ON THE OLD-JAVANESE CANTAKAPARWA AND ITS TALE OF SUTASOMA



SUTASOMA PACIFYING GAJAWAKTRA

(See note on page IX)

VERHANDELINGEN

VAN HET KONINKLIJK INSTITUUT VOOR
TAAL-, LAND- EN VOLKENKUNDE

DEEL 54

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'S-GRAVENHAGE — MARTINUS NIJHOFF — 1967

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PREFACE

This study of the Old-Javanese Cantakaparwa at first was undertaken in order to draw from it material for the study of mpu Tantular's Sutasoma kakawin, an edition and translation of which I hope to publish in the course of time. On making acquaintance with the Cantakaparwa however, it seemed useful to me, not only to make the tale of Sutasoma accessible, but also to publish a few notes on the text in general. Though it obviously has been appreciated by Balinese students of ancient literature, the Cantakaparwa so far has become little known among scholars outside Bali. Maybe the interest has suffered from the low esteem in which the text was held by Van der Tuuk. My reading in it has led me to disagree with the great scholar on this point. From the tale of Sutasoma I trust to have made plausible that the Cantakaparwa may shed light on the history of epic themes in Old-Javanese literature. I may add that, to my mind, careful study of other tales, e.g. that of Suprasena, might yield similar results.

The purpose of my study in the Cantakaparwa did not go farther than this. I did not intend to give a complete survey of the contents of the text and the problems connected with it, useful though such work would be.

The manuscript for this paper was completed five years ago. It is pointless to go into the reasons why only now it is offered to the Board of Editors of the Royal Institute of Linguistics and Anthropology. Suffice it to say that many parts of the introduction have been recast.

The delay in the publication and the necessity of rewriting large portions had a consequence that was very welcome to me. Thanks to a grant from the Netherlands Organisation for the Advancement of Pure Research, in 1964 I had the opportunity to work in Java and Bali for more than three months and in India for another quarter of a year. During that time I collected much information that also has its bearing on the Cantakaparwa. The recast has enabled me both to incorporate most of that information and to mention with profound gratitude the names of my informants, I Wajan Dalang of Padangtegal, I Gusti

Ktut Gde of Denpasar, I Wajan Mendra of Bratan (Singaradja), and I Gusti Ngurah Ktut Sangka of Krambitan.

Dr. C. Hooykaas and Dr. Th. Pigeaud right from the beginning of my work on the Cantakaparwa have put me under no small obligation, the one by the loan of typewritten copies of Kirtya MSS, the other by various information and help in finding the required MSS, but still it is hard to say what has been more important for me: their material help or their constant encouragement.

Prof. Dr. A. Teeuw in a few places suggested a better translation, which I have accepted with thanks. If the interest he has taken in the publication is to be understood as resulting from the task of an editor, it testifies to a high notion of that task.

Mrs. G. van Baaren-Pape has corrected my English. I am much indebted to her for the care she devoted to the manuscript and her understanding and patience in helping me to the correct expression.

NOTE TO THE FRONTISPIECE

The frontispiece shows one of a series of reliefs by I Gusti Njoman Lempad on a building in Puri Lingsir, Ubud, Bali.

The painter-sculptor I Gusti Njoman Lempad is one of the most remarkable artists of Bali today. He was born in Bedulu 1873. His father sent him to Ubud, where he still lives. On his work see Th. P. Galestin, Hedendaagse Kunst van Bali (Catalogue Exhibition Centraal Museum Utrecht 1962) p. 60 sqq. On his work in the Museum Puri Lukisan Ubud the catalogue (Indonesian and English) of that Museum published 1964.

In his sculptural work he was as a rule assisted by his daughter Ni Gusti Aju Oka. The series of reliefs of which the frontispiece is one, illustrates the beginning of the tale of Sutasoma. The other panels show (1) the fight of Gajawaktra and the nāga, (2) the tigress attacking Sutasoma, (3) Sutasoma giving instruction to Gajawaktra, the nāga and the tigress, (4) Indra's attempt to seduce Sutasoma, (5) Sutasoma before his parents, and (6) Sutasoma received by Sumitra. Relief 6 is dated 4-10-52. As the artist has not received a literary education, he does not know the tales from the kakawins, but from oral tradition and wayaṅ (in his sculpture the hero is accompanied by panasars; cf. § 16). He has also made a series of drawings in ink showing scenes from Sutasoma's life until his meeting with Daśabāhu (Cf. Ensink, Sut. Onderzoek 105). Both drawings and sculptures testify to the artist's originality and speculative reflection on the subjects he depicts. In his works Sutasoma is usually accompanied by a śaiwite priest (*padanda Śiwa*) and a Buddhist priest (*padanda Buddha*). Accordingly in the relief shown here the figures behind the prince are those two priests (the one with the beard being the padanda Buddha), not Keśawa and another recluse as we would presume from the texts. The sculpture illustrates what is told Sut. CP 81b.

Lempad's too are the panels with scenes from the story of Abhimanyu and Siti Sundari in the outer court of Puri Saren, Ubud. See the notes by Tjokorda Gede Agung Sukawati and G. J. Resink in Hans Rhodius, Schönheit und Reichtum des Lebens Walter Spies (Den Haag, n.d.), p. 409 sqq.

ABBREVIATIONS

Ādip.OJ	Ādiparwa. Oudjavaansch prozageschrift, uitgegeven door H. H. Juynboll, 's-Gravenhage 1906.
BKI	Bijdragen tot de Taal-, Land- en Volkenkunde (van Nederlandsch-Indië).
Brandes, Beschr.	J. Brandes. Beschrijving der Javaansche, Balineesche en Sasaksche handschriften, aangetroffen in de nalatenschap van Dr. H. N. van der Tuuk en door hem vermaakt aan de Leidsche Universiteitsbibliotheek. 4 vols. Batavia 1901—1926.
CK	Caṇḍakiraṇa. See § 3.
CP	Cantakaparwa. References are to pages of MS D.
D	Cod. Or. Leiden 4572. See § 4.
Ensink, Sut. Onderzoek	J. Ensink. Het Oudjavaanse gedicht Sutasoma. Onderzoek op Java en Bali. Z.W.O. Jaarboek 1964. 's-Gravenhage 1965, p. 103 sqq.
G	Cod. Or. Leiden Bruikleen Berg nr. 71. See § 4.
Gonda, Skt. in Indonesia	J. Gonda. Sanskrit in Indonesia. Nagpur, 1952.
H	Cod. Or. Leiden 6435. See § 4.
Hazeu, Jav. tooneel	G. A. J. Hazeu. Bijdrage tot de kennis van het Javaansche tooneel. Thesis Leiden 1897.
HNF	Handelingen Nederlands Filologencongres.
Hooykaas, AT	C. Hooykaas. Āgama Tīrtha, Five studies in Hindu-Balinese religion. Verhandelingen KNAWL. Nieuwe Reeks, deel LXX No. 4.

Juynboll, Suppl. Catal.	H. H. Juynboll. Supplement op den catologus van de Javaansche en Madoereesche handschriften der Leidsche Universiteitsbibliotheek. 2 vols. Leiden, 1907—1911.
K	MS Kirtya 389. See § 4.
KBW	H. N. van der Tuuk. Kawi-Balineesch-Nederlandsch woordenboek. 4 vols. Batavia, 1897—1912.
KNAWL	Koninklijke (Nederlandse) Akademie van Wetenschappen, Afd. Letterkunde.
Krwś.	Korawāśrama. References are to page and line of Korawāçrama. Een Oud-Javaansch prozageschrift, uitgegeven, vertaald en toegelicht door J. L. Swellengrebel. Thesis Leiden 1936.
L	Cod. Or. Leiden 4577. See § 4.
MBh.	Mahābhārata. References are to book, adhyāya and śloka of the edition by V. S. Sukthankar a.o. Poona, 1933—.
Mc Phee, Wajang koelit	Colin Mc Phee, The Balinese wajang koelit and its music. Djawa 16 (1936), pp. 1—34.
R	Cod. Or. Leiden 9845. See § 4.
Sut. CP	The tale of Sutasoma (CP 78a—87b). See pp. 20—57.
Sut. k.	Mpu Tantular. Puruṣāda śānta, also entitled Sutasoma kakawin.
Sut. l.	I Wj. Mendra. Lampahan Sutasoma. See p. 2, note 6.
TBG	Tijdschrift voor Indische taal-, land- en volkenkunde, uitgegeven door het (Koninklijk) Bataviaasch Genootschap van Kunsten en Wetenschappen.
Van der Tuuk, Notes	H. N. van der Tuuk. Notes on the Kawi Language and Literature. Journal of the Royal Asiatic Society, New Series, vol. XIII (1881) p. 42 sqq.
VBG	Verhandelingen (Koninklijk) Bataviaasch Genootschap van Kunsten en Wetenschappen.
VG	H. Kern. Verspreide Geschriften. 17 vols. 's-Gravenhage, 1913—1936.

INTRODUCTION

1. *Character in general.*

The Old-Javanese Cantakaparwa has an encyclopaedic character. Prose narrations of myths and epic stories form the greater part of the book, but they are preceded, and their succession is sometimes interrupted by, paragraphs on the Old-Javanese language, esp. lexicography. The aim with which the work was composed may have been to impart all kinds of knowledge essential for the study of Old-Javanese literature. In the composition some parts have been borrowed literally from older texts, but more often they evidently are, or seem to be, recasts of works from Old-Javanese literature.

2. *Parwa.*

The title describes it as belonging to the *parwa* genre.

Sanskrit *parvan-* is a well-known term for the eighteen books of the Mahābhārata. Short prose versions of these books are among the oldest products of Old-Javanese literature that have come down to us and they appear to have inspired many later works. From their time onwards there are in the meaning of Old-Javanese *parwa* two elements, of which now one, then the other was more important: (1) the prose form and (2) the epic contents.

As to the form, some texts seem to derive their designation as a *parwa* only from their prose form. The Agastyaparwa[1] is a prose text containing teachings of a purāṇic character.

Yet as a rule *parwa* denotes epic matter that somehow is related to the Mahābhārata-cycle: in Bali up to the present day *wayaṅ parwa* is that shadow theatre in which stories from the Mahābhārata, or stories that may be connected with it, are staged.[2] If the Buddhist tale

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[1] Agastyaparwa, een Oud-Javaansch proza-geschrift, uitgegeven en vertaald door J. Gonda. The Hague, 1936 = BKI XC 329—419, XCII 337—468, XCIV 223 - 285.

[2] Here and in § 16 I recapitulate parts of a paper on "Wajang en wajang-literatuur op Bali", read to the Dutch Congress of Philologists in 1966 and summarized in HNF XXIX 196 sq. See also Mc Phee, Wajang koelit.

of Sutasoma is included in the repertoire of this wayaṅ, this seems to be justified by the hero's belonging to the Kaurava dynasty,[3] but *wayaṅ Rāmāyaṇa* is distinguished from *wayaṅ parwa.*[4] The wayaṅ puppeteer (*ḍalaṅ*) in South Bali at the beginning of a play often reads a formula called *pañacah parwa* (specification of the parwa).[5] The North-Balinese ḍalaṅ I Wajan Mendra in the beginning of his performance of Sutasoma[6] used to pronounce the *paṅakṣaman pawayaṅan* (prayer for forgiveness in wayaṅ)[7] instead, which also gives the names of the parwas. Both *pañacah parwa* and *paṅakṣaman pawayaṅan* must be understood as a reference to the authority of the (Mahābhārata-)parwas.

But in fact the performance is seldom directly based on the parwas.[8] If a poetic (*kakawin*) version is available, the ḍalaṅ preferably follows it, frequently quoting one or more stanzas. This illustrates that, though parwas as t e x t s are in prose, parwa m a t t e r may be retold in poetic form in kakawins and dramatized in wayaṅ.

The Old-Javanese kakawin is a poetical work modelled on the type of *kāvya* that in Sanskrit poetic doctrine is defined as *sargabandha.* As such Hooykaas has explained it in detail, taking the Rāmāyaṇa kakawin as an example.[9] We recapitulate its chief features. The kakawin consists of a number of cantos in Indian metres; it takes its subject preferably from the epics (Sanskrit *itihāsa*); it evokes the poetic sentiments (Sanskrit *rasa*); it uses language embellished both by sonorous effects and figures of speech; it gives descriptions of specified scenes and events.

Thus, though the two genres differ widely in other respects, the epic subject-matter links kakawin with parwa. Of the five kakawins that nowadays in Bali stand highest in appreciation: Rāmāyaṇa, Bhārata-

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[3] See p. 59, note 5.

[4] In Java the term *wayaṅ parwa* developed into *w. purwa,* which was understood as "shadow-play of olden times" and plays from Rāmāyaṇa and Mahābhārata were equally included in it. See H. N. van der Tuuk in TBG 25 (1879), p. 199 sq. and Van der Tuuk, Notes p. 49. Cf. Hazeu, Jav. tooneel 79 sq.

[5] Actually in most texts the names of the parwas are not mentioned, but MS Kirtya 2189 gives a recension of the formula in which we find fifteen of them.

[6] Lalampahan "Sutasoma", MS Kirtya 2290.

[7] As a separate text MS Kirtya 1401. It is also found in MS Kirtya 1610, Dharma Pawayaṅan.

[8] As MS Kirtya 2229 *Bhagavān Uttaṅka ka-utus ṅarĕrĕh nitya-guṇḍala* (The reverend Uttaṅka sent to find 'the eternal ear-rings'). It is the well-known tale of the Pauṣya-parvan in MBh. I, also to be found ĀdipOJ 111 sqq.

[9] C. Hooykaas. The Old-Javanese Rāmāyaṇa. An exemplary kakawin as to form and content. Verhandelingen KNAWL, NR dl. LXV No 1, Amsterdam, 1958.

yuddha, Sutasoma, Arjunawiwāha and Bhomakāwya, the last four are frequently drawn upon for wayaṅ parwa performances.

Moreover the repertoire of the wayaṅ parwa, as well as that of the wayaṅ Rāmāyaṇa, was very much enriched by the activity of the ḍalaṅs themselves. They composed new plays that somehow, but often very loosely, were linked up with the cycles of Mahābhārata and Rāmāyaṇa. These are what my informant I Gusti Ngurah Ktut Sangka styles "ḍalaṅs' tales" (Indonesian *tjeritera padalangan*). (Cf. § 17)

If we take the term *parwa* in a wide sense, including the tales from the kakawins and the ḍalaṅs' tales, our Cantakaparwa, as far as the narrative portions are concerned, is a parwa all right, both as to form and content, only the last chapter, Kapiparwa, belongs to the Rāmāyaṇa cycle.

3. *Linguistics; lexicography.*

But a large part of CP is of a different character altogether. The paragraphs on language and the lists of synonyms are closely akin to another class of writings, which may be comprised under the term *kṛta-bhāṣā* (lit. correct language). This kind of texts too may be as old as Hindu-Javanese civilization. With the interest in Indian myths and sagas, the interest in the language in which they were told naturally went hand in hand. That language, whether it was foreign Sanskrit or cultivated Old-Javanese of court-literature, was always far distant from the artless mother-tongue and the mastery of it had to be acquired by study. The Caṇḍakiraṇa, an Old-Javanese treatise on several linguistic subjects (phonetics, metrics and lexicography), containing some quotations from the Sanskrit Amaramālā, probably originated in the time of Śailendra rule on Java (7th—9th cent. A.D.).[10] The first

[10] Raden Saleh in the former century donated a palmleaf MS of this work to the Batavia Society of Arts and Letters, to which the Leyden Codd. Or. 4570 and 4571 (bequeathed by Van der Tuuk) go back. On the Jakarta MS see K. F. Holle, TBG XVI (1867), 461 sqq.; on the Leyden MSS Brandes, Beschr. III 202a sqq. and Juynboll, Suppl. Catal. I 170 sqq.; on the second half of CK (lexicographical; not included in CP) H. Kern, Un dictionnaire Sanskrit-Kavi, Actes VIième Congr. Internat. des Orientalistes III 2, Leyde, 1885 (= VG IX 273 sqq.); on the historical value of CK N. J. Krom, Over het Çiwaïsme van Midden-Java, Mededeelingen KNAWL, LVIII B8, p. 203 sqq., also his Hindoe-Javaansche geschiedenis ²('s-Gravenhage, 1931), 12 and 150 sqq.

There has been some discussion about the original title and its meaning. Two places supply evidence in this question. (1) The beginning of the text as found in CP (it is missing in the MSS of CK itself) reads: *Kiraṇa wiyati candāgni* (obviously for *caṇḍāgni*) .... (Cf. p. 7, note 18). (2) The colophon

half of it we find in CP (52a—63b).[11]

CP begins with a large lexicographical portion (till 33a), in which the words are arranged according to their meaning: names of gods come first, later on words for "fire" (5b), "wind" (6a), "mountain" (6b). There is a curious enumeration of men originating from different countries (8b): *nara wwaṅ Malayu/ puruṣya wwaṅ Cina/ nṛ wwaṅ Paraṅ/ na wwaṅ Mumin/ jana wwaṅ Bhuwun/ Bhutrawa wwaṅ Kliṅ/* etc. Van der Tuuk, who makes frequent use of CP, says: "as a dictionary CP, like the Javanese Dasanama, has little value, as it strains after subtle shades in words of the same meaning (examples under *bĕlo, kiraṇa* and *ambawaṅ*) and also contains imaginary etymologies (see under *kaneka*); most proper names in it are nearly unrecognizable (see under *daronama* and *suntikanti*); .... it explains also words that have been borrowed from other languages, not only Malay, Madurese and Sundanese (see *aiṅ*), but also Moluccan (see under *gora*)." [12]

4. *Manuscripts.*

The popularity of the text may be measured to a certain extent by the frequency of its copies. Though CP is not as well represented as the

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of CK in the Leyden copies begins with *Iti candataraṇa,* but Krom, who used the Jakarta MS, says that it appears from that MS that the right name is *Candakaraṇa.*

The following opinions were given by modern scholars. (1) In Brandes, Beschr. III 202a it is entitled *Chandakiraṇa, Caṇḍakiraṇa, Candakiraṇa.* Gonda, Skt. in Indonesia, p. 125, note 39, mentions it under the title *Caṇḍakiraṇa* (= the hot-rayed one, the sun). (2) On the strength of *candataraṇa* Van der Tuuk once (KBW I 573a, s.v. *caṇṭaka*; the quotation in Brandes, Beschr. III. 205b may give rise to misunderstanding) suggested *Chandaḥprakaraṇa* (= treatise of metrics). (3) Himansu Bhusan Sarkar (Journ. of the Greater India Soc. III 1, 1936, p. 108 sqq.) pointed to the mention, in a 14th century inscription from Java, of *Candravyākaraṇa,* which might refer to Candragomin's Sanskrit grammar. C. Hooykaas, in his The Old-Javanese Rāmāyaṇa kakawin.... (Verhandelingen van het Koninklijk Instituut voor Taal-, Land- en Volkenkunde, dl. XVI) p. 17, then explained *Canda-Kiraṇa* as an abridged form of *Candravyākaraṇa.*

Van der Tuuk's conjecture *Chandaḥprakaraṇa* seems to be built upon the supposition that CK is primarily a "treatise of metrics". Metrics however is only one of its subjects. As to Hooykaas' etymology, both in form and contents CK is widely divergent from Candragomin's work.

Since the opening words seem to point to *Caṇḍakiraṇa,* since the vowel sign for *i* is easily and often dropped (so that *Candakaraṇa* in the Jakarta MS may stand for *Caṇḍakiraṇa*), and since in Indian literature words for the great celestial luminaries are often considered suitable names for treatises and commentaries, it seems to me that *Caṇḍakiraṇa* is indeed the original title.

[11] See § 8.

[12] KBW I 574a sq., s.v. *caṇṭaka*; quoted Brandes, Beschr. III 205b sq.

classics of Old-Javanese literature, it is found in the University Library of Leiden in a considerable number of copies;[13] and the Gedong Kirtya, Singaradja possesses a complete manuscript of it. The Faculty of Letters of the Udayana University, Denpasar has a Ketakaparwa.[14] The manuscripts catalogued as "Tjantakaparwa" and "Tjatakaparwa" in the Museum Pusat of Djakarta, formerly Museum van het Koninklijk Bataviaasch Genootschap,[15] are New-Javanese texts, different from the text discussed here. Neither these MSS, nor the Ketakaparwa of Denpasar have been taken into account here, but for a complete study of CP and its history they are of importance.

Mr. Soegiarto, of the Oriental Institute of the Leiden University, has made typewritten copies of several MSS or parts of them, so as to give a text as complete as possible of CP; these typescripts are

(1) Cod. 10.459, a copy of Cod. 4573 = nr. 1190 in Brandes, Beschr. III 208 (this MS runs from the beginning of CP till D 24b);
(2) Cod. 10.460, a copy of a part of D (see below), beginning where Cod. 4573 breaks off and ending at D 71a (where Cod. 4577 begins);
(3) Cod. 10.461, a copy of L (see below);
(4) a copy of D from 72b till 79a to fill up a gap in L;
(5) a copy of G (see below);
(6) Cod. 10.462, a copy of Cod. 4578 = nr. 1198 in Brandes, Beschr. III 211.

Mr. Soegiarto's work has facilitated mine to a great extent. I have made good use of all his copies. Moreover I used the following MSS.

D. Cod. Or. Leiden 4572 = nr. 1189 in Brandes, Beschr. III 207b sq. = nr. MCDL in Juynboll, Suppl. Catal. II 222. KBW as a rule refers to page numbers of this MS, when quoting from CP (though sometimes it refers to L). All references to CP in this study are therefore equally given in page numbers of this MS.

G. A paper MS lent to the Leiden University Library by Professor Berg (Bruikleen Berg nr. 71). It was copied in 1928 from a palm-leaf MS in the library of I Gusti Putu Djlantik, Singaradja (entered in the owner's catalogue as "A 38—44, doos 10"). Details concerning the palm-leaf MS and a table of contents on the first page of the copy. G gives the text of CP from the Wiwudaparwa till the end.

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[13] Brandes, Beschr. III 205a—211b. Juynboll. Suppl. Catal. II 219—222.
[14] Box nr. 193, MS nr. 273. On *Ketakaparwa* see § 5.
[15] Koninklijk Bataviaasch Genootschap van Kunsten en Wetenschappen, Jaarboek 1933. (Bandoeng) p. 367 sq.

K. A carbon copy, kindly lent to me by Dr. C. Hooykaas, of nr. 389 of the Gedong Kirtya, Singaradja. It contains the text of CP from beginning till the end. The Leiden University Library possesses an identical carbon copy, catalogued as Cod. Or. 9286.
L. Cod. Or. Leiden 4577 = nr. 1197 in Brandes, Beschr. III 209b sqq. = nr. MCDLI in Juynboll, Suppl. Catal. II 222.

The MSS H and R came to my knowledge only when I had nearly finished this study, so that I could only make a very limited use of them. **H** is Cod. Or. Leiden 6435, a neatly written paper MS, formerly owned by Dr. G. A. J. Hazeu and copied from a MS of Dr. Brandes. It contains the whole CP, only the beginning (one palm-leaf) is missing. **R**, Cod. Or. Leiden 9845, is a carbon copy of Kirtya 1357b. It is entitled *Kalakeya* and contains the tale of Sutasoma from the beginning till 83b.

