.21; 6,38.15; 6,52.12,13; 6,92.11; 6,99.11

*called ‘place of the slain’* 3,52.19-27; 5,19.5-29

Kaikeya, the *king of the Kekaya people, father of Kaikeyī* 2,64.17

Kailāsa *northern mountain, abode of Vaiśravaṇa and of Śiva*   
3,46.5; 4,11.7; 4,32.15; 4,36.2,22; 4,38.30; 6,7.3,5; 6,32.11; 6,99.19

Kālindī *‘belonging to (i.e. rising on) Mt Kalinda’ = Yamunā*

Kekaya *king of Kekaya people. i.e. Aśvapati, father of Kaikeyī* 2,64.18

Kiṣkindhā *capital of the vānara kingdom*4,9.5,19; 4,11.21,24,26; 4,12.13,14,38; 4,25.16,37; 4,29.37; 4,36.34; 4,37.3; 4,45.8; 4,54.9; 5,11.22,38; 5,62.34; 6,19.5,30; 6,40.24; 6,110.13

*description* 4,14.1-6; 4,32.1-26;

Kosala *a people and their territory* 2,44.1; 2,59.5,11; 3,61.15; 5,41.7

*people distressed by Rāma’s exile* 2,43.7 x 2;

Krauñca Forest *‘crane forest’, part of the Daṇḍaka Forest* 3,65.5; 6,96.26

Kṣīroda *= Milk Ocean*

Kuliṅgā *town in Punjab* 2,62.12

Kuru *people and territory (in modern Haryana)* 2,62.10

Laṅkā *‘island’, Rāvaṇa’s city*3,30.3; 3,35.6; 3,36.17,21,25; 3,38.19; 3,39.19; 3,52.5,11,12; 3,53.19; 3,54.12; 4,34.15; 5,19.11; 5,24.16,22,23,24; 5,25.23,24; 5,32.37< 5,40.1; 5,41.4,9,18; 5,49.30,33; 5,52.1,6,17; 5,53.1,5,7,26; 5,63.9; 5,65.27; 5,66.14,23,25,27; 6,1.4; 6,2.5,10,11; 6,3.3,4,5,7,8,9,19,21,22,28,29; 6,6.1,2,3,16; 6,9.6,18,19; 6,13.5,6,21; 6,16.13,18,20,22,26,27; 6,17.10,11,13,18,24,25,27,39; 6,18.4,24,31,39; 6,19.7,10,17,27; 6,20.23; 6,21.1,11,12,34; 6,22.1; 6,26.22,24; 6,27.16,21; 6,28.4,7,15,19,25; 6,29.4,14; 6,32.3,6,7,10,12,14; 6,36.15,23,39; 6,37.1,14,15; 6,38.35; 6,40.21,57,63; 6,42.36; 6,44.31,34; 6,45.3,20,27,32; 6,46.48; 6,49.5,33; 6,50.14,16; 6,51.35; 6,56.11; 6,64.19; 6,66.37; 6,74.23; 6,78.39,41; 6,83.1,22; 6,94.17; 6,97.24; 6,99.12; 6,100.9,10,12,14; 6,101.1,8,10; 6,105.3; 6,110.5,14

*built by Viśvakarman* 4,57.11-32;

*description* 3,46.10; 5,9.1—11.51; 5,51.15-18; 6,3.1-32

*surveyed and burnt by Hanumān* 5,51.15—53.26

*Vaiśravaṇa driven out by Rāvaṇa* 3,46.10

Laṅkā’s fortifications 6,3.6-32*,* 6,27.16-21

Madhuvana *part of Sugrīva’s personal estate, wrecked by exultant vānaras* 5,59.8,11; 5,60.5,6,7,15,16,30; 5,61.10,19,20; 5,62.4,29

Mahāruṇa *‘great reddish ™mountain£’, mountain frequented by vānaras* 4,36.7

Mahendra *‘great Indra, mountain* 4,36.2; 5,55.18; 5,59.2

Malaya *mountain*

*near Kiṣkindhā* 4,5.1

*in Laṅkā* 5,66.27

Mandākinī *‘slow-flowing’, river near Mt Citrakūṭa (probably modern Paiśuni)* 2,86.11; 2,87.8; 2,93.8,13; 2,96.2; 2,105.3; 3,5.16

Mandara *‘sluggish’, mythical mountain, used as paddle at Churning of the Ocean* 2,52.8; 4,36.2; 4,37.32; 5,20.26; 5,59.3; 6,14.20; 6,15.12; 6,97.6; 6,99.19

Mare’s Head *(vaḍavāmukha) mythical submarine fire* 5,53.5-16

Meru *mythical mountain, the axis of the world*2,35.21; 3,17.5; 3,21.14; 4,3.13; 4,32.8; 4,36.6; 4,37.32cd; 4,38.13; 4,50.16; 5,59.3; 6,11.2; 6,15.1; 6,97.6; 6,99.19; 6,109.25

Milk Ocean (Kṣīroda) *mythical cosmic ocean* 4,36.25; 6,40.29

Nandana *‘gladdening’, forest in Indra’s heaven* 3,41.24; 3,69.23; 5,28.2; 5,39.9; 5,59.7

Nikūla *‘downhill’, a tree granting wishes* 2,62.12

Nikumbhilā *sacred tree (caitya) at which dances are performed and offerings made* 5,22.41; 6,69.23; 6,72.10

Niṣāda *tribe of hunters and boatmen living beside Gaṅgā and ruled by Guha* 2,44.9,11; 2,78.1,9,12,16; 2,79.1,3; 2,81,13; 2,83.2

Ocean *(sāgara) personified, called Lord of Rivers*

*refuses to fight Vālin* 4,11.7-24;

*reluctantly helps vānara army to cross* 6,13.13—15.10

Padmavana *‘lotus forest / forest of Padma (cosmic elephant)’* 6,10.6

Pampā *beautiful river and lake near Kiṣkindhā* 3,5.16; 3,52.5; 3,68.12–70.47; 4,3.5; 4,4.4

*garlands born from drops of sages’ sweat* 3.69.1-32

Pāñcāla *‘belonging to Pañcāla clan’, region in Punjab* 2,62.10

Pañcavaṭī *‘five fig-trees’, part of forest near Godāvarī river*

*Rāma and Lakṣmaṇa build hermitage there on Agastya’s recommendation* 3,12.13,17,22,24; 3,14.1-27

Pāriyātra *‘journeying round’, mountain range (western Vindhyas)* 5,41.3;

*home* *to Panasa* 6,17.33

Parṇāśā *‘eating leaves’, river, home of Vinata* 6,17.36

Prasravaṇa *‘flowing forth’, mountain near Kiṣkindhā where Rāma and Lakṣmaṇa spend monsoon* 3,47.30; 4,26.1,5; 4,44.2; 4,46.6,10; 4,52.12; 5,63.1; 6,35.21

Prayāga *‘sacrifice place’, city at confluence of Gaṅgā and Yamunā (modern Allahabad)*2,48.5,31; 2,83.21

Rājagṛha *‘king’s house’, city; also called Girivraja* 2,62.2,6,14; 2,64.1

Rasātala *‘plane of moisture’, underworld home of nāgas (snakes)* 4,6.5; 6,7.8; 6,8.8; 6,25.6

Ṛśyamūka *‘lacking antelope’, mountain near lake Pampā*

4,3.1,21; 4,5.1; 4,8.16; 4,10.23; 4,11.44; 4,12.21; 4,45.16; 5,49.8

*legends connected with it* 3,69.1-32

*Sugrīva lives there in exile* 3,68.12,17; 3,69.24;

Śabara / Śabarī  *forest tribe, one of whom is a female ascetic in Mataṅga’s former hermitage* 3,69.19; 3,70.4,5,9,14,16,27

Sagara *‘with poison’, Ikṣvāku king, father of Asamañja; his other sons are supposed to have dug out the ocean (sāgara)* 2,32.12,20; 6,13.14

Sahya *‘to be borne’, mountain range (central Western Ghats)* 6,17.26

Śālmalī *a river in Punjab* 2,62.13

Sālveya *‘belonging to Sālva tribe’, mountain in northwest, realm of vānara Śarabha* 6,17.29

Saṃkocana *‘contracting’, mountain near Gomatī river, home of Kumuda* 6,17.21

Śaradaṇḍā *‘with reed stalks’, river* 2,62.11

Sarayū *‘flowing, swift’, river flowing past Ayodhyā, identified with modern r. Gharghara* 2,32.15,18; 2,43.13,14; 2,70.22; 2,89.15

Śṛṅgaverapura *‘ginger-town’, town on northern bank of Gaṅgā, seat of Guha, king of the Niṣādas* 2,44.1; 2,105.22,23

Sudāman *‘giving well’, mountain in Bāhlīka* 2,62.13

Suvela *‘with good limit’, mountain overlooking Laṅkā*  6,20.21; 6,21.1,35; 6,22.1; 6,28.35; 6,29.1,3,8,12

Syandikā *‘flowing’, river (modern Sai)* 2,43.10

Tamasā *‘gloomy’, river (modern Tons)* 2,41.1,12,14,15,27

Tejobhibhavana *‘overcoming with brilliance’, village* 2,62.13

Trikūṭa *‘triple peak’, mountain in Laṇkā* 6,2.10; 6,34.25

Underworld (Pātāla) 4,44.11,14; 4,63.7; 6,14.19

Vedaśrutī *‘hearing of Vedas’, river in Kosala* 2,43.8

Videha *‘bodiless’, territory ruled by Janaka* 2,60.8; 2,82.11; 2,89.2; 2,96.21; 5,31.12; 5,49.7; 5,64.6

Videha, king of (Vaideha) *designation of Janaka* 5,31.12; 5,49.7; 5,64.6

Vindhya *mountain range separating north India from Deccan*4,3.13; 4,32.8; 4,36.2,24; 4,37.32; 4,47.2; 4,48.15; 4,52.12,16; 4,55.3; 4,57.7; 4,62.2; 6,14.20; 6,17.26; 6,18.41

Vipāśā *‘unfettered’, river (modern Beas)* 2,62.13

Viṣṇu’s Footstep *landmark in Punjab (not later better known one at Gayā in Bihar)* 2,62.13

Viṭapāvatī *‘having branches’, city of gandharvas* 6,64.8

Yamunā *river, also called Aṃśumatī, Kālindī* 2,48.2,6,8; 2,49.3,5,8,11,12,14; 2,105.21

[**see** “Toponyms in *Vālmīki Rāmāyaṇa* (including \* passages and App.I)” within “Further Notes (verbal + general)” for occurrences throughout and some MBh. references also]

**stage 2**

**Various notes and comments**

**See** JLB 1985: 310-13, JLB 1998: 383-91 and especially MB 2007

**n.b.** alsoMB 2002c(‘The rise and fall of Mārīca: stages and transitions in the portrayal of the Rāmāyaṇa’s golden deer’) – background notes in “Notes towards publications”

MB 2010a (‘Release through death in Vālmīki’s narrative’) – background notes in “Notes towards publications”

for Stage 2 of *VR* compared with *Rāmopākhyāna* **see** in “3. MBH & Purāṇās”

Jacobi (*Das Rāmāyaṇa,* p.37) regards the destruction of the *madhuvana* as an episode interpolated in the text because its burlesque humour was amusing to its audiences.

For Bulcke’s listing of suggested interpolations and their types, see Bulcke 1950: 142-44 [download pp. 110-11].

JLB 1998: 383 – Textual repetition between the last *sarga* of the *Bālakāṇḍa* and the first *sarga* of the *Ayodhyākāṇḍa* probably points to the separation of what once formed a single passage, as is also suggested by the variation between the recensions over just where the division between the two books is made.

Adam Bowles notes (Bowles 2019: 175) — “The general frequency of such terms in the *Mahābhārata* stands in stark contrast to the other great Sanskrit epic, the *Rāmāyaṇa,* which contains only one instance of *gārhasthya* (2.98.58 —“the best of the four *āśramas”*), none of *gṛhastha, gṛhāśrama,* or *gṛhapati,* and only two of *gṛhamedhin* (2.42.3 and 6.62.7).”

Pieruccini 2009: 29 “Among the passages which can be most meaningfully compared with *Rāmāyaṇa* II 85 is the description, made by Nārada to Yudhiṣṭhira, of the aerial palaces of the gods in *Mahābhārata* II 7-11: in this order, the *sabhā*s of Indra (Śakra, Yama, Varuṇa, Kubera and Brahmā.”

2.57-58 (Daśaratha’s killing of ascetic boy) has similarities to the *Sāma Jātaka* and Pollock suggests that as their prototype (Ayodhyā trans. pp. 37 and 62); but **see** MB 2010, cf. also JLB 1985: 261 fn.3. The ascetic youth killed by Daśaratha is named as Yajñadatta at 2.1456\*3 (N) On implications of dying at home for a *kṣatriya* **see** Hara 2008-9: 136-39.

De Clercq 2009b — examines dreams in *VR* and also some later versions. Compares those in *VR* with material from *Carakasaṃhitā, Suśrutasaṃhitā* and *Atharvaveda Pariśiṣṭa* 68 (6th cent.), as well as the *sāmudrika* section (229) of the *Agni Purāṇa.* She shows that the elements of the descriptions in *VR* are mostly quite close to those of *Caraka, Suśruta* and *AV Pari.* 68. “Only the description of the king, sitting on a black throne, has no equivalents in any of these texts” (p. 307, re Bharata’s dream at 2.63.8-16).

Hanumān’s leap to Laṅkā and his encounter with Maināka (*VR* 5.1, including 41\*) are discussed at Couture 2015- : I, 283-7

***Bālakāṇḍa* to *Ayodhyākāṇḍa* transition**

*from Bālakāṇḍa apparatus*

after 1.76.12 Ś1 (on an additional folio) Dt D4.6.8.14 S (except M4) [= all S recension minus M4] read 2.1.1-5 + 11-14 [Ś1 then repeats them in 2.1]

*kāṇḍa* name in final colophons: V B *ādi*° (B2 before correction *ayodhyā*°)

*from 2.1 apparatus*

2.1-2 in B3.4 seem to appear at the end of Bālakāṇḍa after colophon, as in the case of B1.2

Ś1 Dt1 Dd1 Dm1 read 1-5 after 1.76.12 (Ś1 repeating them as 2.1.1-5); Dg1 T1.3 G M1-3 read 1-4 and 11-14 after 1.76.12

V1 Dg1 T1.3 G M4 omit verse 5; Ñ2 Dt1 Dd1 Dm1 D1-7 omit 5-7

M4 omits 10c-15b; V1 omits 11-14; D4 omits 15

for 16a-29b Ñ2 V1 B1.2 M4 substitute 20\*

*incidental points*

2.1.10 cf. 1.17.13 (also 15ab) for expression

2.10\*3-4 = 1.17.7 (10\* insert after 19)

2.1.19ab ≈ 1.1.14ab (b identical) [sentiment of 2.1.15-25 similar to 1.1.8-18]

2.2.19b *rāmaḥ satyaparākramaḥ* also at 1.17.15b, 18.8b,14b

a considerable number of periphrastic futures in *sargas* 1-8

*sarga* 4 — no similes but as many as 6 ἅπαξ λεγόμενα and exceptionally long (as also are *sargas* 9 and 16, whereas *sargas* 11, 15 and 25 are very short)

p.p.p. + *-vat* functioning as finite verb at 2.10.31e

*brāhmaṇā vedapāragāḥ* at 2.12.5b, 13.1b and 23.12b is a stock stock phrase only otherwise in Bāla (once) and MBh.

frequent use of chiasmus (5 instances in 21-30, half of total for whole *kāṇḍa*)

**End of Yuddhakāṇḍa as end of the story**

**n.b.** Not only the gods revealing Rāma's divinity but also (? more original) family reunion with Daśaratha coming down, thus reversing his grief and premature death, and reviving of the dead *vānaras,* a reversal of death itself.

**n.b.** Notes on 6.102-107 and 6.111-16, which are in many ways related more closely to stage 3, are included next, along with notes on some colophons indicating *Ābhyudayika kāṇḍa/parvan* as the name for the end of the *Yuddhakāṇḍa* and into the *Uttarakāṇḍā.*

**6.102-107 [the so-called “fire-ordeal”]**

102 Urged by Hanumān, Rāma sends Vibhīṣaṇa to fetch Sītā and she is brought before him

103 Rāma harshly repudiates Sītā (cf. MBh *Nalopākhyāna*)

104 Sītā questions Rāma’s attitude, laments, tells Lakṣmaṇa to build her a pyre (*citā*), calls on fire/Agni as witness, circumambulates and then enters the fire

105 Brahmā at head of all the gods eulogises Rāma and declares him to be Nārāyaṇa (12) and Viṣṇu with Sītā as Lakṣmī (25)

106 Agni restores Sītā to Rāma, declaring her purity; Rāma declares it was needed for public opinion

107 Prediction by Maheśvara/Mahādeva (?Śiva, ?Brahmā) that Rāma will make the Ikṣvāku lineage stable, offer an *aśvamedha* and ascend to the triple heaven; Daśaratha appears before Rāma from Indraloka and addresses all three exiles in turn

only *sargas* 102, 103 and 106 have a longer verse (but absence of ll.vv. not unusual between 6.85 and 110)

102 has a very high proportion of patronymics + vṛddhi, 105 has 2 agent nouns, 106 has high proportion of long compounds and 107 includes 4 desideratives, also hiatus between pādas at 102.32ab and 105.27cd, so some indicators of lateness but not overwhelming evidence

*divyāṅgarāga* at 102.7a + 9a also at 5.22.20a [2nd stage]

*akṣara,* ‘imperishable’, at 6.105.13a and 107.31b but nowhere else in *VR* (*akṣara,* ‘syllable’ 11 times in Bāla, 5 times in Uttara, 10 times in Ayodhyā to Sundara [not in Yuddha])

*vaṣaṭkāra* at 6.105.17c also at 1.52.14a, 64.14c, 7.35.51a, 81.9b, 99.8c only

*etac chrutvā śubhaṃ vākyam* at 106.a and 107.1a also 3 times in Ayodhyā   
(2.48.24a [2nd stage], 105.15a [2nd stage] and 107.4a)

*aham ājñāpayāmi te* at 106.9d also at 7.40.7d and 46.9d

*dīptām agniśikhām iva* at 106.16 also at 1.48.14d and 7.39.26d

*caturdaśasamāḥ saumya* at 107.21a also at 2.97.23a and 4.25.9a [both 2nd stage]

**i.e.** these recurrent phrases link as much with 3rd stage as with 2nd

102.13-14 – Sītā’s finery here contrasts with RU account of her being dirty and dishevelled when presented to Rāma (MBh. 3.275.9)

after 104.4 the NE mss. + D4 add 3229\*, Sītā asking whether Rāma thinks her a *śailūṣī* (actress/prostitute), which echoes/inverts 2.27.8 (Sītā accusing Rama of being willing to hand her over to other men like a *śailūṣa*)

at 104.15bc Sītā declares that she was born from the earth (*utpattir vasudhātalāt* | *mama*)   
cf. 1.65.14-15ab, 2.110.27 and 5.14.16, also 7 App.13.14); *ayonijā* only at 1.65.14-15ab, 2.110.27 and 7.17.27c; however, this verse and the next are absent from Ś V3 D8.12 (assorted N) and 17-24 from Ś V3 D8.12 (NW)

at 104.16ab Sītā refers to their being married as children (*bālye bālena*), making them younger than elsewhere (e.g. 1.47.2-6, 1.65.16, 2.17.26, 3.45.4-5)

105.10a, *ātmānaṃ mānuṣaṃ manye* – similarly at 6.1585\*2 (most mss) and cf. 105.4,13,19 – underscores the position required by Rāvaṇa’s boon but Rāma’s status in relation to the other gods is complex/muddled in this *sarga.* The list of identifications has distinct analogies to Kṛṣṇa’s manifestation of his *viṣvarūpa* in the *BhG.* Altogether the impression is of a very late stage in the theological development of Rāma’s status. His equating with Nārāyaṇa at 105.12 aligns this passage with Uttara and later parts of *MBh.* Similarly Agastya declares to Rāma his identity with Nārāyaṇa at 7.8.23-25. But other uses of Nārāyaṇa in the text designate Viṣṇu and are infrequent (twice each in the Bāla and Ayodhyā kāṇḍas, twice also in the Yuddhakāṇḍa [so three occurrences including 6.105.12a], and 19 times in the first part of the Uttarakāṇḍa, i.e. in 7.1-32 only). It seems that the relationship of Rāma-Viṣṇu-Nārāyaṇa is rather different from the Kṛṣṇa-Viṣṇu-Nārāyaṇa pattern, since in Rāma's case the underlying assumption is that Viṣṇu and Nārāyaṇa are identical (and this is what we have in *VR* CE 6.105.12); i.e. the identification of Rāma as Viṣṇu is later than the merging of Viṣṇu and Nārāyaṇa.

107.5-6 – prediction by Maheśvara/Mahādeva that Rāma will make the Ikṣvāku lineage stable (*ikṣvākūṇām kule vaṃśaṃ sthāpayitvā*), offer an *aśvamedha*, gain unparalleled fame, and ascend to the triple heaven – looks very much like an outline of 7.37-100.  
*ṛtadhāman* (6a) as epithet of Viṣṇu – sole occurrence of this term in *VR*, indeed sole occurrence of *ṛta.*

107.16c – sole mention of Aṣṭāvakra in *VR* (cf. MBh. 3.132-4)

107.24-26 – at Rāma’s request, Daśaratha revokes his curse on Kaikeyī and Bharata; is this an anticipation of her role in Uttara or simply an excuse to show Rāma’s magnanimity?

**n.b.** reversion to Indra as the most active of the gods in *sarga* 108, restoring the *vānaras* to life (in contrast to *RU,* where Brahmā does this (*MBh.* 3.275.40).

Is Sītā’s “fire-ordeal” later than the Uttarakāṇḍa episode of her appeal to Earth? It is not in either Bālakāṇḍa contents list and in the *Rāmopākhyāna* there is just a declaration and exoneration by the gods. Without it the narrative would be much tauter, more unified and more logical. There is a reference back to it at 7.88.3 but the narrative in *sargas* 86-87 seems unaware of it. Kālidāsa’s *Raghuvaṃśa* refers to the “fire-ordeal” in a single word in the closing verse (104) of *sarga* 12, so known by his time but not considered essential to the narrative.

**6.111-16**

JLB 1998: 391 – Finally the last few sargas of the book, 6.111-116, which would once have been the end of the whole epic, have clearly undergone considerable expansion, with the last two *sargas* becoming exceptionally long; on the other hand, some of the material is presumably quite old and, for example, Telang [1874a and 1874b] regarded the occurrence of the proverb *eti jīvantam ānando naraṃ varṣaśatād api* at 6.114.2cd as earlier than its appearance in Patañjali. The popularity of some of this material, which would have been one reason for its expansion, is well shown in the way that the concluding passage on Rāma’s righteous rule is reproduced extensively in the *Mahābhārata* tradition.

*sargas* 112, 113 and 115 all have high proportions of *vṛddhi* and patronymics; there are 5 long similes in 116; *sargas* 115 and 116 are very long (51 and 89½ *ślokas* respectively).

6.114.29c – one of only two instances of reciprocal pronoun *itaretara* in entire text (the other is at 6.46.38b, also 2nd stage)

115.11b – *rathanemisvanena ca* only here in *VR* but 7 times in *MBh.* (and the long compound itself occurs many more times in *MBh* but only here in *VR*); a considerable proportion of the long compounds in 6.111-16 are also shared with *MBh* (though less frequent) but not found elsewhere in *VR.*

115.33 – on the commentators’ explaining away why Bharata greets Lakṣmaṇa before Sītā see Goldman 2011: 71 §2

116.6-8 – very similar to 2.98.8-10

116.32d – *bhrātṛbhiḥ parivāritaḥ* (here acc.) is also found only at 7.44.22d in *VR* but common in *Mbh.*

116.80-90 – **see** JLB 1986 (= 2000: 326-38) for further details on reproduction of this passage in *MBh* and *HV.*

116.84d *rāme rājyaṃ praśāsati* = 87d = 7.89.10d = *MBh.* 12.29.48d, etc.

116.90b *sarve dharmaparāyaṇāḥ* = 1.61.10b = Mbh.1.89.8f, 3.37.15b, App.25.122 post.

***Yuddhakāṇḍa* end / *Ābhyudayikakāṇḍā***

*Yuddha* 97 Ñ1 (in margin) inserts a *phalaśruti* (6.3097\*) at end  
D2 ends its colophon: *rāma* | *samāptaṃ yuddhaparva* |

App.70 V1 ends its colophon for App.70 (insert after 6.99 by most NE mss + D4): *yuddhakāṇḍaḥ samāptaḥ* | *tadā nāmābhyudayikam* |

*sarga* 100 after *kāṇḍa* name (*laṅkākāṇḍe*) V1 inserts *abhyudayike,* B1 inserts *yuddhaparvaṇy ābhyudayike*; D1 (no *kāṇḍa* name) inserts *ābhyudayike parvaṇi*

*sarga* 101 after *kāṇḍa* name (*laṅkākāṇḍe*) V1 B1 D1-3 insert *ābhyudayike*

*sarga* 102 after *kāṇḍa* name (*laṅkākāṇḍe*) V1 D1-3 insert *ābhyudayike*

103, 110 after *kāṇḍa* name (*laṅkākāṇḍe*) V1 D1 insert *ābhyudayike*

*sarga* 104 for *sarga* name V1 D1 have *ābhyudayike sītāgnipraveśaḥ*

*sarga* 105 after *kāṇḍa* name (*laṅkākāṇḍe*) V1 D2 insert *ābhyudayike*

106-7, 113-4 after *kāṇḍa* name (*laṅkākāṇḍe*) V1 D1.2 insert *ābhyudayike*

*sarga* 108 after *kāṇḍa* name (*laṅkākāṇḍe*) V1 D1.3 insert *ābhyudayike*

109, 112 after *kāṇḍa* name (*laṅkākāṇḍe*) V1 inserts *ābhyudayike*

*sarga* 111 no information (? no ref. to *ābhyudayika /* failure to record info.)

*sarga* 115 after *kāṇḍa* name (*laṅkākāṇḍe*) V1 D1.2 insert *ābhyudayike*; B1 *yuddhaparvaṇy ābhyudayike*

after 116.79 after *kāṇḍa* name (*laṅkākāṇḍe*) D1 inserts *ābhyudayike,* D3 *rāmābhyudayike*

*sarga* 116 end after *kāṇḍa* name (*laṅkākāṇḍe*) Ś1 inserts *ābhyudayiko,* V1 B1 *yuddhaparvaṇy ābhyudayike,* D1.2.9 *ābhyudayike parvaṇi,* D4.8.13 *ābhyudayike*

D1 inserts after last colophon *samāptam idaṃ yuddhakāṇḍaṃ* | *ataḥ paraṃ uttarakāṇḍaṃ bhaviṣyati* |

*Uttara* 11 after *kāṇḍa* name D2 adds *ābhyudayike parvaṇi*

**n.b.** also *atas tv abhyudayaṃ nāma sottaraṃ saṃpracakṣate* (1. App.I.1.252) and  
*ity ābhyudayikaṃ kāṇḍaṃ sabhaviśyaṃ sahottaram* (1. App.I.1.290)

**stage 3**

The process by which the third stage of the *Vālmīki Rāmāyaṇa* was incorporated into the text has implications not only for the Bāla and Uttara kāṇḍas but also for the whole text. These two books also mark the superimposition on to the biography of the basically human hero, Rāma, of the concept of Rāma as *avatāra,* found most clearly at the beginning and the end of this enveloping of the earlier text — in the gods’ appeal to become incarnate in order to save the world from Ravaṇa’s oppression (1.14-15) and in Rāma’s final return to heaven as Viṣṇu (7.93-100) — but also from time to time elsewhere in this third stage. For further study of these issues **see** the folder “F. New beginnings”.

As we have already remarked elsewhere (e.g. JLB 1998: 383), the end of the Bālakāṇḍa and the start of the Ayodhyākāṇḍa overlap textually and the last few *sargas* of the Yuddhakāṇḍa align more with the third stage than with the second, while it is clear that the subject matter of the Bāla and Uttara kāṇḍas was composed in full knowledge of the core text. But the matter goes further than that with, for example, the mention or not of particular episodes in the contents lists at the start of the Bālakāṇḍa (1.1 + 1.3, also App. 1; **see** further below) possibly indicative of the status of these episodes within the Ayodhyā to Yuddha kāṇḍas, as well as of much of the Bālakāṇḍa itself.

**linguistic and stylistic features**(for an overview cf. JLB 1998: 392-3)

*general comments*

The Bālakāṇḍahas generally been recognised as being, along with the *Uttarakāṇḍa,* a later addition to the original epic. Less attention has been drawn to the fact that parts of its narrative are totally unsupported elsewhere. For example, there is no evidence outside 1.15-17 that Rāma and his brothers were born more or less simultaneously or that Lakṣmaṇa and Śatrughna are twins, whereas Kuśa and Lava are emphatically called *yamajāta* in the Uttarakāṇḍaand Lakṣmaṇa and Śatrughna themselves are explicitly called twins by Kālidāsa. There is no reference elsewhere in the *VR* to Daśaratha’s impotence and his sons’ miraculous birth, not even in Daśaratha’s dying look back over his past (2.57-58).

Jacobi was the first to demonstrate in detail the overall lateness of the Bālakāṇḍa but also postulated an early date for a brief passage which he believed was prefixed to the present Ayodhyākāṇḍa. The passage that he reconstructed (1.5.1-9, 6.2-4, 17.10, 11c-12d, 14, 13 and 17) clearly is an introduction but to the Bālakāṇḍa alone. Its style is very different from that of the early *Rāmāyaṇa* but similar to the more elaborate style of the second stage. Vekerdi suggested that *sargas* 5-7, though subject to some expansion, belong with the older books, noting their more elaborate style and the verse in longer metre concluding each, as is usual in the older books, and drawing attention to the marked contrast with the simple, flat style of the immediately following Ṛśyaśṛṅga episode (1.8-10). He too discussed the problems of how to link the presumed original beginning of the epic with the start of the Ayodhyākāṇḍa*,* which presupposes certain events told in the last chapter of the Bālakāṇḍa*.* In our view textual repetition between the last *sarga* of the Bālakāṇḍa and the first *sarga* of the Ayodhyākāṇḍa probably points to the separation of what once formed a single passage, as is also suggested by the variation between the recensions over just where the division between the two books is made.Kirfel compared the story of Sagara’s sons (1.37-43) and the story of Diti and Indra (1.45) with the *Brahmāṇḍa* and *Vāyu Purāṇas* (also Mbh. 3.106), argued that its author knew the *Vāyu Purāṇa* in something like its present form, and so assigned the Bālakāṇḍa as a whole (rather than the specific episodes) to the second half of the 4th century A.D.

The first part of the Uttarakāṇḍa consists of Agastya’s narrative of the previous exploits of Rāvaṇa and his ancestors (7.1-34) and those of Hanumān (7.35-36), amplifying the background of these two major figures in the narrative. The latter part of the Uttarakāṇḍa can be seen as an attempt to fill out some of the questions left unanswered at the end of the Yuddhakāṇḍa; more specifically, it can be seen as the realisation of, or the foundation for, the prediction made there by Maheśvara that Rāma, after taking charge of the kingdom again, will establish the Ikṣvāku dynasty, celebrate an *aśvamedha* and, after gaining unparalleled fame, deservedly go to heaven (6.107.1-6). Apart from 7.41, where the description of Rāma and Sītā in the pleasure-garden positively demands some stylishness, the style is plain and unadorned, and there is no real difference between the narration of obviously Purāṇic episodes, such as the stories of Śveta and Daṇḍa (7.68-72) or of Ila (7.78-81), and episodes that are central to its plot, such as the banishment of Sītā (7.42-47).

*vocabulary*

A large number of features of vocabulary and phrasing serve to differentiate the Bāla and Uttara *kāṇḍas* from the Ayodhyā to Yuddha *kāṇḍas*; although a certain proportion are undoubtedly due to differences of subject matter, many are not and point to different, later and multiple authorship, one moreover which is familiar with the *Mahābhārata* in a way that the authors of the Ayodhyā to Yuddha *kāṇḍas* are not. Not only is there a substantial body of vocabulary largely or wholly limited to the third stage (and later) but there is also a rather smaller number of items absent from it. In both cases the words concerned have a range of near or exact synonyms which could have been chosen, indicating that this is a matter of style, essentially of different authorial preferences.

Overall, the third stage contains substantially fewer ἅπαξ λεγόμενα in proportion to its total length than the first two stages. However, this conceals in particular the marked contrast in the Uttarakāṇḍa between *sargas* 1-36 (containing 91 instances; 72 in 1-34 and 19 in 35-36) and *sargas* 37-100 (44 in a similar overall length of text). Also, there are very high numbers of ἅπαξ λεγόμενα in 1.3 (the summary of Vālmīki’s composition) and 1.13 (Daśaratha’s *aśvamedha*), 7.7 (Viṣṇu defeats the *rākṣasa* ancestors),[[1]](#footnote-1) 7.18 (the *devas* hide from Rāvaṇa as animals), 7.31-34 (Rāvaṇa encounters his first defeats: Arjuna Sahasrabāhu and Vālin) and especially 7.35-36 (Agastya’s account of Hanumān’s birth and childhood).

Instances of vocabulary wholly limited to the third stage include (as well as others commented on below, but excluding ἅπαξ λεγόμενα throughout): *akṣauhiṇī, abhivarṣa(ṇa),* *kapardin, kṣānti, tuṣṭi, triguṇa, padānuga, purātana, mādhurya, rahasya, śṛṅgāra, saṃkṣobha* and *hairaṇya.* Other terms occur more commonly in the third stage, of which instances are: *avāṅmukha, ākāṅkṣin, kalmaṣa, tapas, divaukas, devarṣi, devaloka, dharmiṣṭha, dhārmika, paramaka, paryaya, pavitra, pūrvaka, pratigraha, pradāna, mūrtimat, sabalānuga.* A good example is *tapas,* which is much more frequent in the Bāla and Uttara kāṇḍas (226 occurrences, including its compound forms), which together comprise only a quarter of the text, than it is in the Ayodhyā to Yuddha kāṇḍas (118); indeed, there are more occurrences in the Bālakāṇḍa alone (146) than in *kāṇḍas* 2-6 together.However, although the Bālakāṇḍa and the Uttarakāṇḍa share a good deal of diction that is largely or wholly absent from the Ayodhyā to Yuddha *kāṇḍas*, there are some features which are specific to one or the other only, as will be noted below.

Instances of vocabulary totally absent from the third stage, though all found at least twenty times in the Ayodhyā to Yuddha *kāṇḍas*, include: *adhīna, anukrośa, anugraha, andha, abhivarṣa, abhīkṣṇa, abhyantara, ambā, asra, udyama, upajīvin, urvī, karāla, karkaśa, kṛpaṇa, kauśeya, kṣataja, gatāsu,* √*garj, gopura, caṇḍa, carman, citā, chatra, jarā, jīvitānta,* √*tarj* (but *tarjana* 1.3.21c), *dharmabhṛt* (but e.g. *dharmavid* common there), *nārāca, nūpura, pañcatva, pataṃga* (but cf. *pataga* found at 1.19.21b, 40.7b, 22 times in the Ayodhyā to Yuddha *kāṇḍas), pathya,* *parārdhya, parāvara, pravāla,* *paritāpa, parimārgaṇa, parirakṣaṇa, palāśa, puṣkara, pradiś, pradharṣaṇa, pramāda, plavaga* (but *plavaṃgama* 4 times in Uttara), *bata, bindu, bhāgya, bherī, mahīdhara, mānin, yātudhāna, yuddhābhinandin, rahita, lāghava, lāṅgūla, varavarṇinī, vārānanā, vasana, vasudhādhipa, vijñāna, vimarda, viṣāṇa, śaṭha, śākhāmṛga, śiṃśapā, saṃdeśa, saṃyat, saṃśrava,* √*sad, saṃdeśa, subhaga, surabhi, sūtra* ‘thread’ [but at 1.13.33b as ‘text’], *svāmin* and *harmya.* Many others occur rarely in the third stage, although they are frequent in the first and second stages; only a few of these instances are likely to be due to subject matter, such as *oṣadhi* (7.73.3b, 33 times in Ayodhyā to Yuddha) and *kavaca* (7.21.24a, 23.5a,9a,12c, 27 times in Ayodhyā to Yuddha). The rest of this extensive list seem mainly due, like the total absences, to stylistic reasons, such as *kevala* (1.5.23d, 7.18.12a, 25 times in Ayodhyā to Yuddha) or *dṛṣṭi* (1.40.16a, 7.88.9d, 33 times in Ayodhyā to Yuddha).

