

Hikayat Sri Rama.

Introduction to the Text of the M.S. in the Bodleian Library at Oxford.

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Extracts from a Malay text of the Hikayat Sri Rama were first published in 1812 by Marsden, in his "Malayan Grammar," the work being described by him as "the Malayan version or paraphrase of the Ramayana." In 1843 Roorda van Eysinga published at Amsterdam a quarto edition of the Malay story, describing it as "a translation of the original Sanskrit by Valmiki." Three years later, however, it was pointed out in the *Journal Asiatique* of 1846, 4th Series, Vol. 7, page 425, that the Malay Hikayat Sri Rama is not in any sense a translation from the original Sanskrit, but is really a distinct work, though dealing with the same characters and following for the most part the narrative of the great Hindu epic.

The complete text, which is given in No. 71 of this Journal, is reproduced, as closely as can be done by letterpress printing, from the manuscript in the Bodleian Library, which has already been described in a previous number of this Journal (J. R. A. S. Straits Branch, No. 31. This manuscript was acquired by Archbishop Laud in the year 1633, as stated in the footnote on page 1 of the text, and is therefore probably not less than three hundred years old. The spelling of such a very old MS. (probably the oldest Malay book in existence), is of great interest to students of the language, and has therefore been faithfully reproduced, even palpable errors of the copyist have not been corrected.

In order to make possible a comparison of the story in the Malay Sri Rama with that of the Sanskrit Ramayana, it has been thought best to give first a brief summary of the seven Books of the great poem, with notes showing some of the principle variations in the Malay text, after which a more detailed Analysis of the Malay Hikayat Sri Rama is given.

BRIEF SUMMARY OF THE RAMAYANA OF VALMIKI.

The original poem in the Sanskrit language, known as the Ramayana, consists of seven Books, the last of which is generally admitted to be a later addition. Incidents from every one of these seven Books are to be found in the Malay work.

BOOK I.

The first four chapters of Book I of the Sanskrit poem are introductory, describing how the poet Valmiki was led to write the Ramayana, and giving a summary of the contents of the entire work, and the appointment of rhapsodists to sing the poem at assemblies. Nothing from these four chapters is to be found in the Malay work. In the fifth chapter the poem opens with a description of Ayodhya or Oude, capital of the kingdom of Kosala,¹ over which King Dasaratha, Rama's father, ruled. Dasaratha's three wives, Kausalya, Sumitra, and Kaikeyi, had borne him no son, he therefore makes a great Horse-sacrifice, which is so successful that the gods promise four sons to the king.² In the 14th chapter of Book I, the gods, under the leadership of Indra, petition Brahma, the creator, to destroy Ravana, the king of the giant demons (rakshasa), who can only be killed by mankind. Vishnu joins the conclave, and promises to take the form of a man in order to kill Ravana. In chapter 15, a supernatural being, as tall as a mountain, appears at the Horse-sacrifice, and presents a cup of nectar for the wives of King Dasaratha to drink, half of which is given to Kausalya, the mother of Rama; the other half being divided between Sumitra, who bears two sons, Lakshmana and Satrughna, and Kaikeyi, who becomes the mother of Bharata.³ In chapter, 20, a hermit named Visvamitra comes to Dasaratha and requests that Rama, then a mere youth, should go to his hermitage to protect him and other devotees against the rakshasas. The story

1 In the Malay texts the name of Dasaratha's kingdom is given as Mandu Puri Nagara or Madu Pura Nagara.

2 Roorda van Eysinga's text commences with the story of King Dasarata. The Bodleian text has a long introduction dealing with the history of Ravana and the Raksasas, Dasarata's story beginning on page 51 of our text. In both Malay texts the king Dasarata is introduced as being in search of a suitable place to build a city, and finds a beautiful maiden in a magic clump of bamboo, which could only be cut down by the king's own sword; he marries the maiden, and calls her Mandu Dari, and also takes as his wife a concubine named Balia Dari, who saved him from a fall in the marriage procession. Having no children, the king applies to an ascetic (*maharisi*), who gives him four bezoar stones (*guliga*), of which he gives two to Mandu Dari and two to Balia Dari, with the result that the former bears him Sri Rama and Laksamana, and the latter Bardan and Chitradan.

3 In the Bodleian text there is no allusion whatever to the sacrifice, but in the analysis of Roorda van Eysinga's Sri Rama, given in the *Journal Asiatique*, we find the following:—"Some time after he was established in his new capital, called Mandu Puri Nagara, Dasarata offers a sacrifice to the gods in order to have children, during which a raksasa in the form of a crow, Gagak Suara, grandfather of Ravana, the king of the raksasas, carries off a portion of the consecrated rice, destined to cause the wives of Dasarata to bear children. The maharisi or anchorite, who offers the sacrifice, pronounces the following curse on Gagak Suara, which we shall see later came true: 'Thou shalt be killed by the son of Dasarata, and may whoever eats this rice have a daughter, who shall become the wife of Dasarata's son.' Nevertheless Gagak carries the rice to Ravana, who eats it in the hope of having a son who might dominate the entire world.'"

of the journey, the destruction of a giantess (rakshasi) named Tadaka, and other exploits, is continued in subsequent chapters. Visvamitra hears that Janaka, king of Mithila, proposes to give his daughter Sita in marriage to anyone who can string the bow of Siva, and suggests that he should take Rama and Lakshmana with him. Rama with a single arm raises the ponderous bow, and in stringing it snaps it asunder. He is rewarded with the hand of Sita. King Dasaratha is summoned to the wedding, and brings his other two sons with him, and brides are provided not only for Rama, but also for all his brothers. On the way back to Ayodhya, Rama is challenged by Parasu Rama, a former incarnation of Vishnu; Rama hurls an arrow and destroys the fruit of his asceticism, but spares his life, remembering that he was a Brahman. The word Sita means "a furrow," and it is stated that she was not born of a woman, as explained in the following lines taken from Griffith's metrical Translation of chapter 66, Book I, where King Janaka says:

Once, as it chanced, I ploughed the ground,
 When sudden, 'neath the share was found
 An infant springing from the earth,
 Named Sita from her secret birth.⁴

BOOK II.

At the beginning of the second Book we have the account of the preparations made at Ayodhya for the ceremony of inaugurating Rama as Heir Apparent. The day is fixed, and the people are filled with joy, because they love the hero and his beautiful wife, when suddenly a humpbacked female slave of the queen Kaikeyi, seeing the stir from the palace roof and learning the object of the preparations, rushes down to her mistress, and persuades her to claim that Bharata be installed as the heir in place of Rama. Kaikeyi reminds King Dasaratha that formerly, when he was wounded in battle, she had watched by his beside, and the king had promised her that Bharata should be the heir, and that Rama should be banished for fourteen years to the forest of Dandaka as a devotee (tapasa). The king feels that he is bound to keep his promise. Rama's mother is heart-broken, and Lakshmana urges Rama to rebel, but the hero is unmoved. He thinks only of his duty to his father. He comforts his mother, and begs her to stay and care for

⁴ The Malay story of the birth of Sita, both in our text and in that of Roorda van Eysinga, makes her to be a daughter of King Dasarata, born in Ravana's palace, but thrown by him into the sea in an iron coffin, and picked up by Maharisi Kala, who came some years later to invite Dasarata's sons to compete for Sita's hand by attempting to shoot a single arrow through a row of forty palm trees. Sri Rama, having previously killed a giantess named Jagina, and destroyed a rhinoceros and a dragon, arrives at Durata Purwa, where Maharisi Kala lives, and pierces the forty palm trees at a single shot, thus winning the hand of Sita. On his way back, Sri Rama is attacked, out of jealousy, by four of the other princes who had taken part in the contest; two are killed, and the lives of the other two are spared on their doing homage to Sri Rama.

his father; controls the fiery spirit of Lakshmana, who insists on following him to the forest; and then gently breaks the news to his beloved wife, who he expects to leave behind him, begging that she will be true to him. Sita, however, refuses to be parted from her husband. Her reply is a beautiful expression of a woman's love and devotion. Griffith has these lines:

Without my lord I would not prize
A home with gods above the skies:
Without my lord my life to bless,
Where would be heaven or happiness?

Forbid me not: with thee I go
The tangled wood to tread.
There will I love thee, as though
This roof were o'er my head.
My will for thine shall be resigned,
Thy feet my steps shall guide,
Thou, only thou art in my mind:
I heed not all beside.
Thy heart shall ne'er by me be grieved;
Do not my prayer deny:
Take me, dear lord; of thee bereaved
Thy Sita swears to die.