D, G, K, L and R come from Bali. H is a copy of a MS from Bali.

After the tale of Sutasoma comes a lacuna, which none of the MSS I have seen fills up, all of them continuing *uja sah sakiṅ sana*. It probably has been caused by the loss of one palm-leaf. D, G and H have the note: *hilaṅ satus kalih daśa*. In D Van der Tuuk seems to have understood this in the sense of "120 pages are missing", as he gives the first page after the lacuna the number 207. More probable is the explanation he gives in L: "Een aanteekening zegt dat lontar 120 uitgevallen" (A note says that palm-leaf 120 has dropped out). K only says: *iriki akeh kiraṅ* (here much is wanting). This lacuna is the clearest indication that all these MSS derive from one MS. For the rest also they evidently represent one uniform tradition.

Mr. Soegiarto, while making his copies of CP, now and then suggested emendations in brackets or in the margin. I have sometimes adopted these emendations, as will appear from the various readings.

5. *Identity and name.*

The text given by my MSS supports the authenticity of the title *Cantakaparwa* only. All MSS that have colophons give this name (variations in the first member *Caṇṭaka-* and *Cātaka-*, in the second *-prawa*) and the term *cantaka* is found in the beginning of the text. I take the first member of the title to be an Old-Javanese form, with spontaneous nasalisation,[16] of Sanskrit *cātaka*, the name of the well-

[16] See Gonda. Skt. in Indonesia, p. 264.

known bird Cuculus melanoleucus.[17] In this sense *cantaka* is used CP 11b in an enumeration of vows: *cantakabrata/ ikaṅ cantaka aminta warṣa/* "The cantaka-vow: the cantaka means to ask for rain." Manuscript H on its first page even gives the title of the book as *Cātakaparwa,* but this may be later "correction". It has *Cantakaprawa* in the colophon. Why the name of *Cantaka* was given to the text might perhaps appear from the opening, but its meaning is doubtful. It reads: *awighnam astu/ nihan ikaṅ sarasa/ dwijodah kowi (towi* K*) marutah/ nihan pakṛti (*v.l. *prakṛti) nikaṅ cantaka/ bhaṭāra Manmatha/ akṛti bhuwana/* My tentative translation: ". . . . Thus is the creation by the cantaka, god Manmatha, as he created the world", would imply that the cantaka is identical with Manmatha and that Manmatha here is the god-creator.[18]

However other names which may refer to this or a related text are handed down and mentioned in other sources.

(1) *Ketakaparwa.* Friederich, who was the first to make mention of CP,[19] heard of this name as a title of the same text. As we have seen (§ 4) a text under this title is known today; it is mentioned as the script for wayaṅ performances.[20]

(2) *Ce(n)takaparwa.* Van der Tuuk[21] suggested *Ketaka-* to be related to *cetaka,* which he explains as "a designation for those tales that are not drawn from the ordinary kakawins,[22] e.g. of Karṇa, who did not want to bow before Kuntī when her birthday was celebrated. This tale is said to be called Cetaka-Karṇa, but is unknown to me."[23]

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[17] *Cātaka* in the title of a work in *Cātakāṣṭaka.* See H. von Ewald, Das Indische Gedicht vom Vogel Tschātaka, Zeitschr. f.d. Kunde des Morgenlandes, Bd. IV (1842), 366—376, and M. Winternitz, Gesch. d. ind. Lit. III 150.

[18] Van der Tuuk (KBW IV 520b, s.v. *Manmatha*; where these and the following sentences are quoted) thinks this opening a support for a later explanation of Modern-Javanese *Marmata* (< *Manmatha*) by baṭara Guru. On the identification of Kāma with Śiva cf. J. J. Meyer, Trilogie altindischer Mächte und Feste der Vegetation (Zürich/Leipzig, 1937) I 36 and 40. Cf. also CP 52a (opening of CK): *Kiraṇa wiyaticandāgni dwijadakowimarutara (-marutsa* K*) nāhan byakta pinakaśarīra bhaṭāra Mijwala milwajanmāṅgawe bhuwana . . . .*

[19] R. Friedrich. Voorloopig verslag van het eiland Bali (in VBG XXII, 1849) p. 16.

[20] Kirtya MS 2233 is entitled *Lampahan wayaṅ Ketakaparwa.* I have not seen it and further details are not available to me. But from the number in the catalogue I infer that it was acquired from Ubud (South Bali) April 10th, 1941. The ḍalaṅ of Padangtegal (a village in the immediate neighbourhood of and under one pĕrbĕkĕl with Ubud) told me that for wayaṅ performances of Sutasoma Ketakaparwa is sometimes used.

[21] KBW I 574a, s.v. *caṇṭaka.*

[22] Cf. the "ḍalaṅs' tales", § 2.

[23] KBW I 626a s.v.

A wayaṅ text[24] bears the title Kabegal(an) Arjuna. Pūrwa niṅ Ce(n)takaparwa (Arjuna robbed. The beginning of the Ce(n)takaparwa). I have not found this tale in my MSS of CP.

Obviously CP is a compilation. The Caṇḍakiraṇa portion and other passages evidently have been taken unchanged from other texts and other parts are strung together so loosely that it is quite doubtful whether they were written at one time by one person. From such compilations paragraphs are as easily left out as new ones are inserted in them and it is only natural that they exist in various recensions, as many texts in Java and Bali indeed do. Therefore, for the time being, it will be wise to presume that the names *Ketakaparwa* and *Ce(n)takaparwa* designate texts that probably have much in common with our CP, but are not necessarily identical with it.

6. *Author.*

CP does not tell anything about its author. And indeed, it can hardly have had an author in the strict sense, only a compiler.

Friederich (l.l.) says that it was made by Kawidasi "the follower of Byāsa". This seems to correspond to what Van der Tuuk heard:[25] "Kawidasa is supposed to be the name of the author of a treatise on Indian metres, which is incorporated into CP...." So the tradition seems to be especially concerned with the Caṇḍakiraṇa chapter. It should, I think, be taken for just a tradition, but, if ever an author actually bore the name of Kawidāsa or the lady's name (?) of Kawidāsī, it must have been a pen-name.

7. *Contents. Bhānwātmajaparwa.*

We pass in review the contents at random. As we have seen, in the beginning lists of synonyms are given. The first part of the narrative portion (beginning 33a) is chiefly devoted to epic stories, in which the Pāṇḍawas and Korawas play a great part. Tales and series of synonyms alternate in this section.

On page 46b begins the story of Karṇa[26] under the special heading

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[24] MS Kirtya 2234, acquired from Ubud (South Bali) April 10th, 1941.

[25] KBW II 208a, s.v. *kawi*; quoted Brandes, Beschr. III 202a.

[26] In main lines according to MBh I 104 and 126 sq. and Ādip.OJ 110 sqq. and 134 sq., but different from that story in detail. The beginning till 47a is quoted KBW IV 575 (s.v. *musuh*).

of Bhānwātmajaparwa: Patah (i.e. Pṛthā, Kuntī), while performing austerities as a pupil of the reverend Dhomya, becomes pregnant by Sūrya and gives birth to Karṇa. She exposes the child on the Narmadā; it is found and brought up by Widata and Suketri, who give it the name of Rādheya. The Korawas (whose names are enumerated; cf. p. 59, note 4), on hearing of Rādheya's excellence in archery, invite him to their court, marry him to Suntikanti and make him king of Awaṅga.[27] When the Pāṇḍawas hear about this, Patah goes to Awaṅga, makes herself known as Karṇa's mother, but fails to win him over to the Pāṇḍawas. Karṇa has seven sons and then abdicates to perform austerities. The Korawas Duryodhana (Kurupati), Jayadratha, Duḥśāsana, Yuyutsu, Śakuni and Dhṛtarāṣṭra also resort to spiritual teachers and practise asceticism.

This passage bears a close resemblance to the Korawāśrama (Krwś.), though there are a few divergencies, which may prove of some consequence. As in Krwś. Prajāpati does not grant the Korawas' wish that the Pāṇḍawas may die, because "the Pāṇḍawas are the content of the world." [28] The Bhānwātmajaparwa continues with the returning home of the Korawas mentioned above and the austerities of new characters, the last of which is Kuñjayakarṇa.

The story of this Kuñjayakarṇa is related more at length and is akin to the Buddhist legend of Kuñjarakarṇa edited by Kern.[29] In both tales Kuñjaya-(respectively Kuñjara-)karṇa saves his friend Pūrṇawijaya from hell, but the reason why Pūrṇawijaya was condemned to hell is different. In CP he arouses the envy of Kāma,[30] who enters into him and makes him interfere with a widadari. Kuñjayakarṇa saves his friend by the power of his yoga and by *wedamantra* (Vedic formulas). No trace of Buddhism in this version of the tale.

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[27] The name of Karṇa's kingdom in MBh. and Ādip.OJ is *Aṅga*. But in Old-Javanese kakawins it is *Awaṅga*. Cf. A. Teeuw, Het Bhomakāwya (Thesis Utrecht 1946). p. 240, s.v. *Awaṅgapati*. It occurs several times in Sut. k. Cf. p. 60, notes 9 and 10.

[28] *Pāṇḍawa iku pañisi niñ jagat* (49a). Cf. Krwś. 14. 8 sq.: *paran bĕcikane noraa Korawa Pāṇḍawa, apan pañisi niñ bhuwana.*

[29] H. Kern. De legende van Kuñjarakarṇa volgens het oudst bekende HS met OJav. tekst, Ndl. vert. en Aantt. Verh. KNAWL NR III 3, Amsterdam, 1901 (= VG X 1 sqq.). On the strength of striking parallels in Europe C. Hooykaas conjectures that the tale must have an Indian origin. See his Een hypothese omtrent den oorsprong van het Oudjavaansche verhaal van Kuñjarakarṇa, TBG LXXI (1931), pp. 3—28, and The Buddhist legend of Kuñjarakarṇa and Pūrṇavijaya, Journ. of the Oriental Inst., Baroda, V (1955), pp. 95—98.

[30] *Rāma* (KBW IV 63b, s.v. *pūrṇṇa*) is a misprint.

The following paragraph on the *aji jahinaṅ* (a knowledge imparting perfect charm to the lady possessing it) (50ab) is partly identical with a passage in Krwś.[31]

8. *Caṇḍakiraṇa.*

As we have seen, CP 52a—63b is the first half of the Caṇḍakiraṇa. This part of CP is of great importance for our knowledge of CK, in the first place because it obviously supplies the text of the pages missing in the first half of the MS of CK itself (1—5, 8, 10, 11 and 13). Further on some passages which we find in CK are missing in CP (among others the place where the Śailendra king Jitendra is mentioned).

9. *Wiwudaparwa; Pralapitaparwa.*

From 64a onwards again epic stories. Some parts are given a special title: the Wiwudaparwa (*wiwuda* < Sanskrit *vibudha*, god) begins 73a, with the tale of the apsara (= gandharva) Aṅgarapraṇa;[32] the Pralapitaparwa (75b sqq.) tells how the widows (enumerated) of the Korawas follow their husbands into death.

10. *Sutasoma.*

The episode beginning 78a is given the title *Tatwa nira saṅ Kālakeya,* "Story of Kālakeya". Text and translation of the tale are given on pp. 20—57. It is in substance the story of Sutasoma as told by mpu Tantular in his kakawin Puruṣāda śānta.[33]

The jātaka of prince Sutasoma and the man-eater Kalmāṣapāda is well-known and has been told in many tongues and in various ways.[34]

The main points recurring in most versions are (1) prince Sutasoma's meeting a brahman who is going to recite sententious verses for him; (2) his being carried off by a man-eater, who had vowed to sacrifice

[31] Krwś. 134 sqq. Both passages quoted KBW IV 346b sqq., s.v. *jahinaṅ.*

[32] The name *Aṅgarapraṇa* obviously goes back to *Aṅgāraparṇa,* the name of a gandharva king met by the Pāṇḍavas (MBh. I 158 sq.), but the tale is different from the one told in MBh.

[33] The text with a Balinese and an Indonesian translation has been edited by I Gusti Bagus Sugriwa (Sutasoma.... Denpasar, 1959.... *22* vols.).

[34] Cf. K. Watanabe, The story of Kalmāṣapāda and its evolution in Indian literature, Journ. Pali Text Soc. 1909, pp. 236 sqq. and H. Kern, Kalmāṣapāda en Sutasoma, Versl. en Meded. KNAWL 4e Reeks XI, Amsterdam, 1912 (= VG III 121 sqq.).

a certain number of princes; (3) his being set free on parole in order to give the brahman a reward; (4) his return to the man-eater; and (5) the conversion of the man-eater and the liberation of the princes that had been captured before.

Tantular's version is essentially different from all others that have come down to us.[35] We mention only the most salient features. (1) The Buddha, who has descended to earth as Sutasoma, is identical with Rudra (as a form of Śiwa), who has taken possession of Puruṣāda (the Man-eater; the name Kalmāṣapāda does not occur). Teachings on the identity of Śiwa and Buddha are an essential element in the text. (2) The character of the brahman coming to recite sententious verses is absent and hence Sutasoma, captured by the Man-eater, is not liberated on parole to acquit himself of his obligations towards the brahman. (3) While the plot is thus considerably changed, the form is also new: nowhere else, as far as we know, was the tale the subject-matter for a kāvya complete in itself.

The Sutasoma kakawin seems always to have stood high in appreciation, especially for its profound religious teachings. It is staged in the wayaṅ and it is again and again rendered into modern Balinese in the form of *parikan* (poems in Indonesian metres and in simple modern Balinese language).[36]

CP in outline agrees with Tantular. Apart from minor details the points of difference are: (1) CP gives more and often other genealogy. (2) The story of Daśabāhu winning his bride is rather different; it is told in the beginning and at much greater length. (3) Many persons have other names. Notwithstanding these divergencies — to which I shall come back in § 17 — there is to my mind no doubt that the author of (this part of) CP knew and used Tantular's work. This, I think, is proved by striking agreement, even in the wording, in passages that are characteristic of the kakawin as a literary genre. Thus CP 82a: *Amaṅgih parwata apiṇḍa danuja, atutuk guhālwa, amata śilāputih, kady abhūṣaṇa limut ampakampak, aswara guruh pracaṇḍa,* clearly follows Sut.k. XXXIV 4a sqq.: *Gunuṅ adbhutāsĕmu mahāsura katĕmu ri madhya niṅ wana/ matutuk guhālwa masiluṅ kĕpuh aruhur*

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[35] Cf. H. Kern, Over de vermenging van Çivaïsme en Buddhisme op Java naar aanleiding van het Oudjavaansch gedicht Sutasoma, Versl. en Meded. KNAWL 3e Reeks V, Amsterdam, 1888 (= VG IV 149 sqq.), and J. Ensink, De Menseneter bekeerd, HNF XXVI 220 sqq.

[36] On parikan in general cf. C. Hooykaas, Indisch-Indonesische poëzie (Forum der Letteren III 1962), p. 225 and Hooykaas AT 99; on younger versions of Sutasoma and related texts Ensink, Sut. Onderzoek 104 sq.

aṅanti riṅ gĕgĕr/ mata tulya bhāskara śilāputih akalaṅan iṅ gunuṅ midĕr/ masawit latāgĕṅ aṅurambat i paraṅan ikaṅ mahāgiri// Baḍamanya megha ri ruhur luṅayan ika kuwuṅkuwuṅ mĕluk/ saha bāyu bajra kumusuh kadi laku nika rodrāgĕṅ galak/ And Sut.k. CXX 7a: *Sakwehkweh para rājaputra maṅiriṅ lwir sarwapuṣpānĕḍĕṅ/* obviously was the model for CP 85b: *dinulur iṅ para kṣatriya, kadi puṣpa manĕḍĕṅ.* Of course kakawin and parwa have much more in common, but in most cases the doubt subsists whether Tantular did not follow an older text,[37] which then could have been CP's source as well. In the two given instances however, the kawi was on his own ground (the embellishments of language; *alaṃkāra*) and could not but be original; consequently the parwa here must derive from him. In § 17 we shall see that, for the tale of Sutasoma, it probably also draws from another source.

11. *Cayabirama; Suprasena.*

After the lacuna signalized in § 4 begins the story of Cayabirama and his conflict with the rākṣasa Gunatama, who later on becomes his ally. In this tale passing reference is made to Sutasoma and Daśabāhu, but apart from that I have found no trace of Buddhist tendency.

The next tale (from 219a onwards) is a prose version of the kakawin Wighnotsawa,[38] which has a strong analogy to the tale of Sutasoma. The hero, Suprasena, like Sutasoma, is a bodhisattwa, or rather an avatar of Buddha (*pañjanman ira saṅ hyaṅ Jina*). According to Brandes [39] the tale as told in CP has been the source for the kakawin Bratasraya. The same tale seems to have been the subject-matter of a wayaṅ tale, the lalakon Jinawikrama.[40]

12. *Kapiparwa.*

The last section of CP (226a—240) tells of the marriages of bhaga-

[37] That he had at least a starting-point in an older text we may gather from Sut. k. I 4: *Pūrwaprastāwa niṅ parwaracana ginĕlar saṅka riṅ Boddhakāwya/ ṅūnīn iṅ Dwāpara Traita Kṛtayuga sira ṅ sarwadharmāṅgarakṣa/ tan len hyaṅ Brahma Wiṣṇw Īśwara sira matĕmah bhūpatīṅ martyaloka/ maṅke prāpta ṅ Kali śrī Jinapati manurun mātyana ṅ Kāla mūrkha//* This tells us that Tantular had before him a text called Boddhakāwya, which dealt with the Buddha's coming down to earth in the Kaliyuga, though if, how and how detailed it related the story of Sutasoma we can only guess.

[38] See Juynboll, Suppl. Catal. I, pp. 147—149 and Brandes, Beschr. III 343.

[39] Beschr. I 201.

[40] Cf. KBW IV 353a, s.v. *Jina.*

wāns and widadaris, each couple having an offspring of numerous monkeys.[41] Sugrīwa and Bāli, Hanumān and Rāma also enter the scene, and the text ends with Rāma adopting Sugrīwa as his brother and Hanumān as his son.

The table of contents of manuscript G aptly entitles this chapter Kapiparwa. No doubt it is the same text which Friederich [19] mentions as a separate book, "which contains the history of Sugrīwa, Hanumān and their ancestors in the dynasty of monkeys."

13. *Language.*

The language of CP is an Old-Javanese which, besides the old, shows many younger words and forms; e.g. *aja* (passim), *orana* (82a), *norana* (85b), *kaṅ* (passim), *sakehe* (85b), *len* (passim); *aṅaturĕna, aturĕna* (86b), *aṅatĕrĕna* (213b), *jĕnĕṅĕna prabhu* (220b), *-a* forms of *-akĕn* verbs; *den-* and *depun-* for the passive indicative (*denpurugul,* 79b; *densĕmbah,* 82b; *depunwalat,* 80a; *depunayunayun,* 85b). I have not found any unmistakable Balinese words and forms.

Van der Tuuk [42] says: "Its [CP's] language is of very young date, as e.g. appears from words like *siṅhanabda* in stead of *siṅhanāda* and proper names like *Srawaṅga* [p. 60, note 9], which are much corrupted in it (see also e.g. under *pṛthā* [> *Patah,* cf. § 7]), whereas even botched Arabic words occur (e.g. see *pedah, bahit* and *purasani*); besides it uses Chinese numerals (e.g. *sam*), and now and then a Chinese word (see *camca*); ....."

14. *Time of composition.*

It follows from what we have said in § 10 that CP must have been compiled after the rule of king Hayam Wuruk (second half of the 14th cent. A.D.), whose contemporary mpu Tantular was. A terminus ante quem is found in the colophon of manuscript D: [43] it gives the year 1758 Śaka = 1836 A.D. As D is a copy of a palm-leaf MS from Kluṅkuṅ, this obviously means that this Kluṅkuṅ MS was completed in 1836.

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[41] Cf. Vālmīki Rāmāyaṇa, ed. G. H. Bhatt (Baroda 1960—) I 16, esp. Crit. App. 491*.

[42] KBW I 573b sq., s.v. *caṇṭaka*; quoted Brandes, Beschr. III 205b.

[43] Quoted Brandes, Beschr. III 207b sq., nr. 1189. L.-Ch. Damais in his Études d' Épigraphie Indonésienne V (Bulletin de l' École Française d'Extrême-Orient XLIX), p. 138 has determined the equivalent in the Christian era as June 15th 1836.

At this stage of research every attempt to determine the date more closely must imply a great deal of guessing. It seems probable that CP is posterior to Krwś.; not because the Bhānwātmajaparwa would be younger than Krwś. — which is not certain [44] — but because on the whole younger linguistic forms seem more frequent in CP. However Swellengrebel (40* sqq.) could not find a reliable terminus post quem for Krwś. Moreover, closer investigation of the material is required and one should bear in mind Swellengrebel's observation that one does not know whether certain linguistic features should be ascribed to difference in place or difference in time.

15. *Place.*

As we have seen, all my MSS originate from Bali. As to the question whether CP got its final shape there or in Java neither of the islands is ruled out. The verb forms in *-ĕna* (see § 13; K as a rule "corrects" them into *-ana*), I think, make it probable that certain component parts at least, came to Bali very lately. But even then the formation of CP as we know it now, could have been achieved in Bali.

16. *Use. Wayaṅ.*

The contention at the beginning of this introduction, that the original aim of CP has been to impart all kind of knowledge needed for the study of ancient literature, will, it is hoped, have become plausible. It might now be asked for the use of what kind of people the book was intended and who actually made use of it.

It was pointed out in § 3 that the language of the kakawins had to be learned, by aspirant poets as well as by readers. In Bali the production of Old-Javanese kakawins has never ceased; they are written even nowadays. *Mabasan* is the Balinese term for reading and discussing Old-Javanese literature. I Wajan Bhadra has described the activities of *sĕkaha babasan,* literary clubs all over Bali, which come together regularly for that purpose.[45] CP may well have been composed with a view to the needs both of the kawi and his public.

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[44] Swellengrebel (p. 7*) supposes that CP [viz. the Bhānwātmajaparwa] goes back to a recension which differred considerably from the Korawāśrama we know.

[45] I Wj. Bhadra, Het "Mabasan". Bijlage Mededeelingen Kirtya Liefrinck-van der Tuuk. Soerabaia 1937; cf. Ensink, Sut. Onderzoek p. 105. For similar activities in Java cf. Th. Pigeaud, In Memoriam Professor Poerbatjaraka, BKI 122 (1966), p. 406.

However one category of men by their profession must have had a special interest in texts like the CP, viz. the ḍalaṅs of the wayaṅ parwa.

Wayaṅ no doubt is much older than CP. According to Pigeaud,[46] it must have been performed in Java in the days of King Hayam Wuruk and probably was used for purposes of exorcism then, as it is nowadays both in Java and Bali. Wayaṅ is the medium through which most people become acquainted with the tales from parwas and kakawins.

Different kinds of wayaṅ literature are known from Java: a play (*lakon*) may be summarized in a short prose sketch, incorporated in the ḍalaṅ's handbook (*pakĕm*), or it may be written down in a fuller [47] form, which as a rule is designated by *lakon*.[48]

In Bali it was and still is, not customary to confide the full text of a *lakon* (polite form: *lampahan*) to writing. The ḍalaṅ knows the tale from the kakawin or another text, he knows the traditional ways to dramatize it for the wayaṅ and, especially through the comic servants (*panasar*), puts in no small amount of improvised passages.

