**14. other (oral tradition, etc.)**

**narrative elements**

Material analysed:

Bhandari 1995

Godakumbara 1980

Ramsurrun 1982

Roger 1670

Singh and Datta 1993

Taylor 1896

Bharata

not made king; no protest [*does not appear in person*]: Taylor 1896: 85-86

**Daśaratha**

[*Zvelebil 1987: xvi comments on frequency in Mataṉakāmarājaṉ katai and other tales of opening motif of good king with no son until old age*]

Daśaratha cursed by blind ascetic for killing son: MB 2010 (2); JLB and MB 2016

*motif: curse by anchorite / brāhman: T, TB: M 411.14.2 / 411.14.3*

shoots ascetic boy:

boy named as Srāvaṇa Kumāra: Karbi tradition: Singh and Datta 1993: 204

boy named as Servan: Taylor 1896: 84-85

enhanced narrative: [*wife ill-treats parents; Servan named* ] Taylor 1896: 84-85

ascetic killed with bamboo: Taylor 1896: 85

boy was king in previous birth: Karbi tradition: Singh and Datta 1993: 204

no curse: Daśaratha and parents all unaware of death of boy: Taylor 1896: 84-85

enhanced narrative: [*wife ill-treats parents; Servan named* ] Taylor 1896: 84-85

integrated into text:

episode is immediate cause of Kaikeyī’s boon: Taylor 1896: 85

ascetic father gives Daśaratha fruit for queens:

[*to fulfil curse*] Tai-phake [*Buddhist*] tradition: Singh and Datta 1993: 237

*yajña* absent:

wives conceive naturally and separately: Taylor 1896: 84-86

hasty promise to Kaikeyī:

*motif: man never breaks his word: T: W 37.0.1*

*motif: king’s promise irrevocable: T, TB: M 203*

*motif: blind promise / rash boon: T: M 223*   
promise is reward for wife’s heroism: Kaikeyī puts finger in broken chariot wheel (escaping from father after *gāndharva* marriage): Bhojpuri tradition: Singh and Datta 1993: 71

promise is reward for wife’s care:

grants boon to Kaikeyī for sucking bamboo splinter from finger: Taylor 1896: 85

Bhojpuri tradition: Singh and Datta 1993: 72

removes thorn from Daśaratha’s foot: Bhojpuri tradition: Singh and Datta 1993: 71-72

no hasty promise: Sinhalese tradition: Godakumbara 1980: 431

death not mentioned: Taylor 1896: 84-86

Daśaratha’s daughter

*Śāntā*

has daughter Śāntā: Bhojpuri tradition: Singh and Datta 1993: 76

**Hanumān**

conflated with Sugrīva: Sinhalese tradition: Godakumbara 1980: 432

prominence:

is a god: Taylor 1896: 86

overshadows Rāma:

rescues Sītā without warfare: Sinhalese tradition: Godakumbara 1980: 432

escapes from <Laṅkā> carrying Rāma, Lakṣmaṇa and Sītā, carries them back to Daśaratha’s kingdom: Taylor 1896: 86

boons from Viṣṇu/Rāma: walk on sea; protection from fire; immunity from arrows: Sinhalese tradition: Godakumbara 1980: 432

shape-changer of great strength, either a tiny squirrel or [*unstated*] monkey: Taylor 1896: 86

tokens and conversation with Sītā absent: Sinhalese tradition: Godakumbara 1980: 432

eats all mangoes from Rāvaṇa’s orchard: Sinhalese tradition: Godakumbara 1980: 432

captured: Sinhalese tradition: Godakumbara 1980: 432

tail-burning suggested by Sītā: Sinhalese tradition: Godakumbara 1980: 432

incinerates and destroys Laṅkā: Sinhalese tradition: Godakumbara 1980: 432

douses flame by putting tip of tail in mouth:

(advised by Sītā) Assamese tradition: Singh and Datta 1993: 216

rescues Sītā during confusion of incineration, carries her back to Rāma: Sinhalese tradition: Godakumbara 1980: 432

tail-burning episode relocated to end of siege, conflated with escape from Mahirāvaṇa:

Taylor 1896: 86

in form of cat, rapes sleeping Mandodarī: Assamese tradition: Singh and Datta 1993: 112-13

Indrajit / Meghanāda

killed by Lakṣmaṇa:

head falls into wife’s lap: Bhojpuri tradition: Singh and Datta 1993: 75

Jaṭāyus

(unnamed) little kite; Rāvaṇa tries to kill him; calls out to Rāma and Lakṣmaṇa from above their heads to direct them to Rāvaṇa’s country[*does not die*]: Taylor 1896: 86  
 cremated on Rāma’s chest (only holy place available): Karbi tradition: Singh and Datta 1993: 196

Kaikeyī

mother of Bharata and Śatrughna: Taylor 1896: 85

promise is reward for her heroism:

puts finger in broken chariot wheel (escaping from father after *gāndharva* marriage): Bhojpuri tradition: Singh and Datta 1993: 71

promise is reward for her care:

granted boon for sucking splinter from Daśaratha’s finger: Taylor 1896: 85 Bhojpuri tradition: Singh and Datta 1993: 72

removes thorn from Daśaratha’s foot: Bhojpuri tradition: Singh and Datta 1993: 71-72

reluctant to claim boon, pressed by Daśaratha to choose reward: Taylor 1896: 85

no time limit to exile: Taylor 1896: 85-86

no exile, no intrigue: Sinhalese tradition: Godakumbara 1980: 431

calumniates Sītā (portrait): Marathi tradition: Singh and Datta 1993: 83

Kausalyā

unsuccessful at sucking splinter from Daśaratha’s finger: Taylor 1896: 85

Lakṣmaṇa

*Saman*

exile with Rāma demanded by Kaikeyī: Taylor 1896: 85-86

is hunting with Rāma at abduction: Taylor 1896: 86

protective mark on ground not said to be made by Lakṣmaṇa: Taylor 1896: 86

kills Rāvaṇa:

shoots his ass’s head [*but accompanying engraving shows both Rāma and Lakṣmaṇa aiming at him*]: Roger 1670: 360

ordered by Rāma to take Sītā to forest to behead her, leaves her in Himālaya near Vālmīki’s hermitage, cuts wild animal to stain sword, lies to Rāma: Sinhalese tradition: Godakumbara 1980: 432

attempts to kill Sītā, sword transformed to garland around Sītā’s neck:

Telugu tradition: Singh and Datta 1993: 83

**Lava and Kuśa; Rāma’s sons**

*Kistri, Mala, Sandalindu*

Sītā gives birth to 1 child:

? *motif: birth of twins an indication of unfaithfulness in wife: T, TB: T 587.1*

Sinhalese tradition: Godakumbara 1980: 431-33 Telugu tradition: Singh and Datta 1993: 83

second son created by sage from lotus flower: Sinhalese tradition: Godakumbara 1980: 431-33

third son created from *kuśa* grass: Sinhalese tradition: Godakumbara 1980: 431-33

no recognition or reconciliation episode: Sinhalese tradition: Godakumbara 1980: 433

3 sons rule separate kingdoms in Malaya: Sinhalese tradition: Godakumbara 1980: 433

Mahīrāvaṇa

analogue:

captives’ rescue by Hanumān conflated with return from <Laṅkā>: Taylor 1896: 86

Mandodarī

raped by Hanumān in form of cat: Assamese tradition: Singh and Datta 1993: 112-13

Mārīca

dying, asks Rāma for boon that he may listen to Rāma’s name for ever; at Rāma’s touch, corpse transformed to pearls; Rāma has no use for jewels, so throws them southwards where they fall amidst terrific storm into S Indian Ocean, grow and become islands; Mārīca waits patiently for thousands of years until wish eventually fulfilled when Bhojpuri-speaking indentured labourers arrive from India and console themselves for harsh life by retelling *Rāmāyaṇa* [*name Mauritius interpreted as Mārīca Island*]: Ramsurrun 1982