Conversely, some items are found only or mainly in the third stage but in many instances these occur also in the *Mahābhārata.* The formula *bāḍham ity eva* x x x is most frequentin the Uttarakāṇḍa (12 occurrences), followed by 3 occurrences in the Bālakāṇḍa*,* 2 in Ayodhyā and 1 each in SundaraandYuddha*,* as well as occasionally in the *Mahābhārata*; exceptionally it can be used in any *pāda.*[[2]](#footnote-2) The long compound *satyadharmaparāyaṇa,* which also occurs 12 times in the *Mahābhārata*, is found at 1.56.3b and 7.65.16d but elsewhere only at 2.2.20b, which in its phraseology is reminiscent of 1.1.2-4. Similarly, the stereotyped *pāda* in the next verse of the Bālakāṇḍa at 1.56.4b, *brahmā lokapitāmahaḥ,* occurs only at 7.61.24b and 100.2b besides but occurs 9 times in the *Mahābhārata* and 5 times in the *Harivaṃśa* (the term *lokapitāmaha* also occurs separately at 1.2.26b, 7.10.23d and commonly in the *Mahābhārata*), while for example among long compounds *siṃhanādarava* occurs only at 7.7.40c but around twenty times in the *Mahābhārata* whereas *sumahāyaśas* at 1.41.4b, 53.17b, 54.8b, 7.46.16d, 50.3b and 75.16b is rare in the *Mahābhārata* (only MBh. 5.9.43b, 7.106.24d and 12.124.24b).

Some of these items of vocabulary reflect the different concerns of the authors of these two *kāṇḍas*. One concern is their understanding of the nature of their composition: *kavi* (1.4.20c only) and *kāvya* (8 times in Bāla, 4 times in Uttara), *geya* (1.4.7a and 10 times in Uttara), √*paṭh* (5 times in Bāla and 7.85.2c) and *sarga* (7.84.9a, 85.11bc,12c,20b only). It is probably also for this reason that the term *akṣara,* ‘syllable’ is commoner in the third stage (11 times in Bāla, 5 times in Uttara, 10 times in Ayodhyā to Sundara but absent from Yuddha, where however *akṣara,* ‘imperishable’, occurs at 6.105.13a, 107.31b) and *śloka* occurs 7 times in Bāla 2-4 but only at 4.33.11a, 6.10.6b, 101.34c besides. Linked to this is the greater use of in-tales and dialogue, which is seen in the occurrence of formulaic *pādas* typical of the *Mahābhārata,* such as *etad icchāmi ahaṃ śrotum* (1.1.5a only) and *paraṃ kautūhalaṃ hi me* (1.1.5b, 22.8d, 27.15d, 44.11d only), *tan me nigadataḥ śṛṇu* (1.50.16d only), *yan māṃ tvaṃ paripṛcchasi* (1.33.13d and 7.36.45b only), *śṛṇu cedaṃ vaco mama* (7.11.12d and 47.9d only), *smayamāno ’bhyabhāṣata* (7.4.2d and 26.12d only) and *hanta te kathayiṣyāmi* (1.47.14a only).

Another aspect, particularly in the Bālakāṇḍa, is the greater importance of ritual and of sages and ascetics both as performers of ritual and as narrators of in-tales, reflected for example in: *upādhyāya* (common in the Bālakāṇḍa, rare elsewhere in the text and in the long compounds *sopādhyāyapurodhas* and *sopādhyāyapurohita* once and 3 times respectively in the Bālakāṇḍa only); *tapodhana* (17 times in Bāla, 11 times in Uttara, 12 in the whole of Ayodhyā to Yuddha), *mahātapas* (21 times in Bāla, 8 times in Uttara, only 2.84.4b,9b and 86.9d besides), √*tapasya* (1.22.11a and 7.75.12a only) and less markedly other *tapas* compounds; *dīkṣā* (5 times in Bāla, 7.82.19b, only 2.35.7c besides) and √*dīkṣ* (1.38.16a 40.23b, 7.18.15cd, 4 times in whole of Ayodhyā to Yuddha); *purodhas* (6 times in Bāla, 8 times in Uttara [7.50 onwards], but only 2.77.2b besides whereas *purohita* is more evenly distributed) and *sāgnipurogama* (4 times in Bāla, 3 times in Uttara, only 3.10.13b besides), *yūpa* (1.13.17a,25d, 61.18c, 23d, 7.25.3a, only 2.55.13b and 3.54.9c besides), *brahmarṣi* (14 times in Bāla, 13 in Uttara and 4 times in the whole of Ayodhyā to Yuddha)[[3]](#footnote-3) and *vipra* (20 times in Bāla, 12 in Uttara, 11 in all of Ayodhyā to Yuddha, of which four are in one brief passage, 3.10.54-65); *svādhyāya* (4 times in Bāla, 5 times in Uttara 2-10, but only 2.58.37b and 5.3.26a besides); and *vaṣaṭkāra* (1.52.14a, 64.14c, 7.35.51a, 81.9b, 99.8c, only 6.105.17c besides). Similarly, its use for the accepting of ritual gifts is partly responsible for *pratigraha* occurring only in the Bālakāṇḍa (4 times), apart from once at 2.44.19d. The formulaic *pāda* found in didactic parts of the *Mahābhārata, sarva eva maharṣayaḥ,* occurs only at 1.30.5b, 59.4b and 7.52.9b. The stock formulæ *viśvāmitro mahāmuniḥ, viśvāmitro mahātejāḥ, viśvāmitraṃ mahātmānam, viśvāmitraṃ tapodhanam* and *viśvāmitrasya dhīmataḥ* are limited to the Bālakāṇḍa (apart from one occurrence of *viśvāmitraṃ mahāmunim* at 3.36.5d) but found occasionally in MBh; similarly limited to the Bālakāṇḍa and the *Mahābhārata* are *vasiṣṭho bhagavān ṛṣiḥ* (1.57.4b only) and *vasiṣṭham ṛṣisattamam* (1.54.20d only).

Of specific terms for ritual activities *iṣṭi* is limited to the two sacrifices for sons of Daśaratha and Kuśanābha (1.14.2a,3a, 15.8c, and 33.1d,2a), the more general *makha* is also limited to the Bāla and Uttara kāṇḍas (1.30.8d, 7.18.16f and 82.9d) and *kratu* is commoner in these two *kāṇḍas* (14 times in Bāla, 5 times in Uttara, 8 times in Ayodhyā to Yuddha), although the equivalent terms *yajña* and *medha* are commonly found in all 7 *kāṇḍas;* however, *yajñiya* is limited to the Bālakāṇḍā (1.12.31c, 38.7d,9b, 39.26b, 40.14a, 60.14b, only *yajñīya* at 5.56.63c besides). Another specific ritual besides the *putreṣṭi,* named only in these two books is the *atirātra* (1.13.34b,35b and 7.89.6a only), while the term *iṣṭaka* (1.12.8c, 13.22a only) is used in a ritual context. Even the relatively simply hospitality ritual, the *arghya,* is proportionally commoner in the third stage (9 times in Bāla, 7 times in Uttara, 7 times in Ayodhyā to Yuddha) and the term *pūjā,* whether applied to deities or to humans, is more especially frequent in the Bālakāṇḍa (22 times in Bāla, 5 times in Uttara, 9 times in Ayodhyā to Yuddha). Closely related to ritual is of course the study of texts, seen in terms such as *adhyayana* (1.6.13c and 49.3d only), *naigama* ‘Vedic’ (7.34.17c, 55.5b only), *brahmavādin* (5 times in Bāla, twice in Uttara) and *svādhyāya* (3 times in Bāla, 4 times in Uttara, only 2.58.37b, 5.3.26a besides). The greater frequency of *rasātala* (4 times in Bāla, 13 times in Uttara, 6 times in Kiṣkindhā to Yuddha) may reflect changing views of the cosmos.

Other terms found only or mainly in the third stage probably reflect changes in social values, such as the frequency of *śūdra* (3 times in Bāla, 12 times in Uttara [in 65-67 + 87.7b] and only at 2.57.37c, 3.13.29d,30d besides), or in economic life, such as *antarāpaṇa* (1.5.10b, 7.56.3, 82.17a, 91.12d, only 2.51.13b besides), *karmāntika* (1.26.6c,27a, 7.82.18a, only 2.74.2a besides), *naigama* ‘merchant’ (5 times in Uttara, 7 times in Ayodhyā to Yuddha) and *śilpin* (4 times in Bāla, 4 times in Uttara, 4 times in Ayodhyā only; *śilpa* at 1.12.6c, 2.1.22c). A few are wholly determined by subject matter, such as the ocurrences of *śulkā* (7 times in Bāla as *vīryaśulkā* but only at 2.99.3d besides), *vedapāraga* (3 times each in Bāla and Ayodhyā 12-23, alluding to the education of Rāma and his brothers), and *brahmahatyā* (once in Bāla, 8 times in Uttara, only at 2.18.24c besides, but *brahmahan* at 4.17.32a and a compound of *hatyā* at 2.68.4a). The same is probably true for this cluster of forms occurring almost exclusively in the Uttarakāṇḍa: *bhasmasātkṛta* at 1.43.1d, 7.28.1b, *bhasmasātkṛtvā* at 7.53.9c and *bhasmasādbhūta* at 6.91.23a, 7.27.41c and 72.16a. For others it is less easy to be certain of the reason, for example for *devalokajigīṣā* (1.59.2f, 7.59.7d, 67.3b).

Other terms found mainly in the third stage which seem simply to reflect stylistic choices are: *karmāntika* (1.26.6c,27a, 7.82.18a, only 2.74.2a besides), *tṛpti* (3 times in Bāla, 6 times in Uttara, twice in whole of Ayodhyā to Yuddha), *tribhuvana* (7 times in Uttara, only 6.57.3a and 99.9b besides), *dīpti* (5 times in Bāla and only 3.41.12c besides, although *(pra)dīpta* is common throughout) *naraśreṣṭha* (32 times in Bāla, 14 times in Uttara, 11 times in Ayodhyā to Yuddha),[[4]](#footnote-4) *vāgmin* (1.1.9a, 13.14c, 7.36.14d, only 2.23.11a besides), *vāṇī* (4 times in Bāla, 9 times in Uttara, 6 times in Ayodhyā to Yuddha), *vāṭa* (5 times in Bāla, 7 times in Uttara, only 6.60.7d[l.v.] besides), *vistara* (10 times in Bāla, 9 times in Uttara, only 2.110.24b, 4.8.37b, 45.2d besides), *samāpti* (1.18.5b, 4 times in Uttara, only 2.40.26c besides), *saṃbandha* (6 times in Bāla, 4 times in Kiṣkindha to Sundara), *saṃbhāra* (5 times in Bāla, twice in Uttara, 2.19.3bd) and *surapati* (5 times in Bāla, 6.97.5c).

As noted at the start of this sub-section, there are also differences of diction and vocabulary between the Bāla and Uttara kāṇḍas – and indeed within the Uttarakāṇḍa between *sargas* 1-36 (and even between 1-34 and 35-36) and *sargas* 37-100 – both in terms limited to one or totally absent, though reasonably frequent elsewhere in the *VR*. Vocabulary limited to the Bālakāṇḍa, in addition to items already mentioned, comprises: *kaṅkāla* (1.26.12c, 55.11b only), *kṛtāhnika* (1.22.4a, 23.1b, 44.4d only; *āhnika* itself 5 times in Bāla and 3 times in Uttara), *purātana* (1.44.12d, 50.6b).

Vocabulary items absent from the Bālakāṇḍa include *avaśya, kavaca* (27 times in Ayodhyā to Yuddha and 4 times in Uttara), *kila* (found however in Uttara), *krūra* (70 times in Ayodhyā to Yuddha, 4 times in Uttara), *naga* (either as mountain or as tree); *śuddha* is absent from Bāla and 7.1-36 but occurs 8 times in 7.44-88 and 15 times in Ayodhyā to Yuddha, whereas √*krīḍ* is absent from Bāla and 7.37-100 (but 13 times in 7.1-36; 21 in Ayodhyā to Yuddha) and so too *maryādā* is absent from Bāla and 7.37-100 (but 4 times in 7.1-36; 19 in Ayodhyā to Yuddha). On the other hand, *dhanya* is proportionally much commoner at 7 occurrences in 1.36-64 (i.e. journey to Mithilā + in-tales) than elsewhere in VR (24 in total) and *paryaya* is most frequent in 1.67-75 (4 times, elsewhere only 1.21.10b, 23.3d, 4.30.8d, 7.7.4d).

Vocabulary items absent from Uttara as a whole though found in Bāla include: *taru* (1.33.15a, 24 times in Ayodhyā to Yuddha), *nilaya* (1.2.10c, 71.20a, 73.7a, 74.26a, 24 times in Ayodhyā to Yuddha), *paraṃtapa* (5 times in Bāla, very frequent in Ayodhyā to Yuddha), *sadas* (6 times in Bāla, 2.66.19d, 5.45.2c[l.v.]), and *yathāvat* (4 times in Bāla, 25 times in Ayodhyā to Yuddha). Many more are rarely found there – fewer than 5 times – and are absent from the Bālakāṇḍa but frequent in the Ayodhyā to Yuddha *kāṇḍas*: *avasthā, utpala, ūru, kandara, ghoṣa, cīra, chāyā, jīmūta, nimitta, nūnam, paṇḍita, puṣpita, pravīra,* √*bhrāj, marman, vyavasāya*, *vyasana*, *vraṇa*, *śayana* (7.80.9d only, over 50 times in Ayodhyā to Yuddha; but *śayyā* at 7.45.4d, 54.13), *śarvarī*, *śyāma*, *samākula*, *sarpa*, *sānu*, *hā* (exclamation), *hāra* and *hrada*.

Within the Uttarakāṇḍa there are several differences of vocabulary between *sargas* 1-36 and 37-100, both positively and negatively. Words and phrases wholly limited to 7.1-36 include *aṭṭahāsa* (7.6.46a, 31.14d, 35.37d), *īśāna* (7.6.18b, 7.34b only; preceding hiatus both times), *ekāgramanas* (7.30.18c only, frequent in MBh.), *kanyakā* (7.2.7d,9d, 5.29b, 24.1d only, although *kanyā* common throughout the text), *viṣṇunā prabhaviṣṇunā* (7.6.20b, 7.21b and 11.16b only, but also found at e.g. 6 App.58.717 post. and in late MBh. and Purāṇas; *prabhaviṣṇu* is limited to 6 occurrences in 7.1-34 in *VR* text, though found also e.g. at 1.1302\*3), *śaṅkhacakragadādhara* (7.8.5b,24d and occasionally in MBh.) and *samudyoga* (7.6.10a,21a,52a, 13.19c only); significantly, two of these relate to Viṣṇu and a similarly oriented term, *caturmukha* (1.2.22c, 7.35.65c and 36.22c only), occurs only at the beginning of the Bālakāṇḍa besides. Also largely limited to 7.1-36 are: *etasminn antare śūraḥ* (5 times in 7.27-28 but also 60.3a as already noted), *tanaya*/*ā* (14 times in 7.2-12, also at 7.37.9d, 7 in Bāla, 12 in whole of Ayodhyā to Yuddha)[[5]](#footnote-5) and *maithuna* (1.35.6d, 7.26.30f,47c, 71.15d only – all except 7.26.47c in *maithunāyopacakrame*), while *kṣaṇadācara*  is limited to here (7.6.14d, 11.19d,40a, 27.26d) and the Araṇyakāṇḍa (3.28.4b,9d, 31.23d[l.v.], 47.7d). Terms which because of their military application 7.1-36 share with the Ayodhyā to Yuddha *kāṇḍas* but are absent from 7.37-100 and from the Bālakāṇḍa are *anīka* ‘army’ (7.27.35a only, 51 times in Ayodhyā to Yuddha),[[6]](#footnote-6) *jāla,* ‘chain-mail’ (also ‘net, lattice’, 7.13.5d, 15.30c.16.2c and 29.4c and over 50 times in Ayodhyā to Yuddha), *paraśvadha* (7.28.13d, 24 times in Ayodhyā to Yuddha), *parigha* (7.14.10a, 21.13a, over 50 times in Ayodhyā to Yuddha, also v.l. at 1.5.13a), *prākāra* (7.5.22b,26a, 37.3d, 41.8c, 42 times in Ayodhyā to Yuddha).

Vocabulary limited to 7.37-100 includes *avasāna* (7.57.20a,21a, 89.1a only), *janājanapadeṣu ca* (7.40.17d, 42.11d, 64.13b), *manīṣita* (7.66.16a, 93.17a) and *svargin* (7.68.11a,12d,13c,14b, 69.1d,24a only; but *svarga* is common throughout the *VR* text). Largely limited to 7.37-100 are: *antarāpaṇa* (7.56.3, 82.17a, 91.12d, only 1.5.10b and 2.51.13b besides), *śūdra* (3 times in Bāla, 12 in Uttara [in 65-67 + 87.7b], only 2.57.37c and 3.13.29d,30d besides), *sabalavāhana* (7.42.15b, 53.23b, 59.22b, only 1.10.12d besides), *sabhṛtyabalavāhana* (1.17.2d, 7 times in 7.59-78 and occasional in MBh.), *sumahātman* (5 times, also 7.27.37b), *surucirānana* (7.41.16b, 78.27b, 80.4b) and *hṛṣṭapuṣṭajanāvṛta* (7.33.4b, 51.2d, 83.11d, 97.19d and 99.14b). One determined by subject-matter is *yama* ‘twin’ (7.58.7b, 87.16b, 88.4b only) and its absence from the Bālakāṇḍa is significant. The formulaic *pāda,* *praharṣam atulaṃ lebhe,* occurs as frequently in 7.37-100 (at 41.21c, 45.8c, 50.19c, 66.1c, 74.15c, 83.3c) as in the whole of the rest of the text (also at 3.22.25c, 33.32c, 4.8.24c,44c, 62.9c, 5.15.30c) and is absent from 7.1-36.

Although the general use of the *pāda-*filler *vai* increases somewhat between the first and second stages (except in the Yuddhakāṇḍa), the main surge in usage occurs in the third stage. However, the most striking feature is that *vai* occurs approximately twice as frequently in *sargas* 1-36 of the Uttarakāṇḍa compared to *sargas* 37-100 (53 in 7.1-36 and 27 in 7.37-100); the figures for 7.37-100 are broadly in line with those for the Bālakāṇḍa (45 occurrences in total, of which 18 are in Viśvāmitra’s narrative at 1.30-64). The great majority are instances of *vai* final in the *pāda* (45 in Bāla, 33 in 7.1-36 and 14 in 7.37-100).

*grammatical*

In the introduction to the Princeton translation of Uttara, Bob and Sally Goldman note in relation to the kāṇḍaas a whole: “In many cases, the grammar is defective, omitting a finite verb or some other significant verbal element, such as a grammatical object, and so on. . . . There is gender disagreement (*liṅgabheda*), as at 7.26.16, and there are examples of extremely awkward syntax, as at 7.58.6. Such infelicities are quite numerous and the list could easily be extended.” They also note the rise in frequency of *bhāṣita* in 7.37-100: 21 occurrences there, none in 7.1-36 and only 11 in the first six kāṇḍas (Goldman and others 1984-2016: VII, 77-78; **see** list of occurrences below).

In the verbal system, interchange of *ātmanepada* and *parasmaipada* endings is rather more frequent than in the Ayodhyā to Yuddha kāṇḍas, quite often for metrical reasons. An exceptional instance of *tmesis* with the preposition following the verb occurs in *gṛhāṇa prati* at 1.9.19c.

The present indicative is used for an optative or imperative at 1.17.34b (*karomi,* for which 1.548\* substitutes *karavāṇi*), 32.14, 65.3, 7.10.14, 17.14, 20.22,23, for immediate future in *jānāti* at 1.8.8c, for imperative at 1.39.10, and with a general past sense at for example 1.3.1c and 7.2.19. The present optative form *syāt* functions in effect as a particle at 1.1.79; An instance of the 1st person sg. optatative in *-e* is found in *pālaye* at 7.10.27d; otherwise the only form occurring is *karavāṇi* at for example 1.2.40d. An augmentless imperfect for future is found in *samabhivartata* at 1.8.10b. Examples of augmentless imperfects are *bhavan* at 1.13.19d, *avarohata* at 7.15.31d, *pātayat* at 7.65.15b, *avatārayat* at 7.65.19b, *kārayat* at 7.70.19b, and *avarohata* at 7.73.17d.

Nilmadhav Sen found the largest number of aorists used in a preterite sense in the Bāla and Uttara kāṇḍas of the Bombay edition (Sen 1951-52). Other irregularities of finite past tense forms include: a reduplicated aorist with *mā* to express prohibition at 1.1.4ab: an unreduplicated perfect *avagāhire* at 7.31.32d; an apparent pluperfect in *ababhramat* at 1.42.5c (one v.l. *abibhramat* would be a reduplicated aorist). Instances of apparently augmentless imperfect or aorist forms which could also be explained as instances of double sandhi occur at 7.7.12b, 23.5b and 36.6b.

Change of *seṭ* to *aniṭ* forms or vice versa in the simple future is not infrequent, as in the Ayodhyā to Yuddha kāṇḍas. The periphrastic future, which is extremely uncommon in the Ayodhyā to Yuddhakāṇḍas (apart from 2.1-27, containing 16 instances out of a total of 34), is less rare in the Bāla and Uttara kāṇḍas (which contain 21 instances) and slightly commoner again in \* passages. One particularly unusual form has as prior member a nominal form turned into an adverbial prefix ending in *-ī*: this is *śakalībhavitā* at 7.26.44d. There are two possible imperatives of the future in the Uttarakāṇḍa: *gamiṣyadhvam* at 7.35.63c and *vatsyantu* at 7.39.16c, where the ending is marked as uncertain. Elsewhere the future is used in the sense of an imperative, e.g. 1.60.2.

The secondary conjugations show few unusual features. There are occasional instances of causative with non-causative meaning, e.g. 1.5.9, 8.18, 23.27, 7.14.20, 21.11 and probably also 7.70.19. There are 25 occurrences of desiderative forms in Bāla and 50 in Uttara, as well as 7 occurrrences in Bala and 10 in Uttara of the quasi-desiderative adjective of the type *draṣṭukāma.* Intensive verbal forms are as rare as in the core text; those found are *lālapyamāna* 1.11.8a, *jājvalan* 1.59.31b, *cañcūryamāṇa* 7.57.11c. An absolutive from a denominative stem is found in *kaṭakaṭāyya* at 7.61.2b. A passive with *parasmaipada* ending in active sense occurs in *āsyati* at 7.35.64. Occasional instances of change of conjugation class are usually for metrical reasons, e.g. at 1.20.13d (*praśāsati* not *praśāsti*), 1.42.1d (*samupāsata* not *samupāsta*) and 7.7.34c (*’bhyahanat*). On usage of the passive, cf. Gonda 1951 — “. . . in a number of texts selected from the Rām. the first turn [i.e. without agens] is approximately 7 times as frequent as the complete pass. construction.”

The most frequent non-finite verbal form by far is the past participle passive. This is much more frequently construed with forms of √*as* to function as a finite verb than in the Ayodhyā to Yuddha kāṇḍas: 26 times in the Bālakāṇḍa, 39 times in 7.1-36 and 24 times in 7.37-100.[[7]](#footnote-7) Occasionally a past participle passive has an active meaning, e.g. at 1.20.13.

The largest number of perfect participle forms, including *vidvān,* is found in the second stage (21, over 45%), although the proportion relative to length of text is even greater for the third stage (18, over 39% in under 25% of the text). Excluding *vidvān* (which has become purely adjectival, lacking any verbal aspect), the increase by the third stage is even more marked: just 3 out of the 24 occurrences (12.5%) in the first stage, 10 (almost 42%) in the second and 11 (almost 46%) in the third. Similarly *śrutavān* usually has a purely adjectival sense — “possessing/knowing *śruti”,* so “learned” — including probably at 1.2.20b, although in two of its occurrences, both interestingly within the episode in the Bālakāṇḍa of the meeting with Rāma Jāmadagnya (at 1.74.26c and 75.2a), it conveys the basic meaning of “having heard”, the second used as a finite verb with *asmi.*

The Uttarakāṇḍa contains the largest number of instances of the past active participle formed by adding the *-vat* suffix to the past participle passive, with the next largest total of 24 found in both the Bāla and the Sundara kāṇḍas, which means that the third stage as a whole contains 68 instances (over 45% of the total in under 25% of the text), but there is a significant difference in frequency between 7.1-36 (28 instances) and 7.37-100 (16 instances). A number of these are used with forms of √*as* to function as a finite verb (instances occur at 1.39.26b, 47.26b, 54.27b, 64.11d,22d, 74.7d, 75.2a,2b; 7.1.18d, 3.21a). It is also worth noting that there are no less than 10 past active participles in *sargas* 29-36, the last seven *sargas* of Agastya’s narrative, and as many as 3 such forms in *sargas* 18, 75 and 81, with 4 in *sarga* 11.

Irregular formation of the absolutive is found sporadically, just as in the Ayodhyā to Yuddha kāṇḍas. The compounded absolutive with *-(i)tvā* suffix occurs for example 1.1.59a,76, 2.2, 11.21, 15.22, 66.17, 71.19, 7.31.40, 34.28,40, 45.19, 50.13, 59.21, 78.26 and 79.7, and absolutives from simple verbs with *-ya* suffix at 1.26.1, 29.16, 47.9,11, 74.2 and 7.39.20. Agent nouns, other than their use in the periphrastic future, are much less frequent than in the Ayodhyā to Yuddha kāṇḍas (110 in total), with 6 occurrences in Bāla and 16 in Uttara. An instance of the infinitive with passive meaning is found in *pradātum* at 1.21.16.

Within the nominal system the main feature is the use of cases in wider meanings than in the classical language in which the Bāla and Uttara kāṇḍas do not differ greatly from the other kāṇḍas. Examples are: accusative for genitive at 1.61.13 and 7.53.13, instrumental for dative at 1.30.12d, genitive with √*bhī* at 1.1.4c, genitive for ablative of comparison at 1.46.22, locative for dative at 1.22.18, 33.7, 37.1, 50.5 and 74.7. Similarly we find an elliptical ablative absolute at 7.28.23. More major discrepancies are: a nominative for accusative at 7.82.18c (*mātaraḥ* for *mātṝḥ*), masculine for neuter in *āśramapadaḥ* at 1.9.15a and *rakṣas* at 7.57.24c, plural for dual at 1.24.19a, 7.55.3-5 and 92.1b (also for example an honorific plural at 1.67.8d), lack of concord in gender at 1.52.18, 64.20b, 70.24, 7.15.26-27, 26.16 and 69.16, and change of declension at 1.44.18b (*apsarāḥ* for *apsarasaḥ*), 71.11a (*ekāhnā* for *ekāhena*) and 7.90.4c (*aśvapatinaḥ* for *aśvapateḥ*). Nilmadhav Sen’s data on the usage of the first and second person pronouns show that use of the dative for the genitive is rare if not unknown in the Ayodhyā to Yuddha kāṇḍas, but is an occasional idiom of the Bāla and Uttarakāṇḍas (Sen 1955-56b)*.* Nominal forms (whether substantives or adjectives) turned into an adverbial prefix (*gati*) ending in *-ī* before √*kṛ* or √*bhū* by the taddhita suffix *cvi*, though never frequent, nonetheless show a steady rise in frequency from the first to the fourth and fifth stages (details in JLB 2010b).

The syntax of the sentence is often clumsy and at times elliptical to the point of being difficult to construe; some of the more awkward instances occur at 1.1.61, 17.15, 71.3,15, 73.16, 7.28.16,24ab, 35.5, 36.40, 54.13, 65.13, 68.17 and 79.24. An instance of *iti* before not at the end of a statement is found at 7.87.13d. Irregular sandhi is found at 1.20.15c, 31.18c, 23.9a, 69.17b(=2.102.4b),39cd, 7.30.3c, 35.23, 36.34c, 72.12b, 84.2 and 92.15d; it is especially frequent where the second word/component is *ṛṣi* (1.8.19c, 14.20b, 17.39 7.35.16b, 36.35a, 95.2b,5a). Double sandhi is found at 1.19.3b, 23.9a, 7.4.330c, 5.7d,13e, 33.13c and 35.43c.

*formulaic expression*

An increase in frequency of formulaic expression is accompanied by substantial shifts in the formulaic expressions employed between the Ayodhyā to Yuddha kāṇḍasand the later additions of the Bāla and Uttara kāṇḍas. For instance, a fairly common formulaic element, *bhagavān ṛṣiḥ* (e.g., *vālmīkir bhagavān ṛṣiḥ* at 1.3.29d and 4.1), occurrs mainly in the Bāla and Uttara kāṇḍas*.* However, theBāla and Uttara kāṇḍas contain very few proverbs, just half a dozen between them (JLB 1979 = 2000: 163-75).

It is clear that the third stage contains many *pādas* which are borrowed from the *Mahābhārata.* Occasionally two such *pādas* occur in a single verse, thus effectively excluding the possibility of coincidence. An excellent example is *etad icchāmy ahaṃ śrotuṃ paraṃ kautūhalaṃ hi me* (1.1.5ab), since the first *pāda* occurs only here in the *VR,* but 34 times in the *Mahābhārata,* and the second is limited to 4 occurrences in the Bālakāṇḍa (apart from 5 App.I.1.28 post.) but occurs 21 times in the *Mahābhārata*. In the case of the Bāla and Uttara kāṇḍas the sheer number of *pādas* occurring only a few times there but commonly in the *Mahābhārata* speaks for itself (fuller details can be found at JLB 1985 = 2000: 347-52).

Several of the formulaic phrases of time are restricted to the Bāla and Uttara kāṇḍas, though mostly common in the *Mahābhārata.* Among these *etasminn eva kāle tu* is wholly limited to the Bālakāṇḍa (5 times, 51 times in the MBh.); another vague phrase, *atha kāle gate tasmin,* is also restricted to the *Bālakāṇḍa* alone; *kasya cit tv atha kālasya* occurs 8 times in the Bāla and Uttara kāṇḍas (but otherwise only, and significantly, at 2.1.1a) and 17 times in the *Mahābhārata*;and *pūrṇavarṣasahasre tu* occurs 7 times in these two books and the same number of times in the *Mahābhārata*.

Further examples of *pādas* occurring predominantly or exclusively in the third stage include, for example, *trailokyaṃ sacarācaram* and *śṛṇu cedaṃ vaco mama.* Mostly these are particularly common in the Bālakāṇḍa but *praharṣam atulaṃ lebhe* is commonest in the Uttarakāṇḍa(occurring as often there as in the whole of the rest of the text). Stock *pādas* and long compounds limited to the Uttarakāṇḍa include: *etasminn antare śūraḥ* (5 times in 7.27-28 and also 60.3a, in contrast to *etasminn antare vīraḥ* found in the core books), *krodhena mahatāviṣṭaḥ* (7.57.13c,27a but several in \*/App.I passages throughout), *janājanapadeṣu ca* (7.40.17d, 42.11d, 64.13b), *tribhuvanaśreṣṭha* (7.11.4c, 69.12a, 76.17c) and *tribhuvaneśvara* (7.11.14b), *trilokeśa* (7.17.11c and MBh.), *surucirānana* (7.41.16b, 78.27b, 80.4b) and *hṛṣṭapuṣṭajanāvṛta* (5 times, also Mbh. 4.67.38b).

One interesting semi-formulaic usage that Nabaneeta Dev Sen overlooked in her survey of formulae in the Bālakāṇḍa (Dev Sen 1966) is the use of two *yathā-* compounds in one *pāda*  (e.g. *yathākalpaṃ yathāvidhi)*, which occurs predominantly in the Bālakāṇḍa (8 times there and 5 times in the rest of the *VR*) and is also prominent in later partsof the *Mahābhārata.*

The formulaic elements incorporating *varaḥ* or *śreṣṭhaḥ* again illustrate well the blend of standardisation and improvisation, seen already in the *Mahābhārata,* which helps to reveal the techniques of oral composition. There are substantially fewer than in the *Mahābhārata* and those occurring show lower totals, because of the difference in the scale of the two works. The commonest is *rāmo dharmabhṛtāṃ varaḥ* (11 times in the Ayodhyā to Yuddha kāṇḍas, absent from the Bāla and Uttara kāṇḍas; also *rāmo dharmabhṛtāṃ śreṣṭhaḥ* at 5.56.7c), while the shorter forms with other words replacing the name occur twice each (and again are absent from the third stage). By contrast, the formulaic final elements *japatāṃ varaḥ* and *japatāṃ śreṣṭhaḥ* occur exclusively in the Bālakāṇḍa(7 and 3 times respectively).

The full list of formulaic *pādas* or long compounds limited to the third stage and later but found at least 6 times in the *Mahābhārata* comprises: *ekāgramanas* (7.30.18c only), *kasya cit tv atha kālasya* (alsoat 2.1.1a), *krodhaparyākulekṣaṇa, kṣatradharmaṃ puraskṛtya* (1.74.27c only)*, tatah prabhāte vimale* (but cf. *tataḥ prabhātasamaye*), *tad adbhutam ivābhavat* (1.55.13b only), *tan me nigadataḥ śṛṇu* (1.50.16d only), *tasthau girir ivācalaḥ* (7.8.13d only), *tribhuvanaśreṣṭha* (7.11.4c, 69.12a, 76.17c), *trailokyaṃ sacarācaram* (1.1.67b, 20.11b, 7.224d, 96.10b)*, trailokyavijaya* (1.45.14c and 7.13.39c(ifc.) only), *nānādeśanivāsin* (1.49.3b only), *nārado bhagavān ṛṣiḥ* (7.21.5b only)*, prahṛṣṭenāntarātmanā* (1.10.7d,16d, 30.1d, 7.2.28b, 10.15b),[[8]](#footnote-8) *bahuvarśasahasra* (1.22.6c, 50.20c, 7.87.18a), *maharṣisamatejas* (1.14.18d and 43.10b only)*, mā ca śoke manaḥ kṛthāḥ* (1.18.18d only), *yan māṃ tvaṃ paripṛcchasi* (1.33.13d and 7.36.45b only)*, vidhidṛṣṭena karmaṇā* (1.48.18d only), *vidhimantrapuraskṛta* (7.54.21d only), *śaṅkhacakragadādhara* (7.8.5b,24d only), *śṛṇu cedaṃ vaco mama* (7.11.12d and 47.9d only), *śailarājasutā* (1.42.3d and 7.78.11b,21b only), *satyaṃ te pratijānāmi* (7.9.36a only), *sarva eva maharṣayaḥ* (1.30.5b, 59.4b and 7.52.9b only)*, sarvopakaraṇāni ca* (v.l. at 7.83.6b only)*, siṃhanādarava* (7.7.40c only) *sthāvarāṇi carāṇi ca* (7.72.9b, 100.23b and \* passages), *smayamāno ’bhyabhāṣata* (7.4.2d and 26.12d only), *hanta te kathayiṣyāmi* (1.47.14a only)   
(**n.b.** *yamasya sadanaṃ prati* at 2.58.31b (2nd stage) and 7.21.1d is common in *MBh.*; *hṛṣṭapuṣṭajanāvṛta* 7.33.4b etc. only in *Uttara* and also *MBh.* 4.67.38b).