Rama and Sita, accompanied by Lakshmana, then set off on their long fourteen years' journey in the forests. From the boundary of his father's kingdom, Rama sends back his charioteer with a message to his father, urging him to send for and instal as his heir his brother Bharata, who had been taken away by his mother's brother, Yudhajit, to finish his education at the court of his maternal grandfather. When the empty chariot arrives, King Dasaratha is so affected that he survives but a short time. Bharata is sent for, and when he arrives and hears of Rama's banishment, he is horrified, and heaps imprecations on his astonished mother. After the funeral ceremonies, Bharata sets out with an army to bring Rama back. When he finds him, Bharata begs Rama to return and accept the throne, but Rama insists that he must carry out his father's behest.⁵

⁵ This part of the story of Rama, which is perhaps the best and most dramatic of the entire poem, is entirely absent in the Bodleian text, which says that Sri Rama, after vanquishing the four princes who attacked him as he was taking Sita home, thought to himself: "What is the good of my going to Mandu Puri Nagara, for my father has given the kingdom to Bardan," and so of his own free will he and Sita and Laksamana decided to wander about in the forest. Roorda van Eysinga's text, however, follows the original much more closely, as indeed we have already noticed in the story of the Horse-sacrifice. The following is a translation of the French analysis in the *Journal Asiatique*: "A short time after Sri Rama rejoined his father, the latter, feeling that he was getting old, resolved to yield the throne to him. A little humpbacked jester of Balia Dari's, however, whom Rama had tormented when he was such a mischievous child, reminded the concubine of a promise that the king had made her that the children he

BOOK III.

After narrating certain adventures which are not to be found in the Malay texts, the third Book comes to the story of the Rakshasi Surpa-nakha,⁶ a sister of Ravana, who sees Rama and falls in love with him. Being repelled by him on the ground that he is already married, Surpa-nakha is roused to jealousy, and attempts to attack Sita, when Lakshmana cuts off her nose and ears. She flees to her brothers, Khara and Dushana, who attack Rama and Lakshmana, but are slain with their whole army of 14,000 rakshasas. Surpa-nakha then goes to Ravana, and urges him to take vengeance on Rama. In his flying chariot Ravana transports himself and another rakshasa, named Maricha, to the forest, where Maricha assumes the form of a beautiful golden deer, which Rama chases. Hearing cries of distress, Lakshmana goes to seek Rama, whereupon Ravana appears to Sita in the form of a mendicant. She hospitably entertains him, but he suddenly throws off his disguise, declares himself to be the king of the rakshasas, and when she refuses to become his wife, the giant seizes her and carries her off to his chariot. Jatayus, king of the vultures, attacks Ravana, but is mortally wounded, and Ravana escapes with his captive to Lanka (Ceylon), where he lodges her in his palace. Rama learns from the dying Jatayus that it was Ravana who had carried off his wife, and commences to search for her.

BOOK IV.

The fourth Book of the Ramayana is occupied with the story of the monkey king Sugriva, how he earned the gratitude of Rama by telling him that it was a rakshasa who carried off Sita, and by restoring the upper garment and jewels which she had dropped

might have by her would be given the throne. Pressed by the hunchback, Balia Dari claimed from the king the fulfilment of this promise, and, though extremely sorry, Dasarata was faithful to his word. At the news of what was transpiring, Rama himself vowed to leave the throne to his brothers, and to devote himself for fourteen years to austerities in the wilderness. Sri Rama had hardly left the gates of the city, accompanied by Laksamana, when his father died; nevertheless he refused to return, and left to his two brothers the throne, and the duty of paying the last rites to their father."

6 In both the Malay texts this rakshasi is called Sura Pandaki. There first comes an episode, which is not in the original poem, explaining the birth of Hanuman; this will be found in the analysis on page 196. In Roorda van Eysinga's text the story about Sura Pandaki follows the original very closely, but in the Bodleian text it is introduced by a narrative of how Ravana attempted to attack the sun in his flying chariot, and on his return killed his own brother-in-law, whose widow, Sura Pandaki induces Ravana to take vengeance on Rama by seizing his wife, because his brother Laksamana had accidentally killed Sura Pandaki's son, whom she had left in the forest. The two Malay texts agree, however, not only in the change of the woman's name, but also in having *two* raksasas accompany Ravana, who become a gold and a silver deer, and gambol in front of Sri Rama's house; also in both texts Laksamana traces around Sita before leaving her a magic circle, which no enemy could pass, but Sita incautiously extends a hand to give the mendicant a flower, and he thus is enabled to seize her.

from Ravana's chariot as a clue to her whereabouts. Rama assists Sugriva in his fight with his brother Bali. Sugriva, on the other hand marshals his troops and sends them out in four parties to search for Sita. The party under Hanuman and Angada find a huge magic cave, in which everything is made of gold.⁷ They escape from the cave by the assistance of a female ascetic named Swayam-prabha, the "self-luminous," said to be the moon. Coming to the boundless ocean, and fearing that their task cannot be accomplished, Angada advises that they reenter the cavern and starve themselves to death. Happily, however, they encounter Sampati, king of the vultures, and brother of Jatayus, who informs them that Sita is at Lanka.

BOOK V.

In the fifth Book Hanuman makes his wonderful leap from the mainland to Ceylon, stated to be a distance of one hundred yojanas, and searches for Sita in Ravana's palace. Having entered in the form of a cat, he offers to carry Sita back to her husband, but she modestly refuses to be touched by any man except Rama. Hanuman fights the rakshasas, is captured, and punished by having his tail set on fire, but he mounts on the roofs of the palaces and sets the city on fire. He returns to Rama, and describes his visit to Lanka.

BOOK VI.

Rama, failing to propitiate the god of the Ocean by penance, shoots a fiery arrow into the water, whereupon the god presents himself, and promises to support a pier or bridge. A pier is then built by the monkeys, twenty yojanas long and twenty wide, by which the whole army crosses to Ceylon, headed by Ravana's brother Vibhishana, who had deserted Ravana and joined the forces of Rama. When Rama's army has crossed over the causeway, Ravana sends two spies, Suka and Sarana, disguised as monkeys, into the enemy's camp. They are discovered, but Rama spares their lives. Ravana then sends Sardula and others, who are also discovered, beaten, and sent back. Ravana then tries to deceive Sita by bringing her a false head of Rama, pretending he had been slain, but, Ravana being called away, the head vanishes, and a rakshasi named Sarama consoles Sita. Rama sends Angada as an envoy to demand the return of Sita, and Ravana in his fury orders his arrest, but Angada breaks away, kicks down the top of the palace, and flies back. Engagements then take place, and Rama and Lakshmana are both wounded by Ravana's most powerful son, Indrajit. Sita

⁷ In both Malay texts the story of Sugriva is preceded by an episode about a buffalo, which fights with King Bali, Sugriva's brother, in a cave. The king kills the buffalo in the cave, but Sugriva builds up the mouth of the cave, thinking his brother to be dead; Bali, however, succeeds in breaking out of the cave, and finds that Sugriva has usurped his throne. This may possibly be an echo of the story of the magic cave given in the original Sanskrit poem. In both Malay texts the first news of Sita is given by a heron, which saw Ravana's chariot reflected in the water.

is forced into the flying car, and made to see the apparently lifeless forms of the brothers. But they are only spellbound. Rama is roused by the wind, who whispers in his ear that he is Vishnu incarnate. Garuda then delivers the two brothers. Ravana himself takes the field, and wounds Sugriva, Hanuman, Nila and Lakshmana, but is wounded by Rama and returns humiliated. Ravana then with difficulty causes his gigantic brother Kumbhakarna to be roused from sleep, who tries to dissuade Ravana from further resistance, but finally goes out to battle and is killed by Rama. Ravana next sends out four of his own sons: Trisiras, Devantaka, Narantaka, and Atikaya, who are all slain. Indrajit again attacks, and wounds Rama and Lakshmana, and all Rama's leaders except Vibhishana and Hanuman. These two visit the field of battle at night, and find that Jambavat, chief of the bears, is still conscious. Jambavat begs Hanuman to fly toward the Himalayas to a hill called Rishabha, on the very crest of Kailasa, where he would find four medicinal herbs, which would restore all the dead and wounded. These plants make themselves invisible, but Hanuman tears up the mountain peak and brings it to the camp, and all the dead and wounded are instantly restored by the exhalations from the plants. Rama then makes a night attack, and would have taken the city had not Indrajit made a sortie and routed the monkey hosts. He makes a false image of Sita, which he carries in his chariot and kills in the presence of Hanuman. At last Indrajit is killed in a combat with Lakshmana. Ravana then attacks in person, and pierces Lakshmana's breast with a fiery dart. The physician, Sushena, pronounces that Lakshmana is not dead, and Hanuman flies to the mountain Gandha-madana for a medicinal plant. Passing over Ayodhya he is seen by Bharata, descends, and gives tidings of his brothers. On reaching Gandha-madana, Hanuman is attacked by a rakshasa named Kala-nemi, who in the form of an anchorite persuades him to drink water from a lake in which is a monstrous crocodile, but Hanuman kills Kala-nemi and the crocodile and 30,000 Gandharvas who attack him. Not finding the plant, he takes the whole mountain, and Sushena finds the plant and restores Lakshmana. The final combat between Rama and Ravana then takes place. Indra sends his own chariot for Rama to use, and his charioteer, Matali, tells Rama that Ravana is vulnerable in the head. Rama shoots the arrow of Brahma, which has the property of returning when its work is done, and the demon king falls dead. The women lament Ravana, and especially his favorite wife Mando-dari. Rama places Vibhishana on the throne of Lanka, and Sita is brought to Rama in a litter. She is hurt by Rama's cold reception of her. Rama declines to take back his wife, suspecting contamination, but she enters the flames of the funeral pyre, and the god of fire, Agni, presents himself, bearing Sita and placing her unharmed in Rama's arms. Rama is now overjoyed, and says he only wished to establish his wife's innocence in the eyes of the world. Sita with Rama and all his allies then mount the flying chariot, and return to Ayodhya. Rama and his three

brothers are now reunited, and he and Sita, accompanied by them and the monkeys, who now assume human form, enter Ayodhya in triumph, where he is crowned and commences a glorious reign.⁸

BOOK VII.