Rāma

Rāma: incarnation / special nature:

incarnation of Viṣṇu / Nārāyaṇa: Sinhalese tradition: Godakumbara 1980: 431

dying Mārīca wishes to hear Rāma’s Name perpetually: Ramsurrun 1982

human (overshadowed by god Hanumān): Taylor 1896: 85-86

returns from hunting with Lakṣmaṇa to be refused entry to palace [*no yuvarāja episode*]; no time limit to exile [*12 years implied by Sītā’s captivity for 11 years?*]: Taylor 1896: 85-86

calls Sītā to accompany them, leaves without protest: Taylor 1896: 86

warns Sītā about Rāvaṇa’s depredations; instructs her not to go beyond a mark:

Taylor 1896: 86

leaves Sītā, lives in forest for 7 years to avoid malign influence of Saturn: Sinhalese tradition: Godakumbara 1980: 431

grants [Hanumān] 3 boons: ability to walk on sea; protection from fire; immunity from arrows: Sinhalese tradition: Godakumbara 1980: 432

does not kill Rāvaṇa:

war lasts 11 years until Rāma, Lakṣmaṇa and Hanumān are captured and escape: Taylor 1896: 86

carried back to Daśaratha’s kingdom by Hanumān [*sovereignty issue not raised*]: Taylor 1896: 86

no war: Sinhalese tradition: Godakumbara 1980: 432

banishes Sītā because angered by her portrait of Rāvaṇa:

*motif: magic restlessness in bed: T: D 2063.2*

irritated by heat from slate-portrait of Rāvaṇa beneath bed: Sinhalese tradition: Godakumbara 1980: 432 orders Lakṣmaṇa to kill Sītā: Sinhalese tradition: Godakumbara 1980: 432

no reconciliation with Sītā, no recognition of sons, no succession: Sinhalese tradition: Godakumbara 1980: 433

Rāmacandra

name used by collector: Roger 1670: 358

Rāvaṇa

10 heads: Sinhalese tradition: Godakumbara 1980: 431

9 small human faces, surmounted by large ass’s head; 20 arms: Roger 1670: engraving

defeats Yama: Roger 1670: 360

killed by Lakṣmaṇa (shoots ass’s head [but accompanying engraving shows both Rāma and Lakṣmaṇa aiming at him]): Roger 1670: 360

regularly roams forest, seeking and causing trouble [*no incitement*]: Taylor 1896: 86

disguised as *brāhman*, begs fruit from Sītā, places log so that she can cross mark, seizes her: Taylor 1896: 86

tries to kill <Jaṭāyus>: Taylor 1896: 86

treats Sītā kindly for 11 years: Taylor 1896: 86

not killed: war against Rāma and Lakṣmaṇa lasts 11 years until *rākṣasas* capture them and Hanumān, they escape: Taylor 1896: 86

Sītā

daughter of Rāvaṇa: Avadhi tradition: Singh and Datta 1993: 68

Sītā lifts bow: Telugu tradition: Singh and Datta 1993: 84-85

further test involving Rāma in identifying Sītā:

*motif: suitor test to choose princess from others identically clad: T, TB: H 324*

analogue: hero must identify bride amongst 4 maidens transformed identically: Tamil: *Mataṉakāmarājaṉ katai*, Zvelebil 1987: 91-92

left when Rāma enters forest for 7 years, to avoid malign influence of Saturn; abducted 1 week before end: Sinhalese tradition: Godakumbara 1980: 431

postpones accepting Rāvaṇa’s advances by claiming 3-month vow of chastity: Sinhalese tradition: Godakumbara 1980: 431

no meeting with Hanumān, no tokens: Sinhalese tradition: Godakumbara 1980: 432

incineration:

herself suggests burning tail: Sinhalese tradition: Godakumbara 1980: 432

advises Hanumān to douse fire on tail in mouth:

Assamese tradition: Singh and Datta 1993: 216

taken to Rāma by Hanumān during confusion of incineration: Sinhalese tradition: Godakumbara 1980: 432

banished by Rāma:

*motif: wife banished: T, TB: S 411*

*motif: woman abandoned when with child: T: S 414*

*motif: cast-off wife and child abandoned in forest: T, TB: S 441*

*motif: husband abandons wife in childbirth in jungle: T, TB: S 143.4*

*motif: calumniated wife: T, TB: K 2110.1*

*motif: magic restlessness in bed: T: D 2063.2*

makes likeness at request of Kaikeyī: Marathi tradition: Singh and Datta 1993: 83

at request of Umā: Sinhalese tradition: Godakumbara 1980: 432

likeness torments Rāma: Sinhalese tradition: Godakumbara 1980: 432

Lakṣmaṇa ordered to execute her: Sinhalese tradition: Godakumbara 1980: 432

taken to Himālaya, abandoned near Vālmīki’s hermitage: Sinhalese tradition: Godakumbara 1980: 432

found in distress by Vālmīki:Sinhalese tradition: Godakumbara 1980: 432

separate leaf-hut built for her: Sinhalese tradition: Godakumbara 1980: 432

gives birth to 1 son: Sinhalese tradition: Godakumbara 1980: 431

second son created from lotus flower: Sinhalese tradition: Godakumbara 1980: 433

refuses to believe until third son created from *kuśa* grass: Sinhalese tradition: Godakumbara 1980: 433

feeds 2 sons from breasts, third from little finger: Sinhalese tradition: Godakumbara 1980: 433

entry to earth must not be sung (will cause end of world by earthquake): Assamese tradition: Singh and Datta 1993: 214

Śiva

Rāvaṇa is *brāhman* devotee, tries unsuccessfully to induce Śiva to leave Kailāsa and move to Laṅkā; angry, tries to transport Kailāsa to Laṅkā; given *liṅga* instead, must not put it down, gives to shepherd boy to hold during evening prayers, boy (Gaṇeśa) puts it down; Rāvaṇa injures Gaṇeśa (aetiology): Khmer / S Indian tradition: Bhandari 1995: 68

Sugrīva

conflated with Vālin *and* Hanumān: Sinhalese tradition: Godakumbara 1980: 431-32

alliance with Rāma:Sinhalese tradition: Godakumbara 1980: 431-32

Sumantra

absent; name conflated with Sumitrā: Taylor 1896: 85

Sumitrā

*Samantra*

name Samantra conflated with Sumantra: Taylor 1896: 85

unsuccessful at sucking splinter from Daśaratha’s finger: Taylor 1896: 85

**Śūrpaṇakhā**

instigates exile of Sītā:

as mendicant, asks Sītā to draw picture; enters picture: Tamil tradition: Singh and Datta 1993: 104

Telugu tradition: Singh and Datta 1993: 82

**Umā**

asks Sītā to draw picture of Rāvaṇa: Sinhalese tradition: Godakumbara 1980: 432

**Ūrmilā / Urmilā**

enhanced role: Telugu tradition: Singh and Datta 1993: 85-89

Vālin

conflated with Sugrīva: Sinhalese tradition: Godakumbara 1980: 432

shot by Rāma: Sinhalese tradition: Godakumbara 1980: 432

Vālmīki

Sītā left near hermitage by Lakṣmaṇa:  (in Himālaya) Sinhalese tradition: Godakumbara 1980: 432

hearing weeping, gives refuge to Sītā at hermitage:

Sinhalese tradition: Godakumbara 1980: 432-33

creates separate hut for Sītā: Sinhalese tradition: Godakumbara 1980: 432-33

second son created from grass: Telugu tradition: Singh and Datta 1993: 83

first son falls off bed, screams, Vālmīki hears but considers unbefitting to pick him up, creates second boy from lotus flower, throws on bed; Sītā will not believe until creates third son from *kuśa* grass: Sinhalese tradition: Godakumbara 1980: 433

*vānaras*

absent (but Hanumān is a god): Taylor 1896: 84-86

Vāyu, Wind god

the wind serves Rāvaṇa: Roger 1670: 360

**Viṣṇu**

incarnate as Rāma: Sinhalese tradition: Godakumbara 1980: 431-33