*stylistic*

The most obvious stylistic difference is between Agastya’s post-victory narrative in 7.1‑36 and the remaining *sargas* 37-100. The difference in total length is actually the reverse of that which the number of *sargas* might suggest, since the average length of *sargas* 1-36 is nearly double that of the other *sargas* and so their total length slightly exceeds that of *sargas* 37-100. The style of 7.1-36 is relatively ornate, with a fairly high proportion of similes and long compounds, and it contains more tag verses in longer metres (though still a lower proportion than in the core books); the general impression that it gives stylistically is not greatly dissimilar from the elaborated passages of the second stage. The most obvious examples of such elaboration are *sargas* 5 (the description of Sukeśa’s sons), 26 (Rāvaṇa camping on Kailāsa for the night, describing the beauty of the moonlit night) and 31 (Rāvaṇa’s going to Māhiṣmatī with its description of the Vindhyas and the Narmadā).

There is marked variation in the frequency of similes in the different *kāṇḍas*, from just over one in ten verses in the Ayodhyā and Kiṣkindhā kāṇḍas to twice as many in the ornate Sundarakāṇḍa and only marginally fewer in the Araṇya and Yuddha kāṇḍas*.* The Bālakāṇḍa has the lowest proportion, with one in twelve verses, while the Uttarakāṇḍa shows a striking difference between *sargas* 1-36, which have the highest proportion after the Sundarakāṇḍa*,* and *sargas* 37-100, which have a proportion half that of the Bālakāṇḍa. All except the last two *sargas* of this passage consist of Agastya’s narration of the previous exploits of Rāvaṇa and his ancestors (material corresponding to this is found in the *Rāmopākhyāna*) butthe last two *sargas* comprise a separate story, that of Hanumān’s birth and childhood, and show much the same degree of stylistic elaboration. However, longer similes are found in Bāla in *sargas* 6-7, 13, 15, 15, 21, 29, 48, 64, 69, 71 and 73, and in Uttara in *sargas* 7, 19, 26-27, 31-34 (no less than 5 in *sarga* 32), 36, 41, 61, 72-73, 76, 87 and 92. Significantly larger proportions of similes are found in Balā in *sargas* 6, 15, 17, 47, 49, 54 and 73, and in Uttara in *sargas* 4-5, 7-8, 14, 19, 31-34 and 41. We find a *mālopamā* at 7.13.10 and long similes at 87.10ab and 92.17cd[l.v.]. Gender disagreement between *upamāna* and *upameya* is occasionally found, e.g. at 7.5.3 and 12.29. The more elaborate *alaṃkāras* are absent from Bāla and rare in Uttara (only in *sargas* 28, 31 and 32, but with four in *sarga* 32).

A striking feature is that *vai* occurs approximately twice as frequently in *sargas* 1—36 compared to *sargas* 37—100 (53 in 7,1—36 and 27 in 7,37—100). The *Uttarakāṇḍa* contains the largest number of instances of the past active participle formed by adding the *-vat* suffixto the past participle passive of any *kāṇḍa*, but there is a significant difference in frequency between 7,1—36 (28 instances) and 7,37—100 (16 instances). It is also worth noting that there are no fewer than 10 past active participles in *sargas* 29—36, the last seven *sargas* of Agastya’s narrative, and as many as 3 such forms in *sargas* 18, 75 and 81, with 4 in *sarga* 11.

*metrical*

Half the examples of hiatus between *pādas* that Böhtlingk collected from the first four books of the Bombay edition came from the Bālakāṇḍa (38 out of 75), as did a high proportion of the instances of lack of caesura between *pādas* (23 out of 53). On the other hand, in his third article, Böhtlingk explicitly examined the Uttarakāṇḍa in the Bombay edition and did not detect any features of its language (either in terms of hiatus and sandhi or of grammatical irregularities) which could confirm its later addition to the epic.

However, hiatus between *pādas* is in fact considerably more frequent in both the Bāla and Uttara kāṇḍas than in the Ayodhyā to Yuddha kāṇḍas, occurring 50 times in the Bālakāṇḍa and 83 times in the Uttarakāṇḍa, where it is especially frequent in *sargas* 32-36 (a full list of occurrences in all seven *kāṇḍas* has been given above). Hiatus within the *pāda* is found at 1.7.2b, 34.7d, 7.36.35d, 59.5c, 79.9a, 84.2c+d and 100.26a (with others introduced by emendation at 1.1.71c and 7.25.13d to correct otherwise submetric lines). Conversely, there are 8 instances of a long compound extending across the *pāda* boundary in the Uttarakāṇḍa of which no less than 7 occur in 7.1-36 (7.6.19ab, 15.3ab, 20.12ab, 32.22ab,34cd, 36.2ab,8ab); the remaining instance occurs at 41.7cd.[[9]](#footnote-9) By contrast, the Bālakāṇḍa with only two such instances (at 1.4.8ab and 15.10cd) has the smallest number of any *kāṇḍa*. In addition, there are at least two other instances of the *pāda* boundary being crossed in 7.1-36 at 7.6.19ab and 20.12ab (but N mss avoid this in 394\*). A hypermetric *pāda* at 7.5.23c is recognised by some commentators, though eliminated in variant readings of some mss.

Muneo Tokunaga has produced figures for the frequencies of the different types of opening for both the *triṣṭubh* and the *śloka* (Tokunaga 1993). These reveal among other things just how rare in the *śloka* metre are the forms of the opening *pāda* with the second and third syllable short (36 in total), while those forms with a short fourth syllable are almost invariably *pathyā* and only those forms with an iambic opening (either – – ∪ – or ∪ – ∪ –) allow a free choice between *pathyā* and any of the four *vipulās.* Further examination of the proportions of *pathyās* to *vipulās* following a diiambic opening shows that the Bāla and Uttara kāṇḍas stand in clear contrast to the other books. Tokunaga also tentatively suggests on the basis of this evidence that Bāla might be later than Uttara.

Both the Bāla and Uttara kāṇḍas have a much lower proportion of tag verses in longer metres than the core books. The Bālakāṇḍa has the lowest proportion, with one in twelve verses, while the Uttarakāṇḍa shows a striking difference between *sargas* 1-36, which have the highest proportion after the Sundarakāṇḍa*,* and *sargas* 37-100, which have a proportion half that of the Bālakāṇḍa*.* Within the Uttarakāṇḍa there is a noticeable difference between *sargas* 1-36 (in which 12 *sargas* have a tag verse or verses) and *sargas* 37-100 (in which 5 *sargas* have a tag verse and there are no multiples).

The most frequent longer metre in the Bālakāṇḍa is the *jagatī* (1.4.26-27, 5.23, 6.24, 14.21), followed by the *triṣṭubh* in its *upajāti* form (1.1.79, 7.17, 16.20 and 18.20); others used are *vaṃśastha* (1.2.41 and 76.18) and *puṣpitāgrā* (1.17.39). By contrast, the most frequent in the Uttarakāṇḍa is the *vaṃśastha* with 14 occurrences, at 3.31, 4.31, 5.40-41, 6.55, 11.40, 31.40, 32.72, 35.64-65, 47.18, 52.16, 61.38, 84.16 (*a = indravajrā*), 92.17 (*b = indravaṃśā*); next in frequency are 6 *upajāti* verses in two groups (6.53-54 and 36.41-44). Two mixed 12-syllable verses at 7.29.37-38 are followed by two *aparavaktra* verses at 29.39-40. There is also one *triṣṭubh* in the *upendravajrā* form at 7.33.23 and one *rucirā* verse at 7.11.41 (*d* = *vaṃśastha*).

**other comments**

Shende 1943b: 24

... Agastya is the brother of Vasiṣṭha, the purohita of the Ikṣvākus. This explains the presence of Agastya-element in the epic. It cannot be a mere chance that Bhṛgvaṅgiras element is strikingly present in the admittedly later portion (1st and 7th books) of the epic. ... ... It is thus, very probable that the Bhṛgvaṅgirases influenced directly or indirectly the enlargement of the epic. ... ...

The Rāmāyaṇa of Vālmīki and the Bhārata of Vyāsa may have been the independent products belonging to eastern and western parts of India respectively. When the Bhṛgvaṅgirases attempted to transform the Bhārata into the Mahābhārata, they must have also handled the Rāmāyaṇa of Vālmīki and absorbed it in the Mahābhārata in the form of its condensed summary.

**Bālakāṇḍa**

**grammatical/stylistic/textual features (JLB)**

1-4 [preface] very high proportion of long compounds in 1.1 and 1.3 (some shared only with *Uttarak.*; 1.1 also has single instances of desiderative, agent noun, and p.p.p. + *vat*; very high number of ἅπαξ λεγόμενα in 1.3; large number of patronymics in 1.1-3 and very large number of other vṛddhied derivatives in 1.1; **n.b.** two *vaṃśastha* verses to end *sarga* 4 perhaps indicate that *sargas* 1-4 were felt as a separate unit   
[**n.b.** see further below on *sargas* 1-4 and 5]

5-7 [splendours of Ayodhyā] longer verses to end each *sarga*; long compounds shared only with MBh.; ἅπαξ λεγόμενov *sāmanta* at 1.5.14a; many similes in *sarga* 6

8-13 [story of Ṛśyaśṛṅga and *aśvamedha*] no longer verses in this segment; *etasminn eva kāle tu* at 8.11a 4 more times in Bāla and common in MBh.; m. for n. in *āśramapadaḥ* at 1.9.15a; instance of *tmesis* with the preposition following the verb in *gṛhāṇa prati* at 1.9.19c; *prahṛṣṭenāntarātmanā* at 10.7e,16d also at 27.10b 30.1d, 7.2.28b, 10.15b and in MBh.; long compounds at 12.13b, 13.13d, 14a only besides in MBh.; very high number of ἅπαξ λεγόμενα in 13 [**n.b.** see further on *sarga* 13 below]

1,14-1,15.7 [Earth’s appeal to gods against Rāvaṇa and Viṣṇu’s promise] 14.2ab – virtual repetition in 3ab typical of purāṇic (non-)style avoided in N subst. 442\* for 3ab; 14.4ab stereotyped (both whole and parts); expansion of 14 by addition of 445\* (NW+W) or 446\* (NE) and 447\* (all N); 14.5ab absent from all N + M4 (following addition of 445\*/446\*); 14.8-10 – Rāvaṇa’s exploits/power as broadly in 3.30, 6.7 and 7.1-34 (added to by NE in 453\*); 14.13 for terms of Rāvaṇa’s boon (already stated by most N at 449\* added after 7ab), cf. 7.10.13-20; 14.13b *devadānavarakṣas* also at 1.39.7c, 4.42.28b (search parties!) and 7.25.17b; 14.16 – extensive divergence of wording between N and S and expansion in one or other from here up to 15.6 but content similar; 14.17d/461\* 2 post. – *lokānāṃ hitakāmyayā* also at 1.36.4b and 3.10.52b,79b [2nd stage] and common in *MBh.*; 14.18f – careless/tactless simile, stating to Viṣṇu that Daśaratha’s wives are like Hrī, **Śrī** and Kīrti; 14.19 meaning (and to some extent wording) repeated at 15.3

1,15.8-1,16 [*putreṣṭi, pāyasa* given to Daśaratha’s wives, gods father *vānaras*] high proportion of long compounds in 15 (including one over *pāda* length in 10cd [S only]) and very high in 16; desiderative form in *putrepsur* at 15.8d;  *mudā paramayā yuktaḥ* at 15.20c also at 1.51.11c, 7.3.4c and occasionally in *MBh*.; *iṣṭi* only here at 1.14.2a,3a and 15.8c and in comparable ritual performed for Kuśanābha at 33.1d,2a; *raktāmbaradhara* at 15.10a also at 3.47.9c and 6.106.2c (**n.b.**); 15.27cd absent from N + M4 (NW+W subst. 487\* for 27cd-28 and then read App.I.3); all N transpose *sarga* 16 and 514\* (subst. for 17.1-21); 16.20 [l.v.] absent from NW

17-29 17.1-21 [Viśvāmitra takes Rāma and Lakṣmaṇa to protect his sacrifice; slaughter of Tāṭakā, encounter with Mārīca and Subāhu (cf. 3.36)] N version (514\*) is read before *sarga* 16, so N starts a new *sarga* at 17.22.1/536\* (thus supporting MB’s structure analysis); **n.b.** *atha* of 22a in S version; 17.2b *sabhṛtyabalavāhana* common in *Uttarakāṇḍa* (*sarga* 59 onwards, nowhere else in *VR*) and occasional in *MBh*.;[506\*(S insert after 17.5; no equivalent in 514\*) Rāma’s horoscope – very late]; 17.8d *sarvaiḥ samudito guṇaiḥ* nowhere else in *VR* (but cf. 14d,21b) though common in *MBh.*; 17.14a *sarve vedavidaḥ śūrāḥ* occurs 5 times in *MBh*.; 14d *sarve samuditā guṇaiḥ* = 21b (cf. 8d); 17.19b *lakṣmaṇāvaraja* only at 7.54.10c besides; 17.35b *tapasā dyotitaprabhaḥ* also at 48.13b (-*prabhām*), 50.2b and 7.2.13d,20b (also 1.539\*1 post., 1096\*1 post.), i.e. stage 3 only; 2 desideratives and 2 pseudo-desideratives in 19; high proportion of long compounds in 27; large number of patronymics in *sarga* 26 and of other vṛddhied derivatives in *sargas* 26 and 29; 2 desideratives in 29; plural for dual at 1.24.19a   
[**n.b.**no longer verses after *sarga* 18 until final *sarga* of the whole *kāṇḍa*]

30-64 [journey to Mithilāwith many in-tales along the way] 2 typical formulaic *pādas* common in MBh. (*hanta te kathayiṣyāmi* at 1.47.14a only, *tan me nigadataḥ śṛṇu* at 1.50.16d only) and a pair of long compounds occurring mainly here (*sarṣigaṇa* and *sarṣisaṃgha*); see also *RR* p.57

37-43 [Sagara, descent of Gaṅgā] desid. in 37; p.p.p. + *vat* and *ī* + *kṛ/bhū* in 39; pseudo-desid., agent noun, periphrastic fut. and 2 *ī* + *kṛ/bhū* in 40; p.p.p. + *vat* in 41; very high proportion of long compounds and 1 desid. in 40; an apparent pluperfect in *ababhramat* at 42.5c (one v.l. *abibhramat* would be a reduplicated aorist); *phalaśruti* at 43.20 may suggest that the passage was once independent [story of Sagara’s 60,000 sons found in several Purāṇas and for example alluded to in Mandsaur inscription of Aulikara ruler Nirdoṣa dated 532-3, v. 4]

47-48 [Ahalyā episode] high proportion of long compounds and 2 p.p.p. + *vat* in 47; 4 longer similes in 48; many patronymics in 47 and 48 (also in 44); only other ref. to Ahalyā at 7.30.20bc; repetition of 47.2-3,5,6c,7cd at 49.17-18,20c-21b,201,23ab

50-64 [Viśvāmitra’s history] 50.18-28 effectively repeats *sarga* 33; high proportion of long compounds and 1 agent noun in 53; -*ī* + *kṛ/bhū* in 54, 57, 58 and 59; very large numbers of other vṛddhi in 55 and 57; large no. of scattered other features [Śunaḥśepa story at 1.60-61 differs from earlier versions in *Aitareya Brāhmaṇa* 7.13‑18 and *Śāṅkhāyana Śrautasūtra* 15.20-21; particularly full account in *Brahma Purāṇa* 10.54.63-66, 104, 150)]

65-72 [breaking of the bow and marriages] 2 desid. and 1 pseudo-desid. in 65; 2 agent nouns and 1 periphr. fut. in 69; irregular sandhi at 69.17b (= 2.102.4b) and 39cd; 2 pseudo-desid. in 72; change of declension at 71.11a (*ekāhnā* for *ekāhena*); 4 ἅπαξ λεγόμενα in 72 and *mañjūṣā,* “box, chest” only here (66.4c,5a,13c); term *svayaṃvara* absent here, with two thirds of its occurrences found in Sītā’s account to Anasūyā at 2.110 (4) and one each in the Bāla and Yuddha kāṇḍas

73-76 [return from Mithilā to Ayodhyā, including encounter with Jāmadagnya] desideratives in 73, 74 and 76; 2 agent nouns in 74; 4 *ī* + *kṛ/bhū* in 75; large no. of patronymics in 74 and esp. 75; *kṣatradharmaṃ puraskṛtya* only at 74.27c in *VR,* 8 times in MBh.)

**Kirfel's parallels** (‘Bālakāṇḍa und Purāṇa’)

B CE PP

1.70.37ab 1277\*2 325.39b Bḍ/Vāyu

41 69.28 337.93b,94a Bḍ/Vāyu

1.38.3ab 37.3ab 328.64

4ab 4ab 65

8 8 66 Bḍ/Vāyu

13-14 13-14 67 (also Mbh.3.106)

16-17 16-17 68-69

18-22 18-22b 70,72-74

1.71.3b-13 70.3c-13 338.98.3-15

1.46.1-47.18 45.1-46.18 198.41-95 Bḍ/Vāyu (specifically Vāyu)

1.32.2c 1.31.1ef 361.60b Bḍ 2.66.32cd, Vāyu 91.68cd

**Bālakāṇḍa contents lists**

*Sargas* 1-4 provide the frame story for the whole *Vālmīki Rāmāyaṇa.* **see** Söhnen-Thieme 1998 “Rahmungsstrukturen” and for Ahalyā episode Söhnen-Thieme 1991 “Indra” and 1996 “Ahalyā”. **n.b.** absence from these summaries does not necessarily indicate absence from text (cf. Goldman, Bāla trans., intro p. 68 on 1.1: “detailed, if selective”).

Nārada’s summary to Vālmīki in *sarga* 1 [full or almost full support except as noted] basically told as narrative in response to Vālmīki’s question

5ab common MBh. formulae (a only here in *VR*; b 3 times more in Bāla only)

8-18 Rāma’s qualities, incuding comparison with Viṣṇu in 17   
[8-12 missing in Ñ1, otherwise almost full support] *no Bālakāṇḍa material: no incarnation, birth, Viśvāmitra, Ahalyā, suitor test, marriages, Jāmadagnya*

19 Daśaratha wished to install his oldest son as *yuvarāja,* i.e. summary begins at aborted consecration (cf. 2.2)

20 Kaikeyi demanded boons: R.’s exile and Bharata’s installation (2.9-10)

21 Daśaratha must keep his word (2.12.16 + 16.21-26)

22 R. therefore entered the forest (2.35)

23-24 L. and S. accompanied him (2.28 + 24-27) [23 = S but N 56\* has same sense; S expands 24 with 57\* and N with 58\* without changing content materially]

25 Daśaratha and citizens went part way; R. dismissed charioteer at Śṛṅgaverapura (2.35-37 + 46.7)

59\* exiles reached Guha [S + most N] (2.44)

60\* and crossed Gaṅgā [V2 B2 D11] (2.46)

26-27 on Bharadvāja’s instructions came to Citrakūṭa and built hut there (2.48-50) [for 27cd N subst. 61\* with same sense]

28 Daśaratha, overcome by grief, died (2.53)

64\* Bharata, arrived from his uncle’s, laments R.’s departure and Daśaratha’s death [B2.3] (2.65-68)

29 brāhmans urged Bharata to become king but he went to ask R. to return (2.73-76) [multiple \* passages add nothing significant]

30-31 R. gave Bharata his sandals and Bharata returned to Nandigrāma (2.104 + 107)

32 anticipating people’s arrival, R. entered Daṇḍakāraṇya [text = S, N = 77\*] (3.1)

33 he killed Virādha and met Śarabhaṅga, Sutīkṣṇa, Agastya and Agastya’s brother (3.2-12) [hiatus between c + d] MB: *absent: Atri and Anasūyā, birth of Sītā, suitor test*

34 R. accepted Indra’s weapons (3.11.29-30)

79\* leaving them, he went to Anasūyā (5 NE + D11] (2.109-10)

35 *ṛṣis* asked for aid against *asuras* and *rākṣasas* (2.108-9)

82\* and R. promised to kill *rākṣasas* (S + 3 N)

36 R. disfigured Śūrpaṇakhā (3.16-17) [N v.l. adds L.]

37-38 R. killed Khara, Dūṣaṇa, Triśiras and all their followers, 14,000 in all (3.21-29)

39-41 Rāvaṇa went to Marīca, who tried to dissuade him, and went with him to R.’s *āśrama* (3.33-38) MB: *Mārīca does not mention Viśvāmitra episode*

42 Rāvaṇa thus lured away both R. and L., killed Jaṭāyus and abducted S. (3.40-42 + 48-50) [expanded by addition of 87\* in N without change of meaning]

43 finding Jaṭāyus dying and learning his news, R. became distraught (3.63 + 58-59)

44-45 R. cremated Jaṭāyus, then met and killed Kabandha, who went to heaven when cremated (3.64-66) [45 = S, 89\* = N]

47 the Śabarī honoured R.; he then met Hanumān beside lake Pampā (3.70 + 4.3)

48-49 R. met Sugrīva, told him his story and heard Sugrīva’s, including Vālin’s strength (4.5-11) [S adds telling especially about S. in 95\*]

97\* Sugrīva made alliance with R. with fire as witness [S + a few N] (4.5)

50 R. promised to kill Vālin but Sugrīva had doubts (4.10.27-29)

51 R. kicked Dundubhi’s corpse 4.11.50) [text = S, expanded S in 98\* but meaning unchanged; N version is 90\*]

52-53 R. pierced the 7 *śālas,* a hill and Rasātala with 1 arrow, thus reassuring Sugrīva (4.12) [N adds their making a pact in 100\*

54 Sugrīva challenged Vālin (4.14)

103\* (anticipating 55) R. killed him with single arrow [S]

55 R. killed Vālin and installed Sugrīva (4.16-25)

104\* with R.’s permission, Sugrīva spends 4 months of rains in Kiṣkindhā [most N] (cf. 4.26)

56 Sugrīva sent out *vānaras* in all directions (4.36-42)

57 advised by Sampāti, Hanuman leapt over the sea (4.56-58, 5.1)  
MB: *n.b. telescoping here; no Svayaṃprabhā or Niśākara episodes*

58 Hanumān searched Laṅkā and found S. in the *aśokavana* (5.13)

59 he gave her the recognition token and his news, then destroyed the gate (5.34 + 39)

60-61 he killed 5 generals, 7 ministers’ sons and Akṣa but then was captured, allowing this despite his boon from Brahmā (5.41-46) [in 105\* V2.3 add Jambumālin]

62-63 he burned Laṅkā and returned to give the news to R. that he had seen S. (5.52-56)  
MB: *no madhuvana episode*

64-65 R. went with Sugrīva to the seashore, threatened ocean and was advised to have Nala build the *setu* (6.4 + 14-15)

66 reaching Laṅkā, R. killed Rāvaṇa in battle and installed Vibhīṣaṇa as king of Laṅkā (6.87-97 + 100.8-18)

107\* R. spoke harshly to S. who took offence and entered the fire; heavenly voice heard and S. exonerated by Agni’s words [S + many N mss, at various points] (6.103-4 + 106) *well-attested addition to remedy perceived omissions in 67-68*

67-68 the 3 worlds and all the gods were delighted (6.105) [67b is common *MBh.* pāda but only Bāla + Uttara in *VR*] MB: *no rejection of Sītā, no fire-suicide/purification/vindication*

69 R. received boons from the gods, revived the dead *vānaras,* mounted Puṣpaka and went to Nandigrāma (6.110-11)

110\* reaching Bharadvāja’s *āśrama,* R. sent Hanumān as messenger to Bharata [S]   
(6.112-3)

70 there R. + L. abandoned their ascetic hair-style; this is how R. regained S. and his kingdom (6.115-16)

71-75 *rāmarājya,* including hundreds of *aśvamedhas*  (cf. 7.82-83) and establishing hundreds of royal dynasties [expansions on *rāmarājya* in 115\* (S) and 116\* (N)]

76 after a rule of 11,000 years (cf. 6.116.90, 7.50.13ab, 94.12ab), R. will go to Brahmaloka

122\* rounding off of Nārada’s discourse and VālmIki’s acknowledgement of it [most N]

77-79 *phalaśruti* [expanded in 124\*-127\*]

[*sarga* 2 then contains Vālmīki’s invention of the *śloka* and Brahmā commissioning the composition of the Rāmāyaṇa; cf. below]

summary of Vālmīki’s composition at 1.3  
 the results of Vālmīki’s meditation presented in a series of nominal forms (≈ headings)

1-2 Vālmiki decided to make his poem known and meditated on its contents (cf. 1.2)

154\* Vālmīki, resorting to yoga, saw all the happenings (only mentioning specifically the exile; in 14 ll.) [S]

3 R.’s birth and his virtues, (cf. 1.17) MB: *no birth details, no divine intervention*

4 Viśvāmitra’s in-tales, S.’s wedding, breaking of bow, (1.31-45, 1.68-72)  
[most N read 4ab after 5ab] *sacrifice assumed, not stated; no Tāṭakā, no Ahalyā*

5 encounter with Jāmadagnya, R.’s qualities, R.’s <planned> installation, Kaikeyī’s wickedness, (1.73-75, 2.3-6, 2.7) MB: *Jāmadagnya is warrior, not avatāra*

6 stopping of installation, R.’s exiling, king’s lament and departure for other world, (2.10-11, 2.16, 2.57-58)

7 the people’s despair, their abandoning, conversation with Guha, charioteer’s return, (2.36, 2.41, 2.44-45, 2.46)

8 crossing the Gaṅgā, seeing (→ meeting) Bharadvāja, with his approval seeing Citrakūṭa, (2.46, 2.47, 2.50)

9 building and occupying a dwelling, Bharata’s arrival, his cajoling of R., water-offering for Daśaratha, (2.50, 2.92, 2.93, 2.95)

10 installation of sandals, living at Nandigrāma, going to Daṇḍaka, meeting Sutīkṣṇa, (2.104, 2.107, 3.1, 3.6-7)

165\* (before Sutīkṣṇa) killing of Virādha, seeing Śarabhaṅga [S] (3.3, 3.4) cf. 166\*

11 meeting Anasūyā, presenting of unguents, conversation with Śūrpaṇakhā and her disfigurement, (2.109-11, 3.16-17) MB: *Anasūyā misplaced (absent from 1.1)*

166\* (before Śūrpaṇakhā) living in Śarabhaṅga’s *āśrama,* seeing Vāsava, living in Agastya’s *āśrama,* leaving Agastya, encounter with Virādha, living at Pañcavaṭī   
[all N] (3.4, 3.4.4-10, 3.10-11, 3.2-3, 3.14)

12 killing of Khara and Triśiras, Rāvaṇa’s setting out, killing of Mārīca, seizing of S., (3.26-29, 3.33-34, 3.42, 3.47)

13+14ab R.’s lamenting, Jaṭāyus’ death, seeing Kabandha, seeing Pampā, seeing the Śabarī, seeing Hanumān, [S] (3.59, 3.48-49, 3.65-69, 3.71, 3.70, 4.3)

172\* [subst. for 13-14ab in most N] Jaṭāyus’ death, R.’s lamenting, seizing of/by Kabandha and his death, seeing the Śabarī, seeing Pampā *omission of Hanumān (but cf. 174\*2)*

14cd R.’s laments at Pampā, (4.1)

15 going to Ṛśyamūka, meeting with Sugrīva, producing confidence, combat between Vālin and Sugrīva, (4.4-5, 4.12)

16 crushing Vālin, setting up of Sugrīva, Tārā’s lament, the agreement, staying for the rains, (4.16, 4.22, 4.19, 4.20, 4.27) *Tārā’s ... agreement: awkward and many variants*

17 R.’s anger, assembling the forces, sending in all directions, description of the earth, (4.30-35, 4.36, 4.39-42)

18 giving the ring, seeing the *ṛkṣabila,* fasting to death, seeing Saṃpāti, (4.43, 4.49, 4.52-54, 4.55-62) MB: *for ṛkṣabila cf. 4,1049\*2 [S] after 49.7ab; see Lefeber, Kiṣkindhā trans., p.324*

19 climbing the mountain, leaping over sea, entering Laṅka, deliberating (4.66, 5.1, 5.2)

175\* (after 19ab) on Ocean’s instructions seeing Maināka [S] (5.1)

177\* (after 19ab) crushing Siṃhikā, seeing Laṅkā [N] (5.1)

20 reaching the drinking place, seeing the women’s quarters, going to the *aśokavana,* seeing S., (5.9, 5.7, 5.12, 5.13-38)

178\* (after 20ab) seeing Rāvaṇa, seeing Puṣpaka [S] (5.8, 5.7)

21 giving recognition token, talking with S., the rākṣasīs’ threats, Trijaṭā’s dream, [S] (5.34, 5.35, 5.22, 5.25)

180\* rākṣasīs’ threats, seeing Rāvaṇa, speaking with S., providing recognition token [N]  
 *N version omits Trijaṭā’s dream*

22 S.’s giving a jewel, breaking the trees, fleeing of the rākṣasīs, killing of the servants, (5.36, 5.39, 5.40)

181\* [N adds] killing ministers’ sons, slaying generals, killing Akṣa, coming of Indrajit, (5.41, 5.44, 5.45, 5.46)

23 Hanumān’s capture, wailing over the burning of Laṅka, leaping back, seizing the *madhu* (pl., i.e. *madhuvana* episode, *not in 1.1*) (5.46, 5.52, 5.55, 5.59)

24 reassuring R., presenting the jewel, encounter with ocean, building Nala’s *setu,* (5.62, 5.63, 6.4, 6.15)

25 crossing the ocean, besieging Laṅkā by night, alliance with Vibhīṣaṇa, <his> revealing the means of killing, (6.15, 6.31-32, 6.13) [N has ‘fearsome’ for ‘by night’]

26 death of Kumbhakarṇa, killing of Meghanāda [**see** further in section on Indrajit’s names within “Further Notes (verbal and general)”], destruction of Rāvaṇa, gaining S. in the enemy’s city, (6.55, 6.75-77, 6.87-97, 6.101-106)  
 *MB: no rejection of Sītā; no fire suicide/purification/vindication  
 this name presupposes conferring of name ‘Indrajit’ for defeating Indra at 7,29—30* [**see** further in section on Indrajit’s names in “Further Notes (verbal and general)”]

27 Vibhīṣaṇa’s installation, seeing Puṣpaka, going to Ayodhyā, meeting with Bharata, (6.100, 6.109, 6.110-111, 6.115)

28 R.’s installation, dismissing all the troops, pleasing his country, dismissing S., (6.116)  
 MB: *no pregnancy or birth or any other Uttara episode; no Lavaṇa; no Śambūka; no identification of sons; no disappearance of Sītā; no death  
 (is pleasing the populace to be linked to banishing S.?)*

189\* [some N add after 28ab] meeting with *ṛṣis* led by Agastya, defeat of rākṣasas, victory over Rāvaṇa

29 and whatever R. had not yet done Vālmīki made in his further poem (*uttare kāvye*).

191\* [N add] meeting with *ṛṣis,* dismissal of Śatrughna, S.’s giving birth in the forest, killing of Lavaṇa,

App.2.15 + 191\* [N add after 29ab] the activity of wise R. after gaining the kingdom, meeting with *ṛṣis,* dismissal of Śatrughna, S.’s giving birth in the forest, killing of Lavaṇa,

190\*5-6+App.2.9,11-14 [most N continue] by speeches ofKāla and Durvāsas, L.’s dismissal, after the placing of all the sons in a kingdom, R.’s going to heaven; the blessed one who sees the three worlds, by the power of *tapas* and *yoga,* saw immediately/directly and, after seeing, composed the deeds of R.

*implications* [JLB/MB]

On the evidence of 1.1 the Anasūyā encounter at 2,109-110 (previously considered stage 1) should be reconsidered:  
2,109 may / may not remain as stage 1 (merely not mentioned in 1,3)  
2,110 is to be associated with stage 3 MB: *so Sītā’s birth, suitor test with Varuṇa’s bow,  
 marriages of Rāma and Lakṣmaṇa (only) need to be reconsidered*

1,3 is integrated into structure of stage 3: includes *Bālakāṇḍa* basic outline, without details and little emphasis on concept of Rāṃa as *avatāra*. Prepares way for *Uttarakāṇḍa* narrative of discovery and acceptance of Rāma’s sons.   
 MB*: composed relatively early in stage 3; concentrates on role of warrior king*

Even 1.3 only includes a limited amount of the *Bālakāṇḍa* – only equivalent of 1.67-75 – and 1.1 has none at all.

N recension summary (App. 1), read by most N mss and Gorresio’s edn before *sarga* 3; this positioning makes *sarga* 3 superfluous, confirming that App. 1 is a later addition  
[extremely detailed, in 303 lines (the last four forming a *phalastuti* in longer metre); **see** summaries of App.I passages below within “Stages 4–5 (\*/App.I passages)”]

1.2 (Vālmīki’s invention of the *śloka*)

(the hunter kills the *krauñca*; Vālmīki’s invents the *śloka* and Brahmā commissions the composition of the *Rāmāyaṇa*)

2c *āpṛṣṭvā –* compounded absolutive with with *-(i)tvā* suffix (minor irregularity) in text (= S) corrected by N mss in vv.ll.

5-6 careful descr. of preparation for ritual + learned simile (*sanmanuṣyamanaḥ* is ἅπαξ λεγόμενoν; but different wording in N mss for same sense)

7b *vālmīkena* – change of declension *metri causa* (text = S; avoided in N subst. 132\*)

10 The opprobrium attaching here to the hunter as a Niṣāda contrasts with friendly relations with Guha (2.52.32 etc.)

14ab *mā ... agamaḥ* – irregular retention of augment in aorist with *mā* to express prohibition; *śāśvatīḥ samāḥ* not usual vocabulary to express this

17b *tantrīlayasamanvita* also at 1.4.7b (q.v.), 7.84.14d and 85.3b (also some \*/App.)]

19a *abhiṣeka* for the ablution: valid but non-standard meaning in *VR*

24b *pādyārghyāsanavandana* is ἅπαξ λεγόμενoν long compound

26 *lokapitāmaha* also at 1.56.4b + 3 times in *Uttara* + frequent in MBh.

37b *tatraivāntaradhīyata* also at 1.15.22d, 6.34.28d, 7.22.41d, 57.17b + frequent in MBh.

38ab “all his pupils recited this *śloka*” – not the whole *Rāmāyaṇa* but nonetheless casting different light on teaching it to Kuśa + Lava

40c *kṛtsnaṃ rāmāyaṇaṃ kāvyaṃ* also at 7.84.3c, cf.  *kāvyaṃ rāmāyaṇaṃ kṛtsnaṃ* at 4.6a [*kāvya* 8 times in *Bāla* (incl. 34a and 41d[l.v.]), 4 times in *Uttara* only]

1.4 (Kuśa and Lava recite *VR*)   
Ñ1 places 1.5.1-4 at end of *sarga* 4, while Gorresio and Lahore edns begin fresh numbering from v.5 of 1.5; cf. 7.84-86.2; hints here of a frame to the entire poem, as well as in the two *āsvamedhas* (Daśaratha’s and Rāma’s); 1 long compound over *pāda* length (and proportion of l.c.s above average)

1 just the statement that Vālmīki composed the poem

196\* (S add. after verse 1) specifies length of poem as 24,000 *ślokas* in 500 *sargas,* making up 6 *kāṇḍas* + *Uttara* – a clearly late calculation (but cf. statement of length as 500 *sargas* at 7.85.20, with 24,00 *ślokas* and 100 *upākhyānas* added at 7.1328\* [S + many N] and 6 *kāṇḍas* + *Uttara* at 7.1330\* [just a few mss.])

2-18 S only; longer N version in 203\* (47 ll.)

6a *kāvyaṃ rāmāyaṇaṃ kṛtsnaṃ* – cf. *kṛtsnaṃ rāmāyaṇaṃ kāvyaṃ* at 1.2.40c and 7.84.3c

6c “the killing of Paulastya” – ? a hint that the poem once ended with Rāvaṇa’s death

7-9 musical terminology here more technical than anywhere else in *VR* and same as in early musicological texts (cf. E. te Nijenhuis and *RR* pp.190-1); n.b. no equivalent to verse 9 in 203\*

7d *tantrīlayasamanvita* also at 1.2.17b, 7.84.14d and 85.3b (also some \*/App.)

