AN INTRODUCTION TO
OLD JAVANESE

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CONTENTS

PART 1

TEXTBOOK

1

SOUND AND WORD

A. SOUND

A1. Vowels and consonants

Old Javanese has six vowels, which in Latin characters can be rendered as: *a*, *ĕ*, *e*, *i*, *u* en *o*, and twenty consonants: *b*, *c*, *d*, *ḍ*, *g*, *h*, *j*, *k*, *l*, *m*, *n*, *ñ*, *ŋ*, *p*, *r*, *s*, *t*, *ṭ*, *w* and *y* (the *ñ* and *ŋ* are written as *ny* and *ng* in this introduction).

Little can be said about the pronunciation of Old Javanese. It is believed that it has not been much different from the pronunciation of modern Javanese. One major difference is the pronunciation of /a/ in open syllables: now [å], then [a] (for example, [wånå] versus [wana]).

Old Javanese texts contain many more characters in addition to the ones representing the above-mentioned sounds, such as: *ā*, *ū*, *ṛ*, *bh*, *ch*, *ṣ*, *ś*, etcetera. These do not stand for long vowels or aspirated consonants and the like, even though this is suggested by the way they are written; they are merely alternative signs for the vowels and consonants, next to their more simple counterparts, without any difference in meaning. Their presence in the Old Javanese alphabet and in Latin transcription has to do with the historical background of the Javanese script: it was borrowed from India, where these signs do represent distinct sounds and meanings. In Old Javanese they are used in the spelling of loanwords from Sanskrit, a language from which Old Javanese has borrowed on a large scale. Wherever these special signs occur in Old Javanese texts, they are neglected in pronunciation: *bhaṭāra* is the same as *baṭara*. Nor do they influence the order of the words in the dictionary: the variants *s*, *ṣ* and *ś*, for example, are all treated like *s*.

One might wonder why such apparently superfluous signs are maintained in an introduction to Old Javanese. One reason is that the ancient writers and scribes themselves used these signs, so we should get used to their spelling conventions lest their texts become inaccessible to us. Another reason is that more seems to be involved than the spelling of loanwords. Originally Javanese words like *tūt* 'following' and *rāh* 'blood' are consistently spelled with a long *a*, *māmbĕk* 'having a certain disposition' has a different meaning from *mambĕk* 'to heave'. These examples illustrate that also in Old Javanese a distinction

could be made between long and short vowels. The exact situation has never been subjected to a serious investigation (yet another reason why we should be cautious).

Summarizing, the following table surveys all signs found in Old Javanese texts:

short vowels:	*a, ĕ, i, u*
long vowels:	*ā, ö, e, ī, o, ū*
vowelized consonant:	*ṛ*
non-aspirated consonants:	*b, c, d, ḍ, g, h, j, k, l, m, n, ny, ṇ, ng, p, r, s, ṣ, ś, t, ṭ, w, y*
aspirated consonants:	*bh, ch, dh, ḍh, gh, jh, kh, ph, th, ṭh*

ö is the long *ĕ*. *ai* and *au* do occur in Old Javanese texts but rarely. They are not distinguished from *e* and *o* in this textbook.

Words with initial vowel are sometimes written with an *h* and vice-versa: *atur* and *hatur*, *hĕt* and *ĕt*, etcetera. As a rule, the dictionary in such cases has only one entry; which one, depends on the lexicographer.

A2. Sandhi

If a word ends in a vowel and the next word in the same sentence begins with a vowel, both words may merge into one, with one vowel instead of two:

dewatādi	instead of	*dewatā ādi*

The single vowel is not necessarily the same as the original vowels:

śabdākāśa	instead of	*śabda akāśa*
bhaṭārendra	instead of	*bhaṭāra Indra*

This phenomenon is called *sandhi*, which is Sanskrit for 'contraction'. It is imperative for the right understanding of Old Javanese to recognize such combinations. Some of the most frequent possibilities are:

1. short vowel: merger of *ĕ* with preceding vowel (short or long)

wawan	*wawa + ĕn*
wĕlin	*wĕli + ĕn*
tujun	*tuju + ĕn*

2.   long vowel: merger of two similar or two dissimilar vowels

      A. two similar vowels (short or long)

ā	*a + a, ā + a, a + ā, ā + ā*
ö	*ö + ĕ*, etc.
ī	*i + i*, etc.
ū	*u + u*, etc.

tāmbĕk	*ta ambĕk*
tṛṣṇāgöng	*tṛṣṇā agöng*
rĕngön	*rĕngö + ĕn*
angḍirī	*angḍiri i*

      B. two dissimilar vowels:

e	*a + e,* a + i
o	*a + o,* a + u

samekajāti	*sama ekajāti*
bhinneka	*bhinna ika*
mantroṣadha	*mantra oṣadha*
wehanopajiwa	*wehana upajīwa*

3.   semi-vowel *y* or *w*: replacing the corresponding vowel *i, u* or *ö*, when followed by a dissimilar vowel

ya	*i + a*
yu	*i + u*
wa	*u + a*
wi	*u + i*
wa	*ö + a*

kadyamṛta	*kadi amṛta*
ryubhaya	*ri ubhaya*
milwāśā	*milu āśā*
māskwibu	*māsku ibu*
angangswagawe	*angangsö agawe*

For the sake of easy reading this textbook uses interspacing in the cases mentioned under 3: *kady amṛta, ry ubhaya*, etcetera.

   The use of sandhi is not compulsory: a writer may or may not combine the vowels in final and initial position, regardless of his handling of the problem in other places in the same text.

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B. WORD

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B1. Word classes

Old Javanese distinguishes several word classes: nouns, verbs, adjectives, adverbs, numerals, pronouns, conjunctions, articles, particles, and interjections. These differ from each other by their position in the sentence and by the possibilities they offer to be combined with other elements into new words. The derived words are created on the basis of unsegmented words with the help of prefixes, suffixes and infixes, reduplication and doubling. The new meaning produced by derivation often corresponds with the meaning of the basic word in a systematic way:

hyang	god
ahyang	in the way of a god
kahyangan	abode of the gods
guṇḍik	(female) servant
aguṇḍik	in the way of a guṇḍik
kaguṇḍikan	abode of the servants

The same affix may serve different word classes. The effect will be different, depending on the word class involved. The basic word in the two examples above is a noun; the derivation with *ka- -an* carries the meaning 'abode'. If the starting point is a verb, other possibilities and other meanings present themselves:

alap	take!
angalapi	to take away
kālapan	taken away

In order to determine the correct interpretation of the derivation, it can be helpful to know to which category the basic word belongs. However, arriving at the meaning of a given form is not simply a matter of ticking boxes. For that, too much is still unclear about the nature and status of the base-words, while our understanding is further complicated by processes of exchange between the various word classes.

B2. Speech levels

Contrary to Modern Javanese, Old Javanese does not distinguish between high and low levels: king and servant speak the same language (they use different forms of address, however).

C. EXERCISE

Undo the effects of sandhi in the following expressions:

1.	*putrāśwatthāma*	11.	*mosah*
2.	*panĕmūlā*	12.	*mewwiwu*
3.	*ulādhika*	13.	*ingangsĕn*
4.	*mareng*	14.	*kastryan*
5.	*tomara*	15.	*ewö*
6.	*lagyamrih*	16.	*tāwak*
7.	*lalīng utang*	17.	*māṇuṣādhama*
8.	*tujwan*	18.	*karĕngwan*
9.	*inangswan*	19.	*kewwan*
10.	*rĕngön*	20.	*mosik*

SIMPLE SENTENCES.
DETERMINERS

A. SIMPLE SENTENCES

A1. Elements

(1)	*Sukha ta ya.*	He is happy.
(2)	*Lunghā ta sira.*	He leaves.

Examples (1) and (2) represent the basic model of a sentence in Old Javanese. They contain a subject, a predicate and a separating particle, arranged in the order that is common in Old Javanese. These topics will be dealt with in the following sections.

A2. Order

Sentence (1) contains a subject (*ya*, 'he' or 'she') and a predicate (*sukha*, 'happy'). Predicate and subject are separated from each other by a particle (*ta*) marking the border between both parts of the sentence.

   Sentence (2) also contains a subject (*sira*, another word for 'he' or 'she'), a predicate (*lunghā*, 'leaves') and the separating particle *ta*.

   The predicate comes first in the sentence, the subject follows the predicate. This is the normal order in Old Javanese. The reversed order also occurs. It is a signal of some particularity, for example, the writer wishes to stress something:

(3)	*Lunghā ta sira.*	He leaves.
(4)	*Sira ta lunghā.*	*He* leaves (*we* stay).

A3. Separating particle

In the four examples given above the predicate and the subject are separated from each other by a particle, *ta*, which thus enlightens the structure of the sentence. Enlightening the structure of a sentence is one of the functions of the particle *ta*.

   There are various such particles. *Ta* is the most common one; other particles which occur regularly are *pwa*, *ya* and *sira* (the latter two not to be confused

with the personal pronouns *ya* and *sira*, 'he, she'). Sometimes they are combined: *ta pwa*, *ta ya*. It is not compulsory to use them; they are often left out. These particles do not have a meaning, there is no English equivalent. Some examples:

(5) *Ḍatĕng pwa sira.*   He comes.
(6) *Hana ya brāhmaṇa.*   There is a brahman.
(7) *Hana sira ratu.*   There is a king.
(8) *Hana ta ya sumur.*   There is a well.
(9) *Sukha kita.*   You are happy.

A4. Subject

In most of the examples discussed so far the subject is a personal pronoun. Besides personal pronouns other pronouns, nouns and proper names can be the subject. See the following examples.

(10) *Kĕnoh ika.*   That is good.
(11) *Hana ta wulakan.*   There is a well.
(12) *Ḍatĕng tānaknira.*   His child comes.
(13) *Hana ta gunung.*   There is a mountain.
(14) *Sukha ta bhagawān Wyāsa.*   The reverend Wyāsa is happy.

The suffix *-nira* in *tānaknira* of line (12) is a personal suffix of the third person meaning 'his' or 'her'. It is attached to the word expressing what is possessed. The personal pronouns and personal suffixes will be discussed in chapter 6.

A5. Predicate

(15) *Lunghā ta sira.*   He leaves.
(16) *Sukha ta ya.*   He is happy.

The predicate can be a verbal predicate, as in (15), where the predicate is a verb. The predicate can also be a nominal predicate, as in (16), where the predicate is an adjective. Besides adjectives also nouns, including proper names, and pronouns can be a nominal predicate. Old Javanese has no copula. Examples:

(17) *Amṛta ika.*   That is amerta.
(18) *Rare sira.*   He is a child.
(19) *Bhagawān Dhomya ngaranira.*   His name is reverend Dhomya.
(20) *Syapa pwa ya?*   Who is he?

(21) *Apa ta rūpanira?*   What does he look like? (Lit.:
                                      what is his look?)

These sentences lack an indication of time. A translation into the past tense
therefore is just as acceptable as the translation into the present tense given
here. Furthermore, Old Javanese does not in a formal way distinguish between
singular and plural, or between masculin and feminine:

(22) *Rare sira.*   He is a child. Or:
                                      She is a child. Or:
                                      They are children. Or:
                                      He was a child. Etcetera.

The predicate of (15) consists of a verb. Old Javanese verbs are not
conjugated and do not formally distinguish between present and past time
(there is a sort of future, however).

(23) *Amwīt ta sira.*   He takes leave.
(24) *Amwīt ta kami.*   We take leave.
(25) *Lunghā ta sira.*   He left.

B. DETERMINERS

B1. Definite and indefinite
Old Javanese does not have an indefinite article. A noun without an article is
indefinite.

(26) *Hana ta ratu.*   There is a king.
(27) *Ḍatĕng pwa śubhadiwasa.*   There will be a favourable moment.

Old Javanese has three sorts of articles to express definiteness: a definite
article, a number of honorific articles, and *ika* (there are still other ways of
expressing definiteness in Old Javanese, for example the possessive suffix).

B2. Definite article
Old Javanese has one definite article to indicate that a noun is definite: *ang*.
After a vowel it takes the form *ng*. This article precedes the noun it defines. It
should be noted that this article cannot stand by itself but always follows after
another word in the sentence: a sentence cannot start with it. For that reason
the definite article is fixed to the preceding word in writing. For example:

(28) *Giri-girin tang ratu.*   The king is seized with fear.
(29) *Alah tang dewata.*   The gods were defeated.
(30) *Manastāpa tang nāga.*   The serpent is sad.

Proper names can also take the definite article. This seems strange from the point of view of definiteness because proper names are definite by nature.

(31) *Milu tang Dhanañjaya.*   Dhanañjaya joins.
(32) *Mĕsat tang Takṣaka.*   Takṣaka sprang into the air.

B3. Honorific articles

In addition to *ang* there are a number of other words to mark definiteness, i.e. *si*, *pun*, *sang*, *sang hyang*, *ḍang hyang*, *śrī* and *ra*. Like *ang* these precede the word to which they belong:

(33) *Krodha śrī mahārāja.*   The king is angry.
(34) *Manastāpa ta sang Arjuna.*   Arjuna is sad.

In contrast to *ang*, which is neutral, these words express a certain amount of respect. *Pinūjā de sang brāhmaṇa* and *pinūjā dening brāhmaṇa* both mean 'honoured by the brahman', but the first sentence betrays more respect for the brahman than the second one. It is not always easy to convey this distinction in a translation. These articles are called 'honorific articles' because of the connotation of respect.

Combining the honorific articles with other words is restricted to names of functions and proper names. Even then, they cannot be picked at random. *Sang* is used for persons of high rank or standing, *sang hyang* for gods, *ḍang hyang* for high-ranking clergymen, and *śrī* for kings. These rules are not absolute, however.

The designation 'honorific' is a bit strange in the case of *si*: *si* does not express respect but the absence of it. Yet it should be reckoned with the class of honorific articles as it is used in a similar way. It is applied to beings enjoying little esteem, such as demons, or to beings who are the object of endearment, for example children. It also fits when one refers to oneself.

Pun and *ra* are similar to *si*, the difference being that *pun* may imply slightly more respect than *si* –.

Below are some examples.

(35) *Hana ta rākṣasa si Duloma*   There was a demon; his name was
      ngaranya.   Duloma. (said of a demon)

(36) *Si Takṣaka ngarangku.*	My name is Taksaka. (referring to oneself)
(37) *Māti nggānya pun Kaca.*	Kaca must be dead. (said by a daughter to her father about a student of his)
(38) *Prayatna ta sang Bhīma.*	Bima was alert. (one of the Pāṇḍawas)
(39) *Masö ta sang hyang Indra.*	Indra advanced. (a god)
(40) *Mpu ḍang hyang purohita.*	His holy excellency the court priest. (a divine)
(41) *Glāna ta śrī mahārāja.*	The king was weary. (a king)
(42) *Nihan ta kahyun ra putu maharṣi.*	Such is my wish (lit.: such is the wish of the grandson of the sage. Said by a king to a sage)

(*-nya* is another possessive suffix of the third person, next to *-nira*; *-ku* refers to the first person.)

B4. *Ika*

A third means for expressing definiteness, in addition to the definite article and the articles of respect, is *ika*. Actually, *ika* has two functions: as a demonstrative pronoun and as a definite article. As a demonstrative pronoun it means 'that'; it is used as such in a context where it contrasts with 'this' (see the chapter concerned). If there is no such contrast, its function is that of a definite article, meaning 'the'.

   Ika is put in front of the word to which it belongs. It is always combined with the definite article.

(43) *Pějah tekang daitya.*	The demon is dead.
(44) *Lunghā tekang dūta.*	The envoy left.
(45) *Prayatna tekang Airāwata.*	Airawata was alert.
(46) *Krodha tekang Ghaṭotkaca.*	Gatotkaca is angry.

B5. Words for titles and functions

Words for titles and functions behave in the same way as the articles: they are put in front of the word concerned, the proper name of the person who is being referred to: *sang Pāṇḍu, mahārāja Pāṇḍu.*

C. EXERCISE

Translate into English:
1. Ḍatĕng tānaknira.
2. Hana ta daitya. Si Śiwi ngaranya.
3. Sukha ta bhagawān Dhomya.
4. Glāna ta sang dewatā.
5. Prayatna tekang Airāwata.
6. Syapa ta sira?
7. Liṇḍū ta bhaṭārī Pṛthiwī.
8. Śānta pwa sang prabhu.
9. Antarlīna ta dewī Ganggā.
10. Sore pwekang kāla.

3

THE ACTIVE VERB
The prefix *a-/ma-* with nasalization

A. THE ACTIVE VERB

A1. Segmented and unsegmented verbs

Old Javanese verbs are either segmented or unsegmented. Examples given so far included verbs of the unsegmented type only: *ḍatang* 'to come', *lunghā* 'to leave'. Unsegmented verbs can operate as a verb in the indicative mood without the help of affixes (we shall see that they can also take on affixes). This group counts only a few members, all of them intransitive.