It may be only on the instigation of the German painter Walter Spies (who lived in Bali for thirteen years and took many initiatives in different fields of art) that full texts of lampahans were written down. In 1940 the Kirtya Liefrinck-van der Tuuk received a number of lampahans, all from the South-Balinese villages Bongkasa and Ubud and the ḍalaṅ I Wajan Mendra soon afterwards contributed one or two lampahans in the North-Balinese style. Altogether the Gedong Kirtya now possesses sixteen lampahans.[49] According to Van der Tuuk,[50] who worked in North Bali, the Balinese ḍalaṅ does not use a text like the pakĕm of his Javanese colleague. In South Bali however, as we have seen, Ketakaparwa, which at least is akin to CP, is used as a text for wayaṅ plays. It does not seem too rash a supposition that CP, if it was not written for the purpose, at least has served as a pakĕm to Balinese ḍalaṅs.[51] In the lexicographical chapters they could find a

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[46] Th. G. Th. Pigeaud, Java in the 14th century, IV, 481 sq. and 516.

[47] That is to say as complete as the text can be of a performance in which so much is left to improvisation.

[48] Cf. Hazeu, Jav. tooneel 125—138; Tjan Tjoe Siem, Hoe Koeroepati zich zijn vrouw verwerft, Thesis Leiden 1938; and C. Hooykaas, Javaansche uitgaven van Volkslectuur, Djawa 12 (1932), p. 93 sqq.

[49] MSS Kirtya 2189, 2209, 2229, 2231, 2232, 2233, 2234, 2235, 2235a, 2236, 2237a, 2243, 2244, 2247, 2249, 2290.

[50] Van der Tuuk, Notes p. 49.

[51] Brandes and Berg are inclined to look upon CP and similar texts as precursors of the Modern Javanese wayaṅ texts. J. L. A. Brandes in the notes to

large variety of Old-Javanese words, to use as the occasion demanded; the narrative parts could provide them with rough draughts for their performances; a passage in the paṅakṣaman pawayaṅan included in Sut. 1. (see § 2; it actually refers to a *Candrakiraṇa*) shows that ḍalaṅs are concerned with linguistic speculations à la Caṇḍakiraṇa.

A few more facts testify to the close connection of CP with wayaṅ. Two of the most important implements of the shadow theatre I have found mentioned in the lexicographical parts: for *wayaṅ* (the leather puppets) the synonyms *parante, pranagasta, rekacarma* (*rekadarma* K), *ragacipta* and *riṅgit* [52] are given; for *kĕlir* (the screen) *wāraṇa, taweṅ, bandhatiṅal* and *ciptanayana* (*sipta-* K).[53] In the "Korawāśrama" passage (see § 7) Dhṛtarāṣṭra gives instruction to Yudhiṣṭhira and mentions several kinds of spiritual teachers.[54] Explaining the words *mapurohita maṅgalaṃ* he says: *Mapurohita ṅaran iṅ guru; maṅgalaṃ ṅaran iṅ paṅguṅ. Ana wwaṅ anaṅgap wayaṅ, ana ujar iṅ ḍalaṅ denucapakĕn iṅ parante. Parante ṅaran iṅ riṅgit, aṅucapakĕn dharma aji kasampūrṇan iṅ gātra, dentĕguhakĕn iṅ hati. Guru paṅguṅ ṅaranya.* "*Mapurohita* means teacher; *maṅgalaṃ* means operating-box.[55] There is a man manipulating the wayaṅ puppets and there are words of the puppeteer which he speaks through the *parante. Parante* means puppets; they teach the doctrine of the perfection of the body, a doctrine that is fixed in the heart. This (viz. the puppeteer) is the teacher in the operating-box."

In the tale of Suprasena we find a sentence *Rahina tatas kamantyan, marĕk i saṅ Datawikrama,* .... "Thereupon day broke and he appeared

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Pararaton .... uitgegeven en toegelicht door —— 2e druk .... (VBG LXII, 1920), p. 209 sq.; C. C. Berg, Inleiding tot de studie van het Oud-Javaansch (Soerakarta, 1928), p. 131 sq.

[52] Cf. KBW III 612a s.v. *wayaṅ*.

[53] Cf. KBW II 239a s.v. *kĕlir*.

[54] Cf. Krwś. 42. 19-30.

[55] The set-up of the shadow-theatre as used at the royal courts of Java (the screen being visible to spectators from both sides) is also found in Bali. Cf. Mc Phee. Wajang koelit p. 3a and M. Covarrubias. Island of Bali (New York, several printings), p. 238 and picture opp. p. 236. But there is another form in which the ḍalaṅ, together with his helpers and the musicians, sits in a small building, three walls of which are made of split bamboo, the screen forming the fourth. Consequently the spectators, sitting outside, only see the shadows on the screen, not the puppets themselves. This building is called *paṅguṅ*. It also occurs in Java and Kelantan. Cf. A. J. Resink-Wilkens. Eenige opmerkingen over de wajang-koelit voorstelling (Djawa 19/1939) p. 38b; and J. Cuisinier, Le théatre d'ombres à Kelantan (Paris, 2 1957), p. 57.

before Datawikrama...." *Rahina tatas kamantyan* are the first words of Bhāratayuddha XXVI 1, which, as an introductory stanza, is used in many lampahans.[56] Probably the writer used the phrase because it was familiar to him from the wayaṅ.

17. *Value for the history of literature.*

Works like CP as a rule do not meet with much appreciation at first sight. Their composition sometimes lacks harmony and the older sources often seem to be misunderstood. Van der Tuuk (e.g. see §§ 3 and 13) stressed what he considered the weak points of the text: mangling of words and names, changing of names, misunderstanding or misrepresenting older tradition. Yet, as far as the second and third point are concerned, it must be questioned whether lack of understanding or negligence should be made to account for all the obvious divergencies between older tradition and the recapitulation. In many cases we do not know the model the author had before him or we are not sure about it, so that we cannot state the case clearly. Moreover we should bear in mind that the writer was not bound to the same code of historical and philological fidelity as we are and may have had his reasons (religious, political or otherwise) to alter the tradition to some extent. For example we can well understand an Indonesian author (Tantular or a predecessor) giving the originally Buddhist legend of Sutasoma a Śiwaite-Buddhist tendency.

The tale of Sutasoma affords a relatively firm footing for dealing with these questions, as we have seen that the CP author knew Tantular's kakawin, though he may, and indeed is very likely to, have known another recension as well. We will therefore again consider the relation between kakawin and parwa.

It can easily be granted that sometimes misunderstanding is the cause of a certain difference. Thus *Kaṅgala* (CP 87a) should be *Aṅgala*; cf. Sut.k. XCVII 11b *janakāṅgala*.[57] In the list of kings offered to Kālaweśma (CP 85a) figure many lords who in the kakawin (CXII) are said to be allied to Sutasoma and at that moment at the court of Hastina: *prabhu riṅ Lĕṅka, Aruṇa, Sutāgra, Dasapata* (< *Daśapati*),

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[56] Cf. Mc Phee. Wajang koelit pp. 32a and 33b.

[57] Other changes are signalized in the notes to the translation pp. 59 sqq.

Gameka (< *Gameki*), *Padmaketu, Jamaṅga* (< *Jyāmaga*), *Subadĕtta.* This in all probability must be ascribed to the parwa author, who obviously had to scrape together his hundred kings from every nook and cranny. He is, as far as known, the only one to give such a list. In our text it numbers only 97 names.

However, to my mind, it is not probable that error or negligence played an essential part in the more important differences (cf. § 10).

Daśabāhu, in both the kakawin and the parwa, is the third character in importance — after Sutasoma and Puruṣāda — and Sutasoma's elder cousin, brother-in-law and devoted ally; a formidable fighter against the demons. He is an incarnation of Brahmā (Prajāpati, Dhātṛ) and therefore his role seems to be essential. (In the tale of Suprasena Datawikrama, Suprasena's elder cousin, is also an incarnation of Brahmā.) In CP his expedition to conquer his bride is an important element in the tale. Tantular gives a somewhat different story, which he tells very shortly (cf. page 60, note 10.), compared with CP. It does not seem probable that it was the author of (this part of) CP who worked out this episode. The general trend of his work rather was to renarrate and eventually condense the subject-matter as he knew it from tradition. But the hero winning the hand of a princess is a favourite theme for a lampahan and this story must have made a very good show on the wayaṅ screen. It is very likely that we have before us a summary of a lampahan, which probably must be reckoned among the "ḍalaṅs' tales" (see § 2). It is an open question whether the author of this tale took his theme from Tantular's kakawin or from another source.

As to the differences in the names, especially of Sutasoma's ancestry, these are so glaring that they can hardly be ascribed to error. For instance, in naming Sutasoma's father Candranātha the parwa author cannot have meant to follow Tantular, who gives this character the name of Mahāketu. The same holds good for the names of the ancestors of Sutasoma's mother and Daśabāhu. If the author did not find these names in some source (other than Tantular), he may well have had his reasons for the changes. Especially the linking up of Sutasoma's family with the Pāṇḍawas, in a sphere where the Pāṇḍawas and the Korawas played such an important part ("content of the world", § 7), is very likely not an idle change (see Tale of Sutasoma CP 78b and p. 59, note 5.). Moreover we must be aware of the fact that Tantular,

as a court poet, may have had occasion to rename his characters quite as well, and that CP might continue an older tradition.

Thus, far from being a mere compilation of stories and other material which we already know better from elsewhere, the Cantakaparwa, though apparently young, may prove a valuable source for our knowledge of Old-Javanese literature and its history. It certainly is a document of the vivid interest later generations entertained for that literature.

THE TALE OF SUTASOMA

TEXT (CP 78a—87b)

78a Puniki[1] tatwa nira saṅ Kālakeya. Saṅ Kālakeya aṅalap anak saṅ Mālyawān wuruju, rākṣasī ṅaran dewī Anīlā; maputra kakalih, paḍa kakuṅ, ṅaran saṅ Hiraṇya, saṅ Kaśipu. Saṅ Hiraṇya mapriyā anak[2] ira saṅ Khara, rākṣasī ṅaran saṅ Sumina;[3] maputra lilima, paḍa kakuṅ, ṅaran saṅ Solara, saṅ Śakuni, saṅ Duṣkṛta, Mānakaṅśa, saṅ Cora. Saṅ Śakuni marabi wĕka nira saṅ Duṣkṛta, rākṣasī ṅaran Ratmaka; masuta sasiki, ṅaran saṅ Sudasa. Saṅ Sudasa marabi rākṣasī ṅaran saṅ Wiratma, anak ira saṅ Kruddhākṣa; maputra sasiki, jalu, mawulu dom wĕsi, ṅaran saṅ Puruṣāda, macarma loha, titis ira bhaṭāra Paśupati, mahyun[4] amubura ṅ jagat, sinawita[5] de niṅ danuja, bhūta, piśāca, khagawaktra, hastīndrawaktra, ādinya: Jayawiṣṇu, Wimona,[6] Indrabajra, Kubhūmi, Sumala, Kumala,[7] Pralĕmba, Duloma, Durmendragra,[8] Bajra, Kaluṣa, Dhūmawadwa, Subhaṅga, Ketu, Durlakṣaṇa, taṅeh yan wilaṅĕn kwehnya.

Biṣa nira saṅ Sudasātmaja[9] denyārĕp amahaywa ṅ jagat, maṅka[10]
78b cinidra riṅ bhoga. / Ḍinaharan gaṅan hares naṅkĕn dina, maṅka ta kahĕrĕb taṅan iṅ aolah[11] gaṅan, katut[12] rahnya riṅ[13] hares, milu kaolah, winirāman[14] de[15] saṅ Purosada. Aṅrasa biṣa, tinakonan punaṅ[16] aolah[11]: "Paran raragine[17] denta olah biṣa rasane awuduk[18] amanis?" Sumahur punaṅ abĕṭĕk: "Siṅgih, taṅan iṅ patik[19] Bhaṭāra kahĕrĕb; katut rah, kakĕla[20] pukulun." Maṅka aṅrasa ṅ bhūtarāja,[21] wĕruh yen enak iwak woṅ. Maṅkwa tiněwĕk punaṅ abĕṭĕk, iṅolah, pinaṅan, arasa[22] wuduk amanis. Maṅka maṅalap janma lanaṅ wadon,

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[1] *Punika* D. In L the beginning till 79a *ṇa awayah rumājaputra* is missing.
[2] *mapriya riṅ anak* G.
[3] *Musina* G.
[4] *ahyun* D.
[5] *sinawitan* G.
[6] *Wimona* om. G.
[7] *Kumala* om. K.
[8] *Dumendagra* D, *Durmedagra* K.
[9] *Sudasa* DK.
[10] *amayu jagat maṅkwa* G.
[11] *aṅolah* K.
[12] *katutut* G.
[13] *niṅ* K.
[14] *winirama* G, KBW I 112b, s.v. hares: *winiraman (winirasan?)*.
[15] *de ni* D.
[16] *saṅ* D.
[17] *ragine* K.
[18] *ahuduk* K.
[19] *paṭik* G.
[20] *kla* G.
[21] *aṅrasa saṅ bhutarāja* D, *aṅrasa ṅ bhūpati bhuta* G, *aṅrasa butaraja* K.
[22] *rasa* D.

THE TALE OF SUTASOMA

TRANSLATION

78a This is the story of Kālakeya. Kālakeya took to wife the youngest child of Mālyawān, a rākṣasī called princess Anīlā; he had two children, both boys, named Hiraṇya and Kaśipu. Hiraṇya wedded a child of Khara, a rākṣasī called Sumina, he had five children, all boys, whose names were Solara, Śakuni, Duṣkṛta, Mānakaṅśa and Cora.[1] Śakuni married the daughter of Duṣkṛta, a rākṣasī called Ratmaka; he had one son, who was given the name of Sudasa. Sudasa married a rākṣasī called Wiratma, a daughter of Kruddhākṣa; he had one child, a son named Puruṣāda. The hairs on the body of this son were iron needles and he had an iron skin.[2] He was possessed by 24 god Paśupati, who wished to destroy the world. He was obeyed by danujas, bhūtas, piśācas, demons with a bird's face, demons with an elephant's face and the like: Jayawiṣṇu, Wimona, Indrabajra, Kubhūmi, Sumala, Kumala, Pralĕmba, Duloma, Durmendagra, Bajra, Kaluṣa, Dhūmawadwa, Subhaṅga, Ketu, Durlakṣaṇa, it would be too long to count their number.

78b Powerful was Sudasa's son as he wished to bring the world to prosperity, but then he was deceived by way of his food. A dish of fresh banana stalks was served to him every day. Now the person who cooked the food cut his hand, the blood ran upon the stalks, it was cooked together with them, and Purosada enjoyed it.[3] He found that its taste was racy, and asked the cook: "What did you put into this, that it tastes so racy, rich, and sweet?" And the cook answered: "Indeed, the hand of Your Majesty's servant was cut, the blood ran into it, and I cooked it, my lord." Then the king of the bhūtas tasted it [again] and learned that men's flesh is nice. And so he stabbed the cook, cooked and ate him, and found his taste rich and sweet. Then

pinaṅan. Maṅke kinen kaṅ [23] bala danuja maṅalap janma. Maṅkwa ta kawĕs taṅ mānuṣa, paḍa maṅili, muṅsi [24] deśa nagara.

Tucapa śeṣa niṅ Korawa pĕjah, kantun kakalih,[25] ṅaran saṅ Wīrabāhu, saṅ Sranama. Saṅ Sranama matakut i [26] saṅ Pāṇḍawa, maṅuṅsi wukir Wanawatī, maguru [27] riṅ bhagawān Atri, pinaraban bhagawān Sumitra. Saṅ Wīrabāhu asĕnĕtan riṅ sramawana; tĕlas iṅ [28] Korawa.

Saṅ Pāṇḍawa aṅadĕg [29] ratu riṅ [30] Hastina, maṅulah sāma dāna [31] riṅ wadwa, paḍa lulut. Masuta [32] kalih, paḍa kakuṅ, ṅaran saṅ Maya, saṅ Ketu. Saṅ Maya tan ahyun iṅ kawīryan, maguru riṅ bhagawān Sumitra, liniṅgan bhagawān Keśawa. Saṅ Ketu marabi ātmaja nira maraja [33] Bhīmabala, maṅaran Smarawanā; maputra kakalih, jalu saṅ atuha, ṅaran saṅ Candrasiṅha, saṅ anom istri, ṅaran saṅ Prajādharī.[34] Saṅ Candrasiṅha mapriyā ātmaja nira maraja Satradharma,[35] ṅaran dewī Rewatī. Dewī Prajādharī inalap de saṅ Candranātha, suta nira maraja Rukmaratha, suta nira saṅ Somadatta.[36]

Dewī Rewatī tan papuputra, maṅka mohita de [37] niṅ manah piyamběk.[38] Liṅ saṅ nātha: "Yayi, punapa [39] karan ira mohita? Manawi de niṅ kawula, manawi de ni pun kaka?" Liṅ saṅ dewī: "Kaka aji, punapi doṣa ni pun yen bĕndwa riṅ kawula, i Pāduka Bhaṭāra mapan boya, kewala de niṅ sraya piyamběk." Liṅ saṅ prabhu [40]: "De niṅ punapi ta, yayi?" Liṅ saṅ dewī: "De niṅ manira tan pasusuta.[41] Yen luṅsur Pāduka Bhaṭāra lawan pun [42] yayi, sapa sira gumantyanana pura puniki [43]?" Maṅkwa amicāreṅ [44] buddhi saṅ nātha; maṅkwa ta ahyun [45] aṅhyaṅ [46] yen anaktya,[47] anĕḍaha [48] putra riṅ hyaṅ kaṅ
79a rumakṣeṅ [49] kuṭa: / "Yen tan pantuka, saĕṅgeneṅgenan manira pĕjaha,[50] sukha manira." Liṅ saṅ Rewatī [51]: "Yen maṅkana, pun yayi saparan Pāduka Bhaṭāra, paḍĕma huripa." Liṅ saṅ nātha: "Sakarsa nira yayi." Maṅkwa kulĕm luṅha saṅ prabhu maṅilib pamrĕm iṅ wwaṅ iṅ purī. Prāpteṅ kānanāgĕṅ; ananakti, tan pantuk. Maṅkwa amicāra riṅ buddhi,

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[23] *taṅ* D.
[24] *aṅuṅsi* K.
[25] *kantun kakalih* om. K.
[26] *saṅ Wīrabāhu saṅ Śranāma matakut i* DGK.
[27] *Manawati, gumuru* K.
[28] *tĕlasaṅ* G.
[29] *maṅadĕg* G.
[30] *riṅ* om. G.
[31] *madhana* G.
[32] *lulut saṅ wirabahu masuta* G.
[33] *saṅ* G.
[34] *Prajñadari* K.
[35] *Satwadharma* G.
[36] *suta nira saṅ Somadatta* om. G.
[37] *paputra mohita manawi de* G.
[38] *si amběk* G.
[39] *punapi* G.
[40] *nātha* G.
[41] *pasuta* K.
[42] *saṅ* G.
[43] *punika* G.
[44] *maṅkwa pun yayi amicareṅ* G.
[45] *nātha liṅ saṅ prabhu: "Duh yayi maṅkwa ta pun kaka ahyun* G.
[46] *aṅhyaṅa* G, *ahyaṅ* K.
[47] *yen anaktya* om. G, *yen anaktiha* D.
[48] *aněda* K.
[49] *rumakṣe* K.
[50] *manira sukha pĕjaha* K.
[51] *dewī* G.

he caught men and women and ate them. Then the danuja troops were ordered to catch men. And so the people became afraid; they all fled, taking refuge in villages and cities.

Let us now tell of those Korawas that escaped death. Two were left, their names were Wīrabāhu and Sranama.[4] Sranama was afraid of Pāṇḍawa, he took refuge on mount Wanawatī and became a pupil of the reverend Atri under the name of Sumitra. Wīrabāhu hid himself in a hermitage in the woods; that was the end of the Korawas.

Pāṇḍawa ruled as king of Hastina and was kind and liberal towards his subjects, so that they all were devoted to him. He had two children, both boys, whose names were Maya and Ketu. Maya did not aspire to a life as a king, he became a pupil of the reverend Sumitra, under the religious name of the reverend Keśawa. Ketu married the daughter of king Bhīmabala, called Smarawanā; he had two children, the elder one a boy named Candrasiṅha, the younger one a girl named Prajādharī. Candrasiṅha wedded a daughter of king Satradharma, called princess Rewatī. Princess Prajādharī was taken to wife by Candranātha, a son of king Rukmaratha, a son of Somadatta.[5]

Queen Rewatī did not have any children, so she became sad in her heart. The king asked her: "My dear, why are you sad? Did the servants give you cause for it, or was it I?" The queen answered: "My lord and king, what is the servants' fault that I should be angry with them! And of course I am not angry with Your Majesty; it is only on account of a want I feel myself that I am sad." The king asked: "But why do you feel a want, my dear?" And the queen answered: "Because I do not get any children. When Your Majesty and I have passed away, who will succeed to the throne?" Now the king considered in his heart, and then he decided to keep a religious observance and
79a pray for a son to the god who guarded the city: "If I do not get a child, then, no doubt, I shall willingly seek death." Rewatī said: "If that is the case, I shall follow Your Majesty, wherever Your Majesty goes, albeit into death." And the king answered: "As it pleases you, my dear." Now in the night the king went forth, stealthily, while the people of the court were asleep. They came to a large forest; there they prayed, but obtained no result. Then they considered in their hearts,

mara eṅ [52] Pantarabhūmi, palaga niṅ Korawa lawan Pāṇḍawa; śīghra prāpterika. Ginilagila de niṅ banaspati, bhūta, dĕṅĕn, curumani; mūrcchita dewī Rewatī riṅ kisyapwan saṅ kaka; tan lĕga manah saṅ prabhu. Bawis tumurun bhaṭāra Caturmukha, liṅ ira: "Paran ta denta palaku, saṅkanta mara ṅke, tan takut iṅ banaspati, curumani? Paran ta denta pinta? Mapan kita wibhuh iṅ artha, kanaka, ratna." Liṅ saṅ nātha: "Pukulun, tan panĕḍa punapipunapi, kewala anĕḍa puputra, yen jalu, kaṅ rumakṣaheṅ pura, yen wadon, dadya paṅisi [53] niṅ purī." Liṅ saṅ hyaṅ Prajāpati: "Iya, katĕkan karsanta iku. Yen kakuṅ, aranana Daśabāhu,[54] yen istri, aranana [55] Puṣpawatī." Sawega maṅabhiwāda saṅ nātha, samby [56] anĕḍa amisiṅgih; mur saṅ hyaṅ Dhātṛ. Mantuk saṅ prabhu iṅĕmban saṅ patnī; śīghra prāpteṅ purī; karipan aguliṅ akarwan ulĕs.