8 i.e. 8 *rasas,* though not in standard order of later texts and without 9th (*śānta*)

10-11 2 boys identified as sons of Rāma here but not named until 26b[l.v.] at end of *sarga* (deliberate suspense or evidence of later addition?); no reference to *aśvamedha* as site of recitation

12-20 cf. 7.84.3-7 for these prior performances

13b *rṣīṇāṃ bhāvitātmanām* also at 4.13..24b (2nd stage), 5.1.26b (2nd stage), 7.1.23b and 10 times in *MBh.*

20c *paraṃ kavīnām ādhāraṃ* cf. *ādhāraḥ sarvakāvyānāṃ* at 7.1308\*2 pr. (N insert after 7.85.9)

21-27 cf. 7.85.2-6 for sense (not much similarity of wording)

21c-23 S only; longer N version in 215\* (13 ll.), which begins by giving occasion of recitation as Rāma’s *aśvamedha* (cf. 7.84.1-2)

26[l.v.] *pārthivalakṣaṇānvitau* – all there is to point to their recognition as his sons in 7.85.7-8

1.5 (Daśaratha’s kingdom and capital)

from 7cd to 22cd CE text is S; N reads 230\* (35 lines) instead

very high proportion of long compounds (24 in 22 *ślokas* + 1 *jagatī*), with even more in 230\*

4a *vartayiṣyāmi* “I will recite” – presumably Vālmīki is subject, but Tilaka commentary and Bhatt in CE Crit. Notes take it as sg. for dual (i.e. Kuśa + Lava) “to indicate the oneness of the twins” (Bhatt)

5d *prabhūtadhanadhānyavat* only here in *VR* but 4 times in MBh. (N mss read alternative long compound *paśudhānyadhanarddhimat*)

9c *āvāsayām āsa –* causative with non-causative meaning (avoided in 230\*9 with *pālayām āsa,* a denominative)

10c *suvibhaktāntarāpaṇa* also at 7.91.12d only (230\* has completely different reading)

15d *indrasyevāmarāvatīm* also at 7.33.4d only (absent from 230\*)

16 *aṣṭāpadākārām* “like a chessboard” at *a* is one of very few references to this game (not actually chess, which originated much later, but played on an 8 x 8 board) in the epics (cf. *aṣṭāpadapadālekhyaiḥ* at 230\* 22 pr.); *sarvaratnasamākīrṇa* at *c* (*nānāratnacayākīrṇa* at 230\*16 pr.) only here in *VR* but twice in MBh.

21a *siṃhavyāghravarāha* also at 1.23.13c and MBh. 6.5.13a (absent from 230\*)

23[l.v.] *vedaṣaḍaṅgapāraga* at b –cf. *vedavedāṅgapāraga* at 2.1812\* and 17 times in MBh.; most   
N mss. have another l.c. in c, *satyatapodamānvita/satyatapodayānvita*

**other comments**

Ṛṣyaśṛṅga episode – The NE recension (plus D1.13 and M4) have a much expanded version of 1.9 (32 *ślokas*) at 309\* (103 lines), while the *MBh* version at 3.110-13 is even longer; other narrations occur at *Padma Purāṇa*, *Pātālakāṇḍa* 13 and in the Jātakas. Bhatt 1981-82 notes that the episode of Ṛśyaśṛṅga being brought to Romapāda’s capital occurs in both the *VR* at 1.8-9 and the *MBh* (3.110-113) and believes that this “shows that it must have been included in both of them at a very early stage of text transmission.” Analogies have been seen with the story of Enkidu in the *Epic of Gilgamesh* (Abusch and West 2014).

Śunaḥśepa story found at 1.60-61 differs from earlier versions in *Aitareya Brāhmaṇa* 7.13-18 and *Śāṅkhāyana Śrautasūtra* 15.20-21; a particularly full account is found in *Brahma Purāṇa* 10.54.63-66, 104, 150.

Viśvāmitra in *VR* – see Sathaye 2015: 65-84. cf. also Bruce Lincoln, *Priests, Warriors, and Cattle: a study in the ecology of religions* (Berkeley, 1981): 143-54

Bulcke 1952-53 accepts all of vulgate 1.32-65 as later than the main Bālakāṇḍa, also the *putreṣṭi* and the encounter with Rāma Jāmadagni.

Chatterjee 1972-73b: 304 [on vulgate] – “The very first thing that strikes a scrupulous student of this Book is the unequivocal theism that permeates almost all its chapters. The Uttarakāṇḍa poet is an inveterate Vaiṣṇava believing not only in the godhead of his hero but also accepting him as an aspect of Viṣṇu. . . . . . .”

Bhargava 1998: 11-13 [refs are to CE]

“The fifth Canto of the *Bālakāṇḍa* certainly forms, as shown convincingly by Jacobi, the commencement of the original poem of Vālmīki, and the following two Cantos form a natural continuation of the matter of this canto. Barring verses 2 and 3 of Canto 11 and verses 45 and 46 of Canto 13, the genuineness of Cantos 11, 12 and 13 which describe the performance of a horse sacrifice by king Daśaratha need also not be doubted, for **|** it was natural for the poet to proclaim the glory of the father of his hero as the performer of a horse sacrifice. The next genuine portion of this *kāṇḍa* consists of the first 20 verses of Canto 17 which give an account of the birth and early life of Rāma and his brothers (barring the second hemistichs of verses 6, 8 and 9 which were added after the deification of Rāma and his brothers). . . . . . .

It is certain that the matter linking the early life of Rāma in Canto 17 and the breaking of the bow by him in canto 66 must have been of the extent of more than a Canto in the original poem of Vālmīki. Some later versifier has, however, spun it out into an account consisting of about 50 Canto full of absurd myths by mistaking the sage who accompanied Rāma to Mithilā for Viśvāmitra. It is fortunately not impossible to pick out the grain from the husk, and the genuine verses of Vālmīki appear to be embedded in Canto 21, 22, 30, 44. 49 and 65.

As far as Canto 66 is concerned, the genuine portion of it defintiely consists of verses 2 and 3 and 16 to 27 which give a flawless and perfect description of the breaking of the wonderful bow of Janaka by Rāma. Among the remaining ten cantos of this *kāṇḍa*, the first six are directly connected with the marriage of Rāma. Of these six Cantos 67 to 70 are genuine barring verses | 8 and 13 of Canto 67 which were interpolated when the sage accompanying Rāma was identified with Viśvāmitra, and verses 12 and 17 to 21 of Canto 69 which give a garbled pedigree of king Daśaratha. Canto 71 is not only missing in certain manuscripts but is in direct contradiction to Canto 72, for whereas in the former Viśvāmitra is more important than Vasiṣṭha, in the latter Vasiṣṭha alone acts as the priest and Viśvāmitra is not mentioned at all. Canto 71 is therefore spurious barring verses 20 to 24 which must have been originally at the commencement of Canto 72 that is genuine.”

[The selection of verses given in his appendix are noted as XXI. 8 and 8a, XXII. 5, XLIV. 8 and 9, XLVII. 9 and 10, IL. 2, 3, and 10, and LXV. 2-6. The first of these is given as *tadā kuśikaputraṃ tu dhanuṣpāṇī svalaṃkṛtau | baddhagodhāṅgulitrāṇau bhaḍgavantau mahādyutī || kumārau cāruvapuṣau bhrātarau rāmalakṣmaṇau | anuyātau śriyā dīptau śobhayetām aninditau ||* (i.e. in fact 1.615\* + 21.8ab + 616\*)]

Bhargava rejects Jacobi’s arguments against the passage describing the marriages of Rāma and his brothers but does not really answer Jacobi’s points against the marriages of the other three, though interestingly they involve stating that “there is nothing to validate the belief that his brothers were born about the same time as Rāma.” (p.15)]

Bhargava 2003 [a critical look at the growth of the *Bālakāṇḍa,* starting from Jacobi’s views]: rejects as late 1.14-16 on the *putreṣṭi,* regarding 11-13 on the *aśvamedha* as original   
(p. 58). “The account of the *putreṣṭi* sacrifice having been proved spurious, the belief based on it that Rāma and his brothers were born within a few days of each other loses all validity.” (p. 58). The whole Viśvāmitra episode up to *sarga* 65 “is undubitably interpolated barring about sixteen verses which form a link between canto 17 and canto 66.” (p. 59). But *sarga* 17 is basically “genuine and must have ended with the verse *sa caturbhir mahābhāgaiḥ putraiḥ Daśarathaḥ priyaḥ. Babhūva paramaprīto devairiva pitāmahaḥ.*” (p. 59).

He regards 1.66-76 as broadly original: “Barring cantos 71, 73, 74 and 75 and a few verses in other cantos, the rest of the matter of these cantos is genuine, notwithstanding the view of Jacobi to the contrary.” (p. 59) On p. 60 he takes the interval between the marriage and the exile as one year. The other brothers could have been younger than Rāma (cf. p. 58) and correspondingly their brides; specifically Urmilā could have been still with her parents, though married to Lakṣmaṇa at the time of the exile (pp. 61-62). On the Paraśurāma episode at 1.73-75: “this episode is anachronistic” and absent from the Rāma story in the earliest Purāṇas (p. 62).

Rāma Jāmadagnya episode (1.73-75) – cf. Gail 1977, Magnone 2004.

Hellwig 2016: 50 – “Book 1 constitutes a single layer and is mainly connected to the end of Book 6 and the beginning of Book 7”.

Julia Leslie’s identification of the *krauñca* as the sarus crane was challenged at 17th WSC by Nagamanickam Ganesan, who suggested the Indian Black Ibis (Pseudibis papillosa), which has red skin on its crown and nape and so, he claimed, fits *tāmraśīrṣa* better.

Pollock 2007: 80 —

. . . . . . pragmatically, ‘kavya’ was the name given to a literary text that was written down and transmitted primarily in written form – indeed,the text was the kind it was, in complexity, magnitude and variety, precisely because it was written down. The Indian intellectuals who theorized kavya as an expressive, imaginative, formally ordered type of language use, while saying little about its written embodiment, understood full well that it was a historically *new* type.

The history of the text of Valmiki’s *Ramayana,* which Indian tradition from the second century onward has unanimously regarded as the first work of kavya, seems to confirm this fact of novelty. For in contrast to the manuscript record of the second great epic, the *Mahabharata,* which shows that it was transmitted entirely in writing (with the exception of a few of its books), that of the *Ramayana* testifies to a *transitional* relationship to writing. The manuscripts are independent transcriptions of an oral version of Valmiki’s text that was passed down with considerable stability in largely memorized form. The firstness of the poem may therefore lie, in part at least, in its being the first major literary text committed to writing. On this interpretation, the *upodghata,* or prelude, to the *Ramayana,* which was a later addition to Valmiki’s work, takes on an unanticipated significance: when the poet is shown to compose his poem after meditating and to transmit it orally to two young singers, who learn and perform it exactly as he taught it to them, what we are being given is, not an authentic image of a purely oral culture, but a sentimental ‘fiction of written culture’, as the phenomenon has been described for the remarkably parallel case of the *chansons de geste.* For here orality as such is being observed from outside orality, so to say, in a way impossible to do in a world ignorant of alternatives – ignorant, that is, of writing. Nostalgia for the oral and a desire to continue to share in its authenticity and authority, with the same lingering effects of a remembered oral poetry, mark other first moments of literacy across Eurasia, most memorably, in the English tradition, with Caedmon, whom one recent scholar recently described as an ‘exemplum of grammatical culture’.

**Parallels between *Bālakāṇḍa* 13 and MBh *Āśvamedhikaparvan* 90-91**

parallels set out in two columns on next page with direct parallels of wording emboldened

**n.b.** *nirṇudan pāpam ātmanaḥ* 1.13.30d and *sarvapāpmāpahaṃ* MBh 14.90.4d

**long compounds** found **only** in *sarga* 13 within *VR* but several times in *MBh*:

*sumṛṣṭamaṇikuṇḍala* VR 1.13.13d and 9 times in MBh (including 14.87.15b)

*parasparajigīśā* VR 1.13.14d; MBh 5.180.19d, 8.16.10d, 20.14d

*svayaṃbhuvihita* VR 1.13.37d; MBh 1 App.52.1, 3.189.2b, 277.17b, 13.91.22c, 14 App.4.222

Bālakāṇḍa 13

***dīyatāṃ*** *dīyatām annaṃ* *vāsāṃsi vividhāni ca* ||  
*iti saṃcoditās tatra tathā cakrur anekaśaḥ* || 10

***divase divase*** *tatra* ***saṃstare kuśalā*** *dvijāḥ* ||  
*sarvakarmāṇi cakrus te* ***yathāśāstraṃ*** *pracoditāḥ* 12

***nāṣaḍaṅgavid atrāsīn******nāvrato*** *nābahuśrutaḥ* ||  
***sadasyas tasya*** *vai rājño nāvadakuśalo* ***dvijaḥ*** ||  
***prāpte yūpocchraye*** *tasmin* ***ṣaḍbailvāḥ******khādirā****s tathā* ||  
*tāvanto* ***bilvasahitāḥ*** *parṇinaś ca tathāpare* ||  
***śleṣmātakamayo*** *diṣṭo* ***devadārumayas*** *tathā* ||  
*dvāv eva tatra vihitau bāhuvyasta parigrahau*||  
***śobhārthaṃ*** *tasya yajñasya kāñcanālaṃkṛtā bhavan* || *vinyastā vidhivat sarve śilpibhiḥ sukṛtā dṛḍhāḥ  
aṣṭāśrayaḥ sarva eva ślakṣṇarūpasamanvitāḥ* || *ācchāditās te* ***vāsobhiḥ*** *puśpair gandhaiś ca bhūṣitaiḥ* ||  
***saptarṣayo*** *dīptimanto virājante* ***yathā divi***||***iṣṭakāś*** *ca yathānyāyaṃ kāritāś ca pramāṇataḥ* || *cito ’gnir brāhmaṇais tatra kuśalaiḥ śulbakarmaṇi  
sa* ***cityo*** *rājasiṃhasya saṃcitaḥ kuśalair dvijaiḥ* ||***garuḍo rukmapakṣo*** *vai* ***triguṇo******’ṣṭādaśātmakaḥ***||  
***niyuktas*** *tatra* ***paśavas*** *tad uddiṣya daivatam* ||  *uragāḥ* ***pakṣiṇaś*** *caiva yathāśāstraṃ pracoditāḥ  
śāmitre tu hayas tatra* ***tathā jalacarāś ca ye***||  
*ṛtvigbhiḥ sarvam evaita niyuktaṃ sāstratas tadā*  
***paśūnāṃ triśataṃ*** *tatra* ***yūpeṣu niyataṃ*** *tadā* ||  
***aśvaratnottamaṃ*** *tasya rājño daśarathasya ha* ||  
 16-25

*patatriṇas****tasyavapāmuddhṛtya****niyatendriyaḥ  
ṛtvik paramasaṃpannaḥ* ***śrapayāmāsa******śāstrataḥ  
dhūmagandhaṃ vapāyās*** *tu* ***jighrati*** *sma narādhipaḥ* ||  
*yathākālaṃ* ***yathānyāyaṃ*** *nirṇudan pāpam ātmanaḥ* ||  
*hayasya yāni c****āṅgāni*** *tāni sarvāṇi brāhmaṇāḥ* ||  
***agnau*** *prāsyanti vidhivat* ***samastāḥ******śoḍaśartvijaḥ***29-31

Āśvamedhikaparvan

***dīyatāṃ*** *bhujyatāṃ ceti divārātram avāritam* |  
 91.40

***saṃstare kuśalāś*** *cāpi sarvakarmāṇi yājakāḥ* ||  
***divase divase*** *cakrur* ***yathāśāstr****ārthacakṣusaḥ* ||  
 90.24

***nāṣaḍaṅgavid atrāsīt******sadasyas tasya*** *dhīmataḥ* ||  
***nāvrato****nānupādhyāyo nacavādākṣamo****dvijaḥ***||  
*tato****yūpocchrayeprāpte******ṣaḍbailvān****bharatarṣabha*  
***khādirān******bilvasamitāṃs****tāvataḥsarvavarṇinaḥ* ||  
***devadārumayau*** *dvau tu yūpau kurupateḥ kratau****śleṣmātakamayaṃ*** *caikaṃ yājakaḥ samakārayan****śobhārthaṃ*** *cāparān yūpān kāñcanān puruṣarṣabha* ||  
  
*sa bhīmaḥ kārayāmāsa dharmarājasya śāsanāt*||   
*te vyarājanta rājarṣe* ***vāsobhir*** *upaśobhitāḥ*||  
*narendrābhigatā devān* ***yatha saparṣayo divi***||  
***iṣṭakāḥ*** *kāñcanīś cātra cayanārthaṃ kṛtābhavan  
śuśubhe cayanaṃ tatra dakṣasyeva prajāpateḥ* ||  
*catuś****cityaḥ*** *sa tasyāsīd* ***aṣṭādaśātmakaḥ***|| *sa* ***rukmapakṣo*** *nicitas* ***triguṇo******garuḍ****ākṛtiḥ* || *tato* ***niyuktāḥ paśavo*** *yathāśāstraṃ manīṣibhiḥ* ||  
*taṃtaṃdevaṃsamuddiśyapakṣiṇaḥpaśavaścaye  
ṛṣabhāḥ śāstrapaṭhitāś* ***tathā jalacarāñ ca ye***|| *sarvāṃs tān abhyayuñjaṃs te tatrāgnicayakarmaṇi* ||***yūpeṣu niyataṃ*** *cāsīt* ***paśūnāṃ triśataṃ*** *tathā* ||  
***aśvaratnottaraṃ*** *rājñaḥ kaunteyasya mahātmanaḥ* || 90.25-34

***uddhṛtya tu vapāṃ tasya*** *yathāśāstraṃ dvijarṣabhāḥ* ||  
***śrapayāmāsur*** *avyagrāḥ* ***śāstravad*** *bharatarṣabha  
taṃ* ***vapādhūmagandhaṃ*** *tu dharmarājaḥ sahānujaḥ* ||***upājighrad yathānyāyaṃ*** *sarvapāpmāpahaṃ tadā* || *śiṣṭāny* ***aṅgāni*** *yāny āsāṃs tasyāśvasya narādhipa*  
*tāny* ***agnau*** *juhuvur dhīrāḥ* ***samastāḥ******śoḍaśartvijaḥ***|| 91.3-5

**Uttarakāṇḍa**

There are obvious stylistic differences between Agastya’s post-victory narrative in   
7,1—36 and the remaining *sargas* 37—100. The difference in total length is actually the reverse of that which the number of *sargas* might suggest, since the average length of *sargas* 1—36 is nearly double that of the other *sargas* and so their total length slightly exceeds that of *sargas* 37—100. The style of 7,1—36 is relatively ornate, with a fairly high proportion of similes and long compounds, and it contains more tag verses in longer metres (though still a lower proportion than in the core books); the general impression that it gives stylistically is not greatly dissimilar from the elaborated passages of the second stage (n.b. the guests for Rāma’s *abhiṣeka* go home after the recitation of Agastya’s narrative in 7.37-39). All except the last two *sargas* of the passage narrate the previous exploits of Rāvaṇa and his ancestors (material corresponding to this is found in the *Rāmopākhyāna*); the last two *sargas* comprise a separate story, that of Hanumān’s birth and childhood, and show much the same degree of stylistic elaboration.. The most obvious examples of such elaboration are *sargas* 5 (the description of Sukeśa’s sons), 26 (Rāvaṇa camping on Kailāsa for the night, describing the beauty of the moonlit night) and 31 (Rāvaṇa’s going to Māhiṣmatī with its description of the Vindhyas and the Narmadā). There is marked contrast in frequency of ἅπαξ λεγόμενα between *sargas* 1—36 (containing 91 instances; 72 in 1—34 and 19 in 35—36) and *sargas* 37—100 (44 in a similar overall length of text). Several differences of vocabulary are found between *sargas* 1—36 and 37—100, both positively and negatively. A striking feature is that *vai* occurs approximately twice as frequently in *sargas* 1—36 compared to *sargas* 37—100 (53 in 7,1—36 and 27 in 7,37—100). The *Uttarakāṇḍa* contains the largest number of instances of the past active participle formed by adding the *-vat* suffix to the past participle passive of any *kāṇḍa*, but there is a significant difference in frequency between 7,1—36 (28 instances) and 7,37—100 (16 instances). It is also worth noting that there are no fewer than 10 past active participles in *sargas* 29—36, the last seven *sargas* of Agastya’s narrative, and as many as 3 such forms in *sargas* 18, 75 and 81, with 4 in *sarga* 11.

**grammatical/stylistic features**

1–34 [Agastya’s account of Rāvaṇa’s history and past exploits] generally more ornate than rest: several sargas with high/very high proportions of long compounds and/or similes, more similarities in long compounds with MBh. than with rest of VR, some more elaborate *alaṃkāras* (in *sargas* 28, 31 and 32), several desideratives, p.p.p. + *vat* common, p.p.p. with forms of √*as* very frequent, large numbers of patronymics in *sargas* 1 and 28-29 and of other vṛddhied derivatives in 5, 6, 16-18, 25-26, 29 and 34, longer verses to conclude *sargas* more frequent than in 37-100 (and multiple at end of *sargas* 5, 6, 7, 11 and 29); ἅπαξ λεγόμενα above average for whole *kāṇḍa* (high in *sargas* 7, 18 and 31-34); *śakalībhavitā* at 7.26.44d; hypermetric *pāda* at 5.23c; hiatus between pādas frequent (esp. in *sargas* 32-34) and conversely compounds crossing the pāda boundary at 6.19ab, 15.3ab, 20.12ab (but N mss avoid this in 394\*), 32.22ab,34cd

1 Rāma requests sages to tell Rāvaṇa’s history

2-5 ancestors of Rāvaṇa

6-8 gods petition Śiva; gods drive *rākṣasas* from Laṅkā

9 birth of Rāvaṇa and siblings

10 Rāvaṇa obtains boons; immortality for Vibhīṣaṇa

11-12 Rāvaṇa v. Vaiśravaṇa; marriages; birth of Meghanāda

13-23 warfare against gods, including *puṣpaka,* austerities, Vedavatī (17), Anaraṇya (18) Yama (21-22), Kālakeyas, Varuṇa (23)

(App.1 = *prakṣipta* I-IV; in *prakṣipta* II Rāvaṇa is bested by women of Śvetadvīpa)

24-26 various abductions; Meghanāda’s sacrifices; Madhu + Kumbhīnasī; Rambhā’s curse

27-30 renewed warfare against gods, including capture and release of Indra, Ahalyā

31-33 defeat by Arjuna Kārtavīrya

34 humiliation by Vālin

*tanaya*/*ā* 14 times in *sargas* 2-12 (also at 37.9d, 7 in Bāla, 12 in bks 2-6); unique occurrence of name Govinda at 8.11b; *sarvaguṇopeta* at 9.5a is only at 1.1.16a besides (also MBh.2.19.22c); only in Vedavatī episode (*sarga* 17) are Rāma and Sītā placed in *tretāyuga* (cf. Eltschinger 2020: 43-45; González-Reimann 2021: 253-4); *śakalībhavitā* at 26.44d; hypermetric *pāda* at 5.23c; hiatus between pādas frequent (esp. in *sargas* 32-34) and conversely compounds crossing the pāda boundary at 6.19ab, 15.3ab, 20.12ab (but N mss avoid this in 394\*), 32.22ab,34cd

[*varaṃ vṛṇīṣva bhadraṃ te* at 3.13c only is a late MBh + Purānas stock pāda;  
*smayamāno ’bhyabhāṣata* at 4.2d and 26.12d only is common in MBh;  
*viṣṇunā prabhaviṣṇunā* at 6.20b, 7.21b and 11.16b only, also late MBh + Pur.;  
l.c. *siṃhanādarava* at 7.40c only common in MBh;  
*śaṅkhacakragadādhara* at 8.5b and 24d common in MBh;   
l.c. *mārīcaśukaśāraṇa* only at 14.1d, 31.24d,32b and 32.47b;   
*nārado bhagavān ṛṣiḥ* at 21.5b otherwise only in MBh; etc., etc.   
*bhoḥ* at 29.33c, 32.28b, 36.8a only otherwise at 2.40.14b (duplicated)  
**n.b.** also *sarvabhūtabhayāvaha* 1.8.12d, 4.39.42d and 7.5.9d (also MBh. 9.64.42d, 13.14.125b); *mṛtyupāśāvapāśita* 3.22.25d, 25.11d and 7.6.48d  
with 3.24ab *laṅkā nāma purī ramyā nirmitā viśvakarmaṇā* cf. 4.57.20cd *tasmin̐l laṅkā purī ramyā nirmitā viśvakarmaṇā*3.28a *acireṇaiva kālena* = 2.74.11a, 5.24.25a,26c, 6.49.20c, 7.2.28c, 3.1d  
4.10b *vinītavad upasthitāḥ* ≈ 5.30.2b  
*sadevāsuramānuṣa* at 5.10d also at 35.52b and MBh. 1.160.30b, 170.12b, 5.10.3d, 7.86.6b  
*pūrṇacandranibhānana* at 5.28d,33b also at 2.95.18d, 3.32.19b, 44.11b, 5.10.21b, 15.3b, 28.7b,10b, 35.1b, 7.9.12b, 24.4b, 26.9d, 33.14b  
*cakrakṛttāsyakamala* only at 6.15c and 7.48a  
*viṣṇunā prabhaviṣṇunā* at 6.20b and 7.72b also at 11.16b and MBh. 3.80.91b, 81.36d, 82.104f, 5.13.9b, 14.55.1d(dat.)  
*pītavāsā janārdanaḥ* at 6.28b also at MBh. 3.186.14b, 5.92.52b  
*mṛtyupāśāvapāśita* at 6.48d also at 3.22.25d, 25.11d  
*śataśo ’tha sahasraśaḥ* at 7.8d,18d also at 2.51.7b, 3.24.15d,20f, 6.4.11d,18.4b, 96.14b  
*siṃhanādarava* at 7.40c only in VR but 19 times in MBh. text *śaṅkhacakragadādhara* at 8.5b,24d (and v.l. at 7.32b) and 9 times in MBh. text plus 19 times in \*/App.I  
*tasthau girir ivācalaḥ* at 8.13d only in VR but 14 times in *MBh*.]

35–36 [Agastya’s account of Hanumān’s birth and childhood] both *sargas* above average length; high proportion of ll.cc. in 35 and one 2-pādas long at 36.8ab (divided in N+ mss.); high proportion of ἅπαξ λεγόμενα in both (10 in each), though perhaps partly due to subject matter, e.g. *prakopa* at 7,35.50a,51c; large numbers of other vṛddhied derivatives in both; hiatus between pādas frequent in both *sargas* and long compounds crossing the pāda boundary at 36.2ab,8ab; hiatus within *pāda* at 36.35d; two *vaṃśastha* verses at end of *sarga* 35 and four *triṣṭubhs* at 36.41-44 followed by two *ślokas* omitted by B2 (om. 35-40) and M6 (om. 35-36)

7,37–40 [Rāma dismisses Pratardana (only here **and** 6 App.57.140) and other subordinate kings who have been guests at his *abhiṣeka* (**cf.** Goldman 2018b: 195-6); he distributes kings’ gifts among *vānaras*; Sugrīva and Vibhīṣaṇa depart; Kubera sends Puṣpaka to Rāma]

41–48 [Rāma and Sītā in *aśokavanikā:* 41.1-20: elaborate description of beauties of Ayodhyā’s *aśokavana* (natural and erotic), 41.21-27: Sītā conceives (leading into 7,42)] very high proportions of both ll.cc. and similes in 41, incl. one longer simile and one l.c. crossing pāda boundary; many patronymics (also in 42); long list of trees at 41.2-3, including 1 ἅπαξ, *kāleyaka,* at 2b   
[elaboration of style probably related to subject matter]

42–47 [banishment of Sītā as result of rumours; Vālmīki takes Sītā to his *āśrama*]

49—51 Lakṣmaṇa and Sumantra’s conversation, including Durvāsas’ narrative to Daśaratha, and Lakṣmaṇa’s report to Rāma [50.13 = 1.1.76; after a rule of 11,000 years (cf. 6.116.90, 7.50.13ab, 94.12ab), R. will go to Brahmaloka]

52–62/63 [arrival of Yamunā sages (52; elaborate), Bhārgava recounts pre-history of *śūla* given by Rudra/Mahādeva to asura Madhu, thence to son Lavaṇa, who is oppressing ascetics (53; v.8 conditions of use of *śūla*), R. promises aid, asks for volunteer and Bharata ousted by Śatrughna (54; burlesque), Śatrughna consecrated, given arrow, instructed how to evade Lavaṇa’s spear (55), R. instructs Śatrughna in battle tactics (56), Śatrughna’s first visit to Vālmīki’s *āśrama* (57), two sons born to S. (58), Cyavana Bhārgava tells Śatrughna story of Lavaṇa (59), Śatrughna challenges Lavaṇa and kills him (60-61), Śatrughna founds Madhurā (63); App.9, after 63.3ab, includes Śatrughna’s second visit to Vālmīki’s *āśrama,* when he hears the *Rāmacarita* sung, regarded as part of text in Princeton trans., in fact a late but well-attested addition]  
several periphrastic futures in 52-55 (1 each in 52-54, 2 in 55: so 5 out of 16 total); awkward syntax at 54.13 and pl. used with dual at 55.3-5; most *sargas* with high or very high proportions of similes; hiatus frequent in 54, also found in 55-57, 61 + 63; ref. to mythology of Viṣṇu at 55.10-12 and 61.27-28; many other vṛddhi in 57 (also in 49); *krodhena mahatāviṣṭaḥ* at 57.13c,27a only but common in \*/App.I; m. for n. in *rakṣas* at 7.57.24c; MBh. stock pādas at 59.9c, 61.13ab; *sarga* 61 well above average length for 37-100; ἅπαξ denom. stem absolutive *kaṭakaṭāyya* at 61.2b; 62.11ab = *Hv* 44.57cd (for 10c cf. *Hv* 44.57a)

64–67 [Śambūka episode] high ll.cc. in 64,66 and 67; very high proportion of similes in 64; hiatus between *pādas* at 65.5ab and 66.7ab; 65.4ab = 2.61.2ab; ἅπαξ of *katipaya* at 64.2a [cf. Goldman 2018b: 191 fin.–194 init.; multiple mentions of *yugas* and action placed in *dvāparayuga* (cf. González-Reimann 2021: 252 + App.1 and 254-6; Śambūka episode is referred to at *MBh* 12.149.62]

7,68–72 [Agastya narrates stories of Śveta and Daṇḍa; **n.b.** brief discussion of Daṇḍa and Daṇḍakāraṇya at Glucklich 1988-89: 112-3] 5 desiderative forms in *sarga* 69 (an outré narrative of Śveta the self-cannibal)

73—81 [background to Rāma’s planned *āsvamedha*]

73-74 [Rāma returns to Ayodhyā, suggests performing a *rājasūya* but is dissuaded by Bharata and Lakṣmaṇa]

75–77 [Indra’s *brahmahatyā* and performance of an *aśvamedha*] 3 p.p.p.+*vat* in 75; longer simile in 76; 76.18-21 ≈ MBh. 5.13.10cd-13, 77.2-5 ≈ MBh. 5.10.42-45, 77.7+9 ≈ MBh. 5.13.15-16; high proportion of ll.cc in 75 and very high in 76 [elaboration of style perhaps related to subject matter]

78–81 [story of Ila/Ilā] high proportion of ll.cc in 78-80 [elaboration of style related to subject matter (?)]; **n.b.** Budha’s *aśvamedha* at 81.12-20 directed towards Śiva; summary and discussion at Doniger 2002b: 57-62, followed by Ṛkṣarāja giving birth to Vālin and Sugrīva from an *Uttara* \*/App.I passage.   
In terms of narrative coherence it would be best to continue 81 up to 7 App.8.12, then follow with 7,52.1; the scribe of ms Ñ1 saw the narrative logic and moved colophon from after 51.16 to after App.8.12 (effectively ending 7,81 there) and alone inserted a verse (App. 8.4\*) to introduce the story of Nṛga (App.8.13-82).]

82-83 [*aśvamedha* preparations (n.b. in Naimiṣa forest)] nom. for acc. at 7.82.18c (*mātaraḥ* for *mātṝḥ*); very high proportion of ll.cc. in 82

84-86 [*kuśīlavau* sing the Rāmāyaṇa] 6 agent nouns in 85, which ends with l.v., also several other vṛddhi; longer simile in 7. 87.10ab; *tantrīlayasamanvita* at 84.14d and 85.3b also at 1.2.17b and 4.7d (and in \* passages) [*kuśīlavas* are mentioned at *Baudhāyanadharmasūtra* 1,5.10.24, *Vasiṣṭhadharmasūtra* 3,3 and 14.12, *Manusmṛti* 8,65, 8,102 and 9,225, and frequently in the *Kauṭilīya Arthaśāstra*]

87-88/89 [Vālmīki brings S. before R., she attests her purity and is swallowed by Earth] *agniṣṭomātirātrābhyāṃ* at 89.6a occurs 5 times in MBh., only at the start of the *Tīrthayātrāparvan* (3.80.78c, 81.10c,73c,132c, 82.46c); long simile at 87.10ab; *iti* before not at end of statement at 7.87.13d; high proportion of ll.cc. in 89 [*Mādhavī* only here at 88.10c, *dharaṇī* at 88.13a; 89 briefly notes R.’s grief, his use of golden statue of S. in major sacrifices and deaths of mothers (so is it a tail-end to 87-88 — and at one stage of the whole narrative — or separate?)]

90-91 [conquest of Gandharvas by Bharata and his two sons] 2 pseudo-desiderative forms; *tataḥ samabhavad yuddham* is MBh. stock pāda; many patronymics in 90 (also in 87 and 95, and other vṛddhi in 85); change of declension (*aśvapatinaḥ* for *aśvapateḥ*) at 90.4c; very high proportion of ll.cc. in 91   
[alternatively 90-92 as a single unit]

92 [conquest of Kārāpatha country and installation of Lakṣmaṇa’s two sons] ends with l.v. and includes longer simile at 17cd[l.v.]; plural for dual at 92.1b

93-96 [Kāla’s visit as ascetic, Durvāsas’ arrival and Lakṣmaṇa’s suicide] *na me ’sty atra vicāraṇā* (94.13d) is MBh. stock pāda

97-100 [Kuśa + Lava installed as rulers of Kośala, final departure in waters of Sarayū by Rāma etc.] very high proportion of ll.cc. in 99 and 100, but very low in 92 and 95; n.b. ἅπαξ, *mahāprāsthanika,* at 99.3d; hiatus within *pāda* at 100.26a

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list of all instances of hiatus between pādas in “2. Vālmīki Rāmāyaṇa”;  
cf. list given above within “linguistic and stylistic features” under “metrics”

much greater frequency of *vai* (esp. final in *pāda*) in stage 3 compared with stages 1-2;  
cf. list given above within “linguistic and stylistic features” under “use of *pāda-*fillers”

1 line stanzas: 7.31.30, 34.25, 35.56, 67.5, 86.3

3 line stanzas: 7.1.27, 2.25+26, 3.25, 4.30, 5.5,13,21,32,36, 6.39, 7.28, 8.6,23, 9.2,37, 11.29,38, 12.16, 13.37, 14.23, 15.10, 17.12,21,31, 18.16, 23.18+19, 23.38, 24.7,27, 25.28,49, 26.21,30, 28.13, 29.29, 31.18,23,25,36, 32.28, 37.14, 40.11, 45.10, 48.6, 49.11, 51.8, 52.2, 53.23, 54.14, 55.2,6,11, 56.17, 58.2, 64.7, 65.23-24, 67.12, 81.13, 83.10, 85.19, 88.3,6, 89.1, 91.9,14

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***prakṣipta sargas* and Appendix I passages**

**n.b.** table of location of *prakṣipta sargas* at CE *Uttara* p.24  
*prakṣipta* I-IV = App.1 and follow CE 23  
*prakṣipta* V = App.2 and follows CE 30  
*prakṣipta* VI-X = App.3 and follow CE 36  
*prakṣipta* XI-XII = App.8 and come between CE 51 and 52  
 [App. 8 translated in Princeton trans. as 51-1\*–51-7\*]  
*prakṣipta* XIII = App.10 and comes within CE 67

The rejection of various passages as *prakṣipta,* “interpolated” by the commentators is fully justified by the manuscript evidence in the majority of instances (there are just three exceptions) and so confirms the general rightness of their judgement.