   The group of segmented verbs – the topic of this chapter – is much larger. The term 'segmented' refers to the combination of the stem with one or more affixes. Such a combination is a prerequisite for these verbs to operate in the indicative mood; the stem by itself is not sufficient (its function is that of the imperative):

  (1) *Angrĕngö pwa sira śabda.*   He heard a voice (*rĕngö*).
  (2) *Amanggih ta ya patapan.*   He found a hermitage (*panggih*).
  (3) *Amet ta sira upāya.*   He is looking for a means (*pet*).
  (4) *Rĕngö!*   Listen!

The prefixes in these examples although seemingly different all boil down to one prefix: *a-* with simultaneous nasilization (conveniently rendered as *aN-*). What precisely is happening here will be discussed in section A3. The prefix *aN-* is the prefix to make transitive verbs. The object follows after the subject, as is clear from the above examples.

A2. Various base-words

The derivation may have a verbal stem, as in (1) through (4), but a noun can serve equally well – which means that a noun can become a verb. So can adjectives and even pronouns and numerals. In this chapter only verbs, nouns and adjectives are discussed. The formal aspect is the same in all cases (see the table below). However, the meaning is not.

If the base-word is a verb, the result will be a transitive verb. If the base is a noun, we find both transitive and intransitive verbs:

transitive:

pati	death
amati	to kill
pangan	food
amangan	to eat

intransitive:

janma	man
angjanma	to be borne, incarnate
tangis	tears
anangis	to cry

Whether the result will be a transitive or an intransitive verb cannot be predicted.

In the case of adjectives as a base-word, the resulting verbs are causative: to make to adopt the quality as expressed by the base-word.

dawut	pulled out
angdawut	to pull out
hilang	disappeared
anghilang	to cause to disappear

A3. Formation with *aN-/maN-*

The prefix appears in two shapes: *aN-* and *maN-*. Hence we find *angrĕngö* and *mangrĕngö*. There is no difference of meaning between *aN-* and *maN-*: *angrĕngö* and *mangrĕngö* both mean 'to hear, to listen to'. However, applying them to base-words does involve formal changes; see the examples (1-3). The dictionary is arranged according to the initial sound of the stems of all words. Therefore it is necessary to understand the process of nasalization, in order to be able to find those stems.

The following possibilities apply:

1. no nasalization if the stem itself begins with a nasal sound;
2. replacing of the initial consonant of the stem by the homorganic nasal;
3. prefixing of the homorganic nasal before the stem.

See the survey on the next page.

1. No nasalization

initial	prefix	stem	derivation	meaning
m, *n*, *ng*	*a–*	*maga*	*amaga*	to disappoint
		nĕkĕt	*manĕkĕt*	to devote os. to
		ngoh	*angohan**	roaring

* No example with *angoh* available.

2. Replacement

initial	prefix	stem	derivation	meaning
k	*ang–*	*kĕmit*	*angĕmit*	to guard
p, *w*	*am–*	*pahat*	*amahat*	to tap
		wawa	*amawa*	to carry
s, ṣ, ś, t, ṭ	*an–*	*sambut*	*anambut*	to seize
		ton	*anon*	to see
c	*any–*	*cangking*	*anyangking*	to carry

3. Prefixing

initial	prefix	stem	derivation	meaning
vowel	*ang–*	*abĕn*	*angabĕn*	to attack
		ĕnö	*angĕnö*	to sprinkle
		idi	*angidīdi*	to tease
		ukih	*angukih*	to try to overpower
d, ḍ, g, h	*ang–*	*dĕlö*	*angdĕlö*	to watch
		gĕgĕm	*anggĕgĕm*	to hold fast
		haḍang	*anghaḍang*	to stand by
j, l, r, y	*ang–*	*jajah*	*angjajah*	to explore
		liput	*angliput*	to envelop
		rĕngö	*angrĕngö*	to hear
		yogya	*angyogyani*	to be suitable
b	*am–*	*bawa*	*ambawa*	to bring

In the case of initial *b* sometimes replacement occurs next to – with some words even in stead of – prefixing. For example: *ambhukti* and *amukti* 'to enjoy', from *bhukti*.

Prefixing may apply to stems that in the dictionary have to be looked up under the *h*. See the remark on the presence or absence of *h* before vowels at the beginning of a word in section A1 of chapter 1.

A4. Denasalization

(5) *'Nirāhāra' ta sira, tan pamangan*   He was 'nirahara', he did not eat or
    tan panginum wwe   drink water.

Pamangan and *panginum* in (5) are the equivalent of *mamangan* and *manginum*. *Mamangan* and *manginum* are regular derivatives on the basis of the nouns *pangan* 'food' and *inum* 'drinking'. However, it is by no means unusual to find the form with *p* instead of the form with *m* after a preceding word ending in *n*. This feature is called 'denasalization'.

B. EXERCISE

Split the following words into their constituent segments (base and prefix) and look up the meaning of the derived forms in the dictionary:

1. amangan
2. amukti
3. mamwīt
4. manon
5. amet
6. amāngsa
7. amanah
8. mangalap
9. manangis
10. anglundu
11. manangguh
12. angĕt
13. aminta
14. amĕtĕng
15. manĕtĕs
16. amrih
17. amuwus
18. angindit
19. manāntwa
20. anguyup

THE ACTIVE VERB
The infix *-um-*

A. THE ACTIVE VERB

A1. The infix *-um-*

In addition to the two prefixes *aN-* and *maN-* to express the indicative mood of segmented verbs there is also one infix, *-um-*. The same range of possible stems applies (although not all theoretically possible derivations do occur), with the same variation of meanings, dependent on whether the stem is a verb or a noun. Examples of verb- and noun-based forms:

gĕgö	hold!
gumĕgö	to hold
sahut	bite
sumahut	to bite
turun	descent
tumurun	to descend

next to *anggĕgö*, *anahut*, *manurun*, without any difference of meaning. However, sometimes there is a difference of meaning between the form with *aN-*/*maN-* and *-um-*:

gĕlar	spreading (subst.), formation of troops, battle-array
anggĕlar	to spread out (tr.), unfold
gumĕlar	to spread out (intr.), unfold itself
sahur	answer; return
anahur	to repay
sumahur	to answer

To know whether this differentiation does occur or not is a matter of consulting the dictionary; it cannot be predicted.

Adjective-based forms with *-um-* behave differently: they yield causative verbs and verbs with a meaning similar to the base-word. Compare:

dawut	pulled out
angdawut	to pull out
dumawut	to pull out
hilang	disappeared
anghilang	to cause to disappear, to wipe out
humilang	to cause to disappear, to wipe out
ruhun	first
*angruhun	
rumuhun	first, preceding
sök	full, filled to overflowing
*anök	
sumök	filling, overflowing

Typically, there is no derivative with *aN-/maN-* if the *-um-*form and the adjective from which it derives have a similar meaning.

A2. Formation with *-um-*

The infix *-um-* is inserted in the stem of a verb, immediately after the initial consonant: *tĕḍun → tumĕḍun*, *hĕnĕng → humĕmĕng*. If the stem begins with a vowel, *-um-* is prefixed: *ingu → umingu*. (Still, *-um-* is usually called an infix.)

-Um- is applied
1. before initial vowels
2. instead of initial *b*, *m*, *p*, and *w*
3. after initial consonants if not *b*, *m*, *p*, or *w*

1. Prefix

initial	stem	derivation	meaning
vowel	*alap*	*umalap*	to take
	ĕnö	*umĕnö*	to water
	ilu	*umilu*	to join
	uṇḍa	*umuṇḍa*	to lift

2. Replacement

initial	stem	derivation	meaning
b, p, m, w	*buñcang*	*umuñcang*	to throw away
	panek	*umanek*	to climb
	mahā	*umahā*	to do intentionally
	wawa	*umawa*	to carry

3. Infix

initial	stem	derivation	meaning
all other	*cangkirang*	*cumangkirang*	to embrace
	dĕlö	*dumĕlö*	to watch closely
	gĕgö	*gumĕgö*	to hold
	haḍang	*humaḍang*	to hold os. ready
	jawil	*jumawil*	to touch
	kĕmit	*kumĕmit*	to guard
	liput	*lumiput*	to surround
	rĕngö	*rumĕngö*	to hear
	sambut	*sumambut*	to seize
	ton	*tumon*	to see

Note that in the case of the prefix the *u* is often dropped and only *m* is prefixed:

(1) *Malap ta sira dodot.*   She took a sarong.
(2) *Milu ta sang Pāṇḍu.*   Pandu joined.

B. EXERCISE

Translate into English:
1. Tumitis ta luhnira.
2. Kumĕtĕr ta sang Takṣaka.
3. Umilu ta sang Dropadī, angiring dewī Kuntī.
4. Rumakṣekang amr̥ta donira.
5. Amĕtĕng ta strīnira sang Sunandā ngaranira.
6. Mulyar matanya, kumĕrut halisnya.
7. Mulih ta mahārāja Śāntanu saha dewī Ganggā.
8. Tibā tang puṣpawarṣa, kumĕtug tang paḍahi.
9. Sang hyang Mr̥tyu manggĕgö paraśu, sang hyang Arya māngārādhana parigha, sang hyang Mitra mangārādhana cakra.
10. Mangastuti ta bhagawān Mandapāla, lingnira: 'Oṃ kamu hyang Agni!'

5

QUALIFIERS

A. ADJECTIVES AND ADVERBS

A1. Adjectival qualifiers

Nouns can be qualified by adjectives and by other nouns. These qualifiers are placed after the nouns they qualify:

ṛṣi mahāśakti	a seer of great power
strī len	a different woman
brāhmaṇa tamuy	a visiting brahman

A2. Adverbs

Verbs and adjectives, and also adverbs, can be qualified by adverbs. Adverbs are placed in front of the words they qualify:

tan wruh	not knowing
turung wruh	not yet knowing
atyanta kĕnoh	very proper
huwus amwīt	to have taken leave already
tĕlas umasuk	to have entered already

There is one exception: *dahat* follows after the word.

kĕnoh dahat	very proper

Of *tan* several synonyms exist, equally frequent: *tatan*, *tātan*, *ndatan*, *ndātan*.
   Some of the above words can also be used with nouns, for example *tan*. Some can be used as a predicate. Very frequent is *atyanta*:

tan prabhu	not a king
atyanta krodhanya	his anger was formidable (he was very angry)

B. THE CONSTRUCTION WITH *-NI*

B1. The use of *-ni*

Compare the two sets of examples (1-3) and (4-6):

(1)	*kramanira*	her behaviour
(2)	*lingku*	my words
(3)	*ngaranya*	his name
(4)	*Kramaning śiṣya*	the behaviour of the pupil
(5)	*Lingning guru*	the word of the teacher
(6)	*Ngaraning dewatā*	the name of the god

Examples (1-3) express the idea of possession with the help of the possessive suffix. A different possessive relation is expressed by a different construction in examples (4-6): *-ning* instead of the possessive suffix.

The connective element *-ning* consists of the clitic *-ni* and the article *-ng*. The clitic *-ni* itself has no meaning and cannot stand by itself – that is why it is called a clitic –, but it is needed for the construction. It has always the form *-ni*, regardless whether the preceding word ends in a vowel as in sentence (4), or in a consonant as in sentence (5). Only if the preceding word ends in *n*, does the clitic take the form of *-i*; see example (6).

The article indicates that the word referring to the possessor is definite: 'the pupil', not 'a pupil'. No examples without the definite article – implying that the possessor would be indefinite – seem to exist.

Note that *krama* in example (4) has been translated with 'the behaviour', as if it is definite. In this construction the first word never gets the article. Yet it counts as definite, because the possessor is definite. Similarly, in (5) and (6) it is '*the* word' and '*the* name'.

B2. No *-ni*

Definiteness as expressed by the definite article *-ang* can of course also be expressed by a honorific article. In this case the clitic *-ni* is not used. Some examples:

(7)	*ling sang guru*	the word of the teacher
(8)	*ujar si Upasunda*	the words of Upasunda
(9)	*ulih sang Pāṇḍawa*	the results of the Pandawas

Ika cannot be used in this construction. Instead, we find a suffix, with the form *-nika* (or *-ika* if the preceding word ends in *n*):

(10) *kramanikang prang*   the course of the war
(11) *lingnikang rākṣasa*   the word of the demon
(12) *ngaranikang rare*   the name of the child

B3. No *-ng*

The commenting word counts also as definite if it has a pronominal suffix. In that case, no definite article is added. Compare (13) and (14) with (15) and (16):

(13) *lawasning hurip*   the length of life
(14) *kwehning wadwa*   the number of the troops
(15) *lawasni huripnya*   the length of his life
(16) *kwehni wadwanya*   the number of his troops

The possessor can in its turn be the first member of a construction with *-ning*. In this case it counts as definite and will not get the definite article:

(17) *Kwehni wulunikang kuda.*   The number of the hairs of the horse.

These rules are not very strict, however; *-ng* is used in many cases where it should not. One example:

(18) *Kwehning wadyanikang*   The number of the troops of
       Dhṛṣṭadyumna.   Derstadyumna.

B4. Particularities

The examples illustrating the use of *-ni* so far all show only nouns as the head of the construction. The construction is also found with verbs and adjectives as heads; the same set of rules applies in these cases. Please note that the construction with *-ni* turns those verbs and adjectives into nouns. Some examples:

(19) *manisni wulatnira*   the sweetness of his look
(20) *tibāning hudan*   the falling of the rain

C. PREPOSITIONS

C1. Prepositions

Old Javanese has a small number of prepositions:

1. *i* and *ri*;
2. *saka* and *sangka*;
3. a combination of two of these prepositions.

There is no difference between *i* and *ri*. They have a wide range of meanings: 'in', 'on', 'at', and 'to', but also 'for', 'towards', and even 'by', 'through'. They can be combined to *iri*, offering the same range of meanings:

(21)	*munggw ing tungtung*	to be at the top
(22)	*manusup ring alas*	to enter into the forest
(23)	*sihkw iri ya*	my love for her
(24)	*kĕneng panah*	hit by the arrow

Saka and *sangka* mean 'from', 'compared to' ('than' in comparisons), 'because of'. Much more frequent than the basic forms are the combinations with *i*, *ri* and *iri*: *sake* and *saka ri*, *sangke*, *sangka ri* and *sangkeri*:

(25)	*sakeng ākāśa*	from the sky
(26)	*len sangke sira*	different from him
(27)	*saka ri wĕdinya*	because of his fear

Please note that in all cases mentioned above the word preceded by the preposition is definite. This is the rule.

C2. Particularities

• Expressions introduced by a preposition are used to qualify predicates. Such qualifiers can be found in various positions in the sentence; compare examples (19) and (20):

(28)	*Manangis ta sang Mādrī ri pĕjah sang Pāṇḍu.*	Madri wept at the death of Pandu.
(29)	*I pĕjah sang Hiḍimba manĕmbah ta sang Hiḍimbī ri dewī Kuntī.*	Hidimbi made an obeisance for lady Kunti at the death of Hidimba.

Note that the basic structure of the sentence has not changed.

• *Jĕro* and its synonym *dalĕm* are nouns meaning 'inner part' or 'depth'. They are connected with other nouns with the help of *-ni*:

(30) *Dalĕmnikang toya.*   The depth of the water.

The combination with *i* or *ri* or *sake* makes a preposition meaning 'inside' or 'from inside'. No *-ni* is used, nor are marks of definiteness:

(31) *Ikang rare dalĕm wĕtĕng.*   The child in the womb.
(32) *Mijil ta sang hyang Agni*   The God Agni appeared from the
       sake jĕro kuṇḍa.   fire-place.

• *I* and *ri* in addition to their function as prepositions fulfill two other functions: marking the object of transitive verbs, and marking proper nouns:

(33) *Tumulung sang Pramathanā.*   Helping Pramatana.
(34) *Tumulung i sang hyang Wiṣṇu.*   Helping the God Wisnu.
(35) *Hana ta lwah, ring Māliṇī*   There was a river. Its name was
       ngaranya.   Malini.

D. EXERCISE

Translate into English:
1. Nāhan ling sang Uttangka ri mahārāja Janamejaya.
2. Alah ta galĕngnikang sawah.
3. Cakra tulisni karatalanira.
4. Saka ri lapānira, amangan ta sira gĕtihing rwaning waduri.
5. Hana ta wulakan ri tīraning hĕnū.
6. Anguyup ta sira wwening samudra.
7. Tumurun ta dewī Ganggā sangkeng swarga.
8. Mangidul lakunira sangkeng Wāraṇāwata.
9. Mijil tang apuy sangkeng manahnira.
10. Mulih ta mahārāja. Ndān tībra hyunire sang Gandhawatī. Tan hana hyunireng strī len, tar kĕneng pangan turū sira.

REFERENCE TO PERSON. DEMONSTRATIVES

A. PERSONAL PRONOUNS

A1. Words denoting person

First, second and third persons are referred to by personal pronouns and personal suffixes. Equally frequent is the use of terms expressing a function or a relationship, like English 'your majesty' instead of 'you' but on a much larger scale.