Tan hopĕn iṅ lawasnya; maṅgarbhiṇī [57] saṅ dewī, bawis maputra jalu,[58] mabhuja sadaśa, mawarṇa danuja. Lumihat iṅ putra, saṅ Rewatī malayu; geger sapurī; gadgada saṅ prabhu, lumihat iṅ putra; ahewa, moněk iṅ [59] saṅ hyaṅ Dhātṛ de niṅ tan tuhu. Ya ta makon [60] aṅundaṅa sira patih, kinen aṅhañuta riṅ putra [61] salah rūpa. Pintu kinuñci; kawula tan sinuṅ [62] umuṅ. Śīghra pinuṇḍut pāka punika, mukṣah iṅalap [63] de saṅ hyaṅ Dhātṛ. Liṇḍu, hudan kṣaṇika; śīghra tinĕḍunakĕn de saṅ hyaṅ Prajāpati [64] tekaṅ waraṇa, awayah, rumājaputra, pragiwaka, sulakṣaṇa, śakti kadi saṅ hyaṅ Prajāpati; tĕkāṅabhiwāda ri saṅ Candrasiṅha. Kagyat saṅ nātha de niṅ ātmaja aguṅ tan iṅ ulah; mojar yen sakiṅ saṅ hyaṅ Dhātṛ ṅaran Daśabāhu. Ḍĕṅĕr [65] saṅ apatih Jayawirota; sinamohakĕn [66] iṅ mantri kabeh yen kinon amor iṅ ratu taruṇa, biniseka [67] saṅ Daśabāhu. Maṅka maṅulah sāma dāna, tan apilih jana, kinalulutan [68] iṅ bala.

Tucapa [69] saṅ prabhu masuta malih, istri antyanta hajĕṅ ira, kadi saṅ Rājalakṣmī, pamulu kadi candra pūrṇa, iṅaran saṅ Puṣpawatī; iña nira ṅaran Jayasurāga,[70] wĕka niṅ kasiman, cakṣu iṅ paramakawi.

Tucapa hana ratu titiga,[71] sanak, ātmaja nira maraja Brajakala, saṅ atuha maraja Koṣa, prabhu riṅ Magadha, arinya ṅaran maraja Siwanda,

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[52] *mareṅ* K.
[53] *paṅisi* Soegiarto, *paṅisa* G.
[54] *palaga ... Daśabāhu* om. DK.
[55] *aran* K.
[56] *sambya* K.
[57] *maṅgarbhini ta* G, *aṅgarbhini* K.
[58] *bawis mijil rare jalu* G.
[59] *meněk sireṅ* G.
[60] *maken* D, *amakon* K.
[61] *aṅañutana putra nira* G.
[62] *sinuñan* G.
[63] *iṅulap* G.
[64] *Datra* K.
[65] *nděṅö* G, *jĕṅĕr* DK.
[66] *sinamohakakĕn* DL.
[67] *bhiniṣeka* K, Soegiarto; *binikṣeka* D, *bhinekṣe* L; *bhiṣeka* G.
[68] *kinalulut* K.
[69] *Tucapa ta* G.
[70] *Jasurāga* GL; *dyah Suraga* K; see 84a.
[71] *tiga* DK.

they went to Pantarabhūmi, the place where the Korawas and Pāṇḍawas fought their battle; soon they arrived there. They were frightened by tree-spirits, bhūtas, děňěns and curumanis; queen Rewatī fainted in the lap of her husband, but the king did not give way. Then god Caturmukha descended and asked: "What is your request, that you came here, not afraid of tree-spirits and curumanis? What is your asking? For you are rich in goods, gold and jewels." The king answered: "My lord, I do not ask anything, I only ask to have a child, if it be a boy, to guard the city, if it be a girl, to be heiress to the throne." Prajāpati said: "Well, your wish is granted. If the child be a boy, name him Daśabāhu; if it be a girl, name her Puṣpawatī." Quickly the king thanked the god and accepted his words obediently; god Dhātṛ disappeared. The king went home, accompanied by his consort; soon they arrived in the palace; as they were sleepy, they lay down together.

In short, the queen became pregnant and afterwards gave birth to a son, who had ten arms and looked like a danuja. When Rewatī saw her son, she fled; all the palace was appalled; the king stammered, when he saw his son, he felt aversion and his trust in god Dhātṛ was shaken, as the god seemed not to remain true to his word. So he had the prime minister summoned and ordered him to do away with this misshapen son. The door was closed and the servants were not allowed to tell anything. But suddenly the babe was lifted up and disappeared as it was taken by god Dhātṛ. The earth trembled and rain fell and immediately afterwards the child was brought down by god Prajāpati, fullgrown, of princely bearing, intelligent, faultless, powerful like god Prajāpati; [6] and, lo, he saluted Candrasiňha. The king was amazed that his son was so extraordinarily big; he related that god Dhātṛ had destined this son to bear the name of Daśabāhu. The prime minister Jayawirota heard this; he summoned all the ministers and told them that they should wait upon the prince royal as he was consecrated under the name of Daśabāhu. And the prince was kind and liberal, without preference for anybody, the object of the devotion of his men.

Let us now relate how the king again had a child, a girl of exceeding beauty, like Rājalakṣmī; her complexion was like the full moon. She was given the name of Puṣpawatī,[7] and she had a nurse called Jayasurāga, a daughter of a kasiman,[8] the very best of excellent poets.

Then let us tell of three kings, who were brothers, sons of king Brajakala; [8a] the eldest was king Koṣa, ruler of Magadha, his younger

79b nātha riṅ Srawaṅga, wuru/ju ṅaran Suśrawa, nātha riṅ Kaliṅga. Maṅkwa maraja Koṣa mahyun arabi, malih pajĕṅ lawan putrī [71a] nira saṅ nātheṅ Mālawa ṅaran maraja Sindhurāja; putrī ṅaran saṅ Priyawatī; samāpta pajĕṅ, tĕbĕṅ iṅ kārya. Maṅrĕṅö saṅ Daśabāhu, amiweka lawan bhṛtya, mantri kabeh, liṅ ira: "Aṅruṅu kita niṣṭha, madhya, uttameṅ apriyā." Hatur ira patih Jayawirota: "Siṅgih, niṣṭha wwaṅ pinarabekĕn [72] de niṅ patnī, madhya wwaṅ pinakramakĕn [73] de niṅ yayah, reṇa, uttama wwaṅ yen arabi anuku riṅ praṅ, atoh [74] jīwa, atawīṅ curik,[75] līlāwīrya, santaki; [76] wiśobhitapriya [77] ṅaran iṅ ratu daridra amaṅgih wīrya niṅ priyā." Sampun maguṇita lawan sira patih,[78] ahyun maṅkat saṅ Daśabāhu, tinaṅguhan mārdawa. Śīghra mamwit iṅ saṅ prabhu: "Pukulun, pun anak ahyun ḍatĕṅeṅ [79] Mālawa, ahyun aṅambila putrī nira saṅ nātheṅ Mālawa." Liṅ ira saṅ Candrasiṅha: "Kaki Daśabāhu, sampun! Yen sira harĕp arabyāmilihana [81] anak iṅ ratu." Liṅ saṅ Daśabāhu: "Asuṅa, mboyaa,[82] pun anak maṅkat." Śīghra luṅha maṅkat saṅ Daśabāhu muṅgw iṅ ratha, saha balakrama; sira patih Jayawirota haneṅ hasti. Tan makaḍat prāpteṅ Mālawa. Sira patih amoṇḍok iṅ alunalun, apajĕg [83] waṅuntur, pasĕk agĕṅ sĕsĕk de niṅ wadwa Kāśīpati. Saṅ Daśabāhu mareṅ purī [84] saṅ rājaputrī, kapaṅgih iṅahesan. Bawis pinuṇḍut mareṅ pawaraṅan, pinriyambada de saṅ Dhātrātmaja. Geger iṅ dalĕm, paḍa malayu, matur iṅ saṅ prabhu yen putrī nira winalat de saṅ Kāśīpura. Kepwan saṅ prabhu, maguṇĕm lawan yodha, mantri de niṅ ratu taruṇa saṅ Koṣa arabi, aṅhur saṅ nātheṅ Kāśīpati ratu taruṇa. Jīrṇa manah saṅ prabhu. Śīghra ḍataṅ [85] utusan ira saṅ Koṣa anrĕgaken [86] i [87] saṅ nātha: "Ḍataṅ [85] mantu Pāduka Bhaṭāra. Puneṅdi gen [88] iṅ pipinaṅan ranak Pāduka Bhaṭāra?" Liṅ saṅ prabhu riṅ utusan: "Anu, matur iṅ kaki prabhu yen saṅ rājaputrī denpurugul dene [89] saṅ nātheṅ Kāśīpati. Maṅke haneṅ purī akalihan." Śīghra malajĕṅ punaṅ utusan, prāpta riṅ saṅ Koṣa, matur:
80a "Pukulu/n, punapi [90] karsa niṅ tuhan? Saṅ rājakanyā depunwalat [91] dene saṅ Kāśīrājaputra, ṅaran saṅ Daśabāhu. Maṅke haneṅ dalĕm.

[71a] *putra* D.
[72] *pinarabekakĕn* DL.
[73] *pinakramakakĕn* D.
[74] *atoh* DGK, Soegiarto; *ajoh* L.
[75] *atawiṅ curik* om. K.
[76] *santaka* G.
[77] *wisonitapriya* GL, *wisonitapraya* DK.
[78] *mapatih* G.
[79] *datĕṅ iṅ* K.
[81] *arabhihahana* L.
[82] *boyaha* K.
[83] *papajĕg* G.
[84] *pura* G.
[85] *datĕṅ* K.
[86] *anragakĕn* K.
[87] *iṅ* G.
[88] *ṅgen* G.
[89] *de* G.
[90] *punapa* G.
[91] *denpunwalat* G.

brother was called king Siwanda, ruler of Srawaṅga,[9] the youngest
79b was called Suśrawa, king of Kaliṅga. Now king Koṣa wished to marry and was already betrothed to the daughter of the king of Mālawa, whose name was king Sindhurāja; the princess was called Priyawatī; the betrothal was already contracted and the day of the marriage appointed.[10] Daśabāhu heard this, he deliberated with all the courtiers and ministers and said: "We have heard that there is a basest, a mediocre and an excellent category of the men who marry." The prime minister answered: "Yes, the basest man is made to marry by his wife, the mediocre man is wedded by his father and mother, but excellent is the man that marries through his conquest in war — thus staking his life — even with the dagger alone, a hero at play . . .; lover of beauty(?) is the name of the wise [10a] king that marries the excellence of his bride(?)." After he had deliberated with the prime minister, Daśabāhu wanted to go, though he was dissuaded from it courteously. Immediately he took leave of the king: "My lord, your son wishes to go to Mālawa, he wishes to take the daughter of the king of Mālawa." Candrasiṅha said: "My dear Daśabāhu, do not do so! If you want to marry, you should choose [another] daughter of a king." But Daśabāhu answered: "Whether you allow me or not, your son goes." Quickly Daśabāhu departed — standing in his chariot — together with his troops; the prime minister Jayawirota rode on the back of an elephant. Without delay they reached Mālawa. The prime minister camped in the outer courtyard, rows of soldiers sat in the main courtyard, the hosts of the men of Kāśī's lord were large and densely crowded. Daśabāhu went inside the apartments of the princess and found her as she was being attired. Immediately Dhātṛ's son [6] lifted her up and took her to the bridal room, where he won her over with sweet words. The people in the palace were alarmed, they all fled and informed the king that his daughter was conquered by Kāśīpura. The king was embarrassed, he deliberated with his officers and ministers that the prince royal Koṣa was the lawful bridegroom, but that the king of Kāśī was rather preferable as prince royal. The king's heart was cheered. Soon afterwards came an envoy of Koṣa to urge the king: "Your Majesty's son-in-law has come. Which place is reserved for the allies of Your Majesty's son?" The king answered the envoy: "Well, tell the king that the princess has been taken by the king of Kāśī. Now they are together in the palace." Immediately the envoy hastened back; he came
80a to Koṣa and said: "My lord, I am at your service. The princess has been taken forcibly by the son of the king of Kāśī, called Daśabāhu.

Inandĕgakĕn tekaṅ babaktan." Sawega marĕk iṅ [92] maratuwa [93] maraja Koṣa maṅabhiwāda riṅ maratuwa [94]: "Punapi [95] karan iṅ [96] wande?" Liṅ saṅ Mālawarāja: "Kaki prabhu, kami tan wruh pinaṅkanipun saṅ nātheṅ Kāśīpati mara ṅke. Maṅkin [97] haneṅ dalĕm pawaraṅan." Liṅ saṅ Koṣa: "Sapa kaṅ aweh mārga?" Liṅ saṅ Mālawapati: "Tan wikan mārganipun." Bawis mamwit [98] saṅ Magadharāja, prāpteṅ [99] heṅ niṅ purī,[100] sinuṅsuṅ de [101] saṅ Srawaṅgarāja, saṅ Kaliṅgapati, mwaṅ pipinaṅan pituwĕlas, ṅaran maraja Cārudeṣṇa, Bajrānala, Nīlabāhu, Wikarṇa, Sulamaṅru, Śūlabajra,[102] Wīroddhata, Siṅhawadana, Braja, Wiroṣa, Sutīkṣṇa, Pragupta, Prawasta, Naladeka,[103] Supadira, Praduharsa,[104] Nisati. Paḍa rabdha manah ira saha bala, paḍa yatna, sampun kajĕṅan [105] yen rumusakeṅ kuṭa Mālawa. Kinuliliṅan, sampun akrama pĕnuh,[106] mṛdaṅga kaya guntur gumuruh awurahan. Kewran saṅ nātheṅ Mālawa; pinarĕk iṅ para mantri. Karsa nira saṅ prabhu maṅundaṅa ri [107] saṅ Daśabāhu. Tuṣṭāmbĕk iṅ para sawita, śīghra marĕk ri saṅ Daśabāhu, liṅ nira: "Kaki prabhu, punapi [108] karsa nira? Maraja Koṣa ahyun aṅrĕwĕk [109] kuṭa saha warga, bala pipinaṅanipun, paḍāṅayĕni, amrih pĕjaha nira." Sumahur saṅ Dhātrātmaja: "Pukulun, sampun walaṅ hati Pāduka Bhaṭāra. Woṅ Mālawa sampun wontĕn tumut, paḍa rumakṣaheṅ pura." Śīghra mijil saha bala muṅgw iṅ ratha saṅ Dhātṛputra; saṅ apatih Jayawirota saha bhṛtya, wāhana sawega mawantah, kadi gubar mapagut, kady alun pinapag riṅ anila. Śawa atumpuk kadi bukit. Maraja Koṣa, Siwanda, saṅ Kaliṅgapati amapag laga saṅ Dhātrātmaja; kasoran, kapusus [110] rĕbah saha bala. Tumuluy mapulih susuruhan pituwĕlas; maraja Cārudeṣṇa pĕjah.
80b Mapulih saṅ Bajrā/nala, Nīlabāhu; pĕjah tan paṅuḍili.[111] Mapulih maraja Wikarṇa, Sulamaṅru; [112] mati saha turaṅga,[113] bala. Apulih maraja Śūlabajra, Wīroddhata, Siṅhawadana, Braja, Wiroṣa, Sutīkṣṇa; paḍa pĕjah de saṅ Dhātṛputra. Mapulih saṅ Pragupta,[114] Prawasta, Naladeka; [103] pinapag de saṅ mapatih; pĕjah tan paṅuḍili. Apulih saṅ Supadira, Praduharsa,[115] Nisati; kinĕmbalan [116] sira patih kadi potaghṛṣṭi, putuṅ panahnya de saṅ Praduharsa, pinarĕpĕkan de saṅ

[92] *iṅ* om. L.
[93] *maratuha* G, *ra matua* K, *amatuwa* L, *maratuwa* Soegiarto.
[94] *riṅ maratuwa* om. K.
[95] *punapa* G.
[96] *karaṇa niṅ wande* G, *karaniṅ karawande* K.
[97] *maṅke* G.
[98] *mawit* K.
[99] *prāptiṅ* D, *prāpta* L.
[100] *pura* DK.
[101] *de niṅ* G.
[102] *Subajra* K.
[103] *Nalabeka* K.
[104] *Prabhuharṣa* GK
[105] *ta hĕṅan* G, *kajĕnĕṅan* K.
[106] *praṅ* G.
[107] *riṅ* K.
[108] *punapa* G.
[109] *maṅrĕvĕk* K.
[110] *ta pusus* G.
[111] *paṅundili* L.
[112] *Sulamaṅhru* L.
[113] *tuturaṅga* L.
[114] *Prasupta* KL.
[115] *Prabhuharṣa* G.
[116] *kinĕmbulan* K.

Now they are in the palace. And the marriage portion is withheld from us. Quickly king Koṣa waited upon his father-in-law, he saluted his father-in-law and asked: "What is the reason that our contract is made void?" The king of Mālawa answered: "My dear king, we do not know what caused the king of Kāśī to come here. Now he is in the bridal room." Koṣa asked: "Who gave him entrance?" The lord of Mālawa answered: "I do not know by what way he entered." Immediately the king of Magadha took leave. He went outside the palace and was met by the king of Srawaṅga, the lord of Kaliṅga and seventeen allies called king Cārudeṣṇa, Bajrānala, Nīlabāhu, Wikarṇa, Sulamaṅru, Śūlabajra, Wīroddhata, Siṅhawadana, Braja, Wiroṣa, Sutīkṣṇa, Pragupta, Prawasta, Naladeka, Supadira, Praduharṣa and Nisati. All were disposed to fight, together with their troops. Everyone was eagerly engaged and soon it was agreed upon to lay waste the city of Mālawa. The city was encircled, the ranks were closed densely, the drums roared loudly, like thunder. The king of Mālawa felt uneasy. He took counsel with the ministers and it was his wish to call in Daśabāhu. The minds of the courtiers were comforted, quickly they went to Daśabāhu and the king said: "My dear king, what is your plan? King Koṣa wants to conquer the city together with all forces of his allies. They have encircled the city, and their aim is your death." Dhātṛ's son answered: "My lord, Your Majesty need not be alarmed. Do not let the men of Mālawa march out with me, let them guard the city." Quickly Dhātṛ's son, standing in his chariot, sallied forth together with his troops; the prime minister Jayawirota, together with his men and elephants, attacked violently, like a clashing cymbal, like a surge lashed by the wind. Dead bodies made piles like mountains. King Koṣa, Siwanda and the lord of Kaliṅga went to meet Dhātṛ's son in combat; they were defeated and fell crashing down, together with their soldiers. Immediately the seventeen allies stepped into the breach; king Cārudeṣṇa was killed. Bajrānala and Nīlabāhu came forward; they were killed before they could strike. Wikarṇa and Sulamaṅru came forward; they died with horses and soldiers. Śūlabajra, Wīroddhata, Siṅhawadana, Braja, Wiroṣa and Sutīkṣṇa came forward; all were killed by Dhātṛ's son. Pragupta, Prawasta and Naladeka came forward; the prime minister came to meet them and they died before they could strike. Supadira, Praduharṣa and Nisati came forward; together they attacked the prime minister as if he were a young swine, his arrows were broken by Praduharṣa and he was pressed hard by Supadira

80b

Supadira, saṅ Nisati, paḍa mawa daṇḍa, pinupuh [117] de saṅ Jayawirota, pĕjah ginambaṅ katiga de saṅ mapatih. Śeṣanya malayu tinut tĕkeṅ kuṭanya. Tuwin [118] maraja Koṣa, Srawaṅga, Kaliṅgarāja paḍa malajĕṅ atiṅgal kuṭa, maṅuṅsi riṅ Ratnakaṇḍa, sumawita riṅ maraja Puruṣāda. Mundur maraja Daśabāhu, anawan wadwa saṅ Koṣa, Siwanda, Suśrawa len wadwa niṅ ratu pipinaṅan. Sarat wadwa saṅ Kāśīpati, antukantuk ira ratna, kanaka, wastrādi len artha [119] nara jalu istri, sinrahakĕn riṅ [120] saṅ nātheṅ Mālawa, tan pahyun. Maṅkwa saṅ Daśabāhu anuli amwit riṅ saṅ nātheṅ Mālawa. Mantuk sagraha [121] lawan [122] saṅ rājaputrī; tuṣṭa saṅ Mālawapati. Tan makaḍat prāpteṅ pura Kāśīpati. Antyanta wwaṅ aniniṅali,[123] paḍa kamānuṣan, kasrĕpan kabeh. Tuṣṭa saṅ Candrasiṅha mwaṅ dewī Rewatī, kalintaṅ [124] garjita nira de nira amantu tan paśaraṇa, utawi de niṅ anak anwam prawīra, hatur [125] tawan jarahan wastra, kalpa,[125a] ratna, artha wwaṅ akaṭaḥ.

Alamilami hana anak iṅ paṇḍita ṅaran bhagawān Wisradika, ṅaran dewī Wisastri; pinaran, pinalampah de saṅ Dhātṛputra, sinuṅ; tuṣṭa saṅ prabhu marabi kalih. Alami aṅrĕṅö hana butrawa asuta istri hajĕṅ, ṅaran saṅ Sudasmini; ṅaran iṅ yayah ḍaṅ hyaṅ Musina; [126] ya ta pinaran de saṅ Dhātrātmaja, anak jinaluk, asuṅ saṅ wipra, iṅalap de saṅ prabhu mapapasihan, tigaṅ dina bhinakta, mantuk mareṅ pura; tuṣṭa saṅ priyā kalih. Maṅka gĕnĕp titiga gara saṅ Daśabāhu. Alawas
81a makurĕn, paḍa maputra katiga, sawiji sowaṅ, sami kakuṅ: de/wī Priyawatī [127] sutanya ṅaran saṅ Śāla, kadi saṅ Daśabāhu rūpanya; saṅ Wisastri masuta mĕtu saṅ Dakṣa; saṅ Sudasmini maputra mĕtu saṅ Sucitra.

Tucapa maraja Puruṣāda. Tuṣṭāmbĕk ira abala ratu titiga. Aṅrusuki [128] deśa riṅ Kāśīpati, riṅ Hastina. Kepwan saṅ prabhu mwaṅ para pañcaka, mayogasamādhi [129] maṅasihasih iṅ Hyaṅ. Maṅka saṅ hyaṅ Sadabija mañjanma riṅ dewī Prajādharī, magarbhiṇī. Maṅka mijil; pituṅ dina hudan mas pisis; warṇa kadi candra pūrṇama. Maṅkwa sakweh iṅ karogasraya [130] paḍa ruwat; tapas dadi ahirĕṅ; [131] wujil dadi magĕṅ; cabol, rĕyuk [132] dadi apajĕg; wuṅkuk, paṇḍeṅ [133]

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[117] *kapupuh* G.
[118] *Towin* K.
[119] *artha* om. K.
[120] *iṅ* K.
[121] *sagṛha* K.
[122] *lan* L.
[123] *antyan kaṅ wwaṅ aniṅali* K.
[124] *kalih* L.
[125] *wus jaya* G.
[125a] *kalya* D.
[126] *Susina* G.
[127] *Priyapuspawati* K.
[128] *arusuki* K.
[129] *mayoga masamadi K.*
[130] *sakweh ikaṅ rogasraya* K.
[131] *tas dadi irĕṅ* L.
[132] *riyuk* G, *puyuk* L.
[133] *pandc* G.

and Nisati, both carrying clubs, but Jayawirota struck them with his mace and they died all three as their skulls were broken [11] by the prime minister. The others fled and were pursued even into their cities. King Koṣa, Srawaṅga, and the king of Kaliṅga also fled, abandoning their cities, they took refuge in Ratnakaṇḍa [12] and became Puruṣāda's vassals. King Daśabāhu retreated, carrying with him the soldiers of Koṣa, Siwanda and Suśrawa and the soldiers of the allied kings as prisoners. The soldiers of Kāśī's lord were heavily loaded, jewels, gold, clothes and the like, and male and female slaves were their loot; it was offered to the king of Mālawa, who did not accept it. Now Daśabāhu soon took leave of the king of Mālawa; he went home, with the princess he had married to the contentment of the lord of Mālawa. Without delay he arrived in the city of Kāśī. Extremely numerous were the lookers-on and all were astonished and charmed. Candrasiṅha and queen Rewatī were happy and they rejoiced exceedingly that they had got a daughter-in-law without having to ask a favour from anybody, and that their young son had proved a hero, who offered them a booty consisting of great quantities of clothes, gold(?), jewels and slaves.