The policy of the Princeton translators for the *Uttarakāṇḍa* has been to place in the main body of their translation every passage which has full manuscript support, thus reversing the relegation by U.P. Shah as the *Uttarakāṇḍa* editor of a limited number of such passages to the critical apparatus as \*passages or to Appendix I, of which there are 4 instances among the 13 App.I passages.

The first is App. 8, where they place App. 8.1-302 in the main translation as 51-1\*–7\*; there is a slight anomaly here, however, since there is still full manuscript support for ll. 303-7 which they relegate to the Appendix to their translation along with App. 8.308-465 (= *prakṣipta* 3, *sargas* 1-2 absent from most S mss). Excision of these in-tales narrated by Rāma supposedly in his dejection not only improves the narrative structure but also, as Shah pointed out, removes the genealogical contradiction inherent in the passage.

The second is App. 9 which is included in the Princeton translation within *sarga* 63, so as a single lengthy *sarga,* despite its containing an internal colophon. Purely on the basis of manuscript support this passage should be part of the text, but there is ample evidence of its lateness, not only the evidence of Kālidāsa’s *Raghuvaṃśa* that Shah rightly pointed to (CE VII, introduction pp. 26-27) but, for example, the use at l.44 of the terminology of musicologists such as Dattila in *tantrīlayasamanvitam* (found also at 1,2.17b, 7,84.14d and 85.3b); all of these provide a rationale for its exclusion from the constituted text, quite apart from its incongruity with the rest of the narrative.

The third is the brief App. 11, included in the Princeton translation as part of *sarga* 67, in which Rāma executes Śambūka; this contradicts both Nārada’s prediction at 7,65.26 that the brāhman child will come to life again and the statement at 7,67.5 that he did revive immediately the *śūdra’s* head was cut off by making this dependent on the gods’ granting of it as a boon, the one immediately before and the other immediately following this passage, providing good grounds for the removal of this glaring internal contradiction. On the other hand, some part at least of 1127\* (also with effectively complete manuscript support — B1 is missing both before and after App. 11 and this passage — and so included in the Princeton translation as part of *sarga* 67) is needed as an introduction to Agastya’s in-tales (found in 7,67.7—73).

The fourth is App. 13 (included in the Princeton translation as *sarga* 88\* and the start of *sarga* 89) is again an expansion on an expression of Rāma’s dejection. It is couched in unmistakeably late language; for example, the term *ādikāvya,* found only in \*passages elsewhere is found here at l. 31, *rāmāyaṇa* at line 36 occurs in the CE text only at 1,1.78b, 2.35c,40c, 4.6a and 5.3d, 7,84.3c and 100.26c but frequently in \*passages — a distribution which demonstrates the lateness of the name — and *śrotumanas* occurs twice (at ll. 50 and 55) but nowhere in the CE text (the only *-manas* form anywhere in the CE text is *bhoktumanas* at 2,84.13c) and the equivalent *śrotukāma* only at 5,55.36a (also 1,206\*4 and 2,1998\*3). It may have gained manuscript support but its lateness is unmistakeable, quite apart from its emphatically Vaiṣṇava tone.

**other points**

The inclusion of 971\* in the main body of the Princeton translation of *sarga* 55 is not justified by the manuscript evidence, for it has only limited N support; the position with 973\* is more complex: V2 alone omits it entirely but the variation in support for individual lines and in their placing suggests strongly that it is in fact secondary.

The inclusion of more Śārada and Malayāḷam manuscripts has indeed “added depth to our understanding of the textual history of the *Uttarakāṇḍa”* (Goldman and Goldman 2017: 205) and could have done so for other *kāṇḍas,* if their significance had been realised earlier (cf. JLB 1995f and 1995-96).

episodes not found outside 7.1-36

[7,16.1-17 Nandīśvara/Nandin alternation, cf. SE Asian tellings; Nandin only otherwise at 3,15.39d[l.v.] in text; cf. comments in Princeton Uttara trans. pp. 27-28]   
7,16.20-30 Rāvaṇa lifting Kailāsa and crushed by Śiva apparently **not** elsewhere in text, only at 3.App.11.72-73 (N) and 5.1031\* (S), despite frequency later, nearest is going to Kailāsa and defeating Naravāhaṇa (i.e. Kubera) at 3,30.14ab; but epithet *lokarāvaṇa* not uncommon

7,17 Vedavatī

7,18 (defeat of king Marutta) both Marutta and Saṃvarta found in Vedic lit. and *MBh*. (esp. 14.4-10), also at 7,81.14

7,24.18-27 Śūrpaṇakhā as widow, linked to slaughter of Kālakeyas and explicitly (in 7.433\*) to his killing of Vidyujjihva; ?? cf. 6,7.9-10 (Kālakeyas only named here by commentators)

in relation to 7,12.5-12 see:

4,9—10: **Māyāvin** is son of Dundubhi;

4,9—10: Māyāvin is cause of enmity between Vālin and Sugrīva

4,11: **Dundubhi’s** skeleton is ally test, but

4,45: Dundubhi is named as cause of enmity between Vālin and Sugrīva

4,42.29 [N search party]: **Maya’s** palace

4,50 Svayaṃprabhā explains creation of golden city [**Hemā** given golden city by Indra; Svayaṃprabhā takes care of golden city for Hemā]

4,49.10-29 [19c golden trees, 23c golden mansions/palaces (*vimāna*), 26a golden bees]; 4,50.10: Maya creates golden city [Svayaṃprabhā speaking: “The mighty bull of a Dānāva, Maya by name, the magician (*māyāvin*), by him was all this golden forest created by magic (*māyayā*).”]

4,52.15; 56.17: golden city created by magic [4.52.15ab *mayasya māyāvihitaṃ giridurgaṃ ...*  “Maya’s mountain fastness created by magic (*māyā*)” and 4.56.17ab *mayasya māyāvihitaṃ tad bilaṃ ...* ‘that cave/hole of Maya created by magic (*māyā*)”]

4,50.14: Maya **killed** by Indra (jealous of his attachment to Hemā) *killed when? before or after daughter Mandodarī’s marriage to Rāvaṇa and other appearances?*

6,7.6: in fear, Maya gives **unnamed daughter** to Rāvaṇa as wife

7,12.15-18: no fear

7,12.8: brief mention of golden city, diamonds, lapis

7,12.6-16: Maya and Hemā are parents of Mandodarī, Dundubhi and Māyāvin *[parentage of Māyāvin suggested by name]*

In terms of narrative coherence it would be best to continue 7,81 up to 7 App. 8.12, then follow with 7,52.1. It is interesting that the scribe of Ñ1 saw the narrative logic and moved the colophon from after 51.16 to after App. 8.12 (effectively ending 7,81 there) and alone inserted a verse (App. 8.4\*) to introduce the story of Nṛga (App. 8.13-82).

Later reworkings (Purāṇic, vernacular etc.) of, for example, Śatrughna accompanying the horse (but n.b. 7.83.6) and of Kuśa and Lava in relation to this, wreck the delicate balance of the carefully planned literary structure of the Uttarakāṇḍa.

Burrow in review of Uttara CE fasc. 1 (*JRAS* 1974: 73-74): “The chief observation to be made about the *Uttarakāṇḍa* is that the difference between the southern and northern recensions is less marked than in the rest of the poem, ... ... it suggests the variation between the recensions goes back largely to an early period, that is to say to the time before the *Uttarakāṇḍa* was added, ...”

Rai 1991: 104 “It can be asserted without much fear of contradiction that the Ur-Rāmāyaṇa consisted of two parts: (a) ‘Paulastya-vadha’ ending with sarga 97 of the Yuddhakāṇḍa (cr. edn.) describing the death of Rāvaṇa, and (b) Rāmābhyudaya consisting of the Sargas 98 of the Yuddhakāṇḍa onwards up to the end of the Uttarakāṇḍa. The first part of the Rāmāyaṇa might well have been called Ādikāvya and the second Uttara kāvya or Uttara Rāmāyaṇa.”

and 105 “Most probably the Ur-Rāmāyaṇa did not contain any Kāṇḍa-division at all”   
[or even *sarga* divisions]

William Smith (Smith 1994: 5) –

“The *Uttarakāṇḍa* is the most uneven of the books of Vālmīki’s Rāmāyaṇa. Essentially a jerry-built afterthought, it serves both as a postscript, relating to events which transpired between Rāma’s triumphal return to Ayodhyā and his death, as well as a prelude, providing accounts of the earlier careers of Rāvaṇa and of the childhood of Hanumān. . . . . . .”

Rāvaṇa capturing women in war, etc.: 5.7.5, 262\*, 10.22ab

Rāma’s *aśvamedha* is mentioned at *MBh* 14.1.9 and 14.3.9

Sukumar Sen has suggested that much of the Uttarakāṇḍa is based on Kālidāsa’s *Raghuvaṃśa* (cf. JLB 1998: 393 §1)

Bob and Sally Goldman note the rise in frequency of *bhāṣita* as noun in 7.37-100, noting 21 occurrences there and none in 7.1-36 against only 11 in the first six *kāṇḍas* (Goldman and others 1984-2016: VII, 77-78). Most are in fact in the semi-formulaic x x x *bhāṣitaṃ śrutvā* at 7.39.12a, 42.21a, 43.3a, 52.9a, 57.9a, 59.3a, 62.4a, 70.4a, 77.12a, 79.4a, 86.9a, 90.8a and 95.3a; the others occur at 48.13a, 49.18a, 59.14b, 61.1a, 66.8a, 74.1a, 80.12b and 97.5b; however, in *śrutvā tu bhāṣitaṃ vākyaṃ* at 69.1a and *rāmeṇa bhāṣite vākye* at 96.14a the form is adjectival. Moreover, other forms from √*bhāṣ* do occur within 7.1-36: *abhyabhāṣata* 4.2d, 10.13d, 12.17b, 26.12d and 28.5d, *bhāṣantaḥ* 4.10.c and 32.68a, *ābhāṣya* 4.11c, *abhāṣata* 5.11d, *bhāṣiṇaḥ* 6.2d, *prabhāṣitum* 11.10d, *prabhāṣase* 13.34b, *samabhibhāṣiṣye* 15.21c, *abhibhāṣase* 17.21b, *bhāṣase* 18.12d, *abhāṣanta* 19.4c, *bhāṣamāṇau* 32.20a, *sambhāṣitā* 35.5c, *saṃbhāṣitvā* 35.7b, *abhāṣata* 35.42d.57d and *sambhāṣitaḥ* 36.46a.

Goldman 2016 draws attention to the contrast between the limited amount of fighting that Rāma does in the *Ayodhyā* to *Yuddha kāṇḍas,* essentially skirmishes with assorted *rākṣasas* and their supporters and then the battle for Laṅkā, with the broader claims for the dynasty’s hegemony made in the *Uttarakāṇḍa* (e.g. 7.37-38 and 90-91).

Goldman 2016: 80 –   
 “It is my belief that these authors may well have inserted these brief, clumsy, and generally poorly written passages in an effort to recreate the image of the Rāmāyaṇa’s hero more in the model of the idealized *cakravartin,* Yudhiṣṭhira, held up as an ideal template for kṣatriya rule in the Mahābhārata as illustrated in that epic’s Sabhā and Āśvamedhika parvans where the ideal of righteous universal sovereignty is sanctified by ritual performance in the form of the rājasūya and the aśvamedha sacrifices and realized through battle in the shape of the conquests of the Dharmarāja’s warrior-kinsmen.

Considered in this way, several of the closing chapters of the Uttarakāṇḍa of the Vālmīki Rāmāyaṇa may serve to shed further incremental light on the ongoing investigation of the relative chronology of the Uttarakāṇḍa’s relationship to the Mahābhārata. For, if my reading of these passages is correct, it would follow that the author or authors of those passages would have been familiar with the larger epic.”

Goldman also suggests, regarding Bharata’s son Puṣkara having founded Puṣkarāvatī (7.92), that this city “seems to have been established as a military stronghold by Alexander’s generals Hephaistion and Perdiccas in 327 BCE. But it also was known to have become a significant capital, largely reconstructed in the Greek manner, only during the reign of Menander in the middle of the second century BCE.” (p. 81)

For a list of later narratives showing some awareness (direct or indirect) of Stage 3 **see** “Supporting material” within “F. New Beginnings”.

**Stages 4–5 (\*/App.I passages)**

Summaries of App.I passages (with location and attestation)

Bālakāṇḍa

**App. 1** [another and longer list of contents] added by all N mss (except D.1-3.9-13) before *sarga* 3; 303 lines; after a *phalastuti* of Vālmīki’s purifying Vaiṣṇava poem (1-19), presented in a series of nominal forms (≈ headings) and ending with another *phalastuti* verse in longer metre (300-3) (V2 includes a colophon after l.86)

Vālmīki composes poem and recites it to named sages, as well as to *kuśīlavau* (1-18)

“First the question to Nārada and going to the river, ...”, gaining the boon, the *śloka* metre (1.1-2) (20-22)

Descriptions of Ayodhyā, Daśaratha, his ministers (1.5-7) and Kauśalyā (23-24)

To secure a son for the king, the summoning of the council (1.8.1-5), performing the *aśvamedha* and gaining boon (1.12-13); *no Ṛśyaśṛṅga episode* [B1 alone adds] (25-26)

Appeal by gods for the death of Rāvaṇa (1.14); partial *avatāras* of gods as *vānaras*, production of divine *pāyasa* and birth of sons (1.16-17.21) (27-33)

Viśvāmitra’s meeting with Daśaratha, the giving of R. to protect his sacrifice and accompanying by Lakṣmaṇa, gaining of great *vidyās* (1.17.22-29, 1.18, 1.21) (34-36)

Stay at Kāma’s *āśrama,* Tāṭakā’s arrival and killing, receiving of weapons (1.22-27); stay at Siddhāśrama, protecting sacrifice, killing Subāhu, menace of Mārīca (1.28-29) (37-40)

Viśvamitra’s account of his lineage (1.33), origin of Gaṅgā (1.34), birth of Kārtikeya (1.36), account of *rājarṣi* Viśāla’s lineage (1.46); MB: *no Sagara and his sons* (41-44)

Freeing of Ahalyā from curse, sight of Mithilā, sight of *yajñavāta,* sight of Maithila   
[= Janaka] (1.48-49); MB: *no background to curse (*45-46*)*

Story of Kauśika [=Viśvāmitra] told in full by Śatānanda (1.50-64) (47-48)

Breaking of the bow and the bestowal of the princess, meeting of Daśaratha and Janaka (1.66-68) (49-50)

Marriage of Sītā, etc. (1.72), journey <homewards> of Daśaratha, encounter with R. Jāmadagnya and his destruction of the worlds narrated (1.73-75) (51-54)

Entry into Ayodhyā (1.76) and absence of Bharata (1.72), rejoicing of citizens of Ayodhyā (1.76) (55-56)

Bālakāṇḍa extent: “So ends 1st *kāṇḍa,* called *Ādikāṇḍa,* in 64 *sargas* and 2,850 *ślokas,* in which is told the youthful activities of noble Rāghava” [V3 inserts here incipit for *Ayodhyākāṇḍa*] (57-60)

“Next the 2nd, *Ayodhyākāṇḍa,* in which is told the intention <to perform> the *abhiṣeka* and its disruption/hindering” (2.1-9) (61-62)

conciliating of Kaikeyī and Daśaratha’s grief (2.10-11), Rāma’s departure for the forest and Lakṣmaṇa’s accompanying him (2.17-33), the despondency of the citizens and the sending away (2.36-42) MB: *no Mantharā, no mention at all of Sītā* (63-65)

the conversation with the Niṣāda (2.44), sending away the charioteer and crossing the Gaṅgā (2.46) and seeing Bharadvāja (2.48); with Bharadvāja’s approval seeing Citrakūṭa (2.49), construction work and settling on Citrakūṭa (2.50) (66-69)

on Sumantra’s return the further grief of the king (2.50-51 + ? 52), narration of the curse and gaining heaven by the king (2.58) (70-71)

Bharata’s hurried arrival from Rājagṛha (2.64-65); Bharata’s journey to propitiate Rāma and the stay in Bharadvāja’s *āśrama* (2.76 + 84-86) (72-74)

sight of Rāma and the water ritual for their father (2.92 + 95) (75)

the sweet-talking of Rāma is narrated fully: the speeches of both Jābāli (2.100) and Vāmadeva (*mentioned only at* 2.105.2) and praise of the Ikṣvāku dynasty (2.102) (76-78)

Rāma’s refusal to return to Ayodhyā (2.103); receiving the sandals and Bharata’s departure (2.104-5); entry into Nandigrāma (2.107), dismissal of the mothers (2.107.1) and Śatrughna’s entry into Ayodhyā (?) (79-82)

end of *Ayodhyākāṇḍa*, in 80 *sargas* and 3,900 *ślokas* plus 270 ślokas more 6 (83-86)

next the 3rd *kāṇḍa,* known as *Āraṇyaka,* where Rāma entered the Daṇḍaka forest (87-88)

the meeting with Anasūyā and receiving of cosmetics (2.110-111) (89)

sight and killing of Virādha (3.2-3), the sight of the *ṛṣis* (3.1), soothing of Sītā (?), reaching Śarabhaṅga’s *āśrama* (3.4) and sight of Indra (?) (90-92)

reaching Sutīkṣṇa’s *āsrama* (3.6-7), the discussion with Sītā (3.8-9), where was told Śakra’s dismissal by Mandakarṇi (cf. 3.10.10-18), the dispute with Ilvala (3.10.53-65) and living at Agastya’s *āśrama* (3.11) (93-96)

the sight of Pañcavaṭī and meeting with Jaṭāyus (3.12-14), the stay in Janasthāna; the description of winter and thinking of Bharata and censure of Kaikeyī (3.15) (97-99)

the quarrel with Śurpaṇakhā and her disfiguring (3.16-17), the killing of Khara, Dūṣaṇa and Triṣiras (3.21-29) [B3 adds : of 14,000 *rākṣasas* too]; Śūrpaṇakhā’s entering Laṅkā (3.30) and arousing of Rāvaṇa’s lust for Sītā (3.32) (100-3)

Rāvaṇa’s arrival at Mārīca’s *āśrama* (3.33), Mārīca becomes a deer and enchants Sītā (3.40); after deceiving Sītā, Rāvaṇa’s abduction of her (3.44-47) (104-6)

killing of Mārīca, censure of Lakṣmaṇa, seizure of Sītā and meeting with Saumitri (3.42 + 3.56-57) (107-80

killing of Jaṭāyus (3.49) and entry of Sītā <into chariot (?)>; dispute of Lakṣmaṇa with Rāghava [Ś1 D7 omit 109-10, D13 omits 109-112] (109-10)

Rāma’s laments on thinking Sītā carried off (3.59); sight of Jaṭāyus, his honouring and water ritual (3.63-64) (111-13)

Kabandha’s killing and gaining of heaven (3.66-67); seeking for Sugriva on Kabandha’s advice (3.68-69); sight of the Śabarī (3.70) and laments at Pampā (3.71) (114-16)

end of 3rd *kāṇḍa*, called *Āraṇyaka,* in 114 *sargas* and 14,150 *ślokas* [have figures for *Ayodhyā* and *Āraṇyaka kāṇḍas* been transposed at some point?] (117-20)

next the 4th *kāṇḍa* called *Kaiṣkindhika*: (121)

reaching mt Ṛśyamūka by Rāghava (3.71), sight of Hanumān and conversation (4.2- 3); climbing of mt. Ṛśyamūka (4.4), alliance between Rāma and Sugrīva (4.5) and narrating Vālin’s strength (4.8-9) (122-25)

*saptatālavibheda* (4.11.47–12.9) and producing of confidence (4.12), fight (sg.) between Vālin and Sugrīva and Vālin’s death (4.12-18); lamenting in the *antaḥpura* and <Hanumān’s?> compassion for Tārā (4.20-21) (126-28)

Sugrīva’s *abhiṣeka* (4.25); making an *āśrama,* Rāma’s lament and Lakṣmana’s consolation (4.26); lament at and description of the rains (4.27), exceeding of the agreed time (cf. 4.28-29), Rāma’s anger towards Sugrīva, Lakṣmaṇa’s haste/agitation, his pacifying <of Rāma’s anger> and going as a messenger (4.30) (129-35)

Sugrīva’s going to Rāma’s *āśrama* (4.37), calming of Rāma, summoning of the *vānaras* (4.38); description of the earth by Sugrīva (4.45), sending out of the *vānaras* (4.39-42), entrusting of the ring <to Hanumān> (4.43) (136-39)

leaping the Vindhyas by Hanumān, etc. (4.47), entering Svayaṃprabhā’s cave (4.49), great despondency at not finding Sītā and fast-to-death of *vānaras* (4.52), sight of Saṃpāti and his announcing of Laṅkā (4.55 + 57) (140-45)

end of 4th, *Kaiṣkindhikakāṇḍa,* in 64 *sargas* and 2,800 and 50 *ślokas* (146-49)

next the 5th *kāṇḍa,* called *Sundara*: (150)

Hanumān’s leap, sight of Surasā, killing of Siṃhikā, sight of Maināka (5.1) and sight of Laṅkā (5.2) (151-30

entry into, description of and search in Laṅkā (5.3-4), search for Sītā in Rāvaṇa’s *antaḥpura,* sight of Puṣpaka palace (5.6-8); descr. of the banquet hall, sight of Rāvaṇa, search of Puṣpaka and hunt for Sītā (5.8-9); sorrow at not seeing Sītā (5.10) (154-60)

Entry into pleasure grove of Rāvaṇa (5.12); lust for Sītā and menace of Rāvaṇa (5.18), roaring/boasting of *rākṣasīs* (5.21), sight of Hanumān (5.30), giving of ring (5.34), conversation with Sītā (5.32-35), giving of crest-jewel and message (5.36) (161-65)

destruction of the grove and menacing of the *rākṣasīs* (5.39), killing of servants and ministers’ sons (5.40), killing of the army chiefs (5.44), killing of Akṣa (5.45) (166-68)

duel between Hanumān and Meghanāda and binding of Māruti with *brahmāstra* (5.46); announcement of <being a> messenger and menacing of Hanumān (5.50); lighting of his tail and the burning of Laṅkā (5.51-52) (169-72)

173-76 seeing Sītā again and return (5.54-55); meeting with Jāmbavān, etc. (5.58), then reaching the Madhuvana and stealing of the *madhu* (5.59-60), mooning (*darśanaṃ devamārgasya,* 5.60.14) and destruction of the Madhuvana (5.61) (173-76)

seeing Rāma by the *vānaras* led by Aṅgada (5.62), Rāma’s embracing of Hanumān (?), the news of Sītā, the giving of the jewel, the sight of Laṅkā, of Rāvaṇa and of Sītā, and the return message (5.62), the fighting with the *rākṣasas,* the destruction of the *aśokavanikā* and of the fortress (5.63) (177-83)

Hanumān narrated this to Rāma (5.62/6.3); Rāma, Lakṣmaṇa and Sugrīva with *vānara* army went to the south and all stopped next to the ocean (6.4) (184-87)

end of 5th, *Sundara, kāṇḍa* in 43 *sargas* and 2,045 *ślokas* (188-91)

next the 6th*,* called *Yuddhakāṇḍa* (192)

where Rāma encamped by sea and, desiring to go to Laṅkā, took counsel (6.4); (193-4)

learning of Rāma’s arrival, Rāvaṇa took counsel (6.6), Vibhīṣaṇa advised releasing Sīta for the sake of peace and the city’s wellbeing (6.9), Rāvaṇa kicked Vibhīṣaṇa and he with 4 counsellors went to Rāma (6.10) and was installed as king of Laṅkā with water from ocean (6.13) (195-204)

Rāma’s anger and sight of the ocean (6.14), building Nala’s *setu* and crossing the ocean (6.15), reaching Suvela and sending of spies, Śuka and Sāraṇa’s report and sight of *vānara* army (6.16-19) *Suvela first mentioned in 6.20* (205-9)

Rāvaṇa’s consultation (6.20?); counterfeiting Rāma’s head (6.22); Saramā’s words and heartening of Sītā (6.23-24); Mālyavān’s advice and defence of Laṅkā (6.26-27) (210-12)

consultation in Rāma’s army + entry of spies <into Laṅkā> (6.28), ascent of Suvela (6.29) and besieging of Laṅkā (6.31), beginning of battle, deaths of Suptaghna, Yajñakopa etc., commencement of night battle (6.32-34) MB: *no embassy by Aṅgada* (213-17)

sight of Garuḍa and freeing from bonds of the *astra* [= *nāgapāśa*] (6.40), deaths of Dhūmrākṣa (6.41-42), Akampana (6.43-44) and Prahasta (6.45-46); defeat of Rāvaṇa (6.47), waking Kumbhakarṇa (6.48), sight of Kumbhakarṇa and Rāma’s question (6.49), Kumbhakarṇa’s advance and the *vānaras’* confusion (6.53-54), seizing of Sugrīva and his freeing, Kumbhakarṇa’s death at Rāma’s hands (6.55); deaths of Narāntaka, Devāntaka, Mahodara, Triśiras, Mahāparśva and Atikāya (6.57-59) (218-28)

Deception/confusion by Meghanāda’s *astra* in Rāma and his army (6.60), Hanumān’s fetching the herb/s and recovering consciousness (6.61), the fight by bringing firebrands (6.62), deaths of Kumbha and Nikumbha (6.63-64) and of Makarākṣa (6.65- 66), Rāvaṇi’s going out again (6.67), the killing of the false Sītā (6.68) and Meghanāda’s death (6.78) MB: *nothing on Indrajit’s sacrifice in Nikumbhilā* (229-33)

Rāvaṇa’s anger and roaring (6.80) and going out <to battle> (6.83); deaths of Virūpākṣa (6.84), Matta and Unmatta (vv.ll in 6.57-58, 7.5.32) (234-36)

Rāma’s words and menacing of Rāvaṇa, fight with *astras* between Rāma and Rāvaṇa (6.87); Lakṣmaṇa’s wounding and Rāma’s laments (6.88), bringing of herbs and Lakṣmaṇa’s recovery (6.89) (237-40)

Indra’s gift of his chariot along with Mātali (6.90); Rāvaṇa’s defeat and his menacing of his charioteer (6.91-93); conflict of gods and Dānavas in the heavens (cf. 6.94.13?); fierce 7-day duel and death of Rāvaṇa (6.95-97) (241-47)

end of 6th, *Yuddhakāṇḍa* in 105 *sargas* and 4,500 *ślokas* (248-51)

*atas tv abhyudayaṃ nāma sottaraṃ saṃpracakṣate,* “next the good outcome by name with the *Uttara* is narrated”(252): laments of Rāvaṇa’s wives (6.98[-99]); Vibhīṣaṇa’s installation (6.100), Rāvaṇa’s funeral (6.99); Hanumān’s entry and sight of Maithilī (6.101), Sītā’s approach and meeting with Rāma (6.102), his castigation and rejection of Sītā and her entry into the fire without being burned (6.103-4). (253-59)

Sight of Brahmā and all the gods and of the bull-bannered god [Śiva] (6.105); sight of Daśaratha, end of Kaikeyī’s oath/curse and Daśaratha’s happiness (6.107); resuscitation of *vānaras* by Śakra (6.108), bestowal of jewels by Vibhīṣaṇa (?). (260-65)

Mounting Puṣpaka by Rāma, all the *vānaras* and *rākṣasas* (6.109), Rāma’s journey in full (cf. 6.110-111), reaching Bharadvāja’s *āśrama* and sight of the *ṛṣis* (6.112), entry into Nandigrāma and sight of the elders, entry into Ayodhyā and fulfilment of the vow; Rāma’s installation and the joy of the citizens, giving the *yauvarājya* to Bharata (6.116); arrival of the sages and the origin of the *rākṣasas* (i.e. 7.1-36); narrative of victory over the 3 worlds and praise of Ahalyā (!) MB: *complete absence of Agastya’s narrative (7.1-36) and demobilisation (7.37-39)* (266-75)

Exiling of Sītā through Lakṣmaṇa (7.44), Sītā’s reception in Vālmīki’s *āśrama* (7.48), birth of *kuśīlavau* [sic] to increase Ikṣvāku lineage (7.58), Śatrughna’s killing of Lavaṇa (7.60-61), death of Śambūka, meeting Agastya and receiving ornament (7.67), and story of Śveta (7.68-69). MB: *no visits* *by Śatrughna to Vālmīki* (276-81)

Commencement of the *aśvamedha* and hearing the song [*gīta*] (7.82-84), at the end of the poem [*kāvya*] recognising his 2 sons (7.86), Vālmīki’s words (7.87) and Rāma’s lament (?), Vaidehī’s entering the underworld (7.88); Rāma’s eagerness/anger, sight of the supreme one [?= Brahmā] (7 App.13.1-42 = 88\*1-22). (282-86)

Arrival of Kāla-Durvāsas (7.94-95) and relinquishing of Lakṣmaṇa (7.96); great departure of Rāghavas, their friends and citizens and gaining of heaven (7.99-100). (287-89)

*ity ābhyudayikaṃ kāṇḍaṃ sabhaviṣyaṃ sahottaram*, in 90 *sargas* and 3,360 *ślokas* (290-3)

end of the tale about Rāma praised (?= sung/told) by the *ṛṣi*; *phalastuti;* completion of the *anukramaṇikā* in the *Ādikāṇḍa* in the *ārṣa Rāmāyaṇa* || *3* || (294-303).

**App. 2** added by D1-3.7 (mainly W mss) after 1.3.2 (start of main N contents list); 19 lines

<Vālmīki meditates on> a list of the main characters, along with a very basic outline of the plot.

**App. 3** added by **all** **N** mss, either after 1.489\* (following 1.15.28, Daśaratha rewards Ṛṣyaśṛṅga) or after 1.514\*4 (514\* = N subst. for 1.17.1-21, Daśaratha re-enters Ayodhyā after the sacrifice); 14 lines

Daśaratha allows the other kings (not here named) to leave, each to his own kingdom, uttering benedictions and good advice to them.

**App. 4** added by **all** **N** mss after 1.514\*11 (≈1.17.5, Ṛṣyaśṛṅga and Śāntā depart ) and by M4 lines 114-27 after 1.516\* (subst. for 1.514\*9-10, Ṛṣyaśṛṅga and Śāntā depart);   
127 lines as 3 *sargas*

Śāntā goes to the forest with Ṛṣyaśṛṅga, amid tearful farewells from Daśaratha and his wives. Daśaratha awaits birth of sons. Ṛṣyaśṛṅga goes to Lomapāda at Campā and is greeted respectfully by him. Ṛṣyaśṛṅga takes up residence. (1-59; *sarga* name: *ṛṣyaśṛṅgaprayāṇaṃ* or similar)   
The king sends his brāhman to tell Ṛṣyaśṛṅga’s father the news and to invite him to court. Vibhāṇḍaka comes and is introduced to his daughter-in-law. Vibhāṇḍaka, Ṛṣyaśṛṅga and Śāntā depart for the forest. (60-113)  
Ṛṣyaśṛṅga tells his father about it all in detail (114-27).

**App. 5** added by **all** **S** mss plus D9 after 1.25.13 (M4 after 14c; Tāṭakā charges at Rāma);   
23 lines

Rāma fights Tāṭakā (1-8). Lakṣmaṇa cuts off her ears and nose (9-10). Viśvāmitra says how evil she is, so kill her before dusk, when *rākṣasas* are hard to overcome (15-20). Tāṭakā renews her attack on Rāma and Lakṣmaṇa.  
[cf. Princeton trans. notes p. 338 (ad 1.25.12)]

**App.6** added by **all** **S** mss plus D9 after 1.28.7 (Viśvāmitra gives the history of the Siddhāśrama); 16 lines

Kaśyapa propitiates Madhusūdana by austerities and obtains a boon; he asks the god to incarnate as his son and become Śakra’s younger brother to aid the gods.  
[cf. Princeton trans. notes p. 343 (ad 1.28.7)]

**App. 7** added by G1 and (in parenthesis) by Kumbakonam edn after 1.28.9, and by several other S mss at random (Viṣṇu, born as the dwarf/Vāmana, approached Vairocana/Bali); 36 lines

Bali honours/worships the dwarf and offers him anything. The dwarf/Puruṣottama demands the ground covered by his 3 paces and, after Śukra announces his identity, then takes them.

**App. 8** added by Dt D4.6.8 T3 M3 (i.e. some S mss) after 1.44.17 (the start of Viśvāmitra’s telling of the churning of the ocean); 25 lines

**App. 9** added by D3 alone into 1.54.4 (Viśvāmitra’s army is destroyed by Śabalā); 12 lines

A wholly irrelevant insertion (? because displaced from some other ms on ritual ?).

Ayodhyākāṇḍa

**App. 1** added by Ñ2 B1.2 D6 (i.e. 4 N mss) plus M3 after 7\* (in which Kaikeyī expresses satisfaction at Bharata visiting his uncle); 37 ll.

Bharata, accompanied by a large retinue, takes leave of his father (1-4). Daśaratha gives him various advice and tells him to take Śatrughna with him.

**App. 2** added byŚ1 D1-5.7 (i.e. 7 NW + W mss) after 2.1.4 (Bharata and Śatrughna leave); 124 lines (as 2 *sargas*)

Daśaratha advises them as they depart to be respectful and obedient to their uncle and to the brāhmans at his court, to attend to their education (1-32). Bharata bows to his father and mother and departs, attended by Rāma and Lakṣmaṇa and citizens until Bharata dismisses them and goes on with a smaller entourage (33-44). Bharata is greeted with elaborate celebrations when he arrives at his uncle’s (45-63).  
Bharata asks his grandfather’s permission to go to teachers for instruction, in writing, politics, music , etc. and the king gladly agrees; when his education has advanced sufficiently, a messenger is sent to Daśaratha to say that he is ready to return (64-124).  
[cf. Princeton trans. notes p. 327 (ad 2.1.4) on this and the next two passages;   
n.b. considerable verbal overlaps between all three]

**App. 3** added by Ñ2 B1.2 D6 (i.e. 4 N mss) plus M3 after 2.1.4; 41 lines

Accompanied by an army and all the citizens, Bharata sets out with Śatrughna after touch his head to Rāma’s feet in farewell and commending Kaikeyī to him (1-12); after several days on the journey he reaches Rājagṛha (13-20), where he is elaborately and warmly welcomed to their stay there (21-41).

**App. 4** added byÑ2 B1.2 D6 (i.e. 4 N mss) after 2.1.14 (Daśaratha is pleased with Rāma’s conduct and character) and by M4 after 2.1.7 (Bharata and Śatrughna often thought of Daśaratha); 64 lines

Bharata asks his grandfather’s permission to go to teachers for instruction, in writing, politics, music , etc. and the king gladly agrees (1-12). His education progresses well (13-32). When his education has advanced sufficiently, a messenger is sent to Daśaratha to say that he is ready to return (33-64).  
[This passage seems misplaced after 2.1.14 but reasonably placed after 2.1.7; App. 3 and App.4 together correspond in effect to App. 2]

**App. 5** added by D1 after 2.29\*3 (inserted after 2.1.35; first thoughts of Rāma’s installation) and by D5 before 2.3.1 (the assembly approves); 21 lines read by both mss and a further 19 lines read by D1 alone

Daśaratha tells Vasiṣṭha and Viśvāmitra to prepare the installation and send Sumantra to fetch Rāma. [The whole first passage basically duplicates 2.2.24-33 (with \*passages); the second passage amplifies details of the preparations, including the month Caitra]

**App.6** added by **almost all** mss (except Ñ1.2 B1-3 D6 M4) after 2.62\* (insert after 2.3.4; Daśaratha orders preparations for Rāma’s installation) or 2.63\*2; 33 lines

Vasiṣṭha orders the various preparations for Rāma’s installation [basically an expansion on the CE text].