A2. Personal pronouns

Old Javanese has several personal pronouns for the first, second and third person each. These are:

	singular & plural		
	low/neutral	neutral	neutral/high
1		*kami, mami*	
2	*ko*	*kita, kamu, kanyu*	
3	*ya*		*sira*

There is one more personal pronoun for the first person, *aku*. It is socially neutral, like *kami* and *mami*, but singular in number.

   In general there is no distinction as to number and social status: most personal pronouns can be used for the singular and the plural, for any status. The exceptions are *aku*, *ko*, *ya* and *sira*. Examples:

(1) *Aku sang hyang Indra.*   I am Indra.
(2) *Brāhmaṇa brāhmaṇī kami.*   We are a brahman and a woman-brahman.
(3) *Anaku kong puyuh!*   My children, you quails!
(4) *Hana sira bhagawān Bhṛgu ngaranira. Bhrahmaputra sira, anak bhaṭāra Brahmā.*   There was once a reverend, whose name was Bhregu. He was a brahmaputra, a child of the God Brahma.

(5) *Harṣa tāmběkning ratu sāmanta,* The vassal king is glad; he is silent.
     humĕnĕng ta ya.

A3. *Sira*

• *sira* may be used as a honorific particle, similar to *sang*: *sira bapa* 'the father'.

<div align="center">B. PRONOMINAL SUFFIXES</div>

B1. Pronominal suffixes

Next to the personal pronouns there are a series of corresponding suffixes.
These serve to express a possessive relationship ('his charriot') or an agent
('… by me'). They are the following, according to person:

	singular & plural	
	low/neutral	neutral
1		*-ku, mami*
2	*-mu, -nyu*	*-ta*
3	*-nya*	*-nira*

The personal suffixes are used for both singular and plural. They are neutral as
to status except *-mu*, *-nyu* and *-nya* which all three may – but need not – imply
lower status.

 The first person pronoun *mami*, 'I, we', although not a personal suffix, is also –
in fact more often – found in a qualifying position: 'my, our'. Examples:

 (6) *Ih, mapa lingmu Sanjaya?*   Hey, what are you saying, Sanjaya?
 (7) *Atyanta sampenyu kamung*   You have very little respect, Mrs.
      nāginī.   Serpent. (Lit.: your disrespect is
                                        extraordinary, Mrs. Serpent.)
 (8) *Tulung ta kadangta.*   Help your brother.
 (9) *Hana ta rākṣasa; si Hiḍimba*   There was a demon; his name was
      ngaranya.   Hidimba.
(10) *Sang hyang Soma ngaranira.*   His name was God Soma.
(11) *Tanaya mami sang Dewabrata!*   My child Dewabrata!

B2. Rules for connecting pronominal suffixes

How the possessive suffix is connected with the preceding word depends on
the final sound of the preceding word:

(12) *tanganku*   my hand
(13) *aringku*   my sister

In example (12) it has the form *-ku*, in (13) *-ngku*. This formal difference has to do with the final sound of the word onto which the suffix is grafted, *tangan* and *ari*. The phenomenon is not limited to *-ku*; most pronominal suffixes show it in one form or the other. The general rule is:

1. *-ku* follows after a consonant, *-ngku* after a vowel
2. *-ta* follows after a consonant, *-nta* after a vowel
3. *-nya* and *-nira* follow after consonants and vowels, *-ya* and *-ira* after n

The suffix *-ku* after a final *-n*, in addition to the regular form *-ku* manifests itself also as *-ngku*, with *ng* instead of *n*: *ngaranku*, but also *ngarangku*.

Conventionally, in scholarly editions of Old Javanese texts *-u* is spelt instead of *-ku*, if the stem ends in *k*: *anaku*, not *anakku*.

B3. Special cases
• *-nya* and *-nira* can also express a possessive relationship between two words. Translating in this case boils down to the word 'of':

(14) *Adhyāyanya Bhāratayuddha.*   The chapters of the Baratayuda.
(15) *Wĕtunira sang Suyodhana.*   The birth of Suyodhana.

• *-nya* and *-nira* can be used to nominalize verbs and adjectives:

(16) *Kĕnohnya.*   The rightness of it (adjective *kĕnoh*).
(17) *Widagdhanya.*   His skill (adjective *widagdha*).
(18) *Pinintanira.*   His being asked (verb *pininta*).

<center>C. NOUNS DENOTING PERSON</center>

C1. Nouns as an alternative to pronouns
In Old Javanese a large number of other words than personal pronouns are used by way of personal pronoun for the first and second person. They consist of fixed expressions in which the original meaning of the words involved does not play a role, and a virtually boundless list of words referring to functions and family relations. Proper names do not play a role in this respect.

Examples of the first type are *nghulun* and *ngwang*. These are fixed expressions for 'I'; the original words *hulun* 'slave' and *wwang* 'man', still in use as such, are easily recognizable although they no longer contribute to the

meaning of *nghulun* and *ngwang*. A third example is *sanghulun*, used by a lower person against a higher one (*nghulun* and *ngwang* are neutral). It is often used in the expression *rahadyan sanghulun*, 'my lord', that is 'you'. See (21). For the second person, such fixed expressions do not exist.

   In addition, all sorts of titles and descriptive terms are used which have maintained their original meaning, as for instance 'child', 'servant' and the like. It is in combination with a word for 'your' that they obtain their function of pointer of the first person. See the example in (22).

(19) *Sang Yayāti ngarani nghulun.*   My name is Yayati.
(20) *Atyanta inak ambĕkni ngwang*   I feel very satisfied.
(21) *Kaki sanghulun sangkeng ibu*   You are our grandfather on mother's
         rahadyan sanghulun.   side.
(22) *Anak mpungku kĕna śapa.*   I am hit by a curse.

Rahadyan and *mpu* mean 'lord'.

D. DEMONSTRATIVE PRONOUNS

D1. Four parallel sets
Old Javanese has four sets of demonstrative pronouns, each in turn consisting of three members (but one set has only one member). One item we know already, as an alternative to the definite particle: *ika*; this one also happens to be the most frequent one.

   The members of each set represent different degrees of distance seen from the speaker, while the four sets at least in theory express different shades of stress. See the survey below:

	neutral	stress	more stress	more stress
this (with me)	*iki*	*tiki*	*ike*	
that (with you)	*iku*	*tiku*	*iko*	
that (with him)	*ika*	*tika*	*ikā*	*tikā*

The demonstrative pronouns can be used independently, as a subject ('this is a story'), and adjectively ('this story'). If used adjectively, they are combined with *-ng* and are placed in front of the noun (*iking carita*, etcetera):

(23) *Parigrahani nghulun iki.*   This is my property.
(24) *Wyartha iking kuṇḍala ulihku.*   These ear-pendants which I got are
                                             useless.

(25) *Yukti iku ujarta sang Garuḍa.*   Those words of you fit, Garuda.
(26) *Mapa ika?*   What is it (lit.: what is that)?
(27) *Hanih ikang wiṣa.*   The poison became powerless.
(28) *Aḍā hilang tiku kaprajñanta, ṛṣi*   Alas, that wisdom of yours has
       Gālawa!   disappeared, sage Galawa!
(29) *Tibā tikang rare ring wungkal.*   That boy fell on the boulder.
(30) *Tejaning Garuḍa ike.*   This is the glare of Garuda.
(31) *Prasiddhānak mahārāja iko.*   That really is your child.
(32) *Amṛta ikā.*   That was amṛta.

E. EXERCISE

Translate into English:

1. Ndah kamung hyang Agni, kita hane wĕtĕngning sarwabhūta.
2. Lingny anaknira: 'Uḍūh ibu! Alah renani nghulun.'
3. Atyanta girangni nghulun.
4. 'Sang Kaca! Atyanta sihni bapani nghulun ri kita.'
5. 'Anaku sang Dewabrata! Atyanta larani nghulun ri patiny arinta.'
6. 'Mangkana lingni nghulun i kita.'
7. Ling sang Kuntī: 'Swāmī, mahārāja Pāṇḍu! Kĕnoh dahat ujarta ri nghulun.'
8. Ling sang Mādrī: 'Kaka sang Kuntī! Wihikan nghulun i laranta ri pati
    mahārāja.'
9. 'Kamung hyang Agni! Bhāra dahat anugrahanta ri nghulun.'
10. Anaknira sang Dhūminī sang Dhūmrākṣa.

THE PASSIVE VERB
Prefix *ka-*. Infix *-in-*

A. PREFIX *KA-*

A1. Introduction
Next to the active voice there is a passive voice in Old Javanese. Instead of the agent of the action it is the patiens of the action that is the subject in such constructions. For example:

(1) *Katon ikang strī.*   The woman is seen (stem: *ton*).

(2) *Kapanggih ta dewī Ganggā.*   The goddess Gangga is found (stem: *panggih*).

The structure of the sentence does not change; we find the same elements of the simple sentence, in the same order: predicate, separating particle, and subject.

   The unsegmented verbs do not play a role here: there is no passive voice next to *tĕka* or the other members of this class (there is, but from a different base, not to be discussed here). About the segmented verbs in the passive voice the same can be said as about the active voice: affixation of the base-word in order to call the passive form into being, on the basis of the same variety of base-words (verb, noun, adjective), while the resulting derivatives in turn show the same categorical variation in meaning as in the active voice.

   There are two affixes involved, the prefix *ka-* and the infix *-in-*. No difference of meaning exists between the two. There is a difference of distribution, however: some base-words combine with both affixes, others mostly – or even exclusively – with one of the two. First the prefix *ka-* will be discussed.

A2. The prefix *ka-*
Ka- is a prefix. It is put before the consonant of the stem, without changes, as is shown by the examples. Only if the stem begins with a vowel, does vowel change occur, according to the rules set out in the following table:

initial	prefix	stem	derivation	meaning
a	*kā-*	*alap*	*kālap*	taken
ĕ	*ka*	*ĕntas*	*kantas*	saved
e	*k*	*esĕm*	*kesĕman*	embarrassed
i	*ke*	*idĕr*	*kedĕr*	turned round
o*				
u	*ko*	*umbul*	*kombul*	thrown into the air

* No examples with *o* exist.

Examples:

(3) *Kānggĕk tāmbĕk mahārāja Yudhiṣṭhira.* — King Yudistira was stunned. (Lit.: the heart of King Yudistira was stunned.)

(4) *Kegu tekang pṛthiwī.* — The earth was shaken.

(5) *Mukhanya bĕntar, koñjĕm ing śilātala.* — His head was split, crushed on the slab.

A3. The agent with *ka-*

As appears from the above examples, it is not necessary to express the acting person in a passive sentence. If mentioned explicitly, the acting person is introduced by *de* and put after the subject:

(6) *Karĕngö ta ujarnira dening pitara.* — His speech is heard by the ancestors.

(7) *Kapanggih ta sang Pulomā denikang rākṣasa si Duloma.* — Puloma was found by the demon Duloma.

(8) *Katon pwa ya de sang Śrutasena.* — He was seen by Srutasena.

(9) *Katon ikang strī denira.* — The woman was seen by him.

De indicating the acting person in these sentences may be translated by 'by'. However, it behaves like a noun. This is clear from the way it is connected with the word expressing the acting person: use is made of the construction with *-ni*, which has been discussed in chapter 5. Sentence (6) contains an example. In (7) *-nikang* has been used according to the same pattern. Sentence (8) illustrates the situation with a honorific article (with suppression of *-ni*). Sentence (9), finally, shows how a personal pronoun is used as the agent in a sentence: as a pronominal suffix attached to *de*.

B. INFIX *-IN-*

B1. The infix *-in-*

-In- is inserted immediately behind the initial consonant of the stem. If the stem begins with a vowel, then *-in-* is prefixed (like *-um-*). No additional changes occur.

(10) *Dinudut pwa sira.*   She is pulled.

(11) *Tinon ta yārinya.*   His sister was seen.

(12) *Inalap ikang rare.*   The child was taken.

(13) *Iniwö ta sira.*   They were brought up.

The agent in the *-in-*passive if mentioned follows after the subject. It is preceded by *de*, 'by', as in the case of *ka-*:

(14) *Dinudut ta sira de sang Yayāti.*   She is pulled by Yayati.

(15) *Pinĕkul ta sira de ḍang hyang*   He was embraced by Drona.
       Droṇa.

When the agent is indicated by a pronominal suffix, no *de* is used; instead, the pronominal suffix is attached to the verb:

(16) *Dinudutnira tang śilā.*   The stone was pulled by him.

(17) *Inalap mami tekang lĕmbu.*   The cow is taken by me.

C. EXERCISE

Translate into English:
1. Karĕngö pwa tangis sang Jaratkāru denya.
2. Binĕlah tang antiga denira.
3. Tinūtnira sangkanikang wangi. Kapanggih ta sang Sayojanagandhī denira.
4. Pinanganira ta purīṣanikang wṛṣabha, ininumnira mūtranya.
6. Inalapnira tang kuṇḍala sangke tangan sang Uttangka.
6. Tapihnira kasingkab dening hangin.
7. Wastrālangkārānekasāngkya tĕlas kālap de sang Arjuna.
8. Inanyutnira tang rare ring Ganggā.
9. Dinudutnya ta tangan sang brāhmaṇī rabi bhagawān Uddālaka.
10. Tumurun sakeng kuda sira; cinangcang ikang kuda ring kayu nāgapuṣpa.

8

AREALIS

A1. Function

(1) *Tan pĕjaha nghulun ring raṇa.*   I shall not die in battle.
(2) *Aku pĕjaha, marapwan kita*   I shall die, so that you may live!
huripa!

The predicate of sentence (1) consists of an adjective *pĕjaha* preceded by the negation *tan*, 'not'. *Pĕjaha* has been formed on the basis of *pĕjah*, 'dead', with the suffix *-a*. This suffix serves to indicate that what is referred to by the word concerned does not or not yet apply but may apply some time; hence the translation with 'shall' in sentence (1). This form is called arealis, as it refers to a non-reality.

Sentence (2) contains two examples of the arealis, on the basis of *pĕjah* 'dead' and hurip 'alive'. The arealis may be indicated more than once in one sentence.

A2. Formation

The suffix *-a* of the arealis can be attached to any word in a sentence. The rules of sandhi apply in the case of final vowels. For verbs the following applies:

basic verbs	*-a* added after the word

aN-/maN-, -um-

active voice	*aN-*, *maN-*, *-um-* maintained
	-a added after the word

passive voice	*-in-* suppressed
	-ĕn added after the word

Examples:
tiba
tibā

manghurip
manghuripa

hinurip
huripĕn

kahurip
kahuripa

A3. Meaning

In (1) and (2) above the arealis has been translated into English by the future. This is often an adequate translation but the rendering of something as a possibility, a concession or an imperative may also apply:

(3)	*Anak sang Gandhawatī juga ratwa, nghulun tan!*	Only Gandawati's child will be king, I shall not be king!
(4)	*Wĕkāning wiku warabrata sira.*	He will be the son of a monk of excellent observances.
(6)	*Rĕngön ike wuwus mami.*	Listen to my words. ('Let there be listened to these words of mine.')
(7)	*Alapĕn lĕmbunya sahasrakoṭi.*	His numberless cows have to be taken.

A4. Particularities

• Sandhi sometimes makes it impossible to see whether the *-a* of the arealis is applied or not:

(8)	*Tan hanāditya.*	There is no sun. Or: There will be no sun.

• The suffix of the arealis has priority over pronominal suffixes:

(9)	*Sang Uddākala ngarananta.*	Your name will be Uddakala.
(10)	*Ya tikā kabeh alapĕnta.*	All that is to be taken by you.

B. EXERCISE

Translate into English:

1. Angantya ta kita sakarĕng.
2. Aparan ta swāmyani nghulun lena sangke mahārāja?

3. Ndya tang wwang wĕnang amapaga rasika ring raṇa?
4. Sang Daśabala! Pratijnā mami rĕngönta.
5. Sugyan tan wruha kita ri kami, aku si Kindama brāhmaṇa nghulun.
6. Panganĕnku kong mānuṣa kaniṣṭa.
7. Sinahut ta wĕtisnira dening wuhaya.
8. Tinununya wangkaynira, hawunira pinipilnya.
9. Byakta ta kita pĕjaha.
10. Sang Duryodhana ratwa ri Hāstinapura, sang Yudhiṣṭhira ratwa ring Khāṇḍawaprastha. Ndah mangkana linganta ri sang Yudhiṣṭhira.

9

COMPLEX SENTENCES

A. COMPOSITE SENTENCES

A1. Composite subjects and predicates

The sentences shown so far in the examples and exercises were all of the type called 'simple'. The construction of (1) and (2) is of a different type.

(1) *Hana ta sang Jayanti ngaranira.*   There was a certain Jayanti.
(2) *Sang Maṇḍarapati krodha manahnira.* Mandarapati was angry.

Literally it says in Old Javanese:

'There was Jayanti was her name';

'Mandarapati his heart was angry'.