Griffith's metrical version of the Ramayana ends with Book VI, and he only gives a brief epitome of the seventh Book, which is generally considered to be a later addition. Book VII is merely an appendix, relating events antecedent and subsequent to those described in the original poem. The first part of the Book consists of a history of Ravana and the rakshasas, which, however, bears but little resemblance to the stories of Raja Shaksha and Raja Balikasha, etc., contained in the first fifty pages of the Bodleian text of the Malay Hiyakat Sri Rama. The second part deals with Rama and Sita, giving a tragic ending to the story, which was really completed at the end of the sixth Book. In this appendix, Sita is about to become a mother, and Rama asks what is the desire of her heart, that he may gratify it. She replies that she would like to stand, if it were only a single day, within the hermits' grove on the banks of the sacred river Ganges. Rama, however, had heard slanderous reports against Sita, and that the people lamented his taking back a wife who had so long been a captive in Ravana's palace. Lakshmana is ordered to take Sita to the hermitage and leave her there. On her arrival she is told all by Lakshmana, and falls fainting to the ground; she bewails her lot, but resolves to live. She is honorably received by the poet Valmiki himself and the holy women of the hermitage, and gives birth to two sons, Kusa and Lava, who are brought up as Rhapsodists to recite the Ramayana. Years later, Rama celebrates the Horse-sacrifice, and Valmiki, Kusa and Lava attend the ceremony. Rama recognises his two sons, and invites Sita to return and solemnly affirm her innocence. In a voice choked with tears she says, "As I, even in mind, have never thought of any other than Rama, so may Madhavi,

8 In our Malay text the story contained in Books I-V of the Ramayana, which fill the first four volumes of Griffith's metrical translation, occupies less than 100 pages, whereas the story of the fighting in Book VI, which is contained in Griffith's fifth and last volume, is dealt with at great length, extending from page 117 to page 257. In the Malay version there are a number of episodes which do not appear to have any place in the original poem; for instance, the destruction of the causeway by fish and by a big crab; the attack by Ravana's son Badayas, whose mere look was sufficient to burn up his enemies, and who caused to destroy himself by looking in a mirror; the exploit of another son, Patala Maharayan, who stole Sri Rama away while sleeping on a couch, and Hanuman's meeting with his own son, Tamnat Gangga, who was Patala's watchman; the journey of Indrajit to the heaven of Indra (*ka'indra'an*), his farewell to his wife, and her sacrifice of herself on the funeral pyre when Indrajit's body was cremated; and again Hanuman's journey to Ravana's palace to get a stone on which medicine should be ground, and the knotting of his hair with that of his wife Mandudari. It appears from the French analysis that most of these incidents are to be found in Roorda van Eysinga's text. It should also be noticed that in the Malay texts Sri Rama found it impossible to kill Ravana, and left his mangled body still living on the field.

the goddess of Earth, grant me a hiding-place." As she makes this oath, the earth opens, and the goddess of Earth appears, and placing Sita by her side slowly descends into Hades, a continuous shower of flowers falling down from heaven on her head. Time, in the form of an ascetic, comes to Rama, and says he has been sent by Brahma to say that Rama could either prolong his stay on the earth, or ascend to heaven and rule over the gods. Rama chooses to return to the place from which he came, and his three brothers, and Brahmans bearing the sacred fire, and the whole of the people of the country, all accompany him.⁹ "Rama enters the glory of Vishnu with his body and his followers, and then asks Brahma to find an abode for the people who had accompanied him from devotion to his person, and Brahma appoints them a celestial residence."¹⁰

ANALYSIS OF THE MALAY HIKAYAT SRI RAMA.

The Malay story of Sri Rama¹¹ commences with an account of the ten-headed and twenty-handed Raksasa¹² named Ravana (in Malay—*Maharaja Rawana* or *Ruana*), who had four kingdoms—on the earth, in the heavens, in the sea, and beneath the ground. The story opens abruptly with the removal of Ravana on board a vessel (*prahu*) to the island of Ceylon (*Bukit Serindib*, afterwards called *Langka-puri*), where he practises asceticism for twelve years, hanging himself by the feet head downwards. While he is thus engaged, by the power of Almighty God, the prophet Adam is sent down from heaven, meets Ravana, and at his request consents to ask God to give him the four kingdoms already mentioned. The request is immediately granted. The writer then describes how Ravana married and begat three sons, Indrajit, Patala Maharayan, and Gangga Maha-suri,¹³ whom he set on the throne in three of his kingdoms—the heavens, underground, and in the sea—himself retaining the kingdom of Langka-puri.

9 In the Malay texts, Rama gets drugs from Maharisi Kali, which he gives to Sita in order that she may have a child, but in a fit of jealousy caused by a false accusation against Sita Dewi by Kikewi Dewi (who in the Malay version is Sri Rama's sister), he banishes her, and she takes refuge with Maharisi Kali, in whose home she bears a son. One day Maharisi Kali thinks the boy is lost, and makes a duplicate of him from a blade of grass, whence the second boy is called Gusi (Kusa in Sanskrit means grass). After twelve years Sri Rama finds his sons while out hunting, is reconciled to Sita Dewi, finds suitable wives for his sons, sets Gusi on the throne of Lanka-puri, and Tabalawi on his own throne. Sri Rama and Sita Dewi then lived as ascetics, and finally Sri Rama returns to the land which is eternal. The French analysis, however, states that in the Dutch text Sri Rama founds a new city, called Ayodhya Pura Nagara, and transmits the kingdom to his posterity.

10 From "The Ramayana of Valmiki" Ralph T. H. Griffith, M.A.

11 The title *Sri* is a Malay addition, the hero being simply Rama in the original.

12 In this analysis it seems best to use the Malay forms of such words as *rakshasa*, *Lakshmana*, etc.

13 In the original poem the sons of Ravana are: Indrajit, Trisiras, Devantaka, Narantaka and Atikaya.

It should be noted that the words for God have in most cases been scratched out by another hand, and the words *dewata mulia raya* (the great and glorious gods) substituted.

The writer next states (page 5, line 6) that in Ravana's absence, just seven years after he had been cast away by his father on the island of Ceylon, Berma Raja, the king of Indra Puri Nagara, died. This king is stated to have had two sons, and to have been succeeded by his eldest son, Badanul, the name of the other son not being given. On Badanul's death, his two sons having already been made kings, the throne of Indra Puri Nagara is given to Chitra-baha, who is evidently the second son of Berma Raja. This Chitra-baha is stated (page 35, line 2) to have been the father of Ravana,¹⁴ and Berma Raja is there given as Ravana's grandfather. Chitra-baha had three children (page 6)—Kumbhakarṇa, Bibushana (Vibhishana), and Sura Pandaki. Of these the two former appear later as the brothers of Ravana, and Sura Pandaki as his sister, whose husband Ravana accidentally kills. Chitra-baha has been king only four years when he dies, and his officers desire to put a person named Jama Mentri on the throne, who, however, requests that his brother Narana be made king. On the death of Narana, Mentri Shaksha succeeds him on the throne of Indra Puri Nagara (page 9, line 1), and from this point to the bottom of page 34 there is a long account of the hostilities between Raja Shaksha of Indra Puri Nagara and Raja Balikasha of the kingdom of Biru Hasha Purwa,¹⁵ whose story begins on line 14 of the same page.

When Ravana comes back from beneath the sea (page 35, line 1), and takes the throne of Langka-puri, he asks what is the news of his grandfather, Berma Raja, of his father, Chitra-baha, and of the kingdom of Indra Puri Nagara; and when told that the present king, Raja Shaksha, is fighting with Raja Balikasha, Ravana goes to see Raja Shaksha, and persuades him to make peace. Ravana's son Indrajit is then sent on an embassy to Raja Balikasha, and brings him to Indra Puri Nagara to meet Shaksha and Ravana, after which Balikasha returns in peace to his own country, and Ravana goes back to Langka-puri with his brothers Kumbhakarṇa and Bibushana, and his sister Sura Pandaki and her husband Berga-singa.

After this introductory matter in regard to Ravana and the raksasas, the real story of Śri Rama begins, on page 51 of our text,

14 In the Ramayana, Ravana's father is Visravas, and his grandfather Pulastya; and Brahma, the Creator, is the father of Pulastya.