**App. 7** added by Ś1 Ñ2 V1 B D3-7 (i.e. most N mss) in whole or in part mainly after 2.9.27ab (Mantharā’s malicious advice accepted by Kaikeyī); 53 lines

As a child Kaikeyī displeased a brāhman and was cursed to one day suffer hateful displeasure (1-6); Kaikeyī is overjoyed at Mantharā’s words, so Mantharā follows it up by suggesting Bharata’s installation and Rāma’s exile. In the *devāsurayuddha* the imperilled king gave her two boons/wishes when she protected him by a power which made her invulnerable to *rākṣasas*. Mantharā points out that kingship destroys affection for kindred, so Kaikeyī should protect Bharata <in the way she has suggested>.  
[cf. Princeton trans. notes p. 344 (ad 2.9.27)]

**App. 8** added by **all S** mss and B1.2.4 D3-5.7 before 2.10.1 (Kaikeyī has just entered her boudoir); 18 lines

Angered at Mantharā’s news (so pleasing Mantharā) Kaikeyī takes off her ornaments and garlands and enters the *krodhāgāra.* [i.e. an expansion of the end of *sarga* 9]

**App. 9** added by **all S** mss and Ś1 Ñ V1 B1.2.4 D1.3-5.7 mostly after 2.10.40 (Daśaratha has begged Kaikeyī to think again); 235 lines

Daśaratha, incredulous and angered, nevertheless pleads with Kaikeyī, asking what he is to say to Kausalyā whom he has slighted in favour of her; ultimately he refuses to grant her demands despite her threats.

**App. 10** added by **all S** mss (except M3.4) and D3-5.7 after 2.12.16 (Daśaratha in despair sends for Rāma); 68 lines

At dawn on the auspicious day Vasiṣṭha enters the city carrying the materials for the ritual. He sees Sumantra and tells him to announce his arrival to the king and state that it is time to begin the ceremony. Sumantra enters the palace, praises the king in panegyrics to wake the king and announce Vasiṣṭha’s arrival but Daśaratha mourns.  
[cf. Princeton trans. notes p. 350 (ad 2.12.16)]

**App. 11** added by **all S** mss (except M4) after 2.482\* (Rāma has declared to Kausalyā that he must follow what is right); 54 lines

Rāma insists to Kausalyā that he must carry out his father’s order and is determined on forest life; she asserts that she is just as much a *guru* as his father; Rāma enlists Lakṣmaṇa’s help in persuading her.

**App. 12** added by **all N** mss either around 2.21.1 or before 2.21.12 (Kausalyā’s lament at Rāma’s departure); 156 lines (as 3 *sargas*)

[summarised in Princeton trans. notes p.368 (ad 2.21.1)]

**App. 13** added by **all N** mss (except missing D3) plus M4 before 2.31.1 (as separate *sarga*; Rāma has decided firmly to go into exile); 60 lines

Before Rāma arrives, the lamenting Daśaratha again rejects both Bharata and Kaikeyī, saying that he will not survive Rāma’s departure, asking who has put her up to it and generally reviling her. He hopes that Rāma will disobey him but realises that he will not. He reproaches himself and fears the people’s scorn at his weakness; he wishes to die. As he laments, Sumantra announces Rāma’s arrival.  
[cf. Princeton trans. notes p. 382 (ad 2.31.1)]

**App. 14** added by **all S** mss before 2.32 (Rāma has just declared to Dāsaratha his intention to leave for the forest); 74 lines as separate *sarga*

Sumantra fiercely castigates Kaikeyī for exiling Rāma, calling her a destroyer of her husband and her family and saying: let Bharata rule but we will follow Rāma. He then tells a story about Kaikeyī’s parents, that her mother demanded to know why her husband was laughing (he could understand speech of animals on condition of death if he revealed the fact) and so nagged him that he eventually divorced her, after which he enjoyed himself like Kubera. Kaikeyi is like mother, like daughter. Sumantra ends by urging that Daśaratha go ahead and install Rāma but Kaikeyī is not to be moved.   
[cf. Princeton trans. notes p. 384 (ad 2.32.1)]

**App. 15** added by **all S** mss plus Ñ1 D1.3-5.7 after 2.33.12 (Rāma helps Sītā to put on the barkcloth); 54 lines

The women of the *antaḥpura* exclaim that Sītā has not been ordered into exile and beg Rāma not to take her. Vasiṣṭha castigates Kaikeyī and states that Sītā should not go but, as Rāma’s self, should protect the earth or, if she goes to the forest, all the people will follow. If she goes, let her wear her jewels (40-54 [l.v.]).  
[cf. Princeton trans. notes p. 386 (ad 2.33.12)]

**App. 16** added by **all N** mss (except Ñ1) plus M4 after 2.1085\* (addition plus colophon by same mss after 2.46.28; Rāma sends Sumantra back); 42 lines as separate *sarga* (name in several mss: *lakṣmaṇasaṃdeśaḥ*)

Lakṣmaṇa tells Sumantra to ask the king for what offence Rāma was exiled, though guiltless, and to tell him not to have regrets for them. But anyway the rich and powerful don’t have regrets. However, Rāma tells Sumantra not to repeat Lakṣmaṇa’s words to the king but to speak pleasantly to him.  
[cf. Princeton trans. notes p. 408 (ad 2.46.28)]

**App. 17** added by **all N** mss (except Ñ1) plus M4 after 2.46.77 or 2.46.79 (NE equivalent of 2.46.79) (the exiles have just crossed the Gaṅgā); 23 lines

Guha too now returns, whereas the exiles advance into the forest, elaborately described; Lakṣmaṇa plucks lotuses for Sītā, who then looks like Śrī. On the third day the trio camp under a banyan. [cf. Princeton trans. notes p. 411 (ad 2.46.77)]

**App. 18** added by **all N** mss (except Ñ1) after 2.1321\* (N equivalent of 2.55.2cd; Kausalyā, weeping for Rāma, addresses Daśaratha); 72 lines

Kausalyā asserts that Daśaratha has broken a promise to Rāma by not installing him for the sake of a woman and goes on to praise truth as a feature of the Ikṣvākus. She expresses relief that Kaikeyī had not demanded Rāma’s execution. Her grief has made her disregard Rāma’s request not to reproach the king. But what can anyone do to change what is ordained?  
[cf. Princeton trans. notes p. 428 (ad 2.55.2-3)]

**App. 19** added by D4.5.7 after 1401\* (equivalent in same mss of 2.57.25; the ascetic boy laments for his bereft parents); 35 lines with colophon after l.25 (so turning the single *sarga* 57 into two; name in all 3 mss: *śāpavarṇanaḥ*)

The ascetic boy enlarges on the effect of his death on his parents, fainting in the middle (22-25), before resuming his lament (26-30).

**App. 20** added by **all N** mss (except Ñ1 D5.7) after 2.1522\* (N equivalent of 2.60.4; Kausalyā sees the king’s body, laments his death and longs for Rāma); 18 lines

Kausalyā mournfully states that her longing to see Rāma again and that Kāla/time lays down the time of death are all that stop her burning herself on Daśaratha’s pyre.  
[cf. Princeton trans. notes p. 441 (ad 2.60.4)]

**App. 21** added by D4.5.7 after 2.60.7 (Kausalyā predicts that Janaka will suffer too when he hears the news); 35 lines

Kausalyā predicts that Bharata is righteous and so will not approve Kaikeyī’s action but follow Rāma. She then utters further laments over Daśaratha’s corpse.  
[cf. Princeton trans. notes p. 441 (ad 2.60.4)]

**App. 22** added by **all N** mss plus M4 after 2.71.25 (Bharata and Śatrughna mourn their father); 56 lines

Bharata makes the water-offering for his father and is joined in doing so by the ministers and citizens. He approaches Ayodhyā but declares that he is unwilling to enter and will fast to death. A minister, Dharmapāla, advises him not to grieve excessively and persuades him to return to Ayodhyā and assume his duties.  
[cf. Princeton trans. notes p. 461 (ad 2.71.25)]

**App. 23** added by **all N** mss plus M4 before 2.75.1 (**n.b.** note before 2.68.1 about sequence of *sargas*); 122 lines as two separate *sargas*

Bharata laments, rejects the kingship and threatens either to immolate himself or to enter the forest (1-26). The ministers and courtiers sympathise. Vasiṣṭha instructs him to perform the funeral rituals for Daśaratha (27-54).  
Bharata accepts Vasiṣṭha’s advice, goes to view and mourn over the body. Vasiṣṭha and Jābāli further advise him (including a reference to king Bhūridyumna who fell from heaven because of his kinsmen’s excessive laments, 99-102). Bharata abandons his grief and prepares to perform the funeral rituals (103-22)  
[cf. Princeton trans. notes pp. 457-8 (ad 2.70.1)]

**App. 24** added by **all N** mss plus M4 after 2.79 (Bharata has just met Guha who is about to describe Lakṣmaṇa’s faithfulness); 36 lines as a separate *sarga*

Guha describes to Bharata Lakṣmaṇa’s faithfulness; Bharata asks where to find the exiles and all about their way of life, ending by asking about Lakṣmaṇa’s first vigil.  
[cf. Princeton trans. notes p. 472 (ad 2.80.1)]

**App. 25** added by **all N** mss plus M4 after 2.83.21 (preceded by a colophon; Bharata and his army, ferried over the Gaṅgā, enter the forest); 46 lines as a separate *sarga*

After crossing the Gaṅgā, Bharata asks Guha where to find Rāma; Guha, knowing where he is, nonetheless just tells Bharata to go to the Prayāga forest and then to Bharadvāja’s *āśrama*. When Guha and his family have gone back in the boats, Bharata enters the Prayāga forest in a *yojana* and a half and in a further *krośa’s* distance sees the *āśrama.*  
[cf. Princeton trans. notes p. 472 (ad 2.80.1)]

**App. 26** added by **all N** mss plus Dt1 M4 after 2.89 (Bharata has just met Guha who is about to describe Lakṣmaṇa’s faithfulness); 122 lines as a separate *sarga*

While the exiles are at Citrakūṭa Sītā is harassed by a crow as she guards the venison laid out to dry (surplus from Lakṣmaṇa’s hunting). Rāma shoots it and the crow flees through the three worlds in a vain effort to escape, so it returns to seek Rāma’s mercy. Rāma limits the arrow’s damage to one eye and the crow departs. Rāma and Lakṣmaṇa hear the sound of an approaching army.   
[a fairly full summary at Princeton trans. notes pp. 478-9 (ad 2.89.19)]

**App. 27** added by Ñ B D1.3 (i.e. 8 NE mss) plus M4 after 2.100.17 (end of Jābāli’s arguments); 49 lines

Jābāli continues his argument by naming a series of kings who have died, leaving behind wives and sons, and not even *gandharvas, yakṣas* and *rākṣasas* know where they have gone. So Rāma should devote himself to pleasure, since the righteous are not always unhappy and the unrighteous are seen to be happy (19-22). Rāma angrily replies that he will keep his father’s commands and counters by asking Jābāli why he does not accept as evidence Indra’s gaining heaven through hundreds of sacrifices, etc.  
[cf. Princeton trans. notes p. 511 (ad 2.100.17)]

**App. 28** added by Ñ B D3 (i.e. 7 NE mss) plus M4 before 2.103.23 (Bharata is trying to persuade Rāma to return to Ayodhyā and become king); 17 lines

Further assertions by Rāma to Bharata that Bharata must return and rule while he stays in the forest and keeps their father’s command.

**App. 29** added by Ñ B D3 (i.e. 7 NE mss) plus M4 after 2.104.16 (Rāma again urges Bharata to become the ruler); 16 lines

The behaviour of a king should be modelled on Indra, Vāyu, Yama, Varuṇa, Soma and Pṛthivī in their prime characteristics, Rāma’s argument continues. (A disquisition on the nature of sovereignty)  
[cf. Princeton trans. notes p. 519 (ad 2.104.16)]

**App. 30** added by Ñ V1 B D1.3 (i.e. 9 NE mss) plus M4 after 2.104.20 (Rama praises Bharata as the sandals are about to arrive); 42 lines

Bharata falls at Rāma’s feet in entreaty. Their mothers, Sītā, the soldiers and so on weep from pity/sympathy. Rāma tells Bharata to dry his tears. Bharata finally agrees to return. Meanwhile Śarabhaṅga’s pupils bring *kuśa-*grass sandals and they are given to Bharata. Vasiṣṭha addresses the assembly amid growing rejoicing.  
[cf. Princeton trans. notes p. 511 (ad 2.100.17) on lines 35-42]

**App. 31** added by D1 only after colophon of 2.107 (Bharata consecrates the sandals and lives at Nandigrāma); 92 lines as two further *sargas*

Vasiṣṭha advises the ceremonial installation of the sandals, with an elaborate description of the ritual required; this is done (1-38)  
Bharata declares that he will live like an ascetic (39-76).  
A series of colophons (77-92).

Araṇyakāṇḍa

**App. 1** added by D3 alone after 3.9.18 (Rāma asserts his vow to protect sages in answer to Sītā’s arguments against use of violence); 20 lines

Further moralising extending Rāma’s answer to Sītā.

**App. 2** added by Ñ2 V B D5.7 (i.e. most NE mss) after 3.10.73 (a list of trees seen on their way to Agastya’s *āśrama*); 17 lines

Rāma names to Lakṣmaṇa more of the trees growing in the forest, giving their names in a long list.

**App. 3** added by Ś1 D1-4 T1-2 G2-3 M1-3 (ie NW + most S mss) at various points: after 3.11.34, after colophon of 3.11, after 3.12.8/9/10 (Agastya welcomes Rāma to his *āśrama* and tells him to take care of Sītā); 83 lines

[summarised in Princeton trans. notes p.265 (ad 3.11.34)]

**App. 4** added by Ś1 V1 D1.2 after 3.13.26 (in the middle of Jaṭāyus’ lengthy exposition of the genealogy of the animals and birds); 25 lines

An addition within Jaṭāyus’ genealogical narrative.   
[cf. Princeton trans. notes p.268 ad 3.13.27]

**App. 5** added by Ñ2 V B1-4 D5.7 (all N mss except Ñ1 [n.b. App. 6]) into or after 3.23.27 (Rāma prepares to fight Khara’s army); 21 lines

**App. 6** added by Ś1 Ñ1 D2.3 M2 (i.e most NE mss plus two others) also after 3.23.27; 21 lines

The *rākṣasa* army is stunned by Rāma’s appearance. Dūṣaṇa goes to look at him and reports to Khara, before Khara decides to attack.   
[cf. Princeton trans. notes p.283 ad 3.23.27]

**App. 7** added by **all** **S** mss except M4 plus D1 after 3.24.28 (the battle between Rāma and Khara’s army); 29 lines

Rāma uses the *gāndharva* weapon against the *rākṣasas* and so fills everywhere with arrows, killing and scattering the *rākṣasas.*  
[cf. Princeton trans. notes p.284 ad 3.24.28]

**App. 8** added by D1 only after *sarga* 24 (the battle between Rāma and Khara’s army) as a further *sarga*; 54 lines

Khara orders his charioteer to attack Rāma again; other *rākṣasas* also attack, leading to further slaughter (i.e. broadly a repeat of *sarga* 24, which it follows).

**App. 9** included in whole or in part by **most** mss (except B2 D1.4 M3.4 Dg1 Dt1) after 3.547\* (N subst. for 3.28.24) or 3.28.24/25 (Khara declares that he will kill Rāma); 20 lines

More boasting by Khara as he prepares to hurl his *gadā* at Rāma, Rāma’s response, and more threats from Khara

**App.10** added by **all** **S** mss before 3.30 (Śūrpaṇakhā hurries to report the disaster to Rāvaṇa) as a separate *sarga*; 108 lines

Akampana reports to Rāvaṇa on the disaster and urges him to abduct Sītā; Rāvaṇa goes off to demand Mārīca’s aid in this but Mārīca dissuades him.   
[cf. Princeton trans. notes p.290-91 (ad 3.29.35) and *RR* p. 276]

**App. 11** added by Ś1 Ñ V1 B1.3.4 D2.5.7 M2 (i.e most N mss plus M2) before 3.40 (M2 places ll.5-49 before 3.40.1 and ll.50-93 after 3.40.3; Mārīca reluctantly becomes golden deer and shows himself to Sītā); 93 lines as 2 *sargas*

Mārīca, saying that he has already told Rāvaṇa about Rāma’s merits, mentions his exploits of making Janasthāna subject and killing Virādha, warns him against harming Sītā, urging that it will be to Rāvaṇa’s destruction, but finally capitulates (1-49).  
Rāvaṇa responds by running down Rāma’s power and boasting about his own exploits: defeating Śakra and the other gods (66-67), making his brother Dhanada, Yama Varuṇa and all the *pṛthivīpālas* subject to him, raising Hara along with Umā on the mountain in his two arms (72-73). So who in any of the worlds could oppose him? He will take Maithilī to Laṅkā, surrounded by the ocean. He ends by renewing his demand to Mārīca.   
[cf. Princeton trans. notes p.303 (ad 3.40.1)]

**App. 12** added by Ś1 Ñ2 B1.3.4 Dt1 D2.5.7 before 3.55 (in *sarga* 54 Rāvaṇa orders Sītā’s detention in the *aśokavana*; in *sarga* 55Rāma sees Lakṣmaṇa approaching and suspects the worst) and by V1 before 3.53 (in *sarga* 52 Rāvaṇa reaches Laṅkā with Sītā); 67 lines

Brahmā sends Indra (who takes along Nidrā to put the guards to sleep) to reassure Sītā. Indra assures her that Rāma with the *vānara* and *ṛkṣa* hordes will kill the *rākṣasas* and will carry her back in Puṣpaka provide her with divine food (*havir uttamam* 14, *haviṣyānnam* 35, *payobhūtam idaṃ haviḥ* 53, *pāyasam* 55 + 59). Sītā questions Indra’s identity and he shows his divine characteristics (40-46), so she then eats the *pāyasa.*[cf. Princeton trans. notes p.332 (ad 3.55.1) and *RR* p. 241]

**App. 13** added by **all** **S** mss (and known to commentators) before 3.60 (Rāma’s *unmāda,* amplifying his lament in 3.59 at not finding any trace of Sītā); 122 lines (in 2 *sargas,* the 2nd entirely in longer metres)

Yet more laments by Rāma at his fate to be bereft of Sītā, to have lost his kingdom, the death of his father, etc.  
[cf. Princeton trans. notes p.338 (ad 3.60.1)]

**App. 14** added by **all** **S** mss (and known to commentators) after 3.60.14 (they reach the Godāvarī in their search); 18 lines

Rāma asks the animals, which point southwards; Lakṣmaṇa realises this and urges that they go in that direction, to which Rāma agrees.

**App. 15** added by **all N** mss except B2 after 3.60.23 (Rāma sees the tracks left by Rāvaṇa as he abducts Sītā); 38 lines

Rāma utters imprecations against Rāvaṇa (1-23). He thinks that Rāvaṇa must have flown through the air with Sītā from the absence of tracks and queries which direction to proceed in (24-27) but Lakṣmaṇa urges him on.

**App. 16** added by Ś1 V2 D1-3 after 3.62.4 (Lakṣmaṇa has reminded Rāma about Daśaratha’s sacrifice to achieve his birth and his death on separation from him); 50 lines

Lakṣmaṇa declares how fortunate will be those who see Rāma return from the forest, expounding at length on Kausalyā’s joy and mentioning Bharata and the sandals. Since Jaṭāyus has named Rāvaṇa as Sītā’s abductor, they should search for him.

**App. 17** added by **all** **S** mss (and known to commentators) after 3.65.7 (Rāma and Lakṣmaṇa search the Krauñcāraṇya); 24 lines

Rāma and Lakṣmaṇa go 3 *krośas* beyond Krauñcāraṇya and see a pit equalling Pātāla in depth. Near it they see a hideous *rākṣasī,* who names herself as Ayomukhī, propositions Lakṣmaṇa and is mutilated by him, cutting off her ears, nose and breasts, whereupon she flees.  
[cf. Princeton trans. notes p.349 (ad 3.65.7)]

**App. 18** added by V2 B4 only before 3.71.1 (between the meeting with the Śabarī and arriving at Pampā); 46 lines

The Śabarī describes to Rāma Pampā and Ṛṣyamūka, where Sugrīva is living, and prepares her pyre. She enters it, abandoning her old body and becoming beautiful, and goes to heaven.

Kiṣkindhākāṇḍa

**App. 1** added by **all** **S** mss after 4.1.15 (Rāma describes the beauties of Pampā); 15 lines

Rāma further describes the birds and trees, as well as his sorrow over separation from Sītā. [cf. Princeton trans. notes p. 200 (ad 4.1.15)]

**App. 2** added by **all** **S** mss after 4.63\* (6-line addition by same mss after 4.1.46 (end of Rāma describing the beauties of Pampā); 39 lines

Rāma ends his homily to Lakṣmaṇa with a long lament about Sītā’s absence (1-19) and Lakṣmaṇa tells him to get a grip on himself, since nothing is impossible for the resolute. [cf. Princeton trans. notes p. 202 (ad 4.1.46)]

**App. 3** added by **all** **S** mss after 4.3.25 (Rāma has just told Lakṣmaṇa to reply to Hanumān, Sugrīva’s envoy); 26 lines

Rāma declares that no one ignorant of the Vedas could speak so well and correctly   
(1-16). Lakṣmaṇa then declares to Hanumān that they will agree to what Sugrīva wants. [cf. Princeton trans. notes p. 207 (ad 4.3.25)]

**App. 4** added by **all** S mss plus D3.11 after 4.5.17/138\* (; Rāma and Sugrīva enter into alliance); 24 lines

Rāma and Sugrīva, along with Lakṣmaṇa and Hanumān, sit down on branches while Sugrīva explains that he is wandering there because of Vālin’s enmity. Rāma then promises to kill Vālin, the abductor of Sugrīva’s wife, with his sharp arrows.  
[cf. Princeton trans. notes p. 211 (ad 4.5.17)]

**App. 5** added by Ñ2 V2 D4.7.11 (i.e. all NE mss plus 1 W) after 4.6.22 (Rāma, shown Sītā’s *uttarīya* and ornaments, declares that he will kill Rāvaṇa); 21 lines

Rāma gives hyperbolic expression of his intent to kill Rāvaṇa.   
[cf. Princeton trans. notes p. 213 (ad 4.6.22)]

**App. 6** added by D7 and D5 (1 S + 1 NE) after 4.9.11/4.246\*3 (Sugrīva narrates how Vālin challenged Māyāvin, son of Dundubhi); 22 lines

Sugrīva recounts another reason for the enmity. Once Vālin ate seven *tāla* fruit at *saṃdhyā* because he was hungry. A snake queries this and Vālin curses him. The *nāgarāja* then declares that seven *tāla* will result and curses him that whoever can pierce the *tālas* planted on his back with one arrow will kill Vālin.

**App. 7** added by **all** **N** mss after 4.11.6 (D11 only lines 7-8 after 4.11.20; Sugrīva describes how Vālin shows off his strength); 35 lines ending with a colophon (so dividing *sarga* 11)

Sugrīva describes how the buffalo Dundubhi came to Himavān to kill him, was passed on by Himavān to Vālin as a better opponent; he adds that of the seven *tālas* Vālin had once pierced three and asks Rāma to show his prowess by piercing all seven.  
[cf. Princeton trans. notes pp. 221-2 (ad 4.11.6)]

**App. 8** added by B D3 (D3 only lines 14-72) before 4.12 (Rāma has just flung Dunduhi’s corpse ten *yojanas* but Sugrīva objects that it was dessicated by then); 73 lines followed by colophon

Sugrīva further lengthily informs Rāma that this Rāvaṇa who has abducted Sītā once challenged Vālin to fight but Vālin crushed him in his arms until he capitulated.

**App. 9** added by **all** **N** mss after 4.15.23 (most NE before, rest after colophon; Tārā cautions Vālin to make peace with Sugrīva); 37 lines

Tārā continues by pointing out Rāma’s invincibility and Sugīva’s allying himself with him; Vālin angrily declares that he will not give way but will go out and fight Sugrīva.   
[cf. Princeton trans. notes p. 234 (ad 4.15.23)]

**App. 10** added by **all** **N** mss after 4.20.1 (Tārā begins lament over the dying Vālin); 16 lines

Tārā continues to lament and other *vānarīs* rush out to join her in lamenting over Vālin.   
[cf. Princeton trans. notes p. 251 (ad 4.20.1)]

**App. 11** added by all NE mss (except Ñ1) 4.20.13 or after colophon to 4.20 (Tārā laments over the dying Vālin); 83 lines with colophon after l. 41

**App. 12** added by all NW + W mss (plus Ñ1) before 4.22 as separate *sarga*

Despite their differing positions (which include variations in order of CE text) and slight differences of wording, these two passages have essentially the same content.   
The grieving Tārā declares that it is not worth living without him, describes the sorrows of widowhood and rolls in the dust. She berates a silent Sugrīva, says that 100 sons like Aṅgada do not equal Vālin, tells Rāma that he did wrong in killing Vālin while he was fighting another, and that Vālin could quickly have recovered Sītā for him. She then curses Rāma to lose Sītā again soon after recovering her, saying that she will enter the earth. She cradles Vālin’s head in her lap as he opens his eyes again.  
[cf. Princeton trans. notes p. 252 (ad 4.20.13 and 4.22.1)]

**App. 13** added by **all** **N** mss after 4.22.16 (Vālin has commended Aṅgada and Tārā to Sugrīva’s care and presents the garland embodying Śrī/sovereignty); 20 lines

Vālin bows to Rāma and, lamenting that he will no longer see Aṅgada, commends him to Rāma. He gives the divine garland to Lakṣmaṇa to hand to Sugrīva.  
[cf. Princeton trans. notes p. 257 (ad 4.22.16)]

**App. 14** added by **all** **S** mss (plus D7 – a few lines only) after 4.23 (Tārā mourns Vālin as he dies); 172 lines mainly in longer metres and as a separate *sarga*

Sugrīva, grief-stricken, approaches Rāma and asks permission to burn himself to death; Tārā lauds Rāma, calling him divine (121-22), and asks him to kill her so that she will join Vālin. Rāma persuades her to accept the situation.   
[cf. Princeton trans. notes p. 259 (ad 4.23.30)]

**App. 15** added by **all** **N** mss after 4.20.1 (Rāma and Lakṣmaṇa go to live on Mt Prasravaṇa); 48 lines

Rāma points out at length to Lakṣmaṇa the attractions of Prasravaṇa, ending by noting that Kiṣkindhā is not far away and that Sugrīva will rejoice when they recover Sītā.   
[cf. Princeton trans. notes p. 265 (ad 4.26.4)]

**App. 16** added by **all** **S** mss plus B4 D3.11 after 4.29.27/28 (Rāma notes the signs that the rains have ended); 116 lines entirely in longer metres

Rāma elaborates on the appearance of all the trees, birds, elephants, etc. etc. now that the rains have ended.   
[cf. Princeton trans. notes p. 276 (ad 4.29.27)]

**App. 17** added by **all** **S** mss plus B4 after 4.32.24 (Lakṣmaṇa enters Sugrīva’s palace); 102 lines, including 13 longer verses

Embarrassed at hearing the sound of the *vānarīs’* ornaments, Lakṣmaṇa twangs his bowstring loudly, alarming Sugrīva and Aṅgada. Sugrīva consults Tārā who, though drunk, by an elaborate plea pacifies Lakṣmaṇa over Sugrīva’s lustful indulgences and claims that the *vānara* armies have already been summoned to Kiṣkindhā. She persuades him to enter the inner apartments to speak to Sugrīva.  
[cf. Princeton trans. notes p. 286 (ad 4.32.23-24)]

**App. 18** added by **all** **N** mss after 4.32.26cd/ef (Lakṣmaṇa sees Sugrīva on his throne surrounded by his women); 26 lines

Further elaboration on the opulence and regal splendour of Sugrīva’s palace which increases Lakṣmaṇa’s anger. Sugrīva deferentially receives him with full dignities.  
[cf. Princeton trans. notes p. 286 (ad 4.32.25-26)]

**App. 19** added by Ś1 V B D3.7.11.12 (i.e. most N mss) after 4.37.2/3/4 (the muster of the *vānara* armies and Lakṣmaṇa urging a start); 33 lines

Sugrīva prepares to go with Lakṣmaṇa to Rāma, taking his army, and to try to appease his anger. Hanumān declares that Rāma is forgiving and urges Sugrīva to go quickly.

**App. 20** added by **all** **N** mss after 4.42.36 (Sugrīva tells the northern search party where to look); 60 lines

A list of further locations to be searched by the northern search party

**App. 21** added by **all** **N** mss after 4.42.52 (description of the fabulous Uttarakuru region that is to be searched by the northern search party); 21 lines

Further elaboration on the fabulous *āśrama* in the Uttarakuru realm.

**App. 22** added by Ñ1 V B D7.11 (i.e. 10 N mss) before 4.998\*/4.45.1 (the search parties have left and Rāma is about to ask Sugrīva about his geographical knowledge); 38 lines

As the search parties leave, they declare that they will rescue Sītā and kill Rāvaṇa. Sugrīva makes a speech as he sends them off.

**App. 23** added by D11 only before 4.47; 42 lines as separate *sarga*

After the search parties have set out, Rāma has doubts about their success and laments to Lakṣmaṇa about his separation from Sītā. Sugrīva praises Rāma and declares his confidence in Hanumān and Aṅgada.

**App. 24** added by **all** **N** mss mostly after 4.62.12 (Saṃpāti, his wings restored, assures the *vānaras* that they will find Sītā); 60 lines

Saṃpāti tells the *vānaras* to leap the ocean to Laṅkā, where they will find Sītā guarded by fierce *rākṣasīs.* Saṃpāti states that he is going to the Himālayas to rejoin his wife and relatives. Jāmbavān asks about how to cross the ocean and Saṃpāti summons his son Supārśva, who offers to carry them over. But eventually Aṅgada declines his offer, saying that the *vānaras* are capable of going on their own.

[cf. Princeton trans. notes p. 352 (ad 4.62.12), also our comments on Bagri 296]

**App. 25** added by **all N** mss except V2 B2 after 4.66.5 (Hanumān, preparing to leap, is about to address the other *vānaras*); 53 lines

Hanumān starts his speech by describing his parentage and how his father saved Bharadvāja from an attack by the *diśāgaja* Śaṅkhaśabala, tearing out his tusks and being promised as reward a son having the strength/speed of the wind. Subsequently the wind (*māruta* = Vāyu) sees Añjanā standing on Mt Malaya, embraces and propositions her, promising her a son like himself.

**App. 26** added by Ś1 Ñ1 D2.11-13 (i.e. 6 N mss) after colophon to 4.66 (Hanumān has climbed Mt Mahendra and is about to leap); 26 lines as separate *sarga*

The *vānaras* express wishes for the success of Hanumān’s leap, comparing it to Viṣṇu’s three strides and other exploits of the gods (1-24). Hanumān prepares to reply (25-26).

Sundarakāṇḍa

**App. 1** added by **all** **S** mss plus D3.6 after 5.3.19 (Hanumān has arrived outside Laṅkā); 73 lines

The goddess Laṅkā confronts Hanumān, they exchange blows and she is overcome.   
[full summary in Princeton trans. notes p. 336 (ad 5.3.19)]

**App. 2** added by **all** **S** mss plus Ś1 D1-4.10 (i.e. 6 NW + W mss) before 5.7 (Hanumān views the splendours of Laṅkā, including Puṣpaka); 32 lines in longer metre plus colophon

Further description of the Puṣpaka *vimāna* and its powers.   
[cf. Princeton trans. notes p. 356 (ad 4.1.15)]

**App. 3** added by D3 only after 5.7.29 (Hanumān views the splendours of Laṅkā); 33 lines

Hanumān sees in Puṣpaka Rāvaṇa surrounded by 100 women (long list of types, 11-16), beautifully ornamented. He views the drinking hall with all sorts of food and drink.

Hanumān views the splendours of Laṅkā

**App. 4** added by Ś1 D1-4.10.11 (i.e. all NW + W mss) plus Ñ1 after 5.14.28 (Hanumān is about to speak to Sītā from the tree); 70 lines

Hanumān looks at Sītā guarded by *rākṣasīs* and gradually decides that it must be her. He assumes a minute form. Sounds are heard of Rāvaṇa’s sacrifices and of *rākṣasas* greeting him. Night falls. Hanumān again decides that he has identified Sītā.

**App. 5** added by T G M1.2 D8 in whole or in part after 5.25.17 (Trijaṭā’s dream – part on Rāma and Sītā); 32 lines

A retelling of the first part of Trijaṭā’s dream (1-9). She continues with a vision of Rāma as Mahāviṣṇu being consecrated and worshipped by gods, gandharvas, apsarases, etc.  
[cf. Princeton trans. notes pp. 423-4 (ad 5.25.17)]

**App. 6** added by D3 only after 5.33.19ab (Hanumān describes Rāma by numbers to Sītā); 42 lines

An expansion of Hanumān’s description of Rāma’s appearance and prowess to Sītā, in part continuing the numerical theme.

**App. 7** added by **all** **N** mss after 5.33 (Sītā recognises the speaker as indeed Hanumān); 28 lines

Hanumān repeats that he is Rāma’s envoy and does obeisance to Sītā; he states that Rāma and Lakṣmaṇa enquire about her health. Sītā weeps sorrowfully but understands that he is Rāma’s envoy.

**App. 8** added by **all** **N** mss after 5.36.11/35 (start or end of Sītā’s response to Hanumān); 40 lines

Sītā tells Hanumān to inform Rāma how miserable she is and to say that he would do something about it if he is a hero; she ends by saying that she wants to see Rāma.

**App. 9** added by Ś1 Ñ1 V B D1-3.6.10 (i.e. most N mss) after 5.945\* (added by most N mss at end of 5.40) or after colophon to 5.40 (Hanumān has killed the *kiṃkaras*); 27 lines

Hanumān next destroys a pleasure grove (list of trees, 3-4) and attacks its keepers, who flee and announce it to Rāvaṇa. He sends a *rākṣasa* force which Hanumān kills. Rāvaṇa then sends Prahasta’s son.

**App. 10** added by T2 only after 5.1077\* (added by S after 5.51.28; Sītā prays to Agni not to injure Hanumān); 33 lines [not 60 as stated in trans. notes]

Further description of the burning of Laṅkā.  
[cf. Princeton trans. notes p. 501 (ad 5.51.28)]

**App. 11** added by **all** **S** mss after 5.52.7 (Hanuman begins to set fire to Laṅkā); 22 lines

Hanumān sets fire individually to the houses of named *rākṣasas*, sparing that of Vibhīṣaṇa, ending up with Rāvaṇa’s palace (cf. 5.5 for some of the wording).  
[cf. Princeton trans. notes p. 503 (ad 5.52.7)]

**App. 12** added by **all** **N** mss plus D8 T2 mostly after 5.1086\* (added by most N and some S mss after 5.51.13; Hanumān has set fire to Laṅkā); 25 lines

The *rākṣasas* attack Hanumān but he continues to set alight the houses of Laṅkā.

**App. 13** added by **all** **S** mss after 5.52.13 (Hanuman has set fire to Laṅkā); 44 lines (5-44 in longer metre)

Translation in Princeton trans. notes p. 503-4 (ad 5.52.13)

**App. 14** added by **all** **N** mss after either 5.52 or 5.53 (Hanumān has quenched the fire on his tail / fears he has harmed Sītā but, divinely reassured, decides to meet her); 49 lines as separate *sarga*

Saramā informs Sītā that Hanumān has burnt all Laṅkā except where she is, giving a long description of the devastation, and states that *paṇḍits* are predicting Rāvaṇa’s demise. Sītā rejoices.

Yuddhakāṇḍa

**App. 1** added by **all N** mss (except V2) plus D9 after colophon of 6.5 (Hanumān has arrived outside Laṅkā); 57 lines followed by colophon

Hearing the news, their mother addresses Vibhīṣaṇa, blaming Rāvaṇa and praising Rāma. She urges him to tell Rāvaṇa to return Sītā, saying that she is afraid to do so. He goes off to see Rāvaṇa.