Some time afterwards there was a daughter of the learned priest, the reverend Wisradika, called lady Wisastri. Dhāṭṛ's son went to her, asked for her and she was given him; the king was happy to have two wives. Some time afterwards he heard that there was a brahman who had a beautiful daughter called Sudasmini. The name of her father was the reverend Musina; Dhāṭṛ's son went to him, asked for his daughter and the brahman gave her. The king took her to wife and was entertained as a guest for three days. Then he returned to his city; the two wives were contented. Now Daśabāhu had got his three wives. When he had been married for some time, each of the
81a three wives had a child, all boys: the son of queen Priyawatī was named Śāla — like Daśabāhu was his stature; Wisastri gave birth to Dakṣa; Sudasmini gave birth to Sucitra.[13]

Let us now tell of king Puruṣāda. He was happy to have the three kings as vassals. He laid waste the countries of Kāśī and Hastina. The kings and the religious men were distressed; they practised yoga and samādhi, praying to God. Now the lord Sadabija [14] descended into the womb of queen Prajādharī, who became pregnant. In due time He was born; for seven days it rained golden coins; His complexion was like the full moon. And all diseases and defects were healed: those who had a light-spotted skin turned dark; the dwarfs became big; those who were short and broad and... acquired an ordinary stature;

kāya palikaṅ [134] dadi abĕnĕr; copet, pesos,[135] guwĕṅ [136] dadi samasta; date kera, wuta, wilalan, picĕk, kedĕr,[137] pelereṅ [138] dadi awas mulat; bule, lampaṅ, blaṅ dadi pūrṇacarma; tuli dĕṅkĕk dadi aṅruṅu; lumuk dadi bisa aṅucap; wuḍug, ayan, buyan paḍa pūrṇa. Wijil [138a] iṅ putra saṅ prabhu pitu [139] candra tan pĕgat wwaṅ asuṅ dadah; [140] gĕnĕp tĕmu baṅu iṅaran saṅ Sutasoma. Agĕṅ, rumājaputra, tan pahyun akrama winidhi, kinen arabi, tan pahyun. Aguru riṅ saṅ Wagiswaragnyanasrawa, tuṅgal sapaguron lawan saṅ yayah. Miṅgat iṅ wĕṅi mareṅ prawata, kinĕmit iṅ bala lanaṅ wadon saṅ prabhu. Kapati lanaṅ wadon; ḍataṅ purohita nira: "Kaki prabhu, aja katuṅkul, duk, tĕka, ĕndi saṅkane? Luṅha, ĕndi parane? Tĕkane, aja sukha; luṅhane, aja duhkha." Eṅĕt saṅ prabhu, nĕhĕr [141] mārdawa wuwus saṅ dwiman.

Tucapa lampah saṅ Sutasoma. Amaṅgih deśa, tan mandĕg.[142] Liwat iṅ pĕkĕn, lumastari. Amārga riṅ paṅaṅswan; anuli riṅ kubwankubwan; liwat iṅ paṅabĕtan; [143] kidulnya [144] sĕma śawanyākweh. Araryan riṅ [145] ḍaṅka nira Bhaṭārī; binañcana de saṅ Gorī, tan kĕna. Lumaris
81b mawu/kiran, kacuṇḍuk bhagawān Keśawa, sinuguhan phala cacah, ḍimpa, uwi. Aṅinĕp sakulĕm,[146] eñjiṅ lumaris mareṅ bukit Pañcawatī, marĕk iṅ bhagawān Sumitra, dinulur de saṅ ṛṣi Keśawa, sinayutan, tan kĕna de saṅ kaki. Tumuli [147] bhaṭārī Pṛthiwī mapitutur, tan pantuk.[148] Śīghrāmwit i saṅ Sumitra, lumaris mareṅ Girirāja, dinulur de saṅ Keśawa. Prāpteṅ tīrthāmṛta, asūryasewana. Tinaṅguhan de saṅ ṛṣi, tan sinaṅśaya. Bawis mĕntas, lumaris, kacuṇḍuk taṅ kĕpuh agĕṅ. Sumawa saṅ ṛṣi, tan sinaṅśaya. Kapaṅgih saṅ Gajawaktra amāṅsa janma. Ya ta pinitutaran de saṅ Jinamūrti, tan pahiḍĕp. Binĕḍag [149] saṅ nṛpātmaja. Mijil apuy sakeṅ kumbhanya, nāsikā lwir nāgarāja;

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134 *kasapalikaṅ* DK.
135 *posos* K.
136 *guwiṅ* KBW I 652b
137 *kedĕṅ* G. [s.v. copet.
138 *perereṅ* K.
138a *pūrṇa ri wijil* DK.
139 *pituṅ* K.
140 *tadah* K.
141 *tĕhĕr* G.
142 *pandĕg* G.
143 *paṅĕbĕtan* K.
144 *kidul* G.
145 *ri* L.
146 *sawĕṅi* DK.
147 *tumuluy* K.
148 *tan mantuk* G, *tan tuk* L.
149 *kinĕdag* G.

the hunch-backs, those who had the appearance of an eunuch, and ... became hale; those whose lips were too short or too long, or had a hare-lip, got sound lips; those who were blind of one or both eyes, were afflicted with a winking of the eyes, had only one eye, had a cast in the eye or ... now could see well; the albinos and those who had white spots on hands and feet or scald-head got a healthy skin; those who were dull of hearing or deaf now could hear well; the dumb could speak; the lepers, the epileptics and the idiots all became hale.[15] After the king's son was born, servants for seven months at a stretch softly rubbed his limbs and, when his birthday came round,[16] he was named Sutasoma. When he had grown to be a young man he did not wish to wed; even when he was told to marry, he would not do so. He became a pupil of Wagiswaragnyanasrawa, thus having the same teacher as his father. In the night he silently went away to the mountains, though he was watched over by the king's male and female body-guards. Men and women fainted with grief; the king's chaplain came and said: "My dear king, do not be downcast. For things come, and from where do they come? Things go, and whither do they go? When they come, do not rejoice; when they go, do not grieve." The king recovered himself and then the priest spoke kind words to him.

Let us now tell about Sutasoma as he went his way. He reached the countryside, but did not stop. He passed a market-place, but continued. He came past a bathing-place and, after that, to plantations; he went past a hamlet; to the south there was a cremation-place with many dead bodies. He stayed in a temple of Bhaṭārī and was put to the test
81b by Gorī, who found no flaw in him. He went on towards the mountains and met with the reverend Keśawa who offered him chopped fruit, ḍimpa and uwi.[17] There he stayed for one night and the next morning went on to mount Pañcawatī, where he, together with the seer Keśawa,[18] paid a visit to the reverend Sumitra. His great-uncle [19] tried to make him desist from his plans, but did not succeed. Immediately after that the goddess Pṛthiwī admonished him, but without result. Soon he took leave of Sumitra and went on to the King of mountains, accompanied by Keśawa. He came to a holy well and there he worshipped the sun.[19a] The seer warned [20] him, but he did not heed his words. Immediately he came out of the water and continued his way. He came to the great wild kapok-tree; [21] the seer was afraid, but Sutasoma paid no heed. He met with Gajawaktra,[22] who ate men. The Jina incarnate admonished him, but he did not mind his words. He bore down upon the prince. Fire came forth from his frontal globes, his trunk was like the king

mańawil buńkah iń wiyat, gambhīrāńuluwuń; katon natar i sań nāgendra. Binalańakĕn riń [150] sań Sutasoma, rĕmuk tań prawata ri harĕp sań nṛpaputra. Śīghra pinanah riń śara bhidura, tĕrus pyah sań Gajawaktra; tiba mańohan [151] sań Nekapawaktra. Luńha sań Gaṇamūrti, dinulurakĕn de sań watĕk dewatā. Kari sań Wāraṇawaktra, aminta jīwāsańgup anut sawuwus nira. Ya ta dinahut śara sakeń Dipakwadana. Mańkwātutur sań Wāraṇawaktra, manĕmbah ri [152] sań nṛpātmaja. Sampun pinitutur, mārdawa sań Dipakwadana.

Śīghra lumaris lampah [153] sań Sutasoma lawan sań ṛṣi, tumut sań Wāraṇawaktra. Kańcit hana bhujaga riń giha, ńaran sań Pāśarāja, sahasa harĕp anahuta [154] ri sań nṛpaputra. Wruh sań Samberawaktra, sawegāmalań ri harĕp sań nṛpātmaja. Mańkwa mapluk sań uragapati lawan sań Wāraṇakuńca. Pinulĕd sań Sāmajawaktra, kadi giri Mandaropamārubuh, mĕtu prabhāwanyāgni sakeń kumbha n umurub. Kaprabhāwan sań uraganātha, ahyun paratra. Śīghra ińuhuh de sań nṛpātmaja: "Ih, ayo!" Sinirĕp jwala niń dipak. Ya ta matutur sań Pāśarāja, ahyun anĕmbah ri [155] sań Dwiradamukha, tinulak de sań sāmaja, liń ira: "Dudu kami kań ańhuripi sira. Ika si sĕmbahĕn,[156] guru niń hulun,
82a kṣatri/yānom, kań ḍinerek iń wiku." Mańka bhakti riń [157] sań Jinakula, pinitutur, mārdawa manahnya.

Śīghra lumaris lampah sań nṛpasuta. Amańgih parwata apiṇḍa danuja, atutuk guhālwa, amata śilāputih, kady abhūṣaṇa limut ampakampak,[158] aswara guruh pracaṇḍa. Arĕs sań pańcaka andulu, tan sinańśaya [159] de sań nṛpaputra. Ya ta hana wyāghra tan polih [160] mānsa, alapa, ahyun amańan iń wĕkanya, nĕhĕr dinĕmak wĕkanya,[160a] manańis akĕḍalkĕḍal. Ya ta pinaran de sań Sutasoma. Nĕhĕr paḍātańguh sań wiku ańiriń, tan rineńö de sań nṛpātmaja, liń ira: "E, sań moń, aja dera pańan anak ira iku amĕlasakĕn. Uwakĕna! Iṅsun pańanĕn! Sunu nira didine ahurip iṅsun [161] matya." Ya ta iṅuwakakĕn leponya, malayu mareń deśa śūnya. Mańkwa sań wyāghra arańgeyan; liń sań Sutasoma: "Sań suwanit, aja sańśaya, pańanĕn kami." Ya ta rinańsań sań nṛpaputra ḍaḍanya, mumbul rahnya, sinĕsĕp [162] rudhiranya. Tĕlas pĕjah sań Jinakula, mĕnĕń sań suwanit, tan kawasa amańana de niń sampun

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150 *de* K.
151 *pańowan* G.
152 *ri* om. L.
153 *lumlampah* L.
154 *anaüt* K.
155 *riń* L.
156 *sĕmbahĕnta* G.
157 *ri* K.
158 *kampakampak* L.
159 *sinuń saya* L.
160 *olih* K.
160a *nĕhĕr ... wĕkanya* om. L.
161 *isun* L.
162 *sinĕsĕb* GL.

of snakes; he shook the foundations of the atmosphere, there was a loud noise and the courtyard of the king of snakes became visible. Mountains were thrown at Sutasoma, but they were annihilated before the prince. Quickly Sutasoma let off a thunderbolt-arrow [23] at Gajawaktra; it pierced his side. Nekapawaktra fell moaning to earth. Gaṇa withdrew [and went back to heaven], accompanied by the gods. Wāraṇawakta remained,[24] he begged Sutasoma to spare his life and promised to obey every word of his. So the arrow was taken out of Dipakwadana. Now Wāraṇawaktra's mind was cleared and he bowed before the prince. Soon he was instructed and Dipakwadana became a gentle person.

Sutasoma quickly continued his journey together with the seer; Wāraṇawaktra followed them. At a certain point on their way there was a snake living in a cavern, whose name was Pāśarāja; [25] he suddenly tried to bite the prince. Samberawaktra was aware of it and quickly put himself in the way before the prince. Now the lord of snakes wrestled with Wāraṇakuñca. He wound himself about Sāmajawaktra, who crashed down like mount Mandara, but a mighty fire issued flaming from his frontal globes. The king of snakes was overpowered and near to death. Quickly the prince shouted to Gajawaktra: "Hey, stop!" and the blaze of the elephant was extinguished. So Pāśarāja's insight was cleared; he wanted to bow before Dwiradamukha, but the elephant held him back, saying: "It is not I who saved your life. That is the man who should be bowed to, my master, the young
82a kṣatriya, who is accompanied by bhikṣus." Now the snake paid homage to Jina's son, he was instructed and his heart became gentle.

Quickly the prince continued his journey. He reached a mountain that resembled a danuja. For mouth it had a large cave, for eyes white rocks, as it were for ornaments clouds and mist, for voice a violent roar. The religious men were afraid as they saw it, but the prince did not heed. Now there was a tigress [25a] who could not find meat and, as she was hungry, wanted to eat her cubs. Immediately she seized her cubs, who cried and squirmed. So Sutasoma went to her. Immediately all the bhikṣus who were with him tried to withhold him, but he did not listen to them and said: "Hey, tigress, do not eat your pitiful cubs! Let them loose and eat me! Let me die, that your children may live." Then she let her cubs loose and they fled into the jungle. Now the tigress reached for Sutasoma and Sutasoma said: "Tigress, do not be afraid! Eat me!" So she clutched the prince in the breast; the blood flowed forth and she drank it. Soon Jina's son died and the tigress stopped drinking; she could not eat him, because she already was

sĕwĕh de niṅ swanita. Maṅka paḍa[163] manaṅis para wiman; mwaṅ saṅ dipak, saṅ nahipada,[164] padākusah anaṅisi pāda saṅ Sutasoma. Liṅ saṅ suwanit: "E, saṅ Sāmajawaktra, saṅ nāgapati, jana, paran dera taṅisi iku?" Liṅ saṅ wiku: "E, saṅ moṅ, kusuma dibya iku. Dene saṅ Wāraṇawaktra, Nāgapāśa, saṅkane iku anaṅis[165] dene iku[166] aguru." Maṅkwa anaṅis[167] saṅ wyāghra makusah,[168] aminta pinĕjahan de saṅ dipak, uraga mwaṅ saṅ ṛṣi, liṅ ira: "Pakanira pĕjahana manira." Mojar saṅ Sāmajawaktra, saṅ uraga: "E, saṅ moṅ, sugyan ta guru nisun[169] iku." Maṅkwa amalampah pinĕjahan saṅ wyāghra. Liṅ saṅ sāmaja[169a] uraga: "Orana wĕkase guru niṅ hulun maṅkana." Maṅkwa
82b anibani/ba[170] anaṅis amalaku[171] pinaten: "Raden, yan[172] pakanira ahuripa, manira aguru iṅ pakanira." Maṅka[173] saṅ hyaṅ Śakra mawikalpa: "E, saṅ moṅ, tĕmĕn sira ahiḍĕp iṅ ujare[174] saṅ Sutasoma?" Tumĕṅa saṅ wyāghra, sumahur: "Siṅgih". Maṅkwa mahurip saṅ Sutasoma. Tuṣṭa saṅ ṛṣi mwaṅ saṅ bhujaga, dwirada[175] paḍāṅañjali, mwaṅ saṅ wyāghra śobhāṅastuti, mārdawa manahnya. Paḍāṅastuti gati nira, paḍa pinitutaran, paḍa manut sawuwus i saṅ Jinamūrti. Tuṣṭa saṅ ṛṣi de nira satya gati nira katiga. Artha jana katiga, sami bhinagawān nāma[176] de saṅ Jinakula: saṅ Gajawaktra liniṅgan saṅ Pañcakadipak, saṅ nāga liniṅgan saṅ Uragadwiman, saṅ wyāghra liniṅgan saṅ Puhunbhikṣuka. Sampun winuruk iṅ tapabrata, kinantunakĕn iṅ giri Kopa.[177]

Saṅ Sutasoma lastari mareṅ Mahāmeru, mwaṅ saṅ Keśawāṅiriṅ. Śīghra prāpteṅ Rajaprawata; saṅ Keśawa mamwit, mantuk mareṅ Wanawatī mawarah riṅ bhagawān Sumitra. Tuṣṭa manah ira de nira anwam, ambĕk ahiṅsaka, matapa riṅ Rajaprawata.

Tucapa ṛṣisaṅgya mapupul, arĕs de saṅ Sudasasuta; awrin para watĕk dewatā. Maṅkwa giṇunita saṅ Sutasoma de saṅ hyaṅ Indra: "Saṅ Sutasoma juga amĕjahana." Maṅkwa ta tibanana[178] bañcana de saṅ Śakra, widadari, tan kawĕnaṅ, larut kaṅ bañcana. Tigaṅ dina, tigaṅ kilĕm,[179] tan kĕna. Maṅkwa saṅ hyaṅ Indra marūpa widadari, ṅaran saṅ Kendriya, mara amañcana, tan polih. Kerahan asĕmu kawu-

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163 *paḍa* om. DK.
164 *para wiman, saṅ dipak mwaṅ saṅ nahipada* K.
165 *ihanaṅis* L.
166 *siku* L.
167 *manaṅis* DK.
168 *akusah* K.
169 *niṅsun* K.
169a *Samajawaktra* DK.
170 *aniba* G.
171 *malaku* K.
172 *yen* K.
173 *Maṅkwa* K.
174 *ujareṅ* L.
175 *Dwiradasya* DK.
176 *bhinawanama* L.
177 *ginakopa* D, *likopa* G, *gihopa* L, *Ginakoṣa* (? name of a place) KBW IV 634a, s.v. ginakoṣa. Cf. CP 227 *Kaṅ jyeṣṭha wyāghra piṅe, arthajanma, wruh iṅ lara de niṅ tan panut yayah reṇa lumakw atapa ṅaran bhagawān Suwanit, matapeṅ giri Kopa,* and 73a *ṅaran Wagiswaragnyana, matapeṅ giri Kopa.*
178 *tiṅibanana* K.
179 *tilĕm* G, *kulĕm* DK.

satiated with the blood. Now all the religious men wept, and the elephant and the snake both wept loudly over the feet of Sutasoma. The tigress asked: "Well, Sāmajawaktra, snake and you, men, why do you weep over him?" The bhikṣu answered: "Ah, tigress, this was a flower from heaven. As for Wāraṇawaktra and Nāgapāśa, they weep because they were his pupils." Now the tigress wept loudly and asked the elephant, the snake and the seer to kill her; she said: "You must kill me." Sāmajawaktra and the snake replied: "Ah, tigress, we rather would that our master [were still alive]." Again the tigress craved to be killed. But the elephant and the snake said: "Thus was not the
82b instruction of our master." Yet she repeatedly threw herself to earth, wept and asked to be killed: "Prince, if you will come to life again, I shall be your pupil." Now god Śakra asked: "Well, tigress, will you really mind the words of Sutasoma?" The tigress looked up and answered: "Indeed." Then Sutasoma was restored to life. The seer and the snake and the elephant were happy and bowed and the tigress rejoiced and praised Sutasoma; her mind had become gentle. All praised his deed, all were instructed and all took to heart every word of the Jina incarnate. The seer was glad that the three remained true to their words. All three learned to understand the tongue of men and all of them were ordained as religious men and given holy names by Jina's son: Gajawaktra was given the religious name of Pañcakadipak, the snake was given the religious name of Uragadwiman, the tigress was given the religious name of Puhunbhikṣuka. Soon they were accomplished in the observances of asceticism and were left behind on mount Kopa.

Sutasoma continued on his way to the Mahāmeru and Keśawa went with him. Soon they reached the King of mountains; Keśawa took leave and returned to Wanawatī, where he informed Sumitra. Sumitra was glad to know that Sutasoma, as a young man, and with benevolent mind, was practising austerities on the King of mountains.

Let us now tell of the host of seers, which was assembled. They were afraid of Sudasa's son; all the gods were distressed. Now god Indra thought Sutasoma the right man: "Only Sutasoma will kill him." So Śakra and the widadaris had to lead him astray, but they could not prevail over him; the temptation failed. For three days and three nights they continued tempting him, but did not succeed. Then god Indra assumed the form of a widadari called Kendriya, who went to tempt Sutasoma, but without result. She felt ashamed, showed herself undressed and tried to wash the feet of the prince; at that moment

dan, ahyun aṅrahup suku nira saṅ nṛpasuta; mur saṅ Sutasoma, marūpa Jina. Maṅkwa bhakti saṅ hyaṅ Śakra mwaṅ dewatā, ṛṣigaṇa, catur lokapāla, nawa dewatā, apsara, apsarī, mwaṅ saṅ Rudra, paḍa bhakti. Maṅkwa amicāreṅ amběk saṅ nṛpātmaja: "Yayah reṇa niṅ hulun pan[180] mānuṣa ta, yen[181] wruha kaṅ densĕmbah iki dewa, pradene nora wruh kaṅ densĕmbah." Ya ta mur saṅ hyaṅ Sadabija, wāhya saṅ Sutasoma. Kagyat para walabhit, paḍa mur, meraṅ kabeh. Kari
83a saṅ Sutasoma mayo/gadhāraka.

Tucapa saṅ ṛṣi Sumitra; kinen saṅ Keśawa lumawada ri saṅ Sutasoma. Bawis maṅkat saṅ Keśawa, prāpteṅ Mahāmeru; kapaṅgih saṅ nṛpātmaja; tuṣṭa saṅ ṛṣi. Śīghra mawarah saṅ nṛpātmaja yen dewatā paḍānambah[181a] riṅ sira: "Widyādharī paḍāmañcana,[182] tan tumama. Tumuluy bhaṭārendra matĕmahan apsarī ṅaran Kendriya, amañcana, polahnya[183] asĕmu kawudan, harĕp arahup suku niṅ pun anak. Pun anak andoh. Meraṅ, kari aněmbah. Maṅkwa pun anak ahyun[184] mantuk mareṅ nagara." Tuṣṭa manah[184a] saṅ Keśawa. Maṅkwa dinulur de saṅ ṛṣi, tumurun sakeṅ Prawataraja, mahawan tawaṅ, meh prāpte[185] pura Kāśīndra, tumurun maḍarat ri lambuṅ iṅ acala. Sĕk taṅ[186] phala tasak, puṣpanyānĕḍĕṅ, walaharnyāhĕniṅ, matsyanyākweh, kady anuṅsuṅ. Tuṣṭa manah saṅ Jinakula, masūryasewana sirāraryan saṅ ṛṣi madiwasraya.