Both sentences can be analyzed as follows. Sentence (1) as a whole contains a subject, separating particle and predicate. In its turn, the subject itself can be analyzed in a similar way:

	Hana	*ta*	*sang Jayanti*	*ngaranira.*
level 2			P	S
level 1	P	part.	S	
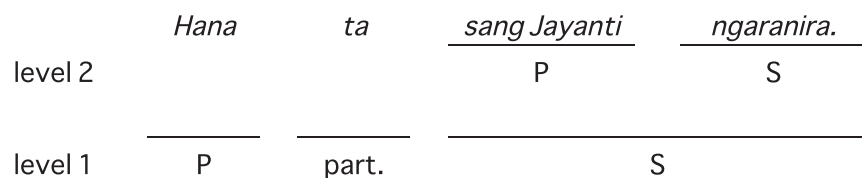
Likewise, sentence (2) as a whole consists of a subject and a predicate. Now it is the predicate that in its turn consists of a subject and a predicate:

	Sang Maṇḍarapati	*krodha*	*manahnira.*
level 2		P	S
level 1	S	P	
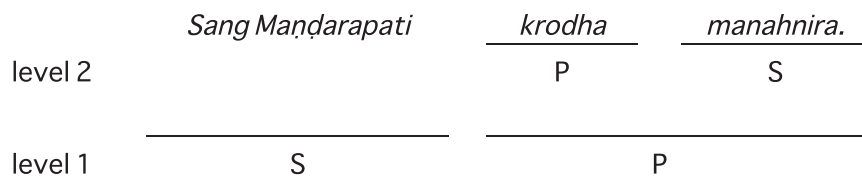
Sentences like these are called composite sentences. Similarly, subjects and predicates of type (1) and (2) are called composite subjects and predicates.

B. CONJUNCTIONS

B1. *An*

Simple sentences can be extended by adding subordinate sentences. This is done with the help of conjunctions. There are several conjunctions in Old Javanese; the most common ones are *an*, *yan*, *apan* and *yarapwan*. These will be considered in the present sections. It should be noted that while the others are quite clear-cut conjunctions, *an* is still surrounded by many questions; the remarks on *an* should therefore be seen as preliminary.

 The conjunction *an* takes on one of two shapes, *n* after a vowel, *an* after a consonant or a vowel, in the latter case with or without applying the *sandhi* rules; see the examples (3) and following.

AN 'THAT'
An has several meanings. One of its meanings is 'that':

(3)	*Wruh pwa sang Gandhārī an wuta sang Dhṛtarāṣṭra.*	Gandari knew that Dertarastra was blind.
(4)	*Krodha tikang rare an tinĕtĕs.*	The child was furious that it had been opened. (i.e. the egg he was born from)

The order of elements in sub-clauses headed by *an* is the same as in main clauses: the subject follows the predicate. However, different from main clauses, in sub-clauses headed by *an* no separating particle is used.

 Another difference is shown by example (4): the subject of the sub-clause is not mentioned. This is in agreement with a general rule in Old Javanese that the subject does not have to be repeated once it has been mentioned and as long as it remains the same. This rule applies not only to sub-clauses but also to main clauses.

AN 'SO THAT, IN ORDER TO'
Another meaning of *an* is 'so that, in order to'. The same remarks made above apply here. This *an* is marked by the use of the arealis in the sub-clause:

(5)	*Amwīt ta sira ri sang Kṛṣṇa, an gumawayakna prasahyaharaṇa.*	He took leave with Kresna in order to carry out the abduction. (Arjuna, about to abduct Subadra.)

AN 'WHILE, AS'
A sub-clause headed by *an* may add information on the predicate of the main

clause, as was the case in the examples (3-5). It may also add information on other elements of the main clause. In that case, 'that' may be a good translation but often a different translation is called for.

The most frequent one of these alternative uses is the one that involves *-ni* and other possessive constructions, where *an* introduces information on the possessor:

(6) *Nāhan ta lingning rare, an*   Thus were the words of the child,
śumāpa sang ibu.   while cursing its mother.

(7) *Nāhan ta hetu mami n pĕgat*   That is the reason why I am cut off
sangkeng pitṛloka.   from the world of the ancestors.

To give information on the subject of the main clause is the purpose of the sub-clause in (8):

(8) *Ngkāna ta sirān kasumpĕk.*   It was then that he was turned
upside down.

The main clause is a complete clause of the simple type: 'Then he was'. The sub-clause ('that he was turned upside down') omits the subject in the usual way. This construction is a common one in Old Javanese.

Finally, (9) exemplifies a sub-clause containing Information on the object of the main clause:

(9) *Ikang tumon bhagawān Kāśyapa* Those who had seen reverend
an pangucap lāwan Takṣaka   Kasyapa while he was talking with
ngūni ri hawan.   Taksaka on the road before.

B2. Additional remarks

• the use of *an* may cause the suppression of *-um-*:

(10) *Māry an hiḍĕp lara ikang wwang* The people devoted to them will
bhakti ri sira.   stop undergoing pain. (them: the
gods of healing)

• the use of *an* may cause denasalization:

(11) *Nāhan ta ling sang nāginī n*   Thus asked the female serpent,
paminta kāsih.   appealing to his benevolence.

B3. *yan*

Yan means 'that', or 'if', 'when'. With the meaning of 'that':

(12)	*Angrĕngö ta sang Kadrū yan hana kuda.*	Kadru heard that there was a horse.
(13)	*Winarah ta sira yan mahābhaya ikang tīrtha.*	He was informed that the bathing-place was very dangerous.
(14)	*Wruh pwa sang Arjuna yan kabañcana.*	Arjuna knew that he had been deceived.

What was said about *an* 'that' also holds for *yan* 'that': the order of the elements in sub-clauses headed by *yan* 'that' is the same as in main clauses; there is no separating particle; the subject is not repeated.

YAN 'IF, WHEN'

Yan meaning 'if' or 'when' occurs no less frequently than *yan* 'that'. The conditional sub-clause may precede or follow the main clause; the arealis may be applied to underline the conditional aspect but is not obligatory.

In (15) the sub-clause precedes the main clause and the arealis is applied; in (16) the sub-clause precedes but there is no arealis (there is an arealis in the main clause, to express polite urge):

(15)	*Yan hanā śiṣyangku dlāha, wehĕngku juga sang hyang mantra.*	If I would have a pupil in the future, I would just give him the mantra.
(16)	*Yan yogya rahadyan sanghulun tumarimāng dāna!*	May my lord accept the gift, if it is proper.

If the sub-clause introduced by *yan* precedes the main clause, as in (15) and (16), *yan* can only mean 'if'.

The sub-clause in (17) follows the main clause, which leaves us with two equal possibilities of 'if' and 'that'. Nor are we being helped by an arealis. The only criterion to decide in favour of 'if' is the meaning of the verb in the main clause, *pinarīkṣa* 'to be tested'.

Example (18) does not even contain such a word to help us out. Lacking the necessary context which could have been of help in this case we are free to take the sentence for a statement or a condition.

(17)	*Kapwa pinarīkṣanira yan tuhu guruśuśrūṣa, gurubhakti.*	He was also tested by him, whether he was really obedient and devoted to his teacher.

(18) *Rahayu yan mangkana.* It would be nice if it were so /

it is nice that it is so.

B4. `apan` 'because'

Sub-clauses headed by *apan* 'because' show the familiar pattern of a construction like the simple sentence, without a separating particle, and without explicit reference to the subject if this is the same as in the main clause:

(19) *Tan sumahur sira apan* He did not answer because he was

monabrata. observing a vow of silence.

(20) *Yan mātya rahadyan sanghulun,* If you die, my father will die, because

bapani nghulun māti, apan tan he cannot bear to be separated from

wĕnang kasaha ri kita. you.

C. EXERCISES

Translate into English:
1. Ikang kanyā yan wĕlin ing mās maṇik, tan hana pahinikā lāwan paśu.
2. Yan kaswargā nghulun suka, yan kakawaha nghulun suka.
3. Ndatan siddhekang yajña sarpa, apan tan mātīkang nāga Takṣaka.
4. Ring dwīpa pwa sirān wijil.
5. Lumāmpah ta sireng rahineng kulĕm, saka ri wĕdinirān kasepa ring swayambara.
6. Mangkana lingnirān panangis.
7. Ikā ta kāraṇanirān śināpa de bhagawān Śṛnggi.
8. Nāhan hetunyān mangkana.
9. Tinanyanira pwa ri kāraṇanyān panangis.
10. Tan katĕmu ikang amṛta denya, an huwus inalap de sang hyang Indra.

VERBS WITH -*I* AND -*AKĔN*

A. SUFFIX -*I*

A1. Meaning of -*i*

(1) *Umĕrĕm ta ya tan wĕnang*   He closed his eyes, not being
    tuminghal, dening rajasampāta. able to see, due to the cloud
                            of dust.

(2) *Āścarya nghulun tuminghali*   I am astonished looking at your
    warṇanta.   appearance.

Please notice the different shapes of the verbs in (1) and (2): *tuminghal* vs *tuminghali*. Next to the affixes *aN-/maN-* and *-um-* verbal derivations can be made with the combinatory affixes *aN-/maN-* + suffix -*i* and -*um-* + suffix -*i*. The idea conveyed by the form with -*i* as opposed to the form without -*i* is either that of beneficiary-orientedness or of plurality:

alap	take!
angalap	to take
angalapi	to take from, rob of
tinghal	look, seeing (subst.)
tuminghal	to see
aninghali	to look at
tūt	follow!
anūt	to follow
anūti	to pursue
pati	death
amati	to kill
amatī	to slay

All verbs with -*i* are transitive. Cf. chapter 3 where it was said that noun-based verbs with *a-N/maN-* or -*um-* were either transitive or intransitive:

doh	distance
angdoh	to go away
angdohi	to avoid, abandon
tangis	weeping, tears
anangis	to cry
anangisi	to address with tears

A2. Formation

How the suffix is connected depends on the final sound of the word to which it is attached. After a consonant there are no changes:

tuminghal	*aninghali*

After a vowel there are two options, *-i* or *-ani*, with sandhi:

amaḍa	*amaḍe, amaḍāni*
anggĕgö	*gumĕgwi, anggĕgwani*
amati	*amatī, amatyani*
lumaku	*anglakwani*

In the passive the *-i* is dropped and replaced by *-an*:

katinghal	*katinghalan, tininghalan*
pinaḍa	*kapaḍan, pinaḍan*
kagĕgö	*ginĕgwan*
–	*pinatyan*
–	*kalakwan, linakwan*

(There are no passive forms next to *amati* or *lumaku*). Note that in case of a final vowel *-an* is attached, not *-anan*: it is *kapaḍan, ginĕgwan, pinatyan*. Sandhi rules apply in the usual way.

B. SUFFIX *-AKĚN*

B1. Suffix *-akĕn*

(3) *Mijil tang miñak wĕkasan*　　　The butter finally appeared from the
　　sangkeng pĕhan.　　　　　　　milk.

(4) *Wineh ta sirāgneyāstra, ikang*   He was given the agneyastra, the
     hrū wĕnang amijilakĕn apuy.   arrow able to produce fire.

Another affix applied to verbal and nominal bases in order to create transitive verbs is *aN-/maN-* + suffix *-akĕn*, *-um-* + suffix *-akĕn*. In general terms this combinatory affix can be said to add a causative notion: to make do or undergo the quality expressed by the base word. Some examples:

haḍang	stand ready!
humaḍang	to stand ready
anghaḍangi	to put ready for someone
anghaḍangakĕn	to put ready (for use)
wĕtu	coming forth
mĕtu	to appear, be born
amĕtwani	to engage in battle
amĕtwakĕn	to bring forth, produce

Sometimes there is not much difference between the forms with and without suffix *-akĕn*. For example, *amangguh* and *amangguhakĕn* (or *umangguh* and *umangguhakĕn*) both mean 'to find'; there is no difference.

   The same might seem to hold for the derivation with *-i*. Yet there is a permanent and consistent difference between the two: the verb with *-i* is beneficiary-oriented, the verb with *-akĕn* is object-oriented.

B2. Formation

In connecting the suffix *-akĕn* with the word that forms the basis for the derivation the rules of sandhi apply:

haḍang	*anghaḍangakĕn*
dawa	*angdawākĕn*
rĕngö	*rumĕngwakĕn*
wĕdi	*amĕdyakĕn*
wĕtu	*amĕtwakĕn*

The passive voice is constructed with *ka-* and *-in-*. Please note that in case of the *ka*-passive no *-akĕn* is used:

angdohakĕn	to remove
dinohakĕn	removed
kadoh	removed

C. *-I* AND *-AKĔN* WITH AREALIS

C1. Formation

	-i	*-akĕn*
active	*aN-/maN-*, *-um-* maintained	*aN-/maN-*, *-um-* maintained
	-ana instead of *-i*	*-akna* (or *-akĕna*) instead of *-akĕn*
passive	no *-in-*	no *-in-*
	-ana instead of *-i*	*-akna* (or *-akĕna*) instead of *-akĕn*

As in:

> *maluyi*
> *maluyana*
> *waluyana*

> *gumawayakĕn*
> *gumawayakna*
> *gawayakna*

Examples:

(5) *Huripana ta sang Kaca.*   Bring Kaca back to life!

(6) *Tinggalaknangkwa kita tĕke*   I shall leave you and all your relatives
    kadangta kabeh.   with you.

D. EXERCISE

Translate into English:

1. Inalap ikang rare, inulihakĕnireng āśramanira, iningu sira sinangaskāra ring brata samādhi.
2. Inanugrahan ta sira sang hyang amṛta sañjīwanī, hajining manghuripakĕn māti.
3. Hana ta wangkening ulā dĕlĕs. Ya ta cinukatnira ri tungtunging larasnira, kinalungakĕn ing gulū bhagawān Samīti.
4. Kinon ta sang Durgandhinī mamarahwakna wwang mangaliwati Yamunā, inĕntasakĕnira.
5. Anakta sang Duryodhana ratwakna ri Hāstinapura, sang Yudhiṣṭira ratwakna ring Khāṇḍawaprastha.
6. Anung yukti gawayakna usĕn.
7. Inĕnahakĕn haneng paryangka, tinamban sarwoṣadha.
8. Mahābhaya tan sinipi iking alas pinaranta.

9. Pinatyan ta sira dening asura, wangkenira binuñcangakĕn ing sukĕt.
10. Yan yogya paritrānāna de sang paṇḍita, manghanākna prāyaścita kahilanganikang śāpa.

PREFIX *A-/MA-* WITHOUT NASALIZATION.
PREFIXES *MAKA-* AND *PINAKA-*

A. *A-/MA-* WITHOUT NASALIZATION

A1. Adjectives made with *a-* or *ma-*

In addition to adjectives belonging to the class of adjectives there are also adjectives in Old Javanese that are nouns-turned-adjectives, created with the help of a prefix. This is a very frequent derivation and a virtually inexhaustible source of adjectives. The prefix involved is *a-* or *ma-*, without nasalization. There is no difference of meaning between the forms with *a-* and *ma-*. The result is an adjective meaning something like 'provided with or in the possession of what is expressed by the stem', or 'being busy doing what is expressed by the stem'. Compare:

doh	distance
adoh	far away
göng	largeness
agöng	big
hayu	beauty
ahayu	beautiful
strī	wife
mastrī	having a wife, married

The prefix is attached without formal adjustment to nouns beginning with a consonant, while in the case of initial *a, i* or *u* sound change takes place according to the rules of sandhi:

anak	child
mānak	having a child

inak	ease
enak	at ease
ujar	speach
mojar	to speak

(nouns beginning with *ĕ* or *o* hardly occur). Often the form with *a-* or *ma-* can best be translated by a verb, as in the case of *mojar* 'to speak'.

  These noun-derived adjectives can serve as a predicate or a modifier, and in their turn be qualified by a modifier:

(1) *Magirang ta ya.*   He was in high spirits.
(2) *Hana ta kayu magöng.*   There was a big tree.
(3) *Tan madoh ikang alas.*   The forest is not far away.

A2. Component
The noun serving as the basis of the derivation may itself be qualified by a following noun. Compare:

hawan	road, vehicle
ahawan	via, by means of
hawan ratha	vehicle consisting of a chariot
ahawan ratha	by chariot
tĕmu	meeting
atĕmu	being together
tĕmu tangan	marriage
atĕmu tangan	to be married
gawe	work
agawe	at work, busy
gawe yajña	performance of a sacrifice
agawe yajña	in the process of performing a sacrifice
gawe yajña sarpa	performance of a serpent sacrifice
agawe yajña sarpa	in the process of performing a serpent sacrifice

An alternative to the view that prefixing *a-* or *ma-* to nouns produces adjectives (with nouns qualifying them in the role of components) is to consider these forms as verbs (with following nouns in the role of objects). The difference with transitive verbs with *aN-* or *maN-* is that no passive forms exist in the case of the verbs with *a-* or *ma-*.

<div align="center">B. *MAKA-* AND *PINAKA-*</div>

B1. Verbs with *maka-*

Another way of making verbs from nouns is offered by the prefix *maka-*. It produces verbs with the meaning of 'to use as', 'to have for the purpose of'. What is 'used as' or 'had for the purpose of' follows after the verb, as a kind of complement.

(4) *Sang Pūru makastrī sang*   Puru had Kosalya as his wife.
    Kośalyā.