**App. 2** added by **all N** mss (except V2) plus D9 after 6.9 (Vibhīṣaṇa urges Rāvaṇa to return Sītā); 383 lines in 8 *sargas*

Rāvaṇa replies to Vibhīṣaṇa and defines a careful and prudent ruler, declares Sītā’s beauty and remits consideration of what to do to his counsellors. (1-59)  
Prahasta suggests recourse to the 4 *upāyas: sāma, pradāna, bheda* and *daṇḍa* (72); he then recommends battle. (60-109)  
Mahodara speaks next; first he too talks about tactics and says that night fighting is appropriate for *rākṣasas*, then he too urges battle. (110-55)  
Virūpākṣa has his say; he suggest drawing up the troops and boasts about what the *rākṣasas* will do to the *vānaras* in battle. (156-95)  
Vibhīṣaṇa again says that *dharma* should be followed; who could describe sex with another man’s wife as *dharma* (210)? But Rāma has followed *dharma.* Rāvaṇa should free Sītā. (196-237)  
Rāvaṇa is enraged, calls Vibhīṣaṇa a fool and generally rants at him, declaring that he (Rāvaṇa) is going to fight. (238-87)  
Vibhīṣaṇa replies, again praising *dharma,* and “like kings, so the people” (306), and declares that he will go to Rāma for the sake of *dharma.* (288-329)  
Rāvaṇa jumps up, ready to kill Vibhīṣaṇa with his sword, then kicks the still-seated Vibhīṣaṇa who falls to the ground. The counsellors are ashamed and Prahasta restrains/checks Rāvaṇa. Vibhīṣaṇa angrily, after further moralising, predicts that Rāma will kill Rāvaṇa. (330-83)

**App. 3** added by **all** **S** mss plus Ś1 Ñ V1.3 B2-4 D1-4.8.13 (i.e. most N mss) after 6.9 (Vibhīṣaṇa urges Rāvaṇa to return Sītā); 417 lines in 6 *sargas*

Summary in Princeton trans. notes pp. 566-72 (ad 6.9.22).

**App. 4** added by Ś1 Ñ1 D1-4.8.12 (i.e. 8 N mss) after 6.10.2 (Rāvaṇa starts to castigate Vibhīṣaṇa); 20 lines

Adds to Ravaṇa’s slanging of Vibhīṣaṇa, referring to him as having been consecrated as *yuvarāja* (3)  
[cf. Princeton trans. notes p. 356 (ad 4.1.15)]

**App. 5** added by Ś1 Ñ V1.3 B D1-4.8.12 (i.e. all N mss except V2) plus D9 after 6.10.11 (Rāvaṇa ends castigation of Vibhīṣaṇa); 36 lines

Rāvaṇa orders Vibhīṣaṇa to get out of the kingdom. Vibhīṣaṇa in the midst of the *mantrins* declares that he has said everything for Rāvaṇa’s sake, not from favour to Rāma, and appeals to Rāvaṇa again to give up his enmity. Rāvaṇa orders Prahasta to eject him. Vibhīṣaṇa goes, predicting doom for Laṅkā.

**App. 6** added by Ś1 Ñ1 D1-4.8.12 (i.e. 8 N mss) in whole or in part after 6.11.1ab (Rāvaṇa starts to castigate Vibhīṣaṇa); 180 lines

Vibhīṣaṇa leaves with his four companions (1-5). Seeing his mother again, he throws himself at her feet. Kekasī takes him on her lap, kisses him and asks who has upset him (6-49). Vibhīṣaṇa narrates what has happened (50-78). His mother tells how a sage (Kauśika, 125) predicted that her elder son would be evil but the younger would rule righteously for ever (*yāvad bhūmir dhariṣyati,* 109 post., cf. 172-3), that Rāvaṇa would defeat Indra, that Brahmā went to Viṣṇu who agreed to take human form (*mānuṣaṃ rūpam āsthāya,* 157 pr.). So Vibhīṣaṇa must go to Rāma and she asks for the gods’ blessings on him. So he departs.

**App. 7** added by Ś1 Ñ1 D1-4.8.12 (i.e. 8 N mss) after 6.11.1ab (Rāvaṇa starts to castigate Vibhīṣaṇa); 96 lines

Vibhīṣaṇa leaves with his four companions (1-5). Seeing his mother again, he tells her everything (6). Then he goes to Kailāsa, where Vaiśravaṇa resides, and they embrace. Śiva, seeing Vibhīṣaṇa there, tells Dhaneśvara that Vibhīṣaṇa must go to Rāma, who will consecrate him. Vibhīṣaṇa does obeisance to Śiva, who tells him to go to Rāma, etc., and Vaiśravaṇa repeats the advice. Vibhīṣaṇa eventually goes off to Rāma’s presence.

**App. 8** added by **all** S mss after 6.12.3 (Rāma rejects the idea of turning Vibhīṣaṇa away); 35 lines

Translation in Princeton trans. notes pp. 588-9 (ad 6.12.3).

**App. 9** added by **all** **S** mss after 6.13.5 (Vibhīṣaṇa informs Rāma that he has abandoned Laṅkā); 33 lines

Translation in Princeton trans. notes pp. 596-7 (ad 6.13.5).

**App. 10** added by **all** **S** mss after 6.13 (Rāma accepts the idea of building the *setu*); 103 lines (colophon after l. 85)

Translation in Princeton trans. notes pp. 602-3 (ad 6.13.23).

**App. 11** added by **all** **S** mss plus Ś1 Ñ2 D1.2.8.12 before 6.15 (Sāgara emerges from the ocean); 32 lines

Translation in Princeton trans. notes pp. 609-10 (ad 6.15 init., **n.b.** long list of portents).

**App. 12** added by Ś1 Ñ2 D1-4.8.12 (i.e. 8 N mss) plus D9 after 6.267\* (added after 6.15.6; Nala explains that he is Viśvakarman’s son); 45 lines

Sāgara tells Rāma about Daśaratha’s part in the war between gods and Asuras: the gods offered Daśaratha a boon and he asked for a son endowed with all *kṣatriya* qualities, so the gods declared that he will have 4 named sons and he returned to Ayodhyā.

**App. 13** added by Ś1 Ñ V1.3 B D1-4.8.12 (i.e. most N mss) plus D9 in whole or in part after 6.15.24 (also T G M add ll. 1-2 only after 6.15.21; the *setu* is being built); 39 lines

The gods etc. look on in wonder as the *setu* is built, while the sun does not scorch the *vānaras,* Parjanya rains and a gentle wind blows.The *vānaras* knock off work for the night, then start again next morning, even Sugrīva and Aṅgada joining in.   
[cf. Princeton trans. notes p. 620 (ad 6.15.21)]

**App. 14** added by Ś1 Ñ V1 B2-4 D1-4.8.12 (i.e. most N mss) plus D9 in whole or in part after 6.294\*/App.13 (added after 6.15.24; the *setu* is being built); 90 lines as 2 *sargas*

Nīla, Mainda and Dvivida, Hanumān and others all help to bring material for the *setu,* to applause from sages and divine beings. Nala oversees the work. By the end of the second day 26 *yojanas* have been constructed. After reporting progress to Rāma and Sugrīva, the *vānaras* again break off for the night. (1-46)  
Next morning work resumes and on the third day 50 *yojanas* are built, leaving only ten. So next day that is done and Nala has made a 100-*yojana* length, with the ocean’s co-operation. (47-90)

**App. 15** added by Ś1 Ñ V1 B2-4 D1-4.8.12 (i.e. most N mss) plus D9 after 6.15 (the *setu* is completed); 131 lines as 2 *sargas* (the first, ll. 1-48, entirely in longer metre)

The ocean comes to Rāma and is greeted kindly. Sāgara takes Rāma to see Varuṇa, who blesses both, before they return to the earth. (1-48)  
Rāma’s army noisily assembles. Rāvaṇa, seeing this, summons his courtiers (*saciva*), asking what is to be done now Rāma has arrived with his *vānara* army. Meghanāda expresses disdain for Rāma and his companions and refers to his defeat of Indra, etc., so he himself will kill them all. Prahasta boast of his prowess. Dhūmrākṣa suggests going at once to attack the *vānaras* but Mahodara disagrees and suggest full preparation first. Atikāya counsels giving Sītā back.

**App. 16** added by **all** **S** mss after 6.15 (the *setu* is completed); 125 lines as 2 *sargas*

Rāma sees the *vānara* army assembled and notes various portents; he rejoices. (1-32)  
Seeing Laṅkā, he thinks of Sītā sadly and then points out Laṅkā to Lakṣmaṇa, assigns their positions to all the generals and orders Śuka’s release (77). Śuka returns to Rāvaṇa who asks why his wings are cut off. Śuka gives his report. Rāvaṇa says he will not return Sītā even if all the gods fight against him and expresses eagerness to fight Rāma. (33-125). [cf. full summary in Princeton trans. notes pp. 624-6 (ad 6.15.21)]

**App. 17** added by **all** **N** mss except V1 after 6.19.27 (Śuka names the leaders of Rāma’s army, including Vibhīṣaṇa ); 40 lines

He (Śuka) has learnt from Prajāpati how Ravi (= Sūrya) and Indra have fathered Vālin and Sugrīva as twins. Rāma is *viṣṇur manuṣyarūpo* (40 pr.).

**App. 18** added by **all** **S** mss after 6.30 (Rāma and his army view Laṅkā from Mt Suvela); 80 lines (27-80 in longer metre)

Sugrīva sees Rāvaṇa standing on the top of a tower, leaps there and wrestles with him, knocking off his crown.  
Translation in Princeton trans. notes pp. 732-34 (ad 6.30.26)

**App. 19** added by D13 only after 6.31.47 (Rāma’s army is deployed ready for action); 120 lines with colophon at line 118

The *rākṣasas* report the advance of the *vānara* army to Rāvaṇa, who sets out northwards with his army, and battle is joined. The *rākṣasas* are worsted and retreat into Laṅkā. Battle is resume (long list of weapons) but Rāvaṇa retreats into Laṅkā and addresses his courtiers (*saciva*) telling them to get the troops ready. Rāma and his companions relax for the night.

**App. 20** added by D13 only after 6.31.63ab (Aṅgada has leapt to Rāvaṇa’s palace); 35 lines

Further description of Rāvaṇa, including references to his past exploits (all in acc.: <Aṅgada saw Rāvaṇa>).

**App. 21** added by **all** **N** mss except B4 mostly after 6.33.20 (a series of conflicts between named warriors); 60 lines

Further named *rākṣasa* and *vānara* warriors fight with each other.

**App. 22** added by **all** **N** mss except B3-4 before 6.34.30 or partly there and partly after colophon to 6.34 (Indrajit, invisible, has pierced Rāma and Lakṣmaṇa with his arrows and is about to use divine weapons on the *vānaras*); 43 lines

Indrajit offers sacrifice with *rākṣasa mantras* and thereby attains invisibility for himself and his chariot in order to kill Rāma and Lakṣmaṇa.   
[cf. note at start of passage in CE]

**App. 23** added byall N mss except Ñ1 B3-4 after 6.34.30 or before 6.35.1 (Indrajit, invisible, has pierced Rāma and Lakṣmaṇa with his arrows and is about to use divine weapons on the *vānaras*); 32 lines

Rāma and Lakṣmaṇa shoot vainly into the sky and their arrows fall to earth. Indrajit showers them with arrows and they shoot back at wherever they see the arrows coming from; *vānaras* fall slain. Lakṣmaṇa proposes using the Brahmāstra but is dissuaded by Rāma, who cautions against thus destroying the world for one *rākṣasa.*

**App. 24** added by **all** **N** mss after 6.40.25 (Sugrīva has told Suṣeṇa to take Rāma and Lakṣmaṇa back to Kiṣkindhākāṇḍa while he stays to fight Rāvaṇa); 32 lines + colophon

An extension of Sugrīva’s speech: I will kill Rāvaṇa with just Hanumān’s help and burn Laṅkā to ashes; I will give Sītā back to Rāma, gain unequalled fame and give Vibhīṣaṇa his kingdom.

**App. 25** added by **all** **N** mss plus T2.3 after 6.40.32 (Rāma and Lakṣmaṇa are bound in *nāgapāśa*); 94 lines with colophon after line 85

Nārada, arriving to find Rāma and Lakṣmaṇa lying wounded, declares to Rāma that he is Nārāyaṇa, Vaikuṇṭha, Padmanābha, etc., including other *avatāras,* and all the gods are parts of him. Since he has taken human form to destroy the *rākṣasas,* why is he in the *nāgapāśa*? He must remember Garuḍa Vainateya, who alone can free them both.  
Regaining consciousness and hearing Nārada’s advice, he thinks of Garuḍa. Vāyu repeats Nārada’s advice.  
[cf. Princeton trans. notes pp. 824-5 (ad 6.40.32)]

**App. 26** added by **all** **S** mss after 6.43.1ab (Dhūmrākṣa has been killed); 142 lines as two *sargas*

Vajradaṃṣṭra goes into battle and finally is killed by Aṅgada.  
Translation in Princeton trans. notes pp. 842-44 (ad 6.43.1)

**App. 27** added by T2.3 after 6.44 (Hanumān has killed Akampana); 461 lines with colophons after lines 119, 323 and 455

On hearing of Akampana’s death, Rāvaṇa sends out Mahākāya, who prepares his troops and leaves by the southern gate amid dreadful portents. Battle begins. Aṅgada rallies the *vānaras* and the *rākṣasas* retreat. (1-119)  
Duels between named *vānaras* and *rākṣasas:* Ṛṣabha kills Kāladaṃṣṭra, Dhūmra and Durdhara are felled; oppressed by Śatamāya the *vānaras* scatter but Aṅgada and others resume fighting and kill Śatamāya. (120-323)  
Mahākāya re-enters the battle. Aṅgada tells the *vānaras* that he will kill him and finally does so. Rāma, Sugrīva etc. are pleased and Vibhīṣaṇa says that now Rāvaṇa’s death is certain. (324-455)  
The *rākṣasas* enter Laṅkā and inform Rāvaṇa of Mahākāya’s and Śatamāya’s deaths; he is downcast. (456-61)

**App. 28** added by Ñ V B2-4 D4.13 (i.e. most N mss) after 911\* (alternative in same mss for 6.45.1c-2b; Rāvaṇa has heard of Akampana’s death); 158 lines with colophons after lines 77 and 153

Vajradaṃṣṭra goes into battle and finally is killed by Aṅgada — N equivalent in rather different wording to App. 26.  
[cf. Princeton trans. notes p. 853 (ad 6.45.2)]

**App. 29** added in the margin by B3 only after 6.46.47 (Prahasta has been killed); 38 lines

Seeing Prahasta killed, Prasaṅga attacks Nīla and is killed. Saptaghna fights on the *rākṣasa* side; Jāmbavān and Nīla for the *vānaras.*

**App. 30** added by Ñ2 V B D1.3.4.9.13 (i.e. 13 N mss) plus T2-3 mostly after 951\* (added in most N mss plus T2 M3 after 6.47.6; Rāvaṇa decides to go into battle himself); 149 lines with colophons after lines 98 and 149

Rāvaṇa is dejected over Prahasta’s death; Mandodarī pleads with him to hand Sītā back but he rejects her advice  
[cf. Princeton trans. notes p. 870 (ad 6.46.51)]

**App. 31** added by Ñ2 D9 after 6.51.1 (Kumbhakarṇa has been woken and told the situation by Rāvaṇa); 58 lines

<Kumbhakarṇa asks> who Rāma, Lakṣmaṇa and Sugrīva are, which *rākṣasas* have been killed and where Vibhīṣaṇa is. Rāvaṇa summarises the story. Kumbhakarṇa tells him that he was wrong and declares that Rāma is Viṣṇu.

**App. 32** added by Ś1 Ñ2 V B2.3 D1-4.8.9.12.13 (i.e. most N mss) plus T2-3 after 1117\* (added by same mss after 6.51.28; Kumbhakarṇa prepares to reply to Rāvaṇa’s angry response to his criticism of his behaviour); 101 lines with colophon after line 47

Kumbhakarṇa replies to Rāvaṇa and starts by saying that he heard from Nārada that he would get up and eat after six months. He then narrates how Brahmā has commissioned Viṣṇu to become Rāma and urges the return of Sītā. (1-47)  
Rāvaṇa in reply scorns Viṣṇu either as god or having become a man, as well as his other opponents whatever god they may be, and generally boasts of his prowess, declaring that he will kill Rāma and the rest, then the gods, and even Viṣṇu. Then he declares that he knows that Rāma is Viṣṇu, wants to be killed by him, for “killed <by him> I wish to go to the highest step of Viṣṇu” (99). (48-101)

**App. 33** added Ś D2.8.12 (i.e. most NW mss) after colophon of 6.51 (Kumbhakarṇa has agreed to go into battle); 148 lines

**n.b.**note at start of apparatus in CE: “[Cf. No. 30. This follows NW tradition with variants and stars and so is given separately]”, i.e. the content is essentially the same.

**App. 34** added by B3 only after 6.55.35ab (the *vānaras* are being slaughtered by Kumbhakarṇa); 33 lines

Vibhīṣaṇa tells Rāma who Kumbhakarṇa is and comments on the *vānara* forces.

**App. 35** added by G1 D7.10.11 and also K edn after 6.55.76 (Lakṣmaṇa shoots 7 arrows into Kumbhakarṇa); 26 lines

Translation in Princeton trans. notes pp. 1003-4 (ad 6.55.76)

**App. 36** added by Ś1 Ñ2 B2 D1-3.8.9.12.13 plus T2-3 after 6.55.91 (Rāma is about to face Kumbhakarṇa); 21 lines

Kumbhakarṇa congratulates Vibhīṣaṇa on having become a devotee of Rāma.  
[summary in Princeton trans. notes pp. 1007-8 (ad 6.55.91); cf. JLB 1985: 254]

**App. 37** added by M3 and also within brackets by B and K edns after 1292\* (added by all S mss plus D3 after 6.58.53; Mahāparśva is killed); 22 lines

Rāvaṇa mourns Atikāya’s death and is despondent.  
[cf. Princeton trans. notes p. 1046-8 (ad 6.55.51+52)]

**App. 38** added by Ñ V1.2 B2-4 D3-7.9-11.13 T G M (i.e. all S mss plus 9 N mss) after 6.59 or 6.61 (death of Atikāya or Hanumān’s return with herb mountain); 39 lines

Mahāparśva’s brother, Unmatta, enters the battle but is killed by Gavākṣa.  
Translation in Princeton trans. notes p. 1068 (ad 6.59 fin.)

**App. 39** added by **all mss** after 1342\* (added by S mss + D1-4 after 6.60.28; Indrajit after making oblation to Agni becomes invisible) or after 6.83.39 (terrible portents precede the resumption of battle); 54 lines

Indrajit Rāvaṇi slaughters many named *vānaras*.  
Translation in Princeton trans. notes pp. 1078-9 (ad 6.60.28)]

**App. 40** added by D6 T2.3 after 6.61.59 (Hanumān is searching for the healing herbs); 41 lines

Hanumān wonders whether he has found the right mountain and asks the mountain to identify the herbs for Rāma’s sake. It replies scornfully: it has plenty of mere monkeys on it already, it must guard the herbs, and who is this Rāma anyway?

**App. 41** added by Ś1 Ñ1 V3 B1.3 D1-3.8.12 (i.e. most N mss) after 6.62.15 (the *vānaras* have set fire to Laṅkā); 19 lines

An expansion of the description of Laṅkā being burned by the *vānaras,* who rejoice and also throw *rākṣasas* into the flames.

**App. 42** added by D13 only after 1452\* (added by N mss after 6.62.52; *vānaras* surround *rākṣasa* troops); 27 lines

An expansion of the description of general battle (no individuals named).

**App. 43** added by Ñ V1.2 B2-4 D1-4.13 T G M (i.e. many N and S mss) after 6.63.3/1456\*/1457\* (Kampana is killed by Aṅgada); 63 lines

The *vānaras* fight Śoṇitākṣa, Prajaṅgha and Yūpākṣa.  
Translation in Princeton trans. notes pp. 1122-23 (ad 6.63.3)

**App. 44** added by Ñ2 V1.2 B2-4 after 1503\* (added by almost all mss after 6.66.17; Makarākṣa has challenged Rāma); 33 lines

This passage adds a preliminary fight between Rāma and Makarākṣa before that in 6.66.20-38.

**App. 45** added by **all** **N** mss and also G edn after 6.67.11ab/4ab/1511\* (Indrajit after making oblation to Agni becomes invisible); 74 lines with colophon after line 65

Indrajit sets out, surrounded by leading *rākṣasas* and with fanfares. The *vānaras* attack and general fighting ensues (list of weapons). Indrajit wounds many *vānaras,* including Gandhamādana, Nala and Nīla, with multiple arrows and returns to the city. (1-65)  
Rāvaṇa embraces and congratulates Indrajit. (66-74)

**App. 46** added by **all** **S** mss and Ñ2 V1.2 B2-4 D4 after 6.78.3 (Lakṣmaṇa and Indrajit fight); 37 lines

Indrajit returns to Laṅkā to get another chariot before resuming his conflict with Lakṣmaṇa  
Translation in Princeton trans. notes pp. 1221-22 (ad 6.78.3)

**App. 47** added by **all** **S** mss and Ñ V1.3 B2-4 D4 after 6.78.5 (Lakṣmaṇa and Indrajit fight); 18 lines

Expansion of the conflict between Lakṣmaṇa and Indrajit.  
Translation in Princeton trans. notes p. 1223 (ad 6.78.5)

**App. 48** added by D13 only after 6.78.34 (Lakṣmaṇa has cut off Indrajit’s head); 18 lines

Indrajit, holding his head in his arms, addresses his uncle, branding him a traitor.

**App. 49** added by D6 T2.3 after 6.78.48 (gods, *gandharvas* and *dānavas* rejoice at Indrajit’s death); 19 lines

After praising Lakṣmaṇa for killing Indrajit, the gods return to heaven. Lakṣmaṇa exults. The *vānaras* and Vibhīṣaṇa congratulate him and rejoice.

**App. 50** added by **all** **N** mss and T2.3 after 6.84.14ab (Virūpākṣa joins the battle); 20 lines

Sugrīva demolishes Virūpākṣa’s chariot but Virūpākṣa escapes. Rāvaṇa attacks Sugrīva. The *vānaras* flee to Rāma for shelter. Virūpākṣa mounts a great elephant. (An expansion of 6.78.13-14)

**App. 51** added by **all** **N** mss plus D6 T2.3 after 6.87.6 (Rāvaṇa charges at Rāma); 72 lines

Seeing Rāvaṇa charge the *vānaras* are afraid. Rāma asks Vibhīṣaṇa his identity and Vibhīṣaṇa gives Rāvaṇa’s lineage: younger brother of Vaiśravaṇa and son of Viśravas. Rāma shoots at Rāvaṇa, while Lakṣmaṇa attacks other *rākṣasas.*  After Rāvaṇa and Lakṣmaṇa have harangued each other, Rāma and Rāvaṇa renew their fight.

**App. 52** added by D4 only after App. 51 line 60 (Rāvaṇa charges at Vibhīṣaṇa, Sugrīva and the *vānaras*); 76 lines

Lakṣmaṇa attacks Rāvaṇa, accompanied by the *vānara* leaders (long list of names), and harangues him, listing the *rākṣasa* leaders killed. Rāvaṇa is unable to defeat Lakṣmaṇa.

**App. 53** added by D13 only after 6.87.6 (Rāvaṇa charges at Rāma); 276 lines as three *sargas*

Rāvaṇa remembers all the (named) *rākṣasa* warriors killed. <He remembers:> Pitāmaha coming, saying he is pleased with Rāvaṇa’s bravery and offering him a boon; his cutting off his heads to please Śiva; Vibhīṣaṇa’s advice to return Sītā; Kumbhakarṇa being killed; etc. (1-111)  
Rāvaṇa tells Śuka and Sāraṇa to prepare his chariot (elaborate description). The gods are amazed by its splendour. (112-52)  
Rāvaṇa goes out to fight, accompanied by his forces. (153-223)  
A huge battle ensues (list of named *vānara* leaders). Amazed, the gods and other divine beings gather to watch. (224-76)

**App. 54** added by Ñ V B2-4 D4 and also G edn after 6.88.12 (Rāma pierces Rāvaṇa with many arrows); 41 lines with colophon after line 33

Rāma shoots at Rāvaṇa’s chariot which falls to the ground but Rāvaṇa mounts another. Rāvaṇa shoots at Rāma and Lakṣmaṇa; he uses magical arrows against Rāma which render him unconscious. (1-33)  
So Lakṣmaṇa challenges and then attacks Rāvaṇa. (34-41)

**App. 55** added by D3.4.9 T2.3 after 6.88 (Rāvaṇa has fled from the battlefield); 131 lines

Rāvaṇa enters Laṅkā, remembering the advice of Vibhīṣaṇa and others, Rāma’s arrows, the deaths of Kumbhakarṇa and others. He summons Mandodarī, expresses his apprehensions and lists his past exploits and the boon given to him. He goes to Śiva’s shrine and makes an offering. After reminding him of all the good advice he has previously rejected, Mandodarī tells him not to abandon his own nature now but to fight. Rāvaṇa declares that he will fight and kill Rāma. Weeping, se circumambulates him and enters the palace. Rāvaṇa goes to sleep.

**App. 56** added by all NE mss plus D7.9 and also G and L edns in whole or in part after 6.89.8/12 (Suṣeṇa reassures Rāma about Lakṣmaṇa, lying unconscious); 328 lines with colophon after line 263

Rāma laments extravagantly over the wounded Lakṣmaṇa. Sugrīva suggests calling Suṣeṇa as doctor (*vaidya* 37,41). Suṣeṇa gives him a thorough examination and declares that he will live but the *viśalyakaraṇī* herb must be fetched from Mt Gandamādana. Sugrīva tells Hanumān that two *gandharvarājās,* Hāhā and Hūhū, live there whom he will have to fight; *rākṣasas* will put many obstacles in his way; he must be on his way without delay. (1-117)   
Rāvaṇa sees Hanumān in flight and tells Kālanemi (4 heads, 4 arms) to hinder him by taking form as a *ṛṣi* in an illusory *āśrama* near Mt. Gandhamādana and the lake inhabited by an omnivorous crocodile (118-40), on the basis that with Hanumān dead and Lakṣmaṇa unrevived, Rāma and Sugrīva will die and the *vānaras* go home (141-9), so Kālanemi sets about the task (150-59). Hanumān arrives at Gandhamādana, is greeted by Kālanemi, and declares himself and the purpose of his mission (160-82 [l.180 pr. = l.97 pr.]). The *ṛṣi* encourages Hanumān to drink from lake, he is seized by a female crocodile (*grāhī*) but tears her apart; from the sky the crocodile asks Hanumān who he is and is told; he asks her identity and is told that she is the *apsaras* Gandhakālī, once cursed by a *muni* called Yakṣa to become a crocodile in lake near Gandhamādana until Hanumān arrives (183-218); she will go to Vaiśravaṇa’s abode, blesses Hanumān and unmasks Kālanemi (219-25). Hanumān dismisses the *mokṣitā apsaras,* goes to *ṛṣi’s āśrama* and challenges him; Kālanemi resumes his 4-headed etc. form, which scares Hanumān; they fight and Hanumān wins, frightening the *gandharvas;* he reaches Gandhamādana (226-63). *colophon* (*sarga* name in NE mss: *kālanemivadhaḥ*)  
Hanumān, questioned by *gandharvas,* states his mission and asks about the *viśalyakaraṇī* herb (264-74); the *gandharvas* tell him they serve Hāhā + Hūhū [cf. 2.85, Bharadvāja’s entertaining of Bharata’s army], attack him and are killed (275-88). Hanumān roams the mountain in a vain search for the herb (289-92 [2040\* added here by most NE + D2.7, whereas NW mss insert App.59 (86 ll.)]). So Hanumān uproots the mountain (to the terror of its denizens) and flies off with it to the wonder of gods, *gandharvas, vidyādharas* and *nāgas* (293-318).  
[cf. Princeton trans. notes p. 1315 (ad 6.89.17)]

**App. 57** added by Ñ2 B2.3 D7.9 and also G ednat various points in App.56 or App.58; 144 lines

In his flight, Hanumān passes over Kiṣkindhā, Janasthāna and Daṇḍaka on his way to Kośala and Ayodhyā and hovers over Nandigrāma (1-10). Bharata sees Hanumān, wonders what it is and prepares to shoot, but Hanumān recognises him from his likeness to Rāma and states his errand (11-36). Bharata swoons at the news and is revived by Hanumān (37-39). Bharata asks why Rāma and Rāvaṇa are enemies, and Hanumān gives a full account up to his departure to get the herb (40-78). Bharata swoons again, lamenting and appealing to Hanumān (79-105). Hanumān reassures him and foretells the exiles’ safe return (106-115), but he wishes to go, so Bharata gives him leave (1116-35). Bharata then considers what to do and sends messages to valorous kings: Pratardana, king of Kāśī, Janaka, his uncle Yudhājit, and other kings (136-44).

**App. 58** added by Ś1 D.8.12(ll.1-32 only) and by D4.9 T2.3 after 6.89.16, while D2 adds ll.13-17 and 21-32 after 6 App.56.106; 719 lines with colophons after lines 407 and 608

Hanumān’s route is detailed to him (including the fight with the *gandharvas*) and the appearance of the herbs by Suṣeṇa (1-22). Rāma blesses him on his way, calling him their fifth brother; Hanumān responds with a roar and a promise to return before sunrise (23-32). Rāma embraces him and sends him off with pleas to named gods (including Janārdana, Caṇḍikā and Gaṇeśa) to protect him (33-42). An elaborately worded description of Hanumān’s departure and flying over the landscape; his spies report it to Rāvaṇa (43-62 [ll.vv]). His spies report to Rāvaṇa that Hanumān has gone to get herbs, so he should act quickly; he goes to Kālanemi’s house, wearing Candrahāsa, is welcomed by Kālanemi (4-headed, etc.) and explains his dilemma, asks Kālanemi to obstruct Hanumān, telling him about the lake and the crocodile (*makarī grāharūpiṇī* 93) and instructing him to make a magic *āśrama* and disguise himself as a *ṛṣi*; with Hanumān dead, R. etc. will die [105-7 = App.56.144-6]; he offers him half the kingdom (63-111). Kālanemi says he will fight at the cost of his life, like Mārīca, Khara, Dūṣaṇa etc., and tells Rāvaṇa to return Sītā to Rāma and give the kingdom to Vibhīṣaṇa, retiring to the forest or to Kailāsa, or else fight Rāma <yourself> and go to the triple heaven (112-28). Rāvaṇa angrily prepares to kill Kālanemi but he agrees to go as Rāvaṇa ponders the outcome (129-34). Kālanemi goes and sets up his *āśrama* (elaborate descr.; 135-49). Hanumān sees it and is puzzled, not having seen it before, but decides to stop for a drink and to greet *ṛṣi,* and does so (150-75). Kālanemi invites him to drink (from a pitcher) and to stay the night, reciting Hanumān’s actions to him and the progress of the war. Hanumān replies that he will not stop, but the water from the pitcher has not quenched his thirst, so he asks where there is a river or pond (176-203). Kālanemi replies that his pupils will show Hanumān the way to the lake; he goes to lake, drinks, is seized by crocodile and they struggle; he makes himself small, enters her stomach, splits her open, and she dies (204-60). She becomes a beautiful woman, tells Hanumān he has freed her from a curse and warns him against the *rākṣasa/ṛṣi* (261-79)*.* Hanumān asks who she is; she replies that she is the *apsaras* Vidyunmālī who, sporting in a lake, infatuated Śāṇḍilya (291) and then Rāvaṇa; Rāvaṇa raped her during her period and she gave birth to Atikāya; she went to the *muni* who, seeing through her attempt to say that he is the father, cursed her to become a crocodile and to Rāvaṇa, who limits the curse to Hanumān’s arrival; after answering Hanumān, she disappears (280-353). Hanumān returns to Kālanemi who demands *gurudakṣiṇā,* so Hanumān punches him and he reverts to *rākṣasa* form; they fight and, despite Kālanemi’s shape-changing, Hanumān defeats him and sets off for Mt Droṇa (354-407).  
*colophon* (D4 names *sarga* as *kālanemivadhaḥ*)  
Hanumān roams its peak but cannot discern the right herb(s) which become invisible, so he asks the gods for help; frustrated, he uproots the peak; the *gandharvas,* hearing his roar, arrive eager to fight, so he declares his name and mission; they attack and are defeated; finally they bless him on his way (408-482 [408-438 ll.vv.]).  
That night, as Hanumān returns, Bharata has ominous dream about Rāma and, going outside at the end of the night, sees portents in the sky, so he thinks of the exiles in Daṇḍaka and that the 14 years are up (483-507). At that moment, Hanumān arrives over Nandigrāma, takes Bharata for Rāma, realises his error and continues towards Laṅkā. Bharata sees Hanumān and prepares to shoot him but a voice from the sky stops him (508-26). Hanumān reaches Laṅkā by the *setu*; Rāvaṇa sends Mālyavān with a large force which attacks Hanumān; since he has mountain in his arms, H. kills them with his legs and tail and in a duel with Mālyavān finally kills him. (527-608; 545-608 [ll.vv.])  
colophon (D4 names *sarga* as *mālyavataḥ pātālagamanam*)  
Sugrīva assures Rāma that Hanumān will still come and as he speaks Hanumān appears, so the *vānaras* panic, wondering what delusive *rākṣasa* has come to kill them. Rāma thinks the sun is rising and prepares to destroy all *rākṣasas* along with Hanumān, mistaking him for the sun, but Jāmbavān declares that it is Hanumān with Mt Droṇa. The *vānaras* welcome Hanumān joyfully; he descends to earth, puts the mountain down and says that he could not recognise herbs so has brought the whole mountain, explaining also that he was delayed by many obstacles. (638-99; 680-92 ll.vv. – mainly *vānaras’* welcome)  
Rāma praises Hanumān; at Sugrīva’s order, Suṣeṇa and other *vānaras* climb over mountain looking for herbs as all the gods (named) gather. Sugrīva tells Sugrīva to identify the supreme herb, which he does, and to heal Lakṣmaṇa. (700-19)

**App. 59** added by Ś D2.8.12 (i.e. all NW mss except D1) after 6.89.20ab (Hanumān seizes the peak of Mt Droṇa); 86 lines

Further description of the mountain (1-5). Hanumān easily lifts it and flies off. Divine beings applaud his feats, including freeing the *apsaras* Gandhakālī and the killing of 3 crores of *gandharvas.* Hearing Vāyu’s [sic] speech, Hanumān honours his father’s feet. Rāvaṇa orders *rākṣasas* to seize and kill him, offering half his kingdom for it. List of named *rākṣasas* who respond (34-40). Hanumān scorns and defeats them. One escapes to tell Rāvaṇa who acknowledges that fate is supreme (*daivam eva paraṃ manye pauruṣaṃ tu nirarthakam* 78). Hanumān arrives with the mountain to the joy of the *vānaras* and Rāma.

**App. 60** added by Ñ V B D13 (i.e. all NE mss) plus D7 after 6.2049\*/2050\* (equivalents in same mss for 6.89.21; Hanumān cannot identify the herbs); 30 lines

Hanumān reports his killing of Kālanemi disguised as a *ṛṣi,* his freeing of Gandhakālī and his killing of many thousands of *rākṣasas,* and explains that he brought the whole mountain. Rāma praises him, as does Sugrīva. Suṣeṇa climbs the mountain and finds the herb.