Tucapa saṅ Daśabāhu pinurug iṅ weri, wadwa saṅ Puruṣāda mapraṅ lawan bala saṅ Daśabāhu, madumduman para putra katiga. Sor taṅ danuja de niṅ para putra. Saṅ Daśabāhu mapraṅ lawan saṅ Jayawiṣṇu. Mapraṅ tigaṅ dina ramyārok; katĕlasan hru, cakra rĕmĕk, gadā tikĕl, silih praṅ, khaḍganya pĕpĕr riṅ taṅan, maprĕp, wĕkasan silih gĕlut, kaprĕp mukhanya, tan paṅapa, kĕneṅ nakha baṭuk iṅ danuja, rahnya[187] muñcar, malayu, tinut de saṅ bhūpati, manusup iṅ kānana, tinut de saṅ nātha. Maṅka kacuṇḍuk saṅ Sutasoma de niṅ danuja. Tĕka, marĕk aněmbah riṅ saṅ nṛpātmaja. Liṅ saṅ Sutasoma: "Asura, paran kita iki?" Liṅ saṅ Jayawiṣṇu: "Pukulun, manira danuja, kaṇḍap[188] apraṅ,[189] aněḍa iṅurip de niṅ andika pakanira. Ṅaran iṅ patik bra

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180 *pan* om. K.
181 *yan* DK.
181a *manĕmbah* K, °*aněmbah* L.
182 *padambañcana* G.
183 *poyah* DGL, *polah* K, Soegiarto.
184 *mahyun* K.
184a *manah* om. L.
185 *prāpteṅ* DK.
186 *taṅ* om. K.
187 *rahnya* om. KL.
188 *kabĕdag* K, *kandag* L.
189 *mapraṅ* G.

Sutasoma disappeared and showed himself as Jina.[26] God śakra paid reverence and the gods, the host of seers, the four guardians of the world, the nine gods,[27] the apsaras, the apsaris and Rudra, all paid reverence. Now the prince considered in his heart: "My father and mother are but men. If they would have known who is the person they now adore, [they would have behaved differently], but they did not know who is the person they now adore." So the lord Sadabija disappeared and Sutasoma manifested himself. The gods were awed, they all disappeared, everyone of them was ashamed. Sutasoma remained
83a alone, in steadfast concentration.

Let us now tell of the seer Sumitra. He ordered Keśawa to go to see Sutasoma. Immediately Keśawa left; he reached the Mahāmeru and, to his pleasure, found the prince. Soon the prince told him that all the gods had bowed to him: "All widyādharīs tempted your son, but could get no hold over your son. Thereupon god Indra assumed the appearance of an apsari called Kendriya, who tempted your son. She showed herself undressed and tried to wash the feet of your son. But your son withdrew. The god was ashamed and bowed. Now your son wishes to return to the city." Keśawa was pleased and Sutasoma, accompanied by the seer, descended from the King of mountains and travelled through the air. They had nearly reached the city of Kāśī, when they descended to the slopes of a mountain. There was abundance of ripe fruits, the flowers were in full bloom, the ponds clear and the fishes numerous as if they came to a durbar. Jina's son was pleased, he worshipped the sun and the seer stopped to pay reverence to the gods.

Let us now tell of Daśabāhu. He was harrassed by his enemies, the men of Puruṣāda. These waged war against Daśabāhu's troops, the command over whom was equally divided among his three sons. The danujas were defeated by the princes. Daśabāhu fought with Jayawiṣṇu. They fought for three days, with great noise and face to face; their arrows were spent, their discuses smashed, their clubs broken; they came to close quarters, their swords burst in their hands, they fought with fists and in the end they wrestled, they beat each other in the face, but to no effect; Daśabāhu with his nails hit the danuja in his belly, so that the blood flowed forth; the danuja fled, pursued by the king; he tried to hide himself in the wood, but still the king pursued him. Now the danuja met Sutasoma and, lo, he went to the prince and bowed before him. Sutasoma asked: "Asura, what about you?" Jayawiṣṇu answered: "My lord, I am a danuja, who has been defeated in combat. I beg Your Grace to save my life. The name of your servant

pun Jayawiṣṇu." Liṅ saṅ Sutasoma: "Sapa werinta?" "Pukulun, maraja Daśabāhu." Tuṣṭa saṅ Sutasoma: "Aja kita saṅśaya." Śīghra ḍatañ[190] saṅ Daśabāhu, jĕṅĕr aniṅali[191] wwaṅ apĕkik, hemane awadwa dānawa: "E, sapa aranta?" Liṅ saṅ nṛpātmaja: "Ṅhulun[192] dudu tuhan iṅ dānawa, tan kula niṅ danuja. Ñaran[192a] iṅ hulun Sutasoma, tumurun
83b sakeṅ[193] patīrthan. / De niṅ rākṣasa iku amalaku iṅurip saṅkane sun kukuhi." Liṅ saṅ Dhātrātmaja: "Siṅ malaṅa dadi weri niṅ hulun." Maṅkwa malaga saṅ Daśabāhu lawan saṅ Sutasoma. Saṅ Daśabāhu mamanah riṅ saṅ nṛpātmaja, bāṇanya, tĕka, hilaṅ ri harĕp i saṅ nṛpātmaja. Wruh bhagawān Keśawa; ya ta sinapih de saṅ Keśawa: "Bapa, sampun! Sanak ira iku, saṅ lumakw atapeṅ prawata, ñaran Sutasoma." Maṅkwa binuñcal panah ira de saṅ Daśabāhu; rinaṅkul saṅ antĕn ira de Dhātrātmaja: "Uḍuh, ari niṅ hulun!" Yayi, wentĕn ari ni[194] pun kaka, kanyā, ñaran Puṣpawatī; pinakapatnya nira!" Liṅ saṅ Sutasoma: "Sakarsa kakāji!" Maṅka pinrih danuja ahyun pinĕjahan,[195] tan pasuṅ saṅ antĕn: "Yen pinakṣa, sahandika! Aṅhiṅ pun yayi masa ahyuna yen aṅalap rayi Pāduka Bhaṭāra!" Maṅkwa mārdawa manah saṅ kaka: "Lah, sakarsa nira yayi!" Maṅke ta kinen mantuka rākṣasa ika, tan pahyun, anĕḍa warāmṛta, ahyun atapa, aminta winarahan ujar kaśāntikan.[196] Tuṣṭa manah saṅ kaka mwaṅ[197] saṅ ṛṣi. Sampun winarahan de saṅ Jinakula, liniṅgan saṅ Asuraparaśujaya. Mantuk saṅ Daśabāhu lawan saṅ antĕn; saṅ ṛṣi Keśawa mantuk hawan[198] tawaṅ. Saṅ bhūpati makarwan[199] ratha lawan saṅ antĕn, dinulur iṅ wadwa. Saṅ Asurawijña kari matapeṅ Kuraṇḍācala.

Lampah saṅ Dhātrātmaja liwat iṅ Magadharāja, anuli riṅ Srawaṅgapati, riṅ Kaliṅgarāja,[200] winṛttakĕn[201] yen kawon de nira. Araryan saṅ nātha irika; sira patih kinen mantuka karuhun, matureṅ[202] para patnī, kinen kapaṅgiheṅ[203] udyāna Ratna lawan dewī Puṣpawatī lawan para putra, saṅ Śāla, Dakṣa, Sucitra, sami kinen kapaṅgiheṅ taman. Saṅ nāthāṅiněp iṅ Awaṅga. Śīghra prāpteṅ Kāśīpati, marĕk taṅ[203a] dūta ri saṅ dewī mwaṅ saṅ putra katiga, matur yen saṅ Sutasoma tumurun sakeṅ wukir: "Pāduka Swari kapaṅgiheṅ udyāna, saha gṛha,

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190 *ḍatĕṅ* K.
191 *tumiṅali* G.
192 *ulun* K.
192a *aran* K.
193 *sakiṅ* G.
194 *arine* K.
195 *pinrih kaka amĕjahi danuja* G.
196 *kasatwikan* G.
197 *mwah* G.
198 *aawan* G.
199 *akarwan* KL.
200 *Taliṅgarāja* G, *Kaliṅgarajya* K.
201 *winatrakĕn* K, *winĕtrakakĕn* L.
202 *matur iṅ* K.
203 *kapaṅgih riṅ* K.
203a *saṅ* K.

is Jayawiṣṇu." Sutasoma asked: "Who is your enemy?" "King Daśabāhu, my lord." Sutasoma was satisfied: "Do not be afraid." Soon afterwards came Daśabāhu. He was astonished to see a handsome man and regretted that he had a dānawa for subject: "Hey, what is your name?" The prince replied: "I am not a lord of the dānawas, nor am I a relative of the danujas. My name is Sutasoma; I have just come
83b down from a holy place. As that rākṣasa asked me to save his life, I stand by him." Dhātṛ's son said: "Whoever thwarts me becomes my enemy." Now Daśabāhu attacked Sutasoma. Daśabāhu loosed off arrows at the prince, but, lo, they disappeared before the prince. The reverend Keśawa saw this and he withheld Daśabāhu: "My friend, stop! That man is a relative of yours, who went to perform austerities in the mountains; his name is Sutasoma." Now Daśabāhu threw his arrows aside and Dhātṛ's son embraced his younger cousin: "Ah, my cousin! My dear, your cousin has a younger sister, a virgin, called Puṣpawatī; take her to wife!" Sutasoma answered: "As my cousin the king wishes!" Now Daśabāhu made for the danuja, wishing to kill him, but his cousin did not allow it: "If you will do it by all means, so let it happen according to your word. But then, how would your cousin wish to take Your Majesty's sister to wife!" So his cousin's heart was softened: "Well, be it as you wish!" The rākṣasa was told to go home, but he would not, he begged for the excellent nectar;[28] he wished to perform austerities and asked to be instructed concerning tranquillity. The prince's cousin and the seer were pleased. Soon Jayawiṣṇu was instructed by Jina's son and was given the religious name of Asuraparaśujaya. Daśabāhu went home together with his cousin and the seer Keśawa returned flying through the air. The king and his cousin travelled in the same chariot and the troops escorted them. Asurawijña remained to perform austerities on mount Kuraṇḍa.

Daśabāhu's way led through Magadha, then through Srawaṅga and Kaliṅga, and he told Sutasoma how he had conquered these kingdoms. The king stopped there; the prime minister got orders to go home before. He had to inform the consorts, who were summoned to meet the king in the Jewel-park[29] together with princess Puṣpawatī and their sons, Śāla, Dakṣa and Sucitra; all these were summoned to wait upon the king in the park. The king passed the night in Awaṅga. The messenger soon reached Kāśī, went to the queens and the three princes and informed them that Sutasoma had come back from the mountains: "Your Majesties with the retinue may please to meet the king in the park and to take the princess with Them. Your

raden dewī pakanira baktaha, raden katiga pakanira tumut." Tan makaḍat, saha purī madan. Dewī Puṣpawatī anaṅis rahina wĕṅi, kaṅĕn
84a iṅ yayah reṇa nira, tan pahyu/n tumuteṅ saṅ prabhu. Maṅka iṅipuk iṅ dewara[204] katiga, tan pahyun, aṅhiṅ matya tumuteṅ yayah reṇa karsa nira. Maṅkwa ta hana iña nira, ṅaran Jayasurāga; nĕhĕr mārdawa, dinus iṅahesan.[205] Ya ta maṅkat hawan ratha, wadwa matuṅgalan damar, polah iṅ aměṅakĕn[206] kulĕm. Sawega prāpteṅ udyāna Ratna; eñjiṅ ḍataṅ saṅ Daśabāhu lawan saṅ antĕn. Sampun samāpta hinarayana saṅ Jinakula, sinĕmbah iṅ para putra, maṅiněp tigaṅ kilĕm.[207] Ahyun asūryasewana saṅ Jinamūrti; hana wuhaya asisik kañcana, marĕk iṅ[208] saṅ nṛpaputra, ya ta matĕmahan danuja bhaktīṅ[209] saṅ Sutasoma. Maṅkwa ruwat dadi apsara,[209a] iṅaran saṅ Antakāmṛta, mantuk iṅ amarālaya. Maṅka saṅ Sutasoma ginuṇita ahyun kinare lawan saṅ Puṣpawatī. Maṅkwa kasamāptan de niṅ yodha mantri; eñjiṅ aṅundaṅ bhujaṅga ṛṣi śewa sogata. Sampun mantuk, kinare haneṅ dalĕm pawaraṅan.

Gĕněp sapĕkĕn akrab kalasa, maṅkwa saṅ Sutasoma amwit mantukeṅ Gajāhwaya; tuṣṭa manah saṅ Daśabāhu; putra nira katiga maṅiriṅ saha bala, amārga riṅ pasisi. Maṅkwāraryan ahutusan saṅ nṛpaputra[209b] matureṅ saṅ nātha yen[210] ranak ira ḍataṅ.[211] Tuṣṭāmbĕk saṅ prabhu mwaṅ saṅ nareśwari, gipih adan; amapag wwaṅ sapurī. Śīghra maṅkat saṅ bhūpati, sawega kapapag[212] saṅ nareśwara tuṣṭa manahnya; sawega prāpteṅ Hastināpura. Maṅkwa saṅ Sutasoma biniseka prabhu riṅ Hastina. Malawas makurĕn, maputra jalu sasiki, ṅaran saṅ Ardhana. Maṅrĕṅö saṅ Daśabāhu, maṅlawad mareṅ Hastina, tuṣṭa saṅ nātha mabesan kaponakan, aṅiněp sapĕkĕn, tan pĕgat hinarayana de saṅ Jinakula, riněṅgarĕṅga saṅ kaka. Maṅkwa amwit saṅ Dhātrātmaja ri saṅ antĕn mwaṅ riṅ[212a] saṅ paman,[212b] śīghra prāpteṅ Kāśīpura, balanya mandulur.

84b Tucapa maraja Puruṣāda, alawas ake/sah tan[213] paṅanti yodha, mareṅ kānana; kapaṅgih wadwa saṅ Daśabāhu apisah,[214] binuru de saṅ Naramāṅsa, meh kacaṇḍak; ya ta kahajiriṅ śilā[215] aṅgon iṅ[216] pāda rĕñcah. Tiba saṅ bhūtarāja, kasakitan, magĕriṅ, karaněhan,[217]

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[204] *degara* D, *dewīra* G, *gara* K.
[205] *dinyus iṅesan* DK.
[206] *ambakĕn* G.
[207] *kulĕm* GK.
[208] *marĕk i* L.
[209] *bhakti riṅ* G, *bhakti* L.
[209a] *apsari* K.
[209b] *nṛpatmaja* K.
[210] *yan* G.
[211] *ḍatĕṅ* K.
[212] *saṅ bhūpati sawega kapapag* om. G.
[212a] *riṅ* om. KL.
[212b] *saṅ paman* om. K.
[213] *agawe patan* K, *agepatan* DL.
[214] *amisah* K.
[215] *kajiriṅ sela* K.
[216] *aṅgon iṅ* DKL, *aṅgoṣṭa* D in margine, *ĕṅgon iṅ* G.
[217] *karĕnĕhan* K.

Majesties' three sons should also come." Without delay the queens, together with their retinue, dressed. Princess Puṣpawatī wept day and
84a night, she longed after her father and mother and would not obey the king. Her three sisters-in-law spoke gently to her, but she would not go, she rather wished to die and go after her father and mother. Now there was a foster-mother of the princess, called Jayasurāga, [she spoke to her and] soon the princess was reconciled and she was bathed and dressed. So they left by chariot; each of the soldiers carried a torch and thus they found their way through the night. They reached the Jewel-park quickly and next morning Daśabāhu arrived, together with his younger cousin. Soon a meal had been served to Jina's son and the princes paid homage to him. He stayed there three nights over. The Jina incarnate wanted to worship the sun; now there was a crocodile with a golden hide,[30] she came to the prince, then took the form of a danuja and paid reverence to Sutasoma. She was freed and became an apsari, called Antakāmṛtā, and returned to heaven. Now Sutasoma was consulted and he was willing to be wedded to Puṣpawatī. The officers and ministers fully agreed and next morning he summoned the priests: seers, Śiwaites and Buddhists. Soon he went to the city and was wedded in the bridal room.

When they had been married for full five days, Sutasoma took leave to return to Gajāhwaya. Daśabāhu agreed and his three sons escorted the prince together with troops; they took their way along the beach. Then they rested and the prince sent a messenger to inform the king that his son was coming. The king and the queen rejoiced, they dressed hurriedly and all the people in the court came to meet them. Quickly the king went out and hastily [Sutasoma] came to meet him; the king was completely happy; soon they reached Hastināpura. Now Sutasoma was consecrated king of Hastina. When he had been married for some time he had one son, who got the name of Ardhana. When Daśabāhu heard this, he came to Hastina to visit Sutasoma. The king was pleased to have a grand-nephew; he stayed for five days and all the time the elder cousin was entertained and offered all kinds of ornaments by Jina's son. Then Dhātṛ's son took leave from his cousin and his uncle and soon arrived in the city of Kāśī, escorted by his troops.

84b Let us now tell of king Puruṣāda. He was away from home for a long time and did not stay with his soldiers. He went into the jungle and there found a stray soldier of Daśabāhu. Naramāṅsa hunted him and had nearly seized him, when his foot was pierced [30a] by a stone. The king of the bhūtas fell and became ill; he pined away as the illness

rapuh rasa niṅ prabhu.[218] Maṅkwa masasaṅi acaru ratu satus salö niṅ wimāna. Maṅrĕṅö saṅ Kālaweśma; waras de niṅ kasaṇḍuṅ. Ḍataṅ[219] taṅ bhṛtya, paḍāṅulati ri[220] saṅ nātha. Ñaran iṅ wadwa saṅ Indrabajra, saṅ Wimona, Dumdumbika, Sumala, Bajra, Kaluṣa, Dumendagra, Pakṣīndrawaktra, Dwiradamukha, Subhaṅga, Wikaṭākṣa, Golakṣa, Dumala, Ketu, Durlakṣaṇa,, Wikampya, paḍānaṅis i jön[221] saṅ prabhu, matakwan mūla niṅ sakit. Liṅ saṅ prabhu: "Kami amburu mānuṣālalaku; meh kasambuta denkwa; ya ta kasaṇḍun pāda kami. Tiba kami sakit iṅ kānana; nĕhĕr ṅhulun[221a] asasaṅi ababantĕn[222] ratu satus salö niṅ wimāna. Maṅka waras kami. Maṅkwa kita paḍa ameta ratu."

Śīghra maṅkat sakweh iṅ bhūta sewaka tuwin maraja Puruṣāda muṅgw iṅ wimānāhĕlar mas, tumut taṅ bala śata koṭi paḍāsraṅsraṅan aṅalap para nātha. Hana molih ratu, hana kĕna sĕḍĕṅnya akrama, kasikĕp tĕka niṅ pipinaṅanipun. Hana ratu akalaṅĕn riṅ ratnākara, kabandha sa-udaranya. Hana nātha acaṅkrama riṅ acala, kasikĕp sa-udaranya. Hana rāja abuburu, kabandha riṅ kānana. Hana nātha dinon iṅ praṅ amapag, kasikĕp sa-udaranya. Hana nātha len kaṅ kĕna[223] kacidreṅ kulĕm, kabandha sānujanya. Hana ratu ahyun amapagāpraṅ, kabhakṣan kabeh. Len saṅ nātha riṅ Mālawa amagut, kasikĕp de saṅ Naramāṅsa. Lawan saṅ nātheṅ Siṅhala pĕjah amukamukan kalawan arinya kasaṅa. Kiraṅ satuṅgal satus, maṅka saṅ nātha riṅ Widarbha, ṅaran maraja Bhoja, kinārya gĕgĕnĕp satus. Śīghra sinrahakĕn iṅ saṅ Kālaweśma; liṅ saṅ Kālaweśma: "Sapārane para nātha denta[224]
85a haturakĕn iku? Iṅ ĕndi saṅkane?" Sumahur saṅ hyaṅ Rudra: "Puni/ka nātha riṅ Wallabha, ṅaran saṅ Nalabeka; saṅ nātha riṅ Walasri, ṅaran maraja Wirasanda, kaṅ pipinaṅan parĕṅ[225] ratu pipitu, ṅaranya maraja Śāla, Swalandi, Śūrajana, Janati,[226] Rukmaketu, Paśubrata, Subrata; kaḍaton iṅ Walabita, kaṅ aṅundaṅ nātha riṅ Prasala, ṅaran maraja Wisradana; prabhu riṅ Lĕṅka, ṅaran maraja Wigraṅsu,[227] unda-

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218 *prabha* DGL, *praba K.*
219 *datĕṅ* K.
220 *ri* om. K.
221 *jĕṅ* om. G.
221a *ulun* KL.
222 *abantĕn* K.
223 *len taṅ kĕna* G, *nātha kaṅ len kĕna* K, *nātha len kakna* L.
224 *denta* om. K.
225 *sarĕṅ* G, *papaṅ* L.
226 *Janati* om. K.
227 *Wighraṅśa* G.

became worse and the king felt low-spirited. So he promised Kālaweśma [31] to sacrifice a hundred kings, each seated in a wimāna (?).[32] Kālaweśma heard him and the wounded foot was healed. Now came his men, all looking for their king. The names of the soldiers were Indrabajra, Wimona, Dumdumbika, Sumala, Bajra, Kaluṣa, Dumendagra, Pakṣīndrawaktra, Dwiradamukha, Subhaṅga, Wikaṭākṣa, Golakṣa, Dumala, Ketu, Durlakṣaṇa and Wikampya. They all wept at the feet of their king and asked the cause of his illness. The king related: "I was hunting a man on foot and nearly had I seized him, when my foot was wounded. I fell and became ill in the jungle. Then I promised to sacrifice a hundred kings, each seated in a wimāna. And so I was healed. Now you all must march out to find kings."