15 The names of places in the Hikayat Sri Rama for the most part bear no resemblance to those in the Ramayana; the principal exceptions being *Langka* and *Gunong Meru*. Names of persons are in some cases almost exactly the same as in the original, as in the case of Ravana's brothers and sister and his wife; on the other hand only one of his sons has the same name in the Malay as in the Sanskrit. In Book VII of the Ramayana mention is made of Sukesha, the father of the Rakshasas, which may be the same word as Shaksha.

with an account of Maharaja Dasarata, who is described as a great-grandson of the prophet Adam. While King Dasarata's officers are clearing a suitable place for building the king a city, they come on a clump of bamboo, which grows again as fast as it is cut down. The king himself goes to the place, and descending from his four-tusked elephant, draws his sword, and with one blow cuts down the bamboo. Inside there appears a princess, whom the king covers with a cloth, and, placing her on his elephant, takes her to his palace, names her Princess Mandu-dari, and makes preparations to marry her. During the procession, an accident occurs to the king's sedan chair, and the disgrace of a fall is averted by a lady-in-waiting named Balia-dari, whose arm is broken in her effort to save the king. In consequence King Dasarata decides that if Balia-dari should give birth to a son, her son shall be heir to the throne. Mandu-dari and Balia-dari each bears a son. Mandu-dari's son, Sri Rama, is a very naughty boy, and the king's ministers request that *Balia-dari's son*, Bardan,¹⁶ should be the heir to the throne. After some time the king has boils, so that he can not sleep, and is likely to die, but Balia-dari sucks the boils, and the king recovers, and then asks Mandu-dari to allow him to make Bardan the heir.

When Maharaja Ravana hears of the beautiful princess whom King Dasarata found in the bamboo, he comes in his flying chariot to demand that she be given him in marriage (page 56). King Dasarata explains that he has already had a son by her, but that he will not withhold her if Ravana insists. When the princess hears this, she retires to her apartments, and from the secretions of her skin (*daki*) she produces by massage a mass, which she first changes into a frog, and then into a woman exactly like herself, whom she dresses in her own clothes and sends to the king. The king presents the second Princess Mandu-dari to Ravana,¹⁷ who carries her off in triumph; whereupon the real princess comes forth, and tells King Dasarata how she has outwitted Ravana. King Dasarata immediately determines that he himself will have a child by the new Princess Mandu-dari, whom Ravana had carried off, and has himself miraculously transported to Langka-puri in the form of an infant, and is then carried into the palace of Ravana by an old woman selling flowers. The attendants of the princess take the infant into her apartments, and in the dead of night the king resumes his own form, and sleeps with the princess. In the morning he becomes an infant once more, and is transported back with the old woman to his own palace.

In process of time Ravana's wife, Mandu-dari, gives birth to a daughter, and Ravana sends for his brother Bibushana and all the soothsayers, who foretell that the child will have good fortune,

16 In the original, this was Bharata, whose mother was Kaikeyi.

17 In the original poem, Mandu-dari is the name of Ravana's favorite wife; King Dasarata, however, has three wives—Kausalya, Sumitra, and Kaikeyi, whereas in the Malay work only two are mentioned—Mandu-dari and Balia-dari, and Kikewi Dewi is Sri Rama's sister.

and will marry a king to whom all the kings of the earth will do obeisance, but that Ravana himself will die by his hand. Ravana desires at once to dash the babe on the stones, but the mother persuades him to cast it into the sea, for which purpose an iron coffin is constructed, in which the infant is placed. By the power of God, however, this iron coffin is carried by the sea to the land of Durata Purwa, the ruler of which, named Maharisi Kala, is in the habit of practising asceticism by standing in the sea while worshipping the sun. One day as he stands in the water, the iron coffin comes rolling to his feet. He holds it there until his worship is completed, and then has it taken to his palace. When the coffin is opened, the whole palace blazes with light, and in the coffin are seen two jewels, and a female child of great beauty, the colour of whose body is like pure gold. Kala immediately plants a row of forty palmiras (*lontar*), saying that whoever shoots an arrow through these forty trees at one shot shall be given this child in marriage. He names the child Sita Dewi.

When Sita Dewi is twelve years old (page 62), princes from all lands come to ask for her in marriage, but when they are assembled to shoot at the forty trees, Kala notices that all are present except the sons of King Dasarata; so he himself goes to the city of Mandu Puri Nagara to invite them to come. King Dasarata brings forward his two sons by the lady-in-waiting Balia-dari, named Bardan and Chitradan, but Kala rejects them, and requests that Sri Rama, the son of Princess Mandu-dari, be allowed to go with him.¹⁸ This request is granted, and Sri Rama's brother, Laksamana, is permitted to accompany him. On the journey, Sri Rama destroys, first, a female raksasa named Jagina, who is as big as a hill, then a great rhinoceros, and finally a dragon. On their arrival at Kala's city, the thousands of princes who are seeking the hand of Sita Dewi are assembled, and Kala tells them that he will give the princess in marriage to that prince who can shoot an arrow through all the forty palmira trees. Some shoot their arrows through ten, twenty, and even thirty trees, but only Sri Rama succeeds in piercing the whole forty trees at one shot. Kala, however, being unwilling to part with his adopted daughter, hides her among the idols in a temple, and himself retires to the jungle; but Sri Rama enters the temple, discovers Sita, and carries her to the palace, whereupon Kala consents to make arrangements for the wedding.¹⁹

After the marriage (page 71), Sri Rama starts with his wife, intending to go to his father's country, accompanied by Laksamana, but on the way he is attacked by four of the princes who had

18 In the Ramayana it is not the adoptive father of Sita who asks for Rama, but an anchorite named Visvamitra, who wants his help against the rakshasas. This anchorite afterwards takes Rama to a king named Janaka, whose adopted daughter, Sita, had been mysteriously born in a furrow, and Rama competes for Sita's hand by stringing a monstrous bow, which he breaks in the process.

19 No trace of this incident is to be found in the Ramayana.

sought the hand of Sita, and, being envious of Sri Rama, had plotted to kill him and seize his wife while he was on his journey home. Two of these princes are killed by Sri Rama, and the other two do obeisance to him and return to their own homes.

Subsequently Sri Rama decides not to return to his father's country, but to seek his fortune elsewhere, in view of the fact that the kingdom had been promised to his brother Bardan. One day, while Laksamana had gone in search of water, they come to two ponds, in one of which the water is clear, while the other has muddy water. Sri Rama and Sita Dewi both bathe in the clear water, and immediately are changed into monkeys (*kra*). They leap up into the trees, where they are found by Laksamana on his return. Laksamana tears up a garment, and making a noose, catches Sri Rama by the foot, and plunges him into the other pond, which, as he had been told, has medicinal properties, so that its waters can restore animals to the form of human beings. Sita Dewi comes down from the trees, and tries to bite Laksamana, but is also lassoed, and plunged into the muddy water, by which means both she and Sri Rama are changed once more to human form. On the advice of Laksamana, Sita Dewi is massaged by her female attendants, lest she should bring forth a monkey. She vomits the embryo, which is wrapped by Sri Rama in the leaf of a peepul tree, and dropped by an attendant into the mouth of Dewi Anjati, while performing austerities with her mouth open in the midst of the sea; her mouth immediately closes, and she becomes pregnant, and at the appointed time brings forth a male child having the appearance of a monkey, but with the face of a man, and eardrops on his ears, as predicted by Sri Rama. His mother gives him the name of Hanuman.²⁰ After this episode Sri Rama continues his journey, and finally settles down with Sita and Laksamana in the very place where he slew the raksasa Jagina.

The story now tells (page 79) how Ravana determines to attack the sun in his flying chariot, being enraged because he suffers from its scorching rays.²¹ When he reaches the clouds, he is driven back by the heat, and, returning late to his fortress, his feet slip on the outstretched tongue of his brother-in-law Berga Singa, with which he has encircled the fort in order to protect it in Ravana's absence. Ravana falls, and, being very angry, draws his sword and severs the tongue, thus slaying the faithful guardian of the fortress. Ravana sends for Berga Singa's son, but the boy's mother, Sura Pandaki, who is Ravana's sister, fears for his safety, and flees with him to the jungle, where she places him in a clump of bamboo to perform austerities, and she herself goes there continually to take him curry and rice. But one day, by the will of God, Laksamana, who constantly passes through that jungle slash-

²⁰ Hanuman was the son of Pavana, the god of the winds, by Anjana, the wife of a monkey named Kesari. Compare the Malay Dewi Anjati.

²¹ In Book VII of the Ramayana, Ravana attacks the moon, because the raksasa councillors complain that it is cold. Ravana began to assail it with arrows, but stopped at the intercession of Brahma.

ing here and there with his sword, happens to come to that place, and hacking at that very clump of bamboo strikes the child's neck, and his head rolls out. When Sura Pandaki comes with her son's food and finds his head severed from the body, she knows that it could only be Laksamana that killed him, and going to search for him, she changes herself into the form of a raksasa. Seizing Laksamana she flies off with him, till the earth appears to Laksamana no larger than an egg. Laksamana then draws his sword and cuts off Sura Pandaki's nose, and both fall to earth without injury.²² Eventually Ravana hears a perverted version of the way in which Sura Pandaki had been mutilated, and since Laksamana is unmarried, Ravana vows to be avenged on the wife of his brother, Sri Rama. Having enticed Sri Rama away from his home with the assistance of two raksasas changed into a gold and a silver fawn, which gambol in front of Sri Rama's house, and then run off into the jungle, Ravana waits until Sita Dewi sends Laksamana also away in search of his brother, and then, appearing in the form of a Brahman, he succeeds in capturing Sita Dewi,²³ and carries her off in his flying chariot (page 85). When Sri Rama and Laksamana return and find that Sita Dewi is gone, Sri Rama faints, and remains insensible for four days. He then begins the search for Sita Dewi.