(5) *Sang Śunaka ta makawĕka kita.*   Sunaka has you as his son.

(6) *Nghulun makangaran Kṛṣṇa*   My name is Kresna Basudewa.
    Bāsudewa.

The rules of sandhi apply; see the following examples:

(7) *Sang Pāṇḍu makānak sang*   Pandu has the family of the
    Pāṇḍawakula.   Pandawas as children.

(8) *Sang Widura makebu anakning*   Widura has the daughter of the
    mantrī patih.   prime minister for mother.

(9) *Lunghā ta sang Uttangka,*   Uttangka left with the ear-pendants
    makolih ikang kuṇḍala.   as a result.

In addition to the active voice with *maka-* there is a passive voice with the prefix *pinaka-*:

(10) *Pinakastrīnira ta sang Adhwanī.* He was married to Adwani.

(11) *Pinakānaknira ta sang Āyu.*   Ayu was his child.

(12) *Rūpanta pinakarūpaning rāt*   You look like anybody. (Lit.: your
     kabeh.   appearance is used for appearance
                                        by the whole world.)

Sentence (13) below contains a form that once perhaps was a verb but is no longer felt as such: *pinakahulun* means 'I' and has entered the category of respectful references in use for the first person:

(13) *Warahĕn juga pinakahulun.*   May I be taught.

C1. Denasalization

(14) *Tan pastrī sira.*   He does not have a wife.

(15) *Yapwan pakaswāmya ta ya,*   If I would take him as my husband,

malawas aku sukhā de nikā.   then I would derive pleasure from
him for a long time.

Examples (14) and (15) illustrate two cases of denasalization: *pastrī* instead
of *mastrī*, *pakaswāmya* instead of *makaswāmya*, under the influence of the
preceding *tan* and *yapwan* (and other words with final *n*). This feature of Old
Javanese grammar has already been referred to in chapter 3, section A4. It
also occurs with the prefixes discussed here.

D. EXERCISE

Translate into English:

1. I sĕḍĕngning bhojana inarpaṇākĕn ri sira, katon tang sĕkul atīs, tatan
yogya panganĕn ing brāhmaṇa. Lingnira: "Atiśayāśrādhanta mahārāja
Poṣya, apan aweh bhojana tan śuci, matang yan wutā ta kita."
2. Kalunghā tang lek lāwan tahun, tan kawruhan wilangnikā, makanimittang
sukanira.
3. Ri wijil sang Āstīka, samangkana ta sang pitara gumantung i tungtunging
pĕtung, mĕsat mulih mareng pitṛloka, mukti phalani tapanira ngūni,
makādīkang warabrata.
4. Hana ta sañjata ndātan sañjata pinakāwaknya, ndān malaṇḍĕp sangkeng
loha ya. Sang mengĕt irikā, ndātan dadi sira manggihang lara.
5. Hinyasanya tāwaknya, salwiring agawe konĕng-unĕng i rūpanya, salwiring
uttamabhūṣaṇa pinakabhūṣaṇanya.
6. Mānak ta sira rākṣasarūpa, malaṇḍĕp sihungnya, mabāng matanya, alwā
tutuknya, kadi lipung talinganya, magöng awaknya, magöng wĕtĕngnya,
agöng śaktinya, makral ya.
7. Sang hyang Kāma tumihangakna hrūnira, amanaha ri twas sang tapa.
Nihan ta sarāga mahyune kita. Yaya kawighnāna tapanya denta.
8. Nāngkĕn tahun sira mānak, ndātan iningunira, inabalangakĕnira ring lwah
juga.
9. Sang Pūru makastrī sang Kośalyā, pinakānaknira sang Janamejaya.
10. Prayatna ta sang Arjuna, makawacāmawa laras. Sināmbutnirang
Āgneyāstra, warayang amijilakĕn apuy dumilah, prajwalita ring antarāla,
pinaḍĕmanireng Bāruṇāstra, warayang amijilakĕn wwai.

IMPERATIVE

A1. Four possibilities

Old Javanese has four ways of putting a verb in the imperative mood (apart from the possibilities offered in this respect by the arealis):

1. no change

mijil	please come out
angalap	be so kind to take
anunggangi	please mount
angolakĕn	please embrace

This is the polite form. Not marked formally, the only way for the imperative in this case to be recognized is by the context.

2. dropping of the verbal prefix

wijil
alap
tunggangi
kolakĕn

Dropping the prefix is the most common way of forming the imperative.

3. putting *ta* or *t* in front of the unchanged or reduced form

ta mijil
tāngalap
tānunggangi
t angolakĕn

ta wijil
t alap
ta tunggangi
ta kolakĕn

It is not clear what the added value of the *t* or *ta* in the imperative mood is.

4. putting *pa* or *p* in front of the unchanged or reduced form
pamijil
pāngalap
pānunggangi
pāngolakĕn

pawijil
pālap
patunggangi
pakolakĕn

Likewise, the function of the prefix *pa-/p-* in the imperative is not clear.

A2. Particularities

(1) *T asy-asih ta ri nghulun, warah tāku ri ngaranta.*
Please do me a favour and tell me your name.

(2) *Hĕnĕngaknang kathā sakarĕng, t ucapa sang samudramanthana.*
Let us leave the story for a while, let us talk about the churning of the ocean.

(3) *Mangrĕngö ta rahadyan sanghulun kabeh, sakwehta iking tamolah ngke ri sabhā!*
Listen my lords, all of you who are present in the meeting here!

In example (1) the imperative *t asy-asih* is used. This is a common expression often found in Old Javanese text. It can be translated as 'be so kind, please'. It is derived from *māsy-asih* 'to do a favour'.

  T ucapa 'let us talk about' in (2) is strange. Normal would be *t ucap* (imperative) or *ucapĕn* (arealis).

  Example (3) contains an example of what could be called a polite imperative: the audience (of a certain standing) is addressed by using the indicative mood, not the imperative form of the verb.

A3. Prohibition
A prohibition is expressed by the word *haywa* 'do not'. See the examples.

(4) *Haywa ta kita sangśaya!*   Don't be afraid!

(5) *Haywa ta kita malara!*   Don't be sad!

(6) *Haywa kita mangkĕn swāmi ry aku!*
Don't you consider me as your husband!

B. EXERCISE

Translate into English:

1. T asy-asih ta bapa, huripana kadangni nghulun! Yapwan māti tan wěnang nghulun mahuripa.
2. Laku ta kamung Dewabrata! Milag sangke patapangku mangke!
3. Epwāmběk sang Kadrū, byaktālah ri hiḍěpnira. Apinta kāsih ta sira ri tanayanira, irikang nāga kabeh: "Tanayangku kamung nāga! T āsy-asih tāngutsāha, yar yogya buntutnikang Uccaiḥśrawā siratana wiṣa, narapwan ahirěng, pakadon aku tan huluna de sang Winatā!"
4. Haywa rahadyan sanghulun sangśaya. Lumakwa nghulun umareng mahārāja Janamejaya, murungakna ri yajñanira, tan dadi nghulun maguyw-aguywana tuwi, pahalěbā ta manah rahadyan sanghulun!
5. Samayani nghulun lāwan kita: haywa ta kita mujarakěn tan menak i kami, nguniweh gumawayaknang ulah tan yogya! Yapwan kagaway ikā denta, aryakna ni nghulun kita.
6. Ai kitang Ambā! Haywa kita tumūt i nghulun! Laku t ulih mare Hāstina! Paměgil i wwang sānaku, yan maluya ri mahārāja sang pinakarāmanta kuněng.

PART 2

PRIMER

1

Dewayānī[1]

Bhagawān Wṛhaspati pinakapurohita dening watĕk dewatā. Bhagawān Śukra
pinakapurohita dening daitya. Mahyun pwa bhagawān Śukra mĕnanganing
daitya. Magawe ta sira tapa, umārādhana bhaṭāra Parameśwara. Sewu tahun
lawasnira magawe tapa, inanugrahan ta sira sang hyang amṛtasañjīwanī,
ajining manghuripakĕn māti. Hana ta sang Jayanti ngaranira, anak sang hyang
Indra. Sira ta mangunggahi ri bhagawān Śukra, mānak ri sang Dewayānī, hanan
ikang widyāmṛtasañjīwanī ri bhagawān Śukra. Atyanta sukanikang watĕk
daitya. Rumĕngö ta sira bhagawān Wṛhaspati, mahyun ta sira wruheng ajinira
sakeng bhaṭāra Parameśwara widyāmṛtasañjīwanī. Kinonira ta sang Kaca
masewakā ri bhagawān Śukra, mangajya widyāmṛtasañjīwanī. Mangkat ta sira
mareng bhagawān Śukra. Atyanta sih bhagawān Śukra ri sang Kaca. Kinonira ta
mahwana lĕmbu, pamarīkṣanire sang Kaca. *Pañca warṣāṇi cirāṇi*. Limang tahun
lawasnirāsewaka ri bhagawān Śukra, īrṣya tekang daitya, wruh ri pakṣaning
dewatā kumon i sang Kaca mangajyāmṛtasañjīwanī. Pinatyan ta sira dening
asura, wangkenira binuñcangakĕn ing sukĕt. Kāla meh wĕngi pwa surup sang
hyang arka, mulih tang lĕmbu tan hanāngiring. Ndātan katon sang Kaca mulih.
Kunang ikā sang Dewayānī mojar sire sang bapa:

"Bapa! Sāmpun surup sang hyang āditya mangke. Ikang lĕmbu tan
hanāngiring. Byakti mati niyata sang Kaca, apan kinelikan denikang daitya, an
prasiddha warganing dewatā sarika. T asy-asih ta bapa, huripana kadangni
nghulun![2] *Taṃ winā na hi jīweyaṃ*. Yapwan māti tan wĕnang nghulun
mahuripa."

Mangkana ling sang Dewayānī, sumahur bhagawān Śukra: "Anaku sang
Dewayānī, haywa kita sangśaya! *Mṛtaṃ sañjīwayāmy ahaṃ*. Huripana ta sang[3]
Kaca."

Mangkana ta lingnira, pinasangnira tang widyāmṛtasañjīwanī. Sinyanganira
ta sang Kaca. Ḍatĕng ta sira mijil sangkeng alas. Menak ta manah sang

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[1]   Source: Ādiparwa. Edition: Juynboll 1906, pp. 73–78.
[2]   Juynboll: *ngulun*.
[3]   Juynboll: *tang*.

Dewayānī.

Katon pwa mahurip sang Kaca denikang daitya, prihati tayāmet upāya.

30 Pinātyanya ta sang Kaca muwah, tinununya wangkaynira, hawunira pinipilnya, winorakĕn ta yeng madya, madya ngaranya sajöng, hinaturakĕn ing bhagawān Śukra. Hana pweka śeṣanikang hawu, winorakĕn ta yeng[1] kĕla-kĕlan celeng umah, pinangan de bhagawān Śukra, muwah ikang sajöng ininumnira. Mawĕrö ta sira luhya, lupa ri sang Kaca. Muwah ta sang Dewayānī mājar i sang bapa,

35 mapitutur:

"Bapa! Matanghya ta rahadyan sanghulun! Māti nggānya pun Kaca. Umapa pangawruhani nghulun? Mangke kāla surup bhaṭārāditya, mulih ikang lĕmbu tan hanāngrakṣa ya. T asy-asih ta bapa, huripĕn pun Kaca muwah!"

Sumahur bhagawān Śukra: "*Āyuṣyaḥ na ciraṃ mṛtaḥ.* Haywa kita malarānaku, patinikang Kaca, apan jātinikang janma, makāwasānang pati. Tĕkwan yan

40 huripĕn ta ya mĕne, pĕjah pwa ya muwah. Apa ta dayaning manghuripana ping rwa ping tiga? Sangkṣiptaning ujarkw i kita: panglampwa ta ye patinya!"

Sumahur sang Dewayānī: "Bapa! Atyanta salahāsani nghulun, yan tulusa māti kadangi nghulun sangkeng kadewatan. Katuhwan denyāmrih sewaka ri kita,

45 denyāhyun i sang hyang aji. Haywa ta yan olih anugraha, makāwasāna pati mangke deni śiṣyanta daitya. Agöng iliknya ri sang Kaca, kady angganyān melik ri nghulun; yan tan hana sih rahadyan sanghulun ri kami, kenakanyāmwītāku muliheng kadewatan, umareng kakini nghulun bhaṭāra Indra."

Mangkana ling sang Dewayānī rakwa, awĕlas ta bhagawān Śukra ri putrīnira,

50 pinasangnira tang widyāmṛtasañjīwanī, sinyanganira sang Kaca, sumahur ta sire dalĕm wĕtĕng:

"Sājñā mpungku! Pinatyan denikang daitya patik maharṣi. Hawuni nghulun winorakĕn ing madya mwang kĕla-kĕlan. Ya ta hinaturakĕn ing rahadyan sanghulun denya, kapangan kenum de rahadyan sanghulun. *Tawa prasādān na*

55 *jahāti māṃ smṛtiḥ.* Kunĕng t asy-asih rahadyan sanghulun mangke, mārganing tan tulusa pĕjah, mijila sangke garbha pāduka maharṣi, nāhan pwānugraha mpungku!"

"Uḍuh anaku sang Kaca! Katuhwan kaduṣ ṭ anikang daitya karih! Mogha tāku malupa ri kita, tan wruh yan kapangan dengku. Salwiring kapangan masuk ing

60 wĕtĕngni nghulun; ikang wastu len sakeng kita niyatanya gĕsĕng ya. Wijil ta kita, bĕlah ta wĕtĕngku hawananta mĕtu! Aku pĕjaha, marapwan kita huripa!"

Mangkana ling sang ṛṣi Śukra. Ujar ta sang Kaca:

"Sājñā maharṣi! Tan sapira larani nghulun pĕjah saka ri pĕjaha rahadyan sanghulun mangke, makanimitta wijilaning Kaca sangke wĕtĕng mpungku."

65 Mangkana ling sang Kaca. Mojar ta sang Dewayānī ri sang bapa:

"*Tawa paśyet sawiditaṃ, nāsmi śaktā samudbhawaḥ.* Bapa tan mahurip

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[1] Juynboll: *tayeng.*

nghulun, niyata mātya tumūtakna kita, muwah patyani pun Kaca. Yapwan hanānugraha pāduka mpungku ri sang Kaca, wehana widyāmṛtasañjīwanī, sādhananyānghuripakna[1] kita mĕne, sahānugraha mpungku!”

70   Kāruṇya ta bhagawān Śukra, winehakĕnira ta sang hyang aji ri sang Kaca, saha rahasyanya winarahnira sĕḍĕng sang Kaca hane jĕro wĕtĕng. I tĕlasning aji katama de sang Kaca, binĕlahnira ta wĕtĕngnira prihawak. Mijil ta sang Kaca. Katon pwa sira mpu pĕjah, hinuripanira ta sira, minantran ing amṛtasañjīwanī. Mahurip ta ḍang ācārya guru muwah. Manĕmbah ta sang Kaca ring guru, apan

75   sira sang Kaca tĕlas kānugrahan siddhimantra. Mengĕt pwa bhagawān Śukra, an kabañcana dening madya, hetuning winarahakĕn ikang śāstra. Śināpanira tang sajöng mwang māngsarasa, lingnira:

“*Yo brāhmaṇo’dyaprabhṛtīha kaścin māngsapānaṃ tathā*. Mangke tambayning brāhmaṇa tan pamangan daginging celeng umah, tan panginum

80   *surāpāna*, *surāpāna* ngaranya sajöng, salwiring sinanggah sajöng,[2] twak waragang, badyag, twaking tal, budur, lingning śāstra sangke bhagawān Śukra: *mohāt pāsyati durbuddhiḥ*. Kalinganing śabda: ikang wwang awĕrö dening sajöng durbuddhi, solah tan solahanya, ujar tan ujaranya, sangke mohanyān warĕg sajöng, magawe ahangkāraning buddhi, yan hana sira brāhmaṇa mpu

85   manginum sajöng, makanimitta mohanira, ngūniweh amangana dagingning celeng umah, ya *abhakṣabhaksa* ngaranya, ya *apeyapeya* ngaranya, amangan camah anginum wastu camah, *adharma* ngaranya, tan dharma sang paṇḍita ikā. *Brahmahatyā niśāpayet*.”

Nāhan śāpa bhagawān Śukra: “Jwah tasmāt sapāpaning brahmahatyā

90   tinĕmunya!”