Soon all the bhūta knights set out, and with them king Puruṣāda, seated in a wimāna with golden wings, a milliard soldiers followed them, all eager to capture kings. One king was that moment victorious over other kings, one was surprised even as he was going to line up his troops, and was seized together with his allies. One king was diverting himself on the beach of the ocean, he was taken captive together with his brothers. One king was making an excursion in the mountains, he was seized together with his brothers. One king was hunting, he was taken captive in the jungle. One king was attacked in open war and encountered the attack, but he was seized together with his brothers. Another king was treacherously surprised in the night and taken captive together with his sons. One king tried to march against the invaders. They all were made food [for Kālaweśma [32a]]. And the king of Mālawa came to meet the attackers, but was seized by Naramāṅsa. And the king of Siṅhala died in the attack together with his nine younger brothers. Now there was only one wanting to the hundred and the king of Widarbha, called king Bhoja, was made to complete the hundred. Soon the kings were offered to Kālaweśma. Kālaweśma asked: "What are the names of these kings you are offering
85a to me?" God Rudra [24] answered: "These are the king of Wallabha, called Nalabeka; the king of Walasri, called king Wirasanda, and together with him seven allied kings, called king Śāla, Swalandi, Śūrajana, Janati, Rukmaketu, Paśubrata, Subrata; the king of Prasala, who resided in the court of Walabita — his name king Wisradana; the lord of Lěṅka, called king Wigraṅsu; his twenty vassals, called

ńundańan ira dwidaśa, ńaran maraja Dharmarāja, maraja Wiṣṇu,[228] Namandara, Kalandaka, Pusandara, Ugrabāṇa, Managanda, Rukmasanda, Ruksmagana, Wiroṣa, Sanamanda, Sugradana, Waradāgra,[229] Wiṣāṇa, Warada, Wisandara,[230] Pratasura, Jātawara, Wijāta, Sujāta; nātha riń Mandiratiga; [231] prabhu riń Antasara, ńaran maraja Candrapanānujanya [232] pituwĕlas ńaran maraja Sudarga, Dunagra, Wigrana, Grana, Supada,[233] Daragra, Namasanda,[234] Pradasa, Mānadhana,[235] Mornaba,[236] Isaka, Susenda, Wṛsesa, Wṛsenda, Jayanda, Wijakesra, nātha riń Prasuba, Dewara; [237] nātha nawa gaṇanya,[238] ńaranya maraja Banaba, Banajaya, Sayastra, Durbhańga, Graganda,[239] Wigrada,[240] Sulaja, Wirasańka, Wradara,[241] nātha riń Burikatana; [242] ratu riń Palawa,[243] ńaran marajāruṇa, sapta sanak, arinya ńaranya maraja Sutāgra, Dasapata, Wīrakātma, Prasuta, Bisaka, Jayabāhu; suta nira maraja Bajrada,[244] ratu riń Wilatma, salikur [245] sanak, jyeṣṭha [246] sań Bańli,[247] Sińhātma, Sińhawadana, Bahuwinda,[248] Bāhyadanta,[249] Nagradanta, Upasanda,[250] Wiradagra,[251] Manamoha, Katagna, Sanawira, Nilabraja,[252] Sugindra,[253] Wasnajana, Suprajana, Wisanda, Kulabra, Ketabraja; [254] nātha riń Gopāla, sawĕlas sanak, jyeṣṭha [255] ńaran maraja Himacandra, Ganindra, Gameka, nātheń Tundaga, maraja Trana,[256] Padmaketu, Maya, Sulandrasta, Sujaraja, Mĕta; ratu riń Mayūra, maraja Subadĕtta; nātha riń Mālawa, maraja Indupati;
85b nātha riń Widarbha, maraja Bhoja. Gĕnĕ/p satus punika." Liń sań sań Kālaweśma: "E, maraja Puruṣāda, norana karsa mami [257] ratu iku kabeh; ika [258] si ińoń karsani hana ratu riń Hastina, ńaran maraja Sutasoma; yen kĕna iku, uwakĕna [259] ratu satus iku!"

Mańkwa mańkat maraja Naramāńsa, lumurug mareń Hastina. Kańcit ta [260] ḍatań [261] bhagawān Winayana, halinhalin riń [262] maraja Puruṣāda, aken ambaktaha [263] wadwa makweh: [264] "Kaḍaton iku akeh para

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228 *Wisna* DK.
229 *Waradatra* K.
230 *Wisanandara* K.
231 *Mandira titiga* K.
232 *Candrasana, nujanya* K.
233 *Supata* K.
234 *Namasanda* om. KL.
235 *Manadaba* L.
236 *Monaba* L.
237 *sań Dewara* G.
238 *nātha nawaganya* G, *kawana watananya* K.
239 *Traganda* K.
240 *Witrada* K, *Wigrana* L.
241 *Pradara* K.
242 *Buritakana* G, *Bhurikattana* L.
243 *Pawala* DL.
244 *Bajrata* K.
245 *sakur* L.
246 *desta* G, *deṣta* DL.
247 *Bahli* L.
248 *Baguwinda* G.
249 *Bhayadanta* D, *Bayanta* K, *Bagyananta* G.
250 *Nagrada, Upasa* K, *Upasanda, Naghradanta* L.
251 *Wiradagra* om. G.
252 *Nilabajra* G.
253 *Susindra* K, *Śugindra* L.
254 *Kulabajra Ketabajra* G.
255 *desta* G, *Theṣta* L.
256 *Tunda, Tamaratrena* K.
257 *manira* K.
258 *iki* L.
259 *awakĕna* K.
260 *ta* om. G.
261 *datĕń* K.
262 *iń* L.
263 *ambakta* GK.
264 *akweh* K.

king Dharmarāja, king Wiṣṇu, Namandara, Kalandaka, Pusandara, Ugrabāṇa, Managanda, Rukmasanda, Ruksmagana, Wiroṣa, Sanamanda, Sugradana, Waradāgra, Wiṣāṇa, Warada, Wisandara, Pratasura, Jātawara, Wijāta, and Sujāta, the king of Mandiratiga; the king of Antasara, called Candrapana; his seventeen sons, called king Sudarga, Dunagra, Wigrana, Grana, Supada, Daragra, Namasanda, Pradasa, Mānadhana, Mornaba, Isaka, Susenda, Wṛsesa, Wṛsenda, Jayanda, Wijakesra, king of Prasuba, and Dewara; a group of nine kings, called king Banaba, Banajaya, Sayastra, Durbhaṅga, Graganda, Wigrada, Sulaja, Wirasaṅka and Wradara, king of Burikatana; the king of Palawa, called Aruṇa, forming a group of seven with his brothers; the names of his younger brothers are king Sutāgra, Dasapata, Wīrakātma, Prasuta, Bisaka and Jayabāhu; the sons of king Bajrada, king of Wilatma, twenty-one brothers: the eldest Baṅli and the others Siṅhātma, Siṅhawadana, Bahuwinda, Bāhyadanta, Nagradanta, Upasanda, Wiradagra, Manamoha, Katagna, Sanawira, Nilabraja, Sugindra, Wasnajana, Suprajana, Wisanda, Kulabra and Ketabraja; the king of Gopāla and his brothers, eleven together: the eldest is called king Himacandra, then Ganindra, Gameka, the king of Tundaga, king Trana, Padmaketu, Maya, Sulandrasta, Sujaraja and Měta; the king of Mayūra, king Śubhadatta; the lord of Mālawa, king Indupati and the
85b lord of Widarbha, king Bhoja. That is a full hundred." Kālaweśma said: "Well, king Puruṣāda, I have no wish for all these kings;[33] the man I wish for is the king of Hastina, named king Sutasoma; if you can capture him, you may let loose these one hundred kings!"

So king Naramāṅsa departed and marched upon Hastina. Then, suddenly, there came the reverend Winayana,[34] who feared for king Puruṣāda and advised him to take many troops with him: "Many kings

nātha mari riku,[265] sĕsĕk kuṭa iku de niṅ prawīra." Maṅka [266] iṅutus maraja Koṣa, Srawaṅga, Kaliṅgarāja; maṅkwa binakta ratu tĕtĕlu [267] ika saha bala.[268] Tan makaḍat prāpteṅ heṅ niṅ pura Hastina; geger harohara sakuṭa Gajāhwaya. Mijil saṅ Sutasoma lawan patnī nira, tan pasuṅ aprāṅa; tuwin [269] saṅ Daśabāhu, Śāla, Sucitra, Dakṣa, Śālārdhana,[269a] len para prabhu samadaya, mwaṅ saṅ apatih Jayendra, sami ahyun amĕdalana laga, tan sinuṅ de saṅ Sutasoma; liṅ ira saṅ nareśwara: "Siṅ amapaga [270] sira pĕjah." Matur saṅ Jayendra: "Pukulun, aniwasi [271] riṅ asewaka Pāduka [272] Bhaṭāra. Punapi si depunayunayun [273] si kawulāsawita, yen tan matya! Punapi hurupanipun [274] si dāna [275] sāma niṅ Pāduka Bhaṭāra!" Tan apañjaṅ hatur ira [276] patih; śighrāmwit manĕmbah, tumuluy [277] maṅkat saha bala; tumut para prabhu. Tumuli [278] saṅ Śālārdhana. maṅkat saha bhṛtyakrama sira muṅgw iṅ ratha, dinulur iṅ para kṣatriya, kadi puṣpa manĕḍĕṅ; hanāhawan [279] kuñjara, śakaṭa hastī [280] aśwa, mwaṅ saṅ Śāla, Dakṣa, Sucitra; len maraja Daśabāhu muṅgah [281] iṅ ratha; sĕk taṅ balakrama. Aṅliṅ maraja Jinakula; "Sakehe woṅ aprāṅ iki kabeh mati mĕne." Maṅkwa sumahur para pañcaka ika: "Kaki prabhu, sampun karĕṅö paṅandika nira iku."

Tan warṇana [281a] saṅ karīṅ pura, warṇanĕn saṅ aprāṅ mapagut, maṅloṅilinoṅan.[282] Sampyuh [283] tekaṅ laga. Saṅ Duloma pĕjah de saṅ Śāla. Saṅ Dumendagra pĕjah de saṅ Śālārdhana. Saṅ Pakṣīndra pĕjah de saṅ Śālārdhana. Saṅ Subhaṅga pĕjah de saṅ Citraṅsa. Saṅ
86a Sumala pĕjah de saṅ / Śāla.[284] Saṅ Sutīkṣṇa pĕjah de saṅ Jayendra. Saṅ Citraṅsa pĕjah de saṅ Dumdumbika. Saṅ Dumdumbika pĕjah de saṅ Jayendra. Saṅ Mohānala, Mukhāgni, Caturkāya, Dhūmawadwa pĕjah de saṅ Siṅhaghoṣa. Maraja Siṅhaghoṣa pĕjah de saṅ Kaliṅgarāja. Saṅ Kaliṅga pĕjah de saṅ Māruta. Maraja Māruta pĕjah de saṅ Koṣa. Saṅ Cedi pĕjah de saṅ Siwanda; lan nara sinatriya [285] akweh pĕjah. Maraja Koṣa, Siwanda pĕjah de saṅ Daśabāhu. Saṅ Daśabāhu, saṅ Śāla pĕjah de saṅ Puruṣāda. Saṅ Dakṣa pĕjah de saṅ Wimona. Saṅ

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265 *marcriku* K.
266 *Maṅkwa* K.
267 *tatĕlu* K.
268 *saha bala* GK, Soegiarto; *sabala* L.
269 *towiṅ* K.
269a *Ardhana* KG.
270 *apapaga* K.
271 *anĕda sih* G.
272 *asewaka ri pāduka* G.
273 *depunahyunahyun* D, *de pun ahyunhyun* K.
274 *si depunayunayun ... urupanipun* om. G.
275 *urupanipun pidana* ?? Soegiarto.
276 *I* K.
277 *tumuli* L.
278 *Tumuluy* K.
279 *ana awahana* K.
280 *hastī* om. G.
281 *muṅgw* G, *muṅguh* L.
281a *warṇa* DL, *warnan* K.
282 *maṅloṅ-linoṅan* K.
283 *Sampun syuh* K.
284 *Saṅ Sumala ... Śāla* om K.
285 *ksinatriya* K.

stay at that court; the city is crowded with heroes." So Puruṣāda summoned king Koṣa, Srawaṅga, and the king of Kaliṅga and took these three kings and their troops with him. Without delay he came before the city of Hastina; all the city of Gajāhwaya was in stir and commotion. Sutasoma, together with his consort, came out of the palace, and forbade to make war. Daśabāhu, Śāla, Sucitra, Dakṣa, Śālārdhana,[35] all the lords and the prime minister Jayendra, all wanted to sally forth to battle, but Sutasoma did not allow them; the king said: "The man who takes the field will die." Jayendra spoke: "My lord, Your Majesty wrongs His followers. What would it mean to be beloved by devoted servants, if they would not die [for their master]! What would be the return for Your Majesty's liberality and kindness!" The prime minister made no long speech, soon he took leave with a bow and immediately marched out with his troops; all the kings followed him. Immediately after them Śālārdhana left, standing in his chariot, with all his men in orderly array; the knights — as it were fresh flowers — and Śāla, Dakṣa and Sucitra accompanied him; some rode on elephants, some drove waggons drawn by elephants or horses. And king Daśabāhu drove a chariot. The ranks of the troops followed close upon each other. The king, Jina's son, said: "All these men that go out to war will die ere long." But the religious men replied: "Dear king, let us not hear these words of yours."

Let us not tell of those who stayed behind in the city, let us tell of those who came to meet each other in combat, inflicting losses upon each other. Men fell on both sides in this battle. Duloma was killed by Śāla. Dumendagra was killed by Śālārdhana. Pakṣīndra was killed by Śālārdhana. Subhaṅga was killed by Citraṅsa. Sumala was killed by
86a Śāla. Sutīkṣṇa was killed by Jayendra. Citraṅsa was killed by Dumdumbika. Dumdumbika was killed by Jayendra. Mohānala, Mukhāgni, Caturkāya and Dhūmawadwa were killed by Siṅhaghoṣa. King Siṅhaghoṣa was killed by the king of Kaliṅga. Kaliṅga was killed by Māruta. King Māruta was killed by Koṣa. Cedi was killed by Siwanda; and many knights were killed. King Koṣa and Siwanda were killed by Daśabāhu. Daśabāhu and Śāla were killed by Puruṣāda. Dakṣa was

Jayendra pějah de saṅ Naramāṅsa. Saṅ Sucitra malayu, mawarahi saṅ Sutasoma yen yayah ira pějah de saṅ hyaṅ Rudra.

Śīghra masĕh maraja Sutasoma, iṅiriṅ iṅ bala, tan ahyun; paḍa kinon rumakṣa iṅ purī, aṅhiṅ raden Sucitra pinakahastaka lawan para pañcaka[286] mwaṅ butrawa paḍānitihi[287] dwirada. Prāpteṅ samara, giněsĕṅ de saṅ Naramāṅsa; tan gĕsĕṅ, dadi amṛta; paḍa mahurip sakweh iṅ huwus pějah. Krodha saṅ Rudra, mahyun anikĕp, tan kĕna sinikĕp, kady anikĕp wawayaṅan. Meraṅ saṅ hyaṅ Śiwa; ya ta manambut tomara; salwir iṅ pṛsaṅka[288] dinukakĕn, paréṅ sakoṭi lumĕpas, tan tumama riṅ saṅ Jinamūrti, tĕka, hilaṅ, dadi kusuma manĕḍĕṅ: cakra dadi padma, kanigara; bajra, gadāstra[289] dadi raṅkaṅ mas, kadya[290] jiném. Asuyi saṅ hyaṅ Rudra, manambut giri sañjata,[291] ginutukakĕn, dadi parigi, rĕmuk sakeṅ taṅan; daṅṣṭra hyaṅ Parameśwara, tĕka, pupug ri saṅ Jinakula. Asuyi saṅ hyaṅ Rudra,[292] ahyun maṅawakĕna bhuwana. Sawega paḍa tumurun para dewasaṅgya: Indra, Yama,[293] Baruṇa, Dhanendra, Gaṇa, Kumāra, paḍāmuhuti[294] saṅ hyaṅ Bomakesa, mapan dudu sira saṅ[295] apūrba[296] jagat. Maṅkwa mantuk iṅ tuṅgal ira riṅ saṅ hyaṅ Jina. Kari driya nira saṅ Puruṣāda, tiba kadi gunuṅ rubuh; tan makaḍat awuṅu, aněmbahněmbah riṅ maraja Jina-
86b kula, / tan pahyun aṅaturĕna[297] riṅ saṅ Kālaweśma: "Maṅka sira dadi apurohita niṅ[298] hulun." Liṅ saṅ Sutasoma: "Sampun maṅkana saṅ prabhu. Manawi kacacad sasaman ira ratu, karsa niṅsun[299] aturĕna kami." Maṅka maraja Puruṣāda masuṅuta, kaṅ tinaṅisan maraja Sutasoma; liṅ maraja Sutasoma: "Maraja Puruṣāda, yen sira harĕp aguru riṅ hulun, aturĕna kami riṅ bhaṭāra Kālaweśma." Maṅkwa hinaturakĕn hawan ratha akalihan lawan saṅ Naramāṅsa; tumut para nātha maṅiriṅ. Bawis prāpteṅ weśma Kāla; kapaṅgih saṅ Kālaweśma; liṅ saṅ Puruṣāda: "Punika[300] ta,[301] pukulun, kaṅ dera palaku." Sukha bhaṭāra Kāla; sumahur saṅ Jinakula: "E bhaṭāra Kālaweśma, yen iṅsun dera

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286 *mañcaka* G.
287 *paḍa* om. DK.
288 *sakweh iṅ pṛsaṅka* D, *sakwehiṅ prasaṅka* K.
289 *saṅstra* G, *daṅastra* K, *daṅstra* DL. Cf. Sut.k. CXXXVIII 8d sq. *Gĕk ghyĕr tĕmpuh ikaṅ gadāstra tumibeṅ kṣiti dadi gĕrĕh iṅ labuh kapāt// Raṅkaṅ mas tĕṅah iṅ wway adbhuta murub kadi siluman anindităhalĕp/*
290 *kadi* D, *kadiṅ* K.
291 *girisada* G, *girisana* DL. Cf. Sut.k. CXXXVIII9c: *mwaṅ tekaṅ giri sañjateka rumawuh dadi parigi rĕmuk sakeṅ taṅan/*
292 *manambut giri ..... Asuyi saṅ hyaṅ Rudra,* om. K.
293 *Yama* om. L.
294 *pada mugut i* G, *pada amuhuti* K, *pada muhuttiri* L.
295 *saṅ* om. G.
296 *pūrṇa* G, *apurbwa* K.
297 *aṅaturana* K.
298 *apurohitĕniṅ* G, *purohitaniṅ* K.
299 *karsaniṅulun* K.
300 *Puniki* K.
301 *ta* om. L.

killed by Wimona. Jayendra was killed by Naramāṅsa. Sucitra fled and reported to Sutasoma that his father had been killed by god Rudra.

Quickly king Sutasoma went to the battle-field; his soldiers wanted to escort him, but he did not allow them, he ordered them all to guard the city, only prince Sucitra he took with him as his charioteer and the religious men and brahmans followed him, riding elephants. When he came to the battle-field Naramāṅsa tried to burn him, but without result; the flames turned into nectar and all those who had been killed came to life again. Rudra got angry; he wanted to seize Sutasoma, but did not succeed, as if he tried to seize a shadow. God Śiwa felt ashamed, so he seized a lance, he let off all kinds of arrows: ten millions at a time flew through the air, but they failed to hit the Jina incarnate, lo, they vanished and became flowers in full bloom: discuses turned into lotuses and water-lilies; thunderbolts, clubs and arrows turned into a golden pavilion, as it were a bed-chamber. God Rudra was angry, he lifted up mountains for missiles and tried to hurl them at Sutasoma, but they turned into an embankment as they crashed down from his hand, and, lo, the fangs of god Parameśwara were blunted on Jina's son. God Rudra was angry, he wanted to annihilate the world. Hurriedly all the hosts of gods descended: Indra, Yama, Baruṇa, Dhanendra, Gaṇa and Kumāra, all stopped god Bomakesa, for he was not the god who had created the world. So he returned to unity with the lord Jina. The senses [36] of Puruṣāda remained,[24] he fell to earth like a crashing mountain. Soon after he regained consciousness and again and again
86b bowed to the king, Jina's son; he did not wish anymore to offer him to Kālaweśma: "Now be my chaplain." Sutasoma said: "Do not do so, king. If my equals, the kings, are injured, it is my wish that I shall be sacrificed." Now king Puruṣāda wept, he wept over king Sutasoma, but king Sutasoma said: "King Puruṣāda, if you want to be my pupil, sacrifice me to god Kālaweśma." So he went to be sacrificed, travelling by chariot together with Naramāṅsa; all the kings accompanied him. Presently they came to Kāla's abode and found Kālaweśma there; Puruṣāda said: "This, my lord, is the king you asked for." God Kāla was happy. Jina's son said: "Well, god Kālaweśma, if you eat me,

taḍah, uwakĕna ratu satus." Tuṣṭa saṅ Kālaweśma, ya ta iṅuwakakĕn [302] de saṅ Puruṣāda. Sampun ucul nātha śata, paḍa matur iṅ maraja Sutasoma: "Aṅhur, pukulun, patik Bhaṭāra paděma sumadi [303] Pāduka Aji. Sampun Pāduka Bhaṭāra." Liṅ saṅ Jinakula: "E saṅ prabhu uttama, awĕlas iṅsun anak rabi nira, paḍa aṅuṅsi kuṭa niṅsun amĕlasakĕn. Lawan ta, saṅ para nātha kabeh, ruṅuněn pitutur mami.[304] Aja sira aṅlarani hati niṅ woṅ; ajāmidaṇḍa [305] tan saběněre; ajāmalat duwe niṅ wadwa nira; aja tan asih iṅ daridra; luluta riṅ paṇḍita; aja sira katuṅkul [306] iṅ kaguṅan, amujya ṅabhaktya; [307] aja mamateni [308] yen [309] tan saběněre; uttama si yen [310] sira akalisa riṅ pati, sapuraha riṅ tiwas, aṅulaha sāma dāna, ajāpilih jana." Měněṅ para nātha, anuhu dudunya riṅ ṅuni; maṅke ta paḍāṅaṅěnaṅěn wuwus saṅ Jinakula, sami amintuhu.[311] Maṅkwa ta [312] saṅ Sutasoma amalampah tinaḍah de saṅ Kālaweśma. Ya ta paḍa matur para santāna, saṅ Daśabāhu, Siṅhaghoṣa, Citraṅsa, Susena, Māruta, Cedi, Śāla, Dakṣa, Sucitra, mwaṅ saṅ Puruṣāda naṅis i jöṅ saṅ Jinakula. Liṅ saṅ Sutasoma: "E para rāja, aja n amalaṅ [313] sira kabeh, tiṅhalana balaka polah iṅsun." Měněṅ saṅ para santāna. Maṅkwa sāhasa bhaṭāra Kālaweśma; maṅkwa sinikĕp saṅ nātha; pinaṅunusakĕn khaḍga; ahyun sinuduk,[314] wuruṅ; ahyun pinraṅ,[315] wuruṅ; linumahakĕn, kinurĕbakĕn,[316] wuruṅ; dinuga ñeñeret [317] rudhiranya. Maṅkwa matĕmahan bhujaga saṅ hyaṅ Kāla; ya ta iṅulu maraja Sutasoma, sampun kolu, pāda malĕr iṅ tutuk, tan tĕkeṅ garbha. Maṅkwa makulasahan saṅ hyaṅ Kāla, kadi gĕni karasa riṅ garbha.[318] Mojar saṅ Jinakula riṅ jĕro garbha: [319] "E bhaṭāra Kāla, kuleh iṅsun nora dera [320] ulu pisan? Paran saṅka nira olĕg amaṅani [321] kami? Mapan hulun [322] denta kilala." Měněṅ saṅ hyaṅ Kālaweśma samby aněmbahněmbah [323] riṅ saṅ Jinakula, liṅ ira: "E saṅ Jinarāja, mětwa sira, ahuripa, pituturana mami; kami maṅke apurohita riṅ sira." Sumahur maraja Sutasoma: "Těměn ta sira?" Liṅ saṅ Kāla: "Siṅgih, pukulun." Maṅkwa mijil sakeṅ garbha saṅ Kāla; tuṣṭa manah iṅ para rāja. Maṅkwa ta saṅ Kālaweśma maguru