Pages 88 to 92 are occupied with a story about a foolish buffalo, which fights and kills its own father, and then overturns an anthill, but is persuaded by the white ants to seek a more worthy opponent in the person of Bali Raja, the king of the monkeys. Bali Raja entrusts his wives and his kingdom to his brother Sugriva, and fights and overcomes the buffalo in a cave.²⁴ Sugriva takes it for granted that his brother and the buffalo are both dead, and closes the mouth of the cave; Bali Raja, however, breaks through, and finding Sugriva in possession of his kingdom, hurls him into the jungle, where he lights on a tamarind tree.

Then begins the record of the adventures of Sri Rama and Laksamana in their search for Sita Dewi. A heron, which saw Ravana's flying chariot reflected in the water, has its wish for a longer neck granted, in return for the information that Ravana was carrying off a beautiful woman. Being unable to obtain water, Sri Rama shoots an arrow, and sends Laksamana to the spot where it falls; then tracing the stream of water to its source, they find the carcass of the vulture Jintayu (Jatayus), which Sri Rama revives, whereupon it tells him of its fight with Ravana while he was

22 In the original, Surpa-nakha wishes Rama to marry her, and, being jealous of Sita, attacks her, whereupon Lakshmana cuts off her nose and ears.

23 In the Ramayana, Rama is first attacked by Ravana's brothers Khara and Dushana and 14,000 rakshasas, then Ravana himself goes, accompanied by a rakshasa named Maricha, who takes the form of a golden deer with silver spots, and entices Rama and Lakshmana away from Sita, who is then seized by Ravana.

24 See above Note 7.

carrying off Sita Dewi. Having thus spoken, the bird dies, and is cremated by the brothers. Once more they search for water, and find a pool, the water of which has a fishy odour, and following the stream they find a lake, on the shore of which are thousands of heaps of fish bones as large as elephants; the raksasa who had eaten all these fish directs them on their way. After some days they are again consumed with thirst, and the arrow brings them to a spring, the water of which is salt; here Sri Rama lies down and sleeps for four days and four nights, with his head pillowed on Laksamana's lap. It so happens that the tamarind tree under which the brothers are resting is the very one into which Sugriva had been hurled by his angry brother, and when he sees that Laksamana is so devoted to Sri Rama that for four days and nights he never moves his thighs, lest he should disturb his slumbers, the monkey king weeps, and a tear falling on Sri Rama's breast rouses him from sleep. In answer to Laksamana's prayer, the leaves of the tamarind, which were formerly as large as those of the *birah* tree, are changed to their present form, being split in pieces, and thus Sugriva becomes visible to Sri Rama, and descending from the tree comes and worships at his feet (page 98).

Sugriva tells a false story of the persecution which he had suffered at the hands of his brother, Bali Raja, and Sri Rama promises to help him to recover his wife. Sugriva, however, is not convinced of Sri Rama's prowess, until he has put him to the test, first by pitting him against an immense serpent, which Sri Rama slays with his wonderful arrow that returns to its quiver after having accomplished its errand; and secondly, by getting him to remove a pile of giants' bones as high as the sky, which Sri Rama refuses to shoot at with his arrow, but kicks into the middle of the sea with a side-long movement of his big toe. When Sri Rama and his party reach Bali Raja's country, the two monkey kings engage in single combat, and Sri Rama shoots at Bali Raja, who, however, catches the arrow, asking why Sri Rama thus attacks one who had done him no wrong, and giving his version of the quarrel between him and his brother. "If this be so," says Sri Rama, "let go of my arrow, and we will be friends." But Bali Raja knows that when the arrow is let go it will return and kill him, so he asks Sri Rama to attend to his funeral rites. He then lets the arrow fall to the ground, and it flies into the air, and coming down pierces Bali Raja's breast; as he dies, a beam of light, like the stem of a coco-nut tree, rises up to the sky. After the cremation, all the monkeys, big and little, good and bad, old and young, do obeisance to Sri Rama.

At the top of page 103, the story of King Dasarata is resumed. From the time that he parts with Sri Rama and Laksamana, their father never sees them again, and hearing that Sri Rama has lost his wife, he has no more joy in life, and before long is taken ill and dies. Bardan and Chitradan seek for news of Sri Rama, and hearing that he is living at the city of Bali Raja, the king of all the monkeys, they put their father's body in a coffin, and start on

their journey to find Sri Rama, who hears of their coming and goes out to meet them with all his followers. Bardan and Chitradan do obeisance to Sri Rama, and offer him the kingdom of Mandu Puri Nagara, which, however, he refuses, on the ground that their father gave the kingdom to Bardan and Chitradan. The two brothers accept Sri Rama's decision, but request that he give them the shoes off his feet, so that they may place them on their crown, in order that they may have peace and prosperity in their city.²⁵

After the return of Bardan and Chitradan, Sri Rama demands of Sugriva the fulfilment of his promise to help him in the search for Sita Dewi, and says that first someone must be sent to Langka to find out whether she is still alive. Sugriva replies that it will be necessary to find some one who can jump a three months' journey. Several monkeys claim to be able to jump from twenty to thirty days, journey, but none can jump a three months' journey. Sri Rama then asks about Sugriva's nephew, Hanuman, and he is pointed out sitting at the end of the hall. When he is sent for, Sri Rama notices that he is wearing earrings, and remembering the incident in the forest, says to Laksamana, "Apparently this is my son." He then inquires of Sugriva, and is told that this Hanuman is the son of Dewi Anjati, and that his mother became pregnant when performing austerities with her mouth open in the midst of the sea. Hanuman professes to be able to jump a three months' journey, but asks to be allowed first to eat from the same leaf as Sri Rama. After some hesitation, this request is granted, on the recommendation of Laksamana. Sri Rama then tells Hanuman that he considers him as his son, and that Sita Dewi is like a mother to him, and he gives him a ring which he can show to Sita Dewi as a sign that he bears a message from Sri Rama. When Hanuman tries to jump, he can find nothing able to stand the strain, till Sri Rama invites him to jump off from his arm, and then he jumps far beyond Langka-puri, to the house of a maharisi named Kipabara, who tells him that he has come twelve days' journey too far. When at last he arrives at Langka-puri, Hanuman takes the form of a Brahman, and manages to slip the ring into a jar of Sita's bathing water. Sita Dewi finds the ring, and on making inquiries is told that a Brahman is standing by the well from which the water was drawn, so she sends for the Brahman, who gives her tidings of Sri Rama, and explains his own identity. As a reward, Sita Dewi gives Hanuman a fruit from Ravana's own mango tree, which she tells him is enclosed in an iron fence, and guarded by one hundred raksasas. Changing his form to that of a monkey only a span high, Hanuman gains access to this mango tree, and one day when all the raksasas are drunk, he eats up all the fruit, leaves and buds, and then uproots the tree, and plants it again with its roots in the air. The tiny monkey is brought into

²⁵ Bharata's search for Rama, and his request that he will take the throne of his father, comes much earlier in the original poem—near the end of Book II,

the presence of Ravana, who orders him to be killed, but when the raksasas stab and cut him with their swords, and strike him with axes and iron rods, not only do they fail to kill him, he does not even move a hair, nor is he bruised or even pale. Ravana's brother, Bibushana, says that this is no light matter, for it is written that Langka-puri will be destroyed by a little monkey. When Ravana asks how the monkey can be destroyed, Hanuman himself replies that his body must be wrapped in cloth, oiled, and then burned. The more cloth they wrap round Hanuman's body, the bigger he grows, till all the cloth in Langka-puri is insufficient. Then hundreds of jars of oil are poured upon him, and he is set on fire, but not a hair of his body is singed; and when all the cloth is consumed, except a little on the end of his tail, the monkey leaps on the roof and sets the palace on fire, so that it is all burnt, except the house in which Sita Dewi is living. Then Hanuman jumps into the sea, and thus the flames on his tail are extinguished; after which he goes back to Sita Dewi, and wishes to carry her away to her husband, but she refuses to go with him, having sworn that no man except Sri Rama should ever touch her. On Adam's Peak Hanuman finds a rock strong enough for him to jump from, so he returns to Sri Rama, and reports the results of his journey.²⁶

Sri Rama then asks (page 117) how all the millions of his army can be transported to the island of Langka-puri, and Hanuman replies that a causeway must be made by filling in the straits between the island and the mainland. For this purpose all the monkey hosts are assembled, and two officers are sent to find the best place. Finally Sri Rama marches with all his armies to Mount Aruda or Azura, and the whole neighbourhood is cleared of jungle. At the request of a maharisi who lives on this mountain, Sri Rama first employs his forces against two kings, Maharaja Jaya Sang and Maharaja Sura Nala. Pages 123 to 139 are occupied with an account of the fighting, which results in the capture of Jaya Sang and his son (page 135), after which Sura Nala and his allies capitulate.²⁷

The work of constructing the causeway to the island of Langka-puri is then begun (page 139), and all Sri Rama's officers perform prodigies in hurling hills and mountains into the sea. In one place, however, though thousands of mountains had been cast in,

26 In Valmiki's poem the whole of Book V is occupied with the story of Hanuman's wonderful leap, a detailed description of the rakshasas and their city on the island of Lanka, and Hanuman's doings there. In our Malay text the events of Book V are condensed into less than seven pages, the incidents which occurred in the course of his leap being entirely omitted, and the details of the whole story being quite different from those of the original work.