**App. 61** added by all N mss except D1 (i.e. all NE mss) plus T2.3 D7.9 after 6.2060\*/2061\* (added by same mss after 6.89.25; *vānaras* praise Suṣeṇa for healing Lakṣmaṇa); 85 lines with colophon after line 76 (*sarga* name in most mss *tālajaṅghādivadhaḥ*)

The *vānaras* joyfully climb the mountain and eat the fruit and roots. Rāma tells Sugrīva to ask Hanumān to bring the mountain and he jumps up with it. Rāvaṇa orders a named list of *rākṣasas* to stop him, but Hanumān defeats them and continues. Divine beings praise him. Tālajaṅgha reports their defeat to Rāvaṇa, who becomes thoughtful. (1-76)  
Hanumān arrives above Laṅkā and Rāma rejoices at his return. (77-85)

**App. 62** added by D3.4.9 (i.e. just 3 N mss) after colophon of 6.89 (the revived Lakṣmaṇa encourages Rāma to kill Rāvaṇa); 375 lines with colophons after lines 196 (named in D4 *homavidhvaṃsaḥ*) and 356 (*sarga* name in D4 *rāvaṇayuddhapraveśaḥ*)

Rāvaṇa seeks Uśanas’ advice and is recommended to perform a *homa,* which he does in the Daitya manner (*daityamārgeṇa* 15), leaving Vidyujjihva to guard Laṅkā 15-34). Gods, *gandharvas* and *vānaras* are afraid; Vibhīṣaṇa explains to Rāma about the boon granted Rāvaṇa by Svayaṃbhū and that Rāvaṇa had gone to perform the *homa* (elaborate details given) which will make him invincible (35-62). Rāma gives orders to the leading *vānaras* (named), who then enter Rāvaṇa’s palace, despite opposition from its guards, and look for Vibhīṣaṇa’s wife Saramā, who tells them where Rāvaṇa is performing the *homa* (elaborate details again given); led by Hanumān the *vānaras* prepare for battle and a fierce conflict starts (long and hyperbolic description of the havoc caused) but Rāvaṇa stays intent on the ritual (63-149). Aṅgada enters the *antaḥpura* and grasps Manodarī by the hair, generally manhandles her, while she calls out to Rāvaṇa. This rouses Rāvaṇa to strike Aṅgada so hard that he releases Mandodarī, who goes back into her apartment, while Hanumān knocks Rāvaṇa down. Rāvaṇa strikes the *vānara* leaders with a series of weapons (leaders and weapons individually named), forcing them to retreat. Hanumān informs Rāma that the *makha* has been disrupted. (150-96)  
Rāvaṇa enters the *antaḥpura* and declares to Mandodarī that he will kill Rāma and Lakṣmaṇa, as she complains of her ill-treatment by the *vānaras*, his causing so many deaths on the *rākṣasa* side and bringing shame on them, affirming that Rāma is the supreme being (*rāmo devaḥ paraḥ sākṣāt purānapuruṣottamaḥ* 228), taking birth in his *avatāras* (227-40), going on to list his actions from breaking Tryambaka’s bow to killing Vālin (241-252), and urging Rāvaṇa to return Sītā to Rāma. Rāvaṇa boasts that no one can withstand him in battle but goes on to say that, if killed by Rāma, he will achieve release, as Indrajit has already done, going to Vaikuṇṭha (264-89). He then prepares to go out to battle amid dreadful portents. Hanumān, challenged by Asiromā, one of Rāvaṇa’s four *sacivas*, defeats him; Aṅgada challenges Sarparomā and defeats him; Nīla challenges Vṛścikaromā and is killed; a fire-coloured *asura* attacks Rāma, Vibhīṣaṇa identifies him and Rāma kills Vahniromā. Rāvaṇa, though dismayed, showers Rāma with arrows (290-356).   
Rāvaṇa remembers the deaths of Indrajit, Kumbhakarṇa, Prahasta and the rest, abandons hope for his kingdom and life, but angrily and boastfully challenges Rāma (357-75).

**App. 63** added by Ś Ñ2 B2 D2.8.12 (i.e. 6 NE mss) after 6.90.1ab (Rāma responds to the revived Lakṣmaṇa’s encouragement); 131 lines with colophon after line 130 (*sarga* name in most of these mss *maṃdodaryāḥ keśagrahaṇaṃ*)

Rāma assures Lakṣmaṇa that he will kill Rāvaṇa and then asks Vibhīṣaṇa why Rāvaṇa has left the battlefield. Vibhīṣaṇa explains that Rāvaṇa, remembering the boon that Śambhu had granted him of a magical chariot and impregnable armour, has gone to offer a *homa*, so Rāma must get it stopped. The leading *vānaras* enter Laṅkā, see Rāvaṇa in the middle of the ritual and prepare to fight. A great battle with *rākṣasas* ensues (long description) with much slaughter of the *vānaras* but Rāvaṇa remains intent on the *homa* (47-90). Hanumān suggests molesting Mandodarī as the only way to divert Rāvaṇa from his purpose, so Aṅgada drags her by the hair from the *antaḥpura*. Rāvaṇa, angered by this and Mandodarī’s appeal to him, mounts his chariot and prepares to fight.  
[cf. Princeton trans. notes p. 1320 (ad 6.90.1)]

**App. 64** added by Ñ1 V2 B2-4 D13 (i.e. 5 NE mss) after 6.90.1ab (Rāma responds to the revived Lakṣmaṇa’s encouragement); 70 lines

<Rāma> grasps his bow, while the *vānaras* shout for joy at Lakṣmaṇa’s reviving. Rāvaṇa orders his chariot to be prepared, mounts it and sets out despite bad omens. Sugrīva orders named *vānaras* to fight. Rāma, Lakṣmaṇa, Sugrīva and Vibhīṣaṇa go to where Rāvaṇa, accompanied by his *sacivas,* is. Battle begins.

**App. 65** added by **all** **S** mss after 6.93 (Rāvaṇa re-enters the battle); 64 lines as separate *sarga*

The gods gather to watch the battle. Agastya tells to Rāma to listen to an eternal secret (*śṛṇu guhyaṃ sanātanam* 5) and recites the Ādityahṛdaya. Agastya departs. Rāma murmurs it and sets off joyfully to fight Rāvaṇa.

**App. 66** added by Ś2 Ñ2 V2 B1.3 D1-3.13 (i.e. most N mss) after 6.3062\*/6.3063\*/6.96.18/25/31 (as the fight continues, gods, *ṛṣis* etc. pray for Rāma’s success); 52 lines

[An alternative death of Rāvaṇa] The gods tell Rāma to kill the evildoer. Lakṣmaṇa, Sugrīva and Vibhīṣaṇa praise him and declare that he will kill Rāvaṇa Rāma severs Ravaṇa’s bowstring, kills his four horses and his charioteer, splits his standard and cuts off one head, then, three more, then five. Rāvaṇa gets off his chariot (*avātarad rathāt* 37; so no appearance of Mātali here) and attacks. Lakṣmaṇa pierces him in the heart as he hurls a spear which Rāma shatters. Lakṣmaṇa renders Rāvaṇa unconscious momentarily but then Rāvaṇa attacks Rāma.

**App. 67** added by **all** **S** mss plus Ñ2 V B2-4 D4.13 (i.e. most N mss) after 6.97 (Rāma has killed Rāvaṇa, with Mātali as his charioteer); 94 lines (76-94 in longer metre) with colophon at end (*sarga* name in some of these mss *vibhīṣaṇavilāpaḥ*)

Seeing Rāvaṇa dead, the rākṣasas scatter in fear and the *vānaras* enter Laṅkā (descr. at 13-25). Vibhīṣaṇa mourns Rāvaṇa and the slaughter of Prahasta, Indrajit and others. Rāma tells him that a warrior killed in battle should not be mourned and instructs him to perform Rāvaṇa’s cremation, since enmity ends at death (*maraṇāntāni vairāṇi* 93 pr.).  
[cf. Princeton trans. notes p. 1400 (ad 6.99.39)]

**App. 68** added by **all** **S** mss plus Ñ V B2-4 D4.13 (i.e. most N mss) after 6.99.20 (within Mandodarī’s lament); 75 lines

An expansion of Mandodarī’s lament, detailing some of Rāvaṇa’s exploits and also mourning the death of Indrajit.  
Translation in Princeton trans. notes pp. 1391-3 (ad 6.99.19-20)

**App. 69** added by **all** S mss plus Ñ V B2-4 D4.13 (i.e. most N mss) in whole or in part after 6.99.41 (Rāma instructs Vibhīṣaṇa to arrange Rāvaṇa’s funeral); 75 lines

An elaboration on the ritual details of Rāvaṇa’s cremation.  
Translation in Princeton trans. notes pp. 1401-2 (ad 6.99.41)

**App. 70** added by Ñ2 V B2-4 D4.13 (i.e. many N mss) after 6.99 (Vibhīṣaṇa has performed Rāvaṇa’s cremation); 31 lines mostly in longer metre, followed by colophon (*rāvaṇasatkāraḥ* / *rāvaṇa saṃskāraḥ* / *daśagrīvasaṃskāraḥ*)

Rāma urges Sugrīva and other named *vānaras* to build the funeral pyre of Rāvaṇa (including a list of the various woods) which they do. Vibhīṣaṇa sets fire to it.

**App. 71** added by Ś2 Ñ B1.3 D1-3.8.9.12 (i.e. many N mss) plus T2 after 6.109.20 (Rāma asks Vibhīṣaṇa to have Puṣpaka prepared for their return); 36 lines

Rāma declares that he will anoint Vibhīṣaṇa and asks that Trijaṭā and Avindhya be honoured for helping Sītā. Vibhīṣaṇa enters Laṅkā and is anointed by his subjects. He honours SugrIva and others, then goes out to Rāma on Mt Suvela and gives him the *vimāna* that goes at will.

**App. 72** added by **all** **S** mss after 6.111.14 (Rāma shows Kiṣkindhā to Sītā as they return);   
30 lines

Sītā suggests taking Sugrīva’s wives to Ayodhyā with them.  
Translation in Princeton trans. notes p. 1485 (ad 6.99.41). NE mss add a similar but shorter passage of 11 lines, 6.3399\*, mentioning just Tārā (noted at JLB 1985: 276)

**App. 73** added by Ś Ñ V B1.3.4 D1-4.8.9.12.13 (i.e. most N mss) after 6.3520\*/6.114.25 and by D9 (line 28 only) (Hanumān’s narrative to Bharata of events in the forest); 28 lines

As Rāma returned from killing Mārīca, a jackal wished Sītā well without Lakṣmaṇa. Rāma met Lakṣmaṇa and censured him for leaving Sītā.

**App. 74** added by B2.3 after 6.3623\* (Rāma greets the mothers and Bharata on return); 34 lines

Kausalyā embraces Rāma, Lakṣmaṇa and Sītā. Rāma briefly tells her the events of their exile. Sugrīva, Hanumān, Vibhīṣaṇa and the rest respectfully greet Kausalyā and the rest. Sītā gives greetings and so does Śatrughna.

**App. 75** added by D13 only after 6.3670\* (N addition after 6.116.65; Rāma gives gifts to brāhmans); 60 lines with colophon after 38 (name: *antaḥpuravilāsaḥ*) and lacuna of 2 folios from middle of line 54

Rāma gives gifts to Sugrīva, Vibhīṣaṇa and all who helped him, with special gifts to Hanumān and Aṅgada; then he feasts them all, pleasing Sītā (1-38).  
Rāma is woken on the morning after his *abhiṣeka* [2 missing folios] Praise of Rāma’s rule.

**App. 76** added by Ś2 Ñ V B D4.9.12 (i.e. most N mss) plus D6.9 after 6.116.73/75/76ab (Rāma has honoured Hanumān and other leading *vānaras* with gifts); 20 lines

The *vānaras,* *rākṣasas* and *ṛkṣas* depart. Rāma says to Hanumān that he has not been honoured enough and invites him to choose a boon. He chooses that he may live in the body as long as the Rāma story circulates (8-9; cf. 1.2.36). Sītā adds the boon that troops of gods, *gandharvas* and so on will always provide him with food.

Uttarakāṇḍa

**App. 1** added after *sarga* 23 (Rāvaṇa’s fights with Nivātakavacas and with Varuṇa’s sons) by **all** **N** mss. (except V2 and D5) plus T1 (ll. 1-123 only), T3.4 (after 457\*)and M3, also Bombay, Kumbakonam, Gorresio and Lahore editions; 348 lines (as 5 *sargas*)

Translations in Princeton trans. notes pp. 1285-1304: App.1.1-123 [= *prakṣipta* 1, *sarga* 1], App1.15\* [= *prakṣipta* 1, *sarga* 2], App.1.124-245 [= *prakṣipta* 1, *sarga* 3], App. 1.246-346 *prakṣipta* 1, *sarga* 4], App.1.347-48 [= *prakṣipta* 1, *sarga* 5, first 2 lines]

**App. 2** continuation of App. 1 in Ñ2 B D6.7.10.11 and added by Ś Ñ1 V1.3 D1-5.8.9.12 T4 M3 after *sarga* 30 (Rāvaṇa goes to Māhiṣmati; Arjuna Kārtavīrya sports in Narmadā with his queens); 147 lines

Translation in Princeton trans. notes pp. 1299-1304 of App.2 [= *prakṣipta* 1, *sarga* 5, most]

**App. 3** added mainly between *sargas* 36 and 37 (so after end of Agastya’s narrative about Hanumān) by V2 D7.10.11 T4 M3; 377 lines (as 5 *sargas*)

Translation in Princeton trans. notes pp. 1305-18 of App.3.1-120 [= *prakṣipta* 2, *sarga* 1], App.3.121-70 [= *prakṣipta* 2, *sarga* 2], App.3.171-236 [= *prakṣipta* 2, *sarga* 3], App.3.237-54 [= *prakṣipta* 2, *sarga* 4], App.3.255-377 [= *prakṣipta* 2, *sarga* 5]

**App. 4** added before *sarga* 37 or after App. 3 (so after end of Agastya’s narrative about Hanumān) by **all** **S** mss. plus Ñ1 V1.3 B1.3.4 D1-5; 74 lines (as 2 *sargas*).

Translation in Princeton trans. notes pp. 815-6 of App.4.1-46. Colophon after l. 46  
Rāma decides on many matters between the citizens and countrymen. Then he praises Vaideha, king of Mithilā, before inviting him to return home, accompanied by Bharata. Rāma then praises his maternal uncle <-in-law> Kaikeya before he returns accompanied by Lakṣmaṇa, “like Vāsava together with Viṣṇu when the *asura* Vṛtra has been conquered”.

**App. 5** added after 7.38.13 (Rāma gives gifts sent by kings to *vānaras*) by Ś Ñ V1.3 B1.3.4 D T3.4 [i.e. almost all N mss. plus a few S]; 20 lines

Translation in Princeton trans. notes at p. 828

**App. 6** added by D1.4 after 7.42.7ab (Rāma informed about slanders on Sītā); 35 lines

Rāma (qualified by multiple epithets) reigns for 10,000 years. One day Sītā (similarly qualified), saying that the gods predicted their going to Vaikuṇṭha, humbly requests Rāma to lead her there. In reply Rāma declares that he knows how to achieve this: he will abandon her in the forest, the twins will be born at Vālmīki’s *āśrama*, she will then swiftly go to Vaikuṇṭha and he will follow later. [*not mentioned in Princeton notes; its present location is anomalous and it would fit more readily somewhere in sarga 41; including 1\*, it* *is verbally identical effectively with Adhyātma Rāmāyaṇa 7.4.29-46; cf. ĀnRm.*]

**App. 7** added by Ś1 D5-7.9-11 S (except M6) [i.e. **all S** plus 3 N mss] after 7.50.10 (Durvāsas coming to Daśaratha); 18 lines

Translation in Princeton trans. notes pp. 899

**App. 8** added by **all** **mss** (except that Ś2.3 omit ll. 1-58 and D8.12 omit ll.1-64 pr. [all four are NW]) before *sarga* 52 (between Lakṣmaṇa’s return and sages’ visit); 465 lines (as 9 *sargas*)

Translation in Princeton trans. of App.8.1-302 at pp. 348-59 as 51-1\* to 7\* and at notes pp. 1318-24 of App.8.303-360 [= *prakṣipta* 3, *sarga* 1] and 361-465 [= *prakṣipta* 3, *sarga* 2]

**App. 9** added by **all** **mss** after 7.63.3ab (on Śatrughna’s return to Ayodhyā); 52 lines (as 2 *sargas*)

Translation in Princeton trans. as part of *sarga* 63 at pp. 378-80

**App. 10** continuation of App. 8 in **all** **N** mss plus T3.4 M3 (placing before 1127\*9); 134 lines

Translation in Princeton trans. notes at pp. 1325-29 [= *prakṣipta* 3, *sarga* 3]

**App. 11** added by **all mss** (except B1, missing before and after this passage) after 7.67.4 (Rāma executes Śambūka); 21 lines

Translation in Princeton trans. as part of *sarga* 67 on pp. 386-7 (cf. notes on pp. 1033-36)

**App. 12** added by **all N** mss plus T3 M3 and Gorresio and Lahore editions after 7.67.11 or 13 or 14 (in connection with Agastya giving divine ornament to Rāma); 26 lines

Translation in Princeton trans. notes on pp. 1039 fin.-40

**App. 13** added by **all mss** after *sarga* 88 (Sītā is received into Earth); 56 lines (colophon after l. 51); 55 lines

Translation in Princeton trans. as *sarga* 88\* and start of *sarga* 89 on pp. 421-24 (cf. notes on pp. 1172-80) [Rāma asks to hear the Uttarakāṇḍa at lines 48-55]

**\*/App.I passages externally dated (in chronological order)**

N 2 App.26.1-66 copied by Bhavabhūti (C8) and Kṣemendra (C11)

N 2 App.26.67-122 incident in Padma P. (C8) and Kṣemendra (C11)

S 2 App.14.36-52 source of incident in Khotanese Rām. (? C9)

S 6 App.65 *Ādityahṛdaya*: post Kuṣāṇa (i.e. C2 onwards) but pre Brahmāṇḍa P. 3.35 (c. 800 or later); **see below**

N 1.514\* 19 Sumitrā as a *karaṇī* found in Abhinanda (late C9 – early C10) (*Rāmācarita* 8.62)

N 6 App.2.334-5 Rāvaṇa kicks Vibhīṣaṇa found in Abhinanda (late C9 – early C10) (*Rāmācarita* 23.87)

N (most) 6 App.30.1-98 (Mandodarī goes with others to dissuade Rāvaṇa from going to battle) cf. Abhinanda (*Rāmācarita* 24.82-118)   
[**see** Raghavan 1985: 70]

NE 6 App.7 Vibhīṣaṇa, banished by Rāvaṇa, goes to Kubera – found in Abhinanda, *Rāmacarita* 24.135-45

all mss. 7 App.I.8.83-103 story of Nimi found in OJ *Uttarakāṇḍa* of c. 1000 A.D.

S 2.2304\* source of Kampaṉ 2.12.133

S 3 App.17 Ayomukhī episode also in Kampaṉ

NW (!!) 6.3399\* source of Kampaṉ and *Adhy. Rām.*

N (+) 6 App.32 source of *Adhy. Rām.* 6.8.34-52

N (+) 6 App.36 source of *Adhy. Rām.* 6.8.8-16

N 6 App.56 source of *Adhy. Rām.* 6.6.36-7.33

N (not all) 6 App.63 source of *Adhy. Rām.* 6.10

N (some) 6 App.57 source of Tulsīdās incident

S (some) 7 App.1.15\* source of Malay incident

some N, 7 App.3.1-120 source of Malay incident; however, next *sarga* (ll.121-7)

some S mentions *pañcarātra* in Sanatkumāra's discourse to Rāvaṇa at l.151

D1.4 7 App.6 verbally identical (trivial vv.ll.) with *Adh. Rām.* 7.4.29-46 (1\* = *Adhy.Rām.* 7.4.46cd), from which presumably drawn

**attestation elsewhere (including possible reverse influence)**

for shared passages generally with *MBh.* see *Sanskrit Epics* pp. 383fin.–385

2.57-58 (Daśaratha’s killing of ascetic boy) has similarities to the *Sāma Jātaka* and Pollock suggests that as their prototype (Ayodhyā trans. pp. 37 and 62); cf. *RR*: 261 fn.3 and MB 2010b. The ascetic youth killed by Daśaratha is named as Yajñadatta at 2.1456\*3 (N).

Śambūka episode of Uttarakāṇḍa is referred to at *MBh* 12.149.62

Rāma’s *aśvamedha* is mentioned at *MBh* 14.1.9 and 14.3.9

Sukumar Sen has suggested that much of the Uttarakāṇḍa is based on Kālidāsa’s *Raghuvaṃśa* (cf. Sanskrit Epics, 393 §1)

Kālidāsa himself is early enough (4th-5th century) for the direction of travel to be an open question when a verse from his *Vikramorvaśīya* (4.27) is virtually identical to *VR* 3.1163\*2-3.

*Jānakīharaṇa* of Kumāradāsa (? C7) – on vocabulary, see Thomas article; n.b. *tanucchada,* ‘feather’ in v.l. at 4.62.9b of B1.3 reproduced at *Jānakīharaṇa* xi.17, and *śukānana,* in apposition to *turaga* at 5.205\*5 pr. [insert of Ś1 Ñ2 V B D1-4.6.10.11], occurs at *JH* xii.18

Borrowing in the opposite direction is the more likely explanation for the identity of *Uttararāmacarita* 6.36 and *VR.* 2.2078\* (found only in two S mss, T1 and T2).

Pollock states (Goldman and others (trans.) 1984- : III.338) in his notes on 3.60.18: “An interpolation after the first line here in the SR (1163\*) is in fact a verse from Kālidāsa’s *Vikramorvaśīya* (4.51)”; it is just lines 2-3 of this passage that are virtually identical to Kālidāsa’s verse (which is 4.27 in M. R. Kale’s edition) but Kālidāsa himself is early enough (4th-5th century) for the direction of travel to be an open question.

Reverse influence is the most likely explanation for the identity of *Uttararāmacarita* 6.36 and *VR.* 2.2078\* (found only in two S mss, T1 and T2).

1

**formulæ only in \* or App.I passages (5 or more occurrences)**

*iti tasya/tasyā/teṣāṃ vacaḥ śrutvā* 1.288\*2 pr., 462\*6 pr., 813\*13 pr., 997\*1 pr., 2.856\*1 pr., App.10.38 pr.,67 pr., 4 App.6.20 pr., 6 App.56.104 pr., App.62.10\*22  pr.,14\*3  pr., App.63.99 pr., 7.1441\*1 pr.

*iti rāmavacaḥ śrutvā* 2.390\*1 pr., 426\*1 pr., 716\*7 pr., 726\*1 pr., 767\*1 pr., 4.396\*6 pr.

*itiśutvā vacas tasya* 1.463\*5 pr., 2.2240\*3 pr., App.27.26 pr., 6.1645\*6 pr., App.58.197 pr.

*tato vacanam abravīt/abruvan* 1.327\*4 post., 2.717\*14 post., 2.1897\*18 post., 4.1110\*2 post., 1233\*1 post., 6.1498\*14 post., 2082\*6 post., App.22.25 post.

*caturo vārṣikān māsān* 1.104\*2 pr., 2 App.29.3 pr., 7.1219\*2 pr., 1221\*1 pr., 1222\*1 pr., Mbh. 1.494\*2 pr., 13.116.61a, App.14.322 pr.

*vidyeva tanutāṃ gatā* 5.416\*4 post., 1259\*2 post., 1356\*2 post., 1369\*2 post., 6.102\*2 post.

*vidhidṛṣṭena karmaṇā* 1.48.18d **only** in text, but also 6.3143\*1 post., 6 App.55.80 post., App.55.12\*2 post., App.71.29 post., 7 App.3.10 post.

[*vilāpo rāghavasya ca* 1.172\*1 post., App.1.111 post.,239 post., 284 post.]

*śaraṇāgatavatsalaḥ* 2.20\*12 post., 5.502\*1 post, 502\*3 post. (acc.), 6.201\*1 post., App.30.80 post., App.33.81 post., 7.137\*2 post., App.3.7\*101 post.  (voc.)

*sacivān idam abravīt* 1.274\*1 post., 363\*1 post., 2.1079\*2 post., 6 App.19.110 post., App.38.1\*2 post.

*samareṣv anivartinaḥ* 3/465\*3 post., 1056\*8 post., 6 App.26.39 post., App.28.25 post.,45  post. [**but** *samareṣv anivartinām* in text]

*sa rāma parṇaśālāyām* 3.772\*1 pr., 789\*1 pr., 790\*1 pr., 791\*1 pr., 6.3505\*4 pr.

*sarvagātrāṇi darśayan* 3.772\*2 post., 789\*2 post., 790\*2 post., 791\*2 post., 6.3505\*5 post.

*savidyādharacāraṇāḥ* 5.1157\*1 post., 6 App.53.270 post., App.59.94\*1 post., App.59.67 post., App.61.55 post. (cf. *savidyadharakiṇnaraiḥ* 6 App.59.11 post.; *savidyādharagandharvāḥ* 6 App.59.14 pr.; *savidyādharapannagāḥ* 6 App.56.310 post.)

*hastyaśvarathapattīnāṃ* 1 App.7.15 pr., 6.722\*6 pr., 1826\*3 pr., App.19.6 pr., App.42.23 pr., App.53.214  pr.

**Passages excluded from *VRm* 7 CE**

*no. narrative elements designation location in text Princeton trans.*

343\* *VRm* (5 N): 7.343\* after 17.28 p.606

344\* *VRm* (4): 7.344\* after 17.28 p.607

613\* *VRm* (5 S): 7.613\* between *sargas* 29-30 p.731

630\* *VRm* (4): 7.630\* 30.10/11 p.736

635\* *VRm* (5 S): 7.635\* 30.34 p.743

637\* *VRm* (4 ): 7.637\* p.744 *init*

App.3 *VRm* (4): 7,App.3 p.1366

App.3.7\* *VRm* (5): 7,App.3.7 p.1379

App.4 *VRm* (4): 7,App.4 before 7,37.1 p.815

890\* *VRm* (4 S *late*): 7.890\* after 47.14ab p.885

50.12 *VRm* (4 N): 7,50.12 *cf.49.11: who is ‘you’?* p.902

App.7 *VRm* (4 S): 7,App.7 after 50.11 p.899

927\* *VRm* (4 S): 7.927\* after 50.14 p.903

930\* *VRm* (4): 7.930\* after 50.14 p.903

App.8 *VRm* (3): 7,App.8 after 51.16 p.908

971\* *VRm* (3): 7.971\* after 55.1 p.948

973\* *VRm* (3): 7.973\* after 55.1 p.948

977\* *VRm* (3): 7.977\* after 55.1 p.948

1016\* *VRm* (4 S): 7.1016\* after 58.3ab p.971

App.9.1-53 *VRm* (3): 7,App.9.1-53 after 63.3 pp.998 ff

App.10 *VRm* (4): 7,App.10 = *prakṣipta* III.3 pp.1325, 1395

App.11 *VRm* (3): 7,App.11 after 67.4 (cf.65.26) p.1033

1127\* *VRm* (3): 7.1127\* after 67.5 p.1033

1128\* *VRm* (3): 7.1128\* after 67.5 p.1033

1131\* *VRm* (4): 7.1131\* after 67.11 p.1036

1285\*4 *VRm* (4): 7,1285\*4 after 82.19 p.1125  
 (Śatrughna; cf. 83.6)

App.10 *VRm* (4): 7,App.10 = *prakṣipta* III.3 pp.1325, 1395

App.13 *VRm* (3): 7,App.13. after 88.20 p.1172

1459\* *VRm* (4 S): 7,1459\* after 98.20 p.1241

1472\* *VRm* (4 S): 7,1472\* after 98.25 p.1243

1524\* *VRm* (3): 7,1524\* after 100.26 pp.1277-78

**miscellaneous notes**

6.3687\* [M3 only] has Sīta give long-life boon to Hanumān in contrast to Rāma doing this in 6 App.76 (in text Sītā gives necklace at *VR* 6.116.70-73); Sītā gives the boon in the *RU* (*MBh* 3.275.44 and also in Kampaṉ but at a much earlier point in the narrative (Hande 1996: 385).

van Daalen 1993 [on 2.21.17] argues for the N reading *jīvatpatyā* “whose husband is living” against CE ( reading of most S) *jīvantyā hi* with N v.l. of *uvāca* in 16a and so reconstitutes the passage as originally:  
 15ab + 16ab  
 16cd + 16ef = 4 2-line *ślokas*  
 17ab + 17cd **not** the 3-line *ślokas* of CE text  
 17ef + either 737\* (N) or 739\* (S)

he says about 737\*/739\* “I am sure the N reading here is the right one” as more meaningful

**amendment** to JLB 1985 — p.92 §3  
bhallūka, ‘bear' in 5th stage at 6 App.I.76.6\*6 (insert of B2 only)

*Ādityahṛdaya* (6 App. 65) — Govindarāja states that Uḍāli did not have it in his text.  
It is the name of several texts besides the one imparted to Rāma by Agastya. Bāṇa refers in the *Harṣacarita* to an *Adityahṛdaya mantra* as being recited daily by king Prabhākaravardhana with his eyes fixed on the sun. The next best known is a longer text (170 verses), a discourse of Kṛṣṇā to Arjuna, mostly assigned in mss to the *Bhaviṣyottara Purāṇa.* Numerous parallels between the *VR* and *Bhaviṣyottara* hymns. This hymn is also in a few instances assigned to *MBh.* [from *NCC* II, 76-79]

“The occurrence of lines from this text in Bali is further evidence for the South Indian influence in Indonesia.” Raghavan 1975: 185

Belief that crows are one-eyed (because of crow shot by Rāma when it molested Sītā) mentioned at 5.851\* (5th stage).

Sugīva's regrets at Vālin's death lengthily expressed in 4 App.14.

*viṣṇoḥ padam iva* (said of Laṅkā) 6 App.16.52 pr.

*saptadvīpāṃ vasuṃdharām* 6 App.58.31 post.

*aṃśāvataraṇa* 1 App.1.29 pr.

hiatus between pādas at e.g. 4.691\*

intensive verbal forms:

*jājvalyate* 6.405\*1

*jājvalyamāna* 6.1341\*6 1508\*2

*dodhūyur* 7.1144\*3

*rorūyamāna* 6.3514\*1 7.1096\*

*lālapyamāna* v.l.  2.93.17a

*lālasa* 6.458\*1(ifc) 1742\*2(ifc) 3646\*8(ifc) 7 App.1.1(ifc)

*lelihāna* 7.1122\*1

occurrences of *rāmacandra* and *rāmabhadra* to **add** to published articles:

*rāmacandra* 6 App.75.47 post., 53 post.

*rāmabhadra* 6 App.54.32

Rāma as moon — cf. *śaśidāsarathi* at *Śiśupālavadha* 9.3

on **7 App.8** (churning of king Vena) cf. the following message:

From: INDOLOGY on behalf of Christophe Vielle

Sent: 20 March 2014 08:34

To: Indology

Subject: Re: Churning king Vena

Compare in Rm 7, App. I no. 8, the birth of the Videha king Mithi/Janaka (the First) from the mummified body of king Nimi which was used as an araṇi (*nimer deham… araṇiṃ tatra nikṣipya*), from which, through "churning" (*mathana*) by the priests, Mithi was born (*araṇyāṃ mathyamānāyāṃ prādurbhūto mahātapā* | *mathanān mithir ity āhur*, ll. 208-9 = *VāP* 89.5, *BḍP* 2,3,64.5). Cf. *ViP* 4, 5.9 (itself followed by *BhgP* 9,13) with the expression *śarīram… [a]raṇyā* (instr. crit. ed., better than loc. *araṇyām* var. mss.) *mamanthuḥ* : the *araṇi* referred to here should be the *uttarā* whereas the mummified body on the ground is used as the *adhara-araṇi* (like in the *Rm - VāP-BḍP* common passage), the one in the *yoni* of which the point of the upper-one is fitted into and turned.

The episode of the churning of king Vena was dealt with by Georges Dumézil in his interesting mythological study of king Pṛthu (Vena's Son), which forms a long part of his work "Servius et la Fortune" (Paris, 1943, pp. 33-111; more recently on Pṛthu, see Marcelle Saindon, 'Le bon roi Pṛthu et la traite de la vache Terre: un plaidoyer en faveur de la Terre nourricière à protéger des violences', *Studies in Religion* 36/3-4, 2007, pp. 553-569).

Best wishes,

Christophe Vielle

1. With 7.6 compare 1.14.4-21, suggesting that 7.6.1-20 is dependant on 1.14, with 7.6-8 being a recast summary of the whole *VR.* [↑](#footnote-ref-1)
2. The word *bāḍha* itself is rare outside this formula, occurring in total 6 times in Bāla, 13 times in Uttara and 6 times in the whole of Ayodhyā to Yuddha. The figures in the text are corrected from JLB 1998: 369; Uttarakāṇḍa occurrences are: 7.2.24d, 3.15d, 11.18d, 12.17a, 26.23a, 40.10a, 43.5a, 62.6b, 63.14d, 90.14c, 97.16d, 98.16c; cf. 85.22a. [↑](#footnote-ref-2)
3. *rājarṣi* is also somewhat more frequent in the third stage than earlier (21 times in Bāla, 11 times in Uttara, 19 times in Ayodhyā to Yuddha). [↑](#footnote-ref-3)
4. With other similar *nara-* compounds this greater frequency in the third stage is less marked: *narādhipa* (12 times in Bāla, 16 times in Uttara [all but 2 in 37-100], 21 times in Ayodhyā to Yuddha [13 in Ayodhyā]), *nareśvara* (6 times in Bāla, 6 times in Uttara, 8 times in Ayodhyā to Yuddha), *narottama* (6 times in Bāla, 3 times in 7.50-56, 7 times in Ayodhyā to Yuddha). [↑](#footnote-ref-4)
5. Other terms for sons or daughters are more evenly distributed, for example the commonest, *putra(ka),* occurs 60 times in 7.1-36 and 52 times in 7.37-100. However, an infrequent term for offspring, *prasava,* is also limited to the third stage (1.10.9a, 12.2b, 7.5.36f, 58.2d,9d). [↑](#footnote-ref-5)
6. Another term for an army, *camū,* occurs only at 1.73.16b and 7.56.7b in the third stage but over 50 times in the first and second stages. Similarly, *jyā* found at 1.25.6c, 75.4f and 7.23.36a, in the third stage occurs 38 times in Ayodhyā to Yuddha, *patākā* at 1.76.6a and 7.6.54b occurs 28 times in Ayodhyā to Yuddha, and *padāti* found at 1.54.4c, 7.19.10d, 23.39b occurs 21 times in Ayodhyā to Yuddha. [↑](#footnote-ref-6)
7. The full list of these occurrences is 1.13.12c,40b, 17.34d, 19.19c,22a, 25.3a, 26.2a, 27.17a, 32.14c, 33.12d, 43.12c, 45.21c, 46.22a, 47.21c, 48.3a, 49.14a,14d, 50.13b, 41.21e, 55.3a, 56.16c, 57.2a,7a,16a, 64.22a, 68.9b; 7.2.18a,26a, 3.13a, 6.24a,24b, 8.5c, 10.13d,24c,36c, 11.6d, 12.10d, 13.27a,34d, 17.19a, 18.6d,8b,20c, 19.3a,4c,5d,7c, 20.3c, 21.7b, 23.22d, 24.10c,20c,23a, 25.44d, 26.33d,36a,36c, 29.21c, 30.3a,23a,28ab,28c, 35.53c, 36.46a, 39.9b, 40.4b, 46.9a, 48.9a, 51.8e,16d, 60.13d, 61.25cd, 64.10c, 67.2a,8d, 68.9c, 69.8c, 70.8a, 73.7a, 75.16c(x2), 76.4a, 80.11b, 81.17a, 93.17b, 94.1d, 98.19d,20d. Three of these are in the semi-formulaic *dhanyo ’smy anugṛhīto ’smi* (1.49.14a, 64.22a, 7.73.7a, MBh. 1.25.17a, 3.42.3a, 15.36.23a). Instances of the gerundive with √*as* occur at 1.14.13c, 17.35d, 7.26.29d and 44.18a. [↑](#footnote-ref-7)
8. Variants of this *pāda* are *kṛtārthenāntarātmanā* (1.34.17 and 47.20b but also 3.34.20d) and *suprītenāntarātmanā* (1.21.3d and 32.21 only, 4 times in Mbh.). The term *antarātman* is itself more frequent in the third stage than earlier (7 times in Bāla, once each in Ayodhyā, Araṇya, Kiṣkindhā and Yuddha, twice in Sundara, 4 times in Uttara). [↑](#footnote-ref-8)
9. Other compounds exceeding 8 syllables in length are found in verses in longer metres at 1.16.20a, 7.6.53a,53b,53d,54a,55b, 35.64b,65a,65d, 36.41a,41b,41c. [↑](#footnote-ref-9)