Mangkana śāpa bhagawān Śukra ring sajöng, matang yan tan dadi mpu brāhmaṇānginuma madya, yadyapi katĕka ring mangke. Huwus rakwa wineh anugraha sang Kaca, amwīt sireng guru, muwah amwīt i sang Dewayānī, muliha ring kadewatan. Mojar ta sang Dewayānī:

95   “Sang Kaca! Atyanta sihni bapani nghulun ri kita, makanimitta guruśuśrūṣanta, sewu tahun lawastāsewake sira, wineh ta kita widyāmṛtasañjīwanī. Huwus kita siddhimantra. Kunang yan tan kitātiśaya pakadangan i nghulun, tan nghulun amarĕkakna ri kita, yadyapi hana sihira tan sapira. Kewala nghulun sangkanta sinihan, ngūni sĕḍĕngta pinatyan ing daitya,

100   kami juga manĕmbah aminta sih ri bapangku, swīkāra kumon aku manghuripana kita n hane jĕro wĕtĕngira. Hinuripnira ta kita; kalinganing ujar mami, yan yogya kita mālapa ri nghulun, saha widhiwidhānanikang pāṇigraha. *Bhaktim atyantāwarjitaḥ*. Mangke kita tuminggalakĕn i kami. Apa ta kita tan engĕt ing hutang sih, apan atyanta bhaktingku ri kita?’

105   Mangkana ling sang Dewayānī. Sumahur sang Kaca:

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[1]   Juynboll: sādhananyanghuripakna.
[2]   Juynboll: *sajeng*.

"Ai sang Dewayānī! Wruh nghulun yang parany asihta ri kami, aparan ta yan wehana widyā denira mpu, yan[1] tan hana sihanta? Kunang i pakonta marigrahā ri kami, tan yogya ri hiḍĕpni nghulun. *Guruputrī sadā mama*, apan putrīning guru kita. Bhaktini nghulun ing guru bhaktini nghulun i kita."

110   Mangkana ling sang Kaca. Krodha ta sang Dewayānī ri denirān tan pinisinggih buddhinira. Manapatha ta sire sang Kaca:

"Jwah tasmāt kamung Kaca, *widyā siddhiṃ na te ataḥ*, astu tan siddhyāning ajinta pawehi bapangku, apan kita tan malĕs asih ry aku."

Mangkana ling sang Dewayanī. Mojar sang Kaca ri sira:

115   "Śināpanta pwāku, makanimitta göngni rāganta. Malĕsa nghulun manāpa ri kita, apan tan tulus ike sihta ri kami, huwus mapagĕh anugrahanira mpu ri nghulun. Mangke śināpanta kami, yan apa ta pamalĕsangkw i śāpa ri kita: *rṣiputro na te kaścij jātu pāṇiṃ grahīṣyati*. Astu kita makamarwa dāsīnta, kunang ikang widyāmṛtasañjīwanī, śināpanta tan siddhi ri nghulun, ndan śiṣyani

120   nghulun pwa ya siddhya, apan tan sayogya doṣani nghulun denta, kewala sakeng atwang i ngwang aguruputrī."

Mangkana ling sang Kaca, lunghā ta sira mulih mareng kahyangan.

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[1]   Juynboll: *ya.*

2

Śantanu[1]

Mojar mahārāja Janamejaya: 'Waluyana ta carita mpungku ngūni, wistārākna kacaritan mahārāja Śāntanu!'

'Ndya ta nihan,' mojar bhagawān Waiśampāyana, lingnira:

'Hana sira ratu sang Mahābhīma ngaranira, ratu Sūryawangśa. Sira ta
5 magawe aświamedhayajña sahasra, lāwan rājasūya sātus; phalaning yajñanira mulih sireng swargaloka. Pira kunang lawasnireng swarga, manangkil ta sire bhaṭāra Brahmā mwang sang dewatā kabeh paḍa manangkil. Milu ta dewī Ganggā manangkil. Kahaḍang pwa tapihnira kasingkab dening hangin. Tumungkul sahanani sang dewatā haneriya tan ahyun tuminghala. Kunang
10 sang Mahābhīma sira tuminghal. Agělěng ta bhaṭāra Brahmā mulati sira. Śināpanira ta mangjanmā mānuṣa, makastrī sang Ganggā, apan tan yogya prawṛttining dewatā mangkana. Manastāpa dewī Ganggā, an kěna śāpa de bhaṭāra Brahmā.

Tumurun ta dewī Ganggā sangkeng swarga. Kawit kapanggih sang Aṣṭabasu
15 denira, kěna śāpa de bhagawān Wasiṣṭha, niṣṭarūpa hilang kadewatanira. Matakwan ta dewī Ganggā, lingnira:

"Kamu hyang Aṣṭabasu, kadi prihati gatinta. Aparan laranta rūkṣāwayawa?"

Paḍa sumahur sang Aṣṭabasu hetuning lara, lingnira: "Hana sira ṛṣi Wasiṣṭha ngaranira. Sira ta makalěmbu i sang Nandinī. Inalap mami tekang lěmbu.
20 Agělěng ta sira, śumāpa nghulun dadya manuṣa."

Mangkana ling sang Aṣṭabasu. Muwah mojar dewī Ganggā:

"Sang Mahābhīma śināpa bhaṭāra Brahmā mangjanmā mānuṣya, kāngkěn putra de mahārāja Pratīpa sira. Sira makastrī kami dlāha. Yan kita kěna śāpa dadi mānuṣa sang Aṣṭabasu, t asy-asih t angjanmā kita ri kami, marapwan tan
25 alawas dadi janma. Kunang deyaning upāya mami, asing solahni nghulun tan pihěrana dening swāmi. Yapwan pinihěranya, ngkana tāku tuminggalakna mulih nghulun mareng swarga, apan pamintani ngwang anta śāpa ri Bhaṭāra, tělasing maputra wwalung siki muliheng swarga."

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[1] Source: Ādiparwa. Edition: Juynboll 1906, pp. 90-98.

Mojar sang Aṣṭabasu: "Rahayu yan mangkana, nghulun mangjanmā ri kita ike
30   sānak mami wwalung siki. Kunang deyanta, hilyakna janma mami yan mahu
mĕtu, abalangakneng Ganggā, yatanyan tan alawasa nghulun mangjanmā.
Kunang sang Prabhāta malawas angjanma, apan agöng doṣanya sangkeng
doṣa mami." Mangkana lingning sānakira ikang pitung siki. Mangkana dewī
Ganggā sirāmituhu pawĕkas sang Aṣṭabasu.

35   Pira kunang wistāraning kālanya, t ucapa ta mahārāja Pratīpa, sang ratu ri
Hastināpura. Sira ta magawe tapa ri tīraning Ganggā, majalagamana sira.
Makĕm sira sore, ring prabhātakāla mĕntas, muwah-muwah sira mangkana.
Nāngkĕn Soma sira nirāhāra. Ḍatĕng ta dewī Ganggā, mangisapu ri pupu[1]
sumāntwa ri sang prabhu, lingnira:

40   "He Kuruśreṣṭha, mahārāja Pratīpa! Nghulun hyangning nadī, kākarṣaṇa
dening bratanta. Moghangkw ahyun i kita, matang yan kami ḍatĕng mangke.
Sumewā haji doni nghulun."

"Dewī Ganggātyanta dibyaning rūpanta. *Suṣṭhuḥ locanam ākṛti.* Salwiring
konĕng-onĕng hane śarīrantāwayawanta kabeh. Anghing ndātan
45   panuwuhakĕn rāgani nghulun. Kadi panoning bapa ring anak, mangkana
manahku tumon ri kita. Tĕkwan ikang dakṣiṇoru, unggwaning anak makisapwan
tatwanikā ring bapanya. Kunang ikang *bāmoru*, pupu kiwān, ya nggwaning strī
makisapwan ing lakinya. Tĕngĕn pwa yonggwanta, matang yan mantwani
nghulun kita, yan pānak mami dlāha."

50   Mangkana ling mahārāja Pratīpa. Antarlīna ta dewī Ganggā. Huwus mahārāja
Pratīpa magawe tapa, mulih ta sira ring kaḍatwan. Amĕtĕng ta strīnira sang
Sunandā ngaranira. Mangjanma ta sang Mahābhīma ri sira, sang śināpa de
bhaṭāra Brahmā ngūni. *Śāntasya jajne santānaḥ*, sĕdĕng śānta pwa sang
prabhu, makānak i sira inaranan ta sang Śāntanu, lituhayu paripūrṇa, tan hana
55   kakurangnireng lakṣaṇa, *sarwāstrakuśala*, wihikan ing sarwāyudha. Tĕka
pwang kayowananira, inabhiṣeka ta sira ratu, sumilih i karakṣakaning rāt.
Mahārāja Pratīpa lumaku wanawāsa sira.

T ucapa ta mahārāja Śāntanu, sira ta *mṛgayāśīla*, maburu-buru ry alasnira ri
pinggiring Ganggānadī, tinūtnira mingruhur. *Ekākī*, tunggal-tunggal sira tan
60   parowang. Adoh ulihnira lumaku. Kapanggih ta dewī Ganggā,
diwyābharaṇabhūṣitām, sangkĕp ing bhūṣaṇa, sākṣāt sang hyang Śrī manurun.
Kapūhan ta sang Śāntanu, tumon dewī Ganggā. Mojar ta sira:

"Ibu sang ahayu, sang konang-onang jaghananta, sang paripūrṇa gĕmuhing
stanadwayanta! Aparan ta karowanganta? Sangapa makaputrī kita? Apa
65   kāryanta kapanggih irikang Ganggānadītīra? Nghulun mogha *kāma tībra*,
mahyun iri kita."

Sumahur dewī Ganggā: "Nghulun tinanyān śrī mahārāja Śāntanu, sugyan kita

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[1]   Juynboll: *putu*.

tan wruh iry aku mangke: nghulun Jāhnawī ngaranku, sumanggrahā ri
naranātha don mami. Bapantāhyun sira mamantwa rikāna lingnire nghulun,
70   ngūni ri kālanirān pagawe tapa ri tīrani nghulun. Ya ta dumehni ngwang anurun
mara ngke, akurĕna lāwan kita nghulun. Kunĕng samayangku lāwan kita, haywa
ta nghulun wineh ujar tan yogya mwang tan uhutaneng sarwakārya. Yapwan
sinĕngkĕran ing śabda tan panūt sakahyunani nghulun, niyata tinggalaknangku
kita."

75   Mangkana ling sang Ganggā. Mulih ta mahārāja Śāntanu saha dewī Ganggā,
winawanira mañjing i dalĕm kaḍatwan. Akurĕn ta sira. *Samwatsarān gatān
māsān*. Kalunghā tang lek lāwan tahun, tan kawruhan wilangnikā,
makanimittang sukanira, de mahārāja silih asih mwang dewī Ganggā, warĕg ing
sanggama. Mangjanma ta sang Aṣṭabasu ri sira, nāngkĕn tahun sira mānak,
80   ndātan iningunira, inabalangakĕnira ring lwah juga. Pitu kweh sang Aṣṭabasu
huwus mangjanma ri sira: sang Dhara, sang Dhruwa, sang Soma, sang Āpah,
sang Anila, sang Nala, sang Pratyangga. Nāhan tang Aṣṭabasujanma tĕlas
binuñcang ing lwah nāngkĕn tahun. Hĕntining rare pitu tinibākĕn ing
Ganggānadī, mangjanma ta sang Prabhāta, wungsu sang Aṣṭabasu. Mojar ta
85   mahārāja Śāntanu ri sang Ganggā:

"Sang Ganggā! Akweh dahat anakta, tinibākĕn ing lwah juga kabeh.
Mahāpāpa tĕmĕn prawṛttinta. T ahuwusan ike ulahta, mamātī rare!"
Mangkana ling mahārāja Śāntanu. Sumahur dewī Ganggā:
"*Yat samayaṃ kṛtaṃ rājñā*. Hana ta samaya mami ngūni lāwan mahārāja
90   Śāntanu, tan uhutana kami ring sarwabyāpāra. Mohut pwa kita mangko,
aryakna mangko. Kunang hetungkw anghabalangakĕn ikang rare, nihan
prastāwanya, ndak pacaritākĕn kita mangke. Hana sang Aṣṭabasu ngaranira,
dewatānak sang hyang Dharma. Patunggalani ngaranira: sang Dhara, sang
Dhruwa, sang Soma, sang Āpah, sang Anila, sang Anala, sang Pratyangśa, sang
95   Prabhāta. Sira makastrī sang Dyoh. Hana ta sira ṛṣi mahāśakti, bhagawān
Wasiṣṭha ngaranira. Sira ta madṛwya lĕmbu sang Nandinī ngaranya, suruhanira
sangke sang hyang Īśwara. Kātiśayanikang lĕmbu amĕtwakĕn sakaharĕp: yan
hana wwang anginum susunya, *sthirayauwana*, tan kĕneng tuha. *Sahasra daśa
jīwanti*, hinganing huriping anginum susunya sapuluh iwu tahun. Ya tikā kahyun
100   sang Dyoh. Mojar ta sire sang Prabhāta:

"He swāmī, t asy-asih ta kita ri kami! Alap lĕmbu sang ṛṣi Wasiṣṭha!
Pakĕnanya deni nghulun, hana mitra mami ring manuṣaloka, rājaputrī ānak
mahārāja Uśīnara, sang Jīwatī ngaranira. Ya ta pawehani nghulun manginum
susunya, narapwan tan katĕkāna jarā, maran apagĕh dengkw amitra lāwan
105   rasikā."

Mangkana ling sang Dyoh. Sangke sihnira mapriyā, lumampah ta sang
Prabhāta sumyang i wwang sānaknya kabeh, inalapnira tang Nandinī. Wruh pwa
bhagawān Wasiṣṭha, śināpanira sang Aṣṭabasu mangjanmā ring manuṣa, apan

tan solahning dewatā solahnira. Mapintakasih ta sira tan malawasa dadi
110   manuṣya. Mojar ta bhagawān Wasiṣṭha:

   "Kita pitung siki tan malawasa janmanta, apan tan mukyaning doṣa. Kunang
ikā sang Prabhāta, yeku mukyanya, apan tumūtakĕn ujarni strīnya. *Strībhogan
warjayiṣyati*, tatan pastrī dlāha magĕhakna dharma sang watĕk Kuru,
gumawayakna sakahyun sang bapa."

115   Mangkana ling sang Wasiṣṭha. Ri huwus sang Aṣṭabasu mulih ring swarga,
tumurun ta sang Prabhāta mangjanma. Yeki winĕtĕngakĕn i nghulun mangke.
Kunang ring hĕlĕm yan mijil, tan ilu ya hinilyakĕnku ring banyu, gumawayakna
kahyunta dlāha."

   Mangkana ling dewī Ganggā. Antarlīna ta sira, mulih mareng nadī Ganggā
120   muwah. Kawĕkas ta mahārāja Śāntanu prihati ri patinggal dewī Ganggā, tan
wring deyanira kāngĕn ing dewīnira. Mulih ta sireng kaḍatwan, tathāpi tan lupa
denira rumakṣa ikang rāt. Swastha tang bhuwana denira, kapwātutur i
dharmanya sowang-sowang. *Ṣaṭ tringśat hi na sanggamaḥ*, tigang puluh nĕm
tahun lawasnira tan pastrī, kewala gumawayakĕn karākṣaning jagat juga sira.

125   Muwah ta sirāburu-buru ring alas, tĕpinikang Jāhnawī. Katon tekang Ganggā
kṣaya toyanya, alit hilīnya ta kadi göngnyeng lagi. Sandeha ta manahnira,
tinūtnira ta hulunikang lwah. Katon ikang rare mangadĕg i tĕngahning lwah,
saha dhanunya mwang śara kumambang ing wway, subaddhāpagĕh kadi
ḍinawuhan. Ya dumeh ikang Ganggā tan adĕrĕs hilīnya. Kawĕngan tāmbĕknira
130   mulat. Kṣaṇa hilang tang rare, parĕng hilang mwang warayangnya tĕkaning
langkap ikā. Kamatĕnggĕngĕn ta mahārāja Śāntanu, mingĕtakĕn wĕkasning
rare. Tadanantara ḍatĕng ta dewī Ganggā tumuntun i putranira, mājar i
mahārāja Śāntanu:

   "*He mahāprabho*, kita mahārāja Śāntanu! Iking rare mangabhyāsa
135   dhanurwedaśāstra, anakta lāwan nghulun iki, ikang hane ḍalĕm wĕtĕngku
ngūni, nduk sĕḍĕng tuminggalakĕn kita. Si Dewabrata ngaranya deni nghulun.
Atyanta prajñānikā, winehni nghulun mangajya wedaśāstra ri bhagawān
Wasiṣṭha. Tĕlas tama ikang caturweda denya, sahopādhyāyanya kabeh.
Tĕlasnya mangaji ta ya dhanurdharaśāstra ri bhagawān Rāma Paraśu. Ya tikā
140   tĕlas kābhyāsanya. Ike magawe kahĕrĕtanikang lwah. *Wīraṃ putraṃ
gṛhāṇemam*! Tālap! T ulihakĕn i kaḍatwan!"

   Mangkana ling dewī Ganggā; suka tāmbĕk mahārāja Śāntanu. Inalapnira ta
sang Dewabrata, mulih ta sireng kaḍatwan, mājarakĕn ikang Dewabrata ring
rāt kabeh, an prasiddhānaknira lāwan dewī Ganggā. Patang tahun lawas sang
145   Dewabrata tamolah i sira bapa. Atyanta sih śrī mahārāja maputra ri sira.