27 In the Ramayana it is Sugriva and not Hanuman who advises the building of a causeway. Rama then marches his army to Mahendra mountain, from which he beholds the ocean. He orders the army to be encamped on the shore, and then follows immediately the desertion of Vibhishana and the building of the causeway. The fight with Jaya Sang and Sura Nala described in the Malay text is not to be found in the original poem.

the water only becomes deeper, and splashes up in the air. Sri Rama himself fails to improve the situation, and, being angry, is about to shoot an arrow named Gandarata at the water, when, by the grace of the great and glorious gods, a beautiful woman rises from the sea and warns him not to do so, lest the gods be offended. "At this spot," says the woman, "there is a pool which goes right through the earth, and meets the water of life, which splashes up in the air, and makes men strong and brave and invulnerable; for this spring of water is in the power of your grandfather Vishnu (Maharaja Bisnu), and it is he who sent me to you." Having said this the woman disappears. Sri Rama's troops are then sprinkled with the water of life, and when he prays to the gods, the causeway floats up from the bottom of the sea, and everyone works happily, and the causeway reaches almost as far as the island of Langkapuri (page 142).

The story now returns to Sita Dewi, and tells how Ravana put her in a palace in the midst of a lotus garden, with abundance of fruits and flowers, and surrounded by seven rows of fortifications, each row guarded by seventy raksasa princesses, with 700 maids to attend on Sita Dewi, under the control of Princess Dewi Sri Jati, the daughter of Bibushana. In spite of all her beautiful surroundings, however, Sita Dewi is very unhappy, and when Ravana wishes to come near her, she tries to kill herself; so, out of pity for her, Ravana keeps away. One day when Ravana comes, she tells him that she understands that Sri Rama is still alive, and if Ravana wants her as his wife, he must bring her Sri Rama's head. On hearing this, Ravana has two brothers killed, and brings their heads to Sita Dewi, declaring that they are the heads of Sri Rama and Laksamana. Sita Dewi would have killed herself, but is prevented by Dewi Sri Jati, who promises to go and see for herself whether Sri Rama is still alive, and she obtains from him a belt woven by Sita Dewi herself, thus assuring Sita Dewi that her husband is really living. Ravana is very angry when he finds out that Dewi Sri Jati has visited Sri Rama, and he gives orders that the palace shall be enclosed with lattice work.²⁸ He then sends as a spy to Sri Rama's camp his minister, Saga Dasana, who disguises himself in the form of a monkey, but is detected, owing to his being unable to climb a tree or to cry like a monkey. Being arrested and bound, he is brought before Sri Rama, who, however, sets him free and sends him back, telling him to report to Ravana all that he has seen.

Ravana is very angry when he hears about the causeway, and gives orders that his million officers prepare their weapons, and that his son Gangga Maha-Sura be sent for from beneath the sea to destroy the causeway. When Sri Rama is told that his causeway is being destroyed by fish, he sends for Hanuman, who stirs the water with his tail, so that every fish in the sea becomes just

28 In the original, the rakshasi who comforts Sita is named Sarama. She offers to go to Rama and give him news, but Sita prefers that she should go and find out Ravana's plans.

as if it were affected by the poisonous *tuba* root; and then the monkeys catch the fish, and pile them up in scores of heaps as big as mountains, till there are more fish than all the innumerable troops can eat. Then the fish dare not come near the causeway any more. But a big crab comes and begins to destroy the causeway, until Hanuman puts his tail in the water, and induces the crab to nip his tail, when he jerks the crab a month's journey inland.²⁹ After that the causeway is completed, and Sri Rama and all his officers and armies march over to Langka-puri.

When the news reaches Ravana (page 153), he sends for his sons, from the air, from the sea, and from beneath the ground, and they take counsel with all his ministers and officers in regard to the conflict with Sri Rama. His brother Bibushana advises him to send Sita Dewi back to her husband, so that Sri Rama may become an ally instead of an enemy, for he sees that this is no light matter, and fears that Ravana will repent afterwards if he does not follow his advice. Ravana orders his brother off the premises, and when he leaves the palace, Bibushana takes his whole family and goes over to Sri Rama, who is delighted to receive him, and shows him every honour.

One day Ravana assembles all his forces and appoints his officers, ten of whom he sends to see where Sri Rama is, and what forces he has at his disposal (page 155). When this is reported to Sri Rama, he sends seven officers to meet them with the monkey hosts, who fight against the million raksasas brought by Ravana's officers, until all of them are killed, so that not one returns to tell the tale. After waiting for news of them, Ravana sends four active raksasas with another million troops, who find the bodies of those previously sent, and report their destruction to their king. Ravana then calls a council of his sons and ministers, and sends for his brother Kumbha-karna, who is aroused from sleep with great difficulty. When he comes into Ravana's presence, he recounts the wonderful history of Sri Rama's valour and victories, and advises that Sita Dewi be restored to her husband. He, however, expresses his willingness to go and attack Sri Rama, and Ravana equips him, and provides him with an army, and afterwards follows in the rear to see the fight. On the first day of the battle, Kumbha-karna sees that his followers are being defeated by the monkeys, and seizing his mace, which is as big as a hill, he rushes to the middle of the field of battle, and kills hundreds of monkeys. Two of Sri Rama's officers, however, climb up, one on each shoulder, and slap Kumbha-karna's face, whereupon he seizes one by each hand and hurls them away. The next day, Hanuman attacks Kumbha-karna, and tries to snatch away his mace, but Kumbha-karna saves himself by flight. On the third day he receives orders to fight only with Sri Rama, so that the battle may soon be ended, but Sri Rama shoots an arrow which takes off his head, and afterwards the heads of ten of his

²⁹ As to this and the other subsequent incidents which are not in the original poem, see above Note 8.

officers. Sri Rama then picks up Kumbha-karna's head and his mace, and throws them at the raksasa soldiers, thousands of whom are thus killed.

After an interval of forty days (page 165), Sri Rama sends Hanuman to propose to Ravana that he should send Sita Dewi back to him, or engage with him in single combat, and thus avoid the further destruction of their armies. In reply Ravana asks that Laksamana, who committed the outrage on Sura Pandaki, should be sent to him in chains. Hanuman leaves in anger, without paying his respects to Ravana.

A son of Ravana named Badayas, who had been kept in an underground dungeon because everyone who looked upon him was burnt to ashes, is next sent against Sri Rama and his armies. Bibushana, however, is aware of this through his magic arts, and by his advice a huge mirror is constructed; so when Badayas appears, this mirror is suddenly placed in front of him by Hanuman, with the result that Badayas (whose name is now spelt Badabish) himself becomes ashes through seeing his own face. Hanuman seizes with his tail the two ministers who took the covering off Badayas' face, and breaking their necks, throws their heads at Ravana, destroying both his umbrellas.

Another son of Ravana, named Patala Maharayan, undertakes to attack Sri Rama, and sends out two officers to discover his whereabouts, with a view to stealing him away while he slept, and throwing him into the sea (page 174). After the officers have reported, Patala goes himself, and in various forms seeks to approach the place where Sri Rama is sleeping. Finally, when day is about to dawn, and the watchmen think there is no further danger, he comes in the form of Hanuman, seizes Sri Rama with the couch on which he is lying, and springs with him into the air. Seeing a lotus flower growing in a certain pond, he takes Sri Rama down with his couch through the hole of the lotus flower to his palace beneath the earth. Meanwhile Hanuman is going his rounds, and seeing the watchman lying down fast asleep his heart trembles, and he rushes in, to find that Sri Rama is gone, and Laksamana and Bibushana still asleep. Arousing them, he hastens in pursuit, but can find no trace of Sri Rama, until rising into the air and looking earthwards he sees marks left by Patala on the lotus flower, and entering there goes through into the earth (page 178), and reaching the palace of Patala fights with the watchman, who is also a monkey (page 181). Hanuman finds that the watchman is his equal in the struggle, and inquires who he is. The watchman, whose name is Tamnat Gangga, says to himself, "Who can tell whether this may not be my father," and so he tells the story of Hanuman's great leap to Langka-puri, and how his sperm fell into the sea, and was swallowed by the queen of the fish, who brought forth a monkey, and how this monkey was brought up by Maharaja Gangga Maha-Sura, and how Patala, having no child of his own, came and begged Gangga Maha-Sura to allow him to take the son

of the fish queen as his adopted son. When Hanuman hears this story he embraces his son, who admits him to the palace, where he finds Sri Rama still asleep, surrounded by raksasas. Hanuman wrings the necks of all the raksasas, leaving them with their faces turned backwards, and carries Sri Rama out on his couch, pursued by Patala, who strikes at him with his mace; Hanuman, however, wards off the blow with his left hand, and still holding Sri Rama's couch with his right hand, carries on a severe struggle with Patala and his friends, until at last he is victorious and Patala runs away. Hanuman is then joined by his son Tamnat Gangga, whom he orders to remain faithful to Patala as long as he lives, while he himself takes Sri Rama back to the upper world by way of the lotus flower. All the raksasas swarm round Hanuman, like mosquitos round an elephant, but Hanuman grinds them to dust between the palms of his hands, and returning to Sri Rama's palace finds that the day has dawned, whereupon Sri Rama awakes, and is told of all that has happened (page 185). Patala is ashamed of the result of the fight with Hanuman, and comes to challenge Sri Rama, but the first shot of Sri Rama's arrow cuts off his head, and the arrows which remain on Patala's chariot are shot by Sri Rama at Patala's troops, and also at those of Ravana, so that the blood of the raksasas flows like water. Sri Rama then challenges Ravana, who orders his officers to tell Sri Rama that he will fight with him on the following day. Hanuman's son, Tamnat Gangga, is then presented to Sri Rama.