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302 *iṅuwakĕn* K.
303 *sumadu* K.
304 *kami* KL.
305 *aja midana* DGL.
306 *atuṅkul* K.
307 *amujya ṅabhaktya* om. KL.
308 *amateni* K.
309 *ṅ* L.
310 *si yen* om. K.
311 *sami amintuhu* om. GK.
312 *Liṅ* K.
313 *ajanamala* L.
314 *anuduk* K.
315 *amraṅ* K.
316 *kinurĕban* L.
317 *beberet* GL, *ñeñeret* KBW IV 885b s.v. beret, II 527a s.v. duga.
318 *wuruṅ, linumahakĕn ... karasa riṅ garbha* om. K.
319 *riṅ jĕro garba* om. L.
320 *dera* om. K.
321 *amaṅan iṅ* GL.
322 *ṅulun* G.
323 *aněmbah* G.

let the one hundred kings loose." Kālaweśma agreed and so Puruṣāda let them loose. Soon the one hundred kings were free and everyone of them offered himself to king Sutasoma: "My lord, Your Majesty's servant should rather die than Your Majesty. Your Majesty should not die." But Jina's son replied: "Well, excellent kings, I pity your children and wives, who have all resorted to my city, in a miserable state. And now, kings, listen all to my instruction. Do not injure the minds of the people; do not unjustly inflict punishments; do not appropriate your men's possessions; do not withhold your favour from the poor; be devoted to learned men; do not rely on your greatness, though people may honour you and pay you homage; do not put people to death, but for a just reason. Indeed, it will be best if you are indifferent to death and patient in adversity, if you are kind and liberal, without preference for anybody." The kings remained silent, they owned their former misbehaviour and now they all reflected upon the words of Jina's son and took them to heart. Now Jina's son asked Kālaweśma to eat him, but all his vassals, Daśabāhu, Siṅhaghoṣa, Citraṅsa, Susena, Māruta, Cedi, Śāla, Dakṣa, Sucitra and Puruṣāda, offered themselves, weeping at the feet of Jina's son. Sutasoma said: "Well kings, do not oppose me, only see what I am going to do." The vassals fell silent. Now god Kālaweśma rushed upon the king; he seized him and drew his sword; he tried to stab him, but to no effect; he tried to slash him, but to no effect; he laid him on the back, laid him face downwards, but to no effect; he tried to drink his blood. Then god Kāla assumed the form of a snake and swallowed king Sutasoma. He had soon been swallowed, but his feet remained in Kāla's mouth, they failed to come into his stomach. Now god Kāla writhed with pain, it was as if he felt fire in his stomach. Jina's son, in Kāla's stomach, said: "Well, god Kāla, why do not you swallow me completely? What is the reason that you have a dislike of eating me? For you asked even for me." God Kālaweśma paused and repeatedly paid reverence to Jina's son, saying: "O lord of the Jinas, come out, live, and give me instruction. I shall henceforth be your pupil." King Sutasoma asked: "Are you in earnest?" And Kāla answered: "Yes, my lord." So he came out of Kāla, to the joy of the kings. And Kālaweśma became a pupil of Jina's son; soon

riṅ saṅ Jinakula; sampun winarah iṅ kaśāntikan.[324] Bhraṣṭa sukha niṅ para nātha tumiṅhal iṅ[325] saṅ Sutasoma. Sampun winarah iṅ aji, sampūrṇa niṅ rāga,[326] paran iṅ mati, sampūrṇa niṅ mati, tiněmu niṅ mati,[327] hurip iṅ mati, sampūrṇa niṅ apaṅgih[328] lawan kaṅ[329] pinaṅgih. Sampun tĕlas pawarah saṅ Jinakula; ya ta mantuk saṅ Sutasoma. Pinaraban saṅ Antakadwiman saṅ Kālaweśma, kari matapeṅ giri Gadarba.[330] Maṅkwa sawadwa nira maraja Puruṣāda paḍa mahurip de saṅ Jinarāja, maṅkwa paḍa bhakti ri saṅ Sutasoma, manut sa-ulah ira[331] saṅ Puruṣāda. Sampun pūrṇa[332] dānawa tĕkeṅ turaṅga, wāhana, mwaṅ para nātha katiga.[333] Ramya patut bala[334] danuja lan jana kabeh. Maṅkwa mantuk iṅ Gajāhwaya, inuparĕṅga, hinarayana, paḍa tuṣṭa, mapatut saha krama.

87a Tucapa bhaṭāra Sura/nātha anrahakĕn widadari, gañjaran ira aṅalahakĕn asura, den kadi saṅ Dhanañjaya. Maṅkwa tinulak de saṅ Jina.[335] Liṅ saṅ hyaṅ Surapati: "Punapi ta,[336] saṅ prabhu, karan iṅ tinulak?" Wikalpa nira saṅ Sutasoma matura yen sampun katĕḍa sih iṅ dewatā kabeh: "Gumanti ta manirāněḍa huripane saṅ nātheṅ Siṅhala[337] sasantānabalaturaṅgane." Tuṣṭa saṅ hyaṅ Śakra, liṅ ira: "Haywa saṅśaya." Maṅkwa iṅudanan amṛta, maṅkwa paḍa mahurip saha bhṛtyakoṣa, wāhana; sakweh iṅ abela paḍa mahurip. Maṅkwa ta amicāra saṅ nātha lawan para kṣatriya, mwaṅ mantri ṅaran Pramoda, mwaṅ ari, saṅ Salwa, Kontara, Janaka, Kaṅgala, Ketu, Māya, Śaṅkha, Racajana,[338] Subala,[339] Subalāntaka,[340] paḍāṅaywani yen marĕkeṅ[341] Gajāhwaya. Śīghra maṅkat saha patnī mungw iṅ ratha.

Tucapa wĕruh saṅ Jinakula yen saṅ Jayawikrama marĕk saha patnī. Maṅka kinen sirāyi nira amapaga saha pisalin tigaṅ raṅsukan[342] sowaṅ garane kapitu, paḍa pisalinĕn piṅ tiga sadina. Maṅke prāpta saṅ nātheṅ Siṅhala, pinapag de saṅ Puṣpawatī saha bhūṣaṇa kapitu; paḍa pinisalin.Len maraja Jayawikrama, pinapag,[343] pinisalin limaṅ raṅsukan, kaprabhun. Mwaṅ para kṣatriya kasaṅa len saṅ Pramoda pinisalin limaṅ raṅsukan. Ramya patut lawan maraja Puruṣāda. Maṅkwa ta kinen paḍa mantuka para prabhu ika, prasamāmwit sapurasapura,[344]

[324] *winarahan kaśāntikan* KBW III 39a (s.v. śāntika), *winarah tiṅkah iṅ kaśāntikan* K.
[325] *tumiṅali* KL.
[326] *nirrāga* KBW III39a (s.v. śāntika).
[327] *tiněmu niṅ mati* om. K.
[328] *amaṅgih* K.
[329] *taṅ* K.
[330] *Kadarba* G.
[331] *i* G.
[332] *sampūrṇa* K.
[333] *mwaṅ para nātha katiga* om. G.
[334] *patuṅgala* G.
[335] *Jinakula* K.
[336] *ta* om. L.
[337] *Siṅgala* G, *Siṅala* KL.
[338] *rajana* G.
[339] *Subala* DGKL, a diplography? See note to the translation 40.
[340] *saṅ Balantaka* DK, *sabalantaka* L.
[341] *marĕk iṅ* K.
[342] *raṅsuk* K.
[343] *pinapag* om. L.
[344] *sapur-sapura* K.

he received instruction concerning tranquillity. The kings were completely happy when they saw Sutasoma. Soon [Kāla] was instructed in sacred knowledge: the perfection of the body, the way of the dead, the perfection of the dead, what the dead will find, the life of the dead, the perfection of those that find and the perfection of what they find.[37] When he had finished his instruction, Sutasoma went home. Kālaweśma was given the name of Antakadwiman and remained behind on mount Gadarba, performing austerities. Now all the men of king Puruṣāda were brought to life again by the lord of Jinas and they all paid homage to Sutasoma and followed Puruṣāda in every respect. Soon the dānawas were all restored to good health together with their horses and other riding-animals, and likewise the three kings. Danuja and human soldiers rejoiced and lived in good harmony. Now they returned to Gajāhwaya, were offered ornaments and were entertained; all were pleased and observed good customs in perfect agreement.

87a Let us tell how god Suranātha offered widadaris as a reward for defeating the asuras, in the same way as they were offered to Dhanañjaya. But the Jina rejected them. God Surapati asked: "King, why do you reject these?" Sutasoma respectfully answered that he thanked the gods for their favour: "Instead I ask that the king of Siṅhala and his vassals, soldiers and horses may live." God Śakra agreed and said: "Do not be troubled about that." So nectar rained down upon the fallen warriors and they all revived, together with their forces and mounts; and all the ladies who had followed their husbands into death [38] came to life again. Now the king deliberated with the knights, the minister Pramoda and his younger brothers, Salwa, Kontara, Janaka, Kaṅgala, Ketu, Māya, Śaṅkha, Racajana, Subala and Subalāntaka; they all thought it right to repair to Gajāhwaya. Quickly the king departed together with his wives, travelling by chariot.

Let us tell how Jina's son heard that Jayawikrama and his wives were coming to visit him. He let his wife go to meet them with three changes of clothes for each of the seven consorts, in order that they might change thrice a day. Now the king of Siṅhala arrived and was received by Puṣpawatī with the seven attires; all the ladies changed their dress. And king Jayawikrama, when he was received, was offered five suits of clothes, dresses befitting a king. And the nine knights [39] and Pramoda each were given five changes of clothes. They rejoiced

saṅ nātheṅ Siṅhala, Śrīmagadha, Srawaṅga, Śrīkaliṅganātha, Dwārawatī, Wirāṭa, Welarāja, Cedi, Kuṇḍi, Nalabeka, Lĕṅkendra, mwaṅ nātha śata punika, paḍa mantuk saha gṛha, kabeh paḍa saha mṛdaṅga nuṅgalnuṅgal. Aṅhiṅ maraja Puruṣāda tan harĕp muliheṅ Ratnakaṇḍa, wentĕn iṅ parwata maṅulahakĕn Jinasmṛti saha yodha, mantri nira kabeh, paḍāṅulahakĕn kamaharddhikan; yodha, mantri paḍa mari buddhi [345] hiṅsaka.

87b Maṅkwa saṅ hyaṅ Jina mantuk iṅ Jināla/ya. Saṅ Śālārdhana pinakramakĕn [346] putrī nira maraja Siṅhaghoṣa, ṅaran dewī Rukmawatī. Raden Śāla maṅalap putrī nira maraja Citraṅsa, ṅaraṇ saṅ Antawatī, maṅadĕg ratu riṅ Kāśīpati. Saṅ Daśabāhu mantuk iṅ Dakṣiṇālaya. Saṅ Sucitra maṅalap anak ira maraja Susena, ṅaran dewī Rĕṅgawati, maṅadĕg [347] nātheṅ Kumbina. Saṅ Dakṣa makrama ātmaja nira maraja Māruta, ṅaran Saṅkawati, maṅadĕg ratu riṅ Welarājya. Maraja Puruṣāda .... [348]

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[345] *abudi* K.
[346] *pinakramakakĕn* L.
[347] *paṅadĕg* G.
[348] The tale in all the MSS. ends in a lacuna.

and became on good terms with king Puruṣāda. Then all these kings were dismissed and each of them took leave, the king of Siṅhala, Śrīmagadha, Srawaṅga, the king of Śrīkaliṅga, Dwārawatī, Wirāṭa, the king of Wela, Cedi, Kuṇḍi, Nalabeka, the lord of Lěṅka and those one hundred kings; all went home with their wives, each preceded by drums. But king Puruṣāda did not wish to return to Ratnakaṇḍa, he stayed in the mountains concentrating his mind on the Jina. With him were all his soldiers and ministers, leading a holy life; the soldiers and ministers abandoned any thought of doing harm.

87b Now the lord Jina returned to Jina's abode. Śālārdhana married king Siṅhaghoṣa's daughter, called princess Rukmawatī. Prince Śāla took to wife king Citraṅsa's daughter, called Antawatī, and came to the throne as king of Kāśī. Daśabāhu returned to Dakṣiṇālaya.[40] Sucitra took to wife king Susena's daughter, called princess Rěṅgawati, and came to the throne as king of Kumbina. Dakṣa married king Māruta's daughter, called Saṅkawati, and came to the throne as king of Wela, King Puruṣāda . . .[41]

NOTES TO THE TRANSLATION

[1] Nearly the same genealogy is given CP 70a. There
(1) Kālakeya is the son of *Kudagra* (*Kubagra* K);
(2) Hiraṇya's wife is called *Mursina* (*Mursini* K);
(3) their sons are *Selara, Śakuni* (*dudu Śakuni Korawa, Śakuni danuja,* i.e. "not Śakuni the Korawa, but Śakuni the danuja"), *Kruddhākṣa, Duṣkṛta* and *Mānakaṅśa.* Cf. Arjunawiwāha XXI. 2bc: *krūdhākṣa duṣkṛta wirakta karālawaktra, wetbet hiraṇya-kasipuh kula kālakeya,* i.e. "K., D., W., and K., offspring of Hiraṇya (and?) Kaśipu, from the race of Kālakeya." According to CP 70a Wirakta and Karālawaktra are among the 100 sons of Kaśipu. Cf. also Smaradahana XXX. 5ab (considered spurious by Poerbatjaraka): *i wuri tumūt hiraṇya-kasipuh mwaṅ asura winuruk/ wĕka-wĕka kālakeya....* i.e. "In the rear followed Hiraṇya (and?) Kaśipu and shrewd asuras, sons of Kālakeya...."

[2] In Sut.k. (XXI. 3 sqq.) these monstrosities are only ascribed to Sūciloma, who was reborn as Puruṣāda.

[3] This feature is not found in any of the recensions of the story of Kalmāṣapāda brought together by Watanabe (see p. 10, note 34), but Dr. Pigeaud kindly draws my attention to two parallels. In the Lakon Baṭara Kala, Dewi Uma gives her children *jaṅan* (Modern Javanese for *gaṅan*) *ares* to eat. As she prepares the food she cuts her finger and the blood falls upon the portion for Baṭara Kala (the fourth son of Baṭara Guru and Dewi Uma). He asks his mother for more, but she tells him to ask his father. Baṭara Guru gives him the recipe: several children are wanted as ingredients. So Baṭara Kala becomes a lonely man-hunter, but people finally get help from Ḍalaṅ Putus (the same person as Sĕmar), who succeeds in stopping and satisfying Baṭara Kala. This wayaṅ play has a ritual function, viz. the purification (*ruwat*) of a person. See Th. Pigeaud. Aanteekeningen betreffende den Javaanschen Oosthoek, TBG LXXII (1932), p. 284 sq. In the tale of Lara Joṅgraṅ of Prambanan (related by J. W. Winter, Beknopte Beschrijving van het hof Soerakarta in 1824, BKI LIV (1902), p. 92) the cook of raja Gupala cuts his finger, the blood is mixed with the food he is preparing, with the same result for Raja Gupala as for Puruṣāda. In Sut.k. (XXII. 6) the food intended for the king is stolen by dogs and swine, and the cook, failing to find other food, cuts a piece of flesh from the thigh of a dead human body; a close resemblance only with the Pāli Mahāsutasoma-jātaka.

[4] CP 47ab gives a list of the Korawas, which only partly agrees with those in MBh. (I. 108) and Ādip.OJ (114). *Wīrabāhu* is found in all the three lists, *Sranama* in none of them. The CP list only has *saṅ Sanāma.*

[5] By Pāṇḍawa Yudhiṣṭhira is meant. Sut.k. (XVIII. 2 - XIX. 3) gives a different account of the descent of Sutasoma's mother (who is called Prajñādharī there): Rawibhoja has two sons, Subala and Jayatsena. Jayatsena becomes a hermit under the name of Sumitra. Candrasiṅha and Prajñādharī are the children of Subala. Prajñādharī's husband is called Mahāketu (I. 5) and is said to belong to the dynasty of the Kurus (in accordance with an Indian tradition: Āryaśūra's Jātakamālā and Mahā-Sutasoma-jātaka) and to reign in Hastina. The parwa

author probably deliberately breaks with this tradition, because as a descendant of the Kurus Sutasoma would be on the losing "left hand" side. By making the hero a descendant of Pāṇḍawa he brings him to the victorious "right hand" side. This distinction between "right hand" side and "left hand" side, as is well known, is essential in wayaṅ. Cf. Introduction § 17.

[6] This passage implies that the prince is an avatar of Brahmā. He is often called *Dhātrātmaja* or *Dhātṛputra* and at his death returns to Brahmā's heaven, *Dakṣiṇālaya* (87b).

[7] She is called *Candrawatī* in Sut.k.

[8] Member of a certain social group, a country gentleman?

[8a] < *Bajra-kāla*? Cf. Hooykaas AT p. 223 ad § 42.

[9] < *Śry Awaṅga*. See p. 9, note 27.

[10] In Sut.k. (LVII. 13—16) Koṣa of Magadha is the younger brother of Dewāntaka of Āwaṅga. Koṣa sues for Puṣpawatī, the daughter of the king of Mālawa, but she is married to Daśabāhu. Now, Dewāntaka (evidently on behalf of his brother) asks for the hand of Daśabāhu's sister Candrawatī, but is rejected. Hence a war, ending in the defeat of Dewāntaka and Koṣa and their seeking refuge with Puruṣāda.

[10a] Cf. 23a: *dalidra/ paṇḍita// daridra/ wwaṅ kasyasih//*

[11] KBW IV. 803b s.v. *gambaṅ*: *ginambaṅ*, "beheaded?"

[12] The capital of Puruṣāda.

[13] According to Tantular Daśabāhu's wives are Puṣpawatī, Wiṣatī, the daughter of a muni, and Sulakṣminī, the daughter of a brahman. Their respective sons are Śāla, Sucitra and Dakṣa.

[14] From *Ṣaḍabhijña*, Buddha.

[15] The translation of many of these words for diseases and defects is tentative only. CP gives a list of such evils (*praceka niṅ mala*) 46a sq. A similar case of miraculous healing, at the birth of Suprasena, is narrated CP 220. Cf. also J. Brandes, TBG XXXII (1889), p. 593.

[16] I.e. the Javano-Balinese year of 210 days. *tĕmu bañu* seems to be an idiomatic expression conveying the notion of a movement or action which, by coming back to the starting-point, is complete. A Balinese synonym is *nĕmu gĕlaṅ* (*gĕlaṅ* = bracelet), which means "to come back to the same point", said e.g. of 1) a star in the sky, 2) a day in the Javano-Balinese calendar, 3) the beginning of the kṛtayuga after the lapse of four yugas.

[17] *Ḍimpa* is perhaps the Averrhoa Bilimbi L. or the A. Carambola L., *uwi* the Dioscorea alata L.

[18] And other recluses.

[19] Obviously Sumitra is meant, but then the author of CP here follows Tantular's account of the genealogy and not his own one. Cf. 78b and p. 59, note 5.

[19a] On this ritual see C. Hooykaas, Sūrya-sevana, the way to God of a Balinese Śiva-priest. Verhandelingen KNAWL, NR dl. LXXII No. 3, Amsterdam 1966. Cf. p. 61, note 28.

[20] Against Gajawaktra.

[21] The resort of Gajawaktra. The wild kapok tree (*kĕpuh*) is the Bombax malabarium D.C.

[22] This "Elephantsface" is alternately called *Nekapawaktra, Wāraṇawaktra, Dipakwadana, Samberawaktra, Wāraṇakuñca, Sāmajawaktra* and *Dwiradamukha*.

[23] This arrow has emanated from Sutasoma's concentration and has miraculous power.

[24] The god Gaṇa (Gaṇeśa) hitherto has dwelt in Gajawaktra, thus giving him extraordinary power. Now Sutasoma's arrow makes the god withdraw from

Gajawaktra's person, who is left a common creature. The same relation obtains between Rudra and Puruṣāda; cf. 86a. Puruṣāda is therefore sometimes called *Rudra* and even *Śiwa, Parameśwara* or *Bomakesa* (from *Byomakeśa*, Skt. *Vyomakeśa*). It will be observed that this is something different from the relation between a god and his avatar (Jina - Sutasoma; Dhātṛ - Daśabāhu).

25 He is also called *Nāgapāśa.*

25a This passage is the Vyāghrī-jātaka, well known from Sanskrit Buddhist literature. Cf. L. Feer. Le Bodhisattva et la famille de Tigres. JA 9. XIV. 272 sqq.

26 According to Sut.k. LII. 12 as Wairocana.

27 Śiwa, Īśwara, Maheśwara, Brahmā, Rudra, Mahādewa, Śaṅkara, Wiṣṇu and Śambhu. Cf. P. H. Pott. Yoga and Yantra.... (The Hague, 1966), pp. 132 sqq. Rudra is mentioned once more separately, probably on account of his important role in this tale.

28 Of the Doctrine? But holy water (often called *amṛta*) is of paramount importance in Balinese religion as a means of ritual purification. It is made in sūryasevana, the ritual just celebrated by Sutasoma. Cf. p. 60, note 19a.

29 In Sut.k. (LVII. 20a and LXVI. 1a) this park is called *Ratnālaya* ("abode of jewels"), a name well justified by its description.

30 Sc. in a pond in the park. In Sut.k. (LXXIII) there are four crocodiles.

30a The wounded foot, apart from Sut.k., has a parallel only in the Mahāsutasomajātaka.

31 In Sut.k. (CX. 14a and CXL. 9d) (*hyaṅ*) *Kālaweśma* is the name of a mountain, "the abode of Kāla."

32 In Sut.k. (XCIV. 3) he promises to sacrifice a hundred kings in the wood (*macarwa ratu satus iṅ wana*).

32a In Balinese religion *Kāla-bhakṣa* "food for Kāla" is a standing term for children whose birth is in some respect inauspicious (e.g. twins of different sex, children born in the week Wayaṅ). They are supposed to be doomed to serve as food for the god, unless an exorcism (*paṅlukatan*), including a wayaṅ performance, is performed by a ḍalaṅ. Cf. Mc Phee. Wajang koelit, p. 29b sqq. and my summary in HNF XXIX 196.

33 Because they have little merit and force, are defiled, no good food and tasteless (*hīnaguṇālpaśakti kaluṣa ndātan subhukty āsĕpa/* Sut.k. CXI. 1b).

34 Nārada.

35 I.e. Ardhana. Śāla and Ardhana are frequently mentioned in the same breath in Sut.k.

36 The ten senses of Indian physiology: the animal organism.

37 A similar enumeration of topics CP 77b.

38 This event is related at length Sut.k. CII—CVII.

39 Obviously Jayawikrama's younger brothers, but above (87a) ten names are given, in accordance with Sut.k. XCVII 11; cf. p. 17, § 17.

40 Brahmā's heaven. Cf. p. 60, note 6.

41 To judge from Sut.k. not much of our tale has dropped out here. We supply the rest of the sentence broken off in CP from Sut.k. CXLVII 21b *saṅ śrī bhūpati Ratnakaṇḍa matĕmah Jinapariwara riṅ Jinālaya*, i.e. "H.M. the king of Ratnakaṇḍa [Puruṣāda] became an attendant to the Jina in Jina's abode." After that Tantular concludes with Ardhana's succession to the throne, which CP has already told.

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