   Kathañcana mamĕng-amĕng ta mahārāja Śāntanu mareng Yamunā.
Mangrĕngö wṛttaning jana yan hana gandha sugandha, kady amböning sarining
śatapatra katawan dening māruta. Atyantottama wanginya, sumök sumār
tĕke hati. Saḍatĕngnireng Yamunā, tuhu lingnikang mawarah ri sira. Tinūtnira

150   sangkanikang wangi. Kapanggih ta sang Sayojanagandhī denira. Sira ta
      makagandha mangkana. Atĕhĕr paripūrṇa hayuni rūpanira. Sarāga ta mahārāja
      Śāntanu tumon i sira. Mahyun ta sira ri sang Sugandhinī. Tinanyan ta sira de
      mahārāja, mājar ta sira yan *Daśabalakanyā*, wĕka sang Daśapati. Tumuluy sira
      mare sang Daśabala, ratuning Diwara sira. Sādhya sang prabhu ri Hāstina,
155   mamĕlya ring rajata mwang kāñcana ratna sira; ya ta panumbasanire sang
      Gandhawatī hiḍĕpnira. Mojar ta sang Daśapati ri haji:
         "Sājñā śrī mahārāja! Tan mās maṇi kaharĕp i nghulun panumbasa sang nātha.
      Kunang yan sang prabhu mahyun i nghulun, kasatyan rahadyan sanghulun
      panumbasa haji. Ndi ta ling patik haji ri sang ahulun? Sang Gandhawatī sira ta
160   dharmapatnya de sang nātha, anaknya sumiliha karatun haji ring dlāha. Kunĕng
      anak haji sang Dewabrata tan sumiliha sira ring kaḍatwan, sanistanyan
      prasiddhānak atuhā. Yan manggā mahārāja mangkana, wehakna ni nghulun ri
      haji sang Gandhawatī."
         Mangkana ling sang Daśabala. Glāna ta mahārāja Śāntanu dening ujar sang
165   Daśapati, apan prasiddha kasihnira ri sang Dewabrata. Inabhimatanira sang
      Dewabrata sumilihang kaḍatwanira, tātan angga sang Daśabalānaknira
      tukunĕn ing apeni ratna kāñcana. Mulih ta mahārāja. Ndān tībra hyunire sang
      Gandhawatī, tan hana hyunireng strī len, tar kĕneng pangan turū sira, māri
      tuhagaṇa ring dharma sira, akingking wetni laranira.
170   Wruh pwa sang Dewabrata ri kāraṇanirān prihati. Lumampah ta sireniring
      dening mantrī mare sang Daśapati, amalakw i sang Gandhawatī warangĕnira
      lāwan sira bapa, atĕhĕr pinakadharmapatnya sang nātha. Kunĕng śabda sang
      Daśabala, madĕg kadi ngūni. Mojar ta sang Dewabrata:
         "*Satyaṃ wādam hi te putram*, ike śabdani nghulun, sang Daśabala, tuhu-tuhu
175   tan ujaring lĕnyok. Anak sang Gandhawatī juga ratwa, nghulun tan ratwa!"
      Sumahur sang Daśapati: "Rahayu yan mangkana, yan tuhu-tuhu kita tan ratwa,
      ndan anakta hĕlĕm ratwa kahyunta, sang Dewabrata!"
         Mojar sang Dewabrata muwah: "Sang Daśabala! Pratijñā mami rĕngönta: tan
      ikang kaḍatwan juga tinggalaknani nghulun, ikang wiṣaya strī tinggalakna ya.
180   *Brahmacaryādya me mūlam*, mangke tambayani nghulun brahmacarya.
      Putrakārya bhawiṣyati, ikang kabrahmacaryan ginawayakĕn. Ring apa n tāku
      dumadyaknāng anak?"
         An mangkana ling sang Dewabrata. Karĕngö dewatāśabda de sang
      Dewabrata: *Bhīṣmo'yaṃ nigrahaṃ śruwān*. Lingning dewatā: "Bhīṣma
185   ngaranya, katakutnikang kṣatriya ikang pratijñā, apan tan hana
      kṣatriyātinggala kaḍatwan."
         Mangkana lingning dewaśabda, matang yan sang Bhīṣma ngaran sang
      Dewabrata wĕkasan. Winehakĕn ta sang Gandhawatī de sang Daśapati. Mulih
      ta sang Bhīṣma manĕmbah i sang bapa, mājarakĕn i tĕkā sang Gandhawatī
190   denira. Suka ta sira bapa ri ḍatĕng sang Gandhawatī; kapūhan ta sang bapa

deni kajitendriyanira. Sangka ri göngni prabhāwanira, sih sang bapa ri sira, winehakĕnira ta sang hyang aji Swacchandamaraṇa, aji wĕnang panghĕrĕt hurip, mwang pamangsila kāraṇaning enggal paratra. Kunĕng pakurĕn sang Śāntanu lawan sang Gandhawatī, mānak ta sira jalu rwang siki, atyanta ring paripūrṇa. Sang Citrānggada ngaran sang matuha. Kunĕng arinira sang Citrawīrya ngaranira. Sĕḍĕng yowana sang Citrānggada Citrawīrya, katĕkān ta mahārāja Śāntanu maraṇa, mulih ta sireng swarga muwah. Rinatwakĕn ta sang Citrānggada de sang Bhīsma, *satyawatyā mate sthitaḥ*, mituhu pakon sang Gandhawatī.

195

3

Daśaratha[1]

Awighnam astu.

Āryā: – – | – – | – ⏑
           – – | – – | – – | – – | ⏑
           – – | – – | – ⏑
           – – | – – | ⏑ | – – | ⏑

1   hana sira ratu dibya rěngön
       praśāsta ring rāt musuhnira praṇata
       jaya paṇḍita ring aji kabeh
       sang Daśaratha nāma tāmoli

2   sira ta Triwikramapitā
       pinakabapa bhaṭāra Wiṣṇu mangjanma
       inakanikang bhuwana kabeh
       ya ta donira nimittaning janma[2]

3   guṇamān ta sang Daśaratha
       wruh sira ring Weda bhakti ring dewa
       tar malupeng pitṛpūjā[3]
       māsih ta sireng swagotra kabeh

4   rāgādi musuh maparö
       ri hati ya tonggwanya tan madoh ring awak
       yekā tan hana ri sira
       prawīra wihikan sireng nīti

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[1]   Source: Rāmāyaṇa Sarga 1. Edition: Kern 1900 in Willem van der Molen 2015:234-243. Remarks by Kern between the stanzas, by Van der Molen at the bottom of the page.

[2]   The fourth pada has one short syllable too many after the first foot.

[3]   The first syllable of *pitṛpūjā* should be long.

5   kadi megha manghudanakĕn
    paḍanira yar wehakĕnn ikang dāna
    dīnāndha kṛpaṇa ya wineh
    nguni-nguni ḍang hyang ḍang ācārya

6   mwang satya ta sira mojar
    ring anakkĕbi towi tar mṛṣāwāda
    nguni-nguni yan ri parajana
    priyahita sojarnirātiśaya

7   saphala sira rākṣakeng rāt
    tuwi sira mitra hyang Indra bhakti tĕmĕn
    māheśwara ta sira lanā
    Śiwabhakti ginöng lana ginawe

8   ikanang dhanurdhara kabeh
    kapwa ya bhakti ri sira praṇata matwang
    kadi mawwata yaśa lanā[1]
    rūpanya n agöng ta kīrtinira

9   jñānanira śuddha mawulan
    parārtha gumawe sukānikang bhuwana
    sākṣāt Indra sira katon
    tuhu n haneng bhūmi bhedanira

10 ikanang pratāpa dumilah
    sukanikanang rāt ya teka ginawenya
    kadi bahni ring pahoman
    dumilah mangde sukanikang rāt

11 hana rājya tulya kendran
    kakwehan sang mahārddhika suśīla
    ring Ayodhyā subhageng rāt
    yeka kaḍatwannirang nṛpati

12 hayuning swarga tuwi masor
    dening Ayodhyā purātiśaya[2]
    suka nityakāla menak
    ring rĕngrĕng towi ring lahru

---

[1]   One short syllable is missing.
[2]   One foot is missing.

13　sakwehning mūlya kabeh
　　kanaka rajata len maṇik hana ngkāna
　　yāngkĕn huntunya putih
　　gumuyu-guyung swarga sor denya

14　hana ta umah kanaka maṇik
　　kinulilingan ikang taman rāmya[1]
　　warakanyakā mamĕng-amöng
　　surāpsarī tulya ring Meru

15　sphaṭikamaṇik tamalah-alah
　　sateja munggw īng umah paniñjowan
　　kadi Ganggā saka Himawān
　　rūpanya katon sutejāśrī

16　sukatṛpti sang narendra
　　bhuktī kang bhoga tan papaḍa dibya
　　nirbhaya tan hana katakut
　　sāmanta kabeh masö praṇata

17　sang Kekayī Sumitrā
　　Kośalyā ghāra sang narendra tiga
　　Durgā Ganggā Gorī
　　paḍanira ya surūpa dibyaguṇa

18　suka sang narendra makurĕn
　　dewīnira kapwa yatna yan paniwi
　　tan hana māmbĕkk irṣyā
　　ri sirang dewī matūt katiga

19　kadi harṣa sang mahārṣi
　　sakteng Rĕk Sāma len Yajurweda
　　mangkana sang Daśaratha weh
　　harṣanira ta de mahādewī

20　malawas sirār papangguh
　　masneha lawan mahādewī[2]
　　suraseng sanggama rinasan
　　ālinggana cumbanādinya

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[1]　Three morae are missing.
[2]　Three morae are missing.

21   mahyun ta sira maputrā
       mānaka wetnya n marĕg rikang wiṣaya
       malawas tar pānak atah
       mahyun ta sirāgawe yajña

22   hana sira Rĕṣyaśṛngga[1]
       praśāsta karĕngö widagdha ring śāstra
       tar moli ri yajña kabeh
       anung makaphalāng anak dibya

23   sira ta pinet naranātha
       marā ry Ayodhyāpurohita ngkāna
       tātar wihang sira pinet
       pinintakasihan sirāyajñā

24   sajining yajña ta humaḍang
       śrīwṛkṣa samiddha puṣpa gandha phala
       dadhi ghṛta kṛṣṇatila madhu
       mwang kumbha kuśāgra wṛtti wĕtih

25   lumĕkas ta sira mahoma
       pretādi piśāca rākṣasa minantran
       bhūta kabeh inilagakĕn
       asing mamighnā rikang yajña

26   sakalīkāraṇa ginawe
       āwāhana len pratiṣṭa sānnidhya
       Parameśwara hinangĕn-angĕn
       umunggu ring kuṇḍa bahnimaya

27   sāmpun bhaṭāra inĕnah
       tinitisakĕn tang miñak sasomyamaya
       lāwan kṛṣṇatila madhu
       śrīwṛkṣa samiddha rowangnya

28   sang hyang Kuṇḍa pinūjā
       caru makulilingan samatsyamāngsadadhi
       kalawan sĕkul niwedya
       inamĕs salwir nikang marasa

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[1]   The second syllable of *Rĕṣyaśṛngga* should be long.

29 ri sĕḍĕng sang hyang dumilah
niniwedyākĕn ikanang niwedya kabeh
oṣadhi len phala mūla
mwang kĕmbanggandhadhūpādi

30 sāmpun pwa sira pinūjā
bhinojanan sang mahārṣi paripūrṇa
kalawan sang wiku sākṣī
winūrṣita dinakṣiṇān ta sira

31 śeṣa mahārṣi mamūjā
pūrṇāhuti dibya pathyagandharasa
ya ta pinangan kinabehan
denira dewī mahārāja

32 nda ta tīta kāla lunghā
mānak tānakbi sang Daśarathāsih
sang Rāmānak matuha
i sira mahādewī Kośalyā

33 sang Kekayī makānak
sang Bharata kyāti śakti dibyaguṇa
dewī sirang Sumitrā
Lakṣmaṇa Śatrughna putranira

34 ri wĕtunikang putra kabeh
pinulung ḍang hyang lawan ḍang ācārya
paripūrṇa sira pinūjā
bhinojanan de mahārāja

35 matuhānak naranātha
winara-warah angajya wedāstra[1]
bhagawān Wasiṣṭa mangajar
nipuṇa wruh ring dhanurweda

36 sang Rāma sira winarahan
ring astra de sang Wasiṣṭa tar malawas
kalawann antĕnira tiga
prajñeng widyā kabeh wihikan

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[1] Three morae are missing.

37   sāwara-warah mahārṣi
     hĕnti kabeh tan paśeṣa kapwa tama
     karĕngö ta sira rikang rāt
     guṇamānta suśīla towi raray

38   hana sira Gādhisuta rṣi
     yogīśwara len tapaswi rājārṣi
     Wiśwāmitra ngarannira
     sira rumĕngö śakti sang Rāma

39   patapannira yā mananā
     dening rākṣasa krūrakarma[1]
     mahyun ta sira rinākṣā
     patapannira denirang Rāma

40   naranātha sang Daśaratha
     sira pinaran denirang mahārṣiwara
     gorawa sang prabhu pinaran
     praṇata manambah sirānungsung

41   apa doni sang mahārṣi
     kita jaya ring mantra siddha sākahyun
     tatwa linolyanta lanā
     ya tikā mūlya ri rĕṣi kadi kita

42   sumahur ta sang mahārṣi
     tan madwa wuwus narendra yukti tĕmĕn
     kami ikihĕn wiku matapa
     jñāna lawan yoga mūlya juga

43   ikana kunang dona mami
     mamalakwa rinākṣa de mahārāja
     hana sanghulun mayajña
     nda nyālila rākṣasāmighne

44   ikana kunang yan yogyā
     sang Rāma marā ring āśramāngrākṣā
     śārāṇa mami n wĕnanga
     umātyanang rākṣasāmighne

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[1]   Two morae are missing.

45 mangkāna ling mahārṣi
    narendra tṛṣṇā tĕmĕn ri sang Rāma
    ndā tar sahur tumungkul
    mojar tā sang mahārṣi muwah

46 he nātha sang Daśaratha
    nojarku rĕngönta yatna pituhun ya
    yan tan yogya kṣama ya
    jātining aswī mamintakasih

47 nyā dharmaning kadi kita
    pinakaśaraṇa denirang tapaswi kabeh
    salwīraning katakuta
    kita tāngrākṣā ri duhka kabeh

48 nyā dharmaning kadi mami
    mawaraha kita ring sinangguhan dharma
    puṇya lawan pāpa kunang
    kami mawaraha kadi kiteng yukti

49 brāhmakṣatrān padulur
    jātinya parasparopasarpaṇa ya
    wiku tan panātha ya hilang
    tan pawiku kunang ratu wiśīrṇa

50 kalawan tambhāra ike
    apan mahāśakti rakwa sang Rāma
    rānak śrī naranātha
    tatan hana paḍanira ri kaśaktin

51 ya matangnya he narendra
    haywa ta sandeha ring swaputra jayā
    dānawa rākṣasa hilanga
    prabhāwa sang Rāma hetunya

52 nā ling mahārṣi mojar
    humĕnĕng atah sang narendra māngĕn-angĕn
    dolāyamānacitta
    kepwan sira tar wĕnang sumahur

53 on lakweki si Rāma
    lumage mungsuh mahārṣi ring patapan
    pějahāwās ya kasāmbya
    apan rare tan wruh ing biṣama

54 tuhu yan wruh ya ring astra
    ndā tan tahu manglage musuh biṣama
    rākṣasa māyā ya kabeh
    lāwan paracidra yan paprang

55 yapwan wihange sang rěṣi
    anumodā yar paminta śaraṇa ngke
    krodhā sirān salahasan
    byakta kami kabeh śināpanira

56 ri huwusnira māngěn-angěn
    sumahur ta sirānumoda tar pamihang
    om om sājña mahārṣi
    yan yogyā pwangkulun śaraṇā

57 bālaka raray mapunggung
    tapwan paprang taman panon śatru
    yapwan wěnangāśaraṇā
    sojarta mahārṣi tan wihangěn

58 dadi tuṣṭa sang mahārṣi
    maděg ta sira māmwit umuliha śīghra[1]
    sang Rāma sira madandan
    lumakwa umarerikang patapan

59 sang Lakṣmaṇa sira dibya
    sira samasukaduhka mwang sang Rāma
    rumakět cittanira lanā
    dadi ta sira tumūt mareng patapan

60 sira magawe pratiwimba
    tuladanikang wwang ulahnirār paniwi
    sakwan sang Rāma tumūt
    tar dadi kantun asing saparan[2]

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[1]   This pada has one mora or perhaps two morae too few.
[2]   The second foot has one mora too few.