At Ravana's council of war it is decided that Indrajit and Ravana's other sons shall next attack the enemy. Indrajit, however, goes to worship, telling the four others to wait, but they decide to fight without his assistance, and all four of them are killed and their followers put to flight. Indrajit is blamed for their death, but excuses himself by saying that he told them to wait while he was worshipping his idols.

Sri Rama again defies Ravana (page 192), and urges him to fight himself if he has no more champions to bring forward. Ravana's son Gangga Maha-sura, however, hears the challenge, and comes forth against Sri Rama with all his forces from beneath the sea. Sri Rama shoots off Gangga Maha-sura's head, but his two officers surrender, and with all their followers go over to Sri Rama.

Indrajit is then called again into Ravana's presence (page 194), and says that as his seven brothers have now been killed in their father's service, and he alone remains, he desires by the king's grace to go up into the heaven of Indra, and attack Sri Rama from thence. Sri Rama is forewarned by Hanuman, and sends for the Garuda, who spreads her wings to shelter Sri Rama and his forces from the stones which are rained upon them from the heavens. For forty days and forty nights the rain of stones and water continues and then there is a pause, the sun appears, and the Garuda descends to earth, and stands before Sri Rama as he sits upon his throne. Indrajit, however, gets a glimpse of Sri Rama, and with-

out his knowledge shoots his supernatural arrow, which just grazes Sri Rama's breast. Sri Rama tries to follow Indrajit, but falls, and is supported by Laksamana and Bibushana, who lay him on a couch in an unconscious condition. Two officers are sent at once for medicine to Adam's Peak (*Bukit Nabi Adam*), and the wounded hero is immediately restored. When night comes, Indrajit descends from the heavens, and standing close to Sri Rama's fort fires an arrow, which came originally from Batara Indra, and which causes all Sri Rama's troops to fall asleep. Even Sri Rama and Laksamana are very drowsy. Bibushana alone is able to keep awake. During the night Indrajit enters the fort, but is detected and driven out by Bibushana, who then rouses Sri Rama and Laksamana and all their officers. When they go out to see about their troops, they find that millions of monkeys are dead, in fact all those who were not sleeping in the trees. Hanuman is immediately sent to Mount Malaya-kiri³⁰ for a medicinal root to restore them to life, and being unable to recognise it in the dark, he brings the whole hill on which the root was growing. This medicine is sprayed on the dead monkeys, and they all revive; but Hanuman has to take the hill back again, for if it were left lying about the raksasas would have been able to use the medicine, and then would have become invincible (page 201).

Indrajit suggests to his father that for the sake of one woman it was not worth while to cause so much trouble, to which Ravana replies that it would be best to kill Sita Dewi; he is, however, dissuaded from this course by his son, who says that instead of doing that he should kill a woman like her, and have it announced that Sita Dewi is dead. This he actually does, and when everyone in Langkapuri is in mourning for her, Hanuman comes to obtain news of her. When he reports these terrible tidings, Sri Rama becomes unconscious. On his recovery he is exhorted by Bibushana not to behave as those who are without knowledge, for even if Sita Dewi be dead the attack should not be abandoned, but every raksasa should perish, and Ravana should be pursued even if he should flee into the sea or sky or beneath the earth. Hanuman is sent to find out for certain whether Sita Dewi is still alive, and taking the form of a bee (*kumbang*) he sees her in tears. As he is returning, he notices the raksasas and Maha-risis going to a hermitage, and learns that Indrajit has been sent by Ravana to worship. When this is reported to Sri Rama, it is explained by Bibushana that his purpose is to bring all the raksasas to life again, and Laksamana and Hanuman are at once sent to put a stop to Indrajit's worship. A great fight ensues, in spite of which Indrajit continues the worship, until a hill is thrown at the place where he is worshipping with thousands of Brahmans, who all run away when they hear the missile coming, so that the worship comes to nothing and fails of its purpose. Indrajit then comes to the attack, and Laksamana, mounted on

³⁰ In the Ramayana, Hanuman is sent to the Himalayas. The Malaya Hills are mentioned in Book IV in connection with Bali and Sugriva.

Hanuman's shoulders, goes to meet him. The troops on both sides are engaged, and Sri Rama hearing the uproar comes to their assistance. Laksamana successfully opposes all Indrajit's weapons, but Indrajit has an arrow which can not fail to pierce all those who carry arms. Knowing this, Bibushana tells all his comrades to lay down their arms, and the arrow, coming to Sri Rama, becomes a wreath of flowers round his neck. Indrajit then mounts a flying horse, and disappears in the clouds.

Returning to Ravana (page 209), Indrajit advises him to restore Sita Dewi to her husband, but his father laughs at him with his ten mouths for being afraid of two human beings, and expresses astonishment that he should suggest such a thing. Seeing that his father intends to fight himself, Indrajit asks pardon, and again goes to the fray, this time with Ravana's own weapons, and mounted on a chariot drawn by one thousand horses. Indrajit realises the hopelessness of the struggle, and says farewell to his wife, and then mounting his flying chariot proceeds to the field of battle. Ravana hears the shouting, and also goes out with all his forces. Indrajit shoots at Laksamana, but does not hit him, and then Hanuman shoots, and brings down his chariot, killing all the horses, so that Indrajit has to descend to earth. Sri Rama shoots an arrow and hits his right shoulder, which falls to the earth; after that Indrajit also loses his left shoulder, and finally Sri Rama hits his neck, and his fall is such that the earth trembles and the sea roars, and the sky is hidden, for all the *dewas* rain down sweet-scented flowers on Indrajit. Then Angada cuts off Indrajit's head, and brings it to Sri Rama, who shouts to Ravana that now all his sons are dead, and he had better make peace, and send Sita Dewi back. Indrajit's head is hurled at Jama Mentri, who takes Sri Rama's terms of peace to Ravana. Ravana again desires to kill Sita, but is dissuaded by Jama Mentri. Indrajit's body is then cremated.

There is a Dewa with 500 heads and 1000 shoulders named Mula Matani, who had been adopted by Ravana as his son (page 219). Ravana goes to him, and embracing him asks his help against Sri Rama and Laksamana, giving him weapons and a chariot. A severe encounter takes place between him and the two brothers, until at last all his heads except one have been cut off, when he requests Sri Rama to shoot at him once more, and after that he dies.

The fight with Ravana himself then begins (page 228), and Sri Rama calls out all his officers to the battle. At first the rank and file are engaged, and many raksasas and many of Ravana's ministers are killed. Then Laksamana approaches Ravana, and when Ravana shoots at him, Laksamana is told by Bibushana to aim at his arrow, which is thus broken in two. Ravana is very angry with Bibushana for this, and would have destroyed him but for the intervention of Laksamana, who receives the blow and falls dead. Hanuman is at once sent for medicine, but Ravana goes

home and sends a raksasa to prevent Hanuman from obtaining the medicine. His plan, however, does not succeed, for Hanuman destroys the raksasa, and takes a whole mountain back with him, and when the necessary roots have been extracted, he throws the mountain into the sea.

Hanuman then has to go to Ravana's palace to get a particular stone on which the medicine must be ground, this stone being under Ravana's bed. With great difficulty he enters the chamber, and mischievously ties together the long hair of Ravana with that of his wife Mandu-dari, leaving a message that the knot can only be untied after Mandu-dari shall have rapped Ravana's head with her knuckles. Hanuman carries off the stone, and the medicine revives Laksamana; great quantities of it are also sprinkled on the monkeys killed by Ravana, all of whom are thus brought to life again.

When Ravana wakes (page 235) and finds his hair knotted to his wife's, he is very much ashamed. After trying to untie the knot, he sees what Hanuman has written, that his wife must rap him on the head, and is very irate, but orders her to do so; and for this reason Sri Rama is able afterwards to overcome Ravana, because he had been struck by a woman.

Ravana then again prepares himself for the battle, and mounts his flying chariot. The forces on both sides are engaged, but when night falls Sri Rama's eight champions are still quite unharmed. The next day Ravana and Sri Rama meet in single combat, and Sri Rama is able to ward off Ravana's arrows, but Sri Rama's arrow takes off three of Ravana's heads, which, however, immediately grow again, and so also his arms and his shoulders. By mutual agreement they pass the night in sleep, and the next day Ravana shoots fire at Sri Rama, but the fire is extinguished, and Sri Rama is untouched. Sri Rama's arrow strikes Ravana on the ankle and the knees, and even his thighs are shot away, but they grow again. Ravana, however, flies up into the air, and disappears from view, so Sri Rama gives orders to attack his soldiers, who are all killed or put to flight. When night comes, Hanuman goes to Sita Dewi and asks how Ravana can be killed, for the fight has now lasted four days. He is told that Ravana's life is in a small head the size of a nut, situated under his right ear, and if this head should be struck by an arrow his power would be gone, he would be unable to rise, and his ten heads and his limbs would never grow again.³¹

The next day (page 242), Ravana hurls all his weapons at Sri Rama, but none of them reach the mark. Sri Rama then shoots off nine of Ravana's heads, and Hanuman takes them to show to Princess Mandu-dari, who on seeing them covers her head and weeps. Hanuman has been told by Sita Dewi that Mandu-dari is guarding a sword which is essential to Ravana's success, so while Mandu-dari's head is covered Hanuman seizes this sword and bears

³¹ Matali, the driver of the chariot which Indra lends to Rama, is the person who tells Rama where Ravana can be mortally wounded, in the original poem.



it away to Sri Rama. Sri Rama then shoots an arrow at the little head under Ravana's right ear, and Ravana falls, unable to rise again. Sri Rama then approaches Ravana and hacks him in pieces, yet he does not die.³² So Sri Rama leaves him there, and marches off with his countless hosts into the fort of Langka-puri. He marvels at the beauty of the palace in which Sita Dewi is living, and as he comes near, Sita hurries out to worship at his feet, but he warns her not to touch him, lest perchance she may have been defiled by Ravana, and though she protests that the raksasa king has never been within forty fathoms of her, Sri Rama insists that she should undergo the fire ordeal in order to prove her innocence. The fire is lighted, but as she stands on a throne which had been placed on the firewood, and does obeisance to Sri Rama from the midst of the fire, behold, the fire goes out, and neither Sita herself or her clothing are singed. Then Sri Rama runs to hug and kiss his wife, and she is bathed with rose water and perfumes, and seated with her husband on the throne. Ravana's wives and ministers then do obeisance, and Sri Rama seats Jama Mentri on a throne, giving him rank equal to himself; and he also makes presents to all his officers.³³

Bardan and Chitradan, hearing of Sri Rama's victory, come to congratulate him (page 247), and he goes to meet them, and receives them with every honour. Bibushana is then married to Sri Rama's sister, Kikewi Dewi. Maharisi Kala also hears of the destruction of Ravana by Sri Rama, and comes to visit him. Sita Dewi hears from Kala the story of her birth, and learns for the first time that Mandu-dari, the wife of Ravana, is her mother. Bardan and Chitradan return home.

Sri Rama gives orders to Bibushana and Sugriva to build a city for him in the hill country of Mahar Purita (page 254). When all is ready, they report to Sri Rama, who leaves Jama Mentri in command of Langka-puri, and moves to the new city, which he names Duria Puri Nagara. Laksamana becomes the Crown Prince, and Bibushana prime minister (*mangku-bumi*). As Sita Dewi has had no child, Kala is requested to provide medicine, but before the child is born, Sri Rama drives Sita from his palace in disgrace, because he finds her sleeping with a fan on her breast, on which she had drawn a sketch to show Bibushana's wife, Kikewi Dewi, what Ravana looked like.³⁴ Sita Dewi tells Sri Rama that if she

32 In the Ramayana it is distinctly stated that Rama was given the power to kill Ravana, and he was killed, and his body cremated.

33 There does not appear to be any character in the original poem that can be identified with Jama Mentri. Vibhishana is there installed as the ruler of Lanka, whereas in the Malay work Rama himself assumes the throne, later handing over his authority to Jama Mentri, and Bibushana is made prime minister in Sri Rama's new kingdom at Duria Puri Nagara.

34 In the Ramayana there is no such incident as this. Rama sends Sita away because of the things that were being said about her having been so long a captive in Ravana's palace, in order to avoid an evil name, though he knew her to be as chaste as ever.

is blameless then every living thing in the country will grieve with her, and the gods will not allow a word to proceed from the mouth of that person who had lied about her.

Sita Dewi goes to the home of Kala (page 261), and there brings forth a son, whom she names Tabalawi (in the original, Lava). Some years later, when Kala goes to bathe at a certain spring, he takes the boy with him as usual, but on this occasion when he has finished bathing the boy is nowhere to be seen, and Kala, feeling sure that he has fallen into the river and is lost, has not the heart to go home to Sita Dewi without him; so he takes a young shoot of grass (*lalang*), and makes it into another child just like Tabalawi. When he gets home, however, he finds Tabalawi sitting by his mother's side. He explains the situation to Sita Dewi, and she asks Kala to give her the child. She brings him up with her own son, and calls him Gusi (in the Ramayana, Kusa, which means grass). The two boys play together, and one day they find a heap of skulls under a raksasa's house. The wife of the Raksasa tries to catch the boys, but Tabalawi hits her on the head and kills her. The Raksasa husband follows them armed with a sword, but Tabalawi catches hold of the sword with his left hand, and kills the raksasa with his right. Subsequently these two boys clear the whole country of raksasas.³⁵

Sita Dewi has now been separated from her husband for twelve years, and during all that time not an animal in Sri Rama's kingdom has uttered a sound, and Bibushana's wife has remained dumb from the time that Sita went away. Sri Rama therefore come to the conclusion that Sita has done no wrong, and he decides to take Laksamana with him and bring Sita back again. On the journey, Sri Rama shoots and wounds a deer, but Tabalawi, who happens to be at that very spot, brings the animal down. Laksamana comes up and claims the deer, and a struggle takes place between him and the boys, who succeed in overpowering him, and having bound him with their belts, take him home to Kala's house. Kala recognises Laksamana, and orders the boys to release their uncle, to whom they apologise. Sri Rama is immensely amused when he hears the story.

Kala insists that Sri Rama and Sita Dewi must be reunited with proper ceremony, lasting fourteen days and nights. When this has been accomplished, they return to Sri Rama's palace, and all the animals begin to utter their usual cries, and Bibushana's wife is able to speak again.

One day Sri Rama invites his brothers, Bardan and Chitradan, and receives them with due ceremony (page 268). Sri Rama suggests that Laksamana should marry the daughter of Indrajit,

35 In the original poem, Sita brings forth twins, in the hermitage of the poet Valmiki, on the banks of the Ganges, and the poet protects Sita, and trains her sons Kusa and Lava as rhapsodists to sing the Ramayana. The remainder of the Malay story is entirely different from the mythological ending of Book VII of the Ramayana.

named Indra Kasuma, and when he refuses, Sri Rama decides to marry her to his son Tabalawi, and sends Laksamana, seated on the back of the Garuda, to fetch the princess. The marriage then takes place, and Gusi is married to the daughter of Gangga Mahasura (page 273), who is brought for that purpose from beneath the sea. Gusi is then seated on the throne of Langka-puri.

Tamnat Gangga is married to a princess from beneath the earth, and seated on the throne of Patala. Then forty-three good-looking daughters of raksasa kings are brought, and given in marriage to the officers of Sri Rama's army; after which Bibushana is ordered to send to Langka-puri for all the wives and daughters of the raksasas who had been killed, and these are given in marriage to all the monkey hosts. Bibushana's two sons are married to the daughters of Bardan and Chitradan, and his daughter by the princess Kikewi Dewi is given as a second wife to Tabalawi; she, however, refuses to live with him.

One day when Sri Rama and all his family go for an excursion to Langka-puri (page 278), Tabalawi's second wife wants to go home, and weeps persistently until Sri Rama arranges for Hanuman to take her home. When Hanuman arrives with the princess at Duria Puri Nagara, he is amazed to see her beauty, and taking the form of her husband, he sleeps with her. Subsequently Tabalawi discovers that his wife is no longer a virgin, and when the incident is explained by his wife, Tabalawi is furious with Hanuman, and he and Gusi attack him. Sri Rama hears the uproar, investigates the cause of the trouble, and tells Hanuman he must surrender. Hanuman puts his life in Tabalawi's hands, but Sri Rama forbids his son to kill him, and compromises the matter by promising that he will pray the gods to restore the virginity of the princess, but even this does not satisfy Tabalawi, who from that time forward has no love for his second wife.

Sri Rama spends much time in the instruction of his son Tabalawi, teaching him the duties of a king, and love for his people and for the rulers under his authority, and how to care for his army, and to do justice, and to prevent all oppression. Kings come from the East and West to do obeisance to Sri Rama and to bring him presents. For forty years Sri Rama and Sita Dewi live as hermits after Tabalawi assumes the throne. Then Sri Rama returns from this mortal world to the land which is eternal. There was no one like him in all the world, for the gods bestowed such greatness on their favoured servant; and this was an easy task for the great and glorious gods. Let not the reader despise this story, for man is mortal and liable to err, and there is only one who can not err.