Mālinī: ˘ ˘ ˘ | ˘ ˘ ˘ | _ _ _ | ˘ _ _ | ˘ _ ˘

61 rahina ya sakatambe māwa tang deśa rāmya
    lumaku ta sira kālih sāmpun amwit manambah
    mamawa ta sira langkapp astra Sanghārarāja
    anakĕbi riyayodhyā śoka monĕng manahnya

62 katĕkanira lumakwā śānti sangng aṣṭaseni
    paḍahi haji ya ginwal manggalāning lumakwa
    kumĕdut i tĕngĕnan mār bāhu sang Rāmabhadra
    marahakĕna alahning śatru tātan paśeṣa

4

Sītā's letter[1]

Daṇḍaka 1: �’ ˘ ˘ | ˘ ˘ ˘ | [: − ˘ − :] | − ˘ �‿

1a atha sĕḍĕng umurubb ikū sang Hanūmān umangkak tikāwaknirāgöng
    gunung Merutulyānanāng Nāgapāśāpasah sāk pasātus tataś śīrṇa
    rampung pĕgat denikā bāhu sang Bāyuputromĕsat śīghra ākāśagāmī mirir
    tāng angin ghora yāghūrṇitādṛs riwutpāta humyas musus yomĕlĕk tang
    lĕbū
    J *mĕsĕs* instead of *musus*.

1b kadi ta inububanya mangkin murub tekanekūnirāpan katūb denikang
    bāyubajre sĕḍĕngnyār ibĕr tulya sang hyang Lĕmah manglayang
    mwangng apuy kyāti Kālāgni rodrār dunung tangng umah ngkā ring
    antahpurāpūrwa rūpanya saśrī saśobhā ya tekān tinunwannirāneka
    warṇanya nānāwidha
    Three syllables too few.

1c paḍa makaparupuh ng apuy yan dilah ring lĕmah kapwa rĕmpak rĕmuk
    mangkanang maṇḍapāpan parĕng yan katunwan sakanyomakin wṛddhi
    tekāng apuyy ujwalālola kumlab dilahnyeng langit nirbhayātah manah
    sang Hanūmān mulat kādbhutekang watĕk rākṣase sor kasoran kaśūran
    kawīran kadhīran tuwi
    J *mangrĕpa* instead of *maṅkana*. J *kapuhan kasoran* instead of *kasoran kaśūran*; *kawīran* is
    missing, rightly so, as otherwise there would be three syllables too many.

1d paḍa ta ya mututung tutuknyān kagöman kapūhan tumĕnghātakut n ton
    kaḍatwan katunwan kutug tangng apuy lor kidul Kālamṛtyūpa-
    manyomalad tang dilah tulya telatnya molah mĕlĕk tang kukuss ardha
    mawyang-wyang ekĕll-ikĕl yeka rambutni tĕṇḍasnya rodrān katon
    kātarang rākṣasāghūrṇitāwū humung

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[1] Source: Rāmāyaṇa Sarga 11. Edition: Kern 1900 in Willem van der Molen 2015:234-243.
    Remarks by Kern between the stanzas, by Van der Molen at the bottom of the page.

2a Tripura-pura murub tinunwan bhaṭāreśwarānung paḍanyān tĕñuh tangng
    umah mās ya masyūh masāk kang sakāgöng maṇik bajra bajropamanyān
    makas kāsy-asih tekanāng apsarī ring purāpūrwa yar ton apuy kapwa tekā
    gupuy kweh kapöyĕh gĕyuh yan kayuh ken i ceṭinya mangluhh umangguh
    huyang yāngĕlih

    J *paḍa syuh*. B *ken i ceṭi*. J *maṅguh humĕṅguh*. B *huyung* instead of *huyang*.

2b talaga-talaga ring kaḍatwan winatwan ya dening maṇik candrakānte
    dangū ndan mĕne śuṣka yāsāt ya kesĕp sĕkarningng aśokāngasut yan
    kasūban panas rūkṣa sakwehnya yāking makingking manuknyānangis
    moni kolāhalāwū walā cakrawākāgĕlānang pĕlung hangsa māśā
    saśokāswarāsū ikang sārasa

    Three syllables too many, unless one drops *ya kesĕp*, which, moreover, does not fit. B *winantwan*, J *winĕtyan*.

2c bala makabalasahh ikang rākṣasosah mĕsat ngkā ring ākāśa yāpan
    katunwan pakuwwanya tātan paśeṣāgĕsĕng śīrṇa heman liman ngkā ring
    ālāna yāglāna deningng apuy mangkanang tunggangan tungga-tunggal ya
    tātan hanānung manunggang riyāmrih lumumpat luput ringng apuy
    yāngliput

    Six syllables too few. B *ānāla yā*, J *anala ya*.

2d jalak ajar-ajaran bayan syung puyuh kweh pĕjah munggu ring pañjare
    pañcarangkang hĕmās tan katon tan katolihh alah mrihh awaknyekanang
    rākṣasī śīghra lunghā hahāh āhahāh lingnya kapwāmĕhāh yānguhuh
    mohitān ton ikang rākṣasomeh tibā ringng apuy mogha momo umeh
    mātya ya

    B six, J three syllables too few. J *mogha mong moha momo humeh*.

Sragdhara: – – – | – ‿ – | – ‿ ‿ | ‿ ‿ ‿ | ‿ – – | ‿ – – | ‿ – ⏑

3   nā lwirning rājya Lĕngkā matunu ya mananāng nāgapuṣpe natarnya
    mandārāśoka punnāga ya rabhasa gĕsĕng ronya kĕmbangnya pāngnya
    tañjung poh hambawang nyū maja kadi pinusus jambu wunglwan
    katunwan
    ḍūryan manggguṣṭa pūryan panasa kapanasan nāśa sakwehnya śīrṇa

    B *pohnyām°*. J *wila* instead of *maja*. J *maṅgiṣṭa*.

4   bhraṣṭāng Lĕngkā ya sāmpun matunu dadi mĕsat sang Hanūmān
    lumumpat
    ringng udyāneng Aśokār waluy umara ri sang Maithilī prāpta śīghra
    ton dewī glāna monĕng mangisĕk-isĕk asāk tang gĕlung nitya more

śoke sorning[1] aśokākĕlu ta ya kalasār kölakĕn duhkakāla

B *nton*. B *°sāköla°*, J *°stakĕla°*.

5 mangsö sang Bāyuputra praṇata ri suku sang Jānakī śighra mojar
he dewī nya nghulun Māruti tuhu-tuhu yan dūta sang Rāmabhadra
tātā rakwān kinonkon Raghutanaya apan n ton ikang cihna makweh
ndah mamwīta nghulun mājar-ajara ri mahārāja Rāmābhirāma

6 nā ling sang Bāyuputra krama lumaku mulih sāmpun amwīt anĕmbah
ringng ākāśār mĕsat manglayang atiśaya ring kādbhutātyanta ring göng
gambhīra krūrarūpogratara kadi gĕrĕng ring langit ghora gĕntĕr
humyus tang bāyubajreng gaganatala pĕpĕt dewatā kapwa kagyat

7 molah wwaining tasik ghūrṇitatara gumuruh denyangin sang Hanūmān
kagyat sesīnikang sāgara kadi ginugah nāga kolāhalāwū
lunghā tang bāyu mādṛs kayu-kayu ya katūb kampitekang mahendra
sakwehning wānarāngher kaburu kabarasat sangśaye śatru śakti

8 meh prāptā sang Hanūmān pracalita ikanang ryak magöng kapwa mombak
kontal tĕmpuh ta pāngning kayu ri tĕpi rurū rāmya kĕmbangnya saśrī
lumrā ring bhūtalātap mṛdu kadi ta tilām komalā rūmnya mār mrik
darpekang kinnarācumbana tĕka maguling ring sĕkar ngkā n tĕkānglih

9 tatkālanyān tĕka ngkā ri kawĕkasanikang wānarāngher kabehnya
mangsö sang Jāmbawān Anggada milu ta sirang Nīla harṣān panungsung
lāwan sakwehnikang wre niyata sira huwus siddhakāryeki lingnya
tapwan mojar sira ndān guyunira mamanis nā pangawruhnikang wray

10 sakwehning wre ya kapwomulat angingĕt[2] cihna sang Bāyuputra
n ton tang tanggwan tumanggö ri pupunira nahan cihnaning sāmpun
aprang
ngkāścaryāmbĕknikang wre mututung angujiwat n ton ikang cihna
makweh
hāh sang śūrātidhīreng lara sira umahābhūṣaṇekang śarīra

J *tumaṅgĕh*.

11 wetning göng parwatāwān paḍanira kaharan tambingekang ḍaḍālwā
rambut mākṛp mapañjang ya ta kaharan alas nang śirah yeka puñcak
mwang tanggwan yekanolā kaninira ya guhā dhātutulyekanang rāh

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[1]   *ning* should be long.
[2]   *kapwomulat* should be followed by four short syllables, not two.

nā lingning wre saharṣāmuji-muji ya wijah kapwa mojar magupyan

B *nāng*, J *kang*.

12 wetnyān harṣekanang wānarabala kaharan pārśwaning Meru sākṣāt
molah mawyang wulunyān kadi kanakalatāñ cāla dening samīra
netranyekān kĕḍap lwir sphaṭika kadi maṇik candrakāntātikānta
sangke tuṣṭinya yan ton Pawanasuta humīs luhnya yekāmṛtanya

B *maṅkā yan tuṣṭikānton*, J *saṅkeng tuṣṭanya yanton*.

13 sāmpun mangsö tikang wre dadi mawara-warah sang Marutputra mojar
dewī Sītā kapangguh hana sira mahurip ngkā ri Lĕngkā tamolah
nāhan ling sang Hanūmān makin agirang ikang wre ṇ ḍĕngö wṛtta dewī
harṣanyāgöng ya wṛddhī hati ya kadi tasik yar wĕtung pūrṇacandra

Aupacchandasika: ⏑ ⏑ – | ⏑ ⏑ – | ⏑ – ⏑ | – ⏒   lines 1 and 3
                  ⏑ ⏑ – | – ⏑ ⏑ | – ⏑ – | ⏑ – ⏒   lines 2 and 4

14 kramakāla mulih ta sang Hanūmān
kalawan wānarawīra śīghra lungha
tĕka ring giri Windhya kapwa harṣa
mamangan wwa-wwahaningng alas wisāta

15 sira sang Pawanātmajāta sūrya
ikanojarnira tulya teja sākṣāt
atitībra unĕng bhaṭāra Rāma
ya tikā ghora pĕtĕng wiśīrṇa denya

16 atha śīghra ḍatĕng ta sang Hanūmān
rikanang parwata Mālyawān ya māwān
tĕmu sang nṛpaputra Rāmadewa
kalawan Lakṣmaṇa len kapīndrarāja

17 makulit kayu kapwa śāntaweṣa
majaṭādhāra kulit liman sinaṇḍang
śuci sātwika satya ring samādhi
Narayāṇāngśa sireka Wiṣṇu sākṣāt

Narayaṇātma.

18 umasö ta sirang Marutprasūta
ri sira śrī naranātha Rāmadewa
paripūrṇa sirāta pūrṇacandra
saha cūḍāmaṇicihna yeka winwat

19   umulat pwa narendraputra Rāma
     ikanang ratnamaṇik surat dulurnya
     kadi jīwanirang priyā hiḍĕp ya
     lumipur kūngnira māri śokacitta

20   Anilātmaja dūta sādhu dibya
     sira cintāmaṇi mĕtwakĕn sakahyun
     Raghuputra nahan ta lingnirojar
     muji sang Māruti māri yar makingking

21   atituṣṭa bhaṭāra Rāma yar ton
     ikanang reka surat narendraputrī
     inalap ya inungkaban ya saśrī
     waca tang reka tulis maweh praharṣa

Śārdūlawikrīḍita: – – – | ◡ ◡ – | ◡ – ◡ | ◡ ◡ – | – – ◡ | – – ◡ | ◡

22   sĕmbahni nghulun āryaputra ya tĕke pādadwayanta prabhu
     nyeking reka wacān uninya ya iko cihnanyunĕngni nghulun
     mwang cūḍāmaṇi tulyani nghulun ike mangsö sumĕmbah kita
     nyāng simsim pakirim narendra ya ikā sparśanta tekāk hiḍĕp
     B *sparṣan kitekān hi°*. J *pwarṣanta yeka hi°*.

23   yak ton yāta makūng manahku mangarang bhrāntāpa tak ton kita
     hāh śrī bhūpati Rāmadewa huningan tekī tangisni nghulun
     mwang bhaktingku magöng taman hana waneh iṣṭingku tan len kita
     anghing sang prabhu nitya kewala siwinkwe saptajanmāntara
     B *yanton*, J *yatton*. B *tarton*, J *takon*. B *kwī*.

24   ngūnī tan karĕngö huripta kalawan wṛttanta tātan hana
     anghing mātya taman waneh angĕn-angĕn niskārya tāku n hana
     nāhan sang hyang Apuy gunung tasik asing mārgāniking jīwita
     hīnganyān patulang manahku malilang nistṛṣṇa wetning lara

25   sakwehning maraseng dangū ya rinasan tātan hanāng angrase
     kĕmbang bāp hana ring taman taman ikā tāmbānyunĕngni nghulun
     sakwehning karĕngö manohara lawan sakwehnikang srak marūm
     yekān wyartha hananya nirguṇa kabeh wway tan pasuk ring gulū
     B *°nekangrase*, J *°natangrase*.

26   lāwan haywa narendra mālara dahat wehĕn wiśuddhāng manah
     sāmpun tāku wĕruh rikeng lara magöng niskārya tātan padon

sugyan dudwa kuněngng ikeng angěn-angěn tan dadya de sang prabhu
nāhan hetunike matangnya kawarah swasthā jayā bhūpati

B *ikang*, J *ike*.

27 lāwan haywa katangguhan kita rikā ta lwirta ngūni ṇ ḍaray
kālantād winarang narendra mahulun kālih sukāmběknira
salwirningng upabhoga yogya ya paweh tātan kurang ring suka
ring krīḍā wihikan kite sawinuwus ring kāmaśāstrottama

28 ringng Indrāṇi lawan Śacī tama tuwin tātan mapunggung kita
ri pratyekanike rasanya ya kabeh sāmpun kita wruh rikā
nāhan teki dumeh manahku kalaran śīrṇān těñuh tang hati
āpan tan hana len paḍanta rikanang jñānādi lāwan guṇa

B *malaran*. B *těñuhkwing*.

29 ndan prāptā ta narendra haywa masuwe pěng-pöng huripni nghulun
yeking Rāwaṇa mūrka tann angěn-angěn dharmāwěrö yālupa
haywopěk mangangěnn-angěn basama tan siddhā sakāryā haji
pěng-pöng śaktinikang prawīra kapi sakwehnyādbhuteng paprangan

B *tatraňěn*, J *tattaňěn*. B *baṣa*, J *bisa*.

30 yadyan prāpta narendra ri nghulun apā tekīn anung pangguhěn
kasy-āsihku haneng musuh kapilangö hetunya tag wruh huwus
nghing kingking pasajingku tan hana waneh kālih putěkning hati
lāwan luh juga timtiměn nahan ike cihnānyuněng ni nghulun

J *kapilaňěn*.

31 tāmběhning lumare nghulun hulun asing sangkānikeng wedanā
hetunyān mapasah pakonku ginawe sangkeryasihte nghulun
yapwan pangguha sang narendra umuwah tan mangkanātah maluy
solahning kahulun nghuluñ juga hulun yekā gěgönku[1] hulun

32 sāsing sājña narendra yeka pituhun sojarta tak langghana
nāhan prārthanani nghulun taya waneh sangkā ri göngning rěṇa
yapwan tan wulati nghulunn apa kuněng līngangkwa tag wruh huwus
nā hetunya těkā narendra huwusěn sangkā ryuněngni nghulun

B *tat* instead of *tak*. B *wulatī*.

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[1]   *-ku* should be long.

33 nāhan toninikang tulis dadi gupuy sang Rāmabhadrāmaca
    sangke tībranikang lulutt unĕng asih luh nityakāla n tibā
    sangke dṛsnikang aśrupāta humilī tar wruh tibānyeng tulis
    kagyat n ton ya lĕbur taman wruh i wĕkasning reka śokāng manah

34 ai sang Māruti toh tulungng aku t asö sang Lakṣmaṇāri r wulat
    ndah tonton ta ikeng tulis hana lĕbur makweh surud tan katon
    hāh tag wruhh aparann uninya ta kunĕng sangke laranyāk hiḍĕp
    ḍū ndyātah karikā kunĕng hamĕnganing rekān susuk ring hati
    B *ike*. B *amṅan*, J *kaliṅan*. B *rī hati*.

35 nāhan ling naranātha yāwara-warah mājar ta sang Māruti
    sājñā śrī nṛpati nda haywa kalaran weh tang manah menaka
    āpan sāmpun ikā ujarnira kumon bhūpālakātah tĕkā
    anghing deya lumakwa bhūpati huwus nāhan ta tāmbānikā
    B *nṛpatīndah*, J *naranatha*.

36 lāwan sang prabhu haywa kepwan irikā ndyānung dayā bhūpati
    āpan sāmpun awās narendraghariṇī byaktāhurip niścaya
    anghing mangkata sang prabhū marawaśeng sārājya Lĕngkāpura
    ling sang Lakṣmaṇa tar wihang nṛpati yan tinghal ri sang Māruti